

ZEN NOTES



The Heart of Great Wisdom Sutra (Skt. *Maha-prajna-paramita-hrdaya sutra*) is recited by the adherents of all Japanese Buddhist sects, but is especially favored by the Zen Sect, in the monasteries and temples of which it is chanted many times each day. At the Institute it is recited at the commencement or conclusion of zazen sessions.

There are several Chinese versions of the *Shin-gyo* (Heart Sutra, to give it its popular name), but that used here was made by the great Chinese pilgrim monk Hsuan-Tsang after his return from India in 645. It is No. 251 in the *Taisho daizokyo*. For greater clarity, in the English rendering by Sokei-an the Eighteen Dhatus and the Twelfefold Chain of Causation have been enumerated rather than abbreviated, as is characteristic in Chinese.

When the sutra is chanted in Japan, the Chinese characters which compose it are recited in Sino-Japanese pronunciation in consecutive order. The romanization of the chanting version was prepared under the supervision of Miura Roshi.

MAKA HAN-NYA HA-RA-MIT-TA SHIN GYŌ

Kan-ji-zai bo-sa gyō jin han-nya ha-ra-mit-ta ji shō-ken go-on kai kū do is-sai ku-yaku;

Sha-ri-shi shiki fu i kū kū fu-i shiki shiki soku ze kū kū soku ze shiki ju sō gyō shiki yaku bu nyo ze;

Sha-ri-shi ze sho-hō kū-sō fu-shō fu-metsu fu-ku fu-jō fu-zō fu-gen, ze ko kū-chū mu-shiki mu ju sō gyō shiki, mu gen ni bi zes-shin-ni, mu shiki shō kō mi soku hō, mu-gen-kai nai-shi mu-i-shiki-kai, mu-mu-myō yaku mu-mu-myō-jin nai-shi mu-rō-shi yaku mu-rō-shi-jin mu ku shū metsu dō mu chi yaku mu toku;

I mu-sho tok-ko bo-dai-sat-ta e han-nya ha-ra-mit-ta ko shin mu-kei-ge mu-kei-ge ko mu u ku fu on-ri is-sai ten-dō mu-sō ku-gyō nehan;

San-ze sho-but-su e han-nya ha-ra-mit-ta ko toku a-noku-ta-ra san-myaku san-bo-dai ko chi han-nya ha-ra-mit-ta ze dai-jin-shu, ze dai-myō-shu, ze mu-jō-shu, ze mu-tō-dō-shu, nō jō is-sai ku shin-jitsu fu-ko;

Ko setsu han-nya ha-ra-mit-ta shu soku setsu shu watsu; Gya-tei gya-tei ha-ra-gya-tei hara-sō-gya-tei bō ji sowa ka;

