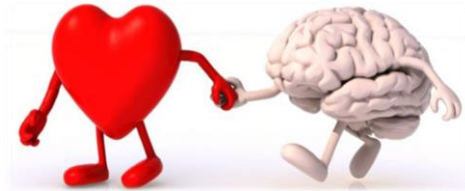


Understanding The Heart And The Mind



Based on a transcript of a recorded talk by
Bro Teoh Kian Koon on 27th September 2018

1st edition

January 2019

Petaling Jaya, Selangor, Malaysia

(For free distribution to **non-Muslims** only)

Donated by Bro Teoh Kian Koon Kalyāṇamitta fund

Contents

1.	Preface.....	1
2.	Acknowledgement.....	2
3.	Thursday Meditation Class dated 27 th September 2018.....	3
3.1.	Pre-Pūjā	3
3.2.	Meditation Session	3
3.2.1.	Invocation to the Devas	7
3.3.	Meditation Reporting And Dharma Sharing	7
3.3.1.	Understanding the Heart and the Mind	8
3.3.2.	The Karmic Force, Consciousness and Physical Body	9
3.3.3.	The Mind.....	14
3.3.4.	The Highest Security and the Best Protection	15
3.3.5.	The Mundane Mind and the True Mind	19
3.3.6.	What makes the world turn?.....	28
3.3.7.	Sharing by Sister PG	32
4.	Appendix 1 – Outline Short Notes	39

(Biodata of Bro Teoh Kian Koon)

Bro Teoh graduated from University of Malaya in Civil Engineering in 1979. He has been a **spiritual practitioner** and **meditator** since 1971. Since retirement from his engineering career in 2001, he has been **sharing** his understanding and experiences with those who are interested in the search for **true happiness, peace** and **liberation** from birth and death and from all mental suffering to become more virtuous, nobler and wiser human beings. He **gives talks** and **holds** and conducts **meditation classes, retreats** and **weekly Dhamma classes** at various meditation centres, Buddhist societies and places that invite him.

For more information on Bro **Teoh's Dhamma activities** and his **Kalyāṇamittaship grouping** please log into his **Dhamma website** at: <http://broteoh.com>

1. Preface

It is Brother Teoh's **sincere** wish that Dhamma friends, spiritual practitioners, seekers of truth and cultivators will be able **to make use** of the enclosed dhamma **transcript notes** to develop a **better understanding** of the **Buddha Dhamma as taught** by the Buddha so that they may **progress** along the **path of dhamma** to become more **virtuous, nobler** and **wiser** human beings that may be a **blessing** to all of humanity and to the world.

These notes were **compiled** based on a **transcript** of the recorded talk delivered by him on 27th September 2018 and the topic of the talk is, "**Understanding the Heart and the Mind.**" In this edition, the text is aligned as closely as possible to the **colloquial speeches** as per the talk. **However, some editorial amendments** have been **made** to the **text without detracting** from the **essence** of the talk. With this, it is hoped that readers can accordingly **adjust** themselves to **better understand** the **true meaning** and **intent** of this **transcript**. A **good** way to do this is **to listen** to the audio file **before** reading this transcript notes.

To listen to the **recorded audio file** you can log on to our <http://broteoh.com> **website** under **Repository** of Dharma material OR **Google** 'Bro. Teoh's Kalyāṇamittas - A Repository of Dhamma Material' to view them or **download** it from the below audio link: <http://broteoh.com/wp-content/uploads/Teoh-Thu-180927.mp3>

2. Acknowledgement

It is the donors' **sincere intention** that these dharma transcript notes be **given free** to those who are **interested** and have the condition and **affinity** to receive them. I would like to take this opportunity **to thank** and **rejoice** in the **generosity** and **wholesomeness** of all those **Dhamma friends** or **Kalyāṇamittas** who have **donated** and **helped** in the **transcription, editing and publishing, etc.** to make this **free distribution** of **dhamma dāna** possible.

Special thanks should be accorded to **Sister Padmasuri** who has taken the **initiative** to develop the **draft transcript** for my **subsequent editing** thereby enabling this **dhamma transcript book** to be printed.

By the **power** of all this **wholesomeness**, may all beings be **well and happy, free** from all **mental** and **physical suffering** and **danger** 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 dhamma friends who have **donated or helped out** in one way or another to realize their **good** and **noble wishes** and **aspirations** soonest possible.

With Metta always,
Brother Teoh Kian Koon
(Dated: 31st January 2019)

3. Thursday Meditation Class dated 27th September 2018

3.1. Pre-Pūjā

The **usual pre-pūjā** offering and chanting of the **Theravada tradition** commence at 8.10pm. **It includes** the taking of the **3 refuges** and the **renewal of the 5 precepts, etc.** (for details please do listen to our 27th September 2018 audio recording listed on our www.broteoh.com website).

3.2. Meditation Session

We will off the lights and have half an hour of **silent** meditation. I will set the alarm now.

Just **relax** body and mind. **Completely relax** them. Relax means just let it be. Don't do anything. If the mind wants to think, let it think. If your body is in tension, has tightness or stress, **just relax it**. Feel yourself **soothingly relax** and **at ease**. When you are **at ease**, your **mind states** are **beautiful** because the energy flows smoothly.

When you are **not relaxed**, you are **tensed** and there is **tension** and **tightness** everywhere. This leads to **stress**. When you have problems, when your mind states are **not peaceful**, it means you are **not relaxed**, **not at ease** and your mind has problem, has issue hence there is **restlessness** of mind borne of **fear, worry** and **anxiety**. You have something disturbing you but you are not aware. All these, when you are **sensitive**, when you have developed your **mindfulness**, you **can feel** them. You can become **very sensitive** toward them. The **slightest unhappiness** within your own form and mind, you will come to know. That is why you cannot be like normal

people, become **unhappy, angry, upset, fearful and disturbed**. No more. All these are the result of an **untrained** mind, the **heedless** mind. **Before** you have the **mindfulness** (the **awareness**), you are **not** sensitive. Your mind is **lost in thought, caught** in the **heedless thinking**, become **emotional easily**. Then because of your **wrong view**, you **stir your mind**, you **react** to sense experience, you **hold on to things, worry** about them. No amount of **fear, worry and anxiety** can **solve** your **problem**. So, why must you worry? Why do you fear and allow the anxiety to arise? Why not you just **relax, calm** yourself down and be at peace to **accept** the **reality** of the **moment**. Try to understand what is happening.

With a **calm, peaceful and clear mind** you can look at them **objectively and clearly**. Then you can **make better** decision to **resolve** them **amicably**. So, meditation is the same. When you are **relaxed, without** any of these disturbances, the **mental hindrance** are not there, then **your spiritual faculties** (if you have developed them) will take over and your mind will become beautiful, calm, peaceful and **just aware**. **Meditation** is very **easy** when you **understand** that the **natural state** of mind **before** the **stirring** is the **meditative mind**. So just **relax** and **silent** your mind and the **meditative mind** will be there. With this understanding, you just **learn to relax** and **silent** your **mind** through **letting things be**. When you are **relaxed** and **silent**, you are **at peace**. If thought comes, let it arise; it will finally slow down if you do not give it anymore meaning. If you understand their characteristics, you will come to understand that thoughts come and go, they arise and they pass away because they are dependent originating and without ignorance (avijjā), there is **no thinking**, no **saṅkhāra** (mental activities). Because of avijjā,

there is saṅkhāra. How do we overcome saṅkhāra? We have to **root** it out. To root out avijjā, we must **straighten our views** after seeing things as they are. We must let things be and develop the **silent mind** to understand. When we **understand**, we are **no longer** deluded. We will not have “avijjā”. That’s how your mind becomes different.

With **right view**, it will lead to right thought, right speech, right action, then right mindfulness and all the Noble Eightfold Path factors will fall into place. All these are natural tendencies and when you understand, you will know how to meditate.

For those who already know how to meditate, you can continue. For those who still **need to train your mind, you train it**. If you need to **de-condition** your **heedless thinking**, then just do it with the **mind sweeping method**. After that silent everything and relax. If you do not have a proper object of meditation, you can try cultivating **mindfulness of the in and out breath** (ānāpānasati).

Ānāpānasati is very simple, you just relax and silent everything and feel the breathing. Breathe naturally. As long as you are silent and aware, your **silent mind** (awareness) will **detect the breath**. Then like the Buddha said, **breathing in the mind is aware, breathing out the mind is aware**. As long as you are **aware** of the **in and out breath**, your mind will become **peaceful, quiet** and **calm** and it will **settle down** into **stillness**. Then you **will experience** a type of **spiritual calmness** and **joy** called **pīti**. Sometimes it can give rise to **ecstasy**, or your mind experiences **rapture**. This is the **calm state** of mind. When it arises, just **continue** to **relax** into it. You can

experience the joy, the happy and peaceful mind. But you **must relax into it**, then it will become **more refine** until you experience the more **refine** state of “sukhaṃ”.

Sukhaṃ is **spiritual blissfulness**, your mind becomes very blissful. Not only it is calm, it has joy and it is very blissful. If you continue to relax into it and remain silent within - from sukhaṃ, it will transform further and become **very quiet** and **still** until you hit “passaddhi”. Passaddhi is the **tranquility** of mind, **stillness** of mind, it can only arise when all your **mundane thinking** has **stopped**. There is hardly any mental movement. Then you will experience your **true mind**. The **true mind** is the **silent mind** which is the **tranquility** of mind, **stillness** of mind. When the **mind** is **not moving** and in **stillness** that is **passaddhi**, which is an enlightenment factor. So, you are supposed to train and stabilize your mind to experience this state. When you have realized **passaddhi** that is the **beginning** of **Samādhi development**. After passaddhi, if you continue to silent, relax and stabilize it, it will become Samādhi.

