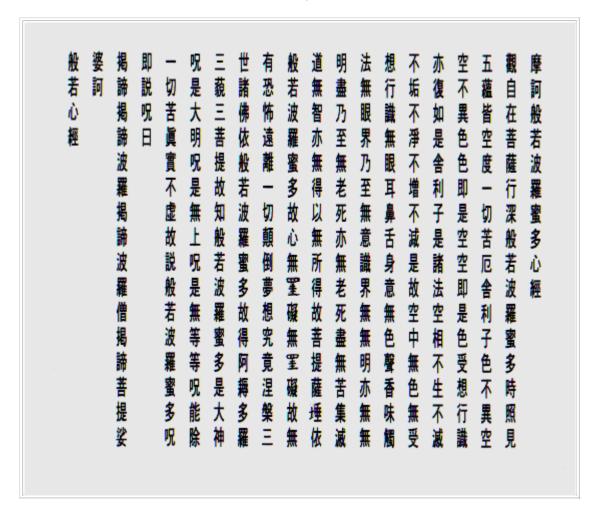
Heart Sutra

(2) Chinese/Japanese-English

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MAKA HANNYA HARAMITTA SHIN GYOO

The Essence of the Great Perfection of Transcendent Wisdom Sutra

KANJIZAI BOSATSU GYOO JIN HANNYA HARAMITTA JI SHOOKEN GOON KAIKUU DO ISSAI KUYAKU

When Avalokitateshvara 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