

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190103.mp3>

1. Are you able to develop the **meditative mind**? Are your **spiritual faculties** developed? Do **you still have mental hindrances**? These are important questions for cultivators to contemplate and reflect upon. Brother Teoh reminded yogis to **understand** that the **purpose of them** attending **meditation classes** is **to initially train their mind** to be more **peaceful, calmer, and happier**; to develop **inner awareness** leading to **wisdom and joy within**. If you are **miserable** during meditation it means you are **not doing it correctly**. The key to **successful meditation** is to **relax**, maintain **awareness** and **trust** your nature while doing it; have stable **spiritual faculties** as well as being **mindful** in midst of life. **Meditation** is basically to **develop the training** of the mind to be **mindful and aware all the time**.
2. You need to have **clear understanding** to develop the **meditation** with **ease**. You **don't have to always sit** to meditate. If you can be **mindful** in the **midst of life** and you are **always peaceful, aware and calm within**, with **very little or no thought** at all, that is **good meditation**. When you have done it correctly, your meditation will progress. You **don't have to sit rigidly** because meditation can be **done** in any **posture** (as long as your mind is **serene, peaceful and aware**).
3. Buddha taught the 12 links or paticcasamuppada. The first 2 links are: **avijja** (ignorant) paccaya **sankhara** (mental activities or thinking and emotions). I.e. **Ignorant condition mental activities**, which cause you to think and become heedless. You do this because of ignorance, ignorant of the truth (dhamma). Wanting to understand, you keep thinking and this leads to heedlessness borne of self-delusion.
4. The first **two links** can be **weakened** via **Right View**. You need to **straighten** your view to develop vijja (understanding) via **meditation** (the direct seeing) and **contemplative wisdom**. With wisdom you will understand that this form and mind is **not you** (because hey no you and hey no me) and you are **not deluded** by what you see, feel, taste, smell and think. This form and mind is **impermanent**, and it can't be you because it is **dependent originating** and it **goes the way of nature**. You don't have control over your body and mind. Thus the **5 daily contemplations** are vital. Body and mind is only a karmically conditioned vehicle and tool for you to come to this world. Thus don't worry about it getting old, sick and die, but **use them** with **understanding** to live life **well**. You maintain good mind states for a good immune system.
5. When you have understood the essential dhamma, you won't attach and cling to your body and mind anymore, but you will use it well with right view. Body and mind must **harmonize** and **co-exist harmoniously**, to experience the good life. With **wisdom** to **accept the reality of the moment**, you **don't suffer**. It is a **universal reality** for your body to grow old, get sick and succumb to death. With this understanding, you **won't be afflicted**. Even as you age and get more prone to illness, you are still peaceful. Your mind is not sick nor miserable. You are grateful and contented with life.
6. Sister Pat shared her experience where she was told by her doctor that she might have cancer. She was not worried but approach it wisely. She prayed for guidance from Buddha. She never worried and continued eating healthy and felt healthy and well. After a few months, she went back for checkup and the results came in negative for cancer. As she did not want anyone to worry for her, she made sure she lived her life well and took good care of her diet and lifestyle with good mind states throughout.
7. Brother Teoh shared that we **should not believe** just based on one test results or one doctor's assessment. Even if really you do have cancer, so what? **Don't panic** because that is a **universal reality**. If you understand, you **can take it positively** via having **right view**. If you **need a second opinion, do it**. If it is reconfirmed positive, **accept**

it. You should reflect **positively** via **contemplating** all happenings **with understanding**, then it may turn out to be **a blessing in disguise**. With understanding, you are **able to cope with this reality**. You can then ask for forgiveness and repent via living the proper life, don't neglect your life anymore, instead cultivate a **healthy lifestyle**, do more **meritorious actions**, then **invoke power of merits** for turn around. If you have fear, worry and anxiety borne of wrong thoughts, it will only cause your **immune system to fail**. But with **positive mind states**, it will bring about **good immune system** for recovery instead.

