

॥ हृदयभाषाहृदयम् ॥

॥ hṛdayabhāṣāhṛdayam ॥

The Heart of the Heart's Language

An Introduction to Sanskrit and the Shorter Heart Sūtra

कृतिरियं धर्मवर्धनज्ञानगर्भस्य

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सौगतम्

Saugatam  
Sanskrit Buddhism



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Published by Saugatam Sanskrit Buddhism

First edition: January 2026

Current edition: January 2026

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प्रज्ञापारमिता Prajñāpāramitā, Java; by मङ्गलनाथ Maṅgalanātha, Gonpo Tashi



## Introduction

॥ नमो भगवत्यै प्रज्ञापारमितायै ॥

|| namo bhagavatyai prajñāpāramitāyai ||

The shorter Heart Sūtra is a very concise expression of the Buddhist teachings, and especially of the Perfection of Wisdom (प्रज्ञापारमिता prajñāpāramitā), the foundation of the Mahāyāna. It is written in simple language, and it abbreviates longer lists that form the common vocabulary of Buddhist thought.

This course offers some initial steps in learning Sanskrit, and is meant for complete beginners. It may help others, who have already studied some Sanskrit, to approach the shorter Heart Sūtra. Even someone with no prior exposure to Sanskrit should be able to understand each sentence of the Heart Sūtra, by following this course. To make this possible, I have presented its vocabulary by highlighting the key points of Buddhist thought, the foundational teachings that seem to me necessary to follow the main content of the Sūtra.

Regular recitation of the Daily Chants is highly recommended; my main suggestion on how to learn from this course is to set aside at least five or ten minutes for daily recitation of the Daily Chants. Beyond those five or ten minutes, one may then study as much of the course as one may find suitable for one day. I also strongly recommend reading aloud all of the Sanskrit parts, and to avoid reading silently for at least the first few years of learning. Developing a regular habit of Sanskrit recitation and chanting is extremely helpful, and allows for regular exposure to the sounds of the language. The reading exercises in this book are meant to develop familiarity with both sound and meaning.

I thank Bhikṣuṇī Dharmacittā, Samīkṣā Meshram and Samīkṣā Kamble for helpful corrections, and Maṅgalanātha for the image.



## Daily Chants

॥ नमो मञ्जुश्रीकुमारभूताय ॥

|| namo mañjuśrīkumārabhūtāya ||

अ आ इ ई उ ऊ	a ā i ī u ū
ऋ ॠ ऌ ॡ	r̥ r̄ ḷ ḹ
ए ऐ ओ औ अं अः	e ai o au am aḥ
क ख ग घ ङ	ka kha ga gha ṅa
च छ ज झ ञ	ca cha ja jha ṅa
ट ठ ड ढ ण	ṭa ṭha ḍa ḍha ṇa
त थ द ध न	ta tha da dha na
प फ ब भ म	pa pha ba bha ma
य र ल व	ya ra la va
श ष स ह	śa ṣa sa ha
क्ष ज्ञ	kṣa jña

---

बुद्धः	बुद्धौ	बुद्धाः
buddhaḥ	buddhau	buddhāḥ
हे बुद्ध	हे बुद्धौ	हे बुद्धाः
he buddha	he buddhau	he buddhāḥ
बुद्धम्	बुद्धौ	बुद्धान्
buddham	buddhau	buddhān
बुद्धेन	बुद्धाभ्याम्	बुद्धैः
buddhena	buddhābhyām	buddhaiḥ
बुद्धाय	बुद्धाभ्याम्	बुद्धेभ्यः
buddhāya	buddhābhyām	buddhebhyaḥ
बुद्धात्	बुद्धाभ्याम्	बुद्धेभ्यः
buddhāt	buddhābhyām	buddhebhyaḥ
बुद्धस्य	बुद्धयोः	बुद्धानाम्
buddhasya	buddhayoḥ	buddhānām
बुद्धे	बुद्धयोः	बुद्धेषु
buddhe	buddhayoḥ	buddheṣu

प्रज्ञा	प्रज्ञे	प्रज्ञाः
prajñā	prajñe	prajñāḥ
हे प्रज्ञे	हे प्रज्ञे	हे प्रज्ञाः
he prajñe	he prajñe	he prajñāḥ
प्रज्ञाम्	प्रज्ञे	प्रज्ञाः
prajñām	prajñe	prajñāḥ
प्रज्ञया	प्रज्ञाभ्याम्	प्रज्ञाभिः
prajñāyā	prajñābhyām	prajñābhiḥ
प्रज्ञायै	प्रज्ञाभ्याम्	प्रज्ञाभ्यः
prajñāyai	prajñābhyām	prajñābhyaḥ
प्रज्ञायाः	प्रज्ञाभ्याम्	प्रज्ञाभ्यः
prajñāyāḥ	prajñābhyām	prajñābhyaḥ
प्रज्ञायाः	प्रज्ञयोः	प्रज्ञानाम्
prajñāyāḥ	prajñayoḥ	prajñānām
प्रज्ञायाम्	प्रज्ञयोः	प्रज्ञासु
prajñāyām	prajñayoḥ	prajñāsu
फलम्	फले	फलानि
phalam	phale	phalāni
हे फल	हे फले	हे फलानि
he phala	he phale	he phalāni
फलम्	फले	फलानि
phalam	phale	phalāni
फलेन	फलाभ्याम्	फलैः
phalena	phalābhyām	phalaiḥ
फलाय	फलाभ्याम्	फलेभ्यः
phalāya	phalābhyām	phalebhyaḥ
फलात्	फलाभ्याम्	फलेभ्यः
phalāt	phalābhyām	phalebhyaḥ
फलस्य	फलयोः	फलानाम्
phalasya	phalayōḥ	phalānām
फले	फलयोः	फलेषु
phale	phalayōḥ	phaleṣu

भवति	भवतः	भवन्ति
bhavati	bhavataḥ	bhavanti
भवसि	भवथः	भवथ
bhavasi	bhavathaḥ	bhavatha
भवामि	भवावः	भवामः
bhavāmi	bhavāvaḥ	bhavāmaḥ

॥ नमः सर्वज्ञाय ॥

|| namaḥ sarvajñāya ||

आर्यावलोकितेश्वरबोधिसत्त्वो

āryāvalokiteśvarabodhisattvo

गम्भीरायां प्रज्ञापारमितायां चर्या

gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ

चरमाणो व्यवलोकयति स्म ।

caramāṇo vyavalokayati sma |

पञ्च स्कन्धास्तांश्च स्वभावशून्यान् पश्यति स्म ॥

pañca skandhās tāṃś ca svabhāvaśūnyān paśyati sma ||

इह शारिपुत्र रूपं शून्यता शून्यतैव रूपम् ।

iha śāriputra rūpaṃ śūnyatā śūnyataiva rūpam |

रूपान्न पृथक् शून्यता शून्यताया न पृथग्रूपम् ।

rūpān na pṛthak śūnyatā śūnyatāyā na pṛthag rūpam |

यद्रूपं सा शून्यता या शून्यता तद्रूपम् ।

yad rūpaṃ sā śūnyatā yā śūnyatā tad rūpam |

एवमेव वेदनासञ्ज्ञासंस्कारविज्ञानानि ॥

evam eva vedanāsañjñāsaṃskāravijñānāni ||

इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा

iha śāriputra sarvadharmāḥ śūnyatālakṣaṇā

अनुत्पन्ना अनिरुद्धा अमला न विमला नोना न परिपूर्णाः ।

anutpannā aniruddhā amalā na vimalā nonā na paripūrṇāḥ |

तस्माच्छारिपुत्र शून्यतायां  
 tasmāc chāriputra śūnyatāyām  
 न रूपं न वेदना न सञ्ज्ञा न संस्कारा न विज्ञानम् ।  
 na rūpaṁ na vedanā na sañjñā na saṁskārā na vijñānam |  
 न चक्षुःश्रोत्रघ्राणजिह्वाकायमनांसि  
 na cakṣuḥśrotraghrāṇajihvākāyamanānsi  
 न रूपशब्दगन्धरसस्पर्शव्यधर्माः ।  
 na rūpaśabdagandharasaspraṣṭavyadharmāḥ |  
 न चक्षुर्धातुर्यावन्न मनोधातुः ।  
 na cakṣurdhātur yāvan na manodhātuḥ |  
 न विद्या नाविद्या न विद्याक्षयो नाविद्याक्षयो  
 na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo  
 यावन्न जरामरणं न जरामरणक्षयो  
 yāvan na jarāmaraṇaṁ na jarāmarāṇakṣayo  
 न दुःखसमुदयनिरोधमार्गा न ज्ञानं न प्राप्तित्वम् ॥  
 na duḥkhasamudayanirodhamārgā na jñānaṁ na prāptitvam ||  
 बोधिसत्त्वस्य प्रज्ञापारमितामाश्रित्य विहरति ।  
 bodhisattvasya prajñāpāramitām āśritya viharati |  
 चित्तावरणनास्तित्वाद्द्रष्टो विपर्यासातिक्रान्तो निष्ठनिर्वाणः ।  
 cittāvaraṇanāstitvād drṣṭo viparyāsātikrānto niṣṭhanirvāṇaḥ |  
 त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां सम्यक्सम्बोधिमभिसम्बुद्धाः ॥  
 tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitām āśrityānuttarāṁ samyaksambodhim abhisambuddhāḥ ||  
 तस्माज्जातव्यः प्रज्ञापारमितामहामन्त्रो  
 tasmāj jñātavyaḥ prajñāpāramitāmahāmanthro  
 महाविद्यामन्त्रो ऽनुत्तरमन्त्रो ऽसमसममन्त्रः सर्वदुःखप्रशमनः  
 mahāvidyāmanthro 'nuttaramanthro 'samasamamantraḥ sarvaduḥkhapraśamaṇaḥ  
 सत्यममिथ्यत्वात् प्रज्ञापारमितायामुक्तो मन्त्रः ।  
 satyam amithyatvāt prajñāpāramitāyām ukto mantraḥ |  
 तद्यथा गते गते पारगते पारसंगते बोधि स्वाहा ॥  
 tadyathā gate gate pāragate pārasaṁgate bodhi svāhā ||

## 1 Sounds

The Sanskrit alphabet is organized according to how the sounds are pronounced.

अ a आ ā इ i ई ī उ u ऊ ū ऋ ṛ ॠ ṝ लृ ḷ ए e ऐ ai ओ o औ au

are vowels. They can be short or long: the line on top of the vowels indicates that they are long. In case of अ a आ ā, the difference is also that आ ā is more open; ए e ऐ ai ओ o औ au are always long.

अं am अः aḥ

are modifications of the vowels: अं am is pronounced as a nasal sound similar to an “m” but without re-opening the mouth; अः aḥ is pronounced like an aspirated sound with a small repetition of the previous vowel – we could represent it as अḥ a<sup>ha</sup>. These two modifications can apply to other vowels as well: आः āḥ, आं ām, इः iḥ (= इḥ i<sup>hi</sup>), इं iḥ (= इं i<sup>hi</sup>), उḥ (= उḥ u<sup>hu</sup>), ūḥ (= ऊḥ ū<sup>hu</sup>), etc. Try to pronounce:

बुद्धः buddhaḥ (बुद्धḥ buddha<sup>ha</sup>); बुद्धिः buddhiḥ (बुद्धिḥ buddhi<sup>hi</sup>); गुरुः guruḥ (गुरुḥ guru<sup>hu</sup>).

क ka ख kha ग ga घ gha ङ ṅa

are stops formed in the throat. The difference between क ka and ख kha, and between ग ga and घ gha, is the level of aspiration: क ka has no aspiration, ख kha has clear aspiration; ग ga has no aspiration, घ gha has clear aspiration. If you have difficulties pronouncing with strong aspiration, try to divide the sound as a kind of slow motion first, separating the two parts क् k – ह ha. The difference between क ka ख kha and ग ga घ gha is that the first two are unvoiced (we use only the breath, not the voice, to form the sound) and the second two are voiced (we use the voice, not just the breath, to form the sound). The fifth letter, ङ ṅa, is a nasal: it is formed by using the nose too, not only the throat: if you have difficulties understanding what it sounds like, try to pronounce अङ्ग aṅga or अङ्क aṅka in slow motion.

च ca छ cha ज ja झ jha ञ ña

are stops formed in the soft palate. If you run your tongue from the teeth backward touching your palate, you will notice that it is first hard, then, once you get towards the back, it is soft; that area in the back is where these sounds are formed. If you have difficulties understanding how ञ ña sounds like, try to pronounce पञ्च pañca in slow motion.

ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa

are stops formed in the hard palate; the tongue points upwards, towards the brain (called “cerebrum”), so they are also called “cerebrals”. To pronounce them, make sure that the tongue curls and points upwards, touching the hard, upper part of the palate.

त ta थ tha द da ध dha न na

are stops formed by touching the teeth. They are clear dental sounds, so make sure that the tongue touches the teeth directly and not somewhere behind them (this will make them sound a bit like the previous set).

प pa फ pha ब ba भ bha म ma

are stops formed with the lips.

य ya र ra ल la व va

are semivowels, each resembling a vowel (इ i उ u ऋ ṛ लृ ṛ).

श śa ष ṣa स sa ह ha

are sibilants – the breath is not stopped.

क्ष kṣa ज्ञ jña

are special conjuncts, pronounced like क्ष kṣa ज्ञ jña, but also in other ways in different regions.

The above is not a manual on how to pronounce: the best way to learn pronunciation is by listening and repeating, not by consciously trying to place one’s tongue in the right place. However, some basic guidelines can be helpful, when one has doubts.

## 2 Exercises for the sounds | Read aloud the following, slowly:

अ आ क का ख खा क खा ख का  
a ā ka kā kha khā ka khā kha kā  
आ अ गा ग घा घ गा घ घा ग  
ā a gā ga ghā gha gā gha ghā ga  
इ ई कि की गि गी कि गी गि की  
i ī ki kī gi gī ki gī gi kī  
ई इ घी कि गी खि की घि खी गि  
ī i ghī ki gī khi kī ghi khī gi  
उ ऊ चु जू छु जू चु झू छु झू  
u ū cu jū chu jū cu jhū chu jhū  
ऋ कृ तृ नृ पृ बृ मृ वृ सू ह  
ṛ kṛ ṭṛ ṇṛ ṣṛ ḥ  
आ ए टे ते ठे थे डे ढे डे ठे  
ā e ṭe te ṭhe the ḍe ḍhe ḍe ṭhe  
आ ओ पो बो पो फो पो भो बो फो  
ā o po bo po pho po bho bo pho  
क्य र्य व्य स्य स्या व्या र्या क्या  
kya rya vya sya syā vyā ryā kyā  
क्रा त्रा क्रै त्रै क्रौ त्रौ  
krā trā krai trai krau trau  
हाह हहा हाहा हहहह  
hāha hahā hāhā hahaha

## 3 धातु Dhātu | the source of meaning

Most Sanskrit words can be derived from basic units of sound and meaning, called धातु dhātu. The term धातु dhātu can mean a basic element, a point of origin, a source. Each धातु dhātu conveys a certain action/activity, and thus धातुs dhātus are also called “verbal roots” (as “verb”, in English, is related to actions). Each word will retain some of the

sounds of the धातु dhātu from which it originates, making its connection to an action immediately perceptible. This makes Sanskrit a very vivid and interconnected language.

धातुs Dhātus are usually single syllables. Let us look at one of the most common of all Sanskrit धातुs dhātus, भू bhū. This means to exist, or, to be, and is used to form a large number of nouns, verbs, and indeclinables. Here are some words derived from भू bhū:

भवति bhavati | (something/someone) is, exists भाव bhāva | an entity; existence

भव bhava | existence; a realm of existence

भूत bhūta | what is; the past; something that has been

यथा-भूत yathā-bhūta | as it is, in accordance with reality, things as they are

स्व-भाव sva-bhāva | own-entity, own-existence, essence, nature, own-being

Sometimes a particle, called उपसर्ग upasarga, is added before the धातु dhātu. In some cases, it does not change the meaning; in other cases, it does. For example, while भव bhava means “existence”, प्रभव prabhava means “power.”

Here are some of the धातुs dhātus found in the Heart Sūtra, and the words that are derived from them:

ज्ञा jñā | to know, to cognize, to be aware of, to understand

सर्व-ज्ञ sarva-jñā | someone who knows (ज्ञ jñā) everything (सर्व sarva), omniscient

ज्ञान jñāna | awareness; this can refer to cognition in a general sense, or to a very elevated type of awareness, such as non-conceptual realization

वि-ज्ञान vi-jñāna | consciousness; most commonly refers to the cognition of something, a moment of perception of an object

प्रज्ञा | wisdom; elevated (प्र- pra-) type of awareness

सञ्ज्ञा sañjñā | notion, a mental factor that picks up an identifying feature of the object; a name, an appellation; sometimes also used for consciousness in general

ज्ञातव्य jñātavya | something that should be known

लोक् lok | to see, to look at, to observe  
अव-लोकित् ava-lokita | seen, looked at, gazed upon, observed  
व्यवलोकयति vyavalokayati | (someone) sees, looks at, observes

बुध् budh | to awaken, to wake up, to know, to understand, to cognize  
बोधि bodhi | awakening, Buddhahood  
बुद्ध buddha | someone who has woken up from the sleep of ignorance, someone who has realized the nature of all things, someone whose mind has blossomed  
अभिसंबुद्ध abhisambuddha | someone who has realized, awakened to, something

चर् car | to move, to course, to practice  
चर्या caryā | practice  
चरमाण caramāṇa | someone who is practicing, someone who is coursing

दृश्् dṛś | to see, to look at, to observe  
पश्यति paśyati | (someone) sees, looks at, observes

श्चिन् śvin | to increase, grow, swell; to move  
शून्य śūnya | empty, something fit for growth, increase  
शून्यता śūnyatā | emptiness

विद् vid | to know, to feel, to perceive, to experience; to exist  
वेदना vedanā | feeling, experience (one of the five types of entities that make up a sentient being)  
विद्या vidyā | knowledge; also, a magical type of knowledge, synonym of mantra  
अविद्या avidyā | ignorance

कृ kṛ | to do, to make, to create  
संस्कार saṃskāra | assembled factor; something that comes together with other causal factors to produce an effect

धृ dhṛ | to bear, to have, to hold

धर्म dharma | the teachings of the Buddha; virtuous behaviour; an entity

मन् man | to think, to regard, to consider

मनस् manas | thought, mind

गम् gam | to go, to reach, to move; to understand, to perceive, to cognize

गत gata | gone, reached, arrived (at)

#### 4 Four truths that make one noble

The Buddha is known as the “One Who Turns the Wheel of the Dharma”, धर्मचक्रवर्तिन् dharmacakravartin. A “Wheel-Turner”, चक्रवर्तिन् cakravartin, is a person who, thanks to an immense amount of positive karma, is born as an emperor who grows up and has a vision of a golden, silver, or copper wheel. The wheel starts turning, and the emperor follows it: if it is a golden wheel, all the people that it reaches spontaneously become subjects of the emperor, while if it is a silver or copper wheel some degree of force needs to be applied for that same purpose.

