

Understanding The MEDITATION

As Taught By The BUDDHA

(PART 1)

(Based on a **direct transcript** from the **recording**

Done during the Thursday meditation class [dated 12.9.13]

Conducted by Bro. Teoh at Bro. Swee Aun's house,
Subang Jaya, Selangor.)

For free distribution - to **non-Muslim** only.

Donated by:

Kalyanamitta funds of Bro. Teoh Kian Koon

Petaling Jaya, Selangor, Malaysia.

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1. Introduction

It is Bro. Teoh's **sincere** hope that Dhamma friends, spiritual practitioners, seekers of truth, and 'meditators' will be able **to make use** of this enclosed **transcript notes** on meditation to develop a **better understanding** of the **Buddhist meditation 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 **compiled** based on a **direct transcript** from the recording done, its text is aligned as closely as possible to his colloquial style of speech while delivering the talk. Hence, we hope readers will **be able to adjust** themselves accordingly to better 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.

This 2nd edition dated April 2021, is to help improve the flow of language to make the book more readable. Pending its reprinting on a later date we for now only edit the soft copy. For those who want to listen to the recording they can download the talk at this link:

<https://broteoh.com/wp-content/uploads/2017/02/Teoh-class-130912.mp3>

Or contact administrator@broteoh.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 **Kalyāṇamittas** who had donated and helped in the **transcription, typing, typesetting, formatting, proof reading, etc.** to make this **free distribution** of dhamma dana possible.

By the **power of all this wholesomeness** may all beings be **well and happy, free** from all suffering and danger and may there be **love, peace and joy** - deep **within** their hearts. And may it also **pave the way** for there to be **causes and conditions** for all dhamma friends who had **donated or helped out** to realize their **good and noble wishes** soonest possible.

With Metta always,

By Bro. Teoh Kian Koon

(Dated: 31.10.2013).

THURSDAY MEDITATION CLASS dated 12.9.2013

- held at Bro. Swee Aun's Subang Jaya house

[Conducted by Bro. Teoh Kian Koon from 8.30pm till 10.30pm]

Understanding The Meditation As Taught By The Buddha

(Part 1 - Based on a **direct transcript** from the **recorded talk**)

3. Session 1

3.1 Pre-Puja

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

Please **compose** your mind, to develop the spiritual faculty of **Saddhā (Faith in the Buddha and his teaching)** through **understanding** how **special** and **unique** a being the Buddha is, **how important his teaching is**, so that your **faith** in the **Buddha** and **his teaching** can be **firmly established** until it is **unshakable**. When this happens, your **confidence in the Buddha** and his **teaching** will make your **mind very compose** and **calm**. This **faith** will drive you to cultivate the **next spiritual faculty, Vīriya (or spiritual zeal)** that is needed for you to **cultivate his teaching diligently** thereby enabling you to **understand** and **assimilate** what has been shared much more easily.

Once the **Saddhā** and **Vīriya** are established, we will **pay respect mindfully** to the Buddha to cultivate the 3rd **spiritual faculty** of **Sati** or **mindfulness**, and then we will start the **pre-puja**.

Salutation to Lord Buddha: -

Namo tassa bhagavato arahato sammā–sambuddhassa (3X)

Taking of the three refuges: -

*Buddhaṃ saranaṃ gacchāmi, Dhammaṃ saranaṃ gacchāmi, Saṅghaṃ
saranaṃ gacchāmi*

*Dutiyampi Buddhaṃ saranaṃ gacchāmi, Dutiyampi Dhammaṃ saranaṃ
gacchāmi, Dutiyampi Saṅghaṃ saranaṃ gacchāmi*

*Tatiyampi Buddhaṃ saranaṃ gacchāmi, Tatiyampi Dhammaṃ saranaṃ
gacchāmi, Tatiyampi Saṅghaṃ saranaṃ gacchāmi*

Taking of the 5 precepts: -

Pānātipātā veramaṇī sikkhāpadaṃ samādiyāmi;

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi;

Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi;

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi;

Surā-meraya-majja-pamā daṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Sādhu! X3 (Rejoicing). Okay, let's pay respect **mindfully** to Lord Buddha to end the pre-puja.

3.2 Meditation Briefing and Instructions for Meditation

Start: Okay, just **relax** yourself and maintain some form of **attention** then we will start the meditation class. A very good evening, to all, brothers and sisters in the dhamma; Tonight – my nature rejoice, because I received some very good **written** questions. These questions are also truly relevant so we will go through it before we **start** the meditation. You all must **listen attentively** because this is a good question. That is why I always said, ‘you all must ask’, otherwise, there is no condition to know where you all are ‘stuck’. With these questions, I will know which are the **relevant essential** dhamma that you all need me to **elaborate** on to develop the **understanding**.

The first question is: -

Qs: Hello, brother Teoh, when we do ‘body sweeping’, is it just a thought or an actual feeling?

Answer: Do you all understand the question? Reflect properly, ‘body’ sweeping, - did I ever said ‘body’ sweeping. I teach you, ‘**mind sweeping method**’, right? It is okay, - at least he asked, and I can help **clarify** - which means he asked a **truly relevant** question. Then he asked, ‘Is it just a thought or an actual feeling?’ So, what do you think? Ha! Yes! I always said, it is ‘to **de condition** the **heedless thinking**’ i.e., **no more** thought, **no more** thinking. You **just feel, feel** and **relax**. But he asked a relevant important question because **he, like** most of you **cannot understand**. He then asks, ‘what do you mean by feel?’ When I sit, - He said, “the thought went out; hence it’s still a thought, isn’t it?” I then said, ‘are you sure?’ To you, it is still a thought because you **do not understand**, and you **think a lot**. And because you are

heedless, - that is why you **think** it is still a thought. When I say ‘**you feel**’ – what does it mean? I will teach you now, - ‘you just feel your body, - hot or cold?’ You just put your hand on your body and **silent** your mind to **just feel**, then what happens? **Feel** the **sensation**, can you understand? Or just put your hand on the floor, - the moment that pure **sensation or feeling** (before the perception) is there, you have **no thought**, right? But the trouble is, the moment **you see** your hand, **thoughts arise**, do you understand? Then the moment before you **can feel** you **start to think**, can you be aware of that? That is where the problem is. So, what you need to do is **to experience** that pure feeling with a **silent** mind **without** thought.

What it means is when you feel something - hot or cold.... – let say you go and touch somewhere cold, like the floor or the floor mat, that pure **feeling is there**, right? So, when you say you ‘feel’ it means what? You actually **sent your hand down there** to make **contact**. Then you **send your silent mind** (in **awareness**) to the **contact** to **feel**. That’s how your **mind feels**. The body cannot feel or sweep, do you understand? Only the **mind can feel and sweep** through the body via **feeling and relaxing** at the location you place your mind.

So, the mind can go to wherever **you want it to be**, which means you can **train** the mind **to be** at the **location you want it to be**. That is why you start the mind sweeping method by going to the **forehead** first. And you must have something for the mind to do. Otherwise, this mind will keep on **heedlessly** wanders off, making you lost in thought. That is why when you do **Ānāpānasati**, within split second the **awareness** of the **in and out breath** is gone, - split second it is gone (loss in thoughts). This is the reason why you must **train** this

heedless thinking mind. To train your mind to be at the location you want it to be, and you must at the same time **let the mind do something; otherwise**, it will **heedlessly wander off**. So, we need to come out with a **skillful means** for the mind to do something. That is why we ask the **mind** to just **feel** – and **do not think**. What do you want the mind to feel? Let us say at the forehead, what are you feeling? Ah, Yes! If there is **any tension, tightness, or stress within**, just **relaxes** them'. And these **three words** (tension, tightness and stress) are easy to understand, isn't it? When you are having a **headache**, there is a lot of tension there, isn't it? But when you have problems, - you worry a lot, there is stress and tension inside your head. Your **worry**, your **fear**, your **anxiety**, - all these you will feel it. Do you understand? Your **emotions** and **fear** are in your heart, whereas **thinking** arises in your **forehead** - because the forehead is the place **where thoughts arise** via **response to memories** and the **heart is the place** where you **feel the emotion arising** and they are related because when **you think** of **fearful things** and **unhappy things** or **things associated** with **problem**, it **will condition** your **fear, worry** and **anxiety**, etc., then it will make you **stressful**. That is how you can get into trouble while living life. And this is only the **theory part**, but to really **understand it**, you must **meditate** and **do the practice** and **cultivation**. That is the reason why I want you to feel. When you **really feel**, you will come **to realise** that after a **tired** or **stressful** day at the office or after you had done your **household chores** as a housewife, you are **not relax** and **not peaceful** because there are still quite a lot of **unresolved matters** going on in your head **bothering** you. These so-called unresolved **problems of life** are still creating **stress and tension** for you, that is the reason why you find it **so difficult to relax**. So, in a way, this meditation can allow you to **de stress** and **unwind**

yourself to **recuperate** and **have more moments** of **silent mind** to really **relax** your body and mind. It is as if you have gone for **a facial** or **to a SPA**. You just **let everything down, relax** and let them do **the massage to unwind** you. Then how do you feel? You **feel very good**, isn't it? Because you can **relax**, all those **stress and tension** will go off, and you can just **doze off**, yet you are **very relaxing** and **peaceful**. But **during** meditation you **need** to be **aware**, do you understand? So, it is **more** than **just to relax** and **doze off**. If you just only do that then you may not develop **any awareness** at all. **Meditation** is to develop this **awareness** or **mindfulness** leading to the **heedfulness** so that you can **be mindful/aware** of what is going on, **to investigate** into life. To understand how **thoughts** and **consciousness** come to be and how your **thoughts** condition you into the **various mind states** and **emotions**. Then you will start to understand how this **mundane mind function** following a **nature's law** which they call **citta niyāma**. Citta is mind, so you develop the understanding of **how your mind** functions. The **Dependent Origination**, the **four Noble Truths**, the **essential dhamma**, - all these you will start to see when you **have mindfulness**. That is why **mindfulness** is particularly important.

To be mindful, you need to be **aware** and **feel without** the thought, that is why the **mind sweeping method** is extremely useful. Okay, so with that understanding, we can start the meditation now. Always remember - meditation **has two parts**, **first part** is to just train this **mind to be aware**, to be **mindful without** thought. So how do we train this mundane mind? We use a **skillful mean** call '**mind sweeping method**' which I had already explained, - so you do that first (if you still need to), **otherwise you can start your meditation straight away**.

Okay, sorry there is someone new to the class; - luckily, Bro. Swee Aun let me know.

