

# What is the difference between Awareness and Consciousness?

dated 18 June 2023



(Based on a **direct transcript** from the **recording** of the Dhamma Talk Conducted by Bro. Teoh Kian Koon at his Thursday Dhamma class dated 11<sup>th</sup> July 2019)

**Donated by:**

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## **(Biodata of Bro. Teoh Kian Koon)**

Bro. Teoh graduated from University of Malaya in Civil Engineering in 1979. He has been a **spiritual practitioner** cum '**Meditator**' since 1971. Since his retirement in 2001 from his **Engineering career**, he has been **sharing** his **understanding** and **experiences** of the **Dhamma** with those who are **keen** in their **search** for **true happiness, peace** and **liberation** from **birth** and **death** and all **mental suffering**. With these **understanding** it is hoped that they can become **more virtuous, nobler, and wiser** so that they **can** be a **blessing** to all. He gives **dhamma talks**, holds and conducts **meditation** classes & retreats and weekly **Dhamma classes** at various meditation centres, Buddhist societies and places that invite him.

For *more details* of *Bro. Teoh's dhamma activities* and his *Kalyāṇamittaship grouping* please visit his *dhamma website* at: <http://broteoh.com>



# 1 Preface

It is Brother Teoh's **sincere** wish that Dhamma friends, spiritual practitioners, seekers of truth, and cultivators will be able **to make use** of the enclosed dharma **transcript notes** to develop a **better understanding** of the **Buddha Dhamma** as taught by the Buddha so that they may **progress** along the **path of dhamma** to become more **virtuous, nobler, and wiser** human beings to be a  **blessing** to all of humanity and the world.

As these notes were mostly **compiled** based on a **transcript** from the recording of his **Thursday dhamma class** (dated **11.7.2019**); the text is aligned as closely as possible to the **colloquial speech** in the talk. **However, some editorial amendments** have been **made** to the **text without detracting** from the **essence** of the talk to make it more **readable** with lesser colloquial connotations. With this, it is hoped that readers can accordingly **adjust** themselves to **better understand** its **true meaning** and **intent**. A **good** way to do this is **to listen** to the recordings **first before** reading the transcript notes.

To listen to the **recording** (**audio file:** <https://broteoh.com/wp-content/uploads/Teoh-Thu-190711.mp3>) or you can visit our <http://broteoh.com> **website** under **Repository** of *Dhamma material* to view the YouTube video. Alternatively, go to Appendix to look for the appropriate links to download them.

## 2 Acknowledgement

It is the donors' **sincere intentions** that these *dhamma transcript notes* be shared with those who are **interested** and have the **affinity** to receive them. I would like to *take this opportunity to thank* and **rejoice** in the **generosity** and **wholesomeness** of all those **Dhamma friends** or **Kalyāṇamittas** who have **donated** and **helped** in the **transcription, formatting, proofreading, pāli words editing, publishing etc.** to make this **free distribution** of **dhamma dāna** possible.

Special thanks should be accorded to Brother **Beng Lim**, Sister **Alicia Cheong**, Sister **Chow Mun Yuen**, Sister **Lim Poh Ghim** and Sister **Han Poh Cheng** who had volunteered and taken the **initiative** to help prepare the **initial draft transcripts** for my **subsequent editing** thereby enabling this **dhamma transcript book** to be printed.

By the **power of all these wholesomeness**, may all beings be **well and happy, free** from all **mental** and **physical sufferings** and **dangers** and may there be **love, peace** and **joy** - deep **within** their hearts. And may it also **pave the way** for there to be **causes and conditions** for all dhamma friends who have **donated or helped** in one way or another to **realise** their **good and noble wishes/aspirations** soonest possible.

With Metta always,  
Brother Teoh Kian Koon  
(Dated: 18<sup>th</sup> June 2023)

### 3 What is the difference between Awareness and Consciousness? (Dated 11<sup>th</sup> July 2019)

#### 3.1 Pre Pūjā chanting

**Greetings by Bro Teoh:** Today is 11<sup>th</sup> July 2019, Thursday class. Let us compose our mind and develop the saddhā, vīriya and sati to commence our pre-Puja chanting now. .... **End of Puja chanting.**

#### 3.2 Awareness-based Meditation

As usual, we will have our half an hour of **awareness-based meditation**. We will turn off the lights and you can proceed with your meditation. Just **relax** the **body** and **mind** and **maintain** some form of **attention**, then we can commence our half an hour of awareness-based meditation. Always remember ‘**awareness-based meditation**’ is to enable us to develop the **awareness within**. So, we just **silence** our mind, **relax** the body and mind, and **maintain awareness**. Just do that, **no need** to know or do anything because the knowing and doing are always by the thoughts. Make your **mind alert, attentive, and aware**. Just **aware**. *Whatever arises, “aware, finish”*. No need to **continue** with the **thinking** or **mental stirring** or **proliferation** of thought process. Just **aware, silence; aware, silence**; to develop more and more **moments of awareness**. Then allow the “**awareness**” to become **your main activity**. Meaning your mind is **most** of the **time** just **aware**. Whatever **object of awareness** (can be your **heartbeat or any vibration** within your heart area) you use to **anchor** your awareness, rest there. Later, when all these activities and movements have become **very subtle** and **very still**, there is **nothing** for you *anchor your awareness* to. During that time, you just **stay** around the **heart area**. Or if you are **using** your **breathing**

(Ānāpānasati) as your *object of meditation*, then stay with your Ānāpānasati to develop **awareness** of the **in** and **out breath**. Meaning *maintain the awareness, just aware* like what the Buddha said, *'breathing in aware, breathing out aware'*. Whenever the mind wanders off, bring it back and **develop** this **training** of your awareness until this **breath** becomes very **subtle** and very **still**.

It is the same whether you start with the *object of meditation* or you *straight away start at your heart area* or **wherever** you can **place** your **awareness**, you **just stay** there. Those of you who are familiar with the rising and falling of the abdomen can also do the same, you can stay there (at the abdomen) and maintain **awareness** there. Those are the activities to **anchor** your **mind**, to allow your **mind to stay there**. But **finally**, you *must return to your heart*. If that's the case, you might as well **go** to the **heart straight away**. But for those who do Ānāpānasati, you don't worry. Ultimately, the Ānāpānasati will take you down to the **heart area**, because the in-breath will take you down to the heart and from the heart, it will develop the movement outwards.

When you **can stabilize** your **awareness (sati)**, *your mind will start to become different*. You will have **no more thought**. You are **only aware**. **When** you are just **aware**, you are **not thinking**. And because you **don't think**, you become **very quiet, very peaceful, and very still**. That's how you **can experience pīti, sukhaṃ** and finally **passaddhi** (*the tranquillity and stillness of mind*). *When everything has become very quiet, very still and very subtle, don't do anything, just stay at the heart area, stay there. The mind is now a free mind without any movement of thought, nothing*. Then let it stay there *until the mind enters sati*. You must develop it until the **awareness nature** within is

very **stable**, very **still**, and **clear** until like *no more movement of thought, no more saṅkhāra activity*. Everything is **very quiet, very still**. That is your **true mind**, your **meditative mind**, your **silent mind**, your **awareness nature** within. That is the one you need to **realize**. Without that, you **cannot realize** the *first hallmark of Master Hui Neng (the 6<sup>th</sup> Patriarch)*. Master Hui Neng said, ‘you must realize the **first hallmark of no thought: 無念的境界** (Wú niàn de jìng jiè). **無念** (Wú niàn) means **without** thought’. Then, inquire: ‘**without thought, who are you? What are you?**’ You will understand when you reach that state. That is why the **initial training** to be **aware** is very important. **Spend time** on it, **stabilize it**. Then you will **progress** in your meditation. Okay, now I will **let you meditate** on your own. I will now set the alarm so that you can have the 30 minutes of **awareness-based** meditation.

The **four supports** (Relax, Aware, maintaining Awareness and Trust) for *awareness-based meditation* are *very important*. Allow your **body** and **mind** to be completely **relaxed**. **Relax** means **don't do anything, be at ease, let things be**. Whatever **arises**, just **aware**. Because you are *relaxed, all your stress, tensions and whatever tightness and unrelaxed part within your physical and mental, they will slowly adjust itself and settle down to reach a state of still relaxation and be at ease*. Meaning, you are **truly relaxed**. When you are *truly and completely relaxed*, it means there is **nothing troubling** you. Your **mind** is **at peace**, your **physical body** is without **stress**, without **tension**. When that **physical body** is **so relaxed** until you are completely **without any tension or stress**, that is your **meditative body**, and **mind** that is **just aware** and **at ease**. There is **nothing to trouble** the mind. You can just **let things be** and the “**awareness**

nature” stabilize. This **awareness nature** is your **true mind**, your **inner (or true) nature**, and your **meditative** silent mind. That **“awareness nature”** is very **important** and you *must stabilize and realize it*. Okay now I will let you meditate on your own for 30 minutes. Ting! x3 (End of 30 minutes of **awareness-based** Meditation).

### 3.3 Post Meditation Dhamma sharing

You can now slowly, and mindfully come out of the meditation. Try to **maintain** whatever **inner peace**, **inner calmness**, and **inner awareness** that you **have developed** *for as long as you can*. These are the **mind states** you **need** to live **life** and to **develop** the **daily mindfulness (awareness)**, to be **aware throughout** the day, leading to **Heedfulness**.

#### 3.3.1 Dhamma sharing by Brother Teoh on the topic: **What is the difference between Awareness and Consciousness?**

**Bro Teoh:** This question/topic is very good. What is the **difference** between **Awareness** and **Consciousness**? Understanding these two terms is very important. How many of you understand? Nobody understands? Cannot be, after such a long period of sharing? Anybody wants to try answering it (based on what you all have learned)? Yes! Sister Eng Bee.

