



# The Heart of Wisdom Sutra

## Class 1 – 2022



1

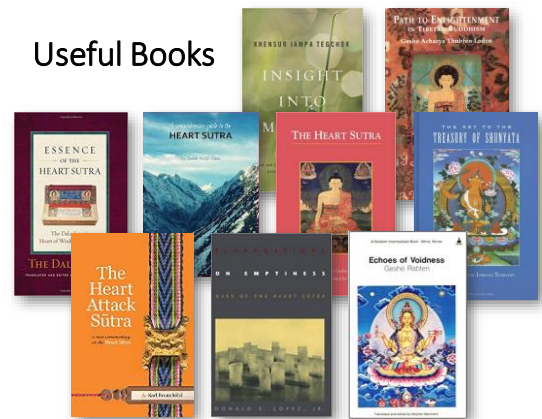


### Course Topics

- The benefits of study
- An outline
- The sutra's meaning
- Application to life

2

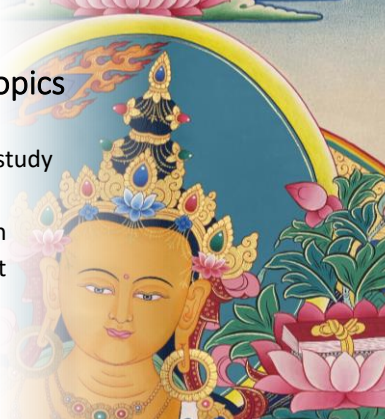
### Useful Books



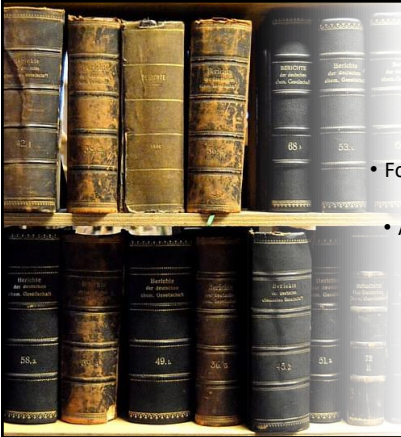
3

### Today's Topics

- Benefits of study
- An Outline
- Introduction
- Engagement



4

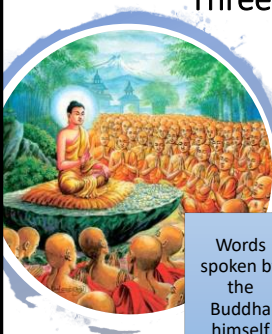


### The Benefits of Study

- Foundation of all knowledge
- Appreciation of kindness
- Refuge

5

### Three Categories of Sutra



1. Buddha's body
2. Buddha's speech
3. Buddha's mind
  - Power of truth
  - Power of wisdom
  - Power of concentration

Words spoken by the Buddha himself

Words spoken with the permission of the Buddha

Words that originate from the Buddha's blessing

6

### The Perfection of Wisdom Sutras

Extensive

- Great
- Medium
- Concise – 100,000 verses in 12 volumes

Middle-length

- Great – 25,000 verses
- Medium – 18,000 verses
- Concise – 10,000 verses

Condensed

- Great – 8,000 verses
- Medium – 1400 verses
- Concise – 25 verses

7




The syllable a is a negation.

The Essence of the Prajnaparamita-sutras

8

### An Outline For Contemplation

1. Title
2. Homage
3. Subject matter of the text
  1. Prologue
  2. Actual sutra
    1. Shariputra's question
    2. Avalokiteshvara's responses
    3. Buddha Shakyamuni's affirmation
    4. Assembly's delight and pledge
4. Conclusion



