

# RIGHT WAY OF MEDITATION

JANNA

4 A - mid the world of con - flict Bud - dha's path is what we seek To get rid of Pain and

7 Self Me - di - ta - tion tru - ly helps The first step we need to

10 take Pay - ing ab - so - lute ho - mage To Bud - dha the Great - est Lord With - out wor - ries a - ny

13 more Then we learn to love and care with our best to give and

17 share Yet keep our heart low as dust Be - ing hum - ble is a must We sit in a

20 qui - et space Lo - tus form a ground - ed base No more stir and no more strain

24 Eyes cast down, we now re - main First of all we re - cog - nize The bo - dy

28 will quick - ly die Old and ill, our lives will end It's the truth we com - pre - hend

30 Our mind is a mes - sy cloud With thoughts that shout out too

33 loud Our heart holds to what is wrong And sins have filled us so long

35 We have to con - si - der well That ig - no - rance long does

38 dwell Deep in the soul, still un - seen No mat - ter where we'll have reached

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We must spend long time to pon - der more the fact that We did much past



crime Con - trolled by the e - go trap E - ven though we



could have great a - chieve - ment some - where Don't for - get the



truth Sin and e-go are still there Low - er ab - do - men Lies the root of



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breathe Lit - tle, slow and soft Mind and Breath now meet at one point



Breath and Mind will meet when we breathe lit - tle Breath keeps Mind in



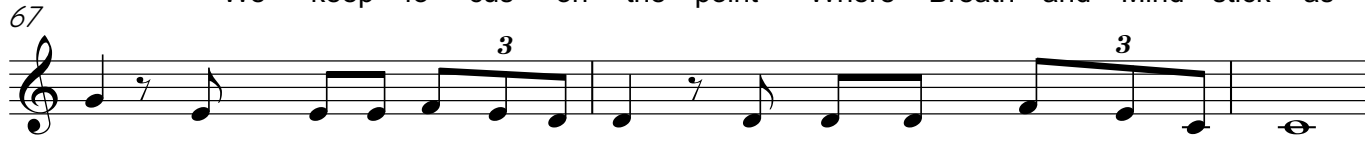
peace to - ge - ther Once we were the one who thought Now we find the thoughts un -



real We won't try to stop the thoughts We just see and let them go



We keep fo - cus on the point Where Breath and Mind stick as



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sight that this SELF is mere - ly ig - no - rance and de - file - ment

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as the Self re - mains there is no cause for sa - tis - fac -

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tion We pray that the world grows in - to an en - light - ened pla - net

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WE PAY AB - SO - LUTE HO - MAGE TO OUR LORD OH

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(**Bold text: Sutra verses.** Normal text: Additional explanation)

- **Amid the world of conflict, Buddha's path is what we seek  
To get rid of Pain and Self, meditation truly helps**

Meditation is a practice method that leads to mental tranquility. Meditation correctly following the Buddha's teachings brings many benefits:

- The mind becomes less stressed and fatigued, less agitated by defilements;
- Morality is strengthened, unwholesome mental states like anger, greed, selfishness, jealousy, arrogance... are restrained;
- Wisdom arises, clearer understanding of the Dharma;
- The mind becomes pure and calm at various levels of attainment;
- Liberation from the cycle of suffering, awakening to all truths of the universe.

- **The first step we need to take, paying absolute homage  
To Buddha the Greatest Lord, without worries anymore  
Then we learn to love and care, with our best to give and share  
Yet keep our heart low as dust, being humble is a must.**

Before beginning meditation practice, we must make three vows of fundamental virtues: Absolute reverence for the Buddha, Infinite compassion for all beings, and Ultimate humility. The Buddha is the highest Saint, we must have absolute reverence for the Buddha to plant wholesome seeds for attaining sainthood. Whoever with absolute reverence for the Buddha will receive subtle blessings to understand the Dharma correctly, to overcome mistakes and obstacles in meditation. Reverence for the Buddha is all the wealth we have for living and practicing, beyond that, we need not be concerned or worried about anything else. Compassion means one's entire life must be diligently used for serving, sacrificing and helping others - that is the meaning of life. Ultimate humility helps prevent pride and arrogance from arising, allowing us to continue until achieving perfect enlightenment.

These three foundational virtues help develop countless other moral virtues, and moreover create great merit for cultivation.