**Sis Eng Bee:** *Brother Teoh, this is just based on whatever I understand.*

**Bro Teoh:** You should understand, don't worry, just answer based on what you understand then it should be correct.

**Sis Eng Bee:** *When one is **conscious** it **doesn't mean** he is **aware**. He may be **conscious** in the sense that he can **hear**, he can **see**, he can **feel the tactile sensation** and whatever, but it **doesn't mean** that he is **mindful** or **aware**. He could be in a dreamy state.*

**Bro Teoh:** Very Good! Yes, he could be **heedlessly** thinking or rattling off the thought process, etc. Thank you and Sadhu!

**Bro Adam:** *Bro Teoh we can still have awareness even though we are unconscious, right? For example, when we are in a hospital on the operating table, we can be aware of our surroundings even though we have been put to sleep under anaesthesia.*

**Bro Teoh:** Are you sure you can? When you are **unconscious** you are **knock off**. What you have heard is an **out of the body experience** (OBE). OBE means the **consciousness has come out** of the body. When the consciousness comes out, **they can see**, can **hear**, etc. they are **like aware** but **when** they speak, the **human beings** cannot **hear** or **see** them. That one, the mind has come out so is different. What Sis Eng Bee is trying to explain is based on the normal meaning of these words.

You see, as human beings we have this **conscious moment** in life. What does conscious of life mean? It means you are not asleep. You are **not** in the **unconscious or subconscious sleeping** modes. But people who **meditate** they can go into the **sleeping mode** yet **maintain** awareness inside. That is possible but you must be **very good**. You must have **very stable** mindfulness. That's why, just now I

ask you, when they **sedate** you, are you **sure you** can be **aware**? If you can, I will Sadhu you because that one very few people can do.

### 3.3.1.1 Understanding Awareness nature within

This inner **awareness** is an **awareness** that is **within** your nature, which can be **aware** of **outside**, **aware** of whatever that **goes on** **within** your **form and mind**. So, there is this **inner awareness**.

Awareness has two stages. First stage of awareness is just the **normal worldly awareness** which is from within or inside. You are **aware** of **whatever** that is **going on**. But most people are **not aware** because when their **thoughts arise**, they are **lost** in thought, and **no longer** aware. But if you **have** developed this **training** of the mind to be **aware**, you are **always** with your **true mind** and your **inner awareness** is *very stable* and *very different*. Very, very different. That one, **can be aware** of your **thinking**, your **mental process**, your **consciousness**, your **whatever movements** - whether **physical** or **mental** movements or even **nature's** movements. This type of awareness has **two modes**, first is the **specific phenomena awareness** mode. It is just aware of the phenomenon, - means **the awareness** and the **phenomenon move** as one. The other one, is the **awareness** that is **completely silent** inside. It is a **silent** inner **awareness without** a centre. We call it a **spacious awareness**. Your **awareness becomes** one with **nature**, the **oneness nature**. It has merged into the surroundings. It is just a **oneness nature** because there is **no centre** from which it will **dwelt**. It has merged with the oneness. So those are the two modes of **Awareness**.

The second stage of awareness is the much more refined spiritual awareness borne of the supramundane mind.

### 3.3.1.2 The real meaning of Sati

**Awareness** is equivalent to **Sati**. The **real meaning** of **SATI** is to be in a state of **awareness** before the **knowing**. When you are **mindful (aware)**, - that **pure awareness** before the **knowing**, is **SATI**. This is the reason why a lot of people fail to **understand** what **consciousness** is? **Consciousness** comes from the word **conscious**. When you become **conscious**, it means you are **not** in the **sleeping mode**. Then after you **wake up**, you **become conscious**. Conscious of what? **Conscious of life, isn't it?** Because you **start to live life**, you start to be in **activities**. So, you are **conscious of life, conscious of living**. And you have these **senses** in your body that can allow you to be **conscious** of what you **see, what you hear, smell, taste, tactilely feel** and **think**. So, these **six senses bases** can give rise to their **respective six types** of sense door **consciousness**.

### 3.3.1.3 Nine (9) Types of Consciousness as taught in Mahāyāna

In the Mahayana tradition they are taught the **nine (9) types** of consciousness. But the usually taught and discussed, are only the **8 types** of consciousness. And because of this, Mahayana teachings are like **very impressive**. They will impress you with these 8 types of consciousness. They always start with the 6<sup>th</sup> consciousness (**第六识**) then the 7<sup>th</sup> consciousness (**第七识**) & and the 8<sup>th</sup> consciousness (**第八识**). But for Theravada we only know of one-word, Viññāṇaṃ and consciousness is always defined as viññāṇaṃ. But *this word is very deep in its meaning*. That's why when it comes to the aggregates of mind the Buddha always use these Pali words: **vedanā, saññā,**

**saṅkhāra** and **viññāṇaṃ** (to refer to Feelings, Perceptions, Mental states or Formations and Consciousness respectively).

### 3.3.1.4 Understanding Mano, Citta and Viññāṇaṃ

There is another Pali word **CITTA**. So, what is the difference between **Viññāṇaṃ** and **Citta**. Then there is another Pali word **MANO**. When the Buddha taught Dhammapada verses 1 & 2 he always used the Pali word, Mano and said, *'Mind is the forerunner of all things. Mind is chief. When mind arise, all things arise. Mind-made are they'*. So here **Mano** is **mind**, the **mundane** or **thinking** mind.

Then when it comes to the **four foundations of mindfulness**, the Buddha used the word, *'Cittānupassanā'* and what is *Cittānupassanā*? Mindfulness of what? Yes! mindfulness of **content** of **consciousness**. So, this **Citta**, is basically your **thoughts** *and it arises after the contents of consciousness went in*. This **Viññāṇaṃ**, if you check the **12 links** of the **Paṭicca Samuppāda** (or the **Law of Dependent Origination**) teaching, - the first two links are **Avijjā paccaya Saṅkhāra**, then **Saṅkhāra paccaya Viññāṇaṃ** - this is the one, this **Viññāṇaṃ** is the **3<sup>rd</sup> link**. This one is just the pure **viññāṇaṃ** (consciousness) **without** the contents yet. Once the content goes in, it becomes *'Viññāṇaṃ paccaya Nama Rūpa'*, - this **Nama Rūpa** is the **thought**, the **mental 5 aggregates** of form and mind. This is the one the Buddha is **interested** in. In the **Paṭicca Samuppāda** teaching this **Nama Rūpa** is what the **thought** is all about. When you *input the contents of consciousness*, this **viññāṇaṃ** becomes conditioned into the **5 aggregates of form & mind**. This **Viññāṇaṃ**, which is the *pure consciousness*, will become the **thought** once the **content** of **consciousness** goes in. Reason why, the Buddha says, *'in the seeing*

*there is only the seeing consciousness. No one to see as yet*. The **egoic mind** hasn't come in yet. At this stage **the contents haven't gone** into the *viññāṇaṃ*. So, what is happening is, **due to ignorance** or **dependent** on **ignorance** i.e., wanting to *know*, wanting to *understand and experience* **we start to think**. Then, what is thinking? ***Saṅkhāra activities* are thinking**. Thinking means you establish contact with the **brain**. Can you understand? When you think, you trigger **off contact** with the brain, then like the **physics experiment analogy**, what happen? The light bulb (or Mental consciousness) will light up, right? So, this *Viññāṇaṃ* is **mental consciousness** without the contents as yet. Then from here through your **perceptions** and brain's **conditionings**, you **input** the **contents of consciousness** through your **saṅkhāra activities** – then with your *views, your opinions, your conditionings* etc., you **react** and **stir** your mind. All these **create kamma** via **karmic consciousness**. This **Citta**, the **thought** has the *content of consciousness*, and this content can be **wholesome** or **unwholesome**, **dependent** on the **mental intention**, and this is what **kamma** is all about. But in Theravada tradition they tend to use these words *Citta, Mano and viññāṇaṃ* **without** much understanding regarding their differences. Most cultivators can't understand their differences. Sometimes they inter use these three words without proper (clear) understanding.

So, the Mahayana teachings explaining the various 9 types of **consciousness** is very good. For Theravada tradition they only know this one **equivalent word**, *Viññāṇaṃ*. But if cultivator can understand the **true penetrative teaching** of the **Theravada tradition**, then they **can also** understand this **Mahayana teaching** because essentially there is **no difference**. Basically, it is just **understanding** how the 5

**aggregates of Form and Mind** can also give rise to the **8 types of consciousness** as taught in **Mahayana**.

The **first 5 types of consciousness** are relatively easy to understand. They are your 5 types of **main physical** sense door consciousness. You have your 5 physical senses, right? *You have the eye which can give rise to seeing consciousness. So, seeing, hearing, smelling, taste and touch or tactile consciousness are the first 5 types of consciousness.* Then what is the 6<sup>th</sup> consciousness? It is Saññā (**perception**). What happens is when your **eye sees something**, initially like what the Buddha says, *'In the seeing there is only the seeing consciousness. No one to see as yet'*. That is the **pure** consciousness. Like the **light bulb analogy** used in the **Physics experiment**, the light bulb just lights up upon contact of the battery, the bulb, and the switch. This lighting up of the bulb is a **natural** phenomenon. It is like **makes us conscious** of what we see, hear, and smell etc. This is the **pure consciousness** without its contents.

