

ཤེས་རབ་གྱི་སྒོམ་ཏུ་སྤྱིན་པ་བདུན་བརྒྱ་པ།

The Perfection of Wisdom in Seven Hundred Lines

Saptaśatikānāmaprajñāpāramitā

འཕགས་པ་ཤེས་རབ་ཀྱི་ས་ལོ་ཏུ་ཕྱིན་པ་བདུན་བརྒྱ་ས་ཤེས་བྱ་བ་ཐེག་

ས་ཆེན་པོའི་མདོ།

'phags pa shes rab kyi pha rol tu phyin pa bdun brgya pa shes bya ba
theg pa chen po'i mdo

The Noble Mahāyāna Sūtra “The Perfection of Wisdom in
Seven Hundred Lines”

Āryasaptaśatikānāmaprajñāpāramitāmahāyānasūtra

· Toh 24 ·

Degé Kangyur, vol. 34 (shes phyin, ka), folios 148.a–174.a



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Summary

- s.1 Set in Jeta's Grove in Śrāvastī, *The Perfection of Wisdom in Seven Hundred Lines* starts with the scene of the bodhisattva Mañjuśrī leaving his dwelling at daybreak and standing at the Buddha's doorstep, after which the venerable Śāriputra and the entire community of śrāvakas follow his example. When the Buddha asks why they have come, Mañjuśrī explains that he has come to provide others the opportunity to see the Tathāgata as he sees him—not in his physical form but in his true nature as suchness itself, beyond any duality. What follows is an extensive discourse about the cultivation of the perfection of wisdom, in which Mañjuśrī brings his nondual understanding of all phenomena into full display through abundant use of paradox and wordplay.

Acknowledgements

- ac.1 This translation was made by the Bodhinidhi Translation Group. Thomas Crujisen translated the text from the Tibetan and consulted the extant Sanskrit during the process. Special thanks to Kenshō Satō and Francesco Bianchini for kindly sharing their respective editions of the available palm-leaf manuscripts of the Sanskrit text.
- ac.2 The translation was completed under the patronage and supervision of 84000: Translating the Words of the Buddha. Nathaniel Rich edited the translation and wrote the introduction, and Dawn Collins copyedited the text. Martina Cotter was in charge of the digital publication process.
- ac.3 The translation of this text has been made possible through the generous sponsorship of Kris Yao.

Introduction

- i.1 *The Perfection of Wisdom in Seven Hundred Lines* is a Perfection of Wisdom scripture in which Mañjuśrī, the bodhisattva of wisdom, takes center stage, both as the Buddha's primary interlocutor and as one who expounds the perfection of wisdom himself. Set in Jeta's Grove, Anāthapiṇḍada's Park, in Śrāvastī, rather than Vulture Peak Mountain near Rājagṛha, the sūtra primarily features a series of dialogues between Mañjuśrī and the Buddha, as well as dialogue between Mañjuśrī and the great śrāvaka disciple known for his wisdom, Śāriputra.

i.2

The sūtra opens on the Buddha dwelling in Anāthapiṇḍada's Park together with a community of one thousand monks and a very large number of bodhisattvas, among them “the youthful Mañjuśrī.” One day, at dawn, Mañjuśrī emerges from his dwelling and goes to the Buddha's dwelling in order to see and pay homage to him, reverently standing outside his door. Śāriputra then does the same, followed in turn by the other great śrāvaka disciples. Knowing that they have come, the Buddha emerges from his dwelling and takes the seat prepared for him, and then he turns to Śāriputra and asks him why he has come at dawn to stand outside his door. Śāriputra replies that the first one to have come to stand outside the Buddha's door was none other than the bodhisattva Mañjuśrī himself, and the rest came afterward, out of a desire to see the Buddha. The Buddha then turns to Mañjuśrī and asks him if this is true. Mañjuśrī responds in the affirmative and tells the Buddha that he came to see and venerate him, never getting enough of doing so, and that he did this for the sake of all beings. In that regard, Mañjuśrī says that if the Buddha is to be seen and venerated—presumably by all beings, for whose sake Mañjuśrī has approached the Buddha—then he is to be seen and venerated in the same way that Mañjuśrī sees and venerates him. The Buddha then asks Mañjuśrī how that is, and this begins the dialogue that unfolds over the course of the sūtra, with Mañjuśrī answering that the Buddha is to be seen “in the aspect of suchness, and in the aspect of the nonconceptual, by way of not apprehending anything,” and going on to describe how it is that seeing in this way is to see no “thing” at all.

- i.3 Proceeding by way of the negations, paradoxes, and wordplay central to the other Perfection of Wisdom sūtras, Mañjuśrī and the Buddha gradually unfold the bodhisattva's cultivation of the perfection of wisdom over the course of their dialogue. Other important themes in this scripture include the exalted attainments ensured to those who remain unafraid upon hearing this sūtra; nonarising and the lack of real existence; nondifferentiation; the identity of the Buddha, the dharmadhātu, and awakening; inconceivability, and that dharmas and the perfection of wisdom are without duality. In addition, the Buddha describes those, present in the audience of this discourse, who, in future lives, will also uphold it and its teachings.
- i.4 Unique to this Perfection of Wisdom sūtra is its presentation of a samādhi called *the single array*. When Mañjuśrī asks the Buddha how bodhisattvas should conduct themselves to attain full awakening swiftly, the Buddha responds that if a bodhisattva conducts themselves in the perfection of wisdom, they will swiftly attain full awakening. However, he then goes on to say that there is a samādhi in which bodhisattvas may conduct themselves to attain full awakening swiftly. Declaring that “single array” refers to “nonarising,” and that the person who would enter the samādhi of *the single array* must first “inquire about the perfection of wisdom,” the Buddha describes two aspects of the practice. The first takes as its focus the fact of nonarising, the ultimate reality of all phenomena, buddhas included, “by way of not apprehending anything.” The second aspect takes as its focus a specific buddha—any specific buddha, to whom the practitioner, seated in meditation, directs their attention, as well as the name of that buddha. This aspect of the samādhi resonates with a number of popular devotional practices that have been central to Buddhist traditions over the centuries, throughout East Asia and the Tibetan and Mongolian cultural spheres.

The earliest attestation of *The Perfection of Wisdom in Seven Hundred Lines* of which we are aware is the first translation of the text into Chinese (Taishō 232) produced by Mantuoluo 曼陀羅 (or Mantuoluoxian 曼陀羅仙), a translator “active at the beginning of the sixth century.”¹ Shortly thereafter, a second Chinese translation was produced (Taishō 233) by Sengjiapuoluo 僧伽婆羅, a collaborator of Mantuoluo. In the seventh century, a third Chinese translation (Taishō 220) was produced by the great translator and scholar Xuanzang as part of his translation of Prajñāpāramitā sūtra literature. The earliest translation was included in the Chinese canon’s Heap of Jewels (Ratnakūṭa) section, which almost certainly explains why the Kangyur contains the text in both the Perfection of Wisdom section (as Toh 24) and the Heap of Jewels section (as Toh 90). In China, *The Perfection of Wisdom in Seven Hundred Lines* was especially noteworthy as the canonical source for the samādhi of *the single array* (一行三昧), which, variously understood, was of great importance in the Tiantai 天台 tradition of Zhiyi 智顛 (538–97), in the East Mountain 洞山 tradition (circa seventh to early eighth centuries), and thereafter in the developed traditions of Chan and Pure Land.² As further evidence of the text’s popularity in China, it must be noted that the version translated by Mantuoluo was inscribed in stone between 560 and 580 at Mount Hongding in Shandong, as well as other sites in China.³

i.6

The Tibetan translation of *The Perfection of Wisdom in Seven Hundred Lines* was produced in the late eighth or early ninth century, as it is listed in both the Denkarma and Phangthangma imperial catalogues.⁴ As noted, the text is included in both the Perfection of Wisdom section and the Heap of Jewels section of the Kangyur, but it is listed only as a Perfection of Wisdom scripture in the two imperial catalogues. Intriguingly, the colophons of these two versions are different. The colophon of Toh 90 (Degé), as well as the version of the text found in the Stok Kangyur, identifies the translators of the text as the Indian Surendrabodhi and the Tibetan Yeshé Dé, while the colophon of Toh 24 (Degé) simply says that the text was “revised according to the new language reform and finalized.” In addition, the Tengyur contains two commentaries on the text attributed in their colophons to Indian scholars—*An Extensive Commentary on The Perfection of Wisdom in Seven Hundred Lines* (*shes rab kyi pha rol tu phyin pa bdun brgya pa'i rgya cher 'grel pa*, Toh 3814), attributed to Vimalamitra, and *An Extensive Commentary on The Perfection of Wisdom in Seven Hundred Lines* (*shes rab kyi pha rol tu phyin pa bdun brgya pa'i rgya cher bshad pa*, Toh 3815), attributed to Kamalaśīla. These two commentaries are also listed in the two imperial catalogues, so they, too, were translated into Tibetan in the late eighth or early ninth century.⁵

i.7

There are several extant Sanskrit manuscript witnesses of *The Perfection of Wisdom in Seven Hundred Lines*, the earliest being a palm leaf manuscript kept in Lhasa that was produced, according to its colophon, in the Pāla kingdom of northern India in the late eleventh century. Others date as late as the seventeenth and eighteenth centuries, all from the Kathmandu Valley. The edition that we have produced and included as an appendix is based on the recently published diplomatic edition of the Pāla manuscript as well as the available editions of the manuscripts from the Kathmandu Valley. A fully annotated critical edition of the extant Sanskrit will be published by the translator in the near future.

i.8 There are at least two full English translations of *The Perfection of Wisdom in Seven Hundred Lines*, as well as a partial English translation.⁶ These were prepared based on either the Sanskrit or the Chinese. There is also a fair amount of Japanese language scholarship on the sūtra, especially on its Sanskrit witnesses and manuscript evidence.⁷

i.9 The present translation, to our knowledge the first from the Tibetan, is based on the Degé Kangyur recension of the sūtra as found in its Perfection of Wisdom section, with reference to the variants recorded in the Comparative Edition (*dpe bsdur ma*), and to the version found in the Stok Palace manuscript Kangyur. We have also referred to the two Tengyur commentaries, as recorded in the notes, as well as to several Sanskrit manuscripts and our own edition of the Sanskrit, as noted above. However, it should be noted that where the Tibetan and the extant Sanskrit differ, we have sought to privilege the Tibetan in every case except where noted.

The Translation

1.

The Noble Mahāyāna Sūtra

The Perfection of Wisdom in Seven Hundred Lines

1.1 [B1] Homage to all the buddhas and bodhisattvas.

1.2 Thus did I hear at one time. The Blessed One was dwelling in Śrāvastī, in Jeta's Grove, Anāthapiṇḍada's Park, together with a large monastic community, a full one thousand monks, as well as with one million bodhisattva mahāsattvas armored with the great armor, such as the youthful Mañjuśrī, Maitreya, Asaṅgapratibhāna, and Anikṣiptadhura, all of them irreversible from progress toward unsurpassed, perfectly complete awakening.

1.3 Then, at dawn, the youthful Mañjuśrī emerged from his dwelling so as to behold the Tathāgata, venerate him, and reverently attend upon him. He went to the Tathāgata's dwelling and stood outside the door. The venerable Śāradvatīputra then emerged from his dwelling too so as to see the Blessed One, venerate him, and reverently attend upon him, and he went to the Tathāgata's dwelling. And also the venerables Pūrṇa Maitrāyaṇīputra, Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, and the other great śrāvakas emerged from their respective dwellings, went to the Blessed One's dwelling, and, once there, stood to one side.

1.4 Thereupon the Blessed One, having become aware that the great śrāvakas had come and gathered, emerged from his dwelling and sat down to one side on the seat prepared outside the dwelling. Once seated, the Blessed One knowingly asked the venerable Śāradvatīputra, “Why, Śāradvatīputra, have you come at the break of day, standing at the door of the Tathāgata's dwelling?”

1.5 When this was asked, the venerable Śāradvatīputra replied to the Blessed One, “Blessed Lord, the first among all to be standing at the door of the Tathāgata's dwelling was youthful Mañjuśrī. We came afterward, wishing to see the Blessed One.”

1.6 Then the Blessed One knowingly asked the youthful Mañjuśrī, “Is it true, Mañjuśrī, that you were the first among all to be standing at the door of the Tathāgata's dwelling, so as to see the Tathāgata, venerate him, and reverently attend upon him?”

1.7 When this was asked, the youthful Mañjuśrī replied to the Blessed One, “It is, Blessed Lord. It is, Well-Gone One. I was the first among all to have emerged from my dwelling so as to see the Blessed One, venerate him, and reverently attend upon him, and to have come to the Tathāgata’s dwelling and stood to one side. Why is that? Because, Blessed Lord, I can never see the Tathāgata, venerate him, and reverently attend upon him enough. And, Blessed Lord, I come to see the Tathāgata, venerate him, and reverently attend upon him for the sake of all beings. Blessed Lord, if the Tathāgata is to be seen, venerated, and reverently attended upon,⁸ he is to be seen, venerated, and reverently attended upon just as I see, venerate, and reverently attend upon him. It is in this way that the Tathāgata becomes seen, venerated, and reverently attended upon. Blessed Lord, it is for the sake of all beings that I see the Tathāgata.”

1.8 The Blessed One asked, “How, Mañjuśrī, is the Tathāgata to be seen?”⁹

Mañjuśrī replied, “The Tathāgata is to be seen¹⁰ in the aspect of suchness and in the aspect of the nonconceptual, by way of not apprehending anything. Likewise, the Tathāgata is to be seen *from* seeing him in the aspect of nonarising, *up to* the aspect of a nonentity.¹¹ Suchness does not come into being—thus is the Tathāgata to be seen. Suchness does not come to exist, nor does it cease to exist—thus is the Tathāgata to be seen. Suchness is not located or situated anywhere—thus is the Tathāgata to be seen. Suchness is not past, not future, not present¹²—thus is the Tathāgata to be seen. Suchness is not distinguished by duality, nor is it distinguished by nonduality—thus is the Tathāgata to be seen. Suchness is not defiled, nor is it purified—thus is the Tathāgata to be seen. Suchness does not arise and does not cease—thus is the Tathāgata to be seen. It is in this way that the Tathāgata becomes seen, venerated, and reverently attended upon.”

- 1.10 Then the venerable Śāradvatīputra said to the youthful Mañjuśrī, “You do what is difficult to do, Mañjuśrī—you see the Tathāgata in this way and reverently attend upon him in this way; you¹³ have established¹⁴ great loving kindness for all beings, and yet you have no apprehension of any being or fixation on any being whatsoever; you have practiced for all beings to attain parinirvāṇa, and yet there occurs in you no fixation on any being whatsoever; you have donned the armor for the sake of all beings, by way of not apprehending anything, by way of there being no real entity, and by way of never being dispirited.”¹⁵
- 1.11 At this, the youthful Mañjuśrī said to the venerable Śāradvatīputra, “It is just as you say, venerable Śāradvatīputra. This armor has been donned for all beings to attain parinirvāṇa, and yet I have no apprehension of any being or fixation on any being whatsoever. This armor, venerable Śāradvatīputra, has not been donned, thinking, ‘How¹⁶ will I bring about the decrease or increase of the mass of beings?’ If, venerable Śāradvatīputra, hypothetically, in each and every buddhafiield there were blessed buddhas as numerous as the grains of sand in the Ganges River, and each and every one of those tathāgatas were to remain for as many eons as there are grains of sand in the Ganges River, teaching the Dharma both day and night, and the beings each and every tathāgata would tame through each and every Dharma teaching were as many as the beings that are tamed through each and every teaching of the Dharma by the blessed buddhas as numerous as the grains of sand in the Ganges River—even after this is done, no decrease or increase in the mass of beings is evident. Why is that? Because it is devoid of beings, because beings are not beings,¹⁷ venerable Śāradvatīputra, no decrease or increase in the mass of beings is evident.”
- 1.12 When this was said, the venerable Śāradvatīputra asked the youthful Mañjuśrī, “If, Mañjuśrī, because it is devoid of beings, because beings are not beings,¹⁸ no decrease or¹⁹ increase in the mass of beings is evident, then to whom will you teach the Dharma having fully awakened to awakening?”

1.13 At this, the youthful Mañjuśrī said to the venerable Śāradvatīputra, “When, venerable Śāradvatīputra, there is absolutely no apprehension of any being, then who will be fully awakened, and to whom will the Dharma be taught? Why is that? Because, venerable Śāradvatīputra, there is absolutely no apprehension of any dharmas.”

1.14 Thereupon the Blessed One asked the youthful Mañjuśrī, “Mañjuśrī, when there is absolutely no apprehension of any dharmas, then how do you even designate a being? And if, Mañjuśrī, someone were to ask, ‘How many beings are there?’ what would you say to them?”

Mañjuśrī replied, “So asked, Blessed Lord, I would say to them, ‘As many as there are dharmas of the Buddha.’ Blessed Lord, if they were to then ask ‘How large is the mass of beings?’ I would say to them, ‘As large as the domain of the Buddha.’ ”

1.15 The Blessed One asked, “Mañjuśrī, if someone were to then ask you, ‘What is the mass of beings included in?’ what would you say to them?”

Mañjuśrī replied, “So asked, Blessed Lord, I would say to them, ‘It is included in what nonarising and inconceivability²⁰ are included in.’”

1.16 The Blessed One asked, “Mañjuśrī, if someone were to then ask you, ‘What does the mass of beings dwell upon?’ what would you say to him?”

Mañjuśrī replied, “So asked, Blessed Lord, I would say to them, ‘The mass of beings dwells upon what the realm²¹ of nonarising dwells upon.’ ”

1.17 ²²The Blessed One asked, “Mañjuśrī, when you cultivate the perfection of wisdom, what is it that you dwell upon as you cultivate the perfection of wisdom?”

Mañjuśrī replied, “Blessed Lord, when I cultivate the perfection of wisdom, I cultivate the perfection of wisdom without dwelling upon anything.”

1.18 The Blessed One asked, “For one who does not dwell upon anything, Mañjuśrī, what is the cultivation of the perfection of wisdom?”²³

Mañjuśrī replied, “Blessed Lord, not dwelling upon anything whatsoever is itself the cultivation of the perfection of wisdom.”

1.19 The Blessed One asked, “When you cultivate the perfection of wisdom,²⁴ Mañjuśrī, which of your wholesome roots are then increased or decreased?”²⁵

Mañjuśrī replied, “Blessed Lord, there are no wholesome roots of mine whatsoever that are increased or decreased. Blessed Lord, if one²⁶ has any dharma that is increased or decreased, that is not the cultivation of the perfection of wisdom. Blessed Lord, one should know that approaching²⁷ it for the sake of increasing or decreasing any dharma is not the cultivation of the perfection of wisdom.”

1.20 “Blessed Lord, neither abandoning the dharmas of an ordinary person nor taking hold of the dharmas of a buddha is the cultivation of the perfection of wisdom. Why is that? Because, Blessed Lord, the cultivation of the perfection of wisdom is not dwelling upon any dharma whatsoever because of not apprehending²⁸ a dharma to be abandoned or taken hold of.

1.21 “Blessed Lord, neither proceeding toward the faults of saṃsāra nor toward the virtues of nirvāṇa is the cultivation of the perfection of wisdom. Why is that? Because, Blessed Lord, I do not even see saṃsāra, let alone look for the faults of saṃsāra; I do not apprehend nirvāṇa, let alone look for the virtues of nirvāṇa.”

1.22 “Blessed Lord, not taking up, grasping, or being rid of any dharma whatsoever is the cultivation of the perfection of wisdom.”

- 1.23 “Blessed Lord, not apprehending the diminishment or growth of any dharma whatsoever is the cultivation of the perfection of wisdom. Why is that? Because, Blessed Lord, nonarising has neither diminishment nor growth. It is such cultivation, Blessed Lord, that is the cultivation of the perfection of wisdom.
- 1.24 “Blessed Lord, not causing any dharma whatsoever to arise or cease is the cultivation of the perfection of wisdom.
- 1.25 “Blessed Lord, not causing any dharma whatsoever to diminish or expand is the cultivation of the perfection of wisdom. It is such cultivation, Blessed Lord, that is the cultivation of the perfection of wisdom.
- 1.26 “Furthermore, Blessed Lord, not aspiring for any dharmas whatsoever that are inconceivable, nor for those that are limited, but rather, Blessed Lord, there being nothing to aspire for and nothing by which to aspire – it is that that is the cultivation of the perfection of wisdom. When one cultivates in that way, Blessed Lord, it is the cultivation of the perfection of wisdom.
- 1.27 “Blessed Lord, one does not approach the cultivation of the perfection of wisdom in this way, thinking, ‘These dharmas are superior,’ ‘These dharmas are inferior.’ Rather, one does not apprehend those dharmas that would be superior or inferior. The child of good family who is engaged in the practice of cultivating the perfection of wisdom in that way does not apprehend any dharmas. Blessed Lord, the cultivation of the perfection of wisdom does not imagine any dharma as superior or inferior. Why is that? Because, Blessed Lord, nonarising does not have any ‘superior’ or ‘inferior’ whatsoever, nor do suchness, the very limit of reality, *up to*, all dharmas have any ‘superior’ or ‘inferior’ whatsoever. When one cultivates in that way, Blessed Lord, it is the cultivation of the perfection of wisdom.”

1.28 When this was said, the Blessed One asked the youthful Mañjuśrī, “Are the dharmas of a buddha not superior, Mañjuśrī?”

Mañjuśrī replied, “It is because they are ungraspable, Blessed Lord, that the dharmas of a buddha are superior.²⁹ Is it, Blessed Lord, that the Tathāgata has fully awakened to all dharmas being empty?”

1.29 The Blessed One said, “So it is, Mañjuśrī. The Tathāgata has fully awakened to all dharmas being empty.”

Mañjuśrī asked, “Blessed Lord, does emptiness have any ‘superior’ or ‘inferior’?”³⁰

1.30 The Blessed One said, “Excellent, Mañjuśrī, excellent! So it is, Mañjuśrī. It is as you say. Are the dharmas of a buddha not unsurpassed, Mañjuśrī?”

Mañjuśrī replied, “So it is³¹—the dharmas of a buddha are unsurpassed. Why is that? For thus, Blessed Lord, even the slightest dharma among them does not exist and is not apprehended. Hence those dharmas of a buddha are unsurpassed.³²

1.31 “Furthermore, Blessed Lord, neither accomplishing the dharmas of a buddha nor abandoning the dharmas of an ordinary person, neither training in³³ the dharmas of a buddha nor upholding them, is the cultivation of the perfection of wisdom.³⁴

1.32 “Furthermore, Blessed Lord, not thinking about or cognizing any dharma whatsoever is the cultivation of the perfection of wisdom.”

1.33 The Blessed One asked, “Mañjuśrī, do you not think about the dharmas of a buddha?”

Mañjuśrī replied, “Blessed Lord, if I were to see the actualization of the dharmas of a buddha, I would think about³⁵ the dharmas of a buddha. Blessed Lord, the cultivation of the perfection of wisdom is not approached by the conceptualization of any dharma whatsoever, thinking, ‘These are the dharmas of an ordinary person,’ ‘These are the dharmas of a śrāvaka,’ ‘These are the dharmas of a pratyekabuddha,’ or ‘These are the dharmas of a perfect buddha.’ Why is that? Because, Blessed Lord, the child of good family who is engaged in the practice of cultivating the perfection of wisdom does not apprehend those dharmas. The dharmas that are called ‘the dharmas of an ordinary person,’ ‘the dharmas of one in training,’ ‘the dharmas of one no longer in training,’ ‘the dharmas of a pratyekabuddha,’ or ‘the dharmas of a perfect buddha’ are the reality that is beyond extremes,³⁶ so I neither apprehend nor observe those dharmas. When one cultivates in that way, Blessed Lord, it is the cultivation of the perfection of wisdom.

1.34 “Blessed Lord, a child of good family who is engaged in the practice of cultivating the perfection of wisdom does not think, ‘This is the desire realm,’ ‘This is the form realm,’ ‘This is the formless realm,’ *up to*, ‘This is the element of cessation.’³⁷ Why is that? For thus, Blessed Lord, he does not observe any dharma whatsoever that is the dharma of cessation.³⁸ Such cultivation, Blessed Lord, is to be known as the cultivation of the perfection of wisdom.

1.35 “Furthermore, Blessed Lord, neither benefiting nor harming any dharma whatsoever is the cultivation of the perfection of wisdom. Blessed Lord, the cultivation of the perfection of wisdom is not a bestower of the dharmas of a buddha, nor a severer of the dharmas of an ordinary person.³⁹ Blessed Lord, when there is no cessation of the dharmas of an ordinary person and no attaining the dharmas of a buddha, it is the cultivation of the perfection of wisdom.”

- 1.36 When this was said, the Blessed One said to the youthful Mañjuśrī, “It is excellent, Mañjuśrī, excellent that you have taught such a profound Dharma as this. Mañjuśrī, you have placed this seal in order to cause bodhisattva mahāsattvas, those in the Śrāvaka Vehicle who are conceited, and those in the Bodhisattva Vehicle who engage in apprehension to realize how it really is.
- 1.37 “Mañjuśrī, the sons or daughters of good family who, upon hearing this teaching on the profound perfection of wisdom, will not be frightened, will not be terrified, and will not fall into fear are not those who have reverently attended upon a single buddha, are not those who have planted wholesome roots with a single buddha.”⁴⁰
- 1.39 “May you be so inspired, Mañjuśrī,” the Blessed One replied.
- 1.40 Mañjuśrī said, “Blessed Lord, neither apprehending the continuation of any dharma⁴¹ nor apprehending its noncontinuation is the cultivation of the perfection of wisdom. Why is that? One does not apprehend it because all dharmas do not continue. Blessed Lord, not approaching it in order to take as support⁴² any dharma whatsoever is to be known as the cultivation of the perfection of wisdom. Why is that? For thus, Blessed Lord, all dharmas are without support.⁴³ Such cultivation, Blessed Lord, is the cultivation of the perfection of wisdom.
- 1.41 “Furthermore, Blessed Lord, when even the dharmas of a buddha do not become manifest, let alone the dharmas of a pratyekabuddha, and when even the dharmas of a śrāvaka do not become manifest, let alone the dharmas of an ordinary person, that should be seen as the cultivation of the perfection of wisdom.

1.42 “Furthermore, Blessed Lord, the cultivation on which one depends, not conceptualizing even the inconceivable dharmas of the buddhas as ‘the inconceivable dharmas of the buddhas,’ is the cultivation of the perfection of wisdom. This cultivation of the perfection of wisdom, Blessed Lord, should be seen as the bodhisattva mahāsattvas’ nonconceptualization of any dharmas.

1.43 “Furthermore, Blessed Lord, the cultivation on which one depends and, without seeing, sees all dharmas as the dharmas of the buddhas and sees all dharmas as inconceivable dharmas is the cultivation of the perfection of wisdom. The sons and daughters of good family who, upon hearing this teaching on the perfection of wisdom,⁴⁴ will not be frightened, will not be terrified, and will not fall into fear are those who have reverently attended upon many thousands of buddhas.

1.44 “Furthermore, Blessed Lord, not observing any dharma as that is defiled or purified is the cultivation of the perfection of wisdom. When one cultivates in that way, Blessed Lord, it is the cultivation of the perfection of wisdom.

1.45 “And, Blessed Lord, the cultivation of the perfection of wisdom does not differentiate between ordinary people, śrāvakas, pratyekabuddhas, or perfect buddhas. That, Blessed Lord, is the cultivation of the perfection of wisdom.”

1.46 The Blessed One then asked the youthful Mañjuśrī, “Mañjuśrī, how many tathāgatas have you reverently attended upon?”

Mañjuśrī replied, “Blessed Lord, as many as an illusory person’s minds and mental factors that have ceased—that many tathāgatas, Blessed Lord, have I reverently attended upon.”

1.47 The Blessed One asked, “Mañjuśrī, did you not set out for the dharmas of a buddha?”

Mañjuśrī replied, “Is there, Blessed Lord, any dharma whatsoever that has set out for the dharmas of a buddha that can be apprehended?”

- 1.48 The Blessed One asked, “Who then, Mañjuśrī, has these dharmas of a buddha?”
Mañjuśrī replied, “If even for the Blessed One himself not even the names of these ‘dharmas of a buddha’ exist or are apprehended, how then could others come to have them?”
- 1.50 The Blessed One asked, “Are you seated, Mañjuśrī, at the seat of awakening?”
Mañjuśrī replied, “If one takes as the measure of authority⁴⁵ the very limit of reality, when even the Blessed One himself is not seated at the seat of awakening, how then could I be?”⁴⁶
- 1.51 The Blessed One asked, “Mañjuśrī, what does ‘the very limit of reality’ refer to?”
Mañjuśrī replied, “Lord, ‘the very limit of reality’ refers to the perishing collection.”⁴⁷
- 1.52 The Blessed One asked, “What do you mean, Mañjuśrī, when you say that?”
Mañjuśrī replied, “Since that collection does not exist, Blessed Lord, it is not a perishing collection.⁴⁸ It neither passes on nor is it free from passing on. Hence this collection is not a perishing collection.”
- 1.53 ⁴⁹Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, those bodhisattva mahāsattvas who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will be destined for awakening.”
- 1.54 Then the bodhisattva mahāsattva Maitreya said to the Blessed One, “Blessed Lord, those bodhisattva mahāsattvas who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will be close to awakening. Why is that? Because, Blessed Lord, understanding⁵⁰ these dharmas is itself supreme awakening.”

- 1.56 Then the woman⁵¹ Nirālambā said to the Blessed One, “Lord, those bodhisattva mahāsattvas who, upon hearing this perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will not take as support the dharmas of ordinary people, the dharmas of śrāvakas, the dharmas of pratyekabuddhas, or the dharmas of perfect buddhas. Why is that? For thus, Blessed Lord, all dharmas are without support,⁵² because they do not exist. Hence there is no support for them.”
- 1.57 Thereupon the Blessed One said to the venerable Śāradvatīputra, “So it is, Śāradvatīputra, so it is. Those sons or daughters of good family who, upon hearing this teaching on the profound perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will be destined for awakening. You should know, Śāradvatīputra, that those sons and daughters of good family who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, will not fall into fear, and will receive it on the crown of their head—they will dwell on the level of irreversibility.
- 1.58 “Śāradvatīputra, those who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will each become supreme benefactors, they will each become great benefactors, they will each become most excellent benefactors.
- 1.60 “Śāradvatīputra, those who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will each come to possess supreme patience, supreme diligence, supreme meditation, and supreme wisdom without equal.

- 1.61 “Śāradvatīputra, those bodhisattva mahāsattvas who, upon hearing this teaching on the perfection of wisdom, will be firmly convinced, and will not be frightened, will not be terrified, and will not fall into fear—they will each come to possess the knowledge of an omniscient one in all its excellent aspects.”
- 1.62 The Blessed One asked the youthful Mañjuśrī further, “What aim, Mañjuśrī, do you have in view as you wish to fully awaken to unsurpassed perfect awakening?”⁵³
- 1.63 Mañjuśrī replied, “If, Blessed Lord, I had set out for awakening, I would thus wish to fully awaken to it.⁵⁴ But I do not, Blessed Lord, aspire for awakening. Why is that? Because this youthful Mañjuśrī is in fact awakening.”
- 1.64 When this was said, the Blessed One said to the youthful Mañjuśrī, “It is excellent, Mañjuśrī, excellent, that you teach such very profound points as these. You have thus served past victorious ones and for a long time you have practiced the spiritual life⁵⁵ without apprehending anything.”
- 1.65 Mañjuśrī said, “Blessed Lord, if I practiced without apprehending anything, a dharma would be obtained.”
- 1.67 The Blessed One asked, “How⁵⁶ do you see them?”
- Mañjuśrī replied, “I see in such a way, Blessed Lord, that I do not see ordinary people, I do not see those who are in training, and I do not see those who are no longer in training – I neither see them, nor do I *not* see them. I see in such a way that I neither see many nor do I see few; I neither see those who are disciplined, nor do I see those who are undisciplined.”
- 1.68 Then the venerable Śāradvatīputra asked the youthful Mañjuśrī, “Mañjuśrī, when you see those who are in the Śrāvaka Vehicle in this way, then how do you see those who are in the Vehicle of Perfect Buddhas?”

- 1.69 Mañjuśrī replied, “Venerable Śāradvatīputra, I do not observe any dharma called ‘bodhisattva.’ I do not observe any dharma called ‘set out for awakening.’ I do not observe any dharma called ‘practice for the sake of awakening.’ I do not observe any dharma called ‘fully awakened to it.’ In that way, venerable Śāradvatīputra, do I see those in the Vehicle of Perfect Buddhas.”
- 1.70 Śāradvatīputra then asked, “How, Mañjuśrī, do you see the Tathāgata?”
Mañjuśrī replied, “Leave the great elephant be, venerable Śāradvatīputra. Do not disturb⁵⁷ the great elephant.”
- 1.71 When this was said, the venerable Śāradvatīputra asked the youthful Mañjuśrī, “Mañjuśrī, what does ‘the Buddha’ refer to?”
Mañjuśrī said, “Venerable Śāradvatīputra, what does ‘the self’ refer to?”
- 1.73 “Venerable Śāradvatīputra, you ask what it is that ‘the Buddha’ refers to. What does not really exist, has not arisen, and will not cease, what does not possess any dharma whatsoever – there is in that case no basis whatsoever, no basis for separation, what is baseless.⁵⁸ This, venerable Śāradvatīputra, is what ‘the Buddha’ refers to.
- 1.74 “Venerable Śāradvatīputra, one who wants to search for the Tathāgata should search for the self. Venerable Śāradvatīputra, ‘the self’ refers to the Buddha. Just as the self is absolutely nonexistent and not apprehended, just so the Buddha, too, is absolutely nonexistent and not apprehended. Just as the self cannot be spoken about by way of any dharma, just so the Buddha, too, cannot be spoken about by way of any dharma. That in which there is nothing to be reckoned⁵⁹ is ‘the Buddha.’ The referential designation⁶⁰ ‘the self,’ venerable Śāradvatīputra, is not easy to understand. Likewise, venerable Śāradvatīputra, the referential designation ‘the Buddha’ is not easy to understand.”
- 1.75 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, this youthful Mañjuśrī does not teach in a way that beginners⁶¹ would understand.”

