

Important Meditation Instructions needed to understand the Meditation as taught by The Buddha

Based on a direct transcript from the recording
done during the Meditation class

Conducted by: Brother Teoh Kian Koon
On the 13.8.2015 at
Brother Swee Aun's house,
Subang Jaya, Selangor

For free distribution (to non-Muslims only)

Donated by:
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Petaling Jaya, Selangor, Malaysia.

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1. Preface

It is Brother Teoh's sincere hope that **Dhammā friends, spiritual practitioners, seekers of truth, and cultivators** will be able to make use of this transcript to develop a better understanding of the **Essential Dhammā as taught by the Buddha** so that they **may progress along the path of Dhammā** to become **more virtuous, nobler and wiser human beings** thereby becoming a **blessing to all**.

As these notes are **mostly compiled** based on a **direct transcript** from the **recording** of the Dhammā sharing done, the **text was aligned** as closely as possible to the **colloquial speech** as presented in the talk. However **some editorial amendments** had been made to the **text without detracting** from the **essence** of the talk. With this, it is hoped that readers can **adjust themselves accordingly** to better **understand** its **true meaning** and **intent**. A good way to do this is **to listen** to the **recordings first** before **reading this transcript**. To listen to the recording you can download the talk "Bro. Teoh Thursday class 13082015.MP3" at this link:

<https://www.dropbox.com/s/cwolmw0x8g8cudu/teoh%20class%20150813.MP3?dl=0>

Alternatively, if you have problem downloading it you can contact **Brother Ng Swee Aun** at sang47500@yahoo.com to seek his help.

2. Acknowledgement

It is the **donors' sincere intention** that this transcript book be given **free to all those who are interested** and have the **affinity to receive** them. I would like to take this opportunity **to thank** and **rejoice** in the **generosity** and **wholesomeness of all those Dhammā friends (Kalyāṇamitta)** who have **donated** and **helped out** in the transcription, typing, typesetting, formatting, proof reading, etc **to make this free distribution of Dhammā dāna** possible.

Special thanks should be accorded to **Sister Lily Lee Suat Yee** and **Puan Chee Guit Yeng** who had both taken **great initiative** to help prepare the **draft transcript** for my **subsequent editing** thereby enabling this Dhammā book to be printed.

By the **power of all this wholesomeness**, may **all beings be well and happy**, free from **all mental** and **physical sufferings**, free from **all harms** and **dangers** and may there be **love, peace** and **joy, deep within their hearts**. And may it also **pave the way** for there to be **causes and conditions** for all Dhammā friends who have **donated or helped out in one way or another** to realize their **good** and **noble wishes/aspirations** soonest possible.

With Mettā always,

By Brother Teoh Kian Koon
(Dated: 31.12.2015).

Thursday meditation class dated 13th Aug. 2015

- held at Brother Swee Aun's Subang Jaya house

(Conducted by Brother Teoh Kian Koon from 8.30pm – 10.30pm)

3. Session 1

3.1 Pre Pūjā

Brother Teoh: Can we get someone **to light** the **Pūjā incense** and **candle**?

It has been almost a month plus since we last met Sister Mee Fong and Brother Swee Aun and many of us must have been looking forward to their home coming. Now that they are back, shall we **rejoice? Sādhu! Sādhu! Sādhu!**

Mee Fong and Swee Aun will light the candle and the incense. Then we can start the Pūjā straight away because it is already 8.10 pm. Let us all stand to **rejoice** while making the **Pūjā Offerings**. We shall all learn **to rejoice** with the **generosity** and **wholesomeness expressed** during the **Pūjā offering**. Today, do you all realise one thing that is very unique? The **Buddha rūpaṃ** is **shining** and **glittering**.

Sādhu! Sādhu! Sādhu! X (7 minutes of **rejoicing** with the **Pūjā offerings** by all kalyāṇamitta)

Brother Teoh: Thank you so much for **partaking** in this Pūjā offering. You all can be seated. Then, we can start our Pūjā chanting. Before we do the chanting, we will **pay respect to Triple Gem** following the **Thai tradition**:

Arahaṃ Sammā Saṃbuddho Bhagavā, Buddhaṃ Bhagavantaṃ abdhivādemī: **Bow**;

Svākkhāto Bhagavatā Dhammo, Dhammaṃ namassāmi: **Bow**;

Supaṭipanno Bhagavato Sāvaka Saṅgho, Saṅghaṃ namāmi: **Bow**.

3.2 Pūjā Chanting

You can be seated. Turn to page 4 of the Chanting Book. Before we start our Pūjā Chanting, I would like **to share some important Dhammā understanding** with you all. Just now **while doing the Pūjā offering**, we develop the **faith** and we **rejoice**. Apart from **developing** the **spiritual faculty** of **faith** and **rejoicing**, you can also develop **mindfulness**. Mindfulness can be cultivated in many ways: **mindfulness** of our kāya, of our **actions** and of our **movements**. Also being **mindful** of what you **observe** and **perceive through** your **consciousness** is another **important aspect of mindfulness**. When you have **developed** the **spiritual faculties** of **saddhā, vīriya, sati** and **samādhi** you will be **calm** and **composed**, hence there is **clarity**. You will then become different. After that your **Mindfulness** and **Heedfulness** will become **very natural**. **This is how** the **cultivation** can **become very effective** and **different**. Even the Pūjā you are **partaking in** will be **done** with **full understanding** and you can be **very Heedful** with **a lot of joy** most of *the time*. The **cultivation** of these **spiritual faculties** can also become **very meaningful** and can give rise to **very penetrative understanding**.

When your **hands move** to **receive** the offering and **as you rejoice**, you are **aware**. Then as you **offer the Pūjā offering** to Sākyamuni Buddha or the Triple Gem, **again** you are **mindful**. Then, as you **move** and **hand** this offering over to your **fellow kalyāṇamitta**, you are **mindful** and you all **develop** the **joy via rejoicing**. As you **observe** all these **movements** and **phenomena** with **mindfulness**, you will **become** more and more **heedful**. Then later on, **all these mindfulness training** that you do will **become** your **new way of living life**. I don't call it a **habitual tendency** because **it is done** with **Heedfulness, awareness** and **mindfulness**. So, **from a heedless**

way of living life which results in **habitual tendencies**, now you are able to develop a **new way** of **heedful living**. And **when you** can do **everything in life** this **way**, with the **same type of faith, awareness** and **Heedfulness**, you will become **very different** and **you** are then **destined** for **enlightenment** as described in Dhammapada verse 21 and this is what **Appamāda** or **Heedfulness** is all about.

Now let us look at the whiteboard. This was written long ago and it was not rubbed off because these are the important **Essential Dhammā** that you all need to develop the **understanding** so that you all **can meditate** with **clear** understanding. Look at the top right hand corner, I marked it with the word "**most important**": '**Appamādena Sampādeṭṭhā**' - meaning **strive on with Heedfulness**. **Appamāda** is **Heedfulness**. That one quality of mind is the **most important**. If you **cannot be heedful**, the Buddha said: **you are as if dead, spiritually**. So, **this is something you have to bear in mind**. **When** you have that **understanding, everything** becomes **Dhammā** and **everything** becomes **a part of Heedfulness**. So, the **next time** when you do your Pūjā, you must try to develop this understanding. It will **transform** you and **make you very different**.

Now, turn to **page 4** of the Chanting Book. We will start with the recitation of the **Vandanā (Homage)** followed by the **Tisarāṇa** (Taking of the three Refuges), **Pañca Sīla** (Renewal of the Five Precepts), **Paḍīpa-Pūjā** (Offering of Lights), **Sugandha-Pūjā** (Offering of Perfumed Smoke), **Puppha-Pūjā** (Offering of Flowers), and **Pāniya-Pūjā** (Offering of Water). Then turn to **page 18** of the Chanting Book and we will do the **Pūjā Aspirations** based on our **understanding** of the **significance** of all these **Pūjā offerings**. **End of pre Pūjā chanting**.

4. Session 2

4.1 Meditation Instructions

You can be seated and do **relax** your **body** and **mind**. **Maintain some form of attention**, and then we can start our meditation. Tonight, I was told there are **quite a number of new people attending** this meditation class, **so I will spend a bit more time explaining some basics to them**. For those who **already know** how to **meditate**, **you may start the meditation** on your own. I will explain to those who are **new** especially those who are here for the **first time** so that they can **develop a clearer understanding of what this meditation session is all about**. It will benefit them.

4.1.1 Vipassanā Meditation

We call it Vipassanā Meditation, meaning we are here to develop **Vipassanā insight**. It is important that we understand this word **Vipassanā**. **So what is Vipassanā?** Vipassanā is a Pāḷi word. If you have some basic Buddhist understanding you will know that **"Vi"** represents the **3 universal characteristics of nature** and **"Passanā" is to insight into these 3 universal characteristics of nature**. That's the reason why, whatever meditation that can bring about this **understanding, this awakening**, can be termed **Vipassanā meditation**. So, this Vipassanā meditation is **to train your mind** to develop **Wisdom, not** concentration, **not** energy field. It is just to develop the **understanding** of the **3 universal characteristics of Impermanence, suffering state and non-self or empty nature** of existence. According to the Buddha these **3 universal characteristics of nature exist everywhere** and they are **inherent in all things**. **All phenomena exhibit these characteristics**. The **moment** you

penetrate and insight into nature's phenomena to realise these 3 universal characteristics, you will awaken, you will understand many things. And, you will sever your delusion, especially self-delusion or sakkāyadiṭṭhi. So, the main purpose of this meditation is to develop this type of wisdom, awakening and understanding leading to the realisation of Nibbāna.