9

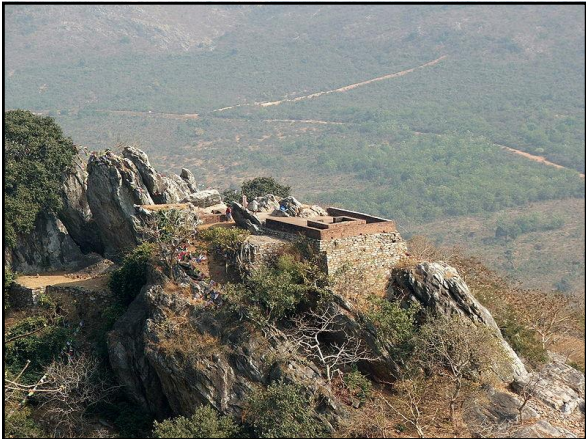
### The Title In Three Languages

इन्द्रक्रोते Arya-bhagavati-prajnaparamita-hridaya-sutra

TIBETAN BCom Iden 'das ma shes rab kyi pha rol tu phyin p'ai snying po

ENGLISH The Heart sutra

10



11

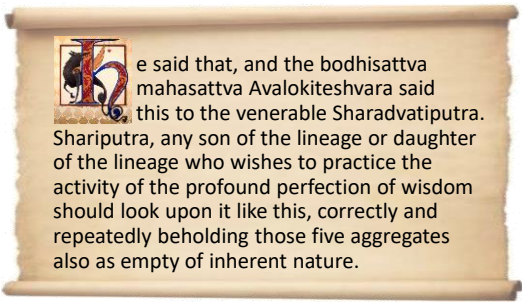
### Engaging in the Wisdom



1. Shariputra's question
2. Avalokiteshvara's answer
3. The teacher's affirmation
4. The assembly's delight and pledge

12

### Avalokiteshvara’s Answer



13

### How The Replies Are Given



1. Training for those with inferior faculties
  - A brief explanation
  - An extensive explanation
2. Training for those with superior faculties
3. Exhortation by means of summary

14

### The Heart of the Heart

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.



15

### Four Profundities of Form

The profundity of ...

1. The ultimate
  - Form is empty
2. The conventional
  - Emptiness is form
3. Being the same entity
  - Emptiness is not other than form
4. Being nominally distinct
  - Form is also not other than emptiness



16

### The Profundity of the Ultimate

The emptiness of form is nothing other than the form’s ultimate nature.



17

### The Profundity of the Conventional



The emptiness of the inherent existence of form is the basis that allows the dependent origination of form.

18



The Profundity of Being the  
Same Entity

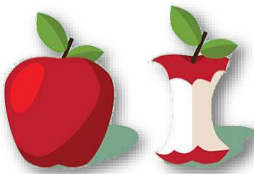
The ultimate nature of form, its emptiness, does not exist separate from the form.



19

The Profundity of Being  
Nominally Distinct

Form and the emptiness of form are the same entity and these two can be distinguished one from another



20

Defining the Heart  
– Path of Seeing



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

21

Eight Empty Aspects



- 1. **Emptiness** – nature
- 2. **Without characteristic** – the characteristics
- 3. **Unproduced** – production
- 4. **Un-ceased** – cessation
- 5. **Stainless** – defilements
- 6. **Not without stain** – separation from defilements
- 7. **Not deficient** – decrease
- 8. **Not fulfilled** – increase

22

Objects of Wisdom  
– Path of Meditation



hariputra, 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.

23

Result of Wisdom  
– Path of No More Learning



he mind without obscuration and without fear. Having completely passed beyond error, they reach the endpoint 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.

24


### The Meaning of the Mantra

**Tadyatha** – *it is thus*, “one should develop the perfection of wisdom in the following way”


**Om** – The body, speech, and mind of the person travelling to great enlightenment

**Gate, gate, paragate, parasamgate, bodhi**

**Svaha** – May my mind receive, absorb, and keep the blessings of the mantra and may they take root



25




### Exhortation & Summary

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

The perfection of wisdom is developed by means of progressively cultivating the five paths that culminate in Buddhahood

26


### Affirming Words Spoken by Buddha



“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”

27

### Delight and Pledge




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 ghandharvas were overjoyed and highly praised that spoken by the Bhagavan.


28

### Conclusion

This completes the Arya-bhagavati-prajnaparamita-hridaya-sutra



29



### What's The Take-Away?

- You have an outline of the text
- You know that the central theme of this sutra is the profound union of compassion and wisdom.

30

# The Nature of Reality

## Class 2 – 2022

formation consciousness suffering Thus Avalokiteshvara profound great Shariputra bodhisattva since prajnaparamita emptiness noble One Form dhātu way son



31



### Today's Topics

- Introduction
- Engaging with wisdom
- Form is empty
- The object of negation

32



### An Outline For Contemplation

1. Title
2. Homage
3. Subject matter of the text
  1. Prologue
  2. Actual sutra
    1. Shariputra's question
    2. Avalokiteshvara's responses
    3. Buddha Shakyamuni's affirmation
    4. Assembly's delight and pledge
4. Conclusion

33

### The Title In Three Languages

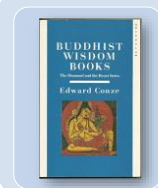
इन्द्रकरोतः Arya-bhagavati-prajnaparamita-hridaya-sutra

