

Brother Teoh 31st January 2019 Talk Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190131.mp3>

J. Krishnamurti's note : <https://broteoh.com/wp-content/uploads/You-and-nothingness-are-one.pdf>

1. You need to have **affinity** with **Triple Gem** in order to have **spiritual friends**. When you take refuge in Triple Gem and pay homage to Triple Gem with faith you create affinity with Triple Gem. According to the Buddha **Kalyanamittaship** is **100%** of the **holy life**, without it we are unable to come upon the true dhamma. Best of kalyanamitta is the Sammasambuddha. That is why he arise and set up the enlightened sangha group.
2. When you have dhamma friends, you have the chance to listen to the dhamma. With past cultivation, wisdom from **1st turning** of the Four Noble Truth (**sutta-maya panna**), you can develop understanding of the dhamma and awaken. If you **do not awaken** from the **1st turning** then you have to do the **2nd turning** wisdom (cintamaya panna) through **constant reflection, contemplation** and **enquiring** into the teaching. Through this you cultivate a **deeper understanding, stabilize** what you have heard and **assimilate** the understanding into your nature. If this does not awaken you, then you will have to develop the **3rd turning wisdom** i.e. **bhavana-maya panna** (wisdom born of meditation). First two turnings is enough to develop **yonisomanasikara (the initial wisdom)**.
3. With dhamma friends, you are able to listen to the dhamma, straighten your views, develop the **1st and 2nd turning wisdom** to arise the initial wisdom. When you see the dhamma stands up to investigation, your faith in Triple Gem will be strengthened and it will drive you to cultivate with greater sincerity. The next step is to cultivate **daily mindfulness, sati sampajanna**. With mindfulness, you can have **sense restraint** i.e. you can see your **evil roots of greed, hatred and delusion clearly**. You then can arise the 4 right efforts to **abandon** the evil roots, **prevent them** from arising, right effort to **cultivate wholesomeness** and finally the right effort to **refine upon** and **perfect** these wholesome thoughts, speech and actions.
4. Your mind with the initial wisdom is **very stable** and will not be deceived by what you see, hear etc. With sense restraint, you are able to arise the **3 types of right conducts**: right speech, action and thought. After which you are ready to cultivate the **4 foundations of mindfulness**.
5. **Develop your mind** to be mindful until it **enters sati**. When your mind is in sati your **daily mindfulness** will be there. You can then see your **subtle mental intentions** and **delusions** clearly. You can also understand that all phenomena are dependent originating hence impermanent. You are able to develop sense restraints leading to your ability to arise the 3 types of right conducts.
6. Do listen to Sister Adeline's last Tuesday class sharing which was very beautiful. Her daily mindfulness and dhamma understanding are strong. As she listens to dhamma there is so much joy. Later, during her sitting meditation her Mind settles down and becomes very quiet and still very fast - it is a free mind with very stable sati in **perfect tranquility**. After experiencing that state of mind, her **nature's understanding**

transformed. That Tuesday night she can understand J. Krishnamurti quote on, “You and nothingness are one” very clearly.

