

# 2001-05-20: Heart Sutra

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## SUMMARY KEYWORDS

heart sutra, emptiness, text, insight, characteristic, mantra, suffering, people, trust, chant, reviewing, world, buddhism, arises, perverted, inherent existence, exist, compassion, teachings, categories

## SPEAKERS

Gil Fronsdal

And then last minutes of the sitting.

I would like to read for you, the Mahayana sutra that the Dalai Lama was teaching on this last days.

And it's called,

usually called the Heart Sutra,

sometimes called the great wisdom beyond wisdom Heart Sutra.

It's one of this very short

discourse

attributed to the Buddha

is among the most popular and most important central discourses in much of Mahayana, Buddhism, Tibet, East Asia, Japan.

It has

philosophical import.

It's also understood to be somewhat of like a mantra. It gets recited daily, for example, in Zen monasteries over and over again. And it's not so much the teaching a philosophy that's important, but rather the way that the way the words kind of conditioned the mind, little explosions in the mind mental challenges to conventional

understanding.

So during the end of the sitting, I'd like to read it

Loki Tesh for

vajrasattva when practicing deeply the profession of insight perceive that all fights gun does in their own being are empty and was saved from all suffering.

Oh Shari Putra

form does not differ from emptiness. And Denis does not differ from form.

That which is form

is emptiness, that which is emptiness form The same is true of feelings, perceptions, formations, consciousness.

Oh Shari Putra

all dharmas are marked with emptiness. They do not appear nor disappear, are not tainted nor pure, do not increase nor decrease. Therefore, an emptiness, no form, no feelings,

no perceptions, no formations,

no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste,

no touch,

no object of mind, no realm of eyes, until no realm of mind consciousness, no ignorance, and also no extinction of it. Until no old age and death and also no extinction of it.

No suffering,

no risk.

no stopping, no path,

no cognition,

also no attainment with nothing to attain. A Bodhisattva depends on the perfection of insight, and the mind is no hindrance without any hindrance. No fear exists. far apart from every perfect perverted view, one dwells in Nirvana in the three worlds all Buddha's depend on the perfection of insight and attain unsurpassed, complete perfect enlightenment. Therefore, no the perfection of insight mantra is the great transcendent mantra is the great right mantra is the utmost mantra is the supreme mantra, which is able to relieve all suffering, and it's true, not false. So proclaim the perfection of insight

mantra. proclaim the monster that says God they got the power I got the power of some got their bodies bah Ha.

So

So I went to the Dalai Lama

stocks at Shoreline Amphitheatre on Thursday and Friday, I didn't go yesterday. And it was very moving to be there amongst them but six 7000 people with tremendous

kind of joy and devotion to

both to Buddhism but also to this figure the Dalai Lama. I think a lot of people were there, partly to get the teachings but partly just to be in his presence. Many people see him as kind of their hero. He's kind of one of my heroes, he seems like a wonderful advocate of non violence and wonderful person have

great compassion and

patience. And then it was seeming very universal,

ecumenical kind of teaching,

offering a lot of respect to all religions. And

he gave some wonderful teachings on this Heart Sutra. And it some of the teachings were quite profound or getting fuzzy, you know, some people quite difficult to follow. It's difficult for me to follow at times when he was teaching because he, he went over, he reviewed kind of the whole history of

how

the teaching of emptiness has been developed in history of Indian Tibetan Buddhism, and then how it relates perhaps Understanding the Heart Sutra and the philosophy of emptiness is one of the most developed and sophisticated and at times

difficult to understand teachings that Buddhism has to offer

so it's kind of review it all at the shoreline amphitheater for everyone was quite

I think quite

chill amphitheater was quite empty. It's just wonderful to be out there under the empty skies.

So I'm

kind of in honor of that and kind of inspired by that. I thought I would give a talk on the Heart Sutra.

I don't understand it to the depths for the Dalai Lama understands it.

And but

I thought that kind of was on my mind and it seemed like a nice thing to do. So it's available The short sutra I read it for you, it was very quick. And it's one of the reasons perhaps why it's so chanted is liturgically, in many, many Mahayana Buddhist schools, and you can chant it, you know, very quickly. In fact, in the Zen monasteries where I was at the young 20 year old monks would train themselves or kind of compete there was kind of like a source of pride was able to chant the whole thing on one breath, take a really deep breath and just let it rip.

And

the

exactly what the genesis of the sutras

is not so clear.

If you if you hear from a very traditional teacher, like a Lama, they'll give you the very traditional understanding of it coming out of the mouth of the Buddha

and, and the context and setting in which

it was taught by the Buddha. If you

listen to Buddhist scholars, they'll point out that's it. No way it could have been written by historical Buddha. It was probably composed many, many centuries later. And that you can kind of trace and discover, perhaps its origin in, in a, in a

larger text sutra,

that's called the large sutra of perfect wisdom, which English translation somewhat abbreviated,

is this thing.

