



Straight From the Heart

Unique Dharma Quotes

By Brother Teoh Kian Koon

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Basing on some very good feedback and suggestions from our kalyāṇamittas who had the condition to listen to Bro. Teoh's **dharma sharing** over the past 15 years, Brother Teoh had agreed to allow his **unique dharma quotes** to be compiled into a booklet form for free distribution to all those who are interested and have affinity to receive it.

It is also Brother Teoh's **sincere** wish that Dharma friends, spiritual practitioners, seekers of truth, and cultivators will be able **to make use** of the enclosed **unique dharma quotes** to develop **a clearer and better understanding** of the Buddha **Dharma as taught** by the Buddha so that they may **progress along the path of dharma** to become more **virtuous, nobler** and **wiser** human beings that can be a **blessing** to all *of humanity* and the *world*. These **unique dharma quotes** can **benefit cultivators** in many ways, through acting as **clear important pointers** needed for **cultivation** and **to understand clearly** what this **awareness (sati)-based Meditation as taught** by the **Buddha is**. Also to help cultivators understand the **true meaning of sati** and the two aspects of **mind**.

As these unique dharma quotes were mostly **compiled** from the Dharma sharing and talks delivered by Brother Teoh, the **text is aligned** as closely as possible to his **colloquial style of speech** while delivering 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 **adjust** themselves accordingly to **better understand** its **true meaning** and **intent**.

To listen or watch the **recorded audio and video files** you can log on to his **website**, <http://broteoh.com> under **Repository** of Dharma material/other audio files/SJBA Talks/You-tube videos; or just **Google search for: “broteoh.com”** Or **alternatively google search for: “Bro. Teoh’s Kalyāṇamittas – A Repository of Dharma Material’** to view them.

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Acknowledgement

It is the donors' **sincere intentions** that this booklet on the compilation of **unique *dharma quotes*** by Brother Teoh Kian Koon be **given free** to those who are **interested** and have **affinity** to receive them. I would also like to *take this opportunity to thank* and **rejoice** in the **generosity** and **wholesomeness** of all **Dharma friends** or **Kalyāṇamittas** who have **donated** and **helped out** in the compilation, formatting, **proof-reading, etc.** to make this **free distribution** of **dharma dāna** possible.

Special thanks should be accorded to **Sister Lim Eng Bee** who has taken her own **initiative** to **volunteer** to develop the **initial draft** compilation of my unique dharma quotes for my **subsequent editing** thereby enabling this **dharma booklet** to be printed.

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

With Mettā always,

Brother Teoh Kian Koon

(**Dated:** 18th November 2019)

Brother Teoh Kian Koon graduated from the **University of Malaya** in **Civil Engineering** in February 1979. He has been a spiritual practitioner cum ‘meditator’ since 1971. Since his retirement from his Engineering career in the year 2001, he has been **sharing** his **spiritual understanding** and **experiences** of the Dharma with **serious** and **keen spiritual** and **Dharma practitioners** and **others who are keen** in their **search** for **true peace, happiness, joy** and **liberation** from birth and death and all mental suffering.

In our present-day society, **true peace** and **happiness** is difficult to come by. So, it is Brother Teoh’s *sincere wish* that this **Dharma** as taught by the **Buddha** can be a **great source** of **very important** and **useful support** to **help mankind understand life** thereby **liberating** their minds from all mental suffering and affliction and make them **more virtuous, nobler** and **wiser** living beings.

It is also Brother Teoh’s hope that *Dharma friends, spiritual practitioners, seekers of Truth and cultivators* will be able to make use of *his sharing of the truth* to develop a **better understanding of life** to help others and be of **great blessing** to all of humanity.

Over the years he had also **counselled** and **helped** many people with *severe depression, Karmic condition, career, health, marriage, financial, separation and relationship problems*, to recover

beautifully via his sharing of his rather **penetrative Dharma/Truth** (as taught by the Buddha) with them.

He gives **dharma talks**, conducts **dharma cum meditation classes** and **meditation retreats** at various meditation centres and places that invited him. He also conducts **weekly meditation cum dharma classes** at Wu Ping Chin Seah, a Mahāyāna vihāra (every Sunday) and at Subang Jaya (every Thursday). He also conducts a weekly **Dharma sharing/discussion** class with a group of very **serious spiritual friends** every **Tuesday** night at his Petaling Jaya, SS2 residence. He also **organizes and leads** many **spiritual cum tour trips** to various **spiritual places** of importance for the Kalyāṇamittas.

Brother Teoh was invited to present an **international seminar paper** on “Life Management with Meditation: Experience and Success” at the **International Seminar** dated 10th to 12th **August 2013** held in **Bangkok, Thailand**. The Seminar was **co-organized** by the **World Buddhist University (WBU)**, the **World Fellowship of Buddhists (WFB)** and the **Pipphalivanaram Mindfulness Center (PMC)**.

