Appendix B:
The Sūtra on the Great Spiritual Invocation That Delivers Transcendental Discernment

Mahā Prajñā Pāramitā Mahā Vidyā Mantra Sūtra, 摩訶般若波羅蜜大明呪經

Attributed to Kumārajīva (鳩摩羅什), Taishō No. 250

In the course of practicing the deep deliverance of transcendental discernment, the Bodhisattva ‘Beholding the Cries of This World’ illuminated the five projections of life’s purpose, saw that they were everywhere empty of any existential nature and overcame all suffering and distress. The Bodhisattva then spoke to Śāriputra, saying:

* Because of the empty nature of form, it is not characterized by (the damages from impermanence and destruction found in) any excess of it.44
* Because of the empty nature of emotional feeling, it is not characterized by (the psychic trauma of emotional impacts found in) any excess of it.44
* Because of the empty nature of mental association, it is not characterized by (the recognition of a seemingly endless stream of speculative judgments and inferences found in) any excess of it.44
* Because of the empty nature of motive force, it is not characterized by (the seemingly endless striving found in) any excess of it.44
* Because of the empty nature of consciousness, it is not characterized by (attachment to the calculations of self-interest and its distinguishing of imagined objects through the seeking out of identity or purpose found in) any excess of it.44

Why is this so?

Śāriputra!

* There is no form that is separable from emptiness and
* There is no emptiness that is separable from form.
* With there being form, so there is emptiness. With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this.

Śāriputra! With all purposes being characterized by emptiness:

* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.

With there being (the timelessness of) the empty nature of purpose, there is no past, no present and no future. Because of this, in the nature of emptiness:

* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.

There is no knowledge of emptiness and there is no attainment of emptiness.

* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.
* Because they are not obstructed from it, they are without any fear, they overcome suffering, distress and the delusions of the imagination and they realize the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.
* Because they understand the deliverance of transcendental discernment there is:
  The invocation that is great in spirit
  The invocation that is great in illumination
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon an invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAM-GA-TE, BO-DHI, SVĀ-HĀ!”
  “Gone, gone, gone to the other shore, all gone to the other shore. Enlightenment, let it be!”
Appendix C:
The Sūtra on Delivering the Heart of Transcendental Discernment

Prajñā Pāramitā Hṛdaya Sūtra (般若波羅蜜多心經)
Attributed to Xuánzàng (玄奘), Taishō No. 251

In the course of practicing the deep deliverance of transcendental discernment, the Bodhisattva ‘Master of Beholding (the Cries of) This World’ illuminated the five projections of life’s purpose, saw that they were everywhere empty of any existential nature and overcame all suffering and distress. The Bodhisattva then spoke to Śāriputra, saying:

* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness. With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this.

Śāriputra:
With all purposes being characterized by emptiness:
* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.

Because of this, in the nature of emptiness:
* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.

There is no knowledge of emptiness and there is no attainment of emptiness.
* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.
* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and they are endowed with the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.
* Because they understand the deliverance of transcendental discernment there is:
  The invocation that is great in spirit,
  The invocation that is great in illumination,
  The invocation that is most distinguished,
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAM-GA-TE. BO-DHI, SVĀ-HĀ.”
  “Gone, gone, gone to the other shore, all gone to the other shore. Enlightenment, let it be!”
Appendix D:
The Sūtra on the Buddha Teaching About Deliverance of
The Heart of Transcendental Discernment

Buddha Bhāṣita Prajñā Pāramitā Hṛdaya Sūtra (佛說般若波羅蜜多心經)
Attributed to Yìjìng (義淨)

Yìjìng’s version does not appear in the Taishō canon, perhaps because it is identical with Xuánzàng’s version except for the addition of a 51-character coda after the mantra, encouraging the recital and remembrance of the sūtra and the benefits to be attained thereby. It is the oldest version of the trend to elaborate on the text.

In the course of practicing the deep deliverance of transcendental discernment, the Bodhisattva ‘Master of Beholding (the Cries of) This World’ illuminated the five projections of life’s purpose, saw that they were everywhere empty of any existential nature and overcame all suffering and distress. The Bodhisattva then spoke to Śāriputra, saying:

* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness. With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this.

Śāriputra: With all purposes being characterized by emptiness:

* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.

Because of this, in the nature of emptiness:

* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.

There is no knowledge of emptiness and there is no attainment of emptiness.

* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.
* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and they are endowed with the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.
* Because they understand the deliverance of transcendental discernment there is:
  * The invocation that is great in spirit,
  * The invocation that is great in illumination,
  * The invocation that is most distinguished,
  * The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SĀM-GA-TE. BO-DHI, SVĀ-HĀ.”
  “Gone, gone, gone to the other shore, all gone to the other shore. Enlightenment, let it be!”
In chanting this sūtra, one will overcome the consequences that arise from the ten kinds of unwholesome kinds of actions (daśa akuśala karma, 十惡)⁴⁷ and the five most consequential acts of evil (panca ānantaryah, 五逆),⁴⁷ attaining benefits that far exceed those realized through the ninety-five different ways of cultivating the noble path that are really external to the principle of true resolve (samādhi, 定).⁴⁷

If one aspires to make offerings to the Buddhas of the ten directions and show appreciation for their grace, one should recite this sūtra and the invocation from the Bodhisattva ‘Beholding the Cries of this World’ (Avalokiteśvara, 觀世音) hundreds and thousands of times, ceaselessly day and night, forever chanting it with no expectation of any reward.
Appendix E
The Sūtra on Delivering the Heart of Transcendental Discernment (w/ Sanskrit version)
Prajñā Pāramitā Hṛdaya Sūtra (唐梵翻對字音般若波羅蜜多心經)
Attributed to Amoghavajra (不空) Taishō No. 256
See P. 191-193 for the Sanskrit, the Chinese transliteration and the Chinese translation of this version. The Sanskrit version is close to the one on palm leaves at the Hōryūji (法隆寺) temple in Japan, the oldest physical copy known.

In the course of practicing the deep deliverance of transcendental discernment, the Noble Bodhisattva 'Master of Beholding the Cries of This World' illuminated the five projections of life's purpose, saw that they were empty of any existential nature. The Bodhisattva then spoke to Śāriputra, saying:
* Form is identical with emptiness and emptiness is identical with form.
* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness. With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this.
Śāriputra: With all purposes being characterized by emptiness:
* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.
Because of this, in the nature of emptiness:
* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no darkness of ignorance or illumination of spiritual awakening, there is no ending of the darkness of ignorance or the illumination of spiritual awakening, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.
There is no knowledge, attainment or realization of emptiness.
* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, spiritually awakening beings abide in it without any obstacles (that prevent them from penetrating the nature of emptiness).
* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and they are endowed with the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.
* Because they understand the deliverance of transcendental discernment there is the great invocation:
  The invocation that is great in spirit,
  The invocation that is most distinguished,
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAṂ-GA-TE. BO-DHI, SVĀ-HĀ.”
  “Gone, gone, gone to the other shore, all gone to the other shore. Enlightenment, let it be!”
Appendix F:
The Sūtra on Delivering the Great Heart of Transcendental Discernment From The Womb of Universal Wisdom

*Samanta Jñāna Garbha Mahā Prajñā Paraṁitā Hṛdaya Sūtra* (普通智藏般若波羅蜜多心經)
*Attributed to Dharmacandra* (法月), Taishō 252

Like this I have heard:
At one time the Buddha was on Vulture’s Peak (Gṛdha Kūta) by the great City of the Royal House (Rājagṛha) with a great assembly of hundreds and thousands of monks, together with seventy-seven thousand great bodhisattvas, led by the Bodhisattva ‘Beholding the Cries of This World’ (Avalokiteśvara), the Bodhisattva ‘Bestowing the Mercy of Loving kindness’ (Maitreya) and the Bodhisattva ‘Bestowing Sublimity of Discernment’ (Manjuśrī). Having attained their resolve of meditation through the retention and keeping in mind (dhāraṇa, 持) of a resolve of meditation (samādhi, 三昧), they abided in a state of spiritual emancipation.

At this time, the Great Bodhisattva ‘Master of Beholding (the Cries of) This World’, seated on an unfurled lotus blossom, arose from this throne before the great host. Approaching the Blessed One and facing him with palms together, the bodhisattva bowed and looked up with reverence, saying:

“Blessed One, I desire to speak before this host about the womb of universal wisdom and deliverance of the heart of transcendental discernment. I only pray that the Blessed One hear me teach about it and proclaim the secret essence of its purpose that is for the sake of all bodhisattvas.”

The Blessed One then spoke to this great Bodhisattva “Master of Beholding (the Cries of) This World’ through the sublime voice of the creator (brahma svara, 梵音), saying:

“Very good, very good, those endowed with greatness of compassion will listen to your teaching and all sentient beings will attain a greatness of spiritual illumination.”

