

♡ Sutra

Homage to the Bhagavati Prajnaparamita! 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 the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that examines the dharma call “profound Illumination.”

At the same time, noble Chenresig, the bodhisattva mahasattva, contemplating the profound practice of the Prajnaparamita saw the five skandas to be empty in nature.

Then, through the power of the Buddha, venerable Shariputra said this to noble Chenresig, “How should a son or daughter of noble qualities who wishes to practice the profound Prajnaparamita train?”

Noble Chenresig replied to venerable Shariputra:

“Oh Shariputra, a son or daughter of noble qualities who wishes to practice the profound Prajnaparamita should regard things in the following way:

The five skandas should be seen to be completely empty in nature.

Form is emptiness. Emptiness is form.

Form is none other than emptiness. Emptiness is none other than form.

In this same way feeling, perception, mental formation and consciousness are empty.

Thus Shariputra are all dharmas emptiness.

They have no characteristics. They are unborn and unceasing;

Neither impure nor free from impurity. They neither decrease nor increase.

Therefore, Shariputra, emptiness has no form, no feeling, no perception, no mental formations

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 element... no mind element, and no mind consciousness element;

No ignorance, no end of ignorance...

No old age and death, and no end of old age and death.

Likewise, there is 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 nothing to attain,

They abide in reliance upon Prajnaparamita.

Without obscurations of mind, they have no fear.

Completely transcending false views, they go to the ultimate of nirvana.

All the buddhas of the three times, by relying on the Prajnaparamita

Awaken completely to the perfect, unsurpassable enlightenment.

Therefore, the mantra of Prajnaparamita is the mantra of great awareness:

It is the unsurpassed mantra, the mantra that equalizes whatever is unequal,

And the mantra that totally pacifies all suffering.

Since it does not deceive, it should be known as truth.

The prajnaparamita mantra is uttered thus:

TEYATA OM GATE GATE PARA GATE PARA SAM GATE BODHI SOHA

Shariputra, it is in this way that bodhisattva mahasattvas should train in the profound Prajnaparamita.” Then the Blessed One arose from that samadhi

And praised the noble Chenresig , the bodhisattva mahasattva, saying:

“Good, good, Oh son of noble qualities! Thus it is! Thus it is!

Exactly as you have taught it, one should practice the profound Prajnaparamita and all the Tatagatas will rejoice.”

When the Blessed One spoke these words, Venerable Shariputra and Noble Chenresig, together with the whole assembly and the world with its gods, humans, asuras and Gandharvas all rejoiced, praising what the Blessed One had said.

Thus concludes the “Sutra of the Heart of Prajnaparamita.”