

THE PRAJNA-PARAMITA-HRIDAYA-SUTRA *

ONE of the most popular and at the same time the most important canonical books adopted by the Far Eastern Buddhists is the *Prajñā-pāramitā-hridaya-sūtra*, in which the doctrine of Śūnyatā (Emptiness) is most concisely stated. As we see below, the whole text does not exceed two printed pages in Sanskrit, and in Chinese it (the shorter one) consists of two hundred and sixty-two characters. This brevity must have helped its wide circulation among the Mahāyānists all over the East. It is recited by them almost on all occasions.

We do not know when the compendious literature belonging to the *Prajñā-pāramitā* class was reduced to this abridged form, for as such the present Sutra is to be regarded. When Nāgārjuna laid the foundation of his Madhyamika philosophy on the doctrine of Śūnyatā as expounded in the *Prajñā-pāramitā* and executed his work in such a masterly and consummate manner as to silence his more conservative brethren in faith, the Sutra must have become the central object of attention and veneration among his followers. But the original Sutra is a great bulky literature supposed to be consisting of 200,000 ślokas in Sanskrit and 600 fasciculi in Chinese, and it is no easy task to peruse the whole work, and it was quite natural that some pious soul would rise and try to reduce it to a far less formidable size. In fact the conception of the Śūnyatā is not a very complicated one to explain, a series of denials in regard to the main theses of Mahāyāna philosophy will suffice. The *Hridaya* was the rational outcome of this movement; the term means "gist", "kernel", or "essence".

* In the preparation of this article, especially in the editing of the Sanskrit and the Tibetan texts the writer is indebted to Professors Idzumi and Teramoto.

There is however another interpretation concerning the purport of this epitomised Sutra, which is made by the followers of the Shingon Sect. Seeing what a weighty position is occupied by the Dhāraṇī or Mantra, they would regard the whole Sutra as a Shingon text in which the power of the mystic formula is exalted.

At present we have two Sanskrit texts of the *Prajñā-pāramitā-hṛdaya-sūtra*, shorter and fuller, both of which were recovered in Japan. The original palm-leaves are said to have been brought to Japan, the shorter one in A.D. 609 and the fuller one in A.D. 850. The earlier ones are the oldest palm-leaf manuscripts still in existence anywhere, in which, according to Max Müller and G. Bühler, we find the earliest specimens of a Sanskrit alphabet for literary purposes. (Cf. *Buddhist Texts from Japan*, edited by Max Müller, Oxford, 1881.) The difference between the fuller and the shorter *Hṛdaya* is that the first has a usual opening passage as in other Sūtras as well as concluding remarks after the Mantra while the shorter Sūtra opens abruptly and ends with the Mantra, the main text alone being preserved intact. The following Sanskrit text which is the fuller one is chiefly based upon Max Müller's recovery of the ancient palm-leaf manuscript found at Horyūji, Nara, Japan; but in two or three places his reconstruction has been revised since his reading is not in accordance with the spirit of the Prajñā-pāramitā philosophy. The Tibetan text that follows the Sanskrit is also the fuller Sūtra. Prof. Teramoto through whose kindness the present writer is able to reproduce the Tibetan version has not yet recovered the shorter one.

The English translation below is made from the Chinese shorter *Shingyo* (心經, *Hṛdaya Sūtra*) which was translated by Kumārajīva in A.D. 400. To understand the Sūtra fully requires some knowledge of Mahayāna Buddhism especially as presented by Nāgārjuna in his *Mādhyamika-Sūtra*, but

in the present article such technical terms only as are referred to in the text will be briefly explained, leaving a systematic exposition of the Śūnyatā philosophy to one of the coming issues of the present magazine. (The superior figures below refer to the explanations and remarks to be found later.)

