The Heart Sutra

The Heart of the Perfection of Wisdom

Sutra

Perfection of Wisdom

The Heart of the
The Heart Sutra

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 Sutra

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 ... 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 through the unconditioned, the unconditioned mind, the mind free to the utmost knowledge, the unconditioned mind, the manner of the mind of "Shariputra, the manner of the perfection of wisdom, the manner of perfection.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequal, 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 commanded 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, devas, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.

(This completes the Ärya-bhagavatï-prajñäpäramitä-höidaya-sütra.)
The Heart of the Perfection of Wisdom Sutra

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI

SVAHA
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 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 ...
... 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,
discrimination, no compositional factors, no consciousness; no eye,
no ear, no nose, no tongue, no body, no mind, no visual form,
no sound, no taste, no touch, no discrimination, no compositional factors,
no consciousnesses. On no form, on no emptiness, on no
discrimination, on no compositional factors, on no consciousnesses.
On no form, on no emptiness, on no discrimination, on no
compositional factors, on no consciousnesses.
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. He said this and the bodhisattva mahasattva arya Avalokiteshvara said, "Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom and so forth should practice the activity of the profound perfection of wisdom. 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. Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled. 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The Heart Sutra

The Heart of the Perfection of Wisdom Sutra

Irya-bhagavatì-prajñāpāramitā-höidaya-sūtra

Wisdom Sutra

The Heart of the Perfection of Wisdom Sutra

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVÄHA

Drawing by Andy Weber

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 dribpa me ching trag pa me de / chhin chi log lä shin ... she rab kyi pha röl tu chhin pa la ten nä / la na me pa yang dag pardzog 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 ngältham chä rab tu zhi war je päi nga g / mi dzün pä na / den par she par jate / 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 chhugdang / 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 Sutra

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The Heart Sutra

1. There is neither eye, nor ears, nor nose, nor taste, nor body, nor mind.
2. There is no seeing, nor hearing, nor smelling, nor tasting, nor touching, nor knowing.
3. There is no duality, no experiencing, no knowing.
4. There is no coming, no going, no existence, no non-existence.
5. There is no birth, no death, no old age, no suffering.
6. There is no confusion, no ignorance, no delusion, no passion, no craving.
7. There is no ending, no beginning, no middle, no creation, no destruction.
8. There is no seeing, no hearing, no smelling, no tasting, no touching, no knowing.
9. There is no coming, no going, no existence, no non-existence.
10. There is no birth, no death, no old age, no suffering.
11. There is no confusion, no ignorance, no delusion, no passion, no craving.
12. There is no ending, no beginning, no middle, no creation, no destruction.

SVAHA

The Heart Sutra 9

The Buddha, the(schedule) heart of the (perfection of wisdom) and (bodhisattva) had (attained) the (supreme) wisdom.

The Heart Sutra 11

The Buddha, having (perfected) the (supreme) wisdom, the (bodhisattva) had (attained) the (supreme) wisdom.

The Heart Sutra 13

The Buddha, having (perfected) the (supreme) wisdom, the (bodhisattva) had (attained) the (supreme) wisdom, the (bodhisattva) had (attained) the (supreme) wisdom, the (bodhisattva) had (attained) the (supreme) wisdom, the (bodhisattva) had (attained) the (supreme) wisdom.
The Heart of the Perfection of Wisdom Sutra

translated by Ven. Thubten Tushtrim

The Heart Sutra

Foundation for the Preservation of the Mahayana Tradition

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