

Chapter I

Introduction

1.1 Background and Significance of the Problems

The main objective of this research is to analyze and compare the concept of ‘Emptiness’ appeared in the *Prajñāpāramitā Hṛdaya Sūtra* and other Mahāyāna scriptures with special references to their commentaries. The significance of study of the concept of ‘Emptiness’ is supposed to overcome all the sufferings and to attained the Nirvāṇa or to become Anuttarā samyak-saṃbodhi - Supreme, unexcelled, perfect enlightenment. The way that Ārya Avalokiteśvara looked at the things with the knowledge of emptiness and what he attained with the realization of emptiness and overcome all suffering is explained in the *Hṛdaya Sūtra* as given below:

“When the holy Bodhisattva Avalokiteśvara had truly grasped the transcendent wisdom, he realized that visible form is only illusion. The same applies to its perception, to its names and categories, to discriminative intellect and finally even to our consciousness. They are all illusion. With this realization he was beyond all sorrow and bitterness.”¹

¹ Xuan Zang translate (玄奘譯), **Prajñāpāramitā Heart Sūtra** (般若羅蜜多心經), Taishō Tripiṭaka Vol. 08. No. 0251, CE 649.

The term ‘Emptiness’ refers specifically to the fact that everything is dependently originated, including the causes and conditions themselves, and even the principle of causality itself. It is not nihilism, nor is it meditating on nothingness.²

The Prajñāpāramitā Hṛdaya Sūtra is unlike any other Sūtra in the Buddhist scriptures exists in a longer and shorter form. It is by far the most popular Sūtra text and contains some of the Śākyamuni Buddha’s most profound teachings. The Prajñāpāramitā Hṛdaya Sūtra belongs to the Perfection of Wisdom (Prajñāpāramitā) category, which consists of approximately 600 scrolls. Its Sanskrit name Prajñāpāramitā Hṛdaya literally means “The Heart of the Perfection of Transcendent Wisdom”. The Prajñāpāramitā Hṛdaya Sūtra is often cited as the best-known³ and most popular Buddhist scripture of all.⁴ It is often daily recited by Tibetan, Chinese, Japanese and Korean Buddhists in the morning and evening chanting. The shorter version of the Prajñāpāramitā Hṛdaya Sūtra appears to be the most oldest, judging by both Sanskrit and Chinese sources, but lacks with the six characteristic marks that was used in traditional introduction of a Buddhist Sūtra in Mahāyāna, Theravāda or Vajrayāna.

According to commentators Jñānamitra, the word “Hṛdaya” means both heart and essence. According to Indian physiology, the heart is where the consciousness that pervade the body gathers.⁵ The Prajñāpāramitā Hṛdaya Sūtra is made up of 14 and 25 line or (Śloka)⁶ in Sanskrit versions, with each Śloka containing 32 syllables. In the standard

² Lama Zopa Rinpoche, **Interview on Emptiness**, [On line] Source: <http://www.lamayeshe.com/lamazopa/interview.shtm>, (25/ June/ 2013)

³ Red Pine, **The Heart Sūtra: The Womb of the Buddhas**, (Washington, D.C: Shoemaker & Hoard, 2004), p. 16.

⁴ Ibid., p. 18.

⁵ Donald S.Lopez, Jr., **The Heart Sūtra Explain ‘Indian and Tibetan Commentaries’**, (US: State University of New York Press, Albany,1988), p.30.

⁶ A śloka (Sanskrit: श्लोक, also anglicized as shloka or Śloka, meaning, 'song', from the root śru, hear. See: Macdonell, Arthur A., **A Sanskrit Grammar for Students, Appendix II**, (Oxford University Press, 3rd edition, 1927) , p. 232.

Chinese translation by Master Xuan Zang, it has only 260 Chinese characters. In English, it is composed of sixteen sentences.⁷ This scripture has always been held in the greatest veneration in Mahāyāna countries. In Tibet, it is the basis of a widely practiced exorcism ritual and others ceremony. It has elicited more commentaries than any other Sūtra particularly in Early India, Tibet and China.

The exact date of the Prajñāpāramitā Hṛdaya Sūtra is unclear. The western scholars, Edward Conze classified as belonging to the third of fourth periods in the development of the Perfection of Wisdom canon, although because it contains a mantra (sometimes called a dhāraṇī), it overlaps with the final, tantric phase of development according to this scheme, and is included in the Tantra section of at least some editions of the Kangyur.⁸ Conze estimates the Sūtra's date of origin to be 350 C.E. Hajime Nakamura placed it to the period between 150 and 200 A.D.⁹ Bill Porter's opinion is that the Hṛdaya Sūtra was composed in the first century A.D in the northwest of India.¹⁰ Another Chinese study regards (to the) the first appearance of Prajñāpāramitā Hṛdaya Sūtra (first appearance) into a Chinese translation by Chih-ch'ien in 200 to 250 A.D. It was translated into English by Max Muller in 1881, followed by D. T. Suzuki of Japan in 1934, Edward Conze of England in 1948, and in America by Dwight Goddard in 1969.

According to Chinese Mahāyāna lore, the Śākyamuni Buddha spent 22 years discoursing on Prajñā during his lifetime. The western scholar Edward Conze lists that there are forty different extant Sūtras dealing with Prajñā in his extensive bibliography of Prajñāpāramitā literature. In Sanskrit, these Sūtras are measured by their number of Śloka, each Śloka containing 32 syllables. The largest extant Prajñā Sūtra is in

⁷ Xuan Zang translate (玄奘譯), **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經), Taishō Tripiṭaka Vol. 08. No. 0251, CE 649.

⁸ Conze Edward, **Prajñāpāramitā Literature**, (New Delhi: Munshiram Manoharlal, 2000), p.13.

⁹ Hajime Nakamura, **Indian Buddhism: A Survey with Bibliographical Notes**, (Delhi: Motilal Banarsidass, 1987), p.160.

¹⁰ Red Pine, **The Heart Sūtra: The Womb of the Buddha's**, p.21.

100,000 lines, with other versions ranging in length from 25,000 lines to one of the smallest in 14 lines, which is also known as the Hṛdaya Sūtra.

However, the Prajñāpāramitā Hṛdaya Sūtra comes late in the history of Mahāyāna Buddhism, and presents a completely different understanding of the nature of phenomenal Dhammas. Prajñāpāramitā text, the Prajñāpāramitā Hṛdaya Sūtra clarifies the fundamental teachings of Mahāyāna Buddhism, that all the Dharmas of phenomena are empty of any independent, eternal existence. As the Ārya Avalokiteśvara realizes emptiness in the Sūtra, all five skandhas are empty, through the realization of emptiness, that the Bodhisattva overcomes all the sufferings.

At the core of the Prajñāpāramitā Hṛdaya Sūtra is the teaching that, “form is emptiness; emptiness is form,” which is a central concept of Buddhist philosophy. The Prajñāpāramitā Hṛdaya Sūtra also advises the practice of deep meditation to gain wisdom and enlightenment, and the realization of the emptiness of form, feeling, perceptions, volitions, and consciousness.

In the Prajñāpāramitā Hṛdaya Sūtra the Buddha tells us that all is emptiness. This emptiness is in fact fullness with all things. Most Venerable Master Thich Nhat Hanh explains emptiness through a piece of paper.

Where is the paper if we take away the rain, the earth, the sun, the logger who cut down the tree? Without these and many, many other conditions, the paper would not exist. It is empty of a separate self but full of all of the other things that make it up.¹¹

Emptiness is an insight or wisdom that's captured in wordless intuition. In Mahāyāna understanding, it is only through this intuitive wisdom that one can realize the true nature of the phenomenal world, let

¹¹ Nhat Hanh, Thich, **The Heart of Understanding : Commentaries on the Prajñāpāramitā Heart Sūtra**, (US: Parallax Press, Berkeley California: 1988), p.3.

go of all clinging to it, and reach the “other shore” of liberation.¹² Emptiness is the ground of everything. Because of emptiness, everything is possible. The famous Buddhist philosopher Nāgārjuna of the 2nd century observes in his declaration as follows: “Emptiness is quite an optimistic concept”.

Although, the Prajñāpāramitā Hṛdaya Sūtra is very brief. It contains key concepts of Buddhist Philosophy. Though there are two hundred and sixty words only in Chinese. These include the Five Skandhas, Eighteen Dhātus, Twelve Links of Dependent Origination, the Four Noble Truths and it is the central concept of Mahāyāna Buddhism, Emptiness. Furthermore, the Prajñāpāramitā Hṛdaya Sūtra spread so far, so valued and popular even in ancient or in modern day, because the Hṛdaya Sūtra contains all essence of the Buddha’s teachings.

Referring to an interview, the His Holiness Dalai Lama states that tantric meditation can be used for “heightening your own realization of emptiness or mind of enlightenment”.¹³ In Buddhist philosophy, attaining a realization of emptiness of inherent existence is a key to the permanent cessation of suffering, i.e. liberation or attained the fully enlightenment.

Mainly there are three focuses on the Prajñāpāramitā Hṛdaya Sūtra: Prajñā, Emptiness and the Suffering. Whether the correlation between these three? It is worthy of studying and will be the one very important part of intention of this research. Another issue is how concept of emptiness become instrumental to overcome all the sufferings and attained the fully enlightenment? Is Prajñā a method or an Emptiness? What does Emptiness means in the context of Prajñāpāramitā Hṛdaya Sūtra and refers to what kind of Emptiness? How should the term Emptiness be interpreted by their commentators? What are the

¹² Mu Soeng, **The Heart of the Universe: Exploring the Heart Sūtra**, (United State of America: Wisdom Publication), p.20.

¹³ H.H Dalai Lama, **A Survey of the Paths of Tibetan Buddhism**, [On line] sources: <http://www.lamayeshe.com/otherteachers/hhdl/survey.shtml>, (08/ May/ 2013)

similarities and differences between Hṛdaya Sūtra, Mādhyamaka and Yogācāra's concept of Emptiness?

Therefore, it is the intention of the researcher to further discuss and investigate about the issue of 'Emptiness' in Prajñāpāramitā Hṛdaya Sūtra and Mahāyāna Schools following in this steps: Firstly, the origin and development of Hṛdaya Sūtra and its translations and secondly, to study the Commentaries of the Hṛdaya Sūtra. Thirdly, to analyze and compare the Emptiness in Hṛdaya Sūtra and Mahāyāna Schools with special references to their Commentaries. Also there are a number of standard commentaries on this Sūtra, which look at it from a variety of traditional Mahāyāna schools and modern scholars view points. Of course, in this research we had specially mentioned about two great Mahāyāna Buddhist scholars, the great philosopher Nāgārjuna from India and another Master Tsongkhapa from Tibetan Gelug School, both of them had a great explore about the 'Emptiness' teachings and had made a big influences throughout the centuries.

1.2 Objectives of the Research

1.2.1 To study the origin and development of Hṛdaya Sūtra and its translation.

1.2.2 To study the commentaries of the Hṛdaya Sūtra.

1.2.3 To analyse and compare of the teaching of Emptiness in Hṛdaya Sūtra and in Mahāyāna Schools with special references to their commentaries.

1.3 Statement of the Problems

1.3.1 When and where the origin and development of Prajñāpāramitā Hṛdaya Sūtra text and its translation?

1.3.2 What does 'Emptiness' means in the context of Prajñāpāramitā Hṛdaya Sūtra?

1.3.3 What is the relation between Prajñā, Emptiness and suffering?

1.3.4 How does concept of Emptiness become instrumental to

overcome all the sufferings and attained the fully enlightenment?

1.3.5 Is Prajñā a method or an Emptiness?

1.3.6 How should the term Emptiness be interpreted by their commentators?

1.3.7 What are the similarities and differences between Hṛdaya Sūtra, Vaibhāṣika, Sautrāntika, Mādhyamaka and Yogācāra's schools concept of Emptiness?

1.4 Scope of Research

This dissertation is a qualitative research study. The main purpose in the writing of this dissertation is to study the Emptiness teachings in Prajñāpāramitā Hṛdaya Sūtra and to discuss the way how concept of Emptiness become instrumental to overcome all the sufferings and attained the fully enlightenment. Moreover, attention will be paid to analyse the Emptiness teachings in Prajñāpāramitā Hṛdaya Sūtra and others schools of Mahāyāna with special references to their commentaries, here the special commentaries refers to the seven earlier Indian commentaries. This dissertation specially focuses on the 'Emptiness' to the suffering in the Prajñāpāramitā Hṛdaya Sūtra and the other scholar's views of the different schools thought, such like Mādhyamika school, Geluk school and Mind only schools etc.

Secondly, it will be intended to describe the origin and development of Prajñāpāramitā Hṛdaya Sūtra and its translation and commentaries. Prajñāpāramitā Hṛdaya Sūtra first appeared in a Chinese translation by Chih-ch'ien in 200-250 A.D. Followed by the translation of Venerable Kumārajīva around 400 C.E. From that onward all the other Chinese translations including of Master Xuan Zang's short translation of Prajñāpāramitā Hṛdaya Sūtra come into existence in difference dynasty until 1005 C.E. Furthermore, there appeared lots of commentaries for the Prajñāpāramitā Hṛdaya Sūtra from the Chinese Mahāyāna Schools. It is worthy of mentioning here that currently there are more than fifty versions of Prajñāpāramitā Hṛdaya Sūtra commentaries in Chinese versions.

Thirdly, the earliest extant text of the Prajñāpāramitā Hṛdaya Sūtra is the palm-leaf manuscript found at the Horyuji Temple in Japan, and dated to 609 C.E. In this contemporary era, the earliest English translation Hṛdaya Sūtra made by Samuel Beal in 1864, based on Xuan-Zang version. Followed by Friedrich Max Muller who was the first time the Sanskrit “Heart Sutra” in Devanagari and Roman alphabet version presented to the European world in 1884, he translated version has an important historical position, by Edward Conze of England in 1967. Of course, there was one more English version of Hṛdaya Sūtra directly translated from Tibetan to English by His Holiness Dalai Lama, the book called ‘Essence of the Heart Sutra’ and also an important English latest version.

This research will be the most comprehensive study, and this study is mainly based on the longer version from Peking edition of the Tibetan Tripiṭaka, because it was translated by the Indian commentator Vimalamitra and a team of Tibetan translators at bSam-yas and secondly based on the Chinese Mahāyāna Tripiṭaka and Tibetan Tripiṭaka as well.

1.5 Definitions of Terms Used in the Research

Commentaries: It means written systematic series of explanations and interpretations of Buddhist Scripture.

Emptiness: ‘Emptiness’ refers specifically to the fact that everything is dependently originated, including the causes and conditions themselves, and even the principle of causality itself. It is not nihilism, nor is it meditating on nothingness.

Hṛdaya: Hridaya, the “h” of which is nearly silent: “the heart or center or (The Heart Sūtra). A core or essence or best or dearest or most secret part of anything.”

Mahāyāna Schools: It means especially refers to the schools of Mahāyāna such as Mādhyamaka, Yogācāra and Tibetan Gelug School etc.

Nirvāṇa: It means freedom from the endless cycle of personal reincarnations, with their consequent suffering, as a result of the extinction of individual passion, hatred, and delusion: attained by the Arhat as his goal but postponed by the Bodhisattva.

Sufferings: It means “suffering”, “stress”, “anxiety”, or “dissatisfaction”. Duhkha is identified as the first of the Four Noble Truths. Here, the suffering can be categorized into eight types. 1. Birth (jāti): the discomfort of birth and experiencing the world for the first time; and the discomfort of relating to new demands or experiences. 2. Old age (jarā): the discomfort involved in the process of aging and growing old; this can apply to psychological as well as physical discomfort of aging. 3. Sickness (byādhi): the discomfort of physical or psychological illness. 4. Death (maraṇa): includes the pain of separation and not being able to continue on in your endeavors, as well as the physical discomfort of dying. 5. Getting what you don’t want: being unable to avoid difficult or painful situations. 6. Not being able to hold onto what is desirable: the pain of trying to hold onto what is desirable, lovely, splendid, and terrific. 7. Not getting what you do want: this underlies the previous two categories; the anxiety of not getting what you want. 8. All-pervasive suffering: a very subtle dissatisfaction that exists all the time; it arises as a reaction to the qualities of conditioned things (e.g. the impermanence of things).

There are Suffering which can be distinguished in three types, they are:

1. Suffering of suffering: this refers to the most obvious aspects like pain, fear and mental distress.
2. Suffering of change: refers to the problems that change brings, like joy disappears, nothing stays, decay and death.
3. All-pervasive suffering: this is the most difficult to understand aspect, it refers to the fact that we always have the potential to suffer or can get into problematic situations. Even death is not a solution in Buddhist philosophy, as we will simply find ourselves being reborn in a different body, which will also experience problems.

1.6 Review of Literature

1.6.1 **The literature on Prajñāpāramitā**¹⁴ which are vast, deep and vital to an understanding of the Mahāyāna. It has so far been neglected by the European scholars. With the aim of facilitating the study, the author has set out a certain amount of information about it. Thus this handbook records for the use of scholars the very limited knowledge acquired during the last century.

1.6.2 The book name, **Elaborations on Emptiness**,¹⁵ Donald Lopez explores for the first time the elaborate philosophical and ritual uses of the Hṛdaya Sūtra in India, Tibet, and the West. Included here are full translations of the eight extant Indian commentaries. Interspersed with the translations are six essays that examine the unusual roles the Heart Sūtra has played: it has been used as a mantra, an exorcism text, a tantric meditation guide, and as the material for comparative philosophy. Taken together, the translations and essays that form *Elaborations on Emptiness* demonstrate why commentary is as central to modern scholarship on Buddhism as it was for ancient Buddhists. Lopez reveals unexpected points of instability and contradiction in the Hṛdaya Sūtra, which, in the end, turns out to be the most malleable of texts, where the logic of commentary serves as a tool of both tradition and transgression.

1.6.3 The book name, **The Heart Sūtra: The Womb of Buddha's**.¹⁶ It can be said that the Heart Sūtra is Buddhism in a nutshell. It has had the most profound and wide-reaching influence of any text in Buddhism. This short text covers more of the Buddha's teachings than any other scripture, and it does so without being superficial or hurried. Although the original author is unknown, he was clearly someone with a deep realization of the Dharma. For this new English translation, Red Pine, award-winning translator of Chinese poetry and religious texts, has utilized various Sanskrit and Chinese versions, refining the teachings of

¹⁴ Edward conze. **The Prajñāpāramitā Literature**, (New Delhi: Munshiram Manoharlal, 2000).

¹⁵ Donald S.Lopez, Jr. **Elaboration of Emptiness**, (UK: Princeton University Press, 1996).

¹⁶ Red Pine, **The Heart Sūtra: The Womb of the Buddhas**, (Washington, D.C: Shoemaker 7 Hoard, 2004).

dozens of ancient teachers together with his own commentary to offer a profound word-for-word explication. Divided into four parts and broken into thirty-five lines to make it easier to study or chant, and containing a glossary of names, terms, and texts, “The Heart Sūtra” is a wise book of deep teaching destined to become the standard edition of this timeless statement of Mahāyāna truth.

1.6.4 The book name, **Mahāyāna Buddhism**,¹⁷ this book presents that the Mahāyāna Buddhism Originating in India, spread to Central Asia, Tibet, Mongolia, China, Japan and other countries of East Asia. In Tibet and East Asia, Mahāyāna eventually became the prevalent form of Buddhism. Western interest in Mahāyāna has increased considerably over the last twenty-five years, reflected both in the quantity of scholarly material produced and also in the attraction of Westerners towards Tibetan Buddhism. This book aims to provide in one volume an up-to-date and accurate account of the principles of Mahāyāna Buddhism as they are found in both the Indo-Tibetan and East Asian forms of Mahāyāna. It seeks to introduce and reflects some of the recent scholarly work in the field, and in particular the book is concerned to convey the diversity and richness of Mahāyāna Buddhism, a diversity which prevents any attempt at simple definition.

1.6.5 In the **Essence of the Heart Sūtra**,¹⁸ the Dalai Lama unpacks the Heart Sūtra so that any reader can benefit from its teachings - teachings meant to help us release ourselves from suffering and live with true compassion. Comprised of his “Heart of Wisdom” talks, originally delivered to thousands of listeners in 2001, the book offers the Dalai Lama’s commentary as well as his easy-to-follow overview of Buddhist philosophy that places the Sūtra within its historical and philosophical context. With additional contributions by scholar and translator Thupten Jinpa, ‘Essence of the Heart Sūtra’ is the authoritative presentation of a text seminal to the world’s religious heritage.

¹⁷ Williams Paul, **Mahayana Buddhism**, (London: Routledge, 1989).

¹⁸ His Holiness the Dalai Lama. tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: the Dalai Lama’s Heart of Wisdom Teachings**. (Boston: Wisdom Publications, 2002).

1.6.6 The book name **Mūlamadhyamakakārikā**,¹⁹ originally in Sanskrit language, translated into English (the Philosophy of the Middle Way). There are total twenty seven chapters; the Mūlamadhyamakakārikā is Nāgārjuna's best known work, and this book gave a details explanation about the concept of Śūnyatā (emptiness) or the lack of an absolute reality behind the changing forms of existences a fundamental tenet of the Mādhyamika School.

1.6.7 **The Great Treatise on the Stages of the Path to Enlightenment (Lam Rim Chen Mo)**²⁰ is one of the brightest jewels in the world's treasury of sacred literature. The author Tsongkhapa (1357–1419) completed this masterpiece in 1402 and it soon became one of the most renowned works of spiritual practice and philosophy in the world of Tibetan Buddhism. Tsongkhapa took great pains to base his incisive insights on the classical Indian Buddhist literature, illustrating his points with classical citations as well as with sayings of the masters of the earlier Kadampa tradition. In this way, the text demonstrates clearly how Tibetan Buddhism carefully preserved and developed the Indian Buddhist traditions. Volume I covers all practices that are prerequisite for developing the spirit of enlightenment (bodhicitta). Volume II explains how to train in the six perfections in order to develop the heart of compassion indispensable for any student who wants to put the Dharma into practice. Volume III contains a presentation of the two most important topics to be found in the Great Treatise: meditative serenity (Samādhi) and supramundane insight into the nature of reality (vipaśyanā).

Using Atisha's Lamp of the Path as his base, Lama Tsongkhapa created this masterpiece in 1402, and it would soon become one of the most renowned books of spiritual practice and philosophy in Tibetan Buddhism. The English translation, published by Snow Lion Publications, has been the work of a team of translators led by Guy Newland.

¹⁹ David J. Kalupahana, **Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, (US : State University of New York Press, 1986).

²⁰ Tsongkhapa, **The Great Treatise on the Stages of the Path to Enlightenment**, (USA: Snow Lion Publication, 2002).

1.6.8 **The Commentaries on the Prajñāpāramitā Heart Sūtra**²¹ is one of best commentaries on Heart sutra written by Vietnamese Master Thich Nhat Hanh. He is a Zen Master, this book gave many examples from the point of view of Zen Buddhism, and it can be easily to understand the concept of emptiness through by the many examples as he has given in this commentary. So, Thich Nhat Hanh's translation and commentary is regarded as the most simple, clear, concise, and understandable available. He describes the sutra as “a precious gift to us, the gift of fearlessness,” offering subtle and profound teachings on non-duality and the letting go of all preconceived notions, opinions, and attachments, thereby becoming open to all the wonders of our life. This completely revised edition celebrates the 20th anniversary of the first publication of a modern classic.

1.6.9 **The Heart Sūtra Explain ‘Indian and Tibetan Commentaries’**²² made by Donald S.Lopez. This is a translation and explanation of the early Indian and Tibetan commentaries on the Heart Sūtra. Renowned for its terse declaration of the perfection of wisdom, the Heart Sūtra is the most famous of Buddhist scriptures. The author draws on previously unexamined commentaries, preserved only in Tibetan, to investigate the meanings derived from and invested into the sutra during the later period of Indian Buddhism.

The Heart Sūtra Explained offers new insights on “form is emptiness, emptiness is form,” on the mantra “tadyathā gate gate pāragate pārasaṃgate bodhi svāhā,” and on the synthesis of Mādhyamika, Yogācāra, and tantric thought that characterized the final period of Buddhism in India.

It also includes complete translations of two nineteenth century Tibetan commentaries demonstrating the selective appropriation of Indian sources.

²¹ Thich Nhat Hanh, **Commentaries on the Prajñāpāramitā Heart Sūtra**, (US: Parallax Press, Berkeley California, 1988).

²² Donald S. Lopez, Jr., **The Heart Sūtra Explain ‘Indian and Tibetan Commentaries’**, (US: State University of New York Press, 1988).

1.6.10 There is No Suffering: Commentary on the Heart Sūtra,²³ made by Taiwanese Chan Master Sheng-yen. The Commentary most widely recited and studied among the Mahāyāna scriptures. Only some two pages long in English translation, the Heart Sūtra evokes the complete spirit of Mahāyāna Buddhism, which is that while phenomena exist they are fundamentally transient and without enduring self, that underlying all sentient experience is “true suchness”, or Buddha-nature. Master Sheng-yen is also speaks about the sūtra from the point of view of Chan practice and presents it as a series of contemplations, encouraging readers to experience it directly through meditation and daily life. In this way, experiencing the Heart Sūtra is not merely intellectual, but also method of contemplating our own reality and ultimately awakening to our own inherent Buddha-nature.

1.6.11 The Heart Sūtra: an oral teaching by Geshe Sonam Rinchen.²⁴ Understanding the nature of reality is the key to liberation. The Buddha’s teachings on emptiness can lead us to this understanding and the Heart Sūtra, the most concise of the Perfection of Wisdom Sūtras, contains the essence of these teaching. This short gem of a book shows how distorted perceptions and disturbing emotions arising from our misunderstanding of reality and be completely uprooted, resulting in freedom from suffering. The author’s long experience in teaching Western students at the Dalai Lama’s Library of Tibetan Works and Archives makes the Heart Sūtra an ideal introduction for westerners to this imprint subject.

To sum up, from the review of those literatures, commentaries and related research books it shows that most of the previous scholars and the Buddhist masters focused on the issue of literature and the practice of this sutra. Though there are number of commentaries made by Indian, Chinese, Tibetan and others Mahāyānist Buddhist teachers, but unfortunately it has not received its deservingly adequate attention from the academic circle so far as no systemic and deep research book could be

²³ Master Sheng-yen, **There is No Suffering: Commentary on the Heart Sūtra**, (New York: Dharma Drum Publication, 2001).

²⁴ Geshe Sonam Rinchen, **The Heart Sūtra**, (New York: Snow Lion Publications, 2003).

available. Therefore, I am decided to do this dissertation specially in focusing on the concept of Emptiness in the Prajñāpāramitā Hṛdaya Sūtra and furthermore research about the the origin and development of Hṛdaya Sūtra and its translations from both Mahāyāna Buddhist history and scholars viewpoints.

1.7 Research Methodology

This research took the qualitative study. The research steps are as follows:

1.7.1 Collecting relevant data mainly from Prajñāpāramitā Hṛdaya Sūtra (in Mahāyāna and Vajrayāna Tripiṭaka) and from other sources like scholars, scientific books, articles and electronic sources.

1.7.2 Examination and categorization of the data related to this topic were done.

1.7.3 Formulation of conclusion, identification of significant result and further suggestion for study were made respectively.

1.8 Expect Benefits

The following advantages and outcomes stemming from this study are to be expected:

1.8.1 The understanding the origin and development of Prajñāpāramitā Hṛdaya Sūtra text and its translation.

1.8.2 The understanding the value of Prajñāpāramitā Hṛdaya Sūtra commentaries in the history.

1.8.3 The understanding the way how the doctrine of ‘Emptiness’ of Prajñāpāramitā Hṛdaya Sūtra can overcome all sufferings.

Chapter II

The Origin and Development of Prajñāpāramitā Hṛdaya

Sūtra and Its Translation

In this chapter, we shall survey the origin and development of Hṛdaya Sūtra and its text and translations in India and others Mahāyāna countries, furthermore will analyzed and describe the relation between Hṛdaya Sūtra and the Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra as well.

2.1 Background and Origin of the Prajñāpāramitā Hṛdaya Sūtra

Hṛdaya Sūtra (Sanskrit. Prajñāpāramitā Hṛdaya; Tibetan. ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་སྒྲིང་པོ་, Chinese. 般若波羅蜜多心經). The exact origin of the Hṛdaya Sūtra is unclear; the place of origin of the Prajñāparamita is still somewhat controversial. As we can see the issues of the origins of the Prajñāpāramitā literature and those of the Mahāyāna are closely connected, since at the present stage of our knowledge the earliest Mahāyāna sūtras are probably Prajñāpāramitā sūtras and others Mahāyāna sūtra such as Lotus Sūtra etc.

2.1.1 Origin of Prajñāpāramitā Hṛdaya Sūtra: Traditional Accounts and Modern Theories

The Hṛdaya Sūtra, it is generally thought, is likely to have been composed in the 1st century C.E in Kushan Empire territory, by a Sarvastivadin or ex-Sarvastivadin monk in India.

According to the longer version text of Chinese Hṛdaya Sūtra translate by Dharmacandra C.E 741,²⁵ the origin of Hṛdaya Sūtra took place in the Vulture Peak at Rājagṛha (modern Rājgīr, Bihār state, India). Regarding the longer text reads:

Thus have I heard. At one time, the Buddha was in Rājagṛha on the mountain of Gṛdhrakūṭa, along with a great saṅgha of bhikṣus. At that time, the Buddha, the Bhagavān, entered the Great Vast and Extremely Profound Samādhi. Within the multitude, Avalokiteśvara Bodhisattva-mahāsattva was practicing the profound Prajñāpāramitā, when he illuminated the Five Skandhas and saw they were all empty, and left all suffering and misery. Then Śāriputra, by the power of the Buddha, joined his palms together in respect for Noble Avalokiteśvara Bodhisattva-mahāsattva, and said: “Virtuous man, if there are those who wish to cultivate the extremely profound practice of Prajñāpāramitā, how should they cultivate practice?”



Figure1: Vulture Peak at Rājagṛha, where the Hṛdaya Sūtra took place.

Thus, the text indicates the three perfect conditions, have come together: First, the presence of the perfect teacher, Buddha Śākyamuni. Second, the presence of the perfect congregation of listeners, here

²⁵ Dharmacandra tra. (法月重譯), Taishō Tripiṭaka, Vol. 08. No. 0252, **The Storehouse of Omniscience Prajñāpāramitā Heart Sūtra.**

consisting of a great community of monks and Bodhisattvas. Third, the perfect place for teachings, here Vulture Peak at Rājagṛha. The “Great community of monks” here refers to the ultimate saṅgha, such as the great Arhats.

According to Theravāda traditions, after the Śākyamuni Buddha Parinirvāṇa, his doctrines were compiled by his chief disciples like Mahākassapa, Ānanda and Upāli as well. This compilation actually happened at the three different points in times. His Holiness Fourteenth Dalai Lama state that, it is certain that the Mahāyāna scriptures were not part of the three compilations that today constitute what is known as the Pali canon.

Furthermore, when we examine the Mahāyāna teachings themselves, we find statements that seem problematic in various ways. For example, the Perfection of Wisdom Sūtras state that they were taught by the Śākyamuni Buddha at Vulture Peak in Rājagṛha to a vast congregation of disciples, including the gods, humans, asuras, gandharvas, Buddhas and Bodhisattvas etc. However, if we have visited the site in present day Vulture Peak Rājagṛha, it is impossible see that for more than a few people to fit onto the summit in Vulture Peak. So, we have to realize the truth of these accounts at a different level, a level beyond the ordinary one confined by conventional notions of space and a time.²⁶

Furthermore, His Holiness Fourteenth Dalai Lama mentioned in his “Essence of the Heart Sūtra”, it may be the case that Mahāyāna scriptures, such as Perfection of the Wisdom sūtras, were taught to a group of a few individuals whom the Buddha regarded as most suited to receive those teachings. So, the teachings may have been transmitted on a plane that transcends conventional understanding of time and space. In this way, we may easy to understand the origin of Mahāyāna texts, and the origin of Hṛdaya Sūtra.

²⁶ Dalai Lama, translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama’s Heart of Wisdom Teachings**, (Boston: Wisdom Publications, 2002), p.46.

From the interpretations from the modern scholars, Edward Conze's estimates the sūtra's date of origin to be 350 C.E.²⁷ Hajime Nakamura placed between 150-200 A.D.²⁸ A. L. Basham has asserted quite categorically that the inscriptional evidence points to a northern origin for Mahāyāna Buddhism.²⁹ Bill Porter (Red-Pine) his opinion, the Prajñāpāramitā are thought to have originated in Southern India in the first or second century B.C., the Hṛdaya Sūtra was most likely composed during the first century A.D. further north, in the territories under the control of the Kushans: if not in Bactria (Afghanistan) or Gandhara (Pakistan) then perhaps in Sogdia (Uzbekistan) or Mathura India's Uttar Pradesh).³⁰ Chinese Master Hong Yi (弘一) also suggests that: According to legend, the "Hṛdaya Sūtra" was written in the 1st century B.C, the territory of the Kushan Empire.³¹ Étienne Lamotte has argued, however, for the north-western and Central Asian (Khotanese) origins of the Prajñāpāramitā, and indeed Lamotte³² is inclined to see some Mediterranean and Greek influences at work in the changes occurring in Buddhism during the period of Mahāyāna emergence.

Edward Conze has observed that Lamotte's arguments have shown only that the Perfection of Wisdom had a great success in the north-west during the Kusana period (c. second century C.E), not that it originated there.³³ Observing that some scholars trace back the origins of the Mahāyāna to the south, he distinguishes between Mahāyāna mythology and its philosophical ideas. These latter could possibly have a

²⁷ Conze E, **The Prajñāpāramitā Literature**, 2nd ed., revised and enlarged: (Tokyo Japan, 1978), p.1.

²⁸ Hajime Nakamura, **Indian Buddhism: A Survey with Bibliographical Notes**, (Delhi: Motilal Banarsidass, 1987), p.160.

²⁹ Williams Paul, **Mahāyāna Buddhism: The doctrinal foundations**, (New York, London Routledge, 1989), p.47.

³⁰ Red Pine, **The Heart Sūtra, The Womb of the Buddha's**, p.21.

³¹ Master Hongyi, [On line] sources:
<http://www.book853.com/show.aspx?id=1710&cid=84&page=9>, (09/ Oct/ 2013)

³² Lamotte É, **'Surla formation du Mahāyāna'**, Asiatica: (Festschrift F. Weller, Leipzig: Otto Harrassowitz, 1954), p.377.

³³ Conze E., **The Prajñāpāramitā Literature**, p.60.

southern origin, but phenomena like the belief in heavenly Bodhisattvas are definitely northern.³⁴

Several authors have claimed that it probably developed among the Mahāsāṅghikas in Southern India, in the Andhra country on the Kistnā River.³⁵ The Mahāsāṅghikas had two famous monasteries, which gave their names to the sects of the Pūrvaśailas and of the Aparāśailas. These two sects are significant because of 1) they had a Prajñāpāramitā in Prakrit, they 2) spoke of the Dharmadhātu in the same sense as the Prajñāpāramitā, and 3) their Buddhology prepared the way for that of the Prajñāpāramitā.³⁶ The doctrines which the kathāvatthu attributes to the Andhakas are so much akin to the Mahāyāna doctrines that the latter may well have developed from them.³⁷

2.1.2 Title and Setting

The Sanskrit full title of this short version³⁸ is Om namo Bhagavatī Ārya - Prajñāpāramitāyai. And another way of saying, the longer version of the Hṛdaya Sūtra title in Sanskrit is Bhagavatī Prajñā Pāramitā Hṛdaya.³⁹ From the Chinese earliest translator Chih chi'en version is titled Prajñāpāramitā Dharani⁴⁰ (Mo He Po-jo Po-Lo-Mi Shen-Zhou 摩訶般若波羅蜜神咒), but unfortunately his translation of Hṛdaya Sūtra was not exist today; the Kumārajīva version is titled Mahā Prajñāpāramitā Mahavidya Dharani (Mo-ho po-jo po-lo-mi da ming chou

³⁴ Basham A. L, **The Evolution of the Concept of the Bodhisattva, In The Bodhisattva Doctrine in Buddhism**, edited by Leslie Kawamura, (Waterloo: Wilfrid Laurier University Press,1981), p.37.

³⁵ Conze E., 'The Prajñāpāramitā literature', p.1.

³⁶ Ibid.

³⁷ So R.Sāmkṛityāyana, in **Journal Asiatique**, pp.195 to 208.

³⁸ Edward Conze, "short version of heart sūtra". There have been several critical editions of the Sanskrit text of the Heart Sūtra, but to date the definitive edition is Conze's, originally published in 1948, and then again in 1967.

³⁹ Dalai Lama, translated and edited by Thupten Jinpa. **The Essence of the Heart sūtra: The Dalai Lama's Heart of Wisdom Teachings**, p.65.

⁴⁰ Red Pine, **The Heart sūtra: The Womb of Buddha's**, p. 20.

jing 摩訶般若波羅蜜大明呪經).⁴¹ Xuan Zang was the first version to use Hṛdaya or “Heart” in the title (般若波羅蜜多心經).⁴² Xuan Zang was also the first version to call the text a Sūtra. Some citations of earlier Chih chi’en and Kumārajīva’s versions both had add Moho in the first (which would be maha in Sanskrit) to the title.

The Sanskrit term often translated as “Perfection of Wisdom” is Prajñāpāramitā. Prajñā often translated as ‘wisdom’ but closer in meaning to insight, discriminating knowledge, or intuitive.⁴³

Some Sanskrit and Tibetan editions add Bhagavatī, meaning “Victorious One” or “Conqueror,” an epithet of Prajñāpāramitā as goddess.⁴⁴ In the Tibetan text the title is given first in Sanskrit and then in Tibetan. The Tibetan text of the Hṛdaya Sūtra title reads, “The Heart of the Perfection of Wisdom, the Bhagavatī.” The term Bhagavatī has the connotation of “mother.” Thus, the Perfection of Wisdom is likened to a mother gives birth to the āryas, or noble beings. The term heart suggest that, among the vast corpus of the Perfection of Wisdom sūtras, the text at hand is the pith — a concise presentation of the teachings elaborated upon in the rest of the Perfection of Wisdom sūtras. This sūtra lies, as it were, at the heart of these teachings.⁴⁵

⁴¹ Taishō Tripitaka, Vol. 08.No.0250.

⁴² Red Pine, **The Heart sūtra: The Womb of Buddha’s**, p.36.

⁴³ Damien Keown, **Dictionary of Buddhism**, Oxford University Press, 2004.

⁴⁴ Donald S.Lopez, Jr., **The Heart sūtra Explain ‘Indian and Tibetan Commentaries’**, p.35.

⁴⁵ Dalai Lama ,translated and edited by Thupten Jinpa, **The Essence of the Heart sūtra: The Dalai Lama’s Heart of Wisdom Teachings**, p.67.

Table 1: The general used title of Hṛdaya Sūtra in different languages

1	Sanskrit	Bhagavatī prajñāpāramitā hṛdaya (Longer version)
		Om namo Bhagavatyai Ārya- Prajñāpāramitāyai (Short version)
2	Tibetan	ཐཱ་བ་ཀྱི་པ་རྣམ་ཐུན་པའི་ཞིང་པོ་ (Longer version)
3	Chinese	般若波羅蜜多心經 (Short version)
4	English	Heart of the Perfection of Wisdom

2.1.3 The Relationship between the Prajñāpāramitā Hṛdaya Sūtra and the Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra

Let us continues elaborate and discuss, how the “Hṛdaya Sūtra” comes from? Is a collection essence of all the Prajñāpāramitā Sūtra?

The full title of this sūtra is the Bhagavatī prajñāpāramitā Hṛdaya Sūtra, in English it’s called “The Heart of Great Real Wisdom Sūtra”. It represents the heart of a much longer sutra of 600 volumes Called the Mahāprajñāpāramitā Sūtra, therefore it’s called “Hṛdaya Sūtra”.

Chinese Master Dong Chu (东初法师) stated in his “Thought of Hṛdaya Sūtra”:⁴⁶ Those who familiar reading with the one volume Hṛdaya Sūtra “is equal to the concrete reading the whole 600 volumes Mahāprajñāpāramitā”, also said a concrete understanding of essence of Prajñā.

So, what is the relation between Hṛdaya Sūtra and Pañcaviṃśati-sāhasrikā Prajñāpāramitā Sūtra? It is no doubt that all the Mahāyāna followers accepted the Hṛdaya Sūtra itself is said to be the essence of the

⁴⁶ Dong chu, **The thought of Hṛdaya Sūtra** (般若心经思想史), [On line] sources: http://read.goodweb.cn/news/news_view.asp?newsid=68405, (15/05/2014)

Perfection of Wisdom tradition. However, though “Hṛdaya Sūtra” not includes in 600 Volumes in Chinese Tripiṭaka, but we could find quite similar words of “Hṛdaya Sūtra” in Chinese translation of the Sanskrit Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra or Perfection of Wisdom in 25,000 lines:

“That emptiness,⁴⁷ that is neither produced nor stopped, is neither defiled nor purified does not decrease or increase; and that which is neither produced nor stopped, neither defiled nor purified, neither decreased nor increased, that is not past, future, or present. There is no form in it, no feeling, etc.; no eye, etc. to: no mind; no form, etc, to: no mind- objects; no eye-element, etc. to: no mind-consciousness element ; no ignorance, no stopping of ignorance, etc. to : no decay and death, no stopping of decay and death; no suffering and no comprehension of suffering; no origination and no forsaking of origination; no stopping and no realization of stopping; no path and no development of the path; no attainment, and no reunion; no Stream winner, and no fruit of a Stream winner; etc. ”

This is a translation of Master Xuan Zang Mahāprajñāpāramitā Sūtra. If this paragraphs text was compared with Hṛdaya Sūtra itself, it is so similar. The structure of “Hṛdaya Sūtra” is based on this text as the main form of sutras, and added the Introduction and ending as well.

2.1.4 The Text of the Prajñāpāramitā Hṛdaya Sūtra and It's Structure

There are basically two versions of Hṛdaya Sūtra, a longer and a shorter, which have both appeared in different languages throughout the centuries, including: Sanskrit, Tibetan, Korean, Chinese, Japanese,

⁴⁷ Conze's, *The Large Sūtra on Perfect Wisdom*, sections I 2.2c .p. 61.From Chi: 「大般若」第二会第二分观照品第三之二.「大般若」观照品第三之二的一段：舍利弗，色空中无有色，受想行识中无有色。舍利弗，色不异空，空不异色，色即是空，空即是色，受想行识不异空，空不异受想行识……舍利弗，是诸法空相，不生不灭，不染不净，不增不减。非过去，非未来，非现在，如是空中无色，无受想行识，无眼处……无眼界……乃至无意识界，无无明，亦无无明尽，乃至无老死……无苦圣谛，无集灭道圣谛，无得无现观……。

Vietnamese and English. Furthermore, we will analyze and discuss the structure of sutra based on early Indian commentators.