Upon hearing the Buddha give his approval, through the grace of Buddha’s protection the bodhisattva entered into a penetration of meditative resolve that was endowed with the light of transcendental discernment. Having entered into it, in the course of delivering this transcendental discernment the bodhisattva saw that the five projections of life’s purpose were empty of any existential nature. Thoroughly understanding that they were empty of any existential nature, the bodhisattva then arose blissfully from this resolve of meditation and addressed Śāriputra, a disciple blessed with a life of discernment (prajñā jīvita, 慧命), saying:

“Good son! The bodhisattva’s heart of transcendental discernment is said to be delivered from the womb of universal wisdom. You should now sincerely listen to this teaching about it, consider it well and keep it in mind. I will now distinguish it so you may understand.”

Having spoken like this, Śāriputra spoke to the Bodhisattva ‘Master of Beholding the Cries of This World, saying:

“Great one who is pure of affliction, I pray you teach of this. Now is the proper time to do so.”

The bodhisattva then spoke as follows to Śāriputra:

“The great bodhisattvas should train in this as follows:
* Form is identical with emptiness and emptiness is identical with form.
* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness.
* With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this.
* The nature of consciousness is emptiness and the nature of emptiness is consciousness.
* Consciousness is inseparable from emptiness and emptiness is inseparable from consciousness.
* With there being consciousness, so there is emptiness.
* With there being emptiness, so there is consciousness.
Śāriputra! With all purposes being characterized by emptiness:
* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing
Because of this, in the nature of emptiness:
* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.
There is no knowledge of emptiness and there is no attainment of emptiness.
* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.
* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and they are endowed with the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.
* Because they understand the deliverance of transcendental discernment there is:
  The invocation that is great in spirit,
  The invocation that is great in illumination,
  The invocation that is most distinguished,
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAM-GA-TE. BO-DHI, SVĀ-HĀ.”
  “Gone, gone, gone to the other shore, all gone to the other shore.
  Enlightenment, let it be!”

With the Buddha having taught the scripture (through the Bodhisattva ‘Master of Beholding (the Cries of) This World’) like this, all of the monks, the bodhisattvas, the gods in heaven (devas, 天), the people of humanity (manuṣyas, 人), the giants of ego (asuras, 阿修羅), the musical spirits of the air (gandharvas, 乾闥婆) and all of the other supernatural beings heard about it, rejoiced greatly, faithfully accepted it and put it into practice.
Appendix G:
The Sūtra on Delivering the Heart of Transcendental Discernment
Prajñā Pāramitā Hṛdaya Sūtra (般若波羅蜜多心經)
Attributed to Prajñā (般若), Taishō No. 253

Like this I have heard:

At one time, the Buddha was on Vulture’s Peak (Gṛdha Kūta, 鷲嶺山) by the City of the Royal House (Rājagrha, 王舍城), together with an assembly of great monks and bodhisattvas. The Blessed One then entered into a resolve of meditation (samādhi, 慧摩地) that was said to be very broad and deep.

In the assembly there was a great bodhisattva named ‘Master of Beholding (the Cries of) This World’. In the course of practicing the deep deliverance of transcendental discernment, this bodhisattva illuminated the five projections of life’s purpose, saw that they were everywhere empty of any existential nature and overcame all suffering and distress. Śāriputra, through the power of the Buddha’s grace, then reverently pressed his palms together and spoke to this bodhisattva, asking:

“Virtuous son, when there are those who aspire to cultivate the practice of delivering very deep transcendental discernment, how should they do so?”

Having been asked this way, the Bodhisattva ‘Master of Beholding (the Cries of) This World’ answered, saying:

“When virtuous sons and daughters cultivate the practice of delivering very deep transcendental discernment, they should observe that the five projections of life’s purpose are endowed with the nature of emptiness. Śāriputra!
* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness.
* With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force and consciousness are also like this. Śāriputra!
With all purposes being characterized by emptiness:
* They are neither arising nor perishing,
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.
Because of this, in the nature of emptiness:
* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.
There is no knowledge of emptiness and there is no attainment of emptiness.
* Because there is nothing more to be attained, upon becoming devoted to the
deliverance of transcendental discernment, the minds of those awakened to a higher
sense of purpose have no obstacles that prevent them from penetrating the nature of
emptiness.
* Because they are not obstructed from it, they are without any fear, they completely
overcome the delusions of the imagination and they are endowed with the ultimate
spiritual freedom.
* Because the enlightened beings of the past, present and future are completely devoted
to the deliverance of transcendental discernment, they are awakened to the supremely
perfect spiritual enlightenment.
* Because they understand the deliverance of transcendental discernment, there is:
  The invocation that is great in spirit,
  The invocation that is great in illumination,
  The invocation that is most distinguished,
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood,
they summon this invocation that delivers transcendental discernment, saying:
  ‘GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAM-GA-TE, BO-DHI, SVĀ-HĀ!’
  ‘Gone, gone, gone to the other shore, all gone to the other shore.
  Enlightenment, let it be!’

Like this, Śāriputra, the great bodhisattvas practice the deliverance of very deep
transcendental discernment!”

After this teaching was finished, the Blessed One arose from his resolve of meditation that was
very broad and deep, praising the Bodhisattva ‘Master of Beholding (the Cries of) This World’
with these words:
  “Very good, very good, virtuous son, it is just as you have taught! The practice of delivering
very deep transcendental discernment is just like this. When it is practiced this way, all the
enlightened beings who have descended into this world everywhere agree and rejoice.

When the Blessed One had spoken like this, the elder Śāriputra was filled with rapture, and the
Great Bodhisattva ‘Master of Beholding (the Cries of) This World’ was also joyful. Then the
gods of heaven, the people of humanity, the giants of ego, the musical spirits of the air and all
the others in the assembly heard the Buddha’s teaching, rejoiced with faithful acceptance and
put it into practice.
Appendix H:
The Sūtra on Delivering the Heart of Transcendental Discernment
Prajñā Pāramitā Hṛdaya Sūtra (般若波羅蜜多心經)
Attributed to Prajñācakra (智慧輪), Taishō 254

Like this I have heard:
At one time the Blessed One was on Vulture’s Peak by the great City of the Royal House with a host of monks and great bodhisattvas, when he (suddenly) entered into a great resolve of meditation that was said to be a vision of very broad and deep illumination.

There was a great bodhisattva in this assembly named ‘Master of Beholding the Cries of This World’. In the course of practicing the deliverance of transcendental discernment, this bodhisattva illuminated the five projections of life’s purpose and saw that they were all empty of any existential nature.

At this time there was a monk blessed with a long life (as an elder) in the assembly named Śāriputra who was touched by the awesome power of the Buddha’s grace. Pressing his palms together with reverence, he spoke to ‘The Master of Beholding the Cries of This World’, saying:

“Noble one, when there are sentient beings who aspire to practice the very deep deliverance of transcendental discernment, how should they cultivate it?”

Having been asked like this, the bodhisattva addressed Śāriputra, saying:

“Śāriputra! When virtuous sons and daughters aspire to practice the very deep deliverance of transcendental discernment, they should illuminate the five projections of life’s purpose, see that they are empty of any existential nature and so overcome all suffering and distress.

“Śāriputra! Form is identical with emptiness and, with there being the nature of emptiness, so there is a (transcendental) vision of form.

* Form is inseparable from emptiness and emptiness is inseparable from form.
* With there being form, so there is emptiness.
* With there being emptiness, so there is form.
* Emotional feeling, mental association, motive force & consciousness are also like this.

“Śāriputra!
With all purposes being endowed with the nature and characteristics of emptiness:

* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.

Because of this, in the nature of emptiness:

* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.
There is no knowledge of emptiness and there is no attainment of emptiness.

* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.

* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and they are endowed with the ultimate spiritual freedom.

* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment and become manifestations of the Buddha in this world.

* Because they understand the deliverance of transcendental discernment there is:
  - The invocation that is great in spirit,
  - The invocation that is great in illumination,
  - The invocation that is most distinguished,
  - The invocation that is without any equal.

* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this invocation that delivers transcendental discernment, saying: “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SĀM-GA-TE. BO-DHI, SVĀ-HĀ.”
  - “Gone, gone, gone to the other shore, all gone to the other shore.
  - Enlightenment, let it be!”

“Śāriputra! The great bodhisattvas should train like this in the very deep practice of delivering transcendental discernment.”

The Blessed One then arose in a state of bliss from his resolve of meditation and praised the Bodhisattva ‘Master of Beholding the Cries of This World’, saying:

“Very good, very good, virtuous one. It is just as you have said! The very deep deliverance of transcendental discernment should be practiced like this. When it is, all the enlightened beings that have descended into this world (sarva tathāgataḥ, 一切如來) will rejoice accordingly.”

