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## RELAZIONE

letta dal Corrisp. PAVOLINI, relatore, a nome anche del Socio RAJNA, sulla Memoria del dott. G. Tucci, avente per titolo: *Saptaçatikāprajñāpāramitā*, nella seduta del 23 aprile 1922.

La Memoria presentata dal dott. Giuseppe Tucci contiene, oltre a una breve introduzione, l'edizione del testo sanscrito (in trascrizione) della *Saptaçatikāprajñāpāramitā*, condotta sull'unico ms. della Biblioteca dell'Università di Cambridge.

Come è noto, la dottrina del « negativismo » buddista, il *çūnyavāda*, è esposta in trattati di interminabile e faticosa prolissità (la *Çatasāhasrikāprajñāpāramitā*) e di notevole concisione (la *Vajracchedikā*, la *Ardhaçatikāprajñāpāramitā*). Il nostro testo, co' suoi settecento çloka, tiene un giusto mezzo fra i centomila della prima e i cinquanta dell'ultima, e costituisce pertanto un utile e chiaro compendio della « perfezione della scienza ». Il Tucci ne dà un'edizione accurata, degna di far parte delle Memorie dell'Accademia; così che i sottoscritti ne propongono la stampa.

## Saptaçatikāprajñāpāramitā.

Memoria del dott. G. TUCCI

### PREFAZIONE.

Dopo lo studio del Walleser (« Prajñāpāramitā ». Die Vollkommenheit der Erkenntnis, Göttingen, 1914) è inutile segnalare ancora una volta l'importanza della filosofia della « Prajñāpāramitā », esposta in numerosi trattati dalla mole più diversa, dalla interminabile « Çatasāhasrikā » alla brevissima « Ardhaçatikāprajñāpāramitā » <sup>(1)</sup>.

Nè è a dire che l'importanza delle opere cresca in ragione diretta del volume: chè anzi, salvo rare eccezioni, le compilazioni più vaste non fanno che diluire in maniera affaticante quei concetti fondamentali che, costituendo il nocciolo della « Prajñāpāramitā », si trovano, per quanto più succintamente e senza eccessive ripetizioni, esposti in forma sostanzialmente identica anche nei manuali più brevi.

Alle edizioni ben note della « Çatasāhasrikā », della « Aṣṭasāhasrikā » e della « Vajracchedikā » non sarà male aggiungere anche questo compendio, la « Saptaçatikā » che senza tanti preamboli ci porta subito in *medias res* e senza tante ripetizioni espone in un dialogo, i cui personaggi sono il Buddha, Mañjuçrī e Çaradvatīputra, i principi fondamentali della scuola.

La « Saptaçatikāprajñāpāramitā », di cui sono conosciute anche una versione tibetana e varie cinesi <sup>(2)</sup>, ci è conservata in un solo ms., attualmente nella University

<sup>(1)</sup> Per i frammenti del testo sanscrito cfr. LEUMANN, *Z. D. M. G.* LXII (1908), pag. 85 sgg.; Id., *Zur Nordarischen Sprache und Lileratur*, Strassburg 1912, pag. 84 sgg.

<sup>(2)</sup> Hpags. pa. šes. rab. kyi. pha. rol. tu. phyin. pa. bdun. brgya. pa. žes. bya. ba. theg. pa. chen. pobi. mdo.; ved. BECK, *Handschriften d. K. Bibl. zu Berlin*, pag. 10. NANJIO B. Catalogue, n.º 21, 22, 23 (46), <sup>1</sup>(g). Siccome le biblioteche italiane non posseggono copia nè delle collezioni tibetane nè del Tripiṭaka cinese non ho potuto, per ora, fare lo studio comparativo delle recensioni del nostro testo; sul quale mi propongo di ritornare, anche per rettificare le lezioni manifestamente errate del mss. di cui mi sono servito, non appena mi perverranno dall'Oriente gli indispensabili testi.

Library di Cambridge add. ms. 863. Il ms. è composto di 42 fogli, di cui l'ultimo, scritto su altra carta e di altra mano, è evidentemente alquanto posteriore.

La descrizione datane dal Bendall <sup>(1)</sup> mi dispensa dal parlare diffusamente del ms. in se stesso e delle sue caratteristiche paleografiche.

Dirò dunque piuttosto dei criterî seguiti nell'edizione del testo. Il ms. è discretamente corretto: si notano però alcune ripetizioni e, cosa più grave, palesi omissioni. Nè mancano neppure errori evidenti, da me volta a volta corretti e segnalati. Avverto che ho incluso fra parentesi quadre - [ ] - le ripetizioni, e fra parentesi acute - < > - le parole da me restituite o supplite e omesse nel ms.

Le regole del sandhi sono sufficientemente rispettate. Si nota tuttavia qualche incertezza nell'impiego del *visarga*, che mi son dato più volte a volta di correggere: mentre, secondo l'uso ormai seguito da quasi tutti gli editori di testi buddhistici, ho creduto opportuno di non conformare alle regole del sandhi l'incontro delle vocali finali con le iniziali, e di lasciare quindi inalterato lo *jato* che con molta frequenza compare nel ms. L'uso dell'*avagraha* è rarissimo: ma mi è sembrato utile indicarlo sempre, allo scopo di rendere più facile e spedita la lettura del testo e soprattutto per evitare dubbi d'interpretazione.

L'interpunzione, s'intende, è mia e sostituisce il semplice o doppio *danda* del ms. Avverto che il punto fermo soltanto interrompe le regole del sandhi.

Altre particolarità speciali il testo non offre. Come ho detto, esso è un compendio della filosofia della *Prajñā*, la cui pubblicazione non sembrerà inutile quando si tenga presente che questo trattato in breve mole condensa i principî fondamentali della scuola e che, prima di tentare studi comparativi e ulteriori determinazioni cronologiche delle varie redazioni dei numerosi testi di questo importantissimo ramo del più tardo buddhismo, è assolutamente indispensabile conoscerne i singoli trattati.

Per finire, sento il dovere di esprimere le più vive grazie alla Direzione della University Library di Cambridge che con la ben nota e sperimentata cortesia mise per vario tempo a mia disposizione il ms., e al mio maestro il prof. Formichi il quale validamente s'interessò perchè questo singolare favore mi venisse accordato.

Roma, giugno 1921.

GIUSEPPE TUCCI.

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<sup>(1)</sup> *Catalogue of the Buddhist sanskrit manuscripts in the University Library, Cambridge*. Cambridge, 1883, pag. 5 sg.

Saptaçatikāprajñāpāramitā.

Namo bhagavatyai prajñāpāramitāyai.

Evam mayā çrutam: ekasmin samaye Bhagavāñ Çrāvastyām viharati sma, Jetavane Anāthapiṇḍadasyārāme, mahatā bhikṣusaṅghena sarddham, paripūrnanābhabhikṣusahasreṇa, bodhisattvānām mahāsattvānām mahāsannābasannaddhānām paripūrṇa-bodhisattvaçatasahasraiḥ, sarvair 'avinivartaniyair anuttarāyāḥ samyaksambodhes, tadyathā: Mañjuçriyā ca kumārabhūtena Maitriyena ca Asaṅgapratibhānena ca Anikṣiptadhureṇa ca, evam pramukhair daçabodhisattvaçatasahasraiḥ.

\*1 b Atha khalu Mañjuçriḥ kumārabhūto 'rupodgatakālasamaye, svakād viharān niṣkramya, yena Tathāgatavihāras tenopasaṅkrāmad; upasaṅkramya vihārasya bahirdvāre sthito 'bhūt Tathāgatasya darçanāya\* vandanāya paryupāsānāya. Athāyusmān api Çaradvatīputraḥ, svakād viharān niṣkramya, yena Tathāgatavihāras tenopasaṅkrāmad Bhagavato darçanāya vandanāya paryupāsānāya.

Athāyusmān api Pūrṇo Maitrāyaṇīputra (1), āyusmān api Mahāmaudgalyāyana (2), āyusmān api Mahākāçyapa (3), āyusmān api Mahākātyāyana (4), āyusmān api Mahakausthilo (5), 'nye ca mahāçrāvakāḥ svakasvakebhyo vihārebhyo niṣkramya, yena Bhagavato vihāras tenopasaṅkrāntā; upasaṅkramyaikānte tasthuh.

\*2 a Atha khalu Bhagavān abhikrānto 'bhikrāntam mahāçrāvakasannipātam veditvā, svakād viharān niṣkramya, bahirdvārasyaikānte prajñapta evāsane nyaṣidata. niṣadya\* ca Bhagavāñ jānann evāyusmantam Çaradvatīputram āmantrayate sma: kutas tvam, Çaradvatīputra, kalyam evāgatya, Tathāgatavihāradvāre sthita? evam ukte āyusmāñ Çaradvatīputro Bhagavantam etad avocat: sarvaprathamataram, Bhagavan, Mañjuçriḥ kumārabhūtas Tathāgatavihāradvāre stithaḥ; paçcād vyaṃ, Bhagavantam draṣṭukāmāḥ.

\*2 b Atha khalu Bhagavān jānann eva Mañjuçriyam kumārabhūtam āmantrayate sma: satyam kila tvam, Mañjuçriḥ, sarvaprathamataram Tathāgatavihāradvāre sthitaḥ. Tathāgatasya darçanāya vandanāya paryupāsānāya ca?\* evam ukte Mañjuçriḥ kumārabhūto Bhagavantam etad avocat: evam etad, Bhagavan, evam etat, Sugata; sarvaprathamataram asmy āgataḥ; svakād viharān niṣkramya yena Tathāgatavihāras tenopasaṅkrānta; upasaṅkrāmyaikānte sthito Bhagavato darçanāya vandanāya paryupāsānāya (6). Tat kasya hetos? Tathā hi Bhagavann atrpto 'ham Tathāgatasya darçanena vandanayā paryupāsānayā ca. yad apy aham Bhagavaṃs Tathāgatam upasaṅkramāmi darçanāya vandanāya paryupāsānāya, tat sarvasattvānām arthāya. saced Bhagavaṃs, Tathāgato draṣṭavyo vanditavyaḥ paryupāsītavya, evam draṣṭavya, evam vanditavya, <evam> paryupāsītavyo\* yathāham paçyāmi yathāham vande yathāham paryupāsyē; evam Tathāgato drṣṭo bhavati, vanditaḥ, paryupāsitaç ca. aham ca, Bhagavan, sarvasattvānām kṛtaças Tathāgatam paçyāmi.

(1) putraḥ (2) 'lyāyanah (3) Kāçyapaḥ (4) Kātyājanah (5) Kausthilaḥ anye (6) Tutto il passo da evam ukte Mañjuçriḥ è ripetuto due volte nel ms.: lo scriba, accortosi della ripetizione, pensò quindi a cancellarlo.

Bhagavān āha: katham, Mañjuçrī, Tathāgato draṣṭavyo yāvat paryupāsītavyo? Mañjuçrī āha: tathatākāreṇa Tathāgatam paçyāmy, avikalpākāreṇānupalambhayogena, evam anutpādākāreṇa Tathāgatam paçyāmi, yāvad abhāvākāreṇa Tathāgatam paçyāmi. na ca tathatā samudāgacchaty, evam Tathāgatam paçyāmi; na tathatā bhavati na vibhavaty, evam Tathāgatam paçyāmi; na tathatā deçasthā na pradeçasthā, evam Tathāgatam paçyāmi; na tathatā atītā nānāgatā <sup>(1)</sup> na pratyutpannā, evam Tathāgatam paçyāmi; na tathatā dvayaprabhāvitā\*, nādvayaprabhāvitā, evam Tathāgatam paçyāmi; na tathatā saṅklicyate, na vyavadāyate, evam Tathāgatam paçyāmi; na tathatā utpadyate na nirudhyate, evam Tathāgatam paçyāmi. evam Tathāgato drṣṭo bhavati vanditaḥ paryupāsitaḥ ca.

\*3/

Evam ukte, Bhagavān Mañjuçriyam kumārabhūtam etad avocad: evam paçyāmy tvam, Mañjuçrī, kim paçyasi? Mañjuçrī āha: evam paçyann aham, Bhagavan, na kimcit paçyāmi. evam aham paçyan na kasyacid dharmasyotpādam paçyāmi, na nirrodham paçyāmi.

Athāyusmāñ Ćāradvatīputro Mañjuçriyam kumārabhūtam etad avocad: duṣkara-kāras tvam, Mañjuçrī, yas tvam Tathāgatam evam paçyasy, evam paryupāsyase <sup>(2)</sup>, yasya ca te sarvasattvānām antike mahāmātrī pratyupasthitā, na ca te kācit sattvopalabdhīḥ sattvābhīniveço\* vā, sarvasattvaparinirvāṇāya <sup>(3)</sup> cāsi pratipanno, na ca te kaçcit sattvābhīniveçaḥ pravartate, sarvasattvānām ca te kṛtaçaḥ sannāhaḥ sannaddhaḥ, sa cānupalambhayogena yāvad abhāvayogena.

\*4 a

Evam ukte Mañjuçrī kumārabhūta āyusmantam Ćāradvatīputram etad avocad: evam etad, bhadanta Ćāradvatīputra, yathā kathayasi, sarvasattvaparinirvāṇāya sannāhaḥ caiṣa <sup>(4)</sup> sannaddho, na ca me kācit sattvopalabdhīr vā sattvābhīniveço vā. nāyam, bhadanta Ćāradvatīputra, sannāha evam sannaddhaḥ, katham aham sattvadhātor ūnatvam vā kuryām <sup>(5)</sup> pūrnatvam vā? saced, bhadanta Ćāradvatīputra, parikalpam upādāya, ekaikasmin buddhakṣetre, gaṅgānadīvalukopamā Buddhā bhagavanto bhaveyur, ekaikaḥ ca Tathāgato gaṅgānadīvalukopamān kalpāms tiṣṭhet sarātrim\* divam ca dharmam deçayamāna, ekaikayā dharmadeçanayā, yāvanto gaṅgānadīvalukāsamair buddhair bhagavadbhiḥ sattvā vinītās, tāvataḥ sattvān ekaikas Tathāgata ekaikayā dharmadeçanayā vinayed, evam api kṛtvā naiva sattvadhātor ūnatvam vā pūrnatvam vā prajñāyate.