2.1.4.1 Shorter Version

The shorter version⁴⁸ (Text) appears to be the oldest, with both Sanskrit and Chinese sources, but lacks the introduction of a Buddhist sutra with the six characteristic marks. Basically, this shorter version of Hṛdaya Sūtra consists of three sections. The brief introduction, second body and third make a conclusion.

2.1.4.2 Longer Version

The longer versions⁴⁹ have these six characteristic appended to the front and had added Conclusion. As we find that most of the longer version of Hṛdaya Sūtra almost appeared after the seventh century A.D.

2.1.4.3 Structure of the Prajñāpāramitā Hṛdaya Sūtra

In accordance with the Indian commentators who offer outlines of the Hṛdaya Sūtra. According to Jñānamitra⁵⁰ and Praśāstrasena divided the sutra according to subject matter, providing sevenfold and tenfold divisions. And Atiśa, Kamalaśīla, and Śrīmahājana undertake the more difficult task of aligning the structure of the sutra with the five paths of Bodhisattava. Here, the one example of Jñānamitra structure on sūtra.

⁴⁸ Edward Conze, the **Heart Sūtra in Sanskrit and English**. There have been several critical editions of the Sanskrit text of the Heart Sutra, but to date the definitive edition is Conze's, originally published in 1948, and then again in 1967.

⁴⁹ This translation of the Hṛdaya Sūtra is from the Tibetan version, and edition used by His Holiness Fourteen Dalai Lama for his discourse in Mountain View, California, in 2001.

⁵⁰ Donald S.Lopez, Jr, **The Heart Sūtra Explain 'Indian and Tibetan Commentaries'**, p.12.

The Introduction

This did I hear at one time. The Transcendent Victor was sitting on Vulture Mountain in Rājagṛha together with a great assembly of monks and a great assembly of Bodhisattvas.

The Entry into Wisdom

At that time the Transcendent Victor was absorbed in a samādhi on the enumerations of phenomena called “perception of the profound.” Also at that time, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara was contemplating the meaning of the profound perfection of wisdom and he saw that those five aggregates also are empty of inherent existence. Then, by the power of the Buddha, the venerable Śāriputra said this to the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, “How should a son of good lineage train who wishes to practice the profound perfection of wisdom?” The Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara said this to the venerable Śāriputra: Śāriputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of wisdom should view [things] in this way: They should correctly view those five aggregates also as empty of inherent existence.

The Definition of Emptiness

Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousnesses are empty. Śāriputra, in that way, all phenomena are empty, that is, without characteristic, unproduced, unceased, stainless, not stainless, undiminished, unfilled. Therefore, Śāriputra, in emptiness, there is no form, no feeling, no discrimination, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no odor, no taste, no object of touch, no phenomenon. There is no eye constituent, no mental constituent, up to and including no mental consciousness constituent. There is no ignorance, no extinction of ignorance, up to and including no

aging and death and no extinction of aging and death. Similarly, there are no sufferings, no origins, no cessations, no paths, no exalted wisdom, no attainment, and also no non-attainment.

The Sphere of Wisdom

Therefore, Śāriputra, because Bodhisattvas have no attainment, they depend on and abide in the perfection of wisdom and their minds are without obstructions and without fear.

The Qualities of Wisdom

Having completely passed beyond all error they go to the completion of nirvāṇa.

The Fruition of Wisdom

All the Buddhas who abide in the three times have been fully awakened into unsurpassed, perfect, complete enlightenment through relying on the perfection of wisdom.

The Dhāraṇi of Wisdom

Therefore, the mantra of the perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering. Because it is not false, it should be known to be true. The mantra of the perfection of wisdom is stated:

tadyathā gate gate, pāragate, pārasaṃgate, bodhisvāhā
Śāriputra, Bodhisattva Mahāsattvas should train in the profound perfection of wisdom in that way.

2.2 The Prajñāpāramitā Hṛdaya Sūtra in Mahāyāna Buddhism

Followed by the origin of Prajñāpāramitā Hṛdaya Sūtra. In this

chapter we will further discuss about the development of Hṛdaya Sūtra in native Buddha land India and others Mahāyāna countries as well.

2.2.1 The Prajñāpāramitā Hṛdaya Sūtra in South Asia

As western scholars Edward Conze details distinguished four phases in the development of the Prajñāpāramitā literature in India. The composition of Prajñāpāramitā texts extended over about 1,000 years.¹ The elaboration of a basic text (c. 100 B.C. to 100 A.D.), which constitutes the original impulse; 2. The expansion of that text (c. 100 A.D. to 300); the restatement of the doctrine in 3a. Short Sūtras and in 3b. versified Summaries (c. 300 A.D. to 500); 4. The period of Tantric influence and of its absorption into magic (600 A.D. to 1200).⁵¹

The Hṛdaya Sūtra was created in the third stage of development and is the best known of all Prajñāpāramitā texts. Which Edward Conze considers in a class by itself, the Hṛdaya Sūtra is the smallest Sūtra of the Prajñāparamita collection. Among those shorter sutras, the finest are the two earliest, both before A.D. 400, the “Hṛdaya Sūtra” in 25 Lines or 14 Lines,⁵² and another “Diamond Sūtra” with 300 Lines. Between A.D 600 and 1200 a number of Tantric abbreviations of the Prajñāpāramitā were then composed, all are very short.

The earliest extant text of the Sanskrit Hṛdaya Sūtra is the palm leaf manuscript found at the Hōryū –ji Temple at Japan , and dated to 609 C.E.⁵³

It was one of two texts which formed the basis for a published edition by Max Muller (1881), and formed the basis of a published edition by Shaku Hannyā (1923).⁵⁴ The Hṛdaya Sūtra manuscripts are all very corrupt. It contains numerous errors and omissions (visargas and anusvāras, syllables, words, and one whole phrase) and one repetition of

⁵¹ Conze, ‘**The Prajñāpāramitā literature**’, 1978, p.1.

⁵² Ibid.,p.11.

⁵³ William Wilson Hunter, **The Indian Empire: Its People, History, and Products**, (New Delhi: Asian Educational Services Published by Jetley, 1886), p.102.

⁵⁴ George Buhler, ‘**Palaeographical Remarks on the Horiuzi Palm-Leaf**, (Oxford: Clarendon Press,1881), p.90.

part of a phrase. The writing is poor and difficult to read in places. This manuscript is cited as a source by Dr. Edward Conze in his critical edition of the *Hṛdaya Sūtra* as J^a. Note that instead of *namo bhagavatyaḥ prajñāpāramitāya*, this text opens with the salutation: *namas sarvajñāya*.

Finally, the *Prajñāpāramitā* personified as a deity becomes the object of a cult. Here as we find the earliest *Prajñāpāramitā* image from Nālandā, Bihar, India. Circa 700-1100 C.E.



Figure 2: Painting of *Prajñāpāramitā* personified Sanskrit *Astasahasrika Prajñāpāramitā Sūtra* manuscript written in the Ranjana script. Nālandā, Bihar, India. Circa 700-1100 C.E.⁵⁵

The *Prajñāpāramitā* is often personified as a Bodhisattvadevi. Artifacts from Nālandā depict the *Prajñāpāramitā* personified as a goddess. The depiction of *Prajñāpāramitā* statue as a goddess is also can be found in ancient Java and Cambodian art.

⁵⁵ Asia Society created the file, Artwork created by an anonymous ancient source, [On line] sources:
http://asiasocietymuseum.org/region_object.asp?RegionID=1&CountryID=2&ChapterID=10&ObjectID=479, (09/ June/ 2014)



Figure 3: Prajñāpāramitā; the Buddhist goddess of transcendental wisdom, personified in a statue from 13th century Singhasari East Javanese art. The statue was discovered in Cungkup Putri ruins near Singhasari temple, Singhasari, East Java.⁵⁶

After A.D.1200 there are no more works for Prajñāpāramitā in India, because Buddhism itself going to have disappeared from the native country. But anyhow, the Edward Conze's four phases have been widely accepted by the modern scholars, and their broad outline, particularly the expansion of a basic text and its subsequent contraction, had been independently suggested by Hikata, R. (1958) in Japan. In addition to the above development of Prajñāpāramitā literature. So, here the examples of each Prajñāpāramitā category are:

1. Trīṣatikā Prajñāpāramitā Sūtra: 300 lines, the Diamond Sūtra, or Vajracchedikā Prajñāpāramitā Sūtra.
2. Pañcaśatikā Prajñāpāramitā Sūtra: 500 lines.
3. Saptaśatikā Prajñāpāramitā Sūtra: 700 lines, the bodhisattva Mañjuśrī's exposition of Prajñāpāramitā.
4. Sārdhadvisāhasrikā Prajñāpāramitā Sūtra: 2500 lines, from the questions of Suvikrāntavikrāmin Bodhisattva.
5. Aṣṭasāhasrikā Prajñāpāramitā Sūtra: 8,000 lines.
6. Aṣṭadaśasāhasrikā Prajñāpāramitā Sūtra: 18,000 lines.
7. Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra: 25,000 lines.
8. Śatasāhasrikā Prajñāpāramitā Sūtra: 100,000 lines, also called the Mahāprajñāpāramitā Sūtra.

⁵⁶ Prajñāpāramitā in Ancient Indonesia, [On line] sources:

http://en.wikipedia.org/wiki/Prajnaparamita#mediaviewer/File:Prajnaparamita_Java_Front.JPG, (19/ May/ 2013)

An Indian commentary on the Mahāyāna-saṃgraha,⁵⁷ entitled Vivṛtaguhyārthapiṇḍavyākhyā, gives a classification of teachings according to the capabilities of the audience: According to disciples grades, the Dharma is [classified as] inferior and superior. For example, the inferior was taught to the merchants Trapuṣa and Ballika because they were ordinary men; the middle was taught to the group of five because they were at the stage of saints; the eightfold Prajñāpāramitās were taught to bodhisattvas, and the Prajñāpāramitās are superior in eliminating conceptually imagined forms. The eightfold Prajñāpāramitās are the teachings of the Prajñāpāramitā as follows: the Trīṣatikā, Pañcaśatikā, Saptaśatikā, Sārdhadvisāhasrikā, Aṣṭasāhasrikā, Aṣṭadaśasāhasrikā, Pañcaviṃśatisāhasrikā, and Śatasāhasrikā.⁵⁸ According to Williams Paul, there is evidence that the Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra (25,000 lines) and the Śatasāhasrikā Prajñāpāramitā Sūtra (100,000 lines) have a connection with the Dharmaguptaka sect, while the Aṣṭasāhasrikā Prajñāpāramitā Sūtra (8000 lines) does not.⁵⁹ Actually, at our present state of knowledge any chronology of the Prajñāpāramitā and the development of its ideas can be taken as a tentative guide only. As Paul William stated, in specific theories concerning the development of ideas are likely to depend to a greater or lesser extent on a prior understanding of what the literature is all about, and how it fits within the broader history of Buddhism in India. On the other hand understanding what the literature is all about would seem to require some grasp of how the literature and its ideas developed, and its context within Indian Buddhist history.

⁵⁷ Mahāyāna-saṃgraha, traditional Chinese (攝大乘論) is a key work of the Yogācāra school of Buddhist philosophy, attributed to Asanga. It introduces various Yogācāra concepts such as the ālaya-vijñāna, the three natures (tri-svabhāva), the fivefold path (pañca-mārga), and the fruits of enlightenment. Although no Sanskrit original has been found, the work survives in Tibetan and Chinese translations, together with several important commentaries.

⁵⁸ Hamar Imre, **Reflecting Mirrors: Perspectives on Huayan Buddhism**, (Germany: Harrassowitz Verlag, Wiesbaden, 2007), p.94.

⁵⁹ Williams Paul, **Mahāyāna Buddhism: The Doctrinal Foundations**, p.6.

2.2.2 The Prajñāpāramitā Hṛdaya Sūtra in Tibet and East Asia

As we find that the Hṛdaya Sūtra not only popular in the native Buddha land, India, but also get warm welcome and has always been held in the greatest veneration in all Asian Mahāyāna countries. Especially in Tibet, China, Taiwan, Japan, Korea and Vietnam. As His Holiness fourteenth Dalai Lama said in the “Essence of the Heart Sutra”:

For more than two thousand years, the Heart Sūtra has been part of the daily life of millions of Buddhists. This concise text, so rich and laden with meaning, concentrates the very heart of Buddhism into a powerful and evocative teaching on the interdependence of all reality.

2.2.2.1 Chinese Version

It is undoubted that the translation of Prajñāpāramitā text in China had great influences on the development of Buddhist thought. In the history of Chinese Buddhism, the transmission of the Prajñāpāramitā category of sūtras in China, from (one text to) two texts, to three texts, to four texts, to eight texts, up to the sixteen texts theories, all display the continual development of the Prajñāpāramitā Sūtras. If we examine this from the perspective of the history of translation of sūtras in China, we begin from the brief text, to the extensive text, and then later the Rushou Mañjuśrī Prajñāpāramitā, Vajracchedikā Prajñāpāramitā, Mañjuśrī Prajñāpāramitā, Pravara-deva-rāja-paripṛccha Prajñāpāramitā, up until the translation during the Tang Dynasty of the Prajñāpāramitā-naya-śatapañcāśatikā and others, a reflection of the sequence of development of the Prajñāpāramitā Sūtras in India. The very first translation of the Prajñāpāramitā Sūtra was in the Second Guanghe Year of the Han Emperor Lingdi (179 C.E), with the translation of the Daoxing Prajñā Sūtra ‘道行般若經’ in ten fascicles and 30 sections (chapters), also known as the Mahāprajñāpāramitā Sūtra.⁶⁰

⁶⁰ Yinshun, **Origins & Development of Early Mahāyāna**, [On line] sources: <http://www.yinshun.org.tw/books/41/yinshun41-00.html>, p.2, (14/ June/ 2014)

It is very early that the translation of Hṛdaya Sūtra in Chinese started from Dong Wu dynasty (Third century A.D), there was a translation made sometime during the mid-third century by a monk named Chih-ch'ien (支謙 190-250 C.E) of a text Sengyou's catalogue calls the Mohe po re po lo mi shen zhou (摩訶般若波羅蜜神咒).⁶¹ But unfortunately, Chih-ch'ien translation, however, has been lost since the early 6th century. It is also believe that the most earliest record of Hṛdaya Sūtra comes from the oldest surviving catalogue of Chinese Mahāyāna Buddhist sutras compiled by venerable Sengyou (僧祐 445-518 C.E) around 515 C.E, which contains information from the very first catalogue made by venerable Dao'an (道安 312-385 C.E) in 374, which is now lost.⁶² A Chinese translation by Fa-yueh in 741 was the first text of the Heart Sutra to include an introduction and a conclusion (Longer Version).⁶³

According to the history of Chinese Buddhism, in total there are eleven (11 versions) translations of the Hṛdaya Sūtra in the standard Buddhist Tripiṭaka, until Song dynasty. There still exists eight versions of Hṛdaya Sūtra with both short and longer, but three were lost today, especially those who translated by Chih-ch'ien, Bodhiruci and Śikṣānanda.

⁶¹ Venerable Yifa, M.C.Owens and P.M.Romaskiewicz, **Prajñāpāramitā Heart Sūtra** (Translate from the Chinese Version of Heart Sūtra), (USA: Buddha's Light Publishing, 2006), p.18.

⁶² Ibid., p.17.

⁶³ Taishō Tripitaka Vol. 08. No. 0252, **The Storehouse of Omniscience Prajñāpāramitā Heart Sūtra** (普遍智藏般若波羅蜜多心經). Dharmachandra translate (法月重譯), CE 741.

Table 2: Eleven versions translations of the Hṛdaya Sūtra in the standard Buddhist Tripiṭaka.

No	Title	Translator	Version	Dynasty	Exist	Lost
1	《摩訶般若波羅蜜咒經》	Chih-ch'ien .190-250 CE.		Wu		√
2	《摩訶般若波羅蜜大明咒經》	Kumārajīva.400 CE.	Short	Qin	√	
3	《般若波羅蜜多心經》	Xuan Zang .649 CE.	Short	Tang	√	
4	《般若波羅蜜多那經》	Bodhiruci . 693 CE.		Tang		√
5	《摩訶般若髓心經》	Śikṣānanda.695-710 CE.		Tang		√
6	《佛說波羅蜜多心經》	Yi Jing. 695 – 713 CE.	Short	Tang	√	
7	《般若波羅蜜多心經》別本	Dharmachandra (First translate) 741CE.	Longer	Tang	√	
	《普遍智藏般若波羅蜜多心經》	Dharmachandra.(Again translate) 741 CE.	Longer	Tang	√	
8	《般若波羅蜜多心經》	Prajñā and Li Yen Trns.790 CE.	Longer	Tang	√	
9	《般若波羅蜜多心經》	Prajñācakra.861 CE.	Longer	Tang	√	
10	《般若波羅蜜多心經》	Facheng. 856 CE.	Longer	Tang	√	
11	《聖佛母般若波羅蜜多心經》	Dānapāla. 1005 CE.	Longer	Song	√	

Among these eleven versions of Hṛdaya Sūtra, the earliest surviving version is translated by Kuchean monk Kumārajīva between (344-413 C.E),⁶⁴ at the same year he entered the capital city of China at Chang'an. After the Kumārajīva about two hundred years later, the next

⁶⁴ Taishō Tripiṭaka Vol. 08.No.0250. (摩訶般若波羅蜜大明咒經), Kumārajīva translate (鳩摩羅什譯),ca.C.E 400.

translation of the Hṛdaya Sūtra was made (649 C.E)⁶⁵ by the famous Chinese Buddhist master Xuan Zang. According to Xuan Zang's biography, he received a version of the Sanskrit Hṛdaya Sūtra from a beggar he had helped in Sichuan (China) prior to his journey to the India, and used it as a talismanic chant during his treacherous crossing of the Gobi desert.⁶⁶ After that, Master Xuan Zang memorized the Sanskrit version of Hṛdaya Sūtra fluently and, as foretold, it did save him from many dangerous disasters during his travels to the west (India). There also happened another such a difficult real story on his journey to India, which he was saving from the Hṛdaya Sūtra, here is:

Once, he met some very fierce and evil-looking local savages. They captured Master Xuan Zang and, seeing his dignified countenance, planned to kill and sacrifice him to their deity. The master begged them to grant him a favor, explaining that he came from the T'ang Empire and was on his way to India to retrieve Buddhist sutras. He asked them to release him temporarily, and once he has retrieved the sutras and brought them back to China, he will return willingly to give his life to their deity. The savages did not understand the language spoken by the master and thus persisted to tie him up and kill him for sacrifice. Presently with no way to turn, no resource to save him, Master Xuan Zang could only shut his eyes and concentrated his mind to silently recite the Hṛdaya Sūtra. Suddenly heaven and earth became dark, storm wind raged, and dusts and sands whirled everywhere. Then the savages were caught by great surprise and lost their composure to fear. Thinking they must not assault the monk, together they knelt before the master, begged him for mercy and released him.⁶⁷ Thus, Master Xuan Zang, having escaped disasters by the merit of reciting the Hṛdaya Sūtra. When he returns to China after 18 years his journey from India, he issued his own version of the Hṛdaya Sūtra with some important change, the most special significant being title.

⁶⁵ Taishō Tripiṭaka Vol. 08. No. 0251, (般若波羅蜜多心經), Xuan Zang translate (玄奘譯), C.E 649.

⁶⁶ Venerable Yifa, M.C.Owens and P.M.Romaskiewicz, **Prajñāpāramitā Heart Sūtra**, p.19.

⁶⁷ Master Chi Hoi, **Understanding the Heart Sūtra**, (1339-38th Avenue San Francisco, CA 94122. Printed in the United States of America, 2006), p.9.

Only, Xuan Zang's version is the first to call a sutra. But Kumārajīva version is called the (Mahāprajñāpāramitā Great Enlightening Spell), which indicates that it should be read as mantra, rather than a sutra. Both Kumārajīva and Xuan Zang's version were short, and there have one shorter version translated by Yijing in the Tang dynasty also, so totally there are three shorter versions in the Chinese Mahāyāna Buddhist history. All these shorter versions of the text which lacks the traditional introduction of sutra with the six characteristic marks, and there no any explain why missing the six characteristic elements of a sutra.

After Xuan Zang, many translators worked with the Hṛdaya Sūtra in Chinese in the same Tang and Song dynasty. As for the Hṛdaya Sūtra, though there are several different translations, it is the one by the great master Xuan Zang that is most popular and widely adopted throughout the ages. This short version consists of two hundred and sixty Chinese characters only. With very simple language but deep meaning it captures the quintessence of the Perfection of Wisdom theme in a way that can be easily received and practice by every Chinese Mahāyānist Buddhist. Since its transmission to China over a thousand years ago, the sutra has deeply reached the heart of the Chinese people.

2.2.2.2 Tibetan Version

Buddhism first reached in Tibet around the seventh century. During that time, the Tibetan King Songtsen Gampo had as one of his queens a Chinese prince, Wen-cheng (文成公主), who she contributed to bring Chinese Buddhism to Tibet. Despite Wen- cheng influence through King Songtsen Gampo, the Buddhism was introduced into Tibet directly from India. In Tibet, the ideas of the Prajñāpāramitā were first introduce by Śāntarakṣita and Kamalaśīla about A.D 750.⁶⁸ The Prajñāpāramitā Sūtras also became an important study for saṅgha monastic. For monk at least would spend five to seven years studying these sutras in depth. The study of Prajñāpāramitā Sūtras not only for one school, but for all four schools of Tibetan Buddhism- Nyingma, Sakya, Kagyu, and Geluk. It is said that the Perfection of Wisdom sūtras reached in Tibet during the

⁶⁸ Conze, 'The Prajñāpāramitā literature' (1978), p.24.

reign of Trisong Detsen, when a certain Langkhampa Gocha, who had perfect recall of anything he committed to memory, was sent to India to bring back these sūtras.⁶⁹ He memorized the Perfection of Wisdom sutras in One Hundred Thousand Verse and the story goes that on his return, when he came into the king's presence, he was dressed as a traditional Tibetan scripture, which contains loose folios between end-boards.⁷⁰

All this was intended to denote the precious of what he had brought back to Tibet. The sūtra was then written down in ink made from the king's blood mixed with precious jewels that had been ground down.⁷¹ Basically, there are different texts within the Prajñāpāramitā sutras. Those that were translated into Tibetan are collectively known as the seventeen mother and son scriptures. The Hṛdaya Sūtra is one among these seventeen, and is sometimes also known as the Twenty-Five Verses on the Perfection of Wisdom.⁷² There is a Tibetan version of Hṛdaya Sūtra in the Kanjur.⁷³

The Tibetan text use is taken directly from the fresco in the Ge-gye Che-ma-ling (one of the temples of Samye Vihara) of circa 755-800 C.E under the patronage of the Sage Emperor Trisong Detsan, the Tibetan translator⁷⁴ Bhikshu Rinchen De and the Indian Mahasamdhī - master Vimalamitra translated this text into Tibetan. Traditionally, the four schools of Tibetan Buddhism almost used the same longer version of Hṛdaya Sūtra in their daily practice and rituals.

⁶⁹ King Trisong Detsen ruled in the eighth century. The monastery of Samye, where the first seven Tibetan monks were ordained, was built during his reign. Nyanghampa or Langkhampa had perfected the ability to retain in his mind what he memorized without forgetting it (mi brje pa' i gzungs).

⁷⁰ Geshe Sonam Rinchen, **The Heart Sūtra**, (New York, Snow Lion Publications, 2003), p.15.

⁷¹ Ibid.

⁷² Dalai Lama, translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings**, p.64.

⁷³ The edition of Heart sutra is the one that appears in the Peking edition (P 160, vol.6, 166.1.7- 166.4-5). Recently, the best study of the Hṛdaya Sūtra in Tibetan is the Jonathan Silk, *The Heart Sutra in Tibetan: A critical Edition of Recension A and Recension B of the Kanjur text*.

⁷⁴ 17th Karmapa Urgyen Thinley Dorje, **On The Heart Sūtra**, [On line] sources: <http://dharma.today.wordpress.com/2012/05/09/on-the-heart-sutra>, (09 /May/ 2012)

2.2.2.3 English Version

When we look back to the English version of Prajñāpāramitā, the Sanskrit Prajñāpāramitā was first discovered by B.H.Hodgson in Nepal between 1830 and 1840. The manuscripts arrived in 1837 in Paris.⁷⁵

There is in Bodleian an earlier attempt by a Spaniard to translate parts of the Chinese Prajñāpāramitā, but he stop fairly soon. In 1837 I.J.Schmidt published the first Tibetan version of a Prajñāpāramitā, i.e. the “Diamond Sūtra”. If we consider the work done by Europeans scholars during the last century, we find that during the first 70 years was almost entirely confined to the Hṛdaya and Diamond Sūtra. The larger Prajñāpāramitā gradually appeared on the horizon, first through editions made by Hindus (i, e. by Mitra in 1888, Ghosha from 1888 to 1913, and Dutt in 1934), then by a partial German translation by Walleser (1914), and then, after 1930, the interest was stimulated by publications about the Abhisamayālaṅkāra. And after 1940 the work has been done by two famous scholars, Edward Conze and Etienne Lamotte.⁷⁶

In the history of European Buddhist research, the earliest English translation Hṛdaya Sūtra made by Samuel Beal in 1864, based on Xuan Zang version. In 1884, Friedrich Max Muller who was the first time the Sanskrit “Heart Sutra” in Devanagari and Roman alphabet version presented to the European world, he translated version has an important historical position. Next, in this recently 19 century, the European begins to research about Buddhism. Among these all translation, the most popular English translation of Hṛdaya Sūtra by Edward Conze and this is a very accurate Western version.

Of course, there was one more English version of Hṛdaya Sūtra directly translated from Tibetan to English by His Holiness Dalai Lama, the book called ‘Essence of the Heart Sūtra’ and also an important English latest version.

⁷⁵ Conze, ‘The Prajñāpāramitā literature’, 1978), p.29.

⁷⁶ Ibid.

Table 3: English Version of Hṛdaya Sūtra

No	Translate	Translator	Versions	Year	Exist
1	Trans from Chinese to English based on Xuan Zang Version	Samuel Beal	Short	1864	√
2	Trans From Sanskrit to English	Friedrich Max Muller	Longer/Short	1884	√ (Both)
3	Trans From Sanskrit to English	Edward Conze	Longer/Short	1967	√ (Both)
4	Trans From Tibetan to English	H.H Dalai Lama	Longer	2002	√

2.2.2.4 Japanese /Korean and Thai Version

Firstly, the Perfection of Wisdom sutra (Hṛdaya Sūtra) was first brought to Japan by the Japanese plomat Ono no Imoko, who return with it from China in the early 7th century. The original manuscript Ono no Imoko carried back from China is said to be presently enshrined at Horyu-Ji temple in Nara prefecture. At that time, the Japanese emperor Junnin Tenno, who reigned from 733-764 A.D, issued an imperial edict encouraging the nation's people to read the sutra.⁷⁷

According to Japanese history, in 818 A.D, a great plague struck the country and nothing could be done to stop it from spreading. As a prayer for the world peace & well being of the people and the tranquility of the nation the ruler of Japan at the time, Emperor Saga, wrote, he prostrated himself three times after writing each Chinese character of the sutra. The manuscripts of succeeding emperors who continued in similar practices have been declared national treasures of

⁷⁷ Kido Inouep, **Record of Traces and Dreams: the Heart Sūtra**, (I Universe Publisher, 2012), p.6.

Japan and are stored in a special hall Daikaku-ji temple in Saga prefecture.⁷⁸

In Japan, meditators often repeat it as a way to focus their minds, especially in the Zen traditions and also in the Shingon School. Copying the Hṛdaya Sūtra can form the basis of meditation.

In Japan, in particular the scholars have noted the ubiquity of impressions of the Hṛdaya Sūtra on various goods, including teacups, hand towels, neckties, and even taxicab windows. Some experts have suggested that reflecting on the various ways Buddhists venerate the Hṛdaya Sūtra provides a measure of both the extent of its popularity and the breadth of the Buddhist tradition. So, this is what the good impact of Hṛdaya Sūtra in Japanese everyday life. And it is also said that, the Japanese characters (kanji) are identical in form and meaning to the Chinese, but they are pronounced differently. It is the Japanese pronunciation of the Chinese version of the Hṛdaya Sūtra that is chanted in Zen groups.

Secondly, the Hṛdaya Sūtra also practices by the Korean Mahāyāna Buddhist for thousand years. In Korea, it is chanted in Chinese, but with a Korean accent. Korea and Japan is based on the Chinese Tripiṭaka Canon, therefore Korean Hṛdaya Sūtra also based on the shorter version that translated by the Master Xuan Zang.

Normally in Korea, there is lot of Buddhist devotees and followers believe that the words of the Hṛdaya Sūtra have protective quality in themselves.

Thirdly, the Hṛdaya Sūtra gets warm welcome in Thailand especially for those Thai Mahāyāna followers. Before we start, let's we briefly introduces the Buddhism in this happy land Thailand. Most Thais (approximately 95%) believe in a form of Theravāda Buddhism.

Mahāyāna and Theravāda Buddhism co-existed in early

⁷⁸ Ibid.

Thailand. Thai art of this time reflects influence from both the Khmer Empire in what is now Cambodia and from the then-flourishing Buddhist civilization on the island of Sumatra. The Khmer's were adherent of Mahāyāna Buddhism, which came from the Sumatra and became mixed with their older faith, Brahmanism. But the Mahāyāna both of the Srivijaya and of the Lopburi periods did not succeed in replacing the Theravāda Buddhism and the two schools flourished side by side.⁷⁹ But later, the Mahāyāna Buddhism adopted under the Srivijaya and Khmer rule declined and finally disappeared. These marks the period in Thailand were unified under the only one single faith of the newly revised Theravāda Buddhism.⁸⁰

Over the last century, the saṅgha in Thailand has governed itself under the regulations of the first saṅgha Act (1902), the second saṅgha Act (1941), and the current saṅgha Act, enacted in 1962 and amended in 1992. Two major divisions are recognized by law, the Mahāyāna division with Chinese and Vietnamese sects, and the Theravāda division with the Maha Nikaya and Dhammayut Nikaya.⁸¹ Both divisions come under the Supreme Patriarch, or saṅgharaja, who is appointed by the King from one of the Theravāda Nikayas and who serves for life. The Supreme Patriarch is assisted by the Supreme saṅgha Council, or Mahathera Samakhom, which has eight permanent members and 12 rotating members appointed by the Supreme Patriarch.

So, today Thailand is called a Theravāda Buddhist country, but still there have been a Mahāyāna saṅgha with both (bhikṣu & bhikṣuṇī) temple in Thailand that they came from China, Taiwan and Vietnam. These entire Mahāyāna temples always practice the Hṛdaya Sūtra both with the Chinese and Thai version, but both based on the Master Xuan-Zang short version, we found only the Thai transliterate. After all, Thailand is Theravāda Buddhist country.

⁷⁹ Phra Brahmaganabhorn (P.A.Payutto), **Thai Buddhism in the Buddhist World**, (Chandrapen Publishing House, Thailand, 1984), p.25.

⁸⁰ Ibid., p.27.

⁸¹ Buddhism in Contemporary Thailand, [On line] sources: <http://www.dhammathai.org/e/thailand/contemporary.php>, (19/ July/ 2014)

2.3 Conclusion

In this paper we have sought to demonstrate the issue of origin and development of the Hṛdaya Sūtra, there are three points can be summarized as follows:

Firstly, from the modern scholars evidence shows that the exact date of the sutra is unclear, the place of the origin of the Prajñāpāramitā is still some controversial. But it can be traced back to the longer version of the text, it can be seen the first origin of Hṛdaya Sūtra took place in the vulture peak at Rājagṛha, and it is generally accepted by scholars. On the other hand, we observe that His Holiness Dalai Lama's arguments have shown, it may be the case of that Mahāyāna scriptures, such as the perfection of the wisdom sutra, were taught to a few individuals whom the Buddha regarded as most suited to receive those teachings. His Holiness concludes that the teachings may have been transmitted on a plane that transcends conventional understanding of time and space. In this way, it may be easy to understand the origin of the Mahāyāna texts, and the origin of Hṛdaya Sūtra. Moreover, we believe primarily on the basis of above scholarly documentary evidence, such as Edward conze, Majime Nakamura, A. L Basham, Red Pine, Master Hongyi and Etienne Lamotte, that the origin of the Hṛdaya Sūtra possibly in the northern land and was composed around the first century B.C, during the territory of the Kushan Empire.

And here it is very important to note that the most earlier Indian Sanskrit palm leaves manuscript was preserved in Horyu-ji temple in Japan since 609 A.D, but the text of the sutra is extremely corrupt. It contains numerous errors and omission. The writing is poor and difficult to read in places. So, later in 1880, it was sent to Professor Max Muller by Horyu-ji temple and he has translated this original text into English in 1884. Except the two leaves version we could not found any original Sanskrit version before the 6th century.

In this chapter it is very important to note that the Kumārajīva and Xuan Zang short version the text starting with: “The Bodhisattva

Avalokiteśvara, while practicing the profound prajñāpāramitā, clearly saw that all five skandhas are empty, thus overcoming all suffering.”⁸² But relatively speaking, the others longer version especially those belongs to Dharmachandra, Facheng and Dānapāla omitted ‘thus overcoming all suffering’, and the same longer version which was belongs to another two translator who is Prajñā and Prajñācakra has wrote the ‘thus overcoming all suffering’, so this is the main difference between them. We also notice that the Tibetan longer version and Edward Conze Sanskrit short version also didn’t mention about ‘thus overcoming all suffering’ in his translation too. Also because of lacks of the introduction in the short version of Hṛdaya Sūtra, it is most likely happened the misunderstanding. As such, whenever we read the Hṛdaya Sūtra of both short and longer version with complexes can be more comprehensive and understanding the sutra.

For about the development of this Hṛdaya Sūtra, as a western scholar Edward Conze’s details distinguished four phases in the development of the Prajñāpāramitā literature in India. The Hṛdaya Sūtra was created in the third stage of development and is the best known of all Prajñāpāramitā texts, and his thoughts were accept by the academic circle today. Of course, at our present state of knowledge any chronology of the Prajñāpāramitā and the development of its ideas can be taken as a tentative guide only. As Paul William stated, in specific theories concerning the development of ideas are likely to depend, to a greater or lesser extent, on a prior understanding of what the literature is all about, and how it fits within the broader history of Buddhism in India.

Secondly, the translation of first Hṛdaya Sūtra in Chinese started from Dong Wu dynasty by Chih-ch’ien (支謙 190-250 C.E). But unfortunately, Chih-ch’ien translation, however, has been lost since the early 6th century. Now there are eleven versions translations of the Hṛdaya Sūtra in the standard Buddhist Tripiṭaka, until Song dynasty. There still exists eight versions of Hṛdaya Sūtra with both short and longer, but three were lost today, especially those who translated by Chih-ch’ien,

⁸² CBETA No. 251 [Nos. 250, 252-255, 257], 唐三藏法師玄奘譯, 般若波羅蜜多心經, “觀自在菩薩行深般若波羅蜜多時, 照見五蘊皆空, 度一切苦厄.”

Bodhiruci and Śikṣānanda.

A Chinese translation by Fa-yueh in 741 was the first text of the Hṛdaya Sūtra to include an introduction and a conclusion (Longer Version). Among these eleven versions of Hṛdaya Sūtra, the earliest surviving version is translated by Kumārajīva between (344-413 C.E). Both Kumārajīva and Xuan Zang's version were short, all these shorter versions of the text which lacks the traditional introduction of sutra with the six characteristic marks, and there no any explain why missing the six characteristic elements of a sūtra, and there have one more shorter version translated by Yijing in the Tang dynasty, so totally there are three shorter versions in the Chinese Mahāyāna Buddhist history, though there are several different translations, it is the one by the master Xuan Zang that is most popular and widely adopted throughout the ages, because Xuan - Zang version consists of 260 Chinese characters only, with very clear and simple language. So, this is the significance of this version. Furthermore, it is still important to further deep and details research for the Korean and Japanese version in coming future; because the present conditions research work we still lack some reference sources for it.

Thirdly, in the history of European Buddhist research, the earliest English translation Hṛdaya Sūtra made by Samuel Beal in 1864, based on Chinese Xuan Zang short version. On the other hand, in 1884 Friedrich Max Muller who was the first time the Sanskrit "Hṛdaya Sūtra" in Devanagari and Roman alphabet version presented to the European world. So, we sure both Samuel Beal and Max Muller translated version has an important historical value and position, because both this translation coming from the 6th century.

Among these all western translation, the most popular English translation of Hṛdaya Sūtra by Edward Conze and this is a very accurate Western version, Conze dedicated his entire life in translating these scriptures, his translation text words are beautiful and simple than the previous others translation, and he is the most expert in this field, as well as he has a great well known in the academic world, so for researcher his information is more reliable than the others scholars. And there was one

English version of Hṛdaya Sūtra directly translated from Tibetan longer Version into English by His Holiness Dalai Lama, the book called ‘Essence of the Heart Sūtra’ and also an important English latest version, this book effectively serve as a comprehensive introduction to the central teachings of Mahāyāna Buddhism within translation of Tibetan longer version Hṛdaya Sūtra into English language.

Chapter III

Special Commentaries on the Prajñāpāramitā Hṛdaya Sūtra in Mahāyāna Buddhism

This chapter will survey the origin and development of Prajñāpāramitā Hṛdaya Sūtra commentaries from Mahāyāna Buddhism. When we examine, even in the past or in the present, there are a number of standard commentaries on this Sūtra, which look at it from a different of traditional Mahāyāna schools and modern Buddhist scholars view points.

The commentaries are considerable number, because commentaries are the deep understanding of the sūtra. We are unable to to discuss all the commentaries in here. Therefore, we are tried to select some of the special commentaries from each countries.

3.1 The Origin of Prajñāpāramitā Hṛdaya Sūtra Commentaries by Seven Famous Commentaries of Indian Masters and Tibetan Commentaries (Earlier Periods)

Buddhism was born in India more than 2,600 years before, the most earlier Indian Prajñāpāramitā Hṛdaya Sūtra commentaries had a big historical value, so we must go back to the origin of the Prajñāpāramitā Hṛdaya Sūtra commentaries research and investigate from early India and

then Tibet, China and others Mahāyāna countries as well. We will divide these commentaries into two periods, the earlier and the contemporary. The earlier is refers to the Indian and Chinese oldest commentaries, specially the seven Indian commentaries and Chinese before the Qing dynasty. And the contemporary refers to the later internationally modern scholar's commentaries for Prajñāpāramitā Hṛdaya Sūtra.

3.1.1 Commentaries of India

There are many different commentaries on the Prajñāpāramitā Hṛdaya Sūtra. According to Indian Buddhism history there are totally Seven Indian commentaries on the Prajñāpāramitā Hṛdaya Sūtra specially attributed to the authors Vimalamitra, Jñānamitra, Vajrapāṇi, Praśāstrasena, Kamalaśīla, Atiśa, and Mahājāna.

But according to the Tibetan historical evidence, the seven commentaries come from the period between the middle of the eighth century and the middle of the eleventh century and now preserved in the Tibetan Tripiṭaka.¹ In here we made use of two editions: the reprint of the Peking (Peking Tibetan Tripiṭaka 藏文大藏经北京板) Tokyo and Kyoto: Tibetan Tripiṭaka Research Foundation, 1957.

The second edition is Derge (sDedge 藏文大藏经德格板) edition published by the sixteen Karmapa (Delhi: Delhi Karmapae Choedhey, Gyalwa Sungrab Partun Khang, 1985). The Peking edition (also known as Otani, indicated here by P) and Tohoku (for the Derge edition, rendered here as Toh.) Furthermore, here the English translations of these seven commentaries are made by Lopez.²

According to the order of time, the longest commentary on the

¹ Malcolm David Eckel, **Indian Commentaries on the Heart Sūtra: The Politics of Interpretation**, (USA: Bruce Cameron Hall College of William and Mary Williamsburg, Virginia, Volume 10, Number 2,1987), p.71.

² Lopez, he translated all these seven commentaries into English language, the book name is “Lopez, Donald S. Jr. Elaborations on Emptiness: Uses of the Heart Sūtra. Princeton”, NJ: Princeton University Press, 1996.

Hṛdaya Sūtra is belongs to Vimalamitra³ from the seven. Vimalamitra is his Sanskrit name, in Chinese: 無垢友; Tibetan: རྩི་མེད་བཞེས་གཞེན་. According to traditional biographies, Vimalamitra was born in western India, probably in the eighth century, and studied at Bodhgaya.⁴ He was a monk of the Sarvāstivāda school, one of the major early Buddhists schools of India, and a native of Kashmir.

According to ‘Xuan Zang Record of the Western Regions’,⁵ Vimalamitra traveled throughout India to learn the Buddhist Sūtras, treatises, and rules of monastic discipline, and became renowned for his vast knowledge of the Buddhist canon. He was one of important person who transmitted the Great Perfection teachings to the land of snow, Tibet. It is said that Vimalamitra went to Tibet in the ninth century, where he taught widely, and composed and translated numerous Sanskrit texts into Tibetan language. He is said to have remained in Tibet for thirteen years before he returning to Wutai Mountain China.⁶

According to Lopez mention that, the commentary has something of the tone of a lecture in which Vimalamitra used the Prajñāpāramitā Hṛdaya Sūtra as an occasion to expound on a wide range of topics for an audience perhaps not as well-versed in Buddhist thought as he. This impression is confirmed by the colophon, which states that Vimalamitra explained the Hṛdaya Sūtra to an audience of monks at the temple of Tshangspa’i-’byung-gnas.⁷

So, the commentary has been composed in Tibet and was

³Vimalamitra’s, *Āryaprajñāpāramitāhṛdayaṭīkā*, Vast Explanation of the Heart of the Perfection of Wisdom, Vimalamitra. (P 5217 Toh.3818).

⁴ Donald S. Lopez, Jr., *The Heart Sūtra Explain ‘Indian and Tibetan Commentaries’*, p.8.

⁵ Xuan Zang (Hiuen Tsiang), *Buddhist Records of the Western World*, Vol. I. (Translated by Samuel Beal. London: Kegan Paul, Trench, Trübner, 1906), pp.165-205.

⁶ Donald S. Lopez, Jr., *The Heart Sūtra Explain ‘Indian and Tibetan Commentaries’*, p.9.

⁷ Ibid.

translated by Vimalamitra himself with the others Tibetan scholars.

