

Brother Teoh's 21 November, 2019 Thursday class dhamma sharing

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-191121.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-121121.jpeg>

Bro Teoh: Below is a **very profound** J. Krishnamurti's **daily quote** which we will discuss tonight.

"Is there a way of **observing thought without any control, without giving it continuity, but observe so that it ends?** If thought **continues**, your **mind is not quiet**. Only when the **mind is completely quiet**, is there the **possibility of true perception.**" (True perception means the direct seeing, the pure seeing, the pure perception.)

This J Krishnamurti's daily quote (**on meditation**) is indeed **very profound**, the reason why it is **very difficult** for **most people** to have the **understanding** of it. The **ability to live it** is even more difficult and is very rare. To **understand** it, is **already so difficult**, so **to live it**, you must have the **wisdom**, the **understanding** and the **awakening**, otherwise you **cannot live it**. There is **no way**. I will therefore go through this quote with you all slowly tonight.

The question is, 'Is there a way of **observing thought without any control.**' The most important word is **control**. Normally when you **observe** something, **the thought is involved**. But **are you able to observe without** any control? Can you see it in your meditation, '*Who is the controller?*' The controller is still the thought, right? So the thought, which is the observer, try to control. Control what? Control thought, because you want to meditate. You are **not peaceful**, so what do you do? You **realize you think a lot**, very restless, so you want **to control your thoughts**. Do you know how they try to control their thoughts? They **try to focus** and **concentrate**, or they try to **use method** and **technique to anchor** the mind so that it **does not wanders** off. At times, some may use chanting to do it. If you do that **what happened?** You are trying to control, and the controller is the thought. So **when thought is actively doing** all these in the **name of meditation**, how can you be **quiet**, do you **understand?** Meditation is to develop the **silent mind**. The mind must be very quiet and still, will no thought. That is the **meditative mind**. But **whenever** there is a **controller**, the **mind cannot be quiet**, because **this control** is the **act of the controller**, which is the **thought**, and when the thought is **active**, you **cannot be silent**, you **cannot be aware**. This one (which is the thought) becomes the meditator, the controller. So the controller is also the meditator.

Initially when J. Krishnamurti say, '*whenever there is a meditator, there is no meditation*', so how does he reconcile his above statement? I.e. *whenever there is a meditator, there is no meditation*. Actually he didn't contradict himself, because there is **nobody** meditating. If there is a meditator doing all this, like trying to **focus, concentrate, suppress, and control** the thought, that itself is the **thought doing**, do you understand? So **when thought is active**, the **mind cannot** be in the **meditative state** of **silent inner** awareness. That is the reason why, if you look at the **5 spiritual faculties**, all of them are **without thought**. That is also the reason why, when you have these 5 spiritual faculties, Saddha, Viriya, Sati, Samadhi, and Panna, the opposite 5 **mental hindrances** that hinders your mind from entering the meditative state will all cease.

The **first spiritual faculty is faith, Saddha**. When you have **faith** in the Buddha and his teachings, you are **very calm**, and your **mind very composed**. Your mind state is very good, because you have **confidence**, you have **faith**. So when your mind is **calm and composed**, what happened? You will **have no more doubt** and **restlessness** of mind. True or not? Then when you **have viriya**, which is the **spiritual zeal**, via knowing whom the Buddha is, how **unique** and **beautiful** his teaching is, it can make you enlightened, free you from all suffering, that is why you will go all out and cultivate it. This is the **spiritual zeal**. This is not an effort, but a

spiritual tenacity that drives you because of those understanding. So when you have viriya, you cannot be sleepy, sloth and torpor will not arise. Regarding **sensual desire** and **ill-will**, these are the first and second **mental hindrances** that arise when you **stir** your mind and **react** to sense experiences. When you see something **you like**, you develop the **sense desire**. When you see something you **don't like**, you tend to **reject it** through a negativity of mind state. That's how like and dislike, pleasant and unpleasant sense experiences come to be. So these two are the duality of the evil roots of greed and hatred. This **sensual desire** and **ill-will**, they will constantly manifest while in the midst of your daily life, if you don't have mindfulness and the wisdom. If you are not heedful and when you lack wisdom, you will react to sense experience. So when you develop Sati (mindfulness), the third spiritual faculty you become different. This one is **just aware, without thought**. When it is without thought, it cannot have like and dislike. The mind cannot stir. That's why **without thought**, there is **no fear**, no worry, no anxiety, no sorrow, no lamentation, no like, no dislike, no pleasant, no unpleasant. It is just aware, finish.

Then when there is **Samadhi**, the mind is **not only aware**, it's **collected and unwavering**. At the moment of sense experience, when you see something, hear something, your mind is not wavering. It's collected, and it's in the state of Samadhi. With that Samadhi, it can prevent that mind from stirring and wavering. It's not only collected but it also doesn't waver. That's the reason why **you can see things as they are**. It will not cause you to react with like and dislike, pleasant and unpleasant sense experiences. **Sati and Samadhi** will allow you to be in a **state of clarity** while in the **midst of life**. When you see something, hear, smell, taste, tactilely feel and thinking of something, your mind is always **Equanimeous, collected and unwavering**, it **does not stir** and **become heedless** as before. That's why you can see things as they are, the reality, the truth. **Not according** to what your **brain, your memory, your conditioning** tells you. That's why once your **views, opinions and conditioning** from **memory** come in, it will **condition** you into **like and dislike mode, pleasant and unpleasant**, because you have your own **craving, your own desire and preferences**. So understanding and developing these **5 spiritual faculties** can enable you to counter this **opposite 5 mental hindrances**, then your mind **can observe following J Krishnamurti's above daily quote**. That is, is there a way of observing (not necessary only thought, it can be anything); you can observe whatever you want to observe, human being, a piece of art, the moving car, all of nature's phenomena, physical phenomena, mental phenomena, or whatever activity that is going on. Can you **observe with a silent mind, without any control, means without any thought?** So this one, **sati** you can replace with the **silent mind**.

When the mind does not think, effectively, there is **no controller** because there is **no thought** involved. So the question is, *'Is there a way of observing thought or anything in life without movement of thought?'* Yes, isn't it? With the **silent mind**, which is the **meditative mind in Sati**. So this one, the silent mind is the same as the mind in Sati. When your **mind is just aware in Sati**, there is **no thought**. Can you follow? **So this is what observation is**. Then he continued. Not only without any control, without giving it continuity also. Here continuity means **without any further proliferation** of thought. You must be very careful, not to **suppress thought** and don't want to let it think. Otherwise it is **not** a free mind. The **free mind** must not think. Just like he add, *"but observe so that it ends"*. This one is the **most important**. That is the **real direct seeing, the meditative mind** throughout the day **observing, listening, seeing, hearing, smell, taste, tactile**, this is the **real silent mind** that **can meditate**. That's what I told you just now, it is already very difficult to understand. If you can understand, it is **already very good**. But to do it, you can't, unless you have awakened.

