



# WHO ARE YOU? & WHAT ARE YOU?

Based on a **direct transcript** from the **recording**  
done during the Thursday meditation class  
Dated 15.5.2014

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At Brother Swee Aun's house,  
Subang Jaya, Selangor.

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

Donated by:  
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# 1 Introduction

It is Brother Teoh's **sincere** hope that Dhamma friends, spiritual practitioners, seekers of truth, and cultivators will be able **to make use** of this enclosed **transcript notes** to develop a **better understanding** of the **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 of humanity and mankind.

As these notes were mostly **compiled** based on a **direct transcript** from the recording done, its wordings will be more like those of **spoken language** rather than a **written text**. Hence it is hope that readers will **be able to adjust** themselves accordingly to understand its **true meaning** and **intent better** and a **good way to do** this is **to listen** to the recordings **first before** reading this transcript notes. For those who want to listen to the recording they can download the talk at this link:

[https://www.dropbox.com/s/94isdxdetum23z/Teoh%20class%20140515%20\(1\).MP3?dl=0](https://www.dropbox.com/s/94isdxdetum23z/Teoh%20class%20140515%20(1).MP3?dl=0)

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

## 2 Acknowledgement

It is the donors' **sincere intention** that this 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 **Kalyanamittas** who had donated and helped out in the **transcription, typing, typesetting, formatting, proof reading, etc** to make this **free distribution** of dhamma dana possible.

Special thanks should be accorded to Sister Padmasuri Liew who had personally taken the initiative to forward me her draft transcript for my subsequent editing thereby enables this dhamma book to be printed.

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

With Metta always,

By Brother Teoh Kian Koon

(Dated: 19.12.2014).

## Thursday meditation class dated 15<sup>th</sup> May 2014

- held at Brother Swee Aun Subang Jaya house

[Conducted by Brother Teoh Kian Koon from 8.30 pm – 10.30 pm]

Briefing on **Taiwan spiritual trip** followed by the **sharing** of the **dhamma** on

### **Who are you? And what are you?**

(Based on a direct transcript from the recorded talk)

## 3 Pre-Class Sharing

Today we will do the briefing for the **Taiwan spiritual trip** first and that will take about half an hour. Then after that as I had promised, I will share with you all one aspect of the dhamma that many of you all had **wanted to understand** all these while, i.e. when you all start to **ask** and **inquire deep** into the questions: -

### **Who are you? And what are you?**

Not only as a **physical human being** but also about your **'true nature'** and how **'you'** come to this world? And what is this so called **human being** all about? What is this form and mind all about? All these questions you can have the answers and understanding because the Buddha had actually explained them very clearly.

Ah! Come in – we are still early. Where is Yoon Chun? She is supposed to brief you all on the **logistic part** of the spiritual trip to Taiwan then after that I will just give you all a summary of what this trip is all about. Then for those who are going I will also give you **some pointers** as to how you all should **prepare** yourself so that this spiritual cum tour trip to Taiwan can be more **meaningful** and **useful**. It can help you in many ways, especially the **spiritual** aspects of it so that your coming trip can be a **very memorable** and **fruitful** one. Ah! Come in, come in – what is it? Ah! The **5 mental hindrances** and the **5 spiritual faculties'** **essential** dhamma's charts – they are very useful.

The other good news is, Yoon Chun had just told me – we had actually contacted the organizer of our coming **November 2014 Emei Shan spiritual** trip. Emei Mountain is the **spiritual way place** of the great **Universal Virtue Bodhisattva Pu Hsein** or **Samantabhadra**. We had managed to get him **to increase** the capacity to 32 pax from 20 pax, so we still got about 12 places more but I was told by Yoon Chun about 5 has already being taken up so for those who still wants to go and are interested you can contact Sister Yoon Chun.

**Bro. Teoh:** Yoon Chun you want to prepare something on the logistic part for the Taiwan trip?

**Sis. Yoon Chun:** No need. Just need to draw something on the white board to explain.

**Bro. Teoh:** Before the puja starts you still have 5 minutes to prepare yourself.

I was told the KLIA 2 airport is **very new** and that the **departure lounge** is on level 3. Yoon Chun had done a bit of study by talking to those who had been there hence she got some good information to brief you all on the **logistic part**. I hope those who are going can **recheck** your plane tickets to make sure that the dates are correct. We shall leave on the **20<sup>th</sup> of May** and come back on the **26<sup>th</sup> of May 2014**. Because earlier on there was 1 ticket with the **wrong departure** date - departing on the 22th May instead of the 20<sup>th</sup>. Luckily the error was detected before the check-in date and she managed to get it **rectified immediately** by paying some money. So please do yourself a favour by checking the dates and even if you had made a mistake **don't panic** because you only need to get it rectified by paying the difference in the fees.

This Taiwan trip will be quite **unique** because we are going to visit these 3 very **famous** Mahayana temples. They are **Tzu Chi**



(famous for compassion in action), **Fo Guang Shan** (famous for Buddhist studies) and **Fa Gu Shan** (Dharma Drum Mountain – famous for meditation). Taiwan is very blessed because they had these **3 great traditions** and for me there **are conditions** that suggest I should go and lead the trip. This is **a spiritual cum tour trip** to Taiwan with **emphasis** mainly on these 3 way places. We will make full use of whatever conditions when we are there to do all the **wholesomeness** so that all kalyanamittas can **benefit** from such spiritual trip. For those who are **not** going you all don't worry because we had got **both** the Tuesday and Thursday classes kalyanamitta funds to donate **RM1k each** towards this trip's common fund so as to enable all kalyanamittas to **also partake** in whatever wholesomeness that we do while we are there. Then you all can also **rejoice** with the **wholesomeness**. Those who still want to donate on their own they can pass the money to **Stephanie** who is the treasurer. We will pool them into a **common fund** for this Taiwan trip so that all can partake in whatever wholesomeness that this common fund do while there.

Okay 8.30pm we shall start off with the puja first then later Yoon Chun can continue with the briefing. You **compose** your mind to develop the **saddhā** (or faith in the Buddha and his teaching) and the **virīya** (or spiritual zeal) then pay respect **mindfully** to lord Buddha before we start our puja.

## 4 Session 1

### 4.1 Pre-Puja

[To cultivate the **5 spiritual faculties** to counter the **5 mental hindrances**].

**Saddhā** can be developed via **understanding** how **special** and how **wonderful** the Buddha is and how **important** his **teaching** is, so that your **faith in the Buddha** and his **teaching** can be established until it is **unshakable**. When this happens, your **confidence in the Buddha** and his **teaching** will make your **mind very compose** and **calm** and through that your **virīya or spiritual zeal** needed to **cultivate his teaching** will arise naturally. With that you can easily **understand** his teaching and you can also **assimilate** what has been shared much more easily.

Once the **saddhā** and **virīya** are established, we will **pay respect mindfully** to the Buddha to cultivate the **3<sup>rd</sup> spiritual faculty of sati or mindfulness**, and then we will start the **pre-puja**.

#### Salutation to Lord Buddha:-

Namo tassa bhagavato arahato sammāsambuddhasa **(3X)**

(Homage to thee the blessed one, the worthy one and the fully enlightened one.)

#### Taking of the three refuges:-

Buddham saranam gacchāmi, Dhammam saranam gacchāmi, Sangham saranam gacchāmi  
Dutiyampi Buddham saranam gacchāmi, Dhammam saranam gacchāmi, Sangham saranam gacchāmi

Tatiyampi Buddham saranam gacchāmi, Dhammam saranam gacchāmi, Sangham saranam gacchāmi

#### Taking of the 5 precepts:-

Pānātipātā veramani sikkhāpadam samādiyāmi;

Adinnādānā veramani sikkhāpadam samādiyāmi;

Kaāmesu micchācārā veramani sikkhāpadam samādiyāmi;

Musāvādā veramani sikkhāpadam samādiyāmi;

Surā-meraya-majja-pamā datthānā veramani sikkhāpadam samādiyāmi.

**Sadhu! Sadhu! Sadhu!** (Rejoicing)

Okay, let's pay respect **mindfully** to Lord Buddha to end the pre-puja.

