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you will understand Sanskrit better,
if you study it with more diligence and persistence.

《心經》略本的經文(在如實版《新譯金剛般若波羅蜜經》第五冊, pp.205~207)

प्रज्ञापारमिताहृदयसूत्रम्

prajñāpāramitāhṛdayasūtram

[0] प्रज्ञापारमिताहृदयसूत्रम्

prajñāpāramitāhṛdayasūtram → prajñā-pāramitā-hṛdaya-sūtram

般若波羅蜜多心經

- a. prajñā:(pra-√jñā-9)f.般若(音譯), 智(意譯)。§31
pra-√jñā→prajñā。§100, §157, §31
- b. pāramitā:(pāram-√i-2)f.波羅蜜多(音譯), 渡彼岸, 事竟成(意譯)。§31
pāram-√i-ta(ppp.)= pāramita→pāramitā。§147, §60, §10, §55, §31
- c. hṛdaya: (hṛdaya)n.心臟, 指核心、精華。§11
- d. sūtra: (sūtra)n.線, 經, 格言。

[1] नमः सर्वज्ञाय

namaḥ sarvajñāya → namaḥ sarvajñāya

【新譯】歸依一切智者

1. namaḥ: indec. 歸依, 歸命。支配與格; 在此支配 2。如實版第五冊 p.334
2. sarvajñāya: (sarvajñā)(sarva-jñā)adj. 知一切的 → m.sg.D. 一切智者, 指佛, 世尊。
依主釋(對格關係)。§114, §10
- 2.1. sarva: (sarva)adj. / n. 一切。§73, §66
- 2.2. jñā: (jñā)(√jñā-9)adj. 有智慧的 → m. 智者。§10
√jñā → jñā → jñāya。§157, §10

[2] आर्यावलोकितेश्वरबोधिसत्त्वो गंभीरायां प्रज्ञापारमितायां चर्यां चरमाणो
व्यवलोकयति स्म ।

āryāvalokiteśvarabodhisattvo gaṃbhīrāyām prajñāpāramitāyām caryām caramāṇo
vyavalokayati sma

→ārya-avalokiteśvara-bodhisattvas gaṃbhīrāyām prajñāpāramitāyām caryām
caramāṇas vyavalokayati sma

【新譯】 聖觀自在(觀音)菩薩於深奧的般若波羅蜜多中修行，(同時)觀察。

【玄奘譯】¹觀自在菩薩行深般若波羅蜜多時

3. āryāvalokiteśvarabodhisattvas:(āryāvalokiteśvarabodhisattva)
(ārya-avalokiteśvarabodhisattva)m.sg.N.神聖的觀自在(或觀音)菩薩。持業釋
(形容詞關係)。作 7、8和 15的主詞。§117，§10
- 3.1. ārya:(ārya)adj.神聖的。§10
- 3.2. avalokiteśvarabodhisattva:(avalokiteśvara-bodhisattva)m.觀自在(或觀音)菩
薩。持業釋(形容詞關係)。§117，§10
- 3.2.1. avalokiteśvara:(avalokita-īśvara)m.觀自在(或觀音)。§37，§10
- 3.2.1.1. avalokita:(ava-√lok-1)ppp.觀。§10
ava-√lok-(i)-ta(ppp.)= avalokita。§100，§60，§10
- 3.2.1.2. īśvara:(īśvara)adj. 有…能力的→m.自在，支配者。§10
- 3.3. bodhisattva:(bodhi-sattva)m. 菩提薩埵(音譯)，略作「菩薩」；覺有情(意譯)。
依主釋(與格關係)。§117，§10
- 3.3.1. bodhi:(√budh-1) f. 菩提(音譯)，覺(意譯)。§41；m.菩提樹。§24
√budh→bodh-i= bodhi。§7，§226，§24/§41
- 3.3.2. sattva:(sat-tva)(√as-2)m.眾生(舊譯)，有情(新譯)；n.存在。§10/§11
√as→s (弱語基) -at(ppr.)-tva= sattva。§147，§142，§170，§10
4. gaṃbhīrāyām:(gaṃbhīra)adj.f.sg.L.深奧的。修飾 5。§57，§31
5. prajñāpāramitāyām:(prajñāpāramitā)(prajñā-pāramitā) f.sg.L.於般若波羅蜜多
中。依主釋(具格關係)。→adv.，修飾 7和 8。§114，§31
- 5.1. prajñā:(pra-√jñā-9)f.般若(音譯)，智(意譯)。§31