That's why **for those who understand**, all of meditation is to **train oneself** to develop the **silent mind**. This silent mind is the **awareness or Sati, without thought**. The **silent mind**, is your **true mind, your true nature**, and you **have to stabilize it**. So do you see the similarity? But people cannot understand J Krishnamurti. They said, very difficult for them to develop the understanding. Then the next sentence he says, *"if thought move, your mind is not quiet"*, this is very true isn't it? Because without giving it continuity means the thought doesn't move. And you just continue to observe, not trying to do anything. Until, *'so that it ends'*. That is the real awakening. If you can do this, the moment this one (the thought or emotion) ends, you will awaken.

Because this is the realization, the enlightenment. The **natural state of mind** that is **naturally aware**, without movement, without thought, that is your **true mind**. Then when you have developed **enough wisdom**, when **thought ends**, you **will understand that state, which is beyond thought, beyond mind, the unconditioned**, and that one, you **cannot describe**, and that one, you **cannot be look for it**. You **cannot search** for it, you **cannot crave** for it, and you **cannot want to have it**.

So this part is the most important. This whole quote, when you understand, it becomes meditation. It becomes very beautiful. Then the last sentence is: *'Only when the mind is completely quiet, is there a possibility of true perception'*. This means, unless your free mind is **absolutely** and **completely quiet**, is there a possibility of this **pure perception**, or the **true perception**, the **awareness itself** which is capable of awakening. That is **what meditation is**. That is the **direct seeing**, the **pure seeing**, the **pure perception** and the **true perception**. So this part is it clear? Any question so far? This is **not easy**, but **don't worry**, slowly, and you might have to go through it again, and listen to this sharing again and again. This is because this quote, very few people can understand. But when you can **understand**, it is **very beautiful**. It will **teach you how to meditate**. That's why before I start, I said if you can understand this quote, then meditation is very easy. If you don't understand, meditation can be very complicated. Because you do all sorts of things in the name of meditation, and who is doing the meditation? Who is doing the noting, labelling, focusing, etc. And who is the meditator, the controller? The thought, etc.? So if the controller is the thought, then the thought is doing the meditation; how then can the **thought realize an enlightenment**, which is **beyond thought**? This is the reason why **thought-based meditation is doomed to fail**.

If this thought is the one doing the meditation, then how can it realize the state that is beyond thought? **Thought must cease**. The enlightened one will understand that the Dhamma is Akaliko, timeless, beyond thought, beyond time. So this part, for people who don't have the understanding, they will continue to do **thought-based** meditation. *Do you know what is thought-based meditation?* It means you are **actively using** the **thought** to **meditate**. You **note** with the thought. You **focus** and **concentrate** with the thought. You do all sorts of things with the thought. All **methods and techniques** comes from what? Your meditation instructions, methods and techniques on how to meditate, come from what? It is the thought that analyze everything and come out with the **method and techniques** to ask you to note, ask you to focus, ask you to concentrate, ask you to develop them through words, and all these doing by the thoughts cannot give rise to enlightenment, which is beyond thought, beyond mind. So this **aspect of understanding** to develop the **real meditation** is most important. When you understand this, then meditation is very easy isn't it?

What must you do, when you meditate? Relax, and **maintain awareness** to realize the **silent mind** and don't do anything. Don't even try to know. Who is trying to know? The thought is trying to know; do you understand? That's why **when you want to know** whether you are **doing it correctly or not**, it is again the thought appearing. Or your thought may ask, 'Am I following the teacher's instructions?' This is again thought. Or is this what the Buddha meant, is this annicam, is this dukkham, is this annata, non-self, these **verbalizations** while in the meditation itself is **not meditation** at all, because **this meditator, which is the thought is active**. So the real understanding is, when you understand that the meditator must not be there, then **you just relax, aware, and maintain silence**. Aware here means silence, the silent mind. **The moment** you are **without thought, you are already aware**. You **don't have to learn to be mindful**. You don't have to **try to be aware or mindful**. **The moment you are without thought, you are already aware**. So **just silent everything, relax and maintain awareness then let the mind settle down on its own naturally**. Until the thought ends, can you understand? That is what I have been teaching you all, all this while. I.e. don't do anything, just relax, maintain awareness, then just let it be to realize the silent mind.

And to be able to do this one needs wisdom. Without wisdom, the egoist thought very quickly can become active again. And when the thought is active, it cannot stop, it cannot end. It will continue to think. That's why it is important, throughout the day, to ask yourself, *'what are you doing, every moment, every instant, while you are living life?* If you are mindful (aware), you will come to realize that most of you are too busy

thinking, planning and worrying about life; so much so you never live life. For you are **seldom** or **never with the moment** in **silent awareness to experience** all of the **pristine beauty** and **wonders** of life. How many of you attended my last Sunday dhamma talk at SJBA on the topic '*Understanding life, its meaning and purpose*'? Those who attended, they will understand, and there is a video on it too. As shared by me, the only reality, which is the highest in life is just the **present moment** because the past is already gone and future yet to come, so both are not reality anymore. The **present moment is the only reality**, and is the **highest** in life, that's why people talk about the "Power of Now", present moment awareness. When you are in the present moment awareness, you cannot think isn't it? You **only think** when you project your thought into the future. Or when you **recollect** the **unhappy past through memories**. They are **not reality**, and yet you go and **project** and **recall them**, to arise the **unnecessary fear, worry** and **anxiety** before anything happen. This is **delusion**. The thought may tell you, eh, what will happen if your wife comes to know, if the police come to know, if you commit CBT and your company come to know, etc. Before anything happen, your thought already project, worry here, worry there. Then **your scars of memory**, things that happen in the past, or when you are young, you might have experience **phobia, fear, worry, anxiety, sorrow, lamentation**, things that are **very bitter** and **hurtful**; these will become your **scars of memory**, your **accumulated psychological memory** that can trigger off the **unhappy thoughts** (wrong thoughts) when you recall them. As **thoughts** are **response to memory** it will **trigger** of your **wrong thoughts** when you **recall** them to **make you fearful, sad, unhappy, miserable**, then you may get angry, sometimes with yourself, sometimes with others. Then when you see somebody who reminds you of your unhappy past, you become fearful etc. You **should learn to mindfully see all these clearly** to develop the **wisdom** needed to understand **how your wrong thoughts borne of self-delusion created all these unnecessary suffering**. See how the **movement of thoughts** borne of fear, worry and anxiety etc. is due to your **self-delusion, Sakkaya Ditthi**, that condition you to grasp, cling, and hold onto all these **memories** and **wrong thoughts** that **conditioned your sufferings**. And how when you **recall** your **unhappy past, project** your thought **into the future** to arise your fear and worry, you create your own **unnecessary** suffering, for you fail to see that these are **not reality**, these **are illusion** and they **cannot help solve** your problems. Instead they will **weaken** and **paralyze** you. And when you attach, cling, through **self-delusion** thinking that you are real, these things are real and really happening to you, that's how you suffer.