And there's a section in here,

that is the kind of middle two thirds of the Heart Sutra. And it seems like at some point, the Heart Sutra was that section was extracted from this text. And then a beginning and ending was added on to it.

And the various beginning and endings were added on

to it. That was quite fluid, beginnings and endings of it's a context that was provided for it. But the central core doctrinal part of it, more or less comes out of here. And the advantage of reading this one in here I said, it gives a wider doctrinal context for this little pithy discourse. Because it's more in the context of what's being the flow of the conversation is, is in this big text here. The core teaching of the Heart Sutra is usually described pretty simply. And I'll describe that. Though it's elaborate in all kinds of ways and incense, the Heart Sutra has been described as a mirror that but people with Buddhists over centuries tend to do is they take this mirror, and it really reflects themselves. They take whatever teachings that they want, or they have, and they kind of find it in the Heart Sutra. And so, over over the centuries have been many, many different teachings on the Heart Sutra.

And they all kind of vary a little bit

or some quite some are quite opposed to each other.

In Japan, in the modern world, they were people who wrote who took the Heart Sutra as being a political text. And there was one man who made a commentary in the Heart Sutra, where he was basically quoting Joseph Stalin, Stalin. You And showing how it was kind of communist kind of interpretation hearts Citrine there are other people in Japan who took the Heart Sutra is like one of the most important religious texts in Japan. So it's, you know, people commented a lot. And someone else it goes to be the anti communist track, you know, and there are all kinds of ways in which people then interpret it. And it kind of lends itself it's kind of a little bit like an inkblot, it's kind of lends itself to a wide variety of interpretations, even though there's tends to be a kind of Central orthodox way of beginning that

interpretation.

And perhaps the interpretation to the sex is less important historically,

than its function as a mantra.

The word heart has sometimes been translated

as meaning core,

the core teachings of the perfection of wisdom, which is this big, and it's kind of narrowed down and so the central teaching the other meaning which historically has Had the word heart with Daya. It means mantra. And so this was the mantra of the perfection of wisdom and perfection of insight.

And the mantra mantra has other,

you know, other functions besides his doctrinal function it has, it has its meaning as a kind of as a capitulation as a magical or sacred

spell or, or, or

it has a kind of

the intonation

of it has some kind of subtle psychological effect on the person who chants it or hears it.

And that psychological effect. And sometimes it's like a lot that

kind of effect it has in the wider world. For example, mantra sometimes uses protections protecting you from dangerous so it has a kind of psychological protective sometimes functions. And then this is one of the ways that it's been used over the centuries and probably the origin. To the Heart Sutra as a separate text separate from this year,

was probably more like a mantra.

One scholar has a very provocative article. That's very, it was fantastic detective work. And it's pretty, it's hard to refute what she's come up with. However, in Japan, kind of fundamentalist Buddhists are furious at her for coming up with this. And you'll understand in a moment it's clear that the point of view of scholars at the heart sort of comes from this larger text coming from this larger text. When was it taken out of this larger text and when was the beginning and endings the context of the text added to it?

through a lot of careful

detective work on texts and surviving texts, all different versions of Heart Sutra and the versions this larger text. Well, she concludes, is that the only way you can explain all the evidence is by saying that, that worth pulling the Heart Sutra out of this larger text happened in China and happening in China. It happened after it which was translated into Chinese. And then someone and she speculates with swansong himself, a famous Chinese pilgrim to India. Someone in China brought it back to India as a short little

text a chance for protection.

And since, and the person probably surprised to discover that they couldn't find it in India. So that person then probably translated back into Sanskrit, for Sanskrit into Sanskrit, and

then it had a life of its own. It evolved in Sandton

in India and then eventually was brought back into China as a Sanskrit Buddhist text. Now, this of course, is you know, height of haircut here. heresy to call it this because it was not Indian, then it's not really, you know, it's like saying the gospels were written in England. So it hasn't, you know, interesting history. So but the origin seems to be more of a protective text. And when you read chapters every day in Zen monasteries, you know, people don't think so much regularly about the teaching of it, but rather, they'd like to kind of, in fact, almost subconsciously chant these words over and over again.

And no eyes, no ears, no nose,  
no tongue,

any kind of little mind explosion, what does that mean? It kind of like puts the rest of that part, you know, of course, I have eyes and ears and what does this mean or just kind of silences the mind for a moment or kind of silence is a conventional way of looking at things. And, and, and people chanted everyday, then they'll memorize it will be deeply memorized in their mind. And then it'll have, it'll reappear at various points and remind them something or new, like a poem that kind of suddenly has a new understanding or

helps you see life in new perspective.

So it's kind of as to kind of enriches Life in the way a poem is memorized might enrich your life.

So it might be kind of unfair to look at the text

too much as a doctrinal text,

but rather to look at it more as a poem or is

it its function in Buddhist communities as a mantra as a chant as an evocative  
text

and from that point of view, you know, you're even understanding it's finally maybe meant to happen it  
kind of takes you away from its evocative functions.

