

84th Lesson of the Sixth Patriarch's Platform Sutra (Chapter X The Final Instructions)



(Based on a **direct transcript** from the **recording** of the
84th Lesson of the Sixth Patriarch's Platform Sutra class
[dated 2nd Sept 2018])

Conducted by Bro. Teoh at Wu Pin Chin Seah,
No. 4, Jalan 11/8, Petaling Jaya, Selangor)

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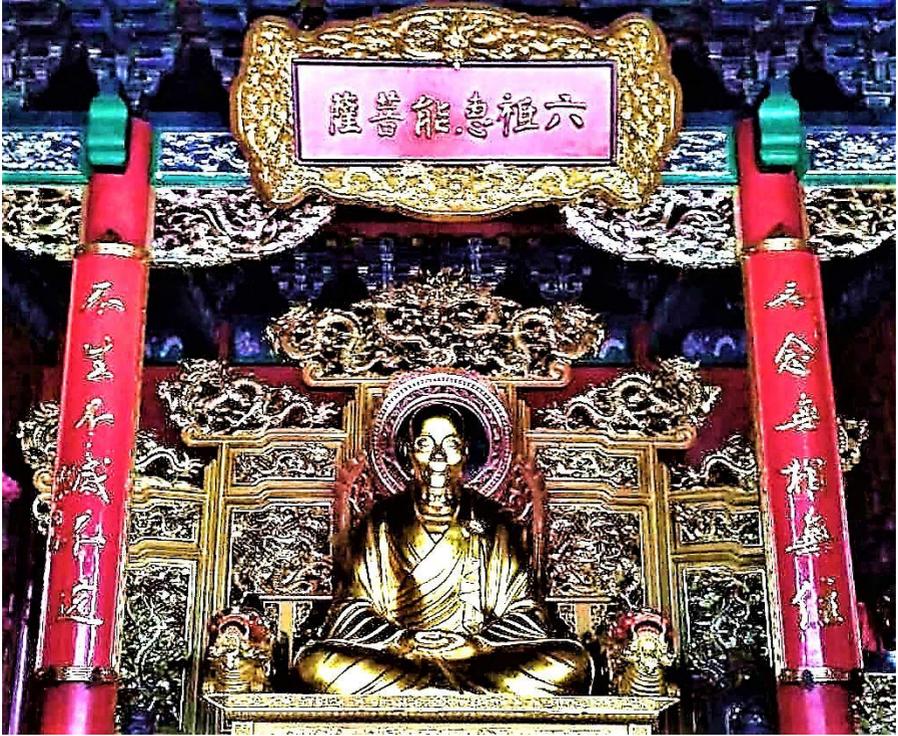
Donated by:

Kalyāṇamitta funds of Bro. Teoh Kian Koon

(teohkiankoon@hotmail.com)

Petaling Jaya, Selangor, Malaysia.

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Sixth Patriarch Hui Neng Bodhisattva

六祖惠能菩薩

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(Biodata of Bro. Teoh Kian Koon)

Bro. Teoh graduated from University of Malaya in Civil Engineering in 1979. He has been a *spiritual practitioner cum 'Meditator'* since 1971. Since his retirement in 2001 from his **Engineering career**, he has been **sharing** his *understanding* and *experiences* with those who are *keen in their search* for *true happiness, peace* and *liberation* from *birth and death* and *all mental suffering so that they can be a blessing to all of humanity through becoming a more virtuous, nobler and wiser human being*. He gives **dharma talks** and holds *meditation classes & retreats* and weekly **Dharma classes** at various *meditation centres, Buddhist societies* and places that invite him.

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

You can also view video recordings at:

<https://www.youtube.com/channel/UCCjClbc-7-upsZ2Kg5Re4pQ/videos>

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<https://i1.wp.com/broteoh.com/wp-content/uploads/2018/09/84-6th-Patriarch-2-September-2018-Original.jpg>

1. Preface

It is Brother Teoh's **sincere** wish that Dharma friends, spiritual practitioners, seekers of truth, and cultivators will be able **to make use** of the enclosed dharma **transcript notes** to develop a **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*.

As these notes were mostly **compiled** based on a **transcript** from the recording of the 84th **lesson** of the **Sixth Patriarch's Platform Sutra** class (dated 2.9.2018); the text is aligned as closely as possible to the **colloquial speech** in 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** its **true meaning** and **intent**. A **good** way to do this is **to listen** to the recordings **first before** reading the transcript notes.

To listen to the **recording (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 Dharma Material*' to view them or **alternatively to download** from the below **MP3 audio link**:

<https://broteoh.com/wp-content/uploads/2018/09/84-6th-Patriarch-2-September-2018.mp3>

Outline short notes link: <https://broteoh.com/wp-content/uploads/Short-Notes-Teoh-WPCS-180902.pdf>

2. Acknowledgement

It is the donors' **sincere intentions** that these *dharma transcript notes* be **given free** to those who are **interested** and have the **affinity** to receive them. I would like to *take this opportunity to thank* and **rejoice** in the **generosity** and **wholesomeness** of all those **Dharma friends** or **Kalyāṇamittas** who have **donated** and **helped out** in the **transcription, typing, typesetting, formatting, proof reading, etc.** to make this **free distribution** of **dharma dāna** possible.

Special thanks should be accorded to **Sister Adeline and her daughter Christy** who had taken the **initiative** to develop the **draft transcript** for my **subsequent editing** thereby enabling this **dharma transcript book** to be printed.

By the **power of all these 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 Metta always,
Brother Teoh Kian Koon
(Dated: 30th June 2019)

3. 84th Lesson of the 6th Patriarch Platform Sutra dated 2nd September 2018

3.1. Pre Pūjā sharing

Greeting by Bro Teoh: a very good afternoon to all (brothers and sisters) in the Dharma. We are **approaching the end** of our series of **Dharma sharing & discussion classes** of the **6th Patriarch Platform Sutra**.

Today is **Sunday, 2nd September 2018**, and we will be having our **84th Lesson** of our **6th Patriarch Platform Sutra** class. I told you all last week, we still have 10 more pages to go and I hope to finish off this sharing before the **end of September** or **maybe earlier**. So let's see how it goes.

Today, the **weather is very extraordinary!** Sister PG came to my house to fetch me & my wife. I want to share with you all, this part which was **very strange** and **very unique**. As explained by my wife earlier: "It is a **nature's phenomenon** which is **meant to be** and it will **happen** in this **way** so as to give you **faith**."

Yesterday evening, Sister PG asked me: "Bro Teoh, what time should I come to pick you?" I said, 2.35pm, otherwise we will arrive too early. Luckily, she made the decision to **come 5 minutes earlier** and she arrived exactly at 2.30pm. When she came in, she said, "Bro Teoh, better go fast, it is going to rain soon!" I said: "Don't worry." After we put everything in and got into her car, **within less than a minute**, the rain started **pouring very heavily**. When we were about to reach here, it was still pouring, so we **thought the rain will not stop**. But **strangely** the **moment** we turned into the gate, the **rain stopped**, it **completely stopped!** Then we came out of the car, and I told my wife: "See your pāramī is very good." She said: "No! It's **nature's phenomenon**." Then after we went into the vihāra, the

rain started to pour, very heavily, again. So, nature has its own way of manifesting and unfolding according to condition.

Like I shared last week in one of our weekly classes, such similar **strange phenomena** are **quite common**. For our Tuesday, Thursday and Sunday classes, including **our spiritual trips** they are also the same. Everything will **unfold accordingly**, and it was **always so beautiful**, it was like **wherever that is meant to be** will be. As long as you are on the **right path, developing the right cultivation**, and you **trust your nature**, your **good blessings**, and your **good pāramī**, **things will go your way**. In life, **this is what you need to understand**.

When **you cultivate the Buddha Dharma**, no need to worry, no need to fear, **just live, act and do whatever you have to do or need to do with understanding**. If you are **sincere** and you have a **good heart with wisdom and understanding**, your form and mind **will be beautiful** and you will get **to live the beautiful life of a Noble One**, then you will start to **understand** more and more of **nature's wonders** and **your progress** along the **path of Dharma** will **becomes very different**.

This is the **part you all need to understand**. There is a **lot of joy** in having **such understanding**. I **don't know why**, all these are happening today; maybe **they know it's our last lesson**, and **something very good** will **come out from today's dharma sharing**. So, we should all just **rejoice**.

3.2. Pūjā

The **usual pūjā** chanting of the **Mahayana tradition's** salutation followed by the **Theravada tradition's** salutation, the taking of the *3 refuges* and the *renewal of the 5 precepts* was done (for details please do listen to the recording or refer to our lesson 2 or 3's transcript books for full details).

3.3. Dharma and Sutra Sharing by Bro. Teoh

Just **relax** your **body** and **mind**, **maintain** some form of **mindfulness**, and then we can start our class. Let us turn to page 1 to recite the **verse for opening a Sutra**.

3.3.1. Verse for Opening a Sutra

*The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons,
I now see hear it, receive and uphold it,
And I vow to fathom the Tathāgata's true meaning*

3.3.2. Sutra proper

Now let us turn to page 419. We had finished the commentary and now we shall move on to the **Sutra**:

*If in this Life you encounter the dharma door of the **Sudden Teaching**
You will be **suddenly enlightened** to your **self-nature**,
and see the Honoured One of the World.*

*If you wish to cultivate and aspire to Buddhahood,
You won't know where the truth is to be sought
Unless you can see the **truth within your own mind**,
This truth is the cause of realizing Buddhahood.*

Not to see your self-nature but to seek the Buddha outside:

*If you think that way, you are deluded indeed.
I now leave behind the Dharma-door of the Sudden Teaching*

To liberate worldly people who must cultivate themselves

I announce to you and to future students of the Way:

If you do not hold these views you will only waste your time.

3.3.3. The Sudden Teaching of Master Hui Neng

No wonder they rejoice, because this is the **final message** by Master Hui Neng. This is very important. So, let us go through paragraph by paragraph: *“If in this life you encounter the Dharma door of the **Sudden Teaching**”*. What is the **Dharma door of the Sudden Teaching**? Do you remember, there is a **Gradual Teaching** and a **Sudden Teaching**? What is the *Sudden Teaching*? Whose teaching is this **“Sudden Teaching”**? You all cannot remember? We had gone through this teaching, while in the middle of the Sutra. What is this word? **“Sudden Teaching”** so the keyword is **“Sudden”**, so what is this word “Sudden”? Ok, pass the microphone to Sister PG.

Sister PG: “It is the teaching of Master Hui Neng, which can lead to a **Sudden Awakening.**”

Bro. Teoh: “Yes, very good!” Here **Sudden Teaching** Means **Sudden Enlightenment or Awakening**. That’s why I used to share with you all that **Wisdom is such:** ‘If you have means you have. If you don’t have means you don’t have’. So, this ‘Sudden Teaching’ leads to “Sudden Awakening or Enlightenment”, and it is always this way. Even the **Gradual School**, they may call it “The Gradual Teaching”. They think it is Gradual but it is actually “Sudden”. They go and differentiate it. Shen Hsiu, (the 大师兄 of the Fifth Patriarch) is supposed to inherit the Sixth Patriarch ship but instead finally it was Master Hui Neng who **inherited** it. This Sudden Teaching is from the Southern School, because it’s Hui Neng’s teaching. Then the 2nd one, is the “Gradual Teaching” of the Northern School as taught by Shen Hsiu. This Northern school, taught Enlightenment as happening gradually. They think you must cultivate, then as you cultivate, you **gradually develop** the **understanding** to become enlighten. Before you understand the teaching, which one do you

think is more logical? You always think it is the 2nd one, isn't it? Because everybody says: 'you must practice and cultivate diligently, then one day you will become enlighten.' Then when they tell you, this Mahayana Pure Land's teaching of the Sudden School, can suddenly make you enlighten or awaken, you surely **don't believe**, especially if you are a **Theravada practitioner**. And you will comment as follows: 'where can you have such thing, **no need to meditate, no need to cultivate & practice** the Four Noble Truths & Noble eightfold path; just chant, chant, chant, and then suddenly you can **become enlighten**'. Because these people **cannot understand**, it has nothing to do with whether you chant or not. The **Sudden School** of Hui Neng, (like what Sister PG came to know), leads to Sudden Enlightenment or Awakening, and **this is possible** because it takes you **direct to the true mind**, which is **your self-nature**, that's why you can **awaken straight away**.

That's why today's topic is very **unique**, and I actually don't know what is today's topic because I never prepare for my classes. I seldom go and read whatever topic is next, unless there is condition like before we start the class, if I have the time, I may look at it; but today, I was busy replying to one of our classmates' WhatsApp group.

Last Friday (31st August 2018), we had our school's **58th year's anniversary gathering** (primary school until secondary school). There were a lot of my classmates (since standard 1 until form 6); they were together with me at that special gathering. Some came after form 1; some came after form 3, some join us since form 4; and some join us in form 6. So, we had that gathering then I saw so many of them expressing their joy and their happy moments, and I also, made use of the 10 minutes or so **to send some good messages** to thank the **organizing committee** and **my teachers**. It brings **forth great memories** and **reminiscence** of what we did when we were young during **our school** and **childhood days**. I went to the primary school with some of my classmates to see what has

changed. It was so different now. Last time, we were all very small size. We think the field is very big; we think the school is very big; we think the canteen is very big. Everything appears big to us then, and the teachers were like so tall; but when we went back, we were amazed. Some of my classmates asked, "did we really squeeze 40 of us into this very small classroom? Form 5 we have 10 classes, A, B, C, D, until I don't know K or what. A, B, C, D, E, F, G, H, I, J & K, almost 10 classes, of course Arts and Science.

So I have not read what is today's topic before the class, then just now when I read that paragraph, I **straight away knew** as to why the **thunder** and the **rain** were **so loud** and **heavy**. It is because we are coming towards the end of our sharing and this topic is **so very important**, that's why they rejoice. I think they expected this teaching to be shared. I will read again:

Sutra:

*If in this life you encounter the door of the **Sudden Teaching**,
You will be suddenly.....*

Suddenly what? (Louder, louder because inaudible). You will be suddenly? Are you all reading the text or not? Please speak out, 'you will be suddenly.....? Ah! Yes '**Suddenly enlightened to your self-nature**'. Do you want to thank the Sutra? If in this life you encounter this Dharma Door of the **sudden teaching** (which you have already encounter), what will happen to you? You will **suddenly** be **enlightened to your self-nature**. This is **your blessing**. These are the **conditions** and this is **the teaching** that **can make it happen**. That's why, you have the Pāramī, you have the condition, and like I told Sis PG while on the way here; I said this **window** is **very rare**. Then as per the famous Mahayana dharma verse, "If you have the condition to be born a human being, and the condition to encounter the true teaching, the Buddha Dharma, **what are you**

waiting for?" It means you have your Pāramī and you have your past cultivation. Then Hui-Neng made it even clearer,

*"If in this life you encounter the Dharma door of the Sudden Teaching (which you already encountered) you can **be suddenly enlightened to your self-nature**".* This is what he meant by the **Sudden Teaching**, the Sudden Enlightenment or awakening; because he **takes you direct to your true mind to realize the stage of no thought**, then the **silent mind** will awaken. You don't need to wait. All this gradual teaching practitioners, they don't understand. That's why they **keep doing** the practice, practice and practice Doing all those **thought based meditation**. But finally they can still reach **sudden enlightenment** when they are **able to realize their true mind**, the **silent mind**. During those moments, the conditions will arise for them to have the ability to inherit their past and to have the silent mind to realize their true nature or true mind. That's why you will come to realize your self-nature; and this self-nature is very different, it is very powerful. It can bring about enlightenment, awakening. That's why in the second paragraph, it is stated now we read on:

*You will be **suddenly enlightened to your self-nature**,
and see the Honoured One of the World.*

Do you understand? That's how you understand truth, then you will understand life.

