

OM NAMO BHAGAVATI PRAJNA PARAMETAYE

CONTEMPLATING, PRAISE UTMOST THE PRAJNA PARAMITA; WITH NO BEGINNING AND NO END, IS ITSELF LIKE SPACE.

EVERY INDIVIDUAL SELF-REALISES THE PRAJNA PARAMITA STATE.

TO THE MATERNAL BUDDHA OF PAST, PRESENT AND FUTURE I PAY OBEISANCE.

THUS I HEARD:

AT ONE TIME THE BHAGAVATI DWELT AT RAGAGRIHA, ON THE HILL GRIDHARAKUTA, TOGETHER WITH A LARGE NUMBER OF BHIKSHUS AND A LARGE NUMBER OF BODHISATTVAS.

AT THAT TIME THE BHAGAVATI WAS ABSORBED IN A MEDITATION, CALLED GAMBHIRA VASAMBODHA. AND AT THE SAME TIME THE GREAT BODHISATTVA AREYA AVALOKETISVARA, PERFORMING HIS STUDY IN THE PROFOUND PRAJNA PARAMITA, HE INVESTIGATED AND PERCEIVED THAT THE FIVE AGGREGATES (skandas) WERE NON-EXISTENT THUS SECURING HIS DELIVERANCE FROM ALL DISTRESS AND SUFFERINGS.

THEN THE VENERABLE SARIPUTRA, THROUGH BUDDHA'S POWER, THUS SPOKE TO THE BODHISATTVA AREYA AVALOKETISVARA: "IF THE SON OR DAUGHTER OF A GOOD FAMILY WISHES TO PERFORM THE STUDY IN THE PROFOUND PRAJNA PARAMITA, HOW IS HE OR SHE TO BE TAUGHT?"

ON THIS THE GREAT BODHISATTVA AREYA AVALOKETISVARA THUS SPOKE TO THE VENERABLE SARIPUTRA: “IF THE SON OR DAUGHTER OF A FAMILY WISHES TO PERFORM THE STUDY IN THE PROFOUND PRAJNA PARAMITA, HE MUST THINK THUS:

THERE ARE FIVE SKANDHAS, AND THESE HE CONSIDERED AS BY THEIR NATURE VOID (sunya). FORM IS VOIDNESS, AND VOIDNESS INDEED IS FORM. VOIDNESS IS NOT DIFFERENT FROM FORM, FORM IS NOT DIFFERENT FROM VOIDNESS. WHAT IS FORM THAT IS VOIDNESS, WHAT IS VOIDNESS THAT IS FORM.

SO THUS ARE RECEPTION (vedana), CONCEPTION (sanjna), MENTAL FUNCTION (samskara) AND CONSCIOUSNESS (vijnana) IN RELATION TO THE VOID.

THUS, O SARIPUTRA, ALL THINGS EXIST WITHIN THE MENTAL SPHERE HAVING THE VERY NATURE OF VOIDNESS (sunyata), AND WHEN MIND IS ABSORBED IN THE TOTAL VOIDNESS (Prajna Paramita) STATE, HAVE NO BEGINNING (not created), NO END (not annihilated), THEY ARE FAULTLESS (not impure) AND NOT FAULTLESS (not pure), THEY ARE IMPERFECT (not increasing) AND NOT PERFECT (not decreasing). THEREFORE, O SARIPUTRA, HERE IN THIS VOIDNESS (sunyata) THERE IS NO FORM (rupa), NO RECEPTION (vedana), NO CONCEPTION (sanjna), NO MENTAL FUNCTION (samskara), NO CONSCIOUSNESS (vijnana).

NO EYE, EAR, NOSE, TONGUE, BODY, AND MIND. NO FORM, SOUND, SMELL, TASTE, TOUCH, AND IDEA.

THERE IS NO EYE, FORM, VISION; NO EAR, SOUND, HEARING; NO NOSE, ODOUR, SMELLING; NO TONGUE, FLAVOUR, TASTING; NO BODY, TOUCH FEELING; NO MIND, IDEA, THOUGHT (eighteen dhatus or aggregates). THERE IS NO (twelve existences) IGNORANCE (avidya), NO EXTINCTION OF IGNORANCE OF OLD AGE AND DEATH.

(What is left out there here are the twelve existences, twelve nidanas or dvadasanga prativityasamutpada, viz: (1) Ignorance; (2) Karma deposition from past lives; (3) Conscious of Vijnana at the moment of entry the womb, (4) Namarupa, or body and mind evolves in the womb; (5) The six organs on the verge of birth; (6) contact or touch in childhood; (7) receptivity and discrimination of childhood; (8) Desire or love; (9) Grasping; (10) Forming the womb of future karma; (11) Complete karma ready for rebirth; (12) Old age and death.)

THERE ARE NOT (the Four Noble Truths, viz:) THAT THERE IS SUFFERING, CAUSE OF SUFFERING, EXTINCTION OF SUFFERING, AND THE PATH TO IT.

