

## THE HEART SUTRA

*The Heart of The Transcendent Perfection of Wisdom Sutra*  
[Arya - Bhagavati - Prajnaparamita - Hridaya – Sutra]

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak Mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time, the Blessed One entered the samadhi that expresses the dharma called "Profound Illumination."

At the same time, noble Avalokiteshvara, the Bodhisattva-Mahasattva, while practicing the profound Prajnaparamita, saw in this way: he saw the five skandhas to be empty of inherent existence.

Then, through the power of the Buddha, the venerable Shariputra said to noble Avalokiteshvara, the Bodhisattva-Mahasattva, "How should a son or daughter of noble family train, who wishes to practice the profound Prajnaparamita?"

Addressed in this way, noble Avalokiteshvara, the Bodhisattva-Mahasattva, said to venerable Shariputra: "O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be emptiness by nature.

"Form is emptiness; emptiness, form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, discrimination, formation, and consciousness are by nature emptiness.

Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase.

Therefore, Shariputra, in emptiness, there is no form, no feeling, no discrimination, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas; no eye dhatu up to no mind dhatu, no dhatu of dharmas, no mind consciousness dhatu; no ignorance; no end of ignorance up to no ageing and death, no end of ageing and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment.

Therefore, Shariputra, since bodhisattvas have no attainment, they abide by means of the prajnaparamita. Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment.

"Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassable mantra, the unequalled mantra, the mantra that pacifies all suffering, should be known as true, because it does not deceive. The mantra of prajnaparamita is said in this way:

TAYATA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA

"Thus, Shariputra, the bodhisattva-mahasattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteshvara, the Bodhisattva-Mahasattva, saying: "Good, good. O son of noble family; thus, it is. O son of noble family, thus, it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteshvara, the Bodhisattva-Mahasattva, the whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

*This completes the Sutra of the Heart of The Transcendent Perfection of Wisdom Sutra*