

## Outline short notes for Sunday class dated 7<sup>th</sup> Oct 2018

Audio : <http://broteoh.com/wp-content/uploads/1st-Cultivating-The-Bodhisattva-Way-7-Oct-2018.mp3>

Whiteboard : <https://i2.wp.com/broteoh.com/wp-content/uploads/1st-Cultivating-The-Bodhisattva-Way-7-Oct-2018.jpeg>

Brother Teoh's transcript book: **Cultivating the Bodhisattva Way** (pages 1-12).

1. Brother Teoh gave **a very good briefing** on his *transcript book*, "**Cultivating the Bodhisattva Way**". Brother Teoh also **explained** the **uniqueness** and **importance** of this transcript book.
2. There are **2 types of natures** to be **cultivated** by all dharma practitioners; **one's karmic nature** and **spiritual nature**.
3. Our '**form and mind**' is *dependent originating*, i.e. it depends on its karmic nature's **karmic force to exist** and it is just a 'tool' and 'vehicle' for us to come to this **existential world to live and experience life**. It can also be used to **develop our cultivation** and **spiritual nature**. This form and mind is **not us** because it is **impermanent**, lead to suffering when we **lack wisdom**. Meaning it is **not a permanent unchanging entity** that we can call the 'I' and the 'Me' hence it is **non-self** and **not real** (*empty nature of existence*).
4. One **can only** inherited from one's **spiritual nature** (*summation of all our past perfections*) after one's form and mind **had connected** to *one's true nature*. **Wisdom** is required to develop our **karmic nature** and **spiritual nature**.
5. At death, the **wisdom connected** to the *form and mind* will **also cease** and is **not** inherited by the next segmented form and mind that arise. However, the *next segmented form and mind* is born of its karma, heir to its karma, conditioned and supported by its karma and it is what it is because of its karma. So it is **important** that we **take care of karma to build up our karmic nature** so that **our future comings are all taken care off**. If one's *karma nature is not strong* and there is **no Buddha Sasana** during that time *when one arise*, chances are one will **not encounter** the Buddha dhamma then one might get lost again and commit many mistakes leading to further fall of their karmic nature.
6. When the Buddha Sasana arises again, **our parami may enable us to come again to receive such teaching but** we will **first have to face some of the karma obstructions that we had accumulated in previous lives** when we were heedless during the non-sasana periods.
7. The **Bodhisattva vows** and **special aspirations as taught by my nature** is to **help you all arise** the strong **causes and conditions** for you all **to retain the understanding of some of the important essential dharma needed for you all to continue** the **correct cultivation during periods when there is no Buddha Sasana** so that your karmic nature will not fall or cause obstructions to your cultivation in future lives especially the next sasana.
8. The rebirth of a **normal unenlightened living being** is via his **last thought moment's ignorance (avijja)** that will enable them to be reborn with another form and mind.
9. After an Arahant passed away, **he will not be reborn** as he has **no more avijja** to condition rebirth - so there will be no more future form and mind for them to come back to the existential world. But if he/she **knows how to take the Bodhisattva vows** then they can still come back with a **pure consciousness** filled with love and compassion - borne of their great 1<sup>st</sup> Bodhisattva vow **to liberate the infinite living beings** of this universe from samsara.

10. A Bodhisattva **does not** rely on an **avijja (ignorant) death consciousness** to return in another form and mind. A Bodhisattva comes back through another form and mind via a **pure consciousness** filled with only love and compassion.
11. A Bodhisattva still needs to perfect his cultivation until he realizes the stages of Samma SamBuddhahood.
12. Brother Teoh also talks about his [www.broteoh.com](http://www.broteoh.com) - myKalyanamitta **website** where all the **audio files, outline short notes** and **white board writings of all his talks are published**. This website is very important and it has a **great wealth of Dharma materials/Gems** that can lead kalyanamittas to **great awakening**.
13. According to the Buddha **having true kalyanamitta (dharma friends) is a prerequisite for enlightenment**.
14. Need to invoke the **power of merits to walk this way** and sharpen our 5 spiritual faculties to arise the factors of enlightenment needed for awakening.
15. Special pujas mentioned in the sharing are all funded by our **kalyanamitta fund** so that all kalyanamittas get to **partake in such wholesomeness**.
16. Walking the Bodhisattva way is **not difficult** (for those who understand) because if we **sincerely pay our respect, express our gratitude** and **recite the Buddha/Bodhisattva's name/mantra** to all **these great beings with faith**, we will **cultivate strong affinity** with them. Then due to their **great vows** and **great Natures**, they can **guide, blessing** and **protect** us as per our aspirations. We only need to have **faith, sincerity and perseverance to walk this way**.
17. All **great beings (Buddhas and Bodhisattvas)** have their own **eternal natures** which are **very extensive and great**. Therefore always **request** for their **guidance (to walk the way), protection (for our segmented form and mind which is very fragile and vulnerable)** and **blessings** (for good conditions to walk this way) from all the Buddhas and Bodhisattvas. Thank their nature by **paying our respect, expressing gratitude** and **rejoicing**.
18. The **special vows** of the **Buddhas and Bodhisattvas** work through nature's law. The moment we request with faith and understanding, their natures will bless, protection and guide us via nature's law.
19. The meaning of taking refuge: i) Taking refuge under the Theravada tradition means to take refuge with all Buddhas and Ariyas of the 3 periods of time; ii) To cultivate affinity with the Triple Gem.
20. The **first stage of Bodhi mind development** is to **plant the seed of Bodhi**, to arise the **Bodhi mind** needed to make the **firm resolve to walk this way sincerely** to fulfil the **4 basis vows** of a Bodhisattva.
21. Sister Mun Yuen shared her experiences in Wat Marp Jan.
22. Question by Sister Angie on how to explain Buddhism in a simple way. Brother Teoh replied that understanding the **4 Noble Truths** is the simplest summary. For more specific details please do listen to the rather good sharing given by brother Teoh.
23. Using thoughts to resolve problem **without understanding** is **reasoning via delusion** and **selfishness**.

(Above draft prepared by Sister Mun Yuen)