

Appendix 3 – Lesson 5 of the Satipatthana Sutta & Meditation Class

Date: 06/04/2014 Time: 3.00 p.m. – 6.00 p.m.

Lesson 5 of the SATIPATTHANA SUTTA & MEDITATION CLASS @ WU PIN CHEN
SEAH - conducted by Bro. Teoh Kian Koon.

Audio : <http://broteoh.com/wp-content/uploads/2017/02/Teoh-WPCS-140406.mp3>

Notes Taken To Assist In The Understanding:-

1.0 PURE LAND CHANTING - IS IT MEDITATION?

1.1 Developing the Five Spiritual Faculties

Just like what Sis. Monica said, chanting is only one of the methods or techniques or **skilful means** used **to anchor** your mind but the Pure Land type of chanting is more than that. Because in the **Pure Land tradition**, they have **this great faith** in the **Buddha** and the **Bodhisattva** that they chant and due to the **great vows** of these Buddha and Bodhisattva it can arise the causes and conditions for them to develop the very **strong faith** to **connect** to their **vows**. Their vows are very **heavy** and **powerful** because of their **great virtues, wisdom** and **perfections** hence all these vows can become part of **nature's laws** and they will **manifest** and **respond** on their own. That is, you don't need to have the Buddhas or Kuan Yin Bodhisattva to be all over the places to listen to you and respond. Because of the Buddhas' and the Bodhisattvas' great vows, if you **chant** with **understanding** and you do it **sincerely** with very **strong faith**, it can help you to develop a very strong **affinity** with their natures and that **faith** and **affinity** will **connect** you to their vows. And their vows will **bring forth the causes** and **conditions** to assist you to **progress** along the path of dhamma and help you develop the 5 **spiritual faculties** needed for you to develop the meditation.

1.2 Leading to Heedful Living

That's why even though you see them like only chanting, chanting and chanting, but in actual fact they are **training** their **mind** to be **heedful** via **mindfulness** of the **Buddha's name**. Their faith in the Buddha's name will arise the strong **Saddha** (due to the **repeated chanting with understanding**) leading to the **viriya** (spiritual zeal) then together with the **sati** developed via **chanting, walking and bowing** (reverence salutation) it will bring forth the **sati and Samadhi** needed to develop the **clear mind** – which is the **meditative or silent mind** without **thoughts** to 'see things as they are' to arise the **wisdom** which is the last of the 5 **spiritual faculties**. So when **Sati** and **Samadhi** are established then during **every moment** of their **daily living** – when they

see, hear, smell, taste and feel something, they will be very different because they will be **no** longer **heedless** like before. Instead they will be **heedful most** of the **time** and their mind are **very peaceful, calm** and **just aware without thought** (hence clarity of mind) most of the time and this is possible because they hold their **mantra** with **faith** and they do it **very sincerely** and **diligently**.

1.3 Overcoming the Five Mental Hindrances leading to Direct Seeing

To develop the meditation **we only need to develop** these 5 **spiritual faculties** which will help us overcome the **5 mental hindrances** that hinder one from becoming **peaceful** and **mindful**. These 5 mental hindrances, you don't have to fight them, control or suppressed them or worry about them. Once these 5 **spiritual faculties of** Saddha, Viriya, Sati, Samadhi and Panna are there, the **hindrances** will cease to be, and then the mind **with sati** and **Samadhi** will have the **clarity** to see things as they are, to arise the wisdom (panna).

Then their mind is no longer **heedless** and they will no longer see things with the **conditioned mind** – i.e. no more 'seeing' with their **views** and **opinions** and the **egoic mind** and their thoughts will **no longer interfere** with the **direct seeing** which will lead to the **awakening, understanding** and the **enlightenment**. They will see the **dependent origination** within their own form and mind. They will start to understand the **4 Noble Truths** on their **own**. Then they will start **to see clearly** what the Buddha meant by the **5 mental hindrances** and the **5 spiritual faculties**. They will also see clearly the **3 evil roots** of **greed, hatred** and **delusion** within their own **mundane mind** and why the Buddha called them **evil roots**. They will also come to understand how the **7 factors of enlightenment** come to be and **how their sense bases actually function**. I.e. how **upon contact consciousness** and **feeling** comes to be and because **they have** sati and Samadhi they will also have the **ability to see clearly** how through **delusion** one is **conditioned** into **negativity, grasping, clinging** and **attachment** then how suffering comes to be. Then when they are **just silent** and **aware** they will come to understand how **the arising** of the **non-arisen hindrance** of mind comes to be. Then later on when they continue to be **just silent and aware** they will come to know how the **disappearance or abandoning of the arisen hindrance comes to be**. Then how through **non-delusion** they will know how the **non-arising in the future** of the **abandoned hindrance** comes to be and how all these are possible. This is how they will cultivate the Satipathana or four foundation of mindfulness.

1.4 Leading to Enlightenment

Sati will allow them to also understand how their **mind stirred** via their **delusion to react** to sense experiences **to arise** the **craving** or their **evil roots** to condition their own suffering. This is how **Pure Land chanting** can also lead to the **enlightenment** in the here and the now. (Note: **Sati** is **awareness** or **mindfulness before** the **knowing** and **Samadhi** is the Collected and unwavering **silent** mind).

1.5 Cultivation of the Five Spiritual Faculties facilitates Meditation

Saddha or faith will make your mind **confident, composed** and **very calm** hence no more **restlessness** and **doubt**. And when there is **viriya**, you will not be **sleepy anymore** because this viriya or **spiritual zeal** will drive you to **diligently** cultivate. Then when you have SATI, you are not **heedless anymore**, you are **mindful** and **always aware** and your mind is always with the **moment** in **sati** and when you stabilize it - **Samadhi** will arise. With Samadhi established, the mind will be **collected** and **unwavering** hence it **can see things as they are to understand** the truth and the **reality** leading to the **wisdom**. Once these 5 Spiritual Faculties are cultivated, you will **automatically** know **how to meditate**.

1.6 Mind and Chanting as One

That's why when they chant and chant until that '**Fo Hao**' or the '**Buddha's name**' and the **awareness become one**. I.e. Mind and the chanting as **one** - like there is **no one to chant**; just **an awareness** of the chanting, of the vibration then their Sati will stabilise. At that time, they will be **very different** because the **5 spiritual faculties** that are so stable will **transform** them. Then, throughout the day, even when they are **not chanting** the Buddha's name, they will also have **that type of mind**. It will like chant by itself. You don't chant also, it will be there.

1.7 Awareness of the Chanting

There was this **very soothing** and **continuous chanting** of 'Amitofo, Amitofo, Amitofo' in its background. So as I listen to that chanting which was repeated many times on the background I was also able to follow and chant it **so naturally** and **so mindfully**. I can chant it until it becomes like **very clear** to me. Then, one day while I was driving, all of a sudden this chanting just arise from **inside my brain** and there was **such clarity** that I stopped my car somewhere and **silenced** my **mind** to listen to it. It was like the mind and the chanting was in **complete harmony** and **synchrony - as one**. I remembered initially I was chanting then all of a sudden it was like **no one is chanting** then **everything stopped** then somewhere **underneath** my brain from behind the chanting **automatically** come out and the **mindfulness on it was so stable** and **so clear** and it just stayed there **fully aware** of everything. That's how I came to know this type of Pure Land chanting can also develop the **5 spiritual faculties** of saddha, viriya, sati and Samadhi leading to the wisdom and how the mind can become **one with it**. And

there was a realization that there was no one to chant and **the nature within is just aware! Fully Aware!** The chanting just repeats itself and there was just **an awareness** of it. So the real chanting is very different because there is **no one** to chant. It is just the **mind** that is **aware** of **phenomenon** – whether it is **physical, mental or nature's** phenomena. In this case it is a mental phenomenon.

