

心經之梵中英譯對照 依唐三藏法師玄奘譯本

(1.本篇將來印行時，會以正確梵音標記注音標誌，本版暫同目前英文版佛學刊物均未加注音標注。)

(2.以 A. 梵 B.C. 漢語音對照及 D.古漢譯 E.正白譯 F.英譯作對照)

梵文近似發音：母音可依羅馬拼音發音，其上若加有橫線時，要發長音。e、o 也是要發長音。字母下加一點者，如 m、h 發音仍是 m、h。r 念成 ri 但本文均已標成 ri 了。v 接近烏音或英文之 w。c 之發音如機或七，n 上加一點唸如 sing 之 ng 或 n 亦可。dh、th、bh 唸成 d、t、b，h 可以不發音。

A. Om namo Bhagavatyai Arya-Prajnaparamitayai

B. 唵 拿摩 拔葛瓦得 巴刺加巴刺蜜答舍達雅

C.

D. 《般若波羅蜜多心經》

E. 唵 皈敬 尊聖的 能使修行者達成覺悟正智正道的心要（經典）

F. The Buddhist Heart Sutra of the prajna paramitta

A. Arya-Avalokitesvaro bodhisattvo gambhirayam
prajna-paramitayam-caryam

B. 阿里也婆嚕枳帝濕婆路 冒地娑怛侮 儼鼻覽
鉢囉嘎攘 播囉弭哆 左哩焰

C. 阿里耶鉢嚕枳帝濕巴那 菩提沙答麼。 揭諦涅頗南
跋刺折納波一羅蜜多 措里母衣耶。

D. (聖)觀自在菩薩。 行深般若波羅蜜多時。

E. 偉大的以觀照聲音而開悟者， 為達成正智正道而修行時。

F. Saint Avalokitesvara bodhisttva was meditating into deep wisdom prajna paramitta.

- A. caramano vyavalokayati sma panca-skandhah tams ca
 B. 左囉麼汝 尾也婆嚕迦底 娑麼 畔左 塞建馱娑 怛室 左
 C. 鉢羅迦地 沙母 頗札 施漸陀梭 旦達四
 D. 照見五蘊皆空。
 E. 會觀照到五種感知的（自性）本質都是絕對空，
 F. His mind lit up and he found all five instinct senses stored in living beings were unreal.

- A. svabhava sunyan pasyati sma.
 B. 娑瓦婆瓦 戍擬焰 跛失也底娑麼
 C. 梭婆梭波 須尼野 頗施耶拖沙曼
 D. 度一切苦厄。
 E. 就能去除一切苦惱。
 F. To set living beings free from all sorrows,

- A. iha Sariputra rupam sunyata sunyataiva rupam,
 B. 伊賀 舍哩補怛囉 嚕畔 戍擬焰 戍擬也帶瓦 嚕畔
 C. 夷訶 舍里補特羅！ 諾判衣 須尼野， 須尼野答鉢 諾判野。
 D. 舍利子！ 色即是空， 空即是色。
 E. 啊！鷲眼母之子！眼所見（感受）的現象是空幻虛無的集合，一切是空幻虛無所感知而對應成相的啊！
 F. he said, “Sariputra, one`s seeing sense is not different from unreality ; unreality is not different from one`s seeing sense.

- A. rupan na prithak sunyata sunyataya na prithag rupam,
 B. 嚕播 曩 比栗他 戍擬也哆 戍擬也哆野 曩 比栗他積 嚕畔
 C. 諾判衣 洛 比利朵 須尼野，須尼野陀須尼多野洛 比利朵 諾判衣。
 D. 色不異空， 空不異色。
 E. 虛幻的集合相不異與空性， 空性也不異與虛幻的集合相。
 F. One`s seeing sense is unreal ; unreality is one`s seeing sense.

A. yad rupam sa sunyata ya sunyata tad rupam ;

B. 夜怒 嚕畔 娑 戌擬也哆 夜 戌擬也哆 嚕畔

C. 衣路 夜婆尼鉢 諾判衣 沙 須尼野沙 諾判

D. 是色即空 是空即色。

E. (都是如此空幻虛無的啊！)

F.

