

THIRTY-THIRD PATRIARCH
GREAT MASTER HUI-NENG

The Sixth Patriarch's Dharma Jewel Platform Sutra



Karma ended and emotions empty,
defines a true Buddha.
Karma heavy and emotion turbid,
defines a living being.

With the Commentary of TRIPITAKA MASTER HUA

Sixth Patriarchs Dharma Jewel Platform

SA Dillow



Sixth Patriarchs Dharma Jewel Platform:

The Sixth Patriarch's Dharma Jewel Platform Sutra Martin Verhoeven, PhD, Heng Sure, PhD, 2014-09-03 The knowledge and vision of the Buddha is just your own mind there is no other Buddha Such is the teaching of Master Huineng 638-713 the most important and most revered figure in the Chan Zen School of East Asian Buddhism Huineng left no written record but his students compiled accounts of his public lectures and one on one exchanges together with the dramatic story of his life The resulting volume was *Liu zu fa bao tan jing* The Sixth Patriarch's Dharma Jewel Platform Sutra sixth because Master Huineng is counted as the sixth generation of patriarchal succession from the first Chan patriarch Bodhidharma Master Huineng's Platform Sutra is so highly regarded in Buddhist Asia that it is called a Sutra a term otherwise reserved for texts spoken by the Buddha himself In presenting this entirely new English translation of The Sixth Patriarch's Dharma Jewel Platform Sutra the editors Professors Heng Sure and Martin Verhoeven of Dharma Realm Buddhist University have aimed above all to bring across into English Master Huineng's plain spoken forthright style As Professor Verhoeven writes Readers inclined to see Buddhist writings as abstruse metaphysical treatises will find The Platform Sutra refreshingly artless and spare Those expecting a sutra to delve into the supernatural and otherworldly will be surprised at how down to earth and here and now this text is The Platform Sutra is humanistic to its core As Huineng says in a verse The Buddha Dharma is right here in the world There is no awakening apart from this world The essence of the Sixth Patriarch's philosophy is that all beings have the Buddha nature all can become Buddha Full awakening is not a future state or a distant place but exists right within your own mind directly and immediately available The text presents a powerful and resounding vision of unbounded human potential waiting to be fully realized if only we could see it

The Sixth Patriarch's Dharma Jewel Platform Sūtra Huineng, Hsüan Hua, 1971 *The Sixth Patriarch's Dharma Jewel Platform Sutra* Huineng, 1977 *The Sixth Patriarch's Dharma Jewel Platform Sutra* Huineng, 2002 One of the foremost scriptures of Chan Buddhism this text describes the life and teachings of the remarkable Patriarch of the Tang Dynasty Great Master Hui Neng who though unable to read or write was enlightened to the true nature of all things

The Sixth Patriarch's Dharma Jewel Platform Sūtra and Commentary by Hsüan Hua Huineng, Hsüan Hua, 1971 **The Sixth Patriarch's Dharma Jewel Platform Sutra** [Liu tsu ta shih fa pao t'an ching, engl.] With the comm. of Tripitaka Master Hua (Hsüan-hua) Hui-nêng, Hsüan-hua, 1977 **The Sixth Patriarch's Dharma Jewel Platform Sutra** Huineng, 2014

The Sixth Patriarch's Dharma Jewel Platform Sutra, with the Commentary of Tripitaka Master Hua [translated from the Chinese by the Buddhist Text Translation Society]. Huineng, Hsüan Hua, 1977 **The Sixth Patriarch's Dharma Jewel Platform Sutra**, 1977 **The Platform Sutra** Red Pine, 2006-11-10 An accessible translation of Hui neng's autobiography and teachings completing the classic triumvirate of Zen Chan Buddhist sutras It is often linked with The Heart Sutra and The Diamond Sutra to form a trio of texts that have been revered and studied for centuries However unlike the other sutras which transcribe the teachings of the Buddha himself

The Platform Sutra presents the autobiography of Hui neng the controversial 6th Patriarch of Zen and his understanding of the fundamentals of a spiritual and practical life Hui neng s instruction still matters the 7th century school of Sudden Awakening that he founded survives today continuing to influence the Rinzai and Soto schools of contemporary Zen Red Pine whose translations of The Heart Sutra and The Diamond Sutra have been celebrated and widely received now provides a sensitive and assured treatment of the third and final sutra of the classic triumvirate He adds remarkable commentary to a translation that combined with the full Chinese text a glossary and notes results in a Mahayana masterpiece sure to become the standard edition for students and seekers alike

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