

Outlined short notes for Bro Teoh's Sunday class dated 27th Jan 2019

Audio : <https://broteoh.com/wp-content/uploads/8th-Cultivating-The-Bodhisattva-Way-27-Jan-2019.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/8-Cultivating-the-Bodhisattva-Way-27-Jan-2019.jpeg>

J Krishnamurti's note : <https://broteoh.com/wp-content/uploads/You-and-nothingness-are-one.pdf>

A. Reference to J Krishnamurti's daily quote on 'You and Nothingness are one'

1. The concept of anatta is **difficult to comprehend**. You are nothing because the form and mind is not you. It is only a 'vehicle' and a 'tool' (**karmically conditioned** from your **karmic nature**) for you to come to this existential world. It is just a condition arising/dependent originating causal phenomenon, hence not a **permanent unchanging entity** that you can call, "this is 'Me', this is 'I' and therefore all these can be mine".
2. That true nature is the **unconditioned**; it **cannot come out to live life**. To come to this existential world, a segmented life (form and mind) is needed. This form and mind need a karmic nature to arise. To locate the gateway **to realize** your **true mind/true nature**, you need **to silent** your **mundane mind completely** until the **sati** (mindfulness) and **passaddhi** are **very stable**. Without this realization of the true mind, you cannot understand the true Buddha Dhamma. The moment you realize it, you are the Buddha. The Buddha's true nature (or Buddha nature) is also called the **Original nature**, the **one ness nature** and the **Source**. It is the source of all things and from there everything comes about.
3. The Tao Te Ching 道德经 (by Laozi 老子) states that **whatever that can be described or spoken is not the true Tao**, yet **nothing is apart from the Tao** because the Tao is the **source of all things**.
4. The phenomena worlds of consciousness are **impermanent** and **unreal** and all phenomena are mind made.
5. Whenever there is a **choice**, there is **confusion**. **Choiceless awareness** means, **just aware** and there is no **mundane mind** or **thought** or **any other entity** involve. If you can do that you will understand how the mundane mind creates all the false perceptions through its wrong views.
6. In most meditation retreats you were told to "watch your mind" and "note this and note that". You have to inquire, who watch and who note? All these watching and noting are by the thought which is egoic. In fact, **when** you are **mindful** you will come to understand that there is **no one to watch** or **note anything** because the **observer is the observed**, so there is **no watcher** or **observer**. When you **deludedly associate** with the **sense perception** (which is also part of the **thought** that perceived), that perception/thought **creates the thinker**, the **observer** and the **deluded perception**. It is this **great delusion** that conditioned human suffering. The Buddha said the **5 aggregates of form and mind** are **impermanent** and **empty** and **in the seeing, it is just the seeing consciousness**, there is **no one to see**. It is just a **natural manifestation** like the physic experiment involving the light bulb and the battery. This is how the cultivators get caught.
7. When you input that **content of consciousness** through your views, opinions, conditioning and self-delusion, the **mental 5 aggregates** of Form and Mind arises and **self-delusion** sets in, then you said "I" see. That is how the observer, the personality and the egoic mind come about. **See it clearly** with the **silent mind** in **pure**

awareness and not through Dhamma knowledge. When you can see it during the meditation, there is no word, not concept, just **an insight** or **awakening** through that **pure awareness**. You will then understand that the 5 aggregates of form and mind **are not you**; they are **impermanent, anatta** and **empty**. There is no thinker behind the thought. Thoughts are response to memory. Thought arises on its own and create thinking. Hence, they are not two separate entities. However, when there is **self-delusion**, the thought creates the thinker hence the separation.

8. What is consciousness? It is just the pure awareness with its content. Consciousness arise and passed away very fast hence it is not real. It is just a mental movement. Human beings find it difficult to understand consciousness as it is invisible, intangible and unperceivable by the mundane mind.