*If you wish to cultivate
and aspire to Buddha hood,
You won't know where the truth*

is to be sought
Unless you can see the truth
within your own mind,

What is this mind? This is your **self-nature**; this is also **your mundane mind**, that's why he used a neutral word. So, when you can see the **mundane** and the **supra-mundane** within your mind, your nature, then, this is the **true cultivation**, the **true Buddha dharma**. Otherwise, you are **wasting your time**. That's why he said:

This truth, which is the cause of realizing Buddhahood.

So, make this understanding clear. If you don't meditate to realize the silent mind, to awaken to it, you are wasting your time. All those are thought-based meditation; it doesn't lead to awakening.

The next few paragraphs will tell you why.

Not to see your self-nature
(see the keyword is "**not to see your self-nature**"

*but **to seek the Buddha outside**);*

Ah, outside means what? You go and look for them through your **mundane mind**. You **look outside**; referring to the **phenomenon** world of **consciousness**, and then you will have a lot of views, opinions, teachings, ideologies, rights and rituals, etc. You will be led

astray and get lost. Methods and techniques of meditation, you cling on to them, you cling on to the theoretical dharma. Then you go all over to look for truth; but **truth is within**, like what I used to share with you all. Also *what happens if the seeker is the seek? Who is the seeker?* The form and mind are the seeker; do you understand? But the true gem is inside your nature, your self-nature. You run all over to look for truth when the real truth is within. That's why they always say, "**seek within**", 回光返照, it means you develop awareness from within to understand what is going on, then finally when you understand the external phenomenon world, through your wisdom, they will lose power. They will not have power over you, then what happen? Then you **understand, your mind realizes itself and cease**; when it ceases, it realizes its **own self-nature, the truth**, that is the **enlightenment, that is what you are searching for**. That's why the searcher is the search; you search within, you don't search outside. Outside is the **phenomenon world of consciousness**, and the **mundane mind is not real**. They are impermanent, lead to suffering, empty, non-self, **not a permanent unchanging entity**. That's the reason why the sutra says,

Not to see your self-nature

but to seek the Buddha outside;

If you think that way, you are

deluded indeed.

I now leave behind

the Dharma-door of the Sudden Teaching

So, this is **his last message**, of the **sudden teaching**.

To liberate worldly people

who must cultivate themselves.

Nobody can do it for you, do you understand? That's why the Buddha cannot give you wisdom, cannot make you enlightened. The Buddha said 'He can only show you the way; you have to walk the path yourself'.

(There is a Buddhist hymn - "*Buddha merely show the way, we ourselves must walk the path, Buddha merely show the way;*")

Because this is a **realization** so each and every living being, their form and mind **must awaken** on their own. Like I used to tell you, *every life you come, you have a form and mind, do you remember? And this form and mind must **connect** to your **self-nature to realize the truth**; and when that truth has been realized, awakened to, that wisdom is connected to the form and mind, do you remember?* That is the meaning. Then the **form and mind are no longer deluded**. That's how you cultivate. Don't go and foolishly think wah! That once you **experience fantastic meditation**, you **equate those experiences to enlightenment**. 'Oh, I can do this, I had realized already; but, is the wisdom really there? Is the understanding really there?' **Without wisdom**, without understanding, there is **no awakening**. All these are **conditioned** mind state. Even if you have **fantastic meditation**, so what because you still **don't understand who are you? What are you?** You still don't have the **embodiment** of the **noble eightfold path**. You **don't have right views** leading to **right thoughts, right speech, right actions and right livelihood or living**. You don't have the **four-right efforts, the mindfulness, the Samadhi and all these other things**.

That's why Hui-Neng said:

I announce to you and to future students of the Way;

*If you do not hold these (correct) views (that he has left behind),
you will only be wasting your time".*

That's why I say whatever you do, if it's **thought-based**, you are **wasting your time**. Bodhidharma, told the abbot and those monks, they must cultivate starting with **心为根本** (Xin Wei Ken Pen). Do you know what **心为根本** is? It means **starting** with the **understanding of the mind** as our **root** foundation for cultivation. The rule, the basis is **to understand your mind first**. If mind also you cannot understand, then you are wasting your time. What does it mean 'to understand mind'? It means you **must understand** there are **two minds**. One is the **mundane mind**, the *conditioned arising mind*. This one has *duality*. The other one is the **silent mind**, which is your **true mind**, and this one **can be awakened to**. This one **has no thought, can see thing as they are**, through the **direct seeing**, it just **awakened**, it just **realized**; and this one is **not a being**. It's **not a conditioned arising state**, it's the **unconditioned**. That's why **truth is to be understood**, and the **Dharma is to be realized**, not through **knowledge**. That's why you **cannot cultivate or learn Vipassanā**. Vipassanā means 'to insight into the 3 universal characteristics of nature' because to awaken to the three characteristics you **need wisdom**; and when you **awakened** it means you have **the wisdom**; you **have penetrated** the truth. You **cannot learn to be wise**. Learning is mechanical, a knowledge. You **can learn to be skillful** in something, to be **knowledgeable**; but you **cannot learn wisdom**, because wisdom is **an understanding**, it is **not a knowledge**, nor is it **a learning**. So, I hope **you can get this understood**. His final message to you is... (Loud thunder and Lightning strikes) ... 'You see **they really wanted this teaching**, looks like **they know this teaching coming**'. That's why before we came, the rain and all those happenings are **unique signs**, and I knew something is going to happen. Before I started, I also told you all, but I **didn't know it was this teaching, this last message of Hui Neng**. That's why **it's very beautiful**. So, this one, you will understand when we finish, then **you will have no problem with cultivation** from then on. So, I will **read to you one more time**, with the **whole thing** together so that

you'll understand. This **sutra is very important** because this is the **final message of Master Hui-Neng**.

Sutra:

*If in this life you **encounter** the Dharma door of the **sudden** teaching, (which you have). You will be **suddenly enlightened** to your **self-nature**, and see the Honored One of the World. (Can you all see the beauty of all these words and messages?)*

If you wish to cultivate and aspire to Buddha hood,

*You won't know where the truth is to be sought **unless you can see***

*the **truth within your own mind**, (It means the two minds - your **mundane** mind and your **true** mind or **self-nature**) **this truth** which is the **cause of realizing** Buddha hood.*

(When you **realize the awakening** through the **silent mind**, it means you **realized your true mind**, and this is the **cause for Buddha hood**. Your final stretch of **your Bodhisattva way** fulfillment **starts** from there. That's why I said to you all '**unless you can realize your true mind**, you **cannot connect** to **your gateway or true nature**' and you **cannot inherit** from your **spiritual nature**. That's why you need **to start from here** and **this is the cause** for the **realization** of the final **Sammāsambuddha** realization, meaning to realize Buddha hood).

*Not to see your **self-nature** but to seek the **Buddha outside**;*

*If you think that way, you are **deluded** indeed.*

*I now leave behind the **Dharma-door of the Sudden Teaching***

*To liberate **worldly people who must cultivate themselves.***

[Always remember, **don't be lazy, be diligent.** (Loud lightning again) You see, this very **important message** has been acknowledged and taken note of, by those up there.]

I announce to you and to future students of the Ways:

*If you **do not hold these views** (understanding) you will **only waste your time.***

Always remember, 'to **realize the sudden teaching, the awakening,** you have to go through the **silent mind.** You have to allow your **thought to cease** through **understanding, not** through a **conditioned state,** not through **focusing and concentration**'. You don't go and **fixed the mundane mind and force it not to think.** If you do that, you will get yourself **entangled with energy field.** Then your mind is **not a free mind;** it is a **conditioned mind,** which is **of not much use.**

It's just like when you want to train your kid, you do it by punishing the kid through locking him up, and don't let him go out of the house, **thinking** that he will become **obedient and good.** It is of no use, right? Because the moment you're not around, that **boy will go wild.** The reason being, he **doesn't learn anything,** he doesn't know the **danger** of the **world outside,** and **he has a lot of imagination** that the **outside world is very good.** It's just like your mind. If you fix it, control or suppress it, and **do not allow it to be free, it cannot understand.** When you develop that type of concentration, it gives rise to energy, which you may think is beautiful and that's life. In a similar way your boy will go and join those people **outside** and **get involved in illegal activities, involving drugs and gangsterism etc.** because they are **tempted by the money.** And these people normally treat him very well initially. After that they will ask him to

do immoral things. In a similar way, if you do concentration, energy field, **it will lead you astray**. This **deviation will not lead to awakening, enlightenment and understanding**. So, this part is **very useful**. Okay, we will read through the **commentary** and **see what Master Hsuan Hua has to say**.

Commentary:

Having **encountered the Sudden Teaching** of the Dhyana School, you **may become instantly enlightened and understand your original mind (True Mind)** and you **see your original nature**. At that moment, you will **personally meet the World Honoured Ones, the Buddhas of the ten directions**; you can see them all.

Bro Teoh: The last part is not true. This part is just to let you have the **faith**, do you understand? Because that **nature** is actually the **Buddha nature**, but you have **to perfect them all**, before you can have that **omniscient nature**. The moment you **realize your true nature**; it is like you have **a glimpse** of what **Nibbāna** is. Then you will **realize the unconditioned**, but the **perfection** or **Pāramī**, **they are not there yet**. That's why you are **not yet** the **Sammāsambuddha** and **you cannot** see them. So all these is just to give you **faith**. But when your mind **has transformed**, they may appear to you, **especially when there is a message for you**; or there is **condition** for you to **understand certain things**, then **their nature will appear** because this is all **part of nature's law**. Not to say all these Buddha and great beings will come and appear in front of you and congratulate you; there is no such thing, do you understand? That one maybe sometimes you can **become gullible** because **you may have read about it in the sutra**, like all the Buddha come and congratulate you. Do you think they are there? No! **It's their nature**, do you understand? It's not a being. So sometimes if you go through

energy field (thought-based) meditation, you may see the Buddha; that one is different, that one is consciousness (mental manifestations created by maras).

Unless you apply effort in the self-nature, instead of looking outside, you will never find the genuine Buddha.

This is Hsuan Hua's way of putting it. So, you have to be careful because sometimes the translation to English from mandarin is **not accurate or correct**.

He said unless you **apply effort** in the **self-nature**.... (self-nature you cannot apply effort). If you apply effort, it becomes thought-based doing. That's why there is no effort involved, you just relax, silent, and maintain awareness. That's why if you are not careful, you may think, wah! Very logical! Then you go and apply effort. What they translate is from the Mandarin words 下功夫 (Xia Kung Fu). The meaning is 'you put in the 'vīriya' or spiritual zeal/diligence to work on all these things but it is **not** applying effort in the true sense of the words. It means you develop the **spiritual zeal** to drive you to **cultivate** through an **understanding** of who is the Buddha and how wonderful his teaching is.

Understand your mind and see your nature: (this is very important)

that is the way to realize Buddha hood.

Understand your mind means the two aspects of mind, the **mundane mind** and the **true mind**. Then when you understand the **true mind**, you can **cease** your **mundane mind** and maintain silent, then you will realize your **true nature**. That's why, **see** your **true nature** means to **realize** it.

If you do not **turn the light around** and **seek within** yourself, but run **outside instead to look** for the **Buddha**, you are **being stupid, extremely stupid**. (He used such strong words.)

*You must cultivate the **Dharma of the Sudden Enlightenment** on your own. Do **not fail to cultivate**. If you do not hold the notions expressed in this verse, (or the understanding expressed in this verse), you are wasting your time. You will never obtain the smallest advantage.*

(It means you **cannot progress**. That's why **thought-based meditation** will **lead you astray**; it will **never bring** you the **realization** of the Buddha dharma, the awakening. So, this is most important. That's why the **Sudden School** is to **teach** you how to **realize your true mind, your true nature**. If you know how to silent your mind, the moment the **mundane mind ceases**, the **true mind** which is always there, **will manifest**. Then you can be with it, and you can understand **what that thing is**, that's how you can **come to realize** that there is **another nature apart** from the **thinking mind**, the **thought** and the **consciousness**.

Without thoughts, who are you? What are you? These are very good questions: *Without thoughts, who are you? What are you?*

You are just the **pure nature, the pure awareness**. But **when the pure awareness also ceases**, then what happens? This is enlightenment, nibbāna, this is true cultivation, this is the understanding you will realize when you are in that 'state'. That's why the **sudden teaching** is very simple, the **moment you go through the cessation** you understand and **when you come out of it, everything is clearly understood**. After that **technically you do not need** teacher, you don't need anything. The **form and mind** that **goes through the cessation** will have the **understanding**, although **initially he cannot express it**, he doesn't know what it is, but the

nature knows. When it encounters problems or situation it will understand that these are all **not real, not what you think**. That's why the **mind becomes different**. Okay? Anymore question so far? If you have any question, you can ask. If you have no more question, then we can go on.

Sutra:

Having spoken the verse, the Master continued, *“All of you should take care. **After my extinction***, (What does it means? Yes, it means after his Parinibbāna, that's why the word extinction is used. **Parinibbāna means everything still, nothing exists, even the pure awareness, the mundane mind, the consciousness all ceased.**)

..... do not act with worldly emotion.

(It means, don't become emotional & sad through thinking, ‘Aiyo, the 6th Patriarch is gone, our teacher is gone’. All these thinking are **delusion**).

Bro Teoh: His **nature is** all the while **there, it never dies**. Only the **form and mind** of that **segmented life** (his ‘vehicle and tool’), that **comes with it dies**. The karmically conditioned form and mind (that one) separates and ceases to be because conditions have ceased to be, that's it. That's why **nothing dies!**

Then why do you **fear** and **worry** about **death**? One must also inquire: *Who are you? What are you? What is death? Who died? And what died? After death, what happen?* Those who don't understand, they have all these questions. But **when you meditate, silent your mind and realize that nature, you will understand**. All these are **condition arising** and **dependent originating** mundane entities, **mind states** and **consciousness; mind made are they, and they are all not real**. All these you will come to realize, you will

come to understand, that's why there is **no more fear**, because you will **understand all these are not you, and nothing die**.

