

The Sūtra of the Heart of Transcendent Knowledge

In Praise of Prajñāpāramitā

ma sam jö mé sherab parol chin

Beyond words, beyond thought, beyond description,
Prajñāpāramitā

makyé mingak namkhé ngowo nyi

Unborn, unceasing, the very essence of space

soso rangrig yeshe chöyulwa

Yet it can be experienced as the wisdom of our own rigpa:

dü sum gyalwé yum la chaktsal lo

Homage to the mother of the buddhas of past,
present and future!¹

The Heart Sūtra

gyagar ké du

In the language of India:

bhagavati prajnaparamita hridaya

Bhagavatī prajñāpāramitā hridaya

- 1 A second translation for the first four verses:
Prajñāpāramitā, inexpressible by speech or thought
Unborn, unceasing, with nature like the sky
Which can only be experienced by discriminating awareness wisdom
Mother of the Victorious Ones of the three times, I praise and prostrate!

böké du

In the language of Tibet:

chomden dema sherab kyi parol tu chinpé nyingpo

Chomden dema sherab kyi parol tu chinpé nyingpo

In the English language: *The Sūtra of the Heart of Transcendent Knowledge.*²

bampo chik go

In one volume.

chomden dema sherab kyi parol tu chinpa la chaktsal lo

Homage to the Bhagavatī Prajñāpāramitā!

diké dak gi töpa dü chik na

Thus have I heard:

chomdendé gyalpö khab jagö pungpö ri la gelong gi gendün chenpo dang

Once the Blessed One was dwelling in Rājagrha at Vulture Peak mountain, together with a great gathering of the

changchub sempé gendün chenpo dang tab chik tu shyuk té

Saṅgha of monks and a great gathering of the
Saṅgha of bodhisattvas.

dé tsé chomdendé zabmo nangwa shyejawa chö kyi namdrang kyi ting ngé dzin la nyompar shyuk so

At that time the Blessed One entered the samādhi that expresses the Dharma called ‘profound illumination’,

2 The title is sometimes translated as *The Sūtra of the Heart of Transcendent Wisdom*.

**yang dé tsé changchub sempa sempa chenpo pakpa
chenrezik wangchuk sherab kyi parol tu chinpa zabmo
chöpa nyi la nampar ta shying**

And at the same time Noble Avalokiteśvara, the bodhisattva mahāsattva, while practising the profound Prajñāpāramitā, saw in this way:

**pungpo ngapo dedak la yang rangshyin gyi tongpar
nampar ta o**

He saw the five skandhas to be empty of nature.

dené sangye kyi tü

Then, through the power of the Buddha,

**tsé dang denpa sharibü changchub sempa sempa
chenpo pakpa chenrezik wangchuk la diké ché mé so**

Venerable Śāriputra said to Noble Avalokiteśvara, the bodhisattva mahāsattva:

**rik kyi bu gang lala sherab kyi parol tu chinpa zabmo
chöpa chepar döpa dé jitar labpar ja**

“How should a son or daughter of noble family train, who wishes to practise the profound Prajñāpāramitā?”

**deké ché mepa dang | changchub sempa sempa chenpo
pakpa chenrezik wangchuk gi tsé dang denpa shara
datibu la diké ché mé so**

Addressed in this way, Noble Avalokiteśvara, the bodhisattva mahāsattva, said to Venerable Śāriputra:

**sharibu rik kyi bu am rik kyi bumo gang lala sherab kyi
parol tu chinpa zabmo chöpa chepar döpa dé ditar
nampar tawar ja té**

“O Śāriputra, a son or daughter of noble family who wishes to practise the profound Prajñāpāramitā should see in this way:

**pungpo ngapo dedak kyang rangshyin gyi tongpar
nampar yangdakpar jesu ta o**

Seeing the five skandhas to be empty of nature.

zuk tongpa o | tongpanyi kyang zuk so

Form is emptiness; emptiness also is form;

zuk lé tongpanyi shyen mayin no

Emptiness is no other than form;

tongpanyi lé kyang zuk shyen mayin no

Form is no other than emptiness.

