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**Dharma teaching by the 19th incarnation H.E Lochen Tulku Rinpoche in Singapore
Discourse: The Heart Sutra- The Essence of all the teachings of the Buddha (Edited
Version)**

Today we are going to talk about, “The Heart Sutra.” Many people might have heard about this sutra because it is a famous, well-known sutra and it might be difficult to understand although it is short one but it is the essence of all the teachings of the Buddha. Although it might seem a bit difficult, we all should try to understand and realize the meaning of, “The Heart Sutra.” That is very important. First of all, many of you might know about Buddhism. It is important to know what Buddhism is all about.

What is the meaning of Buddhadharma?

As I have mentioned earlier here, in this centre that the term “religion” might not be an appropriate term for Dharma. Buddhadharma is the perfect word for Buddha’s teaching. Dharma means not merely just religion, it means a lot more. I use Buddhadharma, so what is Buddhadharma? Buddhadharma or Buddhism means the teaching of Buddha Sakyamuni in this period (present time or eon). A lot of Buddhas may come, had come and will come in this world but our Buddha is called Buddha Sakyamuni. So, his teaching is Buddhism. So what has he taught us? He didn’t talk about merely having faith in his talks. The word “religion” is something to do with believing in certain things without any question but Buddhadharma is not like that.

First, you know about it and then you develop faith in it if you like it. If you find that it is worth to trust it, then you develop faith in Dharma. The Buddha tells you to find out what is going on in the world, within yourself and you try to look at that and try to find out what is the real situation of phenomena, the world and oneself.

You should try to know; because a truth means it is a truth. You cannot get away from that. So, we haven’t realized what the truth is so far. If we haven’t found the truth, we’ll hang around. Then we are lingering and we don’t get to anywhere this life and the lives that we have taken in the past. And that has happened to us and therefore, we are suffering because we haven’t realized the truth. It is very important to know the truth.

The truth is not complicated

It is just when you look at the things and you should notice that they are as they are. At the moment what we do is that, we do not look at the thing as it is. We always exaggerate through our conception. We always exaggerate anything beautiful, ugly, what so ever it might be, we do not see as it is, so that means we do not see the truth. So everything thing is exaggeration. We have been doing that; we make everything according to our wish. (For example): Food is good, when you like the taste, if you don’t like the taste then it is not good. But for somebody else is different- so what is very tasty for you, may not be tasty for another. So, that person is also exaggerating and we are also exaggerating through our conception because we haven’t found the truth.

The Conventional Truth and Ultimate Truth

So the Buddha says ‘no’, you should find the truth and you should realize the truth. The Buddha told us about the two truths, one is conventional truth and the other one is ultimate truth. These

two truths are very important to realize directly and not through conception realization. When you realize the two truths directly without any obstruction in between as we see things from our eyes: like seeing a cup on the table, we see directly as there is no obscuration. So we see very clearly, directly that is called ‘direct seeing’. Similarly, we hear sounds directly, very clearly and loudly.

What is ‘direct seeing?’

We can imagine many things but that is not direct seeing. We have been to some shopping malls and you saw some beautiful things and you developed some attachment to that thing but somehow you didn’t buy or couldn’t buy that. When you were back home and when you close your eyes, that thing will come in your visualization. That is imagination; you are seeing that cup or the thing but not directly but through your conception. What I am talking about is when you see the two truths directly and at that moment you are a super being. You are either enlightened or near to enlightenment. So, we have to try to realize the two truths – the conventional and ultimate truth.

“The Heart Sutra” is talking about ultimate truth in direct teaching.

There are two subjects in “The Heart Sutra,” one is directly taught and the other one is taught in a hidden way. That is the path to get to enlightenment. When we talk about Buddhism, we talk about karmic system, offering system, purifying, making prayers, making dedication, compassion and those are the practice of Dharma on how to get to the direct realizations of the two truths. You need a lot of practices to get the direct realization of the two truths.

It is important to know about the conventional truth first to get to the ultimate truth. To know about conventional truth that is talking about karmic system. We have talked a lot about karmic system when I came here the last time. Karmic system is the cause and effect system: one is internal karmic system also known as cause and effect system and the other is external karmic system also known as cause and effect system. First, look at the external karmic or cause and effect system, and analyze on them and find out, if it is true or not, the cause and effect system works or not, whether it works as Buddha has said in his teaching.

It is very easy to realize the external cause and effect system. Without any cause, nothing can happen, you cannot earn money unless you have a job, doing a business or you are doing something, there must be some causes, otherwise money cannot flow in.

Similarly, whatever we do in our whole life we need to make an effort. We drink, eat, get up or sleep we have to put some effort and through that effort we get some results so, that is the cause and effect system. There are bigger examples that we can think of is a nation’s prosperity, like Singapore, is a rich country because you made a lot of effort, 44 years of effort throughout to bring Singapore to this state. It is not only the politicians or the government but the effort of all the people, the collective effort but some people made more effort and some people made less effort but it is a collective effort which could be called collective karma; the individual karma and collective karma is also there.

And then there are small little things like to drink a cup of water also there should be some causes. You have to get a cup, you need to move your head to hold the cup and open the top or the lid, bring it nearer to the mouth and maybe your mouth also comes nearer to the cup and you need oxygen to sink in, otherwise a dead body cannot drink, right? So, if we think it is very

easy to understand. Like computers or any technology thing, you see so many wires; if one is missing then the whole system is not working. So, that also shows a lot causes are to be met for that computer or machine to function and the result depends on all the causes. Unseen causes are also there like those who manufactured the machine - that is also the cause and effect system. We have to accept this is, no way to deny this. This is a fact; it is a truth that is why it is called the truth, a conventional truth.

Then, you feel hot sometimes, that is also true but does how it comes about, it comes through the cause and effect system. You feel comfort and that is also through the cause and effort system. Now, can we see and understand all the causes and pick up all the results? This is very difficult and sometimes we don't understand. Things are happening, but why, we don't understand.

For example, you have made a lot of sincere effort to do a business. You know how to do it, you have good advisers, you have the capabilities, mentally and physically you are capable to do that business. Still sometimes, it can be unsuccessful. You can fail in that business.

“What happened? I think I have met all the causes, I think I collected all the causes but there was no result.”

There is only one answer that we give normally, ‘*bad luck*’. He is a very unlucky person. That is what we always use when we have accepted it as bad luck. If you ask, “*what is bad luck and good luck?*” - That is the question. In Dharma term, it is karma. If you ask a person, who doesn't know about karma or have no idea about karma, they have no answer – there is just bad luck.

But according to Buddhadharm, it is karma that we might have collected in the past, not only in this life but in other past lives also possible. So, when we talk about karma, we have to talk about previous lives. Otherwise, all the karma cannot give result in this life. Whatever, we are feeling; we are facing in this life, all are not due to the actions of karma that we have accumulated in this life. There has to be some previous lives so we believe in previous lives.

In Buddhism, we believe in previous lives.