HAN-NYA SHIN GYO

御
本
尊
禮
拜
經

ぶつせつまかはんにはやはらみつたしんぎやう
佛説摩訶般若波羅蜜多心經

くわんじざいぼさつぎやうしんはんにはやはらみつたしせうけんごうんかい
觀自在菩薩行深般若波羅蜜多時照見五蘊皆

くうどいつさいくやくしやりししきふいこうくうふいしき
空度一切苦厄舍利子色不異空空不異色

しきそくぜくうくうそくぜしきじゆさうぎやうしきやくよによぜしやり
色卽是空空卽是色受想行識亦復如是舍利

しぜしよほふくうきうふじやうふめつよくふじやうふざうふげん
子是諸法空相不生不滅不垢不淨不增不減

せこくうちうひしきむじゆそうぎやうしきむげんにびせつしんる
是故空中無色無受想行識無眼耳鼻舌身意

むしきしやうかうみそくほうむげんかいはなしむわしきかいむむみやう
無色聲香味觸法無眼界乃至無意識界無無明

やくむむみやうしんないしむらうしやくむらうしんむくしう
亦無無明盡乃至無老死亦無老死盡無苦集

めつだうむちやくむどくいむしよどくこぼだいたつたゑはん
滅道無智亦無得以無所得故菩提薩埵依般若

にはやはらみつたこしんむけげむけげこむうくふ
若波羅蜜多故心無罣礙無罣礙故無有恐怖

そんりいつさいてんだうむさうくげうねはんさんぜしよぶつえはん
遠離一切顛倒無想究竟涅槃三世諸佛依般

にはやはらみつたこどくあのかたらさんみやくさんぼたいこちはん
若波羅蜜多故得阿耨多羅三藐三菩提故知般

にはやはらみつたぜだいにしじゆせだいまやうしゆせむじやうしゆぜ
若波羅蜜多是大神呪是大明呪是無上呪是

ひひさうくじゆのうちよいつさいくしんじつふここせつはんにはやはら
無等等呪能除一切苦眞實不虛故説般若波羅

みだたしゆそくせつじゆわつぎやていきやていはらぎやていはら
蜜多呪卽説呪曰羯諦羯諦波羅羯諦波羅僧

ぎらていぼだいてそわかはんにはやしんぎやう
羯諦空提薩婆訶般若心經

When the Bodhisattva Avalokitesvara practices the deep
Prajna-paramita he observes that the Five Skandhas all are
empty and all are characterized by suffering.

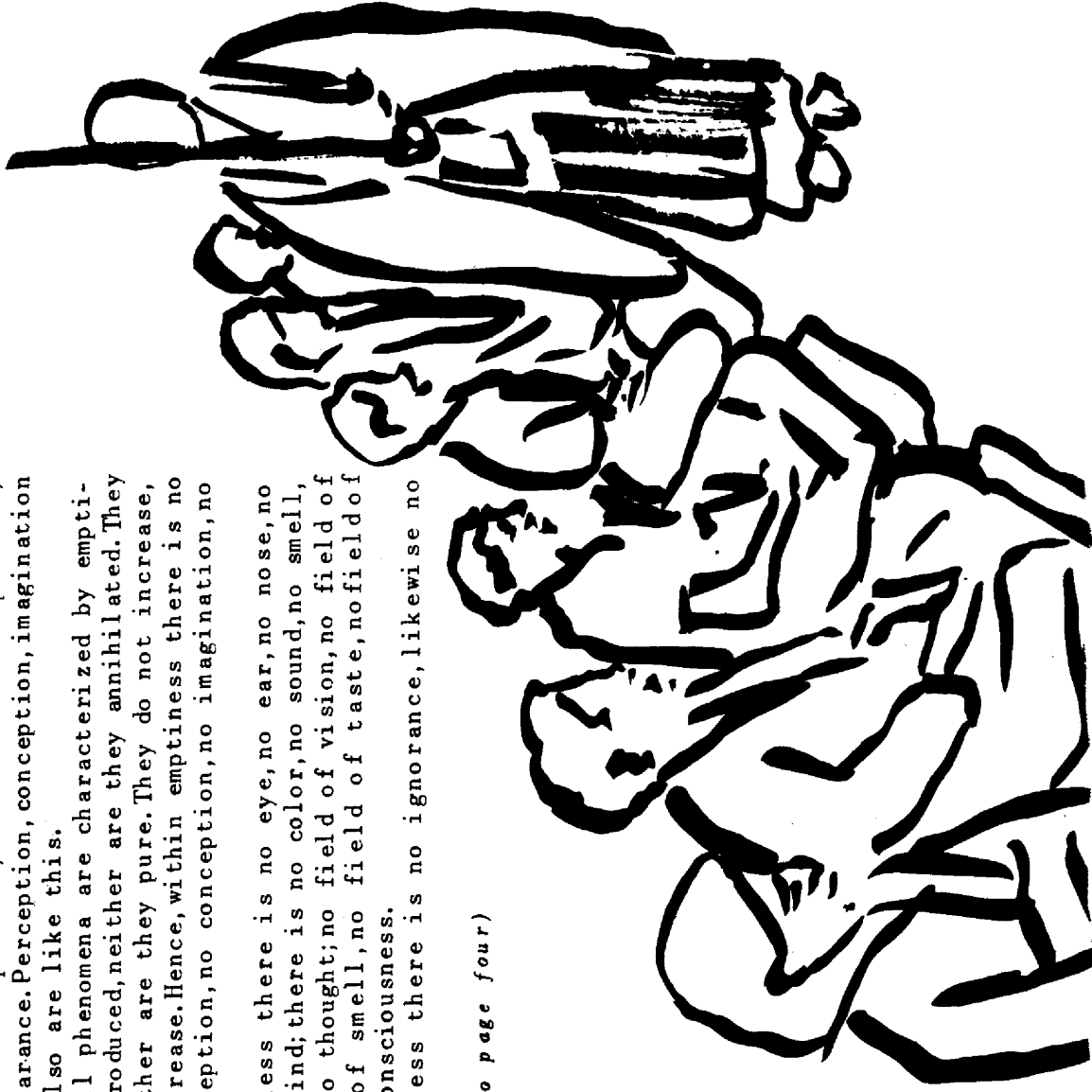
O Sariputra, appearance is not different from emptiness, emptiness is not different from appearance. That which is appearance, that is indeed emptiness; that which is emptiness, that is indeed appearance. Perception, conception, imagination and consciousness also are like this.