1.77 Śāradvatīputra asked, “Mañjuśrī, did the Blessed One not become fully awakened to the dharmadhātu?”

Mañjuśrī replied, “He did not, venerable Śāradvatīputra.⁶² Why is that? Because, venerable Śāradvatīputra, the dharmadhātu is in fact the Blessed One. If, venerable Śāradvatīputra, the Blessed One were to have become fully awakened to the dharmadhātu, then it would be opposed to the element⁶³ of nonarising.

1.78 “Venerable Śāradvatīputra, that dharmadhātu is in fact awakening. Why is that? Because the dharmadhātu is without any being. ‘All dharmas have no real existence’⁶⁴ refers to awakening—it is this which is reckoned ‘the dharmadhātu.’ Why is that? Because all dharmas are without differentiation in the Buddha’s sphere of experience. ‘Without differentiation,’ venerable Śāradvatīputra, is without making anything known.⁶⁵ ‘Without making anything known,’ venerable Śāradvatīputra, means not being able to make anything known—from not making anything known as being conditioned, up to not making anything known as being unconditioned. There is no making known anything whatsoever therein. Hence it is without making anything known. All dharmas, venerable Śāradvatīputra, are without making anything known. Why is that? Because all dharmas are without arising, dwelling somewhere, and making themselves known.⁶⁶

1.79 “Those who set out for the immediate set out for the inconceivable. Those who set out for the inconceivable set out for reality.⁶⁷ Why is that? Because ‘reality,’ venerable Śāradvatīputra, is not a basis for separation.

1.80 “Those who are endowed with the inconceivable⁶⁸ do not go to the heavens, they do not go to the hells, and they do not go to nirvāṇa.⁶⁹ Why is that? Because the inconceivable is not attended *from* by going or not going,⁷⁰ *up to* is not attended by going or not going to nirvāṇa.

1.81 “Venerable Śāradvatīputra, those who are engaged in the four root offenses are engaged in the rootless. Why is that? Because, venerable Śāradvatīputra, non-arising does not have a so-called ‘root or tip.’ ‘Rootless monk’ refers to a nonabiding monk. ‘A dispute’ refers to surpassing superimposition.⁷¹ Conducting oneself in surpassing superimposition, venerable Śāradvatīputra, one is worthy of offerings in the world. Why is that? Because that surpassing superimposition is the same.⁷² A monk who has faith, venerable Śāradvatīputra, is not worthy to enjoy a gift given out of faith. A monk who has no faith, venerable Śāradvatīputra, is worthy to enjoy a gift given out of faith. A monk who is proper,⁷³ venerable Śāradvatīputra, is not worthy to enjoy a gift given out of faith. A monk who is not proper, venerable Śāradvatīputra, is worthy to enjoy a gift given out of faith. A monk⁷⁴ whose manner is unimpaired is called an ‘arhat whose contaminants are exhausted.’ ”

1.82 Śāradvatīputra asked, “What do you mean, Mañjuśrī, when you say that?”

Mañjuśrī replied, “Sameness does not impair sameness, and that is in fact the manner.⁷⁵ That is what I mean, venerable Śāradvatīputra, when I say that a monk whose manner is unimpaired is called an ‘arhat whose contaminants are exhausted.’ ‘One who has not transcended fear,’ venerable Śāradvatīputra, refers to an arhat whose contaminants are exhausted.”

1.83 Śāradvatīputra asked, “What do you mean, Mañjuśrī, when you say that?”

Mañjuśrī replied, “If even the slightest of their fears does not exist,⁷⁶ what will they transcend?”⁷⁷

1.84 Śāradvatīputra asked, “Mañjuśrī, who does ‘one for whom patient acceptance has not arisen’ refer to?”⁷⁸

Mañjuśrī replied, “Venerable Śāradvatīputra, one who has not given rise to even the slightest dharma is called ‘one for whom patient acceptance has not arisen.’ ”⁷⁹

1.85 Śāradvatīputra asked, “Mañjuśrī, who does ‘an undisciplined monk’ refer to?”

Mañjuśrī replied, “Venerable Śāradvatīputra, ‘an undisciplined monk’ refers to an arhat whose contaminants are exhausted. Why is that? Because being undisciplined is being disciplined, but being disciplined is being undisciplined.⁸⁰ That is what I mean, venerable Śāradvatīputra, when I say that ‘an undisciplined monk’ refers to an arhat whose contaminants are exhausted. Venerable Śāradvatīputra, ‘enjoys the higher mind’ refers to an ordinary person.”⁸¹

1.86 Śāradvatīputra asked, “What do you mean, Mañjuśrī, when you say that?”

Mañjuśrī said, “It is because, venerable Śāradvatīputra, that one surpasses.”⁸²

1.87 When this was said, the venerable Śāradvatīputra said to the youthful Mañjuśrī, “It is excellent, Mañjuśrī, excellent that you speak about how an arhat is one whose contaminants are exhausted.”

Mañjuśrī replied, “So it is, venerable Śāradvatīputra. It is just as you say. I am one whose contaminants are exhausted, yet I am not an arhat. Why is that? Because, venerable Śāradvatīputra, my hope for the level of a śrāvaka or the level of a pratyekabuddha has been exhausted. For that reason, venerable Śāradvatīputra, I am one whose contaminants are exhausted, yet I am not an arhat.”

1.88 Thereupon the Blessed One asked the youthful Mañjuśrī, “Is there any reason, Mañjuśrī, why a bodhisattva mahāsattva would be seated at the seat of awakening but unable to become fully awakened to unsurpassed perfect awakening?”

Mañjuśrī replied, “There is, Blessed Lord, a reason why a bodhisattva mahāsattva would be seated at the seat of awakening but unable to become fully awakened to unsurpassed perfect awakening. Why is that? Because, in awakening, not even the slightest dharma⁸³ exists nor is apprehended. Hence it is called ‘unsurpassed perfect awakening,’⁸⁴ and that awakening is unarisen. Upon it, there is nothing that exists and nothing that is apprehended that is seated at the seat of awakening, or anyone who becomes fully awakened to awakening, or anything by which awakening is fully awakened to, or any awakening that is fully awakened to,⁸⁵ or any rising from the seat of awakening. For this reason, Blessed Lord, a bodhisattva mahāsattva is seated at the seat of awakening but unable to become fully awakened to unsurpassed perfect awakening.”

1.89 When this was said, the Blessed One asked the youthful Mañjuśrī, “Mañjuśrī, what does ‘awakening’ refer to?”

Mañjuśrī replied, “Blessed Lord, ‘awakening’ refers to the five acts with immediate retribution. Why is that? Because, Blessed Lord, they have no real existence, those five acts with immediate retribution in fact have the nature of awakening. Hence⁸⁶ that awakening has the nature of the five acts with immediate retribution. To fully realize the acts with immediate retribution is not awakening,⁸⁷ and the direct perception of all dharmas is also not awakening. Why is that? Because all dharmas are absolutely not directly perceived. They are not fully realized by anyone— they are not seen, they are not heard, they are not known, and they are not understood. Thus, it is awakening. However, Blessed Lord, those who are conceited posit them *from* having been fully awakened, to *up to* having been directly perceived.”

1.90 When this was said, the Blessed One asked the youthful Mañjuśrī, “Do you think of me, Mañjuśrī, by thinking ‘The Tathāgata is my tathāgata?’”

Mañjuśrī replied, “No, Blessed Lord. Why, Blessed Lord, would I think, ‘The Tathāgata is my tathāgata?’⁸⁸ Why is that? Because, Blessed Lord, thusness is the Tathāgata himself,⁸⁹ so, Blessed Lord, thusness does not make the Tathāgata known, nor does the Tathāgata make thusness known. Why is that? Because, Blessed Lord, thusness ultimately has no real existence, and the Tathāgata has no real existence. Therefore, Blessed Lord, I do not think,⁹⁰ ‘The Tathāgata is my tathāgata.’ Blessed Lord, ‘tathāgata’ is just a name. So in case I should think ‘The Tathāgata is my tathāgata,’ what is the tathāgata?”

1.91 The Blessed One asked, “Do you have doubts, Mañjuśrī, about the Tathāgata?”

Mañjuśrī replied, “No, Blessed Lord. If, Blessed Lord, there were any perfect tathāgatas, whether tathāgatas who have arisen or tathāgatas who have attained parinirvāṇa, I would have doubts.”

1.92 When this was said, the Blessed One asked the youthful Mañjuśrī, “Do you not think, Mañjuśrī, that the Tathāgata has arisen?”

Mañjuśrī replied, “If the dharmadhātu had an arising, Blessed Lord, I would think that the Tathāgata had arisen.”

1.93 The Blessed One asked, “Do you not believe, Mañjuśrī, that blessed buddhas as numerous as the grains of sand in the Ganges River have attained parinirvāṇa?”

Mañjuśrī replied, “Blessed Lord, is it not⁹¹ that the blessed buddhas are a single sphere, as the inconceivable sphere?”⁹²

1.94 The Blessed One said, “So it is, Mañjuśrī. The blessed buddhas are a single sphere, as the inconceivable sphere.”

Mañjuśrī asked, “Blessed Lord, is it now present?”

1.95 The Blessed One said, “So it is, Mañjuśrī.”

Mañjuśrī said, “Hence, Blessed Lord, those blessed buddhas, as numerous as the grains of sand in the Ganges River, have not attained parinirvāṇa. Why is that? Because, Blessed Lord, the blessed buddhas are a single sphere, as the inconceivable sphere, and inconceivability does not arise, nor does it cease. Therefore, Blessed Lord, with the Blessed One having fully awakened to it,⁹³ those who will be tathāgatas, arhats, perfect buddhas in the future will also have fully awakened to it. Why is that? Because the inconceivable⁹⁴ has no past, future, or present. Therefore, Blessed Lord, those who think *from* ‘The Tathāgata has arisen,’ *up to* ‘He will attain parinirvāṇa’—their engagement with the world⁹⁵ is erroneous. Blessed Lord, they mentally proliferate engagement with the world.”

1.96 When this was said, the Blessed One then said to the youthful Mañjuśrī, “Hence, Mañjuśrī, when you speak before⁹⁶ a tathagata, or an irreversible bodhisattva mahāsattva, or an arhat whose contaminants are exhausted, you should declare that tathāgatas are inconceivable, unthinkable, unfathomable,⁹⁷ beyond thought.⁹⁸ Why is that? Because, upon hearing it, they will neither praise nor reject it. Why is that? Because it is inconceivable, unthinkable, and unfathomable.”⁹⁹

Mañjuśrī said, “Blessed Lord, all dharmas are inconceivable and unthinkable—who would praise or reject them?”

1.97 The Blessed One asked, “Mañjuśrī, just as the Tathāgata is unfathomable, are ordinary people also unfathomable?”

Mañjuśrī replied, “Blessed Lord, ordinary people are also unfathomable.”

1.98 The Blessed One said, “So it is, Mañjuśrī. Why is that? Because all thought is unfathomable.”¹⁰⁰

Mañjuśrī said, “Blessed Lord, why is it that the Blessed One asked, ‘Just as the Tathāgata is unfathomable, are ordinary people also unfathomable? Blessed Lord, are not ordinary people in fact unfathomable? Why is that? Because, Blessed Lord, all dharmas are unfathomable. If someone, Blessed Lord, has set out for nirvāṇa,¹⁰¹ they will be bereft,¹⁰² Blessed One. Why is that? Because the unfathomable is in fact nirvāṇa. Therefore, Blessed Lord, there is no differentiation in the unfathomable. Blessed Lord, to those who say, ‘These are the dharmas of ordinary people,’ or, ‘These¹⁰³ are the dharmas of noble ones,’ one should say this: ‘First you should reverently attend upon virtuous friends, and then you should come to know, “These are the dharmas of ordinary people,” or, “These are the dharmas of noble ones.” ’ ”

1.99 When this was said, the Blessed One asked the youthful Mañjuśrī, “Do you maintain, Mañjuśrī, that the Tathāgata is the foremost of all beings?”

Mañjuśrī replied, “If there were anyone perfect¹⁰⁴ among beings here, Blessed Lord, I would maintain that the Tathāgata is the foremost of all beings.”

1.100 The Blessed One asked, “Do you maintain, Mañjuśrī, that the Tathāgata is endowed with inconceivable dharmas?”

Mañjuśrī said, “If there were anyone endowed with inconceivable dharmas,¹⁰⁵ Blessed Lord, I would maintain that the Tathāgata is endowed with inconceivable dharmas.”

1.101 The Blessed One asked, “Do you maintain, Mañjuśrī, that these śrāvakas have been tamed by the Tathāgata?”

Mañjuśrī replied, “Blessed Lord, if anyone were to tame the inconceivable realm,¹⁰⁶ I would maintain that these śrāvakas have been tamed by the Tathāgata. Blessed Lord, it is not that the appearance of a buddha occurs¹⁰⁷ to benefit or harm anyone. Why is that? Because, that realm is constant,¹⁰⁸ that realm is unadulterated—it is the inconceivable realm. And in that realm there is *from* ‘no differentiation of śrāvakas,’ *up to*¹⁰⁹ ‘no differentiation of ordinary people’ that is apprehended.”

1.102 The Blessed One asked, “Do you not maintain, Mañjuśrī, that the Tathāgata is an unsurpassed field of merit?”

Mañjuśrī replied, “It is because of not having any real existence, Blessed Lord, that the Tathāgata is a field of merit. Hence it is an unsurpassed field of merit. It is not a field that is full, nor is it a field that is not full, nor is it *not* a field.¹¹⁰ Hence it is an unsurpassed field of merit. Furthermore, Blessed Lord, there is no dharma whatsoever that comes into being in it or comes to an end. Thus, it is a field of merit. The seed that is sown in it does not grow, nor does it decay.”

1.103 The Blessed One asked, “What do you mean, Mañjuśrī, when you say, ‘The seed that is sown in that field¹¹¹ does not grow, nor does it decay?’”

Mañjuśrī replied, “For thus, Blessed Lord, that field is inconceivable. In that way it is a field of merit.”

1.104 Then, at that moment, by the Buddha’s sublime power, the earth shook in six ways.¹¹² Sixteen thousand monks had their minds liberated from the contaminants by no longer clinging. Seven hundred nuns, three hundred laymen, forty thousand laywomen, and sixty hundred sextillion gods of the desire realm had the dustless and stainless Dharma eye arise in regard to dharmas.

- 1.105 Thereupon the venerable Ānanda rose from his seat, covered one shoulder with his robe, placed his right knee on the ground, bowed to the Blessed One with folded hands, and asked the Blessed One, “What is the reason, Blessed Lord, what is the cause for this great earthquake to have occurred in the world?”
- 1.106 At this, the Blessed One said to the venerable Ānanda, “Ānanda, this Dharma discourse named ‘The Teaching on the Field of Merit’ was also expounded by previous blessed buddhas on this very spot of earth. This, Ānanda, is the reason, this is the cause for this great earthquake to have occurred in the world.”
- 1.107 Then the venerable Śāradvatīputra said to the Blessed One, “This Mañjuśrī is the luster of the inconceivable, Blessed Lord. Why is that? For thus, whatever it is that vividly inspires him, what vividly inspires him is in fact the inconceivable.”¹¹³
- 1.108 The Blessed One then said to the youthful Mañjuśrī, “So it is, Mañjuśrī. It is just as the monk Śāradvatīputra says. Whatever it is that vividly inspires the youthful Mañjuśrī, everything that vividly inspires him is in fact the inconceivable.”
- 1.109 When this was said, the youthful Mañjuśrī said to the Blessed One, “The inconceivable¹¹⁴ does not vividly come to mind, Blessed Lord. If the inconceivable were vividly inspiring, it would not in fact be unthinkable.¹¹⁵ Rather, there is nothing whatsoever that is not inconceivable.¹¹⁶ All language, Blessed Lord, is inconceivable. Inconceivability is not language.¹¹⁷ What is not language and what is not *not* language cannot be taught.”¹¹⁸

1.110 The Blessed One asked, “Do you then, Mañjuśrī, meditatively enter inconceivable samādhi?”

Mañjuśrī replied, “No, Blessed Lord, I do not meditatively enter inconceivable samādhi. Why is that? Because, Blessed Lord, I am, in fact, inconceivable samādhi. If I were conceivable, Blessed Lord, I would meditatively enter inconceivable samādhi. If ‘samādhi,’ Blessed Lord, is unthinkable, inconceivable, and unfathomable,¹¹⁹ how then could I meditatively enter inconceivable samādhi? However, Blessed Lord, previously, when I was a beginner, I would think, ‘I should meditatively enter inconceivable samādhi.’¹²⁰ But now,¹²¹ Blessed Lord, the thought ‘I should meditatively enter inconceivable samādhi’ does not occur.

1.111 “It is like this, Blessed Lord. A master of archery, when previously training at the level of a beginner, had the thought, ‘I should strike ploughs.’¹²² However, when he perfects striking hairs, because he has become well-trained in striking hairs, the thought, ‘I should strike ploughs’¹²³ no longer arises in him. And when he then wishes to strike hairs, he strikes them effortlessly.

1.112 “Likewise, Blessed Lord, previously I would think, ‘I should meditatively enter inconceivable samādhi.’ But when, having meditatively entered that samādhi, I remained in it, I did not again think, ‘I should remain in this samādhi.’ Why is that? Because whenever I remain in this samādhi, this samādhi is not imputed.”¹²⁴

1.113 Then the venerable Śāradvatīputra said to the Blessed One, “Blessed Lord, if, while remaining in this inconceivable samādhi, the youthful Mañjuśrī does not depend on it, is there, Blessed Lord, another¹²⁵ samādhi that is more peaceful than this inconceivable samādhi?”

1.114 The youthful Mañjuśrī then said to the venerable Śāradvatīputra, “When the venerable Śāradvatīputra asks, ‘Is there another samādhi that is more peaceful than this inconceivable samādhi?’, how do you know, venerable Śāradvatīputra, that this inconceivable samādhi is peaceful? If, venerable Śāradvatīputra, this inconceivable samādhi were to exist and to be apprehended, there would be another samādhi that is more peaceful than this inconceivable samādhi.”

1.115 Śāradvatīputra asked, “Mañjuśrī, is this inconceivable samādhi nonexistent and not apprehended?”

Mañjuśrī said, “That is so, venerable Śāradvatīputra, that is the inconceivable samādhi. Hence, this inconceivable samādhi is nonexistent and not apprehended. Yet, venerable Śāradvatīputra, there is no one at all who has not attained this inconceivable samādhi. All beings, venerable Śāradvatīputra, have attained the inconceivable samādhi. Why is that? Everything conceivable is inconceivable, and that which is inconceivable is the inconceivable samādhi. Therefore, all beings have attained this inconceivable samādhi.” [B2]

1.116 The Blessed One then said to the youthful Mañjuśrī, “It is excellent, Mañjuśrī, excellent that you teach all such very profound points as these. You have thus served past victorious ones and for a long time you have practiced the spiritual life without apprehending anything. Mañjuśrī, do you think, ‘Abiding¹²⁶ in the perfection of wisdom, I speak in that way’?”

1.117 Mañjuśrī replied, “If, Blessed Lord, I were to speak in that way abiding in the perfection of wisdom, I would likewise speak in that way abiding in the apprehending of something. I would speak in what way *from* abiding in the notion of a self, *up to* abiding in the notion of a real entity.¹²⁷ Therefore I do not speak in that way abiding in the perfection of wisdom.¹²⁸ Why is that? If, Blessed Lord, there were an abiding place in the perfection of wisdom,¹²⁹ or if there were the lack of an abiding place, it would not be the perfection of wisdom. Blessed Lord, the abiding place of a self is the abiding place of the perfection of wisdom. It has no place,¹³⁰ it has no origination, it has no space, and it has no emergence. Thus, this abiding place is not the abiding place of any dharma. Hence this abiding place is an inconceivable abiding place—the abiding place of the perfection of wisdom.

1.118 “Blessed Lord, as for what is called ‘the perfection of wisdom,’ it is the nonarising of all dharms that is the perfection of wisdom. ‘The perfection of wisdom’ refers to the inconceivable realm. The inconceivable realm is the realm of nonarising. The realm of nonarising is the dharmadhātu. And the dharmadhātu is the realm without origination.¹³¹ The realm without origination is the inconceivable realm. The inconceivable realm is the realm of a self. The realm of a self is the realm of the perfection of wisdom. Thus, the realm of the perfection of wisdom and the realm of a self are without duality and cannot be divided into two.

1.119

“Since it is without duality and cannot be divided into two, it is the inconceivable realm. Since it is the inconceivable realm, it is the realm of nonarising. Since it is the realm of nonarising, it is the dharmadhātu. Since it is the dharmadhātu, it is the realm without origination. Since it is the realm without origination, it is the inconceivable realm. Since it is the inconceivable realm, it is the realm of a self. Since it is the realm of a self, it is the realm of the perfection of wisdom. Since it is the realm of the perfection of wisdom, it is the inconceivable realm. Since it is the inconceivable realm, it is the realm that does not come into being.¹³² That which does not come into being does not exist. That which does not exist does not perish. That which does not perish is inconceivable. Thus, the realm of the Tathāgata and the realm of a self are without duality and cannot be divided into two.

“For the Blessed One has said, ‘The cultivation of the self is the cultivation of the perfection of wisdom.’ Why is that? Because, Blessed Lord, ‘the perfection of wisdom’ refers to the realm of a self. Why is that? Because, Blessed Lord, one who knows the realm of a self knows the realm of nonattachment.¹³³ One who knows the state of nonattachment does not know any dharma whatsoever. Why is that? Because inconceivable knowing is the Buddha’s knowing. Not knowing any dharma whatsoever is the Buddha’s knowing. Why is that? Because that knowing is ultimately nonexistent.¹³⁴ How could what is ultimately nonexistent turn the wheel of the Dharma? When that knowing is ultimately nonexistent, then that knowing is without attachment.¹³⁵ When that knowing is without attachment, then that knowing has no real existence. When that knowing has no real existence, then that knowing has no objects.¹³⁶ When that knowing has no objects, then that knowing does not abide. When that knowing does not abide, then that knowing is without support.¹³⁷ When that knowing is without support, then that knowing is unproduced, unattained, and will not arise. Why is that? Because that knowing is not conditioned by qualities,¹³⁸ nor is it conditioned by nonqualities. Why is that? For thus, that knowing is inconceivable. Hence, how could qualities or nonqualities be pointed out? Because that knowing is inconceivable, that knowing is unthinkable. Such knowing is the Buddha’s knowing by way of not apprehending anything. There is no dharma whatsoever that has been fully awakened to or known by that knowing. That knowing did not come before or later. Because that knowing did not arise previously, nor did that knowing *not* arise previously, it is unarisen.¹³⁹ That which is unarisen will not disappear and will not be cut off. There is no knowing whatsoever like that knowing. Hence that knowing is inconceivable and incomparable. No beginning, middle, or end of that knowing can be apprehended. Hence that knowing is like space. Nothing equal or unequal to that knowing can be apprehended. Hence that knowing is equal to the unequalled. No other knowing that is like that knowing can be apprehended. Hence that knowing is without equal.”

1.121 Then the Blessed One said to the youthful Mañjuśrī, “Mañjuśrī, is this knowing then not immutable?”

Mañjuśrī replied, “Lord, this knowing is uncreated. Hence it is immutable. It is like this, Blessed Lord—an unstruck *kārṣāpāṇa* coin is reckoned to be neither mutable nor immutable.¹⁴⁰ Likewise, Blessed Lord, this knowing is uncreated, unaccomplished, unproduced, unarisen,¹⁴¹ and unceased. Hence it is immutable.”

1.122 Then the Blessed One asked the youthful Mañjuśrī, “Mañjuśrī, who will be firmly convinced of such a teaching as this teaching on the Tathāgata’s knowing?”

1.123 Mañjuśrī said, “Blessed Lord, those who do not have the character of saṃsāra, those who do not have the character of parinirvāṇa, those who have not wavered from the perishing collection,¹⁴² those whose passion, aversion, and delusion have not been extinguished—they will be firmly convinced of it. Why is that? Because what is not extinguished does not become extinguished or come to be completely extinguished. Those who have not gone beyond saṃsāra and who are not reckoned to be in saṃsāra, those who are not apart from the path and who do not give rise to the notion of a path—they will understand the meaning of what has been said.”

1.124 When this was said, the Blessed One said to the youthful Mañjuśrī, “Excellent, Mañjuśrī, excellent, this speech of yours is well spoken.”

1.125 Then, at that moment, the venerable Mahākāśyapa asked the Blessed One, “In the future will there be, Blessed Lord, any people who will listen to this profound Dharma and Vinaya and this profound perfection of wisdom, who will be firmly convinced of it, who will understand it, and who uphold it?”

1.126 When this was said, the Blessed One replied to the venerable Mahākāśyapa, “Kāśyapa, in this very assembly there are monks, nuns, laymen, and laywomen who, in the future, will listen to this profound Dharma and Vinaya and this profound perfection of wisdom, be firmly convinced of it, understand it, and uphold it.

1.127 “It is like this, Kāśyapa. If a householder or a householder’s son lost a precious gem worth hundreds of thousands, he would be distressed and unhappy. But if he found it, he would be joyful and happy, and no longer mentally preoccupied. Just so, Kāśyapa, if these monks, nuns, laymen, and laywomen have not listened this profound perfection of wisdom—un arisen, unoriginated, and *from* by nature parinirvāṇa, *up to* without real existence—they think, ‘We have not listened to such a profound perfection of wisdom as this—un arisen, unoriginated, and *from* by nature parinirvāṇa, *up to* without real existence.’ But then, when they hear it at another time, they will be elated, joyful, happy, and no longer mentally preoccupied. And they will say, ‘Since we have heard this profound perfection of wisdom—un arisen, without real existence, and unoriginated—then today we have seen the Buddha, and have reverently attended upon the Tathāgata.’

1.128 “It is like this, Kāśyapa. The gods of the Heaven of Thirty-Three, seeing the pāriyātra tree budding, will be happy and delighted, thinking, ‘Oh! Before long this pāriyātra tree will be completely in full bloom!’ Just so, Kāśyapa, those monks, nuns, laymen, and laywomen, when they hear this profound perfection of wisdom—*from unarisen, unoriginated, up to without real existence*—will be happy and delighted. You should know, Kāśyapa, that those who, in the future, will be happy and delighted when they hear this profound perfection of wisdom—*from unarisen, unoriginated, up to without real existence*—they are here in this very assembly of mine. And you should know that those who, in the future, will be happy and delighted, they will, because of their happiness and delight, before long be completely in full bloom, blossoming with the flowers of all the dharmas of a buddha.¹⁴³ Kāśyapa, you should know that the fact that this profound perfection of wisdom—*from unarisen, unoriginated, up to without real existence*—will, in the future, after the Tathāgata’s passing, remain and spread, is due, Kāśyapa, to the Buddha’s sustained blessing¹⁴⁴ and the Buddha’s sublime power. Therefore, Kāśyapa, when those who hear this profound perfection of wisdom—*from unarisen, unoriginated, up to without real existence*—are elated.¹⁴⁵ It will not be their first time hearing it.

1.129 “It is like this, Kāśyapa. You should know that when a jeweler sees a precious gem and is elated, it is not the first time that the jeweler has seen a precious gem; rather, they must have frequently seen precious gems before. Just so, Kāśyapa, those who are elated, delighted, pleased, enraptured, and happy when they hear this profound perfection of wisdom—*from unarisen, unoriginated, up to without real existence*—it will not be their first time hearing it, Kāśyapa. Kāśyapa, those who will say, ‘Please speak about this very teaching of the youthful Mañjuśrī on the *from unarisen, up to without real existence, unoriginated*,’ they will have reverently attended upon the youthful Mañjuśrī frequently before.

1.130 “It is like this, Kāśyapa. Suppose a person had gone to some village, city, town, or region for a certain purpose. And then, at another time, someone went to visit them and spoke in praise of that city, speaking in praise of its delightful parks, its delightful environs, its delightful ponds, its delightful gardens, its delightful fountains, pools, and water reservoirs, and its delightful flowers and fruits. Hearing that, they would feel elated. Happy, they would ask again and again, saying, ‘Describe this again, friend!’ They would thus become familiar, since that person had experienced the city before, with its delightful parks, its delightful environs, its delightful ponds, its delightful gardens, its delightful fountains, pools, and water reservoirs, and its delightful flowers and fruits. Why is that? Because, having heard about it, they were overjoyed, delighted,¹⁴⁶ pleased, enraptured, and happy. Just so, Kāśyapa, those who have reverently attended upon the youthful Mañjuśrī, have repeatedly gone to him and questioned him¹⁴⁷—it is they who, upon hearing this profound perfection of wisdom—*from* unarisen, unoriginated, *up to* without real existence—will be delighted and pleased; they in whom immense joy and happiness will arise. And they will say, ‘We will listen to just this,¹⁴⁸ just such a teaching on the perfection of wisdom—*from* unarisen, unoriginated, *up to* without real existence.’”

1.131 When this was said, the venerable Mahākāśyapa asked the Blessed One, “Blessed Lord, are these—the ones just taught by the Blessed One—the indications, marks, and signs of those sons and daughters of good family who, in the future, will have faith?”

1.132 The Blessed One replied, “So it is, Kāśyapa. It is just as you say. These—the ones I have just taught—are the indications,¹⁴⁹ marks, and signs of those sons and daughters of good family who, in the future, will have faith.”

1.133 Then the youthful Mañjuśrī asked the Blessed One, “Blessed Lord, if that dharma is without indications, without marks, and without signs,¹⁵⁰ and, Blessed Lord, if the perfection of wisdom is *from* without indications, *up to* and without signs, then what sort of indications, marks, or signs could there be? If the Blessed One’s teaching of the Dharma is without indications, without marks, and without signs,¹⁵¹ how then, Blessed Lord, could there be a teaching of what is without indications, without marks, and without signs?”

1.134 When this was said, the Blessed One replied to the youthful Mañjuśrī, “When this profound perfection of wisdom—utterly unarisen and without real existence—is taught, Mañjuśrī, they will *from* be firmly convinced, *up to* will master it, and these will be the indications, marks, and signs of those sons and daughters of good family. Mañjuśrī, wherever the perfection of wisdom is taught, there one sees that all the dharmas of the buddhas are taught.¹⁵² There one sees the teaching of the inconceivable.

1.135 “Mañjuśrī, the son or daughter of good family who wants to produce the wholesome roots that I produced while previously practicing the bodhisattva conduct, the wholesome roots by which I became fully awakened to unsurpassed perfect awakening, he or she should listen to this very perfection of wisdom, be firmly convinced of it, write it down, retain it, read it aloud, give instruction in it, recite it, chant it,¹⁵³ master it, properly attend to it, cultivate it, and pay homage to and venerate it, according to ability and capacity, with offerings of flowers, incense, fragrances, garlands, unguents, powders, garments, parasols, banners,¹⁵⁴ flags, victory banners, lamps,¹⁵⁵ and so on.¹⁵⁶

1.136 “The son or daughter of good family who wants to go beyond the level of all the śrāvakas and pratyekabuddhas *from* should listen to this very perfection of wisdom, *up to* and venerate it.¹⁵⁷

- 1.137 “Mañjuśrī, the son or daughter of good family who wants to hear how one enters the level of irreversibility *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.138 “Mañjuśrī, the son or daughter of good family who wants to become firmly convinced that all dharmas, any of them whatsoever, are the same in being un-arisen *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.139 “Mañjuśrī, the son or daughter of good family who wants to become fully awakened to all the dharmas of the buddhas¹⁵⁸ *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.140 “Mañjuśrī, the son or daughter of good family who wants to become firmly convinced of this teaching that the Tathāgata was fully awakened to all dharmas¹⁵⁹ *from* should listen to this very perfection of wisdom, *up to* and venerate it. Why is that? Because there is no dharma whatsoever that exists and is apprehended, that becomes fully awakened, by which one is fully awakened, or to which one is fully awakened.
- 1.141 “So, the son or daughter of good family who wants to realize and become firmly convinced of this meaning *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.142 “The son or daughter of good family who wants to become firmly convinced that there is no dharma whatsoever that is not awakening *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.143 “The son or daughter of good family who wants to no longer conceptualize any dharmas *from* should listen to this very perfection of wisdom, *up to* and venerate it. Why is that? Because the perfection of wisdom does not establish, produce, or demonstrate the perfection of any dharma.

- 1.144 “The son or daughter of good family who wants to penetrate the fact that all dharmas are neither defiled nor purified *from* should listen to this very perfection of wisdom, *up to* and venerate it .
- 1.145 “The son or daughter of good family who wants to become firmly convinced of and penetrate¹⁶⁰ the fact that all dharmas are neither past, nor future, nor present *from* should listen to this very perfection of wisdom, *up to* and venerate it. Why is that? Because, Mañjuśrī, nonarising is not past, not future, not present. Why is that? Because, Mañjuśrī, all dharmas come down to nonarising.¹⁶¹
- 1.146 “The son or daughter of good family who wants to realize, free from doubt, that all dharmas are just like that *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.147 “Mañjuśrī, the son or daughter of good family who wants to hear, who wants to realize, who wants to be firmly convinced of, and who wants to penetrate how the wheel of the Dharma is turned with three revolutions and twelve aspects *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.148 “The son or daughter of good family who wants to pervade all beings with loving-kindness but wants to not abide in the notion of beings, who wants to not dispute¹⁶² with the entire world and wants to realize the nonapprehension of the entire world, *from* should listen to this very perfection of wisdom, *up to* and venerate it.
- 1.149 “The son or daughter of good family who wants to realize the nonarising of all dharmas *from* should listen to this very perfection of wisdom, *up to* and venerate it.”