So, in Buddha's time also there were lots of questions about previous lives and the karma system. But the Buddha was Buddha, so he can tell every detail about karma. He can tell every detail about your previous lives- 100 years ago what happened, 1000 years ago what happened, 100,000 thousand years ago what happened, he would be able to tell you. There are many books and sutras that he has talked about all the kinds of details of karma. At the moment, there are no teachers who can tell that kind of things but then logically we can try to understand Buddha's teachings.

There are so many reasons to believe in previous lives and there is no reason not to believe in previous lives. There is only one reason is that, “*I have not seen my previous life.*” He has not directly seen his previous lives. So we don't know and I don't know... This is just convenient, don't have to think so much. I haven't seen it therefore it is not there. This is so easy.

But if you think carefully, there are so many things that are happening within us but we don't why, there must be some reasons what is happening with you. The reason cannot be seen by us but it doesn't mean there is no reason. At the moment, there are a lot of cars parked downstairs

but we are here and we don't see them but we cannot say there are no cars because we don't see them. That is not the reason and that is not logically.

There are many signs that we can see that there are previous lives. There are many babies that remember their previous lives. They tell you about their previous lives, the names of their previous parents, their previous homes where they were living in, they recognize the friends of their previous lives. If there is one previous life, why not there is another previous life.

The mind

Then we think about the mind. The mind has to come from somewhere, the continuity of mind has to come from somewhere – how does it happens?

Today's mind is the continuity of yesterday's mind; the present mind is the continuity of the morning's mind. Tomorrow's mind would be the continuity of today's mind. So, when we are conceived in the mother's womb, the continuity of that mind, where does it come from? That is the question. Actually it comes from the previous mind because the mind cannot be produced. The scientists have never succeeded in this so far. They can produce some kind of bodies or artificial things but they did know about mind, they cannot produce, they cannot even catch, and they cannot deny also something is there. They talk about the brain how it works as the mind in our body, but it is not the mind. The brain is there but the mind is not there when the person is dead.

So, we talk about mind, we talk about previous lives and also about future lives. Then the previous lives have done many things and those effects should be there somewhere and sometime, so that is the result of previous karma and that is called the internal cause and effect system. There are so many reasons to believe in karmic system, the inner cause and effect system. We must try to analyze on what the Buddha said and we will come to know how true it is. That is very important.

If we don't think about it, if you can believe in what he said and that is also enough but, sometimes it is not easy to believe. Or you have no time or too lazy to analyze, then you'll not understand at all, there is no way to understand Buddhadharma. So, we must try, try to analyze, try to understand then you will realize, that is for sure and that is guaranteed. You can do it; you will be able to realize the truth - the conventional truth. So after that we'll try to find out the ultimate truth.

I always tell you that karmic system is a kind of law which applies to everybody. It is the law of nature. When you are thirsty, you drink water; it is universal which is acceptable for everybody, as it is a natural law. Similarly, you eat when you are hungry, then hunger will be gone and that is also for everybody, it is universal. Similarly, the cause and effect system is also universal, it doesn't matter whether you are an eastern or western, a white or black, it applies to everybody, so this is the law of nature, it has nothing to do with the Buddha. It is about the truth that helps you from hunger.

Similarly, the cause and effect system applies to everybody. So, law of nature, karmic system, and cause and effect system those are the truth. These we have to accept it, check it and we will find out and we should find out, otherwise if we leave it out, then we don't act according to them and what will happen is ultimately we will be the sufferer, the Buddha will not suffer,

nothing will happen to the Buddha. That is why we must analyze, try to understand and then try to realize. So, that is the fundamental about Buddhism. I always say, *“If you consider yourself as a Buddhist you must develop your faith in karmic system.”*

The other day I had a chat with my friend, sometimes people say, *“Do you know about the karmic system?”* *“Yes, I do know.”* *“Do you understand the karmic system?”* *“Yes, I do understand”*.

But when you act, you act differently, so you can be caught there. Understanding of karmic system should come from the heart. I tell you, it is not to be understood by the brain but it is to be understood by the heart, ‘feel’, then what happens, you will hesitate even getting engaged into a small act of negative action. For example killing a small insect, maybe which is very irritating to you but still you will hesitate to kill maybe you will catch it and throw it away or whatever. The hesitation must be there to get engaged into negative activities. Killing of a human being, everybody hesitates, not because of the law alone, naturally we hesitate. Some people are bad, they don’t care, and naturally sometimes they fight aggressively but normal people they hesitate. But when it comes to small actions we don’t care much that shows our understanding level of karmic system.

Atisha Dipamkara the Maha pandit (great scholar) of Nalanda University visited Tibet during the 10-11th century. That time Buddhism in India was at its peak, so many scholars and realized people were there. He visited Tibet but the Tibetan Buddhism was not matured and when he looked at the Tibetan practitioners, he was really surprised. Because he noticed small things, like this book (Rinpoche holds up in his hand), it is “The Heart Sutra,” a very tiny little thing but for the Buddhist it is a huge thing but you just sometimes may throw it (on the table) without any respect. You must respect. This is the Buddha’s teaching, this is Dharma, this is one of the Three Jewels; one of the representative the Three Jewels. Sometimes, you put your glasses on the holy book, so that kind of things you are accumulating karma but you don’t notice that much. So, he was very surprised how the Tibetan practitioners treat the books and statues and so forth.

The small things it matters a lot.

We’ve got to know about that because a small seed can give you huge results. The effect of inner seed is a lot more than that. So, the Buddha has also given an example when he taught about karma. In India there is a big tree, I don’t know the name of the tree in English, Hindi or in Tibetan, but the branches spread out maybe 300 or 400 meters and 500 horse carts can be shadowed under the tree. Nowadays, maybe 500 cars can be parked under that tree and he gave this example. The cause for that tree is a tiny little seed, the real cause, the principal cause. There were so many assistant causes or conditions; like watering, getting sunlight, those are the associate conditions or causes but the main cause, the principal cause is the seed. It is tiny but can give results and the inner seed is much more powerful than the external seed. Our inner related actions can give huge results either bad or good.

So, got to be careful and we shouldn’t be careless about accumulating small good, virtuous actions like burning some incense before the statues. Maybe sometimes, some people has some knowledge about the Buddhadharm, they think they know a lot and they think they are great and they ignore small accumulation of merits that is also not considered good actions because small actions matters a lot - that is also karmic system.

The Buddha says karma will never miss to give you the results.

Even though if it passes hundreds or thousands of years but when the time comes, it will give you the results, whether negative or positive, it will give you the results unless in between you become an arhat or are enlightened, otherwise you will definitely face the results.

Karma will not be transferrable.

It cannot be transferred, if you have committed that action then only you will enjoy the result, nobody else can get that result and nobody else can be affected. Whatever you have accumulated or committed that cannot be missed or wasted. That will definitely give you results. So that is what we got to know. We must contemplate on this system and keep on analyzing and your understanding will improve. That is about karma and about Buddhism that I would like to talk about a little bit as an introduction to Buddhism.

The Heart Sutra, as I told you, is talking about emptiness - the ultimate truth.

