

The Heart Essence of the Transcendental Wisdom

MA SAM JÖ ME SHERAB PAROL CHIN

Beyond word, Beyond thought, Beyond description, Prajnaparamita,

MA KYÉ MI GAK NAMKHÉ NGOWO NYI

Unborn, unceasing, the very essence of space,

SO SO RANG RIK YESHÉ CHÖ YUL WA

Which can only be experienced as a wisdom of our own Rigpa

DÜ SUM GYALWÉ YUM LA CHAG TSEL LO

Homage to the Mother of the Buddhas of past, present and future!

GYA GAR KED DU BHA GA WA TI PRAJNA PARA MITA HRIH DA YA

In Sanskrit: Baghwavati Prajnaparamita hrthdaya

**BOED KED DU CHOM DEN DE MA SHERAB KYI PHA ROL DU CHIN PAY NYING PO BAM
PO CHIG GO**

In Tibetan: Victorious Mother Conqueror, the Essence of Transcendental Wisdom. In one bampo (A bundle).

DI KED DAG GI THOE PA DUE CHIG NA

Thus I have heard; Once upon a time

CHOM DEN DE GYAL POY KHAB JA KOED PHUNG POY RI LA

GELONG GI GENDUEN CHEN PO DANG

The Great Conqueror was dwelling in Rajagriha, the royal domain at Vulture Peak Mountain, together with the great assembly of Bikkshus

JANG CHUB SEM PAY GENDUEN CHEN PO DANG THAB CHIG TU ZHUG TE

And the great assembly of Bodhisattvas

DEY TSE CHOM DEN DE ZAB MO NANG WA ZHE JA WAY CHOE KYI

NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO

At that time the Great Conqueror was absorbed in the samadhi of the many aspects of phenomena called 'Profound Illumination'

**YANG DEY TSE JANG CHUB SEM PA SEM PA CHEN PO PHAG PA CHENREZIG WANG
CHUG**

SHE RAB KYI PHA ROL TU CHIN PA ZAB MOY CHOED PA NYID LA NAM PAR TA ZHING

PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAK NAM PAK TAWO

*And at the same time the Great Bodhisattva the Bodhisattva-Mahasattva Noble Avalokiteshvara,
Was absorbed in the profound practice of the Transcendental Wisdom.*

He also saw the five aggregates to be entirely empty in nature.

DE NE SANG GYE KYI THUE

And then through the power of the Buddha

**TSE DANG DEN PA SHARYI BUE JANG CHUB SEM PA SEM PA CHENPO PHAGPA
CHENREZIG WANGCHUG LA DI KED CHE MRE SO**

Venerable Shariputra said to Noble Avolokiteshvara, the Bodhisattva-Mahasattva in these words

RIG KYI BU GANG LA LA SHERAB KYI PHA ROL TU CHIN PA

ZAB MOY CHOED PA CHED PAR DOED PA DE JI TAR LAB PAR JA

“How should someone of noble family proceed in order to engage into the profound prajnaparamita – practice?”

DE KED CHE MRE PA DANG

Addressed in this way,

JANG CHUB SEM PA SEM PA CHEN PO PHAGPA CHENREZIG WANGCHUG GI

TSE DANG DEN PA SHA RA DO TYI BU LA DI KED CHE MRE SO

Noble Avolokiteshvara, the Bodhisattva-Mahasattva, said to Venerable Shariputra:

SHARYI BU RIG KYI BU AM RIG KYI BU MO GANG LA LA SHERAB KYI

PHA ROL DU CHINPA ZAB MOY CHOED PA CHED PA DOED PA

DE DI TAR NAM PAR TA WAR JA TE

“Oh Shariputra, a son or daughter of noble family wishing to engage into the profound practice of the Transcendental Wisdom, should absolutely look at this way

PHUNG PO NGA PO DE DAG KYANG RANG ZHIN GYI TONG PAR NAM PAR

YANG DAG PAR JE SU TAWO

Like this: they should see that all of the five aggregates are completely empty and pure by nature.