Such special emperors are born with unique features of their body, and bodhisattvas in their last birth share those marks. The bodhisattva, however, relinquishes any worldly ambition of conquest and kingship, and sets forth to become a Buddha. A Buddha is someone whose mind stream is free from all obscurations, and thus is both liberated from birth and death and omniscient. These qualities – the highest qualities that ever could come about – make it possible for someone to turn the wheel of dharma, teaching the path to freedom from suffering to gods and men. Thus, the first teaching of the Buddha is called the Turning of the Wheel of Dharma, धर्मचक्रप्रवर्तन dharmacakrapravartana, and consists in four truths, through which reality is faced for what it is, so as to tread on a path towards complete freedom.

The four truths are called “truths of the noble ones” आर्यसत्य āryasatya (आर्यसत्यानि āryasatyāni in the plural). आर्य ārya is someone who has directly seen those truths as true; the truths are true for everyone, but ordinary people fail to recognize them as such and thus wander aimlessly from one suffering to the next. The four truths are the truth of suffering, दुःखसत्य duḥkhasatya, the truth of the arising of suffering, समुदयसत्य samudayasatya, the truth of the cessation of suffering, निरोधसत्य nirodhasatya, and the truth of the path, मार्गसत्य mārgasatya.

दुःखसत्य duḥkhasatya, the truth of suffering, means that the continuity of births and deaths is of the nature of suffering. It is painful and not satisfactory; it is not a situation of ease. It is so because everything within संसार saṃsāra is affected by three types of suffering: the suffering of suffering, दुःखदुःखता duḥkhaduḥkhatā, the suffering of change, विपरिणामदुःखता vipariṇāmaduḥkhatā, and the suffering of assembled factors, संस्कारदुःखता saṃskāraduḥkhatā. The first consists in unpleasant, painful experiences, such as burning one’s hand; the second consists in how pleasant, happy experiences are bound to end, due to their impermanence; the third is the very nature of things that arise due to causes and conditions, that are impermanent and bound to sustain the emergence of the first two types of suffering.

One may ask: within one lifetime, some people seem to have more pleasant and happy experiences than their opposites, or at least a mixture of the two. How can it be said that संसार saṃsāra is suffering? Is it not, at least, a mixed situation? To this it is replied that when we look at the whole of संसार saṃsāra, painful experiences are overwhelmingly more prominent than pleasant ones. This is because it is very difficult to be born in the higher realms, wherein pleasant experiences are the majority, while it is very easy to end up in the lower realms, where pain is predominant. The number of sentient beings in the lower realms is in fact vastly greater than that of sentient beings in the higher realms. Thus, just like when we have a bag of rice we still call it “a bag of rice” even when there are a handful of grains of sand within it, we still say that संसार saṃsāra is suffering.

Other masters say that actually there is no pleasant experience. What we conceptualize as a pleasant experience is actually a form of relative respite brought about by the change of an unpleasant experience. For example, when we feel very warm entering cool water feels pleasant; but after a while that coolness feels unpleasant, and going back to the warmth of the sun feels pleasant. Both experiences are in fact of the nature of suffering, and what we conceptualize as pleasure is in fact the attenuation of a specific type of suffering, while a different one has not yet fully manifested. No condition within संसार samsāra is one of actual, genuine ease.

The first truth is like the diagnosis of an illness.

समुदयसत्य samudayasatya, the truth of the arising of suffering, refers to what suffering originates from. In brief, suffering is born from mental afflictions, क्लेशs kleśas, of which the main three are attraction, राग rāga, aversion, द्वेष dveṣa, and delusion, मोह moha; the root is ignorance, अविद्या avidyā, the view of “I” and “mine”, the view of a permanent “self”, आत्मन् ātman. On the basis of mental afflictions, one produces karma of body, speech, and mind, which propels new births and thus the continuation of suffering.

The second truth is like understanding the cause of an illness.

निरोधसत्य nirodhasatya, the truth of cessation refers to the cessation of suffering, freedom from birth and death, that comes about when ignorance is uprooted and there is no more chance for mental afflictions to come about; it is the same as निर्वाण nirvāṇa, the complete blowing off of the aggregates.

The third truth is like understanding that the illness is curable.

मार्गसत्य mārgasatya, the truth of the path, refers to the path to the cessation of suffering, the training of body, speech and mind; the training in discipline, meditation,

and wisdom that gradually results in a direct seeing of the nature of reality, the realization of no-self.

The fourth truth is like the cure for the illness.

**5 Reading exercise for the four truths of the noble ones** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

दुस् खम् दुःखम् dus kham duḥkham

Bad; space; suffering

सु खम् सुखम् su kham sukham

Good; space; pleasure/happiness

दुःखसत्यम् दुःखमार्यसत्यम् duḥkhasatyam duḥkham āryasatyam

The truth of suffering; suffering, the truth of the noble ones

सम् + उत् + इ समुदयः sam + ut + i samudayaḥ

Going up, arising (particle + particle + root); arising, origin

समुदयसत्यम् समुदयः आर्यसत्यम् samudayasatyam samudayaḥ āryasatyam

The truth of arising; arising, the truth of the noble ones

नि + रुध् निरोधः ni + rudh nirodhaḥ

To cease (particle + root); cessation

निरोधसत्यम् निरोधः आर्यसत्यम् nirodhasatyam nirodhaḥ āryasatyam

The truth of cessation; cessation, the truth of the noble ones

मृग् मार्गः mṛg mārgaḥ

To seek (root); path

मार्गसत्यम् मार्गः आर्यसत्यम् mārgasatyam mārgaḥ āryasatyam  
The truth of the path; the path, the truth of the noble ones

## 6 The five aggregates, a collection without a self

We saw how the key teaching of the first turning is that there is no such thing as a “self”, आत्मन् ātman. When we imagine a self, we never experience it: we experience the momentary mind and body, and imagine it to be something which it is not. In order to counter this misperception, the Buddha taught three ways of looking at things as: aggregates, स्कन्ध skandha, entrances, आयतन āyatana, or bases, धातु dhātu.

The aggregates are collections of entities of materiality and mind: form रूप rūpa, feeling वेदना vedanā, notion सञ्ज्ञा sañjñā, assembled factors संस्कार saṃskāra, and consciousness विज्ञान vijñāna.

Form, रूप rūpa, refers to materiality as a whole. This is regarded as tiny particles that arise and cease moment by moment. The most basic elements of materiality are called earth, water, fire, and wind; these refer to solidity, moisture, heat, and lightness/motility. These four can only be touched but never seen, heard, smelled, or tasted. An additional set of particles, based on the primary four, are the objects of the five sense-faculties.

The other four aggregates are mental states and the basic mind. Feeling, वेदना vedanā, is pleasant, unpleasant, and neutral experience, accompanying every moment of consciousness. Notion, सञ्ज्ञा sañjñā, picks up an identifying sign of the object of perception, so that we may then think “this is blue”, etc., and also accompanies all moments of consciousness. Other mental states can occur together with a moment of consciousness, and these are called assembled factors, संस्कार saṃskāra. Consciousness, विज्ञान vijñāna, is the perception of the mere object – without any further qualification; it is the basic level of mind, momentary and always arising in dependence upon an object (the object doesn’t have to be material in the case of thought-consciousness).

When we look at a moment of experience in terms of these five aggregates, we don't find a self. When "I see a patch of blue", I can find a momentary blue object, and my sense-faculty – these belong to form, रूप rūpa; I can find an experience that is pleasant (if it is a beautiful patch of blue) – this is feeling, वेदना vedanā; I can find the recognition "it is a patch of blue" – this is notion, सञ्ज्ञा sañjñā; other mental states may be there, such as attraction towards that patch of blue, and these fall within assembled factors, संस्कार saṁskāra; and the most subtle element in this experience is the perception of that mere object, a moment of consciousness, विज्ञान vijñāna. However, I can't find a self – there is no "I", no fixed singular overarching identity, only a moment in the flow of momentary entities that give rise to other momentary entities.

**7 Reading exercise for the five aggregates** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

स्कन्ध् स्कन्धाः skandh skandhāḥ

To collect, to put together (root); the aggregates

रूप् रूपम् रूप-स्कन्धः rūp rūpam rūpa-skandhaḥ

To form, figure, to be affected (root); form; the aggregate of form

विद् वेदना वेदना-स्कन्धः vid vedanā vedanā-skandhaḥ

To experience, to feel (root); feeling; the aggregate of feeling

सम् + ज्ञा सञ्ज्ञा सञ्ज्ञा-स्कन्धः sam + jñā sañjñā sañjñā-skandhaḥ

To know well (particle + root); notion; the aggregate of notion

सम् + कृ संस्काराः संस्कार-स्कन्धः sam + kṛ saṁskārāḥ saṁskāra-skandhaḥ

To create, produce, after having assembled together (particle + root); assembled factors; the aggregate of assembled factors

वि + ज्ञा विज्ञानम् विज्ञान-स्कन्धः vi + jñā vijñānam vijñāna-skandhaḥ

To know, to cognize, distinctly (particle + root); consciousness; the aggregate of consciousness

## 8 The twelve entrances, the doors of consciousness

Some conceive of the self, आत्मन् ātman, primarily as an agent, and especially identify it with the body. The self is the seer, the one who hears, smells, tastes, touches, and thinks. To counter such superimposition of a single, powerful “doer”, the Buddha taught the twelve entrances, आयतनs āyatanas. They are doors for consciousness to arrive, i.e. they make it possible for a moment of consciousness to arise.

The entrances are divided into two, internal and outer. The internal ones are the eye चक्षुस् cakṣus, ear श्रोत्र śrotra, nose घ्राण ghrāṇa, tongue जिह्वा jihvā, body काय kāya, and thought मनस् manas. The outer ones are their respective objects, the domains of their agency: (visible) form रूप rūpa, sound शब्द śabda, smell गन्ध gandha, flavor रस rasa, tactile objects स्पर्शव्य spraṣṭavya, and all things that mind can take as an object, धर्म dharma.

Consciousness comes into existence through the twelve gates, and the inner entrances are the “doers” in respect to their specific perceptual domains – they are doers in the sense that they have the causal power to produce consciousness. Beyond that, there is no self, आत्मन् ātman, no I, as the doer. Beyond the arising and passing away of causes and effects, there is no “doer.”

**9 Reading exercise for the twelve entrances** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

आ + इ आयतनानि ā + i āyatanāni

To arrive (particle + root); the entrances

चक्ष् चक्षुः चक्षुरायतनम् cakṣ cakṣuḥ cakṣurāyatanam  
To see, to look at (root); the eye; the eye-entrance

श्रु श्रोत्रम् श्रोत्रायतनम् śru śrotram śrotrāyatanam  
To hear, to listen (root); the ear; the ear-entrance

घ्रा घ्राणम् घ्राणायतनम् ghrā ghrāṇam ghrāṇāyatanam  
To smell, to perceive odor (root); the nose; the nose-entrance

लिह् जिह्वा जिह्वायतनम् lih jihvā jihvāyatanam  
To lick (root); the tongue; the tongue-entrance

चि कायः कायायतनम् ci kāyaḥ kāyāyatanam  
To accumulate, to pile up (root); the body; the body-entrance

मन् मनः मनायतनम् man manaḥ mana-āyatanam  
To think, to consider, to know (root); thought; the thought-entrance

रूप् रूपम् रूपायतनम् rūp rūpam rūpāyatanam  
To form, to figure (root); (visible) form; the form-entrance

शब्द् शब्दः शब्दायतनम् śabd śabdaḥ śabdāyatanam  
To make a sound (root); sound; the sound-entrance

गन्ध् गन्धः गन्धायतनम् gandh gandhaḥ gandhāyatanam  
To torment, or, to move restlessly (root); smell; the smell-entrance

रस् रसः रसायतनम् ras rasaḥ rasāyatanam  
To taste, relish (root); flavor; the flavor-entrance

स्पृश् स्पृष्टव्यम् स्पृष्टव्यायतनम् spr̥ś spr̥ṣṭavyam spr̥ṣṭavyāyatanam  
To touch (root); touchable object; the touchable-entrance

धृ धर्माः धर्मायतनम् dhṛ dharmāḥ dharmāyatanam

To hold, to bear/have (root); dharmas; the dharma-entrance

## 10 The eighteen bases, the sources of selfless experience

A profound perspective on the real existence of the self, आत्मन् ātman, is that it consists of pure experience – consciousness, not active but merely witnessing, in its permanent state of mere awareness. Despite the impermanent and ever-changing nature of the world and its many troubles, a constant element of mere experience would then be regarded as the ultimate, real self, आत्मन् ātman.

To counteract such superimposition of a permanent experiencer, the Buddha taught the eighteen bases, धातुs dhātus. The term धातु dhātu means a source, an ore, a mine, from which subsequent similar elements come out.

Each moment of conscious experience arises due to at least two causes; an object, and a supporting basis. For example, eye-consciousness, चक्षुर्विज्ञान cakṣurvijñāna, arises depending upon visible form, रूप rūpa, and the eye-faculty, चक्षुरिन्द्रिय cakṣurindriya. We can recognize three elements in this process of dependent arising; the object, the supporting basis, and the resultant consciousness. The process of consciousness, however, doesn't need a permanent self. The eighteen धातुs dhātus are organized into three groups of six objects, six supporting bases, and six resultant consciousnesses: eye-consciousness, चक्षुर्विज्ञान cakṣurvijñāna, etc.

Note that when we say “eye-consciousness” we don't mean that the eye is conscious, but rather, that the eye is the main causal factor in producing that moment of consciousness (the same goes for the other five).

The table on the next page offers the complete list of the eighteen bases. The thought-base, मनोधातु manodhātu, refers to the supporting basis for thought-consciousness, मनोविज्ञान manovijñāna, that arises on the basis of a previous moment of (any type of) consciousness, instead of arising on the basis of a sense-faculty like the other five do.

Thought consciousness, in other words, does not directly depend on the operation of the five senses.

आलम्बनम् ālambanam object/support	आश्रयः āśrayaḥ supporting basis	विज्ञानम् vijñānam consciousness
रूपधातुः rūpadhātuḥ form-base	चक्षुर्धातुः cakṣurdhātuḥ eye-base	चक्षुर्विज्ञानधातुः cakṣurvijñānadhātuḥ eye-consciousness-base
शब्दधातुः śabdadhātuḥ sound-base	श्रोत्रधातुः śrotradhātuḥ ear-base	श्रोत्रविज्ञानधातुः śrotravijñānadhātuḥ ear-consciousness-base
गन्धधातुः gandhadhātuḥ smell-base	घ्राणधातुः ghrāṇadhātuḥ nose-base	घ्राणविज्ञानधातुः ghrāṇavijñānadhātuḥ nose-consciousness-base
रसधातुः rasadhātuḥ flavor-base	जिह्वाधातुः jihvādhātuḥ tongue-base	जिह्वाविज्ञानधातुः jihvāvijñānadhātuḥ tongue-consciousness-base
स्पर्शव्यधातुः spraṣṭavyadhātuḥ touchable-base	कायधातुः kāyadhātuḥ body-base	कायविज्ञानधातुः kāyavijñānadhātuḥ body-consciousness-base
धर्मधातुः dharmadhātuḥ dharma-base	मनोधातुः manodhātuḥ thought-base	मनोविज्ञानधातुः manovijñānadhātuḥ thought-consciousness-base

**11 Reading exercise for the eighteen bases** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

धा धातवः dhā dhātavaḥ

To hold, bear, support (root); the bases

रूप् रूपम् रूपधातुः rūp rūpam rūpadhātuḥ

To form, to figure (root); (visible) form; the form-base

शब्द् शब्दः शब्दधातुः śabd śabdaḥ śabdadhātuḥ

To make a sound (root); sound; the sound-base

गन्ध् गन्धः गन्धधातुः gandh gandhaḥ gandhadhātuḥ

To torment, or, to move restlessly (root); smell; the smell-base

रस् रसः रसधातुः ras rasaḥ rasadhātuḥ

To taste, relish (root); flavor; the flavor-base

स्पृश् स्पृष्टव्यम् स्पृष्टव्यधातुः spṛś spraṣṭavyam spraṣṭavyadhātuḥ

To touch (root); touchable object; the touchable-base

धृ धर्माः धर्मधातुः dhṛ dharmāḥ dharmadhātuḥ

To hold, to bear/have (root); dharmas; the dharma-base

चक्ष् चक्षुः चक्षुर्धातुः cakṣ cakṣuḥ cakṣurdhātuḥ

To see, to look at (root); the eye; the eye-base

श्रु श्रोत्रम् श्रोत्रधातुः śru śrotram śrotradhātuḥ

To hear, to listen (root); the ear; the ear-base

घ्रा घ्राणम् घ्राणधातुः ghrā ghrāṇam ghrāṇadhātuḥ

To smell, to perceive odor (root); the nose; the nose-base

लिह् जिह्वा जिह्वाधातुः lih jihvā jihvādhātuḥ

To lick (root); the tongue; the tongue-base

चि कायः कायधातुः ci kāyaḥ kāyadhātuḥ

To accumulate, to pile up (root); the body; the body-base

मन् मनः मनोधातुः man manaḥ manodhātuḥ

To think, to consider, to know (root); thought; the thought-base

चक्ष् चक्षुः चक्षुर्विज्ञानधातुः cakṣ cakṣuḥ cakṣurvijñānadhātuḥ

To see, to look at (root); the eye; the eye-consciousness-base

श्रु श्रोत्रम् श्रोत्रविज्ञानधातुः śru śrotram śrotravijñānadhātuḥ

To hear, to listen (root); the ear; the ear-consciousness-base

घ्रा घ्राणम् घ्राणविज्ञानधातुः ghrā ghrāṇam ghrāṇavijñānadhātuḥ

To smell, to perceive odor (root); the nose; the nose-consciousness-base

लिह् जिह्वा जिह्वाविज्ञानधातुः lih jihvā jihvāvijñānadhātuḥ

To lick (root); the tongue; the tongue-consciousness-base

चि कायः कायविज्ञानधातुः ci kāyaḥ kāyavijñānadhātuḥ

To accumulate, to pile up (root); the body; the body-consciousness-base

मन् मनः मनोविज्ञानधातुः man manaḥ manovijñānadhātuḥ

To think, to consider, to know (root); thought; the thought-consciousness-base

## 12 सन्धि Sandhi

**Sandhi** means the coming together of two sounds, without a pause. When two sounds are pronounced one next to the other, they can change, to make pronunciation easier.

In Sanskrit, all these changes have been regularized as rules, but you don't need to learn all these rules in the beginning – rely on the sandhi analysis provided by a teacher.

For example:

बुद्धः + विहरति = बुद्धो विहरति

buddhaḥ + viharati = buddho viharati.

Here the sound अः aḥ has changed to ओ o because it is followed by व् v.

### 13 Language vs script

**Language** and **script** are not the same thing (there is no such thing as “Sanskrit script”). Sanskrit has been written in hundreds and hundreds of different scripts, as the script is only meant to represent sounds. Here we will be relying on both Devanāgarī and Roman script. Devanāgarī is the most commonly used script for Sanskrit in contemporary South Asia, while Roman script is more common in publications from other parts of the world.

There are some differences in the spacing conventions of Devanāgarī vs Roman script. In Devanāgarī, two different words often appear without a space in between, when the only way to separate them would be to use a virāma sign (i.e. when the letters naturally coalesce); in roman script, since each consonant does not automatically represent a short accompanying “a”, two different words are always separated by a space. For example: एवमेव evam eva; in Devanāgarī, m म् and e ए merge into me मे, so if I wanted to separate the words, I would have to add a विराम virāma sign below the ma म एवम् एव. This may look like an easier option to beginners, but for those who know enough Sanskrit to be able to naturally understand word divisions adding विराम virāma in all such instances would appear cumbersome and not very beautiful.