THE TEXT OF THE HRIDAYA SUTRA

When the Bodhisattva Avalokiteśvara was engaged in the practice of the deep Prajñā-pāramitā, he perceived that the five skandhas¹ were all ampty, and he was saved from all misery and suffering². “O Śāriputra,” said he, “form is no other than emptiness³, and emptiness is no other than form; what is form that is emptiness, and what is emptiness that is form. The same can be said of sensation, thought, confection, and consciousness. O Śāriputra, all things are characterised by emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease; therefore, in emptiness there is no form, no sensation, no thought, confection, consciousness; no eye, ear, nose, body, and mind⁴; no form, sound, odour, taste, touch, and objects⁵; no element of vision, etc., till we come to no element of consciousness⁶; there is no ignorance, nor is there the extinction of ignorance, etc., till we come to there is no old age and death; nor is there the extinction of old age and death⁷; there is no suffering, accumulation, annihilation, path⁸; there is no knowledge, nor is there any obtaining, because there is nothing to be obtained. The Bodhisattva, depending on the Prajñā-pāramitā, has no obstacles in his mind¹⁰; and because he has no obstacles, he has no fear, and, going beyond all perverted and unreal views, reaches final Nirvana. All Buddhas of past, present, and future, depending on the Prajñā-pāramitā, attain to the highest perfect wisdom. Therefore, we know that the Prajñā-pāramitā is a great divine mantra, a mantra of great intelligence, the

highest mantra, the peerless mantra, which is capable of putting aside all suffering, it is truth and not falsehood. Therefore, I proclaim the mantra of Prajñā-pāramitā¹¹. The mantra to be proclaimed then is : “ *Gate, gate, pāragate, pārasamgate, bodhi, svāha!* ” (O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svāha!)

NOTES

The opening passage in the fuller text in Sanskrit and Tibetan which is missing in the shorter one is : “ Adoration to the All-wise ! * Thus I heard. At one time the World-honoured One dwelt at Rājagriha, on the Mount of Vulture, together with a large number of Bhikshus and a large number of Bodhisattvas. At that time the World-honoured One was absorbed in a samādhi (Meditation) known as Deep Enlightenment. And at the same moment the Great Bodhisattva Āryāvalokiteśvara was practising himself in the deep Prajñāpāramitā.”

The concluding passage runs as follows :

“ O Śāriputra, thus should the Bodhisattva practise himself in the deep Prajñāpāramitā. At that moment the World-honoured One rose from the samādhi and gave approval to the Great Bodhisattva Āryāvalokiteśvara, saying : Well done, well done, a noble son ! so it is ! so should the practise of the deep Prajñāpāramitā be carried on. As it has been preached by you, it is applauded by Tathāgatas and Arhats. Thus spoke the World-honoured One with joyful heart. The venerable Śāriputra and the Great Bodhisattva Āryāvalokiteśvara together with the whole assemblage, and the world of gods, men,

* The Tibetan has : “ Adoration to the Prajñāpāramitā, which is beyond words, thought, and praise, whose self-nature is, like unto space, neither created nor destroyed, which is a state of wisdom and morality evident to our inner consciousness, and which is the mother of all Excellent Ones of the past, present and future.”

aśuras, and gandharvas all praised the speech of the World-honoured One.”

1. The five skandhās (aggregates or elements) are form (*rūpa*), sensation or sense-perception (*vedanā*), thought (*saṃjñā*), confection or conformation (*samskāra*), and consciousness (*viñāna*). The first skandha is the material world or the materiality of things while the remaining four skandhas belong to the mind. *Vedanā* is what we get through our senses; *saṃjñā* corresponds to thought in its broadest sense or that which mind elaborates; *samskāra* is a very difficult term and there is no exact English equivalent, it means something that gives form; and *viñāna* is consciousness, of which six kinds are ordinarily distinguished by scholars: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

2. This last sentence is missing in all the Sanskrit and Tibetan texts.

3. “Empty” (*śūnya*) or “Emptiness” (*śūnyatā*) is one of the most important notions in Mahayana philosophy and at the same time most puzzling for non-Buddhist readers to comprehend. Emptiness does not always mean relativity or phenomenality, but often means absoluteness or transcendentality. When Buddhists declare all things to be empty, they are not advocating a nihilistic view; on the contrary they are assuming an ultimate reality which cannot be subsumed in the categories of logic. With them, to proclaim the conditionality of things is to assert the existence of something altogether unconditioned and transcendent of all determination. *Śūnyatā* may thus often be most appropriately rendered by the Absolute. When the Sutra says that the five skandhas have the character of emptiness, or that in emptiness there is neither creation nor destruction, neither defilement nor immaculacy, etc., the sense is: no limiting qualities are

to be attributed to the Absolute ; while it is immanent in all concrete and particular objects, it is itself not at all definable. Universal negation, therefore, in the philosophy of Prajñā is an inevitable outcome.

