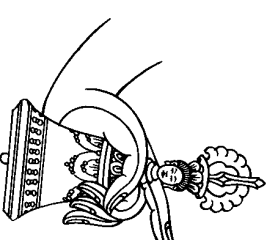


The Heart of the Perfection of Wisdom

Sutra

འཇམ་པ་བཏོན་ལྷན་འདུལ་མ་ཤོད་སྤྱི་བཤེས་

ཏཱ་ལྷིན་པའི་སྒྲིང་པོ།



translated by Ven. Thubten Tultrim
(George Churinoff)



Foundation for the Preservation of the Mahayana Tradition
Education Services



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. There 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.

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

“Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, 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

“Shariputra, the bodhisattva mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying: “Well 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.”

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 gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the *Ārya-bhagavāṭī-prajñāpāramitā-hṛdya-sūtra*.)



Colophon:

The *Heart of the Perfection of Wisdom Sutra* has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsaltrim (George Churino ff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.



The Heart of the Perfection of Wisdom Sutra

འཕགས་པ་འཛོམས་ལྷན་དང་སུམ་ཤིས་རབ་ཀྱི་མ་རྒྱུ་ལྷན་པའི་སྒྲིང་པོ།

Di kā dag gi thö päi dü chig na / chom dân dã gyäl pöi khab ja gö phung
pöi ri la ge long gi ge dün chhen po dang / jang chhub sem päi ge dün
chhen po dang thab chig tu zhug te / dei tshé chom dân dã zab mo nang
wa zhe ja wäi chhö kyi nam drang kyi ting nge dzin la nyom par zhug so

Yang dei tshé jang chhub sem pa sem pa chhen po phag pa chän rä zig
wang chhug she rab kyi pha röl tu chhin pa zab mo chö pa nyi la nam par
ta zhing / phung po nga po de dag la yang rang zhin gyi tong par nam par
ta o / de nä sang gyä kyi thü tshé dang dân pa sha ri bü / jang chhub sem
pa sem pa chhen po phag pa chän rä zig wang chhug la di ká che nä so /
rig kyi bu gang la la / she rab kyi pha rol tu chhin pa zab möi chö pa chá
par dö pa de ji tar lab par ja / de ká che nä pa dang / jang chhub sem pa
sem pa chhen po phag pa chän rä zig wang chhug gi tshé dang dân pa sha
ra dwa ti bu la di ká che nä so / sha ri bu rig kyi bu am rig kyi bu mo gang
la la she rab kyi pha röl tu chhin pa zab möi chá pa chö par dö pa de di tar
nam par ta war ja te / phung po nga po de dag la yang / rang zhin gyi tong
par nam par yang dag par je su ta o

Zug tong pa o / tong pa nyi zug so / zug lä kyang tong pa nyi zhän ma
yin / tong pa nyi lä kyang zug zhän ma yin no / de zhin dü tshor wa dang /
du she dang / du je nam dang / nam par she pa nam tong pa o
Shla ri bu / de tar chhö tham chá tong pa nyi de / tshän nyi me pa / ma
kye pa / ma gag pa / dri ma me pa / dri ma dang dräl wa / dri wa me pa /
gang wa me pa o

Shla ri bu / de ta wä na / tong pa nyi la zug me / tshor wa me / du she
me / du je nam me / nam par she pa me / mig me / na wa me / na me /



The Heart of the Perfection of Wisdom Sutra

(*Ārya-bhagavate-prajñāpāramitā-hridaya-sūtra*)



Thus did I hear at one time. The Bhagavan was dwelling on Mass of
Vultures Mountain in Rajagrha together with a great community of monks
and a great community of bodhisattvas. 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.

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

He said that and the bodhisattva mahasattva arya Avalokiteshvara said
this to the venerable Sharadvatputra. “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.

“Form is empty. Emptiness is form. Emptiness is not other than form;
form is also not other than emptiness. In the same way, feeling, discrimi-
nation, compositional factors, and consciousness are empty.

“Shariputra, likewise, all phenomena are emptiness; without charac-
teristic; unproduced, unceased; stainless, not without stain; not deficient,
not fulfilled.

“Shariputra, 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