

36th Lesson of the Sixth Patriarch's Platform Sutra

(Based on a **direct transcript** from the **recording** of the
36th Lesson of the Sixth Patriarch's Platform Sutra class
[dated 27.11.2016])

Conducted by Bro. Teoh at Wu Pin Chin Seah,
No. 4, Jalan 11/8, Petaling Jaya, Selangor)

For free distribution - to **non-Muslim** only

Donated by:

Kalyāṇamitta funds of Bro. Teoh Kian Koon

(teohkiankoon@hotmail.com)

Petaling Jaya, Selangor, Malaysia.

Dated: 31.12.2016

Contents

1. Preface.....	1
2. Acknowledgement	2
3. 36 th Lesson Sixth Patriarch’s Platform Sutra.....	3
3.1. Pre-Pūjā	3
3.2. Dharma Sharing By Bro. Teoh.....	4
3.2.1. What Is The Purpose Of Meditation?	10
3.2.2. The Mind Must Have No Dwelling.....	18
3.2.3. Only Truth And Wisdom Liberates The Mind	21
3.2.4. Meditation Is Not About Sitting Only	37
3.3. Bro. Teoh’s Closing Remarks	40
4. Questions And Answers.....	42
5. Closing Pūjā.....	65

(Biodata of Bro. Teoh Kian Koon)

Bro. Teoh graduated from University of Malaya in Civil Engineering in 1979. He had been a *spiritual practitioner cum ‘Meditator’ since 1971*. Since his retirement in 2001 from his engineering career, he has been **sharing** his *understanding and experiences* with those *who are keen in their search for true happiness, peace and liberation from birth and death and all mental suffering* to become a more *virtuous, noble and wiser human being*. He **gives talks and holds meditation classes & retreats and weekly Dharma classes** at *various meditation centers and places* that invite him.

1. Preface

It is Brother Teoh's **sincere** wish that all Dharma friends, spiritual practitioners, seekers of truth, and cultivators will be able **to make use** of these enclosed dharma **transcript notes** to develop **a better understanding** of the Buddha **Dharma as taught** by the Buddha so that they may **progress along the path of dharma** to become more **virtuous, noble** and **wiser** human beings that can be a **blessing** to all of humanity and mankind.

As these notes were mostly **compiled** based on a **direct transcript** from the recording of the **36th** lesson of the **Sixth Patriarch's Platform Sutra** class (dated 27.11.2016); the text is aligned as closely as possible to the **colloquial speech** in the talk. **However some editorial amendments have been made to the text without detracting** from the **essence** of the talk. With this, it is hoped that readers can **adjust** themselves accordingly to better understand its **true meaning** and **intent**. A **good** way to do this is **to listen** to the recordings **first before** reading the transcript notes. To listen to the recording you can download the talk at this link: "Teoh WPCS.190415.MP3":

<https://www.dropbox.com/s/tthug3vh8vhudob/Teoh%20WPCS.190415.MP3?dl=0>

Alternatively you can contact Brother Ng Swee Aun at sang47500@yahoo.com for further details.

2. Acknowledgement

It is the donors' **sincere intentions** that these dharma transcript notes be **given free** to those who are **interested** and have the **affinity** to receive them. I would like to take this opportunity **to thank** and **rejoice** in the **generosity** and **wholesomeness** of all those **Dharma friends (Kalyāṇamitta)** who have donated and/or helped out in the **transcription, typing, typesetting, formatting, proof reading, etc.** to make this **free distribution** of dharma dāna possible.

Special thanks should be accorded to **Sister Chee Guit Yeng** who had taken this **great initiative** to develop **her draft transcript** for my **subsequent editing** thereby enabling this dharma book to be printed.

By the **power of all these wholesomeness**, may all beings be **well and happy, free** from all mental and physical sufferings and dangers and may there be **love, peace and joy** - deep **within** their hearts. And may it also **pave the way** for the existence of **causes and conditions** for all dharma friends who have **donated and/or helped out** in one way or another to realize their **good and noble wishes/aspirations** soonest possible.

With Mettā always,

Brother Teoh Kian Koon (teohkiankoon@hotmail.com)

Dated: 31.12.2016

3. 36th Lesson Sixth Patriarch's Platform Sutra

3.1. Pre-Pūjā

We can start the pūjā now. **Compose** your mind, develop your **faith**, and then **pay respect mindfully** to Lord Buddha. We shall pay our respects first before we start the pre-pūjā:

Nā Mó Běn Shī Shì Jiā Móu Ní Fó (南无本师释迦牟尼佛) (3x)

Nā Mó Guān Shì Yīn Pú Sà (南无观世音菩萨) (3x)

Salutation to Lord Buddha:-

Namo Tassa Bhagavato Arahato Sammāsambuddhassa (3X)

Taking of the Three Refuges:-

Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi,
Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi - Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ
gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi

Tatīyampi - Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ
gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi

Renewing of the Five Precepts:-

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi;

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi;

Kāmesu micchācārā veramaṇī sikkhāpadaṃ samādiyāmi;

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi;

Surā-meraya-majja-pamā-daṭṭhānā veramaṇī sikkhāpadaṃ
samādiyāmi

Sādhu! Sādhu! Sādhu! (Rejoicing)

We shall now pay **respect mindfully** to Lord Buddha, Guan Yin Bodhisattva and all the Worthy Ones to end the pre-pūjā.

3.2. Dharma Sharing By Bro. Teoh

Today is the 27th Nov 2016, we will continue with our **36th Sixth Patriarch's Platform Sutra** class. Please turn to page 206 and we will continue from there.

The master instructed the assembly:

‘Good knowing Advisors, the **Single Conduct Samadhi** is the **constant cultivation** of maintaining a **direct straightforward** mind **in all places** (*this is very important*), whether one is **walking, standing, sitting or lying down**’. As the **Vimalakīrti Sutra** says, ‘The *straightforward* mind is the **Bodhimāṇḍala**; the *straightforward* mind is the **Pure Land**.’ This 6th Patriarch Platform Sutra’s opening statement is **very profound**. It’s exactly *the same* as what I have been sharing with you all this while, except they use a different name (Single Conduct Samadhi) here to express it.

How do they define the *Single Conduct Samadhi*? According to Master Hui Neng, it’s the *constant cultivation* but in the text, they use the word ‘practise’. **Practise** is not such an **appropriate word**

because when you ‘practise’ something, it’s **repetitive** and **mechanical in nature**. But when you ‘cultivate’, it develops **understanding**, so *constant cultivation of maintaining a direct straightforward mind in all places* means the **constantly meditative** and **ever mindful mind**. This is what **Heedfulness** is all about.

This *Single Conduct Samadhi* is actually the **cultivation** of the **continuity** or **stability** of **mindfulness** to develop the **meditation** - which is equivalent to **Heedfulness** as taught by the Buddha. Master Hui Neng explained it this way: If your mind can **maintain** a direct straightforward ‘**silent mind**’ in all places whether one is walking, standing, sitting or lying down (it includes the **in between movements** i.e. **whatever activities or movements between the four postures**), then he quoted, ‘As stated in the Vimalakīrti Sutra, the *straightforward* mind is the **Bodhimaṇḍala**.’ Bodhi is wisdom and Mandala is a **way place** so *Bodhimaṇḍala* is a *way place* where you *cultivate your wisdom*. **Bodhimaṇḍala**, the direct straightforward ‘silent mind’ is your **true mind** or **Pure Land**. This is very good and profound **dharmā**.

This Vimalakīrti Sutra is a **very unique sutra**. But it’s a Mahayana Sutra; you will not find it in the Theravada text. This Bodhisattva Vimalakīrti is a **very wise** and a **very unique** Bodhisattva. He likes to come in the form of a *lay person*. According to the Sutra, he had met **not less than 90 million Sammā Sambuddha** and he has *a lot of wisdom*, a lot of *understanding*.

We move on: ‘Do not speak of straightforwardness with the mouth only’ – it means lip-service’. That’s why **verbal knowledge** is **not** the

real **wisdom**. If you **cultivate verbal knowledge**, you will **not** realize the enlightenment. You can *never* progress. ‘So do not speak of straightforwardness with the mouth only while the mind and cultivation are crooked. Do not speak of the *Single Conduct Samadhi* **without maintaining** a straightforward mind. Simply just **cultivating, keeping** a straightforward mind and have **no attachment** to *any dharma* is what you are supposed to do’. “The confused person is *attached to the mark of Dharma* while holding onto the Single Conduct Samadhi and saying, ‘I am sitting or I sit unmoving and falseness does not arise in my mind. This is the Single Conduct Samadhi’. Such an interpretation serves to make him **insensate** and **obstruct** the *causes and conditions* for **attaining the way** because if you hold onto the **concept** and **idea** of that single straightforward mind, you can **never realize** the way.”

‘Good knowing Advisors, the way must **penetrate and flow**. How can it **be impeded**? If the mind **does not dwell** in Dharma, the **way will** penetrate and flow. The mind that **dwells** in Dharma is in **self-bondage**. To say that **sitting unmoving** is correct is to be like Venerable Sariputta who sat quietly in the forest but was **reprimanded** or **scolded** by Bodhisattva Vimalakīrti.’ Do you know **Venerable Sariputta**? – He is the chief disciple of Sākyamuni Buddha with **foremost wisdom**.

In this respect, there is was a passage in the Vimalakīrti Sutra. It seems there was an incident when Venerable Sariputta was sitting quietly in the forest **meditating** then Bodhisattva Vimalakīrti passed by and saw him doing the meditation. Then he spoke to **Venerable Sariputta**, ‘what are you doing?’ He said, ‘**I’m cultivating meditation**

and meditating.’ And the way Bodhisattva Vimalakīrti reprimanded him actually woke him up. He said to Venerable Sariputta, ‘*who told you that meditation is just sitting unmoving like that.*’ He then explained the real cultivation to him. ‘*If your mind is quiet, peaceful, still and silent when you are in a stable posture, that is not meditation. That is trying to bring forth the condition for the mind to be very calm. So indirectly, you are seeking peace, quietness and silence instead of wisdom. You are experiencing the conditioned mind. The real meditation is in the midst of life itself, in the midst of activity; when you can still be peaceful, silent, still and unaffected by whatever life situations or conditions. That is the real meditation.*’ At that time Venerable Sariputta has not developed that type of understanding yet.

In the Sutra, it was mentioned, there was an incident where there was a very famous great Being whom all the **Buddhas** of the *entire universe respect*; they will send their representative or they themselves will go with their disciples *to pay respect and make offerings*. But because this being that they are supposed to pay their respect and gratitude (if I am not wrong it’s Bodhisattva Vimalakīrti) is **extremely wise** hence they have to be more careful. At that time, everybody was trying to suggest who should go? Then everybody pointed at **Venerable Sariputta** because he was the **wisest** among Sākyamuni Buddha’s disciples. Venerable Sariputta, when he heard of Bodhisattva Vimalakīrti’s name, straightaway he told the Buddha and the congregation: ‘**No, I cannot go** because I am of **no match** for his wisdom. He had **reprimanded** me before.’ Finally, they had no choice but to seek **Mañjusrī Bodhisattva**, ‘Wen Shu Pusa’ who is

also **foremost in wisdom**. For Mañjusrī Bodhisattva, has reached a very high state of cultivation - having completed the perfection of wisdom; that was what that Sutra was all about. That is the reason why, Master Hui Neng mentioned it here: *'The mind that **dwells in Dharmas** is in **self-bondage**. To say that **'sitting unmoving is correct'** is like Sariputta who sat quietly in the forest but was **reprimanded by Bodhisattva Vimalakīrti.**'* So this is the story behind. If you have not read the Vimalakīrti Sutra, you may not understand.

