

心經工作坊 HeartSutraWorkshop

補充資料 SupplementaryNotes

經文 Sutra text	Translation and explanation
般若波罗蜜多心经	<p data-bbox="448 271 1126 349">Prajna Paramita Hṛdaya Sutra (Sanskrit) Perfection of Wisdom Essence Sutra</p> <p data-bbox="448 387 1501 495">Many Buddhist text or discourses contains terms that are in Sanskrit or Pali, and are transliterated to Chinese or romanised and written using the western alphabet. The title of the sutra “般若波罗蜜多心经” is one such example.</p> <p data-bbox="448 533 1489 663">Prajna means Wisdom and in Buddhism, refers to the supramundane wisdom that enables us to attain to Perfection, to Buddhahood! This is different from worldly wisdom in that worldly wisdom does not lead to a complete cessation of suffering.</p> <p data-bbox="544 707 1493 779">Three types of supramundane wisdom: Intellectual Wisdom 文字般若, Reflective Wisdom 觀照般若, Ultimate Reality Wisdom 實相般若.</p> <p data-bbox="544 817 1469 1081">Intellectual Wisdom refers to the literal text, spoken by the Buddhas, Bodhisattvas and Arahants, describing the path leading to the goal, Nirvana. It includes the written text inline with the above and the knowledge or intellectual understanding that we gain from hearing reading and learning the Buddha-Dharma. This helps in giving us confidence in the Buddha, Dharma and Sangha, leading to energy and effort to learn more and start our spiritual cultivation inline with the Buddha Dharma.</p> <p data-bbox="544 1120 1497 1350">Reflective Wisdom is what arises in us as we reflect over what we have learnt. As we reflect deeply, realisations may arise in us, leading to insights into the teachings. This wisdom is more internalised than the former intellectual wisdom and is fairly capable of helping us weakening the bonds of our negative mental habits. However, it is not strong enough to sever the strongest of the mental habits; we need to develop insight wisdom!</p> <p data-bbox="544 1388 1485 1653">Ultimate Reality Wisdom is really the insight into how things truly are. Also known as Insight Wisdom, it is the penetrative wisdom the arises when we practice vipassana meditation and sees that in reality, everything is subject to change, is impermanent, is subject to suffering, has no self or substantiality, ie, is empty! This wisdom cuts through into all the delusions or false imaginations we may have about this world, of people (relations), matters (events) and things. We stop having wishful thinking about them and start having realistic perception of them.</p> <p data-bbox="544 1691 1501 1821">Without distorted perceptions, wrong expectations are not formed. Without wrong expectations, craving and clinging do not arise, and with it suffering come to a complete stop. With the stilling of all suffering, we attain to Final Liberation, Nirvana!</p> <p data-bbox="448 1859 1485 2031">Paramita (波罗蜜多) literally means “to cross over to the other shore”. This is used as a metaphor to describe the development of qualities that enable us to cross over from this shore of discontentment, of stress, of suffering to the other shore of cessation of suffering, of perfection of our human potential, Buddhahood!</p>

