

The Practice of the Prajnaparamita, the Wisdom Gone Beyond

How to meditate in sessions on the Heart Sutra

Refuge and Bodhichitta

I go for refuge until I am enlightened
To the Buddha, the Dharma, and the Supreme Assembly.
By the virtuous merit that I create
By practicing giving and other perfections,
May I attain the state of a buddha in order to benefit all sentient beings. (3x)

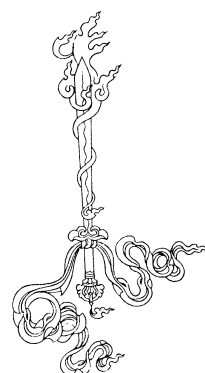
Invocation and Praise of Manjushri

Homage to my guru and protector, Manjushri,
Who holds to his heart a scriptural text symbolic of his seeing of all things as
they are,
Whose intelligence shines forth as the sun, unclouded by delusions or traces of
ignorance,
Who teaches in sixty ways, with the loving compassion of a father for his only
son,
All creatures caught in the prison of samsara,
Confused in the darkness of their ignorance, overwhelmed by their suffering.

You, whose dragon-thunder-like proclamation of Dharma arouses us from the
stupor of our delusions
And frees us from the iron chains of our karma,
Who wields the sword of wisdom hewing down suffering wherever its sprouts appear,
Clearing away the darkness of all ignorance;
You, whose princely body is adorned with the one hundred and twelve marks of a Buddha,
Who has completed the stages achieving the highest perfections of a bodhisattva,
Who has been pure from the beginning:

I bow down to you, O Manjushri.
With the brilliance of your wisdom, O compassionate one,
Illuminate the darkness enclosing my mind,
Enlighten my intelligence and wisdom
So that I may gain insight into the Buddha's words and the texts that explain them.

OM AH RA PA TSA NA DHI



Prayers to the Lineage Lamas

Request to the Method Lineage

The teacher, the bhagavan, the incomparable guide,
Invincible Lord Maitreya, the Conqueror's regent,
Arya Asanga, who was prophesied by the Conqueror,
To you three buddhas and bodhisattvas, I request inspiration.

Request to the Wisdom Lineage

To Lord Buddha, pinnacle of the Shakyas, supreme guide peerless in explaining emptiness,
Manjushri, total encompassment of all the buddhas' infinite wisdom,
The supreme arya, Nagarjuna, who saw the profound meaning,
To you three crown ornaments of the learned ones I request inspiration.

Chandrakirti, who clarified the aryas' intentions,
Vidyakokila the Elder, intelligent elder son,
Vidyakokila the Younger, a Conqueror's son,
To you three powerfully intelligent ones, I request inspiration.

As soon as even a glittering syllable of the name of the bodhisattva
Shantideva enters the ears of fortunate ones,
It eliminates their mental darkness.
From the exalted Shantideva, I request inspiration.

These gurus, moved by loving compassion, make the Dharma clear
By teaching it with skillful and effective means.
They are the best bridge for all those of good fortune to cross to
liberation
And the best eyes for seeing all the vast scriptural texts.
From all you gurus, I request inspiration.

May I never develop heresy even for a second
About the actions of the glorious guru.
And may we regard whatever actions that are done as pure.
[With this devotion] may we receive the blessings of the guru in our hearts.

Prostration and Request

Lama, teacher, blessed one,
And Great Mother, the wisdom gone beyond,
Surrounded by your sons and daughters,
The buddhas of the ten directions and all bodhisattvas –
I prostrate to this assembly, make offerings, and take refuge.
Please transform me with your blessings. (3x)

Make intense prayers for blessings to realize the wisdom realizing emptiness through this practice nourished by the sun-like warmth of bodhichitta.



Recitation of the Sutra

The Heart of the Perfection of Wisdom Sutra

(Ārya-bhagavatī-prajñāpāramitā-hṛdaya-sūtra)

Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas. At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara: “How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra. “Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

“Form is empty. Emptiness is form. Emptiness is not other than form; form is also not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.

“Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including no mind element and no mental consciousness element. There is no ignorance, no extinction of ignorance, and so on up to and including no aging and death and no extinction of aging and death. Similarly, there is no suffering, origination, cessation, and path; there is no exalted wisdom, no attainment, and also no non-attainment.

“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear. Having completely passed beyond error, they reach the end-point of nirvana. All the buddhas who dwell in the three times also manifestly, completely awoken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false. The mantra of the perfection of wisdom is declared:



TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Sharadvatiputra, the bodhisattva mahasattva arya Avalokiteshvara, those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the *Ārya-bhagavati-prajñāpāramitā-hṛidaya-sūtra*.)

Removing Obstacles

I prostrate to the gathering of dakinis in the three chakras
Who abide in the holy yoga of using space.
By your powers of clairvoyance and magical emanation,
Look after practitioners like a mother her child.

AH KA SA MA RA TSA SHA DA RA SA MA RA YA PHAT (21x)

TADYATHA [OM] GATE GATE PARA GATE PARASAMGATE BODHI
SVAHA

By the teachings of the Three Supreme Jewels
Possessing the power of truth,
May inner and outer hindrances be transformed.

May they be dispelled; may they be pacified;
May they be completely pacified.
May all negative forces opposed to Dharma be completely pacified.
May the host of eighty thousand obstacles be pacified.
May we be separated from problems and harmful conditions to Dharma;
May all enjoyments be in accord with the Dharma;
May there be auspiciousness and perfect happiness here right now.



Meditate here on the meaning of the Heart Sutra in silent contemplation or with repeated recitation. Then make strong dedication prayers to realize emptiness for the benefit of all sentient beings and any other dedication prayers you wish to make.

Colophon:

The Heart of the Perfection of Wisdom Sutra has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.