

Brother Teoh's 15th November 2018 Thursday Class outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-181115.mp3>

Why is one thoughtless? : <http://broteoh.com/wp-content/uploads/Why-is-one-thoughtless-J-Krishnamurti.docx.pdf>

1. The class began with a review of the J Krishnamurti quote regarding **“Why is one thoughtless?”**
 - **Thoughtless = Heedless.** J Krishnamurti said:
 - i. To **think is painful/suffering**
 - It creates disturbances/opposition/go against established patterns
 - ii. **Realizing the pain of thought**, the *thinker becomes afraid to think*;
 - *making effort instead to create patterns of thoughtlessness* (“comfort zones” to rely on habitual tendencies born of fear)
 - iii. The thinker and its efforts to try to use thought to overcome problems by reacting with fear, insecurity, anger, hatred, envy, jealousy etc. are the very cause of conflict and confusion in oneself
 - **Who thinks? Is there a thinker behind the thought?**
 - i. The thought is the thinker because the thought ‘thinks’ itself; it arise via response to memory. *So there is no thinker behind the thoughts. We need awareness/sati/mindfulness to see all these clearly.*
 - ii. Usually it is just another thought, behind another thought, behind another thought...in endless loop or heedless thinking.
 - iii. The untrained thinking or mundane mind creates incessant thoughts uncontrollably due to thoughtlessness or heedlessness via habitual tendencies and response from memory.
 - **Awareness** brings about **order** and **clarity** to the mind through **wise-attention** and **right understanding** to arise wholesome action (not heedless actions out of habit, built through fear/bias/conditioning etc.)
2. **Meditation** - is to train the mind to be **aware** and **to stabilise it to develop the wisdom** via its **direct seeing**.
3. It is crucial to understand what you are doing in the name of “meditation”
 - not rigidly holding on to the **methods/techniques** through various avocations.
 - The purpose of methods and techniques are **to anchor** the mind so that it is **not heedlessly loss** in thought, and that itself is **NOT** meditation.
 - It is just a Series of instructions given during meditation session to train the mind; usually fit into one of the 2 categories below:
 - i. Applying the thought then sustaining the thought to focus/concentration on the object of meditation so that the mundane mind **does not wonder off**, inducing **temporary** peaceful mind states leading to strong concentration later on.
 - ii. As a skilful means to develop **awareness or sati** <-- **This training is more useful** e.g. *Mindfulness of the in and out breath* (Anapanasati) to establish **mindfulness** or **sati** (1st factor of enlightenment)
4. Upon training the mind in Sati, only then will we be able to see things as they are, help us to reflect and contemplate into truth to develop the **initial wisdom of yoniso manasikara** leading to **sense restraint** following the Avijja sutta.
5. The 4 foundations of mindfulness begins with **kaya nupassana** (mindfulness of our physical body)
 - Anapanasati is advised because the **in-out-breath** is a **very neutral** object of meditation which is suitable for **most personality**. Anapanasati is to train the mind in sati.
 - Then move on to **Mindfulness of the 4 postures** of walking, standing, sitting and lying down – to establish the daily mindfulness first;
 - After that, cultivate **Sati Sampajanna** - mindfulness and clear comprehension of all actions and all movements connecting the 4 postures in the present moment – to establish **a very stable daily mindfulness** leading to the **initial wisdom** needed to cultivate and understand Dhamma (the 4 noble truths);

6. Understanding the **4 noble truths** in its 3 turnings:

- 1st turning : *suttamaya panna* - wisdom borne of **hearing/reading** the sutta as taught by the Buddha;
- 2nd turning : *cintamaya panna* - wisdom borne of **constant reflection, contemplation** and **inquiry** into truth;
- 3rd turning: *bhavanamaya panna* - **wisdom borne** of the **meditative training**.

7. **Avijja** sutta

- Explains how **ignorance** (and its nutriment) comes to be via the avijja cycle, and how to reverse it through the **enlightenment cycle**:
 - **Having dhamma friends** >
 - **Listening to the Dhamma** (to give rise to **1st turning wisdom** to **straighten** one's view) >
 - **Develop faith** in the **triple gem** >
 - **Assimilate** the Dhamma learnt via **2nd turning wisdom** to arise the **initial wisdom** of **yoniso manasikara** (**wise attention** at the **moment of sense experience**) >
 - Develop **Sati Sampajanna** (daily mindfulness) > Empowers oneself to have **sense restraint** - to deal with life and sense experiences >
 - Cultivate **3 ways of good conduct** >
 - **Cultivate 4 foundations of mindfulness** >
 - giving rise to the **7 factors of enlightenment** >
 - **True Knowledge** leading to **enlightenment** borne of the 3rd turning wisdom
- *Emphasises importance* of **Sati Sampajanna** - *daily mindfulness* with 4 types of **clear comprehension** on:
 - i. **sincerity of purpose,**
 - ii. **domain of meditation,**
 - iii. **suitability (reality of here and now),**
 - iv. **non-delusion**

