

OUTLINE SHORT NOTES OF Bro Teoh's THURSDAY CLASS DATED 16 MAY 2019

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- 1) **16 May 2019** Thursday class coincided with **Teacher's Day**. Kalyanamittas greeted Bro Teoh, 'Happy Teacher's Day' to express their **gratitude** to Bro Teoh for sharing and guiding all Kalyanamittas with the **True Dharma** all these while. Sadhu! X3.
- 2) **Meditation: Relax** body and mind and **maintain attentiveness**. The moment you are **silent** and **without** thought, you are already **aware**. So you don't have to learn or try to be aware. **Awareness is naturally there** the moment you are **without** thought.
 - a) To be aware: no need to do anything, just relax and be silent. When you are **without any thought** and **mental chattering**, you are **already** aware. When there is thought movement and mental chattering, you **cannot** be aware because the mind is **preoccupied** with the **thought activities**.
 - b) Hence **meditation** is about **relaxing** the mind to **realize** the **peace** and **inner awareness** within.
- 3) The **5 spiritual faculties** are very important mind states that can enable one **to understand spiritual teachings easily**. It can also help us **root out** the **five mental hindrances**. Without the 5 mental hindrances, there is **nothing** to **hinder** the mind from **entering** the **meditative state** of **inner peace** and **inner awareness**.
- 4) Reflect and contemplate on **who the Buddha is** and how **special his teaching is** to develop the **faith**. Also see the **uniqueness** of the Buddha: he is **not only** enlightened, he is **fully enlightened**. With **faith** investigate deeply to **develop** the **understanding** of **his teachings**. Its teaching **can liberate** your mind, **free you** from **all sufferings** and bring about **enlightenment**. When you **understand** how **wonderful** and **unique** his teaching is, it will drive you via viriya - the **spiritual zeal** to cultivate **sincerely** and **diligently** because **nothing is more important** than **understanding** this rather **beautiful Dharma** which can make your mind **always peaceful** under **all situations** and **circumstances** while living life, **no matter where you are** and **who or what you encounter**. To be **heedful**, you need to be **ever mindful** first. To be **ever mindful**, you need to train your mind to be aware and mindful first. That is the first stage, then stabilise it to be **ever mindful** to cultivate the **Noble Eight Fold** Path leading to **heedfulness**.
- 5) All meditation usually starts off with **techniques** and **methods** needed to **anchor** the mind because the **heedless mind** just **cannot settle** down. This **heedless mind** **thinks** a lot, because their **mental hindrances** are **very strong** and they have become **so habitual**. If that is the case you don't have a chance to live a proper, orderly daily life. Throughout the day, you **will be heedless** due to the **mental hindrances** that hinder your mind from entering the **meditative state**. Therefore, unless you have the **opposite 5 spiritual faculties** developed, **technically** you cannot meditate. That is the **reason why techniques** and **methods** are **taught to enable one** to **anchor** the mind so that it is **not heedlessly lost** in thought. Object of meditation can also be used to anchor the mind.
- 6) The Buddha taught Anapanasati (mindfulness of the in and out breath) which is a **very good** and **rather neutral** object of meditation, **suitable for most personality**. Your breath is always within the moment, so when you are mindful of your own in and out breath there is **no thought**. For cultivators, who have developed the understanding, skills and spiritual faculties, they can use Anapanasati to start off the **training** of the **mind to be aware straight away**. For others who have no training or skills, use the **mind**

sweeping method combined with metta to bring about the de-conditioning of heedless thinking mind first before using anapanasati to stabilize the sati or awareness developed.

