

The Sutra of the Insight that Brings Us to the Other Shore

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Upper harmony

A - va - lo___ ki - tesh - va - ra while prac___ ti - cing deep - ly with the

7
in___ sight that brings us to the o___ ther shore___ sud - den - ly dis - co - vered that

13
all___ of the five Skan - dhas are e___ qual - ly emp - ty and with this___ rea - li -

18
sa - tion he o - ver came all ill - be - ing. Lis - ten Sa - ri - pu___ tra this

25
bo___ dy it - self___ is emp - ti - ness and emp - ti - ness it - self___ is this bo - dy this

31
bo dy is not o___ ther than emp - ti - ness and emp - ti - ness is not o - ther than this

37
bo___ dy the same is true of fee___ lings per - cep___ tions men___ tal for - ma___ tions

43
and___ con - scious ness. Lis - ten Sa - ri - pu___ tra all phe - no - me - na bear the

49
mark___ of emp - ti - ness their true na___ ture is the na - ture of no birth___ no death___ no

55
be - ing no non - be - ing no de - file___ ment no pu - ri - ty no in - crea___ sing no de -

60



crea— sing. That is why in emp - ti ness bo— dy fee - lings per - cep— tions

66



men - tal for - ma - tions and con - scious - ness are not se - pa - rate self en - ti - ties.

72



The eighteen realms of phe - no - me - na which are— the six sense— or - gans six— sense ob -

78



jects and six con - scious - nes— ses are al - so not se - pa - rate self en - ti - ties. The

85



twelve— links of in— ter - de - pen— dent a - ri— sing and their— ex - tinc— tion are

91



al - so not se - pa - rate self en - ti - ties. Ill - be— ing the cau— ses of ill -

97



be— ing the end— of ill - be— ing the path in sight and at - tain— ment are

103



al - so not se - pa - rate self en - ti - ties. Who— e— ver can see— this no

109



lon— ger needs a - ny thing to at - tain— Bo - dhi - sat— vas who

115



prac— tice the in— sight that brings— us to the o - ther shore see no more

120



ob - sta - cles in their mind and be - cause there are no more ob - sta - cles in their mind they can

126



o - ver - come all fear de - stroy all wrong per - cep - tions and re - a - lise

131



per - fect nir - va - na. All Bud - dhas in the past, pre - sent and

137



fu - ture by prac - ti - cing the in - sight that brings us to the o - ther shore

143



are all ca - pa - ble of at - tain - ing au - then - tic and per - fect en - light - ten - ment.

149



There - fore Sa - ri - pu - tra it should be known that the in - sight that

155



brings us to the o - ther shore is a great man - tra the most il - lu - mi - na - ting

161



man - tra the high - est man - tra a man - tra be - yond com - pare. The true

168



wis - dom that has the po - wer to put an end to all kinds of suf - fer - ing.

175



There - fore let us pro - claim a man - tra to praise the in - sight that

182



brings us to the o - ther shore. Ga - te

188

play three times...



ga - te pa - ra - ga - te pa - ra - sam - ga - te Bo dhi - sva.