

Explanation and Analysis:
The Prajna Paramita Heart Sutra
Through the View of the Space-Time

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I Space-Time.

Space that contains a thing and the thing that occupies its volume in the space are packed-tight or coinciding with themselves; they are one. When we see an object, our eyes receive light from the surrounding object and translate it into nerve impulses that travel to the brain. Light arriving at the retina must pass through various other cells before striking the rods and cones, which cover it into nervous impulses. The impulses then pass through these other cells to be coded and organized before traveling over the optic nerve to the brain. I see the the object; in the true way, I see its light or image. The image is an emptiness on the retina and the character of the mind is the emptiness; they too are the emptiness, so we can see that object.

Time. When we see the object, after a shortest period of time (ksana) that object becomes immediately unreal or It is not yet Itself; It has a ksana old (Time).

When we see a first point of an object and we perceive it, we have a pure perception because three lifetimes are not capable to be gotten to the time being of the object because time always lasts in the infinite line of beginning and extinction and so on without ending. We can get the real (or first) point of the time being with a ksana [a shortest period of time] to the object. When I cognize the pure perception, I have a pure cognition (**without space-time**). So, the true Mind is no time and the pure cognition is no space-time. That is how to transfer the consciousness or perception to the cognition. The conception about these kinds of cognition and mind are used to distinguish between the Dhyana-Contemplation and Sudden Enlightend Zen.

II Maha Prajna Paramita Hridaya

A. Subject

When Avalokitesvara Bodhisattva (Subject examiner) is practising the profoundly Prajna-paramita (Wisdom), He sees and illuminates to the emptiness of the five skandhas (aggregates), and thus attains deliverance from all suffering. (Sarvaloka-dhatu-padravodvega-pratyuttirna) .

The Prajna-paramita-sutra describes “prajna” as supreme, highest, incomparable, unequalled, unsurpassed. Prajna is wisdom, knowing or understanding.

When He examines the emptiness of five aggregates, He cognizes that He released and liberated all suffering. The emptiness signifies unreality of the suffering. The five aggregates, in the past, have not still and are passed away; even in the present, the emptiness' s volume of five aggregates becomes unreal, since there is no present suffering.

B. Object.

Sariputra, Matter is not different from Emptiness, and Emptiness is not different from Matter.

Matter is not different from Emptiness because Matter and its Emptiness' s volume are the same. Emptiness' s volume and its Matter are One form. We know that the emptiness' s volume of the matter holds the real matter, or the volume covers its matter or the matter covers its volume, so they become One, or they are packed-tight like One..

Matter is [*immediately appears*] Emptiness and Emptiness is [*immediately appears*] Matter. So too are sensation, recognition, volition and consciousness.

Matter immediately appears Emptiness because when "Matter I have just seen" lasts a ksana (a shortest period of time), It becomes unreal. Lasting one ksana, the Matter is not yet Itself (unreal Matter). Of course, The emptiness immediately becomes the matter, because The Emptiness is that unreal Matter. Although It is unreal Matter, It is still the Matter (real) now. For example, Mr. A who is over a ksana has one ksana plus, that is (t2-t1) old (with **time**, every thing is non-existent). In t1 we see Mr. A is real (like Matter) and at t2, Mr. A is unreal (like Emptiness) toward t1, but in t2, Mr. A is real (Matter). Time makes every thing change. **So too are sensation recognition, volition and consciousness.**

C. Characteristic of all dhamma (Things)

Sariputra, the emptiness character of all things with neither beginning nor ending, is neither pure nor impure, neither clear nor dirty, and neither increases nor decreases. Therefore, in emptiness: there is no matter,

**no sensation, recognition, volition or consciousness,
no eye, ear, nose, tongue, body, or mind,
no sight, sound, scent, taste, tangibles, or dharma,
no field of the eye up to no field of mental consciousness
no ignorance, no ending of ignorance up to
no ageing and death, no ending of ageing and death,
no suffering, no cause of suffering,
no ending of suffering, and no path,
no knowlege and also no attainment.**

a) Absolute Entity.

The empty form of all things neither arises nor ends because all things are themselves. The things and their form "Emptiness" are empty. Since their emptiness (Emptiness is nothing) is neither pure nor impure, (Form Emptiness is paked-tight with all things, so It does not change) neither increases nor decreases, and (Quality Emptiness is naturally neither clear nor dirty) neither good nor bad. The absolute entity called the Ideal Body (Dharmakaya) is pure, independent and unchanged without the space-time.

b) False-building Entity

A false entity is the character of their naturally building. When we see a thing through our eyes, we only see its converged image on the retina. The image increases or decreases according to the far or near area. It always changes. So the thing is empty and unreal. The false entity called the Reward Body (Sambhoyakaya) changes, increases and decreases according to the space-time.

c) Factitious Entity

The factitious entity formed by a cause of feeling, cognition, volition and consciousness, since it has the dependent character. The thing's image in the mind is changed according to one's conception and one perceives its form that has colorable, far or near, good or bad, dirty or clear state. This entity called Transformation body (Nirmanakaya) is unreal and changeable with the space-time.

d) Egolessness.

