

# Summary and Key Points of 4th Lesson of Sixth Patriarch Platform Sutra

## Summary

This lesson begins with a discussion on the **rareness and preciousness of the Dharma**, emphasizing gratitude toward those who recorded and transcribed the teachings. Bro. Teoh then shares a story about a woman suffering from severe depression, fear, and anxiety to illustrate how **heedless thinking and panic create suffering**, while **mindfulness and clarity of mind** are the solutions.

The core teaching of the lesson revolves around **the mind that has no dwelling**—a direct reference to the Sixth Patriarch's awakening upon hearing the *Diamond Sutra*. Bro. Teoh explains what it means for the mind to dwell (grasping, clinging, perceiving through concepts) versus **non-dwelling (pure awareness before knowing)**. He contrasts **thought-based meditation** (which leads to more dwelling) with **silent, awareness-based meditation** (which leads to direct seeing and wisdom).

The lesson also explores the **car and driver analogy** to illustrate the relationship between the body (car), the mundane mind (driver), and the true nature (unseen owner). This analogy helps clarify **non-attachment** and the proper use of the five aggregates of form and mind without grasping.

Bro. Teoh then discusses other spiritual teachers such as **Eckhart Tolle, J. Krishnamurti, and Byron Katie**, showing how their teachings align with the Buddha's Dharma when understood correctly. He emphasizes the importance of an **open mind**, the danger of holding rigid views, and the need to **investigate truth** rather than cling to religious labels.

The lesson concludes with the story of **Bodhidharma and the Second Patriarch, Hui Ke** (Shen Kuang), who cut off his arm to prove his sincerity and later awakened when he could not find his mind. This story illustrates the direct transmission of the **mind-seal** and the realization that the mundane mind is not the true mind.

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## Key Important Points

### 1. Gratitude for the Dharma

- The *Platform Sutra* exists because the Sixth Patriarch's disciple, **Fa Hai**, diligently recorded his teacher's words.
- We should be grateful to those who transcribe and share the Dharma, as it preserves the teachings for future generations.

## 2. The Mind That Has No Dwelling (无所住心)

- The Sixth Patriarch awakened upon hearing from the *Diamond Sutra*: "**One should produce that thought which is nowhere supported**" (the mind that has no dwelling).
- **Dwelling** means the mind grasps, clings, perceives through concepts, and is lost in thought.
- **Non-dwelling** is pure awareness before knowing—silent, without thought, without grasping.
- **Awareness (sati)** is the mind before it knows. It does not dwell anywhere.

## 3. The Danger of Dwelling

- When the mind dwells, it perceives, gives meaning, creates duality, and conditions suffering.
- Dwelling leads to **heedlessness**, fear, worry, anxiety, sorrow, and lamentation.
- **Heedless people are as if spiritually dead**—they cannot awaken because their mind dwells everywhere.

## 4. Thought-Based vs. Awareness-Based Meditation

- **Thought-based meditation** (noting, labeling, verbalizing) keeps the mind dwelling. It creates more thoughts and does not lead to awakening.
- **Awareness-based meditation** is silent, without thought. It allows direct seeing and wisdom to arise.
- **Do not try to know during meditation**—trying to know is the thought. Just be silent and aware.

## 5. The Car and Driver Analogy

- **Body = car** (a conditioned vehicle).
- **Mundane mind = driver** (controls the body but does not own it).
- **True nature = unseen owner** (the one who truly "owns" the vehicle).
- Ability to control does not mean ownership. **Do not grasp the body as "me" or "mine."**

- Use the body and mind wisely, without attachment, to benefit yourself and others.

## 6. The Driver and Owner Relationship

- When the driver (mundane mind) is no longer deluded, it listens to the owner (true nature).
- The trained mind can be silent when needed, aware when needed, and no longer heedless.
- This understanding leads to **non-attachment** and the ability to live life without suffering.

## 7. The First Noble Truth: The 8 realities of Life and Existence

- Suffering is **prevalent**, but it only applies to those who are **deluded**.
- Suffering is to be Understood (2<sup>nd</sup> turning of 1<sup>st</sup> Noble Truth)
- Those with wisdom **need not suffer**.
- **Suffering is not everywhere** for the enlightened—life can be wonderful and meaningful.

## 8. The Second, Third, and Fourth Noble Truths

- **Second Noble Truth:** The cause of suffering is craving borne of self-delusion (sakkāyadiṭṭhi). This cause is **to be abandoned/severed**.
- **Third Noble Truth:** Suffering need not be and suffering can cease via wisdom. The cessation of suffering **is to be realized**.
- **Fourth Noble Truth:** Path leading to the end of all suffering. Namely the Noble Eightfold Path which **is to be cultivated**.
- Without the third and fourth truths, one remains "half-baked" and may conclude that life has no meaning.

