

Understanding The MEDITATION

As Taught By The BUDDHA

(PART 1)

(Based on a **direct transcript** from the **recording**

Done during the Thursday meditation class [dated 12.9.13]

Conducted by Bro. Teoh at Bro. Swee Aun's house,
Subang Jaya, Selangor.)

For free distribution - to **non-Muslim** only.

Donated by:

Kalyanamitta funds of Bro. Teoh Kian Koon

Petaling Jaya, Selangor, Malaysia.

Dated: 31.10.2013

Contents

1. Introduction.....	1
2. Acknowledgement	2
3. Session 1.....	3
3.1 Pre-Puja	3
3.2 Meditation Briefing And Instructions For Meditation.....	4
3.3 Meditation Proper.....	14
4. Session 2.....	21
4.1 Reporting Of Meditation.....	21
4.2 Questions And Answers.....	34
5. Closing Pujā (both in Pāḷi and English)	55

1. Introduction

It is Bro. Teoh's **sincere** hope that Dhamma friends, spiritual practitioners, seekers of truth, and 'meditators' will be able **to make use** of this enclosed **transcript notes** on meditation to develop **a better understanding** of the **Buddhist meditation as taught** by the Buddha so that they may **progress along the path of dhamma** to become more **virtuous, noble and wiser** human beings that can be a **blessing** to all of humanity and mankind.

As these notes were **compiled** based on a **direct transcript** from the recording done, its wordings will be more like those of **spoken language** rather than a **written text**. Hence we hope readers will **be able to adjust** themselves accordingly to understand its **true meaning and intent better** and **a good way to do** this is **to listen** to the recordings **first before** reading this transcript notes. For those who want to listen to the recording they can download the talk at this link:

<https://www.dropbox.com/s/oslxpd6s7lhqexc/Thurs%20class%20130912.MP3>

Or contact Bro. Ng Swee Aun at sang47500@yahoo.com for further details.

2. Acknowledgement

It is the donors' **sincere intention** that this transcript notes be **given free** to all 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 **Kalyanamittas** who had donated and helped out in the **transcription, typing, typesetting, formatting, proof reading, etc** to make this **free distribution** of dhamma dana possible.

By the **power of all these wholesomeness** may all beings be **well and happy, free** from all suffering and danger and may there be **love, peace and joy** - deep **within** their hearts. And may it also **paved the way** for there to be **causes and conditions** for all dhamma friends who had **donated or helped out** to realize their **good and noble wishes** soonest possible.

With Metta always,
By Bro. Teoh Kian Koon
(Dated: 31.10.2013).

THURSDAY MEDITATION CLASS dated 12.9.2013

- held at Bro. Swee Aun's Subang Jaya house

[Conducted by Bro. Teoh Kian Koon from 8.30pm till 10.30pm]

Understanding The Meditation As Taught By The Buddha

(Part 1 - Based on a **direct transcript** from the **recorded talk**)

3. Session 1

3.1 Pre-Puja [To cultivate the **5 spiritual faculties** needed to counter the **5 mental hindrances**]

You **compose** your mind, to develop the **Saddhā**, the very **strong faith** through **understanding** how **special** and how **wonderful** the Buddha is, **how important his teaching is**, so that your **faith in the Buddha** and **his teaching** can be **firmly established** until it is **very stable**. When this happen, your **confidence in the Buddha** and his **teaching** will make your **mind very compose** and **calm**. Through that **faith**, you will have **confidence** in yourself to cultivate the **Viriya (or spiritual zeal)** that is needed for you to **understand his teaching much better** and then with that you can also **assimilate** what has been shared much more easily.

Once the **Saddhā** and **Viriya** are established, we will **pay respect mindfully** to the Buddha to cultivate the 3rd **spiritual faculty** of **Sati** or **mindfulness**, and then we will start the **pre-puja**.

Salutation to Lord Buddha:-

Namo tassa bhagavato arahato sammā-sambuddhassa (3X)

Taking of the three refuges:-

Buddhaṃ saraṇaṃ gacchāmi, Dhammaṃ saraṇaṃ gacchāmi, Saṅghaṃ saraṇaṃ gacchāmi

Dutiyampi Buddhaṃ saraṇaṃ gacchāmi, Dutiyampi Dhammaṃ saraṇaṃ gacchāmi, Dutiyampi Saṅghaṃ saraṇaṃ gacchāmi

Tatiyampi Buddhaṃ saraṇaṃ gacchāmi, Tatiyampi Dhammaṃ saraṇaṃ gacchāmi, Tatiyampi Saṅghaṃ saraṇaṃ gacchāmi

Taking of the 5 precepts:-

Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi;

Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi;

Kāmesumicchācāra veramaṇī sikkhāpadaṃ samādiyāmi;

Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi;

Surā-meraya-majja-pamā daṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi.

Sādhu! X3 (Rejoicing). Okay, let's pay respect **mindfully** to Lord Buddha to end the pre-puja.

3.2 Meditation Briefing And Instructions For Meditation

Start: Okay, just **relax** yourself and maintain some form of **attention** then we will start the meditation class. A very good evening, to all, brothers and sisters in the dhamma; Tonight - I rejoice, because there were some very good **written** questions. These questions are very relevant so we will go through it before we **start** the meditation. You all must **listen attentively** because this is a very good question, and that's why I said 'you all must ask', otherwise, I

don't know where you all got 'stuck'. And I won't know which are the **relevant, essential** dhamma that you all need me to **speak** and **elaborate** on to develop the **understanding**, but through your questions, I will know. The first question is:-

Qs: Hello, brother Teoh, when we do 'body sweeping', is it just a thought or an actual feeling?

Answer: Do you all understand the question? Reflect properly, 'body' sweeping, - did I ever said 'body' sweeping. I always tell you '**mind sweeping method**', right? It's okay, - at least he asked, and then I can help **clarify** - which means he asked a **very relevant** question. 'Is it just a thought or an actual feeling?' So, what do you think? Ha! Yes! I always said it is 'to **de condition** the **heedless thinking**' i.e. **no more** thought, **no more** thinking. You **just feel, feel** and **relax**, but he asked a very important question because **he still cannot understand**. He said, 'what do you mean by feel?' When I sit like that, - He said "the thought went out; it's still a thought, isn't it?" I said, 'are you sure?' It's still a thought because you **don't understand** and you **think a lot**, also because you are **heedless**, - that's why you **think** it's still a thought. But when I say '**you feel**' means what? I will teach you and you can learn now, - 'you feel your body, - hot or cold?' You just put your hand on your body and **silent** your mind to **just feel**, and then what happen? **Feel** the **sensation**, understand or not? Or put your hand on the floor mat, - the moment that **sensation or feeling** is there, you have **no thought**, but the trouble is, the moment **you see** your hand, **thoughts arise**, understand or not? Then the moment before you **can feel** you **start to think**, understand or not? That is where the problem is. So what you need to do is **to experience** that feeling with a **silent** mind

without thought. Which means when you feel something hot or cold.... – let say you go and touch somewhere cold, like the floor or the floor mat, that **feeling is there**, so when you say you ‘feel’ means what? You actually **sent your hand down there** to make **contact**. Then you **send your mind to the contact** to **feel**. That’s how your **mind feels**. The body cannot feel or sweep, understand or not? Only the **mind can feel and sweep** through the body via **feeling and relaxing** at the location you place your mind.

So, the mind goes to wherever **you want it to be**, which means you **train** the mind **to be at the location you want it to be**. That’s why you go to the **forehead**. And you must have something for the mind to do. Otherwise this mind will keep on **heedlessly** wanders off, that’s why when you do **Anapanasati**, within split second the **awareness of the in and out breath** is gone, - split second it’s gone (loss in thoughts). This is the reason why you have to **train** this **heedless** mind. To train means to train your mind to be at the location you want it to be and you must at the same time **let the mind do something; otherwise** it will **heedlessly wander off**. So we need to come out with a **skillful means** for the mind to do something. That’s why we ask the **mind to just feel - don’t think. Feel what?** What do you want the mind to feel? Let’s say at the forehead, what are you feeling? What did I tell you? Ah...! If there is **any tension, tightness, or stress within**, just **relaxes** them’. And these three words (tension, tightness and stress) are so easy to understand, isn’t it? When you are having a **headache**, there is a lot of tension there, isn’t it? But if you have a lot of problem, - you worry a lot, there is a lot of stress and tension inside your head. Your **worry**, your **fear**, your **anxiety**, - all these you will feel it. Understand or not? Your **emotions** and **fear** are in your heart,

whereas **thinking** arises in your forehead - because the forehead is the place **where thoughts arise** via **response to memories** and the **heart is the place** where you **feel the emotion arising** and they are related because when **you think of fearful things** and **unhappy things or things associated with problem** then it **will condition** your **fear, worry** and **anxiety**, etc, then it will create **stress** for you. That is how you get into trouble in life. And this is only the **theory part**, but to really **understand it**, you have **to meditate** and **do the practice**. That's why I want you to feel. When you **really feel**, you will come **to realise** that after a **tired** or **stressful** day at the office or after you had done your **household chores** as a housewife, you are **not relax** and **not peaceful** because there are still quite a lot of **unresolved matters** going on in your head and **bothering** you. These so called **problems of life** are still creating **stress and tension** for you, that's why you find it **so difficult to relax**. So in a way, this meditation can allow you to **de stress** and **unwind** yourself to **recuperate**. So that you can **have more moments** of **silent mind** to really **relax** your body and mind. It's like you go for **a facial** or **to a SPA**. You just **let everything down**, **relax** and let them do **the massage to unwind** you. Then how do you feel? You **feel very good** isn't it? Because you are **able to relax**, then all those **stress and tension** will go off, and you like **doze off** yet you are **very relax** and **peaceful**. But **during** meditation you **need** to be **aware**, understand or not? So, it's more than just to relax and doze off. If you do that then you don't develop **any awareness** at all. So meditation is to develop this **awareness** or **mindfulness** leading to the **heedfulness** so that you can **be mindful** of what is going on, **to investigate** into life. To understand how **thoughts** and **consciousness** come to be and how your **thoughts** condition you into the **various mind states and emotions**, and then you start to understand how **all these**

function following a **nature's law** which they call **citta niyama**. Citta is mind, so you develop the understanding of how your mind actually functions. The **Dependent Origination**, the **four Noble Truths**, the **essential dhamma**, - all these you will start to see when you **have mindfulness**. That's why **mindfulness** is very important.

