

# THE ESSENTIAL DHAMMA OF LORD BUDDHA

Based on a **direct transcript** from the **recording**  
Done during the Dhamma talk

Delivered by: Brother Teoh Kian Koon  
On the 20.6.2015 at  
Brother Seah and Sister Nancy's House Dana in Klang

For free distribution (to **non-Muslims** only).

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## I. Preface

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

As these notes were mostly **compiled** based on a **direct transcript** from the recording of the dhamma sharing done; the text is aligned as closely as possible to the **colloquial speech** in the talk. **However some editorial amendments have been made to the text without detracting** from the **essence** of the talk. With this, it is hoped that readers can **adjust** themselves accordingly to better understand its **true meaning** and **intent**. A **good** way to do this is **to listen** to the recordings **first before** reading the transcript notes. To listen to the recording you can download the talk at this link: "Teoh Seah 200615.MP3":

<https://www.dropbox.com/s/7wgqrsc16qoi3w/Teoh%20Seah%20150620.MP3?dl=0>

Alternatively, contact Brother Ng Swee Aun at [sang47500@yahoo.com](mailto:sang47500@yahoo.com) for further details.

## II. Acknowledgement

It is the donors' **sincere intentions** that these transcript notes be **given free** to all 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 **Kalyāṇamitta** who have donated and helped out in the **transcription, typing, typesetting, formatting, proof reading, etc** to make this **free distribution** of dhamma dāna possible.

Special thanks should be accorded to **Sister Nancy** who had personally taken the **great initiative** to develop her draft transcript for my **subsequent editing** thereby enabling this dhamma book to be printed.

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

With Metta always,

By Brother Teoh Kian Koon

(Dated: 31.10.2015).

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(Based on a DIRECT TRANSCRIPT From the recording of Bro. Teoh's Dhamma sharing held at Bro. Seah and Sis. Nancy's **House Dana** dated 20<sup>th</sup> June 2015).

## 1. INTRODUCTION

Just **relax** yourself, get yourself **seated** and **maintain** some form of ***Saddhā, Vīriya and attentiveness***. Attentiveness is **silent awareness** before the **Knowing** which is **Sati** or **mindfulness**.

The moment you are attentive **without thought** you are already in *sati*. So when you are attentively listening **without thought** that is **true listening**. That is what we call the **art of listening**. When you listen **without** verbalisation, **without** chattering, **without** any reaction from your **knowledge** and **memory**, that is the **silent mind** listening. You just listen with **an open mind**. Then **whatever** you **listen** you **can absorb** very **clearly**. Then if it is something not **in accordance**, you will also understand but you will **not prejudice**. So, *dhamma* is about **learning** how to **silent** your **mind** more and more and be **more attentive**. The **moment** you are **attentive**, you are **already aware**.

So, today before we start the **dhamma sharing**, we would like to once again **thank** the host, **Brother Seah, Sister Nancy** and **family** for **hosting** this **wonderful house dana** for us to have the **condition** to **come** and **partake** in all this **wholesomeness**. And **together** we can also have this rather **meaningful gathering** of *Kalyāṇamitta* cum **fellowship**. Shall we **rejoice** together?

**Sādhu! Sādhu! Sādhu!**

## 2. DHAMMA SHARING BY BROTHER TEOH

### 2.1 Precepts and Virtue

I would like **to thank** all Kalyāṇamitta who can make it to be here today to **partake** and **rejoice** in all this **wholesomeness**. At the same time we can learn to **develop** more of these good **mind states** which are **very wholesome** and **Virtuous**. **Virtue** is very important. **Virtues** are your **goodness**, your **kindness**, your **gentleness**, your **whatever good mind states**; they **constitute wholesomeness**. A person **who can keep his Precepts** has **Virtue** because he has **no negativity**. If you are a **virtuous** person you have **no negative thoughts**. That is why you cannot **violate the Precepts**. You **cannot kill**, you **cannot harm**, you **cannot deceive, cheat** or **commit sexual misconduct** and you **cannot give rise to inappropriate speeches** that **can hurt and harm people**. You will not consume **intoxicants** that will make **your consciousness** very low. And because of that, the **Buddha** said **keeping your precepts** or **cultivating virtue** is the **source of true happiness, true spiritual wealth** and **true spiritual peacefulness**. The monks will chant this in pāḷi for you **to understand** after having **administered** the 5 precepts. They will chant:

**Imāni pañca sikkhāpadāni: Translation:** These are the 5 precepts:

**Sīlena sugatiṃ yanti; Virtue is the source of true happiness;**

**Sīlena bhogasampadā; Virtue is the source of true spiritual wealth;**

**Sīlena nibbutiṃ yanti. Virtue is the source of true peacefulness.**

**Tasmā sīlaṃ visodhaye. Therefore let virtue be purified.**

Hence keeping precepts can bring about **a lot of happiness** and a lot of **joy** to you. You must **learn** how to **develop** this **happiness** and **joy**. *Sādhu* is **rejoicing** in the **wholesomeness** of others. When you are able to witness them doing all these **wholesomeness**, you **rejoice** by saying **Sādhu!** We can rejoice in other people's **generosity, sincerity** and **faith**; seeing how they help prepare and offer all these **offerings**. All these can **lead to a lot of wholesomeness**. There is a lot of **synergy** too, because for **cultivators, who understand**, they **not only rejoice** but they will **radiate** their **pure wish** and in return all those who have partaken in this Dana offering will also receive all these merits.

Just like the monks, if you support them, they support you back in kind, in the form of their **Dhamma sharing** via their **understanding**. They will **rejoice**. They will help you invoke the appropriate **pure wish**. Then they will also **chant** for your **blessings** and **teach** you the **Dhamma**. In return you receive **spiritual wealth**. So that is why the Buddha said, *Sīla* or *Virtue*, is not only the **source of true happiness**, it is also the **source of great spiritual wealth**.

**Spiritual wealth** is wealth that **cannot be taken away**, not like materialistic wealth that can disappear. Spiritual wealth is **accumulated** within your **spiritual nature**. And when you **connect via your meditation** it will **support** you all the way. Then when you **keep your Precepts or Virtue**, you will have a lot of **mental peace**. That is why it is a source of **true peacefulness**; the **serene, calm and tranquil mind**. The mind will have **little or no restlessness** and **problem** because **when you keep your Precepts**, you don't **harm**, you don't **kill**, you don't **cheat**, you don't **deceive** and you **will not**



do all those **wrong things**. Hence you will have **fewer problems, less fear, less worry and less anxiety**.

You don't have to **confront** civil society's law like **police case** and all those **crime related issues**; and because of that **you can sleep well**. You don't have to **worry** about people coming after you to **take revenge**. **You are more peaceful**. If you **violate** your Precepts **you** will have a lot of **fear**, a lot of **worry**, a lot of **anxiety**. Then when **negative karma ripens**, they will condition you into a lot of **suffering** and **misery**, causing your **mind to become restless**.

That's why there is **no peace within** and you **become heedless**. But once you **keep your Precepts** your mind becomes **more peaceful** and **calmer**. That's why it is the **source of true peacefulness**. **True peacefulness** can bring about a lot of **good mind states** for you to **develop** the **meditation**. That's why **after** cultivating **Sīla, Samādhi** will 'kick' in. Then **Samādhi** will give rise to **Wisdom** which is **Paññā**.

## 2.2 Sīla, Samādhi and Paññā

When you have *Sīla* and peace of mind, your mind states are **more conducive** for you to **meditate** and because of that you **can develop Samādhi**. *Samādhi* is composed of **two Noble Eight Fold Path (N8FP)** path factors. *Samādhi* covers both the **Sammā Sati** and **Sammā Samādhi** path factors. So you train your mind to be more and more **peaceful**, more and more **silent**. **The moment** you are **silent** you are **already in Sati**. And when **Sati is stabilised** it becomes *Samādhi*. So **Sati** and **Samādhi** can allow you to **see things as they are**. That is

why once you have *Sīla*, *Samādhi* will follow. Then your mind **can see things as they are** to develop the **Wisdom**.

That's the reason why the **Buddha** also **summarised** the *N8FP* as *Sīla*, *Samādhi* and *Paññā*. **Paññā** is **wisdom** leading to **Right View** and **Right Understanding**. That is why N8FP 1<sup>st</sup> path factor is **Sammā diṭṭhi** or *Right View/Right Understanding*. So when you develop **Right View** you can **straighten** your view. Then you will have *Right Thought*, *Right Speech*, *Right action*, *Right Livelihood* and all the 4 *Right Efforts*. And this is what *Morality* or *Sīla* is all about. **Sīla** is about **developing Virtue** via your *Right Speech*, *Action* and *Thought*.

After that your *Samādhi* path factor (which is inclusive of *Sati*) will take off to a **new level** of **clear understanding** leading to a **more stable Right View**. Then you will **know** how to **meditate** better. Then **your Sati** will **become more refined**. It will **lead to more understanding**, more **clarity of mind** and more **silence within**. That's **how you progress**.

So do not **underestimate** the **importance of Precepts or Sīla**. Without *Sīla* it is **very difficult** to go into **meditation** which is **Samādhi** and **without Samādhi, Wisdom** can **never** arise. You will then come to **realise** that the **whole teaching** is indeed **very simple** and the **essential dhamma** are **spin off** from the **essence** of the **Buddha's teaching** (which is the **4 Noble Truths**) and they are all **related and connected** to your **daily life**.

Apart from *Sīla*, *Samādhi* and *Paññā* you also need to develop the understanding of **another important** essential Dhamma. The whole

of the Buddha's teaching point towards only one **quality** of mind, **HEEDFULNESS**. Before He passed away, He advised the monks to '**Strive on with heedfulness**'. That's why He said "Appamādena Sampādetha"; **strive on with Heedfulness**. The reason why you need to be **heedful** is because according to the **Buddha** if you are **not heedful** you are **as if dead**. If you are **not ever mindful** to **cultivate** this **meditation** as taught by Him which is the **N8FP**, then your mind will become **heedless** because it lacks this spiritual faculty of **mindfulness**. Hence you will not have the **ability** to **understand** his **spiritual teaching** for it lacks the **spiritual faculties** of **Sati** and **Samādhi**.

### 2.3 Heedfulness and Heedlessness

So **heedfulness** is the **key** to **spiritual cultivation** and you **have to** understand **what heedfulness is**. To be **heedful** the Buddha has defined it very clearly under **Dhammapada Verse 23**: 'The **constantly meditative, ever mindful** and **steadfast one** will **realise** the **supreme born free Nibbāna** which is the Enlightenment.' So you must train your mind **not only** to be mindful, but to be **ever mindful**. It means **throughout the day** you must learn how to **slow down** your **thinking, decondition** your **heedless thinking** through whatever **skilful means** that you have developed. Then learn to be **silent** more and more so that you **are aware and heedful**, so that you can **transform** the way you live your life from a **heedless way** into a **new way** of **heedful living**.

