

# **Prajñāpāramitā-Hṛdayam**

## **The Heart of the Perfection of Wisdom**

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*Om! Namo Bhagavatyai Ārya-Prajñāpāramitāyai!*  
*Hail! Reverence to the Gracious and Noble Perfection of Wisdom*

**Ārya-Avalokiteśvaro Bodhisattvo,**  
The Noble Buddha-to-be Avalokiteśvara,

**gambhīrām prajñāpāramitā caryām caramāṇo,**  
while dwelling deep in the practice of the perfection of wisdom,

**vyavalokayati sma panca-skandhāms**  
beheld these five constituent groups (of mind and body)

**tāms ca svabhāvasūnyān paśyati sma.**  
and saw them empty of self-nature.

**Iha, Śāriputra, rūpaṃ sūnyatā, sūnyataiva rūpaṃ;**  
Here, Śāriputra, form is emptiness, emptiness is surely form;

**rūpān na pṛthag sūnyatā, sūnyatāyā na pṛthag rūpaṃ;**  
emptiness is not different from form, form is not different from emptiness;

**yad rūpaṃ, sā sūnyatā; ya sūnyatā, tad rūpaṃ;**  
whatever form there is, that is emptiness; whatever emptiness there is, that is form.

**evam eva vedanā-samjñā-saṃskāra-vijñānaṃ.**  
the same for feelings, perceptions, volitional processes and consciousness.

**Iha, Śāriputra, sarva-dharmāḥ sūnyatā-lakṣaṇā,**  
Here, Śāriputra, all things have the characteristic of emptiness,

**anutpannā, aniruddhā; amalā, avimalā; anūnā, aparipūrṇāḥ.**  
no arising, no ceasing; no purity, no impurity; no deficiency, no completeness.

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<sup>1</sup> I have made one or two small adjustments to the text, following the notes by Jayarava in his various articles on the text: <http://jayarava.blogspot.com/search?q=heart+sutra>, which have also helped me to understand sections of the text better.

**Tasmāc Śāriputra, śūnyatāyām**

Therefore, Śāriputra, in emptiness

**na rūpam, na vedanā, na saṃjñā, na saṃskārāḥ, na vijñānam;**

there is no form, no feeling, no perception, no volitional processes, no consciousness;

**na cakṣuḥ-śrotra-ghrāna-jihvā-kāya-manāmsi;**

there are no eye, ear, nose, tongue, body or mind;

**na rūpa-śabda-gandha-rasa-spraṣṭavya-dharmāḥ;**

no forms, sounds, smells, tastes, touches, thoughts;

**na cakṣūr-dhātur yāvan na manovijñāna-dhātuḥ;**

no eye-element (and so on) up to no mind-consciousness element;

**na avidyā, na avidyā-kṣayo yāvan na jarā-maraṇam, na jarā-maraṇa-kṣayo;**

no ignorance, no destruction of ignorance (and so on) up to no old age and death, no destruction of old age and death;

**na duḥkha-samudaya-nirodha-mārgā;**

no suffering, arising, cessation, path;

**na jñānam, na prāptir na aprāptiḥ.**

no knowledge, no attainment, no non-attainment.

**Tasmāc Śāriputra, aprāptivād Bodhisattvasya**

Therefore, Śāriputra, because of the Buddha-to-be's non-attainments

**Prajñāpāramitām āśritya, viharaty acittāvaraṇaḥ,**

he relies on the Perfection of Wisdom, and dwells with his mind unobstructed,

**cittāvaraṇa-nāstitvād atrastro,**

having an unobstructed mind he does not tremble,

**viparyāsa-atikrānto, niṣṭhā-Nirvāṇa-prāptaḥ.**

overcoming opposition, he attains the state of Nirvāṇa.

**Tryadhva-vyavasthitāḥ sarva-Buddhāḥ**

All the Buddhas abiding in the three times

**Prajñāpāramitām āśritya**

through relying on the Perfection of Wisdom

**anuttarām Samyaksambodhim abhisambuddhāḥ.**

fully awaken to the unsurpassed Perfect and Complete Awakening.

**Tasmā jñātavyam Prajñāpāramitā mahā-mantra,**

Therefore one should know the Perfection of Wisdom is a great mantra,

**mahā-vidyā mantra, 'nuttara-mantra, samasama-mantraḥ,**

a great scientific mantra, an unsurpassed mantra, an unmatched mantra,

**sarva duḥkha praśamaṇaḥ, satyam, amithyatvāt.**

the subduer of all suffering, the truth, not falsehood.

**Prajñāpāramitāyām ukto mantraḥ tad-yathā:**

In the Perfection of Wisdom the mantra has been uttered in this way:

**gate, gate, pāragate, pārasaṁgate, Bodhi, svāhā!**

gone, gone, gone beyond, gone completely beyond, Awakening, blessings!

***Iti Prajñāpāramitā-Hṛdayam Samāptam***

*Thus the Heart of the Perfection of Wisdom is Complete*