

The Heart of Wisdom Sutra

Class 1 – 2022

formation wishes five rejoice expression fully
consciousness attainment death old boom
suffering samadhi Thus Avalokiteshvara
mahasattva profound great
Shariputra Therefore eye mind
practice gandharvas daughter perception PARASANGATE obtain
prajnaparamita since ignorance time Ven
emptiness noble cessation gate
One Form Good dhatu way son insight humans SYAHA
age bodhisattvas train

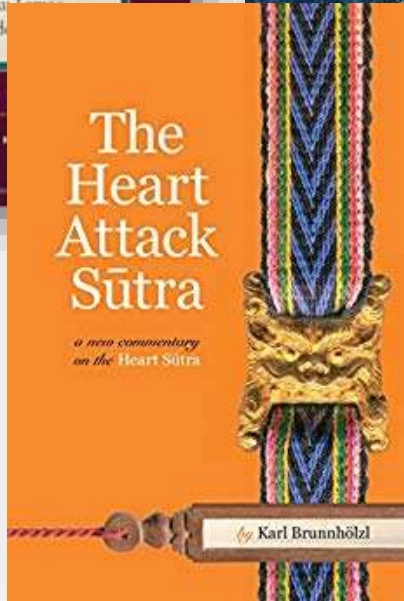
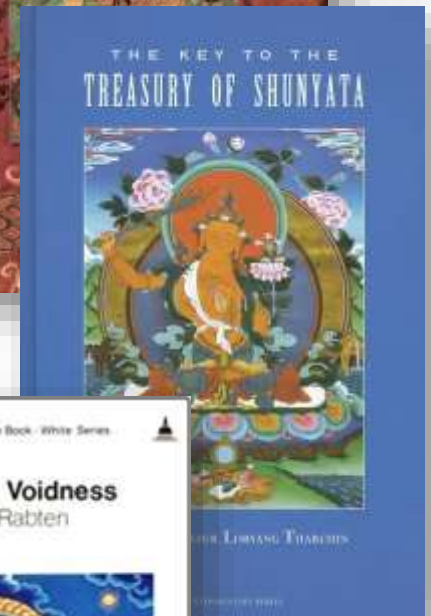
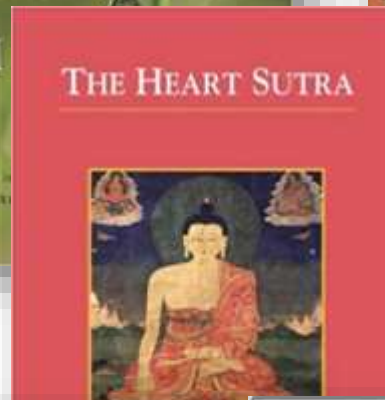
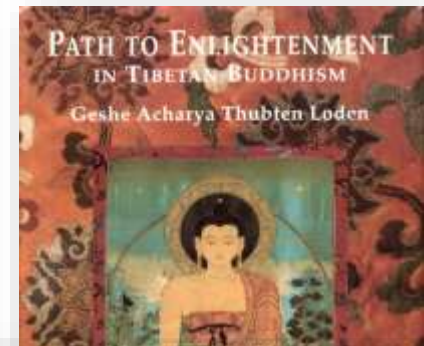
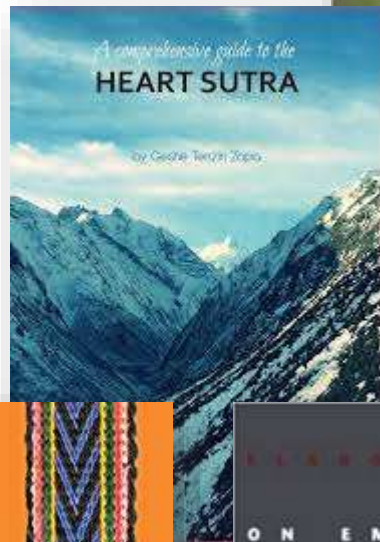
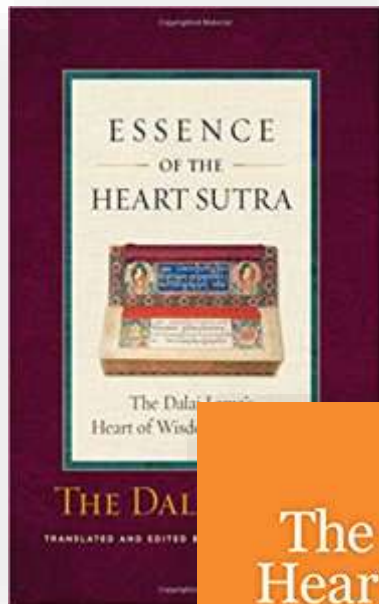




