

Short Notes for Brother Teoh's October 17th 2019 Thursday Talk

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-191017.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-191017.jpg>

YouTube : <https://youtu.be/VWcOTNwgeJk>

<https://youtu.be/wAZzgL-xYR8>
[How to deal with sensations \(like pain, itchiness, etc\) that arise when sitting in meditation](https://youtu.be/wAZzgL-xYR8)

<https://youtu.be/VzmMGI0EheU>
[Applying the 4 Noble Truths in Daily life to solve Human Problems](https://youtu.be/VzmMGI0EheU)

1. Adam shared, that during his **last Thursday's** meditation he felt **itchiness** on his ears and nose, and he inquire: what should he do. Brother Teoh advice Adam **to investigate** into it to develop the **understanding** as per *his earlier advice* to him - to **just let things be** and **do not label** the **sensation** as **itchy** or **pain**. I.e. **just relax into it** and **maintain awareness** via the **awareness based** meditation to develop the understanding. This allows for **acceptance** of the **reality within** the **moment** instead of **suppressing** the sensation through **not wanting to react** to that tactile sensation. Do **not allow** the **wrong thought** (borne of **habitual tendency**) to condition your **mundane mind** to label the **sensation as pain** to arise the **mental hindrance** of **ill-will** to **hinder** your mind from entering the **meditative state** of **inner peace** and inner **awareness**. Then **sati will take over** leading to **a shift in consciousness** to **cause** the so called itchy sensation to become normal and peaceful again. The mind will then become **peaceful, quiet** and **still**. This is the **meditative mind**. Use this **mind to meditate**. To be **aware of how** the 'tactile sensation' condition you to **stir your mind** via your **habitual tendency** to label it as **itchiness**. To **see clearly how you** (the form and mind) **function** following **nature's laws**.

2. **Whenever** you are **unhappy** and **not peaceful**, for sure the **3 evil roots** are present in your **mind**. **Sati is needed** for us to have the **sensitivity** to **be aware** of **such lack of peace** so that we are **not further drawn** into such **negative emotions**. When you **do not** have the **right view**, you get **caught in sankhara activities**. On the other hand, when you are in the **meditative state**, you are **peaceful** and **free from the evil roots**. You can trace the origination factors for **such unhappiness** and see for yourself the working of the **4 noble truths**.

3. The **Silent inner awareness** can enable you **to see how** the **tactile sensation** via **thoughts** condition you to label it as **itchy**, then **condition** you to **scratch** it. The **thought** is **not you**, why **let the thought condition you** to do things? From your **inner awareness** (or **self-nature**), as the **host**, you can **decide not** to follow the thought's conditioning to scratch. The **thought** is *supposed to serve you* because you are the '**host**' and **not the slave**. You **cannot scratch** if your body is dead, right? **So assume** you are **dead** then find out what happen. Awareness will understand all these. **Relax** into **whatever sensation** that arise, it **will finally cease** to be because **the chi** will flow when there is **no mental resistance**. Then there will be the **shift of consciousness**, leading to **peace** and **stillness** when **sati takes over**. You will

come to understand that **sensation is condition arising**, a casual phenomenon following the *law of dependent origination*. You can **contemplate** all these after you come out of the **formal meditation**. If you are a **beginner** and you need **to scratch**, you can, but **do it mindfully**.

4. **Awareness can see things as they are** to develop the **understanding** of **what causes** your **mundane mind** to *stir, to label, to do things, get emotional and becomes unhappy*. Sati allows you **to see all these clearly**. How your 'Form and mind' **interact** with the world **following** *Paticca samuppada (12-links or the law of dependent origination)*. Due to **ignorance** of the reality, *sankhara* (mental activities) arise. Wanting to know, you start to think. But **thinking** does not **develop wisdom**. However **when** you are **silent without thought**, understanding can come about. **Develop wisdom** so that **you know how to use thought appropriately**. The **user of thought is most important**.

5. **Mundane mind is needed for living life**. But for **meditation**, use the **true mind**. The **true mind** is needed for **witnessing** the arising and passing away of phenomena. This true mind is **not** a being but just a **nature within**.

6. Be aware of **how feeling** has been **stirred** due to **wrong views**, leading to sensual desire and ill will (mental hindrances). That is the reason why you should not label the feeling. Just relax into any mind states that arise, **maintain awareness** and **let things be**, so that **sankhara won't proliferate**. Sati will then take over, and you will become **quiet, peaceful and still**. The **5 spiritual faculties** are needed for this to be possible.

7. Just like the **pool of water analogy**. **Bullock cart** passes by, the **pool of water is churned**, and thus the water will become milky. But as time passes by, with no bullock cart pass by, sediments will settled down, and **without** stirring, the water will become clear. Same with the mind. The **evil roots** will only arise when the **mind is stirred** due to **wrong views**.

8. **Meditation must be done with understanding**. Thus **having right view is vital**. This saves you from wasting your time on **unnecessary** training. With understanding you progress faster. You can learn from life and dharma friends through **true sharing** so that all can benefit.

9. In the Satipatthana sutta, **everything** is about **mindfulness**. The **4 foundation of mindfulness** cultivation is also about **sati or mindfulness**. **No more thought** involve.