When the Blessed One had spoken like this, Śāriputra, the Bodhisattva ‘Master of Beholding the Cries of This World’ and all the others in the assembly including all the gods in heaven, the people of humanity, the giants of ego, the musical spirits of the air and the rest all heard the Buddha, rejoiced greatly, faithfully accepted the teaching and put it into practice.
Appendix I:  
The Sūtra on Delivering the Heart of Transcendental Discernment  
Prajñā Pāramitā Hṛdaya Sūtra (般若波羅蜜多心經)  
Attributed to Fǎchéng (法成) from a Tibetan version, Taishō 255

Like this I have heard:

At one time the Blessed One was on Vulture’s Peak by the great City of the Royal House with a host of monks and great bodhisattvas, when he (suddenly) entered into a great resolve of meditation that was a very deep illumination endowed with many different gateways into the transcendental nature of life’s purpose (dharma paryaya, 法門).

At the same time, in the course of practicing the deep deliverance of transcendental discernment, the great Bodhisattva ‘Master of Beholding the Cries of this World’ illuminated the five projections of life’s purpose and saw that they were empty of any existential nature.

There was also a monk named Śāriputra blessed with a long life in the community here who, touched by the awesome power of the Buddha’s grace, spoke to this noble bodhisattva, saying:  
“When virtuous sons aspire to cultivate the very deep practice of delivering transcendental discernment, how should they do so?”

Having spoken like this, the great Bodhisattva ‘Master of Beholding the Cries of this World’ answered, saying:

“Śāriputra, when virtuous sons and daughters aspire to cultivate the very deep practice of delivering transcendental discernment, they should meditate on the five projections of life’s purpose and observe that they are empty of any existential nature.

* With there being form, so there is emptiness.
* With there being emptiness, so there is form.
* Form is inseparable from emptiness and emptiness is inseparable from form.
* Like this, in emotional feeling, mental association, motive force and consciousness, everywhere there is also the nature of emptiness.

Because of this Śāriputra, in being endowed with the nature of emptiness, all purposes are devoid of any characteristics.

* They are neither arising nor perishing
* They are neither afflicted nor pure, and
* They are neither increasing nor decreasing.

Śāriputra! Because of this, when there is the nature of emptiness:

* There is no existence of physical form, and there is no existence of emotional feeling, mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age & death and no ending of old age & death.
* There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.

There is no knowledge of emptiness and there is no attainment of emptiness.
Śāriputra!
* Because there is nothing more to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of those awakened to a higher sense of purpose have no obstacles that prevent them from penetrating the nature of emptiness.
* Because they are not obstructed from it, they are without any fear, they completely overcome the delusions of the imagination and are endowed with the ultimate spiritual freedom.
* Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment and the descent of the Buddhas into this world.

Śāriputra!
* Because they understand the deliverance of transcendental discernment there is:
  The invocation that is great in spirit,
  The invocation that is great in illumination,
  The invocation that is most distinguished,
  The invocation that is without any equal.
* Because it eliminates all suffering and it is absolutely real without any falsehood, they summon this secret invocation that delivers transcendental discernment, saying:
  “GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAṂ-GA-TE. BO-DHI, SVĀ-HĀ.”
  “Gone, gone, gone to the other shore, all gone to the other shore.
  Enlightenment, let it be!”

Śāriputra! This is the way that the great bodhisattvas cultivate the very deep practice of delivering transcendental discernment.

At this time the Blessed One arose from the resolve of meditation and addressed the great Bodhisattva ‘Master of Beholding the Cries of this World’, saying:
  “Very good, very good, virtuous one. It is just as you have said! The very deep deliverance of transcendental discernment should be cultivated like this, and the enlightened beings that have descended into this world will rejoice accordingly.”

When the Blessed One had spoken like this, Śāriputra, the noble Bodhisattva ‘Master of Beholding the Cries of this World’ and all the others in the assembly including all the gods in heaven, the people of humanity, the giants of ego, the musical spirits of the air and the rest all heard the Buddha, rejoiced greatly, faithfully accepted the teaching and put it into practice.
Appendix J
The Sūtra on the Buddha’s Blessed Mother & Deliverance of (the Heart) of Transcendental Discernment
Ārya Bhagavatī Prajñā Pāramitā Sūtra (聖佛母般若波羅蜜多經).
Attributed to Dānapāla (施護), Taishō 257

Like this I have heard:

At one time the Blessed One was on Vulture’s Peak by the great City of the Royal House with a
assembly of monks, one thousand two hundred fifty in all. Surrounding them there was also a
host of great bodhisattvas.

