1. The **moment** you are silent and **without** thought, you are **training** your mind to be aware. Silent your mind, relax, maintain awareness, **let the mind settle down** to **realize** its **original state** before **thought arises**, you **will realize the true mind**, which is just an **awareness nature** within you, that is your **true mind**, your self-nature. This **true mind or self-nature** is not dependent originating, it is the **unconditioned** independent of sense data and consciousness, it is an **eternal nature** which is always there. Without realizing your true mind, you cannot meditate.

2. When you **silent** your mind, you **can be aware** of the **reality**, within the moment. Whatever happens within your form and mind that **awareness** has the ability to be aware of them.

3. To meditate is to be with the silent mind to **develop** the **understanding** of what is going on within your form and mind. To understand how you function as a human being.

4. If one is **not relaxed**, **sankhara activities** will arise and **habitual tendencies** will take over. The **labelling** of the **unpleasant** feeling is a **mental hindrance**.

5. Let things be, is not a suppression, it is **accepting** the **reality** of the **moment**, which means whatever sensation that arise (Itchiness, pain etc.) just **relax** into it, then **maintain awareness**. Don’t react and label the sensation. When there are **no mental hindrances** of likes and dislikes, **Sati will take over** and **one will enter** the **meditative state of inner peace** and **inner awareness**. This Sati spiritual faculties will arise **when there is no mental hindrance**. One should continue to allow that silent mind to **arise the understanding**. When one is able to **relax** and **maintain** awareness, until that **silent inner awareness** is very stable, then one can meditate. True meditation only begins after that.

6. When the mind is silent and aware, one will understand how one’s mind function following to the law of dependent origination. One can witness how itchiness from tactile consciousness arise, followed by how one inputs the **content of consciousness** leading to labeling it, itchiness, then the **desire to scratch**, to **overcome** the unpleasant sensation, etc.

7. Before wisdom arise, the mind which is **deluded (with wrong view)** will **cause the mind** to be uncalm leading to **restlessness of mind**, **suffering** and **misery**.

8. When one **awakens** to the law of dependent origination, one will **not cling** to the 5 aggregates of form and mind. Then there is **no more** suffering. Having **right views** with regard to Karma Niyama, Dharma Niyama and Citta Niyama, one is able to see **sankhara as they are with understanding**, thereby unperturbed by their **ever-changing illusion**, not deceive by the thoughts and the **phenomena world of consciousness**. This is how, one can be free from suffering.

9. When the **mind stirs** and **reacts** to sense experience, one is already **lost in thoughts** condition by defeitures borne of wrong view. A **very stable daily mindfulness** is required to arise the wisdom. With wisdom, one will stay **equanimous** at the moment of sense experience and feeling will remain as pure feeling and will not condition craving or other emotion. One will **act according to wisdom to accord and flow** with **conditions base on understanding**.

10. The **true nature** is just an **awareness nature** within. When one **awakens** to this nature, one will **develop** the wisdom (borne of the direct seeing). The **wisdom** is then **connected** to the **form and mind** thereby making it enlightened. But this form and mind is **non-self**, hence **not you**.

11. Even though this form and mind is not you, but **you can use it to live life** to the **fullest** because it is related to your **karmic nature**. With this **understanding**, the form and mind will **no longer** suffer. One will experience
the 3rd phase of Dharma (pattivedha) and get to live a life of an enlighten being. This is main purpose of all Buddhist meditation.

12. Meditation is not to experience the fantastic mind states, but it is for one to insight into the 3 universal characteristics of nature after awakening to one’s self-nature.

13. There are 2 types of mind: one is the mundane mind that can allow one to live life and the 2nd one is the true mind that arise when the mundane mind does not interfere or cease. Meditation is to relax and silent one’s mind and maintain awareness so that the thoughts end. The mundane mind, which is the thinking mind will slow down and cease when you do not feed it with anymore thought energy. It ceases following the law of dependent origination, when there is no more ignorant to condition sankhara, thinking will not continue and it ends by itself. Every moment you are either aware (without thought) or you are lost in thoughts, preoccupied with what you are thinking. If you are just aware then you will have the ability to see things as they are, to see the truth and the reality arising within the moment. When thought ceases, that is the beginning of meditation. However, it must be a free mind and not a conditioned mind in concentration or jhana.

14. 1st noble truth consists of understanding the 8 realities of life a proclaimed by Lord Buddha. In order to understand the Buddha Dharma, one must constantly listen to dharma, investigate the Dharma, reflection, contemplate and inquiry, to develop the 2nd turning wisdom. Then develop mindfulness to constantly check one’s own action, speech and thought processes; i.e. how one reacts and give meaning to things (may it be a phenomenon or a life situation), and how the craving and clinging lead to suffering etc. Must see them very clearly.

15. 2nd Noble Truth, the cause behind all suffering is craving borne of self-delusion. The 5 aggregates of form and mind are impermanent, hence not you. But it is subject to the law of karma and it is part of you because it is related to your karmic nature. Understanding this, will enable you to have the understanding to live life through wisdom to take care of karma.

16. Bro Teoh advise that it is helpful to assume, one is ‘dead’ while in the meditative state. Only then can sankhara slowly cease (loses its power to stir one’s mind) and finally only the Pure awareness is left. When one lacks understanding, they tend to identify with the thought, and reacts to sense experiences, becoming emotional, conditioning the evil roots to arise thereby causing suffering.