The emptiness of five aggregates: matter (Rupa), feeling (Vedanta), recognition (Samjna), Volition (Samskara), consciousness (Vijnana) are non-existent with the space-time. Usually, five aggregates are perceived as an ego; really they are an egolessness.

e) Space Character.

1. Cause.

The emptiness of eyes, ear, nose, tongue, body and mind is the empty form. Six senses, six roots of sensation that make contact with six objects produce a sensation. The emptiness of six senses (**Cause**) dependent to the objects can produce a perception; since they are unreal and with space-time.

2. Object.

The emptiness of material shapes, sounds, smells, tastes, tangibles and objects is unreal. The six senses are cooperative with six objects producing the sensation and perception, or consciousnesses. The **objects** are non-existent because their factitious entity is only the factors from their combined form.

3. Effect

The emptiness from the sense of vision to the consciousness' sense: Six consciousnesses, conceptual thoughts, are the **effects** created by the cooperation of the six senses (Cause) and six objects (Object). The six consciousness that are an ephemeral phenomena are misunderstood as a true mind. According to the emptiness character of all things, the usual mind or thing, subject or object are unreal. The mind is impermanent, the thing is egoless.

f. Time Character.

The emptiness of twelve conditions of cause-and-effect (Nidanas or Pratitya-samutpada). When we have ignorance, we also have no ignorance. So we can explain these sentences as follows:

**no ignorance, no ending of ignorance up to
no ageing and death, no ending of ageing and death.**

Ignorance - no ignorance - no ending ignorance: We see first affirmation, second negation, and third double negation or affirmation. And so too are " ageing and death, no ending of ageing and death".

Affirmation, negation, and affirmation always last according to the changeable, illusive, unreal, and continuous time.

g. Interpretation: Emptiness of four Noble Truths

A fundamental doctrine of Buddhism which clarifies the cause of suffering and the way to emancipation. Sakyamuni Buddha is said to have expounded the Four Noble Truths in the Deer Park in Sarnath during his first sermon after attaining Buddhahood. The Buddha organized these ideas into the Fourfold Truth as follows: "Life consists entirely of suffering; suffering has causes; the causes of suffering can be extinguished; and there exists a way to extinguish the cause." (BDVEDP)

The emptiness of four noble truths is interpreted by feeling, cognition, volition and consciousness.

"no suffering, no cause of suffering no ending of suffering, and no path" The Truth of Suffering (Dhukha-satya) is the effect of the Truth of Accumulation (Samudhaya-satya). The Truth of Right Way (Marga-satya) is the cause of the Extinction of Suffering (Nirodha-satya). The emptiness of four Noble Truths is relative and unreal according to the False-building Entity or the Factitious Entity. The emptiness of feeling, cognition, volition, consciousness is absolute and real with the Absolute Entity.

h) Interpretation: Emptiness of Knowledge and Attainment.

True Knowledge or True Attainment are the reality of Knowing and Executing. Correct Cognition (Absolute Entity) is the Clarity of Awareness or Enlightenment, and the Enlightenment that can be practiced correctly is the Attainment. The True Awareness (Knowledge) and Attainment (Execution) are themselves enough, real, absolute without imposing on them or using language, convention. Therefore, **"No knowledge and also no attainment"** are interpreted by their Emptiness (Absolute). Because they are the false or factitious entity (**Because there is nothing obtainable,**) the true knowledge of the Enlightenment is to grasp their absolute entity.

D. Attained Effect

(1). **Effect:** When we practice Pranjna-paramita, we attain two following effects:

Bodhisattvas through the reliance on Prajna-paramita have no attachment and hindrance in their minds.

Because there is no more attachment and hindrance, there is no more fear, and Far away from erroneous views and wishful-thinking, Ultimately : The Final Nirvana

a). Releasing all suffering (Time makes all things illusive). When we examine now the five aggregates, we cognize their emptiness, or their unreality, that is, the suffering is not still present (here and now). The five aggregates are unreal, so with feeling (Fear),

volition (Inversion), cognition (dream and thinking), their obstacles are overcome. Cognizing correctly their false entity is to release all suffering.

b). Attaining Enlightening to Nirvana (Without space-time).

