

心经之梵中英译对照

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(1.本篇将来印行时，会以正确梵音标记注音标志，本版暂同目前英文版佛学刊物均未加注音标注。)

(2.以 A. 梵 B.C. 汉语音对照及 D.古汉译 E.正白译 F.英译作对照)

梵文近似发音：母音可依罗马拼音发音，其上若加有横线时，要发长音。e、o 也是要发长音。字母下加一点者，如 m、h 发音仍是 m、h。r 念成 ri 但本文均已标成 ri 了。v 接近乌音或英文之 w。c 之发音如机或七，n 上加一点念如 sing 之 ng 或 n 亦可。dh、th、bh 念成 d、t、b，h 可以不发音。

A. Om namo Bhagavatyai Arya-Prajnaparamitayai

B. 唵 拿摩 拔葛瓦得 巴刺加巴刺蜜答舍达鸦

C.

D. 《般若波罗蜜多心经》

E. 唵 皈敬 尊圣的 能使修行者达成觉悟正智正道的心要（经典）

F. The Buddhist Heart Sutra of the prajna paramitta

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

B. 阿里也婆嚧枳帝湿婆路 冒地娑怛侮 伊鼻览
钵啰嘎攘 播啰弭哆 左哩焰

C. 阿里耶钵嚧枳帝湿巴那 菩提沙答么。 揭谛涅颇南
跋刺折纳波一罗蜜多 措里母衣耶。

D. (圣)观自在菩萨。 行深般若波罗蜜多时。

E. 伟大的以观照声音而开悟者， 为达成正智正道而修行时。

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

- A. caramano vyavalokayati sma panca-skandhah tams ca
 B. 左啰么汝 尾也婆噜迦底 娑么 畔左 塞建驮娑 怛室 左
 C. 钵罗迦地 沙母 颇札 施渐陀梭 旦达四
 D. 照见五蕴皆空。
 E. 会观照到五种感知的（自性）本质都是绝对空，
 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 戌拟焰 跛失也底娑么
 C. 梭婆梭波 须尼野 颇施耶拖沙曼
 D. 度一切苦厄。
 E. 就能去除一切苦恼。
 F. To set living beings free from all sorrows,

- A. iha Sariputra rupam sunyata sunyataiva rupam,
 B. 伊贺 舍哩补怛啰 噜畔 戌拟焰 戌拟也带瓦 噜畔
 C. 夷诃 舍里补特罗！ 诺判衣 须尼野， 须尼野答钵 诺判野。
 D. 舍利子！ 色即是空， 空即是色。
 E. 啊！鹞眼母之子！眼所见（感受）的现象是空幻虚无的集合，一切是空幻虚无所感知而对应成相的啊！
 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. 噜播 曩 比栗他 戌拟也哆 戌拟也哆野 曩 比栗他积 噜畔
 C. 诺判衣 洛 比利朵 须尼野，须尼野陀须尼多野洛 比利朵 诺判衣。
 D. 色不异空， 空不异色。
 E. 虚幻的集合相不异与空性， 空性也不异与虚幻的集合相。
 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 戌拟也哆 夜 戌拟也哆 嚕畔

C. 衣路 夜婆尼钵 诺判衣 沙 须尼野沙 诺判

D. 是色即空 是空即色。

E. (都是如此空幻虚无的啊!)

F.

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

B. 瞠番 伊瓦 吠那曩 散嘎攘 散娑迦啰 尾嘎攘喃

C. 伟那诺 . 沙揭那 . 梭婆迦罗 . 夷揭罗那 .

D. (如是) 受 . 想 . 行 . 识, 亦复如是

E. 我人所感受、思想、行动、意识的一切,

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

A. Iha Sariputra sarva-dharmah sunyata-laksana,

B. 伊贺 舍哩补怛啰 萨哩瓦达么 戌拟也哆 落乞叉拏

C. 夷诃 舍里补特罗! 衣路沙罗布达摩 须尼野 刺合刹那。

D. 舍利子! 是诸法空相。

E. 啊! 鸞眼母之子! 由于所有的法则本质都是空幻虚无,

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

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

B. 阿怒哆播曩 阿宁嚕驮 阿尾么啰 阿怒阿曩 播哩补啰拿

C. 阿罗陀颇南 涅鲁陀, 阿罗陀夷摩诺, 阿罗陀洛那阿 布里钵那。

D. 不(被)生, 不(被)灭, 不垢不净, 不增不减。

E. 本就没有生、灭、垢、净、增(完美)、减(欠缺)的分别必要,

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 舍哩补怛啰 戌拟也哆焰 曩 嚕畔 曩 吠那曩 曩 散嘎
攘

