The Heart of the Perfection of Wisdom Sutra

translated by Ven. Thubten Tszultrim
(George Churinoff)
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 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 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-bhagavati-prajñāpāramitā-hridaya-sūtra.)
The Heart of the Perfection of Wisdom Sutra

The Heart Sutra

The Heart of the Perfection of Wisdom Sutra

 Arya-bhagavati-prajñāpāramitā-hṛdaya-sūtra

TADYATHA [OM] GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Sha ri bu / jang chhub sem pa sem pa chhen pó / de tar she rab kyi pha röl tu chhin pa zab mo la lab par ja o

De nā chom dän dá ting nge dzin de là 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 / leg so leg so rig kyi bu de de zhin ko / de de zhin te / ji tar khyö kyi tän pa de zhin du / she rab kyi pha röl tu chhin pa zab mo la chā pa ral ja te / de zhin sheg pa nam kyang je su yi rang nga

Chom dän dá kyi de kā che ka tsāl nā / tshe dang dän pa sha ra dva ti bu dang / jang chhub sem pa sem pa chhen po chān rā zig wang chhug dang / tham chā dang dän pāi khör de dag dang / lha dang / ni dang / lha ma yin dang / dri zar chā pāi jīg ten yi rang te / chom dän dá kyi sung pa la ngön par tō do
The Heart of the Perfection of Wisdom Sutra

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 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