

The Heart Sutra

- 1 The title of this sutra in Sanskrit "Bhagavati Prajnaparamitahridaya". In Tibetan it is titled "The Essence of the Blessed Prajnaparamita".
- 2 Homage to the blessed Prajnaparamita.
- 3 At one time I have heard the following. The Blessed One was residing in Rajgir on the Vulture Hill with a large community of monks, and a large community of Bodhisattvas was sitting down with him. At that time the Blessed One entered the state of samadhi called "profound illumination".
- 4 At that time also, the Lord Avalokiteshvara, the great Bodhisattva, practicing the profound Prajnaparamita, he saw thus: he saw the five skandas to be void by nature.
- 5 After that, by virtue of the power of the Buddha, the venerable Shariputra said to the mighty Avalokiteshvara, the Bodhisattva Mahasattva:
- 6 How should a boy of good family train, who wishes to practice the profound Prajnaparamita? This being said by the son of Saravati, the venerable Avalokiteshvara, the mighty Bodhisattva Mahasattva, replied:
- 7 O Shariputra, a son or daughter of noble family, who wishes to practice the profound Prajnaparamita should see it this way: he should understand that even the five skandas are entirely empty by nature.
- 8 Form is nothing in itself.
- 9 Emptiness is matter.
- 10 Form is no other than emptiness;
- 11 Emptiness is no other than form.
- 12 Likewise sensations, perceptions, conditionings and consciousness are empty in itself.
- 13 Even at this very moment, Shariputra, all that exists is emptiness. There are no defining characteristics. There is no beginning and no end. There is no impurity and no purity, no separation and no unity, and no incompleteness.
- 14 O Shariputra, even at this moment, in emptiness there is no physical matter. There is no feeling, no perception, no conditionings, no consciousness, no eye, no ear, no nose, no tongue, no body, no mind, no shape, no sound, no smell, no taste, no touch, no existence.
- 15 From the non-existent world of the eye to the world of the mind, nothing exists *per se*, and even in the mind consciousness world nothing exists *per se*.
- 16 There is no ignorance, and from ignorance to old age and death nothing exists *per se*. Even the cessation of the stage of old age and death does not exist *per se*.
- 17 Suffering, the origin of suffering, and the cessation of suffering, which is the path, does not exist *per se*. Wisdom, attainment, and also non-attainment, they do not exist *per se*.
- 18 Therefore, Shariputra, because the Bodhisattvas are in a state of non-attainment, having relied on the Prajnaparamita and since the mind is not polluted, there is no fear. They fully transgress fallacious views, upto the perfection of nirvana.
- 19 In the three periods of time, all the Buddhas who have lived then, through having relied on the Prajnaparamita, have completely reached the very highest and complete enlightenment of a Buddha.
- 20 Therefore the Prajnaparamita mantra is a mantra of great knowledge, the very highest mantra, the unequalled mantra, and a mantra that appeases suffering universally. If this is true, then its result is true knowledge.
- 21 The mantra of the Prajnaparamita runs like this: Om gate gate paragate, parasamgate, bodhi svaha. Thus, Shariputra, the Bodhisattva mahasattva should train in the profound Prajnaparamita.
- 22 When the Blessed One had awoken from samadhi, the Lord Avalokiteshvara, the Bodhisattva mahasattva said: well done, so it is, son of noble family, excellent!
- 23 O, son of good family, so it is.
- 24 O, Noble Sir, so it is! Just the way you have taught, one should practice the profound Prajnaparamita, and also the Tathagatas will rejoice.
- 25 After the Blessed One had said this, he continued. Venerable Shariputra and the Bodhisattva Mahasattva the Lord Avalokiteshvara and the whole gathering and the devas, the humans, the asuras and gandharvas, all residing in their own worlds, rejoiced, and, the words of the Blessed One were instantly praised.
- 26 Thus being said by the Blessed One, the quintessence of the Prajnaparamita Mahayana Sutra was finished.
- 27 After it has been handed down, the Indian abbot Vimalamitra, and the translator bikshu Rin Chen Nge have translated this sutra, and the great commentator bikshu Nam Kha and others have edited it.
- 28 It was taken from the glorious Samye vihara from the face of a wall of the temple of Gegye Chemaling, correctly written down and edited properly.