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HEART SŪTRA · MAHĀYĀNA · PRAJÑĀPĀRAMITĀ

प्रज्ञापारमिताको हृदयसूत्र

The Heart Sūtra
Prajñāpāramitāhṛdayasūtra · long recension

नेपाली

नेपाली · प्रारम्भिक अनुवाद · v1

01 बन्दना र सभा

heart-sutra-001

सर्वज्ञलाई नमस्कार।

[1]

heart-sutra-002

मैले यसरी सुनेको छु। एक समय भगवान् राजगृहको गृध्रकूट पर्वतमा विशाल भिक्षुसङ्घ र विशाल बोधिसत्त्वसङ्घका साथ विहार गरिरहनुभएको थियो।

heart-sutra-003

त्यस बेला भगवान् “गम्भीरावसम्बोध” नामको समाधिमा समापन्न हुनुहुन्थ्यो। त्यही बेला गम्भीर प्रज्ञापारमिताको चर्या गरिरहनुभएका आर्य अवलोकितेश्वर बोधिसत्त्व महासत्त्वले यसरी अवलोकन गर्नुभयो: उहाँले पाँच स्कन्धलाई स्वभावशून्य देख्नुभयो।

[2]

02 कसरी अभ्यास गर्ने?

heart-sutra-004

तब आयुष्मान् शारिपुत्रले बुद्धको प्रभावले आर्य अवलोकितेश्वर बोधिसत्त्वलाई यसो भन्नुभयो: “कुनै कुलपुत्र वा कुलपुत्रीले यस गम्भीर प्रज्ञापारमिताको चर्या गर्न चाहेमा कसरी अभ्यास गर्नुपर्छ?”

[3]

heart-sutra-005

यसो भनिएपछि आर्य अवलोकितेश्वर बोधिसत्त्व महासत्त्वले आयुष्मान् शारिपुत्रलाई भन्नुभयो: “शारिपुत्र, कुनै कुलपुत्र वा कुलपुत्रीले यस गम्भीर प्रज्ञापारमिताको चर्या गर्न चाहेमा यसरी अवलोकन गर्नुपर्छ: पाँच स्कन्धलाई स्वभावशून्य देख्नुपर्छ।

[3]

03 पाँच स्कन्ध र शून्यता

heart-sutra-006

रूप शून्यता हो, शून्यता नै रूप हो। रूपभन्दा अलग शून्यता छैन; शून्यताभन्दा अलग रूप छैन। जे रूप हो, त्यही शून्यता हो; जे शून्यता हो, त्यही रूप हो। यसैगरी वेदना, संज्ञा, संस्कार र विज्ञान पनि शून्यता हुन्।

[4]

heart-sutra-007

यसरी, शारिपुत्र, सबै धर्मको लक्षण शून्यता हो। ती न उत्पन्न भएका छन्, न निरुद्ध; न मलिन छन्, न निर्मल; न न्यून छन्, न परिपूर्ण।

[5]

heart-sutra-008

त्यसैले, शारिपुत्र, शून्यतामा न रूप छ, न वेदना, न संज्ञा, न संस्कार, न विज्ञान; न आँखा छ, न कान, न नाक, न जिब्रो, न शरीर, न मन; न दृश्य रूप छ, न शब्द, न गन्ध, न स्वाद, न स्पर्शको विषय, न मनको विषय।

[6]

heart-sutra-009

चक्षुधातुदेखि मनोधातुसम्मका धातुहरू छैनन्; न धर्मधातु छ, न मनोविज्ञानधातु।

heart-sutra-010

न विद्या छ, न अविद्या, न क्षय; … न जरामरण छ, न जरामरणको क्षय। न दुःख छ, न समुदय, न निरोध, न मार्ग; न ज्ञान छ, न प्राप्ति, न अप्राप्ति।

[7]

04 प्रज्ञाको आश्रय र मन्त्र

heart-sutra-011

त्यसैले, शारिपुत्र, प्राप्ति नभएकाले बोधिसत्त्वहरू प्रज्ञापारमिताको आश्रय लिएर चित्तको आवरणबाट मुक्त भई विहार गर्छन्। चित्तमा आवरण नभएकाले उनीहरू निर्भय हुन्छन्; विपर्यासलाई पार गरी परम निर्वाणमा पुग्छन्।

[8]

heart-sutra-012

भूत, वर्तमान र भविष्य—तीनै कालका सबै बुद्धहरूले प्रज्ञापारमिताको आश्रय लिएर अनुत्तर सम्यक्सम्बोधि साक्षात्कार गरेका छन्।

heart-sutra-013

यसकारण, प्रज्ञापारमिताको महामन्त्रलाई अनुत्तर मन्त्र, असमसम मन्त्र र सबै दुःख शान्त पार्ने मन्त्र भनेर जान्नुपर्छ। यो मिथ्या नभएकाले सत्य हो। प्रज्ञापारमितामा भनिएको मन्त्र यस्तो छ:

[9]

heart-sutra-014

अर्थात्— गते गते पारगते पारसंगते बोधि स्वाहा।

[9]

heart-sutra-015

शारिपुत्र, बोधिसत्त्वले गम्भीर प्रज्ञापारमिताको चर्यामा यसरी अभ्यास गर्नुपर्छ।”

