

।। भगवतीप्रज्ञापारमिताहृदयम् ।।

।। विमलमित्रपाठः ।।

|| bhagavatīprajñāpāramitāhṛdayam ||

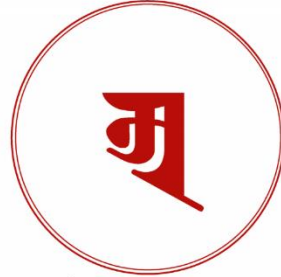
|| vimalamitrapāṭhaḥ ||

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. I thank Sharmila Deo for pointing out a typo (bhavagatī > bhagavatī) in the 2023 edition - it has now been fixed.

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 कश्चिच्छारिपुत्र कुलपुत्रो वा कुलदुहिता वा गम्भीरायां प्रज्ञापारमितायां चर्यां चर्तुकामस्तेनैवं व्यवलोकयितव्यम् । पञ्च स्कन्धास्तांश्च स्वभावशून्यान्समनुपश्यति स्म । रूपं शून्यता शून्यतैव रूपम् । रूपान्न 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 । चित्तावरणनास्तित्वाद्रस्तो विपर्यासातिक्रान्तो निष्ठनिर्वाणः । त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां सम्यक्सम्बोधिमभिसम्बुद्धाः । 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 । आत्तमना आयुष्मान् शारिपुत्र आर्यावलोकितेश्वरश्च बोधिसत्त्वो महासत्त्वः सा च सर्वावती पर्षत्सदेवमानुषासुरगन्धर्वश्च लोको भगवतो भाषितमभ्यनन्दन् ।।

भगवतीप्रज्ञापारमिताहृदयं नाम महायानसूत्रं समाप्तम् ।।



|| namo bhagavatyai prajñāpāramitāyai ||

evaṃ mayā śrutam | ekasmin samaye bhagavān rājagṛhe viharati sma gṛdhrakūṭe  
parvate mahatā bhikṣusaṅghena sārddham mahatā ca bodhisattvasaṅghena | tena  
khalu samayena bhagavān gambhīrāvabhāsam nāma dharmaparyāyasamādhiṃ  
samāpannaḥ | tena ca samayenāryāvalokiteśvaro bodhisattvo mahāsattvo  
gambhīrāyāṃ prajñāpāramitāyāṃ caryāyāṃ eva vyavalokayati sma | pañca skandhās  
tāṃs ca svabhāvasūnyān vyavalokayati || athāyuṣmāñ chāriputro  
buddhānubhāvenāryāvalokiteśvaraṃ bodhisattvaṃ mahāsattvaṃ etad avocat | yaḥ  
kaścit kulaputro gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmas tena kathāṃ  
śikṣitavyam | evam ukta āryāvalokiteśvaro bodhisattvo mahāsattva āyuṣmantaṃ  
śāriputraṃ etad avocat | yaḥ kaścic chāriputra kulaputro vā kuladuhitā vā  
gambhīrāyāṃ prajñāpāramitāyāṃ caryāṃ cartukāmas tenaivaṃ vyavalokayitavyam |  
pañca skandhās tāṃs ca svabhāvasūnyān samanupaśyati sma | rūpaṃ sūnyatā  
sūnyataiva rūpaṃ | rūpān na pṛthag sūnyatā sūnyatāyā na pṛthag rūpaṃ | yad  
rūpaṃ sā sūnyatā yā sūnyatā tad rūpaṃ | evaṃ vedanāsaṃjñāsaṃskāravijñānāni ca  
sūnyatā | evaṃ śāriputra sarvadharmāḥ sūnyatālakṣaṇā anutpannā aniruddhā amalā  
avimalā anūnā asaṃpūrṇāḥ | tasmāt tarhi śāriputra sūnyatāyāṃ na rūpaṃ na  
vedanā na saṃjñā na saṃskārā na vijñānam | na cakṣur na śrotraṃ na ghrāṇaṃ na  
jihvā na kāyo na mano na rūpaṃ na śabda na gandho na raso na spraṣṭavyaṃ na  
dharmāḥ | na cakṣurdhātur yāvan na manodhātur na manovijñānadhātuḥ | nāvidyā  
nāvidyākṣayo yāvan na jarāmaraṇaṃ na jarāmaraṇakṣayaḥ | na  
duḥkhasamudayanirodhamārgā na jñānaṃ na prāptir nāprāptiḥ | tasmāc chāriputra  
aprāptitvena bodhisattvānāṃ prajñāpāramitāṃ āśritya viharati | cittāvaraṇanāstitvād  
atrasto viparyāsātikrānto niṣṭhanirvāṇaḥ | tryadhvavyavasthitāḥ sarvabuddhāḥ  
prajñāpāramitāṃ āśrityānuttarāṃ samyaksambodhim abhisambuddhāḥ | tasmāj  
jñātavyaḥ prajñāpāramitāmantra mahāvīdyāmantra 'nuttaramantro  
'samasamantraḥ sarvaduḥkhaprasāmanamantraḥ satyam amithyatvāt  
prajñāpāramitāyāṃ ukto mantraḥ | tadyathā – om̐ gate gate pāragate pārasaṃgate  
bodhi svāhā | evaṃ śāriputra bodhisattvena mahāsattvena gambhīrāyāṃ  
prajñāpāramitāyāṃ śikṣitavyam || atha khalu bhagavān tasmāt samādher  
vyutthāyāryāvalokiteśvarāya bodhisattvāya mahāsattvāya sādhu kāram adāt | sādhu  
sādhu kulaputra | evam etad kulaputra | evam etad gambhīrāyāṃ  
prajñāpāramitāyāṃ cartavyaṃ yathā tvayā nirdiṣṭam | anumodyate tathāgatāir api ||