## **4.2 Briefing On The Taiwan Spiritual Trip**

Okay, a very Good evening to all brothers and sisters in the dhamma. Just **relax** yourself (body and mind) and maintain some form of **awareness** within then we will start. Like I said, tonight we shall have the **pre-trip** briefing for those going to Taiwan and for those who are **not going** you can also listen because it will **benefit** you all too. So now I will get sister Yoon Chun to brief you all.

Sister **Yoon Chun**: Good evening brothers and sisters in the dhamma. We are going to Taiwan on the 20<sup>th</sup> May 2014 which is next Tuesday. The flight is at 10.00am and this trip was **co-organized** by me and another Tuesday class kalyanamitta (**Sis. Hui Rong**), who is a Taiwanese. The agent is an ex-Reliance manager who will help make all the ground arrangement/tour for us and we just book our tickets to fly there. We had a slight problem here because **KLIA2 airport is new** and we have to make our way there during this **transition period**. Departure hall is on level 3 and after you check-in we shall all **assemble** to meet at the Royal Selangor outlet which is nearby.....

**Brother Teoh**: I shall now brief you all on the **spiritual aspects** of the tour. Okay for those who are going - always remember that this is a spiritual cum tour trip that is quite relax but **will benefit** you all **very much** spiritually. For those who are going on the tour you just have to recall to mind these **3 great Mahayana traditions** that I spoke about – which we are going to visit. The first one is **Tzu Chi** in Hualian – headed by the very famous **Master Cheng Yen** whose trade mark is **compassion in action**. This is the place where we will pay a visit to make our offerings and donations and we should all rejoice. That morning before we leave for the airport if you can

please wake up early to do a simple **puja** then maintain some form of **joy, mindfulness** and **heedfulness** throughout even as we move towards the airport. Then for all those who are **not** going, as kalyanamittas you all **can also rejoice** with our wholesomeness. Like I had earlier on explained Kalyanamittas funds had also **donated 2k** towards this trip's common fund to **partake** in whatever wholesomeness that we all do while there. We should **rejoice** by saying Sadhu! X3 first. Sadhu! X3.

Then after that when you are there – like all our earlier **spiritual trips** to the various parts of Thailand, Laos (Vientiane & Luang Prabang) and China, etc they are all very **wonderful, beautiful** and **rather meaningful** - so if you can **compose** your mind and maintain **heedfulness** throughout the spiritual trip to develop your **faith** (saddhā), **viriyā** and **sati** and **daily mindfulness** you will **receive** a lot of blessings and wholesomeness. Then when your **faith** and other **spiritual faculties** are very strong and very well established – then when you all are at these 3 great Mahayana traditions **way places** (especially Tzu Chi, Fo Guang Shan and Fa Gu Shan) where the energies there I believe will be very beautiful and strong - you all only need to **silent** your mind to **connect** and you all will be able to **reap** and **tap** a lot of these **good energies** that can help you all **progress along the path of dhamma** very much faster. And when your faith is very strong anything can just happen. Then when **we travel together** as a group our group **consciousness** is different because **by now** our kalyanamittas' 'force' is very different already and that was the **main reason** why we delayed 1 or 2 years for this trip.

When you all can really benefit from such trips, then by the time you all come back you all will know that any of these way places you go, if you can develop the ability to **silent** your mind to **contemplate, to reflect, to renew your faith** and make the appropriate **aspirations** then **rejoice** – you will **reap great benefits** that can help you progress along the path of dhamma speedily. Also

if you can have the means, - you should try your best **to donate** whatever you **can afford** to such way places because they are **very meaningful** and **fertile** for **wholesomeness** and can be of **great** benefits. Such conditions are very rare. So if you can partake in whatever offering to those great temples you should try your best to do so because it will pave the way for many wholesome things to arise in the future.

Okay? So with this I will just conclude my briefing unless you got any question. Anybody got any question as to how to prepare yourself for this spiritual trip?

**Question:** ..... Mimi wants me to elaborate a little bit for those who are going, on how they can develop **affinity** with the **3 great** masters of the 3 great Mahayana traditions that we are going to visit.

**Answer:** For Fa Gu Shan master **Sheng Yen** had passed away about 2+ years ago already if I am not wrong. Even though physically he is not there but he has a '**nature**' so if you have faith in his nature when you are there you can still connect to his nature by making the **appropriate aspiration** via invoking the power of your **merits and wholesomeness** etc. First you can rejoice with his **great** work and all of his **great wholesomeness** and **meritorious conditions** and opportunities that he had created for people of Taiwan and the whole world. He is very famous and he specializes in **meditation**. You can actually **sincerely** request for causes and conditions for his nature **to guide** you along the path of dhamma so that you can develop the meditation well – so that you can also awaken soonest possible. Then when you go to **Tzu Chi** you can develop the **great compassion** of Master Cheng Yen. Can also **pay respect** to her to develop the affinity. Was told if you go there early you can meet her because she **gives talks** almost every morning at about 5.00am. After paying your respects you can make your aspirations. Then you can invoke the power of merits and wholesomeness etc to develop

affinity with her nature. Via your donations etc. you can aspire for it to arise the causes and conditions for Master Cheng Yen's nature to guide you in whatever cultivation she is good at especially her great compassion. Also how to develop the great compassion in you so that the perfection of that virtue can be cultivated just like how she had cultivated it. Then when you go to Shing Ying Fa Shi's **Fo Guang Shan** which is the way place for the **centre of great Buddhist learning** you can do the same to develop affinity with Master Shing Ying.

These 3 traditions when you **combine** their practices you will become an **all rounder** – a **fully evolved cultivator**. Fa Gu Shan training - you will know how **to meditate**, then Tzu Chi - you will learn **compassion in action** then you will know how **to act** and **live life**; then you learn the **suttas** from Fo Guang Shan. Actually you should go Fo Guang **to learn** the sutta first then go **Fa Gu Shan** to learn **meditation** then go the **Tzu Chi** to learn about **great compassion** to do the great things and to be a **blessing** to all. So these are the 3 great traditions – when we combine all their **expertise** they can be developed into **great wisdom** and **virtues** like those of Lord Buddha. ....

This tour will be **unique** as I can **sense it** – it is going to be **very beautiful** because the **conditions** had all fallen into places and also because by now most of the kalyanamittas **already** have that **understanding** and it will be **very meaningful** when we travel together. The group **collective consciousness** and **energies** will be different and there, if I am not wrong many of the non-humans and higher beings are already **waiting** for our arrival soon. Just like all the other spiritual places that we had gone to earlier on, and it is going to be very beautiful. Okay so with this we end.

### **4.3 Dhamma Sharing On Who are you? And What are you?**

Tonight, like I promise, we will discuss this very interesting topic. We are supposed to develop the understanding of who you are? And what are you? So, anybody wants to try to answer these questions?

#### **4.3.1 The 5 Aggregates Of Form And Mind – 1<sup>st</sup> Aspect**

We have to start from basic isn't it? So when you look around what do you see? Who are you? What are you? Is the **name** that they gave to you really what you are? Like Joyce, is Joyce really what she is? You laugh, because you know that is just the name, isn't it? Okay, so we go into this slowly. I don't know how to draw pretty girl. This one is the skirt. Okay, let's say this is Joyce, - hope you don't mind because example only. So this is Sister Joyce, okay? So who is she? Ah, very good, at least you cannot deny, she has a **physical form**, then she has a **mind**, which is the **consciousness**. So the physical form together with the consciousness the Buddha called you the **form and mind**. In Pāli it is call - nama & rupa. Okay? But is this really you? This is the **1st aspect** of the **5 aggregates of form and mind** - as a **human being**. So is this really you? You don't have to look at the dhamma book or look at the text or recall all those teachings, you just do a **reality check**, - means what? Now you investigate: **Who are you? & what are you?** You know that you have a physical body; you cannot deny that isn't it? Then you have a mind, which is the **consciousness trapped** inside. So this form and mind is it really you? You don't want to answer because you know through theory that it is anatta, so you think it is not you. But then **everyday** you **hold on** to it, you **cling on** to it and you **use it** yet you don't know what it is. So I would like to ask you one **very simple** question:

If you **don't know** who you are? What you are? Then **who** is **living** your **life**? The **thought** is **living** your life, understand or not? That's why it is very important to understand who are you? What are you? How can we really **investigate** into the **truth** and **reality** of this 1<sup>st</sup> aspect of the form and mind - as a human being?