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	<p>Paramita is frequently translated as “Perfection”, referring to the “Six Perfections” (or Ten, which are mutually inclusive), qualities which when developed to perfection, will allow us to care and love perfectly, without any limitations or baggage. Without such bounds, Enlightened ones such as the Buddhas, Bodhisattvas and Arahants are able to be excellent guides and teachers, showing us the way and being a role model for us at the same time.</p> <p>The “Six Paramitas”, in brief, are</p> <ol style="list-style-type: none"> 1. 布施 Generosity 2. 持戒 Precepts 3. 忍辱 Patience 4. 精進 Diligence 5. 禪定 Concentration 6. 般若 Wisdom <p>These six perfections developed in unison over time, will gradually strengthen and enable us to be free from our former mental habituations that has been the source of our mental and physical suffering.</p> <p>Amongst them, the Perfection of Wisdom is the guide and the one that 'perfects' the rest, for the first five are qualities that are also commonly practiced by everyone. Take generosity for example. Giving is so ingrained in all cultures, it is a common trait found in civilisations that have withstood the test of times. However, giving is mostly 'tainted' as well. Tainted in that while anyone can give, few can give without being attached to being 'the one who gave' or discriminating between one recipient to another.</p> <p>Further, we also easily become attached to the gift given, even after it is given, unknowingly pressurising the recipient to peruse it in a manner we deem fit or become upset if it is being regiven to others. All these are understandable and very human, and we are not trying to be judgemental here. However, just because everyone does it this way, does not change the fact that when gifts are given in this way, it end up doing more than helping others. It end up creating little bits of stress and anxiety here and there. It becomes a part of who we are over time. And before we know it, it becomes a mental habituation.</p> <p>The Perfection of Wisdom frees us from such mental habituation gradually so that while we give, we give without such little 'strings attached'; when we help, we help with the best ability without discriminating between one and the other. When fully developed, we can then give Perfectly.</p> <p>This same Perfection of Wisdom helps the first five qualities reach Perfection, and when all six are balanced and fully developed, we reach our fullest human potential, Buddhahood!</p> <p>Sutra (经) literally means “to thread”. It refers to the teachings given by the Enlightened Ones, the Buddhas, Bodhisattvas and Arahants, as these teachings when applied in our life, can thread our body, speech and mind, to be inline with the Buddha-Dharma, to be inline with that of the Noble Ones, the Enlightened Ones. In due time, such a practice leads one towards Nirvana. That is why these teachings are referred to as “Sutras”.</p> <p>Commonly known as the “Heart Sutra”, this Sutra is really the Essence (Hṛdaya 心) of the Perfection of Wisdom, summarising and crystalising the teachings of the path and the fruit, leading to Nirvana.</p>

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	<p>It is found under the Wisdom Section (般若部) in the Chinese Mahayana Tripitaka (大藏經), under which other sutras like the “Diamond Sutra” and the “Mahaprajnaparamita sutra” is found.</p>
<p>观自在菩薩。 行深般若波罗蜜多时。</p>	<p>When the Avalokiteshvara Bodhisattva cultivates deeply the Prajna Paramita,</p> <p>The name "观自在" refers to “观世音” Avalokiteshvara, literally means the “Observer of the sounds of the world”. This is name describes the bodhisattva's Great Compassion and how he devotes himself to attending to the cries of help in this world. On another level, sound here refers to the minds of unenlightened beings. GuanYin bodhisattva also observes the minds of unenlightened beings and knows who to help, how to help and when to help, in order for them to progress towards Liberation, Nirvana!</p> <p>The unbounded (自在) refers to those Bodhisattvas who have attained to a high level of mastery, on the path towards Buddhahood. On the commonly known ten stages of bodhisattva path, this refers to those Enlightened Bodhisattvas who are at level eight and above. GuanYin Bodhisattva is one such Bodhisattva.</p> <p>Bodhisattvas literally mean “Enlightenment beings”. It refers to those who aspire towards Enlightenment, Nirvana. Their goal is to attain Enlightenment, Buddhahood and further, be capable to show others the way to Nirvana as well.</p> <p>Worldly beings, people, devas (gods), animals, ghost and even hell beings, have goals too. Our goals is to avoid pain and suffering, and get as much pleasure and happiness as possible. In terms of avoiding and removing suffering, the goal is similar with that of a Buddhist or a Bodhisattva, but the paths differ. Unenlightened ones tries to avoid suffering but pursues pleasure and happiness that leads right back to suffering. In addition, we may sometimes become overly preoccupied with ourselves and forget about others' welfare and happiness; we end up harming others instead.</p> <p>The Bodhisattvas differ from us in this way. Their goal in life is not the pursuit of worldly pleasure or short term happiness, but the complete cessation of suffering, Nirvana. And through the development of the Perfections, they are skilfull in teaching and guiding others along the path.</p> <p>The full Chinese text is transliterated as 菩提萨埵 “bodhisattva”, commonly shortened to 菩薩.</p> <p>GuanYin Bodhisattva is here cultivating the Perfection of Wisdom. The “行深” refers to deep cultivation, ie direct seeing (vipassana) in meditation. This is different from mere intellectual reflection, but a penetrative insight into how things truly are.</p>
<p>照见五蕴皆空。 度一切苦厄。</p>	<p>Observes and sees that the Five Skandhas are all Empty, putting an end to all suffering.</p> <p>When GuanYin Bodhisattva cultivates deeply, the Perfection of Wisdom, he gains insight and observes directly the true nature of all phenomena. He sees</p>

