

OUTLINE SHORT NOTES OF THURSDAY CLASS DATED 9 MAY 2019

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190509.mp3>

1. Bro Teoh **reviewed** the outline short notes last Thursday (2 May 2019). He emphasized the **importance** of **faith** in one's **spiritual journey**. If we have a **stable daily mindfulness**, we can **benefit more** from **spiritual trips** as we are able to draw in nature's energy and vibration. The **silent mind** which is **extraordinary sensitive** will be able to **detect** any **subtle mental movement** or **stirring** while in the **midst of living life**. The **moment the mind stirs**, the **awareness can detect** it there and then. One can then see the **pending arising** of any **negativity of mind state**. Later on with **wisdom developed** it can **prevent** them from arising thereby **rooting** them out.
2. If we can trace the **origination factors** of such **mind states** through **mindfulness, wisdom** will arise. The initial wisdom, **yoniso manasikara** (borne of the **first and second turnings**) will enable us to **straighten our views**. Such mind will **not react** and **stir like before** because there is **deeper understanding** of the dhamma then the **phenomenal world** will cease to have power over us. So only the **power of awareness/mindfulness** leading to **wisdom** can bring about **real transformation**. **Theoretical dhamma** borne of memory is **not** effective.
3. By **staying silent** and **maintaining awareness** (without the need to think), **we can see things as they are** without the **interference** of thoughts and memory to condition us into reaction of mind. The **free mind** in **silent awareness** can **awaken** and **insight** into **phenomena**. It is **not a person** doing this but it is the **understanding** borne of **direct seeing** (insight) through the **silent mind** that brings about such **realization**.
4. With this realization there will be **further straightening** of **our views**, the **mind then becomes** even **more sensitive** to see the **subtle movements** (cravings) within. Most **deluded** human beings would stir their minds when things don't go their way, reacting and hitting out at others. This **realization** enables us to understand that everything is **dependent originating** and **condition-arising** and there is **no one** behind all these happenings.
5. With this realization, we start to **understand** the **deep meaning** of the Buddha's advice on: 'whatever that arises, there are causes and conditions behind.' So things are just the way they are following nature's laws. It can't be otherwise. If we want things our way, **which** is not **nature's way** we **will suffer**. When **we can accept the reality** of the **moment**, we **can also accept things, people** or **situations** as **they are**. This is **wisdom**.
6. We must reflect on this until it becomes **very clear** in our minds. This **initial wisdom** will enable us to be more at **peace** without its habitual stirring, reacting or mental chattering. Whatever mind states that arise, just aware, then the mind will be **quieter** with **more moments** of **awareness** and much **less sankhara** or **heedless** thinking.
7. However, if we lack this **heedfulness**, the **usual wrong perception, views, opinions** and **conditioning** will condition the evil roots to project the wrong thoughts, one after another. This is how **deluded human beings** suffer. With this **initial wisdom**, we will have more and more **moments** of **peace, awareness** and **space between thoughts** to arise a stable **daily mindfulness** to realize **sati sampajanna** (mindfulness and clear comprehension).
8. With a **very stable** daily mindfulness borne of **yoniso manasikara**, **sati sampajanna** will arise **leading** to **sense restraint**. With sense restraint, the **three ways of right conducts** will arise

automatically. If one **does not follow** all **these steps** as listed in the **Avijja sutta**, there is **no way** for one to proceed to **cultivate** the **four foundations of mindfulness effectively** because **without** the **initial wisdom** leading to the stable **daily mindfulness** to see clearly, one will be doing mainly **thought-based meditation** (which is a waste of time).