Qs. You meditate before? - Good, what kind of meditation?

What about mettā, or loving kindness meditation? You have done it before? Then what about the mind sweeping method, - are you familiar? Okay afterwards I will give you the **necessary instructions** to help you **de condition** your **heedless thinking**, thereby training your mind to be in a **relax state** of **silent, inner awareness**.

Instructions: ‘Close your eyes; **relax** your body and mind, and then ensure that your **backbone is straight**. Then you **feel** your forehead and **don’t think**. Just **feel** and **relax**. Any tension, tightness or stress within – just relax them all.’ You may start doing this **mind sweeping method training** from your forehead down to your buttock, so that you can become more peaceful. Then I need to let you know one more thing because you are new. You look at the white board; there re these **five mental hindrances** and the **five spiritual faculties**. According to the Buddha, the reason why human beings **are not able to be peaceful** to develop the **meditation** is because of these **five mental hindrances** of sensual desire, ill will, sloth and torpor, restlessness and doubt. Do you know what these **mental hindrances** are? They are **negative mind states** that **hinders** your mundane mind. from becoming **peaceful**, from **entering** the **meditative state** of **silent, inner awareness**. It means this **untrained mundane mind** has the mental **hindrances** that **hinder** it from becoming peaceful.

What are they? – They are **sensual desire, ill will, sloth and torpor, restlessness of mind and doubt**. These five things are

basically common sense. But the Buddha identified them for you; otherwise, you may not know what is going on. The first **two** mental **hindrances** have something to do with your senses, first one is **positive craving**, or **sensual desire**, - when you **see** something, **hear** something, **smell**, **taste** or **tactilely** feel something, **you tend to react** and **stir your mind**, do you understand? Whether **you like it** or you **don't like it**; so if you like it, then you will **have desire** for that sense experience, and if you don't like it, you will develop the **dislike**, or **anger** or **aversion** (like envy and jealousy) towards it. So these are basically **positive and negative reactions** of mind **conditioned** by your **wrong views**. The Buddha said your mind **tend to oscillate** between **likes** and **dislikes**, **pleasant** and **unpleasant** sense experiences. So, when you keep on doing that – what happen? It becomes a **habit**, right? So **habitual tendencies** will be developed to **condition you** into **heedlessness** during every moment of your **sense experience** (while living your life) - whether you are **seeing** something or **thinking** or **hearing** something, - you **think** a lot because of your **habitual reactions** to sense experiences. You keep **on reacting** to what **you see**, what you **hear** and what **you think**, and because of that this mind becomes so **habitual** with all the **likes** and **dislikes**, **pleasant** and **unpleasant** sense experiences. These **habitual reactions will cause you to be heedless** which means you **cannot pay attention to life**, and you are **not able to see things as they are** because you are **preoccupied** with your **heedless thinking** via reactions to sense experiences. Because of your constant **stirring of your mind** via your **reactions** to sense experiences, - you **are heedless** in that sense. So, meditation is to understand that this **heedless way of living** must **stop**. Otherwise, you will continue to be **heedless** because there is **no equanimity** in you; - equanimity means the mind that is **not**

distracted; the mind that is **calm, unwavering, collected** and **peaceful**. So, when you have **Samādhi**, the **stability** of mind to stay **collected and unwavering** will be there, and then whatever you see, whatever you hear and think, - your **mind will not stir**, your mind will **not waver**. Ah! Samādhi! - That is a **spiritual faculty**, that is **not** a mental hindrance. That is why you have to cultivate the **opposite five** spiritual faculties which are written on the right-hand side of the white board and they are **Saddhā, Vīriya, Sati, Samādhi and Paññā**. These are pāli terms, - Saddhā is faith, or **confidence** in the Buddha and his teaching; when you have confidence, your mind will have **no more restlessness**, which is the fourth hindrance.

The mind becomes **restless** because when you have problems, you tend **to worry** about them, hence triggering off **fear, worry** and **anxiety** which will make you restless, do you understand? Then you are **not calm** anymore, **not compose** because you have a problem, you got a situation which you do not know how to resolve. So, these are the **hindrances** of mind. The **third hindrance** is **sleepiness, or sloth and torpor**, - when you want to do something, but you **do not see** the importance of it, you **become sleepy**. And when you are sleepy, you cannot understand anything. It's just like studying, when you are sleepy, you cannot study. You go to a class or lecture, and you do not like the subject, so what happen? You feel so sleepy, isn't it? You totally cannot understand what is being taught. So, meditation is the same, - when you have sleepiness, it's a **hindrance to understanding**; it's a **hindrance to the development** of meditation. So, these are the first 4 types of **mental hindrances** that will hinder one from entering the **meditative state** of peace and calm. Then, the last one is **doubt**; - when you **do not understand** what is going on,

and you are **not sure** why your life is like that and how come you are like that – which means you do not even know that the **hindrances** are the one that are **responsible** for your **lack of peace**. So, these **five mental hindrances** are very real. The Buddha said, these are the ones that cause you to be **heedless**. Hence you must **train** your mind to develop the opposite **five spiritual faculties**, to **overcome** the mental hindrances to develop the meditation.

The first spiritual faculty is **Saddhā** which we had developed via our pre-puja just now. We can develop this **faith in the Buddha and his teaching** via understanding how **special and unique** the Buddha is. Since the Buddha is the **fully enlightened one** – perfect in **wisdom** and **virtues**. We can say, he was the **wisest** and most **virtuous** living being ever to be born during his era. To have **such a great being** as our refuge cum **teacher** is indeed an **honour** for us to develop **our great respect and gratitude** towards the Buddha leading to the **very strong** faith in him. Then **Vīriya** which is the **2nd spiritual faculty** will arise after we had understood how **wonderful** and **important** his teaching is. This **Vīriya** is a **spiritual tenacity** or **zeal** to cultivate his teaching. Then you develop the **third spiritual faculty** which is **Sati**.

Sati is **mindfulness** or **awareness before the knowing**, before the thinking, **before the arising of thoughts** or **the aggregates of mind**. You just **silent your mind** and **maintain awareness**, like when you pay respect to the Buddha, - I said do it **mindfully** – what does it mean? It means the **body and mind** move as one **without thought**, - that is **mindfulness**. So, when you want to **train** your mind to be in **Sati**, your **heedless thinking** must stop. To achieve that you can make use of the **mind sweeping method** to do it. I.e., you **just feel and relax -no more**

thinking, and you **keep on training your mind this way** until your mind **become more** and **more peaceful naturally**. Then after a while your mind will become **calmer** and more **conducive** for you **to start** the meditation. This **Sati** can also **be trained** using **other techniques** and **methods** or **skillful means**. Some practitioners **use chanting**, some use **an object of meditation**, and some use an **appropriate skillful mean** that is **suitable for them**, because everyone is different. So, what we normally do is, - While doing the **mind sweeping method** I will combine it with **loving kindness or mettā**, so that your mind will become more compose, peaceful and calm. Then only you **train that mind** to **stabilize the mindfulness**. The mindfulness needs **to be stabilized**, otherwise you cannot use it because it is **too weak and not stable** enough. If you stabilize it, it will become **Samādhi**. Do you understand? When in Samādhi the mind becomes collected and unwavering. So, the question is how can we stabilize it? That is why the Buddha advised the Bhikkhus to do **Ānāpānasati** which is **Mindfulness on the in and out breath** to **stabilise the mindfulness** and because our breathe is always with us and **within** the moment - so if you can **silent** your mind and be **aware** of only this in and out breath (**without thought**) you will **be with the moment in Sati** and you can become **very peaceful** and **calm** amazingly fast because there is **no thought** hence **no fear, worry** and **anxiety**. Instead, there is **just inner peace, inner well-being, silent** and **stillness** of mind leading to all the **pīti, sukha** and **passaddhi**.

Then your **mindfulness will stabilize** to become **Samādhi**. You must train it until you are **so skillful** with it, until you **do not need** to depend on the **object of meditation** to **become peaceful**, which means you do not need the **breath to anchor** your **Sati** anymore. You

can **become peaceful** on your own because **your mind is already established in Sati and Samādhi**. These **spiritual faculties** of Sati and Samādhi are very important because when you have **Sati and Samādhi** the **fifth spiritual faculty** which is **Paññā or wisdom** will come to be via your ability to **see things as they are**. So, the 1st part of meditation is just **to cultivate and develop** these **spiritual faculties**, and then after your mind **has developed** all these **5 spiritual faculties**, there will be **no more** mental hindrances. Then you will **be able to meditate very easily and very naturally**. That **silent mind in Sati** is the **meditative mind**. The **meditative mind can understand** thing amazingly fast. Then the **second part** is **to use the mind with the spiritual faculties to cultivate the meditation** as taught by the Buddha which is the **Noble Eight-Fold Path**, and the noble eight-fold path includes the **four foundation of mindfulness**, and **all the rest** of the **other essential dhammas**. So that is the **gist of it**. Now I will off the light and I will give you all the **appropriate** instructions to develop the meditation. For those **who already know** how to **meditate**, you **can start straight** away.

