

Outline short notes for Bro Teoh's Sunday class dated 23 February 2020

Audio : <https://broteoh.com/wp-content/uploads/Teoh-WPCS-200329.mp3>

YouTube : [Unique Dhamma Quotes by Bro Teoh](https://youtu.be/NgJoSqVDuNE) <https://youtu.be/NgJoSqVDuNE>

Ref. **The Path to Truth for the Modern-day Bodhisattva Practitioner** by Master Shih Cheng Yen, page 69-72.

1. When we are mindful, we are sensitive. Our mind can be aware of many things.
2. Mindfulness = Sati = Pure awareness **before** the knowing (before the aggregate of mind arise or come out)
3. Lost in thought => Heedlessness, lack awareness (sati).
4. A better word to develop the **understanding** is “attention”. When we are **attentive**, we listen **without** any distraction or thinking (no mental chattering, verbalisation and commentary). When we are paying attention or attentively listening, mind is silent and just awareness without any mental movement. Attention is listening attentively (without distraction). It is also termed, the Art of listening. Awareness of inattention is attention.
5. “Aware of what?” and “who is aware?” are wrong questions, as awareness is **before** the knowing. There is **no subject** to perceive in awareness. Hence, when we do the mental noting and verbalisation, that is the **thought doing** thought-based labelling/meditation. In **awareness-based** meditation, there is just **an awareness** within and mind is silent. But these 2 (the awareness nature and the thought) are very near to each other.
6. **Attentively listening** is **not pure Sati** because there is **perception** of what is being said and heard. That is, aware and perceive, awareness and perceive continuously with understanding. Attention **without** perceiving is true sati. I.e. it is just aware with **specific phenomena awareness** or **spacious awareness**.
7. To understand Truth, we have to be in a **creative** state of **relaxed awareness** to **contemplate** and **reflect** with a **quite mind** that is **not actively thinking**. With active thinking, it becomes knowledge.
8. Everything that arise is nature’s phenomena; including our mental states and emotions which constantly arise and pass away. Nature’s phenomena are just like that – **not a permanent unchanging entity** or something that one can grasp onto and control. They are **dependent originating**. They **arise** dependent on past conditions (main due to Karma) and when the conditions cease to be, they cease to be. There is no being within our 5 aggregates of form and mind; the 5 aggregates of form and mind are empty. But the 5 aggregates of form and mind is subject to Karma. So, it is very important for us to always be mindful of Karma so that our **karmic nature** will not fall. That is, **to take care of karma** via doing our **right duties** towards this law of karma well.
9. Is the body ‘Self’? If it is ‘Self’, it will **not** tend towards suffering. If it goes the way of nature and you don’t have control over it, how can it be ‘Self’. Similarly, are feelings, perception, sankhara and consciousness ‘Self’ or you? Are they permanent or impermanent? When feeling changes from pleasant to unpleasant, did you die? You did not die, right? Then how can feeling be you? The same goes for perception, sankhara and consciousness. That which is not ‘Self’ and impermanent, is it right to say, this is me and this is I?
10. There is an eternal (or oneness) nature within us (all living beings) which never die because it was never born. This oneness nature is the **unconditioned** and it needs a form and mind (a vehicle and a tool) for it to come to this existential world to enable it to live life.

11. When we meditate with the true mind, we will awaken to the truth and this truth (wisdom) which is connected to our form and mind will make it wise. You can say this form and mind is enlightened but it is not you because it is dependent originating following nature's conditions and laws.

Always aspire to have these **unique Dhamma** understanding, life after life, so that we will understand these truths and not suffer whenever we arise. Always aspire to avoid the foolish and meet up with the Wise.

Beings born outside the Sasana, will face great difficulties to come upon the Dhamma.

12. **Question from Sister Tammy:** How to develop all this understanding? Brother Teoh explained, now that you have the **appropriate conditions** to cultivate, so make full use of it and do not miss this **golden opportunity to vow** following the Bodhisattva vows that Bro Teoh had taught us/**as stated** in his **printed** yellow card. The Buddha also started of like this. Determine sincerely with the faith to have this Dhamma understanding life after life, whenever you choose to come or have to come.
13. **Question for Sister Qinni:** I am not able to make the Bodhisattva Vows every day. There are days when I will miss it, is that ok? Brother Teoh explained that you should try your best to **recite the vows** with **faith until it is part of you**. After that it is okay if you are not able to do it every day because of circumstances.
14. Brother Teoh also shares application of Dhamma in life. Please listen to the audio recording for details.
15. Sister Karen shares her experience on what she had learned. That is, one only needs to **relax** and **maintain awareness** via **understanding**, to **accord and flow** with **conditions** and act appropriately for things to arise. There is no need to yearn or crave for it.

"Unique Dharma Quotes" sharing in the 3rd Zoom Conference held during the Movement Control Order (MCO) dated 29 March 2020.

1. Brother Teoh went through the "Unique Dharma Quotes" book in his 3rd Zoom Conference. He started off with pages 22 and 23 where quotes 76 to 84 were shared. He then goes through the Preface and acknowledgement of the book followed by sharing of quotes no. 1 to 20. His explanations were very clear and beautiful. Please do view and listen to the video shared at the following link: <https://youtu.be/NgJoSqVDuNE>
2. **Question from Sister Chwee:** Is the true mind an awareness or a consciousness?

Brother Teoh explained that the **true mind** is just an **awareness nature**. It is **not** a consciousness, not even a pure consciousness without its content. When there is **no sense data**, the hearing consciousness will **not arise** but yet there is something (the unconditioned) that is capable of being aware of the silence. That is your true mind, your essence of mind.
3. **Sister Alicia** reported her meditation, both her recent and her earlier meditation done at Wu Pin Chen Seah before the lockdown. In her earlier meditation, she was **able to realize** her **silent mind**, then as that awareness stabilized, she was able to **develop** the **understanding** of **how consciousness** arises again after receiving their respective **sense data**. This understanding becomes clearer during her today's meditation. Bro Teoh **rejoiced** and **congratulated** her for her rather **good progress**. That understanding which is **very penetrative** will transform her understanding. She will understand clearly what that 'awareness nature' and the form and mind is. The 2 are different. She will start to understand clearly who she is? And how she functions as a human being?
4. Sister Angie asked how to cope with the current Covid-19 pandemic as some said its transmission can be via airborne. Brother Teoh explained that no amount of fear, worry and anxiety or panic can be of help as explained by my quote no. 13. When we **do not understand** the **dhamma**, our **mind** will **stir**. The evil roots will condition negativity of mind states. We **need to accept the reality of the moment** and let the situation unfold via **heedfulness** and **wisdom**. Covid-19 is a reality and China is a good role model on how to handle the pandemic. When we can be at peace with every moment of sense experience, there is wisdom. We need to understand the

causes and conditions that led to the pandemic so as to enable us to see things as they are and not with our knowledge. Later, with understanding, we will not be concerned with what other people say because this understanding can free our mind and **enable us to act appropriately**. Be heedful, and avoid un necessary conditions that can trigger off past Karma to work against us.

(Above outline short notes draft is by Sister Mun Yuen)