

<http://www.yak.net/third/Source/heartsutra.html>

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<http://www.kwanumzen.com/misc/HeartSutra.html>

aryavalokitesvaro bodhisattvo

Avalokateshvara bodhisattva

Avalokitesvara Bodhisattva

gambhiram prajnaparamita caryam caramano vyavalokayati

deep perfect wisdom action perform luminously

when practicing deeply the Prajna Paramita

sma panca skandhas tams ca sva bhava sunyam pasyati sma

saw five bundles them own nature empty

perceives that all five skandhas are empty

iha sariputra

oh Sariputra

Shariputra,

rupam sunyata va rupam rupan na prithak

form emptiness evidently form form not different

form does not differ from emptiness,

sunyata sunyataya na prithag rupam

emptiness emptiness not different form

emptiness does not differ from form.

yad rupam sa sunyata ya sunyata sa rupam

this form that emptiness this emptiness that form

That which is emptiness form.

evam eva vedana samjna samskara vijnanam

like this feeling thought choice consciousness

The same is true of feelings, perceptions, impulses, consciousness.

iha sariputra

oh Sariputra

sarva dharma sunyata laksana

all dharmas emptiness mark

all dharmas are marked with emptiness

anutpanna anruddha avmala anuna aparpuṇa

not born not pure not increase not decrease ?

they do not appear or disappear, are not tainted or pure, do not increase or decrease.
ta sariputra

therefore Sariputra

[omits Shariputra]

sunyatayam na rupam na vedana na samjna na samskara na vijnana

in the middle of emptiness no form no feeling no thought no choice no consciousness

Therefore, ... in emptiness no form, no feelings, perceptions, impulses, consciousness.

na caksuh srotam na ghrana jihva kaya manah

no eye ear no nose tongue body mind

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

na rupa sabda gandha rasa spistavya dharmah

no form sound smell taste touch dharmas

no color, no sound, no smell, no taste, no touch,

na caksur dhatur ya van na mano vijnanam dhatur

no eye-area up to no mind-consciousness area

no object of mind; [sic]

no realm of eyes [sic]

na vidya na [a]vidya na vidya ksayo va [a]vidya ksayo

no clarity no clarity no clarity exhaustion no clarity exhaustion

and so forth until no realm of mind consciousness.

(na vidya ksayo va [a]vidya ksayo)

[see above]

No ignorance and also no extinction of it,

ya van jaramaranam na jaramarana ksayo

up to old age no old age exhaustion

and so forth until no old age and death

and also no extinction of them.

na duhkha samudaya nirdoha margajna [na jananam]

no suffering end of suffering path

No suffering, no origination,

no stopping, no path, no cognition,

na jnanam na prapti na bhismaya tasmai na prapti

no knowledge no ownership no witnessing no thing to own

[no cognition] also no attainment with nothing to attain.

tvad bodhisattva prajnaparamita asritya

therefore bodhisattva perfect wisdom dwells

The Bodhisattva depends on Prajna Paramita

viha ratya citta varano vidya ksayo na vidya ksayo

in dwell thought no obstacle clarity exhaustion not clarity exhaustion

ya van jaramaranam na jaramarana ksayo

up to old age no old age exhaustion

na dukkha samudaya nirodha margajna

no suffering end of suffering path

na jnanam na prapti na bhismaya tasmai na prapti

no knowledge no property no witnessing no thing to own

tvad bodhisattvanam prajnaparamita asritya

therefore bodhisattva perfect wisdom dwells

The Bodhisattva depends on Prajna Paramita

viha ratya citta varano citta varano

in dwell thought no obstacle thought no obstacle

and the mind is no hindrance;

na siddhitvad atrasto vipa ryasa ti kranto

no existence fear fright inverse reverse ? separate

without any hindrance no fears exist.

ni stha nirvana tya dha vyava sthitah

perfectly stands nirvana three worlds thing experiences

Far apart from every perverted view one dwells in Nirvana.

[tya dha vyava sthitah]

[three worlds thing experiences]

In the three worlds

sarva buddhah prajnaparamitam asritya

all buddhas perfect wisdom dwell

all Buddhas depend on Prajna Paramita

(a?)nuttaram samyaksambodhim abdhisambuddhah

unexcelled ultimate perfect insight together ? buddhas

and attain Anuttara Samyak Sambodhi.

ta smai jnata vyam

therefore should know ?

Therefore know that

prajnaparamitamahamantram mahavidyamantram

perfect wisdom great charm great clear charm

Prajna Paramita

is the great transcendent mantra, is the great bright mantra,

anuttaramantram asamasama mantram

unexcelled charm unequalled equal charm

is the utmost mantra,

is the supreme mantra

sarva dukkha prasa manam sa tyam ami thyatvat

all suffering stop terminate genuine real not vain

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

prajnaparamitayam ukto mantrah tadyatha

perfect wisdom declared charm saying

So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA
GATE GATE PARAGATE PARASAMGATE BODHI SVAHA
GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Gone, gone totally gone totally-completely gone enlightened Sobeit

(gone, gone, gone beyond, gone beyond the beyond, o bodhi hail!)