

能除一切苦·真实不虚故·
明咒是无上咒·是无等等咒·
若波罗蜜多·是大神咒·
耨多罗三藐三菩提·故知般若·
佛依般若波罗蜜多·故得阿耨多·
颠倒梦想·究竟涅槃·三世·
碍无罣碍·故无有恐怖·远离·
般若波罗蜜多咒·即说咒曰·

Prajñāpāramitā-Hrdayam

The Heart of the Perfection of Wisdom

Edited by Edward Conze

Translated by Ānandajoti Bhikkhu

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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.

¹ 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