**Heedless** means you are **totally not aware**. Then when you are not aware, you can never be mindful. If you are **not mindful**, how can

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you be **ever mindful**? If you **do not have this ability** to be **ever mindful** you **cannot cultivate** the **real N8FP meditation** as taught by the **Buddha**. It is as simple as that. That's why the **Buddha** said, '**The heedless are as if dead**'. If you don't have **heedfulness, spiritually** you are as if dead. So no amount of **thought based** meditation can free you and *this is a **very important** understanding*. You have **to train** your mind to have more and more of this **mindfulness** or **silence**, only then your mind can become **very quiet**. You will then come **to realise** that you are now **much more** sensitive. And you **can be aware** of many things.

## 2.4 Mindfulness

Today I will **go deeper** into this topic, **mindfulness**. The **Silent Mind without thought** can **feel very clearly**. When you want to feel something, take for example the floor; **if you are not silent**, you **cannot feel** because there is **no** sensitivity. Just now, Sister Eng Bee was discussing with me on how she did the **lying down** meditation. Then she **realised** that this statement of mine is **very true**. If you are not **silent** you **cannot** be **sensitive**, you cannot have **mindfulness** to **feel** or be **aware**. That is why **when** she was **silent** she could feel **all** of the **vibrations** within her body. She could even feel how the **sensations** and **phenomena** in her leg develop and how **certain part** of her **brain responded**; then she could see **how they are all connected**. That is the part of the brain that is responsible for sensing that phenomena. That's why I say you **will understand** yourself **very clearly** when **you are aware**.

When you eat certain food, the taste bud tastes and **which part** of your brain is **activated** you will also know. Especially so if you take curry or assam laksa, you will know from which part of the brain the “shuin lat” (in Cantonese meaning sour and hot) taste bud consciousness originate or comes from and **how you sweat**, you **will also know**. Then you will also **understand** very **clearly** how you **function** as a **human being**.

The moment you are **heedless** it means you **think a lot** and most human beings’ problems are like that because they are **so habitual** in their **heedless thinking**. The **five mental hindrances** are **so powerful**. That’s why **throughout** the **day** these **heedless thoughts** which are **very active, keep on arising, ceaselessly**. If you do not believe me, you can check for yourself. Throughout the day you think a lot. Your thoughts **proliferate** and run **far ahead** of whatever you do **when you’re not** with the **moment**; when you are **not mindful**. As you do things, you think; as you walk you think, even as you sleep you also think. The **subconscious movements** are all over. But because you are **heedless** and you are **never mindful**, you **cannot see all these** and **you cannot understand**. That’s why you tend to have this type of problem in life. **Heedlessness** leads to a lot of **unnecessary problems** and **suffering** in life because there is **no clarity at all**. Your **mind is always restless**, in **constant fear**, and has **a lot of worries** and **anxieties**. Then you are **attached** to so many things. Everything you see, you hear, you smell, you taste, and feel via your tactile consciousness.....etc. appear **so real**. To you they are **like very real**. Then you **grasp**, you **cling**, you **accumulate**, **without** knowing that these are all **psychological memories** that can bring about **attachment** leading to **suffering** and **misery** in the future. So

as you develop **this understanding**, as you **silent** your mind more and more until you are **able to be mindful in the midst of your daily life**, then **your life becomes very different**. You will start to **have the ability to see many things**. That's why now I can **go deeper** into this topic.

If you don't believe me, you can try it out when you are free, or even when you are here. Like now, when I look **outside** my **awareness** can be **with** all of the **phenomena outside** because my **mind is silent**. The **flow of nature**, the **movements of the trees**, its **leaves and branches** and even **your human activities** and all the **vibration within nature** and **everything else** which is within the surroundings, I can become **aware** of them and **my mind** is very **sensitive** because it is **silent without thought** within. But **if I think a lot** and is **preoccupied** with all the **thinking, emotions and responses** to sense experiences (i.e. **busy describing, reacting and commenting**) then my **nature** cannot be with those phenomena because that **Nature**, that **Awareness**, can **only** be **with** the **phenomena** when it is **silent** as men can only do one thing at a time. Either you are **silent and aware within** or you are **lost in thought**. This awareness can be with **all your physical, mental and nature's phenomena or flows**. Physical flow refers to your **physical body's actions and movements**. **Mental flows** refer to your mental movements which are your saṅkhāra or mental activities. Then **Nature's phenomena refer to Nature's flow within Nature**. They can be the movements of the trees, the plants, the moving car, the vibration and everything else that are within *Nature*. Then even when everything is **very quiet** and **very still**, the **Essence of Mind** can still perceive the **stillness or silence** within **nature**. The **Essence**

of mind can also perceive the mental phenomena. **Mental phenomena** are your **mental moments** like the **moment of feeling** upon **contact**, the **moment of perception**, the **moment of thinking** or **Saṅkhāra (activity of mind)** and the **moment of Consciousness**. All these are possible **because you are silent** hence **the awareness** can be with it. You can understand what is going on because there is **clarity** when you are **silent**. Then you **can see** them **very clearly**. But **if you are heedless** you can **never understand**. You can never know because you cannot experience them. Things that you have **no experience** of, you **cannot develop** the **understanding**. That is why the **heedless are as if dead**. That's why if you **don't train your mind to be heedful**, to be more and **more mindful** and **silent**, there is **no way** you can **penetrate** the *Dhamma*.

You can **attend retreats** to silent yourself or use an object of meditation to fix your mind, to go into *concentration*, to go into *absorption*. And because the **settings under retreat conditions** are **very conducive** you can become very **calm** and **very peaceful**. But all these are **conditioned states**. These are not something that can **actually transform you** and **change you** because to transform and change you need *Wisdom*, you need *Understanding*. All these are part and parcel of the **conditioned mind**, the **by-product** of a **calm mind** which means **calmness meditation**, or *Samatha Bhāvanā*. You **may label** it as *Vipassanā* because you **slow everything down**. You slow down your actions, your movements and you **hardly think** because the environment you are in is **very conducive**. Then you **use your thought to label**, to **note** and **to be** with those activities, **thinking** that **by practicing** all these you are **meditating** and you are **cultivating** *Vipassanā Bhāvanā*.

To be honest, this is **at least better** than **heedless thinking**. But these are **conditioned states** because they are **not natural** mind states of a **free** mind. And that **calmness** that you develop is **not** the **real sati** or the **meditative mind state** because it is just a **conditioned state**. You **cannot develop** real *Wisdom* out of that because it is not a **direct seeing** via the *silent mind*. It is still **thought based**. It is still *Dhamma* knowledge in **action**. There is **no real penetration** of *Dhamma* and *Understanding*. Just like how I explained to Sister Eng Bee, I said ‘**When you silent the mind** there is **no word** and the **mind** that is **silent** will **insight into** and **awaken** to the **phenomena**’. Then **when it insight into** the **Truth** and the **Reality** it **awakens**. Then it can relate to the *Dhamma*. Then you straight away will understand what the *Dhamma* is. You will have the **true Understanding**, no more just the **words**, the **interpretation** and **not according** to what the **book says** anymore.

The example I gave her is swimming. Not until the day you try until you **experience** that **buoyancy**, you will **never understand** what **true buoyancy is, what swimming is**. When **you don’t need** the **float** to **stay afloat**, then you realise ‘Hey, this is beautiful. What they say about the **natural state** of this body being **lighter** than **water** is **buoyancy** is so **true**.’

If I **don’t deludedly panic**, if I have **faith** and **allow** the **body** to **initially sink** first then **upon** reaching **equilibrium** the **buoyancy force** will push it up. Then the **body** will **surface**. Then **to swim** I just move either **my hands** or **my legs**. Then **swimming** becomes very **easy**. I don’t have **to worry** about me **drowning** or **sinking**. I don’t have **to struggle** in the water. I **can swim** with **understanding** then I



am at peace. Then **swimming** becomes **very graceful**. **No** more **splashing** of water, no more **panic movements** or **struggling** to float.

So when you experience that buoyancy and floatation it is just like you **experience** your *Silent Mind*, the *True Mind*. Then you realise 'Ay, the **true mind** without **delusion** is already **naturally peaceful, still, silent** and **meditative**. I **don't have** to do **anything** to reach that state - just like swimming.'

Then what happens? Because **you awaken** to that state, **you understand**; that **Mind** is your *True Mind*. Then that *True Mind* can **see things as they are without** word **without** conditioning. But human beings' problem is you have a lot of **memories**, you have a **lot of views, opinions** and **conditioning**. **Before** you can **silent**, at every **moment** of **seeing** or **hearing** or **thinking** you **interpret, react** and **stir** the mind. **That's why** you can **never see things as they are**; you **can never understand Truth**. Then you use your **thought based knowledge** to link with the *Dhamma* and interpret: "Oh, is this *Anicca*? Is this *Dukkha*? Is this *Anattā*?" "You cling on to all these *Dhamma* knowledge. That is **not the real** meditation. That is **thought based** meditation which is **knowledge based** and it **cannot liberate** your mind. So you have **to trust** yourself, understand that the **true meditation** is to train our minds to arise this **first factor** of enlightenment of *Sati* and when *Sati* is developed and stabilised through **puja**, through **bowing**, through **daily mindfulness**, through *kāyānupassanā* first three **categories of practices** your **mind** will transform to become **heedful**. That's why after doing the **mind sweeping** method to **de-condition** the **heedless thinking**, you then

**stabilise** it via **anchoring** it to a **skilful means** either *ānāpānasati* or **any other skilful means** or **method** and **technique** that you are familiar with. Then you continue to develop the **silence until the mindfulness** becomes **very stable**. Then go into **daily life** to **cultivate mindfulness** of the **four postures**; then **mindfulness** of all **actions and all movements** in **between** the **four postures** leading to *sati-sampajañña* (mindfulness with clear comprehension).

If you do this, **your mind** will slow down. You **don't** slow down your **actions**. Everything is still the same. You go into **daily life**. You still do everything the same way, at the **same pace**. But because you are **already heedful**, more and more **mindful** and **silent**, that's why you are **fully aware** of **whatever that is going on**. And when you **can stabilise** that, you become **beautiful**. While **cultivating** the **daily mindfulness** **do not** try to **know**. The **moment** you are in *Sati* you will **know**. Just like swimming, when you develop the training until you can float, you will know what floatation is. It is **no more a theory**.

**When you train until your mind is already in Sati you will know**. It is like any game or life activity that you are skilful at or familiar with; like yoga; chi gong; Tai Chi; or even cooking, badminton and table tennis. When you are very skilful you are no longer like before; **rather clumsy**. **Skilful means every movement, every action** you are **very graceful** and you can do it **spontaneously** with **no thoughts** behind. It has **become a part of you**. You **have already trained so well** and **everything** you do is **within** the **moment**. That's why everything becomes **so graceful**. That is a **trained** mind. And when you are in that state you are actually in *Sati*. You will come to realise

that **when you do all these you do not think anymore**. When people ask you, 'How you can cook so well? How do you know how much salt is required? Where to get those ingredients etc.' you will answer them - **through experience!** Because you have the experience and you understand hence you can do it. Even when playing any game, when you have **developed the skill** you can actually **decide how you want to play the game** because you are **so skilful**. Just like when playing badminton, if **you want to serve low**, it will **go low**. You want it at base line, it will go baseline. Then how you want to return your shots you can decide. That means you have **complete understanding** of the game. You can decide **where to place the shuttlecock** because you are **so skilful** and you can move very fast, **spontaneously**. That is why it is **very effective**. Then you can decide where you want to send the shuttlecock to.

