

## Short Notes for Brother Teoh's 24<sup>th</sup> January 2019 Talk

**Video :** <https://broteoh.com/wp-content/uploads/Teoh-Thu-190124.mp3>

**Whiteboard :** <https://broteoh.com/wp-content/uploads/Teoh-Thu-190124.jpg>

1. Brother Teoh read through last Thursday class's outline short notes which were very good. He **further stressed** upon the **importance** of developing a **very stable daily mindfulness**.
2. Unless **you can realize** your **true nature**, you **cannot understand** the **truth**. All dhamma arise from there.
3. To slow down **the arising of sankhara activities** we need to have the **initial wisdom (yonisomanasikara)**. This yonisomanasikara is very important because it can give rise to a **stable daily mindfulness** leading to less sankhara, more peace and clarity of mind. Thus one can meditate more easily.
4. Brother Teoh shared that in his university days; he did absorption meditation and experiences much stillness. However when he came out to work, he could still see his cravings. He shared that if one goes through the adsorption or one pointedness (concentration) meditation and experiences much stillness; that is not a free mind. Under such stillness the 5 mental hindrances are all suppressed. It lacks wisdom to root out the mental hindrances. As such when there is condition these mental hindrances can still arise. Brother Teoh knew that this was not the meditation that the Buddha meant. Brother Teoh met Master Hsuan Hua during his university days and after graduation. There was so much joy upon knowing Master Hsuan Hua would be visiting Malaysia again. He fulfilled his aspiration to meet with Master Hsuan Hua and donated generously, accruing merits, etc.
5. Brother Teoh shared that the Surangama Sutra book that Master Hsuan Hua's kappiya handed to him, all seemed so familiar when he read it. It was as if everything that happened was meant to be and not too long after that (in the year 1986) his teachers, the books and the guides all came at the right time. Just like the saying, 'When the student is ready the teachers will appear'. He listened to master Hua Hua's dhamma recordings frequently and contemplated deeply – this was his determination to cultivate. In fact, his whole family took refuge under Master Hsuan Hua. That was after he received Kuan Yin's message to "move fast, not much time".
6. Unless you know what your nature is, you will not be able to know what will happen to you. Past cultivation and conditions have helped Brother Teoh understand deeply his nature since young.
7. Brother Teoh was cultivating Anapanasati prior to meeting Master Hsuan Hua, and after meeting the master, he came to understand Mahayana teaching further. Later he met his teacher, Phra Ajahn Yantra and could feel his metta and rather strong energy. His teacher's dhamma talks were very clear and Brother Teoh has deep faith in his teacher. In one of the meditation talk, his teacher Phra Ajahn Yantra **stressed** the **importance** of **cultivating** the **daily mindfulness (awareness)** in every **action**, every **moment** and every **instant in daily life**. After two weeks of constant awareness training and development, Brother Teoh's **daily mindfulness came** and not long after that all his understanding arise.
8. In the Satipatthana Sutta, the Buddha said, "Oh Bhikkhu, this is the only way for the purification of beings, for the overcoming of sorrow and lamentation, for the destruction of suffering and grief, for reaching the right path, for the attainment of Nibbana, namely, the four foundations of mindfulness". Brother Teoh stressed again the importance of **awareness** and being **determined to be ever mindful in the midst of life**.
9. **We choose aware every action and movement in the present moment.**

10. **Faith** in the teacher is of **utmost importance, coupled with aspirations/vows**. Cultivation will just flow when the **5 spiritual faculties** are developed.
11. According to J Krishnamurti, the main problem with human being is, they are so full of fear; fear of the unknown. They only want to be in familiar ground. This fear of the unknown will prevent one from investigating further into who and what one is. Humans also tend to escape from reality. They dare not confront the truth. Most people dare not face their problems and do not know how to resolve them amicably, but instead tend to avoid them through locking themselves up and be miserable. Even those diverting attention towards spirituality are also a form of **escape** from having to face reality in life.
12. The 5 aggregates are impermanent, unreal, empty, non-self and are not what you think. Thus **not you** because you are nothing and nobody. Your nature is also anatta. Empty nature of existence. Your form and mind are not you because it is **dependant originating**, hence impermanent - hey no you and hey no me, thus no reality.
13. You must reflect, contemplate and investigate, why Krishnamurti did say 'I am nothing and you are nothing' because you (the form and mind) is not a permanent unchanging entity that you can cling on to and grasp on to as the me/I. **Empty here meaning empty nature of existence**. Even in the unconditioned, it is also anatta because it cannot come out and let you live life. Thus your nature is also anatta. It is not an entity you can possess and own. This understanding will liberate your mind from delusion. The conditioned world of form, mind and consciousness would no longer deceive you. You know the whole of creation is not real. It is the mind/consciousness that makes it up – mind made are they.
14. The 4 stanzas in the Diamond Sutra state that the whole of creation is mind made. The phenomenal world is dreamlike, an illusion, a bubble and a shadow; all is dreamlike and impermanent. Thus mind/consciousness is the greatest illusionist. You can then come to realize the unreality of this conditioned world. All that you perceive is not real, but mind made. Buddha said, mind is the forerunner of all things, mind is chief, when mind arises everything arises. If you can penetrate this, you would awaken.
15. Everything is created by the mind. It arises due to conditions and ignorance. Sankhara and consciousness give rise to the mundane mind. The mundane mind gives rise to the phenomena world of consciousness. All of phenomena exhibit the three universal characteristics of nature (anicca, dukkha and anatta). This teaching is indeed a gem and rare to come about as few would deeply understand it.
16. How do you recognize an enlightened being? Enlightened being does not have a shop on their forehead saying they are enlightened. You have to cultivate, have the right understanding to be able to feel them. You can check whether they still have greed, anger, fear, hatred, delusion and ego or not. Enlightened ones are wise and virtuous people without all those traits.
17. Our form and mind is very fragile. It needs protection. Reason why we need the great enlightened beings to guide, **protect** and bless our nature.

(Short notes draft is by Angie, Phey Yuen)