

Appendix 6

TRAINING THE MIND via understanding the Essential dhammas and Meditation as Taught by the Buddha

(Notes compiled mainly from various talks given by Bro Teoh Kian Koon at : Ti-Ratana Buddhist Society Klang on 20 June 2014, Thursday Classes especially the one held at Bro Swee Aun's house on 10 July 2014 and the March, 2014 Cameron Highlands Retreat at Sam Po Temple)

1. A Trained Mind

- A trained mind is **always silent, heedful, peaceful, relax and naturally aware within.**
- It has the **clarity** borne of **inner peace** and **inner awareness** to 'see things as they are' leading to the **wisdom needed** to arise the **wise attention** or **yoniso manasikara** at **every moment** of sense experience so that one is **always at peace** with the **moment** to live life.
- It **will listen** to you: if you want it **to be silent** it **will just be silent; peaceful** and **aware** - it will just be so.
- You can **use it** and **direct it appropriately** to cultivate the **Noble 8-fold path** leading to the **heedfulness.**
- It will become like a **servant** to you, it **will serve** you well.
- A trained mind is **ever mindful** and **constantly meditative** hence it is the base from which **Wisdom** will keep on arising.

2. An Untrained Mind

- An **untrained** mind is **heedless.** It **thinks a lot** and **reacts easily** to sense experiences and is **constantly lost** in thoughts most of the time and as per Dhammapada verse 21: - the **heedless** are **as if dead.**
- It is like a **devil's workshop** and it will make you very evil.
- You have no control over it. It actually controls you and takes over your life causing you **suffering.**
- The **thinking** mind, the **mundane** mind which is **heedless** need to be trained.
- **Deluded** with wrong views, it easily become **angry, selfish, emotional** and **fearful** hence the suffering.
- It has got **no understanding** of what is going on in life. It **lacks Wisdom** because it is **deluded.**

3. Training the Mind

- **Without** Wisdom, living beings are **heedless** hence they **suffer** because they don't understand life.
- To understand life **one must understand** the **secret of life** which is the **4 Noble Truths** as taught by the Buddha.
- To understand the **4 Noble Truths** one must **train** one's mind to be **heedfulness** to understand what is going on in life so as to understand **who we are; what we are** and **how our mind function** so that we understand what **causes us suffering** and how our **deluded mundane mind** get **muddled up** in life.
- The **untrained mind** is **heedless** and **not peaceful** because of the **5 mental hindrances** of sensual desire, ill will, sloth and torpor, restlessness and doubt. These mental hindrances will hinders one from entering the **meditative state** of **inner peace** with **inner awareness.** And **to overcome** the 5 mental hindrances one only need to cultivate the **opposite 5 spiritual faculties** of Saddhā, viriya, sati, Samadhi and pañña as taught by the Buddha.
- When the **5 Spiritual Faculties** are there, the **mental hindrances** will **be gone** and the mind will be **trained automatically.** That is why you should work on the **cultivation** of the **5 Spiritual Faculties** via your **puja** or **devotional practices** and **daily religious routine.**
- The **3 phases** of dhamma are **Pariyatti, Patipatti** and **Pativedha**: -
 - 1st phase** - **Pariyatti** is the **learning** of the teaching or dhamma as taught by the Buddha.
 - 2nd phase** - **Patipatti** is the **Cultivation** via putting the **Dhamma learned** into practice **in daily life** so that it can become a **living reality.**
 - 3rd phase** - **Pativedha** is **Reaping the Fruits** of one's Cultivation or hard work.

SPIRITUAL FACULTIES INVOLVED	THE 3 TURNINGS of the 4 Noble truths	THE 3 PHASES OF DHAMMA CULTIVATION
i) Saddhā ii) Viriya	Pariyatti developed through:- <ul style="list-style-type: none"> • Suttamaya Pañña - the <u>1st Turning Wisdom</u> borne of hearing or reading the sutta or Dhamma (talks, recordings, books, notes etc.) • Cintamaya Pañña - the <u>2nd Turning Wisdom</u> through Contemplation, Reflection & Inquiry into all the Teachings so that one can stabilise and assimilate all of the Dhamma that one have heard and read about to set the base for further understanding later on via any of the 1st, 2nd or 3rd Turnings. 	Phase 1 of Dhamma Cultivation Pariyatti - Learning of the doctrine to develop a very stable understanding of the Dhamma.
iii) Sati iv) Samadhi v) Pañña	Patipatti developed through:- <ul style="list-style-type: none"> • Bhavanamaya Pañña – the <u>3rd Turning Wisdom</u> borne of Bhavana cultivation or the meditative training. • The moment the mind is Silent without thought, you are already in Sati • Use the Silent Mind to cultivate the N8FP (<i>i.e. the meditation as taught by the Buddha</i>) to become HEEDFUL. • A truly silent mind sees the real Dhamma via seeing things as they are. 	Phase 2 of Dhamma Cultivation is Patipatti - Cultivation via putting the Dhamma learned into practice in daily life so that it can become a living reality.
BALAS – 5 spiritual powers.	Bro Teoh’s advice:- It is not difficult to cultivate Patipatti if you are really, really determined and sincere . Just cultivate the Saddhā, Viriya and sati leading to the Samadhi (Sati when stabilised will cumulate into Samadhi) until they are unshakable. Then the mental faculties will become spiritual powers or balas then Wisdom will keep on arising, and then you will Awaken.	
<ul style="list-style-type: none"> • This is the most beautiful phase of one’s life when one can truly live life to the fullest. • Leading a Noble Life. • Living the life of the Awaken Ones. 		Phase 3 of Dhamma Cultivation is Pativedha -Reaping the Fruits of your Cultivation or hardwork.

