

Shorter Prajñāpāramitā Hṛdaya Sūtra

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When Avalokiteśvara Bodhisattva was practicing the profound Prajñāpāramitā, he illuminated the Five Skandhas and saw that they were all empty, and crossed over all suffering and affliction.

“Śāriputra, form is not different from emptiness, and emptiness is not different from form. Form itself is emptiness, and emptiness itself is form. Sensation, conception, synthesis, and discrimination are also such as this. Śāriputra, all dharmas are empty — they are neither created nor destroyed, neither defiled nor pure, and they neither increase nor diminish. This is because in emptiness there is no form, sensation, conception, synthesis, or discrimination. There are no eyes, ears, nose, tongue, body, or thoughts. There are no forms, sounds, scents, tastes, sensations, or dharmas. There is no field of vision and there is no realm of thoughts. There is no ignorance nor elimination of ignorance, even up to and including no old age and death, nor elimination of old age and death. There is no suffering, its accumulation, its elimination, or a path. There is no understanding and no attaining.

“Because there is no attainment, bodhisattvas rely on Prajñāpāramitā, and their minds have no obstructions. Since there are no obstructions, they have no fears. Because they are detached from backwards dream-thinking, their final result is Nirvāṇa. Because all buddhas of the past, present, and future rely on Prajñāpāramitā, they attain Anuttarā Samyaksambodhi. Therefore, know that Prajñāpāramitā is a great spiritual mantra, a great brilliant mantra, an unsurpassed mantra, and an unequalled mantra. The Prajñāpāramitā Mantra is spoken because it can truly remove all afflictions. The mantra is spoken thusly:

gate gate pāragate pārasaṃgate bodhi svāhā