3.3 Meditation Proper

Okay, **relax** your body and mind; make sure you have a very **stable posture**. If you have problem crossing your leg, you can just lean against the wall or sit on the couch and relax. Make sure **your posture** is stable, and **your backbone**, if possible, make sure it is **quite straight** and not **sloth**. Then **close** your **eye**; **relax body** and **mind** completely, - **completely relax**. Then you **just feel**, - feel your forehead and **do not think**. If you can detect **any tightness, any tension, or any stress** within, you just **silently relax** every part of it to release them. Feel your **forehead**, soothingly relax. Relax them all. Then you **move** your attention to **your eye muscles**, again **just feel and do not think**. Normally after a tired day, the eye muscles are quite tense. So **just feel and relax** all these eye muscles. Then you can feel your eyes soothingly relax. Then you move your attention to your **facial muscles**, - for the first time, **feel your facial muscles** (do not think, just feel), feel every part of it. You will come to realise that **most of the time** it is **not relax** and there is a lot of **tension** and **tightness** on your **face**. Because if you are truly relaxing, you feel peace, then **radiate a radiant smile** and you will have **joy** and inner wellbeing in your heart. A **happy** mind is a **relax** mind. But when you have problem, - tension, stress and worry will build-up. When you are having a situation that **worries** you, then you will be **affected** and there will be **stress** within your facial expression. This unhappiness will be **reflected** on your facial muscles - reason, you **need to relax both** body and mind. If you still find it **not easy to relax** then you can radiate **loving kindness** or **mettā** to help you relax. Radiating Metta is **an incredibly good way** to enable you to have **joy** to **relax** your facial muscle. You just **visualize** yourself **facing a mirror, radiating a radiant smile**. Just visualize yourself **radiating a radiant smile**, then

your facial muscle will relax on its own **naturally** because when you can smile it means you are happy, you have joy and because of that you are **naturally relax** otherwise you cannot radiate a radiant smile. So that is how your facial muscle can be very relaxed. Then after that you can start radiating **loving kindness** to yourself, you can recite following what I recite:

‘May I, this body and mind of mine, be well and happy, well and happy’ - (You must feel your **entire body** and **mind**, i.e., your **entire being** having this **well-being** and **happiness** within your entire body and mind). Then you can **repeat** it a few more times, ‘May I (this body and mind of mine) be well and happy, well and happy (feel your body, - **each and every cell of it relaxing**, and **having this well-being and happiness.**) After that you can continue to radiate, ‘May I this body and mind of mine be **free from all suffering** (both physical and mental suffering). You must arise the feeling to feel that you are **physically** and **mentally** not having any more suffering. Then you continue, ‘May it too be free from all **harm and danger**, may all my mind states too, be **without enmity, without ill will** and **untroubled**. May my mind be **happy and peaceful** always. May it too be free from **all fear, worry, anxiety and negativity**. Then you can continue to radiate, ‘May my heart too be calm and peaceful always, may there be **love**, may there be **joy** and May there **be peace deep** within my **heart**.

Then you can radiate to your love ones (like your parents, your spouse, your children, your good friend or your brothers and your sisters or someone very close to you) and **wish them** well being and happiness. You **must radiate from your heart** instead of parroting. You can visualize them radiating a radiant smile too, then you **direct** your mettā to them by reciting, ‘May my **loved ones** too be **well and**

happy, well and happy. May they all too be free from all sufferings (both physical and mental suffering). May they all too be **free** from all **harm and danger**. May their **mind states** too be **without enmity, without ill will** and **untroubled**, and may they keep themselves **happy and peaceful** always. May there **be love**, may there be **joy** and may there be **peace** deep within their **hearts.**'

Then you can radiate to all beings, 'May all beings within this vicinity of brother Swee Aun's and Mee Fong's house and all our kalyāṇamitta/dharma friends, co-cultivators, etc., - may they all too, be well and happy, well and happy, and may they all too be free from all sufferings (both physical and mental sufferings). May their **mind states** too, be without enmity, without ill will and untroubled. May they keep themselves happy and peaceful always. May there **be love**, may there **be joy** and may there **be peace** deep within their hearts.' Then you can continue **to radiate** this mettā to **all sentient beings**. 'May all beings within the vicinity of Subang Jaya, Selangor, Malaysia, South East Asia, Asia, our planet (mother earth), then the solar system, then all beings within our galaxy, the milky way and finally, all beings within the entire existence, the whole universe. May they all too be well and happy, well and happy.' Feel the wellbeing and happiness deep within **your heart** and radiate to all. Then may they all too be free from all sufferings (both physical and mental sufferings). May they all too be free from all harms and danger. May their mind states too, be without enmity, without ill will and untroubled. And May they keep themselves happy and peaceful always. May there be love, may there be joy and may there be peace deep within their hearts. Then after that you come back to your facial muscle. By now you should be **calmer** and more **compose**.

Then **you feel** and **relax** every part of your facial muscle. Now it will be easier for you to feel it like you are **completely relax** with a lot **of joy**. Then you feel your neck and relax. Feel your shoulder and relax, and back to your neck. Relax every part. Then you move your attention to your **heart** or your **chest** area, - this is an important location within your body. This is where the **heartbeat is**, this is where the **seat of consciousness** is. This is where your **life force arises** and **passes away**. So you just **silent** your mind and **feel** (don't think), feel around your heart area. If you can detect any **vibration** or your **heartbeat**, - you just **silent** your mind and **maintain awareness** to feel it. For those who are new - if you have **not trained** your **mindfulness**, you **will not have such ability**, then you **just relax** and **feel**. No need to do anything, - just like you feel your forehead, you just **feel your heart area** then **continue to relax, just feel and relax**. Feel it **soothingly relax**. Then you move your **mental attention** down to your stomach, do the same, - just **feel and relax (no thinking)**, just feel and relax. Then you **sweep down** to your abdomen, again you **just feel and relax**. When you feel, you just send the mind there and **just silent, and then let it feel**. Can understand? Do not go and look for it, just feel around the abdomen area; just **silent your mind** to feel, - it is as if you send your mind to your hand that feels the floor mat. It will feel and detect it, so just **silent** your mind and you will detect the abdomen's rising and falling. If you do just that, - **just aware to feel without the thought**, then the **mindfulness** will come; then you can also feel your buttock and relax, then your legs, - do the same and relax, just feel and relax, it will **de condition** your **heedless thinking** and make you **very calm** and **peaceful**. Then you can reverse the whole cycle. From the leg, feel & relax; buttock, feel and relax, then you go to your abdomen, feel & relax; stomach, feel, & relax; your

heart, or chest area, **just silent** and **feel & relax** everything; then shoulder, hand then back to shoulder, just **feel & relax**, then your neck, facial muscle, and your eye muscles, again, feel and relax, then back to your forehead. By now you would have completed one complete cycle of the **mind sweeping method training**.

Now you can proceed to **stabilise this Sati** that you have developed via **Ānāpānasati**. Okay, so what is Ānāpānasati? Ānāpānasati is **mindfulness of in and out breath**. The word ‘ānāpāna’ - means in and out breath, and **Sati** is **mindfulness**. So Ānāpānasati is just **‘mindfulness of the in and out breath’** and it is quite simple. Like you feel your forehead, **now** you **feel** your **breathing**. You just **maintain awareness or attention** in front of your **nostril**, and then you just **silent your mind**. **Allow your breathing** to go on **naturally**. Then as you **detect** the breathing via your mind, you just allow the mind **to follow** this breathing, - like the Buddha said, ‘Breathing in, it is aware, breathing out it is aware’, but for those who are new if you are not train, - within split second, the mindfulness will be lost, it will just wander off. Then you become **heedless** extremely fast, you will find that you are **hardly aware**, but **don’t worry** - be patient. Every time it wanders off, you just **silently** and **patiently** bring your awareness back to the breathing. You just **maintain attention** at the breath location and just feel. If you are **patient enough**, your Sati will **stabilize**, and your Ānāpānasati will develop. It is easier than learning how to ride a bicycle. If you **patiently** and **continuously train** this way, then sooner or later the mindfulness of the in and out breath will happen by itself **naturally** without thought. Initially, it’s like within split second it’s gone, split second, it’s gone, then after a while, the **mental hindrances** will come and disturb you, like **sleepiness**,

restlessness, sensual cravings and doubts, but don't worry. If you can **patiently** train your mind, by being **silently aware** (without any reactions of mind) via **right views** then sooner or later you will come to understand that you already have **more and more moments of mindfulness** and you are no longer **so easily distract** like before.

As it stabilises, there will be a point in time when suddenly you will come to realize that you had become **very calm and very peaceful**. You had developed the **initial calmness** leading to the **spiritual calmness call pīti**. Pīti is a type of **spiritual joy, a spiritual rapture** that can arise when the mind is trained in mindfulness/awareness.

When the mind is in Sati, it is just **aware without thought**. Then if you continue **to relax** and **allow** the Ānāpānasati to develop, you will become more and more calm, more and more peaceful and your mind will become more and more tranquil. Later, **this pīti will stabilise** until you just like to meditate. Then if you **continue** to relax, **just aware and silent**, the pīti will become **sukha** (or bliss). **Sukha is a more refine state of pīti**. When the mind becomes **so subtle** and **so refine**, it will **cumulate** into **bliss**. It is a very blissful feeling. You will feel so good, and you **would like to meditate**, because it is a very 'beautiful' **spiritual mind** state, but the only danger is, many meditators get **attach** to this sukha or bliss. They get, absorbed into it, and they keep on looking for it to **be repeated** because it is **so blissful**. That is how they get stuck, and then they don't progress anymore. Because like any good food, after you had experienced tasting it many times, it is no longer special, - that is the reason why, later you will start to develop the restlessness, doubt and unhappiness again. So, what you should do is, when you come across

this sukha, - **experience it** (especially if you are having it for the first time), - just to **understand** its **characteristics** and **nature** so that you **will not deludedly** cling on to it. Then you should just **allow it to be** and continue **to relax** and allow this sukha to continue to become **more** and **more refine**. After a while, this sukha will transform and the mind will become **incredibly quiet, very peaceful and very tranquil** and then you will enter what they call the 'mind state of **passaddhi**'. Passaddhi is **tranquility** of mind, **stillness** of mind, **the silent** mind **without thought**. When you reach that state, you will come to realize that **all objects of meditation**, whether it is your breathing (or Ānāpānasati) or rising and falling of your abdomen will **become very subtle**, - until it is like no more breathing, like you cannot detect it anymore. Even the **rising and falling** of the abdomen, like you cannot detect it anymore, everything has become so subtle. When this happen, don't panic, - you should just silent your mind and continue to **just relax further** and **allow it to be**. If you do it long enough, until this **passaddhi stabilise** then you will come to realise that even the **very refine breathing** will start to become prominent again. Your more refine Sati will have **the ability to detect the breath again**. Which means, the mind has developed the **higher and more refine state of mindfulness**, (it can be mindful of all the subtle movements). Then you will come to realise **wherever you locate** your mind or place your mind it will be able to detect **all the fine vibration and movements** there, as if it has become extremely sensitive. This mind (that has entered **Sati naturally**) can be at any location you want it to be, and you can also **feel clearly** whatever that is happening within, - all the movements, the vibrations. You **can even detect your own heart beats, without the stethoscope**. Then everything is like – Has become **magnified, slowed down** and **very clear**, and this is your

true mind, the **meditative mind**, the **silent** mind, the **still, tranquil** mind **in passaddhi** that can develop the understanding of meditation. That **can understand** how sense door consciousness **arise and pass away**. It can also **be at the moment** of its **arising, sustainment and passing** away. It can 'see' all the **characteristics of nature** within every phenomenon that arises and pass away. It can be even **at the moment of feeling, moment of perception, activity of mind and consciousness, that's why that silent mind is very different, - it is a free mind in Sati naturally, and that is Samādhi** borne of a **free mind**. So, you just need to train your mind until it is **very stable**, then all these you will start to understand, because you will experience them and then all the **Buddha's essential teaching**, you will start to witness them within your own form and mind. You only need to **silent your mind**. Okay, I will let you all continue with the meditation on your own and I will ring the bell in about fifteen minutes. Then we can start the second session. Okay?

