

Chapter I

Introduction

1.1 Background and Significance of the Problems

The main objective of this research is to analytical study of the origin and development of Hṛdaya Sūtra in Buddhism.

The Prajñāpāramitā Hṛdaya Sūtra (is) unlike any other Sūtra in the Buddhist scriptures exists in a longer and shorter forms. It is by far the most popular Sūtra text and contains some of the Śākyamuni Buddha's most profound teachings. The Prajñāpāramitā Hṛdaya Sūtra, belongs to the Perfection of Wisdom (Prajñāpāramitā) category, which consists of approximately 600 scrolls. Its Sanskrit name Prajñāpāramitā Hṛdaya literally means "The Heart of the Perfection of Transcendent Wisdom". The Prajñāpāramitā Hṛdaya Sūtra is often cited as the best known¹ and most popular Buddhist scripture of all.² It is often daily recited by Tibetan, Chinese, Japanese and Korean Buddhists in the morning and evening chanting. The shorter version of the Prajñāpāramitā Hṛdaya Sūtra appears to be the most oldest, judging by both Sanskrit and Chinese sources, but lacks with the six characteristic marks that was used in traditional introduction of a Buddhist Sūtra.

According to commentators Jñānamitra, the word Hṛdaya means both heart and essence. According to Indian physiology, the heart is where the consciousness that pervade the body gathers.³ The Prajñāpāramitā Hṛdaya Sūtra is made up of 14 and 25 line.

In the standard Chinese translation by Master Xuan Zang, it has only 260 Chinese characters. In English, it is composed of sixteen

¹ Pine Red, **The Heart Sūtra: The Womb of the Buddhas**, (Washington, D.C: Shoemaker 7 Hoard., 2004), p. 16.

² Ibid., p.18.

³ Donald S. Lopez, Jr., **The Heart sutra Explain 'Indian and Tibetan Commentaries'**, (US: State University of New York Press, 1988), p.30.

sentences.⁴ This scripture has always been held in the greatest veneration in Mahāyāna countries. In Tibet, it is the basis of a widely practiced exorcism ritual and others ceremony. It has elicited more commentaries than any other Sūtra particularly in early India, Tibet and China.

The exact date of the Prajñāpāramitā Hṛdaya Sūtra is unclear. The western scholars, Edward Conze classified as belonging to the third of four periods in the development of the Perfection of Wisdom canon, although because it contains a mantra (sometimes called a dhāraṇī), it overlaps with the final, tantric phase of development according to this scheme, and is included in the Tantra section of at least some editions of the Kangyur.⁵ Conze estimates the Sūtra's date of origin to be 350 C.E. Hajime Nakamura placed it to the period between 150 and 200 A.D.⁶ Bill Porter's opinion is that the Hṛdaya Sūtra was composed in the first century A.D. in the northwest of India.⁷ Another Chinese study regards (to the) the first appearance of Prajñāpāramitā Hṛdaya Sūtra into a Chinese translation by Chih-ch'ien in 200 to 250 A.D. It was translated into English by Max Muller in 1881, followed by D. T. Suzuki of Japan in 1934, Edward Conze of England in 1958, and in America by Dwight Goddard in 1969.

According to Chinese Mahāyāna history, the Śākyamuni Buddha spent 22 years discoursing on Prajñā during his lifetime. The western scholar Edward Conze lists that there are forty different extant Sūtras dealing with Prajñā in his extensive bibliography of Prajñāpāramitā literature. In Sanskrit, these Sūtras are measured by their number of shloka, each shloka containing 32 syllables. The largest extant Prajñā Sūtra is in 100,000 lines, with other versions ranging in length from 25,000 lines to one of the smallest in 14 lines, which is also known as the Hṛdaya Sūtra. Therefore, here we further discuss and investigate

⁴ Xuan Zang translate (玄奘譯), **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經), Taishō Tripiṭaka, Vol. 08. No. 0251, C.E 649.

⁵ Conze Edward, **Prajñāpāramitā Literature**, (New Delhi: Munshiram Manoharlal, 2000), p.13.

⁶ Hajime Nakamura, **Indian Buddhism: A Survey with Bibliographical Notes**, (Delhi: Motilal Banarsidass, 1987), p.160.

⁷ Pine Red, **The Heart Sūtra: The Womb of the Buddha's**, p.21.

about the issue of Hṛdaya sūtra following into two steps: Firstly, to study the origin of Hṛdaya Sūtra from traditional accounts and modern theories. Secondly, to analyses the development of Hṛdaya Sūtra through translated versions, furthermore will discuss the composed of date, place, author and compilation.

1.2 Objectives of the Research

1.2.1 To study the origin of Hṛdaya Sūtra from traditional accounts and modern theories.

1.2.2 To analyses the development of Hṛdaya Sūtra through translated versions.

1.3 Statement of the Problems

1.3.1 What is the origin of Hṛdaya Sūtra from traditional accounts and modern theories?

1.3.2 How the development of Hṛdaya Sūtra through translated versions?

1.4 Scope of the Research

This is a documentary study. This research focuses on the origin and development of Hṛdaya sūtra in India and outside of India such as China, Tibet, Europe, Japan, Korea, Vietnam and Thailand etc. We specially are focusing on the period from 6th century Early India to modern 21st century.

This research will be the most comprehensive study, and this study is mainly based on the longer version from Peking edition of the Tibetan Tripiṭaka, it was translated by the earlier Indian commentator Vimalamitra and a team of Tibetan translators at bSam-yas. Furthermore, this research study is mainly based on the both Mahāyāna Chinese text and the Tibetan Tripiṭaka. Secondary sources that have been used from the modern Buddhist scholars and other important relevant documents on Buddhism reference of it.

1.5 Definition of Terms Used in the Research

Development: The meaning is refers to historical development of this short text and its translation from early India to later others countries, such as Tibet, China, Japan, Korea and European countries etc.

Hṛdaya Sūtra: Hridaya, the “h” of which is nearly silent: “the heart or center or (The Heart Sūtra). A core or essence or best or dearest or most secret part of anything.”

1.6 Review of Literature

1.6.1 **The literature on Prajñāpāramitā**⁸ which are vast, deep and vital to an understanding of the Mahāyāna. It has so far been neglected by the European scholars. With the aim of facilitating the study, the author has set out a certain amount of information about it. Thus this handbook records for the use of scholars the very limited knowledge acquired during the last century.

1.6.2 The book name, **Elaborations on Emptiness**,⁹ Donald Lopez explores for the first time the elaborate philosophical and ritual uses of the Hṛdaya Sūtra in India, Tibet, and the West.

Included here are full translations of the eight extant Indian commentaries. Interspersed with the translations are six essays that examine the unusual roles the Heart Sūtra has played: it has been used as a mantra, an exorcism text, a tantric meditation guide, and as the material for comparative philosophy. Taken together, the translations and essays that form *Elaborations on Emptiness* demonstrate why commentary is as central to modern scholarship on Buddhism as it was for ancient Buddhists. Lopez reveals unexpected points of instability and contradiction in the Hṛdaya Sūtra, which, in the end, turns out to be the most malleable of texts, where the logic of commentary serves as a tool of both tradition and transgression.

⁸ Conze Edward, **Prajñāpāramitā Literature**, (New Delhi: Munshiram Manoharlal, 2000).

⁹ Donald S.Lopez, **Elaboration of Emptiness**, (UK: Princeton University Press, 1996).

1.6.3 The book name called, **The Heart Sūtra: The Womb of Buddha's**.¹⁰ It can be said that the Heart Sūtra is Buddhism in a nutshell. It has had the most profound and wide-reaching influence of any text in Buddhism. This short text covers more of the Buddha's teachings than any other scripture, and it does so without being superficial or hurried. Although the original author is unknown, he was clearly someone with a deep realization of the Dharma. For this new English translation, Red Pine, award-winning translator of Chinese poetry and religious texts, has utilized various Sanskrit and Chinese versions, refining the teachings of dozens of ancient teachers together with his own commentary to offer a profound word-for-word explication. Divided into four parts and broken into thirty-five lines to make it easier to study or chant, and containing a glossary of names, terms, and texts, "The Heart Sūtra" is a wise book of deep teaching destined to become the standard edition of this timeless statement of Mahāyāna truth.

1.6.4 The book name, **Mahāyāna Buddhism**,¹¹ this book presents that the Mahāyāna Buddhism Originating in India, spreaded to Central Asia, Tibet, Mongolia, China, Japan and other countries of East Asia. In Tibet and East Asia, Mahāyāna eventually became the prevalent form of Buddhism. Western interest in Mahāyāna has increased considerably over the last twenty-five years, reflected both in the quantity of scholarly material produced and also in the attraction of Westerners towards Tibetan Buddhism. This book aims to provide in one volume an up-to-date and accurate account of the principles of Mahāyāna Buddhism as they are found in both the Indo-Tibetan and East Asian forms of Mahāyāna. It seeks to introduce and reflects some of the recent scholarly work in the field, and in particular the book is concerned to convey the diversity and richness of Mahāyāna Buddhism, a diversity which prevents any attempt at simple definition.

1.6.5 In the **Essence of the Heart Sūtra**,¹² the Dalai Lama

¹⁰ Red Pine. **The Heart sutra: The Womb of Buddha's**, (Washington, DC: Shoemaker and Hoard, 2004).

¹¹ Williams Paul, **Mahayana Buddhism**, (London : Routledge, 1989).

¹² His Holiness the Dalai Lama. tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: the Dalai Lama's Heart of Wisdom Teachings**, (Boston: Wisdom Publications, 2002).

unpacks the Heart Sūtra so that any reader can benefit from its teachings - teachings meant to help us release ourselves from suffering and live with true compassion. Comprised of his “Heart of Wisdom” talks, originally delivered to thousands of listeners in 2001, the book offers the Dalai Lama’s commentary as well as his easy-to-follow overview of Buddhist philosophy that places the Sūtra within its historical and philosophical context. With additional contributions by scholar and translator Thupten Jinpa, ‘Essence of the Heart Sūtra’ is the authoritative presentation of a text seminal to the world's religious heritage.

1.6.6 The Commentaries on the Prajñāpāramitā Heart Sutra¹³ is one of best commentaries on Heart sutra written by Vietnamese Master Thich Nhat Hanh. He is a Zen Master, this book gave many examples from the point of view of Zen Buddhism, and it can be easily to understand the concept of emptiness through by the many examples as he has given in this commentary. So, Thich Nhat Hanh's translation and commentary is regarded as the most simple, clear, concise, and understandable available. He describes the sutra as “a precious gift to us, the gift of fearlessness,” offering subtle and profound teachings on non-duality and the letting go of all preconceived notions, opinions, and attachments, thereby becoming open to all the wonders of our life. This completely revised edition celebrates the 20th anniversary of the first publication of a modern classic.

1.6.7 The Heart Sutra Explain ‘Indian and Tibetan Commentaries’¹⁴ made by Donald S. Lopez. This is a translation and explanation of the early Indian and Tibetan commentaries on the Heart Sutra. Renowned for its terse declaration of the perfection of wisdom, the Heart Sutra is the most famous of Buddhist scriptures. The author draws on previously unexamined commentaries, preserved only in Tibetan, to investigate the meanings derived from and invested into the sutra during

¹³ Thich Nhat Hanh, **Commentaries on the Prajñāpāramitā Heart Sutra**, (US: Parallax Press, Berkeley California, 1988).

¹⁴ Donald S. Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, (US: State University of New York Press, 1988).

the later period of Indian Buddhism.

The Heart Sutra Explained offers new insights on “form is emptiness, emptiness is form,” on the mantra “gate gate pāragate pārasaṃgate bodhi svāhā” and on the synthesis of Mādhyamika, Yogācāra, and tantric thought that characterized the final period of Buddhism in India.

It also includes complete translations of two nineteenth century Tibetan commentaries demonstrating the selective appropriation of Indian sources.

To sum up, from the review of those literatures and related research books it shows that most of the previous scholars and the Buddhist masters focused on the issue of theory and the practical of this sūtra. And some scholars like Edward Conze and Donald S. Lopez also research about the Prajñāpāramitā literature and its commentaries, but very few scholars notice about the historical origin and development of this sūtra. Therefore, i am decided to do this thematic paper specially focuses on the origin of this text, but more important is going to research about how this sūtra development in various others Buddhist countries.

1.7 Research Method

This study will take the qualitative approach. Three different approaches are used in collecting data, they are:

1.7.1 Collecting relevant data sources from Mahāyāna, and Vajrayana (Esoteric Buddhism) Tripiṭaka, and others sources like scholars books, articles and electronic sources.

1.7.2 Examination and categorization of the data related to this topic are made.

1.7.3 Formulation of conclusion, identification of significant result and further suggestion for study.

1.8 Expected Benefits

The following advantages and outcomes can be expected:

1.8.1 To clear understand the origin and development of Hṛdaya sūtra in Buddhist world.

1.8.2 To gain such a full comprehensive knowledge of the Hṛdaya sūtra.

Chapter II

The Origin of Hṛdaya Sūtra from Traditional Accounts and Modern Theories

In this chapter, we shall survey the origin of Hṛdaya Sūtra in from not only the traditional accounts but also from the modern scholars theories. Furthermore, will analyzed and describe the relation between Hṛdaya Sūtra and the Pañcaviṃśati-sāhasrikā Prajñāpāramitā Sūtra as well.

2.1 Background and Origin of the Hṛdaya Sūtra

Hṛdaya Sūtra (Sanskrit. Prajñāpāramitā Hṛdaya; Tibetan. རྒྱལ་པོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་ལྷ་མོ་; Chinese. 般若波羅蜜多心經; English. The Perfection of Wisdom Sūtra). The exact origin of the Hṛdaya Sūtra is unclear; the place of origin of the Prajñāpāramitā is still somewhat controversial. As we can see the issues of the origins of the Prajñāpāramitā literature and those of the Mahāyāna are very closely connected, since at the present stage of our knowledge the earliest Mahāyāna sutras are probably Prajñāpāramitā Sūtras and others Mahāyāna sutra such as Lotus sutra etc.

2.1.1 Origin of Prajñāpāramitā Hṛdaya Sūtra: Traditional Accounts and Modern Theories

The Hṛdaya Sūtra (Perfection of Wisdom Sūtra), it is generally thought, is likely to have been composed in the 1st century C.E in Kushan Empire territory, by a Sarvastivadin or ex-Sarvastivadin monk in India.¹⁵ According to the longer version text of Chinese Hṛdaya Sūtra translated by Dharmacandra C.E 741,¹⁶ the origin of Hṛdaya Sūtra took place in the Vulture Peak at Rājagṛha (modern Rājgīr, Bihār state, India). Regarding

¹⁵ Red Pine, **The Heart sutra: The Womb of Buddha's**, (Washington, DC: Shoemaker and Hoard, 2004), p.21.

