Avalokitesvara Bodhisattva, while contemplating deeply the prajnaparamita, realized the five aggregates are empty and was liberated from all suffering and hardship.

Sariputra, form is not different from emptiness, emptiness is not different from form. Form is emptiness. Emptiness is form. The same is true of feeling, perception, mental formations, and consciousness.

[...]
 [...] Sariputra, all phenomena are empty. They do not arise or cease, are not defiled or pure, do not increase or decrease. Thus, in emptiness, there are no forms, feelings, perceptions, mental formations, or consciousness.

No eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch or dharmas; no eye consciousness so on unto mind consciousness; no ignorance and extinction of ignorance; even unto no aging and death and no extinction of aging and death; no suffering, cause of suffering, cessation, or path; no wisdom and no attainment.

[...]
As there is no attainment, bodhisattvas who rely on the prajnaparamita have neither worry nor obstruction. Without worry and obstruction, there is no fear. Away from confusion and delusion, they will ultimately reach nirvana. All the Buddhas of the past, present, and future rely on the prajnaparamita to attain anuttara-samyak-sambodhi.

Thus, know that the prajnaparamita is the great profound mantra, is the illuminating mantra, is the most supreme of all mantras, is the unequalled mantra, able to eliminate all suffering, is true and not false.
[...] Thus, proclaim the “Prajnaparamita Mantra,”
proclaim the mantra that says:

Gate gate paragate parasamgate bodhi svaha.