\*4 b

Evam ukte, āyusmāñ Ćāradvatīputro Mañjuçriyam kumārabhūtam etad avocad: yadi, Mañjuçrī, sattvaviviktatvāt sattvāsattvāt sattvadhātor naivonatvam na pūrnatvam vā prajñāyate, tat kasyedanīm bodhim abhisambudhya dharmam deçayisyasi?

Evam ukte, Mañjuçrī kumārabhūta āyusmantam Ćāradvatīputram etad avocad: yadā tāvad, bhadanta Ćāradvatīputra, atyantatayā sarvadharmānupalabdhīḥ.

\*5 a

Atha khalu Bhagavān Mañjuçriyam kumārabhūtam etad avocad\*: yadā tāvan Mañjuçrī atyantatayā sarvadharmānupalabdhīḥ, tat kim idanīm sattvam api prajñāpayisyasi? api ca sacen, Mañjuçrī <sup>(6)</sup>, kaçcid eva prcchet: kiyaṁtaḥ sattvā iti kim tasya tvam vader? Mañjuçrī āha: tasyāham, Bhagavann, evam prṣṭa, evam vadeyam: yāvanta eva buddhadharmā iti.

(1) nāgata (2) evam paçyāsi, evam paryupāsyase (3) sarvasattvaparinir. (4) caiṣaḥ  
(5) kuryāt (6) Mañjuçrī

Saced, Bhagavan, punar api prechet: kiyatpramāṇaḥ<sup>(1)</sup> sattvadhātur iti, tasyāham, Bhagavann, evaṃ prṣṭa evaṃ vadeyam: yatpramāṇo buddhaviṣayaḥ. Bhagavān āha: sacet punar api te, Mañjuçrīḥ, kaccid evaṃ prechet: kiṃ paryāpannaḥ sattva-dhātur iti, kiṃ tasya tvam vader? Mañjuçrīr āha: tasyāham, Bhagavann, evaṃ prṣṭa, evaṃ vadeyam: yatparyāpannānutpādācintyātā.

\*5 b Bhagavān āha: sacet punar api te, Mañjuçrīḥ, kaccid evaṃ<sup>(2)</sup> prechet: kiṃ pratiṣṭhitāḥ sattvadhātur iti, kiṃ tasya tvam vader? Mañjuçrīr āha: tasyāham\*, Bhagavann, evaṃ prṣṭa, evaṃ vadeyam: yatpratiṣṭhito 'nutpādadhātus [tat] tatpratiṣṭhitāḥ sattvadhātur iti.

Bhagavān āha yasmin samaye tvam, Mañjuçrīḥ, prajñāpāramitāṃ bhāvayasi, tadā kutra pratiṣṭhitāṃ prajñāpāramitāṃ bhāvayasi? Mañjuçrīr āha: yasmin aham, Bhagavan, samaye prajñāpāramitāṃ bhāvayāmy<sup>(3)</sup> apratiṣṭhito 'ham<sup>(4)</sup> tasmin samaye prajñāpāramitāṃ bhāvayāmi.

Bhagavān āha: apratiṣṭhitasya te, Mañjuçrīḥ, kā prajñāpāramitābhāvanā? Mañjuçrīr āha: saiva, Bhagavan, prajñāpāramitābhāvanā yaṃ na kvacit pratiṣṭhānam.

\*6 a Bhagavān āha: yasmin samaye tvam, Mañjuçrīḥ<sup>(5)</sup>, prajñāpāramitāṃ bhāvayasi, katarat te kuṣalamūlam tasmin samaye upacayaṃ gacchaty apacayaṃ vā? Mañjuçrīr āha\*: na me, Bhagavan, tasmin samaye kiṃcit kuṣalamūlam upacayaṃ gacchaty apacayaṃ vā. nāsau prajñāpāramitāṃ bhāvayati, yasya kasyacid dharmasyopacayo <'pacayo'<sup>(6)</sup> vā bhavati; na sā prajñāpāramitābhāvanā veditavyā, yā kasyacid dharmasyopacayāya vā apacayāya vā pratyupasthitā. sā, Bhagavan, prajñāpāramitābhāvanā, yā naiva prthagjanadharmāṇ jahāti, nāpi buddhadharmāṇ upādatte. tat kasmād dhetos? tathā hi, Bhagavan, prajñāpāramitābhāvanā na kasyacid dharmasyopalambhena pratyupasthitā prajakṣyād upādadīta vā. sā Bhagavān bhāvanā yā naiva saṃsāradoṣāṇ upayāti na nirvāṇaguṇāṇ. tat kasmād dhetos? tathā hi, Bhagavan, saṃsāram eva tāvaṃ na samanupacyāmi, kaḥ punar vādaḥ saṃsāradoṣāṇ; <n>irvāṇam<sup>(7)</sup> eva tāvaṃ nopalabhetā\* kaḥ 'punar vādo nirvāṇaguṇāṇ drakṣyāmi? sā, Bhagavan, prajñāpāramitābhāvanā yaṃ na kasyacid dharmasyādānaṃ vāgrahaṇam vā niḥsaraṇam vā. sā Bhagavan prajñāpāramitābhāvanā yā na kasyacid dharmasya hānir vā vṛddhir vā upalabhyate. tat kasya hetor? na hi, Bhagavann, anutpādo hīyate vā varddhate vā. yaivaṃ, Bhagavan, bhāvanā sā prajñāpāramitābhāvanā. sā Bhagavan, prajñāpāramitābhāvanā yā na kaṃcid dharmam utpādayati vā nirodhayati vā<sup>(8)</sup>. sā Bhagavan prajñāpāramitābhāvanā yā na kasyacid dharmasyonatvam vā pūrṇatvam vā karoti. yā Bhagavann, evaṃ bhāvanā, saiva Bhagavan prajñāpāramitābhāvanā.

\*7 a Punar aparaṃ Bhagavan, <sā> prajñāpāramitābhāvanā\* yā naivācintyāṇ dharmāṇ prārthayate na pradeçikāṇ; api tu khalu punar, Bhagavan,<sup>(9)</sup> tad api na samvidyate yat prārthyate yena prāpyate<sup>(10)</sup> yatra prārthyate ya<to><sup>(11)</sup> vā prārthyate; evaṃbhāvanā, Bhagavan, prajñāpāramitābhāvanā. evaṃ pratyupasthitā ime dharmā agrā, ime dharmā hīnā iti, nāpi tān dharmāṇ upalabhate, yeṣāṃ dharmāṇām agrato vā hīnato vā syāt.

(1) piccola lacuna nel testo che ha qui un piccolo foro. (2) eva (3) bhāvayāmi a°  
(4) 'yam (5) Mañjuçrī prā (6) manca (7) 'doṣānirvāṇam (8) Tutta la frase, «sā Bhagavan prajñā... nirodhayati vā», è ripetuta due volte. (9) prajñāpāramitā; cancellato in seguito (10) Sic; forse occorre leggere prārthyate. (11) yatra ms.

evam prajñāpāramitābhāvanāyogānuyuktaḥ kulapūtraḥ <sup>(1)</sup> sarvadharmān nopalabbhate. na, Bhagavan, prajñāpāramitābhāvanā kaṃcid dharmam agraṃ vā hīnaṃ vā kalpayati. tat kasmād dhetor? na, Bhagavann, anutpādasya kiṃcid <sup>(2)</sup> agraṃ vā hīnaṃ vā, nāpi tathatāyā bhūtakotya yāvat sarvadharmāṇāṃ kiṃcid agraṃ vā hīnaṃ vā; evambhāvanā, Bhagavan, prajñāpāramitābhāvanā, evambhāvanā\* prajñāpāramitābhāvanā.

Evam ukte Bhagavān Mañjuçriyaṃ kumārabbhūtam āmantrayate sma: na punar, Mañjuçrīr, agrā buddhadharmā? Mañjuçrīr āha: agrahyatvād, Bhagavann, agrā buddhadharmās; tat kiṃ punar, Bhagavan, sarvadharmāḥ cūnyā iti Tathāgatenābhisambuddhā? Bhagavān āha: evam etan, Mañjuçrīc <sup>(3)</sup>, cūnyāḥ sarvadharmās Tathāgate-nābhisambuddhāḥ.

Mañjuçrīr āha: tat kiṃ punar, Bhagavan, cūnyatāyā agratā vā hīnatā vā prajñāyate? Bhagavān āha: sādhu, sādhu, Mañjuçrīr evam etan, Mañjuçrīr, yathā kathayasi; na punar, Mañjuçrīr, anuttarā Buddhadharmāḥ. Mañjuçrīr āha: evam etad, Bhagavann, <sup>(4)</sup> anuttarā buddhadharmās; tat kasmād dhetos? tathā hi, Bhagavaṃs, teṣv antenāpi <sup>(5)</sup> dharmo na samvidyate nopalabhyate, na te anuttarā buddhadharmāḥ. punar\* aparaṃ, Bhagavan, sā prajñāpāramitābhāvanā yā na buddhadharmāṇāṃ āradhanāyai samvartate, na prthagjanadharmāṇāṃ prahanāya samvartate, na buddhadharmāṇāṃ janayitrī, na samdhāyitrī; evambhāvanā, Bhagavan, prajñāpāramitābhāvanā. punar aparaṃ: sā, Bhagavan, prajñāpāramitābhāvanā draṣṭavyā, yā na kaṃcid dharmam cintayate, na vijānīte.

Bhagavān āha: na tvam, Mañjuçrīr, buddhadharmāṃc cintayasi? Mañjuçrīr āha: no Bhagavaṃc cintayeyam ahaṃ, Bhagavan, buddhadharmān, saced ahaṃ buddhadharmāṇāṃ parinispattim paçyeyam; na, Bhagavan, prajñāpāramitābhāvanā kasyacid dharmasya vikalpēna pratyupasthitā: ime prthagjanadharmā ime çrāvakadharmā ime pratyekabuddhadharmā ime samyaksambuddhadharmā iti. tat kasmād dhetos? tam eva, Bhagavan, dharmam prajñāpāramitābhāvanāyogam\* anuyuktaḥ kulaputro nopalabbhate, yasyaitān <buddhadharmān vā> <sup>(6)</sup> prthagjanadharmān vā nirdiçet çaiḥsadharmān vā nirdiçet, açaikṣadharmaṇ vā nirdiçet, samyaksambuddhadharmaṇ vā nirdiçet; tad <sup>(7)</sup> atyantatāyā dharmān na samanupaçyāmi. evambhāvanā, Bhagavan, prajñāpāramitābhāvanā. na, Bhagavan, prajñāpāramitābhāvanāyogam anuyuktasya kulaputrasyaivaṃ bhavaty: ayam kāmādhātur, ayam rūpadhātur, ayam ārūpyadhātur yāvad ayam nirodhadhātur iti. tat kasmād dhetos? tathā hi sa, Bhagavan, na kaçcid dharmo yo nirodhadharmam samanupaçyati. evambhāvanā, Bhagavan, prajñāpāramitābhāvanā veditavyā. punar aparaṃ, Bhagavann, eṣā sā prajñāpāramitābhāvanā yā na kasyacid dharmasyopakāraṃ vā\* apakāraṃ vā karoti. na hi, Bhagavan, prajñāpāramitābhāvanā buddhadharmāṇāṃ dhātṛi na prthagjanadharmāṇāṃ ācchettṛi. eṣaiva sā, Bhagavan, prajñāpāramitā yo naiva prthagjanadharmāṇāṃ nirodho, na buddhadharmāṇāṃ nirodho na buddhadharmāṇāṃ pratilabhaḥ.

Evam ukte, Bhagavān Mañjuçriyaṃ kumārabbhūtam etad avocat: sādhu, sādhu, Mañjuçrīr, yas tvam idam evamrūpaṃ <sup>(8)</sup> gambhīraṃ dharmam deçyasi. sthāpitā te, Mañjuçrīr, iyaṃ mudrā bodhisattvānāṃ mahāsattvānāṃ, ābhimānikānāṃ ca çrāva-

(1) kulaputra sarva° (2) kaçcid (3) Mañjuçrī cū° (4) Supplisci: na (5) Ms. antenapi  
(6) dharmāṇāṃ (7) tam (8) evarūpaṃ



kāṇām, aupalambhikāṇām ca bodhisattvayānikāṇām ca yathābhūtam pratibodhāya; na te, Mañjuçrīḥ, kulaputrā vā kuladuhitaro vā ekabuddhaparyupāsītā bhaviṣyanti, naikabuddhāvaropitakuçalamūlā, ye imaṃ prajñāpāramitānirdeçaṃ çrutvā nottrasiṣyanti na samtrasiṣyanti na samtrāsam\* āpatsyante. api tu khalu punar, Mañjuçrīr, atikramya te buddhasahasrāvaropitakuçalamūlā bhaviṣyanti, ye imaṃ gambhīraṃ prajñāpāramitānirdeçaṃ çrutvādhimokṣyanti na<samtrasiṣyanti> na samtrāsam āpatsyante.

Evam ukte Mañjuçrīḥ kumārabhūto Bhagavantam etad avocat: pratibhāti me, Bhagavan, bhuyasyā mātrayā prajñāpāramitānirdeçaḥ. pratibhātu te, Mañjuçrīr, iti Bhagavān asyāvocat. Mañjuçrīr āha. eṣā sā, Bhagavan, prajñāpāramitābhāvanā, yā na kasyacid dharmasya sthitim upalabhate nāsthitim. tat kasmād dheṭor? asthitattvāt sarvadharmāṇām nopalabhate. eṣaiva sā, Bhagavan, prajñāpāramitābhāvanā veditavyā, yā na kasyacid dharmasyādhyalambanāya pratyupasthitā. tat kasya hetos? tathā hi, Bhagavan, nirālambanāḥ sarvadharmāḥ\*: evambhāvanā, Bhagavan, prajñāpāramitābhāvanā. punar aparaṃ, Bhagavan, sā prajñāpāramitābhāvanā draṣṭavyā, yatra buddhadharmā api nābhimukhībhavanti, kutaḥ punaḥ pratyekabuddhadharmā nāpi çrāvakadharmāṇām āmukhībhavati, kaḥ punar vādaḥ prthagjanadharmāṇām? punar aparaṃ, Bhagavan, prajñāpāramitābhāvanā yām bhāvanām āgamyācintyān api buddhadharmān acintyā buddhadharmā vāpi na vikalpam āpadyate iti seyaṃ, Bhagavan, prajñāpāramitābhāvanā bodhisattvāṇām mahāsattvāṇām sarvadharmāvikalpāya draṣṭavyā. punar aparaṃ, Bhagavan, sā prajñāpāramitābhāvanā yām<sup>(1)</sup> bhāvanām āgamyā sarvadharmān buddhadharmān paçyati, sarvadharmān acintyadharmān paçyati. asamanupaçyanti yā bahubuddhaçatasahasraparyupāsītās te\*, Bhagavan, kulaputrāḥ kuladuhitarāç ca bhaviṣyanti ye imaṃ prajñāpāramitānirdeçaṃ çrutvā adhimokṣyante<sup>(2)</sup> nottrasiṣyanti, na samtrasiṣyanti na samtrāsam āpatsyante. punar aparaṃ, Bhagavan, sā prajñāpāramitābhāvanā yām na kaçcid dharmāḥ saṅkliçyate vā vyavadāyate vā samanupaçyati. evambhāvanā, Bhagavan, prajñāpāramitābhāvanā. sā vaiṣā, Bhagavan, prajñāpāramitābhāvanā, yā naiva prthagjananānāttvaṃ karoti, na çrāvakanānāttvaṃ karoty, eṣā sā Bhagavan prajñāpāramitābhāvanā.