4.1.2 The 5 Mental Hindrances

The **way we start to develop this meditation is very important.** The Buddha explains to us clearly **why living beings are heedless?** What is it like to be **Heedless?** It means they are **not mindful.** They are **not aware.** They are **not heedful. They think a lot.** They are **constantly lost in thought.** They have **a lot of Mental Hindrances that hinder their mind from entering the meditative state of inner peace, inner awareness and inner mindfulness.** So, **this is key to understanding meditation.** You look at these **2 categories of Essential Dhammā that the Buddha has taught.** First category is the **5 Mental Hindrances.** He said, **because of these mental hindrances, living beings become heedless.** They develop **habitual tendencies** because **they react to their sense experiences** via their **delusion and conditioning.**

Everything they **see, hear, smell, taste, tactilely feel or think, they will react and stir their mind through likes and dislikes, pleasant and unpleasant sense experiences.** And, that is **how sensual desires and ill will, which are the first 2 mental hindrances, arise.** When this happens, your mind is **no longer at peace.** It is **not in equanimity** anymore. It has these **2 extremes** or what we call **Duality.** So, if at **every moment** of sense experience when you go through your **daily life** or when you **live life, you**

continue **to arise** these two mental hindrances, then what will happen? It becomes your **habitual tendency**. When it becomes a habit, you **will do it automatically**. It's like **on auto-pilot** or **response**. When this reaction becomes **habitual**, then you **become heedless** because **throughout the day you are lost in thought** and you **stir your mind so often**. That's why it **hinders** your mind from entering the **meditative state** of **inner peace** and **inner awareness** to be **silent** because there is **no** equanimity, there is **no** understanding. It just **reacts** and **stirs** according to your **views, opinion** and **conditioning**.

The **3rd mental hindrance** is **sloth and torpor**. Sloth and Torpor is a **state of mind** that is **sleepy, lethargic, and lazy**. How does it arise? It arises **when you don't see the importance** of that **particular cultivation**. It's just like in school. When you go to a class teaching the subject you don't like, especially **Physics**, you will sleep in the class. Especially so, if you are an Arts student, you just cannot cope when it comes to science subjects, and you will feel sleepy because it's not your piece of cake. So, when you **don't see the importance**, and you cannot **understand**, just like in **meditation** - ask you to meditate, you say: "when I close my eyes, I feel sleepy and I think a lot." All these will either make you **sleepy** or **restless**.

Thinking a lot is **restlessness** of mind (the **4th Mental Hindrance**). And, the **reason why you are restless** is because of your **fear, worry** and **anxiety borne** of your **Habitual wrong thinking** leading to these **habitual tendencies**. And it arises mainly because **you do not live your daily life** in an **orderly manner**. J Krishnamurti said, "**You live a life of disorder. There is no order in your life.**" Meaning you are **not at peace**. Like a country that has no law and order, what happens? It will be in **chaos** and everything will go haywire.

So, when you **violate your precepts** and **you don't live your life** in accordance with **these nature's laws** that **govern** all of **life and existence**, you **will suffer**. The Buddha said, when you **violate your precepts** and **do things inappropriately**, your **mind** will become **restless** because of your **fear, worry** and **anxiety**. Also when you **project your thoughts** to **arise the fear** then you don't know what to do. Hence **fear leading to restlessness** of mind is a **major mental hindrance** for those who are **heedless**, for **those who don't** have the **Dhammā**, for **those who don't keep** their **precepts**. Those who **violate their precepts** will have a **lot of problems**. They will have a lot of **fear**, a lot of **worry**, a lot of **anxiety**, a lot of **karmic negativity**. And, **when conditions arise** for the **fruition of it to manifest**, it will **set the base** for more **negative Kamma to arise**. **That's how** they become **afflicted** and **miserable**. Then, they will have a **lot of fear, worry** and **anxiety**. That's why their mind is **always restless** and **never peaceful**. For these people **peace is like very difficult** to **come by**. So, these are the **mental hindrances** that will **hinder them** because when they **have these karmic negativities** due to their **heedlessness**, the 3 **evil roots** of **greed, hatred** and **delusion** will be there to **arise the hindrances**.

Then, when you have **Doubt (the 5th Mental Hindrance)**, you just **cannot meditate** because you **don't understand** and you are **not sure**. Sometimes you don't even **have faith** in what the Buddha taught and you also don't have faith in what people tell you. **Faith** comes from **understanding** through **dhamma investigation**, then **that faith** which is **not Blind Faith** becomes **stable**. When you **don't understand**; you just **believe** and **become gullible**. That is **blind faith**. So, **true faith** is **borne of Investigative Understanding**. After you have put it to test then you realise that this is the truth, **for it stands up to investigation** then you **develop**

the appropriate **faith**. So, **regarding** these **mental hindrances**, - for **living beings** that are **heedless**, throughout the day they have a lot of them. Throughout the day, every moment, every instant **the 1st, 2nd and the 4th mental hindrances keep on arising**. The 3rd hindrance is not so often. Then for those who don't understand, the **5th hindrance** is always there.

The Buddha asked, '**when you understand that these are the hindrances that make you heedless and hinder you from becoming peaceful and having the clarity of mind to develop the meditation, then what must you do?**' Yes! You **must cultivate the opposite 5 Spiritual Faculties**. These are **special mind states**, special **faculties of mind** that can **allow** you to **understand** his **spiritual teaching**. That's why they are called **Spiritual Faculties** or **Pañca Indriya**, whereas the other five are Pañca Nīvaraṇa (not Nirvana). They are mental hindrances. **If you cultivate the opposite 5**, they will **automatically** help you **to overcome** the 5 **mental hindrances**. So, do not become gullible. Do not do the wrong things like most people do. They go and **fight** the **hindrances** by trying to **suppress** and **control** the hindrances thereby eventually developing **aversion** and fear towards these hindrances. If you do that, you are **going nowhere** because **the problem doesn't lie there** (i.e. fighting/suppressing and controlling the hindrances). The problem lies here: i.e. not knowing that you only **need to cultivate** the opposite **5 Spiritual Faculties** then the hindrances will be gone. If you **don't develop** these spiritual faculties then these 5 mental hindrances will forever be active. **How do you cultivate these opposite 5 spiritual faculties?** This **topic is very important**.

4.1.3 The 5 Spiritual Faculties

What are the 5 Spiritual Faculties of mind? We have **Saddhā** which is **faith** or **confidence** in the **Buddha** and **his teachings**. To develop this spiritual

faculty, **we do it via the Pūjā** as recommended by the Buddha. **Through our chanting with understanding** we will develop **the contemplative wisdom**. After we have contemplated **deep** into his teachings, we come to know **who the Buddha** is and **how special** He is, for He is the **wisest and most virtuous** living being ever to be born at that time. And He is not only enlightened; He is **the fully enlightened one**. **To have such a great being** to be **our teacher** or our **master and guide**, we will have **a lot of faith and gratitude** towards **Sākyamuni Buddha**. That's how **our faith in Him can become unshakeable**. That's why today, I like the Buddha rūpaṃ because it is bright and shiny. Swee Aun and Mee Fong must have **cleaned it up** after they came back from the United States or some kalyāṇamittas must have helped them. What is important is, **when your faith is strong**, it is the **beginning** of having the **appropriate condition** to **understand** the **spiritual teaching** of the **Buddha**.

When you have faith, you have confidence, not only in yourself; you also have confidence in the Buddha and his teaching. This is **how you develop the strong tenacity to understand his teaching**. That is how the **2nd spiritual faculty** of **vīriya** comes about. After **understanding who he is, how wonderful a being he is**, you will **have a lot of joy** because he is **so unique**. He is **not only** the fully enlightened one; he is **also blessed with wisdom and virtue**. He is **a guide incomparable**. He is the teacher of **men and gods**. And, he is **perfect in all aspects of life**. And, he is **a very special being, a fully enlightened one, a Sammāsaṃbuddha**. Then that **Vīriya which is a spiritual zeal or spiritual tenacity to cultivate his teaching** will become very different, very strong. It will **motivate** you. Then, **after you have understood** his teaching, you will **become even more convinced**. Your **faith will** become **stronger** because **his teaching stands up to investigation** and you understand that this teaching **can bring forth great**

transformation in you and your life. **It can transform you into an enlightened being.** An **enlightened being** is a being that is **no longer deluded** and **because of that** he or she **will not have any more problems with life.** He or she **will not suffer** anymore. There is **no more unhappiness, no more fear, no more worry, no more sorrow and lamentation,** no more even the **slightest doubt about what is going on in life.** You will **develop clear understanding of what life is all about** and **you will know how to live life** and you will **transform and become a noble being,** both **character wise** and **personality wise.** That's **how you cultivate** and you will have with you the **noble 8-Fold path factors.**

All the **noble 8-Fold path factors** are very **conducive** for living the **noble life of an enlightened being.** You are **very noble** in your **understanding of life.** That's how you will have **Right View** and **Right Understanding** and you are **very noble** in your **actions, speech** and **thought** processes. That's how you develop **Right Thought, Right Speech, Right Action, Right Living (the way you live your life)** and **Right Livelihood.** Then, you will have the **perfect 4 Right Efforts** to **constantly purify your wrong thoughts** and to **cultivate your wholesome thoughts.** Then you will also develop **Mindfulness** and **Heedfulness.** From **a heedless way of living** you can cultivate to become **heedful.** You can **transform** your **daily life** into **heedful living.** You are **no longer** like before, **deluded** and **heedless.** With this, the **3rd spiritual faculty of Sati** will arise. **Sati is mindfulness.** You will become **mindful automatically** because **when you pay respect to Triple Gem regularly** you will become **mindful.** When you **offer Pūjā** offerings you are also **mindful.** When **you train your mind to be silent,** you develop **mindfulness.** Then when you **stabilise** it, it becomes **Samādhi,** which is **the 4th spiritual faculty.** **Sammā samādhi** is also the last Noble 8-Fold Path's path factor. Then there is **constant Samādhi** within your **mind**

states for you **to live** your **daily life heedfully** throughout the day. Your **mind is always collected and unwavering**. So, these are the **qualities of an enlightened being, a noble one**.

When **you have Sati and Samādhi, you can see things as they are** because your **mind will not stir anymore**. Your mind is **collected and unwavering** because of the **Samādhi** and that's how it can **see things as they are**. But **when you have wrong view and wrong thoughts your mind will stir** via **wanting things your way**, then you **cannot see things as they are** because you **don't understand**, that's why **you react to life**. Always remember, **'whatever that arise in life, that is the reality!'** Hence if you **cannot develop the wisdom to be at peace with the moment (which is the only reality in life) then suffering will arise**. So, this is a **very important understanding**. With Sati and Samādhi, you can see things as they are, you will then develop **clear understanding**, which is **wisdom**, the last of the **5 spiritual faculties**. **Wisdom** will enable you **to realise the last factor of enlightenment** which is **Upekkhā or Equanimity**.

