

Short Notes for Brother Teoh's April 11 2019 Thursday class

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190411.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190411.jpg>

1. Brother Teoh encouraged kalyanamittas to report their meditation as by reporting you can be guided in your understanding and others can learn too. When you can be mindful and heedful throughout the day, it can help you **settle down very fast** during your **formal** meditation. Anapanasati is developed very fast too. It is normal for thoughts to arise **if you still have mental hindrances** but if you are aware of them through understanding you will not be affected by it or drawn into it. Just let things be and relax then the thoughts will slow down until mind returns to its **original state** of **silent inner** awareness.
2. Sister Eng Bee reported her meditation as follows: during sitting her mind was clear and she was mindful and aware most of the time. There was hardly any thoughts. Her awareness was very clear. Then she recall her intention to ask Bro Teoh a question.
3. Brother Teoh explained that before you meditate, you **already have the intention** to ask that question, that is how it can condition such thoughts to arise. This is termed as **subtle 'accumulation'**. As you have the intention to ask that question, it is already in your memory or subconscious mind. When you are quiet, these thoughts then arise as response to memory. As you meditate, **you will be able to see** other **thoughts** that you have held on to unknowingly from your **heedless living**. Just a little attention given to a thought or any life situation, due to habitual tendencies, it goes into your subconscious and gets accumulated, which then arise later on when there is conditions. But **when you are aware** with **understanding**, it **does not get** accumulated.
4. Meditation is to **train** the **mundane mind** in **sati** then **to stabilize it** to realize **Passaddhi** (the tranquility and stillness of mind). **Passaddhi** needs to be **very stable** so that you are **always aware** even after you are **out** of your **formal** meditation. When your **mind enters sati**, everything you do, you are in sati. Your hearing, seeing, smell, taste, touch, etc. are all in sati. When this happens it is important that practitioners **do not fall** into **complacency**. Instead develop **continuity** of **mindfulness** i.e. to master the skill to do it consistently even after the meditation retreat. Thus a **good daily religious routine** is **essential** to **stabilize** our **cultivation**. When there is **clarity** in every **sense experience**, there is **no accumulation** but **only a flow of pure awareness** within **life**. There is joy arising due to the clarity and understanding, but if you are not careful it can lead to complacency. The mind is just aware most of the time. Aware, aware, aware...

5. When you are **still under training**, **precepts** are **important** to keep because **you reap what you sow** and you **must not** be **complacent** or get **overexcited** when you experience **some good results**. You can share with others but only on what you understand and experience. To realize **fruition** of cultivation, the cultivator needs **further contemplation** and **reflection**. **Fruition gives rise to understanding** that enabling you to share with others easily. Prior to this, you only understand but could not express it clear to others as yet. As you cultivate, sharing arises by itself after your understanding has stabilized. Unless you have cultivated before in the past, you would have to go through the **normal cultivation process** step by step. You can only understand up to the level you have developed them in the past. From there, you will continue with your cultivation to progress accordingly following the training established.
6. Master Hui Neng heard the truth of: ‘the mind must have no dwelling’ and awaken right away. This can only happen to those who have developed their past understanding.
7. Buddha says “heedfulness is the path to the deathless, heedlessness is the path to the dead. The heedful do not die, the heedless are as if dead.” With heedfulness, you can see the arising of thought and if you are caught by it, you can come out of it if you **are aware** and **heedful**. You can also develop the ability to see your **subtle accumulation** and **attachment** to sense experiences, if you are ever mindful.
8. Human beings have given **undue importance** to many **small things** in life and end up accumulating these things via their own **likes and dislikes**, thus making them **restless** and **agitated** most of the time. But with **heedfulness** and **yoniso manasikara**, the mind develops **wisdom** and **does not stir anymore** thus it can be at peace with whatever life situation. There is joy in life, no more panicking/reacting/getting overexcited. You understand the causes and conditions behind all these **emotional arising** because you do things with awareness/sati. Thus you are able **to live the heedful life** from moment to moment and have clarity of mind to understand deeply the dhamma arising **while in midst of life** itself.
9. True dhamma **can only** be realized while in the **midst of life** itself, not from **theory** in the book which are mere **words, concepts** and **thoughts**. The dhamma on the 3 evil roots of **Greed, Hatred** and **Delusion** are usually taught as **words** and **concepts** whereas **in real cultivation** you **experience them** and you are **fully aware** of them while in **real life without** words. When you **can ‘see’** them **arising** within your form and mind and **how they make you evil** – that is **true cultivation**. No more theoretical dhamma. Just like the finger pointing at the moon – the finger is **not** the moon. To realize the moon **one must gaze beyond** the finger. Similarly the dhamma points to truth. To realize the truth one must not cling to the dhamma which are mainly words. Real dhamma **only arise** when your **daily mindfulness** is very **stable**. When you can ‘see’ it clearly in life you **transformed** from within, leading to **real awakening**. Then you will come to understand that **life**