### 14 Reading exercise for sandhi | Read aloud the following:

बोधिसत्त्वः गम्भीरायाम् bodhisattvaḥ, gambhīrāyām

बोधिसत्त्वो गम्भीरायाम् bodhisattvo gambhīrāyām

गम्भीरायाम् प्रज्ञापारमितायाम् gambhīrāyām, prajñāpāramitāyām

गम्भीरायां प्रज्ञापारमितायाम् gambhīrāyāṁ prajñāpāramitāyām

प्रज्ञापारमितायाम् चर्याम् prajñāpāramitāyām, caryām

प्रज्ञापारमितायां चर्याम् prajñāpāramitāyāṁ caryām

चर्याम् चरमाणः caryām, caramāṇaḥ

चर्या चरमाणः caryām caramāṇaḥ

चरमाणः व्यवलोकयति caramāṇaḥ, vyavalokayati

चरमाणो व्यवलोकयति caramāṇo vyavalokayati

स्कन्धाः तान् skandhāḥ, tān

स्कन्धास्तान् skandhās tān

तान् च tān, ca

तांश्च tānś ca

रूपम् शून्यता rūpam, śūnyatā

रूपं शून्यता rūpaṁ śūnyatā

शून्यता एव śūnyatā, eva

शून्यतैव śūnyataiva

रूपात् न rūpāt, na

रूपान्न rūpān na

शून्यतायाः न śūnyatāyāḥ, na

शून्यताया न śūnyatāyā na

पृथक् रूपम् pṛthak, rūpam

पृथग्रूपम् pṛthag rūpam

यत् रूपम् yat, rūpam

यद्रूपम् yad rūpam

रूपम् सा rūpam, sā  
रूपं सा rūpaṁ sā

तत् रूपम् tat, rūpam  
तद्रूपम् tad rūpam

शून्यता अलक्षणाः śūnyatā, alakṣaṇāḥ  
शून्यतालक्षणाः śūnyatālakṣaṇāḥ

अलक्षणाः अनुत्पन्नाः alakṣaṇāḥ, anutpannāḥ  
अलक्षणा अनुत्पन्नाः alakṣaṇā anutpannāḥ

अनुत्पन्नाः अनिरुद्धाः anutpannāḥ, aniruddhāḥ  
अनुत्पन्ना अनिरुद्धाः anutpannā aniruddhāḥ

अनिरुद्धाः अमलाः aniruddhāḥ, amalāḥ  
अनिरुद्धा अमलाः aniruddhā amalāḥ

अमलाः न amalāḥ, na  
अमला न amalā na

विमलाः न vimalāḥ, na  
विमला न vimalā na

न ऊनाः na, ūnāḥ  
नोनाः nonāḥ

ऊनाः न ūnāḥ, na  
ऊना न ūnā na

तस्मात् शारिपुत्र tasmāt, śāriputra  
तस्माच्छारिपुत्र tasmāc chāriputra

शून्यतायाम् न śūnyatāyām, na  
शून्यतायां न śūnyatāyāṁ na

रूपम् न rūpam, na  
रूपं न rūpaṁ na

संस्काराः न saṁskārāḥ, na  
संस्कारा न saṁskārā na

धातुः यावत् dhātuḥ, yāvat  
धातुर्यावत् dhātur yāvat

यावत् न yāvat, na  
यावन्न yāvan na

क्षयः न kṣayaḥ, na  
क्षयो न kṣayo na

न अविद्याक्षयः na, avidyākṣayaḥ  
नाविद्याक्षयः nāvidyākṣayaḥ

क्षयः यावत् kṣayaḥ, yāvat  
क्षयो यावत् kṣayo yāvat

यावत् न yāvat, na  
यावन्न yāvan na

जरामरणम् न jarāmaraṇam, na  
जरामरणं न jarāmaraṇam na

जरामरणक्षयः न jarāmaraṇakṣayaḥ, na  
जरामरणक्षयो न jarāmaraṇakṣayo na

मार्गाः न mārḡāḥ, na  
मार्गा न mārḡā na

ज्ञानम् न jñānam, na  
ज्ञानं न jñānam na

नास्तित्वात् अत्रस्तः nāstitvāt, atrastaḥ  
नास्तित्वादत्रस्तः nāstitvād atrastaḥ

अत्रस्तः विपर्यासातिक्रान्तः atrastaḥ, viparyāsātikrāntaḥ  
अत्रस्तो विपर्यासातिक्रान्तः atrasto viparyāsātikrāntaḥ

अतिक्रान्तः निष्ठनिर्वाणः atikrāntaḥ, niṣṭhanirvāṇaḥ  
अतिक्रान्तो निष्ठनिर्वाणः atikrānto niṣṭhanirvāṇaḥ

आश्रित्य अनुत्तराम् āśritya, anuttarām  
आश्रित्यानुत्तराम् āśrityānuttarām

अनुत्तराम् सम्यक्सम्बोधिम् anuttarām, samyaksambodhim  
अनुत्तरां सम्यक्सम्बोधिम् anuttarām samyaksambodhim

तस्मात् ज्ञातव्यः tasmāt, jñātavyaḥ  
तस्माज्ज्ञातव्यः tasmāj jñātavyaḥ

मन्त्रः महाविद्यामन्त्रः mantraḥ, mahāvidyāmantraḥ  
मन्त्रो महाविद्यामन्त्रः mantro mahāvidyāmantraḥ

मन्त्रः अनुत्तरमन्त्रः mantraḥ, anuttaramantraḥ  
मन्त्रो ऽनुत्तरमन्त्रः mantro 'anuttaramantraḥ

मन्त्रः असमसममन्त्रः mantraḥ, asamasamamantraḥ  
मन्त्रो ऽसमसममन्त्रः mantro 'asamasamamantraḥ

उक्तः मन्त्रः uktaḥ, mantraḥ  
उक्तो मन्त्रः ukto mantraḥ

## 15 Dependent arising: seeing the maker of the house

A common question asked to Buddhists is: if there is no self, who takes up the next life? The short answer is that when we speak of “someone” being reborn, it is a conventional way to refer to the continuation of the stream of consciousness. The more elaborate answer is to be found in the teachings on प्रतीत्य-समुत्पाद pratītya-samutpāda, dependent arising.

According to the Buddhist perspective on causality, anything arises from a minimum of two causal factors, and usually due to several more. In other words, everything arises depending upon an assemblage of causes and conditions (here the difference between “cause” and “condition” is not meant very strongly, and is contextual). This is the general meaning of “dependent arising”: entities come into existence due to other entities – not on their own, and not due to a single, omnipotent cause. It is the arising, समुत्पाद samutpāda, of entities, depending upon, प्रतीत्य pratītya, an assemblage of causes and conditions.

This general principle is applied to the process of death and rebirth, and thus to the whole process of संसार saṃsāra – which means the beginningless and continuous coursing through deaths and new births. To show that this process involves only the

impermanent aggregates, the स्कन्धः skandhas, and no permanent self, the Buddha taught of dependent arising in twelve limbs (i.e. parts).

Each limb depends on the previous one, and will cease once the previous one ceases. Each limb is named in terms of what is the prominent causal factor at that point in time, knowing that there are additional causal elements – since, as we saw earlier, everything comes from an assemblage of causal factors, rather than arising from a single cause. The twelve limbs are as follows, distributed into three lifetimes:

### *Past life*

अविद्या avidyā

Ignorance: this primarily refers to grasping at a self, the fundamental misunderstanding about the nature of reality and of dependent arising itself.

संस्काराः saṃskārah

Assembled factors: here this means karma, that is determined by ignorance and the mental afflictions it brings with it, and that projects consciousness into a new life.

### *Present life*

विज्ञानम् vijñānam

Consciousness: this is the consciousness that joins a new birth. In case of a human birth, it enters the mother's womb at the moment of conception.

नामरूपम् nāmarūpam

Name and form: this is the name and form that make up a sentient being, i.e. the five aggregates, from the moment of conception up to the time when all the sense faculties are fully developed.

षडायतनम् ṣaḍāyatanam

Six entrances: when the sense faculties are fully developed, the stage changes its name into this.

स्पर्शः sparśaḥ

Contact: this is the “falling together”, i.e. the causal proximity, between an object, a sense-faculty, and the resultant consciousness. For example: visible form, the eye, and eye-consciousness (visual consciousness).

वेदना vedanā

Feeling: when consciousness arises, it is then accompanied by pleasant, unpleasant, or neutral experience.

तृष्णा tṛṣṇā

Craving: feeling gives rise to a strong desire for further pleasant experiences.

उपादानम् upādānam

Clinging: this desire gives rise to a habituated clinging, that will prompt one to give rise to karma of body, speech, and mind.

भवः bhavaḥ

Existence: the accumulated karma that has the power to project a new birth in a specific realm of existence (such as hells, hungry ghosts, animals, humans, anti-gods, and gods) takes this name.

*Future life*

जातिः jātiḥ

Birth: this refers to the entire process of birth, from the moment of conception (when consciousness enters the mother’s womb) until one is fully out of the womb and crying.

जरामरणम् jarāmaraṇam

Decay and death: ageing brings with it a gradual decline in body and mind, ending in the separation of mind and body and thus the end of a lifetime in a specific realm of existence.

The twelve limbs are also divided into three groups: afflictions, क्लेश kleśa, karma, कर्मन् karman, and the resultant suffering, दुःख duḥkha. The limbs of ignorance, craving, and clinging fall under afflictions; assembled factors and existence fall under karma; the remaining seven limbs fall under suffering. We can thus see that karma arises from afflictions (assembled factors arise from ignorance, existence from clinging), suffering arises from karma (consciousness arises from assembled factors, birth arises from existence), suffering arises from suffering (name and form arises from consciousness, etc.), affliction arises from suffering (craving arises from feeling) and affliction arises from affliction (clinging arises from craving). This also implicitly explains how ignorance arises again, allowing the cycle of saṃsāra to continue beyond just three life times: ignorance may either arise from suffering, or from afflictions. This grouping highlights how the whole of saṃsāra is nothing but the interplay of mental afflictions, karma, and suffering.

Since the teachings of dependent arising show that past, present, and future lifetimes arise and cease from causes and conditions, seeing its intent frees the practitioner from self-views regarding the past, present, and future lifetimes. These views are a series of speculations, all based on the wrong notion that there is a real self. One who directly sees dependent arising is described as follows:

He doesn't run towards the prior limit: "Did I exist in the past path of time? Or did I not exist in the past path of time? Who was I in the past path of time? How was I in the past path of time?" Nor does he run towards the next limit: "Will I exist in the future path of time? Or will I not exist in the future path of time? Who will I be in the future path of time? How will I be in the future path of time?" Nor does he run towards the present path of time: "What is this? How is this? Being who, who will we be? Where has this sentient being come from? Having fallen from here, where will he go?"

The uprooting of ignorance, अविद्या avidyā, results in the falling apart of all the other rafters that hold up the abode of suffering, संसार saṃsāra. It is told that on the night of his attaining Buddhahood, the Buddha realized the twelve limbs of dependent arising. The Buddha expressed his awakening in a famous verse:

Maker of the house, you have been seen:  
You will not build a house again.  
All your rafters are broken,  
The roof of the house is unmade;  
As the mind has reached un-making,  
You have reached your end right here.

**16 Reading exercise for dependent arising** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

प्रति + इ प्रतीय प्रति + i pratītya

Reaching towards, depending (particle + root); having depended, depending

सम् + उत् + पद् समुत्पादः sam + ut + pad samutpādaḥ

To go up, to arise, well (or, together) (particle + particle + root); arising

प्रतीयसमुत्पादः pratītyasamutpādaḥ

Dependent arising

विद् अविद्या vid avidyā

To know, to understand (root); ignorance

सम् + कृ संस्काराः sam + kṛ saṃskārāḥ

To make together, to make after assembling (particle + root); assembled factors

अविद्या-प्रत्ययाः संस्काराः avidyā-pratyayāḥ saṃskārāḥ

Assembled factors have ignorance as their condition.

वि + ज्ञा विज्ञानम् vi + jñā vijñānam

To know, to cognize specifically (particle + root); consciousness

संस्कार-प्रत्ययं विज्ञानम् saṁskāra-pratyayaṁ vijñānam  
Consciousness has assembled factors as its condition.

नम् रूप् नामरूपम् nam rūp nāmarūpam  
To bow, to bend towards (root); to form, figure, be affected (root); name and form

विज्ञान-प्रत्ययं नामरूपम् vijñāna-pratyayaṁ nāmarūpam  
Name-and-form has consciousness as its condition.

आ + इ षडायतनम् ā + i ṣaḍāyatanam  
To enter, arrive (particle + root); six entrances

नामरूप-प्रत्ययं षडायतनम् nāmarūpa-pratyayaṁ ṣaḍāyatanam  
The six entrances have name-and-form as their condition.

स्पृश् स्पर्शः sprś sparśaḥ  
To touch, to come in contact with (root); contact

षडायतन-प्रत्ययः स्पर्शः ṣaḍāyatana-pratyayaḥ sparśaḥ  
Contact has the six entrances as its condition.

विद् वेदना vid vedanā  
To feel, to experience, to know (root); feeling

स्पर्श-प्रत्यया वेदना sparśa-pratyayā vedanā  
Feeling has contact as its condition.

तृष् तृष्णा tṛṣ tṛṣṇā  
To thirst, to crave (root); craving

वेदना-प्रत्यया तृष्णा vedanā-pratyayā tṛṣṇā  
Craving has feeling as its condition.

उप + आ + दा उपादानम् upa + ā + dā upādānam

To take up, appropriate, cling to (particle + particle + root); clinging

तृष्णा-प्रत्ययमुपादानम् tṛṣṇā-pratyayam upādānam

Clinging has craving as its condition.

भू भवः bhū bhavaḥ

To be, to exist (root); existence

उपादान-प्रत्ययो भवः upādāna-pratyayo bhavaḥ

Existence has clinging as its condition.

जन् जातिः jan jātiḥ

To be born (root); birth

भव-प्रत्यया जातिः bhava-pratyayā jātiḥ

Birth has existence as its condition.

जू मृ जरामरणम् jū mṛ jarāmaraṇam

To grow old, to wear out (root); to die (root); decay and death

जाति-प्रत्ययं जरामरणम् jāti-pratyayaṁ jarāmaraṇam

Decay-and-death has birth as its condition.

## 17 The Heart Sūtra and the Perfection of Wisdom

According to the Mahāyāna tradition, the Buddha taught three categories of teachings, called the three turnings of the wheel of dharma, धर्म-चक्र-प्रवर्तन dharma-cakra-pravartana.

The first turning was for the Śrāvaka, the non-Mahāyāna practitioners, and its highest goal is individual liberation from the suffering of repeated birth and death. This set of teachings focuses on the characteristics, the defining traits, the marks, of entities. These marks are called लक्षण lakṣaṇa, and recognizing them allows the mind to become purified and liberated from संसार saṃsāra. Entities are most commonly called धर्म dharma, because they hold (धृ dhr̥), i.e. they have, certain marks. The first turning teaches that entities are impermanent, suffering, and selfless, अनित्य anitya, दुःख duḥkha, अनात्मन anātman, and that निर्वाण nirvāṇa is peaceful. The mark of selflessness is especially important, as grasping at a self is the fundamental ignorance that is the root cause of संसार saṃsāra. Impermanent entities making up the mind and body arise and cease due to causes and conditions, and there is no permanent, eternal self, आत्मन् ātman, beyond them. The teachings of the four truths of the noble ones, आर्यसत्य āryasatya, the aggregates, स्कन्ध skandhas, entrances, आयतन āyatana, and bases, धातु dhātu, and the twelve limbs of dependent arising, प्रतीत्यसमुत्पाद pratītyasamutpāda, all belong to this turning and its presentation of selflessness.

The second and third turnings are taught for बोधिसत्त्व bodhisattva practitioners, who wish to obtain complete Buddhahood so as to benefit all sentient beings in the most effective way, even at the cost of great personal hardship for a very large number of rebirths. This wish is called bodhicitta बोधिचित्त, a mind set towards Buddhahood.

The second turning consists in the teachings of the Perfection of Wisdom, the प्रज्ञा-पारमिता prajñā-pāramitā. This is the wisdom of emptiness, recognizing that entities are not only without self, but illusory, unreal, not really arisen in the first place, and thus free of marks, अ-लक्षण a-lakṣaṇa. The Sūtras offer an example to understand what is meant by “non-arising and non-cessation”: suppose that a barren woman was to fall

asleep, and dream that a son is born, to her great joy. She dreams of her life with that son, who grows beautifully; but then, suddenly, he dies, and she agonizes - in her dream. When she wakes up, there is no trace of either the birth or the death of any son whatsoever, and no reason to either be overjoyed or agonize over anything. The arising and cessation of all things is taught to be exactly like that. Similarly, when a person is in front of a mirror, the person appearing in the mirror is not born, nor does it die – it is just a reflected image. When an illusionist produces the magical appearance of an elephant, no elephant is either born or dies on stage, it is an empty display. All such examples are meant to offer some sense of non-arising and non-cessation; the masters of philosophical tenets, such as Yogācāra and Madhyamaka, then offer reasonings and detailed presentations of dependent arising and emptiness.

Bodhisattvas cultivate six perfections, that together accomplish the highest level of merit and non-conceptual awareness of emptiness; both accumulations, of merit and awareness, are necessary to become a Buddha. The six perfections are emphasized in this gradual order: giving दान dāna, discipline शील śīla, forbearance क्षान्ति kṣānti, heroism वीर्य vīrya, meditation ध्यान dhyāna, and wisdom प्रज्ञा prajñā. Wisdom is regarded as the guiding force.

The third turning contains several other topics related to the Mahāyāna. Importantly, it contains the teachings on Buddha-nature, that emphasize how every sentient being has a potential for complete Buddhahood within one's mind.

Mahāyāna masters have different ways to present the relationship between the three turnings; the common point in their explanations, however, is that the three turnings are complementary, never contradictory.

The Heart Sūtra, in Sanskrit हृदय-सूत्र hr̥daya-sūtra, belongs to the second turning, and is one of its most concise presentations. It is regarded as a particularly profound expression of the Buddha's intent, wherein appearance and emptiness, dependent arising and non-arising, are non-dual.

**18 Reading exercise for the Bodhisattva path** | Read aloud each line three times and then read aloud the whole thing three times (read aloud the Sanskrit parts, either in Devanāgarī or in Roman script, not the English translation)

पारम् इता पारमिता pāram itā pāramitā

The other shore; gone; gone to the other shore

दा दानम् दान-पारमिता dā dānam dāna-pāramitā

To give (root); giving; the perfection of giving.

शील् शीलम् शील-पारमिता śīl śīlam śīla-pāramitā

To practice repeatedly, to pay attention to (root); discipline; the perfection of discipline

क्षम् क्षान्तिः क्षान्ति-पारमिता kṣam kṣāntiḥ kṣānti-pāramitā

To bear with (root); forbearance; the perfection of forbearance

वीर् वीर्यम् वीर्य-पारमिता vīr vīryam vīrya-pāramitā

To have prowess (root); heroism; the perfection of heroism

ध्थै ध्यानम् ध्यान-पारमिता dhyaī dhyānam dhyāna-pāramitā

To meditate, contemplate (root); meditation; the perfection of meditation

प्र + ज्ञा प्रज्ञा प्रज्ञा-पारमिता pra + jñā prajñā prajñā-pāramitā

To know in an elevated way (particle + root); wisdom; the perfection of wisdom

## 19 Nouns

Sanskrit words convey information about their function by means of their endings. This happens in many languages; for example, apple/apples indicate singular/plural. Sanskrit nouns express **gender**, **number**, and **vibhakti**.

