

Heart of Great Perfect Wisdom Sūtra

Mahā Prajñāpāramitā Heart Sūtra

translated by Tripitaka Dharma Master Xuanzang, 599-664 (Taisho Tripitaka 251)

translated from the Chinese version of Xuanzang by Sōtō Zen Text Project

摩訶般若波羅蜜多心經

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。
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

Avalokiteshvara Bodhisattva,
when deeply practicing prajñā pāramitā,
clearly saw that all five aggregates are empty
and thus relieved all suffering.
Shāriputra, form does not differ from emptiness,
emptiness does not differ from form.
Form itself is emptiness, emptiness itself form.
Sensations, perceptions, formations, and consciousness are also like this.
Shāriputra, all dharmas are marked by emptiness;
they neither arise nor cease,
are neither defiled nor pure, neither increase nor decrease.
Therefore, given emptiness, there is no form,
no sensation, no perception, no formation, no consciousness;
no eyes, no ears, no nose, no tongue, no body, no mind;
no sight, no sound, no smell, no taste, no touch, no object of mind;
no realm of sight ... no realm of mind consciousness.
There is neither ignorance nor extinction of ignorance...
neither old age and death,
nor extinction of old age and death;
no suffering, no cause, no cessation, no path;
no knowledge and no attainment.
With nothing to attain, a bodhisattva
relies on prajñā pāramitā, and thus
the mind is without hindrance.
Without hindrance, there is no fear.
Far beyond all inverted views, one realizes nirvana.
All buddhas of past, present, and future
rely on prajñā pāramitā and thereby
attain unsurpassed, complete, perfect enlightenment.
Therefore, know the prajñā pāramitā
as the great miraculous mantra,
the great bright mantra, the supreme mantra,
the incomparable mantra, which removes all suffering
and is true, not false.
Therefore we proclaim the prajñā pāramitā mantra,
the mantra that says:
"Gate Gate Pāragate
Pārasamgate Bodhi Svāhā."
(Prajñā Pāramitā Heart Sūtra)

Heart of Great Perfect Wisdom Sūtra

Prajñāpāramitā Hṛdaya Sūtram

(appeared ~2nd century, see commentary in *The Heart Sutra* by Red Pine)

translated from Sanskrit by Red Pine

The noble Avalokiteshvara Bodhisattva,

Āryāvalokiteśvara bodhisattvo

while practicing the deep practice of Prajñā Pāramitā,

gambhīrāyām prajñāpāramitāyām caryām caramāṇo

looked upon the five skandhas and, seeing they were empty of self-existence,

vyavalokayati sma pañca skandhāḥ, tāmśca svabhāvaśūnyān paśyati sma

said: “Here, Shāriputra, form is emptiness, emptiness is form;

iha śāriputra rūpam śūnyatā, śūnyataiva rūpam

emptiness is not separate from form, form is not separate from emptiness;

rūpānna pṛthag śūnyatā, śūnyatāyā na pṛthag rūpam

whatever is form is emptiness, whatever is emptiness is form.

yad rūpam sā śūnyatā, yā śūnyatā tad rūpam

The same holds for sensation and perception, memory and consciousness.

evam eva vedanā samjñā saṃskāra vijñānāni

Here, Shāriputra, all dharmas are defined by emptiness,

ihaṃ śāriputra sarva dharmāḥ śūnyatā lakṣaṇā

not birth or destruction, purity or defilement, completeness or deficiency.

anutpannā aniruddhā amalā navimalānonā nāparipūrṇāḥ

Therefore, Shāriputra, in emptiness

tasmāc chāriputra śūnyatāyām

there is no form, no sensation, no perception, no memory and no consciousness;

na rūpam, na vedanā, na samjñā, na saṃskārāḥ, na vijñānāni

no eye, no ear, no nose, no tongue, no body and no mind;

na cakṣuḥ śrotra ghrāṇa jihvā kāya manāmsi,

no shape, no sound, no smell, no taste, no feeling and no thought;

na rūpa śabda gandha rasa spraṣṭavya dharmāḥ

no element of perception, from eye to conceptual consciousness;

na cakṣurdhātur yāvan na manodhātuḥ

no causal link, from ignorance to old age and death,

na vidyā nāvidyā na vidyākṣayo

and no end of causal link, from ignorance to old age and death;

nāvidyākṣayo yāvan na jarāmaraṇam na jarāmaraṇakṣayo

no suffering, no source, no relief, no path;

na duḥkha samudaya nirodha mārgā

no knowledge, no attainment and no non-attainment.

na jñānam na prāptitvam (na aprāptitvam)

Therefore, without attainment, bodhisattvas take refuge in Prajñā Pāramitā

(aprāptitvam) bodhisattoasya prajñāpāramitām āśritya

and live without walls of the mind.

viharati cittāvaraṇaḥ

Without walls of the mind and thus without fears,

cittāvaraṇa nāstivoādatrasto

they see through delusions and finally nirvana.

viparyāsātikrānto niṣṭha nirvāṇaḥ

All Buddhas past, present and future also take refuge in Prajñā Pāramitā

tryadhva vyavasthitāḥ sarva buddhāḥ prajñāpāramitām āśritya

and realize unexcelled, perfect enlightenment.

anuttarām samyaksambodhim abhisambuddhāḥ

You should therefore know the great mantra of Prajñā Pāramitā,

tasmāḥ jñātavyaḥ prajñāpāramitā mahāmantra

the mantra of great magic, unexcelled mantra, mantra equal to the unequalled,

mahā vidyā mantra' nuttara mantra' samasama mantraḥ

which heals all suffering and is true, not false;

sarva duḥkha praśamanaḥ satyam amithyatoāt

the mantra in Prajñā Pāramitā is spoken thus:

prajñāpāramitāyāmukto mantraḥ tadyathā

Gate gate pāragate pārasamgate bodhi svāhā.”

gate gate pāragate pārasamgate bodhi svāhā

(iti prajñāpāramitā hṛdaya sūtram samāptam)