

## Outline short notes for Bro Teoh's Sunday class dated 7 July 2019

**Audio :** <https://broteoh.com/wp-content/uploads/17-Cultivating-the-Bodhisattva-Way-7-July-2019.mp3>

**Whiteboard :** <https://broteoh.com/wp-content/uploads/17-Cultivating-the-Bodhisattva-Way-7-July-2019.jpeg>

**Youtube Video :** [How to deal with thoughts in Meditation?](https://youtu.be/Bqsg_v_aYY0) [https://youtu.be/Bqsg\\_v\\_aYY0](https://youtu.be/Bqsg_v_aYY0)

Brother Teoh's **transcript book: Cultivating the Bodhisattva Way**, pages 128-137

1. Brother Teoh lead the class through the **special Puja** and the taking of the **Bodhisattva Vows**.
2. Brother Teoh elaborated on the **reason** for having the following **additional** and **miscellaneous vows**:

(a) *To be successful in fulfilling all my above vows soonest possible* – this is to bring about the additional causes and conditions for us to fulfill them.

(b) *To cultivate strong affinity with all Buddhas and Bodhisattvas and to request their nature's blessing, protection and guidance* – These Great Beings's vows are **very extensive**. So when we **cultivate affinity** with them, it brings about **great** causes and conditions for their **natures to bless, protect** and **guide us** as we walk this path.

(c) *To strengthen my 5 spiritual faculties until they become balas or powers, life after life so that all the above vows can be successfully fulfilled with ease* – this is enable us to have the **meditative mind** at all time even while in the midst of life so that all our vows can be fulfilled with ease.

(d) *To cultivate extensively all virtues, blessings and merits to help support our cultivation so that they will shine forth to aid this nature of mine when needed in time of trials and tribulations while walking the Bodhisattva way* – this is to enable us to have the special merits to help us overcome all our problems, difficulties and karmic obstructions while taking this path.

3. Brother Teoh take us through the **10 Perfections** leading to Buddhahood and understanding them is very important.
4. Having the **initial wisdom** (yoniso manasikara) at the **moment of sense experience** is very useful as it can prevent the mind from **stirring** and **reacting**. Yoniso manasikara prompts us not to react to sense experience as before due to one's ignorance of the Truth. With yoniso manasikara, there will be **more moments of awareness** and **silence** as you are **at peace** with **almost all situations**. With more movements of awareness and peacefulness, daily mindfulness strengthens.

5. Daily mindfulness can be stabilized only when the 5 spiritual faculties and the development of yoniso manasikara are established.
6. Then, incorporate the below 4 types of **clear comprehension** to prevent us from deviating during cultivation:
  - **Sincerity of purpose.** (We meditate because we want to free our mind and not for psychic power or ability).
  - **Domains of meditation.** (Meditation can be developed in all postures, under all circumstances and at all times in daily life).
  - **Suitability.** (The most important time is now; most important people are those around you whom you can help and the most important place is here).
  - **Non-delusion.** (Not to be **trapped** and **deluded** by the **conditioned mind states** and the **10 defilements of insight**) that would lead to **complacency**).
7. With **mindfulness and clear comprehension** (sati sampajanna), one can develop **self-restraint** and one is incapable of evil. With sense restraint comes the 3 ways of right conduct. When one has reached this stage, chances are one would have attained at least the 1<sup>st</sup> stage of sainthood.
8. With the above established, one's silent mind is ready to embark on the cultivation of the 4 Foundations of Mindfulness where the 3<sup>rd</sup> turning wisdom is developed.
9. After this, the 7 Factors of Enlightenment keep arising and we are destined for enlightenment.
10. Sister Tammy questions how to handle thoughts during meditation. She tried to be in the present moment when the thoughts arose.
11. Brother Teoh **advised** that we should **not try** to be in the **present moment** as that is **dwelling on the thought** that **wants** to be in the **present moment**. We just need to have the understanding that thoughts are there because our **spiritual faculties** (especially mindfulness) is not established yet. When we can accept what happens with this understanding, it means we are not reacting to the thoughts. When condition is as such (mindfulness is not stable yet), things will be like that (having thoughts).
12. When thoughts arise, just be aware. Do not resist or create any dislike for such state. Relax and let them be.
13. Meditation without understanding will be stressful.
14. Our body has **healing powers** if we **do not resist our nature's healing process** through having negative thoughts.
15. Having **good sleep** can help us **recuperate** our body and **this is nature's way of healing** us when we do not arise the wrong thoughts to resist its healing process.

16. When we lack Dharma, there will be heedlessness and disorder in our life for we lack mindfulness.
17. Apply the first right effort to abandon the wrong thoughts that had arisen. Then the 2<sup>nd</sup> right effort to prevent them from arising after having developed the 1<sup>st</sup> and 2<sup>nd</sup> turnings wisdom.
18. Fear is dependent originating borne of ignorant. Fear is a sankhara movement borne of wrong thoughts.
19. Fear could be a karmic thing. So, we may need to seek or ask for forgiveness and repent.
20. Sister Tammy continued her sharing - Then she realized that it was her fear/aversion of those thoughts that made her heedless after she became aware of someone else snoring. Her mind was preoccupied with the dislike for those thoughts until she was not able to be aware of the snoring earlier.
21. Brother Teoh explained that our mind can only do one thing at a time. This mind is either aware (with the true mind) or lost in thoughts (with the heedless thinking, mundane mind).
22. When we listen with the true mind, we do not compare with previous experience stored in our memory.
23. All the four stages of sainthood enlightenment, involving the [Sotapanna](#), [Sakadagami](#), [Anāgāmi](#) and Arahant severing the 10 fetters were also explained.

(Above draft short notes was prepared by Sister Mun Yuen)