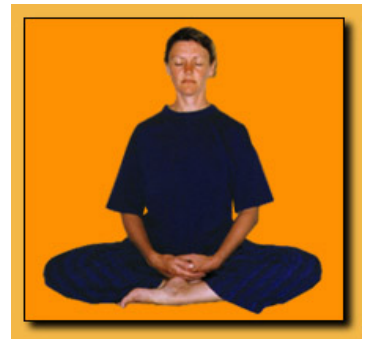
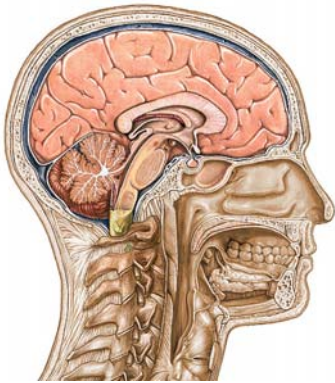




UNFORGETTABLE DHAMMA



CHONG SENG

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PREFACE

It is my humble wish to share this light of the Dhamma with all sentient beings, especially yogis or meditators who are treading along the path of mindfulness. At times, we seem to fret about having poor memories after reading or hearing the profound discourse. As the saying goes, ‘I hear and I forget. I see and I remember’. So, how to recollect certain aspects of the sublime teachings of Lord Buddha? If you have a memory like an elephant, says the proverb, you are able to remember things vividly and easily.

As the name of the book implies, there are three methods, I would like to elucidate here, with the hope of boosting and refreshing one’s memory. The use of acronyms and abbreviations in the modern context, blended with the Malaysian flavour as well, may in a way, stimulate one’s brain power. A word formed usually from the first letters of other words or an acronym like **SARS** for example, can help one to recall “**S**ense-desire, **A**nger, **R**estlessness & **R**emorse, **S**loth & torpor and **S**ceptical doubt”, which are the five mental hindrances. A shortened form of a word or an abbreviation like “**SP VS Sati**” (**S**ungai **P**etani **V**ersus) for example, may bring to mind “**S**addhā **P**aññā, **V**iriya **S**amādhi, **S**ati”, which are the five controlling faculties. Another memory aid called a mnemonic is also being used to create an easily-remembered word like “**CUPS**” for example, to conjure up “**C**onstant, **U**ninterrupted, **P**owerful, **S**ustained”, which are the intrinsic qualities of mindfulness. At times, an easily-remembered sentence formed is included too, to make recollecting things in the right order a breeze. In addition to it, some aspects of the Dhamma listed in sequence and a note to remember, are provided below the page for further clarity so as to etch them onto one’s mind.

If you commit the Dhamma to memory by applying this didactic approach repeatedly, you may be able to comprehend and recapitulate it with ease. Peruse mindfully what is written in this book, which is hopefully tabulated in a succinct and systematic way. Remember, the Dhamma signifies the three aspects of theory (pariyatti), practice (patipatti) and realization (pativedha). As a source of inspiration, the photographic memory of Venerable Ānanda is beyond comparison. But, the practice of Vipassanā or insight meditation with a sense of urgency, will definitely enhance one’s understanding and easy recollection about the Dhamma. Forget not, ‘I do and I understand. I practise and I realize’. An advice yogis need to heed. In short, it is a wholesome deed indeed to give one’s memory a jog in the name of the Buddha sāsana or dispensation.

By adding some poetic lines, may your mind be as fine as a rhyme. May this small book, in a small way, nourish your mind with a wonderfully retentive and accurate memory about the Dhamma!

Tay Chong Seng
Penang
2006

Mind and body, brawn and brain
A rhyme to recite, simple and plain
Loss and gain
Joy and pain
Praise and blame
Fame and shame
Are not the same
Nothing venture, nothing gain
No pain, no gain
Try to note again and again
Our mind will definitely be tamed
Our mind will finally be trained
And that is our main aim
To free ourselves from this chain
Of physical and mental strain.

*

My deepest appreciation to Sunanda Lim Hock Eng
Inward Path has carved out a good Dhamma name.

A MINDFUL PALINDROME

We do hear of an aerodrome
 But what is a palindrome?
 It is just a sentence or a word
 That reads the same backwards and forwards.
 See how unique these words are
 Namely “civic, madam, kayak & radar”.
 Isn't it very interesting to read
 Words like “mum, dad, peep & deed”?
 A palindromic sentence interests us more
“WAS it a car or a cat I SAW?”
“? WAS I tac a ro rac a ti SAW”

←
 (Read backwards)

Read the above sentence mindfully from left to right and from right to left. Then, meditate so that the mind will not be tormented by :

WAS

W	WORRY
A	ANXIETY
S	STRESS

SAW

S	SORROW
A	ANGER
W	WANDERING THOUGHT

Remember : **WAS** or **SAW**, be mindful once and for all.

ABDOMINAL BREATHING

In one second, if a yogi or meditator is able to be aware of the movement of the rising and falling of the abdomen for example, then in one minute, mental defilements like greed, hatred and ignorance will not arise in the mind for sixty times. Purification of mind can in turn produce positive physiological effects. Studies have shown that the simplest and most powerful technique which is therapeutic to the body is :

L A D S

L	LONG
A	ABDOMINAL
D	DEEP
S	SLOW
BREATHING	

Remember : Be mindful **LADS** and lasses,
Breathe normally, note mentally,
Let's begin our Dhamma journey.

BARE ATTENTION

In Vipassanā or insight meditation, yogis just pay bare awareness to the object, without any additions as “good, bad, beautiful” and so forth. In other words, yogis take the object as it really is, without any subjective additions. When there is no reflective thinking, yogis gain the maturity of developing :

M B A

M	MINDFULNESS
B	BARE ATTENTION
A	APPAMĀDA (heedfulness)

The last words of Lord Buddha were “Appamādena sampādeṭha” which mean :

SOH

S	STRIVE
O	ON
H	HEEDFULLY

Remember : **Master of Business Administration (MBA)**
is a secular knowledge.

That yogi whose Chinese surname is **SOH** has a **Sense Of Humour (SOH)**.

BUDDHA'S AURA

After attaining Enlightenment, Lord Buddha spent the fourth week in the Jewelled House (Ratanaghara Sattāha). While in contemplation on the Paññāhāna or Conditional Relations, pervading pīti or rapture arose in His Omniscient mind, which activated material processes in the body to emit rays of six colours. These colours which are now used in the design of the Buddhist flag are :

BY ROW

B	BLUE
Y	YELLOW

R	RED
O	ORANGE
W	WHITE

and a massive brightness of all the above five assorted colours.

- In sequence :
1. Blue
 2. Yellow
 3. Red
 4. White
 5. Orange
 6. All these five assorted colours

Mnemonic : **B**uddhist **Y**ouths **R**evere **W**orthy **O**nes **A**ltogether.

Remember : Yogis sit row **BY ROW**.

*

Please turn to page 70 to view the colours of the Buddhist flag.