This **pure seeing or perception**, is like in the case of a new-born baby, whose brain has got nothing; it cannot input any content because there is **no conditioning, no views, no opinions, no learning as yet**. So, this is the pure **mental consciousness** that just **arises naturally**. After that what do human beings or you do? Take for example, when you are looking at that painting or the Buddha image over there. Unless your **mindfulness** (or **sati**) is **very stable**, you **cannot** be at-the-moment of **pure seeing** before the **perception**. **Can you do that? Very few people can do that**. Because the moment you see, you will **perceive** (as you are so **conditioned**).

And how do you see? You **label** through **words**, through **concepts** and **ideas**. Hence you **never** really see. If you **really see** (*seeing things as they are*) via the **direct seeing**, that **thing** has **no word**. That is the **pure** or **direct seeing** of an enlightened (awakened) being.

That is the reason why the Buddha said, *'In the seeing there is only the seeing consciousness, no one to see as yet'*. Then the **perception** comes in, you start to **perceive**. So, the **6th consciousness** is **perception**. This perception links all the **first five** consciousness **together** with the **brain**. They are all **connected** to the **mind** which is the **common denominator**. So, when the **mind perceives**, this **sixth consciousness** arises, and perception is the **aggregate** of mind that brings the **external forms** into mind. And this **external form** is the **sense data**. At the moment of **perception** that is the **6th consciousness**. After that what happened? Because we have this brain (with its views, opinions, and conditionings, etc.) it will cause the mind to **stir deludedly** because this brain (before you are enlightened) is still **egoic**. This **egoic mind** is the **7th consciousness** which is also the **discriminating** mind. After you perceived what happened? Your **brain**, your **memories**, with its **conditionings**, **views**, **opinions**, and **belief system**, etc., they will come out and act. And because you are not enlightened yet, this mind is egoic, hence it is **discriminative**. It will develop **discrimination** of **likes** and **dislikes**, **pleasant** and **unpleasant** reactions of mind. That is how the **mind stirs**, via creating **mental hindrances** of **sensual desires** (your likes) and **ill-will** (your dislikes). Every **moment** of consciousness when you **see** something your **mind tends to stir**, because there is **preference** (borne of your likes and dislikes, pleasant and unpleasant reactions of mind). So, if throughout the day, **at every moment** of seeing,

hearing, smelling, tasting, tactile and the thought process you **react and stir** your mind, then what happens? You are creating **mental hindrances** all the time. Until it becomes **habitual**. This is what **habitual tendencies** are all about. When habitual tendencies develop it becomes latent. We call it **latent tendencies** or **Anusaya** in Pali. Very latent, like automatic. **Immediately** you **see**, straight away you will **react**. It is like **reflex action** (happening so fast) because you are **so conditioned**. So, this **7th consciousness** is the one that **creates** karma. You create **karmic** during this time, but the **intensity** depends on the *full movements*, which is the **8th consciousness**. This 8th consciousness, the Mahayana call it the **Alaya** or **storehouse** consciousness - storing up all the **karmic accumulations**.

This 8th consciousness is the **resultant** of the 7th consciousness because this 7th consciousness is like an '**organ**'. Why is it termed the '**organ**'? It is because the **perception** that brings in the **external sense data** can **trigger off** the **8th consciousness**. But this one even though it is the '**organ**' (brain), it is also the one that creates the **discriminative views**. This **egoic** and **discriminative** mind is basically your **mundane mind**. They call it an '**organ**' - is for you to develop understanding. *So, the perception brings in the external sense data, then upon contact of the mind triggers off the 7<sup>th</sup> consciousness and the thought (the 8<sup>th</sup> consciousness)*. Have you heard of **mental concocting** – via saṅkhāra - saññā (saññā is perception and Saṅkhāra is mental activity or thinking). The moment you perceive you think, the moment you perceive you think. So, you **create a concoction** of the mind all the time. This is what happens, and these 6<sup>th</sup>, 7<sup>th</sup>, and 8<sup>th</sup> consciousness move very fast. Unless you are **mindful** you **cannot see** them. But when you have the **stability** of mindfulness, you can be at-

the-moment of *consciousness* (*viññāṇam*). You can even be at-the-moment of **content of consciousness** when it is **input** and forming this **Nama Rūpa**, you can see them. The whole **Citta** (the **thought**) you can see them. Then, before you **stir** your mind via your **views, opinions, and conditionings** you can also be **aware** (of all these mental movements). That is how you **can come to understand** why the **unenlightened** living beings '**act according to memories**. And **why acting according to memories is not acting at all**'. Because that is the only instrument they know how to act with. *Most of you act through what? Your views, opinion, knowledge, and memory, isn't it?* That is the **only instrument** you know but after you have **understood** the **Dhamma**, the **Truth** you're supposed to have **wisdom** and **Dhamma understanding**. *That is why you must act according to Dhamma understanding and wisdom (following the dhamma way) and that is true action.* But how many of you can act that way? Hardly any, because most cultivators' first and second turnings wisdom, the **initial wisdom** (*yoniso manasikāra*) is **not stable** yet. *It cannot come out and prompt them to act wisely.* Instead, one *straight away retrieve from memories and act based on what? Your fear, your phobia, your worries, your anxieties, your delusions, your selfishness, etc., via your egoic mind* which is **deluded** and **discriminative**. You will **start to see** all these at the **beginning** of your **cultivation**. And when your **stability of daily mindfulness** comes to be, you will see all these **more clearly**. Then you will **naturally** start to **straighten your views** to act **according to wisdom** and you **will not do** all those **foolish** and **deluded** things anymore because all these doings bring about the **wrong thoughts**. And what are **my wrong thoughts**? *Thoughts that conditioned fear, worries, anxieties, sorrows,*

*lamentations, insecurities, etc. and all these are sufferings.* That's how **wrong thoughts** make you miserable.

### 3.3.1.5 Three (3) Types of Right views

Reason why in the teachings, the Buddha said, you must have **right thoughts** following the **Noble Eight-fold Path (N8FP)** borne of **right views**. What are these right views? It is Right understanding borne of wisdom. Reason why you '*need to act according to **right understanding and wisdom***' leading to **true action**. Which means you act following **the Noble Eight-fold Path**. Starting with the **right view** and **right understanding** you act and there are **three major areas** of right views or right understanding.

They are:

- i) **Right understanding** or **right views** with regards to the **law of kamma** (Kamma niyāma). That is how the **advice of the Buddha** comes about, how his **teachings come** about and how the **precepts** he taught **come about** and how the **N8FP** and the whole of his **other teachings** come about.
- ii) Then the **second right view** is right view with regards to **how** you **function** as a **human being**, following the **Paṭicca Samuppāda**, termed **Citta niyāma**. The nature's order of mind, how the mind functions following the 12-links or the Paṭicca Samuppāda teaching of the Buddha and
- iii) The **third one** is the **right view** with **regards** to the **essential Dhamma**, all of **Truth**, and the **Dhamma** that Buddha teaches, which is termed **Dhamma niyāma**.

So, these **three right views** of *Kamma niyāma*, *Citta niyāma* and *Dhamma niyāma* are very **powerful** and very **important** right views or **Truths**.

These 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> consciousness are nothing more than our **5 aggregates of form and mind**. The **moment** the **6<sup>th</sup> consciousness** arises, it is **still pure perception**, no **discrimination** yet. But the moment **you act according** to following your **views, opinions** and **conditionings** and **belief system** then your **egoic** and **discriminative** mind surfaces. This is where all the **problems start**. This is where all the **wrong thoughts**, the **discrimination** and **stirring** of the mind happen. These *reactions and stirrings of the mind arise* because this one is **still unenlightened, hence without wisdom**. But the moment you are **enlightened**, even as a **Sotāpanna** you will have the right understanding. The first **three fetters** of **self-delusion, doubt** and **attachment** to **rites and ritual** are already severed. They already know that this form and mind is **not real**, not a **permanent unchanging entity** that you **can cling on to, grasp on to and hold on to** as the **‘Me’** and the **“I”**, because this **Ego** (the **egoic** mind) has been **attenuated**, until like it has the **understanding** that there is **nobody inside there**. It will then also understand *Anicca, Dukkha & Anattā*. That’s why when you are a **Sotāpanna** (1<sup>st</sup> stage of sainthood) you are **already safe**. But there are still other **fetters** that can affect them because the *Sotāpanna*, still have sensual desires, ill will and aversion, but not strong. The moment they realized **Sakadāgāmī** (the 2<sup>nd</sup> stage of sainthood), their sensual desire and aversion are **attenuated**, with very **little left**. That is why the moment they become **Anāgāmī** (the 3<sup>rd</sup> stage of sainthood) sensual desires and ill will are completely **rooted out**. Then during that time, the **last 5 fetters** they still must

work on it until finally the last fetter, Avijjā (Ignorance) also gone. The last 5 fetters are: *attachments to form and formless jhāna, Mana (minor conceit), restlessness of mind, and Avijjā*. The moment all these last five fetters are rooted out, this **discriminative mind** no more because it has **awakened** and the **5 aggregates of form and mind will become pure aggregates, no more grasping** (or upādāna) khandha. Do you know what pure aggregate is? Pure because it is **non-grasping**, no more **egoic** mind to **grasp** and **cling** at **feelings**, cling at what you **perceived** and cling at **mental activities or saṅkhāra** (mental states) that are being conditioned into. Then whatever you **become conscious of** (through your 8<sup>th</sup> consciousness) you **will not be deceived** because of your **awareness**, and **wisdom**. Then you **will know how to act**, and you **will know how to input the pure content of consciousness**.