1.8 Cultivation of the Four Foundations of Mindfulness

All these are possible when you had properly developed all these **spiritual faculties** until they are **very stable**. Then **even in the midst** of your **daily life**, your mind will be **very different** because of the **stability** of your **Sati** and **Samadhi**. You will be able to see your **mental intentions**, your **aggregates** of mind (like your feelings, perceptions, activities of mind, emotions, mind states, etc.) including the **consciousness**. Then you will also see your **mental** and **physical flows** and after that you will be able to use it to **cultivate** the **4 foundations** of mindfulness and **your wisdom** will keep on **arising**. The 4 foundations of mindfulness cultivation will bring forth the **enlightenment** because the cultivation of the 4 foundations of mindfulness **will cumulates** into the cultivation of the **4 Noble Truths**. Then the **4th Noble Truth** which is the **meditation** as taught by the **Buddha** is the **Noble 8-fold path** (because it leads to the end of all suffering which is the enlightenment in the here and the now). So finally **whatever meditation** you do if does not lead you **back** to the **4 foundation** of **mindfulness**, the **4 Noble truths** and the **Noble 8-fold path** then it is **not** the meditation as taught by the Buddha.

1.9 Cultivation of the Noble Eight Fold Path

Caution: If **you think chanting** alone is the meditation then you can be **deceived**. Chanting is just a **technique** or a **skillful means** to **initially** train your mind to develop the 5 spiritual faculties of **saddha, viriya, sati, samadhi** and **panna** needed **to overcome** the 5 mental hindrances. After that only the **real meditation** begins. That is **after** your 5 spiritual faculties **had been cultivated** and your **daily mindfulness stabilized** then **only the real meditation** which is the **cultivation of the Noble 8-fold path** via **daily mindfulness** can begin. And within the Noble 8-fold path we had the **samma sati** path factor which is the cultivation of the **4 foundations of mindfulness** (which is also the **focus** of our dhamma discussion).

2.0 Understanding the essence of the Buddha's teaching

Hope this is clear and that is also the reason why I had always advised you all that **meditation** is to be **done** with **understanding** otherwise you are **wasting** your time and you **cannot progress** because you are **not focus** and you are actually doing it **without** the proper understanding. So be **very clear** about the **whole teaching**. **Pariyati**, or the **learning of the doctrine or teaching**, is **1st phase** of the dhamma. Only after having a very clear understanding of the dhamma then only can one put the

dhamma into practice in daily life **effectively** leading to the **2nd phase** of the dhamma cultivation which is **Patipati**. Be patient with **Pariyati** otherwise one becomes **gullible** which cultivating **Patipati**.

2.1 Heedfulness = Sati + Noble Eight Fold Path cultivation

One must **understand** that the **essence** of **Buddha teaching** is the **4 Noble Truths** and how from there all the other **teachings** come to be. How and why the **Buddha** highlighted the **importance** of **Heedfulness** via **Dhammapada verses 21, 22 & 23**. And why one must **understand** what **heedfulness is? Heedfulness is Sati + Meditation = Ever mindful** to **cultivate** the **Noble 8-fold path** (meditation as taught by the Buddha.)

2.2 Sati – First Factor of Enlightenment

That's the reason why the **1st factor** of enlightenment is **Sati** because **without Sati**, there is **no Meditation** and **without Sati**, there is **no Heedfulness** and according to Dhammapada verse 21 - **without Heedfulness**, you are **heedless** and the **Heedless are as if dead (spiritually)**. All these are very clear, so to connect and develop the meditation **one must** initially **train** one's mind to be **Heedful**.

2.3 Stabilise the Mind (Sati) to Cultivate the Four Foundations of Mindfulness

This is also the reason why the **1st category** of training of the **1st foundation** of mindfulness (Kayanupassana) is **Anapanasati** which is just **to train the mind** to be **mindful** or **aware** of the **in and out breath** - to do just that. Then **stabilize it** and used it to cultivate **mindfulness** of the **4 postures** leading to the **daily mindfulness** to develop all the other **subsequent four foundations of mindfulness** training and cultivation.

3.0 PITFALLS of thought-based meditation

So, all these **when you understand**, you will know how to proceed. Otherwise, you just **deviate**, because **most** living beings are **gullible**. They thought meditation is some form of **fantasy** or like **very mystical**. Then, when they meditate and develop some form of **special experience** that other people don't experience, then they think this is very special. Then, they attach and cling, and they want to know, - 'is it a sign that I had achieved or realized'. That's how one **deviates** because they **don't understand** what their **focus is?** They don't inquire to find out - what is meditation? When you don't have a clear understanding of what you do, you will end up – keep deviating. Then you may also end up having fantasies about meditation. That's how many cultivator or meditator **got trapped** and the other danger is they **cannot** see **thought**, they cannot see the **danger** of **thought**. They cannot **understand** what Sati is and

because **Sati is beyond** thought and if you continue **to allow thought** to come in and **distract** you then it will become **thought based** meditation instead of **mindfulness** based meditation. All of **thought-based** meditation will **not** bring you the meditative results that you are looking for because what you want to realize is the **dhamma**, which is **Akaliko**. Akaliko means **timeless** - this dhamma is **beyond thought, beyond time**, so if the instrument you use to meditate is thought, you cannot reach it, because you are **limited** by the **instrument** you **use** to develop the meditation. So, with this, I think it should be **very clear** by now, that you shouldn't make the **same mistake again**. And by now you all should start to understand why I keep on emphasizing in the past, that **meditation had** to be **done with understanding**. You don't just **blindly followed** instructions. Just like what the Buddha told the Kalamas "You should not believe what the spiritual teacher tell you, even the Buddha himself." You have to **investigate** and **find out**. Then, when you **understand** you will be **very clear**, your mind will be very different and you will know how to proceed with the cultivation. Otherwise, you become **gullible**. Then, again you deviate.

4.0 Sati – "Mindfulness" or "Awareness"?

Q. (Sis. Chwee): Bro. Teoh, I am afraid I had to ask this somewhat simple question. Sati in Pali means **mindfulness** or **awareness** because I see the words being used interchangeably and sometimes I just **get confused**, can you please explain again, thank you.

A. (Bro. Teoh): It is a very good question. You see **Sati** is a Pali word. It is translated as MINDFULNESS - a very **commonly accepted translation** but nobody really inquire into this word "mindfulness". If you split up the two words then you will get the meaning – 'Mind in fullness' right? But you never inquire or ask "What does this mean? - The mind is full of what?" If you say "**Full of thoughts**", then that is definitely not Sati. So it is full of what?

Sis. Chwee: I actually defined it as "Mind in fullness of that moment"

Bro. Teoh: It still doesn't explain anything right? When you say, 'Mind in fullness of that moment' - what are you trying to tell me? Because within that moment, you can also think – i.e. mind full of thinking within that moment".

Sis. Chwee: No! You can't think when you are in the moment. How can you think? ...you are supposed to be.....

Bro. Teoh: You can be in the moment and still think.

4.1 A Mind Full of Awareness

But when you are in the moment **without thought**, then it is a different thing. Mind is **full of awareness**, and then you are **without thought**. That's why I said you never inquire – "Full of What?" When mind is full of awareness, it **cannot** have thought. It can only be **aware**. But that word is not use. Only in recent years, later teachers used that word. Then they try incorporating them now. That's why '**Awareness**' now becomes a new word. The actual word should be '**Pure Awareness**' without thought then that is SATI.

4.2 Be With the Moment Without Thought

But they went on to **confuse it** with another Pali word, and then they said, it carries the meaning of **remembrance** and **recollection**. Then, they said SATI has a lot to do **with memory** and **recollection**. So, 'What is SATI?' I don't want to know the history because when I meditate, I **can be** with the **moment without thought**, hence I can understand. That's why I know what Sati is. **Sati is "Mind in Fullness"** – Full of **awareness** without thought. That's why I said, 'Sati is **Awareness before the knowing** and you **just aware**'. Why can't you just be aware? Because you **think a lot**, you are **so heedless** and you are **seldom** aware **within** the moment because of your **habitual tendencies** of Heedlessness or habitual **heedless thinking**. You also have **a lot of fear, anxiety**, and the **hindrances** of mind like sensual desire, ill-will, **restlessness** and **doubt** keep on arising **to haunt** you, hence the reason why you **cannot** be **aware**.