So your **mind is the same**. When you **have trained it, it listens** to you. You want it to be **silent**, it will be **silent**. You want it to be **peaceful**, it will be **peaceful**. You want it to arise **to be aware** it will **be aware**. You want it to live life, it will live life. The mind is like a **tool for you to use to live life**. It is **not the other way round**. The other way round is when you are **heedless** the thoughts tell you a lot of things. They **condition** you into **holding on** to a lot of **wrong views** and **opinions**. Then all these **habitual tendencies** that you have developed via your wrong **views** and **opinions** and **conditionings** will drive you to live a **heedless life**. That is how you become a **slave** to your own **thought**, to your own **conditioning**, to your own **views and opinions**. And **you don't know how to live otherwise**. That's why you become very **predictable**. As you are **heedless** you will have these **habitual tendencies** of **reacting** and

**resisting** all over again and again. That is why **no amount of meditation retreats** can help or transform you if you are **heedless** in your daily life.

When you go for **meditation retreat**, you can become calmer, more peaceful and **you think** you have **progressed**, but **the moment you come out** of it and because in the **daily life**, you have **not trained yourself**, you are **never heedful**, then **heedlessness takes over**. And within 1 week or maximum 2 weeks, you are **back to square one**. Then you will come to realize you still have **this fear** in you. You still have **this heedlessness** in you. You still have those **evil roots** in you. They are **not rooted out as yet** and your **habitual tendencies** are still there, very strong. What you will normally do is: you will try to use your **Dhamma knowledge** to **suppress** and **control** them via saying, 'I don't want to get angry because anger is an evil root'. This is what most people do. But the **real cultivation** is different. The **moment** you understand **through the silence**, you will see the **delusion** and the **foolishness of living** that type of **heedless life**. And because the **Buddha Dhamma can stand up to investigation** you will come to realize that this is **real heedlessness**.

The two states of mind are so far apart. Just like what I had always explained to you all. **Heedful living** is so **different** because it is **so beautiful**. You will have a lot of **joy**, a lot of **happiness**, a lot of **peacefulness**, a lot of **silence** and a lot of **stillness**. You can be with the **moment without** thought **most** of the **time**. No thoughts mean **no fear, no worry, no anxiety** and **no suffering, no egoic mind**; nothing and you **just live instead** of **worrying** about life because you have the **understanding**. Whereas the **heedless** person they are **so**

**agitated** throughout the day; **so restless** and they **think** and **worry a lot** due to their **mental hindrances** (especially their **dualities of sensual desire** and **ill will** in the forms of likes and dislikes, pleasant and unpleasant sense experiences) and their **reactions of mind** to all of their sense experiences.

Then they **worry a lot**, to the extent that they worry **not only about themselves** but also about their **loved ones**, their **wealth**, their **properties** and their **possessions**. Everything to them is like there is **no security**. They are so insecure and they worry about their **physical body** getting **old**, getting **sick** and **dying** one day. They **fear** death. Then **apart** from their **health**, they also worry about their **career**, their **relationship** with their **loved ones** and **others**. Then they will also **worry about** many other **life related issues**. So they seems to be always **chasing** and **running around**, trying to **escape** from their own **self-centred sorrow** via '**fire-fighting**' and worrying about all these issues. Not understanding that all these issues are the **realities of life** and **existence** as proclaimed by the Buddha under his **1<sup>st</sup> Noble Truth**.

They not only worried about their career, their property, their wealth, their business, their spouse and their children but later on they may even worry about their **grandchildren**, then **their health** and **their future**. All these can lead to a lot of suffering when you don't understand. And you will **cling and grasp** because you think this **human form** and **mind** which is **what you think** you are **is real**. That is why when you perceive it **as real** you will perceive your loved ones **as real** and all those **possessions of yours** as real too. So when the mind is **deluded** by all these it is **never peaceful**. That is why

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heedless living is full of suffering, full of restlessness, full of doubts and problems.

So *Heedlessness* actually brings about a lot of suffering and problems. That is why *Heedlessness is the path to the dead. Spiritually you are dead.* So to have the *spiritual life you must train your mind* to be *heedful* and that is the key to understanding life i.e. you need to train your mind, to be *heedful*. It is clearly explained in my *blue transcript* book titled '*Understanding the meditation as taught by the Buddha*'. So you only need to start from there.

## 2.5 Training The Mind To Be Heedful

First we must **De-condition** the **heedless thinking** via the **mind sweeping** method and *mettā* to make the **mind quiet** or **aware** then **cultivate *ānāpānasati*** to **stabilise** the quiet mind (which is *sati*). Then use trained mind to **cultivate** mindfulness of the **4 postures** leading to *sati-sampajañña*. Simultaneously you also train your **5 spiritual faculties** through **puja** and a **good daily religious routine**. If you do these, *Sati* will come about, *Mindfulness* will come about. Then you will become **very different**. You will know how to **meditate** on your own because this cultivation and understanding will **transform** you radically; not only **character wise** but also **personality wise** and **understanding wise**. Then you will become a **completely different** person. You will have **noble understanding of life**. *N8FP* will **unfold** in you. You will have *Right Thought, leading to Right Speech, Right Action and the right way to live your life*. Then you will have the **ability to apply** the **Four Right Effort** to constantly

**purify your thoughts and your mind.** You will have *Mindfulness* and *Heedfulness* throughout the day and it will **cumulate** into *Samādhi*. Then you will **continuously develop** *Understanding* and *Wisdom* after that and this is how the *Dhamma* can **unfold** in you. OK this is the **important summary** of the cultivation that I want **to share with you all** today and hopefully this can become **something useful** for you all **to take home**. Do you have any more questions? If no more question then we can open up for general discussion.

### 3. QUESTIONS & ANSWERS

#### 3.1 Question 1 by Brother Danny:

On the development of the 5 *Spiritual Faculties* the second one is *Vīriya* or *Effort*. I was told once, that during meditation sometimes you come across a lot of discomfort, ease and unease, terribly uncomfortable, very tough. I was told that this **spiritual faculty** of '*Effort*' **requires** us to grit our teeth and try to force it through. What is Bro Teoh's **comment** on this?

**Bro Teoh** : Good question because many people **get trapped** in this situation. Regarding this spiritual zeal or *Vīriya*, many people who read the English translation will get it **wrong** because it is **commonly** translated as '*Effort*'. *Vīriya* has **nothing** to do with *Effort*. The N&FP's path factor of "*Right Effort*" is called '*Sammā vayama*' in Pāḷi. It's not called *Vīriya*. *Vīriya* is a **spiritual zeal, spiritual tenacity** to walk this way. It is **not Effort**. *Effort* is **thought-based**. The mind determines through *Right Effort* and there are **4 Right Efforts** as taught by the Buddha. That is the reason why the Buddha taught

this under *N8FP* because this is **thought-based** and you **have to start** from **thought base**.

### 3.1.1 The 4 Right Efforts

Under the teaching what is the First *Right Effort*? The **First Right Effort** is the *Right Effort to abandon* the **unwholesome thought** that **has arisen**. That is why it is **thought** based. The **second Right Effort** is the *Right Effort to prevent* the **un-arisen unwholesome Thought** from **arising**. Then the **Third Right Effort** is the *Right Effort to promote* the **Virtues** in the form of ***Right Thought, Right Speech, Right Action and Right Livelihood*** that are **still not in you**. That's how you can develop more and more **wholesomeness, contentment, gentleness, pleasantness, simplicity, honesty, gratitude and respect**; all these are **very virtuous and wholesome**. That is how you cultivate all the **Right and appropriate thought**. Then the **last** right effort is the *Right Effort to refine upon* and **perfect** all those **Virtues** that you have **started** to develop. So these are the **four Right Efforts which are still thought** based.

When it comes to Spiritual Faculties it is termed *Vīriya* in Pāḷi. *Vīriya* is not *Vayama*. *Vīriya* is a *Spiritual Zeal*, a **spiritual tenacity** to walk this way, to follow the advice of the **Buddha** to cultivate accordingly. How does *Vīriya* come about? It **comes** about via an **understanding** and because it is a **spiritual zeal, a spiritual tenacity**, which is a **driving force; an energy** hence it is **not** a thought. Your **heart wants** to do it **because** you know this is **important**. You see the **importance** of it.



So when it comes to *Vīriya*, you have **to reflect** and **contemplate** clearly into the *Buddha Dhamma*, the Teaching. That is why we chant the **salutation** to the **Buddha**. You have to develop **understanding** of who the **Buddha** is and how **unique** He is? From our chanting of the salutation to the Buddha: “*Iti piso bhagava araham ..... The Nine Great Virtues of the Buddha*”, we come to realize that the Buddha is the **Fully Enlightened One**, not only enlightened and because he is fully enlightened, He has nine *Great Virtues*.

Such indeed is the **Blessed One**, the **Worthy One** and the **Fully Enlightened One** etc. Blessed with what? He is **blessed** with **Virtue** and **Wisdom**. He is the **wisest** and the **most virtuous** living being **ever to be born** during His time in the entire universe. Wisdom wise He is above even the *Devas*, the *Brahmas* and all other beings. Then we chant ‘Homage to the **Blessed One**, the **Worthy One** (because **He** is an *Arahant*) and *He is the fully Enlightened One* hence **He** is worthy of **respect**, **reverential salutation**, **offering**, **hospitality** and **gifts**. So these are the first 3 great virtues that you have come across in the teaching and He is also a **teacher of man and god**. He can teach anybody. He is a **guide incomparable**. That’s why all these are His great virtues and to have **such a Great Being** to be your **teacher** and your **guide**, you will have a lot of **faith** and **respect** for him, **gratitude** towards him. That is how your **faith** or **Saddhā** in him can become **very strong** and **finally unshakable**.

Then you come to the *Dhamma*: ‘*Svakhato Bhagavato Dhammo* and all those other things...’ then you come to realize that this *Dhamma* is **so unique**, so **special** because there is no need to wait until death,

it can be **realized in the here and now**, each **by the Wise** and they **will stand up to investigation**. It is also something that can **awaken you, liberate you**, and make you **enlightened** so that **you can be free** from all **suffering**.

If you come to know that this *Dhamma* is **so powerful** and **so fantastic** then what are you waiting for? For me when I came to understand this in 1971, there is no turning back, because this is **so important** to me. It **not only** involves my **present life**, but **my entire existence** and **future lives**. Everything **depends** on this **understanding**. If I cannot have this understanding then **why** must I **come** to this **world to suffer**? That's why I will have this *Spiritual Zeal* based on this understanding **to go all out to cultivate** and **develop** this **Understanding** of the *Buddha Dhamma* and all these **essential Dhamma** so that I can move. That's how the *Vīriya* comes about. When you see the **importance** of **cultivating** this **meditation** via **training** of the mind to be **mindful** and **heedful**, *Vīriya* will arise then you can never be sleepy anymore. You will **endure** and you **will persevere** even when you experience **extreme discomfort or pain** or whatever difficulty that arises. Just like what the *Buddha* determined under the bodhi tree, "Even until the blood dries up, I will not arise from this seat," unless He developed the *Enlightenment*. That **resolve**, that **determination** is **so strong**. All these are part and parcel of the cultivation's understanding.