¹⁶ Dharmacandra tra. (法月重譯), **The Storehouse of Omniscience Prajñāpāramitā Heart Sūtra**, Taishō Tripitaka, Vol. 08. No. 0252.

the longer text reads:

Thus have I heard. At one time, the Buddha was in Rājagṛha on the mountain of Gṛdhrakūṭa, along with a great Saṃgha of bhikṣus. At that time, the Buddha, the Bhagavān, entered the Great Vast and Extremely Profound Samādhi. Within the multitude, Avalokiteśvara Bodhisattva-mahāsattva was practicing the profound Prajñāpāramitā, when he illuminated the Five Skandhas and saw they were all empty, and left all suffering and misery. Then Śāriputra, by the power of the Buddha, joined his palms together in respect for Noble Avalokiteśvara Bodhisattvamahāsattva, and said: “Virtuous man, if there are those who wish to cultivate the extremely profound practice of Prajñāpāramitā, how should they cultivate practice?”

Thus, the text indicates the three perfect conditions, have come together: First, the presence of the perfect teacher, Buddha Śākyamuni. Second, the presence of the perfect congregation of listeners, here consisting of a great community of monks and Bodhisattvas. Third, the perfect place for teachings, here Vulture Peak at Rājagṛha. The “Great community of monks” here refers to the ultimate sangha, such as the great Arhats.

According to Theravāda traditions, after the Śākyamuni Buddha Parinirvāṇa, his doctrines were compiled by his chief disciples like Mahākassapa, Ānanda and Upāli as well. This compilation actually happened at the three different points in times. His Holiness Fourteenth Dalai Lama state that, it is certain that the Mahāyāna scriptures were not part of the three compilations that today constitute what is known as the Pali canon. Furthermore, when we examine the Mahāyāna teachings themselves, we find statements that seem problematic in various ways. For example, the Perfection of Wisdom Suttas state that they were taught by the Śākyamuni Buddha at Vulture Peak in Rājagṛha to a vast congregation of disciples, including the gods, humans, asuras, gandharvas, Buddhas and Bodhisattvas etc. However, if we have visited the site in present day Vulture Peak Rājagṛha, it is impossible see that for more than a few people to fit onto the summit in Vulture Peak. So, we have to

realize the truth of these accounts at a different level, a level beyond the ordinary one confined by conventional notions of space and a time.¹⁷

Furthermore, His Holiness Fourteenth Dalai Lama mentioned in his “Essence of the Heart Sutra”, it may be the case that Mahāyāna scriptures, such as Perfection of the Wisdom sutras, were taught to a group of a few individuals whom the Buddha regarded as most suited to receive those teachings. So, the teachings may have been transmitted on a plane that transcends conventional understanding of time and space. In this way, we may easily understand the origin of Mahāyāna texts, and the origin of Hṛdaya Sūtra.

From the interpretations from the modern scholars, Edward Conze’s estimates the sūtra’s date of origin to be 350 C.E.¹⁸ Hajime Nakamura placed between 150 - 200 A.D.¹⁹ A. L. Basham has asserted quite categorically that the inscriptional evidence points to a northern origin for Mahāyāna Buddhism.²⁰ Bill Porter (Red-Pine) in his opinion, the Prajñāpāramitā are thought to have originated in Southern India in the first or second century B.C., the Hṛdaya Sūtra was most likely composed during the first century A.D. further north, in the territories under the control of the Kushans: if not in Bactria (Afghanistan) or Gandhara (Pakistan) then perhaps in Sogdia (Uzbekistan) or Mathura India’s Uttar Pradesh).²¹

Chinese Master Hong Yi (弘一) also suggests that: According to legend, the Hṛdaya Sūtra was written in the 1st century B.C, the territory

¹⁷ Dalai Lama, translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama’s Heart of Wisdom Teachings**, (Boston: Wisdom Publications, 2002), p.46.

¹⁸ Conze. E, **The Prajñāparamita Literature**, (Japan: Tokyo Published, 1978), p.1.

¹⁹ Hajime Nakamura, **Indian Buddhism: A Survey with Bibliographical Notes**, (Delhi: Motilal Banarsidass, 1987), p.160.

²⁰ Williams Paul, **Mahayana Buddhism: The doctrinal foundations**, (London: Routledge, 1989), p. 47.

²¹ Red Pine, **The Heart sutra: The Womb of Buddha’s**, p.21.

of the Kushan Empire.²² Étienne Lamotte has argued, however, for the north-western and Central Asian (Khotanese) origins of the Prajñapāramitā, and indeed Lamotte is inclined to see some Mediterranean and Greek influences at work in the changes occurring in Buddhism during the period of Mahāyāna emergence. Edward Conze has observed that Lamotte's arguments have shown only that the Perfection of Wisdom had a great success in the north-west during the Kusana period (c. second century C.E), not that it originated there.²³ Observing that some scholars trace back the origins of the Mahāyāna to the south, he distinguishes between Mahāyāna mythology and its philosophical ideas. These latter could possibly have a southern origin, but phenomena like the belief in heavenly Bodhisattvas are definitely northern.²⁴

According to Conze, E have claimed that it probably developed among the Mahāsāṅghikas in Southern India, in the Andhra country on the Kistnā River.²⁵ The Mahāsāṅghikas had two famous monasteries, which gave their names to the sects of the Pūrvaśailas and of the Aparāśailas. These two sects are significant because of 1) they had a Prajñapāramitā in Prakrit, they 2) spoke of the Dharmadhātu in the same sense as the Prajñapāramitā, and 3) their Buddhology prepared the way for that of the Prajñapāramitā.²⁶ The doctrines which the kathāvatthu attributes to the Andhakas are so much akin to the Mahāyāna doctrines that the latter may well have developed from them. Here, the earliest extant text of the Sanskrit Hṛdaya Sūtra is the palm leaf manuscript found at the Hōryū ji Temple at Japan, and dated to 609 C.E²⁷. (Figure 1)

²² Master Hongyi, **Eassy**, [On line] sources:

<http://www.book853.com/show.aspx?id=1710&cid=84&page=9> (09 /Oct /2013).

²³ Conze. E, **The Prajñaparamita Literature**, p.60.

²⁴ Basham A. L, **The Evolution of the Concept of the Bodhisattva, In The Bodhisattva Doctrine in Buddhism**, edited by Leslie Kawamura, (Waterloo: Wilfried Laurier University Press, 1981), p.37.

²⁵ Conze. E, **The Prajñaparamita literature**, p.1.

²⁶ Loc.cit.

²⁷ William Wilson Hunter, **The Indian Empire: Its People, History, and Products**, (New Delhi: Asian Educational Services Published by Jetley, 1886), p.102.



Figure 2: Painting of Prajñāpāramitā personified. Sanskrit Astasahasrika Prajñāpāramitā Sutra manuscript written in the Ranjana script. Nālandā, Bihar, India. Circa 700-1100 C.E.²⁹



The Prajñāpāramitā is often personified as a Bodhisattvadevi. Artifacts from Nālandā depict the Prajñāpāramitā personified as a goddess. The depiction of Prajñāpāramitā statue as a goddess is also can be found in ancient Java and Cambodian art. (Figure 3)

Figure 3: Prajñāpāramitā; the Buddhist goddess of transcendental wisdom, personified in a statue from 13th century Singhasari East Javanese art. The statue was discovered in Cungkup Putri ruins near Singhasari temple, Singhasari, East Java.³⁰

²⁹ Asia Society created the file, **Artwork created by an anonymous ancient source**, [On line] sources:
http://asiasocietymuseum.org/region_object.asp?RegionID=1&CountryID=2&ChapterID=10&ObjectID=479 (09 /June /2014)

³⁰ Prajñāpāramitā in Ancient Indonesia, [On line] sources:
http://en.wikipedia.org/wiki/Prajnaparamita#mediaviewer/File:Prajnaparamita_Java_Front.JPG, (19/ May / 2013).

So, after 1200 A.D. there are no more works for Prajñāpāramitā in India, because Buddhism itself going to have disappeared from the native country. But anyhow, the Edward Conze's four phases have been widely accepted by the modern scholars, and their broad outline, particularly the expansion of a basic text and its subsequent contraction, had been independently suggested by Hikata, R. (1958) in Japan.

Except the interpretation from the both scholars and Buddhist masters. As far as i concerned, it is sure that the sutra itself first origin at the vulture peak at Rājagṛha India. But another saying it is also more possible of his holiness Dalai Lama's statement, that the teachings may have been transmitted on a plane that transcends conventional understanding of time and space.

2.2 The Text of the Prajñāpāramitā Hṛdaya Sūtra and Its Structure

There are basically two versions of Hṛdaya Sūtra (Perfection of Wisdom Sūtra), a longer and a shorter, which have both appeared in different languages throughout the centuries, including: Sanskrit, Tibetan, Korean, Chinese, Japanese and English. Furthermore, we will analyze the structure of this short sutra based on early Indian commentators at the End of this chapter.

2.2.1 Shorter Version

The shorter version (Text) appears to be the oldest, with both Sanskrit and Chinese sources, but lacks the introduction of a Buddhist sutra with the six characteristic marks. Basically, this shorter version of Hṛdaya Sūtra consists of three sections. The brief introduction, second body and third make a conclusion.

2.2.2 Longer Version

The longer versions have these six characteristic appended to the front and had added conclusion. As we find that most of the longer version of Hṛdaya Sūtra almost appeared after the sixth century A.D

a. Title and Setting

The Sanskrit full title of this short version is Om namo Bhagavatī Ārya- Prajñāpāramitāyai.³¹ And another way of saying, the longer version of the Hṛdaya Sūtra title in Sanskrit is Bhagavatī Prajñā Pāramitā Hridaya.³² From the Chinese earliest translator Chih chi'en version is titled Prajñāpāramitā Dharani³³ (Mo He Po-jo Po-Lo-Mi Shen-Zhou 摩訶般若波羅蜜神咒), but unfortunately his translation of Hṛdaya Sūtra was not exist today; the Kumārajīva version is titled Mahā Prajñāpāramitā Mahavidya Dharani (Mo-ho po-jo po-lo-mi da ming chou jing 摩訶般若波羅蜜大明呪經).³⁴ Xuan Zang's was the first version to use Hṛdaya or "Heart" in the title (般若波羅蜜多心經).³⁵ Xuan Zang's was also the first version to call the text a Sūtra. Some citations of earlier Chih chi'en and Kumārajīva's versions both had add Moho in the first (which would be maha in Sanskrit) to the title.

The Sanskrit term often translated as "Perfection of Wisdom" is Prajñāpāramitā. Jñā means consciousness, knowledge, or understanding and pra is an intensifier; hence, prajñā is wisdom.³⁶

Some Sanskrit and Tibetan editions add Bhagavatī, meaning "Victorious One" or "Conqueror," an epithet of Prajñāpāramitā as goddess.³⁷ In the Tibetan text the title is given first in Sanskrit and then in Tibetan. The Tibetan text of the Hṛdaya Sūtra title reads, "The Heart of

³¹ Edward Conze, short version of heart sutra. There have been several critical editions of the Sanskrit text of the Heart Sutra, but to date the definitive edition is Conze's, originally published in 1948, and then again in 1967.

³² His Holiness the Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: the Dalai Lama's Heart of Wisdom Teachings**, (Boston: Wisdom Publications, 2002), p. 65.

³³ Red Pine, **The Heart Sūtra: The Womb of the Buddhas**, p. 20.

³⁴ Taishō Tripitaka Vol. 08.No.0250, Mahāprajñāpāramitā Great Enlightening Spell Sutra (摩訶般若波羅蜜大明呪經), Kumārajīva translate (鳩摩羅什譯), ca.C.E 400.

³⁵ Red Pine, **The Heart sutra: The Womb of Buddha's**, p. 36.

³⁶ Donald S. Lopez, Jr., **The Heart sutra Explain 'Indian and Tibetan Commentaries'**, (US: State University of New York Press, 1988), p.21.

³⁷ Ibid., p.35.

the Perfection of Wisdom, the Bagavati.” The term Bhagavatī has the connotation of “mother.” Thus, the Perfection of Wisdom is likened to a mother gives birth to the arya, or noble beings. The term heart suggest that ,among the vast corpus of the Perfection of Wisdom sutras, the text at hand is the pith — a concise presentation of the teachings elaborated upon in the rest of the Perfection of Wisdom sutras. This sutra lies, as it were, at the heart of these teachings.³⁸

Table 1: The general used title of Hṛdaya Sūtra in different languages

1	Sanskrit	Bhagavatī prajñāpāramitā hṛdaya (Longer version)
		Om namo bhagavatyai ārya prajñāpāramitāyai! (Short version)
2	Tibetan	ཤེས་རབ་གྱི་པ་རྣམ་ཏུ་བྱེན་པའི་སྒྲིང་པོ་ (Longer version)
3	Chinese	般若波羅蜜多心經 (Short version)
4	English	Heart of the Perfection of Wisdom

b. The Hṛdaya Sūtra Mantra

Therefore, the mantra of perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering. Because it is not false it should be known to be true. The mantra of the perfection of wisdom is stated:

tadyathā Om gate gate pāragate pārasaṃgate bodhi svāhā.³⁹

We will now examine the significance of Hṛdaya Sūtra Mantra as follows. The Mantra declared in the Hṛdaya Sūtra is thus: “ tadyathā Om gate gate pāragate pārasaṃgate bodhi svāhā”. Edward Conze attempted to render the mantra into English as: “gone gone, gone beyond,

³⁸ His Holiness the Dalai Lama, tr. and edited by Thupten Jinpa, **The Essence of the Heart Sutra: the Dalai Lama’s Heart of Wisdom Teachings**, p.67.

³⁹ Donald S. Lopez, Jr., **The Heart sutra Explain ‘Indian and Tibetan Commentaries’**, p.109.

gone altogether beyond, O what an awakening, all hail!”.⁴⁰

In Chinese tradition the famous Buddhist translator Master Xuan Zang who devoted his whole life translation and came up with his “ five - not- to be translated” principle based on his own experience : 1.Term of esotericism , such as (dharani) mantra; 2. Terms with multiple meanings , such as bhagavan , which has six definitions ; 3.Terms without Chinese equivalents ; 4.Terms to be kept in Sanskrit to preserve the tradition and emphasize and its glory; 5. Beneficial terms, for example, prajna, which is kept in Sanskrit out of respect, even though it could be translated as “Wisdom”.⁴¹ So, it is said that the Indian masters who came to China to translate Sanskrit texts never translated mantras into Chinese because they knew this could not be done. They also held that it was impossible to explain the esoteric meanings of the mantras in words.⁴²

The Hṛdaya Sūtra itself describes the mantra as “Mahāmantro, mahā-vidyā mantro, ‘nuttara mantro samasama-mantraḥ” which Conze translates as “The great mantra, the mantra of great knowledge, the utmost mantra, the unequalled mantra, the allayer of all suffering”. These are traditional epithets for the Buddha, so the mantra is being likened to, or equated with, the Buddha.

