

PART IV

A STRAIGHT TALK

ON THE HEART SŪTRA

(Prajñā-pāramitā-hṛdaya Sūtra)

By Ch'an Master Han Shan

(from the Hsin Ching Chih Shuo)

Foreword

ACCORDING to the T'ien T'ai (Tendai) School, the five periods of the Buddha's teaching are:

1. The Avataṃsaka or first period in three divisions, each of seven days, after His enlightenment, when He expounded this long sūtra.
2. The twelve years in which He expounded the Āgamas in the deer park.
3. The eight years in which He expounded Mahāyāna-with-Hīnayāna doctrines, the Vaipulya period.
4. The twenty-two years in which He expounded the Wisdom (Prajñā) Sūtras.
5. The eight years in which He expounded the Lotus Sūtra and, in a day and night, the Mahāparinirvāṇa Sūtra.

The Heart (Hṛdaya) Sūtra which is now presented to Western Buddhists, is a short one, being a condensation into a total of only two hundred and sixty-eight Chinese characters including its title, of the whole teaching of the Wisdom Sūtras during a period of twenty-two years, consisting of I do not know how many million characters. The Sūtra itself is, therefore, very difficult to understand, but with a comprehensive commentary by Ch'an Master Han Shan written after his own enlightenment, it is comparatively easy to comprehend for those who are already familiar with the Mahāyāna doctrine. Its aim is to wipe out all traces of illusions of the five aggregates, the six sense organs, the six sense data, the six consciousnesses, the eighteen realms of sense, the twelve links in the chain of existences, the four dogmas and finally even wisdom and gain so as to disentangle the mind from all dualisms which are but one by their very nature and have no room in the absolute Reality. When released from all dual conceptions, the mind itself will also disappear when integrating into its fundamental nature. This is realization of the truth or attainment of enlightenment (Bodhi).

This Sūtra deals with the theory and its mantra gives the method of practice. The mantra is likened to a hua t'ou devised by Ch'an masters to stop the unending chain of thoughts, and if it is held in the mind at all

times and in all places, it will enable its holder to disentangle himself from all illusions and to uncover the absolute wisdom inherent in his own self. Wisdom is likened to a sharp sword that cuts down all obstacles on one's path to liberation. As Master Han Shan said, there is no other method surpassing the one taught in this short Sūtra.

In this presentation, I have used English equivalents of Sanskrit terms, followed by the corresponding Sanskrit words in brackets, because the former do not convey the full meaning of the latter. I have also added explanatory notes so that readers can find the meaning of each Sanskrit term.

Throughout this translation, instead of the word 'Mind', I have used the word 'Heart' to be in accord with the title and text, for 'Heart' is the equivalent of what is called 'Mind' in the West.

In China, both the Diamond and Heart Sūtras are bound in one volume, the former preceding the latter, and Chinese Buddhists who recite the one, recite the other also. The Chinese Heart Sūtra differs from the Tibetan Heart Sūtra only in that the latter contains some opening and closing sentences which are not found in the former. In spite of this slight difference, the deep meaning is exactly the same in both Sūtras.

All brackets are mine.

UPĀSAKA LU K'UAN YÜ.

Hongkong, 30th November, 1957.

The Prajñā-Pāramitā-Hrdaya Sūtra

IN the title Prajñā means 'Wisdom' and Pāramitā 'Reaching the other shore'.

The world (saṁsāra)¹ of miserable destinies is likened to a great ocean and living beings' feelings and thoughts are shoreless. They are ignorant and do not know that the waves of their consciousness (vijñāna)² run high and are the cause of illusion and karmic³ actions resulting in the (endless) round of births and deaths. Their sufferings are inexhaustible and they are unable to ferry themselves across (the bitter ocean of mortality). Therefore, it is called 'this shore'.

Our Buddha used the brightness of His great wisdom to illumine and break up the passions (kleśa) caused by the six objects of sensation (guṇa) and to put an end to all sufferings for ever. This leads to the complete elimination of the two kinds of death (natural and violent) and to a leap over the ocean of misery for the realization of Nirvāṇa.⁴ Therefore it is called 'the other shore'.