9. We have been **creating thoughts** since birth but we **take it for granted** as thought seem so natural to us. When **we are silent**, we can be **aware** of the **thought processes**. We can be **at the moment** of **awareness before the knowing** and also **at the moment** of **feeling and perception, when our sati is very stable**. If you wanted to understand all this, you **just need to silent** your **mundane mind** then everything will just flow. The **specific phenomenon awareness** and the **phenomenal move as one**. The **spacious awareness without a centre**, is just **an awareness with no label**. If it needs to create thought it will input the content but these thoughts will not proliferate. On the contrary, when you are in the **meditative state**, there is no word, nothing. The true cultivation is not from thought. Truth (Dhamma) is to **be realized** by the wise and this truth is **akaliko** or **timeless** (beyond thought and beyond mind). The meditative **silent mind** can **insight into phenomena** and **awaken** but it **cannot do anything else** because **it is just an awareness** - nothing else (with no word, concept or thought). The form and mind is **connected** to the awakening/wisdom so it is **no longer deluded** and you can say the **form and mind is enlightened**. But **it is not you**, it is just the segmented form and mind. After the **wisdom connected** it is **no longer deluded** by the **phenomenal world** or the **aggregates of mind**. This is what awakening is all about. You need to **insight into phenomena** and **see it clearly** in the **meditative state of silent awareness** without thought.

B. Reference book: Bro. Teoh's Transcript book, 'Cultivating the Bodhisattva Way', pages 47-50

1. To **meditate** is to bring about **heedfulness** and heedfulness has two parts: **Ever mindful** and **constantly meditative** as defined in Dhammapada verse 23. One **need to train** the **mundane mind** to be **mindful first** then **stabilize it until it is ever mindful** and **use it to cultivate** Noble Eight-Fold path. Meditation is not about using any special method or technique to do it. They are only skilful means use to train the mundane mind to be heedful. The moment you are heedful you are destined for enlightenment (dhammapada verse 21).

2. If the **5 spiritual faculties** are **very stable, mental hindrances** cannot arise, hence you are **naturally in sati** when **you sit. Stabilize** this **sati** and **silent everything** while in the **formal** meditation (**meditative** environment) so that **mind enters sati** until suddenly you can experience the body and the mind move as one without thought and everything you do whether seeing or hearing, you are in sati. You are fully aware of all actions and moments while in the midst of life. Develop it until the **daily mindfulness** is **very stable**. However, this can only happen after you have started **contemplating, reflecting** and **inquiring deep** into the **Dhamma to straighten** your **view to arise the initial wisdom** of **yonisomanasikara**. At the moment of sense experience, with **right view** your mind will **not stir**. Avijja paccaya sankhara link is **weaken** leading to more **moment of silent awareness** and **less mental stirring**. Thinking reduces because of right view. The spiritual faculties of Saddha and sati will result in **a calm** and **compose mind** in you, while the **viriyā** drives you to **cultivate**. Your mind will become **quiet** and **aware**. You **do not** need to "try or practice" to be aware/heedful, it comes naturally. Your wisdom to accept things as they are with right view will make you peaceful and calm.

3. The Avijja Sutta is a **very good guide** for cultivators. The **faith** (Saddha) will be strengthened as you straighten your view. Then **viriyā** will drive you to develop the **yoniso manasikara** or **initial wisdom**. With that, there will be **more moments of mindfulness** leading to **sati sampajanna** (daily mindfulness with clear comprehension) while living life. After that, you definitely can **see the evil roots clearly** and the **4 right efforts** will be cultivated leading to **sense restraint** and the **three ways of right conduct**. Only then, can you move on to **cultivate the 4 foundation of mindfulness**. The sense restraint borne of the initial wisdom will enable you to **overcome covetousness** and **grief**. The Buddha said **after overcoming covetousness** and **grief**, then **you can develop the 4 foundation of mindfulness practices**. After you have developed the **stability of mindfulness** (sati sampajanna) you will **understand** the cultivation of the 4 foundation of mindfulness easily and progress very fast, then the 7 factors of enlightenment will arise and you are destined for enlightenment.

