

Outline short notes for talk at Bro Chai & Sister Elsie's House Dana on 24 Feb 2019

Audio : <https://broteoh.com/wp-content/uploads/Teoh-190224-Elsie-Chai-House-Dana.mp3>

1. When we **learn** and **put into practice** the Dhamma, our **life changes** for the **better**. We become **less heedless** and we feel like we have become more 'lucky' and fortunate. When confronted with life situations, we **do not react** with **emotions** (like fear, worry and anxiety) **as before**. We are able to accept the reality of the moment and stay calm. We **constantly reflect and contemplate** on the dhamma to **straighten** our views. We **progress** in our **ability to understanding life**. There is **a lot of joy**. We come to **understand** that life is **actually very beautiful** and we **start to appreciate life**. We also will receive positive feedback on our behavior and character from others.
2. The new transcript book, "Understanding the Heart and the Mind" is now available on our www.broteoh.com mykalyanamittas website.
3. When we are **calm, relax** and **at ease**, our **mind state** is **beautiful**.
4. When our **mind is restless**, there is **something disturbing** it, there is fear, worry, anxiety, stress etc. and we are not sensitive to all these because we lack mindfulness. We are not aware as we are lost in thoughts. We become emotional and react to sense experiences easily.
5. We need to relax and calm ourselves. With **clarity try to understand** what **is happening**. Then take steps to **resolve** wherever issues **amicably**. When we are **at peace** and **aware**, when thoughts arise, we will be **able to see them clearly** and **later via wisdom developed**, we will be able to **let them be**. We understand **thoughts are dependent originating**. They **arise and pass away**. Due to ignorance, we react to our sense experiences. To root ignorance out, we need to straighten our views by **constantly listening** to the Dhamma and **contemplating** on them. Then, there will be **initial wisdom** leading to **less ignorance**.
6. When we are **silent** and **aware**, we will be able to **detect** the **breath**. Our **mind will settle down**. Then with **clarity** to **see things as they are**, **wisdom will arise** and we will be able to **transcend duality**.
7. Daily mindfulness can only arise **after we have developed the passaddhi** enlightenment factor.
8. For the Bodhisattvas, after they had realized Arahantship (the cessation of the form and mind) there is no more **ignorant** to **condition** rebirth. But due to their vows and understanding they can still come back to the world via a **pure mind** born of **love** and **compassion**.
9. Buddha taught us to do dana. On the other hand, Brother Teoh always say the good that we do is **not true good before** we become **enlightened**. We should do good with **understanding** and not because other people say it is good. The good that we do is **tainted merits** borne of **craving**. Although it is still meritorious, it is performed with the **self behind it**. Instead, we should do good when there **is condition** to do **borne of understanding**.
10. Sometimes we expect people to appreciate what we have done for them. This is **not true understanding**. After we have done something **base on our understanding**, we **should not think** about it anymore **otherwise** the **remorse** or **unhappiness may arise**.

11. The form and mind have its Karma. Karma needs to be manifested when there are conditions for them to arise. Don't get emotional when it happens. Have **virtue** and **understanding** to accept things as they are. Know that Karma depends on condition. Karma cannot be avoided unless you are **aware** and able to **sense it coming** and **act with wisdom** to circumvent it.
12. When we think the other party is wrong or not good, we develop negativity of mind. When we say it out, we may antagonize the other person. Actually, **good or bad depends on our views**. Hence, whatever they do, **accept them for what they are with wisdom**. Avoid **unnecessary** duality.
13. The phenomenon world is the world of consciousness. **Phenomena** are **dependent originating** and they come and go. **Hence they are not so real and not what you think**. Under ultimate truth understanding there is **no mark of a self-cultivating, others, living beings, dhamma and life**.

(Above draft prepared by Sister Mun Yuen)