1.150

Thereupon the youthful Mañjuśrī asked the Blessed One, “Blessed Lord, what are the qualities, what are the benefits of the perfection of wisdom that is without qualities? Blessed Lord, the perfection of wisdom is without any capability whatsoever; it does not bring anything about;¹⁶³ it does not destroy anything; it does not adopt any dharma, nor does it forsake any; it is unmoving; and it is without activity. The perfection of wisdom is not knowing real existence;¹⁶⁴ it is not seeing real existence; it does not bestow any dharma;¹⁶⁵ it does not contradict any dharmas; and it does not differentiate any dharmas. In that case, Blessed Lord, what are the qualities, what are the benefits of the perfection of wisdom? Blessed Lord, the perfection of wisdom does not make all dharmas one and the same; it does not make all dharmas different; it is uncreated; it is not anything to be done; it is inexhaustible and indestructible; it does not bestow the dharmas of ordinary people, the dharmas of arhats, the dharmas of pratyekabuddhas, the dharmas of bodhisattvas, or even the dharmas of the buddhas,¹⁶⁶ nor does it cause them to wane; it does not cause saṃsāra to be appropriated; it does not cause nirvāṇa to be forsaken; it does not bestow the dharmas of the buddhas; it does not destroy them; it is not conceivable; it is not unthinkable; it does not do anything; it does not annihilate anything; it does not give rise to any dharmas; it does not end them; it does not negate anything; it does not cause anything to last; it does not cause anything to come; it does not cause anything to go; it does not cause anything to be detached; it does not cause anything to be undetached; it does not make anything dual; and it does not make anything nondual¹⁶⁷—what are its qualities, what are its benefits?”

1.151 When this was said, the Blessed One said to the youthful Mañjuśrī, “These indeed, Mañjuśrī, should be known as the qualities of this perfection of wisdom—*from* it is without real existence, *up to* it is without activity.¹⁶⁸ Furthermore, Mañjuśrī, the bodhisattva mahāsattva who wants to train in the samādhi of bodhisattvas, who wants to actualize the samādhi of bodhisattvas, remaining in which samādhi all blessed buddhas appear, and who wants to see their buddhafi elds, who wants to know their names, who wants to pay unsurpassed homage to them, who wants to penetrate their teaching of the Dharma, and wants to become firmly convinced—he or she should train in this perfection of wisdom by way of not training.”

1.152 Thereupon the youthful Mañjuśrī asked the Blessed One, “Blessed Lord, why is this called ‘the perfection of wisdom?’”

1.153 The Blessed One replied, “Because it is unarisen and unceased, Mañjuśrī, it is called ‘the perfection of wisdom.’ Because *from* it is primordially at peace, without release, without anything to be done, *up to* it is without real existence, and what is without real existence is the perfection of wisdom. That is why, Mañjuśrī, one should know that it is the cultivation of the perfection of wisdom of bodhisattva mahāsattvas. What is not the experiential domain of all dharmas is the experiential domain¹⁶⁹ of bodhisattva mahāsattvas. When conducting oneself in it,¹⁷⁰ a bodhisattva mahāsattva is called ‘one who entered the experiential domain.’¹⁷¹ Thus, what is not an experiential domain, the universal vehicle—this in fact is the experiential domain.¹⁷² Why is that? This experiential domain is uncreated. Therefore, it is said to be ‘not an experiential domain.’”

1.154 The youthful Mañjuśrī further asked the Blessed One, “In what does a bodhisattva mahāsattva conduct themselves, Blessed Lord, so as to swiftly become fully awakened to unsurpassed perfect awakening?”

1.155 When this was said, the Blessed One replied, “If they conduct themselves in the perfection of wisdom, Mañjuśrī, a bodhisattva mahāsattva will swiftly become fully awakened to unsurpassed perfect awakening. Mañjuśrī, there is a samādhi called *the single array*. If they conduct themselves in that samādhi, a bodhisattva mahāsattva will swiftly become fully awakened to unsurpassed perfect awakening.”

1.156 When this was said, the youthful Mañjuśrī asked the Blessed One, “How, Blessed Lord, should a bodhisattva mahāsattva enter the samādhi *the single array*? Why is it called ‘the samādhi of the single array’?”

1.157 The Blessed One replied, “ ‘Single array,’ Mañjuśrī, refers to nonarising. The son or daughter of good family who wants to enter the samādhi of the single array first needs to inquire about the perfection of wisdom. After that he or she will enter the samādhi of the single array. Why is that? Because, Mañjuśrī, nonarising is immovable, imperturbable, unshakeable, inconceivable, unthinkable, and unfathomable.

1.158 “Mañjuśrī, the son or daughter of good family who wants to enter the samādhi of the single array should prepare a secluded resting place¹⁷³ and should delight in having no social contact. Not paying attention to any signs, he or she should sit down with crossed legs, and then direct their attention to one tathāgata and to all dharmas by way of not apprehending anything. Whichever tathāgata he or she directs their attention to, they should take hold of his name. Having heard and apprehended that name, he or she should sit facing the direction where that tathāgata is and direct their attention to him.¹⁷⁴ When they have directed their attention to that tathāgata, by so directing their attention, they will have directed their attention to all blessed buddhas of the past, future, and present. Why is that? Because the tathāgatas themselves¹⁷⁵ are one.

- 1.159 “Mañjuśrī, just as the awakened qualities of a single tathāgata are immeasurable and his eloquence is immeasurable, so too, Mañjuśrī, having attained the samādhi of the single array, the excellent Dharma discourses of the singular nonarising should be known as immeasurable. These Dharma discourses—those that will be set in motion; those that have been spoken by the tathāgatas, arhats, perfect buddhas, as many as those received by Ānanda—will be illuminated for them. Actualizing this samādhi of the single array, for as long as their lifespan may be, they will remain teaching the Dharma together with its narrative context.¹⁷⁶
- 1.160 “Mañjuśrī, when some of those in the Bodhisattva Vehicle wonder, ‘What is this samādhi of the single array?’ one should tell them, ‘Keep in mind¹⁷⁷ this proclamation¹⁷⁸ of inconceivable qualities. The more you continue to take it up, the more you will come to see the qualities of this samādhi. Do not become disheartened with the method as it has been taught.’ This samādhi cannot be actualized *from* with views based on apprehension, views based on entities, *up to* views based on existence.
- 1.161 “Suppose, Mañjuśrī, a person had a precious gem that was priceless but still unpolished, and someone would say to them, ‘Hey, friend, what is this precious gem worth? What is its quality?’ And they would reply, ‘Please know, friend, that the qualities of this precious gem are immeasurable.’¹⁷⁹ Thereupon they would give the precious gem to that person to polish it, saying, ‘Polish this precious gem, friend, and then you will know.’ The person would then take that precious gem from them and polish it with polishing tools, and having polished it, it would be priceless—having polished that precious gem, they see the qualities of that precious gem. Likewise, Mañjuśrī, the more¹⁸⁰ the son or daughter of good family meditatively enters and attains this samādhi, the more he or she will see the qualities of this samādhi.

1.162 “It is like this, Mañjuśrī. The sun’s disk has no edge that is not pervaded by light rays. Just so, Mañjuśrī, upon gaining this samādhi of the single array, having reached and entered it, one does not teach any Dharma whatsoever that does not teach the perfection of wisdom. When someone thus knows it, they do not see any dharma whatsoever that is at variance with nonarising.

1.163 “Suppose, Mañjuśrī, that four persons were to scoop up water from the ocean in the four directions. Everything that they scoop up is of a single taste—the taste of salt. Likewise, Mañjuśrī, whatever Dharma I have taught, it is all of a single taste—the taste of nonarising, the taste of no real existence, the taste of dispassion, the taste of liberation, the taste of cessation. Therefore, Mañjuśrī, whatever Dharma it is that the son or daughter of good family endowed with this samādhi will teach, he or she will teach all of it as having a single taste—the taste of nonarising, the taste of no real existence, the taste of dispassion, the taste of liberation, the taste of cessation. Upon reaching this samādhi, Mañjuśrī, the son or daughter of good family will explain, teach, and give instruction on any Dharma that has been taught by me, as he or she wishes. Thus, Mañjuśrī, upon reaching this samādhi, whatever it is that that son or daughter of good family teaches, he or she will teach it all as unarisen, unoriginated, and without real existence, by way of not apprehending anything.

1.164 “Furthermore, Mañjuśrī, a bodhisattva mahāsattva who reaches this samādhi will swiftly perfect the dharmas that lead to awakening and will swiftly become fully awakened to unsurpassed perfect awakening.

1.165 “Furthermore, Mañjuśrī, if a bodhisattva mahāsattva does not see arising, cessation, unity, or difference in *from* the realm of a self, *up to* the dharmadhātu, then, Mañjuśrī, a bodhisattva mahāsattva endowed with such patient acceptance will swiftly become fully awakened to unsurpassed perfect awakening. This patient acceptance of the child of good family who does not think about and does not conceptualize unsurpassed perfect awakening reaches the dharmas of a bodhisattva and the dharmas of a buddha. I have explained that such patient acceptance, without aspiring at all to awakening for the sake of buddhahood, swiftly leads the child of good family to unsurpassed perfect awakening. The one who will be firmly convinced that all dharmas are the dharmas of the buddhas, and who does not become disheartened—that one, I have explained, is irreversible from progress toward unsurpassed perfect awakening. They should be said to be unseparated from all the dharmas of the buddhas. The son or daughter of good family who, upon hearing this teaching, has no bewilderment or doubt, should be said to be unseparated from all the dharmas of the buddhas”

1.166 When this was said, the youthful Mañjuśrī asked the Blessed One, “Has unsurpassed perfect awakening, Blessed Lord, emerged from a cause?”

1.167 The Blessed One replied, “No, Mañjuśrī, unsurpassed perfect awakening is not a cause, nor does it emerge from a cause. Why is that? Because nonarising and being without real existence are not causes and do not emerge from a cause. Why is that? Because all dharmas are unarisen.

1.168 “Therefore, Mañjuśrī, I have explained that a son or daughter of good family who, upon hearing this teaching, does not vacillate,¹⁸¹ is irreversible from progress toward unsurpassed perfect awakening.

- 1.169 “Therefore, Mañjuśrī, those monks, nuns, laymen, or laywomen who *from* do not become disheartened, *up to* do not vacillate at this profound perfection of wisdom, are the ones who have taken refuge in me, they are the ones who have gone forth under me, and I am their teacher.
- 1.170 “Mañjuśrī, a son or daughter of good family who does not train in this profound perfection of wisdom does not train in the bodhisattva training.
- 1.171 “It is like this, Mañjuśrī. Whatever the type of plant, whatever the type of seed—whether grasses, shrubs, herbs, or trees—they all grow in reliance upon the earth. Likewise, Mañjuśrī, whatever the wholesome dharmas of bodhisattva mahāsattvas, they all grow, expand, and become vast when embraced by the perfection of wisdom, and they never fail to reach unsurpassed perfect awakening.”
- 1.172 When this was said, the youthful Mañjuśrī asked the Blessed One, “Blessed Lord, will there be anyone here in Jambudvīpa—whether in the villages, in the towns, in the communities,¹⁸² or in the countryside—who will take up and reveal this teaching on the perfection of wisdom that is the Blessed One’s explanation of the teaching on the perfection of wisdom?”

1.173 When this was said, the Blessed One replied to the youthful Mañjuśrī, “Mañjuśrī, it is those who have right now heard this teaching on the perfection of wisdom and made the aspiration, ‘May we hear¹⁸³ this teaching on the perfection of wisdom when we have passed on from this life to the next’—it is they who will hear it and extensively cultivate it by way of noncultivation. Mañjuśrī, I do not say that it is a trifling wholesome root when they hear this profound perfection of wisdom and obtain immense joy and happiness upon hearing it. Mañjuśrī, when there is someone who wants to hear this teaching on the perfection of wisdom, one should say to him, ‘Child of good family, what will you do by hearing it? Do not, upon hearing it, lose faith and vacillate.¹⁸⁴ Why is that? Because there is no dharma whatsoever whose perfection has been taught here; no arising or perishing¹⁸⁵ of the dharmas of ordinary people that has been taught; no arising, perishing, or attainment of the dharmas of those in training, or the dharmas of those no longer in training, or the dharmas of pratyekabuddhas, or even the dharmas of the buddhas that has been taught.”

1.174 When this was said, the youthful Mañjuśrī said to the Blessed One, “Blessed Lord, if a monk, nun, layman, or laywoman were to ask me, ‘What Dharma talk did the Tathāgata give today?’ I would say in response to them, Blessed Lord, that it was a talk not at variance with any dharmas.¹⁸⁶ Why is that? Because, Blessed Lord, there is no dharma whatsoever that is at variance with nonarising,¹⁸⁷ yet that discourse is not easy for any being to understand. Why is that? Because there is no being whatsoever to be apprehended.

1.175 “Furthermore, Blessed Lord, I would say to them, ‘It was a Dharma called ‘non-arising’ that was taught. Why is that? Because, Blessed Lord, all dharmas are the same in being without arising. In that discourse the dharmas of an ordinary person are not destroyed by the dharmas of an arhat, and the realization that arhats are superior has not been taught.

1.176 “Furthermore, Blessed Lord, I would say to them, ‘In this Dharma teaching there is no being whatsoever who has attained parinirvāṇa, who attains parinirvāṇa, or who will attain parinirvāṇa. Why is that? Because, Blessed Lord, there is absolutely no apprehension of any being. So asked, Blessed Lord, I would reply in this way.

1.177 “Moreover, Blessed Lord, if someone who wants to hear this profound perfection of wisdom from me were to ask, ‘What talk did you engage in with the Blessed One today?’ I would say to them, ‘If you want to hear it,¹⁸⁸ then do not think, “I will listen.” Do not give rise to the thought, “I will listen.” Friend, you should give rise to wisdom that is just like the wisdom of an illusory person. In this way, this Dharma teaching can be understood. Friend, if you want to hear this Dharma teaching, then abide just like the track of a bird in the sky.¹⁸⁹ In this way this Dharma teaching can be heard. Friend, if you want to hear this Dharma teaching, then do not apprehend duality, and do not apprehend nonduality. Why is that? Because no dualistic description is proclaimed here, and no nondualistic description is proclaimed here. If you want to hear this Dharma teaching, then do not destroy notions of a self, do not go beyond views, do not take as support the dharmas of the buddhas, do not waver from the dharmas of ordinary people.’

1.178 “Blessed Lord, when someone who wants to hear asks me,¹⁹⁰ I would speak to them in that way, I would instruct them in that way, I would establish them in it in that way. If a son or daughter of good family who asks were to remain and engage it in this way, then later, subsequent to having become established in this seal of eloquence, they will teach this perfection of wisdom—un arisen, without real existence, and unoriginated.”

1.179 When this was said, the Blessed One said to the youthful Mañjuśrī, “Excellent, Mañjuśrī, excellent, this speech of yours is well spoken. And you should further say to that son or daughter of good family, ‘One who wants to see the Tathāgata should cultivate this very perfection of wisdom by way of noncultivation. The son or daughter of good family who wants to reverently attend upon the Tathāgata should train in this very perfection of wisdom by way of not apprehending anything. The son or daughter of good family who wants to say ‘The Tathāgata is my teacher’ should train in this perfection of wisdom by way of not apprehending anything.

1.180 “The son or daughter of good family who wants to become fully awakened to unsurpassed perfect awakening should train in this very perfection of wisdom by way of not conditioning anything. The son or daughter of good family who wants to achieve mastery of all samādhis should train in this very perfection of wisdom by way of not apprehending anything. The son or daughter of good family who wants to meditatively enter all samādhis should train in this very perfection of wisdom by way of not apprehending anything. Why is that? Because those samādhis are uncreated.

1.181 “The son or daughter of good family who wants to actualize the knowledge of an omniscient one in all its excellent aspects should train in this very perfection of wisdom by way of there being no real existence. Why is that? Because the knowledge of an omniscient one in all its excellent aspects is uncreated, unarisen, and without real existence. All dharmas are emancipated; there is no dharma whatsoever that is not emancipated—the son or daughter of good family who wants to understand this should train in this very perfection of wisdom by way of, *up to* being without real existence. All dharmas are unemancipated. There is no dharma whatsoever that is emancipated. Why is that? Because all dharmas are unarisen. Those dharmas do not exist in the manner in which they are verbally expressed, and what is inexpressible does not exist and is not apprehended. The son or daughter of good family who wants to understand this should train in this very perfection of wisdom by way of *up to* being without real existence.

1.182 “All beings conduct themselves toward awakening; there is no being whatsoever that does not conduct itself toward awakening—the son or daughter of good family who wants to not be disheartened by this should train in this very perfection of wisdom by way of *up to* being without real existence. Why is that? Because all dharmas are the same as awakening. Just as all dharmas are the same as awakening, so are all beings. Just as all beings are, so is conduct. Because it does not exist, all conduct is without conduct. That is awakening—awakening is without arising and without origination. The son or daughter of good family who wants to not be disheartened by dharmas such as these should train in this very perfection of wisdom by way of *up to* being without real existence and unarisen.

1.183 “Mañjuśrī, whatever *from* the Tathāgata has miraculously manifested, *up to* the Tathāgata has playfully displayed has been demonstrated on account of this very perfection of wisdom. Why is that? Being indemonstrable, the perfection of wisdom is not demonstrated.¹⁹¹

1.184 “Mañjuśrī, if I have explained that those monks, nuns, laymen, or laywomen who retain even just a four-lined verse from this perfection of wisdom, master it, uphold it, and *from* read it aloud, *up to* expound it will be irreversible from progress toward awakening, what to say of those who practice for suchness? Those sons and daughters of good family should be known as destined for awakening. Those who, upon hearing this profound perfection of wisdom—un arisen, without real existence, and unoriginated—will not be frightened, will not be terrified, and will not fall into fear abide in the Buddha’s sphere. If they are firmly convinced, as before, they¹⁹² will be destined for all the dharmas of the buddhas. This, Mañjuśrī, is the seal I will set—approved by the buddhas, known by the tathāgatas, and received by all the arhats. This seal is set on the realized ones in sameness.¹⁹³ This expounds nonattachment with regard to all the dharmas of the buddhas.¹⁹⁴ Marked with this seal, Mañjuśrī, the son or daughter of good family who is in the Bodhisattva Vehicle is no longer capable of going to a lower rebirth and no longer capable of going to or entering the level of a śrāvaka or the level of a pratyekabuddha.”

1.185 Then, at that moment, Śakra, lord of the gods as well as the gods of the Heaven of Thirty-Three, paid homage to this perfection of wisdom with divine sandalwood powder, divine gold powder, divine *māndārava* and *mahāmāndārava* flowers, divine fragrances, divine blue lotuses,¹⁹⁵ white lilies and white lotuses, and divine music, and, as they sprinkled and scattered, the Blessed One and the youthful Mañjuśrī said, “By this wholesome root, may those marked with this seal pay homage to this unsurpassed precious dharma and hear it again and again.”

1.186 Śakra, lord of the gods, declared, “Blessed Lord, I will strive for the sake of the spread of this profound perfection of wisdom—unoriginated, unborn¹⁹⁶—here in Jambudvīpa, so that it will come to be heard by such sons and daughters of good family as these, and so that they will actualize all the dharmas of the buddhas. Blessed Lord, those sons and daughters of good family who hear this teaching on the perfection of wisdom with little difficulty, and who, upon hearing it, become firmly convinced of it, retain it, master it, and so much as uphold it—those sons and daughters of good family should know without any doubt, ‘This has been established¹⁹⁷ by a deity.’ ”

1.187 When this was said, the Blessed One said to Śakra, lord of the gods, “So it is, Kauśika. Those sons and daughters of good family should be seen as having actualized all the dharmas of the buddhas, and they should be known as destined for unsurpassed perfect awakening.”

1.188 Thereupon the youthful Mañjuśrī said to the Blessed One, “Please bestow your sustained blessing, Blessed Lord. Please bestow your sustained blessing, Well-Gone One, on this¹⁹⁸ teaching on the perfection of wisdom, for the sake of those sons and daughters of good family.”

1.189 As soon as this was said, at that very moment, by the Buddha’s sublime power, the earth shook in six ways. And right after the earth had shaken, at that moment, the Blessed One smiled. Then, immediately upon the Buddha’s smile, at that moment, when this teaching on the perfection of wisdom became sustained by the blessing of the Tathāgata, this billionfold world system was pervaded by a great radiance.

1.190 The youthful Mañjuśrī then asked the Blessed One, “Are these the signs, Blessed Lord, that this teaching on the perfection of wisdom is sustained by the blessing of the Tathāgata?”

- 1.191 The Blessed One replied, “So it is, Mañjuśrī. These are the signs that this teaching on the perfection of wisdom is sustained by his blessing. By these signs one should know that this teaching on the perfection of wisdom is sustained by his blessing.
- 1.192 “Mañjuśrī, it is those who will not reject, will not reverse, and will not approve any dharma whatsoever who should be known as those marked with this seal. Why is that? Because, Mañjuśrī, when there is the apprehension of something, there is rejection or approval. Therefore, Mañjuśrī, it is for the sake of those marked with this seal that I have set this seal. Thus, upon hearing it,¹⁹⁹ they will not teach or conceptualize any dharma whatsoever. Why is that? Because ultimately, Mañjuśrī, all dharmas are unarisen.”
- 1.193 This is what the Blessed One said. Elated, the youthful Mañjuśrī, the bodhisattva mahāsattvas,²⁰⁰ the great śrāvakas,²⁰¹ and the world with its gods, humans, asuras,²⁰² and gandharvas rejoiced at what the Blessed One had said.
- 1.194 This completes The Noble Mahāyāna Sūtra “The Perfection of Wisdom in Seven Hundred Lines”.

Colophon

- c.1 Edited and finalized by the Indian preceptor Surendrabodhi and the chief editor-translator Bandé Yeshé Dé.²⁰³

Appendix

- ap1. **Saptaśatikā Prajñāpāramitā |**
- ap1.1 *oṃ namo bhagavatyaī āryaprajñāpāramitāyaī |*

- ap1.2 *evaṃ mayā śrutam | ekasmin samaye bhagavān śrāvastyāṃ viharati sma
jetavane 'nāthapiṇḍadasyārāme mahatā bhikṣusaṃghena sārdhaṃ paripūrṇena
bhikṣusahasreṇa, bodhisattvānāṃ ca mahāsattvānāṃ
mahāsaṃnāhasaṃnaddhānāṃ paripūrṇair daśabhir bodhisattvaśatasahasraiḥ
sārdhaṃ sarvair avinivartaṇīyair anuttarāyāḥ samyaksambodheḥ | tadyathā -
mañjuśrīyā ca kumārabhūtena, maitreyeṇa ca, asaṅgapratibhānena ca,
anikṣiptadhureṇa ca, evaṃpramukhair daśabhir bodhisattvaśatasahasraiḥ |*
- ap1.3 *atha khalu mañjuśrīḥ kumārabhūto 'ruṇodgatakālasamaye svakād vihārān
niṣkrāmya yena tathāgatavihāradvāras tenopasaṃkrāmat | upasaṃkrāmya
bahir vihārasya dvāre sthito 'bhūt tathāgatasya darśanāya vandanāya
paryupāsānāya | athāyusmān api sāradvatīputraḥ svakād vihārān niṣkrāmya
yena tathāgatavihāras tenopasaṃkrāmad bhagavato darśanāya vandanāya
paryupāsānāya | athāyusmān api pūrṇo maitrāyaṇīputraḥ, āyusmān api
mahāmaudgalyāyanaḥ, āyusmān api mahākāśyapaḥ, āyusmān api
mahākātyāyanaḥ, āyusmān api mahākauṣṭhilaḥ, anye ca mahāśrāvakāḥ
svakasvakebhyo vihārebhyo niṣkrāmya yena bhagavato vihāras
tenopasaṃkrāntāḥ, upasaṃkrāmya ekānte tasthuḥ |*
- ap1.4 *atha khalu bhagavān abhikrāntābhikrāntaṃ mahāśrāvakaṃnipātaṃ viditvā
svakād vihārān niṣkrāmya bahir vihārasyaikānte prajñapta evāsane nyaśīdat |
niṣadya ca bhagavān jānann evāyusmantāṃ sāradvatīputram āmantrayate sma
- kutas tvaṃ sāradvatīputra kalyāṇ evāgatya tathāgatavihāradvāre sthitaḥ?*
- ap1.5 *evam ukte āyusmān sāradvatīputro bhagavantam etad avocat -
sarvaprathamataṃ bhagavan mañjuśrīḥ kumārabhūtas tathāgatavihāradvāre
sthitaḥ, paścād vyaṃ bhagavantāṃ draṣṭukāmāḥ |*
- ap1.6 *atha khalu bhagavān jānann eva mañjuśrīyaṃ kumārabhūtam āmantrayate sma
- satyaṃ kila tvaṃ mañjuśrīḥ sarvaprathamataṃ tathāgatavihāradvāre
sthitas tathāgatasya darśanāya vandanāya paryupāsānāya ca?*

- ap1.7 *evam ukte mañjuśrīḥ kumārabhūto bhagavantametadvocat - evam etat bhagavan, evam etat sugata, sarvaprathamatarāmaṃ asmy āgataḥ svakād vihārān niṣkramya yena tathāgatavihāras tenopasaṃkrāntaḥ, upasaṃkramya ekānte sthito bhagavato darśanāya vandanāya paryupāsānāya | tat kasya hetoḥ? tathā hi bhagavan atr̥pto 'haṃ tathāgatasya darśanena vandanena paryupāsānena ca | yad apy ahaṃ bhagavan tathāgatam upasaṃkramāmi darśanāya vandanāya paryupāsānāya, tat sarvasattvānāṃ arthāya | saced bhagavan tathāgato draṣṭavyo vanditavyaḥ paryupāsitavyaḥ, evaṃ draṣṭavyaḥ, evaṃ vanditavyaḥ, evaṃ paryupāsitavyaḥ, yathāhaṃ paśyāmi yathāhaṃ vande yathāhaṃ paryupāse | evaṃ ca tathāgato dr̥ṣṭo bhavati vanditaḥ paryupāsitaś ca | ahaṃ ca bhagavan sarvasattvānāṃ kṛtaśas tathāgatam paśyāmi |*
- ap1.8 *bhagavān āha - kathaṃ mañjuśrīs tathāgato draṣṭavyaḥ |*
- ap1.9 *mañjuśrīr āha - tathatākāreṇa tathāgatam paśyāmi avikalpākāreṇa anupalambhayogena | evam anutpādākāreṇa tathāgatam paśyāmi, yāvad abhāvākāreṇa tathāgatam paśyāmi | na ca tathatā samudāgacchati, evaṃ tathāgatam paśyāmi | na tathatā bhavati na vibhavati, evaṃ tathāgatam paśyāmi | na tathatā deśasthā na pradeśasthā, evaṃ tathāgatam paśyāmi | na tathatā atītā nānāgatā na pratyutpannā, evaṃ tathāgatam paśyāmi | na tathatā dvayaprabhāvitā nādvayaprabhāvitā, evaṃ tathāgatam paśyāmi | na tathatā saṃkliśyate na vyavadāyate, evaṃ tathāgatam paśyāmi | na tathatā utpadyate na nirudhyate, evaṃ tathāgatam paśyāmi | evaṃ tathāgato dr̥ṣṭo bhavati vanditaḥ paryupāsitaś ca |*
- ap1.10 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - evaṃ paśyaṃs tvaṃ mañjuśrīḥ kiṃ paśyasi?*
- ap1.11 *mañjuśrīr āha - evaṃ paśyann ahaṃ bhagavan na kiṃcit paśyāmi | evam ahaṃ bhagavan na kasyacid dharmasyotpādaṃ paśyāmi na nirodhaṃ paśyāmi |*

- ap1.12 *athāyusmān śāradvatīputro mañjuśriyaṃ kumārabhūtam etad avocat -
duṣkarakāraḥ tvam mañjuśrīḥ yas tvam tathāgatam evaṃ paśyasi evaṃ
paryupāsase | yasya ca te sarvasattvānām antike mahāmaitrī pratyupasthitā,
na ca te kācit sattvopalabdhiḥ sattvābhiniveśo vā | sarvasattvaparinirvāṇāya
cāsi pratipannaḥ | na ca te kaścit sattvābhiniveśaḥ pravartate | sarvasattvānām
ca te kṛtasaḥ saṃnāhaḥ saṃnaddhaḥ | sa cānupalambhayogena abhāvayogena
aviśādayogena |*
- ap1.13 *evaṃ ukte mañjuśrīḥ kumārabhūtaḥ āyusmantam śāradvatīputram etad avocat -
evaṃ etad bhadanta śāradvatīputra yathā kathayasi | sarvasattvaparinirvāṇāya
saṃnāhas caīṣa saṃnaddhaḥ | na ca me kācit sattvopalabdhir vā
sattvābhiniveśo vā | nāyaṃ bhadanta śāradvatīputra saṃnāha evaṃ
saṃnaddhaḥ - katham ahaṃ sattvadhātor ūnatvaṃ vā kuryāṃ pūrṇatvaṃ vā?
saced bhadanta śāradvatīputra parikalpam upādāya ekaikasmin buddhakṣetre
gaṅgānadīvālukāsamā buddhā bhagavanto bhavyeṣu, ekaikaśca tathāgato
gaṅgānadīvālukāsamān kalpāṃs tiṣṭhet sarātriṃdivaṃ ca dharmam
deśayamānaḥ, ekaikayā dharmadeśanayā yāvanto gaṅgānadīvālukāsamair
buddhair bhagavadbhiḥ sattvā vinītās, tāvataḥ sattvān ekaikas tathāgataḥ
ekaikayā dharmadeśanayā vinayet, evaṃ api kṛtvā naiva sattvadhātor ūnatvaṃ
vā pūrṇatvaṃ vā prajñāyate | tat kasmād dhetoḥ? sattvaviviktatvāt
sattvāsattvāt bhadanta śāradvatīputra sattvadhātor naivonatvaṃ vā pūrṇatvaṃ
vā prajñāyate |*
- ap1.14 *evaṃ ukte āyusmān śāradvatīputro mañjuśriyaṃ kumārabhūtam etad avocat -
yadi mañjuśrīḥ sattvaviviktatvāt sattvāsattvāt sattvadhātor naivonatvaṃ na
pūrṇatvaṃ vā prajñāyate, tat kasyedānīm bodhim abhisambudhya dharmam
deśayiṣyasi?*
- ap1.15 *evaṃ ukte mañjuśrīḥ kumārabhūta āyusmantam śāradvatīputram etad avocat -
yadā tāvad bhadanta śāradvatīputrātyantatayā sattvānupalabdhiḥ, tat ko
'trābhisaṃbhotsyate? kasya vā dharmam deśayiṣyate? tat kasmād dhetoḥ? tathā
hi bhadanta śāradvatīputra atyantatayā sarvadharmānupalabdhiḥ |*

- ap1.16 *atha khalu bhagavān mañjuśrīyaṃ kumārabhūtam etad avocat - yadā tāvan mañjuśrīḥ atyantatayā sarvadharmānupalabdhiḥ, tat kim idānīm sattvam api prajñāpayasi? api ca sacen mañjuśrīḥ kaścid evaṃ prcchet - kiyantaḥ sattvā iti, kiṃ tasya tvaṃ vadeḥ?*
- ap1.17 *mañjuśrīr āha - tasyāhaṃ bhagavann evaṃprṣṭa evaṃ vadeyaṃ - yāvanta eva buddhadharmā iti | saced bhagavan punar api prcchet - kiyat pramāṇaḥ sattvadhātur iti, tasyāhaṃ bhagavan evaṃprṣṭa evaṃ vadeyam - yat pramāṇo buddhaviśayaḥ |*
- ap1.18 *bhagavān āha - sacet punar api te mañjuśrīḥ kaścid evaṃ prcchet - kiṃ paryāpannaḥ sattvadhātur iti, kiṃ tasya tvaṃ vadeḥ?*
- ap1.19 *mañjuśrīr āha - tasyāhaṃ bhagavann evaṃprṣṭa evaṃ vadeyaṃ - yat paryāpannā anutpādācintyatā |*
- ap1.20 *bhagavān āha - sacet punar api te mañjuśrīḥ kaścid evaṃ prcchet - kiṃpratiṣṭhitaḥ sattvadhātur iti, kiṃ tasya tvaṃ vadeḥ?*
- ap1.21 *mañjuśrīr āha - tasyāhaṃ bhagavann evaṃprṣṭa evaṃ vadeyaṃ - yatpratiṣṭhito 'nutpādadhātus tatpratiṣṭhitaḥ sattvadhātur iti |*
- ap1.22 *bhagavān āha - yasmin samaye tvaṃ mañjuśrīḥ prajñāpāramitāṃ bhāvayasi, tadā kutra pratiṣṭhitaḥ prajñāpāramitāṃ bhāvayasi?*
- ap1.23 *mañjuśrīr āha - yasminn ahaṃ bhagavan samaye prajñāpāramitāṃ bhāvayāmi, apratiṣṭhito 'haṃ tasmin samaye prajñāpāramitāṃ bhāvayāmi |*
- ap1.24 *bhagavān āha - apratiṣṭhitasya hi mañjuśrīḥ kā prajñāpāramitābhāvanā?*
- ap1.25 *mañjuśrīr āha - saiva bhagavan prajñāpāramitābhāvanā yan na kvacit pratiṣṭhānam |*
- ap1.26 *bhagavān āha - yasmin samaye tvaṃ mañjuśrīḥ prajñāpāramitāṃ bhāvayasi, katarat te kuśalamūlaṃ tasmin samaye upacayaṃ gacchaty apacayaṃ vā?*

