

2001-05-21: Heart Sutra

Tue, 6/16 4:46PM • 55:21

SUMMARY KEYWORDS

heart sutra, emptiness, buddhism, attainment, mantra, insight, people, perfection, empty, suffering, text, means, wisdom, compassion, interpretation, attain, nirvana, bodhisattva, chanted, characteristic

SPEAKERS

Gil Fronsdal

During the last few minutes of this sitting, as you're continuing to meditate, I would like to read for you. I would like to read to you the Heart Sutra, which is the gray. Probably the most chanted sutra, the sacred discourse in history of Buddhism. chanted over and over and over again daily by many people. It's a Mahayana sutra comes from traditions of Tibet and China and Japan. It's said to be a mantra. A mantra has almost magical powers. It's said to have protective powers. Those who chant it and listen to it are protected. It's said to have strong liturgical powers and those who chant it and recite it. Just taking in the words not thinking about it, thinking about the teaching, just letting the words impact your mind your heart. Some people report that it stops their mind shifts the perspective of things. It's considered quite sacred as a text.

So the more the more traditional titles is the great wisdom beyond wisdom Heart Sutra.

Ah, bollocky Tesh Bara Bodhisattva when practicing deeply, the perfection of insight perceived at all five skandhas in their own being are empty. And we're saved from all suffering. Oh sorry bootstrap. Form does not differ from emptiness. emptiness 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 or disappear, are not tainted nor pure, do not increase or 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 have it, no suffering, no origination, 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 fears exist. far apart from every perverted view, when dwells in Nirvana in the three worlds all Buddha's depend on progeria paramita on the perfection of insight attain unsurpassed, complete, perfect enlightenment. Therefore, no the perfection of insight

mantra is the great transcendent mantra is the great bright mantra is the utmost mantra is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the perfection of insight mantra, proclaim the mantra that says, God they got they got the Parra some got the body's wha ha

So I was inspired to read the Heart Sutra from having gone through the teachings by the Dalai Lama. This last week, I was there for Thursday and Friday. And it was quite an inspiring event in many, many ways to be there. And it certainly was inspiring to hear the dialogue must speak about the Heart Sutra. And yeah, it was, you know, you get a sense of the profundity of the text, it was a little bit difficult, especially on Friday for to understand it all because he went through a tremendous amount of depth in history and scholarship around this very profound discourse of the Buddhists or Mahayana discourse. And so, it's been on my mind on my heart kind of since then, and I gave a talk yesterday morning about it, and I didn't, wasn't sure if I'd do one today, but it's still kind of, you know, very alive. For me and so that's what you'll get.

The discourse in the Heart Sutra is

it's called the Heart Sutra, the provision of power and meet that a die sutra, which says in Sanskrit her diet means heart and the perfection of wisdom parsnip, our meat that means the perfection of wisdom. Here it's titled The great wisdom beyond wisdom. progeny is usually translated as wisdom. paramita means, usually translated as perfection. It means that which takes you beyond power means beyond. Meaning that would take you to the transcendental experience or transcendental truths or realization that which takes you beyond that would just be on average is ultimate. It's kind of problematic how exactly two to two isolated. But production yeah paramita perfection of insight. Heart, usually understood to mean, it's called the heart because it's the core teaching as the perfection of wisdom, there's a whole body of literature called the perfection of wisdom literature. And it gets longer and longer. There's perfection of wisdom in one letter, which is all condensed and all the teachings are condensed into one Oh, so the other direction. There's the perfection of wisdom in 100,000 lines. And which, there's 100 perfection of wisdom and 25,000 lines. They abbreviate translation into English is this big. So 100,000 is quite a bit bigger. And this is abbreviated. And then there's the section of wisdom and 18,000 lines to perfection of wisdom, I think in 10,000 lines. One of the most important ones is the perfection of wisdom. Have an 8000 lines, which is what I did my dissertation on. And then you have 500 lines that kind of organized by how long they are. And there's one 150 lines. And then when I did my master's thesis on and then there's 25 to 25 lines and then there's the fraction of wasteman one letter ah that's one. And so whenever you have this great, joyful kind of enunciation of letting go. You're you're expressing in a condensed form. This is all the wisdom of tremendous body of wisdom. The Heart Sutra is considered many People think is the kind of the condensation of this great body of wisdom is great the collection of texts and but also it's called hearts because hearts in ancient India and also in China and China, Chinese Buddhism had also the meaning of meaning a mantra. So it's called the mantra of the production of wisdom. And what they often did in ancient India was they,