A. evam eva vedana -samjna -samskara -vijnanai.

B. 噫番 伊瓦 吠那曩 散嘎攘 散娑迦囉 尾嘎攘喃

C. 偉那諾 . 沙揭那 . 梭婆迦羅 . 夷揭羅那 .

D. (如是) 受 . 想 . 行 . 識 , 亦復如是

E. 我人所感受、思想、行動、意識的一切 ,

F. Similarly,so is the sense of feeling, of thinking, of acting, and of recognition. ”

A. Iha Sariputra sarva-dharmah sunyata-laksana,

B. 伊賀 舍哩補怛囉 薩哩瓦達麼 戌擬也哆 落乞叉拏

C. 夷訶 舍里補特羅 ! 衣路沙羅布達摩 須尼野 刺合剌那。

D. 舍利子 ! 是諸法空相。

E. 啊 ! 鸞眼母之子 ! 由於所有的法則本質都是空幻虛無 ,

F. “Sariputra, as no aspect is a real fact,

A. anutpanna aniruddha, amala avimala, anu na paripurnah.

B. 阿怒哆播曩 阿寧嚕馱 阿尾麼囉 阿怒阿曩 播哩補囉拏

C. 阿羅陀頗南 涅魯陀 , 阿羅陀夷摩諾 , 阿羅陀洛那阿 布里鉢那。

D. 不 (被) 生 , 不 (被) 滅 , 不垢不淨 , 不增不減。

E. 本就沒有生、滅、垢、淨、增 (完美)、減 (欠缺) 的分別必要 ,

F. so nothing exists, nothing is destrustible.nothing becomes dirty;
nothing is free from dirt. Nothing increases, nothing decreases.

A. Tasmac Chariputra sunyatayam na rupam na vedana na samjna

B. 哆娑每 舍哩補怛囉 戌擬也哆焰 曩 嚕畔 曩 吠那曩 曩 散嘎
攘

C. 夷訶沙昧 須尼野多夜 南 諾判,南 偉那諾 南 沙揭那.

D. 是故空中無色, 無受. 無想.

E. 因此空幻虛無情態下, (在本質上) 也就沒有所感受、思想、

F. Therefore in the unreality, there is no seeing sense, no feeling
sense, no thinking sense,

A. na samskarah na vijnanam.

B. 曩 散娑迦囉 曩 尾嘎攢喃

C. 南 梭婆迦那. 南 夷揭羅;

D. 無 行. 無 識;

E. 無行動、意識的一切存在。

F. no acting sense, no mind- recognition sense.

A. na caksuh -srotra -ghrana -jihva -kaya -manamsi.

B. 曩 斫乞秋 戌嚕怛囉 迦囉拏 鼻咪賀瓦 迦野 麼曩夕

C. 南卓起秋. 南須羅達奴. 南加羅那. 南你賀波. 南加耶. 南摩納勒;

D. 無眼. 無耳. 無鼻. 無舌. 無身. 無意;

E. 我人所運用的眼、耳、鼻、舌、身、意其本質也是空無的,

F. There is no seeing eye, no hearing ear, no smelling nose, no trying
tongue, no feeling body, no willing mind.

A. na rupa -sabda -gandha -rasa -sprastavya -dharmah.

B. 嚕畔 攝那 彥馱 囉娑 娑播囉瑟吒尾也 達麼

C. 南諾判 南澀那 南涅陀 南洛沙. 南婆羅塞梭炸衣. 南達摩;

D. 無色 . 無聲 . 無香 . 無味 . 無觸 . 無法 ;

E. 因此一切現象、音聲、香覺、味覺、摸觸的本質也是空無的。

F. No things that the eyes see, no sound that the ears hear, no flavor that the nose smells, no taste that the tongue tries, no feeling that the body touches, no limitation of dharma way that the mind reaches. no flavor that the nose smells, no taste that the tongue tries, no feeling that the body touches. no limitation of dharma way that the mind reaches.