His seminar paper on “Success in Life via the Meditation as taught by the Buddha” can be downloaded via these links: [pdf](#) [epub](#) [mobi](#)

For more details on **Bro. Teoh’s dharma activities** and his **Kalyāṇamittaship grouping** please login to his **dharma website** at: <http://broteoh.com>



Unique Dharma Quotes
By Brother Teoh Kian Koon
Straight from the Heart



1 Meditation supports

The **four supports** for **awareness-based meditation** are:

- i) **Relax,**
- ii) **Aware,**
- iii) **24 hours, and**
- iv) **Trust.**

Relax into every mind state that arises. Naturally **Aware** (without thought). Maintain awareness for as long as you can (if possible, over 24 hours). **Trust** your **inner nature to meditate** (without the interference of thought).

2 To realize our Self-nature

Silent, relax, aware & let it return to its original state, you will realize your True mind and Self-nature.

3 **Meditation is just the silent mind being aware of what is going on within our form and mind, to see the truth of dependent origination clearly and “to see things as they are” via the direct seeing.**

4 Meditation

Meditation is **very easy** when you **understand** that the **natural state** of mind before the **stirring** is the **true** mind (that **meditative silent** mind). I.e. **without thought** you are **already aware**. So **don't** have to **practice** to be aware or **try** to be aware because the **trying** and **practice** is by the **thought**. When **thought** is active you are **no longer aware** because you are already **lost** in **thought** (**preoccupied** with the **thinking**).

5 Therefore, just **relax** and **maintain awareness** and **let things be** then the **mundane mind** will **slow down** and return to its **original state** before the **stirring** (**or thinking**) to become **just aware**.

6 Meditation as **taught** by the Buddha, is to **develop** a **stable sati** leading to **heedfulness**, to **see things as they** are and to **insight** into the *3 universal characteristics of nature* namely *anicca*, *dukkha* and *anattā* to **awaken** thereby realizing the **wisdom needed** to free our **mind**.

7 Meditation **must be done** with **understanding**.

8 **Maintaining awareness**

To **meditate** is *very easy*, just **Relax** and **maintain Awareness** and the mundane mind will slow down until the **meditative silent mind** returns. With this understanding, you **just relax** and **maintain awareness** to develop this **awareness-based** meditation. Just **let things be** and **don't try** to know. The **silent mind** will **develop the understanding** and the **awakening** on its own.

9 **The meditative mind**

When you are *relaxed*, **aware and without** thought, you are **at peace**. Your mind is **tranquil** and **still**. This is your **meditative mind**. Your **meditative mind** is also your **self-nature**, your **silent mind**. Use this **meditative silent mind** to be Aware of what is happening within your form and mind. It is only through this **awareness** which is **beyond thought, beyond mind** that one can awaken.

10 To realize profound wisdom

Without thought, who are you? (You are **nothing** and you are **nobody**). You are just that **awareness nature** within. Realize this **clearly**, then **Profound wisdom** will dawn upon you.

11 Understanding Meditation

To **meditate** is to **silent your mind**, to be **aware** of the **truth** and the **reality** *within the moment*. Aware of what is happening within your form and mind. It is through **this awareness** which is **beyond thought, beyond mind** that one can awaken.

12 Wisdom

Ability to be at **PEACE** with **every moment** of sense experience and having the ability to **resolve** all issues **amicably** is true **wisdom**.

13 Solving problem

No amount of **fear, worry** and **anxiety** can **solve your problem** because these are **negative mind states** with the **evil roots**. To understand, there must be **awareness** and **clarity** of mind. Therefore, do not **project** the **wrong thoughts** to arise the *fear, worry and anxiety*. Instead develop wisdom and virtue to solve your problem.

14 Develop **wisdom** or **right view to accept** the **reality** of the **moment** so that you can be **at peace** with a **calm** and **clear mind** to help you move on. **Resolve** issues **amicably** following **Noble 8-Fold Path**.

15 **Whenever** one is **not peaceful** and **unhappy**, the **evil roots** (greed, hatred, delusion) are there! This is the **best way** to check one's **cultivation**.

16 Develop **mindfulness well** so that you are **sensitive enough** to notice all these **fine** and **subtle negativity** of mind states.

17 If one **can accept** the **reality** of the **moment** with **wisdom**, then one can always be **at peace**.

18 If one can **accept** the **reality** of the **moment** with **wisdom** and **move on**, then one will **not** suffer.

19 **Acceptance is wisdom**

When you can **accept** the **reality of the moment** and do **not stir** your **mundane** mind, there is **no fear**, no **anxiety** and you **will** also **not blame** others. Your mind is **quiet**, leading to **clarity** of mind. With this you can **resolve** all **life issues** and **problems amicably** following **N8FP** and *move on with your life smoothly*.

20 **Noble Eight-Fold Path (N8FP)** is the **meditation as taught** by the Buddha because **cultivating it will lead** to the **end of all suffering** (4th Noble Truth).

- 21** If the meditation **does not** bring you **back** to the **Noble Eight-Fold Path (N8FP)** cultivation, that is **NOT** the teaching (or meditation) as taught by the Buddha.
- 22** **TRUTH** (or the **3 universal characteristics** of nature), is **everywhere**; it is in the **midst of life and nature**. *Why can't you see?* For **those who see** they will **always see**.
- 23** The real **SAMĀDHI**
Ability to have the meditative **silent mind** *while in the midst of life* is **REAL SAMĀDHI**.
- 24** **Understanding duality**
The moment one can **accept** the **reality** of the **moment**, one **doesn't create** the **DUALITY** of right and wrong, good and bad, etc. to **stir** the mind. This is how **mind activities** can **cease** and **return** to its **original state** of inner **peace, Silence, Stillness and Tranquillity** before the stirring.