If nothing dies, then what happen to you? Huh? When you came into existence, you are **just a form and mind**, which is **not real**, this is not you, that's why the Buddha said: *When nothing dies it means this is not you, then what happens to that form and mind?* It just separates when conditions cease to be. The physical form which is only elements will return to nature or goes the way of nature. When enlightenment is realized, the form and mind **ceases** and finished. Because no more avijjā to cause **rebirth consciousness**, to **continue** with the becoming. The birth and the death of the **segmented body** no more, it just ceased. The realization of that nibbanic nature is enlightenment. When the Mundane mind ceased, Nibbāna can be realize by the form and mind. The **mundane mind** that is connected to the **form and mind** will understand and **after that the mundane mind can still come back** because **you haven't ceased** through **parinibbāna without residue**. You only go through Nibbāna, I won't say it is an experience because there is nothing to experience, the mundane mind just ceases after realizing itself. But that state is not a conditioned state, it's not a mind state; it's not anything that you can describe, because it is the **unconditioned**. So, this understanding is **very important**. Okay? Then we continue:

If you weep in sorrow, receive condolences, or wear mourning clothes, you are not my disciples,

(But **don't** become **too rigid**, otherwise when your parent dies and you also refuse to wear the mourning clothes, I can tell you, that is **real delusion** because you cannot take it literally. It said: 'you are not my disciples', it means you don't understand because these are worldly things, these are worldly dualities, and that these are tradition, so not important, do you understand? You don't become so rigid until you have to say, 'oh my master just died, I must mourn

for him for how long, I must wear this filial piety strip for how long. These are rites and rituals. That's why Master Hui Neng said: "Do not act with worldly emotion. If you weep in sorrows...", if you do all that it means you still have suffering then you are **not his disciple**. But when you **receive condolences**, you **don't become panicky**, just because Hui Neng said '**you will not become his disciple** anymore, if you receive condolences'. So when people send you condolences, **you** said I cannot receive them, and you reply, please don't send. This is **being foolish!** You are in a **conditioned world**, as long as you understand that **these are society's norms** hence **not important, no reality** in the **ultimate sense**. It means only within the **unconditioned Dharma**, there is no such thing. But within the **conditioned Dharma** or the **conditioned world**, there is **such a thing as Karma**, there is such a thing as **Good Mind States**. Those who are **sincere** when they **send you** their **condolences** they **have good mind states** and they feel for you. Just in case if you are **not enlightened**, you will be affected, that may be the reason why they still decide to send you their **condolences for you to feel good**. But when you already have the Dharma, you will understand that all this are **not real, not important**. Then whether to wear the mourning clothes or not, it's up to you. If you want to **express your filial piety**, it's **from your heart**. But you live in a society that looked at you, **so don't create unnecessary misunderstanding or condition for negativity of mind state to arise** because **people will comment**, 'what type of child is this, no filial piety at all, parent die also don't want to wear the mourning clothes and do all those acts of filial piety'.

And the worst is nobody crying, funeral not like funeral, and that's what they (the elders) commented when my father passed away in the year 2014. And my mother was **affected by the elder's comment**, so my **mum started to ask my brothers and sisters to cry**, then she also cried. Luckily my youngest brother came and told me

what happened. After that I talked to my mother, and when my mother understands, she didn't cry anymore. I said to her if you want to end up like your elders and their families (their life are so miserable), then you go ahead, follow their advice and cry. I said to my mum, 'why should you cry? **Dad has done his duty very well.** He has done everything that a parent will do for their children. And he is one of the **most respected** and a **very responsible dad, very loving, kind** and **caring.** So, he will have a **good after life** and I told my mother, no need to cry. **Filial piety** is to be expressed and done **for him** when he is **still alive, not after** he has **died, then cry.** This is not filial piety but an act to show the public that you have filial piety, no point. So for those who understand, they will not do that. Instead what I did was **really meaningful.** I **organized a very great and grand Chinese New year holiday trip** to a **sea view resort in Thailand for my whole family (50 plus of us) in the year January 2014, for my Dad.**

That year my Dad was **so full of joy and happy.** He told us in front of my Mum, when we were having a **family photo at the beach,** '*This is life, seeing all my children, daughter in-laws, grandchildren and great grandchildren coming together celebrating Chinese New Year with such joy and happiness on such a beautiful resort beach*'. And he was on a wheel chair. My Mum immediately stopped crying when I reminded her of that occasion.

Hui Neng continues to express as below:

.....you are not my disciples, for that is contrary to the proper Dharma.

(See, now you understand because this is **not proper Dharma.** Do remember, not to be rigid.)

*Simply recognize your **own original mind** (true Mind) and see your*

***own original nature (true nature) which is neither moving nor still,
neither produced nor extinguished, neither coming nor going,
neither right nor wrong, neither dwelling nor departing.***

(Do you remember the Heart Sutra? These are the exact description from the Heart sutra, because this is **true emptiness**. According to Heart sutra it was stated, *'In True emptiness there is no such thing as what has been described while in the conditioned world.* And the above descriptions, for those who don't understand, they may say, 'Yeah, that is neither any movement nor stillness.' But they cannot understand; to them they think if it is stillness, tranquility, then there is no movement. They will have this idea. But for those who have **penetrated the ultimate truth**, realized true emptiness, there is no word, no duality. Even the Dharma also doesn't exist. That's why there is **no such thing as birth, death, sickness and enlightenment**. All these pertain to the **conditioned world**. Four Noble Truths also don't exist because it's the **unconditioned**. So, this part you have to **develop the understanding**.

Commentary:

The Master said, "Unlike common, vulgar, worldly folk do not make an emotional display of your feelings. (Don't behave like those worldly folks). Don't weep tears like rain to irrigate the fields. My disciples have to obey me! If you do such things not only are you not my disciples, but you are also contradicting the Buddha dharma".

"Do not strike up false thinking. Don't fail to put it down. Don't fail to break through it. You must see through it, smash it, and put it all down. Then you can be free."

(It means you must not attach to **rites and ritual**. Don't become emotional, because there is **no reality**. **No Mark** of a 'self' cultivating, **no mark of others, no mark of life and no mark of Dharma**. So, these are all very beautiful.)

"If we are not supposed to mourn, then what should we do?" the disciples wondered.

(So, what do you think you should do? During the Buddha's time it also happened. Do you remember? Venerable Ananda was so sad because he was only a Sotāpan then. Whereas for those who understand, they will recall the Buddha's words: "*He, who sees the dharma, sees me.*" So, work hard on **cultivating the Dharma** - that is the **highest respect and gratitude** one can show to the Buddha, because he came to this world to share with you the Dharma. So if you want to be closed to him then you better realize the Dharma, the Truth. The Buddha is the **embodiment of Wisdom, Virtue and Compassion**. So, if you want to see the Buddha you must realize his Dharma, see the Truth and cultivate love, compassion, wisdom and virtue. This is what you should do. Your respect should be towards the **teaching** that He has given you. To be **worthy** of him, you **must diligently cultivate to realize and understand his teaching**, then **you are closed to him**, otherwise you are **far away** from Him. You can go and partake in his **cremation and cry** in front of him, but you are still **not closed** to him because you **have not realized** the Dharma, the truth that he has shared with you.

Master Hsuan Hua said:

*"Recognize your **original mind**. What is it like? It doesn't move and it isn't still. It doesn't come or go. It's not right or wrong, good or bad, black or white, long or short. It doesn't stay and it doesn't leave. It's neither here nor there. Work to see the **self-nature**; understand your mind. Then you will not have wasted your time."*

So, this one is just a repeat of what Hui Neng said.

Sutra:

*"Because I am afraid that your **confused minds** will **misunderstand** my **intention**, I will **instruct you again** so that **you may see your nature**.*

(So, this one is **especially** for you, he is **afraid** you are **still confused**.)

*After my **extinction**, (Meaning Hui Neng's Parinibbāna) **continue to cultivate accordingly, as if I were still present**.*

(Do you know how you can do that? You must not assume he is still present, because it is **his nature** and **his nature is all the time there**, all the time around. So, with that understanding, you will know he didn't die. That's why he said after my extinction or Parinibbāna, continue to cultivate accordingly **as if he was still around** or **present**. **This is true, because his nature is still around**.)

Should you disregard my teaching, then even if I were to remain in the world, you would obtain no benefits"?

(So even if he is still around, if you **don't follow his instruction** and teaching, it will **not benefit** you.)

He further spoke this verse:

Firm, firm: Do not cultivate the good.

High, high: Do not do evil.

Still, still: Cut off sight and sound.

Vast, vast: The mind unattached.

He is giving you further hint, understanding and instruction. We will move on to the commentary first.

Commentary:

"Firm, Firm" means not moving: "thus, thus unmoving," clear, clear, and constantly bright. "Do not cultivate the good," does not mean that you should not cultivate good. It just means that you should not be **attached** when **you cultivate the good**. Don't be like that greedy-minded ghost Emperor Wu of Liang Dynasty who thought, "Look at all my merit!"

"High, high," means happy and cheerful, independent and content from morning to night. Do not do evil does not mean that you can think, "I am not attached to doing evil, so it's no problem." Attached or not attached, you should not do evil. What is evil? Killing, stealing, and committing sexual misconduct.

So, Hsuan Hua is talking about the Precepts. If you have the **understanding**, you can look at it differently. This is Hsuan Hua's explanation. Here, 'do not cultivate the good' means do not be deluded by cultivating the Good according to you, which **may not** be the **true good** following the **nature's laws**. So, don't make the **mistake** of **focusing** on **merits**, to do **selfish good** because there is always this **greed for merit** behind the doing. Your action is tinted with the **subtle greed** for merits.

What was the instruction from Hui Neng? Realize your **Self-Nature** or **True Nature** first, and then cultivate the **3 important hallmarks of his teaching**: 1st one is, **No Thought**. Work towards this one first. **How to realize No Thought? How to silent your mind?** I had already shared with you all the relevant Buddha dharma. The Buddha said

‘when the 5 **mental hindrances** are there, it means you **lack the 5 opposite spiritual faculties** and these **mental hindrances will hinder** your mind from entering the **meditative state of inner peace and inner awareness** to **realize the silent mind**. That's the reason why you **cannot be silent and peaceful**. What are the **4 supports** for meditation that I have taught you? **Relax** and don't try to do anything because the doing is always by the **thought** making the **mind active**, so how to be silent? That's why **relaxed** and **just allows it to be**, is the **most important step**. This is the **3rd way** that the Buddha teaches, **just aware and don't stir the mind**. (Like the bullock cart going through the pool of water analogy; if nothing stirs it, the pool of water will be clear. That's why, similarly, the **silent mind** will arise, if you **just maintain awareness, remain silent and relax**. Then this **mind will return to its natural state before the stirring**. If you **don't stir the mind** through your **thinking, fear and emotion, your mind** will be **quiet**. You don't go and introduce things that create projections of thought. You don't recall through memory your fear, your phobia etc. So, **when you meditate, just relax, aware**, then **everything will slow down and fall into place** and then the **silent mind or stillness will return** or will reappear, this is the **real meditation**. This way is **still not the wisdom way** as yet but at least you have **realized the silent mind, the true mind**.

Then to **develop the wisdom** (which is the **4th way**) you need to **trace the origination factors**, and to do this you **have to come out to live life**. When you come out to live life you are **no longer** in your **formal meditation**, and you are **fully engaged** in life. You cannot every time when you have problem, you go and sit to silent your mind, this is **not practical** because **you have to live life**. So, **if every time you come out into life, you are no longer peaceful**, then you have **to develop the wisdom**. Without wisdom, the **peace** cannot arise. **Ability to have the silent mind** while in the **midst of life** is **real Samadhi**. You can trace the **original factors** that stir your mind

through Dhammānupassanā, through **cultivating mindfulness** of the **6 internal sense bases and 6 external sense bases**. Understand how the **external sense data upon contact with their respective sense bases, trigger off mental consciousness**. Then see how you input the content of consciousness that cause your mind to stir. That's how you **become deluded**. That's how **saṅkhāra** make your mind **agitated**. That's how the emotions, the fear, the worry, the anxiety and all those negativity of mind states come in. That's why the mind cannot silent and be still. *When you see something, hear something, smell something, taste something or tactilely feel or think something, you don't know how to handle sense experience because you **don't have wisdom** at the **moment of sense experience**. So, what must you do? You stir your mind, through like and dislike, sensual desire and ill will, that's what mental hindrances are all about. So, if you **learn from it** and **you straighten your view** then the **next time** you see, hear, smell, taste and feel anything you will not be affected any more, and **you can be at peace**.*

You have to follow what the Buddha had taught us; through **learning 'to see things as they are'** with **wisdom**. If **I can see things as they are**, it means I **can understand** nature is such, if conditions are like that, things will be like that. If I can **accept the reality of the moment through wisdom**, then I'm at **peace**. Human being is part of nature and **they are just the way they are**. When *they are deluded, they will do deluded things*. Greedy and selfish people, they will do greedy and selfish things. Violent people will do violent things. So, **when I can accept people for what they are** and the **world is the world** then there is **right view**, there is **wisdom**. For people are just the way they are, things are just the way they are, the world is the world, it can't be otherwise. Conditions like that, things will be just like that. So, initially I just accept. The moment I accept, I **don't create duality**, I don't go and argue to be right or wrong, good or bad. That's how the **mind can ceased and return to**

its original state of silence. And when this **wisdom stabilizes**, at **every moment of sense experience**, this **initial wisdom** or **Yoniso manasikāra** will be there. And **when it is there**, feeling will remain as **pure feeling**, because it is **not like before any more**, it will **not stir or react deludedly**; it **will not create duality**. **That's how you transformed.** Some time ago, I think Sister Eng Bee and Adeline asked the question regarding **duality** before, do you all remember? Then I explained to them this same teaching. This is how you can break free from duality.

So, when you are able to do this, maintain it, and finally you must **trust your nature**. When **you trust your nature** it means **without thoughts**, the **nature goes in and develop the meditation**. This is after you have developed the **silent mind**, the **understanding of the true mind**, and when you have **realized** it, you **just relax and silent everything** and **trust your nature to do it for you**. **Trust your nature to do**, meaning **don't use thought** anymore, **just silent, relax, aware and trust**, as if you are dead, like the **whole physical body** is dead. **Dead means you cannot respond, itchy also cannot scratch** because **you are like dead**, so if the **tactile consciousness** arises let it arise, that is what **patience endurance** is all about. You start to see how it **stimulates** you, how it **triggers you** to have the **intention to scratch** and to **arise saṅkhāra or thinking**. But **when you can train the mind** to be in the state of **silent, relax awareness**, the **saṅkhāra will slow down and cease** until the **mind becomes very quiet and still**. When this **stillness** become **more stable** then suddenly all your energy (Yin and Yang) will **melt** into the **gate way**. That's how the **internal transformation happens**, and you **will realize the true mind** very clearly. Then you will know what this thing is, and the form and mind will understand, because by then the wisdom is connected to it. So, this is how you develop the **sudden teaching, the sudden enlightenment**, and the **condition to awaken**. Sadhu! Sadhu! Sadhu!

And because this is Hui Neng's **final summary**, you **must make sure** you **understand it**. If you **follow** his teaching, **very fast** you can **awaken** and **transform**. You will **realize** your **true nature** and that is **the cause of Buddha hood**, then everything will follow. Okay?

Hsuan Hua's poem:

Of the ten-thousand evils Licentiousness is the worst.

(What is Licentiousness? Oh, it's **sexual misconduct**, thank you. That is the worst, do not do that.)

Do not walk down this road of death. Do not walk this road. Do not do evil.

(Do not walk this road; this is the dead end road, 死路一条. It means the heedless are as if dead).

"Still, still: Cut off sight and sound." (This state is peaceful, comfortable, and happy).

Still, still, quiet, quiet, you cut off sight and sound by not producing deviant thoughts at the gates of the six sense organs.

(This is **Dhammānupassanā**: Mindfulness of the six internal and six external sense bases. When they use the words "Cut off sight and sound" it is not that accurate because you **don't cut** (it cease through wisdom when you **understand**), that's why you have to develop the **stillness** of mind through an **understanding**, then you will come to a point where your free mind can be still and you will finally come to understand, 'think also like that, don't think also like that'. So why do you want to think? That's why with wisdom the **mundane stirring of mind cannot arise**. This means you **don't have to cut anything**, because that **cutting is an illusion** created by thought. So here when they said, 'cut off deviant sights and sounds it means, cut off the wrong thoughts, borne of seeing consciousness and hearing consciousness'. This cultivation relates to the **4 right efforts** level, and it's still not the **penetrative wisdom** as yet.