The *heart* mentioned (in the title) is the heart of the great wisdom (prajñā) that reaches the other shore. It is not the (human) heart which (worldly men use for) thinking wrongly. The ignorant man does not know that he fundamentally possesses the heart of the bright light of wisdom. He regards as real the lump (of muscle) attached to the flesh and blood, which recognizes (only) the shadows resulting from wrong thinking and grasping stimulated by circumstances. Consequently the body of flesh and blood is (wrongly) considered as his possession and is used to commit all kinds of evil deeds (karma).³ Thus thoughts succeed one another in their unceasing chain without a (single) one of them turning the light inwards on oneself for self-cognition. With the unending accumulation of nothing but karma and suffering from birth to death and from death to birth, how can one ferry oneself across (the ocean of mortality)? Only the Buddha who was a saint (ārya) was aware of the true fundamental wisdom which can illumine and break up the body and heart of the five aggregates (skandhas)⁵ which are fundamentally non-existent and whose substance is entirely void. Therefore, He leaped over (appearance) and reached the other shore instantaneously, thus

crossing the bitter ocean. As He took pity on deluded men, He used this Dharma door (to enlightenment) which he had personally experienced to disclose it to them and to guide them, so that every man would be aware that his wisdom was fundamentally self-possessed, that his erroneous thoughts were basically false, that his body and heart were entirely non-existent and that the universe was nothing but a transformation. Then in order to avoid committing evil actions and to escape Saṃsāra, he would rise from the ocean of sufferings and attain the bliss of Nirvāṇa. This is why He expounded this sūtra.

Sūtra is the Saint's words and teaching, and the eternal Law (Dharma).

When Bodhisattva Avalokiteśvara practised the profound Prajñā-pāramitā, he investigated and perceived that the five aggregates (skandhas)⁵ were non-existent thus securing his deliverance from all distress and sufferings.

The Bodhisattva was one who *could practise* (the subjective) and the very profound Prajñā (-pāramitā) was the Dharma that *was practised* (the objective). The investigation and perception of the non-existence of the five aggregates were the *method* of practice. The deliverance from all distress and sufferings was the real *efficacy* of the practice.

Upon hearing from the Buddha about this profound Prajñā (-pāramitā), this Bodhisattva thought of it and practised it by using his wisdom to introspect the five aggregates which are void, either internally or externally, resulting in the realization that body, heart and universe do not (in fact) really exist, in a sudden leap over (both the) mundane and supramundane, in the complete destruction of all sufferings and in the acquisition of an absolute independence. Since this Bodhisattva could deliver himself by means of this (Dharma), every man can rely on it and practise it.

For this reason, the World Honoured One purposely addressed Śāriputra to point out Avalokiteśvara's wonderful performance of which He wanted all others to know. If we make the same contemplation, we will in an instant realize that our hearts basically possess the brightness of wisdom, so vast, extensive and pervading that it shines through the five aggregates which fundamentally are void and the four elements⁶ which are non-existent.

(After this realization) where were sufferings which could not be annihilated? Where were karma-fetters which shackled? Where was the obstinate argument about ego and personality and about right and wrong? Where was discrimination between failure and success and between gain and loss? And where were entanglements in such things

like wealth, honours, poverty and dishonour? This was the true efficacy of this Bodhisattva's study of Prajñā.

The five aggregates are: form (rūpa), reception (vedanā), conception (sañjñā), mental function (saṃskāra) and consciousness (vijñāna).⁵ The investigation comes from Prajñā which *can contemplate* (the subjective) and the five aggregates are objects which *are contemplated* (the objective). (The finding that) the five aggregates are void proves the *real efficacy* (of this method).

Śāriputra!

This was the name of a disciple of the Buddha. Śārī is the name of a bird with very bright and sharp eyes. The disciple's mother had the same bright and sharp eyes and was named after the bird. Hence his own name as the son of a woman who had śārī eyes. Among the Buddha's disciples, he was the wisest. This Prajñā-dharma door was the most profound one and only those of great wisdom could apprehend and realize it. Therefore, Śāriputra was purposely addressed to enhance the fact that this talk could only be given to a wise hearer.

Form (rūpa)⁵ does not differ from the void (śūnya)⁷, nor the void from form. Form is identical with void (and) void is identical with form. So also are reception (vedanā), conception (sañjñā), mental function (saṃskāra) and consciousness (vijñāna) in relation to the void.

