

## Outline Short Notes for Bro Teoh 24<sup>th</sup> October 2019 Thursday Talk

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-191024.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-191024.jpeg>

1. The **moment** you are silent and **without** thought, you are **training** your mind to be aware. Silent your mind, relax, maintain awareness, **let the mind settle down to realize its original state before thought arises**, you **will realise** the **true mind**, which is just **an awareness nature** within you, that is your **true mind**, your **self-nature**. This **true mind or self-nature** is **not dependent originating**, it is the **unconditioned** independent of sense data and consciousness, it is **an eternal nature** which is always there. Without realizing your **true mind**, you **cannot** meditate.
2. When you **silent** your mind, you **can be aware** of the **reality**, within the moment. Whatever happens within your form and mind that **awareness** has the ability to be aware of them.
3. To meditate is to be with the silent mind to **develop** the **understanding** of what is going on within your form and mind. To understand how you function as a human being.
4. If one is **not relaxed**, **sankhara activities** will arise and **habitual tendencies** will take over. The **labelling** of the **unpleasant** feeling is a **mental hindrance**.
5. Let things be, is **not** a suppression, it is **accepting** the **reality** of the **moment**, which means whatever sensation that arise (Itchiness, pain etc.) just **relax** into it, then **maintain awareness**. Don't react and label the sensation. When there are **no** mental hindrances of likes and dislikes, **Sati will take over** and **one will enter** the **meditative state** of **inner peace** and **inner awareness**. This Sati spiritual faculties will arise **when there is no mental hindrance**. One should continue to allow that **silent mind to arise** the **understanding**. When one is able to **relax** and **maintain** awareness, until that **silent inner awareness** is **very stable**, then one can meditate. True meditation only begins after that.
6. When the mind is **silent** and **aware**, one will understand how one's mind function following to the law of dependent origination. One can witness how itchiness from tactile consciousness arise, followed by how one **inputs** the **content of consciousness** leading to labeling it, **itchiness**, then the **desire to scratch**, to **overcome** the **unpleasant sensation**, etc.
7. Before wisdom arise, the mind which is **deluded** (with **wrong view**) will **cause the mind** to be uncalm leading to **restlessness of mind**, **suffering** and **misery**.
8. When one **awakens** to the law of dependent origination, one will **not cling** to the 5 aggregates of form and mind. Then there is **no more** suffering. Having **right views** with regard to Karma Niyama, Dharma Niyama and Citta Niyama, one is **able to see sankhara as they are** with **understanding**, thereby unperturbed by their **ever-changing** illusion, **not deceive** by the thoughts and the **phenomena world of consciousness**. This is how, one can be free from suffering.
9. When the **mind stirs** and **reacts** to sense experience, one is already **lost in thoughts** condition by defilements borne of wrong view. A **very stable daily mindfulness** is required to arise the wisdom. With wisdom, one will stay **equanimous** at the moment of sense experience and feeling will remain as pure feeling and **will not** condition craving or other emotion. One will **act according to wisdom to accord and flow** with **conditions base on understanding**.
10. The **true nature** is just **an awareness nature** within. When **one awakens** to this nature, one will **develop** the wisdom (borne of the direct seeing). The **wisdom** is then **connected** to the **form and mind** thereby making it **enlightened**. But this form and mind is **non-self**, hence **not you**.
11. Even though this form and mind is not you, but **you can use it to live life** to the **fullest** because it is related to your **karmic nature**. With this **understanding**, the form and mind will **no longer** suffer. One will experience

the **3<sup>rd</sup> phase** of Dharma (pativedha) and **get to live a life** of an **enlighten being**. This is main purpose of all Buddhist meditation.