With sati and Samādhi developed (while in the midst of life), your mind will be **collected** and **unwavering**. Then you can see things as they are to develop the wisdom to awaken. From then on, you will keep on **understanding** and you will keep on **straightening** your **views** until you have less and less of these **wrong views**. That’s how likes and dislikes, the duality (the first two mental hindrances of sensual desire and ill will), get weaken. Because when you have straightened your view, you do not react to sense experience like before and you **do not stir** your mind anymore. When your mind is **collected** and **unwavering** it can understand **duality** thereby

enabling you **to see things as they are** clearly. Then you can have the **wisdom** to let things be and you can **transcend** duality. Then it will understand the **conditioned world's nature laws**. That is things are just the way they are within the conditioned world for **everything is conditioned dhamma** (一切有为法) and they are **dreamlike, an illusion, like a bubble, and shadow** (如梦幻泡影) with **no reality**. After you have penetrated all these, you will realize and awaken. You will **understand very clearly** the **universal characteristics of impermanence, suffering state and empty nature of existence or the anatta nature** of all phenomena. That is how wisdom comes to be. That is how one awakes or becomes enlightened. Then your meditation becomes different.

Now, I will let you meditate on your own. When the thirty minutes is up I will ring the bell. You can then slowly and mindfully come out of the meditation.

3.2.1. Invocation to the Devas

Ting! Ting! Ting! For those who still want to meditate, you can continue. For those who have enough, you can **slowly and mindfully come out** of the **meditation**. Then, turn to page 6 of the chanting book and we will chant the **invocation to the devas**:

(Chanting End of chanting)

Let us pay respect to the Triple Gem to end the invocation.

3.3. Meditation Reporting And Dhamma Sharing

You all can be seated. Just **relax body and mind** and maintain some form of **attentiveness**.

Tonight, is there anyone who wants to **report** their **meditation**? We can **start with meditation reporting** before **discussing** the topic (The Heart and the Mind) as requested by brother Swee Aun. Anybody? As usual, you are so shy. Either you have understood or you are shy.

3.3.1. Understanding the Heart and the Mind

Now, we can discuss the topic 'The Heart and the Mind'. How many of you understand the question? Did you all receive the question? What is drawn there? What are the **two key** words? Yes, **Heart** and **Mind**. It says the distance is only 14 inches apart, but it is as if it is the '**greatest**' **distance** in the world. These two terms, Heart and Mind, are **not easy** to understand. It is also said - to **decide** whether to follow the **heart** or the **mind** is **not easy**. If you **do not have** the **understanding**, of course it is **confusing** and this topic is **not easy**. How many of you think you can understand the **difference** between mind and heart? Let us enquire to find out: what is the **heart** and what is the **mind**? You have to understand these two terms. When people mention heart, what do they mean? Heart and Mind, this topic is **not easy**. The mind to the heart is the **most difficult** to **comprehend**. But it looks as if there is condition tonight for me to teach them. We can go **deeper** into this topic because those who had attended my **6th Patriarch Platform Sutta** classes will be **familiar** with the **2 types of mind**. But we **seldom discuss** the **heart**.

The mandarin word for these two terms (Heart & Mind) is the same word: “心” - therefore to the Mahayana the heart is also the mind. If that is the case then, who is right? Who is wrong?

Padmasuri said, there are 2 types of mind. The first type is the **mundane mind** which is also the **deluded suffering mind** when the **wisdom** is **not connected** to it. The mundane mind that has worries is the **deluded** mundane mind. That is why it is call “烦恼心” (Fan Nao xin) or “凡心” (Fan xin) meaning layman’s mind or “凡人的心” (Fan ren de xin). Mandarin words are more **precise** and they can bring out the meaning more beautifully. In Mandarin there is a saying regarding falling in love, which is, “我们讲心不讲银” (wo men jiang xin pu jiang Yin). What does it mean? It means: I am sincere, I speak from my heart and I don’t marry you because of **money**. This expression means the **heart** which is **part** of the **conscience** has something to do with **sincerity**.

3.3.2. The Karmic Force, Consciousness and Physical Body

Do you understand what conscience is? This word **sincerity** is related to the word **conscience** because **conscience** has this element of **sincerity**. When there is **sincerity** there is **no cunningness, no wrong view** and **no evil root**. But then how do you come to term with this **word ‘heart’**? As far as the English word is concerned, heart is an **organ**, right? So if we look at the heart as an organ, then there is nothing special; just like any organ inside our body. Is this understanding correct? But this organ is special because it is the heart. Why is this organ special? Yes, it is the **seat of consciousness** where the **life force arises** - very good and not bad. The life force gives rise to the **pulse of life**. **Without** the **heart** to pump there is **no life**. This **life force** comes from our **karmic nature** and we sometimes call it the **supportive karmic force**. Do you know **what this pulse of life or karmic force is?** It is the entity that **pumps** your heart and gives you the **pulse of life**. Your pulse of life sends

blood to your organs **to nourish** your **entire physical body** including the **brain**. The more important **aspect** of this **heart** is, it is the organ where the **life force** (seat of consciousness) **resides**.

What you have learnt so far has its meaning now. In the past, you only **know the words** but **not their** meaning. The life force, the pulse of life and the heartbeat are the same entity. It arises from the seat of consciousness. **Unless** you **understand all these**, you **can never penetrate** mind. You can never understand who you are and what you are. And this is the topic I do not plan to teach yet. (Oh! Yes, it should be “seat” and not “sit” - thank you for highlighting the correct spelling.)

The heart is where the life force resides but how does the life force come? Yes, through your **Karmic nature**. That is why this is the Karmic energy. What does it mean when your life force is no more? It means **Destructive Karma** hits. It cannot pump the heart anymore because you have **no more** life force **to continue** that **life**. That is why when destructive karma hits, all of a sudden your heart stops beating because it is time to go. You cannot ask why? You just go. So this **life force** comes from your **karmic nature**. This is also called the **karmic force**. Some call it karmic energy, which is a better term. This one comes from your karmic nature. And when this **heart starts to pump** it makes you **conscious** and **alive** because it **nourishes** your entire body. As long as your consciousness, your physical body and your life force (the **3 supporting conditions** that sustain life) are there, the form and mind will be **animated** and become **alive**. That is the reason why everything is **depending originating**.

What are the **3 things** that sustain life? First you must have a **physical body** without any problem. What is the second condition? Yes! **Consciousness**. This consciousness can stay inside this body. If this physical body has problem, the heart will not pump because the vital organs had failed. It happens when you have a heart attack or when your other vital organs fail, it will trigger off the collapse of the physical body. So, when this one collapses, let us say your spinal cord snaps or any other critical organ is damaged, then **this consciousness** cannot stay inside. Do you know why? It is because this physical body and the consciousness must **harmonize**. It is like your car and the driver, the two must harmonize. The car must be in proper working condition before the driver can drive it. This consciousness that is **trapped inside** this body can make use of the functioning physical body to trigger off sense door consciousness. But this consciousness is non-Manifested as yet. Do you understand? When does it become manifested? - When it make use of your five physical sense organs (plus the brain, which is the sixth) to arise their respective sense door consciousness. Then what happens? This physical body and the mind must harmonize. When consciousness comes into contact with the sense bases, what does it manifest into? Upon contact with the senses, what happen? Ah! Yes! It **manifest** into their **respective sense door consciousness**. That is how it manifests to give rise to **seeing consciousness, hearing consciousness, smell, taste, tactile and thought consciousness**. But when the various consciousness arise, you think they are all different, right? There is a common denominator and the common denominator is this consciousness, which is the mind. This consciousness is common to all. Without consciousness, there is no power source or energy which is similar to the battery. Do you

remember the physic experiment? If this is the light bulb, what will happen upon contact? The bulb lights up and you become conscious, right? So, what is the function of this battery? This is the power source. This consciousness is like your power bank. Without this, it cannot trigger off the manifested light. This light bulb is similar to your sense organ. The moment the energy comes in, you become **conscious** of what you **see**, what you **hear**, what you **smell**, what you **tactilely feel** and **think**. But you **need contact**. What is contact? You may think it is that switch? In the understanding of how you function as a human being, it is not the switch. It is your mind, your mind **moves to that organ** and **create contact**. For example when you want to listen to something, your mind moves there (to the ear), is that not so? That is how you can be conscious of hearing. To be conscious of seeing your mind has to be at the seeing organ (the eyes). But this mind moves very fast. This is what the books never teach. Science also never teaches because they do not understand. The third condition is your life force or karmic force as mentioned by Padmasuri. When these 3 conditions are there, it will sustain life, it will animate you into a life form. In your case it is the human form, the human being. Now do you understand? As for the **physical body**, if something were to go wrong and it cannot sustain the consciousness anymore, then the consciousness will have to leave or come out of the body. You all may say he or she die. If the karmic force is no more due to destructive karma, it also cannot support life. Because when this karmic force does not come, the consciousness trapped inside cannot move. There is no energy to nourish the organs to keep it alive. The karmic force is the life force, the energy, the pulse of life - everything starts from there.