¹ 玄奘譯本取自 CBETA T08, no. 251, p. 848c6-22。

pra-√jñā→prajñā。§100，§157，§31

5.2. pāramitā:(pāram-√i-2)f.波羅蜜多(音譯)，渡彼岸，事竟成(意譯)。§31

pāram-√i-ta(ppp.)=pāramita→pāramitā。§147，§60，§10，§55，§31

*4.+5.gaṃbhīrāyām prajñāpāramitāyām:於深奧的般若波羅蜜多中。→adv.，修飾 7。§108

6. caryām:(caryā)f.sg.Ac.行。作 7.的受詞。§31

7. caramāṇas:(caramāṇa)(√car-1)ppr.m.sg.N.修。ppr.所表動作與主要動詞 8.同時發生。§200，§10

√car-a-māna(ppr.)=caramāṇa→caramāṇas。§130，§131，§142，§15，§10

*6.+7.caryām caramāṇas:修行

8. vyavalokayati:(vi-ava-√lok-1)caus.3.sg.P.觀察，觀想

vi-ava-√lok-aya(caus.)-ti=vyavalokayati。§100，§38，§159，§132

9. sma:indec.表過去。§51

[3] पंच स्कन्धाः ।

pañca skandhāḥ→pañca skandhās

【新譯】(有)五蘊。

10. pañca:(pañca)num.→adj.m.pl.N.五。修飾 11。§57，§96

11. skandhās:(skandha)m.pl.N.蘊。作所省略動詞 santi(有)的主詞。§10，§35

*10.+11. pañca skandhās (santi):(有)五蘊

[4] तांश्च स्वभावशून्यान् पश्यति स्म ।

tāṃśca svabhāvaśūnyān paśyati sma→tān ca svabhāvaśūnyān paśyati sma

【新譯】但他(即觀自在菩薩)視那些(五蘊)自性空。

【玄奘譯】照見五蘊皆空，〔度一切苦厄。〕

12. tān:(tat)pron.m.pl.Ac.他們→那些。指五蘊。作 15.的受詞。§66

13. ca:conj.但。連接 10.+11.一句和 12.+14.+15.一句。§17

14. svabhāvaśūnyān:(svabhāvaśūnya)(svabhāva-śūnya)m.pl.Ac 自性空。持業釋(形容詞關係)。作 15.的受格補語。§117，§10

14.1. svabhāva:(sva-√bhū-1).自性。持業釋(形容詞關係)。§117，§10

14.1.1. sva:adj.自己的。§10

14.1.2. √bhū→bhau→bhāv-a=bhāva。§7，§40，§226，§10

14.2. śūnya:adj.空的。§10

* 12.+14. tān... svabhāvaśūnyān :那些(五蘊)自性空

15. paśyati:(√drś-1)pres.3.sg.P.見，視

√drś→paśya-ti= paśyati。§30，§132

16. sma:cf.9.

* 10.~15. pañca skandhās, tān svabhāvaśūnyān paśyati:(有)五蘊，但他(即觀自在菩薩)視那些為自性空

[5] इह शारिपुत्र रूपं शून्यता शून्यतैव रूपम् । रूपान्न पृथक् शून्यता शून्यताया न पृथग्रूपम् । यद्रूपं सा शून्यता या शून्यता तद्रूपम् ।

iha śāriputra rūpaṃ śūnyatā śūnyataiva rūpaṃ, rūpān na pṛthak śūnyatā śūnyatāyā na pṛthagrūpaṃ, yad rūpaṃ sā śūnyatā yā śūnyatā tad rūpaṃ

→iha śāriputra rūpaṃ śūnyatā śūnyatā eva rūpaṃ rūpāt na pṛthak śūnyatā śūnyatāyās na pṛthak rūpaṃ yat rūpaṃ sā śūnyatā yā śūnyatā tat rūpaṃ

【新譯】在此，舍利弗啊！色(是)空性，空性即(是)色；空性不異於色，色不異於空性；凡是色，它(是)空性；凡(是)空性，它(是)色。

【玄奘譯】舍利子！色不異空，空不異色，色即是空，空即是色

17. iha:adv.在此

18. śāriputra:(śāriputra)(śāri-putra)m.sg.V.舍利弗(音譯)啊。依主釋(屬格關係)。§114，§10

18.1. śāri:f.有美好聲音的鳥；舍利弗的母親的綽號。§41

18.2. putra:m.兒子。§10

19. rūpaṃ:(rūpa)n.sg.N.色。在 19.+20.此句中，作所省略動詞 asti(是)的主詞。§35，§11

20. śūnyatā:(śūnyatā)(śūnya-tā)f.sg.N.空性。在 19.+20.此句中，作所省略動詞 asti(是)的賓詞。§57，§35，§31

20.1. śūnya:cf.14.2.

- 20.2. -tā:附加在名詞、代名詞、形容詞的語基後，可作成表示狀態、性質的陰性抽象名詞。§170
- * 19.+20. rūpaṃ śūnyatā (+asti):色(是)空性
21. śūnyatā:cf.20.。在 21.~23.此句中，作所省略動詞 asti(是)的主詞。§35
22. eva:adv.即。強調語，加在所強調的詞語後。在此強調 21.
23. rūpaṃ:cf.19.。在 21.~23.此句中，作所省略動詞 asti(是)的賓詞。§35，§57
- * 21.~23. śūnyatā eva rūpaṃ (+asti):空性即(是)色
24. rūpāt:(rūpa)n.sg.Ab.色。受 26.支配。cf.19.
25. na:indec.不，無，非。§23
26. pṛthak:adv.別，異，離。支配從格；在此支配 24.。§265
27. śūnyatā:cf.20.。在 24.~27.此句中，作所省略動詞 asti(是)的主詞。§35
- * 24.~27. rūpāt na pṛthak śūnyatā(+asti):空性(是)不異於色的
28. śūnyatāyās:(śūnyatā)(śūnya-tā)f.sg.Ab.空性。受 30.支配。cf.20.
29. na:cf.25.
30. pṛthak:cf.26.
31. rūpaṃ:cf.19.。在 28.~31.此句中，作所省略動詞 asti(是)的主詞。§35
- * 28.~31 śūnyatāyās na pṛthak rūpaṃ(+asti):色(是)不異於空性的
32. yat:(yat)rel.pron.n.sg.N.凡。帶領 32.+33.此附屬子句。在此子句中，作所省略動詞 asti(是)的主詞。與帶領獨立子句的 34.sā相應。§70，§35
33. rūpaṃ:cf.19.。在 32.+33.此附屬子句中，作賓詞(即主格補語)。§35
- * 32.+33. yat rūpaṃ (+asti):凡(是)色
34. sā:(tat)pron.f.sg.N.她。帶領 34.+35.此獨立子句。在此子句中，作所省略動詞 asti(是)的主詞。§66，§35
35. śūnyatā: cf.20.。在 34.+35.此獨立子句中，作賓詞。§35，§57
- * 34.+35. sā śūnyatā(+asti):她(是)空性
- * 32.~35. yat rūpaṃ(+asti) sā śūnyatā(+asti) :色即是空性
36. yā:(yat)rel.pron.f.sg.N.凡。帶領 36.+37.此附屬子句。在此子句中，作所省略

