

# Prajñā,pāramitā Hṛdaya

## प्रज्ञापारमिताहृदय

### The Heart of the Perfection of Wisdom

Edited & translated by Piya Tan ©2009

#### Prajñā,pāramitā Hṛdaya Sūtram |

[vistaramāṭṛkā]

[**Bold print** = Heart Sutra; *Italics* = The long version]

*namaḥ sarvajñāya ||*

*evaṃ mayā śrutam |*

*ekasmin samaye bhagavān rāja,grhe viharati sma  
grdhra,kūṭe parvate mahatā bhikṣu,samghena  
sārdhaṃ mahatā ca bodhisattva,samghena |*

**tena khalu samayena bhagavān  
gambhīrāva,sambodhaṃ nāma samādhiṃ samāpannaḥ|  
tena ca samayena āryāvalokiteśvaro  
bodhi,sattvo mahā,sattvo gambhīrāyāṃ  
prajñā,pāramitāyāṃ caryāṃ caramāṇaḥ**

*evaṃ vyavalokayati sma |*

**pañca skandhāṃs tāṃs ca  
svabhāva,śūnyaṃ vyavalokayati ||**

*ath 'āyusmān śāriputro buddhānubhāvena  
āryāvalokiteśvaraṃ bodhisattvaṃ etad avocatyah*

*kaścit kulaputro [vā kuladuhitā vā asyāṃ]  
gambhīrāyāṃ prajñā,pāramitāyāṃ  
caryāṃ caratu,kāmaḥ,  
katham śikṣitavyaḥ?  
evam ukte āryāvalokiteśvaro bodhisattvo  
mahāsattvaḥ  
āyusmantam śāriputram etad avocatyah*

*kaścic chāriputra kula,putro vā  
kula,duhitā vā [asyāṃ] gambhīrāyāṃ  
prajñā,pāramitāyāṃ caryāṃ caratu,kāmaḥ,  
tenaivaṃ vyavalokitavyam:  
pañca skandhāṃs tāṃs ca svabhāva,śūnyaṃ  
samanupaśyati sma |*

#### The Discourse on

#### the Heart of the Perfection of Wisdom

(Detailed text)

- 1 *Homage to Omniscience!*
- 2 *Thus have I heard*
- 3 *At one time, the Lord was staying near Rāj,grha on Mount Vulture Peak with a large community of monks, together with a great community of bodhisattvas,*
- 4 *Now at that time, the Blessed One attained a samadhi called the Profound Self-awakening. And at that time, the Noble Avalokiteśvara Bodhisattva Mahāsattva was practising the Profound Perfection of Wisdom.*
- 5 *He carefully reflected thus:*
- 6 *The five aggregates he carefully considered to be empty of self-nature."*
- 7 *Then the venerable Śāriputra, by virtue of the Buddha, Said this to the Bodhisattva Noble Avalokiteśvara:*
- 8 *"How should a son of family [or daughter of family] wishes to practise the profound perfection of wisdom train himself?"*
- 9 *When this was said, the Bodhisattva Noble Avalokiteśvara, the Great Being, Said this to the venerable Sariputra:*
- 10 *"Sariputra, the son of family or daughter of family who wishes to practise the profound perfection of wisdom should train himself/herself, should carefully consider thus:*
- 11 *He or she should regard the five aggregates as being empty of self-nature.*

rūpaṃ śūnyatā,  
śūnyatā'iva rūpaṃ |  
rūpān na prthak śūnyatā,  
śūnyatāyā na prthag rūpaṃ |  
yad rūpaṃ sā śūnyatā,  
yā śūnyatā tad rūpaṃ |

evaṃ vedanā,samjñā,samskāra,vijñānāni  
ca śūnyatā |

evaṃ śāriputra sarva,dharmāḥ  
śūnyatā,lakṣaṇā  
anutpannā aniruddhā  
amalā'vimalā  
anūnā asaṃpūrṇāḥ |

tasmāt tarhi śāriputra śūnyatāyāṃ  
na rūpaṃ na vedanā sa samjñā  
na samskārāḥ na vijñānam,

