

The noble Avalokiteshvara Bodhisattva,
while practicing the deep practice of Prajnaparamita,
looked upon the Five Skandhas
and seeing they were empty of self-existence,
said, “Here, Shariputra,
form is emptiness, emptiness is form;
emptiness is not separate from form,
form is not separate from emptiness;
whatever is form is emptiness,
whatever is emptiness is form.

The same holds for sensation and perception,
memory and consciousness.

Here, Shariputra, all dharmas are defined by emptiness
not birth or destruction, purity or defilement,
completeness or deficiency.

Therefore, Shariputra, in emptiness there is no form,
no sensation, no perception, no memory and no
consciousness;
no eye, no ear, no nose, no tongue, no body and no mind;
no shape, no sound, no smell, no taste, no feeling
and no thought;

no element of perception, from eye to conceptual
consciousness;

no causal link, from ignorance to old age and death,
and no end of causal link, from ignorance to old age and death;
no suffering, no source, no relief, no path;
no knowledge, no attainment and no non-attainment.

Therefore, Shariputra, without attainment,
bodhisattavas take refuge in Prajnaparamita
and live without walls of the mind.

Without walls of the mind and thus without fears,
they see through delusions and finally nirvana.

All buddhas past, present and future
also take refuge in Prajnaparamita
and realize unexcelled, perfect enlightenment.

You should therefore know the great mantra of Prajnaparamita,
the mantra of great magic,
the unexcelled mantra,
the mantra equal to the unequalled,
which heals all suffering and is true, not false,
the mantra in Prajnaparamita spoken thus:

‘Gate gate, paragate, parasangate, bodhi svaha.’”