These are the 8 types of consciousness the Mahayana teaches. They are just the 5 aggregates of form and mind, Nothing more. The **6<sup>th</sup> consciousness** is the **saññā** aggregate. The **7<sup>th</sup> consciousness** is the **saṅkhāra** aggregate. The **egoic** mind, the **discriminative** mind is basically saṅkhāra, mental activities or mental concocting. This mental concoction is very active, when you are heedless. **Before** you develop the **ability** to be **aware** and **mindful** you **cannot see** all these because they **act very fast**, split seconds you already get angry, become emotional and you want to hit out at others.

### 3.3.1.6 Importance of Heedfulness

That is the reason why when the Buddha taught **Sati** he emphasized on **heedfulness**. **Without heedfulness** you **cannot** deal with **life**. You are **unable** to **understand life**. To understand life, you must be

**heedful.** And to be **heedful** there are **two parts**: Dhammapada **verse 23** said, *“The **constantly meditative, ever mindful and steadfast one** (meaning if one keeps to these two practices), one will realize the **Supreme born-free Enlightenment, Nibbāna**”* - means **assured** of enlightenment in the here and the now. As the saying goes, *‘the **heedful never dies** whereas the **heedless are as if dead**’* (Dhammapada verse 21), also expressed the same. Then he said, *“**Heedfulness is the path to the deathless,**”* – it means you will have **eternal life**, you **will never die ignorant**, hence **no more rebirth** due to **Avijjā**. Imply you will eventually realize **Arahantship** (the 4<sup>th</sup> stage of sainthood) and beyond. So, this part, **ever mindful** and **constantly meditative** (means **constantly cultivating Noble Eight-Fold Path**) is what **Heedfulness** is. When you combine these two, you are **heedful** amid life. You must be **heedful, not only** when you are in a **retreat**, in **formal** meditation but also while in the midst of life. Not only your **daily mindfulness (sati)** must be **very stable**, but you must also have **clear comprehension** as well. That’s the reason why it is mentioned in the teaching, your **Satisampajañña (mindfulness and clear comprehension)** must also be **very stable**.

### **3.3.1.7 Avijjā Sutta**

In the **Avijjā Sutta**, it is clearly stated that this **Sati Sampajañña** is **step 5** of the **10 steps leading to enlightenment**. The Buddha mentioned this in the **Avijjā Sutta**, you can go to our website (@ broteoh.com) and check, it is all there. There are **10 steps** for you to **follow** to **develop** the **cultivation** so that you **can realize enlightenment** in the here and the now. And the **first three steps**, all **Kalyāṇamittas**, **will have**. What is the first step? Yes! To have **noble friends** or

**Kalyāṇamittas** (spiritual/Dhamma friends)! If you're part of our Kalyāṇamittas, how can you not have Dhamma friends? You surely have a lot, and there are two types of **Kalyāṇamittas**. One is just **ordinary** or **normal Dhamma friends** who **walk the path of Dhamma** to **cultivate** and **progress** along the **path of Dhamma**. The other one is **Dhamma friends** *who have Dhamma* and that one is **more difficult** to find. As mentioned by Sister Eng Bee just now, 'these **noble friends** *who have the Dhamma*, they can **really guide** and **teach you**. They can **show** you the **way**'. So, this **first step** to **having dhamma** friends is very important. All Kalyāṇamittas will have this attribute.

Then the **Second step** also you all will have. Why? Because if you have Kalyāṇamittas, you will know when there are Dhamma sessions or classes. Like our case, we have our Tuesday, Thursday, and Sunday weekly classes, right? Then when we have Dhamma talks in the temple and other places, you all will be notified. So, having the **opportune time** to constantly **listen** to the **True Dhamma** is **step two** and this **listening** to the **True Dhamma** is a very important step because *from this step 2, you get to develop step 3 and step 4*. What is step 3? Should be very easy, isn't it? After you have listened to the True Dhamma what will happen to you? No, no, your practice of course, you will carry on separately. But when you listen to True Dhamma, what do you develop? Yes! **1st and 2<sup>nd</sup> turnings wisdom** leading to **faith in the Buddha** and his **teachings**. 1st turning wisdom is **Suttamāyāpaññā** - wisdom borne of hearing the sutta (discourses of the Buddha). So, if you keep **listening** to the **true Dhamma**, you **will** continuously straighten your **views, right?** That's how you develop **Suttamāyāpaññā**. Then if you are still not so sure of the teaching, what must you do? The Buddha said, you must **reflect**,

**contemplate**, and **inquire** into them, - like *why did the Buddha say all these?* Like the **First Noble Truth's 8 realities**. You should go through them one by one. *Why did the Buddha said, 'birth is suffering? Old age, sickness and death are also suffering'?* How can I understand them? - I need to *reflect, contemplate, and investigate* it to see whether it **stands up to investigation or not**. This is the 2<sup>nd</sup> turning wisdom termed **cintamāyāpaññā**. But most of us **nowadays tend to associate birth with joy**. Looking forward to being a grandparent or to being a daddy or mummy, then looking forward to the full moon day. You only think of the good things, but you **never think of problematic things arising** when there are **complications during the birth process**. *Not all birth processes* are smooth sailing. There can be **complications**. Sometimes the complication can be **very traumatic**. If the complication is such that the doctor comes out and asks you which one you want to save, the *mother or the child?* I can tell you such *a test is not easy to pass*. Of course, you can request the doctor to save both, but the doctor will tell you I will try my best, but you must decide, otherwise it will be very difficult. Especially so when the birth is an **unusual birth**, they call it **Breech**, where the leg comes out first, not the head. When there is a complication, they must do something, but nowadays they can have **caesarean birth**. They can cut open the womb and take it out. But if it's choked inside there for too long, not enough oxygen and the mother doesn't have enough strength or energy to push, it can die inside. That's why the doctor must act fast, and they will do whatever they can.

So, *when there is complication only do we understand why birth is suffering?* Then we can contemplate and reflect further, the moment there is birth what follows? **Old age, sickness, and death, right?** So,

the Buddha is correct, *Birth is truly suffering. Birth is not what you think.* If you don't have the **wisdom to accept** the **reality** of the **moment**, then **suffering** will arise because birth, old age, sickness, and death, all these are 1st **noble truth's realities**, **common** to all humanity. If you live life long enough you **must confront** them and *whether you suffer or you don't suffer depends* on your **wisdom**, your **Dhamma understanding** to understand all these. That's why the **five daily contemplations** of the Buddha are **very important**. The *Buddha said, you must reflect and contemplate* that *'this body of mine is of the nature to grow old, get sick and die for it has not gone beyond old age, sickness, and death. For it goes the way of nature* and it is **non-self, dependent originating, condition arising**, not a **permanent unchanging entity**, hence **not me** and I **must not cling on to it** via saying this is me, this is I and all these can be mine'. If I attach and cling to this body what happens? I will **worry** about it **getting old, sick, and dying** and I will **suffer** because I **believe** this is 'Me', this is the **ego**, the **personality**. But instead, this one is just *a vehicle and tool, karmically conditioned out for you to come to this existential world to use, so use it wisely and not be deluded by it. This body is only elements, has got no knowing, and it goes the way of nature, so, how can it be you* and moreover these elements are always in a **state of flux, dependent originating** and **condition arising**, following **nature's conditions**. Similarly, you can see how these 5 aggregates **of form and mind** (the human being), with **its life force animating** you into a **human being** is *also dependent originating, hence not a permanent unchanging entity.*

With **awareness-based meditation** you **will see** and **understand** all these in the **meditation**. That's how the *Buddha's mind freed.*

Remember the Buddha saw the *four signs* and *he left the palace* in search for enlightenment. To **seek answers** to the problems of **old age, sickness, and death**. The fourth sign is a holy man, a **Samaṇa**. That is why he chose to go the **spiritual way** to **meditate**. When he **meditates** and **realizes** this *Law of dependent origination, the paṭicca samuppāda*, he **realized the form and mind is not a permanent unchanging entity, hence not him** and his **problem is gone or no more**. Birth, old age, sickness, and death have got **nothing** to do with him. It **pertains** to the *form and mind – the human being*. With this wisdom he went into **cessation** and **realized nibbāna** and his **true nature within**. That is how he frees. So, this is the **understanding** that can unfold.

### 3.3.1.8 The 3 turnings wisdom and yonisomanasikāra

When you **listen** to the **True Dhamma** you will develop a lot of **contemplative wisdom** via **constant contemplation, reflection, and investigation**. When it **stands up to investigation** your **Faith** becomes very strong. **Faith** in the Buddha and his teachings is **step 3**. Listening to the True Dhamma can bring about the **1st and 2nd turnings wisdom**. With **these 1st and 2nd turning wisdom** cultivated, your **understanding** will start to **stabilize**, and you become **very confident**. You can **assimilate** all these **understandings** into **your nature**. That is how **yonisomanasikāra**, the **initial wisdom** borne of 1st and 2nd turnings wisdom of *Suttamāyāpaññā* and *cintamāyāpaññā* come to be. When this wisdom **stabilized** you will have this yonisomanasikāra, initial wisdom. Then the next time when you fall sick, get old and about to die that **understanding** will surface to let you understand that this form and mind is *impermanence, dependent originating* and

*condition arising, hence **not a permanent unchanging entity. Not you, non-self, and empty.** This understanding straight away will free you because you clearly understand that ‘this body is not me; it goes the way of nature. It will grow old, get sick and die’. So let it be. When conditions are like that, things will be like that. Just accept that reality and you will be free.*

### **3.3.1.9 Five (5) Daily contemplations**

That is why the first three of the **five daily contemplations** that the Buddha said, *‘this body of mine is of the nature to grow old, get sick and die for it has not gone beyond old age, sickness and death’* is very important and every day you must reflect and contemplate upon them. The 4th contemplation is *‘separation from your loved ones and prized possessions’*. **Separation** will occur because these are all **dependent originating entities** or **phenomena**. Dependent on the conditions they arise. When the conditions cease to be they cease to be. That’s why they will **separate** from you one day. Even when you are still around, you may think you own them but when your breath stops, your **identity** will be **erased**, and **you still will be separated from them**. Separation from **loved ones**, your **prized possessions**, and the **things that you hold onto dearly will happen** because this is **a reality which you can’t escape**. When it happens, if you have the Dhamma you can accept what happens because all these are dependent originating and conditions arising entities within the **phenomena world of consciousness**. They are just phenomena arising and passing away, following nature’s law. And they have the universal characteristics of impermanence, leading to suffering (I.e., when you attached and cling on to them you suffer because they are

**impermanent**, hence **'empty and non-self'**, not what you think). All these understandings will surface, and this **wisdom** will **free** your mind. This is how you **develop clear penetrative understanding**. *Then every time you see something this wisdom will surface: 'He is just the way he is. The world is the world. When conditions are like that, things will be like that'. It will **not stir** your **mind anymore**.* Even if he says something **very abusive, very hurtful**, and **difficult for most people to endure**. With your **understanding you can still accept him for what he is**, and you **can still have compassion and love towards him**.