Now we shall go into the commentary and see what Master Hsuan Hua said in his commentary. Master Hsuan Hua's commentary: "You should not speak of **directness** and act **dishonestly**. If you greet rich people with **smiles** and **compliment** them with saying 'Welcome! Welcome!' In mandarin, it is 'Huan ying! (欢迎!) Huan ying! (欢迎!).'" When in fact, it's not the person you are welcoming, but their money, power and status instead. So that is **flattery**. If you speak of the Single Conduct Samadhi but you **act improperly**, such **hypocrisy** betrays a **cultivator's mind**. But if you cultivate keeping a **direct straightforward mind**, a **sincere** mind, a **silent mind** then your mind is the **Bodhimaṇḍala**. You should manage all your affairs with a **direct sincere mind** with **no attachment**."

A **stupid person** gives rise to **Dharma attachment**. Hence they will comment and they will say, 'I sit here **unmoving** and I have **no false thinking**. This is equivalent to the **Single Conduct Samadhi**.' Master Hsuan Hua said, 'Such a person is **foolish**. He is **completely wrong**. One who thinks this way turns into a vegetable.' I don't know why he uses the word vegetable. In the Mahayana Zen Monastery, if you **sit like a statue, not moving (like a rock)**, do you know what they

will do to you? The Zen master will come and **whack you** and tell you, 'we have enough Buddha statues here; we don't need another one.' Do you understand? Can you follow?

When you sit there **unmoving, no false thinking, no thought** - *what are you doing?* You are like the statue, isn't it? The *statue is also unmoving, also no thought*, but I think what Master Hsuan Hua meant, could be this: When a person suffers a stroke or when they **no longer have control over** their physical senses or body, they are said to be a 'vegetable'. It means you cannot have any movement or activity physically. You may be **conscious** but you **cannot move or talk**, in that sense it could be a **simile**. But the actual meaning is they **meditate until there is no more thought**, which means their mind is in *absorption* or in *one-pointedness, energy field concentration* which is a **conditioned state**.

Then they will say their mind is **unmoving** and **without** any **false thinking**, without the **heedless thinking** or **mental thinking**. Even in that state Master Hui Neng said, it is **not** the **real meditation**. So you have to be **very careful** when *you meditate*. That's why when you **meditate without understanding**, you can become **gullible** especially so if you go to a **retreat** with all the **tranquil setting**, the **peacefulness**, and you **do a lot of sitting** and a **lot of formal meditation** until your mind becomes **very calm, very still, very silent, no more false thinking, no more movement**, in very **strong absorption** or **one-pointedness Jhāna** etc. *thinking* that you **have done well**, then you believe you have **progressed** and you *equate those experiences* to **enlightenment** or **awakening**. You are **deluded** if you think that way because that is a **conditioned** mind held in

energy field hence *not* a **free mind**. That's why for those who understand, especially the Zen Master, they will tell you this: *'we don't need another Buddha statue here because we have enough of them and have you forgotten the **purpose** of you **meditating**?'*

3.2.1. What Is The Purpose Of Meditation?

Let us now go deeper into this topic to develop a **clearer understanding** of what is the **purpose of meditation** and *what is **meditation*** according to the Buddha? Come, give it a try. What is the first purpose? Just now I heard somebody mention something like **'to see the truth'**. Who was it? Miss Lee, right? *'To see the truth'* what does that mean? *To see the truth means to realize the **wisdom***. Because **only wisdom** frees the mind! Nothing else! *Just like what I have always explained to you all*. Even if you can **sit in meditation** to **experience** all the **fantastic meditation**, the **calmness**, the **stillness** until you have **no more thought**, **no more false thinking**, so what? After you come out of that meditation, *you still need to go **back to life***; then you will become **heedless** again because you **have not** developed the **wisdom** and the **understanding** via the **direct seeing to root out your defilements** and **free** your mind as yet. That's why *in the midst of life* you still **cannot cope**. Now you understand why you go for meditation? *Do not be gullible*. Don't always believe what other people tell you.

Nowadays there are a lot of meditations being taught, some very **well-known internationally** and they have this usual ten-day retreat. You join this retreat, and due to the rather *conducive conditions* there, the beautiful setting and nature etc, your mind will become

very calm, very peaceful and you can experience a lot of **good meditative states**. Hence for the first two occasions, a lot of people would **endorse** to it that this particular meditation is *fantastic* and *very good*. But then they **didn't know** that it's just a **conditioned state**. It's like you experience some *beautiful mind states* because of the conditions there. So what?

Meditation as taught by the Buddha is **not** about just **seeking calmness** and **peacefulness**. It's about **insight** into the *characteristics* of nature to develop **wisdom** so as not to be **deluded** by the **phenomenal world**, not to be **entangled** by the **delusion** that arises in your mind (when you are *lacking in understanding and wisdom*). Understanding this is **very important** and very **fundamental** to the **whole cultivation** and this is what **Hui Neng is trying to point out** to all those people in his *Platform Sutra teaching*.

Can you follow? If you can then it is **good** and I **rejoice**. Otherwise, a lot of people **will not** be able to accept what I said earlier on. All along, I have been telling you the same message; if you go for retreats just to sit and develop all the *fantastic and beautiful meditative mind states*: the *Jhānas*, the *tranquillity*, the *stillness*, the *calmness* until your mind is *like no more false thinking*, no more thinking, no more thoughts, then you believe you have done very well because you *experience fantastic mind states*, you see **nimittas**, you can lock onto it, you can build up all the energy fields and develop all the **psychic abilities** to see **images** which *you think are your past lives*. And a lot of other related things, like you can *read mind* and *see your past* etc. But to the Buddha, this is not the meditation he taught. That is why he warned the monks at that time.

He said, 'if you train your mind to do **psychic** and perform **psychic**, you are **violating** the Patimokha (monks precepts); to **show off and impress** people with your ability.'

That's why for those who understand, they will not pay attention to all those phenomena. No point because **without wisdom**, your mind can still be **entangled**. You can still be **deluded** by what you see, what you hear, what you smell, what you taste, what you tactilely feel and think. The *phenomenal world* still has power over you and you can still be **afflicted** when you **confront** the *eight types of first noble truth realities* starting from *birth, old age, sickness and death, leading to separation; when you are with people whom you don't like, when things don't go your way, when you cannot get what you want, expectations in life are not met, etc.*) You also fail to understand *who you are* and *what you are*? The 5 aggregates of form and mind, they **appear so real** to you and you **grasp, cling** and **hold** onto them. The Buddha summarized all of sufferings as your **self-delusion** that *conditions you to grasp and cling* onto the **5 aggregates of form and mind** (the human being) via thinking those are what you are. That's why he said the 5 **Upādānakkhandhas** or **grasping aggregates** is dukkha or suffering. So this *understanding* is very *important* and very *fundamental* to understanding meditation. If you **meditate** and you *still cannot understand who you are* and **what you are**, what these **5 aggregates of form and mind** are and how **when you attach, cling** and **grasp**, suffering comes to be then you are **not doing** it right. If you cannot **insight** into *phenomena* to **realize** the *impermanence* leading to *suffering* and because they are **impermanent**, condition arising, dependent originating hence it is

not a **permanent** *unchanging entity* that you can call, *this is me, this is I, and therefore all these can be mine*. There is **no such thing**. Hence, if **your meditation does not lead to such understanding or awakening**, then it's **not the meditation** as *taught by the Buddha*. Then it's just like what they call 'Wai Tao' or externalist type of meditation. Those who develop these types of meditations are **more interested** in the **psychic field**, in **energy field** and **seeking out fantastic meditation experiences**.

Okay? We shall move on to page 207 third paragraph:

'A stupid person gives rise to *dharma attachment*. I sit here **unmoving** and I have **no false thinking...**' This part, we have gone through. 'This is the *Single Conduct Samadhi*. So people who say that, he is *completely wrong*, one who thinks this way turns into a vegetable.' We were here. Now you understand?

'The way **should flow without** obstruction ...' – what does it mean? If you have **wisdom**, you will know *how to accord and flow*. You will **not resist anything**. 'If you *stop your thoughts*, you turn into dead ashes and rotten wood and become useless.' See, this is what meditation is all about. Stop your thoughts means what? Yes! Very good! And Sadhu! If you try to stop your thoughts, it means you are **suppressing** them or **controlling** them. This *understanding* is **very important**; you **cannot** *suppress* and *control* the thoughts. The question is, '*who is controlling, who is suppressing?*' The thought which says 'I don't want to have any thought because it *makes me think a lot*, it makes me *heedless*, so I have to stop the thought.' Who is saying all these? The '*thought*', so the thought wants to

suppress, the thought wants to control, not understanding that the '*controller is the controlled*'. Thought is trying to *control* thought; thought is trying to *suppress* thought. How can you do that? It is like; you are trying to control yourself. That is clearly suppression!

If you **don't have violence** and **anger**, there is **no need** for suppression and control. But if *you have* violence, anger, emotion and fear then you **try to control them** yourself. What are you trying to do? You are ***being stupid, isn't it?*** Because the ***fact is***, you are *violent*, you are *emotional*, you are *selfish*, and you have *fear*. That's why you **must cultivate** until you have developed the ***wisdom to liberate your mind*** then there is **no need** for *control* and *suppression*. Then **naturally** when you have the wisdom, there is **no need** for control and suppression of the thought.

Thought is just thought. Like what I had told you all before, thought is **neither** good nor evil, **just like money**. Then why do you say '*Money is the source of all evil and thought is the one that causes you all the heedlessness*'? Is this the reason why you **want to control** and *suppress* the thought? That's wrong because it's the ***user of money*** that is ***more important*** (or the ***user of thought*** that is ***more important***). If you have **wisdom**, there is **no more problem**. You don't have to *control*, you don't have to *suppress*. *Thought can just arise* (due to *response to memories*). And what is thought? Thought is *condition-arising, dependent originating, impermanent not real*. If you *grasp and cling* and *hold*, it **leads to suffering**; meaning you *grasp and cling* at the wrong thought. But if you **don't grasp** and **don't cling** and **understand** that thought is just ***an instrument*** for you ***to use, to live life***, then it will be different

because you will know how to use it **appropriately with wisdom**, with **understanding**. Then what happens? Thought *becomes your friend*, it will serve you well. Then you can make use of it to **arise the right thought**, the **wholesome thought** following the **noble eightfold path** based on **right view** and **right understanding** *which is wisdom*. Then thought becomes *wholesome*, thought becomes *beautiful*. Then you don't have to control thought. When there is **wisdom**, there is **understanding**; there is **no movement** because it doesn't **deludedly** latch on anymore. It *doesn't cling*; it **doesn't have to think anymore** because there is *no more fear, worries, anxiety and delusion*. It *understands, it sees things as they are, it accords and flows* and it can **be with all things, no more rigidity, no more resistance, thing is just the way it is**. That's why *with this understanding*, the **whole of meditation** and **cultivation** *becomes very different*. Now can you understand?

That's why *all of meditation* usually **starts off** with this **wrong understanding**. When you *don't have the correct understanding*, you will **do it wrongly** because *you think thought is a problem*; Thought is the one that **makes you heedless**; that **creates the division** and all those things. But you **do not understand** that all these **divisions** and **heedlessness** come from your **inner delusion**. If you **have wisdom**, all these **will not arise**. Like the Buddha said, *without the spiritual faculties*, the **mental hindrances** will *arise* and when the *mental hindrances are there, the evil roots are there*. That is *how thoughts can make you evil*, bring about **downfall**, and bring about *negativity of mind states* which includes all of your fears, your

worries, your anxieties, your sorrows, your lamentation and insecurities, etc. They all come from your **delusion**, *nothing else*.

Hence **meditation** has to be **developed** *with understanding*. It is about developing *understanding* and **wisdom** to liberate the mind. **Always remember**: *don't try to control or suppress anything*. **Thing is just the way it is**. Develop **wisdom**. That's why **mindfulness** is very important; to be mindful is to be **aware** *without thought*; only then can you be **in a state of silence** to see **clearly** via the **silent mind**. To see clearly *how this mundane mind* that is **entangled** with the **wrong view** *arises the causes and conditions* for you to become **evil**, for you to become **heedless**. And through that understanding, you just have **to straighten** your **views** and **reverse** *all these* retrospectively. With that understanding, you are **no longer deceived**, **no longer deluded**; then the 5 aggregates of form and mind will become **different** because it now understands how it becomes **entangled**, how it gets itself **drawn** into all these *via delusion*.