they started putting mantras as being a condensation of a certain body of teachings and the different mantras had different functions. mantras are not just kind of, you know, monitors have particular words that have certain powers. And rather than being words that are kind of your syllables of sounds, the Buddhist mantras often had meanings associated with them. And so the meaning was very significant in the mantra, and the but the monitor condensed and kind of magical way and powerful way, the power this the sense the meaning of the popular Color texts that. So this is the perfection of wisdom mantra, the mantra, the perfection of insight. And then there's this beginning that leads up to the mantra, which isn't the end. For most of its history, especially in ancient India, and China and Japan, the mon trick, purpose of this text was much more important than the doctrinal and most people and it all had a monster effect was a protective quality. Travelers would carry it with them and use it to protect them as they went through different parts of Asia traveling. When I was in the monasteries in Japan, there was one young 20 year 21 year old monk who came from a village country kind of Temple someplace rural Japan, and he was visited by ghosts, which frightened him a lot until he started chanting the Heart Sutra and the Heart Sutra turned out to be very effective to protect you from ghosts and then he was not bothered anymore. So if you have ghosts in your neighborhood, you can recite this text. And also the liturgical, as I said earlier liturgical

power, the text is very much appreciated by many people who do Buddhist liturgy, which I did for many years living in Zen centers. We chanted it every day. And it has certain power on the mind, kind of like a poem. If you memorize and recite that poem regularly, it has a certain power, it's very different than if you sit down, just study the meaning of the poem and analyze it analytically. If you kind of live with a poem for a while, and again, it enters your blood and your cells. And it starts popping up in unusual ways or different days, suddenly, a new perspective, a new life gets thrown on the poem that wouldn't have happened, you know, if you just read it once or something. And the same thing happens with liturgy you we say the same thing over and over again, you've more than memorized it is kind of entered into your cells. And it starts having a life in in your life which is I know a lot of students Appreciate quite a bit, I did quite a bit. And then there's also the doctrinal purposes of other texts and down through the centuries, many people have appreciated, giving Dharma talks on the meaning of the Heart Sutra, the doctrinal meaning. There is a kind of core doctrinal kind of common doctrinal interpretation in the Heart Sutra that a lot of people will share. But the core interpretation which is kind of standard, often is kind of just an inkblot for people going off in all kinds of tangents and talking about all kinds of other interpretations from that. So you have in Japan, for example, in modern Japan, you have all these books, because in Japan, the Heart Sutra is like the one of the core Bibles of the whole culture. So there are a lot of books written on the Heart Sutra and you find the Heart Sutra and scribed and cups and, you know, everywhere in Japan, the Heart Sutra is inscribed you and probably in your underwear. Where you find underwear with the hard suit on it and and so you find Marxist interpretations of the Heart Sutra you find capitalist potations of the Heart Sutra, you find psychologically, Sartre is applied everywhere in life. So what I thought I'd do is go through the heart search a little bit, give you my particular take on it. And you can do with us with Jewish. I'm very fond of the fact of the Heart Sutra is framed in the context of compassion. First of all, it concerns the practice of the Bodhisattva and the bodhisatta as a person who is oriented their life organize their life

