

: In English :

The Victorious Conqueror's Perfection of Wisdom Gone Yonder

In Sanskrit:

Bhagawati Prajnaparamita Hridaya

In Tibetan :

Chomdendema Sherab kyī Pharol tu Chinpe Hnyingpo

From the first sloka:

At one time I heard this speech: The Victorious Conqueror [Buddha] was at the King's castle on Vulture Hill in India, together with a great congregation of monks and a great congregation of bodhisattvas.

And at that time the great bodhisattva, exalted Chenrezig the mighty, himself completely accomplished in the deep wisdom gone to the other side (prajnaparamita), saw the five earthly heaps, and saw that they were, by their very nature, completely empty.

Thereupon, by the power of Buddha, honorable Sariputra spoke thus to the great bodhisattva, the exalted Chenrezig the mighty:

"Noble son, how should a person be taught who will succeed in accomplishing the deep knowledge gone to the other shore?"

That having been said, Bodhisattva Avalokitesvara said to Sharadwatibu:

"Sharibu, noble men and noble women, a person who desires to succeed in the accomplishment of the deep wisdom gone to the other side (Prajnaparamita) shall see in exactly this way; for he will have seen that those five heaps are, in reality, by their very nature completely empty.

"Form is empty. Emptiness [sunyata] is form. The action [karma] of form is not other than emptiness, nor is the action of emptiness other than form. Of this nature are also feeling, cognition, conception, and consciousness.

"Sharibu, in this way all dharmas are empty; without essential characteristic, not born, not ceasing, without defilement or expiation of defilement, undiminished, uncompleted.

"Sharibu, in this way, in emptiness there is no form, no feeling, no cognition, no conception, no consciousness.

"There is no eye, no ear, no nose, no tongue, no body, no mind, no shape, no sound, no color, no flavor, no feeling, nor any property. There is no dhatu of eye...no dhatu of mind; nor is there mind-vijnana dhatu.

"No ignorance; from no cessation of ignorance to no old age and death; including no cessation of old age and death.

"Of that nature are also suffering, misery and sin, and cessation. There is no path, no wisdom, no attainment, and no non-attainment.

"Sharibu, in this way all buddhas, because of their non-attainment, abiding firmly by Prajnaparamita, are without mental obscurations and are unafraid; they are truly passed beyond confusion, and are finally passed beyond suffering.

"All buddhas residing in the past, present, and future, through firmness in Prajnaparamita, have become buddhas of supreme and complete enlightenment.

"Thus the Prajnaparamita mantra, the mantra of great knowledge, the unexceeded mantra, the unequaled mantra, the mantra that truly assuages all suffering, true and wise.

"The Prajnaparamita mantra spoken:

"Gate gate paragate parasamgate bodhi swaha.

"Sharibu, this is how bodhisattvas teach Prajnaparamita."

Thereupon, the Victorious Conqueror arose from deep meditation and blessed Bodhisattva Avalokitesvara thus: Well done, well done!

"Noble son, that is so; noble son, that is ever so.

"By thus adhering to Prajnaparamita you shall become accomplished. You will look at everything this way, and therefore rejoice."

The Buddha having thus spoken, Saradwatibu and Bodhisattva Avalokitesvara and the sangha and the gods and men and asuras and devas were joyful, and praised the Buddha's speech.

: The end.