

UNIQUE DHAMMA QUOTE  
NO. 97 AND 100

*Path to*  
**NIBBĀNA:**

*Awakening via Cessation of Form and Mind*

IS BASED ON A DIRECT TRANSCRIPT FROM THE RECORDING OF  
THE DHAMMA TALK CONDUCTED BY BRO. TEOH KIAN KOON AT  
HIS THURSDAY DHAMMA CLASS DATED 16TH NOV 2023



Donated by:  
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Petaling Jaya, Selangor, Malaysia.  
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## CONTENTS

1	Preface .....	1
2	Acknowledgement .....	2
3	Unique Dhamma Quote no. 97 and Unique Dhamma Quote 100 (Path to Nibbāna: awakening via cessation of form and mind ) ..	3
3.1	Pre Pūjā chanting .....	3
3.2	Awareness-based Meditation.....	3
3.3	Post Meditation Dhamma sharing.....	6
3.3.1	Dhamma sharing by Brother Teoh on the topic: Unique Dhamma quotes 97 and 100 (Path to Nibbāna: Awakening via cessation of form and mind) .....	6
3.3.1.1	<i>3 turnings of the Four Noble Truths wisdom</i> .....	6
3.3.1.2	<i>The 5 daily contemplations</i> .....	9
3.3.1.3	<i>Dhammapada verse 183 (Advice of all Buddhas)</i> .....	13
3.3.1.4	<i>Cultivating the Four right efforts</i> .....	15
3.3.1.5	<i>Wisdom via seeing things as they are</i> .....	17
3.3.1.6	<i>Stages of creation and Hallmark wisdom of Master Hui Neng</i> .....	21
3.3.1.7	<i>5 stages of Bodhi Mind Development</i> .....	27
3.3.1.8	<i>2<sup>nd</sup> session: Questions and Answers and Meditation reporting</i> .....	33
3.3.1.9	<i>Four stages of creation via the 4 circles explanation</i> ..	35
3.3.1.10	<i>Planting the seed of Bodhi</i> .....	38
3.3.2	The End – closing pūjā .....	47
4	Appendix.....	47
4.1	Audio, whiteboard and YouTube links:.....	47
4.2	Transcript notes for Unique Dhamma Quote 100 (Path to Nibbāna: Awakening through cessation of form and mind) .....	48

## **(Biodata of Bro. Teoh Kian Koon)**

Bro. Teoh graduated from University of Malaya in Civil Engineering in 1979. He has 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** of the **Dhamma** with those who are **keen** in their **search** for **true happiness, peace, liberation** from **birth** and **death** and all **mental suffering**. With these **understanding** it is hoped that they can become **more virtuous, nobler** and **wiser** so that they **can** be a **blessing** to all. He gives **dhamma talks**, holds and conducts Buddhist **meditation** classes and retreats and weekly **Dhamma classes** at various meditation centres, Buddhist societies and places that invite him.

For *more details* of *Bro. Teoh's dhamma activities* and his *Kalyāṇamittaship grouping* please visit his *dhamma website* at: <http://broteoh.com>

# 1 Preface

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

As these notes were mostly **compiled** based on a **transcript** from the recording of his **Thursday dhamma class** (dated **16.11.2023**); 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 to make it more **readable** with lesser colloquial connotations. With this, it is hoped that readers can accordingly **adjust** themselves 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** its **audio** file is: [https://broteoh.com/wp-content/uploads/20231116\\_class.mp3](https://broteoh.com/wp-content/uploads/20231116_class.mp3)).

Alternatively, you can visit our <http://broteoh.com> **website** under **Repository** of *Dhamma material* to view the YouTube video via this below YouTube video link: [https://youtu.be/M8Ep\\_5Gsn7E](https://youtu.be/M8Ep_5Gsn7E)

## 2 Acknowledgement

It is the donors' **sincere intentions** that these *dhamma transcript notes* be shared with 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 **Dhamma friends** or **Kalyāṇamittas** who have **donated** and **helped** in the **transcription, formatting, proofreading, pāli words editing, publishing etc.** to make this **free distribution** of **dhamma dāna** possible.

Special thanks should be accorded to Sister **Chee Guit Yeng**, Brother **Beng Lim**, Sister **Tammy Tam**, Sister **Chow Mun Yuen**, Sister **Lim Poh Ghim**, Sister **Han Poh Cheng** and Sister **Lim Eng Bee** who had volunteered and taken the **initiative** to help prepare the **initial draft transcripts** for my **subsequent editing** thereby enabling this **dhamma transcript 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. May it also **pave the way** for there to be **causes and conditions** for all dhamma friends who have **donated or helped** in one way or another to **realise** their **good** and **noble wishes** and **aspirations** soonest possible.

With Mettā always,  
Brother Teoh Kian Koon  
(Dated: 31<sup>st</sup> Jan 2024)

### 3 Unique Dhamma Quote no. 97 and Unique Dhamma Quote 100 (Path to Nibbāna: awakening via cessation of form and mind)

#### 3.1 Pre Pūjā chanting

**Greetings by Bro Teoh:** Today is 16<sup>th</sup> Nov 2023, Thursday class. Let us compose our mind and develop the **saddhā**, **vīriya** and **sati** to commence our pre-Pūjā chanting now. .... **End of Pūjā chanting.**

#### 3.2 Awareness-based Meditation

As usual, we will have our half an hour of **awareness-based meditation**. We will turn off the lights for you to proceed with your meditation. Just **relax** your body and **mind** and **maintain** some form of **attention**, then we can commence our half an hour of awareness-based meditation. Always remember '**awareness-based meditation**' is to enable us to develop the **awareness** within. There are **four supports** to help develop **Awareness-Based** meditation. First support is - **Relax**. **Relax** into **every mind** state that arises. Just maintain a **relaxed** body and mind. Don't try to know. Don't try to do anything. Just **relax** and **maintain awareness** (**second** support). Then **stabilize** the **awareness** (**third** support). The last **support** is **Trust**. This (**4<sup>th</sup>** support), you only do after you have developed the **stability** of **mindfulness** within. Otherwise, the first three supports are enough; i.e., **Relax**, **maintain** awareness, then **stabilize** the awareness. When you can **stabilize** the awareness within, you will come to understand **another aspect** of mind which is **beyond** the thinking, **beyond** the thought process, which is just the pure **awareness nature** within. With that, **great understanding** and **joy** can arise within your **nature**. So, we just **silence** our mind, **relax** the body and mind and **maintain**

awareness. Just do that, **no need** to know or do anything because the knowing and doing are always by the **thoughts**. Make your **mind alert, attentive** and **aware**. Just **aware**. Whatever arises, 'aware, finish'.

This pure **awareness nature** within, needs to be **realized** and **stabilized**. After you can do that, your **meditative mind** (or the **tranquil** and **still** mind **without** thought) will **manifest**. That is your **True mind**, your **silent mind**. That is the mind that can **develop** the **wisdom**, the **insight** to **awaken** you. Since this awareness-based meditation can help one realize the **awareness nature** within, we must therefore **develop** and **stabilize** it, then make use of it to **cultivate** the **meditative-wisdom** and **understanding** needed to **liberate** the mind. **Realizing** this **awareness nature** within is very *important*. This is your **primordial** mind (or your **True Mind**). It **existed** before **creation** and is **responsible** for the *arising* of **thought processes** and the **mundane mind**. So, this **True mind** is the **first entity** to come out from our nature. We call it the **Pure Awareness (PA)** from that nature. To develop the **meditative understanding**, we need to *return all thinking* (via just **being aware**) to it. Allow the *thinking* to **naturally slow down by itself** via just **relaxing** and **maintaining awareness** (i.e., don't try to do or know), then through that process, the **thought loses its ability to move or proliferate** further thus becoming very quiet. Then you just continue to **maintain awareness**, - whatever arises, **aware**; whatever arise, **aware**; and *continue to maintain* that **silent inner awareness** then the **thinking mind** (or **mundane mind**) that you have been using throughout the day, will start to *slow down, slow down and slow down* until they become **very quiet** and **very still**. Then you will experience the **tranquillity** and **stillness** of mind thereby realizing the **silent mind**. The **first glimpse** of it is already **very wonderful** and **beautiful**. When you can **stabilize**

it, you become even **more beautiful**. After you can be with that **(PA) nature**, you can **understand** a lot of things. Then **inquire**, *'without thought, who are you, what are you and what is that nature all about'?* From then on, you will become **very different**. You will become **more aware** and more **sensitive**. That **awareness nature** makes you more **sensitive** because you are **just aware** and **no longer distracted** by the *thought process, the heedless thinking, the mental activities and the mental states* that arise. When all those **mundane thinking** (or stirring of mind and emotions) **ceases**, you will **realize** that **true mind** which is so beautiful, **so bright, luminous, tranquil and still** because it's just the **Pure Awareness (PA) nature**; the **bright luminous nature**, which is **beyond** thought, **beyond** mind. That one *can see things as they are, can awaken*, can **insight** into phenomena, to realize the 3 *universal characteristics of nature* (aniccam, dukkham and anattā).

Okay, now I will set the alarm for 30 minutes for you to develop this **awareness within**, so that you **can train** yourself in this **awareness-based meditation**. For those who already have the ability to **stabilize** their *inner awareness*, they can *just silent* their *mind completely* and **stay** at the **heart area** to *stabilize their awareness nature further, via cultivating the 4<sup>th</sup> support of Trust*. **Trust** your own *awareness nature* to develop the *meditative movements* via just **silently observing** with the **silent mind** to understand *what is going on* within your own form and mind; to *understand how you function* as a human being, to *understand who you are and what you are*. Developing all this understanding is what **awareness-based meditation** is all about.

**Ting! x3** (End of 30 minutes of **awareness-based** Meditation).

### 3.3 Post Meditation Dhamma sharing

You can now slowly and mindfully come out of the meditation. Try to **maintain** whatever **inner peace**, **inner calmness** and **inner awareness** that you **have developed** *for as long as you can*. These are the **mind states** you **need** to live **life** and to **develop** the **daily mindfulness (awareness)**, to be **aware throughout** the day, leading to **Heedfulness**.

Please turn to page 6 of our chanting book. We shall now chant the **Invocation to Devas (Devārādhana)**..... End of chanting.

#### 3.3.1 Dhamma sharing by Brother Teoh on the topic: **Unique Dhamma quotes 97 and 100 (Path to Nibbāna: Awakening via cessation of form and mind)**

We shall continue from where we stop. We are at the **Unique Dhamma quote** number **97** of this book by me - *'Straight from the Heart, Unique Dhamma quotes.'* This Unique Dhamma quote 97 is on page 28.

**Unique Dhamma quote 97:** *Develop the **initial wisdom** borne of the 1<sup>st</sup> and 2<sup>nd</sup> turning wisdom, through **constantly listening** to the true Dhamma and **constantly contemplating, reflecting and inquiring** into them to **straighten our views**.*

##### 3.3.1.1 3 turnings of the Four Noble Truths wisdom

This **initial wisdom** borne of the first and the second turnings of the Four Noble Truths cultivation are very important. The 1<sup>st</sup> turning is via

**constantly listening** to the **true Dhamma** or **sutta** as proclaimed by the Buddha. The wisdom borne of *hearing the sutta or discourse* of the Buddha is called *Sutamayāpaññā*. After you have **heard** them, you need to **contemplate, reflect and inquire deep** into all the words spoken by the Buddha to develop the **2<sup>nd</sup> turning wisdom**. Inquire, why did the Buddha say this and how can I understand it? Under his 2<sup>nd</sup> turning of the Four Noble Truths teaching, the Buddha gave very clear *guidelines to cultivate them*. When he turned the Four Noble Truths for the 2<sup>nd</sup> time, he also gave **specific emphasis for every of these Four Noble Truths**.

Under the **1<sup>st</sup> turning**, he only **proclaimed** the teaching of this **4 Noble Truths**: - i.e. what is the 1<sup>st</sup> Noble Truth of **Dukkha** (the **8 realities** of life and existence); then what is the 2<sup>nd</sup> Noble Truth (craving as the **cause of arising** of Dukkha); the 3<sup>rd</sup> Noble Truth as, the **cessation** of Dukkha (which means suffering or Dukkha need not be, because if *you know how to cultivate* following his *teaching* then **cessation** of Dukkha is possible). Then there is this 4<sup>th</sup> Noble Truth where the Buddha proclaimed the *Noble Eightfold Path*. He said, there is this *Noble Eightfold Path*, if you **cultivate it**, it will bring about the **end of all suffering**, which means **Enlightenment** in the here and the now.