around trying to respond to the suffering in the world. And you don't have to go very far to realize the world has a lot of suffering. And these are people who are sensitive to that suffering in the world and decided to organize their life not around their own pleasure or their own well being or their own, whatever, but rather than worry orient, organizing your life around trying to respond and help pull away in the suffering of the world. And not just any old way, but trying to address the suffering of the world, at its core, the core issues of what causes suffering in the world, the core issues of attachment itself, for example, so this is, is understood to be the compassionate person as a person who's dedicated their life towards compassion. So that's the framework the foundation of background for this text. Then it opens up by evoking the Bodhisattva of compassion of a Loki Joshua, I will okay test for Bodhisattva is how the text begins to test for fara was a man in India Great bodhisatta first compassion became androgynous in China. And then at some point in China was transformed into a woman. And most a lot of people in the Japanese Buddhist tradition will think of a beloved test for as a woman Kuan Yin most of you think of Kuan Yin as a woman. Well, Kuan Yin is a Chinese word for blue kadesh Bara in Tibet, Tibetan Buddhism has wonderful ways in which the Bodhisattva manifests themselves in all kinds of different forms. So rather than having a sex change, of attached or just took different forms, and different So, so, Chen resig, is the male form in Tibetan Buddhism. And Tara is the one who is one of the female forms of look, attach bar. So I like to see the evoke evoking of the great personification of compassion, the great perfection of compassion. It puts you kind of in the mood, think about compassion or be remind your compassion, maybe booked.

So, Apollo cash for a bodhisattva when practicing deeply the perfection of insight, perceived all five skandhas in their own being are empty and was saved from all suffering. To be saved from all suffering is the ultimate goal of Buddhism. So this isn't just kind of a thing to kind of read over casually, but this could make this claim was was saved from all suffering is saying this particular practice that although Hitesh for Bodhisattva was practicing, was the instrumental practice that helped her him to do the ultimate Buddhist task, which is to be saved, freed from all suffering. So wow, you know, you know, all the Buddhists wake up. Not only is compassion evoked, but what it takes to be fully liberated, is evoke there in the opening. So we never we want to know what this text has to say. I translate the progeny of parameters, the protection of insight, maybe that's a poor choice. But I choose that because wisdom has has a different connotation than insight. Wisdom is something you can you can acquire in wisdom and carry that with you in your life. And you it's kind of like you have this understanding that you have that's good and you carry with you and apply it in all kinds of situations. Insight has the connotation of something that you're applying to your life right now, or not applying. It's insight, something you see right now, you perceive right now. It's you see into something and you perceive its nature. And you have that insight. the perfection of wisdom involves seeing in the moment, the true nature of our situation. And that's what it says, practicing deeply the perfection of insight. I would love to test for perceived wisdom an act of insight, perceived that all five scandals In their own being are empty. All five skandhas are the categories the Buddha used to, to describe the psychophysical human being. So in the West, we might say the psychophysical human being a psycho psychological and physical. And all everything we are as human beings then is put underneath those categories psychophysical human beings, or some people will say, where you know, who we are is we're a body, we're a mind

and we're a heart. And so just kind of abstract kind of categories. Then, to lump everything we are, we have to figure out how to put everything in there. The Buddha wanted to use five categories to divide up the psyche of the human being. And we're supposed to everything who we are, is supposed to fit into these five categories. It's like the you know, the using a metric measuring system as opposed to the English measuring system. There's nothing absolutely true about it. Except that The measuring system and we fit everything into the metric system those of us who you know are going over in Europe. So, this is the you know, the Buddhist metric system for the human being is the five skandhas. And they are form our physical experience or physicality feeling which is better now, which is either you know, or you don't know what that means, in the Buddhist language, I won't go into it. perception, mental formations, which is the whole world of this dispositions, thoughts, ideas, intentions, past conditioning that you have in your mind, and then consciousness, the faculty of awareness. These might be kind of course they might be not very useful categories, but there's the ones that Buddha came up with, and, and what is understood to me is any any aspect of who we are that we can point to, this is who I am. This makes up who I I am this is part of who I am. This is what it means to be human being in terms of our direct kind of all those things that we can put in that category. None of that. All of that, in its essence is empty. What does that mean? It's all empty. Well, it goes on to explain in the next next paragraph, the discourse goes on. Oh, Shari, put drop. So now have a look attached for our speaking. And Shari Putra is evoking we're speaking to Shari Boudreau, Shai Putra. In Mahayana, discourses the sutras is a little bit of a sad person. Because seeing the early discourses of the Buddha sharpshooter was the right hand Lieutenant or the right hand, you know, person. For the Buddha. There was no one who no one who had as much wisdom, understanding After the Buddha, then shark withdraw, and sharpshooter was that understood was this symbolic