Like Jesus's sayings, *"Forgive him, for he knows not what he is doing"*. Because he is what he is. Deluded people do deluded things. Angry people say angry things. Abusive people say abusive things. They are just the way they are. And if I have this **understanding** borne of **Yonisomanasikāra** I can *come to terms with reality*, I can accept him as he is, then **I am at peace**. But **I still must act**. It doesn't mean that **I don't act** and **let him do** what he likes. If I can apply the **Noble Eight-Fold Path understanding** with the right view, then I don't get angry, I *don't stir* my mind *or react* to what happened then he will not become violent. If you can say, 'I am sorry, if I have caused you any misunderstanding I really would like to **apologize**'. The whole scenario will be different, right? Instead, if you try to justify and argue with him, you can get into big trouble. So *why not develop the right speech and the right action to **resolve it amicably*** via saying, 'If I had caused you any misunderstanding or harm, I would like to sincerely **apologize**. I am sorry and thank you for your kind understanding'. The moment you start to **apologize** he will also *tone down and say don't worry, small matter, I am also at fault and the matter gets **resolved amicably***. Otherwise, if you hit his ego, he is going to be more and

more angry because chances are he doesn't have Dhamma understanding. You don't expect him to be like an angel, ever ready to forgive you. So, all these are part and parcel of how one can apply the teachings.

The Buddha said, after you have listened to the True Dhamma you can reflect and contemplate to develop the 1st & 2nd turnings wisdom. Then you put it to test, and if it stands up to investigation, **Step 3** (of Avijjā sutta) which is **Faith** in the Buddha, and his teachings will be established. Then **step 4** is when you have the **initial wisdom Yonisomanasikāra**. When you have Yonisomanasikāra, do you know what will happen to you? You become **less reactive amidst life** because of *this initial wisdom*. After that you will *not heedlessly stir or react to sense experience like before*. That is how you develop more **equanimity**. You will have more **understanding** to be **more at peace** with **whatever arises** within your mind. That is how you can have more and more **moments of silence**, more and more **awareness**, leading to **more and more space** between **thoughts**. That is how your **daily mindfulness** can be **stabilized**. Without Yonisomanasikāra the Buddha says, **step 5** which is **Sati Sampajañña cannot happen**. You need to have the **spiritual faculties** to *develop the step 5's meditative mind (Sati Sampajañña)* and this **meditative mind** needs to **realise** the wisdom, the **initial wisdom borne of listening to the True Dhamma** and the **contemplative reflection** on the Dhamma. This initial wisdom is **yonisomanasikāra** and when this **wisdom stabilized step 5 is established, then steps 6 and 7 will follow**. Do you know what step 6 is? **Step 6 is Sense restraint**. When your **initial wisdom** developed, your **Sati Sampajañña (daily mindfulness with clear comprehension)** becomes **stable**, then you *can see your defilements*,

*your evil roots of greed, hatred, and delusion. You can see them all. What **constitutes evil** you will also understand. Then you can follow the advice of the Buddha to avoid all evil, do good and purify the mind.*

**How does one avoid all evils?** - Keep the **precepts**. *How does one keep the precepts?* – By reciting and cultivating: *‘I **undertake the training rules to abstain from all these: killing and causing harm to fellow living beings, lying, committing sexual misconduct, etc.’*** Clearly seeing the **danger of breaking precepts** via contemplating, who will kill, who will harm? - *Violent people, angry people, deluded people, and selfish people* with all the **3 evil roots**. You can see your *subtle craving, subtle desire, subtle ego manifesting, via wanting to be right, wanting to argue*. So, all these you will start to see them.

### **3.3.1.10 Three evil roots and meaning of Anusaya, Āsava and Kilesa**

**Kilesa** are **normal** defilements. **Anusaya** are *negative habitual tendencies i.e.,* Defilements that have become habitual. These movements from your **anusaya** inside can be **very latent**, always **waiting to erupt**. These are **āsava** (very strong defilements), which are *very latent and very active inside*. Have you all heard of these pāli words: *Kilesa, Āsava & Anusaya*? All these come about because during your daily life, you **don’t have daily mindfulness**, you **are not heedful**, you are **heedless**, and **heedlessness** gives rise to all these *mental hindrances* that **make your behaviour so negative and habitual**. These develop into **habitual tendencies** which can be very latent. When it became very latent inside - it is like this **Āsava** hidden inside **waiting for conditions to arise**, to erupt and shoot out. Eckhart Tolle calls it the **‘pain body’**- meaning **‘Emotional negativity’**. When

**nobody disturbs** you, it is **dormant, not active**. But when people step on your tail or toe that 'pain body' is triggered off. That is why we call it the 'pain body' or in pāli we call it *Āsava* (very strong defilements). All these are very active and latent said the Buddha. So, without daily **mindfulness** and **initial wisdom developed** you **cannot deal** with **sense experiences** having such defilements. *At every instant of seeing, hearing, smelling, tasting, tactile and thought process you cannot cope or handle* because they move **so fast**, it is like they all arise simultaneously. *When you come out to live life, you must act, you must see, you must make decisions, and everything move so fast and if you don't have mindfulness, you cannot be at the moment of seeing, hearing, smell, taste and tactile consciousness to understand what is going on.* You have **no time** to think. Moreover, **thinking will not help** you **understand**. What you *need is wisdom and understanding*. That is why this **initial wisdom** is **spontaneous**. It will come out and **prompt** you to **develop** the *understanding spontaneously* thereby enabling you to act with **understanding following the Dhamma way**. You **no longer act with delusion and ignorance via memories**. You will act with **Noble Eight-Fold Path**. You will have *the right view to accept the reality of the moment first. Then your mind cannot stir*. There is **clarity** of mind. Then you know **what your options are** and *how to resolve issues or things amicably*. You will also know *how to give rise to the right speech, right thought, right action, and you will live your life according to the right livelihood*. But before that, you **must constantly train** your mind via *diligently cultivating the four right efforts*; to **abandon** the *wrong thoughts, wrong speeches and wrong actions* that **had arisen**. Then later when your initial wisdom **stabilizes**, you **can give rise** to the **2nd right effort** to **prevent** them from **arising**. *When you can prevent them from arising, it means you*

*already have sense restraint* which is **step 6** of the Avijjā sutta. *You will come to know, these are wrong thoughts that condition your evil roots to make you evil, thereby causing you suffering. Then straight away the wrong thoughts will subside* because of your **wisdom** borne of the *initial wisdom*. When you *can have sense restraint* it means **your precepts will be in order by then**. You will not make mistakes anymore. That is why Buddha said, after **this step 6, step 7** will arise. And what is step 7? It is the **three ways of right conduct**. You will have this ability to act correctly, and these right speeches, right actions, and right thoughts will always be with you. That is why these **first 7 steps** of the Avijjā sutta are very powerful.

### **3.3.1.11 Sotāpanna, Sakadāgāmi, and 4 Foundations of Mindfulness**

The Buddha said, if you had finished these first 7 steps you are **at least a Sotāpanna** if not a **sakadāgāmi** because after **step 7** is **Step 8**. **Step 8** is the **cultivation of the Four foundations of mindfulness**. And do you know what these four foundations of mindfulness cultivation are all about? It always starts with what? Yes! **'After overcoming covetousness & grief** then only you can **start to cultivate** the **four foundations of mindfulness**. So, without steps 6 and 7 cultivated, do you think you can **overcome covetousness & grief**? If you can't even have **sense restraint**, you cannot have the **3 ways of right conduct**, then *how can you overcome covetousness & grief*? **No way!** - that is why after that only you can go into the **four foundations of mindfulness cultivation**. And after you have the first 7 steps cultivated, the **four foundations of mindfulness cultivation** will be very easy. It's like you just **breeze through** because the **following**

*trainings are already there: the initial wisdom, daily mindfulness, and clear comprehension, are all so stable already. That is why, all the words that the Buddha mentioned under the four foundations of mindfulness cultivation I understand, and I know what those things are, not according to what most books try to explain to you through their commentaries. Nothing to do with all those thought-based noting, training, and doings. It is the awareness that is aware. In Kāyānupassanā, vedanānupassanā, cittānupassanā and dhammānupassanā, the Buddha always said, 'mindfulness of the body in the body internally and externally'. Do you know what these are? Internally means within your own kaya the four postures with all its movements and activities, Sati Sampajañña, the daily mindfulness you can be aware internally. You can see all these activities. That's why kāyānupassanā is to train your mindfulness to stabilize it. Then after that when you can be mindful within, you can also be mindful of outside or externally. That is why at that time nobody taught me. I also hadn't heard of all these types of sutta at that time. But somehow, I can see my awareness, especially my specific phenomena awareness – it is always with all the phenomenon that moves. Then I saw one Char Kueh Teow (frying rice noodles) guy and I was so amazed like I was inside him doing the Char Kueh Teow. All his actions and movements are like my mind and awareness is inside him doing all those things. That is externally, then feeling also same. You can feel and sense people's feelings outside, you can sense their contents of consciousness. They have become one. All these are possible because your sensitivity of mindfulness, your wisdom and your understanding are there. Then you can also feel nature, the energy within nature and the great being's nature you can also feel them. You can draw from them and people who are cultivating they*

draw from your nature, and you can know they are around. *Their nature is everywhere. That is why these **great beings' nature** they are **ever radiating for the cultivators of the way.***

When you start to cultivate the four foundations of mindfulness, that is **step 8** of the Avijjā sutta. The Buddha says, during step 8, you will **start to experience the 7 factors of enlightenment**. They keep on **arising** when you have done it correctly - in accordance with what he taught you. Meaning you are on the right path.