The candle analogy is very good. The candle (the wax and the wick) is **synonymous** to your physical body and consciousness trapped inside the body. The life force is equivalent to the flame. These 3 when they come together, the candle lights up. So what happens is, when any of the three conditions that support the candle light is no more, the candle light will be gone. So, what are the circumstances that can cause the candle light to go off? When the wax is burnt out, right? That means this physical body under wear and tear reaches certain limiting condition, say due to old age, it cannot sustain itself anymore, it will burn out. When it comes to the wick, it is the same, let us say, when there is a defective wick, the wax may not burn out because half way through when your wick has problem, the burning becomes like incomplete combustion, then the flame will be gone too. Sometimes all three conditions are also present, but suddenly an external factor comes, like the wind comes along and the candle light is gone (blown off), it is as if the life force is no more. This can be karmic force or external force that hit. So, these are the three conditions that sustain life and you are what you are because of all these activities and movements. But because you **lack mindfulness**, you could not be **sensitive** enough to understand all these movements. So, when you are **not able** to understand all these, you are **not able to function properly** because you lack right view, the right understanding and the wisdom to understand all these. We can make use of this **wisdom** to live our life with understanding. That is the reason why the **way you live your life is very important**. If you **want** to have **proper health** then **develop proper life style**. To do that you must understand your consciousness, your life force and you must also take care of your physical body via proper diet and exercises.

3.3.3. The Mind

Coming back to this mind, it has a lot to do with the brain, right? Because without the brain, there is **no mind** consciousness. And what is brain? It is mainly Memory. So this brain is mainly memory. And what is thought? Thought is **response** to memory. That's how thought consciousness comes to be. Because the brain has this (memory), so human beings tend to think a lot. That is why deluded human beings always send their consciousness up to their brain and develop heedless thinking leading to suffering. For those who **understand**, who **meditate**, they know **without wisdom**, this (pointing towards the brain area) **is hell**. Do you know why this is hell? Because **acting according to memory is not acting at all**. Why is it so? And what are the memories that you **accumulate** or **keep** in your brain? Accumulation is attachment. Look here (on the whiteboard), what is memory? Read it out loud. Yes. 'Accumulation of experiences, good and bad'. You **seldom** accumulate good memory, you tend to accumulate all the **rubbish most of the time** and what are they? They are your **fear**, your **phobia** and your **scars of memory**, your **worry**, your **anxiety**, your **sorrow**, your **lamentation** and your **insecurity** because human being has this **delusion**. Everything that is related to their lives, they think they **can own them** and they want to have **security over them**. Do you know what security is? You want to be safe, you want to be secure. Wanting to be safe is a **craving**, do you understand? When you cannot get what you want, what happen? You suffer. **When you feel insecure**, what do you do? You **grille up** your whole house and if you are still scared you install security cameras. Then you install alarm system. Nowadays society is so unsafe, the brain which has

strong craving for security will have fear, worry and anxiety. Feeling insecure is the cause of fear.

3.3.4. The Highest Security and the Best Protection

What is the highest security according to the Buddha? Yes! **Refuge** in the **Triple Gem** is the **highest security** and this is **true refuge safe**. What is the Triple Gem? The Buddha, Dhamma and Saṅgha. When you go to the Buddha, Dhamma and Saṅgha for refuge, the Dhamma will be there because all the three refuges have the Dhamma. First refuge is the Buddha, the Sammāsambuddha. He is fully enlightened, perfect in wisdom and virtue, he surely has the Dhamma. If you take refuge in Dhamma, that is the Buddha's teaching, you will definitely have the right teaching. When you take refuge in the Ariyan Saṅgha, the enlightened disciples of the Buddha, they will also have the Dhamma. Therefore when you take refuge you will have the Dhamma to develop the cultivation. You will know how to follow the advice of the Buddha to avoid all evil, do wholesomeness and purify your mind. When you do that, you take care of Karma. You develop wisdom and virtue (which is the highest security). The Buddha said, only virtues protect. Nothing else. If you do not have virtues, you may secure your whole house with locks and grilles but you are still not safe because the nature's law is such; you reap what you sow and if you want to have the good life, happy life, make sure you do not **break the precepts** and society's rules. Without **fear** your mind state is **peaceful, calm** and **secure**. You do not need to have **any worry**, you **do not need to feel insecure** because you can trust your **karmic nature** and your **virtue**. They ask the Buddha what is the highest protection? Do you know what the

Buddha's reply was? He said, **virtue** is the **highest** protection. So, **virtue** is more important because virtue is the **highest** and **best protection**. When you feel **insecure**, you are **fearful**, you develop **worry** and **anxiety**, you **lack peace** and you lack **confidence**. You **lack** dhamma **understanding**. It is because of that, human beings fail to understand the **importance of virtue** as the highest and best protection.

If you **do not take care** of your life through **following** the **advice** of the **Buddha** and **cultivating** the **Buddha Dhamma**, nothing is secure in this world. Since the best protection and security is virtue that is why when you take care of Karma, Karma will take care of your life, that's it. When you understand this, you have nothing to fear. Whatever that happened, there are causes and conditions behind, that is the reality. **You do what you have to do**. So, when you **do not act according** to your **memory** which are **full of your conditioning, negative** accumulation, **wrong views, tradition, belief system, insecurity, scars of memory** and all **your other phobias**, you will become **beautiful** through **acting according to wisdom** or **understanding**.

When you have **wrong views**, the evil roots of greed, hatred and delusion will manifest in your mind. If you then act according to **your memory** you are **not acting at all** because basing on your memory you will act according to your fear, phobia, selfishness, wrong view, evil roots and conditioning, etc. That is why it is not acting at all. **How then should you act? Yes, - you should act according to understanding or wisdom** following the **Noble Eight Fold path which is true action**. Why can't you act according to your **understanding** which is the **Dhamma or wisdom way?** If I follow

Noble Eightfold Path, starting with right view, I will act appropriately. What is the first right view? It is the **Law of Karma** - where according to the Buddha, 'we are all born of our Karma, heir to our Karma, condition and supported by our Karma and we are what we are because of our Karma'. So, our **entire life depends** on **Karma**. Then what are you waiting for? With this right view, you must know **how to act base** on what the Buddha had taught, i.e. "Whatever that arises in this world or this universe there are causes and condition behind". And what can be the causes and conditions? It is definitely Karma, right? Because you are born of it, heir to it, condition and supported by it and you are what you are because of your Karma. This **right view** will enable you to act **without** delusion. If you **know** it is **Karma**, are you going to **blame others** or **yourself**? Are you going to get angry, become reactive, stir your emotion to become unhappy, miserable and fearful? You will not do that because you understand this is **Karmic**, this is **what you might have done to others in the past** and that is how its **fruition can manifest** when there is **condition**. When you understand this, you **will accept** the **reality** of the **moment**, you will **not project** your thought/mind to develop the **fear, worry** and **anxiety**. You are at **peace**. There is **clarity of mind** and you can **act appropriately** through asking yourself, what actually happen? How can I **resolve** this **amicably** through following **Noble Eightfold Path**? With right view, I will arise right thought, right speech and right action. I can act, speak and think the appropriate right thought so that I can **resolve** all things and issues **amicably** following **Noble Eightfold Path**. Noble Eightfold Path is the **meditation as taught** by the Buddha. It is **Sila, Samadhi** and **Panna** which is also the advice of the Buddha, to avoid all evil,

do good and purify our mind. So, this is how you should act. Act with wisdom.

The **second right view** is right view with regards to the Law of mind (citta niyama) especially the Law of Dependent Origination, the 12 links needed to understand how you function as a human being and how your mind function.

Then the third right view is right view with regards to all the other essential dhamma or truth - **Dhamma Niyāma**. These are the other teachings (the essential Dhamma) of the Buddha. The Four Noble Truth and its three turnings spin off all the essential Dhamma. With that you will know how to act, you will know what suffering is, you will know the cause of its arising and you will understand how suffering can end because **Suffering need not be and cessation of suffering** (the enlightened state of Nibbāna) can be **realize** in the here and now - no need to wait until death. What is the path to realize it? Yes, cultivate **Noble Eightfold Path**. That is why **you need** to act with **wisdom** following **Noble Eightfold Path**. That is **true** and **right action**. With this understanding the whole teaching becomes clear. Then whatever other people said to you regarding all those fantastic meditation, psychic ability, magic, etc. are not important. **If the meditation does not bring you back** to the **Noble Eight-fold Path** cultivation, forget about it because that is **not the teaching** of the **Buddha**. If you do all those funny meditation it is of no use because it will not lead to awakening. Focusing, doing one pointedness concentration, develop Jhānas, etc. and become like a superman is of no use. After understanding all these, I can now explain to you today's topic on the heart and the Mind.

3.3.5. The Mundane Mind and the True Mind

There are 2 types of minds, the thought is the first type. Thought pertains to the **mundane mind** because thought is dependent originating. Since **mundane mind** is **dependent originating** hence it is **impermanent** and this is what thought is all about. It arise and it pass away according to condition.

Then there is another type of mind, the **true mind**. So, there are two types of mind namely the **mundane** mind and the **true** mind. Your **true mind** is your **silent mind**, your **true nature** within. Those who had studied the Sixth Patriarch Platform Sutra will understand. The whole of **meditation** is centred on understanding that there are these **two types of mind**. Master Hui Neng's 6th Patriarch platform sutra's teaching takes you directly to the true mind. He says, you must **silent your mundane mind** to realize your **true mind** and that is basically what meditation is all about.

When you silent your mind, that **silent awareness** is your **meditative** mind and it can see and understand how this **mundane** mind (which is dependent originating) operates. They also call it the condition arising mind, or sometime people call it the thinking or monkey mind (as an analogy) because the monkey could not sit still and be controlled. It is always heedless and it does not obey you when you fail to train it. That is why dependent on ignorant (avijjā), saṅkhāra (mental activities and thinking) starts to arise. And that is **key to understanding the mundane mind**.

