

।। भगवतीप्रज्ञापारमिताहृदयम् ।।

।। विमलमित्रपाठः ।।

|| bhagavatīprajñāpāramitāhṛdayam ||

|| vimalamitrapāṭhaḥ ||

The Heart of the Bhagavatī, the Perfection of Wisdom

Vimalamitra version

A new edition conforming to the Kangyur version

and to Ācārya Vimalamitra's commentary



सौगतम्

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Introduction

॥ ॐ नमः श्रीप्रज्ञापारमितायै ॥

The Heart Sūtra exists in a variety of versions, and probably with good reason. All the versions, and also the previous editions, present texts in vivid Sanskrit prose, including striking expressions reminiscent of the register of narrative literature (the Saṅghabhedavastu, but also the Jainaprabandhas, may come to mind) and of course of other Mahāyāna Sūtras. As is normally the case in this register of Sanskrit, elliptical expressions allow for brevity, directness, and a sort of “conversational” (if this word makes sense in this context) tone.

I have decided to call this “Vimalamitra version” for two reasons: it is meant to represent what could plausibly be closest to the version that Ācārya Vimalamitra comments upon (his commentary is preserved in the Tibetan Tengyur); furthermore, it is almost entirely matching one of the Kangyur versions, i.e. the one which is the basis for the 84000.co English translation - Vimalamitra being one of the translators involved in creating that version by translating from the Sanskrit into Tibetan.

I offer this edition thinking of people who wish to chant the Heart Sūtra in Sanskrit, and who have a connection with the Tibetan tradition. I find that using this version has some advantages: Tibetan Lamas explain the Heart Sūtra on the basis of a text that very closely matches what is presented here. Other versions are equally good – from my perspective – but for those who wish to be connected to a living Buddhist lineage of the longer Heart Sūtra this edition may be a viable option.

I thank Harunaga Isaacson for going through the text and offering several very useful corrections and suggestions.

This text is especially dedicated to Guru Vāgindraśīladvaja, whose emphasis on the Heart Sūtra has brought immense benefit to countless beings, including myself.