Atha khalu Bhagavān Mañjuçriyaṃ kumārabhūtam āmantrayate sma: kiyantas tvayā, Mañjuçrīs, Tathāgatāḥ paryupāsītāḥ?

Mañjuçrīr āha: yāvanto, Bhagavan\*, māyāpuruṣasya cittacaitasikā niruddhā, iyanto mayā, Bhagavaṃs, Tathāgatāḥ paryupāsītāḥ. Bhagavān āha: na tvaṃ, Mañjuçrīr, buddhadharmasamsthito? Mañjuçrīr āha: kaçcit punar, Bhagavan, sa dharma upalabhyate yo na buddhadharmasamsthitaḥ? Bhagavān āha: kasya punar, Mañjuçrīr, ete buddhadharmāḥ?

Mañjuçrīr āha: Bhagavan, tava tāvad ete buddhadharmā iti nāma na samvidyante nopalabhyante, kutaḥ punar anyeṣāṃ bhaviṣyanti? Bhagavān āha: prāptā te Mañjuçrīr asaṅgatā. Mañjuçrīr āha: tad yadā tāvad ahaṃ saṅgataiva, tat kim bhūyo 'ham asaṅgatāṃ anuprāpsyāmi? Bhagavān āha: tat kim niṣaṇṇo 'si Mañjuçrīr bodhimaṇḍe? Mañjuçrīr āha: Bhagavān eva tāvad bodhimaṇḍe na niṣaṇṇaḥ; katham punar ahaṃ niṣatsyāmi\* bhūtakotipramāṇikṛtya? Bhagavān āha: bhūtakotir iti Mañjuçrīḥ kasyaitad adhivacanam? Mañjuçrīr āha: bhūtakotir iti, Bhagavan,

(1) yā (2) adhimokṣante

satkāyasyaitad adhivacanam. Bhagavān āha: kiṃ saṃdhāya, Mañjuçrīr, evaṃ vādasi? Mañjuçrīr āha: asann eṣa, Bhagavan, kāyo na satkāyo naiṣa saṅkrāmati nāvasaṅkrāmati. tenaiṣa kāyo 'satkāyaḥ.

\*12 a Atha khalu āyusmān Āradvatīputro Bhagavantam etad avoca: niyatās te, Bhagavan, bodhisattvā mahāsattvā bhaviṣyanti bodhaye ya imaṃ\* <sup>(1)</sup> prajñāpāramitānirdeṣaṃ śrutvādhimokṣyante <sup>(2)</sup> nottrasiṣyanti, na saṃtrasiṣyanti, na saṃtrāsam āpatsyante.

Atha khalu Maitreya bodhisattvo mahāsattvo Bhagavantam etad avoca: āsan-nībhūtās te, Bhagavan, bodhisattvā mahāsattvā bhaviṣyanti bodhaye, ye imaṃ prajñāpāramitānirdeṣaṃ śrutvādhimokṣyante, nottrasiṣyanti, na saṃtrasiṣyanti na saṃtrāsam āpatsyante.

Atha khalu Maitreya bodhisattvo mahāsattvo Bhagavantam etad avoca: āsan-nībhūtās te, Bhagavan, bodhisattvā mahāsattvā bhaviṣyanti bodhaye, ye imaṃ prajñāpāramitānirdeṣaṃ <sup>(3)</sup> śrutvādhimokṣyante, nottrasiṣyanti, na saṃtrasiṣyanti, na saṃtrāsam āpatsyante; tat kasmād dhetoḥ? eṣaiva, Bhagavan, pāramā bodhir yeṣāṃ dharmaṇāṃ anubodhanā.

\*12 b Atha khalu Mañjuçrīḥ kumārabhūto Bhagavantam etad avoca: Buddhā eva te, Bhagavan, bodhisattvā mahāsattvā draṣṭavyā ye imaṃ prajñāpāramitānirdeṣaṃ śrutvādhimokṣyante, nottrasiṣyanti, na saṃtrasiṣyanti, na saṃtrāsam āpatsyante. tat kasmād dhetoḥ? buddha iti paramārthato\* 'nutpadasyaitad adhivacanam.

Atha khalu Nirālambā bhagini Bhagavantam etad avoca: na te, Bhagavan, bodhisattvā mahāsattvāḥ prthagjanadharmān pratyekabuddhadharmān samyaksambuddhadharmān adhyālambīṣyante, ye imaṃ prajñāpāramitānirdeṣaṃ śrutvādhimokṣyante, nottrasiṣyanti, na saṃtrāsam āpatsyante, tat kasmād dhetoḥ? tathā hi, Bhagavan, nirālambāḥ sarvadharmā asaṃvidyamānatvāt; tenaiṣāṃ ālambanam na saṃvidyate.

\*13 a Atha khalu Bhagavān āyusmantam Āradvatīputram āmantrayate sma: evam etad Chariputraivam etat. niyatās te kulaputrāḥ kuladuhitaraḥ ca bhaviṣyanti bodhaye, ye imaṃ prajñāpāramitānirdeṣaṃ śrutvādhimokṣyante, nottrasiṣyanti, na saṃtrasiṣyanti, na saṃtrāsam āpatsyante. avinivartanīyabhūmau\* tvam, Āradvatīputra, pratiṣṭhitas [tān kulaputra <sup>(4)</sup>.] saced, bhadanta Āradvatīputra, Bhagavatā dharmadhātur abhisambuddhaḥ syāt, tad yo 'sāv anutpādhātuh sa niruddhyo bhavet. api tu, Āradvatīputra, sa eva dharmadhātur bodhiḥ <sup>(5)</sup>. tat kasmād dhetoḥ <sup>(6)</sup>? niḥsattvo hi dharmadhātur abhāvāḥ sarvadharmā iti bodher adhimucya na me tad yo 'sau dharmadhātur iti saṅkhyāṃ gacchati. tat kasmād dhetoḥ? sarvadharmā hy anānātvam buddhaviṣayato; 'nānātvam iti, bhadanta Āradvatīputra, avijñaptakam padam etad; avijñaptakam iti, bhadanta Āradvatīputra, naitac chakyaṃ vijñāpayitum; saṃskṛtatvena vā yāvad asaṃskṛtatvena vā na tatra kācid vijñāptis, tena tad avijñaptikam; sarvadharmā hi, bhadanta Āradvatīputrāvijñāptikāḥ\*. tat kasmād dhetoḥ? tathā hi sarvadharmāṇāṃ prādurbhāvo nāsti yasmin sthitvā vijñāperan. ye 'py amī ānantaryaprasṛtā acintyaprasṛtās te, ye cācintyaprasṛtā bhūta-

(1) Imām.... nirdeṣam. (2) adhimokṣante. (3) tām nir°. (4) Probabilmente il principio di un periodo inavvertitamente saltato dall'amanuense. (5) dhatu bodhiḥ (6) heto

prasrtās te. tat kasmād dhetoṛ? na hy acintyaṃ iti, bhadanta Āradvatīputra, abhedapadam etat. ye 'py acintyasamanvāgatā, naiva te svagagāmino nāpāyagāmino, na parinīrvāṇagāmiṇaḥ. tat kasmād dhetoḥ? na hy acintyaṃ gamanāgamanapratyupasthitam, yāvan na parinīrvāṇam gamanāgamanapratyupasthitam. ye 'pi, bhadanta Āradvatīputra, catasṛṣu mūlāpattiṣu vyavasthitā, amūle te vyavasthitāḥ. tat kasmād dhetoṛ? na hi, bhadanta Āradvatīputra, anutpādasya mūlam. amūle bhikṣur ity

\*14 a apratiṣṭhitasya bhikṣor etad adhivacanam, utpannam adhivacanam karanam \*ity adhikasamāropyasyaitad adhivacanam: adhikam āropya, bhadanta Āradvatīputra, carami loke dakṣiṇīyo bhavati. tat kasmād dhetoḥ? tathā <hi> visamaḥ so 'dhikasa-māropaḥ. cṛāddho, bhadanta. Āradvatīputra, bhikṣur nārhati cṛāddhādeyaṃ paribhoktavyam. aṇṇācāraḥ, Āradvatīputra, bhikṣur arhati cṛāddhādeyaṃ paribhoktavyam. kalpiko, bhadanta Āradvatīputra, bhikṣur nārhati cṛāddhādeyaṃ paribhoktavyam. akalpiko, bhadanta Āradvatīputra, bhikṣur arhati cṛāddhādeyaṃ paribhoktavyam. asamupahatanetrikō bhikṣur arhan kṣiṇācraṇa ity ucyate.

Āradvatīputra āha: kim samdhāya, Mañjuçrī, evaṃ vadasi?

\*14 b Mañjuçrī āha: na samāsamupahatā <sup>(1)</sup> yā samatā saiva sā netrī, idaṃ samdhāya, bhadanta Āradvatīputra, evaṃ vadāmy asamupahatanetrikō \* bhikṣur arhan kṣiṇācraṇa ity ucyate. anuttīrṇabhaya iti, bhadanta Āradvatīputra, kṣiṇācraṇasyaitad adhivacanam.

Āradvatīputra āha: kim punaḥ samdhāya evaṃ vadasi, Mañjuçrī? Mañjuçrī āha: anūṇy api tasya bhayāni na samvidyante. tat kim uttariṣyati? idaṃ samdhāya, bhadanta Āradvatīputraivaṃ vadāmy anuttīrṇabhaya ity arhataḥ kṣiṇācraṇasyaitad adhivacanam iti.

\*15 a Āradvatīputra āha: anutpannakṣāntika iti, Mañjuçrī, kasyaitad adhivacanam? Mañjuçrī āha: yena, bhadanta Āradvatīputra, anur api dharmo notpaditaḥ, sa ucyate anutpannakṣāntika iti.

\*15 b Āradvatīputra āha: avinīto bhikṣur iti, Mañjuçrī, kasyaitad adhivacanam? Mañjuçrī āha: [avinīto bhikṣur \* iti kasyaitad adhivacanam? Mañjuçrī āha] avinīto bhikṣur iti, bhadanta Āradvatīputrārhatāḥ kṣiṇācraṇasyaitad adhivacanam. tat kasmād dhetoṛ? avinayo hi vinīto, na vinayo vinītaḥ. kasyaitad adhivacanam buddha iti: yo 'samudāgato notpanno na nirotṣyate. yena kenacid dharmena samanvāgato nāpy atra kimcit padam abhedam apadasyaitad, bhadanta Āradvatīputradhivacanam yaduta buddha iti. Tathāgatam, bhadanta Āradvatīputra, paryeṣitukāmena ātmā paryeṣitavya. ātmeti, bhadanta Āradvatīputra, buddhasyaitad adhivacanam. yathā ātmā atyantatayā na samvidyate, nopalabhyate, tathā buddho 'py atyantatayā na samvidyate, nopalabhyate; yathā ātmā na kenacid dharmena vacanīyo <tathā> yatra na kācit saṅkhyā sūcyate buddha iti. na caitad, bhadanta Āradvatīputra, sukaram ājñaptam ātmeti yadādhivacanam, evaṃ etad, bhadanta Āradvatīputra, na sukaram ājñaptam buddha iti yadādhivacanam.

Atha khalu āyuṣmāñ Āradvatīputro Bhagavantam etad avocaṃ: nāyaṃ Bhagavaṇ. Mañjuçrī kumārabbhūtaḥ tathā deçayati, yathādhikarmikā bodhisattvā ājanīyuh. evaṃ ukte, Mañjuçrī kumārabbhūta āyuṣmantam Āradvatīputram etad avocaṃ:

(1) Sic ms.: leggi na samupahatā, o asamupahatā

nāham, bhadanta Āradvatīputra, tathā deçayāmi yathā kṛtāvino 'py arhanta ajñāsyanti, nāpy aham tathā deçayāmi. yathā kaçcid vijñāsyati. tat kasmād dhetoṛ? na bodhiḥ ke(na)cid vijñātā nāpi sambuddhā, na dṛṣṭā, na çrūtā, na smṛtā, notpāditā, na nirodhitā, noddīṣṭā, nopadeçitā etāvad etad\*, bhadanta Āradvatīputra, yāvata bodhiḥ, sā ca bodhir, na bhāvo nāpy abhāvaḥ. tat kasmād dhetoṛ? na bodhya kimcid api sambodhavyam nāpi bodhir abhisambudhyate.

Āradvatīputrā āha: na, Mañjuçrī, Bhagavatā dharmadhātur abhisambuddho? Mañjuçrī āha: na, bhadanta Āradvatīputra, Bhagavatā dharmadhātur abhisambuddhaḥ. tat kasmād dhetoṛ? tathā hi, bhadanta Āradvatīputra, dharmadhātur evam Bhagavān .... (1) kulaputrād vā kuladahitṛtaç ca jāniyur, ye imam prajñāpāramitānirdeçam çrutvādhimokṣyante nottrasiṣyanti, na samtrasiṣyanti. na samtrāsam āpat-syante, murddhnā ca pratigrahiṣyanti. te te Āradvatīputra, paramadānapatayo bhaviṣyanti, mahādānapatayo, viçīṣṭadānapatayaḥ, te te Āradvatīputra çīlasampannā bhaviṣyanti. paramaçīlasampannā\*. paramaviçīṣṭaçīlāḥ çīlaguṇapathapṛaptā, ye imam prajñāpāramitānirdeçam çrutvādhimokṣyante nottrasiṣyanti na samtrasiṣyanti na sam-trāsam āpat-syante. te te Āradvatīputra, paramayā kṣāntyā, parameṇa vīryeṇa, pa-ramair dhyanaḥ, paramayā 'pratisamayā prajñayā samanvāgatā bhaviṣyanti, te te Āradvatīputra bodhisattvā mahāsattvā yāvat sarvākāra-varopetena sarvajñajñānena samanvāgatā bhaviṣyanti, ye imam prajñāpāramitānirdeçam çrutvādhimokṣyante not-trasiṣyanti na samtrasiṣyanti na samtrāsam āpat-syante.

