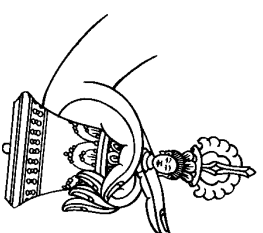


The Heart of the Perfection of Wisdom Sutra

महाप्रज्ञापारमितासूत्रम्
संक्षेपसूत्रम्

संक्षेपसूत्रम्



translated by Ven. Thubten Tsultrim
(George Churinoff)



Foundation for the Preservation of the Mahayana Tradition
Education Services



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 end-point 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 *Arya-bhagavate-prajñāpāramitā-hṛdaya-sūtra*.)



Colophon:

The *Heart of the Perfection of Wisdom Sūtra* has been translated from the Tibetan, consulting the Indian and Tibetan commentaries and previous good translations, by Gelong Thubten Tsultrim (George Churimoff), 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

འཇགས་པ་བྱོམ་ལྷན་རངས་མ་ཤེས་རབ་ཀྱི་མཚན་པོ་ལྷན་པའི་སྤྱི་རབ་ཀྱི་

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

Yang dei tshhe jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chlug 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 tshhe dang dân pa sha ri bü / jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chlug la di kã che mã 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 kã che mã pa dang / jang chhub sem pa sem pa chhen po phag pa chän rä zig wang chlug gi tshhe dang dân pa sha ra dva ti bu la di kã che mã so / sha ri bu rig kyi bu an 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 du tshor wa dang / du she dang / du 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 kye 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 / du je nam me / nam par she pa me / mig me / na wa me / na me /



The Heart of the Perfection of Wisdom Sutra

(Ārya-bhagavāī-prajñāpāramitā-hridaya-sūtra)



Thus did I hear at one time. The Bhagavan was dwelling on Mass of Vultures Mountain in Rajagrīha 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 mahāsattva arya Avalokiteśvara 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 mahāsattva arya 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 mahāsattva arya Avalokiteśvara said this to the venerable Sharadvatīputra. “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