The second commentary is made by jñānamitra.⁸ His commentary is very clear and had details explanation, he dividing the sutra under seven headings. In the traditional histories record, there was not mentioned translator of any work, except the one only work of his extant in the canon, a commentary on the Prajñāpāramitānayaśatapañcāśatkā. In his commentaries of the “form is emptiness” line, he evinces an affinity for the Yogācāra.

The Vajrapāṇi’s⁹ commentary, which gives the most details and extensive about the mantra from above the seven, and also his commentary is the least methodical of the seven. Based on the book name “Blue Annals” describes, he was the disciple of Maitripa and a master of the tantric practice of mahāmudrā.¹⁰ Also he has spent most of his life in Nepal and traveled to Tibet.

A Considerable number of qualities is the commentary of Praśāstrasena,¹¹ is a straightforward, admirable and exemplary attempt actually to illuminate the text, and it represented the standard thinking of the Pala Buddhism basically Mādhyamika, with some Yogācāra terms.¹² Because of the clear and completeness, that’s why Edward Conze had translated part of it. His commentary can be considered from ten points¹³ of view.

⁸Jñānamitra’s, **Āryaprajñāpāramitā - hṛdayavyākhyā**, Explanation of the Noble Heart of the Perfection of Wisdom, Jñānamitra. (P 5218, Toh.3819).

⁹Vajrapāṇi’s, **Bhagavatīprajñāpāramitā hṛdaya- rthapradīpanāmaṭīkā**. Commentary on the Bhagavatī Heart of the Perfection of Wisdom Sūtra, Lamp of the Meaning, Vajrapāṇi. (P 5219, Toh. 3820).

¹⁰ George N. Roerich, trans., **Blue Annals** Second editions, (Delhi: Motilal Banarsidass, 1976), pp. 858-859.

¹¹Praśāstrasena’s, **Āryaprajñāpāramitāhṛdayaṭīkā**. Vast Commentary on the Noble Heart of the Perfection of Wisdom, Praśāstrasena. (P 5220, Toh. 3819)

¹² L.Cousins et al. (eds.), **Buddhist Studies in Honour of I.B.Horner**, (D.Reidel Publishing Company, Dordrecht-Holland, 1974), p.51.

¹³ Donald S .Lopez, Jr., **Elaboration on Emptiness**, p.150.

Above the seven, the briefest commentary was made by Kamalaśīla¹⁴ and one of the earliest commentaries among seven. He (fl. 740-795) was an Indian Buddhist of Nālandā Mahavihara who accompanied Śāntarakṣita (725–788)¹⁵ to Tibet at the request of king Trhisongdetsan. The innovation of his commentary is to show the content of the sutra with the five paths of the Bodhisattva, but with very brief explanation. The five paths are those of accumulation, preparation, vision, meditation, and no more learning.

Kamalasila's commentary is probably the earliest of the seven texts, which of Atiśa is among the latest. Atiśa¹⁶ (Skt. Atiśa Dīpaṃkara Śrījñāna; Tib. ཨ་ཏི་ཤ་ཀ་མར་མེ་པལ་ཡེ་ཤེས་, Atisha Marmézé Pal Yeshé; or Jowo Jé Palden Atisha (ཇོ་བོ་རྟེ་དཔལ་ལྷན་ཨ་ཏི་ཤ་, jo bo rje dpal ldan a ti sha) (982-1054)¹⁷ was a great Indian master and scholar, and author of many texts including the 'Lamp for the Path of Awakening'. He was a teacher at the Vikramaśīla University. He spent his last ten years of life in Tibet, and translating the lot of texts and teaching, furthermore he founded the Kadampa sect in Tibet.

Atiśa's commentary was composed in Tibet, and also the very short commentary among those seven.

There have some similarities between the Kamalaśīla and Atiśa's commentary, both of them had concerned with demonstrating the consistency between the sections of the sutra and the five paths of Bodhisattva. Compare with the Kamalaśīla, Atiśa providing more details about the five paths Bodhisattva.

¹⁴Kamalaśīla's, **Prajñāpāramitāhṛdayanāmaṭīkā, Commentary on the "Heart of the Perfection of Wisdom."**, Kamalaśīla. (P5221, not in Derge).

¹⁵ Blumenthal James, Śāntarakṣita, **the Stanford Encyclopedia of Philosophy**, (Winter 2008 Edition).

¹⁶ Atiśa's (Dīpaṃkara Śrījñāna), **Explanation of the Heart sutra**, Atiśa. (P 5222, Toh.3823).

¹⁷ Donald S. Lopez Jr., **The Heart sutra Explain 'Indian and Tibetan Commentaries'**, p.11.

The last commentary in these seven was made by Mahājana,¹⁸ but we get very few information sources about him. According to Lopez, he was also visited Tibet around the eleventh century. His commentary is nineteen folio sides in length and is similar to the works of Jñānamitra and Praśāstrasena in its deliberate progress through the sutra. From his commentary we can analyzed he had strong influences from the Yogācāra thought, his commentary also interprets the “form is emptiness” line in terms of the Yogācāra doctrine of the three natures (trisvabhāva).

Based on the history, we sure that all of the seven Indian commentaries was appeared and composed during the Pala period. The word “Pala,” which means “protector” in Sanskrit, was the name of an important dynasty that flourished in eastern India from the 8th to the 12th century. In this Pala period, the Pala king supported of the Buddhism included the establishment by Gopal of a vihāra (temple) at Nālandā, the famous Odantapuri vihāra. Gopal also established numerous schools for the spread of Buddhist education.

King Dharmapāla (A.D 770-810) renovated the decaying Nālandā vihāra and established a new vihāra at Vikramaśīla which, with 114 teachers in different subjects, became one of the most influential Buddhist education centers in India from the ninth century to the twelfth century A.D.¹⁹ Otherwise, King Dharmapāla by the Tibetan historian Tāranātha:

Upon ascending the throne, the king invited the teachers of the Prajnaparamita. . . . The king built some fifty centers for the doctrine, of which thirty-five were centers for the study of the Prajñāpāramitā. . . . From the time of this king, the Prajñāpāramitā

¹⁸ Mahājana's, **Prajñāpāramitāhṛdayayārthaparijñā. Complete Understanding of the Meaning of the Heart of the Perfection of Wisdom**, Mahājana. (P 5223, Toh. 3822).

¹⁹ U.A.B.Razia Akter Banu, **Islam in Bangladesh**, (Copyright by E.J.Brill, Leiden, The Netherlands,1992), p.7.

was propagated widely.²⁰

3.1.2 Tibetan Commentaries

Followed by, there are some more representative works or commentaries made by Tibetan commentators, especially those are belongs to Jamyang Gawai Lodro, Taranatha, Ngawang Tendar, and Gungthang Tenpé Drönmé etc.

These four commentaries respectively flourished in the fourteen to eighteen century in Tibet. The first commentary made by Jamyang Gawai Lodro (1429-1503).²¹ His commentary described about the paths of Bodhisattva with very concise and clearly.

The five paths are: (1) the path of accumulation (Skt. sambhāramārga) (2) the path of preparation (‘engagement’ or ‘preparation’) (Skt. prayogamārga) (3) the path of seeing (or ‘insight’) (Skt. darśanamārga) (4) the path of meditation (or ‘cultivation’) (Skt. bhāvanāmārga) (5) the path of no-more-learning (Skt. aśaikṣamārga).

These five paths incorporate the entire spiritual journey, as described in the Mahāyāna, from its very beginnings with the taking of the bodhisattva vow and the generation of relative bodhichitta, up until its culmination at the stage of complete enlightenment.

On the path of accumulation and the path of preparation, one engages in the practice of emptiness through hearing and reflection and through meditation respectively; while on the path of seeing one

²⁰ Lama Chimpa and Alaka Chattopadhyaya, trans., **Tāranātha’s History of Buddhism in India** (Simla: Indian Institute of Advanced Study, 1970), pp. 274-275.

²¹ ārya-bhagavati-prajñāpāramitā- hṛdaya sūtra. The Heart of the Perfection of Wisdom Sūtra. The Heart of the Perfection of Wisdom Sūtra has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

actualizes the three doors of through liberation by means of refuting the eight objects of negation. On the path of meditation one pacifies all elaborations, such as the conceptualization of form and so on, and travels up to the tenth bodhisattva level. On thus eliminates all the defilements corresponding to the ten levels and attain the states of the “three great [objectives].”²² In this way, it presents the mode of training on the five paths for the trainees of inferior faculties.²³ The second commentaries is made by Tāranātha,²⁴ he was a great accomplished master of the Jonang tradition of Tibetan Buddhism. Though famed in Tibet as the author of many treatises on tantra and philosophy. His best known work is the 143-folio History of Buddhism in India (dpal dus kyi ‘khor lo’i chos bskor gyi byung khungs nyer mkho) of 1608, which has been published in English.²⁵

The next commentary is made by the Tendar Lharampa²⁶ disciple of Tibetan Geluk School, who is from Mongolia (called Ngawang Tendar or Tendar Lharampa). His Hṛdaya Sūtra commentary was already had been translated into English, subtitles, (“Jewel Light Illuminating the Meaning,”). At the beginning his commentaries consider about the sutra when and where taught, consequently concise describes about the history of sutra in early India and Tibet. The innovation of his commentaries is that, he displaying a typically Tibetan Geluk school

²² They are: (1) the “great mind”, which refers to the altruistic mind of the Buddha, (2) the “the overcoming”, which refers to the overcoming of grasping at self – existence of persons and phenomena, and (3) the “great realizations” – the uncontaminated, omniscient wisdom of the Buddhas. They are lists in Maitreya’s Ornaments of clear realizations as the “three great objectives”.

²³ Dalai Lama, tr. and edited by Thupten Jinpa, **Essence of the Heart Sūtra**, p.160.

²⁴ A Tāranātha’s commentary (1575-1635). **Textual Commentary on the Heart Sūtra** (Tib. ཤེར་སྟོང་གི་ཚིག་འགྲེལ་, sher snying gi tshig 'grel). From Tibetan Tripiṭaka Derge edition of Taranatha gsung ‘bum, vol. 4, pp. 757-781.

²⁵ Tharanatha; Chattopadhyaya, Chimpa, Alaka, Trans, **History of Buddhism in India**, (Motilal Books UK, 2000), p.279.

²⁶ Ngawang Tendar’s commentary (1759-1840), Light of the Jewel (Tib. shes rab snying po’i ‘grel pa don gsal nor bu’i ‘od).

interest in logic. The more useful of his commentaries that he provides composite of the Indian commentaries filtered through the light of Gyalwa Tsongkhapa's²⁷ thought. The last commentary made by Gungtang Tenpé Drönmé,²⁸ he was born in Dzogé in Amdo in 1762.²⁹ He was recognized by Konchok Jikmé Wangpo as the incarnation of Gendun Phuntok and enthroned at Tashikhyil Monastery. It was from Konchok Jikmé Wangpo that he received the name Konchok Tenpé Dronmé, when receiving his (getsul) vows.

He returned to Tashikhyil, where in 1791 he was enthroned as abbot. He taught extensively and was a writer of poetry as well as philosophical treatises. According to Lopez, his commentary on the *Hṛdaya Sūtra* Mantra, subtitled, "Illuminating the Hidden Meaning," was dictated to a student in the noon breaks during a meditation retreat in the winter of 1816. It is the work of a brilliant scholar setting forth the central topics of the Mahāyāna path within the context of the words of the mantra.

The above evidence shows that, the seven Indian commentaries made a big role and great impact during the Pāla dynasty. All these seven scholars who wrote the commentaries of *Hṛdaya Sūtra* based on different background and thought, because later Pāla period where all the main schools of Mahāyāna Buddhism, such like Yogācāra, Mādhyamika, Tathāgatagarbha, and Tantrayāna appear to have been mixed and synthesized into a fertile soil that yielded the final fruit of Buddhist thought in India. Relatively speaking, the Tibetan commentaries come

²⁷ Gyalwa Tsong-kha-pa (1357–1419), (Tsong-kha), is referring to his birthplace in Tsong-kha. According to Tibetologist Glenn H. Mullin, Tsong-kha-pa as a proper name, was likely never intended to be literally translated, was a famous teacher of Tibetan Buddhism whose activities led to the formation of the Geluk school. He is also known by his ordained name Lobsang Drakpa (blo bzang grags pa) or simply as Je Rinpoche (rje rin po che).

²⁸ Gungthang Tenpé Drönmé's commentary (1762-1823), (Tib. shes rab snying po'i sngags kyi rnam bshad sbas don gsal ba sgron me).

²⁹ Rigpa Shedra, [On line] sources:
<http://www.rigpawiki.org/index.php?title=GuntangTenpéDrönmé>, (12/ May/ 2014)

much late than the Indian commentaries, therefore there still have a large space for those future scholars for research about it.

Except these seven extent Indian commentaries, there were no more commentaries that exist now from India, and all of these commentaries were appeared during the Pāla dynasty, when Pāla period came to an end Buddhism also face of the Muslim invader. Consequently, after 12th century Buddhism was disappeared from land of India.

3.2 Chinese Commentaries of Prajñāpāramitā Hṛdaya Sūtra from Different Dynasties (Earlier Period)

Most of the commentaries were composed from the Tang dynasty and it is still preserved today in the Chinese Tripiṭaka. There were produced lot of commentaries for this short sutra in China, and how and why there huge of commentaries were produced in so many different times periods is one the mysterious of Chinese Mahāyāna Buddhist history. In present, the number of commentaries is still increasing, and with commentaries still being written in so many different languages utilizing moderns form of media software such as CD ROMs and the website.

There are several Chinese commentaries of the Prajñāpāramitā Hṛdaya Sūtra that can be dated before the Song dynasty compiled in various Tripiṭakas or also mentioned in other sources, merely there are fifty five Prajñāpāramitā Hṛdaya Sūtra Commentaries from the CBETA Chinese Tripiṭaka (Wan Zhi- Xu Zheng Bu).

Table 4: The Prajñāpāramitā Hṛdaya Sūtra Commentaries from the Chinese Tripiṭaka CBETA (Wan Zi Xu Zheng Bu)

第二十六冊（大小乘釋經部二十四） Twenty- sixth Volume (Da Xiao Sheng Shi Jing Bu Twenty Four)³⁰					
CBETA 經錄 卅續藏部別	NO	Commentary Name	Date	Vol	Author
Prajñāpāramitā Category	521	Buore Xin jing Shu 般若心經疏	Tang	1	慧淨作 Hui jing zuò
Prajñāpāramitā Category	522	Buore Xin jing Shu 般若心經疏	Tang	1	靖邁撰 Jing mài zhuàn
Prajñāpāramitā Category	523	Buore Xin jing You Zhen 般若心經幽贊	Tang	2	窺基撰 Kue'i Chi zhuàn
Prajñāpāramitā Category	524	Buore Xin jing You Zhen Tian Gai Ke 般若心經幽贊添改科	Song	1	守千添改 Shǒu qiān tiān gǎi
Prajñāpāramitā Category	525	Buore Xin jing You Zhen Kōng dòng Ji 般若心經幽贊崆峒記	Song	3	守千集 Shǒu qiān jí
Prajñāpāramitā Category	526	Buore Xin jing Zhu 般若心經註	India 中天	1	提婆註 Típó zhù

³⁰ [On line] Sources:

<http://buddhism.lib.ntu.edu.tw/BDLM/sutra/sutra.htm#A1>.Retrived, (18/ April/ 2013)

			竺		
Prajñāpāramitā Category	527	Buore Xin jing Zhen 般若心經贊	Tang	1	圓測撰 Yuán cè zhuàn
Prajñāpāramitā Category	528	Buore Xin jing Lue Shu 般若心經略疏	Tang	1	明曠述 Míng kuàng shù
Prajñāpāramitā Category	529	Buore Xin jing Shu 般若心經疏	Song	1	智圓述 Zhì yuán shù
Prajñāpāramitā Category	530	Buore Xin jing Shu Yí móu chāo 般若心經疏詒謀鈔	Song	1	智圓撰 Zhì yuán zhuàn
Prajñāpāramitā Category	531	Buore Xin jing Lue Shu Xian Zheng Ji 般若心經略疏顯正記	Tang	3	法藏疏 宋 仲希說 Fǎcáng shū Sòngzhòngxī shuō
Prajñāpāramitā Category	532	Buore Xin jing Lue Shu Xiao chāo 般若心經略疏小鈔	Ming	2	錢謙益集 Qián qiān yì jí
Prajñāpāramitā Category	533	Buore Xin jing San Zhu 般若心經三注	Tang	1	慧忠著 宋道楷· 懷琛述 Huìzhōngzhe Sòngdàokǎi. Huái chēn shù
Prajñāpāramitā Category	534	Buore Xin jing Zhu 般若心經注	Song	1	道隆述 Dàolóng shù
Prajñāpāramitā Category	535	Buore Xin jing Jie Yi Jie Yao 般若心經解義節要	Ming	1	宋濂文句 Sònglián wénjù

Prajñāpāramitā Category	536	Buore Xin jing Zhu Jie 般若心經注解	Ming	1	真可撰 Zhēn kě zhuàn
Prajñāpāramitā Category	537	Buore Xin jing Zhi Tan 般若心經直談	Ming	1	真可撰 Zhēn kě zhuàn
Prajñāpāramitā Category	538	Buore Xin jing Yao Lun 般若心經要論	Ming	1	真可說 Zhēn kě shuō
Prajñāpāramitā Category	539	Buore Xin jing Shuo 般若心經說	Ming	1	真可說 Zhēn kě shuō
Prajñāpāramitā Category	540	Buore Xin jing Shi Yi 般若心經釋義	Ming	1	謝觀光釋 Xiè guānguāng shì
Prajñāpāramitā Category	541	Buore Xin jing Shi Yi 般若心經釋疑	Ming	1	謝觀光釋 Xiè guānguāng shì
Prajñāpāramitā Category	542	Buore Xin jing Zhi Shuo 般若心經直說	Ming	1	德清述 Déqīng shù
Prajñāpāramitā Category	543	Buore Xin jing Ti Geng 般若心經提綱	Ming	1	李贄撰 Lizhì zhuàn
Prajñāpāramitā Category	544	Buore Xin jing Shi Lue 般若心經釋略	Ming	1	林兆恩撰 Línzhào'ēn zhuàn
Prajñāpāramitā Category	545	Buore Xin jing Gai Lun 般若心經概論	Ming	1	林兆恩撰 Línzhào'ēn zhuàn
Prajñāpāramitā Category	546	Buore Xin jing Shuo 般若心經說	Ming	1	洪恩述 Hóng'ēn shù
Prajñāpāramitā Category	547	Buore Xin jing Zhu Jie 般若心經註解	Ming	1	諸萬里註 Zhū wànlǐ zhù
Prajñāpāramitā Category	548	Buore Xin jing Zhuó Lun Jie 般若心經斲輪解	Ming	1	通容述 Tōng róng shù

Prajñāpāramitā Category	549	Buore Xin jing ZhengYen 般若心經正眼	Ming	1	大文述 Dà wén shù
Prajñāpāramitā Category	550	Buore Xin jing Kai Du 般若心經開度	Ming	1	弘麗著 Hóng lǐ zhe
Prajñāpāramitā Category	551	Buore Xin jing Fa Yin 般若心經發隱	Ming	1	正相解 Zhèng xiāng jiě
Prajñāpāramitā Category	552	Buore Xin jing Ji Jue 般若心經際決	Ming	1	大慧釋 Dà huì shì
Prajñāpāramitā Category	553	Buore Xin jing Tian Zhu 般若心經添足	Ming	1	弘贊述 Hóng zàn shù
Prajñāpāramitā Category	554	Buore Xin jing Guan Yi 般若心經貫義	Ming	1	弘贊述 Hóng zàn shù
Prajñāpāramitā Category	555	Buore Xin jing Shi Yao 般若心經釋要	Ming	1	智旭述 Zhì xù shù
Prajñāpāramitā Category	556	Buore Xin jing Xiao Tan 般若心經小談	Ming	1	觀衡述 Guān héng shù
Prajñāpāramitā Category	557	Buore Xin jing Yi Guan Shu 般若心經一貫疏	Ming	1	益證疏 Yì zhèng shū
Prajñāpāramitā Category	558	Buore Xin jing Zhi Zheng 般若心經指掌	Ming	1	元賢述 Yuán xián shù
Prajñāpāramitā Category	559	Buore Xin jing Shi Guan Jie 般若心經事觀解	Qing	1	續法述 Xù fǎ shù
Prajñāpāramitā	560	Buore Xin jing Li Xing	Qing	1	續法述

Category		Jie 般若心經理性解			Xù fǎ shù
Prajñāpāramitā Category	561	Buore Xin jing DaYi 般若心經大意	Qing	1	王起隆述 Wángqǐlóng shù
Prajñāpāramitā Category	562	Buore Xin jing Jie 般若心經解	Qing	1	徐昌治解 Xú chāngzhì jiě
Prajñāpāramitā Category	563	Buore Xin jing Qing Yi Shuo 般若心經請益說	Qing	1	道霈說 Dào pèi shuō
Prajñāpāramitā Category	564	Buore Xin jing Zhu Shu 般若心經註疏	Qing	1	仲之屏纂註 Zhòngzhī píng zuǎn zhù
Prajñāpāramitā Category	565	Buore Xin jing Lun 般若心經論	Qing	1	甬·用+(口@幸· 土)日/正撰 [Yǒng - yòng + (wéi@ (xìng - tǔ))] [yuē/zhèng] zhuàn
Prajñāpāramitā Category	566	Buore Xin jing Huì zuǎn 般若心經彙纂	Qing	1	孫念劬纂 Sūnniànqú zuǎn
Prajñāpāramitā Category	567	Buore Xin jing Ru Shi Jing Yi 般若心經如是經義	Qing	1	行敏述 Xíng mǐn shù
Prajñāpāramitā Category	568	Buore Xin jing Zhu Jiang 般若心經註講	Qing	1	行敏述 Xíng mǐn shù
Prajñāpāramitā Category	569	Buore Xin jing Ju Jie Yi Zhi 般若心經句解易知	Qing	1	王澤洙注解 Wángzéshū zhùjiě
Prajñāpāramitā	570	Buore Xin jing Jie Yi	Qing	1	徐槐廷解義

Category		般若心經解義			Xú huái tíng jiě yì
Prajñāpāramitā Category	571	Buore Xin jing Zhu Jie 般若心經註解	Qing	1	敬止撰 Jingzhǐ zhuàn
Prajñāpāramitā Category	572	Buore Xin jing Yi Jie 般若心經易解	Qing	1	謝承謨註釋 Xièchéngmó zhùshì
Prajñāpāramitā Category	573	Buore Xin jing Zhu Jie 般若心經註解	Qing	1	大顛祖師註解 Dà diān zǔshī zhùjiě
Prajñāpāramitā Category	574	Buore Xin jing Zhu Jie 般若心經註解	Ming	1	何道全註 Hédàoquán zhù
Prajñāpāramitā Category	575	Buore Xin jing Zhu Jie 般若心經註解		2	
Prajñāpāramitā Category	576	Buore Xin jing Zhu Jie 般若心經註解		1	清 孚佑帝君註解 Qīng fú yòu dìjūn zhùjiě

Of course, that there are more than hundreds different kinds of Prajñāpāramitā Hṛdaya Sūtra commentaries in the Chinese Buddhist history. In the above table lines appeared fifty five commentaries and preserved in the Tripiṭaka.

But we are unable to discuss all these fifty five commentaries in here, it is a large account. So, we are tried to select some of best commentaries from in these fifty five commentaries. Here, the two outstanding commentaries by Tang dynasty K'uei Chi (窺基法師) and Tang dynasty Yuáncè (圓測法師).

‘Buore Xin jing You Zhen’ is a comprehensive commentary on the Hṛdaya Sūtra by Kue’i Chi.³¹ K’uei Chi was one of the famous

³¹ K’uei Chi’s Commentary, **Buore Xin jing You Zhen** (般若心經幽贊), K’uei Chi (窺基), Taisho Volume 33, Number 1710.

disciples of Master Xuan Zang who founded the Consciousness school (Wei Shi Zhong) in Tang dynasty China. This ‘Buore Xin jing You Zhen’ is very unique and special commentaries for the Hṛdaya Sūtra from the both Mahāyāna two schools Mādhyamika and Yogācāra perspectives. Therefore, it’s became the only sources of Consciousness school’s view on Prajñāpāramitā thought. Chinese name Yuáncè (613–696)³² was a Korean Buddhist monk, (Korean name: Wonch’uk) who did most of his writing in China though his legacy was transmitted by a disciple to Silla. One of the two best pupils of Tang Master Xuan Zang, his works and devotion to the translation projects was revered throughout China and Korea, even his fame reached Chinese rulers like Taizong, Gaozong, and Empress Wu.³³

“Buore Xin jing Zhen” which is the first commentary on Xuan - Zang’s translation of the Prajñāpāramitā Hṛdaya Sūtra. Scholars Choo, B. Hyun³⁴ holds that though the Prajñāpāramitā Hṛdaya Sūtra is generally identified as within the auspice of the Second Turning of the Dharmacakra (Sanskrit), Yuáncè in his commentary provides an exegesis from the Third Turning: Within the Mahāyāna doctrinal classification, the Prajñāpāramitā Hṛdaya Sūtra belongs to the Buddha’s second turning of the wheel, the Emptiness period of Dharma, and most extant commentaries approach it from the perspective of the Mādhyamika doctrine of the Emptiness period.

However, Yuáncè interprets the Prajñāpāramitā Hṛdaya Sūtra from the Yogācāra perspective, and his Commentary therefore offers the reader a unique opportunity to examine the Mādhyamika doctrine of emptiness from the Yogācāra perspective.

³² Yuáncè’s Commentary, **Buore Xin jing Zhen** (般若心經贊), Yuáncè (圓測), Taisho Volume 33, Number 1711.

³³ Benjamin Penny, **Religion and Biography in China and Tibet**, (First Richmond Surrey Curzon Press, 2002), p.110.

³⁴ Choo, B. Hyun, **An English Translation of the Banya paramilda simgyeong chan**, cited in: (International Journal of Buddhist Thought & Culture February 2006, Vol.6), p.121-205. (©2006 International Association for Buddhist Thought & Culture), p.125.

Table 5: Here, the concise comparative similarities and the differences between Indian, Tibetan and Chinese commentaries.

Similarities and the differences between Indian, Tibetan and Chinese commentaries		
	Commentators	Similarities
India	Mahājana	Both of Jñānamitra and Praśāstrasena interpret the “form is emptiness” line in terms of the Yogācāra doctrine.
	Jñānamitra	
India	Kamalaśīla	Kamalaśīla, Atiśa and Jamyang Gawai Lodro had concerned with demonstrating the consistency between the sections of the sutra and the five paths of Bodhisattva.
India	Atiśa	
Tibet	Jamyang Gawai Lodro	
India	Praśāstrasena	Both of Praśāstrasena and K’uei Chi commentaries are very unique for the Hṛdaya Sūtra from the both Mahāyāna two schools Mādhyamika and Yogācāra perspectives.
China	K’uei Chi	
		Differences
India	Vajrapāṇi	Vajrapāṇi’s commentary, which gives the most details and extensive about the mantra from above the seven Indian commentaries, and also his commentary is the least methodical of the seven.
China	Yuáncè	Yuáncè interprets the Prajñāpāramitā Hṛdaya Sūtra from the Yogācāra perspective, and his Commentary therefore offers the reader a unique opportunity to examine the Mādhyamika doctrine of emptiness from the Yogācāra perspective.

3.3 Contemporary Commentaries on the Sūtra (Later Period)

However, as we had discuss in the previous part that the tradition of composing commentary on the Hṛdaya Sūtra goes back to at least the (sixth century A.D) in India, and includes many of the great Buddhist Panditas with ancient Chinese and Tibetan Buddhist master’s through the century.

In this digital age, the world is become more and more close through by the internet. Hence, what follows here are contemporary commentaries addressed to westerners Buddhist or world Buddhist followers, because most of the commentaries were wrote in modern English language by modern Buddhist leader or master's from different countries and different schools, and it makes more easier to read all of this precious contemporary commentaries without any difficulties from the modern English language for those who are interest in research of Buddhist philosophy. Therefore, in this chapter we shall further study and discuss about the most influential cotemporary commentary from the Buddhist expert masters and scholars.

In this modern age also has a wide variety of contemporary commentary on this sutra with different languages. According to our statistics, there are more than one hundred, but here we discuss a few representative works, such as the Tibetan spiritual leader His Holiness Dalai Lama, Taiwan Fagu Shan founder Master Sheng Yen, Vietnamese Zen master Thich Nhat Hanh's, and International Buddhist scholars such as Donald S. Lopez, Jr. Red Pine, Korean venerable Mu Soeng and Japanese master Kazuaki Tanahashi. We select them because all above these scholars are the representative of different countries and different background around the world, more important is who they are very expert and famous in this field.

The book name, 'The Essence of the Heart Sūtra: The Dalai Lama's Heart of Wisdom Teachings'. This commentary made by His Holiness Dalai Lama, with additional contributions by translator Thupten Jinpa, the commentary "Essence of the Heart Sūtra" is the authoritative presentation of a text seminal to the world's religious heritage.

His commentary makes a deep and detailed explanation about the emptiness teachings based on Tibetan larger version Hṛdaya Sūtra with very systemically, and also be the most comprehensive commentary in this modern era. The most significant feature of this commentary is how His Holiness discusses and explanation the sutra from the Buddhism in context to the final way of the Bodhisattva, that how the Bodhisattva

carry on the path to become Buddhahood.

Taiwanese Master Sheng Yen,³⁵ who is the founder of Dharma Drum Mountain temple in Taiwan. He is also known to be a Zen master. His commentary speaks the sutra from the point of view of Zen practice and specially emphasized that presents it as a series of contemplations, encouraging readers to experience it directly through meditation and daily life. So, in this way, experiencing the Sutra itself is not merely intellectual, but also method of contemplating our own reality and ultimately awakening to our own Buddha-nature.

Another Zen Master Thich Nhat Hanh's³⁶ from Vietnam, his commentary gave lot of simple examples for people to understand the sutra from the point of view of Zen Buddhism. Though the emptiness theory is not easy to catch on, but it can be easily to understand the concept of emptiness through by the many examples as he has given in this commentary. Therefore, Master Thich Nhat Hanh's translation and commentary is regarded as the most simple, clear, concise, and understandable available in this contemporary era.

The Korean master Mu Soeng³⁷ shows how the intellectual and the intuitive can begin to meet. In offering a commentary on this important piece of the world's great religious literature, the Heart of the Universe establishes a broad context to encounter 'The Heart Sutra' on many levels — historical, spiritual, and empirical — each serving to interdependently illuminate the other.

And here this is one of the contemporary commentaries made by Japanese master Kazuaki Tanahashi.³⁸ He outlines the history and

³⁵ Master Sheng Yen's (Taiwanese), **There Is No Suffering: A Commentary on the Heart Sutra.**

³⁶ Thich Nhat Hanh's (Vietnamese), **The Heart of Understanding.**

³⁷ Mu Soeng's (Korean). **Heart of the Universe: Exploring the Heart Sūtra.**

³⁸ Kazuaki Tanahashi's (Japanese). **The Heart Sūtra: A Comprehensive Guide to the Classic of Mahāyāna Buddhism.**

meaning and then analyzes the text line by line in its various forms (Sanskrit, Chinese, Japanese, Korean, Tibetan, Mongolian, and various key English translations), providing a deeper understanding of the history and etymology of the elusive words than is generally available to the nonspecialist, yet with a clear emphasis on the relevance of the text to practice. It includes a fresh, modern translation of the text by the author and Roshi Joan Halifax.

The western scholar Donald S. Lopez³⁹ commentary is a fairly scholarly presentation from the viewpoint of Indian Buddhism. In his commentary, Donald Lopez explores full translations of the early Indian commentaries. Interspersed with the translations are six essays that examine the particular roles the sutra has played: it has been used as a mantra, an exorcism text, a tantric meditation guide, and as the material for comparative philosophy.

This is one of the best commentaries of Heart sutra made by Red Pine.⁴⁰ He award winning translator of Chinese poetry and religious texts has utilized various Sanskrit and Chinese versions, refining the teachings of dozens of ancient teachers together with his own commentary to offer a profound word-for-word explication. Divided into four parts and broken into thirty-five lines to make it easier to study or chant, and containing a glossary of names, terms, and texts, “The Heart Sūtra” is a wise book of deep teaching destined to become the standard edition of this timeless statement of Mahāyāna truth.

3.4 Conclusion

Based on the documentary analysis research, we conclude four points can be summarized as follows:

1. Based on the history, the longest commentary on the Hṛdaya Sūtra is belongs to Vimalamitra and the briefest commentary was made

³⁹ Donald S. Lopez, Jr.’s commentary . **Elaborations on Emptiness.**

⁴⁰ Red Pine’s commentary (American), **The Heart Sūtra: The Womb of Buddhas.**

by Kamalaśīla and one of the earliest commentaries among seven. The innovation of this commentary is to show the content of the sutra with the five paths of the Bodhisattva. Atiśa's commentary was composed in Tibet, and also the very short commentary among those seven. There have some similarities between the Kamalaśīla and Atiśa's commentary, both of them had concerned with demonstrating the consistency between the sections of the sutra and the five paths of Bodhisattva, and Atiśa providing more details about the five paths Bodhisattva. As Edward Conze stated, the commentary of the Praśāstrasena, is a straightforward, admirable and exemplary attempt actually to illuminate the text, and it represented the standard thinking of the Pala Buddhism basically Mādhyamika, with some Yogācāra terms. Because of the clear and completeness, that's why Conze had translated part of it.

And there are some special relationship between Indian and Tibetan Buddhism before the century, and it seems clear from the evidence which shows that some of the Indian commentators were teachers of Tibetan students and played an important role in Dharma spreading towards Tibet. In seven the five Indian commentators who have been Tibet, namely Vimalamitra, Vajrapāṇi, Kamalaśīla, Atiśa (Dīpaṃkara Śrījñāna), and Mahājāna and some of the commentaries were also have been composed in Tibet, like the Vimalamitra's and Atiśa's commentaries, the seven commentaries now preserved in the Tibetan Tripiṭaka, but luckily now have been translated into English language by Lopez S. Donalz with very clearly and simple language, but at the same time unfortunately it has been entirely lost in the land of its origin (India).

The above description clearly shows that, the seven extant Indian commentaries made a big role and influences during the Pāla dynasty and Buddhism also very flourished in this dynasty with great support from the King of Pāla. All these seven scholars who wrote the commentaries of Hṛdaya Sūtra based on different background and thought, because later Pāla period where the entire main schools of Mahāyāna Buddhism. This period exegetes are very carefully examined the sutra of Mahāyāna, we can also clearly see that the Hṛdaya Sūtra is

considered line by line through selections from the exegeses of the Pāla period scholars.

2. The more representative commentaries made by Tibetan commentators, especially those belong to Jamyang Gawai Lodro, Taranatha, Ngawang Tendar, and Gungthang Tenpé Drönmé . These four commentaries respectively flourished in the fourteen to eighteen century, much late period than the Indian commentaries. The first commentary made by Jamyang Gawai Lodro. His commentary described about the paths of Bodhisattva with very concise and clearly. Ngawang Tendar's commentary His Hṛdaya Sūtra commentary was already had been translated into English, subtitles, ("Jewel Light Illuminating the Meaning,"). The innovation of his commentaries is that, he displaying a typically Tibetan Geluk school interest in logic. The more useful of his commentaries that he provides composite of the Indian commentaries filtered through the light of Gyalwa Tsongkhapa's Thought, but we still need to more studied in this field from Tibetan who have interest in the coming future.

3. It is worthy to known that there are more than fifty five commentaries in Chinese Tripiṭaka appeared from the Tang until Qing dynasty. In these fifty five commentaries the best commentaries is made by Tang K'uei Chi and Tang Yuáncè, both commentaries were get very popular, because both of them are disciples of Tang Master Xuan Zang, but Yuáncè origin is Korean not Chinese. Furthermore, compare with India and Tibet, Chinese commentaries are double than others two countries, but the similar is Hṛdaya Sūtra gets much flourished even in India and Tibet for many centuries also. So, from here we come to understand that how the influence of this short sutra in different countries.

4. Followed by the modern era commentary mostly made by those modern famous Buddhist master's, such as the Tibetan spiritual leader His Holiness Dalai Lama, Vietnamese Zen Master Thich Nhat Hanh's, Taiwanese Master Hseng Yen and internationally expert scholars like Donald S.Lopez, Red Pine's etc..., and make the modern people much easier to take a part in practice through by the light of wisdom and

good metaphor given in the contemporary commentary with simple language and easy way.

Finally, if we compare with the modern and ancient commentaries, we found that, it is suggested that the study of the ancient commentaries is better than the modern one. Early Indian and ancient Chinese commentaries are full comprehensive study and exploration of the teachings of emptiness with more wider and deeper from the different perspectives of Mahāyāna Yogācāra, Mādhyamaka, Tathāgatagarbha, and Tantrayāna philosophy etc. Relatively speaking, some modern commentaries contain many defects and mistakes comparing with the earlier commentaries.

Chapter IV

An Analysis of the Theory of Emptiness in the Prajñāpāramitā Hṛdaya Sūtra and Mahāyāna Schools

To analyze Emptiness in Hṛdaya Sūtra completely, we must realize its place within the entire canon of Buddhist literature. As we mentioned before that the Hṛdaya Sūtra is a part of the Perfection of Wisdom literature, which is distinctly composed of Mahāyāna scripture. The essence of the Hṛdaya Sūtra emptiness teachings is very important for every schools in Mahāyāna Buddhism, therefore every schools practice this short sutra.

According to Tibetan Vajrayāna Buddhism these texts form the core of the “second turning of the wheel of Dharma.” The teachings are rooted in the sermons that the Śākyamuni Buddha taught primarily at Vulture Peak (Rajagṛha). Whereas the teachings of the first turning emphasize suffering and its cessation, the teachings of the second turning emphasize emptiness. And the “third turning of the wheel of Dharma” that presents the theory of Buddha nature (Tathāgatagarbha).¹

¹ Dalai Lama ,translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama’s Heart of Wisdom Teachings**, p.41.

The Mahāyāna Buddhism does not only tries to make understand the theory of the Dharma, but also gives more emphasis on practice. So, in this chapter we are going to elaborate the theory of “Emptiness” from a variety of traditional schools and discussions with the practical at the same time.

It is very important to understand that the Buddha’s teachings are most certainly not nihilistic or nothingness as that term is understood by philosophers, nor does the Buddha’s teaching on the emptiness of inherent existence entail mere nonexistence.² Avoiding the extreme of nihilism can be done by contextualizing emptiness in terms of specifics phenomena. For example, in the “Mind only school” (Yogācāra) text (Saṃdhinirmocana Sūtra), the Buddha offers a way of understanding the Perfection of Wisdom sutras by contextualizing the notion of “identitylessness.”

“In order to obviate nihilism, mainstream Mahāyānanists have explained their own negative rhetoric by appealing to the notion that there are, in fact, two types of truth (satyadvaya), conventional or “mundane superficial” (lokasamvṛiti) truths, and ultimate truths that are true in the “highest sense” (paramārtha).” According to Lex Hixon:

Voidness does not mean nothingness, but rather that all things lack intrinsic reality, intrinsic objectivity, intrinsic identity or intrinsic referentiality. Lacking such static essence or substance does not make them not exist - it makes them thoroughly relative.³

So, the meaning of Emptiness is not the same as ‘nothingness’, a mistake which is often made by the people. According to His Holiness The Dalai Lama:

One of the most important philosophical insights in Buddhism

² Ibid., p.42.

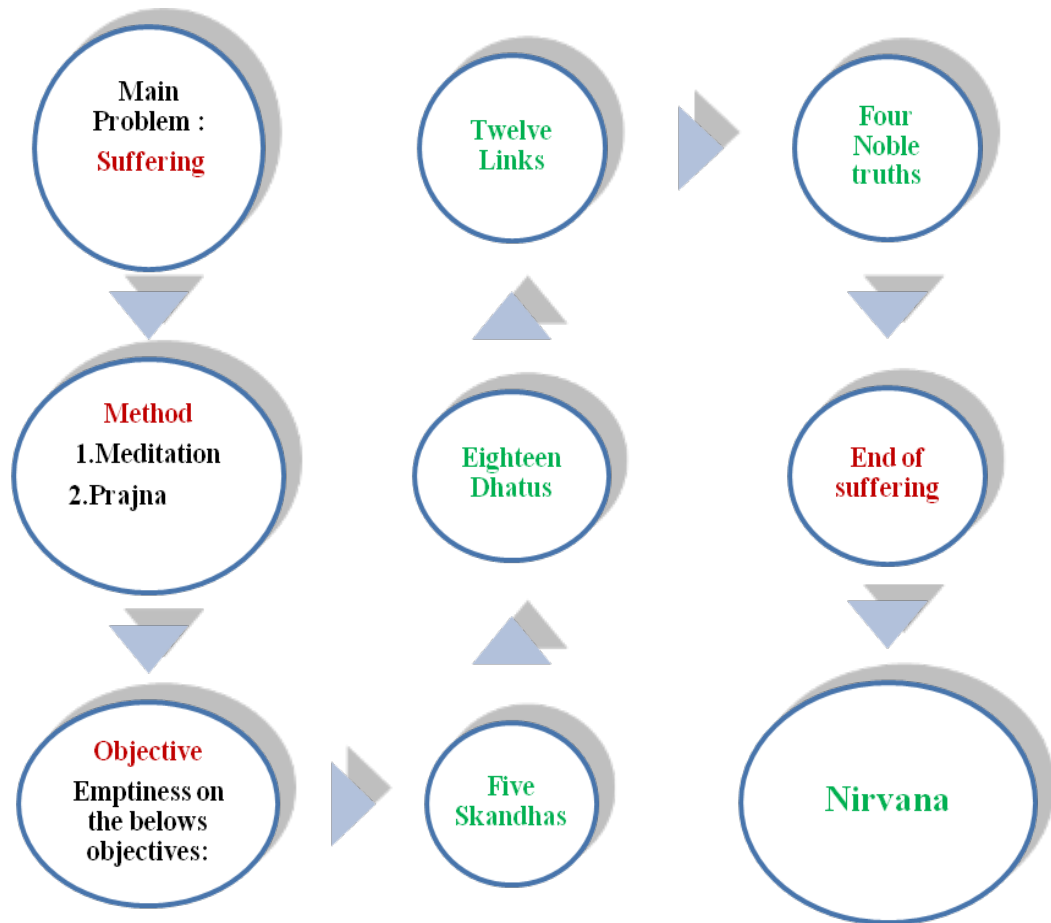
³ Lex Hixon, **Mother of the Buddhas: Meditation on the Prajna-paramita Sutra**, (USA: The theosophical Publishing House, 1993), p.11

comes from what is known as the theory of emptiness. At its heart is the deep recognition that there is a fundamental disparity between the way we perceive the world, including our own experience in it, and the way things actually are. In our day-to-day experience, we tend to relate to the world and to ourselves as if these entities possessed self-enclosed, definable, discrete and enduring reality. For instance, if we examine our own conception of selfhood, we will find that we tend to believe in the presence of an essential core to our being, which characterizes our individuality and identity as a discrete ego, independent of the physical and mental elements that constitute our existence. The philosophy of emptiness reveals that this is not only a fundamental error but also the basis for attachment, clinging and the development of our numerous prejudices. According to the theory of emptiness, any belief in an objective reality grounded in the assumption of intrinsic, independent existence is simply untenable. All things and events, whether ‘material’, mental or even abstract concepts like time, are devoid of objective, independent existence.⁴

4.1 The Theory of Emptiness in Prajñāpāramitā Hṛdaya Sūtra

Emptiness is the main theme of the Hṛdaya Sūtra. Over time, many different philosophical schools developed in order to explain the meaning of Emptiness. The exact definition of Emptiness varies within the different Buddhist schools of philosophy. Therefore, in this following chapter we will go to investigate and to discuss deeply and more details about the theory of Emptiness in Hṛdaya Sūtra. (Framework 1):

⁴ His Holiness Dalai Lama, **The Universe in a Single Atom: The Convergence of Science and Spirituality**, (New York USA: Published by Morgan Road Books, 2005), p.46.