When these **5 spiritual faculties** are there, the **opposite 5** (Mental Hindrances) will **cease**. When there is **faith**, there is **no more doubt**. When you have **faith in the Buddha** and his **teaching**, you are **very confident**; your **mind is very calm and composed**. There is **no more restlessness**. Then, when there is **vīriya**, the **spiritual zeal and tenacity to cultivate**, you will **never be sleepy** anymore. Then, when you have **sati, you don't think**. When you **don't think**, there is **no like and dislike**, there is **no duality**. Then, when you have **Samādhi**, at every moment of sense experience, whenever you see something, hear something, smell, taste, tactilely feel or think, your mind is **collected and unwavering**. That's **why it does not stir anymore** and because of that, there is **no sensual desire**

and ill will. And, of course, finally when there is **wisdom**, you **develop equanimity of mind**. You **can be at peace** with **all conditions in life, anywhere, any place** and at **all time**. The world is the world. People are just the way they are. You will **understand** all these **very clearly** and then **you can accept whatever, the way it is**. That's how you can accept **"What is!"** You can be at peace with the **reality**, with **"what is!"** And, this is **how you transform**.

So, this meditation is about **training your mind** to **develop** the **spiritual faculties**. That's all. And, it **starts with Pūjā**, followed by the **2nd Turning of the Four Noble Truths, i.e. Reflection and Contemplation**. Then keep on **strengthening** this cultivation. Then, **invoke the power of merits** to make **aspiration** for **causes and conditions** to arise for you to **progress** along the **path of Dhammā to awaken**. That's the **whole cultivation**. That's why the **whole teaching** is **very simple** and they are all interconnected. After that the Buddha immediately pointed out to the monks that they only need to have this one quality of mind namely **Heedfulness** or **Appamāda** to develop the cultivation. For under Dhammapada Verse 21, he said:

'Heedfulness is the path to the deathless. The heedful never die; whereas Heedlessness is the path to the dead and the heedless are as if dead'

So, **heedfulness** is what we need to cultivate. And, **to be heedful**, you must have these **two aspects of mind** as stated by the Buddha under his **Dhammapada Verse 23**:

'The constantly meditative and the ever mindful, if you hold on to these two mind states steadfastly, you will definitely realise the bond-free Nibbāna, which is the enlightenment'

So, we are training our mind to develop these two aspects of mind states. That is the reason why, all of meditation is to come out with **skilful means** to **help develop this training** so that you are **heedful**, then use this **trained state of mind to live life**. That's why **daily mindfulness** is the **real meditation**. So, **to be heedful** is to be **ever mindful to cultivate the Noble 8-Fold Path** because **this meditation as taught** by the Buddha is the **4th Noble Truth**, which is the **Noble 8-Fold Path**. According to the Buddha, if you **cultivate** the Noble 8-Fold Path, **it will lead to the end of all suffering**. And, that is what enlightenment is all about. **When you are enlightened, you are no longer deluded, you will not suffer anymore**. So, to develop these two mind states, you have **to start with mindfulness**. That's why we **train our mind to be mindful first**, then **stabilise it until it becomes ever mindful cumulating** into **Upacāra Samādhi**. **Upacāra Samādhi** is a **very stable mind** but it is **not in absorption or concentration as yet**; i.e. it is **not in Appaṇā Samādhi**. But it is **more stable** than **Khaṇika Samādhi**. **Khaṇika Samādhi** is just **moment to moment awareness**. But **Upacāra Samādhi** is **still a free mind in continuous awareness** but **not in a conditioned state of absorption or one-pointedness as yet**. So, when you understand this, then **you will know why** we teach meditation this way.

For those who already **understood the awareness based meditation cultivation** they will know that there are **4 important supports** for awareness based meditation **namely: Aware, Relax, 24 hours and Trust**. If you do **thought based** meditation, chances are you can never apply or understand **these 4 supports** because **most thought based meditation do a lot of focusing and concentration and they do not know how to relax their body and mind**. As their thoughts are very busy doing the meditation, so how can they relax? The **moment** you relax, **there is no thought** because there is **no more focusing** with the **thought**. Whereas

Awareness based meditation is different. It's just **Relaxing** into **every mind state** that **arises**. The **moment you relax *without* thought** you become **aware** and the **moment awareness is there, you only need to stabilise it or maintain it** so that you **can be ever mindful** throughout the day, in the midst of life. That's why technically it's **24-hour mindfulness** and **24-hour cultivation of Noble 8-Fold Path**. Initially, of course you can only do it within your **waking moments**, but later on it can go into your **subconscious** and **unconscious** moments too; hence **24 hours of continuous meditation** is possible.

Then, "**Trust**" is the **last support**. **Trust** is **no more interference** from the **thought**. Just **relax, silent like you are dead** and **allow** the **nature** to do. The **nature** will **move** on its **own**. You **only need to maintain Silence**. That's why the real **meditation** is **just silent** and **aware** and **your nature** will **awaken** to it, you will **understand**. So, this part is just for you to understand.

Look (pointing to the white board) - the key word here is: '**Don't try to know**'. **When you meditate, don't try to know**. But, after you come out of it, **you can reflect and contemplate**. That one is different. That is, when you are in the **midst of doing it, even during your daily mindfulness, don't try to know**. But sometimes, when you are in a **relax state** having this **creative mind** or **condition to cultivate** the 2nd turning wisdom (i.e. to reflect and contemplate and inquire into the Dhammā) then that one is **not trying** to know. That one is **to inquire** to develop the **understanding** through a **creative mind state** or **creative nature**.

The important thing about mindfulness or awareness cultivation is, you have to understand this: '**The moment you are aware you are *without***

thought because *mindfulness* is the **silent awareness before the knowing, before the aggregates of mind arise, before your labelling, perception, concept and idea of what that thing is.**' So, when you are just **silent and aware, you are already mindful.** The other way to understand this is, '**the moment you are silent without thought, you are already aware.**' So, the key understanding is: **The mind has to be silent.** But, **most of you cannot be silent** because the **mental hindrances** are there. That's why you have to cultivate the **opposite 5 spiritual faculties.** The moment you have faith, the mind becomes **very composed** and **very calm.** Then this **spiritual zeal, vīriya,** will **drive you to cultivate.** And, the **moment** you have **sati or mindfulness developed,** you are **already aware without thought.** This is how **awareness based meditation** comes about. This is how the **silent mind** in **heedfulness** comes about. Then, we train it via **stabilising it** until it becomes **passadhi.** **Passadhi** is the **tranquillity or stillness of mind,** the **silent mind,** the **meditative mind,** the **mind** that is in **sati.** This is the mind that can **insight** into **phenomena** to awaken.

So, in **cultivating awareness, don't try to be aware, don't try to be mindful.** *Who is trying to be aware and mindful? The thought is trying to be aware.* **When thought is active there is no more mindfulness. That's why** all those **thought based meditation,** their **mind cannot be silent.** **They cannot develop** the **true meditation.**

After you have understood all these, you will come to understand that the **basic instructions** for **meditation** are indeed very **simple.** If your **mental hindrances** are **still there** because you are new, and you **haven't developed** the **spiritual faculties,** then **develop the skilful mean to de-condition** your **heedless thinking;** you do it through what? The **mind sweeping method** and I will give you the instructions to develop it now.

After you have done it, you can then stabilise that **quiet mind** which is **only aware** via any **object of meditation** that you are familiar with. You can **just anchor** the mind to whatever **object of meditation** to **stabilise the awareness**. The Buddha recommended **Ānāpānasati**, which is **mindfulness of the in and out breath**. But, you can use whatever technique, method or skilful means, like object of meditation that you are **familiar** with to do it. You don't have to stick to what we tell you or the Buddha's recommendation. **Whatever skilful means** that can **make you peaceful, aware, and silent within**, you can use it.

Then, **after Ānāpānasati**, your mind will go through a **transformation process**. First, it develops **mindfulness** of the **in and out breath**. The key point is **to relax** into every mind state that arises. When **you continue to relax** into it, the **breathing will become** more **subtle** and **refine; culminating into long breathing**. When you are aware **without** thought, the mind state of **Pīti** will arise. **Pīti** is a type of **spiritual joy, spiritual peace** or **spiritual calmness** that makes you feel very good. When you are **without thought** you are **very peaceful** and **very calm**. For most living beings, **peace is very difficult** to come by, especially those **who are restless** and **have** a lot of **problem in life**. **If they can have a moment of peace**, they are **willing to pay for it**. That's why in Japan and some of those advanced countries, you can **go into that state of peace via paying for it**. I don't know what they call it; you go in and listen to **different types of music** (an **auto-suggestion**) that **makes you very calm** and **very peaceful**. And, people are paying a lot of money for this type of facility. But **if you understand** the **Buddha Dhammā**, the **Buddhist teaching** is **free of charge** and you can do it **any time**, you don't have to **wait for lunch break** to go there. All this need understanding and **Meditation** will

become very simple when you **understand**. So, **with this understanding, I will teach you how to meditate**.

When **pīti arises** you **should** continue to **relax into it**. It will become **more refined** and it will **transform** into **sukha or bliss**. And, **from bliss**, if you **continue to relax**, it will become **passadhi** which is **another enlightenment factor** and this is the **silent mind, the meditative mind**. And, when you hit that state, you **only need to stabilise it until** you can carry it (that **mind state**) **forward** into your **daily life** to do your **daily mindfulness**. Then you **would have achieved your goal of being heedful** throughout the day **because that passadhi** will make you **mindful naturally**. Your **mind which is already in sati** has developed **passadhi**. That's why when **you meditate** until there is **no more breathing** or your **breath/object of meditation had become very subtle**, **don't do 'sitting and touching'** and all those labelling again. **Just silent everything**, then, the **true sati** will come about and **stabilise**. Then **passadhi** will arise. And, when **passadhi** arise, your mind is already in **sati**. **Then, everything** you do, **at the moment of sense experience**, be it hearing, smell, taste, tactile or thought process or even seeing, there is **sati**. That's why **you will see with mindfulness, hear with mindfulness, smell with mindfulness, taste with mindfulness, and feel with mindfulness**. And, **your thought that arises** is **with the awareness within**. So, you can **become heedful throughout the day on your own naturally**. That is **what passadhi is all about**. That is what the **silent mind** is all about. That is what the **meditative mind state** is all about. That's how **heedfulness becomes natural**. Tonight's sharing is a **very good and important summary**. I believe it's recorded because I saw Brother Swee Aun pressed the recorder and the red light did come on. So, you don't have to worry about the theory anymore. Just go back and listen to this recording then you will

understand. Tonight, I don't know what **created such conditions** for this **very important summary on meditation** to be **recorded**. Now we will off the lights for you all to start your meditation. I will give you **some simple instructions** on how to **de-condition your heedless thinking**.