4. Session 2

4.1 Reporting Of Meditation

Okay for those who still want to meditate you **can continue** and for those who have had enough you can **slowly** and **mindfully** come out of the meditation. Try to maintain **whatever inner peace, inner calmness** and **inner awareness or mindfulness** that you had developed. For those who had stabilized their Sati they will have to make use of this **trained mind** that is in **Sati** to cultivate the **daily mindfulness meditation** in daily life. That is to cultivate the **noble 8-fold path** and when you combine **Sati or mindfulness** with the **cultivation** of the Noble 8-fold path it become **heedfulness or Appamāda**. The Buddha's advice before he passed away is – 'Appamādena Sampādetha' i.e. '**To strive on with Heedfulness**' (and nothing else), which means to train your mind to be **ever mindful** to **cultivate** the **meditation** as taught by him which is the **Noble 8-fold Path** and if you do that you **are destined** for enlightenment. So, if you understand the **deep meaning** of his advice you will come to understand that you only need **to train your mind** to be **heedful** then **enlightenment** in the here and the now is **guaranteed**. So technically it **is not** so difficult but when you start to do it, it is a totally different thing (depending on your past cultivation). If you have your past cultivation to support you, then this life it is quite easy, and you can move/progress very fast. You can also understand amazingly fast and there is an **enhanced probability** of realizing the enlightenment in the here and the now, in this era.

Okay now we come to the **2nd part** which is **reporting of meditation** followed by Q & A (questions and answers). If you have

any **meditative experience** or **problems**, you can report them and after that you can ask any questions that are **related to the meditation**, to the **Buddha dhamma** (or the teaching) and how you can **apply** what **you had learnt here** and the **teaching** to help you understand life so that you can overcome all your life's problems and situations. So now we will start off with the **reporting of meditation**. Anybody wants to report their meditation? Nobody! - Luckily tonight we have some written questions already. I will go through the questions which are quite relevant. Okay this one – the question goes like that “when I am in total relax mind during meditation, I always feel a huge vacuum and after a while, I will doze off and feeling like falling off. Thanks.”

He just stops with the word thanks! So, what is your question? No! No! This description is okay, but do you have any question? This is what you have described and is it that you want to ask - is this right or wrong? Ha-ha.... so that is the question.

Okay. You see, the problem with meditation is - **do not try to ask**, ‘is this right or wrong?’ Initially you can do that, because it is not easy to understand, but after a while, it is **not advisable** because when you start to ask right or wrong, what does it mean? You are seeking an **answer** to the question that **you do not understand**. Which means you yourself **do not want** to **investigate**, you yourself do not want **to understand**, you just want people to tell you – what to do and then you believe the answer, and you **try to apply that answer** in your meditation. That is where a lot of ‘meditators’ get caught. Do you understand? That is the reason why a lot of these so-called meditators or cultivators cannot really develop the

understanding themselves because after the question and after I had answered they will ask again: - “So Bro. Teoh, what must I do?” You just want an answer because you just want people to teach you what to do. How can you develop your meditation? I always said, - an important **essence of cultivation** is to develop the understanding of what is meditation? That is ‘**you must meditate with understanding**’...can you remember? That is how you get yourself back on track, otherwise, if you continue to do this, you will find that it is rather difficult for you all to **progress** in your meditation.

And the Buddha said, **do not believe** even what he said; whatever he shared with you, or explained to you or proclaimed to you, you **must investigate** into it, just like what he told the kalamas in the Kalamas sutta. You must find out and develop the understanding first, then you will know what to do. Otherwise, it is **not your own** understanding. You **only think** you know because ‘the teacher says so’ or ‘somebody says so’, then you **gullibly** follow the instructions and do without understanding.

When people ask you why you do like that? You will answer – ‘Bro Teoh said so’; or ‘the Buddha said so.’ It means you do not understand, - so it is difficult for you to progress. For when you do without understanding, you become **gullible** because you just follow instruction. So, what is important is **no need** to know right or wrong, just ask yourself a **basic question** and go back to the fundamentals and inquire, “why am I here?”

To develop the meditation – you **must** do with **understanding** and to do with understanding you must understand what Meditation is, right? But the way you ask this question, shows very clearly you

are **curious** about these **states of mind**, and you want to know whether it is right or wrong. It means your **focus** is not on **understanding what you are doing in the name of meditation**. Ah! Most people are **caught** in this, -sometimes they have **very fantastic or unique** meditative experiences, and they want to know is this something related **to progress** or something that they can feel incredibly happy about. Or whether it is right or wrong. So, when you start to have that type of focus, it means you do not understand why you are sitting here. You do not understand the **purpose of your cultivation** here. And you do not understand **what meditation is?** So, you need to come back to that **clear understanding** of meditation i.e., **what is meditation?** - So that when you sit here and do, **you know what you are doing** in the **name of meditation**.

Remember? I always remind you all that meditation has 2 parts: - **First part** is to train the mind to be **aware and heedful**, so the 1st inquiry or question should be - **are you training your mind to be aware and heedful?** If you are not training your minds to be aware and heedful then what are you doing? **Second part** is, after you had trained your mind in Sati, you must **stabilize** it. Do Remember this - **mindfulness training first**, then use it **to cultivate the Noble 8-Fold Path** then no more question, isn't it? But your way of questioning indicates that you are not sure of what is going on, right? And you want an answer. But no amount of answer will be relevant and if I am **also gullible** and just answer you, then you take my answer and said "Bro Teoh said so"- Then what will happen? You do not learn! And you do not know what you are doing. That is why I must explain this to you all first. I can explain this based on my **experience** and **what I observed and understand** from my years of **teaching and sharing**.

And sometimes, certain things that you experienced may be **unique to you** and **different from others** because **everyone is unique and different**, and it has something to do with your **past cultivation**. It has something to do with the **conditions you are now in this world**. And there are other conditions that can lead to all these. So, whatever I explained is **based on** my understanding. And because of my understanding I can explain it to you, - **what are the probable causes** of this experience, this mind states etc. But this is **not** the meditation, can you understand? This is just to allow you to understand what has gone on. **Sometimes** this type of description is good because it can bring about some **conditions** for me to tell you about **your probable past cultivation**. Because certain type of experience does not just come by itself for no apparent reason. Which means when you have certain type of experience, it is okay for you to ask. But you must understand why you ask. You ask because you already know what meditation is – and when something arises while you try to **train your mind during meditation**, then it **becomes** relevant. So, I do not want you to be caught in the **first instance** where everything you are curious of, you just ask because you want an answer. Then it defeats the purpose, and you do not progress, you will get stuck. So with this understanding, I can go into the question.

“When I’m in a total relaxed state...” - means according to him, he is **totally relaxed**. It means he does not have a problem, **no stress, no worries, no tension**, the mind is **peaceful** and relaxed during meditation. Then what happens? He then said, he always feels a huge vacuum. And after a while, he will doze off, - a feeling like falling off. So, this is what is being described through his experience. So, when you have a mind that is **relaxed**, and you **dozed off**, what does it

means? You can let me know. You all experienced this before, isn't it? Let's say, - after a tired day, you go back home, have a nice bath and relax, then what happens? You feel sleepy, isn't it? That is why you dozed off. When you said you are totally relaxed, you blank? Blank means what? - going into the **unconscious and sleep**. And this is something that is quite normal, isn't it? But if you understand what meditation is, this thing will not happen - Because this is **sloth and torpor** coming in already leading to **sleepiness**. It is just like you do not know what your focus is. You do not know why you are trying to develop this meditation and you do not know the purpose of training this mind **to be aware**. So, **you lost that focus**. You lost that understanding of why you are sitting here to develop. You are here **to train your mind**, so that training part is not there. Okay? Then the **stabilizing of that mind that is already trained** is also not there, and then you start to experience something. Then this something distracts you and takes you into that state - like a huge vacuum, then blank, and you dozed off (like falling off). All these descriptions will come, - so the question is, you have to always **bring back to focus** this inquiry i.e., when you are sitting, you ask yourself, "**what am I doing? Am I training my mind?**" - (my first inquiry). If I am not training my mind, what must I do? **Go back and train your mind, right?** - Because meditation is **not** about **relax and becoming peaceful only**. Do you understand? Most people like to do that because it is something that makes them feel good. It **makes you relaxed and peaceful** and a lot of people find it particularly good and important to be able to experience this **state of relaxation** with **inner peace**. **Inner peace** is one of the **by-product of meditation**. When your mind **develops inner peace**, it will have **inner well being** too. For a **peaceful** mind, is a **relaxed mind** and this **relaxed state of peace** is without fear, worry

and anxiety, is **very soothing** and **very calming**. That is why there is inner well-being, and you feel good. As opposed to when you are **restless, fearful**, with a lot of **anxiety, worry, tension** and **stress**. These are **negative** mind states. So, to develop the meditation through training the mind to be **aware** or **mindful** will **lead the mind to inner peace** and **inner wellbeing**. Because when you **start to relax** and **without thought**, then the peace will come, but when that peace comes, you forgot about your focus. Your focus is what? To develop the **training of the mind** to **be mindful** and **aware**, right? If you had recalled or remembered this focus, then you will know what to do. Then you just **relax** and **maintain awareness**. **Maintain awareness** through what? – Through **Ānāpānasati!** Or awareness by having an **object of meditation** that can make you **mindful via anchoring your awareness to it** then **maintains awareness** to **stabilise** it. That is.

what you are supposed to do. Not asking me ‘Is this right or wrong, and what must I do?’ That’s why, I want you to understand, and then you will know what to do. That is **what precisely** meditation is all about. If you understand then **no more question** and you will know what to do.

It’s like, I now tell you the reverse, “whatever question you have, if it is nothing related **to training** the mind to be aware and **stabilizing it to be mindful** and **use it to meditate**,” – then all these are the wrong questions. Don’t ask, just do it, investigate or find out for yourself the truth. Which means your **sole purpose** and **intent** is to **understand** that your mind is **heedless** because of the **5 mental hindrances**. Then you should inquire – how can I **train this heedless**,

thinking/mundane mind to make it **heedful**. Via **cultivating the 5 spiritual faculties** of mind, right? Then are my **5 spiritual faculties** developed? **If not**, I will **develop it**, then I will have **Saddhā, Vīriya leading to Sati or mindfulness**, and this is how you should train your mind to be mindful. Then after it is mindful, you only need **to stabilise** it for it to become **Samādhi**. Then when I have **Sati & Samādhi**, I will **have clarity of mind because - No thought**, and I will be able to **‘see things as they are’** and **Wisdom will arise**.