4. No eye, no ear, etc., refer to the six senses. In Buddhist philosophy, mind (*manovijñāna*) is the special organ or sense for the apprehension of *dharma*, or objects of thought.

5. No form, no sound, etc., are the six qualities of the external world, which become objects of the six senses.

6. "Element of vision, etc., till we come to, no element of consciousness" is a reference to the eighteen *dhatu* or elements of existence, which include six senses, six qualities, and six consciousnesses. "Till we come to" (*yāvāt* in Sanskrit, and 乃至 in Chinese) is quite frequently met with in Buddhist literature to avoid repetition of well-known subjects. These classifications may seem somewhat confusing and overlapping.

7. "There is no ignorance," etc., is the wholesale denial of the Twelve Chains of Causation (*Nidāna*), which are ignorance (*avidyā*), confection (*samskāra*) consciousness (*viññāna*), name and form (*nāmarūpa*), six sense-organs (*śaḍ-āyatana*), contact (*sparsā*), sense-perception (*vedanā*), desire (*trishna*), attachment (*upādāna*), being (*bhava*), birth (*jāti*), and old age and death (*jarāmarana*). These Chains have been a subject of much discussion even among Buddhist scholars. *Pratītyasamutpāda* is the technical term in Sanskrit for the Chain of Causation.

8. The allusion is of course to the Fourfold Noble Truth (*satya*): 1. Life is suffering ; 2. Because of the accumulation (*Saṃulāsa*) of evil karma ; 3. The cause of suffering can be annihilated (*nirodha*) ; 4. And for this there is the path (*mārga*).

9. *Āsṛitya* is rendered by Max Müller as "approaching," which in the Chinese translation is 依...故, "depend-

ing upon," or "relying on," or more correctly "because of one's dependence." Therefore, in this case as well as in the following passage, the context assumes quite a different signification from that given by Max Müller.

10. Max Müller here has: "A man who has approached the Prajñā-pāramitā of the Bodhisattva dwells enveloped in consciousness." But this is evidently not the reading generally adopted by the Mahayanists, his reconstruction of the palm-leaf manuscripts is against the spirit of the Śūnyatā philosophy; besides, as was pointed out by Prof. Ryōsaburo Sakaki, of the Kyoto Imperial University, the original text does not necessarily warrant the reading of Max Müller, who as we know was more of a philologist than a Buddhist philosopher. Our Sanskrit text in the following pages gives our own reading.

11. The question is whether we regard Prajñā-pāramitā as the title of the Sutra or as designating the prefect realisation of Prajñā. When we adopt the first interpretation, the mantra itself is the realisation or that which leads us to the final goal. The Tibetan version, according to Prof. Yenga Teramoto, has *Prajñā* in the genitive as in one of the Japanese Sanskrit MSS. and not in the locative as Max Müller and our own text here have.

In the following pages we reproduce the Sanskrit and the Tibetan text of the fuller *Hridaya Sūtra*. For the setting of the Sanskrit and the Tibetan type, acknowledgment is due to Mr Kiyoshi Kato, who, together with Mr Genjo Adachi, is working on the *Lankāvatāra Sūtra*, now speedily approaching completion.