- 動詞 asti(是)的主詞。與帶領獨立子句的 38.tat 相應。§70，§35
37. śūnyatā: cf.20.。在 36.+37.此附屬子句中，作賓詞。§35，§57
- * 36.+37. yā śūnyatā(+asti):凡(是)空性
38. tat:(tat) pron.n.sg.N.它。帶領 38.+39.此獨立子句。在此子句中，作所省略動詞 asti(是)的主詞。§66，§35
39. rūpam: cf.19.。在 38.+39.此獨立子句中，作賓詞。§35，§57
- * 38.+39. tat rūpam(+asti):它(是)色
- * 36.~39. yā śūnyatā(+asti) tat rūpam(+asti):空性即是色

[6] एवमेव वेदनासंज्ञासंस्कारविज्ञानानि ।

evameva vedanāsamjñāsaṃskāravijñānāni
→evam eva vedanā-samjñā-saṃskāra-vijñānāni

【新譯】受、想、行、識亦然。

【玄奘譯】受、想、行、識，亦復如是

40. evam:adv.一樣
41. eva: cf.22.在此強調 40.
42. vedanāsamjñāsaṃskāravijñānāni: (vedanāsamjñāsaṃskāravijñāna)
(vedanā-samjñā-saṃskāra-vijñāna)n.pl.N.受、想、行、識。相違釋(並列關係)。
在 40.~42.此句中，作所省略動詞 santi(是)的主詞。§115，§35，§11
- 42.1. vedanā: (√ vid-2)f.受。§31
√ vid→ved-ana=vedana→vedanā。§7，§226，§11，§55，§31
- 42.2. samjñā: (sam-√ jñā-9)f.想。§31
sam-√ jñā→samjñā。§100，§157，§31，§13
- 42.3. saṃskāra: (sam-s-√ kṛ-8)m.行。§10
sam-s-√ kṛ→kār-a= saṃskāra。§100，§7，§226，§10，§13
- 42.4. vijñāna: (vi-√ jñā-9)n.識。§11
vi-√ jñā-ana= vijñāna→vijñānāni。§100，§157，§226，§36，§11

[7] इह शारिपुत्र सर्वधर्माः शून्यतालक्षणा अनुत्पन्ना अनिरुद्धा अमला न विमलानोना न परिपूर्णाः ।

iha śāriputra sarvadharmāḥ śūnyatālakṣaṇā anuṭpannā aniruddhā amalā na vimalā nonā na paripūrṇāḥ

→ iha śāriputra sarvadharmās śūnyatālakṣaṇās anuṭpannās aniruddhās amalās na vimalās na unās na paripūrṇās

【新譯】在此，舍利弗啊！諸法(是)以空性為特徵、不生不滅、無垢不離垢、不減不增的。

【玄奘譯】舍利子！是諸法空相，不生不滅，不垢不淨，不增不減

43. iha:cf.17.

44. śāriputra:cf.18.

45. sarvadharmās: (sarvadharmā)(sarva-dharma)m.pl.N.一切法。持業釋(形容詞關係)。在 45.~55.此句中，作所省略動詞 santi(是)的主詞。§117，§35，§10

45.1. sarva: cf.2.1.

45.2. dharmā: (dharma)(√ dhr-1,6,10)m.法。§10

√ dhr→dhar-ma→dharma。§7，§10

46. śūnyatālakṣaṇās:(śūnyatālakṣaṇa)(śūnyatā-lakṣaṇa)n.→adj.m.pl.N.以空性為相(即特徵)的。持業釋(形容詞關係)→有財釋。在 45.~55.此句中作賓詞。§117，§120，§10，§57

46.1. śūnyatā: cf.20

46.2. lakṣaṇā: (lakṣaṇa)(√ lakṣ-1)n.相，特徵，屬性。§11

√ lakṣ-ana=lakṣaṇa→lakṣaṇās。§226，§11，§55，§57，§10

47. anuṭpannās: (anuṭpanna)(an-ut-√ pad-4) ppp.→adj.m.pl.N.不生的。在 45.~55.此句中作賓詞。§60，§57，§10

an-ut-√ pad→pan-na(ppp.)= anuṭpanna→anuṭpannās。§23，§100，§199，§81，§55，§10

48. aniruddhās:(aniruddha)(a-niruddha)(a-ni-√ rudh-7)ppp.→adj.m.pl.N.不滅的。在 45.~55.此句中作賓詞。§10，§57

48.1. a:pref.有否定之意。§23

48.2. niruddha:(niruddha)m.滅。§10

ni-√rudh→rud-ta(ppp.)→dha=niruddha→niruddhās。§23, §100, §60, §151, §10

49. amalās:(amala)(a-mala) adj.m.pl.N.無垢的。在 45.~55.此句中作賓詞。§10, §57

49.1. a:cf.48.1.

