

ཡུམ་མོ་དོ།

YUM DO – MOTHER OF ALL SUTRAS (HEART SUTRA)

OM! Homage to the Great Mother Satrig Ersang
The unborn, unceasing and boundless Nature
The sole Mother of Wisdom and Clarity, unborn yet radiant
The source of all compassionate energy.

In the language of Zhang Zhung:
HA A SED LE GU GUN THO RA CHUNG
The Heart Sutra of the Great Vehicle.



Thus have I heard the Buddha Tonpa Shenrab recite
While dwelling in the Palace at Mount Meru
On top of the radiant Mountain of the Awakened Ones
Together with five thousand five hundred compassionate beings.

At that time, the compassionate beings Yid Kyi Khui Chung,
Tobu Bum Sang, Sal Wa Odan, Mekham Tongpa Je, Tsangpa Tsug Phud,
Tsug Shen Gyalwa, Lumu Mama Te, Sal Wa Ngangring
Together with the chief of the Gods Gyad Jin, the Naga King Jogpo,
The great eight Naga Gods, the four Great Kings, the Ten Protectors,
The great Ministers of the Spirit Realm,
The great Eight Planets, the twenty eight Constellations,
The Assembly of spiritual practitioners, the great four Lords of the Land,
The Gods and Nagas, humans and formless beings
Made the greatest offering of all to the Awakened One.



At that time, Gyad Jin the chief of the Gods
Bent one knee to the ground and asked the Awakened One:
Faultless one who is perfect in all knowledge and wisdom
The source of all prosperity and knowledge
The knower of all things,
How should one practice
If one wishes to realize the heart essence of the Great Vehicle?



The Awakened One responded:
Gyad Jin, chief of the Gods and all compassionate beings
If one wishes to realize the heart essence of the Great Vehicle
One should recognize that all phenomena
Whether they arise from transitory existence
From precious minerals, or from emptiness
From self-luminosity or from self-awareness
From the unchanging, indestructible, boundless space
Or from the nature of suchness
All phenomena are neither appearance nor emptiness
They are neither existent nor non-existent
They are neither permanent nor impermanent
They are neither born nor do they cease.

Therefore all phenomena lack inherent existence
Nothing appears or is born from beginningless time.
Thus there is no birth.
When the mind abides with this understanding of no birth
The true nature of Boundless Perfection is realized.

Having thus spoken
The Awakened One entered into the deep contemplation
That surpasses the eighty four thousand Dharma doors.
At that moment the compassionate being Yid Kyi Khui Chung
Recognized the boundlessness of all phenomena
And entered into deep realization of the Great Perfection of Wisdom.



At that time the compassionate being Tobu Bum Sang asked Yid Kyi Khui Chung:
Great Compassionate Being
If one wishes to train
And attain the first realization of the heart essence of the Great Vehicle
What should one do?

The compassionate being Yid Kyi Khui Chung responded:



Listen, Tobu Bum Sang and sons and daughters of Noble Families.

Form is emptiness, emptiness is form

Form is not other than emptiness

Emptiness is not other than form

The same is true for feeling, perception, mental formations and consciousness

They are not other than emptiness.

Nothing appears or is born from beginningless time.

Thus there is no birth.

When the mind abides with this understanding of no birth

The true nature of Boundless Perfection is realized.

All phenomena of Samsara and Nirvana

That arise from existence are emptiness.

They are not other than emptiness.

From the very beginning they never appear or are born

Thus there is no birth.

The same is true for all form, feeling, perception, mental formations and consciousness

That arise from precious minerals, from self-luminosity and self-awareness

From the unchanging, indestructible, boundless space

Or from the nature of suchness.

Therefore there is no form

No feeling, no perception, no mental formations and no consciousness.

Neither eye nor form, neither ear nor sound

Neither nose nor smell, neither tongue nor taste

Neither body nor touch, neither mind nor objects of mind.

The same is true for all consciousnesses

From eye consciousness to mind consciousness.

The same is true for all sense perceptions:

There is no perception of sight, sound, smell, taste, touch or mind.

The same is true for the five elements of earth, water, fire, air and space

And the twelve links of dependent co-arising

From ignorance to old age and death.

There is neither the Great Perfection nor the Ten Perfections
Neither path nor attainment.

Being free of attainment there is no obscuration to the mind.
There is neither fault nor stain of intellect or affliction.
Being free of all stains one surpasses the understanding of emptiness.
Thus one realizes that nothing appears or is born from beginningless time.
When the mind abides with this understanding of no birth
The true nature of Boundless Perfection is realized.

Having entered into the realization of the true nature of Boundless Perfection
One surpasses understanding of all phenomena.
Thus one attains the unsurpassable realization of the Perfection of Wisdom.
All the Awakened Buddhas of the Ten Directions
Gained the Great Realization through the practice of this Perfection of Wisdom.

All those who seek realization
Abide in the understanding of the Perfection of Wisdom
And live with an undisturbed mind.
Without disturbance the mind is free of doubt and desire-attachment
Thus there is no fear.
Those who lead all to the path of compassionate beings
Embody the mind of no fear and exhaust the conditioning of duality.
Know that realizing the essence of the Perfection of Wisdom
Is no other than this great Wisdom of Awakening.

Thus all who seek to realize the heart essence of the Great Vehicle
Recite the mantra of the Great Perfection of Wisdom:

OM OM AH AH SAL SAL MA WA MA DE EH MA HO MA DARA YE SOHA