

Heart Sutra Study
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Okay, we'll begin by reciting the title of the Heart Sutra.

Maha Panya Paramita [unclear].

Okay. The Heart Sutra is astonishing in a few aspects. First, for its brevity, terseness, and second, for its distillation of so much understanding in this little sutra. And also, the sutra is known for its many different uses. There's this story of Mimi-nashi Hoichi, or Hoichi the Earless. Hoichi was, this story comes from Japan, and this story forms part of a strange and wonderful stories. So Hoichi was a blind boy with a beautiful voice. He had a very strong memory so he was able to recite the whole **Heike Monogatari** or Tales of Heike family. So he would sit outside, telling, reciting this story, accompanying himself on biwa, a stringed instrument.

One late summer, he was sitting outside playing biwa when he heard the footsteps of someone approaching him. From the sound of the footsteps, he determined it was a samurai in full armour. When the samurai arrived, he asked Hoichi to follow him to the villa, because his lord was passing through the villa and he wished to have Hoichi perform the Heike story for him. The **Heike Monogatari** or Heike family store is a song, a narrative song, of the battlefield in which this Heike family was completely defeated. In other words, it was a mournful song of the damage of this Heike family.

So the Hoichi obliged and followed the samurai. When he arrived, Hoichi realized that he was in the company of a cultivated people living in apparently opulent **villa, speaking** cultivated language. So he started singing the narrative song for them. First, between his performance, he could hear the whispered voices of praise, which soon turned into sobs and wails. When he finished the first part, everyone in the presence was apparently very deeply moved and touched.

The samurai came and took him back to the monastery where Hoichi was living, was **Amidaji**. And the samurai informed Hoichi that his lord and the family were so touched, they would like to hear the rest of the performance for the following five days.

So Hoichi arrived in time for the predawn Buddhist **service**. And again at an appointed hour of the night, the samurai came back again. This time, some of the servants of the monastery followed Hoichi. But before long, they lost Hoichi in the fog, in the evening fog. But after a while, they were able to hear the performance of Hoichi. When they finally found him, he was alone, all by himself, singing. And it was in the graveyard. So they took him back to the

monastery. Then when the monks of the monastery, when they learned what happened, they were all alarmed. They realized what was happening. And they realized that Hoichi would be killed when he finished his performance. But until then, the Hoichi had to oblige and go every night to perform before the invisible audience in the gravesite.

Then on the last day, the abbot of the monastery finally devised a plan to save Hoichi. What they did was he organized and had all the monks take calligraphy brushes and ink and write Heart Sutra over the body, over the entire body, of Hoichi. So his body was covered with Heart Sutra, with letters of Heart Sutra. In Chinese, it come, its one page sutra with 262 characters, or seven characters, something like that. So his entire body was written up with the Heart Sutra. And then they sent him away with this samurai who came at an appointed hour.

So they waited and in predawn hours when they went to the graveyard, they found Hoichi sitting there alive. But the two holes on either side of his head was bleeding. Looking more carefully, they found his two ears were gone. What happened was they forgot, the monks forgot to write Heart Sutra on the ears. So the ears were left unreturned. So they became visible to the eyes of the ghosts. So the samurai cut the only visible parts, the two ears, to take them to their lord.

This is the story of power and protection of the Heart Sutra. One of the uses of Heart Sutra, maybe graphic use of the Heart Sutra. But it is usually believed among the devotees to interpret or to study Heart Sutra word by word would take away the potent power hidden in the sutra. So they would recite it. They would copy it. Some devotees they, with calligraphy brush, they copy sutra every day and they take it to monastery as an offering.

The line “**F**orm is emptiness, emptiness form,” is called rupam sunyata, sunyata rupam. In Zen tradition hwadu, or koan, or **gong'an**, they actually derive from this Heart Sutra. There's, there's one story has it, “**F**orm is emptiness.” And then you challenge, what does this mean? So, or hold these meditation beads and challenge training monks, is this form or empty, emptiness?

The title, Heart Sutra is a short title. The full title, the proper title of the sutra is Prajnaparamita Hridaya Sutra. They also, usually when they recite they put a modifier, so the Maha, Maha Prajnaparamita Hridaya Sutra. You know Mahayana. Maha means “Great.”

