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

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 monks and a great gathering of the sangha of bodhisattvas.
At that time, the Blessed One entered the samadhi that expresses the dharma called
"profound illumination," and, at the same time, noble Avalokiteshvara, the 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 son or daughter 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, a son or daughter of noble family who wishes to
practice the profound prajnaparamita should see in this way: seeing the five skandhas 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.
There is no birth and no cessation. 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.

Under the guidance of Drupon Khenpo Lödro Namgyal, amended by Jim Scott and David Cowey.

Adapted by Prajna Fire for the purposes of the Rigpe Dorje Online Series “Heart Sutra Explained” teachings, November – December 2022.