When I have all these **5 spiritual faculties** then all the **opposite 5 mental hindrances** will go. Take for example, **Saddhā or faith** - when you are **greatly confident**, very composed and very calm, and you have **strong faith**, you have **no more doubt** isn't it? The last hindrance which is **doubt** is no more, then when your mind is **confident, very composed**, there is also **no restlessness**. When there is **Samādhi**, the mind is also **not disturbed** because this mind that has Samādhi is **unwavering and collected**, - hence sensual desires, ill-also cannot come in. And when there is **Sati or mindfulness** there is **no thought** because Sati is **just awareness before the knowing (or the arising of thought)**. No thought means what? - **No fear, no worry, no anxiety** and **no restlessness**. Of course, when you have the **last spiritual faculty** which is **wisdom or Paññā** then all the **5 mental hindrances** will be gone, because of your understanding. Then the **sloth and torpor**, this one you can overcome it if you have **Vīriya** and **your faith** is very strong. When you are **full of confidence**, that confidence will **drive** you to develop the **spiritual zeal or tenacity to cultivate**, so how can you be sleepy and also because **you see the importance** of cultivating this meditation and you also see the importance of **realising this dhamma**, so that suffering need not be;

so that your life can be taken care of; So that you don't have to go through life the way other people go through; So that you don't **entangled with life** anymore; So that all of suffering **related to delusion, heedlessness and ignorance** will not arise in you anymore. So, the spiritual faculties **will take care** of the mental hindrances and with **the 5 spiritual faculties developed**, you no need to ask me **how to meditate**, you will know how to meditate because this is the **meditative mind** that is perfect. When your **faith or Saddhā, Vīriya, Sati** (mindfulness) and **Samādhi are very stable, Paññā will arise**, and you will **keep on understanding** things. **Wisdom or Paññā will keep on arising** because that is the **meditative mind**. So that's why **when you use** that meditative mind to cultivate **Noble 8-Fold Path**, you will understand **what right view is, especially Right view - with regard to the Laws that govern all of life and existence**. And the Buddha has described the **3 spiritual laws** that he termed as the **right view** – they are the law of karma (karma niyāma), the law of the mind (citta niyāma), and the order of dhamma niyāma. These 3 great **spiritual laws** govern all of life and existence. And if you understand them, you will understand life, and you will know how to live life. When you have **right view** cultivated, you will know how to arise the right thought, right speech, right action and right livelihood, and the right efforts **to purify your thoughts**. All these arise when there is **right understanding** with regards to this **law of karma**.

This Law of karma said, **“You are born of your karma, heir to your karma, conditioned and supported by your karma and you are what you are because of your karma.”** If **karma plays such a great role** in your life, **what must you do?** You must **take care of karma**, right? To take care of karma means you must **follow the advice of the**

Buddha ‘to avoid all evils and do good.’ Otherwise, how can you take care of karma? Then how **to avoid** all evils, - what is the Buddha’s advice? Yes! Keep your **5 precepts**. Apart from keeping your 5 precepts, you must also **train your mind to be heedful or ever mindful and aware**, otherwise, you **cannot see** your own **mental intentions** behind all your actions, speech and thought processes which will become karmic. So, when you have **mindfulness**, you can see your mental intentions behind all your actions, speech and thoughts. The **Noble 8-Fold Path will then fall into place**. That is how **right view** can lead to **right thought, right speech and right action**, etc. Then the way you live your life will be in accordance with this **right view/understanding** leading to right livelihood. Then you cultivate the **4 right efforts** to **purify** your actions, speech and thought processes. Whenever wrong thought arises, you must arise the **right effort to abandon it**. Similarly, for wrong actions and wrong speeches including wrong livelihood you also do the same i.e. **Right effort** to **abandon** them. Then you also cultivate the **right effort to prevent** all those wrong thoughts, wrong action, wrong speech and wrong livelihood from arising.

Then you develop the **last 2 right efforts**, which leads to wholesome mind states. The **right effort** to **cultivate** the **right thought that is still not in you**; the right action, the right speech and the right livelihood - that are still not in you. The last one is the **right effort to refine upon** the **right thoughts** and **perfect** whatever **wholesomeness and goodness** that are already in you. You develop all these to arise the **noble 8-Fold path cultivation** to transform yourself (**Personality wise** and **character wise**) for the **better**. You will then be completely transformed to become a **noble being**. A Noble

being is an **enlightened being** who is **very noble** in their **understanding of life**, very noble in the way **they conduct themselves** - through their noble action, speech and thought processes, they are also **very noble in the way they live their life**. Very noble in the way **they interact with people**. They have love, wisdom and compassion hence **they are incapable of negativity**. That is why - everything they do, there is no negativity. They are all right thought, right speech, right action and right livelihood borne of right understanding. That is how noble 8-Fold path can free you. Then when you understand, how your mind functions and works through having **right view** with regards to the second **spiritual law (citta niyāma)**, your wisdom will arise. Especially so, when you can see **how your mind arise and pass away** following the **law of dependent origination** (12 links or Paṭicca Samuppāda) as taught by the Buddha, then you will start to understand that **every phenomenon** that **arise and pass away** have the universal characteristics of **impermanence**. If you **grasp and cling** on to it deludedly, **suffering** will be the result. Since dependent on conditions, they arise and when conditions cease to be they pass away, - hence all these phenomena are all **conditions arising, causal phenomena**, that are impermanent. And because of that there is **no permanent unchanging entity** within all these **phenomena** that we can call, this is **'Me'**, this is **'I'** and all this can be **'Mine'**, - hence it is all **not self and empty** leading to the penetrative **understanding** of the **Anattā characteristic**. When you start to see this happening within your own form and mind and **within all of phenomena** (whether **physical, mental or nature's** phenomena), then you will come to realize that **everything is just the way it is**. I.e., there is no such thing as a **permanent unchanging entity** that you can call a **soul**, or a **'me'** or an **'I'** inside there. Then your **self-delusion** (or

sakkāyadiṭṭhi) will be no more. Once you can **root** that out, you like **suddenly wakes up**. No more delusion and you will **no longer** be **deluded** by your 5 aggregates of form & mind, that deludes you into believing that the feelings is you, the body is you, the mind is you, and that there is **a thinker** behind the **thought**, there is **a person who thinks, who feels, who perceives** and **who arises** the consciousness. All these delusions will dissolve. Then there is this **mind that is liberated**; that is how you become enlightened. That is how you are **no longer gullible**. You are **no longer caught** in the wheel of life, which they call saṃsāra - the CYCLE or wheel of birth and death. You do not have to come back anymore unless you choose to. And all these are within your **ability to realize**, if only you can **cultivate sincerely**, with **strong faith** and **perseverance** to train your mind to have the **5 spiritual faculties**. And the **most important spiritual faculty is Sati, - mindfulness**. For **without Sati**, there is **no life**, and you **cannot** see anything, you are like blind.

That is why **mindfulness or Sati** is the most important and it's also the **first factor of enlightenment**. There are 7 factors of enlightenment that can make you enlightened, and the 1st one is Sati. That's why without Sati, you cannot move on to have the 2nd factor of enlightenment which is **dhammavicaya or investigation** of the **dhamma**. Investigate into everything that the Buddha teaches. All his teaching is called the dhamma. So, when you investigate into his dhamma, and realize that it **stands up to investigation**, you will have so **much joy** and **confidence** in Him. Then your **faith** in Him becomes **unshakeable**. That is why after you have Sati and you do the dhamma investigation, then it stands up to investigation, your faith will become so strong and unshakeable. Then there is this joy, leading to

the Vīriya or spiritual zeal which is the 3rd factor of enlightenment arising. Immediately there is this strong passion and **tenacity to go this way**, that is how the **Vīriya** which is **the 3rd factor of enlightenment** comes to be.

Then when Vīriya arise, Sati will follow. That is how the mind develops the **calmness** and **the peace** within leading to the arising of the **spiritual joy or pīti** which is the **4th factor** of enlightenment. Then you will feel a lot of pīti in your mind because the Vīriya will drive you to develop the mindfulness and when you are **continuously mindful (without thought)**, this **pīti or spiritual joy/rapture** will arise naturally. Then you will go on to **experience sukha**, which is a **spiritual bliss**. If you **don't cling** and attach to this sukha, then it will become **passaddhi**, which is **tranquility or stillness** of mind (the **5th factor of enlightenment**). Then when your passaddhi becomes **very stable** it will cumulate into **Samādhi** which is the **6th enlightenment** factor. A mind with **Samādhi** is **collected and unwavering**. And when you have **Sati and Samādhi**, you will see things as they are because there is **clarity**, then **wisdom** will arise. When you have wisdom, you are **no longer gullible** and you will **no longer react** to what you see, what you hear, what you smell, what you taste, what you tactilely feel and think. And because of that, your mind has **equanimity or upekkhā**, which is the **last factor of enlightenment**. This is how you develop the 7 factors of enlightenment leading to the enlightenment.

This is how you can develop the understanding. That is why questions are very important. If you do not ask, there are **no conditions** for me to explain. I realize after a period of sharing that it

is as if some form of understanding is missing..... - except for a few of you who have developed the **diligence and consistency** to cultivate, the **rest don't seem to know what is going on** because once a week you come to this class, then you go back, you forgot and you become **heedless again**, then you come back, listen again, it's like it doesn't go in. Because you **never investigate**, and you **never take it serious** enough **to find out** on your own what is it that **you call meditation**. What is it that the **Buddha is trying to teach you** and share with you out of **love and compassion** for you so that you **don't have to entangle your life anymore**; So that suffering in this world is not necessary and **Enlightenment** in the **here** and the **now can be realized**. That is why this understanding is particularly important to you all because **it is your life**; you really must **understand and see this clearly**. And if you **miss this window**, it is going to be **exceedingly difficult** because this is **an incredibly unique window** and a **very rare condition** to have come by.

4.2 Questions and Answers

Okay, we have one more question which was sent to Bro. Swee Aun through WhatsApp. It is a very good question.

Qs: i) Why still got so much craving after having listened to so much dharma?

ii) Do we really comprehend what was spoken? (This is not a question but more of a doubt.)