itself is our **greatest teacher** for **things are just the way they are** and **Truth** which is **beyond word** is everywhere. Living beings tend to use words which tend to camouflage the real seeing.

10. Before the views, conditioning and thoughts get involved, you can see thing as it is. But your memory's views, opinions and conditioning **intervene** very fast **to distort** your **pure seeing**. All that you know are **knowledge, words** and **concepts** arising through **memory** and **thoughts** and these are not real understanding. The **real understanding** lies in **knowing their movements** leading to the understanding of the **law of dependent origination** or **12 links (paticca samuppada) teaching**.
11. Dhamma is an understanding which is **not rigid** - unlike knowledge because everything is in a state of flux and Life is always a dynamic flow which is not static. Hence it can only be understood via **wisdom**.
12. **Hey** no you, **hey** no me. As you **awaken through daily mindfulness** you will know this very deeply through wisdom and not mere words. Later on the mundane mind collapses, resulting in real seeing with clarity from ones nature. (Brother Teoh shared his experience on this). Please **do listen** to the **audio recording** to develop the **clear, beautiful** and **deep understanding** of the dhamma shared on that night.
13. **Thought** is limited and egoic. **Pure Awareness** shrinking into a **small space** to **form a thought** upon **perception** by the mundane mind. The **small space** receives the **content** of consciousness (memories, views, opinions and conditioning) inputted via our brain to **form a thought**. The **subconscious** and the **unconscious** have all the trapped phobias, scars of memories, insecurities, etc. accumulated previously. These then trigger off fear and causes suffering. BUT you are the **pure awareness beyond the thoughts**, that spacious awareness without a center. So who fear? What fear?
14. **Insecurity** is **not easy** to **root out** because it is tied to the **self** and ones **non understanding** of the law of karma. Why are you insecure? Thought which is egoic tends to project itself and creates insecurity via the atta (self). Understand that Law of karma only manifests through conditions so we should **trust our karma** to give us **real** security. Thus without such understanding, the **sense of insecurity will be there**. It is a **false concept** which deluded living beings cling on to. **Wisdom is needed to root this out**.
15. You need to cultivate until your **awareness** is **so clear** and **stable** that you can see the **subtle** greed, hatred and delusion that arise. Only then you **can root them out** through **wisdom**. They come through mental accumulation borne of self-delusion. Whatever you give meaning to, you will accumulate. With strong daily mindfulness and understanding, there and then we are able to see it clearly.