After that, on the second turning, he gave different but **specific emphasis** for each truth. He said under the 2<sup>nd</sup> turning of the 1<sup>st</sup> Noble Truth: The Noble Truth of Dukkha is to be **understood**. So, we need to inquire, why did the Buddha say that this Noble Truth of Dukkha (covering all the *8 realities of life and existence*) is to be **understood**? It is because if we **haven't developed the understanding** of it, then *we can be caught in Dukkha or suffering without knowing that it is suffering*. This can be very **dangerous** because this **self-delusion** can make one truly **heedless**. Knowing that all these *8 realities of life and*

*existence* are **common realities** to all of us, we therefore need to **confront them** as we *go through life*. When we confront them *without wisdom*, we suffer. That's why it's called a **Noble Truth**. So, this **Noble Truth of Dukkha** is to be **understood**, means, we need to understand what they are. To do that, you *must contemplate, reflect and inquire* into all these 8 realities as taught by the Buddha.

Then the next inquiry is, *how can you develop an understanding of it?* This inquiry will *allow* you to develop a **more stable** and **deeper understanding** of this Noble Truth - termed the **contemplative understanding**. As you *reflect and contemplate* into it, you can develop more **stability of understanding** because normally after hearing it for the first time the **understanding** is usually *not strong and not deep* (**unless** you have cultivated it before from the past). If that is the case then the moment you *hear the truth*, you can **awaken** to it. Otherwise, you need to **contemplate** and **reflect** based on the **inquiry** given.

All these *contemplative inquiries* can give rise to **stability** of understanding. For example, when we reflect on why the Buddha said, 'birth is suffering'. As we **reflect, contemplate, or recollect** the birth process, we inquire - what follows and what happens during the birth process? Is it really suffering? Especially after we have gone **through life**, we will have the ability to **recollect** the *actual birth process* to understand clearly why birth is suffering. Especially for mothers who have given birth before because the *whole process of birth* can be **quite traumatic**. How *those loved ones who are related* to the mother and newborn child *develop fear, worry, anxiety and suffering* when there are *complications during birth*. They will all be afflicted. All these are realities that can happen. Especially when the **birth process** is **not normal**, having **problems** and **complications**. Then, due to

*attachment, craving, clinging and grasping, suffering* will arise, leading to *mental agony and misery*. This **contemplative wisdom** can **stabilize** our **understanding**. Then we can **assimilate** all these understandings *into our nature* to make our second turning **wisdom more stable**. This 2<sup>nd</sup> turning's cultivation is a **follow-up** from the 1<sup>st</sup> turning's cultivation. To develop the *stability of understanding* of the teaching, you need to **contemplate** very **often** via the *2<sup>nd</sup> turning*.

Of course, the first turning nowadays can include **reading**. You can read from books, the internet and listen to recordings. Modern **technological** advancement has given rise to **more convenience** for people to develop the 1<sup>st</sup> turning wisdom. All these are *very beneficial* and *added advantages* if you understand.

Under Unique Dhamma quote 97, I mentioned, 'develop the **initial wisdom** borne of the *1<sup>st</sup> and 2<sup>nd</sup> turning' cultivation' via **constantly listening** to the **true Dharma** and constant **contemplation, reflection and inquiry** into them. These 1<sup>st</sup> and 2<sup>nd</sup> turning wisdom can let you **straighten** your **views** so that this **Dhamma understanding can be clearly** established. This **straightening of views** leads to **wisdom**. A lot of these reflection and contemplation teachings are also taught by the Buddha via his **essential Dhamma** teachings of the 5 daily contemplations, Buddhānussati, Dhammānussati, Saṅghānussati and Maraṇānussati.*

### **3.3.1.2 The 5 daily contemplations**

The first and most important one is the **five daily contemplations**. We need to contemplate these **five daily contemplations** (which are related to the **First Noble Truth realities**) daily.

He said, ‘this **body** (the physical form) of ours, *they are of the nature to grow old, get sick and die for it has not gone beyond old age, sickness and death*’. These first three daily contemplations are for us to develop the understanding clearly that our **physical body** is not a **permanent unchanging entity**. It **doesn't belong** to us. It **goes** the **way of nature**. That's why it's subject to old age, sickness and death. We need to constantly reflect, contemplate and *remind ourselves* of this **reality** so that we are **not deluded by** it, so that we **do not attach** and **cling** to this **physical body**. Without such understanding, you will attach and cling to this physical body, thinking that it belongs to you, it's a **permanent unchanging entity** whereby you *can own it, have it and possess it*. Then you will have *problems* because you will then *worry about this physical body getting old, getting sick and finally die*. This is Sakkāya diṭṭhi (**self-delusion**) that can condition one to cling and grasp onto this *physical body* (the first of the five aggregates of form and mind). As explained by the Buddha, under his 1<sup>st</sup> Noble Truth final summary: ‘In short, this **self-delusion** that **conditioned** us to **cling** and **grasp** on to these **5 aggregates of form and mind**, is the cause of suffering. That's why the **first four realities** of *birth, old age, sickness and death* of the 1<sup>st</sup> Noble Truth are closely **related** to these first 3 *daily contemplations* taught by the Buddha here.

If we **contemplate it**, then we will understand why the Buddha said, ‘*this body is non-self, impermanent, go the way of nature. If we attach, cling and hold on to it via wanting things our way (which is not nature's way), suffering will be the result*’. Hence, these **universal characteristics** of impermanence, suffering and not-self are **very clear** because if you *look and contemplate* this **physical body**, what is it? Basically, it's just the **four elements**, the four **basic** elements that subdivide all physical things. We have the Earth (paṭhavīdhātu) or

solidity element, then we have the liquid element (āpodhātu) then we also have the heat element (tejodhātu). Then we also have the wind element (vāyodhātu) in Pāli. These four elements **animate** it into a physical body, giving rise to the **form aggregate** and this one (the **physical body**) is subject to **Nature's condition**. That's why it *goes the way of nature*. It will experience **growth, ageing, sickness, disease, injury and finally death**. That's why all these are part and parcel of Nature's condition. So, this body of ours is of the nature to grow old, get sick and finally die, even subject to injury, is a reality. This understanding will give rise to the **initial wisdom** (*yoniso manasikāra*) that can enable one not to cling or hold on to this body.

Then the **4<sup>th</sup> daily contemplation** regarding the **reality of separation** is also very important. Here the Buddha proclaimed, '*whatever that we think we own, we possess, or we **can hold** onto **dearly**, like our **loved ones**, our **prized possessions**, (including our **reputation, titles, status, wealth, properties and other possessions**, etc., which we believe are ours), will one day **separate** from us*'.

You may think, because you work towards getting them, therefore you can get to own them. But all these, like the Buddha said, they are **not reliable** or **dependable** because they are all **dependent-originating, condition-arising and causal phenomena**. When the causes and conditions are there, it's like, you **can own** them, you can **have** them, they **belong** to you. But when the **causes and conditions** are **no more**, it will **separate** from you, even our **physical form and mind** behave the same because **finally**, when the **breath stops**, your **entity erased**, your **identity no more**. **Separation will still occur**. They say you die. So, what is death? Who dies? What dies? When Consciousness separates from the physical, it **cannot function** as a *human being anymore because* death has occurred. The moment

your **breath stopped**; your **entity gone**. Then *how can you own things? How can you have things?* That's why all these that you believe you **own**, you **possess**, they will **separate** from you.

Then, the other understanding is, even while you are **still alive**, **healthy**, **breathing** with all the **senses intact**, **separation** can still occur when **conditions cease** to be, you still will lose them. Take for example your **wealth**, your **priced possessions**, your **loved ones**, your **whatever titles** and **honours** etc., - because they are all **dependent originating** entities, they can still **separate** from you **when conditions cease** to be. So, separation can happen in the form of **losing them** during **nature's calamity** or **crisis** (like **economic crisis** or **financial crisis** and during **periods of turmoil, disorder, war, riots**, etc.) So, **separation** can come about in **many ways** due to various **causes and conditions**. Sometimes due to **disease** leading to **death**, separation still occurs. **Relationship failure** leading to **divorce** can also cause **separation**. When you **contemplate deep** into all these, first **four daily contemplations**, you can **develop wisdom** not to be **deluded** by what you see, hear, smell, taste, tactilely feel and think, - believing that all these **are real**, can be **owned**, can be **possessed** and you can **attach, cling** and **grasp** onto them. That's how **suffering comes** to be. When you **cannot get what you want**, when **things don't go** your way, **you suffer!** So, all these are **realities of life** and **existence** and **separation** is one of them. Not only divorce and relationship failures can lead to separation; sometimes **forced separation** due to **war** can also occur. The death of a sole **breadwinner**, or of a **loved one**, occurring due to **accidents, critical disease**, etc., can also be very **traumatic**.

Then finally the most important contemplation is the **fifth daily contemplation**: where the Buddha said, *'we are all born of our own*

*kamma, heir to our kamma, conditioned and supported by our kamma and we are what we are because of kamma.'*

If **kamma** plays **such a great role** in our life, then what **must we do**? We must take care of our kamma right? How do you take care of kamma? You must avoid all evil, do good and purify your mind. That's how the **advice** of the Buddha (via Dhammapada **verse 183**) comes about. That is how the **teaching** of the **Buddha** comes about.

### **3.3.1.3 Dhammapada verse 183 (Advice of all Buddhas)**

**Dhammapada verse 183:**

*'Sabbapāpassa akaraṇaṃ, kusalassa upasampadā;  
Sacittapariyodapanam, etaṃ buddhāna sāsanaṃ.'*

(Avoid all evil, do good via cultivating wholesomeness and purify your mind, that's the advice of all Buddhas.)

These are the 3 **important advice** of all Buddhas. From there, the teaching starts. The Buddha explained, to avoid all evil, one must **keep the precepts**. That's how the precepts (Sīla or morality) were introduced. Minimum **five precepts** for lay people. Ability to keep these five precepts are **crucial** because **violating** them **constitute** committing **major evils**. Undertaking the **training rules** to **abstain** from **breaking** these five precepts **can protect** you from committing **major evils** or **karmic negativities** which can give **rise** to **grave** karmic consequences. So, to avoid all evil you **must keep** these **precepts** and to really keep them you **must train** your **mind**, to undertake the **training rule** to **abstain** from *killing, stealing, sexual misconduct, telling lies* and *partaking of any intoxicant or drugs that can bring about karmic downfall*. Keeping these five precepts are key requirements to avoid all evil. That's why we need to **train** our mind in **mindfulness (awareness)** to enable us to be **aware** of our **mental**

**intention** before we continue to allow it **to act out** until **transgression**. **Initially** it may just be a **simple thought** then if you are **not aware** or **not mindful** of the evil **mental intention** within, it can give rise to **karmic negativity**. You also need to know **what constitutes evil**. The **3 evil mind states** (or roots) of **Greed, Hatred** and **Delusion** are the **roots of all evil**. That's why when you are **aware** of them, when you **understand** what constitutes evil, this **awareness** can **prevent** you **from breaking** the **precepts**. This awareness will see the **mental intention** that has the *evil roots* of *Greed, Hatred* and *Delusion* (especially *selfishness, craving, desire, possessiveness, lust, grasping and clinging etc.*, which are mainly the **evil root** of **Greed**.) Then due to **self-delusion**, we believe we exist and when things don't go our way, we **get angry**, we **get emotional**, then **hatred, envy, jealousy** and **unhappiness** (which are the **evil roots** of **Hatred**) arise. Finally, we have the evil root of **Delusion**, or Sakkāya diṭṭhi (self-delusion) that conditions your *fear, worry, anxiety, sorrow and lamentation to manifest*. That's the reason why without **mindfulness** and the **dhamma understanding** of *what constitutes evil*, you **cannot effectively** keep your precepts. So, the ability to keep the precepts **needs mindfulness**. That's why the **meditation** as taught by my nature is **sati** or **mindfulness** which is **awareness-based** and not **thought-based**.

You train yourself to be **aware** (mindful) then **stabilize it** to be **ever mindful**. With this ability, you can avoid all evil to take care of kamma, then kamma will take care of your life. No more negative karmic conditioning meaning **no more fruition** of these negative actions, speech and thought processes. When we understand this, we can develop the purification of mind, body and action, leading to our ability to avoid all evil. You then need to move on to the next step of

cultivation which is the **cultivation of wholesomeness**. All evil is to be avoided first, then cultivate whatever wholesomeness whenever there is condition. This is cultivating kusala kamma (wholesome kamma) born of wholesome action, speech and thought processes. To do it you need to arise the 3<sup>rd</sup> right effort.