However,

one of the things I love about the Heart Sutra is that the whole context of it is in the context of compassion. The opening word is referring to

have a look Hitesh Mara

of look attached for is a great Bodhisattva of compassion in India. He was a he in China. He eventually became mushy and America and Lisa

among Japanese students,

she's definitely a she

is a rather androgynous figure in China

that kind of became one more female than she became a woman.

But is it but it's also a great compassion.

And so it's the kind of archetype of compassion. And that's evoked in the beginning. The whole thing is addressed to the Bodhisattva, to the Bodhisattva path and the whole Bodhisattva path is a path that based itself on compassion, to be concerned with the compassionate response to the suffering of the world, and to basically orient one's life. One's whole life around they're organized around this principle of compassion towards help the world around it. So this whole text has its foundation has its root context in

the notion of compassion.

And when you listen to it there the read it, it's nice to think about that to be

reminded of compassion is really the

purpose of why the text was even

composed or why it's been chanted or why the Buddha spoke it if you

see it From my point of view,

it is not the Buddha who spoke it but it was in the computer was part of

one scene one of the context for the text.

And then it says, I will look at test for when practicing deeply the progeny apart Amita

pressure paramita means perfection. For means that which is most ultimate, sometimes means, or that which refers to crossing over to the other shore. And part of me says usually translate the English as perfection and pressure, often in English translated as wisdom. But it might actually, some people will argue better translated as Insight. I'm not the only one who makes that argument, because wisdom has maybe the has,

has connotations of

intuitive wisdom or understanding or, or wisdom you get from life experience. Insight has the sense that much more immediacy than wisdom, wisdom you carry along with you, you bring Bag wisdom with you. But insight is something it happens in the moment you see clearly the nature of something and seeing clearly the nature of something,

you you're liberated from that thing or you find your



freedom and, and prioritizes immediate clear insight into the nature of reality the nature of something. It's not a wisdom you carry with you from the past not that you had some wisdom then you'd now you apply this wisdom to all kinds of situations. Rather the insight is renewed each time you see something new, you see, see very clearly, something about everything.

So that seeing is called an insight.

So it's, you know, it's arguable whether should be insight or wisdom or what but

I kind of prefer insight.

And so the other limitation was practicing this practice of the perfection of insight was practicing insight into seeing things in a particular way.

And, and in doing that,

although kadesh Ferrara

perceived

Because it's an insight received, all five skandhas in their own being are empty, and we're saved from our suffering. Five skandhas are the five aggregates that the Buddha used the five clumps, the

five categories that were used

to divide up the psychophysical human being, who you are as human being, can be described can be divided up into these five categories, five groups grouping of things. And according to the Buddha, you won't find anything in your experience of who you are, that's outside of these five categories, everything you can, everything you can experience with yourself, can be understood to occur within these five categories. And like in English, we say maybe everything who you are is, you know, either in the in the mind or in the body, or the mind the body in the heart and these categories. So in ancient India that had it had five categories. And everything goes into that. And those five categories are form the physical form, the experience of physicality that we have

are the feeling

tone of the experience. And that's understood to be the pleasant, unpleasant neutrality of experience. The perception that we have or experience, the cup, the perception, maybe not the best translation, but the recognition, the perception, when you perceive something, this is a book, that's a perception. And that capacity of the mind to perceive what our world is around the world, his experience of the world, very kind of basic and elaborated perception book, not what book it is, and when I think of the book, and we're just basing this as a book, for example.

And then mental formations,

the whole inner world, the dispositions of intentions of ideas, of thoughts of values, so big clumping of who we are, this is some summarize into this title called mental formations. And finally, consciousness Part of the psychophysical human being, those are the five categories of who we are. And everything's supposed to be able to fit neatly within that. And maybe just have, say, take that as being kind of just, you know, they're just kind of maybe we could abstract categories which are useful for organizing, just like mind and body is useful to organize our mind, body and heart or whatever way way when we do it. And we don't have to take into the absolutes just like we don't take the metric system to be more absolute than

the English system of,

you know, just a way of kind of dividing things up. But in that word, it's divided up this way. The psychophysical human being, I will attach for sees that these five things, these five aspects of who we are, are empty

in their own being.

And we're saved from our suffering. The whole purpose of Buddhism Buddhist practice is be saved from a suffering. So that's kind of like, you know, when you hear that, that's what it took. All Buddhists kind of wake up right away. Wow. That's what I'm all about. So it's it's all about my suffering other people suffering and great. I mean, this is really significant. This is what it took for me to be freed of all suffering, what did it take? By perceiving all the aspects of our thought of a psychophysical being all everything who we are, to see it as being empty of home being of intrinsic inherent existence, see it as not existing in and of itself, with inherent permanent existence? So, that's a powerful statement. And so what does that mean? The text thing goes on.