- ap1.27 *mañjuśrīr āha - na me bhagavan tasmin samaye kiñcit kuśalamūlam upacayaṃ gacchaty apacayaṃ vā | nāsau bhagavan prajñāpāramitāṃ bhāvayati yasya kasyacid dharmasyopacayo vā apacayo vā bhavati | na sā bhagavan prajñāpāramitābhāvanā veditavyā yā kasyacid dharmasyopacayāya vā apacayāya vā pratyupasthitā |*
- ap1.28 *sā bhagavan prajñāpāramitābhāvanā yā naiva pṛthagjanadharmān jahāti nāpi buddhadharmān upādatte | tat kasmād dhetoḥ? tathā hi bhagavan prajñāpāramitābhāvanā na kasyacid dharmasyopalambhena pratyupasthitā yaṃ dharmam prajahyād upādādīta vā |*
- ap1.29 *sā bhagavan prajñāpāramitābhāvanā yā naiva saṃsāradoṣān upayāti na nirvāṇaguṇān | tat kasmād dhetoḥ? tathā hi bhagavan saṃsāram eva tāvan na paśyāmi, kaḥ punar vādaḥ saṃsāradoṣān | nirvāṇam eva tāvan nopalabhe, kaḥ punar vādo nirvāṇaguṇān drakṣyāmi |*
- ap1.30 *sā bhagavan prajñāpāramitābhāvanā yan na kasyacid dharmasyādānaṃ vā grahaṇaṃ vā niḥsaraṇaṃ vā |*
- ap1.31 *sā bhagavan prajñāpāramitābhāvanā yā na kasyacid dharmasya hānir vā vṛddhir vopalabhyate | tat kasmād dhetoḥ? na hi bhagavan anutpādo hīyate vā vardhate vā | yaivaṃ bhagavan bhāvanā, sā prajñāpāramitābhāvanā |*
- ap1.32 *sā bhagavan prajñāpāramitābhāvanā yā na kañcid dharmam utpādayati vā nirodhayati vā |*
- ap1.33 *sā bhagavan prajñāpāramitābhāvanā yā na kasyacid dharmasyonatvaṃ vā pūrṇatvaṃ vā karoti | yā bhagavann evaṃbhāvanā, sā prajñāpāramitābhāvanā |*
- ap1.34 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā yā naivācintyān dharmān prārthayate na prādeśikān | api tu khalu punar bhagavan tad api na saṃvidyate yat prārthyate, yena prārthyate | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā |*

- ap1.35 *na bhagavan prajñāpāramitābhāvanā evaṃ pratyupasthitā ime dharmā agrā ime dharmā hīnā iti | nāpi tān dharmān upalabhate yeṣāṃ dharmāṇām agratā vā hīnatā vā syāt | evaṃ prajñāpāramitābhāvanāyogam anuyuktaḥ kulaputraḥ sarvadharmān nopalabhate | na bhagavan prajñāpāramitābhāvanā kaṃcid dharmam agraṃ vā hīnaṃ vā kalpayati | tat kasmād dhetoḥ? na hi bhagavann anutpādasya kiṃcid agraṃ vā hīnaṃ vā, nāpi tathatāyā bhūtakotya yāvat sarvadharmāṇāṃ kiṃcid agraṃ vā hīnaṃ vā | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā |*
- ap1.36 *evaṃ ukte bhagavān mañjuśrīyaṃ kumārabhūtam āmantrayate sma - na punar mañjuśrīr agrā buddhadharmāḥ?*
- ap1.37 *mañjuśrīr āha - agrāhyatvād bhagavan agrā buddhadharmāḥ | tat kiṃ punar bhagavan sarvadharmāḥ sūnyā iti tathāgatenābhisambuddhāḥ?*
- ap1.38 *bhagavān āha - evaṃ etan mañjuśrīḥ sūnyāḥ sarvadharmās tathāgatenābhisambuddhāḥ |*
- ap1.39 *mañjuśrīr āha - tat kiṃ punar bhagavan sūnyatāyā agratā vā hīnatā vā prajñāyate?*
- ap1.40 *bhagavān āha - sādhu sādhu mañjuśrīḥ, evaṃ etan mañjuśrīr yathā vadasi | na punar mañjuśrīr anuttarā buddhadharmāḥ?*
- ap1.41 *mañjuśrīr āha - evaṃ etad bhagavan anuttarā buddhadharmāḥ | tat kasmād dhetoḥ? tathā hi bhagavaṃs teṣv aṇur api dharmo na saṃvidyate nopalabhyate | tena te anuttarā buddhadharmāḥ |*
- ap1.42 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā yā na buddhadharmāṇām ārādhanatāyai saṃvartate na pṛthagjanadharmāṇāṃ prahāṇāya saṃvartate | na buddhadharmāṇāṃ vinayitrī na saṃdhārayitrī |*
- ap1.43 *punar aparaṃ sā bhagavan prajñāpāramitābhāvanā draṣṭavyā yā na kaṃcid dharmam cintayati na vijānīte |*
- ap1.44 *bhagavān āha - na tvaṃ mañjuśrīr buddhadharmāṃś cintayasi?*

- ap1.45 *mañjuśrīr āha - no bhagavaṃś cintayeyam ahaṃ bhagavan buddhadharmān saced ahaṃ buddhadharmāṇāṃ pariniṣpattiṃ paśyeyam | na bhagavan prajñāpāramitābhāvanā kasyacid dharmasya vikalpena pratyupasthitā - ime pṛthagjanadharmāḥ, ime śrāvakadharmāḥ, ime pratyekabuddhadharmāḥ, ime samyaksaṃbuddhadharmā iti | tat kasmād dhetoh? tam eva bhagavan dharmāṃ prajñāpāramitābhāvanāyogam anuyuktaḥ kulaputro nopalabhate, yasyaitān dharmān pṛthagjanadharmān vā nirdiśet, śaikṣadharmān vā nirdiśet, aśaikṣadharmān vā nirdiśet, samyaksaṃbuddhadharmān vā nirdiśet | tān atyantatayā dharmān nopalabhāmi na samanupaśyāmi | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā |*
- ap1.46 *na bhagavan prajñāpāramitābhāvanāyogam anuyuktasya kulaputrasyaivaṃ bhavati - ayam kāmadhātur, ayam rūpadhātur, ayam ārūpyadhātur, yāvad ayam nirodhadhātur iti | tat kasmād dhetoh? tathā hi sa bhagavan na kaṃcid dharmāṃ yan nirodhadharmāṃ samanupaśyati | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā veditavyā |*
- ap1.47 *punar aparaṃ bhagavann eṣā sā prajñāpāramitābhāvanā yā na kasyacid dharmasyopakāraṃ vā apakāraṃ vā karoti | na hi bhagavan prajñāpāramitābhāvanā buddhadharmāṇāṃ dātrī na pṛthagjanadharmāṇāṃ ācchetrī | eṣaiva sā bhagavan prajñāpāramitābhāvanā yo naiva pṛthagjanadharmāṇāṃ nirodho na buddhadharmāṇāṃ pratilambhaḥ |*
- ap1.48 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - sādhu sādhu mañjuśrīr yas tvam imaṃ evaṃrūpaṃ gambhīraṃ dharmāṃ deśayasi | sthāpitā te mañjuśrīr iyaṃ mudrā bodhisattvānāṃ mahāsattvānāṃ, ābhimānikānāṃ ca śrāvakayānikānāṃ, aupalambhikānāṃ ca bodhisattvayānikānāṃ yathābhūtaṃ pratibodhāya | na te mañjuśrīḥ kulaputrā vā kuladuhitaro vā ekabuddhaparyupāsītā bhaviṣyanti naikabuddhāvaropitakuśalamūlāḥ, ya imaṃ gambhīraṃ prajñāpāramitānirdeśaṃ śrutvā nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante |*
- ap1.49 *evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat - pratibhāti me bhagavan bhūyasyā mātrayā prajñāpāramitānirdeśaḥ |*

- ap1.50 *pratibhātu te mañjuśrīḥ iti bhagavān asyāvocat |*
- ap1.51 *mañjuśrīr āha - eṣā sā bhagavan prajñāpāramitābhāvanā yā na kasyacid dharmasya sthitim upalabhate nāsthitim | tat kasmād dhetoḥ? asthītatvāt sarvadharmāṇām nopalabhate | eṣaiva sā bhagavan prajñāpāramitābhāvanā veditavyā yā na kasyacid dharmasyādhyāmbanāya pratyupasthitā | tat kasmād dhetoḥ? tathā hi bhagavan nirālambāḥ sarvadharmāḥ | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā |*
- ap1.52 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā draṣṭavyā yatra buddhadharmā api nābhimukhībhavanti, kutaḥ punaḥ pratyekabuddhadharmāḥ | nāpi śrāvakaharmāṇām abhimukhībhave bhavati, kaḥ punar vādaḥ pṛthagjanadharmāṇām |*
- ap1.53 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā yāṃ bhāvanām āgamyācintyān api buddhadharmān acintyā buddhadharmā iti na vikalpam āpadyate | iyaṃ bhagavan prajñāpāramitābhāvanā bodhisattvānām mahāsattvānām sarvadharmāvikalpāya draṣṭavyā |*
- ap1.54 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā yāṃ bhāvanām āgamyā sarvadharmān buddhadharmān paśyati, sarvadharmān acintyadharmān paśyaty asamanupaśyanatayā | bahubuddhasatasahasraparyupāsītās te kulaputrāḥ kuladuhitaraś ca bhaviṣyanti ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante |*
- ap1.55 *punar aparaṃ bhagavan sā prajñāpāramitābhāvanā yā na kaṃcid dharmāṃ saṃkliśyantaṃ vā vyavadāyantaṃ vā samanupaśyati | evaṃbhāvanā bhagavan prajñāpāramitābhāvanā |*
- ap1.56 *sā caiṣā bhagavan prajñāpāramitābhāvanā yā naiva pṛthagjanena śrāvakena pratyekabuddhena yāvan na samyaksambuddhena vā nānākaraṇaṃ karoti | eṣā sā bhagavan prajñāpāramitābhāvanā |*

- ap1.57 *atha khalu bhagavān mañjuśriyaṃ kumārabhūtam āmantrayate sma - kiyantas tvayā mañjuśrīs tathāgatāḥ paryupāsītāḥ?*
- ap1.58 *mañjuśrīr āha - yāvanto bhagavan māyāpuruṣasya cittacaitasikā niruddhāḥ, iyanto mayā bhagavaṃs tathāgatāḥ paryupāsītāḥ |*
- ap1.59 *bhagavān āha - na tvaṃ mañjuśrīḥ buddhadharmasaṃprasthitāḥ?*
- ap1.60 *mañjuśrīr āha - kaścit punar bhagavan sa dharmo upalabhyate yo buddhadharmasaṃprasthitāḥ?*
- ap1.61 *bhagavān āha - kasya punar mañjuśrīr ete buddhadharmāḥ?*
- ap1.62 *mañjuśrīr āha - bhagavata eva tāvad ete buddhadharmā iti nāma na saṃvidyante nopalabhyante, kutaḥ punar anyeṣāṃ bhaviṣyanti?*
- ap1.63 *bhagavān āha - prāptā te mañjuśrīr asaṅgatā?*
- ap1.64 *mañjuśrīr āha - tad yadā tāvad ahaṃ bhagavan asaṅgataiva, tat kiṃ bhūyo 'ham asaṅgatām anuprāpsyāmi?*
- ap1.65 *bhagavān āha - tat kiṃ niṣaṅgo 'si mañjuśrīr bodhimaṇḍe?*
- ap1.66 *mañjuśrīr āha - bhagavān eva tāvad bodhimaṇḍe na niṣaṅgaḥ, kathaṃ punar ahaṃ niṣatsyāmi bhūtakotiṃ pramāṇīkrtya?*
- ap1.67 *bhagavān āha - bhūtakotiḥ iti mañjuśrīḥ kasyaitad adhivacanam?*
- ap1.68 *mañjuśrīr āha - bhūtakotiḥ iti bhagavan satkāyasyaitad adhivacanam |*
- ap1.69 *bhagavān āha - kiṃ saṃdhāya mañjuśrīr evaṃ vadasi?*
- ap1.70 *mañjuśrīr āha - asann eṣa bhagavan kāyo na satkāyaḥ | naiṣa saṃkrāmati na viṣaṃkrāmati | tenaiṣa kāyo na satkāyaḥ |*
- ap1.71 *atha khalv āyuṣmāñ śāradvatīputro bhagavantam etad avocat - niyatās te bhagavan bodhisattvā mahāsattvā bhaviṣyanti bodhaye, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti saṃtrāsam āpatsyante |*

- ap1.72 *atha khalu maitreyo bodhisattvo mahāsattvo bhagavantam etad avocat - āsannībhūtās te bhagavan bodhisattvā mahāsattvā bhaviṣyanti bodhaye, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante | tat kasmād dhetoḥ? eṣaiva bhagavan paramā bodhiḥ, yā eṣāṃ dharmāṇām anubodhanā |*
- ap1.73 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - buddhā eva te bhagavan bodhisattvā mahāsattvā draṣṭavyāḥ, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante | tat kasmād dhetoḥ? buddha iti paramārthato ’nutpādasyaitad adhivacanam |*
- ap1.74 *atha khalu nirālambā bhaginī bhagavantam etad avocat - na te bhagavan bodhisattvā mahāsattvāḥ pṛthagjanadharmān śrāvakadharmān pratyekabuddhadharmān samyaksambuddhadharmān adhyālambiṣyante, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante | tat kasmād dhetoḥ? tathā hi bhagavan nirālambāḥ sarvadharmā asaṃvidyamānatvāt | tenaiṣām ālambanaṃ na saṃvidyate |*
- ap1.75 *atha khalu bhagavān āyuṣmantaṃ sāradvatīputram āmantrayate sma - evam etac chāradvatīputra evam etat | niyatās te kulaputrāḥ kuladuhitaraś ca bhaviṣyanti bodhaye, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante | avinivartanīyabhūmau tvaṃ sāradvatīputra pratiṣṭhitāṃs tān kulaputrān kuladuhitaraś ca jānīṣva, ya imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante, mūrdhnā ca pratigrahīṣyanti |*
- ap1.76 *te te sāradvatīputra paramadānapatayo bhaviṣyanti mahādānapatayo viśiṣṭadānapatayaḥ |*

- ap1.77 *te te sāradvatīputra śīlasaṃpannā bhaviṣyanti paramasīlavantaḥ
paramaviśiṣṭaśīlāḥ śīlaguṇapathaprāptāḥ, ya imaṃ prajñāpāramitānirdeśaṃ
śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam
āpatsyante |*
- ap1.78 *te te sāradvatīputra paramayā kṣāntyā parameṇa vīryeṇa paramairdhyānaiḥ
paramayā apratisamayā prajñayā samanvāgatā bhaviṣyanti |*
- ap1.79 *te te sāradvatīputra bodhisattvā mahāsattvā yāvat sarvākāravāropetena
sarvajñajñānena samanvāgatā bhaviṣyanti, ya imaṃ prajñāpāramitānirdeśaṃ
śrutvādhimokṣyante nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam
āpatsyante |*
- ap1.80 *punar aparaṃ bhagavan mañjuśriyaṃ kumārabhūtam etad avocat - kiṃ punas
tvam mañjuśrīr arthavaśaṃ saṃpaśyann icchasy anuttarāṃ samyaksambodhim
abhisamboddhum?*
- ap1.81 *mañjuśrīr āha - saced ahaṃ bhagavan bodhaye saṃpratiṣṭheyam, evam aham
iccheyam abhisamboddhum | nāhaṃ bhagavan bodhiṃ prārthayāmi | tat
kasmād dhetoḥ? bodhir eṣaiva yeyaṃ mañjuśrīḥ kumārabhūtaḥ |*
- ap1.82 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - sādhu sādhu
mañjuśrīr yas tvam imāny evaṃrūpāṇi gambhīragambhīrāṇi sthānāni
nirdiśasi | yathāpi nāma tvam pūrvajinakṛtādhikāro
'nupalambhaciracaritabrahmacaryaḥ |*
- ap1.83 *mañjuśrīr āha - labdha eva bhagavan dharmāḥ syāt, yady aham
anupalambhacārī syām |*
- ap1.84 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - paśyasi tvam
mañjuśrīr imāṃ mama śrāvakaśaṃpadam?*
- ap1.85 *mañjuśrīr āha - paśyāmi bhagavan |*
- ap1.86 *bhagavān āha - kathaṃ paśyasi?*

- ap1.87 *mañjuśrīr āha - tathāhaṃ bhagavan paśyāmi yathā naiva pṛthagjanān paśyāmi, naiva śaikṣān paśyāmi, naivāśaikṣān paśyāmi | nāpi paśyāmi, nāpi naiva paśyāmi | evaṃ paśyāmi, yan naiva bahūn paśyāmi, nāpy alpakān paśyāmi | yan naiva vinītān paśyāmi, nāpy avinītān paśyāmi |*
- ap1.88 *atha khalv āyuṣmāñ śāradvatīputro mañjuśriyaṃ kumārabhūtam etad avocat - yas tvaṃ mañjuśrīḥ śrāvakayānikān evaṃ paśyasi, samyaksaṃbuddhayānikān punas tvaṃ kathaṃ paśyasi?*
- ap1.89 *mañjuśrīr āha - bodhisattva iti bhadanta śāradvatīputra nāma dharmāṃ na samanupaśyāmi, bodhāya saṃprasthita iti nāma dharmāṃ na samanupaśyāmi | bodhāya caratīti nāma dharmāṃ na samanupaśyāmi | abhisambuddha iti nāma dharmāṃ na samanupaśyāmi | evaṃ bhadanta śāradvatīputra samyaksaṃbuddhayānikān paśyāmi |*
- ap1.90 *śāradvatīputra āha - tathāgatāṃ punas tvaṃ mañjuśrīḥ kathaṃ paśyasi?*
- ap1.91 *mañjuśrīr āha - tiṣṭhatu bhadanta śāradvatīputra mahānāgo, mā mahānāgaṃ ghaṭṭaya |*
- ap1.92 *evaṃ ukte āyuṣmāñ śāradvatīputro mañjuśriyaṃ kumārabhūtam etad avocat - buddha iti mañjuśrīḥ kasyaitad adhivacanam?*
- ap1.93 *mañjuśrīr āha - yat punar bhadanta śāradvatīputrocyate ātmeti, kasyaitad adhivacanam?*
- ap1.94 *śāradvatīputra āha - anutpādasyaitan mañjuśrīr adhivacanam yad uta ātmeti |*
- ap1.95 *mañjuśrīr āha - evaṃ etad bhadanta śāradvatīputra yasyaitad adhivacanam ātmeti, tasyaitad adhivacanam buddha iti | api tu bhadanta śāradvatīputra apadādhivacanam etad yad idam ucyate buddha iti | na hy etad bhadanta śāradvatīputra sukaraṃ vācābhir vijñāpayitum buddha iti | vāg api bhadanta śāradvatīputra na sukarā nirūpayitum - iyaṃ vāg iti, kutaḥ punar buddha iti |*

- ap1.96 *api tu bhadanta śāradvatīputra yad evaṃ vadasi - kasyaitad adhivacanam buddha iti, yo na samudāgato notpanno na nirotsyate, yo na kenacid dharmeṇa samanvāgato, nāpy atra kiṃcit padam abhedapadam, apadasyaitad bhadanta śāradvatīputra adhivacanam yad uta buddha iti |*
- ap1.97 *tathāgataṃ bhadanta śāradvatīputra paryeṣitukāmena ātmā paryeṣitavyaḥ | ātmeti bhadanta śāradvatīputra buddhasyaitad adhivacanam | yathā ātmā atyantatayā na saṃvidyate nopalabhyate, tathā buddho 'py atyantatayā na saṃvidyate nopalabhyate | yathā ātmā na kenacid dharmeṇa vacanīyaḥ, tathā buddho 'pi na kenacid dharmeṇa vacanīyaḥ | yatra na kācit saṃkhyā, sa ucyate buddha iti | na caitad bhadanta śāradvatīputra sukaram ājñātum ātmeti padādhivacanam, evam etad bhadanta śāradvatīputra na sukaram ājñātuṃ buddha iti padādhivacanam |*
- ap1.98 *atha khalv āyusmāñ śāradvatīputro bhagavantam etad avocat - nāyaṃ bhagavan mañjuśrīḥ kumārabhūtas tathā deśayati yathā ādikarmikā ājānīyuh |*
- ap1.99 *evam ukte mañjuśrīḥ kumārabhūtaḥ āyusmantam śāradvatīputram etad avocat - nāhaṃ bhadanta śāradvatīputra tathā deśayāmi yathā kṛtāvino 'py arhanta ājñāsyanti | nāpy ahaṃ tathā deśayāmi yathā kaścid vijñāsyati | tat kasmād dhetoḥ? na bodhiḥ kenacid jñātā, nāpi kenacid vijñātā, nābhisaṃbuddhā, na dṛṣṭā, na śrutā, na smṛtā, notpāditā, na nirodhitā, noddīṣṭā, nopadeśitā | etāvad eva bhadanta śāradvatīputra yāvātā bodhiḥ | sā ca bodhir na bhāvaḥ | tat kasmād dhetoḥ? na bodhyā kiṃcid abhisaṃboddhavyam, nāpi bodhir bodhim abhisaṃbudhyate |*
- ap1.100 *śāradvatīputra āha - na mañjuśrīr bhagavatā dharmadhātur abhisaṃbuddhaḥ?*
- ap1.101 *mañjuśrīr āha - na bhadanta śāradvatīputra bhagavatā dharmadhātur abhisaṃbuddhaḥ | tat kasmād dhetoḥ? tathā hi bhadanta śāradvatīputra dharmadhātur eva bhagavān | saced bhadanta śāradvatīputra bhagavatā dharmadhātur abhisaṃbuddhaḥ syāt, tadyo 'sāv anutpādadhātuḥ sa viruddho bhavet |*

- ap1.102 *api tu bhadanta śāradvatīputra sa eva dharmadhātur bodhiḥ | tat kasmād dhetoḥ? niḥsattvo hi dharmadhātuḥ | abhāvāḥ sarvadharmā iti bodher adhivacanam etat, yo 'sau dharmadhātur iti saṃkhyāṃ gacchati | tat kasmād dhetoḥ? sarvadharmā hy anānātvā buddhaviṣayataḥ | anānātvam iti bhadanta śāradvatīputra avijñaptikam etat | avijñaptikam iti bhadanta śāradvatīputra na tac chakyaṃ vijñāpayituṃ saṃskṛtatvena vā yāvad asaṃskṛtatvena vā | na tatra kācid vijñaptiḥ, tena tad avijñaptikam | sarvadharmā hi bhadanta śāradvatīputra avijñaptikāḥ | tat kasmād dhetoḥ? tathā hi sarvadharmānāṃ prādurbhāvo nāsti yasmin sthitvā vijñāpyeran |*
- ap1.103 *ye 'py amī ānantaryaprasṛtā, acintyaprasṛtāḥ te | ye cācintyaprasṛtā, bhūtaprasṛtās te | tat kasmād dhetoḥ? bhūtam iti bhadanta śāradvatīputra abhedapadam etat |*
- ap1.104 *ye 'py acintyadharmasamanvāgatāḥ, naiva te svargagāmino, nāpāyagāmino, na parinirvāṇagāmināḥ | tat kasmād dhetoḥ? na hy acintyaṃ gamanāgamanena pratyupasthitam, yāvan na parinirvāṇam gamanāgamanena pratyupasthitam |*
- ap1.105 *ye 'pi bhadanta śāradvatīputra catasṛṣu mūlāpattiṣv avasthitāḥ, amūle te 'vasthitāḥ | tat kasmād dhetoḥ? na hi bhadanta śāradvatīputra anutpādasya mūlaṃ vā agram vā iṣyate | amūlo bhikṣur ity apratiṣṭhitasya bhikṣor etad adhivacanam | utpannam adhikaraṇam ity adhikasamāropasyaitad adhivacanam | adhikasamārope bhadanta śāradvatīputra caran loke dakṣiṇīyo bhavati | tat kasmād dhetoḥ? tathā hi samaḥ so 'dhikasamāropaḥ | śrāddho bhadanta śāradvatīputra bhikṣur nārhati śraddhādeyaṃ paribhoktum | aśrāddho bhadanta śāradvatīputra bhikṣur arhati śraddhādeyaṃ paribhoktum | kalpiko bhadanta śāradvatīputra bhikṣur nārhati śraddhādeyaṃ paribhoktum | akalpiko bhadanta śāradvatīputra bhikṣur arhati śraddhādeyaṃ paribhoktum | asamupahatanetriko bhikṣur arhan kṣiṇāsrava ity ucyate |*
- ap1.106 *śāradvatīputra āha - kiṃ saṃdhāya mañjuśrīr evaṃ vadasi?*

- ap1.107 *mañjuśrīr āha - na samatā samupahatā, samatā caiva sā netrī | idaṃ saṃdhāya bhadanta śāradvatīputra evaṃ vadāmi - asamupahatanetrīko bhikṣur arhan kṣīṇāsraṇa ity ucyate | anuttīrṇabhaya iti bhadanta śāradvatīputra arhataḥ kṣīṇāsraṇasyaitad adhivacanam |*
- ap1.108 *śāradvatīputra āha - kiṃ saṃdhāya mañjuśrīr evaṃ vadasi?*
- ap1.109 *mañjuśrīr āha - aṇūny api tasya bhayāni na saṃvidyante | tat kim uttarīṣyati? idaṃ saṃdhāya bhadanta śāradvatīputra evaṃ vadāmi - anuttīrṇabhaya iti arhataḥ kṣīṇāsraṇasyaitad adhivacanam iti |*
- ap1.110 *śāradvatīputra āha - anutpannakṣāntika iti mañjuśrīḥ kasyaitad adhivacanam?*
- ap1.111 *mañjuśrīr āha - yena bhadanta śāradvatīputra aṇur api dharmo notpāditaḥ, sa ucyate 'nutpannakṣāntika iti |*
- ap1.112 *śāradvatīputra āha - avinīto bhikṣur iti mañjuśrīḥ kasyaitad adhivacanam?*
- ap1.113 *mañjuśrīr āha - avinīto bhikṣur iti bhadanta śāradvatīputra arhataḥ kṣīṇāsraṇasyaitad adhivacanam | tat kasmād dhetoḥ? avinayo hi vinīto, na vinayo vinītaḥ | idaṃ saṃdhāya bhadanta śāradvatīputra evaṃ vadāmi - avinīto bhikṣur iti arhataḥ kṣīṇāsraṇasyaitad adhivacanam | adhicitte caratīti bhadanta śāradvatīputra prthagjanasyaitad adhivacanam |*
- ap1.114 *śāradvatīputra āha - kiṃ saṃdhāya mañjuśrīr evaṃ vadasi?*
- ap1.115 *mañjuśrīr āha - tathā hi bhadanta śāradvatīputra so 'dhikaroti |*
- ap1.116 *evaṃ ukte āyuṣmāñ śāradvatīputro mañjuśrīyaṃ kumārabhūtam etad avocat - sādhu sādhu mañjuśrīḥ yas tvaṃ yathārhan kṣīṇāsraṇas tathā kathayasi |*
- ap1.117 *mañjuśrīr āha - evaṃ etad bhadanta śāradvatīputra yathā vadasi | kṣīṇāsraṇo 'smi, na cārhan | tat kasmād dhetoḥ? tathā hi bhadanta śāradvatīputra kṣīṇā me āsā śrāvakabhūmau vā pratyekabuddhabhūmau vā | anena bhadanta śāradvatīputra paryāyeṇa kṣīṇāsraṇo na cāsmy arhan |*

- ap1.118 *atha khalu bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - syān mañjuśrīḥ paryāyo yad bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo 'bhavyaḥ syād anuttarāṃ samyaksambodhim abhisamboddhum?*
- ap1.119 *mañjuśrīr āha - syād bhagavan paryāyaḥ yad bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇaḥ abhavyo 'nuttarāṃ samyaksambodhim abhisamboddhum | tat kasmād dhetoḥ? tathā hi bodhāv aṅgur api dharmo na saṃvidyate nopalabhyate | tenocyate 'nuttarā samyaksambodhir iti | sā ca bodhir anutpannā | tatra na kaścit saṃvidyate nopalabhyate, yo bodhimaṇḍe niṣīdet, yo vā bodhim abhisambudhyet, yena vā bodhir abhisambudhyeta, yāṃ vā bodhim abhisambudhyet, yo vā bodhimaṇḍād uttiṣṭhed iti | anena bhagavan paryāyenābhavyo bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo 'nuttarāṃ samyaksambodhim abhisamboddhum |*
- ap1.120 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - bodhir iti mañjuśrīḥ kasyaitad adhivacanam?*
- ap1.121 *mañjuśrīr āha - bodhir iti bhagavan pañcānām ānantaryāṇām etad adhivacanam | tat kasmād dhetoḥ? tathā hi bhagavan bodhiprakṛtikāny eva tāni pañcānantaryāṇi abhāvavāt | tenaiṣā bodhir ānantaryaprakṛtikā, nānantaryāṇām abhisambudhyanā bodhiḥ, na ca pratyakṣibhāvanā sarvadharmeṣu bodhiḥ | tat kasmād dhetoḥ? sarvadharmā hi atyantatayā apratyakṣāḥ | te na kenacid abhisambuddhāḥ, na dṛṣṭāḥ, na śrutāḥ, na jñātāḥ, yāvan na viditāḥ | evam eṣā bodhiḥ | api tu khalu punar bhagavann ābhimānikaiḥ sthāpitāny etāni abhisambuddhāni, yāvat pratyakṣīkṛtāni |*
- ap1.122 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - kiṃ te mañjuśrīr mamāntike evaṃ bhavati - tathāgato me tathāgata iti?*

- ap1.123 *mañjuśrīr āha - no hīdaṃ bhagavan | tat kasmād dhetoḥ yena me bhagavann evaṃ bhavet - tathāgato me tathāgata iti | tat kasmād dhetoḥ? tathā caiva tathatā, tathā caiva tathāgataḥ | tathā hi bhagavan na tathatā tathāgataṃ vijñāpayati, nāpi tathāgatas tathatāṃ vijñāpayati | tat kasmād dhetoḥ? tathā hi bhagavan paramārthataḥ abhāvā tathatā | abhāvas tathāgataḥ | 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?*
- ap1.124 *bhagavān āha - saṃśayas te mañjuśrīs tathāgate?*
- ap1.125 *mañjuśrīr āha - no hīdaṃ bhagavan | syād atra me bhagavan saṃśayaḥ, sacet kācīt tathāgatapariniṣpattiḥ syat, tathāgatotpattir vā tathāgataparinirvāṇaṃ vā |*
- ap1.126 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - na tava mañjuśrīr evaṃ bhavati - utpannas tathāgata iti?*
- ap1.127 *mañjuśrīr āha - syān me bhagavann utpannas tathāgata iti, saced dharmadhātor utpattiḥ syāt |*
- ap1.128 *bhagavān āha - nādhimucyase tvaṃ mañjuśrīr gaṅgānadīvālukopamā buddhā bhagavantaḥ parinirvṛtā iti?*
- ap1.129 *mañjuśrīr āha - kaścīt punar bhagavann ekaviṣayā buddha bhagavanto yad idam acintya viṣayāḥ?*
- ap1.130 *bhagavān āha - evam etan mañjuśrīḥ, ekaviṣayā buddhā bhagavanto yad idam acintya viṣayāḥ |*
- ap1.131 *mañjuśrīr āha - kaścīt punar bhagavann etarhi tiṣṭhati?*
- ap1.132 *bhagavān āha - evam etan mañjuśrīḥ |*

- ap1.133 *mañjuśrīr āha - tena hi bhagavan na te gaṅgānaḍivālukopamā buddhā bhagavantaḥ parinirvṛtāḥ | tat kasmād dhetoh? tathā hi bhagavann ekaviṣayā buddhā bhagavanto yad idam acintyaḥ | na cācintyatā utpadyate na nirudhyate | tasmād bhagavan bhagavataivābhisaṃbuddhena ye 'pi te anāgate 'dhvani tathagatā arhantaḥ samyaksambuddhā bhaviṣyanti, abhisaṃbuddhā eva te | tat kasmād dhetoh? na hy acintyatā atītā vā anāgatā vā pratyutpannā vā | tasmād bhagavan vibhramas teṣāṃ lokasaṃniveśaḥ | prapañcayanti te bhagavan lokasaṃniveśaṃ yeṣāṃ evaṃ bhavati - utpannas tathāgato yāvat parinirvāsyati veti |*
- ap1.134 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - tena hi tvaṃ mañjuśrīr idaṃ tathāgatācintyaṃ acintyaṃ niścintyaṃ tathāgatasya vāgrata udāharann udāharer, avaivartikasya vā bodhisattvasya mahāsattvasya arhato vā kṣiṇāsravasya | tat kasmād dhetoh? tathā hi te śrutvā naivānujñāsyanti, naiva pratikroṣyanti | tat kasmād dhetoh? tathā hi tad acintyaṃ acintyaṃ niścintyaṃ |*
- ap1.135 *mañjuśrīr āha - acintyānāṃ niścintyānāṃ bhagavan sarvadharmāṇāṃ ko 'trānujñāsyati vā pratikroṣyati vā?*
- ap1.136 *bhagavān āha - yathaiva mañjuśrīs tathāgato niścintyas, tathaiva pṛthagjanā api niścintyāḥ |*
- ap1.137 *mañjuśrīr āha - pṛthagjanā api bhagavaṃs tathaiva niścintyāḥ?*
- ap1.138 *bhagavān āha - evam etan mañjuśrīḥ | tat kasmād dhetoh? tathā hi sarvāṇi cintyāni niścintyāni |*

