

THE HEART SUTRA

Thus have I heard:

Once when the Bhagavan was dwelling on Rajgir's Vulture Mountain together with a great assembly of bhikshus and a great assembly of Bodhisattvas, he entered the Samadhi known as Manifestation of the Deep.

At that moment, the fearless Avalokitesvara Bodhisattva was practicing the deep practice of Prajnaparamita, and looking upon the Five Skandhas saw that they were empty of self-existence.

By the power of the Buddha,

the venerable Shariputra then asked the fearless Bodhisattva Avalokiteshva

“If any noble son or daughter were to practice the deep practice of Prajnaparamita, how should they be instructed?”

Avalokitesvara Bodhisattva answered,

“Shariputra, if any noble son or daughter

were to practice the deep practice of Prajnaparamita,

they should be thus instructed:

empty of self-existence are the Five Skandhas.

Here Shariputra,

form is emptiness, emptiness is form;

emptiness is not separate from form,

form is not separate from emptiness;

whatever is form is emptiness,

whatever is emptiness is form.

The same holds for sensation and perception, memory and consciousness.

Here, Shariputra, all dharmas are defined by emptiness
not birth or destruction, purity or defilement, completeness or deficiency.

Therefore, Shariputra, in emptiness there is no form,
no sensation, no perception, no memory and no consciousness;
no eye, no ear, no nose, no tongue, no body and no mind;
no shape, no sound, no smell, no taste, no feeling and no thought;
no element of perception, from eye to conceptual consciousness;
no causal link, from ignorance to old age and death,
and no end of causal link, from ignorance to old age and death;
no suffering, no source, no relief, no path;
no knowledge, no attainment and no non-attainment.

Therefore, Shariputra, without attainment,
Bodhisattvas take refuge in Prajnaparamita
and live without walls of the mind.
Without walls of the mind and thus without fears,
They see through delusions and finally nirvana.

All buddhas past, present and future
also take refuge in Prajnaparamita
and realize unexcelled, perfect enlightenment.

You should therefore know the great mantra of Prajnaparamita,
the mantra of great magic,
the unexcelled mantra,
the mantra equal to the unequalled,
which heals all suffering and is true, not false,
the mantra in Prajnaparamita spoken thus:

““Gate gate, paragate, parasangate, Bodhi svaha.’

“Thus, Shariputra, should fearless Bodhisattvas be instructed to practice the deep practice of Prajnaparamita”

At that moment, the Bhagavan rose from Samadhi and praised Avalokiteshvara Bodhisattva,

“Well done, noble son, well done. So it is, noble son, so should the deep practice of Prajnaparamita be practiced.

As you have declared, so is it confirmed by all arhats and tathagatas”

When the Bhagavan had finished speaking,

The venerable Sharputra, the fearless Avalokiteshvara Bodhisattva, and all those present in the worlds of gods, humans, asuras, and gandharvas praised what the Bhagavan had proclaimed.

Thus concludes the *Heart of Prajnaparamita*

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