And here I will go test for

is telling the rest of the text literary about history speaking and telling this to sharp sutra which has some significance because Sharia law was understood at that time in India as being the greatest expander of the Avi Dharma he was the one who kind of taught their system ties or held or was the transmitter of the of the Dharma. He was a Buddhist disciple who had the most philosophical psychological inclination kind of putting everything to categories and analyzing everything to death good great at analysis of Indian Buddhism. So, here's a realization of our teaching something sorry, there was an incident had this great wisdom because he could analyze everything. And here is the case for us. Seating Charts which are what he doesn't know. Even though he knows everything and what she's doing, she's going to pull the rug from underneath all the categories made categories of analysis that's associated with shark Rudra oh sorry Pooja form does not differ from emptiness. emptiness does not differ from form. That's which is form is emptiness. That's which is emptiness form. The same is true of feelings, perceptions, formations and consciousness. All these five categories of the human being have this nature of being empty. And but emptiness is not different from these. So what this means is that emptiness is a characteristic of who we are of who we are, are all the aspects of who we are. The characteristic of all the aspects of who we are anything we can point to, this is who I am, this is an aspect of who I am, whether it's kind of generally or whether it's kind of just, you know, in any kind of way you want to say it is has a characteristic of being empty. In the same way that we say that the characteristic of water is that it's wet. Water is wet, and wetness is water. We

don't find water, separate from wetness, and we don't find anything. I guess you have other things that are wet besides water, but you don't find wetness separate from water or from liquid or something. You don't you know, heat is not separate from fire. Fire is not separate from heat, something like that disease, it's a characteristic. So emptiness is a characteristic of things. And that same way. So you're not going to find emptiness separate from things because it's a characteristic is that apart from that, which is a characteristic of that makes sense. So emptiness is a characteristic in that sense. And it's one of the important warnings because a lot of Buddhists take emptiness as being this thing in and of itself as apart from everything like a transcendental reality. Or you can look or you can somehow you can look at emptiness and see it as a thing separate from everything else. I see emptiness, emptiness, you can't see emptiness apart from seeing everything else. Because emptiness is a characteristic of things. So it's a really emphatic form does not differ from emptiness that does not differ from form and the same is true of everything else. Now, and then it goes on. Oh, Shari Putra, all dharmas are marked with emptiness. So it's not just simply all aspects of a psychophysical being, but all Dharma is here means everything. Everything is marked with emptiness. All Dharma is all things. And then this is a kind of a begins to be a little bit more challenging for us for conventional understanding. Of all things all dharmas are marked with emptiness, they do not appear or disappear or not tainted nor pure, do not increase nor decrease. Now, what does it mean? They do not appear to disappear. I was, you know, you those of you who sat the first sitting this morning, notice that I suddenly appeared, I wasn't here for the first city. And if you stay long enough, you'll notice I disappear. There's a lot of things we notice that rise and disappear. Indian religion was very concerned about that. purity and impurity. So here it says, are not tainted nor pure. Things are not tainted or pure, do not increase nor decrease. Over the years, you probably notice that I've gained a little bit of weight and certainly increasing. So what does it mean says it doesn't increase, it's great for weight problems, unless you have bought away then says no decrease. And that's not very helpful. So what is this all about? What does all this mean? What if,

and this isn't matter of

interpretation?

I don't know. The text doesn't really explain to us very well. Even with the help of this large text, it's a little bit hard to understand exactly what it means. And whenever something's hard to really understand what it means, but it's kind of vague or kind of just brushstroke kind of descriptions. It lends itself to religious commentators going to town and having all kinds of wonderful interpretations.

All dormers are marked with emptiness marks means they have the characteristic of emptiness. So, as I said earlier that characteristic of emptiness and that's separate from that which is characterized us. Do you want to see emptiness? Yes to see the thing that you're looking at also. emptiness means in this text, what it means here in this text is actually worded a little bit differently. this very same passage, and a little bit clearer perhaps what it could mean

the Bodhisattva

does not review there's not reviewing these like considered when I think about this that's kind of actively kind of see or frame

form,

feelings, perceptions formation, the consciousness the psychophysical being

as either subject to production are

subject to stopping the same way of seeing appearing and disappearing. He does not review form as either subject to defilement or a subjective purification. The body software does not review form as connected

with feeling,

feeling is connected with form, feeling is connected with percept perception, perception is connected with feeling. And why? Because no things connects any other thing, nor does it disconnect.

It is not joined, nor dis joined

an account of the emptiness of their essential original nature. That which is emptiness that is not formed.

So, is thinking about reviewing. So, we don't want to consider when it's when I consider something is arising and passing away as appearing disappearing. What this means, I believe, is that it points to the phenomenal human capacity to attribute characteristics to things that are out there. emptiness is understood to be a real characteristic of the way things actually are. But we have it's amazing ability to apply to characterize things in ways that are not there. And one of the common ways that the Theravada tradition points to is we characterize things as somehow relating to the self. So it starts off as like a physical being the five aggregates itself. And we often attribute that this is who I am. This defines me in some way. And we don't it was saying here is,

we cannot use

these to define ourselves in any absolute way. The word here is used over and over again in their own being an intrinsic original nature, no inherent existence. So do we take things personally or not? We take things personally, we're characterizing this as having some personal relationship to who I am. It is not it's not inappropriate to do that. But we often add a little characteristic This is actually defined as an absolute way. Or even if we don't do that step, we relate to it as something which has some permanence that we can either cling to, or relate to trying to push away.

