



The KNOW'ER, the SEER & the DO'ER Walking the Noble Path

This leaflet is compiled to be an aide memoir to assist with the realisation of "yourself," rather than being a set of instructions or a concise Buddhist commentary. . .

The content in this document was captured from discussions with friends and family who participated in the 2011 Dhamma sharing tour across the world. It recommended practicality extends itself beyond the family values, curriculum, faith or any other practice. It considers the **consciousnesses** and the **mindfulness** that is needed within a person, to be applied in their day to day living.

- 1) Learn to **LOOK** and look deliberately. Look at things with wholesomeness. Look kindly and not with shortcomings, inadequacies, faults, errors, deficiencies, etc ... and memories of what you have seen. Look without blame on another.
- 2) Learn to **LISTEN** and listen to it all. Listen with intent & listen to the last thing the other has to say. Listen without getting hurt, insulted, irritated, aggravated, without eavesdropping, etc.... shutting off the background noise or letting them pass without reaction is key to 'listen' wholesomely...listen and do not blame another for the content you have heard.
- 3) Learn to **SMELL & BREATHE**. Smell everything as for what it is. The longer you hold your breath, the more discomfort you experience. Now learn to pace yourself accordingly, so you are not exhausted with breathing. You smell things when you breathe, so do not blame another for what you have smelt.
- 4) Learn to **TASTE & SWALLOW**. Taste all things for what they are. Be pleasant with what is being offered and not be judgmental with your likes & dislikes. Also make sure that you consume adequately, so you can swallow without choking. Do not blame others for what you have tasted.
- 5) Learn to **FEEL & BE**. Feel all things with neutrality. The cold & warm for what is. The rough & the smooth. The hard & the soft. The tight & the loose. Do not blame others for what you have felt & experienced.
- 6) Learn to **EXPRESS**. When you speak & express yourself, make sure that you always **ask** and **not tell**. Speak softly and slowly. Speak when spoken to. Restrain yourself so you abstain from lies, emptiness, harshness & slander.
- 7) Learn to **DO & ACT**. When you have to react & respond to others and request, make sure that you do not harm another, take from another and that you are not suggestive, reckless & negligent. Make sure that you do not get lured to another's belittling needs. Do not blame another's duty, or their performance of a duty in one of their roles.
- 8) Learn to **GIVE & RECEIVE**. Give anybody, the things you may like, need or want, within reason. Receive from anybody, things that are offered, even if they may not be of adequate use. You can gift these again. Do not blame another for what they have offered or gifted to you. Do not judge another with their duty, or their performance of it.
- 9) Learn to be **APPROPRIATE** with your etiquette, mannerisms and behaviour. You are the only one who will know to be appropriate and judge another as being appropriate. Advise others appropriately.
- 10) Learn to be **ADEQUATE & SUFFICIENT** with all things you transact with others. Being able to share and always allow the benefit of the other to be present. Reduce your dependencies on others to a minimum and support and maintain yourself independently. Always be fair & just with your quality and quantification.
- 11) Learn to be **SATISFIED & CONTENT** with all of what you are about and what you possess.
- 12) Learn to **FORGIVE**. Forgive another unconditionally, as all the wrong you see in another is what **you** may dislike & did not expect. What we dislike amounts to aversion and hatred, which in turn, affect our wholesomeness and good health. Without accusation and seeing offences in others' actions, try to see what they do, as what they like and are expected to be doing as their duty, in every role that they perform within.
- 13) Learn to have **PATIENCE, TOLERANCE & FORBEARENCE**. Always extend your tolerances & bearability of an incident or person so your patience is extended boundlessly.
- 14) Learn to be **SELFLESS**. Make sure that you always see neither every eventuality as benefiting the other, so you do not bring any blame on the other, nor any blame on yourself. See things for what they are and what they were.

The stage beyond would bring about the learning of the application of further wise attention within one's reasoning.

- 1) Learn how to apply **EFFORT** in every circumstance or scenario. When one learns how to build the motivation, learns where to begin & with what to execute when they:
 - a. learn to identify the deterioration that needs to be stopped ,
 - b. learn to identify the bad that needs to be removed,
 - c. learn to identify the good that needs to be introduced
 - d. learn to identify the good that needs to be maintained.
- 2) Learn how to be **MINDFUL** with what you are doing. Learn to build the determined effort to remove the defilements, learn the techniques to remove the defilements, learn to be aware of the opportunity to remove defilements, learn not to be distracted with the execution, and learn to not want anything more until the defilements are removed.
 - a. In the awareness of the physicality
 - b. In the experience of the sensations
 - c. In the experience of thoughts & distractions
 - d. In the experience of the Dhamma, phenomena or the methodologies.
- 3) Learn how to be **CONCENTRATED**, finding the **FREETIME** (appropriate for the task to be executed) and be wholesome & pleasant with the found **FREETIME**. Learn not to be **Analytical** and be debating with the value, importance & priority of making the free time.
- 4) Learn how to **ABSTAIN** (the "waiting" without) from unwholesomeness in thought, word, and deed. This applies to all of the etiquette and the principles adopted with the precepts.
- 5) Learn that all of what **"I"** am about, is what **I LIKE, I DISLIKE, & WHAT I EXPECT OF OTHERS, WHILE I FULFIL THE EXPECTATIONS OF OTHERS**. This I, most times, want to be bigger & better than another, or belittle another, or be equalled with the other or be belittled by the other. I am always entwined with **ME** who possesses things as **MINE or NOT MINE**.
- 6) Learn that this I, ME & MINE makes **MYSELF** that is mostly **SELFISH, AVERSEFUL & DELUDED**. It needs to be made to being **SELFLESS, KIND & CONSIDERATE, and WISE in ATTENTION**.
- 7) Learn that **'I,'** with **ME & MINE** always tries to have a **more GAINFUL, BENEFICIAL, PROFITABLE**, etc ...outcome. This experience always leads to self **FAME & REWARD** that brings the **HAPPINESS** in a person. [To know that this self-based happiness is oft-times not shared by another, and can lead to their unhappiness, jealousy, aversion or illwill, because what was profitable to me was not profitable to them, and this is part of experienced unpleasantness, is by itself a wholesome motivator of seeking the path to selflessness and liberation].
- 8) Learn that each one of us is born only as a **SON** or a **DAUGHTER**. From there on the conventional theories make the other **ROLES & RELATIONSHIPS** you are expected to perform and be obligated.
- 9) Learn that when you are born as a son or a daughter there are a lot of **KNOWLEDGES** that you are born with. Knowledge of **EXPERIENTIAL SUFFERING, the CAUSATION, the CESSATION, the EXECUTION, ability of EXPLANATION, USE of the DHAMMA, EXPRESSIONS, IDENTIFICATION of another, IDENTIFICATION OF FORM & BODY, NATURE OF DEFILEMENTS, MIRACULOUSNESS, KINDNESS, PRESCIENCE, REVELMENT, CONSCIOUSNESS to LOOK, LISTEN, SMELL & BREATHE, TASTE & SWALLOW, FEEL, ACT, RESPOND, Mobility, etc ...**
- 10) Learn that all things in **ME** and **around me** are to **be BORN, to APPEAR, to BEGIN, to START, be MADE**, etc ... so it can **EXIST WITH DECAY & AGEING...** so finally, for all things that were born are to **DIE, to CEASE, to DEMISE, to STOP**. I cannot control or be certain how and when these are to occur.