This was said to Śāriputra to explain the meaning of the voidness of the five aggregates. Of the five aggregates, the first one, form, was pointed out first. This form is the appearance (lakṣaṇa) of the (human) body which man grasps as his possession. It is produced by the crystallization of his firm and endurable wrong thinking. It is (caused by) holding the concept of an ego, which concept is the most difficult thing to break up.

Now at the beginning of the meditation, attention should be paid to this (physical) body which is a fictitious combination of the four elements⁶ and which is fundamentally non-existent. Since its substance is entirely void both within and without, one is no more confined within this body and has, therefore, no impediment (in regard to) birth and death as well as (to) coming and going. This is the (method of) breaking up the (first) aggregate, form. If form is broken up, the other four aggregates can, in the same manner, be subjected to the (same) profound introspection.

The teaching about *form (rūpa) which does not differ from void (śūnya)*, was for the purpose of breaking up the worldly man's view that (personality) is permanent. Since worldly men hold that the physical body is

real and permanent, they plan (ahead) for a century without realizing that the body is unreal and non-existent, is subject to the four changes (of birth, age, sickness and death) from instant to instant without interruption until old age and death, with the ultimate result that it is impermanent and finally returns to the void. This is still the relative void in relation to birth and death and does not reach as yet the limit of the fundamental law (i.e. absolute void). For the illusory form made of the four elements does not basically differ from the absolute void. As worldly men do not know this, the Buddha said: *Form (rūpa) does not differ from void (śūnya)*, meaning that the physical body does not fundamentally differ from the absolute void.

When the Buddha said: *Void (śūnya) does not differ from form (rūpa)*, His intention was to break up the concept of annihilation (ucchedadarśana)⁸ held by heretics, Śrāvakas⁹ and Pratyeka Buddhas.¹⁰

In their practice, the heretics did not realize that the physical body was created by Karma and that Karma was produced by the Heart, resulting in an uninterrupted motion of the turning wheel through the three periods (of past, present and future). This was due to their lack of understanding of the principle of the corresponding relation between Cause and Effect in the three periods. They held the view that after death, the clean vapour would return to heaven and the unclean vapour to earth, the real spiritual nature going back to space. If this view held good, there would be absolutely no law of retribution. Thus good actions would be in vain and evil actions would be profitable. If nature went back to space, good and evil actions would have no effect and would disappear completely without leaving any trace behind. If so, what a misfortune indeed! Confucius said: 'The wandering soul being a transformation, the conditions of ghosts and spirits can be known.'¹¹ This shows that death is not annihilation and that the law of retribution and transmigration is quite clear. Worldly men do not make any investigation in this direction and nothing is more fallacious than their arbitrary idea of annihilation.

As to Śrāvakas and Pratyeka Buddhas, although they practise the Buddha's teaching, they do not realize that the triple world¹² was created by the heart only and that all things were produced by consciousness (vijñāna). They did not see clearly that birth and death were like an illusion and a transformation. For them, the triple world did actually exist. They regarded these worlds of existence as prisons and loathed the four kinds of birth¹³ which they took for real shackles. They did not harbour a single thought about the deliverance of living beings and remained immersed in the void and stagnant in stillness. As they were

engulfed in calmness and extinction (of incomplete Nirvāṇa), the Buddha said: *Void (śūnya) does not differ from form (rūpa)*. This means that the absolute void is fundamentally not different from the illusory form, but is not that (relative and) annihilating Void in opposition to form. This (sentence) reveals that Prajñā is the absolute Void of Reality. Why? Because the absolute Void of Prajñā is likened to a great mirror and all kinds of form to appearances reflected in that mirror. If one realizes that these reflections are not separate from the mirror, one will readily understand (the meaning of the sentence): *Void (śūnya) does not differ from form (rūpa)*. Its purpose was to break up the (false view held by) Śrāvakas and Pratyeka Buddhas about the (relative and) annihilating void in contrast with form and the (wrong views held by) heretics about the empty void.