The sūtra translated here is based on the Peking Edition of the Tibetan Tripitaka. This Tibetan translation is used here because it was translated by the Indian commentator Vimalamitra and a team of Tibetan translators at bSam-yas, probably in the eighth century, the significant of this translation, because this is the longer version and it represents very clearly and complete one comparing with the other translations.

Based on Chinese version the earliest translation is made by Kumarajiva's (400 C.E), but his translation is shorter version. The general agreement between Kumarajiva and Vimalamitra's text supports the thesis that the Tibetan represents a very early, unadulterated transmission.

Title: The Sūtra on the Heart of the Transcendent and Victorious

Perfection of Wisdom.⁵

The title Prajñāpāramitā (Skt. *prajñāpāramitā*; Tib. ཤེས་ཐིན་, ཤེས་པ་རབ་ཏུ་ བརྒྱུན་པ་). The term Prajñāpāramitā often translated as “perfection of wisdom”. Prajñā often translated as ‘wisdom’ but closer in meaning to insight, discriminating knowledge, or intuitive.⁶ According to Hṛdaya Sūtra’s commentator Jñānamitra says: Regarding Prajñā, reality is known just as it is by the three wisdoms of hearing, thinking, and meditating. So, it says wisdom (Prajñā). Regarding the pāramitā, because wisdom does not perceive any phenomena whatsoever, it has passed beyond signs, the two extremes, and birth and death. So, it is said to be transcendent (pāramitā). For the term Hṛdaya, there is nothing profound for sublime in the Śatasāhasrikā Prajñāpāramitā Sūtra (Perfection of Wisdom in 100,000 Stanzas) that is not contained in this small sutra. Therefore, it is the essence (hṛdaya).⁷ Actually there are three steps to practice the Prajñā (Perfection of Wisdom) they are:

1. The Prajñā as language.
2. The Prajñā as insight.
3. The Prajñā as True Appearance.⁸

The language of the Prajñā is the written words of the Prajñā Sūtra. Contemplation and meditation help us develop insight, and lead us to attain transcendental wisdom. Realizing the ‘Prajñā’s True Appearance’ means realizing the ultimate reality of all phenomena.

4.1.1 The Prologue

The text read as follows:

⁵ The Peking Edition of the Tibetan Tripitaka. (P 160, Vol. 6, 166.1.7-166.4.5.)

⁶ Damien Keown, **Dictionary of Buddhism**, Oxford University Published, 2004.

⁷ Donald S .Lopez, Jr., **Elaboration on Emptiness**, p.142.

⁸ Zen Master Thich ThanhTu, **The Heart Sutra Lecture**, p.6.

Thus did I hear at one time. The Transcendent Victor was sitting on Vulture Peak in Rājagṛha together with a great assembly of monks and a great assembly of Bodhisattvas.⁹

The general part of the prologue supplies information regarding the location and the audience. The Indian commentator Praśāstrasena analyzes the Hṛdaya Sūtra in terms of five topics: the marvelous time, the marvelous teacher, the marvelous place, the marvelous audience and the marvelous doctrine.

The words “Thus did I hear at one time” have been interpreted in different ways. The Indian master Haribhadra says that Ānanda, the compiler of these sutras, heard and understood the whole teaching on the perfection of the wisdom in a single moment.¹⁰ The Mādhyamika philosopher Bhāvaviveka argues in his Tarkajvālāthat Ānanda could not have been the compiler of the Perfection of Wisdom sutras because their subject matter, particularly the doctrine of emptiness, was beyond the comprehension of Śrāvaka disciples such as Ānanda. He claims, then, that it was the Bodhisattvas Samantabhadra, Mañjuśrī, Maitreya, and Guhyādhīpati (Vajrapāṇi) who compiled the sūtras.¹¹ An Indian commentator Jñānamitra in his commentary says that,¹² the noble Mañjuśrī heard all of the sūtras. But however, Haribhadra asserts that though Ānanda could not have comprehended this subject-matter fully of his own accord, he was able to do so through the Buddha’s blessing.¹³ According to commentator Praśāstrasena, “heard” simply means that it was heard directly and does not imply that the meaning was necessarily

⁹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.33.

¹⁰ Geshe Sonam Rinchen, **The Heart Sutra**, (New York: Snow Lion Publications, 2003), p.28.

¹¹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, Op.cit., p.34.

¹² Donald S.Lopez, Jr., **Elaboration of Emptiness**, (UK: Published by Princeton University Press, 1996), p.142.

¹³ Geshe Sonam Rinchen, **The Heart Sutra**, p.28.

understood.¹⁴

Also it may seem quite difficult to imagine that Ānanda could have heard and understanding it all in a single instant, through the blessing of an enlightened one, what usually takes a long time can occur in an instant and what normally takes an instant can happen over an extended period. Ānanda's tasks were not easy, because he had to hear nothing more nor less than what was said. He had to understand it, remember it, and then recite it from memory.

The marvelous teacher was the Śākyamuni Buddha, the Enlightened One Himself. The marvelous place was Vulture's Peak, east of the city of Rājagṛha, as has already been explained in previous chapter. Vulture Peak (Gṛdhrakūṭaparvata, literally "Mass of Vultures Peak"), one of the five mountains outside of Rājagṛha, is the site of the exposition of the Perfection of Wisdom sutras by the Buddhas of the past, present, and future. There are many explanations to provide as to how it acquired its name. Such as, commentator Jñānamitra explains that Vulture Mountain: because the [area of the city] was very vast [Vulture Mountain is mentioned as a more specific location]; it is so called because many birds gathered at the summit of Vulture Mountain.¹⁵ Another Indian commentator Vimalamitra says that, in one direction is a mountain called Pile of Vultures, which is a permanent abode of the buddhas; they remain there. It should be understood that because the Bhagavan stayed on Vulture Mountain it became a stūpa and is indestructible even by such things as fire.¹⁶ Whereas, the Hṛdaya Sūtra commentator Praśāstrasena says that the summit of that mountain is shaped like a vultures.¹⁷

Rājagṛha was a very famous and flourished town during the Buddha's time. This town is in the modern Indian state of Bihar and is now called Rājgir.¹⁸ There has been some deep relation between and

¹⁴ Donald S.Lopez, Jr., **The Heart sutra Explain 'Indian and Tibetan Commentaries'**, p.34.

¹⁵ Donald S.Lopez, Jr., **Elaboration of Emptiness**, p.143.

¹⁶ Ibid.,p.43.

¹⁷ Ibid.,p.152.

¹⁸ Geshe Sonam Rinchen, **The Heart Sutra**, p.29.

Rājagṛha and Buddha also because of often mentioning about this marvelous place in many sutras. Such as, the Lotus Sutra is also preached by the Śākyamuni Buddha on this marvelous place (Vulture Peak Rājagṛha). It is said that King Bimbisara before lived in Kusinagar, meaning “residence of the king.” Its name derived from a legend that it was built by a king after a previous palace in Kusinagara had had to be abandoned because it was destroyed by fire.¹⁹

The marvelous audience of those present consists of great assembly of the fully ordained (monk) and a great assembly of Bodhisattvas. The Sanskrit term Bhikṣu, usually translated as monk, is derived from Bhikṣ.²⁰ The Hṛdaya Sūtra commentator Vimalamitra says, a great assembly of monks indicates those gathered to be included in the teachings.

Regarding that, because they have destroyed the affliction, they are monks. Because many of them congregated without division, they are an assembly. It is great because of being a large group or because of their wisdom, emanations, and so forth.²¹ The gathering of monks is called an assembly (saṅgha).²² Chandrakīrti, in his “Seventy Stanzas on the Triple Refuge”, etymologizes saṅgha as that which is not separated by the Maras from the Buddha, from the excellent doctrine, and from friends who practice purity:

Because they cannot be separated
From the Buddha, Dharma, and saṅgha
By billions of Maras,
It is clearly called saṅgha.²³

¹⁹ Donald S. Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.37.

²⁰ Ibid., p.37.

²¹ Donald S. Lopez, Jr., **Elaboration of Emptiness**, p.50.

²² Robinson et al, **Buddhist Religions: A Historical Introduction**, Fifth Edition. (Belmont, CA: Wadsworth/Thomson, 2005), p.327.

²³ Donald S. Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.37.

Also present was a great assembly of Bodhisattvas. The Sanskrit term Bodhisattva, is an enlightenment (bodhi) being (sattva). Traditionally, a Bodhisattva is anyone who, motivated by great compassion, has generated bodhicitta, which is a spontaneous wish to attain Buddhahood for the benefit of all sentient beings.²⁴ According to another interpretation of Tibetan (Jang-chup sem-pa), Jang refers to training in and chup to fully understand the two truths. A Bodhisattva is one who heroically faces and bears the hardship of contemplating the two truths again and again.²⁵ The assembly of Bodhisattvas is great because of three greatnesses: the Bodhisattva's greatness of abandonment, greatness of realization, and their great intention, which makes them supreme among all sentient beings.²⁶ Based on the Vimalamitra Hṛdaya Sūtra commentary, the statement in the prologue, "a great assembly of monks and a great assembly of Bodhisattvas", indicates a sequence of progressing importance, which Bodhisattvas are superior to monks and thus are mentioned last.²⁷ Moreover, according to the Perfection of Wisdom in 25,000 Stanzas, the Buddha says to Śāriputra:

A glow worm, being a mere insect, does not think that it's light could illuminate the Continent of Jambudvīpa, or shine over it. Just so, the śrāvakas and pratyekabuddhas do not think, not even one of them, that they should, after winning full enlightenment, lead all beings to Nirvāṇa. But the sun, when it has risen, sheds its light over the whole of Jambudvīpa. Just so a Bodhisattva, after he has accomplished the practices that end in full enlightenment, leads countless beings to Nirvāṇa.²⁸

Next the text read as:

²⁴ Geshe Kelsang Gyatso, **The Bodhisattva Vow: A Practical Guide to Helping Others**, (England: Tharpa Publications, 2nd. ed., 1995), p.1.

²⁵ Geshe Sonam Rinchen, **The Heart Sutra**, p.30.

²⁶ Donald S.Lopez, Jr., **The Heart sutra Explain 'Indian and Tibetan Commentaries'**, p.39.

²⁷ Donald S.Lopez, Jr., **Elaboration of Emptiness**, p.50.

²⁸ Edward Conze, trans., **the Large Sutra on Perfect Wisdom**, (Berkeley, California: University of California Press, 1975), p.59.

At that time the Transcendent Victor was absorbed in a samādhi on the enumerations of phenomena called “perception of the profound.” Also at that time, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara was contemplating the meaning of the profound perfection of wisdom and he saw that those five aggregates also are empty of inherent existence.

Here, the marvelous doctrines begin with the distinctive prologue, the part of the prologue that is not found in the shorter version of Hṛdaya Sūtra.

At that time the Transcendent Victor was absorbed in a samādhi on the enumerations of phenomena called “perception of the profound.” Also at that time, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara was contemplating the meaning of the profound perfection of wisdom and he saw that those five aggregates also are empty of inherent existence.²⁹

The three words ‘At that time’, the Hṛdaya Sūtra commentator Vimalamitra state that, the statement at that time indicates that the roots of virtue of the audience had ripened.³⁰ The Buddha was in meditative equipoise and would soon inspire and bless Śāriputra and Avalokiteśvara for the sake of all those who were present and ready.

There are Hundreds of Samādhis listed in the sutras. A Samādhi is being described as a state in which the mind is placed one-pointedly on a virtuous object.

Here in the Hṛdaya Sūtra, the Samādhi which the Buddha was enters at the, called “perception of the profound”. According to commentator Vajrapāṇi, the profound is that which is not tainted by any type of mindfulness, knowledge, or awareness. Although it cannot be illustrated with examples and signs, it is like space, reality without ends

²⁹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.33.

³⁰ Donald S.Lopez, Jr., **Elaboration of Emptiness** , p.51.

or middle. Perception is temporary mindfulness, the contemplation of the unreal, that which is impermanent and changing, like bees moving in the sky at onset of autumn.³¹

According to Mahājana, the “profound” of the Samādhi called “perception of the profound” is emptiness and is so called because it is difficult to understand; emptiness cannot be understood by Bodhisattvas who have recently entered the path.³² A lake can easily encompass the reflections of the sun and the moon but cannot reflect the whole sky.³³ In the same manner as, Conventional matters are easy to take to mind but not the ultimate reality, about which we can only think with difficulty. The term translated as “perception” (avabhāsa) has two senses here, meaning perception or appearance and luster, splendor, or light. If it is taken to mean “perception” or “appearance”, it is the wisdom that understands something as profound as emptiness or the wisdom to which the profound appears.³⁴ “Appearance” here refers to the way in which the object appears to direct perception with total clarity and without obstruction. The Buddha is not meditating on the multiplicity of phenomena but perceiving the emptiness, the fundamental mode of existence, of as many phenomena as there are.³⁵ Everything that exists can be included within the five aggregates, the twelve sources, and the eighteen dhatu in the Hṛdaya Sūtra. We will discuss about them in the next section.

According to Donald S.Lopez, Jr., the Tibetan oral commentary places significance in the conjunction of the terms “perception of the profound” and “enumerations of phenomena”, seeing in it an allusion to the omniscient consciousness of the Buddha capable of realizing directly and simultaneously all of the modes and varieties of phenomena, that is, both emptiness and the phenomena qualified by emptiness. All other

³¹ Ibid., p.203.

³² Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.41.

³³ Geshe Sonam Rinchen, **The Heart Sutra**, p.32.

³⁴ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.41.

³⁵ Geshe Sonam Rinchen, **The Heart Sutra**, p.32.

beings are incapable of such simultaneous realization; if they directly realize emptiness, they cannot discern the phenomena qualified by emptiness; and if they perceive conventional truths, they cannot directly realize emptiness at that time. Only a Buddha, therefore, can remain directly aware of reality while acting in the world; he can perceive the profound emptiness while remaining in full awareness of all the enumerations of phenomena.

So, this ability is unique to a Buddha implies that when the sutra says that Avalokiteśvara, a Bodhisattva, was viewing the aggregates and saw that they were empty, his vision was not direct, but inferential, because he was able to speak out of this vision, something that even a highly advanced Bodhisattva could not do in direct realization of emptiness.³⁶ Chinese master Hseng yen says, we all suffer because we do not truly perceive the emptiness of the five skandhas. We can practice contemplating the emptiness of the five skandhas at any time. It is not limited to sitting meditation.³⁷ For us- the ordinary people, the best way to understand the emptiness of nature or emptiness of five aggregates is through by the meditation much easier.

Therefore, meditation is the one main factor to enter into the realization of emptiness with wisdom, but we must understand that meditation have different kinds of diversity, not limit only sitting or standing. It means can takes in anytime or at any place with different posture. We can also find some similar method of how to practice the five skandas in Āgama sutra.³⁸

³⁶ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.42.

³⁷ Master Sheng-yen, **There is No Suffering: Commentary on the Heart Sutra**, (USA: Dharma Drum Publication, New York, 2001), p.47.

³⁸ CBETA 汉文大藏经 ,To2n0099_001 杂阿含经第一卷,《般若心經》的宗旨是「行深般若，照見五蘊皆空，度一切苦厄」。世尊於第十四經中說明「行深般若」的方法，次第及結果，「我昔於色味、（受、想、行、識味）有求有行若於色味（受、想、行、識味）隨順覺，則於色味（受、想、行、識味）以智慧如實見。於色、受、想、行、識等五蘊進行遍求，思惟抉擇。这里心定和尚特别解释，隨順覺就是「照見」。以智慧如實見就是「五蘊皆空」。世尊從菩提樹下思惟緣起法時，愛—染著是生死的動力因，所以「愛」、「取」、「有」（三支緣起是集聖諦），它是令眾生無法脫離生死海的動力，所以必須求出離，且世

All the deeds of Buddhas and Bodhisattvas are only for the benefit of all sentient beings. So, there must have been an altruistic purpose in the Buddha's entering into this Samādhi. The commentator Praśāstrasena says that, the (Superior) noble Avalokiteśvara was viewing the emptiness of inherent existence of the five aggregates. The Bodhisattva who he exerts himself and strives to achieve that, he is also here contemplating enlightenment Bodhisattva. Because he has left the two obstructions at a great distance, he is noble, (ārya).³⁹

Here, the chief speaker of the Hṛdaya Sūtra is Avalokiteśvara Bodhisattva. He is the most wonderful compassionate of the universes, constantly and tirelessly acting with all the powers of the tenth-level Bodhisattva for the benefit of all sentient beings without discrimination.⁴⁰

In the context of the Hṛdaya Sūtra, Avalokiteśvara appears in the form of a Bodhisattva on the tenth Bodhisattva level.⁴¹ He is one of the more widely revered Bodhisattva in mainstream Buddhism, regarded as the perfect embodiment of compassion.

His name means “Lord of what we see,” “Lord who is seen,” “Lord who is seen (from on high),” “Lord who sees,” “Lord who sees (from on high)” [Dayal, 1970: 47], and “the Lord who observes (the sounds of) the world.”⁴² He is the lord who wields power without employing the causes of fear and suffering.⁴³ For the welfare of others,

尊之成為世尊，無上正等正覺，是對於五蘊的禍患求出離，菩薩若依此修行才能遠離顛倒，跟世尊一樣，永不住顛倒！

³⁹ Donald S. Lopez, Jr., **Elaboration of Emptiness**, p.153.

⁴⁰ Xueping Li, A study of Image of Avalokiteśvara in Buddhist Art, **Master's Thesis**, (Thailand: Graduate School Mahachulalongkornrajavidyalaya University, 2012), p.1.

⁴¹ His Holiness the Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings**, p.78.

⁴² John Clifford Holt, **Buddha in the Crown, Avalokiteśvara in the Buddhist Traditions of Srilanka**, (New York, Published by Oxford University Press, Inc, 1991), p.31.

⁴³ Donald S. Lopez, Jr., **Elaboration of Emptiness**, Op.cit., p.52.

he is able to teach disciples of whatever inclination. Therefore, he is lord of self and others or of Saṃsāra and Nirvāṇa. That is the real meaning of his name.⁴⁴

Avalokiteśvara is a Bodhisattva and also a Mahāsattva.⁴⁵ The term “Mahāsattva”, according to commentator Vimalamitra, Mahāsattva in the sūtra is an indication of the three greatness, such as the great intention that makes one supreme among sentient beings and is due to the great perfection of abiding on a great stage (bhūmi). Therefore, he is a Mahāsattva.⁴⁶ Śrīmahājāna says that the term Mahāsattva indicates a Bodhisattva who is irreversible on the Path.⁴⁷

Now, what is the meaning of ‘perfection of wisdom’? According to Vimalamitra says that, because it is the knowledge of the various aspects or is the supreme knowledge, it is called wisdom. The nature of excellence is excellence itself; it is only excellence that which nothing in the world surpasses is explained to be excellent. The excellence of wisdom is the perfection of wisdom. According to Aṣṭasāhasrikā Prajñāpāramitā Sūtra (Perfection of Wisdom in 8000lines). The text read as:

The Lord: The perfection of wisdom therefore gets its name from its supreme excellence [paramatvat]. Through it the wholesome roots, dedicated to all-knowledge, get the name of perfections.”⁴⁸

⁴⁴ Ibid., p.111.

⁴⁵ CBETA. No. 227 小品般若波罗蜜经 (卷1) 初品第一 T08, p0538c. 须菩提白佛言。世尊。若知一切法名为菩萨义。复以何义。名为摩诃萨。佛言。当为大众作上首。名为摩诃萨义。舍利弗白佛言。世尊。我亦乐说所以为摩诃萨义。佛言。乐说便说。舍利弗白佛言。世尊。菩萨为断我见众生见寿者见人见有见无见断见常见等而为说法。是名摩诃萨义。于是中心无所著。亦名摩诃萨义。舍利弗问须菩提。何故于是中心无所著。须菩提言。无心故于是中心无所著。富楼那弥多罗尼子白佛言。世尊。菩萨发大庄严乘大乘故。是名摩诃萨义。

⁴⁶ Donald S.Lopez, Jr., **Elaboration of Emptiness**, Op.cit., p.52.

⁴⁷ Ibid.,p.191.

⁴⁸ Translated by Edward Conze, **The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary**. Chapter III, Reverence for the Receptacle of the Perfection, which holds immeasurable good qualities.

Dignaga says in the *Prajñāpāramitāpiṇḍārtha*:

The perfection of wisdom is the non-dual wisdom; it is the Tathāgata.⁴⁹

Because they are endowed with methods for attaining the state of a Sugata, the goal, the term “perfection of wisdom” is used to designate texts and path. The same text says: That term is used for texts and paths, because they have that object as their goal. Lopez states that, what the perfection of wisdom is, it says, “practice of the profound.” The profound is non-production and non-cessation. “Practice” refers to the meaning. Non-production and non-cessation is called the perfection of wisdom. “Viewing” is to observe the meaning of non-production and noncessation. Not only is the meaning of non-production and noncessation observed, but the five aggregates, such as form, are also seem to be empty.

Avalokiteśvara watches all sentient beings with a wish to free them from the suffering. In order to indicate how many objects were viewed, it says in the text that ‘five aggregates’.⁵⁰ The term aggregates implies the sources and constituents as well because those are also mentioned at the end. By saying that he saw that those are empty of inherent existence, it indicates the way they exist; it means that they are empty of intrinsic existence, devoid, and selflessness. This also implies that they are signless and unproduces.⁵¹

Though, the research is based on longer version of *Hṛdaya Sūtra*, yet we should pay special attention on the shorter version. Both Kumārajiva and Xuan Zang short version the text starting with:

The Bodhisattva Avalokiteśvara, while practicing the profound *prajñāpāramitā*, clearly saw that all five skandhas are empty, thus

⁴⁹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.148.

⁵⁰ The five skandhas- namely, form, feeling, conception, volition and consciousness.

⁵¹ Donald S.Lopez, Jr., **Elaboration of Emptiness**, p.55.

overcoming all suffering.⁵²

But relatively speaking, the others longer version especially those belongs to Dharmachandra, Facheng and Dānapāla omitted ‘thus overcoming all suffering’, and the same longer version which was belongs to another two translator who is Prajñā and Prajñācakra has wrote the ‘thus overcoming all suffering’, so this is the main different between them. The Tibetan longer version and Edward Conze Sanskrit short version also didn’t mention about ‘cease the all sufferings’ in his translation too. Also because of lacks the introduction in the short version of Hṛdaya Sūtra, it is most likely happened the misunderstanding. As such, whenever we read the Hṛdaya Sūtra of both short and longer version with complexes can be more comprehensive and understanding the sūtra. Here, according to the Xuan Zang translation of shorter version Hṛdaya Sūtra state:

The Bodhisattva Avalokiteśvara, while practicing the profound prajñāpāramitā, clearly saw that all five skandhas are empty, thus overcoming all suffering.⁵³

To discuss about the ‘suffering’ is a very important part of this research. As Taiwanese Master Sheng-yen say, if you are unaware that you suffer, and then you cannot possibly know the cause of suffering or the path to the cessation of suffering.⁵⁴ So, what is the suffering? The most basic suffering comes from our birth, aging, sickness and death, which are none other than Saṃsāra, the twelve links of dependent origination. We do everything we can to survive and to find comfort and happy. To this end we crave some things and avoid others. We fear death and we cling dearly to our ideas of identity and existence. This all leads to suffering when we do not get what we want. And some suffering also comes from when separated with loved ones, suffering when dealing with people who we dislike, and suffering from our conscious existence itself — the five skandhas. We can say that the most real origin of suffering is

⁵² CBETA No. 251 [Nos. 250, 252-255, 257], 唐三藏法師玄奘譯, 般若波羅蜜多心經, “觀自在菩薩行深般若波羅蜜多時, 照見五蘊皆空, 度一切苦厄。”

⁵³ Ibid.

⁵⁴ Master Sheng-yen, **There is No Suffering**, p.88.

the five skandhas itself. Therefore, we will discuss more deeply about the Suffering in this chapter. The shorter version of text read as:

“Clearly saw that all five skandhas are empty, thus overcoming all suffering.”

The Sanskrit term *duḥkha* is often translated as “suffering”, “anxiety”, “stress”, or “unsatisfactoriness”. The principle of suffering is one of the most important concepts in the Theravāda or Vajrayāna Buddhist tradition. The classic formulation of these teachings on suffering is the doctrine of the Four Noble Truths, in which the Truth of *duḥkha* (Sanskrit: *duḥkha-satya*) is identified as the first of the four Noble truths. The Gautama Buddha is reputed to have said: “I have taught one thing and one thing only, *duḥkha* and the cessation of *duḥkha*.”⁵⁵ Tibetan Geshe Tashi Tsering states:⁵⁶

“Because this level of suffering is much more subtle and not apparent without some analysis, it is more difficult to recognize. Without investigation, objects at this level actually appear to be causes of happiness, because they bring some temporary pleasure. However, if we have mindfulness, we can see them for what they are. Initially, things and events (such as relationships, possessions, and so forth) appear desirable—they look as if they will bring happiness. That’s why we become attracted to them. However, when time passes and circumstances change, the same desirable, handsome, beautiful object turns into something ugly or undesirable — something we want to avoid.”

According to Geshe Tashi Tsering, in order to understand this level of *duḥkha*:⁵⁷

“We need an understanding of the gross level of impermanence —

⁵⁵ Thanissaro Bhikkhu, **Life Isn't Just Suffering**, [On line] sources: <http://www.accesstoinight.org/lib/authors/thanissaro/lifeisnt.html>, (18/ March/ 2000)

⁵⁶ Geshe Tashi Tsering, **the Four Noble Truths: The Foundation of Buddhist Thought**, (Volume I, Wisdom Publication: Boston, 2005), p. 628 - 633.

⁵⁷ Ibid., pp. 637 - 640.

how things come into being, remain, and then cease by the power of things other than themselves. Things arise by the power of others, and while they remain they are still under the power of others. Their cessation also depends on the power of others. Nothing happens independently. Understanding this gross level of impermanence and the fact that we actually have so little freedom will help us understand the more subtle levels of impermanence.”

And he claimed that we will not be free of this level of *duḥkha* until we are free from *Saṃsāra*, until we get *Nirvāṇa*.

Here, the suffering can be categorized into eight types. As Tibetan Chogyam Trungpa explains these categories as follows:⁵⁸

1. Birth (*jāti*): the discomfort of birth and experiencing the world for the first time; and the discomfort of relating to new demands or experiences.
2. Old age (*jarā*): the discomfort involved in the process of aging and growing old; this can apply to psychological as well as physical discomfort of aging.
3. Sickness (*byādhi*): the discomfort of physical or psychological illness.
4. Death (*maraṇa*): includes the pain of separation and not being able to continue on in your endeavors, as well as the physical discomfort of dying.
5. Getting what you don't want: being unable to avoid difficult or painful situations.
6. Not being able to hold onto what is desirable: the pain of trying to hold onto what is desirable, lovely, splendid, and terrific.
7. Not getting what you do want: this underlies the previous two categories; the anxiety of not getting what you want.
8. All-pervasive suffering: a very subtle dissatisfaction that exists all the time; it arises as a reaction to the qualities of conditioned things (e.g. the impermanence of things)

According to enlightened one, whatever life we spend, that we can only find temporary happiness and pleasure in life. And here the suffering is not only the above eight we mentioned before. There are

⁵⁸ Chogyam Trungpa Leif, Judy, ed., **The Truth of Suffering and the Path of Liberation**, (Shambhala Publications Inc, 2009), p.16 - 26.

Suffering which can be distinguished in three types,⁵⁹ they are:

1. Suffering of suffering: this refers to the most obvious aspects like pain, fear and mental distress.
2. Suffering of change: refers to the problems that change brings, like joy disappears, nothing stays, decay and death.
3. All-pervasive suffering: this is the most difficult to understand aspect, it refers to the fact that we always have the potential to suffer or can get into problematic situations. Even death is not a solution in Buddhist philosophy, as we will simply find ourselves being reborn in a different body, which will also experience problems.

So, according to Oxford scholar, Noa Ronkin, presents her understanding of the relation between the skandhas and duḥkha as follows: Her conclusion is that the associating of the five skandhas as a whole with duḥkha indicates that experience is a combination of a straightforward cognitive process together with the psychological orientation that colours it in terms of unsatisfactoriness.

Experience is thus both cognitive and affective, and cannot be separated from perception. As one's perception changes, so one's experience is different: we each have our own particular cognitions, perceptions and volitional activities in our own particular way and degree, and our own way of responding to and interpreting our experience is our very experience.

Hence each skandhas represents a complex class of phenomena that is continuously arising and falling away in response to processes of consciousness based on the six spheres of sense. They thus become the five upādānakhandhas, encompassing both grasping and all that is grasped. Taiwanese Master Hsing yun also offer the same view, he said: "In short, all the suffering arises because of us clinging to the five aggregates."⁶⁰

⁵⁹ **A view on Buddhism, The four Noble Truths,**
http://viewonbuddhism.org/4_noble_truths.html, (16/ April/ 2014)

⁶⁰ Master Hsing Yun's,

According to His Holiness Dalai Lama⁶¹ state that, the suffering from which we wish to liberate other sentient beings, according to the Buddha's teachings, has three levels, they are: 1.The first level includes the obvious physical and mental sensations of pain and discomfort that we can all easily identify as suffering. 2.The second level of suffering is the suffering of change. 3.The third level of suffering is the most significant — the pervasive suffering of conditioning. So, he explain that free from the 1st level of suffering alone — merely being free of unpleasant physical and psychological experience— is not true cessation of suffering. Freedom from the 2nd level of suffering is again not true cessation. However, freedom from the 3rd level of suffering — being completely free from the very source of suffering — that is genuine cessation, genuine liberation.

Moreover, in Tibetan Buddhism, freedom from the first level of suffering can be attained to some degree by higher rebirths, such like human rebirth, or rebirth as a long- lived god. And freedom from the second level of suffering can be attained through mundane meditative states, such like we called the four form realms and the four formless realms etc. The last one, freedom from the third level of suffering is the true Dharma, which protects us from all suffering and negativity. And the path leading to that Dharma is called the Buddha's way.⁶²

So, the conclusion is, according to the Hṛdaya Sūtra, when we clearly saw that all five skandhas are empty, thus overcoming all suffering.

4.1.2 The question and Answer

The text read as follows:

Then, by the power of the Buddha, the venerable Śāriputra said this to the Bodhisattva, the Mahāsattva, and the Superior Avaloki-

<http://www.fgs.org.tw/master/masterA/books/index.htm>, (17/ April/ 2013)

⁶¹ Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings**, p.51.

⁶² Ibid.

teśvara: How should a son of good lineage train who wishes to practice the profound perfection of wisdom?

The Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara: said this to the venerable Śāriputra: “Śāriputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of wisdom should view [things] in this way: They should correctly view those five aggregates also as empty of inherent existence.”⁶³

Śāriputra was one of the Buddha’s chief disciples, and the one among all Buddha’s disciples said to have the clearest understanding of emptiness. Śāriputra’s mother was called Sharika because she had eyes like a sharika, a bird living in the red forests. His name means son of Shari. He said to have been an emanation of one of the eight Bodhisattvas closest to the Buddha, Sarvanivarana Vishkambhin, whose name means the one who removes obstructions.⁶⁴

With the introduction of the Śāriputra question, the main body of the Hṛdaya Sūtra or teaching on the perfection of wisdom begins.

The text read as follows: “The venerable Śāriputra spoke to the noble Avalokiteśvara, the Bodhisattva, the great being, and said, ‘How should any noble son or noble daughter who wishes to engage in the practice of the profound perfection of wisdom train?’ This “noble son and noble daughter” literally means sons and daughters of the lineage, or of the family, which in general, can be understood to mean someone who has awakened to his or her Buddha nature,⁶⁵ the innate potential for enlightenment. Noble lineages are those whose Mahāyāna disposition has awakened and who have developed the spirit of enlightenment.⁶⁶ His Holiness the Dalai Lama provides the three types of beings who realize the three types of enlightenment — of a Śrāvaka (“listener”), of a

⁶³ Ibid., p.49.

⁶⁴ Geshe Sonam Rinchen, **The Heart Sutra**, p.38.

⁶⁵ Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.79.

⁶⁶ Geshe Sonam Rinchen, **The Heart Sutra**, p.38.

pratyekabuddha (“solitary realize”), and of a Buddha. Specifically, the implied reference is to someone whose spiritual inclination is toward the Bodhisattva’s path to Buddhahood. One awakens to such an inclination through the cultivation of great compassion.

Following by the question from Venerable Śāriputra to Avalokiteśvara Bodhisattava, we read a section connecting the question to the answer:

The Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara: said this to the Venerable Śāriputra: “Śāriputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of wisdom should view [things] in this way: They should correctly view those five aggregates also as empty of inherent existence.”

Here, Avalokiteśvara concise response is that the noble sons and daughters should see insightfully, correctly, and repeatedly, that “even the five aggregates are empty of intrinsic existence, this is the concise answer.” The five aggregates are the physical and mental elements together constituent the existence of an individual. Avalokiteśvara says that we need to understand that the five aggregates—forms, feelings, discrimination, compositional factors, and consciousness — are empty of inherent existence, because they all are products dependent upon cause and conditions.

There is a very good example provide by Vietnamese Master Thigh Nhat Hanh a about emptiness how they inter-be or inter-are. Without a cloud, there will be no rain; without rain, the trees cannot grow; and without trees, we cannot make paper. The cloud is essential for the paper to exist. If the cloud is not here, the sheet of paper cannot be here either.⁶⁷ Therefore, we can say that the cloud and the paper inter-are. They are dependent on each other’s. Without a cloud, we cannot have paper, so we can say that the cloud and the sheet of paper inter-are.

⁶⁷ Thigh Nhat Hanh, **Commentaries on the Prajnaparamita Heart Sutra**, (US: Berkeley California Parallax Press, 1988), p.2.

According to the text Avalokiteśvara saw the five aggregates are empty. If we ask, empty of what? He has to answer. And this is what he said: “They are empty of a separate self or empty of inherent existence.” That means none of these five aggregates can exist by itself alone. Each of the five aggregates has to be made by the other four. They have to co-exist; they have to inter-be with all the others.

The five aggregates are devoid of intrinsic existence,⁶⁸ so too is the individual also being constituted by those aggregates. Since the ‘I’ the individual, is devoid of intrinsic existence, devoid of self, so too are all things that are ‘mine’ devoid of intrinsic existence. So, one begins with meditating on the selflessness of a person, which comprises the selflessness of the ‘I’ and ‘mine’. For example, sutras that say, “They should correctly view those five aggregates also as empty of inherent existence”, should readily be understood, in context, to mean that persons have no ultimate existence; they are empty of essence or self-existence. Persons do exist because they exist in a conventional sense, as convenient designations made in reference to ever changing collections of mental and physical components. Therefore, the compassionate Avalokiteśvara Bodhisattva wants us to understand this point in Hṛdaya Sūtra.

4.1.3 Form is Emptiness; Emptiness is Form

Emptiness is of two types: the emptiness of unconditioned space and the emptiness that is the lack of subject and object, which is understood individually by a Superior’s wisdom of the ultimate. He was viewing the emptiness that is lack of subject and object in the aggregates.

There are three kinds of views: the views of common beings and heretics, the views of śrāvakas and pratyekabuddhas, and the views of Bodhisattvas and Tathāgatas. Common beings and heretics view the five aggregates as a living being, a self, and a person. Śrāvakas and pratyekabuddhas view the five aggregates as origins and sufferings among the four truths. Bodhisattvas and Tathāgatas view the five

⁶⁸ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.84.

aggregates and see that they are empty of inherent existence.⁶⁹ Commentator Jñānamitra describes the five aggregates as: the form aggregate is like a ball of foam, feeling is like a water bubble, discrimination is like a mirage, conditioning factors are like a banana tree, and consciousness is like an illusion. Empty of intrinsic existence: those five aggregates themselves are naturally just empty of their own defining characteristic; because they are beyond all extremes and without defining characteristic, they are just empty. Praśāstrasena says that emptiness is the lack of the five aggregates, being either subject or object.

It is very clearly to see that, this passage presents Avalokiteśvara Bodhisattva response to Venerable Śāriputra question about how to practice the perfection of wisdom. Avalokiteśvara Bodhisattva elaborates his answer, which begins with the following statements, “Form is emptiness; emptiness is form. “Emptiness is not other than form; form is not other than emptiness.” Furthermore, the core of the Hṛdaya Sūtra is the teaching that, “form is emptiness; emptiness is form,” and which is the central concept of Buddhist philosophy. Here the text read as follows:

Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousnesses are empty.⁷⁰

Before we start, let us use the one example of our fist. A fist has a form; therefore, we call the fist a form. The form is comprised of five curled-up fingers. Because the fist is composed of the elements of five fingers, we see that the fist is a composite of separate elements, parts, and causes. Therefore the fist is empty of separate self.⁷¹ Thus, its true nature is emptiness. Since the fist is a form, and the form of the fist is empty of a separate self, the Sūtra affirms that ‘Form is Emptiness’.

⁶⁹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.45.

⁷⁰ Ibid., p.57.

⁷¹ Zen Master Thich ThanhTu, **The Heart Sutra Lecture**, p.27.

Emptiness doesn't mean nothingness; it means empty of a separate self. The fist does not have a separate self; therefore we say it is empty. But the fist does have an existence or form as a result of being a collection of causes and effects.

The first statement “form is emptiness”, implies that what we recognize as form comes to exist as a result of the aggregation of many cause and conditions, not by its own independent means. Form is a composite phenomenon, composed by many parts.⁷² Because it comes into exist based on other cause and conditions. If the things are arise from cause and conditions, it must be empty of any intrinsic, self – existence reality, so form is said to be emptiness.

The ‘form’ is the first of the five aggregates in Hṛdaya Sūtra. According to the Abhidharma systems, form encompasses visible form, including all color and shape, as well as sound, odor, taste, and tangible objects. The category of form also includes the five sense powers (indriya), the subtle matter that provides the physical capacity for sight, hearing, smell, taste, and touch.⁷³

The second statement is “emptiness is form”. According to His Holiness the Dalai Lama commentary, since form lack independent existence, it can never be isolated from other phenomena. Consequently, dependence suggests a kind of openness and malleability in relation to other things. Because of this fundamental openness, form is not fixed but rather subject to change and causality.⁷⁴

The two statement is “form is emptiness; emptiness is form”. According to Praśāstrasena commentary, the form refers to the earth, water, fire, and wind. Emptiness is the ultimate, the dharmadhātu. Because of the defining characteristic of emptiness, those forms are emptiness. The defining characteristic of emptiness is that it is nondual,

⁷² Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.115.

⁷³ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.57.

⁷⁴ Ibid.

beyond enumerator and enumerated; it is the state of having abandoned the view of I and mine. It is free from subject and object. Therefore, nonduality is the nature of reality (tathatā). He describe that the natural emptiness of form is the ultimate emptiness itself; because the ultimate emptiness does not exist apart from the natural emptiness of form. Therefore, emptiness is form. The word it means that the ultimate emptiness is itself form's empty nature.

What means 'form is emptiness', one more example from the Zen Master Thich Thanh Tu, he gave a one good example that a coin as a metaphor to illustrate the statement of the Sutra that says "Form is Emptiness ...". A coin has two sides as do all phenomena. One side of the coin represents a Thing, and the other side represents Nothing. Nothing is the reverse of Thing. Thing and Nothing are conditional and therefore are impermanent.

The next line in the text read as, "Emptiness is not other than form; form is not other than emptiness" point out the necessity of understanding the two truths in Buddha's teaching. The two truths are referring to conventional truth and second is ultimate truth. The Noble Nāgārjuna sees the Buddha as expounding two truths:

1. The truth of worldly convention (loka-saṃvṛti)
2. The truth in terms of ultimate fruit (paramārtha).⁷⁵

Master Chandrakīrti also says in his Supplement to the Middle Way: Since the correct and false are seen in all things, things in their diversity have two identities."⁷⁶

So, what is the relationship between the conventional nature and ultimate nature of things? Geshe Sonam Rinchen says, they are like water and wetness, fire and heat, or like that which is made or produced and impermanence. Just like, water and wetness are different but they are

⁷⁵ David J. Kalupahana, **Mūlamadhyamakakārikā of Nagarjuna: The Philosophy of the Middle Way**, p.68.

⁷⁶ Geshe Sonam Rinchen, **The Heart Sutra**, p.44.

one entity, in that you can't have the one without the other. In the same way, the emptiness of an object and the object itself are of one entity. If the emptiness of form was a different entity from form itself, it would follow that form should be truly existence. "Emptiness is not other than form", because emptiness and form are not different entities but one entity. Therefore, His Holiness the Dalai Lama says that one must understand form and its emptiness in unity; they are not two independent realities.⁷⁷ The two can be named and thought of separately but the one can't exist without other, they depend on each other.

Praśāstrasena says, the person with vision is the Tathāgata. Because he sees with the clear eyes of wisdom that form is naturally empty, he does not abandon Saṃsāra because birth and death are like an illusion. Because he sees that the three realms are like a dream, he does not even seek the qualities of Nirvāṇa. Because he enters the middle path with signlessness, wishlessness, and emptiness, he arrives at the location of the unlocated Nirvāṇa. Therefore, because he taught that conceiving of sign is a precipice and a fault; signs are not to be held regarding existence or nonexistence.⁷⁸ The form and emptiness are related in the sense of being the same entity, because the commentators make it clear that emptiness could not exist without form.

"In the same way, feeling, discrimination, compositional factors, and consciousnesses are empty."