5.0 Sati – Pure Awareness before the knowing

Awareness before the knowing means what? The **knowing** is **your thought's perception**, your **aggregates** of mind. Initially it is **just a pure awareness, before** even **feeling or perception** arises, before the **labeling**, the **words** and the **views** and **opinions** interfere. It is just like what the Buddha said: "In the **seeing**, there is **just only** the **seeing consciousness**". Can you understand? And there is **no one to see**, just the **pure consciousness arising** - the **pure awareness** before you **input** the **content** of consciousness or just the **pure direct seeing, without** the **word, without** the **labeling, without** your **conscious mind focusing** and **perceiving** through **memory to recall**, etc.

5.1 General Spacious Awareness

It is just a **general spacious awareness**, - just **aware without** a '**centre**'. The moment **thought comes** out - it means, you had already **focused** and **recall through memory** and **that's not Sati anymore**.

So, when you want to understand what Sati is, you need to have a **very calm and silent mind**. If your mind is **not silent**, the **true nature** cannot **shine forth**. The true mind cannot come out because your mind can only do one thing at a time. **Either** it is **Aware within** or it is **lost in thought - heedlessly lost in thought**. The human being because

of their **Heedlessness** and their **delusion**, they are **constantly lost** in **thought** and **seldom** or **hardly aware**. That is the reason why the Buddha said, ‘**the heedless are as if dead** (spiritually dead)’.

5.2 Awareness and Clear Comprehension (Sati Sampajanna)

Q. (Sis. Chwee): Then, is it okay, for me to think of the 4 Foundations of Mindfulness as the 4 Foundations of Awareness - is it appropriate?

A. (Bro. Teoh): Yes! You can say that. It’s not harmful but later part in the sutta, they add in the word **Sampajanna** which is **clear comprehension** and call it **Sati Sampajanna**. So you not **only mindful**, you must also have **clear comprehension** of what you are mindful of. That’s why the 3rd category of cultivation under kayanupassana is - **awareness** and **clear comprehension** of what is going on or Sati Sampajanna. There is clarity. Then there is also the sentence ‘aware internally and externally’. All these, you will slowly understand when you cultivate. Before you cultivate, when you had not realized the enlightenment as yet, it is very difficult for you to use your **mundane** mind’s **rational thinking** to try to understand. When you **use thought** it is very difficult. That’s why Ms. Lee printed out this J Krishnamurti’s quote on ‘What is Awareness’ which I just send out for sharing today. Maybe it is **meant to be**.

5.3 ‘Awareness is the Silent and Choiceless Observation of What Is’ - J Krishnamurti

The below J Krishnamurti’s **daily quote** below was read by **Sis Eng Bee** at Bro Teoh’s request:

*“Awareness is the **silent** and **choiceless observation** of **what is**; in this awareness the **problem unrolls itself**, and thus it is **fully** and **completely understood**. A problem is **never solved** on its own level; being complex, it must be **understood** in its **total process**. To try to solve a problem on only one level, physical or psychological, **leads** to further **conflict** and **confusion**. For the resolution of a problem, there must be this **awareness**, this **passive alertness** which reveals its total process.” – J Krishnamurti*

5.3.1 What is “Silent”?

Can you all understand this daily quote? What is “silent”? Not just don’t talk! “Silent” here means **no chattering** - completely **no mental chattering**. No mental chattering means **no thought**. That’s what awareness is. But sometimes when you are silent, it doesn’t mean you are aware because you can be doing **a disciplined** attention. You silent your mind like no thought but you have a thought inside there that disciplined

you via saying, “I must be mindful”, then **you are no longer** mindful or aware. That’s why - don’t **try to be mindful** because the trying is **by the thought** but instead **just maintain silence**.

5.3.2 What is “Awareness”?

The moment you are silent, you are **already aware** so why do you **want** to be aware or **try** to be aware?

During one of the recorded ‘Satipathanna sutta workshop’ I heard this funny question that they asked: “Who is aware?” and “Aware of what?” If you inquire this way then you will **get caught** because you **thought** awareness is a **‘knowing’**. That’s why you ask ‘who is aware?’ and ‘Aware of what?’ **Very logical**, isn’t it? But because most people’s **Sakkayaditthi** or **self delusion** is so strong so **how can they be aware?** The **thought always wants** to be **aware** via **verbalizing**. That’s why it is a **focused** attention. Focused Attention means the thought wants to be aware, the thought is **still active** behind the **awareness** so how can it be aware? Understand or not? The thought is **trying** to be silent, to be aware of what it wants to be aware, so the moment you **want** to be aware of that thing, you are **no longer aware**.

5.3.3 Choiceless – Not Making Any Choices or Decisions

Awareness is just **silent**, and then **Choiceless** means what? You don’t try to make a choice; there is **no decision** of what you are aware of. Like the Buddha saying, ‘In the seeing, there is **only the seeing consciousness**’ and there is **no one to see as yet**. It is just the **consciousness**, just like the **physics experiment**, - upon contact, the **light bulb lights up**, which means the **consciousness just arise naturally**. Can’t you just be **aware** of the consciousness, the **pure consciousness** before you **input the content** of consciousness? The trouble with you is **you are so fast** and **via memory**, you already label it as flower, book, etc because of your **conditioned thinking**. That’s why you **cannot** see. In order to see, you must have this ability to be **silent** and you must have **SATI and SAMADHI**. Otherwise, these aggregates of mind, they will arise very fast – the **mind stir** and they come up very fast and you cannot do anything about it.

So, that’s why when you read J. Krishnamurti’s quote, ‘Sati is Awareness’ and what is Awareness? J. Krishnamurti said **“Awareness is the silent and choice less observation of ‘What IS.’** ‘What IS’ is the **reality before the labeling**, that actual thing. So don’t try to go and develop a **duality** to react to **what you see or observed**. That’s why, it is just a **“Choiceless observation of the reality”** - of “What is” and ‘What is’ means the ISness of thing or the reality. ISness is Suchness. That’s why the Buddha is called the **Tathagata**, who is an expert in **Tathata** and **Tathata is “suchness”**. So, “the choiceless observation of what is” - is observing the ISness of things or is just the **silent “AWARENESS” of the reality within the moment**.

5.3.4 Listening Attentively Without Thought

Sis. Monica: “In one of my meditation on Thursday, (correct me if I am wrong – whether that is SATI or not?), I could hear the talk that you were giving and I know that there were brothers and sisters around me but there was **this joy** in me (I wasn’t thinking and I know that it was after the whole thing that I started **to recollect** back). I was so joyful, I know that there was Bro. Teoh talking and there were people around but, just that and then nothing else.”

Bro. Teoh: Okay Sadhu! Because when you listen **attentively**, there is **no interference** from **your thought**, from **your opinions**, **your views**, **your conditionings**, etc - you **don’t** comment inside there. You **just listen** attentively - **without** any reaction. That’s what **choiceless awareness** is all about. But the moment you **perceived** or the **mind cognized**, that’s already the mind **coming out of SATI**. But in her case, she is **very good** because she did not allow it to **continue to think**, which means, there is **awareness**; then, there is a **perception** of Bro. Teoh talking, all the vibrations, etc - just goes in. Then, if **she wants** to understand, **she can** understand. But she **did not arise** any **thought to interfere** – which means there is no view, opinion or conditioning coming out of it. Just an **open mind** that **listen** - no right no wrong. That’s how I **investigate** with the **silent mind** to find out whether it is the truth or not? When I can **listen attentively without thought**, which means I have very good Sati or Awareness. Then this Sati can **do dhamma investigation**.

