

mó hē bō rě bō lúo mì duō xīn jīng  
摩訶般若波羅蜜多心經

guān zì zài pú sà héng shēn bō rě bō lúo mì duō shí zhào jiàn wǔ yùn jiē  
觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆  
kōng dù yī qiē kǔ è shè lì zǐ sè bú yì kōng kōng bú yì sè  
空。度一切苦厄。舍利子！色不異空，空不異色；  
sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shí yì fù rú shì shè  
色即是空，空即是色。受，想，行，識；亦復如是。舍  
lì zǐ shì zhū fǎ kōng xiāng bú shēng bú miè bú gòu bú jìng bú zēng  
利子，是諸法空相，不生，不滅，不垢，不淨，不增，  
bú jiǎn shì gù kōng zhōng wú sè wú shòu xiǎng xíng shí wú yǎn ěr  
不減。是故空中無色，無受，想，行，識；無眼，耳，  
bí shé shēn yì wú sè shēng xiāng wèi chù fǎ wú yǎn jiè nǎi zhì  
鼻，舌，身，意；無色，聲，香，味，觸，法；無眼界，乃至  
wú yì shí jiè wú wú míng yì wú wú míng jìn nǎi zhì wú lǎo sǐ yì  
無意識界；無無明，亦無無明盡；乃至無老死，亦  
wú lǎo sǐ jìn wú kǔ jí miè dào wú zhì yì wú dé yǐ wú suǒ dé  
無老死盡。無苦，集，滅，道；無智，亦無得。以無所得  
gù pú tí sà duō yī bō rě bō lúo mì duō gù xīn wú guà ài wú guà  
故，菩提薩埵，依般若波羅蜜多故，心無罣礙，無罣  
ài gù wú yǒu kǒng bù yuǎn lí diān dǎo mèng xiǎng jiū jìng niè pán sān shì  
礙故，無有恐怖，遠離顛倒夢想，究竟涅槃。三世  
zhū fó yī bō rě bō lúo mì duō gù dé ē nòu duō lúo sān miǎo sān pú  
諸佛，依般若波羅蜜多故，得阿耨多羅三藐三菩  
tí gù zhī bō rě bō lúo mì duō shì dà shén zhòu shì dà míng zhòu shì  
提。故知般若波羅蜜多，是大神咒，是大明咒，是  
wú shàng zhòu shì wú děng děng zhòu néng chú yī qiē kǔ zhēn shí bú xū gù  
無上咒，是無等等咒，能除一切苦，真實不虛。故  
shuō bō rě bō lúo mì duō zhòu jí shuō zhòu yuē jiē dì jiē dì bō lúo jiē  
說般若波羅蜜多咒。即說咒曰：揭諦，揭諦，波羅揭  
dì bō lúo sēng jiē dì pú tí sà pó hē  
諦，波羅僧揭諦，菩提薩婆訶。

# The Heart Sutra

## The Prajna-Paramita-Hrdaya Sutra

When Bodhisattva Avalokitesvara practiced the profound Prajna-paramita, he investigated and perceived that the five aggregates (skandhas) were nonexistent thus securing his deliverance from all distress and sufferings.

Sariputra Form (rupa) does not differ from the void (sunya), nor the void from form. Form is identical with void and void is identical with form. So also are reception (vedana), conception (sanjna), mental function (samskara) and consciousness (vijnana) in relation to the void.

Sariputra, the void (sunya) of all things is not created, not annihilated, not impure, not pure, not increasing and not decreasing.

Therefore, with the void (sunya), there is no form (rupa) and no reception (vedana), conception (sanjna), mental function (samskara) and no consciousness (vijnana); there is no eye, ear, nose, tongue, body and mind; there is no form, sound, smell, taste, touch and idea; there are [no such things as the eighteen realms of sense (dhatus) from] the realm of sight up to that of the faculty of mind (vijnana); there are [no such things as the twelve links in the chain of existence (nidanas) from] ignorance (avidya) with also the end of ignorance up to old age and death (jaramarana) with also the end of old age and death; there are no (such things as) the four noble truths and there is no wisdom and also no gain.

Because of gainlessness, Bodhisattvas who rely on Prajna-paramita, have no hindrance in their hearts, and since they have no hindrance, they have no fear, are free from contrary and delusive ideas and attain the Final Nirvana.

All Buddhas of the past, present and future obtained complete vision and perfect enlightenment (anuttara-samyak-sambodhi) by relying on Prajna-paramita. So we know that Prajna-paramita is the great supernatural Mantra, the great bright, unsurpassed and unequalled Mantra which can truly and without fail wipe out all sufferings.

Therefore, He uttered the Prajna-paramita mantra which reads:

Ga-te, ga-te, para-ga-te, para-sam-ga-te Bodhi soana.

Translation/interpretation by Upasaka Lu K'uan-Yu (Charles Luk)