25 Right view

When one can **accept** people *for what they are*, and the *world as the world*; then there is **RIGHT VIEW**, there is **WISDOM** because “*things are just the way they are*” following **nature’s laws**.

26 *Ability to see things as they are* means **one** can **understand** that **nature is suchness**. **For things are just the way they are** within the **conditioned world**, and everything within it are **causal phenomena** and **conditioned arising dharma**. When conditions are like that, things will be like that.

27 Only **mindful observation** *without clinging or rejecting*, can bring about **understanding** or **wisdom** borne of the **direct seeing** via the **silent mind**. When one **can observe** in this way, it is a **genuine FREE mind without** any craving. A **free mind in stillness** which is just **aware with understanding!**

28 What is thought? **Thought** is **response** to **memory**. **Thought** is **limited**.

29 *Thought pertains to the mundane mind* and *thought is dependent originating*. Thought arises and passes away **according to condition**, hence it is **impermanent**, leads to **suffering** when you *want things your way* which is **not nature's way**.

30 **Memory**
What is memory? **Memory** is **accumulation** of *experiences* (good and bad), one's conditioning, views and opinions, scars of memory, phobias, insecurity, tradition and belief system, etc.

31 **Space between thoughts**
Space between **thoughts** is **wisdom** energy. This is the **true mind**. You can only have **more moments** of *silence, stillness* and *space between thoughts* when you have realized the **wisdom**.

32 With a **stable awareness** borne of **Yonisomanasikāra**, you can have **more space between thoughts** leading to **clarity, silence, stillness** and **tranquillity** of mind.

33 **Awareness of negative thoughts**

The **moment** you are **aware** of your **negative thoughts** and **heedless thinking**, the **thinking momentum** of these **negative thoughts** that **conditioned** your habitual thinking, **breaks**. This is the reason why, to *overcome* **heedless thinking**, you **need to have** a very **stable** mindfulness/awareness (or sati) to **just maintain awareness to feel** and **relax**, to **decondition** the heedless thinking while living life.

34 When **there** is more **space between** thoughts, the **conditioned mind** can **break free** more **easily**. Thus *when you are* **constantly aware** with **wisdom**, the **heedless** thinking *cannot arise* and the *phenomena world* of **consciousness** too, will have **no power** over you.

35

Your true nature

Without thought, there is only an **awareness nature within**. That is your **essence** of mind, your **True nature**, which is not a **being**. It **cannot** come out **to live life** hence it is not **“You” or “Self”** (Anattā nature) because it is the **unconditioned** and there is no word or concept to describe it.

36

Without thought, you are **naturally aware**. The **true mind** will **naturally surface**. That **awareness** is complete **stillness, total silence**, it is not a being, hence NOT YOU!

37

Without thought, you are *with your true mind* (the **silent or meditative** mind), in total emptiness.

38

When you are **just silent** (**without thought**), the **true nature** can *insight into phenomena* **to awaken**.

- 39** Your **original state** of mind (**without** thought) is your **true nature**. This is your **meditative** mind.
- 40** When you are **truly silent** within, you can see clearly **how thoughts actually arise** due to conditions (as **response to memory**). If you are **mindful enough** you can also **see** the **formation** and **birth** of thought and **understand** why thought is dependent originating. Sample **inquiry** for **self-reflection**: “Why this thought arises in me, and **not** any other train of thoughts?”
- 41** **True action**
Acting according to memory is **not acting** at all. Act **with wisdom** following the **Noble 8 Fold Path**, to be **free** of all **suffering**, is **True (or Right) action**.
- 42** To **develop wisdom**, you **need to meditate** with the **true mind** to **awaken**.
- 43** To **Meditate** is to **realize** the **true mind**, then **stabilize** it until mind **enters sati**.

44 The true mind

The **true mind** is the **silent mind** which is **tranquil, still** and **just aware**. It is just a “**nature**” within, **not** a **being** that can come out and live life.

45 When mind is **tranquil**, not **moving** and in **stillness**, that is **Passaddhi**, an enlightenment factor.

46 Sense restraint

After **having cultivated** the **initial wisdom, daily mindfulness** and **clear comprehension, sense restraint** (ability to keep precepts) will come to be.

47 Understanding that ***things are just the way they are*** is **very important**. Reason why the Buddha said, *“whatever that arise, there are causes and conditions behind”*.

48 The realization of one’s true mind is the **beginning of true meditation**.

49 Just **relax to silent your mind** and **maintain awareness** (*don't try to know*). These are the **first 2 supports** for ***awareness-based meditation***. The knowing is always by the thought.

50 When one is ***aware*** there is ***no word***. **Understanding will thus come about** via the **direct seeing**, and then one **can link this wisdom** back to the **dharma knowledge** that one had learned **earlier to stabilize** one's understanding.