na cakṣur na śrotraṃ na ghrāṇaṃ na jihvā na kāyo  
na mano  
na rūpaṃ na śabda na gandho na raso na spraṣṭavyaṃ  
na dharmāḥ |

na cakṣur dhātur yāvan  
na mano,dhātur na dharmadhātur  
na mano,vijñāna,dhātuḥ |

na vidyā n'āvidyā  
na kṣayo yāvan na jarā,maraṇaṃ  
na jarā,maraṇa,kṣayaḥ,  
na duḥkha,samudaya,nirodha,mārgā  
na jñānaṃ na prāptir nāprāptiḥ |

tasmāc chāriputra aprāptitvena bodhisattvānāṃ  
prajñā,pāramitāṃ āśritya viharati cittāvaraṇaḥ |  
cittāvaraṇa,nāstivād atrasto  
viparyāsātikrānto niṣṭha,nirvāṇaḥ |

try-adhva,vyavasthitāḥ sarva,buddhāḥ  
prajñā,pāramitāṃ āśritya  
anuttarāṃ samyak,sambodhim abhisambuddhāḥ |

tasmād jñātavyaḥ prajñā,pāramitā  
mahā mantraḥ anuttara,mantraḥ asama,sama,mantraḥ  
sarva,duḥkha,praśamana,mantraḥ  
satyam amithyatvāt prajñā,pāramitāyām ukto mantraḥ  
tadyathā  
gate gate pāragate  
pārasaṃgate bodhi svāhā |

evaṃ śāriputra gambhīrāyāṃ prajñāpāramitāyāṃ  
caryāyāṃ śikṣitavyāṃ bodhisattvena ||

- 12 Form is emptiness,  
Emptiness itself is form;
- 13 Emptiness is not different from form,  
Form is not different from emptiness;
- 14 Whatever is form, that is emptiness,  
Whatever is emptiness, that is form.
- 15 Feeling, perception, formations, and consciousness, too,  
are empty in this same way.
- 16 In the same way, Sariputra, all states  
Are empty of characteristics;
- 17 They have not arisen, they do not pass away;
- 18 They are not impure, they are not pure;
- 19 They are not incomplete, they are not accomplished.
- 20 Therefore, Sariputra, in that emptiness,  
There is no form, no feeling, no perception,  
no formations, no consciousness;
- 21 No eye, no ear, no nose, no tongue, no body,  
no mind;
- 22 No form, not sound, no smell, no taste, no touch,  
no mind-object;
- 23 There is no eye element, up to  
no mind element, no mind-object element,  
no mind-consciousness element.
- 24 There is no knowledge, no ignorance;
- 25 No extinction up to no decay and death,
- 26 no ending of decay and death;
- 27 no suffering, no arising, no ending, no path,
- 28 no knowledge, no attainment, no non-attainment.
- 29 Therefore, Sariputra, by the Bodhisattva's non-attainment,  
He or she dwells depending on the perfection of wisdom;
- 30 Because the mind is without obstruction, there is no fear;
- 31 Crossing over the perversions, they gain nirvana.
- 32 All the Buddhas separated by the three periods of time,  
Depending on the perfection of wisdom become  
supreme fully self-awakened, completely self-awakened.
- 33 Therefore, the perfection of wisdom is the great mantra  
of knowledge, the supreme mantra, the incomparable  
mantra, the mantra that stills all sufferings;
- 34 It is truly, not vainly, called the mantra of the perfection  
of wisdom,
- 35 So it is  
**Gone, gone, gone beyond,  
Utterly gone beyond, awakening, well-said!**
- 36 *This is how, Sariputra, the training in the practice of the  
perfection of wisdom is done by the Bodhisattva.*

atha khalu bhagavān tasmāt samādhē, vyutthāya  
 āryāvalokiteśvarasya bodhisattvasya  
 sādhu, kāram adāt, sādhu sādhu kula, putra |  
 evametad kula, putra,  
 evametad gambhīrāyām prajñā, pāramitāyām  
 caryām cartavyām yathā tvayā nirdiṣṭam |  
 anumodyate tathāgatair arhadbhīḥ ||  
 idam avoca bhagavān |