### 3.3.1.4 Cultivating the Four right efforts

To avoid all evil, you need to cultivate the 1<sup>st</sup> and 2<sup>nd</sup> right efforts. The **1<sup>st</sup> right effort** is to **abandon** whatever **negative** or **wrong thought** (with negative mental intention) that has **arisen**. It means after you are **mindful** that the **wrong** thought, action and speech has arisen, the Buddha taught us five ways to **abandon** it. It means the **right effort** to **abandon** the **wrong thought** that has **arisen** so that it will **not carry** through to **condition** you into **karmic negativity**. Then the **2<sup>nd</sup> right effort** is to **prevent** the arising of the **negative thought** or **mental intention** leading to **sense restraint**. After the 1<sup>st</sup> and 2<sup>nd</sup> right efforts, we need to develop **wholesomeness** via the **3<sup>rd</sup>** and the **4<sup>th</sup> right** efforts. The 3<sup>rd</sup> right effort is to **cultivate** whatever **virtue** or **goodness** or **kindness** that **are still not** in you, means to cultivate whatever **right thought, right speech, right action** and **right living** that are still **not in you**. Then after that, the 4<sup>th</sup> right effort is to **refine upon** whatever **right thought, right speech, right action, or right livelihood** that we have **developed**. Meaning all the virtue and appropriate good and wholesome mind states, you need to **refine upon** them until it is perfected. These four **right efforts** are just the **initial training**. We also need to cultivate the **third** and the **fourth ways** to overcome **unwholesome thought** as **taught** by the Buddha, which is the **meditative** approach. The **third way** is to only **maintain awareness** (mindfulness) to be with it, then it will **cease** because *everything is dependent originating and condition arising phenomena*.

If you **maintain awareness** it will **cease** to be. Then you can see **clearly** that **anger** was **never you**, **selfishness** was never you, **envy**, **jealousy**, **fear**, **worry** and **anxiety** (all these mind states), they are **never you**, for they are all **dependent originating** and **condition arising** mind states. They arise because of wrong thoughts conditioned by **self-delusion** (Sakkāya diṭṭhi). When you see all these in your meditation, you can **straighten** your **views** to **awaken**. That's why **sati or mindfulness** or **awareness** is very important. **Without** sati, you **cannot** understand all these, you cannot see all these. Then, when you continue to be **mindful of the six internal** sense bases and the **six external** sense bases, you will come to know how **upon contact**, the respective **sense door consciousness** comes to be. When you can see all these, you will have the **ability to trace** the **origination factors** to understand, how anger arises? How fear arises? How does emotion arise? How grasping, clinging and craving arise? When you can see them, you can develop the **wisdom** to **retrospectively reverse** its arising **via understanding** that they are all closely related to our sense experiences occurring at the six sense doors. It is normally via the **seeing consciousness**, **hearing consciousness** and the **thought consciousness**. The other mind door consciousness of smell, taste and tactile are less potent and not so bad. But the **real culprit** is seeing, hearing and thought consciousness. This one stirs your mind a lot, causing you to **react** to **sense experiences** and cause duality of likes and dislikes to arise. That's how the **evil roots** of like and dislike, pleasant and unpleasant sense experiences, come to be. When you can be **aware** of all these you will understand how the **origination factors** come to be. That's why at every moment of sense experience if you don't have the **initial wisdom** (*yoniso manasikāra*) to attend to it, you **cannot cope**. It will straight away **condition** you to **react** and **stir** your mind. That's how

**habitual tendencies** can become very powerful and very potent. You become **very mechanical and you always act according** to your **memory**: - from your **brain** (which holds all your *accumulated knowledge, views, opinion, conditioning, belief system, your phobia, your insecurity, your scars of memory, etc.*) All these are your **negative psychological memories** and **not wisdom**. So, you are actually acting according to your *psychological memories and knowledge borne of self-delusion*, because you lack **wisdom and understanding**. When you act based on your Sakkāya diṭṭhi (or self-delusion), your **craving**, your **desire**, borne of your **wrong view**, will condition your **suffering**. Seeing and understanding all these is **meditation**. Then you will understand why you must **not act** according to **memory** and **why** you **cannot** always go to your **thought processes** created by your **mundane mind** with its **senses** and **accumulated knowledge** to **act** because that way of acting, **cannot** free you. That's why **thought-based** meditation is doomed. You **cannot** develop **wisdom** out of it. You **cannot liberate** your mind and be free. So, this is why **awareness-based meditation** is so important.

### 3.3.1.5 Wisdom via seeing things as they are

When you are **aware**, you can **see** and **observe** 'What IS' clearly, to realize the **origination factors** of all these emotions when they arise at every moment of sense experience. Then from the senses you can trace back to the causes behind. So, to trace the origination factor we need to **inquire**: - **why did you stir your mind?** It is because of your wrong view, your lack of dhamma understanding right? When you **cannot see things as they are**, you will act **according to memory** via seeing and perceiving things according to **what your memory** tells you. You will also act following your *views, opinion, conditioning, belief system and all your accumulated psychological memories*,

which includes your phobia, fear, insecurity, sorrow, lamentation, scars of memory, etc. All these will continue to **haunt** the living being because these are all **delusions** that condition **wrong thoughts**. What are **wrong thoughts**? **Thoughts** that **condition** your **misery, your suffering, your fear, your worry, anxiety, sorrow, lamentation and insecurity, etc.** So, the way to free yourself from all these, is to **straighten your view** so that you can be at **peace** with all **things**. The next time you see something, hear something, smell something, taste something or tactilely feel something or recall through memory something, maybe scars of memory or whatever, **inquire**: - how can you develop the **wisdom** not to **stir** your mind, not to **create** all these **movements of mind states** that bring about **suffering**? That is what the Buddha meant by *yoniso manasikāra* (wisdom **arising** at the moment of sense experience). The **essential teaching** of the Buddha is very clear. He said, 'we must meditate *to see things as they are*, to *realize* the truth, to **awaken** to the three Universal Characteristics of anicca (impermanent), dukkha (suffering) and anattā (non-self or empty nature of existence). The answers are here, - **to see things as they are**. Meaning to clearly see their **universal characteristics**. Then with the **5 daily contemplation's wisdom** developed earlier, you are no longer deluded. This **initial wisdom** can help you **awaken** via **understanding this**: - if they are **impermanent**, not a **permanent unchanging entity** then **why must I deludedly** cling, grasp and hold on to it via *wanting things my way, which is not Nature's Way!* For **everything goes the way of nature**, just like what the Buddha said, "*whatever arise, there are causes and conditions behind*". Which means, I **cannot argue** with the **reality**; with **What is!** – which is the **Truth!** For "**What is**" *decides everything*.

Well, this principle of ‘whatever that arise, there are causes and conditions behind’, is based on **nature’s law, nature’s condition**. If you understand this principle, then you have **to accept** whatever happened, **otherwise** you **will suffer** via *wanting things your way* which is *not nature’s way*. So, acceptance is the first **understanding** needed to free your mind. When you accept, you **no longer worry, no longer project** your thoughts because you understand this based on *right views and right understanding*. When you have **right views** with regards to the **spiritual laws** of *Kamma, Mind and Truth*, then *you can see things as they are*.

Understand that - *‘The world is the world, conditions like that, things will be like that. People are just the way they are - deluded people do deluded things, angry people do angry things, selfish people do selfish things’* then your **mind is free’**.

With this *wisdom and understanding*, the next time when I see them, I no longer **label** them as ‘evil or good’ or whatever. I can **accept them for what they are** via my **direct seeing**, for **things are just the way they are**. It **can’t** be **otherwise**. When I have this **wisdom** to *accept* and be at *peace* with *all things* (which is ‘What IS’), I do **not stir** my mind, then my *mind remains peaceful, calm, tranquil and collected*. That **tranquil mind** is my **True mind**. There is *clarity and mindfulness within*, to understand all these. Then I asked myself - what actually happened? How can I *resolve* all this *amicably*? What did the Buddha teach? The Buddha taught the **4<sup>th</sup> noble truth** and proclaimed that, ‘if you *cultivate* this *Noble Eightfold Path*, it will lead to the *end of all sufferings*’. So, this is the **solution**. If you **apply** the **Noble Eightfold Path teaching** to *act following the Dhamma way* instead of the *usual habitual way of acting according to memory*, then you **can resolve** all your so-called problems **amicably**.

Acting according to **wisdom** following the **Dhamma way** is the **right way** to act. Wisdom means having the **embodiments** of the *Noble Eightfold Path factors* and the **understanding** of the *essential Dhamma as taught by the Buddha* to help you develop the **understanding** to solve your problems. You develop wisdom to live life via *cultivating* this Unique Dhamma quote 97. That's the reason why I need to go through with you all, this Unique Dhamma quote 97 first. This will enable you all to develop the **initial wisdom** (*yoniso manasikāra*) borne of the 1<sup>st</sup> and 2<sup>nd</sup> turning of the Four Noble Truths wisdom. **Sutamayāpaññā** is the 1<sup>st</sup> turning wisdom borne of constant *listening to the sutta* and **Cintāmayāpaññā** is the 2<sup>nd</sup> turning wisdom borne of *constant contemplation, reflection and inquiry* into the Four Noble Truths to **stabilize** your 1<sup>st</sup> turning wisdom. This **initial wisdom** is very important for it can **spontaneously prompt** you (at the moment of sense experience), not to deludedly **stir** your mind. This is possible because with this **initial wisdom**, you **will not** go to your *memory to act via habitual tendencies* like before, thereby protecting you. Hence no more acting according to memory like before. After that we have to cultivate **Bhāvanāmayāpaññā** (the 3<sup>rd</sup> turning wisdom) borne of the **meditative training** (purification of mind). To do this, you need to develop the stability of **Mindfulness** leading to **Samadhi** to enable you to **see things as they are** via **direct seeing**. Via this **direct seeing's** awakening you will understand clearly that you have **two minds**: - the **True mind (TM)** and the **Mundane mind (MM)**. How from the Pure Awareness (**PA**), the *mundane mind (MM)* arises through its **creative process**, to project into the phenomenal world of consciousness (**PWC**) via **consciousness**.

### 3.3.1.6 Stages of creation and Hallmark wisdom of Master Hui Neng

Please look at the *4 circles chart* on the white board, to *understand the stages of creation*. The 1<sup>st</sup> circle here: - the **Source (S)** is our *Original nature* or our *True nature*, or the *Oneness nature*. From here (the **Source**) the first thing to come out is our **Pure Awareness (PA)** nature. That's why all of awareness-based meditation training and cultivation is to come to this point to **realize the first hallmark wisdom of the 6<sup>th</sup> Patriarch, Master Hui Neng**: - the state of **no thought** (无念的境界 - Wú niàn de jìngjiè). When you can be here, in this **state of Pure Awareness (PA)** you are just **aware**, without any thinking, or thought. This is the **realization** of your **True mind** (the *Silent, Meditative mind*). If you **cannot** be in this *state of Pure Awareness (PA)* while meditating, you are **wasting your time**. Which means you are developing **thought-based meditation instead**. *Thought-based* means your thoughts are **actively** doing the *thought-based meditation* via lots of **mental verbalization, chattering** and **heedless habitual thinking** borne of **self-delusion** conditioned by your *mental hindrances*. When you are here, at the **mundane mind** (five aggregates of form and mind) level, this **mundane thinking mind (MM)**, is **very active** but you **cannot see** how all these come about because you **lack mindfulness** (or Awareness) while here at the **(MM)**. This **(MM)** arises from here: **Pure Awareness (PA)** nature. When you are born into the world the first thing that comes out is this **Pure Awareness**. In the case of a **newborn baby**, it is capable of direct **seeing** because of no knowledge, *no memory and no accumulation* yet. They can see things as they are, that's why they are **very innocent and very cute**.

From here, at the **(PA)** level, if you *meditate via silencing your mind* to be just **awareness** then you will come to *know how the **thinking** manifests from here: **Pure Awareness (PA)** nature*. Thinking manifests because we have this **brain**, with its *accumulated memories*. As **thought is a response to memory**, (and *memory is accumulated Knowledge with its views, opinions and conditioning, etc.*), therefore from **here: (PA)** thoughts arise. What is thought? How do we create thought? Initially it is just the **spacious Pure Awareness**. Then to know the external form, we need to **perceive** this external form via **shrinking our pure awareness** to a *limited space to input the content of consciousness* to **form** a **thought**. Hence Thought = Pure Awareness + its content (Sāṅkhāra). Reason why thought is **limited**.

**Perception (Sañña)** is the **6<sup>th</sup> consciousness**. When we **want to know**, to **experience**, or to do something via **habitual tendencies**, that **egoic mind** arises to **perceive**. The moment it is perceived; this **6<sup>th</sup> consciousness** brings the **external form** (the sense data) into our **consciousness** to **manifest** the mundane mind as a **thought**. Then through *your memory, views, opinions, conditioning and belief system*, etc., you **react** to whatever you **perceive** through your senses, then you **stir** your mind. That's how you become **heedless**, got lost in thoughts and think a lot **via constantly** inputting your content of consciousness (Sāṅkhāra).