ZUG TONG PA WO TONG PA NYID ZUG SO

Form is empty Emptiness is form

ZUG LE TONG PA NYID ZHEN MA YIN

Form is none other than emptiness

TONG PA NYID LE KYANG ZUG ZHEN MA YIN NO

Emptiness is also none other than form

DE ZHIN DU TSOR WA DANG DU SHE DANG

Likewise feelings, perceptions,

DU JED DANG NAM PAR SHEPA NAM TONG PAWO

Mental formations and all kinds of consciousness are all emptiness,

SHARYI BU DE TAR CHOE THAM CHED TONG PA NYID DE

O Shariputra! Likewise all phenomena are emptiness:

TSEN NYID MED PA MA KYE PA MA GAG PA DRI MA MED PA
There are no characteristics; No birth, No extinctions, No impurity

DRI MA DANG DREL WA DRI WA MED PA GANG WA MED PAWO
Free from stains, Neither decrease Nor increase!

SHARYI BU DE TA WE NA TONG PA NYID LA ZUG MED
O Shariputra! Therefore, in emptiness there is no form,

TSOR WA MED DU SHE MED DU JE NAM MED NAM PAR SHE PA MED
No feelings, No perception, No mental formation, No consciousness,

MIG MED NA WA MED NA MED CHE MED LUE MED YID MED
No eye, No ear No nose No tongue No body, No mind,

ZUG MED DRA MED DRI MED RO MED REG JA MED CHOE MED DO
No form, No sound, No smell, No taste, No touch, No phenomenon.

MIG GI KHAM MED PA NE YID KYI KHAM MED

From the sight up to the mind, there is no inherit quality in them

YID KYI NAM PAR SHE PAY KHAM KYI BAR DU ANG MED DO

And up to the mental consciousness, all do not have inherent quality

MA RIG PA MED

There is no ignorance,

MA RIG PA ZED PA MED PA NE GA SHI MED

Nor end of ignorance up to no old age and death;

GA SHI ZED PAY BAR DU YANG MED DO

And also no exhaustion of old age and death.

DE ZHIN DU DUG NGAL WA DANG

Likewise, there is no suffering,

KUN JUNG WA DANG

No origin of suffering

GOG PA DANG

No cessation of suffering

LAM MED

No path.

YESHE MED

No wisdom,

THOB PA MED

No attainment,

MA THOB PA YANG MED DO

and also no non-attainment!

SHARYI BU

Shariputra!

DE TA WE NA JANG CHUB SEM PA NAM THOB PA MED PAY CHIR

Therefore, since Bodhisattvas have no attainment

SHE RAB KYI PHA ROL TU CHIN PA LA TEN CHING NE TE

SEM LA DRIB PA MED PE TRAG PA MED DE

They rely on and abide in the profound practice of the Transcendental Wisdom.

Since there is no obscuration of mind, there is no fear,

CHIN CHI LOG LE SHIN TU DE NE NYANG NGEN LE DE PAR THAR CHIN TO

They transcend completely wrong views and definitely attain complete nirvana.

DUE SUM DU NAM PAR ZHUG PAY SANGYE THAM CHED KYANG

SHERAB KYI PHA ROL TU CHIN PA LA TEN NE LA NA MED PA YANG DAG PAR

DZOG PAY JANG CHUB TU NGOEN PAR DZOG PAR SANGYE SO

Also all the Buddhas who dwell in all the three times

By relying upon the Transcendental Wisdom have attained unsurpassable,

Pure, perfect enlightenment and actualized perfect and complete Buddhahood.

DE TA WE NA SHERAB KYI PHA ROL TU CHIN PAY NGAG

Therefore the mantra of the Transcendental Wisdom,

RIG PA CHEN POY NGAG LA NA MED PA NGAG

The mantra of great insight, The unsurpassable mantra,

MI NYAM PA DANG NYAM PAR JED PAY NGAG

The mantra which equalizes one to the Unequaled One,

DUG NGAL THAM CHED RAB TU ZHI WAR JED PAY NGAG

The mantra which completely pacifies all sufferings,

MI DZUEN PE NA DEN PAR SHE PAR JA TE

Which is not false, should therefore be known as true.

SHERAB KYI PHA ROL TU CHIN PAY NGAG MRE PA

The mantra of the Transcendental Wisdom proclaims:

TAYA THA

GATE GATE PARA GATE PARA SAMGATE BODHI SWAHHA

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

SHARYI BU JANGCHUB SEM PA SEM PA CHEN POE

DE TAR SHE RAB KYI PHA ROL TU CHIN PA ZAB MO LA LAB PAR JAWO

Thus, Shariputra this is how a Bodhisattva Mahasattva should train in the profound Transcendental Wisdom

DE NE CHOM DEN DE TING NGE DZIN DE LE ZUENG TE JANGCHUB SEM PA
SEM PA CHEN PO PHAG PA CHENREZIG WANGCHUG LA LEG SO ZHE JA WA JIN NE
Then the Victorious Conqueror arose from that samadhi and praised the Noble Avalokiteshvara,
The Great Bodhisattva, Bodhisattva-Mahasattva,

LEG SO LEG SO RIG KYI BU DE DE ZHIN NO
“Well said, Well said, son of noble family, it is so!”