12. Meditation is not **to experience** the **fantastic mind states**, but it is for one **to insight** into the **3 universal characteristics** of nature after awakening to one's self-nature.
13. There are **2 types** of mind: one is the **mundane mind** that can allow one **to live life** and the **2<sup>nd</sup>** one is the **true mind** that arise when the **mundane mind** does **not interfere** or cease. Meditation is to **relax** and **silent** one's mind and **maintain** awareness so that the thoughts end. The **mundane mind**, which is the **thinking mind** will **slow down** and **cease** when you **do not** feed it with anymore thought energy. It **ceases** following the law of dependent origination, when there is **no more ignorant** to **condition sankhara**, thinking **will not continue** and it **ends by itself**. Every moment you are either aware (without thought) or you are **lost in thoughts, preoccupied** with **what you are thinking**. If you are **just aware** then you will **have** the **ability to see things as they are**, to see the truth and the reality arising within the moment. When **thought ceases**, that is the **beginning of meditation**. However, it must be a **free mind** and **not a conditioned mind** in concentration or jhana.
14. 1<sup>st</sup> noble truth consists of **understanding** the **8 realities of life** a proclaimed by Lord Buddha. In order to understand the Buddha Dharma, one must constantly listen to dharma, investigate the Dharma, reflection, contemplate and inquiry, to develop the **2<sup>nd</sup> turning** wisdom. Then develop **mindfulness** to **constantly check one's own action, speech** and **thought processes**; i.e. how one reacts and give meaning to things (may it be a phenomenon or a life situation), and how the **craving** and **clinging** lead to suffering etc. Must see them very clearly.
15. 2<sup>nd</sup> Noble Truth, the **cause** behind all suffering is **craving** borne of **self-delusion**. The 5 aggregates of form and mind are **impermanent**, hence **not you**. But it is **subject** to the **law of karma** and it is part of you because it is **related** to your karmic nature. Understanding this, will enable you to **have** the **understanding to live life** through wisdom to **take care** of karma.
16. Bro Teoh advise that it is **helpful to assume**, one is 'dead' while in the **meditative state**. Only then can sankhara **slowly cease** (loses its power to stir one's mind) and **finally only** the **Pure awareness** is left. When one **lacks understanding**, they tend to **identify** with the thought, and **reacts** to sense experiences, becoming emotional, conditioning the **evil roots** to arise thereby causing suffering.
17. Do **not be gullible**. Understand that, you are **the host** and **not** the **guest** of the **mind** (defilements that comes and goes). The **host** is the true mind, which is **always around**. The host is your **self-nature** which is **constantly aware** and **meditative**. One must be **ever mindful** from within as that is where one's wisdom arise. The wisdom that arise is **connected** to your form and mind and it will **prevent** your form and mind from being **deluded**.
18. Feeling and emotion **come and go**, following to the law of dependent origination. "Just be with it, do not do anything" as per Bro Kok Loon's understanding. By **not doing anything** the emotion of fear, anger, hatred etc. will **cease** to be, then one will **realize** via **one's the true mind** (silent mind) that all these emotions are **impermanent** and **not us**. They are dependent originating phenomena.
19. Sis Eng Bee shared that in the early days of her cultivation, she had **misunderstood**, thinking that meditation requires one to always sit with close eyes, cross legged, note, focus and be in a quiet place to experience the calm and beautiful meditative states of mind. But she now **understands** it differently – that is the **real meditation** is **daily mindfulness** (**awareness** in daily life), aware of all phenomena, all actions and movements within the present moment to **understand clearly** and insight into phenomena to **realize** the **awakening/wisdom**. Only wisdom frees. If one is in **ever mindful** and **constantly meditative** (heedfulness) there is nothing to stop them from awakening following Dhammapada verse 23.