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	<p>that the Five Skandhas(Pali: khandha, aggregates), are all in fact Empty.</p> <p>What are the five skandhas? They are the aggregation of forms (physical forms), aggregation of feelings, aggregation of perceptions, aggregation of mental formations and aggregation of consciousness, ie our very existence, this very body and mind. Forms is inclusive of all physical forms, and hence include all physical phenomena. Together, the five aggregates encompasses all conditioned phenomena. (More on conditioned phenomena later).</p> <p>And what are the five skandha empty of? Empty of any inherent, intrinsic qualities or substantiality. Empty of any such qualities, they are impermanent, subject to change and cannot persist nor exist independently.</p> <p>Unenlightened worldlings do not see this. We have our own idea of how things are. We are pleased with our ideas and our perception of how things are. And from them, we have expectations of them accordingly. If our expectations of this world is based on right perception, view or understanding of how it is, then we would not be disappointed because we would have the right expectation, an appropriate expectation of how things are.</p> <p>Nobody ever get angry with the sunset for ending because from our experience, no sunsets ever stay on perpetually. We have an understanding and acceptance that is based on how things are. But we get angry when relationships change or come to an end. We worry the ending of good business at work.</p> <p>As we experience more and more, we realise gradually that our expectations may sometimes be wrong, and so we <i>may</i> adjust our expectation. But while we do so, we still cling onto our wishful thinking, that good things may last longer (or forever?) while bad things should stop as we wish or not even arise.</p> <p>Consequently, we fear and we fret. We suffer when there is pain and we worry of impending pain when it is not there. Not knowing how things truly are, we are like people grappling in the dark, unsure and uncertain, frequently filled with much anxiety.</p> <p>When the Bodhisattva sees that the five skandhas are empty, he sees and realises the true nature of all phenomena. Anyone who sees with such insight wisdom, also realises the same truth.</p> <p>Seeing how things truly are, delusion about this world ceases, and with it unrealistic expectations also fade away. Craving and attachment to everything has no more foothold and thus cease to arise anymore. Without craving and attachment, all suffering also come to cessation.</p>
<p>色不异空。空不异色。 色即是空。空即是色。</p>	<p>(Physical) form is not different from Emptiness, Emptiness is not different from (physical) form.</p> <p>Physical form being a conditioned phenomena, arises dependent on conditions, is hence empty of any inherent characteristics, is insubstantial, is marked with emptiness.</p> <p>Physical form is hence not differing, not apart from emptiness. It is not that when there is no conditions that there is emptiness, but right there when physical form is present, it (physical form) is empty, is marked with emptiness!</p>

