



Heart Sutra

P r a j ñ ā p ā r a m i t ā h ṛ d a y a

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Heart Sutra Prajñāpāramitāhṛdaya

In Sanskrit and English For Recitation

Essence of the Transcendent Wisdom Sutra



心

Cultivating a daily practice of reciting the Heart Sutra, one of the paramount teachings in the Mahayana canon, has been extolled by Buddhist teachers as a pathway filled with profound transformative benefits. As a faithful Mahayana Buddhist, one reason you might incorporate the Heart Sutra into your daily ritual is its immense potential for fostering wisdom and compassion - qualities that lie at the heart of Buddhist practice.

經

Chanting in Sanskrit has Additional Psycholinguistic Benefits

Not only is the recitation in Sanskrit a moment of deep meditation, but the melodic resonance of the Sanskrit language has been thought to have psycholinguistic benefits, synchronizing the endocrine system and awakening the dormant regions of the brain, therefore leading to improved health and well-being.

Below, you'll find Heart Sutra transliterated in Sanskrit as well as Devanagari. You'll also find two translations to English. The first one is the traditional translation Buddha Weekly used in the referenced video for "chant along." The second is a wonderful and modern translation by the most Venerable master Thich Nhat Hanh.

On our website BuddhaWeekly.com you'll also find numerous features on the Heart Sutra.

*"Heart Sutra in Sanskrit" by
Buddha Weekly is available on your
favorite Music Streaming Service as
a single and on Youtube as a Video.*



Prajñāpāramitāhṛdaya - Heart Sutra in Sanskrit

TRANSLITERATED

Opening Recitation Praise

Om! Namo Bhagavatyai Ārya-Prajñāpāramitāyai!

Hail! Reverence to the Fortunate and Noble Perfection of Wisdom

Heart Sutra

Ārya-Avalokiteśvaro Bodhisattvo,

The Noble Buddha-to-be Avalokiteśvara,

gambhī rām prajñā pāramitā caryām caramāṇo,

while dwelling deep in the practice of the perfection of wisdom,

vyavalokayati sma panca-skandhā

beheld these five constituent groups (of mind and body)

tāmś ca svabhā vaśūnyān paśyati sma.

and saw them empty of self-nature.

Iha, Śāriputra, rūpaṁ śūnyatā, śūnyata iva rūpaṁ;

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

rūpān na prthak śūnyatā, śūnyatāyā na prthag rūpaṁ;

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

yad rūpaṁ, sā śūnyatā; ya śūnyatā, tad rūpaṁ;

whatever form there is, that is emptiness; whatever emptiness there is, that is form.

Evam eva vedanā-saṁjñā-saṁskāra-vijñā nāni

the same for feelings, perceptions, volitional processes and consciousness.

Iha, Śāriputra, sarva-dharmāḥ śūnyatā-lakṣaṇā,

Here, Śāriputra, all things have the characteristic of emptiness,

anut pannā, ani ruddhā; amalā, na vimalā; nūnā, na paripūrṇāḥ.

no arising, no ceasing; no purity, no impurity; no deficiency, no completeness.

Tasmāc Śāriputra, śūnyatā yāṁ

Therefore, Śāriputra, in emptiness

na rūpaṁ, na vedanā, na saṁjñā, na saṁskārāḥ, na vijñānami;

there is no form, no feeling, no perception, no volitional processes, no consciousness;

na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi;

there are no eye, ear, nose, tongue, body or mind;

na rūpa-śabda-gandha-rasa-spraṣ ṭavya-dharmāḥ;

no forms, sounds, smells, tastes, touches, thoughts;

na cakṣūr-dhātur yāvan na mano vijñāna-dhātuḥ;

no eye-element (and so on) up to no mind-consciousness element;

**na vidyā, na avidyā, na avidyā-kṣayo, 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 aprāptivena.

no knowledge, no attainment, no non-attainment.

