Short Notes for Brother Teoh’s October 17th 2019 Thursday Talk


YouTube: Meditation guidance for the serious cultivator, https://youtu.be/VWcOTNwgeJk

How to deal with sensations (like pain, itchiness, etc) that arise when sitting in meditation
https://youtu.be/wAZzgL-xYR8

Applying the 4 Noble Truths in Daily life to solve Human Problems
https://youtu.be/VzmMGIOEheU

1. Adam shared, that during his last Thursday’s meditation he felt itchiness on his ears and nose, and he inquire: what should he do. Brother Teoh advice Adam to investigate into it to develop the understanding as per his earlier advice to him - to just let things be and do not label the sensation as itchy or pain. I.e. just relax into it and maintain awareness via the awareness based meditation to develop the understanding. This allows for acceptance of the reality within the moment instead of suppressing the sensation through not wanting to react to that tactile sensation. Do not allow the wrong thought (borne of habitual tendency) to condition your mundane mind to label the sensation as pain to arise the mental hindrance of ill-will to hinder your mind from entering the meditative state of inner peace and inner awareness. Then sati will take over leading to a shift in consciousness to cause the so called itchy sensation to become normal and peaceful again. The mind will then become peaceful, quiet and still. This is the meditative mind. Use this mind to meditate. To be aware of how the ‘tactile sensation’ condition you to stir your mind via your habitual tendency to label it as itchiness. To see clearly how you (the form and mind) function following nature’s laws.

2. Whenever you are unhappy and not peaceful, for sure the 3 evil roots are present in your mind. Sati is needed for us to have the sensitivity to be aware of such lack of peace so that we are not further drawn into such negative emotions. When you do not have the right view, you get caught in sankhara activities. On the other hand, when you are in the meditative state, you are peaceful and free from the evil roots. You can trace the origination factors for such unhappiness and see for yourself the working of the 4 noble truths.

3. The Silent inner awareness can enable you to see how the tactile sensation via thoughts condition you to label it as itchy, then condition you to scratch it. The thought is not you, why let the thought condition you to do things? From your inner awareness (or self-nature), as the host, you can decide not to follow the thought’s conditioning to scratch. The thought is supposed to serve you because you are the ‘host’ and not the slave. You cannot scratch if your body is dead, right? So assume you are dead then find out what happen. Awareness will understand all these. Relax into whatever sensation that arise, it will finally cease to be because the chi will flow when there is no mental resistance. Then there will be the shift of consciousness, leading to peace and stillness when sati takes over. You will
come to understand that **sensation** is **condition arising**, a **casual** phenomenon following the **law of dependent origination**. You can **contemplate** all these after you come out of the **formal meditation**. If you are a **beginner** and you need **to scratch**, you can, but **do it mindfully**.

4. **Awareness** can **see things as they are** to develop the **understanding** of what causes your **mundane mind** to **stir**, to **label**, to **do things**, get emotional and becomes unhappy. Sati allows you to **see all these clearly**. How your ‘Form and mind’ **interact** with the world following Paticca samuppada (12-links or the **law of dependent origination**). Due to **ignorance** of the reality, sankhara (mental activities) arise. Wanting to know, you start to think. But **thinking** does not **develop wisdom**. However **when** you are silent **without thought**, understanding can come about. **Develop wisdom** so that you **know how to use thought appropriately**. The **user of thought** is most important.

5. **Mundane mind** is **needed** for living life. But for meditation, use the **true mind**. The **true mind** is needed for **witnessing** the arising and passing away of phenomena. This true mind is **not** a being but just a **nature within**.

6. Be aware of **how feeling** has been **stirred** due to **wrong views**, leading to sensual desire and ill will (mental hindrances). That is the reason why you should not label the feeling. Just **relax** into any mind states that arise, **maintain awareness** and **let things be**, so that sankhara won’t proliferate. Sati will then take over, and you will become **quiet, peaceful and still**. The **5 spiritual faculties** are needed for this to be possible.

7. Just like the **pool of water analogy**. **Bullock cart** passes by, the **pool of water is churned**, and thus the water will become milky. But as time passes by, with no bullock cart pass by, sediments will settled down, and **without** stirring, the water will become clear. Same with the mind. The **evil roots** will only arise when the **mind** is **stirred** due to **wrong views**.

8. **Meditation must be done with understanding**. Thus **having right view** is **vital**. This saves you from wasting your time on **unnecessary** training. With understanding you progress faster. You can learn from life and dharma friends through **true sharing** so that all can benefit.

9. In the Satipatthana sutta, **everything** is about **mindfulness**. The **4 foundation of mindfulness** cultivation is also about **sati or mindfulness**. **No more thought** involve.