It is very important to understand that, when we contemplate the emptiness of the aggregates, it is more useful to turn our attention into our own physical body and mind. Our physical form is like a container, while the other four aggregates, which are all different aspects of awareness, are like the contents. When the container breaks, the contents, which have nowhere to stay.⁷⁹ Therefore, in the same way, when we understand the emptiness of form, we will with relative ease be able to

⁷⁷ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.115.

⁷⁸ Donald S. Lopez, Jr., **Elaboration of Emptiness**, p.157.

⁷⁹ Geshe Sonam Rinchen, **The heart Sutra**, p.46.

understand the emptiness of the other aggregates; such like feeling, discrimination, compositional factors, and consciousnesses are empty.

The ultimate nature of form is emptiness, and form is the conventional reality upon which that emptiness is established. Therefore, we can read this line that there is no form, no feeling, no sensation, no perception, and no mental formation. According to Vietnamese Master Thigh Nhat Hanh, he says “form is emptiness, emptiness is form” is like wave is water, water is wave. “Form does not differ from emptiness; emptiness does not differ from form. The same is true with feelings, perceptions, mental formations and consciousness,” because these five contain each other. Because one exists, everything exists.

Of course, there are some interpretation about the emptiness from others schools, such like the Tibetan Sakya school provides a very similar fourfold approach to understanding emptiness: (1) appearance is established as empty; (2) emptiness is affirmed as dependent origination; (3) emptiness and appearance are affirmed as a unity; and (4) this unity is affirmed as transcending all linguistic expression and conceptual thought.⁸⁰ So, this fourfold approach indicates that, if one’s understanding is sufficiently deep, one will be able to use the truth of emptiness to encounter the nothingness views, and use the affirmation of the world of appearance as a way to overcome absolutism. The Buddha illustrates us to avoid these two extremes by following in the middle way.

Finally, once we can comprehend that our body is an impermanent form, and everything else is also impermanent, we will no longer worry about our body or anything else. Prajñāpāramitā is the wisdom that can guide us to enter the way of right path to enlightenment. That’s why all Buddhist practitioners regardless of their traditions must recite the Hṛdaya Sūtra daily. Here, we really have to thanks for emptiness, why? Because of emptiness everything is possible. Vietnamese Master Thigh Nhat Hanh says in his commentary on heart sutra, emptiness is the ground of everything; emptiness is quite an

⁸⁰ His Holiness Dalai Lama, trans. and edited by Thupten Jinpa, **Essence of the Heart Sutra**, p.120.

optimistic concept. If I am not empty, I cannot be here.⁸¹ And if you are not empty, you cannot be there. Because you are there, I can be here. This is the true meaning of emptiness. Form does not have a separate existence.

4.1.4 The Eight Aspects of Emptiness

What called the eight aspects of emptiness, the text states:

Śāriputra, in that way all phenomena are empty, without characteristic, unproduced, unceased, stainless, not stainless, undiminished, unfilled.⁸²

“Defining characteristic” in this passage refers to the both the universal qualities of phenomena, such as impermanence and emptiness, and the specific characteristic of any given phenomena, such as the characteristic of, say, a particular apple. Both kinds of characteristic exist on the relative level, and indeed we define all things and events by means of such characteristic, but they do not exist in an absolute sense as ultimate natures of things and events.⁸³ Here one example, if a chair occupies a space, in that space there is a thing (form or phenomenon) in that space. If the chair is removed, there is nothing (or no-thing) in that space. In the same manner, all phenomena come into being and make their appearance in space and finally disappear. Thing becomes no-thing; no-thing becomes thing. This is the perpetual process of change (impermanence) which occurs as a result of causes and conditions.

Here, the text clearly says “all phenomena are empty, without characteristic, unproduced, unceased, stainless, not stainless, undiminished, and unfilled”. Phenomena come into being when

⁸¹ Thigh Nhat Hanh, **Commentaries on the Prajñāpāramitā Heart Sutra**, (US: Berkeley California Parallax Press, 1988), p.15.

⁸² Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.79.

⁸³ Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.122.

conditions are suitable. The nature of such phenomena or forms is always empty. The empty nature of all phenomena cannot be seen with our naked eye; it can only be realized through the transcendental wisdom. What we see with our naked eyes are forms that are constantly changing and are constantly being born and dying.

The Indian commentator Jñānamitra says that all phenomena, from the six sources to the knower of all aspects, are empty. He mentions 108 phenomena in the Perfection of Wisdom sutras enumerate as being empty. These phenomena are divided into two ways, the afflicted (*saṃ-kliṣṭa*), of which there are fifty-three phenomena, and the pure (*vaiyavadānika*), of which there are fifty-five phenomena.⁸⁴ So, when the

⁸⁴ Donald S.Lopez, Jr., **Elaboration of Emptiness**, (UK: Published by Princeton University Press, 1996), p.145. From the book of Donald had described about these 53(fifty-three phenomena of the afflicted class) and 55 (phenomena of the pure class). They are: “All phenomena, from form to the knower of all aspects,” is the phrase that commonly appears, with form being the first of the fifty-three phenomena of the afflicted class and the knower of all aspects, the Buddha's omniscient mind, being the last of the fifty-five phenomena of the pure class. The phenomena of the afflicted class are the five aggregates, the six sense powers (*indriya*), which Jñānamitra calls the six sources (*āyatana*), the six consciousnesses (*viññāna*), the six objects of consciousness, the six contacts (*sparśa*), the six feelings (*vedanā*), the six elements (*bhūta*), and the twelve branches of dependent arising (*pratītyasamutpāda*). The fifty-five phenomena of the pure class are the six perfections (*pāramitā*), the eighteen emptinesses, the thirty-seven harmonies of enlightenment (*bodhipakṣa*), the four truths, the four concentrations (*dhyāna*), the four immeasurables (*apramāṇa*), the four formless absorptions (*ārūpyasamāpatti*), the eight liberations (*vimokṣa*), the nine serial absorptions (*samāpatti*), the paths of insight, the five superknowledges (*abhijñā*), the four meditative stabilizations (*samādhi*), the four doors of retention (*dhāraṇi*), the ten powers (*bala*), the four fearlessnesses (*vaiśāradya*), the four sciences (*vidyā*), great love (*mahāmaitrī*), great compassion (*mahākaruṇā*), the eighteen unique qualities of a Buddha (*āveṇika*), Stream Enterers (*srotāpanna*), Once Returners (*sakṛdāgāmin*), Never Returners (*anāgāmin*), arhats, pratyekabuddhas, the knower of bases (*āśrayajñāna*), the knower of paths (*mārgajñāna*), and the knower of all aspects (*sarvākārajñāna*).

text describes that all phenomena are empty, these are the 108 phenomena it implies.

The eight aspects which can be included under the three doors (Tib. ནམ་ཐར་གོ་སུམ་, nam thar go sum), each examining emptiness from a different perspective. These three perspectives called the three doors of liberation. When we look at the emptiness from the point of view of the thing itself, we see that all phenomena are empty of intrinsic nature and empty of self-defining characteristic. So, this is the first door of liberation, the door of emptiness (Skt. śūnyatā; Tib. མྱོང་པ་ཉིད་, tongpa nyi).

Secondly, if we look emptiness from the point of view of its cause, we see that it is unborn, unceasing, not defiled, and not undefiled. This is the second door of liberation, the door of signlessness (Skt. animitta; Tib. མཚན་ཉིད་མེད་པ་, tsen nyi mépa). And the third, if we look at emptiness from the point of view its effects, we see there is no deficiency and no completeness.

So this is the third door of liberation, the door of wishlessness (Skt. apraṇihita; Tib. མྱོན་པ་མེད་པ་, mönpa mépa).⁸⁵ Therefore, these three doors are actually three ways of liberation or the three ways of understanding the same thing: emptiness.

The three ways of liberation also often mentioned in the Mahāyāna Sūtra. Such like, in the Aṣṭasāhasrikā Prajñāpāramitā says: The text read as:

Śāriputra: Does a Bodhisattva's perfect wisdom increase when in his dreams he develops the three doors to deliverance, i.e. the Empty, the Signless and the Wishless?

Subhuti: If it increases through development by day, then it also increases in one who dreams [about it]. For the Lord has said that dream and waking are indiscriminate, [essentially the same]. If a Bodhisattva who have received perfect wisdom, day by day courses

⁸⁵ Ibid., p.123.

in perfect wisdom, then he also in his dreams remain quite close to perfect wisdom, and develops it even then in abundance.”⁸⁶

In this text, the Buddha explicitly states that a Bodhisattva, having generated the aspiration to set all beings free (bodhicittopāda), should ‘aspires for the concentration on emptiness, the signless, the wishless, i.e. for the three doors to deliverance’, whilst still practicing the perfection of skillful means so that ‘as a free agent he then enters into the concentration on Emptiness, on the Signless, on the Wishless’ without realizing full Nirvāṇa, but using his skillful means and his perfected loving-kindness, compassion, empathetic joy and equanimity in order to continue working in the world for the benefit of all beings.⁸⁷

According to Vimalamitra interpretation also be very important and should be considerate:

Question: Why are there only eight aspects and why are they set forth in that order?

Answer: What is explained here is the heart of the perfection of wisdom; the heart is the supreme and the primary among the other parts. The primary meaning of the perfection of wisdom is the three doors of liberation, such as emptiness. These eight aspects are included in those (three]. Those aspects are ordered here in this way: emptiness and without characteristic are [included] in the Samādhi on emptiness; the ones in the middle, the refutations of production, cessation, affliction, and purity, are the Samādhi of signlessness; and the last two are the Samādhi of wishlessness, called wishless here because it puts an end to wishing for the abandonment of faults or the attainment of good qualities.”⁸⁸

⁸⁶ Edward Conze, tr., **The Perfection of Wisdom in eight thousand lines & its verse summary**, Chapter XIX, the Goddess of the Ganges (2.No Development), p.167.

⁸⁷ Daniel Yōkan Miracapillo, “The Three Gateways to Liberation”, **Master’s Degree Thesis**, (Graduate school: University of Sunderland, 2009), p.29.

⁸⁸ Donald S.Lopez, Jr., **Elaboration of Emptiness**, p.62.

Finally, commentator Vimalamitra answers that they are listed in that sequence because they are to be summarized under the three headings of emptiness, singleness and wishlessness. Except the Vimalamitra interpreted, Master Atiśa also have explained about the three doors in this way, he says:

The emptiness of intrinsic entity of phenomena is the door of liberation emptiness. Emptiness and without defining characteristic explain [that phenomena] lack a specific entity and general entity [respectively]. Because all meanings of emptiness are included in those two perspective, [the classification of emptiness and without characteristic under the door emptiness] is explained. Signlessness is the lack of causes, and causes are posited as cause in terms of effects. Unproduced, unceased, stainless, not stainless [are classified under the door of liberation signlessness] because they include the cause and effect of the thoroughly afflicted and the cause and the effect of the completely pure, respectively. Regarding wishlessness, there are two effects that are wished for: the wish to be separated from faults and the wish to be endowed with the good qualities. Freedom from those two [wishes] [indicated in the sutra by undiminished, unfilled] is wishlessness. Therefore, the nature of the three doors of liberation is determined to be only the eight negations of the eight objects of negation. That is the determination of the number.”⁸⁹

Finally, Master Atiśa concludes by saying that the Sugata teaches emptiness, wishlessness, and signlessness in all sutras as an antidote to attachment to the view, behavior, and fruit of Buddhahood.

4.1.5 Attaining the Result

Followed by the eight aspects of emptiness, in this section we were going to make research from the eighteen dhātus, twelve links of dependent origination, and the four noble truths as well.

⁸⁹ Ibid.,p.75.

4.1.5.1 The Emptiness of All Phenomena

Here the sutra read as:

Therefore, Śāriputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no odor, no taste, no object of touch, no phenomenon. There is no eye constituent, no mental constituent, up to and including no mental consciousness constituent. There is no ignorance, no extinction of ignorance, up to and including no aging and death and no extinction of aging and death. Similarly, there are no sufferings, no origins, no cessations, no paths. No wisdom, no attainment, and also no nonattainment.⁹⁰

Here the Eighteen Dhātus are specially refers to six organs, six types of objects, and the six forms of consciousness.

This first sentences beginning with the reaffirms that the five skandhas are all empty. They cannot exist by themselves. Each one has to inter-are with all the other skandhas. Followed by the next part of the text is an enumeration of the eighteen realms of elements (Dhātus). First we have the six sense organs: eyes, ears, nose, tongue, body, and mind. Then there are the six sense objects: form, sound, smell, taste, touch, and object of mind. Form is the object of eyes, sound is the object of ears, and so on. Finally, the contact between these first twelve brings about the “six consciousnesses”: sight, hearing, and the last are mind-consciousness. Therefore, with eyes as the first realm of elements and mind consciousness as the eighteenth, this part of the sutra is saying that not one of these realms can exist by itself, because each can only related or (inter-are) with every other realm.

So, the words “no eyes, no ears, no nose, no tongue, no body, no mind; no visual forms, no sounds, no smells, no taste, no tactile

⁹⁰ Donald S.Lopez, Jr., *The Heart sutra Explain ‘Indian and Tibetan Commentaries’*, p.95.

sensations, no mental objects” refer to the fact that in meditative equipoise during direct perception of reality the twelve sources, consisting of the five sense faculties and the mental faculty as well as the five kinds of sense objects and the objects of the mental faculty, do not appear to the meditator.⁹¹

During that time only their emptiness of inherent existence appears to the meditator. “From the eye element to the mental element, right through to the element of mental consciousness — all do not exist” refers to the fact that the eighteen constituents do not appear either.

These constituents consist of the six organs, six objects, and the six forms of consciousness (Eighteen Dhātus) which arise in dependent on these. Here the eighteen constituents or Eighteen Dhātus may be arranged as follows, with the names of the constituents specifically mentioned in the sutra.

Table 6: The Eighteen Dhātus are, Six Organs, Six Objects, and Six Consciousness.

	Six organs	Six objects	Six consciousness
1	Eyes	Form	Eyes consciousness
2	Ears	Sound	Ears consciousness
3	Nose	Smell	Nose consciousness
4	Tongue	Taste	Tongue consciousness
5	Body	Touch	Body consciousness
6	Mind	Object of Mind	Mind consciousness

The more explanation about the Eighteen Dhātus from the Indian commentator Prasastrasena, he says:⁹²

⁹¹ Geshe Sonam Rinchen, **The Heart Sutra**, p.59.

⁹² Donald S.Lopez, Jr., **Elaboration of Emptiness**, (Vast commentary on the Noble Heart of the Perfection of wisdom), p.160.

“Not eye, not ear, not nose, not tongue, not body, not mind. This is the six senses. The six senses depend on the five aggregates. Therefore, if the five aggregates do not exist neither do the six senses because they are not other than the five aggregates. Therefore, it says no. Not form, not sound, not odor, not taste, not touch, not phenomena. This is the six objects. They are the fructifications of predispositions due to the power of ignorance. A polluted mind holds that that which is established as [these] conditioned effects exists. Because ultimately they are empty of intrinsic entity, [they] do not exist. Not the eye constituents to not the mental constituent. This is the eighteen constituents. If the six internal senses do not exist, the bases of the six consciousnesses do not exist. Therefore, because the six external objects do not exist, the abodes of the six consciousnesses do not exist. Because nothing arises, the six consciousnesses also do not exist. Therefore, the eighteen constituents do not exist.

The Śūraṅgama Sūtra describes the methods of twenty-five great bodhisattvas used to attain liberation. These methods of practice include meditations upon the four elements, the six senses of faculties, the six objects, and the six consciousnesses. Using any of these methods, the practitioner can gain liberation from the Saṃsāra. In the same way, the Hṛdaya Sūtra summarizes the experience of emptiness of Avalokiteśvara Bodhisattva enlightenment. Furthermore, we need not practice all twenty-five methods, but one method is enough, because one method is completed, others will be easy to completed.

Another one famous example appeared in Buddhism that Avalokiteśvara Bodhisattva. His practice is hearing the sound through his ear, so he practice the six senses of ear to the objects of sound from the ocean. It means that he could hearing the sound of sentient beings in the universe, anyone when he or she invoke or recite his name when they suffering, the Avalokiteśvara Bodhisattva will immediately come to help those sentient beings. Avalokiteśvara (Sanskrit) can be translated as “to observe or contemplate” or “wisdom that can be observed,” and “sound” or “sound that can be contemplated.” Therefore, Avalokiteśvara Bodhisattva contemplated the emptiness of sound. And there are many

Bodhisattvas in Buddhism who get emptiness through the six organs; such like Bodhisattva Universal Vision contemplated the emptiness of the eye. Kṣitigarbha Bodhisattva contemplated the element of earth.⁹³ Taiwan Master Sheng-yen explained in his commentary, that the sense faculties and objects are the physical and psychological components inside and outside the body. If you successfully complete your contemplation and wisdom arises, then the practice is realized. The goal is to realize that while the sense faculty, the sense object, and the sense consciousness are empty, they also exist. This is the realization: that emptiness and existence are the same. Because everything constantly changes, there is no real existence. Phenomena come, seeming to emerge from emptiness, and return back to emptiness. This is the result of causes and conditions coming together. Proper contemplation is precisely the realization of this emptiness.

Here, we conclude that the True Nature of the eighteen realms is Emptiness. The empty nature is the ultimate reality. The laws of cause and effect give rise to the formation of human beings and all other phenomena. Anything that is a result of causes and effects has the empty nature or True Nature.

The text then read as:

There is no ignorance, no extinction of ignorance, up to and including no aging and death and no extinction of aging and death. Similarly, there are no sufferings, no origins, no cessations, no paths, no wisdom, no attainment, and also no nonattainment.”

Here, the twelve links chain of dependent origination (Skt. *dvādaśāṅga-pratītyasamutpāda*; Tib. རྟན་འབྲེལ་ཡན་ལག་བརྒྱ་གཉིས་; Chi. 十二因緣). This doctrine is one of Buddhism’s core concepts, thought to have been taught by the historical Buddha himself. It describes the way existence characterized by suffering comes into being. Essentially, it is the Buddhist conception of how Saṃsāra, the world of birth and death, the mundane world we live in, “works.”

⁹³ Master Sheng-yen, **There is No Suffering**, p.63.

Dependent Origination is envisioned as a chain of causes and conditions with twelve links: the fundamental state of being is, the following table shows the twelve links of Dependent Origination.

Table 7: Twelve Links of Dependent Origination.

Twelve Links of Dependent Origination		
Sanskrit	Usual Translation	Remarks
1. Avidyā	Ignorance	Lack of wisdom, which is the root of all evils. Obscuration as to self of persons and self of phenomena.
2. Saṃskāra	Karma formations	Wholesome or unwholesome thoughts, speech and bodily deeds.
3. Vijñāna	Consciousness	Normally 6 consciousnesses but is taken as 8 in the Yogācāra School.
4. Nāmarūpa	Name & form	Mental & physical existence. 4 mental aggregates and one physical body.
5. Ṣaḍāyatana	Six bases	Eye, ear, nose, tongue, touch and mental faculty.
6. Sparśa	Sense impression	A mental factor and period in which the objects, sense power/organ and consciousness come together, causing one to distinguish an object as pleasurable, painful or neutral.
7. Vedanā	Feeling	Posited as a mental factor that experiences pleasure, pain and neutral feeling. Pleasure leads to a strong desire for more while pain generates an avoidance desire.
8. Trṣṇā	Craving	A mental factor that increases desire but without any satisfaction.
9. Upādāna	Clinging	A stronger degree of desire .4 basic varieties: desired objects, views of self, bad system of ethics and conduct; and other bad views.
10. Bhava	Process of becoming	A period lasting from the time of fully potentialised karma up to the beginning of next lifetime.

11. Jāti	Rebirth	
12. Jarāmarāṇa	Aging & Death	

In Mahāyāna Buddhism, the twelve links of dependent origination can be divided into three karmic periods. The first three links refer to one's past life; the next seven refer to one's present life; and the final two refer to one's future life.

As Taiwanese contemporary commentator master Shengyen says, to contemplate these twelve links, one uses the method of contemplating causes and conditions. This is closely connected to the four noble truths of Buddhism: the existence of suffering, the cause of suffering, ending suffering, and the path out of suffering. The twelve links of conditioned arising are in fact, suffering. Not realizing the true nature and relationship of the twelve links is the cause of suffering. The realization of the un-arising nature of the twelve links is cessation of suffering. Contemplation of the twelve links is a path to the cessation of suffering.⁹⁴

In the Mahāyāna Chinese Āgama sūtra⁹⁵ it is written, “This arises; hence that arises.” This means that our afflictions lead us to create karma; and once we create karma, we must suffer the consequences of karma. As we do so, we become vexed and create more karma, and so the cycle continues. This is called the transmigration of birth and death, which is the twelve links of conditioned arising.⁹⁶ Again in the Āgama sūtra the next line is written in this way, “This perishes; hence that perishes.”⁹⁷ This too refers to affliction. When there is no affliction, or klesa, one does not create karma. When one does not create karma, there

⁹⁴ Master Sheng-yen, **There is No Suffering**, Op.cit., p.78.

⁹⁵ Taisho Tripiṭaka Vol. 2, No. 99 雜阿含經, CBETA Chinese Electronic Tripiṭaka V1.93, Normalized Version. (262. 二六二) 所謂此有故彼有，此生故彼生，謂緣無明有行，乃至生、老、病、死、憂、悲、惱、苦集；所謂此無故彼無，此滅故彼滅，謂無明滅則行滅，乃至生、老、病、死、憂、悲、惱、苦滅。』

⁹⁶ Master Sheng-yen, **There is No Suffering**, Op.cit., p.78.

⁹⁷ Taisho Tripiṭaka Vol. 2, No. 99 雜阿含經, CBETA Chinese Electronic Tripiṭaka V1.93, Normalized Version. (262. 二六二) .

are no consequences, and without consequences, one has no affliction. Therefore, the cycle will be broken; one will transcend Saṃsāra and the transmigration of birth and death.⁹⁸

Neither do the twelve links nor parts that constitute the processed by which we remain in cyclic existence⁹⁹ appear during meditative equipoise. Twelve links first words ‘Ignorance’, is sometimes compared to darkness which hides forms. In the same way, the ignorance hides the reality truths from us. As Taiwanese master Shengyen says, if we can deeply contemplate fundamental ignorance, the rest is easy. The second link refers to actions of body and mind, which occur in response to karmic retribution. While contemplating action, place your emphasis on the attachments that lead you to act with desire, aversion, anger, arrogance, jealousy, or doubt. Causes and consequences have concordant qualities and natures; an unwholesome thought can lead to an unwholesome act. If we can act without engaging these mental afflictions, your actions will not create unwholesome karma; otherwise, suffering inevitably follows.¹⁰⁰

In the Perfect Right View, or undistorted supra-mundane realm, dependent arising is perceived as is, neither existing (atthita) nor nonexistent (natthita). Seen from the Middle Path the process of dependent arising, which operates according to the principle “this exists therefore that exists, this ceases to be therefore that ceases to be,” is perceived as devoid of ego, person, heaven, or hell. A perception of this level is called Truthful Middle Path because it is prone neither to nihilism nor the concept of a continuing existence.¹⁰¹ His Holiness Dalai Lama says in his commentary, the negation of these twelve links describes the process of attaining Nirvāṇa. Although both the process for taking birth in the cyclic of existence and the process of gaining freedom from it do exist

⁹⁸ Master Sheng-yen, **There is No Suffering**, p.78.

⁹⁹ This is the twelve part process by which we remain in cyclic existence of birth and death, until once enlightenment will be rebirth again and again in this Saṃsāra. The twelve links of dependent arising are: 1.Ignorance 2.Mental formations 3.Consciousness 4.Mind and Matter 5.Six senses 6.Contact 7.Feeing 8.Craving 9.Attachment 10.Becoming 11.Birth 12.Aging and Death.

¹⁰⁰ Master Sheng-yen, p.81.

¹⁰¹ Buddhadasa Bhikkhu, **Paṭiccasamuppāda: Practical Dependent Origination**, p.8.

on the conventional level, they do not exist on an ultimate level; thus they are negated here.

According to Taiwanese master Ying shun, most of the bodhisattva of the sixth ground practices the contemplation of dependent origination, which corresponds to emptiness. This Bodhisattva also reaches the state in which all Buddha dharma's manifest; this is the middle Way.¹⁰²

The Sarvāstivādin School says that there are four kinds of dependent origination, of which one is called “dependent origination in a single thought.” This school thinks that the twelve links of dependent origination are not necessarily based on the three periods but rather can be established even in a single thought. In explaining the six grounds, the “Chapter on the Ten Grounds” of the Avataṃsaka Sūtra extensively explains dependent origination and also mentions this teaching of “dependent origination in a single thought.” Such example, it says, “The falseness and unreality of the three worlds arise from the mind. The twelve links of dependent origination are all based on the mind.”¹⁰³ Therefore, Master Yinshun says, this explanation is basically similar to that of the Sarvāstivāda School.

Next, the text goes on to read as:

“Similarly, there are no sufferings, no origins, no cessations, no paths, no wisdom, no attainment, and also no nonattainment.”

Table 8: The four noble truths:

		Result or Effect	Cause
Problem	Saṃsāra	1.Suffering	2.Origin
Solution	Nirvāṇa	3.Cessation	4.Path

One of the key beliefs in all Buddhism is that nothing comes into being cause, and this law of cause and effect is a fundamental

¹⁰² Master Yinshun, **The Way to Buddhahood: Instructions from a Modern Chinese**, (USA: Wisdom Publication, 1998, 2008), p.338.

¹⁰³ Ibid.

understanding the four noble truths.¹⁰⁴ Above the table shows two sets of cause and effect; suffering as the result of the origin of suffering and cessation as the result of the path.

In Buddhism we say that the Pratyeka Buddhas practice and contemplate the principles of the Twelve Links of Conditioned Arising in order to extinguish birth and death. The Śrāvaka practice and contemplate the principles of the Four Noble Truths for the same reason. According to Dharmacakra Pravartana Sūtra (佛說轉法輪經),¹⁰⁵ this sutra is considered to be the first sermon of the Śākyamuni Buddha after his enlightenment, which contains the Buddha's teaching on the Four Noble Truths at Sarnath.

The Four Noble Truths are the Dharma that the Lord Buddha developed to cure our mind's illness, after getting his enlightenment under the Bodhi tree at Bodhgaya. For the following seven days, he considered about whether or not he should share the Dharma with the world. He did so because the Dharma is radically different from the views held by ordinary human beings. Would they understand what he could teach them? At that very moment, a celestial being (Brahmā Sahampati) appeared and said: Honored One, you are completely enlightened. And you should use the Dharma to educate human beings. The Buddha replied: The Dharma is very profound. Ordinary human beings who hear these teachings will not fully comprehend them. The Deva said: Honored one, in this world there are human beings who have capacity and conditions favorable to receiving your teachings. They can understand and practice them. Therefore with skillful means you can educate human beings. The Buddha accepted the Deva's request. The Buddha then went to find Koṇḍañña's five brothers in Deer Park and preached them the Four Noble Truths. The Buddha realized ultimate reality and ultimate truth and therefore saw and understood all things as they truly are. We, on the other hand, see everything through the distorting lense of our illusions. We do not see or realize reality. As a result, great suffering arises in us, because

¹⁰⁴ Tashi Tsering, **The Four Noble Truths: The Foundation of Buddhist Thought**, (US: Wisdom Publication, 2005), p.17.

¹⁰⁵ CBETA, Dharmacakra Pravartana Sūtra, No. 109 [No. 99(379), No.110].

illusions cause suffering. The Buddha taught, “Every living thing suffers”, and he identified the innumerable kinds of suffering and distress that afflict us. Because we live in a state of illusion, we are trapped endlessly in the cycle of birth and death. In the Āgama Sūtra or Nikāya describes the Four Noble Truths: Suffering, the Origin of Suffering, the Cessation of Suffering, and the Path. From the perspective of the Hṛdaya Sūtra, however the Four Noble Truths are relative truths and not permanent reality.¹⁰⁶

The sentences begin with “there is no suffering, no cause of suffering, no cessation of suffering, and no path,” seems to negate the four noble truths, which are closely connected to the twelve links of dependent origination. If we understood the twelve links clearly, then the four noble truths will be easier to be practice, because the method is same. From the perspective of thoroughly realized the emptiness of the first turning of the wheel of Dharma — the four noble truths: truths of suffering, truth of origin, truth of cessation, and the truth of paths to its cessation. Therefore, meditative practice is negated. Next, the fruition of this practice is negated — “there is no wisdom, no attainment”— by confirm the emptiness of the subjective experience.¹⁰⁷ In the end, even this negation is itself negated — “no- non attainment.” Even the resultant state of clarity that arises from clear penetration into the perfection of wisdom is itself empty of intrinsic existence.¹⁰⁸ And finally all the qualities of the mind of one who has reached Nirvāṇa or attained enlightenment the supernatural of the Buddha— these are empty and are negated here. So, this is what the perfection of wisdom Hṛdaya Sūtra wants to point out.

As commentator Praśāstrasena has different perspective explain the four noble truths, he says: the suffering, origin, cessation, and the path are not. This is the four truths, the sphere of those who have entered the vehicle of Śrāvaka. The truths are of three types: the mundane, the supermundane truths. Regarding that, the mundane truths are the

¹⁰⁶ Zen Master Thich ThanhTu, **The Heart Sutra Lecture**, p.40.

¹⁰⁷ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, pp.126-127.

¹⁰⁸ Ibid.

understanding that the five aggregates are origins and are suffering of aging and death. The supermundane truths understand suffering, origin, cessation, and path. Regarding the [ultimate] supramundane noble truths, the understanding that the five aggregates are not produced is the understanding of the truth of suffering. The understanding of the truth of origin is that by which mundane existence is destroyed. The understanding that ignorance and the insidious defilements (*anuśaya*) are without intrinsic entity is the understanding of the truth of cessation. Not making superimpositions about anything due to scope of the equality of phenomena is the understanding is the understanding of the truth of the path. Therefore, because the truths also are ultimately without intrinsic entity, the sutra says that do not exist.¹⁰⁹

According to another Indian commentator Vimalamitra explain in this way, it is not suffering, origin, cessation, or path. The defining characteristic of suffering is affliction, the defining characteristic of origin is appropriation, the defining characteristic of cessation is peace, and the defining characteristic of the path is knowledge, but emptiness is without defining characteristic. Therefore, emptiness is not the four truths.

It is not wisdom. The defining characteristic of wisdom is that it brings about the direct perception of all phenomena, but because emptiness is without defining characteristic, it is not wisdom. It is not attainment, it is non nonattainment. Attainment is the unsurpassed, perfect, complete enlightenment. Nonattainment is the nonattainment of the unsurpassed by sentient beings. Is not means that the defining characteristic of emptiness lacks unsurpassed enlightenment and lacks sentient beings. Therefore, it is not attainment and it is non nonattainment. These enumerations teach the emptiness of the intrinsic existence with regard to all phenomena, saying emptiness is like that. The preceding is the defining characteristic of emptiness.¹¹⁰ And followed by the text says, no wisdom, no attainment, and also no nonattainment. And according to

¹⁰⁹ Donald S.Lopez, Jr., **Elaboration of Emptiness**, (Vast commentary on the Noble Heart of the Perfection of wisdom), p.161.

¹¹⁰ Ibid.

Vimalamitra says:

This is the sphere of one who has entered the great vehicle of the Bodhisattva. Wisdom is the nondual wisdom that is the state of having abandoned the afflictive obstructions and the obstructions to omniscience. Because it is not wisdom ultimately, it says, wisdom does not exist before. If attainment exists, it also was absent [at some prior point]; if there is fruition, it will disintegrate. Therefore, the Buddha-nature abides equally in all sentient beings and is not absent in the beginning or attained in the end. Even the levels of the ten stages that are mentioned are nothing more than just the gradual purifications of the predispositions of ignorance on the Ālayavijñāna; upon purifying the predispositions of ignorance, the Dharmadhatu that is the mirror-like wisdom of a Buddha [is attained]. Regarding [the Dharmadhatu] there is nothing to be called attainment of nonattainment. Therefore, no attainment, no nonattainment.”¹¹¹

So, in this section we had discussed about eighteen dhātus, twelve links of dependent origination and four noble truths and so on. And the text defines that the existence of all phenomena is in terms of their non-existence in the face of emptiness.

4.1.5.2 Nirvāṇa

The text continues read as follows:

Therefore, Śāriputra, because Bodhisattvas have no attainment they depend on and abide in the perfection of wisdom and their minds are without obstruction and without fear. Having completely passed beyond all error they go to the completion of Nirvāṇa. All The Buddhas who abide in the three times have been fully awakened into unsurpassed, perfect, complete enlightenment through relying on the perfection of wisdom.¹¹²

¹¹¹ Ibid., p.161.

¹¹² Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.95.

So far, the Bodhisattvas realize that all worldly phenomena are not real. All the six sensory organs, six sensory objects, six sensory consciousnesses are also impermanent, and all are comprised of causes and effects, they all are empty of nature. Even though the Buddha's Teachings (which are beyond worldly phenomena), such like the Four Noble Truths, the Twelve Links of Dependent Origin are also impermanent and are only the means to guide us out of the cycle of birth and death.

The Dharmas are like the finger that points out the moon or the raft used to cross the river to the other shore. The finger is not the moon, but following where the finger is pointing, we see the moon. The raft is not the other shore, but helps us to reach it.¹¹³ In the same manner, the Dharmas are means, not ends. Therefore, the Hṛdaya Sūtra states: "Because there is no attainment, the Bodhisattvas, relying on the Prajñāpāramitā, have no obstruction in their minds. Because there is no obstruction, they overcome all fear, and thus they pass far beyond all illusion and realize Perfect Nirvāṇa."

The word nibbanti, meaning extinction, occurs in the Ratana Sutta. Etymologically, it is derived from ni, a negative prefix, and va, meaning craving. It denotes the annihilation of the flames of lust, hatred, and ignorance which are the root causes of suffering.¹¹⁴

According to Buddhism there are two kinds of Nirvāṇa: the Form Nirvāṇa and the Formless Nirvāṇa. Someone who attains the Form Nirvāṇa is an enlightened one, but he is still alive. He remains in human form, does everything that a normal person does, and lives a normal life, but his mind is freed from all the clouds of passions (or afflictions) and he has overcome all suffering.¹¹⁵

According to other schools, such like Sarvāstivādins' standpoints of Nirvāṇa, Sarvāstivādins define nirvāṇa as entity, real,

¹¹³ Zen Master Thich ThanhTu, **The Heart Sutra Lecture**, p.59.

¹¹⁴ Ibid., p.12.

¹¹⁵ Zen Master Thich ThanhTu, **The Heart Sutra Lecture**, p.61.

everlasting, not changing. “Nirvāṇa always dwells in self-nature and does not give up self-nature; nirvāṇa is everlasting, no change.”¹¹⁶

Professor Stcherbatsky concludes the Vaibhāṣika notion of nirvāṇa as following:

The Vaibhāṣika maintained that nirvāṇa was something real (dharma) in which consciousness and life were extinct for ever: the Sautrāntika believed that it was the simple cessation of the world process....”¹¹⁷

The definition of nibbāna runs thus:

“Nibbāti vattadukkhaṃ etthāti nibbānaṃ; nibbāti vattadukkhaṃ etasmiṃ adhigateti va nibbānaṃ.”

“In nibbāna, the cycle of suffering comes to a peaceful end. Hence cessation of suffering is nibbāna.”¹¹⁸

In addition, from the standpoint of holy Nāgārjuna gives the correct definition of Nirvāṇa. We are in Saṃsāra, because we are subject to conditions; whereas nirvāṇa is not subject to conditions. In the Chapter twenty five verse 10,¹¹⁹ Nāgārjuna quoted it direct form early sutras. In the Saṃyukt āgama, we can find the similar statement:

Verse 11. If freedom were to be both existence and non-existence, then release would also be both existence and non-existence. This

¹¹⁶ Abhidharmajñānaprasthāna-śāstra T1544, 阿毗达磨发智论,恒住自性,不舍自性,涅槃常住,无有变异. Vol. 2, p. 923c. Line, 22-23.

¹¹⁷ Th. Stcherbatsky, **The Conception of Buddhist Nirvāna**, Appendix (Delhi: Motilal Banarsidass, 1989), Part I, p.71-72.

¹¹⁸ Venerable Mahāsī Sayādaw, **On the Nature of Nibbāna**, (First Printed and published in the Socialist Republic of the Union of Burma, 1981), p.3.

¹¹⁹ David J. Kalupahana, **Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, p.361. The MMK Verse 10 state: “The teacher has spoken of relinquishing both becoming and other becoming. Therefore, it is proper to assume that freedom is neither existence nor non-existence.”

too is not proper.

Verse 12. If freedom were to be both existence and non-existence, freedom could not be independent, for existence and non-existence are, indeed, dependent upon one another.

Verse 13. How could freedom be both existence and non-existence, for freedom is unconditioned while existence and non-existence are conditioned?

Verse 14. How could freedom be both existence and nonexistence, for their simultaneous existence in one place is not possible, as in the case of light and darkness?"

We can see here the (MMK Chapter twenty five) Verse 11, 12, 13, 14 denies the view that Nirvāṇa is both existence and non existence.

Anyhow, through the realization of Hṛdaya Sūtra, we come to understand that Nirvāṇa to be the ultimate nature of one's mind at a stage when the mind has become totally cleansed of all mental afflictions. According to His Holiness Dalai Lama, the emptiness of the mind is said to be the basis of Nirvāṇa, its natural Nirvāṇa. When an individual goes through a process of purifying the mind by applying the antidotes to the mental afflictions, over time, the mind becomes totally free of all these obscurations. The emptiness of this undefiled mind is the true Nirvāṇa or liberation.¹²⁰ Therefore, one can attain the true Nirvāṇa or liberation from Saṃsāra, only through actualizing the ultimate nature of the mind in its perfected and unafflicted state. Then the sutra read as:

All the Buddhas who abide in the three times have been fully awakened into unsurpassed, perfect, complete enlightenment through relying on the perfection of wisdom.

According to His Holiness Dalai Lama, the phrase "All the Buddhas who abide in the three times," the term Buddha actually refers to Bodhisattvas of the highest level of spiritual attainment of Buddhahood; this level is called the Buddha level. A Bodhisattva on this level, through

¹²⁰ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.127.

remaining single-pointedly absorbed in the meditative absorption called ‘adamantine meditative absorption’, possess similarity of all the enlightened attributes of a Buddha. By remaining in this absorption, such a Bodhisattva will, in dependence upon the perfection of wisdom, attain the final awakening of the Buddha.

Based on the concise summarize of Donald S.Lopez, Jr., he say the text defines the existence of all phenomena in terms of their non-existence in the face of emptiness. Venerable Śāriputra is then instructed that Bodhisattvas abide in and rely on this perfection of wisdom, the lack of inherent existence of all phenomena from form to Buddhahood. And the benefit of such reliance is that by knowing the meaning of emptiness one’s mind is freed from all obstruction and all reasons for fear, and finally get Nirvāṇa.

4.1.5.3 Significance of the Prajñāpāramitā Hṛdaya Sūtra Mantra

We will now examine the significance of Hṛdaya Sūtra Mantra as follows.

Therefore, the mantra of perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering. Because it is not false it should be known to be true. The mantra of the perfection of wisdom is stated: tadyathā Oṃ gate gate pāragate pārasaṃgate bodhi svāhā.”¹²¹

In Chinese tradition the famous Buddhist translator Master Xuan Zang who devoted his whole life translation and came up with his “ five - not - to be translated” principle based on his own experience : 1.Term of esotericism, such as (dharani) mantra; 2. Terms with multiple meanings, such as bhagavan, which has six definitions; 3.Terms without Chinese equivalents; 4.Terms to be kept in Sanskrit to preserve the

¹²¹ Donald S.Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.109.

tradition and emphasize and its glory; 5. Beneficial terms, for example, prajna, which is kept in Sanskrit out of respect, even though it could be translated as “Wisdom”.¹²² So, it is said that the Indian masters who came to China to translate Sanskrit texts never translated mantras into Chinese because they knew this could not be done. They also held that it was impossible to explain the esoteric meanings of the mantras in words.¹²³

The Hṛdaya Sūtra itself describes the mantra as “Mahāmantra, mahā-vidyā mantra, ‘nuttara mantra samasama-mantraḥ” which Conze translates as “The great mantra, the mantra of great knowledge, the utmost mantra, the unequalled mantra, the allayer of all suffering”. These are traditional epithets for the Buddha, so the mantra is being likened to, or equated with, the Buddha.

Moreover, we find the Hṛdaya Sūtra mantra with very high similarity from the Taishō Tripiṭaka (陀羅尼集經---Tuo Luo Ni Ji Jing) as:

“duo zhi ta, gate gate, pāragate, pārasaṃgate, bodhisvāhā 」。¹²⁴

Except the first three words ‘duo zhi ta’, others from ‘gate gate ’to ‘bodhi svāhā’ are same to the mantra of heart sutra.

Every Buddhist tradition with an interest in the Hṛdaya Sūtra seems to have its own interpretation of the sūtra. As Alex Wayman commented:

“One feature of these commentaries in Tibetan on the Hṛdaya Sūtra struck me quite forcibly: each commentary seemed so different to the

¹²² Rhythms Monthly, **Dust in the Wind: Retracing Dharma Master Xuan Zang’s Western Pilgrimage**, p.38.

¹²³ Charles Luk, **The Secrets of Chinese Meditation**, (US: by Samuel Weiser, York Beach Published, 1964), p. 85.

¹²⁴ Taishō Tripiṭaka Vol. 18, No. 901. CBETA Chinese Electronic Tripiṭaka V1.24, Normalized Version. 陀羅尼集經, “第三卷〈般若大心陀羅尼〉第十六:「踰姪他, 揭帝揭帝, 波羅揭 帝, 波囉僧揭帝, 菩提莎訶」。”

others, and yet they all seemed to show in greater or lesser degree the influence of the Mādhyamika school of Buddhist philosophy”.¹²⁵

As Geshe Kelsang Gyatso explains in ‘The New Heart of Wisdom’: “This mantra, retained in the original Sanskrit, explains in very condensed form the practice of the five paths, which we attain and complete in dependence upon the perfection of wisdom”.¹²⁶

There are many commentaries to the Hṛdaya Sūtra which attempt explanations of the mantra. There are totally seven extant Indian commentaries to the Hṛdaya Sūtra, but preserved in Tibetan translation only, all lost in the original Sanskrit.