### **3.3.1.12 Dhammānupassanā**

When it comes to **Dhammānupassanā**, there are **5 categories of practices**. The first category is **mindfulness of the 5 mental hindrances** of mind. And these *mindfulness of the 5 mental hindrances you will clear very fast because your **daily mindfulness is already there.*** Then you can understand why the Buddha says there are *5 ways to overcome unwholesome thoughts like the 5 mental hindrances.* The **first way** is to **think** of the **direct opposite wholesome thought** - which is **still thought-based**, that one you can skip. **The second** one is to think of the **consequences** and the **danger** of allowing this **unwholesome thought to continue**. *Because this is a wrong thought, an unwholesome thought with evil roots, it will make you evil.* So, you must **decide to abandon** them. The **third way** is the **meditative way**, where **one just silent one's mind** and maintain **awareness within**. When there is **restlessness, sensual desires, sloth and torpor, ill-will and doubt** in your mind, **no need to do anything**. Just **silence your mind** and **be with it**. The Buddha gave the *analogy of the pool of water* – can you remember? He asked Ananda to collect the water for him. Initially, the first two times water was milky - why?

Because the bullock cart passed by, **stirred** the **water hence was not fit for drinking**. But at night he went again, the water was cleared. He took the water back with joy and the **Buddha asked him** what he had **learnt**. The Buddha later explained to Ananda - *when the bullock cart did not go across and you let it settle out long enough, what will happen? The sediments all settle down, so clear water can be collected.* Your **mind is the same**. Its **original state is stillness, tranquility, and awareness**. Therefore, **all these** so-called anger, hatred, emotions, saṅkhāra activities, feelings, perceptions, consciousness, etc. are **not intrinsic** because they are **dependent originating mental phenomena**. Meditate to find out. When you **see something**, why did you **get angry**, become **emotional, restless**, or let your **sensual desires arise**? Can you **just silence** your mind and **stay with it** then find out **what happens**? The **mind will settle down**, because these are *dependent originating mind states - it needs conditions for it to continue to be angry or continue to be lustful or agitated*. But **because you silent** your mind and **don't do anything, just let the awareness be**. Then what happened? - *when the supporting conditions are no longer there, they will all settle down and cease. Initially, the saṅkhāra will start to slow down, the emotions, etc. all will slow down, and disperse then you will realize the true mind again thereby realizing the original mind, the silent mind, the awareness nature within*. Then **you realize** there is **peace**, there is **tranquility**, there is **stillness**, there is **no more agitation, no more stress**. Then you come to understand like what the Buddha said in the sutta, 'you will come to know how the **un-arisen sensual desire or ill-will comes to be**'. That is, through one of your senses because **before you get angry there was no anger, right?** Then how did you get angry? When people say something, you don't like or you recall or see

*something that makes you unhappy, your mind stirs.* So, it is through one of your senses. That is why *'you will come to know how the un-arisen mental hindrance comes to be'*. Then when you meditate via the **3rd way** and the **4th way** to **trace the origination factors** and then **retrospectively reverse** it. You will **develop the understanding** to understand, *'how these arisen mental hindrances cease to be when you don't do anything except via maintaining just an awareness within'*. So, finally *'when you get to know how the un-arisen one arises and how the arisen one ceases – it means you know how to free your mind'*.

After you have **wisdom** and **understanding**, you can **straighten** your **views**. Then *'you will come to know how in the future this mental hindrance will never arise again in you'*. That is what the Satipaṭṭhāna sutta cultivation is all about. That is how you should meditate. Not according to what you had read via the **commentaries** without **proper understanding**. Meditation must be done with understanding.

**You just silence** your **mind** and **maintain awareness** then later through **daily mindfulness** you develop *mindfulness of the six internal sense bases and six external sense bases*. After you have developed the *mindfulness of the 5 mental hindrances*, you move on to do the *mindfulness of the 5 grasping aggregates of form and mind to see all these aggregates of Rūpa, vedanā, saññā, saṅkhāra and viññāṇaṃ arising and disappearing* very clearly. Then you can be at the moment of feeling, at the moment of perception, at the moment of saṅkhāra activities *before it starts to concoct and move*, before it even stirs, reacts or thinks. *It is like slow motion inside there, it cannot move.* Your **mindfulness** and **wisdom** are **so stable** it can just stay there. I can still remember, at the moment of contact it just stayed

there. It didn't move. That is why, 'when they tell you, *upon contact feeling arise*', - **don't believe but investigate** it because **only** when you **release** it (the awareness) then **feeling arise**, then the **content of consciousness went in**'. If you **lack wisdom at-the-moment** of sense experience, **feeling** will condition **craving** straight away. You **cannot cut at feeling**. Without **wisdom** you **cannot** cut, you cannot **free**. You cannot stop that movement: - from feeling to craving, it is as if it is automatic. That is how I came to realize, '**without** this **yonisomanasikāra** wisdom and understanding you **cannot act**, you **totally cannot act**'. *When you have them, this wisdom just comes out and prompt you and straight away frees you. That is how feeling becomes pure feeling and you can laugh at it. You know it cannot move already. That is why the whole cultivation is so different.* These mindfulness of the **5 aggregates of form and mind cultivation** you will also go through.

After that you move on to *cultivate mindfulness of the six internal and six external sense bases*. This is the **4th way** to meditate to overcome unwholesome thoughts. This is how you **trace** the *origination factors*. How **anger** comes to be, **how fear** comes to be, how the **restlessness of mind** comes to be, **how sensual desires, ill will** and **doubt**, come to be. *When you stay with it with pure awareness, it will cease* to be. Then you start **to understand** the Dhamma. You start to understand how this form and mind is like the **physics experiment analogy**, - *how upon contact it triggers off consciousness via nature's law*. Then the input of the **content of consciousness** determines your **kamma**, via the *mental intentions input*. All these you will start to see. Then you start to understand. When you understand all these, the **next mindfulness training** within

the Dhammānupassanā category of cultivation is *cultivation of Mindfulness* of the **7 factors of Enlightenment**. This is **step 9** of the **Avijjā sutta**. When you cultivate this, - the 7 factors of enlightenment keep on arising. Because by then, you would have finished cultivating Kāyānupassanā, Vedanānupassanā, Cittānupassanā, then now Dhammānupassanā - you have come almost the full way. The last one you haven't done is mindfulness of the **three turnings of the four Noble Truths**. But before these three (3) turnings of the four Noble Truths cultivation, you must have *reflected* and *contemplated* while **constantly listening to the true dhamma**. That implies you have done part of the mindfulness of the 3 turnings of the four noble truths already. Then when you cultivate the four foundations of mindfulness it is **all about direct seeing** with the *silent mind* via **Bhāvanā māyā panna**. That one is very **penetrative**. That is the reason why by the time you move into Dhammānupassanā you would have understood all those words and instructions of the Buddha.

### **3.3.1.13 Seven (7) factors of Enlightenment**

Then the **7 factors of enlightenment** keep on arising. **Sati, Dhammavicaya, Vīriya, Pīti, Passaddhi, Samadhi & Upekkhā.**, all these will arise. Then you know you are on the right path. You know you are destined for enlightenment. That's why **step 10** of the **Avijjā sutta** is **Enlightenment in the here and now**. So, this **Avijjā sutta** has all the needed cultivation components (10 steps) **very clearly highlighted**.

Do you know what is Avijjā? Avijjā is ignorance. So, the Buddha purposely spoke this sutta, the Sutta on ignorance. He starts out with the **ignorance cycle** explaining *how you fall* initially then how on the

*enlightenment cycle* you can *reverse it*. That's why you must go through all these practices and cultivation. The Buddha said, '**Kalyāṇamittaship is 100% of your holy life**'. This is what he told Ananda. At first Ananda told him, 'It is only 50% of the holy life', but he said to Ananda, 'no, Kalyāṇamittaship is 100% of your holy life'. Because without Kalyāṇamittas, I too realized you cannot find this way. All the **great beings** are your **great Kalyāṇamittas** (especially the **Buddhas** and the **Bodhisattas**), *without them you cannot find the way*. Without the Sammasambuddhas, and the Sāsana, it is **not easy** unless you are a **Bodhisatta with the vows**. **Otherwise, when the sāsana window is no more, you cannot find the way**. Only very few which they called the Pacceka Buddhas can. And these Pacceka Buddhas also must have cultivated before, otherwise they cannot become Pacceka Buddhas. They become Pacceka Buddhas during non-sāsana time. So, these are the understandings.