representative or Sonic sort of kind of the was the person who kind of embodied the full understanding of the Abbe dharma. There's a very complicated body of literature in Buddhism, called the Abbe Dharma, which is very analytical, which defines terms and looks at analyzes our reality to the nth degree. It takes a it takes years to study this complicated analytical, kind of like, you know, how many angels can be on a pin? It's, you know, that's how some people see it. That's how the Mahayana saw that literature. Mahayana thought that literature missed the point. And so they're telling Shari Putra how things really are. So for the people in the early church, It's just like, you know, you don't tell sharpshooter anything unless you're the Buddha. So, and then it's going to go through some of the important categories of analysis of the early tradition. And it's going to say, they're all empty. They're going to negate them all. So the five skandhas, this five aggregates again, being is one of those categories that Buddha used. It's gonna say, these don't exist, or they are, they're empty. So when I was a Zen student, I didn't know much about Buddhism when I first became a Zen student. But I had memorized this text, and it said, you know, no five scan does a fi scan does, they're empty, no form, no feelings, no perceptions, mental formations, no consciousness. So I concluded from that, that I didn't have to learn what those were. Because they were empty. They didn't exist in some way.

What this text presupposes I learned many years later, is that you're supposed to know these really well. And once you know them, then you can pull the rug from a rug from under you beneath you from

them, but you're not supposed to ignore their existence because they're empty, supposed to actually learn them. So, oh sorry, put Dre form does not differ from emptiness. emptiness does not differ from form. That's what use form is emptiness, that which is emptiness, form. The same is true of feelings, perceptions, formations, and consciousness. What does that mean? His form and emptiness are the same. forms are different than emptiness. emptiness is not different from form. emptiness is a characteristic of form feeling, perceptions, formations and consciousness. It's a question turistic What this means is, water is a characteristic wet wetness is a characteristic of water. Heat is a characteristic of fire. Generally you don't have water without wetness you kind of don't have wetness without water because other liquids can be wet to you fire is not don't have heat separate from fire. And if you kind of stretch it a little bit you don't have you're not fire separate from heat you know heat separate from fire, because heat is a characteristic of fire. wetness is a characteristic of water. In that same way, emptiness is a characteristic of the five skandhas. It goes on and says, actually goes on say all Dharma ours, all Dharma, ours are marked with emptiness. dharmas here means all things. All things are marked with emptiness. They're characterized by emptiness. You won't find empty Apart from the things that you look at, so it's not negating the existence of these things. It's not saying these things don't exist. It's saying the way that they exist, they have the characteristic of being empty. And if you have the ability to perceive that insight, look insightfully at these things, you'll be able to see that the characteristic of all things is they're empty. How are they empty? And this is where the most common or standard interpretation, the Heart Sutra comes into place. The most common interpretation is there empty of any intrinsic essence, which endures permanently through time. That because all things are impermanent and arises because of causes and conditions, they're empty of any permanent abiding essence within those things. So a table There's no inherent table notice in the table, the table is empty of inherent tableness. What that means is that it table the table when we call it a table, we use it as a table. But sometimes we use it as a stepping stool, or sometimes we use it as a massage table. Or sometimes we use it as we turn it upside down. And we use it as a, you know forth or use it as you know, my three year old doesn't think of tables, okay, but it is it is you know, clubhouse is there's nothing inherent that requires that to remain a table. The table is so it's empty of terribleness it's empty of inherent essence. And because everything arises in causes and conditions, everything is empty of this inherent essence. So that's, you know, so what those of you are not philosophically inclined.