TIBETAN BCom Iden 'das ma shes rab kyi pha rol tu phyin p'ai snying po

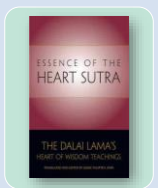
ENGLISH The Heart sutra

34

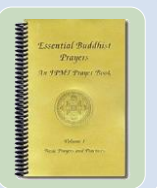
### The Forms Of Homage



Homage to the perfection of wisdom, the lovely, the holy



Homage to the Bhagavati, the perfection of wisdom



I prostrate to the Arya Triple Gem

35

### The Purpose of Homage

Dispels obstacles

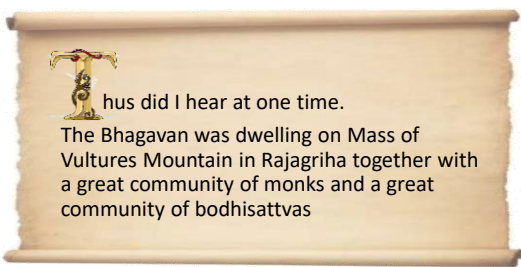
Identifies the scriptural collection



1. Abhidharma – Manjushri
2. Sutra – Buddhas and bodhisattvas
3. Vinaya – Omniscient mind of Buddha

36

### The Common Prologue



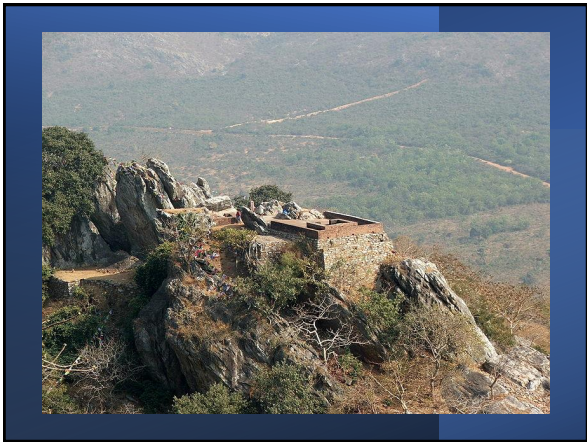
37

### Four Excellent Features

Thus did I hear at one time – Ananda or Vajrapani or the Buddha

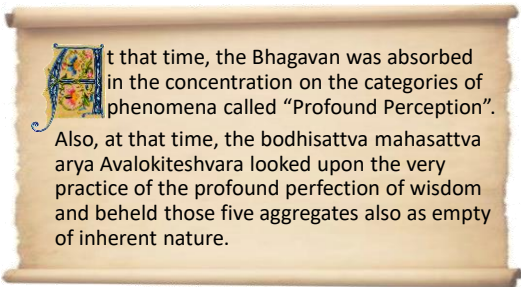
- 1. Teacher – the Buddha Shakyamuni
- 2. Audience – the great number of fully ordained monks and the bodhisattvas who were endowed with six types of greatness
- 3. Time – 60 qualities, suitable & receptive, age
- 4. Place – Mass of Vultures Mountain in Rajgir

38



39

### The Uncommon Prologue



40

### Profound Perception

**Profound** – deep; hard to hold and understand  
**Perception** – how the object appears to wisdom  
**Bodhisattva mahasattva arya** – the exalted qualities  
**Avalokiteshvara** – “the mighty one who looks down”  
**Very practice of the profound** – empty conduct  
**Five aggregates also** – sources etc. and the person  
**Empty** – without; an absence of independence  
**Inherent nature** – not imputed by conception



41

### Those Five Aggregates also ...

- 1. Form – the body
- 2. Feeling – a mental factor
- 3. Discrimination – a mental factor
- 4. Compositional factors – mental factor
- 5. Consciousness – primary

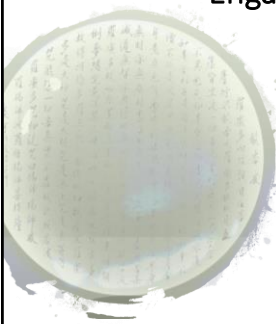
Also – I and mine – the eighteen constituents



42



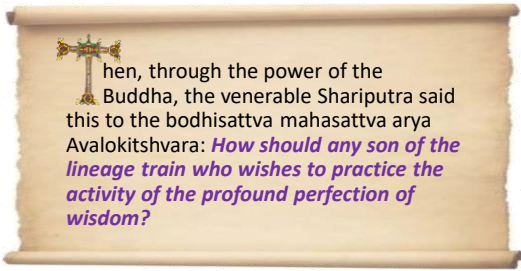
Engaging in the Wisdom



- 1. Shariputra's question
- 2. Avalokiteshvara's answer
- 3. The teacher's affirmation
- 4. The assembly's delight and pledge

