



what the sutra says

SOTO SHU TEXT AND TRANSLATION

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Kan ji zai bo satsu. Gyo jin han-nya ha ra mi ta ji.
 Sho ken go on kai ku. Do is-sai ku yaku.
 Sha ri shi. Shiki fu i ku. Ku fu i shiki. Shiki soku ze
 ku. Ku soku ze shiki. Ju so gyo shiki. Yaku bu nyo ze.
 Sha ri shi. Ze sho ho ku so. Fu sho fu metsu. Fu ku
 fu jo. Fu zo fu gen. Ze ko ku chu. Mu shiki mu ju
 so gyo shiki.
 Mu gen ni bi zes shin ni. Mu shiki sho ko mi soku
 ho. Mu gen kai nai shi mu i shiki kai. Mu mu myo
 yaku mu mu myo jin. Nai shi mu ro shi. Yaku mu ro
 shi jin. Mu ku shu metsu do. Mu chi yaku mu toku.
 I mu sho toku ko.
 Bo dai sat-ta e han-nya ha ra mi ta ko. Shin mu ke
 ge mu ke ge ko. Mu u ku fu. On ri is-sai ten do mu
 so. Ku gyo ne han. San ze sho butsu. E han-nya ha
 ra mi ta ko. Toku a noku ta ra san myaku san bo
 dai. Ko chi han-nya ha ra mi ta. Ze dai jin shu. Ze
 dai myo shu. Ze mu jo shu. Ze mu to do shu. No
 jo is-sai ku. Shin jitsu fu ko. Ko setsu han-nya ha ra
 mi ta shu. Soku setsu shu watsu. Gya tei, gya tei, ha
 ra gya tei. Hara so gya tei. Bo ji sowa ka. Han-nya
 Shin gyo.

Heart of Great Perfect Wisdom Sutra

Avalokiteshavara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty (ku) and thus relieved all suffering.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita, and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”