So, if I get angry,

I could take it personally, I'm the one who's getting angry. Of course I am, I take responsibility for that. But I can use that to define myself. I can still take responsibility of the anger being there without taking it personally saying This defines who I am. And because I take it personally, then I get entangled with it. If I don't take it personally, I just see it as phenomenon that arises. And all the various associated ideas and characteristics that I add to that don't happen. I don't get embarrassed. I don't get angry with myself. I don't feel they feel like well, I need to justify my anger. Now, let's get a get a really good

philosophy of why I'm angry. Now. The fact that I'm angry because I'm feel frustrated. I want to tell them that I'll tell them I'm angry. Because, you know, because,

you know, I'm going to hold rational rationalization

of the situation.

If I don't take it personally,

then there's less need to do much about it, you see the anger there and actually be freer with the anger there, or the fear or whatever it might be. So we tend to impute characteristics on our experience, which may be or not there. And, and by pointing through the emptiness, the Mahayana tradition is trying to point to the fact or trying to undercut or pull the rug from underneath a lot of the normal ways in which we impute characteristics onto our experience.

you following me? I'm

one of the most common ways of explaining that Heart Sutra is that everything is impermanent. Everything is in constant change and Everything arises in dependence on other things. Because it arises in dependence on other things things arise because of causes and conditions. Things don't exist in and of themselves. Things are conditioned things arise in dependence in other things. And, and that explains the Heart Sutra saying things don't exist in their own nature. In because they don't exist in and of themselves. They don't they have the absolute permanent thickness in the thing. There's no inherent, you know, there's no inherent chair in the chair. A chair is a sense is a characteristic we apply to this piece of plastic

that's shaped a certain way.

It was made to be that way. Probably the inventor and the maker had this in mind, but still, it's a characteristic we add to this chair. You can easily

apply different characteristics to the chair.

You can decide it's a stepping stool, or a doorstep or all kinds of other things.

It can be you know enough of them around you can make it into a fort

was the fourth isn't three year old might do

the

lost track of my thoughts, that's okay since it's all nothing

so so the most common way of understanding in the Heart Sutra is that all things arise in dependence and everything else and has no inherent existence by itself. It arises in dependence of causes and

conditions. And one of the important causes and conditions for are the world we live in, walk around and relate to, is how we relate to it will be applied to the characteristics we apply. And we often don't see the degree to which we paint our reality

with our descriptions of what's actually there. And you might say, Well, of course that's a chair. But is it of course a chair because it could be something In other situations

and because this will continue the normal logic behind philosophers have, because it has no absolute inherent existence in and of itself. You cannot call it an I you cannot call an I an I, you cannot call a body a body because it doesn't exist in any permanent absolute way. So, that seems kind of like deflates like it to me. It's kind of like anti climatic to say that way. Because you have this wonderful teachings punch line that goes in emptiness, no form, no feeling, no perceptions, no formations, no consciousness. Many people think I have those things. What do you mean? No eyes, no ears, no nose, no tongue, no body, no mind. But what's crazy and of course I have nose and eyes and ears. What are they telling me there's no none of these things. Well in emptiness from the point of emptiness we see things as not being when you actually can see if things arise because of causes and conditions. It's obvious to you then, that they have no inherent existence by themselves. And it's not having an inherent existence by themselves. In that sense, they don't exist. They exist in some conventional ways, you know, stream of things arising and passing, but they don't exist in and of themselves.

No, no smell, no taste, no touch, no object of mind or no realm of eyes until no realm of mind consciousness, no ignorance, and also no extinction of it. No old age and death and also no extinction of it. This is a brief outline, the 12 steps of dependent origination. It's one of the central teaching, but what I'm doing here is undercutting some of the central teachings of the Buddha, and some of the central categories that you find in the four foundations of mindfulness, Satipatthana Sutta, which in because a student is supposed to actually see all these things, and hear the saying, These don't exist, they're not there in some way.

No eyes.

So that 1212 links of dependent origination,

and then it goes on and does the same thing

with the Four Noble Truths,

no suffering, no cause of suffering, no ending of suffering, and no path to the ending of suffering the Four Noble Truths. So great to mean here I'm devoting myself to Buddhism and finally had these wonderful teachings and a path and saying these things don't exist in some way. Yes, it's kind of shock. can imagine try puto has been living with bleeding in this and being really dedicated to the Four Noble Truths.

carrying them around is is really important teaching and the path

that he's calling the Eightfold Path. And then otherwise process, there is no you know, no, there's no suffering means no suffering. That's the whole reason I'm doing this whole thing and then my whole adult life engaged in Buddhism, the Because I suffer and I want to be free of suffering, you something there's no suffering.