So if **we can understand all this**, then we **can understand life**, like what I explained during last Sunday's dhamma talk. The **present moment** is the only reality, the **highest** in life. So what are we doing? This question or inquiry is very important. *Moment-to-moment, life passes by and that is the only reality. What are you doing?* If you are **too busy thinking, planning, and worrying about life**, then are you **living life**? You are not living life isn't it? To live Life is **not to worry** about our life, do you understand? When you live, you really live life. You **are always** within the **moment**, in **full awareness**, without **thought, to experience life** to the **fullest**. That's why **drinking a cup of Chinese tea**, the Zen master said, "*is Zazen or Zen meditation*", because when he **drinks**, he is **mindful, aware**, without **thought**. Without thought there is no fear, no worry, no anxiety, no problem, only peace and tranquility. Then in that **full awareness**, he tasted that tea with his **full awareness**, without any movement of thought to distract him. When you taste, you should really taste, but are you doing it? When you **drink or eat**, you **think a lot**, do you **realized that?** You **chatter a lot**; you are **not really drinking/eating**. Your thought is drinking/eating. So if you are **not careful**, if you are **not mindful**, or **not heedful**, you cannot **understand** all these. That's why when you have the **meditative training** with the **5 spiritual faculties** developed, especially **Sati and Samadhi**, you **can be** with the **moment without thought**, just **aware**. And when you **drink anything** or **eat anything**, within that moment, you can experience the **pristine beauty** and **wonders of life within** the moment, and everything is **so pristine, so beautiful, so wonderful**, then life become **meaningful**.

No need to worry or fear while living life because no amount of fear, worry and anxiety can be of help to you. These negativity of mind states borne of delusion will weaken you then you **cannot solve** your so called life 'problem'. Moreover, the **only reality** is in the **here and the now**, and when you look at the present

moment, you ask yourself this question, *'the present moment is the only reality in life, but how stable is the present moment? The moment I speak, it's gone, dead and gone, do you realize? Split second is gone, split second is gone, and that is the highest in life, the only reality'*. **So how real can life be?** It's only a thought. They come and they go. And who, through self-delusion, **gave thought such power** to make **you so miserable?** That's why the Buddha's teaching is **very wonderful**. You must **develop wisdom, right view, to arise the right thought**, not to arise the **wrong thought**. When you don't have wisdom, you will arise wrong thoughts, and what are wrong thoughts? I have written them here. *Wrong thoughts are thoughts that condition your fear, worry, anxiety, sorrow, lamentation, lack of peace, lack of faith, insecurity, phobias, emotional negativity of mind states, scars of memories, selfishness, etc.* These are **wrong thoughts**, because they have the **three evil roots of Greed, Hatred, and Delusion**. That's why it can trigger off all this, because thought is respond to memory. So if you carry all these psychological memories that is so negative via delusion, it will continue to create wrong thoughts in you. That's why from here (self-delusion and memories), it creates wrong thoughts to trigger off all these suffering.

Understanding all this is meditation; when you see these happening in yourself, and in all other living beings, you will awaken. Then, may I ask you one very important question, *'Your life, you hold the key to your own life destiny. To be happy or to be unhappy is your own choice, what will you do?'* You will choose to be happy and peaceful isn't it? But then why are most living beings unhappy and not peaceful? Do you mean they don't know how to choose? No! it is because they **don't understand** this teaching. You have to **wake up** to this understanding.

If you understand that this (wrong thoughts) are tormenting you, torturing you, and giving you the lack of peace, tranquility, stillness of mind and the silent mind to be aware, to be heedful, to truly live life, **then don't hold and cling** on to the **wrong thoughts** anymore. Instead use the **5 ways (especially the 3rd and the 4th ways) as taught by the Buddha** to diligently **abandon** them or **prevent** them from arising in the future. You have to wake to this understanding and change immediately. Determine **not to be heedless** anymore for the **heedless are as if dead, spiritually**.

Who are the heedless? The Heedless, are people who don't care about their life. Who couldn't care less. That's why they are very heedless. They don't care. They just do what they like, through ignorance, delusions, the evil roots. But if you are heedful, what does it means? It **means you want to change your life for the better** and **you want to train your mind not** to be **heedless anymore**. That's why you cultivate **mindfulness**, you **cultivate the Dhamma**, to understand **what constitute evil**, so that you can apply the **four right efforts** to begin the cultivation.

What are the **four right efforts**? First right effort is to **abandon** the wrong thought, action and speech that has arisen. Are you doing it? To understand wrong thought is very simple. Check for yourself: whenever you are **not peaceful, not happy, and have fear, worry, anxiety, sorrow and lamentation, insecurity, phobia**, etc. - all these are all **wrong thought**. Wrong thoughts are thought with the three evil roots that condition all these negativity of mind states. So the moment you are aware, you can see them (the 3 evil roots). These are evil roots; they are the root of all evil. **Wrong thought** cause me suffering, make me miserable, so what must I do? I **must train my mind to develop the meditative state** so that I can be free of all this. And how to train that mind? Develop the **5 spiritual faculties**. When the spiritual faculties are there, the mental hindrances cease, all this negativity of mind state cease. Then your mind is always **calm, composed, aware** with **viriya** (spiritual zeal) and **Samadhi**, then silent your mind, just maintain awareness and remain collected and unwavering. Such a mind is peaceful, tranquil, still, happy, with clarity, and such a mind can arise right view leading to wisdom and right thought.

What are **right thought**? Thought that are **free** of the **evil roots** of **greed, hatred, and delusion**. And what are they? Thought of **generosity**, is a right thought because when you are **generous**, there is **no evil root, no**

selfishness, nothing. Thoughts of **contentment, respect** and **gratitude.** When you **appreciate life, appreciate** what your **spouse have done for you,** that is also a virtue right thought. Similarly, the four Brahma Vihara mind states: The first one is **Metta** (loving kindness), also has no negativity, no greed or hatred or delusion. Then the second one is **compassionate** (Karuna), that is also a right thought. Then when you **rejoice** (Mudita), like just now during our Puja offering. Sadhu! Sadhu! Sadhu! means you **rejoice** with the **generosity and wholesomeness** of those who bring the puja offerings. You can also **rejoice** with the **wholesomeness** of those **cultivators who understand** that by attending such **Dhamma class,** they get to do all the **10 meritorious** actions such as offering (Dana), keeping of our precepts (Sila), we chant, then we pay our **respect and reverential salutation** to Triple Gems, we **listen to Dhamma, straighten our view,** these are all meritorious actions. Later on, we share merits, transfer merits and provide our services to serve the dhamma community and to help out. To do whatever that is beneficial to the world, to be a blessing to all. All these are meritorious actions including the **gift of the truth** and the **sharing of the Dhamma.** Cultivating all these, will make you a **real cultivator, a real Buddhist.**