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	<p>Emptiness cannot be independently established apart from dependent arising phenomena (in this case, physical form). Apart from conditioned phenomena (i.e. Dependent arising phenomena), Emptiness cannot be defined. When we speak of emptiness, it is always with respect to a conditioned, dependent arising phenomena; emptiness is therefore not apart from conditioned phenomena, such as form, and as later verses indicate, feelings, perception, mental volition and consciousness.</p> <p>(Physical) form is Emptiness, Emptiness is (physical) form.</p> <p>As explained above, physical form being dependent arising, is empty, is marked with emptiness, while the quality of emptiness is found in conditioned, dependent arising physical form. Since all physical form are conditioned, dependent arising phenomena, we can say that emptiness is found in all forms. Hence Emptiness is form!</p>
受想行识。亦复如是。	<p>The same applies for feelings, perceptions, mental formations and consciousness.</p> <p>The previous verses and these two stanzas should be comprehended as one. Together, they refer to how the five aggregates (skt: skandhas, pali: khandhas) are all conditioned, dependent arising and are hence marked with emptiness and not with any substantial inherent or intrinsic qualities.</p> <p>This is an elaboration of the earlier insight by the Avalokitesvara Bodhisattva, that the five skandhas are empty! This insight cuts through the foundation of our delusion and put an end to all suffering.</p> <p style="text-align: center;"><i>Implications</i></p> <p>Our cognition of worldly phenomena, such as people, events and things are built ontop of the five skandhas. Our perceptions of how they are, whether they are good, bad or ugly, are further built ontop of these cognitions and our experiences of them.</p> <p>All these construct and mold our behaviours, trapping us in a seemingly inescapable roller-coaster ride, pulling us up and throwing us down in a constant emotional upheaval.</p> <p>While most people would not readily say that they perceive things as empty or inherent, the way we relate to them reveals our tendency to treat them as being inherent and substantial. Unfortunately, reality will not sway under our wishful thinking but goes on its own way, presenting moments after moments of changes, in accordance to causality, dependent on the conditions present at that moment.</p> <p>When the results suit us, we are pleased and if not, we become disappointed, unhappy or sad. And while most people continue their life oblivious to the undercurrent of reality, they start to experience its transient, unstable, dependent arising facade. Whether they realise this directly or not, they ultimately, have to face up to reality.</p> <p>This insubstantiality, changing state of phenomena leads to uncertainty, anxiety, fear, worry, to suffering.</p>

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	<p>When a person develops the insight into how things truly are, and see that the five skandhas are empty, he cease to have unrealistic hopes, dreams or expectations, but develops a realistic attitude toward them.</p> <p>“Sakaya-ditthi”, or identity view, the wrong view that there is a permanent, unchanging self that is “I, mine or my self” is removed. One sees clearly that there is only dependent arising skandhas, beings, roles, relationships, titles, possessions, events, things etc. With such insight, one’s craving, attachment and clinging towards them are loosened and over time eradicated.</p> <p>Without craving and clinging, suffering has no conditions to arise anymore. There is no more arising of suffering, there is cessation of suffering.</p>
<p>舍利子。是诸法空相。</p> <p>不生不灭。</p> <p>不垢不净。</p> <p>不增不减。</p>	<p>Sariputra, all phenomena are marked with the nature of emptiness.</p> <p>There is neither arising nor ceasing. There is neither impure nor pure. There is neither increase nor decrease.</p> <p>Following the elaboration of the emptiness of the five skandhas, here the nature of emptiness is summarised. The nature of emptiness means that anything that is empty will exhibit such nature. And what these nature? They are the three pairs of duality, namely,</p> <ol style="list-style-type: none"> 1. Duality of mortality (arising and ceasing). 2. Duality of morality (impurity and purity). 3. Duality of substantiality (increase and decrease). <p>1. Duality of mortality.</p> <p>Ordinarily, there is birth and death. This is the conventional truth. In the ultimate sense, when there is conditions, there is a dependent arising phenomena existing. When there are no conditions, the phenomena does not arise anymore. Birth and death are both the culmination of conditions. It is not that there is a room that get carried away or gets destroyed when we remove the walls, ceilings, ground or space. But conventionally, we say that the room was destroyed or demolished. Likewise, when the components were pieced together, conventionally, we say the room was built, but in reality, only the components were brought together through conditions and not that a room was carted in or built up.</p> <p>This applies to all other phenomena, where conventionally, we observe the birth and death of people, events and things, but in reality, no solid, substantial entity was born or died.</p> <p>So phenomena marked with emptiness, in reality cannot be truly said to have been born or destroyed.</p> <p style="text-align: center;">Implications</p> <p>While we live our lifes stuck within this mode of duality, the sravaka disciples transcends this mode of duality (birth and death) and attain to the deathless, the unborn, Nirvana!</p>

