

*Avalokītesvara Bodhisattva, while contemplating profoundly the Prajna Paramita, realized that the Five Skandhas are empty, and thus he was able to overcome all suffering.*

*Sariputra, form is not different from emptiness. Emptiness is not different from form. Form is in fact emptiness, and emptiness is in fact form. This also applies to feeling, perception, volition, and consciousness.*

*Sariputra, emptiness is the nature of all dharmas. It can neither be created nor annihilated, polluted nor cleansed, increased nor decreased. Therefore, in emptiness there is no form, feeling, perception, volition, or consciousness. No eyes, ears, nose, tongue, body, or mind. No form, sound, smell, taste, touch, or conception. No object of sight, and no consciousness. No ignorance, nor its extinction; no aging and no death, nor their cessation. No suffering, causes, cessation, nor the path. No wisdom nor attainment.*

*As there is nothing to attain, a bodhisattva who relies on the Prajna Paramita has neither worry nor obstruction. Without worry and obstruction, there is no fear; away from confusion, daydreaming, and thus reaches Nirvana. Buddhas of the past, present, and future also rely on the Prajna Paramita, to attain Supreme Enlightenment.*

*Thus, one should know that Prajna Paramita is the great mantra, the mantra of illumination and the supreme of all mantras. It is an unequalled mantra and able to emancipate all suffering. This is true and not false. Thus in proclaiming the Prajna Paramita Mantra, one says,  
“Gate, gate, paragate, parasamgate, bodhi svaha.”*

*Transcribed by:*