Then you **can invoke the power of merits,** for causes and condition for you **to avoid the foolish, the heedless, meet up with the wise and enlightened one,** so the **enlightenment can be realized** soonest possible. All this are the teaching of the Buddha and they are so beautiful. When we constantly listen to the true dhamma, we straighten our views to develop the inner wisdom. Then we follow the Buddha's advice to **avoid all evil** via keeping our **5 precepts** and **cultivate the four right efforts,** leading to all the **right thoughts to cultivate wholesomeness.** The first right effort is to **abandon** those **wrong thought that has arisen.** **Second right effort** is to **prevent** it (the wrong thought, action and speech) from arising. This cultivation **needs wisdom.** To do this, you have to **constantly listen to Dhamma** to straighten your views via developing the first and second turnings wisdom of Suttamaya panna and Cintamaya panna. When you have **this initial wisdom** (Yoniso-Manasikara) developed, you **will know how to deal** with the **arising defilement** seen at the moment of sense experience. With **awareness** (sati/mindfulness) **developed,** this **mind is aware** when it is about **stir and react** to something **you sense** at the moment of sense experience. That is, there is an **awareness within,** and there is also this **initial wisdom.** This **initial wisdom** will come out and **prompt you,** to tell you, these are evil roots, roots of all evil, can make you evil, so don't arise them. That's how, straight away it (the wrong or unwholesome thought) will subside thereby preventing it from arising. This initial wisdom (Yoniso-manasikara) can prompt you, then you cannot do it, that's how you can keep your precept, and that's how **sense restrain** comes to be. When you have **Sati sampajanna** developed, you are so mindful and so sensitive, then none of this **can move** to stir your mind. Before it can stir or react, you are already **aware with the initial wisdom,** so how can it move? And through the initial wisdom Dhamma, you can understand all these. These are wrong thoughts, evil roots, causes your karmic downfall. That's how you cultivate. That's how you awaken.

Ok, Sister **Angie,** you want to ask something? Please use the mic to assist us in the recording.

Sis Angie: Bro Teoh, about the arising of the four right efforts to promote the right thoughts, sometimes there is a very fine line - because the thought may be thinking this is the right thought and instead of having all these thoughts, why not we just do the action (the right action), so that there is the abandonment of thought totally, is that possible?

Bro Teoh: I think I know what your question is, but you don't know how to phrase it. Don't worry, Sadhu to you and we thank you for your good question.

Your question is, *'how do we really cultivate right thought, right?'* A lot of people who don't have the understanding or the wisdom, they may say, *'I have right thought'*. But they never question, *'Right according to who?'* To them, when they scold their children, they will say, *'boy, when I ask you to study Engineering, this is good for you because it is a very prestigious profession with high pay.'* That is right according to the

parent but when you are aware, the actual **selfish reason behind** is the parent is 'kiasu' (afraid of losing) and they never consider their children's preferred option. When their kids are young, the parent may insist they attend piano and ballet classes, etc. The boy cannot take it already, but his parent insists by saying no, this is good for you. Is this really Good for the boy? But the boy is miserable. So it's not good for him. It is because the parents didn't see, that this is their own selfish craving and desire. They want their children to stand out, do you understand? What we called, **Peer pressure**. They want their children to do well, so that they can be proud of their children. Is there anything wrong with this type of thinking? If you **understand karma**, then you will know, it's **terribly wrong**, do you understand? If you do that to your children, do you know what may happen to you in the future? You will have parents that will do the same to you, also 'kiasu', like you. And you cannot do what you want to do in life.

Just like at that Sunday dhamma talk which I shared. I said, '*as parents, our duty is to **support them, to care and provide** for them when they are young. But their life, let them live, do you understand?*' You have to be **mindful** and **sensitive to silently observe**, what **they want** and their **behavior**. What are their **talented?** From their past, it will show up, and you must know how to guide them accordingly. Then they will have the good and happy life. Then if they really want to have **a good education**, if you have the **means**, you should **support them**. Then in future, chances are you will also have parents that **have the means** to support you. *How you deal with your kids will be the karmic inheritance, that you receive. Then in future, you will have parents who will treat or provide you with the same.* If you treat them with selfishness, all these 'kiasu' things, end of the day, don't blame others for what happen to your life via complaining, '*why are my parents like that? How come other's parents, they are so understanding, they provide for all their needs and they give them so much freedom. Why is my parents otherwise?*' But last time (previous lives) when you whacked your children and treat them that way, you didn't ask those questions, do you understand? This is Karma.

So coming back to Angie's question, it's **not** about **right and wrong**. Dhamma is about **understanding what constitute right thoughts**. Just like how you understand, what **constitute evil**, because right according to you has no meaning. Right according to them also no meaning. **Right according to the law of karma**, that one **is most important**. So what is the law of Karma? *You reap what you sow. Do good begets good, do evil begets evil.* That's why the Buddha said, '*we are all born of our Karma, heir to our Karma, conditioned and supported by our Karma, and we are what we are because of our Karma.*' So in the teaching, the Buddha taught a lot of very important essential Dhamma. He said, understand what constitute evil. Whatever that have the **evil roots of Greed, Hatred, and Delusion constitute evil**. They are termed **evil roots** because they are the root of all evil, and if you have them in your heart, they will make you evil.

Let's take the precepts as example. **First precept**, what is it? '*I undertake the training rule to abstain from killing or causing harm to fellow living being.*' You never inquire why did the Buddha said this precept is very important. **Who will violate this precept?** Who kill? Who harm? They are **Heedless** people, **violent** people, and **deluded** people, with the three evil roots. When you **violate** this first precept, it **constitutes major evil**. It **causes Karmic negativity**. And according to this law of Karma, you reap what you sow, therefore in future, people will kill you and harm you, and do back the same thing to you. That time you become the victim; **when** you are the **victim**, you may ask those stupid questions, like '*why are they like that? Why is god so unfair? How can these people act and treat me this way? They are so cruel and so unreasonable.*' Because these are your **karmic fruition**. In the past, when you did all these nonsense, you are **not aware of the consequence**. You think you are **very powerful, very authoritative**. That's how you become **heedless** because you do what you like. That's why **heedfulness** is very important. You must train yourself **not** to be heedless. Not to arise all these wrong action, wrong speech, wrong thought and wrong livelihood. That's why **Noble Eightfold path** cultivation starts with Right views, leading to right thought, right speech, right action and right livelihood, etc. Cultivate them. This is meditation, not to **just sit in meditation without understanding** and **use the thought to meditate**. That is **thought-based** meditation. If you do that, you are **wasting your time**. You **can do this at the retreat for umpteen years**. As long as you **don't understand** the

above **J Krishnamurti quote** and the **Buddhist teaching**, you are **wasting your time**, because that type of meditation will not bring forth the understanding. **Without mindfulness leading to heedfulness, you cannot understand** his teaching. Without the spiritual faculties, you also cannot understand his teachings. Unless you understand his teaching, you won't know how to cultivate. What is the **first right view** that the Buddha wants us to understand? Yes! The **law of karma**, and from there, the advice of the Buddha arises.

