

## Brother Teoh's Thursday class dated 25<sup>th</sup> October 2018 outline short notes

Audio : <http://broteoh.com/wp-content/uploads/Teoh-Thu-181025.mp3>

Avijja Sutta : <http://broteoh.com/wp-content/uploads/Avijjā-Sutta.pdf>

Whitboard Note : <http://broteoh.com/wp-content/uploads/Teoh-Thu-181025.jpeg>

1. Bro Teoh **emphasizes the importance** of understanding the **Avijja sutta**. Avijja means ignorance. This sutta explained how **ignorance comes to be** and the **importance of having good dhamma friends** as a **pre-requisite for enlightenment** was clearly highlighted in this sutta.
2. When one **listens to the true dhamma**, one will develop the **right view** leading to **yonisomanasikara** (wise attention at the moment of sense experience). Without **yonisomanasikara**, one becomes **deluded**. One will **react (or stir)** at every moment of sense door consciousness and there will be **no sense restraint**. Contact leads to feeling and **feeling condition craving** when there is **no yonisomanasikara or sense restraint** and **eventually the mind stirs**. This leads to the arising of the **5 mental hindrances** borne of the **3 evil roots**. But with **yonisomanasikara**, one will have **mindfulness and clear comprehension leading to sense restraint** at the moment of sense experience.
3. **Yonisomanasikara** is **developed** through **cultivating the 1<sup>st</sup> turning wisdom (suttamaya panna)** via **constantly listening to the true dhamma** and the **2<sup>nd</sup> turning wisdom (cintamaya panna)** via **constant reflection and contemplation of the dhamma to stabilize our understanding**. These 2 turnings wisdom, although not penetrative enough, but this **initial wisdom** is good enough to enable us to start our cultivation.
4. What is the nutriment (food) for avijja or Ignorance? Avijja feeds on the **5 mental hindrances**, which is **heedless living due to lack of wisdom**. These **mental hindrances are very powerful** and could destroy or kill your life, leading **to** karmic downfall. Also the 3 evil roots keep arising. It also hinders your mind from entering the meditative state of inner peace, calmness and awareness.
5. The **nutriment (food)** for the **5 mental hindrances** is the **3 ways of bad conduct** (your wrong actions, speeches and thoughts) which arise due to **lack of senses restraint**. You become **heedless** and **do wrong due to the 3 evil roots**. The **nutriment for the 3 ways of bad conduct** is **lack of sense restraint**. The nutriment for your **lack of senses restraint** is due to your **lack of mindfulness and clear comprehension**. The nutriment for **lack of mindfulness and clear comprehension** is **no having** wise attention or consideration (yonisomanasikara) at the moment of sense experience. Finally, the **lacking in wisdom/yonisomanasikara** is because **you never listen to true dhamma**. This is due to you **not having any true or good dhamma friends** to encourage, motivate and counsel you and to share with you the **importance of understanding the dhamma**.
6. The reason Brother Teoh need to share Puan Chee's daughter's rather good message is to create the appropriate conditions needed to help other kalyanamittas. And this led to more kalyanamittas who had benefited from his dhamma sharings to also share their rather good experiences and advises. These people are the ones who had **constantly listened** to his dhamma sharings. Thus listening to dhamma is one of the pre-requisites for the arising of yonisomanasikara leading to enlightenment and wisdom. Having true dhamma friends is also a good condition for you to come and listen to the true dhamma.
7. Sister Tammy asks if her practice is correct. With mindfulness, when she is feeling stress, uneasy and her mind restless, she can see. She also can see the thoughts. She would believe her thoughts previously when her right view is not there. Now she starts to reason and analysis her thoughts. Brother advice that **thought is just a**

*thought and it comes and goes, hence impermanent, so **don't verbalize or reason with the thought.** Brother Teoh further shares that the **thought is dependent originating or just response to memory,** for there is nobody there. That is the thought thinks itself. The mental intention is due to wrong views and it is not you that is deluded. The wrong view is due to the *deluded mundane mind*. He stresses that the mundane mind, the 5 aggregate of form and mind is **not you.***

