

## MANTRA OF GURU SHAKYAMUNI BUDDHA



✚ When we recite this mantra **TADYATHA OM MUNE MUNE MAHA MUNAYE SVAHA:**

- Purify all the defilement and actualize the four bodies of Buddha.
- Even just reciting **TADYATHA** - instantly our Mind will be blessed by all the past thus gone beyond Buddhas, and accumulate causes to follow the same path to achieve all the Enlightened qualities.

- **OM MUNE MUNE MAHA MUNAYE SVAHA** - contain the meaning of all the paths that past Buddhas have travelled and make them who they are as a Buddha. The path is none other than teachings of the three scopes; teachings that contain in The Foundation of All Good Qualities (that we've been going through in the Lamrim course). Entire meaning of Lamrim is summarized in this mantra.
- Even just reciting syllable **OM** - it blesses our Body, Speech and Mind. The syllable OM (made of three letters Ah Oh Ma) symbolizes the bases of our own Body, Speech and Mind and also symbolizes our resulted Buddha's Body, Speech and Mind to be achieved. It creates causes to actualise future purified Body, Speech and Mind of Buddha of ourself to be achieved.
- Even just reciting first **MUNE** - it accumulates blessings and imprints of entire teachings (Path) of Small scope of Lamrim.
- Reciting second **MUNE** - it accumulates blessings and imprints of entire teachings of Middle scope (Path) of Lamrim.
- Reciting **MAHA MUNAYE** - it accumulates blessings and imprints of entire teachings of Higher scope (Mahayanic path of Sutra and Tantra) of Lamrim.
- Reciting **SVAHA** - it accumulates blessings and imprints to swiftly actualize perfect state of Buddhahood through gathering all conducive conditions such as union of Wisdom and Methods.
- The whole Lamrim is the meaning of this mantra; so powerful and beneficial to understand and practice, and at least recite as much as possible to accumulate strong imprints in our mental stream on the entire path to Full Liberation. It is the perfect way to make this precious human life of ours most meaningful so easily. It is such an easy way to fully prepare the path to Full Enlightenment with clear and complete road map. It is like preparing the best GPS for the most meaningful trip 🙏🙏🙏



## MANTRA OF HEART SUTRA/MANTRA OF PRAJNAPARAMITA

*P*rajna Paramita



Mantra (Mantra of Heart Sutra)

Tadyata [Om] Gate Gate Para Gate Parasam Gate  
Bodhi Svaha

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### ✚ TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA:

- Combines the Sanskrit words “Prajna” (Wisdom) with “Paramita” (Perfection).
- The Prajnaparamita Sutra is one of the most important sutras of Mahayana Buddhism, which emphasizes the doctrines of Ultimate Wisdom of Emptiness.
- The text is often represented and personified by a female deity. She is depicted with four arms and seated in the vajra posture (cross-legged). Her

first two hands are in the meditation mudra. In her second left hand is the Heart Sutra Text. In her second right hand is a vajra, which symbolizes the indestructibility or diamond-like nature of the Enlightened Mind.