He said (*under the five daily contemplation, the last contemplation*), *'we are all born to our karma, heir to our karma, condition and supported by our karma, and we are what we are because of our karma.'* **If karma play such a great role in our life, what must you do?** You **have to take care** of karma, isn't it? Otherwise your life will be miserable. You will have a lot of problems. So how do we take care of karma? According to the **advice of the Buddha**, you **have to avoid all evil**, and *how do you avoid all evil?* **Keep the precept**, because violating the precepts cause major evils. Any of them, you can check. Just now I shared with you the **first precept**, similarly you can check the second, third, fourth, and fifth precepts. They are all major evils. That's the reason why, you have to **avoid all major evils by keeping precepts**. *Do you think the Buddha wants to make life difficult for you?* For those who don't understand, they may complain, Ma Kau Fan (Troublesome) in Cantonese, - to keep all these precepts, especially not to lie. Everything is so restrictive. It is **out of love and compassion** for you that the Buddha advises you to keep them, otherwise when you receive the **fruits** of your negative actions, **don't complain**, and regret by saying, *'I should have followed the advice of the Buddha (Dhammapada verse 183)'*. And the advice of the Buddha is **not just** avoiding evil. He said, *'sabba papassa-akaranan'*. What is **sabba?** **All**. What is **papassa?** **Evil**. **Akaranan, try to avoid**. You have to avoid all evil, not just avoid evil. Then **whatever wholesomeness do**, *Kusalassa upasampadā; kusala* is wholesomeness. Whenever there is condition for you to develop wholesomeness, you should do, said the Buddha. This is to **bring forth the condition for good life, good merits, good blessing** and good Parami. **That is what a Buddhist should do**. Then after that he said, *'Saccita pariyō dapanan'* (purify your mind), means you have to meditate, following what J Krishnamurti and the Buddha said, 'do not use thought, instead use Sati, awareness to develop **Sati-Sampajanna** (Mindfulness and clear comprehension) then cultivate **four foundation of mindfulness**. Then **follow the Avijja Sutta's ten Steps cultivation**. **This is how you cultivate**.

So with **right view**, straight away you **can start your cultivation**. First, **I have to keep the minimum 5 precepts** then **cultivate** following **Noble Eightfold Path**. Which is to cultivate right views leading to right thoughts, right speeches and right actions, etc. Then I will ask myself, *what constitute right thought? I don't want to believe the book; I don't want to believe what others tell me. I will find out on my own (with my own form and mind)*. In life, I can investigate all these by putting the teaching to test. I will investigate, what **constitute right and wholesome thoughts**. The book always tells us, only the **four Bhrama-Vihara mind states** are right thoughts. No! They are just one small aspect of right thoughts. In fact, there are a lot of **other virtuous thoughts** which are also right thoughts. Your **kindness**, your **gentleness**, your **pleasant demeanor**, they are all **right thoughts**. When you have right thought, you will be very virtuous and very different.

When you **know how to resolve issues amicably**, it means you have the **right understanding to deal with people and situation appropriately** via **bringing forth the right speech** and the **right action** to create **harmony** within the community and your family unit. So whatever you do, arise the appropriate **gentle, pleasant and good speeches** to brings about **love, harmony and understanding to resolve issues amicably is very important**. The 3rd and 4th **right efforts to cultivate Love, compassion, respect, contentment, kindness, gratitude, gentleness and pleasantness, leading to all the right thoughts, right speech and right action are very important cultivation**. And this is how you cultivate **Noble Eightfold Path (N8FP)**.

If you are in the **service industry**, the **way you answer your phone calls** is very **important**. How you apply N8FP to carry out that duty is equally important, because the other person on the line, need your service, and advice, do you understand? If you are so crude, rude and so harsh, that other guy on the line may get angry and scold you back. But if you are **very pleasant, kind and very gentle** (following N8FP) in your approach, you become very **beautiful**, and when you do that, people will **feel good** and **they will like you**.

Then everywhere you go, whether government department or private sector, **people** will be **happy to serve** you **nicely** and **appropriately** because of your good karma, do you understand? Then when you have the **good demeanor** and **understanding**, from the **way you act, they will know**, this person is **very nice, very pleasant** and **different** so they will be **more than happy to serve** you. That's why, when I go to bank or to any government department, they will talk to me and serve me very nicely. We just renewed our international passports recently, and very fast we got it back. The young Malay gentleman, he was very friendly and nice. He said uncle, how are you? I said, '*good, thank you so much for helping me.*' He said, '*you are most welcome.*' Then later on, he said, you are so understanding and friendly, then when he passes to me my passport, he said, '*uncle, not everybody is like you, so understanding and friendly.*' A lot of people still **complain** that our service is very bad, but instead you some more thank me and you talk to me so nicely, I feel good. People's mood, depend on way we attend to them. If their mood is destroyed while in office, when they go home, the wife will be on the **receiving end**, do you understand? The children will be affected also. But if they are happy, their life become better, isn't it? And all this has it **karmic consequences**. So, **being sensitive** and **having the right understanding** is very important. The moment you **understand**; you can **apply Noble Eightfold Path easily**.

That's why, I wrote here (pointing to the whiteboard), '**Acting according to memory is not acting at all**,' do you understand? What is memory? All of *your views, opinions and conditionings, your fear, your anxiety, your selfishness, your scars of memories, insecurities, etc.* And if you act from all this **rubbish** (psychological memories that have the evil roots), **you are not acting at all**. How can you act from your memory, when your views and opinions (including your selfishness, your desire, your craving and your deceitfulness) are so strong? All these are inside your memory. You have also seen how people cheat you, and how you cheat people. That's why, you will have insecurity. You want to protect yourself. Then there is fear, before you act; there is fear of what is this guy up to? Is he trying to scam me, or is he trying to get something out of me? You **don't trust** people anymore; do you understand? So there are a lot of thing in life, if you don't have the understanding, you can't apply all these teaching. But when you understand, the **teaching is so simple** and **so beautiful**. So **N8FP is very important**.

If you don't act according to memory, then can I ask you, 'how should you act?'

Most of you, **act according to memory** most of the **time, isn't it?** You normally check and recall from memory, before you act isn't it? True or not? So, according to the Buddha, you **shouldn't act that way**. You **should act with wisdom and understanding**. When **you understand**, you **don't fear**, you **don't worry** about all this because **you know, when you take care of karma, karma will take care of your life**. You will meet good and understanding people. So **acting according to memory is not acting at all**. Instead you should **act according to understanding or wisdom**, and this is **true action**.

What is understanding? Understanding here means, you have the **embodiment** of the **Noble Eightfold Path factors** as taught by the Buddha. That is the **meditation** as taught by the Buddha because when you cultivate this N8FP, it will **lead to the end of all suffering**. That, N8FP is the meditation. It will free your mind. With **right view**, you act. That is, you **don't cheat**, you **don't deceive** and you **keep your precepts**, because you are mindful of this law of karma. So based on this **law of karma**, you should **act following Noble Eightfold Path**. I.e. with **right view**, you **will not do wrong thing**. Then you constantly arise the right thought, right speech, right action, and speak to people gently, pleasantly and nicely. That's why, enlightened ones are called noble ones because they are very noble in all aspect of life. They are **very noble** in the way they **conduct themselves, communicate with others** and in the way they **understand life**. That's why they have **right view**, with regards to **law of karma**, with regards to **how they function as a human being**, how their **mind function, following the law of dependent origination (Paticca Samuppada)**. Then they also have right view with regards to all the essential Dhamma and other nature's law, Dhamma-niyama. When they have this right views, they have wisdom. They **understand life**, they will know **how to live life**. With right views, they will arise the appropriate **right thought, right speech, right action**, etc. They are also **very noble in the**

way they conduct themselves, in the **way they communicate** with others, in the **way they act**, and in the **way they live their life**. That's why they are called **noble ones**. Noble in all aspect of life. They are always **ever mindful, heedful, and constantly meditative**. They always have Sati and Samadhi as their spiritual faculties. That is what a true cultivator and an enlightened being will have.