4. After taking the Bodhisattva vows to go the Bodhisattva way sincerely, everything will start to happen, as the vows will take you along. As a Bodhisattva you will have the **understanding to come for the living beings**, to **fulfill the vows** and **understand all these cultivation and movements** that involved the **nature**, the **perfection** and the **great transformation**. The journey though long but it is **very rewarding**. When you know how to come, you will know **how to connect early** and **you do not need to suffer** if you know how to develop the **vows and aspirations appropriately**. The Arahant of the sainthood way only **realizes the stage of no thought then cease**. But once you cultivate until you have the **understanding** of the stage of **no mark** and **no dwelling** (as taught in the Diamond sutra) your cultivation become very different. If you can understand the **4 stanzas** of Diamond Sutra** and **teach it** to the world, the merits that your nature receive is of **vast difference** as compare to cultivators of the sainthood way. This vast amount of merits your nature receive is only possible if you go the Bodhisattva way. You can then progress very fast in the cultivation via invoking the power of this merits. Later on when your mundane mind collapse, you can realized the 3rd hallmark of the Diamond Sutra/Hui Neng's Teaching of the **mind having no dwelling**. By then you are at least at the **3rd stage of Bodhi mind development** – Bodhi mind that **realizes your true nature**. The **4th stage** is when you are able to **renounce samsara** after having realize your true nature.

5. The 3rd hallmark of no dwelling is really beautiful. Without the mundane mind, your true nature which is just awareness will **shine forth**. Such a mind (the supra mundane mind) **does not dwell** and it **just manifest specifically phenomenon awareness** or **spacious awareness without a centre** while living life. It knows **samsara is not real**. When you are have that ability, you will understand how to **develop the vows further** and **create great affinities** with all the Samma Sambuddha and other great beings' natures, so that their nature will take you along. Then, technically, you do not need to do anything. You just **accord and flow** with faith, sincerity and diligence. Everything will fall into place because you have constantly pay respect, create great affinity and strengthened your vows and invoke the power of merits for causes and condition for them to constantly guide, protect and bless your nature. This is the reason why Maitreya Buddha's nature in the year 2008 came and request my nature **to help transmit the true teaching** for benefit of all living being. This sasana is a very small window, the moment this sasana's window is close, without the vows you may not stand a chance at all. During the Dhamma ending ages, you cannot develop the understanding due to lack of sasana to learn the teaching.

C. Meditation reporting followed by Question and Answer

Question 1: Sis Eng Bee reported her meditation. She was very relax and mind very calm and there was a smile in her face. The tranquil sensation felt internally were beautiful. She was aware of all the background vibration of the

fan, the breathing, the heartbeat and the sound of heavy breathing and traffic from afar. It is like she is aware internally and aware externally but cling to none, all as per the satipatthana sutta's teaching.

Answer by Bro. Teoh: That is how **you are supposed** to understand it as per the satipatthana sutta's teaching. When you are **aware long enough** (internally and externally) you will come to understand that they are all **dependent originating** phenomena. The 4 foundation of mindfulness is for you **to train** your mind **to develop the wisdom and understanding**, so that you will **not cling** (knowing they are impermanent and are all mind made). They do not have any true essence or nature of their own. Your form and mind is not a permanent unchanging entity, hence anatta.

During meditation you are supposed to **silent completely**. After you have developed the **stability** of that **silent awareness** you **can insight** into phenomena and understand many things. You **must not try to explain or interpret** all these **while in the meditation**. **Do not try to know** while in the meditation, just **maintain** the **clear awareness** will do. **Reflect only after you have come out** from the meditation. The **mind** that is **not silent** will develop **perception and mental chattering**. The moment it perceives, the word/concept comes in, your mundane mind had arisen. Initially the words may still arise due to previous habitual tendencies. But when you further relax and don't do anything, **it will dissolve on its own** and the **mind** become **very quiet**, then you can **perceive the silence**. That is your **true mind**, your **true nature**. From this stillness you are able to experience the real awareness or essence of mind without a centre. Any contact with any of the sense organ especially hearing, will become very clear to you. You can describe all the things that you are aware of as this mind continues to make contact with the senses. During those moments there is **no perception**, it is just **pure awareness** before the **knowing** arising. If you continue to stabilize this **silence**, you will reach **passaddhi** (the tranquillity and stillness of mind) leading to **Samadhi** once this passaddhi **stabilized**. Samadhi is the unwavering and collected mind, it will not be affected by whatever sense experience that arise at the sense door. When the **stability** is there, you **will have clarity of mind to see things as they are**. Then if you **continue to relax**, the **stability will build up** until your mind become **completely tranquil and still**, then the **true awareness** (which is **your essence of mind or true nature**) can be realized.