43

Shariputra's Question



44

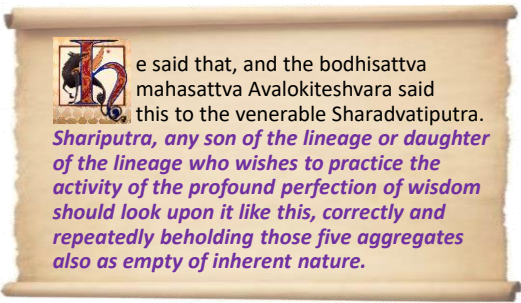
Unpacking the Question



- Power of the Buddha** – the blessing of concentration
- Ven. Shariputra** – an arhat monk, learned in the abhidharma
- Son of the lineage** – those who actively and fully engage in the buddha nature
- Practice the activity** – how can you conjoin what you do with emptiness?

45

Avalokiteshvara's Answer



46

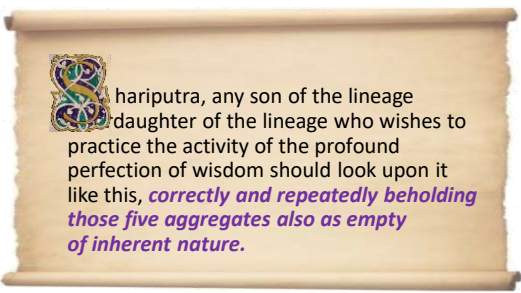
How The Replies Are Given



- 1. Training for those with inferior faculties
  - A brief explanation
  - An extensive explanation
- 2. Training for those with superior faculties
- 3. Exhortation by means of summary

47

The Brief Explanation




48



### The Path of Accumulation

**DEFINITION**  
“A realization of Bodhisattva who principally accumulates a collection of merit that is a method for attaining the Mahayana path of preparation”



1. Small
2. Middle
3. Great

49

### Meditations Revealing Emptiness


1. Dependent Arising – the King
2. Diamond Slivers
3. Reasoning establishing the lack of being one or many
4. Five-fold reasoning
5. Seven-fold Reasoning



50

### The Path of Preparation

**DEFINITION**  
“A realization of a Bodhisattva who has attained superior seeing observing emptiness that serves as the preparation for attaining the Mahayana path of seeing”



1. Heat
2. Peak
3. Forbearance
4. Supreme Worldly Dharma

51



### Nagarjuna’s Four Keys


1. Identifying the target
2. Limiting possibilities
3. Analyzing Oneness
4. Analyzing Difference



52

### Synonyms of False Existence


1. Truly Existent
2. Existing from its own side
3. By way of its own character
4. Inherently existent



53

### The Profundity of Form

- The Profundity of the ultimate
- Form is empty



54

heart sutra

The Profundity of the Ultimate

The emptiness of form is nothing other than the form's ultimate nature.

55

TAKE AWAY

We do Takeaway

What's The Take-Away?

- You know of the object of negation – inherent existence.
- You know the profundity of form – form is empty of inherent existence.

56

The Nature of Reality

Class 3 – 2022

57

Today's Topics

- Introduction
- Engaging with wisdom
- Form is empty
- The object of negation

58

The Brief Explanation

59

Synonyms of False Existence

- Truly Existent
- Existing from its own side
- By way of its own character
- Inherently existent

60

© Eddie Peet 2022 for Langri Tangpa Centre

10

Meditations Revealing Emptiness

- 1. Dependent Arising – the King
- 2. Diamond Slivers
- 3. Reasoning establishing the lack of being one or many
- 4. Five-fold reasoning
- 5. Seven-fold Reasoning



61

Nagarjuna’s Four Keys

- 1. Identifying the target
- 2. Limiting possibilities
- 3. Analyzing Oneness
- 4. Analyzing Difference



62

The Four Keys

- 1. Identify the target – object to be eliminated
- 2. Only two possibilities – logical pervasion
- 3. Absence of true sameness – of I and the five aggregates
- 4. Absence of true difference – of I and the five aggregates



63

1. Identify the Target

- To gain certainty about the way in which the object of negation would exist, if it did exist.
- This entity cognized by the imposition of inherent existence on the mere phenomenon.



64

2. Only Two Possibilities

If the I exists inherently, it must be inherently one with the aggregates or inherently different from the aggregates.



If a thief is on the property, he must be indoors or outdoors.

There is no other possibility.

If the thief is in neither place, we know he isn't here at all.

65

If Inherent Existence Were Real...