5.3.5 Sakkayaditthi (Self-Delusion) and the Three Evil Roots

I will go on with the JK’s quote then you will understand better. The quote said, “Awareness is the silent and choiceless observation of ‘What IS’.” Then it goes on to say, ‘Problems will **always exist** where the **activities of the self are dominant.....**’ Can you all understand this statement or not? What are the activities of the self? SELF is what? Self is the **“Ego”**, the **personality**, the **“I”**, and the **“Me”** and this **Egoic mind** is your **thought** or the **5 mental aggregates**. When there is SAKKAYADITTHI, or self-delusion, then this thought **becomes egoic**. Which means the thought will have **selfishness, emotion, doubt and fear**, etc and they are part of the **3 evil roots** of **‘Greed’, ‘Hatred’ and ‘Delusion’**. So, it is exactly like what the Buddha taught: ‘Problems will **always exist** where the **activities of the self (conditioned by self-delusion) are dominant’** or when the **3 evils roots** are there. Because when there is this **self-delusion to grasp** at the Form and Mind, thinking that it is **‘you’**, whether it is the **human being** or the **mental 5 aggregates** of Rupa, Vedana, Sanna, Sankhara and Vinnana then **suffering** will arise. Any of these five aggregates of form and mind, **if you grasp and cling** through **self-delusion**, thinking that ‘feeling’ is you, that all these **external forms** you see - you can **own or possess** them and thinking that all of the **perceptions** that you perceived and **labelled are real** – also can be **owned**, can be

possessed; including all of the **views** and **opinions** that you are **holding on to** plus all of the **phenomena** and **things** that you become **conscious off** - you can grasp and cling on to them via giving them meaning then **suffering will follow** you. Hence the reason why the Buddha said in his 1st Noble Truth final summary, - “In short **the 5 grasping aggregates** (or **Uppadana Kandhas**) are dukkha”. So, the teaching is exactly the same because the thought which is the 5 mental aggregates, if you grasp on to them as the **‘Me’** and the **‘I’** via **self-delusion** then suffering will arise. Or like what J Krishnamurti said via his daily quote: - ‘So, problems will always exist where the **activities of the self (which is self-delusion) are dominant**. To be aware - which are and which are **not** the activities of the self, needs **constant vigilance.....’**

5.3.6 Be Constantly Aware and Heedful

Constant vigilance here means **constantly AWARE** and **Heedful**. That is, when the evil roots are there, when the **‘Self’** is there, when the **selfishness**, the **emotional negativities**, the **fear**, and **the manifestation** of the **mental EGO** are there, you **have to be aware** - that’s **what vigilance means**. The Buddha used the words: - **‘Constantly Aware’** which is the same as Vigilance. That’s why in certain books, **HEEDFULNESS** is also translated as **VIGILANCE**. So, it is only when you are constantly aware, only then you can do something about it, otherwise you cannot because the **mind** is **so fast**.

5.3.7 Vigilance or Awareness is NOT Disciplined or Focused Attention

Then, what did Krishnamurti said? This vigilance is **Not a disciplined attention**, understand or not? Just like what I had told you all earlier on. How do you discipline and do you know what discipline is? Just like in the military! Full discipline, - ‘you **must do this**, you **must do that**, you **must note this** and you **must note that**, you **must meditate** like that’, and all these are **disciplined attention or focused Attention**, understand or not? But **AWARENESS** has **nothing** to do with the thought. Who discipline? The **thought** wants to discipline. The **thought wants to be aware**; the **thought wants to maintain attention**. And the **worst is** – the **thought wants to meditate**. And what happens when the **‘meditator’** which is the **thought** is **so actively ‘meditating’**! You are **no longer** aware! - Because you are verbalising via the thought. Now you **can laugh** but last time you just follow instructions and do **without** understanding. **You** are just **being gullible**.

This Vigilance is **not** a disciplined attention because **once** the **thought** is **active**, then you are **no longer** in Sati already; for **Sati is awareness** or **the silence before the thinking or knowing**. Since Vigilance or Sati is an **extensive Awareness** which is **choiceless** as opposed to **disciplined attention** which is **thought based** hence the reason why J Krishnamurti go on to say that: **“Disciplined attention gives strength to the self”**. This is because when the **user** of **thought** is **deluded** then thought will be

Egoic. **Egoic** means **self-centred**. So, when you **try** to discipline and when you **try** to **'meditate'** with the thought or when you **try** to be aware it is already a **disciplined attention** already because **the trying** is by the **thought**. And when thought is there, you **give it mental energy** and this **will strengthen** the self, the ego which is the **personality**. Then, what happen? You can **no longer see things as they are** because you are **preoccupied** with the doing **via the thoughts** hence you **lack clarity**.

Whereas **Awareness** on the other hand is **not** self induced and there is **nobody inside** there **to be aware**. It is just **an awareness 'nature'**, which is the **essence of mind** – the **silent mind** which is **just aware** – a **general spacious** or **specific phenomenon awareness** before the **knowing** or **labelling** via thoughts or the aggregates of mind.

5.3.8 Meaning of "What Is"

Awareness or Sati is the **silent** and **choiceless observation** of **What IS! 'What IS'** is **Suchness** – the **ISness of things**, the **Reality** or the **Truth**. Not a concept, not an ideal, not what you perceived to be but **just 'What IS' – that Reality**. Silence means **mentally silent**. Not just you don't talk; then **Choiceless awareness** means **no views, no opinions** and **no judgement**, etc. You don't go and decide and you don't go and discriminate. You don't go and create **dualities** out of nothing. So **awareness is the silent** and **choiceless observation** of the **Truth** or the **Reality** which is the same as **'when you see things as they are'** – it means the Truth which is also **'What IS'** or the **ISness of things**.

5.3.9 Self-Delusion and Seeing Things as They Are

Then J Krishnamurti said, "Problems will always exist when the activities of the self are dominant". **Self** as you know is your **atta**, your **self-delusion**, your **misconception** – that **conditioned** you to cling on to these 5 aggregates of form and mind – **both aspects**. The first aspect of it is as a **human being**. We all have a **physical body** or **form** (1st aggregate) then we all have a **mind** which can feel, perceive, think and become conscious (the other 4 mental aggregates). Combining them we have the **1st aspect** of the **5 aggregates of form and mind** as the **human being** or a **living being**. The **2nd aspect** is the **5 mental aggregates of form and mind** that arise with **every moment** of **sense door consciousness**. When you attach and cling, there is this **ego or personality** that you **create** and that is what Krishnamurti call the **Self**. The moment you have this egoic mind or the **sense of 'Self'** created, then it is capable of **selfishness, emotional negativities**, and **fear** through **delusion** hence conditioning the **3 evil roots** to arise and that's why J. Krishnamurti also said the same via his quote that **'problems will always exist when the activities of the self (which is the egoic mind or self-delusion) are dominant'**. Then he said, **'In order to be aware** which are and which are **not the activities of the self** you need **constant vigilance** and this vigilance is **not a disciplined**

attention.’ Discipline attention means **regimented attention** – which means **through the thought you want to be aware** and through the **thought you want to discipline yourself**. Like - ‘this is how you should meditate and this is how you should note. This is how you should do things’. All these are **disciplined or focus** attention and **not a silent general awareness**. So when you understand that **vigilance is not a disciplined attention** but an **extensive awareness** which is **choiceless** then you can develop the understanding of **what Sati or awareness is?**

Then Krishnamurti goes on to say, ‘this **disciplined attention** gives **strength** to the **self**’ because the **thought** which is **egoic** is involved. So when you **try** to discipline and meditate with the thought or when you **try** to be aware – who is trying? The **thought is trying** and when the **thought** is there **you give energy to it** and it will **strengthen the Self** or the **Ego**. Then what happen? You become more **deluded** and **heedless**. Whereas **Awareness** on the other hand is **not self induced** and there is **nobody inside there to be aware**. It is just an awareness ‘**nature**’ – an **essence** of mind which is **just aware** and **ever mindful within**. It just like **inquiring** – ‘who is **aware** of the **silence** of **nature?**’

In the **middle of the night**, when there is no more **vibration**, which means **no more hearing consciousness** but yet there is still a ‘**nature**’ within ‘**you**’, that can be **aware of that silence, that stillness**, - the mind that **doesn’t chatter** anymore because there is **no more thought** and it is not a **condition arising** consciousness. **So who is aware of that silence?** It is just the **essence of mind** that is **aware of silence** and that is ‘**your**’ **true nature**, your **true mind** but you **seldom** or **hardly touches** it. Even when you touch it **momentary**, it is so fast and you **couldn’t recognise it**. For most of you, you **only know thoughts**. That is the **only instrument** you have been **using rampantly** to ‘live’ life since birth and that is why you have a lot of problem and suffering. And because of that you cannot develop **the ability to be aware**. It is because when your thoughts are so **rampantly proliferating**, you hardly got **any space** between thoughts to experience **the silence**.