So it has a kind of a kind of kind of

it has certain shock value this text until you get into the explanation of this. Oh, that's what they mean No, no inherent existence. Oh, fine. Now understand, of course, but you but you know, we know that doesn't really relate to me but no inherent existence.

And then it goes on to say no cognition, and also no attainment, no attainment. I mean, that's really I mean, it's like all the other things are fine to have no,

but no attainment.

I mean, that's the whole point of it is to have some

kind of attainment to relate to.

The even some attainment has no inherent existence, it doesn't exist in and of itself, but it arises independence of

causes and conditions.

And it passes with the changing of causes and conditions.

phonetically could set goes on to say with nothing to attain.

So this is a bit shift in logic here. Because early on it says, These things don't exist in and of themselves in inherent way. But if that's the case, then the bodhisatta has nothing to attain a little bit of a jump of logic. Because you can say, well, these things exist conventionally as things that arise independent of causes and conditions, so you can still go for them. You can still try to attain this thing, it doesn't have an inherent existence. Like it, you know, like a, the, the, your television show has no inherent existence, right? It's just there because you turn on the television and electricity is working. And, and but there is no real essential nature. There is no television program and the people and television actors, there's no inherent you know, characters there. They're just things that appears because of like, electricity and lights works on your television screen.

So

but, but there's still it's just somehow You still enjoy them,



you still make a television show, but here with nothing to attain, but no attainment, but nothing to attain. So the bodhisatta understands the emptiness in such a way that the Bodhisattva has nothing to attain. And that is phenomenally challenging to people who engage in Buddhist practice because everybody who practices wants to have some kind of attainment, what's something that gets something from it, suffer less, get calmer, more peaceful, more compassionate something? If there's no attainment, you know, you might as well stay home and watch television.

You know, why waste your time

with nothing to attain bodhisatta depends on pressure pyrometer but software depends on the perfection of insight. And in doing that, the mind is no hindrance. The mind is no hindrance. This is very, depending on the perfection of his insight, the mind is no longer a hindrance. That's a very important Mind, the mind is no longer a hindrance without any hindrance. No fears exist. far apart from every perverted view, when dwells in Nirvana in the three worlds all Buddha's depend on the perfection of insight can attain unsurpassed, complete perfect enlightenment. far apart from every perverted you, means all the perverted ways in which we impute characteristics in reality, which are not really inherently there. We, there's imputation of permanence. Even if we don't have philosophical ideas, everything's absolutely permanent forever. We impute that somehow this is actually how things are for the time being as an permanence in the moment or in the minutes or the hour in the year.

That's considered a perverted view.

We have perverted view that this thing somehow can be taken personally defines who I am some absolute way. We have the perverted view that things have some aspects of pleasure or happiness are inherent and things. And it's considered to find happiness in the things of the world is considered to be a perverted view. And that's very challenging for those of us who expect happiness to come from the things of the world. And certain things that they certainly certainly things can be pleasant, and the pleasure associated with them and the maybe some kind of worldly happiness can be associated with them. But to impute the characteristic or that's gonna make me happy, that's what it takes to be happy. That thing itself is happiness making that thing self is happy, is considered a pervert to you. So that's a very challenge. Again, this text is supposed to be challenging many of the conventional ways in which we understand our life

so

In that a person is apart from these perverted views not connected to them anymore. Not involved with them. The person dwells in Nirvana, somehow not having these prevent perverted views is the definition of living in liberation. And his whole text is, is pointing towards possibility for liberation, say from all suffering in the beginning. To go back a little bit, the mind is no hindrance. That's what's really having insight into the perfection of wisdom brings the mind to have no hindrance. The central cause of our suffering, the central cause of our enslavement in Buddhism is what we do with our own mind. And Buddha said to take responsibility for what they do. We have to take responsibility for how we contribute to our suffering, the suffering of the world, if we suffer, even if the conditions and causes of our suffering are in the world around us. Those are the conditions for it. But not the cause the cause it's not the conditions. Because is what our mind does. If someone says that your mother wears army boots, and then you get angry and upset and depressed because of that, conventionally, you might



say that person caused my unhappiness was saying something about my mother. But it has a lot of real cause is not what the person said. But the fact that you received that statement in a way that your mind contracted. And it's this if you feel like kind of stabbing of your heart because of that, because you stabbed yourself. Now because of the words that were said. So there's some way in which we receive the experience of the world and then personalize it react to it, get involved in it, we cling to it, we get attached, which causes our suffering and the text here, it seems to relate to To this to the notion of fear.

Maybe for maybe for this text person

who wrote it, fear is really the fundamental cause of

suffering. The Buddha didn't say that but you know, it's certainly easy. You know, it's time for first place.

