

觀自在菩薩行深般若波羅蜜多時

kan-ji-zai-bo-satsu-gyō-jin-han-nya-ha-ra-mi-ta-ji

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita

照見五蘊皆空度一切苦厄

shō-ken-go-on-kai-kū-do-is-sai-ku-yaku

clearly saw that all five aggregates are empty and thus relieved all suffering

舍利子色不異空

sha-ri-shi-shiki-fu-i-kū

Shariputra, form does not differ from emptiness

空不異色

kū-fu-i-shiki

emptiness does not differ from form

色即是空

shiki-soku-ze-kū

Form itself is emptiness

空即是色

kū-soku-ze-shiki

emptiness itself form

受想行識亦復如是

jū-sō-gyō-shiki-yaku-bu-nyo-ze

Sensations, perceptions, formations, and consciousness are also like this

舍利子是諸法空相

sha-ri-shi-ze-sho-hō-kū-sō

Shariputra, all dharmas are marked by emptiness

不生不滅

fu-shō-fu-metsu

they neither arise nor cease,

不垢不淨

fu-ku-fu-jō

are neither defiled nor pure

不增不減

fu-zō-fu-gen

neither increase nor decrease

是故空中無色

ze-ko-kū-chū-mu-shiki

Therefore, given emptiness, there is no form

無受想行識

mu-jū-sō-gyō-shiki

no sensation, no perception, no formation, no consciousness

無眼耳鼻舌身意

mu-gen-ni-bi-zes-shin-i

no eyes, no ears, no nose, no tongue, no body, no mind

無色声香味触法

mu-shiki-shō-kō-mi-soku-hō no

sight, no sound, no smell, no taste, no touch, no object of mind

無眼界乃無意識識界

mu-gen-kai-nai-shi-mu-i-shiki-kai

no realm of sight... no realm of mind consciousness

無無明亦無無明尽

mu-mu-myō-yaku-mu-mu-myō-jin

There is neither ignorance nor extinction of ignorance. . .

乃至無老死亦無老死尽

nai-shi-mu-rō-shi-yaku-mu-rō-shi-jin

neither old age and death, nor extinction of old age and death

無苦集滅道

mu-ku-shū-metsu-dou

no suffering, no cause, no cessation, no path

無智亦無得

mu-chi-yaku-mu-toku

no knowledge and no attainment

以無所得故

i-mu-sho-tok-ko

With nothing to attain

菩提薩捶依般若波羅蜜多故

bo-dai-sat-ta-e-han-nya-ha-ra-mi-ta-ko

a bodhisattva relies on prajña paramita

心無罣礙

shin-mu-ke-ge

and thus the mind is without hindrance

無罣礙故無有恐怖

mu-ke-ge-ko-mu-u-ku-fu

Without hindrance, there is no fear

遠離一切顛倒夢想

on-ri-is-sai-ten-dō-mu-sō

Far beyond all inverted views,

究竟涅槃

ku-gyō-ne-han

one realizes nirvana

三世諸仏

san-ze-shō-sbutsu

All Buddhas of past, present, and future

依般若波羅蜜多故

e-han-nya-ha-ra-mi-ta-ko

rely on prajña paramita

得阿耨多羅三藐三菩提

toku-a-noku-ta-ra-san-myaku-san-bo-dai

and thereby attain unsurpassed, complete, perfect enlightenment

故知般若波羅蜜多

ko-chi-han-nya-ha-ra-mi-ta

Therefore, know the prajña paramita

是大神咒

ze-dai-jin-shu

as the great miraculous mantra,

是大明咒

ze-dai-myō-shu

the great bright mantra,

是無上咒

ze-mu-jō-shu

the supreme mantra,

是無等等咒

ze-mu-tō-dō-shu

the incomparable mantra,

能除一切苦真實不虛

nō-jo-is-sai-ku-shin-jitsu-fu-ko

which removes all suffering and is true, not false

故說般若波羅蜜多咒

ko-setsu-han-nya-ha-ra-mi-ta-shu

Therefore proclaim the prajña paramita mantra,

即說咒曰

soku-setsu-shu-watsu

the mantra that says:

揭帝揭帝波羅揭帝

gya-te-gya-te-ha-ra-gya-te

(gone, gone, gone beyond)

波羅僧揭帝菩提僧莎訶

ha-ra-sō-gya-te-bo-ji-so-wa-ka

(gone beyond beyond, Bodhi Svaha!)