

般若波羅密多心經
 觀自在菩薩
 行深般若波羅密多時
 照見五蘊皆空
 度一切苦厄
 舍利子
 色不異空
 空不異色
 色即是空
 空即是色
 受想行識亦復如是
 舍利子
 是諸法空相
 不生不滅
 不垢不淨
 不增不減
 是故空中無色
 無受想行識
 無眼耳鼻舌身意
 無色聲香味觸法
 無眼界乃至無意識界
 無無明亦無無明盡
 乃至無老死亦無老死盡
 無苦集滅道
 無智亦無得
 以無所得故
 菩提薩埵依般若波羅密多故
 心無罣礙
 無罣礙故
 無有恐怖
 遠離顛倒夢想
 究竟涅槃
 三世諸佛
 依般若波羅密多故
 得阿耨多羅三藐三菩提
 故知般若波羅密多
 是大神咒
 是大明咒
 是無上咒
 是無等等咒
 能除一切苦
 真實不虛
 故說般若波羅密多咒
 即說咒曰：
 揭帝揭帝 般若揭帝 般若偈揭帝
 菩提薩婆訶

bōrě bōluómìduō xīnjīng
 guānzàizài púsà
 xíng shēn bōrě bōluómìduō shí
 zhàojiàn wǔyùn jiē kōng
 dù *yí*qiè kǔ è
 shèlìzi
 sè *bú*yì kōng
 kōng *bú*yì sè
 sè jíshì kōng
 kōng jíshì sè
 shòu xiǎng xíng shí yìfù rúshì
 shèlìzi
 shì zhū fǎ kōng xiāng
 bùshēng *bú*miè
*bú*gòu *bú*jìng
 bùzēng bùjiǎn
 shì gù kōngzhōng wúsè
 wú shòu xiǎng xíng shí
 wú yǎn ěr bǐ shé shēn yì
 wú sè shēng xiāng wèi chù fǎ
 wú yǎnjiè nǎizhì wúyíshí jiè
 wú wúmíng yì wú wúmíng jìn
 nǎizhì wú *láo*sǐ yì wú *láo*sǐ jìn
 wú kūjímìdào
 wú zhì yì wú dé
 yǐ wú suǒ dé gù
 pútísàduō yī bōrě bōluómìduō gù
 xīn wú guà ài
 wú guà ài gù
 wú *yóu* kōngbù
 yuǎnlǐ diāndǎo mèngxiǎng
 jiùjìng nièpán
 sānshì zhū fó
 yī bōrě bōluómìduō gù
 dé ānòuduōluó sānmiǎo sānpútí
 gù zhī bōrě bōluómìduō
 shì dàshén zhòu
 shì dà míng zhòu
 shì wúshàng zhòu
 shì wúděngděng zhòu
 néng chú *yí*qiè kǔ
 zhēnshí bùxū
 gù shuō bōrě bōluómìduō zhòu
 jí shuō zhòu yuē:
 jiēdì jiēdì bōluójīēdì bōluósēngjiēdì
 pútí sàpóhē

Perfection of Wisdom Heart Sutra

The bodhisattva Avalokiteshvara (Guanyin)

When practicing deeply the Perfection of Wisdom (*Prajñāpāramitā*)

Sees clearly that all five aggregates (skandhas) are empty

and is thus free from all suffering and distress.

O Shariputra,

Form is not different from emptiness,

Emptiness is not different from form,

Form is indeed emptiness,

Emptiness is indeed form.

Feeling, perception, mental formations, and consciousness are also like this.

O Shariputra,

All dharmas have the nature of emptiness,

They neither arise nor perish,

They are neither impure nor pure,

They neither increase nor decrease,

Thus in emptiness there is no form,

No feeling, no perception, no mental formations, and no consciousness;

No eye, no ear, no nose, no tongue, no body, and no mind;

No form, no sound, no smell, no taste, no touch, and no objects of mind;

No sensory realms, even no consciousness realm;

No ignorance, and no end to ignorance.

No old age nor death, even no end to old age and death.

There is no suffering, no arising, no cessation, and no path, (Four Noble Truths)

there is no wisdom, and no gaining,

as there is nothing to be gained.

Because bodhisattvas abide in the Perfection of Wisdom,

their mind is free of hindrances.

