

Outline short notes for lesson 81 of the 6th Patriarch's Dharma Jewel Platform Sutra

Audio : <http://broteoh.com/wp-content/uploads/2018/07/81-6th-Patriarch-29-July-2018.mp3>

Whiteboard : <https://i0.wp.com/broteoh.com/wp-content/uploads/81-6th-Patriarch-29-July-2018.jpg>

Page 408-413 Chapter X Final Instructions

1. If we do not use the **mundane mind**, the **silent mind** will be there.
2. Use the silent mind to investigate and meditate.
3. The **3 hallmarks** of Hui Neng's **unique** Teaching are:

- (1) **No thoughts** borne of a free mind (Sainthood way)

Without thought you are already aware (in *sati*) so **don't try** to be **aware**. The **silent mind** which is the **meditative mind** is *just aware*. Cultivators must allow the **mundane mind** to **naturally cease** via **not doing anything** (wisdom) to *realize* the **true mind**. The **mundane mind** is the **thinking mind** which is *dependent originating*, i.e. *dependent on ignorant, mental activities arise* (*avijja paccaya sankhara*). Only need to **maintain awareness** via **allowing the mundane mind** to return to its original state of stillness and silent before the stirring.

- (2) **No mark** (Bodhisattva way)

No mark of a 'self' cultivating, **no mark** of others and **no mark** of life, existence and dharma.

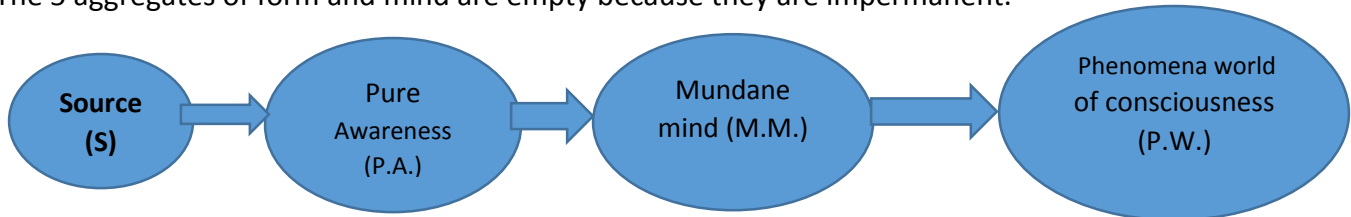
- (3) **No dwelling** (Bodhisattva way)

(1) to (3) – the **3 hallmarks of Hui Neng's teaching** are **Diamond Sutra's** cultivation.

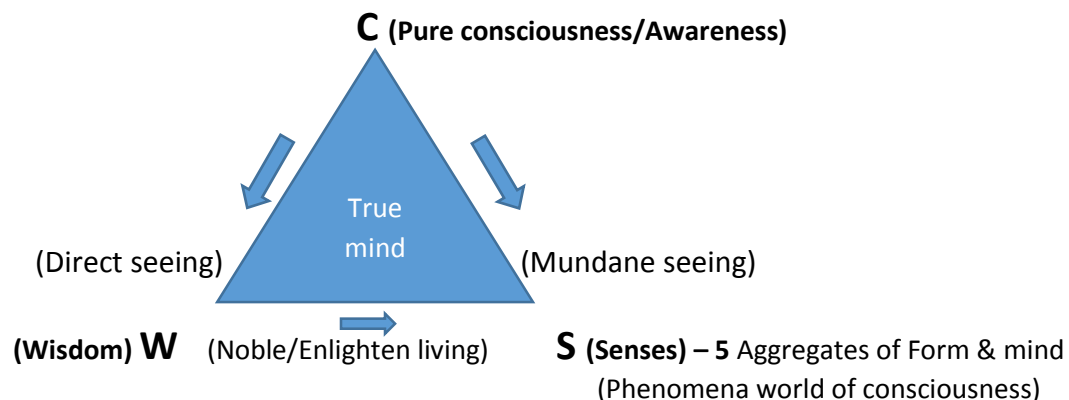
4. We grasp and cling onto the form and mind because of *sakayaditthi* or self-delusion. We think this form and mind or the **human being is real** and **we exist** as a **permanent unchanging entity** that we can call **self**.

5. The 5 aggregates of form and mind are empty because they are impermanent.

6.



7.



8. The **phenomenon world** is a **world of consciousness** and it is **not real** because it is *dependent originating, hence impermanent and empty*. And we **created** the **phenomenon world** with our **mundane mind** via our mundane consciousness. Reason why the Buddha said, 'Mind is the forerunner of all things, mind is chief and when mind arise all things within the phenomena world arise'.

9. Trace the **origination factors** on **why the mind stirs**? For according to the Buddha, whatever that arise there are *causes and conditions* behind. When *conditions are such* (like that), *things will be like that*. **Cannot be otherwise**. So **accept this reality as wisdom** to deal with things in life for this is **Suchness** - Tathagata. The 'Is-ness' of things. The *Truth*, the *Reality* of our **conditioned world** which is govern by nature's laws.

10. **Silent the mundane mind** to realize the **true mind**. The **true mind** is your **meditative mind** which is just *aware, still and tranquil*. *It was there all the while* but because of your **delusion** and **heedlessness** you are not aware of its existence.

11. Sister Eng Bee **shared her recent holiday experience in France** where her family **encountered** an *unpleasant incident* and **how she was able** to **just stay aware with understanding** and **not get involved** with what happened. She can **accept the reality of the moment with understanding** because *things are just the way they are*. She **saw clearly** why all parties involved were **behaving just the way they are**. Their anger, their emotions, leading to all the misunderstanding and commotions were so vividly expressed.

12. Brother Teoh advised that the most important thing in life is **to resolve everything amicably** via **wisdom** and **understanding** (without being **egoic**).

13. Sister Tammy shared an incident on how her '*inner nature*' was able to **suddenly** spoke and shared from her heart and **not from memory**. Her mundane mind just cannot understand what happened.

14. Do **not mistaken** memory (which is knowledge) as wisdom. When we commit whatever '*understanding*' to **memory** it **becomes knowledge** because **memory is always the past – no more a reality**.

15. Understand **clearly what constitute evil** (so that we can deal with them). The same goes for all the other essential Dharma (so that we know how to use them to develop the cultivation).

16. Develop **wisdom via the direct seeing** then we **will be able to live in the world of marks** and **yet not be affected by them** because we know they are **illusory** and **not real**.

Dated: 1.8.2018 (Draft outline short notes was prepared by Sister Mun Yuen)