To be mindful, you need to be **aware** and **feel without** the thought, that's why the **mind sweeping method** is very useful. Okay, so with that understanding, we can start the meditation now. Always remember - meditation **has two parts**, **first part** is to just train this **mind to be aware**, to be **mindful without** thought. So how do we train? We use a **skillful mean** call '**mind sweeping method**' which I had already explained, - so you do that first (if you still need to), otherwise you can start your meditation straight away. Okay, sorry there is someone new to the class; - luckily Bro. Swee Aun let me know.

Qs. You meditate before? - Good, what kind of meditation? What about metta, or loving kindness meditation? You have done it before? Then what about the mind sweeping method, - are you familiar? Okay afterwards I will give you the **necessary instructions** to help you **de condition** your **heedless thinking**, thereby training your mind to be in a **relax state of silent, inner awareness**.

Instructions: 'Close your eyes; **relax** your body and mind, and then ensure that your **backbone is straight**. Then you **feel** your forehead and **don't think**. Just **feel** and **relax**. Any tension, tightness or stress within – just relax them all.' You start doing this **mind sweeping method training** from your forehead down to your buttock, so that you can become more peaceful. Then I need to let you know one more thing because you are new. You look at the white board; there

are these **five mental hindrances** and the **five spiritual faculties**. According to the Buddha, the reason why human beings **are not able to be peaceful** to develop the **meditation** is because of these **five mental hindrances**. Do you know what these **mental hindrances** are? It is a **negative mind state** that **hinders** your mind from becoming **peaceful**, from **entering** the **meditative state** of **silent, inner awareness**. It means this mind has the mental **hindrances** that **hinder** it from becoming peaceful.

What are they? – They are **sensual desire, ill will, sloth and torpor, restlessness of mind and doubt**. These five things are actually common sense. But the Buddha identified them for you; otherwise, you may not know what is going on. The first **two hindrances** has something to do with your senses, first one is **positive craving**, or **sensual desire**, - when you **see** something, **hear** something, **smell, taste** or **tactilely** feel something, **you will react**, understand or not? Whether **you like it** or you **don't like it**; so if you like it, then you will **have desire** for that sense experience, and if you don't like it, you will develop the **dislike, or anger** or **aversion** (like envy and jealousy) towards it. So these are actually **positive and negative reactions** of mind **conditioned** by your **wrong view**. The Buddha said your mind **tend to oscillate** between **likes and dislikes, pleasant and unpleasant** sense experiences. So when you keep on doing that – what will happen? It becomes **a habit**, right? So **habitual tendencies** will develop and **condition you** into **heedlessness** i.e. during every moment of your **sense experience** (while living your life) - whether you are **seeing** something or **thinking** or **hearing** something, - you **think** a lot because of your **habitual reactions** to sense experiences. You keep **on reacting** to what **you see**, what you **hear** and what **you think**, and because of

that this mind becomes so **habitual** with all the **likes and dislikes, pleasant and unpleasant** sense experiences. These **habitual reactions will cause you to be heedless** which means you **cannot** pay **attention to life**, and you are **not** able to **see things as they are** because you are **preoccupied** with your **heedless thinking** via reactions to sense experiences. Because of your constant **stirring of your mind** via your **reactions** to sense experiences, - you are **heedless** in that sense. So meditation is to understand that this **heedless way of living** has to **stop**. Otherwise you will continue to be **heedless** because there is **no equanimity** in you; - equanimity means the mind that is **not distracted**; the mind that is **calm, unwavering, collected** and **peaceful**. So when you have **Samādhi**, the **stability** of mind to stay **collected and unwavering** will be there, and then whatever you see, whatever you hear and think, - your **mind will not** stir, your mind will **not waver**. Ah! Samādhi! - That is a **spiritual faculty**, that is **not** a mental hindrance. That's why you have to cultivate the **opposite five** spiritual faculties which are written on the right hand side of the white board and they are **Saddhā, Viriya, Sati, Samādhi and Pañña**. These are pali terms, - Saddhā is faith, or **confidence** in the Buddha and his teaching; when you have confidence, your mind will have **no more restlessness**, which is the fourth hindrance.

The mind becomes **restless** because when you have problems, you tend to **worry** about them, hence triggering off **fear, worry** and **anxiety** which will make you restless, understand or not? Then you are **not calm** anymore, **not compose** because you have a problem, you got a situation which you don't know how to resolve. So these are the **hindrances** of mind. Then the **third hindrance** is **sleepiness, or sloth and torpor**, - when you want to do something but you **don't**

see the importance of it, you **become sleepy**. And when you are sleepy, you cannot develop anything. It's just like studying, when you are sleepy, you cannot study. You go to a class or lecture, and you don't like the subject, so what happens? You feel so sleepy isn't it? You totally cannot understand what is being taught. So meditation is the same, - when you have sleepiness, it's a **hindrance** to **understanding**; it's a **hindrance** to the **development** of meditation. So these are the first 4 types of **mental hindrances** that will hinder one from entering the **meditative state** of peace and calm. Then, the last one is **doubt**; - when you **don't understand** what is going on, and you are **not sure** why your life is like that and how come you are like that – which means you don't even know that the **hindrances** are the one that are **responsible** for your **lack of peace**. So these **five mental hindrances** are very real. The Buddha said, these are the ones that cause you to be **heedless**. Hence you have **to train** your mind to develop the opposite **five spiritual faculties**, so that you can **overcome** the hindrances to develop the meditation.

The first spiritual faculty is **Saddhā** which we had developed via our pre-puja just now. We develop this **faith in the Buddha and his teaching** via understanding how **special and unique** the Buddha is. Since the Buddha is the **fully enlightened one** – perfect in **wisdom** and **virtues**. We can say, he was the **wisest** and most **virtuous** living being ever to be born during his era. To have **such a great being** as our refuge cum **teacher** is an **honour** and **our respect and gratitude** towards the Buddha leading to the faith in him will be **very strong**. Then **Viriya** which is the **2nd spiritual faculty** will arise after we had understood how **wonderful** and **important** his teaching is. This **Viriya** is a **spiritual tenacity** or **zeal** to cultivate his

teaching. Then you develop the **third spiritual** faculty which is **Sati**. **Sati is mindfulness or awareness before the knowing**, before the thinking, **before the arising of thoughts or the aggregates of mind**. You just **silent your mind** and **maintain awareness**, like when you pay respect to the Buddha, - I said do it **mindfully** mean what? It means **body and mind** move as one **without thought**, - that is **mindfulness**. So when you want **to train** your mind to be in **Sati**, your **heedless thinking** must stop. To achieve that you must make use of the **mind sweeping method** to do it. I.e. you **just feel and relax -no more thinking**, and you **keep on training your mind this way** until your mind **become more and more peaceful naturally**. Then after a while your mind will become **calmer** and more **conducive** for you **to start** the meditation. This **Sati** can also **be trained** using **other techniques and methods** or **skillful means**. Some practitioners **use chanting**, some use **an object of meditation**, and some use an **appropriate skillful mean that is suitable for them**, because everyone is different. So what we normally do is, - While doing the **mind sweeping method** and I will combine it with **loving kindness or metta**, so that your mind will become more compose, peaceful and calm. Then only you **train that mind to stabilize the mindfulness**. The mindfulness need **to be stabilized**, otherwise you cannot use it because it is **too weak and not stable** enough. If you stabilize it, it will become **Samādhi**. Understand or not? When in **Samādhi** the mind becomes collected and unwavering. So the question is how can we stabilize it? That's why the Buddha advised the Bhikkhus to do **Anapanasati** which is **Mindfulness on the in and out breath** to **stabilise the mindfulness** and because our breathe is always with us, **within** the moment - so if you can **silent** your mind and be **aware** of this in and out breath **(without thought)** then you will **be with the moment in Sati** and

you can become **very peaceful** and **very calm** very fast because there is **no thought** hence **no fear, worry** and **anxiety**. Instead there is **just peace, silent** and **stillness** of mind leading to all the **pīti, sukha** and **passaddhi**.

Then your **mindfulness will stabilize** to become **Samādhi**. You have to train it until you are **so skilful** with it, until you **don't need** to depend on the **object of meditation** to **become peaceful**, which means you don't need the **breath to anchor** your **Sati** anymore. You can **become peaceful** on your own because your mind is already **established in Sati** and **Samādhi**. These **spiritual faculties** of Sati and Samādhi are very important because when you have **Sati and Samādhi** the **fifth spiritual faculty** which is **Pañña or wisdom** will come to be via your ability to **see things as they are**. So the 1st part of meditation is just **to cultivate** and **develop** these **spiritual faculties**, and then after your mind **has developed** all these **5 spiritual faculties**, there will be **no more** mental hindrances. Then you will **be able to meditate very easily** and **very naturally**. That **silent mind in Sati** is the **meditative mind**. The **meditative mind can understand** thing very fast. Then the **second part** is **to use the mind with the spiritual faculties to cultivate the meditation** as taught by the Buddha which is the **noble eightfold path**, and the noble eightfold path includes the **four foundation of mindfulness**, and **all the rest** of the **other essential dhammas**. So that is the **gist of it**. So now I will off the light and I will give you all the **appropriate** instructions to develop the meditation. For those **who already know** how to **meditate**, you **can start straight** away.

3.3 Meditation Proper

Okay, **relax** your body and mind; make sure you have a very **stable posture**. If you have problem crossing your leg, you can just lean against the wall or sit on the couch and relax. Make sure **your posture** is stable, and then **your backbone**, if possible make sure it is **quite straight** and don't **sloth**. Then you **close your eye, relax body and mind** completely, - **completely relax**. Then you **just feel**, - feel your forehead and **don't think**. If you can detect **any tightness, any tension, or any stress** within, you just **silently relax** every part of it to release them. Feel your **forehead**, soothingly relax. Relax them all. Then you **move** your attention to **your eye muscles**, again **just feel and don't think**. Normally after a tired day, the eye muscles are quite tense. So **just feel and relax** all these eye muscles. Then you feel your eyes soothingly relax. Then you move your attention to your **facial muscles**, - for the first time, **feel your facial muscles** (don't think, just feel), feel every part of it. You will come to realise that **most of the time** it is **not relax** and there is a lot of **tension and tightness** there. Because if you are relax, you will be able to **radiate a radiant smile** and you will have **joy inside** your heart. A **happy** mind is a **relax** mind. But when you have problem, - tension, stress and worry will build-up. When you are having a situation that worries you, then you will become affected and there will be stress within your facial expression. The unhappiness will be **reflected** on your facial muscles. So you **need to relax both** body and mind. But if you still find it **not easy to relax** then you can combine with **loving kindness** or **metta** to help you relax. Radiating Metta is a **very good way** to enable you to **relax** your facial muscle. You just **visualize** yourself **facing a mirror, radiating a radiant** smile. Just visualize (**don't think**) yourself **radiating a radiant** smile, then your facial

muscle will relax on its own **naturally** because when you can smile means you are happy, you have joy and because of that you are **naturally relax** otherwise you cannot radiate a radiant smile. So that's how your facial muscle can be very relaxed. Then after that you can start radiating **loving kindness** to yourself, you can recite following what I recite.