When Avalokitesvara Bodhisattva (Subject examiner) is practising profoundly the Prajna-paramita (Wisdom), He looks at the emptiness of the five aggregates (skandhas), and thus gets rid of all suffering. (Sarvaloka-dhatu-padravodvega-pratyuttirna) (skt). Through the view of absolute entity, five aggregates are not different from emptiness and their emptiness is absolutely nothing, so practicing the profound Prajna-paramita is to cognize the true form of all thing (Absolute Emptiness), also is a road to attain Enlightenment or Nirvana.

c). Demonstration.

Buddhas of the past, present, and future all rely on Prajna-paramitato attain Annutara-samyak-sambodhi.

Therefore, realize that Prajna-paramita

**is the great wondrous mantra,
the great radiant mantra,
the unsurpassed mantra, and
the unequalled mantra.**

**It can eradicate all suffering, and
It is genuine and not false.**

Budha of the past, present, and future practices the Prajna-paramitato and attains Supreme Enlightenment or the supreme right and balanced state of Bodhi (truth) (Anuttara-samyaksambodhi).

Buddha of three lifetimes is the emptiness character of the absolute entity. The past is gone, the future has not come, and the present is not grasped because the present is for the time being that is always continuous with the beginning and extinction, and so on. We can not perceive the thing being or time being, because the three lifetimes are incapable to be gotten. So, Buddha of three lifetimes or Buddha' s character executes this Heart Sutra and attains the Buddha' s Enlightenment or Supreme Right and Balanced State of Bodhi (Truth), called Omniscience or Absolute Knowing.

(2). Praise.

For all that, the Prajna-paramita is the great wondrous mantra, the great radiant mantra, the unsurpassed mantra, and the unequalled mantra. It can eradicate all suffering, and It is genuine and not false.

It is a praise to practicing successfully the Prajna-paramita. Mantra or dharani that is a technique or method (Dharma) going to the reality of all thing. The Great Wondrous Mandra is the Great Magic Spells Dharma that is a great, absolute and infinite action. The Great Radiant Sun mantra annuls the darkness (ignorance) and ends all view-attachment. The Unsurpassed mantra is the Supreme Bodhi Dharma or the Enlightenment of Buddha. The Unequalled mantra, the Supreme Enlightenment is

higher than every Mind. Removing all evil mind is called as right or correct mind; cognizing the reality is called as enlightenment;. Buddha' s heart of supreme enlightenment is expected to the Ultimate Truth or Absolute Mind as a Buddha. The mantra or dharani of the Buddha's Enlightenment is learned from three lifetime form of the equality as getting the Supreme Knowledge. Heart of the Supreme Right and Balanced State of Bodhi (The Truth) is higher than all the hearts. Therefore, Maha Prajna Paramita Hridaya is the method or technique (Dharma) to annul all suffering because It is the True Cognition, that is, It is genuine and not false. When we cognize correctly the Maha Prajna-paramita mantra, its True Knowledge is the process of the pure cognition, since that is the meaning to release and liberate every false knowlege or misunderstanding derive from entangled causes to reach to the Nirvana.

E. Conclusion

Therefore, utter the Prajna-paramita mantra -Chant :

Gate Gate Paragate Parasmagate Bodhisvaha! that immediately stops all false cognition to attain the final end (Nivana).

Really, the mantra or dharani, although it is talked about the technique or method (Dharma), is secret words. We do not need to know its meaning. When we recite a phrase of mantra, we (subject) hear (know) the mantra (object).We hear is "Subject of hear", and a phrase of mantra is "Object of being heard," since we still have duality, that is, we still have two extremes, or entangled causes, so we still have a creation and destruction. And we cognize correctly that misundertang (Subject: egoless and Object: false) in order to rid of wrong knowledge of the upside-down of the world to achieve the final end.

In sum, when we recite or chante a phrase of the mantra, we are aware of reciting its sound in a moment (a shortest period of time). Although the dharani "Gate Gate Paragate Parasmagate Bodhisvaha!" that means as " escape, escape to other border (Bodhi: Enlightenment) quickly," we only cognize the read sound of the dharani because it is a false and factitious language. Immediately we cognize its hearing character. It is to attain the final enlightenment.

Keeping in mind: This Enlightenment is the only the Clarity of Awareness of a Direct Mind. Therefore, in the long period of time, we must continue to get Profound Mind until the Bodhi-Mind in order to acheive the Perfect Enlightenment.

References

BDVEDP. Thien Phuc. Buddhist Dictionary Vietnamese English from the Dieu Phap website: <http://www.dieuphap.com>

The Prajna Paramita Heart Sutra. Buddhist Door at the Lien Hoa website: <http://www.lienhua.net> [**Heart Sutra:bold phrases**]