C. 夷诃沙昧 须尼野多夜 南 诺判, 南 伟那诺 南 沙揭那

D. 是故空中无色, 无受 . 无想 .

E. 因此空幻虚无情态下, (在本质上) 也就没有所感受、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 散娑迦啰 曩 尾嘎攘喃

C. 南 梭婆迦那 . 南 夷揭罗;

D. 无 行 . 无 识;

E. 无行动、意识的一切存在。

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

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

B. 曩 斫乞秋 戌嚕怛啰 迦啰拿 鼻咪贺瓦 迦野 么曩夕

C. 南卓起秋 . 南须罗达奴 . 南加罗那 . 南你贺波 . 南加耶 . 南摩纳
勒;

D. 无眼 . 无耳 . 无鼻 . 无舌 . 无身 . 无意;

E. 我人所运用的眼、耳、鼻、舌、身、意其本质也是空无的,

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. 噜畔 摄那 彦驮 啰娑 娑播啰瑟咤尾也 达么
- C. 南诺判 南涩那 南涅陀 南洛沙 . 南婆罗塞梭炸衣 . 南达摩;
- D. 无色 . 无声 . 无香 . 无味 . 无触 . 无法;
- E. 因此一切现象、音声、香觉、味觉、摸触的本质也是空无的。
- 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 -dhatur yavan na mano-vijna na-dhatuh.
- B. 曩 斫乞秋 驮都哩 也瓦 曩 么怒尾嘎攘喃 驮都
- C. 南 卓起秋陀哩夜, 南 摩纳勒夷揭罗 陀陀;
- D. 无 眼界, 乃至无意识界;
- E. 也就明白眼界乃至意识界, 其实也只是空无的集合而已,
- F. There is no area that eyes contact and even no area that mind contacts.

- A. na vidya na vidya -ksayo
- B. 曩尾拟也 曩尾拟也 乞叉喻
- C. 南夷你南夷你耶, 南夷你起刹 南夷你起刹于壹也。
- D. 无无明, 亦无无明尽。
- E. 就没有了无明, 并彻底了知连无「无明」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 惹啰 么啰拿 曩 惹啰 么啰拿 乞叉喻
- C. 哩夜 南 惹罗 摩洛那, 南 惹罗 摩洛鲁 起刹
南惹罗 摩洛鲁 起刹衣也。

- D. 乃至无老死，亦无老死尽。
- E. 乃至彻悟心性没有老死，也没有老死尽。
- 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 宁噜驮 么嘎壤
- C. 南 柔却洛 . 南沙明那耶 . 南涅鲁陀 . 南麻里揭洛耶，
- D. 无苦 . 无集 . 无灭 . 无道，（无智，）
- E. 无关于苦、苦的原因、苦的止灭，或如何以八正道去灭苦。
- 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 钵啰比底 阿钵啰比底 哆娑每 舍哩补怛啰 钵啰比底怛瓦
- C. 南都罗那 南 钵罗比地 南 比沙摩耶。 陀沙 南钵罗比地，
- D. 亦无得。（亦无无得） 以无所得故。
- E. 也无所谓得或不得，以无所得故。
- F. There is no wit, no things available in the unreality. ”

