

<b>The Heart Sutra – Annotated by Domyo Burk, 7/2017</b>	
<b>Heart of Great Perfect Wisdom Sutra</b> <a href="#">Soto Zen Translation Project</a>	<b>The Sutra on the Heart of Realizing Wisdom Beyond Wisdom</b> Tr. Kaz Tanahashi and Joan Halifax
<b>Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering.</b> <i>Avalokiteshvara Bodhisattva – bodhisattva of compassion</i> <i>Prajna – wisdom, especially into shunyata, or emptiness</i> <i>Paramita – perfection, liberating ideal or practice</i> <i>Five aggregates – all components of human existence/experience (form, sensation, perception, mental formations, consciousness)</i> <i>Empty – Shunyata, empty of inherent, independent, enduring self-nature (without the boundaries we create with our minds)</i>	<b>Avalokiteshvara, who helps all to awaken, moves in the deep course of realizing wisdom beyond wisdom, sees that all five streams of body, heart, and mind are without boundary, and frees all from anguish.</b>
<b>Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.</b> <i>Shariputra – one of the most intelligent &amp; accomplished of the Buddha’s disciples (still needs explanation of shunyata from Avalokiteshvara, or the Buddha)</i> <i>Form/Emptiness not different – two sides of same coin; form isn’t one thing while emptiness is another</i>	<b>O Shariputra [who listens to the teachings of the Buddha], form is not separate from boundlessness; boundlessness is not separate from form. Form is boundlessness; boundlessness is form. Feelings, perceptions, inclinations, and discernment are also like this.</b>
<b>Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease.</b> <i>All dharmas – Everything is marked by shunyata without exception, including the self-existent “dharmas” conceived by some schools of Buddhism</i> <i>Neither arise nor cease – ultimately, not marked by anicca, or impermanence; Neither defiled nor pure – ultimately, not marked by [causing] dukkha or not causing dukkha; Neither complete nor deficient – ultimately, neither with self-nature nor lacking self-nature</i>	<b>O Shariputra, boundlessness is the nature of all things. It neither arises nor perishes, neither stains nor purifies, neither increases nor decreases.</b> <i>Alt translation by Red Pine: Here, Shariputra, all dharmas are defined by emptiness, not by birth or destruction, purity or defilement, completeness or deficiency.</i>
<b>Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness.</b> <i>No form, no sensation... five aggregates do not exist the way we conceive of them</i> <i>No eyes... no sight... no realm of sight consciousness... same is true of the 18 Realms of Experience, including 6 Sense Organs, 6 Sense Objects, &amp; 6 Sense Consciousnesses</i>	<b>Boundlessness is not limited by form, nor by feelings, perceptions, inclinations, or discernment. it is free of the eyes, ears, nose, tongue, body, and mind; free of sight, sound, smell, taste, touch, and any object of mind; free of sensory realms, including the realm of the mind.</b>

<p><b>There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.</b></p> <p><i>Neither ignorance or extinction of ignorance... because of shunyata, ultimately the traditional view of causation (12-Fold Chain of Dependent Co-Arising) doesn't apply</i></p> <p><i>No suffering... no path... even Buddhist practice (the Four Noble Truths) is empty</i></p> <p><i>No knowledge and no attainment... Even insight and attainment of liberation – enlightenment itself – does not exist the way we conceive of it</i></p>	<p><b>It is free of ignorance and the end of ignorance. Boundlessness is free of old age and death, and free of the end of old age and death. It is free of suffering, arising, cessation, and path, and free of wisdom and attainment.</b></p>
<p><b>With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana.</b></p> <p><i>Relies on prajna paramita – “without a support or basis a Bodhisattva is standing;” freedom from attachment to views gives great stability, flexibility, freedom from fear</i></p> <p><i>One realizes nirvana – nirvana is not a special, purified state you attain after great struggle, but the practice of prajna paramita</i></p>	<p><b>Being free of attainment, those who help all to awaken abide in the realization of wisdom beyond wisdom and live with an unhindered mind. Without hindrance, the mind has no fear. Free from confusion, those who lead all to liberation embody profound serenity.</b></p>
<p><b>All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.</b></p> <p><i>Teaching of prajna paramita is nothing new; it's always been the essence of awakening</i></p>	<p><b>All those in the past, present, and future who realize wisdom beyond wisdom, manifest unsurpassable and thorough awakening.</b></p>
<p><b>Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false.</b></p> <p><i>Mantra - syllable or series of syllables or words that's meant to be recited (silently or out loud) and is presented as possessing power – either to effect change within the person reciting it, or out in the world (sometimes viewed as magical).</i></p> <p><i>Practicing prajna paramita is not an intellectual exercise, but experiencing the mystery present in the dynamic reality we occupy... magical?</i></p>	<p><b>Know that realizing wisdom beyond wisdom is no other than this wondrous mantra, luminous, unequalled, and supreme. It relieves all suffering. It is genuine, not illusory.</b></p>
<p><b>Therefore we proclaim the prajna paramita mantra, the mantra that says: “Gate Gate Paragate Parasamgate Bodhi Svaha.”</b></p> <p><i>Mantras are usually not translated, but transliterated (sounds reproduced in new language) in order to preserve “spiritual potency” of the mantra, but a speculative translation is “Gone/going (gate), gone/going (gate), gone/going beyond (paragate), going/gone completely beyond (parasamgate), enlightenment (bodhi), hallelujah/amen/hail (svaha).”</i></p>	<p><b>So set forth this mantra of realizing wisdom beyond wisdom. set forth this mantra that says: GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI! SVAHA!</b></p>