aryavalokitesvaro bodhisattvo
Avalokiteshvara bodhisattva
Avalokitesvara Bodhisattva
gambhiram prajnaparamita caryam caramano vyavalokayati
deep perfect wisdom action perform luminously
when practicing deeply the Prajna Paramita
sma panca skandhas tams ca sva bhava sunyam pasyati sma
saw five bundles them own nature empty
perceives that all five skandhas are empty

ihā sariputra
oh Sariputra
Shariputra,
rupam sunyata va rupam rupan na prithak
form emptiness evidently form form not different
form does not differ from emptiness,
sunyata sunyataya na prithag rupam
emptiness emptiness not different form
emptiness does not differ from form.
yad rupam sa sunyata ya sunyata sa rupam
this form that emptiness this emptiness that form
That which is emptiness form.
evam eva vedana samjna samskara vijnanam
like this feeling thought choice consiousness
The same is true of feelings, perceptions, impulses, consciousness.

ihā sariputra
oh Sariputra
sarva dharma sunyata laksana
all dharmas emptiness mark
all dharmas are marked with emptiness
anutpanna anruddha avmala anuna aparpurna
not born not pure not increase not decrease?
they do not appear or disappear, are not tainted or pure, do not increase or decrease.

**ta sariputra**
therefore Sariputra
[omits Shariputra]

**sunyatayam na rupam na vedana na samjna na samskara na vijnana**
in the middle of emptiness no form no feeling no thought no choice no consciousness
Therefore, … in emptiness no form, no feelings, perceptions, impulses, consciousness.

**na caksuh srotam na ghrana jihva kaya manah**
no eye ear no nose tongue body mind
No eyes, no ears, no nose, no tongue, no body, no mind;

**na rupa sabda gandha rasa spistavya dharmah**
no form sound smell taste touch dharmas
no color, no sound, no smell, no taste, no touch,

**na caksur dhatur ya van na mano vijnanam dhatur**
no eye-area up to no mind-consciousness area
no object of mind; [sic]
no realm of eyes [sic]

**na vidya na [a]vidya na vidya ksayo va [a]vidya ksayo**
no clarity no clarity no clarity exhaustion no clarity exhaustion
and so forth until no realm of mind consciousness.

**(na vidya ksayo va [a]vidya ksayo)**
[see above]
No ignorance and also no extinction of it,

**ya van jaramaranam na jaramarana ksayo**
up to old age no old age exhaustion
and so forth until no old age and death
and also no extinction of them.

**na duhkha samudaya nirdoha margajna [na jananam]**
no suffering end of suffering path
No suffering, no origination,
no stopping, no path, no cognition,

**na jnanam na prapti na bhismaya tasmai na prapti**
no knowledge no ownership no witnessing no thing to own
[no cognition] also no attainment with nothing to attain.

**tvad bodhisattva prajnaparamita asritya**
therefore bodhisattva perfect wisdom dwells
The Bodhisattva depends on Prajña Paramita

**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 duhkha samudaya nirodha margajna
no suffering end of suffering path

na jnanam na prapti na bhumaya tasmai na prapti
no knowledge no property no witnessing no thing to own

tvad bodhisattvanam prajnaparamita asritya
therefore bodhisattva perfect wisdom dwells
The Bodhisattva depends on Prajna Paramita

viha ratya citta varano citta varano
in dwell thought no obstacle thought no obstacle
and the mind is no hindrance;

na siddhitvad atrasto vipa ryasa ti kranto
no existence fear fright inverse reverse ? separate
without any hindrance no fears exist.

ni stha nirvana tya dha vyava sthitah
perfectly stands nirvana three worlds thing experiences
Far apart from every perverted view one dwells in Nirvana.

[tya dha vyava sthitah]
[three worlds thing experiences]
In the three worlds

sarva buddhah prajnaparamitam asritya
all buddhas perfect wisdom dwell
all Buddhas depend on Prajna Paramita

(a?)nuttaram samyaksambodhim abdhisambuddhah
unexcelled ultimate perfect insight together ? buddhas
and attain Anuttara Samyak Sambodhi.

ta smai jnata vyam
therefore should know ?
Therefore know that

prajnaparamitamahamantram mahavidyamantram
perfect wisdom great charm great clear charm
Prajna Paramita
is the great transcendent mantra, is the great bright mantra,

anuttaramantram asamasama mantram
unexcelled charm unequalled equal charm
is the utmost mantra,
is the supreme mantra

sarva duhkha prasa manam sa tyam ami thyatvat
all suffering stop terminate genuine real not vain
which is able to relieve all suffering
and is true, not false.

prajnaparamitayam ukto mantraḥ tadyathā
perfect wisdom declared charm saying
So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

GATE GATE PARAGATE PARASAMGATE BODHI SVĀHA
GATE GATE PARAGATE PARASAMGATE BODHI SVĀHA
GATE GATE PARAGATE PARASAMGATE BODHI SVĀHA

Gone, gone totally gone totally-completely gone enlightened Sobeit
(gone, gone, gone beyond, gone beyond the beyond, o bodhi hail!)