- A. bodhisattvasya prajna paramitam-
- B. 冒地娑怛瓦喃 钵啰嘎攘 播啰珥哆么
- C. 菩提萨朵摩四哩伟贺 跋刺折纳波一罗蜜多洛地耶 几多南罗鲁。
- D. 菩提萨埵依般若波罗蜜多故心无罣碍。
- E. 伟大的以观照声音而（求）开悟者，依正智正道去修行，心中就了无罣碍。
- 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 尾贺啰底也 只哆瓦啰拿 只哆瓦啰拿
曩悉底怛瓦那 怛哩素都
- C. 南几多鲁也南 西殿旦波罗涅哩梭陀。
- D. 无罣碍故无有恐怖。
- E. 由于没有了罣碍，就没有恐怖，
- 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 底迦兰哆 宁瑟咤 宁哩也瓦喃
- C. 韦婆里耶沙 笛迦难韦婆里多， 历瑟炸 涅利钵那。
- D. 远离颠倒梦想， 究竟涅盘。
- E. 能远离颠倒（梦想），达成不生、不灭的体悟。
- 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. 底哩也驮瓦 尾也瓦悉体哆 娑瓦没驮
钵啰嘎攘播啰珥哆么 室哩底也
- C. 地利衣陀波 畏也钵悉店 沙婆波陀，
四哩韦贺跋罗折那波一罗蜜多钵罗比地。
- D. 三世 诸佛， 依般若波罗蜜多故， 得
- E. 过去、现在、未来的觉悟者，都是依此正智正道而修行，而达到
- 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. 耨哆兰 三藐三没地么
- C. 阿耨多罗三藐三菩提耶。
- D. 阿耨多罗三藐三菩提。
- E. 真正无上的开悟。
- F. and achieve the utmost unequalled right wisdom Buddhahood awakening called anuttara samyak sambodhi.

- A. Tasmaj jnatavyam : prajnaparamitta
- B. 哆娑每 嘎攘哆尾演 钵啰嘎攘播啰弭哆
- C. 夷诃沙昧 揭南多韦也 跋罗折那波一罗蜜多，
- D. 故知 般若波罗蜜多，
- 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. 么贺 满怛嚩 么贺尾拟也 满怛啰 阿耨哆啰 满怛啰
- C. 夷诃摩诃弥你衣 . 夷诃摩诃韦你也曼陀罗 . 夷诃阿耨多罗曼陀罗 .
- D. 是大神曼陀罗 . 是大明曼陀罗 . 是无上曼陀罗 .
- E. 就是神奇的祈愿、 大明的祝福、 无上的守护，
- F. a spell of great sacred dharani, is a brilliant dharani, is an utmost dharani,

- A. samasama-mantrah , sarva –duhkha -prasamanah,
- B. 娑么娑底 满怛啰 萨瓦 耨佉 钵啰舍曩
- C. 夷诃阿沙摩沙 曼陀罗尼耶； 沙波 洛却 钵罗舍曩也，
- D. 是无等等曼陀罗尼； 能除一切苦，
- E. 更是再也比不上的陀罗尼， 灭除一切苦恼，
- F. is an unequalled dharani. It releaves a person from all sorrows.

- A. satyam amithyatvat.
- B. 娑底也么 弭赞哩也怛瓦
- C. 素底衣摩 益阿罗占里衣怛罗。
- D. 真实不虚。
- E. 真实， 以不虚故。
- F. It is absolutely true; there is no doubt.”

- A. prajnaparamitayam mantrah.ukto tadyatha:
- B. 钵啰嘎攘播啰弭哆目 满怛啰 訖垢 怛拟他
- C. 夷诃跋罗折那波一罗蜜多。 摩乞垢曼陀罗尼 答你衣埤：
- D. (故) 说般若波罗蜜多曼陀罗尼耶。 即说咒曰：
- E. 让我们诵念为正智正道而修行的陀罗尼耶，就这么念：
- F. So Avalokitesvara bodhisattva announced the dharani of prajna paramitta. The dharani goes,

- A. gate gate paragate parasamgate bodhi svaha.
- B. 嘎谛 嘎谛 播啰嘎谛 播啰僧嘎谛 冒地 娑婆贺
- C. 「揭谛揭谛，波罗揭谛，波罗僧揭谛，菩提 娑婆诃。」
- D. 「前进前进，前进到彼岸，前进到至高无上的彼岸，正智正觉成就！」
- E. 「朝向、朝向，平安地前去，前进到至高无上的彼岸，与正智正觉成就会合吧！」
- F. ‘ Gate gate pargate parasamgate bodhi svaha. ’

- A. iti prajnaparamitta -hridayam sutram. samaptam
- B. 钵啰嘎攘播啰弭哆 訖哩那野 素怛览
- C.
- D. 《般若波罗蜜多 经》

E. 以上 《能使修行者达成觉悟正智正道的心要经典》 圆满

F.

Heart Sutra

依贡嘎仁波切汉译译自藏续本（读者柯自其汉译本译成英文）

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 one's seeing sense. Seeing sense is not different from unreality; unreality is not different from 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 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. ”