### 4.3.2 The 5 Aggregates Of Form And Mind – 2<sup>nd</sup> Aspect

The Buddha said there is a 2<sup>nd</sup> **aspect** to what you are. The 2<sup>nd</sup> aspect is mental. This 2<sup>nd</sup> aspect is what we call the **5 mental aggregates of form and mind**. To understand this 2<sup>nd</sup> aspect you **have to** meditate, understand or not? What is this 2<sup>nd</sup> aspect? How did it arise? 'Via **Perception**' – no! perception is only one of the aggregates; you need what? Yah! 'The Senses', - very good! So this physical body got the 5 physical senses, then there is a mind which can make **contact** with the sense bases to trigger off their **respective** sense door **consciousness**. Mind itself is also a **mental sense base** called the mind door. So these **six sense doors** become the **sense bases** for consciousness to arise. Then with every moment of sense door contact, it will trigger off their **respective** sense door consciousness. Can understand or not? You have your physical organ, which can be **your eye, or your ear, your nose, your tongue or tactile**. Upon contact, it will trigger off the **respective** sense door consciousness. That's why you can have the **ability** to see, via the seeing consciousness, which can arise upon contact with mind; similarly for the hearing consciousness, smell, taste and tactile in which feeling is part of its content. Then you can also arise via the mind door, **thought** consciousness because mind is also an organ. So these six sense doors are the **basis** of **life, basis** of **consciousness** and **living**.

So now I ask you another question - **how** do you **know** the **world**? How do you **interact** with the world? Through your senses, that triggers off consciousness, right? And when consciousness arises, what happen? Ah! That is where you **have to meditate** to



understand whether this 2<sup>nd</sup> aspect of the form and mind is you or not? Or are they just something else? So this 2<sup>nd</sup> aspect is the **5 mental aggregates** of form and mind. With every moment of consciousness, you already know there are four types of mind aggregates, what are they? What are the four? First one is what? – **‘Feeling’**; then second one? – **‘Perception’**; yes, because this is what your mind can do. Then third one is **‘sankhara’**, or activities of mind or thinking or mental states and everything that your mind can do including all your planning, scheming, deceiving etc. Then you can also become **conscious** of things within the phenomenon world of consciousness. So, you know these are the four types of mind aggregates. Then the form aggregates (mental form), how does it come about? How does it enter your mind? Through what? Through perception, isn’t it? The Pāli word for perception is sañña. So, through this sañña, the moment you perceive, the **external mental form** (or the external phenomena) enters your mind, so this is the **mental form**. And because this mental form actually arise within the mind via sañña, that’s how within the mind there is also the 5 mental aggregates of form and mind, understand or not? So with every moment of consciousness, the 5 mental aggregates of form and mind which you call the thought will also arise, understand or not? This whole thing - the **consciousness and its content** you call it the thought. Krishnamurti also call it the **thought**. Hence thought is basically the **5 mental aggregates** of form and mind and they arise and pass away **every moment**, every instant **naturally** within your own form and mind mechanism. That’s why you have **to meditate to see this clearly** – to see the **dependent origination**. Understand or not? Then you will come to one realization which the Buddha also comes to realize, - what is it? They are all...Ah! Yes! - They have the **characteristics of impermanent**. The moment you **grasp** and **cling**, **suffering** comes to be.

### 4.3.3 Self Delusion (Sakkāyaditthi)

Then because of their **impermanence** characteristic you can also see very clearly that they are **not a permanent unchanging entity** that you can **grasp onto** and **hold onto** or **deludedly cling** onto as the **'ME'** and the **'I'**, - which is **sakkāyaditthi** or **self delusion**. So because of that it is also **Anatta** – not a permanent unchanging entity hence **non-self** and **empty**.

They are all impermanent because they are all **condition arising** following **nature's law**. You will see it **very clearly** in your meditation when your **mindfulness** and **heedfulness** are very stable. All of their **arising** and **passing away** – every one of these 5 aggregates, you can check, including your physical form, the 1<sup>st</sup> aspect, they are **all condition arising, impermanent** and **empty**.

Can you understand that? Why is it impermanent? Because they are all **condition arising** phenomena, arising and passing away **within the phenomena world** of **consciousness** all the time, understand or not? Without condition it ceases to be. When condition is there, it arises, when condition continues to sustain its existence it will continue to exist, but when condition ceases to be, it will cease to be. **So how real can it be?** As **real** as it can be, it's only **within the moment** when it **arises**. Understand or not? Then the **sustenance** of it is the same, but during the sustenance phase, every moment, the condition is again different. But because the **supporting** conditions are still there, they are **like really** existing. Understand or not? They are like real - this physical body or the form and mind. That's why you deludedly grasp and cling to it and call it the "I" and the "ME". That's why the Buddha said, "You got sakkāyaditthi, self delusion". Understand or not? You have **to meditate** to really understand why this form and mind is not you? And when you realize, that the body and the mind – with every aggregate of it is just like what the Buddha had described to you

through the Anatta Lakhana Sutta, (the Sutta on the 3 characteristics of impermanence, suffering and non-self or empty nature of existence) then you will **get a shock of your life** and **wake up** to its realities. The Buddha ask, - is form permanent? So you know isn't it? Physical form made of elements only and they got no knowing; they will go the way of nature, they will decay, they will get old and one day die or disappear and disperse. So that's why it is impermanent.

Then the Buddha ask, is form satisfactory? Is it satisfactory? Definitely no, because you will get old, get sick and die, isn't it? Even the beautiful flower will wither. Everything will decay and be disease then finally you all will die or cease to be. So, if form is impermanent, and if form is painful, not satisfactory, then is it right to call it - This is "ME"? And this is "I", therefore these can be 'Mine'? You see the point or not? Because you know its condition arising; hence it will change. And the worst is the physical body is make up of only element, - no knowing, and then it is unsatisfactory, because it goes the way of nature. It gets old, it gets sick, and then one day dies. So that's why because of that, this cannot be you according to the Buddha.

Because whatever that is impermanent is not a permanent unchanging entity where you can hold on to, cling on to and grasp on to - that's why it is Anatta. Then the other aspect is empty. **Empty means what?** As real as it can be, when the condition **ceases to be** it **cease** to be. That's why when the Buddha says whatever that is of the **nature to arise** is of the **nature to cease**. And whatever that is **born will die**. So according to the Buddha what has been born has already passed, so no amount of **sorrow** and **lamentation** can **bring back the dead**. So that's why he said no need to cry. No need to be **sorrowful** and **lament** because this **physical form is not you**.

So if form is not you, then similarly you can also investigate via meditation, is **feeling permanent** and **is feeling you?** Feeling, it comes and goes isn't it? Every moment of feeling you experience, it is going to pass away, isn't it? Then another consciousness with another feeling - they always arise and pass away, isn't it? Similarly for perception, activity of mind and consciousness, they always come and go, come and go, come and go. Understand or not? So, you must see clearly via your direct seeing their impermanence in your meditation, - not as a theory. You can see them with the **silent mind** - appearing and disappearing, then you see clearly their condition arising, understand or not? Then you will come **to realize** that they are all **unsatisfactory**. Why? It is because every feeling, no matter how pleasant, how good will transform and changes to **become unsatisfactory** finally mainly because the deluded one still have duality, understand or not? They don't have equanimity, they don't have wisdom. They **got craving, clinging, and grasping**. That's why they create **dualities** such as **like and dislike; pleasant and unpleasant** sensations of their sense experiences. So, because feeling is impermanent and unsatisfactory the Buddha said, it cannot be you because it's not a permanent unchanging entity. So any feeling whether it is pleasant or unpleasant is a prelude to suffering.

