When one with deepest wisdom of the heart:
That is beyond discriminative thought, 

The Holy Lord, — great Kanzeon Bosatsu, 
Knew that the skandhas five were, — as they are, — in their 
self-nature, — void, unstained and pure. 

O Shariputra, | form is only pure, :
Pure is all form; there is, then, nothing more than this, 

For what is form is pure — and what is pure is form; :
The same is also true of all sensation, — thought, activity and 
consciousness. 

O Shariputra, | here all things are pure : 
For they are neither born nor do they wholly die; 

They are not stained nor yet immaculate; :

Increasing not, decreasing not. 

O Shariputra, — in this pure there is no form, — sensation, — 
thought, — activity or consciousness; :

No eye, — ear, — nose, — tongue, — body, — mind; — 
no form, — no tastes, — sound, — colour, touch or 
objects; 

Vision none; — no consciousness; — no knowledge and 
no sign of ignorance; :

Until we come to where old age and death have ceased — and 
so has all extinction of old age and death 

For here there is no suffering, — nor yet again is there 
accumulation, :

Nor again annihilation nor an Eightfold Path, — no knowledge, 
no attainment. 

In the mind of the Bosatsu who is truly one with Wisdom Great 
the obstacles dissolve :
* And, — going on beyond this human mind, he is Nirvana. ||
All the Buddhas True of present, — past and future they are all, :
Because upon Great Wisdom they rely, — the perfect and most high enlightenment. ||
The Prajñāparamita one should know — to be the Greatest | Mantra of them all, :
The highest and most peerless Mantra too; — * allayer of all pain Great Wisdom is, ||
It is the very Truth, no falsehood here. :
This is the Mantra of Great Wisdom, hear! ||
O Buddha, going, going, | going on * beyond :
And always going on beyond, — always BECOMING | Buddha.
     Hail! Hail! Hail! ||