idam avocad bhagavān | āttamanā āyusmān śāriputra āryāvalokiteśvaraś ca  
bodhisattvo mahāsattvaḥ sā ca sarvāvātī parśat sadevamānuṣāsuraḡandharvaś ca loko  
bhagavato bhāṣitam abhyanandan ||

bhagavatīprajñāpāramitāhṛdayaḡ nāma mahāyānasūtraḡ 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<sub>C</sub> Conze (1967)

ED<sub>JR</sub> Attwood (2014)

ED<sub>S</sub> Shiraishi (1939a): this refers to the critical edition

ED<sub>S1-6</sub> Shiraishi (1939a): the numbers refer to the six different readings reported in the synoptic edition

ED<sub>Sshort</sub> Shiraishi (1939b): this refers to the critical edition of the shorter Heart Sūtra

ED<sub>V</sub> Vaidya (1961) pages 98-99

ED<sub>V2</sub> 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 prajñāpāramitāyai<sup>1</sup> ||

evam mayā śrutam | ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhrakūṭe  
parvate mahatā bhikṣusaṅghena sārdham mahatā ca bodhisattvasaṅghena | tena  
khalu samayena bhagavān gambhīrāvabhāsam<sup>2</sup> nāma dharmaparyāyasamādhiṃ<sup>3</sup>  
samāpannaḥ | tena ca samayenāryāvalokiteśvaro bodhisattvo mahāsattvo  
gambhīrāyām prajñāpāramitāyām caryāyām eva<sup>4</sup> vyavalokayati sma | pañca  
skandhās<sup>5</sup> tāms ca svabhāvaśūnyān vyavalokayati || athāyusmāñ chāriputro  
buddhānubhāvenāryāvalokiteśvaraṃ bodhisattvaṃ mahāsattvaṃ<sup>6</sup> etad avocat | yaḥ  
kaścit kulaputro gambhīrāyām prajñāpāramitāyām caryām cartukāmas tena katham  
śikṣitavyam<sup>7</sup> | evam ukta āryāvalokiteśvaro bodhisattvo mahāsattva āyusmantam  
śāriputram etad avocat | yaḥ kaścic chāriputra kulaputro vā kuladuhitā vā

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<sup>1</sup> 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<sub>S</sub> ED<sub>S6</sub> om namo bhagavatyai ārya-  
prajñāpāramitāyai ED<sub>C</sub> om namo bhagavat(y)a(i) āryaprajñāpāramitāyai ED<sub>JR</sub> namaḥ sarvajñāya ED<sub>V</sub>

<sup>2</sup> gambhīrāvabhāsam ED<sub>S5</sub> Tib. (*zab mo snang ba*) ] gambīrāvabhāsan ED<sub>S6</sub> gambīrāvabhāsamn ED<sub>S4</sub>  
gambhīrāvabhāsan ED<sub>JR</sub> gambhīrāvasambodham ED<sub>V</sub>