The 3rd part is the best: -

iii) Guarding the sense door needs tremendous effort.

Answer: Do you all agree? If you agree, it means you do not understand the Buddha dharma. Effort alone cannot free you. The 4 Right Efforts are mainly applied at the **thought level** to deal with the thought. **1st Right Effort** is to **abandon** the wrong thoughts that had arisen. Then the **2nd Right Effort** is to **prevent** the arising of any wrong action, speech or thought. **The 3rd Right Effort** is to cultivate the right and **wholesome action, speech and thought** that are still not in you. This is followed by the **4th Right Effort** which is to **refine upon** and **perfect** the wholesome action, speech and thought that are already in you. Effort is only used when it is related to thought. What **frees you** is **only wisdom**. Please do **remember** that. That is why guarding sense door, if you use effort, you are suppressing it and you are trying to **control** your emotion from **stirring via delusion**. The Buddha uses this word - **Be vigilant**. Do you know what is vigilant? It means be **Heedful**. Always be **attentive** and **ever mindful** to cultivate

the Noble 8-fold path (or **meditation** as taught by the Buddha) so that delusion does not arise to delude you into negativities. So that the evil roots will not arise to condition your evil action, speech and thought processes. Vigilance means **ever mindful** and **ever heedful** so that the **wisdom** can protect you. Hence vigilance is **not** an effort. When you **do not have wisdom**, you **cannot deal with defilement**. All your efforts will be of **no meaning**. You can try to 'cut' here (at the feeling), 'cut' there, or say "let go and don't attach" – all these has got no meaning because it doesn't work, and cultivation is no like that. For they never inquire – "**who is letting go?**" The person **with delusion** tries to let go, - you **must** ask yourself, can this be done? If you do not understand, you cannot let go! You will grasp and cling via delusion. But once wisdom or **wise attention** (yoniso manasikāra) is there, you are no longer deluded hence you will not hold or grasp anymore, right? So, there is no need to let go. **Only those who hold need to let go** but **without wisdom** it cannot be done.

Just like what I told Eddie just now, the kid, if you have nothing for him to do or play, the kid will go around and create havoc. But if you have a toy for him, he will stay quiet and not disturb you. So, what happens is, this kid is like your mind, you must let it do something. Otherwise, it will be like this kid, it will go around and create havoc via **heedlessness** (i.e. constantly **loss in thoughts** and **seldom mindful** or heedful.) Since your **consciousness or mind is trapped** inside **your physical body** and the **senses** are all there, - so upon contact, it is automatic just like the **physics experiment** of the battery, bulb and switch, it will automatically light up or become conscious. That is why it's **all automatic** following **natures' law**, each and every phenomenon (May it be **mental, physical or nature's**) is all

dependent originating and conditions arising. Anything **perceivable by the mind** is a **phenomenon**. We can perceive our physical, mental and nature's phenomena via our mental perception.

Upon contact of mind with our senses, you become **conscious**, then you start to perceive, think and react **thereby stirring** the mind to cause **mental hindrances** like sensual desire and ill-will to arise. And because of these **mental hindrances**, you become **heedless**. Then if you tell the kid, "I am going to control you, and don't let you play". You think the kid will listen to you? You may also say "train him when he is young" or try to tell him "Sit down, do meditation, and be mindfulness" - the kid will give you hell, right? Unless he **understands**, he **will not** listen to you. So, you need to **make them understand** why they must do all these and **because it is their life**, we must **let them decide** and as parent we can **only advise**. 'For your own good, for your future this is what I can share with you. I will only advise you. But **your life, you still decide**. You find out for yourself whether this is going to help you or not?' So, if you do that, you do not create trouble for him.

Since he is born of his karma, heir to his karma, conditions and supported by his karma and he is what he is because of his karma, **so why do you want to interfere?** You only play your **role** as a parent, who has a **duty** towards their **upbringing**, towards **advising** them, **guiding** them, that is all. Do not force them to do anything that they do not like. Do **not pressure** them to do anything. For meditation it is the same..... Guarding the sense door, **does not** need effort. They **confuse** effort with what is going on in daily life, like when you keep your precepts. What is the 4th precept? Abstain from telling lies and

false speech. This is so difficult. So, you ask, “How to keep that one”, especially so for salesman. They keep on complaining to me. It is not how to keep? If you do not see the **importance**, you will **try to justify**. Then it is like exceedingly difficult to keep that precept. Why? - Because the **desire and craving to lie**, via your own delusion and **selfishness** - you cannot ‘see’. And that is why you lie. Otherwise, why do you lie? You lie because you want **to conceal** the fact so that you will not get into trouble. Especially those who have cheated on their spouse, - they lied because they do not want to be caught. Even the small kid knows how to lie. “Did you, do it? No! Daddy No!” Actually, he did it but because he is scare of the cane, so he lied. But certain kid they are **by nature honest and sincere** and they will not lie. So, you must **understand** your kid.

Meditation is the same – when it comes to **cultivation** it is always **wisdom** and if you **do not have** wisdom **your mind cannot be free**. Now coming back to the 1st part of the question regarding craving:

Qs: i) “Why still got so much **craving** after having listened to so much dhamma?”

Answer: So, what is your answer? What is the meaning of craving? Cravings – according to the Buddha there are 3 types of craving. 1st one is **sensual craving (kamma taṇhā)**; then there is ‘**craving to be**’ (**bhava taṇhā**) followed by ‘**craving not to be**’ (**vibhava taṇhā**). You must understand the difference between **craving** and **wisdom**. Craving is always **associated** with **evil roots**, like **attachment** and **desire** whereas **wisdom** is **free** of evil roots. When you have **wisdom**, you can **love without attachment** and you can also have

the **good food** but **without craving/attachment**. That is important, otherwise you become **gullible** and **believed** what others said, like the statement - *“If you are spiritual, then you cannot have good food because that is craving”*. What do you think of this statement? You agree? If that is your answer, then **I do not think you understand** the Buddha dhamma because during the Buddha’s time he was also invited to the palace and the rich man’s home where he was **also offered good food** and he **rejoiced** and still eats them. The important point is the Buddha also ate these foods, but he **does not have attachment** to what he ate. If **there is condition to eat, he eats**, otherwise, he is also alright. Even lousy food when he goes pindapata (if allowable) he still eats them because he has got no craving and if he has craving, he will have these thoughts that says “I don’t want to go there and pindapat because the food there is not so good.” That is **attachment or craving, desire** and **selfishness**. When there is **no desire or attachment** then there is no craving. When you do not understand the meaning of craving as per the dhamma taught by the Buddha you become **gullible**.

The common **misconception** is people generally believe that a spiritual person must not have craving so good food is not allowed because that is **craving according** to their **understanding**. The Buddha never teaches that way. The Buddha said, **‘you can eat but don’t attach, don’t cling, don’t grasp and don’t deludedly believe that there is a permanent unchanging entity inside** because this **will lead to sakkāyadiṭṭhi or self-delusion.**’ That is how the whole dhamma can **be misunderstood**. They like to have those good foods but **outwardly** when they try to live their life **with such misconception**, they will have to **suppress** their **desire or craving** for good food hence

the expression, “Guarding the sense door need **tremendous effort.**” The **craving is so strong inside** and if you do not have **mindfulness**, you **cannot** see it and you will have an **idea of enlightenment** as – “being spiritual I cannot have craving which means I must not have good food, I must not stay in a very nice place and I have to renounce everything.” The Buddha never said that because the Buddha said for lay people you **only need to keep the 5 precepts** and **you can own things** and you **can have things** but **do not attach** to them. According to Lord Buddha, a lay person can have and **experience 4 types of happiness**: the first one is **happiness of possession**. When you had acquired wealth through **righteous means or right livelihood** then there is a sense of **wellbeing and happiness**. That **joy and happiness** is this **happiness of possession**. Then if you **know how to use** this wealth or **possession** for the **happiness of yourself and others** (your loved ones, relatives, friends, etc.) then it will constitute the **2nd type of happiness**. You use it for **wholesomeness**. The **3rd** type of happiness is to be **free from debts**. Those who borrowed from loan sharks will look forward to having this type of happiness. Then the last type of happiness is **to live a blameless life** so that **the wise one** will not blame you. When you already **have the means** and can afford you should be **more generous to help others** and do not be **so stingy, petty or calculative anymore**. Instead, you should have **goodness, kindness and generosity to help others in need**. These are the dhammas that can help you develop the **right understanding** to practice the **right teaching** leading to the **4 types of happiness** realizable by a lay person.

When you listen to the dhamma the **most important focus** is to develop the **right view** (which is most important) **to straighten** your

earlier wrong view so that you are **no longer deluded** then you will know how to go about developing the **cultivation** with the **right understanding**. When your **view is right**, **ignorant (or avijjā)** will **be reduced** then the 1st two links of the Paṭicca Samuppāda (or 12 links) which is avijjā (ignorant) paccaya saṅkhāra will be **weakened** leading to **less saṅkhāra** (or mental activities) and this will in turn lead to **clarity of mind** thereby making you less **heedlessness** and **more mindfulness** and **heedfulness**. After you had **straightened your views** then avijjā which is ignorant will **be further weakened** and dependent on this weakened avijjā, saṅkhāra which is your mental activities, your thinking, your emotions, your reactions and your **heedlessness** will **also be weakened**. So **saṅkhāra** which is your mental thinking or activities, mental volitions, mental states, mental formation and mental reactions, etc. will **slow down**. Then as you **continue to straighten your views** until your **wrong views no more**, avijjā paccaya saṅkhāra will **cease** to be. That is how **you do not think anymore**. This is also the reason why the **enlightened one is always heedful**, and they **do not need** to think anymore. They **only use thoughts** to arise the **thinking** when **they need to**. That is why I always tell you all “you don’t have to think” but for most of you it is so difficult because of the **mental hindrances** borne of **avijjā** (mainly **self-delusion**) are still there. So saṅkhāra will keep on arising following the 1st two link of the law of **dependent origination**. That’s why the Buddha said, **“Sabbe saṅkhāra aniccaṃ”** [all of saṅkhāra (**everything** that your **mind can do**) like your thinking, volition, etc. **are impermanent** and they come, and they go. Then why do you hold and cling on to them?] and **“Sabbe saṅkhāra dukkhaṃ”** or all **Saṅkhāra brings about suffering** when you **attached and held deludedly** - hence **suffering** is the result. This is the reason why the

Buddha taught the **3 universal characteristics** of impermanence, suffering and non-self/empty nature. He always used the word “Saṅkhāra”. As saṅkhāra is inclusive of your feeling and perception aggregates, hence it is also termed, the **content of consciousness** i.e., it includes **all mental activities** within that consciousness. When you understand that, you **must listen** with **understanding** to develop the **right view to straighten** your wrong view. When you have **more** right views you **will become** less **deluded** then you will know **how to live life** and **craving will gradually** be reduced until finally when you are **no longer** deluded, craving will be **rooted out** and with no more craving you will awaken.