Without avijjā there is **no** saṅkhāra, hope you understand? But, how can you cease avijjā? You **must have** the **dhamma**, to **straighten** your **views**. When you have **no more self-delusion**

(sakkāyadiṭṭhi), then what happen? When you have understood clearly that this form and mind is not you, then what happen? When there is **no more** self-delusion, it means the three evil roots of greed, hatred and delusion **can no longer arise**. How did the three evil roots of greed, hatred and delusion arise? They arise because you believe this ‘form and mind’ is you. That it is **real** and **you exist**; there a **personality** (an egoist entity) within and what is that? Yes, the “I” and the “me”, the ego, the personality. When that arises, the **sense of self** will be there to **cause you** to **want to own** and **control** things, and that’s how **greed**, **covetousness** and **possessiveness** come to be. When you want to own and grasp on to things you become **greedy** and **possessive**. When you cannot get what you want or when things don’t go your way, you get angry and at times violent. These are evil roots that can arise because you think you exist. You think you can own and possess things. That’s how you become **possessive**, **violent**, **greedy** and **selfish**. And because of that personality, you think ‘you’ exist and ‘you’ can afford to be angry, emotional and jealous. This are the evil roots of **hatred**. Your envy, your jealousy, your dislike, your aversion, your hatred and other emotional negativities are part of this evil root of hatred and they come from Sakkāyadiṭṭhi. Then when you think you exist, you can also become **insecure** and **fearful**. Fear of dying. Fear of the unknown and not succeeding. Fear of losing your job, fear of losing your loved ones. There are so many other things that can make living beings fearful because you think this is real. When you realize that this is “anattā”, not real, not what you think because it is dependent originating, only a condition arising entity, just a causal phenomenon with the three conditions sustaining its arising and that this is just a **Karmically conditioned vehicle** and **tool for you** to

come, then what happens? You will come to understand that this physical body of ours goes the way of nature and it is not you! Then why do you cling on to this physical body? Worrying about it getting old, getting sick and die and becomes miserable over it via delusion? These are part of the first Noble Truth realities. The physical body goes the way of nature and the Buddha advised us to contemplate it every day. This **physical body of ours is of the nature to grow old, get sick and die and no amount of sorrow and lamentation can bring back the dead.**

And what is death? Who die and what die? The truth of it is - **Nothing dies** because there is **Hey no you** and **hey no me**; no mark of self, no mark of others, no mark of living beings and no mark of even Dhamma, existence and life. So, all these **penetrative understanding** as taught by the **Diamond Sutra** and the **Heart Sutra**, will **bring forth the wisdom** you need **to live the noble life** in this **existential** world. When you understand all these, your mind becomes different and you also become different. So, basing on the question forwarded to me, that person who wrote it must be somebody who **only understands a little bit** here and there but he knew it is **very difficult** to follow the heart. They **always follow** their **thoughts**. This **mundane mind is basically thoughts**. Do you remember what I told you? This mundane mind is the thought, so when you follow the thought, what happens? You will deviate or go 'Holland' (an expression in Chinese dialect). In actual fact it has nothing to do with your thought for thought is neither good nor bad, hope you understand? It is like money. It depends on **who is the user** of money. You must know how to use it. If the **user of thought** has the **Dhamma** and the **wisdom**, then thought becomes beautiful.

So, it is not the thought, but since this mundane mind is **still deluded** it will give rise to **wrong thoughts**. Why do people fear thought? Because they do not have the wisdom to understand that thoughts are response to memory hence thoughts comes from memory, which is selfish, has fear, has delusion, etc. – that is why when they act **according to memory following** their **thoughts**, their **conscience** does not come in.

What is conscience? Conscience is your **sincerity**, your **virtue**, your **sense of moral shame**. When you **follow** your **conscience**, you **cannot** do things that are **harmful to others**. So, **conscience is needed to protect** you from **doing immoral** things. Every time when you want to do something immoral or evil your conscience which resides in your heart (your nature) will tell you **this is not right**. But **very fast**, your **cunning mundane mind** takes over - do you know what it will tell you? It will say, 'why are you afraid to do it? Do not worry because nobody will know and almost everybody does it'. This is especially so when you work for a company or as a government servant – you tend to **misappropriate things** that belong to the company or the government via saying 'these are public things if you do not take other people will take'. You may also think selfishly that you are now in the position to take advantage of your special power and authority **to enrich** yourself. Do you see how the **cunning** mundane mind (which is still **deluded**) takes over from your conscience and **entice** you into acting **selfishly**? This is how your **deluded mundane** mind cause confusion in you. They thought there is only one mind, the mundane or thinking mind. They didn't know that there is another mind, the true mind. When you understand this, you become beautiful. And like I say, the heart is

only an organ, so how can it have conscience? This we need to find out. It is because the **life force** that **comes** from our **karmic nature** (to pumps this heart) **resides** within the **heart** where the seat of consciousness is. That is how you receive the **Karmic force** as explained by me earlier on. This is the **final jigsaw puzzle**. For living being to come to this existential world, what do you need? Yes, you need a **karmically conditioned** 'form and mind', a '**vehicle and a tool**'. This understanding is **very important**. For you to come to this existential world, you need a 'form and mind'. And this is your 'vehicle and tool' to come. So **use it appropriately** with **understanding (wisdom)**. And because of this **life force** that comes from the **Karmic nature**, the form and mind will also have the **gateway** to your **spiritual nature** (next to it within the heart of this form and mind). That is why when we **meditate** with the **silent mind**, we can detect or realize the **true mind**. Then when you **silent everything** with **wisdom** you can one day **detects** the **gateway** to **your true nature** (where the **conscience resides**).

The **true mind** is your **conscience**. Your **true mind** does not have evil, and it is also **anattā** and **non-self**. There is no ego inside there because it is just **pure awareness without** any **knowing** or **thought**. But this one can understand **truth** and the **reality** via its **direct seeing**. Through its **pure awareness** it can **insight** into phenomena **to understand** nature's law. It understands that **this form and mind** is **subject** to **karma**, at such it cannot simply do things. That is why this **conscience is already** there even before you (the form and mind) **develop the wisdom**. Every living being when they come they have a conscience that is why they say this is inborn. Inborn in the sense that you are not endow with it, do you understand? It comes with

the vehicle and the tool so it is like inborn. Yes, you can say this is nature's way. But for **unenlightened** living beings their **deluded mundane mind** tend to override or overrule it (the conscience) very fast.

So by now you should understand why sometimes they say the **heart** is the **conscience**. It is because this form and mind is the vehicle and the tool for you to come and within it is the **gateway** to your **true nature** and the **gateway resides** inside this heart. And because of that the **heart** is where the **conscience** is. That is why they say if you can, you must always follow your heart.

When you go look for property to buy what is the first rule? The first rule is: you must **feel comfortable** when you walk into that house. Your **nature** will know, your **conscience** will know - that **first instance before the thought comes in and interfere**. A lot of people can feel it. The moment they go in they will know. If they do not feel good then they will not buy that house. For some, the moment they go in, they feel very good. How many of you have such experience? Good! So there are quite a number of you who had such experience. **And if you feel good, just buy, do not wait**. If you do not feel good, then do not buy it. It does not mean that the house is not good. There may be something there (in that house) which are **not favourable** or **compatible** with your karmic nature at that time. But if you **have the Dhamma, every day** is an **auspicious day** and **everywhere is safe and good for you**. But if you **do not have the Dhamma** and you have not **taken care of your Karma**, the most 'auspicious' day can also turn into an **inauspicious** day.

It is how you understand things and how stable your wisdom is. So, **conscience**, your heart and your brain is about 14 inches apart (depending on your size and built) but they find it very difficult to decide **whether to follow** the **heart** or the **mundane mind**. To them, all that they know is their mind is only their thoughts (the mundane mind) which is deluded before their form and mind awaken. But, when you have the Dhamma, it is **no more** that way and it is not which one to follow anymore. **You will act with wisdom** following **your heart** (the **conscience**).

Where does your conscience come from? It arises from within your **true nature**. And what is your **true nature** all about? It is the **embodiment** of **wisdom** and **understanding**. That is why without wisdom and understanding you will **not follow** your **conscience**. You will simply do things because you are heedless. This conscience can only come and protect you for a while. It will surface when you are **without thought** and **prejudices** but immediately after that your brain, your cunningness will take over. And this is what happens to mundane people, Puthujjana. Do you know what a Puthujjana is? The one that is still **not enlightened**. What do you call a Puthujjana in English? Yes, a world ling, an unenlightened being, whereas the enlightened ones are called Ariyas. So, when you are still a Puthujjana, your thoughts are wrong and deluded thoughts most of the time because without wisdom **connected** to the form and mind you **cannot arise** the **right thought**. You cannot have right views; you cannot have the understanding borne of your conscience. So, are all these clear?

Today's sharing is **not easy** to understand. You have to go back and **slowly reflect** and **contemplate** on **what have been shared** to

develop the **2nd turning wisdom**. But **because of conditions** and this **teaching wants to come out**, that is how it can happen. There is no book that writes about these subject as yet. I have hardly heard anybody explaining any of this. So, this understanding that I shared with you all is **not from** other source. This is from **my nature** that had developed it in the past. That is the reason why I can explain all these to you. During the earlier years, if I were to speak to you this way, you may not understand. You all may run away because you may think and comment as follows - where got such Dhamma because they are not written in any book and you have not heard about it before? How many of you have heard this before? Hardly anyone, right? Most of you still cannot understand, especially traditional Buddhists and cultivators who are **not open minded** because you all are so conditioned. This **teaching is very rare** and it is a **true gem**. And today's sharing is **very complete**. It not only covers the **essential Dhamma** and the **Dhamma for true practitioner**, but it also covers the **higher teaching** of the **Bodhisattva way**, concerning the **gateway**, the **conscience** and the **true nature**. It **also integrates** into the **full understanding of life**.

