

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

प्रज्ञापारमिताहृदयसूत्रम्

Prajñāpāramitāhṛdayasūtram

The Heart of the Perfection of Wisdom

Name: _____

Opening Invocation

ॐ नमो भगवत्यै आर्यप्रज्ञापारमितायै।

oṃ namo bhagavatyai āryaprajñāpāramitāyai

Homage to the Blessed Noble Perfection of Wisdom!

Introduction

एवं मया श्रुतम्।

evaṃ mayā śrutam |

Thus have I heard:

एकसमये भगवान् श्रावस्त्याम् विहरति स्म।

ekasamayē bhagavān śrāvastiyāṃ viharati sma |

At one time, the Blessed One was dwelling in Śrāvastī,

जेटवने महाश्रावकसंघेन सह।

jētavanē mahāśrāvakasaṅghēna saha |

in the Jeta Grove, together with a great assembly of monks,

महाबोधिसत्त्वसंघेन च सह।

mahābodhisattvasaṅghēna ca saha |

and a great assembly of Bodhisattvas.

Deep Contemplation

तर्हि भगवान् गम्भीरे महायानप्रज्ञापारमिताधर्मेण चरतः स्म।

tarhi bhagavān gambhīrē mahāyānaprajñāpāramitādharmēṇa carataḥ sma |

At that time, the Blessed One was absorbed in the profound practice of the Great Perfection of Wisdom.

तेन च कालेन आर्यावलोकितेश्वरः बोधिसत्त्वः गम्भीरे प्रज्ञापारमितायां चर्यमाणः स्म।

tēna ca kālēna āryāvalōkitēśvaraḥ bodhisattvaḥ gambhīrē prajñāpāramitāyāṃ caryamāṇaḥ sma |

At the same time, the noble Bodhisattva Avalokiteśvara was practicing deeply the Perfection of Wisdom.

इमां विचारं अपश्यत्।

imāṃ vicāraṃ apaśyat |

He clearly saw:

पञ्च स्कन्धाः शून्यलक्षणा इत्येव।

pañca skandhāḥ śūnyalakṣaṇā ityēva |

The five aggregates are all empty of inherent existence.

Core Teachings

इह शारिपुत्र! रूपं शून्यता, शून्यतैव रूपम्।

iha śāriputra! rūpaṃ śūnyatā, śūnyataiva rūpam |

Here, Śāriputra, form is emptiness, and emptiness is form.

रूपान्न पृथक् शून्यता, शून्यताया न पृथग्रूपम्।

rūpānna prṥhak śūnyatā, śūnyatāyā na prṥthagrūpam |

Form is not separate from emptiness, and emptiness is not separate from form.

यद् रूपं सा शून्यता, या शून्यता तत् रूपम्।

yad rūpaṃ sā śūnyatā, yā śūnyatā tat rūpam |

Whatever is form is emptiness, and whatever is emptiness is form.

एवमेव वेदना-संज्ञा-संस्कार-विज्ञानानि।

evamēva vēdanā-saṃjñā-saṃskāra-vijñānāni |

The same is true for sensation, perception, mental formations, and consciousness.

Universal Truth

शारिपुत्र! सर्वधर्माः शून्यलक्षणाः।

śāriputra! sarvadharmāḥ śūnyalakṣaṇāḥ |

Śāriputra, all phenomena are marked with emptiness.

अनुत्पन्ना-अनिरुद्धाः-अमलाः-अविमलाः।

anutpannā-aniruddhāḥ-amalāḥ-avimalāḥ |

They are neither created nor destroyed, neither stained nor pure.

अनूनाः-अपरिपूर्णाः।

anūnāḥ-aparipūrṇāḥ |

They are neither deficient nor complete.

Emptiness of All

तस्माच्छारिपुत्र! शून्यतायां न रूपं, न वेदना, न संज्ञा, न संस्काराः, न विज्ञानम्।

tasmācchāriputra! śūnyatāyāṃ na rūpaṃ, na vēdanā, na saṃjñā, na saṃskārāḥ, na vijñānam |

Therefore, Śāriputra, in emptiness, there is no form, no sensation, no perception, no mental formations, and no consciousness.

न चक्षुःश्रोत्रघ्राणजिह्वाकायमनांसि।

na cakṣuḥśrōtraghrāṇajihvākāyamanāṃsi |

No eye, no ear, no nose, no tongue, no body, no mind.

न रूपशब्दगन्धरसस्पर्शव्यधर्माः।

na rūpaśabdagandharasasparśavyā dharmāḥ |

No form, no sound, no smell, no taste, no touch, no objects of mind.

Transcendence

तस्मात् प्रज्ञापारमितामाश्रित्य विहरन्ति।

tasmāt prajñāpāramitāmāśritya viharanti |

Thus, Bodhisattvas rely on the Perfection of Wisdom.

त्र्यध्वव्यवस्थिताः सर्वबुद्धाः।

tryadhvavyavasthitāḥ sarvabuddhāḥ |

Through it, all Buddhas of the past, present, and future,

अनुत्तरां सम्यक्सम्बोधिमभिसम्बुद्धाः।

anuttarāṃ samyaksaṃbōdhimabhisambuddhāḥ |

Fully awaken to the unsurpassed, perfect enlightenment.

प्रज्ञापारमितामाश्रित्य विहरन्ति विप्रस्यासाः।

prajñāpāramitāmāśritya viharantiviprasyāsāḥ |

Their minds are without hindrance and free of fear.

निष्ठनिर्वाणः।

nitiṣṭhanirvāṇaḥ |

Having transcended all error, they reach Nirvāṇa.

Mantra

तस्माज्ञातव्यम्। प्रज्ञापारमिता महा-मन्त्रः।

tas mājñātavyam | prajñāpāramitā mahā-mantraḥ |

Therefore, the Prajñāpāramitā Mantra is known as the great mantra.

महाविद्या-मन्त्रः। अनुत्तर-मन्त्रः। समसमन-मन्त्रः।

mahāvidyā-mantraḥ | anuttara-mantraḥ | samasamana-mantraḥ |

The mantra of great wisdom, the unsurpassed mantra, the mantra equal to the unequaled.

सर्वदुःखप्रशमनः। सत्यम्, अमिथ्यात्वात्।

sarvaduḥkhaṇprasamanah | satyaṃ, amithyātvat |

The mantra that ends all suffering. It is true because it is not false.

गते गते पारगते पारसंगते बोधि स्वाहा।

gate gate pāragate pārasaṃgate bodhi svāhā |

Gone, gone, gone beyond, gone altogether beyond—enlightenment, hail!

Discussion Questions

1. In the section ‘Deep Contemplation’ the Sutra describes the Blessed One (Siddhartha Gautama, ‘The Buddha’) as महायानप्रज्ञापारमिताधर्मेण (**mahāyānaprajñāpāramitādharmēṇa**) or “absorbed in the profound practice of the Great Perfection of Wisdom.” Does this description contribute to a specific feeling, mood, or voice? Why or why not?

2. What can be said about the placement of the Mantra (**gate gate pāragate pārasaṃgate bodhi svāhā**) as the last line of the Sutra?