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## Re: Experiences

1 message

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Teoh Kian Koon <teohkiankoon@hotmail.com>

Sun, 26 Mar 2023 at  
22:38

To: Anita Singh <anisinghus@gmail.com>

Dear Anita,

Sadhu! to u for your below email's **rather good sharing** and **progress**. My **nature rejoice**.

Regarding your following sharing :

1. As per your advice in the previous email, I do daily formal awareness meditation based on 4 major supports. Relaxing, maintaining awareness as it stabilizes there is stillness, body mind are centered and still in awareness. Mind quality is clear, aware, silent, very few thoughts arise which appear in awareness then pass without any attention or knowing. There is only awareness.
- this is good and Sadhu! Do continue to **stabilise** this **awareness nature** within until it becomes **very quiet** and **still**, then your mind will **finally enters sati**. **Once mind enter sati**, u will realise the 5<sup>th</sup> enlightenment factor of **Pasaddhi**, then whatever u do, after u **come out** of the formal meditation, all of your perceptions (whether seeing, hearing, smell, taste, tactile or thought consciousness) **will be in sati** with **specific phenomenon awareness** leading to the **direct seeing**. When this arise your **sati or awareness** will be very much **more refine** and u will be **able to 'see'** (or be aware) of alot of your **very subtle mental intentions** (like your subtle greed, craving, desire, phobia, etc). This will

enable u to **develop** more **stable wisdom** borne of the **3<sup>rd</sup> turning**  
- **Bhavana maya panna.**

2. During daily activities the mind is established in awareness with clarity; there is **less thinking and chattering**. Mind is **spacious, open and silent**. Nature of whatever arises –thoughts, images, feelings- **can be seen arising n passing in awareness without attention**.  
- this is good.
3. How actions and reactions arise is also seen. Actions from awareness arise in heart area, these are **spontaneous, non-verbal, effortless and free flowing**. But, actions **arising from thoughts or memory**, are **weighty, forceful and confusing**, these thoughts are **repetitive and burdensome** in nature.  
- **this is very good**. U have now understood the **difference between dhamma wisdom** borne of **yoniso manasikara** (which arise **spontaneously, straight** from the **heart** from one who has realised it) and the 'adhamma' which is **knowledge** borne of the **thought processes/memories or thought based cultivation**.
4. By being ever mindful the unwholesomeness about these thoughts becomes aware. When I am **not heedful** I get dragged into the **stirring and concoction** of mind. Then there is **realization, mindfulness and awareness are re-established**. There is **no thinker or speaker**. Impermanence, suffering and no self –these are also clearly aware.  
- **this is also very good. That is why heedfulness is very important.**
5. True nature is open silence.  
- slight correction because what u have realised is just the **initial understanding** of what that true nature is. Initially u will come to realise that this true nature is just an **awareness nature** within which is **still, tranquil, and without words, concepts, ideas and thoughts** (to create the mundane dualities). And latter with further progress u will also come to understand that this **awareness nature** is **not a being or a permanent unchanging entity** that can **come out and live life...** hence the **anatta nature**. Then later, when your

wisdom is **very stable** and **clear** u will come to **realise the cessation of form and mind** leading to the realisation of nibbana. Initially it may just be a **glimmse** of it, but it is already good enough. During the **cessation everything ceases**, even the **pure awareness nature** within also ceases. This is the realisation of the **Oneness nature** within which is also the living being's **Original nature**. If **u can realise that, my nature will Maha Sadhu** you! Then when **u come out** of that cessation, u will come to see and understand clearly how the **whole creation process** of your form and mind comes to be; i. e. how u animate into a human being with the 5 aggregates of form and mind comes to be. U can by then also see the 12 links of the paticca sammupada as taught by the Buddha clearly.

6. Bro Teoh, I have been sincerely following your teachings and advice, **it has helped immensely, I feel the changes within.**

- Very good and do keep up with your sincere practice with great faith.

7. Your **explanation on Unique Quotes 42- 45**, all the **minute details** you have spoken **I can see those in my daily meditation cultivation.**

Thank you very very much!! 🙏🙏🙏

- Yes my unique dhamma qoutes are very useful, helpful and important. Sadhu! to u for having the ability to pick them up from my sharing and detail explanation.

Sadhu! and hope the above can help u further.

With Metta always,

Bro Teoh

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**From:** Anita Singh <[anisinghus@gmail.com](mailto:anisinghus@gmail.com)>

**Sent:** 26 March 2023 12:36

**To:** Teoh Kian Koon <[teohkiankoon@hotmail.com](mailto:teohkiankoon@hotmail.com)>

**Subject:** Re: Experiences

Dear Bro Teoh, Greetings..

As per your advice in the previous email, I do daily formal awareness meditation based on 4 major supports. Relaxing, maintaining awareness as it stabilizes there is stillness, body mind are centered and still in awareness. Mind quality is clear, aware, silent, very few thoughts arise which appear in awareness then pass without any attention or knowing. There is only awareness.