The last time when Bro Song was around, he realized this is what cultivators need to do. **Cultivators** have to **return** the **external phenomenal world** that *this mundane mind creates through consciousness* **back** to the Mundane mind **(MM)** level. Understand how this **(PWC)** is *projected into existence* via all these *mental consciousness* our **(MM)** manifest. When you become **conscious** while living life, you tend to **perceive** (via *sañña*) through your senses

constantly, then you **think, react and stir your mind**. This saṅkhāra - sañña movements and activities trigger off **feelings** and **emotions**. That's how this phenomenal world of consciousness (**PWC**) is projected into our existence. This **existential world** (which is also our **conditioned arising world**) is what the *phenomenal world of consciousness (PWC)* is all about. This is where *life and existence* are and living beings get **entangled** here. They get **afflicted** because they *grasp, cling and give meaning* to this (**PWC**) *thinking that it is real*. A lot of things can happen here. That's why people do all sorts of nonsense here, not knowing that these are just **mental images projected from your memory, from your mundane thinking - your mundane consciousness with its deluded content**.

Do you know **how you know the world** and **how you interact with the world**? Through our senses. Our six sense bases can give rise to *seeing consciousness, hearing, smell, taste, tactile and thought consciousness*. **Without** these **six sense bases** you **cannot know the world, you cannot interact with the world, you cannot exist as a living being**. So, understanding all these via the **meditative process of awareness** is **crucial**. You will then start to see how (referring to the 4 circles chart) this (**Source**) creates this (**PA**) and how this (**PA**) creates this (**MM**), which in turn creates the (**PWC**).

Living in the (**PWC**) is like *watching a cinema show*. The projector with its lights, sound system, etc., projected onto a white screen, then the **movie appears** as if it is **so real, so exciting and lively**. But after the cinema show ends, it is just an **empty white screen, nothing real**. Can you understand? So, all these movements and manifestations are just your mental **saṅkhāra, sañña activities** triggered by your **thought processes** and the mundane **thinking**. When you understand all these, you can return this (**PWC**) to the mundane mind (**MM**). Then when

you allow the **mundane mind** to slow down and **cease**, the Pure Awareness (**PA**) will **reappear**. When you are here (**PA**) you will break free from Sakkāya diṭṭhi (self-delusion) because you will *know very clearly via this awareness-based meditation, that this (PA) nature without thought is not a being* thereby enabling you *to realize a very profound understanding (or wisdom) that can liberate your mind from delusion*. Reason why I ask you all to contemplate that **Koan (公案 Gōng'àn)**: 'Without thought who are you? What are you?' You realize without **thought**, you are **nothing** and you are **nobody!** Without the *egoic mundane mind*, it cannot **come out** and **create**. But once that Mundane mind (**MM**) comes out and creates – straight away it manifests into the (**MM**), the five aggregates of form and mind and then from there **very fast** via saṅkhāra - sañña it created the phenomenal world (**PWC**). You can see very clearly how the **thinking** manifests from **Pure awareness nature (PA)**; it is like the (**MM**) and the (**PA**) are **very near** to each other. It is just a thin line separating them. **Without the stability** of mindfulness, one **cannot realize** all these. Now you understand why you **must meditate** to **develop** this **Pure Awareness nature (PA)**. You *must stay* here (**PA**), determine to be *aware, relax, maintain awareness and don't try to know or do anything, just stay here (PA)*. When you are here (**PA**), you see clearly how the **process of creation arises**, then how once it has come here (**MM**), it (consciousness) is like a **magician**. That is how Consciousness created the *illusionary world (the phenomenal world of consciousness)*. That's also the reason why the Buddha said, '*consciousness is like a magician, the greatest magician,*' - which I always share with you all **during our meditation retreats**.

While inside my house, when you **open** your eyes, your whole field of vision (everything you can see and perceive, including my voice), they

arise already. Appearing so **real** in front of you. But the moment you **close** your eyes, the *whole creation is gone*. The moment you **shut off** your senses the whole of **creation** is **gone**. Therefore, this phenomenal world of consciousness (**PWC**), are just **mental** images created by **thoughts**, - so, *how real can it be?*

Externally it may appear **very solid** and **real** (*with* the four elements and everything else), but how do you perceive it? Through your mental perceptions, right? Mental perceptions are just **mental images**; so, *how real can these images be?* These **images** come and go, **perception** comes and goes, **feeling** comes and goes, **thinking** comes and goes, **emotion** comes and goes and you **didn't die** so how *can they be 'you'?* While living life, your **senses are fully engaged**. Everything you **manifest** through your senses; they move **very fast**. **Without mindfulness how can you cope with life?** How can you see and understand all these movements? That's why you need **mindfulness, pure awareness and sati** to *cultivate and develop* the **understanding** needed to **awaken**. Hopefully by now it is pretty clear, why you must develop **awareness-based meditation** instead of *following methods and techniques* of meditations (which are mainly **thought-based**) to *create* more **delusion** here (at the **MM** level).

**Thought-based meditation** can lead one **astray** through *energy* and *psychic* field cultivation. Whereas **Awareness-based meditation** is *beyond thought* beyond **mind** hence **non-duality**. No focusing or concentration involved, hence no energy or psychic field built-up. Nothing, but just the **pure awareness nature**, which is **not a being**, it **cannot come out** and *live life*. It is not like this human being, the 5 aggregates of form and mind (**MM**) which are subject to *kamma*. This (MM) is like a traveller in space and time.

Through **self-delusion** you cling and grasp onto this **(MM)**, not knowing that you are not this **(MM)**, you are actually the **nature behind** and you *originated* from here: the **(Source)** which is your Buddha nature, your True nature. This *lack of understanding* gave rise to **self-delusion** that **conditioned** the **EGO** to grasp on to the 5 aggregates of form and mind **(MM)**. Then you *believe you exist*, you are this *human being, a traveller in space and time*. That's how you repeatedly return to **samsara** (world of birth and death) via the karmic process.

There is so much **Self-delusion**: - you believe you exist, you are real and you further believe you are so and so, then you go through life, you own and have this and that, etc. All these are **just accumulated memories, nothing** else. Finally, when the consciousness separates from the physical form, they say you die. Then **rebirth due to ignorance** happens *again*. Then you continue with these **countless segmented** lives of birth and death. Every segmented life, you come, which one is you? None of them are you. Reason why you must understand, how through all these **samsaric processes**, you created a **karmic nature** that conditions your **continuous rebirth in samsara**.

So, this **karmic nature** is what the Buddha wants you to **understand**. For according to Buddha, *'we are all born of your kamma, heir to your kamma, conditioned and supported by your kamma and you are what you are because of your kamma'*. When you understand this, you will know how to reverse all this and return.

So, when you are here **(MM)**, you can **develop** the **awareness-based cultivation** to come back to here **(PA)**, then you will see via the **pure awareness's direct seeing, the fallacy and delusion of all these**. Then this phenomenal world of consciousness **(PWC)** will fail to **deceive**

you, fail to **condition** you into **negativity**. That's how you **break free**, it has **no more power** over you. So, this is what **awareness-based meditation** is all about. When you have all these understanding then what happens is, the Mundane mind (**MM**) that develops all this understanding, **realizes itself and ceases**. Realize that this (**MM**) is **unreal** (not a **permanent unchanging entity**) because it is just a *dependent originating and condition arising* entity or just a **vehicle** and a **tool** for you to come to this **existential** world *to live life, to cultivate, to go through the karmic process* and to do whatever function you want.

When the Mundane mind (**MM**) *realizes itself and ceases*, that is the *realization of Nibbāna* or **Enlightenment** in the here and the now. When it (**MM**) ceases, it (**MM**) not only comes back to the Pure awareness (PA) initially, but the whole **pure awareness** also **ceases** - for it to return to the (**Source**). The (**Source**), they also give it the name **Nibbāna** and the **Unconditioned**.

So, this is the **realization of Nibbāna**, the **unconditioned**. Initially, for those who cultivate the **sainthood way**, they may only have a **glimpse** of the **cessation** here (**Source**). But *a glimpse is enough* for them to *break free* from Sakkāya diṭṭhi (*self-delusion*). For those who took the **Bodhisattva way** they will stay here (**PA**) and develop this (**PA Nature**) until it is **very vivid and beautiful** to *perfect the 3<sup>rd</sup> stage of Bodhi mind development*.

### 3.3.1.7 5 stages of Bodhi Mind Development

Can you remember the **five stages of Bodhi mind** development that I shared earlier? What is the 3<sup>rd</sup> stage of Bodhi mind development? Yes, Bodhi mind that **illuminates** that **nature**. That is what they will do. The first two stages of Bodhi mind development are relatively

much easier. The **first stage** of *Bodhi mind* development is just to **aspire** with **great Sincerity, Faith and understanding** to **plant the seed of Bodhi** to go this **Bodhisattva way** via taking the **four basic vows** of a *Bodhisattva* with *understanding*. This *initial stage* of **aspiring sincerely** with **Faith** to **cultivate** this **Bodhisattva way** to **realize** *Sammāsambuddhahood* is **very important**. That's the reason why I **prepared** the *taking of the Bodhisattva way's yellow card* to act as a **guide** to help you all develop the **understanding** of the **unique process involved**. This **yellow card**, with **clearly set out format and details** to take the **Bodhisattva vows** to go this **Bodhisattva way** is very **concise**, yet **comprehensive, unique and very good**. Please go through it (the **yellow card**) and recite it every day to develop a **clear understanding** of this **cultivation**.

The **second stage** of *Bodhi mind development* is to develop the **Bodhi mind** (*Bodhicitta*) that can **endure** and **severe** (or subdue) all **afflictions**. Which means you must develop the **wisdom** to realize the **perfection of Renunciation**. *Renunciation is Nekkhamma in pāli*. When you can **renounce everything** (with wisdom), it means you **cannot suffer anymore** because by then you would have **understood** that **everything** is **not so real** (not what you think). That is how you can **renounce** them all.

To **perfect** this *perfection of Renunciation*, the Buddha while cultivating as a *Bodhisattva*, also needed to develop the **ability to renounce even his wife, children and his kingdom, when put to the final test**. So, *Nekkhamma* is the perfection one needs to **accomplish** for one to **realize** this **second stage of Bodhi mind development** {the *Bodhi mind* that **can endure** and **severe** (or subdue) all **suffering** (or affliction)}. Which means one must have also perfected the *understanding* of **prajnapāramitā** by then. Because of that one will

continue with the **cultivation** from this Pure awareness (**PA**) to develop *the third stage of Bodhi mind development*. This **third stage** is what Soo Yee just mentioned, the **Bodhi mind that illuminates** this, (**PA**) **Nature**. Once you can **illuminate** this **Pure Awareness (PA) Nature**, this one (**MM**) understands very clearly what this (**Source**) is all about, then this one (**PA**) becomes very different, it becomes very **powerful** and very **beautiful**. **Powerful** as in **Balas**, where the spiritual faculties have **stabilized** until it is **unshakable**. Your spiritual **faculties** when you have **not stabilized** them, they are just **normal spiritual** faculties. But once you have **stabilized** them until **unshakable**, they become **balas or powers**. But here the word **power** is **not to destroy** things.

**Sister Soo Yee:** Is it a blessing?

**Bro. Teoh:** No, no, **True blessing** comes from **wisdom**. Wisdom and blessing arise together when one uses the Pure Awareness (**PA**) Nature to **cultivate**.

When you can stay here (**PA**) until you can **illuminate** that (**PA**) nature, it means you have detected the **gateway** to your nature. This gateway is around your heart area (usually located slightly towards its left). After **detecting** the **gateway to your Nature**, your *external yin yang energies will flow (or melt) through the gateway naturally to make you very still*.

Then stay at the **Pure awareness (PA)**, to **illuminate** that Nature until it becomes **very beautiful**. Let the Pure (**PA**) Nature develop the **internal movements and transformations via Trust** until this **whole Nature at your heart area opens up**, until the **mundane mind collapses**. This is what Bro. Teoh experienced in the year 1989 and he became **very different** after experiencing those transformations.

His last guide **showed** him where the **gateway** was in **1989** and the moment he detected the **gateway**, he knew what it was. After that, 9 months later, his internal **Nature's transformation** led to the **collapse** of his **mundane mind (MM)**. The **Pure Nature** then **shines forth** and **illuminates** that **Pure Awareness Nature**. That is the **3<sup>rd</sup> stage** of **Bodhi mind** development – '**Bodhi mind that illuminates Buddha nature as enlightenment**' – means you **not only awaken** but you manage to **illuminate** that **nature** within (your **True nature**) until it becomes **so clear** - means you not only **connect** to the **gateway** to your **nature**, but you **can now continue** with the **internal transformation's cultivation** until that **nature** can become very **exceptional**. That was how Bro Teoh came to understand **what** that **nature is**.