The ultimate truth is to be realized for enlightenment, there is no any other way. One of the great scholars of Nalanda University Master Shantideva said, "*All the other methods the Buddha has taught are for the realization of perfection of wisdom,*" like when we talk about the practice of the 6 paramitas also known as the 6 perfections, so the 5 perfections are taught in order to realize the sixth one which is the perfection of wisdom, - the ultimate truth which is emptiness right?

All these 5 perfections are taught, in order to get the practitioners, to realize the perfection wisdom. So that is very important. For that, there are two Nirvanas that is our object.

Why do we want to practice Dharma?

Because we want to end our suffering, that is the only reason and there is no any other reason. So, you must be clear about that, "*why we are practicing Dharma?*" We want to end our suffering, to be wiser and broader through the bodhisattva actions, in that way we want to end the suffering of all sentient beings including you and not excluding all other beings or either for ourselves we practice Dharma. There is no any other reason. We are not supposed to practice Dharma for the sake of Dharma but for the sake of ourselves.

There are two kinds of liberations. One is oneself to be liberated from samsara, the other is not only for oneself but for all sentient beings; you want to end the sufferings of all sentient beings. So there are two kinds of motivations, two kinds of intentions, two kinds of people, and two kinds of practitioners. Either of them they should realize the ultimate truth, without realization of the ultimate truth, without the realization of the perfection of wisdom, without the realization of the meaning of "The Heart Sutra," you cannot be liberated from suffering that is why this is the essence of the teaching of Buddhadharma.

We want to end our suffering.

If this is possible, then why not? Is it possible? Yes, it is possible. How to do it? So, you have to get to liberation or Nirvana. So, how to get to Nirvana? There are five stages or paths, what we call in Tibetan or Sanskrit so we got to know what the five paths are, and when we get through the 5 paths, then we will get to liberation or Nirvana and become an arhat or the Buddha.

You must count the 5 paths:

1. Accumulation Path
2. Preparation Path
3. Seeing Path
4. Meditation Path
5. No More Learning Path

When you attain Nirvana that is called 'no more learning path.'

Question raised by audience.

Question: Nirvana means you are nearing to the enlightenment state, right?

Answer: There are two kinds of Nirvana as I have mentioned. One Nirvana is liberating yourself from the suffering (from samsara).

Question: But you haven't become a Buddha yet right?

Answer: No

Question: Is it already enlightenment or not yet?

Answer: You are enlightened of course to some extent, but you are not fully enlightened. Until you become a Buddha, you cannot be fully enlightened but you are enlightened and you ceased the suffering. There is no more suffering.

Question: That means you are no more in the samara. You are out of samsara.

Answer: Yes, you are no more in Samsara.

Question: So, that means when you are almost to enlightenment and yet to become a Buddha, so you can come down to help all sentient beings.

Answer: The person who has just attained Nirvana he will not come back. He doesn't have the feeling. He didn't get enlighten for the sake of others; he did this for his own sake. He himself wanted to get out of suffering, so he got out of suffering, so he is not concern with other beings so he will not come back to help others. They have compassion but from the Mahayana perception is that they don't have great compassion. We have to develop great compassion but they don't develop great compassion but they have certain compassion. So that is called 'Nirvana.'

The other one is called 'non-abiding liberation.' When you become a Buddha, you will not just abide in meditation, you will come back and you will help sentient beings, you will keep on helping sentient beings till all the sentient beings get out of suffering. So it is called 'non-abiding liberation.'

'Nirvana' is only liberation. It is self-liberation where one liberated from samsara. They abide in meditation, they are peaceful and they are not concerned about people. All suffering is ceased for him and he abides in meditation. In that meditation, he feels bliss so the meditation bliss is

there and he never comes out. Of course, ultimately they come out as the Buddhas will not let them sleep for too long. The Buddhas will bless them, when the time comes the Buddhas will try to teach them. *“You are not yet fully enlightened, you must work for others, you must practice the six paramitas,”* the Buddha will keep on waking them up.

Question: Those people who at Nirvana already has a full understanding of emptiness, have bodhicitta and wisdom?

Answer: No, Bodhicitta. Bodhicitta only to do with Mahayan practitioners. Anyway, you have talked about the bodhicitta so I will talk about how to cultivate our session’s motivation. I got to talk about this and this is something I have to talk about this. ----End of question session---

Generating a good motivation

We are now going to listen to “The Heart Sutra.” We are going to talk about “The Heart Sutra,” so we must listen to “The Heart Sutra” and I must teach and you must listen to “The Heart Sutra,” with a good motivation. So, we have to create a good motivation. Even, if you have no good motivation but at this moment you must create it within yourself forcibly. You should listen to the sutra with good motivation so that you can get the whole benefit listening to the sutra.

The meaning of Bodhicit

Since we are going to hear the Mahayana sutra, we must create a bodhicit mind and with the motivation of a bodhicit mind we must listen, we must practice and we must meditate. So, we got to know what is bodhicit?

Bodhi literally means Buddhahood and there are two words in Tibetan one is the ‘Jang’- means all the obstacles, negatives, obscurations are vanished, wiped out, finished and no faults are there to be clear. There is nothing wrong is to be cleared, all the wrong things are cleared from the root and there are no more negatives to be taken out.

‘Chup’ that means he has obtained omniscience, in other words he knows everything. There is nothing that he doesn’t know. Ultimate truth, conventional truth, every detail of karma, good and bad, the inside and outside, even the movement of subtle atoms and all the subtlest mind within the sentient beings he knows, so there is no phenomena that he doesn’t know. That is Bodhi.

Cit is mind so we translate like some kind of bodhi mind. So, what is the mind? Wishing for aspiration for Buddhahood that is called bodhicit, is that clear? You got to know next time when I use Bodhicit you must clearly know about it. The aspiration for Buddhahood and that is Bodhicit.

You wished to attain Buddhahood, but merely that is not bodhicit, this wish has to be for the sake of all sentient beings. So, for the sake all sentient beings I would like to attain Buddhahood. That mind, conception or aspiration is called bodhicit. We must generate that kind of mind at this moment. For example, for me as an ordinary person and beginners we cannot generate that kind of bodhicit, that kind of motivation immediately because we are familiar with hatred, attachment, desire and we are very unfamiliar with concerning about all sentient beings.

First, is us ourselves we are concerned about ourselves, we are not concerned about others, suddenly we cannot change that attitude, “*now I don’t care about myself, now I care about all sentient beings,*”- that kind of mind cannot be generated immediately so what we are going to do is that we got it make artificially by thinking about it.

In reality that kind of thought will come very slowly, at the moment artificially we generated that kind of mind, and then, “*for the sake of all sentient beings I would like to attain Buddhahood for that I have to practice Dharma, for that I have to realize perfection wisdom for that reason I would like to hear about “The Heart Sutra,” which talks about Perfection Wisdom.*” That kind of motivate we all generate.

Actually, we prayed at the beginning, “*Sang gya chho dang tsog kyi chhog nam la*” I have told the old members, I think many of you were reciting these four sentences, this is very important though these four sentences is not much to learn but has a huge meaning. So taking refuge in the Three Jewels and generating a bodhicitt mind both are explained in these four sentences. So we must learn. You can recite, English, Chinese, Tibetan but you must recite and while you are reciting, you must follow the meaning of the words in your thoughts. You must be mindful in the meaning of the words. If you just chant then it is like playing the recorder. As if you press play, then it will chant. No, you must be mindful in the meaning of the words.