A. na caksur -dhatu yavan na mano-vijna na-dhatuh.

B. 曩 斫乞秋 馱都哩 也瓦 曩 麼怒尾嘎攢喃 馱都

C. 南 卓起秋陀哩夜 , 南 摩納勒夷揭羅 陀陀 ;

D. 無 眼界 , 乃至無意識界 ;

E. 也就明白眼界乃至意識界 , 其實也只是空無的集合而已 ,

F. There is no area that eyes contact and even no area that mind contacts.

A. na vidya na vidya -ksayo

B. 曩尾擬也 曩尾擬也 乞叉喻

C. 南夷你南夷你耶 , 南夷你起剎 南夷你起剎於壹也。

D. 無無明 , 亦無無明盡。

E. 就沒有了無明 , 並徹底了知連無「無明」也不存在。

F. There is no being ignorant of living beings and no being ignorant is not a dead end, even until there is no aging and death.

A. -yavan na jara -maranam na jara -marana -ksayo

B. 野瓦 曩 惹囉 麼囉拏 曩 惹囉 麼囉拏 乞叉喻

C. 哩夜 南 惹羅 摩洛那 , 南 惹羅 摩洛魯 起剎

南惹羅 摩洛魯 起剎衣也。

D. 乃至無老死 , 亦無老死盡。

E. 乃至徹悟心性沒有老死 , 也沒有老死盡。

F. No aging and death of living beings is also not a dead end.

- A. na duhkha -samudaya -nirodha -marga
- B. 曩 耨怯 娑敏那野 寧嚕馱 麼嘎壤
- C. 南 柔卻洛 . 南沙明那耶 . 南涅魯陀 . 南麻里揭洛耶 ,
- D. 無苦 . 無集 . 無滅 . 無道 , (無智 ,)
- E. 無關於苦、苦的原因、苦的止滅，或如何以八正道去滅苦。
- F. In the unreality world there is no sorrow, no accumulation of sorrows, no destruction of any creature, no approach to destruction.

- A. na praptir na-apraptih. Tasmac Chariputra apraptitvad
- B. 曩 鉢囉比底 阿鉢囉比底 哆娑每 舍哩補怛囉 鉢囉比底怛瓦
- C. 南都羅那 南 鉢囉比地 南 比沙摩耶。 陀沙 南鉢囉比地 ,
- D. 亦無得。 (亦無無得) 以無所得故。
- E. 也無所謂得或不得，以無所得故。
- F. There is no wit, no things available in the unreality. ”

- A. bodhisattvasya prajna paramitam-
- B. 冒地娑怛瓦喃 鉢囉嘎攘 播囉弭哆麼
- C. 菩提薩朶摩四哩偉賀 跋刺折納波一羅蜜多洛地耶 幾多南羅魯。
- D. 菩提薩埵依般若波羅蜜多故心無罣礙。
- E. 偉大的以觀照聲音而（求）開悟者，依正智正道去修行，心中就了無罣礙。
- F. As there is nothing available in unreality, bodhisattvas base on the wisdom prajna paramitta and worry about nothing in their mind.

- A. asritya viharaty acittavarana. cittavarana
-nastitvadatrasto
- B. 室哩底也 尾賀囉底也 只哆瓦囉拏 只哆瓦囉拏

曩悉底怛瓦那 怛哩素都

- C. 南幾多魯也南 西殿旦波羅涅哩梭陀。
- D. 無罣礙故無有恐怖。
- E. 由於沒有了罣礙，就沒有恐怖，
- F. “As they worry about nothing, so nothing in their mind they are to be afraid of.

A. viparyasa -atikranto nishtha -nirvana-praptah.

B. 尾播哩也娑 底迦蘭哆 寧瑟吒 寧哩也瓦喃

C. 韋婆里耶沙 笛迦難韋婆里多， 歷瑟炸 涅利鉢那。

D. 遠離顛倒夢想， 究竟涅槃。

E. 能遠離顛倒（夢想），達成不生、不滅的體悟。

F. They are far free from mistaking the illusion life for a fact; they are free from dreaming in the unreal life.They completely escape from birth and death and are forever in the state of eternity nirvana.