Hui Neng is **very wise** and he straightaway **knew** this is **where the problem is**. Almost all meditators and cultivators *go into energy field* and they **love that type of meditation** because they can straightaway become *so calm, so peaceful, no more thought, no more false thinking, enjoying the bliss, the pīti, the sukha, the very strong energy* and all of the *nimittas* experiences, including all of the by-products of this type of meditation (which is energy field, thought-based and psychic-based). Then like the Zen Master said, even Hui Neng also said, 'This is **not** the **real samādhi**, this is **not** the one that **can bring forth** the **wisdom**. This is the one that **traps you**.'

That is the reason why, in the Zen way place, if you go there and sit *like a statue* and every day *doing the sitting and walking* then *sit and sit and sit*, thinking that by doing this so-called meditation, one day you will become enlightened. Then they will give you the frog analogy via telling you, 'If by sitting, you can become enlightened, then all the frogs would have become arahants, enlightened because they also sit a lot'. It is **not** the *sitting*; it's the **development of wisdom**. When the Zen Masters, know that you are doing *concentration* or *Samatha Meditation*, they will come and hit you and tell you, '**We have enough Buddha statues here. We don't need another one**'

Now can you understand? That's why, **daily mindfulness is very important and it is the key to development of wisdom**. The *formal meditation*, the *retreat* can be useful for you **to train** your mind **initially**. But then the '**real meditation is life itself**' – **daily mindfulness** leading to **heedfulness**. Can you maintain that **silent mind**, that type of **so-called free mind** that is in **Samadhi**, **without control**, **without suppression**? That *free mind*, through its own *understanding* and *wisdom*, **connected** to the form and mind, *becomes beautiful* because when it is **no longer deluded**, then that mind **serves** 'you' well, it will listen to 'you'. It will make you beautiful; then you can use it to develop *wholesomeness*, cultivate *virtues*, *goodness* and *love* so that you can become **a blessing** to all. **This is what meditation** is all about. This is *what meditation is for*.

That is also the reason why I have always said, 'when you have developed the **right meditation** according to *what the Buddha has taught you*, it will **bring you back** to the **Noble Eightfold Path**

cultivation'. You will have **right view** leading to **right thought, right speech, right action, right effort, right living/livelihood** then **right mindfulness** and **right Samadhi**. If whatever you do *in the name of meditation* makes you **more egoic** (after experiencing *all the fantastic meditation*), and it **doesn't bring** you back to the **Noble Eightfold path** cultivation to transform you *personality wise, character wise and wisdom wise* then you **better check**, because that is **not** the *meditation* taught by the Buddha. If your emphasis is only on the **Jhāna**, on the **calmness**, the **peacefulness**, the **stillness**, the *fantastic nimittas experiences* and all the other various types of **fantastic manifestations** of mind (when you reach those so called deep 'samādhi' or deep 'Samatha' concentration or absorption mind states), then it is a **deviation** because that is **not** what the Buddha taught.

The first six years before his enlightenment, the '*Buddha to be*' learned from all those teachers those meditations and He did all those *energy fielded, thought based meditation* too. That's why he was still *stuck* and *He knew*. That is the reason why He left them and **continued to seek on his own**. In a *similar way* Master Hui Neng, the 6th Patriarch via his **Platform sutra** pointed it out to you **very clearly** that this type of *meditation* is a **deviation**. Okay? With this we shall move on.

3.2.2. The Mind Must Have No Dwelling

'The **way** should **flow without obstruction**. If you **stop** your *thoughts*, you turn into **dead ashes** and *rotten wood* and become

useless' like another statue. **'You should instead produce that thought which is nowhere supported'**. You remember the Diamond Sutra that states: 'The mind must have no dwelling'? It **must not dwell anywhere**. In Mandarin, what do you call it? 'Xīn wú guā ài' (心无挂碍), or 'Xīn wú suǒ zhù' (心无所住) meaning **your mind** must have **no dwelling**. It **must not dwell anywhere**. Can you have that type of mind? That is the **real meditative mind**. Your *mind doesn't dwell* on anything; the **silent mind** that is able to have the **direct seeing** will not dwell. Do you know how you dwell? What is dwelling? The Mandarin word is 'Zhù' (住)- which is a very good word. Dwell, is like *you live* somewhere; like a *place where you stay or dwell*.

Do you know how your mind dwells? How do you dwell? Throughout the day, you arise thoughts and you have been **dwelling everywhere**. How do you dwell? The *moment you perceive something*, you **dwell** there. Can you understand? Then the **moment you perceive**, you **think**, you become **heedless** again. That is why the **silent mind** is the **meditative mind** and the **silent mind** which is **Sati**, is capable of **direct seeing**. What is the definition of Sati? **Sati is awareness before the knowing**. What knows? Perception! - The *moment you perceive you know*. How do you know my voice? The moment you **perceive it**, you **dwell here** hence you are **not aware** of the **outside world**. The moment you *perceive* that **Buddha image** that *instant your mind will dwell there*. The worst is, **when you dwell**, you allow your **conditioned mind** to *condition* you into **further thinking**. 'Hi! This Buddha image is very nice, very beautiful. I wish I could have one. Where did you buy it?' So this **proliferation of thoughts**, if you are **not mindful** and **not**

aware, it already *takes you off tangent* and makes you **heedless** (lost in thought). You easily become **heedless** and this is how **dwelling can make you heedless**. So the **mundane mind dwells everywhere** because it constantly **perceives**.

But when you have the **silent mind**, the **true mind**, it is **just aware**. It **sees things as they are**. It does **not dwell**. That's why, you can *just be aware, aware, aware....* in the midst of life. It just flows. Everything just flows, **the mind and the phenomena as one (specific phenomenal awareness)**. It **just flows**. It *doesn't dwell*. But to live life, you have *to arise* your thought and you *have to perceive*. But when you *have the understanding* and the *wisdom*, you can perceive **without attachment, without accumulation** and **without dwelling** on it, **without getting lost** in it. It just *perceive, aware, aware then perceive again... etc.* That's **what meditation is** all about. That is the reason why I used to remind you all that you *have to meditate until* you **can realize** and **understand** all these so that you can *produce a mind, a free mind that does not dwell anywhere*. That is Zen and that is meditation; that is **heedfulness or Appamāda** and you have to be **in that state** in the **midst of life, most of the time**. That is why the **real meditation** is **not** what people think! It is not only *about sitting quietly*, okay? I'll read on.

This chapter is going to be **very good** and **very interesting**. I didn't know - this chapter already talks about this. Master Hui Neng said, 'you should produce a mind (not thought) which is **nowhere supported** or the mind that *has no dwelling*, by attaching yourself **neither to emptiness, to existence** nor to **dharma**'. *Attachment to dharma results in attachment to existence, and attachment to*

*existence results in perishing in emptiness. But when you are **unsupported** the Way will circulate freely.*

This is Hsuan Hua's commentary and interpretation because theoretically they will talk about these. To add to that my explanation is clearer and deeper: You **neither** attach yourself to **emptiness** is because the **word** emptiness is not emptiness and the **understanding of emptiness** is not an intellectual **knowledge**, not a concept; then nor to *existence*. You know what is existence? - The **phenomenal world**; all of phenomena - if you dwell, attach and cling you will get into trouble for they are not real and mind made are they. Nor to Dharma for *Dharma is truth* that can allow you to *realize the wisdom and the understanding to live life.*

3.2.3. Only Truth And Wisdom Liberates The Mind

But when you **attach to Dharma** then what happens? If you dwell on it, attach to it and want to argue about it via right and wrong then you will have problems. You want to be right so you want to **challenge** others. Then it defeats the whole purpose of meditation. *That is attachment to dharma. Dharma is the truth. Truth liberates the mind, frees the mind. It is an understanding. The moment you understand, the mind is liberated. The mind realizes itself and sets itself free.* That's why the **mundane mind** that *realizes itself* will cease to be. It sees the delusion in doing all those things, the foolishness in doing all those things. That's *why meditation is mainly about wisdom.* The *moment you understand, you're free. But the moment you don't understand, you remain the same, continuously*

heedless, continuously deluded. You will **continue** to *hold, cling, and react* to **sense experience** through your **views** and **opinions** and **conditionings** because you **lack wisdom**. You **cannot understand truth**, the **reality**. You **cannot see things as they are**. You see things through your **tinted perceived views and opinions** and **conditionings**, your *memories*, your *conditioned mind*, your *storehouse of consciousness, accumulated knowledge and experiences of life*; everything that you hold onto, cling onto like your **fears**, your **phobias**, your **insecurities**, your **scars of memories**, your **happy and unhappy moments**, your *miseries*, etc - you hold onto them and **accumulate** them all. Then you retain them all in your **memory**. *Now you understand why accumulation is suffering.*

Memory is useful but it is **not** for you **to store** all these **psychological memories** that can give rise to *suffering*, which can **condition** your *fears, worries and anxieties* because these are **all wrong memories, wrong thoughts**. That's why I always teach you *how to understand* what wrong thoughts are - which is more important. What are wrong thought? **Thought** that *conditions* your **fears**, your **worries**, your **anxieties**, your **sorrows** and **lamentation**, etc. When you *project* your thought, you *worry* about the future. When you recall the *unhappy past (some scars of memory)*, then it **conditions** you to be unhappy. It also **includes** thoughts that condition your *selfishness, your emotional negativity, your doubt* - which are the **evil roots** of *greed, hatred and delusion*. **Without greed, you cannot be selfish**. That's why all these are **wrong thoughts borne of wrong view**. When you **understand** that all these are **wrong thoughts**, then your *mind that understands* via this

wisdom will *enable* you to **straighten your views**. You will **not create** all these wrong thoughts anymore. Then you will **diligently** learn how to develop through *right effort* and *right view*, what **constitute right thought**? What are right thoughts? All of the **good** and **wholesome** thought that bring about **love, compassion, kindness, goodness of heart, respect, gratitude, contentment, harmony, peacefulness, happiness** and **joy**, etc are **right thoughts**.

Apart from the 4 Brahma Vihāra's right thought of *loving kindness, compassion, sympathetic joy* and *equanimity*, there are also a lot of *other right thoughts*: like thoughts of **generosity, respect, contentment, sincerity**, etc. These are all right thoughts. Then thoughts of **gentleness, pleasantness, kindness, goodness**, all these are also **right thoughts**. The thought of **love to help** people so as to be a **blessing to all** is also a right thought. Then to have **faith, to develop the spiritual faculties** of Saddhā, Vīriya, Sati and Samadhi leading to wisdom is also a right thought. To be in the state of awareness/mindfulness leading to **heedfulness** is also a right thought. Then to enable you to cultivate the first 2 of the four right efforts to **abandon** the wrong thoughts that have arisen and to **prevent** the arising of wrong thoughts you *must understand* what **constitute wrong thoughts**. Then to enable you to cultivate the **third right effort** to cultivate the *right thoughts* that are still not in you, you have to understand what are **right thoughts** which you **still don't have**. Like the **thought of kindness, goodness, generosity, good emotions, love and compassion, etc**. Just like the mandarin video which I just sent out this morning for sharing - what does it say? The first thing you must have *if you want to* **improve your life**

*greatly is what? Take care of what? The words in Mandarin that say if you have that **vital virtue** in you **all of your problems** will *fall into place* and *get resolved*.*

What is that? Yes! “Pí qì” (脾气)- which is *your anger, your emotions, your mental negativity*; ‘Pí qì yào hǎo (脾气要好); Pí qì hǎo (脾气好), Yī qiè dōu hǎo (一切都好)’. That’s why if you don’t have that **understanding**, if you **don’t have this goodness, this kindness**, then **every time** you **get angry**, throw your **tantrums** and **become emotional, unhappy, and aggressive** and **hit out** at others you will **become evil** because all these **are evil roots, roots of all evil that will make you evil**. That’s why it will bring about **downfall**. Your **business will fail**, your **relationship will fail**, your **marriage** will be **affected** and you will have **problems with your children**. Even when you go to your office, you **don’t know** how to **communicate** with your **colleagues and staff**, **interact** with them because you **don’t have this goodness and kindness in you as well as this understanding** in you.