Punar aparaṁ Bhagavān Mañjuçriyaṁ kumārabhūtam etad avocat: kim punas tvam, Mañjuçrī, eva sampaçyan necchasy anuttarāṁ samyak-sambodhim abhisamboddhum? Mañjuçrī āha: saced aham, Bhagavan, bodheyam samprati, svayam evam aham\* iccheyam abhisamboddhum nāham, Bhagavan. bodhim prārthayāmi. tat kas-mād dhetoṛ? bodhisattva evaiṣo 'ham, yo 'yam Mañjuçrīḥ kumārabhūtaḥ.

Evam ukte, Bhagavān Mañjuçriyaṁ kumārabhūtam etad avocat: sādhu sādhu, Mañjuçrī, yas tvam imāny evamrūpāṇi gaṁbhīragambhīrāṇi sthānāni necchasi. ya-thāpi nāma tvam pūrvajinakṛtādhikāro 'nupalambhacāritabrahmacaryaḥ. Mañjuçrī āha: labhyaṁ, Bhagavan, dharmāḥ syād yad aham anupalambhacarī syām.

Evam ukte, Bhagavān Mañjuçriyaṁ kumārabhūtam etad avocat: paçyasi tvam Mañjuçrī imāṁ mama çṛāvakopasampadam? Mañjuçrī āha: paçyāmi, Bhagavan. Bhagavān āha: katham paçyasi? Mañjuçrī āha: tathāham, Bhagavan, paçyāmi yathā naiva pṛthagjanān paçyāmi, naiva çaikṣān paçyāmi, naivāçaikṣān paçyāmi; evam paçyāmi, <yan naiva> (2) bahūn paçyāmi nāpy\* alpakān paçyāmi, yan naiva vinītān paçyāmi, nāpy avinītān paçyāmi. atha khalv āyuṣmāñ Āradvatīputro Mañjuçriyaṁ kumārabhūtam etad avocaḥ: yas tvam, Mañjuçrī, çṛāvakayānikān evam paçyasi, samyak-sambuddhayānikān punas tvam katham paçyasi? Mañjuçrī āha: bodhisattva iti, bhadanta Āradvatīputra, nāma na samanupaçyāmi; bodhāya samprasthita iti nāma dharmam na samanupaçyāmi, bodhāya caratīti nāma dharmam na samanupaçyāmi, abhisambudhyata iti nāma dharmam na samanupaçyāmi. evam, bhadanta Āradvatīputra, samyak-sambuddhayānikān paçyāmi.

(1) Evidentemente c'è nel testo, a questo punto, una lacuna.

(2) yenaivam

Çāradvatīputra āha: tathāgatam tvam Mañjuçrīḥ katham paçyasi? Mañjuçrī āha; tiṣṭhatu, bhadanta Çāradvatīputra, mahānāgo 'sau. mahānāgam ghaṭaya.

- \*18 a \*Evam ukte āyusmān Çāradvatīputro Mañjuçrīyam kumārabhūtam etad avocat: buddha iti, Mañjuçrīḥ, kasyaitad adhivacanam? Mañjuçrī āha: yatra punar, bhadanta . . . (1) Çāradvatīputra āha: anutpādasyaitan, Mañjuçrī, adhivacanam, yadutātmeti? Mañjuçrī āha: evam etad, bhadanta Çāradvatīputra, yasyaitad adhivacanam ātmeti tasyaitad adhivacanam buddha iti. api tu, bhadanta Çāradvatīputra, apadādhivacanam etad yad adhimucyate buddha iti; na hy etad, bhadanta Çāradvatīputra, sukaram vācābhir vijñāpayitum buddha iti; vāg api, bhadanta Çāradvatīputra, na sukarā nirūpayitum; iyam vāg api kutra, bhadanta Çāradvatīputra, yad evam vadasy? idam samdhāya, bhadanta Çāradvatīputraivaṃ vadāmy: avinīto bhikṣur ity arhataḥ kṣiṇāçravasyaitad adhivacanam. Çāradvatīputra āha: \*adhicitte caratīti, Mañjuçrīḥ, kasyaitad adhivacanam? Mañjuçrī āha: tathā hi, bhadanta Çāradvatīputra, bodhim karoti.

- Evam ukte āyusmān Çāradvatīputro Mañjuçrīyam kumārabhūtam etad avocat: sādhu, sādhu, Mañjuçrī (2), yas tvam yathāhan kṣiṇāçravas tathā kathayasi. Mañjuçrī āha: evam etad, bhadanta Çāradvatīputra, yathā vadasi: kṣiṇāçravo 'smi na cārhan. tat kasmād dhetoḥ? tathā hi, bhadanta Çāradvatīputra, kṣiṇā me āçravā çrāvabhūmau vā pratyekabuddhabhūmau vā. anena, bhadanta Çāradvatīputra, paryāyena kṣiṇāçravo, na cāsmi arhan. atha khalu Bhagavān Mañjuçrīyam kumārabhūtam etad avocat: syān, Mañjuçrīḥ, paryāyo yad bodhisattvo mahāsattvo vā bodhimaṇḍe niṣaṇṇo 'bhāvyo 'nuttarāṃ samyaksambodhim abhisamboddhum. Mañjuçrī āha: syad \*, Bhagavan, paryāyo, yad bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo 'bhāvyo 'nuttarāṃ samyaksambodhim abhisamboddhum; tat kasmād dhetoḥ? tathā hi bodhāv anur api dharmo na samvidyate, nopalabhyate; tenocyate anuttarā samyaksambodhir iti. sā ca bodhir anuttarā, tatra na kaçcid dharmāḥ samvidyate, nopalabhyate, yo bodhimaṇḍe niṣīded, yo vā bodhim abhisambudhyed, yena vā bodhir (3) abhisambudhyeta, yo vā bodhimaṇḍād uttiṣṭhed iti. anena, Bhagavan, paryāyena bhāvyo bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo 'nuttarāṃ samyaksambodhim abhisamboddhum. evam ukte, Bhagavān Mañjuçrīyam kumārabhūtam etad avocat: bodhir iti, Mañjuçrīḥ, kasyaitad adhivacanam? Mañjuçrī āha: bodhir iti, Bhagavan, pañcānām ānantaryānām etad adhivacanam. tat kasmād dhetoḥ? tathā hi bodhiprakṛtikāny eva tāni pañcānantaryāny atāvavāt; tenaiṣā bodhir ānantaprakṛtikā ānantaryānām abhisambudhyamānā bodhir, na ca pratyakṣibhāvanā sarvadharmesu bodhiḥ. tat kasmād dhetoḥ? sarvadharmā hy atyantatayā pratyakṣā; te na kenacid abhisambuddhā, na drṣṭā na jñātā yāvan na viditā; evam eṣā bodhiḥ. api tu khalu punar, Bhagavan, nābhīmānikaiḥ sthāpitāny anyāni abhisambuddhāni, yāvat pratyakṣīkṛtāni. evam ukte, Bhagavān Mañjuçrīyam kumārabhūtam etad avocat: kim te, Mañjuçrī, mamāntike evam bhavati: Tathāgato me Tathāgata iti? Mañjuçrī āha: no hīdam Bhagavan. tat kasmād dhetoḥ? na me, Bhagavan, naivaṃ bhavet: Tathāgato me Ta-

(1) Nel testo è evidentemente saltata qualche riga; la svista fu probabilmente determinata dal fatto che il nome Çāradvatīputra è ripetuto a breve distanza come vocativo nella risposta di Mañjuçrī e nella frase « Çāradvatīputra āha ». (2) Mañjuçrī (3) bodhim

\*20 a thāgata iti. tat kasmād dhetos? tathā caiva <sup>(1)</sup> tathatā ca yathā ca \* tathatā, tathā caiva Tathāgatas. tathā hi, Bhagavan, na tathatā Tathāgataṃ vijñāpayati, nāpi Tathāgatas tathatāṃ vijñāpayati. tat kasmād dhetos? tathā hi, Bhagavan, paramārthatā abhāvatatathatā; abhāvas Tathāgatas. tasmāt tarhi, Bhagavan, na me evaṃ bhavati: Tathāgato me Tathāgata iti. api tu Tathāgata iti, Bhagavan, nāmadheyamātram etat. tat kataro 'sau Tathāgato yatra me evaṃ bhaviṣyati: Tathāgato me Tathāgata iti? Bhagavān āha: sasamçayas te, Mañjuçrīs, Tathāgataḥ? Mañjuçrīr āha: no hīdam, Bhagavan, samçayaḥ sacet kaccit tathāgatapariniṣpattiḥ syāt Tathāgatotpattir vā tathāgataparinirvāṇaṃ vā.

Evam ukte, Bhagavān Mañjuçriyaṃ kumārabhūtam etad avocaṃ: na tava, Mañjuçrīr, evaṃ bhavaty: utpannas Tathāgata iti? \*Mañjuçrīr āha: syān me, Bhagavan, atyantas Tathāgata iti, saced ūrmavātor utpattiḥ syāt. Bhagavān āha: nādhimucyase tvam, Mañjuçrīr, gaṅgānadīvālukopamā buddhā bhagavantaḥ parinirvṛtā iti. Mañjuçrīr āha: kaccit punar Bhagavann ekaviṣayā buddhā bhagavanto, yad idam acintya viṣayaṃ. Bhagavān āha: evam etan, Mañjuçrīr, ekaviṣayā buddhā bhagavanto yad idam acintya viṣayaṃ. Mañjuçrīr āha: kaccit punar Bhagavann etarhi tiṣṭhati. Bhagavān āha: evam etat. Mañjuçrīr āha: tena hi, Bhagavann, ete gaṅgānadīvālukopamā Buddhā Bhagavantaḥ parinirvṛtāḥ. tat kasmād dhetos? tathā hi, Bhagavann, ekaviṣayā Buddhā Bhagavanto yad idam acintya viṣayā, na cācintyatā utpadyate vā, nirudhyate vā. tasmād, Bhagavann, evābhisambuddhena ye 'pi te anāgate

\*21 a 'dhvani Tathāgata\* arhantaḥ samyaksambuddhā bhaviṣyanty abhisambuddhā eva te. tat kasmād dhetor? na hy acintyatā atītā vā anāgatā vā pratyutpannā vā. tasmād, Bhagavan, vibhramas teṣāṃ lokasaṃniveçaḥ. prapañcayanti te Bhagavaṃ loka saṃniveçaṃ yeṣāṃ evaṃ bhavaty: utpannas Tathāgato yāvat parinirvāsyati veti. evam ukte, Bhagavān Mañjuçriyaṃ kumārabhūtam etad avocaṃ: tena hi, Mañjuçrīr, idam Tathāgatācintyaṃ acintyaṃ niçcintya <sup>(2)</sup>, Tathāgatasya vāgrato vodāharair udāhared avaivartikabodhisattvasya mahāsattvasya vārhatō vā kṣiṇāçravasya. tat kasmād dhetos? tathā hi te çrutvā naivānujñāsyanti naiva pratikroṣyanti. tat kasmād dhetos? tathā hi tac cintyaṃ acintyaṃ niçcintyaṃ. Mañjuçrīr āha: acintyānāṃ niçcintyānām\*, Bhagavan, na sarvadharmāṇāṃ ko 'trānujñāsyati vā pratikroṣyati <sup>(3)</sup> vā.

Bhagavān āha: yathaiva Mañjuçrīs Tathāgato niçcintyas tathaiva prthagjanā api niçcintyāḥ. Mañjuçrīr āha: prthagjanā api, Bhagavaṃs, tathaiva niçcintyāḥ. Bhagavān āha: evam etan, Mañjuçrīr. tat kasmād dhetos? tathā hi sarvāni cintyāni niçcintyāni. Mañjuçrīr āha: tat kasmād <dhetor>? Bhagavān āha: yathaiva Tathāgato niçcintya, evam prthagjanā api niçcintyā iti. nanu, Bhagavan, prthagjanatvaṃ api niçcintyaṃ. tat kasmād dhetor? niçcintyā, Bhagavan, sarvadharmāḥ. ye kecid, Bhagavan, parinirvāṇāya prasthitā, vihasyante te Bhagavan. tat kasmād dhetor? yaiva niçcintyatā, tad eva parinirvāṇaṃ. tasmāt tarhi, Bhagavan, nāsti niçcintyatā yā \* nānātvaṃ; ye 'pi te, Bhagavan, evam āhur: ime prthagjanadharmā, ime āryadharmā iti, te idam vacanīyāḥ: kalyāṇamitrāṇi tāvat paruypāsadhvaṃ tataḥ paçcā jñāsyatha ime prthagjanadharmā ime āryadharmā iti. evam ukte Bhagavān Mañ-

<sup>(1)</sup> Probabilmente bisogna correggere: yathā ca Tathāgatas tathā caiva tathatā <sup>(2)</sup> niçcintya <sup>(3)</sup> pratikroṣyanti

juçriyam kumārabhūtam etad avocad: icchasi tvam, Mañjuçrī, Tathagātam sarva-sattvānām agryam? Mañjuçrī āha: iccheyam aham, Bhagavāms, Tathagātam acintyadharmasamanvāgatam, sacet kaccid <sup>(1)</sup> acintyadharmasamanvāgataḥ syāt. Bhagavān āha: icchasi punas tvam, Mañjuçrī, evam ime cāvākās Tathagātena vinītā iti? Mañjuçrī āha: iccheyam aham, Bhagavann, evam ime cāvākās Tathagātena vinītā iti, sacet kaccid acintyadhātuvinayam gacchen; na. Bhagavan, buddhotpādaḥ kasyacid upakāreṇa\* vā. apakāreṇa vā pratyupasthitaḥ. tat kasmād dheto? tathā hi sthita eṣa dhātur, asaṃkīra eṣa dhātur, yad utācintyadhātus: tasmiṃ ca dhātu na cāvakanānātvam, yāvan na prthagjananānātvam upalabhyate.