<sup>3</sup> dharmaparyāyasamādhiṃ **em**. Tib. (*chos kyi rnam grangs kyi ting nge 'dzin la*) dharmaparyāyam  
samādhiṃ ED<sub>S5</sub> ED<sub>Sg</sub> dharmaparyāyam bhāṣitvā samādhiṃ ED<sub>C</sub> (dharmaparyāyam bhāṣitva  
samādhiṃ) ED<sub>JR</sub> samādhiṃ ED<sub>V</sub>

<sup>4</sup> caryāyām eva **em**. Tib. (*spyod pa nyid la*) ] caryām ED<sub>S6</sub> and Manuscripts *Nabcdeim* as reported  
in ED<sub>C</sub> caryām (caramāṇo) eva(m) (note: this should mean that the manuscript reading is caryām  
eva) ED<sub>JR</sub> caryām caramāṇa evam ED<sub>V</sub> Note: I understand the particle *la* in Tib. as marking the 7<sup>th</sup>  
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*.

<sup>5</sup> pañca skandhās ED<sub>S3</sub>, ED<sub>C</sub> ] pañca skandhāms ED<sub>V</sub> I thank Harunaga Isaacson for pointing out  
that the choice of 1<sup>st</sup> 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 2<sup>nd</sup> 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.

<sup>6</sup> bodhisattvaṃ mahāsattvaṃ ED<sub>S5</sub>, ED<sub>JR</sub> (although with the alternative orthography bodhisattvaṃ  
mahāsattvaṃ) Tib. (*byang chub sems dpa' sems dpa' chen po*) ] bodhisattvaṃ ED<sub>V</sub>

<sup>7</sup> caryām cartukāmas tena katham śikṣitavyam ED<sub>S</sub> (note also the *des* in Tib.) ] caryām cartukāmaḥ  
katham śikṣitavyaḥ ED<sub>V</sub>

gambhīrāyām prajñāpāramitāyām caryām cartukāmas tenaivam vyavalokayitavyam<sup>8</sup>  
| pañca skandhās<sup>9</sup> 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 avimalā<sup>10</sup> 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 manovijñānadhātuḥ<sup>11</sup> | nāvidyā nāvidyākṣayo yāvan<sup>12</sup> na

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<sup>8</sup> vyavalokayitavyam ED<sub>S</sub>, ED<sub>JR</sub> ] vyavalokitavyam ED<sub>C</sub>, ED<sub>V</sub> 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*.

<sup>9</sup> pañca skandhās ED<sub>S3</sub> ] pañca skandhāms ED<sub>V</sub> (see note on the previous occurrence of the expression)

<sup>10</sup> avimalā **em.** as per Attwood's convincing suggestion that the a- was omitted, Tib. (*dri ma dang bral ba med pa*) ] vimalā ED<sub>V</sub>

<sup>11</sup> na cakṣurdhātur yāvan na manodhātur na manovijñānadhātuḥ ED<sub>S3</sub>, Tib. (*mig gi khams med pa nas yid kyi khams med yid kyi rnam par shes pa'i khams kyi bar du yang med do*) ] na cakṣurdhātur yāvan na manodhātur na dharmadhātur na manovijñānadhātuḥ ED<sub>V</sub> na caksu(r)dhātuḥ | evaṃ jāvanta dharmmaḥ dhātuḥ yāvan (na manovijñānadhātu) ED<sub>JR</sub> na cakṣurdhātur yāvan na manovijñānadhātuḥ ED<sub>C</sub> 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 kyi khams dang | mig gi rnam par shes pa'i khams la sogs pa mco lnga shugs kyi ston to | tha ma yin pa'i phyir yid kyi khams dang yid kyi 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 kyi 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).

<sup>12</sup> nāvidyā nāvidyākṣayo yāvan ED<sub>Sshort</sub>, 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<sub>V</sub>



jarāmarāṇam na jarāmarāṇakṣayaḥ | na duḥkhasamudayanirodhamārgā na jñānam  
na prāptir nāprāptiḥ | tasmāc chāriputra aprāptitvena bodhisattvānām  
prajñāpāramitām āsṛitya viharati<sup>13</sup> | cittāvaraṇanāstitvād atrasto viparyāsātikrānto  
niṣṭhanirvāṇaḥ | tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitām  
āsṛityānuttarām samyaksambodhim abhisambuddhāḥ | tasmāj jñātavyaḥ  
prajñāpāramitāmanthro mahāvidyāmanthro<sup>14</sup> ’nuttaramantro ’samasamamantraḥ  
sarvaduḥkhapraśamanamantraḥ satyam amithyatvāt prajñāpāramitāyām ukto  
mantraḥ | tadyathā – om<sup>15</sup> gate gate pāragate pārasaṅgate bodhi svāhā | evam  
śāriputra bodhisattvena mahāsattvena<sup>16</sup> gambhīrāyām prajñāpāramitāyām  
śikṣitavyam<sup>17</sup> || atha khalu bhagavān tasmāt samādher vyutthāyāryāvalokiteśvarāya  
bodhisattvāya mahāsattvāya<sup>18</sup> sādhu sādhu kulaputra | evam etat