- 7) When you do the **mind sweeping method**, you **just feel** and **relax**. There is **no thinking!** This training will **de-condition** the **heedless thinking to make you calm and peaceful**. This **non-thinking** is a **new conditioning**. Repeat this cycle of **mind sweeping**, from the **forehead** to your **buttock** and then **buttock to forehead**. After 1 cycle, **mind** becomes more **quiet, peaceful** and **just aware** by itself. This **awareness** need to be **stabilized** by **anapanasati** leading to the **silent mind** within. To **stabilize it** is easy; just follow the instructions: 'breathing in aware, breathing out aware' as taught by the Buddha. Initially when you are **not familiar**, the mind will **wonder off very fast**. For those familiar with other objects of meditation, methods or techniques like the Rising and falling of the abdomen, dynamic hand movement method, reciting Bud-dho ... as taught in the Thai tradition, **Mahayana chanting** or any **other skilful means** which they are familiar with, they can also use them. Its **main purpose** is **to anchor** the mind to the meditation object to develop **mindfulness**.
- 8) Do not focus and develop concentration because that is samatha meditation leading to energy field. The moment mind is trained and stabilized; do not continue doing it because you have to use the **trained mind to meditate to develop** the following **understanding**:
- Who you are, what you are and **how you function** as a human being? What are the **5 aggregates of Form and Mind?**
 - The **1st aspect** is as a **human being**. The **physical body** is the **first aggregate of form** and **mind** has 4 more aggregates of **feeling, perception, sankhara and consciousness**. To understand these 4 aggregates of **mind** you just have to **inquire what the mind can do?** The mind can **feel, perceive** and **give rise to mental states and activities, mental thinking, scheming, planning etc**. It can also be **conscious**, conscious of what you think, see, hear, smell, taste and tactilely feel.
 - **Perception** brings the **external form** into the mind. Together with that **mental form**, the 5 mental aggregates of form and mind arise, giving rise to the **2nd aspect** of the 5 aggregates of form & mind. These 5 mental aggregates of form and mind is the one that we are interested in during meditation.
- 9) When Anapanasati starts to stabilise, one can be aware without thought. **Continue to relax** and **maintain awareness** then one will **experience mindfulness of long breath** leading to **calmness, peacefulness** and **piti**. Piti is a type of **spiritual joy or rapture**. Continue to Relax and maintain awareness, the piti will become more and more refined until one experience **sukham**. Sukham is a **more refined state of piti** termed **spiritual bliss**; a long breath **accompanied by bliss & every breath is very clear**. Continue to Relax into all mind states and maintain awareness **until spiritual bliss also becomes very fine and breath becomes shorter and shorter till finally** mind has **little or no movement** at all. Mind will then enter **passaddhi**, which is the **tranquillity** of mind, **stillness** of mind. That is **your silent mid, your true mind**, the mind that can meditate, understand and awaken to truth.
- 10) So develop Anapanasati until there is **no more breathing, no more movement** of the **breath**. One should do the same with other object of meditation. **Awareness** of the breath must becomes **so subtle** and **so refine** until **passaddhi** arise and if **one continue to maintain awareness**, this passaddhi will stabilise, then **mind enters sati**. When **mind is in sati, everything** can be **experienced with sati**; all your hearing will be in sati, smell, taste, tactile and thought process etc. - all will be in sati. Practically no thought, just aware. At this stage during the formal meditation, don't create anymore thinking (like noting sitting, touching etc.) Just **silent everything** and **don't do anything**; maintain **inner peace, inner awareness** within. **Stay**

with the subtle breathing. Initially it is **as if there is no more breathing** but **later on the subtle internal breathing** will be detected as one's mindfulness **become more refine.** As mind enters sati, mindfulness becomes more refined and stable. It can detect all the subtle breathing and movements. The **slightest movements** are **like magnified** into **distinct, clear movements.** Stay there **until the silent mind stabilizes,** like ever mindful and always in the meditative state. Any movement and activity is magnified. All pain is gone. Mind in sati can do away with all feelings and sensations. The mind that has entered sati, tranquillity and stillness of mind has the ability to relax into every mind states that arise and feel no pain and very relax most of the time. It will then has to ability to develop the below understanding:

- Mind develops ability to understand **what is going on** within the **form and mind.** How the **physical body** with it **5 physical senses** and **a brain together** with the **consciousness trapped inside function.** These **6 sense bases** are the **internal sense bases** and they **receive** their **respective 6 external sense bases** (objects or stimuli). It can **see clearly** how the **external sense** data come in and upon **contact** with the **mind** at its **respective sense base,** give rise to the respective sense door consciousness.
- You can also see clearly through the **silent mind** how your **mundane mind responds** to the sense experience according to your **views, opinions** and **conditioning.**
- In **formal meditation,** your **eyes are closed,** so **no seeing** consciousness. But there can still be mental formation/images arising. Most of the time it is only the **hearing consciousness arising.** You can be **aware of the vibrations** of the **air-con** or **fan sound, vibrations of nature, ticking of the clock and fellow cultivators' breathing** etc. One's awareness becomes very clear when one is **completely aware** and **silent within.**
- Whatever sense experience that arises (upon contact of mind), just **silent** and **maintain awareness.** **Don't try to know** anything or **follow it.** Don't use **theoretical dharma** to look for things. These are **all thought base** doing **not sati.** Completely silent and don't do anything. Through the **meditative silence** you will understand.
- You can see clearly how your mindfulness has **stabilised** into **passaddhi** and **how mind enters sati.** You can also see how **upon contact, sense door consciousness** comes to be and **how your mind input** its **content of consciousness** based on your **views, opinions** and **conditionings.** You can also see clearly and understand how your **mind reacts** and **stirs** upon **contact.** How the various **mental states** (sankharas and cetasikas) arise depending on your **understanding** and **habitual tendencies** borne of your wrong views, opinions, belief system and conditionings.
- You will develop **a lot of understanding** through this **silent observation.** When you are **very skilful** and **ready** (when conditions are ripe), you can just **awakened via insight** into **phenomenon** to **realize** the **3 universal characteristics** of **nature** (anicca, dukkha and anatta) clearly.

11) Try to maintain the **trained mind states** of **inner peace** and **awareness** for as long as you can. You **have to carry** these mind states over **into your daily life,** so that **you can be constantly aware** and **mindful** in the midst of life. With **daily mindfulness** stabilized your meditation will progress very fast.

12) How to develop the stability of daily mindfulness?

Have a **good religious routine.** Train the mind to **develop** the **5 spiritual faculties** and **anapanasati** until they are **very stable.** **Maintain mindfulness** from **within (at heart area)** throughout the **day** until one is **ever**

mindful and **mind** has **entered sati** leading to **passaddhi**. Mind will then be in the **state of clarity** to **see clearly** to develop the **initial wisdom** borne of 1st and 2nd turnings. With the initial wisdom developed your wrong views will be straightened. This **awareness** with **understanding** will help you develop more and more **moments of peace** and **silence within** while **living life**. **With more moments** of awareness, **peace** and **silence** there will be **more space between thoughts** then your **daily mindfulness** will **stabilize** and become **more continuous** leading to a **stable sati sampajanna**.

13) **Sati sampajanna** can **only arise after you have** the **initial wisdom** developed as explained clearly in the **Avijja Sutta**. Without the **initial wisdom** borne of 1st and 2nd turning developed through constant contemplation, reflection and hearing of the Dharma you **can never straighten** your **wrong views**.

14) Reflect on the **5 daily contemplations** as taught by Buddha until you can understand the **deep essential Dharma** clearly.

15) The **first three contemplations** are: ‘this body of ours is of the nature to **grow old, get sick** and **die** for it has **not gone beyond birth, old age, sickness** and **death**’. What does it mean? How come they use the words ‘this body of mine’? Does it really belong to you? This **body is impermanent**. It **goes the way of nature**. It is **not you**. **According to condition** it **gets old, sick and dies**. **Consciousness will separate** from it because it is **not you**. It is **dependent originating, condition arising, a causal phenomenon**. It has its **nature’s condition** to fulfil and **goes the way of nature**. When you start to contemplate and reflect, you start to understand why this body is not me. It is made of elements. Without the consciousness, without the awareness, it can never be me. **Elements go the way of nature, following nature’s law**. Everything decays. When condition is not right, it will develop disease or sickness. When neglected, it will also give problem. When condition is such, it will separate. You call it death. But what is death? Who dies? What dies? No one dies.

16) When you meditate, you understand - **death occurs** when the **consciousness separates** from the **form**. When the **3 conditions** that **sustains** the arising of the **5 aggregates of form and mind**, the **so-called human being separates**. When any of these conditions cease, it will cease to be.

17) What are the **3 supporting conditions**? They are:

- The **Physical body** with all its senses and organs in order;
- A **Consciousness** trapped inside the physical body. (It can make use of senses to arise their respective consciousness to **enable you to know and interact** with the **world**. You can see clearly how the mind trapped inside the body must harmonise with the body for you to use it).
- The **life force (supportive karma)** or **karmic force** from our **karmic nature** that pumps our heart and help sustains its life.

