

Brother Teoh's 10 Dec 2019 Tuesday Class outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-191210.mp3>

YouTube : [The Difference between Practice & Cultivation](https://youtu.be/2H01aV9g_RE) https://youtu.be/2H01aV9g_RE

Book Ref: The Buddha and His Teachings by Narada (Chapter 42 - Brahnavihāra – The 4 Sublime States, Page 635).

1. **Mudita** - to **rejoice** with **wholesomeness** (e.g. positivity, goodness).
2. Sis Yoon Chun **shares an opinion** that **most religions** are jealous of one another, hence **not many people** can have mudita.
3. Bro Teoh advise that even when encountering **unwholesomeness** of **mind states** (e.g. cruelty, unfairness), forgive those **who do not comprehend** or **are not refine** in their **response**. **Accept 'What IS'*** - the **ISness** of things so as to be at peace with the **reality** of the moment. Have **compassion** for **human weaknesses** and do **show genuine kindness** by **rejoicing more**. **Radiate** love and **metta**. Develop **compassion** and **equanimity** of mind more and more.

* **'What IS'** is **Suchness**. The **reality** of life within the moment.

*When conditions are like that, things will be like that or thus.

*The world is the world, people are just the way they are.

***Tathata** (Suchness)

4. To **accept people** for **what they are** – **No judging** basing on **relative truth**:
i.e. No more “supposed to be” (a certain correct way), and
no more “not supposed to be” (a certain incorrect way)
5. To be “Right” and to be “Wrong” are both **relative situations**. Such **duality** is a **relative truth**. These are merely **conventional truth**, and not **ultimate truth**.

Conventional or **relative truth** = based on some **generally accepted convention** by an individual or society.

Ask this: “Right according to whom?” and “Good according to whom?”

6. **Thought divides**, and **create duality** through words and concepts like race, religion, nationality, etc.
7. **Without wisdom**, the form and mind become **deluded** (is heedless).
8. With **wisdom connected**, the form and mind **become beautiful** and **always wholesome**.
9. It is therefore important for us to **take care** of the form and mind through:
 - a. Developing the **training of the mind** to be **heedful**.
 - b. Developing the **Dhamma understanding**, then **cultivate** it to **awaken to it**.
10. Without the **dhamma** to **understand the way things are**, we **cannot comprehend** what is **going on** within life. Then **Evil roots** manifest through our thoughts, actions, and speeches. E.g. selfishness, cunningness, deceitfulness, greed, hatred, violent, angry, emotion, fear, worry, anxiety, sorrow, lamentation, etc.
When **negativity of mind state** arises; one becomes evil.
11. This **'form and mind'** is **subject** to **Karma**. So, when you **plant the seeds of evil**, you **reap the fruits of evil**.
12. Always **act with wisdom** and **understanding**, following the **Noble 8-Fold Path**.
13. This teaching can help us **truly understand life**:
 - a. Develop **self-knowledge** of **who you are** and **what you are** (the form, mundane mind and the true mind).
 - b. Meditate using the **true mind** *to see things as they are, to awaken to the universal characteristics*.
 - c. Develop **wisdom** to **straighten our views, understand life deeply**, so that we can **attend to life appropriately**.

- d. Transform us **into a heedful and wise living being** who is always **peaceful, very calm, tranquil, still, aware, having clarity, full of understanding, love, and compassion.**
- e. **Heedful – ever mindful**, Constantly **meditative, cultivating the Noble 8-Fold Path** (4th Noble truth).

13. Bro Teoh clarifies that the 4 brahma vihara (e.g. metta), is **not something to be learnt**, through thought. These are **virtues** that you **must train your mind** to develop the **understanding through wisdom**, in order to manifest the qualities.

E.g. when you **understand the beauty of metta**, only then can you **experience** that **mind state**.
With metta, you are **actually purifying your mind**. The **evil roots lose** its hold over you. You no longer get angry, nor break precepts anymore.

14. **When you see the importance of it, you will go all out to develop it.**

15. Hence, no need to “learn” nor “practice” metta (which denotes mimicry rather than experiential investigation) e.g. like a parrot trying to speak, **without understanding the significance and the deep meaning of the words.**

16. **Genuine kindness can only manifest** through **understanding and cultivation**, and understanding the impact it has. Same is true with unconditional love, rejoicing, keeping of precepts, etc.

17. **Imasmim sati idam hoti, imasmi asati, idam ahoti.** When this arise, that arise, when this ceases that also ceases. (e.g. When you create the duality of “violent”, then the opposite which is “non-violent” comes into existence and when you do not create any “right”, then there is no “wrong”)

19. To “Cultivate” is to **develop the wisdom to act with understanding**, which awaken and frees the mind. On the other hand, to “Practice” is **be repetitive, mechanical** and thought based, leading to suppression.

20. Sis Chwee enquired whether meditation can be practiced?

21. **Bro Teoh:** To meditate is to develop **wisdom to awaken** the mind to truth. So **how can one practice meditation?** It is just like the question, **“Can you teach me how to meditate?”** This is a **wrong question!**

22. Sis Chwee reflected and realize that the question **lack understanding** of what she is trying to do.

23. **Bro Teoh:** Instead, the correct question is, **“Can you explain to me, what is meditation?”** **Without understanding what is meditation, how can you start the meditation?** It is *as simple as that*.
If I understand that **heedfulness** is the basis of **meditation** then I will **work on that** because **heedfulness** is the path to the deathless (Dhammapada verses 21 and 23). This way, your will **cultivate your mind** to be **ever mindful and constantly meditative** then every instance, every moment, with **such understanding**, your mind states will **become very different** leading **to heedful living** instead of **heedless living**.

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