Course Topics

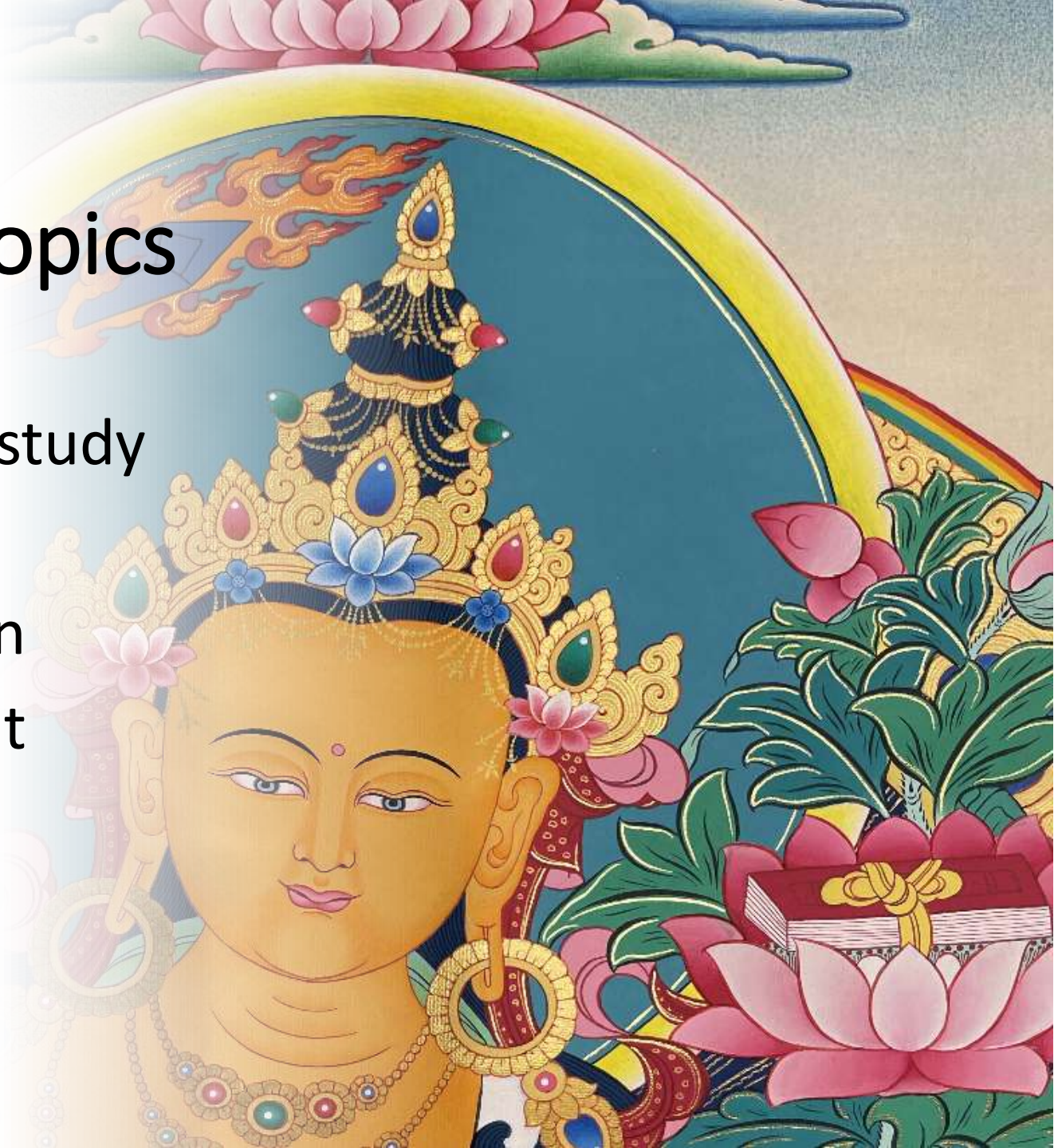
- The benefits of study
- An outline
- The sutra's meaning
- Application to life

Useful Books



Today's Topics

- Benefits of study
- An Outline
- Introduction
- Engagement

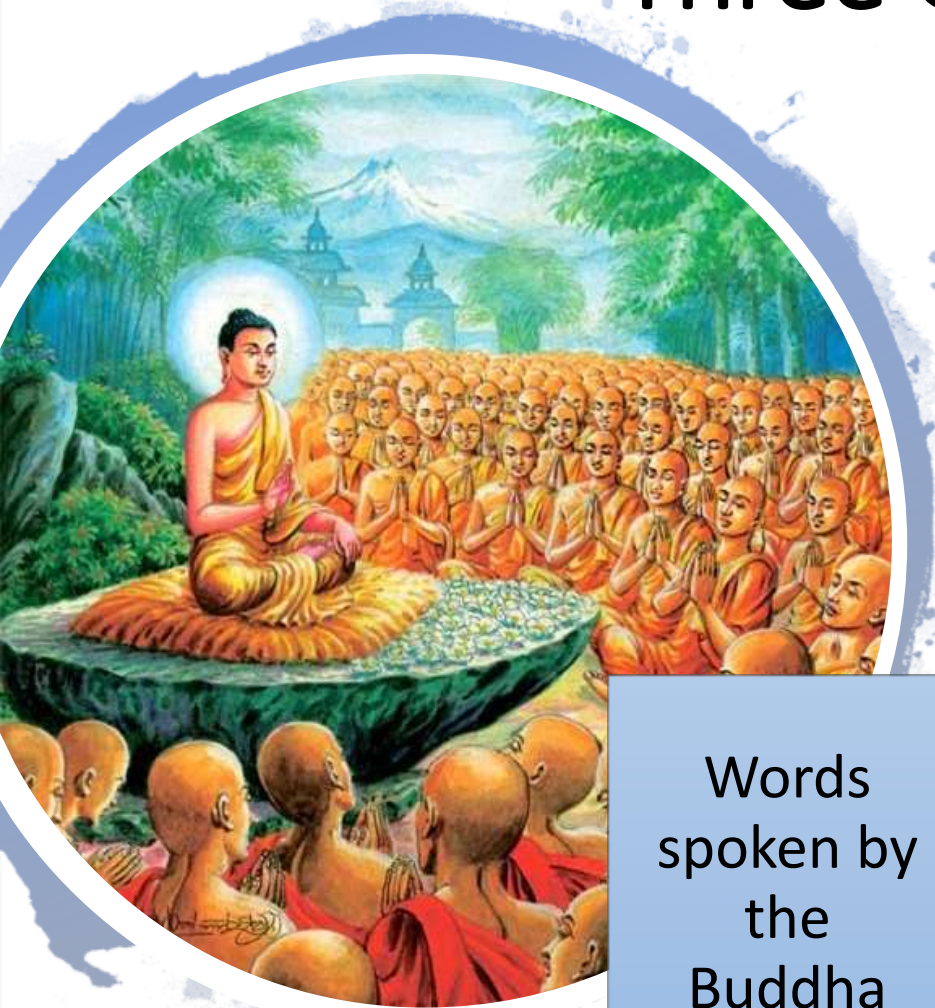




The Benefits of Study

- Foundation of all knowledge
- Appreciation of kindness
- Refuge

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

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



The syllable a
is a negation.