Bodhisattvasya

Therefore, Śāriputra, because of the Buddha-to-be's non-attainments

Prajñā pāramitām āśritya, viharaty acittā varaṇaḥ,

he relies on the Perfection of Wisdom, and dwells with his mind unobstructed,

cittā varaṇa-nāstivād atrasto,
having an unobstructed mind he does not tremble,

viparyāsa-atikrānto, niṣṭhā-Nirvāṇa.
overcoming opposition, he attains the state of Nirvāṇa.

Tryadhva-vyava sthitāḥ sarva-Buddhāḥ
All the Buddhas abiding in the three times

Prajñā pāramitām āśritya
through relying on the Perfection of Wisdom

anuttarāṃ Samyak sam bodhim abhisam buddhāḥ.
fully awaken to the unsurpassed Perfect and Complete Awakening.

Tasmāj jñāta vyo Prajñā pāramitā mahā-mantro,
Therefore one should know the Perfection of Wisdom is a great mantra,

mahā-vidyā mantra, ‘nuttara-mantro, samasama-mantraḥ,
a great scientific mantra, an unsurpassed mantra, an unmatched mantra,

sarva duḥkha praśa manaḥ, satyam, amithyatvāt.
the subduer of all suffering, the truth, not falsehood.

Prajñā pāramitā yām ukto mantraḥ tad-yathā:
In the Perfection of Wisdom the mantra has been uttered in this way:

Ending Line

gate, gate, pāragate, pārasmgate, 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

Edited by Edward Conze | Translated by Ānandajoti Bhikkhu | SANSKRIT transliteration version from [MIT.EDU](https://mit.edu)

Quick Sankrit Pronunciation Guide

- | | |
|---|---------------------------|
| 1. Pronounce all the letters. | 7. Vowels are pronounced: |
| 2. c is always soft as in ‘churn’ | a as in u in cut |
| 3. ś or ṣ pronounce as in ‘sh’. | ā as in father |
| 4. ḥ softly echoes the preceding vowel (it does not combine to make ch or sh sounds) | i as in bit |
| 5. v sounds close to w (but slightly harder, like “svwaha”) | ī as in beet |
| 6. kh, gh, ch, jh, th, dh, ph, bh: the h’s are pronounced so that th is a “t-h” aspirated sound rather than a “th” sound. (For instance phat is not “fat” it’s ‘p-hut’) | u as in put or foot |
| | ū as in brute |
| | e as in bay (e.g. deva) |
| | ai as in sigh |
| | o as in hope |



Opening praise:

ओ३म नमो भगवत्तुयै ार्यप्रज्ापारमत्तुयै ओ३म नमो
नमह सवज्ा

Sutra:

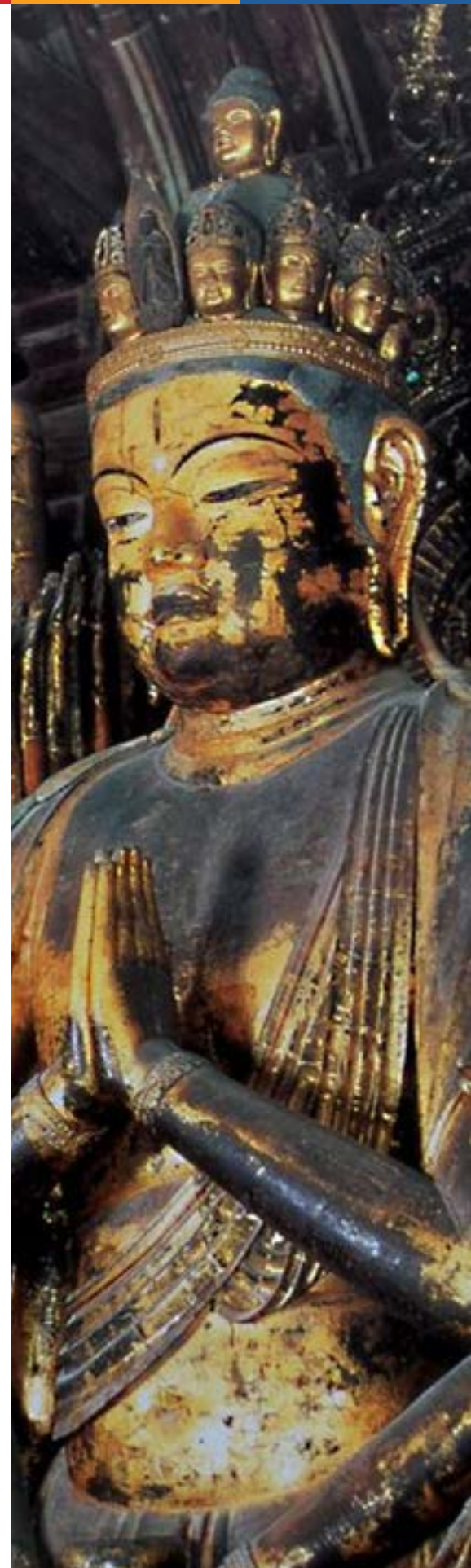
ार्यलोकतिसवरबोधसित्तुवो गमभ्रायाम प्रज्ापारमत्तुयाम कर्याम करमनओ व्यवलोकयती
सम
पमक स्कन्धाह
तामस्का स्वभावसुन्या न पयती सम
इहा सारपुत्र रुपम सुन्यता सुन्यतैव रुपम रुपान्ना प्रथक्सुन्यता सुन्यताया न
प्रथगरुपम यदरुपम सा सुन्यता
या सुन्यता तदरुपम
एवमेव वेदनसमज्ासमस्करवज्ानाना
इहा सारपुत्र सवधर्माह सुन्यतालक्षणा अनुत्पन्नान् अनरुद्धा अल्ला अवमिला नोना न
परपिरुनाह
तस्माक्चारपुत्र सुन्यतायाम न रुपम न वेदना न समज्ा न समस्कारो न वज्ानाम
ना कक्षुत न स्रोत्रम न घ्राणम न जह्वा न कायो न मनह
ना रुपम न अब्दओ न गन्धो न रसो सप्रस्रव्य न धर्माह
ना कक्षुत न धातु यवन्न मनो वज्ानध्ातुर्न वदिया
नावदिया न वदियाक्षायो नावदियाक्षायो यवन्न जरामरम न जरामरमक्षायो
न दुहखो न समुदयो न नरीधो न मार्गा न ज्ानम न प्राप्तसित्तस्माक्चारपुत्र अप्राप्तत्तिवद्
बोद्धसित्तवानाम
प्रज्ापारमत्तामासरति वहिरत्यकत्तिता वरनाह
कत्तितावरनानासत्तिवदतरस्तो वपिर्यासातकिरान्तो नसिहनरिवाह त्रयध्वव्यवस्थतिह
सवबुद्धाह
प्रज्ापारमत्तामासरतिानुत्तराम समयक्समबोधमिभसिमबुद्धाह
तस्माज्ज्ातव्यम प्रज्ापारमत्तामहामन्त्रो महावदियामन्त्रो नुत्तरमन्त्रो समसममन्त्र
सवदुहखप्रस्रानह सत्यममथित्वा प्रज्ापारमत्तायामुक्तो मन्त्रह तद्यथा
गते गते परगते परसम्घते बोधी स्वाहा

Did you Know?

- Shunyata or “Emptiness” is NOT nothingness. Per Thich Nhat Hanh: Emptiness means empty of self — but in the fullness of everything else... it is because of emptiness everything is possible.” (Source)
- Emptiness is the best single-word translation of Shunyata, or Oneness. Voidness and Nothingness are INCORRECT translations (or incomplete). Even in psychology, there is a profound difference between feeling “nothing” and feeling “empty.” Emptiness can be filled.