Among Indian commentaries of Hṛdaya Sūtra Śrī.Jñānamitra provides no interpretation of the meaning or function of the mantra itself, focusing rather on the five epithets, each of which he glosses in terms of the general category of the perfection of wisdom itself, rather than of the mantra. For example, it is the mantra that completely remove all suffering because reciting the perfection of wisdom, bearing it in mind properly, and explaining it to others destroys all maladies and brings one under the protection of Buddhas and supernatural beings, while practicing the perfection of wisdom turns one away from rebirth in the unfortunate realms and the ocean of Saṃsāra.¹²⁷ And there are others three Indian exegetes. Śrī.Kamalaśīla, Ācārya Atiśa, and Śrīmahājāna bring a different agenda to their reading of the mantra. Śrī.Kamalaśīla attempt to find an exposition of the path in the Hṛdaya Sūtra: The five paths are set forth from the standpoint of the benefits provided by the five words of the mantra. These five paths are the meaning of the perfection of wisdom.¹²⁸ He contends that the five paths constitute the very meaning of the

¹²⁵ Wayman Alex, ‘Secret of the Heart Sutra’ in **Buddhist insight: Essays**, (Motilal Banarsidass Publication, 1990), p.136.

¹²⁶ Geshe Kelsang Gyatso, **Heart of Wisdom**, p.125.

¹²⁷ Jñānamitra, **Arya-prajñāpāramitā-hṛdaya-vyākhyā**, P 5218, vol. 94, 287.5.2 6.

¹²⁸ KamalaSila, **Prajñāpāramitā-hṛdaya-nāma-tikā**, P 5221, Vol. 96, 297.3.1.

perfection of wisdom while projecting them onto the five words of the mantra: “gate gate pāragate pārasaṃgate bodhi svāhā”. Thus does Kamalaśīla find the position for which he is best remembered, the defense of the gradual path to enlightenment, expounded even in the Hṛdaya Sūtra’s mantra.¹²⁹ The next is Indian master Ācārya Atiśa, who wrote the Hṛdaya Sūtra commentaries two centuries later. A tradition which seems to originate with Atiśa (982-1054) relates the parts of the mantra to the stages of the path as set out in the Abhisamayālaṅkāra (attributed to Maitreya):

Table 9: Hṛdaya Sūtra Mantra

gate	Path of merit / accumulation
gate	Path of preparation
pāragate	Path of insight (1st Bodhisattva bhumi)
pārasaṃgate	Path of meditation (2nd to 10th Bodhisattva bhumis)
bodhi svāhā	Buddha hood

He accounts for the presence of the mantra by explaining that everything in the Sūtra up to the mantra has been the teaching for those of dull faculties, whereas the mantra is the exposition of the five paths for Bodhisattvas of sharp faculties, suggesting that the entire structure of the path to enlightenment becomes clear to these Bodhisattvas of more acute intellect simply upon hearing Avalokiteśvara’s invocation of the mantra.¹³⁰

Of course, the last of the three commentators be taken into account, Srimahājāna, makes the correlation between the words of the

¹²⁹ Donald S. Lopez, Jr. **History of Religions ‘Inscribing the Bodhisattva’s Speech: On the “Heart Sūtra’s” Mantra’**, (University of Chicago Press, 1990), p.357.

¹³⁰ Dipamkarasrijñāna, **prajñā-hṛdaya-vyākhyā**, P 5222, vol. 96, 299.3.6-8.

mantra and five paths clearer. (Note that he reads gate in the present rather than the past tense.) He says:

“Gate gate pāragate means the path of vision (darśanamārga), which is the state of having abandoned the six places of rebirth. Therefore, one goes beyond by going from the path of great desire to the path of accumulation (sambhāramārga). One goes beyond by going from the path of accumulation to the path of preparation (prayogamārga). Going even beyond those is gate gate pāragate, the path of vision. Pārasaṃ means abiding in the path of meditation (bhāvanāmārga). Gate is different and means abiding in the path of no further learning (aśaiksamārga). Om and svāhā are words of blessing for achieving the effects of repetition”.¹³¹

It seems from this statement that, for Śrīmahājāna, the first “going” (gate) marks the progression from the state of a worldly being, involved in great desire, to the path of accumulation, the first of the bodhisattva paths. The second going (gate) refers to moving from the first path to the second, the path of preparation. “Going beyond” (paragate) indicates the movement from the path of preparation to the path of vision. It is with the attainment of the path of vision that emptiness is seen directly for the first time, freeing the bodhisattva from powerless future rebirth as an animal, ghost, or hell being. Because of the special qualities of this path, it merits “going beyond” (paragate) rather than a simple “going” (gate). Pārasaṃgate means “going completely beyond.” Śrīmahājāna chooses to divide the word into two with pārasaṃ (“completely beyond”) suggesting the fourth path, the path of meditation, and the final gate evoking the final path, the path of no more learning, synonymous with Buddhahood. Thus, he says, the final gate does not mean “going,” apparently because there is no place further to which to go but, rather, “stay.” Bodhi means “enlightenment.”¹³² Thus, from the Indian perspective, a mantra can only be in Sanskrit and must remain so in order to retain its potency as speech (vāc), with its traditional originary primacy over the derivations of script. Indeed, not only should a mantra

¹³¹ Śrīmahājāna, **Prajñāpāramitā-hṛdayārtha-parijñāna**, P 5223, vol. 94, 303.5.4-7.

¹³² This reading of the mantra appears to be derived from Kamalasīla. See P 5221, vol. 96, 297.3.1.

not be translated from Sanskrit into another language, it should also not be transferred from its natural medium to some other, from sound to writing. A mantra, writes Padoux, “is never, at least in its nature, written.”¹³³

Donald S. Lopez, Jr., the mantra of the Hṛdaya Sūtra seems to confound these issues of writing and translation as a mantra that is written, but written as the representation of sound. First, it is only mildly deformed. It should say “gata gata paragataw instead of gate gate paragate.” But this a to e shift does not render the words incomprehensible. As we have just seen, it seems to say, “Gone, gone, gone beyond, gone completely beyond, enlightenment, svaha.” And the Sanskrit reader’s reading of the mantra is ambiguously enhanced by knowing that the root gam means not only “go” but “understand”: “Understood, understood, understood what is beyond, completely understood what is beyond, enlightenment, svaha.”

Those who (is) translating the Sūtra into Tibetan or Chinese or Japanese but leaving the mantra in Sanskrit (intact) inevitably changes the mantra, beyond the changes incurred in a shift of time or of setting, changes which in themselves are weighty enough, as evidenced by Pierre Menard’s version of Don Quixote.¹³⁴

Without translation, there is “only the letter, and it is the truth of pure language, the truth as pure language,¹³⁵ the pure language, called saṃskṛta. Untranslated,” language and revelation are one without any tension.¹³⁶

¹³³ Donald S. Lopez, Jr., **History of Religions ‘Inscribing the Bodhisattva’s Speech: On the “Heart Sūtra’s” Mantra’**, p.354.

¹³⁴ Jorge Luis Borges, **“Pierre Menard, Author of the Quixote,”** (Ficciones New York: Grove Press, 1962), p.49.

¹³⁵ Jacques Derrida, **Act of Religion**, (New York: Published by Routledge, 2002, p.133.

¹³⁶ Donald S. Lopez Jr., **Inscribing the Bodhisattva’s Speech: On the Heart Sutra’s Mantra**, p.361.

So, whereas the Sūtra, as a representation of the Buddha's wisdom compassionately dispensed to the ignorant world, must be translatable, the mantra cannot be; it can only be transferred. The Sūtra must be translatable because the content of the Buddha's wisdom, its truth and meaning, are above and before language.¹³⁷

Table 10: Example of Mantra in different languages writing as:

Hṛdaya Sūtra Mantra	
Sanskrit	gate gate pāragate pārasaṃgate bodhi svāhā
Tibetan	ག་ཏེ་ག་ཏེ་པ་ར་ག་ཏེ་པ་ར་སྐྱ་ག་ཏེ་བོ་རྟི་སྐྱ་ལྷུ།
Chinese	揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提娑婆訶
English	gone, gone, gone beyond, gone altogether beyond, oh what an awakening, All hail!
Japanese	ギャーテーギャーテーハーラーギャーテーハラソーギャーテーボージーソワカー
Korean	바라아제 바라승아제 모지사바하

So, the sūtra is a road map for the Bodhisattva path. Furthermore, Hṛdaya Sūtra wants us to think differently, to open our minds and let our thoughts “go beyond”, “enlightenment” or to the shore of the ocean of suffering. Therefore, from the Buddhism point of view, the mind of the Bodhisattva, who diligent for both the welfare of self and others, should be a mind that sees things differently, thinks differently. And the heart of the Bodhisattva, the great loving heart, is the heart of the Heart.

4.1.5.4 The Epilogue ---All Rejoice

Here the sutra concludes as follows:

Śāriputra, Bodhisattva Mahāsattvas should train in the profound perfection of wisdom in that way. Then the Transcendent Victor rose from that samādhi and said to the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, “Well done.” “Well done, well done.

¹³⁷ Ibid., p.359.

Child of good lineage, it is just so. Child of good lineage, it is like that: the profound perfection of wisdom should be practiced just as you have taught it. Even the Tathāgatas admire this.” The Transcendent Victor having so spoken, the venerable Sāriputra, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, and all those surrounding and those of the world, the gods, humans, demigods, and gandharvas, were filled with admiration and praised the words of the Transcendent Victor.”¹³⁸

In the previous chapter we had discussed on the recitation of the Hṛdaya Sūtra mantra which concludes that Avalokiteśvara’s answer for the question in the beginning of opening section of Hṛdaya Sūtra. Also it is said that the enlightened beings like Buddha never actually arise from the meditative equipoise, but for the ordinary beings appearances the Buddha now arises from the concentration called samādhi, in which he has been absorbed and expresses his appreciation and approval. And the Perfection of Wisdom is exactly as Avalokiteśvara Bodhisattva has explained it. When their dialogue is concludes, the enlightened one commends and affirms Avalokiteśvara Bodhisattva expression. So, this is how we train ourselves and if we do so, it will delight the Buddhas of the ten directions and they will all rejoice. Although, His Holiness Dalai Lama said, this affirmation indicates that Buddha’s meditative absorption is in fact a fusion of both deep meditative equipoise upon emptiness — ultimate truth — and full cognizance of the world of phenomena continually unfolding — conventional truth. This simultaneous awareness is a unique quality of the mind of a Buddha. Furthermore, we must gain some understanding of the subject - matter of this Perfection of Wisdom Hṛdaya Sūtra and then try to practice what we have understood. It will surely eliminate our all suffering and final attain Nirvāṇa or enlightened. The most famous Tibetan scholars Gyalwa Tsongkhapa in the fourteenth century say that:

“And yet, as I contemplate your words, the thought arises in me:
“Ah, this teacher, enveloped in a halo of light and brilliant with

¹³⁸ Donald S.Lopez Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.121.

the glorious major and minor marks, has taught thus in his perfect brahma melody.

O Buddha, as your image reflects in my mind, it brings solace to my weary heart ,like the cool moon rays to one tormented by heat.”¹³⁹

4.2 Interpreting Emptiness from Various Thoughts of Doctrinal Standpoints

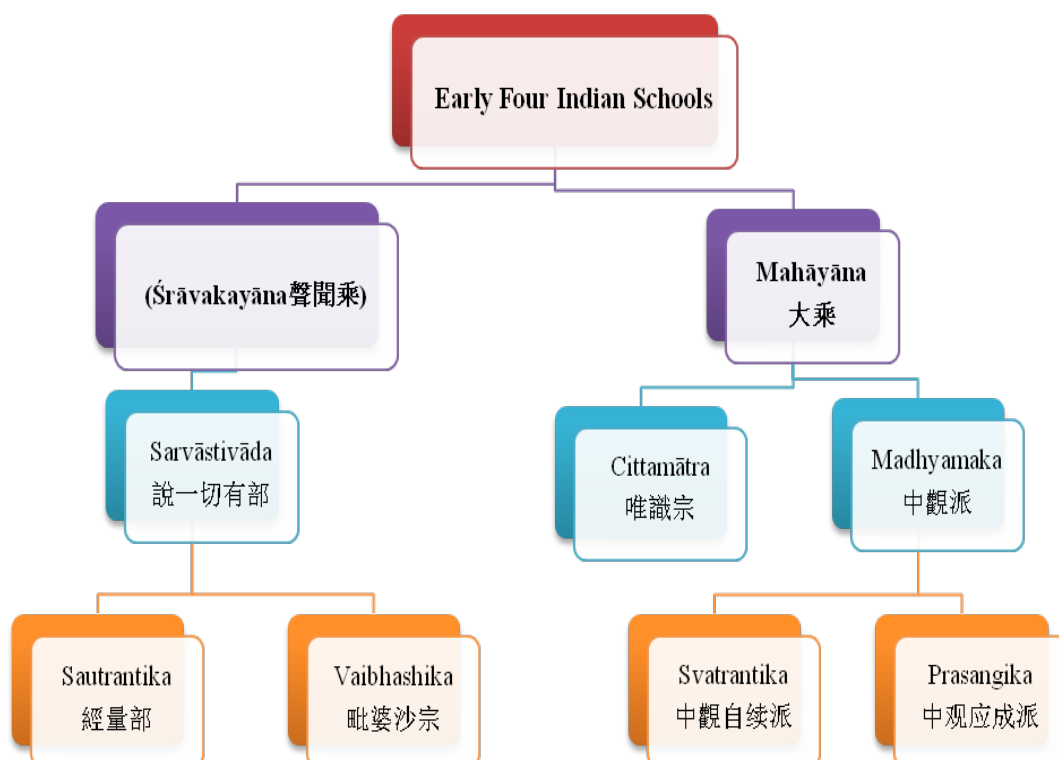
With the passage of time, after the Buddha's Parinirvāṇa, śūnyatā was further wide developed by Ācārya Nāgārjuna and the Mādhyamaka school, which is usually counted as an early school. The śūnyatā (emptiness) is the core of Lord Buddha's teachings and occurs in the canons of all the schools of Buddhism. In the Earlier Indian Mahāyāna Buddhist monasteries, such like famous Nalanda University, the students were studied four systems of Buddhist tenets. The first two is Vaibhāṣika and Sautrāntika, were subdivisions of the Sarvāstivāda School. The other two are Mādhyamaka and Cittamatra, were subdivisions within Mahāyāna. But under the Mādhyamaka, there have another two Mādhyamaka schools, such as Svatantrika Mādhyamaka and Prasāṅgika Mādhyamaka.

There are four seals¹⁴⁰ in Buddhism and accept by all schools. All these school assert that all phenomena are empty and selfless. With respect to the meaning of selflessness, here is a selflessness of persons that is the non-existence of persons as substantial entities or self-sufficient entities. This is asserted by all four Buddhist schools of tenets: Vaibhāṣika, Sautrāntika, Mādhyamika and Cittamatra. The pictures of the above early Indian schools are following here.

(Framework II):

¹³⁹ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.135.

¹⁴⁰ The four seals are: 1. all products are impermanent 2.all contaminated things are miserable 3. all phenomena are empty and selfless 4.Nirvāṇa is peace.



Furthermore, when we ask did the Buddha set forth all these different schools of tenets? If he did, on what sutras do each rely? Also, does the difference of status and depth of the schools of tenets necessarily depend on scriptural authority? The answer is, the different views of the four schools of tenets were set forth by the Buddha himself in accordance with the mental capacities of his trainees, whether superior, middling, or low. Some trainees were likely to fall into views of nihilism or were in danger of losing faith if taught selflessness.¹⁴¹

For them Buddha even taught the existence of a self in some sutras. Also, some trainees were likely to go either to the extreme of eternity or to the extreme of annihilation if Buddha answered their questions in the positive or the negative. For them Buddha did not say either ‘exists’ or ‘does not exist’, but remained silent.

¹⁴¹ The Fourteenth Dalai Lama, **The Key to the Middle Way: A Treatise on the Realisation of Emptiness**, Layout by Jampa Namgyal – Milan, (Italy August 2007), p.3.

The sutras on which each of the schools relies are as follows. The Vaibhāṣika and Sautrāntika schools of tenets rely mainly on the sutras of the first wheel of Dharma, such as the Sutra on the Four Truths (Catuḥsatya). The Cittamatra School of tenets relies mainly on the sutras of the last wheel of doctrine, such as the “Unraveling of the Thought Sutra” (Saṃdhinirmocana). The Mādhyamika School relies mainly on the sutras of the middle wheel of doctrine, such as the “Hundred Thousand Stanza Perfection of Wisdom Sutra” (Śatasāhasrikā Prajñāpāramitā).¹⁴²

4.2.1 Emptiness in Mahāyāna schools

Followed by the theory of ‘Emptiness’ in Hṛdaya Sūtra, here we continue to elaborate the theory of Emptiness in others Mahāyāna schools as well.

Before we examining the text of Hṛdaya Sūtra, let’s look the concise explanation of two types of selflessness. They are: the selflessness of person and selflessness of phenomena. “Person” here refers to our strong sense of self, the “I” with which we refer to ourselves. “Phenomena” refers primarily to the mental and physical aggregates of the person, but includes all other phenomena as well.¹⁴³ According to Mahāyāna Buddhist history, there are four main Buddhist schools in early India, they are: the Vaibhāṣika, Sautrāntika School, Cittamatra (Mind only) and the Mādhyamika School (Middle way).

From these four Buddhist schools, the Vaibhāṣika School and the Sautrāntika School speak only of the importance of meditating on the selflessness of the person, and do not accept any notion of the selflessness of phenomena. Anyhow, the two latter schools, the Cittamatra School (Mind only) and the Mādhyamika School (Middle way) accept the doctrine of both selflessness of person and selflessness of phenomena.¹⁴⁴

¹⁴² Ibid., p.4.

¹⁴³ Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.100.

¹⁴⁴ Ibid.

Especially these Mādhyamika and Yogācāra Schools also became the two most powerful and main branches of the Mahāyāna Buddhism until today.

4.2.1.1 Vaibhāṣika School

The term Vaibhāṣika (Sanskrit: Vaibhashika or Vaibhāṣika), (Tibetan: bye-brag smra-ba) and (Chinese: 毗婆沙宗). The Vaibhāṣika was an early Buddhist subschool formed by adherents of the Mahāvibhāṣa Śāstra, comprising the orthodox Kashmiri branch of the Sarvāstivāda school. The Vaibhāṣika Sarvāstivāda, which had by far the most “comprehensive edifice of doctrinal systematic” of the early Buddhist schools,¹⁴⁵ was widely influential in India and beyond.¹⁴⁶

The school was originally of a mystical nature, later developing into more materialistic concerns with a focus upon Materialism and ‘existent phenomena’. The key tenets of this school are¹⁴⁷ “that no mental concept can be formed except through direct contact between the mind, via the senses, such as sight, touch, taste, etc., and external objects”.

Vaibhāṣika School establishes that something exists, proves that it exists. But what really proves that everything exists is that it functions, performs a function. And the most basic thing that everything does, including static phenomena, is serving as an object to be validly known. And so because it functions, that proves it exists. It makes sense all of these positions make sense.

So Vaibhāṣika says even the actual “me” is like that. There is a line around it, making it separate from everything else; and it makes it a knowable object; and it functions. That proves that I exist. I do things, I

¹⁴⁵ Park, Changhwan, **The Sautrantika Theory of Seeds (bīja)**, Ph.D thesis, (University of California, Berkeley, 2007), p.2.

¹⁴⁶ Wataru S. Ryose, **A Study of the Abhidharmahrdaya: The Historical Development of the Concept of Karma in the Sarvāstivāda Thought**, Ph.D thesis, (University of Wisconsin-Madison, 1987), p.3.

¹⁴⁷ Rakefet Dictionary, (accessed: June 1, 2013).

see things, and I see you that prove that I exist. And that “me” can be found. Where? In the aggregates, somewhere in the aggregates, the collection of the whole aggregates well, that’s “me.”¹⁴⁸

4.2.1.2 Sautrāntika School

The Sautrāntika were also an early school of Buddhist Philosophy, and their name means literally “those who rely upon the sutras”, and indicated their rejection of the Abhidharma texts of other early Buddhist schools.¹⁴⁹ Professor Charles Willemen identifies the Sautrāntika as a Western branch of the Sarvāstivādins, active in the Gandhara area, which split from the Sarvāstivādins sometime before 200 CE, when the Sautrāntika name emerge.¹⁵⁰ The founding of the Sautrāntika School is attributed to the elder Kumārāśīla (c. 1st century), author of a “collection of drstanta” (drstantapankti) named Kalpanamanditika. The Sautrāntikas were sometimes also called disciples of Kumārāśīla.¹⁵¹

Actually the Sautrāntika School differed from their parent school, the Sarvāstivādins, on matters of ontology. While the Sarvāstivādins abhidharma described a complex system in which past, present, and future phenomena are all held to have some form of their own existence, the Sautrāntika subscribed to a doctrine of “extreme momentariness” that held that only the present moment existed.¹⁵² They seem to have regarded the Sarvāstivādin position as a violation of the

¹⁴⁸ Alexander Berzin, **The Four Indian Tenet Systems on Voidness (Emptiness)**, (Morelia, Mexico, 2004), p.8.

¹⁴⁹ Williams, Paul and Tribe Anthony, **Buddhist Thought: A Complete Introduction to the Indian Tradition**, (Routledge, 2000), p.118.

¹⁵⁰ Willemen Charles, **Dharma and Dharmas**, in Buswell, Jr., Robert E., Macmillan Encyclopedia of Buddhism, (USA: Macmillan Reference, 2004), p.220.

¹⁵¹ Przyluski, Jean; *Dārṣṭāntika, Sautrāntika and Sarvāstivādin*, (The Indian Historical Quarterly, 1940), pp. 246-254.

¹⁵² Cox, Collett, **Mainstream Buddhist Schools**, in Buswell, Jr., Robert E., Macmillan Encyclopedia of Buddhism, (USA: Macmillan Reference, 2004), p.505.

basic Buddhist principle of impermanence (anicca).¹⁵³

Indian Yogācāra master Vasubandhu, one of the Indian monastic scholars primarily responsible for articulating the doctrines of the Yogācāra school, was sympathetic to the Sautrāntika on many doctrinal issues, and wrote critiques of the Vaibhāṣika tradition from a Sautrāntika perspective.¹⁵⁴

According to Sautrāntika School, the actual “me,” that’s real, it functions. I function; I do things that prove that I exist, even though it’s like an illusion. Even though the “me” is imputed on the aggregates and even though it is not self-sufficiently knowable.

But if we talk about the category “me,” the category “persons,” well, that’s a category. But what proves that it exists is that it can be applied to many, many different persons, many different “me’s”; everybody calls themselves “me.” Whether or not anybody labels it, it doesn’t matter.

Moreover, Sautrāntika school says, well, come on, you can’t talk about the collection of the aggregates as being what you find, the basis of labeling, for “me”, what you can point to. You can say, well, it’s mental consciousness, because mental consciousness, that’s really what goes from lifetime to lifetime. The thing is, you have to find something that is always available, to be the basis for labeling. So what’s always available is mental consciousness, so that’s where you can find the “me.” That’s where you can point to the referent object of the word “me.”¹⁵⁵

The Sautrāntika School points to a persisting very subtle consciousness (not an entire “person”), in which the remaining four aggregates are absorbed at the time of death. This influenced the

¹⁵³ Ibid.

¹⁵⁴ Lusthaus Dan, “**Vasubandhu**”, in Buswell, Jr., Robert E., Macmillan Encyclopedia of Buddhism, (USA: Macmillan Reference, 2004), p.878.

¹⁵⁵ Alexander Berzin, **The Four Indian Tenet Systems on Voidness (Emptiness)**, p.9.

Mahāyāna Yogācāra or Mind Only School (cf. the “ālaya-vijñāna” or storehouse consciousness) as well as the “bardo” teachings in Tibetan Buddhism.¹⁵⁶

4.2.1.3 Ācarya Nāgārjuna’s Mādhyamaka School

The founder of this philosophy was the great holy man and scholar. Ācarya Nāgārjuna, who lived between the end of the first and the beginning of the second century of the common era,¹⁵⁷ in South India (Andhra country).

In the Laṅkāvatāra Sūtra:

“A most famous and glorious monk,
Born in the land of Bhaita in the South,
Who will be named ‘Nagā,’
Will destroy nihilism and substantialism.”¹⁵⁸

The Protector Nāgārjuna is here predicted as the peerless interpreter of the thoughts of the Victorious One on how to abandon the extremes of nihilism and substantialism.¹⁵⁹

He was the only great scholar of Buddhism through the century. Mādhyamaka means the “Middle Way”. Therefore, the teaching of this school explains the philosophy of the middle way.

Moreover, for a complete understanding of ‘Middle Way’ one should know the fundamental teachings about the Dependent Co-arising

¹⁵⁶ Wim van den Dungen, Antwerp, **Critical Studies in Buddhadharma**, 2008.

¹⁵⁷ Santina Peter Della, **The Tree of Enlightenment**, (US: Chico Dharma Study Foundation, 1997), p.186.

¹⁵⁸ Pabongka Rinpoche, **Liberation in the Palm of the Hand: A Concise Discourses on the Path to Enlightenment**, (US Boston: Wisdom Publication, 1991), p.620.

¹⁵⁹ Ibid.

(Pratītyasamutpāda), which is the core teaching of the Śākyamuni Buddha.

In the light of Pāli (DN. Brahmajālasutta), there were Sixty two kinds of wrong views during the time of Śākyamuni Buddha, in one way or another, a proliferation of these two basic views of permanent existence (Pāli: atthitā, Sk. astitva) and non-existence (Pāli: natthitā, Sk: nāstitva).¹⁶⁰ Ācarya Nāgārjuna then provides reasons for rejecting both these views. The reasons are epistemological and therefore deserve detailed examination. “For him, who perceives with right knowledge, the uprising of the world as it has come to be, whatever view that is in the world about non-existence will not be acceptable.”¹⁶¹ Among these views, there were some matters which the Buddha did not answer by keeping in the noble silence because there were the kind of questions which was not easily understandable by the ordinary people and it may also bring us to the wrong view and cannot be liberated from Saṃsāra because of the attachment of such views. Other sutra like, (DN. Potthapāda sutta), there has described the ten questions which the Buddha did not give the answers. The sutra as follows:

Well, Lord, does the Tathāgata exist after death? Is only this true and all else false? I have not declared that the Tathāgata exists after death. Well, Lord, does the Tathāgata not exists after death,...both exist and not exist after death?...neither exist nor not exist after death?¹⁶²

¹⁶⁰ “There are, monks, some ascetics and Brahmins who are speculators about the past, having fixed views about the past, and who put forward [13] various speculative theories about the past, in in eighteen different ways. On what basis, on what grounds do they do so? There are some ascetics and Brahmins who are Eternalists, who proclaim the eternity of the self and the world in four ways. On what grounds?”. See details, **DN.Brahmajālasutta**, The Sixty-Two Kinds of Wrong Views, p.73-87.

¹⁶¹ David J. Kalupahana, **Mūlamadhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, Op.cit., p.11.

¹⁶² Maurice Walshe. DN. Potthapāda sutta, **The Long Discourses of the Buddha**, p.159.

The atmosphere of many thoughts arises during the Śākyamuni Buddha's time. But the Buddha always kept silence when he was faced by such a matters because he knew that it is not the way to solve such a problems and liberate from the bondage of suffering from Saṃsāra.

So, two of the major philosophical theories that dominated the Indian scene during this time were (1) existence (sat, astitva), proposed and developed for centuries by Indian thinkers since the time of the early Vedas, and (2) nonexistence (asat, nāstitva), presented by the Materialists reacting against the traditional metaphysics. Existence or astitva was no ordinary empirical existence but the existence of a permanent and eternal substratum in man as well as in all aspects of nature.¹⁶³

Denying such a metaphysical self, the Materialists moved to the other extreme of advocating the annihilation of the human personality after death, and then also denied any moral responsibility for human actions. Instead, they propounded a theory of the indestructibility of matter. In the same way in Buddhism, there were also many different thoughts, even though, practicing under the same teacher of the Buddha but, many schools try to explain the meaning of the teachings such as the liberation state in different aspects. It also can be divided into two groups namely; "existence and non-existence, eternity and non-eternity, self and non-self, and so on".¹⁶⁴

(a) The Middle Way

The Middle Way School reads the Perfection of Wisdom sutras as definitive, accepting the statement that "all things and events are devoid of any intrinsic existence" as literal. The Middle Way view does not discriminate between the existential status of subject and object between mind and world. The Hundred Thousands Verses on the Perfection of Wisdom explicitly presents this view with the statement that,

¹⁶³ David J. Kalupahana, *Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way*, p.9.

¹⁶⁴ P.V.BAPAT, *2500 Years of Buddhism*, (New Delhi: India and The Photo-Litho Press, 1956), p. 120.

on the ultimate level, all phenomena do not exist. So, for the Middle Way School, the Perfection of Wisdom sutras remain literal, and the emptiness of all phenomena becomes definitive.¹⁶⁵

Ācarya Nāgārjuna's philosophy is a mere restatement of the empiricist and pragmatic philosophy of the Buddha, the form of Buddhism introduced into China would also be the same as the original teachings of the Buddha with no paradigm changes.¹⁶⁶

According to G. M. Nagao, there are two main themes in Mādhyamaka:¹⁶⁷ 1. Mādhyamaka is the identification of dependent co-arising with emptiness. Its salient feature is not merely a discourse on emptiness; nor is it simply an explanation of dependent co-arising. The unique achievement of Mādhyamaka lies in its unification and synthesis of both these elements. 2. Mādhyamaka understanding of two truths of the highest meaning and worldly convention reflects the identification of the above theme and therefore must be included as central to our consideration of Mādhyamaka philosophy. Here the two truths in the MMK Chapter 24, V.8 as follow:

V.8: "The teaching of the doctrine by the Buddhas is based upon two truths: truth relating to worldly convention and truth in terms of ultimate fruit".¹⁶⁸

In the Kaccāyanagottasutta¹⁶⁹ the Buddha's discourse to Kaccāyana, a discourse whose authority was recognized by almost all the major philosophical schools of Buddhism becomes meaningful only in

¹⁶⁵ His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, pp.106-107.

¹⁶⁶ David J. Kalupahana, **Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, p.8.

¹⁶⁷ G. M. Nagao, **The Foundational Standpoint of Mādhyamika Philosophy**, p.1.

¹⁶⁸ David J. Kalupahana, **Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, p.331.

¹⁶⁹ Thanissaro Bhikkhu, **Kaccāyanagottasutta (on Right View)** (SN 12.15), [Online] sources: <http://www.accesstoinsight.org/tipitaka/sn/sn12/sn12.015.than.html>, (05/ Jan/ 2013)

the context of the philosophical views mentioned above. In this sutra the Buddha describes about avoiding two extremes, what they are: 1.Existence (atthitā) (Vedas) 2.Non- existence (natthitā) (Materialists). The middle path ‘Right view’ is not attached to the view of the “I”. Avoid two extremes (everything exists, everything does not exist) dependent arising.¹⁷⁰ For practical, the Dharmacakra Pravartana Sūtra¹⁷¹ Buddha also gave a details explanation about how to Avoid Two extremes: 1.Self-indulgence (kāmasukhallikānuyoga) 2. Self-moritfication (attakilamathānuyoga) middle path the Noble Eightfold Path (Ariyo Aṭṭaṅgiko Maggo).

According to Middle path in MMK Chapter 10: V.16: (Reference to the Buddha’s teaching), the text as follows:

V.16: “Whoever speaks of unification or separation of the self and things, I do not think, are well versed in the meanings of [the Buddha’s] teaching.”

Same in the MMK Chapter 15, V.6, and V.7 as follows:

V.6: “Those who see the own-nature, other-nature, being, and non-being do not see the reality (tattva) in the Buddha’s teaching.”

V.7: “In the teaching of Kātyāyana both [extremes, viz.] “it exists” and “it does not exist” are refuted by the Blessed One who is well versed in existence and nonexistence.”

(b) Emptiness (Śūnyatā)

A Great Indian Master Ācārya Atīsa said:

“Who has realized the emptiness?

Chandrakīrti has. He was predicted

¹⁷⁰ David J. Kalupahana, **Mūlamādhyaṃakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, p.10.

¹⁷¹ Piyadassi Thera, **Dhammacakkappavattana Sutta** (SN 56.11), [Online] sources: <http://www.accesstoinight.org/tipitaka/sn/sn56/sn56.011.piya.html>, 05/ Jan/ 2013

By the Tathāgata; saw the true
 Suchness of phenomena;
 And was a disciple of Nāgārjuna.
 Through his lineage of instruction
 You will see the true suchness of phenomena.”¹⁷²

The contrary interpretation of the Buddha’s doctrine gave rise to a schism in early Buddhism.

The theory of a person (pudgala) held by Vātsīputrīya and the notion of the existence of all dharmas of Sarvāstivāda paved the way for the arising of Mādhyamaka. Mādhyamaka severely criticized Sarvāstivādin notion of svabhāva (each dharma has its intrinsic nature). By teaching that no dharma has its own nature and that each dharma is devoid of own nature, Mādhyamaka came to the theory of śūnyatā.

All dharmas are empty, devoid of svabhāva; they do not have any essence or substance. But this is not a case of nihilism which denies everything. Mādhyamaka is not nihilism (nāstivāda), but a clarification of dependent co-arising. Furthermore, in his MMK Chapter 17.V.20:

V.20: “Emptiness, however, is not annihilation; life process is also not eternal; the imperishability is of action- such is the doctrine taught by the Buddha.”

Ācārya Nāgārjuna reclaimed the doctrine of dependent co-arising as a doctrine of emptiness. Śūnyatā (emptiness) in the MMK are the inclusion from the prajñāpāramitā sūtras. Śūnyatā has two aspects: One, there is no svabhāva from the point of view of theory; Two, it is our attitude of non-attachment, unattainable from the point of view of experience.

¹⁷² Pabongka Rinpoche, **Liberation in the Palm of the Hand “A Concise Discourses on the Path to Enlightenment**, p.681.

First, the Śūnyatā means everything is conventional, empty of svabhāva, because things are dependently co-arisen, beyond existence and non-existence, thus middle way. The MMK explains:

All dharmas that are dependently co-arising, we state that they are śūnyatā.¹⁷³ Dependent co-arising we declare to be śūnyatā. That [śūnyatā] is dependent concept, just that is the Middle Path.”¹⁷⁴

Also, the MMK (Mūla-Madhyamaka-kārikā Dedicatory Verse)¹⁷⁵ Ācarya Nāgārjuna explains this dependent co-arising as eight negations, and as śūnyatā. I worship the fully enlightened (saṃbuddha), the best of speakers, who taught the doctrine of dependent co-arising (pratītyasamutpāda), according to which there is:

Neither origination nor cessation,
neither eternity nor annihilation,
neither identical nor difference,
neither coming nor going [of any phenomenon], and which is
free from conceptual proliferation (prapañcopaśama) and
blissful (śiva).

All dharmas emerge from causes and conditions. There is no essence and nothing absolute outside of conditionality. Dharmas can not be established themselves but are bound by conditions; thus all dharmas are śūnya, wherein any position is considered to be an attachment.

Second, the Śūnyatā is a tool for refutation. No position is hold by Ācarya Nāgārjuna, thus the opponents cannot find any erroneous views. For example, MMK Chapter 4, V.8-9:

¹⁷³ MMK, Chapter 24, V.18.

¹⁷⁴ Ibid.

¹⁷⁵ CBETA, T30, no. 1564, p. 1. 中論觀因緣品第一(十六偈) 龍樹菩薩造梵志青目釋 姚秦三藏鳩摩羅什譯 ‘不生亦不滅 不常亦不斷 不一亦不異 不來亦不出 能說是因緣 善滅諸戲論 我稽首禮佛 諸說中第一。

V.8 “When a refutation (vigraha) is made on the basis of emptiness, some [opponent] may express a counter-refutation (parīhāra); [but] none of his [counter-refutations] are [true] counter-refutations, [for all of them] will be the same as what is to be proven [at the first place; hence, they should be proven, too].”¹⁷⁶

V.9: “When an explanation is given on the basis of emptiness, Some [student] may express an objection (upālabha); [but] none of his [objections] are [true] objections, [for all of them] will be the same as what is to be proven [at the first place; hence, they should be proven, too].”

Third, śūnyatā is for removing views. It is a tool for cultivation or a tool for attainment. If there is no view there is no need for śūnyatā. According to MMK Chapter 13: V7- 8 as follows:

V7: “If something could be non-empty, then there would be something called empty. But nothing is non-empty; how can there be [something] empty?”

V.8: “The Victorious Ones have taught that emptiness is the relinquishing of all views. Those who hold the view of emptiness are said to be irredeemable.”

(...V2: “If whatever is of deceptive nature is untrue, what exactly is deceived there? Well, that is declared by the Blessed One in order to illuminate emptiness.”)

Chapter 27:

V.29: “ Thus, because of the emptiness of all existents, where, to whom, which and for what reason views such as the eternal could ever occur?”

¹⁷⁶ David J. Kalupahana, Chapter 4, v.8, **Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, p.144.

Ch.24, V.39-40:

V.40: “Whoever perceives dependent arising, also perceives the four noble truths; suffering, its ceasing and the path [leading to its ceasing].”

The Middle way of Mādhyamaka implies on the state of empty from everything where there is no Acceptance, Negation and even neither Acceptance nor Negation; Ācārya Nāgārjuna called this state is emptiness (Śūnyatā). Śūnyatā or Emptiness is another word which was frequently used and the meaning in using is also different.

For Ācārya Nāgārjuna and Mādhyamaka, the early period (Nāgārjuna to Buddhapalita about 2nd to 6th century A.D.)¹⁷⁷ Śūnyatā is used to call no self-existence of the natures (nisvabhava). According to Ācārya Nāgārjuna, there are no any entities which can be substantive alone without depending or supporting from other entity. Therefore, everything in this world depends upon each other according to the cause and effect. We cannot say neither exist nor non-exist because everything are relatively co-arising. Ācārya Nāgārjuna pointed out:

We declare that whatever is interdependently originated is emptiness (śūnyatā). It is a conceptual designation of the relativity of existence and is indeed the middle path.”¹⁷⁸

Scholars like, T. R.V. Murti says that, the ‘śūnyatā’ concept is a new innovation of later Buddhism specially the great master Nāgārjuna and it was quite unknown to the early Buddhism.¹⁷⁹ Professor Stcherbatsky also holds the same view of T. R.V. Murti that the term ‘śūnyatā’ is an innovation of, an innovation made necessary by the course

¹⁷⁷ Jackson Roger R, “**Buddhism in India.**” In Brian Carr and Indira Mahalingam, eds., in Companion Encyclopedia of Asian Philosophy, (London: Routledge, 1997), pp.318-348.

¹⁷⁸ Santina Peter Della, **Mādhyamaka Schools in India**, (Delhi: Motilal Banarsidass, 1986), p.7.

¹⁷⁹ Murti, T. R. V, **Central Philosophy of Buddhism**, (London: George Allan and Unwin, 1955), p.123.

of philosophic development. Dr. Peter Della Santina sums up his conclusion on the Mādhyamaka that:

Three moments of time-like short and long, identical and difference, and existence and nonexistence are all concepts that are interdependent, relative, and empty.¹⁸⁰

When one sees things as they really are that is empty; thus, by such understanding, Ācārya Nāgārjuna called it Middle Way. Therefore, emptiness and middle way are the same things. In addition, when things depend on each other, in Buddhism, it is called Pratītyasamutpāda. Therefore one would see that understanding the middle way or emptiness of Mādhyamaka philosophy is completely the same with understanding Pratītyasamutpāda as well. Therefore, the right way to understand Śūnyatā of Mādhyamaka School is not to hold Śūnyatā as a theory or View, Śūnyatā is not an existing place or dependent state, it just a word used to call non-self-nature of Dhammas. Śūnyatā is the middle way between Existence and Non-Existence, not extremely biased on acceptance and negation or whatsoever. Ācārya Nāgārjuna, thus, said that:

V.10 “Exists’ implies grasping after eternalism. ‘Does not exist’ implies the philosophy of annihilation. Therefore, a discerning person should not rely upon either existence or non-existence.”¹⁸¹

(c) Emptiness and Dependent Origination

As Āryadeva says in The Four Hundred Verse:

“The view that holds for one
Is the view that holds for all.
Any emptiness that holds for one
Is an emptiness that holds for all.”

¹⁸⁰ Santina Peter Della, *The Tree of Enlightenment*, p.193.

¹⁸¹ David J. Kalupahana, *Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way*, p.234.

Mādhyamaka's Prasaṅgika, "emptiness" means "emptiness of intrinsic existence." It does not mean that nothing exists, but only that things do not possess the intrinsic reality we naturally thought they did. So we must ask, in what way do phenomena exist? In chapter twenty four of his Fundamentals of the Middle Way, Ācārya Nāgārjuna argues that the existential status of the phenomena can only be understood in terms of dependent origination.¹⁸² For Prasaṅgikas, dependence primarily means dependence upon the conceptual designation of a subject.

As we find the same view from the sutras. In the question of Anavatapta that we read a passage starting that whatever comes into being in dependence upon other conditions must be devoid of intrinsic origination. The sutra as follows:

That which is born from conditions is unborn, for it is devoid of intrinsic origination, that which depends upon conditions is declared empty. One who knows this emptiness remains tranquil.¹⁸³

There is another support for this view from Śāntideva's Compendium of Deeds (Śikṣāsamuccaya). In the chapter of wisdom, Śāntideva cites a number of sutras that negate the notion of intrinsic existence in relation to extensive taxonomies of phenomena, like ones we see in the Hṛdaya Sūtra. So, Śāntideva also concludes by pointing out that all the phenomena described in the taxonomies are mere name and designation.

Therefore, if we understand the emptiness described by the Prasaṅgikas Mādhyamaka School, that each and every phenomena lacks even a trace of intrinsic existence, there is simply no basis for grasping onto selfhood to arise. From this practical perspective, the Mādhyamaka's Prasaṅgikas understanding of emptiness constitutes the highest and most subtle understanding of the Buddha's teaching on no-self.

¹⁸² His Holiness Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra**, p.111.

¹⁸³ Ibid.

In another way, interdependent origination is able to accommodate all stages of the plant you can think of that can be put to practical use by both humans and animals. This will lead you to the conviction that interdependent origination eliminates the extreme of mere nihilism.¹⁸⁴ Therefore, it is said that Emptiness itself implies interdependent origination. Thoughts on these matters may be found in the sutras as we mentioned before (The Sutra Requested by Anavatapta), the sutra states:

What is born of cause is not [inherently] produced,
It does not have the nature of production.
All things dependent on cause are said to be empty..
He who understands this emptiness is aware.¹⁸⁵

Also, the Tibetan Gelug School Great Master Tsongkhapa says:

The mere perception [that those two]
Go together –that they are not alternatives,
And that mutual interdependence is undeceptive-
Will destroy all the ways in which you grasp at objects
With the mind. At this point you perfect
Your analysis of the view.
You eliminate the extreme of specious substantialism
You eliminate the extreme of empty nihilism.
If you understand how emptiness presents itself
As cause and effects,
Views that grasp extremes
Will not impress you.¹⁸⁶

It seems clear from the evidence that, if we really understand some certainty into how Emptiness and interdependent origination do not

¹⁸⁴ Pabongka Rinpoche, **Liberation in the Palm of the Hand “A Concise Discourses on the Path to Enlightenment**, p.699.