16. It is **only a thought** and **thought arises** and **passes away** very quickly **so how come** it **has power** to make you feel **so miserable** and **unhappy**? It is because the **user of thought** is **deluded**. It arises **wrong thoughts** to **condition** your **fear, worry, anxiety** and all the **other negative emotions** leading to suffering. However by **contemplating** the **beautiful dhamma** to understand how all these come about, you will have **wisdom** leading to **more joy, peace, calmness, contentment, metta, faith** in the **triple gem**, good spiritual faculties and wholesome mind states borne of right thoughts. We will become **more respectful** and **appreciative of life** and we will have **more space between thoughts** leading to more moment of awareness and quietness of mind.
17. **Contentment, gratitude** and an **appreciative mind** are good virtues. When you can **appreciate life** and what your **loved ones** and **nature have given you** (their love and their sacrifices) you will **not complain** anymore. When you have **contentment** in life, you **do not compare** and **crave for more things** hence you will be have **less suffering** and **more happiness** as you are already **contented** and **more at peace**. Your mind becomes beautiful. You are **grateful** to others who have helped you. These **are virtues of true cultivators**.
18. Sister Eng Bee further shared that she was aware of all the **many external vibrations** caused by heavy rain and **internal sensations** of her body like her **heartbeats** etc. As her awareness (without words) was very clear, her **understanding** suddenly came allowing her to understand clearly that 'all things arise due to conditions' and they are all **dependent originating**. She then did the lying down meditation.
19. Brother Teoh explained that lying down meditation is good as it frees your energy build up. This will make you more aware with much clarity then all things flow as it is and you will understand condition arising, causal phenomena very clearly. When there is contact at the sense bases, sense consciousness arise. This is condition arising. All phenomena exhibit these characteristics: Empty nature, impermanence and non-self. The form and mind is like a mechanical thing. In every movement of awareness there is no one there. In the seeing, there is only the seeing consciousness, no one to see. Same with thought, hearing, smelling, taste and tactile feeling. All these are condition arising/causal phenomena. Hence there is no permanent unchanging entity within. A lot of things will happen when you have a **stable daily mindfulness**. Not until your **daily mindfulness has stabilized** the **real meditation** has **not started** yet.
20. The Buddha said, '**strive on with heedfulness**' for Heedfulness (**ever mindful** and **constantly meditative**) is the path to the **deathless**. As you are **aware with more clarity**, **wisdom** will arise and when your **heartbeat starts to slows down** trust your nature and let **your awareness** be. Your **vibrations** will become **more refined**. You will detect the gateway to your nature. The Yin and Yang energies will melts and flows through your gateway to your nature as pure energy. This pure energy will opens up the nadi (minor chakras) and major chakras. When this happens, do not do

anything but just silent, relax and trust the nature to do. Don't allow the thought to interfere with your meditation. The by-product is gas. Your body system is cleansed. Pure awareness shines forth. This **wisdom energy** can cause the **mundane mind to collapse** as the mundane mind is **too gross** to exist in this field of fine wisdom energy. Bro Teoh shared his above experiences in fairly great detail that night. For more detail please listen to his this audio file.

21. **Awakening** can happen if you listen **attentively** with a **silent** mind. Brother Teoh shared that his nature came into this world with his past vows, aspirations and cultivation thus able to understand all these. For you all to be born as humans during Buddha sasana also show that you all have your past cultivation. Brother Teoh shared that one of his **very unique aspirations** was **to realize the highest wisdom possible** whenever his nature arise.
22. In the Diamond sutra it is stated that merits accrued by those who understand its 4 stanzas and able to share them with the world is very high and very rare. To **realize ones true nature** (which is without thought) is very important. **Enlightenment** is always **spontaneous** and the moment you understand you awaken. It does not take time. Either you awaken and understand or you don't.
23. **True mind** is **without** thought whereas **mundane mind** is full of **images** and **thinking**.
24. Brother Teoh confirmed Sister Eng Bee's understanding that 'all the conditioned phenomena must cease for the unconditioned to arise'. Form and Mind must cease for the realization of nibbana to arise. When it happens, the 3 areas of main consciousness at the brain, heart and Tan Tien areas returns to the gateway and shut down. It returns to the nature and completely ceases. Pure awareness is also gone. But you are not dead. There is **no word** to describe this. When you come out of that cessation, the 3 area of consciousness arise again. This whole process is seen clearly by the form and mind that realize that cessation. According to Brother Teoh cessation happened many times: once while in Cameron Highlands, a few times at home and once in New Zealand when he meditated with his last teacher at his house in Hamilton.

(Above draft was prepared by Sister Phey Yuen)