Dharmavardhana Jñānagarbha

।। नमो भगवत्यै प्रज्ञापारमितायै ।।

एवं मया श्रुतम् । एकस्मिन्समये भगवान्नाजगृहे विहरति स्म गृध्रकूटे पर्वते महता भिक्षुसङ्घेन सार्धं महता च बोधिसत्त्वसङ्घेन । तेन खलु समयेन भगवान् गम्भीरावभासं नाम धर्मपर्यायसमाधिं समापन्नः । तेन च समयेनार्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्वो गम्भीरायां प्रज्ञापारमितायां चर्यायामेव व्यवलोकयति स्म । पञ्च स्कन्धास्तांश्च स्वभावशून्यान्व्यवलोकयति ।। अथायुष्माञ्छारिपुत्रो बुद्धानुभावेनार्यावलोकितेश्वरं बोधिसत्त्वं महासत्त्वमेतदवोचत् । यः कश्चित्कुलपुत्रो गम्भीरायां प्रज्ञापारमितायां चर्यां चर्तुकामस्तेन कथं शिक्षितव्यम् । एवमुक्त आर्यावलोकितेश्वरो बोधिसत्त्वो महासत्त्व आयुष्मन्तं शारिपुत्रमेतदवोचत् । यः कश्च्छारिपुत्र कुलपुत्रो वा कुलदुहिता वा गम्भीरायां प्रज्ञापारमितायां चर्यां चर्तुकामस्तेनैवं व्यवलोकयितव्यम् । पञ्च स्कन्धास्तांश्च स्वभावशून्यान्समनुपश्यति स्म । रूपं शून्यता शून्यतैव रूपम् । रूपात्र पृथक्शून्यता शून्यताया न पृथग्रूपम् । यद्रूपं सा शून्यता या शून्यता तद्रूपम् । एवं वेदनासंज्ञासंस्कारविज्ञानानि च शून्यता । एवं शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला अविमला अनूना असंपूर्णाः । तस्मात्तर्हि शारिपुत्र शून्यतायां न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानम् । न चक्षुर्न श्रोत्रं न घ्राणं न जिह्वा न कायो न मनो न रूपं न शब्दो न गन्धो न रसो न स्प्रष्टव्यं न धर्माः । न चक्षुर्धातुर्यावन्न मनोधातुर्न मनोविज्ञानधातुः । नाविद्या नाविद्याक्षयो यावन्न जरामरणं न जरामरणक्षयः । न दुःखसमुदयनिरोधमार्गा न ज्ञानं न प्राप्तिर्नाप्राप्तिः । तस्माच्छारिपुत्र अप्राप्तित्वेन बोधिसत्त्वानां प्रज्ञापारमितामाश्रित्य विहरति । चित्तावरणनास्तित्वादत्रस्तो विपर्यासातिक्रान्तो निष्ठनिर्वाणः । त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां सम्यक्सम्बोधिमाभिसम्बुद्धाः । तस्माज्ज्ञातव्यः प्रज्ञापारमितामन्त्रो महाविद्यामन्त्रो ऽनुत्तरमन्त्रो ऽसमसममन्त्रः सर्वदुःखप्रशमनमन्त्रः सत्यममिथ्यत्वात्प्रज्ञापारमितायामुक्तो मन्त्रः । तद्यथा । ॐ गते गते पारगते पारसंगते बोधि स्वाहा । एवं शारिपुत्र बोधिसत्त्वेन महासत्त्वेन गम्भीरायां प्रज्ञापारमितायां शिक्षितव्यम् ।। अथ खलु भगवान्तस्मात्समाधेर्व्युत्थायार्यावलोकितेश्वराय बोधिसत्त्वाय महासत्त्वाय साधुकारमदात् । साधु साधु कुलपुत्र । एवमेतत्कुलपुत्र । एवमेतद्गम्भीरायां प्रज्ञापारमितायां चर्तव्यं यथा त्वया निर्दिष्टम् । अनुमोद्यते तथागतैरपि ।। इदमवोचद्भगवान् । आत्मना आयुष्मान् शारिपुत्र आर्यावलोकितेश्वरश्च बोधिसत्त्वो महासत्त्वः सा च सर्वावती पर्षत्सदेवमानुषासुरगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन् ।।