17. Do not be gullible. Understand that, you are the host and not the guest of the mind (defilements that comes and goes). The host is the true mind, which is always around. The host is your self-nature which is constantly aware and meditative. One must be ever mindful from within as that is where one’s wisdom arise. The wisdom that arise is connected to your form and mind and it will prevent your form and mind from being deluded.

18. Feeling and emotion come and go, following to the law of dependent origination. “Just be with it, do not do anything” as per Bro Kok Loon’s understanding. By not doing anything the emotion of fear, anger, hatred etc. will cease to be, then one will realize via one’s the true mind (silent mind) that all these emotions are impermanent and not us. They are dependent originating phenomena.

19. Sis Eng Bee shared that in the early days of her cultivation, she had misunderstood, thinking that meditation requires one to always sit with close eyes, cross legged, note, focus and be in a quiet place to experience the calm and beautiful meditative states of mind. But she now understands it differently – that is the real meditation is daily mindfulness (awareness in daily life), aware of all phenomena, all actions and movements within the present moment to understand clearly and insight into phenomena to realize the awakening/wisdom. Only wisdom frees. If one is in ever mindful and constantly meditative (heedfulness) there is nothing to stop them from awakening following Dhammapada verse 23.
20. Bro Teoh explained that the reason for one to sit in a quiet place, is to initially train the heedless thinking mind so that it is in sati. This is normally done through anapanasati. Only those whose 5 spiritual faculties are not developed need such training.

21. In cultivating the 4 foundation of mindfulness, what we really need is a very stable Sati. Under kayanupassanna, the 1st category of training is anapanasati, followed by mindfulness of the 4 postures, then daily mindfulness and clear comprehension of all actions and movements in the present moment. However, a lot of people still do not have such understanding.

22. Eng Bee added that when her Sati was very stable while in daily life, she can be aware of all her actions and movements including her bending, stretching, turning and blinking of her eyes, etc. Bro. Teoh rejoiced and explained: because of that Eng Bee was able to develop the wisdom and sensitivity of mind earlier on, to be at peace with the reality of the moment, while holidaying in Paris last year.

23. Heedless thinking, fear, stress and negative emotions can really drain your mental energy and lower your immune system. For enlightened beings, their minds are most of the time at peace, quiet and tranquil and they only think when there a need to. For puthujjana, due to their habitual tendencies and weak spiritual faculties, mental hindrances will take over to condition their heedless thinking. Bro Teoh suggest to use mind sweeping method coupled with metta to decondition their heedless thinking. Alternatively cultivate the 5 spiritual faculties to counter the 5 mental hindrances.

24. Last year Ms. Lee and some kalyanamitta presented to Bro Teoh with his saying: “To meditate is to Relax, silent the mind, maintain awareness and let things be so that the mind returns to its original state of stillness and tranquility, then you will realise your true mind and self-nature.” Its message is very good. It means when you just let things be and do not do anything, thoughts losses its power, slows down and cease. That is how awareness can take over. When one is aware, the momentum of heedless thinking breaks. Then to restart the heedless thinking, you need more energy.

25. Anagami still can have restlessness of mind. Once you go beyond Arahantship, all this restlessness cease. When one understands clearly, the form and mind is not you, but only a karmically conditioned, vehicle and tool for us to come to this existential world of ours, wisdom will arise. We must see them in the awareness based-meditation. Otherwise, most people will continue with their thought-based meditation. Please do read page 15 onwards of Bro Teoh’s Tran scripted book: lesson 75 of the 6th patriarch platform sutta, to develop the full understanding.

26. To meditate we must start from basic with clear understanding of mind, 心为根本. Understand that there are 2 types of minds and Meditation is not about focusing the mundane mind to develop the jhanic states, but instead it is a journey of self-realization via the true mind in pure awareness.

27. Sati is awareness before the knowing, before the perception and with no words, just aware. It is not about noting this and that with the thought. The word mindfulness might confuse you because it implies a mind is involved. Whereas the true sati is awareness before the arising of the thought. It should be the mind in full awareness. I.e. Fully aware, without thought.

28. Nevertheless, the awareness and the thought are very close because sankhara arises very fast. There is only a very thin and fine line separating stillness and creation by the mundane mind. Without wisdom, sankhara will be active. You may think you are still meditating but the moment you “try” to be aware or mindful or verbalize you are no longer aware. Thought has become active. You are lost in thought, preoccupied with your thinking.

29. When there is anger, fear, pain just be with it. Silent your mind and stay with it without thinking (awareness and the sensation as one), you need to go through this at least once to understand.

30. Use the mundane mind but not be deluded by it. Meditate with the true mind, while mundane mind is for living life. The true nature has no sankhara activities, no words and no thoughts.
31. Dhamma can only arise from the **silent mind**. Thought-based meditation only give rise to dhamma knowledge not real awakening. Thought cannot realize the dharma that is beyond thought. When one has awakened, the salutation to the Dhamma can be chanted with great joy and understanding.

32. The ariyan sangha has these **4 right conducts**: Of **Good conduct**, **Righteous conduct**, **Wise conduct** and **Dutiful conduct**. Wise conduct will lead to dutiful conduct. The ‘form and mind’ is not you, it is impermanent, non-self and empty but it has **its duty** because it is subject to **law of karma**.

(Above draft outline short notes were prepared by Sister Tammy Tam)