‘May I, this body and mind of mine, be well and happy, well and happy’ - (You must feel your **entire body** and **mind**, i.e. your **entire being** having this **well-being** and **happiness** within your entire body and mind). Then you can **repeat** it one or two more times, ‘May I (this body and mind of mine) be well and happy, well and happy (feel your body, **each and every cell of it relaxing**, and **having this well-being and happiness.**) Then after that you continue to radiate, ‘May I this body and mind of mine be **free from all suffering** (both physical and mental suffering). You must arise the feeling to feel that you are **both physically** and **mentally** having no more suffering. Then you continue, ‘May it too be free from all **harm and danger**, May all my mind states too, be **without enmity**, **without ill will** and **untroubled**. May my mind be **happy and peaceful** always. May it too be free from **all fear, worry, anxiety and negativity**. Then you can continue to radiate, ‘May my heart too be calm and peaceful always, May there be **love**, may there be **joy** and May there **be peace deep** within my **heart**.

Then you can radiate to your love ones (like your parents, your spouse, your children, your good friend or your brothers and your sisters or someone very close to you), and **wish them** well being and happiness. You **must radiate from your heart** instead of parroting. You can visualize them radiating a radiant smile too, then you **direct**

your metta to them by reciting, 'May my **loved ones** too be **well** and **happy, well and happy. May they all too be free from all sufferings (both physical and mental suffering).** May they all too be **free** from all **harm and danger.** May their **mind states** too be **without enmity, without ill will** and **untroubled,** and may they keep themselves **happy and peaceful** always. May there **be love,** May there be **joy** and may there be **peace** deep within their **hearts.'**

Then you can radiate to all beings, 'May all beings within this vicinity of brother Swee Aun's and Mee Fong's house and all our kalyanamitta/dharma friends, co-cultivators, etc, - may they all too, be well and happy, well and happy, and may they all too be free from all sufferings (both physical and mental sufferings). May their **mind states** too, be without enmity, without ill will and untroubled. May they keep themselves happy and peaceful always. May there **be love,** may there **be joy** and may there **be peace** deep within their hearts.' Then you can continue **to radiate** this metta to **all sentient beings.** 'May all beings within the vicinity of Subang Jaya, Selangor, Malaysia, South East Asia, Asia, our planet (mother earth), then the solar system, then all beings within our galaxy, the milky way and finally, all beings within the entire existence of the whole universe. May they all too be well and happy, well and happy.' Feel the wellbeing and happiness deep within **your heart** and radiate to all. Then may they all too be free from all sufferings (both physical and mental sufferings). May they all too be free from all harms and danger. May their mind states too, be without enmity, without ill will and untroubled. And May they keep themselves happy and peaceful always. May there be love, may there be joy and may there be peace deep within their hearts. Then after that you come back to

your facial muscle. By now you should be **calmer** and more **compose**.

Then **you feel and relax** every part of your facial muscle. Now it will be easier, and you will feel it like **completely relax with a lot of joy**. Then you feel your neck, and relax. Feel your shoulder and relax, and back to your neck. Relax every part. Then you move your attention to your **heart or your chest** area, - this is a very important location within your body. This is where the **heart beat is**, this is where the **seat of consciousness** is. This is where your **life force arises** and **passes away**. So you just **silent** your mind and **just feel** (don't think), feel your heart area. If you can detect any **vibration** or your **heart beat**, - you just **silent** your mind and **maintain awareness** to feel it. For those who are new - if you are **not train** in your **mindfulness** and you **don't have such ability**, then you **just relax** and **feel**. No need to do anything, - just like you feel your forehead, you just **feel your heart area** then **continue to relax, just feel and relax**. Feel it **soothingly relax**. Then you move your **mental attention** down to your stomach, do the same, - just **feel and relax (no thinking)**, just feel and relax. Then you **sweep down** to your abdomen, again you **just feel and relax**. When you feel, you just send the mind there and **just silent, and then let it feel**. Understand or not? Don't go and look for it, just feel around the abdomen area; just silent your mind to feel, - it is just like you send your mind to your hand that feels the floor mat. It will feel and detect it, so you just **silent** and you will detect the abdomen's rising and falling. If you do just that, - **just aware to feel without the thought**, then the **mindfulness** will come then you can also feel your buttock and relax, then your legs, - do the same and relax, just feel and relax, it will **de condition** your **heedless thinking**; it will make you **very calm**

and **very peaceful**. Then you can reverse the whole cycle. From the leg, feel & relax; buttock, feel and relax, then you go to your abdomen, feel & relax; stomach, feel, & relax; your heart, or your chest area, **just silent** and **feel & relax** everything; then shoulder, hand then back to shoulder, just feel & relax, then your neck, facial muscle, and then your eye muscles, again, feel and relax, then back to your forehead. By now you would have completed one complete cycle of the mind sweeping method training.

Now you can proceed to **stabilise this Sati** that you have developed via **Anapanasati**. Okay, so what is Anapanasati. Anapanasati is **mindfulness of in and out breath**. The word ‘anapana’ - means in and out breath, and Sati is mindfulness. So Anapanasati is just mindfulness of the in and out breath and it is very simple. Like you feel your forehead, **now you feel your breathing**. You just **maintain awareness or attention** in front of your **nostril**, and then you just **silent your mind**. **Allow your breathing** to go on **naturally**. Then as you **detect** the breathing via your mind, you just allow the mind **to follow** this breathing, - like the Buddha said, ‘Breathing in, it is aware, breathing out it is aware’, but for those who are new if you are not train, - within split second, the mindfulness will be lost, it will just wanders off. Then you become **heedless** very fast, you find that you are **hardly aware**, but **don’t worry** - be patient. Every time it wanders off, you just **silently** and **patiently** bring it back to the breathing. You just **maintain attention** at the breathe location and just feel. If you are patient enough, your Sati will stabilize, and your Anapanasati will develop. It is actually easier than learning how to ride a bicycle. If you **patiently** and **continuously train**, then sooner or later the mindfulness of the in and out breath will happen by itself **naturally** without thought.

Initially, it's like within split second it's gone, split second it's gone, then after a while, the **mental hindrances** will come and disturb you, like **sleepiness, restlessness, sensual cravings** and **doubts**, but don't worry, if you **patiently** train your mind, just be **silently aware** (without any reactions of mind) via **right views** then sooner or later you will come to know that you will have **more and more moments of mindfulness** and you are no longer **so easily distract** like before.

As it stabilise, there will be a point in time when suddenly you will come to realize that you had become **very calm and very peaceful**. You had developed the **initial calmness** leading to the **spiritual calmness call pīti**. Pīti is a type of **spiritual joy, a spiritual rapture** that can arise when the mind is trained.

When the mind is in Sati, it is just **aware without thought**. Then if you continue **to relax** and **allow** the Anapanasati to develop, you will become more and more calm, more and more peaceful and your mind will become more and more tranquil. Later on, **this pīti will stabilise** until you just like to meditate. Then if you **continue** to relax, **just aware and silent**, the pīti will become **sukha** (or bliss). **Sukha is a very refine state of pīti**. When the mind becomes **so subtle** and **so refine**, it will **cumulates** into **bliss**. It's a very blissful feeling. You will feel so good and you **will like to meditate**, because it is a very 'beautiful' **spiritual mind** state, but the only danger is, many meditators get **attach** to this sukha or bliss. They get, absorbed into it, and they keep on looking for it to **be repeated** because it is **so blissful**. That's how they get stuck, and then they don't progress anymore. Because like any good food, after you had experienced tasting it many times, it's no longer special, - that's the reason why, later on you will start to develop the restlessness,

doubt and unhappiness again. So what you should do is, when you come across this sukha, - **experience it** (especially if you are having it for the first time), just to **understand** its **characteristics** and **nature** so that you **will not deludely** cling on to it. Then you should just **allow it to be** and continue **to relax** and allow this sukha to continue to become **more** and **more refine**. After awhile, this sukha will transform and the mind will become **very quiet, very peaceful and very tranquil** and then you will enter what they call the mind state of **passaddhi**. Passaddhi is **tranquility** of mind , **stillness** of mind, **the silent** mind **without thought**, - when you reach that state you will realize that **all of your objects of meditation**, whether it is your breathing (or Anapanasati) or rising and falling will **become very subtle**, - very, very subtle like no more breathing, like you cannot detect it anymore. Even the **rising and falling** of the abdomen, like you cannot detect it anymore, everything has become so subtle. When this happen, don't panic, - you should just silent your mind and continue to **just relax further** and **allow it to be**. If you do it long enough, until this **passaddhi stabilise** then you will come to realise that even the **very refine breathing** will start to become prominent again. Your this more refine Sati will have **the ability to detect the breath again**. Which means, the mind has develop the **higher and more refine state of mindfulness**, (it can be mindful of all the subtle movements). Then you will come to realise **wherever you locate** your mind or place your mind it will be able to detect **all the fine vibration and movements** there, like it has become very sensitive. This mind (that is already in **Sati naturally**) can be at whatever location you want it to be, and you can also **feel clearly** within, - whatever that is happening, along with the movements, the vibrations, and you **can even detect your own heart beats, without the stethoscope**. Then everything is like –

become **magnified, slowed down** and **very clear**, and this is the **meditative mind**, the **silent** mind, the **still, tranquil** mind in **passaddhi** that can develop the understanding of meditation. That **can understand** how sense door consciousness **arise and pass away**. It can also **be at the moment** of its **arising, sustainment and passing away**. It can 'see' all the **characteristics of nature** within every phenomenon that arise and pass away. It can be even **at the moment of feeling, moment of perception, activity of mind and consciousness, that's why that silent mind is very different, - it is in Sati naturally, and there is Samādhī** borne of a **free mind**. So you just have to train your mind until it is very stable, then all these you will start to understand, because you will experience them and then all of the Buddha's essential teaching, you will start to witness them within your own form and mind. You only need to **silent your mind**. Okay, I will let you all continue the meditation on your own and I will ring the bell in about fifteen minutes time. Then we can start the second session. Okay?