8. After constant reflection and contemplation to stabilize your 2<sup>nd</sup> turning understanding, you are ready to receive truth then when you meditate, you can awaken via the 3<sup>rd</sup> turning wisdom (Bhavanamaya panna). Byron Katie says, '*whenever you are stressed, you have wrong thought*'. Brother says, '*whenever you are **not peaceful and unhappy** the evil roots and wrong thoughts are there*'. The key to meditation is to always **relax** into *every mind states that arise* and just *let things be to realize your true mind*. Maintain awareness so that you **don't fall** asleep, **aware** of thoughts or whatever that arise (bare or choice-less awareness), **don't verbalize or chatter** inside. **Silent** your mind and maintain awareness for as long as you can. Technically is to develop **24 hours awareness**. *With Faith and spiritual zeal, there is sati; when sati stabilized, it will become Samadhi leading to wisdom*. Then silent the mind and see the essential dhamma – the sixth sense door, 12 link or dependent origination, 5 mental hindrances, 5 spiritual faculties, etc. Don't suppress the mental hindrances, just let it be. The true mind will return to its original state of stillness when you just let all things be or settle down. As you maintain awareness (24 hours), the silent mind will understand, how you function as a human being, and upon contact of mind with the senses, how consciousness arise.
9. When sati stabilized, you will experience spiritual joy and rapture (piti). As you continue to relax and maintain mindfulness, you will *experience long breathing with a lot of clarity and calmness*. Then later when the mind is more refined, you will experience intense bliss (sukha). When you continue to relax and stabilized the mind, you will experience tranquility and stillness of mind (passadhi). This is your true mind, your meditative mind. When you realize this, then real meditation begins. Continue to silent. Passadhi will cause the silent mind to enter Sati. Then anywhere you place your mind to, it is aware and sensitive. E.g., when your mind goes to the heart, you can feel the heartbeat clearly as it is sensitive. You use this stability of mindfulness to meditate. When you come out of your formal meditation, you realize everything is in synchronicity, like your awareness is one with everything. Your awareness and mindfulness can be on every single part of your physical movements. *When your mind is in sati, everything you see, the phenomena world and **your movements, all move as one via specific phenomenon awareness.*** Your mindfulness has become one with the movements of a moving car, an outsider (example someone cooking), and you able to be aware of everything they do as if you are inside their body! Like Anita Moorjani, she has become one with the consciousness of her father etc. The awareness is boundless. Every moment of seeing, hearing, smelling, touching, tasting is different, the **mind has entered sati** and it just flows and mindfulness is there one with the phenomenon. *This is real sati*. This is daily mindfulness. Brother Teoh advice us to reflect only after out from formal meditation. Do not do it while in the formal meditation. **Daily religious routine is vital, mindfulness throughout the day in the midst of life and nature's activities.** You will then understand who you are and see all your **subtle mental intentions clearly**. You can then root out the defilements with wisdom at every moment of sense experience.
10. Brother Teoh shared that his early days cultivation correlates strongly with the Avijja sutta. 18<sup>th</sup> October outline short note was further discussed. Points 29 and 30 on Avijja sutta were being read out. The ignorant sequence and the enlightenment sequence.
11. The **7 enlightenment factors** are: – sati, Dhamma investigation, Viriya (spiritual zeal/tenacity), Piti, Passadhi, Samadhi and Upekkha (equanimity borne of wisdom). Hearing and seeing are all very clear when in sati. You will understand what is form and mind, able to discern clearly between form and mind. Mundane mind and the true mind. True mind that is aware, no emotions nor thinking. It is separated from the mental and physical

form. When you go through pain, if you are able to just relax into it, maintain silence and be aware, the shift in consciousness will flash through the mind. When this happens, the painful sensation is like completely gone and the mind experience this brightness with a lot of clarity. Like in Anita case where the floodlight lights up the whole room and awareness is separated from the form. The awareness and the pulling sensation at the area (where the pain was earlier on felt) are like 2 separate entities now.

