

perfect wisdom heart sutra

prajnaparamita hridaya sutra

aryavalokitesvaro bodhisattvo

Avalokateshvara bodhisattva gambhiram prajnaparamita caryam caramano vyavalokayati

deep perfect wisdom action perform luminously

sma panca skandhas tams ca sva bhava sunyam

saw five bundles them own nature empty

pasyati sma iha sariputra ?

saw oh Sariputra

rupam sunyata va rupam rupan na prithak

form emptiness evidently form form not different

sunyata sunyataya na prithag rupam

emptiness emptiness not different form

yad rupam sa sunyata ya sunyata sa rupam

this form that emptiness this emptiness that form

evam eva vedana samjna samskara vijnanam

like this feeling thought choice

iha sariputra sarva dharma sunyata

oh Sariputra all dharmas emptiness

laksana anutpanna anruddha avmala anuna aparapura

mark not born not pure not increase not decrease ?

ta sariputra sunyatayam

therefore Sariputra in the middle of emptiness

na rupam na vedana na samjna na samskara na vijnana

no form no feeling no thought no choice no consciousness

na caksuh srotam na ghrana jihva kaya manah

no eye ear no nose tongue body mind

na rupa sabda gandha rasa spistavya dharmah

no form sound smell taste touch

dharmas na caksur dhatur ya van na mano vijnanam dhatur

no eye-area up to no mind-consciousness area

na vidya na vidya na vidya ksayo va vidya ksayo

no clarity no clarity no clarity exhaustion no clarity exhaustion

ya van jaramaranam na jaramarana ksayo

up to old age no old age exhaustion

na duhkha samudaya nirdoha margajna

no suffering end of suffering path

na jnanam na prapti na bhismaya tasmai na prapti

no knowledge no ownership no witnessing no thing to own

tvad bodhisattva prajnaparamita asritya

therefore bodhisattva perfect wisdom dwells

viha ratya citta varano vidya ksayo na vidya ksayo

in dwell thought no obstacle clarity exhaustion not clarity exhaustion

ya van jaramaranam na jaramarana ksayo

up to old age no old age exhaustion

na dukkha samudaya nirodha margajna

no suffering end of suffering path

na jnanam na prapti na bhismaya tasmai na prapti

no knowledge no property no witnessing no thing to own

tvad bodhisattvanam prajnaparamita asritya

therefore bodhisattva perfect wisdom dwells

viha ratya citta varano citta varano

in dwell thought no obstacle thought no obstacle

na siddhitvad atrasto vipa ryasa ti kranto

no existence fear fright inverse reverse ? separate

ni stha nirvana tya dha vyava sthitah

perfectly stands nirvana three worlds thing experiences

sarva buddhah prajnaparamitam asritya

all buddhas perfect wisdom dwell

(a?)nuttaram samyaksambodhim abhisambuddhah

unexcelled ultimate perfect insight together ? buddhas

ta smai jnata vyam

therefore should know ?

prajnaparamitamahamantram mahavidyamantram

perfect wisdom great charm great clear charm

anuttaramantram asamasama mantram

unexcelled charm unequalled equal charm

sarva dukkha prasa manam sa tyam ami thyatvat

all suffering stop terminate genuine real not vain

prajnaparamitayam ukto mantrah tadyatha

perfect wisdom declared charm saying

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

gone gone totally gone totally completely gone enlightened so be it (gone, gone, gone beyond,
gone beyond the beyond, o bodhi hail!)

Shi Yan Ming's version

As submitted by Richard Sloan

"You could also put in Yi Jin Ying and Xi Xue Jing, since they are also sutras- that's not something many people realize. It is also one of the very important things about Ch'an that separates it from other Buddhist sects- they broke through the barrier and introduced action meditation as a means of achieving enlightenment. That is also one reason why I favor the translation of the Heart Sutra Yan Ming teaches because of that word 'coursing.' The mind is action!"

Prajnaparamita Hrdaya Sutra

When the Bodhisattva Avalokitesvara was coursing in the deep Prajnaparamita, he saw that the five skandhas were empty; thus he overcame all ills and suffering. "O Sariputra, form does not differ from the Void, and the Void does not differ from Form. Form is the Void, and the Void is Form; the same is true for feelings, conceptions, impulses, and consciousness. O Sariputra, the characteristics of the Voidness of all Dharmas are not arising, not ceasing, not defiled, not pure, not increasing, not decreasing.

Therefore, in the Void, there are no forms, no feelings, conceptions, impulses, consciousness; no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch or mind-object; no eye elements, until we come to no elements of consciousness; no ignorance and also no ending of ignorance, until we come to no old age and death and no ending of old age and death; also there is no truth of suffering, of the cause of suffering, of the cessation of suffering or of the path.

There is no wisdom, and there is no attainment whatsoever. Because there is nothing to be attained a Bodhisattva relying on Prajnaparamita has no obstruction in his mind. Because there is no obstruction he has no fear, and he passes far beyond all confused imagination and reaches Ultimate Nirvana. The Buddhas in the past, present, and future, also by relying on the Prajnaparamita have attained Supreme Enlightenment. Therefore, the Prajnaparamita is the Great Magic Spell, is the Great Spell of Illumination, is the Supreme Spell, is the Unequaled Spell, which can truly protect one from all suffering without fail."

Therefore he uttered the spell of Prajnaparamita, saying:

"Gate, Gate, Paragate, Parasamgate, Bodhi-svaha."