It is all right to have **proper or right thoughts** but **not to cut off deviant sights and sounds**. For example, if people are speaking improperly, 'cut off' may mean asking you not to listen or don't listen.

You must not behave like Ananda, because the Buddha **reprimanded** him. Someone (from another teacher) came and told Ananda, 'see no evil, hear no evil, think no evil, then you are peaceful.' This advice seems logical, right? So Ananda thought it was very good. But the Buddha **immediately reprimanded Ananda** by telling him, '*when did I ever teach you this?*' The Buddha said to Ananda: "*What I have taught you is you must see and yet you are not affected. You must hear and yet you are not affected. You must arise the thought and yet you are not deluded by it.*" This is the **wisdom way**, otherwise you are **suppressing** your desire through **not wanting to see, to hear and think**. You are just **suppressing them** and you are **not cultivating**; that's why you cannot do that. So regard this part you must not follow what Hsuan Hua said: "*cut off deviant sights and sounds, for example if people are speaking improperly, don't listen.*"

"Vast, vast: The mind unattached." This mind's capacity extends throughout the universe and fills up heaven and earth. It is high, great, broad, vast, limitless, and unbounded, and it is not attached anywhere.

(This is Hsuan Hua's explanation. The **true understanding** is the **3rd hallmark of Master Hui Neng's teaching**, do you know what the 3rd hallmark of Hui Neng's cultivation is? Yes, '**the mind must have No-Dwelling**'. What is dwelling?

The 3 hallmarks of Hui Neng's teaching are to realize:

1) **No Thought**

2) **No Mark**

3) **No Dwelling** --> it means No Centre for the Mind to Dwell on.

No-Dwelling means your mind **doesn't dwell anywhere**. This means there is **no center** for the mind to dwell. That's why I used the other word. When you are able to have this **spacious awareness without a center**, this is the **true meaning of vast, vast**. Meaning your **true mind is one with nature**. Imply the **Oneness nature**. So, *when you are silent, without a center, it means you are just aware*. I call it *spacious awareness without a center* and your mind can only be without dwelling on **two occasions**:

Two Types of Non-Dwelling awareness:

1) **Spacious Awareness without a center while in formal meditation** -- > this type is **Non- Active** --> (because No movement)

2) **Specific Phenomena Awareness** while living life --> this type is active. Active in daily life (daily mindfulness)

When you are **aware with specific phenomena**, this **mind doesn't dwell**, it *just flows with it*. Like *the moving car, the awareness and the car's motion* (they) *move as one or together*, do you understand? There is no gap; it is like **doing Ānāpānasati** where the **breath and the awareness move as one**. You don't dwell anywhere. You are **just aware**. And this awareness is **specific phenomena awareness which is an Active one**. The 1st one is Non-Active. It just aware, finished. Specific Phenomena awareness **can live life**.

Do you all have any more question?

So, this one, vast, vast based on our understanding is different from Master Hsuan Hua's. Hsuan Hua's one is based on his own understanding.

Sis Eng Bee: Bro Teoh, **the Active and Non-Active aspects of awareness**, can Bro Teoh *elaborate more* on it? Because both are awareness, and for *spacious awareness* how come *it is non-active as it is still an awareness*, right?

Bro Teoh: Very good question. You see, for the 1st type there is no movement, do you understand? There is no movement and you are **just aware** in a **formal meditative posture**. This one, the 2nd type is **active** because it is a **specific phenomenon** and the **phenomenon moves**, can you follow? Like the **moving car**, the **awareness is with it**, just like **Ānāpānasati**, your breath is in motion, but you are aware of it, because it is **specific phenomenon awareness**. That is, your **awareness is able to follow this phenomenon**, that's why **it is active**. And with this type, **you can live life**. That's why **throughout the day my mind is like that**. That's why when I sit here, **it's specific phenomena awareness** because *your movements and all those activities, like your blinking of your eyes, the way you turn your head and all those movements, my nature can see*. Those are specific phenomena awareness. *Like this motion of the fan, there is no words and the awareness is with it, can you understand?* So, the 2nd type is active, this is for living life, this is **daily mindfulness** and **yet you don't dwell**. When you **dwell**, it means you are **lost in thoughts** (those things that you dwell on when you **are preoccupied with your thoughts or thinking**). Let's say you dwell on the Buddha image, then you start to **proliferate your thought** via saying, 'oh, this Kwan Yin image is very nice, it must be very ancient, then the serene facial expression etc. It means you dwell there and create those thoughts'.

Sis Eng Bee: So the **non-active** cannot live life?

Bro Teoh: "You cannot live life because this one is for you to do when you are in the **formal meditation**. When you are in the **retreat**, you **silent** everything. Like when you were on **that boat** (in **Lugu Lake, Shangri La, spiritual trip**), can you remember? You told me, 'When you **silent your mind and maintain awareness**, then in that **moment**, that boat and wave's motions becomes **specific phenomena awareness**. But when you **silent completely**, you are in this **spacious awareness state**. Then whatever your awareness picks up, your **awareness** become **specific phenomena awareness again**. But **when you start to think**, your **mundane mind** has **come out**. When you start to form words, and start to explain to people, that is your **mundane mind manifesting** already. But **inside empty**. Inside there is **nothing**, because from the **nature all these**

manifest. So, this form and mind is the vehicle and tool, for my nature to come and perform the functions of this segmented life of mine, which you call, "Bro Teoh." But this is not me, it is only a vehicle and tool for me to come and my nature need this vehicle and tool to come to this world and to do whatever it wants to do. So, this is the vehicle and tool that I used to manifest, to share the dharma and do whatever it wants to do. This one (the form and mind), need to used thought; it uses thought, but it is not deluded by it because this one is already with the wisdom connected. This form and mind when it is enlightened is no longer deluded by the phenomena world of consciousness. Because this form and mind is connected to the awakening, it will also have the wisdom connected to it. But because this wisdom is connected, you can say this 'form and mind' (or human being) is enlightened. But this is not 'you', do you understand? This form and mind is not you because this one is conditioned arising, dependent originating, impermanent, lead to suffering, empty and not real. This is the complete understanding.

This one is the **vehicle and tool** for this **segmented life** of my **nature to come, so I will make use of it to share, to teach, to fulfil its vows, to continue with my cultivation, perfection etc.** You have to **understand the conditioned world** and the **laws** within the **conditioned world**. This form and mind is subjected to its laws, because this is **not the unconditioned**. The **realization of the true mind**, is the **unconditioned**. That's why within that one, there is **none of all these**: the teaching, human beings, life, etc. - everything are not there because that is the **unconditioned**. The moment this **form and mind realizes parinibbāna**, the **wisdom** that is **connected** to it will also **cease to be** or **disappear together** with **this form and mind**.

Can you remember **why I accepted** the Buddha image that Brother Lim of Sumeru (Klang) offered to me? Because my nature understands that all this wisdom energy that I had shared (i.e. the energy and vibrations from my nature) **are lost** when there is **nothing to retain** them. When I teach and share, it was there, it then **stays for a while**, only those **who can draw will draw some** of it, and **those not drawn will be gone or lost**. That's **why I accepted the image**, because the **image's crystal can retain those wisdom energies' vibrations**. That's the reason why all the images in my

house, also have a lot of this wisdom energy, **received from my nature**. The one at Swee Aun's house also the same. **Everywhere I go** all these wisdom energies will be shared. Then when we travel, **our collective consciousness** is also very strong. And when **we go and pay our respect** and do all **these chanting at those way places**, these vibrations will also go in. That's why all **those images** that have been there for very long especially the stupas and rūpaṃ, etc., they will have their vibration.

Even the **Buddha Rūpaṃ at SJBA** main shrine has a **lot of energy inside**, and initially most of it is **faith energy with not much wisdom energy**, but it is **very strong**, because of the **frequent chanting and recitations' vibration**, and the **meditative concentration energy**, etc. It is also because people do **meditation** there. So, it has **its vibration** inside. Initially I can feel, it has a lot of those **very strong faith and thought based energy**. Then later on when my nature and others **went there** and **gave** some **special dharma** sharing, then it started to **become different**, because the **wisdom energy** was able to **integrate** into that Buddha rūpaṃ.

They have recently completed the **new extension block**, with a **new rūpaṃ installed**. Is that also crystal? Ah, marble then it is good. Don't go and use fiber glass, they will **not retain** those **vibrations and energy**. It cannot, because it's non-crystal, it doesn't have that type of crystal formation.

Sis Eng Bee: Bro Teoh, I want to ask, 'these two types of **non-dwelling** awareness, are both of them in **silent awareness**?

Bro Teoh: "Yes! Because for you to have the 1st type, you have to be in **complete silent** with **no movement, just aware**, with the **4 supports**. After you **relax**, you **maintain awareness** for the **spacious awareness without a center to arise** and **you don't even have to stay at the heart**. If you stay at the heart and trust your nature, **to develop the ability to detect the gateway** to your **nature**, for **all your energy** to melt in and do the **internal transformation** then **you are cultivating a higher path**. But this higher path cultivation is **only needed** when you **decide to go** the **Bodhisattva way**. If you are **not going** the **Bodhisattva way**, then **you can just**

experience the **spacious awareness**, especially **when you are** in the **retreat**. But because finally, **most of us took the Bodhisattva vows**, so you **may have to go and do this higher cultivation via trust**, so that the **gateway** will be activated or can be located. Then when **your gateway is located**, you **become very different**, all your **yin and yang energy from outside**, develop through whatever mindfulness or even your Qi Gong and Yoga training etc., they will **melt into it**, and **become pure energy**. That's why it's **not wasted**. Then they will **transform internally**, this is the **real opening** of the **internal chakras**, the internal movements, the internal activation, the awakening of the major nerves centers. Nerves centers have two types, major ones are call Chakras, and those minor ones are call nadis. This **pure energy** will awaken your nadis, and you **become very sensitive** (super sensitive) because it will still your consciousness and make it very fine. And when this happens, your **vibration becomes very fine** because of the **pure energy**. Then not long, your **mundane mind** will **collapse**, because **your mundane mind cannot take that vibrations** which is **too fine**. The **mundane mind** is **too gross to exist** on that frequency, that's why it will **collapse**. Then it (like a layer of **gross consciousness**) will drop off from your forehead. After that, the **true nature within will shines forth**. Then for the **first time** in your life, you **can suddenly** see the whole **phenomena world so differently**.

Do you know why it is different? Now you are **fully aware**, because there is **no more mundane mind to cloud your nature**, and there is also **no gross saṅkhāra movements like before**. It is as if you **don't have a mind**, **everything has become so fine and so smooth**, like **no movement at all** inside there (your brain). **It's like the mind has becomes so fine, as if there is no mind at all, and everything is so fine, so still**. I can still remember, for **about one week I was so amazed**, I said to myself, *'how come it is like that? I now see the world so differently, now truth is everywhere, in the midst of life and nature'*.

That's how I came to realize this: *'Truth (the characteristics of nature) is everywhere in the **midst of life and nature! Why can't you see? For those who see, they'll always see.**'* And the world is still the world, it has never changed, it was still the same. But now because there is no more

mundane mind to **cloud my nature**, my nature **can see things as they are so clearly**.

That's why after that my mind is so different, **no need to practice, no need to wait till the mind still**, and **no need to cultivate mindfulness** after that because my **mind is already fully aware all the time**. It has **become a part of my nature**; the **true mind has shined forth**. Then you will understand why Hui Neng is **so unique and exceptional**, because **he was born without the mundane mind**. He was already in that **enlightened state** when he was born. Ours we still need to locate the gateway to our nature to cause our mundane mind to collapse later on. That's why I said '**his nature is fantastic**'. He **can have that type of vows and ability to connect the moment he was born**. Normally you **only connect to your Karma, your karmic nature**, but he **straight away connected to his spiritual nature**. That's why, he only need truth to awaken to. The **moment he heard truth, he awakened** because his mind was already **without dwelling**. That's why **when he heard the Diamond Sutra on, 'the mind must have no dwelling'**, he *understood straight away*. Because his **mind never dwells**, his mind is **always either in spacious awareness or specific phenomena awareness**. His mind cannot do anything else, because he doesn't have the mundane mind. That's why he doesn't understand how mundane people live, he has to learn that later.

I think he must has gone through the similar process as when my nature came out to share in the year 2004. **At that time, I thought most people are like me, i.e. what people needs is the Dharma. I thought after sharing the Dharma, you all surely can understand and progress, but I realized it was not the case**. Even the **basic essential Dharma**, living beings also **don't understand**. So, when you share the Dharma with them it is of not much use, because **they cannot follow you, they cannot understand what you are trying to tell them**. And **all these truths are not easy** for human beings, *unless they have their past cultivation to support them*. Then they will have the *affinity and condition, just like some of you this life, to have the chance to listen to all these teaching and sharing*.

When I started in 2004, in the first few years, if I teach this way straight away, everybody will run away because nobody understands what I was trying to share and teach, that's why I have to go back to teach the basic **essential Dharma** first. I teach the **3 turnings**, the **Four Noble Truths** and I keep on repeating the **essential dharma** especially in Swee Aun's house, Thursday classes.

In those Thursday classes, what did I teach? Yes, the **five mental hindrances**, the **five Spiritual Faculties** and **then later on I extend it a bit to include the 3 Evil Roots, the 7 Factors of Enlightenment, the 4 Foundations of Mindfulness, etc.** Initially it was **not easy**, and I **dare not** teach Hui Neng's teaching there, do you realize that? Only until recently, I started teaching the higher teaching at the **Tuesday classes** and the **Sunday classes**, because there **were conditions** and **they wanted** these teachings (Mahayana Sutras). **Thursday class is all meditation and Dharma sharing**, so it is more suitable for **beginners** and **those who wants to learn the essential Dharma**, then **develop the cultivation accordingly**. And, **it turned out to be beautiful** because **Tuesday, Thursday, and Sunday classes are all different**.

Last time I used to give weekend Dharma sharing and Friday night Dharma talks in Klang, Tiratana centre. During that time, when I shared the dharma, it was different again. Especially at the Klang, old Tiratana centre, somehow the **Guan Yin statue there is very beautiful and unique**, and every time I go and **deliver a dharma talk there**, a lot of **very important essential Dharma** and **understanding will unfold**, that's why we **Tran scripted a lot of dharma books** based on **those talks**. In fact, **all the talks there were very beautiful**.

Sis Eng Bee: Bro Teoh, when we are silent, aware of the breathing, whether in or out or when we are silent, aware of our heartbeat, are we actually at the active specific phenomena awareness?