5.3.10 The Space Between Thoughts

Can remember or not? – The **space between thoughts** which we discussed at our recently concluded **Cameron Highlands retreat**. When you **think continuously** until you got no more **space between thoughts** hence there is **no more clarity of mind** to be aware because you **are so preoccupied** with the **thoughts** and this space between thoughts which is very important is **not** there. Between two thoughts (1st and the 2nd thought) there is this space in between. When you have this space, you can then **realise** that this ‘space’ is **Silence, Peace** and **Tranquillity** leading to **Stillness**. When you are without thought, this is what you will experience. This space between thoughts **can only be realised** by the **true cultivator** of the way. And they are so

different because this is **Heedful living** – and **most of the time** you are **constantly aware** and **ever mindful**. So, this is the part - if you **cannot** understand because you **never meditate** until your mind is **so quiet** and **so still**, then you **can never understand** what **SATI is**. For Sati can only be understood when you **had realized** it. The moment the Form and Mind **realized** it, it will know **what SATI is**. No need any words or explanation. So, the space between thoughts is very important. Reason why J Krishnamurti said, 'Awareness on the other hand is **not** self induced. Nor it is the outcome of a **Practice.....**' - Who practice? - The **thought** practice meditation. That's why it is different because the **real sati is without thought**. Understand or not?

5.3.11 Training the Heedless or Mundane Mind

You can train your 'mind' because it is Heedless. So train the **Heedless mind**, the **mundane** mind. Then when that one **ceased** or is **no longer active**, then the '**nature**' **comes out** or **shine forth**, - the '**nature**' **don't practice**. You **don't try to practice** to be aware because your **true mind** or your **true nature** they are **already aware** and you **only need** to be silent then it **will manifest** – because the '**nature**' is **awareness** itself so why must you practise to be aware? What you **already have within your 'nature'**, you **don't have to train or practice** to get it, isn't it? When you don't have, then you have to train, you have to practise - just like the **mundane mind** which is **HEEDLESS**, **thinks a lot**, **restless**, with all the **emotions** and **delusion**, - that one you need to train. That's why you only train the **mundane mind** but **to develop Sati and Mindfulness**, you **don't go and practise**, understand or not?

The Buddha taught you **5-ways to overcome unwholesome thoughts** and the **3rd way** is what? **Just Aware**, understand or not? **Don't do anything**. Then the **mundane mind** will **return** to its **original state before** the **stirring** and you will **come to realize** that the original state of mind (**before the stirring**) is **already aware** and **this awareness** is the **silence, is peace**, is the **tranquillity** and the **stillness**. So you **don't try** to be aware, you only have to understand that **the moment** you **don't think**, **this awareness** is already **there**. It is **in fact all the time there** but because you are **clouded by thought**, **deluded** by thought, **actively chasing after thought**, you **cannot see** and you cannot **understand**. Why? Because you **lack mindfulness or awareness** and the '**meditator**' which is the **thought is so active**. So, how can there be silence? That's why the **real meditation is just silence**.

But initially you cannot be silent because the **mundane mind** got a lot of **mental hindrances**, a lot of delusion (Sakkayaditthi), - that's why **it thinks a lot** because all of **your conscious** living since birth until now you use thoughts – endlessly using thoughts. That's why they say the **HEEDLESS** thinks a lot. So now you understand why **most of you think a lot**. It is only either **at a retreat** or if you had **cultivated before in the past** then for certain moments of your life, you **may experience** that **silence**. Then the

moment you experience it, you will know the big difference between the **HEEDLESS** thinking mind and the **HEEDFUL silent mind**. That's why when you see the difference between the two, you will determine **never** to become **HEEDLESS** anymore because the **Heedful state** is **so beautiful**, whereas the **Heedless state** is **so full of suffering, problems and delusion leading to all the fear, worry, sorrow, lamentation, anxiety and misery** - all of the so called problems of life and that's the reason why Krishnamurti say: "**Problems will always exist when the activity of the self which is the ego is there**", - **you can never be free**".

Then after that what did Krishnamurti say? "**Awareness**, on the other hand, is **not self-induced, nor is it the outcome of practice**". So, you don't go and **foolishly** practise to be mindful. You only need **to train** your **mundane** mind to be **quiet** via anchoring it to something, so that it **will not wonders off**, so that it can **stay with the object of meditation**. So that it can be **with the moment without thought**. After you had anchored it, you have to stabilize it until it becomes very quiet and still. Anchor it through what? - Through that **awareness**. Since the mind can only do one thing at a time, - so if you **think a lot**, then **how can you train the mundane mind**? So, you have to **anchor it to something** so that it doesn't wander off, - just **aware** of in and out breathe. You train the mundane mind to just be **mindful** of the in and out breathe until one day; - when this mundane mind comes to realizes that if it listen to you, it will be very **peaceful**. If it didn't listen to you, it will become very **Heedless**. This is the beginning. That's why I say, the moment you **can train your mind to be aware**, that's only the **beginning of real meditation**. Now, you understand what I meant. Last time you all could not understand.

Q: You mean after attending all the retreats, I come back I still haven't started the real meditation?

Answer (Bro. Teoh): Yes! You haven't started because you could not understand what SATI is.

5.3.12 Understanding the Contents of Consciousness

Now after you have developed the understanding, you can really laugh because **Heedlessness** is like that; the **mundane mind** is like that and you **cannot differentiate** between the two - your **true mind** and the **thinking** mind which is also the **mundane mind** or deluded, **sakkayaditthi mind** – with self delusion. Then what else did Krishnamurti say?

"**Awareness**, on the other hand, is **not self-induced**, nor is it the outcome of practice; it is an understanding", which is **WISDOM** to understand what thought is and all the related problems that thought had created.

Content of consciousness means the **hidden** as well as the **superficial**. You know what is the hidden? The **hidden** is your **sub-conscious** and **unconscious**. That one you cannot 'see'. Whereas, **superficial** is the **conscious** mind. So you have to develop the whole understanding of the whole contents of that so call thought which is related to your so called problems. When you grasp and cling deludedly to the **thought** which is your **five mental aggregates** of Form and Mind, they will become **grasping aggregates**, and then suffering will arise. So, your whole of suffering or problem which is related to the contents (both the hidden and the superficial) you must develop the **understanding** of it. Then, how do you do it?

According to JK: - "The **surface** must be **understood** for the **hidden** to show itself; the hidden cannot be exposed if the **surface mind** is **not** quiet."

So when the **chattering** is still going on how can you **meditate**? Understand or not? That mundane thinking mind has to be **quiet** only then there is SATI and SAMADHI, then only you can meditate, otherwise the spiritual faculties of SATI and SAMADHI cannot arise. SATI is what? Just a silent inner Awareness and Samadhi is the stability of it. These sati and samadhi also **not developed as yet** and you **want to meditate**. So who meditate? - The **thought** meditate. The spiritual faculties are still not there and you want to meditate. That's why you are wasting your time. Thought based meditation has this problem because the thought is **actively noting** and **labelling** - **concept after concept**. Next words explained it even better; - JK explained to you how **verbalization** dulls the mind.

So I will read the quote again – "The **surface** must be **understood for the hidden to show itself**; the **hidden** cannot be **exposed** if the **surface mind** is **not quiet**".