ānandamanā āyusmān śāriputraḥ āryāvalokiteśvaraś ca  
 bodhisattvaḥ  
 sā ca sarvāvatī pariṣat  
 sadeva mānuṣ'āśura, gandharvaś ca loka  
 bhagavato bhāṣitam abhyanandan ||

iti prajñā, pāramitā, hṛdaya, sūtram samāptam |

37 Then the Lord arose from that samadhi, and said sadhu  
 to the Bodhisattva Noble Avalokitesvara, thus:  
 "Sadhu, sadhu, son of family!  
 So it is, son of family!  
 38 It is in this way that the profound perfection of wisdom  
 Is practised according to how it is taught,  
 Worthy of even the Tathagata's rejoicing."  
 The Lord said this.

39 And filled with delight, in the Bodhisattva Noble  
 Avalokitesvara, the venerable Sariputra,  
 40 And the whose assembly,  
 And the world with its devas, asuras, gandharvas,  
 Rejoiced in the Lord's word.

The Discourse on the Heart of the Perfection of Wisdom  
 is thus concluded. □

## Notes on the Heart Sutra

The Heart Sutra, like the Diamond Sutra, belongs to the Perfection of Wisdom (Prajñā, pāramitā) class of Mahāyāna literature, and generally considered to be the primary representative of the genre. The version often chanted is the shorter Heart Sutra, made up of 14 śloka (4 lines of 8 syllables) in Sanskrit. In Chinese, it has 262 characters, while in English it is composed of 16 sentences (T8.251), attributed to Xuánzàng 玄奘. This makes it one of the most abbreviated of the Perfection of Wisdom texts, which exist in various lengths up to 100,000 śloka.

The Heart Sutra is not attributed to the Buddha. In some versions of the text, starting with that of Fǎyue 法月 (653-743) dating to about 735,<sup>1</sup> the Buddha confirms and praises the words of Avalokiteśvara, although this is not included in the best known Chinese version by Xuánzàng.<sup>2</sup> It is well known that lines 13-28 are quoted from the Pañca, vimśati, -sāhasrikā Prajñā, pāramitā Sūtra (the Perfection of Wisdom in 25,000 lines, or "the Large Sutra"). The Tibetan canon uses the longer version, although Tibetan translations without the framing text have been found at Dūnhuáng 燉煌. The Chinese Buddhist canon includes both long and short versions, and both versions exist in Sanskrit. (Nattier 1992: 200)

Edward Conze dates this text to the third of 4 periods in the development of the Perfection of Wisdom. Although it contains a mantra (sometimes called a dhāraṇī), it overlap with the Tantric period, and is included in the Tantra section of at least some editions of the Kanjur. Conze estimates the sutra's date of origin to be 350 CE;<sup>3</sup> some others consider it to be two centuries older than that.<sup>4</sup> Recent scholarship is unable to verify any date earlier than the 7th century CE.<sup>5</sup>

The Chinese version is frequently chanted (in the local pronunciation) by various Chan sects during ceremonies in east Asia, Vietnam, and the world over. The Shingon school in Japan, whose founder Kūkai wrote a commentary on it, holds it in high regard, and the various Tibetan Buddhist schools study it extensively. The Buddhist scholar and author Geshe Kelsang Gyatso in his commentary on the Heart Sutra says:

The *Essence of Wisdom Sutra* (Heart Sutra) is much shorter than the other *Perfection of Wisdom Sutras* but it contains explicitly or implicitly the entire meaning of the longer Sutras.

(*Heart of Wisdom: An Explanation of the Heart Sutra*, 4<sup>th</sup> ed, Tharpa, 2001: 2)

(See [http://en.wikipedia.org/wiki/Heart\\_Sutra](http://en.wikipedia.org/wiki/Heart_Sutra))

### Sanskrit Texts:

- (1) PL Vaidya (ed), *Mahāyāna-sūtra-saṃgraha* part 1. Buddhist Sanskrit Texts no 17. *Mahāyāna-sūtra-saṃgraha* (part 1). Darbhanga: Mithila Institute, 1961.
- (2) E Conze. "The Heart Sutra". Digital International Buddhism Org. <http://kr.buddhism.org/zen/sutras/conze.htm>.