To know emptiness, what must we do?

In order to know about emptiness, we must analyze first and we must know what is it empty of? All the phenomenon they do not exist inherently and they do not exist by its own nature and they are not there as we see, as we look at them. That is why the ultimate truth is emptiness, we haven’t seen that and what we see, what we think, what we project - is not there. So, we must analyze.

For example, we better analyze on some persons, some things, like what would be the common names in your country? I don’t know – like Michael or David? Anyway we can use one common name. A person who is called Michael, we must analyze- where is the Michael? We have strong feelings about Jimmy, Michael or whatever. We see them as a solid one. A solid Michael is there.

So, that solid Michael, where is that solid Michael? We must analyze; we must try to find out. It is inside his body, outside his body, it is part of his body, it is in his head or it is in his heart?

For yourself, whatever your name is and you must look inwards. You close your eyes and look inwards, “*Where am I ...am I over here, in the legs?*” Because sometimes, people get sick and we have to cut our legs but that Michael or that person is still there. So, the legs are not the person, the bones are not the person, the skin is not the person, the nerves are not the person, the brain is not the person, the heart is not the person, each part of the body is not the person.

The feelings is not the person because the feelings and the person there is a gap- I feel it , you feel it, the feeling is something object and not the subject, where is the subject? We are looking for is the subject, you look into yourself and try to find out.

In Buddhism the definition of a person is composed of 5 aggregates. One is physical body, feelings aggregation, compositional aggregation, discrimination aggregation- you discriminate this is that and that is this and mind aggregations. There are 5 aggregations and put together is a person. So, you get into all these 5 aggregates, you cannot find them. Where is the person? Where is Michael, where is Jimmy? Where is Sumathi? Look into yourself.

Sometimes we think, we all put together that is the person, the particular shape, body, mind, feelings all put together and that is the person and that is Michael. That too is not Michael and that too is not the person.

There are two reasons because when we believe in previous lives, the person came from previous life so when he was in previous life, this body was not there, what we see these 5 aggregates were not there but the person was still there.

Another reason is, if the whole things that were put together were the person then if one of it is missing, then the person should not be there, but it is not like that- any part is missing, still the person is there till he dies. All put together is not the person, the person is there, where is the person? You analyze and you try to find out.

During the meditation, what we do is, in particular, Gurus and Masters, they give us some time to find out. So, you go back home and try to find out yourself for a week, for 10 days, for 2 weeks and then you have to report to your Gurus what you have found and where you have found. That is the practical type of analytic and the logical is different. Practical analyzation you must look into yourself and find out yourself.

Other phenomenon, other than beings or persons, those are also empty when you analyze. For example, you take a cup. Where is the cup? You analyze and you try to find out. For example this cup, the handle is not the cup, the top, bottom, inside and the outside is not the cup. Where is the cup? If everything put together is the cup and the special shape is the cup but if the handle is missing - still the cup is there. So the whole aggregation is not necessary to appear as a cup. If some parts are missing, still the cup is there. Maybe, you have a broken cup but still the cup is there or maybe a part of the top is broken but the cup is still there so where is the cup? It doesn't exist.

If you analyze in this way and keep on analyzing and then sometimes it disappears, you cannot find it at all, and sometimes you analyze yourself and you, yourself disappears. So, there is no existence of phenomenon by its own nature. The solid thing that we always think about- is not there.

Analyze your mind, where is your mind?

What is your mind thinking and where is your mind going? You follow your mind. You sit down, close your eyes and concentrate on your mind and try to chase your mind. If you let your mind do whatever they want to do, then it will think a lot: think about business, going here and there, relatives, enemies but if you try to chase what the mind is thinking about then it disappears and you cannot find it. When you just look at the mind peacefully, the mind disappears, maybe disappears, I don't know you must analyze first, but it is difficult to find out.

Because mind also doesn't exist by its own nature, there is no solid thing. But if you find a solid mind, that is going to be a new thing and if you find a solid person then that is going to be a new thing. You should feel it, it is not only words, "ok logically you think, it seems quite true, we analyze it and you don't find it so it seems quick true" but if you don't feel it, then the realizations will not come. If you don't realize it, even if you talk a lot about emptiness, our enemies will not be hurt.

Who is our enemy?

Delusions are the enemy so if you do not feel the emptiness, the delusion will not be affected. It will not be hurt and then there is no benefit even if you could describe a lot or talk a lot or you can establish emptiness by words but if you cannot establish in your heart then there is no benefit and so we should feel it.

Sometimes when meditators, when they meditate on emptiness - emptiness of self, they meditate on self-emptiness, sometimes when they get into that emptiness deeper and sometimes for a short period they get scared because self is lost. When you get scared and that 'scared feeling' is a very good sign, that fear must be there then you are near to realizing emptiness. If you have no fear but you can talk about it that means there is no realization, so you have to feel inside.

Two ways to analyze emptiness

There are two ways to analyze on emptiness – the logical way and the practical way. And then for realization you need more things, accumulation of merit and purification, these two things are very important. Without these two things, one can never be never enlightened; one can never be good Dharma practitioners, one can never feel great faith from the heart towards the Dharma – never can happen.

These are the conditions, if you want good fruits from your fruit tree, and you should have good fertilization, proper water, sun, all these kind of things. Just having a tree and doing nothing, will not give you results - no fruits. So, you must have some understanding on emptiness and then you try to develop with the accumulation of merits and purification.

Sometimes, people or practitioners don't have much knowledge or much ability to logically analyze on emptiness but they make a lot of effort to accumulate merits and with purification then through the blessings of Gurus, Buddhas, Bodhisattvas, they can get sudden realizations.

With real efforts on Perfection Wisdom they can get sudden results, that is the result of very hard try of accumulation of merits and purification so these two things are very important. If we can do these two things on a regular basis, then the Buddhahood is not very far. If you don't practice these two practices then even if we have "The Heart Sutra," full of them in this house, the realization and the liberation is very far. So that is to be noted.

"The Supreme Essence of Perfection Wisdom, Bhagavati Prajna Paramita Hrdaya, the mother Bhagawan Essence of Perfection Wisdom" - this is the title of the sutra. It is called "Sherab Nyinpo" in Tibetan. "Sherab," means perfection wisdom and "Nyinpo," means essence. So, it is literally called "The Essence of Perfection Wisdom."

‘Bhagavan’ is the Buddha and ‘Bhagavati’ is the female Buddha, so the perfection wisdom of a Buddha is called ‘Bhagavati.’ Because wisdom is considered mother and there are two practices which are called the wisdom and the method. So method is called father - all the 5 practices of perfection is called father – the method. The sixth perfection is called mother, ‘Bhagavati’- the wisdom.

Before I continue, I will take about the Five Paths to Enlightenment:

The First Path – The Accumulation Path

I have to tell you about this also. We have talked about the five paths. The first path is the accumulation path. During the accumulation path, we do the learning about the Dharma and contemplating about what you have learnt. As soon as you generate Bodhicit mind you entered the path of Mahayana path which is the path of accumulation path. During that period what you do is that, you emphasis on hearing Dharma talks, and contemplating on them and try to produce the wisdom which comes from hearing and contemplating and that is the accumulating path.