5.3.13 Silent the Mundane Mind to Develop Understanding

So, you have to really, really **silent** the mundane mind to develop the understanding. The whole process of understanding the **thought** has **nothing** to do with the **words**, **verbalisation** nor is it a matter of mere **experience** because experience is also from the thought. Understand or not? Who experience, the thought experience, - pleasant and unpleasant; nice, and not nice. Awareness **doesn't** experience anything. Awareness has got **no** mental state and there is no like or dislike. The experiencing comes from the **mundane** mind. So the next word is what? – **Verbalization** and **verbalisation** indicates what? Yes! '**Dullness of mind**' and you all some more go and note, - 'rising, rising, falling, falling...etc' to make your mind **even more dull**. But if you know how to do chanting, then it is different - the vibration comes out and the **awareness is aware of it**, which is **not** the thought **noting** another thought. When you are aware of the thought, it is a different thing - it is SATI. Thought will arise, because upon contact it will trigger off. And there is **awareness** which can be with the **moment**

of contact, at the **moment** of that arising of consciousness. Just like what the Buddha said, “In the seeing, it is just the seeing consciousness”. When sati is **aware** of **the moment of consciousness**, then it can **understand** how the mind conditioned by its **content** of consciousness **move** or **stir** inside. You can be with the moment, to be aware of them all. That’s why SATI can see **thought** and SATI can see **all the aggregates** of thought but **thought** cannot see **awareness**. So, this one is a very important understanding because Krishnamurti said “Verbalization **indicates dullness** of mind”.

And experience being what? ‘Cumulative’ - means what? Ah! Yes! Memory, you accumulate what you **experienced** as **memory**. That’s why Mahayana Buddhism said, - “The 2nd Noble Truth is **accumulation** or 集”. The 4 Noble truths they recite as - 苦集灭道 (Ku, Ji, Mie, Tao) - it never said “cause of suffering”; it said - “You continue to **accumulate** suffering”. There is accumulation. “So accumulation being cumulative makes for **repetition**”. You know why JK said that? When you **accumulate** as memory that is your downfall because if you cannot see that is **just a thought** that you **retrieve** via memory, then it will condition your craving (your positive and negative cravings) because you had that experience before. Let’s say you come across **nice food** or **beautiful experience**, or good **meditative experiences**, then what happened? Next time when you do your meditation or when you eat something, you want to **compare** and you want to **measure** - through what? – Memories!

‘Wah! Last time that shop very nice or my last meditation was so beautiful’. Then you make a wish – ‘how nice if I can repeat that experience’. Then your meditation becomes what? - Good and bad meditation experiences! Then what are you doing? Then where is your Heedfulness? Where is the training? Then, where is the Noble 8 Fold Path? That’s how you lost your focus, understand or not? - Because you **got distracted** by the **very peaceful** and **calm state** of that **meditative experience**. That’s why JK said:

“Experience, being cumulative, makes for repetitiveness”.

Meaning you want it to be **repeated**. That’s how you **develop habits**. That’s how you get into delusion. That’s how you become **afflicted**. When things don’t go your way and when you cannot get what you want, suffering is the result and that’s one of the 1st Noble Truth **realities** that can condition ones suffering. And you still happily - are playing with it, thinking that you are very great - ‘Wah! I want to meditate until I get back that state’. So now, you start to understand why all these are actually foolishness and delusion isn’t it?

5.3.14 Awareness is NOT Determination

The next line is what? “Awareness is not a matter of **determination**”. You cannot **determine** to be aware because ‘who determine?’ The **thought** determine. - “For **purposive** direction is **resistance**” and because thought direct - meaning you **want things** your way. That’s why you **resist**. That’s why I say you have **to accord and flow** if you want to be **free**. Meditation is **not** about **resisting** anything. You just **relax** and **silent, accord** and **flow** and be with the moment, then you will understand.

Then JK continue: - “Which tends towards exclusiveness ...” Means What? - The egoic mind wants that. “Me” and ‘I’ can do this, - implies very **exclusive**. ‘I already improve, my meditation is already not bad’, - and all these are the thought. So, that’s why when you determine, then there is **a direction**, there is **a goal** where you want to walk towards. That’s why the moment you **want to be** an Arahant, you ‘dead’ already because the becoming ‘kills’ you spiritually. Who wants to become, the **thought wants** to become. And becoming is **craving**. The moment you **have craving** you **cannot realise** the enlightenment.

5.3.15 The Awakening

So, don’t try to become anything. Just **silent**, and **sincerely, patiently, cultivate**, then you will awaken. The moment the **mundane mind awakens** and **realizes itself** and **ceased**, that’s wisdom. And when wisdom arises, there is no more delusion. That’s why you could ‘see things as they are’. You awaken to the 3 universal characteristics of nature, there is **no more** delusion and thought will have **no more power** over you. Then you ‘see things as they are’ - which is beyond thought, beyond time. Otherwise, you will continually **used thought** which is **psychological time**. Then you will be trapped in time and trapped within the field of thought.

5.3.16 The Mystery of Life Unfolds

Then, next one is what? After - “**Awareness** is the **silent** and **choiceless observation** of **what is; ..**” **it said**, ‘in this awareness the **problem unrolls itself**’ - I prefer to use the word ‘**unfolds**’ itself. This can happen because when you **silent** and **aware**, the **phenomenon** will tell you the ‘story’. Your silent mind will understand, - the **awareness without thought** will **awaken** to it and understand what it is. That is how, - you will understand **without word**. How ‘**contact**’ **triggers** off consciousness. Not only consciousness, - within the content that you input into, there is also **feeling** which will **simultaneously** also arise. You will come to know them all, - **not** through the **text book**, not through the **one dimensional** dependent origination that says – ‘**upon contact, feeling arises**’ (then you go look for the feeling). This is so gullible isn’t it? Just like the physics experiment - **upon contact, consciousness comes to be**. The **mind** becomes **conscious** first and then within, there is also the **content of consciousness** where **perception** and **feeling** also arise. Then feeling will be **stirred** and be

conditioned into **craving** because of sakkayaditthi (or self-delusion) due to your lack of wisdom or **wise attention** (Yoniso Manasikara) at the moment of contact. You got instead **ayoniso** manasikara or **unwise attention**. So this is how living being gets into trouble.

So, when you understand all these, the whole **mystery of life** like slowly **unfolds** itself. Then you will start to understand how **you function** as a **human being** following the dependent origination or the 12 links. That's why when you develop the **silent mind**, **don't try to know anything** and when you meditate don't try to know or try to say "Is this SATI?" or "Is this aniccam?", or "Is this what the Buddha meant as anatta"? But **after the meditation**, you **can reflect** and **contemplate** but **when you are meditating** or doing it **never ever do that**. If you do that means what? The **thought is trying to come in** from the **back door** to tell you all these things, then how can you **be in sati** anymore? Who say it is aniccam? - Your thought right? That is why Dhamma-based and thought-based meditation will have all these problems. "Oh! I realized already, this is what the book said; this is what the Buddha said". All these are your thoughts verberlisation.

Q. (Sis. Bee Lan): "Is this the reason why when you go for certain retreats, they don't allow you to read books?"

A. (Bro. Teoh): Yes, there is some truth in that statement – i.e. 'when you meditate, don't read anything'. But it **does not apply** to everybody because some people who had cultivated in the past, if they read, - the **moment they read truth**, they can **awaken straight away** to it. So it doesn't mean that you cannot read. You can read but **don't attach** or **carry** that **information** or **knowledge** in your **brain**. When you meditate, have **an open mind**. That's what **choiceless awareness** is all about. Don't - in the meditation, **verbalise** – 'Oh! ...I remembered what the text book said; what the Buddha said', then you 'finished' or become heedless already. Understand or not? Actually it is not the Buddha or the text book; it is **your thought** that said and you **cannot see at all** and you some more say, you **got Sati!** And you still think you are such a great meditator by saying that 'I have being meditating for 20, 30 or 40 years already so don't come and tell me all these bulls**t.' But actually they **cannot see** their own thoughts. They keep on quoting the books or the texts via their thoughts which is **accumulated knowledge** and **not wisdom** and because they cannot see their own thoughts they **got deluded**.