8. If your diet and lifestyle are not right, your body has its own way of alerting you. You must be more sensitive to feel it. Medical checkup is important. If you don't feel well, please go for a medical checkup. Don't believe all the test results just like that. Sometimes it is karma that you meet with doctors who are **not ethical** and give **wrong assessment**. Thus it is vital **to keep the 5 precepts** to enable one to avoid all evil, then cultivate wisdom and wholesomeness. This can help one mitigate one's karmic negativities. The **precepts** are for your **own good** (to protect you from committing evil). To have good life, one must follow the **advice of the Buddha** to take care of karma.
9. You cannot stop thinking if you have avijja. To **weaken avijja**, you need **wisdom to straighten your views**. You need to **meditate** and be **mindful** to do so. Then when you confront the **8 realities of life**, you will know how to deal with them calmly. You are **not affected** by them because you know, **thoughts are respond to memories**. Fear leads to anxiety, sorrow, and lamentations. Fear exists only because you think you are real, the atta is so real. When you understand anatta, you will ask, who fears? It is the thought that fears. It arises due to wrong view and it is conditions arising hence **fear is not you**. When you stay with that fear, it ceases because there is **no more wrong view** and you are **simply just aware**. When there is **no movement of thought**, there is **peace**. Fear, anger, disease all are never a part of you. The body goes the way of nature. Just like the car, if you don't take care or maintain it well, it will cause you problems.
10. With spiritual faculties of saddha, viriya, sati, samadhi and panna established, your **mental hindrances** will cease and you will be peaceful with clarity of mind **to see things as they are** to develop the **wisdom needed to free your mind**.
11. One who **does not suffer** have the **understanding** of the **dhamma** to accept the **reality of the moment**; to confront whatever situations with wisdom. You are **constantly aware**, can **perceive things** with **wholesomeness** only, can see things as they are, no negativity, no fear, nor worry. Thus **right reflection** is important. Have **gratitude** that this body has served you well, and it will continue to serve you well if you take care of it well. With **clarity of mind**, you **can act with wisdom** via following **noble eightfold path**. If there is a disease, accept it as a reality. Then ask yourself, how can I move on? If it's karmic, you should ask for forgiveness. You change your diet, seek advice, and **do what you need to do**. You understand that this form and mind is not you. You understand anatta, sunyata and emptiness. Empty nature of existence. Yes you have gone through life, since birth until now; all your experiences - is there any reality? You can only recall via memory, they're only your thought and consciousness. Thus how real can it be? The world continues on according to nature's law, with or without you.
12. To exist is to go through time. Thus **existence is time related**; and the **whole spectrum of time** can be **defined by Past, present and future**. **Past** is already gone (not a reality), **future** yet to come (also not a reality). The **present moment**, now is the most important and the **only reality**. Moment to moment it passes by. How real and stable is the present moment? **Split second it arises, next moment it is dead and gone**. Thus every arising moment has this empty nature of existence. **Contemplate deep** and **see it** (via the **direct seeing**) clearly to awaken. Then no more **self-delusion**.
13. There is this nature within us, which **never dies** (the **eternal nature**). This is the **unborn**. You **should realize this nature** in your **meditation** and understand that **the rest** are **mind made** hence **unreal**. Then **nothing** in this

world can **deceive** you into misery or suffering. You can **realize** this understanding via **deep contemplation** and **meditation**.

14. The **kalyanamitta's Consciousness** has **evolved beautifully**, and if you all read our transcript books again (now) you can have **penetrative understanding**. Our coming **March 2019** annual **Cameron Highlands Meditation retreat** will be very interesting, because of this **higher consciousness** among kalyanamittas. This time around many of you can **awaken** to your **true nature** if you have the **faith** and **strong resolve** to cultivate **sincerely** when there.