॥ नमः सर्वज्ञाय ॥

एवं मया श्रुतम् । एकस्मिन्समये भगवान्नाजगृहे विहरति स्म गृध्रकूटे पर्वते महता भिक्षुसंघेन सार्धं महता च बोधिसत्त्वसंघेन । तेन खलु समयेन भगवान्गम्भीरावसंबोधं नाम समाधिं समापन्नः । तेन च समयेनार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो गम्भीरायां प्रज्ञापारमितायां चर्यां चरमाण एवं व्यवलोकयति स्म । पञ्च स्कन्धाः । तांश्च स्वभावशून्यान्व्यवलोकयति । अथायुष्माञ्छारिपुत्रो बुद्धानुभावेनार्यावलोकितेश्वरं बोधिसत्त्वमेतदवोचत् । यः कश्चित्कुलपुत्रो गम्भीरायां प्रज्ञापारमितायां चर्यां चर्तुकामः कथं शिक्षितव्यः । एवमुक्त आर्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्व आयुष्मन्तं शारिपुत्रमेतदवोचत् । यः कश्चिच्छारिपुत्रकुलपुत्रो वा कुलदुहिता वा गम्भीरायां प्रज्ञापारमितायां चर्यां चर्तुकामस्तेनैवं व्यवलोकयितव्यम् । पञ्च स्कन्धाः । तांश्च स्वभावशून्यान्मनुष्यमनुष्यमिति स्म । रूपं शून्यता शून्यतैव रूपम् । रूपान्न पृथक् शून्यता शून्यताया न पृथग्रूपम् । यद्रूपं सा शून्यता या शून्यता तद्रूपम् । एवं वेदनासंज्ञासंस्कारविज्ञानानि च शून्यता । एवं शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा असमता न विमला अनूना असंपूर्णाः । तस्मात्तर्हि शारिपुत्र शून्यतायां न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानम् । न चक्षुर्न श्रोत्रं न घ्राणं न जिह्वा न कायो न मनो न रूपं न शब्दो न गन्धो न रसो न

स्मृष्ट्यं न धर्माः । न चक्षुर्धातुर्यावन्न मनोधातुर्न धर्म-
धातुर्न मनोविज्ञानधातुः ॥

न विद्या नाविद्या न क्षयो यावन्न जरामरणं न
जरामरणक्षयः । न दुःखसमुदयनिरोधमार्गा न ज्ञानं
न प्राप्तिर्नाप्राप्तिः । तस्माच्छारिपुत्र अप्राप्तित्वेन बोधि-
सत्त्वानां प्रज्ञापारमितामाश्रित्य विहरत्यचित्तावरणः ।
चित्तावरणनास्तित्वादत्रस्तो विपर्ययासातिक्रान्तो निष्ठनि-
र्वाणः । अर्धव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रि-
त्यानुहरां सम्यक्संबोधिमभिसंबुद्धाः । तस्माज्ज्ञातव्यः
प्रज्ञापारमितामहामन्त्रो महाविद्यामन्त्रो ऽनुत्तरमन्त्रो
ऽसमसममन्त्रः सर्वदुःखप्रशमनमन्त्रः सत्यममिथ्यत्वात् प्र-
ज्ञापारमितायामुक्तो मन्त्रः । तद्यथा । गते गते पारगते
पारसंगते बोधि स्वाहा ॥

एवं शारिपुत्र गम्भीरायां प्रज्ञापारमितायां चर्या-
यां शिक्षितव्यं बोधिसत्त्वेन । अथ खलु भगवान्तस्मा-
त्समाधेर्व्युत्थायार्यावलोकितेश्वरस्य बोधिसत्त्वस्य साधु-
कारमदात् । साधु साधु कुलपुत्र एवमेतत्कुलपुत्र ।
एवमेतद्गम्भीरायां प्रज्ञापारमितायां चर्यं चर्तव्यं यथा
त्वया निर्दिष्टमनुमोद्यते तथागतैरर्हद्भिः । इदमवोचद्भ-
गवानानन्दमना आयुष्माञ्छारिपुत्र आर्यावलोकितेश्व-
रश्च बोधिसत्त्वः सा च सर्वावती पर्वत्सदेवमानुषासु-
रगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन् ।

