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

**Session 1: Puja and Meditation**

**1.1 Puja (Buddhist devotional practices)**

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

1. To cultivate **Faith (saddha)** in the Buddha and his Teaching;

2. To cultivate the **spiritual zeal (viriya)** to learn the Dharma **after seeing** the importance of learning such teaching;

3. To develop **mindfulness (sati)** and **cultivate wholesomeness** like *generosity, paying respect* to great beings and *rejoicing* (in the *goodness, kindness* and *generosity* of others) during puja;

4. To **renew** our **5 precepts** and the **taking of refuges** in the **Triple Gems**;

5. Making of **puja aspirations** (via **understanding** the **significance** *of all our* ***puja offerings****)* to help us **progress along the** **path of Dharma;**

6. **Puja** can help us **calm** and **compose** *our mind* to develop the **Faith** and **wisdom**.

**1.2 Meditation**

* The **main purpose** of Meditation is **to train the heedless thinking mind** to be **peaceful, calm** and **aware within** (the **silent mind**) *to see things clearly* (or as they are) to develop the **wisdom** *to* ***liberate*** *our mind*.
* Important **Meditative instructions** were given **to help yogi understand** *what they are doing* in the **name** of **meditation.**
* Always remember to ***Relax*** *body and mind* to **experience** the **silence** and the **peacefulness.** Just ***Feel*** *with the* **silent mind** and **relax**.
* The purpose of **mind sweeping method** is to **de condition** the **heedless thinking**; then ***combining*** *with* ***metta*** to bring about inner **peace** and inner **well-being** (*positive energy field*) and ***Anapanasati*** *training* is to **stabilize** the **sati** (**silent mind**).
* A **well trained mind listens** to you and **can serve** you well.
* Mind experiencing **piti, sukha, tranquility** and **stillness** (**passadhi**).
* What are **methods, techniques** and **objects of meditation** for? They are **only skillful means** to *train the mind* to be **in sati** and in the ***state of heedfulness***.
* One only need to **train the mind** when the **5 spiritual faculties** are **not stable yet**.
* **Without** the **spiritual faculties** the **opposite** *5 mental hindrances* will be there to make one **heedless** and **think a** **lot** - reason why **these people need methods and techniques** and **object of meditation** to **anchor their mind** so that it **does not wanders off** and become **heedless.**
* If you do this type of **meditative training** via just **relaxing** and **silencing** your mind, your **mindfulness**can become **very sensitive** and it can *even* ***detect*** *your* ***heart beat*** or *pounding of your heart* **without** the need of a **stethoscope**. Then as you **silent your mind** and **relax into it** more and more, the **pounding will slow down**.
* '...Then you move your attention back to your **chest or heart** area. This is a very important location within your body. This is where your **life-force** *arises and passes* *away*. This is where the ***seat of consciousness*** *resides* and how you *become* **conscious** - *from there it arises*. This is also **where your heart beat is**; your **life-force pumps** your **heart beat**. Your **life-force** comes from your **supportive karma** that *you inherit.* If this supportive karma or life-force energy **does not come** then your **heart will stop** it will **not beat**.
* So we *have to* ***silent*** *our mind* and *just* ***feel*** *our* ***heart*** *area*, ***feel*** *it* **soothingly relax** and **silent everything**. If you **can detect** whatever **vibration** or your **heart beat**, you just **silent everything** and **stay there** *to develop* the ***stability*** *of your* ***silent*** *mind.* If you do this **type of meditation** or **meditative training**... (Normally as doctors they need the **stethoscope** *to* ***magnify*** *the* ***heart beat pulse*** so that they **can feel it)...** but if you can meditate to be **mindful** and **very aware** you **don't need** any stethoscope. You can just **relax** and ***silent*** *your mind* then u can **feel** and **be aware** of your **own heart beat** very **clearly including** its **pounding** etc. Then as you **silent** your mind more and more, the **pounding will slow down** until it **becomes very quiet** and **very still**. Then you **don't need to do** **anything** but just **stay there** and **silent everything** to **meditate** because this is the **silent mind** which is also the **meditative mind.**'
* **Continuous mindfulness** leading to **absorption** of mind .....
* **Uppacara** and **appana** Samadhi .....
* ***Relax*** *into every* **mind state** that arise and ***let the mind*** *return to its* ***original state*** *of* ***stillness, tranquility*** *and* ***silence.***