- **We sit in a quiet space, lotus form a grounded base**

If sitting in a noisy or exposed place, practitioners will be disturbed by surrounding sounds, making it difficult to concentrate on meditation practice. A quiet environment helps practitioners focus on their practice, making it easier to detect wandering thoughts so that they can work on calming the mind. Buddhas of the ten directions and three times all sit in full lotus posture, crossing both legs and placing both hands together in front of the belly. This posture helps practitioners lock the body firmly, helping the body remain stable and grounded. The lotus posture causes leg pain initially, but later practitioners gradually adapt and no longer feel discomfort. Most importantly, the lotus posture is a mandatory condition for going deeper into meditation later on.

- **No more stir and no more strain, eyes cast down, we now remain**

To sit in meditation correctly, besides the full lotus posture, there are other important details: eyes clearly looking down at a point ahead (when becoming more experienced, one can close the eyes), both shoulders evenly relaxed, arms not pressed tight against the sides, back kept straight, tongue placed gently on the upper palate behind the teeth, mouth naturally closed... After adjusting the body to correct posture, practitioners keep the body completely still without moving, but relaxed and soft. Regularly check throughout the body for any tense areas and intentionally relax them gently. When

first learning to sit in meditation, most of the meditation time is spent checking if the sitting posture is correct, and if the body is still but relaxed and soft.

- **First of all we recognize, the body will quickly die  
Old and ill, our lives will end, it's the truth we comprehend**

After stabilizing the body, clearly knowing the whole body, feeling the whole body, practitioners contemplate the first truth: this body is impermanent and changing, impure, fragile and diseased. The body will age, become ugly, sick, die, swell and stink, be eaten by maggots, dry up to just bones, then the bones decay, disintegrating into dust that blows away. The principle is that when practitioners contemplate the truth, awareness gradually appears. Bodily impermanence is a truth, so if the doctrine of bodily impermanence is carefully contemplated, the mind will become calm.

- **Our mind is a messy cloud, with thoughts that shout out too loud**

Practitioners continue to contemplate another truth: this mind is unsettled. Thoughts (images, sounds, tastes, feelings, memories, reasoning...) continue endlessly in the mind. They bind together into a tangled mass of murky wandering thoughts, causing practitioners to sink within them, forgetting their practice, forgetting to keep the body soft and still, forgetting to remember bodily impermanence.

- **Our heart holds to what is wrong, and sins have filled us so long**

For countless lifetimes, due to ignorance and ego-clinging, we have been defiled by many wrong views and evil views, leading to wrong thoughts, evil speech, and immoral actions, creating many sins. These sins are as numerous as mountains, pushing us to roll endlessly in the cycle of suffering. When we generate the intention to practice meditation, these sins transform into karmic results of bodily instability (pain and restlessness), drowsiness and wandering thoughts, continuously obstructing our practice.

- **We have to consider well that ignorance long does dwell deep in the soul, still unseen, no matter where we'll have reached**

Ignorance is the deep root of all sins and suffering. Ignorance is also the final fetter, the final mistake that practitioners must overcome to achieve complete enlightenment. Contemplating this final mistake helps practitioners prevent self-satisfaction, develop absolute reverence for the Buddha, grow infinite compassion and nurture ultimate humility, which clearly direct our cultivation - not just in this life, but also in many future lifetimes—toward the goal of Non-Ego.

- **We must spend long time to ponder more the fact that we did much past crime controlled by the ego trap**

In just one lifetime alone, we have created many mistakes, let alone in countless past lives - our sins are like a mountain. These sins now show up as wandering thoughts. Whenever our mind is distracted while meditating, we must understand that these thoughts are traces of past sins. They keep disturbing us and make it hard to focus. Therefore, we must think about past evil karma for a long time carefully, and very deeply.

- **Even though we could have great achievement somewhere  
Don't forget the truth, sin and ego are still there**

We may be fortunate to experience some success in meditation—perhaps the mind becomes serene and peaceful, or intuitive wisdom arises—but we must always remember that in the past, we have

made countless mistakes. And deep inside, the ego still has power over us. The hindrances and fetters (instincts) still remain intact.

- **Lower abdomen lies the root of mind.**  
**There rests attention, mind can pause**

The root of mind lies in the lower abdomen area, not in the head. When we settle the attention in the lower abdomen area, it means we are seeking the root of mind. Absolutely do not rest the attention in the head, as that is the tip of mind, which only agitates mind more.