At this time the Blessed One entered into a very deep resolve of meditation endowed with
a great illumination that proclaimed the true nature of life’s purpose. There was a great
bodhisattva in the Buddha’s assembly named ‘Master of Beholding the Cries of This World’. Already
able to cultivate the very deep practice of delivering transcendental discernment, this
bodhisattva observed the five projections of life’s purpose and saw that they were all empty of
any existential nature.

At this time, the venerable Śāriputra was touched by the awesome power of the Buddha’s grace
and, coming before this great bodhisattva, asked the following question:

“When virtuous sons and daughters aspire to cultivate and train in the very deep methods
of delivering transcendental discernment, how should they do so?”

The great Bodhisattva ‘Master of Beholding the Cries of This World’ then answered Śāriputra,
saying:

“Listen carefully and I will teach you about this. When virtuous sons and daughters aspire
to cultivate and train in the very deep methods of delivering transcendental discernment,
they should observe that the five projections of life’s purpose are all empty of any
existential nature. And why is it said that they are empty of any existential nature?

* With there being form there is emptiness, and
  With there being emptiness there is form.
* Form is inseparable from emptiness and emptiness is inseparable from form.
* Emotional feeling, mental association, motive force and consciousness are also like
  this.

“Śāriputra! Like this, all purposes are characterized by emptiness:

* None of them arise or perish
* None of them are afflicted or pure, and
* None of them increase or decrease.

Śāriputra! Because of this, in the nature of emptiness:

* There is no existence of physical form and there is no existence of emotional feeling,
  mental association, motive force or consciousness.
* There is no eye, ear, nose, tongue, body or calculating mind.
* There is no visible form, audible sound, fragrance, flavor, contact or mental purpose.
* There is no vision, hearing, smell, taste, touch or distinction of a mental object.
* There is no ignorance and no ending of ignorance, and ultimately there is no old age
  & death and no ending of old age & death.
There is no suffering, no origination of suffering, no transcendence of suffering and no noble path.

There is no knowledge of emptiness, there is no possession of emptiness and there is no attainment of emptiness.

Śāriputra!

Because there is nothing to be attained, upon becoming devoted to the deliverance of transcendental discernment, the minds of the great bodhisattvas are without any attachments and there are no obstacles that prevent them from penetrating the nature of emptiness.

Because they are not obstructed from it, they are without any fear, they completely overcome the distorted thoughts of the imagination and they are endowed with the ultimately perfect serenity of spiritual freedom.

Because all the enlightened beings of the past, present and future are completely devoted to the deliverance of transcendental discernment, they are awakened to the supremely perfect universal enlightenment.

Because they understand the deliverance of transcendental discernment there is:

- The invocation that is broad and great,
- The invocation that is supreme, and
- The invocation that is without any equal.

This invocation eliminates all suffering and distress and is absolutely real without any falsehood in those that cultivate and train in it like this. In now proclaiming this great invocation that delivers transcendental discernment I say:

“GA-TE GA-TE, PĀ-RA-GA-TE, PĀ-RA-SAM-GA-TE. BO-DHI, SVĀ-HĀ.”

“Gone, gone, gone to the other shore, all gone to the other shore.
Enlightenment, let it be!”

Śāriputra! When the great bodhisattvas are able to recite this invocation like this, they will be cultivating and training in the very deep deliverance of transcendental discernment.

At this time the Blessed One arose blissfully from the resolve of meditation and praised the great Bodhisattva ‘Master of Beholding the Cries of this World’, saying:

“Very good, very good, virtuous one. It is just as you have said! Through training in the deliverance of transcendental discernment there is realization of the ultimate nature of life’s purpose and so all the enlightened beings that have descended into this world (sarva tathāgataḥ, 一切如來) rejoice accordingly.”

When the Blessed One had spoken like this, Śāriputra, the Bodhisattva ‘Master of Beholding the Cries of This World’ together with the monks and the others in the assembly, including all the gods in heaven, the people of humanity, the giants of ego, the musical spirits of the air and the rest all heard the Buddha, rejoiced greatly, faithfully accepted the teaching and put it into practice.