The Essence of the
Prajnaparamita-sutras

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



The Title In Three Languages

इतिहास

Arya-bhagavati-prajnaparamita-
hridaya-sutra

TIBETAN

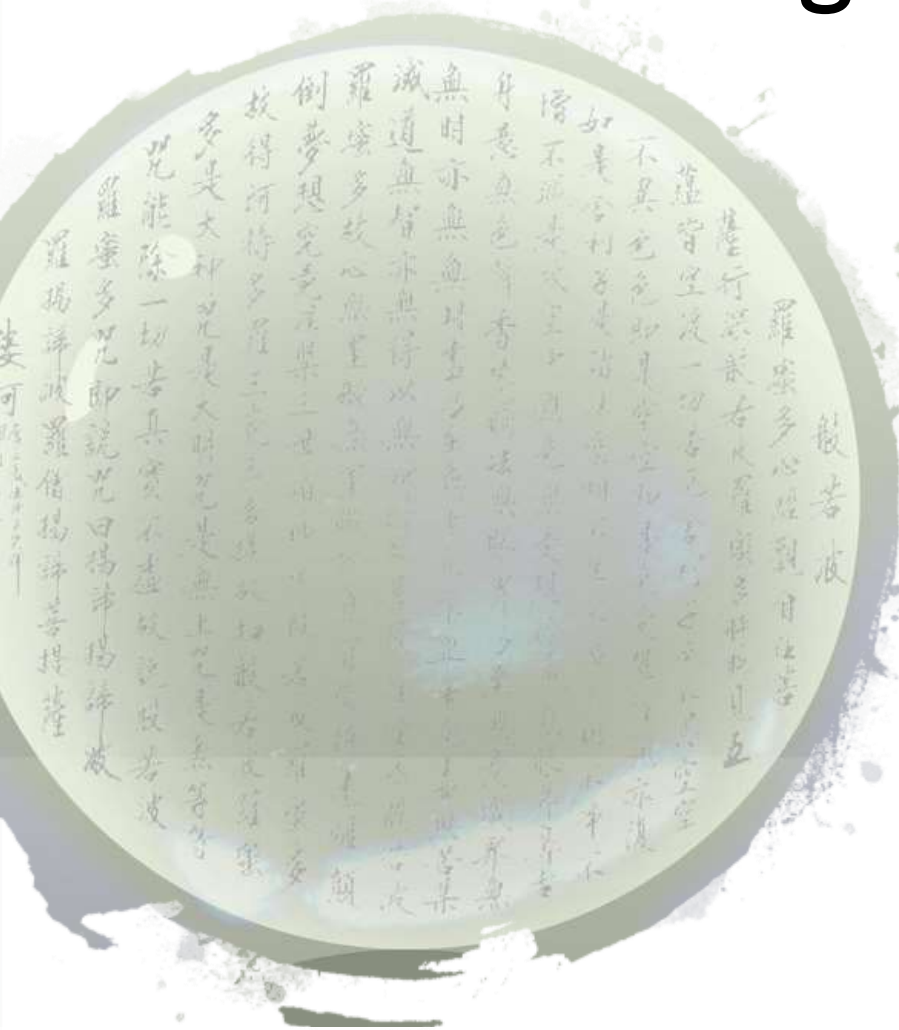
BCom Iden 'das ma shes rab kyi
pha rol tu phyin p'ai snying po

ENGLISH

The Heart sutra



Engaging in the Wisdom



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

Avalokiteshvara's Answer



He said that, and the bodhisattva mahasattva 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.

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

The Heart of the Heart

Form is empty.
Emptiness is form.
Emptiness is not
other than form; form
is also not other than
emptiness.



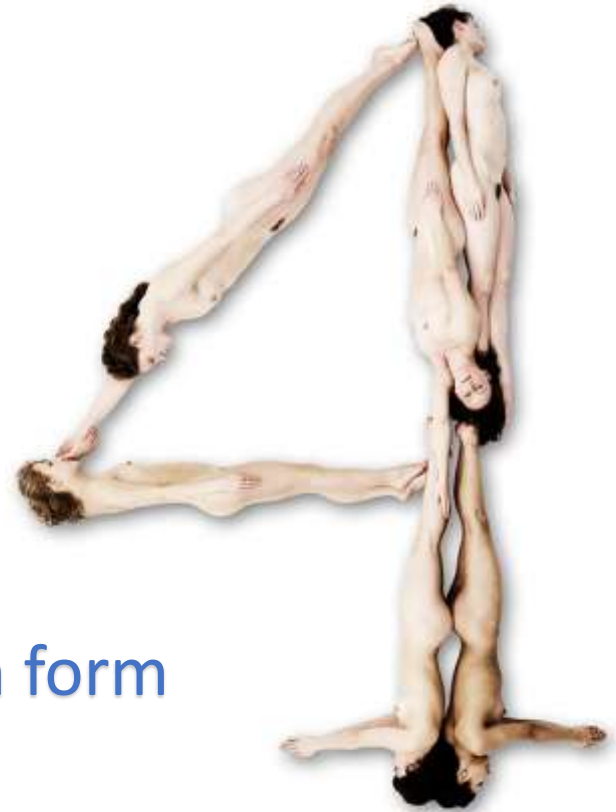
In the same way,
feeling, discrimination,
compositional factors,
and consciousness
are empty.



