

Outline Short Notes for Brother Teoh's 11 July 2019 Talk

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190711.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190711.jpg>

Youtube : [What is the Difference between Awareness & Consciousness?](https://youtu.be/swePGfKx6as) <https://youtu.be/swePGfKx6as>

1. What is the **difference** between **consciousness** and **awareness**? Sister Eng Bee shared that when one is **conscious of life** it **does not mean** one is also aware of life. **Conscious means** you can be conscious of what you see, hear, tactilely feel, taste, smell, and think, but one might be **heedless**. **Awareness** means **being aware** from **within**, aware of whatever that goes on within our form and mind. For those who meditate well, they can go into their **sleeping mode** and **still be aware within** while the **body rest or sleep**.
2. There are **two types** of awareness. The first type is the **normal specific phenomenon awareness**, whereby one is aware of what is going on. Most people are **not** aware because they are **lost in thought** most of the time. But **when you are aware**, you are with the **true mind**. You are **aware of thoughts, content of consciousness, the bodily movements, mental movements** and **nature's movements**. This is the **Specific phenomena awareness**, whereby one's **awareness** and the **phenomena is one** or move as one. The other type is the **silent spacious awareness** without a **center** (spacious awareness). This **awareness becomes one with nature** leading to the **oneness nature**.
3. **Awareness** is the *same as sati*. **Sati** is the **pure awareness before the knowing**.
4. Conscious means when you are **not** in the sleeping mode. When you wake up, you become conscious; conscious of life itself. You have **senses** in your body and because of that you **can be conscious** of what you see, taste, hear, smell, tactilely feel and think. These 6 sense doors give rise to the 6 sense bases. The Mahayana tradition, teaches **9 types of consciousness**. In Theravada tradition, there is only one word for consciousness i.e. Vinnana.
5. There are 3 pali words used to **denote mind** and they are: mano, citta and vinnana. There are **differences** among them. **Mano** is often used in Dhammapada verses 1 & 2: 'Mind is the forerunner of all things, mind is chief (*this mind is mano*), mind-made are they. If one speaks or acts with an evil mind, 'dukkha' will follows him just as the wheel follows the hoof print of the ox that draws the cart'. In 4 foundations of mindfulness (Satipatthana) sutta, there is contemplation of the **citta** (cittanupassana) i.e. mindfulness of **content of consciousness** where the word **citta** is used as meaning the **content of consciousness**. Whereas in the **dependent origination** or **Paticca samuppada** teaching, the **3rd link** is sankhara paccaya **vinnana** followed by **Vinnana** paccaya namarupa. Here vinnana is the **pure consciousness**, one of the **4 mind aggregates** before the input of the content of consciousness. When the content of consciousness goes in, it becomes namarupa (which is your 5 mental aggregates of form and mind or thought). Hence **Citta** is your **5 mental aggregates of form and mind**, which is your **thought**.
6. Initially, 'in the **seeing**, there is **only the pure seeing** consciousness and there is no one to see'. This is your **direct seeing, seeing things as they are**, before the **stirring of mind**. But due to **ignorance**, upon contact of mind with

brain the **mind will stir**. Then through **wrong perceptions, views, opinions and conditioning**, you input the content of consciousness with the evil roots, thereby creating the **karmic consciousness** (wholesome and unwholesome). This is acting according to memory.

7. The first **5 consciousness** are seeing, hearing, smelling, tasting and touching or tactile consciousness. The **6th consciousness** is **sanna or perception**, connected to the mind which is the **common denominator** needed for the arising of all these consciousness. When mind perceives, this **6th consciousness** arises. The **7th consciousness** arise due to the **egoic or discriminating mind** with its views, opinions, conditioning, belief system, memories, etc. This egoic or discriminative mind **creates mental hindrances** of likes and dislikes causing the mind to stir constantly while living life. These mental hindrances give rise to **habitual tendencies** leading to **latent tendencies** (anusaya). The **7th consciousness** creates karmic consequences. As for the **8th consciousness**, it is the **Alaya consciousness**, the **store house consciousness of karmic accumulations**. It is the result of the 7th consciousness that action as a **mental organ**. Perception brings the external form or sense data into mind. So upon **contact** of this **external sense data** with the **mind**, and the **mental organ** (7th consciousness), the mind consciousness (which is the 8th consciousness) arise.
8. When you have **stability of mindfulness**, you can be **at the moment of contact, feeling and perception**, activity of mind, **consciousness**, or **content input**. You can see them clearly. Human beings normally act according to their memories. But with **dhamma understanding**, one **acts according to wisdom** and **understanding** borne of the 1st and 2nd turning wisdom (Yonisomanasikara). Right views are important. Wrong thoughts make one miserable. After straightening one's view, you can then **act according to understanding** and **wisdom** following the **noble eightfold path**.
9. Understanding Karma niyama, Citta niyama and dhamma niyama (the **3 important spiritual laws**) are needed for the arising of right views and understanding.
10. For the Ariya, there is **no more discriminative** mind, their **aggregates of mind are non-grasping**. There is no more egoic mind to cling anymore. Due to awareness and wisdom, one can input pure content of consciousness.
11. Dhammapada **verse 21**: Heedfulness is the path to the deathless; heedlessness is the path to the dead. The heedful do not die whilst the heedless are as if dead. Dhammapada **verse 23**: The **constantly meditative** and **ever mindful**, he or she will **realize the supreme born free** enlightenment (Nibbana).
12. In the **Avijja sutta**, there are 10 steps leading to liberation and **step 1**: is to have dhamma friends to cultivate together. Dhamma friends who can **guide, counsel, motivate, encourage** and **help show you the way**. Great beings' natures (those of the Buddha and Bodhisattvas) are **true great dhamma friends**. This is followed by **step 2**: listening to the true dhamma. **Step 3**: having **faith** in the triple gem. **Step 4**: **initial wisdom** and wise attention at the moment of sense experience, **Step 5**: **sati sampajanna** (Mindfulness and clear comprehension). **Step 6**: is **sense restraint** and **Step 7**: is the **3 ways of good conduct**. **Step 8**: **Cultivating the 4 foundations of mindfulness** can then be cultivated with ease, giving rise to **Step 9**: the **7 factors of enlightenment** keep arising. You then know you are on the right path. **Step 10**: **Enlightenment** in the here and the now.