But the other thing which I came **to realize** via my **own** cultivation is, (you should also ask and **inquire deeply** into this question): - if feeling is me, if the pleasant feeling that has arisen passes away, then I should die with it, isn't it? But how come feeling come and go and I am still around? And I didn't die isn't it? The form and mind is still around. Every moment feeling arises and passes away, but I am still around so how can feeling be 'ME'? This is an **easier way** to realize/understand that feeling is not you isn't it? That it is Anatta, - **Non-self and empty** because it comes and it goes hence condition arising; so all these aggregates they have the same characteristic. Then whatever mental form that you bring from the external phenomena world into your mind if you deludedly grasp

and cling and give meaning and attach, suffering will be the result, That's why when you see things as they are, there is **no form**. Understand or not? That's why in the **Surangama Sutta**, it is stated that, "**Perception of form is what?**" Ah! '**Consciousness**' only, isn't it? Who perceive? What perceive? It arises naturally through consciousness upon contact, isn't it? Then the second part of the statement is what? "**Whereas its non-perception is .... What?**" Ah... it non-perception is "**wisdom**" - why? Why did the Surangama Sutta state that?

You remember the **Zen saying?** - The student comes running around and said, 'master, master, I've just awoken, I'm already enlightened'. Then the master says oh... very good. Then the master point to the table and ask what that is? 'Master! Table!' The master whacks him. "You are enlighten, yet still got table" - Means what? He is using his **mundane mind** to perceive form, understand or not? That's why **perception of form is consciousness** because perception is an aggregate of mind and that is the mundane mind. That is **not the true mind**, not the **direct seeing as yet**, - for the **direct seeing is before** the knowing, before the **aggregate** of mind comes about, understand or not? When you **see things as they are**, you **don't see anything**. That's why "看山不是山" understand or not? The first one they use **mundane** consciousness to see, - that's why when they see mountain, they perceive it as mountain, "看山是山"。 That's why when you have the true **direct seeing**; you **see things as they are**. There is **no** word, **no** perception, **nothing**. **Thing is just the way it is**. You cannot describe, you just aware. That's why **its non-perception is wisdom**, then only you can see, understands or not? Still cannot follow?

Who perceive? What perceive? **Thought perceive**. Understand or not? Whereas the **true nature** or true mind **never** perceives anything. It is just **aware**, understand or not? Can follow or not? If you cannot, you must tell me you cannot. Then, I can give you other example. Can follow a little bit or not? Some of you can,

so very good. You see, when you talk about perception it means, seeing, understand or not? If you perceive through the thinking mind, mundane mind, then the aggregates comes out. That's why you are **no longer** aware. You are no longer **in sati**, understand or not? That's why in **thought base** meditation, - the moment thought is **active**, you **never** aware **anymore**. You are **not in sati** anymore. You can never understand what **sati** is, that's why you cannot break free. So, this is where the **true dhamma** is. Every time you perceive form, that is **consciousness**, understand or not? - the five aggregates of form and mind, you are using the **mundane** mind, that is why you **get trap** because mundane mind has this activity going on, it has its **wrong view, sakkayadithi, self delusion** and it has its **ignorant**. That's why it keeps on **conditioning you to react**. Your **views**, your **opinions**, and your **conditionings** keep on causing you to be **trapped within**. Whereas if you **silent** your mind, through your **meditative training** to develop **heedfulness**, more and more, so that there will be more and more of this **moment of awareness or silence**, - which is the **space** between thoughts, then you will become less heedless then when you are less heedless, there will be less thinking and perceiving, then your mind will settle down and you can just be silent and just aware, - your awareness then is just aware, aware and aware. That's why after that you can experience the two types of **awareness**: - the **1<sup>st</sup> one** is just a **general spacious awareness**, where you **just silent** (without a centre), and whatever that arise within the oneness, if you want to know, you can know. Then you have the **2<sup>nd</sup> type** which is **specific phenomenon awareness**, your awareness and the phenomena '**move**' as one - **whether physical, mental or nature's phenomena**. Then you will **live life** that way, understand or not? Then your **daily mindfulness** will become **very different** and you will start **to see this very clearly**, - that this **form and mind**, they have the characteristics of **impermanence** as you insight into them, then you will awaken to it then you will come to realize that this 5 aggregates of form and mind is not you. Understand or not? So, this **1<sup>st</sup>** aspect of the 5 aggregates of form and mind as a human being is very important.

So if this is not you, then who are you? What are you? Is there a person inside there? But if all these aggregates of form and mind are not you, then the question is: - **how come they arise in 'you', within this form and mind of 'yours'?** They keep on arising and passing away isn't it? So, what are they? And who are you? What are you? Anybody want to try? Ah! Yes! Lily ..... very good, okay, that's one way of explaining it. Anybody else? You can try, don't worry, - base on your understanding, you just try, just like Lily has just tried, and it is very good.

#### 4.3.4 Karma

You have to understand that a lot of things have to do with **karma**, understand or not? They are all **Kamma related** because this five aggregates of form and mind are mundane consciousness, within the conditioned world. That's why they are related **deeply** with kamma. That's why Lord Buddha asked you all **to contemplate** everyday via the five daily contemplations. Remember the **last** one? What is it? What is the last contemplation? Yes! Lily, Ya! - Very good. Sadhu! So you see the Buddha ask you to **reflect and contemplate** on that every day that is:

**“We are all (not only human being, but all living beings without exception), we are all born of our kamma, heir to our kamma, condition and supported by our kamma and we are what we are because of our kamma.**

When the Buddha talks about the “we”, the “I” and the “me”, - like ‘we are born of our kamma’, He is referring to this **form and mind**, understand or not? He is not referring to your ‘**nature**’. That's why when you study the sutta, you must understand clearly, what is anatta? Anatta doesn't mean **nothing**, understand or not? Anatta is not nothingness, - not No you, No I, understand or not? There is such a thing as a form and mind. There is such a thing as **a person** or **a human being** that is born into this world, understand or not? But

when a person who **understand** says this is not you, it is because spiritually that person doesn't have sakkāyaditthi anymore. Understand or not? What is sakkāyaditthi? What is this word Sakkāyaditthi? Kaya, is your body, ditthi is view, then what is sakkāyaditthi? .... No! It is not wrong view, it is **Self delusion**, Sakaya here means wrong view with regards to the atta, or the self, or the kaya, understand or not? So the Buddha said, if you deludedly grasp and cling on to this five aggregates of form and mind **thinking** that there is a person inside there, that there is a **personality** inside there that can **own things**, that can **become angry, emotional and fearful**, then that is **Sakkāyaditthi** or **Self delusion** - which is also one of the wrong view, understand or not? So when this is **understood**, then you will come to realize that **conventionally** there is the "I" and the "Me". That's why the Buddha said,

**'We are all born of our kamma, heir to our kamma, condition and supported by our karma and we are what we are because of our kamma'.**

So this form and mind, is what the Buddha is referring to - because He is talking about **Mundane** dhamma within the **condition arising** world, that is why there is the "I" and the "Me". Understand or not? But in the context of the **supramundane**, it is Anatta, empty, **non-self**; not **no** self, **but** non-self. So when you come to this understanding, then you can move. Then you will come to understand that this form and mind of 'yours', is what the Buddha said born of your karma,.... Understand or not? So this form and mind is born of your karma, okay? That one we can sure confirm now, isn't it? So the form and mind which is the human being, is born of karma, understand or not? Is this clear? That's why - last time I always tell you all that, this so-called form and mind or human being is not 'You' – because this is **karmically conditioned** out for you **to use, to come** to this world, **to live** and **experience life** etc., understand or not? You know what is karmically conditioned out isn't it? That's why born of karma, or karmically conditioned out to



this world. Because to come to this world, or this universe, (this 31 planes of existence), you need **a form and mind**. This form and mind - for us in this world, is the human being, whereas for the other realms of existence's beings their form and mind may be that of a deva or animal etc, understand or not?

You have the kama loka, the sensual world; the rupa loka, which is the form world, and then you have the formless world or arupa loka. Their form and their mind are different. In the arupa loka, there is no physical form. In the rupa loka, there is this form but there is **no** sensual desire and all those things of the sensual realm because it is **not a sensual realm**, understand or not? So, when you start to understand this, then you will know this one is karmically conditioned out for us **to use**, for us **to come** to this universe.

