

Short Notes for Brother Teoh's 27th June 2019 Thursday class

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190627.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190627.jpg>

Youtube Video : [Understanding the Meditation as taught by the Buddha](https://youtu.be/H4TpiygFZLM) <https://youtu.be/H4TpiygFZLM>

[The difference between Yoniso Manasikara vs Sati Sampajana as applied in daily life](https://youtu.be/mWfyxffEIVY) <https://youtu.be/mWfyxffEIVY>

1. Sometimes you might **feel numbness** and **painful sensation** in our legs due to blockage chi flow. The reason being you **are not relax** and you **lack spiritual faculties**.
2. Brother Teoh **reviewed** the **4 important supports** for **awareness based** meditation:
 - a) **Relax** into every mind state that arises.
 - b) **Aware** (meaning **mind is just aware** i.e. the **silent mind** with **no thought** activity or movement).
 - c) **Maintain awareness (24 hours** if possible). Even if thought arise, let it arise and cease without resisting it.
 - d) **Trust** (trust your nature to develop the meditation without the interference of thought).
3. The **5 mental hindrances** hinder one from entering the **meditative state** of inner peace and awareness. The first two hindrances are **sensual desire** and **ill will**. Upon receiving sense data, and contact on the sense base, it triggers of the **mental consciousness** of what you hear, tactile feel, think, taste or smell. When you experience any senses experience through your sense door activity, you have the tendency to stir your mind via like or dislike, thus arising the **sensual desire** and **ill will** mental hindrances. Duality arises and you are thus lost in thought. You are not **with the moment** in **silent awareness** within anymore. These are the hindrances hindering your mind to see clearly. Sloth and torpor, restlessness of mind and doubt are also mental hindrances.
4. The Buddha said, **if you don't keep your precepts**, instead you **violate** the **karmic law of nature**, the **karmic fruition** will **come back** and **haunt** you. It will lead to suffering and misery. **Restlessness** of mind arise if you **do not understand his teaching**, and **don't discipline yourself** to **keep the precepts**. Wrong thoughts, wrong speech and wrong action are the result and these can cause you to have fear, worry, anxiety, sorrow and lamentation. All these are **suffering mind states**. As for those with doubts, they are due to their ignorance and self-delusion, they don't have faith, and thus they lack self-confidence.
5. **Mental hindrances** prevent you from **entering** the meditative state. But don't try to **do away** with the mental hindrances. If you do that it means you have created **your dislikes** and **strong aversion** towards that mind state thereby sustaining the arising of the mental hindrance. Instead, cultivate the **opposite 5 spiritual faculties** of Faith in the triple gem, spiritual zeal, sati, Samadhi and wisdom to overcome them.
6. With faith, you develop spiritual zeal to cultivate the teaching. You are determined to meditate. Train the mind to have mindfulness (sati) leading to heedfulness, as heedfulness is the path to the deathless. To be heedful, there are **two components: ever mindful** and **constantly meditative** (constantly cultivating noble eightfold path). Therefore train your mind to be aware, then stabilize your awareness with anapanasati which can help to keep your mind calm and aware within. Mind sweeping method is helpful for those whose spiritual faculties

are still weak. But in daily life, you can't be doing mind sweeping method at all times, that is why cultivating the 5 spiritual faculties are important.