- ap1.139 *mañjuśrīr āha - tat kasmād bhagavān evam āha - yathaiva tathāgato niścintyaḥ, evaṃ pṛthagjanā api niścintyāḥ iti? nanu bhagavan pṛthagjanatvam api niścintyam | tat kasmād dhetoḥ? niścintyā hi bhagavan sarvadharmāḥ | ye kecid bhagavan parinirvāṇāya prasthitāḥ, vihariṣyante te bhagavan | tat kasmād dhetoḥ? yaiva niścintyatā tad eva parinirvāṇam | tasmāt tarhi bhagavan nāsti niścintyatāyāṃ nānātvam | ye 'pi bhagavann evam āhuḥ - ime pṛthagjanadharmāḥ, ime āryadharmāḥ iti, ta idaṃ vacanīyāḥ - kalyāṇamitrāṇi tāvat paryupāsadhvaṃ, tataḥ paścāj jñāsyatha - ime pṛthagjanadharmāḥ, ime āryadharmāḥ iti |*
- ap1.140 *evaṃ ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - icchasi tvaṃ mañjuśrīs tathāgataṃ sarvasattvānām agryam?*
- ap1.141 *mañjuśrīr āha - iccheyam ahaṃ bhagavaṃs tathāgataṃ sarvasattvānām agryam, saced iha kācit sattvapariṇiṣpattiḥ syāt |*
- ap1.142 *bhagavān āha - icchasi tvaṃ mañjuśrīs tathāgatam acintyadharmasamanvāgatam?*
- ap1.143 *mañjuśrīr āha - iccheyam ahaṃ bhagavaṃs tathāgatam acintyadharmasamanvāgatam, sacet kaścīd acintyadharmasamanvāgataḥ syāt |*
- ap1.144 *bhagavān āha - icchasi punas tvaṃ mañjuśrīr evam - ime śrāvakās tathāgatena vinītāḥ iti?*
- ap1.145 *mañjuśrīr āha - iccheyam ahaṃ bhagavan evam - ime śrāvakās tathāgatena vinītāḥ iti, sacet kaścīd acintyadhātuvinayaṃ gacchet | na bhagavan buddhotpādaḥ kasyacid upakāreṇa vā apakāreṇa vā pratyupasthitaḥ | tad kasmād dhetoḥ? tathā hi sthita eṣa dhātuḥ, asaṃkīrṇa eṣa dhātuḥ, yad utācintyadhātuḥ | tasmimś ca dhātau na śrāvakanānātvam, yāvan na pṛthagjananānātvam upalabhyate |*
- ap1.146 *bhagavān āha - na tvaṃ mañjuśrīr evam icchasi, anuttaraṃ puṇyakṣetraṃ tathāgata iti?*

- ap1.147 *mañjuśrīr āha - abhāvatvād bhagavan puṇyakṣetram tathagataḥ, tenaitad anuttaram puṇyakṣetram | naitat pūrṇakṣetram nāpy ūnakṣetram nākṣetram, tenaitad anuttaram puṇyakṣetram | api tu khalu punar bhagavaṃs tatra na kaścīd dharmāḥ samudāgacchati na kṣīyate | evaṃ tat puṇyakṣetram | tatra ca bījaṃ prakṣiptaṃ na vivardhate na parihīyate |*
- ap1.148 *bhagavān āha - kiṃ saṃdhāya mañjuśrīr evaṃ vadasi, tatra kṣetre bījaṃ avaropitaṃ na vivardhate na parihīyate iti?*
- ap1.149 *mañjuśrīr āha - tathā hi bhagavann acintyaṃ tat kṣetram, evaṃ tat puṇyakṣetram |*
- ap1.150 *atha khalu tasyāṃ velāyāṃ buddhānubhāvena ṣaḍvikāraṃ mahāpṛthivīcālo 'bhūt, ṣoḍaśānāṃ ca bhikṣusahasrāṇāṃ anupādāyāsrovebhyaś cittāni vimuktāni, saptānāṃ ca bhikṣuṇīśatānāṃ trayāṇāṃ copāsakaśatānāṃ catvāriṃśataś copāsikāsahasrāṇāṃ ṣaṣṭeś ca kāmāvacarāṇāṃ devakoṭīniyutānāṃ virajo vigatamalaṃ dharmeṣu dharmacakṣur utpannam |*
- ap1.151 *atha khalv āyusmān ānanda utthāyāsanād ekāṃsacīvaraṃ prāvṛtya dakṣiṇaṃ jānumāṅdalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantam etad avocat - ko bhagavan hetuḥ, kaḥ pratyayo 'sya mahataḥ pṛthivīcālasya loke prādurbhāvāya?*
- ap1.152 *evam ukte bhagavān āyusmāntam ānandam etad avocat - ayam ānanda puṇyakṣetranirdeśo nāma dharmaparyāyaḥ pūrvakair api buddhair bhagavadbhir asminn eva pṛthivīpradeśe bhāṣitaḥ | ayam ānanda hetuḥ, ayam pratyayo 'sya mahataḥ pṛthivīcālasya loke prādurbhāvāya |*
- ap1.153 *atha khalv āyusmāñ śāradvatīputro bhagavantam etad avocat - acintyaśrīr eṣa bhagavan mañjuśrīḥ | tat kasmād dhetoḥ? tathā hy asya yad yad eva pratibhāti, tat tad acintyam eva pratibhāti |*
- ap1.154 *atha khalu bhagavān mañjuśriyaṃ kumārabhūtam āmantrayate sma - evam etan mañjuśrīr yathā śāradvatīputro bhikṣur vācaṃ bhāṣate | yad yad eva mañjuśriyaḥ kumārabhūtasya pratibhāti sarvaṃ tad acintyam eva pratibhāti |*

- ap1.155 *evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat - na hi bhagavann acintyaṃ pratibhāti | cintyam eva bhavet saced acintyaṃ pratibhāyāt | api tu na tat kiñcid yan nācintyam | sarvaśabdo bhagavann acintyaḥ | na cācintyatā śabdaḥ | na cāśabdaḥ śakyo nirdeṣṭum |*
- ap1.156 *bhagavān āha - samāpadyase punas tvaṃ mañjuśrīr acintyaṃ samādhim?*
- ap1.157 *mañjuśrīr āha - no hīdaṃ bhagavan nāham acintyaṃ samādhim samāpadye | tat kasmād dhetoḥ? tathā hi bhagavann aham evācintyaḥ samādhiḥ | samāpadye 'haṃ bhagavann acintyaṃ samādhim saced ahaṃ cintyaḥ syām | samādhir iti bhagavan niścintyācintyam etat | tat katham acintyasamādhim samāpatsye? api tu khalu punar bhagavann abhūn me pūrvam ādikarmikasyaivam - acintyaḥ samādhiḥ samāpattavya iti | na me bhagavann etarhi bhūyo 'tra samudācāraḥ samudācārati - acintyasamādhim samāpadye 'ham iti |*
- ap1.158 *tadyathāpi nāma bhagavann iṣvastrācāryasya pūrvam ādikarmikabhūmau śikṣamāṇasyaivam samudācāro bhavati, gokīlakāny eva vidhyeyam iti | sa yadā bālavedhe niṣpanno bhavati, tadā na tasya punar evaṃ samudācāra utpadyate - kim ahaṃ bhūyo gokīlakāny eva vidhyeyam iti, yad idaṃ bālavedhe suśikṣitatvāt | atha punar yadā kāñkṣati bālavedhanāya tadā tad ayatnenaiva vidhyati |*
- ap1.159 *evam eva bhagavann abhūn me pūrvam evaṃ samudācāraḥ - acintyaṃ samādhim samāpadye 'ham iti | tad yadāham etaṃ samādhim samāpanno 'nena samādhinā viharāmi, tadā na mamātra bhūya evaṃ bhavati - anena samādhinā vihartavyam iti | tat kasmād dhetoḥ? yadā yadā anena samādhinā viharāmi, tadā tadā eṣa samādhir aprajñaptikaḥ |*
- ap1.160 *atha khalv āyuṣmāñ śāradvatīputro bhagavantam etad avocat - atra hi bhagavan mañjuśrīḥ kumārabhūto na viśvasaty anenācintyena samādhinā viharan | asti bhagavann asmād acintyāt samādher anyāḥ śāntataraḥ samādhīḥ?*

- ap1.161 *atha khalu mañjuśrīḥ kumārabhūta āyusmantam śāradvatīputram etad avocat -
katham tvaṃ bhadanta śāradvatīputra jāniṣve śānta eṣo 'cintyaḥ samādhir iti,
yad apy āyusmāñ śāradvatīputra evam āha - asty asmād acintyāt samādher
anyaḥ śāntataraḥ samādhir iti | saced bhadanta śāradvatīputra eṣo 'cintyaḥ
samādhiḥ saṃvidyeto palabhyeta, syād asmād acintyāt samādher anyaḥ
śāntataraḥ samādhiḥ |*
- ap1.162 *śāradvatīputra āha - eṣa hi mañjuśrīr acintyaḥ samādhir na saṃvidyate
nopalabhyate?*
- ap1.163 *mañjuśrīr āha - tathā hy eṣa bhadanta śāradvatīputra acintyaḥ samādhiḥ |
tenaiṣo 'cintyas samādhir na saṃvidyate nopalabhyate | api tu bhadanta
śāradvatīputra na kaścin nācintyasya samādher lābhī | sarvasattvā api
bhadanta śāradvatīputra acintyasya samādher lābhinaḥ | tat kasmād dhetoḥ?
sarvaṃ hi cintyam acintyaṃ, yā cācintyatā ayam acintyaḥ samādhis, tasmāt
sarvasattvā asyācintyasya samādher lābhinaḥ |*
- ap1.164 *atha khalu bhagavān mañjuśriyaṃ kumārabhūtam āmantrayate sma - sādhu
sādhu mañjuśrīr yas tvaṃ sarvañīmāny evaṃrūpāṇi gambhīragambhīrāṇi
sthānāni*
- ap1.165 *nirdīśasi | yathāpi nāma tvaṃ pūrvajinakṛtādhikāro
'nupalambhaciracaritabrahma-caryaḥ, tat kim te mañjuśrīr evaṃ bhavati -
prajñāpāramitāyāṃ sthitvaivam āha?*
- ap1.166 *mañjuśrīr āha - sacen me bhagavann evaṃ syāt, prajñāpāramitāyāṃ
sthitvaivam āha, evam api syād upalambhe sthitvaivam āha, ātmasaṃjñāyāṃ
sthitvaivam āha, yāvad bhāvasaṃjñāyāṃ sthitvaivam āha | tasmān na
prajñāpāramitāyāṃ sthitvaivam āha | tat kasmād dhetoḥ? sacen me bhagavan
prajñāpāramitāyāṃ sthānaṃ syād athavā asthānaṃ na prajñāpāramitā syāt |
api tu khalu punar bhagavann ātmasthānaṃ prajñāpāramitāsthānam, asthānam
asamutthānaṃ anavakāśaṃ notthānaṃ | evaṃ tat sthānaṃ na kasyacid
dharmasya sthānam | tena tat sthānam acintyasthānaṃ
prajñāpāramitāsthānam |*

ap1.167 *prajñāpāramiteti bhagavan yo 'nutpādaḥ sarvadharmāṇām iyaṃ
prajñāpāramitā | acintyadhātor etad adhivacanam yad uta prajñāpāramitā
nāma | yaś cācintyadhātuḥ so 'nutpādadhātuḥ | yaś cānutpādadhātuḥ sa
dharmadhātuḥ | yaś ca dharmadhātuḥ sa niḥsamudācāradhātuḥ | yaś ca
niḥsamudācāradhātuḥ so 'cintyadhātuḥ | yaś cācintyadhātuḥ sa ātmadhātuḥ |
yaś cātmadhātuḥ sa prajñāpāramitādhātur; iti hi prajñāpāramitādhātus
cātmadhātus cādvayam etad advaidhikāram |*

ap1.168 *yenaitad advayam advaidhikāraṃ tenaiṣo 'cintyadhātuḥ | yenaīṣo 'cintyadhātus
tenaiṣo 'nutpādadhātuḥ | yenaīṣo 'nutpādadhātus tenaiṣa dharmadhātuḥ |
yenaīṣa dharmadhātus tenaiṣa niḥsamudācāradhātuḥ | yenaīṣa
niḥsamudācāradhātus tenaiṣo 'cintyadhātuḥ | yenaīṣo 'cintyadhātus tenaiṣa
ātmadhātuḥ | yenaīṣa ātmadhātus tenaiṣa prajñāpāramitādhātuḥ | yenaīṣa
prajñāpāramitādhātus tenaiṣo 'cintyadhātuḥ | yenaīṣo 'cintyadhātus tenaiṣa na
samudāgacchati | yo na samudāgacchati sa na vidyate | yo na vidyate sa na
vinaśyati | yo na vinaśyati tad acintyam | iti hi tathāgatadhātus cātmadhātus
cādvayam etad advaidhikāram |*

ap1.169 *yad apy etad bhagavān āha - ātmabhāvanā prajñāpāramitābhāvaneti | tat kasmād dhetoḥ? prajñāpāramiteti bhagavann ātmadhātor etad adhivacanam | tat kasmād dhetoḥ? yo bhagavann ātmadhātuḥ jānīyāt so 'saṅgatāḥ jānīyāt | yo 'saṅgatāḥ jānīyāt sa na kaṃcid dharmāḥ jānīyāt | tat kasmād dhetoḥ? tathā hy acintyaḥ jñānaḥ buddhajñānam | na kasyacid dharmasya jñānaḥ buddhajñānam | tat kasmād dhetoḥ? na hi taj jñānaḥ paramārthena vidyate | yaś ca paramārthena na vidyate tat kathaḥ dharmacakraḥ pravartayīṣyati? yadā ca taj jñānaḥ paramārthena na vidyate tadā taj jñānam asaṅgam | yadā ca taj jñānam asaṅgaḥ tadā taj jñānam abhāvaḥ | yadā taj jñānam abhāvas tadā taj jñānam aṣṭāyāḥ | yadā taj jñānam aṣṭāyāḥ tadā taj jñānam anīśritam | yadā taj jñānam anīśritaḥ tadā taj jñānam apratiṣṭhitam | yadā tat jñānam apratiṣṭhitam tadā taj jñānaḥ notpāditaḥ na pratilabdham nāpy utpatsyate | tat kasmād dhetoḥ? na hi taj jñānaḥ guṇasaṃskṛtaḥ vā agūṇasaṃskṛtaḥ vā | tat kasmād dhetoḥ? tathā hi taj jñānaḥ niścintyaḥ | tena guṇā vā agūṇā vā kathaḥ nirdīśyuh? yasmān niścintyaḥ tat jñānaḥ tena tat jñānam acintyaḥ | yad evaḥ jñānaḥ tad buddhajñānam anupalambhayogena | nāpi tena jñānena kaścid dharmo 'bhisaṃbuddho jñātā vā | nāpi tat jñānaḥ pūrvāntato vā aparāntato vā āgatam | nāpi taj jñānaḥ utpannapūrvam nāpi taj jñānam anutpannapūrvam anutpannatvāt, yan notpannaḥ tad nāntardhāsyati nocchetsyate | nāpi tasya jñānasya kiṃcid jñānaḥ sadṛśam | tena taj jñānam acintyaḥ asadṛśam | nāpi tasya jñānasyādīmadhyaparyavasānam upalabhyate | tena taj jñānam ākāśasamam | nāpi tasya jñānasya samam vā viśamaḥ vopalabhyate | tena taj jñānam asamasamam | nāpi tasya jñānasyānyaj jñānaḥ pratirūpakam apy upalabhyate | tena taj jñānam apratirūpam |*

ap1.170 *atha khalu bhagavān mañjuśrīyaḥ kumārabhūtam etad avocat - na punar etan mañjuśrīr jñānam akupyam |*

ap1.171 *mañjuśrīr āha - akṛtakam etad bhagavan jñānaḥ tenaitad akupyam | tadyathāpi nāma syād bhagavann anāhataḥ kārṣāpaṇo na kupyō nāpy akupya iti saṃkhyāḥ gacchati | evam eva bhagavann etaj jñānam akṛtam asamudānītam ajanitam anutpāditaḥ anirodhitam tenaitad akupyam |*

- ap1.172 *atha khalu bhagavān mañjuśriyaṃ kumārabhūtam āmantrayate sma - ka imaṃ mañjuśrīḥ tathāgatajñānanirdeśam evaṃ nirdiṣṭam adhimokṣyante?*
- ap1.173 *mañjuśrīr āha - ye bhagavan na saṃsāradharmāṇo bhaviṣyanti na*
- ap1.174 *parinirvāṇadharmāṇas te 'dhimokṣyante ye satkāyān na calitāḥ yeṣāṃ*
- ap1.175 *rāgadveṣamohā na kṣīṇāḥ | tat kasmād dhetoh? na hy akṣayaḥ kṣīyate parikṣayaṃ vā gacchati | ye saṃsārān na samatīkrāntāḥ na ca saṃsāre saṃkhyāṃ gacchanti, ye naiva mārgavirahitāḥ na mārgasaṃjñām apy utpādayanti, te 'sya bhāṣitasyārtham ājñāsyanti |*
- ap1.176 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - sādhu sādhu mañjuśrīḥ subhāṣitā te iyaṃ vāk |*
- ap1.177 *atha khalu tasyām velāyām āyuṣmān mahākāśyapo bhagavantam etad avocat - bhaviṣyanti bhagavann anāgate 'dhvani kecid asya gambhīrasya dharmavinayasyāsyās ca gambhīrāyāḥ prajñāpāramitāyāḥ śrotāro 'dhimoktāra ājñātāraḥ pratigrahītāro vā?*
- ap1.178 *evam ukte bhagavān āyuṣmantaṃ mahākāśyapam etad avocat - ihaiva te kāśyapa parṣadi bhikṣubhikṣuṇyupāsakopāsikāḥ, ye 'nāgate 'dhvany asya gambhīrasya dharmavinayasyāsyās ca gambhīrāyāḥ prajñāpāramitāyāḥ śrotāro bhaviṣyanti, adhimoktāra ājñātāraḥ pratigrahītāro vā bhaviṣyanti |*

ap1.179 *tadyathāpi nāma kāśyapa gṛhapatir vā gṛhapatiputro vā śatasahasramūlyena maṇiratnena naṣṭena duḥkhito ’nāttamanā bhavet sa tenaiva pratilabdhenā sukhitaḥ saumanasyajāto bhaved vigataparyavasthānāmanasikāraḥ | evam eva kāśyapa tāsāṃ bhikṣubhikṣuṇyupāsakopāsikānām imāṃ gambhīrāṃ prajñāpāramitām ajātām anutpannāṃ prakṛtiparinirvṛtāṃ yāvā abhāvām aśṛṇvatām evaṃ bhaviṣyati - vyaṃ nāmēmām evaṃrūpām gambhīrāṃ prajñāpāramitām ajātām anutpannāṃ prakṛtiparinirvṛtāṃ yāvā abhāvām na śṛṇumas | te cāpareṇa kālena śrutvā āttamanaso bhaviṣyanti sukhitāḥ sumanaso vigataparyavasthānāmanasikārāḥ | evaṃ ca vācam bhāṣiṣyante - adya no buddhadarśanam abhūt tathāgataparyupāsanaṃ ca yatra hi nāmāsmābhir iyaṃ gambhīrā prajñāpāramitā yāvā ajātābhāvānutpannā śrutāḥ |*

ap1.180 *tadyathāpi nāma kāśyapa devās trayastrīṃśā āttamanaso bhaviṣyanty ānanditāḥ pāriyātraṃ kovidāraṃ śṛṅgībhūtaṃ dṛṣtvā - na cireṇa batāyaṃ pāriyātraḥ kovidāraḥ sarvapariḥphullo bhaviṣyatīti | evam eva kāśyapa tā bhikṣubhikṣuṇyupāsakopāsikā imāṃ gambhīrāṃ prajñāpāramitām ajātām anutpannāṃ yāvā abhāvām śrutvāttamanasa ānanditā bhaviṣyanti | ye ca te āttamanasa ānanditā bhaviṣyanty anāgate ’dhvanīmāṃ gambhīrāṃ prajñāpāramitām ajātām anutpannāṃ yāvā abhāvām śrutvā niṣṭhāṃ tvaṃ tatra kāśyapa gaccheḥ, ihaiva te parṣadi mamābhūvan | ye te āttamanasa ānanditā bhaviṣyanty anāgate ’dhvani, teṣāṃ tayā āttamanaskatayā cānanditayā ca na cireṇa pratikāṅkṣitavyaṃ sarvapariḥphullatām gamiṣyanti yaduta sarvabuddhadharmapariḥphullatayā | yad apīyaṃ kāśyapa gambhīrā prajñāpāramitā yāvā ajātābhāvānutpannā tathāgatasyātyayena sthāsyati pracariṣyaty anāgate ’dhvani tad api kāśyapa buddhādhiṣṭhānena buddhānubhāvena jñātavyam | tasmāt tarhi kāśyapa ya imāṃ gambhīrāṃ prajñāpāramitām yāvā ajātābhāvānutpannāṃ śroṣyanti nāyaṃ teṣāṃ prathamakaḥ śravaḥ |*

ap1.181 *tadyathāpi nāma kāśyapa maṇikāro maṇiratnaṃ paśyan yadāttamanā bhavati, niṣṭhā tatra gantavyā nāsyā maṇiratnasya prathamakaṃ darśanaṃ pūrvānupūrvaṃ dr̥ṣṭam anena maṇikāreṇedaṃ maṇiratnam | evam eva kāśyapa ya imāṃ gambhīrāṃ prajñāpāramitāṃ yāvad ajātābhāvānutpannāṃ śrutvā āttamanasa ānanditā bhaviṣyanty udagrāḥ prītisaumanasyajātāḥ, nāyaṃ kāśyapa teṣāṃ prathamakaḥ śravaḥ | ye te kāśyapa evaṃ vācaṃ bhāṣiṣyante | etad eva tāvad bhāṣasva yad idam mañjuśriyaḥ kumārabhūtaṃ prajñāpāramitānirdeśaṃ yāvad ajātābhāvānutpannam iti | pūrvānupūrvaṃ tair mañjuśrīḥ kumārabhūtaḥ paryupāsito bhaviṣyati |*

ap1.182 *tadyathāpi nāma kāśyapa kaścid eva puruṣo 'nyataraṃ grāmam vā nagaram vā nigamam vā janapadam vā kenacid eva kāryeṇa gato bhavet | athāpareṇa kālena tasya kaścid eva puruṣa upasaṃkramya tasya nagarasya varṇaṃ bhāṣet | teṣāṃ cārāmarāmaṇīyakānāṃ janapadarāmaṇīyakānāṃ puṣkiriṇīrāmaṇīyakānāṃ udyānarāmaṇīyakānāṃ utsahradatadāgarāmaṇīyakānāṃ puṣpaphalarāmaṇīyakānāṃ varṇaṃ bhāṣet | sa ca tac chrutvā tuṣṭim vindeta | saumanasyajātaḥ punaḥ punar adhyeṣeta - etad eva tāvad bhoḥ puruṣa parikīrtayasveti | sa puruṣa evaṃ niṣṭhāṃ gato bhavaty, anubhūtapūrvam anena puruṣeṇa tan nagaraṃ tāni cārāmarāmaṇīyakāni janapadarāmaṇīyakāni puṣkariṇīrāmaṇīyakāni udyānarāmaṇīyakāni utsahradatadāgarāmaṇīyakāni puṣpaphalarāmaṇīyakāni | tat kasmād dhetoḥ? tathā hi sa tac chrutvā tuṣṭa āttamanā bhavaty udagraḥ prītisaumanasyajātaḥ | evam eva kāśyapa yair mañjuśrīḥ kumārabhūtaḥ paryupāsito bhaviṣyaty, abhikṣṇaṃ copasaṃkrānto bhaviṣyati, pariṣṭāś ca teṣāṃ imāṃ gambhīrāṃ prajñāpāramitāṃ yāvad ajātābhāvānutpannāṃ śrutvā udāraṃ prītiprāmodyaṃ bhaviṣyaty, udāraṃ prītiprāmodyam utpatsyate | evaṃ ca vācaṃ bhāṣiṣyante - etad eva tāvac chṛṇuyāma yadutainam eva prajñāpāramitānirdeśaṃ yāvad ajātābhāvānutpannam iti |*

ap1.183 *evam ukta āyuṣmān mahākāśyapo bhagavantam etad avocat - imāni teṣāṃ bhagavan śraddhānāṃ kulaputrāṇāṃ kuladuhitṛṇāṃ cānāgate 'dhvany ākāraliṅganimitāni bhaviṣyanti, yānīmāni bhagavatā nirdiṣṭāni?*

- ap1.184 *bhagavān āha - evam etat kāśyapa yathā vācam bhāṣase, imāni teṣām anāgate*
- ap1.185 *'dhvani śrāddhānām kulaputrāṇām kuladuhitṛṇām cākārāliṅganimitāni bhaviṣyanti, yānīmāni mayaitarhi nirdiṣṭāni |*
- ap1.186 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - anākārasya tasya bhagavan dharmasyāliṅgasyānimittasya, anākārāyās ca bhagavan prajñāpāramitāyā yāvad animittāyā, ākāro liṅgaṃ nimittaṃ vā kathaṃ bhaviṣyati? yā ca bhagavato dharmadeśanā sā anākārāliṅgā yāvad animittā, tat kathaṃ bhagavann anākārasyāliṅgasyā yāvad animittasya nirdeśo bhaviṣyati?*
- ap1.187 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - etāny evaṃ*
- ap1.188 *teṣāṃ mañjuśrīḥ kulaputrāṇām kuladuhitṛṇām cākārāliṅganimitāni bhaviṣyanti, ya imāṃ gambhīrāṃ prajñāpāramitāṃ yāvad ajātābhāvānupannāṃ deśyamānām adhimokṣyante yāvat paryavāpsyanti | yatra hi mañjuśrīḥ prajñāpāramitāparidīpanā tatra sarvabuddhadharmaparidīpanā draṣṭavyā, tatrācintyatāparidīpanā draṣṭavyā |*
- ap1.189 *yāni mayā mañjuśrīḥ pūrvam bodhisattvacārikāṃ caratā kuśalamūlāni samudānītāni, yaiḥ kuśalamūlair iyam anuttarā samyaksaṃbodhir abhisambuddhā, tāni kuśalamūlāni samudānetukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā adhimokṭavyā likhitavyā dhārayitavyā vācayitavyā upadeṣṭavyā svādhyāyitavyā pravartayitavyā paryavāptavyā yoniśo manasikartavyā bhāvayitavyā yāvat puṣpadhūpagandhamālyavilepanacūrṇa-cīvaracchatradhvajaghaṇṭāpatākāvaijayantībhir dīpapraṇāmaprabhṛtibhiś ca pūjābhir yathā śaktyā yathā balaṃ pūjayitavyā satkartavyā |*
- ap1.190 *sarvaśrāvakaḥpratyekabuddhabhūmim atikramitukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.191 *yathā mañjuśrīr avaiivartikabhūmyavakrāntir bhavati, evaṃ śrotukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*

- ap1.192 *ye mañjuśrīḥ kecid dharmās tān sarvān anutpādasamatayā adhimoktukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.193 *sarvadharmān abhisamboddhukāmena mañjuśrīḥ kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.194 *sarvadharmā api mañjuśrīr nābhisamṃbuddhās tathāgatenetīmaṃ nirdeśam adhimoktukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā | tat kasmād dhetoḥ? na hi sa kaścid dharmāḥ samvidyate upalabhyate vā, yo 'bhisamṃbudhyeta, yena vābhisamṃbudhyeta, yaṃ vābhisamṃbudhyeta |*
- ap1.195 *evam etām arthagatim adhimoktukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.196 *na hi sa kaścid dharmo yo na bodhir ity evam adhimoktukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.197 *sarvadharmān avikalpayitukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā | tat kasmād dhetoḥ? na hi prajñāpāramitā kasyacid dharmasya pariniṣpattiṃ vyapasthāpayati janayati darśayati vā |*
- ap1.198 *sarvadharmā na saṃkliśyante na vyavadāyanta ity evam avatartukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.199 *sarvadharmā nātītā nānāgatā na pratyutpannā ity evam adhimoktukāmena avatartukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā | tat kasmād dhetoḥ? na hi mañjuśrīr anutpādo 'tīto nānāgato na pratyutpannaḥ | tat kasmād dhetoḥ? anutpādasamavasaraṇā hi mañjuśrīḥ sarvadharmāḥ |*
- ap1.200 *evaṃrūpeṣu sarvadharmeṣu niḥsaṃśayatāṃ gantukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*

- ap1.201 *yathā mañjuśrīḥ triparivartasya dvādaśākārasya dharmacakrasya pravartanaṃ bhavati tac chrotukāmena tat pratipattukāmena tatrādhimoktukāmena tad avatartukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.202 *sarvasatvān maitryā spharitikāmena sattvasaṃjñāyāṃ cāsthātukāmena sarvalokena sārddham avivaditukāmena sarvalokānupalabdhiṃ cāvaboddhukāmena kulaputreṇa vā kuladuhitrā vā iyam eva prajñāpāramitā śrotavyā yāvat satkartavyā |*
- ap1.203 *yāvat sarvadharmānutpādam avaboddhukāmena kulaputreṇa vā kuladuhitrā vā ihaiva prajñāpāramitāyāṃ śikṣitavyam anupalambhayogena |*
- ap1.204 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - nirguṇāyā bhagavan prajñāpāramitāyā ko guṇaḥ ko 'nuśaṃsaḥ akiñcit samarthāyā bhagavan prajñāpāramitāyāḥ asamutthāpikāyā avināśikāyā na kasyacid dharmasyāyūhikāyā na niryūhikāyā niśceṣṭāyā nirvyāpārāyāḥ svabhāvam ajānamānāyā svabhāvam apaśyamānāyāḥ na kasyacid dharmasya dāyikāyāḥ sarvadharmāvirodhikāyāḥ? sarvadharmāṇām anānātvakaraṇīyāyā bhagavan prajñāpāramitāyāḥ ko guṇaḥ ko 'nuśaṃsaḥ sarvadharmāṇām anekatvakārikāyāḥ sarvadharmāṇām anānātvakārikāyā akṛtāyā akaraṇīyāyāḥ akṣayāyā avināśikāyāḥ pṛthagjanadharmāṇām arhaddharmāṇām pratyekabuddhadharmāṇām bodhisattvadharmāṇām buddhadharmāṇām api ca na dāyikāyā na hāyikāyā na saṃsārasyāyūhikāyā na nirvāṇasya niryūhikāyā na buddhadharmāṇām dāyikāyāḥ na vināśikāyā na cintyāyā nācintyāyāḥ na kāriṇyā na vikāriṇyāḥ sarvadharmāṇām notpādikāyā na nirodhikāyā nocchedikāyā na śāśvatikāyā nāgamikāyā na nirgamikāyā na viviktakārikāyā nāviviktakārikāyā na dvayakārikāyā nādvayakārikāyā bhagavan prajñāpāramitāyāḥ ko guṇaḥ ko 'nuśaṃsaḥ?*

- ap1.205 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - eta evāsyāḥ mañjuśrīḥ prajñāpāramitāyā guṇāḥ veditavyā yāvad abhāvāḥ niśceṣṭāḥ | api tu khalu punar mañjuśrīr bodhisattvena mahāsattvena bodhisattvasamādhau śikṣitukāmena bodhisattvasamādhim niṣpādayitukāmena yatra samādhau sthitvā sarve buddhā bhagavanto dṛśyante teṣāṃ ca buddhakṣetrāṇi draṣṭukāmena teṣāṃ ca nāmadheyāni jñātukāmena teṣāṃ ca buddhānāṃ bhagavatām anuttarāṃ pūjāṃ kartukāmena teṣāṃ ca dharmadeśanāyām avatartukāmenādhimoktukāmena ihaiva prajñāpāramitāyāṃ śikṣitavyam aśikṣāyogena |*
- ap1.206 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - kenaiṣā bhagavan kāraṇena prajñāpāramitā?*
- ap1.207 *bhagavān āha - anutpannāniruddhatvān mañjuśrīḥ prajñāpāramitety ucyate | yad idam ādisāntatvād aniḥsaraṇatvād akaraṇīyatvād yāvad abhāvattvāt | yas cābhāvaḥ sā prajñāpāramitā | anena kāraṇena mañjuśrīḥ prajñāpāramitābhāvanā bodhisattvānāṃ mahāsattvānāṃ pratikāṅkṣitavyā | eṣa ca bodhisattvānāṃ mahāsattvānāṃ gocaro yaḥ sarvadharmeṣv agocaraḥ | atra caramāṇo bodhisattvo mahāsattvo gocaraprasṛta ity ucyate | eṣa eva gocaro yadutāgocaraḥ sarvayānikaḥ | tat kasmād dhetoḥ? akṛto hy eṣa gocaraḥ | tenaiṣa ucyate agocara iti |*
- ap1.208 *punar aparaṃ mañjuśrīḥ kumārabhūto bhagavantam etad avocat - kutra caramāṇo bhagavan bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambhotsyate?*
- ap1.209 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - prajñāpāramitāyāṃ caramāṇo mañjuśrīr bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambhotsyate | asti mañjuśrīr ekavyūho nāma samādhir yatra samādhau caramāṇo bodhisattvo mahāsattvaḥ kṣipram anuttarāṃ samyaksambodhim abhisambhotsyate |*