O Sariputra, all phenomena are characterized by emptiness. They are not produced, neither are they annihilated. They are not impure, neither are they pure. They do not increase, neither do they decrease. Hence, within emptiness there is no appearance, no perception, no conception, no imagination, no consciousness.

Within emptiness there is no eye, no ear, no nose, no tongue, no body, no mind; there is no color, no sound, no smell, no taste, no touch, no thought; no field of vision, no field of hearing, no field of smell, no field of taste, no field of touch, no field of consciousness.

Within emptiness there is no ignorance, likewise no

(please turn to page four)



extinction of ignorance; no activity, likewise no extinction of activity; no consciousness and no extinction of consciousness; no name-and-form, no extinction of name-and-form-no sense-organs, no extinction of sense-organs; no contact, no extinction of contact; no sense-perception, no extinction of sense-perception; no desire, no extinction of desire; no attachment, no extinction of attachment; no being, no extinction of being; no birth, no extinction of birth, no old age and death, and no extinction of old age and death.

Within emptiness there is no suffering, no accumulation of suffering, no annihilation of suffering, no path to the annihilation of suffering.

Within emptiness there is no knowledge, likewise no attainment, for there is no place to be attained.

The mind of the bodhisattva who dwells in dependence upon the Prajna-paramita is free from hindrances. Because his mind is free from hindrances he is free from fear; and going beyond all discrimination, all error, and all illusion, he finally arrives at Nirvana.

Because all the Buddhas of the Three Worlds have dwelt in dependence upon the Prajna-paramita they have attained the Highest Perfect Awakening.

Wherefore you should know that the Prajna-paramita is the Great Mantram, the Mantram of Great Wisdom, the Highest mantram, the Peerless Mantram, capable of destroying all pain.

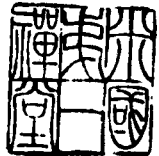
Because it is truth and not falsehood I proclaim the Prajna-paramita Mantram, proclaim the Mantram that says: Wisdom! Gone, gone to the other shore! Arrived at the other shore! Svaha!

ERRATA Please note that on the first page of September ZEN NOTES *Japan* in the next to the last paragraph should have read *China*. The Founder of our sect was born Lin-chi I-hsuan in China, date uncertain, and lived there until his death in 867 C.E. Rinzaigen (Rinzai for short) is the Japanese reading of the characters with which his name is written. Because our tradition is Japanese, we usually refer to personalities famous in Japanese Zen by the Japanese version of their names.

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