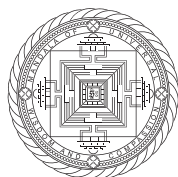


# Foundation for the Preservation of the Mahayana Tradition



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## The Heart of the Perfection of Wisdom Sutra



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DE NĀ CHOM DĀN DĀ TING NGE DZIN DE LĀ ZHENG TE JANG CHHUB  
SEM PA SEM PA CHHEN PO PHAG PA CHĀN RĀ ZIG WANG CHHUG LA  
LEG SO ZHE JA WA JIN NĀ

**Then the Bhagavan arose from that concentration and com-  
mended the bodhisattva mahasattva arya Avalokiteshvara  
saying:**

LEG SO LEG SO 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 KHYÖ KYI TĀN PA DE ZHIN DU / SHE  
RAB KYI PHA RÖL TU CHHIN PA ZAB MO LA CHĀ 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 DĀN DĀ KYI DE KĀ CHE KA TSĀL NĀ / TSHE DANG DĀN PA SHA  
RA DVA TI BU DANG

**The Bhagavan having thus spoken, the venerable Sharadva-  
tiputra,**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHĀN RĀ ZIG WANG  
CHHUG DANG THAM CHĀ DANG DĀN PĀI KHOR DE DAG DANG

**the bodhisattva mahasattva arya Avalokiteshvara, and  
those surrounding in their entirety**

LHA DANG / MI DANG / LHA MA YIN DANG / DRI ZAR CHĀ PĀI JIG TEN  
YI RANG TE CHOM DĀN DĀ KYI SUNG PA LA NGÖN PAR TÖ DO

**along with the world of gods, humans, asuras, and gandhar-  
vas were overjoyed and highly praised that spoken by the  
Bhagavan.**

(This completes the *Ārya-bhagavatī-prajñāpāramitā-hṛidaya-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.

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  
DRIB PA ME PÄ TRAG PA ME DE

**“Shariputra, therefore, because there is no attainment, bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear.**

CHHIN CHI LOG LÄ SHIN TU DÄ NÄ / NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO  
**Having completely passed beyond error, they reach the endpoint of nirvana.**

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

**All the buddhas who dwell in the three times also manifestly, completely awoken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.**

DE TA WÄ NA / SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG / RIG PA  
CHHEN PÖI NGAG

**Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge,**

LA NA ME PÄI NGAG / MI NYAM PA DANG NYAM PÄI NGAG

**the unsurpassed mantra, the mantra equal to the unequaled,**

DUG NGÄL THAM CHÄ RAB TU ZHI WAR JE PÄI NGAG / MI DZÜN PÄ NA  
DEN PAR SHE PAR JA TE

**the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.**

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

**The mantra of the perfection of wisdom is declared:**

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI  
SVAHA

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

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

## The Heart of the Perfection of Wisdom Sutra

PAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO.

**I prostrate to the Arya Triple Gem.**

DI KÄ DAG GI THÖ PA DÜ CHIG NA

**Thus did I hear at one time.**

CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA

**The Bhagavan was dwelling on Mass of Vultures Mountain**

GE LONG GI GE DÜN CHHEN PO DANG

**in Rajagriha together with a great community of monks**

JANG CHHUB SEM PÄI GE DÜN CHHEN PO DANG THAB CHIG TU ZHUG TE  
**and a great community of bodhisattvas.**

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI NAM  
DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO

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

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA  
CHÄN RÄ ZIG WANG CHHUG

**Also, at that time, the bodhisattva mahasattva arya Avalokiteshvara**

SHE RAB KYI PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA NYI LA NAM PAR  
TA ZHING