deshyindu tsorwa dang | dushé dang

In the same way, feeling, perception,

dujé dang | nampar shepa nam tongpa o

Formation and consciousness are emptiness.

sharibu detawé na chö tamché tongpanyi dé

Thus, Śāriputra, all dharmas are emptiness.

tsennyi mepa | makyepa | magakpa

There are no characteristics, there is no birth and no cessation.

drima mepa | drima dang dralwa mepa

There is no impurity and no purity,

driwa mepa | gangwa mepa o

There is no decrease and no increase.

sharibu detawé na tongpanyi la zukmé

Therefore, Śāriputra, in emptiness, there is no form,

tsorwa mé | dushé mé | dujé nam mé | nampar shepa mé

No feeling, no perception, no formation, no consciousness;

mik mé | nawa mé | na mé | che mé | lü mé | yi mé

No eye, no ear, no nose, no tongue, no body, no mind;

zuk mé | dra mé | dri mé | ro mé | rekja mé | chö mé do
No appearance, no sound, no smell, no taste, no touch,
no dharmas;

mik gi kham mepa né yi kyi kham mé
No eye dhātu up to no mind dhātu;

yi kyi nampar shepé kham kyi bardu yang mé do
No dhātu of dharmas, no mind consciousness dhātu;

marikpa mé | marikpa zepa mepa né gashi mé
No ignorance, no end of ignorance up to no old
age and death,

gashi zepé bardu yang mé do
No end of old age and death;

dukngalwa dang | künjungwa dang
No suffering, no origin of suffering,

gokpa dang | lam mé | yeshe mé | tobpa mé
No cessation of suffering, no path, no wisdom, no attainment,

matobpa yang mé do
And no non-attainment.

**sharibu detawé na changchub sempa nam tobpa mepé
chir**

Therefore, Śāriputra, since the bodhisattvas have
no attainment,

sherab kyi parol tu chinpa la ten ching né té
They abide by means of Prajñāpāramitā.

sem la dribpa mepé trakpa mé dé
Since there is no obscuration of mind, there is no fear.

chin chi lok lé shintu dé né nya ngen lé depé tarchin to
They transcend falsity and attain complete nirvāṇa.

**dü sum du nampar shyukpé sangye tamché kyang
sherab kyi parol tu chinpa la ten né**

All the buddhas of the three times,
by means of Prajñāpāramitā,

**lana mepa yangdakpar dzokpé changchub tu ngönpar
dzokpar sangye so**

Fully awaken to unsurpassable, true, complete enlightenment.

detawé na sherab kyi parol tu chinpé ngak

Therefore, the great mantra of Prajñāpāramitā,

rigpa chenpö ngak | lana mepé ngak

The mantra of great insight, the unsurpassed mantra,

**minyampa dang nyampé ngak | dukngal tamché rabtu
shyiwär jepé ngak**

The unequalled mantra, the mantra that calms all suffering

midzünpé na denpar shepar ja té

Should be known as truth, since there is no deception.

sherab kyi parol tu chinpé ngak mepa

The Prajñāpāramitā mantra is said in this way:

**teyata | om gaté gaté para gaté | para samgaté | bodhi
soha**

Gone, gone, gone beyond, completely exposed, awake,
so be it.

**sharibu changchub sempa sempa chenpö detar sherab
kyi parol tu chinpa zabmo la labpar ja o**

Thus, Śāriputra, the bodhisattva mahāsattva should train in
the profound Prajñāpāramitā.”

dené chomdendé ting ngé dzin dé lé shyeng té

Then the Blessed One arose from that samādhi

**changchub sempa sempa chenpo pakpa chenrezik
wangchuk la lek so shyejawa jin né**

And praised Noble Avalokiteśvara, the bodhisattva
mahāsattva, saying:

**lek so lek so | rik kyi bu de deshyin no | rik kyi bu de
deshyin té**

“Good, good, O son of noble family; thus it is, O son of noble
family thus it is.