7. With the spiritual faculties established, **sati is stabilized** leading to be **Samadhi**; your mind is **collected** and **unwavering**, in the midst of your daily life. In daily life, your **senses are fully engaged**. At the moment of seeing, hearing etc., without Samadhi, you will **end up stirring** your mind. Your likes and dislikes are strong. This will become **habitual tendencies** and **latent tendencies**. These **mental hindrances will hinder** you from entering **meditative state**. Thus you tend **to react** to sense experiences, following your **views and opinions**. You are entangled with your **accumulated memories of fear, phobias and insecurity**. As thoughts are response to memory hence **wrong thoughts** arise to **condition your negative emotions**.
8. Stability of mind in the midst of life, **to see things as they are** and **relate them** with the **essential dharma** you have listened before is important.
9. It is **important to understand clearly** what **Brother Teoh had taught** us. By listening to the dharma/teaching, and correlate them back to your **daily mindfulness experiences** in life your understanding of the teaching will be stabilized. When sati and Samadhi is stable, you can see the truth, not what the mind is telling you. Your mind is **full of conditioning, views, opinions and memories, which are not the truth**. You should act according to wisdom and understanding, this is true action. When you understand the dharma, you have wisdom.
10. At the moment of sense experience, take for example at the **moment of seeing** there is only the **seeing consciousness** with **no one to see** as yet. There is **no concept, no word, just as it is**, with the **pure perception, pure awareness** which is **non-grasping**. Reflect, contemplate and inquire into all these in your daily life to **stabilize your understanding** then **assimilate** them into **your nature** to arise the **2nd turning wisdom** (cintamaya panna). The **1st turning wisdom** borne of listening to the teaching and the **2nd turning wisdom** will **give rise** to **yonisomanasikara** (the initial wisdom). This **initial wisdom** can arise the **wise attention** at the **moment of sense experience** to **enable you to straighten** your views and not react to sense experience anymore; there is **sense restraint**, more **moment of awareness** because of the **understanding**, thus less sankhara or mental stirring at the moment of sense experiences. Avijja paccaya sankhara link of the 12 links (law of dependent origination) will be **weakened**. With this **understanding**, you will have more clarity of mind, awareness and heedfulness, and you will be no longer heedless or lost in thought while in the midst of life.
11. Brother Teoh again stressed the importance of the avijja sutta's 10 steps cultivation. You must **meditate** until your mind **realizes passaddhi** and **enters sati** then when you come out of the formal meditation, everything that you **experience** via your **sense experiences are in sati**. **All your hearing, seeing, smell, taste, tactile and thought activities will be in sati**. You can then **awaken via seeing things as they are**. This **wisdom liberates your mind**. The **phenomenal world of consciousness cannot deceive you anymore**. The universal characteristics of impermanence, suffering state and empty nature of existence become very clear. This teaching can bring about real awakening.
12. A physics experiment of the switch, light bulb and battery **analogy** to explain how you **become conscious** of what you see, hear, smell, taste, tactilely feel and think is **very clear and good**. If the battery has power, upon contact of the switch, the light bulb lights up. Our Mind and physical senses function the same. Battery is like consciousness which is the source of energy. Light bulb is similar to sense organ (eye, ear, nose, tongue, brain). When sense data comes in, contact is on, conscious mind goes to the organ for example the eye. Thus attention is on what you see. Upon contact, light bulb lights up. You are **conscious of what you see**. This is nature's law. In the **seeing**, there is **only the seeing consciousness**. But our **mundane mind** with our **belief system** and **wrong**

view immediately associate with the seeing, thus we say “I see”. This is **self-delusion**. If you are aware, you can see this, and you can be **at the moment of consciousness before** the **content** goes in. When you **think**, there is **contact** with brain to create **mental consciousness**. You then immediately input the content of consciousness, causing the nama rupa (i.e. the 2nd aspect of the 5 mental form and mind) to arise. When you cling, it becomes **grasping aggregates** which conditions suffering following the Dependent origination links. There must be sense bases, for contact to arise, then only can the rest of the links come about.

13. Brother Swee Aun asked: Can Brother Teoh explained the **difference** and **relationship** between **sati sampajanna** and **yoniso manasikara**.

Brother Teoh replied: these **two steps** are not **related** but they **complement** each other. Sati is **daily mindfulness**, Sampajanna is **clear comprehension**. When you **have sati**, you **might not have sampajanna**. You need to **stabilize mindfulness**, before cultivating **clear comprehension**. There are **4 aspects** of **clear comprehension**: A) **Sincerity of purpose**, no other **ulterior motive** in meditation apart from developing **wisdom** to **free** the mind. It is not for **psychic purposes** which can **delude** the cultivator, causing the egoic mind to be stronger. B) **Domain of meditation**. The moment you are heedful, you are **ever mindful** and **constantly meditative**. Meaning meditation can be done in the midst of life. Cultivation can be practiced anywhere, anytime, in whatever posture and under any circumstances. Hence life itself is the meditation, as long as mindfulness with clear comprehension are there. C) **Clear comprehension of suitability**. The most suitable time to meditate is now. Do not **procrastinate** because it can be done in the **midst of life**. With resolved, faith, sincerity and perseverance, it can be done. In the ‘here and now’ is the **best time** and **place** to **cultivate** and **meditate**. The **most important people** are the **ones around you** whom you **can share your understanding with**, **learn from** and **be a blessing to; establish relationship** with them due to your **affinity** with them. There must be harmony between man and nature. D) **Clear Comprehension of non-delusion**. Not deluded by what happens during cultivation. Delusion bought about by the **10 defilements of insights** can come and **trick you further bringing** about **complacency**. Then you **cannot progress**. For example, when you can see nimitta or light phenomenon during meditation. When your mind is peaceful, nimitta can arise. You need to relax into it and not get lost/deviate into jhana or psychic. You can experience them but don’t attach to them. When some experience piti and sukham, they become **complacent** and **attach** to jhana or their stability of mindfulness.