## 9. Yoniso Manasikāra (Wise Attention)

- To have a mind that does not dwell, you must have **wisdom at the moment of attention (sense experience)**.
- Yoniso manasikāra cannot be learned—it arises when views are straightened and understanding stabilizes.
- With wise attention, you do not react, stir, or dwell when sense contacts arise.

## 10. The Second Patriarch's Awakening

- **Hui Ke (Shen Kuang)** cut off his arm to prove his sincerity to Bodhidharma.
- When he later felt pain, he asked Bodhidharma to "quiet his mind."
- Bodhidharma said: "**Find your mind and show it to me.**"
- Hui Ke searched everywhere and could not find his mind.
- Bodhidharma replied: "**That is how well I have quieted your mind.**"
- Hui Ke awakened, realizing that the mundane mind is not the true mind.

## 11. Affliction Is Just Bodhi

- The hand making a fist and opening again shows that **affliction and Bodhi are just that quick.**
- When you grasp and cling, it is affliction. When you do not grasp and cling, it is freedom.
- The five aggregates of form and mind are **non-grasping by nature**—grasping is an added delusion.

## 12. The Mind That Dwells Cannot Understand Truth

- A mind that constantly dwells, perceives, grasps, and clings **cannot understand truth.**
- It operates on knowledge (consciousness and its contents), not wisdom.
- **Wisdom arises from the silent, non-dwelling mind.**

## 13. Eckhart Tolle and J. Krishnamurti

- **Eckhart Tolle** went into cessation during severe depression, and afterward, his mundane mind collapsed. He experienced the true mind and pristine perception.
- **J. Krishnamurti** taught in revolutionary language, rejecting all forms of organized religion and authority.
- Their teachings align with the Buddha's Dharma when properly understood. **Truth is not limited to any religious label.**

## 14. Byron Katie's Four Questions

1. Is it true? (What the thought tells you)
  2. Can you absolutely know that it's true?
  3. What happens when you think that thought? (You suffer)
  4. What happens when you do not think that thought? (You are peaceful)
- This inquiry breaks the power of wrong thoughts and reveals self-delusion.

## 15. Truth Cannot Be Monopolized

- **Truth is nature's law**—it is not "my truth" or "your truth."
- Any teaching that explains the way things are points toward the same truth.
- Religious labels are just labels. **Spirituality is about the heart**—goodness, kindness, sincerity, love, and compassion.

## 16. The Unconditioned and the Conditioned

- **Nirvana is the unconditioned**—beyond thought, beyond time.
- The conditioned world arises from the **Source (Singularity, original nature)**.
- The Buddha's teaching goes back to this source, which is why it is so profound and unique.

## 17. The Danger of "I Know"

- **The most dangerous person in the world is the one who says, "I know."**
- When you think you already know, you cannot learn. Your cup is full.
- Holding tenaciously to views and opinions blocks you from receiving the truth.

## 18. Certification Is Not Necessary

- The Dharma is **paccattam**—to be realized by the wise each for themselves.
- You do not need anyone to certify your awakening. When you awaken, you will know directly.
- The Sixth Patriarch went to the Fifth Patriarch not for certification, but because he recognized the Fifth Patriarch's wisdom and the arising of conditions.

## 19. The Sixth Patriarch's Great Awakening

- After the Fifth Patriarch explained the *Diamond Sutra*, Hui Neng exclaimed:
  - **"How amazing that all dharmas are inseparable from the self-nature!"**
  - **"How amazing that the self-nature is originally pure!"**
  - **"How amazing that the self-nature is unborn and undying!"**
  - **"How amazing that the self-nature is inherently complete!"**
  - **"How amazing that the self-nature neither moves nor stays!"**
- This is the **sudden teaching leading to sudden awakening**.

## 20. The Direct Path

- You do not need to go through A, B, C (gradual, thought-based training).
- **The moment you understand, the moment you are silent, you are already that thing.**
- Awakening can happen in one instant if you understand. It is not difficult.

## 21. Practical Advice

- **Develop daily mindfulness** with understanding, then stabilize it.
- **When you listen, listen with an open mind**—without prejudice, without filtering, without judging.
- **Do not hold onto past memories or scars of memory**—they condition fear, worry, and anxiety.
- **When you panic, you lose clarity**—calm yourself first, then act with understanding.
- **Use the body and mind wisely**—they are karmically conditioned vehicles for you to use, not to grasp.