51 **Silent mind in pure awareness**

Develop the **silent mind** and **just be aware**. The understanding will surface by itself **without you doing anything**. After this, you **can contemplate** with the **silent mind**. Only through your **mindfulness** can you awaken, **not through** your **dharma knowledge, thoughts and memory**.

52 Our **true mind** is the **tranquil** and **still mind** in **pure awareness** (without thought) and such a mind – can **awaken** to the **3 universal characteristics** of impermanence, suffering state and non-self or empty nature of existence.

53 **Yonisomanasikāra**, is **wisdom at the moment** of sense experience.

54 It is important to develop the **silent, meditative** mind until it is **very stable** and **sensitive**, so that you are **aware** when there is **any slightest intention** to stir your mind **via likes or dislikes** borne of **habitual tendencies**. **Yonisomanasikāra** will **prompt you** that, this is **attachment** (craving) borne of **wrong view**, for things are just the way they are.

55 Realization of the “unconditioned” **cannot be expressed** in words. It is **beyond** words and **beyond** thought. But **words and concepts** are needed to express the **dharma** within the *conditioned world*.

- 56** The **one who knows** does not speak or talk **frivolously**. They only speak with **understanding and wisdom** when **there is condition to speak**.
- 57** The Awareness nature is just a **suchness nature within** and there is **nobody** to be aware. This nature **within is not a being** and it **cannot come out and live life**.
- 58** The **1st and 2nd turning wisdom** (Yonisomanasikāra) **borne of constantly listening** to dharma and constant **contemplative reflection** of the **dharma**, can **prompt you** to have the **requisite wisdom** at the **moment of sense experience** to **act wisely** and **appropriately**. Thus **preventing** your mind from **stirring** and **reacting** via self-delusion.
- 59** Whatever that arise within this **existential world**, there are **causes and conditions** behind. So when you *want things your way*, which is **against nature's way**, you **will suffer**.

- 60** All **knowing borne** of your memories, views, opinions and conditioned thoughts are **just knowledge**, mainly **dharma knowledge**. They are **not wisdom**.
- 61** To **meditate**, you **must use** your **true mind**, but to **live life** you **must use** your **mundane mind**.
- 62** **The Timeless dharma**
The **Dharma** is **akālika**, beyond thought, beyond time. i.e. **timeless**. Thus you **cannot use thought** to meditate to **realize the timeless dharma** because **thought is psychological time**. Instead you **need sati** to **realize this true dharma**.
- 63** **Heedful living verses heedless living**
Moment to moment, **life passes by**, what are you doing? Most people **are too busy thinking, planning** and **worrying about life**, so much so they **totally missed out on life**. They are **seldom aware within the moment, to truly live life**. This is **heedless living (constantly lost in thought)**.

- 64** But with the **meditative mind**, you are *most of the time* **mindful, aware** and **silent within**. This is **heedful living (ever mindful and constantly meditative)**.
- 65** A **very stable daily mindfulness (sati)** is **needed** to see the **birth and formation** of thought. There is an **inner awareness** within.
- 66** The **pure viññāṇa** (or **pure awareness/consciousness**) is the one that **can allow** one's **nature** to see **things as they are** (seeing truth, without words and concept).
- 67** With **sati** and the **initial wisdom**, **at the moment** of sense experience, **feeling can remain as pure feeling**. It does **not** lead to **craving**. This **comes with understanding** because the **collected** and **unwavering mind** in Samādhi is **borne of wisdom**.

68 But **without** wisdom **your mind** will stir *with likes and dislikes*, borne of **self-delusion**. These **likes and dislikes** are **mental hindrances** which will **hinder** your mind from **entering** the **meditative state** of **inner peace** and **inner awareness**. This is the reason why you are **not** peaceful.

69 **Mundane mind and True mind**
心为根本 (xīn wèi gēn běn), means you **have to start** your **cultivation** from basic **understanding** of mind. First aspect, is to **understand** that you have **2 minds**, namely the **mundane mind** and the **true mind**. **The true mind** or the **self-nature within** is the **unborn/unconditioned** whereas the **mundane mind** is **your thinking mind** which is **conditioned arising** within the condition world.

70 **True Mind** does **not stir** – **true Suchness** or “**rú rú bù dòng**” (如如不动). Only the **Mundane mind** stirs via **delusion**. Mundane mind **without** wisdom is the **discriminating thinking mind**.

71 **Second aspect of 心为根本 (xīn wèi gēn běn),** is to understand that, **all mind states** whether wholesome, unwholesome, evil and non-evil, etc. they **all arise** when the **mundane mind arises**, this is **basic understanding**. This **basic understanding** of the **mundane mind** and the **self-nature (or the true mind/supra mundane mind)** is **very important**.

72 One must understand *what these minds are*, so that one **can understand clearly** who you are and what you are?

无念是真心 (wú niàn shì zhēn xīn) – **Without thought** that is your **true mind**;

动念即无明 (dòng niàn jí wú míng) – **Movement of thought** is by the **mundane mind** borne of **self-delusion**.

