

## Short Short Notes for Bro Teoh's 12<sup>th</sup> September 2019 Thursday class

**Audio :** <https://broteoh.com/wp-content/uploads/Teoh-Thu-190912.mp3>

**Whiteboard Note :** <https://broteoh.com/wp-content/uploads/Teoh-Thu-190912.jpeg>

**Youtube :** [Daily Mindfulness & Understanding Cultivation Part 2 \(The Three Bodies of the Buddha\)](https://youtu.be/OfDNGLCqKhk)  
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1. Bro Teoh continued his sharing from his transcript book, 'the 75<sup>th</sup> lesson of the Sixth Patriarch Platform Sutra.' He explained again that the Mahayana chanting is to be done **with awareness** and **understanding** until the chanting develops the spiritual faculties of Saddha, Viriya, Sati, Samadhi and Panna.
2. Having a **good daily religious routine** covering morning and evening formal meditation, chanting, paying respect to triple gem and **continuous mindfulness training** throughout the day will **help develop** the **5 spiritual faculties**. Bro Teoh mentioned the case of **Sis Adeline** who benefited a lot because of her faith and consistent effort leading to her ability to develop a very **stable daily mindfulness** to help *her progress*.
3. The mind has to be **trained to be heedful** in the *midst of life following Dhammapada Verse 21* (Heedfulness is the path to the deathless, heedlessness is the path to death. The heedful do not die, the heedless are as if dead.)
4. He stressed again the **importance** of **training** the mind. When one understands, *just do the necessary* and **don't try to know**. It's **not about right or wrong** but more of **whether we understand what we are doing in the name of meditation**. If the *spiritual faculties are not there, train until they arise. Once they are there, there is no need to do anything*. If they **are not there**, continue to train the mind **until mind enters sati**.
5. At every moment of sense experience, when one is in **sati**, there is **clarity, sensitivity** and **understanding**. Then, develop **clear comprehension** (sampajanna) to **avoid** deviation during cultivation leading to **wrong mindfulness**.
6. **Who wants to know? It is the thought**, the **ego** which **manifests without you knowing it**. So it is about **whether one understands what one is doing** in the name of **meditation**.
7. Instead of waiting for the teacher to praise us, **understand what we are doing**. The **real meditation** is not only the **formal practice** but it **includes the cultivation of the daily mindfulness** while **in the midst of life**. It is therefore necessary that we have a good **daily religious routine** and **be mindful throughout the day**. Pay respect to Triple Gem **mindfully**, doing daily **chores mindfully**, and **maintain mindfulness** of *all actions and movements* in the *present moment*. As there is a tendency for us to use the brain to think a lot, it is advisable **to bring attention** to the **heart area** and develop **inner awareness from there**. Whenever we lapse into heedlessness, bring attention back to the **heart area** and be aware of the **outside** from this area of **inner awareness**.
8. Meditation is a full time job. But we **do not need to retire** from any job to develop the meditation. If we attend retreats **because of mind having problems**, this will **not be effective** if we attend a retreat just to **feel good**, more **peaceful and calm**, only **to lose the calmness** when our **minds get agitated** again while in the midst of life. The **real meditation** is cultivating the initial wisdom leading to **sati sampajanna**. Cultivation must be supported by **wisdom, mindfulness** and **clear comprehension** to enable **one to awaken** to the truth.
9. The three bodies of the Buddha are: – the **functional body** (nirmanakaya) which *performs the function* of the Buddha, the **spiritual body** (sambogayakaya, where **all the virtue, wisdom** and **understanding** the Buddha had perfected in the past is stored) and finally the **Dharma body** (dharmakaya) which enables the Buddha to share the dharma with the world.

10. His **functional body** (even though **dependent-originating**) will **enable the Buddha to perform his function** as a Buddha to teach the dharma to the world but it is **not him, for it goes the way of nature**. It is **subjected to old age, sickness and death**.
11. The Buddha inherited his **spiritual understanding** and **perfections** through the Sambogayakaya. Hence, when the Buddha finally attained Buddhahood, He uttered **The Paean of Joy** (Dhammapada Verses 153, 154).