So because so then the text goes on and says because of that, all things are marked with emptiness and because of that, they do not appear nor disappear or not tainted nor pure, do not increase nor decrease. So that sounds patently absurd things increase and decrease maybe, you know, we've rebelled against the, you know, our Catholic background, so we don't want to see things as being pure or tainted. Whatever, so, but so that's okay, but they don't increase or decrease, you know, what does that mean? All Things don't increase and decrease. I mean, you look down at your weights and you think, you know, I wish that was the case. Or something like that or that goes on my hope.

What it means this is a standard interpretation though, is that what it means is that since things don't exist in any essential way over time, things are only it's very difficult to explain but if you look at if you take a movie and movie and projected onto a screen and you get into the movie you get excited you

cry when the hero when it gets, you know, whatever happens and, and you're really into it. Your mind is caught by the movie and involved with a movie. It's engaged with a movie if you slow the projector down dramatically, so you only have one frame being shot at the screen every 10 seconds or every 30 seconds then it becomes obvious to you that there's no real movement happening. They're happening happening up there, no one seems to so slowly appear onto the screen and slowly disappear. No one seems to increase and decrease kind of grow and shrink. It just there's a there's a still frame on the screen. And then another steel frame appears. And then another steel frame appears. No one says there's any enduring essence that moves through. It's actually quite disconcerting because you think originally you saw a motion, but actually is no motion at all. It's just you know, in the mind, kind of it goes fast enough the mind constructs motion. But motion doesn't happen at all on the screen. We've been fooled. There, they're using our minds, ability to obstruct to fool us into thinking there's motion and then we cry.

So in the same way, reality appears as Same way as that movie screen, it has no essential essence to it endures through time. It doesn't appear or disappear doesn't increase or decrease. It just exists as it exists for the moment. It didn't slowly appear it didn't slowly disappear just it's there for a moment and it's not there, because it has no enduring essence. They want to argue it also is not an issue of being tainted or pure. So that's the standard interpretations, other interpretations. You might not find the satisfying you might find it very satisfying, I don't know I just presented. The therefore an emptiness. Therefore, an emptiness therefore in from the point of view of this emptiness, seeing all these things being empty and of intrinsic nature. There is no form no feeling, no perception, no formation, 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 or realm of eyes until no realm of mind consciousness. I have a nose, I have a years I have eyes. What are these people saying? Why interpretate interpretation is they're saying there's no essential, I know, essential, knows, doesn't know doesn't exist apart from everything else that creates it and brings it together. The nose is a dependently original phenomena, there is no essential essence in your nose. Therefore, they can say there's no nose. That's satisfying. But that's what you know. That's one interpretation. Then and Now, for vipassana students who are supposed to be paying careful attention to their direct experience, taste, smell, touch and all these things to be told that taste, touch smell doesn't exist. You know, it's a little bit discouraging, maybe. Then it goes on to say that there's no ignorance, and no extinction of it, no old age and death and also no extinction of it. What this refers to is one of the most important lists in early Buddhism, shorthand for it. And that is the wheel of dependent origination, which is the Buddhist description of the genesis of suffering. Very important list. And here, it's saying this, no, no ignorance, no 12 links and no ending of it. So if someone's deeply steeped in Buddhism, this is a little bit a little disconcerting for us to hear this. For sure, especially. And then it goes on to negate the Four Noble Truths. If anything is a central teachings of Buddhism of the Buddha, anything really the core is the Four Noble Truths. And here it says, no suffering no cause of suffering, no ending of suffering, and no path to the ending of suffering. My God, what's left? What's left in the gate? No cognition, cognition. I mean, that's what I practice is mindfulness is cognizing being aware of what goes on and no attainment. You know, well, what do you mean no attainment? There's no attainment in Buddhism. Why bother? I mean, I might as well you