Bro Teoh: I have to explain a little bit more. When you are doing Ānāpānasati, **don't try to link** to all these types of awareness as yet. You just train because Ānāpānasati is the **first training** to help **develop**

mindfulness. Mindfulness of the breath as the meditation object. **The breath** is for you **to anchor the mind**, and **this training is only** for people **whose spiritual faculties are not stable as yet.** That's why they **need something to anchor their mind.** Then as your mindfulness becomes more and more **stable**, this mindfulness becomes more and more still, more and more quiet, more and more refine. As you develop Ānāpānasati you will experience a type of **calmness**, a **type peace call Pīti**, that one is **still gross**, but initially you **feel calm**, because it is **not the heedless thinking mind anymore.** You are **calmer** and **more peaceful.** Then as you **continue to relax, maintain awareness** it becomes **more refine**, then you experience **'Sukha', blissfulness of mind;** it is really blissful. So, all these peace, calmness and bliss if you are **not careful**, you **may attach**, because these are **conditioned states, not enlightenment factors.** Then if you **continue to relax, and allow it to become more and more refine**, until the **Sukha is also gone.** Gone means no more of this blissful state. Whether it is blissful energy, calmness energy or bliss, they are all gone, then your mind becomes very quiet, very still; that is "**Passaddhi**". Passaddhi is **tranquility and stillness of mind.**

Mind in Passaddhi means the mind is **very quiet, very still** and **very tranquil**, this is the **Silent mind.** This is your **meditative mind.** This is what most people **don't understand.** ***When you hit this stage, don't go and do 'sitting, touching', as what you all have been taught previously by others.*** Because they said to you, when the breath is very subtle, no more breathing or when your abdominal rising and falling is **not perceptible** then go and **note 'sitting and touching'.** It's actually **your mind entering the more refine sati**, it becomes quiet, and still, and this one will let you **realize the true mind.** But they don't understand all these, so what do they do? They want to meditate, so they go and ask you to do sitting, and touching. When you go and do that, you **create thoughts again.** When you are already approaching there (Passaddhi), **you go and make your thought active again.** This happen because they use **Dharma knowledge**, through following those instructions without understanding. When you note, "sitting, touching...", you are verbalizing, 'sitting, touching, sitting' – indirectly you are continuously doing **thought-based meditation** without **understanding** what you are doing in the name of meditation?

When you are at that **stage of subtle breathing, don't do anything, just relax, aware, and see what happen?** Wait until this mind become very, very still and very stable, then from Passaddhi, it develops and cumulate into **Samadhi**. When **Passaddhi becomes very stable**, your **mind enters sati** and you **have Samadhi**. **Samadhi is the collected and unwavering mind**. Collected and unwavering, means **when you come out of the formal meditation**, you can develop this **specific phenomena awareness** because **your mind will not waver** at the **moment of sense experience**.

Passaddhi is the **silent mind**, that **is aware** and when this is **stabilized**, it become **Samadhi**. With **Samadhi**, you **can start to see things as they are**, meaning **your mind will not stir anymore**. Then you will **come to realize, everything is not** what your **thought used to tell you**. Your **mind stirs** because of your **wrong view**. You then **input the wrong content of consciousness**, that's how you **create duality**. This is doing what Shen Hsiu did. Because he attaches to the **duality of wholesome and unwholesome mind states**, so he has to push away the **unwholesome thought** (or dust), and he only wants the **wholesome thought**. To him, "*This mind you have to polish it until it shines, so that no dust can alight.*" How did he polish the mind? He didn't use the cloth to polish, he maintained an **ever mindful state of mind to guard** against **defilement**, which is a **wrong understanding**. **Mindfulness** alone is **not enough**; one needs the **initial understanding** (Yoniso manasikāra) **to deal with defilements**. Only **mindful observation without clinging or rejecting** can bring about **understanding or wisdom** via the **direct seeing**. So **when you understand, it's a free mind**. A free mind is **just aware with understanding**; it **doesn't need anything else**. As long as there is **no wrong thought**, there will be **no stirring** of mind, and when your **spiritual faculties** are there (**especially panna**), it's just aware by itself.

What are the 5 spiritual faculties? They are Saddhā, Vīriya, Sati, Samadhi and Panna. These five spiritual faculties **can let you understand spiritual teaching** and you can put them to test. When you **have Faith**, your mind is **composed and calm**, because **you don't have doubt**. **When you have faith in the Buddha and his wonderful teaching, Vīriya**, which is that **spiritual zeal or tenacity** will arise **to drive you to cultivate**. That's how you can

have **diligence**, and diligence is **not an effort**. When you know this teaching is **very important**, it will **drive you to go all out to cultivate it**. So, this **Vīriya** will **drive your nature to continue** with the **development of Sati**. That's how the **3rd spiritual faculty of Sati** comes to be. With **Vīriya**, you will **diligently cultivate to develop the silent mind to be aware**, to **realize the stage of no thought**, then this **Sati becomes very stable**. When Sati is very stable, the **silent mind is automatic**, so, no need to train.

According to **dhammapada verse 21**: Heedfulness is the path to the deathless and the heedful never die. So heedfulness is very important. To be heedful, according to dhammapada verse 23, one must be **ever mindful** and **constantly meditative**. To be ever mindful, one must train one's mind to be mindful first then stabilize it to be ever mindful. Constantly meditative means **constantly cultivating the Noble 8-fold path** to realize the enlightenment. **Combining them lead to heedfulness**.

All the methods and techniques including **Ānāpānasati** are just skillful means to **anchor the mind** so that it **does not become heedless** and **wonder off**. But when your 5 spiritual faculties are there the opposite 5 mental hindrances **will cease to be** and **Sati will become very natural**. Only those **without** the 5 spiritual faculties need to use methods and techniques of meditation to train their mind in sati.

When Sati is there, you continue to relax to stabilize it until **Sati becomes Passaddhi and Passaddhi becomes Samadhi**. Why is Passaddhi not included in the five Spiritual Faculties? It is because Passaddhi is the **beginning of the silent mind**, the **tranquility of mind** and the **stillness of mind** and it is **very difficult to perceive it**. But the Buddha knew with Sati, you can use it to develop the **initial wisdom** first. So Passaddhi alone is of not much use because Passaddhi, even though it is **an enlightenment factor** but is **still not stable enough**. So, you have to allow Passaddhi to stabilize. **Sati when stabilized** can give rise to **Specific Phenomena Awareness**, that's why **throughout the day** you **just aware**, but you **don't go and maintain** that **sati or awareness**, do you understand? That's **where Shen Hsiu went wrong**, he doesn't want to have **any wrong or defiling thought**, that's why he keeps on **guarding his mind** and **that is not**

meditation because when you do that then **how are you going to live life?** If you **keep on maintaining awareness to deal with the duality**, you **cannot develop the wisdom and that is not the way**. Your mind should be in the **natural state of awareness**, you don't need to **guard it** and **you don't need to do anything because the doing is by the thought**, the **thought wants to be aware** that's why he maintains that, do you understand? That's where he went wrong. Then when he maintains that, he **still has duality**. That's the reason why, when Hui Neng heard Shen Hsiu's poem or stanza he straight away knew **Shen Hsiu hasn't realized the true mind, the silent mind**, the **first stage of transformation** borne of Hui Neng's teaching on realizing the stage of "**No Thought**". That's why Hui Neng knew, he **has not even reached this stage of no thought**, which means he has **not realized his true nature, his true mind**. That's why the 5th Patriarch **told Shen Hsiu**, *'you are at the gate of enlightenment, but you don't know how to cease your mind to go in'*. That's why he told Shen Hsiu to go back and write him another poem, to show that he has the understanding.

Hui Neng 'tears' Shen Hsiu's poem apart by introducing his famous poem:

- 菩提本無樹, 'Bodhi (which is enlightenment) is fundamentally without any tree'.

(True Bodhi has nothing to do with the tree because Hui Neng had realized the **true mind**).

Then how he tears apart Shen Hsiu's 2nd stanza is the best; Hui Neng said:

- 明鏡亦非台, the true mind is neither the stand nor a mirror bright;

(To counter Shen Hsiu's **心如明鏡台**, *the mind is like a bright mirror with a stand* - this is the **mundane mind** and **not the true mind**. But Shen Hsiu thought the **reflective mind** that keep on reflecting, the phenomena world like a mirror is his **true mind**, not knowing that it is the **mundane mind**).

So when Shen Hsiu said, 心如明鏡台, it means he is using this mundane mind to be aware and to do the practice, that's how Hui Neng **tears it apart** with his verse 明鏡亦非台. Hui Neng said, 'that is **not the true mind**, that is the **mundane mind**. The **true mind has nothing to do with the 'bright mirror with a stand'**. Then he goes on to **explain what the true mind is**,

- 本來無一物, Originally there was nothing,

(The **true mind** has nothing, no mirror bright to reflect, no stand, etc. because that one is the **unconditioned**, not the mundane mind).

- 何處惹塵埃, where can any dust alight?

(Because there is nothing inside there, to hold your creation of dust, wholesome, duality, etc. There is no mundane mind also. That's why he said, 何處惹塵埃, where can the dust that you create alight? Because this is the unconditioned, which is without anything).

That's how Hui Neng understood all the above, but he **still doesn't know how to use his mundane mind**, until the **5th Patriarch** told him how later through the **Diamond Sutra**, and that's how he **came to great awakening**. So this **part is very important**.

(菩提本無樹, 'Bodhi is fundamentally without any tree,

明鏡亦非臺。 The mind is neither a stand nor a mirror bright;

本來無一物, Originally there was nothing,

何處惹塵埃。 Where can any dust alight?')

So when you do Ānāpānasati, you **should continue to relax, silent and aware**, until **the mind realizes Passaddhi (or mind enters sati)**, otherwise

you **cannot progress**. If you want to realize Passaddhi, then why go the big detour to do **those thought based meditation**?

Although the Buddha advise us to start with **Ānāpānasati** (under the 1st Foundation of Mindfulness), but that is just **to train our mind to be aware**, and **mindful to develop the Sati spiritual faculty**, that's all. After that do the **mindfulness of the four postures**, then the **daily mindfulness**: i.e. **Mindfulness of all actions and all movements, in the present moment**, then **Sati sampajañña**, which means **not only you are aware, you must also have the 4 types of clear comprehension and aware of what is going on within your form and mind**. Clear comprehension of **sincerity of purpose, domain of meditation, suitability and non-delusion**.

This is how the cultivation is to be developed. Then when there is Passaddhi leading to Samadhi, your mind **doesn't stir or waver anymore**; your mind becomes collected, then you **can see things as they are**. That is how the **direct seeing** can come about, and how the **awakening** can happen. **Without Samadhi it cannot happen**. So, **when there is Samadhi**, the mind **doesn't stir or waver**, it means **your brain is not interfering**, that's why it **cannot stir**. That is **to see things as they are**. Then you will come to **understand**, not everything that the book says, and other people says are the **truth**. Then you will understand clearly what: *'Sabbe saṅkhāra Aniccaṃ, Sabbe saṅkhāra dukkha, and Sabbe Dhamma anattā'* are. That's how you awakened.

You will come to realize that all of saṅkhāra is a movement from that nature, that's why Bodhidharma told the monks, 'if you **don't even know** this **basic nature of mind**, you **can't cultivate**. You need to start from **basic**, through **understanding mind**, 心为根本 (Xin wei ken ben), that is everything (all good and evil) including the **mundane mind arise** from the **self-nature** for *mind is the forerunner of all things, and when mind arise, everything arises*. That's also the reason why Hui Neng said, *'how amazing, nothing is apart from that self-nature. All Dharma arises from that self-nature'*.

What is Dharma? All your duality, good and bad, everything, all of teachings, they arise from that self-nature. So, **nothing is apart from your self-nature**. Just like the "Tao", - *everything that can be spoken or described is not the true Tao, but yet nothing is apart from the Tao*. That is a **very important understanding**, then when you realize that **direct seeing**, the **understanding is so clear**, there is **no thought, no knowledge, no word involved**, it just **awakened**. That's how the **mind becomes enlightened and transformed**. Then the **mundane mind** which is **connected to the form and mind** will **understand** because it has **awakened**. When it **awakened the wisdom is there**, then this wisdom is **never lost**, because **that nature retains it**. But that nature can only retain it through the **form and mind connected** to it. Without this form and mind, you cannot find the gateway, you cannot connect, and this wisdom cannot stay. It just like without the **crystal image (rūpa)**, the **wisdom energy** cannot be retained. In a similar way, when you awaken, the **wisdom energy is connected** to your **form and mind**. **This wisdom energy**, when it is there, this living being is **no longer deluded, meaning enlightened**, but this is **not you**. Because this is just the '**vehicle and tool**', which is **dependent originating, impermanent, not a permanent unchanging entity where you can hold on to, cling on to and say this is me, this is I** and all these can be **mine, therefore learn how to use them to serve you**. So, when you awaken to this, Sakkāya diṭṭhi is rooted out straight away. This will awaken you to at least the **1st stage of sainthood**. Then after that when all your other fetters are also rooted out, you are already beyond the initial sainthood way. When I said "you", it means **your nature**. It's **not a physical being or a specific human being**. Because every life you come, you have a different **segmented life**, and **none of these is you**. And all of your whatever evolution or inheritances, they are all stored up in nature, we call it the **Karmic Nature** and the **Spiritual Nature**. And these two, you must understand how to use and develop them.

As for your **Karmic nature**, the moment you are born, you are born of it, conditioned and supported by it, you are what you are because of it. Because **Karma is immediate**. So, you have to **take care** of Karma. That's why, **every life you come, you have to develop this understanding, the right view to take care of Karma**. The Buddha's 1st teaching he talked

about the Law of Karma. His advice is just **avoiding all evil, do good and purify the mind**. This is from **right view** with regards to the **Law of Karma**. Because when **you don't take care of Karma**, your **life will become afflicted and miserable**. But when you take care of Karma, develop wisdom, you become different. That's why to **improve** your life, to **change** your life, to become a **better living being (personality wise, character wise, understanding wise, and virtue wise)**, you need to **follow the advice of the Buddha**. Then your **life will transform**, you will **become beautiful**, you will not have so much problem. **If life after life** you can **have this understanding**, and you **continue to take care of Karma**, then when you **are ready**, you can also **develop awakening and enlightenment**. Then after you connect, you can continue to perfect your **spiritual nature**. And for this **spiritual nature** you can **only start inheriting** from it, when you **connect**. If you don't connect you cannot inherit. That's why this part is **very unique**, the **whole of cultivation center on this understanding**. So today's sharing, is like a **very important revision** for you all. I cut out all the **thought based teaching** because those **meditative experience** are **not important**. You only need to **understand this** and just **meditate accordingly**. If you have the **spiritual faculties developed**, you can straight away hit this stage of **no thought**. And this one become Sati, the daily mindfulness. That's why I said, if **you don't** do the **daily mindfulness**, there is **no way** you can **awaken**. Sati sampajañña is very important. When you have done the **daily mindfulness**, you can develop the **specific phenomena awareness**. Then **when** you are able to have this **stable daily mindfulness** and **specific phenomenon awareness** developed, you technically **don't need** to **really practice meditation** because the moment you **silent your mind** and **sit**, you are **already in sati**. In the midst of life also you can be aware, then the moment you don't do anything, you will straight away be in sati and stillness. That's why **immediately** you can go into **stillness** and silence. That's the reason why I said, 'why practice? Why meditate?'

Just **relax, aware**, and **you are there** because the **moment** you are **without thought**, you are **already aware**. Why must you **try to be aware**? Or practice awareness? You **never inquire** who practice? Awareness **cannot** be practiced because it is an **understanding**. You **must understand**,

the **moment** you are **without thought**, you are **already aware**, so practice what? Who practice? The **thought practice**. The thought will make you think, become **more active** and when the **thought is active**, there is **no Sati**. That's why, all these **so called 'Sati' they do** are **thought based**, they are **not the real sati** because they go and create a **very conducive** environment, by slowing everything down until they are **so quiet** and **so still** then they thought this is Sati, do you understand? This is **not sati**. This is just a **conditioned state** because the **environment**, the **tranquil setting** makes them **peaceful**.

