Heart Sutra
心經

There is no word to describe the Prajnaparamita,

Like the essence of the nature of space, there is no beginning or cessation.

It is the functioning point of self-awareness wisdom

I prostrate to the mother of the Buddhas of the three times.

At one time I have heard in this language.

The Lord was dwelling at Rajagriha, on Vulture-peak mountain,

together with a great gathering of the Sangha of Bhikkus and
A great Sangha of Bodhisattvas.

At that time the Blessed One entered the Samadhi that expresses the dharma called “profound illumination”

And at the same time the Bodhisattva Mahasattva,

saw in this way:

He saw the five Skandhas to be empty of nature.

Then, through the power of the Buddha, Ayushman Sariputra

said to the Bodhisattva Mahasattva,

Noble Avalokiteshvara

Noble Avalokiteshvara
善男子及善女子若有欲修般若波羅密多深妙行者作何修習

Noble son, how should a son or daughter of noble family train, who wishes to practice the profound Prajñaparamita?

Addressed in this way, the Bodhisattva Mahasattva, Noble Avalokiteshvara, said to Ayushman Sariputra,

舍利子若善男子善女人樂修般若波羅密多深妙行者應作是觀

“O Sariputra, a son or daughter of noble family who wishes to practice the profound Prajnaparamita should have this view:

The five Skandhas are all empty in nature.

This is the correct view.
ZUG TONG PA O TONG PA NYID ZUG SO
色即是空 空即是色
Form is emptiness; emptiness is form.

ZUG LE TONG PA NYID ZHEN MA YIN
色不異空
Emptiness is no other than form;

TONG PA NYID LE KYANG ZUG ZHEN MA YIN NO
空亦不異色
form is no other than emptiness.

DE ZHIN DU TSHOR WA DANG DU SHE DANG DU JED DANG
Likewise feelings, perception, formation,

NAM PAR SHE PA NAM TONG PA O
識亦知是空
and consciousnesses are empty.

SHA RII BU DE TA WE NA CHO THAM CHED TONG PA NYID DE
舍利子以是諸法性空
Thus, Sariputra, all Dharmas are emptiness.

TSHEN NYID MED PA MA KYE PA MA GAG PA DRI MA MED PA
無相 不生 不滅 無垢
There are no characteristics, no birth, no cessation, no impurity,

DRI MA DANG DRAL WA MED PA DRI WA MED PA GANG WA MED PA O
亦無離垢 無減 無增
no separation from impurity, no decrease, no increase,

SHA RII BU DE TA WE NA TONG PA NYID LA ZUG MED TSHOR WA MED
舍利子是故空中無色
Therefore, Sariputra, in emptiness there is no form, no feeling,
DU SHE MED  DU JED NAM MED  NAM PAR SHE PA MED
無想    無行    無識
no perception, no formation, no consciousness;

MIG MED NA WA MED  NA MED CHE MED LU MED YID MED
無眼    無耳    無鼻    無舌    無身    無意
no eyes, no ears, no nose, no tongue, no body, no mind,

ZUG MED  DRA MED  DRI MED  RO MED REG JA MED  CHO MED DO
無色    無聲    無香    無味    無觸    無法
no form, no sound, no smell, no taste, no contact, no Dharma

MIG GI KHAM MED PA NE YID KYI KHAM MED
無眼界乃至無意識界
No eye element all the way up till no mind element

YID KYI NAM PAR SHE PEI KHAM KYI BAR DU YANG MED DO
無意識界乃至無意識界
No element of Dharma, no mind consciousness element;

MA RIG PA MED  MA RIG PA ZED PA MED PA NE GA SHI MED
無無明    亦無無明盡乃至無老死
No ignorance, no end of ignorance, all the way till no old age and death,

GA SHI ZED PEI BAR DU YANG MED DO
亦無老死盡
Also no end of old age and death;

DE ZHIN DU DUG NGAL WA DANG KUN JUNG WA DANG
是以無    苦    集
likewise there is no Suffering, Origination of Suffering,
Cessation of Suffering and Path towards Cessation of Suffering,

无智 无得 亦无不得
no primordial wisdom, no attainment and no non-attainment.

Therefore Sariputra, since the Bodhisattvas have no attainment,

They abide by means of Prajnaparamita,

Since there is no obscurcation of mind, there is no fear.

Transcending perverted views, they attain complete Nirvana.

All the Buddhas of the three times, by means of

Prajnaparamita, fully awaken to unsurpassable,

true, complete enlightenment.