THERE IS NO WISDOM, NO GAINING, NO NOT-GAINING OF NIRVANA. THEREFORE, O SARIPUTRA, BECAUSE OF GAINLESSNESS, BODHISATTVAS WHO RELY ON PAJNA PARAMITA, HAVE NO HINDRANCE, THEY HAVE NO FEAR, ARE FREE FROM CONTRARY AND DELUSIVE IDEAS AND ATTAIN THE FINAL NIRVANA.

ALL BUDDHAS OF THE PAST, PRESENT, AND FUTURE, AFTER APPROACHING THE PRAJNA PARAMITA, HAVE AWOKEN TO THE ANUTTARA-SAMYAK-SAMBODHI (highest Perfect Wisdom).

THEREFORE WE OUGHT TO KNOW THE GREAT MANTRA OF THE PRAJNA PARAMITA, THE MANTRA OF THE GREAT WISDOM, THE UNSURPASSED MANTRA, THE MANTRA WHICH APPEASES ALL SUFFERING - IT IS TRUTH, BECAUSE IT IS NOT FALSE-MANTRA PROCLAIMED IN THE PRAJNA PARAMITA:

“OM. GATI GATI. PARAGATI. PARASAMGATI. BODHI SVAHA.”

(Homage to the Tri-Kaya. Gone gone. Gone to the other shore of Nirvana, landed at the other shore of Nirvana, enlightenment fulfilled.)

THUS, O SARIPUTRA, SHOULD A BODHISATTVA TEACH IN THE STUDY OF THE PROFOUND PRAJNA PARAMITA.

THEN WHEN THE BHAGAVATI HAD RISEN FROM THAT MEDITATION, HE GAVE HIS APPROVAL TO THE VENERABLE BODHISATTVA AVALOKETISVARA, SAYING: “WELL DONE, WELL DONE, NOBLE SON! SO IT IS, NOBLE SON. SO INDEED MUST THIS STUDY OF THE PROFOUND PRAJNA PARAMITA BE PERFORMED. AS IT HAS BEEN DESCRIBED BY THEE, IT IS APPLAUDED BY ARHATI TATHAGATAS.”

THUS SPOKE BHAGAVATI WITH JOYFUL MIND. AND THE VENERABLE SARIPUTRA, AND HONOURABLE BODHISATTVA AVALOKETISVARA, AND THE WHOLE ASSEMBLY, AND THE WORLD OF DEVAS, MEN, ASURAS, AND GANDARVAS PRAISED THE SPEECH OF THE BHAGAVATI.

HERE ENDS THE BHAGAVATI PRAJNA PARAMITA HRIDAYA SUTRA.

THE BHAGAVATI PRAJNA PARAMITA FUNDAMENTAL MANTRA

NAMO RATNA TRAYAYA. NAMO BHAGAVATI PRAJNA PARAMITAYE
TATHAGATAYA ARHATI SAMYAKSAMBUDHAYA. TADYATHA. OM GATI GATI.
PARAGATI. PARASAMGATI. BODHE SVAHA.

THE BHAGAVATI PRAJNA PARAMETA HEART MANTRA

NAMO BHAGAVATI PRAJNA PARAMETAYI. OM. GATI GATI. PARAGATI.
PARASAMGATI. BODHE SVAHA.

THE HOLY TITLE OF PRAJNA PARAMITA SUTRA

OM NAMO MAHA PRAJNA PARAMITA SUTRA.

THE VAJRA CHEDIKA PRAJNA PARAMITA DHARANE

NAMO BHAGAVATI PRAJNA PARAMETAYI. OM. NATADTETA. ELESHE ELESHE.
MELESHE MELESHE. BHENAYAN BHENAYAN. NAMO BHAGAVATI (PRADATIYA)
PRATE. ERETE ERETE. MERETE MERETE. SHURETE SHURETE. USHURE USHURE.
BHUYUYI BHUYUYI. SVAHA.

THE BENEVOLENT KING PROTECT NATION PRAJNA PARAMETA DHARANE

NAMO RATNA TRAYAYA. NAMO AREYA VAIROCHANAYA TATHAGATAYA ARHATE
SAMYAKSAMBUDDHAYA. NAMO AREYA SAMANTA BHADRAYA BODHISATTVAYA
MAHA SATTVAYA MAHA KARUNIKAYA. TADYATHA. OM. JNANA PRADIPA
AKSAYAKUSE. PRATI BHADA VATI. SARVA BUDDHA VALOKETI. YUGA
PARIDISPANE. GAMBHIRA DRAVA GAHI. TRIYA DHAVA PARI DISPARANE. BODHI
CHITTA SAMJADADI. SARVA ABHISAIKA ABHISIKTE. DHARMMA SAGARA
SAMBUTE. AMOGHA SRAVANI. MAHA SAMANTA BHADRA BHUMI NIRiyATE.
VYAKARANA PARI PRAPADI. SARVA SIDDHA NAMAH SKRITE. SAMJADADI
BUDDHA MATE. RANI KARANI ARANA KARANI. MAHA PRAJNA PARAMETI SVAHA.

SIMHA MUKHA VAHRA DAKINI MANTRA

A. KA. SA. MA. RA. CHA. SHA. DA. RA. SA. MA. RA. YA. PHATU.