**Gender** here means grammatical gender; it doesn't always match real gender. Words have grammatical genders that are somewhat conventionally assigned. Examples:

masculine nouns:

बुद्ध buddha बोधिसत्त्व bodhisattva शारिपुत्र śāriputra

feminine nouns:

प्रज्ञा prajñā (wisdom) वेदना vedanā (feeling) सञ्ज्ञा sañjñā (notion)

neuter nouns:

फल phala (fruit) रूप rūpa (form) विज्ञान vijñāna (consciousness)

Some words have fixed gender while others have non-fixed gender. For example, शून्य śūnya, meaning “empty”, can be masculine शून्य śūnya, feminine शून्या śūnyā, or neuter शून्य śūnya.

**Number** refers to singular (for one thing), dual (for two things), and plural (for more than two things). Examples:

<i>singular</i>	<i>dual</i>	<i>plural</i>
बुद्धः	बुद्धौ	बुद्धाः
buddhaḥ	buddhau	buddhāḥ

One Buddha, two Buddhas, many Buddhas.

प्रज्ञा	प्रज्ञे	प्रज्ञाः
prajñā	prajñe	prajñāḥ

One wisdom, two wisdoms, many wisdoms.

फलम्	फले	फलानि
phalam	phale	phalāni

One (piece of) fruit, two (pieces of) fruit, many (pieces of) fruit.

**विभक्ति vibhakti** indicates the function that the noun has in a sentence. Is the noun expressing the one who does the action (like: **the child** eats the apple)? Is it the one to whom something is done (like: the child eats **the apple**)? Is it the one who receives something (like: the child gives the apple **to a peacock**)? Is it the place where the action happens (like: the child sits **on the peacock**)? Etc. Examples:

बुद्धः विहरति buddhaḥ viharati | The Buddha dwells, (the Buddha is the **agent**, the one who does the action).

राजगृहे विहरति rājagṛhe viharati | He dwells in Rajgir, (Rajgir is the **place** where the action happens).

बुद्धाय नमः buddhāya namaḥ | Homage to the Buddha! (The homage is addressed **to** the Buddha).

We will now focus on the 1<sup>st</sup> vibhakti. This is used to form simple sentences expressing that A is identified with B. In order to identify A with B we can just use two nouns, without any verb: A(1<sup>st</sup> vibhakti) B(1<sup>st</sup> vibhakti) = A is B, or, B is A. Here is a table of the two masculine gender nouns बुद्ध buddha and सर्वज्ञ sarvajña in the first vibhakti singular, dual and plural:

बुद्धः buddhaḥ	बुद्धौ buddhau	बुद्धाः buddhāḥ
(one) Buddha	(two) Buddhas	(many) Buddhas
सर्वज्ञः sarvajñaḥ	सर्वज्ञौ sarvajñau	सर्वज्ञाः sarvajñāḥ
(one) omniscient person	(two) omniscient persons	(many) omniscient persons

Here are three simple sentences formed with these two nouns:

बुद्धः सर्वज्ञः buddhaḥ sarvajñāḥ | The Buddha is omniscient.

बुद्धौ सर्वज्ञौ buddhau sarvajñau | The two Buddhas are omniscient.

बुद्धाः सर्वज्ञाः buddhāḥ sarvajñāḥ | The Buddhas are omniscient.

The above three sentences could also mean:

बुद्धः सर्वज्ञः buddhaḥ sarvajñāḥ | The omniscient person is the Buddha.

बुद्धौ सर्वज्ञौ buddhau sarvajñau | The two omniscient persons are two Buddhas.

बुद्धाः सर्वज्ञाः buddhāḥ sarvajñāḥ | The omniscient persons are Buddhas.

Whether we choose one or the other interpretation is determined by the broader context – and not by the order. The order does not really matter. We can also write:

सर्वज्ञः बुद्धः sarvajñāḥ buddhaḥ (सर्वज्ञो बुद्धः sarvajño buddhaḥ, with sandhi)

सर्वज्ञौ बुद्धौ sarvajñau buddhau

सर्वज्ञाः बुद्धाः sarvajñāḥ buddhāḥ (सर्वज्ञा बुद्धाः sarvajñā buddhāḥ, with sandhi)

This order does not change the meaning.

In the above examples, the two nouns **concord** in number, gender, and vibhakti – i.e. they have the same gender, the same number, and same vibhakti. The same type of sentence, however, works as long as the two nouns concord in *just* vibhakti.

Here is a table of the feminine gender noun śūnyatā and of the neuter gender noun rūpa, in the first vibhakti singular, dual and plural:

शून्यता śūnyatā	शून्यते śūnyate	शून्यताः śūnyatāḥ
(one) emptiness	(two) emptinesses	(many) emptinesses
रूपम् rūpam	रूपे rūpe	रूपाणि rūpāṇi
(one) form	(two) forms	(many) forms

In the following example, two nouns concord in number and vibhakti, but not in gender:

रूपम् शून्यता (रूपं शून्यता, with sandhi)

rūpam śūnyatā (rūpaṁ śūnyatā, with sandhi)

Form is emptiness.

रूपम् rūpam | neuter, 1<sup>st</sup> vibhakti, singular of रूप rūpa | “form” (in the sense here of materiality)

शून्यता śūnyatā | feminine, 1<sup>st</sup> vibhakti, singular of शून्यता śūnyatā | “emptiness”, from the word शून्य śūnya, “empty”

Here is an example where two nouns concord only in vibhakti:

वेदनासञ्ज्ञासंस्कारविज्ञानानि शून्यता vedanāsañjñāsaṁskāravijñānāni śūnyatā

Feeling, notion, assembled factors, and consciousness are emptiness.

वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि vedanā-sañjñā-saṁskāra-vijñānāni | neuter, 1<sup>st</sup> vibhakti, plural; here several words are joined together to make a new, longer word

## 20 Compounds, समास samāsa

The last example includes a **compound**. Compounds are very common in Sanskrit; they are a simplified means of expression, as the nouns that form a compound appear without their grammatical endings (we can still know their gender, but not their number and vibhakti). We thus understand their function from context. When it is convenient to let readers understand the function of certain nouns from context, it is common to form compounds in Sanskrit. For example, we can make a compound to express a certain list more briefly:

वेदना च सञ्ज्ञा च संस्काराश्च विज्ञानं च

vedanā ca sañjñā ca saṁskārāś ca vijñānaṁ ca

Feeling and (ca) notion and assembled factors and consciousness.

वेदनासञ्ज्ञासंस्कारविज्ञानानि

vedanāsañjñāsaṃskāravijñānāni

Feeling and notion and assembled factors and consciousness.

Long compounds may *look* more difficult to beginners, but this is largely due to writing conventions – and we must remember that language is primarily *sound*. If one were to use a different convention, leaving a space between the members of a compound, it would not look any more difficult than uncompounded forms:

वेदना सञ्ज्ञा संस्कार विज्ञानानि

vedanā sañjñā saṃskāra vijñānāni

The above convention, however, is not desirable, because it becomes then difficult to understand whether the four nouns are forming a single compound, since वेदना vedanā and सञ्ज्ञा sañjñā could be taken as separate nouns in the first vibhakti singular. Sometimes, compounds are presented with hyphens in between, to show how they are to be divided: वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि vedanā-sañjñā-saṃskāra-vijñānāni.

I wish to stress that compounds mean (almost always) that vibhakti are not expressed, which means, the relationship between the terms is not expressed. In this sense, they are a simplified form of expression that relies more heavily on context.

You can see that the word विज्ञानानि vijñānāni is now in the plural (its singular is विज्ञानम् vijñānam, just like रूपम् rūpam). This is because the elements listed in this compound are many (more than one, so it can't be singular, and more than two, so it can't be dual).

Another very common type of compound is formed with the letter अ a, that indicates a negation; if the word that follows begins with a vowel, it becomes अन् an. Examples:

नित्य / अनित्य nitya / anitya | permanent / impermanent

आत्मन् / अनात्मन् ātman / anātman | self / no-self

लक्षण / अलक्षण lakṣaṇa / alakṣaṇa | defining trait / (having) no defining trait  
उत्पन्न / अनुत्पन्न utpanna / anutpanna | arisen / non-arisen  
निरुद्ध / अनिरुद्ध niruddha / aniruddha | ceased / non-ceased

**21 Reading exercise for nouns** | Read aloud the Sanskrit part in the following:

*Masculine gender nouns:*

बुद्धः buddhaḥ <i>Buddha</i>	बुद्धौ buddhau <i>(two) Buddhas</i>	बुद्धाः buddhāḥ <i>Buddhas</i>
ईश्वरः īśvaraḥ <i>Lord</i>	ईश्वरौ īśvarau <i>(two) Lords</i>	ईश्वराः īśvarāḥ <i>Lords</i>
अवलोकितेश्वरः avalokiteśvaraḥ <i>Avalokiteśvara</i>	अवलोकितेश्वरौ avalokiteśvarau <i>(two) Avalokiteśvaras</i>	अवलोकितेश्वराः avalokiteśvarāḥ <i>Avalokiteśvaras</i>
आर्यः āryaḥ <i>Noble One</i>	आर्यौ āryau <i>(two) Noble Ones</i>	आर्याः āryāḥ <i>Noble Ones</i>
बोधिसत्त्वः bodhisattvaḥ <i>Bodhisattva</i>	बोधिसत्त्वौ bodhisattvau <i>(two) Bodhisattvas</i>	बोधिसत्त्वाः bodhisattvāḥ <i>Bodhisattvas</i>
चरमाणः caramāṇaḥ <i>a person practicing</i>	चरमाणौ caramāṇau <i>(two) persons practicing</i>	चरमाणाः caramāṇāḥ <i>persons practicing</i>

स्कन्धः skandhaḥ <i>aggregate</i>	स्कन्धौ skandhau <i>(two) aggregates</i>	स्कन्धाः skandhāḥ <i>aggregates</i>
धर्मः dharmah <i>dharma</i>	धर्मौ dharmau <i>(two) dharmas</i>	धर्माः dharmāḥ <i>dharmas</i>
मन्त्रः mantraḥ <i>mantra</i>	मन्त्रौ mantrau <i>(two) mantras</i>	मन्त्राः mantrāḥ <i>mantras</i>
गम्भीरः gambhīraḥ <i>profound</i>	गम्भीरौ gambhīrau <i>(two) profound (things)</i>	गम्भीराः gambhīrāḥ <i>(many) profound (things)</i>
शून्यः śūnyaḥ <i>empty</i>	शून्यौ śūnyau <i>(two) empty (things)</i>	शून्याः śūnyāḥ <i>empty (things)</i>

*Feminine gender nouns:*

प्रज्ञा prajñā <i>wisdom</i>	प्रज्ञे prajñe <i>(two) wisdoms</i>	प्रज्ञाः prajñāḥ <i>wisdoms</i>
पारमिता pāramitā <i>perfection</i>	पारमिते pāramite <i>(two) perfections</i>	पारमिताः pāramitāḥ <i>perfections</i>
चर्या caryā <i>practice</i>	चर्ये carye <i>(two) practices</i>	चर्याः caryāḥ <i>practices</i>

शून्यता	शून्यते	शून्यताः
śūnyatā	śūnyate	śūnyatāḥ
<i>emptiness</i>	<i>(two) emptinesses</i>	<i>emptinesses</i>

विद्या	विद्ये	विद्याः
vidyā	vidye	vidyāḥ
<i>knowledge</i>	<i>(two) knowledges</i>	<i>knowledges</i>

गम्भीरा	गम्भीरे	गम्भीराः
gambhīrā	gambhīre	gambhīrāḥ
<i>profound</i>	<i>(two) profound (things)</i>	<i>(many) profound (things)</i>

शून्या	शून्ये	शून्याः
śūnyā	śūnye	śūnyāḥ
<i>empty</i>	<i>(two) empty (things)</i>	<i>empty (things)</i>

*Neuter gender nouns:*

रूपम्	रूपे	रूपाणि
rūpam	rūpe	rūpāṇi
<i>form</i>	<i>(two) forms</i>	<i>forms</i>

विज्ञानम्	विज्ञाने	विज्ञानानि
vijñānam	vijñāne	vijñānāni
<i>consciousness</i>	<i>(two) consciousnesses</i>	<i>consciousnesses</i>

गम्भीरम्	गम्भीरे	गम्भीराणि
gambhīram	gambhīre	gambhīrāṇi
<i>profound</i>	<i>(two) profound (things)</i>	<i>(many) profound (things)</i>

शून्यम्	शून्ये	शून्यानि
śūnyam	śūnye	śūnyāni
<i>empty</i>	<i>(two) empty (things)</i>	<i>empty (things)</i>

*Sentences:*

आर्यो ऽवलोकितेश्वरः āryo 'valokiteśvaraḥ  
आर्यः, अवलोकितेश्वरः āryaḥ, avalokiteśvaraḥ  
Avalokiteśvara is Noble.

अवलोकितेश्वरो बोधिसत्त्वः avalokiteśvaro bodhisattvaḥ  
अवलोकितेश्वरः, बोधिसत्त्वः avalokiteśvaraḥ, bodhisattvaḥ  
Avalokiteśvara is a bodhisattva.

प्रज्ञापारमिता गम्भीरा prajñāpāramitā gambhīrā  
The Perfection of Wisdom is profound.

गम्भीरा प्रज्ञापारमिता gambhīrā prajñāpāramitā  
The Perfection of Wisdom is profound.

अवलोकितेश्वरश्चरमाणः avalokiteśvaraś caramāṇaḥ  
अवलोकितेश्वरः, चरमाणः avalokiteśvaraḥ, caramāṇaḥ  
Avalokiteśvara is (someone who is) practicing.

बोधिसत्त्वश्चरमाणः bodhisattvaś caramāṇaḥ  
बोधिसत्त्वः, चरमाणः bodhisattvaḥ, caramāṇaḥ  
The bodhisattva is (someone who is) practicing.

पञ्च स्कन्धाः pañca skandhāḥ  
The aggregates are five.

रूपं शून्यता rūpaṁ śūnyatā  
रूपम्, शून्यता rūpam, śūnyatā  
Form is emptiness.

शून्यता रूपम् śūnyatā rūpam  
Emptiness is form.

वेदना शून्यता vedanā śūnyatā  
Feeling is emptiness.

शून्यता वेदना śūnyatā vedanā  
Emptiness is feeling.

सञ्ज्ञा शून्यता sañjñā śūnyatā  
Notion is emptiness.

शून्यता सञ्ज्ञा śūnyatā sañjñā  
Emptiness is notion.

संस्काराः शून्यता saṃskārah śūnyatā  
Assembled factors are emptiness.

शून्यता संस्काराः śūnyatā saṃskārah  
Emptiness is assembled factors.

विज्ञानं शून्यता vijñānam śūnyatā  
विज्ञानम्, शून्यता vijñānam, śūnyatā  
Consciousness is emptiness.

शून्यता विज्ञानम् śūnyatā vijñānam  
Emptiness is consciousness.

धर्माः शून्यता dharmāḥ śūnyatā  
Dharmas are emptiness.

शून्यता धर्माः śūnyatā dharmāḥ  
Emptiness is the dharmas.

सर्वधर्माः शून्यता sarvadharmāḥ śūnyatā  
सर्व-धर्माः, शून्यता sarva-dharmāḥ, śūnyatā  
All dharmas are emptiness.

शून्यता सर्वधर्माः śūnyatā sarvadharmāḥ  
शून्यता , सर्व-धर्माः śūnyatā, sarva-dharmāḥ  
Emptiness is all the dharmas.

धर्मा अलक्षणाः dharmā alakṣaṇāḥ  
धर्माः, अ-लक्षणाः dharmāḥ, a-lakṣaṇāḥ  
Dharmas are without defining traits.

धर्मा अनुत्पन्नाः dharmā anutpannāḥ  
धर्माः, अन्-उत्पन्नाः dharmāḥ, an-utpannāḥ  
Dharmas are non-arisen.

धर्मा अनिरुद्धाः dharmā aniruddhāḥ  
धर्माः, अ-निरुद्धाः dharmāḥ, a-niruddhāḥ  
Dharmas are non-ceased.

रूपमनुत्पन्नम् rūpam anutpannam  
Form is non-arisen.

रूपमनिरुद्धम् rūpam aniruddham  
Form is non-ceased.

वेदानानुत्पन्ना vedanānutpannā  
वेदना, अनुत्पन्ना vedanā, anutpannā  
Feeling is non-arisen.

वेदनानिरुद्धा vedanāniruddhā  
वेदना, अनिरुद्धा vedanā, aniruddhā  
Feeling is non-ceased.

सञ्ज्ञानुत्पन्ना sañjñānutpannā  
सञ्ज्ञा, अनुत्पन्ना sañjñā, anutpannā  
Notion is non-arisen.

सञ्ज्ञानिरुद्धा sañjñāniruddhā  
सञ्ज्ञा, अनिरुद्धा sañjñā, aniruddhā  
Notion is non-ceased.

संस्कारा अनुत्पन्नाः saṃskārā anutpannāḥ  
संस्काराः, अनुत्पन्नाः saṃskārāḥ, anutpannāḥ  
Assembled factors are non-arisen.

संस्कारा अनिरुद्धाः saṃskārā aniruddhāḥ  
संस्काराः, अनिरुद्धाः saṃskārāḥ, aniruddhāḥ  
Assembled factors are non-ceased.

विज्ञानमनुत्पन्नम् vijñānam anutpannam  
Consciousness is non-arisen.

विज्ञानमनिरुद्धम् vijñānam aniruddham  
Consciousness is non-ceased.

## 22 Verbs

Sanskrit **verbs** are complete sentences in themselves, because they express enough information on their own. For example, भवति bhavati means “Someone/something exists”. The form भवति bhavati offers some information about who is doing the action: it is singular, and it is third person (he/she/it). Thus, it is a complete sentence in itself.

भवतः bhavataḥ means “Two persons/things exist”. It tells us that those who do the action are two in number (dual), and third person (they two).

भवन्ति bhavanti means “Some persons/things exist”. It tells us that those who do the action are many in number (plural), and third person (they).

Thus, a verb expresses an action, a number (singular, dual, plural) and a person (first, second, third – we have so far studied only the third person forms).

We can add a noun in the first vibhakti to offer more information about the one who is doing the action. We thus get the following sentence structure:

A(1<sup>st</sup> vibhakti), verb = A does (some action)

For example:

बुद्धो भवति buddho bhavati

बुद्धः, भवति buddhaḥ, bhavati

The Buddha exists/(Someone) is a Buddha.

अवलोकितेश्वरो व्यवलोकयति avalokiteśvaro vyavalokayati

अवलोकितेश्वरः, व्यवलोकयति avalokiteśvaraḥ, vyavalokayati

Avalokiteśvara observes.

बोधिसत्त्वः पश्यति bodhisattvaḥ paśyati

The bodhisattva sees.

In this type of sentence, the noun in the 1<sup>st</sup> vibhakti must have the same number as the verb:

*Singular:*

बुद्धो भवति buddho bhavati

बुद्धः, भवति buddhaḥ, bhavati

The Buddha exists/(Someone) is a Buddha.