भवगतीप्रज्ञापारमिताहृदयं नाम महायानसूत्रं समाप्तम् ।।

|| namo bhagavatyai prajñāpāramitāyai ||

evam mayā śrutam | ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhrakūṭe
parvate mahatā bhikṣusaṅghena sārdham mahatā ca bodhisattvasaṅghena | tena
khalu samayena bhagavān gambhīrāvabhāsaṁ nāma dharmaparyāyasamādhiṁ
samāpannaḥ | tena ca samayenāryāvalokiteśvaro bodhisattvo mahāsattvo
gambhīrāyāṁ prajñāpāramitāyāṁ caryāyāṁ eva vyavalokayati sma | pañca skandhās
tāṁś ca svabhāvasūnyān vyavalokayati || athāyuṣmāñ chāriputro
buddhānubhāvenāryāvalokiteśvaraṁ bodhisattvaṁ mahāsattvaṁ etad avocat | yaḥ
kaścit kulaputro gambhīrāyāṁ prajñāpāramitāyāṁ caryāṁ cartukāmas tena katham
śikṣitavyam | evam ukta āryāvalokiteśvaro bodhisattvo mahāsattva āyuṣmantam
śāriputram etad avocat | yaḥ kaścic chāriputra kulaputro vā kuladuhitā vā
gambhīrāyāṁ prajñāpāramitāyāṁ caryāṁ cartukāmas tenaivam vyavalokayitavyam |
pañca skandhās tāṁś ca svabhāvasūnyān samanupaśyati sma | rūpaṁ sūnyatā
sūnyataiva rūpaṁ | rūpān na pṛthak sūnyatā sūnyatāyā na pṛthag rūpaṁ | yad
rūpaṁ sā sūnyatā yā sūnyatā tad rūpaṁ | evam vedanāsaṁjñāsaṁskāravijñānāni ca
sūnyatā | evam śāriputra sarvadharmāḥ sūnyatālakṣaṇā anuṭpannā aniruddhā amalā
avimalā anūnā asaṁpūrṇāḥ | tasmāt tarhi śāriputra sūnyatāyāṁ na rūpaṁ na
vedanā na saṁjñā na saṁskārā na vijñānam | na cakṣur na śrotraṁ na ghrāṇam na
jihvā na kāyo na mano na rūpaṁ na śabda na gandho na raso na spraṣṭavyam na
dharmāḥ | na cakṣurdhātur yāvan na manodhātur na manovijñānadhātuḥ | nāvidyā
nāvidyākṣayo yāvan na jarāmaraṇam na jarāmaraṇakṣayaḥ | na
duḥkhasamudayanirodhamārgā na jñānam na prāptir nāprāptiḥ | tasmāc chāriputra
aprāptitvena bodhisattvānāṁ prajñāpāramitāṁ āśritya viharati | cittāvaraṇanāstitvād
atrasto viparyāsātikrānto niṣṭhanirvāṇaḥ | tryadhvavyavasthitāḥ sarvabuddhāḥ
prajñāpāramitāṁ āśrityānuttarāṁ samyaksambodhim abhisambuddhāḥ | tasmāj
jñātavyaḥ prajñāpāramitāmanthro mahāvīdyāmanthro ’nuttaramantro
'samasamantraḥ sarvaduḥkhaprasāmanamantraḥ satyam amithyatvāt
prajñāpāramitāyāṁ ukto mantraḥ | tadyathā – om̐ gate gate pāragate pārasaṁgate
bodhi svāhā | evam śāriputra bodhisattvena mahāsattvena gambhīrāyāṁ
prajñāpāramitāyāṁ śikṣitavyam || atha khalu bhagavān tasmāt samādher
vyutthāyāryāvalokiteśvarāya bodhisattvāya mahāsattvāya sādhu kārāṁ adāt | sādhu
sādhu kulaputra | evam etad kulaputra | evam etad gambhīrāyāṁ
prajñāpāramitāyāṁ cartavyam yathā tvayā nirdiṣṭam | anumodyate tathāgatair api ||
idam avocad bhagavān | āttamanā āyuṣmāñ śāriputra āryāvalokiteśvaraś ca

bodhisattvo mahāsattvaḥ sā ca sarvāvātī parṣat sadevamānuṣāsuraḡandharvāś ca loko
bhagavato bhāṣitam abhyanandan ||

bhavagatīprajñāpāramitāhṛdayam nāma mahāyānasūtram samāptam ||

Text with critical apparatus

The text here presented takes Vaidya's edition (1961 : 98-99) as the starting point; I have then adopted other readings, and applied a few emendations, so as to bring the text closer to the Tibetan Kangyur version. I especially relied on:

- Shiraishi's editions of both the shorter and longer versions – which I found to be precious, as they include synoptic editions with up to six different readings of each passage;
- Jayarava Attwood's very useful diplomatic edition of British Library Manuscript EAP676/2/5; and,
- Conze's hybrid edition of the shorter and longer versions.

The present edition is not an attempt to reconstruct a hypothetical “ur-version”; rather, it is meant to offer a version plausibly close to what may have circulated in the living Buddhist tradition that transmitted the Sūtra to Tibet. This goal may still be deemed ambitious, but it is circumscribed.

The main difference between this edition and the Tibetan versions is the inclusion of āttamanāḥ, which reflects Vimalamitra's commentary; the wording in his gloss is hard to make sense of without assuming that he was reading a version that included the term āttamanāḥ. The other significant choice (although in a sense, a minor difference) is that of including the om̐ at the beginning of the mantra, found in some but not all versions in both Tibetan and Sanskrit.

Note: I regard *satva* and *sattva* as variant acceptable orthographies of the same term, thus I have not consistently marked the regularization to *sattva*, and I do not regard it as an emendation. I am aware of scholarly discussions regarding bodhisattva/bodhisatva, yet I am not convinced that the distinction should be regarded as anything more than acceptable (and, accepted) variant orthographies – at least in the milieu that transmitted the present Sūtra to Tibet (assessing whether this may not have been the case in more ancient times is entirely beyond my abilities).

I thank Kengo Harimoto for very kindly and promptly sharing Shiraishi's excellent work.