Deluded ones may think, by sitting in meditation regularly to experience magical or fantastic meditative experiences and mind states is a sign of achievement and enlightenment, then thinking they are already enlightened. When you come out of the meditation, **you can check**, whether you have developed any of the **N8FP factors** or not. If you **don't have**, that is not the **enlightenment** as taught by the Buddha. If you really awaken, you will have the **embodiment** of all the N8FP factors. That's why I have always caution cultivators: *'whatever you do in the name of meditation, if it **doesn't bring you back** to the cultivation of the Noble Eightfold Path and the Four Noble Truth and its 3 turnings, that is **not the meditation** as taught by the Buddha, that is some other people's meditation.* Only Noble Eightfold Path can enable you to have the wisdom to act. When you act following Noble Eightfold Path, there is no evil root, isn't it? True or not? Right View is wisdom. Right Thought, Right Speech, Right Action is without negativity, no evil root. Right Living is all the right ways to live a noble life. You don't sell drug, don't sell weapon, and don't go and kill or deceive people, etc. Without selfish intention, your livelihood is very noble. Then you can become a blessing to all. So Noble Eightfold Path is the teaching, is the meditation, you need to cultivate to develop the wisdom and use it to act.

Coming back to your question of right thought, it is very easy. **Whatever virtuous thought**, that are **without the evil root is right thought**. If I speak **gently, pleasantly**, brings about **understanding and harmony, no more conflict, no more argument, no more wanting to be right**, that is **right speech, right action and right thought isn't it?** You are very **noble** in your **thought process**. You care for **people**, you have **love and metta**, and you are very **compassionate**. You don't have any negativity of mind state. You are incapable of evil. That's **how a cultivator cultivates** Noble Eightfold Path. With this understanding, you will know why the Buddha under his opening twin verses (Dhammapadda verses 1 and 2), cautioned living beings to avoid verse one and follow verse 2. He said, *'our mind is the forerunner of all things. Mind is chief. When mind (the mundane mind) arise, all things arise....'* When you understand that this mind is **so powerful and so important**, what must you do? You must **train your mind, isn't it?** *'...so that you will act, speak, and think with a wholesome mind that is free of the evil roots of Greed, Hatred, and Delusion then happiness will follow you, like your shadow that never leaves you.'* This is how you should live your life following this verse 2. That's why be heedful, train your mind to be ever mindful. If you are heedless then verse 1 – *'.... suffering will follow you....'* will take its course.

When you are **heedful** and your **mind states** are **free** of the **evil roots**, you are **automatically good**. You **don't have to try to be good**. That's why J Krishnamurti says, *'the absence of evil is good'*, now you understand. When I don't have the evil roots of Greed, Hatred, or Delusion, how can I be a bad person, true or not? That's why the Buddha said if you can **avoid all evil**, you are **naturally good**. The key is **avoiding all evil**. *Absence of evil is automatically good*. Now you see, how your doubt comes about. It is because you know there is a duality, that good is a relative thing, a conventional truth. Good according to who? That's why you are scared, you may cultivate wrongly. That's why I said, *'you don't know how to phrase your question'*, but it is a good question, so don't worry, and I will explain further. Hopefully by now you can understand, why you have to act **following Noble Eightfold Path**. Following Noble Eightfold Path is following the dhamma way, the wisdom way. Right View leading to Right Thought, Right Speech, Right Action, and Right Livelihood, the Four Right Efforts followed by Right Mindfulness and Right Samadhi. The **enlightened beings**, they have all these **Noble Eightfold Path qualities**, they hold the **embodiment of the Noble Eightfold Path factors**. That's how you act.

Just now the regarding Four Right Efforts, I didn't finish. Cultivating these **4 right efforts** is very important. The second right effort, I haven't gone into it. When **you have developed mindfulness**, there is sensitivity of mind, then you **can see** the defilements. You then develop the **initial wisdom** by constantly **listening** to the Dhamma, then **reflect, contemplate and inquire** into them to **stabilize** your understanding then **straighten your views**. This **initial wisdom** is very important. Once you have that, it will **come out** and **prompt** you at the **moment of sense experience**. When you **see something, hear something**, or when you **want to react and stir your mind**, this **initial wisdom** will come out and prompt you. *'No, that is wrong action. It will lead to wrong thought, wrong speech and wrong action for things are just the way they are'*. The moment you understand, it **straight away subsides**. That's how you can have the **right effort to prevent** it (the wrong thought/action) **from arising**. You can prevent the wrong thought, wrong speech and wrong action from arising because you have the **mindfulness** and **understanding** and you are **sensitive**. Before it arises, you will be aware and it's **very clear to you**, then you **cannot do it**. Like killing a mosquito, you cannot do it anymore. Do you know how difficult it is to kill a mosquito? For some of you, it maybe **automatic** or **habitual**, without **pause** and it is **so mechanical**. But when you are **mindful**, do you know what happened? This is **why, having mindfulness** is so special. When you hear the buzzing sound or when you can see the mosquito flying, if you have the **aversion** towards it, you are aware straight away. Your mindfulness is aware, because it's sensitive. Then after that, the evil **root of anger/aversion** arise already, but if you are **not mindful** you are not able to see it, then what happened? The **intention to kill** is like **so automatic** (or spontaneous). And as a Buddhist you are supposed to keep your precepts. That intention to kill also you **cannot see** then what will it condition? Action isn't it? And to perform that action of killing, your hand must move, right? And you are supposed to be **aware** of that kaya movement. If you **cannot see** all these, it means you **lack mindfulness**.

Under Kayanupassana, when your hand move, you **supposed** to be **awareness**. But you are not. You chant the 1st precept, *"Panatipata Veramani Sikkapadam Samadiyami"* almost every day, yet you kill. The **aversion** that condition you to smash the mosquito, also you are **not aware**. This is really heedless. It is so **difficult** to kill when you are **mindful**. That's why the Sotapan, the first stage of sainthood, they **cannot break** their five precepts. Do you know why? It is because of their **mindfulness** and **wisdom**. That's why **right understanding** and **mindfulness** are very important. This is how you should train yourself.

Then the **third Right Effort** is to cultivate whatever virtue (Right Thought, Right Speech and Right Action) that **are still not in you**. You should write them down, *what constitute Right Thought, Right Speech and Right Action?* All the things that I shared, write them down, and **check whether you have cultivated them or not?** If you have, then the **4th Right Effort to refine upon** and **perfect** all these Right Thought, Right Action and Right Speech that you have developed is very easy. You then hold the embodiment of the Noble Eightfold Path's first 6 path factors. When you have cultivated the Four Right Efforts, you are at least a Sotapan. You should then cultivate following the **Avijja Sutta's 10 steps**. **First step** is to have **Dhamma friend**. All of you have this first step. **Second step** is to have the **opportune time to listen to true Dhamma**, which you all also have. Then when you listen to true Dhamma, your **faith in Triple Gem strengthened** and this is **step three**. When you have faith in the Buddha and his teaching, it will drive you to listen and contemplate more to develop the first and second turnings wisdom leading to the **fourth step** which is the **initial wisdom (Yoniso-Manasikara)**. Then when you have that, it is very easy to cultivate **daily mindfulness** (Sati-Sampajanna) which is **step five**. When you have the **initial wisdom**, you will not **react** to sense experience like before. You will have **Right View** and right **understanding**, after having **straightened your views**. You will *understand, things are just the way they are. The world is the world and People are just the way they are*. Then you **can accept the reality** of the **moment**. You **will not** argue with others. You **will not** want to be right. You will have the **beautiful understanding** to just **resolve everything amicably** and **move on**; help people whenever there is condition.