Bhagavān āha: na tvam, Mañjuçrī, evam icchasy: anuttarapūṇyakṣetram Tathagāta iti. Mañjuçrī āha: abhāvatvād, Bhagavan, pūṇyakṣetram Tathagatas; tenaitad anuttarapūṇyakṣetram nākṣetram; tenaitad anuttaram pūṇyakṣetram. api tu khalu punar, Bhagavan, nātra kaccid dharmaḥ samudāgacchati, na kṣiyata; evam tatra pūṇyakṣetram; tatra ca bījam prakṣiptam na vivarddhate na parihīyate.

Bhagavān āha: kiṃ saṃdhāya, Mañjuçrī, evam vadasi: tatra kṣetre bījam avaropitam, na vivarddhate na parihīyata iti? Mañjuçrī āha: tathā hi, Bhagavann, acintyam tat kṣetram, evam tu pūṇyakṣetram\*.

Atha khalu tasyām velāyām buddhānubhavana ṣaḍvikāram prthivīcālo <sup>(2)</sup> 'bhūt ṣoḍaḥānām ca bhikṣusahasrāṇām anupādāyācāvebhyāc cittāni vimuktāni, saptānām ca bhikṣuṇīcatānām, trayāṇām copāsakaḥcatānām, catvarimṣaccopāsikāsahasrāṇām ṣaṣṭe ca kāmāvacarāṇām devakoṭīniyutaḥcatānām virajo vigatamalam dharmaṣu [dharmaṣu] dharmacakṣur utpannam.

Atha khalv āyusmān Ānanda utthāyāsanād ekamṇacīvaram prāvṛtya dakṣiṇam jānumaḍalam prthivyām pratiṣṭhāpya, yena Bhagavāms tenāñjalim prāmya Bhagavantam etad avocat: ko, Bhagavan, hetuḥ, kaḥ pratyayo 'sya mahataḥ prthivīcālasya\* <sup>(3)</sup> loke prādurbhāvāya?

Evam ukte, Bhagavān āyusmantam Ānandam etad avocat: ayam, Ānanda, pūṇyakṣetranirdeḥo nāma dharmaparyāyaḥ purvakair api buddhair bhagavadbhir, asminn eva prthivīpradeḥe bhāṣitaḥ. ayam, Ānanda, hetur, ayam pratyayo 'sya mahataḥ prthivīcālasya loke prādurbhāvāya.

Atha khalv āyusmān Āradvatīputro Bhagavantam etad avocat: acintyaçrī eṣa, Bhagavan, Mañjuçrī. tat kasmād dheto? tathā hy asya yad yad eva pratibhāti tat tad acintyam evam pratibhāti.

Atha khalu Bhagavān Mañjuçriyam kumārabhūtam āmantrayate sma: evam etan, Mañjuçrī, yathā Āradvatīputro bhikṣur vācam bhāṣate; yad yad eva Mañjuçriyaḥ kumārabhūtasya pratibhāti sarvam etad acintyam eva pratibhāti.

Evam ukte, Mañjuçrī kumārabhūto Bhagavantam etad avocan: na hi, Bhagavann, acintyam pratibhāti; cintyam eva bhavet saced acintyam pratibhāyād: api tu na tat kiṃcid, yan no cintyam; sarvaḥ cābdo. Bhagavann, acintyaḥ na cācintyatā cābdo nācābdo na cācābdaḥ cakyo nirdeṣṭum.

Bhagavān āha: samāpadyase punas tvam, Mañjuçrī, acintyam samādhim? Mañjuçrī āha: no hīdam, Bhagavan, nāham, Bhagavann, acintyam samādhim

(1) kaccid (2) cāro (3) cārasya

\*24 a samāpadye. tat kasmād dhetoḥ? tathā hi, Bhagavann, aham\* evācintyaḥ samādhiḥ; samāpadye 'ham, Bhagavann, acintyaḥ samādhiḥ, saced aham cintyaḥ syāṁ samādhir iti niścintyācintyam etat.

Tat katham acintyaḥ samādhiḥ samāpatsye? api tu khalu punar, Bhagavann, abhūn me pūrvam ādhikarmikasyaivaṁ samudācāram: acintyaḥ samādhiḥ samāpattavya iti. na me, Bhagavann, etarhi bhūyo 'tra samudācāraḥ samudācaraty: acintyaḥ samādhiḥ samāpadye 'ham iti. tad yathāpi nāna, Bhagavann, iṣvastrācāryasya, pūrvam ādhikarmikabhūmau cikṣamānasya, evaṁ samudācāro bhavati gokilāny eva vidheyam iti (1). sa yadā bālavedhe nipanno bhavati, tadā na tasya punar eva samudācāra utpadyate: kim aham bhūyo gokilāny eva vidheyam iti yad idam bālavedhe sucikṣitatvāt.

Atha ca punar yadā vā kāṅkṣati bālavedhanāya, tad ayatnenaiva vidhyati. evam eva, Bhagavann, abhūn me, Bhagavan, pūrvam eva samudācāro: 'cintyaḥ samādhiḥ samāpadye 'ham iti. tadāham\* enaṁ samādhiḥ samāpaunas tena samādhinā viharāmi; tadā na mamātra bhūya evaṁ bhavaty: anena samādhinā vihartavyam iti. tad kasmād dhetoḥ? yadā yadā anena samādhinā viharāmi, tadā tadā eṣa samādhivaraprajñaptikah. atha khalv āyusmān Āradvatīputro Bhagavantam etad avocat: atra hi, Bhagavan, Mañjuçrīḥ kumārabhūto na viçyasy, anenācintyena samādhinā viharan. asti punar, Bhagavann, asmād acintyāt samādher anyāḥ cāntataraḥ samādhir iti? athā khalu Mañjuçrīḥ kumārabhūta āyusmantam Āradvatīputram etad avocat: katham tvadanya Āradvatīputra, jānate cānta eṣo acintyaḥ samādhir iti? yad apy āyusmān Āradvatīputra evam āha: asty asmād acintyāt samādher anyāḥ cāntataraḥ samādhir iti; yad apy āyusmān Āradvatīputra evam āha: saced bhadanta eṣo 'cintyaḥ samādhiḥ samvidyeta, upalabhyeta syād asmād acintyāt samādher anyāḥ\* cāntataraḥ samādhir iti.

Āradvatīputra āha: eṣa hi Mañjuçrī acintyaḥ samādhir (2) na samvidyate nopalabhyate.

Mañjuçrī āha: tathā hy eṣa, bhadanta Āradvatīputra, acintyaḥ samādhis; tenaiṣo 'cintyasamādhir na samvidyate nopalabhyate. api tu, bhadanta Āradvatīputra, na kaçcin nācintyasya samādher lābhī. sarvasattvā api, bhadanta Āradvatīputra, acintyasya samādher lābhinaḥ.

Atha khalu Bhagavān Mañjuçriyaṁ kumārabhūtam āmantrayate sma: sādhu, sādhu, Mañjuçrī, yas tvam sarvāñīmāny evamrūpāni gambhīrāṇi sthānāni nirdiçasi. yathāpi nāma tvam pūrvajinakṛtādhikāro 'nupalambhaciracaritabrahmacaryas tat kiṁ te, Mañjuçrī, evaṁ bhavati: prajñāpāramitāyāṁ sthitvā evam āha?

Mañjuçrī āha: sacen me, Bhagavan, evam syāt: prajñāpāramitāyāṁ sthitvā evam āha, evam api syād: upalambhe sthitvā evam āha. ātmasamjñāyāṁ sthitvā evam āha yāvad bhāvasamjñāyāṁ\* sthitvā evam āha. tasmān na prajñāpāramitāyāṁ sthitvā evam āha. tat kasmād dhetoḥ? sacen me, Bhagavan, prajñāpāramitāyāṁ sthānam syād atha vā asthānam syān na prajñāpāramitā. api tu khalu punar, Bhagavan, nātmasthānam prajñāpāramitāsthānam asthānam, samutthānam, avakāçaṁ notthānam. evaṁ sthānam, acintyaḥ sthānam, na kasyacid dharmasya sthānam, tenaitat sthānam, acintyasthānam, prajñāpāramitāsthānam, prajñāpāramiteti; Bhagavan, yo 'nutpādaḥ

(1) viyam iti (2) samādhiḥ



sarvadharmāṇām, iyaṁ prajñāpāramitā. acintyadhātor etad adhivacanam, yad uta prajñāpāramitā nāma. yaç cācintyadhātuḥ so 'nutpādadhātur, yaç cānutpādadhātuḥ, sa dharmadhātur, yaç cadharmadhātuḥ sa niḥsamudācāradhātur, yaç ca niḥsamudācāradhātuḥ so 'cintyadhātur, yaç cācintyadhātuḥ sa \*'ātmadhātur, yaç cātmadhātuḥ sa prajñāpāramitādhātur, iti hi prajñāpāramitādhātur ātmadhātuḥ cādvayam etad advaidhikāram, tenaiṣo 'cintyadhātur yenaīṣo' cintyadhātur, anutpādadhātus, tenaiṣa dharmadhātur: yenaīṣa dharmadhātus tenaiṣa niḥsamudācāradhātur; yenaīṣa niḥsamudācāradhātur, yenaīṣo 'cintyadhātus, tenaiṣa ātmadhātur; yenaīṣa ātmadhātus, tenaiṣa prajñāpāramitādhātur; yenaīṣa prajñāpāramitādhātus, tenaiṣa na samudāgacchati; yo na samudāgacchati, sa na samvidyate; yo na samvidyate sa na vinaçyati; yo na vinaçyati, tad acintyam; iti hi tathāgatadhātuḥ cātmadhātuḥ cādvayam etad advaidhikāram. yadapy etad Bhagavān āha: ātmabhāvanā prajñāpāramitābhāvanā iti, tat kasmād dhetoḥ prajñāpāramiteti? Bhagavan, nātmadhātor etad adhivacanam. tat kasmād dhetoḥ? yo, Bhagavan, nātmadhātum jānīyat, so 'saṅgatām jānīyat; yo, saṅgatām jānīyat, sa na kaṃcid dharmam jānīyat. tat kasmād dhetoḥ? tathā hy acintyam jñānam buddhajñānam, na kasyacid dharmasya jñānam buddhajñānam.

\*26 b tat kasmād dhetoḥ? \* na hi taj jñānam paramārthena vidyate; yaḥ paramārthena vidyate, tat katham dharmacakram pravartayiṣyati? yadā ca taj jñānam paramārthena vidyate, tadā taj jñānam asaṅgatam; yadā ca taj jñānam asaṅgatam tadā taj jñānam abhāvam; yadā ca taj jñānam abhāvas, tadā taj jñānam aniçritam; yadā ca taj jñānam aniçritam tadā taj jñānam apratiṣṭhitam; yadā taj jñānam apratiṣṭhitam, tadā taj jñānam notpāditam, na pratilabhyam, nāpy utpatsyate.

Tat kasmād dhetoḥ? na hi taj jñānam guṇasamskṛtam vā aguṇasamskṛtam vā. tat kasmād dhetoḥ? tathā hi taj jñānam... (1); tena taj jñānam acintyam; yadaiva jñānam tad buddhajñānam anupalambhayogenāpi tena jñānena kaṃcid dharmo 'bhisambuddho no vā nāpi taj jñānam pūrvāntato vā, aparāntato vā āgatam; nāpi taj jñānam anutpannapūrvam [nāpi taj jñānam]; anutpannatvād yau notpannam\* ta(ñ nā) ntarddhāyati, notpatsyate nāpi tasya jñānasya kiṃcid anyaj jñānam sadṛçam tena, taj jñānam acintyam asadṛçam, nāpi tasya jñānasya ādimadhyaparyavasānam upalabhyate; na taj jñānam ākāśasamam, nāpi tasya jñānasya samam vā viṣamam vā upalabhyate. tena tat jñānam asamasamam (2) nāpi tasya jñānasyānyaj jñānam pratirūpakam apy upalabhyate; tena tat jñānam apratirūpam.

Atha khalu Bhagavān Mañjuçrīyam kumārabhūtam etad avocan: na punar etan. Mañjuçrīr, jñānam arūpyam? Mañjuçrīr āha: akṛtam etad, bhadanta, jñānam, tenaitad akupyam; tad yathāpi nāma syād, Bhagavann, anāhataḥ kārṣapaṇo na kupyō nāpy akupya iti saṅkhyām gacchaty, evam eva, Bhagavann, etaj jñānam akṛtam, asamudānītam, ajanitam, anutpāditam, anirodhitam; tenaitad akupyam .atha khalu Bhagavān Mañjuçrīyam kumārabhūtam āmantrayate sma: ka imam, Mañjuçrīs\*, Tathāgatajñānanirdeçam evam nirdiṣṭum adhimokṣyate? Mañjuçrīr āha: ye, Bhagavan, na samsāradharmāṇo bhaviṣyanti, na parinirvāṇadharmāṇo vimokṣante, ye satkāyān na calitā, yeṣāṃ rāga dveṣaṃohā na kṣiṇās; tat kasmād dhetoḥ? na hy akṣayaḥ kṣiyate parikṣayam vā gacchati. ye samsārān na samatikrāntā, na samsāre saṅkhyām gacchanti, ye naiva mārgena virahitā, na mārgasamjñām utpādayanti, te 'sya bhaṣitasārtham ajñāsyanti.

(1) Lacuna: tutto il periodo sembra corrotto

(2) Sic: asamam?

Evam ukte, Bhagavān Mañjuçriyaṃ kumārabhūtam etad avocat: sādhu sādhu; Mañjuçriḥ, subhāṣitā te iyaṃ vāk. Atha khalu tasyāṃ velāyāṃ āyuṣmān Mahākā-  
cyaṇo Bhagavantam etad avocat: bhaviṣyanty anāgate 'dhvani, Bhagavan, kvacid  
asya gambhīrasya dharmavinayasyāsyāc ca gambhīrāyāḥ prajñāpāramitāyāḥ crotāro  
'dhimoktāra (1) ajñātāraḥ pratigṛhitāro vā?