05 बुद्धको अनुमोदन

heart-sutra-016

त्यसपछि भगवान्ले त्यस समाधिबाट व्युत्थित भएर आर्य अवलोकितेश्वर बोधिसत्त्वलाई साधुवाद दिनुभयो: “साधु, साधु, कुलपुत्र! कुलपुत्र, यस्तै हो, यस्तै हो। तिमीले निर्देश गरेअनुसार नै गम्भीर प्रज्ञापारमिताको चर्या गर्नुपर्छ। तथागत अर्हत्हरूले यसको अनुमोदन गर्छन्।”

heart-sutra-017

भगवान्ले यस्तो भन्नुभयो। आयुष्मान् शारिपुत्र, आर्य अवलोकितेश्वर बोधिसत्त्व, त्यो सम्पूर्ण परिषद् तथा देव, मनुष्य, असुर र गन्धर्वसहितको लोकले हर्षित चित्तले भगवान्का वचनको अभिनन्दन गरे।

heart-sutra-018

यसरी प्रज्ञापारमिताहृदयसूत्र समाप्त भयो।

[10]

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नेपाली · Edition notes

1 यहाँको संस्कृत बन्दना “सर्वज्ञलाई नमस्कार” हो। अङ्ग्रेजी अनुवादले अनुसरण गरेको तिब्बती संस्करणमा भगवती प्रज्ञापारमितालाई बन्दना गरिएको छ। नेपाली र हिन्दी संस्कृतअनुसार छन्।

2 संस्कृतमा समाधिको नाम “गम्भीरावसम्बोध” छ; अङ्ग्रेजीमा तिब्बती पाठअनुसार “perception of the profound” र धर्मका वर्गहरूको उल्लेख छ। संस्कृतमा नभएको वर्गहरूको वाक्यांश नेपाली वा हिन्दीमा थपिएको छैन।

3 संस्कृत स्रोतका वर्गकोष्ठक पाठसम्पादकले दिएको पूर्तिका सङ्केत हुन्। तिनभित्रका शब्द संस्कृतमा कोष्ठकसहित सुरक्षित छन्; नेपाली र हिन्दीमा तिनको अर्थ स्वाभाविक वाक्यमा समावेश गरिएको छ।

4 “जे रूप हो, त्यही शून्यता हो; जे शून्यता हो, त्यही रूप हो” भन्ने थप पुनरुक्ति यस संस्कृत संस्करणमा छ र दुवै प्रत्यक्ष अनुवादमा राखिएको छ। समानान्तर अङ्ग्रेजी संस्करणमा यो छुट्टै पुनरुक्ति छैन।

5 संस्कृतको śūnyatālakṣaṇā लाई “लक्षण शून्यता हो” भनिएको छ; अङ्ग्रेजी संस्करणमा “without characteristics” पनि छ। GRETIL को amalā vimalā मा छुटेको दोस्रो नकार अर्को पहिचान गरिएको संस्कृत पाठको avimalā अनुसार पढिएको छ। मूल डिजिटल पाठ अभिलेखमा अपरिवर्तित छ।

6 GRETIL को डिजिटल पाठमा संज्ञाअधि sa छ। नकारात्मक सूचीमा अर्को पहिचान गरिएको संस्कृत पाठको na अनुसार “न संज्ञा” पढिएको छ। स्रोतको मूल पाठ र यो संशोधन दुवै अभिलेखमा छन्।

7 यस संस्कृत संस्करणमा na vidyā nāvidyā na kṣayo (“न विद्या, न अविद्या, न क्षय”) छ। यसलाई अङ्ग्रेजीको “no ignorance, no extinction of ignorance” सँग मिलाउन फेरिएको छैन। अनुवादको “…” ले संस्कृत yāvat (“…सम्म”) ले सङ्क्षेपमा जनाएको बीचको क्रम देखाउँछ।

8 GRETIL को viharati cittāvaraṇaḥ मा छुटेको नकार अर्को पहिचान गरिएको संस्कृत पाठअनुसार viharaty acittāvaraṇaḥ (“चित्तको आवरणरहित विहार गर्छ”) पढिएको छ। लगत्तैको संस्कृत वाक्यले पनि चित्तको आवरण नहुनुलाई स्पष्ट गर्छ।

9 यस संस्कृत मन्त्रसूचीमा अङ्ग्रेजीको “mantra of great insight” सँग मिल्ने mahāvidyā छुट्टै छैन। मन्त्रको आरम्भमा oṃ पनि छैन; अङ्ग्रेजीले आफ्नो संस्करणअनुसार [oṃ] राखेको छ। मन्त्रका संस्कृत शब्द नेपाली र हिन्दीमा अर्थान्तर नगरी देवनागरीमा राखिएका छन्।

10 संस्कृतको छोटो समापन-वाक्य र अङ्ग्रेजीको तिब्बती संस्करणअनुसारको विस्तृत समापन-वाक्य दुवै आफ्नै स्रोतअनुसार राखिएका छन्।

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