After the passing away of the Shakyamuni Buddha, the Buddhist movement split into two rival camps. One camp is called **Mahāsāṃghikas** or the liberal minded, popular Buddhist movement. The other camp was called **Sarvastivadin** or fundamentalist conservative camp. And in the following few centuries, in the span of three or four centuries, these two camps again, they split into a few smaller factions. Then, around first century BCE, a group of Buddhist leaders, both lay and monastic, who were unhappy with either the populist movement or its conservative equivalent, faction, they started calling themselves Mahayana and referred to others as Hinayana. It's usually translated as, Mahayana is Great Vehicle and Hinayana as Lesser Vehicle. What it means is that Mahayana is universally more adequate while Hinayana is universally inadequate in carrying out the spirit of Buddhist teachings.

When I was novice monk in the monastery, what our senior monks interpreted it is that Hinayana is like a bicycle which can carry only two persons at most. And they compared Mahayana to a bus because the bus was a big vehicle. If they know plane maybe they could have compared to plane or train. But bus was the image they came, you know, very close to them living in the countryside. So that's the largest kind of transport, means of transportation. So bus, that could carry at least, you know, 40 or 60, if you pack maybe 100. Korean bus can be stretched. So it's a bus. So you got the idea, so...

So, in other words, in Mahayana, in Hinayana, you can carry only a couple of people to the other shore, to salvation, at a time. While in Mahayana you can carry, I say, 60 or 100 people, you know, you can cross them over to the other shore at a time. So it's kind of incomparable. So Mahayana is superior, while Hinayana is inferior. So it's like, Mahayana people called the other people Hinayana – it's a pejorative, it's a disparaging way.

Now, usually we don't use the word Hinayana because it's, the one surviving school of Hinayana Buddhism is Theravada. So we call it Theravada, it's the way of elders, it's a much more respectable term. Now, what happened was, it was a Mahayana form of Buddhism that was introduced to China and eventually to East Asia. And so it was a Mahayana form of Buddhism that developed in the northern part of Asia. So it's called, geography is northern school of Buddhism while Theravada is a southern school of Buddhism. So the form of Buddhism that is practiced in Southeast Asia in countries like Sri Lanka, Myanmar, Thailand, Cambodia, and Laos, they're called Theravada, Theravada Buddhism, or Theravadism. While in the north, countries like China, Japan, Korea, Tibet, and Vietnam, they are called Mahayana countries or they practice Mahayana form of Buddhism.

Now, they, these two major branches of Buddhist movement, they have different Buddhist canons. So this Heart Sutra belongs to Mahayana sutras. Now, Buddhist canon or canonical literature, Buddhist canonical literature, it has something to do with Buddhavacana, the Word of the Buddha. It's the Word of the Buddha, or the Living Word of the Buddha is called the Buddhavacana.

Now, scholars still debate precisely about, precisely in what language, what language did the Buddha, the historical Buddha Gautama, Shakyamuni Buddha, use. Usually the, the Buddhist literature, the Buddhist scripture, Buddhist sutras, used by Theravada Buddhists called the Pali Canon. But there is no such language as Pali. It's, Pali is not the name of a language at all. What happened was Western Buddhist students of Theravada Buddhism, in their study of Theravada Buddhist scriptures, they came across this wording, you know, [**Pali Abhidhamma** unclear]. It's, here the meaning of the word Pali means line or row, row of the words or letters. So by extension of its meaning, it meant text, in this case canonical text. So they misunderstood, so they used the word Pali Canon, and then this misunderstanding gained currency so it's still going on. Maybe it's too late. There are some Buddhist terms like that. So it's called Pali Canon.

The Sanskrit was the formal language spoken in ancient India. It's part of Indo-European language. But there were a host of vernacular languages, and Sanskrit was the language of, like, conquistadors, the language of Brahmins. And it was, so language of the upper classes. And the Buddha, he was born among the Shakyas, and the Shakyas were under, kind of, indirect rule of Kosala kingdom. So he must have spoken something called Kosalis, like Spanish of the Spain or Portuguese of the Portugal. And it's one of the vernaculars, or derivative language. Then, after his attaining Enlightenment, he spent much time in the kingdom of Magadha. So it's more than likely he also spoke Magadhi as means of communication, as a teaching language.