4. Session 2

4.1 Reporting Of Meditation

Okay for those who still want to meditate you **can continue** and for those who have had enough you can **slowly** and **mindfully** come out of the meditation. Try to maintain **whatever inner peace, inner calmness** and **inner awareness or mindfulness** that you had developed. For those who had stabilized their Sati they will have to make use of this **trained mind** that is in **Sati** to cultivate the **daily mindfulness meditation** in daily life. That is to cultivate the **noble 8-fold path** and when you combine **Sati or mindfulness** with the **cultivation** of the Noble 8-fold path it become **heedfulness or**

Appamada. So the Buddha's advice before he passed away is – 'Appamadena Sampadetha' i.e. **'To strive on with Heedfulness'** (and nothing else), which means to train your mind to be **ever mindful** to **cultivate** the **meditation** as taught by him which is the **Noble 8-fold Path** and if you do that you are destined for enlightenment. So if you understand the **deep meaning** of this advice you will come to understand that you only need **to train your mind** to be **heedful** then **enlightenment** in the here and the now is **guaranteed**. So technically it **is not** so difficult but when you start to do, it is a different thing (depending on your past cultivation). If you have your past cultivation to support you then this life it is very easy and you can move very fast. You can also understand very fast and there is an **enhanced probability** of realizing the enlightenment in the here and the now, in this era.

Okay now we can come to the **2nd part** which is **reporting of meditation** followed by Q & A (questions and answers). If you got any **meditative experience** or **problems** you can report them and after that you can ask any questions that are **related to the meditation**, to the **Buddha dhamma** (or the teaching) and how you can **apply** what **you had learnt here** and the **teaching** to help you understand life so that you can overcome all of your life's problems and situations. So now we start off with the **reporting of meditation**. Anybody wants to report their meditation? Nobody! - Luckily tonight we got some written questions already. I will go through the questions and they are quite relevant. Okay this one – the question goes like that "when I am in total relax mind during meditation, I always feel a huge vacuum and after a while, I will doze off and feeling like falling off. Thanks."

So, what is the question? He just put there thanks! So, what is your question? No! No! This description is okay but do you have any question? This is what you have described and is it that you want to ask - is this right or wrong? Ha-ha.... so that is the question, Okay. You see the problem with meditation is - **don't try to ask** right or wrong? Initially you can do that, because it's not easy to understand, but after a while, it is **not advisable** because when you start to ask right or wrong, what does it mean? You are seeking an **answer** to the question that **you don't understand**. Means you yourself **don't want to investigate**, you yourself don't want **to understand**, you just want people to tell you – what to do and then you believe the answer, and you **try to apply that answer** in your meditation. That is where a lot of 'meditators' get caught. Understand or not? That is why a lot of these so called meditators/cultivators cannot really develop the understanding themselves because after the question and after I had answered they will ask again: - "So Bro. Teoh, what must I do?" You just want an answer because you just want people to teach you what to do. How can you develop your meditation? I always said, - one very important **essence of the cultivation** is to develop the understanding of what is meditation? That is '**you must meditate with understanding**'...remember? That's how you get yourself back on track, understand or not? Otherwise, if you continue to do this, you will find that it is very difficult for you all to **progress** in your meditation.

And the Buddha said, **don't believe** even what he said; whatever he shared with you, or explained to you or proclaimed to you, you **must investigate** into it, like what he told the kalamas. You must find out and understand, and then you will know what to do.

Otherwise, it is **not your** understanding. You **only think** you know because 'the teacher says so' or 'somebody says so', then you gullibly follow and do.

When people ask you why you do like that? You answer – 'Bro Teoh said so'; or 'the Buddha said so.' It means you don't understand, - so it is very difficult for you to progress. For when you do without understanding, you become **gullible**, you just follow instruction. So what is important is no need to know right or wrong, just ask yourself a very basic question and go back to the fundamentals and inquiry, "why am I here for?"

To develop the meditation – you **must do with understanding** and to do with understanding means what? I must understand what I do, right? So what you have done, the way you ask this question, shows very clearly you are **curious** about these states, and you want to know whether it is right or wrong. Means your **focus** is not on **understanding what you are doing in the name of meditation**. Ah! Most people are **caught** in this, -sometime they have **very fantastic or unique** meditative experiences, and they want to know is this something related **to progress** or something that they can feel very happy about. Or whether it's right or wrong. So when you start to have that type of focus, it means you don't understand why you are sitting here. You don't understand the **purpose of your cultivation** here. And you don't understand **what meditation is?** So you need to come back to that **clear understanding** of meditation i.e. **what is meditation?** - So that when you sit here and do, **you know what you are doing** in the **name of meditation**.

Remember? I always remind you all that meditation has 2 parts:- **First part** is to train the mind to be **aware and heedful**, so

the 1st inquiry or question should be - **are you training your mind to be aware and heedful?** If you are not training your minds to be aware and heedful then what are you doing? **Second part** is, after you had trained your mind in Sati, you must **stabilize** it. Remember, the **mindfulness**, and then use it **to cultivate the Noble 8 Fold Path** then no more question isn't it? So if this way of questioning comes about, means what? - You are not sure of what is going on, right? And you want an answer. But no amount of answer will be relevant and if I am **also gullible** and just answer you, then you take my answer and said "Bro Teoh said so"- Then what happen? You don't learn! And you don't know what you are doing. That's why I have to explain this to you all first. I can explain this based on my **experience** and **what I observed and understand** from my years of **teaching and sharing**. And sometimes, certain things that you experienced may be **unique to you** and **different from others** because **everyone is unique** and **different** and it has something to do with your **past cultivation**. It has something to do with the **conditions you are now in this world**. And there are other conditions that can lead to all these. So whatever I explained is **based on** my understanding. And because of my understanding I can explain it to you, - **what are the probable causes** of this experience, this mind state etc. But this is **not** the meditation, understand or not? This is just to allow you to understand what has gone on. **Sometimes** this type of description is good because it can bring about some **conditions** for me to tell you about **your probable past cultivation**. Because certain type of experience don't just come by itself for no apparent reason. Which means when you have certain type of experience, it is okay for you to ask. But you must understand why you ask? You ask because you already know what meditation is – and then something else arises **when you try to**

train your mind and do all these things during meditation, and then it **becomes relevant**. So I don't want you to be caught in the **first instance** where everything you are curious of, you just ask because you want an answer. Then it defeats the purpose, then you don't progress, you will get stuck. So now with this understanding, I can go into the question.

“When I'm in a total relaxed state...” - means according to him, he is **totally relaxed**. Means he doesn't have a problem, **no stress, no worries, no tension, the mind is peaceful and relaxed** during meditation. Then what happens? He said he always feel a huge vacuum. And after awhile, he will doze off, - a feeling like falling off. So this is what is described through his experience. So when you have a mind that is **relaxed**, and you **dozed off**, means what? You roughly let me know. You all experienced this before, isn't it? Let's say, - after a tired day, you go back home, have a nice bath and relax, and then what happens? You feel sleepy isn't it? That's why you dozed off. When you said you are totally relaxed, you blank. Blank means what? - going to be **unconscious and sleep**. And this is something that is quite normal, isn't it? But if you understand what meditation is, this thing won't happen isn't it? - Because this is **sloth and torpor** coming in already leading to **sleepiness**. It is just like you don't know what your focus is. You don't know why you are trying to develop this meditation and you don't know the purpose of training this mind **to be aware**. So **you lost that focus**. You lost that understanding of why you are sitting here to develop. Because you are here **to train your mind**, so that training part is not there. Okay? Then the **stabilizing of that mind that is already trained** is also not there, and then you start to experience something. Then this something distracts you and takes

you into that state - like a huge vacuum, then blank, and then you dozed off (like falling off). All these descriptions will come, - so the question is, you have to always **bring back to focus** this inquiry i.e. when you are sitting, you ask yourself, “**what am I doing? Am I training my mind**”, - first inquiry. Then if I am not training my mind, what must I do? **Go back and train your mind, right?** - Because meditation is **not** about **relax and becoming peaceful only**. Do you understand? Most people like to do that because it is something that makes you feel good. It **makes you relaxed and peaceful** and a lot of people actually find it very good and very important to be able to experience this **state of relaxation with inner peace**. **Inner peace** is one of the **byproduct of meditation**. When your mind **develops inner peace**, it will have **inner well being** too. For a **peaceful** mind, is a **relaxed mind** and this **relaxed state of peace**, without fear, worry and anxiety is **very soothing** and **very calming**. That is why there is inner well-being and you feel very good. As opposed to when you are **restless, fearful**, with a lot of **anxiety, worry, tension** and **stress**. These are **negative** mind states. So to develop the meditation through training the mind to be aware or mindful will **lead the mind to inner peace and inner well being** understand or not? Because when you **start to relax** and **without thought**, then the peace will come, but when that peace comes, you forgot about your focus. Your focus is what? To develop the training of the mind to be mindful and aware, right? If you had recalled or remembered that focus, then you will know what to do. Then you just **relax** and **maintain awareness**. **Maintain awareness** through what? – Through **Anapanasati**! Or awareness by having an **object of meditation** that can make you **mindful via anchoring your awareness to it** then **maintains awareness** to **stabilise** it. That is what you are supposed to do. Not asking me ‘Is this right or wrong

and what must I do?’ That’s why, I want you to understand, and then you will know what to do. That is **what precisely** meditation is all about. If you understand then **the question is no more** and you will know what to do.