18) The 5 aggregates of form and mind is **karmically conditioned** from our **karmic nature** for us to come to this **existential world** to **experience life, to live life** and to animate into a human being. It is **subject to karma** and it is **not you** because it is **not a permanent unchanging entity**. It is **dependent originating** and **sustained** by the above **3 supporting conditions**.

19) Reflect on the **4th daily contemplation**: ‘Whatever things you think you owned, your loved ones, your wealth, properties, cars and other **prized possessions** etc. that **you hold on dearly**, they are **never yours**. They **either separate** from you when **conditions cease** to be or **when your identity is erased** when **your breath stopped**. The Buddha says the **reality is**: ‘they are **all dependent originating** and **condition arising**

entities. When condition is there, it appears, arises and it is as if it really belongs to you. But **when condition ceases to be**, it will **separate** from you. **Separation is a reality**'. If you **cannot understand this** or you **cannot accept this reality** then you will **suffer** because **when you want things your way which is not nature's way, suffering will be the end result**. You then start to see the **universal characteristics of impermanent** and **suffering clearly**. The form goes the way of nature. Nature shows you what impermanence is all about. Decay leading to sickness and death. When conditions cease to be, things will cease to be. When you can't even own your own form and mind, which is dependent originating, how can you own other things. That is real delusion. This 4th contemplation is very important and very powerful in developing the penetrative understanding of life.

- 20) The 5th contemplation: 'Each and every one of us, we are all born of our karma, heir to our karma, conditioned and supported by our karma and we are what we are because of our karma' is the **most powerful** and **most important** because the **law of karma** is the **first right view** you must have **in order to understand life**. Since each and every one of us, we are all born of our karma, heir to our karma, conditioned and supported by our karma and we are what we are because of our karma and because of that **we must take care of karma!**
- 21) Buddha says whatever that arises there are causes and conditions behind. 5th contemplation is such that our life is dependent entirely on karma, 100%. So we have to **pay special attention to this law of karma**. This nature's law works based on certain principles that Buddha had explained. It is **cetana** or **mental intention** that dictates karma. Reason why Dhammapada verses 1 and 2 – have this opening statement: 'our mind is the forerunner of all things. Mind is chief and when mind arises, everything arises.'
- So if one acts, speaks and think with a **heedless** mind that has the **wrong views** leading to **wrong thoughts** that has the **evil roots of greed, hatred and delusion**, then based on this nature's law of karma, **suffering will follow one** like the **wheel that follows the hoof of the cow's cart**.
 - Similarly if you **understand this law of karma**, you **take care of karma** and you are **heedful and mindful** to arise the **appropriate right actions, speech and thought processes** which are **wholesome, free of the evil roots** of greed, hatred and delusion **then happiness will follow you like the shadow that never leave you**.
 - Understanding what **constitutes evil** is **very important**. Otherwise we **cannot cultivate** the **4 right efforts**. Apply the 1st **right efforts** to **abandon** whatever **evil that has already arisen**. Through mindfulness, wisdom and understanding you **can then later arise** the **2nd right effort to prevent** them from arising. Develop **3rd right effort to cultivate** the right thought, speech and actions that are **still not in you**. When you **understand clearly what constitute the right speech, right action and right thought** you can **cultivate Noble Eight Fold Path (N8FP)**. The **4th right effort** is to **refine upon and perfect** the wholesome speech, action and thought.
- 22) The **essential dharma** and the **5 daily contemplations** can give rise to **much** wisdom.
- 23) You reap what you sow and do good begets good. If you plant the seed of evil, you reap the fruit of evil. If you plant the seed of wholesomeness, you reap the fruit of wholesomeness. This is the law of karma.
- 24) Out of compassion for us the Buddha asked us to keep the precepts because **precepts are major training rules** introduced to **prevent** you from **breaking major evil** that can result in severe **karmic negativity**. If you break any of the precepts, karmic fruitions (major consequences) can be very severe.
- 25) Understanding why the 5 precepts are major evils:

- a) We undertake the training rule to abstain from killing or causing harm to fellow living beings (**1st precept**). Who kill? Who harm? **Angry, violent** and **deluded people** with the **3 evil roots**. Violating this precept will result in **severe karmic** negativity. In future, when there is condition, people will kill you, or harm you and cause suffering to you.
 - b) We undertake the training rule not to take things that don't belong to you (**2nd precept**). Don't steal, deceive or cheat and take advantage of others. Who will do that? **Greedy, selfish** and **deluded people**. Again the **evil roots** are there.
 - c) We undertake the **training rules to abstain** from **sexual misconduct (3rd precept)**. Who will do that? Only **lustful, foolish and deluded** people with strong craving do that. Again the evil roots are there.
 - d) We undertake the training rule to abstain from telling lies (**4th precept**). Who will lie? Who will give rise to negativity of speeches? Again only **selfish, violent** and **deluded** people with evil intentions do this.
 - e) We undertake the training rule to abstain from **part taking of intoxicants and drugs (5th precept)**. If you part take intoxicants and drugs, your consciousness can fall and cause you to violate all the above 4 precepts. That is how people can commit evil.
- 26) Since keeping the 5 precepts can protect you from evil that is the reason why the all Buddha advice living beings, to avoid all evils. **How to avoid evils? Keep the precepts. How to keep the precepts? You must understand what constitute evil.** You must have **mindfulness to see** the **mental intentions behind**, all your subtle greed, subtle selfishness, emotions, cravings, possessiveness, clinging, grasping, attachment to things, envy, jealousy, fear and phobia etc. All these are **wrong thoughts, mind states with the evil roots**. **When you understand** them, you will be **very mindful of them** and **very sensitive towards them**. Mindfulness can **prevent** you from **violating all these precepts**. It can give rise to **clarity of mind**. Mind becomes clear, fully aware, mindful and sensitive to the slightest movement of evil. **When you can feel them with understanding**, then it **cannot arise**. You had **become so sensitive**. You can then **rejoice** in **wholesomeness** and **goodness** only.
- 27) The advices of the Buddha are: i) to avoid all evils, through keeping the precepts; ii) to cultivate wholesomeness and iii) to purify one's mind via **developing mindfulness** leading to **heedfulness** to cultivate **Noble 8-Fold Path (N8FP)**. From **right views**, develop **right thought, right speech, right actions** and **right livelihood**. To do this, you need the **4 right efforts** (which are still thought based cultivation) to **constantly purify** your thought processes. After that, **you don't use** thought anymore. Develop **right mindfulness** and **right Samadhi** to insight into truth and awaken. Mindfulness is the **silent mind**, just aware before the knowing to understand.
- 28) With **Sati and Samadhi**, you see things as they are clearly **without** the **distortion** from **our memory** and **brain's conditioning**, including its **views & opinions, etc**. The **true mind** sees things as they are and awakes; it does not **perceive** things with **negativity** borne of **inappropriate** memory of fear, phobias, worry and insecurity.
- 29) **What is memory?** Memory = **accumulation of experiences** good and bad. They are mainly your **psychological rubbish, wrong views** and **opinions, belief system** and **some good** and **important memories**. To remember important facts, like your name, addresses, bank signature etc. you **need memories especially mechanical** memories. To develop **technological** skills, knowledge and information, you **need** to use **thought** and **memory** but the brain is **not for us** to accumulate **psychological** memories

of **fear, phobias, insecurity, scars of memories** and other negative **emotions that** have the **evil roots**. Therefore **'acting according to memory is not acting at all'** because **psychological memories** are **accumulation** of all your **wrong thoughts** of fear, phobias, insecurities, sadness, sorrow, lamentation, selfishness and various unhappy moments, etc. (Including how people had cheated you and how you had cheated others). All these create psychological memories that are **detrimental** to the individual who doesn't have the wisdom. Memory **pre-empts** you to **act selfishly** according to your **insecurity and fear**, borne of thinking that they may harm, cheat or take advantage of you.

