

Heart Sutra

	ban	pa		(great prajnaparamita sutra)
ha	ya	ra mi ta	kyung	
ma		shim		

The	Per
Venerable Bodhisattva	forming his meditation in the deep prajnaparamita
Kwa → an Seum	ra

Thou	There	Oh
→ght thus:	are 5 thieves	my friend form is
	and these by their nature are emp → ty	

	Emp
emptiness	tiness is not different from form
and emptiness is fo → rm	and from is not different from

	What	The
emptiness	is form is emptiness	same is true of
emp → tiness	what is emptiness is fo → rm	

	Oh
perception, name, conception, and	my friend all things have the character of tiness
know → ledge	emp

They	They	They
have no beginning	are not pure	do not
and no e → nd	neither are they im → pure	

	a mu a → ah	a → a bul
increase	ah mi → i	Ta → ah
neither do they de → crease	i → i	
	na	

There	There
fore my friend in tiness	is no form, no perception, no name, no concepts, no ledge
emp	know

No	No
eye, ear, nose, tongue, body or mi nd	form, sound, smell, taste, touch, or a ttach ment

No	No
world of sight no world of con sciuousness	ignorance norance
	and no end to ig

No	No
old age and death and death	suffering, accumulation, destruction or y
and no end to ald age	wa

No	Lives
wisdom and no gain, (practitioner) va	by prajnapa mita
no gain and thus the bodhi satt	ra

With	
no hindrance in the mind	ar
no hindrance therefore no fe	

Far	
beyond mistaken fantasy	ana
now there is nirva	

a mu a ah ah mi i i	a a bul
na	Ta ah

All		And
past, present, and futuer buddhas	mita	therefore realize reality
	live by prajnapara	

	There	is
as their very se	fore know the prajnaparamita	a transforming mantra
→ If	ma → ntra	

	The	It
a vital ma	same as the goal	completely clears all pain
→ ntra	the same as the wa → ay	

	So	Vi
it is now not la	became the prajnaparamita	brate this mantra and
→ ter	ma → ntra	sa → ay

Ga	Pa
te gate	ra sam gate
para ga → te	Bodhi sva → aha

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na		a
a mu a → ah	ah mi → i	a bul
	i → i	
	Ta → ah	