It’s like, I now tell you the reverse, “whatever question you have , if it is nothing related **to training** the mind, **stabilizing it to be mindful** and **use it to meditate**,” – then all these are the wrong questions. Don’t ask, just do it, investigate or find out for yourself the truth. Which means your **sole purpose** and **intent** is to **understand** that your mind is **heedless** because of the **5 mental hindrances**. Then you should inquire – how can I **train this heedless mind** to be **heedful**? **Via cultivating the 5 spiritual faculties** of mind right? Then are my **5 spiritual faculties** developed? **If not**, I will **develop it**, then I will have **Saddhā, Viriya leading to Sati or mindfulness**, and this is how you will train your mind to be mindful. Then after it is mindful, you only need **to stabilise** it for it to become **Samādhi**. Then when I have **Sati & Samādhi**, **I will have clarity of mind because - No thought**, and then **I will be able to ‘see things as they are’** and **Wisdom will arise**.

When I have all these **5 spiritual faculties** then all the **opposite 5 mental hindrances** will go. Take for example, **Saddhā or faith** - when you are **very confident**, very composed and very calm, and you have **very strong faith**, you got **no more doubt** isn’t it? The last hindrance which is **doubt** is no more, then when your mind is **very confident, very composed**, there is also **no restlessness**. When there is **Samādhi**, the mind is also **not disturbed** because this mind that has Samādhi is **unwavering and collected**, - hence sensual desires, ill-will also cannot come in. And when there is **Sati or**

mindfulness there is **no thought** because Sati is **just awareness before the knowing (or the arising of thought)**. No thought means what? - **No fear, no worry, no anxiety, no restlessness**. Of course when you have the **last spiritual faculty** which is **wisdom or Pañña** then all the **5 mental hindrances** will be gone, because you understand already. Then the **sloth and torpor**, this one you can overcome if you have **Viriya** and **your faith** is very strong. When you are **full of confidence**, that confidence will **drive** you to develop the **spiritual zeal or tenacity to cultivate**, so how can you be sleepy and also because **you see the importance** of cultivating this meditation and you also see the importance of **realising this dhamma**, so that suffering need not be; so that your life can be taken care of; So that you don't have to go through life the way other people go through; So that you don't have to be **entangled with life** anymore; So that all of suffering **related to delusion, heedlessness and ignorance** will not arise in you anymore. So the spiritual faculties **will take care** of the hindrances and with **the 5 spiritual faculties developed**, you no need to ask me **how to meditate**, you will know how to meditate because this is the **meditative mind** that is perfect. When your **faith or Saddhā, Viriya, Sati (mindfulness) and Samādhi are very stable**, **Pañña will arise** and you will **keep on understanding** things. **Wisdom or Pañña will keep on arising** because that is the **meditative mind**. So that's why **when you use** that meditative mind to cultivate the **Noble 8 Fold Path**, you will understand **what right view is, especially Right view - with regard to the Laws that govern all of life and existence**. And the Buddha has described the **3 spiritual laws** that he termed as the **right view** – they are the law of karma (karma niyama), the law of the mind (citta niyama), then the order of dhamma niyama. These 3 great **spiritual laws** govern all of life and existence. And if you understand them, you will understand

life, and you will know how to live life. So when you have **right view** cultivated, you will know how to arise the right thought, right speech, right action and right livelihood, and the right efforts **to purify your thought**. All these come about through what? - The **right understanding** with regards to the **law of karma**.

Law of karma said, **“You are born of your karma, heir to your karma, conditioned and supported by your karma and you are what you are because of your karma.”** So if karma plays such a **great role** in your life, **what must you do?** You must **take care of karma**, right? Take care of karma means you must **follow the advice of the Buddha** ‘to avoid all evils and do good.’ Otherwise, how can you take care of karma? Then how **to avoid** all evils, - what is the Buddha’s advice? Yes! Keep your **5 precepts**. Apart from keeping your 5 precepts, you must also **train your mind to be heedful or ever mindful and aware**, otherwise, you **cannot see** your own **mental intentions** behind all your actions, speech and thought processes which will become karmic. So when you have **mindfulness**, you can see your mental intentions behind all of your actions, speech and thoughts. The **Noble 8 Fold Path will then falls into place**. That’s why **right view will lead to right thought, right speech and right action**, etc. Then the way you live your life will be in accordance with this **right view/understanding** leading to the right livelihood. Then you cultivate the **4 right efforts** to **purify** your actions, speech and thought processes. Whenever the wrong thought arises, you must arise the **right effort to abandon it**. Similarly for wrong actions and wrong speeches including wrong livelihood you also do the same i.e. **Right effort to abandon** them. Then you also cultivate the **right effort to prevent** all those wrong thoughts, wrong action, wrong speech and wrong livelihood from

arising. Then you develop the **last 2 right efforts**, which is the **positive aspect**. The **right effort to cultivate the right thought that is still not in you**; the right action, the right speech and the right livelihood - that are still not in you. The last one is the **right effort to refine upon the right thought and perfect whatever wholesomeness and goodness** that is already in you. That's how you can develop all these so that the **noble 8 fold path cultivation** will transform you into a very different type of human being. **Personality wise** and **character wise**, you will be completely transformed to become a **noble being**. Noble being is an **enlightened being** because they are **very noble** in their **understanding of life**, very noble in the way **they conduct themselves** - through their noble action, speech and thought. Also **very noble in the way they live their life**. Very noble in the way **they interact with people**. They have love, they have wisdom and they have compassion because **they are incapable of negativity**. That's why everything they do, - there is no negativity. They are all right thought, right speech, right action and right livelihood borne of right understanding. That's how noble 8 fold path can free you. Then when you understand, how your mind functions and work through having **right view** with regards to the second **spiritual law (citta niyama)**, your wisdom will arise. Especially so, when you can see **how your mind arise and pass away** following the **law of dependent origination** (12 links or Paticca Samuppada) as taught by the Buddha, then you will start to understand that **every phenomenon** that **arise and pass away** have the universal characteristics of **impermanence**. If you **grasp and cling** on to it deludedly, **suffering** will be the result. Then because dependent on conditions they arise and when conditions cease to be they pass away, - hence they are all **conditions arising, causal phenomena**

that are **impermanent** and because of that there is **no permanent unchanging entity** within all these **phenomena** that we can call this is 'Me', this is 'I' and this can be 'Mine', hence it's all **not self and empty** leading to the penetrative **understanding** of the **Anatta characteristic**. When you start to see this happening within your own form and mind and **within all of phenomena** (whether **physical, mental or nature's** phenomena), then you will come to realize that **everything is just the way it is**. I.e. there is no such thing as **permanent unchanging entity** that you can call a **soul, or a 'me' or an 'I'** inside there. Then your **self-delusion** (or sakayaditthi) will be no more. Once you are able to **actually root** that out, you like **suddenly wakes up**. No more delusion and you will **no longer** be **deluded** by your 5 aggregates of form & mind, that deludes you to believe that the feelings is you, the body is you, the mind is you, that there is a **thinker** behind the **thought**, there is a **person who thinks, who feels, who perceives and who arises** the consciousness. All these delusions will dissolve. Then there is this **mind that is liberated**, that's how you become enlightened. That's how you are **no longer gullible**. You are **no longer caught** in the wheel of life, which they call saṃsāra - the CYCLE or wheel of birth and death. You don't have to come anymore unless you choose to. And all these are within your **ability to realize**, if only you cultivate and train your mind to have the **5 spiritual faculties**. And the **most important spiritual faculties is Sati, - mindfulness**. For **without Sati**, there is **no life**, and you **cannot** see anything, you are like blind.

That's why **mindfulness or Sati** is the most important and it's also the **first factor of enlightenment**. There are 7 factors of enlightenment that can make you enlightened, and the 1st one is Sati. That's why without Sati, you cannot move on to the 2nd factor

of enlightenment which is **dhammavicaya or investigation** of the **dhamma**. Investigate into everything that the Buddha teaches. All his teaching is called the dhamma. So when you investigate into his dhamma, then you realize that it **stands up to investigation**. You will have so **much joy and confident** in Him. Then your **faith** in Him becomes **unshakeable**. That's why after you have Sati and you do the dhamma investigation, then it stands up to investigation, your faith will become so strong, then what happens? There is this joy, leading to the Viriya or spiritual zeal which is the 3rd factor of enlightenment arising. Immediately there is this strong passion and **tenacity to go this way**, that's how the **Viriya** which is **the 3rd factor of enlightenment** comes to be.

Then when Viriya arise, Sati will follow. That's how the mind will develop the **calmness** and **the peace** leading to the **spiritual joy or pīti** which is the 4th factor of enlightenment. Then you will feel a lot of pīti in your mind because the Viriya will drive you to develop the mindfulness and when you are **continuously mindful (without thought)**, this **pīti or spiritual joy/rapture** will arise naturally. Then you will go on to **experience sukha**, which is **spiritual bliss**. If you **don't cling** and attach to this sukha, then it will become **passaddhi**, which is **tranquility or stillness** of mind (the 5th factor of enlightenment). Then when your passaddhi becomes **very stable** it will cumulate into **Samādhi** which is the 6th enlightenment factor. A mind with **Samādhi** is **collected and unwavering**. And when you have **Sati and Samādhi**, you will see things as they are because there is **clarity**, then **wisdom** will arise. When you have wisdom, you are **no longer gullible** and you will **no longer react** to what you see, what you hear, what you smell, what you taste, what you tactilely feel and think. And because of that, your mind has **equanimity or**

uppekha, which is the **last factor of enlightenment**. This is how you develop the 7 factors of enlightenment leading to the enlightenment.

So this is how you can develop the understanding and that's why questions are very important. If you don't ask, there are **no conditions** for me to explain. I realize after a period of sharing that it is like some form of understanding is missing..... - except for a few who have developed the **diligence and consistency** to cultivate, the **rest don't seem to know what is going on** because once a week you come, then you go back, you forgot and you become **heedless again**, then you come back, listen again, it's like it doesn't go in. Because you **never investigate** and you **never take it serious enough to find out** on your own what is it that **you call meditation**. What is it that the **Buddha is trying to teach you** and share with you out of **love and compassion** for you so that you **don't have to entangle your life anymore**; So that suffering in this world need not be and **Enlightenment in the here and the now can be realized**. That's why this understanding is very important to you because **it is your life**; you really have **to see this clearly**. And if you **miss this window**, it's going to be **very difficult** because this is **a very good window** and **a very rare condition** to come by.

4.2 Questions And Answers

Okay, we have one more question which was sent to Bro. Swee Aun through what's app. It's a very good question.

Qs: i) Why still got so much craving after listening to so much dharma?

ii) Do we really comprehend what was spoken? (This is not a question but more of a doubt.)