心静 (xīn jìng) - **Quiet mind** or **silent and still mind**.

73 Self-nature and the mundane mind

If you **can't even** understand that you have a **self-nature** and **everything** arises from that **self-nature** via **creation** by the **mundane mind** (which is **dependent originating** and **conditioned arising**) then you are **being superficial** in *your cultivation* and you are **wasting your time**.

74 The **USER of thought** is **very important**. **Without** wisdom **connected** to the “form and mind”, the **mundane mind** is **egoic** with **self-delusion**. If the **user of thought** is **deluded**, then **thoughts** become **wrong thoughts**.

75 Life destiny

You **hold the key** to your **own life destiny**. To be happy or unhappy is **entirely your choice**. Therefore, it is very **important** for you to **choose wisely**. Choose to be happy.

76 To *meditate is not to create more thoughts*. Instead you **need sati** (the **silent mind**) to see *the essential dharma, to understand who you are and how you function as a human being*, and to understand clearly the **Paṭiccasamuppāda links** (the Law of Dependent Origination).

77 The first two links of Paṭiccasamuppāda are **Avijjā paccaya saṅkhāra**. Therefore, when **you think a lot**, it means you have **ignorance**; you **lack wisdom** and you are **heedless**. Instead the **enlightened ones only think** when *they need to, or else they are most of the time, silent and just aware within, with specific phenomena awareness or spacious awareness without a centre*.

78 For your **meditative mind** to be **stable**, you **need** to have the **initial wisdom**, the **5 spiritual faculties**, and the **daily mindfulness properly developed**.

79 When you **walk this path of dharma**, you develop **wisdom** leading to **virtues**, naturally. **Without wisdom**, there are **no genuine virtues**.

- 80** **True Virtue** must be accompanied by **wisdom, otherwise**: it is **virtue** according to **oneself**.
- 81** **Real** meditation **only begins when one's satisampajañña** (mindfulness and clear comprehension) has stabilized.
- 82** Originally **before the stirring**, the **true mind** is already the **meditative state** of *inner peace, silent and still inner awareness*. This is the **fundamental inherent nature** of this **self-nature**.
- 83** **Mundane mind without wisdom**
The *stirring of the mundane mind* **comes about** only when we **do not** have the **wisdom** and **understanding** of this **self-nature**.
- 84** Through **ignorance**, you cause your **mundane mind to arise** via **your reactions** to *sense experience*.

85 **Suchness or Tathatā**

Always remember; when there is **wisdom** there is **no self-delusion** or **ignorance**, therefore there is **no stirring** of mind because “*wisdom frees the mind*”. i.e. the **moment** you awaken (after realizing the **dharma/wisdom**), your mind will **not stir** and you are **free**, so **no need** to do anything after that because *things are just the way they are!* – **Suchness or Tathatā**.

86 **Yonisomanasikāra leading to satisampajañña**

The **real meditation** is to **start** with **cultivating** the **initial wisdom** leading to the fulfilment of the **satisampajañña** (5th step, as stated in the **Avijjā sutta**). **Cultivation** must be **supported** by **wisdom**, **mindfulness** and **clear comprehension** to enable **one to awaken** to the **truth** via the **direct seeing**.

87

Importance of faith, sincerity and perseverance

One needs to **diligently cultivate**, to develop the **conditions** for one's **awakening**. Just cultivate these **3 qualities** of: having **faith, sincerity, and perseverance**. The way will be there, everything will follow from there.

88

Karmically conditioned vehicle and tool (5 aggregates of form and mind)

The **user** of thought and the physical body are **very important** because this 'form and mind' is one's **karmically conditioned vehicle and tool** for one to come to this **existential world** to live and experience life to the fullest, to experience the **pristine beauty** and **wonders of life** and to develop the **cultivation**.

89

To use this 'form and mind' with **wisdom** to arise the **appropriate *Right thoughts, Right speeches and Right actions***, **to be a blessing** to all and **not** to be **deluded** by this 'form and mind' is true understanding.

90 After having learnt the **Dharma**, one must **understand** it **clearly** through constant **contemplation, reflection** and **inquiry** into the **Dharma to straighten one's views**. Then **cultivate diligently** according to **Avijjā sutta** to **realize** it (the true nature of life and existence).

91 The *dharma learnt* has to be **cultivated**, leading to **awakening**. As long as one does not know how **to apply what has been learnt**, it will **only remain** as *dharma knowledge*.

92 A good daily religious routine is very important. **Constantly listen** to *Dharma*, **develop 1st, 2nd and 3rd turning wisdom**, and **develop mindfulness** to **cultivate** the **N8FP**, *reflect, contemplate and inquire* into the *dharma proclaimed*. **Straighten** your view and **apply this understanding while in the midst of life**, until it is **part of your nature**, until you have the **embodiments** of all the **N8FP factors**.

