

THE HEART OF THE PRAJNA-PARAMITA SUTRA¹

(with outline)

A1. Introduction.

B1. The practitioner.

When Avalokitesvara Bodhisattva

B2. The practice method.

is practicing the profound Prajna-paramita,

B3. The result of the practice.

**He becomes aware and mindful of the emptiness of the five skandhas, and
Thus attains deliverance from all suffering.**

A2. Explaining the essential practice of Prajna-paramita.

B1. The relationship between physical phenomena and emptiness.

**Sariputra, matter is not different from emptiness, and
Emptiness is not different from matter.**

Matter is emptiness and emptiness is matter.

B2. The relationship between mental phenomena and emptiness.

So too are sensation, cognition, volition and consciousness.

*B3. The ultimate characteristic of all phenomena cannot be comprehended through
delusive and/or discriminative thinking, nor does it fall into duality.*

It is, by its own nature, non-arising.

**Sariputra, the emptiness characteristic of all phenomena,
neither arises nor ceases,
is neither pure nor impure, and
neither increases nor decreases.**

B4. Therefore, when dwelling in emptiness, there is nothing to attach to.

*C1. There are no concepts of the five skandhas, the twelve bases, or the eighteen
fields.*

**Therefore, when dwelling in emptiness: there is no matter,
no sensation, cognition, volition or consciousness,
no eye, ear, nose, tongue, body, or mind,
no sight, sound, smell, taste, tangibles, or dharma,
no field of the eye up to no field of mental consciousness,**

¹ □ Outline and translation into English by Sik Hin Hung

C2. There are no concepts of the forward and backward cycles of the twelve links of Dependent Origination.

**no ignorance or the ending of ignorance, up to
no ageing and death or the ending of ageing and death,**

C3. There are no concepts of the four noble truths.

**no suffering , no cause of suffering,
no ending of suffering, and no path,**

C4. There is no concept of wisdom or attainment.

no wisdom and also no attainment.

B5. Summing up that while dwelling in emptiness there is nothing obtainable, and therefore, without any attachment, you attain the unsurpassed fruit.

Because there is nothing obtainable,

A3. Explaining that from practicing prajna-paramita you can obtain the ultimate fruit.

B1. The Final Nirvana.

**Bodhisattvas through the reliance on Prajna-paramita
Have no attachment and hindrance in their minds.**

Because there is no more attachment and hindrance,

**There is no more fear, and
Distant from mistaken views and illusory thinking,
Ultimately : The Final Nirvana.**

B2. The Supreme Enlightenment.

**Buddhas of the past, present, and future all rely on Prajna-paramita
to attain Anuttara-samyak-sambodhi.**

A4. Conclusion.

B1. Glorification of the wondrous merits of the Prajna-paramita.

**Therefore, know that Prajna-paramita
is the great wondrous mantra,
the great radiant mantra,
the unsurpassed mantra, and
the unequalled mantra.**

**It can eradicate all suffering, and
It is genuine and not false.**

**Therefore, utter the Prajna-paramita mantra -
Chant :**

Gate Gate Paragate Parasmagate Bodhisvaha!