12. According to Avijja sutta the *Daily mindfulness and clear comprehension* (sati sampajanna) *practice is a must for realizing the enlightenment. Ever mindful and constantly meditative* as per **Dhammapada verse 23. Constantly meditative** and **ever mindful or aware** to develop the understanding, cultivate the noble 8-fold path, straightening our views, developing right speech, right action, right thoughts (3 ways of right/good conduct). This will leads to insight and enlightenment, so it is **not mere sitting**. In daily life, the **4 right efforts** and the **daily mindfulness (Samma sati)** also need to be cultivated then you will know how to live your life (**right living**). When *mindfulness/passadhi stabilized, it becomes Samadhi (mind unwavering and collected)*. With this, **sense restraint** is always there because when you see something with Samadhi, your mind is unwavering and collected. Thus **you can see things as they** to awaken because **your mind will not stir**.
13. **With wisdom**, the upekkha (equanimity) enlightenment factor will come to be. But before this wisdom arise, Samadhi can also **enable you to see things as they are**, hence you can understand a lot of the deep dhamma as taught in the Mahayana Sutta (especially Heart Sutta, Diamond Sutta and the 6<sup>th</sup> Patriarch's platform sutra whereby the phrase "no mark of a self cultivating, no mark of others and no mark of dhamma or life" becomes very clear to you).
14. When the enlightenment factor of passadhi is there (i.e. established) your meditation will become different because this is your true mind. Then you will progress very fast.
15. Outside things may move, but inside is silent. Just like when Brother Teoh shares the dhamma, his inside **nature is always silent** and **without any movement** because **he shares from his nature and not from his memory**. If he were to share from memory, he needs to remember what he needs to say next. But from the nature, with the wisdom and understanding connected, the nature will know how to reply and act without having to remember anything. Whatever one tries to remember only becomes or ends up as knowledge.
16. When one awakens, the wisdom is there. No need to remember anything. Sometimes cultivator may have developed the wisdom yet the cultivator doesn't know. But when he encounters any situation he will know how to act and handle it. It is always **spontaneous** and **not acting according to memory**. Nobody can give or teach you wisdom, for **wisdom is not knowledge**, it is an understanding that one need to be awakened to and once it arise it will be connected to the form and mind's nature.
17. When Samadhi is there, you see things as they are, you understand and you develop wisdom. When wisdom arise, the last factor of enlightenment (Upekha) comes about. Your mind is in a state of equanimity borne of wisdom. Whatever situation you are in, you are always in this state of upekkha. It can have laughter, humor, and joy. But with equanimity borne of wisdom there is no more delusion to create duality. It understands that **duality belongs to the mundane mind**. Even though mundane mind exist, it exist only in the existential world for you to communicate and use it in daily life.
18. True mind will understand and not get entangled or confused. The 7<sup>th</sup> Upekkha enlightenment factor is not the upekkha of the fourth jhana. Fourth jhana upekkha without wisdom is just a conditioned state of mind in one-pointedness concentration. Those who do just jhana (without developing wisdom), when they reach old age will get into trouble because they can't maintain the jhana. When the body is weak and lack of energy,

they start to doubt and their mind will encounter problem. They do not understand what is happening. Through their thoughts, they think - “previously I can have joy, piti, strong metta and equanimity (upekkha) during my early jhana cultivation years”. Their mind is in upekkha but borne of one-pointedness energy field. They can be in this state for 24 hours. Brother Teoh’s teacher Ajahn Yantra was in this state earlier on but he later came out of the jhana state to cultivate the daily mindfulness instead. He told Brother Teoh the highest meditation is the one with awareness of all movements and actions in the present moment. It has nothing to do with concentration, samatha or one pointedness concentration.

