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Foundation for the Preservation of the Mahayana Tradition
1632 SE 11th Avenue
Portland, OR 97214 USA
(503) 808-1588
www.fpmt.org

The Heart of the Perfection of Wisdom Sutra
Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva aryā Avalokiteśvara 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 tathāgatas rejoice."

The Bhagavan having thus spoken, the venerable Sharadavatiputra,

Jāng chhug dang tham chā dang dān pāi khör de dag dang the bodhisattva mahasattva aryā Avalokiteśvara, and 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-bhagavatī-prajñāpāramitā-hṛdaya-sūtra.)

Colophon:

Translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.
“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, should be known as truth since it is not false.

The Heart of the Perfection of Wisdom Sutra

I prostrate to the Arya Triple Gem.

Thus did I hear at one time.

The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of bodhisattvas.

Also, at that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

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 Sharadva putra.

“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, discrimination, compositional factors, and consciousness are empty.

Shariputra, likewise, all phenomena are emptiness; without characteristic; without eye, ear, nose, tongue, body; without visual form, sound, odor, taste, or object of touch; without visual form, sound, odor, taste, or 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.