One

- Same
- Single

Many

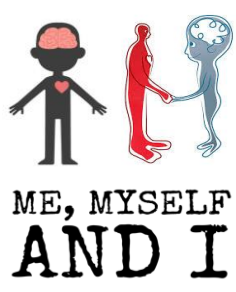
- Different
- Multiple

66



### 3. (Absence of) True Sameness

- The I and the aggregates cannot be differentiated at all
- The I and the aggregates are inherently one and the same
- The aggregates and the I are the same thing



### 4. (Absence of) True Difference

- The I and the aggregates are totally separate and unrelated
- The I and aggregates are inherently different
- The I and the aggregates are totally unrelated and distinct from each other



### Nagarjuna said

If the self were the aggregates, it would have to arise and disintegrate. If the self were different from the aggregates, it would not have the characteristics of the aggregates.

— Root Wisdom, Ch 18, verse 1

### The Heart of the Heart

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.



### Similes For The Aggregates

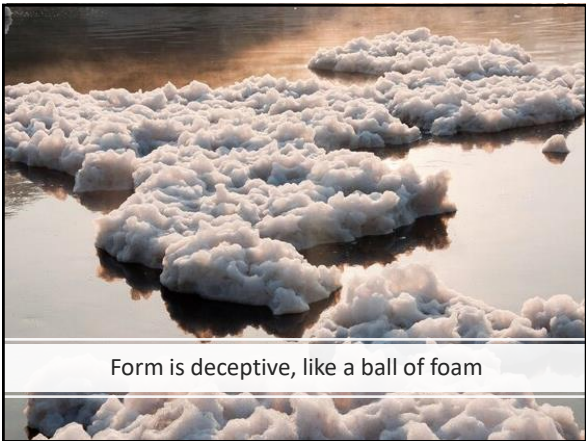
Form is like a ball of foam, Feeling is like a water bubble, Discrimination is like a mirage, Compositional factors are like a Banana tree, Consciousness is like an illusion.

— Pali Canon, Samyutta Nikaya III 22.95

### The Profundity of Form

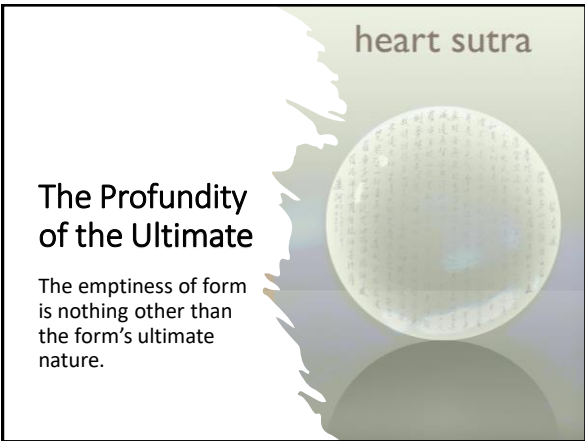
- The Profundity of the ultimate
- Form is empty





Form is deceptive, like a ball of foam

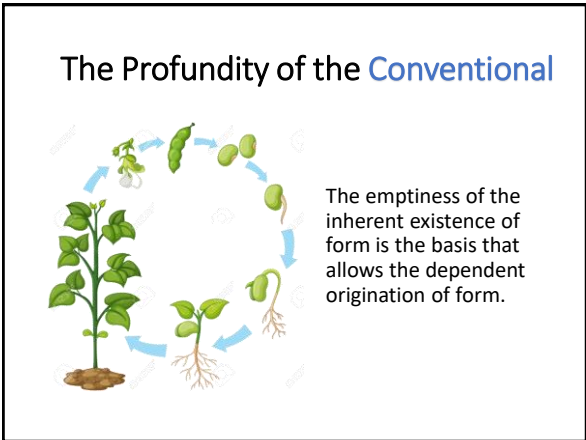
73



### The Profundity of the Ultimate

The emptiness of form is nothing other than the form's ultimate nature.

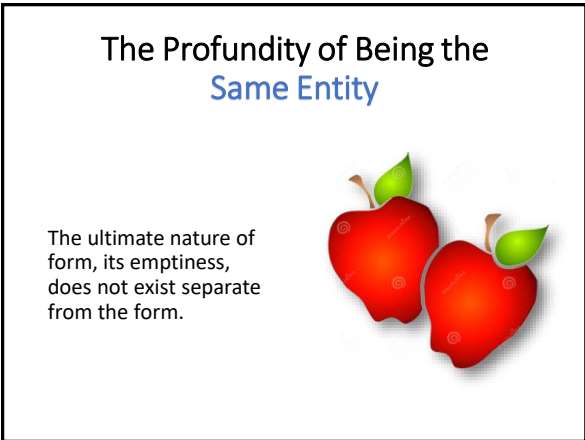
74



### The Profundity of the Conventional

The emptiness of the inherent existence of form is the basis that allows the dependent origination of form.

