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[Translated from the Sanskrit by Edward Conze]

Om namo Bhagavatyai Arya-Prajnaparamitayai!

Homage to the Perfection of Wisdom, the Lovely, the Holy!

Arya-Avalokitesvaro bodhisattvo gambhiram prajnaparamitacaryam caramano vyavalokayati  
sma: panca-skandhas tams ca svabhavasunyan pasyati  
sma.

Avalokita, The Holy Lord and Bodhisattva, was moving in the deep course of the Wisdom which has gone beyond. He looked down from on high, He beheld but five heaps, and he saw that in their own-being they were empty.

Iha Sariputra rupam sunyata sunyataiva rupam, rupan na prithak sunyata sunyataya na prithag  
rupam, yad rupam sa sunyata ya sunyata tad rupam; evam eva vedana-samjna-samskara-  
vijnanam.

Here, O Sariputra, form is emptiness and the very emptiness is form; emptiness does not differ from form, form does not differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form, the same is true of feelings, perceptions, impulses and consciousness.

Iha Sariputra sarva-dharmah sunyata-laksana, anutpanna aniruddha, amala aviamala, anuna  
aparipurnah.

Here, O Sariputra, all dharmas are marked with emptiness; they are not produced or stopped, not defiled or immaculate, not deficient or complete.

Tasmac Chariputra sunyatayam na rupam na vedana na samjna na samskarah na vijnanam. Na  
caksuh-srotra-ghranajihva-kaya-manamsi. Na  
rupa-sabda-gandha-rasa-sprastavaya-dharmah. Na caksur-dhatur yavan na manovjnana-dhatuh.  
Na-avidya na-avidya-ksayo yavan na jara-maranam na jara-marana-ksayo. Na dukkha-samudaya-  
nirodha-marga. Na jnanam, na praptir na-apraptih.

Therefore, O Sariputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; No eye, ear, nose, tongue, body, mind; No forms, sounds, smells, tastes, touchables or objects of mind; No sight-organ element, and so forth, until we come to: No mind-consciousness element; There is no ignorance, no extinction of ignorance, and so forth, until we come to: there is no decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment and non-attainment.

Tasmac Chariputra apraptitvad bodhisattvasya prajnaparamitam asritya viharaty acittavarana-  
Cittavarana-nastitvad atrastro viparyasa-atikranto  
nishtha-nirvana-praptah.

Therefore, O Sariputra, it is because of his non-attainmentness that a Bodhisattva, through having relied on the Perfection of Wisdom, dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvana.

Tryadhva-vyavasthitah sarva-buddhah prajnaparamitam-asritya-anuttaram samyaksambodhim abhisambuddhah.

All those who appear as Buddhas in the three periods of time fully awake to the utmost, right and perfect Enlightenment because they have relied on the Perfection of Wisdom.

Tasmaj jnatavyam : prajnaparamita maha-mantro maha-vidya-mantro 'nuttara-mantro' samasama-mantrah, sarva-duhkha-prasamanah, satyam amithyatvat. Prajnaparamitayam ukto mantrah. Tadyatha : Gate gate paragate parasamgate bodhisvaha. Iti prajnaparamita-hridayam samaptam.

Therefore one should know the prajnaparamita as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth - for what could go wrong? By the prajnaparamita has this spell been delivered. It runs like this: Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all-hail! - This completes the Heart of Perfect Wisdom.