¹⁸⁵ His Holiness Dalai Lama, **Essential teachings**, p.100.

¹⁸⁶ Pabongka Rinpoche, **Liberation in the Palm of the Hand “A Concise Discourses on the Path to Enlightenment**, p.700.

contradict each other, but rather imply each other, then we will easy to understand such practicalities of mutual interdependence as cause and effect.

4.2.1.4 Āryāsaṅga Mind Only School

We have discussed earlier in this chapter about the Emptiness in Middle way school. Followed by we will discuss on concise interpreting of “Emptiness” from early Indian Yogācāra School. Asaṅga (also called Āryāsaṅga), (c.300–370 C.E), was the founder of Yogācāra School of Buddhist philosophy in India. Traditionally, he and his half brother Vasubandhu are regarded as the founders of this school. Such as the Mādhyamaka, the Yogācāra School also had a long history in India. At beginning of the 7th century it was carried to China by the Chinese master Xuan Zang.

The theory of Emptiness is also central concept or Yogācāra School (Mind only). Early Yogācāra texts, like the “Saṃdhinirmocana Sūtra” (Tibetan: དཀོན་པ་འཕྲུལ་པའི་འཕྲུལ་པའི་སྐུ་ལྔ་པ་; Chinese: 解深密經), the “Yogācārabhūmi Śāstra” (Chinese: 瑜伽師地論) and Xuan Zang “Demonstration of Consciousness Only” (Sanskrit: Vijñaptimātratāsiddhi; Chinese: 成唯识論), often act as explanations of the Prajñāpāramitā sūtras. Based on the above sutra and sastra, all things and events possess three natures (trisvabhāva)¹⁸⁷ or three distinguishing characteristics (trilakṣaṇa). Each of Yogācāra three natures has its corresponding “absence of nature”, they are:

1. Parikalpita- svabhāva , lakṣaṇa-niḥsvabhāvatā, the “absence of inherent characteristic.”

¹⁸⁷ The Three natures (trisvabhāva) are 1. Dependent nature that is the interplay of various specific cause and conditions is said to be the basis of a phenomenon’s existence. 2. Imputed nature, upon the basis of dependent nature, we project an independent reality onto the phenomenon; this imputed nature is what appears to us as real. 3. Ultimate nature, finally the ultimate nature of a phenomenon is the negation of this imputation, namely, the phenomenon’s emptiness.

2. Paratantra - svabhāva, utpatti-niḥsvabhāvatā, the “absence of inherent arising.”
3. Pariniṣpanna- svabhāva , paramārtha-niḥsvabhāvatā, the “absence of inherent ultimacy.”

Each of these “absences” is a form of emptiness, i.e. the nature is “empty” of the particular qualified quality.

If there is only consciousness, why did the World-Honored One say in place after place in the scriptures that there are three natures [for each object]? We should understand that the three natures are also not separate from consciousness? Why? The Verse of Vasubandhu¹⁸⁸ says:

Because of whatever imagination,
Such -and-such a thing is imagined.
This imagined nature [parikalpita- svabhāva]
Does not exist. (20)

The nature that is dependent on others [paratantra- svabhāva]
The discrimination born of conditions.
The perfected [pariniṣpanna- svabhāva] is the eternal privation.
Of the former nature from that [dependent nature]. (21)

Therefore, this [perfected nature] and the dependent on others.
Are neither different nor nondifferent,
Like the nature of impermanence, etc.
One not perceived, the other is not perceived. (22)

The Mind only school doctrine of three natures, also appeared in a number of syncretic texts. This doctrine in its Mind only context also explains the relationship between delusion and enlightenment. Parikalpita - svabhāva is delusion experience. Paratantra- svabhāva, the dependent nature, is the given: When seen through delusion, it is parikalpita; when

¹⁸⁸ BDK English Tripiṭaka, Three Text On Consciousness Only, translated by Francis H. Cook, (Published by Numata Center for Buddhist Translation and Research 2620 Warring Street, Berkeley, California.1999), p.381.

seen without delusion, it is pariniṣpanna. Pariniṣpanna- svabhāva is enlightenment experience, or seeing thing as they are.¹⁸⁹ Indian commentator Śrīmahājana point out that emptiness is not the destruction of form, a point that he will return to. Form exists, but form is emptiness. And Emptiness is not the elimination of form but rather the lack of a falsely imagined intrinsic nature in form.

In his commentary, he more describes about the meaning of “Emptiness is not other than form” in terms of the Mind only doctrine of the three natures (trisvabhāva). The first imaginary natures (Parikalpita-svabhāva) are of two types, the real and the unreal. The real include permanent phenomena, such as space. The more important category, unreal imaginaries, comprises the nonexistent, such as a self of persons and external objects – objects external to the consciousness perceiving them. The second dependent natures (Paratantra-svabhāva) include all impermanent phenomena, those things that are dependent on cause and conditions. And the third of the three natures is the perfected (pariniṣpanna), the ultimate truth of the Yogācāra School. And this is the emptiness of a difference of entity of subject and object, the negation of the existence of external objects. All phenomena qualified by this emptiness.¹⁹⁰ Therefore, commentator Śrīmahājana says that all dependent natures are empty of the duality of subject and object; that is, the final nature of all existence is the perfected nature, which is the emptiness of duality. In this way, he says, is the meaning of “Emptiness is not other than form.”

And Yogācāra School developed its own insights on the nature of Emptiness. Yogācāra also has a positive approach of Emptiness:

Although meaning ‘absence of inherent existence’ in Mādhyamaka, to the Yogācārins emptiness means ‘absence of duality between perceiving subject [grāhaka, ‘dzin-pa] and the

¹⁸⁹ Sallie B. King, **Buddha Nature**, (Published by State University of New York Press, Albany, 1991), p.19.

¹⁹⁰ Donald S. Lopez, Jr., **The Heart sūtra Explain ‘Indian and Tibetan Commentaries’**, p.60.

perceived object [grāhya, bzhung-ba].¹⁹¹

In the Mind only view, what is seen as objectively real and existing “out there,” the object, is nothing more than a projection of our mind. So, subject and object are seen as ultimately non-dual. From a practical perspective, this view is very useful: it is not hard to see how recognizing that the qualities we perceive in objects are merely aspects of our own mind could have a dramatic impact on reducing our attachment to those external objects.¹⁹² Therefore, the mind only school rejects the reality of self and rejects the reality of an external, objective material reality.

According to Saṃdhinirmocana Sūtra states that:

Things have no existence at all, then they have no origination; if they have no origination, then they have no extinction. If they have no origination and no extinction, they are fundamentally quiescent. If they are fundamentally quiescent, they are inherently nirvanic, and there is nothing at all therein that can further cause their ultimate Nirvāṇa. Therefore I say that all things have no origination or extinction, are fundamentally quiescent and inherently nirvanic, in terms of the essencelessness of characteristics.”¹⁹³

Produce explanations of the dependent and real natures based on the characteristics of the conceptualized nature, saying they are such and such, in accord with how people conceptualize them.

¹⁹¹ Skilton Andrew, *A Concise History of Buddhism*, (London: Windhorse Publications, 1994), p.124.

¹⁹² His Holiness The Dalai Lama ,tra. and edited by Thupten Jinpa, *The Essence of the Heart Sutra: The Dalai Lama’s Heart of Wisdom Teachings*, p.102.

¹⁹³ Sandhinirmocana Sutra, translated by Thomas Cleary, <http://www.empty-universe.com/yogacara/samdhinirmocana.htm>, (12/ Nov/ 2014)

Table 11: Here, the concise similarities and differences between Vaibhāṣika, Sautrāntika, Hṛdaya Sūtra, Mādhyamaka and Yogācāra's concept of Emptiness.

Similarities and Differences between Vaibhāṣika, Sautrāntika, Hṛdaya Sūtra, Mādhyamaka and Yogācāra's Concept of Emptiness		
	Similarities	Differences
Hṛdaya Sūtra	1. Avalokiteśvara Bodhisattva says that the five aggregates are empty of inherent existence, because they all are products dependent upon cause and conditions. 2. "Emptiness is not other than form; form is not other than emptiness" in Hṛdaya Sūtra and MMK middle way are the same things.	There are two methods which are Meditation and Prajna offered by the Hṛdaya Sūtra to remove all sufferings, but emptiness is reality in the Hṛdaya Sūtra, so we can get into this reality through by these two methods.
Vaibhāṣika	Vaibhāṣika School and the Sautrāntika School speak only of the importance of meditating on the selflessness of the person.	Both Vaibhāṣika School and the Sautrāntika School do not accept any notion of the selflessness of phenomena (Dhamma).
Sautrāntika		
Mādhyamaka	1. Ācārya Nāgārjuna reclaimed the doctrine of dependent co-arising as a doctrine of emptiness. Śūnyatā (emptiness) in the MMK are the inclusion from the prajñāpāramitā sūtras, therefore no any contradiction with the Hṛdaya Sūtra Emptiness, it is the same theory. 2. Śūnyatā in MMK is a tool for cultivation or a tool for	1. Sarvāstivāda paved the way for the arising of Mādhyamaka. Mādhyamaka severely criticized Sarvāstivādin notion of svabhāva (each dharma has its intrinsic nature). By teaching that no dharma has its own nature and that each dharma is devoid of own nature, Mādhyamaka came to the theory of śūnyatā. 2. Śūnyatā is a tool for

	attainment, so Śūnyatā in MMK also support the idea of attainment for the dissertation, because emptiness in heart sutra not only supposed to overcome the sufferings but also attained the perfected enlightenment at the same moment. 3. Mādhyamaka's Prasaṅgika, "emptiness" means "emptiness of intrinsic existence." very similar to Hṛdaya Sūtra.	refutation, and also for removing views, especially like the Sarvāstivādin svabhāva and other schools wrong views.
Yogācāra	The Yogācārins emptiness means 'absence of duality between perceiving subject and the perceived object ,this idea also support the emptiness of Hṛdaya Sūtra, because the text also the emptiness of subject that 'five skandhas' and the emptiness of object the eighteen dhatus, twelve links, four noble truths etc.	Yogācāra explain emptiness through by the theory of the "three natures" (trisvabhava).

Main Similar Between Three (Hṛdaya Sūtra Mādhyamika and Mind only)

1. Even the Hṛdaya Sūtra or the (Mind only) and the Mādhyamika School accept the doctrine of both selflessness of person and selflessness of phenomena. This is sharing the same things between them.
2. Basically Hṛdaya Sūtra, Mind only and the Mādhyamika School based on the Prajnaparamita to explore the teachings of emptiness.

The Main Idea on Emptiness

1. **Hṛdaya Sūtra** : Emptiness in Hṛdaya Sūtra 'empty of inherent existence', because they all are products dependent upon cause and conditions.
2. **Mādhyamaka** : Philosopher Ācārya Nāgārjuna, emptiness is 'absence of

inherent existence’; they are all ultimately unreal.

3. **Yogācāra** : Master Āryāsaṅga and Vasubandhu, emptiness is the absences of subject object duality in the mind of the perceiver.

●**Special Notice:**

- (1) Holy Nāgārjuna of the 2nd century observes in his declaration as follows:
“Emptiness is quite an optimistic concept”.
- (2) In Hrdaya Sūtra the term ‘Emptiness’ refers specifically to the fact that everything is dependently originated. It is not nihilism, nor is it meditating on nothingness that understood by the modern philosophers.

Hence, for Mādhyamaka philosopher Ācārya Nāgārjuna, emptiness is ‘absence of inherent existence’; they are all ultimately unreal. For Yogācāra master Āryāsaṅga and Vasubandhu, emptiness is the absences of subject object duality in the mind of the perceiver. There remains nevertheless the undeniable fact of consciousness itself.¹⁹⁴ Mind only explain emptiness through by the theory of the three natures.

4.2.2 Tsongkhapa (Gelug School-Tibet)

The great master Tsongkhapa, who was lived between 1357-1419. He was the founder of the Gelug School in Tibetan Buddhism and of Ganden Monastery. He was a prolific writer and one of Tibet’s greatest philosophers. One of his famous books called “The Great Treatise on the Stages of the Path to Enlightenment”, this book has great exploring about the theory of Emptiness and dependent-arising, and it was first translated into English by ‘The Lamrim Chenmo translation Committee’ in USA, 2002.

His works run into eighteen volumes that cover the full range of Buddhist thought and practice, combining a profound meditative spirituality with meticulous reasoning.¹⁹⁵

¹⁹⁴ Dr. Faqing, **Mahayana Buddhism**,
http://ibc.ac.th/faqing/files/madoc/06_Madhyamaka%20two%20truth.pdf, (11/ Nov/ 2014)

¹⁹⁵ Tsongkhapa, **The Great Treatise on the Stages of the Path to Enlightenment (Lam Rim Chen Mo)**, (US: Snow Lion Publications, 2002).

So, in this chapter we continue to elaborate the Emptiness and dependent arising through interpretation from Gyalwa Tsongkhapa in Lamrim Chenmo. His main concern is how an Mādhyamaka responds to those who negate the distinguishing feature of Mādhyamaka?

To the objection, “if things were empty of intrinsic existence, the cause and effects of cyclic existence nirvana could not be set forth,” Holy Nāgārjuna the Protector responds that since the fallacy that the Mādhyamakas were going to adduce has been advanced against them; they will turn it around and use it against the objectors. The twenty fourth chapter of Ācarya Nāgārjuna’s MMK¹⁹⁶ says:

V 15 “You, attributing your own errors to us, are like one who has mounted his horse and confused about it.”

V16 “If you perceive the existence of the existents in terms of self –nature, then you will also perceive these existents as non-causal conditions.”

Also:

V.20: “Emptiness, however, is not annihilation; life process is also not eternal; the imperishability is of action- such is the doctrine taught by the Buddha.”

Therefore, it is clear that those who argue, “if there is no essential or intrinsic existence, then what else is there?” have unquestionably failed to distinguished between a seedling’s lack of intrinsic existence and a seedling’s lack of existence. Because of that, they have also failed to distinguish between the existence of a seedling and the existence of a seedling by the way of its own essence. Therefore, they clearly hold that whatever exists must exists essentially, and if something is not essentially existent, and then it does not exist. Otherwise, why would they claim that the arguments refuting essential existence refute mere existence and mere production and cessation, etc.? They claim that insofar as seedlings and such are asserted to exist, they must

¹⁹⁶ David J. Kalupahana, Chapter 24, **Mūlamādhyamakakārikā of Nāgārjuna: The Philosophy of the Middle Way**, V15,16, p.338 and V1, p.326.

exist essentially and they claim that if seedlings utterly lack essential existence, they must be utterly none existent. In taking these positions, they undeniably fall to both extremes of permanence and annihilation. Thus, their perspective is no different from that of the essentialists. For, Master Chandrakirti's Commentary on Āryadeva's "Four Hundred Stanzas" (Bodisattva-yoga-carya-catuh-sataka tika), he says clearly:

The essentialists say that whenever things exist, there is essence. As they see it, without essence these things would be completely nonexistent- like the horn of a donkey. Therefore these essentialists cannot avoid being proponents of both extremes of permanence and annihilation. Consequently, it is difficult to reconcile all of their explicit assertions.

The master Chandrakirti distinguished intrinsic existence from existence; he also distinguished the absence of intrinsic existence from nonexistence. Unless you know this you will no doubt fall to both extremes, and thus you will not know the meaning of the middle way which is without extremes. For when it turns out that a phenomenon utterly lacks essential existence, for you it will be utterly nonexistent ; then since there will be no way at all to posit cause and effect within emptiness- emptiness of intrinsic existence - you will fall to an extreme of annihilation. Also, once you accept that a phenomenon exists, you will have to assert that it essentially exists. In that case it will be impossible for you to treat cause and effect as similar to illusions in the sense that they appear to exist intrinsically whereas they do not. Consequently, you will fall to the extreme of permanence.¹⁹⁷

So, to avoid falling to the extreme of existence, we must understand that from the outset all phenomena lack even a particle of essential existence. And to escape the extreme of nonexistence, we must develop definite knowledge that things such as seedlings nevertheless have the power to perform their own functions; that is, they do not turn into non-things which are empty of the capacity to perform functions.

¹⁹⁷ Tsongkhapa, **The Great Treatise on the Stages of the Path to Enlightenment (Lam Rim Chen Mo)** , p.143.

A more clear differentiation between these two absences of intrinsic existence and nonexistence is also set forth in Master Candrakirti's clear words, they are:

Objection: This claim that things lack intrinsic existence will wipe out everything the Bhagavān said, such as, "You experience the fruition of the karma that you yourself have done." By making this claim, you mistakenly deny karma and its effects. Therefore, you are the supreme nihilists.

Reply: We are not nihilist. We refute both the proposition of existence and the proposition of nonexistence; we illuminate the path free from these two, the path that leads to the city of nirvana. We also do not claim, "Karma, agents, effects, and so forth do not exist." What do we say? We posit that these lack intrinsic nature.

Objection: There is still a defect in your position because it is not tenable for things that lack intrinsic nature to function.

Reply: Again, there is no such defect, because functionality is not attested in that which has intrinsic nature; functionality is attested only in that which lacks intrinsic nature.

In this way, the Mādhyamika and the essentialist agree that if one denies cause and effect, one becomes the most extreme sort of nihilist. But anyhow, the Mādhyamika does not deny cause and effect. Still, the essentialist calls the Mādhyamika a "nihilist" or annihilationist.¹⁹⁸

4.3 Conclusion

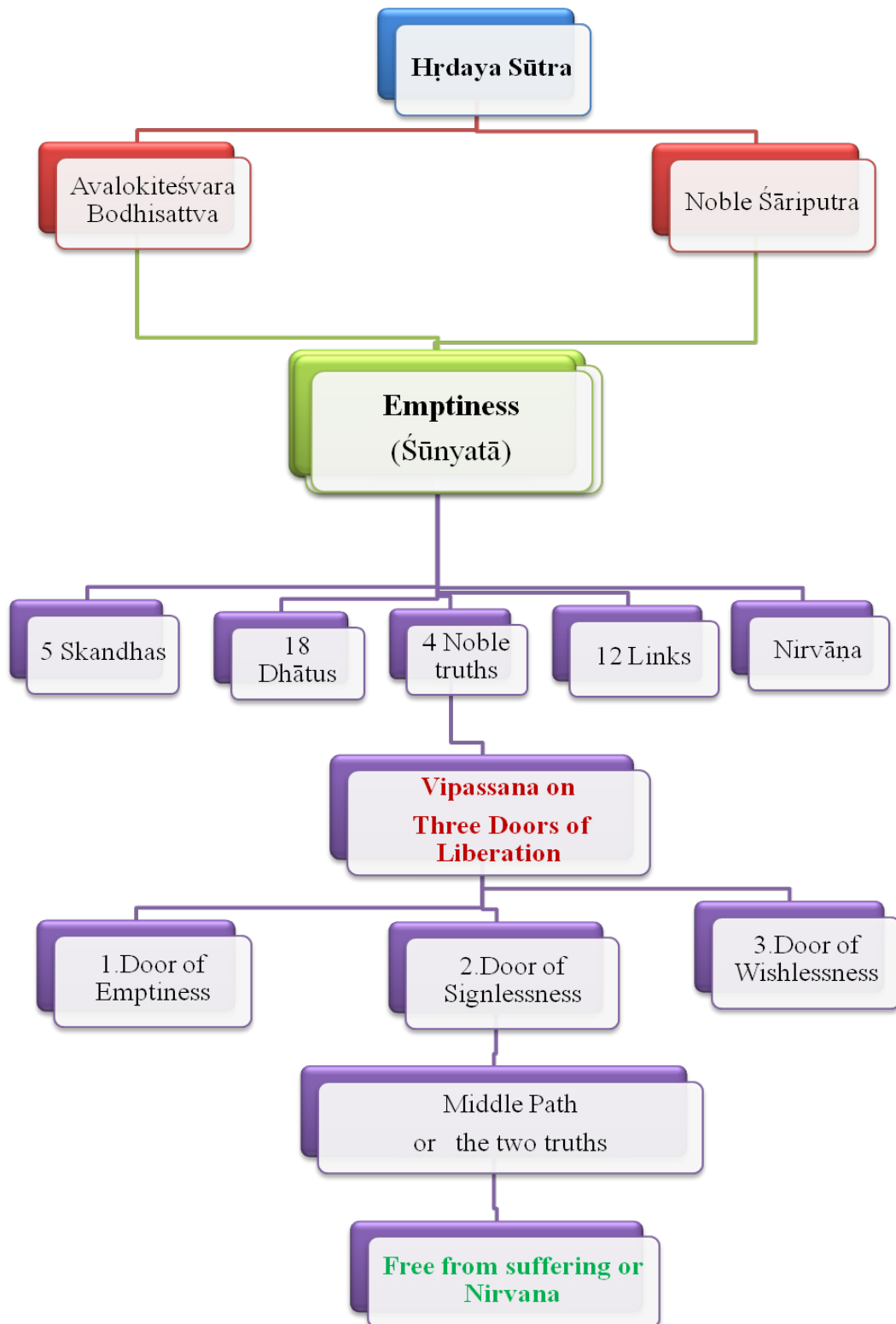
In this paper we have sought to demonstrate, mainly based on text that there are two methods given by the Hṛdaya Sūtra which is Meditation and Prajñā to remove the all sufferings. We are unable to attained the fully enlightenment or free from the cyclic existence sufferings, if we lack any of these two methods. Therefore, the key words Meditation and Prajñā have played important roles in the dissertation to overcome the sufferings.

¹⁹⁸ Ibid.,p.144.

The Prajñāpāramitā Hṛdaya Sūtra clarifies the fundamental teachings of Mahāyāna Buddhism, that all the Dharmas of phenomena are empty of any independent, eternal existence. The Prajñāpāramitā Hṛdaya Sūtra also advises the practice of deep meditation to gain wisdom and enlightenment, and the realization of the emptiness in the Hṛdaya Sūtra started from the Five skandhas, the Four Noble Truths, Eighteen Dhātus, Twelve Links of Dependent Origination, that walks the path of ultimate reality to end of all sufferings. Furthermore, Emptiness is the reality of universal and emptiness is penetrate in everything.

Comparing with the other schools of emptiness thoughts, we found that though the Hṛdaya Sūtra is very short, but the Emptiness thought is very rich that one's to approach to practice, because it is the heart of the Mahāyāna Buddhism. Which is also the basic foundation of Buddhist practice for all schools of Mahāyāna Buddhism, that's why every schools of Mahāyāna hold this sutra for morning and evening chanting, even the self-practice or the benefit for the others. We also have seen the Hṛdaya Sūtra played an important role in the society of Mahāyāna world. Commonly, the Mahāyāna Buddhism Hṛdaya Sūtra "practice" covers a wider scope of activities; it can be divided into more than ten ways of practices: Writing or Calligraphy, Translating, Commenting, Recitation or Chanting, Retreat or Meditation, Preaching and Repentance etc. This is what the value and role of this short sutra in Mahāyāna world, therefore everyone should closely pay attention to it.

Below the Framework III:



Chapter V

Conclusion and Further Suggestion

5.1 Conclusion

The main contribution of this dissertation to Buddhist academia is to publish an English language work of a comprehensive survey on Hṛdaya Sūtra Emptiness theory in Mahāyāna Buddhism. This work has three main aspects:

1. A historical study of the origin and development of Hṛdaya Sūtra text and its translation in the past.
2. A historical literature study of the Hṛdaya Sūtra commentaries from early India, China, Tibet and modern era.
3. An analysis and compare study of the teaching of Emptiness in Hṛdaya Sūtra and Mahāyāna Schools with special references to their commentaries.

The conclusion of this dissertation is presented in three main themes. They are:

A: For deeper understanding of the origin and development of Hṛdaya Sūtra text and its translation, the discussion of this paper may be conclude as follows:

From the interpretations from the modern scholars, Edward

Conze's estimates the sūtra's date of origin to be 350 C.E. Hajime Nakamura placed between 150-200 A.D. A. L. Basham has asserted quite categorically that the inscriptional evidence points to a northern origin for Mahāyāna Buddhism. Bill Porter (Red-Pine) his opinion, the Prajñāparamita are thought to have originated in Southern India in the first or second century B.C., the Hṛdaya Sūtra was most likely composed during the first century A.D. further north, in the territories under the control of the Kushans: if not in Bactria (Afghanistan) or Gandhara (Pakistan) then perhaps in Sogdia (Uzbekistan) or Mathura India's Uttar Pradesh). Chinese Master Hong Yi (弘一) also suggests that: According to legend, the "Hṛdaya Sūtra" was written in the 1st century B.C, the territory of the Kushan Empire. Étienne Lamotte has argued, however, for the north-western and Central Asian (Khotanese) origins of the Prajñāpāramitā, and indeed Lamotte is inclined to see some Mediterranean and Greek influences at work in the changes occurring in Buddhism during the period of Mahāyāna emergence. Edward Conze has observed that Lamotte's arguments have shown only that the Perfection of Wisdom had a great success in the north-west during the Kusana period (c. second century C.E), not that it originated there. Observing that some scholars trace back the origins of the Mahāyāna to the south, he distinguishes between Mahāyāna mythology and its philosophical ideas.

Most of the previous scholars research about both Sanskrit and Chinese versions with comparative study, but very few people notice that the one very important line that, Kumārajīva and Xuan Zang short version the text starting with: "The Bodhisattva Avalokiteśvara, while practicing the profound prajñāpāramitā, clearly saw that all five skandhas are empty, thus overcoming all suffering." But relatively speaking, the others longer version especially those belongs to Dharmachandra, Facheng and Dānapāla omitted 'thus overcoming all suffering', and the same longer version which was belongs to another two translator who is Prajñā and Prajñācakra has wrote the 'thus overcoming all suffering', so this is the main difference between them. We also notice that the Tibetan longer version and Edward Conze Sanskrit short version also didn't mention about 'thus overcoming all suffering' in their translation too. Also because of lacks of the introduction in the short version of Hṛdaya Sūtra,

it is most likely happened the misunderstanding. As such, whenever we read the Hṛdaya Sūtra of both short and longer version with complexes can be more comprehensive and understanding the sutra.

As western scholars Edward Conze details distinguished four phases in the development of the Prajñāpāramitā literature in India. The composition of Prajñāpāramitā texts extended over about 1,000 years. The Hṛdaya Sūtra was created in the third stage of development and is the best known of all Prajñāpāramitā texts. At our present state of knowledge any chronology of the Prajñāpāramitā and the development of its ideas can be taken as a tentative guide only. In specific theories concerning the development of ideas are likely to depend to a greater or lesser extent on a prior understanding of what the literature is all about, and how it fits within the broader history of Buddhism in India.

B: In discussing of origin and development of Hṛdaya Sūtra commentaries, the summarized as follows:

Through the origin of the Prajñāpāramitā Hṛdaya Sūtra commentaries research and investigate from early India and then Tibet, China and others Mahāyāna countries. We find the commentaries are considerable number, because commentaries are the value of deep understanding the sutra.

We had divided these commentaries into two periods, the earlier and the contemporary. In present, it is good to see that the number of commentaries is still increasing, and with commentaries still being written in so many different languages utilizing moderns form of media software such as CD ROMs and the website etc.

Through the concise comparative study of similarities and the differences between Indian, Tibetan and Chinese commentaries, we find that both of Indian commentators Jñānamitra and Praśāstrasena interpret the “form is emptiness” line in terms of the Yogācāra doctrine. Indian Kamalaśīla, Atīśa and Tibetan commentator Jamyang Gawai Lodro had concerned with demonstrating the consistency between the sections of the

sutra and the five paths of Bodhisattva. Another, both Indian Praśāstrasena and Chinese K'uei Chi commentaries are very unique for the Hṛdaya Sūtra from the both Mahāyāna two schools Mādhyamika and Yogācāra perspectives. Last, the Indian Vajrapāṇi's commentary, which gives the most details and extensive about the mantra from above the seven Indian commentaries, and also his commentary is the least methodical of the seven. Chinese Yuáncè interprets the Prajñāpāramitā Hṛdaya Sūtra from the Yogācāra perspective, and his Commentary therefore offers the reader a special opportunity to examine the Mādhyamika doctrine of emptiness from the Yogācāra perspective.

Finally, if we compare with the modern and ancient commentaries, we found that, it is suggest to study the ancient commentaries better than the modern one, such as early Indian and ancient Chinese commentaries are full comprehensive study and explore the teachings of emptiness with more wider deeper from the different perspectives of Yogācāra, Mādhyamaka, Tathāgatagarbha, and Tantrayāna philosophy etc. Relatively speaking some modern commentaries there is many defects and mistakes if compare with the earlier commentaries.

C: Based on this research of analysis and compare study of the teaching of Emptiness in Hṛdaya Sūtra and Mahāyāna Schools , the two main suggestions would be offer for Buddhism; they are theoretical and the practical value.

The core teaching of the Hṛdaya Sūtra is Prajñā of Emptiness, when it is realized, all problems end.

Based on the documentary evidence which shows that there are two methods which is Meditation and Prajñā offered by the Prajñāpāramitā Hṛdaya Sūtra to remove the suffering of all the sentient beings. We are unable to attained the fully enlightenment or free from the cyclic existence suffering, if we lack any of these two methods, they are Interrelated. Furthermore, Ārya Avalokiteśvara looked at the things with the Prajñā of Emptiness and what he attained with the realization of Emptiness and overcome all suffering; that's why Avalokiteśvara also

wants us to understand this point of view in the sutra. The realization of the emptiness in Hṛdaya Sūtra started from meditation with the Five Skandhas, the Four Noble Truths, Eighteen Dhātus, Twelve Links of Dependent Origination, to walk the path of ultimate reality and to completely free from cyclic existence sufferings. Only meditation is does not make sense, it is need to more cooperate with Prajñā (wisdom) simultaneously. These teachings also have been shared by both Theravāda and Mahāyāna, we can say this is the innovation of this dissertation.

Emptiness is the reality of universal in the Hṛdaya Sūtra, but not an instrumental. The whole dissertation highlights method is ‘Prajñā’, moreover only the Prajñā can help us to understand the universal reality ‘Emptiness’ by the way of analysis within the deep meditation. On the other hand, logically speaking the ‘Prajñā’ will lead us to right understanding of the truth of the universal reality and finally get free from suffering. In fact, ‘Prajñā’, has a very close relationship between the ‘Emptiness’ and ‘Suffering’.

Through the research we come to understand that the important of ‘Prajñā of Emptiness’, because emptiness is reality of universal and emptiness is penetrate in everything. We found that Buddhism is very unique than others religion, because of their Prajñā or Emptiness teachings. Buddha is great and enlightenment one, is also because of Prajñā of Emptiness, which he becomes the Buddha. Without Prajñā there is no Buddha, no Bodhisattva and no Arahant. This show how important of the Prajñā in every Buddhist practice.

If we comparing the similarities and differences between the theory of Emptiness with the other schools such as early Indian Mādhyamaka and Yogācāra’s. It is very surprising to find that actually the Buddha’s teachings are not any contradicted with each others, because emptiness is the reality and also the core teachings of the Buddha, only the method is differences between each schools to reach to the reality of emptiness and get free from suffering. Though, there are different schools and sutra which describes the theory of emptiness through by their own way, such as Emptiness in Hṛdaya Sūtra ‘empty of inherent existence’,

because they all are products dependent upon cause and conditions. Mādhyamaka philosopher Ācārya Nāgārjuna, emptiness is ‘absence of inherent existence’; they are all ultimately unreal. And the Yogācāra master Āryāsaṅga and Vasubandhu, emptiness is the absences of subject object duality in the mind of the perceiver. So, it is the same things, but with explanations from different aspects.

Moreover, in Hṛdaya Sūtra the term ‘Emptiness’ refers specifically to the fact that everything is dependently originated. It is not nihilism, nor is it meditating on nothingness that understood by the modern philosophers. Holy Nāgārjuna in his declaration as follows: “Emptiness is quite an optimistic concept”.

Furthermore, Mādhyamaka Ācārya Nāgārjuna reclaimed the doctrine of dependent co-arising as a doctrine of emptiness. Śūnyatā (emptiness) in the MMK are the inclusion from the prajñāpāramitā sūtras, therefore no any contradiction with the Emptiness in the Hṛdaya Sūtra, it is the same theory. He say Śūnyatā is a tool for cultivation or a tool for attainment, in this way Śūnyatā in MMK also strong support the idea of attainment for the dissertation, because emptiness in Hṛdaya Sūtra not only supposed to overcome the sufferings but also attained the perfected enlightenment at the same time, it means those who are free from suffering, who are also get fully Enlightenment as well.

Next, the Yogācāra school explains emptiness through by the theory of the “three natures” (trisvabhava). The Yogācārins emptiness means ‘absence of duality between perceiving subject and the perceived object, this idea also support the emptiness of Hṛdaya Sūtra, because the Hṛdaya Sūtra also had discuss the emptiness of subject that in the very beginning that ‘Five skandhas’ and the emptiness of object of the Eighteen Dhatus, Twelve Links, Four Noble Truths etc, so it is also the same idea support by the early Yogācāra school.

All and all, even the Hṛdaya Sūtra, Yogācāra and the Mādhyamika School accept the doctrine of both selflessness of person (five skhandas) and selflessness of phenomena (Dharma), this is sharing

the same things between them. Moreover, Hṛdaya Sūtra, Mādhyamika and the Yogācāra School particularly all accept the teachings of emptiness in the “Mahaprajñāpāramitā Sūtra”, because emptiness is the main teachings of all the Mahāyāna schools to reach to the higher enlightenment or completely free from suffering. And “Mahaprajñāpāramitā Sūtra” also the one causes that arises of Mahāyāna Buddhism in India before the century.

Mahāyāna tradition, this was seen as the 84,000 different teachings that the Buddha gave to various types of people based on their needs, but entire core based on ‘wisdom’ or ‘Parjñā’. Furthermore, the Prajñāpāramitā Hṛdaya Sūtra belongs to the Perfection of Wisdom (Prajñāpāramitā) category, which consists of approximately 600 scrolls, and also it is very surprising to found that because the Hṛdaya Sūtra contains all essence of six hundreds scrolls of Mahaprajñāpāramitā Sūtra. Among them, the most valuable is that it covered the core of all the Dharma is ‘Emptiness’, which is its features.

It is undoubted that this one subject of Emptiness covers all of the Buddhist teachings. Even more, the Hṛdaya Sūtra played an important role in the society of Mahāyāna world. Commonly, the Mahāyāna Buddhist Hṛdaya Sūtra “practice” covers a wider scope of activities for benefit the people of the society. Hṛdaya Sūtra wants us to think differently, to open our minds and let our thoughts “go beyond”, “enlightenment” or to the shore of the ocean of suffering ‘Nirvana’. This is what the value and role of this short sutra in Mahāyāna Buddhism, therefore everyone to close compel attention to it.

5.2 Suggestions for Further Research

Further investigation in relation to the Prajñāpāramitā Hṛdaya Sūtra ‘Emptiness’, might take the following ways:

Firstly, since the study is confined to Hṛdaya Sūtra origin and development, includes the text, translation, and commentaries in Mahāyāna Buddhism, though the sutra is very popular in inside

Mahāyāna, but unfortunately it has not received its deservingly adequate attention from the Indian, China and even western academic circle so far as no systemic and deep research book could be available. In addition, most of the papers concerned seem to be superficial, especially concerning the issue of the origin and development of Hṛdaya Sūtra. Therefore, this is the one part still needs to deeply explore from the history of Mahāyāna Buddhism literature sources or from academic circle.

Secondly, the theory about Emptiness, though we knew that the above Prajñāpāramitā literature and commentaries evidence shows that the Hṛdaya Sūtra Emptiness far most highlight in the whole Mahāyāna Buddhist scripture. We can only goes back to the 6th century A.D that the earlier text has occurred, but before that not more any strong evidence that can follow, this is the issue that why the both shorten and longer version appeared very late in the history. There only Prajñāpāramitā's Scholars Edward Conze shows in his development of Prajñāpāramitā that, this short sutra composed during the 350 C.E, but anyhow still needs to investigate and work hard from before 6th century in India if available.

Thirdly, in this modern age most of the scholars if they study the 'Emptiness thoughts', it will be directly from the Early Buddhism, or Schools of Buddhism, and Mahāyāna Mādhyamika School. Unfortunately very few people noticed this short sutra, but this sutra really covering all the core idea of Mahāyāna Buddhism Emptiness teachings. If in the future, those studying it and paying a little more attention to its existence can certainly to carry out the entire Prajñāpāramitā thought of Emptiness.

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Appendix One

Earlier Sanskrit text (1)

The manuscript was preserved in Hōryū-ji temple in Japan since 609 A.D.
Most earlier Sanskrit version.

[illegible][illegible]

Earlier Sanskrit text (2)

Translated from the Sanskrit into English by Edward Conze

(Short Version)

om namo bhagavatyai ārya prajñāpāramitāyai!

Homage to the Perfection of Wisdom, the Lovely, the Holy!

ārya-avalokiteśvaro bodhisattvo gambhīrām prajñāpāramitā caryām
caramāṇo vyavalokayati sma: panca-skandhās tāṃś ca svābhava śūnyān
paśyati sma.

Avalokita, The Holy Lord and Bodhisattva, was moving in the deep
course of the Wisdom which has gone beyond. He looked down from on
high, He beheld but five heaps, and he saw that in their own-being they
were empty.

iha śāriputra: rūpaṃ śūnyatā śūnyataiva rūpaṃ; rūpān na pṛthag śūnyatā
śūnyatāyā na pṛthag rūpaṃ; yad rūpaṃ sā śūnyatā; ya śūnyatā tad rūpaṃ.
evam eva vedanā saṃjñā saṃskāra vijñānaṃ.

Here, Śāriputra, form is emptiness and the very emptiness is form;
emptiness does not differ from form, form does not differ from emptiness;
whatever is form, that is emptiness, whatever is emptiness, that is form,
the same is true of feelings, perceptions, impulses and consciousness.

iha śāriputra: sarva-dharmāḥ śūnyatā-lakṣaṇā, anutpannā aniruddhā,
amalā avimalā, anūnā aparipūrṇāḥ.

Here, Śāriputra, all dharmas are marked with emptiness; they are not
produced or stopped, not defiled or immaculate, not deficient or
complete.

tasmāc chāriputra śūnyatayām na rūpaṃ na vedanā na saṃjñā na
saṃskārāḥ na vijñānaṃ. na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi. na
rūpa-śabda-gandha-rasa-spraṣṭavaya-dharmāḥ. Na cakṣūr - dhātur. yāvan
na manovijñāna-dhātuḥ. na-avidyā na-avidyā-kṣayo. yāvan na
jarā-maraṇam na jarā-maraṇa-kṣayo. Na duhkha- samudaya – nirodha -
margā. Na jñānaṃ, na prāptir na-aprāptiḥ.

Therefore, Śāriputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; No eye, ear, nose, tongue, body, mind; No forms, sounds, smells, tastes, touchables or objects of mind; No sight-organ element, and so forth, until we come to: No mind-consciousness element; there is no ignorance, no extinction of ignorance, and so forth, until we come to: there is no decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment and non-attainment.

tasmāc chāriputra aprāptitvād bodhisattvasya prajñāpāramitām āśritya viharatyacittāvaraṇaḥ.cittāvaraṇa - nāstitvād atraastro viparyāsa-atikrānto niṣṭhā-nirvāṇa-prāptaḥ.

Therefore, Śāriputra, it is because of his non-attainmentness that a Bodhisattva, through having relied on the Perfection of Wisdom, dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvāṇa.

tryadhva-vyavasthitāḥ sarva-buddhāḥ
prajñāpāramitām āśrityā-anuttarām
samyaksambodhim abhisambuddhāḥ.

All those who appear as Buddhas in the three periods of time fully awake to the utmost, right and perfect Enlightenment because they have relied on the Perfection of Wisdom.

tasmāj jñātavyam: prajñāpāramitā mahā-mantro mahā-vidyā mantrō 'nuttara-mantro samasama-mantraḥ, sarva duḥkha praśamaṇaḥ, satyam amithyatāt. prajñāpāramitāyām ukto mantraḥ. tadyathā: gate gate pāragate pārasaṃgate bodhi svāhā. iti prajñāpāramitā-hṛdayam samāptam.

Therefore one should know the Prajñāpāramitā as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth - for what could go wrong? By the Prajñāpāramitā has this spell been delivered. It runs like this: Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all-hail!

Appendix Two

(1)

Translated from Tibetan into English by Donald S. Lopez, Jr. (Longer Version)

(Lopez mention that, the edition of the sutra translated here is that appearing in the Peking edition of the Tibetan Tripiṭaka. This longer version Tibetan translation is used here because it was translated by the Indian Heart Surra commentator Vimalamitra and a team of Tibetan translators at bSam-yas, probably around late eighth century, and his translation was the most completed one with Introduction, Body and Conclusion.)

The Sūtra on the Heart of the Transcendent and Victorious Perfection of Wisdom.

Thus did I hear at one time. The Transcendent Victor was sitting on Vulture Peak in Rājagṛha together with a great assembly of monks and a great assembly of Bodhisattvas. At that time the Transcendent Victor was absorbed in a samādhi on the enumerations of phenomena called “perception of the profound.” Also at that time, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara was contemplating the meaning of the profound perfection of wisdom and he saw that those five aggregates also are empty of inherent existence. Then, by the power of the Buddha, the venerable Śāriputra said this to the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, "How should a son of good lineage train who wishes to practice the profound perfection of wisdom?"

The Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara said this to the venerable Śāriputra: "Śāriputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of wisdom should view [things] in this way: They should correctly view those five aggregates also as empty of inherent existence. Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousnesses are empty. Śāriputra, in that way, all phenomena are empty, that is, without characteristic, unproduced,

unceased, stainless, not stainless, undiminished, unfilled. Therefore, Śāriputra, in emptiness, there is no form, no feeling, no discrimination, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no odor, no taste, no object of touch, no phenomenon. There is no eye constituent, no mental constituent, up to and including no mental consciousness constituent. There is no ignorance, no extinction of ignorance, up to and including no aging and death and no extinction of aging and death. Similarly, there are no sufferings, no origins, no cessations, no paths, no exalted wisdom, no attainment, and also no non-attainment. Therefore, Śāriputra, because Bodhisattvas have no attainment, they depend on and abide in the perfection of wisdom; because their minds are without obstructions, they are without fear. Having completely passed beyond all error they go to the completion of Nirvāṇa. All the Buddhas who abide in the three times have been fully awakened into unsurpassed, perfect, complete enlightenment through relying on the perfection of wisdom. Therefore, the mantra of the perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering. Because it is not false, it should be known to be true. The mantra of the perfection of wisdom is stated:

tadyathā Oṃ gate gate pāragate pārasaṃgate bodhi svāhā

Śāriputra, Bodhisattva Mahāsattvas should train in the profound perfection of wisdom in that way. Then the Transcendent Victor rose from that samadhi and said to the Bodhisattva, the Mahāsattva, the Superior Avalokitesvara, "Well done. Well done, well done, child of good lineage, it is just so. Child of good lineage, it is like that; the profound perfection of wisdom should be practiced just as you have taught it. Even the Tathāgatas admire this." The Transcendent Victor having so spoken, the venerable Śāriputra, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, and all those surrounding and those of the world, the gods, humans, demigods, and gandharvas were filled with admiration and praised the words of the Transcendent Victor.

