Prayer to the Perfection of Wisdom

Homage to Thee, perfect wisdom,
Boundless and transcending thought!
All Thy limbs are without blemish,
Faultless those who Thee discern.
Spotless, unobstructed, silent,
Like the vast expanse of space I
who in truth does really see Thee
The Tathagata perceives.

As the moonlight does not differ
From the moon, so also Thou
who abound'st in holy virtues,
And the teacher of the world.
Those, Oh pity, who came to Thee
Buddhna-dharma's heralding,
They will win with ease. O Gracious
Majesty beyond compare.

Pure in heart, when once they duly
Look upon Thee, surely then,
Their complete success is certain
O, Thou fruitful to behold.
To all heroes who of others
Have the welfare close at heart
Than a mother, who doesn’t nourish,
Givest birth, and givest love.

Teachers of the world, the Budhivas,
Are Thine own compassionate sons;
Then art thou, O Blessed Lady,
Grandma thus of beings all.
All the immaculate perfections
At all times encircle Tree,
As the stars surround the crescent,
O Thou blameless holy one!

Those in need of light considering,
The Tathagatas exult
Thee, the Single One, as many,
Multiformed and many-named.
As the drops of dew in contact
With the sun's rays disappear,
So all theorizings vanish;
Once one has obtained Thee.

When as fearful Thou appearst
Thou endangers' fear in fools;
When benignly Thou appearst
Comes assurance to the wise.
How will one who no affection
Has for Thee, though yet you saved him,
Have, O mother, greed and loathing
For the many other things?

Not from anywhere Thou comest,
And to anywhere dost Thou go,
In nc dwelling place have sages
Ever apprehended Thee.
Not to see Thee in this manner
is to have attained to Thee,
Gaining thus the final freedom.
O how wonderful is this.

One indeed is bound who sees Thee;
One who seeks not is bound too,
One again is freed who sees Thee;
One who seeks not thee is too
Wonderful, Profound, Illustrious,
Hard Thou art to recognise,
Like a muck show Thou art seen and
Yet Thou art not seen at all.

By all Buddhas, Single Buddhas,
By Disciple courted, too,
Thou the one path to salvation,
There's no other verily.
Saviours of the world, from pity,
So that men might understand,
Speak of Thee, observing custom.
Yet of Thee they do not speak.

Who is able here to praise Thee,
Lacking signs and featureless?
\*Thou the range of speech transcending,
Not supported anywhere.
In such works of current language
Constantly we laud Thee, whom,
None of our acclam consneth;
So we reich beatitude.

Pray, all ye virtuous, with all your might,
Let us pray to that all his bliss.

By my praise of Perfect Wisdom
All the merit I may revere,
Let that make the world devoted
To this wisdom without peer.
NOTE:


The Tibetan version of the salutation occurs in Tanjur, Bstod-Tshogs/Slatva samygrahah (Vol. Ka, F. 76 (a) - (b)). Another Tibetan version also occurs in Astasahasrika. Both the Tibetan versions tally with that of Sanskrit.

According to Dr. N. Dutt, the form of salutation ‘Omn Namo Bhagvatayai Arya Prajnaparamitayai’ is given only in Pancavimsatika, in all other manuscripts begins with ‘Omn Namo Maitreyanathaya’.


This is not the place to discuss the sublime metaphysical aspects of Prajnaparamita / Transcendental wisdom. We quote hereunder a short passage from the work of Edward Conze Thirty Years of Buddhist Studies: Bruno Cassirer, Oxford, 1967, pp. 64. which, I think, will speak out the basic conception of perfection of wisdom. “The unity of compassion and wisdom is acted out by the six perfections, or Paramita, ‘methods by which we can go to the Beyond’. A person turns into a Bodhisatva when he first resolves to win full enlightenment for the benefit of all beings. Thereafter, until Buddhahood, he passes many aeons in the practise of the Paramitas. So important is this concept that the Mahayana often refers to itself as the ‘Vehicle of the Paramitas’. The six are: the perfections of giving, morality, patience, vigour, concentration, and wisdom.”