As He was apprehensive that worldly men might mistake the two words *form* and *void* for two different things and in view of their sameness, might not have an impartial mind in their contemplation, He identified *form* and *void* with each other in this sentence: *Form (rūpa) is identical with void (śūnya) (and) void (śūnya) is identical with form (rūpa)*.

With the (correct) contemplation made accordingly and with the resultant realization that form does not differ from void, there will be no avidity for sound, form, wealth and gain, and no attachment to the passions of the five desires (arising from the objects of the five senses, things seen, heard, smelt, tasted or touched). The purpose is the instantaneous liberation of worldly men from their sufferings.

If void is realized as identical with form, there will appear respect-inspiring deportment¹⁴ without interference with the condition of Samādhi; there will be acts of liberating living beings without deviation from the (immutable) Reality; there will be dwelling in the void in spite of the effervescence of all modes of salvation and there will be contact with the existing while the One Way (i.e. Buddha Nature) remains pure and clean. All this is the instantaneous leap over all graspings of heretics, Śrāvakas and Pratyeka Buddhas.

If form and void are realized as identical with each other, there will be in the (condition of) universal suchness, no seeing of living beings being delivered in spite of the fact that every thought is devoted to their salvation and no Buddha fruit to attain in spite of the fact that the heart is wholly set on the quest of Buddhahood. This is the complete perfection of the One Heart without (any idea of acquisition of) wisdom and gain. It is a leap over the Bodhisattva stage in the instantaneous ascension to the Buddha stage. This is the other shore.

If the form is contemplated in this successful manner, the other four

aggregates (skandhas) fall in line with the correct thought and are also in complete perfection. This is exactly like 'the liberation of all the six sense-organs when one of them has returned to its source (i.e. One Reality)'.¹⁵ Wherefore, the Buddha said: *So also are reception (vedanā), conception (sañjñā), function in process (saṃskāra), and consciousness (vijñāna), in relation to the void (śūnya).*

If the above can be achieved, all sufferings will be cut off instantaneously, the Buddha fruit will be attainable and the other shore not far off. All this depends solely upon the meditator who in the time of a thought, can achieve the (correct) contemplation of the Heart. Is not such a Dharma very profound?

Śāriputra, the void (śūnya) of all things is not created, not annihilated, not impure, not pure, not increasing and not decreasing.

As He was apprehensive that worldly men might use the saṃsāric (or human) heart to interpret wrongly this real Dharma of the true Prajñā of the absolute void as including also the Dharma of birth and death, purity and impurity, and increase and decrease, the Buddha addressed Śāriputra and explained to him that the reality of the absolute void was not the Dharma of birth and death, purity and impurity, and increase and decrease, for that Dharma belongs to the realm of the feeling and seeing of living beings. The substance of the Reality of the true Prajñā of His absolute void, is (fundamentally) thoroughly pure and clean, like space, and is the supramundane Dharma. For this reason, He used the negative *not* to reject (the idea that the void of all things is created or annihilated, impure or pure, and increasing or decreasing) and to reveal that the five aggregates are (fundamentally) nothing but the reality of the absolute void, thus completely wiping out all these errors, one by one.

Therefore, within the void (sunya), there is no form (rupa) and no reception (vedanā), conception (sañjñā), mental function (saṃskāra) and no consciousness (vijñāna); there is no eye, ear, nose, tongue, body and mind; there is no form, sound, smell, taste, touch and idea; there are (no such things as the eighteen realms of sense (dhātus)¹⁶ from) the realm of sight up to that of the faculty of mind (vijñāna); there are (no such things as the twelve links in the chain of existence (nidānas)¹⁷ from) ignorance (avidyā) with also the end of ignorance up to old age and death (jarāmaraṇa) with also the end of old age and death¹⁸; there are no (such things as) the four noble truths¹⁹ and there is no wisdom and also no gain.

This is an exhaustive explanation of Prajñā to discard all errors. The real void of Prajñā can wipe out all errors for it is pure and clean and does

not contain a single thing, (for within it) there are no traces of the five aggregates, (skandhas); not only are there no five aggregates but there are also no six organs; not only are there no six organs, there are also no six objects of sensation (guṇas); and not only are there no six guṇas, there are also no six consciousnesses (vijñānas). For the realm of six organs, objects of sensation and consciousnesses, is the Dharma of worldly men. These things have no room in the absolute void of Prajñā. Wherefore, the Buddha said that all these things are not in the absolute Void. It is, therefore, beyond the Dharma of worldly men. However, within Prajñā, not only is there no Dharma of worldly men, there is also no Dharma of Saints (Ārya).