Craving is a **desire** that comes from ignorant (which is mainly your **sakkāyadiṭṭhi** or **self-delusion**) that conditioned you to be **greedy, to grasp, cling** and **hold** because you think you exist. The ‘Me’ and the ‘I’, the ‘personality’, the ‘EGO’, the ‘self’ or the ‘atta’ **created the selfishness, created the ‘personality’** that tries to own things and have things. That is how **greed, selfish, desire, craving and lust**, etc. arise – all come from the ‘EGO’. Without the ‘I’ and the ‘Me’ **there is nobody to be greedy, selfish** etc. **Things are just the way they are**, not what you think. **That is why only wisdom frees** because it can root out all these delusions. **Without wisdom** it is exceedingly difficult to cultivate. So always remember **guarding the sense door** need **wisdom** and **not effort**. Then when listening to dhamma, you must also **reflect, contemplate** and **later cultivate** to develop all the **3 turnings wisdom** of Suttamaya Paññā, Cintamaya Paññā and Bhavanamaya Paññā.

The 2nd question is rather straight forward – “Do we comprehend?” If you comprehend means you have no **more craving**,

but most people don't quite comprehend the dhamma because they **don't reflect**, they **don't contemplate**, **investigate** and **inquire** with **mindfulness** leading to **heedfulness** and these are the reasons why they **cannot 'see'** and **cannot understand**. The moment you **understand** that you **only need** to **develop** the **5 spiritual faculties** (especially **your mindfulness** which you **need to stabilize** to become **heedful**) then all the **teachings** will become like **truly clear** and **very easy** to understand. Then there will be **no more** questions.

Ok? No more written questions? So now we can open it up to the 'floor'. Yah, yes!.... Sister Eng Bee.

Qs: Last time I used to have this wrong understanding that **Samādhi** can only be developed during a **formal** sitting meditation posture. But last Sunday during the **Heart Sutta Class**, based on your explanation, I suddenly **realised** that **Samādhi** can also be developed during training of **daily mindfulness**, Right?

Bro Teoh: Yes! It can be developed.

Qs: Bro Teoh, I'd like to ask how can we develop **Samādhi** **while** cultivating **daily mindfulness**?

Answer: Okay, Sister Eng Bee has asked **an incredibly good** question, because she **had developed** some form of mindfulness cultivation already. Earlier on she thought, **Samādhi** can **only** be developed during **formal** meditation when the mind is **much calmer** and **stable**. This can happen because your **senses** are **mostly down** or **less active** during formal meditation. Also, during **formal meditation**, the conditions and setting are usually **more conducive**. But when you

come out to live life, you are in an **active mode**, do you understand? Your **seeing consciousness**, your **hearing, smelling, taste, tactile** and **thought consciousness** are **all actively** functioning because **you got to act, got to move** and you **got to be aware** of so **many things** and your **thoughts** keep **on arising**. And sometimes **the mental hindrances** are there. So, in the **active state of daily life**, Samādhi is **exceedingly difficult to have**, do you understand? That is why it needs to be trained. *Samādhi* in **daily life** can only come about when your **daily mindfulness** is **very stable**.

There are 2 very different types of cultivation namely the **formal meditation** and **daily mindfulness**. The formal meditation alone to me, (if you ask me personally) is not enough because it is not the real meditation yet. The real meditation only **starts** when you have **stabilised** that **mindfulness** and go into **the daily life**, to cultivate the **daily mindfulness** leading to **heedfulness**. That is when the **real** meditation starts. That's why I always tell you all - not until you've **stabilised** that **mindfulness and** go into **daily life** to cultivate the *Sati Sampajañña* (**mindfulness** and **clear comprehension** of **all actions** and **all movements** within the present moment) as taught by the Buddha under *kāyānupassanā*, the **real meditation** has **not** started as yet.

Important recap of the **6 categories** of cultivation under *Kāyānupassanā*.

They are Mindfulness of the:

- a) In and out breath or Ānāpānasati;
- b) 4 postures of standing, sitting, walking and lying down;
- c) Sati Sampajañña practices;

- d) 4 Elements of the body;
- e) 32 Parts of the body;
- f) 9 stages of cemetery decomposition of the body.

And even after you have done that, that is only the **initial wisdom** because you still have the other 3 **Foundations of Mindfulness** to go through, namely **vedanānupassanā**, **cittānupassanā** and **dhammānupassanā**. Moreover, **Kāyānupassanā** has 6 categories of practices - starting with **Ānāpānasati** leading to the **4 postures** and the **Sati Sampajañña** cultivation, and then you still need to **contemplate** and **reflect** on the **4 Elements**, the **32 Parts of the body** and the **9 stages of cemetery decomposition** of the body. Then you go into **mindfulness of Feeling (Vedanānupassanā)**, followed by mindfulness of the **citta (Content of Consciousness) or (Cittānupassanā)**, then you go into **mindfulness of Dhammā**, the final practice of **(Dhammānupassanā)**.

There are **5 categories of cultivation under Dhammānupassanā**. The 1st category of practice is Mindfulness of the **5 mental Hindrances**, and the 2nd category of practice is **Mindfulness of the 5 Aggregates of Form and Mind**. This will enable you **not to be gullible** and **deluded**, so that you **do not cling** on to this **5 Aggregates of Form and Mind** (which you tend to think is **what you think you are**), - i.e., the **human being** and all those **'images' OR 'concepts'** that you identified yourself with. Like, I am an Engineer, I am Chinese, I am a Buddhist etc. After that, it teaches you to be **mindful** of the **6 Internal Sense Bases** and **6 External Sense Bases** and the **18 sense realms** to develop the wisdom via **tracing the origination factors** for the **stirring of the mind** then **retrospectively**

reverse it to free your mind. This is the **3rd category of cultivation of Dhammānupassanā**. Then you move into the 4th category of practice which is **mindfulness of the 7 Factors of Enlightenment** that I shared earlier on. Then the last or 5th category of practice is the **cultivation on mindfulness of the 4 Noble Truths** (which are truths that can make you noble ones or enlightened ones). That is why the **real meditation** is still **within the 4 Noble Truths**, especially the **4th Noble Truth**, which is the **Noble 8-Fold Path**. This **Noble 8-Fold Path practices is the meditation** because it can lead to the **end or cessation** of all sufferings.

(Important **recap** on the 5 categories of cultivation under **Dhammānupassanā**.)

They are Mindfulness of the:

- a) 5 Mental Hindrances;
- b) 5 Aggregates of Form and Mind;
- c) 6 Internal Sense Bases and 6 External Sense Bases and the 18 sense realms;
- d) 7 Factors of Enlightenment;
- e) 4 Noble Truths.

So, coming back to your question, in the **formal** meditation, most people can develop the **calmness of mind** more easily because the **environment** and **settings** are more conducive. If you **diligently** train yourself in whatever **field of expertise** you can become **skillful**, just like badminton or anything other games. After you have become **very skillful**, your strokes and movements on the badminton court

will be like **very graceful** and you can decide where **you want to return your shots** to. You want to serve low it goes low and if you want to return to base line it will be able to do just that. **It is like you have complete control** over what you want to do on the court.

Similarly **going to retreat** to cultivate **formal meditation** is just like going to a **very conducive place** to train your mind. Like you go to the gymnasium to train. When you are **skillful** already, what happen? If you do not come out **to life to test your skill**, to compete with people of different background and understanding, you will **never know** whether you have **perfected your skill** or **not**, do you understand?

That is why **you need to go into life and interact** with people. You must apply what you have **learned** and **trained** by coming out into life. You go **for competition** - but that is for games. What we are interested in now is about **understanding life**, the **spiritual life**. **Spiritual life is to be lived**. When you live life, you need to interact with people. Only then can you **encounter** all those **harsh realities** that the Buddha talked about under his **1st Noble Truth teaching**, - i.e., **the 8 realities of life and existence**. Which is **birth, old age, sickness and death**, when you are **with people whom you do not like**, when you **cannot get what you want**, when **things do not go your way** and when there is **separation** between **loved ones** and the **things or possessions** that you hold on to dearly. Like your **wealth**, your **possession**, your **business**, your **career**, etc. (everything that you **think** you owned). Only when your loved ones and prized possessions **start to separate** from you can **you check** whether you really have **the wisdom** or not? Without the **requisite dhamma wisdom**, you will be **afflicted** by them. **Fear, worry, anxiety, insecurity, sorrow** and

lamentation leading to severe grief, misery, depression and sadness will arise in you. These are the **tests**. Otherwise, you can be gullible, - sitting in a **formal meditation**, getting **fantastic meditative** experiences, then you **equate it as**, this is **what *Nāna*, what *Jhāna*** and then you think you are already enlightened. But when you come out into life, and you can still get **entangled** with separation from **loved ones** and **your prized possessions**, you then realised you can still become **afflicted, emotional, angry and sad**. Then **what type of enlightenment is that?**

So, to stabilise the ***Samādhi* in daily life**, you need a **stable daily mindfulness**. That is why I always tell you all, **when you are in a retreat** or in a **formal meditation**, **don't just sit without any understanding**, not much point, do you understand? There are **times to sit, to realise the cessation**. You can also **lie down** (during) the **formal meditation**; then **to understand clearly** what is going on, you have to go deep into your **consciousness** and then **just let things be** and **silent** your mind. All these can be done, and formal meditation will help. But that training while in the formal meditation **you cannot live life**. But **you do need** some of those **formal meditation training** to go **deep into the consciousness** (deep inside), so that the **wisdom** can be developed. Because when it comes to **cessation**, leading to the realisation of ***Nibbāna***, it is a **totally different** understanding, and you need a **formal meditation** to go in. Unless it is just only a glimpse or a **momentarily one**, - in **daily life it can happen**. That is why the **realisation of sainthood** is just after **one moment** of pure **cessation of consciousness**. I.e., the **form and mind** can realise that **glimpse of *Nibbāna***, and it is an **entire cessation** of form and mind **within that moment**.

