

## Brother Teoh's 28 February 2019 Thursday Class outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190228.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190228.jpg>

Video : <https://youtu.be/mJQdrzhThPc>

1. Review of 19 Feb 2019 Tuesday class short notes:
  - a. The 12 links, the rebirth process, the process of conception leading to foetus development (month 1 till month 6) and the Gateway to our nature and the Seat of Consciousness are within our heart.
  - b. Pulse of life, life force and karmic force. Glimpse into cessation of the form and mind (2<sup>nd</sup> aspect - mental)
  - c. The **heartbeat begins** by the **21st day**.
  
2. Sis Eng Bee request for clarification with regards to feeling remaining as “pure feeling” that Bro Teoh always talk about.
  
3. Bro Teoh explains that in “pure feeling” there is **no grasping**; i.e. **direct feeling without avijja**.
  - a. Pure feeling is **born of wisdom**, with **equanimity** enlightenment factor - No stirring of thoughts at the moment of sense experience
  - b. Feeling by itself is just a mental aggregate
  - c. When cultivating vedana nupassana (awareness of the feeling aggregate), the Buddha explains that there are **3 types of feelings** one need to be aware of:
    - i. “Like” - **pleasant feeling** arising due to the **mental hindrance of sense pleasure**
    - ii. “Dislike” - **unpleasant feeling** arising due to the **mental hindrance of ill-will**
    - iii. **Neutral feeling** borne of **delusion; indifference** here is **not** true **equanimity** of mind
      - e.g. **disinterest** because it **does not affect you** - due to selfishness
      - e.g. **suppression** - induced or conditioned state of mind
  - d. Upon **contact** feeling arises. Initially feeling is just **pure** feeling but because of your **wrong view, conditioning** and **habitual tendencies**, you **react** and **stir** your mind, thereby triggering off likes and dislikes, pleasant and unpleasant sense experiences.
  
4. This **silent internal observation of feelings** (cycles of likes and dislikes) will seemingly slow down, each phenomena becoming clearer and clearer each time it arises and then dissipates
  - a. Helps to form **an initial understanding** of the **3 universal characteristics** of:
    - i. **Anicca** - observe how feelings are constantly changing (in a state of flux)
    - ii. **Dukkha** - observe how feelings conditions craving, then causing suffering
    - iii. **Anatta** - observe the empty nature of the feelings that arises and ceases
  - b. [Additional analogy added during notes preparation]  
E.g. like watching fireworks at night – different patterns manifest due to the chemical explosions and ceases after the chemical energy has been spent; leaving the original canvas of the night sky.
  
5. The **7 factors of enlightenment** (satta bojjhanga):

- a. **Sati** - silent inner **awareness/attentiveness** before the arising of thoughts
- b. **Dhamma Vicaya** - Dhamma investigation. (When the dhamma stands up to investigation, the faith or saddhā in the Buddha and his teaching will be strengthened, giving rise to Viriya)
- c. **Viriya** - spiritual tenacity/energy/zeal to cultivate this noble path
- d. **Piti** - spiritual joy/calmness (continue to relax into it → brings about Sukha - Blissfulness of mind)
- e. **Passadhi** - a *free mind* in tranquillity / stillness of mind
- f. **Samadhi** - stabilised mindfulness (mind is collected and unwavering)
- g. **Upekkha** - equanimity of mental formations borne of wisdom. (Equanimity will arise once Sati and Samādhi have stabilized, enabling oneself to “see things as they really are” to develop the Wisdom or Paññā, needed to live life to the fullest).

**(Note:** there is a very clear **you tube video** on the above 7 factors of enlightenment sharing. Please view it on our <http://broteoh.com> website under the section dhamma video)

6. Sis Eng Bee asked whether the mind entering sati is the “mundane mind” or the “true mind”. Bro Teoh clarifies that the **mundane mind** is the thoughts whereas the **true mind** is just **aware before the arising of thought**. When **mind enters sati**, it means the mind is **just aware** and **without any** thought.
7. Sis Angie pointed out that the **mindfulness training** (e.g. not to stir the mind / give rise to proliferation of thoughts), seem to be in **conflict** with the **4 right efforts** cultivation within the Noble 8-Fold path
  - a. **right effort** to **abandon** the unwholesome **thoughts** that **have arisen**
  - b. **right effort** to **prevent** the arising of unwholesome thoughts – require heedfulness and understanding
  - c. **right effort** to **cultivate** the appropriate wholesome thought, speech and actions which are **not** in you as yet
  - d. **right effort** to **continuously refine** upon the wholesomeness already in you, until it becomes perfected

Bro Teoh explain that there is **no contradiction** because these are **two separate** type of cultivations. The 4 right effort are **thought based** cultivation involving thoughts designed by the Buddha to allow for **initial cultivation**, to **purify one’s thoughts** to bring about **sense restraints** leading to the **3 ways of good conducts**. Whereas the other one is **mindfulness** based **meditative** training to **realize awakening**.

8. Bro Teoh recap the **5 ways to abandon unwholesome thoughts** as taught by the Buddha:
  - a. 1st way > **thought based approach** > 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, think of compassion, etc)
  - b. 2nd way > still **thought based approach** > Reflect on the **consequence** of holding onto the unwholesome 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.
  - c. 3rd way > **meditative approach** >  
Silent the mind and maintain awareness. (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 – i.e. as it was before the stirring or reaction of mind)
  - d. 4th way > **meditative/wisdom approach** >  
Trace the origination factors and retrospectively inquire/reflect to reverse it. (E.g. How did the anger / fear arise? Why did I stir my mind to arise all these negativity?) To straighten ones view via

wisdom to accept the reality of the moment. When conditions are like that things will be like that. Everything arises and ceases due to karmic conditions, learn to accord and flow with the conditions.

Understand that angry people will say angry things, selfish people will do selfish things and deluded people will do deluded things.

- e. 5th way > with tongue against the palette, determine to abandon it via **sheer willpower**.

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