9. Under the **Avijja Sutta**, the Buddha has listed out clearly that if you cultivate the **four foundations of mindfulness** after you **have developed** the **initial wisdom, sati sampajanna, sense restraints** and **3 ways of right conducts**, then the **seven factors of enlightenment** will keep on arising. This will confirm that you are on the **right path**. But if you cultivate within the **field of thought**, you can never progress or awaken.
10. Jeff Oliver attended **Bro Teoh's** last Thursday class. According to Bro Teoh for them to meet, there must be affinity, causes and conditions. This applies to everything else because nothing happens on its own without affinity, causes and conditions. This includes the 2 gentlemen (Bro Richard and Bro Danny) who joined our recent March Cameron Highlands Meditation Retreat for the first time. Especially Bro Danny who must have his past because he is **very happy, full of faith and joy** throughout the retreat and the **sharing** of the **Heart Sutra** by Bro Teoh really **touched** his heart. It is therefore important that we learn to **cultivate affinity** with The Triple Gem and true kalyanamittas. When we plant good conditions, we are developing our parami and wholesomeness.
11. As we develop **more virtues**, we become **less heedless** and **more mindful** because **true virtue** can only arise when there is **wisdom**. With wisdom we **hardly think** but **remain just silent, aware** and **sensitive** most of the time and we will **continue to make progress** in our cultivation. **Without** wisdom, there is **no real love** and **compassion** because **all virtues** come from **wisdom**. Without wisdom, we are only using words.
12. The teaching by Master Hui Neng on: **no mark** of a **self cultivating**, **no mark** of **living beings** and **no mark** of **dhamma** and **life**, can be realized if we **cultivate sincerely**. To do this one must **connect to one's true nature** (true mind) first. The understanding that arises **need not be remembered** because **wisdom** is **not** knowledge.
13. Bro Teoh shared how his last guide helped shorten his **spiritual cultivation** this life by at least 10 to 15 years. He was then only 35 years old. It came to his realization that it was one of his **very unique vow** that helped to arise the causes and conditions for him to meet up with his last guide. He related how he **initially refused** to meet his last guide on **five occasions**. Normally, if the **signs** came for him to act, he would act after the second or third sign. But somehow, this time he waited till the **sixth sign** came, then he knew he had to meet up with this guide.
14. Bro Teoh drove three hours with Mrs Teoh to Genting Highlands to meet his last guide. Somehow, when they shook hands, they **seemed to understand** each other. The guide told him he **teaches only four things** – Relax, Aware, 24/7 and Trust. Bro Teoh had done the first three. So when the guide asked Bro Teoh if he trust him, the answer was 'yes'. Bro Teoh was asked to sit down and when his guide put his hand about two inches from Bro Teoh's heart, Bro Teoh could straight away **detect** the **very fine pure energy** activating the '**gateway**' to **his nature** and **amazingly**, all the yin yang energies 'melted' into it. Bro Teoh **went into stillness without thought straight away**. Bro Teoh immediately knew what that '**gateway**' was and he just know what to do via trust.
15. Those doing thought-based meditation can never understand. During their conversation, the guide used the analogy of cultivators moving at a slow pace – like the slow steam engine train as

compared to those riding on a bullet train. But for that to be possible, the mindfulness must be very stable.

16. Sister PG related her own experience of how she went for a walk in the park at Mont Kiara. She had to cross the metal suspension bridge which has a stretch of BRC in the middle. She had been reluctant to walk through it in the past. But this time, she inquired - why she had this fear? She realized it came from her past wrong perception. She decided to walk through it so as to develop the understanding to overcome her fear of height.
17. Bro Teoh explained that it was her memory that conditioned her phobia. Though what Sister PG had done was commendable, it would be even better if in future, she can **find out what happens** when there is **awareness** and **sensitivity** within. Even if there is fear, **stay with it and see what happens**. When one can witness the **ceasing** of the **conditioned arising** fear, it develops wisdom. The **mind** then understand, **fear is never you** because it is **dependent originating**. Through contemplation, one will realize that fear is a thought projection which is not a reality. Similarly, for other negative mind states or emotions, one can use the same approach of staying with the emotion or negative mind state and investigate with the silent awareness. When the **awareness** is with the sensation, **suffering cannot** arise. Instead, wisdom that arises from that experience will help us understand life well. Similarly, if one has pain due to sickness or a disease, this understanding will enable one to endure the pain and the mind can still be peaceful. If one has to seek treatment, it is done with understanding and not through fear, worry and anxiety. Sometimes, nature's energy and a meditative mind can heal one of diseases.
18. Bro Teoh said, what Sister PG used was a **contemplative inquiry** and not using the 3rd and 4th **meditative** way. Unless one goes through these 3rd and 4th meditative ways (with silent awareness), the **real penetrative understanding cannot** arise. A thought recalling an earlier thought (like anger or fear) is **not sati**. According to J. Krishnamurti, 'the very **flowering of thought** is the **very ending of it**.' Our wrong views and self-delusion have conditioned craving to arise giving rise to such emotions. All these mind states are **dependent-originating** so by **not giving them any meaning or power to move**, they will **cease to be**.
19. Only the daily mindfulness can transform us. When there is awareness with the silent mind, we can eventually connect to the true mind. The real meditation is not about sitting but to go into the mindfulness of the four postures and all movements in the present moment. Without doing this, one cannot be **heedful** in the **midst of life** to awaken to the truth following Dhammapada verses 21, 22 and 23.

(Above draft outline short notes are prepared by Puan Chee)