Importance of Sati to walk the Path of Dhamma

Sati is **extremely** important because **without Sati**:-

- 1) One will become **Heedless**;
- 2) One will **not be able** to follow the Buddha’s advice – to *Strive on with Heedfulness* (Appamadena Sampadetha);
- 3) One will **not be able** to follow the advice of the Buddha ‘to avoid all evil, do good and purify the mind’ following his **Dhammapada verse 183**;
- 4) One will **not be able to** keep one’s Precepts;
- 5) There **will be no** 5 Spiritual Faculties;
- 6) There **will be no** 4 Foundations of Mindfulness practices;
- 7) One **will not be able to** investigate the dhamma (Dhammavicaya);
- 8) There **will be no** 7 Factors of Enlightenment;
- 9) There **will be no** Noble 8 Fold Path cultivation.

Important Advice to Meditators

- 1) **Don't try to know anything** during meditation.
- 2) Just **Silent the Mind** and **let things be**. The **understanding** will arise on its **own**.
- 3) The **moment** you are **truly silent** and **relaxed**, **Sati** is already there. This is the **silent mind** that **can investigate** into all phenomena, then **let the phenomenon** tell you the 'story', - **don't go and look for the 'story'** with your thoughts or dhamma knowledge.

Note: The **pitfall** of "**thought-based meditation**" is: - one is **limited** by the **instrument** that one uses to develop the meditation hence their **inability** to realise the Enlightenment which is **beyond thought** and **beyond mind**. One needs to **inquire deeply** to find out for oneself - **who is the meditator?** If it is the thought which is **actively** doing all the **noting, labelling, chattering** and **trying** to describe the "**Dhamma**" and trying to **develop** the meditation then that is **not** the **silent mind**. The **real Dhamma** can only be realised when you're **truly SILENT**.

Using the Silent Mind (Sammā Sati)

When your **mind is Silent, without any thought**, you will understand everything that is going on within your 5 mental aggregates of form and mind and you will awaken to the 3 characteristics of Anicca, Dukkha and Anattā.

You will understand how, upon Contact, Consciousness comes to be. And then how within the content of consciousness you will see how your mind stirs after you input your mental intention borne of your wrong view. Then how upon Contact, the **7 universals**¹ which are common to all consciousness arise simultaneously. The Feeling part, you will feel it clearly and you will understand how upon Contact, Feeling arises. But because you don't have Wisdom or you lack **Yoniso Manasikara (wise attention)** at the moment of sense experience, feeling will be immediately conditioned into Craving. Hence without wisdom or yoniso manasikara you cannot 'cut' at feeling.

You will see all these within your meditation. And that is the **real direct seeing**. That is how you will come to understand clearly that this **condition arising** mind, the stirring of the mind, and the reactive mind are not your **true mind**. They arise because of your wrong Views.

Then the 4 Noble Truths, one by one, you will come to understand them. You will come to understand the realities of life and existence; what is suffering and the cause behind its arising.

¹**The 7 universal mental factors** (*sabbacittasādhāraṇa cetasikas*) are common (*sādhāraṇa*) to all consciousness (*sabbacitta*). They perform the **most rudimentary and essential cognitive functions** without which consciousness of an object would **be impossible**. They are:-

1. *Phassa* – contact; 2. *Vedanā* – feeling; 3. *Saññā* – perception; 4. *Cetanā* – volition; 5. *Ekaggata* - one-pointedness; 6. *Jīvitindriya* - life faculty; & 7. *Manasikāra* – attention
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There are 5 Ways to Overcome Unwholesome Thoughts or negative Mental States

The Buddha taught **5 Ways to overcome the unwholesome** thoughts or **negative mind states** during meditation.

