

Brother Teoh's May 7 2019 Tuesday Class Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-190507.mp3>

1. Bro Teoh goes through the outline short notes Summary Teachings of the previous Tuesday class and did a review of it.

2. **Question from Bro Vincent:** Does **chanting** and **singing** help one be **aware of one's mind**? He enjoyed listening to Chanting especially the Mahayana Chanting of the 88 Buddhas held at WPCS.

Response: The vibration from the chanting (if done with **faith** and **understanding**) can help 'open' up our heart and strengthen our **faith** in the Dhamma. It can also **calm** our mind and help us develop the **spiritual faculties** needed to **receive spiritual teaching**. So does **Singing**, especially when it is **done with the pure feeling** from our **hearts**. The location of our **feeling** (or emotional) **body** is very close to our **gateway** to our **nature**. It can help 'open' up our hearts too. It also energises us. This **attentive** and **energised** mind is **not heedless but** instead it is **awareness** with **clarity** within. Speaking from experience, Bro Teoh recalled a Mahayana chant that came to him once whilst he was driving. He felt the **chant** arising in his brain then it **merged** with his **Awareness** together as one. His mind became very quiet, still and just aware. There was no chanting because the awareness and the chant has become one.

3. **Question from Tammy:** She wanted to contemplate on **how thoughts arose** but was **distracted** by another thought instructing her to do it, and then another directed her to reflect on its cessation, etc. When she silenced her mind, she noticed her thoughts. She also felt some uneasiness.

Response: Her Sati has improved for her to notice that her thoughts were "doing" the contemplation. However, her **Silent Mind** and **awareness** are **not stable enough** to realize her **True mind** yet. She **should not** enquire while in the **formal meditation** but **only do so after coming out** of it. If she is observing something while in the formal meditation she **must not enquire**. Instead she should **just be aware of it** and **if perception arise** then **stop at perception** and **move on** to be **aware again**, she **should not analyse** or **think** at that time. Also don't try to know while in the formal meditation. Just **relax** and **allow the Awareness** to **be one** with the **emotion**. **Without thought** in **silent observation**, develop the wisdom or understanding.

4. When **feeling uneasy**, one should **just silent** the **mind**. It will **cease** and one will then **realize** the **true mind**. Within that **silence**, **understanding** arises.

5. When one is **more mindful (or less heedless)**, usually during retreat, we may think that we have a lot of **defilements** and **craving thoughts** (especially towards the end of the retreat) that we thought were not there before, although they were there all the time. The reason being **before you have** the **sati** you **cannot see**. We should develop our **Sati** via a **free mind** in **silent awareness**, **not** as a **conditioned** or a **suppressed mind state** of **quietness**. With **mindfulness properly developed** we can understand how **defilement borne** of **self-delusion** conditioned us into **mental negativities** leading to **suffering** following the **12 links**. We will also be able to notice our **subtle desires, cravings, selfishness, fear** etc. These arise on account of **wrong views**. **Straightening our views** to accept the reality of the moment **with wisdom** can help us **liberate** our mind. Then we will **not judge, react, condemn** and **criticize** via wrong views borne of self-delusion like before. See clearly that **all these negativities of mind states** are all **dependent-originating** and **conditioned arising entities**, hence **impermanent** and **not real**. People are the way they are and the world is the world. When conditions are like that, things will

be like that. It cannot be otherwise. When we can understand our selves we can understand others. In this way, we will understand both ourselves and others clearly. Our **mundane mind** with the **wisdom connected** sees and understands duality and thoughts clearly and how wrong thoughts always cause suffering. This **understanding will enable us** not to be deceived by the **phenomenal world**.

6. When we are aware of our wrong and evil thoughts, use the **1st right effort** to **abandon** them. There are 5 ways to abandon them. The **3rd way** which is the **meditative way** will bring about their **cessation** via being just **aware** and **not doing anything** because all these wrong thoughts are dependent originating hence impermanent and it will cease when we are not deluded by it anymore. The **4th ways** is to trace their **origination factors via mindfulness** of the **6 internal and 6 external sense bases to develop the wisdom** than **retrospectively reversing it via this wisdom**. This **wisdom together** with the **earlier initial wisdom** (yoniso manasikara) will **reduce** the **thinking** and **reaction** or **stirring** of the mind further. Then we will have **more moments of mindfulness** with **more space** between **thoughts** leading to a **very stable daily mindfulness** with **clear comprehension**. With this developed, there will be **sense restraint** leading to the **3 ways of good or right conducts**. After that one is ready to cultivate the **Four Foundation of Mindfulness** leading to **true awakening**.

7. Nothing frees the mind except wisdom. With wisdom one will be able to **Accord & flow** with **understanding** to all the conditions that arise within the moment.

8. We **must not suppress** or **control** the heedless thoughts because they arise due to Ignorance (avijja). Instead **we must straighten our views** to **weaken ignorant** to **free**. To do this, we need to establish a very stable daily mindfulness. Due to the **sensitivity** of mindfulness, we will **be able to feel** all the **subtle greed** and various **emotions** and **mind states** that **arise** within our **form and mind**. The slightest movements of emotion from the **pure feeling** can be **felt by** the **silent mind very fast**. Hence allowing the mind to be at peace straight away the moment it is aware of such emotion coming for it **already understood** how Avijja stirs and conditioned suffering. **Wrong thoughts** need **mindfulness to see** them **first** and then **wisdom to prevent** them from arising.

9. We should be **aware** that **Motive is always selfish**, as long as we are **not** enlightened. We have to overcome covetousness & greed which is latent in us. Our subtle ego is still around. Awareness can detect it and brings about sense restraint to overcome covetousness and grief via the initial wisdom (yonisomanasikara) developed.

Dated: 10 May 2019 (Above short notes draft was prepared by Sister Yoon Chun)