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	<p>In the Madhymika school in Mahayana Buddhism, the unborn and deathless, is a mark of emptiness. In ultimate reality, all phenomena also has this mark of being unborn and deathless, Nirvana.</p> <p>At our stage, we should realise that whilst all phenomena already has this mark of the deathless, we have not realised this insight directly, hence we cannot simply declare that we are enlightened and assume that our practise is done.</p> <p>2. Duality of morality (impurity and purity).</p> <p>For the sravaka disciple and us, we are taught by the Buddha of pure and impure actions, wholesome and unwholesome actions that lead to various rebirths and how certain are conducive for the practise while others are not.</p> <p>This is helpful for us to practise as we strive towards Nirvana. We strive to remove the defilements and attain the various purifications.</p> <p>In terms of emptiness, pure and impure actions are all dependent arising and empty. The conditions leading to either one are also dependent arising and empty. They are all insubstantial and empty of any inherent or intrinsic nature.</p> <p>Seeing in this way, Buddhas and Bodhisattva does not grasp at pure or impure actions, but employs whatever is suitable to aid others in their path towards Nirvana.</p> <p>An unenlightened person who thinks that he has transcended the duality of morality, would still act according to greed, hatred and ignorance, leading to painful results.</p> <p>3. Duality of substantiality.</p> <p>At the root of all our perception, is the perception that there is truly something substantial out there. From this, we further perceive gains and losses. In reality, there is nothing substantial to be gained nor lost.</p> <p>This encompasses all phenomena, including the attainment of enlightenment and removal of defilements and suffering. All are insubstantial and in reality, there is nothing substantially gained or lost.</p> <p>Realising the emptiness, one transcends all forms of duality, abiding in emptiness and do not discriminate nor lead to defilements and suffering.</p>
<p>是故空中无色。 无受想行识。</p>	<p>Henceforth, within emptiness, there is no forms, no feelings, perceptions, mental formations and consciousness.</p> <p>Henceforth, within emptiness, there is no substantial, inherent, independently existing forms, feelings, perceptions, mental formations and consciousness. When one sees that all phenomena are empty, is insubstantial and transient, then one realises that there is no inherent five skandhas that can be delighted in, grasped or clung onto. Attachment towards the five aggregates can thus be reduced and in time eradicated.</p> <p>This is the first of the 三科 three level of cognition of the world:</p>

