

Outline Short Notes for Brother Teoh's Thursday class Talk, 14th February 2019

Audio : <https://broteoh.com/wp-content/uploads/Teoh-Thu-190214.mp3>

1. When you come out of meditation, maintain the awareness. Your **mind that has entered sati** will be different. Continue cultivating the **daily mindfulness** until it is **very stable**. You can move at normal pace and still be aware. As awareness is established strongly, you become skillful. At whichever speed you are moving, awareness is ever present. For example, when you watch TV, you can follow all the movements happening on screen. You see with awareness and your mind is silence. All that you observe is just awareness. You move, think and perceive with awareness.
2. As you continue to progress, your mind is transformed, sati strengthened, wisdom stabilized and you become normal again. **Mundane seeing** is transformed into **pure awareness** seeing meaning you **see things as they are**, finally you realize the world is still the world. In this third phase of seeing, you have established the seeing which is beyond the **mundane** and the **supra mundane** direct seeing.
3. In the first stage of **Bodhi** mind development, you only need to **vow sincerely** with **strong faith** to plant the **seed of Bodhi**, the **Bodhi mind deep within** your **nature** to take the **4 basic vows** of the Bodhisattva to walk this **Bodhisattva way**. With this, the **Bodhi mind** will **manifest** even during era when the Buddha sasana or dispensation is no more. It will **remind** you of the **aspirations** and **vows to go this way**. As these vows and aspirations are **very important** and **magnificent**, that is the reason why we make these vows and aspirations so that we can have this **right understanding life after life** whenever we choose to come or have to come to go this way. After you have **planted** the **seed of Bodhi**, the **first stage of Bodhi mind development** which is to develop the **aspiration to walk this way**, to **commit yourself** to take **these precepts and vows** with **understanding** to realize Buddhahood has been established.
4. As a Bodhisattva you can come through your vows and aspiration deeply ingrained in your citta, through faith and understanding. This can help you progress and transform fast. The bodhi mind planted deeply within your nature will be activated, when you hear the truth, you will know how to cultivate and understand the teaching deeply. Your cultivation would be direct and you would not go wrong. In Brother Teoh case, he came with his special nature, since young there were conditions for him to see and understand that he is unique and not normal. His nature knew that he was different because of his vows and cultivation developed in the past.
5. Three sets of pure precepts that a Bodhisattva takes is an extension of the Buddha's advice. They are:
 - a) To avoid all evil and understand clearly what constitute evil (the 3 evil roots of Greed, Hatred and Delusion are roots of all evil);
 - b) To cultivate all virtues and blessing leading to the perfection of them all;
 - c) To cultivate wisdom to help liberate and take across all sentient beings.
6. It is important to understand the difference between the **bodhisattva way** and the **sainthood way**. Sainthood way is whereby when one reaches arahantship, there is **no more coming back** to the world of existence and their nature ceases to be. Whereas for the Bodhisattva their nature can condition another form and mind via the vows and understanding to come again and again, beautifully to help liberate sentient beings and fulfill their vows and this is very rewarding.

7. Brother Teoh advice us to **create great affinity** with all the **great enlightened beings** via chanting, expression of gratitude and thanking their nature for their **blessing, protection and guidance** all this while and pay respect to them. Spiritual faculties are to be cultivated life after life. **Master Hui Neng's teaching** on **no mark** of a self and others are of **utmost importance** in the cultivation. Virtues and merits are needed to help you in times of difficulties as you walk this path. Through this cultivation and invocations of merits and wholesomeness, things that you never expect could happen not only manifest, but they can also cause things to arise by themselves at the right time and right place miraculously.
8. Thus we must always cultivate with faith, sincerity and perseverance. This understanding will follow you life after life. You can also have **additional vows** to **break the karmic obstructions** so that you will not get lose when the sasana is not around. Therefore trust your own nature. The fact that you can have the good conditions to come across this truth now in this lifetime; it already shows that you must have your past cultivation.
9. Invoking power of merits for these enlightened beings to protect, bless and guide you, is very important. Always express gratitude towards all these great beings and the Buddha. Kuan Yin has this vow that whomsoever who chant and establish affinity with her nature, whatever he or she aspires for, there will be a respond. Establishing adhitthana (affirmations, vows and aspirations) via **proper understanding** is needed to help one walk this way successfully. Adhitthana is one of the 10 perfections needed to realize Buddahood.
10. You learn from all the great beings, establish your own understanding and help others. People can also learn from you. You alone walk this way is very difficult but when you are able to connect with all these great enlightened beings nature, their great vows and perfections will help take you along and your cultivation will be relatively much easier.
11. The civilization in which we choose to come depends on your understanding. You need to establish your parami to have a choice to choose the timing to come again. With your parami, you can have a lot of options. When your nature comes, it needs a form and mind which is subject to karma. It is important that you have a clear understanding of these so that life after life when you come, you would understand and not be deluded. You will understand deeply that this form and mind is not you, not real. You would insight into phenomena and know what mind really is: both the mundane and supra mundane mind. When you are connected, you will awaken and it is no longer knowledge, but a deep realization.
12. There are 10 fetters that bind a living being to this world. At the stage of a Sotapanna, three fetters will be severed. There is no more **self delusion** - that this is me, all of this is mine. No more belief in rites and rituals. Faith in triple gem is unshakable. Sensual desire and ill-will is reduced at the stage of Sakadagami and eventually cease to arise at the Anagami stage. No more sensual desire and ill will. At the stage of an Arahant, there is no longer the attachment to form and formless jhana, self conceit, restlessness of mind and ignorant. If one has cultivated before in previous lives, one would still go through the various stages of awakening but would breeze through it very fast.
13. Bodhisattva is an enlightened being walking the path of Buddhahood. But not all bodhisattvas are enlightened beings. In Tzu Chi for example, the members have compassion to help others with sufferings, thus they are bodhisattvas within the world (society) but not all of them are enlightened.