know, take up something more fun. I mean, I could do I could, you know, go bowling, you know. You know, at least in Bowling, you're some kind of attainment occasionally. But, and you know, you have gifts and exercise and all that and, but here they say in Buddhism, there's no attainment. So it's kind of a shocking thing to say. And that's part of the value of this text is kind of a shock value to everyday to say these things, you know, what does this mean? Even the most common interpretation I gave you kind of, you know, you understand that now great, you know, okay, no, it's no essential essence in this it doesn't deny the existence of these things. Because emptiness is a characteristic of these things. So I'm not really there, they really exist, but they don't really exist in essential essence. They arise independence of all other things together. But to everyday read this near no eyes, no ears, no attainments, no Originally, it kind of has impact that begins it, you know, is that all it is to it is this, you know, must be more than just this philosophical interpretation. Because then it goes on to say,

with nothing to attain This is where the text shifts, because if it was optical interpretation, you follow that, you can still have an attainment, as long as your insight shows you that attainment is empty. Right? It's a characteristic of your attainment is that it's empty, but you still have the attainment. But here it says, with nothing to attain. You're supposed to take this is supposed to take understand a little bit differently. You're supposed to understand it, that actually, because everything is empty, there's nothing for you to attain. Okay, let's sign up for the bowling league. Nothing to attain. So, this is, you know, this is quite disconcerting for Buddhists because some promise of some attainment making progress in your meditation and some liberation and you know, kind of what keeps people motivated but nothing to attain with them. Nothing to attain a bodhisattva. This being organizes their life around compassion depends on the perfection of insight. And the mind is no hindrance. The mind has no hindrance, no obstacles. Without any hindrance, no fears exist. Now that gets our interest fee I'd like to be without any fears. far apart from every perverted view, one dwells in Nirvana, to sounding more hopeful now because the whole purpose of Buddhism is to dwell in Nirvana attained Nirvana, ultimate liberation. In the three worlds, all Buddha's depend on the perfection of insight and attain unsurpassed, complete perfect enlightenment. The attainment has come back. So with nothing to attain Practice the perfection of insight. If you do this and that's the practice that brought all Buddhists, to their full Buddhahood, to the fullest and enlightenment, to be fully liberated is really the purpose of Buddhism to freed of all suffering. And again, this Texas, saying this is how it was done by the Buddhists with nothing to do, nothing to attain. So somehow the Bodhisattvas we're practicing or having this perspective, this insight of emptiness, they said there was nothing to attain. But they put their trust in the dependence on this insight, the perfection of wisdom, expert subtraction of insight. Now, if we analyze your look a little bit at where we tend to put our trust, what do we tend to depend on in a life that we live and we don't usually think very deeply about What in terms of what do we operate? What what are the operating things we depend on? What are the, the way we live our life make a choice in their life? What does it really depend on? We depend on all kinds of things that maybe are not very dependable. We depend on For example, we trust, for example, that it's valuable to defend ourselves. We trust the viewer, it's valuable, to build up a strong sense of self, and to protect it and to project it. We think it's dependable to get angry with people. We trust that it's useful to kind of to build up savings accounts. We put our trust and relationships. We put our trust and dependence on

a particular way of seeing the world and worldview. There's a whole bunch of things we put our trust on. That's almost implicit, and unexamined, because it's almost like the air we breathe, we don't even see it. One of the most fundamental ones has to do with his own sense of self self image self representation, self clinging, just a sense of self, which is so funny because unexamined by people because it's taken for granted, tremendous amount of dependence goes into the belief in itself. The Bodhisattva is not depending on any of that, putting a trust in any of that. The only thing that bodhisatta put trust in is in the production of insight in this insight into emptiness. I like to interpret this as being that the Bodhisattva puts their trust in awareness. They live in awareness and their entire trust goes into being aware and they don't trust anything else. Now trusting awareness can feel very frightening, because you can't hold on to it. It doesn't do any good does it?