5.3.17 Voluntary, Involuntary and Spontaneous Actions

Q. (Mr. Chai): Breathing or heart beat, we don't have to think about it because it will go on by itself. But when we come to the unconsciously, sub-consciously, or voluntary and involuntary actions, how do you develop the understanding?

A. (Bro. Teoh): You ask about voluntary and involuntary actions, right? So, you have to ask yourself - "What is action?" Action is the 'Form & Mind' (or human being) doing something through the thought, correct or not? Then **voluntary action** means there is a 'will' involved as against **Spontaneous action** - when you don't think.

Within the **field of thoughts** and **awareness** there are 3 types of actions, - voluntary, involuntary and spontaneous. But for your case, you only got two because you are only within the field of thoughts. You studied Biology before, isn't it? Voluntary action is when you have a 'will' to define what you want or intent to do. Like if I want to come out of my sitting, then voluntarily I come out of my sitting but for the Biological experience it is different, - you put your legs crossed up, then the Biology teacher used a rubber hammer to knock your knee, **automatic** and **involuntary** it react. That one is **involuntary action**. That one has nothing to do with thought's intention but from your physical, - through nerves response, it just moves. That's involuntary action whereas voluntary action is through your 'will'. The 3rd one is **via wisdom. Spontaneous action**, - **no 'will'** is involved; **no desire, no craving, no pre-planning, no checking** with the **memories** - to inquire whether to do or don't do? Like that better or like that better? - If you action like that mean you don't have wisdom. If you got wisdom, you **don't have** to think or consider but instead you just **act spontaneously** because according to JK - '**Acting according to memory is not acting at all**'.

You only consider and think initially, - just like when the Buddha taught the Kalama Sutta, to the Kalamas, he said: "Whatever they teach you to do; you have to check, if I do, does it harm myself or harm others". Ah! That one you **use thought** to develop the understanding **initially**. Then, you decide to do or not to do. Then, if it is the truth, if it doesn't hurt you and hurt or harm others, then you do. When you cultivate until **you awaken** already, you will do things **spontaneously** via wisdom. You **don't think** already because the thought is **always selfish** and **egoic**, understand or not? Via **wisdom** you just act **spontaneously**.

That's why that day in the Thursday class; - someone told me she can do things spontaneously already. Ah! It was Sis. Eng Bee - while in the office, - there was a colleague who earlier on had a **misunderstanding** with her. This colleague thought she was the one who did his **year-end appraisal**. He was not happy because he didn't get a good appraisal but later on he came to know that his appraisal was not done by Sis. Eng Bee. Then a few days later after the Cameron Highlands Retreat, she brought some strawberries to her office and place it on the table near the store room, then this colleague of hers walked by and **spontaneously** she talked to him. She said: "There are some strawberries that I bought from Cameron Highlands and you can have a try, it is quite nice". Surprisingly he was very friendly and at that time Eng Bee didn't feel anything but later on when she was on her own, then with her **awareness** she came to realise that it was the **awareness** that enable her to **act spontaneously**. If she had **thought about it** she would not have approach this colleague because there was

already the memory that said: “This colleague doesn’t like me, so it may arise some misunderstanding if I approach him”. When she recalled and reflected upon this incident, she just **smiled**, - because suddenly this colleague was not like before anymore – **so friendly** already. He already, like could respond with **such pleasantness** and is now so different. So this is the difference between **spontaneous action** that happens **naturally** and the one **with the planned approach** via thought consideration (which is **not natural** at all).

5.3.18 Check and Question the “Thought”

People can see it because that planning is the thought, and thought is always **selfish** and **egoic** before you **become enlighten**. That’s why before you become enlighten, **try not** to use so much thought. When you **had straightened your view** already, then you can use thought. Otherwise, thought is **very dangerous** that’s why **Byron Kathy** asked you to check and question the thought - ‘Is it true? Are you sure it is absolutely true.’ You sure say it is the truth. And then with her 3rd question you will start to understand how thoughts delude you. The 3rd question is - ‘What happened when you think that thought?’ - “Oh..I became Miserable!” Then her 4th question – ‘Without those thought, how will you be?’ “Oh! Before those thought I was normal, happy and beautiful” - then you will come to realize that **all these thoughts** that made you **unhappy, miserable, fearful, selfish** (with the evil roots) are **all wrong** thoughts deceiving you.

That’s why the Buddha states it clearly in the **Noble 8 Fold Path** that you must have **right thought** borne of **right views** or **right understanding**. How to arise right thoughts? The **user of thought** is **very important**, isn’t it? If the user is **deluded**, how can it be right thought? If the user of thought is **deluded**, thought will be evil. That’s why you must put in the **right effort** to cultivate **virtue, goodness, kindness**, etc to arise the **right thoughts** that are still **not** in you **after** you had **straightened** your views. To have **right views** you must understand the **5 universal orders or laws** that **governed all of life and existence**, especially the law of Karma (karma niyama) and the law of the mind (citta niyama). Otherwise, without the straightening of your views via the right views, **your thought** will always be **wrong thought**.

5.3.19 Habitual Tendencies and Memories

Q. (Bro. Chai): How about habits or habitual tendencies that conditioned our actions?

A. (Bro. Teoh): You don’t follow habitual tendencies. Habit is what? **Memory**, understand or not? Because you accumulate experiences, - experiences that **you like** form your habit. Experiences that you **don’t like** also become your habit. That’s why you have **likes and dislikes**. Immediately after you see something, you **react** so fast. Immediately after you hear something you **reacted** already; - smell, taste, tactile and thought you also do the same. Why did you react? Because you have become **so Heedless** and heedlessness develops **habitual tendencies**. And what are habitual tendencies? - No need to think also you will react that way because that is your habitual tendencies and it comes from your **conditionings via your wrong views**. Especially so, your **self-delusion which** will **condition** you to arise the **3 evil roots** of Greed, Hatred and Delusion to react to sense experiences thereby making you

heedless. This **heedless mind** will condition you to have very strong **habitual tendencies** to **discriminate, react** and **do things** following your **wrong views**. That's why when you hear something from your wife, especially for married couple, - straight away you will react. You may say, "Ah..I know what you want to say already... that's enough!" You may also do it to your son or your children because it has become so habitual. Every time you scold them using the same words like - 'told you not to do, you still want to do.' Then one day your children may react back and said. 'Ah...Mummy or Daddy, that's enough! - I know what you want to say'. Then what happened? - You will become very sore isn't it? All these can arise because you are **not conscious and aware** (or **heedful**) at that time. The habitual tendencies took over - through what? Through your **anger, your selfishness, your unhappiness**, etc which are your **evil roots** borne of wrong thoughts that **conditioned** your habitual tendencies. Because you already given it **some thought** and you **accumulated** all these **unhappy thoughts** via memories. Then, they become what? - Your **anusaya** (or latent tendencies), - No condition they don't come out, got condition like machine gun, they just pop up. No need to think at all because you **already memorized** and **pre-planned** as to what you want to do the next time when the same situation arises. Then you will retort, - "you think you very good, you also like that before?" Why? Because of the so called **latent tendencies** - waiting to erupt when there is condition for it to arise. So human beings due to their **heedlessness** do a lot of these **foolish things**. Can follow?

5.3.20 WISDOM - Understanding Fully and Completely

Now we continue with JK's quote: 'In this awareness, the problem **unfolds or unrolls** itself, and thus it is **fully** and **completely understood**.' - Which means no more fragmented, - no more only this fragment, that fragment and instead you act with complete understanding as opposed to thought which is **limited** and **fragmented** because thought cannot see the **totality, the overall**; that's why thought based meditation cannot develop **wisdom** and **understanding**. Thought can become **cunning, smart** or '**intelligent**' - thought can be **very intellectual** but it **cannot** develop **wisdom**. Thought can only develop **knowledge** which is rigid. JK said:

"A problem is never solved on its own level; **being complex**, it must be **understood** in its **total process**."

