

## Outline Short Notes for Brother Teoh 20<sup>th</sup> June 2019 Thursday class

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190620.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190620.jpg>

Youtube Video : [The Important Support for Meditation](https://youtu.be/UBbLaxUT7uk) <https://youtu.be/UBbLaxUT7uk>

1. The video recording was **very good** and **very clear**. It gives **clear** and **detail instructions** on how to **develop** the **meditation** as taught by the Buddha. Please do view it attentively at the following link: <https://youtu.be/UBbLaxUT7uk>
2. Sister Angie shared her thoughts: the **meditative calm** and **inner peace** she experienced is very useful in helping her live her daily life.
3. Brother Teoh reminded all cultivators that in **meditation**, the **relax step is key**. When you **cannot** relax, you **cannot** be peaceful. **Relaxation frees one's body and mind from worries and stress. Relax into every mind state** that arises. Your mind can then settle down and be calm and peaceful. Wherever there is **tension, tightness and stress** within, you **relax** into it using the **mind sweeping method**. You **feel** and **relax** into every part of the body.
4. When you **concentrate or focus**, there is energy build up. Thus **relaxation** is vital. There will be problem when you **don't know** how to **deal** with the **energy build up** caused by **focusing** and **yin yang imbalance**. When you **develop meditative calmness**, you **may see nimitta**. As you focus you can get lost in it. But **when you relax** into it, you are **aware**, this is more balanced. The **free mind in a natural state of relax awareness** is the **silent (meditative) mind** which understands. This state arises when there is **no mental hindrances**. Mental hindrances cease when the **opposite 5 spiritual faculties** are established.
5. Anusaya are mind's **latent tendencies** and Asava are **mental defilements** and they make the **mind evil and heedless**. As long as **self-delusion** is **not rooted out**, **defilements** will be there. This gives rise to **mental hindrances** which become **habitual tendencies** leading to anusaya i.e. you react automatically/immediately.
6. When their mind **cannot be peaceful**, they come out with **methods** and **techniques** of **meditation to suppress** and **control** their thinking mind. Not knowing that their lack of peace is due to their **5 mental hindrances** that hinder the mind from **entering the meditative state of inner peace, calm and inner awareness**. The 5 mental hindrances are: sensual desire, ill will, sloth torpor, restlessness of mind and doubt.
7. You meditate **not by** controlling thoughts, but **meditate** with **mindfulness** to **develop wisdom** and **understanding** for your **mind to settle down**. The **important supports** for meditation are: **relaxation** and being naturally **aware**.
8. When you **dislike** something, you are **lost** in that **sense experience**. Inner **mental chattering** borne of your **discriminative views** starts. If you are **aware**, you can see how your **mind oscillates** between **like and dislike** very fast. If you are **not aware**, the **proliferation of thoughts will get worst**. Mental hindrance of fear, worry and anxiety leading to **restlessness of mind** will cause further **stress**. Also when you are **confronted** with the **8 realities** of the **1<sup>st</sup> noble truth**, you will **perceive them** with **negativity**. Without **right view**, you **don't know how to act** with **wisdom**. Therefore **fear, worry and anxiety arise leading to sorrow, lamentation and depression**.
9. When you **lack spiritual zeal**, **sloth and torpor** sets in. You will **feel sleepy** when **meditating** and **listening to dharma**. If this arises, you just **accept** it as a reality. **Maintain awareness** and **be with** this **sloth and torpor**. Relax and stay with it. When you **don't react**, there is **no mental hindrances**. **Sati will takes over**. That is, if there is **no**

**dislike** towards that **sleepy mind state**, a **shift of consciousness** can happen. When sati and viriya take over it will induce a surge of energy to cause the lethargic mind to shift into brightness. Reason why, Mindfulness or sati is vital.