Appendix Two Tibetan text (Longer Version) (2)

ལྷ་གར་སྐད་དུ། ལྷ་ག་བ་ཏིཔཱཱ་ལྷ་ར་མི་ཏཱ་མི་ད་ཡ། བོད་སྐད་
 དུ། བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་འི་སྤྱིང་པོ། བཅོམ་ལྡན་
 འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་ཕྱག་འཆམ་ལོ། འདི་སྐད་བདག་
 གིས་ཐོས་པ་དུས་གཅིག་ན། བཅོམ་ལྡན་འདས་རྒྱལ་པོའི་ཁབ་བྱ་ཆོད་ཕུང་པོའི་
 རི་ལ་དག་སྤོང་གི་དག་འདུན་ཆེན་པོ་དང་། བྱང་རྒྱལ་སེམས་དཔའི་དག་འདུན་
 ཆེན་པོ་དང་ཐབས་གཅིག་ཏུ་བཞུགས་ཏེ། ཉེ་ཆེ་བཅོམ་ལྡན་འདས་ཟབ་མོ་སྤྱང་བ་
 ཞེས་བྱ་བ་ཆོས་ཀྱི་རྣམ་གངས་ཀྱི་ཉིང་དེ་འཛིན་ལ་སྦྱོམས་པར་བཞུགས་སོ། ཡང་
 འདི་སྐད་ཅེས་སྒྲུབ་སོ། རིགས་ཀྱི་བྱ་གང་ལ་ལ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་
 ཟབ་མོ་སྤོང་བ་སྤྱང་པར་འདོད་པ་དེས་ཇི་ལྟར་བསྐྱབ་པར་བྱ། དེ་སྐད་ཅེས་སྒྲུབ་
 པ་དང་། བྱང་རྒྱལ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་
 གཟིགས་དབང་ཕྱག་གིས་ཆེད་ལྡན་པ་ཤུ་ར་དུ་ཉིའི་བྱ་ལ་འདི་སྐད་ཅེས་སྒྲུབ་སོ།
 ། ཤུ་རིའི་བྱ་རིགས་ཀྱི་བྱ་འམ་རིགས་ཀྱི་བྱ་མོ་གང་ལ་ལ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་
 ཕྱིན་པ་ཟབ་མོ་སྤོང་བ་སྤྱང་པར་འདོད་པ་དེས་འདི་ལྟར་རྣམ་པར་བལྟ་བར་བྱ་སྟེ།
 ཕུང་པོ་ལྷ་པོ་དེ་དག་ཀྱང་རང་བཞིན་གྱིས་སྤོང་པར་རྣམ་པར་ཡང་དག་པར་
 རྗེས་སུ་བལྟ་ཤོ། གཟུགས་སྤོང་པ་ཤོ། སྤོང་པ་ཉིད་གཟུགས་སོ། གཟུགས་
 ལས་སྤོང་པ་ཉིད་གཞན་མ་ཡིན་ལོ། སྤོང་པ་ཉིད་ལས་ཀྱང་གཟུགས་གཞན་མ་
 ཡིན་ལོ། དེ་བཞིན་དུ་ཆོར་བ་དང་། འདུ་ཤེས་དང་། འདུ་བྱེད་དང་། རྣམ་པར་
 ཤེས་པ་རྣམས་སྤོང་པ་ཤོ། ཤུ་རིའི་བྱ་དེ་ལྟ་བུས་ན་ཆོས་ཐམས་ཅད་སྤོང་པ་ཉིད་དེ།
 མཆན་ཉིད་མེད་པ། མ་སྦྱོམ་པ། མ་འགགས་པ། ཇི་མ་མེད་པ། ཇི་མ་དང་བ

ལ་བ་མེད་པ། གྲིབ་མེད་པ། གང་བ་མེད་པ་ལོ། ། ལྷ་རིའི་བྱ་དེ་ལྟ་བུ་ན་སྟོང་པ་
 ཉིད་ལ་གཟུགས་མེད། ཚོར་བ་མེད། འདྲ་ཤེས་མེད། འདྲ་བྱེད་རྣམས་མེད།
 རྣམ་པར་ཤེས་པ་མེད། མིག་མེད། རྣ་བ་མེད། སྤྲ་མེད། ལྟེ་མེད། ལུས་མེད།
 ཡིད་མེད། གཟུགས་མེད། སྒྲ་མེད། སྤྱི་མེད། རོ་མེད། རེག་བྱ་མེད། ཚོས་
 མེད་དོ། ། མིག་གི་ཁམས་མེད་པ་ནས་ཡིད་ཀྱི་ཁམས་མེད། ཡིད་ཀྱི་རྣམ་པར་
 ཤེས་པའི་ཁམས་ཀྱི་བར་དུ་ཡང་མེད་དོ། ། མ་རིག་པ་མེད། མ་རིག་པ་ཟད་པ་
 མེད་པ་ནས་ཆ་གི་མེད། ཆ་གི་ཟད་པའི་བར་དུ་ཡང་མེད་དོ། ། སྤྱག་བསྐལ་བ་
 དང་། ཀུན་འབྱུང་བ་དང་། འགོག་པ་དང་། ལམ་མེད། ཡེ་ཤེས་མེད། རོབ་པ་
 མེད། མ་རོབ་པ་ཡང་མེད་དོ། ། ལྷ་རིའི་བྱ་དེ་ལྟ་བུ་ན་བྱང་རྩབ་སེམས་དཔའ་
 རྣམས་རོབ་པ་མེད་པའི་ཕྱིར། ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ཅིང་གནས་
 ཏེ། སེམས་ལ་སྤྱིབ་པ་མེད་པས་སྤྱག་པ་མེད་དེ། ཕྱིན་ཅི་ལོག་ལས་གིན་ཏུ་འདས་
 བས་སྤང་ན་ལས་འདས་པའི་མཐར་ཕྱིན་ཏོ། ། དུས་གསུམ་དུ་རྣམ་པར་བཞུགས་
 པའི་སངས་རྒྱས་ཐམས་ཅད་ཀྱང་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས།
 སྤྲ་ན་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་རྩབ་ཏུ་མངོན་པར་རྫོགས་པར་སངས་
 རྒྱས་སོ། ། དེ་ལྟ་བུ་ན་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་སྤྱགས། རིག་པ་ཆེན་
 པོའི་སྤྱགས། སྤྲ་ན་མེད་པའི་སྤྱགས། མི་མཉམ་པ་དང་མཉམ་པའི་སྤྱགས།
 སྤྱག་བསྐལ་ཐམས་ཅད་རབ་ཏུ་ཞི་བར་བྱེད་པའི་སྤྱགས། མི་བརྟན་པས་ན་བདེན་
 པར་ཤེས་པར་བྱ་སྟེ། ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་སྤྱགས་སྟེས་པ། ཏང་ལྷ།
 ཚོག་ཏེག་ཏེལ་ར་ག་ཏེ། པུ་ར་སྤྱི་ག་ཏེ། བོ་རྟེ་སྤྱི་ག་ཏེ། ལྷ་རིའི་བྱ་བྱང་རྩབ་
 སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོས་དེ་ལྟར་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་
 མོ་ལ་བསྐབ་པར་བྱ་ལོ། ། དེ་ནས་བཙམ་ལྟན་འདས་ཏིང་ངེ་འཛིན་དེ་ལས་བཞེང་
 ཏེ། བྱང་རྩབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྲ་རས་གཟིགས་
 དབང་ཕྱག་ལ་ལེགས་སོ་ཞེས་བྱ་བ་བྱིན་ནས། ལེགས་སོ་ལེགས་སོ། ། རིགས་ཀྱི་
 བྱ་དེ་དེ་བཞིན་ནོ། ། རིགས་ཀྱི་བྱ་དེ་དེ་བཞིན་ཏེ། ཇི་ལྟར་བྱོད་ཀྱིས་བསྟན་པ་དེ་

བཞིན་བྱ་ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོ་ལ་སྤྱད་པར་བྱ་སྟེ། དེ་བཞིན་
 གཤེགས་པ་རྣམས་ཀྱང་རྗེས་སུ་ཡི་རང་དོ། ། བཙམ་ལྡན་འདས་གྱིས་དེ་སྐྱད་ཅེས་
 བཀའ་སྤྱུལ་ནས། ཆེ་དང་ལྡན་པ་ཤ་རིའི་བྱ་དང་། བྱང་རྩལ་སེམས་དཔའ་
 སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱུག་དང་། མམས་
 ཅད་དང་ལྡན་པའི་འཁོར་དེ་དང་། ལྷ་དང་། མི་དང་། ལྷ་མ་ཡིན་དང་། ཇི་
 ཟར་བཙས་པའི་འཇིག་རྟེན་ཡི་རངས་ཏེ། བཙམ་ལྡན་འདས་གྱིས་གསུངས་པ་ལ་
 མངོན་པར་བསྟོད་དོ། ། བཙམ་ལྡན་འདས་མ་ཤེས་རབ་གྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་
 སྟོང་པོ་ཞིས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་མདོ་རྫོགས་སོ། ། རྒྱ་གར་གྱི་མཁན་པོ་བེ་མ་ལ་
 མི་ཏུ་དང་། འོ་ཙམ་བ་དག་སྟོང་རིན་ཆེན་སྟེས་བསྒྲུབ་ཅིང་། ཞུ་ཆེན་གྱི་འོ་ཙམ་བ་
 དག་སྟོང་ནམ་མཁའ་ལ་སོགས་པས་ཞུས་ཏེ་གཏན་ལ་ཕབ་པའོ། ། དཔལ་བསམ་
 ལས་ལྡན་གྱིས་གྲུབ་པའི་གཙུག་ལག་གི་དགེ་རྒྱས་བྱེ་མ་གྱིང་གི་ཅིག་ངོས་ལ་བྲིས་
 པ་དང་ཞུ་དག་ལེགས་པར་བགྱིས་སོ། །

Appendix Three

Chinese Shorten Version

Taishō Tripitaka Vol. 08.No.0250.**Mahāprajñāpāramitā Great Enlightening Spell Sutra** (摩訶般若波羅蜜大明呪經). Kumārajīva translate (鳩摩羅什譯), ca. CE 400.

觀世音菩薩，行深般若波羅蜜時，照見五陰空，度一切苦厄。「舍利弗！色空故無惱壞相，受空故無受相，想空故無知相，行空故無作相，識空故無覺相。何以故？舍利弗！非色異空，非空異色。色即是空，空即是色。受、想、行、識亦如是。」舍利弗！是諸法空相，不生不滅，不垢不淨，不增不減。是空法，非過去、非未來、非現在。是故空中無色，無受、想、行、識，無眼、耳、鼻、舌、身、意，無色、聲、香、味、觸、法，無眼界乃至無意識界，無無明亦無無明盡，乃至無老死無老死盡，無苦、集、滅、道，無智亦無得。「以無所得故，菩薩依般若波羅蜜故，心無罣礙。無罣礙故，無有恐怖，離一切顛倒夢想苦惱，究竟涅槃。三世諸佛依般若波羅蜜故，得阿耨多羅三藐三菩提。」故知般若波羅蜜是大明呪，無上明呪，無等等明呪，能除一切苦，真實不虛。故說般若波羅蜜呪。」即說呪曰：「竭帝 竭帝 波羅竭帝 波羅僧竭帝 菩提 僧莎呵」

摩訶般若波羅蜜大明呪經

Chinese Shorten Version

Taishō Tripitaka Vol. 08. No. 0251, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Xuan Zang translate (玄奘譯), CE 649.

觀自在菩薩行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。「舍利子！色不異空，空不異色；色即是空，空即是色。受、想、行、識，亦復如是。「舍利子！是諸法空相，不生不滅，不垢不淨，不增不減。是故，空中無色，無受、想、行、識；無眼、耳、鼻、舌、身、意；無色、聲、香、味、觸、法；無眼界，乃至無意識界；無無明亦無無明盡，乃至無老死亦無老死盡；無苦、集、滅、道；無智，亦無得。「以無所得故，菩提薩埵依般若波羅蜜多故，心無罣礙；無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。「故知般若波羅蜜多，是大神咒，是大明咒，是無上咒，是無等等咒，能除一切苦真實不虛，故說般若波羅蜜多咒。」即說咒曰：「揭帝 揭帝 般羅揭帝 般羅僧揭帝 菩提 僧莎訶」

般若波羅蜜多心經

Chinese Longer Version

Taishō Tripitaka Vol. 08. No. 0252, **The Storehouse of Omniscience Prajñāpāramitā Heart Sūtra** (普遍智藏般若波羅蜜多心經). Dharmachandra translate (法月重譯), CE 741.

如是我聞：一時佛在王舍大城靈鷲山中，與大比丘眾滿百千人，菩薩摩訶薩七萬七千人俱，其名曰觀世音菩薩、文殊師利菩薩、彌勒菩薩等，以為上首。皆得三昧總持，住不思議解脫。爾時觀自在菩薩摩訶薩在彼敷坐，於其眾中即從座起，詣世尊所。面向合掌，曲躬恭敬，瞻仰尊顏而白佛言：「世尊！我欲於此會中，說諸菩薩普遍智藏般若波羅蜜多心。唯願世尊聽我所說，為諸菩薩宣祕法要。」爾時，世尊以妙梵音告觀自在菩薩摩訶薩言：「善哉，善哉！具大悲者。聽汝所說，與諸眾生作大光明。」於是觀自在菩薩摩訶薩蒙佛聽許，佛所護念，入於慧光三昧正受。入此定已，以三昧力行深般若波羅蜜多時，照見五蘊自性皆空。彼了知五蘊自性皆空，從彼三昧安詳而起。即告慧命舍利弗言：「善男子！菩薩有般若波羅蜜多心，名普遍智藏。汝今諦聽，善思念之。吾當為汝分別解說。」作是語已。慧命舍利弗白觀自在菩薩摩訶薩言：「唯，大淨者！願為說之。今正是時。」於斯告舍利弗：「諸菩薩摩訶薩應如是學。色性是空，空性是色。色不異空，空不異色。色即是空，空即是色。受、想、行、識亦復如是。識性是空，空性是識。識不異空，空不異識。識即是空，空即是識。舍利子！是諸法空相，不生不滅、不垢不淨、不增不減。是故空中無色，無受、想、行、識，無眼、耳、鼻、舌、身、意，無色、聲、香、味、觸、法，無眼界乃至無意識界。無無明亦無無明盡，乃至無老死亦無老死盡。無苦、集、滅道，無智亦無得。以無所得故，菩提薩埵依般若波羅蜜多故，心無罣礙。無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。故知般若波羅蜜多是大神呪，是大明呪，是無上呪，是無等等呪。能除一切苦，真實不虛。故說般若波羅蜜多呪。」即說呪曰：「揭諦 揭諦 波羅揭諦 波羅僧揭諦 菩提莎婆訶」。佛說是經已，諸比丘及菩薩眾，一切世間天、人、阿脩羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

Chinese Longer Version

Taishō Tripitaka Vol.08 .No.0253, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Prajñā Trns, Li Yen Translate (般若譯, 利言譯), CE 790.

如是我聞：一時佛在王舍城耆闍崛山中，與大比丘眾及菩薩眾俱。時佛世尊即入三昧，名廣大甚深。爾時眾中有菩薩摩訶薩，名觀自在。行深般若波羅蜜多時，照見五蘊皆空，離諸苦厄。即時舍利弗承佛威力，合掌恭敬白觀自在菩薩摩訶薩言：「善男子！若有欲學甚深般若波羅蜜多行者，云何修行？」如是問已。爾時觀自在菩薩摩訶薩告具壽舍利弗言：「舍利子！若善男子、善女人行甚深般若波羅蜜多行時，應觀五蘊性空。舍利子！色不異空，空不異色。色即是空，空即是色。受、想、行、識亦復如是。舍利子！是諸法空相，不生不滅、不垢不淨、不增不減。是故空中無色，無受、想、行、識，無眼、耳、鼻、舌、身、意，無色、聲、香、味、觸、法，無眼界乃至無意識界。無無明亦無無明盡，乃至無老死亦無老死盡。無苦、集、滅、道，無智亦無得。以無所得故，菩提薩埵依般若波羅蜜多故心無罣礙。無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。故知般若波羅蜜多是大神呪，是大明呪，是無上呪，是無等等呪。能除一切苦，真實不虛。故說般若波羅蜜多呪。」即說呪曰：「**槃諦 槃諦 波羅槃諦 波羅僧槃諦 菩提 娑**(蘇紇反)婆訶。」如是，舍利弗！諸菩薩摩訶薩於甚深般若波羅蜜多行，應如是行。」如是說已。即時，世尊從廣大甚深三摩地起，讚觀自在菩薩摩訶薩言：「善哉，善哉！善男子！如是，如是！如汝所說。甚深般若波羅蜜多行，應如是行。如是行時，一切如來皆悉隨喜。」爾時世尊說是語已，具壽舍利弗大喜充遍，觀自在菩薩摩訶薩亦大歡喜。時彼眾會天、人、阿修羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

般若波羅蜜多心經

Chinese Longer Version

Taishō Tripitaka Vol.08 .No.0254, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Prajñācakra translate (智慧輪譯), CE 861.

如是我聞：一時薄伽梵住王舍城鷲峯山中，與大苾芻眾及大菩薩眾俱。爾時，世尊入三摩地，名廣大甚深照見。時眾中有一菩薩摩訶薩，名觀世音自在。行甚深般若波羅蜜多行時，照見五蘊自性皆空。即時具壽舍利子，承佛威神，合掌恭敬，白觀世音自在菩薩摩訶薩言：「聖者！若有欲學甚深般若波羅蜜多行，云何修行？」如是問已。爾時，觀世音自在菩薩摩訶薩告具壽舍利子言：「舍利子！若有善男子、善女人，行甚深般若波羅蜜多行時，應照見五蘊自性皆空，離諸苦厄。舍利子！色空，空性見色。色不異空，空不異色。是色即空，是空即色。受、想、行、識亦復如是。舍利子！是諸法性相空，不生不滅、不垢不淨、不減不增。是故空中無色，無受、想、行、識，無眼、耳、鼻、舌、身、意，無色、聲、香、味、觸、法，無眼界乃至無意識界。無無明亦無無明盡，乃至無老死盡。無苦、集、滅、道，無智證無得。以無所得故，菩提薩埵依般若波羅蜜多住，心無障礙。心無障礙故，無有恐怖，遠離顛倒夢想，究竟寂然。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提，現成正覺。故知般若波羅蜜多，是大真言，是大明真言，是無上真言，是無等等真言。能除一切苦，真實不虛。故說般若波羅蜜多真言。」即說真言：「唵(引) 誡帝 誡帝 播(引)囉誡帝 播(引)囉散誡帝 冒(引)地 娑縛(二合)賀(引)」如是，舍利子！諸菩薩摩訶薩，於甚深般若波羅蜜多行，應如是學。」爾時，世尊從三摩地安祥而起，讚觀世音自在菩薩摩訶薩言：「善哉，善哉！善男子！如是，如是！如汝所說。甚深般若波羅蜜多行，應如是行。如是行時，一切如來悉皆隨喜。」爾時世尊如是說已，具壽舍利子，觀世音自在菩薩，及彼眾會一切世間天、人、阿蘇囉、嚩駄嚩等，聞佛所說，皆大歡喜，信受奉行。

般若波羅蜜多心經

Chinese Longer Version

Taishō Tripitaka Vol.08 .No.0255, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Facheng translate (法成譯), CE 856.

如是我聞：一時薄伽梵住王舍城鷲峯山中，與大苾芻眾及諸菩薩摩訶薩俱。爾時，世尊等入甚深明了三摩地法之異門。復於爾時，觀自在菩薩摩訶薩行深般若波羅蜜多時，觀察照見五蘊體性悉皆是空。時，具壽舍利子，承佛威力，白聖者觀自在菩薩摩訶薩曰：「若善男子欲修行甚深般若波羅蜜多者，復當云何修學？」作是語已。觀自在菩薩摩訶薩答具壽舍利子言：「若善男子及善女人，欲修行甚深般若波羅蜜多者，彼應如是觀察，五蘊體性皆空。色即是空，空即是色。色不異空，空不異色。如是受、想、行、識亦復皆空。是故舍利子！一切法空性無相，無生無滅，無垢離垢，無減無增。舍利子！是故爾時空性之中，無色、無受、無想、無行亦無有識。無眼、無耳、無鼻、無舌、無身、無意。無色、無聲、無香、無味、無觸、無法。無眼界乃至無意識界。無無明亦無無明盡，乃至無老死亦無老死盡。無苦、集、滅、道，無智無得亦無不得。是故舍利子！以無所得故，諸菩薩眾依止般若波羅蜜多，心無障礙，無有恐怖，超過顛倒，究竟涅槃。三世一切諸佛亦皆依般若波羅蜜多故，證得無上正等菩提。舍利子！是故當知般若波羅蜜多大密咒者，是大明咒，是無上咒，是無等等咒。能除一切諸苦之咒，真實無倒。故知般若波羅蜜多是祕密咒。」即說般若波羅蜜多咒曰：「𑖀帝 𑖀帝 波囉𑖀帝 波囉僧𑖀帝 菩提 莎訶。」舍利子！菩薩摩訶薩應如是修學甚深般若波羅蜜多。」爾時，世尊從彼定起，告聖者觀自在菩薩摩訶薩曰：「善哉，善哉！善男子！如是，如是！如汝所說。彼當如是修學般若波羅蜜多。一切如來亦當隨喜。」時薄伽梵說是語已。具壽舍利子，聖者觀自在菩薩摩訶薩，一切世間天、人、阿蘇羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

般若波羅蜜多心經

Taishō Tripitaka Vol.08 .No.0256, **Sanskrit Original Prajñāpāramitā Heart Sūtra** (唐梵翻對字音般若波羅蜜多心經). Attribute to Avaloketesvara and Xuan Zang (大唐三藏之所譯).

梵本般若多心經者，大唐三藏之所譯也。三藏志遊天竺，路次益州，宿空惠寺道場內。遇一僧有疾，詢問行止。因話所之，乃難歎法師曰：「為法忘體。甚為希有。然則五天迢[這-言+((美-王-大)/(尸@巾))]十萬餘程，道涉流沙，波深弱水。胡風起處，動塞草以愁人；山鬼啼時，對荒兵之落葉。朝行雪嶺，暮宿冰崖，樹掛猿猱，境多魑魅。層巒疊於蔥嶺，縈似帶雪之白雲；群木簇於鷲峯，聳參天之碧嶠。程途多難，去也如何。我有三世諸佛心要法門，師若受持，可保來往。」遂乃口受與法師訖。至曉，失其僧焉。三藏結束囊裝，漸離唐境。或途經厄難，或時有[門@((圭*艮))]齋饑，憶而念之四十九遍，失路即化人指引，思食則輒現珍蔬。但有誠祈，皆獲戡祐。至中天竺磨竭陀國那爛陀寺，旋遶經藏次，忽見前僧，而相謂曰：「逮涉艱嶮，喜達此方。賴我昔在支那國所傳三世諸佛心要法門。由斯經歷，保爾行途。取經早[這-言+(血/(豕-一))]]，滿爾心願。我是觀音菩薩。」言訖冲空。既顯奇祥，為斯經之至驗。信為般若，□為聖樞。如說而行，必超覺際。究如來旨，巨曆三祇。諷如來經，能銷三障。若人虔誠受持者，體理斯而歎焉。

特進鴻臚卿開府議同三司封肅國公贈司空官食邑三千戶勅謚大辨正廣不空奉詔譯

蓮花部等普讚歎三寶

曩謨(引)沒馱(引聲、上)野(一) 遇囉(上)吠(二) 曩謨(引)達(引、上)磨野(三) 馱以(引)銘磨(四) 曩謨(引)僧伽野(上、引)(五) 磨賀諦(二合、引)諦[肆-聿+余](二合、引)毘藥(二合)(七) 毘舍(引)佐(八) 迦磨囉目佉(引)(九) 迦磨囉路(引)左曩(十) 迦磨囉攞(引)沙曩(十一) 迦磨囉賀(引)娑哆(十二) 迦磨囉婆母爾(上)(十三) 迦磨攞(十四) 迦磨囉(引)(十五)三婆(上)嚩娑(十六) 迦囉磨囉(十七) [(敲-高)-又+乙]灑(二合)攞(引)曩(十八) 娜謨(引) 宰堵諦

梵本般若波羅蜜多心經

觀自在菩薩與三藏法師玄奘親教授梵本不潤色

鉢囉(二合)(般)誡攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)[糸*(占-口+乙)]哩(二合)那野(心)素怛攞(經)阿哩也(二合)(聖)嚩嚩(觀)枳帝(自)濕嚩路(在)冒地(菩)娑怛侮(薩)(二) 儼鼻攞(深)鉢囉(二合)(般)誡攘(若)播(波)囉(羅)弭(蜜)哆(多)(三) 左哩焰(二合)(行)左囉(行)麼[口*女]尾也(二合)(時)(四) 嚩嚩(引)迦(照)底娑麼(二合)(見)畔左(五) 塞建(引)馱(引)(五蘊)娑怛(引)室左(二合)(彼)娑嚩(自)婆嚩

(引)(性)戍爾焰(二合)(空)跛失也(二合)底娑麼(二合)(現)伊賀(此)(七)捨(舍)哩(利)補怛囉(子)(二合)(八) 嚕畔(色)戍爾焰(二合)(空)戍爾也(二合)(空)嚕(性)嚕(是)嚕畔(色)(九) 嚕播(色)曩(不)比[口*栗](二合)他(異)戍爾也(二合)哆(空)(十) 戍爾也(二合)(空)哆野(亦)(十一) 曩(引)(不)比[口*栗](二合)他(異)[薩/女]嚕(二合)畔(色)(十二) 夜(是)怒嚕(二合)畔(色)娑戍(彼)爾也(二合)哆夜(空)(十三) 戍(是)爾也(二合)哆(空)娑(彼)嚕畔(色)(十四) 噯嚕(如)弭嚕(是)(十四) 吠那曩(受)散戠攘(想)散娑迦(引)囉(行)尾戠攘(二合)喃(識)(十五) 伊賀(此)捨(舍)哩(利)補怛囉(子)(二合)(十六) 薩囉嚕(諸)達麼(法)戍爾也(二合)哆(空)落乞叉(二合)拏(相)(十七) 阿怒(不)哆播(二合)曩(生)阿寧(不)嚕馱(阿不)(十八) 阿(不)尾麼攞(淨)(十九)阿(不)怒曩(增)阿(不)播哩補攞拏(減)(二合)(二十) 哆(是)娑每(故)捨(舍)哩(利)補怛囉(子)(二合)(廿一) 戍爾也(二合)(空)哆焰(中)曩(無)(上)嚕畔(色)(二十二) 曩(無)吠(引)那曩(受)(二十三) 曩(無)散戠攘(想)(二合)(二十四) 曩(無)散娑迦囉(行)(二合)(二十五) 曩(無)尾戠攘(二合)喃(識)(廿六) 曩(無)斫乞葛(眼)戍嚕怛囉(二合)(耳)迦囉(二合)拏(鼻)[口*爾]賀(舌)嚕迦野(身)麼曩[(台/十)*力](意)(廿七) 曩(無)嚕畔(色)攝那(聲)彥馱(香)囉娑(味)娑播囉(二合)瑟吒尾也(觸)(二合)達麼(法)(廿八) 曩(無)斫葛(眼)(二合)馱都(界)(廿九) 哩也(乃)(二合)嚕(至)曩(無)麼怒(意)尾戠攘戠(二合)喃(識)馱都(界)(卅) 曩(無)尾爾也(明)(卅一)曩(無)尾爾也(明)盡無)(卅二) 曩(無)尾爾也(明)乞叉喻(盡)(卅三) 曩(無)尾爾也(明)乞叉喻(盡)(卅四)野(乃)嚕(至)[口*惹]囉(老)麼囉喃(無)(卅五) 曩(無)[口*惹]囉(老)麼囉拏(無)乞叉喻(盡)(卅六) 曩(無)耨佉(苦)娑敏那野(集)寧嚕馱(滅)麼哩戠攘(二合)(道)(卅七) 曩(無)戠攘喃(智)(卅八) 曩(無)鉢囉(二合)比底(得)(卅九) 曩(無)鼻娑麼(證)(四十) 哆(以)娑每無那(所)鉢囉(二合)比府(得)(二合)怛嚕(故)(四十一) 冒(苦)地(提)娑(薩)怛嚕喃(埵)(四十二) 鉢囉(般)(二合)戠攘(若)播(波)囉弭(多)(四十三) 麼室哩底也(二合)(依)尾賀(於)囉底也(二合)(住)(四十四)只跢(心)嚕(無)囉(罍)拏(礙)(四十五)尾爾也(明)乞叉喻(盡)(三十三) 曩(無)尾爾也(明)乞叉喻(盡)(卅四) 野(乃)嚕(至)曩(無)[口*惹]囉(老)麼囉喃(死)(卅五) 曩(無)[口*惹]囉(老)麼囉拏(死)乞叉喻(盡)(卅六) 曩(無)耨佉(苦)娑每那野(集)寧嚕馱(滅)麼哩戠攘(二合)(道)(卅七)曩(無)戠攘喃(智)(卅八) 曩(無)鉢囉(二合)比底(得)(卅九) 曩(無)鼻娑麼(證)(四十)哆(以)娑每(無)那(所)鉢囉(二合)比底(得)(二合)怛嚕(故)(四十一) 冒(苦)地(提)娑(薩)怛嚕喃(埵)(四十二) 鉢囉(般)(二合)戠攘(若)播(波)囉(羅)弭(蜜)哆(多)(四十三) 麼室哩底也(二合)(依)尾賀(於)囉底也(二合)(住)(四十四) 只哆(心)嚕(無)囉(罍)拏(礙)(四十五) 只跢(心)囉(罍)拏(礙)(四十六)曩(無)悉底怛嚕(二合)(有)那(恐)[怡-台+(日/工)]哩(二合)素都(二合)(怖)(四十七) 尾播(顛)哩也(二合)娑(倒)底(遠)伽蘭哆(離)(四十八) 寧(究)瑟吒(竟)寧哩也嚕(二合)(涅)喃(盤)(四十九)底哩也(三)(二合)馱嚕(二合)(世)(五十) 尾也(二合)嚕(所)悉體跢(經)娑嚕(諸)沒馱(佛)(五十一) 鉢囉(般)戠攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)(五十

二) 麼室哩(故)底世(二合)(得)耨(無)踰蘭(上)糝藐世(二合)(等)糝(正)沒地(竟)(五十三) 麼鼻糝沒馱哆(引)(是)娑每(故)(二合)誡攘(二合)哆(應)尾演(知)(五十四) 鉢囉(般)誡攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)(五十五)麼賀(引)(大)滿怛嚕(呪)(五十六) 麼賀(引)(大)尾爾也(明)(二合)滿怛囉(呪)(五十七) 阿(無)耨哆囉(上)滿怛囉(呪阿無)(五十八) 娑麼(等)娑底(等)滿怛囉(呪)(五十九) 薩(一)嚩(切)耨佉(苦)鉢囉(二合)捨(止)曩(息卒)娑(真)底也(實)麼弭(不)贊哩也(二合)怛嚩(虛)(二合)(六十一)鉢囉(二合)(般)誡攘(若)播(波)囉(羅)弭(蜜)哆(多)(六十二)目訖妬(說)滿怛囉(呪)(二合)怛爾也他(二合)(曰)(六十三)誡諦 諦諦(六十四)播囉誡諦(六十五)播囉僧誡諦(六十六)冒地(引) 娑嚩賀(六十七)

梵語般若波羅蜜多心經一卷

Chinese Longer Version

Taishō Tripitaka Vol.08 .No.0257, **Sūtra Spoken by the Buddha on the Holy Mother of Buddhas Prajñāpāramitā** (佛說聖佛母般若波羅蜜多經).
Dānapāla (施護譯), ca.CE 1005.

如是我聞：一時，世尊在王舍城鷲峯山中，與大苾芻眾千二百五十人俱，并諸菩薩摩訶薩眾而共圍繞。爾時，世尊即入甚深光明宣說正法三摩地。時，觀自在菩薩摩訶薩在佛會中，而此菩薩摩訶薩已能修行甚深般若波羅蜜多，觀見五蘊自性皆空。爾時，尊者舍利子承佛威神，前白觀自在菩薩摩訶薩言：「若善男子、善女人，於此甚深般若波羅蜜多法門，樂欲修學者，當云何學？」時，觀自在菩薩摩訶薩告尊者舍利子言：「汝今諦聽，為汝宣說。若善男子、善女人，樂欲修學此甚深般若波羅蜜多法門者，當觀五蘊自性皆空。何名五蘊自性空耶？所謂即色是空，即空是色；色無異於空，空無異於色。受、想、行、識，亦復如是。」「舍利子！此一切法如是空相，無所生無所滅，無垢染無清淨，無增長無損減。舍利子！是故，空中無色，無受、想、行、識；無眼、耳、鼻、舌、身、意；無色、聲、香、味、觸、法；無眼界無眼識界，乃至無意界無意識界；無無明無無明盡，乃至無老死亦無老死盡；無苦、集、滅、道；無智，無所得，亦無無得。」「舍利子！由是無得故，菩薩摩訶薩依般若波羅蜜多相應行故，心無所著亦無罣礙；以無著無礙故，無有恐怖，遠離一切顛倒妄想，究竟圓寂。所有三世諸佛依此般若波羅蜜多故，得阿耨多羅三藐三菩提。」「是故，應知般若波羅蜜多是廣大明、是無上明、是無等等明，而能息除一切苦惱，是即真實無虛妄法，諸修學者當如是學。我今宣說般若波羅蜜多大明曰：「怛[寧*也](切身)他(引)(一句) 唵(引) 誡帝(引) 誡帝(引)(二) 播(引)囉誡帝(引)(三) 播(引)囉僧誡帝(引)(四) [日/月]提 莎(引)賀(引)(五)」「舍利子！諸菩薩摩訶薩，若能誦是般若波羅蜜多明句，是即修學甚深般若波羅蜜多。」爾時，世尊從三摩地安詳而起，讚觀自在菩薩摩訶薩言：「善哉，善哉！善男子！如汝所說，如是，如是！般若波羅蜜多當如是學，是即真實最上究竟，一切如來亦皆隨喜。」佛說此經已，觀自在菩薩摩訶薩并諸苾芻，乃至世間天、人、阿修羅、乾闥婆等一切大眾，聞佛所說，皆大歡喜，信受奉行。

佛說聖佛母般若波羅蜜多經

Appendix Four

Korean Hṛdaya Sūtra (Shorter Version Xuan Zang Translation)

摩訶般若波羅蜜多心經

마하반야바라밀다심경

觀自在菩薩 行深般若波羅蜜多時 照見 五蘊皆空 度一切苦厄

관자재보살 행심반야바라밀다시 조견 오온개공 도일체고액

舍利子 色不異空 空不異色 色即是空 空即是色 受想行識 亦復如是

사리자 색불이공 공불이색 색즉시공 공즉시색 수상행식 역부여시

舍利子 是諸法空相 不生不滅 不垢不淨 不增不減

사리자 시제법공상 불생불멸 불구부정 부증불감

是故 空中無色 無受想行識 無眼耳鼻舌身意 無色聲香味觸法

시고 공중무색 무수상행식 무안이비설신의 무색성향미촉법

無眼界 乃至 無意識界 無無明 亦無無明盡 乃至 無老死 亦無老死盡

무안계 내지 무의식계 무무명 역무무명진 내지 무노사 역무노사진

無苦集滅道 無智亦無得 以無所得故

무고집멸도 무지역무득 이무소득고

菩提薩埵 依般若波羅蜜多故 心無罣礙 無罣礙故 無有恐怖 遠離顛倒夢想 究竟涅槃

보리살타 의반야바라밀다고 심무가애 무가애고 무유공포 원리전도몽상 구경열반

三世諸佛 依般若波羅蜜多故 得阿耨多羅三藐三菩提

삼세제불 의반야바라밀다고 득아녹다라삼막삼보리

故知 般若波羅蜜多 是大神呪 是大明呪 是無上呪 是無等等呪

고지 반야바라밀다 시대신주 시대명주 시무상주 시무등등주

能除 一切苦 真實不虛 故說 般若波羅蜜多呪

능제 일체고 진실불허 고설 반야바라밀다주

卽說呪曰,

즉설주왈,

揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提娑婆訶

揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提娑婆訶

揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提娑婆訶

아제아제 바라아제 바라승아제 모지사마하
아제아제 바라아제 바라승아제 모지사마하
아제아제 바라아제 바라승아제 모지사마하

Appendix Five

Japanese Hṛdaya Sūtra (Shorter Version Based on Xuan Zang Translation)

ぶつせつ まーかーはんにやーはーらーみーたーしんぎよう
 佛說摩訶般若波羅蜜多心經

かんじざい ぼさぎようじんはん にはーらーみーたーじーしやうけんこー
 觀自在菩薩行深般若波羅蜜多時照見五
 うんかいぐうどーいさいくやくしやうりーしきふーいぐうふ
 蘊皆空度一切苦厄舍利子色不異空空不
 いしきそくぜーくうくうそくぜーしきじゆそくぜーしきふーいぐうふ
 異色色即是空空即是色受想行識亦復如
 ぜーしやうりーぜーしよほうくうそうふーしやうめつふーくふーじや
 是舍利子是諸法空相不生不滅不垢不淨
 ふーぞうふーげんぜーこーくうじゆむーしきむーじゆぞうぎようしきむーげん
 不增不減是故空中無色無受想行識無眼
 にーびーぜつしん にーむーしきしやううみーそくほうむーげんかいないう
 耳鼻舌身意無色聲香味觸法無眼界乃至
 むーいしきかいむーむーみやうやくむーむーみやうじんないしむーろうし
 無意識界無無明亦無無明盡乃至無老死
 やくむーろうしーじんむーくーじゆめつどうむーちやくむーくむーくむー
 亦無老死盡無苦集滅道無智亦無得以無
 しよとつこぼーだいさつたーえーはんにはーらーみーたーしんむ
 所得故菩提薩埵依般若波羅蜜多故心無
 けーげーむーげーこーむーうーくふーおんりーいさいてんどうむ
 罣礙無罣礙故無有恐怖遠離一切顛倒夢
 そうくぎぎやうねーはんさんぜーしよぶつえーはんにはーらーみーたーこ
 想究竟涅槃三世諸佛依般若波羅蜜多故
 とくあーのくたーらーさんみやくさんぼーだいこーちーはんにはーらーみ
 得阿耨多羅三藐三菩提故知般若波羅蜜
 たーぜーだいじんしゆぜーだいみやうしゆぜーむーじやうしゆぜーむーとうどう
 多是大神呪是大明呪是無上呪是無等等
 しゆのうじよーいさいくーしんじつふーこーこーせつほんにはーらーみ
 呪能除一切苦眞實不虛故說般若波羅蜜
 たーしゆそくせつしゆわ
 多呪即說呪曰

ぎやうていぎやうてい はーらーぎやうてい はーらそうぎやうてい
 羯諦羯諦 波羅羯諦 波羅僧羯諦

ぼーじーそわかー はんにやうしんぎよう
 菩提薩婆訶 般若心經

Appendix Six

Transliteration of Sanskrit Short Version into Thai

Translator unknown

ปรัชญาปารมิตาหุตยสูตร

อายาเวโลกิ ดิชาวรา โบดีสัจจวั กรรมบิรัม ปรัชญาปารมิตาจารัม จารา มาโน
 วิทยาเวโลกิ ดิสมมา ปัญจะ สกัณดา อะสัคคัสจา ชัวปาวะสุญญะ ปาสัคคิสมมา
 อีฮา สารีบุทรา รุปังสุญญะ สุญญะตา อีวารูปา
 รูปานา เวทะสุญญะตา สุญญา นายนะนา เวทะ ชารูปัง
 ชารูปัง สา สุญญะตะยา สุญญะตา ชารูปัง
 อี วา วิคานา สังญาสัง สการา วิทยานัม
 อีฮา สารีบุทรา ขาวาตามา สุญญะตะ ลักขณา
 อานุกานา อานิรุตา อะมะระ อะวิมะลา อานุนา อาปาริปุณา
 ทัสมา ค สารีบุทรา สุญญะตาเย นารูปัง นาวิยานา นาสังญานา สังสการานา วิทยานัม
 นา จักขุ โสตรา กรรณนา จิวหา กายา มะนา ชานะรูปัง
 สัพพะ กัณดา รัสสัส สปัตตะ วิทยา คามา
 นาจักขุ คาคู ยาวะนา มะโนวินยะนัม คาคู นาวิติยา นาวิติยา เจียโย
 ยาวัดนา จาระมา ระนัม นะจาระมา ระนัม เจียโย
 นาคุชา สมุตา นิโรคา มาลา นายนัม นาประติ
 นาอะบิส สะมะยัง ตัสมาตนะ ปรัตติตา โพธิสัถะนัม
 ปรัชญา ปารมิตา อาสริตะ วิหะรัชชะ จิตตา อะวะระนา
 จิตตา อะวะระนา จิตตา อะวะระนา นัสติ ตวะนะ ทรัสโส
 วิปาริ ยะชา อาติกัณดา นิสทรา เนยวานัม
 ทริยาวะ เรียวะ สิทธะ สาวา บุคคา ปรัชญา ปารมิตา
 อาสวิหะ อะนุตตะระ สัมยัก สัมโอบิคม อะปิ สัมโอบิคา
 ทัสมาต เนยทาวิทยา ปรัชญา ปารมิตา มหามันตรา
 มหาวิตะ มันตรา อะนุตตะระ มันตรา อสมา สมานิ มันตรา
 สาวา คุชา ปรัชสา มานา สังญา อามิ เจียจัว
 ปรัชญา ปารมิตา มุขา มันตรา ตะติติยะ
 "คะเต คะเต ปาระคะเต ปาระสังคะเต โบดีชาวรา"

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