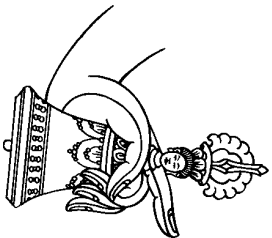


# The Heart of the Perfection of Wisdom

## Sutra

འཕགས་པ་བཅོམ་ལྷན་འདུལ་མ་ལ་ཤེས་པ་འཕེལ་བའི་པུ་འཇམ་མཁའ་

ཏུ་མྱེན་པའི་སྣང་བོ།



translated by Ven. Thubten Tsultrim  
(George Churinoff)

**Colophon:**

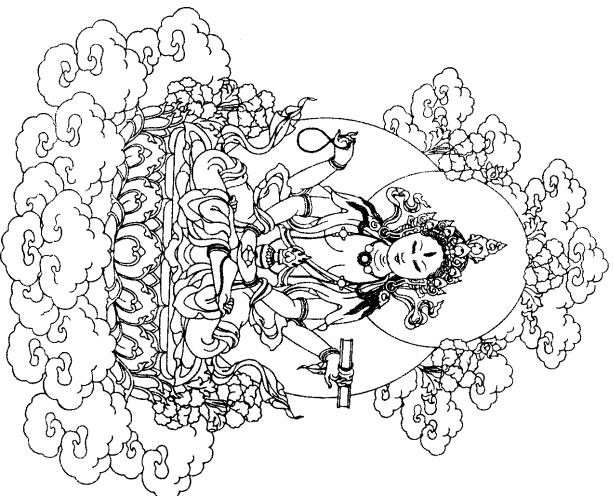
*The Heart of the Perfection of Wisdom Sutra* has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended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



# The Heart of the Perfection of Wisdom Sutra

འཕགས་པ་ཏཱ་མ་ལྷན་པ་དང་ས་མ་ལྷན་པ་མང་ཉི་ཤ་ཤེས་ཏུ་ལྷོད་པའི་སྒྲུང་ཀློག་

*Ārya-bhagavati-prajñāpāramitā-hṛdaya-sūtra*



*Prajñāpāramitā*  
Drawing by Andy Weber



# The Heart of the Perfection of Wisdom Sutra

འཇག་པོ་བཅོམ་ལྷན་དང་སེམ་མེད་ཀྱི་པ་སྟེན་གྱི་སྒྲིབ་པའི་སྒྲིབ་པ།

Di kā dag gi thö päi dü chig na / chom dân dä 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 tshe chom dân dä zab mo nang  
wa zhe ja wäi chhö kyi nam drang kyi ting nge dzin la nyom par zhug so

Yang dei tshe jang chhub sem pa sem pa chhen po phag pa chän rä zig  
wang chhug 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 tshe dang dân pa sha ri bü / jang chhub sem  
pa sem pa chhen po phag pa chän rä zig wang chhug la di kā che nä so /  
rig kyi bu gang la la / she rab kyi pha rôl tu chhin pa zab möi chö pa chä  
par dö pa de ji tar lab par ja / de kā che nä pa dang / jang chhub sem pa  
sem pa chhen po phag pa chän rä zig wang chhug gi tshe dang dân pa sha  
ra dya ti bu la di kā che nä so / sha ri bu rig kyi bu ann rig kyi bu mo gang  
la la she rab kyi pha rôl tu chhin pa zab möi chä 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 / dü 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  
kpe 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 / dü je nam me / nam par she pa me / mig me / na wa me / na me /



# The Heart of the Perfection of Wisdom Sutra

(*Ārya-bhagavati-prajñāpāramitā-hṛdya-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 Sharadvatiputra. “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; 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



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 drib  
 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 pa ja  
 te / she rab kyi pha röl tu chhin päi ngag nä pa

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI  
 SVAHA

ཏད་ཡའ་ཐ་མ་གཏི་མཐོག་ཏི་མཐོག་ཏི་མཐོག་ཏི་མཐོག་ཏི་མཐོག་ཏི་མཐོག་

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 dân dä ting nge dzin de lä zheug te / jang chhub sem pa  
 sem pa chhen po phag pa chän rä zig wang chlug la leg so zhe ja wa 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 dân dä kyi de kä che ka tsäl nä / tshie dang dân pa sha ra dwa ti  
 bu dang / jang chhub sem pa sem pa chhen po chän rä zig wang chlug  
 dang / tham chä dang dân päi khor de dag dang / lha dang / mi dang /  
 lha ma yin dang / dri zar chä päi jig ten yi rang te / chom dân dä kyi sung  
 pa la ngön par tö do





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-bhagavatī-prajñāpāramitā-hṛdaya-sūtra*.)





*Foundation for the Preservation of the Mahayana Tradition*  
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