More Information on Buddha Weekly

- Feature on “Recitation of Heart Sutra” and its benefits <https://buddhaweekly.com/heart-sutra-recitation/>
- Commentary on Heart Sutra by Jason Espada <https://buddhaweekly.com/?p=15177>



Reciting in English

*To Recite along with us in English, see the
Buddha Weekly [Heart Sutra Recitation Video](#):*

I prostrate to the Arya Triple Gem.

Thus did I hear at one time. The Bhagavan Buddha was dwelling on Mass of Vultures Mountain in Rajagriha together with a great community of monks and a great community of Bodhisattvas.

At that time, the Bhagavan was absorbed in the concentration on the categories of phenomena called “Profound Perception.”

Also, at that time, the Bodhisattva Mahasattva Arya Avalokiteshvara looked upon the very practice of the profound perfection of wisdom and beheld those five aggregates also as empty of inherent nature.

Then, through the power of Buddha, the Venerable Shariputra said this to the Bodhisattva Mahasattva Arya Avalokiteshvara:

“How should any son of the lineage train who wishes to practice the activity of the profound perfection of wisdom?”

He said that, and the Bodhisattva Mahasattva Arya Avalokiteshvara said this to the venerable Shariputra.

“Shariputra, any son of the lineage or daughter of the lineage who wishes to practice the activity of the profound perfection of wisdom should look upon it like this, correctly and repeatedly beholding those five aggregates also as empty of inherent nature.

Form is empty. Emptiness is form.

Emptiness is not other than form; form is also not other than emptiness.

In the same way, feeling, discrimination, compositional factors, and consciousness are empty.

Shariputra, likewise, all phenomena are emptiness, without characteristic, unproduced, unceased, stainless; not without stain, not deficient, not fulfilled.

Shariputra, therefore, in emptiness there is no form, no feeling, no discrimination, no compositional factors, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind, no visual form, no sound, no odor, no taste, no object of touch, and no phenomenon.

There is no eye element and so on up to and including no mind element and no mental consciousness element.

There is no ignorance, no extinction of ignorance, and so on, up to and including no aging, and death, and no extinction of aging and death.

Similarly, there is no suffering, origination, cessation, and path.

There is no exalted wisdom, no attainment, and also no non- attainment.

Shariputra, therefore, because there is no attainment, Bodhisattvas rely on and dwell in the perfection of wisdom, the mind without obscuration and without fear.

Having completely passed beyond error, they reach the end- point of nirvana.

All the Buddhas who dwell in the three times also manifestly, completely awaken to unsurpassable, perfect, complete enlightenment in reliance on the perfection of wisdom.

Therefore, the mantra of the perfection of wisdom, the mantra of great knowledge; the unsurpassed mantra, the mantra equal to the unequaled, the mantra that thoroughly pacifies all suffering, should be known as truth since it is not false.

The mantra of the perfection of wisdom is declared:

Tadyatha om gate gate paragate parasamgate bodhi svaha

टद्यथ ॐ गते गते परगते परसमगते बोधी स्वहा

Tadyatha Om gate gate paragate parasamgate bodhi svaha

टद्यथ ॐ गते गते परगते परसमगते बोधी स्वहा

Tadyatha Om gate gate paragate parasamgate bodhi svaha

टद्यथ ॐ गते गते परगते परसमगते बोधी स्वहा

Shariputra, the Bodhisattva Mahasattva should train in the profound perfection of wisdom like that.”

Then the Bhagavan Buddha arose from that concentration and commended the Bodhisattva Mahasattva Arya Avalokiteshvara saying:

“Well said, well said, son of the lineage, it is like that. It is like that; one should practice the profound perfection of wisdom just as you have indicated; even the Tathagatas rejoice.”

The Bhagavan having thus spoken, the venerable Shariputra, the Bodhisattva Mahasattva Arya Avalokiteshvara, and those surrounding in their entirety along with the world of gods, humans, asuras, and gandharvas were overjoyed and highly praised that spoken by the Bhagavan.



