

Brother Teoh's 22nd November 2018 Thursday Class outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-181122.mp3>

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A. Session 1: Puja and meditation

The class was conducted at Brother Tune and Sister Padmasuri's house. It started with **Puja** and a 30-minute of **silent meditation** with simple instructions from Brother Teoh.

B. Session 2: Reporting of Meditation and Q & A.

1. Sis Wendy shares that **through meditation**, she was able to **experience more moments of peace** and **better control of her mind states** in day-to-day living.
2. Bro Teoh explains, it is **nature's laws** (the **panca niyamas**) that govern all of life and existence. So whatever that arise within the moment is the **reality** or '**What Is**' - which we **can't go against**, otherwise we will **suffer via wanting things our way which is not nature's way**. If we have the understanding of these truth as taught by the Buddha, then we can bring about **possibilities of change (for the better)**. Hence, life need not progress along its **initially perceived path** (no longer seem out of control).
3. Sis Wendy said, on occasions when confronted with dissatisfaction/unhappiness, the **mind automatically** (or **naturally**) returns to her breathing (anapanasati), which *brings about calmness and clarity of mind immediately*. Thus enabling her to **not cling** onto the *displeasure/frustration* (conditioned by her wrong thoughts), thus allowing her to move on with her daily activities and cultivation.
4. Bro Teoh pointed out that this is *one of the 5 ways (as taught by the Buddha)* to abandon **wrong thoughts**. This **3rd way** can stop the *projection of thoughts* (sankhara), and *allows the mind to return to its original state of mindfulness of the in and out breath*. However, this type of **initial peace** is usually **not potent** enough to **root out** all of our defilements once and for all. When encountering similar situations, this response is repeated over and over again, and at each recurrence the mind is **still initially affected** by the *negativity*, before returning to **awareness of the breath** to **develop the peace within**. To **progress further**, we will need to move on to the **next category of cultivation**. That is, we will need to develop the **stability of wisdom** via the **4th way**, to root out completely the **cause** of the dissatisfaction/unhappiness/delusion, so that it will no longer has power to affect us.
5. **5 ways to abandon wrong thoughts as taught by the Buddha:**
 - **1st way** > Think of the **direct opposite wholesome thought** (e.g. to overcome anger think of metta or love. *When there is love one cannot get angry. To overcome cruelty thinks of compassion, etc.*)
 - **2nd way** > Think of the **consequence** of holding on to the wrong thought (e.g. wrong thoughts with the **3 evil roots** of Greed, Hatred and Delusion will be harmful to our mind, body, and environment. It will also bring about **karmic downfall**. Your life – if this is not what you want then determine to abandon it;
 - **3rd way** > **Silent** the mind and **maintain awareness** (this is the *meditative approach*. By not disturbing or stirring the mundane mind via wrong view, the *mind will return to its original state of inner peace and inner awareness before the stirring or reaction of mind*);
 - **4th way** > **Trace the origination factors and retrospectively reverse it via wisdom** (the wisdom approach) via cultivating *mindfulness of the 6 internal and 6 external sense bases*;
 - **5th way** > With tongue against your palette, determine to abandon the wrong thoughts (through will power).

6. (a) **What constitute evil?**

The 3 evil roots of Greed, Hatred and Delusion are the roots of all evil. They are **also called** the 3 poisons. They arise as defilements within our deluded mundane mind. If any of **these 3 evil roots exist** in our **mind**, it will cause us to respond to our life with **evil intentions** and it will also **make us evil** and **kill us** (spiritually). People **who break** the **5 precepts** are **evil people** with the **3 evil roots** of **Greed, Hatred and Delusion**. That is how they can end up killing and causing harm to others; deceive and cheat people; commit sexual misconduct, lie and become heedless via partaking intoxicants and drugs.

(b) **The 3 evil roots of:**

- **LOBHA** (Greed) - all your selfishness, lust, possessiveness, craving, covetousness, deceitfulness and cunningness etc. are part of **your evil root of Greed**)
- **DOSA** (Hatred) – all your anger, hatred, aversion, spite, enmity, malice, cruelty, dislike, lamentation, grief, envy, jealousy, etc. are part of **your evil root of Hatred**)
- **MOHA** (Self-delusion) – all your fear, worry, anxiety, doubt, insecurity, etc. are part of your **evil root of Delusion**.

7. **The 4 FOUNDATIONS or ESTABLISHMENTS OF MINDFULNESS:**

a. **KAYA NUPASSANA** (1st foundation)

- Its main intent is **to anchor** our mindfulness to our **kaya** or our physical body/movements/activities.