Moreover, we find the Hṛdaya Sūtra mantra with very high similarity from the Taisho Tripitaka (陀羅尼集經---Tuo Luo Ni Ji Jing) as:

“ 「 duo zhi ta, gate gate, pāragate, pārasaṃgate, bodhisvāhā 」 ”.⁴³

Except the first three words ‘duo zhi ta’, others from ‘gate gate ’to ‘bodhi svāhā’ are same to the mantra of heart sutra.

⁴⁰ This is Edward Conze Short version of heart sutra from Sanskrit.

⁴¹ Rhythms Monthly, **Dust in the Wind: Retracing Dharma Master Xuanzang’s Western Pilgrimage**, (Taipei: Rhythms Monthly Published, 2006), p.38.

⁴² Charles Luk, **The Secrets of Chinese Meditation**, (US: Samuel Weiser, York Beach, Maine, 1964), p. 85.

⁴³ Taishō Tripitaka Vol. 18, No. 901. CBETA Chinese Electronic Tripitaka V1.24, Normalized Version. 陀羅尼集經, “第三卷〈般若大心陀羅尼〉第十六:「踰姪他, 揭帝揭帝, 波羅揭 帝, 波囉僧揭帝, 菩提莎訶」。”

Every Buddhist tradition with an interest in the Hṛdaya Sūtra seems to have its own interpretation of the sūtra. As Alex Wayman commented:

“One feature of these commentaries [in Tibetan] on the Hṛdaya Sūtra struck me quite forcibly: each commentary seemed so different to the others, and yet they all seemed to show in greater or lesser degree the influence of the Mādhyamika school of Buddhist philosophy”.⁴⁴

As Geshe Kelsang Gyatso explains in ‘The New Heart of Wisdom’: “This mantra, retained in the original Sanskrit, explains in very condensed form the practice of the five paths, which we attain and complete in dependence upon the perfection of wisdom”.⁴⁵

There are many commentaries to the Hṛdaya Sūtra which attempt explanations of the mantra. There are totally seven extant Indian commentaries to the Hṛdaya Sūtra, but preserved in Tibetan translation only, all lost in the original Sanskrit.

Among Indian commentaries of Hṛdaya Sūtra Sri.Jñānamitra provides no interpretation of the meaning or function of the mantra itself, focusing rather on the five epithets, each of which he glosses in terms of the general category of the perfection of wisdom itself, rather than of the mantra. For example, it is the mantra that completely remove all suffering because reciting the perfection of wisdom, bearing it in mind properly, and explaining it to others destroys all maladies and brings one under the protection of Buddhas and supernatural beings, while practicing the perfection of wisdom turns one away from rebirth in the unfortunate realms and the ocean of Saṃsāra.⁴⁶

⁴⁴ Wayman Alex, ‘Secret of the Heart Sutra’ in **Buddhist insight: Essays**, (India: Motilal Banarsidass Publication, 1990), p.136.

⁴⁵ Geshe Kelsang Gyatso, **Heart of Wisdom: An Explanation of the Heart Sutra**, 4th. Ed. (US: Tharpa Publications, 2001), p. 125.

⁴⁶ Jñānamitra, **Arya-prajñāpāramitā-hṛdaya-vyākhyā**, p. 5218, vol. 94, 287.5.2 6.

And there are others three Indian exegetes. Sri.Kamalaśīla, Acrya Atiśa, and Śrīmahājāna bring a different agenda to their reading of the mantra. Sri.Kamalaśīla attempt to find an exposition of the path in the Hṛdaya Sūtra: The five paths are set forth from the standpoint of the benefits [provided] by the five words of the mantra. These five paths are the meaning of the perfection of wisdom.⁴⁷ He contends that the five paths constitute the very meaning of the perfection of wisdom while projecting them onto the five words of the mantra: “gate gate pāragate pārasaṃgate bodhi svāhā”. Thus does Kamalasila find the position for which he is best remembered, the defense of the gradual path to enlightenment, expounded even in the Hṛdaya Sūtra’s mantra.⁴⁸ The next is Indian master Acrya Atiśa, who wrote the Hṛdaya Sūtra commentaries two centuries later. A tradition which seems to originate with Atiśa (982-1054) relates the parts of the mantra to the stages of the path as set out in the Abhisamayālaṅkāra (attributed to Maitreya):

Table 2: Hṛdaya Sūtra Mantra

gate	Path of merit / accumulation
gate	Path of preparation
pāragate	Path of insight (1st Bodhisattva bhumi)
pārasaṃgate	Path of meditation (2nd to 10th Bodhisattva bhumis)
bodhi svāhā	Buddha hood

He accounts for the presence of the mantra by explaining that everything in the Sūtra up to the mantra has been the teaching for those of dull faculties, whereas the mantra is the exposition of the five paths for bodhisattvas of sharp faculties, suggesting that the entire structure of the path to enlightenment becomes clear to these bodhisattvas of more acute

⁴⁷ KamalaSila, *Prajñāpāramitā-hṛdaya-nāma-tikā*, p. 5221, Vol. 96, 297.3.1.

⁴⁸ Donald S. Lopez, Jr. *History of Religions‘Inscribing the Bodhisattva’s Speech: On the “Heart Sūtra’s” Mantra’*, (Chicago: University of Chicago Press,1990), p.357.

intellect simply upon hearing Avalokiteśvara’s invocation of the mantra.⁴⁹

Of course, the last of the three commentators be taken into account, Srimahājana, makes the correlation between the words of the mantra and five paths clearer. (Note that he reads gate in the present rather than the past tense.) He says:

“Gate gate pāragate means the path of vision (darśanamārga), which is the state of having abandoned the six places of rebirth. Therefore, one goes beyond by going from the path of great desire to the path of accumulation (sambhāramārga). One goes beyond by going from the path of accumulation to the path of preparation (prayogamārga). Going even beyond those is gate gate pāragate, the path of vision. Pārasaṃ means abiding in the path of meditation (bhāvanāmārga). Gate is different and means abiding in the path of no further learning (aśaiksamārga). Om and svāhā are words of blessing for achieving the effects of repetition”.⁵⁰

It seems from this statement that, for Srimahājana, the first “going” (gate) marks the progression from the state of a worldly being, involved in great desire, to the path of accumulation, the first of the bodhisattva paths. The second going (gate) refers to moving from the first path to the second, the path of preparation. “Going beyond” (pāragate) indicates the movement from the path of preparation to the path of vision. It is with the attainment of the path of vision that emptiness is seen directly for the first time, freeing the bodhisattva from powerless future rebirth as an animal, ghost, or hell being. Because of the special qualities of this path, it merits “going beyond” (pāragate) rather than a simple “going” (gate). Pārasaṃgate means “going completely beyond.” Srimahājana chooses to divide the word into two with pārasaṃ (“completely beyond”) suggesting the fourth path, the path of meditation, and the final gate evoking the final path, the path of no more learning, synonymous with Buddhahood. Thus, he says, the final gate does not

⁴⁹ Dipamkarasrijñāna, **prajñā-hṛdaya-vyākhyā**, p. 5222, vol. 96,299.3.6-8.

⁵⁰ Srimahājana, **Prajñāpāramitā-hṛdayārtha-pariñāna**, p. 5223, vol. 94, 303.5.4-7.

mean “going,” apparently because there is no place further to which to go but, rather, “stay.” Bodhi means “enlightenment.”⁵¹ Thus, from the Indian perspective, a mantra can only be in Sanskrit and must remain so in order to retain its potency as speech (vac), with its traditional originary primacy over the derivations of script. Indeed, not only should a mantra not be translated from Sanskrit into another language, it should also not be transferred from its natural medium to some other, from sound to writing. A mantra, writes Padoux, “is never, at least in its nature, written.”⁵²

Donald S. Lopez, Jr., the mantra of the Hṛdaya Sūtra seems to confound these issues of writing and translation as a mantra that is written, but written as the representation of sound. First, it is only mildly deformed. It should say “gata gata paragataw instead of gate gate pāragate.” But this a to e shift does not render the words incomprehensible. As we have just seen, it seems to say, “Gone, gone, gone beyond, gone completely beyond, enlightenment, svāhā.” And the Sanskrit reader's reading of the mantra is ambiguously enhanced by knowing that the root gam means not only “go” but “understand”: “Understood, understood, understood what is beyond, completely understood what is beyond, enlightenment, svāhā.”

Those who (is) translating the Sūtra into Tibetan or Chinese or Japanese but leaving the mantra in Sanskrit (intact) inevitably changes the mantra, beyond the changes incurred in a shift of time or of setting, changes which in themselves are weighty enough, as evidenced by Pierre Menard's version of Don Quixote.⁵³

Without translation, there is “only the letter, and it is the truth of pure language, the truth as pure language,⁵⁴ the pure language, called

⁵¹ This reading of the mantra appears to be derived from Kamalasila. See p.5221, vol. 96, 297.3.1.

⁵² Donald S. Lopez, Jr. **History of Religions‘Inscribing the Bodhisattva’s Speech: On the “Heart Sūtra’s” Mantra’**, p.354.

⁵³ Jorge Luis Borges, **Pierre Menard, Author of the Quixote**, (New York: Grove Press, 1962), p.49.

⁵⁴ Jacques Derrida, **Act of Religion**, (New York: Routledge, 2002), p.133.

saṃskṛta. Untranslated,” language and revelation are one without any tension.⁵⁵

So, whereas the Sūtra, as a representation of the Buddha’s wisdom compassionately dispensed to the ignorant world, must be translatable, the mantra cannot be; it can only be transferred. The Sūtra must be translatable because the content of the Buddha’s wisdom, its truth and meaning, are above and before language.⁵⁶

Table3: Example of Mantra in different languages writing as:

Hṛdaya Sūtra Mantra	
Sanskrit	gate gate pāragate pārasaṃgate bodhi svāhā
Tibetan	ག་ཏེ་ག་ཏེ་པ་ར་ག་ཏེ་པ་ར་སྐ་ག་ཏེ་བོ་དྲི་སྒྲ་ཀླ
Chinese	揭諦揭諦 波羅揭諦 波羅僧揭諦 菩提娑婆訶
English	gone, gone, gone beyond, gone altogether beyond, oh what an awakening, All hail!
Japanese	ギャーテーギャーテーハーラーギャーテーハラソーギャーテーボージーソワカー
Korean	바라아제 바라승아제 모지사바하

So, the sutra is a road map for the bodhisattva path. Furthermore, Hṛdaya Sūtra wants us to think differently, to open our minds and let our thoughts “go beyond”, “enlightenment” or to the shore of the ocean of suffering. Therefore, from the Buddhism point of view, the mind of the bodhisattva, who diligent for both the welfare of self and others, should be a mind that sees things differently, thinks differently. And the heart of the bodhisattva, the great loving heart, is the heart of the Heart.

2.2.3 The Relationship between the Prajñāpāramitā Hṛdaya Sūtra and the Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra

Let us continues elaborate and discuss, how the “Hṛdaya Sūtra”

⁵⁵ Donald S. Lopez, Jr. **History of Religions‘Inscribing the Bodhisattva’s Speech: On the “Heart Sūtra’s” Mantra’**, p.361.

⁵⁶ Ibid., p.359.

comes from? Is a collection essence of all the Prajñāpāramitā Sūtra?

The full title of this sutra is the Maha Prajñāpāramitā Hṛdaya Sūtra, in English it's called "The Heart of Great Real Wisdom Sūtra". It represents the heart of a much longer sutra of 600 volumes Called the Maha Prajñā pāramitā Sūtra, therefore it's called "Hṛdaya Sūtra".

Chinese Master Dong Chu⁵⁷(东初法师) stated in his "Thought of Hṛdaya Sūtra": Those who familiar reading with the one volume Hṛdaya Sūtra "is equal to the concrete reading the whole 600 volumes Maha Prajñā pāramitā", also said a concrete understanding of essence of Prajñā.

So, what is the relation between Hṛdaya Sūtra and Pañcaviṃśati-sāhasrikā Prajñāpāramitā Sūtra? It is no doubt that all the Mahāyāna followers accepted the Hṛdaya Sūtra itself is said to be the essence of the Perfection of Wisdom tradition. However, though "Hṛdaya Sūtra" not includes in 600 Volumes in Chinese Tripiṭaka, but we could find quite similar words of "Hṛdaya Sūtra" in Chinese translation of the Sanskrit Pañcaviṃśati-sāhasrikā Prajñāpāramitā Sūtra or Perfection of Wisdom in 25,000 lines:

"That emptiness, that is neither produced nor stopped, is neither defiled nor purified does not decrease or increase; and that which is neither produced nor stopped, neither defiled nor purified, neither decreased nor increased, that is not past, future, or present. There is no form in it, no feeling, etc.; no eye, etc. to: no mind; no form, etc, to: no mind- objects; no eye-element, etc. to: no mind-consciousness element ; no ignorance, no stopping of ignorance, etc. to : no decay and death, no stopping of decay and death; no suffering and no comprehension of suffering; no origination and no forsaking of origination; no stopping and no realization of stopping; no path and no development of the path; no attainment, and no reunion; no Stream

⁵⁷ Dong chu, **The thought of Hṛdaya Sūtra**, [Online] Sources: http://read.goodweb.cn/news/news_view.asp?newsid=68405 (15/ May / 2014).

winner, and no fruit of a Stream winner; etc.”⁵⁸

This is a translation of Master Xuan Zang Maha-Prajñā pāramitā Sūtra. If this paragraphs text compare with Hṛdaya Sūtra itself. This is undoubtedly the structure of “Hṛdaya Sūtra” is based on this text as the main form of sutras, and added the Introduction and ending as well.

2.2.4 Structure of the Prajñāpāramitā Hṛdaya Sūtra

In accordance with the Indian commentators who offer outlines of the Hṛdaya Sūtra. According to Jñānamitra⁵⁹ and Praśāstrasena divided the sutra according to subject matter, providing sevenfold and tenfold divisions. And Atiśa, Kamalaśīla, and Śrīmahājana undertake the more difficult task of aligning the structure of the sutra with the five paths of Bodhisattva. Here, the one example of Jñānamitra structure on sutra.