Abbreviations:

ED_C Conze (1967)

ED_{JR} Attwood (2014)

ED_S Shiraishi (1939a): this refers to the critical edition

ED_{S1-6} Shiraishi (1939a): the numbers refer to the six different readings reported in the synoptic edition

ED_{Sshort} Shiraishi (1939b): this refers to the critical edition of the shorter Heart Sūtra

ED_V Vaidya (1961) pages 98-99

ED_{V2} Vaidya (1961) pages 98-99, edition in footnote

Tib. *bcom ldan 'das ma shes rab kyi pha rol tu phyin pa'i snying po bam po gcig go*. Toh 21, Degé Kangyur vol. 34 (sher phyin, ka), folios 144b–146a

em. emendation

|| namo bhagavatyai prajñāpāramitāyai¹ ||

evam mayā śrutam | ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhrakūṭe
parvate mahatā bhikṣusaṅghena sārdham mahatā ca bodhisattvasaṅghena | tena
khalu samayena bhagavān gambhīrāvabhāsam² nāma dharmaparyāyasamādhiṃ³
samāpannaḥ | tena ca samayenāryāvalokiteśvaro bodhisattvo mahāsattvo
gambhīrāyām prajñāpāramitāyām caryāyām eva⁴ vyavalokayati sma | pañca
skandhās⁵ tāmś ca svabhāvaśūnyān vyavalokayati || athāyusmāñ chāriputro
buddhānubhāvenāryāvalokiteśvaraṃ bodhisattvaṃ mahāsattvaṃ⁶ etad avocat | yaḥ
kaścit kulaputro gambhīrāyām prajñāpāramitāyām caryām cartukāmas tena katham
śikṣitavyam⁷ | evam ukta āryāvalokiteśvaro bodhisattvo mahāsattva āyusmantam
śāriputram etad avocat | yaḥ kaścic chāriputra kulaputro vā kuladuhitā vā

¹ namo bhagavatyai prajñāpāramitāyai **em.** Tib. (*bcom ldan 'das ma shes rab kyi pha rol tu phyin pa la phyag 'tshal lo*)] namo bhagavatye āryaprajñāpāramitāye ED_S ED_{S6} om namo bhagavatyai ārya-
prajñāpāramitāyai ED_C om namo bhagavat(y)a(i) āryaprajñāpāramitāyai ED_{JR} namaḥ sarvajñāya ED_V

² gambhīrāvabhāsam ED_{S5} Tib. (*zab mo snang ba*)] gambīrāvabhāsan ED_{S6} gambīrāvabhāsamn ED_{S4}
gambhīrāvabhāsan ED_{JR} gambhīrāvasambodham ED_V

³ dharmaparyāyasamādhiṃ **em.** Tib. (*chos kyi rnam grangs kyi ting nge 'dzin la*) dharmaparyāyam
samādhiṃ ED_{S5} ED_{Sg} dharmaparyāyam bhāṣitvā samādhiṃ ED_C (dharmaparyāyam bhāṣitva
samādhiṃ) ED_{JR} samādhiṃ ED_V

⁴ caryāyām eva **em.** Tib. (*spyod pa nyid la*)] caryām ED_{S6} and Manuscripts *Nabcdeim* as reported
in ED_C caryām (caramāṇo) eva(m) (note: this should mean that the manuscript reading is caryām
eva) ED_{JR} caryām caramāṇa evam ED_V Note: I understand the particle *la* in Tib. as marking the 7th
vibhakti for three terms (gambhīrāyām prajñāpāramitāyām caryāyām); compare its use elsewhere
within this very text. Vimalamitra's commentary mentions that "some manuscripts read evam" (*yi
ge kha cig las 'di ltar zhes*), presenting it as a viable alternative, but not (by implication) as the
primary reading; I also believe that his comment makes better sense if we understand his pratīka of
the first alternative as the Tibetan translation of *caryāyām eva*.

⁵ pañca skandhās ED_{S3}, ED_C] pañca skandhāms ED_V I thank Harunaga Isaacson for pointing out
that the choice of 1st vibhakti is actually a very nice solution, fitting with the register of the text
(pañca skandhāḥ is expressing the content of the seeing, almost as a stand-alone sentence that yet
functions as an object); I had for a very long time assumed the 2nd vibhakti reading to be a more
natural choice, following Vaidya (1961) (on this point, see especially Attwood 2015), but I now
realize I may have missed the most likely intended emphasis; note that the Tibetan could be
rendering either reading.

