

Outline short notes for Bro Teoh's Sunday class dated 20 October 2019

Audio : <https://broteoh.com/wp-content/uploads/4-The-Path-To-The-Truth-For-The-Modern-Day-Bodhisattva-20-Oct-2019.mp3>

Whiteboard : <https://broteoh.com/wp-content/uploads/4-The-Path-To-The-Truth-For-The-Modern-Day-Bodhisattva-20-Oct-2019-150x150.jpeg>

YouTube : **Understanding Meditation & the True Mind** <https://youtu.be/8YmlkxL6Yp4>

Book Reference: The **Path to Truth** for the **Modern-day Bodhisattva Practitioner** by Master Shih Cheng Yen, (pages 21 to 25).

1. If we attach and cling to the **5 aggregates of form and mind**, we will suffer. Although the 5 aggregates of form and mind are **not real**, but it is subject to the nature's law of karma. This 5 aggregates of form and mind is **dependent originating** and dependent on its **user's content of consciousness inputted**, will decide the type of karma that is **associated** with its arising. Hence, **we need to know** how to **use it appropriately** with wisdom to live the **righteous life** via avoiding bad karma.
2. Must **live life** following the **Dharma way** or **righteous way**. To avoid all evil, we must develop mindfulness and wisdom to put a stop to all **negativities** (to avoid **negative karmic** fruition in the future). To **cultivate wholesomeness** and **blessings** so that they will become our good **inheritance** in the future. When this happens, we will have the **good life** and our **faith** in the **teaching will deepen** and we will **progress very fast along the Path of dharma**. Our understanding will increase, along with joy and love, then we can be a blessing to all.
3. Planting the **seed of Bodhi** firmly to **arise the Bodhi mind** is **very important** and **meritorious** as it sets one **firmly** on the **Bodhisattva path** leading towards Samma SamBuddhahood.
4. It is **important** for **cultivators to understand** that **attachment** and **heedlessness** borne of **delusion** and **ignorant** will **result in suffering**. Therefore, one must develop **Mindfulness leading to heedfulness** and **wisdom** to root out **delusion** and **ignorant**.
5. Cultivate the **third Right Effort** to develop the **virtuous thoughts** of gratitude, contentment, respect, love and compassion, truthfulness, sincerity, generosity, righteous conduct, kindness and gentleness. Learn to be **humble** and **appreciative** of life and others who had helped us in one way or other.
6. When the mind has become **agitated**, just **maintain awareness**. **Silent** the mind. The **agitation will cease**. When you **do not do anything (no more conditions to support the agitation)**, you will **realize your true mind**. This is right view. You **will not** have any of **those negativities** of mind states as you **do not** feed the **negative thought** with more **delusion**. You **do not react** based on the **habitual tendencies**, especially the **psychology memories**, **thereby stopping** the continuation of this **dependent originating** thought process.
7. Brother Teoh shared the **collection** of his **very unique dharma quotes** taken from his years of Dharma sharing by Sister Eng Bee. These quotes would **greatly benefit** kalyanamittas and they will be available to Kalyanamittas soon.
8. Whenever we are **unhappy** and **not peaceful**, the **evil roots** are there. Develop Mindfulness to check on the **evil roots** and arise the **4 right efforts** to deal with them. When **we input** the **wrong content** of consciousness, we will **grasp and attach** to the **5 aggregates of form and mind** (the wrong thought).

9. Understand the instructions clearly then just follow the instructions and do. When you are very still and quiet, find out in the meditation, "**without thought, who are you?**" The **true mind** can understand via **seeing things as they are, without delusion**. The true mind will understand how the **un arisen** mental hindrance comes to be. When we **do not accept things as they are, we suffer** because of our **wrong view**. For the world is the world. People are just the way they are. When conditions are such, things will be such. **When we can accept things as they are, the mind does not stir**. There is **no more craving**. We are able to see things as they are to accept the reality of the moment.
10. We must respond to **karmic negativities** with right view, by asking for **forgiveness** and **vow not to repeat** those mistakes again via cultivating the Buddha Dharma as advised by the Buddha. We **invoke power of merits for causes and conditions to turn around** and then we **cultivate affinity** with all Buddha and Bodhisattvas to help speed up our cultivation.
11. Our old conditionings from Dharma knowledge (not borne of awakening) are **an obstruction** to understanding Truth. We **failed to check** against the **Essential Dharma** and **investigate into life**.
12. Psychological Time is a movement of thought. Therefore timeless means no movement, no thought activity. Thought is a movement and that is **psychology time**. When we are **loss in thought**, we **are never** with the **true mind** because we are **preoccupied** with the **thinking** so **how can you be aware, to understand what is going on in life** via the **direct seeing**. Truth or the dharma is akaliko (timeless).
13. Thought arises when the mundane mind arises. That is why **thought based** meditation cannot awaken.
14. Sister Alicia shared that the **Great Compassionate Mantra** chanting finally kept arising by itself at the back of her head. Her **awareness** and the **mantra chanting is as one**. Brother Teoh explained that her mind must have entered sati, for her to have such ability. Together with **wise attention** (yoniso manasikara) at the moment of sense experiences developed, she will **progress very fast**.
15. Wisdom is **never ending**. Wisdom **continues to evolve** with civilization's transformation and progress.
16. Brother Teoh went through the 6th Patriarch's Dharma Jewel Platform Sutra class transcript book (lesson 75) and **emphasizes the importance** of the **Dharma contained in that book**.
17. We should **straighten our views** to stop the grasping. Have right view with regards to the law of karma, law of mind and dharma are very important. It will lead to *the understanding of impermanence, suffering state and non-self or empty nature* of the **5 aggregates of form and mind**. Having right view is very important as it will lead to right thought, right speech and right action to live life. To do this, we must constantly arise the 4 right efforts to cultivate it. After that work on the 5 ways to overcome unwholesome thoughts and emotion as taught by the Buddha (especially the 3rd and 4th ways which are the meditative ways).

(Draft short notes for above sharing was prepared by sister Chow Mun Yuen.)