

摩訶般波羅蜜多心經

ma-ka-han-nya-ha-ra-mi-ta-shin-gyou

The Great Heart of Wisdom Sutra

觀自在菩薩行深般波羅蜜多時

kan-ji-zai-bo-satsu-gyou-jin-han-nya-ha-ra-mi-ta-ji

Avalokiteshvara Bodhisattva while practicing deep Prajna Paramita

照見五蘊皆空度一切苦厄

shou-ken-go-on-kai-kuu-do-is-sai-ku-yaku

Perceived all five skandhas were empty and was saved from
suffering and distress

舍利子色不異空

sha-ri-shi-shiki-fu-i-kuu

Shariputra, form is no different from emptiness

空不異色

kuu-fu-i-shiki

Emptiness is no different from form

色即是空

shiki-soku-ze-kuu

That which is form is emptiness

空即是色

kuu-soku-ze-shiki

That which is emptiness is form

受想行識 亦復如是

juu-sou-gyou-shiki-yaku-bu-nyo-ze

Feelings, perceptions, impulses, consciousness, the same is true of
these

舍利子是諸法空相

sha-ri-shi-ze-sho-hou-kuu-sou

Shariputra, all dharmas are marked with emptiness

不生不滅

fu-shou-fu-metsu

(They) do not appear or disappear

不垢不淨

fu-ku-fu-jou

are not tainted or pure

不增不減

fu-zou-fu-gen

do not increase or decrease

是故空中無色

ze-ko-kuu-chuu-mu-shiki

Therefore in emptiness no form,

無受想行識

mu-juu-sou-gyou-shiki

no feelings, perceptions, impulses, consciousness

無眼耳鼻舌身意

mu-gen-ni-bi-zes-shin-i

no eyes, ears, nose, tongue, body, mind

無色声香味触法

mu-shiki-shou-kou-mi-soku-hou
no color, sound, smell, taste, touch, object of mind

無眼界乃至無意識界
mu-gen-kai-nai-shi-mu-i-shiki-kai
no realm of eyes and so forth until no realm of mind
consciousness

無無明亦無無明盡
mu-mu-myou-yaku-mu-mu-myou-jin
no ignorance and also no extinction of ignorance

乃至無老死亦無老死盡
nai-shi-mu-rou-shi-yaku-mu-rou-shi-jin
and so forth until no old age and death and no extinction of old
age and death

無苦集滅道
mu-ku-shuu-metsu-dou
no suffering, origination, stopping, path

無智亦無得
mu-chi-yaku-mu-toku
no cognition also no attainment

以無所得故
i-mu-sho-tok-ko
with nothing to attain

菩提薩埵依般若波羅蜜多故
bo-dai-sat-ta-e-han-nya-ha-ra-mi-ta-ko
the Bodhisattva depends upon Prajna Paramita

心無罣礙

shin-mu-ke-ge

and (his) mind is no hindrance

無罣礙故無有恐怖

mu-ke-ge-ko-mu-u-ku-fu

without any hindrance no fear exists

遠離一切顛倒無想

on-ri-is-sai-ten-dou-mu-sou

far apart from every inverted view

究竟涅槃

ku-kyou-ne-han

(he) dwells in Nirvana

三世諸仏

san-ze-shou-butsu

All Buddhas in the Three Worlds

依般若波羅蜜多故

e-han-nya-ha-ra-mi-ta-ko

depend on Prajna Paramita

得阿耨多羅三藐三菩提

toku-a-noku-ta-ra-san-myaku-san-bo-dai

and attain complete unsurpassed enlightenment

故知般若波羅蜜多

ko-chi-han-nya-ha-ra-mi-ta

Therefore know the Prajna Paramita

是大神呪

ze-dai-jin-shu

is the great transcendent mantra

是大明呪

ze-dai-myō-shu

is the great bright mantra

是無上呪

ze-mu-jou-shu

is the utmost mantra

是無等等呪

ze-mu-tou-dou-shu

is the supreme mantra

能除一切苦真實不虛

nou-jo-is-sai-ku-shin-jitsu-fu-ko

which is able to relieve all suffering and is true, not false

故說般若波羅蜜多呪

ko-setsu-han-nya-ha-ra-mi-ta-shu

so proclaim the Prajna Paramita mantra

即說呪曰

soku-setsu-shu-watsu

proclaim the mantra that says

揭諦揭諦波羅揭諦

gya-te-gya-te-ha-ra-gya-te

gone, gone, gone beyond

波羅僧揭諦菩提薩婆訶

ha-ra-sou-gya-te-bo-ji-so-wa-ka

gone all the way beyond, Bodhi Svaha!

般波心經

han-nya-shin-gyou

heart sutra