- \*28 a • Evam ukte, Bhagavān āyuṣmantam Mahākācyaṇam etad avocat: \*ihaiva te Kā-  
cyaṇa, paṇṣadi bhikṣubhikṣuṇyupāsakopāsikā ye 'nāgate 'dhvany asya gambhīrasya  
dharmavinayasyāsyāc ca gambhīrāyāḥ prajñāpāramitāyāḥ [prajñāpāramitāḥ] crotāro  
bhaviṣyanty adhimoktāra ajñātāraḥ pratigṛhitāro vā bhaviṣyanti. yad yathāpi nāma,  
Kācyaṇa, grhapatir vā grhapatiputro vā cetasahasramūlyena maṇiratnena naṣṭena  
duḥkhito durmanā anāttamanā bhavet, sa tenaiva pratilabdhenā sukhitaḥ saumanasya-  
jāto bhaved, vigataparyavasthānamanasikāra; evam eva, Kācyaṇa, tāsāṃ bhikṣu-  
bhikṣuṇyupāsakopāsikānāṃ imāṃ gambhīrāṃ prajñāpāramitāṃ ajātāṃ anutpannāṃ (2)  
prakṛtiparinirvṛtāṃ (3) yāvad abhāvāṃ aṇuvatāṃ evaṃ bhaviṣyati; katham vāyam  
nāma imāṃ evamrūpāṃ gambhīrāṃ prajñāpāramitāṃ ajātāṃ anutpannāṃ prakṛti-  
parinirvṛtāṃ yāvad abhāvāṃ na cṛnumas? te cāpareṇa kālena cṛtvā āttamanaso  
bhaviṣyanti sukhitaḥ [sukhitaḥ]\* sumanaso vigataparyavasthānamanasikārāḥ. evam ca  
vācam bhāṣiṣyante: adya no buddhadarṇanam abhūt Tathāgataparyupāsanaṃ ca;  
yatra hi nāmāsmabhir iyaṃ gambhīrā prajñāpāramitā yāvad ajātānutpannā (4) yāvad  
abhāvā cṛtā; yadyathāpi nāma, Kācyaṇa, devās trayatrimṇā āttamanaso bhavanti  
ānanditā pārijātaṃ kovidāraṃ saṅgibhūtaṃ dṛṣṭvā na cireṇa batāyaṃ pārijātaḥ ko-  
vidāraḥ sarvapariphullo bhaviṣyaty, evam eva, Kācyaṇa, bhikṣubhikṣuṇyupāsakopā-  
sikā imāṃ gambhīrāṃ prajñāpāramitāṃ ajātānutpannāṃ yāvad abhāvāṃ cṛtvā āt-  
tamanasa ānandino bhaviṣyanti. ye ca te āttamanasa ānandino bhaviṣyanty, anāgate  
'dhvani, teṣāṃ tayā āttamanaskatayā cānanditayā ca na cireṇa pratikāṅkṣitavyaṃ (5)  
sarvapariphullitāṃ gamiṣyanti, yad uta sarvabuddhadharmapariphullatayā. yad apī-  
yam, Kācyaṇa, gambhīraprajñāpāramitā yāvad \* ajātābhāvānutpannā Tathāgatasyāt-  
yayena sthāsyati pracariṣyate; anāgate 'dhvani tad api, Kācyaṇa, buddhādhiṣṭhā-  
nena, buddhānubhavana jñātavyaṃ. tasmāt tarhi, Kācyaṇa, ye imāṃ gambhīrāṃ  
prajñāpāramitāṃ yāvadajātāṃ (6) abhāvāṃ anutpannāṃ cṛṣyanti nāyaṃ teṣāṃ pra-  
thamakāḥ praṇaḥ. tad yathāpi nāma, Kācyaṇa, maṇikāro maṇiratnaṃ paṇṇa, yadā  
āttamanā bhavati niṣṭhā tatra gantavyā: nāya maṇiratnasya prathamakāṃ darṇanam,  
pūrvānupurvadrṣṭam anena maṇikārenedaṃ maṇiratnaṃ; evam eva, Kācyaṇa, ye imāṃ  
gambhīrāṃ prajñāpāramitāṃ yāvad ajātāṃ abhāvāṃ anutpannāṃ cṛtvā āttamanasa  
ānandino bhaviṣyanty udagrāḥ prītiśaumanasyajātā, nāyaṃ, Kācyaṇa, teṣāṃ pratha-  
makāḥ cṛavaḥ. ye te, Kācyaṇa, evamvācam bhāṣiṣyanta evam eva tāvad bhāsaḥ svayam  
idaṃ (sic) Mañjuçriyaḥ kumārabhūtasya prajñāpāramitānirdeṇaṃ yāvad ajātābhāvā-  
nutpannam iti pūrvānupūrvam te (7) Mañjuçriḥ kumārabhūtaḥ \*paryupāsito bhaviṣyati.  
tad yathāpi nāma. Kācyaṇa, kaṇṇid evaṃ puruṣo 'nyataraṃ grāmaṃ vā nagaraṃ vā  
janapadaṃ vā kenacid eva kāryeṇa gato bhaved; athāpareṇa kālena tasya kaṇṇid  
evaṃ puruṣa upasaṅkramaṃ tasya nagarasya varṇaṃ bhāṣeta, teṣāṃ cārāmarāmaṇi-

(1) adhimoktāra (2) anutpannā (3) prakṛtiparinirvṛtā (4) ajñātā (5) putrikān  
(6) ajātā (7) leggi tebhya? ma tutto il periodo sembra corrotto.

yakānām, janapadarāmaṇīyakānām udyānarāmaṇīyakānām utsadahradatacāgarāmaṇīyakānām puṣpaphalarāmaṇīyakānām varṇam bhāṣeta, sa ca tac chrutvā tuṣṭim vindeta; saumanasyajātaḥ punaḥ punar adhyeṣeta: etad eva tāvad bhoḥ puruṣa parikīrtayasveti. sa puruṣa evaṃ niṣṭhām gato bhaved: anubhūtapūrvam anena puruṣeṇa tan nagaram, tāni cārāmarāmaṇīyakāni janapadarāmaṇīyakāni puṣkarinīrāmaṇīyakāny udyānarāmaṇīyakāny utsadahradatacāgarāmaṇīyakāni puṣpaphalarāmaṇīyakāni. tat

\*30 a kasmād \* dhetos? tathā hi sa tac chrutvā tuṣṭa āttamanā bhavaty udagraḥ prītisanmanasyajātaḥ. evam eva. Kācyapa, yadi. Mañjuçrīḥ kumārabbhūtaḥ paryupāsito bhaviṣyaty abhikṣṇam copasaṅkrānto, yāvad ajātābhāvānutpādām çrutvā, udāram prītipramodyam bhaviṣyaty udāram prītipramodyam utpatsyate. evaṃ vācam bhāṣisyate etad eva tāvac chrūyām yad uta mamaiva prajñāpāramitānirdeḥam yāvad ajātābhāvanutpannam iti.

Evam ukte, āyusmān Mahākācyapo Bhagavantam etad avocad: imāni teṣām. Bhagavañ, çrāddhānām kulaputrāṇām kuladuhitrāṇām cānāgate 'dhvany ākāraliṅganimitāni bhaviṣyanti: yānīmāni Bhagavatā nirdiṣṭāni.

Bhagavān āha: evam etat, Kācyapa, yathā vācam bhāṣase imāni teṣām anāgate 'dhvani çrāddhānām kulaputrāṇām kuladuhitrāṇām vā ākāraliṅganimitāni bhaviṣyanti,

\*30 b \*yānīmāni mayaitarhi nirdiṣṭāni.

Atha khalu Mañjuçrīḥ kumārabbhūto Bhagavantam etad avocad: anākārasya tasya, Bhagavan, dharmasya alingasyānākāravyāç ca. Bhagavan, prajñāpāramitāyā yāvad animitāyā ākāro liṅgam nimittam vā katham bhaviṣyati? yā ca Bhagavato dharmadeḥanā sā anākārā alingā yāvad animitā; tat katham. Bhagavann, anākārasyalingasya yāvad animittasya nirdeḥo bhaviṣyati?

Evam ukte, Bhagavān Mañjuçriyam kumārabbhūtam etad avocad: etāny eva teṣām, Mañjuçrīḥ, kulaputrāṇām kuladuhitrāṇām ca ākāraliṅganimitāni bhaviṣyanti ye imām gambhīrām prajñāpāramitām yāvad atyantābhāvām <sup>(1)</sup> anutpannā deçyamānām adhimokṣyante yāvat paryavāpsyanti. yatra hi, Mañjuçrīḥ, prajñāpāramitāparidīpanā, tatra sarvadharmaparidīpanā draṣṭavyā, tatçācintyātāparidīpanā draṣṭavyā. yāni, Mañjuçrīḥ, pūrvabodhisattvacārikām caratām kuçalamūlāni samudānītāni, yair kuçalamūlair iyam anuttarā samyaksambodhir abhisambuddhā, tāni kuçalamūlāni samudānetukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā çrotavyā, adhimoktavyalikhitavyā, dhārayitavyā, vācayitavyā, upadeṣṭavyā, svādhyāyitavyā, pravartayitavyā, paryavāptavyā, yoniço manasikartavyā. bhāvayitavyā yāvad puṣpadhūpagandhamālyavilepanacurnācīvaracchattradhvajaghaṇṭāpatakāvaijayantābhir, dīpapradānaprabhṛtibhiç ca pūjābhir, yathā çakyam, yathā balam pūjayitavyā, satkartavyā. sarvaçrāvakapratyekabuddhabhūmim atikramitukāmena kulaputreṇa, kuladuhitrā vā iyam eva prajñāpāramitā çrotavyā, yāvat satkartavyā. yathā, Mañjuçrīḥ, avaiartikabhūmyavakrāntir bhavaty, evam çrotukāmena kulaputreṇa, kuladuhitrā vā iyam eva prajñāparamitā çrotavyā, yāvat satkartavyā; \*ye kecid dharmā, Mañjuçrīs, tān <sup>(2)</sup> sarvān anutpādasamatayādhimoktutāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā çrotavyā yāvat satkartavyā, sarvadharmā api, Mañjuçrīḥ, nābhisambuddhās. Tathāgatenetīnam nirdeḥam adhimoktutukāmena kulaputreṇa kuladuhitrā vā iyam eva

\*31 a

\*31 b

(1) atyantābhāvām (2) tāt

prajñāpāramitā crotavyā yāvat satkartavyā, sarvadharmā api, Mañjuçrīr, nābhisambuddhās Tathāgatenetīmam nirdeçam adhimoktukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā; tat kasmād dhetoṛ? na hi sa kaçcid dharmāḥ samvidyata upalabhyate yo 'bhisambudhyeta, yena vābhisambudhyeta yaṃ vābhisambudhyeta. evam evārthagatim adhimoktukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā; na hi kaçcid dharmo yo na bodhir, ity evam adhimoktukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. sarvadharmāṇaṃ vikalpayitukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. tat kasmād dhetoṛ\*? tarhi prajñāpāramitā kasyacid dharmasya pariniṣpattijanayitṛiṃ vyavasthāpayati, darçayati vā: sarvadharmā na saṅklicyante, na vyavadāyante ity evam eva tartukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. sarvadharmā nātītā nānāgatā na pratyutpannā ity evam adhimoktukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. tat kasmād dhetoṛ? na hi, Mañjuçrīr, anutpādo 'tīto nānāgato na pratyutpannaḥ. tat kasmād dhetoṛ? anutpādasamavasaraṇā hi Mañjuçrīḥ sarvadharmāḥ. evaṃrūpeṣu sarvadharmeṣu niḥsaṃçayatāṃ gantukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. yathā, Mañjuçrīs, triḥparivartasya dvādaçākārasya dharmacakrasya pravartanā bhavati, tac chrotukāmena, tatpratipattikāmena, tatrādhiṃ\*ktukāmena, tad upatartukāmena kulaputreṇa kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. sarvasattvāṇaṃ maitṛyā sphuritukāmena, sattvasaṃjñāyāṃ vā sthātukāmena, sārvalokena sārddham vivaditukāmena, sarvalokānupalabdhim cāvaboddhukāmena, kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā crotavyā yāvat satkartavyā. yāvat sarvadharmānutpādam avaboddhukāmena kulaputreṇa kuladuhitrā vā ihaiva prajñāpāramitāyāṃ çikṣitavyam anupalambhayogena.

Atha khalu Mañjuçrīḥ kumārabhūto Bhagavantam etad avocaṇ: nirguṇāyā, Bhagavan, prajñāpāramitāyāḥ ke guṇāḥ, ke 'nuçamsā? akiṃcit samarthāyā, Bhagavan, prajñāpāramitāyā, asaṃutthāpikāyā, avinaçikāyā, na kasyacid dharmasyāyūhikāyā, na niryūhikāyā, niçceṣṭāyā, nirvyāpārāyāḥ, svabhāvam ajānamānāyā, adrṣṭāyāḥ <sup>(1)</sup>. svabhāvam apaçyamānāyā (na) \*kasyacid dharmasya dāyikāyā, na kasyacid dharmasya bhāyikāyāḥ, sarvadharmāvirodhikāyāḥ sarvadharmāṇāṃ a[nā]nātīnakaraṇīyāyā, akaraṇīyāyāḥ, sarvadharmāṇāṃ anekatvodārikāyāḥ, sarvadharmāṇāṃ anānatavākārikāyā, akṛtāyā, akṣayāyā, avinaçikāyāḥ, prthagjanadharmāṇāṃ, arhaddharmāṇāṃ, pratyekabuddhadharmāṇāṃ, bodhisattvadharmāṇāṃ, buddhadharmāṇāṃ api ca na dātrikāyā, na jñātrikāyā, aduḥkṛtikāyā, na hārikāyā na saṃsārasyāyūhikāyā, na nirvāṇasya niryūhikāyā, na buddhadharmāṇāṃ dāyikāyā, na vināçikāyā na cintyāyā, na kārīṣyā na vikārīṣyāḥ, sarvadharmāṇāṃ notpādikāyā, na nirodhikāyā, nocchedikāyā, na çāçvatikāyā, nāgamikāyā na nirgamikāyā, na viviktakārikāyā, nāviviktakārikāyā, na dvayakārikāyā nādvayakārikāyā yāvad abhāyāyā, Bhagavan, prajñāpāramitāyāḥ ke guṇāḥ ke 'nuçamsāḥ?

(1) adrṣṭavyāḥ ms.