YE SHE MED THOB PA MED MA THOB PA YANG MED DO
無智 無得 亦無不得
no primordial wisdom, no attainment and no non-attainment.

Therefore Sariputra, since the Bodhisattvas have no attainment,

They abide by means of Prajnaparamita,

Since there is no obscurcation of mind, there is no fear.

Transcending perverted views, they attain complete Nirvana.

All the Buddhas of the three times, by means of

Prajnaparamita, fully awaken to unsurpassable,
Therefore, the great mantra of Prajnaparamita,

"DE TA WE NA SHE RAB KYI PHA ROL TU CHIN PEI NGAG"

故應諦知般若波羅密多咒是

Therefore, the great mantra of Prajnaparamita,

"RIG PA CHEN POI NGAG LA NA MED PEI NGAG"

大明咒

the mantra of great insight,

无上咒

the unsurpassed mantra,

"MI NYAM PA DANG NYAM PEI NGAG"

無等等咒

the unequalled mantra,

"DUG NGAL THAM CHED RAB TU ZHI WAR JED PEI NGAG"

除一切苦咒

the mantra that allays all suffering

"MI DZUN PE NA DEN PAR SHE PAR JA TE"

真實不虛故

Should be known as truth, since there is no deception.

"SHE RAB KYI PHA ROL TU CHIN PEI NGAG ME PA"

說般若波羅密多咒

The Prajnaparamita mantra is said in this way:

"TAD YA THA; OM GATE GATE PARAGATE PARASAMGATE BODHI YE SVAHA!"

爹雅他嗡噶得噶得巴喇噶得巴喇桑噶得菩提娑哈

"SHA RI BU JANG CHUB SEM PA SEM PA CHEN PO"

舍利子菩薩摩訶薩應如是修習妙法般若波羅密多

Thus, Sariputra, the Bodhisattva Mahasattva

"DE TAR SHE RAB KYI PHA ROL TU CHIN PA ZAB MO LA LAB PAR JA O"

should train in the profound Prajnaparamita."
於是薄伽梵從三昧起
Then the Blessed One arose from the Samadhi and praised

告聖觀自在菩薩 聲如說善哉
the Bodhisattva Mahasattva

善男子如是 如是
O son of noble family; thus it is. O son of noble family, thus it is.

應如是行一切如來亦皆隨喜
and the Tathagatas will rejoice.

如汝所說深妙般若波羅密多
One should practice the

profound Prajnaparamita just as you have taught

DE ZHIN SHEG PA NAM KYANG JE SU YI RANG NGO
應如是行一切如來亦皆隨喜
and the Tathagatas will rejoice.

薄伽梵作是語
Thus spoke the Lord.

TSHE DANG DEN PA SHA RA DA TII BU DANG
已壽命具足舍利子
Ayushman Sariputra,
the Bodhisattva Lord Avalokiteshvara and his retinue,

and the devas, humans, asuras and gandharvas together with the whole universe rejoiced

and praised the Lord's speech.

and prostrated to my teacher, prostrate to Buddha,

prostrate to Dharma, prostrate to Sangha
YUM CHEN MO SHE RAB KYI PHA ROL TU CHIN MA LA CHAG TSAL LO
I prostrate to the mother of wisdom.

DAG GI DEN PEI TSHIG NAM DRUB PAR GYUR CHIG
May my truthful words be fulfilled.

JI TAR NGON LHA YI WANG PO GYA JIN GYII
Like in the past, Indra

SHE RAB KYI PHA ROL TU CHIN PEI DON ZAB MO YID LA SAM SHING
used both thought

TSHIG KHA TON DU JE PA LA TEN NE DUD DIG CHEN LA SOG PA
and recitation to perform the deep meaning of Prajnaparamita

MI MA THUN PEI CHOG THAM CHED CHIR DOG PA DE ZHIN DU
and repel the conflicts of the Ishvaras.

DAG GII KYANG SHE RAB KYI PHA ROL TU CHIN PEI DON ZAB MO
I also use both thought and recitation.

LA SOG PA MI THUN PEI CHOG THAM CHED CHIR DOG PAR GYUR CHIG
May the maras and so forth, all unfavorable circumstances be repelled.
May they be gone, pacified, fully pacified.

Cause and condition rely on each other and dependent origination arises, no cessation and no production.

No impermanence and no permanence, no coming and no going,

No difference and no same meaning, in no production is shown pacification

I prostrate to the Noble words of Lord Buddha.

Pacifying eighty thousand obstacles

Avoiding all conflicts and bad connections,