- There are numbers of versions of Wisdom Sutras. Two common well-known Prajnaparamita Sutras are Heart Sutra and Diamond Cutter Sutra. (For brief knowledge about those sutras, please refer to Geshe Tenzin Zopa's teaching notes on Heart Sutra).
- Even just reciting **TADYATHA** - instantly our Mind will be blessed by all the past thus gone beyond Buddhas, and accumulate causes to follow the same path to achieve all the Enlightened qualities.
- Even just reciting syllable **OM** - it blesses our Body, Speech and Mind. The syllable OM (of three letters Ah Oh Ma) symbolizes the bases our own Body, Speech and Mind and also symbolizes our resulted Buddha's Body, Speech and Mind to be achieved. It creates causes to actualize future purified Body, Speech and Mind of Buddha of ourself to be achieved.
- Reciting **GATE GATE PARAGATE PARASAMGATE BODHI SVAHA** - shows the entire 5 paths of Bodhisattvas — Path of Accumulation, Path of Preparation, Path of Seeing, Path of Meditation and Path of No More Learning. Four paths on the journey of training and one path after completing the training (which is the state of No More Learning; the state of Buddhahood).
- The moment we recite the mantra leaves the imprint to accumulate causes to actualize just like the past Buddhas, in actualizing the 5 paths to achieve Full Enlightenment; so powerful and so beneficial.
- This mantra has equal benefits as the Diamond Cutter Sutra, Heart Sutra and all the Wisdom Sutras of the Buddha (as mentioned in Geshe Tenzin Zopa's Heart Sutra teaching note).
- Especially in Tibetan and Chinese Mahayana culture, we're familiar with these sutras and often relate our practice with recitations of these sutras; for the reasons of Enlightenment and accumulating two kinds of merits — merits of Wisdom and merits of Methods.
- In Tibetan and Chinese Buddhist culture, many people practise these sutras to clear obstacles of life such as sicknesses, financial obstacles, relationship issues, legal cases and all sorts of wrong things that come our way. So not only beneficial in creating causes for Full Enlightenment, these sutras are also so effective to clear obstacles in our ordinary day-to-day life.
- In relation to these Wisdom Sutra, there are also some pujas and ritual aspects like "SerNying DhunDok" which are regarded extremely powerful to eliminate heavy obstacles.
- Ultimately, all these sutras are illustration of the meaning of Emptiness. Emptiness is the most powerful antidote to all the obstacles/faults/Karma/defilements and obscuration. Wisdom of Emptiness is like one medicine that can cure all diseases.
- So therefore, how fortunate and beneficial it is to cultivate the meaning and recite the Heart Sutra mantra as daily practices.
- One can use Conventional Bodhicitta practices (like TongLen practices, etc) to overcome any form of obstacles/difficulties/tragedies/sicknesses, etc.
  - o However, if one is unable to cope with that aspect of practice, then one can choose another most powerful practice of antidote which is meditation on Emptiness.

- If one doesn't have good understanding of Emptiness meditation, then at least can recite Heart Sutra mantra to clear any form of obstacles that you foresee coming your way or to clear those obstacles that one is already in. There's no other greater puja/antidote than this. Anyone can afford to recite this short mantra anywhere, anytime and in any amount according as one's ability.
- In our life, when you experience any form of inauspiciousness and want to restore the auspiciousness in your energy, in your family, in that house/place/object, by simply reciting the Heart Sutra mantra alone, will clear away impurities, inauspiciousness and restore auspiciousness.
- After reciting the mantra about 7x or 21x or 108x or more, then you can add the following short prayers to reinforce your Dedication of the mantra practice. Along with the prayers, you can use mudra of Clapping 3x accordingly. The clapping symbolizes the cleansing; it is very much like you clap your hands to cleanse, as if there is dust on your hands.
- The prayer is:  
*"By the teachings of the Three Noble Rare Sublime Ones possessing the power of truth,  
May hindrances be averted. (clap 1x)  
May they be eliminated. (clap 1x)  
May they be pacified. (clap 1x)  
May all enemies and negative forces opposed to Dharma be completely pacified.  
May the host of 80,000 obstacles be pacified,  
May we be free from harmful conditions to Dharma,  
May all excellences be in accord with the Dharma,  
And may there be auspiciousness and perfect happiness here right now".*
- An example, if someone in the family gets sick or passed away, business or relationship occurring obstacles, then it is clear that it is a sign of exhaustion of merits of auspiciousness, as well conditioning to drain away auspiciousness. So, it really does affect the happiness and auspiciousness of the family. There are many other practices/rituals/methods to clear this inauspiciousness, but without needed much effort anyone can easily do to help restore auspiciousness; by simply reciting Heart Sutra mantra as many times as you wish (or even just reciting once) will bring immeasurable benefits.
- In life, when we go through some issues such as health issues/operations, accidents, or due to natural disaster bring defects to the house, or precious objects in the house just drop and break, losing things and when we have bad and uneasy feeling do create some inauspiciousness (even though what physically happening is due to past karmic impact that itself is inauspicious), and affect our Mind (feeling uneasy that very time also gathers negative energy). So, in such circumstances, by instantly reciting Heart Sutra mantra will purify those negativities and restore positivities.
- In most cases, when something goes wrong (something to do with health, accidents or people passed away), there's some kind of train of wrong things happen -picking up one after another- that drain away the auspicious energy. It is important to consecrate the place/people, etc and restore auspiciousness; the most powerful antidote you can use is meditation on Emptiness. If not able to meditate, then even just reciting the Heart Sutra