Four Profundities of Form

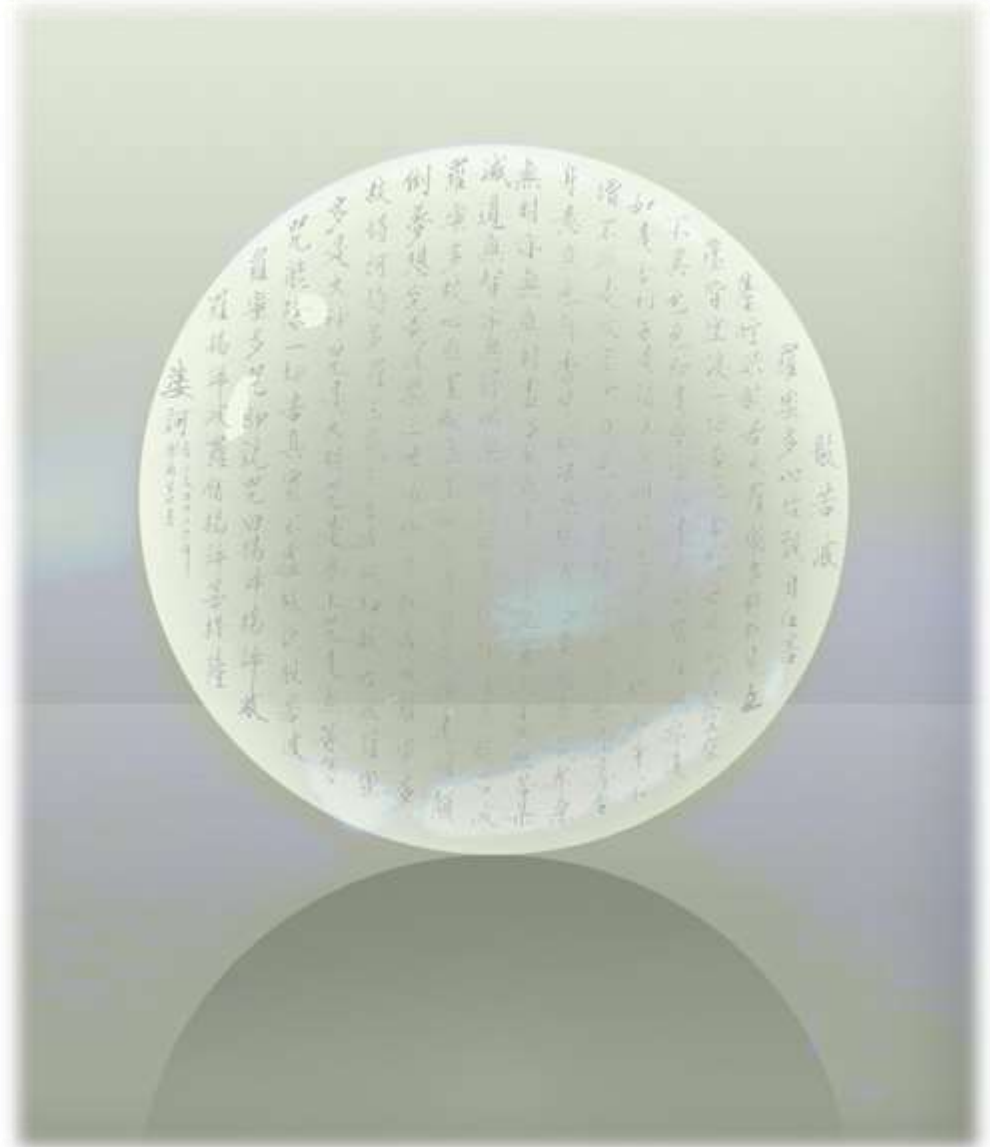
The profundity of ...

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



The Profundity of the Ultimate

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



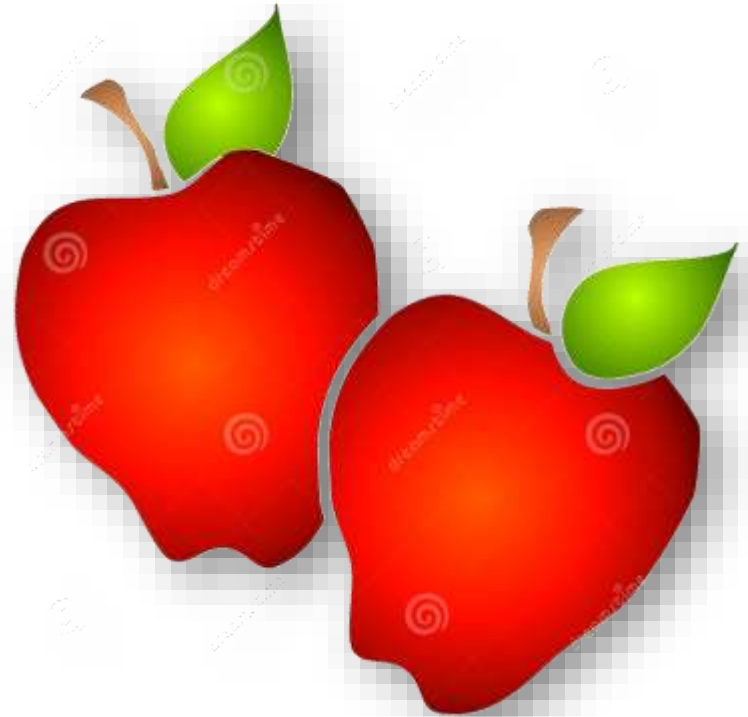
The Profundity of the Conventional



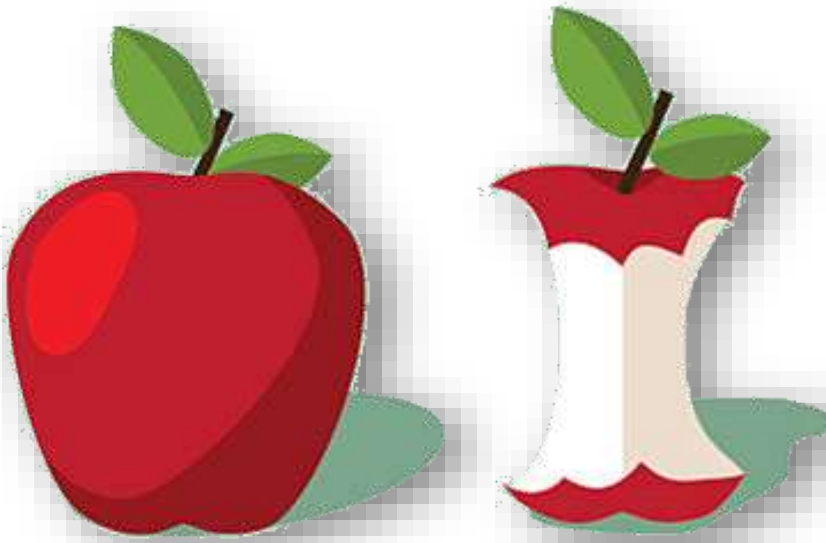
The emptiness of the inherent existence of form is the basis that allows the dependent origination of form.

The Profundity of Being the Same Entity

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



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

Defining the Heart

– Path of Seeing

“



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


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

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.