Do you see, all of today's dhamma sharing can be written on this one whiteboard? Since you have a brain which is **so much bigger** in its capacity to understand things so understanding the above is not so difficult, right? Is it difficult? It is **not difficult**. But **to put it into practice**, to make it into a **living reality, that takes time**. Do you understand? To **understand** the **1st phase of dharma (Pariyatti)** - the learning of the teaching is important. I think by now, quite a number of you can figure this out already. More or less - at least 60% of you already have this **Pariyatti understanding**. But to really

comprehend it and **put it into practice**, **cultivate** and **develop** this understanding to **live it** and **make it a living reality** which is the **2nd phase of dharma (Paṭipatti)** is **not easy**. If you can do it then, you get to enjoy the **3rd phase of dharma, Paṭivedha** which is the **fruition of your hard work**. When you awaken, you get to live the **3rd phase of Dharma**, the life of an Ariya, an enlightened being - as stated in the Heart Sutra short notes text, under the Appendix section on Pariyatti, Paṭipatti and Paṭivedha. This chart summarizes everything. It is a very good, very complete and a very beautiful chart. You can go back and read it yourself - it's all linked. Do you all have any more questions? Yes, we better rejoice.

Sādhu! Sādhu! Sādhu! Oh! It is still so early. It is as if time has been slowed down. I have covered so much and yet it is still so early. We still have 30 minutes.

Padmasuri just came back from **a tough trip** to Xinjiang, the **Northern Silk Road of China**. The temperature there was 60 degree Celsius at the Flaming Mountain (火焰山). Yes, double our temperature here which is only about 30 degree Celsius. It is also very common in Dubai to have 40+ degree Celsius temperature in the afternoon.

Any question? You may ask while I have a drink.

Brother Swee Aun, where did you get that diagram you forward to me? Oh, somebody forwarded it to you. I believe that person also could not really understand, but at least he knows it is not easy to follow the heart. He finds it so difficult to always follow the heart because the heart has nothing special, nothing cunning, nothing to

benefit him, do you understand? If you follow the thought - it has a lot of ideas and ideas are the ones that drive the **human cravings**.

3.3.6. What makes the world alive and merry?

What makes the world goes round. Please do not tell me it is gravity because I am referring to the real reason. They used to say this – ‘Love makes the world lively’. Have you heard of this? Is this true? But this word “love” **can also mean craving** and this type of love is **not universal love**. If Love is **Craving, Passion, and Attachment** then it can be said, ‘**Love** makes the world lively’. When you have **craving** and **attachment** your **thought** will develop the **desire** to have, to own and to possess - that is how you can have strong will power to plot, to scheme, to deceive, to cheat and you may go all the way, by hook or by crook to get what you crave or desire for. Why by hook and by crook? Tammy, do you know? ‘I know crook means crooked’. But after you have the Dhamma, you will come to realize that some of the things that ordinary worldly people like to do, you cannot do them anymore. People will then look at you, as if you are very weird because you are **not greedy**, you are **not violent**, you **don’t want** to take advantage of people, you do not do **deceiving and selfish** things that worldly people do. People can be **very excited** and **crazy**, go for all the hot stuffs, celebrations and so on but you are different. I mean you can be part of existence, part of life but your inside is so different, you will **no longer** be **so excitable** because there is **clarity**, there is **awareness** and there is **heedfulness** and **wisdom** to enable you to understand that all these are not real, not what you think. So, when you have all these understanding, your **mind is different**, your **brain** is different and you are **very sensitive**. You **can feel** and **understand** many

things. Then you realize that living beings are really living beings: - **deluded**, and **there is nothing to be pitiful about**. Do you understand? Because they are **deluded**, they **are such** and that is the reason why they will **do foolish** things. I use to say '**people are just the way they are**'. **Foolish people do foolish things, deluded people do deluded things, crazy people do crazy things and wonderful people do wonderful things**'. If you have this understanding, you **become a blessing to all**. You are so different, so beautiful. And you are **always at peace**. You will always have this beautiful mind and beautiful understanding. Then all the vocabulary with **negative connotations** are **no longer in your dictionary**.

If I have not gone through life, I will not understand what **fear** is like, what **anxiety** is like, what **sorrow** and **lamentation** are like. But because I went through life and I saw how people suffer when I was young - I saw a lot of suffering. That does not mean I suffer before (no, no, no) because this life I hardly have any suffering. **When I was young I can sense I was different. I contemplated deep into life**. I have this **conscience** ever since I was young and I cannot do certain things. I have told you all before - if you ask me to kill something, there is no way I can violate that precept, but mosquitoes I do kill (before I know the dhamma) because at that time I do not understand. But when my mother asked me to hold the chicken for her to slaughter I cannot do it, I just release it and I was scolded. And on one occasion she trapped a mouse and asked me to kill it or dispose it off, I just could not do it. I tried. I thought by putting it in a pond of water, it will drown. At first I saw the cage went down, I thought it's already death but after a while it was still alive. That is how I had my sinus latter on, because of the mouse's

suffocation. When I was young I always get to pay back my Karma very fast. So, a lot of things that we do through ignorance will come back to us because of karma.

Later on as I develop the understanding, I came to realize I can never do all these, any more. Before you connect, you can still (like any normal human being) make mistake. But because of your special Karmic and spiritual nature, your vows and understanding will prepare you when you come. Your Karmic nature prepares you because you are different. When my nature comes, I can sense all these when I was young and I knew I was not normal, but I can't tell why I am not normal because at that time I was still very young and all sorts of strange things happened to me. I knew there must be something behind. Otherwise all these cannot happen. Then later when I grew up, I develop the condition to receive all these understanding. I **saw many things** unfolding very **naturally**, as if it **was meant to be**. Then later on when this **mundane mind collapses** during the year 1989 everything becomes clear. That is why it is not what you think. And this is not documented anywhere. The nature's law, the law of Karma and all these happenings you cannot understand, unless you have **that type of cultivation** and that **type of nature**. When you come, you can see them arising, you can see them happening, all these strange things unfolding and you can see them clearly, as if everything in nature is **meant to be**.

Then this understanding and wisdom will keep on evolving, while you start to **inherit** from your **spiritual nature** all these **understanding**. The most important understanding is, - this **spiritual** nature is different from the **karmic** nature in the sense that **before** you **connect** you **cannot inherit anything from it**. You have to

connect to it first. The moment you connect, you will progress very fast. Then the understanding keeps on unfolding and you will reach your previous cultivation level very fast. A lot of things you do not have to go through again. It is as if the transformation and understanding just passed by or breeze through very fast.

Then there are these nature's internal movements (at the heart area) and a lot of other things will also happen, especially after you had **realized** your **true mind** and **touched** your **true nature**. Your brain will also transform. To access your **gateway** to your **true nature**, you have to take the **Bodhisattva vows** and walk the **Bodhisattva way**, otherwise you cannot do it. The sainthood way is so much easier but it is not so complete. The sainthood way is pretty easy. When you use these words (it is still **very elementary**), certain people do not like it. Do you understand? The Bodhisattva way is a **very comprehensive way** and it **has much more things**. It is just like the Buddha's analogy of the handful of leaves as compared to the whole forest's leaves.

For the sainthood way, what you need is just a handful of leaves to awaken, which is very true. You only need to cultivate the Four Noble Truth and its three turnings. Nothing else. But to go the full way to complete the ten perfections is not easy, especially the perfection of wisdom where you **have to penetrate all dharma** and **develop the perfection of all wisdom**. Do you have any other questions? Why is it, today's time like never move? How come? I have covered so much and yet when I checked the clock just now it was still 10 minutes before ten, now 5 minutes after ten. We still have 25 minutes before we end our class. Please let me know what

else you all may want me to share. If you have no question, then what shall we do?

3.3.7. Sharing by Sister PG

Sister PG: Good evening Brother Teoh, Mrs. Teoh and all kalyāṇamittas. I would like to share something that happened to me today. We are always talking about causes and conditions, and I have been mindful of this for quite a while. Whenever the **negative aspect of mind or thought** comes into mind, I am extra careful. Today I have to attend a meeting in Puchong industry area at 4 pm. I left the office at 3 pm and I key into my Waze the destination, but it cannot be set into place even after 10 minutes of trying. It is already 3:10 pm and I am going to be late. I was aware that my mind has started to agitate. After that I said to myself, forget about the Waze. I must get to Puchong first, then only I set my Waze to get to that place. So, I set off. But as I was driving I reminded myself not to let this situation set the conditions for **karmic negativity** to come in because **several times I have seen how these things happened before**. So, I tell myself: **be careful**. When I was driving I was very aware. As I was turning into the Duke Highway, I come to a place where it branches off between going to PJ and KL. I was on the slow lane, the lorry was ahead of me on the fast lane and the car that was parked at the divider suddenly decided to sway into my lane. So, the lorry honked and avoided the car but at the same time it swayed into my path. So, I honked like crazy too. Luckily I was aware of the car, so I hit the brakes before the lorry swayed into me and all of us were like freeze and I quickly look into the rear mirror because I was afraid somebody behind will bang into me. I suddenly stopped. If I have been unaware/inattentive I will not be able to brake in time.