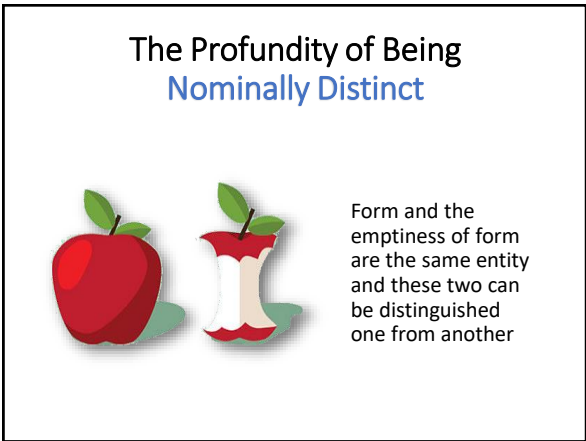
75



### The Profundity of Being the Same Entity

The ultimate nature of form, its emptiness, does not exist separate from the form.

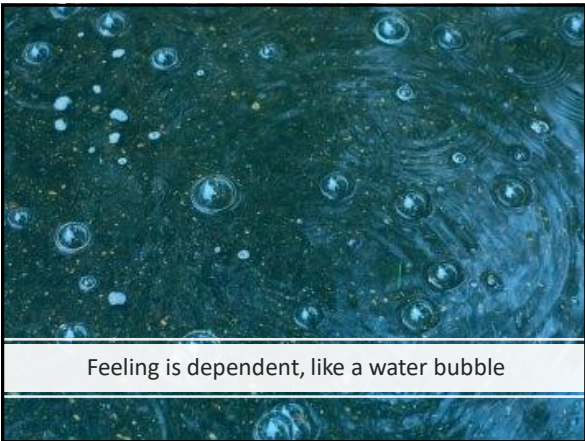
76



### The Profundity of Being Nominally Distinct

Form and the emptiness of form are the same entity and these two can be distinguished one from another

77



Feeling is dependent, like a water bubble

78



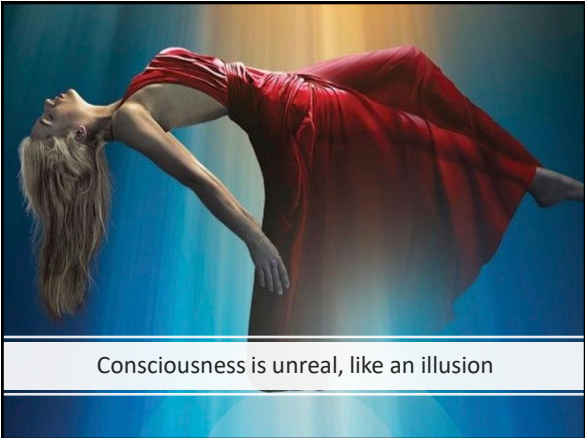
Discrimination is false, like a mirage

79



Compositional factors are empty, like a banana tree

80



Consciousness is unreal, like an illusion

81



What's The Take-Away?

- You know Nagarjuna's four keys.
- You know that the five aggregates are empty of inherent existence.
- You have five similes to remember

82



83



Today's Topics


- Discerning wisdom
- Objects of the wisdom

84



### The Outline For Contemplation

- 1. Introduction
- 2. Engaging in wisdom
- 3. Definition of wisdom
- 4. Object of wisdom
- 5. Quality of wisdom
- 6. Result of wisdom
- 7. Mantra of wisdom
- 8. Clearing doubts
- 9. Words spoken
- 10. Conclusion

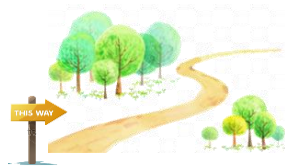


85

### An Extensive Explanation

An extensive explanation for those with inferior faculties

- 1. Path of Accumulation
- 2. Path of Preparation
- 3. Path of seeing
- 4. Path of meditation
- 5. Path of no more learning



86


### If Inherent Existence Were Real...

One	Many
<ul style="list-style-type: none"><li>•Same</li><li>•Singular</li></ul>	<ul style="list-style-type: none"><li>•Different</li><li>•Multiple</li></ul>