So **meditation** is **all about Noble Eightfold Path**. That is **right view leading to right thought, all the good and virtuous thoughts**. You should **check your life**. **How often** do you **cultivate** this **right thought**? Your **gratitude** towards what people **have done for you**, whether it is **a part of your nature** to **thank** people **sincerely** for what they **have done for you**, for what they have **sacrificed** for you? **Rejoice** in all the **wholesomeness and goodness** that people have done. Be **sensitive** to others. **Understand** the world, **understand** fellow living beings and **understand** everything else within nature. To do that you **must have wisdom** only then you **can feel for them** so that you

are **not selfish**. Otherwise you will always **think of yourself** and **selfishness** which is a very **strong evil root** will always be there because the deluded mind can **cunningly** come back through the back door **to deceive you** again via telling you to *consider selfishly*, ‘for me or not for me, advantage to me or not? Otherwise I don’t want to do them’. All these are **selfishness**. Nothing to do with my family, my business, I don’t want to get involved. No advantage to me, I don’t want to know. That’s why *you don’t have love*. You don’t have **sincerity, generosity, kindness and goodness**. You are not able to help people. You are **incapable of kindness and goodness**. That’s why such people cannot develop **virtues** because they don’t have **sincerity** and they are **very selfish**. They always think of advantages and motives.

Hence **meditation** has a lot to do with the **Noble Eightfold Path**. That’s why, *life itself is the meditation*. Because it’s only in life, you **can apply** the **Noble Eightfold Path factors** and this **is real meditation**. If you cannot develop a *mind that is free*, that **understands**, that **does not dwell you will suffer**. Do you know, what will happen when you dwell on your *unhappy past*? Meaning you hold onto your **grudges**. Do you know the meaning of grudges? In Mandarin, it’s pronounced as ‘Chóu hèn (仇恨)’. This means you hold onto your *vengeance* and *grudges* so strongly. When you **understand all these**, you will develop the **wisdom** to **straighten your views** to **reverse** all these negativities of mind states. When you understand that all these bring about **downfall** and bring about **wrong thought** leading to **suffering**, cause your **karmic nature to fall** and they will make you **weak and miserable and** when you also

understand that: *'you hold the key to your own life destiny, to be happy or unhappy have a choice'*; you will **never allow yourself** to become **afflicted again** or **become so deluded anymore**. That's how you will **wake up** and you **will choose to be happy and change overnight**. This is just **common sense!** And you **will not** do all those **stupid and deluded things** again because *the moment you understand you are free, you can liberate your mind*. This is the **real meditation**. Okay? Can you all follow? 'Can!' - Good then we read on.

'Attachment to Dharma results in **attachment to existence** and *attachment to existence* results in **perishing in emptiness**. But when you are **unsupported**, the **way will circulate** freely'. It means when you **don't dwell**, when you **don't deludedly grasp and cling and hold** you will not **have suffering**. You become **free**, your mind is **liberated** and there is **nothing** in this world that can bring forth the condition for you to have fear, worry and anxiety, sorrow, lamentation or even the slightest unhappiness. **No more**, because you **see clearly** how that *form and mind*, with the **wisdom connected, understands** that all these are **not real**. They are just **condition-arising and dependent originating phenomena and mind made are they**. Only form and mind, form and mind, and Hey no you, Hey no me! Just like what the Buddha said via his Dhammapada verse. He said, *'my son, my children, my wealth, my property, these only the fools (foolish ones) lament, for that very body also doesn't belong to him, wherein son, wherein wealth and all those things.'*

Those who have wisdom, they will **understand all these**. They **will not cling, not hold** but they **also understand that the condition**

world is the condition world and the existential world is the existential world. In the **existential world** ‘there are things’ **even though** they are ‘**not real**’ (in the ultimate truth sense) **but they are still subject** to its sets of nature’s laws. For example the **law of karma** which **recognizes relationship and things** but that **pertains** to the *form and mind*, nothing to do with the **ultimate wisdom**. But because our form and mind *is born of its karma, heir to its karma, conditioned and supported by its karma and it is what it is because of its karma* (subject to this law of karma), therefore the form and mind still has **its duties** towards this law. But with **true wisdom** (or in **true emptiness** – as stated in the Heart Sutra), there is none of all these. So when you have that *ultimate truth* understanding and the understanding of the *existential world*, meaning the **supra mundane** and **mundane**, then you would have developed **perfect wisdom**. This will help **complement** your understanding. Then you **can live anywhere** on both sides because you understand the **unconditioned** and the **conditioned worlds**.

That’s how your mind can **transcend duality**; *transcend* all the **phenomena world of consciousness**. Like the lotus, it will arise even though it is from the muddy pond but it will **stay above the filth** to blossom into full blossom. That’s why it is **so beautiful** and so **unique**. That’s why the *symbol for Mahayana enlightened being* is the **famous lotus flower**.

Okay. This part is very good. ‘Then the way will circulate freely’ - means *you are free to move*. There is **no resistance** no more **impediments**. There is **no rigidity**, you just **accord and flow**. ‘The mind that **dwells in Dharma is in self-bondage**’. This statement is

very powerful. When you dwell in Dharma, you create the *Atta, the Self*. You create the attachment to Dharma. That's why it's **self-bondage** via *sakkāyadiṭṭhi* or *self-delusion*. *'If you get attached to the meditation Dharma and sitting without moving, you tie yourself up and become a prisoner'*. **Sariputta, Sākyamuni's disciple foremost in wisdom, sat in the forest, quietly meditating. But the layman Vimalakīrti reprimanded him saying, 'What are you doing? What use are you sitting there like a corpse?' It should be like a statue. This particular understanding on chapter 4 is very useful.** That's why the title is about **Samadhi and wisdom**.

Do you remember? *Samadhi* and *wisdom* go hand in hand and *Samadhi* is **not** concentration. Please bear that in mind. **Samadhi** is the **collected mind, unwavering** mind. That is why it is *related to wisdom*. When *wisdom is stable*, *Samadhi* will *become even more stable* then it will **cumulate** into **Upekkhā**, the last factor of enlightenment. But initially **without** *Samadhi* you **cannot see things as they are**, to *realize the wisdom*. That's why *the two are inter-connected and related*. You cannot separate them. You cannot say I just want to cultivate *Samadhi*. They are inter-connected in many ways, like the stick analogy I gave last Sunday. When you pick up a stick, there are two ends to it. You cannot say I hold this end. I don't want that end. Then the stick disappears. That's why *Samadhi* and *wisdom (Panna in pāli)*, they are together. Okay. Do you have any questions? Don't have? Then we shall move on.

The last paragraph: *'Good knowing advisors. There are those who teach people to sit, looking at the mind and contemplating stillness, without moving or rising. They claim that it has merits'*.

What do you think? A lot of people do that. They call it *Cittānupassanā*, according to their own interpretation. They say, 'I can be mindful of my thought'. "They claim that it has merits. Confused men, **not understanding**, easily become *attached* and **go insane** (and Master Hsuan Hua used such *harsh words* 'go insane'). There are many such people. Therefore you should know them. Teaching of this kind is a **great error**". By now, I really hope you can understand.

I will go through this one more time. 'There are those who teach people to sit

The key word is to **sit a lot**. Then keep on 'looking at the mind and contemplating stillness without moving or arising'. *Who is the one looking and doing all these?* Huh! The **thought** is looking at the mind and contemplating stillness! And because of that they are **so actively arising** the **thought** and **thinking instead** of meditating. So one **thought is trying** to look at **another** thought and they call that 'Cittānupassanā'. The real *Cittānupassanā* is about **mindfulness**. It's about the *silent mind in sati* **choicelessly** 'watching' via **awareness**. You *don't go and look for it*. Only the **awareness is aware** of it. It is **totally different**. Then *when you sit in the formal meditation*, **don't contemplate**. You **only contemplate** when you are **out of** the meditation, having **a free mind**, then *you can* contemplate and develop the inquiry. Then from there, the **contemplative understanding** (which is the 2nd turning wisdom) will arise through the *silent creative mind in contemplation*.

All these 'meditation', when you do it **without** *understanding* you will end up doing all these (including *sit without moving or arising*); it means you sit like a statue down there. Do you think by just sitting, one day, you can become enlightened? Maybe your mind can *become more and more calm, more and more peaceful and more and more stable*. But then, every time you have **problems when you are back to society**, you will have to run back to the retreat or meditation centre and **try to perfect** it again. Again when you come out of such meditation, you *realize that you are not peaceful when you are back to normal life* so you go back in again. That's why a lot of people say they *cannot live* in society anymore after going for *long meditation* retreats. They say society and the world is crazy.

Of course, they use a lot of Dharma - mainly knowledge wise. They **say crazy**, in the sense that there is **so much noise** and **disturbances outside** there; there are **so many activities** and **problems** in life. There is also **too much sensuality** and **distractions**. There is no way one can meditate. Then society also has so many things that can make people **miserable**. So *by running away, sitting in meditation and making themselves peaceful in a tranquil setting with such a conditioned state of mind*, is **not going to free** them. It's just a **temporarily** measure. But the moment you go back to society, you **cannot cope**; you **cannot live** as a *normal living being*. And you say, 'it's a crazy world full of crazy things'. If the Buddha is like that, he **cannot be** the Buddha. He's the Buddha because *he is at peace everywhere*, in the **midst of life and society**. All these **need understanding**. That's why Hui Neng can understand.

Now let us look at Master Hsuan Hua's commentary: "The *deluded* person *does not* understand the **principle** (means the *true cultivation*). They think, 'I will just sit here and not get up. This is the way to attain skill in Zen meditation'. They **get attached** to what they are doing (meaning the sitting) and they go insane'. For example, many people have come here, saying that they are enlightened. That is insanity.

There are many such people. Teachers from their number say, 'if you certify my enlightenment, I will certify yours'. Like an exchange, I honour you Datukship and Tan Sri, you honour me back. 'That is a **big mistake**. In China, in the Tang Dynasty, there *were false Buddhist Patriarchs* who practice **intellectual Zen**'. You know what is intellectual Zen? *Intellect means knowledge*; based on knowledge and the intellect. They have **clever** answers **but no foundation** in actual cultivation. They can **answer you** in **debate** because **they quote** the book; they **repeat** the answers that Master Hui Neng and other Zen masters gave. But **they don't have the understanding**. They will quote to you like, '*the mind must have no dwelling*, 'Xīn wú suǒ zhù (心无所住) or 'Xīn wú guā ài' (心无挂碍), and all those things.' But they **don't have** the *understanding*. They only have the words, the knowledge. They have **not** realized. Then **they will argue** with you on what that means *according to their interpretation*. They have *clever answers* but *no foundation* in actual cultivation. "It's not surprising that we find such people even in America today But **these impostors** who **falsely claim to be enlightened** pave the way for those of *true enlightenment*. No one knew about enlightenment so the impostors say, 'we are enlightened.' Everyone then says, 'So

this is enlightenment,' and they examine themselves closely to see what enlightenment is. Suddenly a **true enlightened** being comes and *no one believes* in him. They think that the truly enlightened one is the same as the impostor. You who now cultivate to become enlightened will be forced to deal with the **widespread influence** of such pretenders or impostors". That leads Master Hsuan Hua to advise you as follow: 'when you **become enlightened**, you **should not** say that you are'. That is the **best method** according to him. *This is the way of the world*, 'true, true, false false; false, false, true true'. I think it's a **direct translation** from the Mandarin words: 'Cen cen jie jie, jie jie cen cen.' If you are true, they say you are false. If you are false, they say you are true. Therefore you should **not speak of true and false. Tell people to go and see for themselves** (meaning you don't attach or cling to duality). *Thing is just the way it is, no right no wrong, true and false is your perception. One should inquire - True according to whom? False according to whom?*

But the **reality** is just *the way it is*. That's why there is *no right, no wrong*. Unenlightened beings will say that they are enlightened. If you have already become enlightened and claim to be enlightened then you are just like those who are not. Why? People who are **actually enlightened** do not introduce themselves, saying, 'Don't you know me? I am enlightened. I am the same as so and so who is also enlightened'. Enlightenment and non-enlightenment are the same, not different. Do not hang out a false name - enlightened. You are a human being, unenlightened; you are still a human being even when enlightened.