The Introduction

This did I hear at one time. The Transcendent Victor was sitting on Vulture Mountain in Rājagṛha together with a great assembly of monks and a great assembly of Bodhisattvas.

The Entry into Wisdom

At that time the Transcendent Victor was absorbed in a samādhi on the enumerations of phenomena called “perception of the profound.” Also at that time, the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara was contemplating the meaning of the profound perfection of wisdom and he saw that those five aggregates also are

⁵⁸ Conze, The Large Sūtra on Perfect Wisdom, sections I 2.2c.p. 61. From *Chi*: 「大般若」第二会第二分观照品第三之二. 「大般若」观照品第三之二的一段：舍利弗，色空中无有色，受想行识中无有色。舍利弗，色不异空，空不异色，色即是空，空即是色，受想行识不异空，空不异受想行识……舍利弗，是诸法空相，不生不灭，不染不净，不增不减。非过去，非未来，非现在，如是空中无色，无受想行识，无眼处……无眼界……乃至无意识界，无无明，亦无无明尽，乃至无老死……无苦圣谛，无集灭道圣谛，无得无现观……。

⁵⁹ Donald S. Lopez, Jr., *The Heart sutra Explain ‘Indian and Tibetan Commentaries’*, p.123.

empty of inherent existence. Then, by the power of the Buddha, the venerable Śāriputra said this to the Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara, “How should a son of good lineage train who wishes to practice the profound perfection of wisdom?”

The Bodhisattva, the Mahāsattva, the Superior Avalokiteśvara said this to the venerable Śāriputra: "Śāriputra, a son of good lineage or a daughter of good lineage who wishes to practice the profound perfection of wisdom should view [things] in this way: They should correctly view those five aggregates also as empty of inherent existence.

The Definition of Emptiness

Form is emptiness; emptiness is form. Emptiness is not other than form; form is not other than emptiness. In the same way, feeling, discrimination, compositional factors, and consciousnesses are empty. Śāriputra, in that way, all phenomena are empty, that is, without characteristic, unproduced, unceased, stainless, not stainless, undiminished, unfilled. Therefore, Śāriputra, 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 form, no sound, no odor, no taste, no object of touch, no phenomenon. There is no eye constituent, no mental constituent, up to and including no mental consciousness constituent. There is no ignorance, no extinction of ignorance, up to and including no aging and death and no extinction of aging and death. Similarly, there are no sufferings, no origins, no cessations, no paths, no exalted wisdom, no attainment, and also no non-attainment.

The Sphere of Wisdom

Therefore, Śāriputra, because Bodhisattvas have no attainment, they depend on and abide in the perfection of wisdom and their minds are without obstructions and without fear.

The Qualities of Wisdom

Having completely passed beyond all error they go to the completion of nirvāṇa.

The Fruition of Wisdom

All the Buddhas who abide in the three times have been fully awakened into unsurpassed, perfect, complete enlightenment through relying on the perfection of wisdom.

The Dhāraṇi of Wisdom

Therefore, the mantra of the perfection of wisdom is the mantra of great knowledge, the unsurpassed mantra, the mantra equal to the unequalled, the mantra that thoroughly pacifies all suffering. Because it is not false, it should be known to be true. The mantra of the perfection of wisdom is stated:

tadyathā gate gate, pāragate, pārasaṃgate, bodhisvāhā

Sāriputra, Bodhisattva Mahāsattvas should train in the profound perfection of wisdom in that way.

2.3 Summary

In this chapter we have sought to demonstrate the issue of origin of the Hṛdaya Sūtra, the summarized as follows:

From the modern scholars evidence shows that the exact date of the sutra is unclear, the place of the origin of the Prajñapāramitā is still some controversial. But it can be traced back to the longer version of the text, it can be seen the first origin of Hṛdaya Sūtra took place in the vulture peak at Rājagṛha, and it is generally accepted by the scholars. And

here it is very important to note that the most earlier Indian Sanskrit palm leaves manuscript was preserved in Japan since 609 A.D. So, except the two leaves version we could not find any original Sanskrit version before the 6th century.

On the other hand, primarily on the basis of above scholarly documentary evidence, such as Edward Conze, Majime Nakamura, A. L. Basham, Red Pine, Master Hongyi and Etienne Lamotte, that the origin of the Hṛdaya Sūtra possibly in the northern land and was composed around the first century B.C, during the territory of the Kushan Empire. We also observe that His Holiness Dalai Lama's arguments have shown, it may be the case of that Mahāyāna scriptures, such as the perfection of the wisdom sutra, were taught to a few individuals whom the Buddha regarded as most suited to receive those teachings. Finally, His Holiness Dalai Lama concludes that the teachings may have been transmitted on a plane that transcends conventional understanding of time and space. In this way, it may be easy to understand the origin of the Mahāyāna texts, and the origin of Hṛdaya Sūtra.

Chapter III

An Analysis on the Development of Hṛdaya

Sūtra From South Asian Country to European Country

3.1 The Prajñāpāramitā Hṛdaya Sūtra in Buddhism

In this chapter we will further discuss about the development of Hṛdaya Sūtra (Perfection of Wisdom Sūtra) in native Buddha land India and others Mahāyāna countries as well.

3.1.1 The Prajñāpāramitā Hṛdaya Sūtra in South Asia

As western scholars Edward Conze details distinguished four phases in the development of the Prajñāpāramitā literature in India. The composition of Prajñāpāramitā texts extended over about 1,000 years.¹ The elaboration of a basic text (c. 100 B.C. to 100 A.D.), which constitutes the original impulse; 2. The expansion of that text (c. 100 A.D. to 300); the restatement of the doctrine in 3a. Short Sūtras and in 3b. versified Summaries (c. 300 A.D. to 500); 4. The period of Tantric influence and of its absorption into magic (600 A.D. to 1200).⁶⁰ The Hṛdaya Sūtra was created in the third stage of development and is the best known of all Prajñāpāramitā texts. Which Edward Conze considers in a class by itself, the Hṛdaya Sūtra is the smallest Sūtra of the Prajñāparamita collection. Among those shorter sutras, the finest are the two earliest, both before A.D.400, the “Hṛdaya Sūtra” in 25 Lines or 14 Lines,⁶¹ and another “Diamond sutra” with 300 Lines. Between A.D.600 and 1200 a number of Tantric abbreviations of the Prajñāpāramitā were then composed, all are very short.

⁶⁰ Conze. E, **The Prajñāparamita Literature**, (Japan: Tokyo Published, 1978), p.1.

⁶¹ Ibid.,p.11.

In addition to the above development of Prajñāpāramitā literature. So, here the examples of each Prajñāpāramitā category are:

1. Trīṣatikā Prajñāpāramitā Sūtra: 300 lines, the Diamond Sūtra, or Vajracchedikā Prajñāpāramitā Sūtra
2. Pañcaśatikā Prajñāpāramitā Sūtra: 500 lines
3. Saptaśatikā Prajñāpāramitā Sūtra: 700 lines, the bodhisattva Mañjuśrī's exposition of Prajñāpāramitā
4. Sārdhadvisāhasrikā Prajñāpāramitā Sūtra: 2500 lines, from the questions of Suvikrāntavikrāmin Bodhisattva
5. Aṣṭasāhasrikā Prajñāpāramitā Sūtra: 8,000 lines
6. Aṣṭadaśasāhasrikā Prajñāpāramitā Sūtra: 18,000 lines
7. Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra: 25,000 lines
8. Śatasāhasrikā Prajñāpāramitā Sūtra: 100,000 lines, also called the Mahāprajñāpāramitā Sūtra.

An Indian commentary on the Mahāyānasamgraha⁶², entitled Vivṛtaguhyārthapiṇḍavyākhyā, gives a classification of teachings according to the capabilities of the audience: According to disciples' grades, the Dharma is [classified as] inferior and superior. For example, the inferior was taught to the merchants Trapuṣa and Ballika because they were ordinary men; the middle was taught to the group of five because they were at the stage of saints; the eightfold Prajñāpāramitās were taught to bodhisattvas, and the Prajñāpāramitās are superior in eliminating conceptually imagined forms. The eightfold Prajñāpāramitās are the teachings of the Prajñāpāramitā as follows: the Trīṣatikā, Pañcaśatikā, Saptaśatikā, Sārdhadvisāhasrikā, Aṣṭasāhasrikā, Aṣṭadaśasāhasrikā, Pañcaviṃśatisāhasrikā, and Śatasāhasrikā.⁶³

⁶² Mahāyāna-samgraha ,traditional Chinese(攝大乘論) is a key work of the Yogācāra school of Buddhist philosophy, attributed to Asanga. It introduces various Yogācāra concepts such as the ālaya-vijñāna, the three natures (tri-svabhāva), the fivefold path (pañca-mārga), and the fruits of enlightenment. Although no Sanskrit original has been found, the work survives in Tibetan and Chinese translations, together with several important commentaries.

⁶³ Hamar Imre, **Reflecting Mirrors: Perspectives on Huayan Buddhism**, (Germany: Harrassowitz Verlag, Wiesbaden, 2007), p.94.

According to Joseph Walser, there is evidence that the Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra (25,000 lines) and the Śatasāhasrikā Prajñāpāramitā Sūtra (100,000 lines) have a connection with the Dharmaguptaka sect, while the Aṣṭasāhasrikā Prajñāpāramitā Sūtra (8000 lines) does not.⁶⁴

Actually, at our present state of knowledge any chronology of the Prajñāparamita and the development of its ideas can be taken as a tentative guide only. As Paul Williams stated, in specific theories concerning the development of ideas are likely to depend to a greater or lesser extent on a prior understanding of what the literature is all about, and how it fits within the broader history of Buddhism in India. On the other hand understanding what the literature is all about would seem to require some grasp of how the literature and its ideas developed, and its context within Indian Buddhist history.

As we find that the Perfection of Wisdom Sūtra not only popular in the native Buddha land India, but also get warm welcome and has always been held in the greatest veneration in all Asian Mahāyāna countries. Especially in Tibet, China, Taiwan, Japan, and Korea. As His Holiness fourteenth Dalai Lama said in the “Essence of the Heart Sutra”:

“For more than two thousand years, the Perfection of Wisdom Sūtra has been part of the daily life of millions of Buddhists. This concise text, so rich and laden with meaning, concentrates the very heart of Buddhism into a powerful and evocative teaching on the interdependence of all reality”.

3.1.2 The Prajñāpāramitā Hṛdaya Sūtra in Tibet and East Asia

As we find that the Hṛdaya Sūtra not only popular in native Buddha land India, but also get warm welcome and has always been held in the greatest veneration in all Asian Mahāyāna countries. Especially in

⁶⁴ Williams Paul, **Mahayana Buddhism: The doctrinal foundations**, (London: Routledge, 1989), p.6.

Tibet, China, Taiwan, Japan, and Korea. As His Holiness fourteenth Dalai Lama said in the “Essence of the Heart Sutra”:

“For more than two thousand years, the Heart Sutra has been part of the daily life of millions of Buddhists. This concise text, so rich and laden with meaning, concentrates the very heart of Buddhism into a powerful and evocative teaching on the interdependence of all reality”.

3.1.2.1 Chinese Version

It is undoubted that the translation of Prajñāpāramitā text in China had great influences on the development of Buddhist thought. In the history of Chinese Buddhism, the transmission of the Prajñāpāramitā category of sūtras in China, from (one text to) two texts, to three texts, to four texts, to eight texts, up to the sixteen texts [theories], all display the continual development of the Prajñāpāramitā Sūtras. If we examine this from the perspective of the history of translation of sūtras in China, we begin from the brief text, to the extensive text, and then later the Rushou Mañjuśrī Prajñāpāramitā, Vajracchedikā Prajñāpāramitā, Mañjuśrī Prajñāpāramitā, Pravara-deva-rāja-paripṛccha Prajñāpāramitā, up until the translation during the Tang Dynasty of the Prajñāpāramitā-naya-śatapañcāśatikā and others, a reflection of the sequence of development of the Prajñā pāramitā Sūtras in India. The very first translation of the Prajñāpāramitā Sūtra was in the Second Guanghe Year of the Han Emperor Lingdi (179 C.E), with the translation of the Daoxing Prajñā Sūtra “道行般若經” in ten fascicles and 30 sections (chapters), also known as the Mahāprajñāpāramitā Sūtra.⁶⁵

It is very early that the translation of Hṛdaya Sūtra in Chinese started from Dong Wu dynasty (Third century A.D), there was a translation made sometime during the mid-third century by a monk named Chih-ch’ien (支謙 190-250 C.E) of a text Sengyou’s catalogue calls the Mohe po re po lo mi shen zhou (摩訶般若波羅蜜神咒).⁶⁶ But

⁶⁵ Yinshun, **Origins & Development of Early Mahāyāna**, [On line]

sources: <http://www.yinshun.org.tw/books/41/yinshun41-00.html>, (14 /June /2014).

⁶⁶ Venerable Yifa, M.C. Owens and P.M. Romaskiewicz, **Prajnaparamita heart Sutra**, (US: Buddha’s Light Publishing, 2006), p.18.

unfortunately, Chih-ch'ien translation, however, has been lost since the early 6th century. It is also believe that the most earliest record of Hṛdaya Sūtra (Perfection of Wisdom Sūtra) comes from the oldest surviving catalogue of Chinese Mahāyāna Buddhist sutras compiled by venerable Sengyou (僧祐 445-518 C.E) around 515 C.E, which contains information from the very first catalogue made by venerable Dao'an (道安 312-385 C.E) in 374, which is now lost.⁶⁷ A Chinese translation by Fa-yueh in 741 was the first text of the Perfection of Wisdom Sūtra to include an introduction and a conclusion (Longer Version).⁶⁸

According to the history of Chinese Buddhism, in total there are eleven (11 versions) translations of the Hṛdaya Sūtra in the standard Buddhist Tripiṭaka, until Song dynasty. There still exists nine versions of Hṛdaya Sūtra (Perfection of Wisdom Sūtra) with both short and longer, but three were lost today, especially those who translated by Chih-ch'ien, Bodhiruci and Śikṣānanda.

Among these eleven versions of Hṛdaya Sūtra, the earliest surviving version is translated by Kuchean monk Kumārajīva between (344-413 C.E).⁶⁹ After the Kumārajīva about two hundred years later, the next translation of the Hṛdaya Sūtra was made (649 C.E)⁷⁰ by the famous Chinese Buddhist master Xuan Zang. According to Xuan Zang biography, he received a version of the Sanskrit Hṛdaya Sūtra from a beggar he had helped in Sichuan (China) prior to his journey to the India, and used it as a talismanic chant during his treacherous crossing of the Gobi desert.⁷¹ After that, Master Xuan Zang memorized the Sanskrit version of Hṛdaya Sūtra fluently and, as foretold, it did save him from many dangerous disasters during his travels to the west (India). There also happened

⁶⁷ Ibid., p.17.