But to trust awareness to rest and live in awareness, and then to allow the innate intelligence If we are to act, many of us feel like we have to prepare ahead of time and manipulate and we don't trust who we are in a claim very deeply and not to let the innate intelligence operate. Which means if you enter conversation, you don't mean to say you're silent or this one small meaning of it, but the innate intelligence is it is understood that arises out of emptiness arises out of depending on emptiness or depending on no attainment or depending on awareness itself. All that innate intelligence, it said, I don't know how to prove this. That's true for everyone. But the theory at least kind of the faith that many of us have, is that towards our own our own experience for ourselves, is that in emptiness comes compassion when the mind is not preoccupied or fixated on anything, then it's a space in the heart to be sensitive to the suffering of the world. And then compassion is a natural result. In fact, they say that you don't have to even be aware of the suffering of the world. It's just innate in the heart. And who we are, that compassion is there when it's not obstructed. The innate intelligence that pops up, when we can depend when we trust awareness and rest in awareness,

the perfection of insight. So there's two ways of understanding of perfection of insight. One is as the insight into the characteristic of emptiness in things, you have to be present for things to see it, but to see the emptiness and the other interpretation is that means more radically, simply to trust awareness. It's so it's kind of the same thing because if you see the emptiness of things, one of the reasons why seeing the emptiness of things is so profound is when you see the things are empty. You realize that you cannot, that doesn't make sense to grasp them. And if you don't grasp anything, you're left with awareness, free and open. So it's kind of comes to the same thing. By depending on the perfection of what is of events, insight, the mind is no hindrance. Without any hindrance, no fears exist. And then, far apart from every perverted view when dwells in Nirvana, the mind is no hindrance. This is why this text is a protective text. The ultimate protection that we need is from ourselves. And this is really the core, one of the core teachings of Buddhism is that and this is very challenging, you're not supposed to believe it, you're supposed to be challenged and argue with it and come up with all the reasons why this is not true. One of the core teachings of Buddhism is that you are responsible for your own suffering. Now, you're supposed to get angry, supposed to get upset. You know, how am I gonna I cannot be. You know, when I was, you know, when I was a kid, this happened to me, and that's why I'm suffering now. But you really have to take is a very deep and very profound teaching, that you're

responsible for your suffering. And you're supposed to grapple with that and really try to penetrate to the depths of your being what this might mean. But for now, we'll just take it for granted. You're responsible for your suffering, and if you're going to be protected from suffering, You have to be protected from yourself. And the way you're protected from yourself is to have your head no have no hindrances in your mind, no fears in your mind, no clinging, no aversion in your own mind, because your suffering arises out of your fear and clinging and aversion. far apart from every perverted you view, one dwells in Nirvana. This is also a very seen a lot of this is to kind of like this is like Cliff Notes for Buddhism. You have to kind of you have to have done a lot of studying Buddhism to know what this is all this refers to perverted view. So, this thing about seeing the characteristics of stuff as everything is being empty, is supposed to be an antidote to the perverted perverted way that most of us assigned characteristics are things that are not inherent in those things. So for example, It's considered a perverted view that things belong to you. So for example, in a conventional level, our shoes off in the entryway all belong to the ones who came here, right? But if you left the room, if you left tonight with different shoes that you came with your shoes don't care. The shoes don't have no loyalty to you.