49.2. mala:(mala)m.垢。§10

50. na:cf.25

51. vimalās:(vimala)(vi-mala)adj.m.pl.N.離垢的。在 45.~55.此句中作賓詞。§10, §57

52. na:cf.25

53. unās:(una) adj.m.pl.N.減少的。在 45.~55.此句中作賓詞。§10, §57

54. na:cf.25

55. paripūrṇās:(paripūrṇa)(pari-√pr-3, 6, 9)ppp.→adj.m.pl.N.增加的。在 45.~55.此句中作賓詞。§10, §57

pari-√pr→pūr-na(ppp.)= paripūrṇa→paripūrṇās。§100, §164, §199, §15, §10, §57

*45.~55. sarvadharmās śūnyatālakṣaṇās anutpannās aniruddhās amalās na vimalās na unās na paripūrṇās (+santi):諸法(是)以空性為相、不生不滅、無垢不離垢、不減不增的。

[8] तस्माच्छारिपुत्र शून्यतायां न रूपं न वेदना न संज्ञा न संस्कारा न विज्ञानम् ।

tasmācśāriputra śūnyatāyām na rūpaṃ na vedanā na saṃjñā na saṃskārā na vijñānāni
→tasmāt śāriputra śūnyatāyām na rūpaṃ na vedanā na saṃjñā na saṃskārās na vijñānāni

【新譯】因此，舍利弗啊！在空性中，無色、無受、無想、無諸行、無諸識；

【玄奘譯】是故，空中無色，無受、想、行、識

56. tasmāt:(tat)dem.pron.n.sg.Ab.→adv.因此。§66, §108

57. śāriputra: cf.18.

58. śūnyatāyām:(śūnyatā)f.sg.L.於空性中。cf.20.

59. na:cf.25.

60. rūpam: (rūpa)n.sg.N.色。作所省略動詞 asti(有)的主詞。cf.19.

* 59.+60. na rūpam (+asti):無色。§35

61. na: cf.25.

62. vedanā: (vedanā)f.sg.N.受。作所省略動詞 asti(有)的主詞。cf.42.1.

* 61.+62. na vedanā(+asti):無受。§35

63. na: cf.25.

64. saṃjñā: (saṃjñā)f.sg.N.想。作所省略動詞 asti(有)的主詞。cf.42.2.

* 63.+64. na saṃjñā(+asti):無想。§35

65. na: cf.25.

66. saṃskārās: (saṃskāra)m.pl.N.諸行。作所省略動詞 santi(有)的主詞。cf.42.3.

* 65.+66. na saṃskārās(+santi):無諸行。§35

67. na: cf.25.

68. vijñānāni: (vijñāna)n.pl.N.諸識。作所省略動詞 santi(有)的主詞。cf.42.4.

* 67.+68. na vijñānāni(+santi):無諸識。§35

[9] न चक्षुःश्रोत्रघ्राणजिह्वकायमनांसि ।

na cakṣuḥśrotraghrāṇajihvakāyamanāṃsi
→na cakṣuḥśrotraghrāṇajihvakāyamanāṃsi
【新譯】無眼、耳、鼻、舌、身、意；

【玄奘譯】無眼、耳、鼻、舌、身、意

69. na: cf.25.

70. cakṣuḥśrotraghrāṇajihvakāyamanāṃsi: (cakṣuḥśrotraghrāṇajihvakāyamanas)
(cakṣus-śrotra-ghrāṇa-jihvā-kāya-manas)n.pl.N.眼、耳、鼻、舌、身、意。相
違釋(並列關係)。§115, §87

70.1. cakṣus: (√cakṣ-2)n.眼。§46

√cakṣ-us= cakṣus。§226, §46

70.2. śrotra: (√śru-5)n.耳。§11

√śru→śro-tra= śrotra。§152, §7, §226, §11

70.3. ghrāṇa: (√ ghrā-1,2)m./n.鼻。§10 , §11

√ ghrā-ana= ghrāṇa。§226 , §36 , §15 , §11

70.4. jihvā: f.舌。§31

70.5. kāya: m.身。§10

70.6. manas: (√ man-4)n.意。§87

√ man-as=manas。§46 , §87

[10] न रूपशब्दगन्धरसस्प्रष्टव्यधर्माः ।

na rūpaśabdagandharasaspraṣṭavyadharmāḥ

→na rūpaśabdagandharasaspraṣṭavyadharmās

【新譯】無色、聲、香、味、觸、法；

【玄奘譯】無色、聲、香、味、觸、法

71. na:cf.25

72.rūpaśabdagandharasaspraṣṭavyadharmās:(rūpaśabdagandharasaspraṣṭavyadharmā)(rūpa-śabda-gandha-rasa-spraṣṭavya-dharma) m.pl.N.色、聲、香、味、觸、法。作所省略動詞 santi(有)的主詞。相違釋(並列關係)。§115 , §10

72.1. rūpa: cf.19.

72.2. śabda: m.聲。§10

72.3. gandha: m.香。§10

72.4. rasa: (√ ras-1,4)m.味。§10

√ ras-a= rasa。§226 , §10

72.5. spraṣṭavya: (√ sprś-6)n.觸。§11

√ sprś→sprāś-tavya(fpp.)= spraṣṭavya。§7 , §109 , §105 , §11

72.6. dharma:cf.45.2.

* 71. +72.(+santi): 無色、聲、香、味、觸、法。§35

[11] न चक्षुर्धातुर्यावन्न मनोविज्ञानधातुः ।

na cakṣurdhātur yāvan na manovijñānadhātuḥ

→na cakṣurdhātus yāvat na manovijñānadhātus

【新譯】無眼界，乃至無意識界；

【玄奘譯】無眼界，乃至無意識界

73. na :cf.25

74. cakṣurdhātu: (cakṣurdhātu)(cakṣus-dhātu)m.sg.N.眼界。持業釋(形容詞關係)。作所省略動詞 asti(有)的主詞。§21，§117，§25

74.1. cakṣus: (√cakṣ-2)n.眼。§46

√cakṣ-us= cakṣus→cakṣus。§226，§46

74.2. dhātu: (dhātu) (√dhā-3) m.界。§25

√dhā-tu= dhātu。§150，§226，§25

* 73.+74. na cakṣurdhātur(+asti):無眼界。§35

75. yāvat:adv.乃至

76. na:cf.25

77. manovijñānadhātus:(manovijñānadhātu)(manovijñāna-dhātu)m.sg.N.意識界。作所省略動詞 asti(有)的主詞。持業釋(形容詞關係)。§117，§25

77.1. manovijñāna: (manovijñāna)(manas-vijñāna)n.意識。持業釋(形容詞關係)。§117，§11

77.1.1. manas:cf.70.6.

