

Prajñāpāramitā-Hṛdayam

The Heart of the Perfection of Wisdom

(translated line by line directly from Sanskrit)

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-skandhāṃs

beheld these five constituent groups (of mind and body)

tāṃś ca svabhāvaśūnyān paśyati sma.

and saw them empty of self-nature.

Iha, Śāriputra, rūpaṃ śūnyatā, śūnyataiva rūpaṃ;

Here, Śāriputra, form is emptiness, emptiness is surely form;

rūpān na pṛthag śūnyatā, śūnyatāyā na pṛthag rūpaṃ;

emptiness is not different from form, form is not different from emptiness;

yad rūpaṃ, sā śūnyatā; ya śūnyatā, 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 śūnyatā-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.

Tasmāc Śāriputra, śūnyatāyām

Therefore, Śāriputra, in emptiness

na rūpaṃ, 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-manāṃsi;

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 atraastro,

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

anuttarāṃ 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 praśamanaḥ, 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, pārasaṃgate, 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

Source <http://buddhism.redzambala.com/buddhism/sutras/prajna-paramita-hridaya-sutra.html>