⁶⁸ Taishō Tripitaka Vol. 08. No. 0252, **The Storehouse of Omniscience Prajñāpāramitā Heart Sūtra** (普遍智藏般若波羅蜜多心經. Dharmachandra translate (法月重譯), C. E 741.

⁶⁹ Taishō Tripitaka Vol. 08.No.0250 (摩訶般若波羅蜜大明呪經), Kumārajīva translate (鳩摩羅什譯), ca.C.E 400.

⁷⁰ Taishō Tripitaka Vol. 08. No. 0251 (般若波羅蜜多心經), Xuanzang translate (玄奘譯), C.E 649.

⁷¹ Venerable Yifa, M.C.Owens and P.M.Romaskiewicz, **Prajnaparamita heart Sutra**, p.19.

another such a difficult real story on his journey to India, which he was saving from the Hṛdaya Sūtra, here is:

Once, he met some very fierce and evil-looking local savages. They captured Master Xuan Zang and, seeing his dignified countenance, planned to kill and sacrifice him to their deity. The master begged them to grant him a favor, explaining that he came from the T'ang Empire and was on his way to India to retrieve Buddhist sutras. He asked them to release him temporarily, and once he has retrieved the sutras and brought them back to China, he will return willingly to give his life to their deity. The savages did not understand the language spoken by the master and thus persisted to tie him up and kill him for sacrifice. Presently with no way to turn, no resource to save him, Master Xuan Zang could only shut his eyes and concentrated his mind to silently recite the Hṛdaya Sūtra. Suddenly heaven and earth became dark, storm wind raged, and dusts and sands whirled everywhere. Then the savages were caught by great surprise and lost their composure to fear. Thinking they must not assault the monk, together they knelt before the master, begged him for mercy and released him.⁷² Thus, Master Xuan Zang, having escaped disasters by the merit of reciting the Hṛdaya Sūtra. When he returns to China after 18 years his journey from India, he issued his own version of the Hṛdaya Sūtra with some important change, the most special significant being title. Only, Xuan Zang's version is the first to call a sutra. But Kumārajīva version is called the (Mahāprajñāpāramitā Great Enlightening Spell), which indicates that it should be read as mantra, rather than a sutra. Both Kumārajīva and Xuan Zang's version were short, and there have one shorter version translated by Yijing in the Tang dynasty also, so totally there are three shorter versions in the Chinese Mahāyāna Buddhist history. All these shorter versions of the text which lacks the traditional introduction of sutra with the six characteristic marks, and there no any explain why missing the six characteristic elements of a sutra.

After Xuan Zang, many translators worked with the Hṛdaya Sūtra in Chinese in the same Tang and Song dynasty. As for the Hṛdaya Sūtra,

⁷² Master Chi Hoi, **Understanding the Heart Sutra**, (US: Avenue San Francisco, 2006), p.9.

though there are several different translations, it is the one by the great master Xuan Zang that is most popular and widely adopted throughout the ages. This short version consists of two hundred and sixty Chinese characters only. With very simple language but deep meaning it captures the quintessence of the Perfection of Wisdom theme in a way that can be easily received and practice by every Chinese Mahāyānist Buddhist. Since its transmission to China over a thousand years ago, the sutra has deeply reached the heart of the Chinese people.

3.1.2.2 Tibetan Version

Buddhism first reached in Tibet around the seventh century. During that time, the Tibetan King Songtsen Gampo had as one of his queens a Chinese prince, Wen-cheng (文成公主), who she contributed to bring Chinese Buddhism to Tibet. Despite Wen - cheng influence through King Songtsen Gampo, the Buddhism was introduced into Tibet directly from India.

In Tibet, the ideas of the Prajñapāramitā were first introduce by Śāntarakṣita and Kamalaśīla about A.D.750.⁷³ The Prajñapāramitā Sūtras also became an important study for Sangha monastic. For monk at least would spend five to seven years studying these sutras in depth. The study of Prajñapāramitā Sūtras not only for one school, but for all four schools of Tibetan Buddhism- Nyingma, Sakya, Kagyu, and Geluk.

It is said that the Perfection of Wisdom sutras reached in Tibet during the reign of Trisong Detsen, when a certain Langkhampa Gocha, who had perfect recall of anything he committed to memory, was sent to India to bring back these sutras.⁷⁴ He memorized the Perfection of Wisdom sutras in One Hundred Thousand Verse and the story goes that on his return, when he came into the king's presence, he was dressed as a traditional Tibetan scripture, which contains loose folios between

⁷³ Conze. E, **The Prajñaparamita Literature**, p.24.

⁷⁴ King Trisong Detsen ruled in the eighth century .The monastery of Samyey (bSam ya mi 'gyur lhun gyi grub pa' i gtsung lag khang), where the first seven Tibetan monks were ordained, was built during his reign.Nyanghampa or Langkhampa (rLangskham pa Go cha bya ba) had perfected the ability to retain in his mind what he memorized without forgetting it(mi brje pa' i gzungs).

end-boards.⁷⁵ All this was intended to denote the precious of what he had brought back to Tibet. The sutra was then written down in ink made from the king's blood mixed with precious jewels that had been ground down.⁷⁶

Basically, there are different texts within the Prajñāpāramitā sutras. Those that were translated into Tibetan are collectively known as the seventeen mother and son scriptures. The Hṛdaya Sūtra is one among these seventeen, and is sometimes also known as the Twenty-Five Verses on the Perfection of Wisdom.⁷⁷ There is a Tibetan version of Hṛdaya Sūtra in the Kanjur.⁷⁸ The Tibetan text use is taken directly from the fresco in the Ge-gye Che-ma-ling (one of the temples of Samye Vihara) of circa 755-800 C.E under the patronage of the Sage Emperor Trisong Detsan, the Tibetan translator Bhikshu Rinchen De and the Indian Mahasamdhī-master Vimalamitra translated this text into Tibetan.⁷⁹ Traditionally, the four schools of Tibetan Buddhism almost used the same longer version of Hṛdaya Sūtra in their daily practice and rituals.

The Tibetan version of the Hṛdaya Sūtra title reads, “The Heart of the Perfection of Wisdom, Bhagavati.” The term Bhagavatī has the connotation of “Mother.”⁸⁰ Therefore, the Perfection of Wisdom is likened to a mother who gives birth to the arya, or noble beings.

3.1.2.3 Japanese Korean Vietnamese and Thai Version

⁷⁵ Geshe Sonam Rinchen, **The Heart Sutra**, (New York: Snow Lion Publications, 2003), p.15.

⁷⁶ Loc.cit.

⁷⁷ Dalai Lama, translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings**, p.64

⁷⁸ The edition of Heart sutra is the one that appears in the Peiking edition (p. 160, vol.6, 166.1.7- 166.4-5). Recently, the best study of the Hṛdaya Sūtra in Tibetan is the Jonathan Silk, *The Heart Sutra in Tibetan: A critical Edition of Recension A and Recension B of the Kanjur text*.

⁷⁹ 17th Karmapa Ugyen Thinley Dorje, **On The Heart Sutra**, [On line] sources: <http://dharma.today.wordpress.com/2012/05/09/on-the-heart-sutra/> (09 /May/ 2012).

⁸⁰ Dalai Lama, translated and edited by Thupten Jinpa, **The Essence of the Heart Sutra: The Dalai Lama's Heart of Wisdom Teachings**, p.67.

The Perfection of Wisdom sutra (Hṛdaya Sūtra) was first brought to Japan by the Japanese plomat Ono no Imoko, who return with it from China in the early 7th century. The original manuscript Ono no Imoko carried back from China is said to be presently enshrined at Horyu-Ji temple in Nara prefecture. At that time, the Japanese emperor Junnin Tenno, who reigned from 733-764 A.D, issued an imperial edict encouraging the nation's people to read the sutra.⁸¹

According to Japanese history, in 818 A.D, a great plague struck the country and nothing could be done to stop it from spreading. As a prayer for the world peace & well being of the people and the tranquility of the nation the ruler of Japan at the time, Emperor Saga, wrote, he prostrated himself three times after writing each Chinese character of the sutra. The manuscripts of succeeding emperors who continued in similar practices have been declared national treasures of Japan and are stored in a special hall Daikaku-ji temple in Saga prefecture.⁸²

In Japan, meditators often repeat it as a way to focus their minds, especially in the Zen traditions and also in the Shingon School. Copying the Hṛdaya Sūtra can form the basis of meditation.

In Japan, in particular the scholars have noted the ubiquity of impressions of the Hṛdaya Sūtra on various goods, including teacups, hand towels, neckties, and even taxicab windows. Some experts have suggested that reflecting on the various ways Buddhists venerate the Hṛdaya Sūtra provides a measure of both the extent of its popularity and the breadth of the Buddhist tradition. So, this is what the good impact of Hṛdaya Sūtra in Japanese everyday life. And it is also said that, the Japanese characters (kanji) are identical in form and meaning to the Chinese, but they are pronounced differently. It is the Japanese pronunciation of the Chinese version of the Hṛdaya Sūtra that is chanted in Zen groups.

⁸¹ Kido Inoue, **Record of Traces and Dreams: the Heart Sutra**, (US: Trade paperback Published, 2012), p.6.

⁸² Loc.cit.

Next, the Hṛdaya Sūtra also practices by both Korean and Vietnamese Mahāyāna Buddhist for thousand years. In Korea or in Vietnam, it is chanted in Chinese, but with a Korean and Vietnam accent. All Korea Vietnam and Japan is based on the Chinese Tripitaka Canon, therefore Korean and specially the Vietnamese version Hṛdaya Sūtra is based on the shorter version that translated by the Master Xuan Zang.

Most recently, there have one new Vietnamese Version translated by Venerable Bhikkhu Thigh Nhat Hanh, this version is based on the Master Xuan Zang. No more translation of Hṛdaya Sūtra in Vietnamese language.

Normally in Vietnam and Korea, there is lot of Buddhist devotees and followers believe that the words of the Hṛdaya Sūtra have protective quality in themselves.

Thirdly, the Hṛdaya Sūtra gets warm welcome in Thailand especially for those Thai Mahāyāna followers. Before we start, let's we briefly introduces the Buddhism in this happy land (Thailand). Most Thais (approximately 95%) believe in a form of Theravāda Buddhism. According to Buddhism in Thai history, Mahāyāna Buddhism was introduced in the 5th or 6th century, until the 13th century, Mahāyāna and Theravāda Buddhism co-existed in early Thailand. Thai art of this time reflects influence from both the Khmer Empire in what is now Cambodia and from the then-flourishing Buddhist civilization on the island of Sumatra. The Khmer's were adherent of Mahāyāna Buddhism, which came from the Sumatra and became mixed with their older faith, Brahmanism. But the Mahāyāna both of the Srivijaya and of the Lopburi periods did not succeed in replacing the Theravāda Buddhism and the two schools flourished side by side.⁸³ But later, the Mahāyāna Buddhism adopted under the Srivijaya and Khmer rule declined and finally disappeared. These marks the period in Thailand were unified under the

⁸³ Phra Brahmaganabhorn (P.A .Payutto), **Thai Buddhism in the Buddhist World**, (Thailand: Handrapen Publishing House,1984), p.25.

only one single faith of the newly revised Theravāda Buddhism.⁸⁴

Over the last century, the saṅgha in Thailand has governed itself under the regulations of the first saṅgha Act (1902), the second saṅgha Act (1941), and the current saṅgha Act, enacted in 1962 and amended in 1992. Two major divisions are recognized by law, the Mahāyāna division with Chinese and Vietnamese sects, and the Theravada division with the Maha Nikaya and Dhammayut Nikaya.⁸⁵ Both divisions come under the Supreme Patriarch, or saṅgharaja, who is appointed by the King from one of the Theravāda Nikayas and who serves for life. The Supreme Patriarch is assisted by the Supreme saṅgha Council, or Mahathera Samakhom, which has eight permanent members and 12 rotating members appointed by the Supreme Patriarch.

So, today Thailand is called a Theravāda Buddhist country, but still there have a Mahāyāna saṅgha with both (Bhikkhu & Bhikkhuni) temple in Bangkok area that they came from China, Taiwan and Vietnam. These entire Mahāyāna temples always practice the Hṛdaya Sūtra both with the Chinese and Thai version, but both based on the Master Xuan Zang short version, we found only the Thai transliterate. After all, Thailand is Theravāda Buddhist country.

To sum up, from the review of those literatures and history of each Buddhist schools, here we short conclude that the Hṛdaya Sūtra translation of Japan Korea Vietnam and even Thai all are based on the Master Xuan Zang short version.

3.1.3 European Version

When we look back to the English version of Prajñāpāramitā, the Sanskrit Prajñāpāramitā was first discovered by B.H. Hodgson in Nepal between 1830 and 1840. The manuscripts arrived in 1837 in Paris.⁸⁶

⁸⁴ Ibid.,p.27.

⁸⁵ **Buddhism in Contemporary Thailand**, [On line], sources: <http://www.dhammathai.org/e/thailand/contemporary.php>. (19 /July /2014).

⁸⁶ Conze. E, **The Prajñāparamita Literature**, p.29.

There is in Bodleian an earlier attempt by a Spaniard to translate parts of the Chinese Prajñapāramitā. In 1837 I.J. Schmidt published the first Tibetan version of a Prajñapāramitā, i.e. the “Diamond Sūtra”. If we consider the work done by Europeans scholars during the last century, we find that during the first 70 years was almost entirely confined to the Hṛdaya and Diamond Sūtra. The larger Prajñapāramitā gradually appeared on the horizon, first through editions made by Hindus (i.e. by Mitra in 1888, Ghosha from 1888 to 1913, and Dutt in 1934), then by a partial German translation by Walleser (1914), and then, after 1930, the interest was stimulated by publications about the Abhisamayālaṅkāra. And after 1940 the work has been done by two famous scholars, Edward Conze and Etienne Lamotte.⁸⁷

In the history of European Buddhist research, the earliest English translation Hṛdaya Sūtra made by Samuel Beal in 1864, based on Xuan Zang version. In 1884, Friedrich Max Muller who was the first time the Sanskrit “Hṛdaya Sūtra” in Devanagari and Roman alphabet version presented to the European world, he translated version has an important historical position. Next, in this recently 19 century, the European begins to research about Buddhism. Among these all translation, the most popular English translation of Hṛdaya Sūtra by Edward Conze and this is a very accurate Western version.