77.1.2. vijñāna:cf.42.4.

77.2. dhātu:cf.74.2.

* 75.+77. yāvat na manovijñānadhātus(+asti) :乃至無意識界。§35

[12] न विद्या नाविद्या न विद्याक्षयोनाविद्याक्षयो यावन्न जरामरणं न

जरामरणक्षयो न दुःखसमुदयनिरोधमार्गा न ज्ञानं न प्राप्तिरप्राप्तित्वेन ।

na vidyā nāvidyā na vidyākṣayo nāvidyākṣayo yāvan na jarāmarāṇaṃ na jarāmarāṇakṣayo na duḥkhasamudayanirodhamārgā na jñānaṃ na prāptir aprāptitvena →na vidyā na avidyā na vidyākṣayas na avidyākṣayas yāvat na jarāmarāṇaṃ na jarāmarāṇakṣayas na dukha-samudaya-nirodha-mārgās na jñānaṃ na prāptis aprāptitvena

【新譯】無明，無無明；無明盡，無無明盡；乃至無老死，無老死盡；無苦、集、

滅、道；無智；無得，因為無得，

【玄奘譯】無無明亦無無明盡，乃至無老死亦無老死盡；無苦、集、滅、道；無智，亦無得

78. na: cf.25.

79. vidyā:(vidyā)(√vid-2)f.sg.N.明，知。作所省略動詞 asti(有)的主詞。§31

√vid-ya=vidya→vidyā。§10，§55，§31

* 78.+79. na vidyā(+asti):無明。§35

80. na: cf.25

81. avidyā:(a-vidyā)f.sg.N.無明。作所省略動詞 asti(有)的主詞。§23，§31

81.1. a:cf.48.1.

81.2. vidyā: cf.79.

* 80.+81. na avidyā(+asti):無無明。§35

82. na: cf.25.

83. vidyākṣayas: (vidyākṣaya)(vidyā-kṣaya)m.sg.N.明盡。依主釋(屬格關係)。作所省略動詞 asti(有)的主詞。§114，§10

83.1. vidyā:cf.79.

83.2. kṣaya:m.窮盡。§10

* 82.+83.na vidyākṣayas(+asti):無明盡。§35

84. na: cf.25

85. avidyākṣayas: (avidyākṣaya)(a-vidyākṣaya) m.sg.N.無明盡。依主釋(屬格關係)。作所省略動詞 asti(有)的主詞。§114，§10

85.1. a:cf.48.1.

85.2. vidyākṣaya:cf.83.

* 84.+85.na avidyākṣayas(+asti):無無明盡。§35

86. yāvat:adv.乃至

87. na: cf.25.

88. jarāmarāṇam(jarāmarāṇa)(jarā-marāṇa)n.sg.N.老與死。相違釋(並列關係)。作所省略動詞 asti(有)的主詞。§115，§11

88.1. jarā: ($\sqrt{j\bar{r}}$ -4)f.老。§31

$\sqrt{j\bar{r}}$ →jar-a= jara→jarā。§7, §226, §10, §55, §31

88.2. maraṇa: ($\sqrt{m\bar{r}}$ -6)n.死。§11

$\sqrt{m\bar{r}}$ →mar-ana= maraṇa→maraṇam。§7, §226, §15, §11

* 86.~88.yāvat na jarāmarāṇam(+asti):乃至無老死。§35

89. na: cf.25

90. jarāmarāṇakṣayas:(jarāmarāṇakṣaya)(jarāmarāṇa-kṣaya)m.sg.N.老死盡。作所省略動詞 asti(有)的主詞。§114, §10

90.1. jarāmarāṇa:cf.88, 88.1., 88.2.

90.2. kṣaya:cf.83.2.

* 89.+90.na jarāmarāṇakṣayas(+asti):無老死盡。

* 86.~90. yāvat na jarāmarāṣam na jarāmarāṇakṣayas: (+asti):乃至無老死，無老死盡。§35

91. na: cf.25.

92.duḥkhasamudayanirodhamārgās:(duḥkhasamudayanirodhamarga)(duḥkha-samudaya-nirodha-mārga)m.pl.N.苦、集、滅、道。相違釋(並列關係)。作所省略動詞 santi(有)的主詞。§35

§115, §10

92.1. duḥkha: (dus-kha)n.苦。§11

dus→duḥ-kha= duḥkha。§14, §16, §11

92.2.samudaya:(sam-ut- \sqrt{i} -2)m.集，苦生起的原因。§10

sam-ut→ud- \sqrt{i} →e (強語基)→ay-a= samudaya。§100, §81, §147, §26, §226, §10

92.3. nirodha: (ni- \sqrt{rudh} -7)滅。指苦滅。§10。cf.48.2.

ni- \sqrt{rudh} →rodh-a= nirodha。§100, §7, §226, §10

92.4. mārga:($\sqrt{m\bar{r}j}$ -2)m.道。指滅苦的方法或途徑。§10

$\sqrt{m\bar{r}j}$ →mārj→mārka→mārg-a= mārga→mārgās。§7, §79, §81, §226, §10

* 91.+92.na duḥkhasamudayanirodhamārgās(+sanit):無苦、集、滅、道。§35

93. na: cf.25

94. jñānam:(jñāna)(√jñā-9)n.sg.N.智慧。作所省略動詞 asti(有)的主詞。§35, §11

√jñā-ana= jñāna→jñānam。§157, §226, §36, §11

* 93.+94. na jñānam(+asti):無智。§35

95. na: cf.25

96. prāptis:(prāpti) (pra-√āp-5)f.sg.N.得。作所省略動詞 asti(有)的主詞。§41

pra-√āp-ti= prāpti→prāptis。§100, §152, §36, §226, §41

* 95.+96. na prāptis(+asti):無得。§35

97. aprāptitvena:(aprāptitva)(a-prāpti-tva)n.sg.I.以無所得故，因為無得

97.1. a:cf.48.1.