I will have to finish off the **9<sup>th</sup> consciousness**, which I haven't explained. The **8<sup>th</sup> consciousness**, - arises and passes away every moment. *After a sense experience arises, you perceive* with the **6<sup>th</sup> consciousness**. Then **this 7<sup>th</sup> consciousness**, which is the *egoic and discriminative mind will make mental concocting inside*. That one is like your '**internal organ**'. That 'organ', upon contact triggers off the **8<sup>th</sup> consciousness** and this is the **Alaya consciousness** that has all these contents, which **have karmic implications**. But when you **have wisdom**, this egoic and discriminative mind is no more. Do you know why? Because **saṅkhāra** has become **pure aggregate**. **No more grasping**. That is why it is *no more egoic, no more discriminative*. Then the **8<sup>th</sup> consciousness** becomes **pure consciousness**. There **is no more greed, hatred, and delusion**. That is why the *Arahant* has *no more*

*ignorance*. That is *why for them no more avijjā to condition rebirth consciousness*, they will *die realizing parinibbāna*. They will *not take rebirth borne of ignorance*. This 8<sup>th</sup> consciousness they called it the *Alaya consciousness* or *store house consciousness* because they want to widen the scope. Indirectly it is just **your karmic consciousness**. As far as I understand, there is *no such thing as the Alaya or 8<sup>th</sup> consciousness*. There is **only karmic nature**. And *everything is recorded in the karmic nature* and that *karmic nature is the one that conditions rebirth via Kamma niyāma* and decide on your kamma.

That is the reason why the Buddha said, the moment you are born, **'you are born of your kamma, heir to your kamma, conditioned and supported by your kamma and you are what you are because of your kamma'**. So, when it comes to kamma you must be very careful. You cannot play a fool with it because the *moment you are born it follows you*. I.e., you **are heir** to everything that **karmic nature** had accumulated. This is the reason why if you don't take care of kamma, Kamma can never take care of your life because your life depends almost entirely on kamma and *you are born of it, heir to it, conditioned and supported by it, and you are what you are because of the karmic nature*. So, do take care of the **karmic nature**.

And how does one take care of the karmic nature? Cultivate the **10 steps** of the **Avijjā sutta** (or at least until step 5). When you hit step 5, steps 6 & 7 are automatic (or is a natural consequence). Step 6 is **sense restraint** - it means your **precepts** are **well kept already**, and **your karmic nature** is well taken care of. Then step 7 is the three ways of **right conduct**; it means you are on the **rightful path** already. *The right view leading to right thought, right speech, right action, and*

*right livelihood will be there.* And coupled with your **four right efforts** which *you have cultivated earlier*, it can help you develop **step 7**. Otherwise, you cannot have the **3 ways of right conduct**. So, all these are linked and the whole teachings are also linked.

Then the last one that the Buddha taught is the **9<sup>th</sup> consciousness**. This one is very easy to understand. What is it? When you go through **nibbāna**, this 9<sup>th</sup> consciousness is by right not a consciousness. But they call it consciousness because they don't have a clear understanding. They sometimes call it your **true nature**, your **Buddha nature**. But this is the **unconditioned**, so it **is not a consciousness**, the word used is wrong. That is why sometimes people get so impressed by Mahayana, because they said, 'Theravada, has only one type of consciousness, but we have nine'. Then they will ask you, do you know what is **第六识, 第七识, 第八识?** - spoken in mandarin. They are just the 6<sup>th</sup> consciousness, 7<sup>th</sup> consciousness, and 8<sup>th</sup> consciousness. It is just the same as the five aggregates of form and mind as explained by me earlier. Nothing more than that.

### **3.3.1.14 The collapse of the Mundane mind**

Do you know why I can understand all this? It is because ***when my mindfulness became so stable, I saw all these movements inside my mind. I saw them all.*** When your **stability of mindfulness** and **wisdom** are so established, your mind can be at-the-moment of contact, moment of feeling, and it does not move. And you can investigate it. At that moment it **does not** move **because** there is **no more ignorance**. And all those **craving forces** that caused the movements also no more. That is why it cannot move. Then later when they

become **pure aggregates** it's even more **amazing**. One will inquire, *'How come inside there, it is like no mind. No movement at all. Everything is so fine'*. Then I realized, this is the **supramundane mind**. The **mundane mind** had **collapsed**.

The **mundane mind** *collapsed* because the *wisdom energy within is so fine and pure*. The **vibration** is **so fine**, then this **mundane mind** (which is **too gross** to exist) will **collapse**, - like *a layer of consciousness just drop off completely*. And when it drops off, it is like the sky, suddenly, all the clouds, and everything that obscure the sun ray from penetrating is no more. Then what happens? The sun rays penetrate, right? Our nature is the same. When the **mundane mind collapses**, I realize this pure **nature shines** forth. It's like there is **no more** of *this gross mundane mind, with its images and the saṅkhāra mind states to obscure*. I.e., no more of those gross form (or rūpa) thoughts, and mental formation, etc. are like completely cleared and gone. What is left is just *a very fine supramundane mind* which is like no mind.

### 3.3.1.15 The nature shines forth

When **this nature** shines forth, that time I felt **very different**, and my **nature** was so **amazed**. How come it is like that? **Suddenly**, *I can see everything, despite nothing having changed*. And now **everything** is **so clear**. The **Sati**, the **nature shines** forth. Then it's like no need to cultivate mindfulness or awareness anymore because that **nature has shine forth**. You are **fully aware**, and this is what *Master Hui Neng called, 'the mind that has no dwelling'*. It *doesn't dwell anymore*. It is that nature that shines forth. That is why it is very different. When that thing happens, I can still remember - I sat there alone for three

to four days and I was telling my wife how come it is like that....'Truth is everywhere in the midst of life and nature. Why can't you see. For those who see they always see. Every moment and every instance the 3 universal characteristics of nature are there. Everything is **so clear**'. That **happened in 1989**, now it is **2019**, so how many years ago, 30 years ago right? Now I only have the chance to explain. Before, people could not understand.

But don't worry, please don't go, and look for all this. Your time will come. You can **never understand** until you have **gone** through all these **cultivations**. But for most of you - because the *kalyāṇamitta force is very strong so things can move very fast and that is the reason why a lot of you all now can understand these sharing of mine much better now.*

In fact, the *ability to understand all these is not easy. It means you must have had your past cultivations.* You must have your **pāramī** and because of that, this life is not a problem at all, and it is quite **easy** for you all to develop the requisite **understanding**. *Do listen to the recordings, - the video, the audio recordings and later with the transcript, you can read them, reflect, and contemplate on them then you will become beautiful. You should learn to write them down to confirm your understanding.* It is going to be **very beautiful**. Okay I think we stop our sharing here.

### **3.3.2 The End – closing puja**

Okay so we shall **end** our today's sharing. Let us **rejoice** one more time. **Sādhu! Sādhu! Sādhu!** Then we will end after chanting the closing puja. End.

### 3.3.3 Message by a Kalyāṇamitta who helped in the transcript.

**Most grateful** to Brother Teoh. Yes, the above transcript sharing is **truly beautiful**. The below quote by Brother Teoh is most beautiful:

*'Be mindful & aware all the time, just **don't stir** your mind **anymore** and **let things be**, then **all the defilements** which are **non-intrinsic** will **settle down** by itself **naturally** to **reveal the truth**. This **clarity** will **reveal the true nature** of everything inside and outside leading to **True peace and wisdom** within'.*

With Metta always, Brother Beng Lim

## 4 Appendix

### 4.1 Audio, whiteboard and YouTube links:

Audio: <https://broteoh.com/wp-content/uploads/Teoh-Thu-190711.mp3>

Whiteboard notes: <https://broteoh.com/wp-content/uploads/Teoh-Thu-190711.jpg>

YouTube: What is the Difference between Awareness & Consciousness?  
<https://youtu.be/swePGfKx6as>

### 4.2 Outline short notes

This **below short notes** were prepared to **help** others better **understand** what had been shared.

#### Outline Short Notes for Brother Teoh's 11 July 2019 Dhamma Talk What is the difference between consciousness and awareness?

1. Sister Eng Bee shared that when one is **conscious** of life it **does not mean** one is also **aware** of life. **Conscious means** you can *be conscious of what you see, hear, tactilely feel, taste, smell, and think*, but one might be **heedless**. **Awareness means being aware** from **within**, *aware of whatever that goes on within our form and mind*. For those who meditate well, they can go into their **sleeping mode** and **still be aware within** while the **body rests or sleeps**.
2. There are **two types** of awareness. The first type is the **normal specific phenomenon awareness**, whereby one is aware of what is going on. Most people are **not** aware because they are **lost in**

**thought** most of the time. But **when you are aware**, you are with the **true mind**. You are **aware of thoughts, content of consciousness, the bodily movements, mental movements, and nature's movements**. This is the **Specific phenomena awareness**, whereby one's **awareness** and the **phenomena are one** or move as one. The other type is the **silent spacious awareness** without a **centre** (spacious awareness). This **awareness becomes one with nature** leading to the **oneness nature**.

