

Brother Teoh's Sep 17th 2019 Tuesday Class Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-190917.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Tue-190917.jpeg>

Youtube : [Tackling craving & attachment with understanding](https://youtu.be/SqazJ8VuCT4?list=PLXBgdqk4YNEDycPN9NvQhQf0AA-Thj8IA)
<https://youtu.be/SqazJ8VuCT4?list=PLXBgdqk4YNEDycPN9NvQhQf0AA-Thj8IA>

Reporting of retreat experience by yogis who attended the 10-day retreat at Wat Marp Jam, Rayong, Thailand

1. Bro Song has finished his sharing in the previous week. So have Chin How, Adeline and PG on the previous Sunday class. Sister **Yoon Chun** gave a brief account of their stay there, which differed from her previous visits, as this time around there are various **English-speaking monastics** around to share their **experiences** and **Mae chee Amy** was there to facilitate & make their daily chores more interesting, especially for the ladies.
2. During the stay there, **Ajahm Anan** advised his monks why he wants them to do their **daily chores mindfully** and with **understanding**. **It is** for them to develop **sati sampajanna while in the midst of life**. Bro Teoh concurred with his advice and added as follows: **Chores can develop real meditation** if done with **understanding**. **Right duty is Right Dharma**. We have *a duty towards the Law of Nature*. We should **perform** our **duties** with **right understanding, wholesomeness and mindfulness**. In this way we can be **ever mindful** and **constantly meditative** leading to **heedfulness**. When we **no longer complain**, the **3 Evil Roots** can be **rooted** out. Otherwise our **mundane mind** will **give arise** to **comparison**, leading to **duality** and **cause division** leading to **un necessary conflict, misunderstanding and argument**.
3. Reporting on her practice, she said, on one occasion she was **disturbed** by a *negative unwholesome thought* until she **resolved** the matter. This thought **interfered** with her meditation and she **was affected** by it. She **can't meditate** because this is a **clinging thought** that **conditioned her unhappiness and anxiety**. **She clings** to her this **unresolved problem**. Bro Teoh **advised** that the **thought surfaced** due to her **un-mindfulness and lack of initial wisdom** when the matter arose. Her inquiry should be why this thought? She should just **Silent** your mind to find out, to see clearly the **birth and formation** of such thought. To **understand** how **Grasping and Clinging had occurred** leading to the **arising of such thought**. She should have **immediately reflected** And contemplated on the **cause** of this thought appearing, not others, to realise the **attachment** borne of **wrong view** via not able to **accept** the **reality** of the **moment** (or what happened within the moment). Reflect and inquire via the second turning of the 4 Noble Truths to arise the wisdom and understanding to **free the mind with wisdom**.
4. Once there is Clinging and Grasping, the so called problem (or accumulated phobia) will be difficult to remove unless with **wisdom or temporarily** through a **dream** (via subconscious release). As quoted by J. Krishnamurthi: **The mind must have Order**. Otherwise the **trapped or accumulated** phobias, fear and anxiety (borne of **attachment**) will **cause disorder** in the brain. A dream **cannot permanently** dislodge it altogether **as without** wisdom the same dream will recur. **Attachment** is holding it inside **with unhappiness** borne of *fear, worry and anxiety*. Eventually, it can cause **depression** with **suicidal thought** tendencies. When the **mind is silent**, it will see **the birth and formation** of such thoughts

due to attachment and then **with this understanding** (borne of the 2nd turning contemplation), develop the **understanding** *'to accept the reality of the moment via seeing things as they are'* as taught by the Buddha to release them. Then the dreams will not appear. According to the 2nd Noble Truth Craving leading to Clinging and grasping will entail suffering.

5. Next, Han reported that *she was able to experience stillness and calmness* during her stay there. She could feel the oneness with Nature and could easily switch between her chores and sitting meditation.
6. Bro Teoh cautioned **her to check and make sure** her above ability is developed via a **Free Mind** and **not a conditioned state** of **calmness** borne of **Samatha meditation** because she used to have that **tendency** in the **past**. The **free Mind** (with understanding) can **quieten down** and be **completely relaxed, tranquil and still with no thoughts**. This mind state **does not rely** on Samatha concentration to develop it. In this state, the mind **is always aware** with **specific phenomenon awareness** and **have no Dwelling**. Then **wisdom can arise** via *seeing things as they are, to give rise to Equanimity or the upekkha enlightenment factor which is borne of wisdom. Mindfulness and the Silence, must be very stable to see them.*
7. Bro Teoh further advised that we should **maintain continuity** of *whatever mindfulness* and inner *awareness*, we have developed in the retreat until the **mind enters sati**. We must **determine to be aware** throughout the **day**. Also develop **Yoniso Manasikara** via the **1st and 2nd turning wisdom** (through *constantly listening, reflection, contemplation and inquiry into dharma*). Then **our minds will not stir** with likes and dislikes. Having **no more mental chattering and verbalization** the mind will **become very quiet and still** (on its on borne of wisdom). This **free mind state** (borne of **wisdom**) will help us realise **passaddhi** (the *tranquillity and stillness* of mind) leading to our ability to **realise truth/reality** via the **direct seeing** (to see things as they are). When our **mind enters sati** all our seeing, hearing, etc. will be **in sati**. Then **all our movements** (physical and mental) and **nature's phenomena** will appear to be *like flowing in slow motion (like in a continuous flow)*. Everything is connected and like magnified. Then we will transform.
8. Tammy requested for Bro Teoh's further elaboration **on the 2 aspects** of the **5 Aggregates** of **form and mind**.
Bro Teoh: The **1st aspect** is as a **human being** and the **2nd aspect** is as the **5 Mental aggregates of form and mind** which arises when the **Perception aggregate** brings the **external form** into the mind. Bro Teoh further explained that the **4th link** of the 12 Links of paticca samuppada which is the **Nama Rupa** (the thought) link, is the **2nd aspect** of the **5 aggregates of form and mind**. It is the **Mental consciousness** (pure consciousness with its content) which arises upon **contact** of mind with the 6 respective Sense Organs. *Contact conditions feelings* to arise then **without** wisdom (**yoniso manasikara**) it will condition or **causes craving** (followed by the **other links** of **grasping/clinging, becoming and birth** leading to the whole mass of suffering) to arise. All these links can be **clearly seen or observed** when we have the **stability of Sati (daily mindfulness)** in **pure awareness**. With this **understanding** and **sensitivity** and **stability** of mindfulness, the **link will stop at Feeling**, and *feeling will remain as pure feeling* without *conditioning craving*. Hence **no more stirring of mind** with likes and dislikes to arise the mental **hindrances** of sensual desire and ill-will. Without attaining this quality of mind and understanding, most people **went through all the links** to experience Birth (transgression) leading to suffering **without** seeing the links in between. These **movements are so fast**, without the **requisite wisdom** and a **very stable sati** one **cannot cope** with **sense experiences** arising in daily life.

(Draft for above short notes was prepared by sister Yoon Chun)