

Brother Teoh's 17 Mar 2020 Tuesday Class Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-200317.mp3>

1. Announcement of class interval due to **national Movement Control Order (MCO)** starting tomorrow. The class will be cancelled unless we can go online. We will try it out on the 24 March 2020.
2. **New Book:** Heart Sutra Short Notes - 2nd Edition. Some **enhancement** and **improvement** were done especially to the table of content and appendixes.
 - Page 94 – Review of chart with 4 circles (Buddha Nature > True Mind (Pure Awareness) > Mundane Mind > phenomena world of External Forms) to develop the **understanding of creation** starting from the Source or Buddha Nature leading to the **Pure Awareness, Mundane mind** and the **phenomena world of consciousness and forms**.
 - Pages 6 & 7 – Review the 2 aspects to the **5 aggregates of form and mind**, and understanding of contents of consciousness.
 - The below **famous 4 stanzas** of the **Diamond Sutra**:

一切有爲法, (All are **conditioned dharma** or phenomena => **not a permanent unchanging** entity);
如夢幻泡影, (They are like **dreams, illusions, bubbles, and shadows** => **unreal, empty nature**);
如露亦如電, (Like **dew** and a **lightning flash** => **impermanent**);
應作如是觀. (One should **contemplate** them thus => to **develop the contemplative wisdom**).

Can allow us to develop **great wisdom/understanding** of the **illusionary world** of consciousness and form.

- page 243 (Appendix 6A) – Review of pyramid chart in Appendix 6A (Trinity to Understand Cultivation), and 6.1 (A Trained Mind) and 6.2 (An untrained mind).
 - Page 244 – Review of Appendix 6.2 (An Untrained Mind), and 6.3 (Training the Mind).
 - Pages 246 & 247 – Review of Appendix 6.5 - Important Advice to Meditators, Using the Silent Mind (Samma Sati), and the 7 universal mental factors.
3. **Book Reference:** The Buddha and His Teachings by Venerable Narada (Chapter 44, page 663 – The Problems of Life).
 - According to the Buddha, 'Inconceivable is the beginning of the first thought of ignorance that condition birth and death'. (So, don't waste time pondering this, as it is **inconceivable**).
 - Instead ask, "Who are you?" and "When you die, who dies and what dies?"
 - The heart sutra mentions - In **true emptiness** there is no birth, old age, sickness, and death, no one born, no one die, no one attain, no mark of a self, no mark of Dhamma, no mark of life, even the 4 Noble Truth cease to exist; because it is the **unconditioned**. All these exists **only within** the **conditioned** world (Samsara).
 - To **live life** is to **exist** through **time**. So, **Existence** is **Time related** and the whole **spectrum of Time** is made up of the **Past**, the **Present**, and the **Future**. **Past** is gone – so no longer a reality; **Future** yet to come – also not a reality, hence, the only reality is the **Present moment** (the here and the now) and this is the highest in life. But to

transcend life one has to transcend even this present moment to **realize** the **cessation** of form and mind (Nibbana).

- The **present moment** (which is the only reality) is the **highest** in life, where everything arises and passes away. But this **present moment** is **so transient** – the moment you talk about it, it is dead and gone, **so how real** can **existence or life be?** See this clearly, especially their **impermanent** and **empty nature of existence**.
- Moment to moment life passes by... What are you doing? Are **you mindful** of the **moment?** If you **cannot** see this, then you are **not meditating** because you **lack awareness/heedfulness**. If you can see this, then you are **heedful**. When you are **heedful** you will come **to understand** that **most heedless** beings are **too busy** heedlessly **thinking, planning** and **worry about life**, so much so, they **totally missed out** on life.
- Silent your mind and ask yourself the above questions. This is a very good way to check your cultivation. Check whether you are **ever mindful** or **not?** Check whether your mind is trained?
- To live life, we need to be with the moment (without thought) to experience all the **pristine beauty** and **wonders** of life. Within the moment (without thought) there is only an awareness of silence, peace, tranquillity, stillness and clarity. Have you really silent your mind to experience that?
- For example, drinking a cup of Chinese tea with full awareness without thought is zazen (Zen Meditation.) Without thought, there is no fear/worry/anxiety/thinking – your mind is fully conscious (aware, tranquil and still) in pure awareness.
- The moment you label a thing, e.g. microphone, you are **no longer seeing** the **actual thing**, no longer observant. You have tuned-off the observation and instead retrieved the concept + image of a microphone from your memory via seeing through that memory's lens.
- When you **really see things as they are** with the silent mind, you are just **aware** and **observing**, there is no words/labels and no concept. In this way, you will see truth; you will see the actual thing, you see reality.
- Sister Soo Yee added her input via her explanation as follows: - the microphone being made up of many constituent parts and how the meaning of the word/concept “microphone” arise when that **final constituent thing** can perform a function. That thing also keeps evolving as technology progresses.
- Bro Teoh expanded on Soo Yee's above explanation by quoting the **bullock cart analogy** as taught by the Buddha. The Buddha said **when** you assemble **all the parts together**, the bullock cart arises already - the reason why he said, it is a **condition arising** entity, hence **impermanent**. When you dismantle the parts, then the so-called bullock cart is **no more**. This allow us to understand that **all things are condition arising entities**; without conditions it will cease to be. So, externally, the bullock cart is already **not so real**. Then how do you know it is a bullock cart? You **perceive** it via your seeing consciousness, isn't it? Through **the inverted image** that **appear** in **your brain**. Externally, it is already **not so real** because **of its condition arising** entity, then when you perceive it through that **image** in your brain (via memory/label/concept), isn't that even more unreal? Then why do you still cling and grasp on to it. It is just an image.
- Everything is not so real or what you **“think”** it is, then when things don't go our way, why do you still grasp onto them via wanting things your way which is **not nature's way**. When you cannot get what you want you suffer and there is pain, misery, sorrow and lamentation.
- As the Buddha's saying goes: “My son, my wealth, my possessions (all these) **only the fools lament**, for that very body also don't belong to him, wherein son and wherein wealth?”

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