- **We begin to breathe little, slow and soft**

After mastering the above contemplations and techniques, the breath will appear clearly. Initially, we just observe the breath coming and going clearly without controlling it according to our will. After becoming familiar with observing the breath without controlling it, we skillfully maintain the breath to be SLOW – LITTLE – SOFT. Slow – Little – Soft breathing helps restrain the mind to gradually calm down. Slow – Little – Soft breathing also helps guide attention deep into the lower abdomen area.

- **Mind and Breath now meet at one point.**  
**Breath and Mind will meet when we breathe little.**  
**Breath keeps Mind in peace together**

The Buddha taught: “*When a bhikkhu breathes in and out with mindfulness and clear comprehension, he dwells with a concentrated mind*”. Therefore, whoever grasps the breath grasps the mind. In Slow – Little – Soft breathing, the LITTLE characteristic is the most important core, while the other two SOFT – SLOW are necessary consequences that follow. After mastering Slow – Little – Soft breathing proficiently and deeply, practitioners skillfully find the intensity of breath so that Breath adheres to Mind (at a floating point in the lower abdomen), opening the door to enter meditation. At that time, practitioners only need to hold this breath to practice, and always remember “Deep within this mind is ignorance and sin”.

- **Once we were the one who thought, now we find the thoughts unreal**  
**We won't try to stop the thoughts, we just see and let them go**

When beginning practice, we see the wandering thoughts as ourselves. When they arise, we join with them, giving rise to emotions and reasoning according to them. Now when the mind has some awareness, we recognize wandering thoughts as external objects, not us. We don't intentionally see as that would cause mental agitation, but naturally see gently. When seeing, ignore them, the mind still remains in the lower abdomen.

- **We keep focus on the point where Breath and Mind stick as one**  
**Thoughts will be fading away, mindfulness grows day by day**

When we find the appropriate intensity of Breath so that Breath adheres to Mind, then Breath will lead us to a floating point in the lower abdomen area. That is where Breath and Mind intersect, uniting together into one mass. Resting stably there, wandering thoughts will gradually decrease, awareness gradually increases. When awareness is strong, even without trying, we naturally see thoughts and thinking from their inception. The important thing is we must not intentionally know wandering thoughts, not place the mind in the head, only place the mind in the lower abdomen, yet still see the thoughts - that is the correct direction.

- **Even when the mind finds peace, we must still be clear and stay  
Ego and sin never cease to keep all conceit at bay**

Awareness is only an initial result of practice, nothing sublime yet. If we consider ourselves pure and sublime, the mind will become agitated again as before. At that time, we must generate the thought "I am just a sinful ordinary being". If the mind calms more deeply, extraordinary and sublime states appear, we must not rest in those states, not enjoy them, but must remember "This state still contains ignorance and sin, deep inside the ego still remains".

- **In daily life even while working and not sitting in meditation  
We must remain anchored in ourselves with the clear insight that this SELF is merely  
ignorance and defilement**

In life, we must work, study, communicate, create, sleep..., we must still maintain mindfulness, by resting the mind in the chest and abdomen area, and always remember "This body and mind is a mass of ignorance and sin." Awareness helps us know this SELF is a whole body mass (contemplating truth about the body), then develops into knowing the SELF is a mass of feeling (contemplating truth about feelings), then knowing the SELF is a mass of mind... Always pray to the Buddha for blessings, while working, sleeping or in meditation, always remember "Deep within the mind is ignorance and sin".

- **Enlightenment means the absence of Self  
Therefore as long as the Self remains, there is no cause for satisfaction**

We must remember the goal of practice is Non-self. The Buddha and the Arahants are completely Non-self Saints. Practitioners must determine this goal, and always pray to the Triple Gem for blessings to continue forever on the path toward Non-self. This supreme goal will lead practitioners to perfect enlightenment, a completely altruistic life, no longer living for oneself, and this goal will also help preserve the Dharma for future generations.

- **We pray that the world grows into an enlightened planet**

This is an important aspiration, helping practitioners both diligently practice, while also generating the ideal of propagating the Dharma, enduring hardship to share the Dharma with beings, because ultimately, enlightenment only has meaning when we help all beings become enlightened - that is also how to repay the kindness of the Buddhas, Saints, and Patriarchs.

- **NAMO SAKIYA MUNI BUDDHA. WE PAY ABSOLUTE HOMAGE TO OUR LORD**