A.tryadhva -vyavasthitah sarva-buddhah
prajnaparamitam-asritya-

B.底哩也馱瓦 尾也瓦悉体哆 娑瓦沒馱

鉢囉嚩攘播囉弭哆麼 室哩底也

C.地利衣陀波 畏也鉢悉店 沙婆波陀，

四哩韋賀跋羅折那波一羅蜜多鉢羅比地。

D. 三世 諸佛， 依般若波羅蜜多故， 得

E. 過去、現在、未來的覺悟者，都是依此正智正道而修行，而達到

F. “All incarnation Buddhas in three periods of the past, current and future also depend on the wisdom prajna paramitta

A. anuttaram samyaksambodhim abhisambuddhah.

B. 耨哆蘭 三藐三沒地麼

C. 阿耨多羅三藐三菩提耶。

- D. 阿耨多羅三藐三菩提。
- E. 真正無上的開悟。
- F. and achieve the utmost unequalled right wisdom Buddhahood awakening called anuttara samyak sambodhi.

- A. Tasmaj jnatavyam : prajnaparamitta
- B. 哆娑每 嘎攏哆尾演 鉢囉嘎攏播囉弮哆
- C. 夷訶沙昧 揭南多韋也 跋羅折那波一羅蜜多，
- D. 故知 般若波羅蜜多，
- E. 是故， 要了知 正智正道的修行，
- F. So we know the wisdom prajna paramitta is

- A. maha-mantro maha-vidya-mantro 'nuttara-mantro'
- B. 麼賀 滿怛嚩 麼賀尾擬也 滿怛囉 阿耨哆囉 滿怛囉
- C. 夷訶摩訶彌你衣 . 夷訶摩訶韋你也曼陀羅 . 夷訶阿耨多羅曼陀羅 .
- D. 是大神曼陀羅 . 是大明曼陀羅 . 是無上曼陀羅 .
- E. 就是神奇的祈願、 大明的祝福、 無上的守護，
- F. a spell of great sacred dharani, is a brilliant dharani, is an utmost dharani,

- A. samasama-mantrah , sarva -duhkha -prasamanah,
- B. 娑麼娑底 滿怛囉 薩瓦 耨佉 鉢囉捨曩
- C. 夷訶阿沙摩沙 曼陀羅尼耶； 沙波 洛卻 鉢囉舍喃也，
- D. 是無等等曼陀羅尼； 能除一切苦，
- E. 更是再也比不上的陀羅尼， 滅除一切苦惱，
- F. is an unequalled dharani. It releaves a person from all sorrows.

- A. satyam amithyatvat.
- B. 娑底也麼 弮贊哩也怛瓦

C. 素底衣摩 益阿羅占里衣怛羅。

D. 真實不虛。

E. 真實， 以不虛故。

F. It is absolutely true; there is no doubt.”

A. prajnaparamitayam mantrah.ukto tadyatha :

B. 鉢囉嚩攘播囉弭哆目 滿怛囉 訖垢 怛擬他

C. 夷訶跋羅折那波一羅蜜多。 摩乞垢曼陀羅尼 答你衣埤：

D. (故)說般若波羅蜜多曼陀羅尼耶。 即說咒曰：

E. 讓我們誦唸為正智正道而修行的陀羅尼耶，就這麼唸：

F. So Avalokitesvara bodhisattva announced the dharani of prajna paramitta. The dharani goes,

A. gate gate paragate parasamgate bodhi svaha.

B. 嚩諦 嚩諦 播囉嚩諦 播囉僧嚩諦 冒地 娑婆賀

C. 「揭諦揭諦，波羅揭諦，波羅僧揭諦，菩提 娑婆訶。」

D. 「前進前進，前進到彼岸，前進到至高無上的彼岸，正智正覺成就！」

E. 「朝向、朝向，平安地前去，前進到至高無上的彼岸，與正智正覺成就會合吧！」

F. ‘ Gate gate paragate parasamgate bodhi svaha. ’

A. iti prajnaparamitta -hridayam sutram. samaptam

B. 鉢囉嚩攘播囉弭哆 紇哩那野 素怛覽

C.

D. 《般若波羅蜜多 經》

E. 以上 《能使修行者達成覺悟正智正道的心要經典》 圓滿

F.