*Dual:*

बुद्धौ भवतः buddhau bhavataḥ

Two Buddhas exist/(Two people) are Buddhas.

*Plural:*

बुद्धा भवन्ति buddhā bhavanti

बुद्धाः, भवन्ति buddhāḥ, bhavanti

The Buddhas exist/(Some people) are Buddhas.

The sentences without verbs that we earlier explained as “A is B” can optionally include the verb “to be” (भवति / भवतः / भवन्ति bhavati / bhavataḥ / bhavanti). For example:

रूपं शून्यता rūpaṁ śūnyatā

रूपम्, शून्यता rūpam, śūnyatā

Form is emptiness.

रूपं शून्यता भवति rūpaṁ śūnyatā bhavati

रूपम्, शून्यता, भवति rūpam, śūnyatā, bhavati

Form is emptiness.

Even when a verb is expressed, the order does not make much difference, because the function of each word is expressed by its endings. All the following sentences can convey the same meaning:

रूपं शून्यता भवति rūpaṁ śūnyatā bhavati

रूपं भवति शून्यता rūpaṁ bhavati śūnyatā

भवति रूपं शून्यता bhavati rūpaṁ śūnyatā

## 23 Unchangeable terms, indeclinables (अव्यय avyaya)

Apart from nouns and verbs, Sanskrit has some **terms that never change** their ending (except due to sandhi), called **अव्यय avyaya**. These can express a variety of meanings, including actions. For example:

एवम् evam | in this way, as follows

च ca | and (after the word it refers to)

इह iha | here

एव eva | only, precisely (after the word it refers to)

न na | no, not

आश्रित्य āśritya | having relied upon

पृथक् pṛthak | separate from, apart from (+ 5<sup>th</sup> vibhakti)

यावत् yāvat | up to

**24 Reading exercise** for verbs and indeclinables | Read aloud the Sanskrit part in the following:

आर्यो ऽवलोकितेश्वरो भवति āryo 'valokiteśvaro bhavati

आर्यः, अवलोकितेश्वरः, भवति āryaḥ, avalokiteśvaraḥ, bhavati

Avalokiteśvara is noble.

अवलोकितेश्वरो बोधिसत्त्वो भवति avalokiteśvaro bodhisattvo bhavati

अवलोकितेश्वरः, बोधिसत्त्वः, भवति avalokiteśvaraḥ, bodhisattvaḥ, bhavati

Avalokiteśvara is a bodhisattva.

प्रज्ञापारमिता गम्भीरा भवति prajñāpāramitā gambhīrā bhavati

The Perfection of Wisdom is profound.

गम्भीरा भवति प्रज्ञापारमिता gambhīrā bhavati prajñāpāramitā

The Perfection of Wisdom is profound.

अवलोकितेश्वरश्चरमाणो भवति      avalokiteśvaraś caramāṇo bhavati  
अवलोकितेश्वरः, चरमाणः, भवति      avalokiteśvaraḥ, caramāṇaḥ, bhavati  
Avalokiteśvara is (a person who is) practicing.

बोधिसत्त्वो भवति चरमाणः      bodhisattvo bhavati caramāṇaḥ  
बोधिसत्त्वः, भवति, चरमाणः      bodhisattvaḥ, bhavati, caramāṇaḥ  
The bodhisattva is (a person who is) practicing.

पञ्च स्कन्धा भवन्ति      pañca skandhā bhavanti  
पञ्च, स्कन्धाः, भवन्ति      pañca, skandhāḥ, bhavanti  
The aggregates are five/There are five aggregates.

रूपं शून्यता भवति      rūpaṁ śūnyatā bhavati  
रूपम्, शून्यता, भवति      rūpam, śūnyatā, bhavati  
Form is emptiness.

शून्यता रूपम्भवति      śūnyatā rūpam bhavati  
Emptiness is form.

वेदना शून्यता भवति      vedanā śūnyatā bhavati  
Feeling is emptiness.

शून्यता वेदना भवति      śūnyatā vedanā bhavati  
Emptiness is feeling.

सञ्ज्ञा शून्यता भवति      sañjñā śūnyatā bhavati  
Notion is emptiness.

शून्यता सञ्ज्ञा भवति      śūnyatā sañjñā bhavati  
Emptiness is notion.

संस्काराः शून्यता भवन्ति saṃskārāḥ śūnyatā bhavanti  
Assembled factors are emptiness.

शून्यता संस्कारा भवति śūnyatā saṃskārā bhavati  
शून्यता, संस्काराः, भवति śūnyatā, saṃskārāḥ, bhavati  
Emptiness is assembled factors.

विज्ञानं शून्यता भवति vijñānaṃ śūnyatā bhavati  
विज्ञानम्, शून्यता, भवति vijñānam, śūnyatā, bhavati  
Consciousness is emptiness.

शून्यता विज्ञानम्भवति śūnyatā vijñānam bhavati  
Emptiness is consciousness.

धर्माः शून्यता भवन्ति dharmāḥ śūnyatā bhavanti  
Dharmas are emptiness.

सर्वधर्माः शून्यता भवन्ति sarvadharmāḥ śūnyatā bhavanti  
सर्व-धर्माः, शून्यता, भवन्ति sarva-dharmāḥ, śūnyatā, bhavanti  
All dharmas are emptiness.

धर्मा अलक्षणा भवन्ति dharmā alakṣaṇā bhavanti  
धर्माः, अ-लक्षणाः, भवन्ति dharmāḥ, a-lakṣaṇāḥ, bhavanti  
Dharmas are without defining traits.

धर्मा अनुत्पन्ना भवन्ति dharmā anutpannā bhavanti  
धर्माः, अन्-उत्पन्नाः, भवन्ति dharmāḥ, an-utpannāḥ, bhavanti  
Dharmas are non-arisen.

धर्मा अनिरुद्धा भवन्ति dharmā aniruddhā bhavanti  
धर्माः, अ-निरुद्धाः, भवन्ति dharmāḥ, a-niruddhāḥ, bhavanti  
Dharmas are non-ceased.

रूपमनुत्पन्नम्भवति rūpam anutpannam bhavati  
Form is non-arisen.

रूपमनिरुद्धम्भवति rūpam aniruddham bhavati  
Form is non-ceased.

वेदनानुत्पन्ना भवति vedanānutpannā bhavati  
वेदना, अनुत्पन्ना, भवति vedanā, anutpannā, bhavati  
Feeling is non-arisen.

वेदनानिरुद्धा भवति vedanāniruddhā bhavati  
वेदना, अनिरुद्धा, भवति vedanā, aniruddhā, bhavati  
Feeling is non-ceased.

सञ्ज्ञानुत्पन्ना भवति sañjñānutpannā bhavati  
सञ्ज्ञा, अनुत्पन्ना, भवति sañjñā, anutpannā, bhavati  
Notion is non-arisen.

सञ्ज्ञानिरुद्धा भवति sañjñāniruddhā bhavati  
सञ्ज्ञा, अनिरुद्धा, भवति sañjñā, aniruddhā, bhavati  
Notion is non-ceased.

संस्कारा अनुत्पन्ना भवन्ति saṃskārā anutpannā bhavanti  
संस्काराः, अनुत्पन्नाः, भवन्ति saṃskārāḥ, anutpannāḥ, bhavanti  
Assembled factors are non-arisen.

संस्कारा अनिरुद्धा भवन्ति saṃskārā aniruddhā bhavanti  
संस्काराः, अनिरुद्धाः, भवन्ति saṃskārāḥ, aniruddhāḥ, bhavanti  
Assembled factors are non-ceased.

विज्ञानमनुत्पन्नम्भवति vijñānam anutpannam bhavati  
Consciousness is non-arisen.

विज्ञानमनिरुद्धम्भवति vijñānam aniruddham bhavati  
Consciousness is non-ceased.

शून्यतैव रूपम् śūnyataiva rūpam  
शून्यता, एव, रूपम् śūnyatā, eva, rūpam  
Emptiness itself is form.

शून्यतैव रूपम्भवति śūnyataiva rūpam bhavati  
शून्यता, एव, रूपम्, भवति śūnyatā, eva, rūpam, bhavati  
Emptiness itself is form.

एवं वेदना च सञ्ज्ञा च संस्काराश्च विज्ञानं च  
evam vedanā ca sañjñā ca saṁskārāś ca vijñānam ca  
एवम्, वेदना, च, सञ्ज्ञा, च, संस्काराः, च, विज्ञानम्, च  
evam, vedanā, ca, sañjñā, ca, saṁskārāḥ, ca, vijñānam, ca  
In the same way feeling, and notion, and assembled factors, and consciousness.

एवं वेदनासञ्ज्ञासंस्कारविज्ञानानि  
evam vedanāsañjñāsaṁskāravijñānāni  
एवम्, वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि  
evam, vedanā-sañjñā-saṁskāra-vijñānāni  
In the same way feeling, notion, assembled factors, and consciousness.

एवमेव वेदनासञ्ज्ञासंस्कारविज्ञानानि  
evam eva vedanāsañjñāsaṁskāravijñānāni  
एवम्, एव, वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि  
evam, eva, vedanā-sañjñā-saṁskāra-vijñānāni  
Precisely in the same way feeling, notion, assembled factors, and consciousness.

धर्मा न भवन्ति निरुद्धाः dharmā na bhavanti niruddhāḥ

धर्माः, न, भवन्ति, निरुद्धाः dharmāḥ, na, bhavanti, niruddhāḥ

Dharmas are non-ceased (*“have not ceased” is better, but this awkward usage is meant to mirror the Sanskrit for didactic purposes*).

धर्मा अनिरुद्धा भवन्ति dharmā aniruddhā bhavanti

धर्माः, अ-निरुद्धाः, भवन्ति dharmāḥ, a-niruddhāḥ, bhavanti

Dharmas are non-ceased.

न रूपम्भवति na rūpam bhavati

There is no form.

न वेदना भवति na vedanā bhavati

There is no feeling.

न सञ्ज्ञा भवति na sañjñā bhavati

There is no notion.

न संस्कारा भवन्ति na saṁskārā bhavanti

न, संस्काराः, भवन्ति na, saṁskārāḥ, bhavanti

There are no assembled factors.

न विज्ञानम्भवति na vijñānam bhavati

There is no consciousness.

नाविद्या भवति nāvidyā bhavati

न, अ-विद्या, भवति na, a-vidyā, bhavati

There is no ignorance.

न जरामरणम्भवति na jarāmaraṇam bhavati

न, जरा-मरणम्, भवति na, jarā-maraṇam, bhavati

There is no decay-and-death.

न ज्ञानम्भवति na jñānam bhavati  
There is no awareness.

मन्त्रो ज्ञातव्यः mantro jñātavyaḥ  
मन्त्रः, ज्ञातव्यः mantraḥ, jñātavyaḥ  
The mantra should be known.

मन्त्रः सत्यम् mantraḥ satyam  
The mantra is the truth.

## 25 Nouns: complete paradigms

Sanskrit nouns have different **paradigms**: these are lists of the forms that each noun can take in its different numbers (singular, dual, plural) and vibhaktis (there are seven vibhaktis, plus the vocative as a variation of the first vibhakti). Thus, each paradigm is a grid of twenty-four forms (three numbers x [seven vibhaktis + vocative]).

Nouns are classified according to the vowel or consonant in which their basic form (called “stem form”) ends, and according to their gender. Nouns that end in the same letter and have the same gender will have (usually) the same paradigm. Examples:

बुद्ध buddha (ends in अ a), प्रज्ञा prajñā (ends in आ ā), फल phala (ends in अ a),  
मुनि muni (ends in इ i), बोधि bodhi (ends in इ i), गुरु guru (ends in उ u),  
मातृ mātṛ (ends in ऋ ṛ), जलमुच् जलमुच् (ends in च् c), भगवत् bhagavat (ends in त् t),  
आत्मन् ātman (ends in न् n), कर्मन् karman (ends in न् n)

Here we will study three types of nouns:

masculine nouns ending in अ a (like बुद्ध buddha),

feminine nouns ending in आ ā (like प्रज्ञा prajñā),

neuter nouns ending in अ a (like फल phala).

बुद्ध **buddha** (awakened; someone who has understood; a Buddha)

ending in अ **a**, masculine

विभक्तिः vibhaktiḥ	एकवचनम् ekavacanam (singular)	द्विवचनम् dvivacanam (dual)	बहुवचनम् bahuvacanam (plural)
1 <sup>st</sup>	बुद्धः buddhaḥ	बुद्धौ buddhau	बुद्धाः buddhāḥ
1 <sup>st</sup> <i>vocative</i>	हे बुद्ध he buddha	हे बुद्धौ he buddhau	हे बुद्धाः he buddhāḥ
2 <sup>nd</sup>	बुद्धम् buddham	बुद्धौ buddhau	बुद्धान् buddhān
3 <sup>rd</sup>	बुद्धेन buddhena	बुद्धाभ्याम् buddhābhyām	बुद्धैः buddhaiḥ
4 <sup>th</sup>	बुद्धाय buddhāya	बुद्धाभ्याम् buddhābhyām	बुद्धेभ्यः buddhebhyaḥ
5 <sup>th</sup>	बुद्धात् buddhāt	बुद्धाभ्याम् buddhābhyām	बुद्धेभ्यः buddhebhyaḥ
6 <sup>th</sup>	बुद्धस्य buddhasya	बुद्धयोः buddhayoḥ	बुद्धानाम् buddhānām
7 <sup>th</sup>	बुद्धे buddhe	बुद्धयोः buddhayoḥ	बुद्धेषु buddheṣu

The following nouns follow the same paradigm as बुद्ध buddha:

धर्म dharma सङ्घ saṅgha बोधिसत्त्व bodhisattva शारिपुत्र śāriputra

अवलोकितेश्वर avalokiteśvara आर्य ārya स्कन्ध skandha संस्कार saṃskāra मन्त्र mantra, etc.

In, the 3<sup>rd</sup> vibhakti singular and 6<sup>th</sup> vibhakti plural न na changes to ण ṇa in certain words: आर्येण āryeṇa आर्याणाम् āryāṇām रूपेण rūpeṇa रूपाणाम् rūpāṇām, due to a sandhi change occurring within the word.

प्रज्ञा prajñā (wisdom)

ending in आ ā, feminine

प्रज्ञा	प्रज्ञे	प्रज्ञाः
prajñā	prajñe	prajñāḥ
हे प्रज्ञे	हे प्रज्ञे	हे प्रज्ञाः
he prajñe	he prajñe	he prajñāḥ
प्रज्ञाम्	प्रज्ञे	प्रज्ञाः
prajñām	prajñe	prajñāḥ
प्रज्ञया	प्रज्ञाभ्याम्	प्रज्ञाभिः
prajñayā	prajñābhyām	prajñābhiḥ
प्रज्ञायै	प्रज्ञाभ्याम्	प्रज्ञाभ्यः
prajñāyai	prajñābhyām	prajñābhyaḥ
प्रज्ञायाः	प्रज्ञाभ्याम्	प्रज्ञाभ्यः
prajñāyāḥ	prajñābhyām	prajñābhyaḥ
प्रज्ञायाः	प्रज्ञयोः	प्रज्ञानाम्
prajñāyāḥ	prajñayoḥ	prajñānām
प्रज्ञायाम्	प्रज्ञयोः	प्रज्ञासु
prajñāyām	prajñayoḥ	prajñāsu

The nouns वेदना vedanā (feeling) सञ्ज्ञा sañjñā (notion) नित्यता nityatā (permanence) अनित्यता anityatā (impermanence) शून्यता śūnyatā (emptiness), etc., are declined like प्रज्ञा prajñā.

**फल phala** (fruit)

ending in **अ a**, neuter

फलम्	फले	फलानि
phalam	phale	phalāni
हे फल	हे फले	हे फलानि
he phala	he phale	he phalāni
फलम्	फले	फलानि
phalam	phale	phalāni
फलेन	फलाभ्याम्	फलैः
phalena	phalābhyām	phalaiḥ
फलाय	फलाभ्याम्	फलेभ्यः
phalāya	phalābhyām	phalebhyaḥ
फलात्	फलाभ्याम्	फलेभ्यः
phalāt	phalābhyām	phalebhyaḥ
फलस्य	फलयोः	फलानाम्
phalasya	phalayoh	phalānām
फले	फलयोः	फलेषु
phale	phalayoh	phaleṣu

The following nouns are declined like **फल phala**:

**रूप rūpa** (form): न na changes to ण ṇa in **रूपाणि rūpāṇi** **रूपेण rūpeṇa** **रूपाणाम् rūpāṇām**

**ज्ञान jñāna** (awareness/knowledge) **विज्ञान vijñāna** (consciousness)

**मित्र mitra** (friend): न na changes to ण ṇa in **मित्राणि mitrāṇi** **मित्रेण mitreṇa** **मित्राणाम् mitrāṇām**

**26 Verbs: complete paradigm of भू bhū “to exist, to be” present tense**

Sanskrit verbal forms express tenses and moods (i.e. the time when the action happens, and the way in which it happens or should happen); for each tense and mood, they express three numbers (singular, dual, plural) and three persons (first, second, third).

Note that the third person (he/she/it/they) is actually called प्रथमपुरुष prathama-puruṣa in Sanskrit – this translates to “first person”, but not in the sense of English grammar.

The root भू bhū (to exist) | Present tense

	एकवचनम् ekavacanam (singular)	द्विवचनम् dvivacanam (dual)	बहुवचनम् bahuvacanam (plural)
प्रथमपुरुषः prathamapuruṣa	भवति bhavati	भवतः bhavataḥ	भवन्ति bhavanti
मध्यमपुरुषः madhyamapuruṣa	भवसि bhavasi	भवथः bhavathaḥ	भवथ bhavatha
उत्तमपुरुषः uttamapuruṣa	भवामि bhavāmi	भवावः bhavāvaḥ	भवामः bhavāmaḥ

प्रथमपुरुष Prathamapuruṣa means “first person” and corresponds to the English third person (he/she/it/they); in Sanskrit, we don’t need to express the agent; we do not need to express a pronoun or a noun before the verb, as the verb is already a complete sentence. मध्यमपुरुष madhyamapuruṣa means “middle person” and corresponds to the English second person (you, including dual “you two” and plural “many of you”). उत्तमपुरुष uttamapuruṣa means “best person” and corresponds to the English first person (I/we). The following table includes translations for each of the forms:

भवति bhavati He/she/it is	भवतः bhavataḥ They two are	भवन्ति bhavanti They are
भवसि bhavasi You are	भवथः bhavathaḥ You two are	भवथ bhavatha You (plural) are
भवामि bhavāmi I am	भवावः bhavāvaḥ We two are	भवामः bhavāmaḥ We are

The paradigms of वि-अव-लोक् vi-ava-lok (to observe) and दृश्् dr̥ś (to see, to look at) are identical to the paradigm of भू bhū:

व्यवलोकयति vyavalokayati व्यवलोकयतः vyavalokayataḥ व्यवलोकयन्ति vyavalokayanti, etc.;

पश्यति paśyati पश्यतः paśyataḥ पश्यन्ति paśyanti, etc.

If we add स्म sma to the present tense, it conveys the past tense:

पश्यति paśyati = someone sees; पश्यति स्म paśyati sma = someone saw.