mantra will bring greatest benefits. The essence is everyone can do this practice easily and it has the most powerful positive impact on us.

- For someone having superstitious concerns that when one is visiting cemeteries or paying visit to someone's funeral, etc, may bring inauspiciousness, then one can recite Heart Sutra mantra to cleanse (if there is any inauspiciousness). After reciting the mantra, let go of the concerns and have peace of Mind.
- There are also people with superstitions believing in possession by spirits, feeling of charmed by negative spirit, feeling of negative energy in other person or in places, etc, then reciting Heart Sutra mantra will cleanse it. After the recitation, from depth of your heart have full faith and conviction in the power of the mantra and let go of such uneasy feelings and disturbances of the Mind.
- So therefore, when anyone experiences any kind of such disturbances, you don't have to wait for High Lamas/Sanghas/Mantra masters to come and heal you. As long as you meditate on Emptiness (if not, at least recite this mantra will be able to help greatly). However, after that, if you still stick to your wrong thinking and superstitiousness rather than having full refuge in the most powerful antidote -- the Wisdom of Emptiness, then it is very much like you are voluntarily asking for the disturbances and suffering. After application of antidote, in order to actualize full freedom from such harm, one must need to let go of such grasping.
- Sutra emphasized immense benefits of Wisdom Sutra like TADYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA; by just reciting, writing or reading it has so much power to cleanse you and restore your pure being (Further elaboration on the benefits of this sutra, refer to Geshe Tenzin Zopa's Heart Sutra note).
- Most of the problems are created by our own misconceptions and our wrong thinking. Most of the time, we live in our head with all the wrong thinking, with so much junks of useless grasping, unhelpful and useless reasoning to grasp on the past and concerns for future, full of junks of ignorance and delusions (such as permanent grasping to impermanent things and matters, etc). It's like keeping letterbox full of junk mails, like keeping full of useless things in the house with more grasping on it and keep complaining about not having enough space in the house. Superstitious thinking in our head is like keeping our house full of garbage.
  - o Reciting the Heart Sutra mantra is like the best broom to sweep away the dust. So, use the broom (like Wisdom of Emptiness) to sweep away our wrong superstitious negative thinking from our head. Being ordinary human, we cannot completely overcome misconceptions/negative thinking; however, we have this human intelligence and know about these teachings and power of these practices, then use this practice to cleanse it now and then. Specially use it whenever we realise there is needs of cleaning (like the "broom" to clean whenever there is rubbish/dust around our house).
- That way, we can live positively, happily and safely. The fact is "We Live Most of Our Life Inside of Our Head. So, Make Sure It Is A Nice Place to Be"
- The Heart Sutra mantra is a wonderful tool to gain confidence in the purity of our being. This mantra is so powerful that even simply saying it one time, is like "taking a shower to cleanse all the dirt" it cleanses ourself and the environment we live in completely 🙏🙏🙏