- 30) Why can't you see things as they are? Accept people for what they are. Then you are at peace.
- 31) Acting according to memory is not acting at all because acting according to memory **implies** acting according to **one's thoughts, fear, phobias, selfishness, views, opinions and conditioning etc.** to create **division, misunderstanding, conflict and sufferings**. The **reason being thoughts divide through words, concepts and ideas**.
- 32) Then how should you act? We should **instead Act** with **wisdom and understanding** following **N8FP**.
- a) **After listening** to Dharma, **reflect, contemplate and inquire into it** to **stabilise** your **understanding** leading to the **initial wisdom** (Yonisomanasikara) borne of the **1st and 2nd turnings wisdom**. This initial wisdom can help **straighten** your wrong **views** leading to **less reaction** of mind to **sense experience**.
 - b) When your **5 spiritual faculties** become more stable, use them to **investigate** the dharma. If the dharma stands up to investigation your **faith** becomes **unshakable**. You will come to understand that all the **essential Dharma** taught by the Buddha are **so beautiful and so clear**. It points towards the Truth. Reveals the secret of life. Enable you to understand life so clearly.
 - c) This is the way to act. Act with **right views** with regards to the Law of Karma (karma niyama), law of mind (citta niyama) and law of truth (dharma niyama) as taught by the Buddha.
 - d) When you are **free** of the **3 evil roots**, your **mind state is always peaceful, tranquil and still**. Mind has **clarity** and it **can see things as they are** clearly and it understands the **way nature's law functions**.
- 33) With the **silent mind** in **daily mindfulness**, you **can see through** your **wrong views**. How via **self-delusion** (sakayaditthi) your **mind stir** because of your **selfishness, emotions and fear**. All these **self-delusion** and your **wrong thoughts** come from **memories borne** of your **conditionings and wrong views**. These **wrong thoughts condition** your **fear, worry, anxiety, sorrow and lamentation, insecurities and phobias etc**. **Thoughts are response** from **memories accumulated** in the **brain**. There is **no peace** because you **lack faith**; you lack **confident**, you are **restless and doubtful**. All these **mental hindrances** will arise. Don't fight it and don't try to suppress or control it. Instead develop the **opposite 5 spiritual faculties** to counter them.
- 34) Don't suppress anger. Don't tell yourself anger is an evil root therefore I must not get angry, I must "Yan" (or maintain patient) – this is **not** patience. That is suppression. **Without wisdom** that is **not patience endurance**. Khanti is **patience endurance** with **wisdom**.
- 35) **How can I act with wisdom?** If I **don't violate** the **law of karma** (following Dhammapada verse 2), I'm **more at peace** because I will have less **karmic negativity**. But **this alone cannot free the mind**. Without wisdom you cannot overcome the **1st Noble truth realities** of birth, old age, sickness and death,

separation, attachment and cravings. This **requires wisdom** to liberate. What must you develop? **Develop wisdom to straighten your views** to bring about **less delusion**, more **understanding** to see the mind. The 2nd right view is to see how you function as a human being following the 12 links (law of dependent origination); how thinking and mental proliferation arise.

