

## Outline short notes of Brother Teoh's Thursday class dated 8th November 2018

Audio : <http://broteoh.com/wp-content/uploads/Teoh-Thu-181108.mp3>

Finding Silince : <http://broteoh.com/wp-content/uploads/Finding-silence-J.-Krishnamurti.pdf>

1. Bro Teoh emphasized **the need** of **having** a very **stable daily mindfulness** to enable one to be **heedful in the midst of life**. It is not only the **sitting meditation** that is important, but the **cultivation** of the **daily mindfulness** covering mindfulness of the **four postures** of standing, sitting, walking, and lying down as well as mindfulness of **all activities** (all actions and movements) one does in between these postures is **most important**. Besides **training the mind** in **mindfulness**, it must also **has** the **4 types of clear comprehension** accompanying it.
2. The **first type** of clear comprehension is comprehension of **sincerity of purpose**. Our **main purpose and intent** is to develop **wisdom** via **understanding the Buddha's teaching to root out the three evil roots borne of self-delusion**. The reason being '**only wisdom frees the mind**'. Focusing and developing **energy fields** to develop **psychic ability** is a **deviation** because it **does not** lead to **true insight**. However, if one has done it in one's past cultivation, *there is no harm in finding out* provided one is **not caught** in the **psychic aspect** of such practices. If it arise as a by-product of the training then it is okay.
3. Next is **clear comprehension** of **domain of meditation**. Meditation is not just *about sitting in a conducive place*. It can be done in all postures, anywhere, anytime; so one should not be deluded that it can only be done in a retreat or temple environment. One can **meditate** in the **midst of life** and **nature** for **life itself** is the **meditation**. Meditation should lead to *heedfulness, clarity of mind and wisdom*.
4. The **third type** is **clear comprehension of suitability**. This means the *most important place* is **here**, the *most important people* are *those around you* and the *most important time* is **now**. Hence, one will not complain of the environment or the people you are with for not being able to do your meditation. Whatever we do, **maintain mindfulness** and **bear in mind Dhammapada verses 21, 22 and 23** which *explain very clearly* the **importance** of **mindfulness and heedfulness**.
5. Bro Teoh related his earlier encounter with the Dhammasukha yahoo group of the United States. This encounter resulted in the **publication of his email compilation book** covering many important topics on meditation, the 3 turnings (first, second and third turning) of the Four Noble Truths (linking it to the 3 types of wisdom of *sutta maya panna, cinta maya panna and bhavana maya panna*), etc.
6. Bro Teoh encouraged fellow Kalyanamittas to access his mykalyanamitta <http://broteoh.com> website and go to 'Menu', then select 'About' to look for the **Avijja Sutta** (sutta on ignorant). It explains **very clearly how living beings, without** the understanding, **fall into ignorance**. It started off by saying, the 'nutriments' for **avijja** are the **five mental hindrances** (that **hinder** the mind from *entering the meditative state of inner peace, inner calmness and inner awareness*). Then the *nutriment* for the 5 mental hindrances is the 3 ways of bad conduct, etc. This is a very **good sutta** for all **cultivators** to **check their cultivation**.
7. To **counter** the **5 mental hindrances**, the **opposite five spiritual faculties** are crucial. The 5 spiritual faculties of *saddha, viriya, sati, samadhi and panna* can enable one to develop the **clarity of mind leading to enlightenment** via their **Sati and Samadhi** to '**see things as they are**' leading to the *wisdom*.