## 27 Reading exercise for paradigms | read aloud the Sanskrit part

There are no nouns or verbs in the dual number in the Heart Sūtra, and none in the first or second person; thus, we will focus on singular and plural forms in the third person. Nouns are presented as follows:

1 <sup>st</sup> vibhakti singular	1 <sup>st</sup> vibhakti plural	2 <sup>nd</sup> vibhakti singular	2 <sup>nd</sup> vibhakti plural
Other vibhaktis that appear in the Heart Sūtra for that noun			

Verbs are presented in the third person singular and plural. The forms in **bold** are those actually used in the Heart Sūtra.

### *Masculine nouns*

सर्वज्ञः सर्वज्ञाः । सर्वज्ञम् सर्वज्ञान्

**सर्वज्ञाय** [4<sup>th</sup> विभक्ति singular]

sarvajñaḥ sarvajñāḥ

sarvajñam sarvajñān

**sarvajñāya** [4<sup>th</sup> vibhakti singular]

बोधिसत्त्वः बोधिसत्त्वाः । बोधिसत्त्वम् बोधिसत्त्वान्  
बोधिसत्त्वस्य [6th विभक्ति singular]  
bodhisattvaḥ bodhisattvāḥ | bodhisattvam bodhisattvān  
bodhisattvasya [6<sup>th</sup> vibhakti singular]

चरमाणः चरमाणाः । चरमाणम् चरमाणान्  
caramāṇaḥ caramāṇāḥ | caramāṇam caramāṇān

स्कन्धः स्कन्धाः । स्कन्धम् स्कन्धान्  
skandhaḥ skandhāḥ | skandham skandhān

सः ते । तम् तान्  
saḥ te | tam tān

शून्यः शून्याः । शून्यम् शून्यान्  
śūnyaḥ śūnyāḥ | śūnyam śūnyān

शारिपुत्रः शारिपुत्राः । शारिपुत्रम् शारिपुत्रान्  
शारिपुत्र [vocative singular]  
śāriputraḥ śāriputrāḥ | śāriputram śāriputrān  
śāriputra [vocative singular]

धर्मः धर्माः । धर्मम् धर्मान्  
dharmaḥ dharmāḥ | dharmam dharmān

अलक्षणः अलक्षणाः । अलक्षणम् अलक्षणान्  
alakṣaṇaḥ alakṣaṇāḥ | alakṣaṇam alakṣaṇān

अनुत्पन्नः अनुत्पन्नाः । अनुत्पन्नम् अनुत्पन्नान्  
anutpannaḥ anutpannāḥ | anutpannam anutpannān

अनिरुद्धः अनिरुद्धाः । अनिरुद्धम् अनिरुद्धान्  
aniruddhaḥ **aniruddhāḥ** | aniruddham aniruddhān

अमलः अमलाः । अमलम् अमलान्  
amalaḥ **amalāḥ** | amalam amalān

विमलः विमलाः । विमलम् विमलान्  
vimalaḥ **vimalāḥ** | vimalam vimalān

ऊनः ऊनाः । ऊनम् ऊनान्  
ūnaḥ **ūnāḥ** | ūnam ūnān

परिपूर्णः परिपूर्णाः । परिपूर्णम् परिपूर्णान्  
paripūrṇaḥ **paripūrṇāḥ** | paripūrṇam paripūrṇān

संस्कारः संस्काराः । संस्कारम् संस्कारान्  
saṃskāraḥ **saṃskārāḥ** | saṃskāram saṃskārān

धातुः धातवः । धातुम् धातून्  
dhātuḥ dhātavaḥ | dhātum dhātūn

क्षयः क्षयाः । क्षयम् क्षयान्  
kṣayaḥ kṣayāḥ | kṣayam kṣayān

मार्गः मार्गाः । मार्गम् मार्गान्  
mārgaḥ **mārgāḥ** | mārgam mārgān

अत्रस्तः अत्रस्ताः । अत्रस्तम् अत्रस्तान्  
atrastaḥ atrastāḥ | atrastam atrastān

अतिक्रान्तः अतिक्रान्ताः । अतिक्रान्तम् अतिक्रान्तान्  
atīkrāntaḥ atīkrāntāḥ | atīkrāntam atīkrāntān

निष्ठनिर्वाणः निष्ठनिर्वाणाः । निष्ठनिर्वाणम् निष्ठनिर्वाणान्  
niṣṭhanirvāṇaḥ niṣṭhanirvāṇāḥ | niṣṭhanirvāṇam niṣṭhanirvāṇān

व्यवस्थितः व्यवस्थिताः । व्यवस्थितम् व्यवस्थितान्  
vyavasthitaḥ vyavasthitāḥ | vyavasthitam vyavasthitān

ज्ञातव्यः ज्ञातव्याः । ज्ञातव्यम् ज्ञातव्यान्  
jñātavyaḥ jñātavyāḥ | jñātavyam jñātavyān

मन्त्रः मन्त्राः । मन्त्रम् मन्त्रान्  
mantraḥ mantrāḥ | mantram mantrān

प्रशमनः प्रशमनाः । प्रशमनम् प्रशमनान्  
praśamaṇaḥ praśamaṇāḥ | praśamanam praśamaṇān

उक्तः उक्ताः । उक्तम् उक्तान्  
uktaḥ uktāḥ | uktam uktān

### *Feminine nouns*

गम्भीरा गम्भीराः । गम्भीराम् गम्भीराः  
गम्भीरायाम् [7th विभक्ति singular]  
gambhīrā gambhīrāḥ | gambhīrām gambhīrāḥ  
gambhīrāyām [7<sup>th</sup> vibhakti singular]

पारमिता पारमिताः । पारमिताम् पारमिताः  
पारमितायाम् [7th विभक्ति singular]  
pāramitā pāramitāḥ | pāramitām pāramitāḥ  
pāramitāyām [7<sup>th</sup> vibhakti singular]

चर्या चर्याः । चर्याम् चर्याः  
caryā caryāḥ | caryām caryāḥ

शून्या शून्याः । शून्याम् शून्याः

śūnyā śūnyāḥ

śūnyām śūnyāḥ

शून्यता शून्यताः । शून्यताम् शून्यताः

शून्यतायाः [5th विभक्ति singular] शून्यतायाम् [7th विभक्ति singular]

śūnyatā śūnyatāḥ | śūnyatām śūnyatāḥ

śūnyatāyāḥ [5<sup>th</sup> vibhakti singular] **śūnyatāyām** [7<sup>th</sup> vibhakti singular]

वेदना वेदनाः । वेदनाम् वेदनाः

vedanā vedanāḥ | vedanām vedanāḥ

सञ्ज्ञा सञ्ज्ञाः । सञ्ज्ञाम् सञ्ज्ञाः

sañjñā sañjñāḥ | sañjñām sañjñāḥ

विद्या विद्याः । विद्याम् विद्याः

vidyā vidyāḥ | vidyām vidyāḥ

अविद्या अविद्याः । अविद्याम् अविद्याः

avidyā avidyāḥ | avidyām avidyāḥ

अनुत्तरा अनुत्तराः । अनुत्तराम् अनुत्तराः

anuttarā anuttarāḥ | **anuttarām** anuttarāḥ

बोधिः बोधयः । बोधिम् बोधीः

bodhiḥ bodhayāḥ | **bodhim** bodhīḥ

*Neuter nouns*

शून्यम् शून्यानि । शून्यम् शून्यानि

śūnyam śūnyāni | śūnyam śūnyāni

रूपम् रूपाणि । रूपम् रूपाणि  
रूपात् [5th विभक्ति singular]  
rūpam rūpāṇi | rūpam rūpāṇi  
rūpāt [5<sup>th</sup> vibhakti singular]

विज्ञानम् विज्ञानानि । विज्ञानम् विज्ञानानि  
vijñānam vijñānāni | vijñānam vijñānāni

तत् तानि । तत् तानि  
तस्मात् [5th विभक्ति singular]  
tat tāni | tat tāni  
tasmāt [5<sup>th</sup> vibhakti singular]

मनः मनांसि । मनः मनांसि  
manaḥ manāṁsi | manaḥ manāṁsi

जरामरणम् जरामरणानि । जरामरणम् जरामरणानि  
jarāmaraṇam jarāmarāṇāni | jarāmarāṇam jarāmarāṇāni

ज्ञानम् ज्ञानानि । ज्ञानम् ज्ञानानि  
jñānam jñānāni | jñānam jñānāni

प्राप्तित्वम् प्राप्तित्वानि । प्राप्तित्वम् प्राप्तित्वानि  
prāptitvam prāptitvāni | prāptitvam prāptitvāni

नास्तित्वम् नास्तित्वानि । नास्तित्वम् नास्तित्वानि  
नास्तित्वात् [5th विभक्ति singular]  
nāstitvam nāstitvāni | nāstitvam nāstitvāni  
nāstitvāt [5<sup>th</sup> vibhakti singular]

सत्यम् सत्यानि । सत्यम् सत्यानि  
satyam satyāni | satyam satyāni

अमिथ्यत्वम् अमिथ्यत्वानि । अमिथ्यत्वम् अमिथ्यत्वानि

अमिथ्यत्वात् [5th विभक्ति singular]

amithyatvam amithyatvāni | amithyatvam amithyatvāni

amithyatvāt [5<sup>th</sup> vibhakti singular]

*Verbs*

भवति भवन्ति bhavati bhavanti

व्यवलोकयति व्यवलोकयन्ति **vyavalokayati** vyavalokayanti

पश्यति पश्यन्ति **paśyati** paśyanti

विहरति विहरन्ति viharati viharanti

**28 Reading exercise for sentences** | Read aloud the Sanskrit parts

नमः सर्वज्ञाय namaḥ sarvajñāya

Homage to the Omniscient one!

नमस् namas | homage, bowing to

सर्वज्ञ sarvajña | omniscient person, one who knows everything

बोधिसत्त्वो व्यवलोकयति bodhisattvo vyavalokayati

बोधिसत्त्वः, व्यवलोकयति bodhisattvaḥ, vyavalokayati

The bodhisattva observes.

बोधिसत्त्व bodhisattva | one who has a wish (सत्त्व sattva)

for Buddhahood (बोधि bodhi)

व्यवलोकयति vyavalokayati | from वि vi + अव ava + लोक lok, to observe

बोधिसत्त्वः पश्यति bodhisattvaḥ paśyati

The bodhisattva sees.

पश्यति paśyati | from दृश् dr̥ś, to see

चरमाणो व्यवलोकयति caramāṇo vyavalokayati  
चरमाणः, व्यवलोकयति caramāṇaḥ, vyavalokayati  
One who practices observes.

चरमाण caramāṇa | Someone who is practicing

चरमाणः पश्यति caramāṇaḥ paśyati  
One who practices sees.

प्रज्ञापारमितायां चरमाणो व्यवलोकयति  
prajñāpāramitāyāṁ caramāṇo vyavalokayati  
प्रज्ञा-पारमितायाम्, चरमाणः, व्यवलोकयति  
prajñā-pāramitāyām, caramāṇaḥ, vyavalokayati  
One who practices within the perfection of wisdom observes.

प्रज्ञा-पारमिता prajñā-pāramitā | the perfection (पारमिता pāramitā) of wisdom

गम्भीरायां प्रज्ञापारमितायां चरमाणो व्यवलोकयति  
gambhīrāyāṁ prajñāpāramitāyāṁ caramāṇo vyavalokayati  
गम्भीरायाम्, प्रज्ञा-पारमितायाम्, चरमाणः, व्यवलोकयति  
gambhīrāyām, prajñā-pāramitāyām, caramāṇaḥ, vyavalokayati  
One who practices within the profound perfection of wisdom observes.

गम्भीरा gambhīrā | profound, deep

गम्भीरायां प्रज्ञापारमितायां चर्या चरमाणो व्यवलोकयति  
gambhīrāyāṁ prajñāpāramitāyāṁ caryāṁ caramāṇo vyavalokayati  
गम्भीरायाम्, प्रज्ञा-पारमितायाम्, चर्याम्, चरमाणः, व्यवलोकयति  
gambhīrāyām, prajñā-pāramitāyām, caryām, caramāṇaḥ, vyavalokayati  
One who practices the practice within the profound perfection of wisdom observes.

चर्या caryā | practice, conduct, course

पञ्च स्कन्धाः pañca skandhāḥ

The five aggregates.

पञ्च pañca | five

स्कन्ध skandha | aggregate

बोधिसत्त्वस्तान् पश्यति bodhisattvas tān paśyati

बोधिसत्त्वः, तान्, पश्यति bodhisattvaḥ, tān, paśyati

The bodhisattva sees those.

तत् tat | that (this is the noun of which तान् tān is the 2<sup>nd</sup> vibhakti plural)

बोधिसत्त्वस्तान् स्कन्धान् पश्यति bodhisattvas tān skandhān paśyati

बोधिसत्त्वः, तान्, स्कन्धान्, पश्यति bodhisattvaḥ, tān, skandhān, paśyati

The bodhisattva sees those aggregates.

बोधिसत्त्वस्तां शून्यान् पश्यति bodhisattvas tān śūnyān paśyati

बोधिसत्त्वः, तान्, शून्यान्, पश्यति bodhisattvaḥ, tān, śūnyān, paśyati

The bodhisattva sees those as empty.

शून्य śūnya | empty

शारिपुत्र पञ्च स्कन्धाः शून्याः śāriputra pañca skandhāḥ śūnyāḥ

O Śāriputra! The five aggregates are empty.

शारिपुत्र śāriputra | Śāriputra, one of the great disciples of the Buddha

रूपं शून्यम् rūpaṁ śūnyam

रूपम्, शून्यम् rūpam, śūnyam

Form is empty.

रूप rūpa | form/materiality; visible form – in the context of the five aggregate, it refers to form/materiality in general, not just visible form – visible form is just a small part of the whole of रूप rūpa, they have the same name because of the prominence of sight

वेदना शून्या vedanā śūnyā

Feeling is empty.

वेदना vedanā | feeling; in the context of the five aggregates, it refers to pleasant, unpleasant, and neutral experience, that accompanies each moment of mind

सञ्ज्ञा शून्या sañjñā śūnyā

Notion is empty.

सञ्ज्ञा sañjñā | notion, the mental function that picks up an identifying feature of the object of perception; also, awareness or perception (in other contexts)

संस्काराः शून्याः saṃskārāḥ śūnyāḥ

Assembled factors are empty.

संस्कार saṃskāra | assembled (सम् sam) factor (कार kāra), something that comes together with other factors, to produce something; in the context of the Heart Sūtra, it is the fourth out of five aggregates

विज्ञानं शून्यम् vijñānam śūnyam

विज्ञानम्, शून्यम् vijñānam, śūnyam

Consciousness is empty.

विज्ञान vijñāna | consciousness; the mere cognition of an object

स्कन्धाः शून्यता skandhāḥ śūnyatā

The aggregates are emptiness.

शून्यताया न पृथक् स्कन्धाः śūnyatāyā na pṛthak skandhāḥ

शून्यतायाः, न, पृथक्, स्कन्धाः śūnyatāyāḥ, na, pṛthak, skandhāḥ

The aggregates are not apart from emptiness.

न na | no, not

पृथक् pṛthak | apart from, separate from (with 5<sup>th</sup> vibhakti)

धर्माः शून्यता dharmāḥ śūnyatā

Dharmas are emptiness.

धर्म dharma | an entity, something that has (धृ dhr̥) a defining trait

धर्मा अलक्षणाः dharmā alakṣaṇāḥ

धर्माः, अ-लक्षणाः dharmāḥ, a-lakṣaṇāḥ

Dharmas have no defining traits.

लक्षण lakṣaṇa | a defining trait, a characteristic feature or mark

धर्मा अनुत्पन्ना अनिरुद्धाः dharmā anutpannā aniruddhāḥ

धर्माः, अनुत्पन्नाः, अनिरुद्धाः dharmāḥ, an-utpannāḥ, a-niruddhāḥ

Dharmas are non-arisen and non-ceased.

उत्पन्न utpanna | arisen

निरुद्ध niruddha | ceased

धर्मा अमला अविमलाः dharmā amalā avimalāḥ

धर्माः, अमलाः, अविमलाः dharmāḥ, a-malāḥ, a-vi-malāḥ

Dharmas are not with stains nor free from stains.

मल mala | stain

धर्मा नोना न परिपूर्णाः dharmā nonā na paripūrṇāḥ

धर्माः, न, ऊनाः, न, परिपूर्णाः dharmāḥ, na, ūnāḥ, na, paripūrṇāḥ

Dharmas are not lacking and are not fulfilled.

ऊन ūna | lacking, not full

परिपूर्ण paripūrṇa | completely full, complete, fulfilled

शून्यतायां न रूपम् śūnyatāyām na rūpam

शून्यतायाम्, न, रूपम् śūnyatāyām, na, rūpam

In emptiness, there is no form.

शून्यतायां न वेदना śūnyatāyām na vedanā  
शून्यतायाम्, न, वेदना śūnyatāyām, na, vedanā  
In emptiness, there is no feeling.

शून्यतायां न सञ्ज्ञा śūnyatāyām na sañjñā  
शून्यतायाम्, न, सञ्ज्ञा śūnyatāyām, na, sañjñā  
In emptiness, there is no notion.

शून्यतायां न संस्काराः śūnyatāyām na saṃskārāḥ  
शून्यतायाम्, न, संस्काराः śūnyatāyām, na, saṃskārāḥ  
In emptiness, there are no assembled factors.

शून्यतायां न विज्ञानम् śūnyatāyām na vijñānam  
शून्यतायाम्, न, विज्ञानम् śūnyatāyām, na, vijñānam  
In emptiness, there is no consciousness.

शून्यतायां न मनः śūnyatāyām na manaḥ  
शून्यतायाम्, न, मनः śūnyatāyām, na, manaḥ  
In emptiness, there is no thought.

मनस् manas | thought, mind

शून्यतायां न मनांसि śūnyatāyām na manāṃsi  
शून्यतायाम्, न, मनांसि śūnyatāyām, na, manāṃsi  
In emptiness, there are no thoughts.

शून्यतायां न धातुः śūnyatāyām na dhātuḥ  
शून्यतायाम्, न, धातुः śūnyatāyām, na, dhātuḥ  
In emptiness, there is no base.

धातु dhātu | a base, a basic element: in the Heart Sūtra, it refers to the list of eighteen bases, six groups of three: object, support, and consciousness (for example, visible form, eye, and eye-consciousness)

शून्यतायां न विद्या नाविद्या śūnyatāyām na vidyā nāvidyā  
शून्यतायाम्, न, विद्या, न, अविद्या śūnyatāyām, na, vidyā, na, avidyā  
In emptiness there is no knowledge, no ignorance.

विद्या vidyā | knowledge

अविद्या avidyā | ignorance, the first of the twelve limbs of dependent arising

शून्यतायां न क्षयः śūnyatāyām na kṣayaḥ  
शून्यतायाम्, न, क्षयः śūnyatāyām, na, kṣayaḥ  
In emptiness, there is no destruction.

क्षय kṣaya | destruction

शून्यतायां नाविद्याक्षयः śūnyatāyām nāvidyākṣayaḥ  
शून्यतायाम्, न, अविद्या-क्षयः śūnyatāyām, na, avidyā-kṣayaḥ  
In emptiness, there is no destruction of ignorance.

शून्यतायां न जरामरणम् śūnyatāyām na jarāmaraṇam  
शून्यतायाम्, न, जरा-मरणम् śūnyatāyām, na, jarā-maraṇam  
In emptiness, there is no decay-and-death.  
जरा-मरण jarā-maraṇa | decay (जरा jarā) and death (मरण maraṇa),  
the last of the twelve limbs of dependent arising

शून्यतायां न जरामरणक्षयः śūnyatāyām na jarāmarāṇakṣayaḥ  
शून्यतायाम्, न, जरामरण-क्षयः śūnyatāyām, na, jarāmarāṇa-kṣayaḥ  
In emptiness, there is no destruction of decay-and-death.

