Brother Teoh’s Sep 17th 2019 Tuesday Class Outline Short Notes


Youtube: Tackling craving & attachment with understanding
https://youtu.be/SqqzJ8VuCT4?list=PLXBgdqk4YNEDycPN9NvQhQf0AA-Thj8IA

Reporting of retreat experience by yogis who attended the 10-day retreat at Wat Marp Jam, Rayong, Thailand

1. Bro Song has finished his sharing in the previous week. So have Chin How, Adeline and PG on the previous Sunday class. Sister Yoon Chun gave a brief account of their stay there, which differed from her previous visits, as this time around there were various English-speaking monastics around to share their experiences and Mae chee Amy was there to facilitate & make their daily chores more interesting, especially for the ladies.

2. During the stay there, Ajahm Anan advised his monks why he wants them to do their daily chores mindfully and with understanding. It is for them to develop sati sampajanna while in the midst of life. Bro Teoh concurred with his advice and added as follows: Chores can develop real meditation if done with understanding. Right duty is Right Dharma. We have a duty towards the Law of Nature. We should perform our duties with right understanding, wholesomeness and mindfulness. In this way we can be ever mindful and constantly meditative leading to heedfulness. When we no longer complain, the 3 Evil Roots can be rooted out. Otherwise our mundane mind will give arise to comparison, leading to duality and cause division leading to unnecessary conflict, misunderstanding and argument.

3. Reporting on her practice, she said, on one occasion she was disturbed by a negative unwholesome thought until she resolved the matter. This thought interfered with her meditation and she was affected by it. She can’t meditate because this is a clinging thought that conditioned her unhappiness and anxiety. She clings to her this unresolved problem. Bro Teoh advised that the thought surfaced due to her un-mindfulness and lack of initial wisdom when the matter arose. Her inquiry should be why this thought? She should just Silent your mind to find out, to see clearly the birth and formation of such thought. To understand how Grasping and Clinging had occurred leading to the arising of such thought. She should have immediately reflected and contemplated on the cause of this thought appearing, not others, to realise the attachment borne of wrong view via not able to accept the reality of the moment (or what happened within the moment). Reflect and inquire via the second turning of the 4 Noble Truths to arise the wisdom and understanding to free the mind with wisdom.

4. Once there is Clinging and Grasping, the so called problem (or accumulated phobia) will be difficult to remove unless with wisdom or temporarily through a dream (via subconscious release). As quoted by J. Krishnamurthi: The mind must have Order. Otherwise the trapped or accumulated phobias, fear and anxiety (borne of attachment) will cause disorder in the brain. A dream cannot permanently dislodge it altogether as without wisdom the same dream will recur. Attachment is holding it inside with unhappiness borne of fear, worry and anxiety. Eventually, it can cause depression with suicidal thought tendencies. When the mind is silent, it will see the birth and formation of such thoughts
due to attachment and then with this understanding (borne of the 2nd turning contemplation), develop the understanding ‘to accept the reality of the moment via seeing things as they are’ as taught by the Buddha to release them. Then the dreams will not appear. According to the 2nd Noble Truth Craving leading to Clinging and grasping will entail suffering.

5. Next, Han reported that she was able to experience stillness and calmness during her stay there. She could feel the oneness with Nature and could easily switch between her chores and sitting meditation.

6. Bro Teoh cautioned her to check and make sure her above ability is developed via a Free Mind and not a conditioned state of calmness borne of Samatha meditation because she used to have that tendency in the past. The free Mind (with understanding) can quieten down and be completely relaxed, tranquil and still with no thoughts. This mind state does not rely on Samatha concentration to develop it. In this state, the mind is always aware with specific phenomenon awareness and have no Dwelling. Then wisdom can arise via seeing things as they are, to give rise to Equanimity or the upekkha enlightenment factor which is borne of wisdom. Mindfulness and the Silence, must be very stable to see them.

7. Bro Teoh further advised that we should maintain continuity of whatever mindfulness and inner awareness, we have developed in the retreat until the mind enters sati. We must determine to be aware throughout the day. Also develop Yoniso Manasikara via the 1st and 2nd turning wisdom (through constantly listening, reflection, contemplation and inquiry into dharma). Then our minds will not stir with likes and dislikes. Having no more mental chattering and verbalization the mind will become very quiet and still (on its on borne of wisdom). This free mind state (borne of wisdom) will help us realise passaddhi (the tranquillity and stillness of mind) leading to our ability to realise truth/reality via the direct seeing (to see things as they are). When our mind enters sati all our seeing, hearing, etc. will be in sati. Then all our movements (physical and mental) and nature’s phenomena will appear to be like flowing in slow motion (like in a continuous flow). Everything is connected and like magnified. Then we will transform.

8. Tammy requested for Bro Teoh’s further elaboration on the 2 aspects of the 5 Aggregates of form and mind.

Bro Teoh: The 1st aspect is as a human being and the 2nd aspect is as the 5 Mental aggregates of form and mind which arises when the Perception aggregate brings the external form into the mind. Bro Teoh further explained that the 4th link of the 12 Links of paticca samuppada which is the Nama Rupa (the thought) link, is the 2nd aspect of the 5 aggregates of form and mind. It is the Mental consciousness (pure consciousness with its content) which arises upon contact of mind with the 6 respective Sense Organs. Contact conditions feelings to arise then without wisdom (yoniso manasikara) it will condition or causes craving (followed by the other links of grasping/clinging, becoming and birth leading to the whole mass of suffering) to arise. All these links can be clearly seen or observed when we have the stability of Sati (daily mindfulness) in pure awareness. With this understanding and sensitivity and stability of mindfulness, the link will stop at Feeling, and feeling will remain as pure feeling without conditioning craving. Hence no more stirring of mind with likes and dislikes to arise the mental hindrances of sensual desire and ill-will. Without attaining this quality of mind and understanding, most people went through all the links to experience Birth (transgression) leading to suffering without seeing the links in between. These movements are so fast, without the requisite wisdom and a very stable sati one cannot cope with sense experiences arising in daily life.

(Draft for above short notes was prepared by sister Yoon Chun)