Heart Sutra

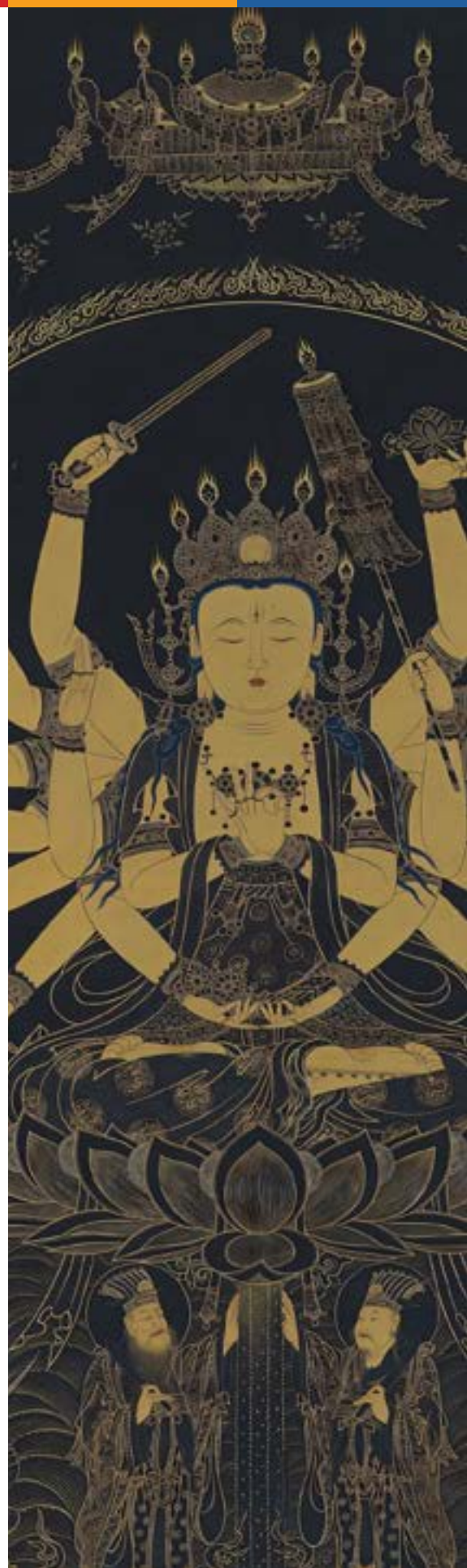
Modern Translation by Venerable Thich Nhat Hanh



Avalokiteshvara
while practicing deeply with
the Insight that Brings Us to the Other Shore,
suddenly discovered that
all of the five Skandhas are equally empty,
and with this realisation
he overcame all Ill-being.

“Listen Sariputra,
this Body itself is Emptiness
and Emptiness itself is this Body.
This Body is not other than Emptiness
and Emptiness is not other than this Body.
The same is true of Feelings,
Perceptions, Mental Formations,
and Consciousness.

“Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.





“That is why in Emptiness,
Body, Feelings, Perceptions,
Mental Formations and Consciousness
are not separate self entities.

The Eighteen Realms of Phenomena
which are the six Sense Organs,
the six Sense Objects,
and the six Consciousnesses
are also not separate self entities.

The Twelve Links of Interdependent Arising
and their Extinction
are also not separate self entities.
Ill-being, the Causes of Ill-being,
the End of Ill-being, the Path,
insight and attainment,
are also not separate self entities.

Whoever can see this
no longer needs anything to attain.

Bodhisattvas who practice
the Insight that Brings Us to the Other Shore
see no more obstacles in their mind,
and because there
are no more obstacles in their mind,
they can overcome all fear,
destroy all wrong perceptions
and realize Perfect Nirvana.





“All Buddhas in the past, present and future
by practicing
the Insight that Brings Us to the Other Shore
are all capable of attaining
Authentic and Perfect Enlightenment.