This is the **mind** that can be **aware without words**. This stability will build up until your **wisdom** is developed. When the conditions are ready, you will realize cessation. If you have your past cultivation, you may not have to go through the 4 foundation of mindfulness cultivation again to awaken via the **direct seeing**. Sometime you may awaken while in the formal meditation giving rise to the 3rd turning wisdom (bhavana maya panna) which is different from the 1st and 2nd turnings wisdom.

Awakening can also happen during daily mindfulness or dynamic state, but most of the time - for such awakening it is only **one glimpse of cessation**, then the mind ceases. Later on as you go into the formal meditation, your mind will silent easily and the cessation will happen for a longer period. As your awareness is there, you will understand what happened. This is what Nibbana is all about. The 5 aggregates of form and mind including the pure awareness, **all cease** and you **cannot describe** what happened because it is the **unconditioned**. It is not a mind state, it is just that cessation. It is **not an experience** because no mind is involved. Bro. Teoh also relate his past experience of the mind realizing the **oneness state** where the mind had become one with everything. He also shared how his form and mind realize those cessation. Then after that he started to **understand the Dhamma on its own**. However for this to happens, your **daily mindfulness** must be **very stable** and **you must have reflected and contemplated deeply** into the **3 universal characteristic** of nature.

Later when his last guide showed him the **location** of the **gateway** to his **nature** he was able to **immediately** access it because his **daily mindfulness** was already **very stable** and through **trust** (without the interference of thought) he was able to stabilize his nature's internal movements. Then **within 9 months** his **mundane mind collapse**. All these are possible due to his past cultivation, vows and aspirations.

So for Sister Eng Bee's case, she just need **to relax** and **silent** her **mind completely**. Let all the **mind activities slow down** and she will **experience** the **quietness** leading to the **tranquillity** and **stillness** of mind. No thought or mind activity is involve. The **heedless proliferation** of thought will all cease. It is just **specific phenomenon awareness**. Bro Teoh also recalled his past experience, where he **was just aware without** any thought most of the time while in the midst of living life. Unless he need to manifest to perceive and communicate the mind is just aware. No longer like before with all the mental chattering and heedlessly thinking (lost in thoughts).

You can be **aware internally** of your own Kayanupassana activities and also **aware externally** of other people's Kayanupassana activities when your **daily mindfulness** is **very stable**. The same can also happen for all the other vedananupassana, cittanupassana and dhammanupassana **activities** because your **mind has become so sensitive** and **so fine**. When you are able to be **aware inwardly** of all your inner feelings, reactions of mind, various mind states, emotions, etc. while cultivating your daily mindfulness and sati sampajanna **practices** over a period of time, then later on likewise **you will be able to develop** the **understanding** and **sensitivity of mind** to feel and understand other people's emotions, fear, anxiety and problem outwardly too.

Your mind is less tangible and invisible so you cannot perceived it. Mindfulness must sets in. If the stability of mindfulness is not developed, you are **not ready** for the 4 foundation of mindfulness cultivation. After your mundane mind had developed the right view/straightening of view via the initial wisdom, the Avijja-pacaya sankhara link weakens then you will have more moments of mindfulness and more clarity. You will suddenly be able to see your subtle mental intentions and sankhara activities. At the moment of the arising of 5 aggregates you are mindful and can be with the moment of perception, feeling, etc. So **stability of daily mindfulness is very important**. Bro Teoh's **daily mindfulness** came to him **within two weeks** of his **very determined training** to be aware after promising the Buddha to be **ever mindful in the midst of life soonest possible**.

You will understand that the 5 aggregates of form and mind are impermanent and it is not you. If you deludedly grasp and cling onto it, you will suffer. The 12 links (paticcasamuppada) explains it very clearly. The Avijja sutta explained the steps involved clearly. When you see it clearly, the delusion melts away then you realize that **everything is just the way it is**. When you do the correct meditation, which is just relax, silent and aware you will progress. As you **straighten** your **views** after seeing all these in your **daily mindfulness**, the **sense restrained** leading to the **3 ways of good conduct** will be present. You are incapable of negativity. Then the satipatthana practices become very easy. You will realized the **unreality of form and mind**. Then your mind will start to silent and cease. That is how you awaken. With daily mindfulness, the direct seeing will happen by itself. No need to use thought.