That's why *Sabbāsava Sutta* said, 'Things that you need **to endure**, you endure; like your **bodily conditions of pain, sickness, disease**, etc.' When the body is sick, do not allow your mind also to be sick. When there is sensation of itchiness, pain or whatever due to

insects, you also have to **endure** because the condition is such. All these are part and parcel of understanding the teaching. Then this *Vīriya* will become very strong to drive you on to cultivate. That's how you can **determine** to pay respect to the Buddha and vow to develop the spiritual faculties to understand his Dhamma. You will then develop **Sati**, **stabilise** it. You will do your **puja offering**, you will chant all the **pre-puja** and **salutations to the Triple Gems**, etc. You will **renew** your precepts, you will develop the **understanding** of the **essential dhamma** then you will **cultivate** via **putting it into practice**. That's how *Vīriya* can actually transform you.

What they tell you to do, "Clench your teeth and see it through etc.' - very likely they just **read** about it from the dhamma book and **interpreted it wrongly** to you because in the text the Buddha did give this advice when he taught the monks the **five ways to overcome unwholesome thought** but it is a different teaching. What are the five ways?

### 3.1.2 Five Ways To Overcome Unwholesome Thoughts

**First way** is to think of the **direct opposite wholesome** thought. When you have wholesome thoughts you **cannot think** of negative thoughts. Like when you have **anger**, you reverse it and **radiate mettā**. When there is *mettā*, when you wish yourself well and happy, you **cannot have anger** any more unless you attach and cling on to that thought. Then you are **not** being mindful. You only **verbalize** like a parrot. The anger is still there. But if you really have this understanding when you **reflect** and **contemplate** on the **direct opposite wholesome** thought then the **negative thought** cannot

arise. But because of your **delusion**, you **haven't rooted** it out as yet so this first way is just a **temporary solution** to **overcome unwholesome thought**. The moment you **stop** radiating *mettā*, the **memory will recall** then you will get angry and become unhappy again. That's why the Buddha knows you cannot do it. If it cannot help you root it out **permanently** then **Buddha** asks you to go to the **second way of contemplation**.

The **second way** is to **reflect** and **think** of the **consequences** or **danger** of **holding on** to these **evil roots** of **anger, fear, worry** and **anxiety** in your mind. Because all these are **evil roots, roots of all evil** hence it **will make you evil**; especially your anger and your hatred. It will **cause you to think very negatively**. From there it is **capable of making you violent**. Do you want to live that type of life? It is your life you have to decide. If I know it is an evil root that can bring about **downfall to my life, negative Karma** to my life then I know **I will have to confront** the fruits of it later on, then I will never do it because **I cherish my life more**. I do not want to fall into negativity. I do not want **to violate** the *Precepts*. I do not want to hold on to these evil roots because it will make the *Form & Mind* evil. And an **evil person is capable** of a lot of **negative things** that violate the moral code of **Karma** and this will bring **about downfall** in your life.

Like the **Buddha** said, *"You are born of your Karma, heir to your Karma, conditioned and supported by your Karma. You are what you are because of karma"* so if you don't take care of *Karma* your life will surely become **miserable**. When you **reflect on the consequences** and **danger** of holding onto these wrong thoughts,

you will determine **to abandon** them. All these, you can use thoughts because they are thought based skilful means **to help tackle the problem temporarily.**

The third way is the best, it is the **meditative** way. The Buddha said **you don't have to fight** the anger, the fear, the worry, the anxiety, the lust, the craving and the delusion. What you need to do is just **silent** your **mind**, maintain **awareness**, just be aware. Then what happens? Everything **will cease to be**, because everything is **condition arising**. **Anger was never there before you get angry. Fear was never there before you get fearful.** And all those negativities they are **not inherent** within your **intrinsic Nature**. Your **original mind** is **silent, peaceful, still** and **tranquil**. There is no movement inside there. There is nothing. Just like what **Hui Neng**, the **6<sup>th</sup> Patriarch** said in his poem, “**本来无一物 (Běnlái wú yī wù - Originally there was nothing), 何处惹尘埃 (hé chù rě chén āi- Where can any dust alight?)**”

**Originally there was nothing, where can any dust alight?”** If you don't have **wrong views to stir** your mind, **to react** and make yourself angry, fearful miserable, that state will **not arise**. **Anger is not you**, because when **anger arises, passes away** and **ceases, you never die**. **So how can anger be you?** Why do you want to worry about anger? You have to understand that they are **not inherent** in you. It is **not you** but it has arisen in the *Form and Mind* via your **self-delusion** and **wrong view**. That's why; **mindfulness of Citta** can make you aware of this. When the **content of consciousness has anger, you must be aware** that this **citta** has been **conditioned into negativity**. Your mind is no longer in its **original state** of **stillness** with **inner awareness**. Your mind has **stirred**.

Just like feeling when it arises upon contact. When **feeling** is no more **pure feeling**, it means you have delusion, **unwise** attention (**Ayoniso Manasikāra**) at the moment of contact. You do not have **Wisdom** or **wise attention** at the moment of sense experience. That's why **feeling** immediately becomes **craving**. Cravings are **your** likes and dislikes or pleasant and unpleasant feelings which are your positive and negative cravings.

Under *Vedanānupassanā*, the Buddha said, 'When feeling has transformed into pleasant or unpleasant or neutral feeling you must be aware'. Aware means what? With awareness, **you can trace the Origination Factors**. How does the **un-arisen hindrance** like sensual desire and ill will, pleasant and unpleasant feelings **come to be**? You will come to **understand clearly** how the **un-arisen hindrances**, the evil roots come to be. When you silent your mind, you will come to know how they cease to be. How the arisen hindrance, defilement and evil root ceases to be. **That is how you meditate. Only then can you develop the Wisdom.**

Then you can go to the **fourth way** because the **third way** can only allow you to be **peaceful in formal meditation**. **But when you come out into life & society**, you will come to realise again that **your views are still wrong views**. You **still have delusion** and **have not straightened your view** and you still react as before. **Your mind will still stir** and you will still become **angry and fearful**. That's why living beings or cultivators never really change or transform. So the third way is effective only **temporarily**. It is a **temporary solution to calm down the restless mind, the agitated mind** and all the other

negativity of mind states. **You cannot rely on this way.** That is why **you need** to move on to the **fourth way.**

The **fourth way** is Dhammānupassanā. You trace the Origination Factor. Before anger or fear arises it was not there, how does it come to be? You have to develop **mindfulness of Dhamma** under Dhammānupassanā. That is **Mindfulness** of the **6 internal sense bases and the 6 external sense bases.** Then you will come to realize that all these negativity of mind states arise through **sense door consciousness.**

It arises through one of the senses. **Upon contact,** either when you **see** something, then due to your **wrong view,** you **react** and **get angry** or when you **hear** something **abusive** or something that you **do not like** then **again you react.** Or when you hear some bad news then you develop fear, worry and anxiety. All these come about through your **reaction of mind,** borne of your **wrong view,** your **conditioning.** Then you will come to realise how all these mental states come about. Then if you **continue to be silent,** you **will come to understand** how it ceases to be. **Ceases to be means when you do not give it anymore meaning or feed it with anymore thought energy,** then all anger will **return** to its **original state** of stillness **before the stirring** if you just silent and maintain awareness within. Just like swimming – the original state of this body is buoyancy. It will return to its original state of buoyancy if you do not struggle or panic, but just silent and let things be. The mind is the same. It will become peaceful again.

The next time you get angry just maintain silent and relax your body and mind. No need to do anything. Do you know what will happen?

You will **come to realize** that your agitation, the anger, the mental movements inside have started to **slow down**. Then all of a sudden **stillness will arise** and the mind is like **nothing**. Then you will come to realise via saying, '**Hey! That is real meditation**. I don't have to do anything, **I just silent my mind**'. That's why **silence** is the **real meditation**. The **moment you are silent**, you will **understand** that all these are **condition-arising states, never you**. They are **all impermanent**, they come and they go and when it arise and pass away you still around, you never die. That's why anger is **never you**, anger is conditions arising. The *Aggregates of Mind* are never you. **Feelings** come and go and you never die. **Perception** comes and goes and you never die. **Activities of mind or your thoughts** come and go and you never die, **consciousness** comes and goes you never die. So how come you still continue to **deludedly** cling and say feeling which can be **pleasant and unpleasant (or painful feeling)** is me? Then you cling on to your loved ones and the people you come to perceive, all these you hold on to them. Why? It is because you cannot understand that they are not what they are and they don't belong to you.

To you the *Form & Mind* is like very real, because you **cannot see through** the **Five Aggregates of Form & Mind** to realise that **they are all empty**. That's why the Buddha said there is this **Universal Characteristics of Impermanence**. Because they are **impermanent**, they will **lead to suffering**; everything will change no matter how pleasant or unpleasant that state is. They will change and if you cling and attach and want things your way, you will be caught. Suffering will be there. That is why from *Impermanence* it will lead to suffering. There is this **duality** hence it is **impermanent, conditions**



**arising**, it is never a **permanent unchanging entity** that you can hold on to, cling onto and say **this is me, this is I and therefore all these can be mine**. Just like this body, you can never say to it: “Please don’t get old, don’t get sick and don’t die” because it doesn’t belong to you. It is only a condition arising entity and it goes the way of *Nature*. It cannot remain the same eternally. **This one is not your True Nature. This body arises due to conditions and it is karmically conditioned out for you to use. If you deludedly grasp and cling, suffering will arise.**

This is how you penetrate the *Dhamma*. This is how you see the **unreality** of this **Form & Mind as mentioned** in the Heart Sutra. When *Kuan Yin Bodhisatta* was cultivating the *Prajna Paramita (Perfection of Wisdom Cultivation)*, He **illuminated** the 5 *Skandhas* and **realized** that they were **all empty** because through *Wisdom*, He penetrated. He is no longer deluded and He passed beyond all suffering and reached the other shore. All these are all found in the teaching of the Heart Sutra.

When you can trace the *Origination Factors*, you will come to realise that it arises through **one of your senses**, borne of **wrong view**. The Buddha said when you **understand** how the **un-arisen hindrance** or **evil root** comes to be, then when you **continue to silent your mind** you will also come to understand **how the arisen hindrance ceases to be**. Then you will know how to **retrospectively reverse** it via **straightening your view**. To do that you must **reflect and contemplate** as follows: **“Why do I stir? How come I have this wrong view? “Where does it come from? My conditionings, my belief system - all those things that I come to believe in, that made**

**me like that since young until now”**. Then you will come to realize that if these are wrong views, then **what must I do to develop Right View. How can I develop Right View?** Go back to the teaching. What did the **Buddha say?** What are the **three types of Right Views?** Have you **cultivated them?** They are the **Spiritual Laws** that govern life and existence. The first one is **Law of Karma**. Because there is karmic conditioning behind, that’s why if there is **karmic obstruction, it will obstruct you. You cannot go beyond. You have to ask for forgiveness.**

In Mahayana, there is such a thing as **“repentance”, asking for forgiveness.** Even during the **Buddha’s** time, the Theravadas also have this chanting: **“Kayena vaca citena ....”** which is asking for forgiveness from the **Triple Gems**. But you **should expand** on it **to ask for forgiveness from all beings;** that is ‘whomsoever from the distant past until now whether knowingly or unknowingly that this nature of yours has caused any karmic negativity, suffering or misery and mislead you would like to **sincerely ask for forgiveness** and may this **request** for forgiveness be accepted. You have to do that otherwise the obstructions will be there.