87

### Do You Truly Exist?

- Who is on your seat – I am
- Are the aggregates also on the seat – Yes
- Are you the same as the aggregates – No
- Why – because I am imputed to the aggregates
- Roll your body off the seat
- Who is on the seat?
- You don't truly exist




MEDITATION

88

### The King Of Reasonings

DEPENDENT REFUTES	ARISING REFUTES
<ul style="list-style-type: none"><li>Independent</li><li>Inherent/Intrinsic</li><li>True existence</li><li>Own character</li><li>Own side</li></ul>	<ul style="list-style-type: none"><li>Nothing at all</li><li>Non-existence</li></ul>



89

### Defining Wisdom – Path of Seeing

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

90

### The Path of Seeing

**DEFINITION**

“A realization of a Bodhisattva who sees emptiness directly that is a method for attaining the Mahayana path of meditation”



The exalted awareness of:

- 1. Pristine wisdom of meditative equipoise.
- 2. Pristine wisdom of subsequent attainment.

### Eight Empty Aspects



- 1. **Emptiness** – nature
- 2. **Without characteristic** – the characteristics
- 3. **Unproduced** – production
- 4. **Un-ceased** – cessation
- 5. **Stainless** – defilements
- 6. **Not without stain** – separation from defilements
- 7. **Not deficient** – decrease
- 8. **Not fulfilled** – increase

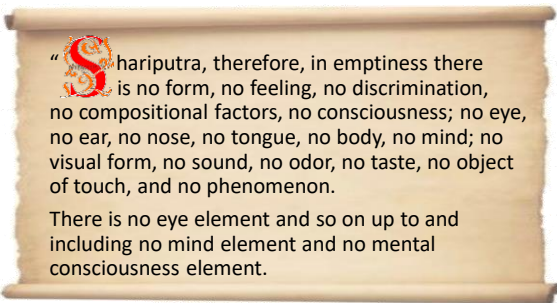
91

92

### Objects of Wisdom – Path of Meditation

“**S**hariputra, 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.



### The Path of Meditation

**DEFINITION**

“A realization of a Superior Bodhisattva who is either abandoning or who has abandoned innate true grasping by practicing meditation”

- 1. Pristine wisdoms of meditative equipoise
- 2. Pristine wisdoms of subsequent attainment



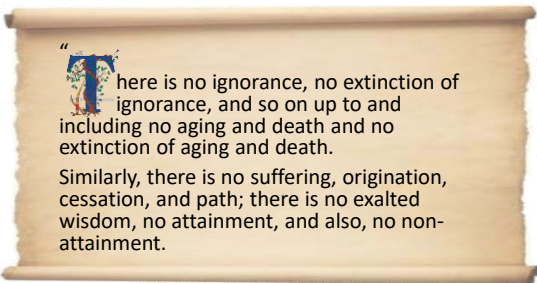
93

94

### More of the Path of Meditation

“**T**here 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.



### No Intrinsic ...

- 1. Five aggregates
- 2. Six sense powers
- 3. Twelve sources
- 4. Eighteen constituents
- 5. Twelve links on the afflicted side
- 6. Twelve links on the pure side
- 7. Four truths of noble beings
- 8. An Arya's abandonments, qualities, & emptiness



95

96






No Exalted Wisdom ...

1. No exalted wisdom – the wisdom realizing emptiness possessed by a superior being

2. No attainment – the temporary and ultimate attainments

3. No non-attainment – the abandonments and cessations

“There is no exalted wisdom, no attainment, and also no non-attainment.”



103

Qualities Of Wisdom – Vajra

104



Revealing the Meaning

No attainment – attainments are not intrinsic

Rely and dwell – scriptural, path, result, natural


The perfection of wisdom – vajra, last moment

105

The Path of No More Learning

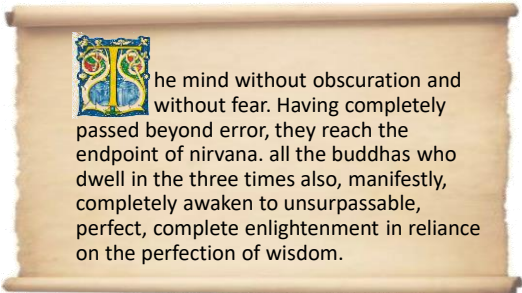
DEFINITION

“An ultimate realization that has abandoned completely the two obstructions”



106

Result of Wisdom – the Path of No More Learning



107

Revealing the Meaning

Without obscuration and without fear – overcome the two obstructions to Buddhahood

Passed beyond error – overcome all faults

Endpoint of nirvana – the state beyond sorrow


The tree times –

• Past (Kraccuchchanda, Kanakamuni, Kashyapa)