The enlightened and the unenlightened both *can realize Buddha hood*. It's just a question of time so do not advertise yourself. If *no one knows you, that is the best*. Then your *straightforward* mind is the ***Bodhimāṇḍala***. That's why ***the ego*** will ***not be there***. You would not be ***tempted*** to tell people. But for those who understand, they will tell you ***very clearly*** that *this one is not them*. You can say that this form and mind, when it has developed the ***wisdom***, the ***insight*** and the ***direct seeing***, it is ***enlightened***. But this one is just the *form and mind*, ***not a permanent unchanging entity***. *How can it be you? That's why, how can you claim that you are enlightened? It has got no meaning.*

That's the reasons why for those who don't ***understand***; they will go around and deludedly claim that they are enlightened. They will use words ***to impress*** you because they want respect from you and they want followers. When they have followers and people who respect them then they will get a lot of monetary support from them. But for those who are truly enlightened, they will ***naturally understand*** that their *virtues, wisdom* and ***understanding*** will *shine forth* on its own and there *is no greed* in them. There is ***no delusion*** in them and they *can never take advantage of you or ask you to believe them or join them*. They will ***allow you the freedom to decide***, to ***investigate for yourself***, to ***find out for yourself*** because it's ***your life, nothing*** to do with them.

Their ***duty/nature*** is to ***share*** what they understand ***when there is condition***. These are ***what cultivation is all about***. You have to have that understanding ***not to be deluded, not to*** be gullible, not to just easily believe people and allow people to condition you. If without

proper investigation and **understanding**, you just simply *go and quote*, then *follow the crowd* to **promote** all these - that can be very dangerous. But if you yourself have **cultivated** and **developed the understanding** then you *don't have to worry*.

Just like during the earlier years after I met my teacher, Phra Ajahn Yantra, I learnt so much from him. I **could feel** him. Then many years later, he got into **some issues** in Thailand and there were many types of *negative stories* about him. Then **they forced him to disrobe**. Despite what happened, I never **wavered** because my **nature** knew. I could feel his nature and I learned a lot from him, I received the dharma from him and I have continued even up till today dare to say that **he was my teacher** and he *taught me very well* despite what the world said about him. Can you understand? Most people would have run away, trying not to have anything to do with him because they may think if he goes down, their **image or reputation** will also be **affected**. If you have anything to do with him, others may perceive you the same.

It's like what the Buddha had said. It's not like that. There are causes and conditions behind. If you cannot see those causes and conditions, you will not understand. Even the Buddha, during his time, he was also affected by the **Cinca incident**. Can you remember? For many months he had **to endure all those abuses** and **accusation** (whatever people said about him). Cinca had accused the Buddha of making her pregnant for many months until Ananda also could not take it anymore. He told the Buddha, 'We have to leave this place. Nobody trusts us anymore. We *don't even have proper support* anymore.' The Buddha said, 'No, three months from now it will

come to pass. If you try to walk away, wherever you go the same news will travel.' He said this was due to his **past karmic action**.

The Buddha knew and he told Ananda, 'I have **to endure** all these *abuses and accusations* and it will come to pass in three months time.' That's why after that *everything cleared up* because the Cinca pregnancy was **a fake** used to plot against him. She was **not even pregnant** but ill intended people wanted to bring him down. It happened because in one of the past lives when he (Sākyamuni Buddha) was a Bodhisattva, he *scolded and abused* a **Pacceka Buddha without knowing** that he's a Pacceka Buddha. He said a lot of bad things to that person. That's why when he became the Sammā Sambuddha, when **there's condition**; he got it back - the Cinca incident.

Even my teacher, Ajahn Yantra also had a **similar karmic condition of the past** affecting him this life. I met one of his disciples who visited me at my house after somebody told me about him. Then we decided to invite him over *to share with us what he knew*. There *were conditions* then. After that we came to know a lot of things. According to him, Ajahn Yantra told him that all those happenings are related to his karmic past. He had to pay back all those past wrong actions. Hence the reason why he can accept what happened. Then he was very happy, very peaceful because he just allowed the thing to settle. It seems many lay people and monks helped him to fight the case and finally got him an **amnesty to stay** in the US. He won the cases. He cleared them all. It seems they tried to **extradite** him from the US government via diplomatic channel because it was

politically motivated. But finally everything was cleared but that news was no longer important by then.

What you need to understand is - don't become **gullible** by the big names you hear **or be affected** by the **bad news** you hear. You should **investigate** them yourself, *cultivate* and *realize the true dharma*. When you **have realized the true Dharma**, you will understand then you have no more worries about *what the world says, what people say*. Just like the famous quote of the Buddha: 'the **incense**, its **fragrance** will *shine forth* and *spread out* far and wide.' The *incense really has its fragrance* hence similarly for those who have the *pāramīs, the wisdom, the virtues, the understanding*, when they **share** the Dharma, *their nature will shine forth* just like the **fragrance** of the incense.

All these, if you have the *understanding, the wisdom* and the *meditative* training, then you **can sense** them. You **can feel them** and you **can recognize** them. Just like my cultivation in the early days, I didn't chase *after famous teachers*. I didn't chase after *big names* and all those *popular monks and teachers*. I will **investigate** and I will **find out for myself** via *listening attentively* and *observing them first*. When *there were conditions*, I would go and listen. But because *my nature understands*, the moment I listen, I will know which one has the dharma and which ones don't have the dharma. That's why I have a lot of affinity with a lot of good teachers; good masters and I learnt a lot from them.

But for those that my nature didn't have affinity with, somehow it didn't click and I couldn't develop much understanding from what

they shared. Some were very famous and popular but no point because *this nature understands very clearly the way and the cultivation*. That's why it's very different. Hence Hui Neng's sharing on this part is very important, very beautiful, so that you understand.

3.2.4. Meditation Is Not About Sitting Only

Meditation is *not about sitting only*; prolonged sitting until the mind becomes very calm, very peaceful, very still and no more false thinking, thinking that is the result. Then you better check because this is **a conditioned mind, a conditioned state**. Meditation is **not about** developing all the **peacefulness**, the **calmness** and the **fantastic meditation** and the **fantastic mind**. It's about **insight** into phenomena, developing the **wisdom**, the **understanding**, **realizing** the **characteristics** of nature, the **impermanence**, the **suffering state** and the **non self** or **empty nature**. This understanding is *most important* and *very different*. If meditation *does not bring you back* to the **Noble Eightfold Path** to realize the **three types of right view**, **the wisdom** that is related to the Buddha's teaching, then that is **not** the meditation as taught by the Buddha.

Hence it's **not about retreat condition** alone. It's not about calmness, peacefulness, running away from society etc. That's the reason why when I met Ajahn Yantra and when he told me, '*life itself is the real meditation, life itself is our greatest teacher*', *immediately those words resonate deep in my nature*, because it was like I had heard them before and I knew this was it all the while. Even though as a

lay person in my **early years** of my cultivation I had **never heard** from people about this before.

Then when I relate them to the teaching I realized **they matched perfectly**. That's why after that I **decided to reverse** my *cultivation*. I come out of Ānāpānasati and **released** the **absorption calmness** borne of **continuous mindfulness** via **relaxing** into it. While in the **university days of the 70s**, I was already very **good** in Ānāpānasati. I could do the Ānāpānasati until my '**nature**' could **carry that calmness**, that **absorption mind state** with me while in the *midst of life* and the mind was **so still** and **full of mettā**. But later on, when I **came out to work**, when I started to **touch money**, intermingled with **society** and *went into life*, when I **didn't meditate so often** I realized this *calm mind started to move and stir again*. The **calmness loses its power** and the *mind started to stir*. Then I realized the thoughts started to develop all the *craving like before*. It wanted to be **successful financially, career wise**; it wants to study not only engineering, it wants to do an MBA, the law degree and it had a lot of ambition (like make more money to *achieve financial freedom*).

I realized there was *still movement inside* the mind. Then I recalled an incident in the Sutra where the Buddha said, 'A glass of water with sediment still down there, the **moment you stir it**, it will arise again. But if you leave it and **allow the sediment to settle down** on its own then the water appears clear again, like when you do concentration or samatha meditation, all the defilement or mental hindrances will be suppressed.' **I realized** that must be the reason. All along, that *mind was peaceful, calm and full of mettā* due to the **Ānāpānasati absorption**, the **continuous mindfulness**. I didn't go

into the **daily mindfulness** at that time *until my teacher Ajahn Yantra* told me this: The highest meditation is, 'we choose **aware every action, every movement** in the **present moment.**' The moment I heard that I knew I *have not done* this type of meditation as yet. Then I checked; I was **hardly even aware or mindful** for **5 minutes** in a day.

I determined to do it from that moment onwards. I even put up my hand when he asked, 'who wants to promise the Buddha?' I remember at that time two of us put up our hands. I did not know who the other guy was. *Within two weeks*, the **mindfulness came** and the *whole of meditation* became very clear after that. After that my nature's **silent mind and awareness** became very different. **It started to understand** that the **eternal nature** was **already there all these while**; once **connected** the *spiritual inheritance* and *everything else* came back to support this nature. That's how all the conditions fell into place and it matched. Then all of a sudden after that, I started **to 'see' a lot** of things via the **true direct seeing** and **insight** kept on arising; then the *teacher came*, the *guide came*, the *books* and *everything else came*. Everything just fell into place. This nature **becomes what it is on its own** and it understands that there is **no being** inside there. That's why I always told you that this **form and mind** which you call **Bro. Teoh** is **not me**. It's just a 'vehicle' and a 'tool', karmically conditioned out for this nature of mine *to use, to live life, to perform the function of this nature to fulfil its vows, its affinity with living beings*, etc. via **this functional body** that **performs the function of Bro. Teoh** for **this segment** of its *nature's*

life and to continue with *its cultivation and its perfection* until all its vows are fulfilled.

3.3. Bro. Teoh's Closing Remarks

This is what meditation is all about. Understand it clearly and don't be gullible. That's the reason why I always said, 'you must **meditate with understanding**', otherwise no point. You are **wasting** your time. You can still be led **astray**, while thinking you **have progressed**. Because progress is **not about** how strong your mind is, how beautiful your mind or meditation is. It's about **understanding via wisdom to free your mind from delusion**. When you have that, when you have become more and more **mindful, heedful**, and the **free mind understands**, that is the **real progress**. When 'Avijjā Paccaya Saṅkhāra' **weakens**; less saṅkhāra, **implies less mental activity, less thinking, more clarity, more awareness, more moments of silence and stillness and you become more heedful, that is progress**.

There is no need to have all those fantastic meditations. When you can **understand things clearly** with every moment of sense door contact, your **mind** will become **different**. When you **return to society and life**, it will **not stir or react like before**. It **does not get itself entangled** anymore because it has developed the **5 spiritual faculties** and **understanding to straighten its views**. When you **have the 5 spiritual faculties cultivated**, the **5 mental hindrances will cease to be** and the **mind will be in a meditative state** on its own **naturally because** there is **no more mental hindrance**.