॥ इति प्रज्ञापारमिताहृदयसूत्रं समाप्तम् ॥

༄། །ཤེས་རབ་སྣོད་པོ་བཟུགས་སོ།།

སྐྱེས་པས་མ་བརྗེད་མེད་ཤེས་རབ་པ་རོལ་ཕྱིན།

།མ་སྐྱེས་མ་འདགས་ན་མ་མཁའི་ངོ་པོ་ཉིད།

།སོ་སོར་རང་རིག་པེ་ཤེས་སྣོད་ཡུལ་བ།

།དུས་གསུམ་རྒྱལ་པའི་ཡུམ་ལ་ཕྱག་འཚུལ་ལོ།།

༄། །སྐྱ་གར་སྐད་དུ། །ལྷ་ག་མའི་པ་རྩེ་སྤྲོ་སྤྲོ་མི་དུ་ཉི་ད་ལ།

བོད་སྐད་དུ། །བཙམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པའི་སྣོད་

པོའོ། །བཙམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་ལ་ཕྱག་འཚུལ་

ལོ། །།འདི་སྐད་བདག་གིས་བོས་པའི་དུས་གཅིག་ན། །བཙམ་ལྡན་འདས་

རྒྱལ་པོའི་ཁབ་བྱ་ཚོད་ལུང་པོའི་རི་ལ་དག་སློང་གི་དགོ་འདུན་ཆེན་པོ་དང་།

ལུང་རྒྱལ་སེམས་དཔའི་དགོ་འདུན་ཆེན་པོ་དང་ཐབས་གཅིག་དུ་བཟུགས་ཏེ།

དེའི་ཚེ་བཙམ་ལྡན་འདས་ཐབ་མོ་སྤང་བ་ཞེས་བྱ་བའི་ཚེས་ཀྱི་ནམ་གངས་ཀྱི་

ཉིང་ངོ་འཛིན་ལ་སྣོམས་པར་བཟུགས་སོ། །ཡང་དེའི་ཚེ་ལུང་རྒྱལ་སེམས་

དཔའི་སེམས་དཔའི་ཆེན་པོ་འཕགས་པ་སྤྲོན་རས་གཟིགས་དཔང་ཕྱག་ཤེས་

རབ་ཀྱི་པ་རོལ་དུ་ཕྱིན་པ་ཐབ་མོའི་སློང་པ་ཉིད་ལ་ནམ་པར་རྟེན་ཅིང་། ལུང་

པོ་ལྷ་པོ་དེ་དག་ལ་ཡང་རང་བཞིན་གྱིས་སྣོད་པར་ནམ་པར་བརྟེནོ། །དེ་ནས་

མངས་རྒྱས་ཀྱི་མཐུས་ཚོད་དང་ལྡན་པ་ལྷ་རིའི་དུས་ལུང་རྒྱལ་སེམས་དཔའི་

སེམས་དཔའི་ཆེན་པོ་འཕགས་པ་སྤྲོན་རས་གཟིགས་དཔང་ཕྱག་ལ་འདི་སྐད་