**Session 2 Dharma sharing proper and Q and A**

* Try to **maintain** *whatever inner peace, inner calmness* and *inner awareness* that you **have developed** through this **meditative training**. You need to make use of **these trained mind states** *to live your life* then *your life* will **change;** your life will **become very different**. If you **can have this type of mind** which is **always peaceful**, **calm** (with ***very little or no thinking***), **constantly aware** and **sensitive to life;** *sensitive* to **your inner thought** ***movements***; your ***emotion*** and *everything else*, then you will **become** a *very* ***beautiful being***. You will understand many things then you will have no more problems because the **slightest movement** of your mind towards the **2 extremes** you **can feel it straight** **away.** We call this mind the **trained thinking mind,** the **worldly or mundane** mind.
* There are **2 aspects** to our mind; one is your **true mind,** the **silent mind** that **can be aware** and **can understand** *many things;* and the other is the **mundane mind**, the **thinking mind**, the **worldly mind** that **thinks a lot** and **creates** a lot of **problems and emotions** for us because of our **lack of understanding**. But the **moment** we **understand,** this **thinking mind** becomes **different,** it **understands** and *it can be* ***trained***; and **when it is trained** it becomes **very quiet** and still which means - previously ***it does what it like*** but ***now it listen to you*** and it can **serves** you just *like a* ***trained dog*.**
* In a similar way if we **train our mind**, it **will listen** to us. If you want it to be **silent, peaceful** it **will just do** **that**. You want to **be relaxed, at ease** and ***do whatever you want*** to do, it will just **obey you**. So this mind will **serve** you **well** (be a very **good servant** to you.)
* **Meditation** is **to learn** to **transform** *this* ***heedless thinking*** *mind* that is **full of wrong views** and **delusion** into a **mind** that *has the* clarity*, the* ***wisdom*** and the **understanding** ***not*** *to be deceived by what you see, hear, smell, tactilely feel and think.* This is what the Buddha called **wisdom or understanding**.
* *When you* **understand** you are **no longer foolish**; you **won't get yourself** into **trouble anymore**. The **Most important thing** *one need to do is* to **meditate** to ***understand clearly*** *what is life all about*. All of nature's laws that govern all of our life and existence need to be understood first. When we **understand** *these laws* it is like we **understands** the **secret of life** then we **will know** how to ***live*** *in* ***accordance with these laws***.
* **Importance** of **understanding** the **Law** of **karma (moral causation) to realize** the **importance** of **taking care** of **karma** andhow via **taking care of karma** one can **improve** and **transform one's life.**
* If you **take care** of **karma, karma** will **take care** of **your life**.
* **Various types of Dukkha or suffering** *caused by the* **8 realities of life and existence** when **one confronts** them **without** proper understanding.
* **Caused**of **suffering** is due to **one's attachment** to the **5 aggregates of form & mind** via one's **self-delusion**.
* **Nature** always **gives** and **gives.** **Nature** is *full of* ***Love*** *and* ***compassion***.
* We should **appreciate**, have **gratitude** and **cherish** *what* ***nature*** *has given to mankind*. **Man & Nature** must **harmonize** because we come from Nature and we are actually ONE with Nature; if man destroys nature, then nature will destroy the human race. We should **live in harmony** with **Nature** then we will not be faced with much **nature's disasters** and **environmental problems.**
* **Understanding** the **5 Aggregates of Form and Mind** as taught by the Buddha. Its two aspects: **1st aspect** as a **physical human** **being** and the **2nd aspect** as **a mental 5 aggregates** via **understanding** the **thought** (consciousness and its content).
* To understand the **4 aggregates of mind** one **must inquire** - *what can your mind do?*
* Our ***true mind*** *is just* ***spacious awareness*** (when the **mundane mind is not** or **ceases to be) -** when we are **without thoughts**, when **our views, opinions** and the **conditioned mind** are **not interfering** with our **pure perception.**
* Thought which is **focus awareness** and **its content** is **limited, narrow** and **finite** because it is **based** on the **mundane mind's perception** that **shrinks** our **true mind's spacious awareness** into **a finite spot** where the **conditioned mind's content of consciousness** are **inputted or deposited**.
* **Enlightened beings** *act* ***according*** to **understanding n wisdom**. They **don't discriminate** or **act according** to **memories** because ‘***acting according to memory is not acting at all’.***
* This **Buddhist teaching** is based on **Natures laws** and it is **experiential**and **very scientific**, not base on **tradition,** **superstitions and beliefs.**
* Did anyone suffer from depression during Buddha's time?
* There is **no such thing** as a 'Problem' ***if we do not perceive*** it ***with fear*** *and* ***negativity***. When **we accept** *what happened* as **part of life** **realities** then *we can be* ***at peace***. Then ***our mind*** *will* ***not stir*** *and* ***our thought*** *will not* ***project*** *the* ***fear,* *worry*** *and* ***anxiety*** etc. then we can have **clarity of mind** to make **better decision** and **act with** **wisdom** and **understanding** following **Noble 8-fold path** via **inquiring further:** *How can we resolve this amicably* and *what are our options?* *How can* ***we resolve issues*** *there and then via* ***making good decisions*** *to move on?*
* This body of ours is **not a permanent unchanging entity** hence it is **not "Me".** It is makeup of the **4 elements** that **goes the way of nature,** *subject to* **old age sickness** and **death.**
* Do **not view** life through our **wrong views,** *accumulated memories* and *delusion*. ***No need to arise the fear*** and **worry** for they **will not help** us **resolve** issues **amicably**. Will instead cause **anxiety** and **fear** leading to **depression**. It is better to take the **necessary steps** to *address issues* **via wisdom** and ***accept whatever*** the ***outcome*** *via* ***doing* *what* *need to be done*** to **take care of karma**.
* Life can be really **meaningful** and **beautiful** when we have the **Dharma understanding**. One can then **live life to** the **fullest** to **experience** all the **pristine beauty** and **wonders of life.**

End.

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