Bro Teoh also realized that when he does not do anything to stir the mundane mind, the mind will enter sati on its own. When it has entered sati, the slightest movement will be like magnified and the mind is clearly aware. At that point even the subtle movement of the subtle breathing will become clear to him, the more refine awareness all come back to him. He realized he could not feel them earlier because his mind has not entered the more refine sati state as yet. When he came out from that state, the awareness is always with him because the mind has enter sati. When he walk his body and mind is as one. All the physical movements and nature's phenomenon is like slow down and appear like a graceful flow to him. Everything he does (his seeing, hearing, smell, taste and tactile) is in sati. Then he knew what sati is. But there was no word to describe it until his last teacher gave him 2 pieces of J Krishnamurti's cassette tapes on meditation. The 1st tape is on awareness and acting according to memory is not acting at all. The moment he heard that, his nature immediately knew why most cultivators (especially scholar monks) are trapped in memory. His nature knew how the mundane mind input the content of consciousness via its wrong **views, opinions** and **conditioning** to stir it. Then he started to understand the satipatthana practices on his own. You can only understand all these with **awareness** or via a **very stable sati** (daily mindfulness).

Due to Sister Eng Bee's question, the condition to explain these Dhammas arise. Just relax and silent your mind during meditation, do not try to know or relate to the Dhamma **while in meditation**. You can reflect and contemplate **after the meditation** as the true meditation is **not to arise the thought to be heedless but to be aware in silent awareness**. The mind that is aware, is before the knowing, before the content of consciousness went in, you are supposed to stabilize the awareness that's it. Due to that **rather stable awareness**, when you came out of the meditation, you will be **able to see your thought clearly**. Recollection can arise when you are mindful of the action or the thought as they arise earlier. So sati is related to recollection but sati or mindfulness is **not memory** or you **trying to remember**. It is because you are mindful of those actions or movements earlier, you can recollect what had happened.

When you are in the **meditative state** just **maintained** awareness. Then sankhara will slow down and finally stops. Bro Teoh is able to discover and understand all these because of his past cultivation. His Bodhisattva vows and aspiration to have this understanding life after life whenever he choose to arise also helps him. That is how whenever his nature arise, it will **connect very fast**. Just like Hui Neng's case, when heard the diamond sutra, he just awaken even though he is an illiterate. Hence you do not need education to awaken to the truth. Awakening has nothing to do with the words and concepts. It is the nature that understands. Bro Teoh continued to share, that it is relatively easy for the mundane mind to established mindfulness. When the mundane mind collapse, you cannot do mindfulness with the supra-mundane mind, the true mind because it is so fine and just aware naturally and there is nothing to do as the understanding and the true nature already **shine forth**, so no more doing.

You must remember the **main purpose** of meditation is to train your mind to be **mindful** then **stabilize it** until it is **ever mindful** leading to **heedfulness**. When mind realizes **passaddhi** it means you are with the true mind, the **tranquility** and **stillness** of mind, then when you come out from the meditation, your **movement are naturally** with **awareness**. It is like a flow. You realize you are already **naturally mindful** and **heedful**. After that the cultivation of the Noble Eight-Fold path is very easy. You contemplate right view with regards to Law of Kamma, Dependent Origination and Dhamma Niyama to arise right thought. Then you have to reflect on, what constitute right thought then put it into practice via the 4 right efforts. You must have daily mindfulness to have sense restrain. According to Avijja sutta, when you have sense restrain, your 3 ways of right conduct become automatic. Then you are destined for enlightenment.

Note: 4 stanzas of Diamond Sutra ** 一切有为法，如梦幻泡影，如露亦如电，应作如是观 - Everything within the condition world are **conditioned dhamma**; Life's moments as conditioned dhamma are like dreams, illusions, bubbles and shadows; Like dew and a lightning flash, hence fleeting and impermanent; One should contemplate it thus.

(Above draft was prepare by Sister Tammy)