10. **Anapanasati** is the **initial** training of mind to be **mindful**. This **mindfulness (sati)** is an Enlightenment factor that can be used to **investigate dharma**. When **dharma stands up to investigation**, **faith** is developed leading to **viriya**. Sati then stabilized, leading to piti (spiritual joy). When you **relax** into it, piti becomes more refine leading to sukha and passaddhi. **Passaddhi** is **tranquility** and **stillness** of mind, the **silent mind** (meditative mind) which can **really meditate**. Passaddhi is the **beginning of true meditation**. Passaddhi is to be stabilized until **mind enters sati** leading to **Samadhi** (upacara Samadhi). This mind is *unwavering* and *collected*. This **upacara Samadhi** is important for *living life*. At the **moment of sense experience**, mind will **not stir**, this will **enable you to see 'things as they are'** or **to see reality (truth)**. The reason mind wavers or stir is due to one's **habitual tendencies** borne of one's **conditioning** and **not having right view**.

11. The **egoic mind** arise because of strong **self-delusion**, hence it is **usually difficult** for most people to deal with people whom they **dislike** due to their **perceived wrong views** and **opinions**. Their **attachment** to their loved ones and prized possessions are also very strong.

12. **How to apply the 4 Noble truths in real life?**

Sister Tammy chooses the example on **relationship** issues relating to girlfriend and boyfriend. Brother Teoh **reminds Kalyanamitta** to **always remember** that they are the **'host'**. So stay with the **true mind** (your true nature). There are two minds - true mind and mundane mind. True mind is where **wisdom arises** and when this wisdom is **connected** to the 'form and mind', this 'form and mind' is **no longer deluded**. Whereas **without** wisdom this **mundane mind stirs** and **reacts** as it is **deluded**. When relationship fails, the **mundane mind** stirs causing one to be **emotional, jealousy** and **angry**. I.e. it conditions sankhara activities (**wrong thoughts**) leading to all the mental **suffering** borne of **craving, grasping** and **clinging**. (1st and 2nd noble truth's reality). For **more details please do listen** to the **17 October 2019 Thursday class's audio** and **video recording**.

13. **Silent** your **mind** and **feel**. Who is **feeling** all these (negative) emotions? Whatever emotions that arise, just **be with it** and **don't think**, eventually the mind will become still and quiet. The true mind is **none** of all these **emotions or sankhara aggregate**. All **mind states** are condition arising, causal phenomenal, not real, not you. 14. Your **true mind** is just **aware, tranquil, peaceful** and **still**. You **get entangled** because you **don't understand** the **true mind** and the **4 noble truth's 3 turnings wisdom**. You **get entangle** through **clinging** to the **mundane mind**, thinking it is **real** and it is **you**, through your **self-delusion**.

15. **Only true** Dharma can free your mind. The **mundane mind** is **not you**. **True nature** is still and peaceful at all time. It is the **unborn**. Do you choose to be with the mundane mind or with the true mind?

16. Since Mind is the forerunner of all things, mind is chief, when mind arise, all things arise. Thus **wisdom is needed** to use this **mundane mind wisely** or **else** suffering will follow you as you **live life heedlessly**, instead of following the **dharma way** guided by the **noble eightfold path**.

17. Determine to be heedful. The wise one intents on heedfulness and they rejoice in the realm of the ariyas. That is why their mind are always *peaceful, tranquil* and *still*. All the sankhara activities has nothing to do with 'the host'.

18. **2nd noble** truth – cause of suffering is craving. It is **self-delusion** which conditions **craving, grasping** and **clinging** to give **meaning to everything** that arise, leading to **fear** of the **unknown like death, ghosts**, etc. If the egoic mind **makes you think you exist**, this **personality view**, will make you selfish, angry, emotional and fearful. **Constantly listen** to dharma and **contemplate** to develop 1st and 2nd turning wisdom to understand that **there is no one to crave**. Who craves? It is this mundane mind which craves.

19. Why did the angry thoughts keep coming up? Because you **cling** to the **relationship**, believing it is **real**, this is the **cause of suffering**. How to reverse it? **This craving** is to be **abandoned**. Understanding is important to abandon this craving. Through the Buddha's **meditative ways** develop the **wisdom** (right views) to free.

20. With **right view**, mundane mind **will not stir or react**. You are at peace. There is **clarity** to **reflect** on things. With **clarity** of mind, you **can move on** to **resolve** all issues **amicably** following **noble eightfold path** so as not to create more **misunderstanding** and karmic **negativity**. These are **very useful** dharma understanding.

21. **3rd noble** truth, - suffering need not be. Enlightenment or Nibbana can be realize in the here and now. There is light at the end of the tunnel. You should thus go all out to cultivate it and to realize it.

22. The **4th noble** truth being this **noble eightfold path is to be cultivated**. When you have the **embodiment** of the **noble eightfold path factors**, then you can say you are enlightened. The **application** part is more important especially in daily life. You have **to apply all the 3 turnings** of the 4 noble truths in daily life. When you have questions relating to the cultivation you should ask in class, then Brother Teoh can share from his nature. What **his nature understands** is much more than what he has shared, thus it has to depend on the **appropriate conditions** for him to share more. It has been beautiful over the past 15 years, as there have been valuable sharing among the kalyanamittas. After you connect to your true nature, you will come to know your **true nature better**. This sasana is very special as the consciousness now is still very conducive and the true dharma are still available and present.

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