

6. t̄a a śrī tya vi ha r ti cit ta va ra ṇa cit ta va ra ṇa nā sti tvā da tra sto vi pa rya s̄a ti kra ntaḥ
ni ṣṭha ni rvā ṇa³ try dhva vya va sti t̄a sa rva bu ddhāḥ pra jñā p̄a ra mi t̄a s sri tyā nu tta
r̄aṃ sa mya ksaṃ bo dhi a bhi
7. saṃ bu ddhā t̄a smā jñā ta vyaṃ pra jñā pra⁴ mi t̄a ma hā maṃ tro ma hā vi dyā maṃ traḥ a
nu tta ra maṃ tra a sa

Verso

1. ma sa ma maṃ tra sa rva duḥ kha pra sa ma naḥ sa tyāṃ a mi thya tvā d pra jñā p̄a ra mi
t̄a yā mu kto maṃ traḥ ta dya thā ga te ga te p̄a ra gā te p̄a ra ga te p̄a ra saṃ ga te bo dhi
svā hā * pra jñā p̄a ra mi ta hrid yā sa ma pta

Text

ॐ namas sarvajñāya |

āryāvalokiteśvara-bodhisattvā gambhīraṃ prajñāpāramitāyaṃ caryāṃ caramāno
vyavalokayati sma pañca-skandhās tā[m]ś ca svabhāva-śūnyaṃ paśyati sma |

iha śāriputra rūpaṃ śūnyatā śūnyataiva rūpaṃ rūpān na pṛthak śūnyatāyā na pṛthag
rūpaṃ yad rūpaṃ s̄a śūnyatāyā śūnyatā tad rūpaṃ evam eva vedana-saṃjñā-saṃskāra-
vijñānāni |

iha śāriputra sarva-dharmā śūnyatā-lakṣaṇā anutpanna anirūddhā amalāvimalā nānān
aparipūrṇa | tasmāc chāriputra śūnyatāyāṃ na rūpaṃ na vedanāna [na] saṃjñā na saṃskārā na
vijñāni na cakṣū-śrotra-ghraṇa-jihvā-kāya-manāmsi | na rūpaṃ-śabda-ganda-rasa-spraṣṭavya-
dharmā | na cakṣur-dhātu yāvan na mano-dhātu na vidyā nāvidyā na vidyākṣayo
nāvidyāksāyo yāvan na jarāmarāṇaṃ na jarāmarāṇakṣayo | na duḥkha-samudaya-nirodha-
marga | na jñānaṃ na praptitvaṃ |

bodhisatvasya prajñāpāramitā aśritya viharati [a]cittavarāṇa | cittāvarāṇa-nāstitvad atrasto
viparyasātikrāntaḥ niṣṭha-nirvaṇaḥ | tryadhvavyavastitā sarvabuddhāḥ prajñāpāramitā
aśrityānuttarāṃ samyak saṃbodhi [sam yak] saṃbuddhā |

tasmā jñātavyaṃ prajñāpramitā mahā-maṃtrā mahāvidyā-maṃtraḥ anuttara-maṃtra
asamasama-maṃtra sarva-duḥkha-prasāmanaḥ satyaṃ amithyatvād | prajñāpāramitāyāṃ ukto
maṃtra tadyathā gate gate pāragate pārasaṃgate bodhi svāhā ||

prajñāpāramit [hṛda]yā samapta.

Notes

This text forms the basis of the Sanskrit edition published by Max Müller, which in turn forms the basis of the edition by Vaidya, This is significant because Vaidya is widely available on the internet and is the text which appears in the Digital Sanskrit Buddhist Canon. The text is quite different from the critical edition by Conze (1948, 1967).

In terms of the history of the study of Prajñāpāramitā texts in the West this is an important document. Though it is far from perfectly copied, and probably not as old as the

³ word omitted: *prāptaḥ*

⁴ *pra* should read *pāra*

priests of Hōryū-ji monastery say it is, it is never-the-less old. It ought to have been carbon dated before now, but I've seen no reference to any attempt. The ms. dates from not long after the Heart Sutra was composed and probably can claim to be the oldest ms. of it in existence. Not only that but it continues to influence study and perception of the Heart Sutra. The excellent calligraphy book by John Stevens reproduces this text with only minor amendments for example; and much of it survives into Vaidya's Sanskrit text.