Now, one day, two of his disciples speaking very fine language and also using very eloquent form of speech, came to the Buddha and they complained, saying that these days, the monks from different classes, and different races, and different castes entering the Sangha, they are corrupting the Buddhas teachings by repeating your teaching in their own dialects. And so, anyway they so complained, and this would not do, and we should put the Buddha's teachings into Vedic, that means refined Sanskrit.

After hearing them, the Buddha rebuked them. You deluded fellows. You are not going to put my teachings into Vedic. Whoever is going to do so would be doing a great **offence**. All people are allowed to carry on the Buddha's teachings in their own dialects, in their own vernacular forms.

So the, from this example we can see the Buddha's approach to the spread of his teaching was very tolerant and practical. And in fact, well actually, this comes from the Mahayana tradition. What is well said is the teaching of the Buddha. Let me see if I said it right. I wrote it down somewhere. Yeah, it said, "**What** is well said is the word of the Buddha."

So the Buddha, and also his liberal-minded disciples, they believed that the spirit of teaching is capable of conveying itself in many different forms and in many different languages, without diminishing its import.

And now, Pali Canon has, let me just dwell on a little bit Canon in case that you don't know. The sutra as Sanskrit, in Pali is sutta, its literal meaning is thread. Thread. You know that, in the loom, what was the English word? There is, the vertical one is horizontal one, it's the, yeah, but the thread that runs horizontally. Yeah, there is some kind of word for that. It means something that does not change and continues while the other one is being added. So that's what it means. It means scriptures in this case, Buddhist scriptures. But it's, the sutra is also in, it forms the second part of Tripitaka or Tipitaka. Here tri- or ti- means three. It's an Indo-European language so you can, pitaka. Pitaka means basket, means it's a library, so what it, what it is, in the olden times, when the Buddha's teachings were first committed to writing, the teachings were written on palm leaves. Sometimes, and later on little hard slabs, and they were pieced together so, and they were stored in the basket. So that's called pitaka, basket. Like basket of sutras and basket of vinayas, monastic rules, it goes like that. And sutra in this case specifically means the discourses of the Buddha. And there the tripitaka, three baskets, the other two baskets, one is monastic rules and the other one is philosophical treatises.

Now, the Pali Canon, the sutra section of Pali Canon has five Nikayas. Five, Nikayas means collections. So it's, they grouped the, initially, the sutra was kind of, just maxims, and it's short sentences, and something that can be easily committed to memory, because there was a strong oral tradition. Something you can recite and memorize, learn by heart. But later on its more elaborations, and expansions, and restatements, and going on, and then when it comes to Mahayana scriptures, huge. It's like, something like this Avatamsaka Sutra, even in Chinese, in the classical Chinese, it comes in, the one version comes in 60 fascicles, and then the large one comes in 80 fascicles. Even in English translation, when Shambhala published it, first they put out in three volumes, now they combined in almost 1000 pages. So it's really **voluminous**.

But you can see that, like, you know, Metta Sutta, we recite Metta Sutta, it's pretty short, Metta Sutta. Even there are shorter ones. So Metta Sutta, and then you see Dhammapada, and these all, they form part of the chronicles, or they group together the, like, long discourses, and middle length things, and all these things. Anthologies, and that. So these, Digha Nikaya, and Samyutta Nikaya, and Anguttara Nikaya, and Khuddaka Nikaya, and Majjhima Nikaya, the five different collections.

Now, and the, in all these sutras, they all start, they all begin with this opening statement called, "Thus have I heard", or "This did I hear." And then the, it's called the six achievements. That a sutra has to meet these six achievements in order to qualify, in order to pass, as a sutra. Kind of authentication. The occasion, and place, and time, and the, who was attending the Buddha's talk, and so forth. So it always started, "Thus have I heard." And, it's, thus have I heard, then who, who is this I who heard Buddha's teaching? That's usually Ananda.