- 93** Once the **mind enters sati**, we can see the **subtle defilements** clearly and how they **condition us to think, speak and react to sense experience**.
- 94** It is **important to train our mind** until it **enters sati** while in **formal meditation**; otherwise, you **do not stand a chance to have such mind state while in the midst of life**, because your six sense doors **are fully engaged while living life and the mind moves very fast**.
- 95** It is **important for one to understand the Law of Karma** through understanding the **5th daily contemplation** as taught by the Buddha and **what constitutes evil**, and then follow **his advice to avoid all evil, cultivate wholesomeness, virtue and develop wisdom via meditation**.
- 96** It is **important for one to cultivate the 3 turnings of the Four Noble Truths** to develop the **3 types of corresponding wisdoms: suttamaya paññā, cintāmayā paññā and bhāvanāmayā paññā**.

- 97* Develop the **initial wisdom** borne of the 1st and 2nd turnings through **constantly listening** to the **true dharma** and **constantly contemplating, reflecting** and **inquiring into them to straighten our views**.
- 98* Make use of that creative **mind state** (of silent inner awareness), **to reflect, inquire and contemplate** the Dharma; to develop the **understanding** and **cultivate heedfulness** (ever mindful and constantly meditative) in daily life.
- 99* **Cultivate sati sampajañña** (mindfulness and clear comprehension) in daily life **until one is ever mindful and constantly meditative**.
- 100* When **one can see clearly** how our **mundane mind reacts, stirs** and **oscillates** between the **dualities** of **sensual desires** and **ill-will**, due to **wrong view** leading to **habitual tendencies**, then wisdom **will keep on arising**.

101 *Sati sampajañña* will enable the mind **to see clearly** what is happening at **every moment** of sense experience. **Witnessing** all the **essential dharma arising and passing away** according **to the Buddha's teaching** will enable one to understand the **3 universal characteristics** of nature clearly.

102 Mindfulness with **clear comprehension** (*Sati sampajañña*) will protect the mind from **going astray** and **being deceived** by the **phenomenal world of consciousness**.

103 With **Sense restraint**, one **cannot break the precepts** because the mind with wisdom **does not react** through **self-delusion anymore**. When that happens, **one's thoughts, speech and action** are in **accordance** with **Noble 8-Fold Path** leading to one's ability to arise the **3 ways of right conduct**.

104 Right thought is very important. They are **all your virtuous thoughts** that include the four Brahma Vihāra mind states and the **accompanying** ennable **of precepts** (example, the ennable of anger is love, ennable of stealing is generosity, ennable of lust is contentment, etc.)

105 To have the **ultimate realization**, to **transcend life**, one has to **transcend even the present moment** leading to the **cessation** of form and mind (realization of nibbāna) which is the **unconditioned**. The **present moment** may be the **highest in life** but it is **still within life**.

106 **Just do**. Don't try to know. **Accord and flow** with **conditions and situations**. Have **no desire** and **craving** to progress. Just *cultivate sincerely with faith and persevere*. This is wisdom.

107 Whatever that is **rigid**, is **not the true Dharma**.

- 108** True Dharma stands up to **investigation** and it is **not rigid** because it is an **understanding** which **accords** and **flows** with conditions.
- 109** Only **Virtue** borne of **cultivating the Noble 8-Fold path** protects oneself. All your **merits** borne of your **virtuous thoughts, speeches and actions protect you**.
- 110** It is the **thought** that fears: Saṅkhāra movement is a **projection** of thoughts borne of **self-delusion**, and it is this (deluded thought) that **conditions your fear**. If you **are just aware** *without the wrong thoughts*, **fear will cease**.
- 111** **Right duty is Right Dharma**. We have *a duty towards the Laws of Nature especially the Law of Karma*. We should **perform** our **duties** with **right understanding, wholesomeness** and **mindfulness**. In this way we can be *ever mindful and constantly meditative leading to* **heedfulness**.

- 112** Without **Yonisomanasikāra (wise attention)** at the moment of **sense experience** one will **continue** to cause immediate **stirring** and **reaction** of one's mind, borne of *habitual tendencies*.
- 113** With Yonisomanasikāra, one's mind will **not stir** and one will have **more moments** of **space/silence** between **thoughts** and **peace** leading to a **stable mind** that is in **sati most of the time**.
- 114** The 5 Mental Hindrances **impede/hinder us** from **entering** the **meditative state** of **inner peace** and **inner awareness**, whereas the **opposite** 5 Spiritual faculties **can let** us understand **spiritual teachings** and **support us** in our cultivation.
- 115** This **living being** (the 5 aggregates of form and mind) may not be you but it is subject to karma. Therefore, **we need** to develop **wisdom** to use them with **understanding** to arise the **appropriate** right thoughts, right speeches, and right actions, to take care of karma, to be a blessing to all but not be **deluded** by it.

- 116** Both the **conditioned and unconditioned Dharma** must be **understood** to enable one to have the **complete wisdom** to truly **understand** and **live life**.
- 117** To be able to see “**things as they are**”, see “**reality**” and **realize** the “**truth**”, **without** the wrong perception arising through our **memory-lens** is **true wisdom**. This understanding is truly beautiful.
- 118** Everything is in a state of **constant flux** within the **existential, conditioned arising** and **dependent originating** world.
- 119** **Pañca Nivāraṇa (5 mental Hindrances)** – they are: *sensual desire, ill-will, sloth & torpor, restlessness & worry and doubt or indecision*. These mind states **hinder our mind** from **entering** the **meditative states** of **inner peace, calmness** and **awareness**. **Therefore**, to develop the meditation, we must cultivate the **opposite 5 spiritual faculties** to **counter** these **mental hindrances**, in order to enable us to understand **spiritual teaching**.

