

Short Notes for Brother Teoh's 6th June 2019 Thursday Talk

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190606.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190606.jpg>

Youtube Video : [The Important of Avijja Sutta](https://youtu.be/v4bTu20mA9E) <https://youtu.be/v4bTu20mA9E>

Mental Development & the Cultivation <https://youtu.be/lzvGlnTonds>

1. **Cultivating Dhamma investigation** into the **essential dhamma** as taught by the Buddha can bring about unwavering **faith** in the triple gem. With **initial wisdom developed** through such **investigation**, your mind will not stir. **Stability of mind** allows one to be **at peace** with **all situations** and **whomsoever** one meet. When you are **constantly aware**, with more **inner peace** and **equanimity** of mind, you can **to see things as they are** to awaken. **Without thought**, there is **spacious** awareness. This **stability** of **daily mindfulness** can give rise to **sati sampajanna** leading to **sense restraint**. Then the **moment you are aware** of any **evil thoughts** arising, you can straight away arise the **right efforts** to **abandon or prevent** it from arising. **Mental hindrances** will **not disturb** you anymore. The **3 ways of right conducts** then comes naturally.
2. Kayanupassana (mindfulness of the kaya) cultivation covers Anapanasati, mindfulness of the **4 postures**, mindfulness of **every actions** and **movements** in the **present moment**, contemplating the **4 elements**, the **32 parts of body** and finally **contemplation** of the **9 stages** of **cemetery decomposition** of the **kaya**. **They** are all vital cultivation needed to **establish the mindfulness** leading to **initial wisdom**. Then **cravings for beautiful** forms and attachment to the phenomena world of consciousness will cease to be for you know all these are mere illusions. When **awakening** and **wisdom arise**, **self-delusion** breaks down and your mind **breaks free** and **liberates**. The **phenomena world of consciousness** will fail to have power over you. You will then understand how through **self-delusion**, living beings **cling onto the 5 aggregates of form and mind** causing suffering.
3. When you cultivate **mindfulness** of **feeling** and **cittanupassana** (mindfulness of content of consciousness), you are aware and understand clearly how this feeling in its pure state (before the stirring) transformed into likes and dislikes (sensual desire and ill-will) due to your **wrong views**. With a **stable awareness**, you will come to understand how the **un-arisen mental hindrances** and **evil roots** come to be and how the arisen mental hindrances cease to be.
4. Under Dhammanupassana (mindfulness of dhamma), you cultivate **mindfulness** of the **5 mental hindrances**, **5 aggregates of form and mind**, the **6 external and internal sense bases**, the **7 factors of enlightenment** and the **4 Noble Truths**. Through cultivating the **mindfulness of the 6 internal and 6 external sense bases** you can trace the **origination factors**, that through **wrong view** you input the **wrong content**, and thus **causing your mind to stir**. That is how the **mental hindrance** comes about. But as you **silent your mind**, these **mental hindrances** will cease to be. You just **relax**, be **silent** and maintain **awareness**. With this **understanding** you can **retrospectively reverse** them through **right views**. Then you will **no longer react** like before.
5. As you are **aware** and **mindful** of all the **7 factors of enlightenment** (i.e. Sati, dhammavicaya, viriya, piti, passaddhi, Samadhi and upekkha) arising, you know you are **on the right path** and

you are on the way towards awakening. Needless to say after that the **3rd turning wisdom** (bhavana mayapanna) will keep on arising. Enlightenment in the here and the now is then possible.