The four noble truths, the twelve links in the chain of existence and the six perfections (pāramitās) are the supramundane Dharma of the Saints of the Three Vehicles.

The four noble truths, misery (duḥkha), accumulation of misery (samudaya), extinction of passion (nirodha) and path (mārga) (advocate) aversion to misery, destruction of the accumulation of misery, longing for the extinction of passions and practice of the doctrine of the path, and are the Dharma of Śrāvakas.

The twelve links in the chain of existence are: from ignorance, dispositions; from dispositions, consciousness; from consciousness, name and form; from name and form, the six sense organs; from the six sense organs, contact; from contact, sensation; from sensation, desire; from desire, grasping; from grasping, existence; from existence, birth; and from birth, old age and death. These twelve links are identical with the (first) two noble truths, misery (duḥkha) and accumulation of misery (samudaya).

(The ends of the twelve links in the chain of existence), from that of ignorance to that of old age and death, are the doors of extinction and are identical with the (last) two noble truths, extinction of passions (nirodha) and the path (mārga). These are the (whole) method (Dharma) of contemplation by Pratyeka Buddhas.

Within the substance of Prajñā, there are no (such things as) the above two Dharmas, and if pushed to its extreme (profundity), it contains neither the Dharmas of Śrāvakas and Pratyeka Buddhas, nor the Dharma of Bodhisattvas. Why? Because Wisdom is the contemplating wisdom, which is the wisdom of the Six Pāramitās and the Heart that seeks (the subjective). Gain is the Buddha fruit, the object sought (the objective). However, in the Bodhisattva's self-cultivation, the most important thing is that wisdom which consists in converting living beings here below for

the sole purpose of acquiring the Buddha fruit from above. As the realm of Buddha is like the void and has nothing to rely upon, if the quest of Buddhahood relies on a heart that seeks after gain, the result will not be a true one, for within the substance of the absolute void of Prajñā, there are fundamentally no such things (as wisdom and gain). Wherefore, the Buddha said: *There is no wisdom and also no gain.* (For actually) gainlessness is the real and ultimate gain.

Because of gainlessness, Bodhisattvas who rely on Prajñā-pāramitā, have no hindrance in their hearts, and since they have no hindrance, they have no fear, are free from contrary and delusive ideas and attain the Final Nirvāṇa.

As the Buddha fruit can (only) be obtained by means of gainlessness, in their self-cultivation Bodhisattvas should rely on Prajñā in their meditation. Since all things are fundamentally in the condition of Nirvāṇa, if the meditation is made while relying on discriminative feeling and thinking, the heart and objects will bind each other and can never be disentangled from the resultant avid graspings which are all hindrances. If the meditation is made by means of the true wisdom of Prajñā, the heart and objects being non-existent, all their contacts result only in liberation. Therefore, the Buddha said that if Prajñā is relied upon, the heart will have no hindrance. Because the heart has no hindrance, there can be no fear about birth and death. Therefore, the Buddha said that they had no fear. Since there is no fear about birth and death, there will also be no Buddha fruit to seek, for both the fear of birth and death and the quest of Nirvāṇa are contrary and delusive ideas.

The Sūtra of Complete Enlightenment (Yuan Chueh Ching) says: 'Sāṃsara and Nirvāṇa are likened to yesterday's dream.' However, without perfect contemplation by means of Prajñā, it is impossible to wipe out these contrary and delusive ideas. If they cannot be wiped out, it is impossible to attain ultimate Nirvāṇa.

'Nirvāṇa' means 'Calmness and the stopping (of all return to reincarnation)' or 'Perfect Calmness,' in other words the perfect elimination of the five fundamental conditions (of passion and delusion)²⁰ and eternal joy in the calmness and extinction (of misery). It was the Buddha's return to the Supreme Fruit. This means that only by discarding all feeling about saints and sinners, can one experience an entry into Nirvāṇa. A Bodhisattva's self-cultivation made by any other method would not be correct.

