

Brother Teoh's Thursday class dated 13th December 2018 Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-181213.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/Teoh-Thu-181213.jpg>

1. Brother Teoh read through last Thursday class outline short notes.
2. Brother Teoh advised all Kalyanamittas to **attentively read** through this **outline short notes** which are very important (just as important as the earlier **Heart sutra** short notes). These outline short notes teaching by Brother Teoh are mostly linked to real life situations. Whereas the **heart sutra's short notes teachings** are mainly the **essential dhammas** as taught by the Buddha and they are **important understanding** to develop the **sainthood way cultivation**, leading to the realization of **arahantship**. To cultivate the **Bodhisattva way** one has to go **deeper** via following the **blue book, "cultivating the Bodhisattva way"** and the other Mahayana sutras such as the **6th Patriarch platform sutra**, the **Diamond sutra** and the **Surangama sutra**.
3. The **Bodhisattva way's** teaching is **much deeper** and much **more profound**. Understanding the **Diamond sutra's** teaching can **enable one to cultivate** at a very **different level** which is **way beyond** the **sainthood way**. **Sainthood way** only touches on the **realization** of the **3 universal characteristics** of **impermanence, suffering** and **non self nature**. However, the **Diamond sutra** and **6th Patriarch platform sutra's teachings** as taught by **Buddha** and **Master Hui Neng** brings you **directly** to the **true mind** to **develop** your **cultivation** thereby **bypassing** all the **unnecessary thought based meditation**.
4. A lot of cultivators cultivating the sainthood ways are using their thought to develop their meditation. **Not understanding** what **sati is**, they use **thoughts rampantly**. Most of them do not have proper teachers to guide them, thus ending up **deviating** and **entangling** themselves in **thought based** techniques and methods of cultivation. Most of them develop the **focusing** and **concentration** (Samantha meditation) via one pointedness concentration, eventually leading them astray. Not understanding that **only wisdom** frees the mind.
5. To cultivate the Bodhisattva way, you must also go through the sainthood way first. The Bodhisattvas develop **profound** understanding but **not merely** to be **enlightened via the sainthood way** only. They cultivate to **penetrate and realize** all dharmas, develop the **perfection**, not only to be enlightened, but **fully enlightened**, after **perfecting all aspects of virtues, understanding** and **wisdom**. Here virtue is not only the usual avoiding of evil and doing good. They have to perfect them all – the **10 perfections**. It is a very extensive and rewarding cultivation. With this understanding, you will come beautifully life after life as per what is stated in the **heart sutra, 'true emptiness is wonderful existence'**. Meaning **when one has realized true emptiness**, Life is not only **meaningful** but becomes **wonderful**. You can **live life** to the **fullest, experience** all of the **pristine beauty and wonders** of life. You are most of the time happy. You are **blessed** and **grateful** with all the **virtues** and **understanding** you received from your **rather beautifully cultivated karmic** and **spiritual natures**. They will support you all the way.

