

Outline short notes of Dhamma sharing at Sister Susan's house dated 16th Feb 2019

Audio : <https://broteoh.com/wp-content/uploads/Teoh-190216-Klang-Susan-House-Dana.mp3>

A. Understanding true Dhamma cultivation

1. Good wishes **do not come true** merely by the **act of wishing**. We need to **develop wholesomeness, goodness and understanding** of the **Buddha Dhamma** to **materialize** those wishes. Dhamma can also help change and improve our life for the better. Then only we know how to live life. Good karmic fruition will only arise through good deeds cultivated.
2. We need to do the 5 daily contemplations as advised by the Buddha everyday:
 - a. 1st – 3rd contemplations on old age, sickness and death – ‘this body of ours is of the nature to grow old, get sick and finally die for it has not gone beyond old age, sickness and death and it goes the way of nature’.
 - b. 4th Contemplation on separation from loved ones and material possessions – when conditions for the relationships and ownership cease, separation will occur.
 - c. 5th Contemplation on law of Karma – ‘we are all born of our karma, heir to our karma, conditioned and supported by our karma and we are what we are because of our karma and our entire life depends on Karma every moment and instant’. Hence, one needs to take care of Karma by avoiding all evil, perform wholesomeness and purify your mind so that it will not be deceived by the phenomena world of consciousness.
3. Heedlessness borne of delusion is very dangerous because the heedless are as if dead. People who are deluded and heedless will commit evil, make mistakes and bring about Karmic downfall.
4. We need to observe the 5 precepts (Sila) as precepts are the source of spiritual joy, wealth and peacefulness of mind. These **spiritual joy** and **peaceful of mind** are **very conducive** for **meditation**. It leads to a **tranquil mind** with **clarity** and **Samadhi** within. We can then understand who we really are, how the mundane mind arises and passes away, how consciousness arises and how through wrong views we input the wrong content of consciousness. Samadhi can allow us to see things as they are leading to wisdom (panna). When we understand nothing within the conditioned world is permanent, our wisdom (Panna) will grow. That is why the Buddha said to cultivate **meditation** we need to **cultivate Sila, Samadhi and Panna**. **Without Sila** there is **no genuine Samadhi** and without **Samadhi** (borne of a **free mind**) we **can't see things as they are** to arise the wisdom.
5. Importance of cultivating merits - When we have merits, we **can invoke** power of merits to always enable us **to meet up with the wise** and **never the foolish** to progress along the path of Dhamma.
6. When we are mindful, we can abandon wrong thoughts that have arisen through the **5 Ways as taught** by the **Buddha**.
7. Anger is not you. Just be with it **in silent awareness**. When there is no more wrong views, anger will automatically dissipates and cease. The **true mind before the stirring** is always **peaceful** because it is **just aware** without thought. It is through **delusion** that the **mind stir** through wrong views/conditioning. If we realize this, there will be wisdom.
8. We need to trace the **originating factor** through contemplation and reflection. How did anger arise? Why did you re-act? How do you straighten your views? Before it arise, there was nothing. It **arises due to wrong views**. The **cause of its arising is always through the sense doors**. For example, when we see something, we recall to mind our previous experience of it. We then act according to memory. If we are mindful, we will realize this and end the habitual tendencies to react the same old way.

9. How do you straighten your views? You need to see things as they are, not what your memory, views and opinions tell you. Silent your mind and do not label.
10. The cause is mainly Karma related. Whatever that arise, there are causes and conditions behind, so do not blame anyone. Accept the reality of the moment. This does not mean you agree with the situation. When you accept it means you understand the truth and the reality, - when conditions are like that, things will be like that hence there is no evil root borne of wrong view to stir your mind. There is peace of mind. With this peaceful state of mind, look for solution to resolve all issues amicably with wisdom.
11. We need to have right view with regard to the Law of Karma, Law of the Mind and Law of Dhamma to act correctly.
12. Ignorance leads to thinking. When we think, we make contact with the mind which is an organ (the brain). This causes the mind consciousness to arise (pure consciousness). When we input the content of consciousness via our views and opinions, the pure consciousness becomes the **5 mental aggregates** of form and mind (2nd aspect) thus forming the thought. For thoughts to arise, there must be sense bases. Then there is contact to condition feeling; feeling to condition craving leading to grasping, then becoming and birth leading to the whole mass of suffering.

B. The Sainthood (Theravada) Way verses the Bodhisattva (Mahayana) Way

1. The Sainthood Way is just adequate for self enlightenment in the here and the now. Once awoken, there is no way for them to come back to the existential world because there is no more avijja. They just have to work toward rooting out the 10 fetters that bind living beings to samsara.
2. The Bodhisattva Way goes much further by making the vows to liberate all beings and to perfect all the 10 Perfections, i.e. virtue, understanding, wisdom etc until everything is perfected and understood to realize Sammasam Buddhahood. This is the reason why the Bodhisattva way is so much longer and its practices are so much more extensive.
3. The Bodhisattva plants the Bodhi seed to arise the Bodhi mind to come back to the existential world via a vow of love and compassion to liberate all living beings from samsara. The pure mind of love and compassion together with their vows will bring about causes and conditions for the Bodhisattva to come back to the existential world to continue their cultivation. The Bodhisattva does not come through ignorance like other unenlightened living beings. The Bodhisattva comes back through an **understanding** where the **rebirth consciousness** is a **pure consciousness** of love and compassion (without ignorant) conditioned by their vows and their karmic nature.
4. Devotional practices are not rites and rituals as they are done with understanding.
5. Be aware when the mental hindrance of sensual desires (which is a conditioned state) arise and cease. Be aware to understand how the **un-arisen sensual desires** arise and how the **arisen sensual desires cease**. Just by been silent and aware. When there is **mental clarity**, we will come to know that all **mind states** are **conditions arising** and **dependent originating** due to ones views. With this understanding we will then know **how to straighten our views** to understand how in future, this arisen mental hindrance will not arise anymore.

(Draft short notes by: Sister Chow Mun Yuen)