### 4.3.5 Karmic Nature And Spiritual Nature

Then we must understand which is the one that is **responsible** for its **continuous** coming, - that's why each and every living being has **got two components** or '**natures**', you got one - the **spiritual nature**, then you got another component which is the **karmic nature**. This karmic nature is the **summation of all the karmic accumulation** since the beginning of the first thought of ignorance that conditioned you into becoming what you are now after the **billions and billions** of births and deaths. They all **accumulate** and are **recorded** in **nature's law** under the **law of karma** and they become your **karmic nature**. That's why your **last thought moment** or **death consciousness** will condition **your rebirth consciousness** which will condition 'your' next rebirth. So rebirth consciousness will condition your subsequent form and mind to take rebirth, understand or not? So when you understand that then you ask yourself: - if this is **not me** then how can I understand who am 'I'? What am 'I'? How do I move from there? How can I understand that there is a **karmic nature** that is responsible for this form and mind's

coming? That's why 'you' need **to meditate**, understand or not? So this form and mind need to meditate or **must** meditate. When you meditate, what happen? When you **silent your mind**, you **develop awareness or sati**, then you **connect** to you **true mind**, the **silent mind, the awareness within, the eternal mind or nature or original nature**. When you **connect** and **see things as they are**, then you will come to realize that the 'nature' inside is not a person, understand or not? It is not a being or anything that you can call because it is **without name, without words**, there is **no thought, no aggregate of mind**, and **it is just pure nature**. And the characteristic of it is **just aware**, the **essence** of mind, **the true mind**. So when you connect, then this true mind **without thought**, see things as they are and **awaken** to all these teachings leading to the understanding of the **3 universal characteristics of nature** namely **impermanent, suffering state and non-self**.

Then when you realize that, this form and mind is **no longer deluded**. Understand or not? Can follow or not? Then this form and mind **doesn't have to suffer anymore**. Understand or not? Then you can say - this **form and mind** is **enlightened!** But this is **not** you, understand or not? If 'you' deludedly cling on to it and say **you enlightened** then you have to check what type of enlightenment is that? - Because there is still avijja, (sakkāyaditthi or self delusion). So what happen is, - the moment you **connect** you will come to know that there is this **nature**; - a spiritual nature, that governs all of our spiritual activities and happenings. But the problem with this spiritual nature is, **not** everybody has perfected it. Understand or not? Only certain beings that have really **cultivated** they have perfected it. Otherwise you need to every time **connect** then try to perfect it or develop it, - means in stages you slowly perfect it.

Just like karma, in stages you build it up until this karmic nature is so beautiful that every time you come, this form and mind will have all the conditions to connect to your nature, understand or not? Then from there you can continue your spiritual cultivation and

development to build up this **spiritual nature**. And this one can be your spiritual body or sambhogayakaya, means your **spiritual body** or what they call spiritual perfection body, then your this form and mind is your **functional body** that performs the **function** of a human being or they call it the **nirmanakaya**. When you are ready, your perfections completed just like the Sammā Sambuddha, Sakyamuni or Amithaba - at the night of their enlightenment the **sambhogayakaya** comes and combine with this **nirmanakaya** then this form and mind together with the sambhogayakaya becomes the **dharmakaya** - that speaks the dhamma. The nirmanakaya then becomes the **sammāsambuddha**. Okay? Can follow?

### 4.3.6 Right View

Oh... we still got a lot of time, so I don't need to rush. The overall picture is very important. First you must understand that **right view** (the 1<sup>st</sup> path factor of the Noble 8 Fold Path) is very important; that's why the Buddha said, the **1<sup>st</sup> right view** you must have is right view with regards to the **Law of karma**. Then when you come to understand that there is this **nature's law** called the law of karma or moral causation that **governs** all our life and existence, - what must you do? Yes! We must **take care** of our karma; that's why all of the teachings **spin off** from here - understand or not?

### 4.3.7 Understanding What Constitutes Evil

How do you take care of your karma? - Via following the **Buddha's advice**, isn't it? I.e. Dhammapada verse **183**, - to avoid all evil, do good, and purify our mind. Then how do you avoid all evil? How? You have to **keep your precepts**, isn't it? How can you keep your precept? You have to **train your mind to be aware**, to be **heedful**, correct or not? Otherwise you cannot see your **mental intentions**, you **cannot see your heedlessness**, and you **cannot see your evil roots**. That's why if you don't even know **what is evil**, then how can you cultivate? That's why the first thing we must do, is to

understand the **essential Dhammas** as taught by the Buddha especially the **3 evil roots of Greed, Hatred and Delusion** (- which are the **roots of all evil** that will make you **very evil**) **to understand what constitute evil**; then develop or cultivate the mindfulness to see these evil roots. Not until you can see these evil roots **clearly** to understand how you are **conditioned** into karmic negativity due to your **wrong view** and lack of understanding of the dhamma you will continue **to violate** the precepts. Your lack of understanding of the dhamma like **not comprehending** the **3 characteristics** of nature that lead you to deludedly **grasp** and **cling** onto this **5 aggregates of form and mind** thinking that it is you - that's how suffering afflict you. Understand or not? The **5 aggregates of grasping** (or upadana khandas) bring about dukkha or suffering. So karma is very important because you will keep on **accumulating** it, if you are **heedless**. That's why every time you come, you must determine **to follow the advice** of the Buddha - to avoid all evil, do good and purify your mind. If you want to avoid all evil, you must train your mind to be **aware**, to be **heedful** and you have to develop the dhamma understanding of **what is evil**, so that you know **how to deal** with it, via cultivating the 4 right efforts.

#### **4.3.8 Four Right Efforts And Five Ways to Abandon Wrong Thoughts**

The 4 right efforts are: - 1<sup>st</sup> right effort is to **abandon** the unwholesome thought, action and speech that had arisen. So when you see them **with mindfulness** you must determine to arise the **right effort to abandon** them. How do you abandon them? There are **5 ways** as taught by the Buddha. First way is what? ..... Ah! Yes! 'Think of the **direct opposite** wholesome thought' so that this negative thought cannot arise, understand or not? If you got a lot of **anger**, a lot of **hatred**, then you develop more and more **loving kindness** and **mettā** to counter it. If you got a lot of **lust**, a lot of **greed**, you develop **contentment**; and you develop love and **compassion** to counter **cruelty**. Then if you got a lot of **fear** and

**delusion**, you should develop **wisdom** to counter them. This 1<sup>st</sup> right effort is still **thought base**, that's why **effort is still involved** – right effort to think of the **direct opposite wholesome thought**, is still a thought, understand or not?

The second way is what? The second way is to 'think of the **consequences of holding on** to those wrong thoughts or wrong actions and wrong speeches', if you continue to do that what will happen to you? Those are **evil roots, roots of all evil** hence it will **make you very evil** then **karmically** you will fall. Then every time you come to this world (when you take birth), this form and mind will **inherit everything**, because you are born of this karma, heir to this karma, conditioned and supported by your karma and you are what you are because of your karma; **so if you don't take care** of your karma, you will surely get into **big trouble**, understand or not? Then when you come, you are like very "suei" or unlucky; like everything also **not right** one, understand or not? Then who can you blame? But **deluded** living beings always blame everybody except themselves. Sometime they become **so deluded** - they blame themselves too. So, once you understand the **grave consequences** of allowing such wrong thought, wrong speech and wrong action to continue to arise in you, - because your **karmic nature** will fall, then you will **determine strongly** to **abandon** them. With this second way's understanding, later on when you are **more mindful/heedful**, then before it (the unwholesome thought) arise, you can also **prevent it from arising**. Understand or not? This 2<sup>nd</sup> **right effort** to **prevent** it from arising is very useful.

Then the 3<sup>rd</sup> right effort is to arise the **right effort** to **cultivate** the wholesome thought, wholesome speech and wholesome action that **is still not** in you. How do you do that? That's why you must **reflect** and **contemplate** to develop the understanding of **what is wholesome?** What are **right thoughts?** Since the **absence of evil is right**, so any **virtue** that are **without** the evil roots - they are all right thoughts, wholesome thoughts. So all of

your **virtues** like **loving-kindness, compassion, generosity, sincerity, gratitude, respect, honesty** and all the other **good virtues**, you should develop them more and more, more and more.

