

Summary and Key Points of Ultimate Realization to Transcend Life

Summary

This book is a transcript of a Dhamma talk given by Bro. Teoh Kian Koon on February 22, 2024, focusing on **Unique Dhamma Quote 105** : *To have the Ultimate Realization to transcend life, one has to transcend even the present moment, leading to the cessation of the form and mind, to the realization of Nibbana which is the unconditioned. The present moment may be the highest in life but it is still within life.*

The teaching explores the nature of time (past, present, future), the distinction between physical and psychological time, and the role of mindfulness (Sati) in realizing the present moment. It emphasizes that while present-moment awareness is the highest in life, ultimate enlightenment (Nibbana) requires transcending even this—moving beyond the conditioned realm of form and mind to the unconditioned, timeless reality. The talk integrates concepts from Theravada and Mahayana traditions, including the six characteristics of the true Dhamma, the three levels of seeing, and the Diamond Sutra's teachings on the illusory nature of conditioned phenomena.

Key Points

1. Unique Dhamma Quote 105 (Core Teaching)

- Ultimate Realization means enlightenment in the here and now, transcending birth and death.
- To transcend life, one must transcend even the present moment, because the present moment is still within life, within the field of thought and conditioned existence.
- Nibbana is the unconditioned, attained through the cessation of form and mind.

2. The Three Periods of Time

- Past: Already gone, not a reality.
- Future: Yet to come, not a reality.
- Present: The only apparent reality in life, yet it is transient—arising and passing away in a split second.
- Thought creates the illusion of time; without thought, psychological time ceases.

3. Physical Time vs. Psychological Time

- Physical Time: Measured by earthly movements (e.g., 24-hour day, Earth's orbit). It cannot be stopped.
- Psychological Time: Thought-related; arises when thinking begins and ceases when thinking stops. This is the time that conditions suffering.
- When psychological time stops, one realizes the timeless (Akaliko).

4. The Six Unique Characteristics of the True Dhamma (from the Salutation to the Dhamma)

1. Svākkhāto: Well-expounded by the Buddha.
2. Sanditthiko: Realizable in the here and now (before death).
3. Akāliko: Timeless, beyond thought and psychological time.
4. Ehipassiko: Open to investigation; can stand up to scrutiny.
5. Opanayiko: Leading inward, to the heart/nature.
6. Paccattam veditabbo viññūhi: To be realized individually by the wise.

5. Present Moment Awareness and Mindfulness (Sati)

- Sati is awareness before knowing, before thought arises.
- Most people are lost in thought and miss life entirely.
- Present-moment awareness is the highest in life, but it is still within the conditioned realm.
- Sati is the foundation for heedfulness (Appamāda).

6. Dhammapada Verses on Heedfulness (Verses 21–23)

- Verse 21: Heedfulness is the path to the deathless; heedlessness is the path to death. The heedful do not die; the heedless are as if dead.
- Verse 23: The constantly meditative and ever mindful will realize the supreme born-free enlightenment (Nibbana).

7. The 4 Supports for Awareness-Based Meditation

1. Relax the body and mind.
2. Maintain awareness without trying to know or do.
3. Stabilize the awareness until it becomes established.
4. Trust your inner awareness nature to guide the meditation (for advanced practitioners).

8. The Two Minds

- True Mind (Silent Mind, Pure Awareness Nature): The primordial mind before thought; timeless, luminous, tranquil.
- Mundane Mind: The thinking mind; creates the phenomenal world of consciousness, duality, and psychological time.

9. The 4 Circles Formation (Stages of Creation)

The diagram (in the appendix) illustrates the progression:

1. Source (Unconditioned): The original nature, Nibbana.
2. Pure Awareness Nature (Primordial Mind): The first arising from the source.
3. Mundane Mind (Form & Mind): The egoic, discriminative mind (5 aggregates).
4. Phenomenal World of Consciousness: The conditioned world of duality, suffering, and apparent reality.

10. Master Guang Qin's Three Sayings

- 过去心不可得: The mind of the past cannot be grasped (it is gone).
- 未来心不可得: The mind of the future cannot be grasped (it has not come).
- 现在心也不可得: The mind of the present also cannot be grasped (it is too transient).

11. The Three Levels of Seeing (Mahayana Teaching)

1. 看山是山 (Seeing mountain as mountain): Mundane, conventional seeing.
2. 看山不是山 (Seeing mountain as not mountain): Supramundane seeing; transcends form.
3. 看山又是山 (Seeing mountain as mountain again): Suchness seeing (Tathata); sees things as they are, without duality.

12. Duality and Transcendence

- All dualities (good/bad, right/wrong) are mind-created.
- The Buddha's teaching on duality: *Imasmin sati idam hoti* (when this arises, that arises). The opposite is inherent.
- To transcend duality, one must not cling to either side; this is done through wisdom and direct seeing.

13. Diamond Sutra Stanza on Conditioned Phenomena

一切有为法，如梦幻泡影，如露亦如电，应作如是观。

- Translation: All conditioned phenomena are like dreams, illusions, bubbles, shadows, like morning dew and a lightning flash. Contemplate them thus.

14. Surangama Sutra Key Stanza

Perception of form is consciousness; its non-perception is wisdom.

- Consciousness creates the illusory phenomenal world.
- Non-perception (Pure Awareness) sees things as they are (Suchness).

15. The Illusory Nature of the Phenomenal World

- The phenomenal world of consciousness is like a magician's illusion.
- Each being experiences their own version of reality based on their senses, conditioning, and views.
- Arguing over these relative truths is futile; only ultimate truth (Suchness) liberates.

16. True Emptiness and Wonderful Existence (真空妙有)

- From the Heart Sutra: In true emptiness, there is wonderful existence.
- After realizing the unconditioned, one can return to the conditioned world with wisdom and live beautifully, free from suffering.

17. Importance of Noble Friendship (Kalyānamittatā)

- The Buddha said noble friendship is 100% of the holy life.
- Great Beings (Buddhas, Bodhisattvas) and the Buddha Sāsana are essential for finding the path.
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18. Practical Advice

- Listen repeatedly to recordings of Dhamma talks.
- Contemplate and stabilize understanding.
- Develop daily mindfulness (Sati) to cultivate heedfulness (Appamāda).
- Trust the inner awareness nature to guide meditation and insight.

This teaching presents a complete map of the spiritual path: from understanding time and mindfulness, to transcending duality, realizing the unconditioned, and finally living with wisdom in the conditioned world. It bridges foundational practices with the profound realizations of ultimate enlightenment.