Then when you understand through this *Nature’s Law of Karma* that **“You reap what you sow, do good begets good, do evil begets evil and the fifth of the five daily contemplations which states: ‘Each and every living being, we are all born of our Karma, heir to our Karma; conditioned and supported by our Karma. We are what we are because of Karma’** we will know how to live life accordingly”. So when you have this Right View, what must you do? You **must take**

care of *Karma*. Then you realise, **this is how the advice of the Buddha comes about.**

**How do we take care of Karma?** The Buddha said ‘**Keep your Precepts.**’ Who violate *Precepts*? They are people with the **3 evil roots of Greed, Hatred and Delusion.** Then to take care of Precepts you have to be **heedful**, you can never do it if you are heedless. You have **to train your mind to be mindful, to be heedful**, and to be ever mindful of all your **mental intentions** behind all your action, speech and thought processes. That’s **how mindfulness comes in, heedfulness comes in** and the **Four Right Efforts come in.** That’s how the **N8FP can be understood and cultivated.** That’s why this **Law of Karma is very powerful.** When you have that **Right View**, you **don’t blame anybody or react to life anymore** because there are **causes and conditions** behind everything that arises as stated by the Buddha.

You don’t get angry with that person or hate that person anymore. You will come to understand via that right view that whatever they do to you, very likely in the past, this Nature of mine must have done this to other people before. That’s why now there are conditions for it to arise and it has to confront all these as **karmic vipāka** because you reap what you sow and what you do to people come back to you. You become the **victim** now. **So you must have the wisdom to accept them all and be at peace with them then act with understanding.** If need to ask for forgiveness, ask for forgiveness. Then tell yourself to **determine** from now onwards that **I am not going to repeat all these. I am not going to allow this delusion to continue.** I will **follow the advice of the Buddha.** That’s

why I will determine **to keep my Precepts** from now on. **Forgive and forget and move on.** That's how you cultivate.

### 3.1.3 Law of the Mind (*Citta Niyāma*)

After that we will go into *Citta Niyāma* (the law of the mind) to **understand** how **mind function**. The Buddha taught the **law of Dependent Origination** or **Paṭicca samuppāda** which is the **second Spiritual Law** under this **Right View**.

When you understand Paṭicca samuppāda you will understand **how your mind functions**, then you will come to realize that you **need Wisdom** to **liberate** your mind. Otherwise **without Wisdom**, the *Avijjā Paccaya Saṅkhāra* link will **condition** you **to think a lot**. You will become **heedless** because **dependent** on **ignorance, activities of mind or saṅkhāra** arises. If I don't **straighten** my **view**, if I don't develop **understanding or wisdom**, this ignorance will continue to condition me to be **heedless**, to **think**. That's why when you **have this understanding**, you will **straighten your view** via having the **appropriate Right View** then you **will have fewer problems and less thinking**. You will become **less heedless, more heedful and mindful to see things as they are** and **insight** into the **characteristics of nature**. That's how that link is weakened. *Avijjā Paccaya Saṅkhāra* is weakened. And that's how you actually transform. To trace the *Origination Factor* is easy. You know that it is from one of your sense doors **due** to your **wrong view**. So you develop **Right View with regards** to the *Law of Karma* leading towards **Acceptance of what is!** Then if there is a need to ask for forgiveness, ask for forgiveness. Then vow **not to repeat** all these karmic negativities.

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**Determine to avoid all evil via keeping your precepts and cultivate wholesomeness. Next invoke power of merits and blessings for causes and conditions for you to gain back your good life so that you can have the condition to cultivate, to move, to progress along the path of *Dhamma* again.**

As dhamma friends, the *Kalyāṇamitta* fund is geared towards this purpose; to help all kalyāṇamitta to develop the requisite *parami* and merits for you all to have the good life and good conditions to walk the path of *Dhamma*. Kalyāṇamitta can also invoke the power of merits for causes and conditions to arise via nature's laws for you all to overcome your karmic obstructions and obstacles. It is also for you all to develop the causes and conditions to move (progress).

When you have done that, you will have to reflect and contemplate on the essential *Dhamma* to develop the clear understanding of these 3 important Right Views for you to develop the wisdom to overcome your wrong views.

How do you straighten your views? *Law of Karma* is one of them; *the law of Dependent Origination* is the second one. So you reflect and contemplate, 'Why do I react and stir my mind into negativity at every moment of sense door consciousness?' It is due to my wrong view, *Sakkāya-diṭṭhi* or self-delusion because I thought it is me. I believe there is a person who says bad things about me. That's why everything looks real to me but when you have penetrated the *Dhamma* and realized that they are all impermanent, conditions arising, no reality, form and mind only not what you think then you don't take it as something so personal

**anymore.** Soon you will come to understand that **all these mind states** are only **naturally condition-arising entities** that **go the way of nature** exhibiting their **universal characteristics** of nature.

So only *Form & Mind* arguing with another *Form & Mind*; getting angry with another *Form & Mind*; developing fear through delusion, *Sakkāya-ditṭhi* and ignorance. So what are all these? You have to **reverse** your wrong understanding and learn how to develop more and more **Wisdom** not to be **deluded** by all these. Then you need to ask yourself **if** all these are **impermanent, conditions arising, no reality (Anicca, Dukkha, Anattā)** then **how** can I **develop** the **Right View** not to react?

**If I don't believe** this is **me** then there is **no more problem**. Whatever people say or do, it is just **a condition arising** *Form & Mind* saying all those things. So, if you **can accept** what they do, say or act, then you can **become peaceful**. You have to **learn to accept them for what they are, to see things as they are**. You have to **come to terms with the reality, to accept what is!** They are just the way they are. When you say, 'Accept them for what they are' what does that mean? It means, '**Deluded people will say deluded things. Angry people will say angry things. Selfish people will do selfish things**'. If they are just the way they are then there's **nobody to get angry because you can accept them for what they are even though you may not agree with what they say or do**.

The moment you **can accept them for what they are** you will **no longer stir** your mind. You will **no longer react** and **blame** because you understand this *Law of Karma*. Hence you can **accept them**

**completely. When there is complete acceptance** it means you are **at peace, no more anger, no more hatred**. Then you realise **that, this is a pretty good way to live life** because **no more conflict and suffering**. This is Right View. This is how you **straighten** your view.

When you have **straightened** your view, then you will be able to **respond differently** the **next time** you see that person or hear or **recall** those unhappy **scars of memories** because there is **no more delusion**. Then you realise ... **‘Hey, nowadays I don’t react like before anymore’**. Then sometimes when you see them doing all those foolish things, you will **instead** of **reacting, pity them**. And out of compassion for them **you will radiate love** and **mettā** towards them. You may even say, **‘Forgive them for they know not what they are doing’**. You can follow Jesus advice. Even when people crucify him He will not get angry with them because they don’t understand the consequences of their action. **They are just the way they are**. So when you have developed such Wisdom you can laugh at all these things.

Then as you radiate *Metta*, if he continues to scold you and you are not affected by it anymore it means you must have changed. Otherwise how can you do that? Then you will say to him, ‘It’s ok and thank you so much or sorry for whatever happened. If I have caused you any misunderstanding or had unknowingly offended you then I would like to ask for forgiveness’. Or **‘In the past before I knew the Dhamma I really don’t understand all these and I was foolish. That’s why I teased you, I disturbed you, I cheated you but now I would like to ask for forgiveness’**. The moment he hears you say that he will look at you differently. Then he may say ‘It is okay,

at that time I was also at fault'. But if you keep on **blaming him** and **arguing** with him he will become violent, he may even whack you. So that is life. When you have **traced** the *Origination Factors*, you can **retrospectively** reverse it. This **fourth way** is the **best way**. This is applying *Dhamma understanding*. **This is meditation**. This is **Wisdom, Understanding** via **seeing things as they are, not reacting** and **always at peace**. Then correct your views, straighten your views. **That's why listening to Dhamma** followed by **straightening one's view** is **meritorious actions**. If you continue **to straighten your views** you will have more and more **Right View** then what does it mean? It means you are less and less **ignorant**. Then the **first link** of the Law of Dependent Origination, which is '**Avijjā Paccaya Saṅkhāra**' gets **weakened**. Weakened means what? It means **less ignorant leading to less Saṅkhāra**. What is Saṅkhāra? They are Mental activities, mental thinking; emotions, mental states, etc. All these become less and less. That's how you become more and more **mindful**, more and more **heedful**. All those that are **not worth thinking** you will **not think** about them anymore.

Just like what the Buddha said in the '*Sabbāsava Sutta*': Things that are **unfit for attention** you **will never give attention** anymore. When you give attention, what happens? The **un-arisen Āsava** or defilements will arise, the **arisen** becomes worse. Then why do you want to think in that way? That's why when you have this **understanding** your **mind is different**. You will be **liberated**. You will be free.

Then the fifth way, the *Buddha* said (This is where they take from the text and tell Danny): If all the first four advices that He has



taught you, also cannot help you then there is nothing that the **Buddha** can do for you. You have to fight it yourself. **'With tongue against the palate, you determine to abandon the unwholesome thought'**. That means you must use your **sheer mental strength** and **determination to abandon it** and **that way** is still **thought based**.

Of course this was also one of the 5 advices of the Buddha. But how did that advice come about? If these first four ways also cannot help you then you better don't come and see Him. You go and do it yourself. That is what the fifth advice is all about.

So Danny what did they advise you to do? You told them it is **really unbearable** yet they ask you to fight it, right? That fifth advice of the Buddha is to abandon the **unwholesome thoughts** and **not to fight all those unbearable mind states**. Whatever mental state whether bearable or unbearable is decided by who? By the **mind up there** and if there is **delusion** then **you will label it as unbearable or very painful**. When you do that what happens? **Pain is an aversion or ill will** which is a **mental hindrance** which will **hinder your mind** from **entering the meditative state of inner peace and inner awareness**. But if you **have wisdom** you will be **at peace** with **everything** and **you will not label** the feeling to arise the **duality** borne of delusion. Then there is nothing unbearable. It becomes unbearable because you are deluded; you have attachment to comfort, to good states but you don't know how to overcome it.

Just like the *Law of Karma*, if you want to have good life, take care of karma then Karma will take care of your life. That's it and no more doubt! Therefore **live life in accordance** with this Law of Karma. That's why you **do your duty** and you will have **a good life, beautiful life**. If you **don't** do your duty and when *Nature's Law* hits back then **you complain**. That is **delusion**.

So like what the Buddha said, **‘Your life, you decide how you want to live’**. He had already told you: ***Dhammapada Verse 1*** leads to suffering and ***Dhammapada Verse 2*** leads to happiness in life. Pretty easy to choose isn't it? If you want to have a happy life what must you do? You have to train your mind to be **heedful to avoid *Dhammapada Verse 1***.