Ananda is one of a famous and important Buddha's disciples, it's called one of the ten great disciples. And Ananda was the Buddha's cousin actually, and he, Ananda, joined the Buddhist order two years after it's founded. And when Buddha became 50 years old, that's about 20 years after his ministry, he became the Buddha's personal attendant. And in the scriptures he was, he was praised for his humility and also his devotion towards the Buddha. Also, he was the great advocate for the cause of women. He, he would not hesitate, he never hesitated to give Dharma talks in the presence of women, which was forbidden in those days. And also, it was at his intercession, or, what is it, it was because of his appeal to Buddha that the women were allowed to enter the Buddhist order and finally the founding of an order of nuns came into being. So it was a very important. But then, more than anything else, he was known for his strong memory. Apparently he has kind of a photographic memory, something like that. So after Buddha's, at the first council after the Buddha's passing away, he was able to recite, you know, all these Buddha's discourses by heart. And eventually they were codified and, you know, committed to writing. So that he has that credit. So that's why at each sentence means Ananda reciting what he heard from the Buddha. So it means, "Thus have I heard."

Now, all Mahayana sutras, they have this introductory chapter starting with. "This did I hear" or "Thus have I heard." And then the main texts, and then the conclusion, the ending part. Now, in Heart Sutra, the ones we read, it's, they were taken away, the introductory chapter and the

concluding part were gone. So what happens is that, back to that Mimi-nashi Hoichi, the monks, they forgot the ear section was “This did I hear” was supposed to be on the ear (laughs). Anyway there’s more stories to that but I’ll spare you.

So, and now as you can imagine, you see it’s, you see, Buddhist scriptures, it’s 50 times more extensive than the bible and 250 times more extensive than the Koran, so I was told. And, so it’s, although some would say, like, particularly Theravadans, like, these are the Buddhavacana. The Living Word of the Buddha. I mean, nobody in reasonable mind would believe that, I mean, these are, all these words, teachings, are actually the words of the Buddha, the historical Buddha.

So then how then can you understand this “Thus have I heard,” all these sutras starting with this opening remark, “Thus have I heard.” One is the definition of the word Buddha. Well, in a narrower context would mean the historical Buddha, Shakyamuni Buddha. But in the wider context, then it would simply mean the state of transcendental wisdom, or enlightened mind, or expression or reflection of any enlightened mind, state of enlightened mind. So it’s, in other words it’s wisdom sutras.

So obviously, it’s, even in Pali Canon, most of the teachings come from his major disciples and then from further descendants. And Buddha himself, he allowed such freedom in which the development of parallel versions of his teachings in many different forms would unfold. So in Buddhism we don’t have, like, authoritative or standardized version of, you know, single monolithic teachings like Bible, we don’t have that. And we don’t need that. So Buddhavacana is, is how we understand Buddhavacana, the Living Word of the Buddha, is an important program that concerns all Buddhists.

And I say this because it’s, Heart Sutra, which we’ll be **studying**, it forms important part of Mahayana sutras. Well I learned it in, and also when we say sutras it includes both the original versions and also translated versions. Because in Mahayana tradition, many of the originals have been lost. And most of the Mahayana sutras are **extant** in translation forms, basically in Chinese and Tibetan.

Now, the Prajnaparamita. When this new movement, Mahayana, when it arose around the 1st century BCE, and actually in South India, and then it moved to western part of the India, then moved to the north and to China, they came up with their own sutras. In other words, they created new sutras. The whole new tradition came up with a new set of scriptures. And this Prajnaparamita, it’s actually a family of sutras. It’s actually vast literature. And they, the composition began around 1st century and continued until the disappearance of Buddhism from India, that was about 13th century. So you can see that sometimes it’s very difficult, you know, mutual relationship among the different members of this family of scriptures. There’s one sutra, the composition was, one sutra, you know, could have taken over a long period of time.

Now, as Buddhism takes root on Western soil, and also some new Buddhist movement is on the horizon. And a new set of Buddhist scriptures will come up with these new Buddhist movements. So it's, it's a renewal but it's a change, and to certain discontinuity, and then continued. This has been going on throughout the Buddhist history.

It's prajna is wisdom, and the content of this wisdom is sunyata, that's emptiness. And then, whether it is Heart Sutra, or Diamond Sutra, and other Prajnaparamita literature, it talks about, mainly about bodhisattvahood, it's a lot. Even in Heart Sutra we'll, called, it's Avalokitesvara, Kwan Seum Bosal.