Brother Teoh's reply: If you **do not have** the mindfulness and understanding you cannot do what she did. When you are **mindful** and **aware** you are **very different** and you can handle and avoid all these. Of course, **Karma is also very important**. If you take care of Karma, Karma will take care of your life. It really protects you. Nothing protects except your virtue, your goodness and your kindness. So, this is something she learn and she learn it pretty fast because she always fetches me and we used to discuss dharma while travelling in her car. It is similar to Sister Chwee's case - she always said she is **grateful** of the **free extra Dharma** lessons given **while travelling** with me in the car to my Klang talks. There are a few kalyāṇamittas who joined us in attending these Klang talks and in between they learnt a lot of very useful dhamma. They learnt very fast because ever since they **understand** the **importance** of the **Buddha's teaching**, their **faith become different** and they **really go all out to cultivate** after seeing the benefits and rather positive changes happening to their lives. Their lives become really different, **personality wise, character wise** and **understanding wise**. The way they live their life, everything has become so different. All the rites and rituals, superstitious and wrong views, etc. - all these slowly one by one got rooted out. You not only root them out, you will never go back to that **heedless way anymore**. Just now before the meditation starts, I said, when you have this **understanding** you will have no more sensual desire and ill will because your reaction to sense experience **conditioned** by your **five mental hindrances** will not arise anymore. The reason being, after you had straightened your view, you **understand** that **people are just the way they are** and **the world is the world**. So, **just let things be**. Then, whatever happened in life, just follow my **earlier advice** to **maintain calm** and do **not**

panic. Do not become fearful, emotional and reactive, otherwise you will get into trouble. Do you know why? When you create negative thought energy, this negative thought energy can condition **negative Karma** to ripen (to arise). If you do not have this understanding, every time when things do not go your way you will **get angry** and **become agitated** because of your **wrong thoughts** which condition you to react. This is what PG came to realize through her awareness.

The meeting is in Puchong at 4 pm and because of the traffic condition, she has barely enough time. Then the thought will say 3:10 pm already you are going to be late and so forth. You must **forget** about the **thought**, **calm** yourself down and **do** what you **have to do**. If setting the Waze does not work, if you know the way, you just drive on. After that you **make sure the address is correct**, then you key it in. As you drive, the Waze will change course and take you there. If you have to look for **alternative route** based on where you are, you can use **Google map**. Google map is more prone to problem. Waze is less problematic and most of the time it takes you there, but sometimes Waze also has problem. The other day at Poh Lian's house dana, sister Vivian lost her way. She could not find her house. And she said, she used Waze. Do you know what happen? It was Jalan Selesa 5, but she keyed in wrongly as Jalan Seliseh 5, - no wonder the Waze was confused. But luckily she knows Old Klang road quite well, and she knows Poh Lian's house is somewhere nearby. Then she saw the word Selesa on the road sign... only then she realized she has keyed in the road name wrongly. So, do not blame Waze. Check the address properly. She said I saw Selesa 5, which means her house is just nearby. But she was lucky because

she decides to use her intelligence and did not follow Waze. She said if road 5 is here, then road 7 must be nearby. It is either parallel or perpendicular. She finally managed to locate the house. You have to be street smart to use your common sense. If you follow the Waze and it is not taking you anywhere, go back to your common sense. Just like our calculator and hand phone which we are so used to or dependent on to remember our phone numbers. In the early days we can remember our friend's phone numbers, our own phone number on our finger tips, no need to write it anywhere, but now, call home also we have to look at our hand phone for the number. You become dependent on them and many people after having lost their hand phone, they have to call up their classmates and friends, because they do not have the backup records unless they have saved them. So, a lot of these things make you dependent. Sometimes you have to use your **skilful means** and **common sense**. But you have to fall back to something when things do not go your way.

I like to go back to first principle every time I have a situation, I do not worry. Then I tell myself, it **may be a blessing in disguise** because I can learn from it. I will go back to first principle and I will use my common sense to understand it. Then you will finally solve the problem. Or resolve whatever things you need to resolve amicably. Then you will laugh over it because sometimes it is just a small mistake that you have made. You think you would not make this type of mistake but it does happen because certain things are not for you to say, it is for you to learn. The world is the world. Thing is just the way it is and the possibilities are many.

Later on, after your **mundane mind** collapses, it is even more difficult for you to deal with the situations and it may be worse because you have to learn to use this **new supra mundane mind** which is **very fine** and very different. And this **supra mundane mind** is as if there is **no mind** and you hardly feel anything because it is so fine as if there is no mind at all. It is totally different. That mind is so different from the mundane mind. To use the mundane mind **to cultivate** and to be **mindful is so easy**. And that mundane mind can be trained very fast. But when that one collapses, there is nothing for you to train, nothing for you to do, then if you do not have the understanding you may not know how to manage those situations and you may end up having problems again. That is why sometimes cultivator after they have reached certain stage of progress, if they keep on going back to the **thought** then they **may get trapped** again. So, forget about the thought. The thought will tell you all sort of nonsense. Because this one (the brain) cannot understand, that is why you must go back to your nature, go back to your heart, silent everything. Go in deep. That one (the true nature) understands. Only that nature can awaken; can see things as they are. Can you all understand?

But your thoughts are also useful if you know how to use them. The wisdom is there already, so if you **do not have doubt** it can **stabilize** and becomes a part of you, then you **can express it, share** and **teach** it, then your **thoughts become beautiful**. With the wisdom connected to the form and mind, thoughts become right thoughts, wonderful thoughts. Then everything is beautiful. So, this **aspect of the understanding is very important** and you will develop the understanding of it when you awaken. Initially I only share a bit

if you may recall my earlier sharing. During that time I could not go into this topic so deeply and explain all these because you all are not ready otherwise all of you will be yawning and sleeping. But now many of you have transformed, your consciousness are different, you all are capable of having this understanding because conditions are different now. Things arise, conditions arise, then the Dharma manifest.

So regarding PG's sharing, it is very good. As you train your mind, as you go through life, you will know how to apply the Dhamma in life. And when you apply them correctly, you can see the result. What she has just described, you cannot feel the impact of the danger she felt because you are not there. I can tell you, if you are there, you will know how she felt. The lorry just sway out and honked so loudly, she also has to honk and then everybody froze. Do you think it is easy? You should thank your good Karma, otherwise, anything can happen. I came to realize those who have the dhamma and the virtue, the dhamma wisdom and virtue will protect them. I believe most of you would have the understanding, after you have understood the dhamma and your life is so different now. It is as if nowadays you hardly have any problem at all. As if you are so blessed. I **don't like** to use the word "luck", because technically there is **no such** thing as luck. Everything concerning life is governed by the **nature's law of karma** (moral causation). Hence there is such a thing as **blessing** and the **good life** borne of our **good karmic inheritance**. **With** our **good cultivation, virtuous vows, merits** and **understanding etc.** we will get to live the good life. All these wholesomeness can protect us. It can also give rise to all the favourable conditions for us to have the ability to **avoid** all those

severe karmic conditioning and **fruition**. If you **don't take care** of **Karma**, if you are **heedless**, you tend to get yourself **entangle** with **life** and get yourself into a lot of troubles, situations and problems thereby **becoming afflicted and miserable**. This is for the individual to develop the cultivation and find out for themselves. Hopefully not long most of you can also have the **understanding** and **transform** to become **really different**. When that time comes, your faith will become unshakable and you will become very different. Your **faith in the Triple Gem** becomes **unshakable**. Especially the Buddha's teaching which I shared the other day. Dhamma is the only 'free lunch', given free. And yet most people **do not cherish** it because they think free one, normally don't have quality because it is given free. But this is the **only exception** to the rule for this is the only true gem given free. Now I remember it is Sister Phey Yuen (Puan Chee's daughter) who did the draft outline short notes for this dharma sharing, right? I have sent it out earlier, did you all receive it?

Anyway a copy of the rather important edited outline short notes and the talks audio and whiteboard links are all enclosed in appendix 1 for your easy reference.

Sadhu! Sadhu! Sadhu!

4. Appendix 1 – Outline Short Notes for Brother Teoh’s 28th September 2018 Thursday class Talk

Audio link: <http://broteoh.com/wp-content/uploads/Teoh-Thu-180927.mp3>

Whiteboard link: <http://broteoh.com/wp-content/uploads/Teoh-Thu-180927.jpg>

1. **What is Heart and what is Mind?** According to brother Teoh this is a **very difficult topic** and very **few people** can *truly comprehend its deep meaning*. In Mandarin, the same word 心 (**xin**) is being used for **both** (the *Heart and the Mind*). Mahayana tradition teaches **two types of minds** – the **Mundane** (or *Thinking*) **mind** and the **True mind**.
2. **Sincerity** is related to the **conscience** (no evil roots or cunningness). The **Heart** as an **organ** is **special** as it is related to the **conscience**. Reason why **true cultivator** always said, ‘*follow your heart and not your deluded thoughts (mundane mind)*.’ The heart is where the **seat of consciousness** resides. The **karmic force** triggers off the **life force** and cause the **heart to beat** giving rise to the **pulse of life** that pumps our blood to nourish our entire body. The **brain** is where the **memories** are and as **thoughts** are **response to memories** hence the reason why the mundane or thinking mind is closely related to the brain. The consciousness since birth is **trapped** within this physical body which has the 5 physical sense bases and the brain. Upon **contact** of mind with the **sense bases, sense door** consciousness (like seeing consciousness, hearing consciousness and thought

consciousness, etc.) can manifest. You need to understand all these to penetrate the **Mind** and the **Heart**.

3. **The Life (karmic) force** comes from our **karmic nature**. When **destructive karma** hits, the heart beat stops. Form and mind **separates** because **brain dead** and we call this death. The **life force energy** can be used to pump the heart, to make us conscious, to sustain life and give rise to consciousness, thoughts and emotions. It can also be used to **access** the **gateway** to our nature to bring about the **internal transformation** (of consciousness) via **trusting** our **nature** to **meditate without** the **interference** of thought.