19. After Brother Teoh came to know about this from his teacher he checked his cultivation and realized that he was **hardly aware throughout the day**. Then he determined to be mindful and within two weeks, the mindfulness came and he experienced the clear awareness and stillness of mind very fast after that.
20. When the 7 factors of enlightenment arise, you know you are on the right path. The nutriment for the 7 factors of enlightenment is cultivating 4 foundations of mindfulness. The Buddha says this is the only way for the purification of being, for the overcoming of sorrow and lamentation leading to nibanna (the enlightenment) in the here and the now namely, the 4 foundations of mindfulness.
21. The **nutriment for 4 foundations of mindfulness** is the **3 ways of good conduct**. Without the 3 ways of good conduct, you **cannot cultivate** the **4 foundations of mindfulness** because *without the initial wisdom of yonisomanasikara, you cannot practice the 4 foundations of mindfulness*. It is stated in the 4 foundation of mindfulness sutta that ***‘after overcoming covetousness (lust, greed, craving, desire, attachment etc.) and grief only can you practice it.***
22. The nutriment for the **3 ways of good conduct** is **sense restraint** of the six sense faculties. This means you do not get emotional/angry/fearful very fast. Merely keeping precepts is not enough. For the **nutriment for sense restraint** is **daily mindfulness and clear comprehension** (Sati sampajana) and the nutriment for sati sampajana is **wise attention (yonisomanasikara)** at the **moment of sense experience**.
23. Clear comprehension of non-delusion is very important. Clear comprehension of domains of meditation followed by clear comprehension of the most important place, time and people. All these need wisdom at the moment of sense experience. The **nutriment for wise attention** is **faith in the triple gem**. To develop faith in the triple gem, you must listen to the true dhamma or teachings of the Buddha. And to do so, you need good dhamma friends. Hence our grouping’s name “My Kalyanamitta” by Brother Teoh is very apt and important.
24. Brother Teoh reminded all kalyanamittas to read through our mykalyanamitta or broteoh.com **website** set up by him because it is very important for all kalyanamittas to understand the the vision and great purpose and intend of us having this website. We not only share understanding among us, there is also no authority nor any division, but integrating all Buddhist practitioners and cultivators into a big dhamma family.
25. To refer to the whiteboard write-up written by Brother Teoh for **more understanding** of the Avijja sutta.
26. When **wrong thoughts** have arisen, you need **to cultivate the 1<sup>st</sup> right effort to abandon them via the 5 ways as taught by the Buddha**. Then cultivate the **2<sup>nd</sup> right effort to prevent them from arising**. With mindfulness and wisdom at the moment of sense experience, you are able **to prevent them from arising**. The third right effort is to cultivate the right thoughts, right speech, right actions and right livelihood that are not in you. The fourth right effort is **to refine upon and perfect all those right conducts developed**. These 4 right efforts are a path factor of the Noble 8-fold path cultivation.

27. **Avijja sutta** is what **we need** (as a **checklist**) for us to have a **clear understanding** of the cultivation involved; so that when we cultivate, we know **what and where we are lacking behind**. Base on the Avijja sutta's checklist, as Kalyanamittas we **already have dhamma friends** and we have also started **to consistently listen to the true dhamma** to develop the **faith** in the **Triple Gem**. We can then **straighten our views** to develop the initial wisdom (**yonisomanasikara**) via the **1<sup>st</sup> and 2<sup>nd</sup> turning wisdom** of *suttamaya panna and cintamaya panna*. 1<sup>st</sup> turning wisdom is developed via **constantly listening to the dhamma** then the 2<sup>nd</sup> turning wisdom is developed via **constant reflection and contemplation of the dhamma**. *What is left after that is for us to cultivate the sati sampajanna* (mindfulness and clear comprehension) or the **daily mindfulness** to develop **senses restraint** to enable us to **cultivate the 3 ways of good conduct onwards**.
28. With **faith**, it will drive us (via **viriyā**) to go all out **to cultivate** the **spiritual faculty** of **sati**. That is **viriyā leads to sati or mindfulness** and with mindfulness **you are heedful**, then you **won't break** the 5 precepts, and the cultivation of the **3 ways of good conduct is like automatic**. With all these cultivated you can next cultivate the **4 foundations of mindfulness with ease**. Then when you are on the **right path**, the **7 factors of enlightenment** keep arising leading to the enlightenment. With the 7 factors of enlightenment, you are destined for enlightenment.
29. One of the stages stated in the **7 stages of purification** is the stage on purification of path and non-path. When the factors of enlightenment keep on arising then you are on the **right path otherwise** you are on the **wrong path**. Upon enlightenment, there is this free mind (in sati and stillness) with joy, liberation, clarity, silence and understanding, not born of a conditioned mind.
30. If your **silent mind has not entered sati**, you **have not started** the **true meditation**. It all **starts from a stable sati, cumulating into daily mindfulness** cultivation which is **a must for the realization of enlightenment in the here and the now**.

(Above draft outline short notes is by Sister Angie, Phey Yuen)