All Buddhas of the past, present and future obtained complete vision and perfect enlightenment (anuttara-samyak-saṃbodhi) by relying on Prajñā-pāramitā.

So we know that Prajñā-pāramitā is the great supernatural Mantra,²¹ the great bright, unsurpassed and unequalled Mantra²¹ which can truly and without fail wipe out all sufferings.

Not only did Bodhisattvas practise according to Prajñā, but also all Buddhas of the three periods exercised it to obtain the fruit of utmost right and perfect enlightenment (anuttara-samyak-saṃbodhi). Therefore, the Buddha said that all Buddhas of the three periods relied on Prajñā-pāramitā to obtain anuttara-samyak-saṃbodhi which means: *a* (n), not; *uttara*, surpassed; *samyak*, universally correct, and *saṃbodhi*, perfect enlightenment. It is the final term for the Buddha fruit.

All this shows that Prajñā-pāramitā can drive away the demon of distress (kleśa) in the world (saṃsāra) hence the great supernatural Mantra. As it can break up the darkness of ignorance, the cause of birth and death, it is called the great bright Mantra. Since there is no mundane and supramundane Dharma which can surpass it, it is called the unsurpassable Mantra. As Prajñā enables all Buddha mothers to produce all boundless merits and since no mundane and supramundane thing can be equal to it, whereas it is equal to all these, it is called the unequalled Mantra.

What is called Mantra is not a different and separate thing but just this Prajñā. It has already been called Prajñā, why is it also called Mantra? This is only to show the speed of its supernatural efficacy, like a secret order in the army which can assure victory if it is silently executed. Prajñā can break up the army of demons in the world (saṃsāra), and is likened to nectar (amṛta) which enables the drinker to obtain immortality. Those who taste Prajñā can dispel the greatest disaster caused by birth and death. Therefore, the Buddha said: *It can eliminate all sufferings*. When He said that it is true and without fail, He meant that the Buddha's words are not deceitful and that worldly men should harbour no suspicion about it and should resolve to practise it accordingly.

Therefore, He uttered the Prajñā-pāramitā mantra which reads:

As Prajñā really has the power of eliminating sufferings and bringing bliss, the Mantra was taught so that living beings could hold it in silence in order to obtain the power.

Gate, gate, pāragate, pārasaṃgate Bodhi Svāhā!²²

This is Sanskrit. Before the Mantra was taught, Prajñā had been taught exoterically, and now it was expounded esoterically. Here there is no room for thinking and interpreting, but the silent repetition of the

Mantra which ensures speedy efficacy made possible by the inconceivable power through the discarding of all feeling and elimination of all interpretation. This Prajñā which makes possible this speedy achievement is the light of the heart which every man possesses, and is realized by all Buddhas for their supernatural powers and wonderful deeds. Living beings who are deluded about it, use it for creating trouble (kleśa) by their wrong thinking. Although they use it daily, they are not aware of it. Thus ignorant of their own fundamental reality, they go on enduring uselessly all kinds of suffering. Is it not a pity? If they can be instantaneously awakened to their own selves, they will immediately turn the light inwards on themselves. In a moment's thought, by means of their accordant self-cultivation, all barriers of feeling in the world (saṃsāra) will be broken as the light of a lamp illumines a room where darkness has existed for a thousand years. Therefore, there is no need to have recourse to any other method.

If in our determination to get out of Saṃsāra we do not use Prajñā, there will be no other means. For this reason it is said that in the middle of the ocean of sufferings, Prajñā is the ferry and in the darkness of ignorance Prajñā is the light.

Worldly men are treading a dangerous path and are drifting about in a bitter ocean, but they are still not willing to look for Prajñā. Really their intentions cannot be guessed! Prajñā is like a (sharp) sword that cuts all things which touch it so sharply that they do not know they are cut. Who but sages and saints can make use of it? Certainly not the ignorant.