-Emphasis is on the first 3 of the 6 category of practices as stated below:

i. **Anapanasati - mindfulness of the in and out breath to develop the stability of sati.**

- The breath is a very **neutral object**, neither liked/alluring nor disliked/fearful hence suitable for most people with variety of personalities. As **we relax** into **all mind states** that arise our anapanasati will become **more refined** until it reach the stage of **subtle breathing for us to realize the silent mind**.

ii. **Then** move on to the cultivation of the **Mindfulness of the 4 postures (Standing aware, sitting, walking and lying down also aware).**

-extending the cultivation of meditation into our daily life. Mindful while we **walk**, when we **stand** waiting, or **sit** down, or lay down to rest.

iii. **Then** move on to cultivate **sati sampajanna - Daily Mindfulness** of all **actions** and all **movements** connecting the **4 postures** in the **present moment** to develop the **continuous mindfulness (ever-mindful)** with **clear comprehension of the following:**

- **sincerity of purpose** - cultivate mindfulness to develop only **wisdom**, through insight into phenomena and their 3 universal characteristics of impermanent, suffering, non-self and empty nature of existence, to liberate or free our mind thus developing the capability to accept life's realities in the world we live in. Not to gain fame and psychic ability;
- **domains of meditation** - meditation can be done in any place, any time, under any circumstances and in any postures as in life itself;
- **suitability** - the most suitable time, people and place is *here and now*;
- **Non-delusion** – have clarity of mind, not to be trapped by the *10 defilements* of insight.

iv. **Mindfulness of the 4 elements (wind, heat, earth, water) within our physical body that goes the way of nature.** This cultivation can paves the way for yoniso

manasikara or wise-attention or wisdom at the moment of sense experience to arise. Can also link it to the 5 daily contemplations as advice by the Buddha)

- v. **Mindfulness of the 32 parts of our body that comes together in order for the physical body to perform the function of a living being** (analogy of dismantling a bullock cart to break free from the **self-delusion** of having a permanent unchanging form/self-entity)
- vi. **Mindfulness of the 9 stages of cemetery decomposition.** *When the form is devoid of the consciousness then it goes the way of nature.* It will decay and break up until finally it is completely gone. (To overcome lustfulness or attachment to beautiful form).

b. **VEDANA NUPASSANA** (2nd Foundation)

Mindfulness of feeling: When feeling has been **conditioned** into **craving** (sensual desire and ill-will or likes and dislikes), be **aware**. This is to **inform us** that the **mind has “stirred”** or ‘reacted’ to sense experience to arise the **first 2 mental hindrances** of **sensual desire** and **ill-will** due to our **wrong view**.

- When meditating, if the mind keeps thinking/“stirring”, the mind ends up always being **clouded** with defilements/emotions/deluded mind states/mental hindrances/3 evil roots, etc. hence no clarity.

- Analogy of a pool of water on the road; when not agitated by passing traffic, the sediments settles and it becomes relatively clear and unpolluted again. The original state of mind before the stirring is **just peaceful** and **aware**. The **mind states or emotions** that arise are **condition arising** and **dependent originating** mind states that arise due to our **wrong view**. So all these mind states and emotions are **impermanent** hence the anger or fear that arise is **not you** for they come and go or arise and pass away according to nature’s conditions. When they cease to be you are still around so how can anger and fear etc. be you?

Without giving the emotion/thought anymore **mental energy** to move or project further, the mind will return to its original state of inner peace and awareness before the stirring; then it will be conducive to investigate deeper into the workings of our mind (via **CITTANUPASSANA** - the next step) in order to **see things as they truly are** (without the interference of our views and opinions, traditions, belief systems, fears/bias/society’s conditioning, etc.) That is to:

- i. insight into **the 3 universal characteristics inherent** in all **phenomena**
 - Careful observation of every experience, and examine the causes/conditions supporting its unfolding. How fear, envy and jealousy arise; how our mind stirred and reacts to sense experiences via **our wrong views** and **conditioning**.
- ii. Then **act with wisdom** and **clarity** following **Noble 8-Fold path** to **resolve all matters amicably**.
 - no longer obstructed/blinded by the mental defilements (the 3 evil roots)

c. **CITTA NUPASSANA** (3rd Foundation)

Mindfulness of the **content of consciousness**

- Beyond feeling, which is just 1 of the aggregates of mind there are other mind states which are deeper.

- Upon contact of mind with its respective sense bases, **consciousness comes to be** (E.g. seeing consciousness). Before the **input of the content of consciousness** by our **conditioned mundane mind** which is **deluded**, the Buddha said, ‘*In the seeing there is only the seeing consciousness’ (no one to see as yet)*. But the moment **one input the content of consciousness** via one’s **wrong view** or **self-delusion** one associate with the seeing thereby giving rise to the egoic

mind. **Without a very stable mindfulness one cannot see all these.** The cultivator must:

> **Observe how does the mind react or stir** due to our **wrong views** or lack of **yanisomanasikara** at the moment of sense experience.

> Consciousness + its **Content** = Thought; before the content goes in it is just the pure consciousness.

>the *content of consciousness* **depends** on our **views** and **opinion of things**. **Without wisdom** there is **no equanimity** hence the **mind will stir** and **react to create duality of positive and negative mind states**.