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	<p>1. 五蘊 — Five Skandhas (five aggregates) 2. 十二處 — Twelve Bases 3. 十八界 — Eighteen Elements / Fields</p> <p>This three level of cognition encompasses all the known world.</p>																																																				
<p>无眼、耳、鼻、舌、身、意。 无色、声、香、味、触法。</p>	<p>No eyes, ears, nose, tongue, body or mind. No forms, sounds, smell, taste, touch or (mental) object.</p> <p>Here, the six sense base and six sense (base) objects together, form the twelve bases. Again, in emptiness, there is no substantial, inherent six sense base or six sense base objects that can be delighted in, grasped or clung onto. Attachment towards these twelve bases can thus be reduced and in time eradicated.</p>																																																				
<p>无眼界。 乃至无意识界。</p>	<p>No eye element, up to no mind consciousness element.</p> <p>The last of the three levels of world cognition are the six sense bases, six sense base objects and the six corresponding consciousness. Once again, all eighteen are dependent arising and are empty. Being empty, there is nothing substantial, inherent that can be delighted in, grasped or clung onto. Attachment towards these eighteen elements can thus be reduced and in time eradicated.</p> <p>In this way, craving and attachment towards all worldly phenomena can be removed.</p>																																																				
<p>无无明。亦无无明尽。 乃至无老死。亦无老死尽。</p>	<p>No 'Ignorance' and no 'cessation of ignorance', up to no 'aging and death', and no 'cessation of aging and death'.</p> <p>This refers to the 12 links of dependent origination. Chinese – 十二緣起 Sanskrit – pratītyasamutpāda, Pali – paticca-samuppāda.</p> <table border="1" data-bbox="448 1308 1369 2011"> <thead> <tr> <th>No.</th> <th>Chinese</th> <th>Pali</th> <th>English</th> </tr> </thead> <tbody> <tr> <td>1</td> <td>無明</td> <td>avijjā</td> <td>Ignorance</td> </tr> <tr> <td>2</td> <td>行</td> <td>sankhāra</td> <td>Mental formation</td> </tr> <tr> <td>3</td> <td>識</td> <td>viññāna</td> <td>Consciousness</td> </tr> <tr> <td>4</td> <td>名色</td> <td>nama-rupa</td> <td>Name and form</td> </tr> <tr> <td>5</td> <td>六入</td> <td>salāyatana</td> <td>Six sense base</td> </tr> <tr> <td>6</td> <td>觸</td> <td>phassa</td> <td>Contact</td> </tr> <tr> <td>7</td> <td>受</td> <td>vedanā</td> <td>Feelings</td> </tr> <tr> <td>8</td> <td>愛</td> <td>tanhā</td> <td>Craving</td> </tr> <tr> <td>9</td> <td>取</td> <td>upādāna</td> <td>Clinging</td> </tr> <tr> <td>10</td> <td>有</td> <td>bhava</td> <td>Becoming</td> </tr> <tr> <td>11</td> <td>生</td> <td>jāti</td> <td>Birth</td> </tr> <tr> <td>12</td> <td>老死</td> <td>jarā-marana</td> <td>Aging and Death</td> </tr> </tbody> </table>	No.	Chinese	Pali	English	1	無明	avijjā	Ignorance	2	行	sankhāra	Mental formation	3	識	viññāna	Consciousness	4	名色	nama-rupa	Name and form	5	六入	salāyatana	Six sense base	6	觸	phassa	Contact	7	受	vedanā	Feelings	8	愛	tanhā	Craving	9	取	upādāna	Clinging	10	有	bhava	Becoming	11	生	jāti	Birth	12	老死	jarā-marana	Aging and Death
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These 12 links describes arising (sequence a) of birth, aging and death comes about and how birth, aging and death comes to cease (sequence b).

Arising of birth and death

With ignorance as condition, mental formations arises. With mental formations as condition, consciousness arises. name and form ... six sense base ... contact ... feelings ... craving ... clinging ... With becoming as condition, birth arises. With birth as condition, aging and death arises.

Cessation of birth and death

With cessation of ignorance, mental formations ceases. With the cessation of mental formations, consciousness ceases. name and form ... six sense base ... contact ... feelings ... craving ... clinging ... With cessation of becoming, birth ceases. With cessation of birth, aging and death ceases.

The original text is to be grouped and understood in this way:

Phrase 1		Phrase 2		Phrase 3		Phrase 4
无无明	亦	无无明尽	乃至	无老死	亦	无老死尽
No Ignorance #1a	and	No cessation of ignorance #1b	Up to	No aging and death #12a	and	No cessation of aging and death #12b

Phrase 1 is linked up to phrase 3:

无(无明, 行 生, 老死)

No substantial, independent #1a ignorance, #2a mental formation ... #3a consciousness ... #4a name and form ... #5a six sense base ... #6a contact ... #7a feelings ... #8a craving ... #9a clinging ... #10a becoming ... #11a birth or #12a aging and death.

Phrase 2 is linked up to phrase 4:

无(无明尽 生尽, 老死尽)

No substantial, independent cessation of #1a ignorance, #2a mental formation ... #3a consciousness ... #4a name and form ... #5a six sense base ... #6a contact ... #7a feelings ... #8a craving ... #9a clinging ... #10a becoming ... #11a birth or #12a aging and death.

Because each of the 12 links are dependent arising, they are all insubstantial and empty. And precisely because the 12 links are dependent arising, insubstantial and empty, that is why their cessation can come about. If these 12 links are not empty but are independently existing / arising, then there can be no end to suffering.