6. Sister Angie shared: '**Buddhist teaching focus on mental development.**' Bro Teoh explained that, here **mental development** means tends **towards purification of mind leading to awakening** and **not the pursuit of knowledge**. The pursuit of knowledge is for **the intellectual** and **scholars**. Wisdom leads to awakening and understanding. With understanding you are **transformed** and life is **well lived**. You get to live the **life of an enlightened one**. This is living the **3rd phase of dhamma, Pativedha**. You are able to see things as they are, you are **always heedful** and **at peace** with life **under all circumstances**. Life is then **very meaningful** and **beautiful**. This is the fruition of your hard work (cultivation of the dhamma). You get to **experience** all the **pristine beauty** and **wonders of life**.
7. The **external phenomenal world** is impermanent and unreal; empty nature of existence. It is always the inside that decides the outside. Thus **look within with awareness to understand yourself**. Most people are basically thought based in their approach to life. They are **heedless** due to their **delusions** - they think a lot and are hardly aware/mindful. The Buddha said, 'The heedless are as if dead. On the other hand, the heedful is ever mindful and constantly meditative and they never die'. They are always aware of their content of consciousness.
8. Most people act based on their **memories** with their **views, opinions, belief system** and **conditioning**. These are habitual tendencies. But with wisdom, you will know **your life is entirely dependent on kamma**. Hence it is of utmost importance to follow **Buddha's advice** to avoid all evil, do good and purify your mind **to act with understanding (wisdom)**. To do these we need to be **ever mindful** to enable us to keep the 5 precepts and see our **mental intentions within clearly**. This is shining the light within.
9. For example, when you are **constantly aware** of your **inner emotions**, you will come to understand how anger come to be? Before anger arise there was no anger. So anger is **dependent originating** and anger is **never you because** when anger arise, if you **just relax** and **stay with it through an awareness, anger dissipate** and **cease** to be. So anger is **obviously never you**. It is condition arising due to your **self-delusion**. It is the egoic mind that **thinks** you exist, you are real and anger is you. You eventually come to know that the 5 aggregates of rupa, vedana, sanna, sankhara, and vinnana **are all the same** – they also exhibit the 3 universal characteristics of anicca, dukkha and anatta.
10. It is important to have **right view** with regards to these **three nature's spiritual laws of kamma niyama, citta niyama and dhamma niyama**. It is avijja that conditions suffering. The world is merely **an illusory world of consciousness**.
11. Those with past cultivation, when they hear the truth, they can awaken right away. The **silent mind awakens** to the truth of annica, dukkha and anatta.
12. Most living beings are able to use less than 10% of their brain's capability. They use it **to arise mainly thoughts** and **they are hardly aware** most of the time. The **pure consciousness** aspect of mind are hardly tapped.
13. Talented people are **most creative when** they are in a **tranquil setting** with a **clear mind**. When there is **complete silence**, the **awareness** makes the **mind very sensitive** and **fully aware**. This is the **meditative mind**. On the other hand, the **mundane mind** tend to **obscure**

the **true nature** from shining forth because it is filled with negative **thoughts** and **emotions**. You are **either aware** or you **are lost in thought**. Delusion and awakening is just the flip of the hand.

14. Cultivators without understanding cultivate only **Theoretical or knowledge dhamma** which is thought or memory based. Instead you need to cultivate with your **silent mind to awaken** your **nature** and **wisdom**. Be patient. Make sure you **understand** the teaching first **before putting it into cultivation**. The Buddha's advice to strive on with **heedfulness** is very important. To **be heedful**, you need to be **ever mindful PLUS constantly meditative** i.e. to constantly cultivate the noble eightfold path which is the meditation as taught by the Buddha.
15. You must train your mind to be **mindful first** then **stabilize** it to be **ever mindful**. One can start with anapanasati i.e. be **aware of your breathing in and breathing out** to arise the **mindfulness**. Train in anapanasati until the **breath becomes very subtle** and **mind very still** (mind has entered sati or has realized passadhi). Train your mind to be **ever mindful in midst of life**. Always be heedful. Heedfulness is the path to the deathless. Initial wisdom is vital and it can be developed via listening to the dhamma with strong faith to arise the suttamaya and cintamaya panna. With the **clear understanding** of the Buddha's essential dhamma, one can liberate oneself from the cycle of samsara (birth and death).
16. Buddha sasana is still **very much alive** now. With **faith, diligently** cultivate **with understanding** and you will progress fast and awaken. It is **not difficult**. With the dhamma awakening, you will understand life and can live life well.

(Above outline short notes draft is prepared by Sister Angie Chong Phey Yuen)