There are 3 types of peace. The 1st type of peace is **Kāyaviveka**, borne of **physical renunciation** and **environment's condition**. When the conducive **environment changes**, your **peace** is gone. That's why you must be able to develop **this awareness** while in the **midst of life** and not only in a retreat. Retreat conditions is for you to **stabilize** your **spiritual faculties**, so that when you are out of the retreat, return to society, you **can still stand** a chance to be mindful. If in the **retreat condition** also your **five spiritual faculties** cannot **stabilize** (especially your mindfulness), then when you **return to society** and **go back to life**, you **don't stand a chance**, because your **six senses** are **fully engaged** and **active again**. And everything is **actively manifesting**, so **how can you deal with life?** Because your **mind moves so fast**, and **without a stable sati**, you **cannot cope with life**, you **cannot understand** what is going on. You **cannot even understand how you function as a human being**. That's why you are **not able to see the 12 links** because you **have not developed** the **Sati sampajañña**. If you **can't be mindful** in the midst of life with a **stable daily mindfulness**, how **can you be aware** of your **subtle mind**, its **subtle mental intentions** behind the arising of all those **mind states?** If that is the case, then all the 4 foundation of mindfulness cultivation that the Buddha talk about, you can **never understand**. You only use **theory** to do it via the **thoughts**, and you may think you understand, but when your **kāyānupassanā**, **daily mindfulness** is **very stable**, your **mind is so different**, then you **start to see a lot of thing** that you **never see** before. This is possible because your mind is **already quiet**, **silent**, **peaceful** and **just aware**, with **much less chattering** and much less chattering means what? It means less Avijjā because the first two links of paṭicca samuppāda is **Avijjā paccaya**

sāṅkhāra, so when you **straighten your view**, you have **less avijjā**. That is how you will have **less thought**, that's how you **transform and progress**. If you **can't even** have a **mind** that is **more quiet, more peaceful and aware**, you are **definitely on the wrong track**. But if your peace, calmness and stillness is born of **energy field, concentration or a conditioned state**, which is **not a free mind**, then you will **be trapped**, and you **can never realize** the truth because the **5 mental hindrances** are suppressed. To **realize the truth**, it has to be a **free mind**, in a **state of pure awareness** to **awaken** through the **direct seeing**. Which means all your **mental hindrances** are **not suppressed**, meaning it is a free mind to be tested.

If you can have a **free mind** that is **without** the **5 mental hindrances**, it means your **5 spiritual faculties** are developed. Do you understand? **Otherwise** the **mental hindrances** will be there; that's why you **cannot** have the **silent mind** (when the **hindrances are there**). So, if the **free mind** is without **mental hindrances**, it means **your spiritual faculties** are already **stable**. That's why the Buddha just teach you the **5 spiritual faculties** to overcome the **opposite 5 mental hindrances**. He **didn't teach** you to **suppress, control and fight** the **mental hindrances**, **no!** He said the moment the spiritual faculties are there, the **hindrances will cease** and you will be able to understand **spiritual teaching**. The 5 mental hindrances will be overcome, or countered, if the 5-spiritual faculties are there. So, **no need to fight** the mental hindrances, **no need to suppress, control** or do anything to the mental hindrances. Just let them be.

Just like your likes and dislikes, pleasant and unpleasant sense experiences, your other duality, - a lot of people **don't understand**, they **thought duality is bad** and they must **overcome duality**. So, what do they do? They try to **fight, control and suppress** to do away with the defilement, via **not wanting** to get **angry**, that's of **no use**, because that is **suppression not wisdom**. I **don't want** to **arise duality**, I don't want to comment, I don't want to arise any right or wrong, - these are your **knowledge**, these are **your views**, do you understand? You are **holding on to those views**, and that is **not wisdom** because when people **push you, you still get angry** and you will **argue back**. That is suppression. But when you really have the **Dharma understanding**, you will **understand**, and you **can accept** them for

what they are by saying: "Yah, you are right, I'm wrong". Did you lie? You didn't lie, right? I'm wrong according to you, because you said 'I'm wrong' (according to you, I'm wrong), so I agree, yes, you are right.

There are these **three levels of Mahayana seeing** of, "看山又是山" do you remember? When you said, 'this is mountain', and I agree 'this is mountain', because yours is **mundane seeing**, so to you is a mountain, and yes, it's a mountain. The one that have the **direct seeing** will say: '**where got mountain?**' Yes, you are right, there is **no mountain** because this is the **direct seeing** or **pure perception** before the **concept, words and perception**. "Then for people who don't understand, they will say: *"This is hypocrisy, when I asked, you answer yes it is a mountain, but when this guy said no mountain, you also said no mountain."* Just like your school's Mathematic or Arithmetic teacher, the students may be confused too, because they teach you: $3+4=7$, $6+1$ also $=7$, so the student came home and tell the father, 'I don't know what the teacher is teaching, he is stupid because when I asked him, he said $3+4=7$, then another guy asked $6+1$, he also said $=7$ ', so he don't understand. But it is because that student **doesn't understand the arithmetic logic**, in actual fact both are correct answers. So, when you are **wise**, you **can understand**, 'things are **the way they are**'. Then you can be at the level of all people. That's how, you can **accord and flow** and you **can be at peace**. You **don't need to argue**, or **do anything**, you can **just smile by saying**: "Thank You, for correcting me and giving me the good advice." When you **express your gratitude** and **thanks**, you are **applying Noble eight-fold path**. If you always want to be right, you may end up having more **misunderstanding** and **argument**. Why must you argue with people? **Just let things be**. When you let things be, **things become easy, which means you** are able to **accept** them for **what they are** with **wisdom** and **understanding**. Then you can **resolve issues amicably**. Otherwise you may get me into trouble too when you **started quoting me**.

So Sister Eng Bee, have I answered your question?

So, for **ānāpānasati**, you must not **try to link** them to whether **specific phenomena** or **spacious awareness**. When you do **ānāpānasati**, it means

you are **training your mind** to be **aware** until it **realizes Passaddhi or mind enters sati**. When you **have developed** your spiritual faculty of **sati**, you can do it. Because many retreats back, you can **lay down** and **silent** your mind in **formal meditation** already, otherwise you cannot do that. **Without the spiritual faculty of sati**, your **awareness cannot** be there. So, what you need to do is to **strengthen that spiritual faculty of sati** through your **daily mindfulness**. Your **daily mindfulness**, you have to **really stabilize it until throughout the day you are aware**. It can come about; it is not difficult. But **when it comes**, you **will have a lot of joy**, then you **will understand**, because when you have it, you will come to realize the **moment you bow**, the **awareness is there**, then the **moment you come out** of it, you are **still aware**, then all your **movements, everything that arise within your field of vision and perception you are aware**. Then **throughout the day**, you are **just aware**, no need to be like **last time**, you are **very clumsy**, because your thoughts **come in to interfere**. This is your **new way of living the heedful life**, no more **heedless living** like before. Then everything is like **so different** and you will come **to realize** that when **you stand you are aware**, you lie down, sit and walk you are also aware; bending, stretching, turning, etc. you are aware, exactly like **what is stated** in the **Satipaṭṭhāna Sutta**. The Buddha said, every of these **movements you are aware**, not only the **four postures**, everything you do. Then **most of the time while at the retreat**, you just want to be **silent** and you **don't want to talk**, because you have **realized that your mind has transformed**, your **nature** is different now. You have become **very different**. Then after that, whatever **formal meditation** (especially **sitting or lying down meditation**) you can do it **very easily and very naturally**. The **moment you relax; silent and aware**, you are **without thought straight away** and you can also **go into the meditative state** straight away. Then the **silent**, the **stillness**, the **awareness**, the **specific phenomena awareness** and **spacious awareness without a center**, etc. keep on arising. After that the **cessation** also keep on happening. **That's how you progress**.

That's why, the **daily mindfulness has to be very stable**. And if you have an understanding, the **Vīriya** will come. You **don't have to crave for it**, you only need to determine strongly and the **vīriya will drive you to cultivate diligently**, then **you just do, like what I had told you all**. I determined to

be aware, because I realized, I was **hardly aware** when I **started doing** it. I was hardly aware, less than 5 minutes a day, then I tell myself, 'this is not right, I have yet to **start cultivating** the **highest meditation** which **my teacher Phra Ajahn Yantra** told me'. He told me 'the highest meditation is: *we choose aware, every action every movement in the present moment*'. I checked, and I tried it out, but I came to realize I can't even be aware for even 1 minute initially, because **split second, it's gone**. Then I **determined** to be **aware**; with the **vīriya**, I continued to **bow, walk, sit** and **meditate** with **awareness throughout the day**. Even when I reached home, I **determined** to be **aware of my basic postures and movements** while at home, *then while I lie down I also maintain awareness; upon waking up also aware.*

To progress, you must have a **good religious' routine** for **cultivation**, which means *when I entered my house, I will pay respect to Triple Gems first*. Then everything I do, I do it with mindfulness, then I try to **maintain mindfulness** throughout, while **at home**. Then later on I bring this mindfulness training out of my house to **my driving**, then **to my office**, and **then integrate it with life, finally**. Initially it was **not easy** especially **during meetings** because these are **high profile or level meetings**. When you are **alone in your office** it is **easy**; when you **are alone at home** it is **easy**, too. No so, when you are **actively driving your car**; it is **not easy to maintain mindfulness**, but it can be done. Then when **answering the telephone calls**, how you are **mindful of all your hand movements**, how your **hearing consciousness** arise, how **you hold up the phone**, and how **you answer the call** and how **they respond** and **how you interact**, you are **fully aware**. After that **how you put back the phone** also you are **fully aware**. Then **how you sit back**, how you **stand**, how you **walk**, how **you go to the wash room** and how you **mindfully** come back to your room. Throughout the day while in and out of the office and my house I maintain mindfulness to the best I possibly can. Then I realized **within two weeks**, suddenly the **mindfulness** came and **I can be just aware throughout the day**. Then **everything was like different, no need to practice anymore, it has become a part of my nature**. Then everything starts to change because I started to see a lot of thing that this form and mind never see before. I can then **contemplate and reflect** with **mindfulness** very easily. Can also

cultivated Noble 8-Fold path very easily. Then after that, the *transformation came, the understanding came, the awakening happens.* So, this is how you can develop the cultivation. *My nature had transformed and I was able to be in the state of heedfulness throughout the day.*

In this era, this **window of opportunity** is **very beautiful** because the **Buddha sāsana** is still around and the **consciousness is very conducive.** Especially so, for those who have the **condition to meet up** with my nature. When you are **around me**, even on **spiritual trip** or **whatever dharma activity or classes**, if you **silent your mind** with **strong faith**, you **will draw my nature's energy**, (sometimes **without** you knowing it), and you **will transform inwardly.** Then **while at our annual meditation retreat**, it is **even better** because for **those whole nine days while with my nature**, a lot of **very important happenings can arise.** Then as you transformed, your form and mind will know. But **sometimes some of you may not know** that you have **progressed** and **become different.** You only *might know* **you are now different**, except **initially you didn't know** to what extend you have **progress until later** when **you can express them in word.** By that time, you will have a **lot of joy**, because you **will come to realize** you are **completely different now** and you **have transformed.**

Ok? Sadhu! Sadhu! Sadhu!

So for today, (yeah I know), you all **don't need** to have your usual **half hour** of *silent awareness meditation.* Instead, we will continue with our sharing. We shall move on to the next sentence.

Ok, we shall proceed to the **next part of the sutra:**

After speaking this verse, the Master sat upright until the third watch, when suddenly he said to his disciples, " I am going!" (What does he mean? Yes, he is going for Parinibbāna)

In an instant he changed, and a rare fragrance filled the room.

(Do you know how the fragrance comes about? You mean somebody brings in the perfume? No! Why? The **Devas came** and **paid their respect**, that's why the **fragrance is very strong**, and it **filled the room**)

A white rainbow linked with the earth, and the trees in the wood turned white.

(See, this is **nature's phenomenon**, termed Dharma Niyāma)

The birds and the beasts cried out in sorrow.

(No, I don't think this part is correct. Of course some will be sad, but they don't cry out in sorrow, they will pay their respect.)

Commentary:

The master sat meditating with his disciples until the middle of the night, at twelve o'clock, when he said,

"The time has come for me to go. See you all again!"

His energy was cut off (this one is not his energy, his **life force** ceased)

*and he **no longer moved**. He had entered Nirvana.*

(He **cannot enter Nirvana**, it should be, 'he **realized Nirvana**')

"He changed" means he moved to a new house.

(No! After parinibbāna there is **no new house** for him.)

Who moved? (The flesh-body of the Bodhisattva!)

(He didn't move anywhere, his nature is still around, only his form and mind ceased. This is because the conscious mind, which is the *mundane mind realizes itself* and *the condition no more*, which **means** the **life force cut off**, then it **goes into cessation**. When *it goes into cessation, the stillness, the pure energy will make the body remain for a while.*)

The forest turned white because the white rainbow light shone on it. [You could also say that the trees knew the Master was dead and so they expressed their grief (Actually it is not grief) by wearing the white clothes of mourning].

(This is what Hsian Hua added in.)

All the animals on the mountain cried uncontrollably. (Oh no, this one is nature's phenomenon)

Grass and trees seem to be without feelings, (no, they continued as normal) *but they put on mourning clothes;* (oh, this one is also an added version)

Birds and beasts ordinarily don't understand very much, but they showed forth a spiritual nature and wept. (Weeping, I may agree, some may have wept or cried)

Then the next part of the **Sutra**:

In the eleventh month, a dispute arose among the officials, disciples, Sangha, and laity of the three countries (I think it must be 3 counties) *of Kuang Chou, Shao Chou, and Hsin Chou* (His home town) *as to who should receive the true body.*

(This one also has a story, right? Do you know, finally how they decide? Hah, they "Chong Heong", which means they lit the incense, to see where the smoke's direction is, and then they agreed by following the smoke's direction.)

As they could not agree, they lit incense and prayed saying, "The Master will be returned to the place indicated by the incense smoke."

The **smoke went directly to Ts'ao Hsi (his birth place)** and so, on the **thirteenth day of the eleventh month, the reliquary and the transmitted robe and bowl were returned there.** In the following year, on the twenty-fifth day of the seventh month, the **body was removed** from the reliquary and **Disciple Fang Pien anointed** it with incense paste. Remembering the prophecy that his head would be taken, the disciples wrapped sheets of iron and lacquered cloth around his neck for protection and then placed his body in the pagoda.

Just then **a white light appeared within the pagoda, shot up into the sky, and did not fade for three days.** The Magistrate of Shao Chou reported this to the Emperor and **received an imperial order to erect a stone tablet commemorating the Master's conduct** in the way.