**jitar khyö kyi tenpa deshyindu sherab kyi parol tu
chinpa zabmo la chepar ja té**

One should practise the profound Prajñāpāramitā just as you
have taught

deshyin shekpa nam kyang jesu yi rang ngo

And all the tathāgatas will rejoice.”

chomdendé kyi deké ché katsal né

When the Blessed One had said this,

tsé dang denpa sharibu dang

Venerable Śāriputra, and

**changchub sempa sempa chenpo pakpa chenrezik
wangchuk dang**

Noble Avalokiteśvara, the bodhisattva mahāsattva,

**tamché dang denpé khor dedak dang | lha dang | mi
dang**

That whole assembly and the world with its gods, humans,

lha mayin dang | drizar chepé jikten yi rang té

Asuras and gandharvas rejoiced and praised

chomdendé kyi sungpa la ngönpar tö do

The words of the Blessed One.

**chomden dema sherab kyi parol tu chinpé nyingpo
shyejawa tekpa chenpö do dzok so**

Thus concludes the Sūtra of the Heart of
Transcendent Knowledge.

The Prajñāpāramitā Mantra

**teyata | om gaté gaté para gaté | para samgaté | bodhi
soha**

Gone, gone, gone beyond, completely exposed, awake,
so be it.

Dokpa—Averting Obstacles through the Heart Sūtra

namo, lama la chaktsal lo

Namo! Homage to the Lama!

sangye la chaktsal lo

Homage to the Buddha!

chö la chaktsal lo

Homage to the Dharma!

gendün la chaktsal lo

Homage to the Saṅgha!

yum chenmo sherab kyi parol tu chinpa la chaktsal lo

Homage to the Great Mother, Prajñāpāramitā!

khyé nam la chaktsalwé tu dang nüpa la ten né

Through the power and strength of paying homage to you,

dakchak gi tsik di drubpar gyur chik

May these words of ours come true!

**jitar ngön lhé wangpo gyajin gyi yum chenmo sherab
kyi parol tu chinpé dön zabmo yi la sam shying tsik
khatön du jepé tu dang nüpa la ten né**

Just as, long ago, the king of the gods Indra, by the power and strength of contemplating on the profound meaning of the Prajñāpāramitā, the Great Mother, and reciting its words,

**dü dikchen lasokpa chir dokpa deshyindu dak gi kyang
yum chenmo sherab kyi parol tu chinpé dön zabmo yi
la sam shying tsik khatön du jepé tu dang nüpa la ten
né**

Was able to avert the demonic forces of negativity, so in the very same way, may we too, through the power and strength of contemplating on the profound meaning of the Prajñāpāramitā, the Great Mother, and reciting its words,

**dak khor dang chepé dampa chö drubpé pangja
mitünpé chok tamché chir dokpar gyur chik**

Avert all the negative influences which prevent us and those around us from accomplishing the Noble Dharma!

mepar gyur chik

May they be annihilated!

shyiwär gyur chik

May they be rendered harmless!

rabtu shyiwär gyur chik

May they be completely pacified!

3 times

Conclusion

gang gi ten ching drelwar jung

Everything that arises interdependently

gakpa mepa kyé mepa

Is unceasing and unborn,

chepa mepa tak mepa

Neither non-existent nor everlasting,

ongwa mepa dro mepa

Neither coming nor going,

tadé dön min dön chik min

Neither multiple nor single.

tröpa nyershyi shyi tönpa

To this teaching that pacifies all concepts and duality,

dzokpé sangye ma nam kyi

The most sacred speech of the fully enlightened Buddha,

dampa dé la chaktsal lo

We pay homage!

dzokpé changchub drubpa la

May all obstacles,

chi dang nang gi tsewa yi

Outer and inner,

bardu chöpa tamché kün

To our attaining complete enlightenment,

nyewar shyiwar dzé du sol

Be totally pacified!

shyenyang kyewa dinyi du

Also, in this very life,

mitün chok kün shyiwa dang

May everything inharmonious be pacified, and

tsering nemé pünsum tsok

May we always enjoy peace and happiness, long life,

taktu dé dangden gyur chik

Good health, prosperity and success!