Heart Sutra

依貢嘎仁波切漢譯譯自藏續本（讀者柯自其漢譯本譯成英文）

This is so I heard.

Once Bhagavan was getting together with senior bhiksu and senior bodhisattvas at Mount Ghridhrakuta in the Radjagriha City.

He got into bright deep meditation samadhi. At the same time, Saint Avalokitesvara bodhisattva mahasattva was also observing a way to achieve the profound wisdom prajna paramitta. He found the five instinct senses stored in living beings practically did not exist. They were unreal by nature.

Then Sariputra, an elder senior ordinary person, with the help of Buddha's power, had the power to speak to Saint Avalokitesvara bodhisattva mahasattva. He said "There are kind men hoping to achieve the profound wisdom prajna paramitta. What shall they learn and how shall they practise"

Saint Avalokitesvara bodhisattva mahasattva told elder Sariputra, " Those kind men and women who are glad to practise and gain the profound wisdom prajna paramitta should first learn to have the following view and idea. They must understand the fact that five instinct senses in living beings are naturally unreal. They must realize that one's seeing sense is unreal; unreality is ones seeing sense. Seeing sense is not different from unreality; unreality is not different form seeing sense. So is the sense of feeling, of thinking, of acting, and of recognition. They are unreal, too."

“ Sariputra, all dharma ways nature to form an aspect is unreal. Therefore, there is no existence of anything, no destruction of anything, no dirt and no free from dirt of anything, no increasing and decreasing of anything. ”

“ Sariputra, in the world of unreality, there is no seeing sense, no feeling sense, no thinking sense, no acting sense and no recognition sense. This no seeing eye, no hearing ear, no smelling nose, no savoring tongue, no feeling body, no intention of mind. No things that eyes see, no sound that the the ear hear, no flavor that the nose smells, no taste that the tongue savours, no touches that the body feels, no dharma way that comes out of the mind.

There is no world that the eyes see, no recognition world of seeing, even no recognition world of intention of mind. There is no being ignorant of living beings, no ending of being ignorant..., until there is no aging and death of living beings, and also no ending of aging and death.

There are no sufferings from sorrow, no accumulation of causes of sorrows, no sorrow-extinguishing, no way to extinguishing sorrow. There is no wisdom in unreality, no things to get and also nothing to lose in unreality. ”

“ Sariputra, as nothing is available in unreality, so bodhisattvas depend on the wisdom prajna paramitta of unreality. Nothing they have to care and nothing in their mind they have to worry about; therefore, nothing they are to be afraid of.

They are far free from mistaking the dreaming illusion life for a real one. They are absolutely relieved from birth and death and are forever in the state of eternality nirvana.

All incarnation Buddhas in there periods of the past, current and future also depend on this prajna paramitta wisdom. Because of depending on such wisdom, they achieve a complete utmost right Buddhahood awakening called anuttara samyak sambodhi. They successfully become perfectly enlightened Buddhas.

We must realize that the sacred spell prajna paramitta is a brilliant dharani, is an utmost dharani, is an uneqaled dharani, which relieves a person of all sorrows. It is true beyond doubt.

Now I will say to you the sacred prajna paramitta dharani. The dharani goes, ' Oom gate gate paragate parsamgate bodhi svaha.' Sariputra ! This is a perfect way to achieve the profound nihility wisdom prajna paramitta. So shall bodhisattvas learn. So shall bodhisattvas practise. ”

Just then Bhagavan was back from deep meditation samadhi.

He told Avalokitesvara bodhisttva mahasattva, “Kind enough” He repeated, “You are kind enough, good boy! This is really so; this is really true. The profound wisdom prajna paramitta you have just mentioned is what one should learn, is what one should practise. All Tathagata Buddhas are so pleased at your teaching the crowd the way to wisdom prajna paramitta. ”

After Bhagavan giving a proof of the correct way to practise wisdom prajna paramitta, the elder senior Saripuera, Avalokitesvara bodhisattva with their family, living beings in all heavens, human beings, Asura, Gandharvas, every crowd in each of their world were so pleased to deliver and preach Bhagavan`s teachings and will. ”