The 3rd part is the best:-

iii) Guarding the sense door needs tremendous effort.

Answer: Agree or not? If you agree, means you don't understand the Buddha dharma. Effort alone cannot free you. The 4 Right Efforts are mainly applied at the **thought level** to deal with the thought. **1st Right Effort** is to **abandon** the wrong thoughts that had arisen. Then the **2nd Right Effort** is to **prevent** the arising of any wrong action, speech or thought. **The 3rd Right Effort** is to cultivate the right and **wholesome action, speech and thought** that are still not in you. This is followed by the **4th Right Effort** which is to **refine upon** and **perfect** the wholesome action, speech and thought that are already in you. Effort is only used when it's related to thought. What **frees you** is **only wisdom**. Please **remember** that. That's why guarding sense door, if you use effort, you are actually suppressing it and you are trying to control your emotion from **stirring via delusion**. The Buddha uses this word - **Be vigilant**. Do you know what is vigilant? It means be **Heedful**. Always be **attentive** and **ever mindful** to cultivate the Noble 8-fold path (or **meditation** as taught by the Buddha) so that delusion does not arise to delude you into negativities. So that the evil roots will not arise to condition your evil action, speech and thought processes. Vigilance means **ever mindful** and **ever heedful** so that the **wisdom** can protect you. Hence vigilance **is not** an effort. When you **don't have wisdom**, you **cannot deal with defilement**. All of your efforts will be of **no meaning**. You try to 'cut' here (at the feeling), 'cut' there, or say "let

go and don't attach" – all these has got no meaning because it doesn't work and cultivation is no like that. For they never inquire – **"who is letting go?"** The person **with delusion** tries to let go, you ask yourself, - can this be done? If you don't understand, you cannot let go! You will grasps and cling via delusion. Once wisdom or **wise attention** (yoniso manasikara) is there, you are no longer deluded hence you won't hold or grasp anymore, right? So there is no need to let go. **Only those who hold need to let go** but **without wisdom** it cannot be done.

Like I told Eddie just now, the kid, if you have nothing for him to do or play, the kid will go all round and create havoc. But if you have a toy for him, he will stay quiet and not disturb you. So what happens is, this kid is like your mind, you must let it do something also. Otherwise it will be like this kid, it will go all round and create havoc via **heedlessness** (I.e. constantly **loss in thoughts** and **seldom mindful** or heedful.) Since your **consciousness or mind is trapped** inside **your physical body** and the **senses** are all there, - so upon contact, it's automatic just like the **physics experiment** of the battery, bulb and switch, it will automatically light up or become conscious. That's why it's **all automatic** following **natures' law**, each and every phenomena (May it be **mental, physical or nature's**) is all dependent originating and conditions arising. Anything **perceivable by the mind** is a **phenomenon**. We can perceive our physical, mental and nature's phenomena via our mental perception.

Upon contact of mind with our senses, you become **conscious**, then you start to perceive, think and react **thereby stirring** the mind to cause **mental hindrances** like sensual desire and ill-will to arise.

And because of these **mental hindrances**, you become **heedless**. Then it is just like you tell the kid, “I am going to control you, and don’t let you play”. You think the kid will listen to you? You may also say “train him when he is young” or you try to tell him “Sit down, do meditation, and be mindfulness” - the kid will give you hell, right? Unless he **understands**, he **will not** listen to you. So you need to **make them understand** why they must do all these and **because it is their life**, we have to **let them decide** and as parent we can **only advise**. ‘For your good, for your future this is what I can share with you. I will only advise you. But your life, you still decide. You find out for yourself whether this is going to help you or not?’ So if you do that, you do not create trouble for him.

Since he is born of his karma, heir to his karma, conditions and supported by his karma and he is what he is because of his karma, **so why do you want to interfere?** You only play your **role** as a parent, who has a **duty** towards their **upbringing**, towards **advising** them, **guiding** them, that’s all. Do not force them to do anything that they don’t like. Do **not pressure** them to do anything. So meditation is the same..... Guarding the sense door, you **do not** need effort. They **confuse** effort with what is going on in daily life, like when you keep your precepts. What is the 4th precept? Abstain from telling lies and false speech. This is so difficult. So you ask, “How to keep that one”, especially so for salesman. They keep on complaining to me. It’s not how to keep? If you don’t see the **importance**, you will **try to justify**. Then it is like very difficult to keep that precept. Why? - Because the **desire and craving to lie**, via your own **selfishness** - you cannot ‘see’, and that’s why you lie. Otherwise, why do you lie? You lie because you want **to conceal** the fact so that you won’t get into trouble. Especially those who

cheated upon their spouse, and they lied because they don't want to be caught. Even the small kid knows how to lie. "Did you do it? No! Daddy No!" Actually he did it but because he is scare of the cane so he lied. But certain kid they are **by nature honest and sincere** and they will not lie. So you have to understand your kid.

Meditation is the same..... – When it comes to cultivation it is always **wisdom** and if you **don't have** wisdom **your mind cannot free**. Now coming back to the 1st part of the question regarding craving:

***Qs:** i) "Why still got so much **craving** after listening to so much dhamma?"*

Answer: So what is your answer? What is the meaning of craving? Cravings – according to the Buddha there are 3 types of craving. 1st one is **sensual craving** or **kama tanha**; then there is 'craving to be' or **bhava tanha** followed by 'craving not to be' or **vibhava tanha**. You must understand the difference between **craving** and **wisdom**. Craving is always **associated** with **evil roots**, like attachment and desire whereas **wisdom is free** of evil roots. When **you have wisdom** then **you can love but without attachment** and you can also have the **good food** but **without craving/attachment**. That is important, otherwise you become **gullible** and **believed** what others said, like the statement - "If you are spiritual, then you cannot have good food because that is craving". What do you think of this statement? You agree? If that is your answer then **I don't think you understand** the Buddha dhamma because during the Buddha's time he was also invited to the palace and the rich man's home where he was **also offered good food** and he **rejoiced** and still eats them. The important point is the Buddha ate but he **doesn't have attachment** to what he ate. If **there is condition to**

eat he eats otherwise he is also alright. Even lousy food when he goes pindapata (if allowable) he still eats because he has got no craving and if he has craving means what? He will have these thoughts that says “I don’t want to go there and pindapat because the food there is not so good.” Then that is **attachment or craving, desire and selfishness**. When there is **no desire or attachment** then there is no craving. When you don’t understand the meaning of craving as per the dhamma taught by the Buddha you become gullible.

The common **misconception** is people generally belief that a spiritual person must not have craving so good food is not allowed because that is **craving according to their understanding**. The Buddha never teaches like that. The Buddha said, ‘**you can eat but don’t attach, don’t cling, don’t grasp and don’t deludedly hold and belief that there is a permanent unchanging entity inside because this will lead to sakkayaditthi or self-delusion.**’ That’s how the whole dhamma is **being misunderstood**. They like to have those good foods but **outwardly** when they try to live their life **with such misconception** then they will have to **suppress** their **desire or craving** for good food hence the expression, “Guarding the sense door need **tremendous effort.**” The **craving is so strong inside** and if you don’t have **mindfulness** you **cannot** see it and you will have the **idea of enlightenment** as – “being spiritual I cannot have craving which means I must not have good food, I must not stay in a very nice place and I have to renounce everything.” The Buddha never said that because the Buddha said for lay people you **only need to keep the 5 precepts and you can own things and you can have things but don’t attach** to them. The lay person can also **experience 4 types of happiness**: the first one is **happiness of**

possession. When you had acquired wealth via **righteous means or right livelihood** then there is a sense of **well being** and **happiness.** That **joy and happiness** is this **happiness of possession.** Then if you **know how to use** this wealth or possession for the **happiness of yourself and others** (your loved ones, relatives, friends, etc) then it will constitute the **2nd type of happiness.** You use it for **wholesomeness.** The **3rd** type of happiness is to be **free from debts.** Those who borrowed from loan sharks will look forward to having this type of happiness. Then the last type of happiness is **to live a blameless life** so that **the wise one** will not blame you. When you already have the means and can afford you should be **more generous to help people** and don't be **so stingy, petty or calculative anymore.** Instead you should have **goodness, kindness and generosity to help others in need.** So these are the dhammas that can help you develop the **right understanding** to practice the **right dhamma** leading to the **4 types of happiness** realizable by a lay person.

When you listen to the dhamma the **most important focus** is to develop the **right view** (which is very important) **to straighten** your **earlier** wrong view so that you are **no longer deluded** then you will know how to go about developing the cultivation with **right understanding.** When your **view is right, ignorant (or avijja)** will **be reduced** then the **1st** two links of the Paticca Samuppada (or 12 links) which is avijja (ignorant) paccaya saṅkhāra will be **weakened** leading to **less saṅkhāra** (or mental activities) and this will in turn lead to **clarity of mind** hence less **heedlessness** and **more mindfulness** and **heedfulness.** After you had **straightened your view** then avijja which is ignorant will be weakened and dependent on this weakened avijja, saṅkhāra which is your mental

activities, your thinking, your emotions, your reactions and your **heedlessness** will **also weakened**. So **saṅkhāra** which is your mental thinking or activities, mental volitions, mental states, mental formation and mental reactions, etc will slow down. Then as you **continue to straighten your views** until your **wrong views no more**, **avijja paccaya saṅkhāra** will **cease** to be. That is how **you don't think anymore**. This is also the reason why the **enlightened one is always heedful** and they **don't need** to think anymore. They **only use thoughts** when **they need to**. That's why I always tell you all "you don't have to think" but for most of you it is so difficult because of the **mental hindrances** and the **avijja** (mainly **self-delusion**) which is still there, so **saṅkhāra** keep on arising following the 1st two link of the law of **dependent origination**. That's why the Buddha said, "**Sabbe saṅkhāra aniccaṃ**" (all of **saṅkhāra** – **everything that your mind can do** like your thinking, volition, etc **are impermanent** and they come and they go. Then why do you hold and cling?); and "**Sabbe saṅkhāra dukkhaṃ**" or all of **Saṅkhāra brings about suffering**. You **attached** and **hold deludedly** hence **suffering** is the result. This is the reason why the Buddha taught the **3 universal characteristics** of impermanence, suffering and non-self/empty nature. He always used the word "**Saṅkhāra**". As **saṅkhāra** is inclusive of your feeling and perception aggregates, hence it is also termed, the **content of consciousness** i.e. it includes **all mental activities** within that consciousness. So when you understand that, you **must listen with understanding** to develop the **right view to straighten** your wrong view. When you have **more** right view you **will become** less deluded then you will know **how to live life** and **craving will gradually slow down**. Then finally when you **no longer** deluded, craving will be **rooted out** and no more craving. Craving is a **desire** that comes from ignorant – which

is mainly your **sakkayaditthi** or **self-delusion** that condition you to be **greedy**. That conditioned you **to grasp, cling and hold** because you think you exist. The 'Me' and the 'I', the 'personality', the 'EGO', the 'self' or the 'atta' created the **selfishness**, created the '**person**' who try to own things and have things. That's how you have **greed, selfish, desire, craving and lust**, etc – all come from the 'EGO'. Without the 'I' and the 'Me' **there is nobody to be greedy, selfish** etc. **Things are just the way they are**, not what you think. **That's why wisdom frees** because it can root out all these delusion. Without wisdom it is very difficult to cultivate. So always remember **guarding the sense door** need **wisdom** and **not effort**. Then when listening to dhamma, you must also **reflect, contemplate** and **later on cultivate** to develop all the 3 **turnings wisdom** of Suttamaya Pañña , Cintamaya Pañña and Bhavanamaya Pañña.