10. **Anapanasati** is the **initial** training of mind to be **mindful**. This **mindfulness (sati)** is an Enlightenment factor that can be used to **investigate dharma**. When dharma stands up to investigation, **faith** is developed leading to **viriya**. Sati then stabilized, leading to piti (spiritual joy). When you **relax** into it, piti becomes more refine leading to sukha and passaddhi. **Passaddhi** is **tranquility** and **stillness** of mind, the **silent mind** (meditative mind) which can **really meditate**. Passaddhi is the beginning of **true meditation**. Passaddhi is to be stabilized until **mind enters sati** leading to **Samadhi** (upacara Samadhi). This mind is **unwavering** and **collected**. This **upacara Samadhi** is important for living life. At the **moment of sense experience**, mind will **not stir**, this will **enable you to see ‘things as they are’ or to see reality (truth)**. The reason mind wavers or stir is due to one’s **habitual tendencies** borne of one’s **conditioning** and **not having right view**.
11. The egoic mind arise because of strong self-delusion, hence it is usually difficult for most people to deal with people whom they dislike due to their perceived wrong views and opinions. Their attachment to their loved ones and priced possessions are also very strong.

12. How to apply the 4 Noble truths in real life?

Sister Tammy chooses the example on relationship issues relating to girlfriend and boyfriend. Brother Teoh reminds Kalyanamitta to always remember that they are the ‘host’. So stay with the true mind (your true nature). There are two minds - true mind and mundane mind. True mind is where wisdom arises and when this wisdom is connected to the ‘form and mind’, this ‘form and mind’ is no longer deluded. Whereas without wisdom this mundane mind stirs and reacts as it is deluded. When relationship fails, the mundane mind stirs causing one to be emotional, jealousy and angry. I.e. it conditions sankhara activities (wrong thoughts) leading to all the mental suffering borne of craving, grasping and clinging. (1st and 2nd noble truth’s reality). For more details please do listen to the 17 October 2019 Thursday class’s audio and video recording.

13. Silent your mind and feel. Who is feeling all these (negative) emotions? Whatever emotions that arise, just be with it and don’t think, eventually the mind will become still and quiet. The true mind is none of all these emotions or sankhara aggregate. All mind states are condition arising, causal phenomenal, not real, not you. 14. Your true mind is just aware, tranquil, peaceful and still. You get entangled because you don’t understand the true mind and the 4 noble truth’s 3 turnings wisdom. You get entangle through clinging to the mundane mind, thinking it is real and it is you, through your self-delusion.

15. Only true Dharma can free your mind. The mundane mind is not you. True nature is still and peaceful at all time. It is the unborn. Do you choose to be with the mundane mind or with the true mind?

16. Since Mind is the forerunner of all things, mind is chief, when mind arise, all things arise. Thus wisdom is needed to use this mundane mind wisely or else suffering will follow you as you live life heedlessly, instead of following the dharma way guided by the noble eightfold path.

17. Determine to be heedful. The wise one intents on heedfulness and they rejoice in the realm of the ariyas. That is why their mind are always peaceful, tranquil and still. All the sankhara activities has nothing to do with ‘the host’.

18. 2nd noble truth – cause of suffering is craving. It is self-delusion which conditions craving, grasping and clinging to give meaning to everything that arise, leading to fear of the unknown like death, ghosts, etc. If the egoic mind makes you think you exist, this personality view, will make you selfish, angry, emotional and fearful. Constantly listen to dharma and contemplate to develop 1st and 2nd turning wisdom to understand that there is no one to crave. Who craves? It is this mundane mind which craves.
19. Why did the angry thoughts keep coming up? Because you cling to the relationship, believing it is real, this is the cause of suffering. How to reverse it? This craving is to be abandoned. Understanding is important to abandon this craving. Through the Buddha’s meditative ways develop the wisdom (right views) to free.

20. With right view, mundane mind will not stir or react. You are at peace. There is clarity to reflect on things. With clarity of mind, you can move on to resolve all issues amicably following noble eightfold path so as not to create more misunderstanding and karmic negativity. These are very useful dharma understanding.

21. 3rd noble truth, - suffering need not be. Enlightenment or Nibbana can be realize in the here and now. There is light at the end of the tunnel. You should thus go all out to cultivate it and to realize it.

22. The 4th noble truth being this noble eightfold path is to be cultivated. When you have the embodiment of the noble eightfold path factors, then you can say you are enlightened. The application part is more important especially in daily life. You have to apply all the 3 turnings of the 4 noble truths in daily life. When you have questions relating to the cultivation you should ask in class, then Brother Teoh can share from his nature. What his nature understands is much more than what he has shared, thus it has to depend on the appropriate conditions for him to share more. It has been beautiful over the past 15 years, as there have been valuable sharing among the kalyanamittas. After you connect to your true nature, you will come to know your true nature better. This sasana is very special as the consciousness now is still very conducive and the true dharma are still available and present.

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