It has **become a free mind**, hence **no need to concentrate, no need to focus, no need to train, no need to do anything**. It will be **like that by itself**. But **you need wisdom** and the **spiritual faculties** to stay in that state. When you **understand** that, the **whole of meditation becomes different**; no more according to what they say. All the **methods and techniques, sitting and walking**, you only **need to do them** if you **haven't stabilized the spiritual faculties**. That is the reason why you have **to train the mind** that is **still heedless** and work very hard. But if you **continuously do that** and **think that is meditation**, then you are being **gullible** because that is just an **initial training to anchor the heedless mind** when you **still lack the stability of the spiritual faculties to make it heedful**. That's why they need to train their heedless mind via all those **thought based meditation of noting and focusing, etc.**

If you **already have the spiritual faculties**, the 5 mental **hindrances will cease** to be by themselves. Then the moment you sit, you are **already calm, still, silent, in a free mind state** with **no more movement**. Then when you come out of it, you are **also the same; aware and mindful**. Walk also the same, go around doing whatever in life you are also in that **state of mindfulness**. **When you lie down to sleep or rest, you are also aware within**. This is the **real Samadhi**, not the **calm mind that becomes heedless again (so fast) once it is out of the retreat**. All the **suppressed** mental hindrances can still come out because they are **not rooted out via wisdom** as yet. This is a very important understanding. We shall stop here at Pg 209. It's already 4.40pm. Do you have any question? Is there anything that

you still need me to clarify? Can you follow? Good! There are some who can. Pass the microphone to our sister Chin over there.

4. Questions And Answers

Q1. Sis. Chin: Bro. Teoh, I have seen in your WhatsApp sharing of the ***Bodhisattva vows*** and it's written there - '*nature of mine*'. I don't quite understand.

Bro. Teoh: It's a *very good* question. This 'human being' is just ***one segment*** of our *countless* lives. We are born into this world because the *law of karma* brings forth the condition. The Buddha said, '*We are all born of our Karma, heir to our Karma, conditioned and supported by our Karma; we are what we are because of our Karma*'. Hence your question is very good because in the Bodhisattva vow, I use the words '*this nature of mine* vows'. This word your 'nature', the meaning is very deep. It's not about this form and mind **alone** because this one is just this life's segment. It is a 'vehicle' and a 'tool' for you to come. This '***nature of mine***' means, all of the countless, billions of births and deaths, the billions and billions of form and mind that had come through karmic conditioning; the summation of all these, is your *form and mind's existences*. That one will ***cumulate*** into a 'nature' which we call 'karmic nature' - summation of all your karmic existences. The summation of everything you do – good and bad. They are all accumulated and become your 'karmic nature'. That's why through this karmic nature which is recorded in the Nature's Law, it will condition rebirth.

There is another part which we call the '**spiritual nature**'. 'Spiritual nature' means after 'you' come as the form and mind, then you develop the **understanding to meditate** and it **enables** 'you' to **connect** to that **nature of yours** which is **your true mind** via the **silent mind**. You can, **from that moment onward inherit** your **spiritual nature's** **perfections** and **cultivation** to **continue** your **present life spiritual cultivation**. And when you connect, that is the **moment your 'spiritual nature'** (**with whatever spiritual perfection, wisdom and virtues** that you have **cultivated from the distant past** until now), will help you to understand the cultivation. It can only come in at that time. But if you **don't meditate**, if you **don't have the ability to connect** to that **nature**, you **cannot inherit**; you **can only inherit your karmic nature**.

When I use those words '**this nature of mine**', it includes both the karmic and spiritual nature. Which means it's **not about you** now making the vow. All of the form and mind that come in the future, they are also included. Then when you **cultivate** the 'spiritual nature', they are **all connected**. That's why it **will continue life after life** until the **full perfection**. That **nature** is very different. Like when we vow, "Whomsoever from the distant past until now, that '**this nature of mine**' whether knowingly or unknowingly has caused any karmic negativity or suffering or mislead, we would like to sincerely ask for **forgiveness**". It means you are requesting on behalf of your nature (meaning each and every birth and death, **segmented life** that you have come before) that has caused any karmic negativity, etc. That's why it's **very complete**; it **covers everything**. Hence it is also the same for the Bodhisattva vow; it covers everything, not only

this life. That **'nature of mine'** is your *entire nature*, both karmic and spiritual. Sadhu! To sister Chin for asking such a good question. She will **progress** very fast. I really **rejoice**. Sadhu! X3. Okay is there any other question?

If you are not sure you should ask. Like Sis. Chin. She can learn very fast because she's very sincere and she is **a clean slate** with hardly any **conditioning**. She just has faith, then read with faith. Whatever she doesn't understand, she asks. All her questions thus far are all very good and related. For somebody who really wants to understand she *will inquire* and *investigate*. Then the moment, she understands she will progress again. *This is how meditation should be developed*. You have to be **sincere to** cultivate **sincerely**. Don't be 'paiseh' (shy in Hokkien) and feel scared to ask. This is what the thought will tell you. The *thought is 'paiseh' or shy* not you. But if you are **sincere**, you just sincerely bring forth whatever question because it will arise the causes and conditions for the Dharma to flow. Do you have any more questions? Otherwise you can meditate. We will switch off the light and you can have thirty five minutes of meditation. I will set the alarm clock for 35 minutes.

You can **relax** and **silenced** your mind, then *develop the training of the mind if you need to*. If you already **have the ability to meditate**, then you **just continue with the meditation**. Those who are doing the recording, if you want to pause it you can, then the battery won't drain so fast.

(35 minutes of meditation) - Ting! X 3.

For those who still want to meditate, you can continue. For those, who have enough, slowly and mindfully come out of the meditation. Always remember, you are here (most of the time) to stabilize this mindfulness, the silent mind and to train your mind to develop the **natural state of awareness**, a **free mind** that is **not** in *concentration*, *Samatha*, *one-pointed ness* or *absorption*. **Relax** into **every mind state** that arises, and then **maintain the silence and awareness** within to **stabilize it**. And when the **silent mind stabilizes**, it will become very different. It will enable you to develop the meditation; then it will understand. After that you have to make sure, you **can bring forth** this **trained mind state** of *awareness* or *sati* (the *silent mind*) to be with you so that in the **midst of life** you can use it to develop the **daily mindfulness** cumulating to **heedfulness**, to be **ever mindful**, to **understand**, to **develop the wisdom** and to **insight** into phenomena. Also to **contemplate** and **cultivate** the Noble Eightfold Path; all these will bring forth the way.

When you are in *Sati* leading to **Appamāda or heedfulness**, you are **destined** for enlightenment. So don't try to know. Just **maintain** that **daily mindfulness, awareness in all actions** and activities daily. Then when you go back, every **action**, every **movement**, **determine** to be **aware**. When you reach home, it's the same. When you go to office, working the cultivation is **also the same**. Maintain **mindfulness** and this **daily mindfulness** will arise. It will **stabilize**.

If you can, have a proper **daily religious routine**; every day when you reach home, pay respects to your **altar**. Early morning after you wake up, before you get to do whatever **daily chores** or answer nature's call you can determine to pay respects to the Triple Gem

first. If it's urgent, that you have to answer nature's call first then do it mindfully. After that come out with **full awareness** to sit (meditate) for a while. If you need to **radiate loving kindness** (mettā) do it. If you *need to do some chanting* do it. Then silent your mind *to meditate* for about fifteen minutes (if you can, half an hour will be very good). Then you can *share* and *transfer* merits. In the afternoon, whenever you have the **free time**, like lunch break or whatever, developed the *ability to silence your mind* and *meditate*. Then at night before you sleep, do the same. In between, **maintain mindfulness** and **awareness** of **whatever that is going on from moment to moment**. If you cultivate this way you will **progress** and your **mind will transform**. You will become different. **Heedfulness** will arise. Then you will **understand** many things including all of the **dharmas** that I have given because they come from *the silent mind* and you can relate to them easily.

Now we will open up for meditation reporting and Q&A (questions and answers). You can ask any questions related to the *meditation* or the *Dharma*. Pass the microphone to Sis. PG.

Q2. Sharing by Sister PG : Bro Teoh, on the way to work and while coming to our class today, I was listening to last Thursday's dharma sharing by Sis. Eng Bee. The one thing that came to my mind is, how true it is, that we are **attached** to so many things including good and bad people. She started off with **negative** people. Then she reflected on people **who are kind to her** and all that. To me, it shows that we are all **so attached**. Towards the end of today's sitting, it just occurs to me, that the Second Noble Truth is so true. It is our **attachment** and **craving** that **leads** us to all our suffering.

Every day, my mind is **so restless**. Now I can see that it is **all due to my attachments** to what I have done, from way back then until now. Very often, the mind just runs along, I could see the thoughts keep coming up. But of course, I have **not reached** the stage where I can be mindful enough to understand that all these thoughts coming up are just condition-arising phenomena, hence impermanent, lead to suffering when we deludedly cling and grasp. The **heedless mind** without the **wisdom** just runs along and **proliferates so fast** and that is the **cause of all the restlessness** in my life. And that's also the reason **why I can't sleep** at night. This is just part of my sharing today which I hope will help others to understand. Thank you.

Bro. Teoh: Very good! I **rejoice** with your **latest understanding** even though **you still can't cope** with *what has happened*. *To be able to see this* is already a very good progress. It is the **beginning of wisdom** development and later on deeper understanding will follow. That's why the Buddha said; when you can see how all these mental activities which are saṅkhāra borne of your **self-delusion** make you **heedless** and behave that way then you **will understand** that it is **not** because you do it or you make it. It's because of the **conditioning**, the **attachment** and the **self-delusion** borne of **wrong view**. You haven't developed the right view or **ability to cope** with what happened because the **wisdom** and the **stability of understanding** borne of the 2nd turning **contemplation** and 3rd turning **direct seeing** is still not there yet. It's okay. It will come later because today is just the beginning. This is already very good because when **you can see how your mind proliferates** and *thinks a lot via attachment borne of self-delusion as the cause of your*

suffering you can then reflect and contemplate **until very clear** then **retrospectively reverse** it **via straightening your views**.

If you **reflect** and check back *via mindfulness* you will come **to realize** that it's all the *old stories*, the *old attachment*, your *habitual tendencies*, your **wrong views** and your *opinions*, the way you have been *behaving*, your *conditioning*, your *reaction and stirring* of mind. And when you look clearly, all of a sudden you will realize and understand, this is what the Buddha meant by 'Sabbe Saṅkhāra Dukkha'. That is: all of Saṅkhāra (mental activities and thinking borne of attachment) bring about suffering, nothing else. Then like you say, they are also impermanent. You will come to understand the reason why the Buddha said, 'Sabbe Saṅkhāra Anicca'; Anicca means Impermanence, they come and they go; they are dependent originating. You have to **reflect** and **contemplate** on all these until you **understand them clearly**. Then you will realize, no point thinking, holding and reacting. All these have become **habitual tendencies** borne of your **wrong view** and **heedlessness**. These habitual tendencies are **very difficult to root out**. That's how it *makes you heedless*. That's how you become what you are. When you understand, this is the cause of suffering. What must you do? You have to **straighten** your **views**. Straighten your views means what? Allow it to arise, **don't resist it**, don't **suppress** it, and don't **control** it. Do not **be afraid** of it. Just allow the saṅkhāra to arise and pass away. Don't follow. Don't continue your **old way** of **habitual thinking, habitual verbalization and chattering etc**. Forget about it because you already knew as you were in tears just now.

