

prajna-paramita hridaya sutran
the perfection of wisdom heart sutra

arya avalokitesvara bodhisattvo
the noble avalokiteshvara bodhisattva
gambhiran prajna-paramita caryan caramano
while practicing the deep practice of prajnaparamita
vya-avaloka-yati sma panca skandhas
looked upon the five skandhas
tansh ca svabhava shunyan pashyati sma
and seeing they were empty of self-existence, said:

iha sariputra rupan shunyata shunyataiva rupan
“here, sariputra, form is emptiness, emptiness is form;
rupan na prithak shunyata sunyataya na prithag rupan
emptiness is not separate from form, form is not separate from emptiness;
yad rupan sa shunyata ya shunyata tad rupan
whatever is form is emptiness, whatever is emptiness is form.

evam eva vedana sanjna sanskara vijnanam
the same holds for sensation and perception, memory and consciousness.
iha sariputra sarva dharmah shunyata lakshana
here, sariputra, all dharmas are defined by emptiness
anutpanna aniruddha amala avimala anuna aparipurnah
not birth or destruction, purity or defilement, completeness or deficiency.

tasmac sariputra shunyatayan
therefore, sariputra, in emptiness there is
na rupan na vedana na sanjna na sanskarah na vijnanam
no form, no sensation, no perception, no memory and no consciousness;
na cakshuh shrotra ghrana jihva kaya manansi
no eye, no ear, no nose, no tongue, no body, and no mind;
na rupa shabda gandha rasa sprashtavya dharmah
no shape, no sound, no smell, no taste, no feeling, and no thought;
na cakshur-dhatuh yavan na mano-vijnanan-dhatuh
no element of perception, from eye to conceptual consciousness;

na avidya na avidya kshayo
[no ignorance and no end to ignorance,]

yavan na jamaranan na jamarana kshayo
no causal link, from ignorance to old age and death, and
no end of causal link, from ignorance to old age and death;
na dukkha samudaya nirodha marga
no suffering, no source, no relief, no path;
na jnanan na praptir na-apraptih
no knowledge, no attainment, and no non-attainment.

tasmac sariputra apraptivad
therefore, sariputra, without attainment
bodhisattvo prajna-paramitam ashritya
bodhisattvas take refuge in prajnaparamita
viharaty acitta-avarana
and live without walls of the mind.
citta-avarana nastitvad atrasto
without walls of the mind and thus without fears,
viparyasa atikranto nishtha nirvanah
they see through delusions and finally nirvana.

tryadhva vyavasthitah sarva-buddah
all buddhas past, present and future
prajna-paramitam ashritya
take refuge in prajnaparamita
anuttaran samyak sambodhim abhisambuddhah
and realize unexcelled perfect enlightenment.

tasmaj jnatavyan prajna-paramita maha-manthro
you should therefore know the great mantra of prajnaparamita
maha-vidya manthro, anuttara manthro
the mantra of great magic, the unexcelled mantra,
asama-sama mantrah
the mantra equal to the unequalled,
sarva-dukkha prashamanah satyam amithyatvat
which heals all suffering and is true, not false,
prajna-paramitayam ukto mantrah tadyatha
the mantra in prajnaparamita spoken thus:

gate gate paragata parasamgate bodhi svaha
[into the Gone, the Gone Beyond, the Gone Completely Beyond, Awake, yes!]

The Perfection of Wisdom Heart Sutra

The Noble Avalokiteshvara Bodhisattva
while practicing the deep practice of Prajñāparamita
looked upon the Five Skandhas
and seeing they were empty of self-existence, said:

“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 ignorance and no end to ignorance,]
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 Prajñāparamita
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
take refuge in Prajñāparamita
and realize unexcelled perfect enlightenment.

You should therefore know the great mantra of Prajñāparamita
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 Prajñāparamita spoken thus:

gate gate paragate parasangate bodhi svaha

(Translated by Red Pine)

Study Guide — Doctrinal structures (from the Canon) declared to be Empty

Five Aggregates / “heaps” (khandha/skanda)

Form (*rūpa*): matter & energy, all physical objects, body
Feeling / “sensation” (*vedana*): pleasant-unpleasant-neutral tone
Perception (*sañña*): recognition, naming
Formations / “memory” (*sankhara/samskara*): mental & emotional content
Consciousness (*viññāna*): knowing, awareness of something

Six Sense Bases / “Doors” (*āyatana*)

Eye, ear, nose, tongue, body, mind

Six Sense Objects

Sights, sounds, smells, tastes, sensations, thoughts (& emotions)

Six Sense Consciousnesses

Eye-consciousness, ear-consciousness ... mind-consciousness

Links (*nidana*) of Dependent Origination / “causal link” (*paticca-samuppāda/pratītya-samutpāda*)

1. Ignorance (*avidya* — lit. “not knowing”, or not seeing clearly)
2. Karmic/Volitional Formations (*saṅkhāra/samskāra*)
3. Consciousness (*viññāna/vijñāna*)
4. Name and Form (*nama-rūpa*)
5. The Six Sense Doors (*saḷāyatana/ṣaḍāyatana*)
6. Contact (*phassa/sparśa* — between an object and a sense door)
7. Feeling (*vedanā* — contact as pleasant, unpleasant, or neutral)
8. Craving (*taṇhā/trṣṇā* — lit. “thirst”)
9. Clinging (*upādāna* — literally “feeding”, or “fuel”)
10. Becoming (*bhāva*)
11. Birth (*jāti*)
12. Old age and Death (*jarāmaraṇa*)

Four Noble Truths

1. *Dukkha* — suffering/stress. To be understood.
2. *Tanha / Trṣṇa* — craving, the source of suffering. To be abandoned.
3. *Nirodha* — the cessation of suffering. To be realized.
4. *Magga / Marga* — the path leading to the cessation... To be developed.