During daily activities the mind is established in awareness with clarity; there is less thinking and chattering. Mind is spacious, open and silent. Nature of whatever arises –thoughts, images, feelings- can be seen arising passing in awareness without attention. How actions and reactions arise is also seen. Actions from awareness arise in heart area, these are spontaneous, non-verbal, effortless and free flowing. But, actions arising from thoughts or memory, are weighty, forceful and confusing, these thoughts are repetitive and burdensome in nature. By being ever mindful the unwholesomeness about these thoughts becomes aware. When I am not heedful I get dragged into the stirring and concoction of mind. Then there is realization, mindfulness and awareness are re-established. There is no thinker or speaker. Impermanence, suffering and no self –these are also clearly aware. True nature is open silence.

Bro Teoh, I have been sincerely following your teachings and advice, it has helped immensely, I feel the changes within. Your explanation on Unique Quotes 42- 45, all the minute details you have spoken I can see those in my daily meditation cultivation.

Thank you very very much!! 🙏🙏🙏

Anita

On Mon, Dec 26, 2022 at 2:56 PM Teoh Kian Koon <[teohkiankoon@hotmail.com](mailto:teohkiankoon@hotmail.com)> wrote:

Dear Anita Singh,

Sadhu! to u for your below email reply.

Regarding your following :

1. Thanks for your response and also for sharing the email with the group (I watched that video). I have **taken note of your advice** and

the **key points** you mentioned.

- Very good and Sadhu! Because U have the faith and u are sharp and can pick up the advice and key points given very fast.

2. Some clarification: I am a 58-year-old woman divorced. I worked as a clinical scientist for a pharmaceutical company and now I am retired since the job loss due to the pandemic lock down. Tonglen is a Tibetan meditation of compassion “give and take” type of practice along with brahmavihara, forgiveness, elements/ body contemplation, and daily reflections meditation.

- thank u for your clarification. Much appreciated.

3. Bro Teoh, as a lay person these are some of the experiences that have become aware in the last couple of years during lockdown by regular listening, investigation and practice. It is challenging to convert into words these practically felt events and realizations.

- Yes, what u mentioned above is **very true**. It is not easy **but can be done**, once u had stabilised the understanding after some further progress.

Further advice and pointers:

The other experiences u had described and shared are quite good. But do **continues to stabilise** your **awareness nature** within. If possible **don't try to know** or **try to do anything** while in formal meditation because the '**one**' **trying is always** by the **thought which is egoic** and when **thought is active**, awareness will be **weakened**. Another point to remember is to **Relax deep into every mind state that arise** and **just let things be** to continue **to stabilise your awareness nature** within. There are **4 major supports** to develop this **awareness-based** meditation. They are **Relax, Aware, Continuous Awareness** to **stabilise the awareness nature** within (leading to a **very stable daily mindfulness**, with **clear awareness** within), and finally **Trust** (**Trust your Nature within** to do the meditative movements,

**without** the interference of any thought). When u have done the above, I will continue to guide u to progress further especially the 4<sup>th</sup> support Trust.

Seasons greeting and Happy year-end holidays to u also.

Sadhu! and with Metta always,  
Teoh

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**From:** Anita Singh <[anisinghus@gmail.com](mailto:anisinghus@gmail.com)>

**Sent:** 25 December 2022 13:18

**To:** [teohkiankoon@hotmail.com](mailto:teohkiankoon@hotmail.com) <[teohkiankoon@hotmail.com](mailto:teohkiankoon@hotmail.com)>

**Subject:** Experiences

Dear Bro Teoh, 🙏🙏

Thanks for your response and also for sharing the email with the group (I watched that video). I have taken note of your advice and the key points you mentioned.

Some clarification: I am a 58-year-old woman divorced. I worked as a clinical scientist for a pharmaceutical company and now I am retired since the job loss due to the pandemic lock down.

Tonglen is a Tibetan meditation of compassion “give and take” type of practice along with brahmavihara, forgiveness, elements/ body contemplation, and daily reflections meditation.

During formal meditation when eyes close instantly there is calmness breathing becomes subtle and mind is centered in awareness and still. Previously metta and anapana breathing was needed to achieve still tranquility but now it all happens effortlessly the empty spacious true mind arises. The nature of true mind is unbounded spacious awareness that transcends body mind. Solidity of the Body dissolves and inside space merges with the surrounding space outside (just as clay pot breaks). Fleeting sensations arise and an idea of body outline is created. On contemplation, the true nature or true mind which is

believed and appears to be inside the body and the world outside, experientially is neither inside nor outside. There is no inside or outside. Everything happens in the spacious alive awareness- such as mind chattering, defilements, tendencies, rain falling which seems to be outside but it is within the field of awareness. Body feels lighter, porous and open -when breeze blows it passes through this body, even as vehicles passing by it feels as if vehicles are moving through the body.

Space like awareness is unbounded, silent, transparent, like still as a reflective surface of water. It is clearly seen that the body is also arising in awareness just as other objects, all intentions prior to movements happen with awareness in the background. Sense of "I", the attitude of I am-as person is also transient arising and dissolving like all other sensations. The "I am" comes up as a reflection and vanishes. There is no permanent I/ I am or individual that can be extracted to stand alone.

Bro Teoh, as a lay person these are some of the experiences that have become aware in the last couple of years during lockdown by regular listening, investigation and practice. It is challenging to convert into words these practically felt events and realizations.

Season Greetings and Happy holidays to all !!

Thank you 🙏🙏

Anita