97.2. prāpti:cf.96.

97.3. -tva:附加在名詞、代名詞、形容詞的語基後，可作成表示狀態、性質的中性抽象名詞。§170

[13] बोधिसत्त्वस्य प्रज्ञापारमितामाश्रित्यविहरत्यचित्तावरणः।

bodhisattvasya prajñāpāramitām āśritya viharaty acittāvaraṇaḥ
→bodhisattvasya prajñāpāramitām āśritya viharati acitta-āvaraṇas

【新譯】菩薩依止般若波羅蜜多而住，心沒有罣礙。

【玄奘譯】以無所得故，菩提薩埵依般若波羅蜜多故，心無罣礙

98. bodhisattvasya:(bodhisattva)(bodhi-sattva)m.sg.G.菩薩。在此 G.→N.。§94

99. prajñāpāramitām:(prajñāpāramitā)(prajñā-pāramitā)f.sg.Ac.般若波羅蜜多(音譯)，智度(意譯)。作 100.的受詞。cf.5.

99.1. prajñā: cf.5.1.

99.2. pāramitā: cf.5.2.

100. āśritya:(ā-√śri-1)abs.依止

ā-√śri-tya(abs.)= āśritya。§100, §104

99.+100. prajñāpāramitām āśritya:依止般若波羅蜜多

101. viharati:(vi-√hṛ-1)pres.3.sg.P.住

vi-√hr→har-a-ti= viharati。§100，§7，§130，§132

* 99.~101. prajñāpāramitām āsṛitya viharati:依止般若波羅蜜多而住

102. acittāvaraṇas:(a-cittāvaraṇa)m.sg.N.心無罣礙，沒有心的罣礙。持業釋(副詞關係)。在 98.+102.(+asti)此句中，作所省略動詞 asti(有)的主詞。§117，§10

102.1. a:cf.48.1.

102.2. cittāvaraṇa:(cittāvaraṇa)(citta-āvaraṇa)n.心的罣礙。依主釋(屬格關係)。§114，§11

102.2.1. citta:(√cit-1 或√ci-5)ppp.→n.心。§11

√cit-ta(ppp.)= citta。§60，§11

√ci-t-ta(ppp.)= citta。§60，§11

102.2.2. āvaraṇa:(āvaraṇa)(ā-√vr-1)n.障礙。§11

ā-√vr→var-ana= āvaraṇa。§100，§7，§226，§15，§11

* 98....+102. bodhisattvasya...acittāvaraṇas(+asti):菩薩無有心的罣礙。G.+N.+asti(有)的句型。§35，§94

[14] चित्तावरणनास्तित्वादत्रस्तो विपर्यसतिक्रान्तो निष्ठनिर्वाणः।

cittāvaraṇanāstitvād atrasto viparyāsātikrānto niṣṭha-nirvāṇaḥ
→cittāvaraṇa-nāstitvāt atrastas viparyāsātikrāntas niṣṭha-nirvāṇas

【新譯】因為心無罣礙，所以沒有恐怖，遠離顛倒，究竟涅槃。

【玄奘譯】無罣礙故，無有恐怖，遠離顛倒夢想，究竟涅槃

103. cittāvaraṇanāstitvāt:(cittāvaraṇanāstitva)(cittāvaraṇa-nāstitva)n.sg.Ab.心無罣礙故。依主釋(屬格關係)。§114，§10

103.1. cittāvaraṇa: cf.102.2.

103.2. nāstitva:(na-astitva)n.無。§11

103.2.1. na :cf.25

103.2.2. astitva:(asti-tva)n.有，有相，有體，有性。§11

103.2.2.1. asti:(√as-2)pres.3.sg.P.→indec.有

√as→as (強語基) -ti=asti。§147，§132

103.2.2.2. -tva:cf.97.3.

104. atrastas: (a-trasta)(a-√ tras-1,4)ppp. m.sg.N.無有恐怖。作所省略動詞 asti(有)的主詞。§35, §10

104.1. a :cf.25

104.2. √ tras-ta(ppp.)= trasta→trastas。§23, §60, §10

* 98.……104. bodhisattvasya……atrstas(+asti):菩薩無(有)恐怖。§35, §94

105. viparyāsātīkrāntas: (viparyāsaatīkrānta)(viparyāsa-atīkrānta)ppp.→adj.m.sg.N.遠離顛倒。依主釋(從格關係)。作所省略動詞 asti(有)的主詞。§35, §114, §10

105.1. viparyāsa:(vi-paryāsa)m.顛倒。§10

105.1.1. vi: pref.離。§100

105.1.2. paryāsa: (pari-āsa)(pari-√ ās-2)m.循環, 邊緣。§10

pari-√ ās-a= paryāsa。§100, §226, §38, §10

105.2. atīkrānta:(ati-√ kram-1)ppp.遠離, 超越。§10

ati-√ kram→krān-ta(ppp.)= atīkrānta→atīkrāntas。§100, §7, §13, §60, §10

* 98.……105. bodhisattvasya……viparyāsātīkrāntas(+asti):菩薩遠離顛倒。§35, §94

106. niṣṭhanirvāṇas: (niṣṭhanirvāṇa)(niṣṭha-nirvāṇa)ppp.m.sg.N.究竟涅槃。依主釋(位格關係)。作所省略動詞 asti(有)的主詞。§114, §10

