

Outline Short Notes for Bro Teoh's 25th July 2019 Thursday class

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190725.mp3>

- 1) For **meditators** whose **spiritual faculties are quite developed**, meditation is relatively easy **because technically** they **do not need to train** their mind, they can **straight away relax** body and mind, **silent their mind** and **allow whatever thinking or thoughts** (if any) **to slow down** on their own, then the **silent meditative mind** will arise. Relax into **whatever mind states that arise**. Remember the first 3 supports – **relax, aware** and **maintain awareness for as long as you can (no matter what happens)**. Just be aware of any **tactile feeling or sensation** that arise. When one becomes **more skilful**, one will be **able to be aware** of **our subtle breathing** (or whatever object of meditation used). Finally, the **awareness** will drop to the **heart area**. Just **silent everything** and **feel** or **maintain awareness**. Don't do anything else. Just aware, aware and aware.... And **no more thoughts proliferation**.
- 2) The 4 supports for awareness base meditation are: **1st support** - relax, **2nd support** – aware, **3rd support** - 24-hour **continuous awareness** to be **maintain** for *as long as you can*, finally when you can detect the **gateway** to your **true nature**, just let **nature** do the meditation via the **4th support** - **trust**, with **no interference** from the thought. If you **don't use the mind**, it will **silent very fast**. Your **true nature**, which is **just aware will surface**. Stay with the **awareness, stabilize** it. It has the ability to **understand many things**. Use this **silent mind** to develop **wisdom** and **understanding**.
- 3) **Without awareness** one **cannot** be **mindful** and **heedful**. Only through **a stable sati**, can the mind become **collected** and **unwavering, quiet** and **peaceful**. Then the **meditation** will happen by itself.
- 4) The important point of understanding is, you **can use** any **object of meditation** (as a skilful mean) to **quieten** and **still** the mind **until** the **mind enters sati**, to **realize** the **silent mind** which is also your **true mind**. When **sati is stabilized**, the **mind will enter sati** and the **more refined sati** will **arise**. With no movement or activity, stay with **that silence**, to **stabilize** it until a **natural state of free mind** in **Samadhi borne** of **understanding** arise.
- 5) **Consciousness** is trapped inside the **physical form**, - so when the **sense data** and the **conscious mind makes contact** with the **sense bases**, the **respective sense door consciousness** arises. Then through the **silent mind**, you can **understand clearly** what the Buddha's dependent origination teaching is. That is – *upon contact what happens, etc.?* What is "*avijja paccaya sankhara*"; you will also **see and understand clearly**. You can then **have a very stable** and **sensitive mind** in sati to **observe** and **develop** the *wisdom* and *understanding*. **Without this stability of mindfulness, you cannot do it**.
- 6) For meditators who lack the **5 spiritual faculties**, they need **to train** their mind, through mind sweeping method and **anapanasati** to develop **sati** first. When sati is developed, the mind will calm down, you will experience **piti/spiritual joy/rapture/calmness**. Remember to **relax** into whatever **mind state** that arise, otherwise one may be **led astray** to develop **absorption** and

one pointedness concentration meditation. This **Relaxation** step, is **very important** (for you to **avoid** from falling into such concentration). Mind becomes **quiet, calm** and **tranquil** when you **relax** into it. It also **frees the body** and **mind** from **stress, tension** and **tightness**. The **more relax** you are, the **more refined** your meditation will be. The **ability to relax** is something we **must learn**. It is **very deep**, there are many **levels** and **stages** of **calmness** and **awareness**. When you are **in sati** and you **know how to relax**, you **can release** whatever **stress** within the **form and mind**. Actually most of you are **not really relaxed!** When you are **truly relaxed**, your mind is a **free mind, not holding onto anything**, always **at peace** without the need to do anything and you are **most** of the **time** with your **true mind, without** thought and have **no mental** movement.