6. When you cultivate the Bodhisattva way via the six patriarch platform sutra's teaching, it will bring you directly to the **state of no thought**. There is complete **silence** and **awareness** only. You will realize your **true mind**, which is **beyond** your **mundane mind**. All of your speeches, thoughts and actions are based on the **profound understanding** developed. As you **stabilized your wisdom and understanding**, you will come to **realize the stage of no mark**. There is **no mark of a self cultivating, no mark of living beings, and no mark of dhamma**. Everything isn't what you think. The form and mind is unreal. When you have this understanding, you would finally progress to realize the **final stage** as an advanced Bodhisattva to realize the **last hallmarks** of Master Hui Neng's teaching of having a **mind with non-dwelling**. The nature then shines forth, not dwelling anywhere but just aware, either in **specific phenomena awareness** or **spacious awareness without a centre**. You will know that the mundane mind is not real. It is just a tool for you to use, thus you are not deluded by it, and you will also know that the **form and mind is subject to karma**. Hence you will do your duty, perfecting your karmic and spiritual nature. With this understanding, you are a completely a different class of cultivator.
7. For you to have the **condition** to be **born a human being** is **already very rare** and to **encounter** the **Buddha dharma** and the higher teaching of the bodhisattva way is **even more rare**. You must be very **blessed** with good **karmic past**. Or else you won't be able to hear all these special dhamma.
8. This **window** of opportunity when the sāsana is still around is **very precious**, you should **determine strongly** with **faith, understanding** and **sincerity** to go this way, to have this understanding so that life after life, whether you choose to come or you have to come, this understanding is present.
9. One of the kalyanamitta (Brother Kok Loon) who came for dhamma sharing just about a year ago, shared his experience. He **acknowledges** his mundane mind. He was then able to be **more aware** and **can see** his own **fears** and **delusion**. He then **turns inward** to inquire, "Who am I, what am I"?
10. Brother Teoh stresses the **importance** of training one's mind **to listen attentively** and **mindfully** so that it will **serve you well**. When you **acknowledge** your mundane mind with **wisdom**, you can **use it** to **arise right thought, speech, action** and **livelihood** via cultivating the **4 right efforts** and **right views** with regards to law of karma and mind. Then you will not be **heedless** and **deluded** like before. **Neither** good nor bad. **Not blaming** but **understanding**. You need to **train** your **mind** to be **aware** and **heedful** to cultivate following the steps stated in avijja sutta. The **avijja sutta** is a good sutta to **check** your **cultivation**.
11. With **faith, sincerity** and **diligence**, you will awaken. With these, you will **cultivate appropriately** and **persevere** along the dhamma path, whereby you **just do until sati comes**. You will know **when sati is established**. **Mindfulness (awareness)** is **vital** for you **to investigate** the **dhamma**. When you realize the **dhamma stands up to investigation**, your **faith strengthens**. You then develop **virya to cultivate diligently** then you will **have joy** and understanding to see the benefits of what you do. You will know this is the **right path** leading to **wholesomeness, virtues** and **good life**. It also **transforms** you completely, **personality wise, character wise** and **understanding wise** to become a blessing to all.

12. Money cannot buy you **wisdom** and **dhamma understanding**. The **user of money** is **most importance**. If the **user** is **wise**, money becomes **useful** and **wholesome**. Not when you have to **sacrifice your precious time** and life to **chase after money** until your **health is affected**. You need to have the balance.
13. When you have developed the dhamma understanding, money will come on its own. You need to have **virtue** and **generosity** to receive **karmic wealth**. Without it, **money won't come**. **Not** with your **greed** and **delusion**. With dhamma, your virtue and generosity will be there to bring forth the money. You will have good blessings and everything will go your way. If you **do your duty well**, you will have good children, good parents, good kalyanamittas, good bosses and colleagues because you have been good to these people in the past. Your subordinates will support and sacrifice for you.
14. Brother Teoh shared that in **this life**, his form and mind is **truly blessed**. It has nothing to do **with luck** but mainly through **dhamma understanding** which brings about the **wonderful inheritance** from his **well cultivated karmic** and **spiritual natures**. This is what we **truly need**, to become **beautiful human beings**.
15. Brother Teoh further shared how Sister Padmasuri develop the understanding of her students and others after she has developed **understanding** of **herself** via being heedful. When she marked the exam papers of her students, instead of seeing just their grammar and points, she can **feels her student's mind states** and understanding of life in their writings and expressions. Brother Teoh's lower six's GP form teacher once commented on his essay as, "**Rather deeply thought out**". His thoughts **were deep** and he **understood life deeply** even at that **early age**. After having develop **mindfulness** and **awareness**, you will start to know who you are, what you are and **how you interact** with the **world** and how you **live your life** and **response** to situation.
16. Brother Teoh developed most of his **understanding** via his **own contemplative wisdom**. He **contemplate constantly** and **deeply** into the dhamma. His teachers' didn't really teach him much because brother Teoh was able to pick up the **important truths** that they **shared** while **listening** and **talking** to them.
17. When he came out to share his understanding, his nature just inquire, how can he let kalyanamitta who attend his class, understand the dhamma. When he inquire and reflected, on what the kalyanimitas need to develop the understanding, he realized that his **nature is ahead of time**. At first he thought, everyone was like him. But when he started to share the dhamma in 2004, he realized **hardly anyone understood** what he shared. That's why he has to **reverse** his sharing by going back to **basic**. Starting from **basic dhamma** leading to the understanding of the **essential dhamma** (linking them all together) then only go on with the **teaching** of the **4 noble truth** and its **3 turnings** cumulating to the 3 types of corresponding wisdom.
18. If you cultivate correctly, you will develop your own understanding. You can then share through your own style and understanding with others.
19. Who are you? In the Buddha's **final summary** of the first noble truth, the Buddha said, 'It is due to our **self-delusion** that condition us to **grasp** and **cling** to the 5 aggregates of form and mind, thinking it is you and it is real that **conditioned our suffering**. With self-delusion, grasping arise leading to suffering. 5 aggregates of form and mind, 1st aspect of who are you and what are you: As a **human being**, you have a **form aggregate** which is your **physical**