characteristic, it's mine. We assign characteristics of permanence to things. We may take things personally. We assigned the idea that happiness is in the things of the world and we assign the characteristic of happiness to that thing. And this is considered to be all perversions and the function of emptiness is to free us from the inaccurate ways in which we characterize our experience of life. So that our experience of life can start being more accurate and this is going to be free to pervert a view to be freed from the false characterization of how things actually are. And if you can do that, then you can do well in Nirvana. Therefore, know that the perfection of insight mantra, so this suddenly What are we getting mantra suddenly, is the great transcendent mantra is the great right mantra is the Earth's most mantra is the supreme mantra, which is able to relieve all suffering and it's true, not false. True, not false. So, proclaim the perfection of insight mantra. So this is the mantra that somehow condenses or capsulate. So, this profound teaching, or the perfection of, of insight, the teaching of emptiness. Why it is so powerful this mantra, perhaps because people who know it and study this by chanting this or hearing it, or reminded of this profundity, and somehow both their intellectual understanding, but also their intuitive understanding of this is evoked by being reminded of this little teaching. And but being reminded repeatedly to trust awareness, to see the emptiness of what you're experiencing. To do that repeatedly, is a protection from grasping at things, protection from having aversion towards things to clinging and if you don't cling That's all you got to do as a Buddhist. It's really simple. It's really simple. It's simply don't think that everything else is just a support for that. You can get a PhD in Buddhism. And it all comes down to, there's a lot of footnotes, and it all comes down to don't cling.

So, proclaim the perfection of insight, mantra, proclaim the mantra that says, God, they got the power, I got the power, some got a body spa. This is a very profound important mantra. I think you were supposed to understand it because in Sanskrit, it's quite understandable. So I think when we translated English, it's very important to translate it. The whole thing is English, including the mantra so the people who don't do that, I think they're actually shortchanging the people who are supposed to

use this as a mantra. They kind of think it's all magical as opposed to more somehow the meaning has meaning. So you're ready for the English got that means gone. Got what it means is gone. That just, you know, out the door, it means gone to the other shore, gone to liberation, gone to beyond where freedom resides kind of transcended the world of clinging to go on to that place. Right here right now. Work. There's no clinging at all. So it goes. Gone. Gone. Gone beyond gone completely beyond. Oh, awake. Hallelujah.

That's what it says. So please repeat after me. Gone. Gone. completely gone. completely gone No, go Yeah. Let's do it again. This is this is a sacred thing you're chanting Gone. Gone, gone beyond gone completely beyond way. Hallelujah

so thank you One question

everything is empty, even emptiness is empty. Yes, everything is impermanent, even Buddhism is impermanent. Buddhism is very much created thing. And even Ivana well is Nirvana, Nirvana is Nirvana is not a created thing. Nirvana is not is unconditioned is uncreated, is unborn. So Nirvana, in a sense, always has been always well being always is. So it's the one thing which you're going completely beyond. Yeah. And well, that's that's the field that's, you know, some people, some people, different schools of Buddhism, include a few other things being unconditioned. Some people say space is also unconditioned. And so You know, you can, you know, there's little elaboration but for practical purposes for us, the only thing that's really important is is Nirvana. Space is important because because space is also unconditioned in a way, space is very much like freedom. So, sometimes teachers will point to space to give you kind of a sense of what's freedom is like or what is fluid, how was it what the condition is like, I like to point to the English expression, timeless, you know, whereas the timeless we can get a sense that the present moment is the time that timeless is in the present moment. The fact is, that now is a timeless now, but, you know, does it was a born just know, it's gonna die. Where is it? You know, we get to kind of get a sense of people's sense of timelessness of the present is very important for the spirituality but so look, it's unconditioned. It's uncreated, timeless design creating. So Nirvana is kind of like that. It's kind of like the timeless. It's something in the present moment. Something about now. That doesn't, is not born doesn't die. It's always here. It's not created. But it somehow is so simple, so important that if you can taste it you'll have a taste of liberation.

Oh, you know what we'll do one more and then we'll stop because we're late

to me, I like that. sayadaw

so may you all practice emptiness? Thank you