15. The Buddha taught the **4 right efforts** in his **Noble 8-Fold Path** teaching and they are:

- **1<sup>st</sup> right effort** - to **abandon** the wrong thoughts that has arisen. Thought with the **evil roots** of greed, hatred, delusion that condition your fear, worry, anxiety, sorrow and lamentation, etc. are all wrong thoughts. Greed is not only greediness, but it includes selfishness, desires, lust, covetousness, possessiveness and cravings. Cunningness is mainly delusion caused by selfishness. Hatred are negative tendencies like envy, dislikes, resentment, unhappiness, other negative emotions, unpleasant reactions to sense experiences, etc. **Self-delusion** (moha) are your fear, worry, anxiety, phobias, insecurities, sorrow and lamentations, etc.

To abandon them, there are **5 ways**:

- a) **1<sup>st</sup> way** is to think of the **direct opposite wholesome thoughts** i.e. radiate metta, compassion and contentment. Example, someone asked, what to do when attacked by wild animals or snakes. Take refuge, chant or silent mind. When there is no fear, animals and snakes can sense it then they won't attack you.
  - b) **2<sup>nd</sup> way** is to **reflect on the consequence** and **danger** of holding **onto the wrong thought**. It would make you evil and cause karmic negativity, result in karmic downfall. Determine to abandon these wrong thoughts.
  - c) **3<sup>rd</sup> way** is the **meditative way** whereby **you just aware** and **silent your mind**. The evil roots will then cease to be as there is no more mental energy, no thinking and no perception. When there is no thought, there is no duality. The evil roots of greed hatred delusion is **no longer** there. Thus it is **important to stabilize** your sati in meditation. Whenever you are **feeling emotional** in daily life, you **need to silent** your mind, just be aware. Meditate and don't feed it with anymore thought energy. When emotion ceases, you will realize, fear was never you but is dependent originating. When you perceive something with negativity it led to fear. That's why you must **straighten your view** and not stir **your** mind. You then accept things as they are - that is deluded people do deluded things. **Sankhara** was never you, but dependent on **ignorant**, it **arises**.
  - d) **4<sup>th</sup> way** is for you to **trace the originating factor of fear**, then **retrospectively reverse it** via **right view**. You trace how fear arise. Fear was never there until you **perceive** something **negatively** via one of your sense door experiences. It was **mainly via memory**, attached to the past, and you stirred your mind because of wrong view. Thus you **straighten your view** via **see things as they are**. Then you know, the world is the world, and people are just the way they are. If you can **accept things or them as they are**, there is no more suffering.
  - e) **5<sup>th</sup> way** is - if you can't do the above **4 ways**, then you have to **determination strongly** to abandon it with your **will power** so that these **wrong thoughts won't affect** you.
- **2<sup>nd</sup> right effort** is to **prevent** wrong thoughts from arising. To do this you need to have yonisomanasikara which is the **wise attention or wisdom** at the **moment of sense experience**. You **need awareness** to **see it first** then to

reflect on it to develop the **initial wisdom** (yonisomanasikara) via the above 3<sup>rd</sup> and 4<sup>th</sup> ways to **enable you** to do it.

- **3<sup>rd</sup> right effort** is to **cultivate** the right thoughts, speeches and actions that are **still not in you**. To do it you need to understand what **constitutes** right thoughts, speeches and actions. Right thoughts are thoughts without the 3 evil roots; all **your virtues, honesty, gratitude, kindness, love (metta), compassion, equanimity**, other **wholesome thoughts** are your **right thoughts**. Including all your **kind, pleasant** and **gentle speeches** and **actions** that bring about **understanding, harmony, joy** and **happiness**.
- **4<sup>th</sup> right effort** is to **refine upon** and bring to **perfection** all these right thoughts, speeches and actions. Improve on them until they **become a part of your nature**. You **need understanding** to develop these wholesomeness. Only with wisdom and understanding can one develop such wholesomeness and goodness. When you are aware, **incapable of evil deeds**, you are **already good**. So **don't try to be good** because without wisdom, **good according to you** may not be the real good.

(Above draft outline short notes was done by Sister Angie, Puan Chee's daughter.)