4.1.4 Simple Instructions to de-condition your heedless thinking

Relax body and mind. Make sure you have a **stable posture**. If you **cannot sit**, you can **lie down** or **lean against the wall** and **stretch your legs out**. The key to successful meditation is to be able to **relax** body and mind. Body and mind **must harmonise** for you to develop the meditation. **Relax** means **no more stress, no more problem**. You just allow things to be. Whatever problem that your mind conditions you to think you can tell the mind: 'Please have mercy on me. I will deal with all these problems after the meditation. For the time being, please allow me to have the space to meditate, to train my mind so that it can bring about inner peace, inner calmness, inner awareness and inner well-being to my body and mind.' Your body and mind can then recuperate and return to good mind state. Your **immune system** will also improve and your **mental hindrances will cease** to be. This is how we start our meditation.

Then, recall to mind all of the **great loving kindness and compassion** of Lord Buddha and absorbing them all into your mind states. If you have faith in Guan Yin, you can also recall to mind the **great loving kindness** and **great compassion** and **wisdom** of Guan Yin to develop the **inner peace, inner well being** and **inner joy**. Then you just maintain silence of mind. If this cannot make you peaceful and silent, if you still got thinking and mental hindrances, then I will teach you another skilful mean which we call **mind sweeping method** to help you **de condition** your **heedless**

thinking. Relax body and mind. Maintain a stable posture. Check your backbone. Make sure it is straight. Then **relax**. Then **maintain attention** at your forehead to **just feel** and **don't think**. Wherever you feel, if there is **any tension, any stress** or **any tightness** within, you just relax them. Relax, relax and relax them. Then you **move or sweep** your **mind down to your eye muscles**. Do the same. Feel and relax. No more thinking. Just feel, relax, then move it down further to your facial muscles. Again, feel and relax them all. Feel it **soothingly relax, every strand of the facial muscle**.

In order **to assist** you to **relax more**, you can combine it with **loving kindness or mettā meditation**. You can **visualise yourself facing a mirror, radiating a radiant smile**. When you can smile, you will have joy and happiness which will **naturally relax your facial muscle**. Then after that, you can radiate mettā following what I recite:

'May I, this **body and mind of mine** be **well** and **happy, well** and **happy**.' (As you recite, you **must feel** and **mean** it.) 'May I, this body and mind of mine (you feel the body and mind of yours), be well and happy, well and happy.' (Feel the **well being** and **happiness** within every **bodily cell within your form and mind**.) The **inner well-being** and **inner peace**, leading to the **inner happiness** and **inner joy** are very important.

Then continue to radiate as follows: 'May I, this body and mind of mine be well and happy, well and happy, free from all suffering both physical and mental suffering, free from all harm and danger. May its mind states too be without enmity, without ill will and untroubled and may it keep itself

happy and peaceful always. May there be **love**, may there be **peace** and may there **be joy deep within** your hearts.'

Then, you can radiate this same mettā to **your loved ones**. 'May all my **loved ones** too be **well** and **happy**, well and happy, **free from all suffering**, both **physical and mental suffering**, free from all **harm and danger**. May their mind states too be without enmity, without ill will and untroubled. And, may they keep themselves **happy and peaceful always**. May there be **love**, may there be **peace** and may there **be joy deep within** their hearts.'

After that you can extend this mettā to all beings. 'May all beings within this **vicinity of Subang Jaya, known and unknown** , **seen and unseen**, and **all kalyāṇamitta** be **well and happy**, well and happy, **free** from all suffering **both physical and mental suffering**, free from all **harm and danger**, may their mind states too be **without enmity, without ill will and untroubled**. And, may they keep themselves **happy and peaceful always**. May there be **love**, may there be **peace** and may there be **joy deep** within their hearts.'

Then, we can extend this love and mettā to **all beings throughout the entire existence**. May all beings within the whole of Subang Jaya, Selangor, Malaysia, South East Asia, Asia, Mother Earth, our solar system, our galaxy, Milky way and the entire universe, known and unknown , seen and unseen, may they all too be well and happy, well and happy. May they all too be free from all suffering both physical and mental suffering, free from all harm and danger. May their mind states too be without

enmity, without ill will and untroubled. May there be love, may there be peace and may there be joy too deep within their hearts.

Then, you can come back to your **facial muscle**, just **silent everything** and **feel. Don't think**. Feel and **relax every part** of it. If you can feel **any tension, tightness or stress within**, you just relax it. Relax, relax and relax. Then, you **move your attention to your neck - feel and relax**; shoulder - feel and relax; hand - feel and relax. Don't think. Just feel and relax. Then you move your attention to **your heart area**, silent your mind to feel around your heart area. If you **can detect** any **vibration** or **your heart beat**, you **just silent everything** and **stay there** to **just maintain awareness**. But if you **are new** and you are **not skilful** or **trained as yet**, and you **cannot feel** anything then it's alright. You just **feel and relax every part within** just like **how you feel your forehead** and **relax the tension, tightness** and the **stress within**. **Just feel it soothingly relax** - every part within your heart area. When you are **without stress**, you are **very relaxed** and you are **very peaceful**. It's just like when you are **doing your facial (for ladies)** or when you are having a **good massage or spa**. But that one may be different because you **didn't maintain awareness**. You are relaxed like when you do your yoga and all those other exercises, but you didn't extend it to include the **development of mindfulness** from within. After that you can continue to move on to **feel your stomach**. Again, you feel and relax every part. Then, your **abdomen** – silent your mind to feel and relax every part of it. If you are using the rising and falling of the abdomen as your object of meditation then you just **silent your mind** and **feel around** the **abdomen area**, don't go and look for the rising and falling. Just **silent** and the **awareness** will detect the **rising and falling phenomenon**. **Let the phenomena awaken your awareness**. Let

the **phenomena tell you the story**. Don't go and **look for the story**. Then, you continue to relax, silent and move down to feel your buttock - again you relax, then feel your leg and relax.

Then, you **can reverse the whole mind sweeping method** from your **leg back to your forehead**. Again you feel your leg and relax. Feel your buttock and relax. Feel your abdomen, silent and relax.

Then stomach, heart area, shoulder, hand, back to shoulder, neck, facial muscle - feel and relax every part of it. Because you **only feel and relax, there is no thinking**. Hence, this mind sweeping method **can help you de-condition your heedless thinking**. Then you will have more and more moments of feeling, **little or no more thinking**. Then you move on to your eye muscles, again feel and relax, then do the same for the forehead. **By now, you should be calmer and more peaceful** because **there is little or no more thinking**. When you hit this state, you can stabilise it through Ānāpānasati. **Ānāpāna is in and out breath. Sati is mindfulness**. So, **Ānāpānasati is mindfulness of the in and out breath**. You just silent your mind and develop attention **in front of your nostrils** - just like how you **feel your forehead, you just feel your breathing**. Then, follow the Buddha's instruction: **'Breathing in aware, breathing out aware.'** You then maintain this training. But if you are new, not skilful as yet then chances are **within split second your mindfulness or awareness will be gone**. You **are lost in thought**. But, **don't worry. Be patient**. Every time **it wanders off, bring it back to maintain attention** on the breathing or develop awareness of the breathing. Just maintain attention in front of your nostril to detect the breathing. If you **are patient**, if you **train long enough**, it **will stabilise, Ānāpānasati will stabilise**. Then you will experience the **spiritual calmness (pīti)** which I had explained earlier on.

When there is sati without thought, you will experience this **pīti**. Then, if you relax deep into it, you will experience **sukha** (spiritual bliss). You will also experience the entire long and short breath and all the various mind states within Ānāpānasati. If you continue to **relax deep into it** until it becomes **very subtle, quiet, peaceful and very still**, then the **silent mind which is the meditative mind or passadhi will arise**. When you hit that, you are in the **state of meditation** and this **meditative mind can allow you to understand** many things. Then, you just silent, relax, and maintain awareness within your form and mind. Then, **every movement, every activity, and every moment of contact** within the **6 sense doors** you will come to understand them very clearly. You will **understand who you are? What you are? And how you function** as a human being and you will also start **to witness all the essential Dhammā that the Buddha had taught**. You will see clearly the whole **dependent origination**, the 12 links within your own form and mind. You will start **to witness the Four Noble Truths, the 7 factors of enlightenment and the 5 spiritual faculties**. Of course in between - off and on, **you will also experience the 5 mental hindrances and the 3 evil roots** of mind too. Then, **you will understand them very clearly**. You can **reflect and contemplate** deep into it because you will see **all these in your mind states**, especially the **mental intention** behind, the **mental intention that has all these evil roots. As these evil roots are the roots of all evil that's how they make living being evil. Since the 3 evil roots are the roots of all evil you must root them out** from your mind state. The hindrances too, the latent tendencies, the anusaya, the habitual tendencies, **you have to root them out through understanding, through wisdom**. So, **this is what meditation is all about**. Okay. With this, I will let you develop the meditation on your own. Then I will ring the bell in about 15 minutes.

4.1.5 Meditation

(15 minutes of silent meditation) Ting! Ting! Ting!