7. Sister Angie asked if **daily mindfulness** is the same as **present moment awareness** and is it necessary to do the formal sitting meditation. Brother Teoh explained that if you can maintain present moment awareness throughout the day, then it is the same as daily mindfulness. Daily mindfulness means ever mindful throughout the day even when you are resting to sleep. Whether it is necessary to do sitting meditation, he said most important is for you to know what you are doing in the name of meditation. If you do not have a strong past cultivation to assist you then sitting meditation is a must.
8. What is the purpose of doing the formal meditation? It is to train your mind to be **heedful**. Appamada/Heedfulness means **ever mindful** and **constantly meditative** (to cultivate the Noble Eightfold path). Dhammapada verse 21 states that **heedfulness** is the **path** to the **deathless**, the **heedful never dies**, whereas **heedlessness** is the **path** to the **dead**, the **heedless are as if dead**. If you are heedful you are destined for enlightenment. Dhammapada verse 23 defines what heedfulness is – ‘The **constantly meditative, ever mindful** and steadfast one will realize the supreme enlightenment of Nibbana’.
9. You need to train your mind to be mindful and stabilize it until your mind enters sati. Mundane mind then stops and there is no more thinking. Mind is in stillness. That is your **true mind in pure awareness**. Stabilize your mind until sati has become a part of you in the midst of life only then the real meditation begins.
10. Awareness based meditation has 4 vital supports: i) **Relax** into every mind state that arise; ii) **Aware** (awareness); iii) **Maintain awareness** for as long as you can (if possible **24 hours**) and iv) **Trust your nature** (do not allow your thought to interfere). The moment you are without thought, you are already aware. Allow the mundane mind to be. If thoughts arise, let it be. If you do not react with likes or dislikes thoughts will gradually slow down and cease. These thoughts arise due to your craving borne of wrong views.
11. As your mind enters sati, stabilize it. When you are out of meditation, you will understand. Your physical movements and awareness move as one. Everything you see is one with the true mind/awareness. Thus present moment awareness means being aware continuously during every moment of activity.
12. J Krishnamurti said there is no observer. Your body and mind move as one. As you **bow mindfully, do lying down meditation in silence** and **walking or sitting with mindfulness**, you are actually stabilizing your sati so that **your every movement is one** with your **awareness**. When you understand sati, there is no word, no thought. Cultivate your mindfulness until sati comes. **When sati comes, your form and mind will know**. You will understand that sati is awareness **before knowing**.
13. Relaxation is important during meditation. No blockage in energy. No constriction and no stress.
14. J Krishnamurti quotes as follow “You are nothing. You may have your name and title, your property and bank account, you may have power and be famous; but in spite of

all these safeguards, you are as nothing. You may be totally unaware of this emptiness, this nothingness, or you may simply not want to be aware of it; but it is there, do what you will to avoid it. You may try to escape from it in devious ways, through personal or collective violence, through individual or collective worship, through knowledge or amusement; but whether you are asleep or awake, it is always there. You can come upon your relationship to this nothingness and its fear only by being choicelessly aware of the escapes.”

15. Some people who are unhappy end up drinking or smoke as a way of escapism to rid of the fear and worries in them. Brother Teoh shared that smoking is a form of anapanasati. That’s why they feel the peace.
16. J Krishnamurti further stated that “You are not related to it as a separate, individual entity; you are not the observer watching it; without you, the thinker, the observer, it is not. You and nothingness are one; you and nothingness are a joint phenomenon, not two separate processes. If you, the thinker, are afraid of it and approach it as something contrary and opposed to you, then any action you may take towards it must inevitably **lead to illusion** and so **to further conflict** and **misery**. When there is the discovery, the experiencing of that **nothingness** as you, then fear—which **exists only when the thinker is separate from his thoughts** and so tries to establish a relationship with them—**completely drops away.**”
17. Thought is pure awareness plus content inside. Before enlightened, the deluded form and mind insert this content via delusion. As you think you are separate, it results in self-delusion. But when you understand with direct seeing (insight) that the whole of phenomena world is impermanent, dependent originating, thus NOT you. Then you will come to understand you are nothing. All is empty, mind made are they. Even the present moment is empty, not real, as every moment it arises and passes away. You can only recall it through memory.
18. When you are aware every moment, every instant of your **true mind** which is silent, you can awaken to the truth which is not a knowledge, not a belief.
19. The moment you experience this **nothingness**, you will awaken and you will then come to realize that the **5 aggregates of form and mind** is **impermanent** and **non-self** and not what you think. You cannot even own yourself, what more trying to own or possess others. You have to realize this **empty nature of existence**. This understanding needs to be stabilized through constant contemplation and reflection to realize fruition.

(Short notes draft is by Angie, Phey Yuen)