

prepared by: Dr. Michael E. Moriarty
Communication Arts Department
Valley City State University
Valley City, North Dakota 58072

Redistribution permitted.
Southwest Chogye International Zen Academeia

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 consciousness

iha sariputra sarva dharma sunyata

oh Sariputra all dharmas emptiness

laksana anutpanna anruddha avmala anuna aparipurna

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 dukkha 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 abdhisambuddhah
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!)