For those who still want to meditate you can continue, for those who have enough, **slowly, mindfully come out of the meditation**. Try to **maintain whatever inner peace, inner mindfulness and inner awareness** that you **have developed**. Because these are the mind states that you have **trained and developed**, so you have to have the **ability** to use them so that **you can be constantly aware and heedful throughout** the day. So that these **mind states can be re-establish** when you go back to your **daily life**. When you move back to your **daily life** from here, **maintain your awareness**. As **you arise, maintain** the **awareness** of all **movements** and **all actions** in the **present moment, including all** of your **turnings**, your **stretching** and **blinking** of your **eyes, etc.** Your **hand movements, stretching, bending etc.** – always develop **awareness** of them. Then, **everything** that you come **to perceive** through your **field of vision, hearing, etc.** you have **to maintain awareness**. **When** you are **attentive** and **aware**, you **don't think** and you will become **'beautiful'**. Only then is there the **possibility** of establishing **heedfulness** in **daily life**. Only then can there be **real progress** towards the **cultivation** of **daily mindfulness** in daily life. Cultivating the **Noble 8-Fold Path** is to be carried out in the **midst of our daily life** because **all** the **Noble 8-Fold Path factors** are **concerned** with our **daily life**. If you **cannot be mindful** in the **midst of life**, you **cannot develop heedfulness** because **heedfulness is ever mindful to cultivate this Noble 8-Fold Path**. That's the reason why the Buddha used the word "**constantly meditative**" and "**ever mindful**" to define **heedfulness**.

4.1.6 Invocation to the Devas

Now we turn to page 6 of the chanting book to do the "**Invocation to the Devas**" (Devārādhana). I will read the English translation then Sister Eng Bee will chant the Pāḷi version.

Chanting of: Vandanā (Homage), Buddha Vandanā (Salutation to the Buddha), Dhammā Vandanā (Salutation to the Dhammā), Saṅgha Vandanā (Salutation to the Saṅgha) then end with Rejoicing.

5. Meditation Reporting and Q & A

Okay. You can be seated, then **maintain** some form of **attention**. We will continue with our second session, which is **reporting of meditation** followed by **Question and Answer**. Then, there is also one more thing that I need you all to pay attention to. When **we chant the salutation to the Buddha, Dhammā** and the **Saṅgha**, which is the **Triple Gems**, you **have to reflect** and **contemplate deep** into their **meaning**. They will be of **great help** to you as you **progress** along the **path of cultivation**. Because if you don't even know what these **3 jewels or Triple Gems** are, then the question is – **how** can you take **refuge** in the **Triple Gem without understanding what they are?** So, the Triple Gems are very important. They are the **great qualities of the Buddha**, the **Dhammā** and the **Saṅgha**. Regarding the Dhammā, we have dealt quite a bit into its meaning; even the Buddha we have dealt quite a bit into its meaning too but not the Saṅgha. The Saṅgha, you have to **reflect deep into it**. If you want to listen to the explanation again you can go back and listen to our **last Tuesday class's recording**. There were conditions then for me to **proclaimed and**

expounded it very clearly. These are the **noble qualities** of the **order of the Buddha's enlightened disciples** which is the **3rd Gem**, the **Ariyan-Saṅgha**. That's why when you read the translation, especially the Pāli words, you have to understand them. The word *sāvaka* is there, '*sāvaka saṅgho*'. So, these are very important understanding.

'*Supaṭipanno Bhagavato*,' then '*sāvaka saṅgho*' (this one is always repeated). You know what is *sāvaka*, isn't it? It means **enlightened ones** or the **saints**. **Sāvaka are the sound hearers** (those who **awaken via hearing the Four Noble Truths or sutta as expounded by the Buddha**). So, these are the **ariyan-saṅgha**. That's why they are **enlightened beings** within the **order of the Buddha's disciples**. So, **Supaṭipanno Bhagavato Sāvaka Saṅgho** means this **Saṅgha, the ariyan disciples**, they have **4 great qualities**. They are **of good conduct** - they **conduct themselves very appropriately, very wisely** and **they have very good nature**. That's why **of good conduct** is the order of the **enlightened disciples of the Blessed One**.

Then, **Uju Paṭipanno Bhagavato Sāvaka Saṅgho**, again **Bhagavato** is the Blessed One; **sāvaka saṅgho** is the **ariyan-saṅgha**, the enlightened disciples of the Buddha. Then what is Uju Paṭipanno? They not only have good conduct, they are **very upright** in their conduct and they never **deceive, cheat** or **try to act out of it**. They are **very righteous, very sincere** and **very truthful** in every way, in every activity that they do. That's why of **upright conduct** means **they never cheat, never deceive, never develop cunningness and all those other negative things and they are very virtuous**.

Then, the **3rd one** is, they are **very wise** – '**Ñaya Paṭipanno.**' Ñaya is from the word Nana which is wisdom. '**Ñaya Paṭipanno Bhagavato Sāvaka Saṅgho**' is repeated. So, the 3rd quality is they are **very wise**, that's why **of wise conduct is the order of enlightened disciples of the Buddha.** That's why these **4 pairs of beings, they are very virtuous, wise and beautiful.**

Then, '**Sāmīci Paṭipanno Bhagavato Sāvaka Saṅgho**', meaning of **dutiful conduct** is the order of enlightened disciples of the Buddha. They **still do their duties towards the Law of Nature**; they **take care of their responsibilities and duties very mindfully.** Because even though they know **this is non-self.** That is "**Hay no you, hay no me**" but there is **such a thing as the Law of Kamma** within the **conditioned world.** That's why they still understand that **there is a Form and Mind** that has to come. And, **this Form and Mind** that has to come **is still subject to this nature's Law of Kamma.** That's why they will do their duty **so that this Form and Mind when it comes, it will have the appropriate causes and conditions to become beautiful.** Because, like what the Buddha explained: "**All living beings, you are born of your Kamma, heir to your Kamma, conditioned and supported by your Kamma and, you are what you are because of your Kamma**". That's the reason why my teacher always say, "**Right Duty is Right Dhammā**".

If you do not have this quality of right duty via acting as a responsible parent, a responsible human being, a responsible employer, employee, or a responsible child and if you do not have this Right Understanding to perform your Right Duty towards all your loved ones, humanity and those that you have relationship with and the environment, **then you do not**

have the Dhammā. The one that **has the Dhammā understands the form and mind's duty very well.** They **will not violate nature's law.** So, **these are the great qualities of the noble ones.**

That is why the Buddha said, "**Yadidaṃ cattāri purisayugāni, aṭṭha purisapuggalā, Esa Bhagavato sāvaka Saṅgho**". The meaning is 'this order of the enlightened disciples of the Blessed One, namely the 4 pairs of beings or the 8 types of individuals (4 pairs because there are 4 types of enlightened beings: the sotāpanna, sakadāgāmī, anāgāmī and the arahant corresponding to the 1st, 2nd, 3rd and 4th stage of sainthood and each and every of these sainthoods, there is a Path and a Fruition. That's why 4x2, the 4 pairs or the 8 types of individuals), they are **worthy of offerings**, they are **worthy of hospitality**, they are **worthy of gift** and they are **worthy of reverential salutation** and these are **incomparable field of merits to the world.** That's why they are a **great blessing to the world.**

So, **if you can have the faith and develop the refuge**, you are **cultivating the causes and conditions** for you to **constantly connect** to the **Triple Gem** wherever you are when you arise, in any life, any civilisation, any place and any time. So, **these are very important understanding.** You have to **constantly reflect and check yourself.** If you want to be enlightened, **do you have these noble qualities?** That is **are you upright?** Do you have **the appropriate good conduct?** **Are you wise?** **Do you understand life?** Do you have **the understanding of all the nature's law that governs life and existence?** Then **do you understand how to carry out your duties in accordance to this law?** So, when you reflect and inquire into all these, you become different. **That's why the whole of cultivation is very simple if you understand.** **If you don't understand it**

can be pretty difficult, it's like a maze, very difficult to understand because people just don't know how to start and most of them are very confused. That's why they become gullible. They just follow what people tell them.

OK. So, that is the **part on cultivation** that **I want you all to bear in mind**. Hopefully you can go back and develop this understanding. It will help you **to speed up your cultivation**. Okay. Now we will open up for meditation reporting and Q & A. Anybody wants to report their meditation? Or ask any appropriate or relevant questions; **whatever question that is related to the teaching, the meditation or understanding life, you can ask**. Why is everybody so quiet? I already told you, don't be shy. Who is shy? **The thought is shy, not you. Your nature is beautiful**. So, whatever that arise **just be natural**, just inquire or ask or report your meditation. If not then, what do you want me to share? Ah yes, Christina, thank you for asking the question and Sādhu!

5.1 Question 1 by Christina: Good evening Bro Teoh. Just now during the meditation, towards almost the end, **I felt, there's a very bright light** from the Buddha rūpam over there.

Bro Teoh: Ah! Very good and Sādhu!

Christina: Then it's **very still here** at the **HEART AREA**.

Bro Teoh: Yes! I understand. **Your heart is very still** and there is also a lot of **calmness** inside.

Christina: I feel so calm and peaceful then the flow of

Bro Teoh: Ya! I know the **flow of joy right?**

Christina: Ya, the joy.

Bro Teoh: These are **very good mind states** and **Sādhu to you. Very good** and thank you so much for sharing this because this is **what meditation** can bring about. When you have **developed** the **faith** and the **understanding**, then you will know **how to relax, silent your mind** and **meditate with understanding**. Then you **will experience** this **stillness**, this **calmness**, this **inner peace and joy**. When the **mind** is **peaceful, quiet, and silent** and **still** it's **luminous**, that's why **it's bright**. Then in this case it's just like what she said, 'It's like she can see the brightness coming from the Buddha rūpaṃ'. This is possible because **when your mind state (in meditation) has the faith** many things can manifest. So, if you have this understanding, it can **bring forth the condition** for you to have **more faith**. The only **criteria** is - **you are not attached** to this so called happening. **You don't go and cling to it and say:** "Wah, this is **special meditation**, meaning I have got this **special power**." Meditation is **not** about developing **psychic power**, it's about **cultivating understanding**.

