

Avalokiteshvara Bodhisattva when practicing deeply the prajna paramita, perceived that all five skandhas in their own being are empty and was saved from all suffering. "O Shariputra, form does not differ from emptiness, emptiness does not differ from form.

That which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, formations, consciousness. O Shariputra, all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease.

Therefore in emptiness, no form, no feelings, no perceptions, no formations, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes until no realm of mind-consciousness; no ignorance and also no extinction of it until no old-age-and-death and also no extinction of it; no suffering, no origination, no stopping, no path; no cognition, also no attainment. With nothing to attain, a bodhisattva depends on prajna paramita and the mind is no hindrance. Without any hindrance no fears exist.

Far apart from every perverted view one dwells in nirvana. In the three worlds all buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment.

Therefore, know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the prajna paramita mantra, proclaim the mantra that says:

*Gate, Gate, Paragate, Parasamgate! Bodhi! Svaha!*