DE DE ZHEN TE JI TAR KHYOED KYI TEN PA ZHIN DU
SHERAB KYI PHA POL TU CHIN PA ZAB MO LA CHED PAR
Since it is so, the profound Transcendental Wisdom should be practised just as you have taught
JA TE DE ZHIN SHEG PA NAM KYANG JE SU YI RANG NGO
And likewise all the Tathagatas will rejoice.”

CHOM DEN DE KYI DE KED CHE KA TSAL NE TSE DANG
When the Victorious Conqueror proclaimed in this way,

DEN PA SHARA DO TYI BU DANG
Venerable Shariputra

JANGCHUB SEM PA SEM PA CHENREZIG WANG CHUG DANG
And Noble Avolokiteshvara, the Bodhisattva-Mahasattva

THAM CHED DANG DEN PAY KHOR DE DAG DANG
And the whole gathering along with all retinues,

LHA DANG MI DANG LHA MA YIN DANG DRI ZER CHED PAY JIG TEN YI RANG TE
Gods, Humans Demi-gods, and all the worldly spirits of smell-eaters,

CHOM DEN DE KYI SUNG PA LA NGOEN PAR TOED DO
Rejoiced and highly praised the words of the Victorious Conqueror,

TAYA THA GATE GATE PARA GATE PARA SAMGATE BODHI SWAHHA
Gone, gone, gone beyond, completely exposed, awake, so be it.

NAMO SANGYE LA CHAG TSEL LO
I prostrate to the Buddha,

CHOE LA CHAG TSEL LO GENDUEN LA CHAG TSEL LO
I prostrate to the Dharma I prostrate to the Sangha

YUM CHEN PO SHERAB KYI PHA ROL TU CHIN PA LA CHAG TSEL LO
I prostrate to the Sublime Mother, the Transcendental Wisdom.

DAG GI DEN PAY TSIG NAM DRUB PAR GYUR CHIG JI TAR
May the truth of my words be accomplished.

NGOEN LHAY WANG PO GYA JIN GYI SHERAB KYI PHA ROL TU CHIN PAY
DOEN ZAB MO YID LA SAM SHING TSIG KHA TOEN DU JE PA LA TEN NE
As when the lord of gods, Indra Satakratu, by contemplating the profound meaning of the Transcendental Wisdom

DUED DIG CHEN LA SOG PA MI THUEN PAY CHOG THAMCHED CHIR DOG PA
DE ZHEN DU DAG GI KYANG YUM CHEN MO SHERAB KYI PHA ROL TU CHIN PAY DOEN
LAB MO YID LA SAM SHING TSIG KHA TOEN DU JE PA LA TEN NE

*And chanting the words, repelled all the negative forces and
All other inopportune circumstances, may I accordingly through contemplating
The profound meaning of the Transcendental Wisdom, the Sublime Mother, and by chanting the words,*

DUED DIG CHEN LA SOG PAY MI THUEN PAY CHOG THAM CHED CHIR

DOG PAR GYUR CHIG

Ward of all the unwholesome forces and all other unfavourable conditions.

(* Clap hands)

***MED PAR GYUR CHIG**

May they be annihilated!

***ZHI WAR GYUR CHIG**

May they be pacified!

***RAB TU ZHI WAR GYUR CHIG**

May they be utterly pacified!

(At the end recite the following)

GANG GI TEN CHING DREL WAR JUNG

You who taught that whatever phenomena arise in interdependence,

GAG PA MED PA KYE MED PA

Are without stoppage and without generating,

CHE PA MED PA TAG MED PA

Are neither eternal, nor impermanent,

WONG WA MED PA DRO MED PA

Are neither coming nor going,

THA DED DOEN MEN DOEN CHIG MIN

Are free from being one or multiple,

TROE PA NYER ZHI ZHI TOEN PA

Having dissipated all these concepts,

DZOG PAY SANGYE MRA NAM KYI

You are the Perfect Buddha,

DAM PA HE LA CHAG TSEL LO

The most sublime one among humans! To you I prostrate!