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 awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

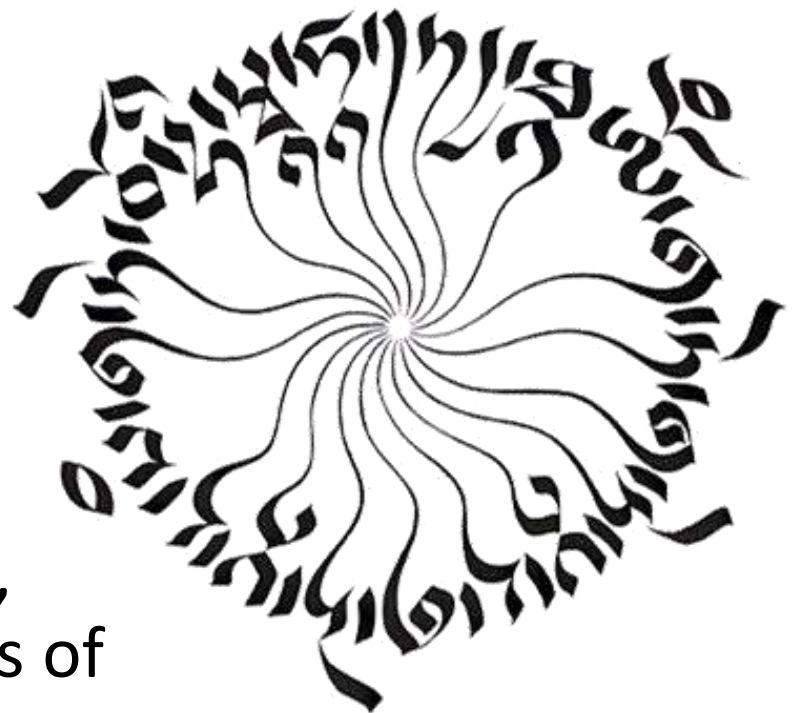
The Meaning of the Mantra

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



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

Affirming Words Spoken by Buddha

“



ell 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”

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.

Conclusion

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





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.

The Nature of Reality

Class 2 – 2022

formation wishes five rejoice expression fully consciousness attainment death old boom Avalokitesh Thus suffering samadhi PARAGATE profound great Shariputra Therefore eye mind Bodhisattva practice gandharvas daughter see perception PARASANGATE obtain since non-attachment ignorance time Ven. cessation assembly illumination transcendent rejoiced entered One Form Good dharmas skandhas called cessation assembly illumination transcendent rejoiced entered One Form Good dharmas skandhas called





Today's Topics

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



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

The Title In Three Languages

इतिहास

Arya-bhagavati-prajnaparamita-
hridaya-sutra

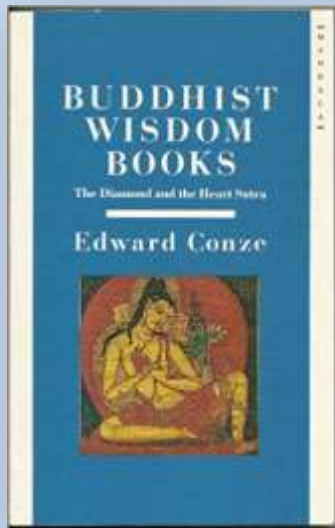
TIBETAN

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

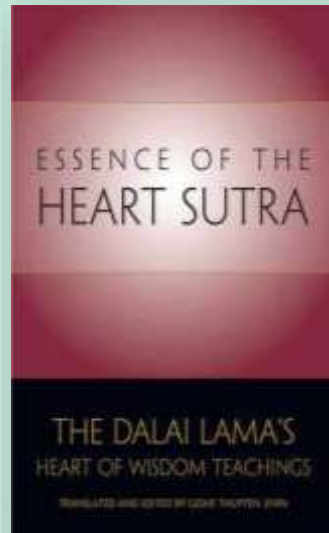
ENGLISH

The Heart sutra

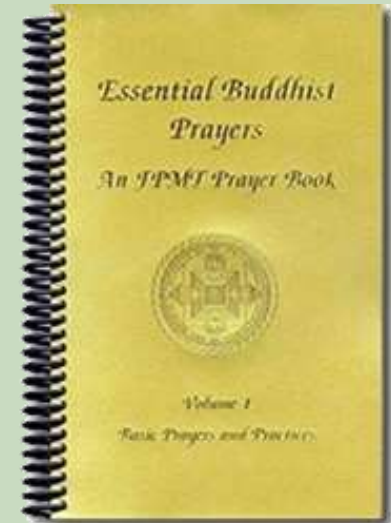
The Forms Of Homage



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

The Purpose of Homage

Dispels obstacles

Identifies the scriptural collection

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



The Common Prologue



hus 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


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



The Uncommon Prologue

 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.

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

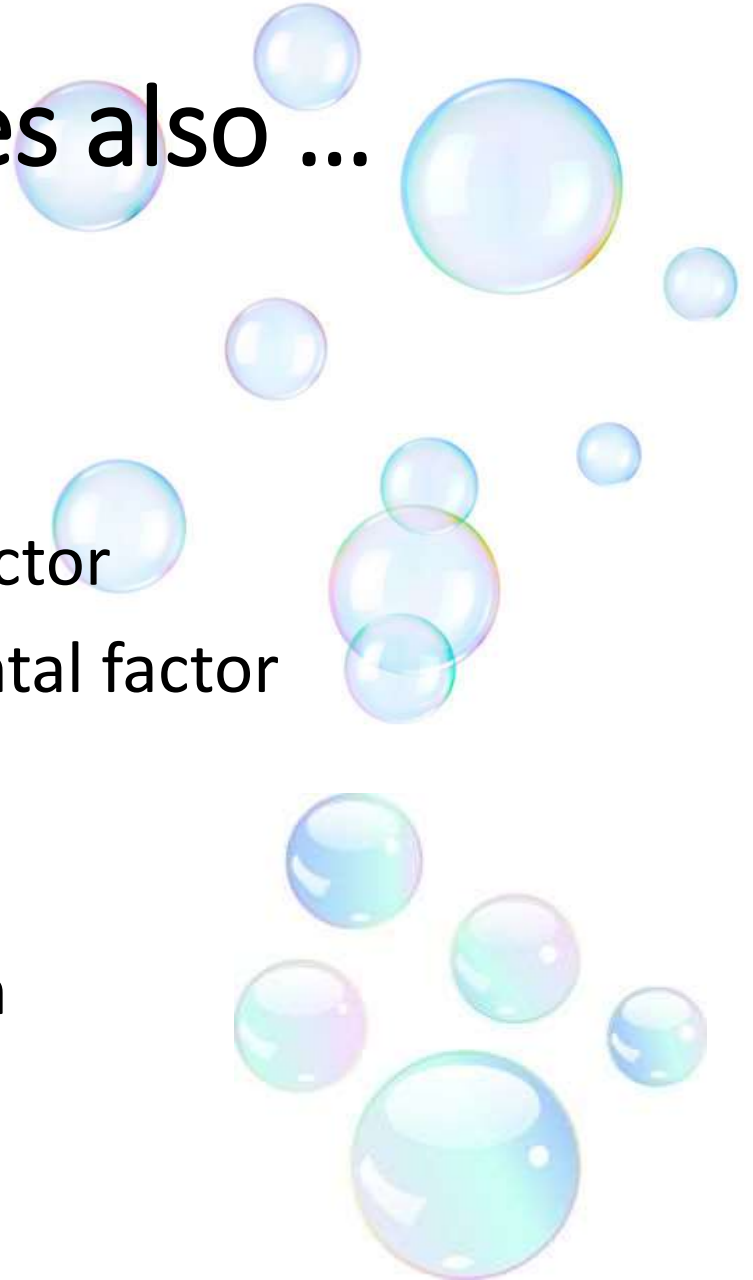
Inherent nature – not imputed by conception



