Foundation for the Preservation of the Mahayana Tradition

The Foundation for the Preservation of the Mahayana Tradition (FPMT) is a dynamic worldwide organization devoted to education and public service. Established by Lama Thubten Yeshe and Lama Zopa Rinpoche, FPMT touches the lives of beings all over the world. In the early 1970s, young Westerners inspired by the intelligence and practicality of the Buddhist approach made contact with these lamas in Nepal and the organization was born. Now encompassing over 150 Dharma centers, projects, social services and publishing houses in thirty-three countries, we continue to bring the enlightened message of compassion, wisdom, and peace to the world.

We invite you to join us in our work to develop compassion around the world! Visit our web site at www.fpmt.org to find a center near you, a study program suited to your needs, practice materials, meditation supplies, sacred art, and online teachings. We offer a membership program with benefits such as Mandala magazine and discounts at the online Foundation Store. And check out some of the vast projects Lama Zopa Rinpoche has developed to preserve the Mahayana tradition and help end suffering in the world today. Lastly, never hesitate to contact us if we can be of service to you.

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 aryas Avalokiteshvara saying:

LEG SÖ LEG SÖ RIG KYI BU DE DE ZHIN NO

“Well said, well said, son of the lineage, it is like that.

RIG KYI BU DE DE ZHIN TE / JI TAR KYÖ KYI TAN 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

It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the tathagatas rejoice.”

CHOM DÂN DÄ KYI DE KÄ CHE KA TŠÄL NÄ / TSHE DANG DÂN PA SHA RA DVA TI BU DANG

The Bhagavan having thus spoken, the venerable Sharadvatiputra,

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG DANG THAM CHÄ DANG DÂN PÄI KHOR DE DAG DANG the bodhisattva mahasattva aryas Avalokiteshvara, and those surrounding in their entirety

LHA DANG / MI DANG / LHA MA YIN DANG / DRI ZAR CHÄ PÄI JIG TEN YI RANG TE CHOM DÂN DÄ KYI SÜNG PA LA NGÖN PAR TÖ DO 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-prajñāparamitā-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 obscurcation 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 unequaled, 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

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. 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 aryā 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 mahasattva aryā Avalokiteśvara said this to the venerable Sharadvaṭṭaputra.

“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. From empty, emptiness is form. From empty, 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; 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 odor, no taste, no object of touch, and no phenomenon. There is no eye element and so on up to and including 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.