

④ Ma-ka Han-nya Ha-ra-mi-ta Shin Gyo

Prajnaparamitahrdayasutram

Great Wisdom Beyond-Perfection Heart Sutra

④ Kan-ji-zai Bo-satsu gyo jin han-nya ha-ra-mi-ta

Ayarvalokiteśvarabodhisattvo gambirayam prajnaparamitayam
Alvolokitesvara Bodhisattva practice deep Prajna Paramita

cayarm caramano vyavalokiayati sma.

ji sho-ken go ④ on kai ku do is-sai ku-yaku

Panca skandhah, tamśca svabhavaśunyan paśyati sma.

when he perceived the five skandas all empty relieved every kind of suffering.

Sha-ri-shi shiki fu i ku ku fu i shiki
Iha Śariputra rupam śunyata, śunyataiva rupam.
Here Sariputra, form is emptiness, emptiness is form.

shiki soku ze ku ku soku ze shiki
Rupanna na prthag śunyata, śunyataya na prthag rupam.
form not different emptiness, emptiness not different form;

Yadrupam sa śunyata, ya śunyata tadrupam.
Whatever is form that is emptiness, whatever is emptiness that is form.

ju so gyo shiki yaku-bu nyo ze
Evameva vedyasamjnäsamskaravijnanani.
feelings, perceptions, impulses, consciousness, also like this.

Sha-ri-shi ze sho-ho ku-so
Iha Śariputra, savardhamarh śunyatalaksana
Here Sariputra, all dharmas are characterised by emptiness [they are]

fu sho fu metsu fu ku fu jo fu zo fu gen
anutpanna aniruddha amala na-vimala nona na paripunarh.
not born, not annihilated, not tainted, not pure, not deficient, not complete.

ze-ko **ku chu mu shiki mu ju so**

TasmacChariputra śunyatayam na rupam, na vedana, na samjna,

Therefore Shariputra, in emptiness, no form, no feelings, perceptions

gyo shiki mu gen ni bi zes shin
na samskarah, na vijnananam. Na caksuh, śrotra, ghrana, jihva, kaya,
impulse, consciousness; no eye, ear, nose, tongue, body

ni mu shiki sho ko mi soku ho
manamsi na rupa, śabda, gandha, rasa, sprastavaya, dhamarh
mind; no colour, sound, smell, taste, touch, object-of-mind,

mu gen kai nai-shi mu i-shiki kai
na caksadhartu yarvan na manodhatuh
no eye world, until-we-come-to no consciousness world,

mu mu-myo yaku mu mu-myo jin nai-shi
Na vidya navidya na vidyaksayo navidyaksayo yavanna
no ignorance, also no ignorance annihilation, until-we-come-to

mu ro shi yaku mu ro shi jin mu ku
jaramaranam na jaramaranaksayo na duhsva
no old-age death, also no old-age death annihilation. No-suffering-

shu metsu do mu chi yaku mu toku
samudaya nirodha magar na jnanam na praptatvam
-origination-cessation-path, no wisdom, also no attainment.

i-mu sho tok-ko Bo-dai-sat-ta e han-nya ha-ra-mi-ta
Bodhisattvasya sca prajnaparamitamaśritya viharati cittavaranaḥ.
because-of no attainment, Bodhisattva depends-on Prajna Paramita,

Θ ko shin mu ke-ge mu ke-ge ko mu u ku-fu
Cittavarananastitvadatrasto
because mind no obstacle, no obstacle therefore no exist fear,

on-ri is-sai ten-do mu so ku-gyo ne-han
..... *vipayarsatikranto nistha-nivarnah.*
go-beyond all upsetting-views reach Nirvana.

④ ko ... toku a noku ta-ra sam-myaku sam-bodai
... *aśritya anuttarum samyaksambodhim abhisambuddhah.*
therefore, completely awaken the utmost supreme perfect enlightenment.

ko chi han-nya ha-ra-mi-ta ze dai jin shu ze dai
Tasmajnatavyah prajna paramita maha mantra maha
 Therefore, know Prajna Paramita in the great mantra, the great

myo shu ze mu-jo shu ze mu-to-do shu no jo
vidya mantra anuttara mantra asama sama mantrah
wise mantra, the supreme mantra, the incomparable mantra,

is-sai ku shin-jitsu fu ko ko setsu
saver duhsva praśmanah ...satyamamithyatvat
all suffering assuaging, truth not falsehood. Therefore, he-

han-nya ha-ra-mi-ta shu soku setsu shu watsu
prajnaparamitayamukto mantra. Tadyatha
proclaimed Prajna Paramita mantra and proclaimed mantra says:

gya-tei gya-tei • ha-ra gya-tei hara-so gya-tei
gate gate *paragate* *parasamgate*
gone gone beyond-gone beyond-completely-gone [to the other shore]

- Bo-ji sowa-ka han-nya shin gyo.
bodhi svaha. *Iti prajnaparamitahradayasutram samaptam.*
 Awakening thus-it-is. This Prajnaparamita heart sutra completes.