The Master's springs and autumns were **seventy-six.** The robe was transmitted to him when he was **twenty-four**

(which means he passed away at the age of 76, $76-24=52$ means for 52 years he continued from his awakening at the 5th Patriarch temple, then he was with the hunters for **15 years**, (so $52-15=37$ years of teaching) and when he was **thirty-nine ($24+15=39$) his hair was shaved.** (Means he ordained)

For thirty-seven years he spoke Dharma to benefit living beings. **Forty - three men inherited** his Dharma, (Brother Teoh commented, 'I thought there are ladies Bhikkhunī also?') and an **uncountable number awoke** to the **Way** and **overstepped** the common lot. The **robe of belief transmitted** from Bodhidharma, the **Mo Na** robe and **precious bowl** conferred by Emperor Chung Tsung, as well as the life like image sculpted by Fang Pien and other articles of the Way, were entrusted to the attendant in charge of the stupa and were **permanently retained** at the **Pao Lin Bodhimandala** for the **Bodhimanda's protection.**

The Platform Sutra has been transmitted to set forth the principles of our school, to glorify the Triple Jewel, and to benefit all living beings. (So, this is how it ends).

Commentary:

Those from Kuang Chou wanted to take the body to **Fa Hsing Temple**. "The **Sixth Patriarch** had his **head shaved** here. (Means he renounced) He should return here now to receive offerings."

The Hsin Chou people all said, "The Great Master is a native of Hsin Chou. He should return there!" and those of Shao Chou insisted that since the Patriarch had expounded his teaching there, he should not be returned to that place.

While the Patriarch was alive, they had never quarreled over him, for he had been most independent. But now the Master had completed the **stillness**, and everyone felt as if they personally had the right to remove his body and make offerings to it.

" Wasn't the Sixth Patriarch originally from Hsin Chou? And didn't the Master himself say, "Falling leaves return to the root?"

" But **the Sixth Patriarch** himself **built Nan Hua Temple**," said those of Shao Chou. "He really should return there."

"The Patriarch left home in Kuang Chou. He let his hair fall there and his Dharma should all fall back to us!"

The text says that "they could not agree," and that indicates that the situation was extremely grave; It was a crisis. Everyone was trying to take the body away by force. They argued and argued until one intelligent person said, "**Stop! While he was alive, we obeyed the Master's instructions. Now that he has died, we should still listen to him.** Let's ask the Master to decide!" (Smart fellow)

"But he's already dead," they said. "How can he tell us where he wants to go?"

"The **Master has great spiritual powers,**" he said, "**And he knows all of our thoughts. It must displease him to see us here fighting over the right to make offerings to his body.** Let's light some incense, and in whatever direction the smoke drifts, that is where the Master wants to go. Then no one can argue about it."

The **smoke went straight to Nan Hua Temple** and there was **nothing** that **people from Kuang Chou and Hsin Chou could say.**

The **lectures are now complete,** and the **Sutra has been explained.** You have **undergone much suffering,** but I don't know whether you realized it was suffering or not. If you felt it was suffering, you are just a common person, but if you did not feel that it was suffering, then you are just a rock or a piece of wood. Well, was it suffering?

As to my explanation, I don't know whether I explained well or badly, and I also don't know if you listened well or badly. Good and bad - get rid of them both! (Meaning to go beyond Duality) Explaining is just explaining and listening is just listening.

We have met because of a **karmic affinity.** We have heard the story of the **Sixth Patriarch's life** and of his cultivation of the Way. You **should not** look for good or bad points but look instead to see whether you believe. **Advance down the right road and retreat from the wrong.**

You should **cultivate according** to the **Dharma. Memorize the last verse of this Sutra** and **recite it often,** for if **you reflect on its meaning** you will **certainly realize Buddhahood.** And don't discriminate as to whether I explained the Sutra well or not. **Just look to see whether or not you cultivate. If you cultivate, what is bad is good, but if you do not cultivate, what is good is bad.**

Now I am going to ask you a question. *The Sixth Patriarch was an illiterate, and illiterates cannot have much knowledge. How could someone who couldn't even read, speak a Sutra? What does this mean?*

[Student:" **I think the Sutra** shows that you **don't need a lot of scholarly learning** in order to **become enlightened**. **The Sudden Teaching is just the mind, realizing the mind, and we should do it.**]

(What do you think of this Student's answer? What is **more important**? The **Dharma**, the **Awakening** is **not a knowledge**, that's why you don't need to have school knowledge, **you can be an illiterate** who has **never gone** to school. **Truth is truth**, when **you awakened** to it, you **will understand**. Because **wisdom** is **not monopolized** by those **intellects** who are very **knowledgeable**. No, the **intellects can show** of the amount of **knowledge** they have, but **wisdom** depends on your **past training**, your **karmic nature**, your **spiritual nature** and **your conditions when you are here**. Do you understand? That's why **never look down upon yourself**, don't go and deludedly say: "**This is not for me, how can I realize it? I'm very stupid.**" Don't go and create *your own fear and lack of confidence*, especially for those people who **don't understand**, they worry so much and they commented, "*Huh? You want to take the Bodhisattva's vows? Do you think you qualify? Do you know it takes eons and eons of lives?*" If you think this way, it means you **don't have the understanding**. That's why, **do not under estimate who you are, and what you are**. **You can never know**. And during the time of the Buddha it is also the same, there **were a few of his disciples** who didn't have much knowledge.

There was one monk, his memory was very bad, he **cannot even remember one stanza of a sutra**, and yet he **became an Arahant** after the Buddha guided him. The Buddha said to the monk, "Ok, you don't have to meditate". **He just gave him a piece of white cloth and asked him to clean it up. The more he cleaned, the dirtier the white cloth becomes**. Then all of a sudden, without remembering a single stanza that the Buddha shared in his teaching, he **suddenly became an Arahant**. Do you know how he can become an Arahant? I'd explained this, in our **annual meditation retreat** sharing many times before. So, I will give you a white cloth, and asked **you**

to go and wash it, clean it, can you become an Arahant? Why cannot? Do you know what happened? The more he tried to clean it, he realized the **more stain** went in. Then **all of a sudden he realized, no wonder he cannot become enlightened** because he recalled the words of the Buddha. He cannot remember the Stanza, but he recalled what the Buddha said: *'Your self-nature, your true mind is originally already pure and complete. It's because of ignorant and delusion that defilement went in and make it contaminated'*. Then he suddenly matched the two, "Yeah! If I don't use my **mundane mind to stain it**, this fellow (the true mind) *was already like that*. So, **from that moment**, he **didn't want to believe his thought anymore**, he **just silent his mind, relaxed** and he **went into that state of stillness leading to cessation**, and then he **awakened**, and he **became an Arahant**. Do you think his past life has nothing to do with what happened? During his past life, he had cultivated before and he most likely had put in a lot hard work before, do you understand? That's why **he has this karmic condition** to awaken in this manner, this life. He must had said something **not appropriate** to people during his past lives, for him to have **this type of karmic obstruction**. Maybe as a teacher he simply tells his student: *"You good for nothing, one stanza also you cannot remember, how can you become enlightened?"* So, this is the likely reason how **such negative karmic fruition can come back all the way to haunt him**. But because of his past pāramīs, the Buddha knew his past karmic condition, and he gave him the right condition so that he can awaken.

There was another case of a **goldsmith's son**. He has been a goldsmith's son for the **past 500 lives**. But Sariputta didn't know this. He was a student of Sariputta. Sariputta knew that he was a wealthy goldsmith's son, a very rich and a very materialistic one. Do you know what object of meditation, Sariputta gave to him? He asked him to **meditate on death, contemplate on death**. This son of a goldsmith, he has been dealing with gold for 500 lives, because he was born 500 times in a goldsmiths' family. And he **loves gold**. When you ask him to **meditate on death**, it is **so boring**. He **cannot develop the meditation**. So, the **Buddha knew**, the Buddha took over from Sariputta, and **called this monk in** and said: "Ok, I will give you a new meditation object." So, he created **using his psychic ability, a Buddha image made of gold**. And he said; "Use this Buddha image and **meditate**

on the Buddha's nine great virtue" He was full of joy because it connects back to what he liked, his passion. So, he kept on appreciating the beautiful golden image of the Buddha that the Buddha gave him as an object of meditation. Then he developed good mind states, Samadhi, stillness, etc. through his strong faith (spiritual faculty of Saddhā), vīriya and Sati, leading to Samadhi. Then all the sudden when he was in the midst of that, the Buddha, through his psychic knew what happened, then caused the Buddha image to disintegrate and melt away. The moment the Buddha image decayed, at that moment he became an Arahant, he awakened, because he realized, even such beautiful ornament like gold can just wither, disintegrate and decayed away, what more about his own physical body? Then he realized: the form is only elements, go the way of nature. Then all the essential teaching of the Buddha he can understand, and they come back to him. That's how he developed the awakening.

So, you don't have to be a special bright student to awakened. Just like Hui Neng, an illiterate also can awaken. But you need to diligently cultivate to develop the conditions for your awakening. Just cultivate the three things that I used to advice you all: *Have faith, sincere and perseverance*. The way will be there, everything will follow. It means have strong faith and sincerity then diligently walk the way, cultivate, and you will realize. This understanding is more important.

The student is also not bad. He said: *This Sutra shows that you don't need a lot of scholarly learning in order to become enlightened*. Then he said: *The Sudden Teaching is just the mind, realizing the mind, and we should do it*. So to him he just wants to realize the true mind.

Who else has other views? This is a democracy. So you can speak up!

Does anyone else have an opinion?

[Student: "Master, when the Sixth Patriarch was about to enter Nirvana, he said, 'See you later'. Where is he now?"]

He comes right from where you are speaking!

Now, why was it that the Master never learned to read? During the time of the Sixth Patriarch, schools were not available to all, and to attend school, you **had to have money**. The **Sixth Patriarch's family** was **extremely poor**, because his father **was an honest official** who **never took bribes**. As a boy, **even getting food to eat was a problem** for the Master, so of course he couldn't go to school. It was a question of circumstances, then. He never learned to read because his family was poor and because schools were not available.

But there is yet another reason. Why did the Sixth Patriarch choose to appear in a poor family? He did it to show us that even illiterates can realize Buddhahood and become Patriarchs. Thus, he raised the hopes of those who could not read.

(This could be one of the reasons, but **personally my nature** understands, the Sixth Patriarch wouldn't come in that way just because he wants you to have this understanding. No. All these cultivators, they won't. It is because of his **parents' affinity**, there is something that they must have done for his nature before, that's why **he chooses them as his parents**. And for Hui Neng, with that type of nature, he didn't have to worry about where he is born. That's why he knew, these parents that come, may be **very poor** in a very **remote place**, but because of **his nature** - he must have made the vow with such understanding, as he was **born without the mundane mind**, so anywhere he is born, he **will still awaken**. So why must he choose? No need, right? Just like my nature this life, when I came, I knew why I choose my parents, because they have **benefited me** before. In certain life they did certain things, which they **themselves do not know** because they do not **know who I am, what I am, and what my nature was**. But that life, they were **also poor** and **simple people** yet they **took care of me; they did certain wholesomeness to my nature** without them realizing it.

That's why when this **nature** of mine sees this type of condition, it will **manifest a pure wish to take them across**. To **bring forth the condition**

for them to receive the Dharma, and my nature knows, the best way is to become their children. Once they become my parent, their future is taken care off straight away because I know they are sincere people. They may be poor, illiterate, as both my parent didn't really go to school. My father only attended 2 years of informal school in China. My mother is totally illiterate. The number 0-9 also she didn't know how to write, but my nature knew, these are sincere and responsible parents, who will take care of their children. That's why my mother and my father were so blessed, and they had those type of pāramīs. All their children not only survived, but are healthy, until my neighbour knew, because she had one grandson, who every now and then fall sick, very difficult to bring up, and still young. Then this old lady (our neighbor) saw my Dad and mum like very blessed, because they gave birth to 9 kids, all of them not only survived, they were brought up in a very nice way with good blessings. And she knew my parents were very kind, so she told her daughter: "Why not go and ask for permission for their grandson to become my parent's godson and make my father the godfather of their grandson". And really, they requested, then my father just smile and asked: "Why? You can go and "Kei" to the Deva (let the deva adopt them), which is better right?" She replied:" No, no, no, my mother said you all have good pāramīs, your children are all very healthy." My father asked the opinion of my mother and they both agreed to accept the adoption. Immediately after that, their son has no more problem, became a normal healthy child. That's why every year he will comes and pay his respect to my parents. Then during my father's funeral (many years later), he wore the mourning clothes and followed us with the chanting ceremony etc. That's why some time you cannot understand all these things. You are thinking, this is fairy tales, but it is not. That's why my nature also knew they will bring us up, they will be very responsible. And that pāramī alone is enough, for my nature to help invoke their power of merits for causes and conditions for them to have the Buddhadharma in whatever realm of existence they may be after their passing away. All their future will be taken care of, so they don't have to worry anymore. This is something that these great beings will know. They know how to manifest it. That's why I said not likely. Okay? Then we will read on.

Seeing the Sixth Patriarch, everyone thought, "He never went to school, but he cultivated and obtained the fruit of the Way. We can do it too!" It is **not the case that if you can't read, you can't cultivate**. If you think, "Only **educated people can cultivate**" you are **holding a prejudice**. The Sixth Patriarch appeared to cause us all to lay down **such prejudices**. As I see it, there are **three reasons** why the Six Patriarch **never learned to read**. There's one more thing you should recognize clearly about the Sixth Patriarch. He was **not lazy**. He always practices the Buddhadharma. He became enlightened and after his enlightenment he spoke the Platform Sutra. Being able to read is just worldly knowledge. The **Sixth Patriarch understood his mind, saw his nature, and opened up to his inherent wisdom**. Because this Sutra was **spoken** from the **bright light of his wisdom, its value is incomparable**. It is the **same as Sutras spoken by the Buddha**, so do not take them lightly just because he couldn't read.

The Sutra is **now complete**, and, **after teaching it**, I make that statement to all of you.

So, this is Hsuan Hua's commentary, his version. What do you all think? I looked at it differently. Because like he said here: "He was not lazy. He always practices the Buddhadharma." Do you agree? I don't agree.

Hui Neng **don't need to practice**, do you understand? Because his **nature** is already like that, **he heard, he understood and he awakened**. He **never practices**. He didn't even know what is the Buddhadharma, nor the Diamond Sutra because the first time he heard it, he has to ask the merchant who recited it, "what is this that you are reciting?" So how can he practice? When he was with the hunters for 15 years, do you think he always sit and meditate? He does not need to practice because his nature had awakened while at the 5th Patriarch's place. And after he had understood, everything he does was **part of that understanding**, because **he was born without the mundane mind**. When **he understands** what the **mundane mind is and how to use it** he came to **great awakening**. Just like what I told you earlier on, the **supra mundane mind** will

shine forth when the **mundane mind collapsed**; the **very fine supra mundane mind** will be there, otherwise you **cannot live life**. He had this **supra mundane mind**; **except he didn't know how to use it**. When the Fifth Patriarch told him, he **straight away came to great awakening**, then he understood that this **form and mind is a vehicle and tool** for him to come to this **existential world**, and this **supra mundane mind** or for normal people is the **mundane mind**, you **have to learn how to use it and yet not be deceived** by it. **Because it is not real, it's not you**. It's **dependent originating, condition arising**. So that's how he understood the **Diamond Sutra teaching**.

In **true emptiness**, all these **don't exist**. But **within the conditioned world**, all these **exist**. That's why you **must know how to use it**. The **user of thought** and the **physical body is very important** because these are your **karmically conditioned tool and vehicle** for you to come to this **existential world**. Once the **user has wisdom**, this one become a **blessing to all**, it **becomes beautiful**. That's why he can **lived life**, he **can teach**, he **can share**, then he **only needs to understand** what that **nature is**.