### 4.3.9 The Silent Mind (3<sup>rd</sup> Way)

Then the third way to counter the **unwholesome thought** and all the wrong action and wrong speech **is meditative** in nature. What is the third way? ..... Ah! Yes! 'Just **silent** your mind', understand or not? The moment **you silent** your **mind** you **don't think**. And that **silent mind** is your **true mind** and that one can understand what is going on; so whatever that is **condition arising**, if you **just silent** your mind and don't give it anymore **thought energy** via not reacting or clinging on to it and you are not afflicted/affected by it, then it **loses its power**, understand or not? Just like anger, as you **silent your mind** and just **feel** the anger (that emotion) and **be with it**, then what will happen? Anger will **cease** to be isn't it? Because if you don't give it any more meaning and you just silent and be with it then **the very flowering** of that **thought or emotion** is the **very ending of it**. That's why J. Krishnamurti defines, Awareness as **the silent and choiceless observation of What IS!** Can remember or not? Two weeks ago we just went through that, you can go and read the Sunday class WPCS notes on what is sati? And what is Awareness again?

You must have **Awareness**, which is '**the silent and choiceless observation of What IS!** Choiceless here means you don't make choice, you don't discriminate, and you don't react **to create dualities**. You don't do anything, understand or not? And what is silent? **Don't even verbalize or chatter**. That's why the **real awareness based meditation** is the **reverse or opposite** of **thought base** meditation, you don't go and note this, note that, and do all those things, but instead **you just silent** your mind and then **you will understand** everything. The **moment** you are **silent**, you **will see** the **condition arising state of anger, or emotion, or fear**, then you **will**

**witness** how it **cease to be** by **just letting things be**. Through this **silent observation** you will know **how to cease** them because it is **all just energy field**, understand or not? When you don't give it anymore **mental energy** to become **more fearful or angrier**, then it will **cease to be**, then **when you experience** that **in your meditation**, you will realize that, hay! This is **beautiful**; I **don't have** to do **anything**. All these so call evil roots of greed, hatred and delusion they are all **condition arising states** within the mind, they are the **mundane** mind, **not** the **true** mind. The **true mind** is already **perfect, silent** and **still, Peaceful and beautiful**, but you **deludedly** go and do so many things that makes it **restless** and **deluded**, through what? Through your **wrong views**, through your **sakkāyaditthi (self-delusion)**; so all these **you will come to realize** if you **cultivate** the **third way properly**.

#### **4.3.10 Spacious Awareness And Specific Phenomena Awareness**

You just meditate by **being silent** and **inwardly aware**, - **no need** to do **anything** and that is the **real** meditation, understand or not? Even in your **daily mindfulness**, you **just silent** and **aware** then that **two types of mindfulness**, - **spacious awareness** and the **specific phenomena awareness** will arise because the **silent mind** will enable you **to be aware most** of the time **without thought** and because of that **there is clarity** of mind **to see things as they are**, understand or not? You are **not lost in thought**, you are **not preoccupied** with **any emotion** or **thought**, that's how your mind has **clarity**, - for you can see things as they are; it can then **understand** things **easily** and it can also **insight** into **phenomena** via the **direct seeing** (without thought) to **realize** the truth, and **awaken** to the 3 **universal characteristics** of nature. So when that happen, there is a type of wisdom call pañña, it will arise **within** the form and mind, because that nature that 'sees' it, will awaken to it then it will allow this wisdom **to stay within** this form and mind which is connected to it, understand or not? And this **form and mind** with

that **wisdom** is **no longer deluded**, that's why **it doesn't suffer anymore**. That's why after that all of the right actions, speeches and thoughts following the **noble eightfold path** will be there. He or she will then become **a noble one, an enlighten one**. That's why after that, the **spiritual nature** will keep on **developing**, because when you are already **incapable of negativity**, everything you do is right and perfect, understand or not? Then at that time your **right effort** to cultivate the **wholesomeness** of mind, - the right thought, right speech, right action and right livelihood etc will have no more problems; even the **four foundations of mindfulness** cultivation also - no more problem; the 5 spiritual faculties also no more problem. That's how your **cultivation works and progresses**, and then **step by step** you will **touch that nature** and then **you will connect to evolve and move again**. That's why from then on, - this **spiritual nature** will be like the **karmic nature** - continue to evolve until that nature is **so powerful** like those of the Bodhisattvas and Sammā Sambuddhas. They don't have to be there because their vows, has become part of **nature's law** and they will just **manifest accordingly**.

Whom so ever who can **connect to their 'natures' via their sincerity and spiritual faculties**, they will receive a lot of **blessings, protections and guidance**; that's why their (the Buddha and Bodhisattvas) natures are **ever radiating** for the **cultivator of the way**; - as long as you are **sincere**, you have the **faith, the sādḍha, viriya and sati** then **you will connect**, can follow or not? So, the **first thing to do** is to take care of karma via developing the right view, then cultivate; then **as you cultivate**, your **awareness is not only** to take care of karma **via avoiding all evil and do good only** but you must also develop the **sammā sati**, to cultivate the **four foundations of mindfulness**, which is the **only way** out of suffering, - for the **overcoming of sorrow and lamentation** leading to the end of all suffering via the realization of **the nibbana** - which is the enlightenment in the here and the now.



So, you have to cultivate these four foundations of mindfulness to arise the **wisdom** to free. As you develop **the mindfulness** or **sati**, until it becomes **very stable, sammā samādhi** will also arise, then with **sati and samādhi** together it will **enable** you to have the **clarity of mind** to **awaken**, that's how wisdom or pañña, which is the last spiritual faculty can arise. When pañña arise, you will have **right view**, and your right view will enable you to see clearly, - **not only** the law of karma to avoid all evil and do good, but also - **to understand** that **to purify the mind** to develop the **needed wisdom** to **straighten your views** you also need to cultivate sammā sati and sammā samādhi.

So, when you have them, you will come to understand the **second right view** that the Buddha talk about, which is the **four noble truth**, then you will understand the **third right view** which is the **dependent origination**, that explain to you clearly how you **function as a human being**, how your **five aggregates** of form and mind (the 1<sup>st</sup> and 2<sup>nd</sup> aspects) come to be? How they arise and how they pass away, - you will **see them clearly**, - i.e. their **condition arising nature**, their **impermanent**, their **suffering** state, and their **empty or non-self nature**. So the moment you understand all these, then you come to realize that you **only need** to take **care** of your **karma**, then **purify** your **mind** and **connect**, to develop your **spiritual nature** further; so that **every time** you come or choose to come, this **spiritual nature** is **already developed**, understand or not? Then because of your **karmic nature** which is also developed, every life you come, this **form and mind** or the **human being** that you take, they will have all the **paramis** that you had developed. And this **will ensure** that you will have a **very beautiful** form and mind with all the **right DNA coding** and all the appropriate karma **to support** your good life and to take care of your new form and mind. Then when the time comes because of your **spiritual vows, aspirations, affinities and past cultivation**, **this form and mind will know how to walk the way accordingly**. Then it will condition you **to connect** to the **triple gems** again, and then you will know **how to go and**

**meditate**, - because the **conditions will arise** for you to meditate. People will come to you, just like what happen to me in 1986: - **the teachers come, the guides come, the books come**, everything comes; I didn't do anything and I just know how to walk this way. How can I know of all these things? It is because of my nature's past cultivation and inheritance.

