

The Heart Sutra

The Heart Of Perfect Liberating Transcendental Wise Discerning

In the language of India: *Bhagawatiprajnaparamitahridaya*. In the language of Tibet: *bChom- lDan-'Das-Ma Shes-Rab-Kyi Pha-Rol-Tu Phyin-Pa'i sNying-Po*. Forming just one bundle of paper.

Thus I have heard, at one time Bhagawan was staying at the Vulture Peak Hill at Rajagriha together with a great assembly of the sangha of ordained monks and bodhisattvas.

At that time Bhagawan was resting evenly in the absorbed contemplation known as 'Profound Illumination' which discerns the nature of phenomena.

At that time the great bodhisattva Arya Avalokitesvara was clearly observing within the profound practice of transcendental wise discerning. Through this he truly saw the natural emptiness of the five factors of composition.

Then, through the power of the Buddha, the venerable Sariputra spoke as follows to the bodhisattva-mahasattva Arya Avalokitesvara, *"In what manner should they train, those of good family who wish to follow the profound practice of transcendental wise discerning?"* Thus he spoke.

Bodhisattva-mahasattva Arya Avalokitesvara made this reply to the venerable Sariputra, *"Sariputra, whichever of those sons or daughters of a good family wishes to follow the profound practice of transcendental wise discerning should look thoroughly in the manner I will describe and thus clearly see that the five factors of composition are intrinsically empty of inherent self-nature.*

Form is empty. Emptiness is form. Emptiness is not other than form. Form is not other than emptiness. In the same way, feelings, perceptions, formations and consciousness are all empty.

Thus, Sariputra, in that way all phenomena are themselves emptiness. They are free of signs and identification. They are unborn and unceasing, without stain and without freedom from stains, and are without decrease or completion.

Therefore, Sariputra, emptiness is without form, without feeling, without perception, without formation and without consciousness; without eye, without ear, without nose, without tongue, without body, without mentation; without form, without sound, without smell, without taste, without sensation, and without objects of mentation. Emptiness is without the domain of vision and without the domain of the other senses up to and including the domain of mentation. And emptiness is without all the domains of consciousness up to and including mentation consciousness.

Emptiness is free of ignorance, and of the extinction of ignorance and of all twelve factors of dependent co-arising up until old age and death and the extinction of old age and death. Similarly, emptiness is free of suffering, its cause, its cessation and the path that leads to the cessation of suffering. Emptiness is free of intrinsic original knowing and is free of attainment and also of non-attainment.

Therefore Sariputra, because there is nothing to be gained, bodhisattvas rely on transcendental wise discerning and, dwelling with minds free of obscuration, are without fear. Having passed completely from the domain of deception they attain the full release of nirvana.

All buddhas abiding in the three times also rely on transcendental wise discerning and thus, with unexcelled, perfect awakening, are completely enlightened buddhas.

Due to this being so there is the mantra of transcendental wise discerning, the mantra of great awareness, the unsurpassed mantra. This is the mantra which balances the unbalanced. This is the mantra which completely purifies all suffering. This is not deception so you can come to know that it is true.

Recite the mantra of transcendental wise discerning:

TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

In this way, gone, gone, gone beyond, fully gone beyond. Awakened – as it is!

Sariputra, in this way a bodhisattva-mahasattva should train in profound transcendental wise discerning.”

Then Bhagawan arose from his absorbed contemplation and praised the bodhisattva-mahasattva Arya Avalokitesvara, saying, *“Very good. Very good. Son of a good family, it is like that. It is like that, and so profound transcendental wise discerning is to be practised just as you have shown it. All the Tathagatas will rejoice at this.”*

Bhagawan spoke thus, and then the venerable Sariputra and the bodhisattva Avalokitesvara and all of their retinues, and all the gods, men, jealous gods, local spirits and so on of the world rejoiced and sincerely praised the speech of the Bhagawan Buddha.

This concludes *‘THE HEART OF PERFECT LIBERATING TRANSCENDENTAL WISE DISCERNING’*.

Translated by C.R. Lama and James Low in 1978

Revised translation by James Low August 2013