Because the mind is free of hindrances,

it is fearless.

Having transcended all illusions,

achieve Nirvana.

All the Buddhas of the past, present, and future,

because they depend on *Prajnaparamita*,

attain *anuttara samyak sambodhi* (unexcelled perfect enlightenment).

Therefore know that *Prajnaparamita*

is the great transcendent mantra

is the great bright mantra

is the utmost mantra

is the unequalled mantra (*asamasama*)

It is able to relieve all suffering

and is true, not false

So proclaim the *Prajnaparamita* mantra,

proclaim the mantra which says

gate gate paragate parasamgate (gone, gone, gone beyond, gone completely beyond)

bodhi svaha (O enlightenment, all hail!)

<https://github.com/kaicarver/langlab> — March 11, 2018

This image displays a highly complex, fractal-like pattern. It is composed of numerous small, interconnected line segments, creating a dense, intricate structure. The pattern is primarily black, with several segments highlighted in blue. The overall shape is irregular and fills most of the page, with some segments extending towards the edges. The pattern appears to be a result of a recursive or iterative process, similar to a space-filling curve or a complex fractal.

1 3 1 2 4 1 1 1
1 4 4 2 4
2 1 1 3 1 2 4 1 2
4 4 3 4 1 1
4 2 4 3 4
4 4 0
4 2 4 1
1 2 4 4
4 2 4 1
1 2 4 4
4 3 2 2' 4 4 2 4 ' Tw=4
4 4 0
4 1 3 1 1
4 1 2 4
2 4 2 4
4 1 4 3
4 4 1 1 2 4
2 4 3 2 2' ' Tw=4
2 3 3 2 2 1 4
2 4 1 1 4 4 3
2 3 4 3 4 2 4 2' 4 ' Tw=4
2 2 2 4 2 2 2 4
3 4 2 2 3 4 2 2 3 4
2 3 2 4 4
2 4 4 2 2
3 2 3 2 4
2 2 4 3 1 1 3 1 2 4 1 4
1 2 4 4
2 4 4 4
2 2 3 4
3 2 1 3 4 3
4 4 4 2
1 4 1 2
1 1 3 1 2 4 1 4
2 1 4 1 2 1 3 1 2 2
4 1 1 3 1 2 4 1
4 4 2 4
4 4 2 4
4 2 4 4
4 2 3 3 4
2 2 2 4 3
1 2 4 1
4 1 1 3 1 2 4 1 4
2 1 4 1
1 4 1 4 1 2 1 4 1 2 1 1 4
2 2 4 2 1

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The bodhisattva Avalokiteshvara (Guanyin)
When practicing deeply the Perfection of Wisdom (*Prajñāpāramitā*)
Sees clearly that all five aggregates (skandhas) are empty
and is thus free from all suffering and distress.
O Shariputra,
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Emptiness is not different from form,
Form is indeed emptiness,
Emptiness is indeed form.
Feeling, perception, mental formations, and consciousness are also like this.
O Shariputra,
All dharmas have the nature of emptiness,
They neither arise nor perish,
They are neither impure nor pure,
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No eye, no ear, no nose, no tongue, no body, and no mind;
No form, no sound, no smell, no taste, no touch, and no objects of mind;
No sensory realms, even no consciousness realm;
No ignorance, and no end to ignorance.
No old age nor death, even no end to old age and death.
There is no suffering, no arising, no cessation, and no path, (Four Noble Truths)
there is no wisdom, and no gaining,
as there is nothing to be gained.
Because bodhisattvas abide in the Perfection of Wisdom,
their mind is free of hindrances.
Because the mind is free of hindrances,
it is fearless.
Having transcended all illusions,
achieve Nirvana.
All the Buddhas of the past, present, and future,
because they depend on *Prajnaparamita*,
attain *anuttara samyak sambodhi* (unexcelled perfect enlightenment).
Therefore know that *Prajnaparamita*
is the great transcendent mantra
is the great bright mantra
is the utmost mantra
is the unequalled mantra (*asamasama*)
It is able to relieve all suffering
and is true, not false
So proclaim the *Prajnaparamita* mantra,
proclaim the mantra which says
gate gate paragate parasamgate (gone, gone, gone beyond, gone completely beyond)
bodhi svaha (O enlightenment, all hail!)

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