If you saw that as the **cause of your suffering**, it means the *Second Noble Truth is so true*. It's your attachment, your clinging (via self delusion) when you give meaning to them and all these seem so important to you. All these are the understanding of it. This is **an initial realization**, realizing that these are all Saṅkhāra (*mental thinking, activities due to your wrong view, your conditioning, the way you perceive thing*) and **mind made are they**. A phenomena world of consciousness, an illusion hence how real can it be? Then why do you still continue to react, stir and allow all these wrong thought to proliferate. This is mere delusion right? Why not, allow them to be via seeing things as they are, do not resist, do not become unhappy, do not blame yourself and do not ask why am I so heedless after hearing so much dharma, after going to so many meditation retreats. No need. You just **accept them** for what they are. Then there is no resistance, no suppression and no control. You allow it to be and **let it flower**. Then tell yourself, 'the **untrained mind without** the spiritual faculties, **without** the stability of understanding is **heedless**'. It thinks a lot, these habitual tendencies have **yet to be rooted** out. That's the reason why meditation is mainly about **developing wisdom** and the **straightening** of **views** to deal with all these. It's not about **suppressing** all these through **calmness**, through **peacefulness**, through all the **formal meditation, no use**.

When you are **peaceful** in the *midst of life* and your mind is **not** in a *conditioned state*, the **free mind** does not think, does not proliferate, does not do all these. That is the **real meditation**, the real **Samadhi**, which is the *real silent mind, the true mind, the meditative mind*.

Hence *allow it to be*. Do not resist it. Then through the **silence**, you will start to **understand** and **witness** slowly how the Saṅkhāra **slows down, loses its power** day by day, **as you learn to accept the reality of the moment** or **‘what IS’**. Do not resist, **do not try to do anything** because all these *doing, trying, control, suppressing, and resisting, they come from the thought*. And thought create more mental activity and make you **more heedless** because *thought is knowledge, thought-based knowledge*.

Knowledge which is **accumulation via memory** arises as thought to condition one to keep on saying, ‘I must **not think**, I must **not be heedless**.’ No point because the **source of heedlessness** is your deluded *thinking* and your thinking comes from your **thought** and **thought is response to memory**. As long as you **accumulate** and **hold on** to them *via memory heedlessness* will continue. *Why can’t you just relax, silent and let things be*. Just like swimming, relax and free yourself. The **natural tendency** of the body is *buoyancy*. When you relax and don’t struggle you will float. You don’t **have to learn how to float** right? In a similar way, your mind, if you just relax and allow it to be, then this **thinking** will *slow down on its own* because the **natural state** of mind before its stirring and reaction to sense experience is **stillness, silence** and **just aware - without thought**. The *moment* you are **without thought** you are already aware. Hence the **silent mind** is very important. You just allow it to be, until one day, you will realize, ‘Hey! I don’t have to do anything. I just have to relax and stay silent then the *silent mind* just understands.’

Don’t try to know. Just be aware of the arising and passing away of all phenomena. That’s it. Don’t try to know. Don’t try to link the

Dharma. Don't try to do anything. Then the understanding will arise. It's just like how you saw your own suffering. After *a long time of observation*, you will come to understand. Then the *next phase* is, **allow it to be. Don't resist, don't fight, don't control, don't suppress!** Let it be. Then *everything is just the way it is, dependent-originating, conditioned arising. Without ignorance* when *you understand* you will **straighten your view** and *allow it to be, there is no more resistance, suppression, nor control*; there is also no 'meditator' and 'controller' for the '*controller is the controlled*' and the '*meditator*' is the **thought**. When this is understood, the thought is **no longer active**. Then you just allow it to be or let things be.

But these **habitual tendencies** need **wisdom** to root out and it will take some time. Then like what J. Krishnamurti said, 'the *very flowering of that thought process is the very ending of that thought process*' because thought is energy based, dependent originating, condition arise via **ignorance** and **delusion**. When you **have straightened your views** and **don't feed** it with **anymore thought energy** via **delusion**, when you don't do anything, everything will **start to slow down**. Then you will come upon the **silence** and the **stillness** on its own via **not doing anything**. This is the **3rd way** to **overcome unwholesome thought** as advised by the Buddha.

If you find difficulty with the sitting posture, you can sit on a chair like what I'm doing or you can lie down - silent and just aware. The danger is, initially when you are *still not stable*, you may **fall asleep**. Initially it's okay. But maintain **awareness** within. Then *later on when you are skilful*, you can **lie down on the floor to meditate**. This is the **most relaxed posture**. If you know how to relax and just let

things be then the **silence will be there more and more** and *this is mindfulness*. If you have trained yourself in Ānāpānasati, then do Ānāpānasati. After you come out of your meditation, you can continue with your Ānāpānasati. But you have **to relax** into every mind state that arises and whatever thought that arises, just let it be because when you are in this *very strong continuous mindfulness*, the defilements are also **suppressed**. It's the same as concentration and energy field meditation. You have to **relax and release it** out into **normal awareness**. That's why for those who do Ānāpānasati, when they are very absorbed in their meditation, they are **not able** to develop much wisdom because it's a **conditioned state** with all the *mental hindrances still suppressed*. You have to **release it out** and then go into **daily mindfulness cultivation**. Train the mind to reach the **stability** of a *normal mind* (not in a conditioned state). Then use that **to meditate, to live life**. Use it to understand *what is going on in life, to observe yourself, the movement of thought, the movement of the activities of mind* (Saṅkhāra) and your aggregates of mind. You will **witness all the essential Dharma** within. Take for example the **mindfulness of the 5 mental hindrances** which is the **1st category** of practice of the **4th foundation** of mindfulness (Dhammānupassanā). You will start to see them **according** to the Sutra because when you *are silent, observant and just aware* you will **understand how** the '**un arisen mental hindrance**' comes to be. They arise due to your *wrong view at the moment of sense experience*.

According to the Buddha **without** the stable **5 spiritual faculties** the *5 mental hindrances* will arise. They will hinder your mind from

entering the *meditative state of inner peace and inner awareness*. These 5 mental hindrances of sensual desire, ill-will, sloth and torpor, restlessness of mind and doubt will become your **habitual tendencies** thereby making you *heedless*. If I just let it be and *continue to relax and maintain silence within* then **sati** will arise because you *no longer stir the mind via wrong view to arise the mental hindrances of sensual desire and ill-will*. That's how you meditate. When you become quiet, peaceful and still and you don't deludedly give the mental hindrances any more meaning via *arising the spiritual faculties of sati*, these mental hindrances will disappear and cease to be. Then you will come to realize that the **original state of mind**, without the wrong view **to condition** those Saṅkhāra's stirring and thinking via habitual tendencies is already in the **meditative state** of inner peacefulness and stillness. **Realizing this is wisdom**.

Sati (or mindfulness) will give rise to the pure **awareness** - which is the **original state of mind before** the stirring will be there. It is **already** mindful, it is **already** aware, it is **already** peaceful. This is how you learn. Then like what the sutra said, '*you will come to understand how the arisen mental hindrances cease to be, just by not doing anything*, following the Buddha's **3rd way to meditate** - via just **silent** and **aware**'. To develop *the more stable wisdom*, you have to use the **4th way as taught by the Buddha to trace** the **origination factors via sati** then **retrospectively** reverse it. It every time comes in through your **senses** especially via *the seeing, hearing and thought mind doors*. This is how you come to trace its origination factors via sati. Then **don't react** or **stir** your mind, just

allow it to be; the **natural state of mind** which is **already** aware (in Sati) will arise *because without thought, you are already aware*. This is how you **meditate**.

Regarding *tracing the origination factors* you **have to be very mindful**. It's always from one of your senses. Your *thinking* is the *mind door* and it **moves very fast**. It **arises** every time you **see** something, the *moment of sense impression, sense perception, seeing consciousness, hearing consciousness, thought consciousness etc*. Then later on, when you are more **skilful, more stable** in your **daily mindfulness** cultivation, you **can even understand** how your *taste and smell consciousness function*; how it **arises** the **subtle craving** of *sensual desire and ill will (mental hindrances) via your wrong view*. You *will understand them all*. Then when you **reflect and contemplate**, you will start to understand that '**Thing is just the way it is**'.

When I am **near** to something **smelly or pungent** or with *foul smell* the **senses will pick it up**, then your mind have **two choices**; *whether I accept the reality of the moment and be at peace with it or the moment I smell through my perception and negativity, I react*. Then I will have the **aversion** to move away. This is how *I see within my mind*, how the **unarisen mental hindrance of ill-will comes to be**. Why *can't I accept the reality of 'What IS'?* I am just a form and mind with the senses; when I am nearby, I will smell it. If I have to **endure**, I have to *endure*. I have to let it be, then walk pass it because thing is just the way it is. When I am near this place, the sense experiences will come. If I can accept it, I **don't have to fight**

it, **resist it** or **push it away**. Technically I don't have to do anything. *I just **mindfully** move on.* If I need to walk away, then I just walk away.

The best test was: - about 20+ over years ago, I like to walk to our 'pasar malam' (night market in SS2) and 'wai sek kai' (glutton square) because at night they have a lot of nice food. At that time my **mindfulness** was already **so stable**, I 'saw' how the sense data come, how **upon contact** it triggers off **consciousness**, then how the **mind wants to latch** onto it because of **habitual tendencies**. With the understanding, it **can accept things as they are via understanding**; when your senses are there, when you are nearby, it will come and these are **dependent originating, conditioned arising phenomena**, saṅkhāra - *mind states* are they. *They arise and they pass away following the law of **dependent origination**.* That's how the understanding **frees the mind**. Then it just senses. It's just aware and it **does not get lost** in thought. It does **not get entangled** anymore. It moves on. It's **fully aware and mindful**. That's **how daily mindfulness is to be cultivated**. I can still decide what I want to buy. Sometimes I just walk one round then I come back didn't buy anything. Sometimes I buy something.

Whenever I travel or move around, even while in my office, my mind is very sensitive and fully aware. It can sense many things. But it's **not involved** because it understands, these are the **realities**. If you continue with this type of **daily mindfulness cultivation** via **straightening your views** constantly, you will **progress much faster** than those who just go for *formal meditation* and *retreats* to experience all those good meditation, calmness and peacefulness but never develop the *daily mindfulness*; never *contemplate* to

develop the straightening of their views to **develop the wisdom to cope with life, to cope with the mundane and the heedless mind, the delusion and the attachment.**

You will definitely progress a lot faster. This is the **real meditation**, not the sitting, walking and the doing **without understanding**. Those are just **for those who still have the mental hindrances** and those whose **spiritual faculties are not stable yet, to train** their minds. That's **the reason why they have to do that**. They have **no choice**. They **have to anchor their mind** to the **object of meditation**, and these are all **thought-based, still involving a lot of thought-based noting and doing**.

Have you **not suffered enough** via your **delusion** all these while? Do you **still want to continue** with all these types of **gullible meditation**? The moment **you come out** of this type of **meditation retreat** you are **back to square one** and very soon you **become heedless** again. Why can't you see that? Why can't you **develop the understanding and remind yourself, 'I need to be mindful in the midst of life. I need to have awareness. I need to have all these understanding so that I can cope with life, so that I can cope with the sense experiences arising from the six sense doors'**. Do you know, they arise and pass away so fast? In **the midst of life, mental activities arise and pass away so fast; sense experiences arise and pass away so fast**, hence without **a stable daily mindfulness** leading to **Heedfulness in daily life** how can you cope? **Without wisdom, without Yoniso Manasikāra** (the **wise attention** at the moment of sense experience) you **cannot cope with life**. Then you can **forget about meditation** because according to Dhammapada verse 21 of

the Buddha, 'the **Heedless** are as if dead' hence all these doing without understanding have got no more meaning. ***If you meditate without understanding*** then you are *trying to fool yourself, deceiving* yourself, thinking that you have meditated. No! The real meditation is ***to understand*** all these ***in the midst of life***, to see your defilements, to see the essential dharma, to straighten your views and to free your mind; not to latch onto all those so called good meditation via ***delusion*** anymore and not to cling onto them anymore. Wisdom ***cannot*** be developed via knowledge. It is only possible to develop it via the ***silent mind*** that sees and understands all these. If you are serious about life, serious about meditation, you will see them through your ***silent mind***.