3. **Awareness** is the *same as sati*. **Sati** is the **pure awareness** *before the knowing*.
4. Conscious means when you are **not** in the sleeping mode. When you wake up, you become **conscious**; conscious of life itself. You have senses in your body and because of that you **can be conscious** *of what you see, taste, hear, smell, tactilely feel and think*. Dependent on these 6 sense doors consciousness there must be the 6 sense bases. And these 6 sense bases give rise to the 6 types of corresponding sense door consciousness. Reason why the Mahayana tradition teaches **9 types** of consciousness. In Theravada tradition, there is only one word for consciousness i.e., *Viññāṇa*.
5. There are 3 Pali words used to **denote mind** and they are: **mano**, **citta** and **viññāṇa**. There are **differences** among them. **Mano** is often used in Dhammapada verses 1 & 2: *'Mind is the forerunner of all things, mind is chief (this mind is mano), mind-made are they. If one speaks or acts with an evil mind, 'dukkha' will follow him just as the wheel follows the hoof print of the*

*ox that draws the cart*'. In the 4 foundations of mindfulness (Satipaṭṭhāna) sutta, there is this **mindfulness** of the **citta** (cittānupassanā) i.e., mindfulness of **content of consciousness** where the word **citta** is used as meaning the **content of consciousness**. Whereas in the Law of **dependent origination** or **Paṭicca samuppāda** teaching, the **3rd link** is **saṅkhāra** paccaya **viññāṇa** followed by **Viññāṇa** paccaya **nāmarūpa**. Here **viññāṇa** is the **pure consciousness**, one of the **4 mind aggregates** before *the input of the content of consciousness*. When the content of consciousness goes in, it becomes **nāmarūpa** (which is your 5 mental aggregates of form and mind or **thought**). Hence **Citta** is your **5 mental aggregates of form and mind**, which is your **thought**.

6. Initially, 'in the **seeing**, there is **only the pure seeing** consciousness and there is no one to see'. This is your **direct seeing, seeing things as they are**, before the **stirring of mind**. But due to **ignorance**, upon contact of mind with brain the **mind will stir**. Then through **wrong perceptions, views, opinions, and conditioning**, you input the content of consciousness with the evil roots, thereby creating the **karmic consciousness** (wholesome and unwholesome). This is acting according to memory.
7. The first **5 consciousness** are *seeing, hearing, smelling, tasting, and touching or tactile consciousness*. The **6th consciousness** is **saññā or perception**, connected to the mind which is the **common denominator** needed for the arising of all these consciousness. When the mind perceives, this **6th consciousness** arises. The **7th consciousness** arises due to the **egoic or**

**discriminating mind** with *its views, opinions, conditioning, belief system, memories, etc.* This egoic or discriminative mind **creates mental hindrances** of likes and dislikes ***causing the mind to stir constantly*** while living life. These *mental hindrances* give rise to **habitual tendencies** leading to **latent tendencies** (anusaya). The **7th consciousness** creates karmic consequences. As for the **8th consciousness**, it is the **Alaya consciousness**, the **store house consciousness** of **karmic accumulations**. It is the result of the 7<sup>th</sup> consciousness that **act** as a **mental organ**. **Perception** brings the external form or sense data into mind. So, upon **contact** of this **external sense data** with the **mind**, and the **mental organ** (7th consciousness), the mind consciousness (which is the 8th consciousness) arise.

8. When you have **stability of mindfulness**, you can be **at the moment of contact, feeling and perception**, activity of mind, **consciousness**, or **content input**. You can see them clearly. *Human beings normally act according to their memories.* But with **dhamma understanding**, one **acts according to wisdom and understanding** borne of the 1st and 2nd turnings wisdom (*Yonisomanasikāra*). Right views are important. Wrong thoughts make one miserable. After straightening one's view, you can then **act according to understanding and wisdom** following the **noble eightfold path**.
9. Understanding *Kamma niyāma, Citta niyāma and dhamma niyāma* (the **3 important spiritual laws**) are needed for the **arising of right views and understanding**.

10. For the Ariya, there is **no more discriminative** mind, their **aggregates of mind are non-grasping**. There is *no more egoic mind to cling anymore*. Due to *awareness and wisdom, one can input pure content of consciousness*.
11. Dhammapada **verse 21**: *Heedfulness is the path to the deathless; heedlessness is the path to the dead. The heedful do not die whilst the heedless are as if dead*. Dhammapada **verse 23**: *The constantly meditative and ever mindful, he or she will realize the supreme born-free enlightenment (Nibbāna)*.
12. In the **Avijjā sutta**, there are 10 steps leading to liberation and **step 1**: is to have **dhamma friends** to cultivate together. Dhamma friends who can **guide, counsel, motivate, encourage, and help show** us the **way**. Great beings' natures (those of the Buddha and Bodhisattvas) are **true great dhamma friends**. **Step 2**: listening to the true dhamma. **Step 3**: having **faith** in the triple gem. **Step 4**: Having **initial wisdom** and **wise attention** at the moment of sense experience, **Step 5**: **sati sampajañña** (Mindfulness and clear comprehension). **Step 6**: is **sense restraint**. **Step 7**: is the **3 ways of good conduct**. **Step 8**: **Cultivating the 4 foundations of mindfulness** can then be cultivated with ease, giving rise to **Step 9**: the **7 factors of enlightenment** keep arising. You then know you are on the right path. **Step 10**: **Enlightenment** in the here and the now. To understand Avijjā sutta better please listen to my below YouTube video **and view my below pdf download**:  
{**Avijjā Sutta**: <https://youtu.be/IRATrIbuROs> (YouTube video)  
<https://broteoh.com/wp-content/uploads/Avijj%C4%81-Sutta.pdf> (pdf download)}

13. After listening to the dhamma, you should **inquire, reflect, and contemplate** into the **3 turnings** of the **4 noble truths**. When you **contemplate** and is able to **see how the dhamma stands up to investigation**, - there is **strong faith** in the Buddha and his teachings. You then **stabilize** your **understanding** and **assimilate** this **understanding** into your nature leading to the arising of ***Yoniso manasikāra*** borne of the 1st and 2nd turnings wisdom. This understanding will surface when you **confront** sense experiences borne of the 1<sup>st</sup> Noble Truth's 8 realities. This understanding liberates you. With this yonisomanasikāra, you become **less reactive**, *your mind stirs less, have more equanimity, is more at peace with whatever arises, have more moments of silence and awareness and more space between thoughts.*
14. The **5 daily contemplations** are very important. Our body is of the nature to grow old, fall sick, and die for it has not gone beyond old age, sickness and death; separation from loved ones and prized possession when conditions cease to be; and finally, *'we are born of our kamma, the owner of our actions, heir to our kamma, condition and supported by our kamma and we are what we are because of our kamma'.*
15. Anicca, dukkha and anattā are the **3 universal characteristics of nature**, inherent in all component things (phenomena). With this **right understanding**, you can **confront any issues in life with wisdom, understanding and compassion**. You need **mindfulness** and **wisdom** or **wise attention** at the **moment of sense experience**. The **initial wisdom** that you had cultivated **will**

**prompt** you to **act following noble eightfold path**, with right view etc.

16. **Original mind** is **tranquil** and **just aware**. All the **negative emotions** and **saṅkhāra** mind states are not **intrinsic** within. When the **sensual desires** etc. arise, **silence your mind** and **your mundane thinking mind** will **slowly settle down** on its own through knowing that they are **all condition arising** phenomena. Thus, **just silence** your mind and **be with it**, then all these **emotions** borne of **wrong thoughts** will slow down and you will realize your **silent, true mind** with **awareness** within. No more agitation, but **only tranquillity** and **stillness**. With this, you will be able to **witness** how the **arisen mental hindrance cease to be**. You can then meditate on **mindfulness of the 6 internal sense bases** and the **6 external sense bases** to **trace the origination factors** and **retrospectively reverse it**. With this, you will **know how the un-arisen mental hindrance of sensual desire come to be**. It comes through the senses e.g., hearing, seeing, or recalling something that triggered it. Then you know how to free your mind. With this wisdom and right view, you will also **come to know how in the future these mental hindrances will not arise anymore**. This is part of the satipaṭṭhāna dhammānupassanā cultivation.

17. Be **mindful** of the mental hindrances that arise. Be mindful of the 5 aggregates of form and mind. With **sati sampajañña**, at the moment of sense experience, **mindfulness is so stable** that you can be at the **moment of contact** even **before** the **content of consciousness** (borne of mental stirring) is **input**. *Without*

*wisdom, upon contact, feeling will arise to condition craving. **With wisdom (yonisomanasikāra) feeling will remain as pure feeling.** Then this pure feeling would not be conditioned into craving. *With mindfulness of the 6 internal and 6 external sense bases cultivated, you will come to know how fear, anger, restlessness, sensual desire, ill will, doubt, etc. arise. These mind states will all cease when you just stay with it.**

18. With **wisdom**, there is **no more egoic mind**. Saṅkhāra becomes **pure aggregate**. The *8th consciousness becomes pure consciousness, **free** of the 3 evil roots of greed, hatred, and delusion.* Thus, the reason why Arahants don't have rebirth consciousness when they die. All **karmic imprints** are recorded in **one's karmic nature**. Thus, Buddha said, '*you are born of your kamma, heir to your kamma, conditioned and supported by your kamma and you are what you are because of your kamma*'. Reason why you **need to take care of kamma as your life depends entirely on it.**

19. The 9th consciousness is Nibbāna (your true nature, your Buddha nature which is the unconditioned).

20. The **pure wisdom energy** is **so fine** that the **mundane mind will eventually collapse** and then the **supra mundane** mind from within will **shine forth**. No more **mundane mind's gross saṅkhāra** to **obscure** the true mind. This **supramundane mind** is the '**mind that has no dwelling**' as taught by Master Hui Ning. When the nature shines forth, **Mindfulness** become **automatic**, and the **3 universal characteristics of nature** is **clearly seen** at all times even

while in the **midst of life**. For those who sees, they will always see this truth.

21. Brother Teoh **encourages** kalyāṇamitta to **listen to the audio** files and **watch the video** on the website (**broteoh.com**) and the links provided above for **a clearer comprehension**. Also, to read the transcript (when it is available) and constantly reflect upon them to develop the clear understanding.

(Above short notes prepared by Sister Chong Phey Yuen)