⁶ bodhisattvaṃ mahāsattvaṃ ED_{S5}, ED_{JR} (although with the alternative orthography bodhisattvaṃ
mahāsattvaṃ) Tib. (*byang chub sems dpa' sems dpa' chen po*)] bodhisattvaṃ ED_V

⁷ caryām cartukāmas tena katham śikṣitavyam ED_S (note also the *des* in Tib.)] caryām cartukāmaḥ
katham śikṣitavyaḥ ED_V

gambhīrāyām prajñāpāramitāyām caryām cartukāmas tenaivam vyavalokayitavyam⁸
| pañca skandhās⁹ tāmś ca svabhāvasūnyān samanupaśyati sma |

rūpaṃ sūnyatā sūnyataiva rūpaṃ | rūpān na pṛthak sūnyatā sūnyatāyā na pṛthag
rūpaṃ | yad rūpaṃ sā sūnyatā yā sūnyatā tad rūpaṃ | evaṃ
vedanāsamjñāsaṃskāravijñānāni ca sūnyatā | evaṃ śāriputra sarvadharmāḥ
sūnyatālakṣaṇā anutpannā aniruddhā amalā avimalā¹⁰ anūnā asaṃpūrṇāḥ | tasmāt
tarhi śāriputra sūnyatāyām na rūpaṃ na vedanā na samjñā na saṃskārā na vijñānam
| na cakṣur na śrotraṃ na ghrāṇam na jihvā na kāyo na mano na rūpaṃ na śabda
na gandho na raso na spraṣṭavyam na dharmāḥ | na cakṣurdhātur yāvan na
manodhātur na manovijñānadhātuḥ¹¹ | nāvidyā nāvidyākṣayo yāvan¹² na

⁸ vyavalokayitavyam ED_S, ED_{JR}] vyavalokitavyam ED_C, ED_V I would regard *vyavalokitavyam* as an acceptable form: however, numerous passages suggest that *(vyava)lokayitavyam* is a commonly used form in Buddhist Sūtras (including, importantly, in Prajñāpāramitā literature), Vinaya, and some śāstras, while I could find only one instance of *(vyava)lokityam*.

⁹ pañca skandhās ED_{S3}] pañca skandhāms ED_V (see note on the previous occurrence of the expression)

¹⁰ avimalā **em.** as per Attwood's convincing suggestion that the a- was omitted, Tib. (*dri ma dang bral ba med pa*)] vimalā ED_V

¹¹ na cakṣurdhātur yāvan na manodhātur na manovijñānadhātuḥ ED_{S3}, Tib. (*mig gi khams med pa nas yid kyī khams med yid kyī rnam par shes pa'i khams kyī bar du yang med do*)] na cakṣurdhātur yāvan na manodhātur na dharmadhātur na manovijñānadhātuḥ ED_V na caksu(r)dhātuḥ | evaṃ jāvanta dharmmaḥ dhātuḥ yāvan (na manovijñānadhātu) ED_{JR} na cakṣurdhātur yāvan na manovijñānadhātuḥ ED_C Note: this was a rather difficult decision; the list here referred to is that of the eighteen dhātus, listed as āśraya (cakṣurdhātu, etc.) ālambana (rūpadhātu, etc.) and vijñāna (cakṣurvijñānadhātu, etc.). Conze reports that, in fact, two manuscripts present the entire list in this form. Within this system, the two more natural solutions would be either as per Vaidya or as per Conze: the first in the list is cakṣurdhātu, the last three are manodhātu, dharmadhātu, and manovijñānadhātu. However, none of the commentaries preserved in Tibetan supports either of these solutions, in my understanding. Vimalamitra's commentary (Tōh 3818: *mig gi khams med pa nas bar gyi sgras gzugs kyī khams dang | mig gi rnam par shes pa'i khams la sogs pa mco lnga shugs kyī ston to | tha ma yin pa'i phyir yid kyī khams dang yid kyī rnam par shes pa'i khams te /*) seems clearly based on the reading of Tib., while other commentaries seem to be based on the reading of what Silk calls Recension A (*mig gi khams med pa nas yid kyī khams med*, Silk 1994: 126; this would be na cakṣurdhātur yāvan na manodhātuḥ); I interpret this reading as a double abbreviation of sorts, i.e., dharmadhātu is also skipped, and understood as expressed within the abbreviated mention of manodhātu (that precedes it in the list) and manovijñānadhātu (that follows it in the list).

