

OUTLINE SHORT NOTES OF 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 skilful 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 parinibbana advised his disciples as follow:

- After **my extinction (Parinibbana)**, 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 Nibbana) 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 Xixing 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 parinibbana.

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 sankhara**.
- **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)