That's the reason why when you have this **fourth step**, the **initial wisdom developed**, your mind can become **collected** and **unwavering** and **at peaceful**, at the **moment of sense experience**. You will **not stir** your mind

like before because of **this initial wisdom**. Then your mind can be in the state J Krishnamurthi described in his quote. That is, you can observe, not only thought, but anything that is within your field of sense experience. You can **observe them without any control**. Why must you control? These are **all governed** by nature's laws especially the Law of karma. You reap what you sow. No matter what you do, it will come back to you. So you dare to do it or not? You will not do it, because you can accept them for what they are. *Deluded people do deluded things, angry people do angry things, selfish people do selfish things. They are just the way they are, no right, no wrong.* If I can accept them for what they are and be at peace with them, I don't get angry with them anymore; I don't want to argue with them. Whatever happens to the world, I can accept the reality of the moment because, *'condition like that, things will be like that'*, just like what the Buddha says. Whatever that arise, there are causes and condition behind, because this is a conditioned world; all phenomena are depending originating, condition arising causal phenomena.

Our 5 aggregate of form and mind is also the same. They are also dependent originating phenomena. But because some of you **didn't meditate correctly** and **never silent** your mind, so you **never see all these things**. You *never observe without any control*. You are very 'kepoh' (busybody), everything also **you want to know** and **have authority or control over it**. *This one cannot, that one also cannot, this is wrong and you cannot do this. So all this are your conditioning, your views, your opinion and your belief system.* You may think you are acting from a Buddhist point-of-view but **you don't** know the real Buddha-Dhamma. Then some may act from their Christian point of view. They like to use that word, GOD. So **belief system** and **religion**, actually **divide people** and **create more conflict, misunderstanding** and **argument**. That's why, because of race, religion, and belief systems, the whole world has so much problem. But **Dhamma is different for Dhamma is truth**. Actually, the Buddha never teach Buddhism. He **teaches the Dhamma, which is truth**. So when you *understand his teaching as truth*, then **no need to divide, no need to argue**. No need to say I am Buddhist, you are Hindu, you are Christian or whatever. We are **basically human beings** developing **wisdom** to understand **Truth**. *Truth is that which can explain the way things are. With this, we can move on.* So when you **understand how to act**, then you will be able **to observe without** the mundane mind coming in to try to be right, to control, etc. to fix thing. No need for Thing is just the way it is. So, let things be. But by this it doesn't mean you don't do anything. Because some Kalyanamitta, they quote me, without the true understanding. They quote me via saying, "Brother Teoh said, *'let things be'*, then why must you be so 'kepoh' (Busybody). Everything also they don't want to do. This is wrong understanding. Let things be means, at the initial stage, i.e. **accept them for what they are first**, that's all. It **doesn't mean you condone what they do**, do you understand? What they do is wrong, because out of anger, they behave like that. Or due to selfishness, they do all those things. They are just the way they are, I never said they are right, do you understand? If they want to argue, then I said "Yah, you are right". By that, did I lie? I didn't lie isn't it? You are right according to you isn't it? That's why I will tell them yah, you are right, don't worry. Sometimes it may be a car accident and you said, *'yah, never mind, I think you are right. You can claim my insurance'*. Then, no need to argue isn't it? If you raise your voice, and you said you are right and he is wrong. What will happen? Chances are, conflict and argument can arise. If you meet **a violent guy**, he may go to his car, take something out and whack you. You then get yourself into unnecessary trouble because you **don't know** how **to resolve it amicably**. Why do you want to be right? Right and wrong is relative. Is convention truth, is not ultimate truth, is not the reality. So don't try to be right. Be **wise**, accept the world for what they are and **resolve issues amicably**.

When you can accept the reality of the moment, then there is no need for control, true or not? There is no need for **movement of thought**. Why must I go and think some more? Thing is just the way it is. When I accept, I am at peace, isn't it? I don't get angry anymore. I don't react anymore. Then what happened? There is **clarity of mind** and **you are at peace**. There is understanding. Then I ask myself what happened and how can I resolve this amicably and move on? That **should be the way to act**; act according to wisdom following Noble Eightfold Path: Right View leading to Right Thought, etc. as per my last Sunday dhamma talk at SJBA.

When I was a student, I had a motorbike accident, the Volvo owner who knocked my bike was so nice. He said, "Are you hurt?". I said "No, but my motorbike is hurt". "Oh, don't worry", he said. "This one small matter". He gives me his name card and he said "You go and repair your bike, then call me. I will go and settle the bill". This is because of my good karma. In the past, I must have helped others before. Then now, I met this kind owner who helped me back. So karma is like that. Don't go and complain. **Resolve it amicably** then move on. If you have the means, don't be petty.

When you **accept** the **reality of the moment** it **doesn't mean you agree** with what has happened. You still proceed to act **to resolve** things **amicably**. If you know he is violent, do you dare to say all those thing in front him? *If you are like the cat with nine lives, then you can try.* My advice is **accepting him** for what he is, then apologies to him **to resolve it amicably**.