“Therefore Sariputra,
it should be known that
the Insight that Brings Us to the Other Shore
is a Great Mantra,
the most illuminating mantra,
the highest mantra,
a mantra beyond compare,
the True Wisdom that has the power
to put an end to all kinds of suffering.
Therefore let us proclaim
a mantra to praise
the Insight that Brings Us to the Other Shore.

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!”

MAY ALL BEINGS BENEFIT



般若波羅蜜多心經

唐 三藏法師玄奘 譯

觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。

舍利子！色不異空，空不異色；色即是空，空即是色，受想行識亦復如是。

舍利子！是諸法空相，不生不滅，不垢不淨，不增不減。

是故，空中無色，無受想行識；無眼耳鼻舌身意；無色聲香味觸法；

無眼界，乃至無意識界；無無明，亦無無明盡，乃至無老死，亦無老死盡；

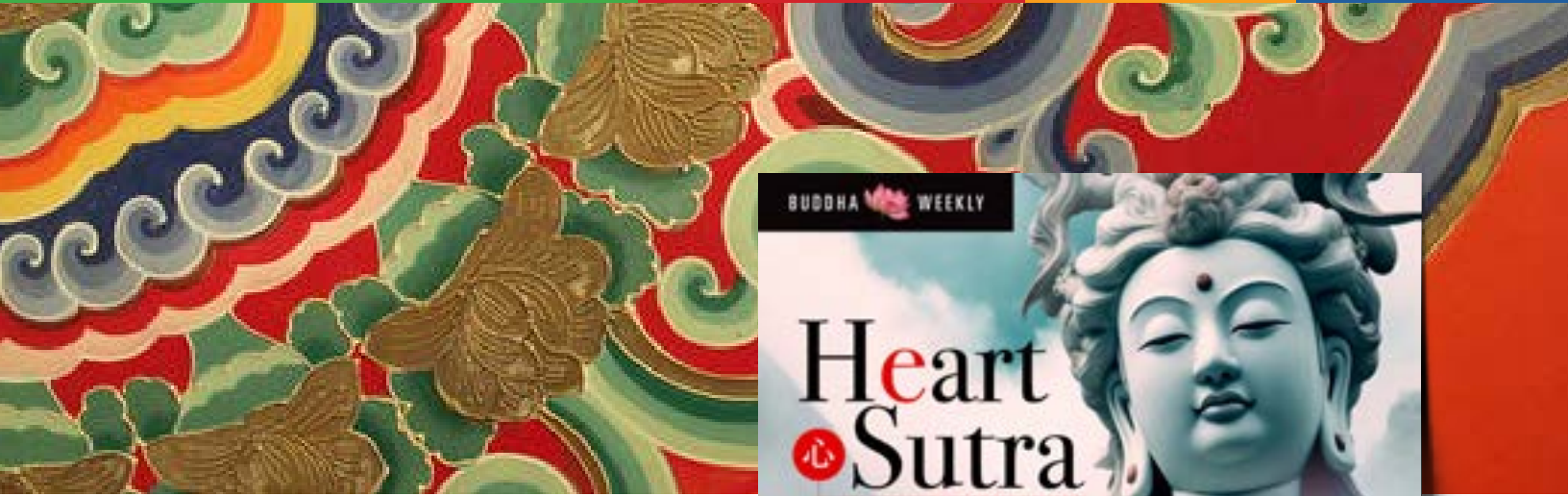
無苦集滅道；無智亦無得。以無所得故，菩提薩埵。

依般若波羅蜜多故，心無罣礙；無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。

三世諸佛，依般若波羅蜜多故，得阿耨多羅三藐三菩提。

故知：般若波羅蜜多是大神咒，是大明咒，是無上咒，是無等等咒，能除一切苦，真實不虛。

故說般若波羅蜜多咒，即說咒曰：揭諦揭諦，波羅揭諦，波羅僧揭諦，菩提薩婆訶。



Music Release

Heart Sutra in Sanskrit

by Buddha Weekly

UPC: 198094273209



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