When the **faith is there**, the **condition will arise**, then this **phenomenon** can **manifest** and it will **give her** more **faith**. And **she can feel the stillness**, the **calmness**, the **tranquillity** and the **joy deep within** and **these** are all very **wholesome spiritual mind states**. And, most of them are connected to the **enlightenment factors**. Because when you have **sati** which is **mindfulness** - it is the first enlightenment factor. Then, when **you are calm, peaceful, relax and silent**, there is **joy**. **Joy** is **pīti**, another **enlightenment factor**. Then there is **clarity**, and you can start **to understand many things**. Then that faith becomes stronger. Then, from there on **as she goes through life she will understand because the**

moment she is **mindful** and **heedful**, she will start **to understand how and why** she **suffered unnecessarily** in the **past** because of **self-delusion**, because of the **evil roots**. These **are** the **things** she will **see** in her **own form and mind** in the **midst of life** as she **cultivates** the **daily mindfulness**. Because in the past, Christina, went through **a lot of very difficult life experiences and situations**. She went through **life miserably**. She **confronted many of the 1st Noble Truth realities**. Many of you **may not know that** but **those who know her (especially her classmates)** they realise that **she has changed** so much. I spoke to two of them who came after **she encouraged** them to come to my **Dhammā classes**. They said, "Wahl, **she has become so different ever since**." That's why many **rather remarkable things do happen to her**. **This sharing is to give you all faith**. If you really have the **faith**, which is a **spiritual faculty**, then **you will strive on with Heedfulness** to **develop** the **understanding**. You just relax and follow the instructions, **especially today's meditation summary and instructions**. Then you **will be beautiful**.

I also **don't know why?** But the **conditions just arise**, then they **just manifests**. *Today's sharing, if you can get somebody to do up the transcript, (maybe not the whole talk, the first part is good enough), it is going to help many people because the whole of meditation was so clearly summarised inside there. These are the essential pointers, if you understand them and have faith to develop the spiritual faculties accordingly, your meditation will become very different. You will progress very fast because with this understanding, meditation will be like very easy and very simple.*

And, just like Christina's case, previously she was **full of suffering** because she was **very heedless earlier on**. Then, **how come she can just turn around like that?** She is not a girl who meditates a lot because of her life's situations. She **only listens attentively** to the **Dhammā sharing** - but because of her **faith** she starts **to realise how Dhammā** has given her the **opportunity to make a big difference** to her life and she saw how it **had changed** her **subsequently**. **How it brings about positive conditions** for **positive Kamma to ripen** and **how all these positive mind states can give rise to positive conditions to change her life for the better** via **following the advice of the Buddha: to avoid all evil, do good and purify her mind**. And, there was **so much joy after that**. A person with *so much suffering, depression, sorrow and lamentation, fear, worry, anxiety and insecurity can just turn around and become so beautiful, so loving, so understanding, so full of joy and love within such a short time. This is not because she is very special, or she had her good past and good cultivation, no! It was because she has this strong determination to bring about a change for the better to her own life. Not only to her own life, later on to many others too, when they have faith and when they are touched by the Dhammā. All these are possible.* And, I can tell you, many of our **kalyāṇamitta** have benefited from the **dhammā sharings** and **changed in a very great way** for the **better** and **some of them have progressed very beautifully**. That's why, **be patient** and have **faith**. Your **turn will come** and **every one of you is unique and special**. Do not underestimate who you are, what you are, what your past has for you. **When conditions arise and manifest you can never believe what will happen and you will be amazed at how fast it can happen**.

Wait till our **next transcript book**, the **"Final Summary of the Satipaṭṭhāna Sutta"** comes out, and it will be **even more amazing**. I

shared a lot of other things (apart from the Satipaṭṭhāna Sutta) inside that transcript book because there were conditions at that time to share them. So, do read through them when the book is out. Ah! That will bring me to this (which I almost forgot); there is a new transcript book with the title, "Emptiness" which has been printed about a month ago when Bro. Swee Aun and Sis. Mee Fong were in the States. Now that they are back, so today you can have them. **It's printed for free distribution by our Kalyāṇamitta fund.** You can **collect them** on your way out if you want to. And, **do read through it because it is a very good book.** You **will understand very clearly** the **very important** and **rather penetrative teaching of the Buddha** and those of the **Heart Sutra's expression on Emptiness.** Many other related **essential teachings** are also explained inside there. You can go through them. The **3 types of seeing** and the **3 levels of seeing** are also described. It even explains to you clearly the **empty nature of existence** and the **unreality of life** plus the **3 periods (or whole spectrum) of time** consisting the **past, present** and **future.** Of these **three which is a reality?** Then it also **gives a lot of analogies** and **explanation as to how to develop this penetrative understanding to insight into the 3 universal characteristics of nature, thereby enabling one to realise true emptiness.** So, **if you have the faith, you should spend some time slowly reading through this book.**

The Content page is already so beautiful. It even explains to you **what constitute the 4 Ultimate Dhammā of nature.** Then, **what is anattā and self-delusion.** Then, it quotes to you **Ani Sutta.** This is **a very important sutta.** Then, the **Anattā Lakkhaṇa Sutta.** These 2 sutta if you read through them mindfully, it can awaken you; it can make you understand a lot of things. Then, we have the 3 stages or 3 levels of seeing which are the

mundane seeing, the direct seeing and the transcendental seeing. Then, the **3 phases of Dhammā: pariyatti, paṭipatti and paṭivedha.** Then, there is a topic on **understanding life** followed by Questions and Answers. There are **many other important things** too. **So, this is a very good book.** It can help you develop a lot of understanding to complement the green book. In the green book, I only stress mainly on the understanding of who you are and what you are? That is already very important. And the **penetrative teaching to understand who you are, what you are and how to apply them are all here.** So, these 2 books, **they complement each other, the green and the purple book.** **So, remember to collect a copy if you don't have. If you want to give it to your friends who have affinity and if they are really sincere and want it, you can do so too.**

Then, before I forget, we should also thank those kalyāṇamitta who have **brought about the causes and conditions for this book to be printed, especially those who have contributed a lot of their time and services towards getting this book done up.** All these are the conditions for this Dhammā book to be printed (for free distribution) and **all kalyāṇamittas should rejoice** with the **wholesomeness** because our **kalyāṇamitta fund** has **sponsored the printing cost** of this **book.** Hence you are all also part of this wholesomeness. We printed a total of 800 copies at a cost of RM1,100 and the bulk of it, Padmasuri and family had donated back the reimbursable sum to our kalyāṇamitta fund. **We should rejoice with this wholesomeness.** Sādhu! Sādhu! Sādhu!

This book, if I am not wrong, **Sister Padmasuri** did the initial **draft transcript** for me **to edit.** That's why **she was full of joy** when she completed that draft transcript. After that Klang talk on Emptiness, she

kept having that type of joy and that was the reason why she approached me and requested, "Bro Teoh, can I do the transcript for that talk?" I said, "**Sādhu, and please go ahead.**" That's why she did it. And, because of that **everything just fell into place** and the **book turned out so beautifully.** This one, the English is better - rest assured. No more of those expressions like, '**understand or not? Isn't it? And can follow or not?**' All these **colloquial English** has been done away with. For this improvement, we should thank **Sister Chwee Hoon** for her **major role in getting this done.** So, we should rejoice (Sādhu!) and thank her. We should also Sādhu you all because kalyāṇamitta fund also donated towards the printing of this book. These **are wholesomeness that can bring forth causes and conditions for you all to progress along the path of Dhammā because in the preface and the introduction, I had helped you all make the aspiration already.** So, they are all there. You **only need to have the faith and rejoice.** Then you will become **part** of the **kalyāṇamitta group** that **had helped in the production** of this **transcript book.**

That's why the **kalyāṇamitta force** is **very unique** and **because** of the **kalyāṇamitta fund,** you all will **move very fast without you all knowing it.** That's why a lot of these conditions and possibilities, if you don't understand, it cannot come about. But **because my nature understands,** that's why in the **very beginning when I started all these, I already had these kalyāṇamitta funds in mind** and I had set them in place to help you all. That was the reason why whenever people want to make offering or donation, I will said to them, "**No need, we don't need money and if you want,** you can donate to the **kalyāṇamitta funds** because **only our kalyāṇamitta fund** can do all these wholesomeness that I had planned for them." Like all these white boards and our Dhammā sharing writing

materials etc., **only kalyāṇamitta fund can buy them.** Even if you have money, you also cannot buy them. Then all these transcript books, the printing of Dhammā notes and other Dhammā sharing material are all donated by kalyāṇamitta fund alone. Then, **we also do a lot of other wholesomeness on your behalf throughout the year.** We donate to **W.A.V.E. because they helped donors perform a lot of kaṭhina and other wholesomeness all over the world and we also donate to W.A.V.E. towards their printing of Dhammā books for free distribution (that have benefitted many people).** We also donated to many other temples, way places and organisations that carried out various other wholesome activities, like Tzi Chi, Fo Kuang Shan, Anandagiri Hermitage, Wat Naluang, Cameron Highlands Sam Poh temple, etc. whenever there are conditions. We also donate to our own annual retreat fund, **Ajahn Achalo's retreat fund and other spiritual trip's common funds.** They may go to various spiritual places like Putoushan, Emei Shan, Wu Tai Shan, Jiuhua Shan, the 4 holy sites of India and many other spiritual places. Whenever there are conditions we will donate and make offerings, even to the Kampar centre, Mangala Lodge of Brother Koh Lai Huat and his wife madam Beh and to Sumeru's way place of Klang. We also offered to them some of our chanting and transcript books. So, these are all very wholesome. Then, together with our kalyāṇamitta' faith and cultivation, I can tell you, **you all will receive a lot of wholesomeness and blessing and then if you all know how to invoke the power of merits and wholesomeness, you all will be become very different – like your life is very blessed.**

Also, every of our Tuesday, Thursday and Sunday classes, including our Klang talk and whatever Dhammā sessions of ours, like our monthly

house dana gathering etc., when you come and listen and partake in any of these activities, the wholesomeness that arises is beyond your imagination. Very few people can understand. If you have that spiritual faculty of Saddhā and you can listen attentively with the silent mind and the faith you will benefit tremendously. That's what this meditation and understanding can bring about. It can really transform you radically to become a completely different person. You can become so beautiful and you can also be of great blessing to many, not only to your own self and to your loved ones but also to all of humanity. And, when the individual change it will touch the rest and you don't need a big number to be changed. You only need 1% or 2% to have this understanding and change then the whole world will become different. So, this is the beauty of having cultivated the true Dhammā. But all these will take time because it will evolve according to nature's conditions.

