

Short notes summary of Bro. Teoh's Tuesday class Dharma sharing dated 9.1.2018:

Audio mp3 : <https://broteoh.com/wp-content/uploads/Teoh-Tue-180109.mp3>

Whiteboard Note : <https://i1.wp.com/broteoh.com/wp-content/uploads/2018/01/Teoh-Tue-1780109.jpg>

Session 1: Puja and Meditation

1.1 Puja (Buddhist devotional practices)

The **main purpose** of **Puja chanting** is to develop the following:

1. To cultivate **Faith (saddha)** in the Buddha and his Teaching;
2. To cultivate the **spiritual zeal (viriyā)** to learn the Dharma **after seeing** the importance of learning such teaching;
3. To develop **mindfulness (sati)** and **cultivate wholesomeness** like *generosity, paying respect* to great beings and *rejoicing* (in the *goodness, kindness* and *generosity* of others) during puja;
4. To **renew** our **5 precepts** and the **taking of refuges** in the **Triple Gems**;
5. Making of **puja aspirations** (via **understanding** the **significance** of *all our puja offerings*) to help us **progress along the path of Dharma**;
6. **Puja** can help us **calm** and **compose our mind** to develop the **Faith** and **wisdom**.

1.2 Meditation

- The **main purpose** of Meditation is **to train the heedless thinking mind** to be **peaceful, calm** and **aware within** (the **silent mind**) *to see things clearly* (or as they are) to develop the **wisdom to liberate our mind**.
- Important **Meditative instructions** were given **to help yogi understand what they are doing** in the **name of meditation**.
- Always remember to **Relax body and mind** to **experience** the **silence** and the **peacefulness**. Just **Feel with the silent mind** and relax.
- The purpose of **mind sweeping method** is to **de condition** the **heedless thinking**; then **combining with metta** to bring about inner **peace** and inner **well-being** (*positive energy field*) and **Anapanasati training** is to **stabilize** the **sati** (silent mind).
- A **well trained mind listens** to you and **can serve** you well.
- Mind experiencing **piti, sukha, tranquility** and **stillness (passadhi)**.

- What are **methods, techniques** and **objects of meditation** for? They are **only skillful means** to *train the mind* to be **in sati** and in the **state of heedfulness**.
- One only need to **train the mind** when the **5 spiritual faculties** are **not stable yet**.
- **Without** the **spiritual faculties** the **opposite 5 mental hindrances** will be there to make one **heedless** and **think a lot** - reason why **these people need methods and techniques** and **object of meditation** to **anchor their mind** so that it **does not wanders off** and become **heedless**.
- If you do this type of **meditative training** via just **relaxing** and **silencing** your mind, your **mindfulness** can become **very sensitive** and it can *even detect your heart beat* or *pounding of your heart* **without** the need of a **stethoscope**. Then as you **silent your mind** and **relax into it** more and more, the **pounding will slow down**.
- '...Then you move your attention back to your **chest or heart** area. This is a very important location within your body. This is where your **life-force arises and passes away**. This is where the **seat of consciousness resides** and how you *become conscious - from there it arises*. This is also **where your heart beat is**; your **life-force pumps your heart beat**. Your **life-force** comes from your **supportive karma** that *you inherit*. If this supportive karma or life-force energy **does not come** then your **heart will stop** it will **not beat**.
- So we *have to silent our mind* and *just feel our heart area, feel it soothingly relax* and **silent everything**. If you **can detect** whatever **vibration** or your **heart beat**, you just **silent everything** and **stay there** to *develop the stability of your silent mind*. If you do this **type of meditation** or **meditative training**... (Normally as doctors they need the **stethoscope to magnify the heart beat pulse** so that they **can feel it**)... but if you can meditate to be **mindful** and **very aware** you **don't need** any stethoscope. You can just **relax** and **silent your mind** then u can **feel** and **be aware** of your **own heart beat** very clearly **including its pounding** etc. Then as you **silent your mind** more and more, the **pounding will slow down** until it **becomes very quiet** and **very still**. Then you **don't need to do anything** but just **stay there** and **silent everything** to **meditate** because this is the **silent mind** which is also the **meditative mind**.'
- **Continuous mindfulness** leading to **absorption** of mind
- **Uppacara** and **appana** Samadhi
- **Relax into every mind state** that arise and **let the mind** return to its **original state of stillness, tranquility and silence**.

Session 2 Dharma sharing proper and Q and A

- Try to **maintain** *whatever inner peace, inner calmness* and *inner awareness* that you **have developed** through this **meditative training**. You need to make use of **these trained mind states** to *live your life* then *your life* will **change**; your life will **become very different**. If you **can have this type of mind** which is **always peaceful, calm** (with **very little or no thinking**), **constantly aware** and **sensitive to life**; *sensitive to your inner thought movements*; your **emotion** and *everything else*, then you will **become a very beautiful being**. You will understand many things then you will have no more problems because the **slightest movement** of your mind towards the **2 extremes** you **can feel it straight away**. We call this mind the **trained thinking mind**, the **worldly or mundane** mind.