1. What are the perfection of wisdom sutras? There are three categories of such sutras: The extensive wisdom sutras, the middle length wisdom sutras and the condensed wisdom sutras. How many wisdom sutras are there? The extensive wisdom sutras themselves are divided into three categories – the great of the great treatise, the middle of the great treatise and the condensed of the great treatise. Likewise with the middle and condensed wisdom sutras, they too have three categories each – the great of the middle length sutra, the medium of the middle length sutra and the condensed of the middle length treatise; the great of the condensed sutra, the medium of the condensed sutra and the most concise of the condensed treatise.
2. The great of the great wisdom sutra taught by the Buddha containing 100 billion verses, does not physically exist today. The middle length of the great sutra also does not exist physically at this time. What we do have today is the condensed version of the great wisdom sutra called Bum containing 100,000 verses in twelve volumes. There are accounts of how the 100,000 verses sutra was initially brought to the naga lands, arising from the time when human, nagas and yakshas came together to discuss who should secure these precious sutras and it was decided that the sutras should be brought to naga land. Later, it was Nagarjuna who brought them back to the human world. There was some discussion that some of the verses brought back lacked certain verses, whilst other scholars say the final few verses of the sutra were later added. The middle length of the great wisdom sutra or nyitri of 25,000 verses in one volume, still exists in this world. The middle of the middle length sutra is called trigeh tongpa that contains 18,000 verses and that also still exists. The condensed version of the middle length sutra contains 10,000 verses. The great of condensed sutra geh tongpa consists of 8000 verses in one volume.

The middle length of the condensed contains 1400 verses also exists. Then there is the condensed of the condensed sutra *doh duepa*. The entire wisdom sutras were condensed into the most concise version called the Heart Sutra and the mantra "Tayata Om Gate Gate Paragate Parasamgate Bodhi Svaha" contains the essence of the entire wisdom sutras. Some high Lama previously mentioned a Chinese translation of the perfection of wisdom sutra containing 12,000 or 15,000 verses which had not yet been translated into Tibetan but didn't confirm whether the text still exists today or not.

3. When was the Heart Sutra taught? There are various dates indicated by scholars. One said the Buddha taught the Heart Sutra just before *paranirvana*; another said it was one year after he reached enlightenment; another said when Buddha was 36 years old and another said he taught it 30 years after he attained enlightenment. Based on the accounts of great Tibetan masters like Khedrup Rinpoche, the common assertion is that Buddha taught the Heart Sutra one year after his enlightenment i.e. at 36 years of age. The first turning of the wheel of Dharma was to the Hinayana disciples. During the second turning of the wheel of Dharma, Buddha taught the Heart Sutra mainly to the Arya Bodhisattvas, although during this discourse, there were also many Hinayana arhats and ordinary people present. Whilst the Buddha taught the wisdom sutras directly, he simultaneously and indirectly taught the teachings of the profound path and grounds of the bodhisattva path. As Buddha had the ability to teach according to the different levels of mental disposition of the listeners, the Arya bodhisattvas heard both wisdom sutra, as well as the profound path and ground teachings. The bodhisattvas who followed the Madhyamika Prasangika school heard the Buddha's wisdom teachings according to that school's views on emptiness, whilst those who held the Cittamatra's view of emptiness heard Buddha's wisdom teachings according to that viewpoint and those who were arhats, heard the wisdom teachings based on their own philosophical views.





4. The preciousness of this wisdom sutra renders it the crown of all sutras, the heart or essence of the entire Buddha's teachings. The scriptures explain the benefits and preciousness of teaching this sutra. In the 8000 verses wisdom sutra, there was the conversation between the Buddha and a relative Kungapo (Ananda) and as the Buddha was passing away, he entrusted the sutra to Ananda saying, "At all costs, make sure this wisdom sutra does not decline. I grant the authority of this teaching to you". Ananda was instructed to protect this teaching. "For that, you must memorise and treasure it, read it and try to make it part of you, through actualising the complete words, through writing, practising and gaining realisations of the path. If you do not abide by these instructions, I will consider that as your not respecting me. If you forget just one single word from this sutra, I will regard that as your having offended me and never having pleased me. If you decline to do so, by neglecting even one single word of this sutra, I will regard that as your criticising me and not regarding me as your teacher; as you never having made the offering of service to me, to the Triple Gems and to the Sangha and never having practised generosity to sentient beings. If you neglect to preserve these teachings, I will regard that you having disobeyed all the past, present and future Buddhas. The reason for my saying this is because this sutra is the mother of past, present and future Buddhas. Only the wisdom realising emptiness will bring about enlightenment. If you neglect this sutra, it is as if you are neglecting the root of past, present and future Buddhas. Liberation is only possible with the practice of this wisdom sutra. It is not only I who say this but all past, present and future Buddhas say this. Therefore Ananda, bodhisattvas and all who aspire to actualise liberation, must listen and study the teaching of the Heart Sutra. Memorise it and always keep it physically close to you. You must read it all the time. Soak your mind into it, nurture your mind with it and diligently recite it. You must conduct discourses on this sutra, you must grant transmissions to practitioners and take it as a daily practice, by reading and reflecting on it and actualise it to the best of your ability. Whenever you have the opportunity, write out the sutra".

