

Heart Sutra

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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.	Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering.	Avalokiteshvara, who helps all to awaken, moves in the deep course of realizing wisdom beyond wisdom, sees that all five streams of body, heart, and mind are without boundary, and frees all from anguish.
“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.	Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.	O Shariputra [who listens to the teachings of the Buddha], form is not separate from boundlessness; boundlessness is not separate from form. Form is boundlessness; boundlessness is form. Feelings, perceptions, inclinations, and discernment are also like this
“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.	Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease.	O Shariputra, boundlessness is the nature of all things. It neither arises nor perishes, neither stains nor purifies, neither increases nor decreases.
“That is why in Emptiness, Body, Feelings, Perceptions, Mental Formations and Consciousness are not separate self entities.	Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness;	Boundlessness is not limited by form, nor by feelings, perceptions, inclinations, or discernment.
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.	no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness.	it is free of the eyes, ears, nose, tongue, body, and mind; free of sight, sound, smell, taste, touch, and any object of mind; free of sensory realms, including the realm of the mind.
The Twelve Links of Interdependent Arising and their Extinction are also not separate self entities.	There is neither ignorance nor extinction of ignorance...	It is free of ignorance and the end of ignorance.
Ill-being, the Causes of Ill-being, the End of Ill-being, the Path, insight and attainment, are also not separate self entities.	neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.	Boundlessness is free of old age and death, and free of the end of old age and death. It is free of suffering, arising, cessation, and path, and free of wisdom and attainment.
Whoever can see this no longer needs anything to attain.	With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance.	Being free of attainment, those who help all to awaken abide in the realization of wisdom beyond wisdom and live with an unhindered mind.
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.	With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana.	Without hindrance, the mind has no fear. Free from confusion, those who lead all to liberation embody profound serenity.
“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.	All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.	All those in the past, present, and future who realize wisdom beyond wisdom, manifest unsurpassable and thorough awakening.
“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:	Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:	Know that realizing wisdom beyond wisdom is no other than this wondrous mantra, luminous, unequalled, and supreme. It relieves all suffering. It is genuine, not illusory. So set forth this mantra of realizing wisdom beyond wisdom. Set forth this mantra that says:
GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI SVAHA!	GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI SVAHA!	GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI! SVAHA!