Now paramita is, it's, apparently it's a compound word. It's param and ita. *Param* is beyond, so sometimes its translated as the other shore. Crossing over, you know, crossing from this shore of ignorance to the other shore of liberation, or knowledge. And *ita* is one who has gone. So it means gone beyond. So from there it means perfection, or being perfected. So it's perfection of wisdom, or sometimes called supreme wisdom or transcendent wisdom, some people translate like that. So perfection of wisdom.

So now it's perfection of wisdom sutras, and in this group, of course, obviously the Heart Sutra is the shortest text. And the large ones, they come in verse forms. It says 8000, Prajnaparamita in 8000 lines, in, the last one is in 100,000 lines and in 125,000 lines or something like that. So, and apparently there are 40 members of this family of Prajnaparamita literature. So it's, you can see how vast the literature is. And **Xuanzang**, the great Chinese pilgrim who went to China in 7th century and brought back many Sanskrit original texts, and he was a great translator, the biggest block of his translation was called the Great Prajnaparamita in 600 fascicles in Chinese. So, of course this Great Prajnaparamita is, it's not, it's translation of not one single sutra, but it's 16 sutras put together. It's, even to read these 600 fascicles is a great task so what Buddhist monks in East Asia do is on certain holidays there is a ritual way of reading sutras. They come in folded fashion so what they do is they, it's like opening the fan, you know, the folding fan, opening? So they open it and go like this, do it very skillfully, you know? It's something like, you know, turning the prayer wheel. And also doing that takes quite a few hours, even that way of like, 600 fascicles.

Fascicles is, fascicles is, it's like a book but it's less than a volume so there is no fixed form but it's, a fascicle could be like, something like, sometimes, you know, 50 pages, or 60 pages, or 100 pages. It's much more than chapter. Was, what would you say it? How would you describe fascicle in, for them to understand?

[unclear]

No, no, no, no.

[unclear]

Yeah it's bound, it's a, they can be bound, they come in bound form individually. Like, you know, like 10 fascicles, but also they come in just a big volume, 10 fascicles put together. I wish I could show you, but...

[side A ends, side B begins]

...

Like Matthew's and, yeah. What are they called, this book, you know, Book of Matthew and Book, it could be, so, yeah.

Now, do you have any questions?

(Generally, how long after Buddha's death were things written down, as opposed to be orally transmitted?)

It was 2nd century when, and still scholars, they, you know, they debate about this. When the words were finally committed to writing. So apparently in India, that the people were highly trained to memorize and to retain all these, you know, like, even Bhagavad Gita, all these things they were able to recite. In the old cultures, you know. We lost that capacity.

Yes.

(Do you know, is it known which parts of the Buddhavacana are words of Buddha?)

Say that again, please?

(You said, as I understood, the Buddhavacana is the Word of Buddha but what is known today is written out by many disciples and followers. Which one is the Word of Buddha? Like, [unclear...])

Well, you see that, it's like, there's, for instance, like Mahayana and Hinayana, and you can take a very fundamentalist attitude to Buddhavacana, and also you can take a very liberal-minded approach to Buddhavacana and Buddhist tradition oscillates between these extremes. For instance, okay, like, the Buddhism arose from meditation practice. For instance, you know, Buddha sitting under bodhi tree and coming to freedom. **Seon** Buddhism comes from meditation and not from the words, you see. So that's the Zen, you know, statement. And the famous one is "I am in possession of a scripture, sutra. And this scripture is not made up of brush and ink." You know, I mean, you know, you need brush and ink to... so there are no letters written in it. But it always emits a flood of wisdom light. It refers to your mind. So your own mind is your own best scripture. So we ignore words and letters. So it means it comes from Enlightened state of mind. Well that's Buddhavacana. So that means any time a new scriptures can be written. Well it is taking place now, too.

So it's, well, you can see that, well one way to look at, you know, well it's a very radical approach to scriptures. I mean, all other religions, they, I mean, how they revere scriptures. But the Buddhist attitude towards written words and towards scriptures. So that's my task, how, we'll study this scripture, but how can you read the wisdom between the words? But fortunately here it's, I mean, each word, or each idea, is couched, I mean, great wisdom is couched in each word. Like form, emptiness, they are full of negatives. I mean, you know, the fundamental Buddhist teachings are denied here. You see, we'll, if you...