### 4.3.11 Five Types Of Heavy Karma

So if you want to understand who you are? What you are? **You have to know how you come.** This **form and mind** which the Buddha said is **born** of you karma, heir to your karma, conditioned and supported by your karma, is the **mundane form and mind** - **Karmically conditioned** out for you **to use**, so you **don't deludedly grasp** and **cling** on to it, understand or not? That's why within the mundane condition arising world, there is **this law of karma** which **recognizes relationship**. Do remember that. Don't go and say "hay no you, hay no me", then you **don't care** and you do what you like thinking that **you never kill anybody**. There is no such thing because when you live **within** the condition world, - nature's law, the law of karma, it recognizes relationship and this you must bear in mind, because even though it's **anatta**, but there is such thing as **a form and mind that has life**, Understand or not? There is such a thing as your parent, your children and your loved ones, - you can love them, care for them, provide for them, **but don't deludedly** attach and cling on to them. What the Buddha want you to develop is **to understand** that all these are **condition arising form and mind** only, so **don't attach** and **don't cling**, so that you **don't suffer**; but as a **living being** you have **a duty to perform**, so that this **karmic nature can evolve**, understand or not? That's why there are these **five types of heavy karma**, which the Buddha talks about. Can you all remember? What are they? Ah... very good. First two is **patricide** and **matricide** involving killing of father and mother. So, this one recognizes relationship, correct or not? If you kill your father and mother, it is **very heavy** karma. Understand or not? That's why law

of karma **recognizes** relationship. You don't simply go and say Buddha **say 'anatta'** therefore I didn't kill anybody; this is form and mind only - not me, and my parents also not them. If you deludedly go and do all those things then you will be in **serious trouble** because there is such a thing as the law of karma that recognizes relationship, understand or not? Just like a live wire, the live wire never says, 'eh...you virtuous one, you touch, I won't electrocute you', - got such thing or not? Because these are **nature's laws**, and you just have to obey the law, understand or not? If you are not protected, not insulated it will electrocute you, **no matter how virtuous** you may be. That's why you must know that these are **nature's law** that governs life and existence and **they do recognize** relationship.

Third one is what? - Killing of an Arahant. Fourth one is what? Fourth one is hurting the Buddha. Schism is the last one. So all these, heavy karmas **implies** that the **law of karma recognizes** relationship. So, you must not play a fool with karma, understand or not? There is such a thing as good friends and loved ones and your children, you also have a duty towards them; the same goes for fellow living beings, humanity, nature, including all living things that has life. The plants, they are living things. All sorts of other form and mind within existence, they also have life, that's why you need to be **sensitive** towards them. You need to have love, compassion, and that **sensitivity** to them through **dhamma understanding** then together with **mindfulness** to **be aware** and to **feel** for them. Then your mind will become very different, then when you connect, you will come to realize that your **true mind** is not a being, not a person inside there because that one is just a **nature**, understand or not? That's why karma is not a **permanent unchanging entity**, that's why I said 'it's not really call a **store house of consciousness** or **alaya consciousness** or a **soul**', understand or not? For it doesn't belong to you. It's just a karmic nature, understand or not? All of your **accumulated happenings** - form that nature, just like the great Nature of this universe.

All of the **laws of nature that governs** all of life within Nature are like **the secrets of life** that can **explain clearly** what this universe is all about. Within nature's law we have the physical laws of Utu and Bija niyamas and the spiritual laws of karma niyama, citta niyama (or law of the mind) & dhamma niyama (or law of truth); and all these laws you need to understand them, i.e. both the mundane and the supramundane aspects so that you can **understand life**. The **supramundane** is linked to the **spiritual** nature. Supramundane means **beyond** the mundane, condition arising world, whereas those within the **existential world** is termed **mundane** existence which is closely linked to the **karmic nature**. So you need to understand both the mundane and the supra mundane worlds. The **supra mundane** is within the **spiritual realm, beyond** the condition world.

Now that you know the **secrets of life, you know who you are and what you are?** Once you **won't** deludedly grasp at your form and mind anymore, you will make full use of this understanding to work your way up, **karmically** and **spiritually**. Now that you have this understanding of the mundane and supramundane, you must make full use of this **form and mind to cultivate**; that's why the Buddha advised the monks, to '**strive on with heedfulness**' and **do not** be **heedless** anymore, because you cannot guarantee how long you live, understand or not? Life is **very uncertain**, but death is certain. Also because this form and mind is **very fragile, very delicate** and **very vulnerable** - easily gone or die when the **conditions supporting** it is no more. Also one must understand that the mundane and supra mundane are governed by different sets of nature's laws. Within the supra mundane understanding, there is **no you and no me** but within the mundane condition world there is the law of karma that **recognizes relationship** and there is such a thing like you and me, loved ones etc. Reason why Heart sutta states that, "**True emptiness is wonderful existence**" - meaning when you penetrate the **supra**

**mundane** to realize **true emptiness** then existence **becomes wonderful** and **very meaningful**.

#### **4.3.12 The Three Supporting Conditions For Form And Mind's Existence**

What are the **three conditions** that supported this form and mind's existence, so that it can **continue to function** as a human being like real? First condition is, this form which is the **physical body** must be functional and then there is this **consciousness** or **mind** which is **karmically trapped inside** this body. These two conditions alone is not enough, you need the third one, what is the third one? .....Yes! The **karmic force** is the third condition. This karmic nature introduces the **karmic force** (in the form of supportive karma) that supports and sustains the **existence** of this form and mind. So you have this consciousness, this physical body together with the karmic force, all three must be there as **supportive conditions** for this form and mind **to continue to exists**. If karmic force is no more, means what? Destructive karma can cause the heart beat to stop, then there is no more karmic force to pump the heart, then they say die, then consciousness separate, form and mind disperse, then you say die, understand or not? But sometimes, karmic force may still be there but let's say, you got an accident, then your **spinal cord** break then the physical body cannot allow the consciousness to continue to exist within because it cannot sustain it anymore, so again, with only the consciousness and karmic force the form and mind also cannot exist, because the physical body is no longer functional hence consciousness has to leave the body, understand or not?

Ah, Yes! Just like Karpal Singh, because that one, the accident is **very sudden** and **very tragic**, then this consciousness which is the **remnant of consciousness** that has **accumulated inside** the body over the years will have to leave the body. This consciousness will come out, but before it comes out, the **last**

**thought moment** (cuti citta) and the **rebirth consciousness** has already gone by, understand or not? Then this rebirth consciousness is born of his karma, heir to his karma, condition and supported by the karma and all the DNA coding and characteristics will be as determine by the law of karma. So that's why each and every one of us, we are born of our karma, heir to our karma, condition and supported by our karma, and we are what we are because of our karma. So **karma is very important**, we **must take care** of our karma, **to build up** our karmic nature, so that **every life** we come, we will have a good form and mind. Understand or not?

It's like in our present world, if you had cultivate a lot of **good merits**, it is equivalent to like you have put in **a lot of hard work to accumulate** a lot of money and wealth. Then what happen? Let say, you got a car, that is already very old, or an old junk, that you want to change to a new car. You can sell it then buy a new car because you have the money, understand or not? You can buy a better car, if you have sufficient money, isn't it? A better car that suits you better, that performs better. Otherwise, what will happen, if let say, your karmic nature is very weak and it is like you don't have much money and you cannot even afford an old junk, so, what you can afford to have is maybe just a 'walks'-wagen, you know what is a 'walks'-wagen? Not the car volkswagen but only a walking body with no car, understand or not? That's how you suffer. But if you have a good karmic nature, it is like this life you did very well and you are very successful, then what ever nice new car, (this new form and mind) you want to have when you are reborn, you can have it, understand or not? Then you can see that the performance of this nice good car is so different from the old junk or the 'walks'-wagen. When you sit in the car and drives it around, you can feel that is very safe and it performs very well. With that new form and mind and your wealth and money, you can use it to help others and be a **blessing** to many. But if you don't have money and don't have the means, then you can't even afford a proper car. Then you have to walk, take public transport, etc. Then accumulate slowly, and

maybe buy a motorbike first. Then later on when you become more successful, you buy your own car, you buy your own house, so law of karma is like that, if you develop **the perfection** of this karmic nature then when you come, **this form and mind will be beautiful** because all the good conditions will be there and because you are born of it, heir to it, conditioned and supported by it, and you are what you are because of it, that's why everything goes your way and everything you need will be like provided for. Understand or not? And the conditions are like you are **always very lucky**.

So now that you know who you are, what you are and how to come. The only essential thing left for you to do is what? Yes! **Strive on with heedfulness** to transform **these two natures of yours**, understand or not? These two natures, if you don't have the **spiritual understanding**, you will not have any idea of what they are; that's why they don't know how to live life, they don't know how to cultivate, because they are deluded, understand or not? But **you all are very lucky**. You have the dhamma and you have somebody to explain all these to you. Then **you can focus** on your cultivation. If you do just that, you will **evolve and progress** very fast. Initially forget even about enlightenment, **this way** you can **progress very much faster**. My advice is, you just take care of your karma, and then cultivate to develop **your spiritual nature** and I can assure you, that you will continue **to evolve beautifully**.