120 With Sati and Samādhi developed, **wisdom** or **paññā** (the 5th spiritual faculty) will arise. With wisdom all the 5 mental hindrances will cease and the mind will be in the **meditative state** *all the time naturally* because ***no more mental hindrances***.

121 **Sense restraint borne of understanding** is **very profound**; it's NOT blindly **suppressing, controlling** and **bottling-up** of one's emotion **without** being **aware** of the **evil roots** that cause the **internal conflict within oneself**.

122 **“Only wisdom frees, nothing else”**. **WISDOM** is an **understanding** which is **not rigid**. **Wisdom is not a Knowledge**. Wisdom is having **Right Understanding** with regards to all the **nature's laws** that **govern all of life** within this **existential world** of ours.

123 Having **wisdom** will **enable one** to have **Right View** and **right understanding** to accept the **reality** of the **present moment** and not be **attached** to anything.

- 124* The **true mind** never dies; our **spiritual nature** grows with wisdom.
- 125* Enlightenment can only be realized if one can **transcend duality** through **wisdom** – transcending good and evil, birth and death, right and wrong, etc. When **wisdom arise, self-delusion (ignorance)** that **conditions craving** is no more and it cannot arise.
- 126* When the form and mind **realize itself and cease**, it **realizes Nibbāna** and **returns to the source** (original mind/true nature/oneness nature).
- 127* From zero comes One and this One is the **1st thought of ignorance** that gives rise to **infinity of subsequent creative** consciousness. **Inconceivable** is the beginning of the first thought of ignorance that conditioned life.
- 128* This **mundane mind** is a **tool** for one to come to this **existential world** and one **must learn to use it with wisdom, but not be deceived** by it.

129 One's mind can only do one thing at a time. Either one is **silent and aware within** or one is **lost in thought** (heedless).

130 What is a phenomenon?
Anything **perceivable** by the **mind or senses** is a **phenomenon**.

131 There are **three basic** phenomena i.e. **physical** phenomena, **mental** phenomena and **nature's phenomena**.

132 There is **no permanent unchanging entity** behind every phenomenon. That is why it is just a **phenomenal world of consciousness** created by Mind (the mundane mind), **hence not so real** and **not what one thinks**.

133 When **thoughts slow down**, there is **less thinking**, the **mind is less clouded** by perceptions, feelings, emotions and attachments due to **less ignorance**. Mindfulness will be **more stable** leading to **clarity of mind**, then the **Direct Seeing** of the reality or the phenomenal world (physical, mental and nature's phenomena) will become very clear.

134 When the **mind is silent**, there is **no word**. The mind that is **silent** will **insight into** phenomena and **awaken**.

135 When the **silent mind insight into** the **TRUTH** and the **REALITY**, it awakens. Then it can relate to the Dharma. Straight away one will understand what DHARMA is.

136 When one experiences the **SILENT mind** or the **TRUE mind**, one will **come to understand** that **without self-delusion**, the **TRUE mind** (which is already naturally peaceful, still, silent and aware within) will **not stir**.

- 137* When one awakens to that state, the **TRUE mind** can see things as they are, without words and conditioning.
- 138* While cultivating **daily mindfulness, do not try to know**. The moment you are in SATI, your form and mind will understand.
- 139* One has to learn to accept people for what they are, to see things as they are. One has to come to terms with the reality of the moment, to accept **WHAT IS**.
- 140* **Deluded people** will say **deluded things**, **angry people** will say **angry things**, and **selfish people** will do **selfish things**. Hence **people are just the way they are** and the **world is the world because** when conditions are like that (such), the outcome of things will be like that too (such).

141 People are just the way they are, then **one will not get angry** with them because one **can accept** them for what they are even though what they say or do may not be **right or appropriate**.

142 When there is **COMPLETE ACCEPTANCE** of “**what is**”, one will be **at peace**, no more reaction of mind to condition anger, hatred, conflict, fear and suffering. This is Right View.

143 Thought, is **consciousness** (viññāṇa) **and** its **contents** (feeling/vedanā + perception/saññā, + mental activities/saṅkhāra, etc.) = the **5 mental aggregates of form and mind**. These **mental 5 aggregates** of form and mind is your **THOUGHT**.

144 There are 4 English words used to explain Saṅkhāra and they are **mental activities; mental volition/intention; mental states (moods & emotion) and mental formations (images)**. They still **do not completely** define saṅkhāra. In fact, **everything that the mind can do** (including your mental planning, scheming, cunningness, etc.) are part of saṅkhāra.

145 Saṅkhāra is the **content of Consciousness** (everything that the Mind can do is Saṅkhāra). **Feeling and perception** are also part of saṅkhāra. **Consciousness** is the receptacle. Therefore, in short, the **4 aggregates of mind (Nāma)** are only **Saṅkhāra + Consciousness (viññāṇa)**.