So, when it comes to explaining the **nature within**, actually from his poem, you will know he had **already understood what that nature is**, but **he didn't understand** how to use that **supra mundane mind** because he was born **without the mundane mind**. So, when the Fifth Patriarch **explained that** to him, **he connected everything**. Then he straight away realized the other aspects of the dharma that the Fifth Patriarch **didn't even tell him**, such as: *'Nothing is apart from the true nature. How amazing the true nature is complete by itself. How amazing that all Dharma comes from that true nature.* How did he know all these? It is because the **moment he understood** what the **mundane mind** and his supra mundane mind are, **he realized that everything** he came to know **came from that**

nature, because he already realized that nature, so all duality and all good and bad arise from that nature.

That's why **his teaching came from his nature**, he **inherited his past perfection and cultivation**, from his **spiritual nature**. That's **how** he **became what he is**, he does **not need to meditate anymore**, he also **no need to practice**. So, for **people who has the understanding**, they will **understand why** great beings like Hui Neng **need not practice to awaken**, and why Hui Neng can just become the way he is. After the 15 years with the hunters, he just came out and teach, he does **not need to remember** any Sutra, he does **not need to practice anything**. Whatever you want to know, you can talk to him, he will explain to you, **because he will understand. Do you remember**, when he was at (I think) Hsau Hsi where he met the daughter of a wealthy family who was a Bhikkhunī? She was reading this **Mahayana Sutra**, then she was introduced to the **Six Patriarch**. Initially she didn't know he was the Sixth Patriarch then, but she asks him a question because she cannot understand the Sutra. Then the Sixth Patriarch told this Bhikkhunī: "Please read me the sutra, and I will explain the teaching to you." She said: "Why must I read to you? I can pass the Sutra to you and you read yourself." Then the Sixth Patriarch told her: "**I am an illiterate.**" The Bhikkhunī then said: "**Huh, how amazing an illiterate ask me to read the sutra and he said he can explain to me the meaning of the Sutra!**" She was **very amazed**. And at first, she didn't believe, but the way the Sixth Patriarch explained to her the sutra shows that he was very confident. That's why he said to her: "Yes, you just read, and I'll explain to you." Then the moment the Sixth Patriarch explained to her, she realized this guy is **not simple** (不简单), this guy must be the **real one**. So, she went and inform the whole village, and all of them **came together and pay their respect to Hui Neng** and ask **Hui Neng to stay and teach them the dharma**. That's why **he didn't need to know the Sutra**.

And do you know this life, I also **don't know the Mahayana Sutra**. I haven't read them. I only need an **English translation or commentary** of the **sutra**, that's it. And when I was asked to start to teach the Dhammacakkappavattana Sutta teaching, I **had not read it before**, I just asked Sister Yoon Chun: "*Do you have any book on this sutta?*" Then the moment I read the **Three Turnings** from the **English translation** that **Yoon Chun passed to me**; I understood straight away.

I don't need to remember them, even though I am English educated, and **all these Theravada sutras are in pāli** and **Mahayana sutra are in Mandarin**, that is how the **great beings** when they come, **they are different**. They **don't need to carry anything**, they **don't need to remember or understand** anything, because **their nature** once **connected**, they will **inherit** from their **spiritual nature**. And all these **understanding is there, inside their nature**. That's the reason why I **keep on telling you all, so many of these things** (teaching) **that I had shared with you all, I never learn them this life**, then **how did my nature understand them?** It must be from my **Spiritual Nature**. And I don't have to remember anything, because the **understanding is straight from the nature**, it just come out. That's why **no need to prepare, no need to do or remember anything**, can you all follow?

So, we end, we finished, okay? Sadhu! Sadhu! Sadhu!

So, do **remember, 2/9/2018, we completed 'The Sixth Patriarch Platform Sutra' sharing**. We started in 2015, which means it took us 3 over years (3 Years 3 Months), to complete it. So, **all of you had awakened? Connected to the true mind?**

Sadhu! Sadhu! Sadhu!

You **all will surely connect**, if you all can have the **faith**. Not long, **some** of you **may be** on the **way**, and **some** may **connect already**. And for those who had awakened, they will know, because this teaching is **paccattam**. This awakening when it happens, your form and mind will understand and it will transform. Then you will know your form and mind is different already. Then later on when **all these understanding stabilized**, you **can also share** and **teach, no problem**. You will be different. And you will have a **lot of gratitude** and **joy towards** the **Buddha, the Sixth Patriarch**, and all **these great beings** who has **brought forth the conditions** for you to **receive such teaching**. And all the **great being's nature**, who **had given** you the **blessing, protection** and **guidance**.

After this we will go through the **blue book**, "**Cultivating The Bodhisattva Way**". Do you want to make use of next week to have a **general discussion** on the **Sixth Patriarch Platform Sutra** as the final **wrapped up**? Then we end at **lesson 85**, which is better right? So next week we can make use of the class as an **open discussion**, where we get you **all to also share and ask** whatever questions that you have about the **Sixth Patriarch Platform Sutra**. It is **very good** to have it as a **revision** and a **general discussion**. All these are very **beautiful conditions**, and we can **end this Sixth Patriarch Platform Sutra** sharing in a **very beautiful way**. Do you want to arrange for some **Puja and Chanting**? We can start the Puja and Chanting early, make some offering, **to thank all the great beings** for whatever **conditions** they have **given us to have such beautiful Sutra** sharing and we should **rejoice with all the Dharma Protectors too**.

Today they have given us a lot of **very obvious** hint to indicate that they wanted this special sharing. That's why today I knew I have to go through this **final teaching** of **Hui Neng** and **finish it off** because they know, it's his **last message**, the **final understanding**. I think Sister Eng Bee didn't hear the beginning part of our today's sharing,

right? It is because she came late today, so she may have to go **back and listen** to the **audio file, which is very beautiful.**

As shared, **my nature immediately noticed the signs**, then **my wife also can sense. PG who fetched us here also notice something very strange** happening today. Because she was supposed to fetch me at 2.30 pm, then I said 2.30 pm is normally too early, so I said maybe 2.35 pm. Then I don't know what happened she arrived exactly at 2.30 pm. When she arrived, she came in and told me: "Bro Teoh, we better go fast." I said: "Why?" She said: "It is going to rain." Actually, the sign of raining was there, because of the **very strong wind and dark sky**. I said: "**Ok, no problem, no need to hurry, and don't worry.**" Then we went up the car, with my wife helping me to take the cushions. The moment we went in the car, within less than a minute, the rain was **pouring, so heavily!** Then PG and my wife said: " Wah, luckily **we are in the car already.**" I always like to tease my wife by saying: "*Your good friends (the Dharma Protectors), are taking care of you again.*" Then she said: "**No, No, No, It's just nature phenomena.**" All the way the rain was pouring, until the moment PG made a turn into the vihāra's gate, the **rain suddenly completely stopped!** Then I teased my wife again: "Wah, your pāramī is very good, the Dharma Protectors really loves you." She said: "No, no, no, it's normal, this is **nature's phenomena or Dharma Niyāma**". In Thai, they called it 'Dharma Chart' or nature's phenomena. So, I just smile and said: "Did you all see how Dharma niyāma manifest?" Then we walked into the vihāra. The moment we walked in, the thunders and rain started pouring again. But by then quite a number of our kalyāṇamitta had come in already. It **poured so heavily**. Then **do you know what happened later on?** When we **started the class, the thunders were so loud** when I told them this story, then I said: "**Now get ready for Puja**". Before I even start the chanting, as I was kneeling there and I wanted to start chanting "Na Mo Ben Shi Shi Jia Mou Ni Fo", that **lightning was so loud, "**

pplurk...." only one sound. Then after that it stopped. **Then a lot of things happened.** You can go and listen to **the audio file.** That's why I knew, **something strange is going on.** Initially, I didn't know what today's topic was, but I knew we are at the **end of the sutra sharing.** Then when I continued to read the Sutra, I realize that we are at the **final instruction of Hui Neng's teaching!** That's why **everything came out.** Then when Eng Bee asked the question, it **completed the whole understanding.** And **all these are so beautiful.**

That's why this sutra, have **a lot of conditions behind.** Initially Miss Lee wanted the Diamond Sutra to be shared, but I said to her, 'it cannot be done, because **I won't teach Diamond Sutra simultaneously at two places**'. Then finally she chooses, '**The Sixth Patriarch Platform Sutra**'. **So it's** as if it is **meant to be.** Very, very beautiful. Ok, do you have any more question? We still have another 5 minutes. Do you all have any question? Don't have? Then we can end. So, you go back and read up a bit, listen to the recordings, next Sunday we can have a good final sharing, on this final lesson.

Last time, during the **Four Foundation of Mindfulness classes,** the **final summary (last class) also turned out to be very beautiful.** So, whatever you want to know about the Sixth Patriarch Platform Sutra, the cultivation, etc., you can ask. Go back and read up a bit, go through your **whatever notes,** then **develop** the **questioning,** **meaning the conditions for Dharma to flow.** **Because this time when I explain, it will be a detail summary in the sense that you have gone through the Sutra.** And by now, **most** of you all also **can understand the teaching already.**

3.4. Closing Puja

Ok, we will recall to mind, all of the wholesomeness that we have developed today, then we **will share these merits** with all beings, starting with the devas. After that we can invoke the blessing for our nation followed by your aspiration. (Closing puja chanting)

End of sutra sharing.

3.5. OUTLINE SHORT NOTES

SIXTH PATRICH'S DHARMA CLASS DATED 2TH September 2018

Audio : <http://broteoh.com/wp-content/uploads/2018/09/84-6th-Patriarch-2-September-2018.mp3>

Whiteboard : <http://broteoh.com/wp-content/uploads/2018/09/84-6th-Patriarch-2-September-2018-Original.jpg>

CHAPTER X, Final Instructions (Page 420 – 428)

1. When the **class was about to start** Bro. Teoh told us that when Sister PG came to his house to fetch him and Mrs Teoh, Sister PG told him to hurry as it was **about to rain**. After they have got into the car within less than a minute the **rain started pouring heavily** but ***very surprisingly*** when they arrived at WPCS the rain **abruptly stopped** and they went in **without** getting themselves wet. Then just before Bro. Teoh **commenced** the **puja chanting** (before the class) the heavy thunderstorm (accompanied by loud sound of thunder and lightning) came back. When we were in the kneeling position **just before** we **chant the salutation** to the **Great Beings** (Shakyamuni Buddha, Kuan Yin, etc.) there was a very loud thunder sound. Bro. Teoh explained that his nature can sense the **signs** which were **so obvious** that day. These are **nature's phenomena** of joy **signaling** something important is going to occur. Bro. Teoh predicted that it must be something important that we are going to share that day. Later after we had started the class then Brother shared with us the reason for such

phenomena. The main reason is because we are going to discuss the **final summary** of the **Sixth Patriarch's teachings** (last chapter) so the *Devas and dharma protectors* are **all rejoicing** as they are looking forward to such sharing.

2. The **Sudden teaching** of the Dhyana School or Southern School is also known as the **Dharma Door** of the **Sudden Teachings** as taught by Master Hui-Neng. The keyword here is "SUDDEN" – which means "SUDDEN ENLIGHTENMENT" or **awakening** as taught by Hui Neng of the Southern School as opposed to Shen Hsiu's **Gradual Teaching** of the Northern school.
3. In fact there is no such thing as a gradual enlightenment. The **moment you awaken** the **wisdom** will be there *so all enlightenment is always sudden*. The gradual or northern school **doesn't have** such **true understanding** and to them they are of the opinion that the cultivator **has to cultivate gradually** via *various skillful means, methods and techniques (thought based meditation)* first then hope to become enlightened one day.

4. Sutra:

*'If in this life you **encounter** the **dharma door of the sudden teaching** (or school),*

*You will be **suddenly enlightened** to your **self-nature**; and see the **Honored one of the world**.....*

***Not to see your self-nature but to seek the Buddha outside:** If you think that way, you are **deluded indeed**. I now leave behind the **Dharma-door** of the **sudden teaching** to **liberate worldly people** who **must cultivate** themselves.'*

Meaning: If you can encounter the dharma door of the sudden teaching this life you can become instantly or suddenly enlightened via realizing your **original mind** and see your **true nature** which is different from your mundane or thinking mind. You must cultivate the dharma door of the sudden enlightenment on your own and you must not seek the Buddha outside of your nature. **Understand your mind** and see your **self-nature**: that is the way to realize Buddhahood and the enlightenment.

5. The 6th Patriarch before his parinibbāna advised his disciples as follow:

- After **my extinction (Parinibbāna)**, do not act with **world emotion**. If you **weep in sorrow**, receive **condolences**, or wear **mourning** clothes, you are **not my disciple** for that is **contrary** to the proper dharma.
- Simply **recognize** your own **original mind** and **see your own original or true nature** which is neither moving nor still, neither produced nor extinguished, neither coming nor going, neither right nor wrong, neither dwelling nor departing and you will awaken.
- Work to **realize** your **self-nature**; understand your mind. Then you will **not have wasted** your time.
- After **my extinction**, **continue to cultivate accordingly as if I were still present**. Should you neglect or **disregard my sudden teaching**, then even if I were to remain in the world, you would obtain no benefit.

6. After giving the above advices the **6th Patriarch sat upright** until the third watch, and then he suddenly told them the time has come for him to go while meditating with them. In that **instant** he is gone (realized Nibbāna) and **at that instant the room was filled** with a **rare fragrance** because the Devas and dharma protectors and other great beings and cultivators of great virtues and wisdom came to pay their respect. This was followed by a Nature's phenomenon – the forest turned white because the white rainbow light shone on it and even the animals, trees, mountain birds and grass, etc. showed their spiritual nature and wept silently.

7. Master Hui-Neng was:-

- Born in the Year 638 AD, in Xinxing County, Yunfu province of China.
- He was an illiterate (didn't attend school) and he was born **without the mundane mind**;
- Died in the Year 713 AD at age 76;
- At the Age of 24 the Robe and insignia bowl was transmitted to him by the 5th Patriarch and he became the 6th Patriarch;
- For 15 years he was with the hunters waiting for the **appropriate condition** to share his understanding with the world;
- At the Age of **39 the condition arises** and he was **officially ordained** as a monk at Nan Hua Shi.
- Master Hui-Neng's flesh body together with the Robe and Bowl was eventually returned to Nan Hua Shi (Temple) after his parinibbāna.

8. Master Hui-Neng **core teaching** is to **take the cultivator directly to the true mind** thereby enabling them to avoid the **unnecessary thought based cultivation or meditation**. That is to **start from the silent mind or true mind**.
9. The 3 important **hall marks** of his teaching are to realize: 1) **No Thought** 2) **No Mark** and 3) **No Dwelling**.
- **No thought** means the **true mind**, the **silent** or the **meditative mind**. It also means **no duality, no attachment, no suffering** etc. because there is **no mundane mind or saṅkhāra**.
 - **No mark** means **no mark** of a **self cultivating**, **no mark** of others and **no mark** of **life, existence** and **dharma, etc.**
 - **No Dwelling** means **spacious awareness without a centre** for the mind to dwell and there are **2 types of non-dwelling mind states**: - the other type is **specific phenomena awareness**.
- {**Notes:** SPACIOUS AWARENESS without a CENTRE – is a **Static mode** (mainly in formal meditative state) and SPECIFIC PHENOMENON Awareness – ACTIVE mode (can live life or for living)}

(Above draft outline short notes is by Sister Quinni)