\*33 b Evam ukte Bhagavān Mañjuçriyaṃ kumārabbhūtaṃ \*etad avocaḥ: evaṃ evāśyāṃ, Mañjuçrīr, guṇāḥ prajñāpāramitāyāṃ veditavyā yāvad abhāvanīceṣṭāḥ. api tu khalu punar, Mañjuçrīr, bodhisattvena mahāsattvena bodhisattvasamādhau çikṣitukāmena, bodhisattvasamādhim niṣpadāyitukāmena, yatra samādhau sthitvā, sarvabuddhā bhagavanto dr̥ṣyante, teṣāṃ ca Buddhakṣetrāṇi draṣṭukāmena, teṣāṃ ca nāmadheyāni jñātukāmena, teṣāṃ buddhānāṃ ca Bhagavatāṃ anuttarapūjāṃ kartukāmena, teṣāṃ ca dharmadeḥanāyāṃ avatartukāmenādhimoktūkāmena ihaiva prajñāpāramitāyāṃ çikṣitavyaṃ çī-śāyogena.

Atha khalu Mañjuçrīḥ kumārabbhūto Bhagavantam etad avocaḥ: kenaiṣā, Bhagavan, kāraṇena prajñāpāramitā?

\*34 a Bhagavān āha: anutpannāniruddhatvān, Mañjuçrīḥ, prajñāpāramitēty ucyate; yad idam ādiçāntatvād, anihçaraṇatvād, akarāṇiyatvād, yāvad abhāvatvāt. yaç cābhāvaḥ\* sā prajñāpāramitā. anena kāraṇena Mañjuçrīḥ, prajñāpāramitābhāvanā bodhisattvānāṃ pratikāṅkṣitavyā. eṣa ca bodhisattvānāṃ mahāsattvānāṃ gocaro, yaḥ sarvadharmeṣu gocaraḥ. atra ca caramāṇo (1). Mañjuçrīr, bodhisattvo mahāsattvo gocara-prasūta ity ucyate. evaṃ eṣa gocaro yad utāgocaraḥ sarvayānikas; tat kasmād dhetoḥ? akṛto hy eṣa gocaras tenaiṣa ucyate agocara iti.

Punar aparaṃ Mañjuçrīḥ kumārabbhūto Bhagavantam etad avocaḥ: kutra caramāṇo, Bhagavan, bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambhotsyate?

Evam ukte Bhagavān Mañjuçriyaṃ kumārabbhūtaṃ etad avocaḥ: prajñāpāramitāyāṃ caramāṇo, Mañjuçrīr, bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambhotsyate. 'asti, Mañjuçrīr, ekavyūho nāma samādhir, yatra samādhau caramāṇo bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambhodim abhisambhotsyate\*.

\*34 b Evam ukte, Mañjuçrīḥ kumārabbhūto Bhagavantam etad avocaḥ: katham Bhagavan, ekavyūhasamādhir bodhisattvena mahāsattvenāvataratvayaḥ? kena kāraṇenai-kavyūhaḥ samādhir ity ucyate?

Bhagavān āha: ekavyūha iti, Mañjuçrīr, anutpadāsyaitad adhivacanāṃ. ekavyūhaṃ samādhim avatartukāmena kulaputreṇa kuladuhitrā vā pūrvam eva prajñāpāramitā paripraṣṭavyā. tataḥ paçcād ekavyūhaṃ samādhim avatariṣyati. tat kasmād dhetoḥ? arūpyo hi, Mañjuçrīr, anutpādo, 'pratikopyo 'kopanīyo 'cintyo 'nucintyanīyo niçcintyaḥ. ekavyūhāṃ samādhim avatartukāmena kulaputreṇa kuladuhitrā vā viviktāni çayanāsanāni kartavyāni; asaṃsargārāmena ca bhavitavyaṃ, sarvanimittā-manasikāreṇa paryāṅkaṃ 'baddhvā niṣīditavyaṃ, tatra <ca?> (2) Tathāgato manasikartavyaḥ, sarvadharmāç ca manasikartavyā anupalambhayogenāyam ca Tathāgatam manasiku\*ryat, tasya nāmadheyam gr̥hītavyaṃ. tac ca nāmadheyam çrutvopalabhya yasyāṃ diçi sa Tathāgatas, tāṃ diçam āmukhikṛtya niṣīditavyaṃ. tam eva Tathāgatam manasikurvātāṃ, tena manasikṛtenāūtānāgatapratyutpannā buddhā bhagavanto manasikṛtā bhaviṣyanti. tat kasmād dhetoḥ? ekam idaṃ tathāgatatvaṃ, yathā, Mañjuçrīr, ekasya Tathāgatasyāprameyā buddhaguṇā, aprameyaṃ pratibhānaṃ. evaṃ eva, Mañjuçrīr, ekavyūhaṃ samādhim adhigamya ekasyānutpadasyāprameyā dhar-

(1) paramāpor (2) Kas ms.

\*15 b maparyāyaviṣayāḥ pratikāṅkṣitavyā, ye 'sya pravatsyante, ye ca Tathāgatair arhad-  
bhiḥ samyaksambuddhair bhāṣitāḥ. Yāvantaḥ khalu punar Ānandena dhāritās tāvanto  
'sya dharmaparyāyāḥ pratikāṅkṣitavyāḥ. imaṃ khalu punar ekavyūhaṃ samādhim  
niṣpādyā yāvad asyāyuhpramāṇaṃ syat, tāvad avatiṣṭheta sanidānaṃ dharmam deça-  
yamānaḥ. yeṣāṃ khalu punar, Mañjuçrīḥ, keṣāṃcid\* bodhisattvayānikānāṃ eva(m)  
bhavati: katara eṣa ekavyūhaḥ samādhir ity (1) evaṃ vacanīyā yeyam acintyaguṇa-  
parikīrtitā imāṃ tāvad acintyaguṇaparikīrtanatāṃ samādāya vartadhvaṃ. yathaināṃ  
samādāya vartīṣyadhve, [tathā] tathāśya samādher guṇān drakṣyatha, yāthopa-  
diṣṭena ca vidhinā niṣīdiṣyatha. sa khalu punar eṣa samādhir na cākyāḥ pariniṣpā-  
dayitum upalambhadṛṣṭikair (2), vastudṛṣṭikair yāvad bhāvadṛṣṭikair. syād yathāpi  
nāma, Mañjuçrīḥ, kasyacit puruṣasya maṇiratnaṃ anarghāyaṃ anavadāyitaṃ (3)  
bhavet; tam enaṃ kaṇceid evaṃ vadet: kim etad yad, bhoḥ puruṣa (4), maṇiratnaṃ  
ko vāśya maṇiratnasya guṇa iti? tam evaṃ vader: yat khalu, bhoḥ puruṣa, jānīyā  
aprameyā evāśya maṇiratnasya guṇāḥ.

Atha khalu sa puruṣas taṃ maṇiratnaṃ dadyād avadāyanārthī: avadāyasva tāvad,  
\*36 a bhoḥ puruṣa, idaṃ maṇiratnaṃ tato jñāśya\*si.

Atha khalu sa puruṣas taṃ maṇiratnaṃ grhītvā avadāyanopakaraṇair avadāpayet.  
evaṃ taṃ maṇiratnaṃ avadāpyamānaṃ apratimūlyam bhavet. yathā yathā taṃ maṇi-  
ratnaṃ avadāpayet, tathā tathāśya maṇiratnasya guṇān paçyet. evaṃ eva, Mañjuçrīḥ,  
yadā yadā sa kulaputro vā kaladuhitā vā evaṃ samādhim samāpatsyate, avatariṣyati,  
tadā samādher guṇān drakṣyati. tad yathāpi nāma, Mañjuçrīḥ, sūryamaṇḍalasya na  
kaṇcein maṇḍalaparyanto yo na raçmibhiḥ sphuṭa, evaṃ eva, Mañjuçrīḥ, ekavyūhaṃ  
samādhim āgamyāvātīrya pratilabhya na, sā kācid dharmadeçanā yā na prajñāpāra-  
mitādeçanā. evaṃ eva gāheta: nāsau kaṇceid dharmam ajātāniruddhaṃ paçyet. tad  
yathāpi nāma, Mañjuçrīḥ, catasṛṣu dikṣu mahāsamudrasya cattvāraḥ puruṣā udakam  
abhyutkṣipeyuh, sarvaṃ tad ekaṛasaṃ evotkṣipeyur yaduta lavaṇarasam, evaṃ eva  
\*36 b Mañjuçrīḥ, yā kācid dharmadeçanā\* mayā deçitā, sarvā sā ekaṛasā yadutānupāda-  
rasā, abhāvarasā, virāgarasā, vimuktirasā. yo 'pi, Mañjuçrīḥ (5), kulaputra iha samā-  
dhan sthito, yaṃ yaṃ eva dharmam deçayiṣyati tat sarvaṃ ekaṛasaṃ eva deçayiṣyati  
yad utānupādarasam evābhāvarasam eva virāgarasam eva vimuktirasam eva niro-  
dharasam eva. imaṃ, Mañjuçrīḥ, samādhim āgamyā yā kaṇcein mayā dharmo deçitas,  
taṃ sa kulaputra ākāṅkṣamāṇo bhaṣen nirdiçed upadiçet. evaṃ hi, Mañjuçrīḥ. sa  
kulaputro (kuladuhitā) vā imāṃ (6) samādhim āgamyā yā kācid deçanā sarvāṃ tām  
ajātāṃ anutpannābhāvāṃ eva deçayiṣyaty anupalambhayogena. punar aparaṃ, Mañ-  
juçrīḥ, imaṃ samādhim āgamyā bodhisattvo mahāsattvaḥ kṣipraṃ bodhipakṣikān  
dharmān paripūrya kṣipraṃ evānuttarāṃ samyaksambodhim samyaksambhotsyate.  
punar aparaṃ, Mañjuçrīḥ, yadā bodhisattvo mahāsattvo nātmadhātor yāvan na dhar-  
madhātor\* utpādaṃ paçyati, na nirodhaṃ naikatvaṃ na nānātvam, evaṃ kṣāntiko  
\*37 a 'pi, Mañjuçrīḥ, bodhisattvaḥ kṣipraṃ anuttarāṃ samyaksambodhim abhisambhot-  
syate. yo vā na cintayed anuttarāṃ samyaksambodhim tasyāpi kulaputrasyaiṣā  
kṣāntir bodhisattvadharmānāṃ buddhadharmānāṃ ca pratilabhāya, na ca bodhim bud-  
dhatvāya samprārthayiṣyati. evaṃ imāṃ, Mañjuçrīḥ, kṣāntiṃ tasya kulaputrasya kṣi-

(1) itita (2) 'dṛṣṭiko (3) anavadāyitum (4) puruṣo (5) Mañjuçrī (6) imāṃ

praṃ vadāmy (<sup>1</sup>) anuttarāyāṃ samyaksaṃbodhan. sarvadharmā buddhadharmā iti ya evam adhimokṣyate na, cāvalīyate tam apy aham avaiivartikam vadāmy anuttarāyāṃ samyaksaṃbodhan. avirahitaḥ ca sarvabuddhadharmair vaktavyo, yasyātra kulaputrasya vā kuladhutur vā imam nirdeḥaṃ ḥrutvā na syād dhanvāyitatvam vā kākṣāyitatvam vā.

- \*37 b Evam ukte Mañjuḥriḥ kumārabhūto Bhagavantam etad avocat: kim hetuniryatā, Bhagavann, anuttarā samyaksaṃbodhir? Bhagavān āha: no hīdam, Mañjuḥrīr, \*naivānuttarā samyaksaṃbodhir hetur na hetuniryatā. tat kasmād dhetoḥ? na hy anutpādo abhāvo vā hetur vā hetuniryato vā. tat kasmād dhetoḥ? ajātatvāt sarvadharmāṇām. [tasmāt tarhi sarvadharmāṇām] tasmāt tarhi, Mañjuḥrīr, yasyātra kulaputrasya vā kuladhutur vā imam nirdeḥaṃ ḥrutvā na saṃsīdanā bhavet, tam apy aham avaiivartikam iti vadāmy aham anuttarāyāṃ samyaksaṃbodhan. tasmāt tarhi, Mañjuḥrīr, ya iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ nirdeḥyamānāyāṃ bhikṣavo bhikṣuṇyo vā upāsakā vā upāsikā vā nāvalayīṣyanti yāvan na saṃlayīṣyanti te [te] mama ḥaraṇaṃ gatās te mamātra pravrajitās tesāṃ cāhaṃ ḥastā. yo, Mañjuḥrīr, kulaputro vā kuladhutir vā iha gaṃbhīrāyāṃ prajñāpāramitāyāṃ na ḥikṣito (<sup>2</sup>), nāsan bodhisattvaḥ ḥāyāṃ ḥikṣate. tad yathāpi nāma, Mañjuḥrīr, ye kecid (<sup>3</sup>) bhūtagrāmā bijagrāmās trīṇaḥ kulmaṣadhivanaspatayo\* viroḥanti, sarve te mahāprthivīm niḥitya, evam eva Mañjuḥrīr, ye kecid bodhisattvāṇām mahāsattvāṇām kuḥaladharmāḥ prajñāpāramitāparigṛhitā vṛddhiṃ virudhiṃ vaipūlyatām āpadyante na visaṃvādayanty anuttarāṃ samyaksaṃbodhiṃ.

Evam ukte Mañjuḥriḥ kumārabhūto Bhagavantam etad avocat: yo 'yam Bhagavatā prajñāpāramitānirdeḥo deḥito 'sya, Bhagavan, prajñāpāramitānirdeḥasya kecid iha Jambudvīpe grāmeṣu vā nagareṣu vā janapadeṣu vā saṃpratigrahītāro bhaviṣyanti yāvad decayitāro bhaviṣyanti?