The Second Path – The Preparation Path

You start to meditate more, you start to meditate on emptiness and during the mediation session you meditate on emptiness, right? During the non-meditation session, which is after the meditation session, you practice the other five perfections like the practice of giving, morality, patience, effort and concentration. That is the preparation path.

The Third Path: The Seeing Path

Through the meditation of emptiness when you reach to the seeing path you will directly see the emptiness. When go into the meditation session, you’ll dissolve into emptiness sort of. It is like water pouring onto water then it becomes inseparable, it becomes the same. When you go into meditation on emptiness then it becomes sort of one. So, you just meditate on emptiness, there is no other feeling and no other visions, just emptiness. So that is directly seeing path which directly sees the emptiness. And at that time, you cease all the obscuration of delusions, the imputed delusion both conceptual and logically input delusions and afflictions all will be ceased.

The Fourth Path: The Meditation Path

Then you keep on having meditation sessions for many years, in between sessions, you practice the other five perfection practices. That is called meditation path. So you keep on doing that for years until get on to the learning path.

The Fifth Path: No More Learning Path

The last meditation, when you finish the last meditation session then you attain the ‘No More Learning Path’ that is Buddhahood, the fully enlightenment, so then you’ll never get out from the meditation. You don’t need to do the in between session as you’ll never rise from the meditation. Yet you’ll come to the world, you’ll serve the society, all the sentient beings wherever they are in need and you’ll be there. But it is reflected everywhere, when it is needed, when the perfect time comes it is all automatic, there is no intention in the Buddha’s mind - so Buddhas’ don’t think, “*oh, he or she is suffering so I must help him or her*”. So that power he has got, so just being in meditation he helps all sentient beings limitless.

The Supreme Essence of Perfection Wisdom, Bhagavati Prajna Paramita Hrdaya, the mother Bhagawan Essence of Perfection Wisdom - this is the title of the sutra. It is called 'Sherab Nyinpo' in Tibetan. Sherab means perfection wisdom, Nyinpo means essence. So, it is literally called essence of perfection wisdom.

Lochen Rinpoche reads from the Sutra:

Once upon a time, I have heard when the Bhagawan was staying in Rajargriha on heaps of vultures mountain together with the great assembly of monks and a great assembly of Bodhisattva.

He explains:

"*Once upon a time,*" – it shows the time, the place, the disciples and what kinds of disciples were gathered when "*The Heart Sutra,*" was told and that shows what teaching was taught. After the Buddha passing, many Arhats left, the remaining arhats and scholars got together and they tried to recollect the Buddha's teaching, because it was not written and there was no tape recorder and it cannot be recorded.

Ananda was there, and he was asked to repeat what the Buddha had taught because Ananda has got the power of no forgetfulness, once he has heard he will never forget. So he was the tape recorder then.

He was not an Arhat but he was a very close assistant to the Buddha, actually he was the person who served the Buddha day and night. So he takes care of the Buddha, when he was sick or when he goes somewhere, he is always with him; he attended all the teachings so he could recall all the teachings. Therefore, we got all these teachings.

But he didn't become an Arhat till Buddha passed away, because he was quite lazy and he didn't meditate while Buddha was there. Because he is very close to the Buddha and everyone respected him so he thought, "*I don't need to meditate.*"

So, when the Buddha passed away, a representative of the Buddha was appointed as a senior monk. They got to gather and punished Ananda. They said, "*You didn't take good care of the Buddha and when the Buddha told you that he was going to pass away you didn't inform us.*" There was eight blames made against Ananda and he was expelled by the Sangha assembly.

He felt very sad - when the Buddha was there he was highly-respected and suddenly what happened... so he was very sad. Then, he started to meditate and he became an Arhat. This was the reason for him to become an Arhat otherwise he was lazy. So that's why he was expelled and later, he was called back again and was asked to recall Buddha's teaching and he recited the Buddha's teaching.

So he says, "*once upon a time I have heard,*" what he has heard, "*the Bhagawan was staying in Rajargriha.*" Rajargriha is a place and there was one Indian king, it is just near Nalanda, and a few hour drive from Bodhgaya. We can go to that place Rajargriha till now but at this place presently there is nothing but only a small hill is there but at that time how it looked like we don't know. But it was just near the king's palace and heaps of Vultures Mountains together.

Why is it called Vultures Mountain?

Maybe the mountains look like a vulture or there were so many vultures present at the teaching. What we say is that there were so many devas and bodhisattvas that came from different universe, different planets and from pure lands and so forth. But ordinary people cannot see them, so ordinary people saw them as vultures. Actually we cannot see beings and devas, they can see us but we cannot see them.

“...together with the great assembly of monks and bodhisattvas” normally monks means fully ordained monks, but here it refers to real monks: those beings who are Arhats, who are liberated and who have attained liberation. Great monks are the Arhats, and normal assembly of monks consist 4 members of monks are considered ‘Sangha.’ (about Bodhisattva we have already explained)

Lochen Rinpoche reads from the Sutra:

At that time the Bhagawan was absorbed in the meditation of nominal aspects of phenomena, called profound illumination.

He explains:

At that time, the Bhagawan the Buddha Shakyamuni sat in the meditation observing in the meditation nominal aspects of phenomena and the particular meditation is called nominal aspects of phenomena, profound phenomena is the perfection wisdom and he viewed that perfection wisdom particularly so it is called profound illumination.

Lochen Rinpoche reads from the Sutra:

At that time also the Bodhisattva the great sattva, Avalokitesvara was absolutely looking at the profound practice of the perfection wisdom, also looking at the emptiness of inherent existence of the five aggregates.

He explains:

So at that time, the Bodhisattva the great sattva, Avalokitesvara, he was also absolutely looking at the profound practice of the perfection wisdom- emptiness. He was also looking at the emptiness of the inherent existence of the five aggregates at that time.

Previously the great assembly of monks and assembly of Bodhisattvas so here the ‘great’ means: the Arhats are great and the Bodhisattvas are great so it doesn’t mean greater Bodhisattvas or greater Arhats but a big number of Arhats and Bodhisattvas. The word great in Sanskrit is sometimes translated as big numbers. Therefore, it is understood as big numbers of Arhats and Bodhisattvas.

So Avalokitesvara was also meditating on emptiness and also looking at emptiness of the inherent existence of the five aggregates. Here we have used the word ‘also’ means because he is not only looking at the emptiness of the ultimate truth of the five aggregates but also the

ultimate truth of all the eighteen natures, all these consciousness and all the phenomena so that also indicates that he meditated on all the phenomena.

Lochen Rinpoche reads from the Sutra:

Then, by the power of Bhagawan, the venerable Shariputra said to the Bodhisattva, the great sattva Avalokitesvara, how should exercise a blessed son, who wishes to practice the profound perfection wisdom? Which he said so, the Bodhisattva the great sattva, Avalokitesvara said to the Venerable Shariputra like this.