- ap1.210 *evam ukte mañjuśrīḥ kumārabhuto bhagavantam etad avocat - kathaṃ bhagavann ekavyūhaḥ samādhir bodhisattvena mahāsattvenāvatartavyaḥ? kena kāraṇenaikavyūhaḥ samādhir ity ucyate?*
- ap1.211 *bhagavān āha - ekavyūha iti mañjuśrīr anutpādasyaitad adhivacanam | ekavyūhaṃ samādhim avatartukāmena kulaputreṇa vā kuladuhitrā vā pūrvam eva prajñāpāramitā paripraśṭavyā | tataḥ paścād ekavyūhaṃ samādhim avatariṣyati | tat kasmād dhetoḥ? akopyo hi mañjuśrīr anutpādaḥ apratikopyaḥ akopanīyaḥ acintya acintanīyaḥ niścintyaḥ |*
- ap1.212 *ekavyūhaṃ samādhim avatartukāmena mañjuśrīḥ kulaputreṇa vā kuladuhitrā vā viviktāni śayanāsanāni kartavyāni | asaṃsargārāmeṇa ca bhavitavyam | sarvanimittāmanasikāreṇa paryaṅkam badhvā niṣīditavyam | tatraikas tathāgato manasikartavyaḥ sarvadharmās ca manasikartavyā anupalambhayogena | yaṃ ca tathāgataṃ manasikuryāt tasya nāmadheyam grahītavyam | tac ca nāmadheyam śrutvopalabhya yasyāṃ diśi sa tathāgatas tāṃ diśam āmukhīkṛtvā niṣīditavyam | tam evaṃ tathāgataṃ manasikurvātāṃ tena manasikṛtenātītānāgatapratyutpannā buddhā bhagavanto manasikṛtā bhaviṣyanti | tat kasmād dhetoḥ? ekam idaṃ tathāgatatvam |*
- ap1.213 *yathā mañjuśrīr ekasya tathāgatasyāprameyā buddhaguṇā aprameyaṃ pratibhānam, evam eva mañjuśrīr ekavyūhaṃ samādhim āgamyā ekasyānutpādasyāprameyā dharmaparyāyaviśeṣāḥ pratikāṅkṣitavyā, ye 'sya pravartīsyante, ye ca tathāgatair arhadbhiḥ samyaksambuddhair bhāṣitāḥ | yāvantaḥ khalu punar ānandena dhāritās tāvanto 'sya dharmaparyāyāḥ pratibhāsyanti | imaṃ khalu punar ekavyūhaṃ samādhim niṣpādyā yāvad asyāyuhpramāṇaṃ syāt tāvad avatiṣṭheta sanidānaṃ dharmam deśayamānaḥ |*

ap1.214 *yeṣāṃ khalu punar mañjuśrīḥ keśāṃcid bodhisattvayānikānām evaṃ bhavet -
katara eṣa ekavyūhaḥ samādhir iti | ta evaṃ vacanīyāḥ yeyam
acintyaguṇaparikīrtanā parikīrtitā, imāṃ tāvad acintyaguṇaparikīrtanāṃ
samādāya vartadhvaṃ yathā yathaināṃ samādāya vartīṣyadhve tathā tathāsyā
samādher guṇān drakṣyatha | yathopadiṣṭena ca vidhinā na saṃsīdiṣyatha | sa
khalu punar eṣa samādhir na śakyāḥ pariniṣpādayitum upalambhadṛṣṭikair
vastudṛṣṭikair yāvad bhāvadrṣṭikaiḥ |*

ap1.215 *syād yathāpi nāma mañjuśrīḥ kasyacit puruṣasya mañiratnam anargheyam
anavadāpitaṃ bhavet | tatrānyaḥ puruṣas taṃ puruṣaṃ evam vadet - kim etad
arghena bhoḥ puruṣa mañiratnam ko vāsya mañiratnasya guṇa iti | atha sa
puruṣas taṃ evaṃ vaded - yat khalu bhoḥ puruṣa jānīyā aprameyā evāsya
mañiratnasya guṇāḥ | atha khalu sa puruṣas tasya puruṣasya taṃ mañiratnam
dadyād avadāpanārtham - avadāpasva tāvad bhoḥ puruṣa idaṃ mañiratnam
tato jñāsyasi | atha khalu sa puruṣas taṃ mañiratnam
gṛhītvāvadāpanopakaraṇair avadāpayet | evaṃ taṃ mañiratnam
avadāpyamānam apratimūlyaṃ bhavet | sa yathā yathā taṃ mañiratnam
avadāpayet tathā tathāsyā mañiratnasya guṇān paśyēt | evam eva mañjuśrīr
yadā yadā sa kulaputro vā kuladuhitrā vā imaṃ samādhiṃ samāpatsyate
vatarīṣyati tadā tadāsya samādher guṇān drakṣyati |*

ap1.216 *tadyathāpi nāma mañjuśrīḥ sūryamaṇḍalasya nāsau kaścīn maṇḍalaparyanto
yo na raśmibhiḥ sphuṭaḥ | evam eva mañjuśrīḥ ekavyūhaṃ samādhim
āgamyāvatīrya pratilabhya na sā kācid dharmadeśanā yā na
prajñāpāramitādeśanā | ya evam avagāheta nāsau kaṃcid dharmam ajātyā
viruddhaṃ paśyēt |*

- ap1.217 *tadyathāpi nāma mañjuśrīś catasṛṣu dikṣu mahāsamudrasya catvāraḥ puruṣā udakam abhyutkṣipeyuḥ | sarvaṃ tad ekarasam evotkṣipanta utkṣipeyur yaduta lavaṇarasam | evaṃ eva mañjuśrīr yā kācid dharmadeśanā mayā deśitā, sarvā sā ekarasā yadutānutpādarasā abhāvarasā virāgarasā vimuktirasā nirodharasā | tasmāt kulaputro vā kuladuhitā vā anena samādhinā samanvāgataḥ yaṃ yaṃ eva dharmam deśayiṣyati tat sarvaṃ ekarasam eva deśayiṣyati, yadutānutpādarasam eva abhāvarasam eva virāgarasam eva vimuktirasam eva nirodharasam eva | imaṃ mañjuśrīḥ samādhim āgamyā yaḥ kaścīn mayā dharmo deśitas taṃ sa kulaputro vā kuladuhitā vā ākāṅkṣamāṇo bhāset nirdiśed upadiśet | evaṃ hi mañjuśrīḥ sa kulaputro vā kuladuhitā vā imaṃ samādhim āgamyā yā kācid deśanā sarvāṃ tām ajātānutpannābhāvām eva deśayiṣyaty anupalambhayogena |*
- ap1.218 *punar aparaṃ mañjuśrīr imaṃ samādhim āgamyā bodhisattvo mahāsattvaḥ kṣipraṃ bodhipakṣikān dharmān paripūrya kṣipraṃ evānuttarāṃ samyaksambodhim abhisambhotsyate |*
- ap1.219 *punar aparaṃ mañjuśrīr yadā bodhisattvo mahāsattvo nātmadhātor yāvan na dharmadhātor utpādaṃ paśyati na nirodham naikatvaṃ na nānātvam, evaṃkṣāntiko 'pi mañjuśrīr bodhisattvo mahāsattvaḥ kṣipraṃ anuttarāṃ samyaksambodhim abhisambudhyate | yo vānuttarāṃ samyaksambodhim na cintayet na vikalpayet tasyāpi kulaputrasyaiśā kṣāntir bodhisattvadharmāṇāṃ buddhadharmāṇāṃ ca pratilambhāya, na ca bodhiṃ buddhatvāya samprārthayiṣyati | evaṃ iyaṃ mañjuśrīḥ kṣāntis tasya kulaputrasya kṣipraṃ vadāmy anuttarāyāṃ samyaksambodhau | sarvadharmā buddhadharmā iti ya evam adhimokṣyate na cāvalīyate, tam apy aham avaivartikam iti vadāmy anuttarāyāṃ samyaksambodhau | avirahitaś ca sa sarvabuddhadharmair vaktavyaḥ, yasyātra kulaputrasya vā kuladuhitur vā imaṃ nirdeśaṃ śrutvā na syād dhanvāyitatvaṃ vā kāṅkṣāyitatvaṃ vā |*
- ap1.220 *evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat - kiṃ hetuniryātā bhagavann anuttarā samyaksambodhiḥ?*

- ap1.221 *bhagavān āha - no hīdaṃ mañjuśrīr naivānuttarā samyaksaṃbodhir hetur na hetuniryātā | tat kasmād dhetoh? na hy anutpādo 'bhāvo vā hetuḥ hetuniryāto vā | tat kasmād dhetoh? ajātatvāt sarvadharmāṇān |*
- ap1.222 *tasmāt tarhi mañjuśrīr yasyātra kulaputrasya vā kuladuhitur vā imaṃ nirdeśaṃ śrutvā na saṃsīdanā bhavet, tam apy aham avaivartikaṃ iti vadāmy anuttarāyāṃ samyaksaṃbodhau |*
- ap1.223 *tasmāt tarhi mañjuśrīr ya iha gambhīrāyāṃ prajñāpāramitāyāṃ nirdeśyamānāyāṃ bhikṣavo vā bhikṣuṇyo vā upāsako vā upāsikā vā nāvaleṣyanti yāvan na saṃsīdiṣyanti, te mama śaraṇagatās, te mamānupravrajitās, teṣāṃ cāhaṃ śastā |*
- ap1.224 *yo mañjuśrīḥ kulaputro vā kuladuhitā vā iha gambhīrāyāṃ prajñāpāramitāyāṃ na śikṣate nāsau bodhisattvaśikṣāyāṃ śikṣate |*
- ap1.225 *tadyathāpi nāma mañjuśrīr ye kecid bhūtagrāmā bījagrāmās tṛṇagulmauṣadhivanaspatayo virohanti sarve te mahāpṛthivīṃ niśritya, evam eva mañjuśrīr ye kecid bodhisattvānāṃ mahāsattvānāṃ kuśalā dharmāḥ sarve te prajñāpāramitāparigrhītā vṛddhiṃ virūḍhiṃ vipulatām āpadyante, na viśaṃvādayanty anuttarāṃ samyaksaṃbodhim |*
- ap1.226 *evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat - yo 'yam bhagavatā prajñāpāramitānirdeśo deśitaḥ, asya bhagavan prajñāpāramitānirdeśasya kecid iha jambūdvīpe grāmeṣu vā nagareṣu vā janapadeṣu vā saṃpratigrahītāro bhaviṣyanti yāvad deśayitāro bhaviṣyanti?*

ap1.227 *evam ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - yair mañjuśrīr
ayaṃ prajñāpāramitānirdeśaḥ etarhi śrutaḥ śrutvā ca praṇidhir utpāditāḥ -
imam eva vayaṃ jātivyativṛttāḥ prajñāpāramitānirdeśaṃ śṛṇuyāma iti, te
śroṣyanti yāvad vistareṇa bhāvayisyanty abhāvanatayā | nāhaṃ tān mañjuśrīr
mṛdukuśalamūlān vadāmi, ye te imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyanti,
śrutvā codāraṃ prītiprāmodyaṃ pratilapsyante | yas tu mañjuśrīr imaṃ
prajñāpāramitānirdeśaṃ śrotukāmo bhavet, sa evaṃ vacanīyaḥ - kiṃ tava
kulaputraitena śrutena mā te śrutvā aśraddadhataḥ saṃsīdanaṃ bhūd iti | tat
kasmād dhetoḥ? neha kasyacid dharmasya pariniṣpattir nirdiṣṭā, na
pṛthagjanadharmāṇāṃ utpādo vā vināśo vā nirdiṣṭaḥ, na śaikṣadharmāṇāṃ
nāśaikṣadharmāṇāṃ, na pratyekabuddhadharmāṇāṃ, nāpi buddhadharmāṇāṃ
utpādo vā vināśo vā pratilambho vā nirdiṣṭaḥ |*

ap1.228 *evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat - yo me bhagavan
bhikṣur vā bhikṣuṇī vā upāsako vā upāsikā vaivaṃ vadet - katamādya
tathāgatasya dhārmīkathā pravṛttābhūt, tasyāhaṃ bhagavann evaṃ pṛṣṭaḥ
evaṃ vadeyaṃ - sarvadharmāvīruddhā kathā | tat kasmād dhetoḥ? na hi
bhagavan sa kaścid dharmo yo 'nutpādena viruddhaḥ, nāpi sā kathā kenacit
satvena sukarā ājñātum | tat kasmād dhetoḥ? tathā hi na kācit
sattvopalabdhiḥ |*

ap1.229 *punar aparaṃ bhagavann ahaṃ tasyaivaṃ vadeyam - anutpattir nāma sā
dharmadeśānābhūt | tat kasmād dhetoḥ? tathā hi bhagavann anutpādasamāḥ
sarvadharmāḥ | tasyāṃ ca kathāyāṃ nārhatām uttary adhigamo nirdiṣṭaḥ,
arhaddharmais ca te pṛthagjanadharmā yathā na vināśitāḥ | punar aparaṃ
tasyāhaṃ bhagavann evaṃ vadeyaṃ - neha dharmadeśānāyāṃ kaścit sattvaḥ
parinirvṛttaḥ parinirvāti parinirvāsyati vā | tat kasmād dhetoḥ? tathā hi
bhagavann atyantatayānupalabdhitvāt sattvasya | evam ahaṃ bhagavan pṛṣṭaḥ
samāna evaṃ vadeyaṃ |*

ap1.230 *punar aparaṃ bhagavan yo mamāntikād imāṃ gambhīrāṃ prajñāpāramitāṃ śrotukāmaḥ pariṣṛcchet - kā tavādya bhagavatā sārthaṃ kathā pravṛttābhūd iti, tasyāham evaṃ vadeyam - sacet tvam icchasi tāṃ śrotuṃ, tan mā ca mānasam āvarjaya śroṣyāmīti, mā ca cittam utpādaya śroṣyāmīti | yādṛśī bhoḥ puruṣa māyāpuruṣasya prajñā tādrśīṃ prajñāṃ utpādaya, evam iyaṃ dharmadeśanā śakyājñātum | sacet tvaṃ bhoḥ puruṣa icchasīmāṃ dharmadeśanāṃ śrotuṃ, tad evaṃ tiṣṭha | tadyathāpi nāmākāśe śakunipadam, evam iyaṃ śakyā dharmadeśanā śrotum | sacet tvam bhoḥ puruṣa icchasīmāṃ dharmadeśanāṃ śrotuṃ, tan mā dvayam ālambasva mādvayam | tat kasmād dhetoḥ? na hi kācid iha dvayaparikīrtanā parikīrtitā advayaparikīrtanā vā | sacet icchasīmāṃ dharmadeśanāṃ śrotuṃ tan mātmasaṃjñāṃ ca vināśaya dṛṣṭikīrtāni ca mā samatikrama buddhadharmāṃś ca mā adhyālambasva pṛthagjanadharmebhyaś ca mā caleti |*

ap1.231 *yo me bhagavaṃ śrotukāmaḥ ṣṛcchet tam aham evaṃ vadeyam evam anuśāseyaṃ evam atra pratiṣṭhāpayeyam | sacet kulaputro vā kuladuhitā vā pariṣṛchaka evaṃ tiṣṭhen nivīset, tatas tasya asyāṃ pratibhānamudrāyāṃ pratiṣṭhitasya paścād uttarīmāṃ prajñāpāramitāṃ yāvad ajātābhāvānutpannāṃ deśayeyām |*

ap1.232 *evaṃ ukte bhagavān mañjuśriyaṃ kumārabhūtam etad avocat - sādhu sādhu mañjuśrīḥ subhāṣitā te iyaṃ vāk | evaṃ ca tvam uttari vades tasya kulaputrasya vā kuladuhitur vā tathāgataṃ draṣṭukāmeneyam eva prajñāpāramitā bhāvayitavyā abhāvanāyogena | tathāgataṃ paryupāsītukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyam anupalambhayogena | tathāgato me śāsteti vyapadeṣṭukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyam anupalambhayogena |*

- ap1.233 *anuttarāṃ samyaksambodhim abhisamboddhukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyam anabhisamskārayogena | sarvasamādhikauśalyaṃ niṣpādayitukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyaṃ anupalambhayogena | sarvasamādhiṃ samāpattukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyam anupalambhayogena | tat kasmād dhetoḥ | akṛtā hi tās samādhayaḥ |*
- ap1.234 *yāvat sarvākāraropetaṃ sarvajñajñānaṃ pariniṣpādayitukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyam abhāvayogena | tat kasmād dhetoḥ? tathā hi yāvat sarvākāraropetaṃ sarvajñajñānam akṛtam anutpannam abhāvaṃ, sarvadharmāḥ saniḥsaraṇā, na sa kaścīd dharmo yo na niḥsaraṇaḥ |*
- ap1.235 *evam anugantukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyaṃ yāvad abhāvayogena, sarvadharmāḥ aniḥsaraṇā, na sa kaścīd dharmo yaḥ saniḥsaraṇaḥ | tat kasmād dhetoḥ? anutpannatvāt sarvadharmāṇām | na hi te dharmā yathābhillapyante tathā saṃvidyante | nāpi nirabhillapyatayā saṃvidyante naupalabhyante |*
- ap1.236 *evam ājñātukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyaṃ yāvad abhāvayogena | sarvasattvā bodhāya caranti, na kaścīd sattvo yo na bodhāya carati | atrāsaṃsīditukāmena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyaṃ yāvad abhāvayogena | tat kasmād dhetoḥ? tathā hi sarvadharmā bodhisamāḥ | yathā hi sarvadharmā bodhisamās yathā ca bodhis tathā sarvasattvāḥ | yathā ca sarvasattvās tathā cariḥ | avidyamānatvāt sarvacarir acāriṇī | sā ca bodhiḥ, yā ca bodhir anutpādo 'pi saḥ, ajātir api sā | atrāpy asaṃsīditukāmena evaṃrūpeṣu sarvadharmeṣu tena kulaputreṇa vā kuladuhitrā vahaiva prajñāpāramitāyāṃ śikṣitavyaṃ yāvad abhāvānutpādayogena |*
- ap1.237 *yad api mañjuśrīs tathāgatavikurvitam yāvat tathāgatavikriḍitam tad api prajñāpāramitopadarśitam | tat kasmād dhetoḥ? anidarśanā hi sā adarśayitrī prajñāpāramitā |*

ap1.238 *avaivartikāms tān ahaṃ mañjuśrīr vadāmi ye bhikṣavo vā bhikṣuṇyo vā
upāsakā vā upāsikā vetaḥ prajñāpāramitātaś catuṣpadagāthāpramāṇamātram
apy udgrahīṣyanti paryavāpsyanti dhārayiṣyanti vācayiṣyanti yāvat
saṃprakāśayiṣyanti, kaḥ punar vādo ye tathatvāya pratipatsyante? niyatās te
kulaputrāḥ kuladuhitaraś ca bodhāya veditavyā buddhaviṣaye sthitāḥ, ya imāṃ
gambhīrāṃ prajñāpāramitāṃ yāvad ajātābhāvānutpannāṃ śrutvā
nottrasiṣyanti na saṃtrasiṣyanti na saṃtrāsam āpatsyante, uttari
cādhimokṣyante | niyatās te bhaviṣyanti sarvabuddhadharmeṣu | imāṃ apy
ahaṃ mañjuśrīr mudrāṃ sthāpayāmi | buddhānujñātāṃ tathāgataviññātāṃ
sarvair arhadbhiḥ saṃpratīcchatām imāṃ mudrāṃ sthāpayāmi | samatā ca
buddhānām iyaṃ asaṅgatāparidīpanā yāvat sarvabuddhadharmeṣu nirdiṣṭā |
anayā ca mañjuśrīr mudrayā mudrito bodhisattvayānikāḥ kulaputro vā
kuladuhitā vābhavyo bhavaty apāyagamanāyābhavya śrāvakahūmau vā
pratyekabuddhabhūmau vā gantum avakramaṇāya |*

ap1.239 *atha khalu tasyāṃ velāyāṃ śakro devānām indras trāyatrimśās ca devaputrā
divyaiś candanacūrṇair divyaiś ca suvarṇacūrṇair divyaiś ca
māndāravamahāmāndāravaiḥ puṣpair divyaiś ca gandhair divyaiś
cotpalakumudapuṇḍarikair divyaiś ca vādyair imāṃ prajñāpāramitāṃ
pūjayamānā bhagavantaṃ mañjuśrīyaṃ kumārabhūtam abhyavakirann
abhiprākirann evaṃ cāvocat - idaṃ kuśalamūlam asyaivānuttarasya
dharmaratnasya pūjāyai punaḥ punaḥ śravaṇāya ca teṣāṃ bhavatu ye anayā
mudrayā mudritā iti |*

- ap1.240 *śakraś ca devānām indra evaṃ vācaṃ bhāṣate sma - vāyam api bhagavan tad
yogam āpatsyāmahe asyā gambhīrāyāḥ prajñāpāramitāyā yāvad
anutpannājātāyā iha jambudvīpe pravartanāya teṣāṃ tathārūpāṇāṃ
kulaputrāṇāṃ kuladuhitṛṇāṃ cāyaṃ prajñāpāramitānirdeśo 'lpakṛcchrena
śrotrāvabhāsam āgamanāya yāvāt teṣāṃ eva
sarvabuddhadharmapariniṣpādanāya | yeṣāṃ khalu punar bhagavan
kulaputrāṇāṃ kuladuhitṛṇāṃ cāyaṃ prajñāpāramitānirdeśo 'lpakṛcchreṇa
śrotrāvabhāsam āgamiṣyati, śrutvā cādhimokṣyante, adhimuktvā
codgrahīṣyanti paryavāpsyanti yāvad dhārayiṣyanti | niṣṭhā taiḥ kulaputraiḥ
kuladuhitṛbhiś ca gantavyā - devatopasaṃhāra evāyam asmākam iti |*
- ap1.241 *evam ukte bhagavān śakraṃ devānām indram etad avocat - evam etad kauśika
sarvabuddhadharmapariniṣpattis teṣāṃ kulaputrāṇāṃ kuladuhitṛṇāṃ ca
draṣṭavyā, niyatās ca te pratikāṅkṣitavyā anuttarāyāṃ samyaksambodhau |*
- ap1.242 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - adhiṣṭhatu
bhagavann adhiṣṭhatu sugata imaṃ gambhīraṃ prajñāpāramitānirdeśaṃ
teṣāṃ kulaputrāṇāṃ kuladuhitṛṇāṃ cārthāya |*
- ap1.243 *samanantarabhāṣitā cāyaṃ vāk, atha khalu tasyāṃ velāyāṃ buddhānubhāvena
ṣaḍvikāraṃ mahāpṛthivīcālo 'bhūt | samanantarapracalitāyāṃ ca
mahāpṛthivyāṃ atha khalu bhagavāṃs tasyāṃ velāyāṃ smitam akarot |
samanantaraprāduṣṭe ca bhagavatā smite, atha khalu tasyāṃ velāyāṃ ayaṃ
trisāhasramahāsāhasro lokadhātur mahatāvabhāseṇa sphuṭo 'bhūt, imaṃ ca
prajñāpāramitānirdeśaṃ tathāgatasyādhiṣṭhataḥ |*
- ap1.244 *atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat - imāni bhagavan
pūrvanimittāni tathāgatasyemaṃ prajñāpāramitānirdeśaṃ adhiṣṭhataḥ?*
- ap1.245 *bhagavān āha - evam etan mañjuśrīḥ, asya prajñāpāramitānirdeśa-
syādhiṣṭhīyamānasya imāni pūrvanimittāni | ebhiḥ pūrvanimittair jñātavyam
adhiṣṭhato 'yaṃ prajñāpāramitānirdeśa iti |*

ap1.246 *te te mañjuśrīr anayā mudrayā mudritā jñātavyāḥ, ye te na kaṃcid dharmam
pratikrośyanti abhyanujñāsyanti vā | tat kasmād dhetoḥ? upalambhasya hi
mañjuśrīḥ sataḥ pratikrośanā bhavaty anujñātā vā | tasmāt tarhi mañjuśrīr ye
te anayā mudrayā mudritās teṣāṃ kṛtaśo mayeyaṃ mudrā sthāpitā | tathā hi te
śrutvā na kaṃcid dharmam deśayīsyanti na vikalpayīsyanti | tat kasmād
dhetoḥ? paramārthato 'nutpannatvān mañjuśrīḥ sarvadharmāṇām |*

ap1.247 *idam avocad bhagavān | āttamanā mañjuśrīḥ kumārabhūtas te ca
mahābodhisattvās te ca mahāśrāvakāḥ sadevamānuṣāsurasuragandharvaś ca loko
bhagavato bhāṣitam abhyānandann iti | |*

ap1.248 *āryabhagavatī prajñāpāramitā saptaśatikā samāptā | |*

Abbreviations

C Choné

C1 Cambridge Sanskrit MS (ed. Tucci)

C2 Cambridge *Dhāraṇīsaṃgraha* MS (ed. Hidas)

D Degé

H Lhasa (Zhol)

J Lithang

Ky Kyōto Sanskrit MS (ed. Satō)

N Narthang

P Pāla Sanskrit MS (ed. Li & Bianchini)

Q Peking 1737 (Qianlong)

S Stok Palace MS

T4 Tōyō Bunko Sanskrit MS (ed. Satō)

U Urga

Y Yongle

Notes

1. Zacchetti 2015, p. 198. “Mantuoluo” was reconstructed by Edward Conze as “Mandrasena.”
2. See the contributions by Daniel B. Stevenson (“The Four Kinds of Samādhi in Early T’ien-t’ai Buddhism”) and Bernard Faure (“The Concept of One-Practice Samādhi in Early Ch’an”) in *Traditions of Meditation in Chinese Buddhism* (Peter N. Gregory, ed., 1986). See also Wen Zhao’s “The *ekavyūha-samādhi* in the *Saptaśatikā Prajñāpāramitā*” (2024).
3. Cf. Ledderose, Lothar and Yongbo Wang, eds. *Buddhist Stone Sutras in China: Shandong Province*, vol. 1, Wiesbaden: Harrassowitz, 2014.
4. Denkarma, folio 295.a; see also Herrmann-Pfandt 2008, p. 5; Phangthangma 2003, p. 4.
5. Denkarma, folios 305.a-b; see also Herrmann-Pfandt 2008, p. 297–98; Phangthangma 2003, p. 36.
6. The two full English translations were produced by Edward Conze (1963 and 1973) and the translation team headed by Garma C.C. Chang (1983). The partial English translation is found in the third volume of Paul Swanson’s translation of Zhiyi’s *Mohezhi-guan (Clear Serenity, Quiet Insight: T’ien-T’ai Chih-i’s Mo-Ho Chih-Kuan, 2017)*.
7. See the Open Philology project’s page on the sūtra.
8. Following N and S: *bsnyen bskur bgyi na*; D: *bsnyen bskur bgyi ba*. The Narthang and Stok reading is preferable in connection with *gal te* at the beginning of the sentence.
9. All extant Sanskrit manuscripts except the Pāla manuscript here add *yāvat paryupāsitavyaḥ*, thus including—by implication—both of the other two verbs of the preceding passage. As with the Tibetan, Mantuoluo’s and Saṅghapāla’s Chinese translations indicate that their underlying Sanskrit only read *draṣṭavyaḥ*, “should be seen,” which is the reading of the Pāla manuscript. Xuanzang’s Chinese translation appears to lack this sentence altogether.
10. Throughout this passage, as in the preceding passages, the Tibetan reads *de bzhin shegs pa la blta bar bgyi’o* (“The Tathāgata is to be seen”), but all extant Sanskrit manuscripts, including the Pāla manuscript, have *tathāgataṃ paśyāmi*, “I see the Tathāgata.” In view of the statements made by Mañjuśrī in the passage immediately preceding the Buddha’s question, in which he emphasizes the way *he* sees the Tathāgata, the Sanskrit reading would be more natural here. All three Chinese translations also read “I see the Tathāgata.” Nevertheless, we have followed the Tibetan.
11. Following H, N, and S: *dngos po ma mchis pa’i rnam pa’i bar du*; D: *dngos po ma mchis pa’i bar du*. H, N, and S are in agreement with the Sanskrit *yāvad abhāvākāreṇa*.
12. This follows the reading in H, N, and S: *’das pa ma lags/ ma ’ongs pa ma lags/ da ltar byung ba ma lags te*. D: *’das pa la ma lags/ ma ’ongs pa la ma lags/ da ltar byung ba la ma lags te*.
13. Following H, K, N, S, and Y: *kyis*. D: *kyi*.
14. “Established” renders the Tibetan *nye bar gnas*. Our Sanskrit edition reads *pratyupasthitā*.

15. All extant Sanskrit manuscripts lack an equivalent *aviṣādayogena* (or *aviṣaṇṇayogena*) for the Tibetan *sgyid lug pa med pa'i tshul gyis* (“by way of never being dispirited”), but the Pāla manuscript has a lacuna of about six akṣaras here. It might therefore have contained this word, especially in view of the fact that this manuscript does not have *yāvad* before *abhāvayogena*, which is likewise absent in the Tibetan translation (as well as in the citations in the commentaries).
16. Following H, N, and S: *ji ltar*; D: *'di ltar*. The H, N, and S reading is in agreement with the Sanskrit *kathaṃ*.
17. The Tibetan here is *sems can sems can ma yin pa'i phyir*, though none of the extant Sanskrit manuscripts appear to have this phrase here. However, two of the Sanskrit manuscripts (T4 and C2) here read *sattvāt sacet*, which might be a later corrupted reading of an earlier *sattvāsattvāt* that possibly underlies the Tibetan rendering. It should be noted, however, that this phrase in the Sanskrit could have been an added gloss. See also the following note.
18. The two oldest Sanskrit manuscripts (P and T4) here again lack an equivalent *sattvāsattvāt* for the Tibetan *sems can sems can ma yin pa'i phyir*. However, the Kyōto manuscript here reads *satvāt satvāt* and in one of the later manuscripts (C1) we find the reading *sattvāsattvāt*, which might also be translated as “because beings have no existence.”
19. Following S: *'am*; D: *dang*. The Stok reading is in agreement with the Sanskrit *vā*.
20. Alternatively, perhaps “inconceivable nonarising” (*skye ba med pa bsam gyis mi khyab pa*).
21. Note that “realm” and “mass” render the same word (Tibetan *khams*, Sanskrit *dhatu*).
22. This section, where the perfection of wisdom is first introduced, up to “Lord, when it is attended by an accumulation or depletion of any dharma, one should know it is not the cultivation of the perfection of wisdom,” is cited, without significant variations, in the *Sūtrasamuccaya* (Toh 3934, F.199.a.3–6).
23. Following H, N, and S: *mi gnas pa la shes rab kyi pha rol tu phyin pa sgom du yang'ang ci yod*; D: *mi gnas pa la shes rab kyi pha rol tu phyin pa la sgom du yang ci yod*.
24. Following H, N, S, and Y: *gang gi tshe shes rab kyi pha rol tu phyin pa sgom pa*; D: *gang gi tshe shes rab kyi pha rol tu phyin pa la sgom pa*.
25. Following H, N, and S: *de'i tshe khyod kyi dge ba'i rtsa ba gang 'phel ba'am 'bri bar 'gyur*; D: *de'i tshe khyod kyis dge ba'i rtsa ba 'phel ba'am 'bri bar 'gyur*. The H, N, and S reading is in better agreement with the Sanskrit *katarat te kuśalamūlaṃ tasmin samaya upacayaṃ gacchaty apacayaṃ vā*.
26. Following H, N, S, and U: *gang la*; D: *gang las*. The former reading is in better agreement with the Sanskrit *yasya*.
27. “Approaching” renders the Tibetan *nye bar gnas pa*. Our Sanskrit edition reads *pratyupasthitā*. Above, the same word was rendered “established.”
28. This follows the reading in S: *mi dmigs pas*; D: *dmigs pas*. The Comparative Edition reports no variants here, but in context the reading in S is preferable.
29. What we have here in the Sanskrit is an instance of wordplay between *agrāhya* (“ungraspable”) and *agrā* (“superior”).

30. D: *zhes bgyi ba mchis sam*; H, N, and S: *zhes bgyi ba mchis lags sam*. Our Sanskrit edition reads *prajñāyate*, in which case the translation would be “Blessed Lord, does emptiness have any superior or inferior that one can discern?”
31. Our Sanskrit edition includes *bhagavan* here, which we might expect, given the pattern established in the text thus far, but which is missing from all the Tibetan versions consulted.
32. In the Sanskrit we have here another instance of wordplay between *aṇu* (literally “atom” but here rendered “slightest,” following the Tibetan *cung zad*) and *anuttara* (“unsurpassed”). The common adjective *anuttara*, the etymology of which is *anuttara*, “without anything higher,” is thus read as the pun *anuttara*, “passing beyond atoms.” This particular pun also occurs in the *Vajracchedikā Prajñāpāramitā* (Toh 16, F.130.b).
33. “Training in” renders the Tibetan *’dul ba*. In our Sanskrit edition, this corresponds to *vinayitrī*.
34. In the last two phrases, the cultivation of the perfection of wisdom—in Sanskrit *prajñāpāramitābhāvanā*, a word of feminine gender—is personified through the use of the feminine agent nouns *vinayitrī* (“one who guides”) and *saṃdhārayitrī* (“one who holds,” “one who keeps in check”). The entire passage is thus suggestive of a motherly image.
35. Following H and S: *sems lags so*; D: *sems pa lags so*; N: *mi sems lags so* (“I would not think about”). The Tibetan here omits rendering the Sanskrit *no bhagavan*, “No, Blessed Lord,” which is present in all the extant Sanskrit manuscripts. The Narthang reading appears to preserve a rendering of the Sanskrit negation *no*, though erroneously taken with the verb *cintayeyam*. It seems that the negation *mi* was removed by later editors in order to convey the proper meaning.
36. “The reality that is beyond extremes” renders the Tibetan *mtha’ las ’das pa’i chos nyid*.
37. Note that “realm” renders the Tibetan *khams* and “element” renders the Tibetan *dbyings*, but these render the same underlying Sanskrit word, *dhatu*.
38. Following D: *’di ltar des*; S: *’di ltar de*. The citation in Vimalamitra’s commentary reads *des*, whereas Kamalaśīla cites this with *de*. The Tibetan rendering appears to be based on a Sanskrit reading that is attested in the Kyōto manuscript, *tathā hi sa bhagavan na kaṃcid dharmam yan nirodhadharmam samanupaśyati*. All the other Sanskrit manuscripts, including the Pāla manuscript, read *tathā hi sa bhagavan na kaścid dharmo yo nirodhadharmam samanupaśyati*, which translates quite differently, referring to the absence of both subject and object: “For thus, Blessed Lord, there is not any dharma that observes the dharma of cessation.”
39. Again here, the cultivation of the perfection of wisdom is personified, this time with the feminine agent nouns *dātrī* (“one who gives” or “bestower”) and *ācchetrī* (“one who cuts off” or “severer”).
40. Several Sanskrit manuscripts (T4, C1, and C2) here add: “Rather, Mañjuśrī, it will be those who have planted wholesome roots with thousands of buddhas who, after hearing this teaching on the profound perfection of wisdom, will be firmly convinced, will not be frightened, will not be terrified, and will not fall into fear.” The Pāla and Kyōto manuscripts lack this sentence, as is the case in the Tibetan translation.
41. Following H, N, and S: *chos gang gi*; D: *chos gang gis*. The reading in H, N, and S reflects the Sanskrit *kasyacid dharmasya* found in our Sanskrit edition.