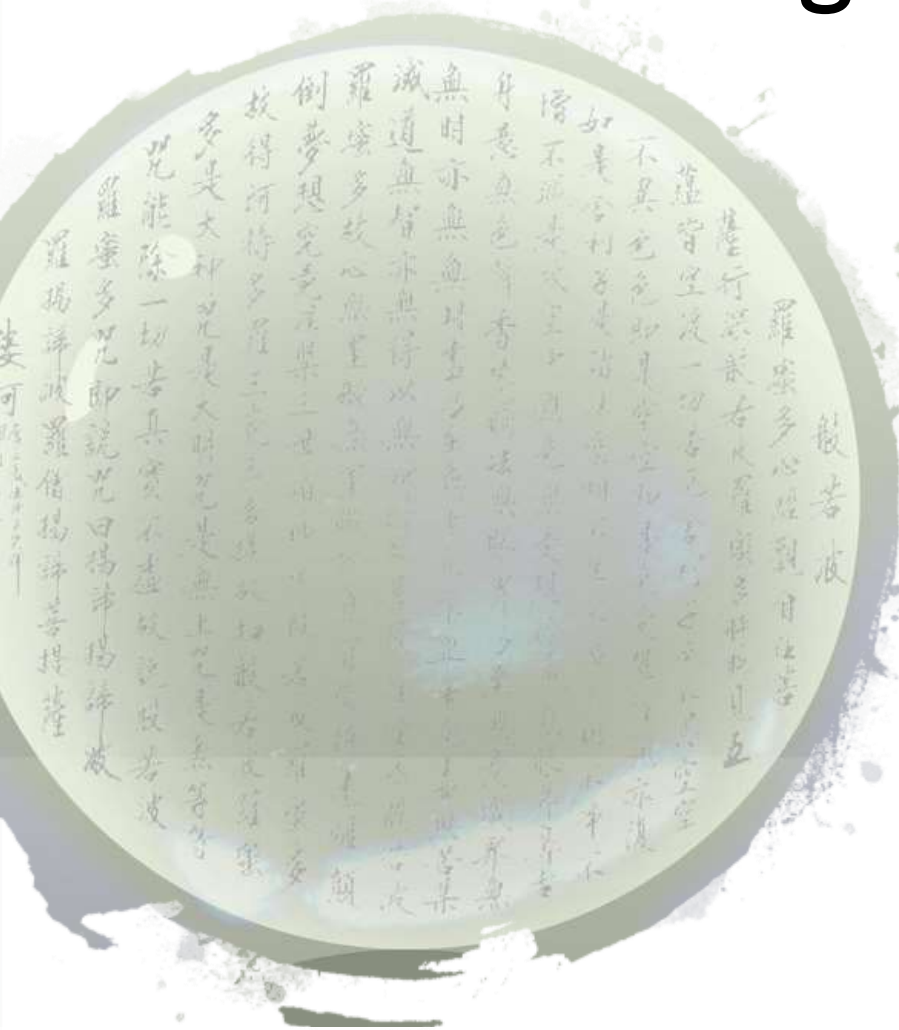
Those Five Aggregates also ...

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



Engaging in the Wisdom



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

Shariputra's Question



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

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?

Avalokiteshvara's Answer



e said that, and the bodhisattva mahasattva 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.

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

The Brief Explanation



Shariputra, any son of the lineage
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.*

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



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



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





Nagarjuna's Four Keys

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



Synonyms of False Existence

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



The Profundity of Form

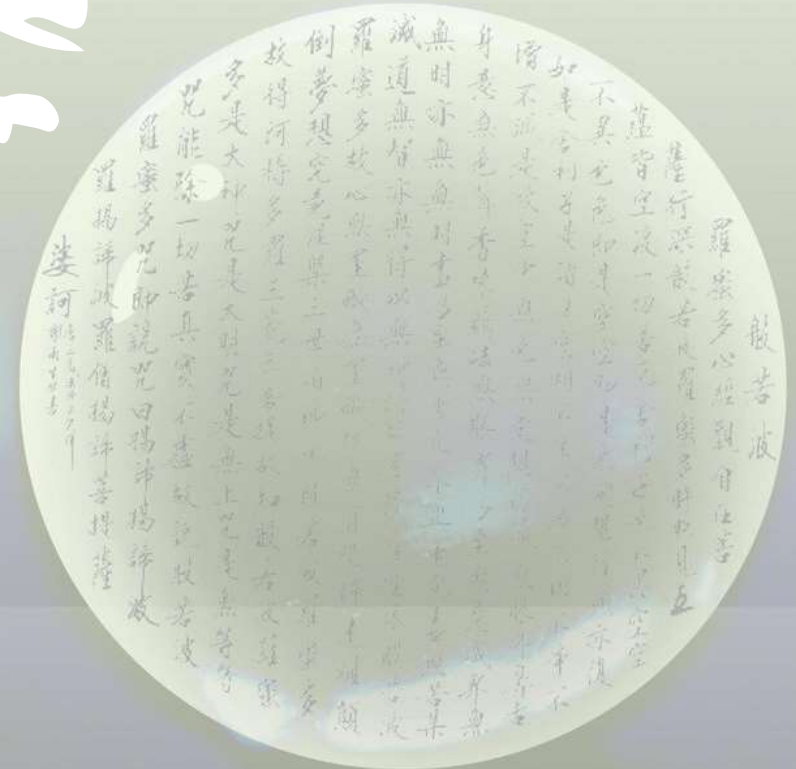
- The Profundity of the ultimate
- Form is empty



heart sutra

The Profundity of the Ultimate

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





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.