1st & 2nd Ways – Thought-Based	Use skilful means of Right Effort to:	Remarks
1st - To think of the Direct Opposite wholesome thought to abandon the unwholesome thought.	<ol style="list-style-type: none"> 1. Arise the un-arisen wholesome thought; 2. Refine upon and perfect the wholesome thought that has arisen. 	"Do Good"
2nd - To Reflect and Contemplate upon the danger and grave consequences of holding onto this unwholesome thought – they are the 3 Evil Roots that can bring about Karmic negativities. Then arise the right effort to Abandon this unwholesome thought.	<ol style="list-style-type: none"> 3. Abandon the unwholesome thought that has arisen. 4. Prevent the unwholesome thought from arising in the future. 	"Avoid Evil"

The 3 rd & 4 th Ways are Meditative Trainings to develop Wisdom		Remarks
3rd way – just Silent the Mind <ul style="list-style-type: none"> To trains the mind by de-conditioning it from the heedless thinking and grasping at sense experience. By just being Silent and aware, without any thoughts, the mind will settle down on its own and return to its natural state of inner silence and stillness. 	<ul style="list-style-type: none"> The moment you are Silent, you will come to know that all these emotional negativities, all the Evil Roots and mental Hindrances, - they are merely condition arising mind states, and they are never ‘you’. I.e. Anger is not ‘you’. The understanding and acceptance of the reality of all condition arising sensations and emotion at the moment of sense experience, without any reaction or stirring of mind, can lead to profound Wisdom. 	<p>“Purify the Mind”</p>
4th way – To trace & reverse Retrospectively via wisdom (“the Wisdom Way”). Using the silent mind to: <ul style="list-style-type: none"> Trace the Origination Factors of the negative thought or mind state and then reverse it retrospectively. Trains the cultivator to develop the True Understanding via mindfulness of the 6 internal and 6 external sense bases (<i>Dhammanupassana practice</i>) to arise the 3rd Turnings wisdom of Bhavana maya pañña. 		
(A) Tracing the Origination Factors of mental states		
Dhammanupassana		Dhamma Investigation
Mindfulness of the 5 mental Hindrances	<ul style="list-style-type: none"> See how they arise - usually through the 3 major sense doors of Seeing, Hearing & Thinking then retrospectively reverse it via wisdom to understand how the arisen mental hindrance cease to be; To counter the mental hindrances via cultivating the 5 spiritual faculties of Saddhā, Viriya, Sati, samādhi and pañña cultivated to straighten one’s views. 	
Mindfulness of the 5 Mental Aggregates of Form & Mind	<ul style="list-style-type: none"> See how the 5 Mental Aggregates come to be; their condition arising (hence impermanent), suffering and non-self or empty nature. See how you deludedly grasp, cling and attach to them via self delusion or sakkāya-diṭṭhi. 	
Mindfulness of the 6 External & 6 Internal Sense Bases	<ul style="list-style-type: none"> When you had understood what these 5 Aggregates of form and mind are and you had developed a stable Sati to be aware of them, then you can trace the origination factors via the mindfulness of the 6 external & 6 internal sense bases practices – to see clearly how the external sense data, upon contact with mind and their respective internal sense bases, trigger off sense door consciousness and its related mental activities via the 12 links. See how, due to wrong view, your mind stirs easily. When you contemplate and reflect, you will realise that if you don’t do anything via right view to see things as they are, it will cease to be. 	
Mindfulness of the 7 Factors of Enlightenment	<ul style="list-style-type: none"> To refer to the 4 foundation of mindfulness or Satipatthāna sutta for further details. 	
Mindfulness of the 4 Noble Truths	<ul style="list-style-type: none"> To refer to the 4 foundation of mindfulness or Satipatthāna sutta for further details. 	
(B) Reversing it Retrospectively - The key here is a Silent Mind.		
<ul style="list-style-type: none"> A Silent Mind can trace all the origination factors to develop the much needed wisdom - Yoniso Manasikara (or wise attention) at the moment of sense experience to retrospectively reverse it via wisdom. Per the Satipatthāna: <i>You will come to know how the un-arisen fetter or hindrance comes to be. Then you will come to understand how the arisen fetter or hindrance ceases to be.</i> 		
The 5th way: - with teeth clenched and tongue pressed against the palette, one should with one’s mind restrain, root out these unwholesome thoughts; and in doing so these evil and unwholesome thoughts of greed, hatred and delusion will dissolve and the mind will inwardly become settled and calm, composed and concentrated. Sheer determination via a very strong will to abandon the unwholesome thoughts.		