42. “Take as support” renders the Tibetan *lhag par dmigs pa* (Sanskrit *adhyālabana*).
43. “Without support” renders the Tibetan *dmigs pa ma mchis pa* (Sanskrit *nirālamba*). Note that there is wordplay here that is lost in translation, since “apprehend” also renders *dmigs pa*.
44. Following H, N, and S: *shes rab kyi rol tu phyin pa bstan pa 'di*; D: *shes rab kyi rol tu phyin pa 'di bstan pa 'di* D. The reading in H, N, and S is in agreement with the Sanskrit *imaṃ prajñāpāramitānirdeśaṃ*.
45. Following D and S: *brtsan par bgyis na*; N: *brtsen par bgyis na*; Q: *brtsun par bgyis na*; U: *brtson par bgyis na*. Of these variants, the Degé and Stok reading appears to best approximate the Sanskrit *pramāṇīkṛtya*, as found in our Sanskrit edition. Note, though, that the Sanskrit *pramāṇa* is usually translated into Tibetan as *tshad*.
46. The Tibetan here reads *lta mchis par ji ltar 'gyur*. Note that all extant Sanskrit manuscripts except the Kyōto manuscript read *niṣatsyāmi*.
47. The Tibetan *'jig tshogs* renders the Sanskrit *satkāya*, which is here probably used in two ways: in its technical sense as the “perishing collection” (the literal meaning of the Tibetan) of physical and mental components with respect to which an autonomous, permanent self is mistakenly projected, but also, more literally (and perhaps more provocatively), as a “real body” (the most literal meaning of the Sanskrit). In the following passage, too, both interpretations appear to be drawn upon.
48. In view of the second of the two possible interpretations of the Sanskrit *satkāya*, one could also translate this sentence as: “Since the body does not exist, Blessed Lord, it is not a real body.” The same goes for the last sentence in this paragraph: “Hence this body is not a real body.”
49. The following three statements by Śāriputra, Maitreya, and Mañjuśrī are cited in the *Sūtrasamuccaya* (Toh 3934, F.205.b.5–7, without significant differences).
50. This follows the reading in S: *rjes su rtogs pa*. D reads *rjes su mi rtog*, while H and N read *rjes su mi rtogs*. The negation *mi* has no equivalent in any of the extant Sanskrit manuscripts, which all read *anubodhanā* (as the Tibetan *rjes su rtogs pa* reflects). It is also not found in the citations by Vimalamitra (F.32.b.7) and Kamalaśīla (F.114.b.1), which both read *rjes su rtogs pa*.
51. This renders the Tibetan *sring mo* (Sanskrit *bhaginī*), which literally means “sister,” but can also be used to refer to a woman in general.
52. Here “without support” renders the Tibetan *mi dmigs pa*, which might also be rendered “are not apprehended,” in which case this would be “all dharmas are not apprehended because they do not exist” (*chos thams cad ni ma mchis pa'i slad du mi dmigs pa*). See n.28.
53. Following D: *mngon par rdzogs par 'tshang rgya bar 'dod*; H, N, and S: *mngon par rdzogs par 'tshang rgya bar mi 'dod* (“as you do not wish to fully awaken to unsurpassed perfect awakening”). The Sanskrit *sampraśyann icchasi* that might underlie the Degé reading is attested in one of the earlier Sanskrit manuscripts (T4) as well as the later manuscripts (C1 and C2). It makes better sense here in view of the preceding passage in which several possible “aims” or “goals” (Sanskrit *arthavaśa*) for aspiring bodhisattvas are laid out. The Stok reading with the negation *mi*, however, finds testimony in the Pāla and Kyōto manuscripts, which here read *sampraśyan necchasy*, but this variant reading probably derives from an erroneous scribal emendation based on a misinterpretation of the sandhi-duplicated *n* in *sampraśyann icchasy*.

54. We have followed the syntax of the Sanskrit, per our edition, in this passage. The Tibetan reads *'tshal na*, thus suggesting that the sentence continues with what follows, but the Sanskrit *evam aham iccheyam abhisambodddhum* here simply forms one sentence with the preceding conditional clause starting with *saced*.
55. “Practiced the spiritual life” renders the Tibetan *tshangs par spyod pa* (Sanskrit *brahmacarya*). This can also refer more specifically to the practice of maintaining celibacy.
56. The Tibetan reads *ji ltar ci 'dra bar*. Both *ji ltar* and *ci 'dra ba* can be rendered “how.” Our Sanskrit edition simply reads *katham*, which the Tibetan *ji ltar* reflects.
57. This renders the Tibetan *bskyod*. Our Sanskrit edition reads *ghaṭṭaya*, which suggests a reading such as “touch” or “rub.”
58. “No basis whatsoever, no basis for separation, what is baseless” renders the Tibetan *gzhi ci yang med cing gzhi dbyer med la gzhi med pa*.
59. “That in which there is nothing to be reckoned” renders the Tibetan *gang la grangs su bya ba med pa de*. In our Sanskrit edition, what corresponds to the Tibetan *grangs* is *saṃkhyā*.
60. “Referential designation” renders the Tibetan *gzhi'i tshig bla dags*. Note that *tshig bla dags* on its own has been rendered by “refer” or “refers.”
61. Several Sanskrit manuscripts (T4, C1, and C2) here read *ādikarmikā bodhisattvā*, “beginner bodhisattvas.” The Tibetan is in agreement with the Sanskrit reading *ādikarmikā* of the Pāla and Kyōto manuscripts.
62. Several Sanskrit manuscripts (T4, C1, and C2) here read *na bhadanta śāradvatīputra bhagavatā dharmadhātur abhisambuddhaḥ*, “Venerable Śāradvatīputra, the Blessed One did not become fully awakened to the *dharmadhātu*.”
63. Note that “element” renders the Tibetan *dbyings* (Sanskrit *dhātu*).
64. Here “real existence” renders the Tibetan *ngo bo nyid*, which typically renders the Sanskrit *svabhāva*. Our Sanskrit edition reads *abhāva* here, however, which is often rendered in Tibetan by *ngos pa med pa* or, as below, by *ngos po ma mchis pa*.
65. We have followed the Tibetan *rnam par rig pa med pa'o*, which is in agreement with the Sanskrit reading *avijñaptikam* of the Kyōto manuscript. The other Sanskrit manuscripts, including the Pāla manuscript, here add *-padam*, thus *avijñaptikapadam*, “a phrase (or state) without cognitive intimation.” It should be noted that in the next line, in which the word is then taken up, all Sanskrit manuscripts read *avijñaptikam iti*.
66. “Without arising, dwelling somewhere and making themselves known” renders the Tibetan *gang la gnas te rnam par rig par 'gyur ba'i skye ba med pa*.
67. Following, H, N, and S: *yang dag pa la*; D: *yang dag par*.
68. While the citations in both commentaries are in accordance with the Kangyur reading, all the extant Sanskrit manuscripts here read *acintyadharmasamanvāgatāḥ*, “endowed with inconceivable qualities,” an expression that recurs further on in the sūtra (rendered as *bsam gyis mi khyab pa'i chos*

dang ldan pa; F.159.b). Note that the literal meaning of the Sanskrit *-samanvāgata* as “having come together with” is drawn upon in the following statements about the absence of going and coming.

69. Here and in the following sentence most extant Sanskrit manuscripts, including the Pāla manuscript, read *parinirvāṇa*. The Kyōto manuscript has *nirvāṇa* here but then *parinirvāṇa* in the next sentence. The citations in both commentaries, however, accord with the Kangyur reading *mya ngan las 'das pa* (*nirvāṇa*).
70. “Going or not going” renders the Tibetan *'gro ba dang mi 'gro ba*. Our Sanskrit edition here reads *gamanāgamanena*, which can mean “by going and coming.”
71. This renders the Tibetan *rtsod pa byung ba zhes by aba de nil hag par sgro 'dogs pa zhes bya ba'i tshig bla dags so*. The underlying Sanskrit here appears to involve a wordplay on *adhikaraṇa* (Tibetan *rtsod pa byung ba*), a term that is used for a legal case or dispute requiring formal adjudication, such as the case of a monk who has committed one of the four root offenses, but which more literally can mean “putting over” or “placing above.” The adverb *adhika* in the compound *adhikasamāropa* (*lhag par sgro 'dogs pa*) also appears to be used with two simultaneous meanings: (1) negatively as “excessive,” with the provocative implication that the bringing up of a severe Vinaya case is just another instance of “adding to” or superimposing onto reality; and (2) positively as “being greater than” or “superior to,” with the compound *adhikasamāropa*, referring to the state of being beyond superimposition. The choice of “surpassing” is an attempt to capture both these meanings in English.
72. S: *'di ltar mnyam pa de la lhag par sgro btags pa'i phyir ro*; D: *'di ltar mnyam pa la lhag par sgro 'dogs pa'i phyir ro*. The Stok reading corresponds to the Sanskrit *tathā hi samaḥ so 'dhikasamāropaḥ*. However, in both readings the Sanskrit *samaḥ* is wrongly rendered as the subject in this sentence rather than the predicate. Kamalaśīla (F.125.a.3) follows the reading of the Kangyur translation, but in Vimalamitra's commentary (F.42.b.5–6) this sentence is correctly rendered as *'di ltar lhag par sgro 'dogs pa de ni mnyam pa yin pa'i phyir ro*. This is the reading we have adopted here. In the Sanskrit we have a pun on the prefixes *sam-ā* of *samāropa*, “superimposition,” here associatively brought into connection with the word *sama*, “same,” in reference to the sameness of all phenomena.
73. “Proper” renders the Tibetan *rung ba can*. The underlying Sanskrit here may contain a pun on the word *kalpiko*, which in a Vinaya context typically refers to what is “fit” or “proper” for a monastic in a given situation, but which here might be playfully taken as an adjectival form suggestive of the verb *kalpayati*, “conceptualize,” thus describing someone who is “conceptual” or “full of conceptualizations.” The negated form *akalpiko* (“not proper”) in the next sentence may likewise suggest “nonconceptual” or “devoid of conceptualizations.”
74. Following H, N, and S: *dge slong ni*; D: *dge slong de ni*. All extant Sanskrit manuscripts lack a demonstrative pronoun here.
75. The Tibetan here reads *mnyam pa nyid gang mnyam pa nyid yang dag par 'joms par mi byed pa de nyid tshul yin te*. Our Sanskrit edition, by contrast, reads *na samatā samupahatā samatā caiva sā netrī* (“Sameness is not impaired, and it is sameness that is the manner”).
76. Following H, N, and S: *de'i*; D: *de*. Our Sanskrit edition reads *tasya*, which agrees with the reading in H, N, and S.

77. Here our Sanskrit edition contains a line we might expect, given the previous: “That is what I mean, venerable Śāradvatīputra, when I say that ‘one who has not transcended fear’ refers to an arhat whose contaminants are exhausted.”
78. There may be a play on words here. “One for whom acceptance has not arisen” renders the Tibetan *ma skyes pa'i bzod pa can* (Sanskrit *anutpannakṣāntika*). Here we have read this colloquially as referring to someone who has no patience, after the previous mention of someone who has not transcended fear. In Mañjuśrī’s reply, however, there is a pun on this that refers instead to “one who has acceptance of nonarising,” the more natural way to read *ma skyes pa'i bzod pa can* (Sanskrit *anutpannakṣāntika*).
79. Here we appear to have another wordplay in the Sanskrit between “slightest” (*aṇu*, literally “atom”) and “not arisen” (or “un arisen,” *anutpanna*). The same wordplay occurs a few passages later (F.157.b), where it immediately follows the one with *anuttara*.
80. Here our Sanskrit edition reads *avinayo hi vinīto na vinayo vinītaḥ*. The Tibetan reads *ma dul ba ni dul la dul ba ni ma dul bas*.
81. In all extant Sanskrit manuscripts except the Pāla manuscript this sentence is preceded by Śāradvatīputra asking, “Mañjuśrī, who does ‘enjoys the higher mind’ refer to?” The Tibetan is in agreement with the Pāla manuscript in lacking this question. When Mañjuśrī provocatively states that it refers to an “ordinary person,” he might also be drawing on the literal meaning of *prthagjana* as a “person” (*jana*) who is “separate” or “distinct” (*prthak*).
82. Following H and N: *des lhag par byed pa*; D: *de la lhag par byed pa*; S: *de dag lhag par byed pa*. The citations by Vimalamitra (F.44.b.5) and Kamalaśīla (F.126.b.2) both read *de lhag par byed pa*. In our edition the Sanskrit here is *so ’dhikaroti*, which can be interpreted in a number of different ways, probably intentionally so. Vimalamitra takes it as describing ordinary people who “make it higher” (i.e., they bring their mind to the state of samādhi) and then abide in it (*so so’i skye bo de dag lhag par byed cing gnas par byed de*). Kamalaśīla explains it as referring to the act of adhering to a “higher” self and imputing it onto the mind (*lhag par byed pa ni sems nyid la lhag par bdag tu mngon par zhen nas tha snyad byed do zhes bya ba’i bar du yin no*). Both of them thus take the phrase as plainly describing the erroneous mental activity of ordinary people who make something higher or superior. However, it is also possible, given the paradoxical statements of the preceding as well as the earlier pun on *adhikaraṇa*, that the Sanskrit verb *adhikaroti*, literally “to do or act (*karoti*) above (*adhi-*),” is here used in the positive sense of “surpassing.” Taken in this way, the statement refers to the realized “ordinary person” who “thus” (*tathā*), through understanding sameness, transcends the notion of a higher mind, and to someone who superiorly conducts themselves in it (i.e., the arhat). Paradoxically, this person who “surpasses” is thereby in fact “one who conducts themselves in the higher mind,” just like Mañjuśrī himself (without being an arhat, as he is about to say). This understanding of this sentence finds support in Xuanzang’s rendering of this passage (T. 220f, 968a5–9).
83. Following H, N, and S: *cung zad tsam gyi chos kyang*; D: *cung zad tsam gyis chos kyang*.
84. Again here, we likely have wordplay in the underlying Sanskrit with “slightest” (*aṇu*, literally “atom”) and with “unsurpassed” (*anuttara*), which is also found in the *Vajracchedikā Prajñāpāramitā* (Toh 16, F.130.b). In this case the wordplay is extended to “un arisen” (*anutpanna*), the central term of this sūtra.
85. The Tibetan agrees with Sanskrit manuscripts T4 and C2 in containing this subclause, but it is lacking in the Pāla and Kyōto manuscripts as well in the other Cambridge manuscript (C1).

86. Following H, N, and S: *de'i slad du*; D: *de ci'i slad du zhe na /*. The H, N, and S reading is in agreement with the Sanskrit *tena*.
87. The Pāla manuscript also contains this negation (“is not awakening”), but it is lacking in the other manuscripts (Ky, T4, C1, and C2). Vimalamitra makes mention of both readings in his commentary (F.46.a), though without choosing one over the other. However, the reading with the negation must be the original one, considering the statement made at the end of this passage about those who claim that dharmas are fully awakened to.
88. Because it fits the context better as a rhetorical question, we have here followed the Sanskrit reading *tat kasmād dhetoh yena me bhagavann evaṃ bhavet* that is found in manuscripts Ky and T4. The Tibetan here reads *de ci'i slad du zhe na/ bcom ldan 'das 'di ltar de bzhin gshegs pa ni bdag gi de bzhin gshegs pa'o snyam du mi sems pa'i slad du'o* (“Why is that? Because, Blessed Lord, I do not think ‘The Tathāgata is my tathāgata.’”). The Tibetan has taken the phrase *tat kasmād dhetoh* in the Sanskrit as a standalone question, which as such is used throughout the text, even just in the next sentence. But the Sanskrit *yena*, rendered as *'di ltar* in the Tibetan, is here used as an adverb connecting the question (*tat kasmād dhetoh*) with the following clause (*me bhagavann evaṃ bhavet*). It appears, however, that at some point in the transmission of the Sanskrit text, this rhetorical question was not properly understood and erroneously emended, as attested in the Pāla manuscript, which reads *bhagavan naivaṃ bhavet* instead of *bhagavann evaṃ bhavet* (probably due to the sandhi-based duplicated *n*). This erroneous emendation with the negation underlies both the Tibetan *mi sems pa* and the rendering in Xuanzang’s Chinese translation. The two later Sanskrit manuscripts (C1 and C2) contain another erroneous emendation of *yena* to *na*, which then makes for a double negation.
89. “Thusness is the Tathāgata himself” renders the Tibetan *de bzhin nyid ni de bzhin gshegs pa nyid*. For this sentence, the extant Sanskrit manuscripts have different readings that bear the signs of scribal emendation: the Pāla and Kyōto manuscripts just read *tathā caiva tathatā* (without *tathāgata*); T4 reads *tathā caiva tathatā eṣā ca tathatā tathā caiṣā tathāgataḥ*; C1 *tathā caiva tathatā ca yathā ca tathatā tathā caiṣa tathāgatas*; and C2 *tathā caivaṃ tathatā caivaṃ tathatā ca yathā ca tathatā tathā caiṣa tathāgatas*. On the basis of the Tibetan rendering *'di ltar de bzhin nyid ni de bzhin gshegs pa nyid de*, which is how this sentence is cited both by Vimalamitra (F.47.a.5) and Kamalaśīla (F.129.a.1), we would propose to emend the Sanskrit to *tathā caiva tathatā, tathā caiva tathāgataḥ*. However, considering that this sentence is lacking in all three Chinese translations, it might very well be that this sentence in its entirety is the result of an early erroneous scribal duplication of the first words of the following sentence, *tathā hi bhagavan*. Throughout the sūtra, these words usually follow immediately after the question *tat tasmād dhetoh*, “Why is that?”, as is the case with the next occurrence of this phrase in this passage.
90. Following D: *snyam du mi sems so*; H, N, and S: *snyam du mi dmigs so*. The Degé reading is in better agreement with the Sanskrit *na me evaṃ bhavati*.
91. All extant Sanskrit manuscripts lack a negation and instead start this sentence with *kaścit* (“is it that?”).
92. “Sphere” renders the Tibetan *yul* (Sanskrit *viṣaya*).
93. D: *bcom ldan 'das nyid kyi mngon par rdzogs par sangs rgyas na*; S: *bcom ldan 'das nyid kyi mngon par rdzogs par sangs rgyas nas*. On the basis of the Tibetan rendering the Sanskrit can here be reconstructed as *bhagavataivābhisambuddhena* (the Pāla manuscript reads *bhagava(tais cchayā)*)

bhisambuddhena; T4 and Ky *bhagavato vābhisambuddhena*; C1, C2, and N1 read *bhagavann evābhisambuddhena*).

94. The Tibetan here just reads *bsam gyis mi khyab pa* (“the inconceivable”), but the extant Sanskrit has *acintyatā*, “inconceivability,” which is also the underlying reading of the preceding instance of *bsam gyis mi khyab pa nyid*.
95. “Engagement with the world” renders the Tibetan *'jig rten gnas pa*. Our Sanskrit edition reads *lokasaṃniveśa*.
96. D, U: *mdun du*; H, N, S, and Q: *mngon du*. Both readings convey the Sanskrit *agrataḥ*.
97. This renders the Tibetan *bsam gyis mi lang ba*.
98. The extant Sanskrit manuscripts lack an equivalent for the Tibetan *bsam pa las 'das pa* (“beyond thought”). Note, too, that in the Tibetan each of the four terms here contains the word *bsam*, but it is difficult to reproduce this in translation.
99. Following D: *'di ltar 'di bsam gyis mi khyab pa / bsam du med pa / bsam gyis mi lang ba'i phyir ro*; N, S: *'di ltar bsam gyis mi khyab pa / dpag tu med pa / bsam gyis mi lang ba'i phyir ro*. The variant reading *dpag tu med pa* in the Stok and Narthang Kangyurs appears to be a later emendation, perhaps because the phrase *bsam du med pa* was felt to be superfluous. The underlying Sanskrit reading thus appears to have been *tathā hi tad acintyam acintyam niścintyam*, in accordance with the repeated *acintyam* at the beginning of this passage. The extant Sanskrit manuscripts, however, only show a single occurrence of *acintyam* here, followed by *niścintyam*.
100. This renders the Tibetan *'di ltar bsam pa thams cad ni bsam gyis mi lang ba'i phyir ro*. Note that “thought” renders *bsam pa* and “unfathomable” renders *bsam gyis mi lang ba*, with wordplay unfortunately lost in translation.
101. Here and in the following sentence all extant Sanskrit manuscripts read *parinirvāṇa* where the Tibetan only reads *mya ngan las 'das pa (nirvāṇa)*. The citations in Vimalamitra’s commentary (F.51.a) similarly lack renderings of the Sanskrit *pari-*.
102. This renders the Tibetan *nyam thag pa*. Our Sanskrit edition reads *vihariṣyante*, which, by contrast, might be rendered “separated (from it).”
103. Following H, N, and S: *'di dag ni*; D: *'di ni*. The H, N, and S reading is in agreement with the Sanskrit *ime*.
104. “Someone perfect among beings” renders the Tibetan *sems can du yongs su grub pa 'ga' zhid*.
105. Following S: *bsam gyis mi khyab pa'i chos dang ldan pa*; D: *bsam pa'i chos dang ldan pa*; N: *bsams pa'i chos dang ldan pa*. The Stok reading agrees with the reading *acintyadharmasamanvāgataḥ* that we find in manuscript T4. This reading also underlies the rendering in Xuanzang’s Chinese translation. The Degé and Narthang readings, on the other hand, are in agreement with the Pāla manuscript reading *cintyadharmasamanvāgataḥ*, which lacks the negative prefix *a-*.
106. “Realm” here renders the Tibetan *dbyings* (Sanskrit *dhatu*). It might also be rendered “element.”
107. Here “occurs” renders the Tibetan *nye bar gnas pa*. Our Sanskrit edition has *pratyupasthita*.
108. “Constant” renders the Tibetan *gnas pa nyid*.

109. Instead of the abbreviation *yāvat*, which underlies the Tibetan rendering here, the Pāla Sanskrit manuscript here spells out the other categories: *na pratyekabuddhanānātvam na samyaksambuddhanānātvam*, “no differentiation of pratyekabuddhas, no differentiation of perfect buddhas.”
110. “It is not a field that is full, nor is it a field that is not full” renders the Tibetan *de ni zhing gang ba ma lags / zhing ma gang ba yang ma lags shing*, which is also how this sentence is cited both by Vimalamitra (F.52.b.7) and Kamalaśīla (F.136.a.4). The extant Sanskrit manuscripts, however, all just read *punyakṣetra*, “field of merit,” where the Tibetan suggests *pūrṇakṣetram* (“full field”) in the underlying Sanskrit. All three Chinese translations also read “it is not a field of merit,” then followed by “it is not a field of nonmerit,” the latter being in agreement with the reading *nāpunyakṣetram* of manuscript T4. The Pāla and Kyōto manuscripts, on the other hand, instead read *nāpy ūnakṣetram*, “a deficient field,” as the second phrase, which appears to be the underlying reading of the Tibetan *zhing ma gang ba yang ma lags*. With *pūrṇa* and *ūna* being the usual pair, and, moreover, given the amount of wordplay or punning in this sūtra, one might be inclined to emend the first phrase in the Sanskrit to *pūrṇakṣetram*, especially if one bears in mind that a spoken Prakritic form of *pūrṇa* would be *puṇṇa*—thus an easy pun on *punya*.
111. Following H, N, and S: *zhing de la*; D: *zhing de las*. The H, N, and S reading is in agreement with the Sanskrit *tatra kṣetre*.
112. This refers to a common narrative trope in which the earth is said to shake with increasing intensity.
113. Given that *Mañjuśrī* is called “the luster of the inconceivable” (*acintyaśrī*), we have here translated the Sanskrit idiom *pratibhāti* (*spobs pa* in Tibetan) as “vividly inspires,” in order to accentuate the imagery of light in this expression, which literally translates as “shines upon” or “lights up” by way of insight or inspiration. Vimalamitra (F.54.a.5) defines it here as *sems la snang ba ste*, “appears to the mind,” but also perhaps “shines in/for the mind.”
114. Following H and N: *bsam gyis mi khyab pa ni*; D and S: *bsam gyis mi khyab na* (“in the inconceivable”). The Lhasa and Narthang reading reflects the Sanskrit *acintyam* as the subject of the sentence. The citations both by Vimalamitra (F.54.b.7) and Kamalaśīla (F.137.b.5–6), however, are in accordance with the reading of the Degé and Stok Kangyurs, which might be rendered “In the inconceivable nothing vividly inspires.”
115. D: *bsam du ma mchis pa nyid du mi ’gyur ro*. Alternatively, S: *bsam du mchis pa nyid du ’gyur ro*; N: *bsam du mchis pa nyid du ’gyur* (“It would in fact be thinkable/conceivable”). The Stok reading is in agreement with the Sanskrit *cintyam eva bhavet*.
116. Degé reads *gang bsam gyis mi khyab pa ma lags pa’i bsam gyis mi khyab pa ni ci yang ma mchis so*. Its double use of *bsam gyis mi khyab pa* is problematic and has no equivalent in any of the extant Sanskrit manuscripts, which all just read *yan nācintyam*. The Narthang and Stok Kangyurs have *lags pa’i* instead of *ma lags pa’i* (which would be “the inconceivable that is inconceivable”), but this seems to represent a later attempt to emend the text. The better rendering, however, is found in Vimalamitra’s commentary (F.54.b.2–3): *yang gang bsam gyis mi khyab pa ma lags pa ni gang ci yang ma mchis so*, without any doubling. We have followed this reading here, but the reading in Degé might be rendered “There is nothing whatsoever that is inconceivable by virtue of not being inconceivable.”
117. The later Sanskrit manuscripts C1 and C2 here add *nāśabdo*, “nor is it not sound.”

118. The Pāla manuscript has *na cāśabdaṃ śakyo nirdeṣṭum*, which would then translate as “Yet it cannot be taught without words.” The Degé and Stok Kangyurs, whose reading we have followed, read *sgra ma lags pa dang / sgra ma lags pa yang ma lags pa ni bstan par mi nus so*; the Yonglé Kangyur lacks the first phrase *sgra ma lags pa dang*. The *ma lags pa* after *sgra ma lags pa yang* has no equivalent in the Sanskrit. The Kangyur readings *may* be corrupt, as the Pāla manuscript reading makes good sense here.
119. The reading found in all extant Sanskrit manuscripts is *niścintyācintyam*, which could also be rendered as “unfathomably inconceivable.” The Tibetan seems to have rendered the Sanskrit *niścintya* twice with the added phrase *bsam gyis mi lang ba lags na*.
120. We have here translated in accordance with the Sanskrit *samāpattavya*, a gerundive which in the Tibetan has been rendered as *snyoms par ’jug go*. Also in the next sentence it appears that the Tibetan has used the indicative tense to render the Sanskrit optative (in our edition, *samāpadye*).
121. Following S: *da ltar na*; D: *de ltar na*. The Stok reading is in agreement with the Sanskrit *etarhi*.
122. “Plough” renders the Tibetan *ba lang gi phur pa* (Sanskrit *gokīla*).
123. Here our Sanskrit editions reads *kim ahaṃ bhūyo gokīlakāny eva vidhyeyam* (“Why should I strike more ploughs?”).
124. This renders the Tibetan *ting nge ’dzin ’di gdags su ma mchis pa*.
125. D: *gzhan lta mchis sam*; S: *gzhan la lta mchis sam*; U: *gzhan du lta mchis sam*. There is no equivalent for the Tibetan *lta* in the extant Sanskrit manuscripts and it seems to be the result of a scribal error; perhaps a misreading of the original *la* (as reflected in the Stok reading).
126. Here “abiding” renders the Tibetan *gnas te* (Sanskrit *sthītṛvā*, literally “having stood”), and it directly refers back to the term *gnas* (Sanskrit *sthāna*) at the beginning of this passage, which we have there translated in its idiomatic sense as “point,” but whose primary meaning is “place” in the physical sense. Note that in the next passage we have translated the same term as “abiding place,” though there it probably also carries the idiomatic meaning of “standpoint.”
127. Note that the Tibetan reads *’di skad mchi* (which renders the Sanskrit *evam syāt*) rather than *de skad smra’o* (Sanskrit *evam āha*), as found in the Buddha’s preceding question.
128. Following H: *’di skad ces mi mchi’o*; N, S: *’di skad ces mchi’o*; D: *de skad mi mchi’o*. The Lhasa reading is in best agreement with the Sanskrit *na ... evam āha*.
129. Following H, N, and S: *shes rab kyi pha rol tu phyin pa la gnas su gyur*; D: *shes rab kyi pha rol tu phyin pa gnas su gyur*. The H, N, and S reading with *la* renders the locative case in the Sanskrit of our edition (*prajñāpāramitāyāṃ sthānaṃ syād*).
130. This renders the Tibetan *gnas ma mchis pa* (Sanskrit *asthāna*). Apart from its literal meaning, there are idiomatic usages of this term that may also be at play here: “out of place,” “inopportune,” and, perhaps especially, “impossibility.”
131. The Tibetan here is *kun du ’byung ba*. Note that all extant Sanskrit manuscripts read *niḥsamudācāradhātuḥ*.

132. Though the Tibetan reads *yang dag par 'grub pa mi mchis pa'i dbying so*, all the extant Sanskrit manuscripts here only have the phrase *na samudāgacchati* (“does not come about”). The citation in Kamalaśīla’s commentary (F.144.b.7) has *dbyings* as in the Kangyur reading, but the rendering in Vimalamitra’s commentary (F.59.b.5) is in accordance with the extant Sanskrit: *yang dag par 'grub pa ma mchis so*. It should be noted that it is the phrase *na samudāgacchati* that is taken up in the following sentence, both in the Sanskrit and in the Tibetan.
133. The Tibetan translation has *des chags pa ma mchis pa'i dbyings 'tshal to*, but all the extant Sanskrit manuscripts read *so 'saṅgatām jāniyāt* (“knows the state of nonattachment”). The rendering *des chags pa ma mchis pa 'tshal ba lags so* in Vimalamitra’s commentary (F.61.a.7) is in accordance with the extant Sanskrit, whereas the citation in Kamalaśīla’s commentary (F.145.b.4) follows the Kangyur reading. Note, too, that while “realm” is one literal meaning of *khams* (Sanskrit *dhatu*), it might also be rendered, e.g., “element,” which is perhaps closer in meaning to “state.”
134. Following S: *don dam par mchis pa ma lags te*; H, N: *don dam par ma mchis pa lags te*; Q, Y: *don dam par na ma mchis pa lags te*; D: *don dam par na mchis pa ma lags te*. The Stok reading is how this sentence is cited in Vimalamitra’s commentary (F.61.b.5).
135. While we have rendered the Tibetan *chags pa ma mchis pa* (Sanskrit *asaṅga*) as “without attachment,” it can also mean “without impediment” or “unimpeded,” which might be more suitable in this context. The two meanings are not mutually exclusive, however, since one can also understand “being without attachment” as “being unimpeded,” that is, not stuck or encumbered by anything.
136. Here “objects” renders the Tibetan *yul*.
137. “Without support” renders the Tibetan *rten ma mchis pa*.
138. Following C, H, J, N, Q, S, and Y: *yon tan gyis*; D: *yon tan gyi*.
139. In the Tibetan translation the Sanskrit *-pūrvam* seems to have been rendered twice, once with the preceding *anutpannapūrvam* (“did not arise previously”) and once here in rendering *anutpannatvāt* (“because it is unarisen”) as *sngon ma skyes pa'i slad du*. Kamalaśīla’s citation (F.148.a.6) has the same reading, whereas the citation in Vimalamitra’s commentary (F.63.b.2–3) reads *ma skyes pa'i slad du'o*. We have followed the latter reading, which also makes better sense given *slad du* (“because”).
140. It is likely that the underlying Sanskrit refers to the metal out of which coins are minted, either to any base metal such as copper or zinc, or to the precious metals of gold and silver. An unminted coin thus cannot be said to be made of either this or that metal.
141. Following S: *ma byung ba*; D: *ma phyung ba*. The Stok reading corresponds to the Sanskrit *anutpādītam*.
142. Following H, N, and S: *'jig tshogs las kyang*; D: *'jig tshogs la yang*. The H, N, and S reading corresponds to the ablative case of the Sanskrit *satkāyāt*.
143. The extant Sanskrit manuscripts here lack an equivalent for the Tibetan *shes par gyis shig* (“you should know”).
144. “Sustained blessing” renders the Tibetan *byin gyis brlabs*.
145. The Tibetan *dga' na* (“when...are elated”) lacks an equivalent in the extant Sanskrit manuscripts, which only read *śroṣyanti* (“who will hear”).

146. Following H, N, and S: *rab tu dga' bar gyur te*; D: *rab tu dga' ba dang / rab tu dga' bar gyur te*. The H, N, and S reading is in agreement with the extant Sanskrit.
147. Following HNS: *'dri ba byas par gyur pa dang / (with shad); dri ba byas par gyur pa D*.
148. While the Tibetan here reads *mnyan to*, which is in the indicative tense, the optative mood of the Sanskrit *śṛṇuyāma* indicates a wish or a request. Note, too, that the Tibetan *'di lta bu* (“just such a”) suggests that the translators read *evaṃ*, whereas all extant Sanskrit manuscripts have *etad eva*.
149. Following H, N, and S: *mtshan ma ni*; D: *mtshan ma 'di*.
150. Following H and N: *mtshan ma mchis pa dang / (with shad)*; D and S omit. Based on both the context and on the extant Sanskrit’s *animittasya*, the H and N reading needs to be emended to *mtshan ma ma mchis pa dang*.
151. Following C, H, N, Q, S, and Y *mtshan ma ma mchis pa*; D: *mtshan ma mchis pa*.
152. Following H, N, and S: *bstan par blta'o*; D: *blta bar bya'o*. If the two readings are combined into *bstan par blta bar bya'o*, it corresponds to the Sanskrit *-paridīpanā draṣṭavyā* in our edition.
153. This renders the Tibetan *tshig tu gdon pa*.
154. All extant Sanskrit manuscripts except the Pāla manuscript here add *ghaṇṭā*, “bells.”
155. The older Sanskrit manuscripts (T4 and Ky) here add *praṇāma*, “prostrations,” which also underlies the erroneous *praṇāya* in the Pāla manuscript, while the more recent manuscripts (C1 and C2) instead read *pradāna*, “gifts.” Perhaps a rendering of the Sanskrit *praṇāma* was here omitted in the Tibetan due to an eye-skip to the following *-prabhṛtibhiś*.
156. Following H, N, and S: *la sogs pas*; D: *la sogs pa*.
157. Note that in this and the following short paragraphs, “*from* should listen to this very perfection of wisdom, *up to* and venerate it” abbreviates the fuller passage of the previous paragraph.
158. Following D and S: *sangs rgyas kyi chos thams cad*; N: *chos thams cad*. The latter reading is in agreement with the Sanskrit *sarvadharmān* of manuscripts T4 and Ky, while the Sanskrit *sarvabuddhadharmān* that underlies the Degé and Stok reading is attested in the Pāla manuscript.
159. In the Sanskrit “was fully awakened” is in fact negated, in which case this reads “the Tathāgata was not fully awakened to any dharmas.” There do not appear to be any variants in the Tibetan recensions, however.
160. The extant Sanskrit manuscripts here lack an equivalent for the Tibetan *'jug par 'dod pa* (“who want to penetrate”).
161. D: *skyes ba med pa la rton pa*; S: *skyes ba med pa la ston pa*; C, J: *skyes ba med pa la rten pa*. Although the Degé reading *rton pa* (“rely on” or “take recourse to”) probably best approximates the Sanskrit *-samavasaraṇā* found in our edition, it should be noted that this rendering does not fully take into account the prefixes of this word and its idiomatic meaning of “coming down to.” We have, therefore, chosen to translate in light of the Sanskrit. If we rendered the Degé, it might be “all dharmas rely on nonarising.” However, the Tibetan *rton pa*, as an attested rendering of the Sanskrit *pratisr*, might be read to mean “go back to,” which is perhaps close in meaning to “come down to.”