106.1. niṣṭha: (niṣṭha)(ni-√ sthā-1)adj.究竟, 位於……之上, 基於……, 至。§10

ni-√ sthā→niṣṭha。§100, §30, §32, §105, §10

106.2. nirvāṇa: (nirvāṇa)(nis-√ vā-2)ppp.→n.涅槃(音譯), 寂滅(意譯)。§11

nis-√ vā-na(ppp.)= nirvāṇa。§100, §21, §199, §15, §11

* 98.……106. bodhisattvasya……niṣṭhanirvāṇas(+asti):菩薩究竟涅槃。§35, §94

[15] त्र्यध्वव्यवस्थिताः सर्वबुद्धाः प्रज्ञापारमितामाश्रित्यानुत्तरां

सम्यक्संबोधिमभिसंबुद्धाः।

tryadhvavyavasthitāḥ sarvabuddhāḥ prajñāpāramitāmāśrityānuttarāṃ

samyaksambodhimabhisambuddhāh

→tryadhva-vyavasthitās sarvabuddhās prajñā-pāramitām āśritya-anuttarām

samyaksambodhim abhisambuddhās

【新譯】三世一切諸佛依止般若波羅蜜多而證得無上正等覺。

【玄奘譯】三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。

107. tryadhvavyavasthitās: (tryadhvavyavasthita)(tryadhva-vyavasthita)ppp.→
adj.m.pl.N.住於三世的。依主釋(位格關係)→有財釋，修飾 108.。§117，§
120，§57，§10

107.1. tryadhva: (tryadhvan)(tri-adhvan)m.三世。帶數釋。adhvan 在複合詞前改
為 adhva。§118，§38，§46

107.1.1. tri:num.三。§95

107.1.2. adhvan: (adhvan)m.世。§46

107.2. vyavasthita: (vyavasthita)(vi-ava-√sthā-1)ppp.→adj.安立，住。§38，§57，
§10

vi-ava-√sthā→sthi-ta(ppp.)=vyavasthita→vyavasthitās。§100，§30，§61，§38，
§10

108. sarvabuddhās: (sarvabuddha)(sarva-buddha)m. pl.N.一切佛。持業釋(形容詞
關係)。作 110.、113.的主詞。§117，§10

108.1. sarva:cf.2.1.

108.2. buddha:(buddha)(√budh-1)ppp.→m.佛陀(音譯)，覺者(意譯)。§10

√budh-ta(ppp.)→bud-dha= buddha。§60，§151，§10

* 107.+108. tryadhvavyavasthitās sarvabuddhās:住於三世的一切佛

109. prajñāpāramitām:作 110. 的受詞。cf.99.

110. āśritya: (āśritya)(ā-√śri-1)abs.依止

ā-√śri-tya(abs.)→āśritya。§100，§104

109.+110. prajñāpāramitām āśritya: cf.99.+100.

111. anuttarām: (anuttara)(an-uttara)adj.f.sg.Ac.無上的。修飾 112.。§57，§31

111.1. an:§23

111.2. uttara: (uttara)(ut-tara)adj.更上。§10

111.2.1. ut: pref. 上

111.2.2. tara: 形容詞的語基後加 tara，即成為比較級。§124

112. samyaksambodhim: (samyaksambodhi)(samyak-sambodhi)f.sg.Ac. 正等覺。作 113. 的受詞。§41

112.1. samyak: adv. 正，完全

112.2. sambodhi: (sambodhi)(sam-√budh-1)f. 等覺

sam-√budh→bodh-i= sambodhi→sambodhim。§100，§7，§226，§41

* 111.+112. anuttarām samyaksambodhim: 無上正等覺(意譯)，阿耨多羅三藐三菩提(音譯)。指佛的菩提。

113. abhisambuddhās: (abhisambuddha)(abhi-sam-√budh-1)ppp.m.pl.N. 現覺。代替動詞。§62，§10

abhi-sam-√budh→bud-ta(ppp.)→-dha= abhisambuddha→abhisambuddhās。§100，§60，§151，§13，§10

* 111.~113. anuttarām samyaksambodhim abhisambuddhās: 證得無上正等覺

[16] तस्माज्ज्ञातव्यं प्रज्ञापारमितामहामन्त्रो महाविद्यामन्त्रो ऽनुत्तरमन्त्रो

ऽसमसममन्त्रः सर्वदुःखप्रशमनः सत्यममिथ्यत्वात् प्रज्ञापारमितायामुक्तो

मन्त्रः।

tasmāj jñātavyo prajñāpāramitāmahāmanthro mahāvidyāmanthro 'nuttaramantro
'samasamantraḥ sarvaduḥkhapraśamaṇaḥ satyamamithyatvāt prajñāpāramitāyāmukto
mantraḥ

→tasmāt jñātavyas prajñā-pāramitā-mahā-mantras mahā-vidyā-mantras
anuttara-mantras asamasama-mantras sarvaduḥkha-praśamanas satyam amithyatvāt
prajñā-pāramitāyām uktas mantras

【新譯】因此，應知有關般若波羅蜜多的大咒是大明咒、無上咒、無等等咒、能除一切苦厄。因為真實無虛，所以於般若波羅蜜多中說咒。

【玄奘譯】故知般若波羅蜜多是大神咒、是大明咒、是無上咒、是無等等咒，能除一切苦，真實不虛，故說般若波羅蜜多咒

114. tasmāt: cf. 56

115. jñātavyas: (jñātavya)(√jñā-9)fpp.m.sg.N. 應被知。代替動詞，作 116~120 此

句的動詞。§110，§10

√jñā-tavya(fpp.)= jñātavya→jñātavyas。§157，§109，§10

116. prajñāpāramitāmahāmantras: (prajñāpāramitā-mahāmantra)
(prajñāpāramitā-mahāmantra)m.sg.N.有關般若波羅蜜的大咒。依主釋(位格關係)。在 116.~120.此句中，作所省略動詞 asti(是)的主詞。§114，§10，§35

116.1. prajñāpāramitā:cf.5.，5.1，5.2.