NOTES

- 1 Saṃsāra: The world of birth and death; rebirth and a second death; life and death.
- 2 The waves of particularized discernment.
- 3 Karmic: adjective derived from karma: deeds and effects in relation to forms of transmigration.
- 4 Nirvāṇa: extinction or end of all return to reincarnation with its concomitant suffering, and entry into the transcendental realm of true permanence, bliss, personality and purity.
- 5 The five skandhas, or aggregates. The components of an intelligent being, especially a human being, are:
 - (1) Rūpa: form, matter, the physical form related to the five sense organs;
 - (2) Vedanā: reception, sensation, feeling, the functioning of mind and senses in connection with affairs and things;
 - (3) Sañjñā: conception or discerning; the functioning of mind in discerning.
 - (4) Saṃskāra: functioning of mind in its process regarding like and dislike, good and evil, etc.; discrimination.
 - (5) Vijñāna: mental faculty in regard to perception and cognition, discriminative of affairs and things. Consciousness.
- 6 The four elements: earth, water, fire and air.
- 7 Śūnya: void, empty, vacuity, non-existent.
- 8 Uccēdadarśana: the view that death ends life, in contrast with the view that personality is permanent—both views being heterodox; the heretics' view of world extinction and end of causation.
- 9 Śrāvaka: a hearer, disciple of Buddha who understands the four dogmas, rids himself of the unreality of the phenomenal, and enters the incomplete Nirvāṇa.
- 10 Pratyeka Buddha: one who lives apart from others and attains enlightenment alone, or for himself, in contrast with the altruism of the Bodhisattva principle.
- 11 A quotation from Confucius. Master Han Shan used it to teach his followers who were all Confucian.
- 12 Triple world: world of desire, world of form and formless world.
- 13 The four kinds of birth: from eggs, from wombs, from humidity and by transformation.
- 14 Dignity in walking, standing, sitting and lying.

- 15 Quotation from the Śūraṅgama Sutra; excerpt from Mañjuśrī's instruction given to Ānanda by order and in the presence of the Buddha.
- 16 The eighteen dhātus: realms of sense, i.e. the six organs, their objects or conditions and their perceptions.
- 17 The twelve nidānas, or links in the chain of existence, are:
- (1) Avidyā: ignorance, or unenlightenment;
 - (2) Saṃskāra: action, activity, conception, dispositions;
 - (3) Vijñāna: consciousness;
 - (4) Nāmarūpa: name and form;
 - (5) Śaḍāyatana: the six sense organs, i.e. eye, ear, nose, tongue, body and mind;
 - (6) Sparśa: contact, touch;
 - (7) Vedanā: sensation, feeling;
 - (8) Tṛṣṇā: thirst, desire, craving;
 - (9) Upādāna: laying hold of, grasping;
 - (10) Bhāva: being, existing;
 - (11) Jāti: birth;
 - (12) Jarāmaraṇa: old age, death.
- 18 The twelve nidānas and their ends: from ignorance and the end of ignorance to old age/death and end of old age/death, are twelve pairs of opposites which are non-existent and have no room in the absolute Prajñā. These pairs of extremes should be wiped out before enlightenment can be attained.
- 19 The Four Noble Truths, or dogmas, the primary and fundamental doctrines of the Buddha, said to approximate to the form of medical diagnosis, are:
- (1) Duḥkha: misery, being a necessary attribute of sentient existence;
 - (2) Samudaya: accumulation of misery caused by passions;
 - (3) Nirodha: extinction of passion, being possible;
 - (4) Mārga: doctrine of the Path leading to extinction of passions.
- 20 The five fundamental conditions of passion and delusion are:
- (1) wrong views which are common to the Triloka, or triple world;
 - (2) clinging or attachment, in the desire realm;
 - (3) clinging or attachment, in the form realm;
 - (4) clinging or attachment, in the formless realm which is still mortal;
 - (5) the state of unenlightenment or ignorance in the Triloka which is the root-cause of all distressful delusions.
- 21 Mantra, or Dhāraṇī: an incantation, spell, oath. Mystical formulae employed in Yoga.
- 22 Indian masters who came to China where they translated Sanskrit

sūtras into Chinese, did not give the meaning of mantras. The above mantra means:

‘O Wisdom which has gone, gone, gone to the other shore,
gone beyond the other shore—Svāhā!’

As ‘*this shore*’ and ‘*the other shore*’ are two extremes or opposites, this pair of extremes is wiped out by the last part of the mantra, ‘*Gone beyond the other shore*’ which exposes the absolute condition of Prajñā.