20. Bro Teoh explained that the reason for one to sit in a quiet place, is **to initially train** the heedless thinking mind so that it is **in sati**. This is normally done through anapanasati. Only those whose 5 spiritual faculties are **not** developed need such training.
21. In cultivating the 4 foundation of mindfulness, what we really need is **a very stable Sati**. Under kayanupassanna, the 1<sup>st</sup> category of training is anapanasati, followed by **mindfulness** of the **4 postures**, then **daily mindfulness** and **clear comprehension** of all actions and movements in the present moment. However, a lot of people still **do not** have **such understanding**.
22. Eng Bee added that **when her Sati** was **very stable** while in daily life, she **can be aware** of all her actions and movements **including her bending, stretching, turning** and **blinking** of her eyes, etc. Bro. Teoh **rejoiced** and explained: because of that Eng Bee was able to develop the **wisdom** and **sensitivity** of mind earlier on, *to be at peace with the reality of the moment, while holidaying in Paris* last year.
23. **Heedless thinking, fear, stress** and **negative emotions** can really drain your mental energy and lower your immune system. For **enlightened beings**, their minds are **most** of the **time at peace, quiet** and **tranquil** and they **only think** when there a need to. For puthujjana, due to their **habitual tendencies** and weak **spiritual faculties**, mental **hindrances** will take over to **condition** their **heedless thinking**. Bro Teoh suggest to use **mind sweeping method** coupled with **metta** to **decondition** their **heedless thinking**. Alternatively cultivate the **5 spiritual faculties** to counter the 5 mental hindrances.
24. Last year Ms. Lee and some kalyanamitta presented to Bro Teoh with his saying: *“To meditate is to **Relax, silent the mind, maintain awareness and let things be** so that the mind returns to its **original state of stillness and tranquility**, then you will realise your **true mind and self-nature**.”* Its message is very good. It means *when you **just let things be** and **do not do anything**, thoughts **losses its power, slows down and cease***. That is how **awareness** can take over. When one is **aware**, the **momentum** of **heedless thinking breaks**. Then to restart the heedless thinking, you need more energy.
25. Anagami still can have restlessness of mind. Once you go beyond Arahantship, all this restlessness cease. When one **understands clearly**, the form and mind **is not** you, but **only a karmically conditioned, vehicle and tool for us to come to this existential world of ours**, wisdom will arise. We must see them in the **awareness based-meditation**. Otherwise, most people will continue with their **thought-based meditation**. Please do read page 15 onwards of Bro Teoh’s Tran scripted book: *lesson 75 of the 6<sup>th</sup> patriarch platform sutta*, to develop the full understanding.
26. To meditate we **must start from basic** with **clear understanding of mind, 心为根本**. Understand that there are **2 types** of **minds** and Meditation is **not** about focusing the **mundane mind** to develop the jhanic states, but instead it is a **journey** of **self-realization** via the **true mind** in **pure awareness**.
27. **Sati** is **awareness before** the **knowing**, before the **perception** and with **no words**, just **aware**. It is not about **noting this and that** with the **thought**. The word **mindfulness** might confuse you because it implies **a mind** is involved. Whereas the true sati is awareness before the arising of the thought. It should be the **mind in full awareness**. I.e. Fully aware, without thought.
28. Nevertheless, the **awareness** and the **thought** are **very close** because sankhara arises very fast. There is only **a very thin and fine line** separating **stillness** and **creation** by the mundane mind. Without wisdom, sankhara will be active. You may think you are **still meditating** but the **moment you “try”** to be **aware** or **mindful** or **verbalize** you are **no longer aware**. Thought has become active. You are lost in thought, preoccupied with your thinking.
29. When there is anger, fear, pain just be with it. Silent your mind and stay with it without thinking (awareness and the sensation as one), you need to go through this at least once to understand.
30. Use the **mundane mind** but not **be deluded** by it. **Meditate** with the **true mind**, while mundane mind is for **living life**. The **true nature** has no sankhara activities, no words and no thoughts.

31. Dhamma can only arise from the **silent mind**. Thought-based meditation only give rise to dhamma knowledge not real awakening. Thought cannot realize the dharma that is beyond thought. When one has awakened, the salutation to the Dhamma can be chanted with great joy and understanding.
32. The ariyan sangha has these **4 right conducts**: Of **Good conduct**, **Righteous conduct**, **Wise conduct** and **Dutiful conduct**. Wise conduct will lead to dutiful conduct. The 'form and mind' is not you, it is impermanent, non-self and empty but it has **its duty** because it is subject to **law of karma**.

(Above draft outline short notes were prepared by Sister Tammy Tam)