He explains:

“... by the power of Bhagawan, the venerable Shariputra said to the Bodhisattva,” among the Buddha’s teachings all the teachings were not spoken by Buddha himself or all the teaching did not come from his voice. There are three kinds of Buddha’s teachings, one is spoken teaching, one is through the blessing of the Buddha, one is through the permission rendered to certain disciples and they speak on the behalf. And all three is considered his teachings.

“Shariputra said to the Bodhisattva, great sattva Avalokitesvara, how should exercise a blessed son, who wishes to practice the profound perfection wisdom?” – ‘the blessed son,’ here is the person who has the intuition to practice the Mahayana, the person who has an imprint to practice Mahayana. There are different kinds of disciples -practitioners who have imprints from Theravada or Mahayana paths. Here, the gathering was all disciples that had imprints of Mahayana path. So when he called ‘blessed ones,’ he refers to this kind of disciples.

Lochen Rinpoche reads from the Sutra:

Shariputra, who so ever blessed son or daughter wishes to practice the profound wisdom, should look mindfully like this: subsequently, *look at the emptiness of inherent existence of the five aggregates also.

He explains:

“Shariputra, who so ever blessed son or daughter wishes to practice the profound wisdom, should look mindfully like this,” but how? *“Subsequently, look at the emptiness of inherent existence of the five aggregates also.”*

Again the word ‘also’ is used. Also means not only the five aggregates but also the other phenomenon as well. You look at the emptiness of the inherent existence of other phenomenon including the five 5 aggregates. And then he goes on to say how to look at the five aggregates.

Lochen Rinpoche reads from the Sutra:

Form is empty, emptiness is form. Emptiness is not other than form. Form also is not other than emptiness.

He explains: '*Form is empty*', our body is empty so you look at the body and you cannot find the body. But the body is there, you cannot say that the body has disappeared and is not there or nothing is there. But if you go into that, you don't find it so it is empty. Form is empty and so any kind of form is empty.

'*Emptiness is form*', out of that emptiness we see the forms. For example, there is space around; if space is not there then the building will not be here. Because of the space, we could build this building. Because of this space, we could put the cup on the table. Similarly, out of the emptiness nature we see the body, we see the phenomenon and we see everything. That's why does it makes sense? That's why emptiness is formed.

'*Emptiness is not other than form. Form also is not other than emptiness.*' There are 4 features – form is empty, emptiness is form, the third one is emptiness is not other than form and form is not other than emptiness that's the fourth. '*Emptiness is not other than form,*' – you cannot separate the emptiness of the form, it is in there, in the nature because of the nature of emptiness you see the form, because form is there then you can find out/see the emptiness.

So it is one nature, there is no two nature but two different aspects in one nature- so emptiness is not other than form and form is also not other than emptiness – so there is one nature that is emptiness and two aspects - form and emptiness; emptiness aspect and form aspect. So we must feel it and try to understand

Lochen Rinpoche reads from the Sutra:

Likewise, feeling, recognition, compositional factors and consciousness are empty. Shariputra like this all phenomena are emptiness. No characteristics, not produced, not cease, no stain, no separation from stain, no decrease and no increase.

He explains:

The five aggregations similarly, feeling aggregation, recognition, compositional factors and consciousness, are empty. Likewise you should apply this: feeling is empty, emptiness is feeling. Emptiness is not other than feeling; feeling also is not other than emptiness. Similarly, you take: recognition is empty, emptiness is recognition. Emptiness is not other than recognition; recognition also is not other than emptiness, similarly, with the compositional factors and consciousness. Like consciousness is empty, emptiness is consciousness... So these four features you must go with these five aggregates to explain the five aggregates and to understand the five aggregates.

So *'*look at the emptiness of the inherent existence of the five aggregates also*', that sentence up there that is the summary of the whole teaching. When it goes into detail, then it starts with, '*form is empty, emptiness is form...*' then comes down.

'*Shariputra like this all phenomena are emptiness,*' so up to here, this is talking about accumulation path and preparation path.

First you know about emptiness, what is the emptiness? *'Form is empty, emptiness is form, form is not other than emptiness...'* and so forth. We know and hear about it, contemplate around that. And then try to meditate on that and that is the preparation path.

Lochen Rinpoche reads from the sutra

Shariputra, therefore in emptiness there is no form, no feeling, no recognition, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no objects of touch and no phenomena. No eye element and so forth till no mind element and also till no element of mental consciousness. From no ignorance and no exhaustion of ignorance till no aging, death, no exhaustion of aging and death. Likewise, there is no suffering, origin, cessation, path, wisdom, attainment and non-attainment.

He explains:

When we get to the seeing path which is the third path as I told you, you dissolve yourself into emptiness. So, *'therefore in emptiness there is no form...'*, so to that person who is in the seeing path, when he is in meditation, *'there is no form, no feeling, no recognition, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no objects of touch and no phenomena. No eye element and so forth till no mind element and also till no element of mental consciousness.'*

So these includes all the phenomena, it went in detail about it (no eye, no ear and so forth...), the five aggregates and also the six different elements like from no eye element till no mind element and no element of mental consciousness.

The Seeing path has eight profound features. So, the seeing path practices with the eight profound features - look at emptiness: with the doors of six faculties through emptiness, no existence of the signs, no inherent existence of birth, producing and ceasing, no any kind of stain, no any kind of delusions and also it is free from the stains of thoroughly purified phenomenon in other words the stains of virtuous also.

'From no ignorance and no exhaustion of ignorance till no aging, death, no exhaustion of aging and death. Likewise, there is no suffering, origin, cessation, path, wisdom, attainment and non-attainment.'

'No characteristics, not produced, not cease, no stain, no separation from stain, no decrease and no increase' – no increase of good qualities because to that meditation, there is no other phenomenon other than emptiness. So it says no increase of good qualities; no decrease means, no decreasing of that quality- just emptiness - Meditate into emptiness, get into emptiness and dissolve into emptiness. That is seeing path. When you cease or abandon these delusions which are to be abandoned by the seeing path. You get out of the meditation and you practice other perfections/other practice of Dharma.

The Meditation Path

And when you start to go again into the meditation session that is you are entering into meditation path. That is also a long way to go. So, you keep on having meditation sessions and in between session when you arise from the meditation session you keep on practicing giving,

generosity, morality and so forth. So during that period, also when you are in mediation, mediating path and during the meditation - what you observe, what you see that is mentioned clearly.

But the other part of practice, in other words the practice of method is not directly mentioned but it is indirectly mentioned because when you talk about meditation path and seeing path there are other causes also to be met. Without meeting all the causes, there cannot be result. That is our principal philosophy, so therefore it is indirectly indicating about the method practices. That is the practice of generosity, morality and so forth.

