

The Sutra of the Heart of Great Perfection of Insight

The Venerable Avalokiteshvara Bodhisattva,
when carry'ng out the profound Prajnaparamita career,
penetrated thought the five aggregates
and saw that they are Shunya in their nature.

Here, Shariputra, Form is Shunyata; Shunyata is Form.
Form does not differ from Shunyata;
Shunyata does not differ from Form.
That which is Form is Shunyata;
that which is Shunyata is Form.
The very same applies to feeling, idea,
formations and consciousness.

Here Shariputra, all Dharmas are marked with Shunyata;
Neither originated nor destroyed;
neither defiled nor undefiled;
neither decreased nor increased.

Therefore, Shariputra, in Shunyata,
no form, no feeling, no idea, no formation,
no consciousness;
no eyes, ears, nose, tongue, body, mind;
no form, sound, smell, taste, touch, mind-object;
no eye-realm and so forth
until no mind-consciousness-realm;
no nescience, no extinction of nescience,
and so forth until no old age and death;
no extinction of old age and death;
no suffering, origination, cessation, path;
no knowledge, no grasping.

Therefore, in no grasping one lives in no mind-hindrance,
relying on the Prajnaparamita of Bodhisattvas,
because there is no mind hindrance,
here one settles in Nirvana,
transcending the perverted views.

All the Buddhas residing in the three times are awakened to
the unsurpassed right Awakening, relying on the
Prajnaparamita.

Therefore, know the Prajnaparamita,
the Great Mantra, the Great Wisdom Mantra,
the Unsurpassed Mantra, the Peerless Mantra,
which brings cessation of all sufferings;
which is true, as it is not false.

The Mantra in the Prajnaparamita is uttered thus:
Gate Gate Para-Gate Para-Sam-Gate Bodhi Svaha.

Thus ends the heart of Prajnaparamita.