

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

guān zì zài pú sà héng shēn bō rě bō
觀 自 在 菩 薩 行 深 般 若 波
luó mì duō shí zhào jiàn wū kōng
羅 蜜 多 時 照 見 五 蘊 空
dù yī qiè kǔ è shè lì zǐ ! sè bú
度 一 切 苦 厄 舍 利 子 色 不
yì kōng kōng bú yì sè sè jí shì kōng
異 空 空 不 異 色 色 即 是 空
kōng jí shì shè lì zǐ shòu xiǎng xíng shì zhū fǎ kōng xiàng
空 即 是 舍 利 子 受 想 行 識 亦 復
rú shì shè bú miè gù kōng zhōng wú sè wú zēng
如 是 舍 不 滅 故 空 中 無 色 不 增
bù shēng bù shì gù kōng zhōng wú bí shé shēn shòu
不 生 不 是 故 空 中 無 鼻 舌 身 受
bù jiǎn shì wú yǎn ěr bí shé shēn shòu
不 減 是 識 無 眼 耳 鼻 舌 身 意
xiǎng xíng shì wú xiāng wèi chù fǎ wú yǎn jiè
想 行 識 香 味 觸 法 無 眼 界
wú sè shēng xiāng yì shì jiè wú míng yì
無 色 聲 香 意 識 界 無 明 亦
nǎi zhì wú míng jìn nǎi wú lǎo sǐ yì
乃 至 無 明 盡 乃 無 老 死 亦
wú wú míng jìn jìn wú lǎo sǐ wú
無 無 明 盡 無 老 死 無

zhì yì wú dé yǐ wú suǒ dé gù pú
智 亦 無 得 以 無 所 得 故 菩
tí sà tuō yī bō wú luó mì duō xīn jīng
提 薩 埵 依 般 若 波 羅 蜜 多 心 經
gù xīn wú guà ài wú guà ài wú guà ài
故 心 無 罣 礙 無 罣 礙 無 罣 礙
yǒu kǒng wú bù yuǎn lí diān dǎo mèng xiǎng jiù
有 恐 怖 遠 離 顛 倒 夢 想 究
jìng niè sǎn sān shì zhū fó yī bō rě
竟 涅 槃 三 世 諸 佛 依 般 若
bō luó mì duō pú sà tí dé gù zhī bō rě
波 羅 蜜 多 菩 薩 提 得 故 知 般 若
sān miào sān duō shì dà shén zhòu wú děng děng míng
三 藐 三 多 是 大 神 咒 是 大 明
luó mì duō wú shàng zhòu shì wú shí bú xū gù
羅 蜜 多 無 上 咒 是 無 實 不 虛 故
zhòu shì wú yī qiè bō luó mì duō xīn jīng
咒 是 無 一 切 波 羅 蜜 多 心 經
néng chú bō rě jiē sēng
能 除 般 若 揭 僧
shuō bō rě jiē sēng
說 般 若 揭 僧
zhòu yuē : luó mì duō xīn jīng
咒 曰 波 羅 蜜 多 心 經

The Heart Sutra

(Translation from the Asiapac book, [The Illustrated Heart Sutra](#), p.19)

When Bodhisattva Guan Yin practised the most profound wisdom, the wisdom illuminated Guan Yin to see that everything in the universe is *kong*—including the five aggregates of physical and mental activities: all the material world and all sensations, perceptions, decisions, and awareness. Whoever understands that everything is *kong* rises above all personal suffering and misfortune.

Buddha Shakyamuni elaborated this wisdom further to his disciple Sariputra: The material world is not different from *kong*; *kong* is not different from the material world. The material world is therefore *kong*, and *kong* is therefore the material world. *Kong* is also all sensations, perceptions, decisions, and all awareness. Sariputra, all phenomena and observations are *kong*. Phenomena such as life and death, filth and cleanliness, gain and loss are all *kong*.

Since *kong* is everything, there can be no material world and no sensations, perceptions, decisions, or awareness from the viewpoint of a separate self, no separate eyes, ears, nose, tongue, body, or mind, no form, sound, smell, taste, touch, or any other phenomena, no individual view point, no individual field of consciousness, no delusion of separation, and no ending of the delusion of separation, no aging and death, and no ending of aging and death.

The four phases of cultivation no longer exist—
No experiencing the suffering in life...
No discovering the causes of suffering...
No cultivation to eliminate suffering... and
No reaching the ultimate state of no separate self and an end to suffering.

This principle makes no one wiser, since there is no separate self;
no individual gains anything, since there is nothing separate to be gained.

People receive enlightenment because they follow this perfect wisdom. They have wide-open hearts without worries and, therefore, none of the worries of a separate self. They also have no fear. All delusions and self-centered fantasies are far removed. Enlightened ones reach ultimate nirvana. Three generations of Buddhas have followed this ultimate wisdom and attained the highest perfect enlightenment. Therefore, come to know this ultimate wisdom in a grand spiritual mantra, a great enlightenment mantra, a supreme mantra, a mantra with no peers that is able to end all suffering. This wisdom is real and not an illusion. Therefore, the perfect wisdom mantra has been proclaimed. Chant the mantra this way:

GATE, GATE PARAGATE,
PARASAMGATE, BODHI SVAHA

The Prajna-Paramita-Hrdaya Sutra

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

When Bodhisattva Avalokitesvara (Guan Yin) 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 (vijñana) 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 (vijñana); 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 (vijñana); 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.