The 2nd question is rather straight forward – “Do we comprehend?” If you comprehend means you got no **more craving** but most people don't quite comprehend the dhamma because they **don't reflect**, they **don't contemplate, investigate and inquire with mindfulness** leading to **heedfulness** and these are the reasons why they **cannot 'see'** and they **cannot understand**. The moment you **understand** that you **only need to develop** the **5 spiritual faculties** (especially **your mindfulness** which you **need to stabilize** to become **heedful**) then all of the **teachings** will become like **very clear** and **very easy** to understand. Then there will be no more questions.

Ok? No more written questions? So now we can open it up to the 'floor'. Yah, yes!.... Eng Bee.

Qs: Last time I used to have this wrong understanding that *Samādhi* can only be developed during a **formal** sitting meditation posture. But last Sunday during the **Heart Sutta Class**, based on your explanation, I suddenly **realised** that *Samādhi* can also be developed during (training of) **daily mindfulness**, Right?

Bro Teoh : Yes! It can be developed.

Qs : Bro Teoh, I'd like to ask how can we develop *Samādhi* during **daily mindfulness** (practice)?

Answer: Ok Eng Bee has asked a **very good** question, because she **had developed** some form of cultivation already. Earlier on she thought, *Samādhi* can **only** be developed during **formal** meditation when the mind is **much calmer** and **stable**, understand or not? This can happen because your **senses** are **mostly down** or **less active** during formal meditation. Also during **formal meditation** the conditions and setting are usually **more conducive**. But when you **come out** to live life, you are in an **active mode**, understand or not? Your **seeing consciousness**, your **hearing**, **smelling**, **taste**, **tactile** and **thought consciousness** are **all actively** functioning because **you got to act**, **got to move** and you **got to be aware** of so **many things** and your **thoughts** keep **on arising**. And sometimes **the mental hindrances** are there. So in the **active state of daily life**, *Samādhi* is **very difficult**, understand or not? That's why it needs to be trained. *Samādhi* in **daily life** can only come about when your **daily mindfulness** is **very stable**.

There are 2 very different types of cultivation namely **formal meditation** and **daily mindfulness**. The formal meditation to me, (if you ask me personally) is not enough; it's not the **real** meditation as

yet. The real meditation **only starts** when you have **stabilised** that **mindfulness** and go into **daily life**, to cultivate the **daily mindfulness** leading to **heedfulness**. That is when the **real** meditation (starts). That's why I always tell you all - not until you've **stabilised** that **mindfulness**, and go into **daily life** to cultivate the **Sati Sampajāna** (mindfulness and **clear comprehension** of **all actions** and **all movements** within the present moment) as taught by the Buddha under **kāyānupassanā**, the **real meditation** has not started as yet.

(Important recap of the 6 categories of cultivation under Kāyānupassanā.)

They are Mindfulness of the:

- a) In and out breath or Anapanasati;
- b) 4 postures;
- c) Sati Sampajāna practices;
- d) 4 Elements of the body;
- e) 32 Parts of the body;
- f) 9 stages of cemetery decomposition of the body.)

And even after you have done that, that is only the **initial wisdom** because you still got the other 3 **Foundations of Mindfulness** to go through, namely **vedanānupassanā**, **cittānupassanā** and **dhammānupassanā**. Moreover, **Kāyānupassanā** got 6 categories of practices - starting with **Anapanasati** leading to the **4 postures** and the **Sati Sampajāna** cultivation, and then you still need to **contemplate** and **reflect** on the **4 Elements**, the **32 Parts of the body** and the **9 stages of cemetery decomposition** of the body. Then you go into **mindfulness of Feeling (Vedanānupassanā)**, followed by mindfulness of the **citta/Content of Consciousness**

(Cittānupassanā), then you go into **mindfulness of Dhammā**, the final one, (**Dhammānupassanā**).

There are **5 categories of cultivation under Dhammānupassanā**. The 1st category of practice is Mindfulness of the **5 mental Hindrances**, and then the 2nd category of practice is **Mindfulness of the 5 Aggregates of Form and Mind**. So that you're **not gullible, not deluded**, so that you **don't cling** on to this **5 Aggregates of Form and Mind** (which is **what you think you are**), - the **human being** and all those **'images' OR 'concepts'** that you identified yourself with. I am an Engineer, I am Chinese, I am a Buddhist etc. After that, it teaches you to be **mindful of the 6 Internal Sense Bases and 6 External Sense Bases and the 18 sense realms** to develop the wisdom via **tracing the origination factors** for the **stirring of the mind** then **retrospectively** reverse it. This is the **3rd category of cultivation of Dhammānupassanā**. Then you move into the 4th category of practice which is **mindfulness of the 7 Factors of Enlightenment** that I talked about just now. Then the last or 5th category of practice is the **cultivation on mindfulness of the 4 Noble Truths** (which are truths that can make you noble ones or enlightened ones). That's why the **real meditation** is still **within the 4 Noble Truths**, especially the **4th Noble Truth**, which is the **Noble 8-Fold Path**. This **Noble 8-Fold Path practices is the meditation** because it can lead to the **end or cessation** of all sufferings.

(Important **recap** on the 5 categories of cultivation under **Dhammānupassanā**.)

They are Mindfulness of the:

- a) 5 Mental Hindrances;

- b) 5 Aggregates of Form and Mind;
- c) 6 Internal Sense Bases and 6 External Sense Bases and the 18 sense realms;
- d) 7 Factors of Enlightenment;
- e) 4 Noble Truths.

So coming back to your question, in the **formal** meditation, most people can develop the **calmness of mind** more easily because the **environment** and **settings** are more conducive. If you **diligently** train yourself in whatever **field of expertise** you can become **skilful**, just like badminton or everything else, understand or not? So after you become **very skilful**, your strokes and movements on the badminton court will be like **very grateful** and you can decide where **you want to return your shots** to. You want to serve low it goes low and if you want to return to base line it will be able to do just that. **It is like you** have **complete control** over what you want to do on the court.

Similarly **going to retreat** to cultivate **formal meditation** is just like you go to a **very conducive place** to train your mind, understand or not? Like you go to the gym, you train. When you are **skilful** already, what happen? If you don't come out **to life to test your skill**, to compete with people of different back ground and understanding, you will never know whether you have **perfected your skill** or **not**, understand or not?

That is why **you need to go into life and interact** with people. That's why you have to use what you have **learned and trained** to come out into life. You go **for competition** but that's (for) games. What we are interested in now is about **understanding life**, the **spiritual life**. **Spiritual life is to be lived**. When you live life you need

to **interact** with people. Then only you **encounter** all those **harsh realities** that the Buddha talked about under the **1st Noble Truth**, - i.e. **the 8 realities of life and existence**. Which are **birth, old age, sickness and death**, when you are **with people whom you don't like**, when you **cannot get what you want**, when **things don't go your way** and when there is **separation** between **loved ones** and the **things or possessions** that you hold on to dearly. Like your **wealth, your possession, your business, your career**, etc. (everything that you **think** you owned). But when your loved ones and prized possessions **start to separate** from you then **you can check** whether you really have **wisdom** or not? Without the **requisite dhamma wisdom**, you will be **afflicted** by them. You will have **fear, worry, anxiety, insecurity, sorrow and lamentation leading to severe grief, misery, depression and unhappiness**. Otherwise you can be gullible, - sitting in a **formal meditation**, getting **fantastic meditative** experiences, then you **equate it as**, this is **what *Ñāna*, what *Jhāna*** and then you think you are already enlightened. But when you come out into life, and you still get **entangled** with separation from **loved ones and your prized possessions**, you then realised you can still become **afflicted, emotional, angry and sad**. Then **what type of enlightenment is that?**

So to stabilise the ***Samādhi* in daily life**, you need a **stable daily mindfulness**. That's why I always tell you all, **when you are in a retreat or in a formal meditation, don't just sit without any understanding**, not much point, understand or not? There are **times to sit, to realise the cessation**. You can also **lie down** (during) the **formal meditation**; then **to understand clearly** what is going on, you may have to go deep into **consciousness** and then **just let things be**

and **silent** your mind. All these can be done and formal meditation will help. But that one (in the formal meditation) **you cannot live life**, understand or not? Yet **you need some of those experiences** to go **deep into the consciousness** (deep inside), so that the **wisdom** can be developed. Because when it comes to **cessation**, leading to the realisation of *Nibbāna*, it is a **totally different** understanding, and you need a **formal meditation** to go in. Unless it's just only a glimpse or a **momentarily one**, - in **daily life it can happen**. That's why the **realisation of sainthood** is just after **one moment** of pure **cessation of consciousness**. I.e. the **form and mind** can realised that **glimpse of Nibbāna**, and it is an **entire cessation** of form and mind **within that moment** too.