> **Be aware of the Content of consciousness;** - whether the consciousness is will the 3 evil roots or not? The **distracted state** of consciousness, as the **distracted state**; the **quieted state** of consciousness, as the **quieted state**; the state of consciousness **not quieted**, as the state **not quieted**; the **free state** of consciousness, **as freed** and the **un freed state** of consciousness as **un freed**, etc. This is for us to trace the origination factors leading to the cultivation of **Dhammanupassana** – the next step.

d. **DHAMMA NUPASSANA** (4th Foundation)

i. **Mindfulness of the 5 mental hindrances** (sensual desire, ill-will, sloth and torpor / lethargy of mind, restlessness of mind and doubt)

- to insight into how the **un arisen** mental hindrances come to be and then insight into how the **arisen hindrances cease to be**. With these understanding and wisdom, the mental hindrances will no longer arise.

- Here O Bhikkhus, when **sensuality is present**, a **bhikkhus knows with understanding**: I have sensuality or when sensuality is **not present**, he knows with understanding: **I have no sensuality**. He **understands** how the **arising** of the **un-arisen sensuality** comes to be; **he understands how the abandoning** of the **arisen sensuality** comes to be; and he understand how the **non-arising** in the **future** of the **abandoned sensuality comes to be**.

ii. **Mindfulness of 5 aggregates of form and mind, in its 2 aspects >**

- 1st aspect (as a human being): Mind interacting with physical form

PHYSICAL FORM with consciousness trapped inside + MIND aggregates of feeling, perception, content of consciousness (sankhara) and consciousness.

- 2nd aspect (as a mental 5 aggregates): Mind interacting with mental form

MENTAL FORM – the **external mental form** brought into the mind via the **perception** aggregate.

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

iii. **Mindfulness of the 6 internal and 6 external sense bases or 18 sense realms**

6 internal sense bases are: eyes, ears, bodily tactile, nose, tongue and brain/mind)

+ **6 external** sense datas (shape, colour and form, sound/vibration, object of touch, scent, tastes, mental/mind objects) => **arising of their 6** respective types of sense door **consciousness** of seeing/hearing/tactile/ smelling/ tasting and thinking or thought consciousness.

- **being aware** or **mindful** of all **these** allows us to **trace the origination factors** leading to our ability to **straighten** our **views** via **understanding** to retrospectively reverse it.

- Tracing its origination factors is to understand how the un-arisen mental hindrance or defilement of anger or fear comes to be. If you are mindful you will come to understand that they always arise via one of the senses – the more powerful ones are either via your seeing, hearing or thought consciousness. At the moment of sense experience if we lack wise attention or yanisomanasikara your mind will stir via wrong views/wrong thoughts.

- Retrospectively reversing it is **to develop** the **understanding** how **not to “stir” the mind via** perceiving it with negativity again the next time we confront any of these sense experience. The Buddha advice us, **‘to learn to see things as they are – Suchness seeing, seeing what is’**.

Example are you expecting an angry person to listen to you or be kind and considerate towards you? What causes this person to be angry? **He is just the way he is!** That is an **angry person** will do **angry thing**. **Selfish person** will do **selfish thing**. **Deluded or violent person** will do **deluded or violent thing**. **People are just the way they are!**

Or are you expecting the **world or things to always go your way?** It can't because it **goes the way of nature following nature's laws** and it **can't be otherwise** because once the conditions are such thing will be such and that is the reality or 'What IS' – the ISNESS of things. **That is, the world is the world!** When conditions are like that things will be like that.

- This *understanding and wisdom liberates and frees the mind* from its disappointments/ frustrations/ dissatisfaction/ negativity/ suffering.

iv. **Mindfulness of the 7 factors of enlightenment (satta bojjhanga) >**

1. **#1 Sati** - mindfulness/attentiveness/or just an awareness before the arising of thoughts
2. **#2 Dhamma Vicaya** - Dhamma investigation
3. **#3 Viriya** - spiritual tenacity/energy/zeal to cultivate this noble path
4. **#4 Piti** - spiritual joy
5. **#5 Passadhi** - tranquility / stillness of mind – the silent mind.
6. **#6 Samadhi** - stabilized mindfulness / collected and unwavering mind
7. **#7 Upekkha** - equanimity of mental formations borne of wisdom.

v. **Mindfulness of 4 noble truths** via cultivating its **3 turnings** and its **12 modes to realize** its 3 *types of corresponding wisdom of sutta mayapanna, cinta mayapanna and bhavana mayapanna*)

- know how to live life, as a **noble one** having **noble qualities** in all aspects of life.

- have the **4 Right Efforts** to constantly purify their mind (this needs constant heedfulness) [1st] to **abandon** the unwholesome actions, speech and thought that **had arisen**

[2nd] to **prevent** the arising of the **yet-to-arise** “unwholesome action, speech and thought”

[3rd] to cultivate the **appropriate right action, speech and thought that are still not in you**

[4th] to continuously **refine upon** the wholesomeness already in you, until they **become perfected**

8. Even though life is not so real (just a phenomena world of consciousness or conditions arising phenomena passing by; arising and disappearing). As real as it can be the present moment is so transient; split second it is gone. Moment to moment life passes by – what are you doing? Are you mindful of the moment which is the only reality in life? But there is such a thing as a Human Being or a living being (Form and Mind) subjected to Karma and Karma recognises relationships so **we must act wisely and appropriately**. You will **understand** all these, and do your **duty accordingly** when you have **realized the dhamma**.

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