8. Life is uncertain so by following the Buddha's advice to avoiding all evil, cultivate goodness/wholesomeness and purifying the mind, **we can change our life for the better** because via following the advice of the Buddha **we are taking care of our karma which in turn takes care of us to give us the good life.**
9. Bro Teoh also elaborated on each of the *five mental hindrances* and how they can lead one to be **heedless** and their inability to meditate in the midst of life. Ignorance will cause one to arise the 5 mental hindrances bringing about the three ways of bad conduct (via thought, speech and action).
10. The **analogy** of having **wrong thoughts** is like **using a knife to hurt oneself and others instead of using it as a tool to help us live life. What are wrong thoughts?** They are *thoughts that condition our sorrows, lamentation, fears, insecurity and other mental negativity, etc.* On the other hand, **right thoughts** borne of wisdom lead to *virtue, kindness, harmony, happiness, peace, love and joy.*
11. **Bad conduct** arises from **lack of sense restraint.** When one *cannot see ones evil roots of greed, hatred and delusion arising in their mind during sense door perception,* one will **react out** of habitual tendency. *Lack of mindfulness and `ayoniso manasikara' (lack of wise attention or right view and wisdom at the moment of sense experience) are the cause of the lack of sense restraints.* All these will cause the **avijja cycle** to repeat itself again and again.
12. It is **very important** to have **good dharma friends.** With this one will have the **condition to listen to the true dharma,** leading to ones **faith in the Triple Gems** and the *development of yoniso manasikara (initial wisdom borne of the 1<sup>st</sup> and 2<sup>nd</sup> turnings of the 4 Noble Truths).* With yoniso manasikara we can **cultivate sati sampajanna** (daily mindfulness with clear comprehension) to develop the **ability to cultivate the sense restraint** needed to arise the **3 ways of good conduct.** All these can then **transform our lives beautifully, leading** to a lot of **wholesomeness and blessing** - from then on, things will go our way most of the time. The mind will continue to have **a lot of clarity leading to more understanding.** With **heedfulness** and **yoniso manasikara** as our guide, nothing can make us stir our mind or unhappy like before. The **faith in The Triple Gem** will spur us to **cultivate diligently and sincerely.** Through **constant listening** to the **dharma followed by constant reflection** and **contemplation,** the understanding is **stabilized** leading to the *realization of the 1st and 2nd turnings of The Four Noble Truths wisdom (suttamayapanna and cintamayapanna).* This initial wisdom (yoniso manasikara) will keep on unfolding.
13. We begin to *understand how important* it is **to take care of karma.** As we do so, everything seems to go our way when we act *without the craving or expectations* that most people will have. As understanding keeps on deepening, we will have the wisdom **to accord and flow without the constant strife** that most people are facing. Life becomes **meaningful** and **a true joy** despite whatever situation one is in. One can then **live life** to the **fullest.** *Get to experience all of the wonder and pristine beauty of life.*
14. As we tread the path correctly with yonisomanasikara, sati sampajanna (daily mindfulness) and the 3 ways of good conduct, the seven factors of enlightenment will keep on arising upon us cultivating the 4 foundations of mindfulness. The **essential dharma** becomes *very clear* to the *true cultivator* and the *cultivation of the 4 foundation of mindfulness* becomes *very easy* because of the rather **stable sati Sampajanna** already developed.
15. J. Krishnamurti's quote on 'Finding Silence' also matched what Bro Teoh has been teaching us all these while.

#### [Finding Silence \(by J Krishnamurti\)](#)

If you have followed this inquiry into *what is meditation,* and have understood the **whole process of thinking,** you will find that the mind is **completely still.** In that **total stillness of the mind,** there is *no*

*watcher, no observer, and therefore no 'experiencer' at all; there is no entity who is gathering experience, which is the activity of a **self-centred mind**. Don't say, "That is samadhi"—which is **all nonsense**, because you have only read of it in some book and **have not discovered** it for yourself. There is a vast difference between the word and the thing. The word is not the thing; the word door is not the door. So, *to meditate is to purge the mind of its **self-centred activity**. And if you have **come this far** in meditation, you will find there is **silence**, a total **emptiness**. The mind is *uncontaminated by society; it is no longer subject to any influence, to the pressure of any desire. It is completely alone, and being alone, untouched, it is innocent*. Therefore there is a possibility for that *which is **timeless, eternal, to come into being**. **This whole process is meditation**.***

16. The *Buddha's teaching is very powerful*. It can awaken us if we understand how to cultivate correctly. The **true mind** can see things as they are; but this can only happen **when thoughts cease** and the **mundane mind** is completely still and not interfering. There is a **vast difference** between the word and the truth of what is being pointed at. The egoic mind can never understand that because truth has to be realized or awakened to by the silent mind each by themselves.

17. Death is a certainty. But before that happens, we should inquire - 'Who dies? What dies?' Then we can develop the wisdom to understand what death is and we will know how to die before we die.

(Draft outline short notes is prepare by Puan Chee)