

# THE HEART OF THE PERFECTION OF WISDOM SUTRA

*(Arya-bhagavati-prajnaparamita-hridaya-sutra)*

1. Prologue indicating the origination of the sutra

1A. Common prologue

**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.**

1B. Uncommon prologue

**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.**

2. Subject matter of the actual sutra

2A. Shariputra’s question on the mode of practising the perfection of wisdom

**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?”**

2B. Avalokiteshvara’s responses

2B1. Individual presentation of the mode of training in the path of those of inferior faculties

2B1A. Presentation of the mode of training in the perfection of wisdom on the path of accumulation and the path of preparation

2B1A-1. Transition

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

[2B1A-2. Mode of training in brief]

**correctly and repeatedly beholding those five aggregates also as empty of inherent nature.**

[2B1A-3. Extensive presentation]

2B1A-3A. Mode of training in the ultimate nature of the aggregate of form

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

2B1A-3B. Extending the same analysis to the remaining aggregates

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

2B1B. Presentation of the mode of training on the path of seeing

**Shariputra, likewise, all phenomena are emptiness; without characteristic; unproduced, unceased; stainless, not without stain; not deficient, not fulfilled.**

2B1C. Presentation of the mode of training on the path of meditation

**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 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.**

2B1D. Presentation of the mode of training on the path of no more learning

**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.**

2B2. Presentation through mere words of mantra to those of superior faculties

**Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequaled, 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] GATÉ GATÉ PARAGATÉ PARASAMGATÉ BODHI SVAHA**

2B3. Exhortation to train by means of summarizing the subject matter

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

2C. The teacher’s affirmation of this

**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.”**

2D. The assembly member’s delight and their pledge to uphold

**The Bhagavan having thus spoken, the venerable Shariputra, 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.**

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 Tultrim (George Churinoff), the first day of Saka Dawa, 1999, at Tushita Meditation Centre, Dharamsala, India. Amended March 8, 2001, in the New Mexico desert.

Note: Embedded outlines originate from a commentary on the Heart Sutra by Jamyang Gawai Lodro. The translated outlines have been sourced from the Appendix of *Essence of the Heart Sutra* (by His Holiness the Dalai Lama).