- 36) 1st two links are: avijja paccaya sankhara (i. e. ignorance conditions thinking/mental activities). Due to ignorance you want to know. **Wanting** to know **you think**. **Thinking** gives rise to **mind or mental contact** with the **brain** where the thoughts arise. The brain, upon contact arises **mental consciousness** following the **physics experiment** analogy. At the moment of seeing, there is **only** the **seeing consciousness** arising. **No one to see as yet**. You are **not able to be aware** of all these because you **do not have the stability of mindfulness**.
- 37) The 12 links are: Avijja paccaya sankhara, sankhara paccaya vinnanam, vinnana paccaya namarupam, I.e. because of ignorance you think the **wrong thoughts** that conditioned your fear, worries and anxiety, etc. especially when confronted with health and other life problems. When you make contact with the brain through thinking, then just like the physic experiment, the **light bulb lights up upon contact**. You become **conscious** (vinnanam). Take for example at the moment of seeing, you become conscious of what you see. But there is no one to see. It is just the **seeing consciousness**. When **sakayaditti** or **Self-delusion** comes in, the egoic mind inputs the wrong **content of consciousness** via its **wrong views**. Before the content goes in, it is just a pure **consciousness or pure awareness**. The **seeing consciousness** has **no content** when it is **before the perception before the words, before your memory perceives it**, before your **views and opinions** create the **movement**. **Without wisdom**, avijja or ignorance contact will **condition ignorant reaction to sense experience**. This will cause you to input the **wrong content of consciousness**, with **selfishness** that comes from the ego (atta) because you **believe you are real** when you identify with the form & mind, the human being as the 'me' and the 'I'. The moment you say I see, you associate with seeing, your views, opinions and conditioning come in. Your thought will project and pre-empt you. 'I must not allow this guy to do this to me. I don't know this guy, a stranger. Why must I help him? Nowadays many scams around'. Such insecurities, phobias, etc. straight away **prevent you from acting correctly**.
- 38) This **content of consciousness** that went into the vinnanam giving rise to the **5 mental aggregates** of form & mind. Without the wisdom at this stage, you can never act with wisdom. You will act according to your views, opinions and conditioning.
- 39) What is wisdom? **Wisdom** is an **understanding** and **yoniso manasikara** is the **initial wisdom**, or **wise attention** at the **moment of sense experience**. We need this **initial wisdom** to act. When there is initial wisdom, it will surface and **prompt you** before you **input of the content** of consciousness from your memories and conditioning. Take for example health problem. The daily contemplation initial wisdom will come in. It will recall – 'this body of ours is of the nature to decay, get sick and die. It is a **common reality** applicable to all **humanity, not only me**. If I **accept this reality** I'm **at peace**. I **do what I have to do**. Need to see a doctor to seek medical advice, do it. Later on if you need to have a 2nd opinion, go ahead and seek it. I **won't** foolishly project my thought to develop the **unnecessary** fear, worry, anxiety, sorrow and lamentation. This sankhara that conditions the input of content of consciousness will not have the **delusion to project** and brings about the **wrong thoughts** borne of **wrong views**, to condition our sufferings. **All these will cease** to be. This is **what I mean by, I act with understanding** because this **body goes the way of nature**.
- 40) Like a car. Is the car you? Definitely not you but you think you own it. This body is **karmically conditioned out** for you to come to this existential world. In a way it is **connected** to you but this form & mind is

impermanent and not you. Finally anatta, non-self, empty nature of existence. When consciousness is trapped inside, that thing is as real as it can be. Since it is subject to karma, with **understanding** you will know how to **act with right duty** and **use it appropriately**. If the car is not me and when there is accident or damage due to wear and tear (decay) over the years, what do I do? Send to a good mechanic to fix it. Not need to lament, get angry or whatever because all these are **wrong thoughts, unnecessary emotions** that are **stressful** and **not useful** because it **cannot** solve our problem. This body, like a vehicle, if it has problem, seek advice and treatment. If it is beyond treatment or economical repair (serious damage), do you want to repair? Too expensive and not worth well to repair. Don't go for expensive medical service without understanding. **Mind, body medicine** – so **treat mind first**. With less fear, worry, and anxiety (negative mind states), your **immune system** will **recover**. If full of fear, worry, anxiety and other phobias (negative field energy), it will cause your **cells to mutate, immune system** to go **down** thereby giving rise to **chronic disease**. Without mental health, physical health will deteriorate. The body is just a body, not you. You **must reflect and contemplate** to have the **1st and 2nd turning wisdom** so that **you will know how to act with wisdom**.

41) **Avijja sutta** (the **sutta on ignorance** that the Buddha taught) explained clearly **how deluded people suffer**. There are 2 sequences to it. The **ignorant sequence** - explains how deluded people fall and the **enlightenment sequence** – explains how enlightenment can be developed if one follows the **avijja sutta's 10 steps cultivation** leading to enlightenment. (to refer to the Sunday outline short notes dated 12/5/2019 for full details)

42) The Enlightenment sequence is very important. The 10 steps cultivation leading to enlightenment are:

1st step: Have good Kalyanamitta (dharma friends);

2nd step: Listening to the **True Dhamma**;

3rd step: **Faith** in the **Triple Gem**;

Notes:

- a) Without dharma friends, there is no condition to listen to the true Dharma to develop the 1st and 2nd turnings wisdom. **1st turning wisdom** (Suttamaya Panna) arise from **listening** to the **discourse** of the Buddha. With past cultivation, you can awaken via 1st turning wisdom. If it does not bring about awakening, then you can reflect, contemplate and inquire into the words of the Buddha to arise the **2nd turning wisdom** (cintamaya Panna). Why the Buddha says that and how can I understand his words?
- b) This 2nd turning of the First Noble Truth of dukkha states that this Noble truth of dukkha is to be **understood**. If I don't understand this First Noble Truth of suffering, what will happen? I will suffer, not knowing I'm suffering. **A fool who doesn't know he is a fool is a bigger fool**. Reflect, contemplate on the **1st noble truth's 8 realities** that can **conditioned suffering**. Inquire why the Buddha says that there is a **cause behind** all these sufferings. The **cause is always craving** borne of **self delusion**. The 3rd Noble truth says **suffering need not be**, if there is **understanding** and **wisdom** and **enlightenment** in the **here and the now**, which is Nibbana **can be realised**. When you know there is a way out of suffering, you do not fear anymore. The 4th Noble Truth states that if you cultivate the **Noble Eight Fold Path** it will lead to the end of all sufferings.
- c) **Step 4: Initial wisdom** (yoniso manasikara) will arise after one has developed the **1st and 2nd turnings wisdom**. Then at the moment of sense experience like seeing, straight away the

understanding comes. If so called 'problem' arise like you don't like this person or this person bully you. You will know it is due to **past karma** because the Buddha said, 'whatever arises, there are causes and conditions following law of karma'. In the past, you did these to people. Now there is condition for its fruition, reason you suffer. How to overcome it? How to resolve it amicably? Ask for forgiveness in front of the Triple Gem first and then **repent sincerely** by **vowing not to do all these karmic negativities again from now onwards** by **following the advice** of the **Buddha**. Then **invoke the power of merits** for **turn around** to regain back **your life** and **move on**.

- d) **By perceiving all life situations** with **wholesomeness** we can **turn things around** and **transform** the so called '**problem**' into something positive - 'a blessing in disguise' through reflecting as follows: 'If I don't have this problem, I will not understand dharma. I will not change over to a better life. I will not have this understanding. Not to react and create more evil roots leading to the wrong thoughts. The moment I react, get angry and become fearful I develop **stress** and **more karmic negativity** and more **suffering**'.
- e) Then why do people still do it? Because they are **deluded** and they want **revenge** leading to **enmity** and more Evil roots! In future that guy who suffer will take revenge again. All these are **Karmic repercussions**. You are **deceiving** yourself. **Attachment borne of self-delusion** conditioned **dukkha**. The 5 aggregates of grasping is dukkha. Grasping onto **views, opinions, perceptions, consciousness** and **feeling** leads to dukkha. All these **cause suffering**. If **you can understand this, you can be free**.
- f) The moment you have **straightened your views** with the **initial wisdom** borne of the Buddha's teaching, the avijja paccaya sankhara link will **weaken**. Sankhara becomes less. **More moments of awareness** and **mindfulness**. Then you can develop **daily mindfulness** more easily after that. When **sankhara** become **less active**, you **become more mindful** because your mind **can only do one thing at a time**, either it is silent and aware or it is lost in thought **creating** sankhara (thinking and mental activities). You are preoccupied with the thought process. You become heedless. You **don't have clarity** and you are **hardly aware**. Without **initial wisdom, yoniso manasikara** at the **moment** of sense experience, you **cannot act with wisdom**. At the **moment of sense experience** you have to act. So **yoniso manasikara** must be **developed first**. If you act with understanding (wisdom borne of the 3 right views), you **become beautiful**. Then you realize the mind is **always at peace**. It will **not stir** because **you can accept the reality** of the **moment**. People are just the way they are. That is the reality, nature's law. If I want things my way, I will suffer. If I want to introduce conditions for good things to arise, **I must act with wisdom** via **N8FP**. If I act with N8FP, I will resolve **things amicably** become N8FP has **no negativity**. It only has **right views leading to right thought, right speech, right actions and right livelihood**, etc. To cultivate the **4 right efforts cultivation** you have to be **constantly aware** and **mindful** of the evil roots. You also have collectedness of mind and Samadhi to enable you to see things as they are to awaken.

43) Bro Teoh reviewed the last Thursday class outline Short Notes dated 9 May 2019. Please read the short notes for further details.

(Above outline short notes draft is by Sister Han Poh Cheng)