

## Brother Teoh's 16 Jul 2019 Tuesday Class Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-190716.mp3>

Book Review: The BUDDHA & his TEACHINGS. Chapter 34: CHARACTERISTICS OF NIBBANA page 498

1. **NIBBANA** is the **destruction** of **Lust, Hatred & Delusion**. It is the **unconditioned** and thus, it is **not subject** to becoming, change and dissolution.
2. Man **desires to live peacefully** and **happily** with their Dear Ones, surrounded by amusement and pleasures. But when faced with **misfortunes**, the **inevitable sorrow and suffering** will **devastate** many of them. All **sensual pleasure** is a **prelude** to **suffering**. Everything **experienced** by the **Senses is Sorrowful**. Even pleasurable states can turn to misery when those states disappear. **Craving** and **desire** is a **bottomless** pit. If they **understand** the **Dhamma** and **apply it**, they can **steer clear away** from **sorrow**.
3. **Material Happiness** is merely **gratification** of **Desires**. Desires are **insatiable**. However, **Nibbanic Bliss** is different. It is permanent. There are **10 grades of Happiness**, starting from the **Material happiness** that is **derived** from the **stimulation of the senses**, to the **more sublime** (8 types of jhanas) and **exalted one** which is **transcendental** and with **equanimity** borne of **wisdom** type of Happiness. The **highest Happiness** is NIRODHA SAMAPATTI which experiences the cessation of Nibbana, which is the Highest Bliss.
4. WHERE IS NIBBANA? It is **not a place**, nor is it a **Supra mundane state** of Mind. It is a Blissful abiding of **full release** from the ills of Life. The best way to know it is through **self-Realisation** by the form and mind.
5. With Cessation, one realises Nibbana. Bro Teoh recounted his experience of such **Cessation** again. Initially it was just a **glimpse** of it. He noticed **his thinking** (sankhara activity) **reducing** as he **straightened his views** and **improved** on his **understanding** of the Dhamma. He continues to meditates with a **free mind** rather than a conditioned one. Firstly, he noticed his Brain activity slowing to a **halt**. Mind was **very quiet**. There was **only spacious awareness** *without a centre* while in **formal meditation**. Later on, his **whole Brain shuts down** completely and his Form & mind **ceased for a moment** then the **pure awareness** (without thought) came back. He **felt one with everything**. He could perceive all distant sounds or vibration if he chooses to. After that, **Transformation occurred** and he can **understand** all **dhamma** very **easily** and **clearly** on his own. Initially it was just a **glimpse** of the Nibbanic bliss. Later, his **cessation keeps happening** and they **lasted longer**. Then **9 months later** the **mundane mind collapsed** and His **Nature's pure awareness** (or supra mundane mind) **shined forth**. After that **awareness** is like **automatic** and the mind **does not dwell** anymore because there is **no more sankhara or mundane mind** to cloud it. Initially **he has to learn** how to **use this supra mundane mind** which is **so fine** (as if there is not mind at all).

6. After he **connect** to his **true nature**, his **internal movements** and **transformation** happened and he then **inherited** the **spiritual understanding** of his **past lives' cultivation** from his **spiritual nature** very fast. He then became **constantly aware** in the **midst of life** from then onward. The **direct seeing** is **so clear** after that. **Truth is everywhere** (in the **midst of life** and **nature**) and he started seeing them all the time. Before that (even though nothing within nature has changed) he can't see them. But after that the **seeing came** and he was so **amazed** that everything **has become** so **clear** and so **vivid**.

(Above outline short notes draft was prepared by sister Yoon Chun).