शून्यतायां न मार्गः śūnyatāyām na mārgaḥ  
शून्यतायाम्, न, मार्गः śūnyatāyām, na, mārgaḥ  
In emptiness, there is no path.

मार्ग mārga | path

ज्ञानं शून्यम् jñānaṁ śūnyam

ज्ञानम्, शून्यम् jñānam, śūnyam

Awareness is empty.

ज्ञानं jñāna | awareness, gnosis: here used in a high sense, referring to the type of awareness that accompanies liberation. In other contexts, it is a synonym of consciousness, the cognition of an object

शून्यतैव ज्ञानम् śūnyataiva jñānam

शून्यता, एव, ज्ञानम् śūnyatā, eva, jñānam

Emptiness itself is awareness.

शून्यतायां न ज्ञानम् śūnyatāyām na jñānam

शून्यतायाम्, न, ज्ञानम् śūnyatāyām, na, jñānam

In emptiness, there is no awareness.

शून्यतायां न प्राप्तित्वम् śūnyatāyām na prāptitvam

शून्यतायाम्, न, प्राप्तित्वम् śūnyatāyām, na, prāptitvam

In emptiness, there is no state of obtainment.

प्राप्तित्वं prāptitva | state (-त्व -tva) of obtainment (प्राप्ति prāpti)

बोधिसत्त्वो ऽत्रस्तो भवति bodhisattvo 'trasto bhavati

बोधिसत्त्वः, अ-त्रस्तः, भवति bodhisattvaḥ, a-trastaḥ, bhavati

The bodhisattva is not alarmed.

त्रस्त trasta | alarmed, fearful, afraid

बोधिसत्त्वो ऽत्रस्तो विहरति bodhisattvo 'trasto viharati

बोधिसत्त्वः, अ-त्रस्तः, विहरति bodhisattvaḥ, a-trastaḥ, virahati

The bodhisattva dwells not alarmed.

विहरति viharati | dwells; this verb is often used in a sense broader than just physical “dwelling”, indicating a way of staying/being with body, speech and, especially, mind

नास्तित्वादत्रस्तो भवति nāstitvād atrasto bhavati

नास्तित्वात्, अ-त्रस्तः, भवति nāstitvāt, a-trastaḥ, bhavati

Due to non-existence, he is not alarmed.

नास्तित्व nāstitva | non-existence (from: न अस्ति na asti, “it is not there”)

बोधिसत्त्वो ऽतिक्रान्तो भवति bodhisattvo ’tikrānto bhavati

बोधिसत्त्वः, अतिक्रान्तः, भवति bodhisattvaḥ, atikrāntaḥ, bhavati

The bodhisattva has gone beyond.

अतिक्रान्त atikrānta | gone, stepped (क्रान्त krānta) beyond (अति- ati-)

बोधिसत्त्वो निष्ठनिर्वाणो भवति bodhisattvo niṣṭhanirvāṇo bhavati

बोधिसत्त्वः, निष्ठ-निर्वाणः, भवति bodhisattvaḥ, niṣṭha-nirvāṇaḥ, bhavati

The bodhisattva is someone whose nirvāṇa is fixed.

निष्ठ-निर्वाण niṣṭha-nirvāṇa | someone whose nirvāṇa is assured, fixed, settled

व्यवस्थिता बुद्धाः vyavasthitā buddhāḥ

व्यवस्थिताः, बुद्धाः vyavasthitāḥ, buddhāḥ

The Buddhas are placed.

व्यवस्थित vyavasthita | placed

बोधिमभिसम्बुद्धाः bodhim abhisambuddhāḥ

They have realized awakening.

बोधि bodhi | awakening (बुध् budh)

अभिसम्बुद्ध abhisambuddha | someone who has realized, who has awakened to

अनुत्तरां बोधिमभिसम्बुद्धाः anuttarāṃ bodhim abhisambuddhāḥ

अनुत्तराम्, बोधिम्, अभिसम्बुद्धाः anuttarām, bodhim, abhisambuddhāḥ

They have realized supreme awakening.

अनुत्तरा anuttarā | supreme

मन्त्रो ज्ञातव्यो भवति mantro jñātavyo bhavati

मन्त्रः, ज्ञातव्यः, भवति mantraḥ, jñātavyaḥ, bhavati

The mantra should be known.

ज्ञातव्य jñātavya | something that should be known

मन्त्रः प्रशमनो भवति mantraḥ praśamano bhavati

मन्त्रः, प्रशमनः, भवति mantraḥ, praśamanaḥ, bhavati

The mantra is the means of pacification (or, that which pacifies).

प्रशमन praśamana | pacification; the means of pacification;  
or, that which pacifies (प्र + शम् pra + śam)

मन्त्र उक्तो भवति mantra ukto bhavati

मन्त्रः, उक्तः, भवति mantraḥ, uktaḥ, bhavati

The mantra is spoken.

उक्त ukta | spoken, said, stated, explained

मन्त्रः सत्यं भवति mantraḥ satyaṁ bhavati

मन्त्रः, सत्यम्, भवति mantraḥ, satyam, bhavati

The mantra is the truth.

सत्यम् satya | truth

सत्यं भवत्यमिथ्यत्वात् satyaṁ bhavaty amithyatvāt

सत्यम्, भवति, अमिथ्यत्वात् satyam, bhavati, amithyatvāt

It is the truth due to non-falsity.

अमिथ्यत्व amithyatva | non-falsity (from मिथ्या mithya, false)

29 All the sandhis found in the short Heart Sūtra (between words)

अ + अ = आ a + a = ā अ + ऊ = ओ a + ū = o आ + अ = आ ā + a = ā  
 आ + ए = ऐ ā + e = ai क् + र् = ग्र् k + r = gr त् + अ = द t + a = da  
 त् + ज् = ज्त् t + j = jj त् + न् = त्र् t + n = nn त् + र् = द्र् t + r = dr  
 न् + च् = ँश्च n + c = mś c म् + (xConsonant) = ँ (x) m + (xConsonant) = m (x)  
 ः + य् = र्य् ḥ + y = ry अ + अ = आ a + a = ā,  
 आः + त् = आस्त् āḥ + t = ās t अः + अ = ओ ṣ aḥ + a = o '  
 अः + ग्/न्/म्/य्/व् = ओ (x) aḥ + g/n/m/y/v = o (x)

अ a	आ ā	क् k	त् t	न् n	म् m	ःḥ	आःāḥ	अः aḥ	
आ ā	आ ā		द da				आ ā	ओ ṣo'	अ a
ओ o									ऊ ū
	ऐ ai								ए e
								ओo (x)	ग्/व्/म् g/v/m
							आस्त् ās t		त् t
				ंश्च mś c					च् c
			ज् jj						ज् j
			त्र् n n				आ न् ā n	ओ o	न् n
						र्य् ry		ओ o	य् y
		ग् gr	द्र् dr						र् r
			च् ch						श् ś
					ं m				any consonant

आर्यावलोकितेश्वरबोधिसत्त्वो गम्भीरायां प्रज्ञापारमितायां चर्यां चरमाणो व्यवलोकयति स्म ।

पञ्च स्कन्धास्तांश्च स्वभावशून्यान् पश्यति स्म ॥ इह शारिपुत्र रूपं शून्यता शून्यतैव रूपम् ।

रूपान्न पृथक् शून्यता शून्यताया न पृथग्रूपम् । यद्रूपं सा शून्यता या शून्यता तद्रूपम् ।

एवमेव वेदनासञ्ज्ञासंस्कारविज्ञानानि ॥ इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला न विमला नोना न परिपूर्णाः । तस्माच्छारिपुत्र शून्यतायां न रूपं न वेदना न सञ्ज्ञा न संस्कारा न विज्ञानम् ।

न चक्षुःश्रोत्रघ्राणजिह्वाकायमनांसि न रूपशब्दगन्धरसस्पर्शव्यधर्माः । न चक्षुर्धातुर्यावन्न मनोधातुः । न विद्या नाविद्या न विद्याक्षयो नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःखसमुदयनिरोधमार्गा न ज्ञानं न

प्राप्तित्वम् ॥ बोधिसत्त्वस्य प्रज्ञापारमितामाश्रित्य विहरति । चित्तावरणनास्तित्वाद् अत्रस्तो विपर्यासातिक्रान्तो  
निष्ठनिर्वाणः । त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां सम्यक्सम्बोधिमभिसम्बुद्धाः ॥  
तस्माज्जातव्यः प्रज्ञापारमितामहामन्त्रो महाविद्यामन्त्रो ऽनुत्तरमन्त्रो ऽसमसममन्त्रः सर्वदुःखप्रशमनः  
सत्यममिथ्यत्वात् प्रज्ञापारमितायामुक्तो मन्त्रः । तद्यथा- गते गते पारगते पारसंगते बोधि स्वाहा ॥

āryāvalokiteśvarabodhisattvo gambhīrāyām prajñāpāramitāyām caryām caramāṇo  
vyavalokayati sma | pañca skandhās tāṁś ca svabhāvaśūnyān paśyati sma || iha  
śāriputra rūpam śūnyatā śūnyatāiva rūpam | rūpān na pṛthak śūnyatā śūnyatāyā na  
pṛthag rūpam | yad rūpam sā śūnyatā yā śūnyatā tad rūpam || evam eva  
vedanāsañjñāsaṁskāravijñānāni || iha śāriputra sarvadharmāḥ śūnyatālakṣaṇā  
anutpannā aniruddhā amalā na vimalā nonā na paripūrṇāḥ | tasmāc chāriputra  
śūnyatāyām na rūpam na vedanā na sañjñā na saṁskārā na vijñānam | na  
cakṣuḥśrotraghrāṇajihvākāyamanāmsi na rūpaśabdagandharasaspraṣṭavyadharmāḥ | na  
cakṣurdhātur yāvan na manodhātuḥ || na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo  
yāvan na jarāmaraṇam na jarāmaraṇakṣayo na duḥkhasamudayanirodhamārgā na  
jñānam na prāptitvam || bodhisattvasya prajñāpāramitām āśritya viharati |  
cittāvaraṇanāstitvād atrasto viparyāsātikrānto niṣṭhanirvāṇaḥ | tryadhvavyavasthitāḥ  
sarvabuddhāḥ prajñāpāramitām āśrityānuttarām samyaksambodhim abhisambuddhāḥ  
|| tasmāj jñātavyaḥ prajñāpāramitāmahāmanthro mahāvidyāmanthro ’nuttaramantro  
'samasamamantraḥ sarvaduḥkhaśamanāḥ satyam amithyatvāt prajñāpāramitāyām  
ukto mantraḥ | tadyathā gate gate pāragate pārasaṁgate bodhi svāhā ||

30 All the paradigms found in the short Heart Sūtra (sing. and pl., 1<sup>st</sup> and 2<sup>nd</sup> vibhakti)

Read aloud all of the paradigms, three times each

*Vowel ending masculine*

बुद्धः बुद्धाः । बुद्धम् बुद्धान् । बुद्धस्य (6<sup>th</sup> v s)

buddhaḥ buddhāḥ | buddham buddhān | buddhasya (6<sup>th</sup> v s)

धातुः धातवः । धातुम् धातून् dhātuḥ dhātavaḥ | dhātum dhātūn

*Vowel ending feminine*

प्रज्ञा प्रज्ञाः । प्रज्ञाम् प्रज्ञाः । प्रज्ञायाः (5<sup>th</sup> v s) प्रज्ञायाम् (7<sup>th</sup> v s)

prajñā prajñāḥ | prajñām prajñāḥ | prajñāyāḥ (5<sup>th</sup> v s) prajñāyām (7<sup>th</sup> v s)

*Vowel ending neuter*

फलम् फलानि । फलम् फलानि । फलात् (5<sup>th</sup> v s)

phalam phalāni | phalam phalāni | phalāt (5<sup>th</sup> v s)

*Consonant ending neuter*

मनः मनांसि । मनः मनांसि

manaḥ manānsi | manaḥ manānsi

*Pronoun tat (masculine, feminine, neuter)*

सः ते । तम् तान् saḥ te | tam tān

सा ताः । ताम् ताः sā tāḥ | tām tāḥ

तत् तानि । तत् तानि । तस्मात् (5<sup>th</sup> v s) tat tāni | tat tāni | tasmāt (5<sup>th</sup> v s)

*Like बुद्ध buddha:*

बोधिसत्त्व bodhisattva चरमाण caramāṇa स्कन्ध skandha शून्य śūnya शारिपुत्र śāriputra  
धर्म dharma अलक्षण alakṣaṇa अनुत्पन्न anutpanna अनिरुद्ध aniruddha अमल amala  
विमल vimala ऊन ūna परिपूर्ण paripūrṇa संस्कार saṁskāra क्षय kṣaya मार्ग mārga  
अत्रस्त atrasta अतिक्रान्त atikrānta निष्ठनिर्वाण niṣṭhanirvāṇa व्यवस्थित vyavasthita  
ज्ञातव्य jñātavya मन्त्र mantra प्रशमन praśamana उक्त ukta

*Like प्रज्ञा prajñā:*

पारमिता pāramitā गम्भीरा gambhīrā चर्या caryā शून्यता śūnyatā वेदना vedanā  
सञ्ज्ञा sañjñā विद्या vidyā अविद्या avidyā अनुत्तरा anuttarā

*Like फल phala:*

रूप rūpa विज्ञान vijñāna जरामरण jarāmaraṇa ज्ञान jñāna प्राप्तिव्य prāptitva  
नास्तित्व nāstitva सत्य satya अमिथ्यत्व amithyatva

*Like the pronoun तत् tat:* यत् yat

### 31 The short Heart Sūtra sentence by sentence

॥ नमः सर्वज्ञाय ॥ namaḥ sarvajñāya

नमः, सर्व-ज्ञाय namaḥ, sarva-jñāya

I bow to the Omniscient One.

नमः namaḥ | bowing down, homage

सर्व-ज्ञाय sarva-jñāya | to the Omniscient One

आर्यावलोकितेश्वरबोधिसत्त्वो गम्भीरायां प्रज्ञापारमितायां चर्या चरमाणो व्यवलोकयति स्म ।

āryāvalokiteśvarabodhisattvo gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ caramāṇo  
vyavalokayati sma |

आर्य-अवलोकितेश्वर-बोधिसत्त्वः, गम्भीरायाम्, प्रज्ञा-पारमितायाम्, चर्याम्, चरमाणः, व्यवलोकयति, स्म  
ārya-avalokiteśvara-bodhisattvaḥ, gambhīrāyām, prajñā-pāramitāyām,  
caryām, caramāṇaḥ, vyavalokayati, sma

Noble Avalokiteśvara, the Bodhisattva, while practicing the conduct  
within the profound Perfection of Wisdom, observed.

आर्य-अवलोकितेश्वर-बोधिसत्त्वः ārya-avalokiteśvara-bodhisattvaḥ | Noble (आर्य ārya)  
Bodhisattva Avalokiteśvara

गम्भीरायाम्, प्रज्ञा-पारमितायाम् gambhīrāyām prajñā-pāramitāyām | within the  
profound (गम्भीरायाम्) Perfection of Wisdom (प्रज्ञा-पारमितायाम्)

चर्याम् caryām | conduct, practice चरमाणः caramāṇaḥ | (someone who is)  
practicing व्यवलोकयति स्म vyavalokayati sma | observed

पञ्च स्कन्धास्तांश्च स्वभावशून्यान् पश्यति स्म ॥

pañca skandhās tāṃś ca svabhāvaśūnyān paśyati sma ||

पञ्च, स्कन्धाः, तान्, च, स्वभाव-शून्यान्, पश्यति, स्म

pañca, skandhāḥ, tān, ca, svabhāva-śūnyān, paśyati, sma

The five aggregates; and saw those as empty of essence.

पञ्च pañca | five स्कन्धाः skandhāḥ | aggregates तान् tān | those च ca | and

स्वभाव-शून्यान् svabhāva-śūnyān | empty of essence पश्यति स्म paśyati sma | saw

इह शारिपुत्र रूपं शून्यता शून्यतैव रूपम् । रूपात्र पृथक् शून्यता शून्यताया न पृथग्रूपम् । यद्रूपं सा शून्यता या शून्यता तद्रूपम् ॥

iha śāriputra rūpaṁ śūnyatā śūnyataiva rūpam | rūpān na pṛthak śūnyatā śūnyatāyā na pṛthag rūpam | yad rūpaṁ sā śūnyatā yā śūnyatā tad rūpam ||

इह, शारिपुत्र, रूपम्, शून्यता, शून्यता, एव, रूपम्, रूपात्, न, पृथक्, शून्यता, शून्यतायाः, न, पृथक्, रूपम्, यत्, रूपम्, सा, शून्यता, या, शून्यता, तत्, रूपम्

iha, śāriputra, rūpam, śūnyatā, śūnyatā, eva, rūpam, rūpāt, na, pṛthak, śūnyatā, śūnyatāyāḥ, na, pṛthak, rūpam, yat, rūpam, sā, śūnyatā, yā, śūnyatā, tat, rūpam

Here, Śāriputra, form is emptiness and emptiness is itself form. Emptiness is not apart from form, and form is not apart from emptiness. What is form, that is emptiness, what is emptiness, that is form.

इह iha | here, in this world शारिपुत्र śāriputra | Śāriputra, a great disciple of the Buddha रूपम् rūpam | form/materiality शून्यता śūnyatā | emptiness

एव eva | itself, only, just रूपात् rūpāt | from form न na | not

पृथक् pṛthak | separate, apart from शून्यतायाः śūnyatāyāḥ | from emptiness

यत् yat | which सा sā | that या yā | which तत् tat | that

एवमेव वेदनासञ्ज्ञासंस्कारविज्ञानानि ॥ evam eva vedanāsañjñāsaṁskāravijñānāni ||

एवम्, एव, वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि evam, eva, vedanā-sañjñā-saṁskāra-vijñānāni

It is just in the same way for feeling, notion, factors and consciousness.

एवम् evam | similarly, in the same way एव eva | exactly, precisely

वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि vedanā-sañjñā-saṁskāra-vijñānāni | feeling, notion, assembled factors, consciousness

इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला न विमला नोना न परिपूर्णाः ।

iha śāriputra sarvadharmāḥ śūnyatālakṣaṇā anutpannā aniruddhā amalā na vimalā nonā na paripūrṇāḥ |

इह, शारिपुत्र, सर्व-धर्माः, शून्यता, अलक्षणाः, अनुत्पन्नाः, अनिरुद्धाः, अमलाः, न, विमलाः, न, उनाः, न, परिपूर्णाः |

iha, śāriputra, sarva-dharmāḥ, śūnyatā, alakṣaṇāḥ, anutpannāḥ, aniruddhāḥ, amalāḥ, na, vimalāḥ, na, ūnāḥ, na, paripūrṇāḥ |

Here, Śāriputra, all dharmas are emptiness, without defining traits, non-arisen, non-ceased, not with stains, not without stains, not lacking anything, not complete.