10. When you are **mindful** you are **aware** and **sensitive**. **Any movement away** from the **state of peace and tranquility**, your **form and mind** will know. It is **due to ignorance** that conditions you **to stir** your mind causing you **to cling** onto the **phenomena world of consciousness** via your **accumulated wrong views, opinions** and memories, etc.
11. It is important to straighten one's views and develop the **meditative mind to insight** into phenomena **to awaken** and **understand profoundly**. Initial wisdom (yonisomanasikara) comes from **hearing** the true dharma plus **mindful reflection, contemplation** and **inquiry** to arise the 1<sup>st</sup> and 2<sup>nd</sup> turning wisdom. This will enable you to develop sati sampajanna (mindfulness and clear comprehension) as per the avijja sutta's 10 steps cultivation.
12. With **sati Sampajanna**, you will have **sense restraint**. You are **able to keep** your **precepts**. This will lead you to have the **3 ways of right conduct** (i.e. right thought, speech and action). With this ability, you would **have realized** at least the **first or second stage of sainthood**. The **3<sup>rd</sup> turning wisdom** of Bhavanamaya panna (wisdom borne of the meditative training) is not required yet at this stage. The **Sense restraint** and the **3 ways of right conduct steps** will ensure you of a beautiful **karmic nature** and **you are then incapable** of any negativity.
13. Your cultivation and mind becomes very different from here onwards. You will understand the satipatthana sutta very well. This **Satipatthana or 4 foundation of mindfulness practices** can lead to **penetrative awakening** borne of the **3<sup>rd</sup> turning**. It is **not mere words** but **real understanding**. From then onward everything seems **smooth sailing**, you will **experience** the arising of the **7 factors of enlightenment factors** (sati, dhammavicaya, viriya, piti and passaddhi (tranquility and stillness of mind), samadhi and upekkha). With **sati, Samadhi** and **passaddhi, dharma** keeps on **arising** and **unfolding** leading to **enlightenment** and by then you are at least an Anagami.
14. The 2nd step of the avijja sutta, starts with **relaxation**. Relax and listen with **faith** and **sincerity** to the true dharma. With **relax inner awareness**, contemplate and investigate the dharma. When they stand up for investigation, **your faith is unshakable**. Initial wisdom also arises. Through listening to the essential dharma (5 daily contemplations, 3 evil roots, 4 noble truths, 5 spiritual faculties, 5 mental hindrances, 7 factors of enlightenment) etc., you will know how the advice of Buddha comes about (through having **right view** with regards to the **law of karma**). You can then link all the essential dharma of the Buddha as one complete teaching.
15. Cultivate **diligently** with **faith** and **spiritual zeal** - it is easy to **have sati** leading to **initial wisdom** and then **sati sampajanna**. You are then home because **after that Sense restraint**, the **3 ways of right conduct** and **precepts** become automatic. You are incapable of evil. By cultivating the 4 foundation of mindfulness, the factors of enlightenment keeps on arising. **Relax**, silent your mind (**aware**), **24 hour** and **trust** are the **4 supports** for **successful meditation**. You will be able to experience the **silent mind** with **Inner awareness** which is so pristine. This is true meditation. Bro Teoh's last guide use to share this quote on meditation: "Relax, Aware and enjoy".
16. Only those **with strong mental hindrances** due to **their lack** of the **5 spiritual faculties** need to make use of method and technique of meditation **to anchor or fix their mind** so that their mind is **not heedlessly lost** in thought.
17. Meditation is not just about developing inner peace and inner calmness. Other benefits include **clarity of mind** to enable you to understand things fast and be more efficient in your work and studies better. But the **real purpose of meditation** is to develop **wisdom** to **liberate** your **mind from all suffering**. This wisdom can enable one to

**confront life with understanding** especially the **8 realities of life** as stated in the 1<sup>st</sup> noble truth. This state is conducive to live life.