The Buddha said, *‘Your mind is the most important entity. Mind is the forerunner of all things, Mind is Chief. When Mind arises, everything comes to be’*. So what must you do? If you are **heedless**, you will act, speak and think with a **heedless or deluded mind** that has the **evil root of greed, hatred and delusion**. If you do that, **suffering will follow you like the wheels that follow the hoof** as per *Dhammapada verse 1*. It is clear that if you are **heedless** you will develop the **evil roots**. You will **act, speak and think heedlessly with an unwholesome mind** which has the **evil root of greed, hatred and delusion**. **Then suffering will follow you**. Most human beings are like that. They suffer a lot.

In the second complementary *Dhammapada Verse 2*, again the Buddha said, *“Your mind is the forerunner of all things. Mind is chief and Mind is very important. Choose to take care of the mind”*. **Train your mind to be heedful to be aware. When you act, speak and think with a wholesome mind which is free of all the evil roots of greed, hatred and delusion then happiness will follow you like your shadow that never leaves you.**

**So life is pretty simple. If you want to be happy avoid *Dhammapada Verse 1*, train your mind to be heedful and develop**

**all the wholesomeness as per the *N8FP* cultivation then happiness will follow you.**

When you **keep your *Precepts***; when you have ***Virtue***, it is a **source of happiness**. It's is stated in the text. And when you are happy you will be peaceful. And because of that precept is also a source of **true spiritual peace** and **wealth**. It will bring about the **understanding** of the **spiritual teaching**. This is how you develop the understanding. Investigate into all things. Don't just listen to what others tell you and get the **essential *Dhamma*** clearly understood.

*Vīriya* is **not *Effort***. *Vīriya* is a spiritual tenacity or zeal; a force that drives you. It is energy. It is **not directed** by the **thought**. Effort is thought based. Effort is 'want to do'; the wanting is from the thought whereas Spiritual zeal is the tenacity that moves you. There is **no thought** behind. It is **wisdom behind**, via **understanding** the **importance** of **cultivating** such **meditation**. And there is **no greed, no effort, no determination** and **no thought** behind. It is just an **understanding** that sees the **importance of this practice**. **When you see the importance** but **don't practise** then it is **your choice** because it is your life and the decision is yours to make. ***Sati*** is for you to see then develop the spiritual zeal to move.

OK shall we end? *Sādhu!* *Sādhu!* *Sādhu!* Is there anymore question?

That question by Bro. Danny is very good. At least you all can learn from it. And most of it I have already explained before especially the **five ways to overcome unwholesome thoughts**. But maybe the Klang group have not heard of this spiritual faculty of *Vīriya* being

explained in this way before. But I have explained it in many of my sharing in the Tuesday class, Thursday class and Sunday class.

### 3.2 Question 2 by Brother Yap:

Bro Teoh, if it is *Vīriya* through thought based can it be clinging?

**Bro Teoh:** What do you think? If you interpret *Vīriya* wrongly it becomes thought based. *Vīriya* itself is **not** thought based. *Vīriya* is a **spiritual faculty** so how can it be thought based? Just like *Saddhā*, it's a faith, it's a mental state. It's not a thought. When I have faith in the Buddha **I don't have to believe** the Buddha. That faith comes from understanding. **Understanding brings forth the faith.** It is **not blind faith.** It is a spiritual faculty, a spiritual faith.

Similarly *Vīriya* is a spiritual zeal. It is not a thought. But if you interpret *Vīriya* as *Effort* then it becomes a thought, and then of course there is craving. Who makes *Effort*? There must be **somebody** who **makes** the *Effort* to want to **cultivate**, want **to do this**, and **want** to do that. And that is the thought which is still active. When there is **no effort** what does it mean? That's why J. Krishnamurthy said, "**Whenever there is a 'meditator' there is no meditation** and **wherever there is Effort there is no meditation**". **Meditation is just silence.** There is **nobody inside** there doing meditation. It is **an understanding, an awakening. Not through a thought not through a person.**

Anymore questions? So at least the sharing is good. You can ask and you should ask so that you can **clarify** more things.

### 3.3 Question 3 by Sister Eng Bee:

Bro Teoh, from your Green Book 'Who are you? And what are you?' On Page 21, Bro Teoh mentioned that this Form & Mind is **non-self** but not **no self**. So can Bro Teoh elaborate a bit on what is the difference between non-self and no self?

**Bro Teoh:** Okay, thank you for the question. People who **don't** understand '**emptiness**' will say everything is '**kung**' (**empty**). If everything is 'kung' and empty then there is **no need to talk** about it anymore. But **life is not like that**. The **deep meaning** of *Emptiness* is it **doesn't mean** there is **nothing**.' That is why '**Non Self**' and '**No Self**' they are **very different**. Non self means, this one (the 5 Aggregates of Form & Mind) is **not you** but **there is such a thing** as a *Form and Mind*. '**No self**' means what? This *Form and Mind* **also don't exist**. '**Non-Self**' means this *Form & Mind* **exists** but it is **not you**.

That's why **Buddha** said "**You are born of your karma, heir to your karma, conditioned and supported by your karma. You are what you are because of karma.**" Who is this '**You**'? It refers to your **Form and Mind**. That one exists but that one is **not you**. That is why it is called '**Anattā**'. You can say that the **Form & Mind** is **enlightened** because it is **connected** to the wisdom borne of the direct seeing. That one is **an Arahant** or **an Ariya** or **a Buddha**. But that one is **not you**. That is why **the enlightened** ones are **not gullible**.

In the Diamond Sutta it is stated that **even a Sotāpanna will not** have the **thought** that he is a **Sotāpanna**. They will not arise that

thought because they are **not deluded** anymore. They have **penetrated** the 5 Aggregates of Form and Mind and **realised** that they are **all conditions arising entities** hence not a **permanent unchanging entity** that you **can cling on to** and **hold on to** as the **‘I’** and the **‘Me’**.

Conditions arising entity is just like any phenomenon **supported** by conditions, **so how can it be you?** It can never be a **permanent unchanging entity** that you can hold on to and maintain as: this is **eternally me**. That’s why the Buddha’s deep meaning of **Anattā** is: it’s **not a permanent** unchanging entity because within the **conditioned world everything is conditions arising**. There is no such thing as a **permanent unchanging entity** that you can hold on to, cling on to and say ‘this is me, this is I’.

That’s why in the **Anattālakkaṇa Sutta** the Buddha asked the monks, ‘Is this physical body self?’ The monks didn’t know how to reply. Then the Buddha replied, **“This physical body is ‘not self’**. It cannot be me **because** if this physical body is ‘self’, it will **not** lead to **suffering.**” But because it leads to suffering it is not self. If it is ‘self’ then it will be **within our power** to tell this body **‘It should be thus and not otherwise’** because it belongs to you, it’s a permanent unchanging entity. But in a conditioned world this is impossible. **Everything goes the way of nature** because everything is **conditions arising, causal phenomena**. That’s why **when you meditate**; you **will see** it very clearly within your own Form and Mind. That’s why you are **not deluded** by it anymore.

‘Non’ means **there is something** but it is **not you**. ‘No’ means **totally**

not there. There's no such thing as '**nothing**'.

In the teaching of **Atta**, the theory of a '**permanent soul**' and **Annihilation or no-self**, the theory of '**nothingness**'; these are the two extremes. The **Buddha** said, 'Avoid the two extremes of **Atta or Self** and **No-self**'. That's why the **Buddha** introduced 'Anattā' (non-self) as the **middle way** or in between. There is such a thing as a **human being**, there is such a thing as the **Five Aggregates of Form and Mind** but they are **impermanent**, lead to **suffering** and they are **not you, empty, 'non self'**, not a permanent unchanging entity. **That is the real teaching.**

But human beings cannot understand. They always quote: the Buddha said '**Anattā, non-self; not me**'. Then on the other side he said: 'I am born of my Karma, heir to my Karma, supported and conditioned by my karma etc.....' so what is going on? But because you cannot understand Him it becomes like very confusing to you. When He said, 'Each and every living being is born of their Karma, etc'; He is referring to their 5 Aggregates of Form & Mind. That Form & Mind follows Karma. That is why we are born of it, heir to it....etc; this one goes through Karma and this one **abides by** the Nature's Law. That's why this one has a **duty** towards the Law of Nature; it has to do its duty. You cannot say **everything** also **empty** and **non self** and **not real** then you can simply do things. But there is such a thing as Nature's Law; **Law of Karma, Law of the Mind** and **Law of Dhamma** that govern the whole of Life & Existence. That's why I always say that there are **Nature's Laws that govern all of life and existence** in this universe. These **three spiritual laws** govern the Form & Mind, your life and existence.

That's why **every time** you come to this world **you need a vehicle**, a Form and Mind (which is **karmically conditioned out**). So **if you don't take care of it** and you **don't accord**, this one that comes, is **born of it, heir to it, conditioned and supported by it will suffer**. All Great Beings, they **will know how to take care of Karma**, to take care of their Form & Mind. They will still **accord** with Nature's Law even though they have the **Wisdom of True Emptiness** of the **Unconditioned**. But they can only have that Wisdom and Understanding after the Form & Mind **connects** to the **True Mind**. **Then this Form & Mind is no more deluded**. That's why this **Form & Mind does not suffer** anymore. This Form & Mind can **live beautifully**. That's why, **there is such a thing as life**. The Heart Sutra makes it very clear. When you penetrate **true emptiness** it leads to **wonderful existence**. 'Zhen Kong Miao Yu' and this is what the Buddha Dhamma is all about. You **need to have Wisdom** from **both** the **unconditioned** and the **conditioned** world. Then you can **use** this Form & Mind **to live** otherwise you are **still one sided**. You cannot break free.

That's why the teaching becomes **like very complicated** and **very difficult to understand** because every time the Buddha teaches; living beings do not understand what He meant. Mainly because He teaches **from both** understandings since He is the fully Enlightened One. He understands both **sides** but every time people **interpret** His Words - **that is where the problem is**. The **interpretations and commentaries** can be **very confusing** if it is **done wrongly**. It's just like what I told Sister Eng Bee just now. If a person **has not realised** the truth then it is just like swimming, if you **have not experienced** the **floatation** and you want to teach swimming via **reading books**



on Olympic swimmers only then it is not possible. He may know who are who and how many Olympic gold medals they received, etc. But he himself **has not** been into the pool. He himself does not know what floatation is and he wants to teach swimming. Definitely it cannot be done. **If they themselves have not realised** that **truth** they **cannot understand the teaching**. They will **interpret** according to their own wrong understanding based on what they read from the text books or the internet. So that is **not real Dhamma** borne of **real awakening**.

You must have that type of **true** Understanding and Wisdom. You must awaken to it first in order to be able to teach and share. It will be **dangerous** and can **result in a lot of karmic consequences** when you **lead people astray**, like the blind leading the blind. The blind himself cannot see so he tells you to meditate like that, to note, and to do this and that. He himself is still blind, he himself have **not realised Nirvana**. He only believes and advises you to do like that and then tell you one day you will become enlightened. So if you have such people around and if you are **not careful**, you will get yourself involved. And you can get involved because in the past **very likely**, you were also like him. Also teach like that, also led people astray, and then they don't know how to come back. Then in this life you have the conditions to meet up with people who will also take you to 'Holland' or lead you astray. Because this is what you did to people before. So **karma wise, you reap what you sow**. When you are not sure, please be honest about it via informing others that I only share my present understanding because I have **not** understood the Dhamma as yet. Or I haven't had **clear understanding** as yet **but based** on my **understanding now** I think

the Dhamma is like that. Then this is not so bad and very likely **little or no karmic implications**. But if you don't know and yet you say this is the **real one** and you go and **promote it** until it becomes so popular. You would have led so many people astray then do you know what the karmic consequence is?

