

From Conze, E. ed. 1964. *Buddhist Texts Through the Ages*, 65-67. New York: Harper and Row.

Conditioned by ignorance are the karma-formations; conditioned by the karma-formations is consciousness; conditioned by consciousness is mind-and-body; conditioned by mind-and-body are the six sense-fields; conditioned by the six sense-fields is impression; conditioned by impression is feeling; conditioned by feeling is craving; conditioned by craving is grasping; conditioned by grasping is becoming; conditioned by becoming is birth; conditioned by birth there come into being ageing and dying, grief, sorrow, suffering, lamentation and despair. Thus is the origin of this whole mass of suffering.

But from the stopping of ignorance is the stopping of the karma-formations; from the stopping of the karma-formations is the stopping of consciousness; from the stopping of consciousness is the stopping of mind-and-body; from the stopping of mind-and-body is the stopping of the six sense-fields; from the stopping of the six sense-fields is the stopping of impression; from the stopping of impression is the stopping of feeling; from the stopping of feeling is the stopping of craving; from the stopping of craving is the stopping of grasping; from the stopping of grasping is the stopping of becoming; from the stopping of becoming is the stopping of birth; from the stopping of birth, ageing and dying, grief, sorrow, suffering, lamentation and despair are stopped. Thus is the stopping of this whole mass of suffering.

*Vinaya-Pitaka* I, I

From the arising of ignorance is the arising of the karma formations; from the stopping of ignorance is the stopping of the karma-formations. This noble Eightfold Way is itself the course leading to the stopping of the karma-formations, that is to say: right view, right thought, right speech, right action, right mode of livelihood, right endeavour, right mindfulness, right concentration.

When a noble disciple comprehends 'condition' thus, its arising, its stopping and the course leading to its stopping thus, he is called a noble disciple who is possessed of right view, of vision, one who has come into this true Dharma, who sees this true Dharma, who is endowed with the knowledge and lore of a learner, who has attained the stream of Dharma, who is an disciple of penetrating wisdom, and who stands knocking at the door of the Deathless.

*Samyutta-nikaya* II, 43

From Gethin, R. 2008. *Sayings of the Buddha: A Selection of Suttas from the Pali Nikayas*, 210-213. Oxford: Oxford World Classics.

FROM THE CHAPTER ON CAUSES, *NIDANA-VAGGA* (*Samyutta-Nikaya* II 2–4)

This is what I have heard. Once the Blessed One was staying at Sāvattṭhī, in Jeta's grove, in Anāthapindika's park.

'I shall teach you, monks, dependent arising and I shall analyse it. Listen. Pay careful attention to what I shall say.'

'Yes, sir,' replied those monks to the Blessed One.

This is what the Blessed One said: 'And what is dependent arising? Conditioned by ignorance there are volitional forces, conditioned by volitional forces there is consciousness, conditioned by consciousness there is mind-and-body, conditioned by mind-and-body there are the six senses, conditioned by the six sense spheres there is stimulation, conditioned by stimulation there is feeling, conditioned by feeling there is craving, conditioned by craving there is attachment, conditioned by attachment there is existence, conditioned by becoming there is birth, conditioned by birth there is old-age and death—grief, lamentation, pain, sorrow, and despair come into being. And so there is the arising of this whole mass of suffering.

'What is old-age and death? Of whatever being in whatever kind of existence—its old-age, aging, decrepitude, greying, wrinkling, loss of vitality, deterioration of the faculties. This is called old-age. Of whatever being from whatever kind of existence—its fall, falling away, breaking up, disappearance, death, dying, completing its time, breaking up of the aggregates, laying aside of the body. This is called death. And these two together, monks, are called old-age and death.

'What is birth? Of whatever being in whatever kind of existence—its birth, being born, conception, production, appearance of the aggregates, acquisition of the spheres of sense. This, monks, is called birth.

'What is existence? There are these three kinds of existence: existence in the sense world, existence in the form world, existence in the formless world. This, monks, is called existence.

'What is attachment? There are these four kinds of attachment: attachment to the objects of the senses, attachment to views, attachment to precepts and vows, attachment to the doctrine of a self. This, monks, is called attachment.

'What is craving? There are these six classes of craving: craving for visible forms, craving for sounds, craving for smells, craving for tastes, craving for touch, craving for the objects of thought. This, monks, is called craving.

'What is feeling? There are these six classes of feeling: feeling produced by stimulation of the eye, feeling produced by stimulation of the ear, feeling produced by stimulation of the nose, feeling produced by stimulation of the tongue, feeling produced by stimulation of the body, feeling produced by stimulation of the mind. This, monks, is called feeling.

'What is stimulation? There are these six classes of stimulation: stimulation of the eye, stimulation of the ear, stimulation of the nose,

stimulation of the tongue, stimulation of the body, stimulation of the mind. This, monks, is called stimulation.

'What are the six sense spheres? The sphere of the eye, the sphere of the ear, the sphere of the nose, the sphere of the tongue, the sphere of the body, the sphere of the mind. These, monks, are called the six sense spheres.

'What is mind-and-body? Feeling, conceiving, volition, stimulation, and attention are called mind. The four principal elements and physical form that is dependent on these four elements are called body. And these two together, monks, are called mind-and-body.

'What is consciousness? There are these six classes of consciousness: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness. This, monks, is called consciousness.

'What are volitional forces? There are these three kinds of volitional force: the volitional force of bodily action, the volitional force of speech, the volitional force of thought. These, monks, are called volitional forces.

'What is ignorance? Misunderstanding about suffering, misunderstanding about the arising of suffering, misunderstanding about the ceasing of suffering, misunderstanding about the practice leading to the ceasing of suffering. This, monks, is called ignorance.

'So it is that, conditioned by ignorance there are volitional forces, conditioned by volitional forces there is consciousness, conditioned by consciousness there is mind-and-body, conditioned by mind-and-body there are the six senses, conditioned by the six sense spheres there is stimulation, conditioned by stimulation there is feeling, conditioned by feeling there is craving, conditioned by craving there is attachment, conditioned by attachment there is existence, conditioned by becoming there is birth, conditioned by birth there is old-age and death—grief, lamentation, pain, sorrow, and despair come into being. And so there is the arising of this whole mass of suffering.

'But with the utter fading away and ceasing of ignorance there is the ceasing of volitional forces, with the ceasing of volitional forces there is the ceasing of consciousness, with the ceasing of consciousness there is the ceasing of mind-and-body, with the ceasing of mind-and-body there is the ceasing of the six sense spheres, with the ceasing of the six sense spheres there is the ceasing of stimulation, with the ceasing of stimulation there is the ceasing of feeling, with the ceasing of feeling there is the ceasing of craving, with the ceasing of craving there is the ceasing of attachment, with the ceasing of attachment there is the ceasing of existence, with the ceasing of existence there is the ceasing of birth, with the ceasing of birth there is the ceasing of old-age and death—grief, lamentation, pain, sorrow, and despair cease. And so there is the ceasing of this entire mass of suffering.' This is what the Blessed One said.

## *The Heart Sutra (Prajnaparamita-hrdaya-sutra)*

URL:<https://1gkys61108am2vvslv1ayriu-wpengine.netdna-ssl.com/wp-content/uploads/2014/09/2014-Thich-Nhat-Hanh-New-Heart-Sutra-letter-cc.pdf>

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. is 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!"*

**TRANSLATION BY THICH NHAT HANH**

## The Insight that Brings Us to the Other Shore

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