ཅིས་སྐྱུས་སྟེ། །རྟོགས་ཀྱི་ཕྱི་གང་ལ་ལ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་སྤྱིན་པ་ཟེ་
 མོའི་སྐྱུང་པ་སྐྱོད་པར་འདོད་པ་དེས་ཅི་རྟུང་བསྐྱབ་པར་བྱ། དེ་སྐྱུང་ཅིས་
 སྐྱུས་པ་དང་། སྱུང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་
 སྐྱུན་རམ་གཞིགས་དཔའ་སྐྱུག་གིས་ཆོ་དང་ལྡན་པ་ལྷ་རྩི་ཕྱི་ལ་འདི་སྐྱུང་
 ཅིས་སྐྱུས་སྟེ། །ལྷ་རྩི་ཕྱི་རྟོགས་ཀྱི་ཕྱི་འཕམ་རྟོགས་ཀྱི་ཕྱི་མོ་གང་ལ་ལ་ཤེས་
 རབ་ཀྱི་པ་རོལ་ཏུ་སྤྱིན་པ་ཟེ་མོའི་སྐྱུང་པ་སྐྱོད་པར་འདོད་པ་དེས། འདི་
 རྟུང་རྣམ་པར་རྟུང་བར་བྱ་རྟེ། སྱུང་པོ་ལྷ་པོ་དེ་དག་ཀྱང་རང་བཞིན་གྱིས་
 རྟོང་པར་ཡང་དག་པར་རྟོགས་ལྡན་བཟོེ། །གཟུགས་རྟོང་པའོ། རྟོང་པ་ཉིད་
 ཀྱང་གཟུགས་སོ། །གཟུགས་ལས་ཀྱང་རྟོང་པ་ཉིད་གཞན་མ་ཡིན་ནོ། རྟོང་
 པ་ཉིད་ལས་ཀྱང་གཟུགས་གཞན་མ་ཡིན་ནོ། དེ་བཞིན་ཏུ་རྫོང་བ་དང་།
 འདུ་ཤེས་དང་། འདུ་བྱིད་དང་། རྣམ་པར་ཤེས་པ་རྣམས་རྟོང་པའོ།
 ལྷ་རྩི་ཕྱི་དེ་རྣམས་ན་ཆོས་ཐམས་ཅད་རྟོང་པ་ཉིད་དེ། མཚན་ཉིད་མེད་
 པ། མ་སྐྱིས་པ། མ་འཕགས་པ། རྩི་མ་མེད་པ། རྩི་མ་དང་ལུལ་བ་
 མེད་པ། སྤྱི་བ་མེད་པ། གང་བ་མེད་པའོ། །ལྷ་རྩི་ཕྱི་དེ་རྣམས་ན།
 རྟོང་པ་ཉིད་ལ་གཟུགས་མེད། རྫོང་བ་མེད། འདུ་ཤེས་མེད། འདུ་
 བྱིད་མེད། རྣམ་པར་ཤེས་པ་མེད། མིག་མེད། རྣ་བ་མེད། ལྷ་མེད།
 ལྷེ་མེད། ལྷས་མེད། ཡིད་མེད། གཟུགས་མེད། ལྷ་མེད། རྩི་
 མེད། རོ་མེད། རོག་བྱ་མེད། ཆོས་མེད་དོ། མིག་གི་ཁམས་མེད་