Doing good and doing all these are the same. When you just **believe** and have a lot of faith in the doing, you can become **gullible**. When you do all these, there will be **karmic effect**. It is just like **doing wholesomeness**, when you have a lot of faith and you do it **very sincerely** then the karmic reward will be very positive and beneficial. Positive ones are very positive but negative ones are also equally powerful. So when you are reborn you have to "pay" back equally heavy karma too.

**Don't be too eager to share and teach** when you are **not clear and ready**. But you can share if you can **be honest** about it. **Share whatever you understand but do not lead people astray**. Tell people that at the moment I only understand up to this level so I can share whatever I understand. After that you have to find out yourself. Then there is **no harm**. Then people will respect you because you are being **honest and sincere**.

That is why **at our Kalyāṇamitta sessions** we always call it as **Dhamma Sharing** because **talk is one-sided** and it can be very dangerous. In the early years when I was **in Brickfield temple doing the recordings** I heard a lot of **funny comments** that can give rise a **lot of karmic implications** which they don't understand at that time. Because of their **views and opinions**, they **dare to say those things**. When you hear them speak you will know **delusion is like that**.

When there is delusion they will speak and comment like that. They are **so egoic** in their comments because **they take sides**. They are **attached to their methods** and **techniques and their teacher** and only theirs is correct, the rest are all wrong.

So if you have that type of mind **you should straighten** your view and have an **open mind** because it is very dangerous. It will **lead to division, argument, negative karmic consequences**. Have an **open mind**. If you do not understand do not comment; **just let things be**. If you can understand you should **rejoice**.

Not until when you really have the understanding it is better to have an **open mind** because you can never understand how **penetrative people's cultivation is** until you yourself can really understand.

**So if you do not have that clear understanding, try not to judge with your limited understanding. Please do not react and make all those comments. Okay?**

**Sādhu! X 3** (from the audience)

**Having an open mind is very important** because you have **nothing** to lose. Open mind means if I still do not understand I do not want to get involved; I **do not want to create unnecessary** wrong speech, wrong action and conflict or division. **I just accept them for what they are**. Maybe later on when I cultivate and understand then I will investigate into all these. At the moment I just listen, no harm. But if you have a **very rigid mind set**, you will resist. Just like the **Zen analogy**. If your **cup is full**, whatever tea poured into it **will all flow out** because you say you know already. Everything else is not important. When your cup is full you are not open minded.

Having an open mind means you listen attentively, **no right no wrong**, then everything goes in. Then you **investigate**, you screen. If you cannot understand **let things be** because later on when you understand you will be very surprised. **Having an open mind is like maintaining an empty cup. Just listen.** When you are ready, you will understand. It will become different.

Thanks for the question, Sis Eng Bee. I also didn't know that it was on page 21. But it is good that she read that book. If you want to understand life, read that green transcript book 'Who are you? What are you?' It is a very **important book** and it is **very penetrative**. That type of Dhamma is very rare in this world and very few people can explain it to you so clearly.

### **3.4 Question 4 by Sister Eng Bee:**

Bro Teoh, the first aspect of the 5 Aggregates of Form & Mind is **our physical form** and the **four aggregates of Mind**. My initial understanding is like whatever happens in the **present moment** these first aspects of the 5 physical Aggregates of Form & Mind **we can be aware**. Whereas the second aspect of the five Aggregates of Form & Mind is more on **Perception** and **Memory**, all in the **mental state**. It is the mental five aggregate of Form and Mind.

**Bro Teoh:** Do you know why? I had explained this before. The mind has Four Aggregates *Vedanā, Saññā, Saṅkhāra* and *Viññāṇa*. How does the external 'Form' enter the Mind? Through what?

**Sister Eng Bee:** Perception and memory.

**Bro Teoh: Perception and memory is correct** because **memory recalls. Otherwise you cannot perceive. Without memory the thought cannot** come out. If you see something that you **have not seen before you do not know how to label it.** But if you have learnt it before you will know how to label it. That's why **Thought is from memory. Without memory, without conditioning** you do not know how to label because it is something very new, the **unknown.**

So for the five **mental** Aggregates of Form & Mind it is the same. In the mental there are only Four Aggregates. Then how does the 5<sup>th</sup> Aggregate of Form enters the mind? Yes, via the aggregate of perception. That's why thus far I have yet to see any book that writes about this. Nobody can really relate it this way.

These *Five mental Aggregates of Form and Mind* are what the Buddha meant in the **Dependent Origination** but most books (90 over percent) translate it as over the 3 periods of time. I respect them for what they are, that's their views but based on my understanding it cannot be this way. If it's this way there is no meaning to the teaching. Why must the Buddha teach *Dependent Origination* that happens **only once over 3 life times?** There is no meaning at all because it doesn't help me to develop the cultivation. Maybe as a scientific fact, it's a worthwhile knowledge but it is not practical. And the reason why they interpret it this way (as I understand) is because they cannot explain **Dependent Origination otherwise.** That is the only **understanding** they have from the **commentaries.** But what the Buddha taught is the Dhamma occurring over **every moment and every instant.** If you understand his teaching you will know how it happens. The problem is further

aggravated when what is **Avijjā** also they cannot understand. What is **Right View** is also **not clearly understood**. So it is very difficult to penetrate Dependent Origination. Then if you cannot see your Mind and the second aspect of the 5 Aggregates of Form and Mind, **there is no way you can explain the Dependent Origination within every moment of Consciousness**.

That is why **when I did the meditation**, when I **silent** my mind, I **realised** that all these **external forms** are **mental Rūpa** because within the **senses**, upon contact there are **sense data** simultaneously captured with every moment of sense experience. They enter the mind through **Perception**. Then when they enter the mind, the **Five Mental Aggregates of Form and Mind becomes real**. That is why *Avijjā Paccaya Saṅkhāra*, the first two links of the Dependent Origination states that dependent on Ignorance, you arise *Saṅkhāra which is mental activities*. It means **wanting to know** and **to understand** and **experience** you **start to think**. Hence Dependent on Ignorance, thinking will arise because to you this is the only instrument you have. If I don't think, I cannot understand. Teachers in school teach the same; 'If you don't understand go back and think about it. Then come back and discuss'. So thinking is your only tool. Almost 99.9% of the time or throughout the day you use thought.

**Avijjā Paccaya Saṅkhāra**. Saṅkhāra is mental activity which is thinking meaning you make contact with the mind. The Mind is also an organ (one of the 6 sense organs). So when you make contact with the mind organ, like in the **physics experiment** the **light bulb lights up** and you become Conscious of thinking. That's why '*Avijjā*

*Paccaya Saṅkhāra'* and *Saṅkhāra* are thinking. This means you make contact with the mind. When you make Contact, **Mental Consciousness** arises hence 'Avijjā Paccaya Saṅkhāra then *Saṅkhāra Paccaya Viññāṇa'*. This is followed by the next link: '*Viññāṇa Paccaya Nama Rūpa'*. That is why the 5 Aggregates of F&M, the mental aspect arise when you input your **content of Consciousness** into the Consciousness which is *Viññāṇa*, and then it becomes **Nāma-rūpa**, the **thought** which is **consciousness and its content**. This is so clear and so easy but they cannot explain it this way and do you know why?

They have to change the second link to Karmic Volition. One of the English translations of *Saṅkhāra* is Karmic Volition. Volition is mental intention. So they say before you die because of Ignorance, there is Karmic Volition or activities that condition your **last thought moment** which is the death consciousness. So this last thought moment's **karmic volition** conditions **Rebirth Consciousness**. To them the **3<sup>rd</sup> link, Consciousness** becomes **Rebirth Consciousness**. When there is Rebirth Consciousness, the 5 Aggregates of Form & Mind, which is the **first aspect of the human being** comes into being. That's the only explanation they understand. That's how they explained the 3<sup>rd</sup> link of '*Viññāṇa Paccaya Nama Rūpa'*.

That's how these 5 *Aggregates of F&M* comes into being, born already. Because of that the **Sense Bases** fall into place. Then it makes **Contact**. Then **Contact conditions Feeling**. Feeling **conditions Craving**. Craving conditions **Grasping**, Grasping conditions **Becoming**, then **Birth**.

With Birth, they say you die, and then you take rebirth again. Do you know what Birth is? That is why they cannot understand all these links. So this way of explanation is more **convincing** and **logical** because most people can accept it. The first aspect of the 5 Aggregates of the Form & Mind, Nama Rūpa, everyone can accept this explanation. It's a human being born into this world that is why Karmic Volition was introduced. This is the reason why this type of explanation by the **commentary** is very popular all this while.

But **when I meditate I realised** that *Dependent Origination* is not like that. **Every moment, every instant it arises.** Then sometimes it does not follow the whole 12 links. Sometimes upon contact it is not only feeling, but the **whole of consciousness** and **its content** straight away **come up** and **I realise the Seven Universals** and **everything else is also inside there.** They arise **simultaneously** and *Dependent Origination* is **multi dimensional.** It is **not** one dimensional. Sometimes the Dependent Origination's 12 links **didn't finish.** Then you move to the **next sense organ** because **mind operates very fast.** The **thinking** and **mental activities, they are so fast.** The **actual Dependent Origination** that you **see within** with the **Silent Mind** is **totally different** from what the books interpret. **Without** that **Realisation** you cannot understand *Buddha's* teachings. That is why I wrote in the blue book *Paṭicca Samuppāda* (which was based on a talk that I delivered **ten years ago** in the form of a transcript): **'Paṭicca Samuppāda is a very profound teaching,'** said the Buddha to venerable Ananda – so profound in fact, that 'most cultivators are not able to truly develop the penetrative understanding of it.'. That book is very clear and very beautiful.



Ten years ago I already shared this but **hardly anyone** can understand. That is why I told them whoever can understand ten percent of what I share at that time **he is already a very exceptional cultivator.**

The whole of the teaching you need to have the **Realisation** to really understand. Otherwise it is still the blind leading the blind.

Do you know how the present day teachings came about? Most of them they are scholars, scholar monks and scholar cultivators. They take exams and have degrees. Of course not all of them are theoretical and there are some who cultivate and had become very good too.

The problem is they use **Thought to study and use thought to interpret** the *Sutta*. Many years after their Degree, they come out to teach according to what they believe from their interpretation. What happened is they use the instrument of thought to read the sutta, interpret the sutta, and then come out with **method and technique** to teach meditation.

What is method? What is technique? They are just **series of instructions** to do things and had **nothing** to do with the **meditation** or **training the mind** to be **heedful**. If you do not understand what this means, you become **gullible** because these are series of instructions borne of the Thought which is the instrument they used. This instrument is limited by itself. It is Thought Based. Then from this method and technique which is thought based, you try to realise a state that is beyond thought beyond time which is the Dhamma. Is it possible?