Sadhu! Sadhu! Sadhu!

## 5 Session 2

### 5.1 Questions and Answers.

So you got any questions?

We still got fifteen to sixteen minutes. Ah! ...yes, use this microphone.

**Sister Mimi:** As cultivators of the way, some will like to take the **Arahantship way** which is faster and some will prefer to go for the **Bodhisattva way** which is much longer, so I am actually quite keen to know about their pros and cons. I hope you **can enlighten** us further on this topic.

#### 5.1.1 The Arahantship And Bodhisattva Way

**Brother Teoh:** Okay, this is a very frequently asked question. Most people as they cultivate, they actually have this question, then for some, they will read up certain books to find out the answer themselves. I think most of us are familiar with the famous **Ajahn Mun** of the Thai forest tradition; if you read his biography you will come across one statement made by his disciple Luang Ta Maha Boowa, that he originally took the **Bodhisattva way**, then he realize it was too long, so that life he decided to end everything by going for Arahantship to finish it off. The choice is yours to make.

And there is this comment by the **Mahayanist** regarding the **Arahantship's way**, you know what was their comment? But please don't allow this to create **unnecessary misunderstanding**; I just want to **clarify** this very **important point of misunderstanding**. They always said, the Arahants are in a **certain way** still quite **'selfish'** because they **only seek** their own **self-enlightenment**, - you heard



of this or not? Means its own enlightenment only and it does not develop the vow to arise the **great compassion** to save all beings via **aspiring** to become a **Sammā Sambuddha**; so they use this words, **'Arahant still got outflow'**, but the Mahayanists have their reason for saying this, so please **don't get them wrong**, understand or not? But if they use the word 'selfish' maybe it is **not appropriate** because an Arahant is already an **enlightened being** hence there is **no more selfishness** in him.

You must get their point right, they know it is **not** selfish to realize one's own enlightenment first, understand or not? But the word 'selfish' to them means a person who thinks of themselves first hence the comment. But if you are **destined** to take that Bodhisattva way, you will know, your nature will know, but you must actually develop **that faith** and make the **aspiration long before** you become **Arahant**, understand or not? And that nature will know, then when you are already on the way, as you cultivate, actually before you take the vows and make that aspiration to walk the Bodhisattva way, you already must have **very deep** understanding of the dhamma and you know you can clear it very fast but because of your **great compassion** for living beings for the **greater way your nature** will know, it will **arose** in your nature a very, very **strong calling or determination** to make that **vow**, to make that **aspiration** to go the way of the Buddhas. Just like Sakyamuni, when there was a shipwreck in one of his earlier life, where he **can only manage to save his mother**, then at that time he saw so many drown and it was during that occasion that he made that **resolve** that brings about the conditions for him to **become Sakyamuni Buddha** later on.

So everyone is different, you don't have to worry about it. According to my understanding **you just cultivate**, understand or not? Whatever will be, will be, able to realize Arahantship is already beautiful enough, understand or not? Don't try to aim too high, when you are **not** there yet, but when the **conditions are there**, it

will happen by itself, **automatic**, understand or not? When you have **great affinity** with **spiritual friends** of **great nature**, their nature will **guide you** and **tell you what to do**, and then **you can still decide** and **you can still walk the way**. Its not difficult, but if you are not the **serious one** that is **determine**, and you don't have the **strength**, **the faith** and the **perseverance**, then this way is **very difficult**, understand or not? Because it demand a **lot of perseverance**, **a lot of faith**, **a lot of sincerity and saddhā**, **virīya**, **sati**, **samādhi** and **pañña**. You need to perfect them all, so for the time being no need to think about this question, understand or not?

Just **cultivate, part by part, step by step, then when you come to the point** to decide, your nature will know, then **rejoice first**, understand or not? Then when sakkāyaditthi no more, you are at least a sotapan already, then after that continue like King Sakka, - you know why king Sakka want to stay there as a sotapan or not? As a sotapan, he got **a maximum of seven more times to be reborn into the sensual world**. Otherwise if he realized **Sakadagami, second stage** of sainthood, then he can only come back to the sensual world **once**, they call it the **once returner**; you heard of this? Then if you hit too fast, and become an **Anāgāmi**, a non-returner then you don't come back to the sensual world anymore, you go to the Pure Abode, then after that - sure **Arahant** already. Understand or not? You cannot come back and cultivate anymore.

So you don't have to worry, at least that is also very beautiful, isn't it? Regarding staying on as a Sotapan, you only can have maximum 7 rebirths and after those seven rebirths are fulfilled, then you have to move on. But everyone is different, that's why if you want to do that, you might as well walk the Bodhisattva way, because you can come back **for aeons, and aeons and aeons of births**, understand or not? No need to be **contented** with seven lives only. But a lot of people complained; - wah! So many aeons! Sakyamuni, **wisdom way** also takes **three and three quarter asankhaya kappas**, or  $3\frac{3}{4}$  **world cycles**. If you take **Amitabha's way**,

do you know how many world cycles or not? Twelve world cycles, three times that of Sakyamuni Buddha, that's why he can **create pure land**, understand or not? He perfected it until it can create pure land. Then those who go by **viriya**, - if you use that perfection to cultivate, then it will take you 8 world cycles. That's why wisdom way is the fastest; you can perfect them very fast.

You got eight more minutes, anymore questions? Are you clear? If you are not clear, you better ask because this is **not easy to understand**. Normally I seldom talk about this, because this is **way beyond your normal cultivation**. But these are for people who already have the **conditions** and can **understand**, so that they know how to develop this cultivation, because **there are some who has these conditions**; and then if you want to go the **full Sammā Sambuddha way or the Bodhisatta way** you have to cultivate these **spiritual perfections** until this nature completes the **ten perfections**. The ten perfections or paramittas, you must complete it, then this one the **Buddha nature become one with the source**. That Buddha nature is **all nature**, the **oneness nature**. That's why the Sammā Sambuddha is a very **unique being**. Source means it is the **source of all things**, it is like perfect. But if you take care of this one (your **karmic nature**), it is enough because this one can make you come back and live the **good and beautiful life**, but you **need wisdom** to do it. You need **to connect** and develop some form of wisdom to go this way; otherwise, after you spend a long time in the deva plane, you can still fall back to the human plane. Then, sometime if you are not **so fortunate** you may even go down to the **four woeful states** again. That's why the six realms, which the Mahayana calls – “六道轮回” is samsara. The six realms are the four woeful realms, the human realm and the deva realm.

## 5.1.2 Thirty-one (31) Planes Of Existence

All of those deva planes, the Brahma planes, the formless realms they group them together and call it the “天法界” – meaning the **heavenly realms**. So they call that one heavenly realm. Then one plus five is six. So, in the Mahayana the “六道轮回” is actually similar to your **31 planes of existence** as described in the Theravada tradition. These six realms, you will ‘flow’ and ‘move’ around, but when you are reborn into the heavens, you tend to have better life, - much better life. Even the **human realm** is call **kamaloka sugati**, - happy realm of the sensual world, but if you are born as a human and suffer, then it is **not sugati** for you, its kamaloka duggati for you. So, life is pretty straight forward, you have to decide, what do you want in life? That’s the reason why, I always tell you all this: - “your life, you decide”, understand or not? How you want to live your life is entirely up to you because each and every one of us **holds the key to our own life’s destiny**. To **be happy** or to **be miserable** is entirely **your own choice** so choose wisely. Choose to be happy! Then why are most living beings still so unhappy? So basically dhamma can be understood quite easily. But the difficult part - is the **cultivation**. That’s why you have to **strive on with heedfulness**. Cultivate your **faith very strongly**, and develop the other **four spiritual faculties**, especially **sati**. Then you will progress very fast. Okay, anymore question? No more question? So we end.

Sadhu! Sadhu! Sadhu! - Rejoice x3.

## 6 Closing Puja

Okay we will do the **sharing of merits, transfer of merits, invoke the blessing for our nation then you all can make your aspiration via invoking the power of your merits.....** End.

## NOTES

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## NOTES

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