इह iha | here शारिपुत्र śāriputra | Śāriputra सर्व-धर्माः sarva-dharmāḥ | all dharmas  
शून्यता śūnyatā | emptiness अ-लक्षणाः a-lakṣaṇāḥ | without defining traits, marks  
अनुत्पन्नाः anutpannāḥ | non-arisen अनिरुद्धाः a-niruddhāḥ | non-ceased  
अमलाः a-malāḥ | not with stains न na | not विमलाः vi-malāḥ | without stains  
ऊनाः ūnāḥ | lacking परिपूर्णाः paripūrṇāḥ | complete, completely full

तस्माच्छारिपुत्र शून्यतायां न रूपं न वेदना न सञ्ज्ञा न संस्कारा न विज्ञानम् ।

tasmāc chāriputra śūnyatāyāṁ na rūpaṁ na vedanā na sañjñā na saṁskārā na vijñānam |  
तस्मात्, शारिपुत्र, शून्यतायाम्, न, रूपम्, न, वेदना, न, सञ्ज्ञा, न, संस्काराः, न, विज्ञानम्  
tasmāt, śāriputra, śūnyatāyām, na, rūpam, na, vedanā, na, sañjñā, na, saṁskārāḥ, na,  
vijñānam

Therefore, Śāriputra, in emptiness there is no form, no feeling, no notion, no assembled factors, no consciousness.

तस्मात् tasmāt | therefore शारिपुत्र śāriputra | o Śāriputra शून्यतायाम् śūnyatāyām |  
in emptiness न na | no रूपम् rūpam | form वेदना vedanā | feeling सञ्ज्ञा  
sañjñā | notion संस्काराः saṁskārāḥ | assembled factors  
विज्ञानम् vijñānam | consciousness

न चक्षुःश्रोत्रघ्राणजिह्वाकायमनांसि न रूपशब्दगन्धरसस्प्रष्टव्यधर्माः ।

na cakṣuḥśrotraghrāṇajihvākāyamanānsi na rūpaśabdagandharasaspraṣṭavyadharmāḥ |  
न, चक्षुः-श्रोत्र-घ्राण-जिह्वा-काय-मनांसि, न, रूप-शब्द-गन्ध-रस-स्प्रष्टव्य-धर्माः  
na, cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manānsi, na, rūpa-śabda-gandha-rasa-spraṣṭavya-  
dharmāḥ

No eye, ear, nose, tongue, body and thought, no form, sound, smell, flavor, touchable and dharmas.

चक्षुः-श्रोत्र-घ्राण-जिह्वा-काय-मनांसि cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manānsi |  
eye, ear, nose, tongue, body, mind  
रूप-शब्द-गन्ध-रस-स्प्रष्टव्य-धर्माः rūpa-śabda-gandha-rasa-spraṣṭavya-dharmāḥ |  
form, sound, odour, flavour, touchables, dharmas

न चक्षुर्धातुर्यावन्न मनोधातुः ॥ na cakṣurdhātur yāvan na manodhātuḥ ॥

न, चक्षुः-धातुः, यावत्, न, मनः-धातुः na, cakṣuḥ-dhātuḥ, yāvat, na, manaḥ-dhātuḥ

No eye-base up to no thought-base.

चक्षुः-धातुः cakṣuḥ-dhātuḥ | eye-base यावत् yāvat | up to

मनः-धातुः manaḥ-dhātuḥ | thought-base, mind-base

न विद्या नाविद्या न विद्याक्षयो नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयो न दुःखसमुदयनिरोधमार्गा न ज्ञानं न प्राप्तित्वम् ॥

na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo yāvan na jarāmarāṇam

na jarāmarāṇakṣayo na duḥkhasamudayanirodhamārgā na jñānam na prāptitvam ॥

न, विद्या, न, अ-विद्या, न, विद्या-क्षयः, न, अविद्या-क्षयः, यावत्, न, जरा-मरणम्, न, जरा-मरण-क्षयः, न, दुःख-समुदय-निरोध-मार्गाः, न, ज्ञानम्, न, प्राप्तित्वम्

na, vidyā, na, a-vidyā, na, vidyā-kṣayaḥ, na, avidyā-kṣayaḥ, yāvat, na, jarā-maraṇam, na, jarā-maraṇa-kṣayaḥ, na, duḥkha-samudaya-nirodha-mārgāḥ, na, jñānam, na, prāptitvam

No knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance, up to no decay and death, no destruction of decay and death, no suffering, arising, cessation and path, no awareness, no obtainment.

न na | no विद्या vidyā | knowledge अ-विद्या a-vidyā | ignorance

विद्या-क्षयः vidyā-kṣayaḥ | destruction of vidyā

अविद्या-क्षयः avidyā-kṣayaḥ | destruction of avidyā यावत् yāvat | up to

जरा-मरणम् jarā-maraṇam | decay and death

जरा-मरण-क्षयः jarā-maraṇa-kṣayaḥ | destruction of decay and death

दुःख-समुदय-निरोध-मार्गाः duḥkha-samudaya-nirodha-mārgāḥ | suffering, arising, cessation, and the path

ज्ञानम् jñānam | awareness प्राप्तित्वम् prāptitvam | obtainment

बोधिसत्त्वस्य प्रज्ञापारमितामाश्रित्य विहरति । bodhisattvasya prajñāpāramitām āśritya viharati |

बोधिसत्त्वस्य, प्रज्ञा-पारमिताम्, आश्रित्य, विहरति bodhisattvasya, prajñā-pāramitām, āśritya, viharati

Having relied upon the Perfection of Wisdom of a Bodhisattva, he dwells at ease.

बोधिसत्त्वस्य bodhisattvasya | of the Bodhisattva  
प्रज्ञा-पारमिताम् prajñāpāramitām | Perfection of Wisdom  
आश्रित्य āśritya | having relied upon  
विहरति viharati | he dwells, remains, stays at ease

चित्तावरणनास्तित्वादत्रस्तो विपर्यासातिक्रान्तो निष्ठनिर्वाणः ।

cittāvaraṇanāstitvād atrasto viparyāsātikrānto niṣṭhanirvāṇaḥ |

चित्त-आवरण-नास्तित्वात्, अ-त्रस्तः, विपर्यास-अतिक्रान्तः, निष्ठ-निर्वाणः

citta-āvaraṇa-nāstitvāt, a-trastaḥ, viparyāsa-atikrāntaḥ, niṣṭha-nirvāṇaḥ

Thanks to the non-existence of mental obscurations, he is unalarmed, he has gone beyond distortions and his nirvāṇa is sure.

चित्त-आवरण-नास्तित्वात् citta-āvaraṇa-nāstitvāt | due to the non-existence of mental  
obscurations अ-त्रस्तः a-trastaḥ | un-afraid, not alarmed

विपर्यास-अतिक्रान्तः viparyāsa-atikrāntaḥ | gone beyond distortions

निष्ठ-निर्वाणः niṣṭha-nirvāṇaḥ | someone whose nirvāṇa is assured

त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां सम्यक्सम्बोधिमभिसम्बुद्धाः ॥

tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitām āśrityānuttarāṃ  
samyaksambodhim abhisambuddhāḥ ||

त्रि-अध्व-व्यवस्थिताः, सर्व-बुद्धाः, प्रज्ञा-पारमिताम्, आश्रित्य, अनुत्तराम्, सम्यक्-सम्बोधिम्, अभिसम्बुद्धाः

tri-adhva-vyavasthitāḥ, sarva-buddhāḥ, prajñā-pāramitām, āśritya, anuttarām,

samyak-sambodhim, abhisambuddhāḥ

All the Buddhas placed in the three times rely on the Perfection of Wisdom to then awaken to unexcelled, perfect Awakening.

त्रि-अध्व-व्यवस्थिताः tri-adhva-vyavasthitāḥ | placed in the three times

सर्व-बुद्धाः sarva-buddhāḥ | all the Buddhas अनुत्तराम् anuttarām | unexcelled

सम्यक्-सम्बोधिम् samyak-sambodhim | unexcelled, perfect Awakening

अभिसम्बुद्धाः abhisambuddhāḥ | realized, awakened to

तस्माज्ज्ञातव्यः प्रज्ञापारमितामहामन्त्रो महाविद्यामन्त्रो ऽनुत्तरमन्त्रो ऽसमसममन्त्रः सर्वदुःखप्रशमनः  
सत्यममिथ्यत्वात् प्रज्ञापारमितायामुक्तो मन्त्रः ।

tasmāj jñātavyaḥ prajñāpāramitāmahāmanthro mahāvidyāmanthro 'nuttaramantro  
'samamamantraḥ sarvaduḥkhaśāmanaḥ satyam amithyatvāt prajñāpāramitāyām  
ukto mantraḥ |

तस्मात्, ज्ञातव्यः, प्रज्ञा-पारमिता-महामन्त्रः, महाविद्या-मन्त्रः, अनुत्तर-मन्त्रः, असम-सम-मन्त्रः, सर्व-दुःख-  
प्रशमनः, सत्यम्, अ-मिथ्यत्वात्, प्रज्ञापारमितायाम्, उक्तः, मन्त्रः

tasmāt, jñātavyaḥ, prajñā-pāramitā-mahāmantraḥ, mahāvidyā-mantraḥ, anuttara-  
mantraḥ, asama-sama-mantraḥ, sarva-duḥkha-śāmanaḥ, satyam, a-mithyatvāt,  
prajñāpāramitāyām, uktaḥ, mantraḥ

Therefore, the great mantra of the Perfection of Wisdom should be known, the mantra  
of great knowledge, the unexcelled mantra, the mantra equal to no equal, the  
pacification of all suffering, truth because of not being false, the mantra spoken in the  
Perfection of Wisdom.

तस्मात् tasmāt | therefore ज्ञातव्यः jñātavyaḥ | something that should be known  
प्रज्ञा-पारमिता-महामन्त्रः prajñāpāramitā-mahā-mantraḥ | great mantra of the  
Perfection of Wisdom महाविद्या-मन्त्रः mahā-vidyā-mantraḥ | mantra of great vidyā  
अनुत्तर-मन्त्रः anuttara-mantraḥ | unexcelled mantra  
अ-सम-सम-मन्त्रः a-sama-sama-mantraḥ | mantra equal to no equal  
सर्व-दुःख-प्रशमनः sarva-duḥkha-śāmanaḥ | pacification of all suffering  
सत्यम् satyam | truth अ-मिथ्यत्वात् a-mithya-tvāt | because of not being false  
प्रज्ञापारमितायाम् prajñā-pāramitāyām | in the Perfection of Wisdom  
उक्तः uktaḥ | spoken

तद्यथा गते गते पारगते पारसंगते बोधि स्वाहा ॥

tadyathā gate gate pāragate pārasaṅgate bodhi svāhā ॥

तत्-यथा, गते, गते, पार-गते, पार-संगते, बोधि, स्वाहा

tat-yathā, gate, gate, pāra-gate, pāra-saṅgate, bodhi, svāhā

तत्-यथा tat-yathā | it is thus गते gate | gone

पार-गते pāra-gate | gone to the other shore

पार-संगते pāra-saṅgate | well-gone to the other shore

बोधि bodhi | awakening स्वाहा svāhā | auspicious word found at the end of mantras

### 32 Translation exercises

१ बोधिसत्त्वः पश्यति २ बोधिसत्त्वः रूपम् पश्यति ३ बोधिसत्त्वः रूपस्य लक्षणम् पश्यति ४ बोधिसत्त्वः रूपलक्षणम् पश्यति ५ बोधिसत्त्वः रूपम् शून्यम् पश्यति ६ बोधिसत्त्वः रूपम् स्वभावशून्यम् पश्यति ७ बोधिसत्त्वः रूपम् लक्षणशून्यम् पश्यति ८ बोधिसत्त्वः रूपम् अलक्षणम् पश्यति ९ बोधिसत्त्वः रूपम् अनुत्पन्नम् पश्यति १० बोधिसत्त्वः रूपम् अनिरुद्धम् पश्यति ११ बोधिसत्त्वः रूपम् यथाभूतम् पश्यति १२ एवम् बोधिसत्त्वः वेदनाम् च सञ्ज्ञाम् च संस्कारान् च विज्ञानम् च यथाभूतम् पश्यति १३ एवम् बोधिसत्त्वः वेदना-सञ्ज्ञा-संस्कार-विज्ञानानि यथाभूतम् पश्यति १४ आयतनानि च यथाभूतम् पश्यति १५ धातून् च यथाभूतम् पश्यति १६. बोधिसत्त्वः बुद्धम् पश्यति १७. बोधिसत्त्वः बुद्धम् शून्यम् पश्यति १८ बोधिसत्त्वः बुद्धम् यथाभूतम् पश्यति १९ संसारात् न पृथक् निर्वाणम् २० संसारस्य ज्ञानम् एव निर्वाणम् २१. बोधिसत्त्वः अद्वयम् पश्यति

1 bodhisattvaḥ paśyati 2 bodhisattvaḥ rūpam paśyati 3 bodhisattvaḥ rūpasya lakṣaṇam paśyati 4 bodhisattvaḥ rūpalakṣaṇam paśyati 5 bodhisattvaḥ rūpam śūnyam paśyati 6 bodhisattvaḥ rūpam svabhāvaśūnyam paśyati 7 bodhisattvaḥ rūpam lakṣaṇaśūnyam paśyati 8 bodhisattvaḥ rūpam alakṣaṇam paśyati 9 bodhisattvaḥ rūpam anutpannam paśyati 10 bodhisattvaḥ rūpam aniruddham paśyati 11 bodhisattvaḥ rūpam yathābhūtam paśyati 12 evam bodhisattvaḥ vedanām ca sañjñām ca saṁskārān ca vijñānam ca yathābhūtam paśyati 13 evam bodhisattvaḥ vedanā-sañjñā-saṁskāra-vijñānāni

yathābhūtam paśyati 14 āyatanāni ca yathābhūtam paśyati 15 dhātūn ca yathābhūtam paśyati 16 bodhisattvaḥ buddham paśyati 17 bodhisattvaḥ buddham śūnyam paśyati 18 bodhisattvaḥ buddham yathābhūtam paśyati 19 saṃsārāt na pṛthak nirvāṇam 20 saṃsārasya jñānam eva nirvāṇam 21 bodhisattvaḥ advayam paśyati

अद्वय advaya | non-duality

Keys to the exercises:

1 The bodhisattva sees 2 The bodhisattva sees form 3 The bodhisattva sees the defining trait (mark, characteristic) of form 4 The bodhisattva sees the defining trait of form 5 The bodhisattva sees form as empty 6 The bodhisattva sees form as empty of own-being (essence, nature) 7 The bodhisattva sees form as empty of defining traits 8 The bodhisattva sees form as without defining traits 9 The bodhisattva sees form as non-arisen 10 The bodhisattva sees form as non-ceased 11 The bodhisattva sees form as it is 12 In the same way, the bodhisattva sees feeling, notion, assembled factors and consciousness as they are 13 In the same way, the bodhisattva sees feeling, notion, assembled factors and consciousness as they are 14 And he sees the entrances as they are 15 And he sees the bases as they are 16 The bodhisattva sees the Buddha 17 The bodhisattva sees the Buddha as empty 18 The bodhisattva sees the Buddha as he is 19 Nirvāṇa is not separate from saṃsāra 20 The awareness of saṃsāra is itself nirvāṇa 21 The bodhisattva sees non-duality

### 33 Notes

The text of the Heart Sūtra mostly follows Vaidya (1961) pages 98-99, except for three important differences:

1

skandhāms tāmś ca > skandhās tāmś ca

The second vibhakti may appear an “easier” construction; I thank Prof. Harunaga Isaacson for bringing to my attention that pañca skandhāḥ as a first vibhakti is an equally viable solution – and that it is in fact a nice solution, by taking pañca skandhāḥ as the content that is seen in the form of a self-sufficient sentence. I regret to have followed Vaidya’s solution for many years, missing on this option, that has, to my ears at least, a better flavor. Shiraishi’s work shows that skandhās is the attested reading in at least seven witnesses (nor is the alternative reported as present in any witness, as far as I know).

2

na vijñānāni > na vijñānam

The singular is attested in several witnesses (see Shiraishi) and in the parallel sentence in the longer version of the Heart Sūtra.

3

āśritya viharati cittāvaraṇaḥ > āśritya viharati

On the basis of parallels and the commentaries on the longer Heart Sūtra, I take this cittāvaraṇaḥ to be somewhat obviously an accidental scribal repetition.

The section on dependent arising contains two quotes. The first is from the Śālistambasūtra, as quoted by Candrakīrti, at the very end of his commentary on Nāgārjuna’s Mūlamadhyamakakārikā, explaining the context of “abandoning all views” (see De La Vallée Poussin’s edition, pages 593-94):

न स पूर्वान्तं प्रतिसरति । किं न्वहमभूवमतीते ऽध्वनि आहोस्विन्नाभूवमतीते ऽध्वनि को न्वहमभूवमतीते ऽध्वनि कथं न्वहमभूवमतीते ऽध्वनि । अपरान्तं वा पुनर्न प्रतिसरति । किं न्वहं भविष्याम्यनागते ऽध्वनि आहोस्विन्न भविष्याम्यनागते ऽध्वनि को नु भविष्याम्यनागते ऽध्वनि कथं नु भविष्याम्यनागते ऽध्वनि । प्रत्युत्पन्नं वा पुनर्न प्रतिसरति । किं न्विदं कथं न्विदं के सन्तः के भविष्यामः अयं सत्त्वः कुत आगतः । स इतश्च्युतः कुत्र गमिष्यति ॥

na sa pūrvāntaṃ pratisarati | kiṃ nv aham abhūvam atīte 'dhvani āhosvin nābhūvam atīte 'dhvani ko nv aham abhūvam atīte 'dhvani kathaṃ nv aham abhūvam atīte 'dhvani | aparāntaṃ vā punar na pratisarati | kiṃ nv ahaṃ bhaviṣyāmy anāgate 'dhvani āhosvin na bhaviṣyāmy anāgate 'dhvani ko nu bhaviṣyāmy anāgate 'dhvani kathaṃ nu bhaviṣyāmy anāgate 'dhvani| pratyutpannaṃ vā punar na pratisarati | kiṃ nv idaṃ kathaṃ nv idaṃ ke santaḥ ke bhaviṣyāmaḥ ayaṃ sattvaḥ kuta āgataḥ | sa itaś cyutaḥ kutra gamiṣyati ||

The other quote is a verse from the Udānavarga (Bernard):

गृहकारक दृष्टो ऽसि न पुनर्गेहं करिष्यसि ।

सर्वे ते पार्शुका भग्ना गृहकूटं विसंस्कृतम् ।

विसंस्कारगते चित्ते इहैव क्षयमध्यगाः ॥ ३१.७ ॥

gṛhakāraka dṛṣṭo 'si na punar gehaṃ kariṣyasi |

sarve te pārśukā bhagnā gṛhakūṭaṃ viśaṃskṛtam |

viśaṃskāragate citte ihaiva kṣayam adhyagāḥ || 31.7 ||

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निर्वाणं च भवश्चैव द्वयमेतन्न विद्यते ।

परिज्ञानं भवस्यैव निर्वाणमिति कथ्यते ॥

nirvāṇam ca bhavaś caiva dvayam etan na vidyate |  
parijñānaṃ bhavasyaiva nirvāṇam iti kathyate ||

Nirvāṇa and existence – these are not two:

Complete awareness of existence

Is itself called nirvāṇa.

Nāgārjuna, *Yuktiṣaṣṭikākārikā*,

The Sixty Stanzas on Reasoning, verse 6