Like your microscope; let's say it can magnify only 10 times. But you want to see something maybe 100,000 times more. How can you see? You can never see because you **use thought** which is like the **under** powered **microscope** which is limited by its own capacity to magnify.

You are supposed **to silent** your **Mind** and **awaken**. You are supposed **to awaken** through the **Silent Mind**, the **meditative mind**. But you can **never know** what that **Silent Mind is** because you are **actively using** thoughts **to probe, to meditate**. And **who is the Meditator?** Again, the Thought! The **Thought is actively meditating with its conditioning, views and opinions and belief system**. From the **Known** they are **searching** for Truth. The problem is the **Truth is the Unknown; beyond thought, beyond time**. So how can the **Known understand the Unknown?** Impossible!

Therefore if you do not investigate and come to this Understanding then you will not understand the Essential Dhamma that the Buddha taught. The Buddha taught **Heedfulness, Mindfulness** when it comes to **Purification of the Mind**, whereas the Buddha's first two advice on, "*Avoid all Evil, Do good*" - are both thought based. But when it comes to Purification of the Mind, '*Sacitta Pariyo Dapanam, Etam Buddhana Sasanam*' the Buddha **never used Thought and Effort** anymore. He just said: **Sati** which is **Mindfulness or Awareness**.

That's why the **real meditation** is just **Sati, Mindfulness, Awareness**, and the Silent Mind. And that is the one that can be very penetrative. That is the right instrument. **Without Sati the whole of cultivation collapses**.

I have already explained in many of my talks. When the book “**Emptiness**” comes out, many of you will have the **right understanding** because it is very clearly explained in that book.

Then there is also **another book** which Sis Eng Bee helped does up the transcript. I am now in the process of **finalising** it. That one will be quite fast too as Sis Eng Bee has put in the **time track** to match the transcript. So I do not have to listen to the recording all over again every time when I need to continue the editing. Straight away I can go to the **time track** because I know where I stop and I can continue from there. Otherwise I have to listen to it again. Sometimes I just correct what she writes. Most of what she transcribes is **very good** and **very near** except for certain places (because it is not easy as the whole talk is very long and **certain words** are **missing**). When you don’t listen clearly, the word, the meaning runs. There was a case: ‘...**an inner nature**’ but she heard and transcribed as ‘in **the nature**’. Sometimes the pronunciation is very near but when I read I will know that this is not the style or something that I will write or speak. Then I will refer to the recording for confirmation. Sometimes one or two of the words are missing or sound the same. Just like the famous Malaysian saying ‘**Sounds like me, look like me but may not be me!**’

### **3.5 Question 5 by Sister Eng Bee:**

This is not a question but whether it is correct? My **initial understanding** on the 2nd aspect of the 5 aggregates of Form and Mind is that it is not happening in the present moment. It is like recalling from the past memories and Perception. Whereas the first

aspect of Form and Mind is whatever that happens in the **present moment**.

**Bro Teoh:** It depends on **how stable** your **Mindfulness** is. If your Mindfulness is very clear, both also happen within the present moment reality because the first aspect is just the Human Being or the Living Being, nothing else. It's just the Form and Mind. You have a physical body which they call the Rūpa. Then there is the Consciousness trapped inside the physical body. These two combined is the five aggregates of Form and Mind. That's why the Buddha said if you attach and cling to this, it becomes Grasping Aggregate (Upādāna Khandha), and suffering will arise.

The **second Aspect**, which the Buddha is more interested in, is the **Mental** Five Aggregates of Form and Mind and that one **every moment, every instant it arises**. When it arises, it is not like what the book says because it is **non-linear**.

Upon **contact** according to *Dependent Origination*, **Phassa paccaya Vedanā**, i.e. dependent on Contact Feeling arises. No! And this is not the case because **straight away** or **simultaneously** upon contact, **everything arises**. In the first 2 links Avijjā paccaya Saṅkhāra there is also Contact, when you think. So upon Contact, Consciousness arises. **Ignorance contact** conditions Ignorance content of consciousness so straight away *kusala* or *akusala* goes into the content of *Consciousness*. That's why within the *Viññāṇa, nāma-rūpa* (the 5 mental aggregates) arise and that one is **within** the moment.

But simultaneously within this **Nama Rūpa**, which is **Viññāṇa** and its

**content** (the whole of the *citta*) or Consciousness and its content which is the 5 mental Aggregates of Form and Mind, becomes your **Thought**. This is the one that has the **7 Universals inside** and all the other *kusala* or *akusala* mental states. This is the one that **you need to realise** through your **meditation**. That's why you can see your **subtle mental intention** behind and you will know that all these are **conditioned** by your **views and opinions**. They are mostly wrong view initially. So it doesn't mean that upon Contact Feeling arises. Upon Contact the first link **Ignorance contact** already conditions the **Consciousness and its content** which has **delusion**. That is why upon Contact Feelings arise and you cannot cut at feeling because of **delusion**, you will still grasp and cling, that's why **craving will immediately** come about. That's why *Avijjā Paccaya Saṅkhāra* then straight away it will go to Craving.

So you cannot cut at feeling or craving because upon contact Feeling arises i.e. *Vedanā Paccaya Taṇhā*, then *Taṇhā paccaya upādāna*, which is **feeling** will condition **craving** then **craving** will **condition grasping** and **without Wisdom**, you cannot stop the Dependent Origination links. That's why you must develop the *Right View*, via straightening your View, to arise the *Wisdom* and *Understanding* then only **Feeling** will remain as **pure Feeling**. Then during the moment of sense experience if you have **Mindfulness** you can be at the **moment of Feeling**. You just stay there, it **cannot move** because there is no *Avijjā*, there's **no Craving**, no like or dislike. That's how *Dependent Origination* didn't carry through. And this is not 'cut at feeling'. Because there is **Wisdom** or **yoniso manasikāra** hence you are **no longer** deluded; it cannot hold, cannot grasp and cannot cling. That's why it cannot move.

You **cannot** with *Ignorance cut at Feeling*. If you do that what does it mean? You are **suppressing** your **feeling** because you don't want to have *Craving*. Or it may also mean you **don't want to get angry** but deep inside the **evil root is still there, not rooted** out as yet. Then when you see somebody say all those things you say 'yan' (or patient in Cantonese) which means you are suppressing your feeling via don't want to get angry. That is **not** *Dependent Origination*. That is **suppression** of emotion and feeling. But when you have *Wisdom* and can **accept them for what they are** you don't have to 'yan'. You can just smile and accept him for what he is.

You can have love and compassion via saying, 'Forgive him for he knows not what he is doing.' Then you can radiate *mettā*: 'May he be well and happy. May the *Blessings* of the *Triple Gems* be with him? May there be love, peace, and joy deep within his or her heart.' Then your mind becomes very different. There is no more anger, no more trying to cut at feeling, trying to forgive etc. There is no more such delusion because it understands. The moment it understands it will not do all these. **Without delusion, it will not hold**. If you don't hold then who let go? You will understand; only people who hold and still have attachment and clinging want to let go and this is **a fallacy**. If you have delusion and clinging and want to let go, is it possible? You only **verbalise**, via saying "I forgive you", but your tone is still not sincere and your anger is still there. When you say, "Ok, never mind I will let go, I don't want to think about it anymore, and what for suffer?" Do you think you let go? Its only words! A person who has **delusion** cannot let go. But the moment **you understand** it is **immediate** and **sudden**, and then you **cannot hold anymore**. **When you cannot hold is there a need to let go?**

You don't need to do anything because you are not deluded by it anymore.

Like this tea cup it is very hot, if you can see the vapour coming out, do you dare to touch it? But the new born baby or a small kid, who don't know what chilli is, what hot is, you ask them to touch they will touch. But the moment they get burnt they will learn.

If you have the *Understanding* you will not touch. When you don't touch it means you are not holding any more. No need to let go. When you understand, you will come to know that what the worldly people advise you to do may sound **very logical**, but I always tell you all that '**Whatever that is logical is Mundane Truth**. It may not be the **real Ultimate Truth**. The *Ultimate Truth* is always the **opposite** of **what is logical**.' There have been so many incidents already and the **Truth** is always the **opposite** of **what normal person's thinking** or **common perception** of society.

Just like *Meditation* if you tell people, there's **no need** for *Effort* and there's nobody **to meditate**, you **just silent**. They will look at you like you are crazy. If there is nobody to meditate or if you don't meditate then how can you be enlightened? With no method and no technique, how to meditate? To them it is illogical.

Then they want to know **what method** and **what type of Meditation** you teach. Is it *Vipassanā*? Sometimes you don't need to mention the method they will also attend because you mentioned *Vipassanā*. Bt if you say something else, they will not come because *Vipassanā* is the more popularly accepted word. But what is *Vipassanā* they don't want to know. That's why you can end up as

very gullible. Everywhere you go, you are looking for the word. That's why when they say 'I teach nana and jhāna, etc.' they will be very interested but when you teach the essential dhamma, Four Noble Truth, 5 Spiritual Faculties, 3 evil roots they don't want to learn. Essential Dhamma is the basis of the Buddha's teachings, the essence of His teachings. From there, all his other teachings spin off.

The second aspect, the 5 mental aggregates of Form & Mind can also be with the moment if you are aware. It is always there because it is the reality. What you mean maybe is not physical, not something tangible. That is why to you it's mental. It is like you think it is **a recollection** and all those things. No, it is that moment, that instant. Because **when you silent** it will arise. Upon contact the silence will know what happened, the whole of the Consciousness. Then only the content went in. But it is so fast and because of **habitual tendencies** the whole thing is already there. That is why you cannot do anything about it.

But when you are **mindful** and have **this ability to be silent** until it is very stable, then throughout the day your mind is very different. You can be at the **moment of sense experience**; the moment **of contact**, the moment **of seeing, hearing** etc. - there is **no thoughts**. At the moment of hearing also there is no thought. Then it can stay there. That feeling at the moment of sense contact will remain as **Pure Feeling**. No movement. For the normal people *Dependent Origination* is very fast, they get angry and react already, the mind stirred already.

But this one is **very different**. It can stay there. The **Awareness** can be at the moment of *Feelings*, stay there; at the moment of



Perception; at the moment of activity and at the moment of Consciousness. **It is just aware. No movement.** You can only understand **when you have reached** that **stage** of cultivation.

It's like swimming you won't understand it until you experience the real buoyancy and floatation. All these are words only. You can never understand. But the moment you experience that buoyancy and floatation you will understand what that person is trying to share with you.

So Meditation is the same. **When you meditate you don't try to know.** Just maintain silence. The moment it comes, the *F&M* will know. When Sati is there it will know. When it is there it is so different, **so silent**, and it can be with the moment of sense experience. Everything is **like in Sati, like in slow motion** and it just **flows.**

Then you can witness the whole of the Essential Dhamma's teaching within your own Form and Mind. Then you can see clearly. That Dhamma is within Life itself, **not apart from Life. Every moment of Consciousness, every moment of sense experience, the Dhamma is there.** That is why it is called the **Living Dhamma, not Knowledge.** Knowledge is Recall through Memory, and Thought based.

Ok? I think we better end. **SĀDHU! SĀDHU! SĀDHU!**

#### **4. CLOSING PUJA AND TRANSFERENCE OF MERITS**

## NOTES

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## NOTES

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