



The Maha Prajna Paramita Hrdaya Sutra

The Heart of Great Perfect Wisdom Sutra

The Venerable Bodhisattva Avalokitesvara,
performing his meditation in the deep Prajna Paramita,
clearly saw that there are five skandhas, and these by their nature are empty.
Shariputra, form does not differ from emptiness,
emptiness does not differ from form.
What is form is emptiness, what is emptiness is form.
The same is true of feelings, perceptions, impulses, and knowledge.
Shariputra, all dharmas have the character of emptiness;
they have no beginning and no end,
they are not pure, neither are they impure,
they do not increase, neither do they decrease.
Therefore, in emptiness, there is no form,
no feelings, no perceptions, no impulses, no knowledge.
No eye, ear, nose, tongue, body or mind;
no sound, smell, taste, touch, or attachment.
No world of sight... no world of consciousness.
No ignorance and no end to ignorance.
No old age and death, and no end to old age and death.
No suffering, accumulation, cessation, or path.
No knowledge and no attainment.
With nothing to attain the Bodhisattva relies on Prajna Paramita,
With no hindrance in the mind, no hindrance, therefore, no fear.
Far beyond mistaken fantasy, at last, there is Nirvana.
All past, present, and future Buddhas rely on Prajna-Paramita.
And therefore receive the highest, most perfect enlightenment.
Therefore know, the Prajna-Paramita mantra is the great mantra,
the vivid mantra, the highest mantra, the incomparable mantra.
It completely clears all suffering -- This is true, not false.
So set forth the Prajna-Paramita Mantra, set forth this mantra and say:

Gate gate paragate parasamgate bodhi svaha
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Gate gate paragate parasamgate bodhi svaha



The Four Bodhisattva Vows

Sentient beings are numberless, I vow to save them.

Desires are inexhaustible, I vow to end them.

The Dharmas are boundless, I vow to master them.

The Buddhas way is incomparable, I vow to attain it.