- 7) The thoughts come in **very fast** (when you **try to know**), so **don't try** to know. It will **disrupt** the **tranquillity**, the **stillness** of mind. **Just let things be**. Whenever **contact arises let it be**, just aware and **don't let the thought proliferate**. That is how you can **meditate** with **understanding** to **progress** along the **path of dharma**.
- 8) First **train the mind** to develop **sati, stabilize** it until **mind enters sati** to **realise** the **stillness** and **tranquillity** of mind leading to **passaddhi**. When **that mind** arises, you can **use it to meditate** and **develop** a lot of **understanding**. Your **initial wisdom** borne of the 1st and 2nd turnings wisdom is very important. Without the **initial wisdom**, it is **not easy** to develop the **meditation**.
- 9) Sister Tammy shared during meditation, how her mind made comparisons, rejecting or accepting the thoughts. She reflected on her first meditation experience, then later she **realised, she had fallen asleep** but when **she became aware** again, her thoughts flashed by quickly. She felt **rejuvenated** and **refreshed** after that.
- 10) Bro Teoh explained that Tammy felt **recuperated** because **her mind** actually **rested** when **she fell asleep**. In daily life, if her **mindfulness spiritual faculty** is **not** stable, **sankhara** will arise. Sankhara moves very fast. In puthujjana, it is like **non-stop** sankhara activities leading to **proliferation** of **thoughts**. The **untrained** mind is **heedless** and it **thinks a lot**, so expect this sankhara activities to arise, let it arise, and **do not** resist it, then **your mind can settle down** and **you can be at peace**.
- 11) Cultivate **mindfulness** to **tame** the **heedless thinking** (untrained and wild) mind. **Train your mind** to go **beyond** mere **conceptual** (heedless) **thinking** leading to a **mind state of pure, still** and **undistracted tranquillity** and **well-being**. That is real meditation.
- 12) There is an **internal conflict** created by the **mundane mind** wanting to be **quiet**, this wanting is a **craving** (a mental hindrance) which will **prevent you entering the meditative state** of inner peace, inner calmness and inner awareness. If you don't create dislike for this state, the craving and the ill-will will not be there. If no mental hindrance, **sati will take over**. Meditation will **fall into its place**.
- 13) Most cultivators tend to make this mistake. The **mundane mind actively doing things (in the name of meditate)**. They thought to meditate there must be a meditator. But they never inquire, who is the meditator? The **thought** is the **meditator!** And how can the **thought meditate?** The

reason being once the **thought is active** there is **no meditation** because this **thought's thinking** prevents the cultivator from **realizing** their **silent mind**. The **gullible thought** will also **think** of thought based **methods** and **techniques** to meditate. So thought is actively **verbalizing, noting** and **arising the mental heedless thinking** and **thought conceptions**. This is **not** meditation. Then it also **reacts** to sense experience and tactile sensation arising in meditation. When there is **pain or numbness**, mind becomes **restless, agitated** and **not at peace** thereby **creating more** mental **hindrances**. So how can you meditate?

- 14) The meditation as taught by the Buddha is very simple. It is just **heedfulness** and to **be heedful** there are 2 parts: **Ever mindful + constantly meditative**. So the inquiry should be, 'Am I training my mind to be **mindful** leading to **heedfulness**?
- 15) **Heedfulness = ever mindful + constantly meditative** [constantly cultivating the Noble Eight Fold Path, (N8FP)]. To be **ever mindful**, you must **first** develop **mindfulness**. Then stabilise it, to be **ever mindful**, only then can you **use it** to **cultivate the N8FP**. The **outcome** of it is **heedfulness**. This is also the reason why **all meditation starts** with the **training of mind to be mindful**, to **be aware** and **not to focus** or **concentrate** the mind.
- 16) Dhammapada 21 - **Heedfulness** is the **path to the deathless**. The **heedful never dies**. Whereas **heedlessness is the path to the dead** and the **heedless is as if dead**. It means if you are heedless, you **don't stand** a chance.
- 17) Bro Teoh advised Tammy to **understand** the **meditation taught by the Buddha** and to forget about the **thoughts telling her this and that** and getting herself **involved in thought based** verbalisation and activities. Don't fight or suppress these mental hindrances, they arise because you **lack the 5 opposite spiritual faculties**. So train your **daily mindfulness** and **spiritual faculties** till they are **very stable**, then one becomes **heedful** and the **mental hindrances** will **naturally cease to be on its own** and meditation will **be easy because no more mental hindrances**.
- 18) Most people **don't have** the **resolve** and **ability** to **train their mind** to **develop** the **continuous daily mindfulness** to become **ever mindful** because it is **not easy** to do that. Unless you are the **serious type**, who **constantly listen** to the **Dharma** and **determined** to be **ever mindful**. Then constantly **reflect, contemplate** and **inquiry** into the dharma to arise the **initial wisdom**. With the initial wisdom developed, when you are in the **formal sitting meditation** or **daily mindfulness** training, your mind will **settle down into stillness very fast**. Spiritual faculties together with daily mindfulness training will also make you **less heedless** leading to more **heedfulness while living life**.
- 19) When you are **less heedless**, you are **most** of the **time aware** and you can go into the **meditative state straight away** and easily. **Sati will take over**. In order to do that you **must not have** any mental hindrance borne of the **initial wisdom**. Otherwise, mental hindrances will hinder your mind. So if you **have problem in life** while confronting the **1st Noble Truth realities**, it means you **do not have** the Dharma, then fear, worry, anxiety, sorrow and lamentation will make you miserable. You cannot settle down and you cannot meditate. Don't fight, control or suppress the mental hindrances. Just relax. Let them be. Understand that the **untrained mind is heedless**.

Without spiritual faculties, it will think. When I let it be, I don't develop desire or ill-will towards such sense experiences, then my mind can be at peace. When you **understand** this, you will **progress** because you will come to clearly understand that the purpose of meditation is just to develop **heedfulness**. Then you are **home**.

20) J Krishnanmurti expressed **heedlessness** differently. He uses the words, "Your life is in **disorder**. Your mind is **confusing** and **chaotic** because there is no **order**." It is like **our society**, when it is in disorder; it is **chaotic** with **lots of problems** because there is **no rule of law**.

