

## Brother Teoh's 8 Aug 2019 Thursday Class outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190808.mp3>

Youtube : [Understanding Daily Mindfulness & the 7 factors of Ee Enlightenment / Awareness of unawareness is Sati](https://youtu.be/GhRHfZ6woVU) <https://youtu.be/GhRHfZ6woVU>

1. Sis Angie shares that there is **more clarity** in her practice. More **awareness**. Whenever the **mind wanders off**, she is able to **bring it back**.
2. **Bro Teoh**: The moment you are **aware** that you are **not aware**; that is **sati**. The moment you **realise** that you are **not paying attention**, that is **attention**. **Attention of inattention, is attention**.
3. To develop **daily mindfulness**, we must **start** by **constantly reminding** our self of the **need** to be *constantly aware*. We must **determine to be aware throughout** the **day** (*ever-mindful/constantly aware*). After developing the **daily mindfulness**, until it is **very stable**, our **seeing** will **become very different**. It is like **suddenly**, we can **see** all the **external sense data** and our **internal mental movements** (emotions/mental intentions/etc.) **very clearly**. It will dawn upon us that **before** we **understand the dharma**, all these are **habitual heedless thinking** borne of our mental **stirring** caused by **avijja**. **Without** wrong views or **avijja** (**ignorant**) there will be **no mental stirring** or **reaction** to sense experience. Why does one reacts to sense experience? - Because their mind **lack wisdom** and it is **restless** due to its **inability to understand** and **accept the realities** of the **moment** for '*things are just the way they truly are*'.
4. When there is **wisdom to accept** the **reality** of the **moment** (to understand the causes and conditions behind every phenomena), there will **be peace** within the mind and one can be **peaceful** from **moment to moment** (having true ability to make peace with all that transpires) while in the midst of living life.
5. This is **learning to see things as they truly are** because '*people are just the way they are*' (deluded people do deluded things, etc.) and the '*world is the world*' (when conditions are such things will be such). This is right view.
6. However, the **untrained mind** has **strong habitual tendencies** (*borne of habitual reactions to what we see, hear, recall from memory, etc.*) when we **lack** the **5 spiritual faculties**. And because of that, their **untrained mind** becomes **agitated** and **heedless** very fast. **Ever so quick** to form **opinions, argue, take sides** and **fall** into the **duality trap** of right/wrong, good/bad, kind/cruel, clean/dirty, fragrant/foul, pleasant/unpleasant, wholesome/unwholesome etc.
7. Once we have the **stability of Sati**, we will have the **understanding** to see things differently, **without** the mental **reaction** and **stirring** like before. Our mind becomes **calmer, more peaceful** and **quieter**. There is more **understanding**, leading to **more equanimity** of mind, then there is **more joy** and **happiness** in our heart. This is **heedful living**. No longer **easily agitated, panicky, fearful** and **unhappy**, which is **heedless living**.
8. **Stability of daily mindfulness** allows us to **understand** the **form and mind clearly**. (How one input the content of consciousness and cause the mundane mind to stir and arise.)
9. The *Mundane mind* goes the **way of nature**, i.e. it is **impermanent**, it *comes and it goes, arises and passes away*. If we are **deluded**, it has **power** over us. It can **conditions us** to stir/react to sense experiences and create the evil roots of greed, hatred, delusion (especially selfishness and sakayaditthi or self-delusion).

10. As long as **thoughts are active**, the **egoic mind borne of wrong view** is still there.
11. The **real meditation** only starts, **when our daily mindfulness** has stabilised.
12. Sis Angie has made **some progress** but she **should continue** to **stabilise** her **daily mindfulness**. When her daily mindfulness has stabilized, she will be **different** because by then *“everything she do” she will be aware* and her *awareness will be very stable*. It’s like, the **phenomenon** and **her awareness** moves as one. This is *specific-phenomena awareness*. With this **specific-phenomena awareness**, the mind **no longer interferes** (with its views, opinions, memories and conditioning). Should you choose to understand what it is, you **may perceive** it through the **memory lens**, then it stops (**no further proliferation** of thoughts and emotions, etc.)
13. Having a good **religious routine** is **crucial**, to **cultivate daily mindfulness**, throughout the day.
14. As a revision, the class did a review of their previous Thursday’s 1 August 2019 outline short notes.
15. With the **daily mindfulness**, one become **more aware** and **more attentive**. There is also **more clarity** and the mind is **more sensitive**. Then through **constant contemplation** and **reflection** the **2<sup>nd</sup> turning wisdom** of *cintamaya panna* will arise. This is followed by the **direct seeing**, then the **wisdom (bhavanamaya panna)** that arise is **no longer** just at the **knowledge** and **contemplative level**, but at a **more penetrative** insight level.
16. When mindfulness stabilized, the **awareness within** becomes **so sensitive** that **even the slightest movement within**, before the *“like/dislike”* arises, can be **clearly felt**. We can **feel** that the **stirring is about to begin**. And since we have **contemplated deep** enough to **know** that this **stirring will lead to suffering**, then the **initial wisdom** (*yoniso manasikara*) **already developed** will **prompt us**, at the moment of **sense experience**, to **cause** the *mundane mind* **not to stir** like before. With *yoniso manasikara*, **avijja** becomes **attenuated/weakened**, hence **weakening sankhara** leading to less and less heedless thinking within our mind.
17. With that **understanding**, we can develop **sense restraint**, leading to **more calmness**, and **less sankhara** (or stirring of mind). Being **more present** and **aware**, the **space between thoughts** start to **lengthen**, resulting in **more peace, clarity, stillness** and **tranquillity** of mind.
18. The **meditative mind** must be a *“free mind”* which is **silent, collected** and **unwavering** (in Samadhi) but **not in concentration** so that the **mental hindrances** are **not** suppressed. So that it can see things as they are clearly to develop the **wisdom** via the direct seeing.
19. Cultivation following the 10 steps of [the Avijja sutta](#)’s **enlightenment sequence** was re emphasis by Bro Teoh.
20. Reading the *“PAEON OF JOY”* (recited by the Buddha **after his enlightenment** underneath the Bodhi tree) from page 11 of our [Chanting book](#).

### UDĀNA GĀTHĀ PAEON OF JOY

Aneka jāti saṃsāraṃ, Sandhāvissaṃ anibbisaṃ, Gaha kāraṃ gavesanto, dukkhā jāti punappunaṃ, Gaha kāraṃ ditṭhosi puna gehaṃ na kāhasi, Sabbā te phāsukā bhaggā gaha kūtaṃ visaṅkhitā, Visaṅkhāra gataṃ cittaṃ taṇhānaṃ khaya majjhagā ti

*Through many a birth I wandered in this saṃsāra (endless cycle of births and deaths), **seeking but not finding**, the **builder** of the house. **Sorrowful is repeated birth. O house builder! You are seen. You shall***

**build no house again. All your rafters are broken. Your ridge-pole is shattered. My mind has attained the unconditioned. Achieved is the end of craving.**

21. Reading of “**Pancasatavipassakabhikkhu Vatthu**” from [Dhammapada Verse 170](#):

*Yatha pubbulakam passe, yatha passe maracikam, evam lokam avekkhantam, maccuraja na passati.*

***If a man looks at the world (i.e., the five khandhas) in the same way as one looks at a bubble or a mirage forming during a heavy rain, the King of Death will not find him.***

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