14. Those into religion may or may not find the truth depending on their understanding. As stated by J Krishnamurti in his this quote: *“Religion as we generally know it or acknowledge it, is a series of beliefs, of dogmas, of rituals, of superstitions, of worship of idols, of charms and gurus that will lead you to what you want as an ultimate goal. The ultimate truth is your projection, that is what you want, which will make you happy, which will give a certainty of the deathless state. So, the mind caught in all this creates a religion, a religion of dogmas, of priest-craft, of superstitions and idol-worship—and in that, you are caught, and the mind stagnates. Is that religion? Is religion a matter of belief, a matter of knowledge of other people’s experiences and assertions? Or is religion merely the following of morality? You know it is comparatively easy to be moral—to do this and not to do that. Because it is easy, you can imitate a moral system. Behind that morality, lurks the self, growing, expanding, aggressive and dominating. But is that religion?”*

*You have to find out what truth is because that is the only thing that matters, not whether you are rich or poor, not whether you are happily married and have children, because they all come to an end, there is always death. So, without any form of belief, you must find out; you must have the vigor, the self-reliance, the initiative, so that for yourself **you know what truth is, what God is. Belief will not give you anything; belief only corrupts, binds and darkens. The mind can only be free through vigor, through self-reliance.”***

15. The main purpose of Brother Teoh’s nature’s present coming is to transmit the **true dhamma teaching** to the world as per the request of Maitreya Buddha. Bodhisattva is somebody with the bodhi mind. If one cannot choose to come yet, one has to come through karma. One then may realize the enlightenment of the sainthood way. With the right teacher to guide him or her, as one connects and transforms, his or her vows are thus activated. With diligence, one would reach the second stage of bodhi mind development - **bodhi mind** that **embraces all affliction and suffering**. With this, one would have gone beyond the arahantship way.

16. In the first stage of the bodhisattva way, you just plant the seed of Bodhi to arise the Bodhi mind to take the vows and plant those aspirations deep into your consciousness/nature. It takes awhile to perfect the first stage. Your cultivation further **illuminates your true nature** to realize the **third stage of Bodhi mind development**. You then cultivate the 6th patriarch’s platform and the diamond sutra teachings. These are real cultivation of the bodhisattvas. In the **fourth stage**, the **bodhi mind renounces samsara** and with this understanding you would not worry about how long the cultivation takes. The sainthood way is relatively easy to realize. But the bodhisattva way takes much longer. However it can be cut short with proper guidelines and understanding.

17. According to the Buddha’s handful of leaves analogy at Kosambi, Simsapa grove, the Buddha addressed the monks, “what do you think monks, which is greater in quantity, the handful of leaves gathered by me or what is in the forest?” The monks replied, “Not many, Venerable Sir, are the leaves in your hand; many are the leaves in the forest.” The Buddha replied, “Even so monks, many are the things that I have fully realized but not declared unto you; few are the things I have declared unto you. And why, monks have I not declared them? They monks are indeed not conducive, are not essential to the holy life of purity, to cessation, to Enlightenment, to Nibbana. That is why monks, they are not declared by me. And what is it that I have declared? They are the 4 Noble Truths and their respective 3 turnings.” The **sainthood way only involves** the cultivation of this **handful of leaves** as opposed to the **Bodhisattva way** which involves cultivating all the leaves in the forest. Reason why the Bodhisattva way takes so long and is so much more extensive.

(Above draft short notes prepared by Sister Angie Chong)