When you go into **daily mindfulness**, you have to **start** from mindfulness of the **4 postures meditation**..... - That is why you **alternate** between **walking and sitting** in a formal meditation, and because **walking is more active**, when you can do that, you develop **daily mindfulness**. Similar for **bowing**, it can also develop **daily mindfulness**. **Contemplation, reflection** is also **daily mindfulness**. That is the reason why we have a lot of **contemplative meditation** as taught by the Buddha, - like ***Marananussati***, which is contemplation on death; followed by ***Buddhānussati*** (*buddha + anussati*) which is **contemplation on the 9 great virtues** of the Buddha; ***Dhammanussati*** and ***Sanghānussati*** etc. All these are ***anussati*** meant to develop the **contemplative wisdom**, do you understand?

Whereas *passanā* is to **insight** into. So ***Vipassanā*** means, to insight into 'Vi' which is the **3 universal characteristics** of nature, namely **impermanent (anicca)**, **suffering (dukkha)** and **non-self or empty nature (anattā)**. Hence *vipassanā* means a type of meditation that can enable you to **insight** into **these 3 universal characteristics of nature**. Then we had ***Kāyānupassanā***, - here ***nupassanā*** is different again. ***Kāya*** means the **body**, and then you develop **mindfulness** over this body, to **contemplate and insight** into the **3 universal characteristics** of nature. That is why it is term ***Kāyānupassanā*** - meaning you **develop this mindfulness** over the '***Kāya***' to **contemplate and insight** into. Hence ***anussati*** and ***nupassanā*** are different and the Pali words are very distinct, and when you understand, you will know how to develop the **appropriate cultivation**, to move on.

So, for a **stable *Samādhi***, you need a **stable mindfulness**, until **throughout** the day you are **most** of the time **mindful**. It does not

come overnight. Initially it is like **more and more moments of awareness/mindfulness** and **less and less** moments of **heedlessness**, and this can only come about when your **wisdom** had started to arise, when your **right view** has become more and more **stable**. When you have more and more **right view**, then *avijjā which is ignorance will start to weaken*, and then you will have less and less **Saṅkhāra (content of consciousness or mental activities)**. When you have less and less *Saṅkhāra*, it is like you have **less and less thinking**, less and less **thoughts**, less and less mental **hindrances**. Then from **heedless living**, slowly it **transforms** into **heedful living**. The moment you are **heedful** and **aware**; you are **no longer** heedless. The **heedless thinking** and the **hindrances of mind** had started to slow down and become **less and less** until one day **no more**. That is how you become **heedful** - which means “**ever mindful to cultivate the noble 8-fold path** or the **meditation** as taught by the Buddha”. When you are **heedful**, you are **most of the time aware** with a lot of **clarity** because there is practically no thought at all. You only arise thoughts when **you need to use them to live life**.

In order to be in that state, your **spiritual faculties** must be already **very stable**; **otherwise**, you **cannot** reach that state. To reach that state, the **wisdom** must also arise. So **that is why the focus** is finally **still on wisdom only**. Even **with Samādhi**, let us say you hold on to the **continuous mindfulness**, (some people do that) - they develop *Ānāpānasati* until **so stable** that they can carry their **Jhāna absorption for 24 hours**. I have one teacher who can do that, during his younger days; he can **hold on to his Jhāna** and maintain **continuous mindfulness** for 24 hours, because his *Ānāpānasati* is very stable and extraordinarily strong.

So, if you depend on that Samādhi borne of **energy field like Jhāna (not wisdom)** to become peaceful, then those *Anusaya* (or **latent tendencies**) are **suppressed**, and you still do not know. That is why in the strong jhanic state (which is a **conditioned** state of **appana Samādhi**), you **must release** it out to **normal awareness** with **upacara Samādhi** so that it is not too strong. If it is too strong, it is **not a free mind** but a **conditioned state**. It does not reflect the real state. It does not reflect whether you have **wisdom** or not because you are using this appana *Samādhi* borne of a concentrated mind to **suppress** whatever **defilement/anusaya**, and then it is like you are **enlightened**, because you cannot get angry in those strong jhanic states. You are **very peaceful**, you are also like **full of Mettā**, and without fear. But when you **get old**, you become **weaker** as **age catches up**, you lose your ability to enter *Jhāna*, to develop the **energy field** that you need to maintain this type of *Jhānic experiences*, then when they realise that, they **start to have suffering**. They start to become **miserable**, via **asking question like, oh!** What happened? Because when they compare, - last time with the *Jhāna*, it was **so beautiful, so perfect, so still, like enlightened**, then after those things are gone, they want to get it back but they can't get it. When they realise that they **had become** so weak and **so fragile** and like **so useless**, - they develop **fear** because **finally old age, sickness and death** can still threaten them. Because they do not know **what that form and mind is**. They still think this is **what they are**, i.e., the form and mind **is what they are - a human being**, and **this human being who is the 'Me' and the 'I' cultivate until enlightened**. That is why the *Sakkāyadiṭṭhi* is still there, they cannot break that **self-delusion**. So, when you are doing all these **concentration cultivations**, or what they call **one-pointedness** meditation, or *Samatha* meditation, you

still need to release your **concentration or absorption** to **normal awareness** to cultivate the **daily mindfulness** in daily life to **realise** the wisdom. When you cultivate **Ānāpānasati wrongly** it can lead to **continuous absorption** or **continuous mindfulness** - for you to cling or attach to. You also need to release it out; otherwise, you will get **trapped** inside those states. So, when you **release** it out and go into **daily mindfulness**, - the **daily mindfulness** must be **stabilised**, until it become very stable (like there is upacara *Samādhi*). This can only happen after your mind has entered sati. Then use this **heedful state** to be **aware of everything** that is going on in Life. When you use this **heedful state to live your daily life** and **aware of everything** that is going on, you will develop **wisdom** via **seeing things as they are**. After that you do not need that type of stable **collected** and **unwavering mind in appana** and **upacara Samādhi** to help you remind **peaceful anymore**. They are only **needed initially**, for you to **see things as they are** to insight into the **characteristics of nature** to realise the wisdom. Because **without** this *Upacara Samādhi*, your **mindfulness** is **too weak**, and **you cannot see things as they are yet**, - which means you **cannot insight into the characteristics** of nature as yet because you cannot be with the **moment of awareness without thought** to ‘see’ via the **direct seeing**, the **continuous arising, sustenance** and **passing away** of all phenomena within the moment. This **insight** comes about **without thought**. You **can only awaken** to it via the **direct seeing** (without thought) when your **mindfulness and Samādhi are very stable**. That is when you can see **things as they are** within the moment **very clearly** and your **awareness** can be **with the phenomenon** during the **moment** of its **arising, sustenance** and **passing away**. You will **start to see them very clearly** and later you **will see them everywhere**, that is why I always say:

“Truth is everywhere, in the midst of life and nature, why can’t you see? For those who see they always see.”

You can only do that when your **mundane mind** had already **collapsed**, and you have **perfect mindfulness**. Otherwise, you **cannot see** because the **mind without** wisdom is **always clouded** by **thoughts** due to avijjā paccaya saṅkhāra. The **mundane mind** always come out and **clouds** your **true mind**, and then it makes **you heedless**, - and amazingly fast you become **heedless**.

So that question is rather **important** because by now you should understand that **formal meditation** alone does not bring about the **real meditation** because you still need to **cultivate the daily mindfulness**, which is the **most important**.

And you must do it **until throughout the day**, and **most** of the time, (I will not say all the time), but **most of the time**, you are **just aware** and **silent**. Body and mind **just move as one**. Your mind is **always with the phenomena** moving as one, either with the **physical**, the **mental or nature’s** phenomena. **They are always one, together**. When you are in that state, **you will know**, the **form and mind** will know. Then you **start to see a lot of things**, because when the **mind is silent**, there is **awareness**, and you will start **to insight** into a **lot of things**. Not only you are aware of your **mental intention**, the **subtle defilement**, the **subtle suffering** and **delusion**, the **minor conceit**, etc. - everything else you will start to see them clearly. The mind is **so different** at that level, **it is totally different**, and for this to happen you **must go through the cultivation to understand**, otherwise it is

just what I am sharing with you. Ok? *Wah!*, so fast, it is already 10.30pm.

So, like today, if you prepare your questions in writing – it will be good. You can also ask while you are here, just like what Sister Eng Bee did. So, your question is important. I realise, with the question, at least I can explain it to you more clearly. You can develop the **understanding faster** because if you do not ask, do you know what will happen? Every time when I ask you all ‘do you have any question?’- Everybody just looks at the (floor) mat. Because you all are **shy**. If you want to learn something, you **must break free** from that **shyness**. **Inquire** into it - Who is shy? The **thought** that perceives with **wrong view is shy**. Not you because **your nature is beautiful**. That is why **no need to hold** on to the **image of “who you are?”** The ‘ego’ is shy. Shy of what? The ego is shy of itself. **Break it, be ‘yourself’, and be natural**. Just relax and be ‘yourself’. Be with your **true nature**, do not try **to pretend** and act like something else inside there.

When you are with your **true nature**, you are very relaxing and happy. You do not have to **suppress your feeling**. You can just **express it out** because **you got nothing to be shy**. **Nothing to worry about**, - about what people say, because there **is understanding already**, and that you are being **sincere**. When you are **sincere, honest and true**, to ‘yourself’ you **are beautiful**. Then **no more fear**, no more **emotion**, no more **shyness** and those ‘egoic’ thinking. That is why all the shame, etc. - is from **your thoughts** borne of **self-delusion**. When you understand, **your mind is free, completely free**. Then it is **so beautiful**, you can use it with **so much clarity** and **understanding**. And

this form and mind is for you to use because it is **Karmic ally conditioned out**, for you **to come to this existential world to live life**, to **experience all the beauty and wonders of life**. Yet it is not you, do you understand? That is why you can be **the happiest person** in this world. You can use it (the body), yet **you do not have to worry** about it **getting old, getting sick and die**. And finally, **you do not have to worry** about **Life anymore**, you just **live life**. That is **real wisdom** leading to the **understanding of what life is** all about. Not to be **deluded** by this **form and mind anymore**, **no more clinging** to it, **worrying** about it and **constantly creating** all those **unnecessarily fear, worry and anxiety, etc.** via attachment and craving. Ok, we must end now, so let us do the **sharing of merits, transferring of merits** then you can make your aspiration.

5. Closing Pujā (both in Pāḷi and English)

Sharing of merits with the devas;

Transferring of merits to departed ones and those who can receive them; Invoke the blessing for the nation;

Aspiration via power of merits.

(END)