The Nature of Reality

Class 3 – 2022

formation wishes five rejoice expression fully consciousness attainment death old boom Avalokitesh Thus suffering samadhi PARAGATE profound great Shariputra Therefore eye mind Bodhisattva practice gandharvas daughter see perception PARASANGATE obtain since ignorance time Venudharmas skandhas called cessation assembly illumination transcended rejoiced entered One Form Good dhātu way son insight humans SYAHA





Today's Topics

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

The Brief Explanation



hariputra, 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.*

Synonyms of False Existence

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



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





Nagarjuna's Four Keys

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



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



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.



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.

If Inherent Existence Were Real...

One

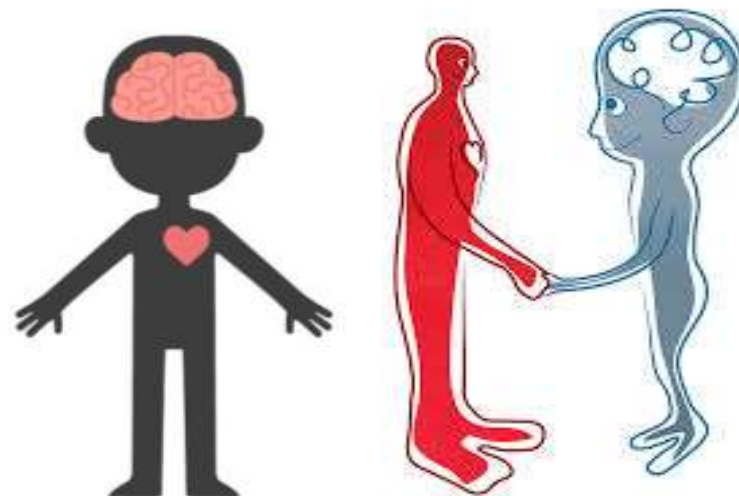
- Same
- Single

Many

- Different
- Multiple

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



ME, MYSELF
AND I

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



f 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





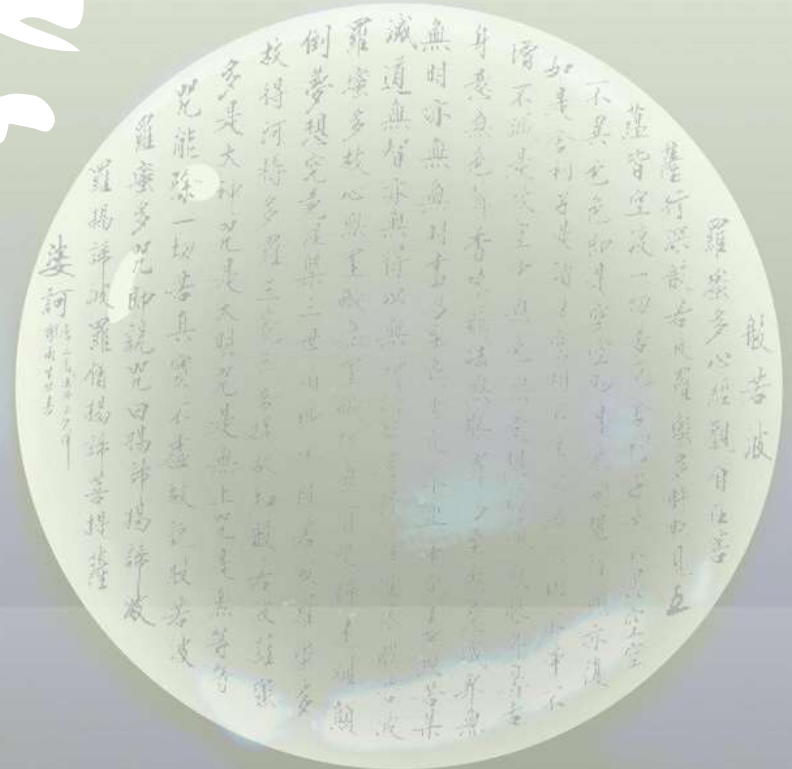
Form is deceptive, like a ball of foam



heart sutra

The Profundity of the Ultimate

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



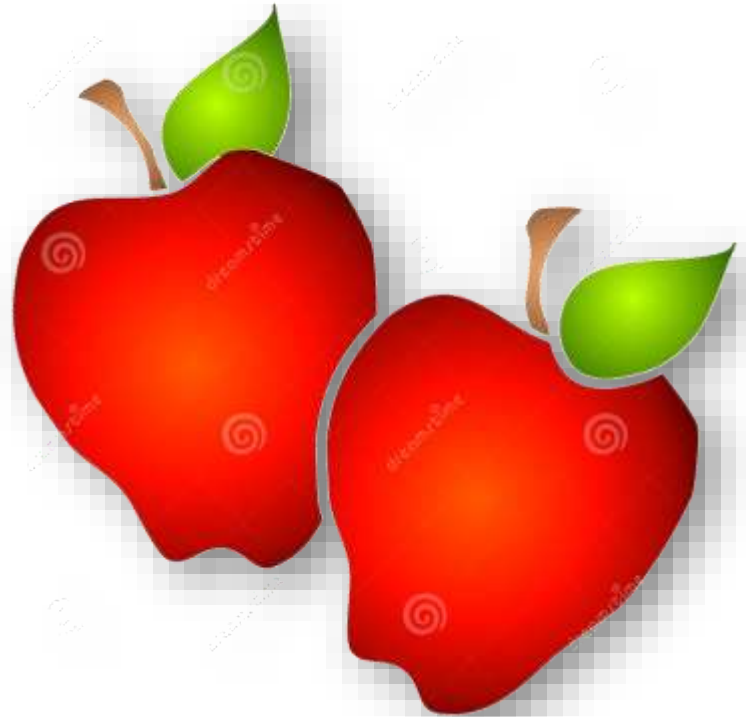
The Profundity of the Conventional



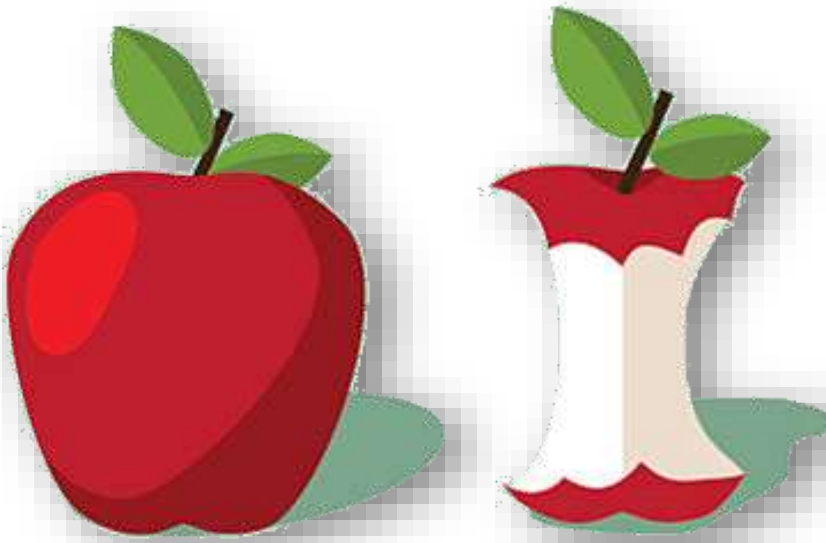
The emptiness of the inherent existence of form is the basis that allows the dependent origination of form.

The Profundity of Being the Same Entity

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



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



Feeling is dependent, like a water bubble





Discrimination is false, like a mirage



Compositional factors are empty, like a banana tree



Consciousness is unreal, like an illusion



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

The Nature of Reality

Class 4 – 2022

formation wishes five rejoice expression fully consciousness attainment death old boom Avalokitesh Thus suffering samadhi PARAGATE profound great Shariputra Therefore eye mind Bodhisattva practice gandharvas daughter see perception PARASANGATE obtain since ignorance time Ven. cessation assembly illumination transcendent rejoiced entered One Form Good dhātu way son insight humans SYAHA





Today's Topics

- Discerning wisdom
- Objects of the wisdom

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



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



If Inherent Existence Were Real...

One

- Same
- Singular

Many

- Different
- Multiple

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



The King Of Reasonings

DEPENDENT REFUTES

Independent

Inherent/Intrinsic

True existence

Own character

Own side

ARISING REFUTES

- Nothing at all
- Non-existence



Defining Wisdom – Path of Seeing

“



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

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

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.

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



More of the Path of Meditation

“



