

Outline Short Notes for Bro Teoh's 18th July 2019 Thursday class

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190718.mp3>

Youtube : [3 types of Samadhi \(Khanika, Upacara Appana\)](https://youtu.be/a-Xj22f6Lb0) <https://youtu.be/a-Xj22f6Lb0>

Mind must enter Sati <https://youtu.be/EHJP42v2Nc8>

1. One does not need to **note or verbalize** during meditation because the noting and verbalizing is always by the **thoughts** which is **just thinking**. Instead meditation is to let the **mind settle down** on its own **until** there is **no thought**. Just **relax** and **maintain awareness** to be **at peace** with the **moment** with **understanding**.
2. Regarding saliva accumulation, Brother Teoh answered that **saliva accumulation** is quite common for beginners. Just be aware. You can either **mindfully** swallow it, or you can go to the wash room and spit it off. If you choose the latter, then **mindfully arise** from your sitting and head towards the washroom to clear it. However, if you are relax during meditation, the **saliva will not accumulate**. You normally tend to be thirsty and you may need a drink after the meditation.
3. Most people **experience pain** during meditation. Just be aware. Do **not create** any labels of **pain** which only cause **aversion** towards the pain **thus giving rise** to **mental hindrance**. When you give meaning to such a sensation, there is **dislike**, or when you **experience joy** you are **drawn into** that **peaceful state** of mind, this is **sensual desire**. Both likes and dislikes, sensual desire and ill will are **mental hindrance** which **prevent** you from entering the **meditative state of inner peace, awareness and calmness**.
4. Nimita arises when the mind is calm. The **calming of Sankhara** can give rise to a **nimita formation**. It is nothing but just a mind state. It could appear as light or other images. Some are drawn to this nimita and if one **focuses** on it, could lead to **jhana concentration**. But this is **not important** because the **main purpose of meditation** is to develop **wisdom** to **free** our mind. Without understanding, one would crave for it and get trapped in it. Instead, one **should relax into it** and **understanding** that all these are **conditioned states** and it **comes** and **goes**, hence **impermanent**.
5. Brother Teoh shared his experience back then where his nimita appeared as a **violet light**. It was effervescent and vibrant. But he just **relax** into it, and let the nimitta moves on its own without any interference from the thought. With **continuous mindfulness via anapanasati** his mind was in a **state** of **calmness** and deep **absorption**. This state of extreme calm is a conditioned stated in samatha meditation.
6. Always remember that the **main purpose** of meditation is to **develop wisdom** and **awakening**, root out self-delusion and defilements. **Not to seek** a thing but **to silent the mind to awaken** to the **3 universal characteristics** of **nature** i.e. impermanence, suffering state, and non-self (Anicca, dukkha and anatta). When you experience the **samatha** or **absorption calmness** through nimita, you must not get attached to those experience. This attachment can cause your ego to be stronger, thinking it is 'I' who has gained this special ability.

7. This is a conditioned world. **All things are condition arising and dependent originating**; depending on conditions they arise and depending on conditions they **sustain** themselves and **finally cease** when condition cease to be. Therefore **everything** is in a **state of flux**. When the **conditions arise phenomena arise** and *when condition ceases, phenomena ceases too*. Thus there is this *birth and death, the coming and the going, the arising and disappearing* of phenomena, etc. Nothing is ever static. Even good mind states in meditation cannot remain forever the same. **All pleasurable mind states** are a prelude to suffering if you attach to them.
8. **Kasina meditation** is a form of **concentration meditation** whereby one **focuses** or **concentrate** on an object of meditation called **kasina** during meditation. There are **10 types** of kasina, namely: 6 types of light kasina, water, earth, wind and fire kasina. There are 40 types of samatha/concentration objects of meditation. It is risky to practice this sort of meditation **without** a proper teacher. But if the image does appear due to **past cultivation**, then it is okay. Just know that if you **focus** on it, you **can develop jhana** and enter **jhanic states**. One **can also enter jhana absorption** through cultivating **continuous mindfulness**.
9. There are **3 types of samadhi**:
- A) **Khanika samadhi** – **moment to moment** awareness or samadhi.
- B) **Upacara samadhi** - **access concentration** or samadhi which is more stable but it is at the **threshold** before entering or accessing **appana samadhi**. At this stage one can **still reflect** and **contemplate**. This is the samadhi one needs in daily life. This type of samadhi can give rise to **wisdom** and the **direct seeing** because in this state the **5 mental hindrances are not** suppressed.
- C) **Appana samadhi** - **absorption or focus concentration** or samadhi which is very strong. One can go into jhanic state. There is **no awareness borne** of a **free mind** when one is in this **conditioned state**. Since it is **not a free** mind the **5 mental hindrances are all suppressed** thus there is **no possibility of true insight**. One cannot know if the defilements have been rooted out or not? One could stay in this **jhanic state** for the whole day and yet still have the *defilements* **not rooted** out yet. Metaphorically, it is like **clear water with sediments**. When you are in this **state without stirring and disturbances**, the water is clear, but when you are **out from this state**, it is similar to **stirring the water** and **sediments rise again** to make the **water milky**.
10. If you **have cultivated appana samadhi** from the past, chances are you will experience this appana samadhi again. To **develop wisdom** (instead of psychic ability), you have **to release** the **appana samadhi** back to **normal awareness** and cultivate **daily mindfulness**. You **must not** go beyond **upacara samadhi** because **appana samadhi** is **not conducive** for **developing wisdom** and **vipassana insight**. Only when **mind** is **collected** and **unwavering** in **upacara samadhi** while in the **midst of life**, can **see things as they are to awaken**. At the **moment** of sense experience, the **mind will not stir** because it is **collected** and **unwavering**. You can see the **12 links of dependent origination** clearly because you **are aware**. When wisdom and understanding arise, your mind will be **transformed**. The **1st and 2nd turning wisdom** borne of listening to the dhamma and reflecting, will enable you **to straighten your views** to **see things as they are** based on **understanding**. After wisdom has arisen, you **don't have to depend** on **Samadhi** anymore. That is why in the 7 factors of enlightenment, Samadhi comes in at number 6 and upekkha – which is **equanimity** borne of wisdom (not equanimity from jhana which is a conditioned state) comes in at number 7.