The kalyāṇamitta force, the collective consciousness has recently evolved, very fast. Last year was already fast enough. When my nature felt it coming last year, it had this understanding that the Dhammā will flourish within the kalyāṇamitta that year onwards and really, it happened. Then after that, this year 2015 when it started, there were conditions for certain very strange things to arise especially those seeking the Bodhisatta way. That's why our 1st sharing for this year's 2015 class was a private one and not a formal one where it was opened to all. It was only opened to those who have the conditions; those who wrote to me and those whom my nature feels has the condition, so they were all invited to attend that sharing on: "How to cultivate the Bodhisatta way, and how to develop the 4 basic vows of a Bodhisattva?" on the 1.1.2015. Ever since then all these just happened: all the

teachings just come about, they are all different. That's why they ask for the **Diamond Sutta** and the **6th Patriarch Platform Sutta** to be taught. And, all these teachings are for the **higher beings, the great beings, and the true cultivator of the way.** They are **not meant** for **ordinary beings.** So, all these conditions come about because there are conditions for them to arise and **my nature was full of joy,** because **it can see and sense the signs which manifested** in such a **dramatic way** so much so that **many kalyāṇamitta, they just move and they just become very different.** That gives this nature of mine a lot of joy. That's why I'm not tired when I share all these. Even when I don't see progress, I am also not unhappy, I will still share but it is all up to you, not me, because your life, you have to decide how you want to live your life. If you are serious about life, this is the **best condition to be in.** That's why I always remind kalyāṇamitta: ***"Do not miss this window. This is the most beautiful window. If you miss this window, then like what is stated in all the opening statement or verse for commencing the sutta that we recited during the Heart Sutta, the Diamond Sutta and the 6th Patriarch Platform Sutta classes then you will have to wait very long for the next window, because this type of teaching is very rare, even for 500 millions of Aeons, you may not come across it."*** But the moment you come across it, after you have heard it, seen it and **if you still don't** determine to **fathom it, then it's still your choice. That window, if you miss means you miss. It can be a long long wait** before you can have another **opportunity or condition like that again** because this window is **very unique** and the **Sāsana is not going to last too long, maybe another 2000 or 2000 over years more, that's it.** Then, how many **times** can you **take rebirth** during this balance of **Sāsana period** to come back to our **present civilisation** where the **Sāsana** is still around?

I was in Singapore recently to visit my daughter and my son there. My son was doing his MBA there at **INSEAD University** and I just came back this afternoon (Thursday). While in Singapore I met up with a **Singapore Buddhist group**, which I think, **some of you may know them. Sister Arlene** and **Sister Seng Hwa**, (Eric's sister) and they got a group of Buddhist friends or kalyāṇamitta over there too. And, I was very surprised when they told me: "**You all, over in Malaysia are so lucky**" So, I ask them: 'Why do you think that way?' Because to me I always thought Singaporeans are luckier. I said, "You look at our government, you look at our ringgit, you look at our economy, how can you say Malaysians are so lucky." They said: "Brother Teoh, we are not talking about this aspect, we are talking about Dhammā." You all have **many teachers** over there. You all have a lot of opportunity. You all have **a lot of centres** where **people can go for meditation and retreat**.

Then, one of the kalyāṇamitta, Sister Arlene's husband said, he's been working for so long, lives in Singapore for so long, yet he **can only retire at the age of 60** and that was also **a very tough decision** for him then because only after that **can he start to develop the cultivation and go for retreat**. Then, when he came to Malaysia for retreat, he saw so many young people. He then talked to them and asked: "Why do you come for retreat at such a young age?" We, Singaporeans, because of society's pressure, have to strive very hard to earn a living. Strive on diligently to make enough money to own a condominium that cost them a lot. To own a car is beyond the reach of many Singaporeans. Before you can own the car, you must own the paper, a COE (Certificate of Entitlement) to own a car. He told me, the COE cost Sing\$70,000, and that is just to have a piece paper to entitle you to own a car. The cost of the car is not counted in as

yet, and that COE is not a life time certificate, it got its maturity, a 10 years life. After 10 years, the S\$70,000 is gone. He said, that's why **Malaysians are blessed** for they can buy flashy nice car, yet no need COE. Then, some can get them through NAZA, no need to pay so much tax. These are the things they envy us. Then he said, these young people, told him, 'why have to work? They can make their own decision to cultivate anytime.' So, every time, especially school teachers, during holiday, they will go for retreat. Then all these young kids 20 to 30 years old, they can just take their leaves to go for retreat. Then I said to him, "Oh, you think it's like that, huh?" **No! They have stress, that's why they go for retreat mainly because they cannot understand life.** After in and out of retreat for **so many years** yet when they **return** to their **daily life**, their **mind states** return to **square one**. They **complained but you all don't know**. He said, "I thought they all were very good". Then I said, "To you it may appear that way because you look from your angle." But, for Malaysians, when they look over the causeway to Singapore, they say '**Singapore is very blessed**' because **everything is very orderly, no snatch thief, etc. But over here, all sorts of things can just happen, ranging from Connie's abduction, rape and murder case** that happened at the **Bangsar Shopping Centre** to many other **rather tragic** incidences. If you read the papers you will know". They smiled. But, they still say, **Dhammā wise, Malaysia is still better** because you all got a lot of talents there. Many people go there and give talk, they say. I said, 'I don't know.' That night was the 1st time I went there and **gave a Dhammā talk in Singapore** and there was a monk there in that temple. That temple was **a Siamese temple** with the name "**Dhammā Wisdom Centre**". When I was there, I was so surprised because Siamese temples normally have Buddha statues and all those standard things. But outside this main temple building, next

to the gate, there was a **very nice Guan Yin** statue. I then realise why I have to go there because Guan Yin was there. And, my wife also saw and she also said, "Hi! There is Guan Yin". I said, "Ya, this Siamese temple is very different". There was a monk inside **conducting chanting** and **as usual we were early**, so I told them: "Don't worry, let them finish their chanting first." Then they **call me in to join them**. I said, it's okay, you all can go ahead. Then after that, some of them went in and joined them. After the chanting they came out and invited me in. After that, the lady told me: "Brother Teoh, if you don't mind, Bhante is going to sit through your talk." I said, no problem, it's okay. Then she said, 'your book, "Emptiness", I will give him a copy, or you want to offer it to him yourself?' I said, "No need, you can just pass it on to him." This monk was not bad. He was young but he was a good monk, because he could feel and sense me too. He smiled when he saw me and I don't think he knew it was me who was going to give the talk? I just went in and paid respect to the Buddha. As I went in, before I paid respect, he looked at me and he smiled to me. Then after I paid respect to the Buddha, I paid respect to him. He has a lot of joy. Then when I started the talk, he **listened attentively** until the end. After the talk ended, he helped me to do the closing salutation, "Araḥaṃ Sammā Saṃbuddho ...". I only did the sharing of merits and transfer of merits. After that I said to the whole group: "After we have paid our respect to Triple Gem, we must also pay respect to the Saṅgha, to Bhante." So everybody paid respect to him and he smiled. He had a lot of joy and he said, "Sādhu".

I spoke on a **very important topic that night: 'Understanding Life, its meaning and purpose or Intent'** and because many of them can appreciate what I shared with them that night most of them were **very**

surprised as this is a topic that many people still cannot understand and my question to them was very simple: *"If you don't understand life, then how are you going to live life? True or not?"* So, do you understand life in the context of a Buddhist who had understood the Buddha Dhammā? If by now you still don't understand life, then you must have wasted your time because the whole of the **Buddha's teaching or the essence of the Buddha's teaching** is about understanding the **secret of life**. Remember the 4 Noble Truths? Remember the Seminar Paper that I delivered in Bangkok in the year 2013? And, the **secret of life** contains everything that you need to know about life, that's why it's called a secret, and **it covers all of the mundane and supra mundane aspects of life**. They are all inside there, so beautifully summarised. So, when you understand the 4 Noble Truths, you understand life. You will understand the 5 universal orders or Pañca Niyāma that governs all of life and existence. That's why the scientists can become so good in the scientific field because they understood the first two nature's laws which are scientific laws. Namely nature's **physical law and biological order of things** hence they progress so fast and civilisation evolves so fast because of that understanding.

Similarly, for **Sākyamuni Buddha because of his great wisdom and cultivation, he penetrated the other 3 spiritual laws**. He was like the scientist and he progressed very fast and very far into the spiritual field. **That's why his teaching is very unique and it can bring about enlightenment in the here and the now**. And **through his teach you can understand life**, and then **you will know how to live life**. You **don't have to suffer in life anymore**. You **don't have to worry about life** anymore. You **don't have to have all those fear, worry, anxiety, sorrow and lamentation**, etc. You don't have to get yourself **so confused and so**

entangled with life. All of your **insecurity, your fear, your phobia,** your **worries,** and **your anxiety they need not arise anymore** and **Life need not be that way like before** when we **don't understand life.** We **did not inquiry as to who fear, who worry?** The **deluded** ones that **project** their **thoughts** will have **worries** and **fears.** Since it's **only a thought,** how come it **has such power** over you and can make you **so miserable?**

And, when we look at life, we should inquire **what life is?** To live life is **to go through time** or they call it **existence.** But existence is **time related.** So, **if you want to understand life,** you **must understand time.** And, what is time? You can define **time very easily** into its **3 periods** of **past, present** and **future** which **defines the whole spectrum** of time. So, this is very easy, isn't it? Of these 3 periods of time, which is the **reality?** The **past is already gone, no more a reality.** Future has **yet to come,** also **no more a reality.** So, the **present moment** is the **only reality.** ***And moment to moment life passes by, what are you doing?*** The moment I tell them the answer, they were in disbelief. They shook their heads. I said, "You are all **mostly heedless** and because of that you are too busy **thinking, planning, complaining** and **worrying about life,** so much so **you totally miss out on life** and **you never live life!"** Then, they look at themselves and said, 'Oh, ya, that's why, because living beings are like that. They are **too busy thinking, planning and worrying** about life and **complaining** about life, **arguing among themselves while living life,** doing **all the funny things** that make them **miserable** and other people **miserable.'** They **not only pollute** the world, they **pollute** the **consciousness** and bring **about so much negativity** and yet say, 'wah, they are **fighting** for **democracy, to change the government** etc., but **instead they create more negativity** and they are **not much different from those who created a mess out of**

the whole economy.' That's why Krishnamurti said: "For the world to change, the **individual must change.**"