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





What's The Take-Away?

- Knowledge of wisdom on the path of seeing
- You know the 8 eight objects of wisdom on the path of meditation

The Nature of Reality

Class 5 – 2022

formation wishes five rejoice expression fully consciousness attainment death old boom Avalokiteshvara Thus profound great Shariputra Therefore eye mind Bodhisattva practice gandharvas daughter see perception PARASANGATE obtain since ignorance time Venardharmas skandhas called cessation assembly illumination transcendent rejoiced entered One Form Good dhātu way son insight humans SYAHA





Today's Topics

- The qualities and result of wisdom
- No-more-learning and the mantra

Perfections of Wisdom

1. Scriptural Perfection
– the texts
2. Path Perfection
– conceptual or perceptual
3. Resultant Perfection
– emptiness in the continuum of an enlightened being
4. Natural Perfection
– emptiness



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



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



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.”



Qualities Of Wisdom – Vajra



“Shariputra, therefore, because there is no attainment, bodhisattvas rely and dwell in the perfection of wisdom...



Revealing the Meaning

No attainment –
attainments are not
intrinsic

Rely and dwell –
scriptural, path, result,
natural

The perfection of wisdom
– vajra, last moment

The Path of No More Learning

DEFINITION

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



Result of Wisdom – the 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 awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

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



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

Qualities of the Mantra

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



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



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



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

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

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



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

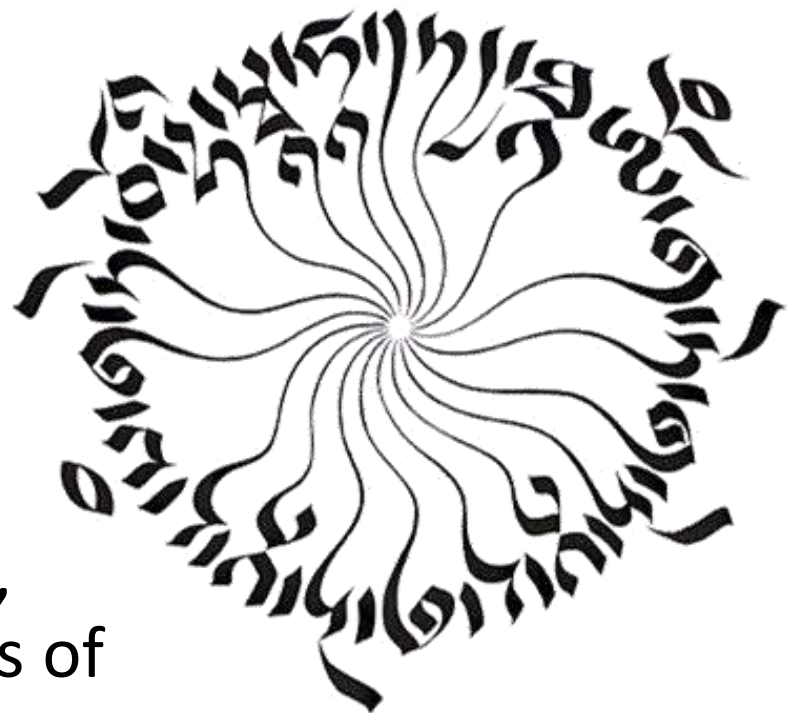
The Meaning of the Mantra

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



First *Gate* – Go

TEACHES

- The mantra of the perfection of wisdom

MEANS

- Enter and proceed along this path of accumulating merit



Second *Gate* – Go

TEACHES

- The mantra of great knowledge

MEANS

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



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



Parasamgate – Go Totally Beyond

TEACHES

- The equal to the unequaled mantra

MEANS

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



Bodhi – Enlightenment

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



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

Clearing Doubts



hen the Bhagavan arose
from that concentration and
commended the bodhisattva
mahasattva arya Avalokiteshvara
saying:

Words Spoken by Buddha

“



ell 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”

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

Conclusion



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.

Colophon

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





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.