Their cessation are dependent on the removal of ignorance, and the cessation of their respective causal condition. Therefore they are all dependent arising and are likewise insubstantial and empty.

Further, it should be known and understood that

- a) none of these are created by oneself,
- b) nor are these created by others,
- c) nor are these is it created by oneself and others,
- d) nor are these created neither by oneself or others.

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	<p>That being so, there is no craving or attachment to the arising of the 12 links (cycle of birth and death) nor craving or attachment to the cessation of the 12 links (Nirvana). And there is also no wrong views that we are created by other beings or god(s) or that we arise by chance (annihilistic view).</p> <p>Origination of Ignorance</p> <p>In Majjhima nikaya 9: Sammaditthi sutta, Venerable Sariputta explains Dependent Origination and further elucidates how Ignorance in turn arises dependent on the taints. The taints (also known as delusions) 三惑 are 1) taint of sensual desire, 2) taint of being and 3) taint of ignorance.</p> <p>The taints, which include ignorance, leads to the arising of further ignorance. The taints in turn arises dependent on ignorance as condition. This mutual support as condition for arising is to be understood that for any arising of ignorance, there are taints from a previous existence as supporting condition; likewise for any taint arising, there is ignorance from a previous existence as supporting condition. In this way, one may trace indefinitely and not find a first instance of ignorance or taints, and “thus Samsara is without discernible beginning”.</p> <p>Reference</p> <ul style="list-style-type: none"> • Majjhima nikaya 9: Sammaditthi sutta – Thorough analysis and description of all 12 links of dependent origination. It further explains the origination of ignorance. • Samyutta nikaya: nidanasamyutta – This whole book contains suttas concerning causation. • Samyutta nikaya – nidanasamyutta 12.67 Sheaves of Reeds
无苦集灭道。	<p>No Suffering, Cause of Suffering, Cessation of Suffering or Path leading to the cessation of suffering.</p> <p>It is to be known and understood that the Four Noble Truths are also dependent arising, not independently existing, are insubstantial and empty.</p> <p>Cessation of Suffering, the Third Noble Truth, is also known as Nirvana. It is also known and the Unconditioned, unborn, deathless etc. Nirvana is beyond the realm of duality, but is established with reference to Samsara, to the Conditioned. In this manner, Nirvana is dependence on samsara. It is in contrast to samsara, that one can speak of Nirvana.</p> <p>One who attains to the Wisdom of Emptiness, sees that Nirvana, like emptiness, is not separate from Samsara, from the conditioned. The Buddhas, Enlightened Bodhisattvas and Arahants, abides in Nirvana while teaching the Dharma amidst worldlings within Samsara!</p>
无智亦无得。	<p>No Wisdom and no attainment (of wisdom)</p> <p>Wisdom is the ceasing of ignorance. It cannot be independently defined as well. It is hence, dependent arising, insubstantial and empty. That being the case, how can its attainment be substantial, independent, inherent?</p>