5. The benefits of memorising, reading, reciting, giving a discourse on the wisdom sutra and keeping it close by are great. Lama Tsongkapa says in Pal Den Gyu Mey Tsig that doing so confers supreme merit that is more than writing and reading of all other sutras. Therefore, we should find reasons to read and study this sutra again and again. If we do that, then we are truly fortunate. We need to regularly set a correct motivation for listening or reading to Dharma teachings, which is the altruistic intention. We should motivate to actualise bodhicitta within our mental continuum, wishing numberless sentient to be free from suffering and for that purpose alone, to actualise full enlightenment. To accomplish this, we need to obtain realisations on the path, through the three activities of learning, reflection and meditation on one of the most important teachings of Buddha - the Heart Sutra.

There are several quotations in the 8000 verses wisdom sutra that are very useful to inspire us to study this sutra. With the intent of preserving this sutra, Buddha asked Ananda, "Am I your teacher?" Ananda replied, "Yes, definitely you are my teacher". Buddha then said, "Ananda, while I am alive, however much you have devoted yourself to me, however much conviction you have had in me, however much service and dedication you have offered to me, however much obeisance you have shown to me, likewise after I pass away, you must act in the same way towards the wisdom sutra". The Buddha was highlighting to Ananda that there is no difference between the living Buddha and the wisdom sutra.

The "living wisdom sutra" at the general level exists in the form of study, in the form of the sutra acting as a guide to practitioners meditating to gain realisations in the path. In that way, one can say the sutra is alive. But this doesn't necessarily mean that the wisdom sutra is alive within all of us, which is what we should aspire to. If an individual with the proper motivation is able to write out the sutra, read, study, contemplate, meditate, memorise and conduct discourses on the sutra, then one is able to say that the wisdom sutra is alive in that individual and that the Buddha is alive within that individual. These are Buddha's own words to all of us. Buddha is advising us that as long as we preserve the sutra in the above ways, he is with us in living form and not just in our memory or as a statue or drawing. We will have Buddha actually living within us.





Therefore, as a disciple of Shakyamuni Buddha and a follower of Dharma, we should keep in mind that the above advice, which are the direct words of the Buddha, tells us that we cannot fulfil the purpose of Buddha's teachings, if we do not acquire an understanding of the wisdom sutra.

Buddha continued, "Ananda, as long as the wisdom sutra exists in this world, you should understand that the Buddha is alive in this world. Not only that, you have to regard the Buddha as constantly teaching the Dharma". This means that as long as we engage in all the practices of studying, meditating on the sutra and so forth, including merely writing and reading the sutra, we are keeping the Buddha alive within us.

The Diamond Cutter Sutra also states that making offerings to the wisdom sutras (prajnaparamita sutras), reciting, reflecting on them and doing any practices done in relation to them, accumulates merits more vast than offering numberless jewels to all the Buddhas and bodhisattvas. From this you can see how this is one of the most powerful ways to accumulate merits and carry out purification.

In the Sutra Dispelling the Regret of King Ajatasatru, who had committed the heinous crime of killing his father King Bimbisara and later felt great remorse, Buddha sent a messenger to the young King to advise him to recite the wisdom sutra, as it could purify even the heavy negative karma of killing one's parent.