8. The **5 spiritual faculties** are:

- **Saddha** - faith or confidence in the Buddha and his teaching
- **Viriya** - spiritual tenacity/energy/zeal to cultivate this noble path
- **Sati** - mindfulness/awareness/attentiveness before the knowing or arising of thoughts
- **Samadhi** - stabilised mindfulness / collected and unwavering mind
- **Panna** - wisdom or understanding borne of 1st, 2nd and 3rd turnings wisdom

- The above can **enable** a **cultivator** or any **person** to understand his **spiritual teachings** more easily

- In the absence of the above, the **5 mental hindrances** will arise thereby **hindering** your mind from entering the **meditative state** of *inner peace, inner calmness and inner awareness*. The 5 mental hindrances are:

- **sensual desire**
- **ill-will**
- **sloth and torpor / lethargic mind**
- **restlessness of mind borne of fear, worry and anxiety**
- **doubt**

9. Mind Sweeping method is a very good skilful means to help us decondition our heedless thinking

10. Bro Kok Loon shares his meditation experience and the arising of thoughts

11. **Vipassana**

- is not a practice (not an active "doing" or "exertion" via thought)

- is to have the **silent mind (without thought)** to "insight into" or "awaken to" the **3 universal characteristics of nature** (*anicca, dukkha and anatta*).

- a) **Anicca** – is a **universal characteristic** of **impermanence** *inherent in all things or phenomena* within the *conditioned world* because *everything* is **in a state of flux** and **everything is dependent originating**.

- b) **Dukkha** – is prevalence of suffering or un-satisfactoriness in life. The 1st Noble Truth's 8 realities of life and existence we have to confront in life. They can bring about dukkha if we don't have the wisdom or the dharma understanding when confronting them and they are: birth, aging, sickness, and death, separation from loved ones and prized possessions, being in presence of people/situation you dislike, when you cannot get what you want or when things don't go your way and finally the 5 aggregates of grasping (uppadana Khandas) is dukkha;
- c) **Anatta** – the form and mind or so called living being is **not a permanent unchanging entity** that one can cling on to and hold on to as the 'me' and the 'mine'.

12. 1st aspect of the 5 aggregates of form and mind (as a human being)

FORM – here is the physical form.

MIND - its 4 aggregates of feeling, perception, content of consciousness (sankhara) and consciousness.

13. 2nd aspect of the 5 aggregates of form and mind (as a mental 5 aggregates)

FORM – here is the external form (mental form) brought into the mind via the perception aggregate.

MIND - feeling, perception, content of consciousness (sankhara) and consciousness.

14. Daily Contemplations as recommended by the Buddha to all cultivator:

- The first 3 are this his body of mine is of the nature to **grow old, fall sick** and eventually **die**;
- When condition cease to be, there will be **separation** from our loved ones and the prized possessions we hold onto dearly;
- **We are all born of our Kamma, heir to our Kamma, condition and supported by our Kamma; we are what we are because of our Kamma. Understanding this we will take special care of karma via following the advice of the Buddha to:**
 - i. Keeping our precepts to avoid all evil (stemming from roots of greed, hatred, self-delusion),
 - ii. Cultivate whatever wholesomeness/goodness/virtue (right view/speech/action/livelihood/etc),
 - iii. Cultivate daily mindfulness and meditate to purify the mind

15. The 3 types of cravings (tanha) that conditioned ones suffer in life are:

- kama tanha (craving to sense experience or sensual craving)
- bhava tanha (craving to be)
- vibhava tanha (craving not to be)

16. One of the sister who just attended the Thursday class last week, shared her experience from last week's session, where she was able to maintain her Mindfulness for 4 days after that Thursday night's meditation. Her mind states were very calm and peaceful with a lot of joy and clarity. She also shares that during those days, she hardly dream but on the last day she dreamt about her late father speaking to her. Brother Teoh rejoice and said to her: Sadhu!x3 and for her to have this ability, she must have had her past cultivation before otherwise she can't experience such long period of mindfulness immediately after only 1 Thursday class meditation session.

(Above outline short notes draft was prepared by Sis Soo Yee)