¹² nāvidyā nāvidyākṣayo yāvan ED_{Sshort}, Tib. (*ma rig pa med ma rig pa med zad pa med pa nas*), this fits much better, I believe, with the standard list of twelve parts of dependent arising referred to here] na vidyā nāvidyā na kṣayo yāvan ED_V

jarāmarāṇam na jarāmarāṇakṣayaḥ | na duḥkhasamudayanirodhamārgā na jñānam
na prāptir nāprāptiḥ | tasmāc chāriputra aprāptitvena bodhisattvānām
prajñāpāramitām āsritya viharati¹³ | cittāvaraṇanāstitvād atrasto viparyāsātikrānto
niṣṭhanirvāṇaḥ | tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitām
āsrityānuttarām samyaksambodhim abhisambuddhāḥ | tasmāj jñātavyaḥ
prajñāpāramitāmanthro mahāvidyāmanthro¹⁴ 'nuttaramantro 'samasamamantraḥ
sarvaduḥkhaśamanamantraḥ satyam amithyatvāt prajñāpāramitāyām ukto
mantraḥ | tadyathā – om¹⁵ gate gate pāragate pārasaṅgate bodhi svāhā | evam
śāriputra bodhisattvena mahāsattvena¹⁶ gambhīrāyām prajñāpāramitāyām
śikṣitavyam¹⁷ || atha khalu bhagavān tasmāt samādher vyutthāyāryāvalokiteśvarāya
bodhisattvāya mahāsattvāya¹⁸ sādhu sādhu kulaputra | evam etat

¹³ viharati ED_{S6}, Tib. (*gnas te*)] viharati cittāvaraṇaḥ ED_V viharaty acittāvaraṇaḥ ED_C Note: I strongly suspect that cittāvaraṇa here is a dittography; not only in view of the wording of the Tibetan (and the absence of this term in the commentaries), but also due to the expected position of viharati in similar sentences elsewhere.

¹⁴ prajñāpāramitāmanthro mahāvidyāmanthro 'em. Tib. (*shes rab kyī pha rol tu phyin pa'i sngags rig pa chan po'i sngags*)] prajñāpāramitā (mahā)mantra mahāvidyā mantra ED_{JR} [note that (mahā) is Attwood's suggestion, thus the manuscript reading would seem to match the Tibetan translation] prajñāpāramitāmahāmanthro ED_V

¹⁵ om ED_{S6} ED_C ED_{JR} (although with the alternative spelling aum)] Tib. omits, but other Tibetan versions include it (see Silk 1994 : 138, where it appears in the reading recension A); Śrīśimha's commentary (Tōh. 4353) explicitly comments on the om, and Vajrapāṇi's commentary (Toh. 3820) probably implies its inclusion.

¹⁶ bodhisattvena mahāsattvena ED_{V2} ED_{JR} (although with the alternative orthography bodhisatvena mahāsatvena, and in a different position, appearing after śikṣitavyam rather than after śāriputra) Tib. (*byang chub sems dpa' sems dpa' chen pos*); I have opted for this word order after considering parallel occurrences of bodhisattvena mahāsattvena in similarly constructed sentences found in the larger Prajñāpāramitāsūtras] bodhisattvena ED_V (also appearing after śikṣitavyam)

¹⁷ gambhīrāyām prajñāpāramitāyām śikṣitavyām manuscript reading as reported in ED_{JR}, although Attwood adds (caryām) in his diplomatic edition, Tib. (*shes rab kyī pha rol tu phyin pa zab mo la bslab par bya'o*)] gambhīrāyām prajñāpāramitāyām caryāyām śikṣitavyām ED_V