That is what this **(PA)** nature cultivation is all about, but for most of you all, you only try to have a **glimpse** of this **(PA)** nature's **awareness** and its **cessation** while cultivating the **sainthood way**. This **awareness** is actually **sati** or **mindfulness** - the state of **no thought** as taught by Master Hui Neng, the **6<sup>th</sup> Patriarch**. Which means you all **haven't detected** the gateway to your **True nature** yet. But the moment you can **stabilize** the **(PA)** to **detect** the **gateway** to your nature via doing the **4<sup>th</sup> support, Trust**, then your **cultivation** will become **very exceptional, wonderful and beautiful** because once you can do this **Trust**, a lot of things will happen to your **nature**. All your external Yin and Yang energies will **melt** through this **gateway** to become pure **wisdom energy**, then it will do the **internal transformations and movements** until your **wisdom** and **understanding** become very different. This **pure wisdom energy** will then transform your **bodily vibration** until it becomes **very fine**, until the **mundane mind** becomes **too gross** to **withstand** the **vibration** and **collapse**. It is like

a layer of consciousness at the **forehead** area, slowly **tightened** until finally (after a period of **9 months**), it suddenly **dropped off** leading to the **collapse** of the **mundane mind**. The process is **quite gradual**.

When you are here (**PA**) you can develop a profound **understanding** of a **different dimension**, completely **different** from the **normal wisdom** borne of the **provisional teaching's** cultivation. I came to understand all my **past cultivations** after I **inherited** them from my **Spiritual Nature**. These understandings are **so different**; most of it is **not** from my **present life's** cultivation.

This **Spiritual Nature (SN)**, you **cannot inherit anything** from it **until after** you have **detected** the **gateway** to your **nature**. But the moment I can be at the Pure Awareness (**PA**) **nature** – I started **to inherit** all my **past cultivation** from my (**SN**). That's how my **understanding** became **so different** after that.

My (**MM**) collapsed nine months after I detected the gateway. After that, **from 1989** until **now, 2023** (a total of 34 years), these **cultivation, internal movements and transformations** inside my heart area or (**PA**) **nature area** are still **continuing**. Reason why this Pure Awareness (**PA**) Nature can be developed until it is so **exceptional** and so **beautiful**. At that time, how **can I share** and **teach** all these **understanding** which my **Nature** had realized? That is the reason why I said, there is **a lot more understanding** that my **Nature** can share, provided there are causes and conditions. Now I had the conditions to teach all these; it's because **Maitreya Buddha's nature** in the year 2008 had requested my nature to share the **True Dhamma** with the world, – with the message: “请您把正法传下去” (Please help transmit the True Dhamma). That is the reason why the **sharing** and the **teachings** now (compared to then) are so **different**.

This type of teaching you **can't** even find in Mahāyāna books. Unless it is **written by great beings** who **had gone** through such **cultivation** and **transformation, otherwise** it is **unlikely**.

The Pure Awareness (**PA**) Nature is to be **cultivated until** it is **very clear first**, before one can **move on** to the **4<sup>th</sup>** stage of **Bodhi mind** development cultivation. Can you all recall what is the **4<sup>th</sup>** stage of Bodhi mind development? Yes, **Bodhi mind** that **renounces Saṃsāra**. At this stage, to them *saṃsāra is 'nothing' (no longer an issue)*, so is the *phenomenal world of consciousness (PWC)*. They will not think like those **deluded beings** who said, *'Wah! This Bodhisattva way takes so long (aeons), you think you can do it? You think you can go that way?'* All these are **wrong thoughts, deluded thinking**, because to the **Bodhisattvas** all these comings are **wonderful existence**. It is not what you think. Their **Karmic nature** and **Spiritual nature (SN)** are so beautiful because they come with the **understanding** that both these **Karmic** and **Spiritual natures** are there to **support** them. They can **come** and **live life** to the **fullest**, even though they know the **(PWC)** is **not real**, because there is *such a thing as life* and **'True Emptiness is wonderful existence'** as explained in the **Heart Sutra**. So, all these is what the **supreme vehicle** teachings is all about.

Sākyamuni Buddha's teaching is **very extensive** and **profound**. One **can never find** another teaching that can **cover** such **extensive** understanding. Tracing back to the **Source**, starting from *the beginning of time* and covering the whole of the **4 circles** or **stages of creation**. As the Buddha said, *'inconceivable is the beginning of the first thought of ignorance that conditioned, stirred and created all these movements until now (present moment)*. The **5<sup>th</sup>** stage of Bodhi mind development is the **'Bodhi mind of the consummate'**, which

means you **have** reached the **pinnacle** of wisdom and compassion or **completed** the **10 perfections** of the **Buddhahood cultivation**.

### **3.3.1.8 2<sup>nd</sup> session: Questions and Answers and Meditation reporting**

**Bro Teoh:** Anybody want to report your meditation or ask any questions?

**Sister PG:** Good evening, Bro. Teoh, Mrs. Teoh and all Kalyāṇamittas. Actually, your sharing today is a **very comprehensive revision** for me.

**Bro. Teoh:** Yes! Today sharing is very **beautiful** and it can act as a very **comprehensive summary** of the **whole cultivation**.

**Sister PG:** Today's sharing by Bro. Teoh on the **higher teaching's cultivation** is **very profound, good and comprehensive**. Dhamma practitioners with many years of cultivation may also **find** these **teachings new** to them if they do not have an **in-depth** understanding of this **higher teaching's cultivation**. For Kalyāṇamittas who have the **understanding**, today's sharing is very **beautiful, unique and very comprehensive**. It can **act** as a very good **summary** for the whole **cultivation**.

**Bro Teoh:** PG I **rejoiced** with your **good comment**. You not only **can follow**, but you can also **appreciate** it so much and feel so **good** about it too. It is indeed **very rare** to have **someone** who can share **such** profound **teaching** in such a **simple** and well-**expressed** manner with you all. As such it will be **great** and **fantastic** if this talk can be **transcribed** into **another beautiful** dhamma transcript book. These teachings are not ordinary **knowledge** or **thought-based** dhamma teachings. It is a **true dhamma** teaching which one **can relate** to **life**

**and all the essential dhamma** as taught by the Buddha and to one's **cultivation**. It also has the unique **ability** to link all the **essential dhamma** of the Buddha to form a **complete teaching**. From explaining how to develop these **1<sup>st</sup> and 2<sup>nd</sup> turnings wisdom** via linking it to the **5 daily contemplations** teaching, then moving on to the **4 circles formation** to explain how from the **(Source)**, the **(PA)** and the **(MM)** with its **thought processes** comes about and then how the **(MM)** projects via our sense doors' consciousness to arise the phenomenal world of consciousness **(PWC)**. How Sakkāya diṭṭhi **(Self-delusion)** conditioned the **3 evil roots** to **entangle** our life. How we can develop the **meditative understanding** to **realize** our **Pure Awareness (PA)** nature within and how we **no longer** meditate **without** understanding after that.

The emphasis nowadays is **mainly** on cultivating via the **Pure Awareness** nature **(PA)** and **no longer** on learning only the usual **mundane dhamma** covering the external phenomenal world's dhamma, the 5 aggregates of form and mind, the 3 marks of existence, the 3 turnings of the Four Noble Truths, etc.

In the **early days**, this **Pure Awareness (PA)** teaching was **hardly taught** because hardly anybody can understand. But now, the Kalyāṇamittas' **consciousness** is so **different**, especially **after** our **last Cameron Highlands retreat**. After that retreat, a lot of Kalyāṇamitta **can follow** and **understand** the **(PA) cultivation**.

### 3.3.1.9 Four stages of creation via the 4 circles explanation

That's why recently, Bro Chin How **also commented** that nowadays, Bro Teoh's teaching on **Sati** is **so different** and he was **full of joy** listening to it. According to Chin How, he said, 'In the early years **he couldn't follow** or **understand** what I was **teaching**. Only in recent years has he started to develop **the joy** and **appreciation** of the teaching, after hearing all these recent sharing on the **higher teaching**, especially on the stages of **creation** via the **4 circles formation** explanation'. After that a lot of Kalyāṇamitta like become very different. Even Sister *Eng Bee, Alicia, Sister Poh Cheng, Bro Song* and *many others*, they **now realize** that my **Thursday class Dhamma sharing** nowadays are **no longer** those that I shared at Bro Swee Aun's house before, where only the **essential dhamma** like the **5 spiritual faculties**, the **5 mental hindrances**, the **3 evil roots** and the **Dhammapada verses 1, 2, 183, 21, 22 and 23** are repeatedly shared. The teachings nowadays are so different.

Now the **phase of understanding** is on how to **realize** that Pure Awareness (**PA**) nature **and** how to develop the **awareness-based meditation**, for these are the Buddha's **supreme vehicle's** teachings. All the others are **provisional teachings** of the **sainthood** way; taught earlier to prepare you all to receive this **Pure Awareness-Based supreme** vehicle teachings. Now you understand why, before 2015 the teachings shared by me were mainly **provisional teachings**, covering the **essential dhamma** *within the phenomenal world of consciousness*

**(PWC)** and the **5 aggregates of form and mind**, etc. and this **Pure Awareness (PA)** teaching was **hardly taught** because the **sainthood**

way does not need the **(PA)** cultivation's **understanding** to awaken. But during the year 2015, the causes and conditions for the **Bodhisattva way's** teachings to be taught arise, that's how all these **(PA) teachings** also arise. Even the **stages of creations'** teaching shared now is via developing the **understanding** of it. No longer just a **brief explanation** of what it is.

I have to **lay low** at that time, but the 2020 Pandemic led MCO was a **blessing in disguise** because during this MCO, we were forced to go on **zoom** to conduct our **Dhamma** classes **digitally** instead of having only physical classes. Since our **annual meditation retreats** at Cameron Highlands were also affected, I was able to teach our **Heart sutra** classes sharing over **eight months** instead of the **usual eight days** while at the annual retreat. This is to better **prepare** and **equip** all of you to receive these **vital Heart Sutra teachings** first, prior to attending the next coming **annual retreat**. Sister Poh Cheng from Singapore **benefited** the most from this 2020, eight months **Heart Sutra classes sharing** over zoom. When she **listened attentively** and followed the **instructions closely** to develop the **awareness-based meditation** she progressed **very fast** and the **transformations** happened. Her rather fast **progress helped** give **Faith** and **confidence** to a lot of Kalyāṇamitta, because she was **quite new** and she **didn't really know me**. Also due to the MCO she was not able to attend the scheduled **annual retreat** (which she had wanted to attend) after she made the **affirmation** to seriously cultivate in 2020. Those who took the **Bodhisattva vows** also saw this thing coming and they developed a lot of good **progress** and **understanding too**, thereby making them **so different** and their **life changes** for the better. So, this **True teaching** is **capable** of transforming living beings (especially cultivators of the way).

Now our sharing is different, we had moved into the **Pure Awareness (PA)** teaching and the **supreme vehicle teachings**, covering the sharing of the following Mahāyāna **sutra**: i) the **Wonderful Dharma Lotus Flower Sutra (妙法莲华经 – Miào fǎ lián huá jīng)** and ii) the earlier **Sutra of Immeasurable Meaning (无量义经 – Wú liàng yì jīng)** which is about the **virtue of Bodhisattva** and how **Bodhisattva** teach the **dhamma**. The next book which we have not covered is the **Pǔ Xián Jīng (普贤经)** Samantabhadra Sutra - the **meditation of Pǔ Xián Bodhisattva** (covering her **Practices** and **vows**). It will be taught after we have completed the **Lotus Sutra** sharing and the **understanding** of the 3<sup>rd</sup> and 4<sup>th</sup> **stages of Bodhi mind development's** teaching to enable you all to better appreciate it.

Now that the teaching has reached the **supreme vehicle level**, - looking back, you will understand why these **provisional** (or preparatory) teachings of the sainthood way need to be **taught first** before the **supreme vehicle** teachings can come about.

PG you can continue your sharing.

**Sister PG:** To me, after having witnessed the **progress of** Kalyāṇamitta and their **ability to realize** pure awareness (**PA**) nature and **stabilized it**, it makes me **realize** that the teaching from the books on how **Bodhisattva** was able to have those type of **virtue** to enable them to **renounce so many things**, are **no longer a fairy tale**.

**Bro Teoh:** All these are possible once one understands the **supreme vehicle** teachings. Even those **vows** the **Bodhisattva** took, are no longer that **extraordinary** because they already have the **understanding**. You put it very well PG, Sādhu to you for the good understanding and ability to **express them so nicely in words**.