13. After listening to the dhamma, you should **inquire, reflect** and **contemplate** into the **3 turnings** of the 4 noble truths. When you **contemplate**, and you **see the dhamma stands up to investigation**, there is **strong faith** in the Buddha and his teaching. You **stabilize** your **understanding** and **assimilate** this **understanding** into your nature. Yoniso manasikara comes about from the 1st and 2nd turnings wisdom. This understanding will surface when you **confront** sense experience and face death. This understanding liberates you. With this yoniso manasikara, you become **less reactive**, your mind **stir less**, have more equanimity, more at peace with whatever arises, more moments of silence and awareness and more space between thoughts.
14. The **5 daily contemplations** are very important. Our body is of the nature to grow old, fall sick, and die; separation from loved ones and prized possession when conditions cease to be. Finally, we are born of our karma, the owner of our actions, heir to our karma, condition and supported by our karma and we are what we are because of our karma.
15. Anicca, dukkha and anatta are the **3 universal characteristics of nature**, inherent in all component things (phenomena). With this **right understanding**, you **can confront any issues in life with wisdom, understanding** and **compassion**. You need **mindfulness** and **wisdom** or **wise attention** at the **moment of sense experience**. The **initial wisdom** that you had cultivated **will prompts** you to **act following noble eightfold path**, with right view etc.
16. **Original mind** is **tranquil** and **just aware**. All the **negative emotions** and **sankhara** mind states are not **intrinsic** within. When the **sensual desires** etc. arise, **silent your mind** and **your mundane thinking mind** will **slowly settle down** on its own through knowing that they are **all condition arising** phenomena. Thus **just silent** your mind and **be with it**, then all these **emotions borne of wrong thoughts** will slow down and you will realize your **silent, true mind** with **awareness** within. No more agitation, but **only tranquility** and **stillness**. With this, you will be able to **witness** how the **arisen mental hindrance cease to be**. You can then meditate on **mindfulness of the 6 internal sense bases** and the **6 external sense bases** to **trace the origination factors** and **retrospectively reverse it**. With this, you will **know how the un-arisen mental hindrance of sensual desire come to be**. It comes through the senses e.g. hear, see or recall something that triggered it. Then you know how to free your mind. With this wisdom and right view, you will also **come to know how in the future this mental hindrances will not arise anymore**. This is part of the satipatthana dhammanupassana cultivation.
17. Be **mindful** of the mental hindrances that arise. Be mindful of the 5 aggregates of form and mind. With sati sampajanna, at the moment of sense experience, **mindfulness is so stable** that you can be at the **moment of contact** even **before** the **content of consciousness** (borne of mental stirring) is **input**. Without wisdom, upon contact, feeling will arise to condition craving. Wisdom (yonisomanasikara) is vital for feeling to remain as pure feeling. Then it is only pure feeling and would not go towards craving. With mindfulness of the internal 6 and 6 external sense bases, you will come to know how fear, anger, restlessness, sensual desire, ill will, doubt, etc. arise. These mind states will all cease when you just stay with it.
18. With wisdom, there is no more egoic mind. Sankhara becomes pure aggregate. The 8th consciousness becomes pure consciousness, free of the 3 evil roots of greed hatred delusion. Thus the reason why Arahant don't have rebirth consciousness. All are recorded in your **karmic nature**. Thus Buddha says, 'you are born, heir to your karma, conditioned and supported by your karma and you are what you are because of your karma'. You need to take care of karma as your life depends entirely on it.

19. The 9th consciousness is Nibbana (your true nature, your Buddha nature and the unconditioned).
20. The **pure wisdom energy** is **so fine** that the **mundane mind will eventually collapse** and then the **supra mundane** mind from within will **shines forth**. No more **mundane mind's gross sankhara** to **obscure** the true mind. This 9th consciousness can also be the mind that **has no dwelling**. Mindfulness become automatic and the **3 universal characteristics of nature** is **clearly seen** at all time while in the **midst of life**. For those who sees, they will always see this truth.
21. Brother Teoh **encourages** kalyanamitta to **listen to the audio** files and **watch the video** on the website (**broteoh.com**) for a **clearer comprehension**. Also to read the transcripts and constantly reflect upon them.
(Above draft short notes prepared by Sister Phey Yuen)