Of course, there was one more English version of Hṛdaya Sūtra directly translated from Tibetan to English by His Holiness Dalai Lama, the book called ‘Essence of the Heart Sutra’ and also an important English latest version.

Table 1: English Version of Hṛdaya Sūtra

No	Translate from -to	Translator	Version	Year	Exist
1	Trans from Chinese to English	Samuel Beal	Short	1864	√

⁸⁷ Loc.cit.

	based on Xuanzang Version				
2	Trans From Sanskrit to English	Friedrich Max Muller	Longer/Short	1884	√ (Both)
3	Trans From Sanskrit to English	Edward Conze	Longer/Short	1967	√(Both)
4	Trans From Tibetan to English	H.H Dalai Lama	Longer	2002	√

3.2 Summary

For about the development of this Hṛdaya Sūtra, as a western scholar Edward Conze's details distinguished four phases in the development of the Prajñāpāramitā literature in India. The Hṛdaya Sūtra was created in the third stage of development and is the best known of all Prajñāpāramitā texts, and his thoughts were accepted by the academic circle today.

Secondly, though the translation of first Hṛdaya Sūtra in Chinese started from Dong Wu dynasty by Chih-ch'ien (支謙). But anyhow Chih-ch'ien translation, however, has been lost. Now there are eleven translations of the Hṛdaya Sūtra in the standard Buddhist Tripiṭaka, until Song dynasty. There still exists nine versions of Hṛdaya Sūtra with both short and longer, but three were lost today, especially those who translated by Chih-ch'ien, Bodhiruci and Śikṣānanda.

Through by the comparative study between these seven text in Chinese versions, it is very important to note that the Kumārajīva and Xuan Zang short version the text starting with: "The Bodhisattva Avalokiteśvara, while practicing the profound prajñāpāramitā, clearly saw that all five skandhas are empty, thus overcoming all suffering."⁸⁸ But relatively speaking, the others longer version especially those belongs to Dharmachandra, Facheng and Dānapāla omitted 'thus overcoming all suffering', and the same longer version which was belongs to another two

⁸⁸ CBETA No. 251 [Nos. 250, 252-255, 257], 唐三藏法師玄奘譯, 般若波羅蜜多心經, "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."

translator who is Prajñā and Prajñācakra has wrote the ‘thus overcoming all suffering’, so this is the main difference between them. We also notice that the Tibetan longer version and Edward Conze Sanskrit short version also didn’t mention about ‘thus overcoming all suffering’ in his translation too. Also because of lacks of the introduction in the short version of Hṛdaya Sūtra, it is most likely happened the misunderstanding. As such, whenever we read the Hṛdaya Sūtra of both short and longer version with complexes can be more comprehensive and understanding the sutra.

Thus, from the European version, the earliest English translation Hṛdaya Sūtra made by Samuel Beal in 1864, based on Chinese Xuan Zang short version. In contrast, in 1884 Friedrich Max Muller who was the first time the Sanskrit “Hṛdaya Sūtra” in Devanagari and Roman alphabet version presented to the European world. So, we sure both Samuel Beal and Max Muller translated version has an important historical value and position, because both this translation coming from the 6th century.

In short summary, All version from Japan Korea Vietnam Thailand and even Europe, the first version translation of Hṛdaya Sūtra are almost based on Master Xuan Zang short version. So, the Master Xuan Zang version had a huge influences the existence of this sutra until today.

Chapter IV

Conclusion and Suggestion

4.1 Conclusion

The main contribution of this thematic paper to Buddhist academia is to publish an English language work of a comprehensive survey on origin and development of Hṛdaya Sūtra in Mahāyāna Buddhism. This work has two main aspects:

1. A historical study of the origin of Hṛdaya Sūtra in Mahāyāna Buddhist literature.
2. An analysis on the development of Hṛdaya Sūtra in Mahāyāna countries.

It seems clear the above research to prove the conclusion as:

Firstly, primarily on the basis of the scholarly documentary evidence shows that the origin of the Hṛdaya Sūtra possibly in the northern land India and was composed around the first century B.C, during the territory of the Kushan Empire. Mahāyāna Buddhism was developed inside India and outside the country specially like China at the same time. So, it is not doubt that the development of this Hṛdaya Sūtra in India was created in the third stage of development by Edward Conze and is the best known of all Prajñapāramitā texts, and his thoughts were accept by the academic circle today.

Secondly, through the analyses of the development of Hṛdaya Sūtra in South Asian Mahāyāna countries. Like China translating of each era, to a certain extent reflected the characteristics of that era's language, social thinking etc, different language translations can examine different ages. On the other hand, has led to the development of scriptures the connotation and denotation and expansion, more importantly that, it is the study the translator and schools of that represents excellent material. Due to the special nature of Buddhist scriptures, such as mysterious, sacred, etc., the Hṛdaya Sūtra translations makes a huge inherits of many sentences, the words.

Thirdly, based on the comparative study between the Chinese, the Tibetan and the Sanskrit translation of english versions by E. Conze, we found that the Kumārajīva and Xuan Zang short version the text starting with: "The Bodhisattva Avalokiteśvara, while practicing the profound prajñāpāramitā, clearly saw that all five skandhas are empty, thus overcoming all suffering." But relatively speaking, the others longer version especially those belongs to Dharmachandra, Facheng and Dānapāla omitted 'thus overcoming all suffering', and the same longer version which was belongs to another two translator who is Prajñā and Prajñācakra has wrote the 'thus overcoming all suffering', so this is the main difference between them. We also found that the Tibetan longer version and Conze Sanskrit short version has didn't mention about 'thus overcoming all suffering' in his translation. Also because of lacks of the introduction in the short version of Hṛdaya Sūtra, it is most likely happened the misunderstanding. As such, whenever we read the Hṛdaya Sūtra of both short and longer version with complexes can be more comprehensive and understanding the sutra.

4.2 Suggestion for Further Study

Firstly, since the study is confined to Hṛdaya Sūtra origin and development, includes the text, translation, and commentaries in Mahāyāna Buddhism, though the sutra is very popular in inside Mahāyāna, but unfortunately it has not received its deservingly adequate attention from the Indian, China and even western academic circle so far

as no systemic and deep research book could be available. In addition, most of the papers concerned seem to be superficial, especially concerning the issue of the origin and development of Hṛdaya Sūtra. Therefore, this is the one part still needs to deeply explore from the history of Mahāyāna Buddhism literature sources or from academic circle.

Secondly, the theory about Emptiness, though we knew that the above Prajñāpāramitā literature and commentaries evidence shows that the Hṛdaya Sūtra Emptiness far most highlight in the whole Mahāyāna Buddhist scripture. We can only goes back to the 6th century AD that the earlier text has occurred, but before that not more any strong evidence that can follow, this is the issue that why the both shorten and longer version appeared very late in the history. There only Prajñāpāramitā's Scholars Edward Conze shows in his development of Prajñāpāramitā that, this short sutra composed during the 350 C.E, but anyhow still needs to investigate and work hard from before 6th century in India if available.

Thirdly, in this modern age most of the scholars if they study the 'Emptiness thoughts', it will be directly from the Early Buddhism, or Schools of Buddhism, and Mahāyāna Mādhyamika School. Unfortunately very few people noticed this short sutra, but this sutra really covering all the core idea of Mahāyāna Buddhism Emptiness teachings. If in the future, those studying it and paying a little more attention to its existence can certainly to carry out the entire Prajñāpāramitā thought of Emptiness.

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Appendix One

Earlier Sanskrit text

Translated from the Sanskrit by Edward Conze (Short Version)

om namo bhagavatyai ārya prajñāpāramitāyai!

Homage to the Perfection of Wisdom, the Lovely, the Holy!

ārya-avalokiteśvaro bodhisattvo gambhīrām prajñāpāramitā caryām
caramāṇo vyavalokayati sma: panca-skandhās tāṃś ca svābhava śūnyān
paśyati sma.

Avalokita, The Holy Lord and Bodhisattva, was moving in the deep
course of the Wisdom which has gone beyond. He looked down from on
high, He beheld but five heaps, and he saw that in their own-being they
were empty.

iha śāriputra: rūpaṃ śūnyatā śūnyataiva rūpaṃ; rūpān na pṛthak śūnyatā
śūnyatāyā na pṛthag rūpaṃ; yad rūpaṃ sā śūnyatā; ya śūnyatā tad rūpaṃ.
evam eva vedanā saṃjñā saṃskāra vijñānaṃ.

Here, Śāriputra, form is emptiness and the very emptiness is form;
emptiness does not differ from form, form does not differ from emptiness;
whatever is form, that is emptiness, whatever is emptiness, that is form,
the same is true of feelings, perceptions, impulses and consciousness.

iha śāriputra: sarva-dharmāḥ śūnyatā-lakṣaṇā, anutpannā aniruddhā, amalā avimalā, anūnā aparipūrṇāḥ.

Here, Śāriputra, all dharmas are marked with emptiness; they are not produced or stopped, not defiled or immaculate, not deficient or complete.

tasmāc chāriputra śūnyatayāṃ na rūpaṃ na vedanā na saṃjñā na saṃskārāḥ na vijñānam. na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manāṃsi. na rūpa-śabda-gandha-rasa-spraṣṭavaya-dharmāḥ. Na cakṣūr - dhātur. yāvan na manovijñāna-dhātuḥ. na-avidyā na-avidyā-kṣayo. yāvan na jarā-maraṇam na jarā-maraṇa-kṣayo. Na duhkha- samudaya – nirodha - margā. Na jñānam, na prāptir na-aprāptiḥ.

Therefore, Śāriputra, in emptiness there is no form, nor feeling, nor perception, nor impulse, nor consciousness; No eye, ear, nose, tongue, body, mind; No forms, sounds, smells, tastes, touchables or objects of mind; No sight-organ element, and so forth, until we come to: No mind -consciousness element; there is no ignorance, no extinction of ignorance, and so forth, until we come to: there is no decay and death, no extinction of decay and death. There is no suffering, no origination, no stopping, no path. There is no cognition, no attainment and non-attainment.

tasmāc chāriputra aprāptitvād bodhisattvasya prajñāpāramitām āśritya viharatyacittāvaraṇaḥ.cittāvaraṇa - nāstitvād atraastro viparyāsa-atikrānto niṣṭhā-nirvāṇa-prāptaḥ.

Therefore, Śāriputra, it is because of his non-attainmentness that a Bodhisattva, through having relied on the Perfection of Wisdom, dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, and in the end he attains to Nirvāṇa.

tryadhva-vyavasthitāḥ sarva-buddhāḥ
prajñāpāramitām āśrityā-anuttarāṃ

samyaksambodhim abhisambuddhāḥ.

All those who appear as Buddhas in the three periods of time fully awake to the utmost, right and perfect Enlightenment because they have relied on the Perfection of Wisdom.

tasmāḥ jñātavyam: prajñāpāramitā mahā-mantro mahā-vidyā mantra
'nuttara-mantro samasama-mantraḥ, sarva duḥkha praśamaṇaḥ, satyam
amithyatāt. prajñāpāramitāyām ukto mantraḥ. tadyathā: gate gate pāragate
pārasaṃgate bodhi svāhā. iti prajñāpāramitā-hṛdayam samāptam.

Therefore one should know the Prajñāpāramitā as the great spell, the spell of great knowledge, the utmost spell, the unequalled spell, allayer of all suffering, in truth - for what could go wrong? By the Prajñāpāramitā has this spell been delivered. It runs like this: Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all-hail!

རྒྱ་གར་སྐད་དུ། ལྷ་ག་བ་ཏིཔུའུ་ཕུ་ར་མི་ཏུ་ཉི་ད་ཡ། བོད་སྐད་
 དུ། བཙམ་ལྷན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་འི་སྤྱིང་པོ། བཙམ་ལྷན་
 འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་ཕྱག་འཆམ་ལོ། འདི་སྐད་བདག་
 གིས་ཚོས་པ་དུས་གཅིག་ན། བཙམ་ལྷན་འདས་ཀྱི་ལ་པའི་ཁབ་བྱ་ཚོད་ཕུང་པའི་
 རི་ལ་དག་སྤོང་གི་དག་འདུན་ཆེན་པོ་དང་། བྱང་རྒྱལ་སེམས་དཔའི་དག་འདུན་
 ཆེན་པོ་དང་ཐབས་གཅིག་ཏུ་བཞུགས་ཏེ། ཉེ་ཆེ་བཙམ་ལྷན་འདས་ཟབ་མོ་སྤྱང་བ་
 ཞེས་བྱ་བ་ཚོས་ཀྱི་རྣམ་གྲངས་ཀྱི་ཏིང་ངེ་འཛིན་ལ་སྒྲོམས་པར་བཞུགས་སོ། ཡང་
 དེ་ཉི་ཆེ་བྱང་རྒྱལ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་
 གཟིགས་དབང་ཕྱག་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོ་སྤོང་བ་ཉིད་ལ་རྣམ་
 པར་ལྟ་ཞིང་། ཕུང་པོ་ལྷ་པོ་དེ་དག་ལ་ཡང་རང་བཞིན་གྱིས་སྤོང་པར་རྣམ་པར་
 ལྟ་ལོ། དེ་ནས་སངས་རྒྱས་ཀྱི་མཐུས། ཆེད་ལྷན་པ་ཤུ་རིའི་བྱས་བྱང་རྒྱལ་
 སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་དབང་ཕྱག་ལ་

Appendix Two **Tibetan text (Longer Version)**

འདི་སྐད་ཅེས་སྒྲུས་སོ། རིགས་ཀྱི་བྱ་གང་ལ་ལ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་
 ཟབ་མོ་སྟོན་པ་སྟུང་པར་འདོད་པ་དེས་ཇི་ལྟར་བསྐྱབ་པར་བྱ། དེ་སྐད་ཅེས་སྒྲུས་
 པ་དང་། བྱང་ཚུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྟུན་རས་
 གཟིགས་དབང་ལྷག་གིས་ཆེད་པ་ལྟན་པ་ཤུ་ར་དུ་ཉི་ལྷུ་ལ་འདི་སྐད་ཅེས་སྒྲུས་སོ།
 ། ཤུ་རི་ལྷུ་རིགས་ཀྱི་བྱ་འཕ་རིགས་ཀྱི་བྱ་མོ་གང་ལ་ལ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་
 བྱིན་པ་ཟབ་མོ་སྟོན་པ་སྟུང་པར་འདོད་པ་དེས་འདི་ལྟར་རྣམ་པར་བསྐྱབ་པར་བྱ་གྱེ།
 བྱང་པོ་ལྷུ་པོ་དེ་དག་ཀྱང་རང་བཞིན་གྱིས་སྟོང་པར་རྣམ་པར་ཡང་དག་པར་
 ཇེས་སུ་བལྟ་ལོ། གཟུགས་སྟོང་པ་ལོ། སྟོང་པ་ཉིད་གཟུགས་སོ། གཟུགས་
 ལས་སྟོང་པ་ཉིད་གཞན་མ་ཡིན་ནོ། སྟོང་པ་ཉིད་ལས་ཀྱང་གཟུགས་གཞན་མ་
 ཡིན་ནོ། དེ་བཞིན་དུ་ཚོར་བ་དང་། འདུ་ཤེས་དང་། འདུ་བྱེད་དང་། རྣམ་པར་
 ཤེས་པ་རྣམས་སྟོང་པ་ལོ། ཤུ་རི་ལྷུ་དེ་ལྟ་བུས་ན་ཆོས་ཐམས་ཅད་སྟོང་པ་ཉིད་དེ།
 མཚན་ཉིད་མེད་པ། མ་སྟེས་པ། མ་འགགས་པ། ཇི་མ་མེད་པ། ཇི་མ་དང་བ