So, just like what I had told you all just now, you cannot have a **fragmented solution** to **spiritual** understanding. Spiritual understanding needs the **total** understanding of the **whole** of the **thought** and its **contents** and their **limitation**. Also how thoughts **divide via words** and **concepts to deceive** you into **conflict, argument, wars** and **attachment** etc to arise the fear and suffering in you and how thoughts **project** to arise the **illusionary time of past and future** which are never the **reality** to deceive you make you heedlessness. It cannot be at the **fragmented** level when thought **analyzed** thing, or the way thought **looks** at thing because thought being **limited** and **egoic** only looks at thing from the **logic side**, from **knowledge** and the **intellect** aspect. That's why I used to share with you all this quote, - 'whatever that is logical may not necessarily be the truth, and it is usually always the opposite'.

This Krishnamurti quote if I don't explain, I don't think anyone of you can understand. But after my explanation, you can at least at **the intellectual, knowledge** level develop a very high degree of 'understanding' and that will be established and stabilise a **base** for you to receive truth then after that if you **meditate with understanding diligently**, you can awaken very fast. Because if you already had that **base** then with **an open mind** - the moment you see truth, straight away it will **connect**. Connect to what you had **reflected and contemplated** earlier on - for you had understood what that thing is. Then the whole thing just arises and you just awaken. 'Ah! That's what J. Krishnamurti meant' because you had seen it in the **awareness** itself. Which means the truth **had been realized** no more a theory. And you will keep on experiencing this **type of awakening** because when your **contemplative** dhamma is **very stable** (meaning you **had straightened your views**) then you can understand very easily.

Through this understanding, what will happen to you? You will be **no longer** deluded by **thought-based** meditation. By then, the 'egoic mind'...you can see it very clear already then **unknowingly** it will slowly develop the **stability of understanding** and **wisdom** that will start **to change you**; the way you **live your life**, the **way you think**, the way you **approach things** and the way you **become aware** of things. You will be **no longer** like before. Not like before anymore - the thought tried to be aware! You will just know how to train your mind to just be **silent**.

Silent means what? If your mundane mind is still Heedless, then you need to de-condition it via the **mind sweeping method**. Then after that develop Anapanasati, to anchor and stabilize it or use whatever other skilful means that you are familiar with - like chanting, rising and falling of the abdomen or your heart beat etc. And after that when it is already stable, you just **silent your mind** in meditation so that **this mindfulness** become more and more stable until it develops **Samadhi**. Then, you can use that to meditate.

'A problem is **never solved** on its own level'- means, not look at in a fragmented way. Then 'Being complex or complicated, it must be understood in its total process' - means, the whole of the **content within that thought**, plus the **way of thought, power of thought to divide, to delude**, to develop the **egoic mind** with **self-delusion** to be **selfish, possessive** and **fearful**, etc **need to be understood**. And all these can be understood via **just silencing** your mind and maintain a **choiceless awareness** then you will be able to see **how the mind stirs** and how the **habitual tendencies** come to be and how **craving comes to be**; how **attachment** comes to be and how it **conditions grasping, becoming** and **birth leading** to all the suffering.

This is seeing the **dependent origination or 12 links** and the **4 Noble Truths** within your own form and mind. The 3 evil roots, the 5 mental hindrances, and the 5 spiritual faculties - via your SATI. That's the real meditation. That's why in the Satipatthana Sutta especially under Dhammanuppassana, - the 1st category practice is **awareness or mindfulness** of the 5 mental hindrances, followed by the 5 aggregates of Form and Mind then, the 6 internal sense bases and the external sense bases (or the 18 sense realms), followed by the awareness of the 7 factors of enlightenment (because by then you are very near to enlightenment and the 7 factors of enlightenment will keep on

arising). After that you will become **very mindful** of the 4 Noble Truths, you will see and understand them all. Then all the **3 turnings** of the **4 Noble Truths**, you will know how to do them. That's how **your meditation can take off**.

Then JK continue, "To try to solve a problem only one level, whether physical or psychological, leads to further conflict and confusion". You cannot do it in a fragmented way.

"For the **resolution** of a problem, there must be this **awareness** (which is SATI), this passive awareness (not an active one) which reveals its total process". An active one means the **thought** has come in **to interfere** already. Then reveals its total process here implies - Is to see the **whole** of the **happening**, - you see it happening. You see how the **mundane mind** gets conditioned out. How upon contact, consciousness comes to be. In the meditation itself, when you are silent, you **will witness** all these arising. Then the dependent origination is no more a theory because upon contact, **you really feel** it inside your meditation, - at the **sense bases** because your **awareness** is always within the moment. It can only be aware of what is **within the moment** and it is **not** a thought because thought is a **movement away** from the **silence** after that. Thought then **can project** into the **future and recall the unhappy past** or scares of memories. That's why thought is **never** in the moment. Thought is **responses to memory** hence it is the **past** - within the **field of the known** and **thought cannot touch the unknown**.

"For the resolution of a problem, there must be this **awareness**, this **passive** alertness, which reveals its total process". Alertness is what? - **Attention**, hence **no** thought, just **aware**, and then you **just silent** and **aware** during meditation, then with **every moment** of consciousness, you will **witness** the real dhamma arising from within your own form and mind and not through theory. That is, how **upon contact**, consciousness and feeling comes to be. When meditating, always just **silent** the mind and don't go and recall what the book or paticca sammupada sutta said, like - "Upon contact feeling arise" then while meditating you go look for feeling. Who look? The **thought** looked! That's why you cannot meditate like that, otherwise you will get **con** and be **deceived** by your thought because you tend to look for '**insight**' in the form of 'dhamma' which is not the true insight. And who look, again the **thought** looked. And you still think that is the true dhamma. You think, - "Wah! I saw Aniccam already; I saw dependent origination; i.e. upon contact feeling arise". But actually it is your thought looking for feeling and you feel with your thought which is not sati. And you some more gullibly belief you had seen it.

Then when people explained to you that upon contact apart from feeling, consciousness also arises. You said, "No!...no...no, you are wrong!" - Because you meditate with the text, with the thought. But if you meditate with the **silent mind** you will be very sure. You will understand and awaken without any words, thoughts or verbalisation. When you **had realized**, it will be totally different because upon contact of mind, so many things actually happened, and he who **had awakened** can tell you that it is like that and they don't have to check with the text. That is the real one. The moment you mention something, he can tell you straight away, - "Yes, it is like that." Just like the 6th Patriarch Hui Neng, who was an illiterate but the moment you speak

the truth, he understands. Why? - Because, he had realized them in his meditation before.

This is what J Krishnamurti meant by – “there must be an ‘**awareness**’ in order to have this total understanding” because thought cannot understand. Then this **awareness which** is just a **passive alertness** or **attention** will reveal its total process. Because when you **are silent** you are **fully aware** of what is happening. Then **phenomenon** will show it to you clearly their **3 universal characteristics of impermanent, suffering and non-self or empty nature**. Then you will also **witness** what the dependent origination or 12 links is all about? What this world is all about? What life and existence are all about? What phenomenon is all about? Not from the texts or the theory part.

When you just silent your mind, you can understand many things. That’s why I always said: “You don’t try to ‘know’ while you are meditating”. You just silent and meditate sincerely with the faith and when the understanding arises - the form and mind will know and you will awaken to it. There is **no thought** involved but just the **awareness** via the **direct seeing** – then one awakens to it. Then that **understanding is wisdom**, the **Intelligence** or **panna**. And through that you **straightened your views** and you can **live life** with that understanding. That’s why after that this Form and Mind **does not suffer** anymore because it has got no more delusion hence no more suffering.

Note: Please remind me to also explain the importance of **this JK’s quote** during sharing with the Tuesday and Thursday classes kalyanamittas because the **understanding of this JK’s quote** can be **very unique** – anyone who can understand this quote, their minds will transform very fast.