So when you go into **daily mindfulness**, you have to **start** from mindfulness of the **4 postures meditation**..... - That's why you **alternate** between **walking and sitting** in a formal meditation, and because **walking is more active**, when you can do that you develop **daily mindfulness**. Similar for **bowing**, it can also develop **daily mindfulness**. **Contemplation, reflection** is also **daily mindfulness**, understand or not? That's the reason why we have a lot of **contemplative meditation** as taught by the Buddha, - like *Marananussati*, which is contemplation on death; followed by *Buddhānussati* (*buddha + anussati*) which is **contemplation on the 9 great virtues** of the Buddha; *Dhammanussati* and *Sanghānussati* etc. All these are **anussati** meant to develop the **contemplative wisdom**, understand or not?

Whereas *passanā* is **to insight** into, understand or not? So *Vipassanā* means, to insight into 'Vi' which is the 3 **universal characteristics** of nature, namely **impermanent (anicca)**, suffering

(dukkha) and non-self/empty nature (anatta). Hence **vipassana** means a type of meditation that can enable you **to insight** into **these 3 universal characteristics of nature**. Then we had *Kāyānupassanā*, - here *nupassanā* is different again. *Kāyā* means the **body**, and then you develop **mindfulness** over this body, to **contemplate and insight** into the **3 universal characteristics** of nature. That's why it is term *Kāyānupassanā* mean you **develop this mindfulness** over the '*Kāyā*' to **contemplate and insight** into. Hence *anussati* and *nupassanā* are different and the Pali words are very distinct, and when you understand, you will know how to develop the **appropriate cultivation**, to move on.

So for a **stable Samādhi**, you need a **stable mindfulness**, until **throughout** the day you are **most** of the time **mindful**. It doesn't come overnight, understand or not? Initially it's like **more and more moments of awareness/mindfulness** and **less and less** moments of **heedlessness**, and this can only come about when your **wisdom** had started to arise, when your **right view** has become more and more **stable**. When you have more and more **right view**, then *avijjā* which is **ignorance** will start to **weaken**, and then you will have less and less *Sankhāra* (**content of consciousness or mental activities**). When you have less and less *Sankhāra*, it's like you have **less and less thinking**, less and less **thoughts**, less and less mental **hindrances**. Then from **heedless living**, slowly it **transform** into **heedful living**. The moment you are **heedful** and **aware**, you are **no longer** heedless, - means what? The **heedless thinking** and the **hindrances of mind** had started to slow down and become **less and less** until one day **no more**. That's how you become **heedful** - which means "**ever mindful to cultivate the noble 8-fold path** or the **meditation** as taught by the Buddha". When you are **heedful**, you are **most of**

the time aware with a lot of **clarity** because there is practically no thought at all. You only arise thoughts when **you need to use them to live life**.

In order to be in that state, your **spiritual faculties** must be **very stable** already; **otherwise** you **cannot** reach that state. To reach that state, the **wisdom** must also arise. So **that's why the focus** is finally **still** on **wisdom only**. Even **with Samādhi**, let's say you hold on to the **continuous mindfulness**, (some people do that) - they develop *Ānāpānasati* until **so stable** that they can carry their **Jhāna for 24 hours**. I got one teacher who can do that, during his younger days; he can **hold on to his Jhāna** and maintain **continuous mindfulness** for 24 hours, because his *Ānāpānasati* is very stable and very strong.

So if you depend on that Samādhi borne of **energy field like Jhana (not wisdom)** to become peaceful, then those *Anusaya* (or **latent tendencies**) are **suppressed** and you don't know. That's why in the strong jhanic state (which is a **conditioned** state of **appana Samādhi**), you **have to release** it out to **normal awareness** with **upacara Samādhi** so that it is not too strong. If it's too strong, it is **not a free mind** but a **conditioned state**, understand or not? It doesn't reflect the real state. It doesn't reflect whether you have **wisdom** or not because you are using this appana *Samādhi* borne of a concentrated mind to **suppress** whatever **defilement/anusaya**, and then it's like you are **enlightened**, because you cannot get angry in those strong jhanic states. You are **very peaceful**, you are also like **full of Mettā**, and all those states can arise. But when you **start to get old**, when you become **weaker**, as **age catches up**, you lose your ability to enter **Jhāna**, to develop the **energy field** that you need to

maintain this type of *Jhānic experiences*, then when they realise that, they **start to have suffering**. They start to become **miserable**, via **asking question like**, *oh!* What happened? Because when they compare, - last time with the *Jhāna*, it was **so beautiful, so perfect, so still, like enlightened**, then after those things are gone, they want to get it back but they can't get it. When they realise that they **had become** so weak and **so fragile** and like **so useless**, - they develop **fear** because **finally old age, sickness and death** can still threaten them. Because they don't know **what that form and mind is**. They still think this is **what they are**, i.e. the form and mind **is what they are** - a human being, and **this human being who is the 'Me' and the 'I' cultivate until enlightened**. That's why the *Sakkāyaditthi* is still there, they cannot break that **self-delusion**. So when you are doing all these **concentration cultivation**, or what they call **one-pointedness** meditation, or *Samatha* meditation, you still need to release your **concentration or absorption** to **normal awareness** to cultivate the **daily mindfulness** in daily life **to realise** the wisdom. When you cultivate **Anapanasati wrongly** it can also lead to **continuous absorption** or **continuous mindfulness** for you to cling or attach to. You also need to release it out; otherwise you will get **trapped** inside those states. So when you **release** it out and go into **daily mindfulness**, - the **daily mindfulness** must be **stabilised**, until it become very stable (like there is upacara *Samādhi*), understand or not? Then you use this **heedful state** to be **aware of everything** that is going on. When you use this **heedful state to live your daily life** and **aware of everything** that is going on, you will develop **wisdom** via **seeing things as they are**. After that you don't need that type of stable **collected** and **unwavering mind** in **appana** and **upacara Samādhi** to help you remind **peaceful anymore**. They are only **needed initially**, for you **to see things as**

they are to insight into the characteristics of nature to realise the wisdom.

Because **without** this *Upacara Samādhī*, your **mindfulness** is **too weak**, and **you cannot see things as they are as yet**, - which means you **cannot insight into the characteristics** of nature as yet because you cannot be with the **moment of awareness without thought** to 'see' via the **direct seeing**, the **continuous arising, sustenance** and **passing away** of all phenomena within the moment. This **insight** comes about **without thought**. You **can only awaken** to it via the **direct seeing** (without thought), when your **mindfulness and Samādhī are very stable**. That's when you will see **things as they are** within that moment **very clearly** and your **awareness** can be **with the phenomena** during the **moment** of its **arising, sustenance** and **passing away**. You will **start to see them very clearly** and later on you **will see them everywhere**, that's why I always say:

"Truth is everywhere in the midst of life and nature, why can't you see? For those who see they always see."

You can only do that when your **mundane mind** had already **collapsed**, and you have **perfect mindfulness**. Otherwise you **cannot see** because the **mind without** wisdom is **always clouded** by **thoughts** due to avijjā paçaya saṅkhāra. The **mundane mind** always come out and **clouds** your **true mind**, and then it makes **you heedless**, - very fast you become **heedless**.

So that question is **very important** because by now you should know that **formal meditation** doesn't bring about the **real meditation** because you still need to **cultivate daily mindfulness**,

which is the **most important**. And you have to do it **until throughout the day**, and **most** of the time, (I won't say all the time), but **most of the time**, you are **just aware** and **silent**. Body and mind **just move as one**. Your mind is **always with the phenomena** moving as one, either with the **physical**, the **mental** or **nature's** phenomena. **They are always one, together**. When you are in that state, **you will know**, the **form and mind will know**. Then you **start to see a lot of things**, because when the **mind is silent**, there is **awareness**, and you will start **to insight** into a **lot of things**. Not only you are aware of your **mental intention**, the **subtle defilement**, the **subtle suffering** and **delusion**, the **minor conceit**, etc - everything else you will start to see them clearly. The mind is **so different** at that level, **it's totally different**, and this one you **have to go through the cultivation to understand**, otherwise **it is just what I'm sharing** with you. Ok? *Wah!*, so fast, it is already 10.30pm.

So like today, you prepare your questions in writing – it will be good. You can also ask while you are here, just like what Eng Bee did. So your question is very important. I realise, with the question, at least I can explain it to you more clearly. **If not clearly also clearer**, and then you can actually **develop** the **understanding faster** because if you don't ask, you know what will happen? Every time when I ask you all 'got any question or not?'- Everybody just looks at the (floor) mat. Because you all are **shy**, understand or not? If you want to learn something, you **must break free** from that **shyness**. **Inquire** into it - Who is shy? The **thought** that perceives with that **wrong view is shy**. Not you because **your nature is beautiful**, understand or not? That's why **no need to hold** on to the **image of "who you are?"** The 'ego' is shy. Shy of what? The ego is shy of itself. **Break it**, understand or not? **Be 'yourself', be your natural**

being. Just relax and be 'yourself'. Be with your **true nature**, don't try to **pretend** and act like something else inside there, understand or not? When you are with your **true nature**, you are very relax and happy. You don't have to **suppress your feeling**. You can just **express it out** because **you got nothing to be shy. Nothing to worry about**, - about what people say, because there **is understanding already**, and that you are being **sincere**. When you are **sincere, honest and true**, to 'yourself' you **are beautiful**. Then **no more fear**, no more **emotion**, no more **shyness** and those 'ego' things. That's why all the shame, etc - everything is from **your thoughts** borne of **delusion**. When you understand, **your mind is free, completely free**. Then it is **so beautiful**, you can use it with **so much clarity and understanding**. And **this form and mind** is for you to use, understand or not? **Karmic ally conditioned out**, for you **to use to live life**, to **experience all of the beauty and wonders of life** but yet it is not you, understand or not? That's why you can be **the happiest person** in this world. You can use it (the body) yet **you don't have to worry** about it **getting old, getting sick and die**. And finally **you don't have to worry** about **Life anymore**, you just **live life**. That is **real wisdom** leading to the **understanding** of **what life is** all about. Not to be **deluded** by this **form and mind anymore**, **no more clinging** to it, **worrying** about it and **constantly creating** all those **unnecessarily fear, worry and anxiety, etc** via attachment and craving. Ok, we have to end now, so let us do the **sharing of merits, transferring of merits** then you can make your aspiration.

5. Closing Pujā (both in Pāḷi and English)

Sharing of merits with the devas;

Transferring of merits to departed ones and those who can receive them;

Invoke the blessing for the nation;

Invoking Aspiration via power of merits.

(Time: 2:06:50 END)