Just like we kalyāṇamittas, when we start to understand the Buddha Dhammā, we will change and we will start to become different. We will no **longer behave like before, heedlessly polluting** the world. We will become **more mindful and heedful**. This was what I shared with **Sister Alicia**, which was **very beautiful**. You will become so different, so wholesome; you will have the **Noble 8-Fold Path cultivated so that you can be a blessing to all and contribute to the well-being and happiness** of the world. You can **improve the consciousness** of this world to such a **great extent** because you are **incapable of wrong thought**; you are **incapable of wrong action and wrong speech**. Because of that you **don't create unnecessary suffering, misery and negative tendencies** like fear, worry, anxiety, emotional negativity, insecurity, etc. **All these will be no more. Not only in you, even in those people whom you disturb or cause affliction and misunderstanding to previously. Instead, now you have love, compassion, and joy. You will also have the enlightenment factors, and you will contribute positively to the group consciousness.** That's why, **when we change inwardly**, when the **individuals start to transform and change**, we will have **this beautiful nature** that can contribute **towards world peace, great harmony and we can touch the heart of living beings and help many people to change. When they see how you transform, how your life has improved and changed for the better, your loved ones will start to understand you better.** Through their **observation** they will **know that** you are now so **different. Many kalyāṇamitta have experienced that type of joy, happiness and change.**

It's not I say or they say, it's other people who say it, because they saw them changed to become completely different.

So, a lot of these happenings can arise because of the Dhammā. That's why the **Dhammā is really something very beneficial, wonderful and beautiful**. So, this is the teaching that you must make **effort to understand, to cultivate, to realise and awaken to**, otherwise, you would have wasted your **precious human life**. To be worthy of the Buddha and to be worthy of calling yourself a true Buddhist or disciple of the Buddha, you must **at least heed his advice** (to avoid all evil, cultivate wholesomeness and purify your mind) and **cultivate accordingly** to develop that understanding that he has shared with you and the world.

OK. Do you have any more questions? We still have 6 more minutes. Anybody else want to report meditation or ask any more questions? Ah, ya, Sister Serena, please pass the microphone back. We should rejoice with all these good conditions to share.

5.2 Question by Sister Serena: Brother Teoh, I want to report my meditation. Initially, during the middle of it, I was having problem with my nose and having a blocked nose, irritation and nausea. Despite the discomfort and towards the end, I realise that I was in such a **still and peaceful state** for a few seconds.

Bro Teoh: Oh, OK. You **experience that peaceful stillness** for a few seconds. Then what happened?

Sister Serena: I remember that Bro Teoh always reminds us **not to be lost in thought**.

Bro Teoh: Ah, yes. To **stay heedful**, to **accept whatever that arises and relax** into **all mind states**, then **maintain silence and be with it**. When you are with it, there is **no aversion, no dislike**. If you don't **react** to what happens, you **don't have any mental hindrance**. What are mental hindrances? Your reaction to what happened. That's why **positive craving** is **sensual desire**. **Ill will is negative reaction** towards that feeling, like when you said you have nausea, you have all these discomfort. The **normal mind will condition you to react**. But, because you have recalled through mind those sharing I have given, and you manage to accept them for what they are, **hence at peace** with them.

Sister Serena: I really rejoice.

Bro Teoh: That's why, when you **don't have** aversion, when there is **no sensual desire** or **ill will**, especially ill will, if you **don't label it as pain** or **negativity**. 'Ah, this one is disturbing me and I want to meditate but I cannot meditate'. Who said that? The **thought!** This means **a mental hindrance has arisen**. Mental hindrance is what? It's a **mental state** that **hinders** you from **becoming peaceful, aware and silent or mindful within**. That's why, when you accept that **reality for what is** and you **don't label it as like or dislike, pleasant or unpleasant** (you accept it as part and parcel of nature's happening) then **you will be peaceful**. The **body goes the way of nature**. It will be like that because **when condition is not right it will have this type of reaction**. So, **if I accept it for what it is** and I **stay silent**, then there will be **no mental hindrance**. When there is **no** mental hindrance, it will **not hinder** your **sati or mindfulness from arising**. The moment you are **without thought**, you already **aware**. That's how you can experience the few seconds of **deep peace, deep tranquillity** and

stillness. You have **to train yourself more and more** in this aspect. That's why, whatever arise, do not be like **normal gullible** meditator. 'Ah, today, my meditation not good'. They are only concern with good and bad meditation. They want to have **peacefulness** and **a calm mind** then they will say: 'this is **good** meditation'. If the mind is **Restless**, then to them it is **bad** meditation. They **think a lot**. When they have **sleepiness**, they also label it as **bad** meditation, and then they **cannot meditate**. Ya, this is not what the Buddha teaches. This is **creating mental** hindrance. Like and dislike toward those mind states that arise. Then the **most gullible** one is, they go and **label via noting**: 'pain, pain, pain', thinking that this noting is practicing **Vipassanā meditation**.

Sister Serena: I am very grateful I am here today even though I was in a rush. It was raining and I was caught in the jam.

Bro Teoh: Sādhu! That's why, as long as you are **patient** and you have the **understanding**, all this can happen, can manifest. Thank you so much for your sharing, Serena and let us rejoice. Sādhu! Sādhu! Sādhu! We should **also rejoice with Christina**. She really **tried very hard** and she finally made it and **my nature has a lot of joy** because **I saw her transform**. When she was at the Cameron Highlands retreat 2 or 3 years ago, she came and talk to me, only then I knew about **her sad story**. I didn't know it was **so tragic, difficult** and **tough** for her. She has been a **single parent** for many years. And, because of **certain tragedy** that happened about **5 years ago**, her life was **so badly affected**. And **as a single mother** who was earlier on **so dependent on her spouse** and other family members, she all of a sudden after the tragedy **has to shoulder everything** herself via the **hard way to salvage** her family. And, she was also at that time, having **a lot of bad**

habits; she **drinks a lot** and **have late nights** because of **sorrow, unhappiness and suffering**. That's why it was **not easy** but she was in **a way lucky** and due to certain **good conditions**; I think she went to SJBA and met Bro. Swee Aun who **recommended her to attend my meditation classes**. Ah, she must thank Bro. Swee Aun who was her saviour.

They (Swee Aun together with Mee Fong) had introduced many people to our Thursday class and a lot of them were **very grateful** toward them. And, he had helped solve so many of their problems. In SJBA, he was like a consultant for people with problem. And the best was, every time they got problem, he will help me resolve those that are not so serious. The serious ones, he will advice them to better see me (Bro Teoh). Then, even Bro Chim, the president of SJBA also did the same and there was a case which was referred to me involving a Datuk's brother's son. Swee Aun and Mee Fong brought me to meet up with them. He advised the Datuk, you should go and see Bro Teoh. That's why I was very surprised. They told me that Datuk's brother wants to see me regarding his son's problem even though I am just a lay person. Then, Swee Aun, Mee Fong, my wife and I, went to their house and it was **a good discussion** and they start **to understand** many things after sharing with them some **simple Dhammā**. So, these are the conditions.

That's why you must have **faith (Saddhā)**. Then, develop the **vīriya**. Then, cultivate **sati**. Then, all these can happen. Not only to them. It can happen to everyone because the kalyāṇamitta are very **unique** and the **kalyāṇamitta fund and force** are actually **ever radiating** and **supporting** you all in the cultivation. Then, **all those great beings (the Buddhas and great Bodhisattvas) their natures** are also **supporting us** because many of

us (kalyāṇamitta) also have **affinity** with their **nature**. And, because we **share and transfer merits** with the **Dhammā protectors** and **other beings**, they also in return **rejoice and support us** and **long protect the sāsaṇa**. And, being a kalyāṇamitta, you are also a **cultivator of the way**. That's why you are **part of the sāsaṇa**. That's why the **Dhammā protectors** will also protect you. So, all these, you have **to develop your own understanding**. That's why, you will come to realise, the **moment you understand** this teaching **and follow the advice of the Buddha** and **cultivate, your life will change for the better radically**. You will come to realise, you are **like luckier, more fortunate** and **as if everything is going your way, very smooth sailing**. Like Christina used to say, **after that, her business, her life and everything else went on very smoothly**. Her **understanding enabled her to resolve** all these problems **amicably and beautifully**. You only need to remember one thing: **"No matter what happens, don't get angry, don't become miserable, don't project your thought, don't become fearful, calm yourself down**. Then, look at it **with clarity** of mind. Then, ask yourself, **what are your options?** Then, develop the **wisdom to act**; act with **Noble 8-Fold Path** to **resolve everything amicably** and it's just so simple."

Just like that day, Sister Mun Yuen also created a **list of advices on cultivation** that she **had learnt** from me, which I later sent out to our MyKalyanamitta website for sharing. She thought she was very "chah", a **slow learner who hasn't learnt anything after attending many of my classes**. Then, all of a sudden, one day, she said, **all those understanding just popped up one by one naturally** - no need any **deep contemplation** and **she can just write them down**. Then, she realised, she had indeed learnt a lot of things because these are the **understanding that had**

changed her life. In the past, she **used to have a lot of problem while working in Bank Negara**. You know Bank Negara right? Big headache place, especially now that the currency was under persistent attacked until above 4 to a US\$. When I was not around, it 'shot' through the roof. Then today, you thought the announcement from Bank Negara will be negative, that is Governor Zeti will resign. But she didn't and instead she gave quite a good report on the economy. The report was not too bad because we still have 4.6% growth rate, except consumption had gone down. Hopefully, the **consciousness has evolved for the better**. So, **do not perceive** anything **with negativity**. **Have faith**. Perceive them with **wholesomeness** of mind. Oh, sorry, I had exceeded the scheduled time to stop. So, we will end our Dhammā sharing.

6. Closing Pūjā

Let us **rejoice**: Sādhu! Sādhu! Sādhu! We will do the **closing Pūjā** via **reciting** the sharing of merits, transference of merits, and **invoking our blessings** for the nation and you all can make **your aspiration**.

End.