146 Everything **you see and perceive** is via your pure consciousness. Then you input the **contents of consciousness** to transform it into a **thought** (which is your **5 mental aggregates** of form and mind). It is these 5 mental aggregates of form and mind that created the world and everything else that you come to perceive. All knowing come from mind. That is the reason why the Buddha said, “mind is the forerunner of all things”.

147 Ability to **understand** the 5 mental aggregates of form and mind can free one's mind from the "delusion of self".

148 Self-delusion or **sakkāyadiṭṭhi** is **rooted out** when one has **penetrated** the understanding, that this **5 aggregates of form and mind** is **dependent originating** hence **not a permanent unchanging** entity, NOT REAL and NOT YOU.

149 Ability to see **form**, the **unreality** and **empty nature** of form, will **enable** one to see **beyond form**. Understand clearly that **forms are conditioned arising**, go the way of nature, hence **Not Real** because all forms exhibit the **3 universal characteristics of anicca, dukkha** and **anattā**. Hence one must develop **wisdom** NOT to be **deluded by form** leading to **non-attachment** to form.

150 When mind comes into **contact** with **sense organ** and their respective **sense data**, sense door consciousness will arise (or comes to be). Hence **all sense door consciousness** is **dependent originating**, just a **condition arising causal phenomenon**.

151 To see beyond mind, one **must have the ability to develop the direct seeing** via the **silent mind** in **pure awareness**, to **see things** as they are **without words** and **concept**. **Mundane mind** is **consciousness** and its **contents** (creations of mind). **True mind** is **pure awareness** before the **perception or knowing**. When **wisdom** arise the **phenomena world of form** and **consciousness** will have **no power** over you and they will like **collapse** in front of you.

152 **Understanding the meaning of conditioned arising**

Whatever that is born of nature's creations, following nature's laws is a conditioned arising, causal phenomenon. When **conditions** come together, it **arises**. When **conditions continue** to **sustain** itself, it will **continue to exist**. When **conditions cease** to be, it **ceases**. Hence it is not a **permanent unchanging entity** that you can hold on to. It is **“not you”**, **“not Self”**, for it comes and it goes dependent on nature's conditions. It is in a state of flux. Constantly evolving.

153 The **practice** of “Letting Go” is a **fallacy, an illusion** based on **dharma knowledge, dharma logic** and **not wisdom**. The moment one **awakens** or **understands**, it is **immediate** and **sudden**, one is **no longer** deluded, hence one **will not hold/cling** anymore. When one **cannot** hold/cling, **is there a need** to *let go*? *Who holds*? Only the **one who is deluded** will **hold via ignorance**, so how can the **deluded one** really let go? **Without wisdom** one will **continue to hold** and **cling** because it is the **thought** that **tries to practice letting go**.

154 The ultimate TRUTH is most of the time the **opposite** of what is **logical**.

155 The moment you are **attentive** without **thought** you are **already aware** (in sati).

156 The Buddha taught **Heedfulness** and **Mindfulness** when it comes to **Purification of Mind**; whereas the Buddha’s first 2 advices on “Avoid ALL Evil, Do Good” are both **thought-based involving the 4 right efforts**.

157 The meaning of **heedfulness (appamāda)** is as per **Dhammapada verse 23**: “The **constantly meditative, ever mindful** and the **steadfastly ones**, realize the **bond-free, supreme nibbāna**”. Hence, **Heedfulness = ever mindful + constantly meditative** (constantly cultivating the Noble 8-fold Path factors while in the midst of life).

158 The art of listening

Art of listening is when you are **attentively** listening **without** thought, that is **true listening**. **When** you listen **without** verbalization, **without** chattering, **without** any **reaction** from your **knowledge** and **memory**, that is the **silent mind** listening. You just listen with an **open mind**. Then whatever you listen you can **absorb very clearly**. You will **not prejudge**.

159 Spacious awareness

Spacious Awareness without a **Centre**, means this **awareness** (or the **true mind**) has **No Dwelling** or **no Centre** for the **mind to dwell on**. There is **No Movement within**, just **aware** in a **formal meditative posture**. This **silent mind/true mind** is one with the **Oneness Nature**. This **awareness is non-active** (with no movement) **occurs mainly** while in a **formal meditative state**.

160 Specific phenomenon awareness

When one is **aware** with **specific phenomenon**, the mind also **does not dwell** (because it is not lost in thoughts), **the silent mind** just flows with that **specific phenomenon**. This **awareness is active** and one **can live life** with this type of **Specific Phenomenon Awareness** in daily mindfulness with **clear comprehension**.

161 Direct seeing to see things as they are

This is the ability of the **silent mind** to see **nature** (or “What Is”) as they really are (without words); i.e. to see all **phenomena** as they really are. To see all **physical, mental and nature’s flows**. The **mindfulness** must be very **stable** to enable one to see **clearly**, the **moment** of its **arising**, its **sustenance** and **passing away** of all phenomena. There is **no thought, no knowledge, no word** involved, the **silent** mind just **awakened**. That is how the **mind becomes enlightened** and **transformed**.



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