

Praise to the Perfection of Wisdom

MA SAM JÖ ME SHE RAB PHA RÖL CHHIN

**The indescribable, inconceivable, and inexpressible perfection
of wisdom,**

MA KYE MI GAG NAM KHÄI NGO WO NYI

Unproduced, unceasing, the nature of space,

SO SOR RANG RIG YE SHE CHÖ YÜL WA

Object of the uniquely knowing transcendental wisdom:

DÜ SUM GYÄL WÄI YUM LA CHHAG TSHÄL LO

**To the Mother of the Victorious Ones of the three times,
I prostrate.**

The Heart of the Perfection of Wisdom Sutra

PHAG PA KÖN CHHOG SUM LA CHHAG TSHÄL LO

I prostrate to the Three Noble Rare Sublime Ones.

DI KÄ DAG GI THÖ PA DÜ CHIG NA

Thus did I hear at one time.

CHOM DÄN DÄ GYÄL PÖI KHAB JA GÖ PHUNG PÖI RI LA / GE LONG GI
GEN DÜN CHHEN PO DANG JANG CHHUB SEM PÄI GEN DÜN CHHEN PO
DANG THAB CHIG TU ZHUG TE

**The Bhagavan was dwelling on Mass of Vultures Mountain in
Rajagriha together with a great community of monks and a
great community of bodhisattvas.**

DEI TSHE CHOM DÄN DÄ ZAB MO NANG WA ZHE JA WÄI CHHÖ KYI
NAM DRANG KYI TING NGE DZIN LA NYOM PAR ZHUG SO

**At that time, the Bhagavan was absorbed in the concentration
on the categories of phenomena called “Profound Perception.”**

YANG DEI TSHE JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA
CHÄN RÄ ZIG WANG CHHUG / SHE RAB KYI PHA RÖL TU CHHIN PA ZAB
MÖI 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

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.

DE NÄ SANG GYÄ KYI THÜ TSHE DANG DÄN PA SHA RII BÜ JANG CHHUB
SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA
DI KÄ CHE MÄ SO

Then, through the power of Buddha, the venerable Shariputra said this to the bodhisattva mahasattva arya Avalokiteshvara:

RIG KYI BU / GANG LA LA SHE RAB KYI PHA ROL TU CHHIN PA ZAB MÖI
CHÖ PA CHÄ PAR DÖ PA DE JI TAR LAB PAR JA / DE KÄ CHE MÄ PA DANG

“How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG
CHHUG GI TSHE DANG DÄN PA SHA RA DA TII BU LA DI KÄ CHE MÄ SO

He said that, and the bodhisattva mahasattva arya Avalokiteshvara said this to the venerable Sharadvatiputra.

SHA RII BU / RIG KYI BU AM RIG KYI BU MO GANG LA LA SHE RAB KYI
PHA RÖL TU CHHIN PA ZAB MÖI CHÖ PA CHÄ PAR DÖ PA DE / DI TAR
NAM PAR TA WAR JA TE / PHUNG PO NGA PO DE DAG KYANG / RANG
ZHIN GYI TONG PAR NAM PAR YANG DAG PAR JE SU TA O

“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.

ZUG TONG PA O / TONG PA NYI ZUG SO / ZUG LÄ 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 DANG / NAM PAR SHE PA NAM TONG PA O

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.

SHA RII 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 ME
 PA / DRI WA ME PA / GANG WA ME PA O

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

SHA RII 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

**“Shariputra, therefore, in emptiness there is no form, no feeling,
 no discrimination, no compositional factors, no consciousness;**

MIG ME / NA WA ME / NA ME / CHE ME / LÜ ME / YI ME / ZUG ME / DRA
 ME / DRI ME / RO ME / REG JA ME / CHHÖ ME DO

**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.**

MIG GI KHAM ME PA NÄ YI KYI KHAM ME / YI KYI NAM PAR SHE PÄI
 KHAM KYI BAR DU YANG ME DO

**There is no eye element and so on up to and including no mind
 element and no mental consciousness element.**

MA RIG PA ME / MA RIG PA ZÄ PA ME PA NÄ / GA SHI ME / GA SHI ZÄ
 PÄI BAR DU ANG ME DO

**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.**

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

**Similarly, there is no suffering, origination, cessation, and path;
 there is no exalted wisdom, no attainment, and also no non-
 attainment.**

SHA RII 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 PÄ TRAG PA ME DE / CHHIN CHI LOG LÄ SHIN TU DÄ NÄ /
 NYA NGÄN LÄ DÄ PÄI THAR CHHIN TO

“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.

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

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.

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 NGAG / MI DZÜN
PÄ NA DEN PAR SHE PAR JA TE

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.

SHE RAB KYI PHA RÖL TU CHHIN PÄI NGAG MÄ PA

The mantra of the perfection of wisdom is declared:

TADYATHÄ GATE GATE PÄRAGATE PÄRASAMGATE BODHI
SVÄHÄ

SHA RII 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

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

DE NÄ CHOM DÄN DÄ TING NGE DZIN DE LÄ ZHENG TE JANG CHHUB
SEM PA SEM PA CHHEN PO PHAG PA CHÄN RÄ ZIG WANG CHHUG LA
LEG SO ZHE JA WA JIN NÄ

Then the Bhagavan arose from that concentration and commended the bodhisattva mahasattva arya Avalokiteshvara saying:

LEG SO LEG SO / RIG KYI BU / DE DE ZHIN NO / RIG KYI BU 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

“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.”

CHOM DÄN DÄ KYI DE KÄ CHE KA TSÄL NÄ / TSHE DANG DÄN PA SHA
 RI DVA TII BU DANG / JANG CHHUB SEM PA SEM PA CHHEN PO PHAG PA
 CHÄN RÄ ZIG WANG CHHUG DANG 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 Bhagavan having thus spoken, the venerable Sharadvati-putra, the bodhisattva mahasattva arya Avalokiteshvara, and 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-prajñapāramitā-hṛidaya-sūtra.

Extensive Dispelling of Hindrances (according to the Heart Sutra)

I and all surrounding sentient beings take refuge in the Buddha, take refuge in the Dharma, take refuge in the Sangha.

We prostrate to the Great Mother Prajnaparamita surrounded by her children, the assemblies of buddhas and bodhisattvas of the ten directions. In dependence on my prostrations to all of you, may these words of truth be actualized.

In the past the deva king, Indra, dispelled the maras by reflecting on the profound meaning of the wisdom gone beyond and reciting the profound words in daily recitation. In that same way I