



Opening Prayers

Take refuge and cultivate bodhicitta by reciting three times:

In the Buddha, Dharma, and Supreme Assembly,
I take refuge until enlightenment is achieved.
May the merit of my generosity and other virtuous acts
Lead to buddhahood for the benefit of all beings.

Then cultivate the four boundless qualities by reciting three times:

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far.

Closing Prayers

Dedicate your merit by reciting the aspiration prayer by Mipham Rinpoché:

May I attain, in each and every life,
The sublime virtues of existence and peace.
May I pursue the flawless mindset of altruism,
Working for the welfare of others on a vast scale!

Then, recite the dedication and bodhicitta prayers by Śāntideva:

Through this very merit of mine,
May every single sentient being,
Eliminate all forms of negativity,
And practice virtue forevermore!

May supreme, precious bodhicitta
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forevermore!

Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:

May I in all my lives, no matter where I am born,
Obtain the seven qualities of the upper realms of existence.

May I meet the Dharma immediately after taking birth,
And have the freedom to practice perfectly.

May I please the sublime gurus,
And day and night dedicate myself to the Dharma.

By realizing the Dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.

May I teach the sublime Dharma perfectly,
And never become weary and tired of benefitting others in saṃsāra.

By my own impartial and all-encompassing activities to benefit others,
May all attain enlightenment together.

Essence of the Perfection of Wisdom | The Heart Sutra

If you wish to practice this sūtra, visualize the Tathāgata in the sky before you. He holds the mudrā that subdues Māra and is surrounded by the members of the Hīnayāna and Mahāyāna Sangha, including Avalokiteśvara and Śāripūtra, who are engaged in discussion. As you contemplate the nature of emptiness, recite this profound sūtra as much as possible, up to seven times, and repeat the vidyā mantra a suitable number of times as well.

Thus, have I heard:

At one time, the Bhagavan dwelt in Rājagriha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the Bhagavan settled into an absorption on the categories of phenomena called *Illumination of the Profound*, noble Avalokiteśvara, the bodhisattva mahāsattva, beheld the practice of the profound perfection of wisdom and saw the five aggregates to be empty of nature.

Then, through the power of the Buddha, venerable Śāripūtra addressed noble Avalokiteśvara, the bodhisattva mahāsattva:

How should a son or daughter of noble family who wishes to practice the profound perfection of wisdom train?

In response, noble Avalokiteśvara, the bodhisattva mahāsattva, said to venerable Śāripūtra,

O Śāripūtra, a son or daughter of noble family who wishes to practice the profound perfection of wisdom should see clearly in this way: correctly observing that the five aggregates are empty of nature.

Form is emptiness; emptiness also is form. Form is not other than emptiness, emptiness is not other than form. Just so, sensation, perception, formation, and consciousness are emptiness.

O Śāripūtra, all dharmas (phenomena; chō) are emptiness in just this way. There are no characteristics. There is no birth and no cessation. There is neither impurity nor absence of impurity. There is no increase and no decline.

O Śāripūtra, since this is the case, in emptiness there is no form, no sensation, no perception, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no forms, no sounds, no smells, no tastes, no touch, and no phenomena; no eye element to no mind element, up to no mind consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. In the same way, there is no suffering, no source of suffering, no cessation of suffering, and no path; no wisdom, no attainment and no non-attainment.

Therefore, Śāripūtra, since bodhisattvas have nothing to attain, they rely upon and dwell in the perfection of wisdom. Since their minds are unobscured, they have no fear. Transcending all forms of misconception, they reach nirvāṇa. All the buddhas throughout the three times as well rely upon the perfection of wisdom, and in so doing become perfect buddhas, actualizing unsurpassed, true, complete enlightenment.

Therefore, the mantra of the perfection of wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely pacifies all suffering should be known as truth, for it is not false.

The perfection of wisdom mantra is spoken thus:

གཏེག་ཏེ་ལཱ་ར་གཏེ་ལཱ་ར་སྐྱེ་བོ་རྒྱུ་ལྷ།

tadyathā om gate gate pāragate pārāṣaṃgate bodhi svāhā

Gone, gone, gone beyond, gone completely beyond, enlightenment!

Śāriṣpūtra, a bodhisattva mahāsattva should practice the profound perfection of wisdom in this way.

The Bhagavan then arose from his absorption and said to noble Avalokiteśvara, the bodhisattva mahāsattva:

Good, good, O son of noble family! Thus it is, son of noble family, thus it is! The profound perfection of wisdom should be practiced just as you have taught. In this, all the tathāgatas rejoice!

When the Bhagavan said this, venerable Śāriṣpūtra and noble Avalokiteśvara, the bodhisattva mahāsattva, along with the entire retinue and the world with its gods, humans, demigods, and gandharvas rejoiced and praised the words of the Bhagavan.

This concludes the noble *Essence of the Perfection of Wisdom*.

Recite the following lines to dispel negative forces:

I prostrate to the Buddha.

I prostrate to the Dharma.

I prostrate to the Sangha.

I prostrate to the Great Mother, the Perfection of Wisdom.

In times past, the king of gods, Indra, pondered the profound nature of the perfection of wisdom and chanted its liturgy. In this way, he dispelled all negative, harmful forces and other factors that create discord.

Just so, by pondering the profound nature of the Great Mother, the Perfection of Wisdom, and chanting this liturgy:

May all negative, harmful forces and other factors that create discord be dispelled! [*Clap.*]

May they disappear! [*Clap.*]

May they be pacified! [*Clap.*]

May they be thoroughly pacified! [*Clap.*]

Following that, recite from Nāgārjuna's Root of Prajñā:

That which arises interdependently

Does not cease and does not arise.

It is not nothing and not eternal.

It does not come and does not go.

It is not different and not the same.

To the one who teaches peace,

The pacification of all projections,

To the most sublime of all who speak:

To the perfect Buddha, I pay homage!