body and a **Consciousness** which is your **mind** trapped inside. There are 4 **aggregates** of mind: namely feeling, perception, sankhara and consciousness. This 5 aggregates are impermanent, dependent originating, hence empty and not so real. It is not a permanent unchanging entity but it is subject to karma.

20. When you are conscious you **can interact** with the **world** with **your senses**. You need to meditate to understand if this is you. If it is impermanent and you deludedly cling via worrying about it (your physical form) getting old, sick, and die you will suffer. Thus the **5 daily contemplations** are **vital**.
21. The **form and mind** comes about through the **three conditions** of having a physical body, consciousness and karmic force. Without any one of this, death happens. It is a **karmically conditioned** vehicle and tool for you to come to this world **to live** and **experience life, meditate** and **realize deeply** who you truly are.
22. Within this **5 aggregates of form and mind**, you can use it to cultivate the **4 foundations of mindfulness** and this is the only way for the purification of being, for the overcoming of sorrow and lamentations, for the destruction of suffering and grief, for reaching the right path and the realization of nibbana.

Four foundations of mindfulness:

1st foundation – kayanupassana: mindfulness of the kaya (physical body).

2nd foundation – vedananupassana: mindfulness of feelings.

3rd foundation – cittanupassana: mindfulness of the mind states.

4th foundation – dhammanupassana: mindfulness of dhamma.

23. Brother Teoh has shared these 5 aggregates of Form and Mind teachings back in 2005. The transcript book containing this sharing will soon be printed for free distribution to all. This book explains clearly what this 5 aggregates of Form and Mind is. It also teaches you how to see form, the unreality of form and see beyond form.
24. How does the **5 mental aggregates of Form and Mind** arise? How does the external forms enter your mind? Perception brings external form into the mind. The moment you perceive external form, the 4th aggregate (sankhara) becomes active. Law of dependant origination is related to this 5 mental aggregate of form and mind which is happening at every moment of sense experience. Every moment of seeing/hearing etc., there is this 5 mental aggregate of form and mind arising and passing away. The 12-links or law of dependent origination happens very fast, it is multi-dimensional; sometimes the links are not completed.

The 12 links:

Avijja pacaya sankhara – **ignorance conditions mental activities**. Due to your delusion and not understanding the truth, you think a lot. Thus creating contact with the mind. Your views, likes and dislikes create thinking and then mental volition etc.

Sankhara pacaya vinanam – Mental activities via contact conditions pure mental consciousness. Vinanam is pure consciousness. The moment you input your content of consciousness via your views, opinions and conditioning, the 5 mental aggregates of Form and Mind (Namarupa) will arise.

Vinayam pacaya nama rupa – *mental consciousness conditions Namarupa*

(Above draft is prepared by Sister Phey Yuen).