So without the mind is no hindrance, the mind has no hindrance, the mind does not contract the mind does not see things in the way things are not. Somehow the mind is freed, and is freeing the mind. From its tendency to cling to react to have a version to close down on. That is what frees us and from the perverted us and frees us to experience Nirvana. If sex continues to claim that all Buddhists everyone who's been enlightened, is dependent on this perfection of insight for their enlightenment, is fetched against insight is to see things all things has been empty. characteristic of emptiness. emptiness is the means it has no permanent characteristics. If you see something arising and passing. So if you're watching a movie, classic example, and you think there's real people up there and you get involved crying and angry and whatever was going on, on the movie screen, and if for some reason, they slow slowing down the projector really slow. And so there's one script 111 frame, you know, every 10 seconds

or every minute,

you'll start noticing, oh, there's no person up there. There's nothing just individual shots happening one at a time. There's no person there arising and passing away. There's no change, no appearance and disappearance and sense of changing over time. There's a there's a shot. There's a frame and that frame this particular way, and there's another frame that's a particular way and you can say something arises and passes just is what it is for the moment. You don't impute the characteristics of a human being is making choices up there on the screen and acting a certain way or is permitted some way. You see very clearly that it's empty, of that kind of inherent existence. To see very to have a collection of insights, see or experience in the same way, we see that it doesn't, things don't qualify. The things still exist. There's forms and feelings and thoughts and ideas. But we don't somehow see it as being something that we can that has an escape they're capable of grasping onto

the part that most of the function of of insight

is to show us that anything that we experience

doesn't have the characteristic that allows us makes sense for us to grasp on to it. And if it doesn't have the characteristic that makes sense for us to grab on to it, we stop grasping. We start grasping,

and the mind will no longer creates any hindrances and there's no effect Fear. So the perfection of insight. So then it says, All Buddha's depends on flexion, of insights of bodhisatta. By depends, dependent. I'd like to translate it as trust. They trust the protection of insight. Because all these things don't exist in and of themselves. We trust our capacity for insight we trust the capacity to see clearly for what how things actually are. I translate this to mean, we trust our capacity to be aware,

without any clinging.

We trust non clinging, we trust awareness by itself. We place our trust in awareness.

Most of us will, if you think about it a little bit,

put our trust in all kinds of places which are maybe inherently uncomfortable because they're changing. We put our trust in our personality we put our trust in our words in our clothes in our haircuts,

we put our trust

in hence we depend on this. We can use the things as what's going to help us define us and, and represent us to the world around us or to ourselves. We think if I take care of these things a certain way, then my life is going to be happier well, so it means we put our trust in

all these things per trust in

our bank account in owning a home or

having a nice car we put a trust in. We put a trust in all kinds of things. We put trust in our political system, and our banking system in our we first trust there.

We put trust in

the value of defending ourselves and not being

really Frank. Maybe if I don't really tell people I'm really feeling then they don't be safe. So we trust hiding who we are. There's all kinds of health conscious things we trust.

the perfection of insight is supposed to undercut all the things that we trust and point and say, all you should trust is awareness itself, or are these trust the insight into emptiness of things. This however, is a little bit all this I've said so far I go on, you guys can leave, anybody can leave any points we've got, we've got the lights on, you know, it's okay. still empty. So

I hope it's okay to go on.

So so far it's kind of a philosophical doctrine, all the teachings.

But I think as we're getting into pointing towards trusting  
inside trusting awareness itself, trusting  
that it's okay not to cling to anything.

We're getting into the experiential side of the practice side of Buddhism, the Heart Sutra itself.

And this is where it gets a little bit more mystical  
and some features and we'll explain it from this point  
of view.

To not cling to things, requires a tremendous degree of trust.

To not cling because most of us base our whole life is based on clinging.

And it's and to trust awareness, just awareness to trust some of it, but just stay aware and the situation that things will arise. I'll know what to say, I'll know what to think I'll know what to act that somehow aware, the innate intelligence of who we are, can still function. When we're aware, expect innate intelligence functions better when we're aware. But most of us don't trust our innate intelligence. We think we have to figure things out in some way that's figuring out as part of the intelligent, innate intelligence but we kind of relate to our thinking mind, as if our thinking mind is going to, if we think about things enough, they're going to fix things. And this is obvious because if you sit down to meditate

for quickly realize how much

you can stop your thinking about things. You've had this tremendous drive to think about things. But if you trusted your innate intelligence, to know what to do and how to speak, it's this constant, incessant overheated

tendency to always be thinking things out to the nth degree

or for the 500th time, would be relaxed. To trust our innate intelligence and trust, to trust, awareness and what arises out of awareness, the Mahayana teachings will emphasize that in the field of awareness that we trust and rest there, there is an intelligent

and more importantly, there's innate compassion

that arises out of that.

And that an agent can pick up passion that becomes the foundation for much of how we live our lives. So we trust awareness itself, as we trust awareness itself, just being aware of things with still aware of things.

But we're not.

This is where it gets a little mystical. You're not

thinking about them, you're not reviewing them.

You're not analyzing them. You're not, you know, thinking, Oh, this is my i, this is my whatever this is my feelings. It just it just, they arise but there's a kind of a lack of reviewing going

on.