**Sister PG:** It also reinforces our **faith** and **determination** to walk this Bodhisattva path.

### 3.3.1.10 Planting the seed of Bodhi

**Bro Teoh:** Your **determination** and **faith** can be a very strong **motivation** to drive you **to go this way**. If you can **plant the seed of Bodhi** deep inside your **nature** via determined **faith** and **affirmation** to seriously cultivate this **Bodhisattva way**, life after life, you will be **home** and **straight** away **everything** will just **fall** into **place**. With strong **determination, faith, perseverance** and **understanding**, you must **Adhiṭṭhāna** to **plant** this **Bodhi mind** until it really goes into your **nature**. Then your **Bodhi mind** will become very different and it will be **activated**. If in this life you can have **such understanding, faith and affirmation** then during your **future comings**, all these **causes and conditions** that you **have planted** will come to **fruition**. They will **come forth** and **support** you. Your **Bodhi mind** will be **activated** even during the non-Sāsana era. It will arise. You will become **beautiful**. By the time you **hit the next Sāsana era**, you are **already very advanced** and very **beautiful** as a **cultivator** of the **Way**. So, Sādhu to you all!

PG, please continue.

**Sister PG:** Ya, Brother Teoh, with such a **reward** in having such a **Bodhi Mind** developed, it will really **spur us all to go all out** to do what we must do in this lifetime. Like myself, I am already of this age, I do not have much time left. I **must really strive** on with **Heedfulness**.

**Brother Teoh:** No problem, PG because age is just a number! The **heart** must be **young**. That is more important. It is the **heart** that **determines**. Within those few moments (instances) of you **receiving** the **understanding**, you **immediately** make the **affirmation** and

**determination**, that **itself** will trigger off the **requisite causes and conditions** and when that happens, we always say, “jak bei liao” (in hokkien meaning you have more than enough for your fill already) because that **affirmation** (adhiṭṭhāna) that goes into the **nature’s law**, is very **exceptional** and **powerful**. It can bring **forth** a lot of **beautiful causes and conditions** into the **future**, for all your **future comings** to become **so different** and **blessed**.

Having the “**faith, sincerity, determination** and **perseverance**” to go this way are **most important**. Once you **determine** it **strongly**, it can be firmly established. Like what you have **witnessed** and **comprehended** now, you **understand** that all these **vows** are **possible**. Not a **fairy tale** anymore. **Before** you have the **understanding**, all these are **like fairy tales**. But once you **understand**, you know all these are possible because of your Pure Awareness (**PA**) Nature’s unique capability.

After you have **detected** the **Gateway** to your **nature**, your **cultivation process** will continue, until that (**PA**) Nature **shines forth** to **illuminate** your (**PA**) nature. That’s your **Bodhi mind** that **illuminates** the (**PA**) Nature clearly. This Bodhi mind is **very powerful**. Once you **hit that stage**, you will **never regress**. The Bodhisattva Way is **guaranteed** and **confirmed**. You will **finish** the **cultivation**. So, all these are **so rewarding**. I use the word “**rewarding**” because it is really **rewarding**. Then after you finish **stage three** of Bodhi mind development, **stage four** is even more **rewarding**. You can by then **renounce samsara**, via realizing the **Bodhi mind** that **renounces Samsara**. It's not your mundane mind that renounces samsara. It is the **Bodhi mind** that has the **perfection** and the **cultivation** to **renounce** samsara.

So, it's similar to the final advice of the Buddha, “strive on with heedfulness”. Meaning with **heedfulness** only you **strive on**. This is the **Bodhi mind** that **renounces** saṃsāra. The Bodhi mind that has the understanding and wisdom that enables it to **renounce** saṃsāra. Means to them saṃsāra **is nothing**, *not an issue anymore*. The *continuous coming* has become so rewarding, so beautiful. So, why not? Like I said, if you need to come, you must come with all these understanding, otherwise why must you come? Don't waste your time. Otherwise, you suffer.

Very good. PG, you can continue. Anything else you would like to share?

**Sister PG:** Brother Teoh, I would like to say that with such a wise Teacher like Brother Teoh and with the blessings of all the great Beings (Buddhas and Bodhisattvas), I am sure a lot of us if we really put in the **determination (Adhiṭṭhāna)**, many of us would be able to **progress well**.

**Brother Teoh:** Definitely! Sādhu! I fully agree with that statement.

**Sister PG:** I can see, so many of us, at our **recent meditation** retreat, are **so fired up** after some of our Kalyāṇamittas had already **shown** us the **way forward**. Which means all these **progress, realization** and **awakening** are possible. Of course, our Pāramī and Kamma also play their important roles. Having come this far and **getting to meet** up with **Brother Teoh** under such unique **circumstances**, I think it's very much **our effort now** instead of just **depending** on our Pāramī and Kamma from the past.

**Brother Teoh:** Like the song “陪你到天涯 (Péi nǐ dào tiānyá)” that Padmasuri put on the website. That song is **so meaningful**. You must

read the Mandarin lyrics. It is so **beautiful**. It says all **these encounters** are **not** by **chance** or **accident**. Nothing is a **coincidence**. They have all been **arranged** by **causes** and **conditions** from the **past** (因缘早安排 - Yīnyuán zǎo ān pái). These are the actual Mandarin words. Go listen to it, on our [www.broteoh.com](http://www.broteoh.com) website, it is so beautiful.

**Sister PG:** I don't understand Mandarin, Brother Teoh!

**Brother Teoh:** You don't have to understand Mandarin. When you listen, listen from your heart. Anyway, I was told, Padmasuri had put in the English translation, so do go and read it.

**Sister PG:** Okay thank you so much. Brother Teoh, I am so sorry. That's all I have to say.

**Brother Teoh:** Okay. Soo Yee will take over.

**Sister Soo Yee:** Good evening, everybody. Just a short one. It was mentioned there are **causes** and **conditions** everywhere and in everything that happened and nothing is coincident. Everything has a **momentum** to move towards each other and that one is the **Karmic force** that pulls **everything together**. On that note, I remember at the **previous Tuesday class**, where Sister Poh Lian had an incident when she was trying to hang a jasmine garland on Di Zhang Wang Pusa statue.

At that time, it was **not** very **clear**. **For the incident to happen**, there are **causes and conditions** behind it. This is **an impersonal** observation of what happened. Instead of **thinking**, it was **her fault** because she tried to **meddle** with the garland flowers that **triggered** the **accident** that led to the **broken** statue, actually **there were** a lot of **signs**. For example, to be able to **make it** to the **class** is **not easy**,

there were people that had flu, traffic jams and rain which may **hinder** them from coming. However, Sister Poh Lian still managed to be here and **got to offer** the flower **garland**. Hui Rong who arrived later, there was no more flower garland left for her to offer. For you to have the flower garland to offer and of all the images, only Di Zhang Wang Pusa statue was without a flower garland, what was the **probability?** So, it's like there are so many **causes and conditions** behind but if we are **not aware** and we **don't see** all these **causes and conditions**, we may think we have control of the situation. If I didn't do that, this wouldn't happen. Actually, that is **self-delusion** at work already, via **thought's rationalisation**. Just that bit to share. **Kamma** is **always around** and **pushing us**. Without **awareness**, we just flow **heedlessly** and **entangle** ourselves resulting in **suffering**.

**Brother Teoh:** Sādhu! Sādhu! Sādhu! **Very good**. In fact, what Soo Yee shared is **very true**. *Nothing happens by chance*. Like what the Buddha said, *'whatever arise, there are causes and conditions behind'*. So, for Chew Poh Lian's case, if you all can **reflect** and **contemplate** in that manner, then you will **understand**. Just like what I told Chew Poh Lian. After what happened, she **felt very bad** because of what she did. The statue is very small and light. She wanted to make the garland smaller by circling the loop twice. While doing so, she **accidentally** broke Di Zhang Wang Pusa's hand that held Di Zhang Wang Pusa's staff.

I told her, 'don't worry, just let things be'. I said, in hindsight, lucky it is just a **statue**. If she really broke the hand of the **real** manifestation of Di Zhang Wang Pusa, then that would be **really serious** Kamma. I told her, you have to learn from all these as there are **causes and conditions** for you to learn the **dhamma** behind their arising. The

sharing by Soo Yee just now (based on what she had gone through and understood) is good.

As you cultivate the Dhamma, you will **develop mindfulness, wisdom and understanding** which will **enable** you to **see the signs clearly**. You will know **all these** are **habitual tendencies** manifesting. You understand that the **mundane mind** is always creating such habitual **conditioned thoughts** through the thinking.

She said, 'she is not mindful.' That is beside the point. The **big picture** behind, for you **to learn and develop the understanding** is more **important**. When you are **mindful**, you will come to **understand** how that **mundane mind** through **habitual** tendencies **stirred** the mind to **trigger** off the **karmic conditioning**. These are **karmic conditioning** that are supposed to happen and it happens for a reason. That is why I **make use** of this **condition to share**. I said, 'Kalyāṇamitta has reached the **point of cultivation** where you **all need to know** all these already because **kamma is like that**. The karmic **conditioning** is usually **very strong and powerful**, as if you **cannot avoid**, just like what Soo Yee came to know.'

For the thing to happen, the causes and conditions have to be there and the situation has to be like that. Just like what the Buddha said, '*whatever arises, there are causes and conditions behind*'. It's only **whether you can see or not?** If you **cannot** see, you **are trapped** in the **Karmic process**. Luckily it is just a statue. When she does that habitual thing, she **cannot** be **practising mindfulness** at that time. You **tend to make mistakes**, especially at her age (near 60 years old already). So, what happened is, it will trigger off what happened. If you develop the **understanding**, then in **future** when you are going through your **daily life**, especially when you're **driving**, don't listen to

your conditioned **thoughts** because during those **split seconds** when your **attention** is not on the road, accidents can happen.

When you are going through old age, if you are **not careful** with your **movements**, especially when you go to the **toilet**, it can be **very dangerous**. Like the example Padmasuri gave, while in the toilet (there is a small drop of one inch), just because of a misstep, an old lady fell and broke her pelvic. It was **so serious** because she also has **osteoporosis**. That is why when you are **not careful**, small thing can actually trigger the **karmic fruition** because the **karmic conditioning** are already there. If you have to go through it, you will go through it. However, if you have the **awareness** (mindfulness) and the **wisdom** you can **do something** about it.

In 1989, it showed it to me. It kept on happening. That's how I **came to know** all these because the **causes** and **conditions** behind are so clear because my **(PA) Nature** (within my heart area) can **prompt me**. Like that incident involving the crossing in front of Mun Yuen's house, I knew my car could go through the **suspended timber** crossing. I knew there would be **no problem** and **nothing would happen** because I am a **civil engineer**. But my nature within told me, don't cross! It was a very strong message (or inner voice) telling me not to cross. I asked myself, 'how come it is like that?' I had never experienced such a thing before and I wanted to find out. So, I **reminded** myself to be very **mindful** and **aware** when I cross.

The **moment I crossed**, I saw the **conditioning** coming and leading me out. There was a **taxi outside** (near Kayu Restaurant) and I was supposed to turn right. That taxi from the other road (parallel to the road where I was), it just shot out from nowhere. When I saw the taxi coming, I **accelerated**. Yet he banged the **back part** of my car. If I had

**not accelerated**, he could have banged my car head on. The driver of that taxi still had the guts to come down from his taxi and asked me to **compensate** him. I asked him whether he saw the **white line** on the road where he was supposed to **stop**. He asked whether it was true and looked at the road. Then he said sorry and left. I said to him, 'next time be careful'. Of course, I also need to **spend some money** to **repair** my car. That is **karmic** and all these are for me to **learn**. My nature alerts me and lets me see and witness these very **strong karmic conditioning** coming and how it **unfolds differently** when I was **mindful** of its **coming**.

On other occasions, e.g. while playing mahjong and the curry fish incident, I had similar experiences. Once I wanted to order the curry fish. My nature told me not to order via telling me, "You cannot eat that fish!" I felt strange. It was 1989, after I knew the Dhamma. I wanted to find out. So, I purposely order. After I ate, I **had diarrhoea** straight away. Then inside tell me, this fish has an affinity with you. You cannot simply order and eat it and moreover it is also contaminated. That's how I came to know. So, the next time I got this type of feeling, I know what it is. That's why when I travel to China, I can see and feel the signs. I can **understand** many things and because of that **understanding** I can avoid a lot of **inappropriate** situations in life. Otherwise, there is no way for me to have that **understanding** to **live life**.