Five skandhas. The meaning of skandha means aggregate or group or heap. Means five aggregates, five groups.

[recording cuts off]

...means form or corporeality. So it's, or matter.

[recording cuts off]

...sensation.

[recording cuts off]

Vedanā is sensation. Saṃjñā is perception. Saṃskāras, mental formation or impulse. Mental formations or impulse, and the fifth one is Vijñāna, consciousness.

Now, Rūpa is form, or corporeality or matter, but rest, whether Vedanā, sensation, or Saṃjñā, perception, Saṃskāras, mental formation, or Vijñāna, consciousness, this is mind. It's all mind.

Your mind refers to, well, sensation, intellect, will, and whole spectrum of consciousness, including subconsciousness. And even in extreme cases it also includes form as well, its projections of mind. It's, there's a Buddhist school called "Consciousness only school." It includes form, too.

So this, we'll just go over the technical terms. And so, five skandha, this is, these five skandhas make up what is generally known as personality. So it's personality is denied. It's as it's empty. Here, empty means empty of its intrinsic existence.

There's this great word, the practice. It's actually, the original says practicing the practice of Prajnaparamita, the perfection of wisdom. If you are familiar with the six perfections you can identify Prajnaparamita with the six perfections, too. It's practicing the practice of Prajnaparamita, the perfection of wisdom means, the means and end are identical. The means is identical to its end.

Bodhisattva, that's five skandhas, now bodhisattva...

[recording cuts off]

It's a compound word. It's, one of the habits of academics is they raise questions to which they don't have answer. So they, that's, it's, one way is *ishvara*, Ishvara is lord, so lord who looks down. Ishvara is lord. But if it is just *shvara* it means sound. So it's one, one who perceives, one who perceives the sounds of the world. That means one who hears the outcries of the world. And in East Asia, this bodhisattva manifests herself in female forms called Maha Karuna. The one who perceives the sounds of the world, or the one who hears the outcries of the world.

It's the, the essence of this bodhisattva, Kwan...

[recording cuts off]

Because it's formless, it can take any form. That is, it can manifest herself in different forms. The same thing can happen to you. If you enjoy detachment. If you enjoy complete detachment, complete freedom, then you can manifest yourself as a sick person, you can manifest yourself as a poor person. Would not bother you. Or as a rich person, or as a business man, or business woman. Just the way you are, whatever you may be doing for your livelihood.

Now, this bodhisattva is known for being capable of manifesting herself in 33 different forms. So, for instance, you see this bodhisattva in the form of a horse head. So in the form of a woman riding on the back of the lion. That's called, that's, this bodhisattva is the manifestation, as helper for animal kingdom. So basically it's, bodhisattva means, you know, helper or volunteer. Spiritual volunteer. Oh, this bodhisattva also comes in the form of 1000 arms and 1000 eyes. Usually what happens is you see this statue where it also comes in the form of 11 headed, and there are three **trisage**, and then the Amitabha Buddha and her own face, that's 11 heads. And these three **trisage** is, is, there is a joyful face, rejoicing in someone's fortune and happiness. And then there is a [unclear] face. It's like, unsmiling bodhisattva, concerned with social injustice. And different faces. And then, this, in each hand, well if there are 1000 hands, you know, 500 hands, they are eyes, and the other 500 hands holding various vessels. You know, saving tools.

So this is, this Heart Sutra, there is two personas. One is this Avalokitesvara as the Bodhisattva of Great Compassion, and then Sariputra. Sariputra is one of the ten great disciples of the Buddha. And Sariputra was known for his, you know, power of wisdom. You know, they, Ananda, also being one of the ten great disciples, he was known for his power of memory. But this bodhisattva, this is wisdom sutras so Sariputra is, you know, the right person to show up here. So this is conversation between wisdom and compassion, between love and wisdom.