‘*No eye, no ear...*’ that is all about the meditation path. During the meditation path, so the practitioner, the bodhisattva he engages into mediation, so he just dissolves into emptiness so to that realizing emptiness consciousness there is nothing else, only emptiness is there. There is no form, no ear, no eye, so no mind, no element, also till no element of matter, so there is no form, there is no six faculties, there is no other consciousness, and there is no eighteen elements, there is no delusions, there is no thoroughly fully purified phenomena, which means virtuous phenomenon. There is no 12 dependent-origination, there is no four noble truths, there is no path, even the meditation path is also not there. Even though he is in meditation path but does not appear to that consciousness. The wisdom, realizing emptiness that wisdom itself is not there, the attainment - the Buddhahood, fully enlightenment that kind of things are also conventional truth, so it is not there during the meditation and non- attainment. So attainment is not there and non-attainment is not there.

The end of the meditation path, it is called ‘Vajar-like meditation.’ That is indicated here:

Shariputra! Reason being no attainment, Bodhisattvas rely on and abide in the perfection wisdom. There is no obscuration and no fear in mind. Absolutely passed beyond misapprehension, they completely gone into nirvana. And also all the Buddhas who are perfectly in the three times, attained complete unsurpassed enlightenment through relying on the perfection wisdom.

He explains:

‘*Shariputra! Reason being no attainment, Bodhisattvas rely on and abide in the perfection wisdom,*’ - so Bodhisattvas rely on and abide on, in the perfection wisdom.

And after the vajar-like meditation, the second moment is enlightenment. So the bodhisattvas abide in the perfection wisdom. It says, ‘*Bodhisattvas rely on and abide in the perfection wisdom,*’ so never arise from the meditation, then fully enlightened.

After that what happens? ‘*There is no obscuration and no fear in mind, absolutely passed beyond misapprehension...*’ There are four misconceptions. Grasping it as pure, which is not pure, taking it as happiness which is suffering, looking or considering it as permanent which is impermanent and self-grasping, actually this is selfless.

So, *'they completely gone into nirvana. And also all the Buddhas who are perfectly in the three times, attained complete unsurpassed enlightenment through relying on the perfection wisdom,'* – so this you understand.

So till here, the Buddha has given a little bit detailed teaching on the five paths, mentioning how they can engage into the meditation. And here, he has given you the mantra of the perfection wisdom, which is for the more advanced practitioners. So here it goes:

Lochen Rinpoche reads from the sutra

Therefore, the mantra of perfection of the perfection wisdom, the mantra of the great knowledge, unsurpassed mantra, the equal to the unequalled mantra, the mantra that completely pacifies all suffering, since it is not false, should be known as the truth.

He explains,

'Therefore, the mantra of perfection of the perfection wisdom, the mantra of the great knowledge,' because through this knowledge you can be cured from the sickness that you are suffering from delusions from beginningless time and, *'unsurpassed mantra,'* this is an unsurpassed mantra because to remove suffering, there is no mantra greater than this, so therefore it is an unsurpassed mantra. *'the equal to the unequalled mantra,'* so unequal phenomena is the Buddhahood- the fully enlightenment. So this mantra is equal to that. That is why it is called equal to the unequal one. So, the mantra that completely pacifies all suffering.

So, all the sufferings and all the obscurations can be pacified only through emptiness, without emptiness you cannot get rid of the delusions from their root. There are two kinds of obscurations that cannot be removed, that you cannot get rid of, you cannot abandoned them so therefore it is very necessary, but it needs the help of method practices such as five perfection practices, Bodhicit mind, compassion and so forth. So that is to be noted and to be known.

'Since it is not false', what Buddha has just mentioned, it is true. It is not deception words, so therefore it is not false, *'should be known as the truth.'* The Buddha's word never deceives us, so it is consider not deception words. So, it is not false, should known as the truth.

Lochen Rinpoche reads the sutra:

The mantra of the perfection wisdom proclaimed.
Tadyatha Om gate gate paragate parasamgate bodhi svaha.

He explains:

'Tadyatha,' it means: it goes like this, as it is. *'Om'* means the head of any mantra, it goes with any mantra.

'Gate, gate' means gone, gone: the first *'gate'* refers to get away from suffering, and it refers to the first path - The Accumulation Path.

The second 'gate' refers to second path - The Preparation Path. The third word is 'paragate', it means further gone and refers to - The Seeing Path.

'parasamgate,' is - The Meditation Path and 'bodhi' is Buddhahood or Bodhict, we have already discussed earlier and 'svaha,' here it means some kind of establishment, establish of Buddhahood through the five paths. That is the meaning of, '*Tadyatha Om gate gate paragate parasamgate bodhi svaha.*'

Lochen Rinpoche reads from the Sutra

Shariputra! The bodhisattva, the great sattva should practice the profound perfection wisdom in this way.

Then, the Bhagwan arose from meditation and said, "Well done." To the Bodhisattva the great sattva, Avalokitesvara, and "Good! Good! Blessed son, it is like that, since it is like that the profound perfection wisdom should be practiced in the way you just have revealed."

Tathagathas also rejoiced. When the Bhagwan had said this, the venerable Shariputra all the disciples, the wordly beings of gods, humans, and demi-gods including spirits were delighted and deeply praised to the teaching of the Bhagwan.

He explains:

That is "The Heart Sutra," I have explained but I have forgotten to explain the word, 'Bhagawan.' The word 'Bhagawan', in Tibetan is 'Chom Dan Da' so there are three words. Chom means destroyed all the enemies, destroyed all the faults, destroyed all delusions, there is nothing left to be destroyed, there is no negativities left to be destroyed. That is the first word. The second word is, it possesses all the good qualities. And the third word is, - you have gone beyond, so you have gone beyond samsara, beyond all the sufferings, beyond all the faults and so forth. So, that is the meaning of the word, 'Bhagawan.'

'Bhagawan' is a Sanskrit word. This is a Buddhist term 'Bhagawan' that gives this meaning but 'Bhagawan' the word is also used in Hinduism. They might have a different meaning because we have a different philosophy.

So, we talked a little about emptiness. I don't know myself about emptiness; it is so profound, so we just discussed something about emptiness and something about perfection wisdom. So, now we all must try to get into that, try to realize that in our lifetime. It can be done, so many people have done that, so many Masters have done that, so why can't we do it. We will be able to do it, so we have to do it and we have got to do it. So we must make a commitment, a promise that we are going to do it. Through that sometimes you can recite 'The Heart Sutra'. That is also good it is also beneficial.

In these areas, black magic is quite famous; it is prone to black magic. When you realize emptiness, nothing can be affected; no black magic can affect you. It is impossible to affect you. We have to see the emptiness of the black magic.

‘Black magic is empty, emptiness is black magic. Black magic is not other than emptiness; emptiness is not other than black magic,’ right?

So, any kind of suffering, discomfort, delusion or anything can be suppressed or destroyed by realizing emptiness. So what I’ll say, this is the nuclear bomb of Buddhism. We have to get this, then there will be no enemy, the delusions won’t be there, hatred won’t be there, anger won’t be there, and we will be in peace.

It is referred as an axe to cut the tree, so to cut the tree we need an axe, without an axe you cannot cut it. Nowadays, we have an electric saw. At the same time, you need a strong person who can hold it, a skillful person who knows how to cut it. The skill is needed, the strength is needed, the saw or axe is needed - three features are to be there. The axe is like emptiness then other practices are also needed such as the skills, then we can cut the root of samsara. That is the explanation of “The Heart Sutra.”