There is another incident which I told you all before, that I bought a new car. Within the first two months, all the four tires punctured. Such a coincidence? No but it is **meant to be**. It is something I have to go through because I have to pay for the repairs. These are **Karmic debts**. Very **strange** but yet it happened. It is for me to **understand** the **causes** and **conditions** behind, so that I **know** what **to do**. After

that, I became **very tactful** and **careful**. In fact, when you are **too tired** and **sleepy, yet** you **still** want to **drive**, you will **surely get into trouble**. Your Pure awareness (**PA**) can alert you and advise you to rest and don't drive. From **1989** onwards, when I have the **ability** to see **all these**, I was able to **avoid many** accidents. You can ask my wife.

So, **all these are possible** when you are **mindful, aware** and when you have the **understanding**. Then **a lot of things**, I can see the **signs**, the **causes** and **conditions and conditioning** arising, how they surface and how they come to my **nature** for me **to sense** them. Like how I teach my daughter, my son and my wife via telling them, '*whatever that is meant to be, the sign will keep coming and you **cannot stop** the signs from manifesting*'. Then you **know** this **person** you **must meet** or this **place** you **must go** because it is **meant to be**. These are Nature's conditions.

That day we were supposed to go with Padmasuri to do some donations at Fa Gu Shan, Malaysia. It is like meant to be. My wife asked me. Then I advised her to go through Padmasuri as she **has been** there **before**. My wife was supposed to get directions from Padmasuri and drive there alone. I said no. Eventually, Padmasuri came with us and she managed to get a **senior staff** there, to show us the whole way-place. Then it **gave** me the **understanding**. It was a ready-built semi-detached industrial lot. They can **save time** on the planning, design and construction as they bought an existing semi-detached industrial building. They only have to pay for the **purchase** of that property, then **furnish** and **do up** that place to **convert** it into their **way place**. It was **so beautiful** and relatively **inexpensive**. If they had raised funds to buy land and apply for the conversion, it would have taken much longer time. This property, the moment they buy they can do it up **very fast**. So, a lot of things in life, like I told Sister

Poh Lian, Chin How, Mun Yuen and other Kalyāṇamittas, it's for you to learn; for **life itself** is our greatest **teacher**. If you **cannot learn** from life, it means you **don't** have the **Dhamma**. You **don't** have **mindfulness (awareness)**. You **don't understand** what is **going on**. You are being **deluded**. So, all these **sharing** are **meant to be**. It can be just a broken statue, but **Dhamma is everywhere** in the **midst** of **life and Nature**.

Okay, Sādhu, Sādhu, Sādhu. We will end. Let us now share merits.

### 3.3.2 The End – closing pūjā

Okay, we **end** our today's sharing. Let us **rejoice** with all the **good sharing** and **wholesomeness** one more time. **Sādhu! Sādhu! Sādhu!** Sharing of merits with all beings and chanting of the closing pūjā..... **End of closing pūjā**.

Okay you all can now **pay respect mindfully** to **Lord Buddha, GuanYin** Bodhisattva and all the other Worthy Ones. Then we **end** the session.

## 4 Appendix

### 4.1 Audio, whiteboard and YouTube links:

**Audio:** [https://broteoh.com/wp-content/uploads/20231116\\_class.mp3](https://broteoh.com/wp-content/uploads/20231116_class.mp3)

**Whiteboard notes:** <https://i0.wp.com/broteoh.com/wp-content/uploads/Whiteboard-2023-11-16.jpeg?ssl=1>

**YouTube:**

1. 'Unique Dhamma Quote 100' - <https://youtu.be/FUhfHgwx-DU>
2. 'Unique Dhamma Quote 97' - [https://youtu.be/M8Ep\\_5Gsn7E](https://youtu.be/M8Ep_5Gsn7E)

## 4.2 Transcript notes for Unique Dhamma Quote 100 (Path to Nibbāna: Awakening through cessation of form and mind)

(This below **transcript notes** were prepared by Sister Poh Cheng and Sister Eng Bee to **help** others better **understand** what had been shared. It is also to **help complement** Unique Dhamma Quote 97 where this topic: ‘**Path to Nibbāna**’ sharing was **not** shared).

### Transcript notes on Unique Dhamma Quote 100 (Path to Nibbāna) as spoken by Bro Teoh on 23<sup>rd</sup> Nov 2023:

**Unique Dhamma quote 100:** *‘When one can see things clearly or perceive **how** our ordinary **mundane mind** reacts, stirs and oscillates between the dualities of like (sensual desire) and dislike (ill-will) because of one’s wrong (incorrect) **view** leading to **habitual tendencies**, then **wisdom** will continue to arise’.*

This above **Unique Dhamma Quote 100’s cultivation**, can only be done after you have developed **stability** of **mindfulness** with **clear comprehension** (Sati-sampajañña). Otherwise, you can’t. For, everything boils down to **understanding** what **meditation** is. **Understanding** what meditation is, is crucial.

To be in a **meditative state** requires the **development** of **heedfulness**. From **heedfulness**, **understanding** can **naturally** unfold. Therefore, the first thing cultivator of the way need to train is **heedfulness**. Anything that **doesn't lead** to **heedfulness** is **not** the meditation as taught by the Buddha, as **Dhammapada verse 21** makes clear:

*'Heedfulness is the path to the deathless, whereas heedlessness is the path to the dead. The heedful do not die; the heedless are as if dead.'*

So, unless you are **Heedful**, you **don't stand** a chance. To be **heedful** you must be **ever mindful** and **constantly meditative** (following Dhammapada verse 23). To be ever **mindful** one must develop mindfulness **first** then **stabilize** it to be **ever mindful**. These are very important **understanding**. Reason why the meditation as taught by the Buddha, centres on developing this **ability** to be **mindful** or **aware** first, meaning you have to **quiet** your **mind** and **not think** (to prevent it from becoming actively and heedlessly lost in thoughts). You need to maintain **silent** inner **awareness** to allow all this **Existential World** (or **Phenomenal World of Consciousness**)' **manifestations return** to our **inner awareness** nature to **realize** our **True mind**.

Our **Pure Awareness (PA)** (or our True mind) can **cease** when one **realizes** Nibbāna. This Phenomenal world of consciousness arises from the **Mundane** (thinking) **mind**. When one **cultivates** with the **True mind** to realize the **enlightenment** via the **direct seeing**, one **develops wisdom**. With this wisdom, the **mundane mind realizes itself** and **ceases**, thereby returning to the **Source**. The **Source**, you can call it your **True Nature**, your **Original Nature**, your **Oneness Nature**, or **Buddha Nature**. Some call it **Nibbāna** or the **Singularity**. Some even call it **God**. It is how you understand it. **God** because they believe it is an **eternal** or a **deathless All mighty entity**, - **not knowing** that it's **not** a being! You have to understand this **significant** difference.

Then, the **first thing** to come out from the **Source** is the **pure awareness**. This **pure awareness** is what our **true mind** or **original nature** is. From here (the **Source**) we manifest as the **pure awareness**

first. This pure awareness (**PA**) creates **mundane thinking** very fast. This Mundane thinking created the **Mundane Mind**. This **Mundane Mind (MM)** then created the phenomenal world of consciousness (**PWC**).

Most **human** beings *cannot develop understanding* of all these because the moment you are born, you are so **used** to this **conditioned**, mundane **thinking** (or mundane mind's activity). Then your **brain**, together with its **registrations, memories and conditioning** starts the **accumulation** and **thought** processes, for thoughts are response to memories. You **accumulate** all the **knowledge, views, opinions, conditioning, belief system, phobias** and life **experiences** (both good and bad), etc. This is how your brain and its memory create all the **delusion** and **entanglement**, leading to all your deluded **wrong views**.

Then from here (**MM**), through your senses and your consciousness (trapped inside your body), created the **18 sense realms** which **manifest** into the **phenomenal world** of consciousness (**PWC**). So, to **meditate** is to **understand** all these **movements** and **manifestations**: - how from here (the **Source**) we move out to there (the **PWC**). This is the whole 4 stages of the creation process.

Most people can hardly **understand** (the **Source**) and all these other manifestations because they **can't even** be here: - at the **Pure Awareness (PA)** level. The **Pure Awareness** is where **Sati** or our **silent** (or True) **mind** is. **Without** thought, this **Pure Awareness (PA)** nature is **naturally there**, as this **pure awareness nature** is the **first to come out** from the **Source** and was there all along. That's how the Buddha came to have such clear **understanding**. He said, 'Mind (this mundane mind), is the forerunner of all things and when this

**mundane mind** arises, **all things** arise (the phenomenal world of consciousness)'. Realizing this in the **meditation**, is to **see** the **creative process** with your **sati** via your **direct seeing** to realize the **wisdom to understand** how all these manifest, thereby **liberating** your mind.

When your **pure awareness nature (PA)**, is very **stable**, you can see clearly how the **movements** from that **Pure awareness nature** into the **thought processes** via the **Mundane** thinking, happening **very fast**. Then how your **senses** via **consciousness**, **manifest** the **Phenomenal World of Consciousness** (*the seeing, hearing, smell, taste, tactile and thought consciousness*). Reason why, without the **stability of awareness** or **sati** one **cannot** develop the **understanding**. Only through **mindfulness** can one **understand** how living beings that are **heedlessly lost in thoughts** (via their **habitual tendencies** and **conditioning, etc.**) cannot see all these. They **don't even** know **how** the **Mundane Mind (MM)** manifested the **(PWC)** and how the **mundane mind** came to be. If they cannot understand the **(MM)**, then how can they understand the **two aspects** of the **5 aggregates of Form and Mind?**

Here, when I describe and explain all this, it may appear to you as if it is **very easy** to **understand** but when you are **living life** as a **human being**, here: (at the **MM** level), then projecting onto to here: (to the **PWC** level), how can you **understand** and **cope** with what arise or happen in life? This **(PWC)** is the one that can **entice** and **lure** you via your **delusion**. It is here at the **existential world** or the **phenomenal world** of **consciousness (PWC)**: - **where everything happens** and living beings are **completely lost** here because they are **hardly aware**. That's the reason why when you are here (at the **PWC**), everything has become **a concept, an idea** and via *your deluded thought*

*processes* you will grasp and cling on to the **illusory** (PWC), **thinking** it is **real**, because you are **no longer** with the **pure consciousness** in **sati**. The moment you see, hear, smell, taste, tactilely feel and think, you create “saṅkhārā-saññā”. Then via your **habitual tendencies**, you **stir** your **mind and** create the **emotions**. That’s how you **get entangled** here (at the **PWC**). So, this is the **conditioned world** where you **get conditioned** and **entangled** into **suffering** and **affliction**. **Not able** to **see** all this **clearly** leads to **attachment, clinging, grasping** and **holding** onto **things**, - that’s how suffering manifests. But when you are **Aware** from here (at the **PA**), you **can** see how you **fall**, how the **mundane mind** creates all these wrong views, wrong thoughts, **attachment and entanglement**. Through this **understanding**, you **straighten** your **views**, to enable you to ‘**see things as they are**’ and **not** get entangled.

So, the **main purpose** of meditation is to **see** all this **clearly** then **retrospectively** reverse it (via wisdom) after **knowing** how you get **entangled**. With this **clear understanding**, borne of this **pure awareness’s direct seeing** and **awakening**, you will **realize** the **wisdom** to **awaken, liberate** and **free** you. Then this phenomenal world of consciousness and form, will **not have** any more **power** to delude you. That’s how the whole **illusory world** created by **consciousness collapse** in front of you. Then you **understand** very clearly: - this is just a **form** and **mind**, which is a **vehicle** and a **tool**, for you to come to this **existential world** to **live** and **experience life** and you will also **know** how to **use** it, to **cultivate wisdom** and **perfections** etc. But this one (the mundane mind) is **not you!** This one is **dependent originating, condition arising, karmically conditioned** out through your **karmic nature**; - so, this living being, or human being is **not you!** It’s **not a permanent unchanging entity**.

Understanding this, is **wisdom** and also the **main intent** of **meditation**, hope you understand.

The other thing is, when you had developed the ability to be here: - at the Pure Awareness (**PA**), you **must use** it to **cultivate heedfulness** to develop the **direct seeing** to **insight** into **phenomena**, to **awaken** to the 3 **Universal Characteristics** of aniccaṃ, dukkhaṃ and anattā. Then **wisdom** will manifest to **liberate** the mundane mind. This mundane mind that **realizes itself** will **cease**, because it knows this one (the mundane mind) is not a **reality**. This is the **deluded** mundane mind that **creates havoc** when you **don't** have **Dhamma**. When you **have Dhamma** this one (the mundane mind) **listens** to you. If you **want** it to be **silent** and **aware**, it will just do that, then it will **cease** when it **realizes itself**, - completely cease! Then, it reaches here, the **Source**.

