

THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE
[Arya - Bhagavati - Prajnaparamita - Hridaya - Sutra]

From the Words of the Buddha

In the language of India: Bhagavatī prajñāpāramitā hṛdaya

In the language of Tibet: chom den de ma she rab kyi pa rol tu chin pé nying po
(bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po)

In the English language: Blessed Goddess Heart of Transcendent Knowledge.

Thus have I heard.

Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monastics and a great gathering of the sangha of bodhisattvas. At that time, the Blessed One entered the samadhi that enumerates phenomena called "profound illumination," and, at the same time, noble Avalokiteshvara, the mighty bodhisattva-mahasattva, while practicing the profound prajnaparamita, saw in this way: he saw the five skandhas to be empty by nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteshvara, the bodhisattva-mahasattva, "How should a child of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the bodhisattva-mahasattva, said to venerable Shariputra, "O Shariputra, those of noble family, sons, daughters, and as they may be, who wish to practice the profound prajnaparamita should see in this way: seeing the five skandhas and the like to be empty by nature.

"Form is empty; emptiness, form. Emptiness is not separate from form; form is not separate from emptiness. In the same way, feeling, discrimination, karmic conditioning, and consciousness are empty.

Thus, Shariputra, the nature of all dharmas is emptiness. There are no characteristics. They are unarisen and unceasing. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no discrimination, no karmic conditioning, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance; no end of ignorance up to no aging and death, no end of aging and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment.

Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment.

Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassable mantra, the unequaled mantra, the mantra that calms all suffering, should

be known as true, because it does not deceive. The prajnaparamita mantra is said in this way:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

"Thus, Shariputra, the bodhisattva-mahasattva should train in the profound prajnaparamita."

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the bodhisattva-mahasattva, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva-mahasattva, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

This completes the Sutra of the Heart of Transcendent Knowledge.

Lotsāwa bhikūhu Rinchen De translated this text into Tibetan with the Indian pandita Vimalamitra. It was edited by the great editor-lotsāwas Gelo, Namkha, and others. This Tibetan text was copied from the fresco in Gegye Chemaling at the glorious Samye vihāra.

Translated into English by the Nālandā Translation Committee, with reference to several Sanskrit editions. © 1975, 1980 by the Nālandā Translation Committee.

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