

THE SUTRA OF THE HEART OF TRANSCENDENT KNOWLEDGE

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,” and at the same time noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajñaparamita, saw in this way: he saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, 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 prajñaparamita?”

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 prajñaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are 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 perception, 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 old age and death, no end of old age and

death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no nonattainment. Therefore, Shariputra, since the bodhisattvas have no attainment, they abide by means of prajñāparamita. 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 prajñāparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajñāparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajñāparamita mantra is said in this way:

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Thus, Shariputra, the bodhisattva mahasattva should train in the profound prajñāparamita.”

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 prajñāparamita 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, that whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

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