- There are **2 aspects** to our mind; one is your **true mind**, the **silent mind** that **can be aware** and **can understand many things**; and the other is the **mundane mind**, the **thinking mind**, the **worldly mind** that **thinks a lot** and **creates** a lot of **problems and emotions** for us because of our **lack of understanding**. But the **moment** we **understand**, this **thinking mind** becomes **different**, it **understands** and *it can be trained*; and **when it is trained** it becomes **very quiet** and still which means - previously *it does what it like* but *now it listen to you* and it can **serve** you just *like a trained dog*.
- In a similar way if we **train our mind**, it **will listen** to us. If you want it to be **silent, peaceful** it **will just do that**. You want to **be relaxed, at ease** and *do whatever you want* to do, it will just **obey you**. So this mind will **serve you well** (be a very **good servant** to you.)
- **Meditation** is to **learn** to **transform** *this heedless thinking mind* that is **full of wrong views** and **delusion** into a **mind** that *has the* clarity, the **wisdom** and the **understanding** *not to be deceived by what you see, hear, smell, tactilely feel and think*. This is what the Buddha called **wisdom or understanding**.
- *When you understand* you are **no longer foolish**; you **won't get yourself** into **trouble anymore**. The **Most important thing one need to do** is to **meditate** to **understand clearly** *what is life all about*. All of nature's laws that govern all of our life and existence need to be understood first. When we **understand these laws** it is like we **understands** the **secret of life** then we **will know** how to **live in accordance with these laws**.
- **Importance of understanding** the **Law of karma (moral causation)** to **realize the importance of taking care** of **karma** and how via **taking care of karma** one can **improve** and **transform one's life**.
- If you **take care** of **karma**, **karma will take care** of **your life**.
- **Various types of Dukkha or suffering** *caused by the 8 realities of life and existence* when one **confronts** them **without** proper understanding.
- **Caused of suffering** is due to **one's attachment** to the **5 aggregates of form & mind** via one's **self-delusion**.
- **Nature** always **gives** and **gives**. **Nature** is *full of Love and compassion*.
- We should **appreciate**, have **gratitude** and **cherish** *what nature has given to mankind*. **Man & Nature** must **harmonize** because we come from Nature and we are actually **ONE** with Nature; if man destroys nature, then nature will destroy the human race. We should **live in harmony** with **Nature** then we will not be faced with much **nature's disasters** and **environmental problems**.
- **Understanding** the **5 Aggregates of Form and Mind** as taught by the Buddha. Its two aspects: **1st aspect** as a **physical human being** and the **2nd aspect** as a **mental 5 aggregates** via **understanding** the **thought** (consciousness and its content).
- To understand the **4 aggregates of mind** one **must inquire** - *what can your mind do?*
- Our **true mind** is just **spacious awareness** (when the **mundane mind** is **not** or **ceases to be**) - when we are **without thoughts**, when **our views, opinions** and the **conditioned mind** are **not interfering** with our **pure perception**.

- Thought which is **focus awareness** and **its content** is **limited, narrow** and **finite** because it is **based** on the **mundane mind's perception** that **shrinks** our **true mind's spacious awareness** into a **finite spot** where the **conditioned mind's content of consciousness** are **inputted or deposited**.
- **Enlightened beings** *act according* to **understanding n wisdom**. They **don't discriminate** or **act according** to **memories** because *'acting according to memory is not acting at all'*.
- This **Buddhist teaching** is based on **Natures laws** and it is **experiential** and **very scientific**, not base on **tradition, superstitions and beliefs**.
- Did anyone suffer from depression during Buddha's time?
- There is **no such thing** as a 'Problem' *if we do not perceive* it **with fear and negativity**. When **we accept what happened** as **part of life realities** then *we can be at peace*. Then **our mind will not stir** and **our thought will not project the fear, worry and anxiety** etc. then we can have **clarity of mind** to make **better decision** and **act with wisdom** and **understanding** following **Noble 8-fold path** via **inquiring further**: *How can we resolve this amicably and what are our options? How can we resolve issues there and then via making good decisions to move on?*
- This body of ours is **not a permanent unchanging entity** hence it is **not "Me"**. It is makeup of the **4 elements** that **goes the way of nature**, *subject to old age sickness and death*.
- Do **not view** life through our **wrong views, accumulated memories and delusion**. **No need to arise the fear** and **worry** for they **will not help** us **resolve** issues **amicably**. Will instead cause **anxiety** and **fear** leading to **depression**. It is better to take the **necessary steps** to **address issues via wisdom** and **accept whatever** the **outcome via doing what need to be done** to **take care of karma**.
- Life can be really **meaningful** and **beautiful** when we have the **Dharma understanding**. One can then **live life to the fullest** to **experience** all the **pristine beauty** and **wonders of life**.
End.

(Note: The draft short notes for the above was prepared by Sister Hooi Yoon Chun)