**MahaPratisara Sutra (So SorTrangma)**

**Introduction:**

Mahapratisara Sutra is the main sutra in the group of Pancharaksha sutras which has 5 protective deities, with the Bodhisattva Mahapratisara occupy the central position in the Mandala. There are eleven volumes of texts relating to Mahapratisara compiled in Tibetan and the entire of Pancharaksha Sutra is collected in both Kangyur and Tengyur. This group of sutra is both practiced by the Mahayana and Vajrayana, and thus also existed in the Chinese and Japanese version; denoting the popularity of the goddess which spread from India, Nepal, Tibet and beyond.

**Origin of the Sutra**

The teaching of Mahapratisara was given by The Buddha at Mt. Meru. The scene at the time of teaching of Mahapratisara Sutra is described in the frame narrative of the Sutra.

At one time, the lord expounded the Mahapratisara Sutra in the place of Mahavajra Samadhi, decorated with Kalpabrikshya and consecrated by the Vajra of the Maha Vajra mandala, where the Vajra pond was filled with Vajra sand and covered by lotus flowers illuminating rays. Huge congregation of Bodhisattvas (100 million, million), Mahasravakas such as Sariputra Kapphina, Chunda, Wanda Rebata, Subhuti, Purna, Mahamaudgalyana, Sunanda, Kashyapa, Mahakasyapa, Gayakasyapa, Nadi Kashyapa and Uruvilva Kashyapa accompanied the Buddha.

Similarly, there were Nagarajas, Kinnaras, Gandharvas, Vidyadhararas, Garudras, Yakshyas and Family of Hariti. Mahalokamata, Maharakshasa, seers, stars and planets, Bhuta preta, Lokapala, ocean god, Chaturmaharaj, Mahaganapati, Vajraduta, Vajracula families, Mahoraga, Siddhas, Devaputra and Devagana were also in the assembly while the Lord was delivering the teaching of Mahapratisara.

The frame narrative of Mahapratisara Sutra is as follows:

> Evam maya srutemakasmin samaye Bhagavan Mahavajra Meru Sikhare kutagare viharitisma. MahavajraSamadhi Bhumi pratishthate, Mahavajra kalpabrikshya samalankrite, Mahavajra puskarini ratna padma prabhodhashite, Mahavajra baluka Sanskrit Bhumi bhage, Mahavajradhisthane mahavajra mandala madhye, Shakrasya devana mindrasya Bhavana, (aneka) Vajra singhasana Kotiniyuta Satashahastra virajite dharmadeshana pratibhane pratiharyasamanvagate, sarva Buddhadhisthanadhisthite, sarva Buddha Dharma samata prabese……
Marked with 32 major signs and 84 minor signs, The Buddha sat on the lotus throne (Ratnavajra) while addressing the assembly. His teaching is directed for the welfare of all the Sentient beings.

The throne and the base was beautifully decorated with diamond, pearls and others jewels.

The red pearl garland decorated with a crocodile made of diamonds and filled with rays. Such is the throne of The Buddha at Mount Meru. Great rays illuminate from the urna of The Buddha at the time of teaching of Mahapratisara Sutra. Mahasattva, Bhikshu,Bhikshuni, Upasaka, Upasika, Deva, Naga, Yakshya, Gandharva, Asura, Garuda, Kinnara, Mahoraga, and others visualized the rays and listened attentively to The Buddha.

**Bodhisattva Mahapraprisara**

Mahapraprisara (Ch: 大隨求菩薩;) is a Bodhisattva of both the Mahayana and Vajrayana origin. She is sometimes presented as the consort of Vairocana. She is yellow in colour with 4 faces and 8 arms sitting on a lotus throne. By Chanting the Mahapraprisara Sutra invokes enormous power of protection, healing phenomena, magical transformations and incantation. Narration of the sutra depicts elaborate accounts and testimonies of such happenings. By visualizing the text in the form of deity can further enhances its effectiveness.

The importance of Mahapraprisara is attributed to its ability to protect beings which is clearly mentioned in the Sutra. Similarly, it is also mentioned that by only listening to the Sutra can eradicate negative karmic propensities and cure all kinds of diseases. This Sutra has extraordinary Power that it even could lead one to Enlightenment.

The Tibetans have strong belief on her ability and Power to protect the unborn in pregnancy as well as procuring a son.

Therefore Mahapraprisara is endowed with special qualities and enormous Power to cope with a large number of problems and cure diseases, and by reciting the Mahapraprisara Sutra or by just listening to it will accrue great benefit.

**Benefit:**

1. Ability to purify and transform negative situation to our well being
2. Ability to relief sufferings from diseases due to bad karmic consequences, and restore swiftly to our well being
3. Has the power to influence and relate to others to provide a harmonious and friendly atmosphere and positive partnership
4. Has the power to gain, increase and maintain wealth activities
5. Protects from negative karmic activities that attracts harms from enemies or other unhappy and dissatisfied beings.
6. Provides conditions for those who wish to have a child and good birth of their baby
7. Lengthen our present life span.
8. Increasing our bodhicitta activity and to gain power to help others
9. Increase our wealth in the dharma and our devotion in the path, and at all time being blessed and protected by the Guru and the triple gem.

As said when the sutra is properly recited and hearer received it with great faith and devotion, and the right motivation, will bring enormous benefit to oneself and others. By the power of the Bodhicitta vows, all suffering beings that have laid conditions with Mahapraisisara will benefit also.

**Participating in the Recitation of the Mahapraisisara Sutra.**

During recitations of sutras that were expounded by the Lord Buddha 2,500 years ago (such as the Mahapraisisara Sutra, The Heart Sutra etc), it is important to recall, visualize and enact the atmosphere of the teaching just as it was 1st given by the The Lord Buddha during His time.

Similarly when the Mahapraisisara Sutra is recited we should enact and revered the auspicious occasion when The Buddha gave the sermon at Mount Meru 2,500 years ago.

1. This place that we are in is not an ordinary place but the vast domain of Mt. Meru. The location where the Lord gives the sermon is very holy, being consecrated and blessed, and which has a Vajra pond covered with vajra sand and filled with lotus that illumine rays.
2. The lotus throne where the Lord sits is beautifully decorated and sparkling.
3. Our teacher the Lord Buddha with 32 major and 80 minor marks sits serenely on the throne in the gesture of teaching. (When member of the Sangha begin to recite the sutra text, we visualize light rays emit from the Urna of the Buddha, and belief that the sound and every word that is recited and received are the actual words spoken by the Buddha.)
4. Maintain this attention to the sound of words during the recitation and have total devotion and belief in the Bodhisattva Mahapraisisara. On completion of the recitation session feel positively that you have received all the blessings and benefits of Mahapraisisara.
5. Then dedicate all merit accrued to all sentient being so that they too will benefit from the recitation.

Therefore by participating in the recitation of the sutra in the way will greatly enhance the effectiveness and blessings from the Bodhisattva Mahapraisisara.
May all receive the blessings from the Bodhisattva Mahapratisara and benefit from her protection in our daily samsaric activities and be wish-fulfilling.

The End.

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