Sariputra passed away before the Buddha, a few months before Buddha passed away. And I think he was also a few years older than Buddha. There is a story, when the Buddha, after his attaining Enlightenment, he attained Enlightenment sitting under bodhi tree at Bodh Gaya. And then he made this journey on foot to Sarnath, that's just outside the great city Varanasi, in those days known as Kashi. I don't know if you have been, well, I myself, I have never been to India. But anyway, where he delivered his first sermon, it's known as turning the wheel of Dharma, that

was setting the wheel of Dharma in motion. So there he delivered his first sermon to five ascetics. And they used to be his companions when he was undergoing these austerities.

One of them, so, and then, so these five became his first disciples. And one of them was Asaji or Asvaji. So he, according to, you know, according to their custom he would go around on, begging alms, on alms begging rounds. And so it's, there's this Sariputra and his good friend, Moggallana, very good friends, Dharma companions, and they were looking for teacher. They both started under a certain teacher but they were not happy with the teacher, so they left the group and were looking for a new guru. So two of them, they were standing on the corner, they were watching this new monk, you know, going house to house on begging alms. So he was, he had a very simple dignity, and he was, so Sariputra and Moggallana, they were very impressed with this, you know, new monk going on begging rounds. And so, he approached him and asked a few questions, you know? Who is your teacher, and what does he teach. But this guy, he's new and apparently in those days not much teachings, you know, needed to awaken people, to Enlighten people. Now, so then like, you know, giving this big lecture, you know, in front of you. It's, things were very spontaneous. But you've got too much over here, you see.

So, and this Asaji, he was pretty shy. You know, he...

[recording cuts off]

...order, Buddha's order. So this Sariputra and Moggallana, and, they, later on...

[recording cuts off]

...the two, two of the ten great disciples. So we know one is Ananda, and Sariputra, and Moggallana. And there's seven of them not mentioned here. And, let me just do one more thing here...

Now they are, this, here you see dharmas. When we write Dharma like this, this means like discipline or, sometimes moral discipline, and truth, and all these things, teachings. But when you read with a small d, not capital D, small d, the meaning changes. It means entirely different thing, it means things. Things that exists. Whatever it is. So when they say all dharmas empty it means not this Dharma, this dharma.

And then here, there is 18 realms of sense and knowledge. Here, there, it's, eye, ear, nose, tongue, body, mind. That's six sense organs. And then form, sound, smell, taste, touch, objects of mind. That's the six objects. Six sense organs take six objects. And then here, no realm of sight, no, they, it's not listed, they are not listed here but that means consciousness. That's eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. So there, altogether it's 18. So it's called 18 realms of sense and knowledge, and they are all denied. There is a lot of negations here. So first the five skandhas empty. So personality is gone. It's, attachment to personality is gone.

Okay, there are about five minutes left, I could take some questions. Yes.

(unclear)

Nirvana is cessation of suffering. Cessation. Traditionally it's called "blowing out," like blowing out a candle, or blown out. Means, it's, the fire of your passions, it's extinguished. The fire is gone. Too bad.

(unclear)

No, no. All these things, they don't have any fixed dwelling, no fixed dwelling. It's, see there are these paradoxes and contradictions. Some of you, you may have heard of "Samsara is Nirvana." Samsara is...

Now, Samsara means this world. Means life in turmoil. Like our life, worldly life. Life in turmoil. The wheel of life. Life full of defilements. And Nirvana is the opposite. So like peace, love, and happiness, they are five qualities of Nirvana. Peace, love, and happiness, and all that. Now how could these be identical? Or they could merge together, these two opposites? That's what it says.

So now, when could this statement become false or when could this statement become true? Now, obviously it's not true, then could this be false? Well that leads to meditation. Well, so you, in meditation, that's how you realize. So Buddhism comes from meditation. So you can say this is Dharma language and karma language. So when these things like this become Dharma? That's in meditation, where things can be transformed. Dharma experience. So you have to have a Dharma experience to find out what this really means. Like sentient beings are Buddhas. So without Dharma experience, this is, of course it's false. It's a mutual identity. Complete merging of Samsara and Nirvana, complete merging of sentient beings and Buddhas. Buddhas and sentient beings and sentient beings and Buddhas. The non-dual nature of the statement.

I can take one last question.

Okay.

All beings one body, I vow to liberate. Endless blind passions, I vow to uproot. Dharma gates without number, I vow to penetrate. The great way of Buddha, I vow to attain.

Thank you.