Aryadeva said in the text 400 Stanzas that even a person with very little merit or one who doubts the wisdom sutra but who undertakes the practices of reading, listening, writing and venerating the sutra through the seven limb practice, will be able to close the door to samsara. What more, for those who truly respect and venerate the wisdom sutra. There is no doubt on the power of the sutra to confer purification and generate vast merits. Thus, all of us who have faith in the Buddha and the wisdom sutra teachings on emptiness, have already generated so much merit. If we are able to live our life accordingly, we can have the full confidence that there will be no chance of returning to samsara. However, if we venerate the sutra but continue to commit negative



karma and thereby suffer its consequences, that would not be the fault of the Buddha nor the wisdom sutras but our own individual fault. Therefore, we need to relate to the teachings properly and purely, for only then can we achieve the full benefits.

Nonetheless, we need to be cautious when relating to the wisdom sutras and emptiness teachings. If we do not gain the correct understanding of emptiness and utilise it skilfully, there are dangers not because the teachings are faulty but because we are not able to handle the profundity of the sutra. Nagarjuna advised in Tsawa Sherab that “If one does not engage in practice of emptiness skilfully, it can be likened to catching a snake”. If we are not skilful in catching snakes, we could get bitten by them. Similarly with mantras. When reciting any mantra, we should have the proper altruistic motivation, and ideally, understand the three principal aspects of the path (renunciation, bodhicitta and wisdom realizing emptiness). If a person fails to generate the bodhicitta motivation and merely has conviction in the power of a mantra, then starts to recite and accumulate large numbers of the mantra, then it is possible for that person to gain some power, for example, to heal sicknesses or pacify spirit harms but when death comes and the transition from this life to the next occurs, this person’s consciousness that has not been well nurtured by altruism or the three principal aspects of the path, could get reborn in the lower realm as a harmful spirit. Therefore, it is important to understand that mantras also require the proper motivation for reciting them. Otherwise, there could be some element of danger, just as in the catching of a snake and the handling of emptiness.

The so-called dangers in relation to emptiness are two-fold: Falling into what are called the two extreme thoughts which are nihilism (believing that nothing exists) and eternalism (believing that things exist inherently). Possessing either or both of these two thoughts form a blockage to our wisdom and our ability to see the reality of phenomena. When this occurs, it deepens our ignorance. If we hold the faulty views of nihilism and/or eternalism, our ignorance will intensify, causing us to continue committing negative karma and experience great suffering.



Therefore, owing to the potency of engaging in emptiness practice, we first have to study, contemplate and meditate on what emptiness is and is not. In order to do that, we need vast amounts of merit. To accumulate merit, we first set up the altruistic motivation to benefit all sentient beings and then recite the Heart Sutra, recite the mantra, write out the sutra, do the seven limb practice, make prostrations, make offerings and the like with the mind on the sutra. Next, we should put effort into studying the sutra. This is how to gain the merit to be able to understand the wisdom sutras and more importantly, digest the wisdom of emptiness. These will help us avoid the dangers of the two extremes of nihilism and eternalism.

Therefore, the beginner who may initially be unable to fully understand or meditate on emptiness, by simply reciting the wisdom sutra and venerating it with good motivation, generates great merit that will foster the development of wisdom. By always holding a vision of the sutra or reciting the sutra or mantra, one will be able to maintain the energy rhythm of the sutra in one's mind and by attending teachings on emptiness, one can deepen the understanding of the sutra.

There is one sutra Khenpo Rinpoche Jinpei Dho which states, "If you engage in the study of the wisdom sutra and the study of emptiness, one's entire wishes within this life and future lives will be fulfilled". This is because the purification of negative karma will be complete, the accumulation of merits vast and thus, naturally, all happiness will come. Happiness in our life is due to merit. By reading, reflecting and relying on the prajnaparamita sutra, the wisdom sutra, one will gain merits, happiness, liberation and eventually enlightenment.

As you know, there are six paramitas or six perfections (perfections of generosity, morality, patience, joyful perseverance, concentration and wisdom). For the skilful bodhisattva who engages in the first five paramitas, without engaging in the 6th paramita of wisdom realizing emptiness, the merit gained through those five would be less than the merit generated by cultivating the wisdom understanding emptiness. This illustrates the great importance and value of studying and cultivating emptiness.



