

## Brother Teoh's Oct 29th 2019 Tuesday Class Outline Short Notes

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Tue-191029.mp3>

**Book Review:** The BUDDHA & his TEACHINGS

Chapter 41: PERFECTIONS - Continue Page 596 onwards

1. The first **3 Perfections** were reviewed in the previous week, namely, Generosity (**Dana**), Virtuous Conduct (**Sila**) and Renunciation (**Nekkhamma**). **Generosity** is to eliminate **selfishness**, create **joy** in service and **to alleviate** suffering.
2. The fourth area to be perfected is **Wisdom (Panna)**. Wisdom is in relation to the **3 universal characteristics** of Anicca, Dukkha and Anatta. Need to understand these characteristics to root out Self-Delusion. This is the **beginning** of **Wisdom**. This is realized internally via the **silent mind** which is not a conditioned arising phenomenon. It is just an **awareness nature** - a Oneness or Buddha Nature.
3. We must understand the **5 Natural laws (panca niyamas)** that govern all **of life** and **existence**, especially on **Karma niyama**. Also to understand the 5 Aggregates of Form & Mind (its two aspects). This will help us establish the **Right View** with regards to the **law of Karma**, law of mind and the **4 Noble Truths**.
4. The user of Mind and Thoughts is most important. It must have **wisdom** otherwise the thought will be **wrong thoughts** borne of **self-delusion** leading to suffering. Need to train the mind to **root out** Defilements or Kilesas. Need Heedfulness or Sati and Spiritual faculties to purify our minds so that we can live life fully. Cultivate the **Noble 8-fold Path** to complete the cultivation.
5. **Truth** can **only be realised** by the **Wise** by themselves. Still possible, within this lifetime because of the Buddha sasana. This dhamma or the **truth is timeless** (akaliko) and it stands up to Investigation, leading inwards towards the heart.
6. The 4 bases of **Accomplishment or Success** are: a) Passion (Chanda) b) Zeal (Viriya) c) Will Power (Citta) and d) Investigation (Vimansa).
7. The next perfection is **Viriya or Spiritual Zeal**, Mental Vigour or Strength of Character.

8. **Use wisdom** to provide service to others that tends to **universal Happiness**. A lot of this teaching is found in the **Karaniya metta sutta**:

*This is what should be done by one who is skilled in goodness, and who knows the path of peace: Let them be able and upright, Straightforward and gentle in speech, Humble and not conceited, Contented and easily satisfied, **Unburdened with duties and frugal** in their ways.*

*Peaceful, calm, wise and skillful, not proud or demanding in nature.  
Let them not do the slightest thing that the wise would later reprove.*

*Wishing: 'In gladness and in safety, May all beings be at ease.*

*Whatever living beings there may be; whether they are weak or strong, omitting none,  
the great or the mighty, medium, short or small, the seen and the unseen, those living near and far away,  
those born and to-be-born'*

**May all beings be well and happy and at ease!**

*Let none deceive another, or despise any being in any state.*

*Let none through anger or ill-will wish harm upon another.*

*Even as a mother protects with her life, her only child, so with a **boundless heart** should **one cherish** all living beings.*

**Radiating kindness** over the **entire world**: Spreading upwards to the skies,

And downwards to the depths; Outwards and unbounded, **Freed from hatred and ill-will**.

Whether standing or walking, seated or lying down, free from **drowsiness**, one should **sustain this recollection**.

*This is said to be the **sublime abiding**.*

*By **not holding to fixed views**, the pure-hearted one, **having clarity of vision**, being freed from all sense desires, Is **not born** again into this world.*

9. **Khanti – patience endurance** of suffering caused by others and the forbearance of others' wrong. Patience not to be provoked even when facing great suffering. Also bear no grudges against those who harm one. Instead forgive him and harbour no ill will against him. Needs wisdom to be in this state of mind.

10. **Sacca or Truthfulness** relates to the **fulfilment** of one's duty and promise. One acts as one speaks and vice versa. A Bodhisattva upholds this perfectly and is **therefore trustworthy**. There is perfect harmony in his thoughts, words and deeds.

(Above outline short notes are prepared by Sister Hooi Yoon Chun)