• Present (Shakyamuni)


• Future (Maitreya)

Reliance – scripture and causal



108

### Mantra of Wisdom

“ herefore, 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

109

### Qualities of the Mantra

- 1. Perfection of wisdom
- 2. Great knowledge
- 3. Unsurpassed
- 4. Equal to the unequaled
- 5. Thoroughly pacifies



110

### Perfection of Wisdom

It has the ability to remove every single and external obstruction

It protects our mind from the two obscurations and the fears associated with them



111

### Great Knowledge

Through it we are able to overcome all distorted perceptions of external reality

It has the ability to totally destroy the root of ignorance



112

### Unsurpassed

It can destroy not only the distorted perceptions of external reality, but the distorted perceptions of every aspect of reality



There is no mantra that is able to eliminate the totality of suffering and its causes like this one is able to

113

### Equal to the Unequaled

It is able to bring all sentient beings to the level of omniscience, a state equal to Buddhahood

The Buddha's enlightened state is unequalled, and, through the deepest realization of this mantra, one attains a state equal to that state



There is no mantra that is even equal to the perfection of wisdom

114

### Thoroughly Pacifies

Since it is capable of uprooting all the causes and conditions of suffering, it is given the name the mantra that totally pacifies all suffering



It quells manifest suffering and also removes all propensities for future suffering

115

### Known as Truth



- Because it is:
- A practice that will never lead to any further confusion or deception
  - An infallible and true path
  - The ultimate truth
  - There is no disparity between appearance and reality
  - The object, emptiness, is not false

116

### The Meaning of the Mantra

**Tadyatha** – *it is thus*, “one should develop the perfection of wisdom in the following way”

**Om** – The body, speech, and mind of the person travelling to great enlightenment

**Gate, gate, paragate, parasamgate, bodhi**

**Svaha** – May my mind receive, absorb, and keep the blessings of the mantra and may they take root



117

### First *Gate* – Go

**TEACHES**

- The mantra of the perfection of wisdom

**MEANS**

- Enter and proceed along this path of accumulating merit



118

### Second *Gate* – Go

**TEACHES**

- The mantra of great knowledge

**MEANS**

- Enter and proceed along this path which prepares the mind to deeply perceive emptiness



119

### *Paragate* – Go Beyond

**TEACHES**

- The unsurpassed mantra

**MEANS**

- Enter and proceed, go beyond this path of seeing reality, the direct and unmediated realization of emptiness which is a path superior to ordinary paths



120



*Parasamgate* – Go Totally Beyond

TEACHES

- The equal to the unequal mantra



MEANS

- Enter and proceed, and “go totally beyond”
- Indicating the path of meditation wherein one becomes deeply familiar with emptiness through constant practice

121

*Bodhi* – Enlightenment

Establish yourself firmly in the ground of enlightenment – the state of non-abiding nirvana



122

Exhortation & Summary

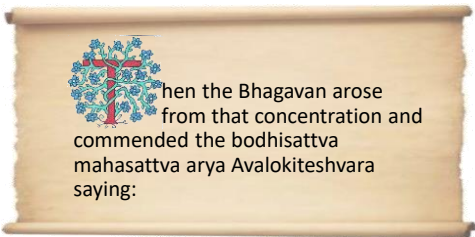


“Shariputra, the bodhisattva mahasattva should train in the perfection of wisdom like that.”

The perfection of wisdom is developed by means of progressively cultivating the five paths that culminate in Buddhahood

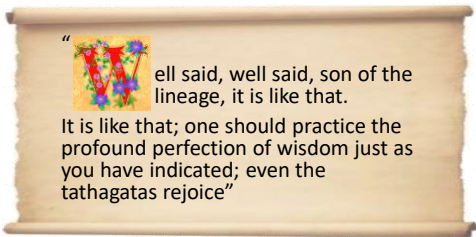
123

Clearing Doubts



124

Words Spoken by Buddha



125

Unpacking the Spoken Words



- **Well said**  
– approval of causal aspects explanation
- **Well said**  
– appreciation of the resultant state explanation
- **It is like that**  
– explanation accords
- **It is like that**  
– confirmation of practice
- **Even the tathagata's rejoice**  
– if you practice this way the Buddhas would be thoroughly pleased

126

Conclusion


**T**he 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 ghandharvas were overjoyed and highly praised that spoken by the Bhagavan.

127

Colophon

(This completes the Arya-bhagavati-prajnaparamita-hridaya-sutra)

128



**What's The Take-Away?**

- An introduction to the Heart sutra.
- You know that its central theme is a profound union of compassion and wisdom.

129