**looked upon the very practice of the profound perfection of wisdom**

PHUNG PO NGA PO DE DAG LA YANG RANG ZHIN GYI TONG PAR NAM  
PAR TA O

**and beheld those five aggregates also as empty of inherent nature.**

DE NĀ SANG GYĀ KYI THÜ TSHE DANG DĀN PA SHA RI BÜ JANG CHHUB  
SEM PA SEM PA CHHEN PO PHAG PA CHĀN RĀ ZIG WANG CHHUG LA DI  
KĀ CHE MĀ SO

**Then, through the power of Buddha, the venerable Shariputra  
said this to the bodhisattva mahasattva arya Avalokiteshvara:**

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI  
CHÖ PA CHĀ PAR DÖ PA DE JI TAR LAB PAR JA / DE KĀ CHE MĀ PA  
DANG

**“How should any son of the lineage train who wishes to practice  
the activity of the profound perfection of wisdom?”**

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHĀN RĀ ZIG WANG  
CHHUG GI TSHE DANG DĀN PA SHA RA DVA TI BU LA DI KĀ CHE MĀ SO

**He said that, and the bodhisattva mahasattva arya  
Avalokiteshvara said this to the venerable Sharadvatiputra.**

SHA RI BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI PHA  
RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHĀ PAR DÖ PA DE

**“Shariputra, any son of the lineage or daughter of the lineage  
who wishes to practice the activity of the profound perfection  
of wisdom**

DI TAR NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG  
**should look upon it like this, correctly and repeatedly beholding**

RANG ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O  
**those five aggregates also as empty of inherent nature.**

ZUG TONG PA O / TONG PA NYI ZUG SO

**Form is empty. Emptiness is form.**

ZUG LĀ TONG PA NYI ZHĀN MA YIN / TONG PA NYI LĀ KYANG ZUG ZHĀN  
MA YIN NO

**Emptiness is not other than form; form is also not other than  
emptiness.**

DE ZHIN DU TSHOR WA DANG / DU SHE DANG / DU JE DANG / NAM PAR  
SHE PA NAM TONG PA O

**In the same way, feeling, discrimination, compositional factors,  
and consciousness are empty.**

SHA RI BU / DE TAR CHHÖ THAM CHĀ TONG PA NYI DE / TSHĀN NYI ME PA  
**“Shariputra, likewise, all phenomena are emptiness; without  
characteristic;**

MA KYE PA / MA GAG PA / DRI MA ME PA / DRI MA DANG DRĀL WA ME  
PA / DRI WA ME PA / GANG WA ME PA O

**unproduced, unceased; stainless, not without stain; not  
deficient, not fulfilled.**

SHA RI BU / DE TA WĀ NA TONG PA NYI LA ZUG ME / TSHOR WA ME / DU  
SHE ME / DU JE NAM ME / NAM PAR SHE PA ME

**“Shariputra, therefore, in emptiness there is no form, no  
feeling, no discrimination, no compositional factors, no  
consciousness;**

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME

**no eye, no ear, no nose, no tongue, no body, no mind;**

ZUG ME / DRA ME / DRI ME RO ME / REG JA ME / CHHÖ ME DO

**no visual form, no sound, no odor, no taste, no object of touch,  
and no phenomenon.**

MIG GI KHAM ME PA NĀ YI KYI KHAM ME / YI KYI NAM PAR SHE PĀI KHAM  
KYI BAR DU YANG ME DO

**There is no eye element and so on up to and including no mind  
element and no mental consciousness element.**

MA RIG PA ME / MA RIG PA ZĀ PA ME PA NĀ

**There is no ignorance, no extinction of ignorance, and so on**

GA SHI ME / GA SHI ZĀ PĀI BAR DU YANG ME DO

**up to and including no aging and death and no extinction of  
aging and death.**

DE ZHIN DU DUG NGĀL WA DANG / KÜN JUNG WA DANG / GOG PA  
DANG LAM ME

**Similarly, there is no suffering, origination, cessation, and path;**

YE SHE ME / THOB PA ME / MA THOB PA YANG ME DO

**there is no exalted wisdom, no attainment, and also no non-  
attainment.**