པ་ནས། ཡིད་གྱི་ཁམས་མེད། ཡིད་གྱི་རྣམ་པར་གཤམ་པའི་ཁམས་གྱི་པར་
 ཏུ་ཡང་མེད་ཀོ། མ་རིག་པ་མེད། མ་རིག་པ་ཟད་པ་མེད་པ་ནས། མ་
 ཞི་མེད། མ་གྱི་ཟད་པའི་པར་ཏུ་ཡང་མེད་ཀོ། རི་བཞིན་ཏུ་རྒྱལ་བ་ལྟམ་
 པ་དང་། རྒྱན་འབྱུང་བ་དང་། དུག་གི་པ་དང་། ལམ་མེད། ཡི་གེས་
 མེད། ཐོབ་པ་མེད། མ་ཐོབ་པ་ཡང་མེད་ཀོ། ལྷ་རྩེ་ལུ་རེ་རྩེ་བས་ན།
 བྱང་ཆུབ་སེམས་དཔའ་རྣམས་ཐོབ་པ་མེད་པའི་སྤྱིར། ཤེས་རབ་གྱི་པ་རོལ་
 ཏུ་སྤྱིན་པ་ལ་བརྟེན་ཅིང་གནས་ཏེ། སེམས་ལ་རྒྱུབ་པ་མེད་ཅིང་། རྒྱག་པ་
 མེད་ཀོ། སྤྱིན་ཅི་མོག་པ་ཤིན་ཏུ་འདས་ནས། ལྷ་དཔལ་ལས་འདས་པ་ཆེན་
 པོའི་མཐར་སྤྱིན་ལོ། །ཏུས་གསུམ་ཏུ་རྣམ་པར་བཞུགས་པའི་སངས་བུས་
 ཐམས་ཅད་ཀྱང་། ཤེས་རབ་གྱི་པ་རོལ་ཏུ་སྤྱིན་པ་ལ་བརྟེན་ནས། ལྷ་ན་
 མེད་པ་ཡང་དག་པར་ཚོགས་པའི་བྱང་ཆུབ་ཏུ་མངོན་པར་ཚོགས་པར་སངས་
 བུས་སོ། རི་རྩེ་བས་ན་བདེན་པར་གཤམ་པར་བུས་ཏེ། ཤེས་རབ་གྱི་པ་
 རོལ་ཏུ་སྤྱིན་པའི་སྤྲལ་ས། རིག་པ་ཆེན་པོའི་སྤྲལ་ས། ལྷ་ན་མེད་པའི་
 སྤྲལ་ས། མི་མཉམ་པ་དང་མཉམ་པའི་སྤྲལ་ས། རྒྱག་བཟམ་ཐམས་ཅད་
 རབ་ཏུ་ཞི་བར་བྱེད་པའི་སྤྲལ་ས། མི་བརྒྱན་པ་དང་བདེན་པར་གཤམ་བུས་ཏེ།
 ཤེས་རབ་གྱི་པ་རོལ་ཏུ་སྤྱིན་པའི་སྤྲལ་ས། རྒྱས་པ། ཏ་ཏུ་ཤ། ཞེ་གཏེ་
 གཏེ་ལྷ་ར་གཏེ་ལྷ་ར་སྤྲེ་གཏེ། རྩོ་རྩོ་རྩོ། །། ལྷ་རྩེ་ལུ་བྱང་ཆུབ་
 སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོས། རི་རྩེར་གཤམ་རབ་གྱི་པ་རོལ་ཏུ་སྤྱིན་

བ་ཐབ་མོ་པ་ཤུལ་པར་བུའོ། དེ་ནས་བཙོམ་ལྡན་འདས་ཀྱིས་རྒྱུ་རྒྱུ་རྒྱུ་
 བས་བཞེད་པ་ཉེ། བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཚེན་པོ་འབགས་པ་
 ལྷན་རམ་གཟིགས་དཔང་ལྷན་པ་ལགས་ཤོ། ཞེས་བྱ་བ་བྱིན་ནས། ལགས་
 ཤོ་ལགས་ཤོ། རིགས་ཀྱི་བྱ་རེ་རེ་བཞིན་ནོ། དེ་རེ་བཞིན་ཉེ། ཅི་རྣམ་
 རྒྱུ་ཀྱིས་བརྟན་པ་རེ་བཞིན་ཏུ། ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པ་ཐབ་མོ་
 ལྷན་པར་བུས་ཉེ། དེ་བཞིན་གཤེགས་པ་ན་མས་ཀྱང་ཞེས་སྤྲི་ཡི་རང་པོ།
 བཙོམ་ལྡན་འདས་ཀྱིས་རྒྱུ་རྒྱུ་རྒྱུ་ཅེས་བཀའ་སྤྲུལ་ནས། ཚོ་དང་ལྡན་པ་ལྷ་
 རིའི་བྱ་དང་བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཚེན་པོ་འབགས་པ་ལྷན་
 རམ་གཟིགས་དཔང་ལྷན་དང་། ཐམས་ཅད་དང་ལྡན་པའི་འཁོར་རྒྱུ་རྒྱུ་
 དང་། ལྷ་དང་། མི་དང་། ལྷ་མ་ཡིན་དང་། རྗེ་ཐར་བཙུག་པའི་
 འཁོག་རྟེན་ཡི་རང་ཉེ། བཙོམ་ལྡན་འདས་ཀྱིས་གསུངས་པ་ལ་ལ་ལ་འཁོར་པར་
 བརྟེན་པོ། བཙོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་པ་རོལ་ཏུ་བྱིན་པའི་རྣམ་
 པོ་ཞེས་བྱ་བ་ཐེག་པ་ཚེན་པོའི་མདོ་རྩོགས་ཤོ།

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