21) Heedless living (without the sila) is **karmically** very negative. Therefore, you **cannot develop the meditation**. This understanding must be very clear before you can meditate.

22) Bro Teoh advised Tammy not to worry about the **background thoughts** during her sitting meditation. Just let it be and to reflect on the meaning of meditation until it is very clear. What is it that I must do to develop the meditation? **Heedfulness!** Right? So starts from there.

23) Bro Teoh explained to Tammy on the **how to deal with disturbing thoughts**, wanting her to deal with some of the 1st Noble Truth realities. Talk to the thought to give her the space to meditate and not to disturb or hurry her during meditation and **in return promise the thought**, to deal with the situations later (after the meditation).

24) 1st Noble Truth realities: the **8 conditions** that are common to all living beings. Without wisdom, when confronting them, one **will be entangled** and **suffering** will arise. **Worry and fear will not solve** your problem. Worry is associated with **fear and anxiety** leading to **sorrow and lamentation**. This is how living being suffers. Then they slip into **depression** and develop **suicidal thoughts**. Actually it is **just mere thought!** The thought is never you! How come the thought has **such power over you?** Why allow the thought to have such power to make you so miserable? Because **through ignorance** you think the **wrong thought**. When you have the **wrong thought** it **conditions your fear, worry, anxiety, sorrow and lamentation, insecurity and scars of memories**. That's how one **got entangled** and **suffered**. Reflect and contemplate until very, very clear especially when face with 1st Noble Truth realities. Inquire: What actual happen? What are my options and **how can I resolve it amicably and how can I come out of it?**

25) Most common 1st Noble Truth realities are: 1) Death, 2) Disease 3) Relationship problems and 4) Financial problems. The 4th one, financial problem is the easiest to resolve.

a. **Medical fee financial problems:** If cannot afford, Bro Teoh's advice is to go to government hospital. Charges are **very low** if above **55 years old**. If sibling is a government servant, medical is free for **parents**. Always inform staff you have **retired** or is **not working**. If you tell staff you are an Engineer or an account, etc., the charges are different - much costlier.

b. **Business failure/ Cash flow or Credit card financial problems:** If cannot afford to pay, worst case scenario is to **declare** bankruptcy or cut loss and take "hair-cut" to **resolve it amicably**. Resolve problem by applying **right view** leading to **right thought, right speech and right actions** following **N8FP**.

- 26) If karmically related, **ask for forgiveness, repent and invoke the power of merits** for turn around. **Don't panic and react. Resolve it amicably through understanding.** Apply N8FP: right view leading to right thought, right speech and right actions. To resolve karmic issues, acknowledge with **right view** in respect to **Law of Karma**. In the past, you **must have done certain things** to certain people to **entangle** yourself karmically. This kammic fruition now arises. You must not get **angry, fearful and react** and be **miserable** because they will **not solve** your problem, instead they make you worst. You **can avoid being afflicted, if you have the dharma, the wisdom and understanding.** If you can accept this 1st noble truth realities and then **act with wisdom**, according to **understanding following N8FP** then you **can resolve your problem amicably.** With right view, I **can accept** what happened, because this is a common reality. Therefore, I **do not panic**; I do not develop the fear, the anxiety, sorrow, and lamentation. No more **wrong thoughts** and I am calmness. I have **clarity of mind** to inquire, what is my problem? Try to understand what actually happened. **Write them down.** How can I **resolve it amicably** in order to move on? I **only have to make a decision.** E.g. cut loss or declare bankruptcy etc.
- 27) Bro Teoh advised Tammy to forget about her restless mind and her thought dealing with another thought telling her what to do next, should I do Anapanasati etc. It is more important for her to understand what meditation is. Train the mind to be mindful and heedful. Learn to be **mindful** in the **midst of life**, start **daily mindfulness** from home, then to office (career activities) and back to home. Make it into **a good religious' routine.**
- 28) A sister shared an effective method on how she forgives her **disturbing thoughts** and became a better person later. Bro Teoh explained that **when you forgive others or yourself, you free yourself.** Because you no longer **dislike or hate** the person, there is **no more** aversion, **no more** reactive emotions like before. The **evil roots** are gone. Indirectly, **it will make you happy and transform** you. If you can forgive your wrong thoughts and other people you will become a better person.
- 29) Tammy reported her restlessness, her wanting to escape and her thoughts trying to rectify this and that. Bro Teoh explained, not to fight the mental aversion/hindrance. Fighting gives the mental hindrance power. Just relax, accept the fact that the untrained mind is heedless.
- 30) Bro Teoh shared his early day's **religious routine** cultivation and **his daily mindfulness** and **awareness** in **daily life activities cultivation.** Aware of all actions and moments in the present moment. His advice is to write down a daily list of things to do, to avoid having to remember them. **Prioritise** important matter first and **handle it immediately, properly and mindfully.**

(Above outline short notes draft was prepared by sister Poh Cheng)