That's the reason why meditation is about *training this mind to be aware, stabilizing it*, developing the ***spiritual faculties*** to ***overcome the mental hindrances***. When you ***have cultivated*** the 5 spiritual faculties until they are ***very stable***, your ***mindfulness*** will be there. You will be ***mindful naturally***. You can *meditate very easily in any posture, anywhere, anytime and anyplace*. The problem with human beings is, ***initially*** they are ***already heedless*** because they haven't developed the ***opposite 5 spiritual faculties*** to cope with their *mental hindrances*. Hence they don't know what to do. Just like your case, you only start to see how it ***affects*** you and how it ***torments*** you. The Second Noble Truth is so true and clear to you only now.

If this is the case then you have to ***determine*** and *inquire*, '***How can I develop the wisdom to free*** my mind? How can I come out of it? How can I develop the ***wisdom***, especially the *contemplative wisdom of the Second Turning to free?*' Reflect on the *Dharma* that

the Buddha has **taught us**. Reflect on *what I have shared* with you. I have **introduced** a lot of *skilful means, a lot of understanding* for you to awaken, to liberate, for you to understand and **not** to be gullible anymore. These are all the **understanding** that **can help** you **straighten your views**.

I used to advise you as follows: ‘whenever you are **not peaceful** and **not happy**, the *mental hindrances* are there’. This is how you check for defilements. You will **come to realize** that you have been *holding onto all these (likes and dislikes and pleasant and unpleasant reaction of mind)* all the while. That’s why **most of the time** you are **heedless** and **not peaceful**; to sleep also you have difficulty. But now, at least, you can see that these are the causes of suffering. Then when you relate it to the Dharma you will understand: No wonder, the Buddha said. ‘Sabbe Saṅkhāra’ (all of these mental activities) led to suffering. And why did the Buddha say, ‘Sabbe Saṅkhāra Aniccam’? Why did he say, they are impermanent? As I had explained, *you have to reflect and contemplate until you understand*. Saṅkhāra are *mental activities* and they arise and they pass away. That’s why they are **impermanent**; they are *condition-arising, dependent origination*, based on your **views and opinions**. **Wrong views create wrong thoughts**. You have to understand **what constitutes wrong thoughts**. **Only then** can you determine to arise the **right effort to abandon** them because these are **evil thoughts** that are **unfit** for **attention** according to the **Sabbāsava Sutta**.

Then *things that you have to endure, you have to endure*. For precepts, you have to **restrain** yourself. You have to *restrain from killing, causing harm etc. When condition is harsh, you have to*

*endure, you have to endure. **Dangerous situation** you have to avoid. For some defilements you have to *overcome them through wisdom*, you have to *reflect and contemplate and develop the understanding to straighten your views*. When you **have the ability to see what constitutes evil** and **wrong thoughts** then you can arise the **right effort** to *abandon them* straight away via using the **5 ways as taught** by the Buddha. The first two ways are **thought based**, then the *third way is meditative* followed by the **fourth way** which is the **wisdom way**.*

After you have the *ability to abandon them*, you can arise the **right effort** to *prevent them from arising the next time*. The moment you see or hear you will know, the *habitual tendencies (your old way of reaction to sense experience, they will come again*. Then you can **use your understanding**, your **wisdom to stop it via saying**, 'Enough! You have caused me enough suffering before.' Then it **ceases** to be. The defilements move with the same pattern. You *just aware and you will understand, just like what happened to Sis. Alicia. After 16 years of severe depression*, she just came out of it **after having this understanding**. There **is no need for any medication** or to **visit the Psychiatrists** anymore. After that every time the thought *tries to arise, to let her think the old way, the negative way, she will just say, 'Enough', then finish!* 'You have **tormented me** for so long. That's it, enough! That is so stupid of me!' She can **do it now** because of her **new understanding**.

Later on, when you *start to cultivate more of these, right thoughts, wholesome thoughts, love, mettā, borne of right views*, this will be your **new way of living life**, the **heedful way**, the **wholesome and**

righteous way. This training will help you **de-condition** your *heedless thinking* and *do away with all the wrong thoughts*. Later on, you **don't need** to have the **right effort to abandon** the wrong thoughts or prevent them from arising anymore **because** you will be **always cultivating** the **right effort to arise the right thoughts** that are **still not in you**, like *sincerity, generosity, gentleness, pleasantness, kindness, goodness*, the good emotion - 好脾气 (hǎo pí qì). **Good emotions** mean you will not behave like last time via *selfishness and delusion*. That is cultivating the 3rd right effort **to cultivate** the *right thought, right speech, right action and right living and livelihood* that are *still not in you* followed by the **last or 4th right effort** to **refine upon** and **perfect** all those *right thoughts, right speech, right action, wholesomeness and understanding* that you have already cultivated. Then you will have a lot of **gratitude**, a lot of **respect for others** and you will **rejoice** whenever there is *wholesomeness*. You will **rejoice in the goodness** of what people do - their *wholesomeness*. No more **envy** and **jealousy**. You *don't perceive people with negativity* anymore. You will come to realize, all these *understanding* can **help straighten your views** and when you have **right views** it will **condition** your **right thoughts** then you become **beautiful** and **wholesome**. Your **mind becomes so different** and people will like you. The animals will like you, all the beings, they can feel you. Then **your nature shines forth**. There is an **aura** that is rather **radiant** and very **different**. They become your *karmic inheritance*. Then you become beautiful. That's how you **transform** and this is **what meditation is all about**; then your cultivation becomes beautiful and this will transform you from **a heedless deluded** way of living into **a heedful wholesome** way of living life.

Then your life becomes so different. There is *so much love, so much understanding and so much joy*. Then *life takes a turn and become so meaningful*. You can *experience all of the pristine beauties and wonders of life*. You *see life in a different light, not like before, every day getting angry, unhappy, stressful, miserable, running around here and there, holding onto this, holding onto that, worry about this and that, etc. That is crazy, heedless living with so much suffering and so much misery*. Why can't I develop the *understanding to be more aware, to be at peace with every moment and every situation in life?* Then I can get to experience all of the *pristine beauties and wonders of life*.

I can be with *the moment* more and more, more and more, *with more and more joy*. If I **don't** think, **don't carry** things or all those **burdens** around, **don't worry** about them, *then I am at peace*. *Why do you have to worry? Why do you carry? All these come from delusion, due to your wrong views*. You **don't have** right view. You **don't have faith in your own karma**. That's why you project your thoughts and *you worry so much*. If you have faith, if you have **followed the advice** of the Buddha *to avoid all evil, do good and purify the mind*, take the Bodhisattva vows, **your nature** will be **beautiful**.

You will have *the ability to avoid all the negative conditions* that can lead to **negativities** of karma. Then all these *beautiful understanding and cultivation will help arise the conditions for good karma to come, for you to receive your good karmic inheritance and your spiritual nature will also come*. Then when you continue to develop the *purification of mind, the wisdom*, you become more and

more *beautiful*, you become *more wholesome and virtuous*. And this is *what meditation is all about*. **Not** all the sitting, the walking and doing of all those funny things **without proper understanding**. They have **no choice** but to do them because they have **not trained their minds**. They don't have the **spiritual faculties**. They **don't understand** this *very important point* and they still think *what they have been doing all these while is meditation*. That is the **most gullible** because that is *just a skilful means to train* their *heedless* minds. But **most of them don't understand** and **instead go into energy field** via *focusing and concentrating* their mind. That's why they cannot progress. They **get trapped** there via clinging to the **peacefulness** and the **calmness** of mind.

All these *peacefulness, calmness and stillness* of mind will come *when you have the correct understanding to meditate* because these are **by products of meditation**. But there are 2 types of **meditation**. If you go *into energy field*, then it is *Samatha bhāvanā* and you develop all the calmness and peace - that is also one way to get it. The other one is the **wisdom way** via **Vipassanā insight**. You just **silent your mind** and *allow it to develop the understanding*; this one is **very peaceful and harmonious**. The **calmness, the stillness, the quietness** come from **understanding**, come from **a free mind** that **doesn't hold and cling** because of the **understanding**.

That's why if you cultivate the **wisdom way** there is this **Upekkhā (equanimity) enlightenment factor** borne of **wisdom** as opposed to the other one. That one, you have to be in energy field which is **a conditioned state**, to be peaceful, calm and still but *the defilements, anusayas (latent tendencies)* are **still inside, not rooted out yet**

because they are **all suppressed** by the *energy fields generated* to make the mind still. **That one cannot cope with life, that one cannot understand life, that one cannot live life.** That's the reason why when you *understand these two differences, you will not be gullible.* You will not be doing all those thought based meditation. You will just know what to do, what is important, what is essential. If you need to train the mind, train it. If you need to build up the spiritual faculties build them up and be patient. Then have **a good religious routine**, develop **daily mindfulness** and *I can assure you - you will progress very fast.* Then **contemplate to straighten your views.** This is what meditation is all about. Okay? We **should thank Sis. PG** for *asking the good question and providing the good condition* for this **beautiful sharing** to be possible! Sadhu! (3x)

We still have two minutes. Do you have any more questions? Ah! Pass the mic (microphone) to our sister. **Today's recording** *I hope it is in order.* The **dharma shared can help** many people.

Q3. Sis. Chin: Bro Teoh, it's actually not a question. I would like to share my experience. That day I think it is a Tuesday class after I listen to its recording about the **consciousness** - I don't quite understand yet I tried to listen. So during that night, I was in **deep sleep and my mind like 'awakened'**. It is not with **full clarity** but it is *good enough for me to be aware of my body.* I don't call it body because it's like white foam. It's just the awareness of it, **full of vibration.** Then when the mind tried to understand, the **concept** of the body starts to arise, and then I felt the **vibration** again. Then it continued for one or two minutes. Then it went back.

Bro. Teoh: Very, very good! I rejoice! Sadhu! (3x) When you **really** meditate with understanding, it becomes like that. You can see, **her mindfulness is good**, that's why she **can feel her whole bodily vibration** and there is **no word or concept of a body**. Because when you are in the *state of awareness*, you can *feel the whole thing*. But there is **no word**. Then when *she tried to understand - that's when the thought tried to come out and relate it*. Then *she saw how the creation, how the solidity came back*. This is what meditation is all about; this is *what that mind is all about*. When you **are fully aware**, you will *understand that the true mind and the mundane mind are so different*. The *moment perception arises, the aggregates of mind arise and the mundane mind arises*. That's why she saw. And this is what meditation is all about and this is *how you develop understanding and wisdom*. This is how beautiful it can be. That's *why I rejoice with her good progress*. Sadhu! (3x)

Continue with your cultivation to develop the training further. **Do not be complacent**, otherwise you can lose it. *So this is meditation*. That's why I said, *you must have faith*. You must have **a simple mind**, **listen attentively** and *give it a try*. Have an **open mind**. When you *contemplate and reflect* and come to a **realization that** *what I have shared with you (regarding those thought based meditation they do) is so true*, i.e. it will **not lead** them anywhere, then you will **no longer be gullible**. Otherwise you can be **wasting** a lot of your precious time year in and year out; sometimes for thirty years, forty years, doing the same thing and you are still back to square one, not much change except maybe Dharma knowledge wise. For these people, *when they sit, they are calmer and more peaceful*. But when they

*don't sit, they are back to square one and yet they still don't understand. They still think they are meditating. In the midst of life if you **cannot be heedful and mindful**, you **don't stand a chance**. The reason being, the Buddha said it very clearly under **Dhammapada verse 21**, 'the **heedless are as if dead (spiritually)**. Heedlessness is the path to **the dead**'. **Without heedfulness**, you don't stand a chance. Okay. Good! And I **rejoice** (Sadhu! x3). I **hope it's recorded**. We should end because my brother from Alor Star is coming over. We will do the **sharing** and **transfer** of merits etc. – the closing puja.*

5. Closing Pūjā

Closing Pūjā chanting: (covering the *sharing of merits, transference of merits, invoking the blessing for our nation and making of aspiration etc.* The class ends with *reverential salutation* via *mindful bow of respect* to Lord Buddha, Guan Yin Bodhisattva and all the Worthy Ones).

