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Drepung Gomang Monastery
for Advanced studies and Practice on Buddhist Philosophy



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DHARMA TOPICS

General Introduction

The Four Noble Truths འཕགས་པའི་བདེན་པ་བཞི་

The Four Foundations: thoughts which turn the mind towards the dharma

Advice to Buddhists in the West

The Heart of Wisdom Sutra བཅོམ་ཐུན་འདས་མ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་སྒྲིང་པོ་

What is Karma?

Thirty-Seven Factors of Enlightenment བྱང་ཆུབ་ཀྱི་ཕྱོགས་ཀྱི་ཚོས་སུམ་ཅུ་ཙ་བདུན་

Dependent Arising: Twelve Interdependent Links ཏེན་འབྲེལ་ ཡན་ལག་བརྒྱ་གཉིས་

Calm Abiding Meditation ཞི་གནས་

Compassion and Loving Kindness

Calm Abiding and insight Meditation

Tara The Liberator སྒྲུ་ལ་མ་

Six Paramitas པ་རོལ་ཏུ་ཕྱིན་པ་དྲུག་

Mantra of the Medicine Buddha སངས་རྒྱལ་སྒྲིན་ཞེ་

Some Helpful Facts

The Heart of Wisdom

Sutra བཅོམ་ལྷན་འདས་མ་ཤེས་རབ་ཀྱི་པ་ རྣམ་ཏུ་བྱིན་པའི་སྒྲིང་པོ་

Thus I have heard: At one time, the Blessed One was dwelling in Rajagriha on Massed Vultures Mountain, together in one method with a great assembly of monks and a great assembly of Bodhisattvas. At that time the Blessed One was absorbed in the concentration of the countless aspects of phenomena called Profound Illumination.

At that time also, Superior Avalokiteshvara, the Bodhisattva, the Great Being, was looking perfectly at the practice of the profound perfection of wisdom, perfectly looking at the emptiness of inherent existence of the five aggregates also.

Then, through the power of Buddha, the venerable Shariputra said to the Superior Avalokiteshvara, the Bodhisattva, the Great Being; "How should a son of the lineage train who wishes to engage in the practice of the profound perfection of wisdom?"

Thus he spoke, and the Superior Avalokiteshvara, the Bodhisattva, the Great Being, replied to the venerable Shariputra as follows;

"Shariputra, whatever son or daughter of the lineage wishes to engage in the practice of the profound perfection of wisdom should look perfectly like this: subsequently looking perfectly and correctly at the emptiness of inherent existence of the five aggregates also.

Form is emptiness; emptiness is form. Emptiness is not other than form; form also is not other than emptiness. Likewise, feeling, discrimination, compositional factors and consciousness are empty. Shariputra, like this, all phenomena are merely empty, having no characteristics. They are not produced and do not cease. They have no

defilement and no separation from defilement. They have no decrease and no increase.

Therefore, Shariputra, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness. There is no eye, no ear, no nose, no tongue, no body, no mind, no form, no sound, no smell, no taste, no tactile object, no phenomenon. There is no eye element and so forth, upto no mind element, and also upto no element of mental consciousness. There is no ignorance and no exhaustion of ignorance, and so forth, upto no ageing and death and no exhaustion of ageing and death. Likewise, there is no suffering, origin, cessation or path; no exalted wisdom, no attainment and also no non-attainment.

Therefore, Shariputra, because there is no attainment, all Bodhisattvas rely on and abide in the perfection of wisdom; their minds have no obstructions and no fear. Passing utterly beyond perversity, they attain the final state beyond sorrow. Also, all the Buddhas who perfectly reside in the three times, relying upon the perfection of wisdom, become manifest and complete Buddhas in the state of unsurpassed, perfect and complete enlightenment.

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

The mantra of the perfection of wisdom is proclaimed:

TAYATHA: OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

Shariputra, a Bodhisattva, a Great Being, should train in the profound perfection of wisdom like this."

Then the Blessed One arose from that concentration and said to the Superior Avalokiteshvara, the Bodhisattva, the Great Being, that he had spoken well. "Good, good, O son of the lineage. It is like that. Since it is like that, just as you have revealed, the profound perfection of wisdom should

be practiced in that way, and the Tathagatas will also rejoice."

When the Blessed One had said this, the venerable Shariputra, the Superior Avalokiteshvara, the Great Being, that entire assembly of disciples, as well as the worldly beings - gods, humans, demi-gods and spirits -, were delighted and highly praised what had been spoken by the Blessed One.

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