

## Heart Sutra<sup>i</sup>

*Bo-dhi-satt-va* of Great Com-pas-sion<sup>ii</sup>, when prac-ti-cing deep-ly *Praj-na*<sup>iii</sup> *Pa-ra-mi-ta*<sup>iv</sup>, real-ized that all five ag-gre-gates<sup>v</sup> were emp-ty and be-came free from all suf-fering and dis-tress.

*Sha-ri-pu-tra*, Form does not dif-fer from emp-ti-ness, emp-ti-ness does not dif-fer from form. Form is emp-ti-ness, emp-ti-ness is form.

The same is true of sen-sa-tions, per-cep-tions, im-pul-ses, con-sci-ous-ness.

*Sha-ri-pu-tra*, All dhar-mas are emp-ty; they do not ap-pear or dis-ap-pear, are not taint-ed or pure, do not in-crease or de-crease.

There-fore in emp-ti-ness no form, no sen-sa-tions, no per-cep-tions, no im-pul-ses, no con-sci-ous-ness.

No eyes, no ears, no nose, no tongue, no bo-dy, no mind; no form, no sound, no smell, no taste, no touch, no ob-ject of mind; no realm of eye, ear, nose, tongue, bo-dy, and mind con-sci-ous-ness.

No ig-nor-ance, nor ex-tinc-tion of ig-nor-ance, no old age and death, nor ex-tinc-tion of them.

No suf-fering, no o-ri-gi-na-tion of suf-fering, no ces-sa-tion of suf-fering, no path; no wis-dom, al-so no at-tain-ment with no-thing to gain.

The Bo-dhi-satt-va re-lies on-ly on *Praj-na Pa-ra-mi-ta*; there-fore the mind has no hin-drance; with-out an-y hin-drance, no fears ex-ist; free from de-lu-sion, one dwells in *Nir-va-na*<sup>vi</sup>.

All Bud-dhas of the past, pre-sent and fu-ture re-ly on *Praj-na Pa-ra-mi-ta* and at-tain su-preme en-ligh-ten-ment.<sup>vii</sup>

There-fore know that *Praj-na Pa-ra-mi-ta* is the great man-tra<sup>viii</sup>, is the great en-ligh-ten-ing man-tra, is the ut-most man-tra, is the un-sur-passed and un-e-qualled man-tra, which is a-ble to e-lim-i-nate all suf-fering. This is true, not false.

So pro-claim the *Praj-na Pa-ra-mi-ta* man-tra, which says  
*Ga-te, ga-te pa-ra gate para-sam ga-te, bo-dhi sva-ha*<sup>ix</sup> (*Three times*)  
(*Gone, Gone, Gone beyond, Gone altogether beyond! Oh, what an Awakening!*)

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- <sup>i</sup> *Sutra*: a scriptural narrative, especially a text traditionally regarded as a discourse of the Buddha or one of his disciples; literally "thread."
- <sup>ii</sup> *Avalokitesvara*: one of the most important Bodhisattvas of the *Mahayana*. The literal meaning of *Avalokitesvara* is variously interpreted; two interpretations are "Lord Who Looks Down" and "He/She who Hears the Sound (Outcries) of the World." *Avalokitesvara* embodies one of the two fundamental aspects of Buddhahood, compassion and wisdom.
- <sup>iii</sup> *Prajna*: refers to an immediately experienced intuitive wisdom; its meaning cannot be conveyed by concepts or in intellectual terms.
- <sup>iv</sup> *Paramita*: literally "that which has reached the other shore," the transcendental. The *paramitas*, generally translated as "perfections," are the virtues perfected by a Bodhisattva in the course of his/her development.
- <sup>v</sup> *Skandha*: term for the five aggregates, which constitute the entirety of what is generally known as "personality." They are form, sensation, perception, mental formation and consciousness. The characteristics of *skandhas* are birth, old age, death, duration and change. They are regarded as without essence, impermanent, empty and suffering-ridden.
- <sup>vi</sup> *Nirvana*: the realization of the true nature of the mind, identical with the true nature of human beings -- the Buddha-nature.
- <sup>vii</sup> *Anuttara-Samyakmbodhi*: literally "perfect universal enlightenment." It is the full form of samyaksambodhi (enlightenment of a complete Buddha).
- <sup>viii</sup> *Mantra*: a power-laden syllable or series of syllables that manifests certain cosmic forces and aspects of the Buddhas.
- <sup>ix</sup> *Gate, gate, paragate, parasamgate, bodhi svaha*: The mantra uttered by the Bodhisattva, translates literally as, "O Bodhi, gone to the other shore, landed at the other shore, Svaha!"