18. Train the mind to be **every mindful** or aware and **constantly meditative** leading to **heedfulness**. Then use it to cultivate noble eightfold path. The **heedful** never dies. You are **destined for enlightenment**.
19. After the Buddha expounded the dhammacakkappavattana sutta, Venerable Kondanna became a sotapanna. After the Buddha expounded the Anattalakkhana sutta (sutta on non self), all his 5 disciples became arahant. How is it possible? Because they have already trained themselves in the past. Venerable Kondanna had the condition because in one of the past life, the Buddha vowed to bring him across first when he became the samma sambuddha as Kondanna had helped him perfected his perfection of Khanti (patient) earlier on. That is why he was the first to awaken. The rest of the bhikkus had faith. The moment he spoke the anattalakkhana sutta, the bhikkhus straight away became arahant. This is possible when one had realized non-self from their past cultivation. So when conditions arises, their minds transform and they realize arahantship.
20. **Anattalakkhana sutta**: If the **body is self**, then you **should have control over it**, and **it would not tend towards suffering**. Since it is otherwise. Thus it is **non-self - not a permanent unchanging entity** that you can have control over. Is this **body, permanent or impermanent?** Impermanent! **That which is impermanent, tends towards suffering, by nature is subject to change; is it proper to regard it as: 'This is mine. I am this. This is my body?'** The 5 bhikkus (asetics) became arahant right away after hearing this.
21. For Bro Teoh, he sees anatta in the mind aggregates very clearly in a different way, especially in feeling. He inquired: When feeling changes from pleasant to unpleasant, did you die? 'You' did not die, thus feeling cannot be 'you'. Brother Teoh knew that the mind is not real even before his meditation practice. The mundane mind is dependent originating, a condition arising mind, a phenomena world of consciousness. It arises and passes away very fast. Thus the phenomena world of consciousness is **not real**. When it passes away, did you die? You did not die so how can consciousness be you. Thus the 5 aggregates of rupa (body), vedana (feeling), sanna (perception), sankhara (mental formations) and vinanam (consciousness) are **not you**. Why then grasp to these 5 aggregates of form and mind, thinking that there is an **egoic mind** and a **personality** within? This is **self-delusion**. When there is **no mark** of a **self or living being**, there is **no more self-delusion** because **wisdom liberates your mind**. Contemplate this deeply and you will understand. Daily mindfulness is needed unless you have cultivated before in the past.
22. Brother Teoh shared that his teacher showed him the **gateway to his nature**, he straight away knew what to do after that because he **already has the dharma understanding before meeting him**. Because of his past life's cultivation, he can understand Master Hsuen Hua's Surangama Sutra's teaching well even though he is not mandarin educated. When his nature hears truth, it understands.
23. **Nature** is our **best teacher**. **Nature** is full of **compassion** and **loving kindness**. Nature always gives, gives and gives; nature never takes. The **air we breathe, water we drink** and the **food we consume**, all come from nature. Brother Teoh learns a lot from nature. Nature has no fear, worry anxiety and problem because they **just accords** and **flows with conditions** that arise, thus no suffering. The trees and plants (part of nature) tend to shed their leaves in autumn to bud again in spring. They never complain.
24. We must always be **grateful** and **appreciative** of life. Have **contentment, love, joy** and **wisdom** to make full use of this form and mind of ours to live the **noble life** with **understanding**. **Dharma understanding** is important for

**understanding life.** When we **understand** life **we can live life beautifully** and we can **experience** all of the **pristine beauty** and **wonders of life.**

25. **Form and mind is beautiful** if you **know how to make use** of it. But **do not** be **deceived** by it. Use it **wisely and beautifully** for the **well-being** of all (yourself and others). Do not be heedless. Then you will have **a beautiful karmic nature** and **a good life** every time you come, regardless of whether you choose or have to come. **Without the dharma understanding to take care** of karma, in every life that you come you **will suffer** and **there will be a lot of karmic obstructions** and **problems in life.** But with dharma, **life is meaningful** and **good.**
26. We are **blessed** with a sound body and mind to enable us to have the means to live such a good life. Thus develop more **contentment, joy, love** and **compassion** and be **appreciative of life** and **what the world** has **provided you** and **your loved ones.**
27. It is important to **widen your outlook** of life. We are indeed very blessed to be able to bear witness and be a part of this **great transformation** in civilization and consciousness during this golden age of ours. Sometimes Money cannot buy you such rich experience to live such wonderful life in this world. But with dharma you can.

(Above draft short notes was prepared by Sister Angie Chong Phey Yuen.)