

The Heart Sutra, version one,

and,

The Heart Sutra, version two, translated by Thich Nhat Hanh in 2014,
as *The Insight that Brings Us to the Other Shore*

The Heart Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the prajnaparamita, perceived that all five skandas, of own being are empty and was saved from all suffering

O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness, form; the same is true of feelings, perceptions, mental formations, consciousness

O Shariputra, all dharmas are marked with emptiness, they neither appear nor disappear, are not tainted or pure, do not increase or decrease

Therefore in emptiness, no (*self-existent or separately existent*) form, feeling, perception, mental formation, consciousness; no eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, object of mind; no realm of eyes until no realm of eye-consciousness; no ignorance and also no extinction of it until no old age and death and also no extinction of it; no suffering, origination, stopping, path, cognition, also no attainment

With nothing to attain the bodhisattvas depend on prajnaparamita and the mind is no hindrance; without any hindrance, no fears exist; far apart from every perverted view, one dwells in nirvana

In the three worlds all Buddhas depend on prajnaparamita and attain unsurpassed, complete, perfect enlightenment; Therefore know the prajnaparamita mantra is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering, and is true, not false; so proclaim the prajnaparamita mantra, proclaim the mantra that says

Gate, gate, paragate, parasamgate, bodhi, svaha!

The Insight that Brings Us to the Other Shore

Avalokiteshvara while practicing deeply with the Insight that Brings Us to the Other Shore, suddenly discovered that all of the five Skandhas are equally empty, and with this realisation he overcame all ill-being.

“Listen Sariputra, this Body itself is Emptiness and Emptiness itself is this Body. This Body is not other than Emptiness and Emptiness is not other than this Body. The same is true of Feelings, Perceptions, Mental Formations, and Consciousness.

“Listen Sariputra, all phenomena bear the mark of Emptiness; their true nature is the nature of no Birth no Death, no Being no Non-being, no Defilement no Purity, no Increasing no Decreasing.

“That is why in Emptiness, Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.

The Eighteen Realms of Phenomena which are the six Sense Organs, the six Sense Objects, and the six Consciousnesses are also not separate self entities.

The Twelve Links of Interdependent Arising and their Extinction are also not separate self entities. Ill-being, the Causes of Ill-being, the End of Ill-being, the Path, insight and attainment, are also not separate self entities.

Whoever can see this no longer needs anything to attain.

Bodhisattvas who practice the Insight that Brings Us to the Other Shore see no more obstacles in their mind, and because there are no more obstacles in their mind, they can overcome all fear, destroy all wrong perceptions and realize Perfect Nirvana.

“All Buddhas in the past, present and future
by practicing the Insight that Brings Us to the Other Shore
are all capable of attaining Authentic and Perfect Enlightenment.

“Therefore Sariputra,
it should be known that the Insight that Brings Us to the Other Shore
is a Great Mantra,
the most illuminating mantra,
the highest mantra,
a mantra beyond compare,
the True Wisdom that has the power to put an end to all kinds of suffering.
Therefore let us proclaim a mantra to praise
the Insight that Brings Us to the Other Shore.

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!