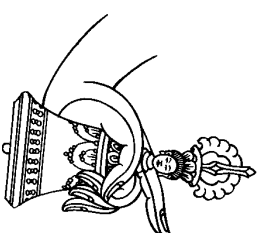


The Heart of the Perfection of Wisdom Sutra

འཕགས་པ་བོཾ་མ་ལྷན་པ་འདན་མཁའ་ཉེན་པ་འཁོར་གྱི་མ་ཤོད་

ཏུ་མྱིན་པའི་སྒྲིང་པོ།



translated by Ven. Thubten Tsultrim
(George Churimoff)



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 end-point 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 *Arya-bhagavate-prajñāpāramitā-hṛdaya-sūtra*.)



Colophon:

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



che me / lü me / yi me / zug me / dra me / dri me / ro me / reg ja me /
 chhö me do / mig gi kham me pa nä yi kyi nam par she päi kham kyi bar
 du yang me do / ma rig pa me / ma rig pa zä pa me pa nä / ga shi me / ga
 shi zä päi bar du yang me do / de zhin du dug ngäl wa dang / kün jung wa
 dang / gog pa dang / lam me / ye she me / thob pa me / ma thob pa yang
 me do

Sha ri bu / de ta wä na / jang chhub sem pa nam thob pa me päi
 chhir / she rab kyi pha röl tu chhin pa la ten ching nä te / sem la drits
 pa me ching trag pa me de / chhin chi log lä shin tu dä nä / nya ngän lä
 dä päi thar chhin to / dü sum du nam par zhug päi sang gyä tham chä
 kyang she rab kyi pha röl tu chhin pa la ten nä / la na me pa yang dag par
 dzog päi jang chhub tu ngön par dzög par sang gyä so

De ta wä na / she rab kyi pha röl tu chhin päi ngag / rig pa chhen pöi
 ngag / la na me päi ngag / mi nyam pa dang nyam päi ngag / dug ngäl
 tham chä rab tu zhi war je päi nga g / mi dzün pä na / den par she par ja
 te / she rab kyi pha röl tu chhin päi ngag mä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI
 SVAHA

ཏད་ཡེ་ཤེས་ཀྱི་མཁའ་འགྲུབ་ཀྱི་མཁའ་འགྲུབ་ཀྱི་བོད་ཀྱི་སྐུ་ལྷན་།

Sha ri bu / jang chhub sem pa sem pa chhen pö / de tar she rab kyi
 pha röl tu chhin pa zab mo la lab par ja o

De nä chom dän dä ting nge dzin de lä zheng te / jang chhub sem pa
 sem pa chhen po phag pa chän rä zig wang chhub la leg so zhe ja jin
 nä / leg so leg so rig kyi bu de de zhin no / de de zhin te / ji tar khyö kyi
 tän pa de zhin du / she rab kyi pha röl tu chhin pa zab mo la chä par ja
 te / de zhin sheg pa nam kyang je su yi rang ngo

Chom dän dä kyi de kä che ka tsäl nä / tshe dang dän pa sha ra dva ti
 bu dang / jang chhub sem pa sem pa chhen po chän rä zig wang chhub
 dang / tham chä dang dän päi khor de dag dang / lha dang / mi dang /
 lha ma yin dang / dri zar chä päi jig ten yi rang te / chom dän dä kyi sung
 pa la ngön par tö do

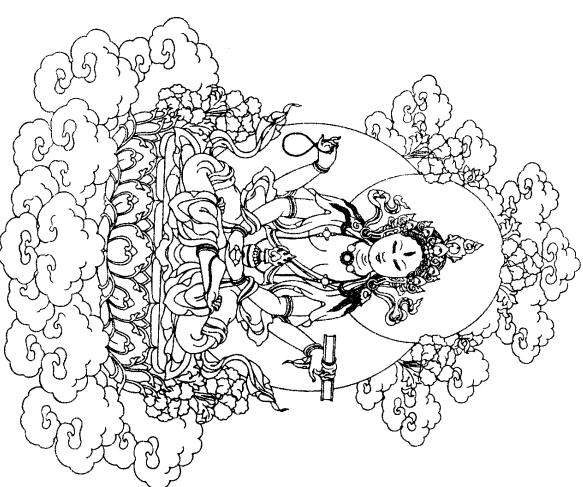


The Heart of the Perfection of

Wisdom Sutra

འཇགས་པའི་མཁའ་འགྲུབ་ཀྱི་མཁའ་འགྲུབ་ཀྱི་བོད་ཀྱི་སྐུ་ལྷན་།

Ārya-bhagavati-prajñāpāramitā-hṛdaya-sūtra



Prajñāpāramitā
 Drawing by Andy Weber



The Heart of the Perfection of Wisdom Sūtra

འཕགས་པ་བཟོམ་གྱི་ལྷན་དུ་མཆོག་གི་མཁའ་ལྷན་གྱི་རྒྱལ་བའི་སྤྲོད་པའི་

Di kā dag gi thö päi dü ching na / chom dân dá 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 dá 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 chlug she rab kyi pha rôl 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 chlug la di kâ che mä so /
rig kyi bu gang la la / she rab kyi pha rôl tu chhin pa zab möi chö pa chä
par dô pa de ji tar lab par ja / de kâ che mä pa dang / jang chhub sem pa
sem pa chhen po phag pa chän rä zig wang chlug gi tshé dang dân pa sha
ra dva ti bu la di kâ che mä so / sha ri bu rig kyi bu an rig kyi bu mo gang
la la she rab kyi pha rôl tu chhin pa zab möi chä pa chö par dô 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 du tshor wa dang /
du she dang / du je nam dang / nam par she pa nam tong pa o

Sha ri bu / de tar chhö tham chä 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

Sha 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 Sūtra

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



Thus did I hear at one time. The Bhagavan was dwelling on Mass of
Vultures Mountain in Rajagrīha 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 mahāsattva arya Avalokiteśvara
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 mahāsattva arya Avalokiteśvara: “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 mahāsattva arya Avalokiteśvara said
this to the venerable Sharadvatīputra. “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