

# Heart Sutra

## (2) Chinese/Japanese-English

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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  
有恐怖遠離一切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娑  
婆訶  
般若心經

### **MAKA HANNYA HARAMITTA SHIN GYOO**

**The Essence of the Great Perfection of Transcendent Wisdom Sutra**

### **KANJIZAI BOSATSU GYOO JIN HANNYA HARAMITTA JI SHOOKEN GOON KAIKU DO ISSAI KUYAKU**

**When Avalokiteshvara Bodhisattva performed the deep practice in the Perfection of Transcendent Wisdom, he contemplated that the five aggregates are all void, thereby attaining emancipation from all suffering.**

### **SHARISHI SHIKI FU I KUU KUU FU I SHIKI SHIKI SOKU ZE KUU KUU SOKU ZE SHIKI JU SOO GYOO SHIKI YAKU BU NYOZE**

**O Shariputra, form is not different from voidness; voidness is not different from form. Form is itself voidness; voidness is itself form. So it is for perception, conception, volition and consciousness.**

### **SHARISHI ZE SHOHOO KUUSOO FUSHOO FUMETSU FUKU FUJOO FUZOO FUGEN**

**O Shariputra, all things have the characteristics of voidness. They neither arise nor perish; they are neither defiled nor pure; they neither increase nor decrease.**

***ZE KO KUUCHUU MU SHIKI MU JU SOO GYOO SHIKI MU GEN NI BI ZETSU SHIN I***  
For this reason, within the voidness, there is no form, nor perception, conception, volition or consciousness; neither is there eye, ear, nose, tongue, body nor mind;

***MU SHIKI SHOO KOO MI SOKU HOO***  
neither is there form, sound, smell, taste, tactile object nor concept;

***MU GENKAI NAISHI MU ISHIKIKAI***  
neither is there realm of sight, etc., until we come to the non-existence of realm of consciousness;

***MU MUMYOO YAKU MU MUMYOOJIN NAISHI MU ROOSHI YAKU MU ROOSHIJIN***  
neither is there ignorance, nor extinction of ignorance, etc., until we come to the non-existence of old age and death and the non-extinction of old age and death;

***MU KUSHUUMETSUDOO***  
neither is there suffering, cause of suffering, cessation of suffering, nor the path leading to cessation of suffering.

***MU CHI YAKU MU TOKU***  
There is neither wisdom nor acquisition.

***I MUSHOTOKU KO BODAISATTA E HANNYA HARAMITTA KO SHIN MU KEIGE  
MUKEGE KO MU U KUFU ONRI ISSAI TENDOO MUSOO KUGYOO NEHAN***  
Because there is no grasping, namely, through the Perfection of Transcendent Wisdom, bodhisattvas attain the unhindered state of mind. Because of the absence of hindrance, they have no fear. Having removed all inverted and delusory thoughts, they reach Nirvana.

***SANZE SHOBUTSU E HANNYA HARAMITTA KO TOKU ANOKUTARA SANMYAKU  
SANBODAI***  
Through the Perfection of Transcendent Wisdom, all Buddhas of the three periods realize the highest, perfect Enlightenment.

***KO CHI HANNYA HARAMITTA ZE DAIJINSHU ZE DAIMYOOSHU ZE MUJOOSHU ZE  
MUTOODOOSHU NOOJO ISSAI KU SHINJITSU FUKO***  
For this reason, we know that the Perfection of Transcendent Wisdom is a Great Divine Mantra, a Great Wisdom Mantra, an Unsurpassed Mantra, and an Unequaled Mantra. It is capable of removing all suffering. It is true and unperverted.

***KO SETSU HANNYA HARAMITTA SHU SOKU SETSU SHU WATSU***  
Hence, the Perfection of Transcendent Wisdom Mantra is proclaimed as follows:

***GYATEI GYATEI HARAGYATEI HARASOOGYATEI BOJI SOHAKA***  
"Gone, gone, gone to the other shore;  
Gone completely to the other shore.  
Svaha."

***HANNYASHINGYOO***