#### PAEAN OF JOY

*Through many a birth I wandered in this saṃsāra (endless cycle of births and deaths),*

*Seeking but **not finding**, the **builder** of this house. **Sorrowful is repeated birth.***

*O **house builder! You are seen.** You shall **build no house again** All your **rafters are broken.***

*Your **ridge-pole shattered.** My mind has attained the **unconditioned.** **Achieved is the end of craving.***

12. Bro Teoh explained the difference between **beings** who are **reborn with** and **without** the **Bodhisattva vows**. For the former, it is via their **karma** and their **Bodhisattva vows** that conditioned their **rebirth** via a **pure mind** (without avijja) borne of **love and compassion** for the **limitless living beings** which **they vowed to take across**. For the latter (non-Bodhisattva), it is via **normal karma** that **conditions their rebirth** with avijja.
13. **Not everyone** is able to **inherit** their **spiritual nature's perfections** unless they **can connect** to their **true nature** due to their **Bodhisattva vows** taken from earlier lives. For Bro Teoh's case, he was able to inherit his past cultivations **from his spiritual nature** because of his **past cultivation** and **vows**. His **unique past cultivation** and **understanding**, enable him to **have the conditions** to *meet the right teachers, guides and great beings nature* to **connect** to his **true nature early**. Not long after that, his **mundane mind collapsed** and **his nature shine forth** and **became very different**. He also mentioned that we **will not be able to comprehend** all this until later.
14. Bro Teoh explained what he meant by '*meditation is a full-time job*'. It doesn't mean, we **have to retire** from our job. Because **mindfulness can be develop in all postures** while **working** and **living life**, regardless of whether we are working or retired. It **only involves** the **understanding of the domain** of meditation. We do what we have to do via **following** the **10 steps** as listed in the **enlightenment sequence** of the **avijja sutta**. One need to *attend dharma classes, cultivate and heed the advice of the Buddha*. **Live a life following** the **dharma way**. The **dharma way** is the **righteous way**. To **take care** of karma via **keeping precepts** and to **cultivate all virtues and blessings**.
15. Most people only come to listen to the dharma when they face problems. But once their problems are resolved, they forget what they should do. They **have not understood** the **real meaning** of the Four Noble Truth. Hence, suffering will arise again and again when the conditions are there.
16. Cultivation can be equated to learning cooking. If **one only reads the recipe** but **never tries** it out, then it is just **book knowledge**. The **same applies to understanding** the **dharma**. As long as one *does not know how to apply what has been learnt*, it will only be **knowledge**. **Understanding is not rigid**. There is **no short cut** to cultivation. The **dharma learnt** has to be **put into practice**, leading to **awakening** for it to be useful.
17. The swimming analogy is very good. Initially, we use a float to keep us afloat. For meditation, we use a skilful means such as anapanasati or *any object of meditation* to anchor the mind. Knowing that our body's natural state is buoyancy (as it is lighter than water), then we can let go of the float to swim. We don't **have to learn to float**. Similarly, when we understand that, without thought (during meditation), one is already aware. So there is no

need to hold onto the skilful means or learn how to be aware to meditate anymore. Hence, just as swimming is to be develop with understanding, meditation uses the same principle.

18. When the **mind is quiet** and **mindful** in the **midst of life**, we **can see clearly** how we are caught up in the *vicious cycle of seeking, wanting to know, too eager to progress*, etc. which arises **more craving** in the mind. With this understanding, we only need to **cultivate sincerely and diligently** for the **appropriate conditions** to unfold. Once the **mind enters sati**, we can see the **subtle defilements** clearly and how they **condition us** to think, speak and **react to sense experience**.
19. For Bro Teoh when his mundane mind collapsed, the **3 universal characteristics** were so apparent to him every moment, every instant. However, **without the direct seeing borne of a silent mind**, it is **very difficult** for us to **understand this truth**. It is **important** to **train our mind** until it **enters sati** while in the **formal practice**. Otherwise, **while in the midst of life**, you **don't stand a chance** to have such mind state because the six sense doors **are fully engaged while living life**.
20. **Initial wisdom** is very important. As mentioned in the **Avijja Sutta**: associating with dharma friends, listening and contemplating the dharma (to develop the first and second turning wisdom), faith in the Triple Gem, yoniso manasikara, daily mindfulness with clear comprehension, sense restraint, the 3 ways of right conduct and cultivating 4 foundations of mindfulness are **important steps** leading to the arising of the 7 factors of enlightenment. As they keep on arising, this will lead to the enlightenment in the here and the now.
21. Bro Teoh kept **reminding** fellow Kalyanamittas **to constantly listen** to the **true dharma** again and again and cultivate following the **10 steps** as listed in the **Avijja Sutta**. To **write it down** and **practice seriously** which is what most of us lack. Without the **initial wisdom** our **mind cannot enters sati** so **how can the daily mindfulness be developed?** If there is **this understanding**, one will have the **urgency** to do all these during this sasana, one **will be determined to cultivate sincerely and seriously** from now onwards.

(Above draft short notes was prepared by Puan Chee)