- \*38 a Evam ukte Bhagavān Mañjuḥriyaṃ kumārabhūtam etad avocat: yair (<sup>4</sup>), Mañjuḥrīr, imam prajñāparmitānirdeḥam eva tarhi ḥrutvā ca praṇidhir utpādita: inam (<sup>5</sup>) eva vayaṃ jātivyativṛtāḥ prajñāpāramitānirdeḥam ḥṛṇyāma iti te ḥṛṣyanti yāvad vistareṇa bhavayīṣyanti abhāvanatayā nāhaṃ tān, Mañjuḥrīr, mṛdukuḥalamū'lān vadāmi ye te imāṃ gaṃbhīrāṃ prajñāpāramitāṃ ḥṛṣyanti ḥrutvā codārāṃ prītiprāmodyaṃ pratilapsyante. yas tvayā (<sup>6</sup>), Mañjuḥrīr, inam prajñāpāramitānirdeḥam ḥrotukāmo bhavet. sa evaṃ vacanīyaḥ: kim tava kulaputraitreṇa ḥrutena ḥrutamātreṇa aḥṛaddadhataḥ saṃsīdanam abhūd iti? tat kasmād dhetoḥ? na hi kasyacid dharmasya pariniṣpattir nirdiṣṭā na prthagjanadharmāṇām anutpādo vā vināḥo vā pratilambho vā nirdiṣṭo; na ḥaikṣadharmāṇām nāḥaikṣadharmāṇām na pratyekabuddhadharmāṇām na buddhadharmāṇām utpādo va vināḥo vā pratilambho vā nirdiṣṭaḥ.

- \*39 a Evam ukte Mañjuḥriḥ kumārabhūto Bhagavantam etad avocat: yo me, Bhagavan, bhikṣur vā bhikṣuṇī vā upāsako vā evaṃ vadet: katamādyā Tathāgatasya dharmīkathā pravṛtābhūtā, tasyāhaṃ Bhagavann evaṃ vadeyam: sarvadharmāviruddhā kathā. tat kasmād dhetoḥ? tathā hi kācid sattvopalabdhir utpadena\* viruddhaḥ. nāpi sā kathā kenacit sattvena sukaram ājñātum. tat kasmād dhetoḥ? tathā hi na kācit sattvopalabdhīḥ. punar aparaṃ, Bhagavann, ahaṃ tasyaivaṃ vadeyam: anutpattir nāma sā dharmadeḥanābhūt.

(<sup>1</sup>) supplisci: avaiivartikam? (<sup>2</sup>) ḥikṣite (<sup>3</sup>) abhūta° (<sup>4</sup>) yai (<sup>5</sup>) iyam (<sup>6</sup>) tvam

tat kasmād dhetos? tathā hi, Bhagavann, anutpādasamāḥ sarvadharmās; tasyām ca kathāyām nārhatām uttāryadhigamāya niṣṭhidaḥ <sup>(1)</sup> arhaddharmaic ca te prthag ayaṃ na dharmo yathā na vinācitāḥ. punar aparaṃ tasyāham, Bhagavann, evaṃ vadeyaṃ: neha dharmadeṇanāyām kaṇcit sa parinirvṛtaḥ parinirvāti, parinirvāsyati vā. tat kasmād dhetos? tathā hi, Bhagavann, atyantatayānupalabdhivāt sattvasya. evaṃ ahaṃ, Bhagavan, prṣṭaḥ samāna evaṃ vadeyaṃ. punar aparaṃ, Bhagavan, yo mamāntikād imāṃ gambhīrāṃ prajñāpāramitāṃ crotukāmaḥ pariprechet: kā tavādya, Bhagavatā sārddham kathā pravṛtābhūd iti, tasyāham evaṃ vadeyaṃ: sacet tvam icchasi tām kathāṃ crotum tan mā ca mānasam ākṣepaya crosyāmīti; mā ca cittam utpādaya: crosyāmīti: \*yādṛci, bhoḥ puruṣa, māyāpuruṣasya prajñā, tādr̥cīm prajñāṃ utpādya evaṃ iyaṃ dharmadeṇanā cakyā ājñātum. sacet tvam, bhoḥ puruṣa, icchasīmāṃ dharmadeṇanāṃ crotum tad evaṃ tiṣṭha. tad yathāpi nāmākāḇe cakunipadam, evaṃ iyaṃ cakyā dharmadeṇanā crotum. sacet tvam, bhoḥ puruṣa, icchasīmāṃ dharmadeṇanāṃ crotum, tan mā dvayam ālambasva mā advayaṃ. tat kasmād dhetor? na hi kācid iha dvayaparikīrtanā advayaparikīrtanā vā. saced icchasīmāṃ ca dharmadeṇanāṃ crotum tan mā tmasamjñāṃ ca vināḇaya dṛṣṭikīrtāni ca mā samatikrama buddha-dharmāṃḇ ca mādhyālambasva prthagjanadharmaebhyaḇ ca mācaleti. yo me, Bhagavañ, crotukāmaḥ prechet tam ahaṃ evaṃ vadeyaṃ evaṃ anuḇāseyam anupratīṣṭhāpayeyaṃ. sacet kulaputro vā kuladuhitā vā pariprechaka eva tiṣṭhen nivīcet tatas tasya asyām pratibhānamudrāyām pratiṣṭhitasya paḇcād uttarām imāṃ gambhīrāṃ prajñāpāramitāṃ yāvad\* ajātābhāvānutpādāṃ deḇayeyaṃ.

Evaṃ ukte Bhagavān Mañjuḇriyaṃ kumārabbhūtam etad avocat: sādhu, sādhu, Mañjuḇriḥ, subhāṣitā te iyaṃ vāk. evaṃ cottarāṃ vades tasya kulaputrasya vā kuladuhitur vā: tathāgatam draṣṭukāmeneyaṃ eva prajñāpāramitā bhāvayitāvyā abhāvayogena <sup>(2)</sup>, Tathāgatam paryupāsītukāmena kulaputreṇa vā kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam anupalambhayogena; Tathāgato me ḇāsteti vyapa-deṣṭukāmena kulaputreṇa vā kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam anabhisamskārayogena; sarvasamādhikaucalyaṃ niṣpādayitukāmena kulaputreṇa vā kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam abhāvayogena. tat kasmād dhetos? tathā hi yāvat sarvākāraropetaṃ sarvajñajñānam asaṃskṛtam anutpannaṃ abhāvaṃ sarvadharmāḥ saniḇḇaraṇā na sa kaḇcid dharmo yo na saniḇḇaraṇaḥ [sa], evaṃ\* anugantukāmena kulaputreṇa kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam yāvad abhāvayogena. sarvadharmā aniḇsaraṇā, na sa kaḇcid dharmo yaḇ saniḇsaraṇaḥ. tat kasmād dhetor? anutpannatvāt sarvadharmāṇāṃ. evaṃ ājñātukāmena kulaputreṇa vā kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam yāvad abhāvayogena. sarvasattvā bodhāya caranti, na kaḇcit sattvo yo na bodhāya caraty; atrāsamsīditukāmena kulaputreṇa kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam yāvad abhāvayogena. tat kasmād dhetos? tathā hi sarvadharmā bodhisamā, yathā hi sarvadharmā bodhisamās, tathā bodhir, yathā ca bodhis tathā sarvasattvā, yathā ca sarvasattvās tathā carīḇ. avidyamānatvāt carir acāriṇīḇ. sā ca bodhir; yā ca bhodhir anutpādo 'pi saḇ. akṣātir api sā; atrā samsīditukāmena evaṃrūpeṣu <sup>(3)</sup> sarvadharmeṣu tena kulaput\*reṇa kuladuhitrā vā ihaiva prajñāpāramitāyām cīkṣitavyam

<sup>(1)</sup> Sic; tutto il periodo è visibilmente corrotto.

<sup>(2)</sup> abhāvanāyo

<sup>(3)</sup> evarupeṣu



yāvad abhāvānutpādayogena. yad api ca Mañjuçrīṣ Tathāgatavikurvitaṃ yāvat Tathāgatavikrīḍitaṃ tad api prajñāpāramitopadarçitaṃ. tat kasmād dheto? nidarçanā hi sā adarçayitrī prajñāpāramitā; avavartikāṃs tān ahaṃ, Mañjuçrī, vadāmi ye bhikṣavo vā bhikṣuṇyo vā upāsakā vā upāsikā vā itaḥ prajñāpāramitātaḥ catuspādagāthāpramānamātram apy udgrahīṣyanti paryavāpsyanti dhārayiṣyanti vācayiṣyanti yāvat samprakāçayiṣyanti. kaḥ punar vādo ye tathatvāya pratipatsyante? niyatās te kulaputrāḥ kuladuhitaraç ca bodhāya veditavyā <sup>(1)</sup> buddhaviṣaye sthita <sup>(2)</sup> ye imāṃ gambhīrāṃ prajñāpāramitāṃ yāvad ajātābhāvānutpannāṃ çrutvā nottrasiṣyanti na samtrasiṣyanti na samtrāsam āpatsyante uttari cādhimokṣyante; niyatās te bhaviṣyanti sarvabuddhadharmesu. imāṃ apy ahaṃ, Mañjuçrī, mudrāṃ \*sthāpayāmi, buddhānujñātāṃ Tathāgatavijñātāṃ sarvair arhadbhiḥ sampraticechatāṃ imāṃ mudrāṃ sthāpayāmi. samatā ca buddhānāṃ iyam asaṅgatā paridīpanā yāvat sarvabuddhadharmesu nirdiṣṭā; anayā ca, Mañjuçrī, mudrayā mudrito bodhisattvayānikāḥ kulaputro vā kuladuhitā vā 'bhavyo bhavaty apāyagamanāya abhavyaç çrāvākabhūmau pratyekabuddhabhūmau vā gantum avakramaṇāya vā.

\*41 b

Atha khalu tasyāṃ velāyāṃ Çakro devānāṃ Indras Trāyatrimçāç ca devaputrā divyena candanacurṇena divyaic ca mandāravaiḥ puṣpāir divyaic cotpalakumudapundarikair divyaic ca vādyair imāṃ prajñāpāramitāṃ pūjāyamānā Bhagavantam, Mañjuçriyaṃ ca kumārabhūtam abhyavākiraṇṇ abhiprākiraṇṇ evam cāvocaṇ: idaṃ kuçalamūlam asyaivanuttarasya dharmaratnasya pūjāyai punaḥ punaḥ çravaṇāya ca teṣāṃ, tava te ye anayā mudrayā mudritāḥ. evaṃ Çakro devānāṃ Indro vācam abhāṣata.\* vāyam api, Bhagavann, etad yogam āpatsyāmahe asyā gambhīrāyāḥ prajñāpāramitāyā yāvad anutpannāyāḥ. iha Jambudvīpe teṣāṃ tathārūpāṇāṃ kulaputrāṇāṃ kuladuhitrāṇāṃ cāryaprajñāpāramitānirdeço 'lpakṛcchena çrotrāvabhāsam āgamiṣyati <sup>(3)</sup> ca çrotrāvabhāsam āga<ma>nāya yāvad teṣāṃ eva sarvabuddhadharmā <nām> pariniṣpadanāya. yeṣāṃ khalu punar, Bhagavan, kulaputrāṇāṃ kuladuhitrāṇāṃ <sup>(3)</sup> çrutvā cādhimokṣyante adhimuktāç codgrahīṣyanti paryavāpsyanti yāvad vācayiṣyanti, niṣṭhā taiḥ kulaputraiḥ kuladuhitrāḥ ca gantavyā; devatopasaṃbhāra evāyam asamākam iti. evaṃ ukte Bhagavañ Çakraṃ devānāṃ Indram etad avocaḥ: evaṃ etat, Kauṣika, sarvabuddhadharmapariniṣpattis teṣāṃ kulaputrāṇāṃ kuladuhitrāṇāṃ ca draṣṭavyā niyatāç ca pratikāṅkṣitavyā anuttarāyāḥ samyasambodheḥ.

\*42 a

Atha khalu Mañjuçrīḥ kumārabhūto Bhagavantam\* etad avocaḥ: adhiṭiṣṭhatu Bhagavann, adhiṭiṣṭhatu Sugata, imāṃ gambhīrāṃ prajñāpāramitānirdeçāṃ teṣāṃ kulaputrāṇāṃ kuladuhitrāṇāṃ cārthāya: samanantarabhāsitā ceyam vāk, atha khalu tasyāṃ velāyāṃ Buddhānubhavana ṣaḍvikāro mahāprthivīcālo <sup>(4)</sup> 'bhūt; samanantarapracalitāyāṃ mahāprthivyāṃ atha khalu Bhagavāṃs tasyāṃ velāyāṃ smitam akarot. samanantarapraviṣkṛte ca Bhagavato smite. 'tha khalu tasyāṃ velāyāṃ trisahasramahāsahasro lokadhātūr mahāvabhāseṇa sphuṭo 'bhūd imāṃ prajñāpāramitānirdeçāṃ tathāgatasyādhiṭiṣṭhataḥ.

\*42 b

Atha khalu Mañjuçrīḥ kumārabhūto Bhagavantam etad avocaḥ: imāni, Bhagavan, pūrvanimittāni Tatāgatasyemaṃ prajñāpāramitānirdeçāṃ adhiṭiṣṭhataḥ. Bhagavañ āha: evaṃ etan, Mañjuçrī, asya prajñāpāramitānirdeçasyādhiṭiṣṭhata imāni

(1) veditavya (2) sthita (3...3) Il passo è evidentemente corrotto. (4) cāro

\*43 a pūrvāni nimittāni. ebhiḥ pūrvanimittair jñātavyam: adhiṣṭhato 'yam prajñāpāramitānirdeṣa iti. te te Mañjuṣrīr anayā <mudrayā mudritā jñātavyā> <sup>(1)</sup> ye te na kaṃcid dharmam pratikroṣyati abhyanujñāsyati vā <sup>(2)</sup>, tat kasya hetor? Anupalambasya hi. Mañjuṣrīh, sataḥ pratikroṣaṇā eva abhyanujñātā vā tasmāt tarhi, Mañjuṣrīr, ye te anayā mudrayā mudritās teṣāṃ kṛtāḥ iyaṃ mudrā mayā sthāpitā. tathā hi te na kaṃcid dharmam deṣayiṣyanti, na vikalpayiṣyanti; tat kasmād dhetoh? paramārthato 'nutpannatvān, Mañjuṣrīh, sarvadharmāṇām. idam avocaḥ Bhagavān. Āttamanā Mañjuṣrīḥ ca kumārabhūtas te ca mahābodhisattvās te ca mahācāravakāḥ sā ca sarvavatī parṣat sadevamānuṣāsuragaruḍagandarvac ca loko Bhagavato bhāṣitam abhyanandann iti.

Ārya saptaṣatikāprajñāpāramitā samāptā.

ye dharmā hetuprabhavā hetus teṣāṃ Tathāgato

hy avadat teṣāṃ yo nirodha evamvādi mahācramāṇaḥ

(<sup>1</sup>) mudrita jñātavyā

(<sup>2</sup>) leggi: pratikroṣyanti, abhyanujñāsyanti.