14. **Yonisomanasikara** is a step before you can achieve **sati sampajanna** and it is the **initial wisdom** at the moment of sense experience in the **midst of life borne** of the **1st and 2nd turnings wisdom**. 1st turning wisdom (suttamaya panna) – developed via listening to **true dharma attentively** and with **faith and sincerity**. When you listen to the true dharma sharing constantly, your understanding deepens each and every time, even though the essential dharma are almost similar. When listening, you need to be attentive. For contemplation and reflection you need a **creative mind** with little thought, not heedless but constantly aware. You are able to listen attentively with understanding. If it is the truth, it stands up to investigation and you will recognize it because it resonates within your nature.

15. After listening to dharma, you start to stabilize what you have listened. After that, you can assimilate this understanding into your nature. This gives rise to the 2nd turning wisdom. Yonisomanasikara comes about. When 1st and 2nd turning are stabilized, it prepares you to receive truth i.e. the **3rd turning wisdom** (bhavanamaya panna). With Sati sampajanna, dharma keeps on **unfolding**, you **keep on understanding** the

teaching, one day you will **awaken** to the **truth** through the 3rd turning wisdom (bhavanamaya panna), borne of the **direct seeing** and **meditative training**. This wisdom arises when you **cultivate the 4 foundation of mindfulness**.

16. With **wisdom developed**, your **mind hardly stirs** as **things are just as they are**. You can stay attentive and aware most of the time. Understanding of the higher teaching of the Mahayana tradition, will let you understand why the teaching starts with No Thought (the Silent Mind). Develop the 5 spiritual faculties and the rest will fall into place. **Diamond sutra's famous 4 stanza** also becomes very clear to you. I.e. *'Everything is conditioned dharma; they are like dreams, illusions, bubbles and shadows; like a morning dew and a lightning flash, (implies they are all transient); you should contemplate it thus.*
17. The moment you hear truth, silent your mind and you will awaken. You can then see the truth of anicca, dukkha and anatta (impermanence, suffering state, empty nature/non-self) everywhere, in midst of life and nature. The **5 aggregate of form and mind** and **all phenomena** are also such. Truth is everywhere! Why can't you see? For those who see they always see.
18. **Spiritual faculties** become **unshakable**. You are **ever mindful** in midst of life. This is true meditation. **Stability** of daily **mindfulness strengthens** when you **have contemplated, reflected** and **inquired deep** into the **dharma** that you **have awakened** to, then you **are able to come out to teach and share** the **dharma** with others.
19. Brother Teoh shared how the **conditions unfolding by itself** due to **his vows** and because of that **he was able** to **share** the **dharma** with **kalyanamitta** this lifetime. This **Buddha sasana** is the **best window** of opportunity to cultivate. Nowadays the **consciousness is evolving very strongly**. Brother Teoh's nature could sense this since the year 2015. Nowadays the dharma sharing session is so different. So much of the **rather important** and **very complete** and **penetrative dharma** can be shared within the 2 hour plus session because the kalyanamitta's consciousness has transform and their understanding has deepen, and they can understand. If you are new and you don't have any conditioning, you can absorb like a sponge. With faith, you will progress and your nature will transform.
20. Without yonisomanasikara, sati sampajanna cannot come about. There are 3 steps to develop sati sampajanna: The 1st step is to the **understanding** that this mind **without** the **mental hindrances** is **naturally mindful or aware already**. Therefore cultivate 5 spiritual faculties to overcome the mental hindrances. The **2nd step** is to meditate until the **mind enters sati** after **realizing passaddhi**. Then stabilize the daily mindfulness. The **3rd step** is to introduce the 4 types of clear comprehension into the daily mindfulness.
21. Our whole existence depends on this dharma understanding. With this understanding, when you come, you will not suffer, you are a beautiful being, a blessing to all and your life is **beautiful** and **meaningful**. Plant the seed of Bodhi with great faith and sincerity, then take the bodhisattva vows and follow all the teachings as given by Bro Teoh, then life after life when you come, regardless if there is Buddha sasana or not, your nature will **arise, shine forth** and **become beautiful**. You won't get lost again as you will know how to cultivate life after life. You can also have a beautiful nature later to teach others and share the beautiful dharma with others just like what Brother Teoh is doing now.
22. **Yonisomanasikara – wise attention** at moment of sense experience – wisdom will prompt you that **things are just the way they are** i.e. **anicca dukkha anatta**, and **avijja pacaya sankhara**. This is because you have **contemplated, reflected and inquired** until the **understanding is so stable**. You will know the form and mind is not real, not 'I' and things are not mine, they go the way of nature, subject to law of karma. That is **why your**

mind won't stir. This **initial wisdom** will **prompt you** with the **right view** and **understanding** when you **encounter a sense experience** or a **life situation**. Your nature has assimilated those understanding, which will **enable** you to **act with wisdom**. Form and mind is just a vehicle and a tool for you to come to this existential world so use it well and do not be deceived by it. Thus no more delusion.

(The above draft short notes was prepared by Sister Angie Chong Phey Yuen.)