པའི་སངས་རྒྱལ་ཐམས་ཅད་ཀྱང་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་ལ་བརྟེན་ནས།
 སྤྱི་མེད་པ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་མངོན་པར་རྫོགས་པར་སངས་
 རྒྱལ་སོ།། དེ་ལྟ་བུས་ན་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པའི་སྤྲལ་ས། རིག་པ་ཆེན་
 པོའི་སྤྲལ་ས། སྤྱི་མེད་པའི་སྤྲལ་ས། མི་མཉམ་པ་དང་མཉམ་པའི་སྤྲལ་ས།
 སྤྲལ་བསྐྱལ་ཐམས་ཅད་རབ་ཏུ་ཞི་བར་བྱེད་པའི་སྤྲལ་ས། མི་བརྟན་པས་ན་བདེན་
 པར་ཤེས་པར་བྱ་སྟེ། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པའི་སྤྲལ་ས་སྟེས་པ། ཏང་ལྟ་བུ།
 ཚོག་ཏེ་ག་ཏེ་ཕུ་ར་ག་ཏེ། ཕུ་ར་སྤྱི་ག་ཏེ། བོ་རྟེ་སྤྱི་ག་ཏེ། སྤྱི་རིའི་བྱ་བྱང་ཆུབ་
 སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོས་དེ་ལྟར་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་ཟབ་
 མོ་ལ་བསྐྱབ་པར་བྱ་རོ།། དེ་ནས་བཙུག་ལྟན་འདས་ཏིང་ངེ་འཛིན་དེ་ལས་བཞེད་
 ཏེ། བྱང་ཆུབ་སེམས་དཔའ་སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྱན་རས་གཟིགས་
 དབང་ཕྱག་ལ་ལེགས་སོ་ཞེས་བྱ་བ་བྱིན་ནས། ལེགས་སོ་ལེགས་སོ།། རིགས་ཀྱི་
 བྱ་དེ་དེ་བཞིན་ནོ།། རིགས་ཀྱི་བྱ་དེ་དེ་བཞིན་ཏེ། ཇི་ལྟར་ཁྱོད་ཀྱིས་བསྟན་པ་དེ་
 ལ་བ་མེད་པ། བྱི་བ་མེད་པ། གང་བ་མེད་པ་རོ།། སྤྱི་རིའི་བྱ་དེ་ལྟ་བུས་ན་སྟོང་པ་
 ཉིད་ལ་གཟུགས་མེད། ཚོར་བ་མེད། འདུ་ཤེས་མེད། འདུ་བྱེད་རྣམས་མེད།
 རྣམ་པར་ཤེས་པ་མེད། མིག་མེད། རྣ་བ་མེད། སྤྱུ་མེད། ལྟུ་མེད། ལྷས་མེད།
 ཡིད་མེད། གཟུགས་མེད། སྤྲི་མེད། སྤྱི་མེད། རོ་མེད། རེག་བྱ་མེད། ཚོས་
 མེད་དོ།། མིག་གི་ཁམས་མེད་པ་ནས་ཡིད་ཀྱི་ཁམས་མེད། ཡིད་ཀྱི་རྣམ་པར་
 ཤེས་པའི་ཁམས་ཀྱི་བར་དུ་ཡང་མེད་དོ།། མ་རིག་པ་མེད། མ་རིག་པ་ཟད་པ་
 མེད་པ་ནས་ཀྱི་མེད། ཀྱི་མེད་པའི་བར་དུ་ཡང་མེད་དོ།། སྤྲལ་བསྐྱལ་བ་
 དང་། ཀྱན་འབྱུང་བ་དང་། འགོག་པ་དང་། ལམ་མེད། ཡེ་ཤེས་མེད། ཚོབ་པ་
 མེད། མ་ཚོབ་པ་ཡང་མེད་དོ།། སྤྱི་རིའི་བྱ་དེ་ལྟ་བུས་ན་བྱང་ཆུབ་སེམས་དཔའ་
 རྣམས་ཚོབ་པ་མེད་པའི་བྱིན། ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་བྱིན་པ་ལ་བརྟེན་ཅིང་གནས་
 ཏེ། སེམས་ལ་སྤྱི་བ་པ་མེད་པས་སྤྲལ་པ་མེད་དེ། བྱིན་ཅི་ལོག་ལས་ཤིན་ཏུ་འདས་
 རྣམ་སྤྱི་དན་ལས་འདས་པའི་མཐར་བྱིན་ཏོ།། དུས་གསུམ་དུ་རྣམ་པར་བཞུགས་

བཞིན་དུ་ཤེས་རབ་གྱི་པ་རོལ་ཏུ་ཕྱིན་པ་ཟབ་མོ་ལ་སྤྲད་པར་བྱ་སྟེ། དེ་བཞིན་
 ག་ཤེགས་པ་རྣམས་ཀྱང་རྗེས་སུ་ཡི་རང་དོ། ། བཅོམ་ལྡན་འདས་གྱིས་དེ་སྐད་ཅེས་
 བཀའ་སྤྲུལ་ནས། ཆེ་དང་ལྡན་པ་ཤ་རི་འི་བྱ་དང་། བྱང་རྩལ་སེམས་དཔའ་
 སེམས་དཔའ་ཆེན་པོ་འཕགས་པ་སྤྲན་རས་གཟིགས་དབང་ཕྱུག་དང་། རམས་
 ཅད་དང་ལྡན་པའི་འཁོར་དེ་དང་། ལྷ་དང་། སི་དང་། ལྷ་མ་ཡིན་དང་། ཇི་
 ཟར་བཅས་པའི་འཇིག་རྟེན་ཡི་རངས་ཏེ། བཅོམ་ལྡན་འདས་གྱིས་གསུངས་པ་ལ་
 མངོན་པར་བསྟོད་དོ། ། བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་གྱི་པ་རོལ་ཏུ་ཕྱིན་པའི་
 སྤྲིང་པོ་ཞིས་བྱ་བ་ཞེག་པ་ཆེན་པོའི་མདོ་ཚྭ་གས་སོ། ། རྒྱ་གར་གྱི་མཁན་པོ་བེ་མ་ལ་
 སི་ཉ་དང་། འོ་ཚཆ་བ་དག་སྟོང་རིན་ཆེན་སྒྲེས་བསྟར་ཅིང་། ཟུ་ཆེན་གྱི་འོ་ཚཆ་བ་
 དག་སྟོང་ནས་མཁའ་ལ་སོགས་པས་ཁྱས་ཏེ་གཏན་ལ་ཕབ་པ་ལོ། ། དཔལ་བསམ་
 ལས་ལྡན་གྱིས་བྱུང་པའི་གཙུག་ལག་གི་དག་རྒྱས་བྱེ་ས་གྲིང་གི་ཕྱིག་རོས་ལ་བྲིས་
 པ་དང་ཁྱེད་ཀྱི་ལེགས་པར་བཀྲིས་སོ། །

Appendix Three

Chinese Version with both Longer and Shorten

Taishō Tripitaka Vol. 08.No.0250.**Mahāprajñāpāramitā Great Enlightening Spell Sutra** (摩訶般若波羅蜜大明呪經). Kumārajīva translate (鳩摩羅什譯), ca. CE 400.

觀世音菩薩，行深般若波羅蜜時，照見五陰空，度一切苦厄。「舍利弗！色空故無惱壞相，受空故無受相，想空故無知相，行空故無作相，識空故無覺相。何以故？舍利弗！非色異空，非空異色。色即是空，空即是色。受、想、行、識亦如是。」舍利弗！是諸法空相，不生不滅，不垢不淨，不增不減。是空法，非過去、非未來、非現在。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，乃至無老死無老死盡，無苦、集、滅、道，無智亦無得。「以無所得故，菩薩依般若波羅蜜故，心無罣礙。無罣礙故，無有恐怖，離一切顛倒夢想苦惱，究竟涅槃。三世諸佛依般若波羅蜜故，得阿耨多羅三藐三菩提。」故知般若波羅蜜是大明呪，無上明呪，無等等明呪，能除一切苦，真實不虛。故說般若波羅蜜呪。」即說呪曰：「竭帝 竭帝 波羅竭帝 波羅僧竭帝 菩提 僧莎呵」

摩訶般若波羅蜜大明呪經

Taishō Tripitaka Vol. 08. No. 0251, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Xuan Zang translate (玄奘譯), CE 649.

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：「揭帝 揭帝 般羅揭帝 般羅僧揭帝 菩提 僧莎訶」

般若波羅蜜多心經

Taishō Tripitaka Vol. 08. No. 0252, **The Storehouse of Omniscience
Prajñāpāramitā Heart Sūtra** (普遍智藏般若波羅蜜多心經).
Dharmachandra translate (法月重譯), CE 741.

如是我聞：一時佛在王舍大城靈鷲山中，與大比丘眾滿百千人，菩薩摩訶薩七萬七千人俱，其名曰觀世音菩薩、文殊師利菩薩、彌勒菩薩等，以為上首。皆得三昧總持，住不思議解脫。爾時觀自在菩薩摩訶薩在彼敷坐，於其眾中即從座起，詣世尊所。面向合掌，曲躬恭敬，瞻仰尊顏而白佛言：「世尊！我欲於此會中，說諸菩薩普遍智藏般若波羅蜜多心。唯願世尊聽我所說，為諸菩薩宣祕法要。」爾時，世尊以妙梵音告觀自在菩薩摩訶薩言：「善哉，善哉！具大悲者。聽汝所說，與諸眾生作大光明。」於是觀自在菩薩摩訶薩蒙佛聽許，佛所護念，入於慧光三昧正受。入此定已，以三昧力行深般若波羅蜜多時，照見五蘊自性皆空。彼了知五蘊自性皆空，從彼三昧安詳而起。即告慧命舍利弗言：「善男子！菩薩有般若波羅蜜多心，名普遍智藏。汝今諦聽，善思念之。吾當為汝分別解說。」作是語已。慧命舍利弗白觀自在菩薩摩訶薩言：「唯，大淨者！願為說之。今正是時。」於斯告舍利弗：「諸菩薩摩訶薩應如是學。色性是空，空性是色。色不異空，空不異色。色即是空，空即是色。受、想、行、識亦復如是。識性是空，空性是識。識不異空，空不異識。識即是空，空即是識。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呪，是大明呪，是無上呪，是無等等呪。能除一切苦，真實不虛。故說般若波羅蜜多呪。」即說呪曰：「揭諦 揭諦 波羅揭諦 波羅僧揭諦 菩提薩婆訶」。佛說是經已，諸比丘及菩薩眾，一切世間天、人、阿脩羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

Taishō Tripitaka Vol.08 .No.0253, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Prajñā Trns, Li Yen Translate (般若譯, 利言譯), CE 790.

如是我聞：一時佛在王舍城耆闍崛山中，與大比丘眾及菩薩眾俱。時佛世尊即入三昧，名廣大甚深。爾時眾中有菩薩摩訶薩，名觀自在。行深般若波羅蜜多時，照見五蘊皆空，離諸苦厄。即時舍利弗承佛威力，合掌恭敬白觀自在菩薩摩訶薩言：「善男子！若有欲學甚深般若波羅蜜多行者，云何修行？」如是問已。爾時觀自在菩薩摩訶薩告具壽舍利弗言：「舍利子！若善男子、善女人行甚深般若波羅蜜多行時，應觀五蘊性空。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呪，是大明呪，是無上呪，是無等等呪。能除一切苦，真實不虛。故說般若波羅蜜多呪。」即說呪曰：「唵 薩婆訶 波羅唵 波羅僧唵 菩提 娑(蘇紇反)婆訶。」如是，舍利弗！諸菩薩摩訶薩於甚深般若波羅蜜多行，應如是行。」如是說已。即時，世尊從廣大甚深三摩地起，讚觀自在菩薩摩訶薩言：「善哉，善哉！善男子！如是，如是！如汝所說。甚深般若波羅蜜多行，應如是行。如是行時，一切如來皆悉隨喜。」爾時世尊說是語已，具壽舍利弗大喜充遍，觀自在菩薩摩訶薩亦大歡喜。時彼眾會天、人、阿修羅、乾闥婆等，聞佛所說，皆大歡喜，信受奉行。

般若波羅蜜多心經

Taishō Tripitaka Vol.08 .No.0254, **Prajñāpāramitā Heart Sūtra** (般若波羅蜜多心經). Prajñācakra translate (智慧輪譯), CE 861.

如是我聞：一時薄伽梵住王舍城鷲峯山中，與大苾芻眾及大菩薩眾俱。爾時，世尊入三摩地，名廣大甚深照見。時眾中有一菩薩摩訶薩，名觀世音自在。行甚深般若波羅蜜多行時，照見五蘊自性皆空。即時具壽舍利子，承佛威神，合掌恭敬，白觀世音自在菩薩摩訶薩言：「聖者！若有欲學甚深般若波羅蜜多行，云何修行？」如是問已。爾時，觀世音自在菩薩摩訶薩告具壽舍利子言：「舍利子！若有善男子、善女人，行甚深般若波羅蜜多行時，應照見五蘊自性皆空，離諸苦厄。舍利子！色空，空性見色。色不異空，空不異色。是色即空，是空即色。受、想、行、識亦復如是。舍利子！是諸法性相空，不生不滅、不垢不淨、不減不增。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，乃至無老死盡。無苦、集、滅、道，無智證無得。以無所得故，菩提薩埵依般若波羅蜜多住，心無障礙。心無障礙故，無有恐怖，遠離顛倒夢想，究竟寂然。三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提，現成正覺。故知般若波羅蜜多，是大真言，是大明真言，是無上真言，是無等等真言。能除一切苦，真實不虛。故說般若波羅蜜多真言。」即說真言：「唵(引) 誡帝 誡帝 播(引)囉誡帝 播(引)囉散誡帝 冒(引)地 娑縛(二合)賀(引)」如是，舍利子！諸菩薩摩訶薩，於甚深般若波羅蜜多行，應如是學。」爾時，世尊從三摩地安祥而起，讚觀世音自在菩薩摩訶薩言：「善哉，善哉！善男子！如是，如是！如汝所說。甚深般若波羅蜜多行，應如是行。如是行時，一切如來悉皆隨喜。」爾時世尊如是說已，具壽舍利子，觀世音自在菩薩，及彼眾會一切世間天、人、阿蘇囉、嚩貳嚩等，聞佛所說，皆大歡喜，信受奉行。

般若波羅蜜多心經

般若波羅蜜多心經

Taishō Tripitaka Vol.08 .No.0256, Sanskrit Original Prajñāpāramitā Heart Sūtra (唐梵翻對字音般若波羅蜜多心經). Attribute to Avaloketesvara and Xuan Zang (大唐三藏之所譯).