4. The *3 things that sustain human life* are: **consciousness**, the **physical body** and the **life force**. A **functioning physical body** is needed to sustain life. But when some **vital bodily organs** are damaged, then **consciousness** cannot stay on. *Body and the consciousness need to harmonize just like the analogy of the car and the driver*. If the car is not in *proper condition* the driver also cannot drive it. The candle light's analogy is a good analogy. The candle can only lights up when the 3 important conditions sustaining it are there. First condition is the wax (equivalent to the physical body), the second condition is the wick (equivalent to the consciousness) and the third condition is the light (equivalent to the life force).

5. One needs **wisdom** to live life well. To understand oneself one needs to understand the consciousness, the physical body and the life force.

6. **Mind** is linked to the **brain** because **brain is memory** and **thoughts are response to memory**. **Thought consciousness** comes about when **mind consciousness** makes **contacts** with the brain. **Before** one develops the **wisdom** via meditation, this (pointing to the brain) is **hell** because when one **acts according to memory** (which are the accumulations of all our **good** and **bad** experiences, **views** and **opinions**, **belief systems**, and **delusion, etc.**), one is **not acting** at all. Most of the time, the accumulated experiences are your **negative** psychological memories (which are your scars of memories, fears, worries, anxiety, phobias, sorrow, lamentation and insecurities, etc.) Human beings **want** to be **secure** and **safe in life** and this **wanting** is a **craving** borne of **self-delusion**. Nowadays, the world seems to be less safe, human beings seek safety and security therefore their **insecurity** is the **root cause** of their fear, worry and anxiety. One should instead **act according to wisdom** following **Noble 8-Fold Path** to resolve all **matters** and **issues amicably**.
7. According to the Buddha, the **highest security** or **only safe refuge** is taking **refuge** in the **Triple Gem**. The Buddha is perfect in virtue and wisdom, thus he has the dharma. The Dharma is his teaching. The Saṅgha are his **enlightened disciples** and therefore they have the dharma as well. With the Dharma, one knows how to cultivate following the advice of the Buddha to avoid all evil, do good and purify their mind. I.e. one must **takes care** of **karma** and **develops wisdom**. According to the Buddha the **highest security in life** is to have **virtue** for **virtue** is our **highest protection**. If you want to have the good life, **do not**

break the precepts because **do Good begets good** and **do evil begets evil**. **Without fear**, your mind **states** are **peaceful, calm** and **secure**. There is **no need** to have **worry** or **feel insecure** because you can count on your **own nature (both karmic and spiritual)** to support and protect you.

8. **Virtue is the highest and best protection**. If you take care of karma, karma will take care of your life. There is nothing to fear. Whatever that happens, there are causes and conditions behind, therefore what happens is the **reality of the moment – cannot** be otherwise. When you act according to memory (which are your **accumulation of wrong views, traditions, belief systems, conditionings** and the **3 evil roots, etc.**), you are in fact acting according to your fears, worries, anxieties, insecurity, selfishness, etc. Instead, you **should act according to wisdom** and **understanding**. With right view, you can act following **Noble 8-Fold Path** which is the path that leads to the end of all suffering.

9. **Law of karma** – *‘We are born of our karma, heir to our karma, conditioned and supported by our karma and we are all what we are because of our karma’*. So whatever that arise there are causes and conditions linked to karma behind. Therefore **act with wisdom** through **not blaming others** or **yourself** and **not getting angry or fearful** as one understands, it is all karma related. No point being miserable over what happened. **Accept** the **reality** of the **moment**, as most likely you have done these to others in the past and **now there is condition** for you to **receive** the karmic **effect**, so you have to go through it. If you

have the wisdom not to react to what happened, you are **at peace**, you have **clarity of mind** to **understand** what happened then you can **act to resolve things amicably** the **dhamma way** and **move on**.

10. To resolve issues **amicably** we need to apply the **Noble Eightfold path** - **right view** leading to the arising of **right thought**, **right speech**, **right action**, etc. following advice of the Buddha to avoid all evil, do good and purify the mind. Develop **wisdom** through **comprehending** the law of dependent origination (12 links) to **understand** how you **function as a human being**, how your mind functions and the other **essential dharma** or **teaching** of the Buddha (4 noble truth, its 3 turnings and other related **essential dharma** that spin off from there). **Then you** will know how to **act because** you will know **what dukkha is?** The **cause** of its **arising**, knowing that **suffering need not be** because cessation of suffering which is realizing the enlightened state of Nibbāna in the here and the now is possible and the path to realize it is through cultivating the Noble 8-Fold path.

11. There are 2 types of mind, **mundane mind** and **true mind**:

- **True mind** = silent or meditative mind (your true nature).
- **Mundane mind** = thinking mind, condition arising, dependent originating mind and the heedless 'monkey' mind.

12. **Meditation** is to **realize** one's **true mind**. Master Hui Neng's teaching is **to bring** one **directly** to the **true mind**. When you **silent** your mind, your **true mind** in **pure awareness** will be able to see how the **mundane mind** functions and operates and

insight into phenomena to realize the **3 universal characteristics** of nature.

13. Due to **ignorance (avijjā)** thinking (or *saṅkhāra activity*) arise causing the **mundane mind** to arise. To cease avijjā, one needs the dhamma, the **right view** or **wisdom** to **straighten** one's **views**. **Without self-delusion** (Sakkāyadiṭṭhi) you will understand that the form and mind is impermanent, dependent originating hence **not** you. Then the **3 evil roots** of greed, hatred and delusion cannot arise.
14. These evil roots arise due to one's **self-delusion – believing** that this form and mind **is you** and **real** (or exist) causing the “I”, the **Ego** or **Personality** to arise. With the **deluded Ego wanting** to own, possess and control things, grasping and clinging arise, giving rise to the evil root of **Greed** (selfishness and greediness). As you think you exist, you can also become emotional, angry, jealous (evil root of **Hatred**) and insecure and fearful (evil root of **Delusion**).
15. When you can see them **as condition arising, dependent originating** and **causal phenomena** that **arise** when the **supporting conditions** are there then you **will awaken** via insight into the **3 universal** characteristics of impermanence, suffering and non-self (anattā) which are **inherent in all things** within the **conditioned** world. And you will **understand clearly** why this body and mind is **not** you, but merely a **karmically conditioned** vehicle and tool for you to come to this **existential world** of ours.

16. Thus, contemplate daily that this body of ours is of the **nature** to **grow old, get sick, and die**. No amount of sadness, sorrow and lamentation can bring back the dead. Nothing actually dies. Hey no you, hey no me. No mark of a self-cultivating, no mark of others and no mark of even dharma, existence and life. This penetrative understanding from the **Diamond Sutra** and **Heart Sutra** will **bring forth the wisdom needed to live life beautifully** within this existential world. When you understand all these you become very different.
17. **Human beings** tend to **follow** their **thought (mundane mind)** **instead** of their **heart (conscience)**. Thought is neither good nor bad. It **depends on the user** of thought. Therefore **one must know how to use it**. With dharma wisdom thoughts become **right thoughts**. **Without** wisdom, these thoughts come from memories which are filled with fear, insecurity, greed and delusion (devoid of the conscience, sincerity and virtue). On the other hand, with conscience, sincerity and virtue one cannot harm others. But for human beings **without** wisdom, the cunning, deluded mundane mind takes over. But when you understand the dhamma your mind is beautiful.
18. **How can the heart, an organ have a conscience?** The **life force** pumps the heart, that's how your heart area receives the **karmic or life force**. **The final link is - for one to come to this existential world**, one needs a **form and mind** (vehicle and tool) to come. The **Karmic force** and **mind** that **comes due to karma** resides within the heart. The **gateway** to your **true nature** is also within

your heart area. That's the reason why when you are in your **natural state** of silence (without thought) your **true nature or conscience** which resides around **your heart area is sensitive** and it can **truly feel** with **its pure awareness**. But very fast your **mundane mind** takes over and causes you to doubt. When one meditates with understanding, one will come into contact with one's true mind. Then when you **continue to relax into all mind states that arise** and **silent everything**, your nature will be able to detect the **gateway** and all your external energies will 'melt' or 'flow' soothingly into it. The **true mind** is also your **conscience** with no evil and no ego, thus anattā. This true or silent mind (which is **connected** to the form and mind) can **meditate** and **cause one to insight** into phenomenon or **awaken** to truth, the reality and all of nature's law. This wisdom which is then **connected** to this form and mind can cause the form and mind to become enlightened. But this (your this present **life's segmented form and mind** of your nature) is **not you** because it is anattā.

19. Every living being has this **true mind** i.e. the **conscience** (inborn) which won't do any evil. However, most human beings **don't understand what that is** and they tend to overwrite it via their thoughts (mundane mind). The **heart** is the **conscience**. The **gateway** to our nature is inside the heart. Hence the famous quote: "always **follow your heart**". For example, when one goes looking for property, your nature knows. If you feel comfortable and good with the place before any thought comes to delude you then you can buy the property. Only when you feel good, you buy. With Dhamma understanding every day is an

auspicious day. Without the dharma, an auspicious day could also turn into an **inauspicious** day. Your heart or conscience comes from your **nature's understanding** and **wisdom**. For those unenlightened, they can hardly perceive their conscience. Even if it arises it can only guide them for a while before their thought (mundane mind) comes in and takes over.

20. Brother Teoh was able to explain all these because **his nature** understands and all these sharing from him are **not** from any book or other source. **Today's sharing** is a **true gem**, covering the **whole understanding** of **life** and the **cultivation**. To understand this dhamma cultivate **Pariyatti which is** the learning of the teaching (1st phase of dhamma). Pariyatti is **not** that difficult but to **realize it** via putting it into practice (**Paṭipatti**, the 2nd phase of dharma) is **more difficult** and this may take time. When one awakens then one get to realize **Paṭivedha** (the 3rd phase of dharma) to **live the noble life** of an **ariya** (an enlightened being) and one gets to reap the **fruition** of one's hard work, practice.