When you are here (at the **PA**), you can develop the **sainthood enlightenment**. The initial **first stage** of sainthood is Sotāpannaship, followed by Sakadāgāmī (**second stage** of sainthood), then Anāgāmī (3<sup>rd</sup> stage) and **Arahanta** (4<sup>th</sup> stage). This sainthood way is **relatively** easier but to go **further** to **develop** the **higher cultivation** (the **Bodhisattva Way**), you **cannot** just have a **glimpse** of its **cessation** at the Pure Awareness (PA) level. You need to **stabilize** this (**PA**), then **locate** the “**Gateway**” to your nature. You need to develop the **stability** of **mindfulness** to **stay** at the **heart area** and let that **nature detect** or locate the “**Gateway**” into your **Pure nature** (**PA** and the **Source**) within. That movement within is the **Bodhisattva Way** cultivation (which is the **higher Supreme vehicle** cultivation). Once you can develop the **cultivation** at this (**PA**) stage, this **Awareness nature** will evolve to become more and more **prominent**, more and more **stable**, then the **internal transformation** (which is based on the

**4<sup>th</sup> support of “Trust”**) will follow and **become** very clear. **Trusting** your **pure awareness** nature to do the meditation by itself without the **interference** from the **thought/memory** is the ultimate cultivation.

From then onward you will cultivate the **five stages** of **Bodhi Mind** Development, to **complete** the **Bodhisattva way** cultivation. How from the **first stage** of **Bodhi Mind** Development, where you **sincerely** via **Faith** and **understanding** develop the **aspiration** to **plant the Bodhi mind** to go **this way** by taking the **4 basic vows** of a **Bodhisattva**. Then from there, **how** you **develop** all the understanding (the wisdom part), to arise the **Bodhi mind** that can **free** you from all **suffering**; meaning able to **endure** and **severe** all suffering. This is the second stage of Bodhi mind development. After that, develop the **Bodhi mind** that **illuminates that nature**. That one, is the **‘gateway’** cultivation. Without which, you **cannot do** it.

This 3rd stage of **Bodhi mind development** that **illuminates that nature** very clearly, can **only be done** after the Bodhisattva has **detected** the **“Gateway”** and gone through the **internal transformation**. Then the **whole nature** becomes very **clear** and very **beautiful**. Words **cannot** describe it. That **nature** is beyond **words**, beyond **thought** and that one will **keep on evolving and transforming**; - **keeps on** developing the **wisdom**. As the process goes on, your **wisdom energy** develops until it's very, **very fine**, until it has reached the **level of finest**, that the **mundane mind** is too **gross to remain**. That's how the **mundane mind collapses**. When the mundane mind collapses, that **pure nature shines forth**. That's how it **can illuminate “nature”**.

That is also the reason why GuanYin Bodhisattva under the Prajna Pāramitā Sutra, recited: *'When he was cultivating the Prajna Pāramitā Sutra, he **illuminated** the Five Skandhas and realized they were all empty'* (照见五蕴皆空 (Zhào jiàn wǔ yùn jiē kōng')). This means he realized the **Third Stage of Bodhi Mind Development** at that time, meaning that **nature** has **become** very **clear**. Then when you are there (at the **PA**) with that **understanding** borne of that **Nature's clarity**; these five aggregates of form and mind will become **very clear** to you. That is how he, 照见五蕴皆空 (Zhào jiàn wǔ yùn jiē kōng') - meaning he realized that they (the 5 aggregates of Form and Mind) were all **empty**, not **real**, not a **permanent** unchanging entity, **no reality** at all. This (**PA**) is **not** a being. It **cannot** come out and **live life**. This, you will also come to **understand**, as a **cultivator**.

This is how the **whole cultivation** can be **understood** - via me presenting to you all this **4 circles formation**. When I draw these four **circles** to represent the **4 stages of creation** or **manifestation** in simple **formation**, it is **easier** for you all to develop the **understanding**. That is, from the **Source**, the first thing to come out or arise, is the **Pure Awareness (PA)**. Then how, from this **Pure Awareness (PA) nature** we develop the **awareness-based** cultivation (whether it's a Sainthood Way or the Bodhisattva Way). This one (at the **PA** level), a lot of work is to be done; this is your **true mind**, your **meditative** mind, your **silent** mind. This one (the **PA** cultivation), very few people can **understand** the cultivation or **do** or **can come** to it. For those of you who can have this **understanding**, you better **go all out** to **develop** it. After you have **developed** it, you will **understand** the true meaning of **living beings** and their **Essence**. This one, your **Essence (PA nature)** will take you back to here (**the Source**). When this one (**PA**) develops the **clear understanding**, it will **cease**, i.e. the **Pure Awareness (PA)**

**nature** also will **cease**. Then you **merge** with the **Source**; only then can you understand what this thing is. But when you are inside there, there is no word, nothing. That's why you **cannot talk about it**, you **cannot** (describe it) but the **moment** it **comes out** again (**from the Source**), you can see this coming out process (**to PA stage**). Then how from here (**PA**), it creates this mundane mind (**MM**) which in turn creates this (**PWC**). You can see all these **very clearly** when you go through Nibbāna, the whole process of **cessation**. Meaning you will come to know **how** all this **creation returns** and **ceases**. Then from there (**the Source**), how the (**PA**) comes out again because “**not time** for ‘you’ **to die yet**, as your **aggregates** of mind are still there, your **karmic life force** is still there”. That's why they call it “the Arahant with residue”. Meaning the five aggregates, they are still there, you're not supposed to Parinibbāna yet and because of that, this one can come out again (**to PA**). It's like for ‘you’ to **witness** the **creation process**, during the **coming out**, how the **first arising** of this **pure awareness (PA)** from the **primordial nature (the Source)** comes about. Then from here (**PA**), how it actually falls via the (MM)'s delusion and becomes what it is now. All these subsequent eons and eons of birth and death is what **samsāra** is all about.

Ability to return and realize the **cessation of form and mind**, leading to the **realization** of Nibbāna, where the **pure awareness** also ceased, is what **enlightenment** is all about. After that if you are **not supposed** to die yet, means not supposed to Parinibbāna yet, then this one (the **PA**) can come out again. When it comes out depends. It's not for you to decide because it is the **unconditioned**, but you will know how it (come out). When it comes out, the first thing to arise, is the **Pure Awareness (PA)**. This you can see it **very clearly**; this one manifests first. When the **pure awareness** manifests; I still remember, from

here (the **heart area**: the inner pure awareness nature); that **pure consciousness** comes back; that pure consciousness inside then splits into 3 areas of consciousness. One part of the consciousness goes to the **brain**, one part goes to the “**dāntián 丹田**”, the other one resides at the **heart area**. Then it starts to **animate** you into a **living being** (or **human being** for our case). I can still recall, during that time (in 1989), here, at the brain, the **whole thing ceased** (when you go through the **cessation** of form and mind, to realize **Nibbāna**; - your **whole brain** here, the activity, **all ceased**. There is no movement at all, completely no movement or activity **but you are not dead**). Then, I remember **when the nature** came out, the **first one** that came out was the **pure awareness**, then this pure consciousness, it **split into three**. The moment that **awareness** or **pure consciousness** came out to reach the brain, this one (the fore-head area) was like **animated** - “zoom,” like a Dynamo, it **started to function** again. Then you could see all the activities, the movements; initially they were like very slow, very slow... Then at the **heart area**, also the same; the heartbeat and everything else they returned. Then the **dāntián consciousness** manifested the **mundane** energy that you need for living, for moving or doing whatever the human being needs to do. It is from here (the **dāntián**). This consciousness, at the heart, is where your **conscience** resides, it is also **responsible** for the **arising** of your **emotion** and your **pulse** of life.

But up here (the brain) is **memory**. You can see them clearly. After that, how the **senses**, slowly, slowly come into play. How upon contact of mind with their respective sense bases triggered off the Paṭicca Samuppāda, the 12-links movements. How your mind goes to the brain, the memory, to **retrieve** and **input** the **content**. But before you have the Dhamma, the **heedless, wrong thoughts**, will be

inputted instead. But after you come out from that realization (*of Nibbāna*), your understanding will be there, it has become very different. Then, it's like you know it is coming already, how the **creation process** starts to **animate** you into a **human being** again. That's what I shared with you all when I came down from Cameron Highlands, meditation retreat in 1989. I was on the bus. I saw how the **sense data** came in, like in **slow motion**, slowly. Then how it started to develop the movements and created the manifestation of the **mundane mind activity** again; means how I went back to **normal human** consciousness again. Initially its awareness nature was **very deep** inside, then when it **came out**, it was still fairly **deep**. Then I saw how all these manifest and start happening. After that, how I came out of the meditation, then how I came out of the retreat. I saw them all. That's why I can now share and teach you all, because the thing that happened at that time was so **clear**, so **vivid** and so **beautiful**. All the **links**, everything was **very clear**. It's like everything was in **slow motion** for you to see and that **clarity** was so **vivid**. That's why, that nature was **very different**, it's very **beautiful**; that **Pure Awareness (PA) nature**, that thing that came out and manifested all these movements.

But most living beings cannot even be there (**PA level**), not to say to experience what happened (the **whole process** of its **cessation** and **coming out**). That's why it is said, 'after you go in and come out, you will become very different'. Then, whatever people tell you, you won't believe them anymore; because you know what that thing is, 'hey no you, hey no me!' There is **no such** thing as a **being** inside there. Nothing! It's just that **pure nature's** movements and activities. The phenomena world is just like **an illusory world**, just like the Buddha's analogy: - **Consciousness** is like a **magician**, an **illusionist**

that **creates illusion**. Then, the five aggregates analogies are exactly like what the Buddha shared. He said, form is like **foam**, no reality, appears very solid but disperses very fast. Only the four elements that go the way of nature, going through birth, old age, sickness and death. Feeling is like **bubble**, pop gone, pop gone! All your feelings (if you don't believe me), when you are **mindful** and **aware**, when you are sick or with injury or having unpleasant sensation, you will come to realize those sensation arising and passing, they are **moment to moment**, with **nobody inside** to feel, nothing. It's just Paṭicca Samuppāda, dependent originating, dependent originating: Upon contact, feelings arise but when you have the wisdom, **feeling** can remain as **pure feeling**. It **doesn't** condition **craving** and you can **see** them all **very clearly**.

That's why the analogies given by the Buddha were very beautiful. Then perception is like a **mirage** in the desert, also no reality. Every **image** you create through your seeing consciousness **is like very real**, isn't it? Let's say you open your eyes, everything within your **seeing consciousness** will appear - as if created, like **very real**, very solid. Can you understand? You can see all the colour, shape and form, everything within your field of seeing consciousness. Then you can, like describe it with full detail (as if it is very real)). But is there any reality? The moment you **close** your eyes this **whole creation** is gone. That's why it is just an **image**, like a **mirage**, appears **so real** but you **cannot own** it, **hold** on to it because all these are **dependent originating phenomena**. The only reality is within the moment and how stable is the present moment? Split second, it's gone, split second, it's gone! That's why I use to say, 'everything can only be recalled through memory, 往事只能回味 (Wǎngshì zhǐ néng huíwèi) - which implies **no reality**'. It's just **an image, consciousness** and

through the **brain**, the **memory**, you **perceive** it. **So, how real** can **perception** be? That's why I say, like a projector, creating the film show on the white cinema **screen**. It's blank, with **nothing** there. But when you are watching the movie, the video, or the film show, it is like, **so real**. The **sound** and its **multimedia effects**, colours and all those high level of **sensuality** manifestations, they are so **luring**. That is what **delusion** is, when you don't have the **dhamma understanding**, the **direct seeing** and the **understanding** of **what is** happening in life.

Then, of course, saṅkhāra is the **most difficult to understand** and yet it keeps on manifesting. All of your **mind states**, all of your **mental activities** and **thinking**, your planning, your scheming, your mental intentions, emotions, fear, worry and anxiety, etc.; they are all part of saṅkhāra (everything that your mind can do). Then **consciousness** is like a **magician**, after the **magic or illusion** comes out, only the **consciousness** appears, but the **brain** through its **deluded saṅkhāra** activities, deludedly **input the wrong content** and give rise to wrong **perceptions** to grasp and cling onto the phenomenal world of consciousness. That's how **entanglement** comes to be. Initially, like the Buddha said, "*In the seeing, it's just the seeing consciousness, no one to see.*" No story. Do you understand? Like the **newborn baby's** pure seeing, pure hearing, pure smell, pure taste, pure tactile and pure thought. **No content**. Can you be in that state? Only **enlightened beings** can be in that state. **Normal** living beings **cannot**.

Okay so today I think the sharing is enough. Let us rejoice Sādhu! Sādhu! Sādhu!

(Above transcript notes prepared by Sister Han Poh Cheng and Sister Eng Bee)