¹⁸ āryāvalokiteśvarāya bodhisattvāya mahāsattvāya ED_S ED_{S6}, (although with -satvāya), ED_C ED_{JR} (āryāvalokiteśvarāya bodhisattvāya (mahāsattvāya)) Tib. (*byang chub sems dpa' sems dpa' chen po 'phags pa spyan ras gzigs dbang phyug la*)] āryāvalokiteśvarāya bodhisattvasya ED_V avalokiteśvarāya bodhisattvāya ED_{V2} Note that choosing between the 4th and the 6th vibhakti forms is not an easy matter, and I would not regard the 6th vibhakti to be significantly different; in this register of Buddhist Sanskrit, it is not infrequent to find 6th vibhakti forms expressing sampradāna, or possibly even understood as 4th vibhakti (in analogy to other Middle-Indic languages, such as, for example, Pāli); I have opted for the 4th vibhakti as it is attested.

kulaputra | evam etad gambhīrāyām prajñāpāramitāyām cartavyam¹⁹ yathā tvayā
nirdiṣṭam | anumodyate tathāgatair api²⁰ || idam avocad bhagavān | āttamanā²¹
āyusmān śāriputra āryāvalokiteśvaraś ca bodhisattvo mahāsattvaḥ²² sā ca sarvāvātī
parṣat²³ sadevamānuṣāsuraḥ gandharvaś ca loko bhagavato bhāṣitam abhyanandan ||
bhavagatīprajñāpāramitāhṛdayam nāma mahāyānasūtram samāptam²⁴ ||

¹⁹ cartavyam ED_{S5} Tib. (*spyad par bya ste*)] caryām cartavyam ED_C caryam cartavyam ED_V

²⁰ tathāgatair api **em.** Tib. (*de bzhin gshegs pa rnam kyang*)] tathāgaterkr̥tiḥ ED_{S1} ED_{S2} ED_{S3}
tathāgatair iti ED_{S4} sarvatathāgatair iti ED_{JR} tathāgatair arhadbhiḥ ED_V sarvatathāgatair arhadbhiḥ
samyaksambuddhaiḥ ED_{V2} One could consider *tathāgatair iti*, and the readings in most variants may
possibly support it; it could be regarded as compatible with the Tibetan, as the fact that it is not
represented in the Tibetan translation may be explained as reflecting that its function would
unlikely be to mark a quote – rather, it would have the sense of completion (*samāpti*) – one could
point to parallels where the *iti* appears at exactly the same juncture and is left untranslated;
however, I felt that *api* may be a more straightforward way to match the Tibetan *kyang*, and it
seems to me that the commentaries did not read the *iti* (otherwise, one of them at least may have
explained its function). It seems to me, furthermore, that Vimalamitra was reading *tathāgatair api*,
considering how he explains the function of the *kyang* (*de bzhin gshegs pa gzhan gyis kyang*) –
this may be difficult to make sense of without understanding *de bzhin gshegs pa rnam kyang* as
rendering *tathāgatair api*.

²¹ āttamanā ED_C ED_{V2}] ānandamanā ED_V While this term is omitted in Tib., and in both recensions
as edited by Silk, Vimalamitra’s commentary (Tōh 3818) appears to include it (*yi rangs*), and he
offers two possible interpretations: according to one, it can also refer to the Buddha himself being
joyful (*kha cig gis bcom ldan ’das la yang sbyar te*; see also Lopez 1996: 69, although his choice of
translating *yi rangs* / āttmanāḥ as “admiration” may be somewhat confusing).

²² bodhisattvo mahāsattvaḥ ED_{S5} ED_{V2} Tib. (*byang chub sems dpa’ sems dpa’ chen po*)] bodhisattvo
mahāsattvo ED_{JR} bodhisattvaḥ ED_V

²³ parṣat ED_{S1} ED_{S2} ED_{S3} ED_{S5} ED_{S6} ED_C ED_{V2} ED_{JR}] pariṣat ED_V

²⁴ bhavagatīprajñāpāramitāhṛdayam nāma mahāyānasūtram samāptam **em.** Tib. (*bcom ldan ’das ma
shes rab kyi pha rol tu phyin pa’i snying po zhes bya ba theg pa chen po’i mdo rdzogs so*)]

āryapañcaviṃśatika-prajñāpāramitā-(hṛdaya) samāptaḥ ED_{JR}

āryapañcaviṃśatikābhagavatīprajñāpāramitāhṛdayam ED_{S5} iti (note: I have adjusted the spacing and
removed capitalization in representing this reading of ED_{S5})

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