經文 Sutra text	Translation and explanation
<p>以无所得故。菩提萨埵 。依般若波罗蜜多故。 心无挂碍。</p> <p>无挂碍故。无有恐怖。 远离颠倒梦想。究竟涅槃。</p>	<p>Because nothing is attained, the Bodhisattva, who relies on Prajna Paramita, has his mind free from obstacles.</p> <p>Penetrating in the emptiness of all phenomena, the Bodhisattva understands and knows directly that nothing is substantial, and are empty. Hence, nothing is attainable. Bodhisattvas who practises dependent on the Prajna paramita (Perfection of Wisdom), has no obstacles, worry, concern or clinging in his mind.</p> <p>With a mind free from obstacles, he has no fear, and he passes far beyond all deluded imagination and reach Ultimate Nirvana!</p> <p>With a mind from from such clinging, he is not attached to anything in the world, hence he remains unmoved by their changing. More importantly, he realises that nothing is substantial and hence cannot be clung onto. In this way, he is free from all forms of fear due to such clinging. Seeing emptiness directly, he is free from all distorted wishful thinking, and attains to Paranirvana.</p> <p>See also Anguttara Nikaya 4.49 Distortions of Perceptions.</p>
<p>三世诸佛。依般若波 罗蜜多故。得阿耨多 罗三藐三菩提。</p>	<p>All Buddhas of the three periods of time, through reliance on prajna paramita, attain Anuttara-Samyak-Sambodhi</p> <p>阿耨多罗 Anuttara – 無上 Unsurpassed 三藐三菩提 Samyak Sambodhi – 正等正覺 Perfect Enlightenment (Pali: Anuttara samma-sambodhi).</p> <p>The “three periods of time” refer to the past, present and future. All Buddhas of all time, with no exceptions, rely on the Perfection of Wisdom (prajna paramita), attain to Anuttara-Samyak-Sambodhi, ie unsurpassed, perfect enlightenment of all buddhas.</p>
<p>故知般若波罗蜜多。 是大神咒。 是大明咒。 是无上咒。 是无等等咒。 能除一切苦。 真实不虚。</p> <p>故说般若波罗蜜多咒</p>	<p>Therefore, know that the Prajna Paramita, is a Great Spiritual Mantra, is a Great Wisdom Mantra, is an Unsurpassed Mantra, is an Unequaled Mantra. It can remove all sufferings. It is genuine and not false.</p> <p>Therefore, the mantra of Prajna Paramita was spoken</p> <p>The word Mantra refers more to the words and phrases of a teachings.</p> <p>So it is to be known that the Prajna Paramita is a Great Spiritual teaching, a Great Unsurpassed teaching, an Unequaled teaching.</p> <p>When we develop our wisdom to perfection, we are relieved of our worldly worries, stress and suffering. There is no other teachings that surpasses it in</p>

經文 Sutra text	Translation and explanation								
	<p>helping us do that. There are no other teachings that equals it. Such wisdom and the removal of suffering is true and not false. That is why the teachings of Prajna Paramita was spoken. It was spoken and taught out of compassion by the Buddha in order for us to also develop the perfection of wisdom so that we may be completely free of suffering.</p>								
<p>即说咒曰。 揭谛揭谛。 波罗揭谛。 波罗僧揭谛。 菩提萨婆诃。</p>	<p>And the following was said:</p> <table border="0" data-bbox="454 427 1289 600"> <tr> <td>Gategate</td> <td>Go, go</td> </tr> <tr> <td>Paragate</td> <td>Go beyond</td> </tr> <tr> <td>Parasamgate</td> <td>Go completely beyond</td> </tr> <tr> <td>Bodhi-svaha</td> <td>(Attain) Enlightenment! All hail!</td> </tr> </table> <p>This final verses can be seen more of an exhortation to start practising, so that we may all go beyond delusion, go beyond our habitual tendencies for defilements. May we all strive towards the complete transcending (cessation) of suffering, through the perfection of wisdom, and attain to perfect enlightenment, Nirvana!</p>	Gategate	Go, go	Paragate	Go beyond	Parasamgate	Go completely beyond	Bodhi-svaha	(Attain) Enlightenment! All hail!
Gategate	Go, go								
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Note:

The above notes were partly prepared for use in the Heart Sutra Workshop at Singapore Buddhist Federation in 2009. The full text was completed in June 2010 and is not meant to be a transcription of the workshop but as supplementary notes.

If you find any mistakes in translation or meaning, please email wakeupnow@gmail.com so that this notes can be reviewed and corrected.

Appreciation

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And of course, the participants! Without you all, the workshop would not be conducted at all and there would be no opportunity for me to learn the sutra once more. Thank you!

May all beings benefit from the learning of this Sutra, cultivating in accordance to the Buddha-Dharma and attain to Final Liberation, Nirvana!

With metta,

Ven. Chuan Guan

10 June 2010