6. What is meant by “There is danger if we are not skilful in meditating on emptiness?” If one’s karma has not ripened to understand and cultivate emptiness properly, Lama Tsongkapa says in the Tsashay Trikchen that the danger is that if we are not skilful in this meditation and are about to realise emptiness, instead of realizing emptiness as being the absence of inherent existence, we may instead fall into the wrong conclusion that emptiness is nothingness and that all aggregates are non-existent, which is nihilism and one of the extreme views to be avoided at all costs. Emptiness is freedom from the two extremes.

Khedrup Je was Lama Tsongkhapa's younger disciple. During one of his meditation sessions, he was approaching the realization of emptiness. At that time, he experienced the sensation of total vacuity and felt as if nothing exists but just then, he touched his robe and felt its texture. Right there, he realised that things do not exist *inherently* but they do exist *dependently* as being merely-labelled by mind. Things don't exist ultimately but exist conventionally in terms of form and feeling/touch. So Khedrup Je experienced fear when he had the sensation of nothingness but when he persevered and overcame such nihilistic thoughts, he went on to gain direct realization of the absence of inherent existence. Through this, we can see that even great masters who have extensive learning, merit and experience with profound contemplations, go through these kinds of experiential transitions.

7. How then can one determine whether one is qualified to cultivate and actualize the practice of emptiness? Chandrakirti, in *Entrance to the Middle Way* said that if a person by just hearing the wisdom sutra, seeing the prajnaparamita sutra or reading that sutra, experiences much joy within the heart, that is a sign that he/she has the karmic connection to cultivate emptiness. In our case, just having put effort to drive through traffic and struggle to get parking to attend a talk on this sutra, has generated so much merit. Sometimes, not only is there joy in the heart but one feels goosebumps or tears flow from hearing the sutra. These too are signs that one has the karma to receive teachings on emptiness. Buddha said that “Whoever has such signs, although they are mere external signs, you have the seed of enlightenment, the potential to actualise liberation through this teaching. Accordingly, that disciple is the right disciple to teach emptiness to. Therefore, for that kind of disciple, the teacher should provide the truth and teach the meaning of the ultimate truth, emptiness.”





Khedrup Je explained in the text *Tong Thun Kalsang Meg Jey*, that if after one receives the instructions on the wisdom sutra and understands its meaning, a deep respect and enthusiasm for cultivation arises, that is an unmistakable sign of one's ripened karma to practice emptiness. However, we cannot simply rely on goosebumps and tears as a sign of authentic renunciation and readiness to cultivate emptiness! Once, there was a government official in Tibet who had read Milarepa's life story and became so inspired that he sold all his possessions and went to the cave to meditate but ended up not gaining any realisations. After some time, he gave up the practice and complained how Milarepa who became a beggar, had also made him (the official) a beggar. Renunciation is not about giving up our home, family or material things. It is about giving up delusions, giving up being a servant to delusions. If we continue to allow our minds to be bound to afflictive emotions, there will be no freedom and no wisdom. Renunciation is about rejecting the demands of attachment, rejecting the demands of anger, of jealousy, pride and ego. Renunciation is not about giving up external things.

8. Buddha's teachings come under three categories: (i) Teachings from the Buddha's own words (ii) teachings that Buddha had given permission to his disciples to reveal and (iii) teachings that came from the Buddha's blessings of his body, speech and mind.

For example, the *Sutra of the Ten Bhūmis* was blessed through the Buddha's body, where the Buddha touched his hand to Dorje Nyingpo and through that, initiated a dialogue between two bodhisattvas. Through this dialogue, the core teachings come about.

An example of a teaching blessed by Buddha's speech can be seen from the account where Buddha instructed bodhisattva Phagpa Jampel to pacify King Ajatasatru to free him from his remorse for killing his father King Bimbisara.

Teachings that were blessed by the Buddha's mind is the Heart Sutra because Buddha went into meditative equipoise and blessed Shariputra and Avalokitesvara to engage in a dialogue, resulting in Shariputra raising profound questions and Avalokitesvara providing the answers.