116.2. mahāmantra: (mahāmantra)(mahā-mantra)m.大咒。持業釋(形容詞關係)。§117，§10

116.2.1. mahā: (mahat)adj.大(意譯)，摩訶(音譯)。mahat 作複合詞的前語時，變成 mahā。§117

116.2.2. mantra:m.咒。§10

117. mahāvidyāmantras: (mahāvidyāmantra)(mahāvidyā-mantra) m.sg.N.大明咒。依主釋(位格關係)。在 116.~120.此句中，作賓詞。§114，§10，§57

117.1. mahāvidyā:(mahā-vidyā)f.大明。持業釋(形容詞關係)。§117，§31

117.1.1. mahā:cf.116.2.1.

117.1.2. vidyā:cf.79

117.2. mantra:cf.116.2.2.

118. anuttaramantras: (anuttaramantra)(anuttara-mantra)m.sg.N.無上咒。持業釋(形容詞關係)。在 116.~120.此句中，作賓詞。§117，§10，§57

118.1. anuttara:cf.111，111.1.，111.2.

118.2. mantra:cf.116.2.2.

119. asamasamamantras: (asamasamamantra)(asamasama-mantra)m.sg.N.無等等咒，指無可與之倫比的咒。持業釋(形容詞關係)。在 116.~120.此句中，作所省略動詞 asti(是)的賓詞。§117，§10，§57

119.1. asamasama:(asama-sama)adj.無等等，無與倫比。§10

119.2. mantra:cf.116.2.2.

120. sarvaduḥkhaśamanas:

(sarvaduḥkhaśamana)(sarvaduḥkha-śamana)adj.m.sg.N.除一切苦，一切苦的排除。依主釋(屬格關係)→有財釋。在 116.~120.此句中，作賓詞。§114，§120，§10，§57

120.1. sarvaduḥkha: (sarva-duḥkha)n.一切苦。持業釋(形容詞關係)。§117, §11

120.1.1. sarva:cf.2.

120.1.2. duḥkha:cf.92.1.

120.2. praśamana: (praśamana) (pra-√śam-4)n.消除, 斷除。§11

pra-√śam-ana= praśamana→praśamanas。§100, §226, §10

* 116.~120. prajñā-pāramitā-mahā-mantras mahā-vidyā-mantras anuttara-mantras
asamasama-mantras sarva-duḥkha-praśamanas(+asti):有關般若波羅蜜的大咒
(是)大明咒、無上咒、無等等咒、能除一切苦厄

121. satyam:(satya) adj.n.sg.Ac. →adv. 真實, 諦。§11, §108

122. amithyatvāt: (amithyatva)(a-mithya-tva)n.sg.Ab.不虛妄故。§11

122.1. a:cf.48.1

122.2. mithyā:adv.虛妄

122.3.-tva: cf. 97.3.

123. prajñāpāramitāyām:cf.5.。→adv., 修飾 124.。§108

124. uktas: (ukta)(√vac-3,2)pp.m.sg.N.被說。代替動詞。§62, §10

√vac→uk-ta(ppp.)= ukta→uktas。§164, §60, §10, §62

125. mantras:(mantra)m.sg.N.咒。作 124.的主詞。§10

* 124.+125. uktas mantras:咒被說

[17] तद्यथा गते गते पारगते पारसंगते बोधि स्वाहा ।

tadyathā gate gate pāragate pārasaṅgate bodhi svāhā

→tat-yathā gate gate pāragate pārasaṅgate bodhi svāhā

【新譯】如下：揭諦·揭諦·波羅揭諦·波羅僧揭諦·菩提薩婆訶。

【玄奘譯】即說咒曰：揭帝 揭帝 般羅揭帝 般羅僧揭帝 菩提 僧莎訶

126. tadyathā:(tat-yathā) 如下, 如此

126.1. tat:(tat)pron.3.彼, 他, 那。§66

126.2. yathā:adv.如

127. gate:「揭諦」(音譯)

128. gate:cf.127.

129. pāragate: 「波羅揭諦」(音譯)

129.1. pāra:adj.彼岸

129.2. gate:cf.127

130. pārasaṃgate: 「波羅僧揭諦」(音譯)

131. bodhi:cf.3.3.1.

132. svāhā:adv. 「薩婆訶」(音譯)

〔18〕 इति प्रज्ञापारमिताहृदयं समाप्तम् ।

iti prajñāpāramitāhṛdayaṃ samāptam

→iti prajñā-pāramitā-hṛdayam samāptam

【新譯】般若波羅蜜多心(經)圓滿結束。

133. iti:indec.如上所說。§263

134. prajñāpāramitāhṛdayam:

(prajñāpāramitāhṛdaya)(prajñāpāramitā-hṛdaya)n.sg.N.般若波羅蜜多心。依主釋(屬格關係)。作 135.的主詞。§11, §114

134.1. prajñāpāramitā:cf.5

134.2. hṛdaya: (hṛdaya)n.心臟，指核心、精華。§11

135. samāptam: (samāpta)(sam-√āp-5)ppp.n.sg.N.圓滿。代替動詞。§62, §11

sam-√āp-ta(ppp.)= samāpta→samāptam。§100, §152, §60, §11