21. **What makes the world turns or goes round?** It is love. Here love is not Universal love. It is craving, attachment, possessiveness, emotions, lust and passion. When your thought develops craving to own and have things leading to **strong will power** to plot, scheme and deceive then by hook or by crook you need to have it. But with dhamma, you cannot do all these things that normal deluded living beings like to do. For example: you are **not greedy** for money; you are **not violent**; you **do not take advantage** of others; you cannot cheat, deceive, kill or harm others; you

cannot do highly excitable and crazy worldly things, etc. With dhamma, you can **still be part of life** but the inside is **already so different**. You won't be **so excitable** like normal people, as there is clarity, heedfulness and understanding (wisdom) that enable you to understand that all these **are not real** or not **what you think**. When you have this wisdom, **your mind** and **your brain** is **different** and you are **very sensitive** because you **can sense** and **feel** many things. You will come to understand why living beings are living beings and they are **deluded** because of their **ignorance** inherited from their **karmic past** and there is **nothing** to be **pitiful** about. Because they are deluded they would do foolish things. People are just the way they are. Foolish people do foolish things, deluded people do deluded things and crazy people do crazy things. Wonderful people do wonderful things. With this understanding, you can become a blessing to all, you are so different, so 'beautiful' and you are always at peace, have such beautiful mind and understanding, always heedful, mindful, joyful and contented.

22. **Brother Teoh shared:** it is because he went through life, he **understands deeply** what fear, anxiety, sorrow and lamentation are like. **He saw how people suffer** and he **witnesses a lot of suffering** during his young days. He contemplated deep into life when he was young because he was **unique** and **different**. He has a **strong conscience** to will **not harm** any living beings. And when he did try to drown a mouse, he got his 'payback karma' very fast, getting sinuses. He further shared, - things we do due to ignorance in the past **will come back to haunt us** when there is condition (karma). And with wisdom, one cannot do any harm

to anyone. But **before** you **connect** to your true nature, you can still sometimes make mistakes. But because of your unique **spiritual** and **karmic nature**, when you come, **your karmic nature, vows** and your **understandings** will prepare you because you are different. You will know you are different and you will understand somehow. When Brother Teoh was young, he too has this very **strong feeling** to sense that **he was different** but at that time he can't understand what it is (the full big picture) until later. As he mature and grows older, he **witnessed how things unfolding** so **beautifully** and **naturally**. In the year **1986** via a **special message** from one of the **great beings (Quan Yin Bodhisattva)** brother Teoh **started his cultivation sincerely** and **diligently**. During **those 3 years** (1986 till 1989) he **was cultivating full time** (24 hours) via **daily mindfulness** and during this period the teachers come, the guide comes, the books come, messages come and his **understandings** and **transformations** kept unfolding. Then when his form and mind **connect** in the **year 1989 everything** became **very clear**. Since then (1989), His **nature** and his **nature's understanding** have evolved so beautifully until it has become so **'strong'** and **'stable'** and his **life** was so **meaningful** and **wonderful**; just like what was stated in the **Heart sutra**: **"True emptiness is wonderful existence"**.

23. All these **understanding** of the **Karmic** and **spiritual Natures** and other **Nature's laws** especially the **law of karma** that **brother Teoh had shared** with us, are **not** documented in any book. Most cultivators also **cannot** understand such teaching **unless they** also have that type of **cultivation** and **Nature**. **According to**

Brother Teoh this karma is not stored somewhere but recorded via nature's law of karma and it is linked to our **karmic nature**. When his **present segmented life's form** and **mind** comes to this world, it can sense and see all the **unique signs** and **happenings** unfolding when he was young and that was the reason why he knew he was different. Later on as he grew up and after he **has developed** the ability to **receive** and **inherit** all his past cultivation, he starts to understand how all these **unique unfolding** that happens naturally are possible and it is as if it is **meant to be** (as if everything has been **planned** and **taken care off**). It is as if my **nature doesn't have** to do **anything** apart from **just accord** and **flow** with **nature's conditions** as **they unfold** so **beautifully**.

24. Speaking from his own experience, brother Teoh shared that once his meditation **enables** him to **connect** to his **true nature**, these **wisdom** and **understanding** keep arising. The karmic nature **starts operating** upon **conception** of the being (the 5 aggregates of form and mind) but for the **spiritual nature** it is different because **before** you connect to your **true nature** you **cannot** inherit anything from it. But the **moment** you **connect**, you will **progress very fast** because you will **start to inherit** from your spiritual **nature immediately** after that. One progresses very fast from then on and can reach back to one's **previous cultivation level** of their past lives very fast. Once connected the cultivator will continue his cultivation from where he/she stopped in those lifetimes. When you have **touched** your **true mind** and **realize** your **true nature** you will be able to **access the gateway** to your **nature**. The **only way to do that** is via

cultivating the Bodhisattva way. The sainthood way is **still very elementary** (not as complete) – equating it to a handful of leaves verses those leaves in the whole of the forest. The sainthood way is only a handful of leaves - mainly the 4 noble truths and its 3 turnings teaching. The **Bodhisattva way** is **much more comprehensive** because it involves the **cultivations** of the **10 perfections** over **long periods** of time, especially the pāramī on perfection of **wisdom**. The Bodhisattva way is therefore **definitely not easy** but is **rewarding** and **very wonderful**.

25. Sister PG shared what happened to her this afternoon while at work. When negative mind states come into play, she was aware and mindful of it. She was trying to key into her Waze the address to her destination somewhere in Puchong but it could not be done and time was running out. She can see her impatient building up because of her wrong thought's conditioning. As she was driving, she reminded herself to be **heedful** and **mindful** and **not let** any negative mind states set in. She was **very careful** when driving. As she was **very mindful**, it helped her to brake on time as another **vehicle swerve** into her lane suddenly. Everyone in the car froze. Brother Teoh further shared that **when one is mindful**, one **is able to avoid conditions** which **could lead to negative karma arising**.

26. When you take care of karma, karma will take care of your life. Nothing protects other than your virtues, kindness and wisdom. When one **cultivates the dharma** correctly, **one can see** the **changes happening** for the **better** in one's life – personality-wise, character-wise, and understanding-wise. The way one lives

one's life, is very important. After all our **wrong views** (especially **self-delusion**) have been **rooted out**, **sensual desire** and **ill-will** will also dissipate. When one is **heedful** with the 5 **spiritual faculties** developed, the opposite 5 mental hindrances would not arise anymore. People are just the way they are, the world is the world, so just let things be – this is **right view**. Whatever happens in life, **do not** panic, **do not arise** the fear, worry and anxiety **to stir** your mind to arise the mental hindrances of mind that will hinder your mind from entering the meditative states of inner peace and inner awareness. And also don't be **reactive** or **emotional** for these activities will only create negative condition for negative karma to arise/ripen. Without this understanding, **when things do not go your way**, you will become angry and agitated because your **thought** via your wrong view will tell you to react with negativity. What needs to be done is to **not believe** those thoughts, **calm your-self down** then with a **clear mind** do the need to **resolve issues amicably** via the dhamma way (Noble 8-Fold Path).

27. Brother Teoh shared that **whenever** he is in a situation, he will **never perceive** it with negativity but **instead accept** it as a **life reality** with **right view** and then take it as a **blessing in disguise** for him to **learn from it**. He will use his **understanding** and at times **his common sense** to **resolve** the issue at hand **amicably** via the **dhamma way**. Then you can laugh over it after that.
28. After the mundane mind has collapsed, he shared that the cultivator will have to learn how to use that **Supra-mundane mind which is so fine** (like No mind), and you hardly feel

anything and it is as if there is no movement. This mind is **so different** from the **mundane mind which** is very **gross with a lot of images**. It is **much easier to train** the mundane mind to be **mindful or aware** because it is grosser. But after it has collapsed, there is like nothing at all and no mind to train, like nothing to do. You need to know how to handle such situation via wisdom or you may end up having unnecessary ‘problem’ again.

29. Brother Teoh shared that there is still a tendency for **most cultivator** who have **progressed** to be deceived by the thought again after a period of cultivation. His advice is, do not listen to the **thought** because this is the **mundane mind** that has duality! Instead, **silent your mind** and **go back to your nature** to develop the **understanding**. Only the nature or silent mind **can see things as they are** to awaken. But **thought is useful** when there is wisdom. When **wisdom** is already a part of you and it has **stabilized**, you can then **share your understanding** with others, and thought becomes **beautiful**. Everything is beautiful. Today’s dhamma sharing is **due to condition** from Brother **Swee Aun’s question** and the **higher consciousness** among some kalyāṇamittas, who can understand what brother Teoh shared.

30. **Progress** in dharma cultivation leads to **more understanding**, then one is **able to use it in real life**. Dharma understanding and virtue can protect those like Sister PG. She was able **to avoid the conditions** for negative karma from arising. With dharma, one feels blessed. With one’s virtues developed via correct cultivation, one is protected, giving rise to favorable conditions to avoid any **severe karmic conditions/fruition**. If you don’t take

care of karma and you are **heedless**, you will get entangled in situations and problems leading to suffering and misery. But if you cultivate **sincerely** you will find your **life changing for the better**. This is for the individual cultivator to find out. When this happens, your faith in triple gem will be **unshakable** especially their **faith in the Buddha and his teaching**. This free teaching is a true gem! Do cherish it!

Sādhu! Sādhu! Sādhu!

(Above draft is prepared by Sister Phey Yuen)

