

THE HEART OF THE TEACHINGS ON THE PERFECTION OF WISDOM

Homage to the Blessed One, the noble goddess Prajñāpāramitā

Homage to the omniscient Bodhisattva, the All-Knowing One

Noble Avalokiteśvara Bodhisattva,
cultivating the profound discipline of the Perfection of Wisdom,
examined the five aspects of experience,
and saw them empty of independent existence.

In this system, Śāriputra, form is empty.

Emptiness truly is the nature of form.

Emptiness is inseparable from form,
form inseparable from emptiness.

Likewise affect, perception, choices, and consciousness.

In this teaching, Śāriputra, all experiences are marked by emptiness,
neither caused nor ended, impure nor pure, partial nor whole.

Thus, Śāriputra, in emptiness there is
no form, no affect, no perception, no choices, no consciousness;
no seeing, no hearing, no smelling, no tasting, no touching, no thinking;
no image, no sound, no smell, no taste, no sensation, no concept;
no visual activity to no mental activity;
no ignorance, no ending of ignorance,
to no old age and death, no ending of old age and death;

no dissatisfaction, no cause, no cessation, no path;
no knowledge, no attainment.

Therefore, Śāriputra, free from attainment,
a bodhisattva, having taken refuge in Prajñāpāramitā,
moves through the world with mind unbound.

This one with mind unbound, unafraid,
overcoming all misperceptions, realizes nirvāṇa.

All the Buddhas of all three times realize
unsurpassable complete awakening
through refuge in Prajñāpāramitā.

Therefore, you should realize Prajñāpāramitā as the great mantra,
the unexcelled mantra, the unequalled mantra,
completely without falsity;
she heals all suffering.

In Prajñāpāramitā, the invocation is sounded thus:

gate gate pāragate pārasaṃgate bodhi svāhā

The Heart of the Teachings on the Perfection of Wisdom is complete.

Translated by Sean Oakes, PhD & Christopher Wallis, PhD, 2018.

PRAJÑĀPĀRAMITĀHRDAYA

om̐ namo bhagavatyai ārya prajñāpāramitāyai
namas sarvajñāya

āryāvalokiteśvaro bodhisattva
gambhīrāṃ prajñāpāramitācaryāṃ caramāṇo
vyavalokayati sma pancaskandhāṃs tāṃs ca svabhāvaśūnyān paśyati sma

iha śāriputra rūpaṃ śūnyatā śūnyataiva rūpaṃ
rūpān na pṛthak śūnyatā śūnyatāya na pṛthag rūpaṃ
evam eva vedanā saṃjñā saṃskāro vijñānaṃ

iha śāriputra sarvadharmāḥ śūnyatālakṣaṇā
anutpannā aniruddhā amalā avimalā anūnā aparipūrṇāḥ

tasmāc chāriputra śūnyatāyāṃ
na rūpaṃ na vedanā na saṃjñā na saṃskārāḥ na vijñānam
na cakṣur na śrotraṃ na ghrāṇaṃ na jihvā na kāyo na manaḥ
na rūpaṃ na śabda na gando na raso na spraṣṭavya na dharmāḥ
na cakṣūrdhātur yāvan na manovijñānadhātuḥ
nāvidyā nāvidyākṣayo yāvan na jarāmarāṇam na jarāmarāṇakṣayo
na duḥkho na samudayo na nirodho na mārgaḥ
na jñānam na prāptiḥ

tasmāc chāriputra aprāptitvād bodhisattvasya
prajñāpāramitām āśritya viharaty acittāvaraṇaḥ
cittāvaraṇanāstitvād atrastro viparyāsātikrānto nirvāṇaparyavasānam
tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitām āśritya
anuttarāṃ samyaksambodhim abhisambuddhāḥ

tasmāj jñātavyam prajñāpāramitā mahāvidyā
anuttaravidyā 'samasaṃvidyā
sarvaduḥkhaṃpraśamaṇaḥ samyaktvāmithyātīvāt
prajñāpāramitāyām ukto dhāraṇī tadyathā

gate gate pāragate pārasaṃgate bodhi svāhā

prajñāpāramitāhrdayam samāptam