I will teach you *one more wisdom understanding*. To me, there is **no such thing as having a problem in life**. You surely can't agree with me, true or not? Where got such thing as no problem in life. My boss used to tell me this, '*in a construction site how can there be no problem*'. Usually, at construction site, problem is everywhere. Everyday also has problem. But you should inquire, what is a problem? It only becomes a **problem** if you have **perceived it with negativity**. When you think this is going to give you trouble. *But if I were to perceive it with understanding and wholesomeness, then it is different, the so called problem is not more. I can tell myself this is a reality which may turn out to be a blessing in disguise. Conditioned like that, things will be like that. Not only I have to confront it, others with similar situation also has to confront it. When you know that this is a common reality like aging, sickness, health problem, etc. then what happen?* Everybody who live long enough one day will **get sick, get old and die**. And when you get sick, no need to panic, because this is a common reality. *The Buddha say this body of ours is of the nature to grow old, get sick, and die one day, so why worry? Because this body is not you. This one is makeup of the four elements that go the way of nature. It is impermanent, hence Anatta, non-self, dependent originating, condition arising and not real or empty. If you grasp, cling, and hold, it leads to suffering.* When you worry about it getting old, getting sick and die, you suffer isn't it? Because this is **self-delusion**. You think this body is you. But this body is never you. How can it be you? The body is made of elements, with no knowing, so how can it be you? That's why the Dhamma is **very beautiful, very profound**. When you reflect and contemplate, the wisdom arises. That's the reason why the Buddha left the palace before he become enlightened due to the **four signs he saw**, remember? The 4 signs are: an **old man**, a sick man, a dead man and the **holy man**. Then when the attendant said, '*everybody will have to grow old, get sick, and die one day,*' then he said, '*I have a problem*'. *It means all the happiness that he had earlier on, given by the father, the four palaces etc. all these have no more meaning, because end of the day, I cannot escape from old age, sickness and death.* That's why he went forth to search for the truth, and for six years he went through all sorts of tough training. Finally, do you know what happened? He **doesn't agree** with the two teachers (Alara and Uddaka) that taught him up till the seventh Jhana and the eight Jhana. He left them and went on with his own search, and finally **he realized** enlightenment underneath the Bodhi tree when he connects back to his **true nature** and become the **fully enlightened SammaSamBuddha**. He then realized, the answer is so simple. This body was never him. The consciousness and the mundane mind is also never him, but instead just a **karmically conditioned vehicle and tool** for him to come to this world to live life and do his duty; to do his work, to experience life. Then he realized, *this old age, sickness and death pertain to this physical body which is impermanent and not him. Whereas the true nature that he had realized, is the unconditioned which was never born, hence never die. That's why when he realized that, he awakened. Then he smiled and there was joy because no more delusion and suffering. That is enlightenment. That's what you can realize too. No more problem with life. You can truly live life to the fullest. Then you can really experience life, which is so beautiful, wonderful and meaningful. You can also get to live the beautiful life of an enlightened being, a noble one. And you can get to experience all the pristine beauty and wonders of life. Every moment is so pristine, so beautiful, with full awareness and wisdom. There is always joy, happiness, tranquility, stillness and peace within, for everything is just the way it is. No more agitation and restlessness of mind, no more reaction of mind for you can accept the reality of the moment because thing is just the way it is, and*

everything is so pristine, so beautiful. That is life. Then what are you waiting for? Many of you are still complaining and worrying about life. This one not done yet, that one not done yet. Then worry about your health, worry about your property, possessions, business and loved ones. Worry about your children not wanting to inherit your money. Really true because today I met someone and we spoke on the phone. The gist of the story is; she is already quite elderly. I think seventy plus. Then her husband passed away some time ago. She is a Buddhist. But her children are quite successful staying in Singapore. Already a Singapore citizen. So she says, 'Brother Teoh, I must tell you something which I am very frightened of.' I don't know what to do with my money and wealth, she said (laugh). I want to give to my daughter, but she doesn't want my money and property. Do you all have such children? The children tell her, I don't want your money, I don't want your shares, I don't want your property. And the daughter is not a Buddhist. Maybe that is the reason why she **lacks compassion** and **understanding**. You should have **gratitude** towards your parents. Whether you want their inheritance or not is not important. If it is **an inheritance**, you can use to do good in their names. You can do Dana Parami on behalf of your parents then you need not keep the money isn't it? If you want to spend them on useful things you still can. To help people, then transfer merit, share merit. But because she doesn't understand all this, that's why to them it is like, they are already successful, they don't need their money. To them, maybe they **look down upon the value of the inheritance**, - yours are in Malaysia Ringgit, mine Sing Dollar is three times more. How much do you have, especially parents who didn't work for so long. But what they don't understand is, certain parents, when they don't work, they make more money than when working. That type of parents you have to be careful. They are **not ordinary parents**. Ordinary parents, normally after they retire, they tend to use up their saving and EPF money, then down grade to sustain their modest life style. But there are certain parents when they don't work, they do make more money because the know how to invest and grow their money.

Do you know **Warren Buffet**? What is his famous advice to people? '*If you cannot make money while you are asleep, you will be poor.*' Do you agree? - '*If you cannot make money while you are asleep, you will be poor.*' It means you should **have investment** to **make money** for you **while you are asleep**, do you understand? You don't have to physically work to make money. So his advice is, if you don't know how to invest, you will be poor because he is a **value investor**. He buys into value; he doesn't buy into cheap thing. He buys into value, and he has **a lot of very good life philosophy** to share although he is not a Buddhist. A lot of people like to listen to his company's annual speech. Do you know **how expensive** is his company's share, **Berkshire Hathaway**? One share only, how much? Two hundred over thousand US dollar! One share only, not one lot of a thousand shares. Two hundred and sixty over thousand US dollar is about a million plus RM. That was not the latest, that was a few months back. Now I don't know how much. So if you hold one thousand shares or one lot, do you know how much is that? You add three more zero, two hundred over thousand **become** Two hundred **over million USD**, or **RM1 billion**.

Swee Aun just check, it seems now it is **Three hundred and twenty-six thousand US dollar per share**, and people still buy his share, despite the fact that he **never pays dividend**. He **never gives bonus**; he **never rewards** you with **bonus issues**. If you want to cash out, sell it to the market, because there are other investor waiting to buy his share. Why did we talk about share? We are supposed to discuss Noble Eightfold Path, isn't it? Yes, Angie, you have another question? You all don't mind, spending a bit more time for Angie to ask her question? I need to ask because personally, I don't feel good when I take extra of your time unless it is with your consent.

Sis Angie: Brother Teoh, so does it mean that, people can accept the law of karma, but they don't have to declare themselves as Buddhist?

Bro Teoh: Yes! No need.

Sis Angie: Ya, which means they are already like a Buddhist right? Thank you.

Bro Teoh: Why do you need that religious label? What is a religious label? Do you know that, a **religious label** will not make you a **Buddhist**? Even if you call or label yourself a Christian, it is just a label. Do you know, to be a **true Christian**, to be **worthy** of that label, what must you do? You must at least follow the advice of Jesus, isn't it? And what is the advice of Jesus? His **embodiment of Love and compassion** and the **Ten Commandments**. If you can follow that, then you are a **true religious** person and you are not much different from the **true Buddhist**. To the Buddhist, Five Precepts is enough, no need to have Ten Commandments. Love and compassion is part of our Four Brahma Vihara mind states. They have **two** and we have **four wholesome mind states**. So it is **how you understand religious label** because that label never defines you, always remember that.

That's why I never say I'm a Buddhist. I always said, I started off with Buddhism. Why should you label yourself a Buddhist or whatever? Unless the **situation warrants it, otherwise no need**. You can call yourself a freethinker too, no problem, just a human being. As long as you understand truth, you understand Dhamma - that is the teaching of the Buddha. His teaching is Dhamma, Truth. That's why the **essence** of his teaching is the **Four Noble Truths**. So the **religious label is not important**, never use that label via saying, 'I am a Buddhist, you know? What about you? Are you a Christian? Then, very likely conflict may start because we have started to divide using the religious labels and by doing so, we appear different, isn't it? That is how **religious label divide** and **make you different**. Then with your views, opinions, and conditionings, - everything you do, you **never follow your religious teacher's advice**. Yet you said, '*I am a Buddhist, you know?*' But you always argue with people of other religious faith. You never follow the advice of the Buddha to avoid all evil, do good, and purify your mind. You never cultivate Noble Eightfold Path, but instead you like to argue with others because you want to **glorify your religious label** by claiming - Mine religion is the only truth or more superior than yours.

It is already quite late, we better end our sharing now and thank you so much. Good night.

(Above notes' draft were prepared by brother Adam Ooi)