<sup>13</sup> viharati ED<sub>S6</sub>, Tib. (*gnas te*) ] viharati cittāvaraṇaḥ ED<sub>V</sub> viharaty acittāvaraṇaḥ ED<sub>C</sub> 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.

<sup>14</sup> 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<sub>JR</sub> [note that (mahā) is Attwood’s suggestion, thus the manuscript reading would seem to match the Tibetan translation] prajñāpāramitāmahāmanthro ED<sub>V</sub>

<sup>15</sup> om ED<sub>S6</sub> ED<sub>C</sub> ED<sub>JR</sub> (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); Śrīsiṃha’s commentary (Tōh. 4353) explicitly comments on the om, and Vajrapāṇi’s commentary (Toh. 3820) probably implies its inclusion.

<sup>16</sup> bodhisattvena mahāsattvena ED<sub>V2</sub> ED<sub>JR</sub> (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<sub>V</sub> (also appearing after śikṣitavyam)

<sup>17</sup> gambhīrāyām prajñāpāramitāyām śikṣitavyām manuscript reading as reported in ED<sub>JR</sub>, 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<sub>V</sub>

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

kulaputra | evam etad gambhīrāyām prajñāpāramitāyām cartavyam<sup>19</sup> yathā tvayā  
nirdiṣṭam | anumodyate tathāgatair api<sup>20</sup> || idam avocad bhagavān | āttamanā<sup>21</sup>  
āyusmān śāriputra āryāvalokiteśvaraś ca bodhisattvo mahāsattvaḥ<sup>22</sup> sā ca sarvāvātī  
parṣat<sup>23</sup> sadevamānuṣāsuraḥ gandharvaś ca loko bhagavato bhāṣitam abhyanandan ||  
bhagavatīprajñāpāramitāhṛdayam nāma mahāyānasūtram samāptam<sup>24</sup> ||

<sup>19</sup> cartavyam ED<sub>S5</sub> Tib. (*spyad par bya ste*) ] caryām cartavyam ED<sub>C</sub> caryam cartavyam ED<sub>V</sub>

<sup>20</sup> tathāgatair api **em.** Tib. (*de bzhin gshegs pa rnams kyang*) ] tathāgaterkr̥tiḥ ED<sub>S1</sub> ED<sub>S2</sub> ED<sub>S3</sub>  
tathāgatair iti ED<sub>S4</sub> sarvatathāgatair iti ED<sub>JR</sub> tathāgatair arhadbhiḥ ED<sub>V</sub> sarvatathāgatair arhadbhiḥ  
samyaksambuddhaiḥ ED<sub>V2</sub> 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 rnams kyang* as  
rendering *tathāgatair api*.

<sup>21</sup> āttamanā ED<sub>C</sub> ED<sub>V2</sub> ] ānandamanā ED<sub>V</sub> 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).

<sup>22</sup> bodhisattvo mahāsattvaḥ ED<sub>S5</sub> ED<sub>V2</sub> Tib. (*byang chub sems dpa’ sems dpa’ chen po*) ] bodhisattvo  
mahāsattvo ED<sub>JR</sub> bodhisattvaḥ ED<sub>V</sub>

<sup>23</sup> parṣat ED<sub>S1</sub> ED<sub>S2</sub> ED<sub>S3</sub> ED<sub>S5</sub> ED<sub>S6</sub> ED<sub>C</sub> ED<sub>V2</sub> ED<sub>JR</sub> ] pariṣat ED<sub>V</sub>

<sup>24</sup> bhagavatīprajñāpāramitāhṛdayam 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<sub>JR</sub>

āryapañcaviṃśatikābhagavatīprajñāpāramitāhṛdayam ED<sub>S5</sub> iti (note: I have adjusted the spacing and  
removed capitalization in representing this reading of ED<sub>S5</sub>)

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