11. **Samatha meditation** could **deceive one** to belief that one is **enlightened** but in truth one is **not** because **Samatha meditation** is merely a **conditioned state** of **mind** borne of **concentration** and not **an insight**. E.g. Devadatta during the life of Buddha developed psychic abilities but he had greed and self-delusion, so he lost his psychic ability. Psychic powers if use wrongly will have **karmic repercussions** but if one uses it to help others, then it brings good kamma.
12. The Buddha said, *“This is the only way, monks, for the **purification of beings**, for the **overcoming of sorrow and lamentation**, for the **destruction of suffering and grief**, for **reaching the right path**, for the **attainment of Nibbana**, namely, the **four foundations of mindfulness**”*. So **daily mindfulness** with **clear comprehension** is of **utmost importance** because we need a **very stable Daily mindfulness** to **cultivate the 4 foundations of mindfulness** i.e. Kayanupassana, vedananupassana, cittanupassana and dhammanupassana to awaken.
13. In the **first jhana**, the 5 jhanic factors of *vitaka, vicara, piti, sukha and ekagata* are there. **Initial application of thought** (vitakka) and **sustained thought** (vicara) are still there, even though one is **not actively thinking**. One experiences **joy (piti)**, **happiness or bliss** (sukha) and one **pointedness** (ekaggata) of mind. In the **second jhana**, one relinquishes vitaka and vicara and holds on to **piti** as the meditation object. In the **third jhana**, piti fades away, one uses **sukha** as object of meditation. Then **one enters one-pointedness** of mind i.e. the **4th jhana** with **equanimity** as the object of meditation. Thereafter, one enters the **formless jhana realm** of *infinite space, infinite consciousness, nothingness and the realm of neither perception nor non-perception*, which is the **8th jhana**. In this realm one can live for as long as 84,000 aeons or world cycles, resulting in one thinking one has reached the ultimate state of salvation.
14. Through listening, if you have your **past cultivation**, you can **become enlighten**. Like the 5 Ascetic disciples of Buddha who became arahant after Buddha expounded the anattalakkhana sutta.
15. In **formal meditation**, you must train **your mind** until it is able to **enter sati**, only then **can** there be **daily mindfulness** in daily life with all the **6 sense bases** fully engaged. Your *duties and responsibilities* **demand full engagement** of your **6 sense bases** involving your *hearing, seeing, smelling, tasting, tactile feeling and thought consciousness*. Every moment of your hearing, seeing, smelling, tasting, etc. is in sati. There is **specific phenomena awareness** and **spacious awareness** without a center when you meditate.
16. By listening to the dhamma and reflecting upon it, yonisomanasikara (the **initial wisdom**) is developed. With this **wisdom, sati** is **stabilized** as per the **Avijja Sutta**. With **right view**, at **every moment** of sense experience, your mind will **not stirred**, because **you can accept things as they are**, knowing they are all condition arising phenomena hence not real. You are at peace. There is **less mental hindrances** and **more space between thought**. This can happen because the **initial wisdom** weakens **avijja (ignorance)** and with **avijja weakened sankhara** also **weakened** leading to **more moments of mindfulness** and **clarity of mind** to see clearly.
17. You need to maintain the cultivation by having a **good religious routine** and **not be complacent**.