

ENGLISH TRANSLATION OF THE SHINGYO

When the Bodhisattva Avalokitesvara was engaged in the practice of the deep Prajnaparamita, he perceived that there are the five Skandhas; and these he saw in their self-nature to be empty.

"O Sariputra, form is here emptiness, emptiness is form; form is no other than emptiness, emptiness is no other than form; that which is form is emptiness, that which is emptiness is form. The same can be said of sensation, thought, confection, and consciousness.

"O Sariputra, all things here are characterized with emptiness: they are not born, they are not annihilated; they are not tainted, they are not immaculate; they do not increase, they do not decrease. Therefore, O Sariputra, in emptiness there is no form, no sensation, no thought, no confection, no consciousness; no eye,[5] ear, nose, tongue, body, mind; no form, sound, colour, taste, touch, objects; no Dhatu of vision, till we come to no Dhatu of consciousness; there is no knowledge, no ignorance, till we come to there is no old age and death, no extinction of old age and death; there is no suffering, no accumulation, no annihilation, no path; there is no knowledge, no attainment, [and] no realization, because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles; and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the *Prajnaparamita*. It runs: '*Gate, gate, Paragate, parasamgate, bodhi, svaha!*' (O Bodhi, gone, gone, gone to the other shore, landed at the other shore , Svaha!)"

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