<sup>1</sup> Red Pine. *The Heart Sutra: The Womb of the Buddhas*, Shoemaker 7 Hoard, 2004: 28.

<sup>2</sup> Fukui Fumimasa 福井 文雅. *Hannya shingyo no rekishiteki kenkyu* 般若心經の歴史的研究 (Japanese). Tokyo 東京: Shunjusha 春秋社, 1987.

<sup>3</sup> Edward Conze. *Prajnaparamita Literature*, Mouton, 1960; repr Munshiram Manoharlal, 2000.

<sup>4</sup> DS Lopez, Jr. *The Heart Sutra Explained: Indian and Tibetan Commentaries*, State Univ of NY Press, 1988: 5.

<sup>5</sup> Jan Nattier. "The Heart Sūtra: A Chinese Apocryphal Text?" *Journal of the International Association of Buddhist Studies* 15, 2 1992: 153-223.

# 般若波罗蜜多心经

Bānrào bōluōmìduō xīnjīng

唐 三藏法师 玄奘 译

Táng sānzàngfǎshī Xuánzàng yì

观自在菩萨 行深 般若波罗蜜多时  
Guānzìzài púsà xíngshēn bānrào bō luō mì duō shí

照见五蕴皆空 度一切苦厄  
zhàojiàn wǔyùn jiēkōng dù yīqiè kǔ'è

舍利子 色不异空 空不异色 色即是空 空即是色 受 想 行 识 亦复如是  
Shèlìzǐ sèbúyìkōng kōngbúyìsè sèjíshìkōng kōngjíshìsè shòu xiǎng xíng shí yì fù rú shì

舍利子 是诸法空相 不生 不灭 不垢不净 不增不减  
Shèlìzǐ shìzhūfǎkōngxiàng bùshēng búmiè búgòubújìng bùzēngbùjiǎn

是故 空 中 无色 无 受 想 行 识 无 眼 耳 鼻 舌 身 意  
shìgù kōngzhōngwúsè wúshòuxiǎngxíngshí wú yǎn ěr bí shé shēn yì

无色 声 香 味 触 法 无眼界 乃至 无意识界 无 无明 亦 无 无明 尽  
wú sè shēng xiāng wèi chù fǎ wúyǎnjiè nǎizhì wúyìshí jiè wúwúmíng yì wú wúmíng jìn

乃至 无 老死 亦 无 老死 尽 无 苦 集 灭 道 无 智 亦 无 得 以 无 所 得 故  
nǎizhì wú lǎosǐ yìwú lǎosǐ jìn wúkǔjímièdào wúzhì yì wúdé yǐ wú suǒ dé gù

菩提萨埵 依 般若波罗蜜多故 心无碍 无碍故 无有 恐怖  
Pú tí sà duǒ yī bānrào bōluō mìduōgù xīn wú'ài wú'àigǔ wú yǒu kǒngbù

远离 颠倒 梦想 究竟涅槃  
yuǎnlí diāndǎo mèngxiǎng jiūjìng nièpán

三世 诸佛 依 般若波罗蜜多故 得 阿耨多罗 三藐 三菩提  
sānshì zhūfó yī bānrào bōluō mìduō gù dé ē'nòu duōluō sānmiǎo sānpútí

故知 般若波罗蜜多 是 大神咒 是 大明咒 是 无上咒  
gùzhī bānrào bōluōmìduō shì dàshénzhòu shì dà míngzhòu shì wúshàng zhòu

是 无 等 等 咒 能 除 一切苦 真实 不虚  
shì wúděngděng zhòu néng chú yīqiè kǔ zhēnshí bùxū

故 说 般若 波罗蜜多 咒 即 说 咒 曰  
gùshuō bānrào bōluō mìduō zhòu jí shuōzhòu yuē

揭谛揭谛 波罗揭谛 波罗僧 揭谛 菩提 娑婆 诃  
jiēdì jiēdì bōluō jiēdì bōluōsēng jiēdì pútí suōpó hē