梵本般若多心經者，大唐三藏之所譯也。三藏志遊天竺，路次益州，宿空惠寺道場內。遇一僧有疾，詢問行止。因話所之，乃難歎法師曰：「為法忘體。甚為希有。然則五天迢[這-言+((美-王-大)/(尸@巾))]十萬餘程，道涉流沙，波深弱水。胡風起處，動塞草以愁人；山鬼啼時，對荒兵之落葉。朝行雪嶺，暮宿冰崖，樹掛猿猱，境多魑魅。層巒疊於蔥嶺，縈似帶雪之白雲；群木簇於鷲峯，聳參天之碧嶠。程途多難，去也如何。我有三世諸佛心要法門，師若受持，可保來往。」遂乃口受與法師訖。至曉，失其僧焉。三藏結束囊裝，漸離唐境。或途經厄難，或時有[門@ (圭*艮)]齋饑，憶而念之四十九遍，失路即化人指引，思食則輒現珍蔬。但有誠祈，皆獲戩祐。至中天竺磨竭陀國那爛陀寺，旋遶經藏次，忽見前僧，而相謂曰：「逮涉艱嶮，喜達此方。賴我昔在支那國所傳三世諸佛心要法門。由斯經歷，保爾行途。取經早[這-言+(血/(豕-一))]，滿爾心願。我是觀音菩薩。」言訖冲空。既顯奇祥，為斯經之至驗。信為般若，□為聖樞。如說而行，必超覺際。究如來旨，巨曆三祇。諷如來經，能銷三障。若人虔誠受持者，體理斯而勉焉。

特進鴻臚卿開府議同三司封肅國公贈司空官食邑三千戶勅謚大辨正廣不空奉詔譯

蓮花部等普讚歎三寶

曩謨(引)沒駄(引聲、上)野(一) 遇囉(上)吠(二) 曩謨(引)達(引、上)磨野(三) 駄以(引)銘磨(四) 曩謨(引)僧伽野(上、引)(五) 磨賀諦(二合、引)諦[肄-聿+余](二合、引)毘藥(二合)(七) 毘舍(引)佐(八) 迦磨囉目佉(引)(九) 迦磨囉路(引)左曩(十) 迦磨囉攞(引)沙曩(十一) 迦磨囉賀(引)娑哆(十二) 迦磨囉婆母爾(上)(十三) 迦磨攞(十四) 迦磨囉(引)(十五)三婆(上)嚩娑(十六) 迦囉磨囉(十七) [(敲-高)-又+乙]灑(二合)攞(引)曩(十八) 娜謨(引) 宰堵諦

梵本般若波羅蜜多心經

觀自在菩薩與三藏法師玄奘親教授梵本不潤色

鉢囉(二合)(般)誡攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)[系*(占-口+乙)]哩(二合)那
 野(心)素怛嚩(經)阿哩也(二合)(聖)嚩嚩(觀)枳帝(自)濕縛路(在)冒地(菩)娑怛侮
 (薩)(二) 儼鼻嚩(深)鉢囉(二合)(般)誡攘(若)播(波)囉(羅)弭(蜜)哆(多)(三) 左哩
 焰(二合)(行)左囉(行)麼[口*女]尾也(二合)(時)(四) 嚩嚩(引)迦(照)底娑麼(二
 合)(見)畔左(五) 塞建(引)馱(引)(五蘊)娑怛(引)室左(二合)(彼)娑嚩(自)婆嚩
 (引)(性)戍爾焰(二合)(空)跛失也(二合)底娑麼(二合)(現)伊賀(此)(七)捨(舍)哩(利)
 補怛囉(子)(二合)(八) 嚩畔(色)戍爾焰(二合)(空)戍爾也(二合)(空)嚩(性)嚩(是)嚩
 畔(色)(九) 嚩播(色)曩(不)比[口*栗](二合)他(異)戍爾也(二合)哆(空)(十) 戍爾
 也(二合)(空)哆野(亦)(十一) 曩(引)(不)比[口*栗](二合)他(異)[薩/女]嚩(二合)畔
 (色)(十二) 夜(是)怒嚩(二合)畔(色)娑戍(彼)爾也(二合)哆夜(空)(十三) 戍(是)爾
 也(二合)哆(空)娑(彼)嚩畔(色)(十四) 嚩嚩(如)弭嚩(是)(十四) 吠那曩(受)散誡
 攘(想)散娑迦(引)囉(行)尾誡攘(二合)喃(識)(十五) 伊賀(此)捨(舍)哩(利)補怛囉
 (子)(二合)(十六) 薩囉嚩(諸)達麼(法)戍爾也(二合)哆(空)落乞叉(二合)拏(相)(十
 七) 阿怒(不)哆播(二合)曩(生)阿寧(不)嚩馱(阿不)(十八) 阿(不)尾麼攞(淨)(十
 九)阿(不)怒曩(增)阿(不)播哩補攞拏(減)(二合)(二十) 哆(是)娑每(故)捨(舍)哩(利)
 補怛囉(子)(二合)(廿一) 戍爾也(二合)(空)哆焰(中)曩(無)(上)嚩畔(色)(二十二)
 曩(無)吠(引)那曩(受)(二十三) 曩(無)散誡攘(想)(二合)(二十四) 曩(無)散娑迦
 囉(行)(二合)(二十五) 曩(無)尾誡攘(二合)喃(識)(廿六) 曩(無)斫乞葛(眼)戍嚩
 怛囉(二合)(耳)迦囉(二合)拏(鼻)[口*爾]賀(舌)嚩迦野(身)麼曩[(台/十)*力](意)(廿
 七) 曩(無)嚩畔(色)攝那(聲)彥馱(香)囉娑(味)娑播囉(二合)瑟吒尾也(觸)(二合)達
 麼(法)(廿八) 曩(無)斫葛(眼)(二合)馱都(界)(廿九) 哩也(乃)(二合)嚩(至)曩(無)
 麼怒(意)尾誡攘誡(二合)喃(識)馱都(界)(卅) 曩(無)尾爾也(明)(卅一)曩(無)尾爾
 也(明盡無)(卅二) 曩(無)尾爾也(明)乞叉喻(盡)(卅三) 曩(無)尾爾也(明)乞叉喻
 (盡)(卅四)野(乃)嚩(至)[口*惹]囉(老)麼囉喃(無)(卅五) 曩(無)[口*惹]囉(老)麼囉
 拏(無)乞叉喻(盡)(卅六) 曩(無)耨佉(苦)娑敏那野(集)寧嚩馱(滅)麼哩誡攘(二
 合)(道)(卅七) 曩(無)誡攘喃(智)(卅八) 曩(無)鉢囉(二合)比底(得)(卅九) 曩(無)
 鼻娑麼(證)(四十) 哆(以)娑每無那(所)鉢囉(二合)比府(得)(二合)怛嚩(故)(四十一)
 冒(菩)地(提)娑(薩)怛嚩喃(捶)(四十二) 鉢囉(般)(二合)誡攘(若)播(波)囉弭(多)(四
 十三) 麼室哩底也(二合)(依)尾賀(於)囉底也(二合)(住)(四十四)只跢(心)嚩(無)囉
 (罌)拏(礙)(四十五)尾爾也(明)乞叉喻(盡)(三十三) 曩(無)尾爾也(明)乞叉喻
 (盡)(卅四) 野(乃)嚩(囉至曩無)[口*惹]囉(老)麼囉喃(死)(卅五) 曩(無)[口*惹]囉
 (老)麼囉拏(死)乞叉喻(盡)(卅六) 曩(無)耨佉(苦)娑每那野(集)寧嚩馱(滅)麼哩誡

攘(二合)(道)(卅七)曩(無)誡攘喃(智)(卅八) 曩(無)鉢囉(二合)比底(得)(卅九) 曩
 (無)鼻娑麼(證)(四十)哆(以)娑每(無)那(所)鉢囉(二合)比底(得)(二合)怛𣹵(故)(四十
 一) 冒(菩)地(提)娑(薩)怛𣹵喃(埵)(四十二) 鉢囉(般)(二合)誡攘(若)播(波)囉(羅)
 弭(蜜)哆(多)(四十三) 麼室哩底也(二合)(依)尾賀(於)囉底也(二合)(住)(四十四)
 只哆(心)𣹵(無)囉(哩)拏(礙)(四十五) 只跢(心)囉(哩)拏(礙)(四十六)曩(無)悉底怛
 𣹵(二合)(有)那(恐)[怡-台+(日/工)]哩(二合)素都(二合)(怖)(四十七) 尾播(顛)哩也
 (二合)娑(倒)底(遠)伽蘭哆(離)(四十八) 寧(究)瑟吒(竟)寧哩也𣹵(二合)(涅)喃
 (盤)(四十九)底哩也(三)(二合)馱𣹵(二合)(世)(五十) 尾也(二合)𣹵(所)悉體跢(經)
 娑𣹵(諸)沒馱(佛)(五十一) 鉢囉(般)誡攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)(五十
 二) 麼室哩(故)底世(二合)(得)耨(無)跢蘭(上)糝藐世(二合)(等)糝(正)沒地(竟)(五
 十三) 麼鼻糝沒馱哆(引)(是)娑每(故)(二合)誡攘(二合)哆(應)尾演(知)(五十四)
 鉢囉(般)誡攘(二合)(若)播(波)囉(羅)弭(蜜)哆(多)(五十五)麼賀(引)(大)滿怛嚕
 (呪)(五十六) 麼賀(引)(大)尾儼也(明)(二合)滿怛囉(呪)(五十七) 阿(無)耨哆囉
 (上)滿怛囉(呪阿無)(五十八) 娑麼(等)娑底(等)滿怛囉(呪)(五十九) 薩(一)𣹵(切)
 耨佉(苦)鉢囉(二合)捨(止)曩(息卒)娑(真)底也(實)麼弭(不)贊哩也(二合)怛𣹵
 (虛)(二合)(六十一)鉢囉(二合)(般)誡攘(若)播(波)囉(羅)弭(蜜)哆(多)(六十二)目訖
 姪(說)滿怛囉(呪)(二合)怛儼也他(二合)(曰)(六十三)誡諦 諦諦(六十四)播囉誡諦
 (六十五)播囉僧誡諦(六十六)冒地(引) 娑𣹵賀(六十七)

梵語般若波羅蜜多心經一卷

Taishō Tripitaka Vol.08 .No.0257, **Sūtra Spoken by the Buddha on the Holy Mother of Buddhas Prajñāpāramitā** (佛說聖佛母般若波羅蜜多經).
Dānapāla (施護譯), ca.CE 1005.

如是我聞：一時，世尊在王舍城鷲峯山中，與大苾芻眾千二百五十人俱，并諸菩薩摩訶薩眾而共圍繞。爾時，世尊即入甚深光明宣說正法三摩地。時，觀自在菩薩摩訶薩在佛會中，而此菩薩摩訶薩已能修行甚深般若波羅蜜多，觀見五蘊自性皆空。爾時，尊者舍利子承佛威神，前白觀自在菩薩摩訶薩言：「若善男子、善女人，於此甚深般若波羅蜜多法門，樂欲修學者，當云何學？」時，觀自在菩薩摩訶薩告尊者舍利子言：「汝今諦聽，為汝宣說。若善男子、善女人，樂欲修學此甚深般若波羅蜜多法門者，當觀五蘊自性皆空。何名五蘊自性空耶？所謂即色是空，即空是色；色無異於空，空無異於色。受、想、行、識，亦復如是。「舍利子！此一切法如是空相，無所生無所滅，無垢染無清淨，無增長無損減。舍利子！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；無眼界無眼識界，乃至無意界無意識界；無無明無無明盡，乃至無老死亦無老死盡；無苦、集、滅、道；無智，無所得，亦無無得。「舍利子！由是無得故，菩薩摩訶薩依般若波羅蜜多相應行故，心無所著亦無罣礙；以無著無罣礙故，無有恐怖，遠離一切顛倒妄想，究竟圓寂。所有三世諸佛依此般若波羅蜜多故，得阿耨多羅三藐三菩提。「是故，應知般若波羅蜜多是廣大明、是無上明、是無等等明，而能息除一切苦惱，是即真實無虛妄法，諸修學者當如是學。我今宣說般若波羅蜜多大明曰：「怛[寧*也](切身)他(引)(一句) 唵(引) 誡帝(引) 誡帝(引)(二) 播(引)囉誡帝(引)(三) 播(引)囉僧誡帝(引)(四) [曰/月]提 莎(引)賀(引)(五)」「舍利子！諸菩薩摩訶薩，若能誦是般若波羅蜜多明句，是即修學甚深般若波羅蜜多。」爾時，世尊從三摩地安詳而起，讚觀自在菩薩摩訶薩言：「善哉，善哉！善男子！如汝所說，如是，如是！般若波羅蜜多當如是學，是即真實最上究竟，一切如來亦皆隨喜。」佛說此經已，觀自在菩薩摩訶薩并諸苾芻，乃至世間天、人、阿修羅、乾闥婆等一切大眾，聞佛所說，皆大歡喜，信受奉行。

佛說聖佛母般若波羅蜜多經

Biography

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Education:

Bachelor of Arts Degree in Tsung Ling University, Taiwan, Doctor of Philosophy (Buddhist studies) in Mahachulalongkornrajavidalaya University, Bangkok: Thailand.

Work Experience:

2002: One year teachings in Tsungling University, Taiwan.

2004 - 2005: Two years teachings in Kolkatta Buddhist Institute, India.

2006 - 2008: Three years teachings in Gaya Buddhist Institute, India.

Vipaśyanā Experience:

2003: One year Vipaśyanā meditation training course in FGS Taiwan.

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