Questions:

Q: ‘Chom de da de zhin sheg pa’, is it a one word?

Answer:

Chom dan da is ‘Bhagawan,’ it is one word but three syllables. The first word means destroyed, the second word means possess quality, and the third one is gone beyond.

When you do the Thirty-Five Buddhas - the confession prayer, we don’t say ‘Chom dan da’ but we say ‘de zhing sheg pa.’ All the Buddhas are titled with ‘de zhin sheg pa.’ ‘De zhin sheg pa,’ is Tathagata. It is a Gelupa tradition, so all the Thirty-Five Buddhas are titled with ‘de zhin sheg pa’. But other Tibetan Buddhism tradition, they just say the names, all the Buddhas are not titled with ‘de zhin sheg pa.’ So that is a different tradition.

In Gelupa because, Tsongkhapa the great, he said to title this with ‘de zhin sheg pa’ because when he was doing the confession, the purification – he did it through prostrations and reciting the names of the Thirty-Five Buddhas. And then one day, all the 35 Buddhas appeared in his vision but without the heads. So was wondering why? Then he realized he recited the names without the title. So it was a little bit not properly respectful. So, he joined the title with the name so he read them again afterwards. And the full Thirty-Five Buddhas came into his visions. So, that is why in Gelupa tradition we always say, ‘Tathagata- de zhin sheg pa’

Q: As a beginner, if we like to meditate on emptiness, do we start from the eye?

Answer:

That is considered easier. But it is not necessary, you can analyze on outer things like cup, table, rocks – but rocks are very solid and to find the emptiness of a rock is a little bit difficult for beginnings like us. So, you have to go for delicate ones, those that can easily disappear. And then, because of the base which is called a person - it is easier for us to realize emptiness. Otherwise, there is no difference; you can start with other objects. So, if you found the emptiness of one object then you can realize any other object. It is the same. It is exactly the

same. The emptiness of you and the emptiness of the table is exactly the same. Once you found the emptiness in one object then it is very easy to apply to all phenomena.

Q: To fully understand and realize emptiness, should we have compassion, wisdom, Bodhicitta and others to help us?

Bodhicitta no need, compassion of course, some other practices of course, purification is very necessary, accumulation of merit is necessary. Bodhicitta is not necessary because the Theravada can also be liberated. But without realization of emptiness, no one can be liberated. Realization of emptiness, itself is wisdom.

We find some people with less wisdom and others are with great wisdom that is due their karma. But we can increase our wisdom. We can bring our wisdom to the level to other people. So, through the practice of Dharma and sometimes, in Tibetan Buddhism we practice Manjusri and through Je Tsongkhapa because he is an emanation of Manjusri. We practice the recitation of Manjusri prayer and certain meditation we practice and through that kind of practices, we increase our wisdom. And the mantra is

Lochen Rinpoche recited: Praise and request to Je Tsongkhapa (Migtsema)

MIG ME TSE WAI TER CHHEN CHAN RA ZIG
DRI ME KHYEN PAI WANG PO WANG PO JAM PAI YANG
GANG CHAN KHA PAI TSUG GYAN TSONG KHA PA
LO SANG DRAG PAI ZHAB LA SOL WA DEB

----- **End of Teaching**

Dedication

May all whoever sees, touches, reads, remembers, talks or thinks about Buddha's dharma never be reborn in unfortunate circumstances, receive only rebirths in situations conducive to the perfect practice of dharma, meet perfectly qualified dharma teachers and quickly develop bodhicitta and immediately attain enlightenment for the sake for of all sentient and non-sentient beings.

In whichever place the Buddha's teaching may be, may there be no war, drought, famine, disease, injury, disharmony or unhappiness, may there be only great prosperity, may everything needed be easily obtained, may all enjoy the happiness of Dharma, have love and compassion for all sentient and non-sentient beings, and only benefit and never harm each other.

May the lives of the glorious gurus be long and all the Buddhas turn the dharma wheel untill Samsara ends. May the precious Bodhimind not yet born, arise and grow and may that born, not decline but increase forever more.

**The Supreme Essence of Perfection Wisdom, Bhagavati Prajna Paramita Hrdaya, the
mother Bhagawan Essence of Perfection Wisdom**

Once upon a time, I have heard when the Bhagawan was staying in Rajargriha on heaps of Vultures Mountain together with the great assembly of monks and a great assembly of monks and a great assembly of Bodhisattva.

At that time the Bhagawan was absorbed in the meditation of nominal aspects of phenomena, called profound illumination.

At that time also the Bodhisattva the great sattva, Avalokitesvara was absolutely looking at the profound practice of the perfection wisdom, also looking at the emptiness of inherent existence of the five aggregates.

Then, by the power of Bhagawan, the venerable Shariputra said to the Bodhisattva, the great sattva Avalokitesvara, how should exercise a blessed son, who wishes to practice the profound perfection wisdom? Which he said so, the Bodhisattva the great sattva, Avalokitesvara said to the Venerable Shariputra like this.

Shariputra, who so ever blessed son or daughter wishes to practice the profound wisdom, should look mindfully like this: subsequently, look at the emptiness of inherent existence of the five aggregates also.

Form is empty, emptiness is form. Emptiness is not other than form. Form also is not other than emptiness.

Likewise, feeling, recognition, compositional factors and consciousness are empty. Shariputra like this all phenomena are emptiness. No characteristics, not produced, not cease, no stain, no separation from stain, no decrease and no increase.

Shariputra, therefore in emptiness there is no form, no feeling, no recognition, no compositional factors, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no objects of touch and no phenomena. No eye element and so forth till no mind element and also till no element of mental consciousness. From no ignorance and no exhaustion of ignorance till no aging, death, no exhaustion of aging and death. Likewise, there is no suffering, origin, cessation, path, wisdom, attainment and non-attainment.

Shariputra! Reason being no attainment, Bodhisattvas rely on and abide in the perfection wisdom. There is no obscuration and no fear in mind. Absolutely passed beyond misapprehension, they completely gone into nirvana. And also all the Buddhas who are perfectly in the three times, attained complete unsurpassed enlightenment through relying on the perfection wisdom.

Therefore, the mantra of perfection of the perfection wisdom, the mantra of the great knowledge, unsurpassed mantra, the equal to the unequalled mantra, the mantra that completely pacifies all suffering, since it is not false, should be known as the truth.

The mantra of the perfection wisdom proclaimed. Tadyatha Om gate gate paragate parasamgate bodhi svaha.

Shariputra! The bodhisattva, the great sattva should practice the profound perfection wisdom in this way. Then, the Bhagawan arose from meditation and said, "Well done." To the Bodhisattva the great sattva, Avalokitesvara, and "Good! Good! Blessed son, it is like that, since it is like that the profound perfection wisdom should be practiced in the way you just have revealed."

Tathagathas also rejoiced. When the Bhagawan had said this, the venerable Shariputra all the disciples, the worldly beings of gods, humans, and demi-gods including spirits were delighted and deeply praised to the teaching of the Bhagawan.

Translated by Rev. T.K. Lochen Tulku Rinpoche