When we trust awareness is uncompromising, complete way. It's kind of like,

you have an eye it sees

and the eye functions quite nicely for most of us versus having to think about

this is my iron eyes actively seeing

if you have to stop and think oh, my is my eye seeing right now, and how to seeing and why to seeing and whose eyes seeing, you know,

you're gonna miss your sights.

And it's kind of like it gets in the way that kind of consideration your eye can function quite fine without having to consider all these kinds of secondary Ideas is still your eye. It's my eye here.

And if you step back and think about of course,

my eye is not your eye. But I functions without having to consider this is my eye.

In a lot of things are this kind of similar sometimes the analogy of the knife can't cut itself. The knife can't know itself because you can't cut it. You can't turn around cut itself. Guess unless your lips can system selves. Your lips can kiss but he can't kiss themselves.

The same way that the

somehow we cannot know ourselves in the same way. If we know ourselves, it's always knowing ourselves, about ourselves thinking about ourselves reviewing ourselves, the same way reviewing the eyes. It's step removed

from Hilliard.

And if we just are who we are in

the future thing being

and the way they I see

if we really trust awareness radically, our experience of life is that way, there's still eyes, there's still ears is the only thing still function. But you know, thinking about them in the same way. So there's no eyes, no ears, no nose, there's no color. There's no imputing of seeing these things. You're still acting in the world as if all you're acting in the world of all those things.

But there's no reviewing or thinking about them.

There's a kind of spontaneous experience of grace in the way we go about things. And the way my favorite example, which maybe I shouldn't, I should stop using maybe it's not even a good one is Michael Jordan.

You know, at the NBA championship and

the Chicago Bulls are one point behind, and there's 15 seconds left left in the game, and Michael Jordan has the ball. And if he starts wondering, Is this a true self? It's gonna hit, throw this ball

you know, and and

Or, you know, start reviewing all these things for two years. This is a real ball, it's an empty ball with the characteristics of this ball. It just gets in the way. There's a kind of, sometimes athletes talk about kind of being in the zone and being in state of grace. The mystical realm of trusting awareness is all these things exist, nothing is denied, except

the reviewing of them and thinking about them

in this active way, there can still be thoughts, the thoughts arise without us doing anything with them that imputing anything into them. If there is insight into that thought arises, then there might be a kind of the insight itself because this is empty, we

see very clearly this is empty,

seeing very clearly, the emptiness or whatever rises

shows us that we can't cling to this and as

we stopped clinging to it, and also Do thoroughly enough, we all just stopped reviewing it. And we live in a life in the world, in this mystical way, this free way, where there's no eyes, no ears, no nose, no

tongue. So there's these two different strands, perhaps interpreting the Heart Sutra, the philosophical and then a little bit more than mystical, or the spiritual or the, you know, from experience of kind of like grace from just trusting awareness unconditionally, completely. And then allowing whatever happens in life to happen. It's a dangerous teaching and mystical teaching, because it can lend itself to antinomian teaching, everything goes, you can do whatever you want. So it's usually not taught without a lot of caveats and

understanding and support and,

and that you know, doesn't mean you can do whatever you want.

But this is but this is kind of mystical side to it. And maybe that's why the texting continues. Therefore know the perfection of sight mantra is the great transcendent mantra. It's a mantra. Wow. You know, so much of philosophy is the great bright mantra as the utmost mantra as a supreme mantra, which is able to relieve our suffering and it's true not false. It helps the mantra itself helps relieve suffering, perhaps as mantra ik effects, they live liturgical effects the way in which conditions us and we hear it over and over they sound like a silly we concentrate on let us somehow it begins kind of helping us let go of the various ways in which we hold on to things in a fast way. And a whole nother Avenue into the mystical side of trusting awareness is not through insight and understanding and philosophy, but rather is by chanting this chant that over and over ago kind of helped us to let go, let go let go. And then we let go thoroughly enough. No, I know years. I've known people who have sat in Dharma talks and listened to a Dharma talk and the teacher said some Like this, you know, you have no eyes, no ears, no face, no body. And in somehow listening to in the concentrated mind, they were freed, no face disappear. So, proclaim the perfection of insight mantra.

And there's some disagreement is the mantra the whole sutra?

Or is it just a mantra at the very end?

But it seems to say just the mantra at the end which summarizes it all it's a mantra,

which helps us

in this task, proclaim the mantra that says, God they got the boy You got him God they got it. They got the power some got a buddy spa Ha. Got it means gone.

Dark they got it gone. Gone.

Paragon means far that means like

gone beyond Farnese, beyond gone to the other shore. The other shore meaning place liberation gone beyond gone the world of suffering. Para some Gotha gone completely beyond.

Bodhi. Bodhi means awakening.

spa means hallelujah.

So it's really emphatic

text ends with all this discussion of emptiness by saying, usually shouldn't be a sound like gospel thing. They should all sign up to go hallelujah. Gone, gone, gone beyond gone completely beyond awake. Hallelujah

that's the mantra. So

the Heart Sutra. Thank you

Lisa. One explanation of it.