The content in this document was captured from discussions with friends and family who participated in the 2011 Dhamma sharing tour in Australia, New Zealand, the USA, Canada, the UK & Europe. I would like to thank all those of you for your participation and the openness with your needs and concerns.

With meeting many a multinational and multi-faith community, I gathered the concerns of society where many were concerned with their spiritual knowledge and practices. I also sensed their perceived lack of support and inadequate access to information to satisfactorily clear their doubts and questions about spiritual knowledge and progress.

Many of the faiths are based on belief systems. The beliefs are based on the TRUST in the sources. These sources are either in the heart of one's family, where parents and guardians are involved, or the wider community, such as, the institutions, academia, curriculum, places of worship, the governance, the law enforcement, etc ... If, by any chance, this trust is to be broken or disrupted, then there would be a huge uprising of faithless individuals. The consequences of such devastation will be very difficult to rebuild as the braking up of the trust will begin at the very heart of a family unit and spread into the communities in different ways.

Even if there be no such 'uprising,' as it were, the consequences of that break in confidence of one's spiritual belief and practice, will lead to a plethora of disillusioned people, who will give vent to this disillusionment in their relationships and roles. So, we will see this in tensions within families, relatives, workplaces, communities, officials and citizens, regions, and even, between nations!

If you take an example of governance, the policing and law enforcement, a lot of the related institutions use traditions taken from traditional or conventional sources, believed to being the truth in which to pledge your trust. If, by any chance, the authenticity of such a source, the deity, or the content of its scriptures, is proved to be fake or untrue, what would happen to the policing and the law enforcement, is a question that society and its structures of governance need to have considered. The people who have already been convicted, the people who are to be convicted, and the law itself may need to be scrutinised and adjusted, accordingly. There could be some unrest and upheaval among certain communities for unfairness and injustices, on the part of law enforcement. Here again, let's remember that where there is no outlet for such unrest or upheaval, the consequences will be seen in disrupted relationships in our multifarious roles, personal, social and public.

Why this can be so, is because such traditions of belief systems have rested on faith (blind at times) and forced allegiance to perpetuate them. These systems and their products thrive on an 'order' based on obedience, control and regimentation. They are, in turn, anchored to a punitive theory in which offences are defined, based on what supports the system, and what upsets its perceived equilibrium.

In contrast, there is a wholesome possibility that rests on acceptance, openness, forgiveness, and unconditional pardon that truly fosters the opportunity for reformation. Such a system would reinforce the nature of unconditional acceptance in individuals, families, organisations, schools, other social groups, and the community, at large. As individuals, institutions and society are mutually reinforcing in nature and effect, when the system is based on pardon and reformation, individuals too would be encouraged to be more accepting, and forgiving, leading to greater satisfaction in personal relations, families, social/economic/political groups etc., and *inter-se*.

This ideally leads to a benevolent, open and compassionate system, whether in a single individual, a majority, a society, or globally. As all systems are mutually reinforcing in nature and effect, the length of time that we have engaged in control, regimentation and punishment, renders it all the more difficult to change our point of view to acceptance, pardon, openness and reformation. But, on the other hand, therein lies the challenge. A challenge, when taken on by individuals, who become convinced in its truth and ability to accomplish greater wholesomeness, with the application of right effort and determination, with patience, compassion and forbearance, can lead to a majority of such people, in time. And, then, a benevolent and compassionate world can be a reality.

So, with much compassion, this sharing and learning was captured for the benefit of all persons with any education or ethnicity to be able to use its content to improve themselves in an open, kind and compassionate way, and become good humans. This responsibility would then be placed on the individual rather than the wider society, until such time the communities gather the necessary wholesomeness to bring the Trust, the wherewithal, and whatever the next stage of a solution, beneficial to the entire community.

The information captured can be used by anybody, in any curriculum, academia, institution, communal group or by individuals. It is adaptable and adjustable to meet the needs of the user. May all beings be safe, well, and happy.