162. Following H, N, and S: *rtsod pa med par yang 'dod cing*; D: *rtsod par yang 'dod cing*.
163. Following N and S: *kun nas slong bar mi bgyid pa*; D: *kun nas spong bar mi bgyid pa*. The N and S reading corresponds to the Sanskrit *asamutthāpikāyā*.
164. All extant Sanskrit manuscripts except the Pāla manuscript here add *adr̥ṣṭāyāḥ*, “is unseen,” or “it is invisible.”
165. Several Sanskrit manuscripts (T4, C1, and C2) here add *na kasyacid dharmasya hāyakāyāḥ*, “it does not abandon any dharma,” but this phrase is absent in the Pāla and Kyōto manuscripts, and in the Tibetan.
166. All extant Sanskrit manuscripts except the Pāla manuscript here add *na jñāṭṛkāyā aduṣkṛtikāyā*, “it does not cause them to be known, it does not cause them to be corrupted.”
167. Almost all Sanskrit manuscripts include *yāvad abhāvāyā* (“up to it is without real existence”) here, and this is cited by Vimalamitra as *ngos po ma mchis pa'i bar du* in his comments on this passage (F.74.b.3). Like the Pāla manuscript, the Kangyur recensions lacks this phrase here and it is also not mentioned by Kamalaśīla in his commentary (F.160.b). Note, however, that the phrase is taken up by the Buddha in the following.
168. The Kangyur text reads *ngos po med pa nas byed pa med pa'i bar*, whereas the extant Sanskrit reading is *yāvad abhāvāḥ niśceṣṭāḥ*. Both in Kamalaśīla’s (F.160.b.7) and Vimalamitra’s commentary (F.74.b.4) this is cited as *g.yo ba med pa nas ngos po med pa'i bar* (“from it is unmoving, up to it is without real existence”), which is in accordance with the fact that “it is unmoving” occurs at the beginning of the preceding listing by Mañjuśrī—there rendered as *g.yo ba ma mchis pa*—and “it is without real existence” comes at the end.
169. Here “experiential domain” renders the Tibetan *spyod yul*.
170. H, N, and S: *'di la spyod na*; D: *'di la spyod pa na*. Though we have rendered this “conducting oneself,” it should be noted that this verb can also mean “moving about,” with the literal meaning of the Sanskrit *gocara* (Tibetan *spyod yul*, “experiential domain”) as “cow pasture” likely being drawn upon in the underlying Sanskrit.
171. The Tibetan here is *spyod yul la zhugs pa*. Our Sanskrit edition reads *gocaraprasṛta*.
172. The Sanskrit *sarvayānikāḥ* can also be translated as “one on the path for all.”
173. Following S: *mal stan rnams bsten par bya*; D: *lam bstan pa rnams la bsten par bya*. The Stok reading is in agreement with the Sanskrit *śayanāsanāni kartavyāni* in our edition.
174. The extant Sanskrit manuscripts here lack an equivalent phrase for the Tibetan *yid la bya'o*.
175. D and S: *de bzhin gshegs pa nyid*; H and N: *de bzhin gshegs pa 'di nyid*. This translation is an attempt to render the Tibetan literally, though it should be noted that there is no explicit indication of the plural in the Tibetan. By contrast, the extant Sanskrit is *tathāgatatvam*, an abstract noun that might be rendered “tathāgatahood”: “Because tathāgatahood is one.”
176. “Together with its narrative context” renders the Tibetan *gleng gzhi dang bcas pa* (Sanskrit *sanidāna*).
177. Following H: *yang dag par zungs la 'dug shig*; D: *yang dag par zung la 'dug shig*.

178. Following S: *yongs su bsgrags pa*. This corresponds to the reading in our Sanskrit edition (*parikīrtanā*).
179. Following H, N, and S: *yon tan tshad med pa nyid du*; D: *yon tan tshad med kyis / tshad med pa nyid du*. The additional *tshad med kyis* in the Degé Kangyur has no equivalent in the extant Sanskrit.
180. Following H and N: *gang dang gang gi tshe*; S: *gang dag gang gi tshe*; D: *gang gi tshe*. The Lhasa and Narthang reading agrees best with the Sanskrit *yadā yadā* in our edition.
181. “Does not vacillate” renders the Tibetan *nur bar mi ’gyur ba*.
182. “Communities” renders the Tibetan *yul*.
183. The Tibetan here is in the future tense, but we have read it as an optative.
184. While in the Tibetan translation the following sentences are also part of what is to be said to the person in question, all the Sanskrit manuscripts have *iti* here, which closes the statement before the following “Why is that?”
185. The extant Sanskrit manuscripts add *pratilambho vā*, “or obtainment,” which has no rendering here in the Tibetan. It would seem this term makes less sense for the qualities of ordinary people.
186. Following H, N, and S: *chos thams cad dang mi ’gal ba*; D: *thams cad dang mi ’gal ba* (“not at variance with anything”). The H, N, and S reading is in agreement with the Sanskrit *sarvadharmāvīruddhā*.
187. Following S: *gang skye ba ma mchis pa dang ’gal ba’i*; D: *gang skye ba ma mchis pa dang / ’gag pa mi mchis pa’i* (“there is no dharma whatsoever that is without arising and without cessation”). The Stok reading is in agreement with the Sanskrit *yo ’nutpādena vīruddhaḥ*.
188. Following H, N, and S: *de nyan par ’dod na*; D: *nyan par ’dod na*.
189. This simile is also used in the *Vimalakīrtinirdeśa Sūtra* (Toh 176, F.209.a [6.1]), and it is mentioned by Vasubandhu in his *Vyākhyāyukti* when he discusses nine different meanings of the word *pada* (Toh 4061, F.35.b–36.a). It is also found, for example, in the Pali Dhammapada.
190. Following H, N, and S: *bdag la*; D: *bdag las*.
191. In the Sanskrit, the perfection of wisdom itself is here personified through the use of the feminine agent noun *adarśayitrī* (“one who does not show anything”). It is accompanied by the word *anidarśanā*. This sentence thus forms a paradoxical pun on the preceding statement about what the Buddha has “demonstrated” (*upadarśita*; from the same verbal root *darś-*) by virtue of his “indemonstrable” perfection of wisdom.
192. Following H, N, S: *de dag ni*; D: *dag ni*.
193. This renders the Tibetan *rgya ’di ni mnyam pa nyid du rtogs pa rnams la gzhaḡ go*. The translation is tentative.
194. This renders the Tibetan *’di ni sangs rgyas kyi chos thams cad kyi bar du yang chags pa med pa yongs su ston pa’o*. Again the translation is tentative, as these two lines in the Tibetan may be corrupt. Our Sanskrit edition reads *samatā ca buddhānām iyaṃ asaṅgatāparidīpanā yāvat sarvabuddhadharmeṣu nirdiṣṭā*. The Kangyur translation seems to have rendered *buddhānām* as *rtogs pa rnams* (“realized ones”). In Kamalaśīla’s commentary (F.176.a.5) the first part of this sentence is cited as *sangs rgyas*

thams cad mnyam nyid chags pa med par yongs su bstan pa 'di la yang, which appears to be a more faithful rendering of the Sanskrit. Vimalamitra (F.87.b.5) similarly cites the first phrase as *sangs rgyas thams cad dang mnyam pa nyid dang*, which contains a rendering of the Sanskrit *ca* as well as an underlying *sarvabuddhānām*. All the extant Sanskrit manuscripts, however, only read *buddhānām*, without *sarva*, as appears to have been the reading in the underlying Sanskrit of the Kangyur translation. The Chinese translations only provide rather free paraphrases of this passage.

195. The Pāla manuscript here adds *padma*, “pink lotuses.”
196. The extant Sanskrit manuscripts, including the Pāla manuscript, here only read *anutpannāyā* (“unoriginated”) and lack an equivalent for the Tibetan *ma skyes pa* (“un arisen”).
197. This renders the Tibetan *bsgrubs*. Alternatively, “accomplished.”
198. All the extant Sanskrit manuscripts except the Pāla manuscript here add *gambhīraṃ* (“profound”).
199. The extant Sanskrit manuscripts lack an equivalent for the Tibetan *thos nas kyang* (“upon hearing it”).
200. Almost all the Sanskrit manuscripts, including the Pāla manuscript, here read *mahābodhisattvās* (“great bodhisattvas”). The Kyōto manuscript instead has *mahāsatvās*. The Tibetan reading finds agreement in Xuanzang’s Chinese translation, whereas the rendering in Mantuoluo’s Chinese translation is in accordance with the Sanskrit reading *mahābodhisattvās*.
201. All the extant Sanskrit manuscripts except the Pāla manuscript here add *sā ca sarvāvātī parṣat* (“and the entire assembly”).
202. All the extant Sanskrit manuscripts except the Pāla manuscript here add “garuḍas.”
203. This is the colophon as found in Stok and in the recension of the sūtra in the Heap of Jewels section (Toh 90). Degé reads “Revised according to the new language reform and finalized” (*skad gsar chad kyis kyang bcos nas gtan la phab pa*).

Glossary

acts with immediate retribution

mtshams ma mchis pa

མཚམས་མ་མཆིས་པ།

ānantarya

A term for the five grave misdeeds that lead to immediate karmic retribution upon death (or instantly, as was the case for Devadatta), in the form of falling into the lowest of hell. These five actions are: (1) killing one's mother; (2) killing one's father; (3) killing an arhat; (4) causing a buddha to bleed; (5) causing a schism in the monastic order.

Anikṣiptadhura

brtson pa mi 'dor

བརྩོན་པ་མི་འདོད།

anikṣiptadhura

“One Who Does Not Drop His Duty.” A bodhisattva also in attendance in the Pañcaviṃśatisāhasrikā Prajñāpāramitā, the Vimalakīrtinirdeśa, the shorter Sukhāvativyūha, the Saddharmapuṇḍarīka Sūtra, the Karuṇāpuṇḍarīka Sūtra, and the Ajitasenavyākaraṇa.

Anāthapiṇḍada's Park

mgon med zas sbyin gyi kun dga' ra ba

མགོན་མེད་ཟས་སྦྱིན་གྱི་ཀུན་དགའ་ར་བ།

anāthapiṇḍadasyārāma

This was an important early site for the Buddha's growing community. Anāthapiṇḍada, a wealthy patron of the Buddha, purchased the park, located outside Śrāvastī, at great cost, purportedly covering the ground with gold, and donated it to the saṅgha. It was there that the Buddha spent several rainy seasons and gave discourses that were later recorded as sūtras. It was also the site for one of the first Buddhist monasteries. (*Provisional 84000 definition. New definition forthcoming.*)

arhat

dgra bcom pa

དག་བཅོམ་པ།

arhat

According to Buddhist tradition, one who is worthy of worship (pūjām arhati), or one who has conquered the enemies, the mental afflictions (kleśa-ari-hata-vat), and reached liberation from the cycle of rebirth and suffering. It is the fourth and highest of the four fruits attainable by śrāvakas. Also used as an epithet of the Buddha.

Asaṅgapratibhāna

spobs pa thogs med

སྤོབས་པ་ཐོགས་མེད།

asaṅgapratibhāna

“One Who Has Unimpeded Eloquence.” An otherwise unknown bodhisattva.

asura*lha ma yin*

ལྷ་མ་ཡིན།

null

A type of nonhuman being whose precise status is subject to different views, but is included as one of the six classes of beings in the sixfold classification of realms of rebirth. In the Buddhist context, asuras are powerful beings said to be dominated by envy, ambition, and hostility. They are also known in the pre-Buddhist and pre-Vedic mythologies of India and Iran, and feature prominently in Vedic and post-Vedic Brahmanical mythology, as well as in the Buddhist tradition. In these traditions, asuras are often described as being engaged in interminable conflict with the devas (gods).

Blessed One*bcom ldan 'das*

བཅོམ་ལྷན་འདས།

bhagavān

In Buddhist literature, this is an epithet applied to buddhas, most often to Śākyamuni. The Sanskrit term generally means “possessing fortune,” but in specifically Buddhist contexts it implies that a buddha is in possession of six auspicious qualities (bhaga) associated with complete awakening. The Tibetan term—where *bcom* is said to refer to “subduing” the four *māras*, *ldan* to “possessing” the great qualities of buddhahood, and *'das* to “going beyond” *saṃsāra* and *nirvāṇa*—possibly reflects the commentarial tradition where the Sanskrit *bhagavat* is interpreted, in addition, as “one who destroys the four *māras*.” This is achieved either by reading *bhagavat* as *bhagnavat* (“one who broke”), or by tracing the word *bhaga* to the root $\sqrt{\text{bhañj}}$ (“to break”).

bodhisattva

byang chub sems dpa'

བྱང་ལྷན་སེམས་དཔལ།

bodhisattva

A being who is dedicated to the cultivation and fulfilment of the altruistic intention to attain perfect buddhahood, traversing the ten bodhisattva levels (daśabhūmi, sa bcu). Bodhisattvas purposely opt to remain within cyclic existence in order to liberate all sentient beings, instead of simply seeking personal freedom from suffering. In terms of the view, they realize both the selflessness of persons and the selflessness of phenomena.

buddhafield

sangs rgyas kyi zhing

སངས་རྒྱས་ཀྱི་ཞིང་།

buddhakṣetra

contaminant

zag pa

ཟག་པ།

āsrava

Literally, “to flow” or “to ooze.” Mental defilements or contaminations that “flow out” toward the objects of cyclic existence, binding us to them. Vasubandhu offers two alternative explanations of this term: “They cause beings to remain (*āsayanti*) within saṃsāra” and “They flow from the Summit of Existence down to the Avīci hell, out of the six wounds that are the sense fields” (Abhidharmakośabhāṣya 5.40; Pradhan 1967, p. 308). The Summit of Existence (bhavāgra, srid pa'i rtse mo) is the highest point within saṃsāra, while the hell called Avīci (mnar med) is the lowest; the six sense fields (āyatana, skye mched) here refer to the five sense faculties plus the mind, i.e., the six internal sense fields.

cultivation

sgom pa

སྒོམ་པ།

bhāvanā

The Sanskrit *bhāvanā* literally means “bringing into being,” and, in the context of Buddhist practice, it refers to the cultivation of mind through meditative practice. The term can also be translated simply as “meditation,” in this case, meditation on the perfection of wisdom, but this would obscure the aspect of progressively developing the perfection of wisdom as well as the aspect of unceasingly bringing the perfection of wisdom into presence, as the bodhisattva Mañjuśrī himself does in this very discourse.

desire realm

dod pa na spyod pa

དོད་པ་ན་སྐྱེད་པ།

kāmadhātu

The lower of the three realms of cyclic existence. It comprises the modes of existence characterized by desire and sense pleasure (*kāma*), which includes the realm of ordinary human experience.

dharma

chos

ཚོས།

dharma

The term *dharma* conveys ten different meanings, according to Vasubandhu’s *Vyākhyāyukti*. The primary meanings are as follows: the doctrine taught by the Buddha (*Dharma*); the ultimate reality underlying and expressed through the Buddha’s teaching (*Dharma*); the trainings that the Buddha’s teaching stipulates (*dharma*s); the various awakened qualities or attainments acquired through practicing and realizing the Buddha’s teaching (*dharma*s); qualities or aspects more generally, i.e., phenomena or phenomenal attributes (*dharma*s); and mental objects (*dharma*s).

Dharma and Vinaya

chos 'dul ba

ཚོས་འདུལ་བ།

dharmavinaya

An early term used to denote the Buddha's teaching. "Dharma" refers to the sūtras and "Vinaya" to the rules of discipline.

Dharma eye

chos kyi mig

ཚོས་ཀྱི་མིག་

dharmacakṣuḥ

The fourth of the five eyes, the five superior levels of vision experienced by realized beings, the other four being the physical eye (māṃsacakṣus), the divine eye (divyacakṣus), the wisdom eye (prajñācakṣus), and the buddha eye (buddhacakṣus).

dharmas of a buddha

sangs rgyas kyi chos

སངས་རྒྱས་ཀྱི་ཚོས།

buddhadharma

The term can mean "teachings of the Buddha" or "buddha qualities." In the latter sense, it is sometimes used as a general term, and sometimes it refers to sets such as the ten strengths, the four fearlessnesses, the four discernments, the eighteen distinct qualities of a buddha, and so forth; or, more specifically, to another set of eighteen: the ten strengths; the four fearlessnesses; mindfulness of body, speech, and mind; and great compassion.

element of cessation

gog pa'i dbyings

གོག་པའི་དབྱིངས།

nirodhadhātu

The liberative experience of the cessation of karmic formations (saṃskāra) through the cultivation of calm abiding (śamatha) and clear insight (vipaśyanā). It is preceded by the “element of relinquishment” (prahāṇadhātu) and “the element of dispassion” (virāgadhātu), as described in the Śrāvakabhūmi (II 105–106).

eloquence

spobs pa

སྤོབས་པ།

pratibhāna

The Tibetan, like the Sanskrit, literally means “confidence” or “courage” but in the Buddhist sūtras it refers specifically to inspired speech, to being perfectly eloquent in expressing the Dharma.

emancipation

nges par 'byung ba

ངེས་པར་འབྱུང་བ།

niḥsaraṇa

field of merit

bsod nams kyi zhing

བསོད་ནམས་ཀྱི་ཞིང་།

puṇyakṣetra

A virtuous person or community who, in receiving food and material support, provide benefactors the opportunity to plant wholesome seeds that will yield karmic benefit in the future.

form realm

gzugs kyi khams

གཟུགས་ཀྱི་ཁམས།

rūpadhātu

The middle of the three realms of cyclic existence. It comprises a total of seventeen heavens directly above the heavens of the desire realm, in which the gods only have a subtle “material form” (rūpa), and which can be visited by accomplished meditators through the attainment of the four meditative absorptions (dhyāna).

formless realm

gzugs med pa'i khams

གཟུགས་མེད་པའི་ཁམས།

ārūpyadhātu

The highest of the three realms of cyclic existence. It comprises the four highest kinds of heavens that are entirely “formless” or “immaterial” (ārūpya), which can be visited by accomplished meditators through the attainment of the four higher spheres (āyatana) of meditative absorption.

Heaven of Thirty-Three

sum cu rtsa gsum pa

སུམ་རུ་ཙ་གསུམ་པ།

trāyastriṃśa

The second lowest heaven in the desire realm, located on Mount Meru and ruled over by Indra, the lord of the thirty-three gods who dwell there.

higher mind

lhag pa'i sems

ལྷག་པའི་སེམས།

adhicitta

A term that refers to the training in higher meditative concentration (adhīsamādhiśikṣā), one of the three main components of the Buddhist path, together with the training in higher moral conduct (adhīśīlaśikṣā) and the training in higher wisdom (adhiprajñāśikṣā).

irreversible level

phyir mi ldog pa'i sa

ཕྱིར་མི་ལྷོག་པའི་ས།

avinivartanīyabhūmi

The eighth level (bhūmi) on the bodhisattva path when, having achieved the patient acceptance of phenomena as unarisen (anutpattikadharmakṣānti), a bodhisattva can no longer regress and is certain of attaining buddhahood.

Jeta's Grove

rgyal bu rgyal byed kyi tshal

རྒྱལ་བུ་རྒྱལ་བྱེད་གྱི་ཚལ།

null

The name of the grove to the south of the city of Śrāvastī that was gifted to the Buddha and the monastic community by the wealthy merchant Anāthapiṇḍada. He purchased the grove from its owner, Prince Jeta, by covering almost the entire ground with gold coins. Impressed by Anāthapiṇḍada's devotion, Prince Jeta donated the remaining part and had a large gate built there with the sum of Anāthapiṇḍada's gold coins.

kārṣāpāṇa

kAraShA pa Na

ཀཱར་ཤཱ་པ་ན།

kārṣāpāṇa

The name of a coin in ancient India, which translates as “weighing one karṣa.” In the case of gold, a karṣa is equivalent to sixteen māṣa, or about one hundred and seventy-six grains.

level of a pratyekabuddha

rang sangs rgyas kyi sa

རང་སངས་རྒྱས་ཀྱི་ས།

pratyekabuddhabhūmi

level of a śrāvaka

nyan thos kyi sa

ཉན་ཐོས་ཀྱི་ས།

śrāvakabhūmi

Mahākauṣṭhila

gsus po che

གསུས་པོ་ཇ།

mahākauṣṭhila

One of the arhat disciples of the Buddha, known for his analytical knowledge and discernment.

Mahākātyāyana

kA t+yA'i bu chen po

ཀཱ་ཏྲཱི་བྱ་ཚེན་པོ།

mahākātyāyana

One of the arhat disciples of the Buddha, known for his ability to expound in further detail any of the Buddha’s brief teachings.

Mahākāśyapa

'od srung chen po

འོད་སྤྱང་ཚེན་པོ།

mahākāśyapa

One of the arhat disciples of the Buddha, known for his austerity and asceticism.

Mahāmaudgalyāyana

maud gal gyi bu chen po

མོད་གལ་གྱི་བྱ་ཚེན་པོ།

mahāmaudgalyāyana

One of the two chief disciples of the Buddha, known for his mastery in supernormal powers.

mahāmāndārava

man dA ra ba chen po

མན་རྒྱ་ར་བ་ཚེན་པོ།

mahāmāndārava

The “great” māndārava, a larger variety of the celestial coral tree.

mahāsattva*sems dpa' chen po*

སེམས་དཔལ་ཆེན་པོ།

mahāsattva

Literally, “great being.” An epithet of a bodhisattva.

Maitreya*byams pa*

བྱམས་པ།

maitreya

The bodhisattva Maitreya is an important figure in many Buddhist traditions, where he is unanimously regarded as the buddha of the future era. He is said to currently reside in the heaven of Tuṣita, as Śākyamuni’s regent, where he awaits the proper time to take his final rebirth and become the fifth buddha in the Fortunate Eon, reestablishing the Dharma in this world after the teachings of the current buddha have disappeared. Within the Mahāyāna sūtras, Maitreya is elevated to the same status as other central bodhisattvas such as Mañjuśrī and Avalokiteśvara, and his name appears frequently in sūtras, either as the Buddha’s interlocutor or as a teacher of the Dharma. Maitreya literally means “Loving One.” He is also known as Ajita, meaning “Invincible.” For more information on Maitreya, see, for example, the introduction to Maitreya’s Setting Out (Toh 198).

Mañjuśrī

'jam dpal

འཇམ་དབལ།

mañjuśrī

Mañjuśrī is one of the “eight close sons of the Buddha” and a bodhisattva who embodies wisdom. He is a major figure in the Mahāyāna sūtras, appearing often as an interlocutor of the Buddha. In his most well-known iconographic form, he is portrayed bearing the sword of wisdom in his right hand and a volume of the Prajñāpāramitāsūtra in his left. To his name, Mañjuśrī, meaning “Gentle and Glorious One,” is often added the epithet Kumārabhūta, “having a youthful form.” He is also called Mañjughoṣa, Mañjusvara, and Pañcaśikha.

māndārava

man dA ra ba

མན་རྒྱ་ར་བ།

māndārava

One of the five trees of Indra’s paradise, its heavenly flowers often rain down in salutation of the buddhas and bodhisattvas and are said to be very bright and aromatic, gladdening the hearts of those who see them. In our world, it is a tree native to India, *Erythrina indica* or *Erythrina variegata*, commonly known as the Indian coral tree, mandarava tree, flame tree, and tiger’s claw. In the early spring, before its leaves grow, the tree is fully covered in large flowers, which are rich in nectar and attract many birds. Although the most widespread coral tree has red crimson flowers, the color of the blossoms is not usually mentioned in the sūtras themselves, and it may refer to some other kinds, like the rarer *Erythrina indica alba*, which boasts white flowers.

Nirālabā

dmigs pa med pa

དམིགས་པ་མེད་པ།

nirālabā

“Without Basis.” The name of a woman, presumably a bodhisattva, present in the assembly during Mañjuśrī’s teaching on the perfection of wisdom. Elsewhere it is also used as an epithet of the goddess Prajñāpāramitā herself.

noble one

’phags pa

འཕགས་པ།

ārya

A designation for the four types of beings who have attained direct insight into the nature of reality: (1) the śrāvaka who has attained stream-entry (srotaāpatti) or above; (2) the pratyekabuddha; (3) the bodhisattva who has attained the path of seeing (darśanamārga) or above; (4) the perfectly awakened buddha.

null

brgya byin

བརྒྱ་བྱིན།

null

The lord of the gods in the Heaven of the Thirty-Three (trāyastriṃśa). Alternatively known as Indra, the deity that is called “lord of the gods” dwells on the summit of Mount Sumeru and wields the thunderbolt. The Tibetan translation *brgya byin* (meaning “one hundred sacrifices”) is based on an etymology that śakra is an abbreviation of śata-kratu, one who has performed a hundred sacrifices. Each world with a central Sumeru has a Śakra. Also known by other names such as Kauśika, Devendra, and Śacipati.

null*chos kyi dbyings*

ཚོས་ཀྱི་དབྱིངས།

null

Interpreted variously—given the many connotations of both dharma and dhātu—as the realm, element, or nature, of phenomena, reality, or truth. Generally taken to denote the entirety of phenomena and particularly their nature as a synonym of other terms designating the ultimate. In Tibetan, instances of the Sanskrit dharmadhātu with this range of meanings (rendered *chos kyi dbyings*) are distinguished from instances of the same Sanskrit term with its rather different meaning—related to mental perception in the context of the twelve sense sources and eighteen elements (rendered *chos kyi khams*).

null*de bzhin nyid*

དེ་བཞིན་ཉིད།

null

A term for the ultimate nature of reality beyond the duality of subject and object.

null*dri za*

དྲི་ཟ།

null

A class of generally benevolent nonhuman beings who inhabit the skies, sometimes said to inhabit fantastic cities in the clouds, and more specifically to dwell on the eastern slopes of Mount Meru, where they are ruled by the Great King Dhṛtarāṣṭra. They are most renowned as celestial musicians who serve the gods. In the Abhidharma, the term is also used to refer to the mental body assumed by sentient beings during the intermediate state between death and rebirth. Gandharvas are said to live on fragrances (*gandha*) in the desire realm, hence the Tibetan translation *dri za*, meaning “scent eater.”

null

mnyan yod

མཉན་ཡོད།

null

The capital city of the Kośala kingdom, situated close to the Rāpti river in northern India, west of Kapilavastu and Lumbinī. The Buddha spent many rainy season retreats there, especially during the latter years of his life.

null

nyan thos

ཉན་ཐོས།

null

The Sanskrit term śrāvaka, and the Tibetan nyan thos, both derived from the verb “to hear,” are usually defined as “those who *hear* the teaching from the Buddha and *make it heard* to others.” Primarily this refers to those disciples of the Buddha who aspire to attain the state of an arhat seeking their own liberation and nirvāṇa. They are the practitioners of the first turning of the wheel of the Dharma on the four noble truths, who realize the suffering inherent in saṃsāra and focus on understanding that there is no independent self. By conquering afflicted mental states (kleśa), they liberate themselves, attaining first the stage of stream enterers at the path of seeing, followed by the stage of once-returners who will be reborn only one more time, and then the stage of non-returners who will no longer be reborn into the desire realm. The final goal is to become an arhat. These four stages are also known as the “four results of spiritual practice.”

null*rang sangs rgyas*

རང་སངས་རྒྱས།

null

Literally, “buddha for oneself” or “solitary realizer.” Someone who, in his or her last life, attains awakening entirely through their own contemplation, without relying on a teacher. Unlike the awakening of a fully realized buddha (samyaksambuddha), the accomplishment of a pratyekabuddha is not regarded as final or ultimate. They attain realization of the nature of dependent origination, the selflessness of the person, and a partial realization of the selflessness of phenomena, by observing the suchness of all that arises through interdependence. This is the result of progress in previous lives but, unlike a buddha, they do not have the necessary merit, compassion or motivation to teach others. They are named as “rhinoceros-like” (khaḍgaviṣāṇakalpa) for their preference for staying in solitude or as “congregators” (vargacārin) when their preference is to stay among peers.

ordinary people*so so'i skye bo*

སོ་སོའི་སྐྱེ་བོ།

prthagjana

parinirvāṇa

yongs su mya ngan las 'das pa

ཡོངས་སུ་སྲུང་ན་ལས་འདས་པ།

parinirvāṇa

This refers to what occurs at the end of an arhat's or a buddha's life. When nirvāṇa is attained at awakening, whether as an arhat or buddha, all suffering, afflicted mental states (kleśa), and causal processes (karman) that lead to rebirth and suffering in cyclic existence have ceased, but due to previously accumulated karma, the aggregates of that life remain and must still exhaust themselves. It is only at the end of life that these cease, and since no new aggregates arise, the arhat or buddha is said to attain parinirvāṇa, meaning “complete” or “final” nirvāṇa. This is synonymous with the attainment of nirvāṇa without remainder (anupadhiśeṣanirvāṇa).

According to the Mahāyāna view of a single vehicle (ekayāna), the arhat's parinirvāṇa at death, despite being so called, is not final. The arhat must still enter the bodhisattva path and reach buddhahood (see *Unraveling the Intent*, Toh 106, 7.14.) On the other hand, the parinirvāṇa of a buddha, ultimately speaking, should be understood as a display manifested for the benefit of beings; see *The Teaching on the Extraordinary Transformation That Is the Miracle of Attaining the Buddha's Powers* (Toh 186), 1.32.

The term parinirvāṇa is also associated specifically with the passing away of the Buddha Śākyamuni, in Kuśinagara, in northern India.

patient acceptance

bzod

བཟོད།

kṣānti

A term meaning acceptance, forbearance, or patience. As the third of the six perfections, patience is classified into three kinds: the capacity to tolerate abuse from sentient beings, to tolerate the hardships of the path to buddhahood, and to tolerate the profound nature of reality. As a term referring to a bodhisattva's realization, dharmakṣānti (chos la bzod pa) can refer to the ways one becomes “receptive” to the nature of Dharma, and it can be an abbreviation of anutpattikadharmakṣānti, “forbearance for the unborn nature, or nonproduction, of dharmas.”

perfect buddha

yang dag par rdzogs pa'i sangs rgyas

ཡང་དག་པར་རྫོགས་པའི་སངས་རྒྱས།

samyaksaṃbuddha

Literally, “perfectly and fully awakened one.” A being who has attained perfect awakening and who teaches the Dharma to others accordingly. An epithet of the Buddha.

perishing collection

'jig tshogs

འཇིག་ཚོགས།

satkāya

A term that refers to the totality of impermanent physical and mental components with which an individual wrongly identifies in terms of a personal self. It is through the abandonment of “the view of the perishing collection” (satkāyadr̥ṣṭi) that one becomes a stream-enterer on the path to nirvāṇa. The Tibetan rendering 'jigs tshogs follows the later interpretation of the Sanskrit sat- in satkāya as “perishing” (from the verbal root sad-), while the more traditional understanding is that of sat- as “existent” or “real” (from the verbal root as-). Both interpretations appear to be at play in this discourse.

Pūrṇa Maitrāyaṇīputra

byams ma'i bu gang po

བྱམས་མའི་བུ་གང་པོ།

pūrṇa maitrāyaṇīputra

One of the arhat disciples of the Buddha. Born in Kapilavastu in a brahmin family, he was the nephew of Ājñāta Kauṇḍinya, the first arhat among the group of five during the Buddha’s first teaching in Deer Park.

real existence

ngo bo nyid

ངོ་བོ་ཉིད།

svabhāva

This term denotes the ontological status of phenomena, according to which they are said to possess existence in their own right—inherently, in and of themselves, objectively, and independent of any other phenomena such as our conception and labelling. The absence of such an ontological reality is defined as the true nature of reality, emptiness.

reality

yang dag pa

ཡང་དག་པ།

bhūta

root offense

ltung ba'i rtsa ba

ལྷུང་བའི་རྩ་བ།

mūlāpatti

A term for the four cardinal offenses in the monastic disciplinary code, also known as pārājika, which entail immediate expulsion from the monastic saṅgha. These are: (1) sexual intercourse; (2) stealing; (3) killing a human being; and (4) making false claims about one's spiritual attainments.

samādhi

ting nge 'dzin

ཉིང་ངེ་འཛིན།

samādhi

In a general sense, samādhi can describe a number of different meditative states. In the Mahāyāna literature, in particular in the Prajñāpāramitā sūtras, we find extensive lists of different samādhis, numbering over one hundred. In a more restricted sense, and when understood as a mental state, samādhi is defined as the one-pointedness of the mind (*cittaikāgratā*), the ability to remain on the same object over long periods of time. The Drajor Bamponyipa (*sgra sbyor bam po gnyis pa*) commentary on the Mahāvyūtpatti explains the term samādhi as referring to the instrument through which mind and mental states “get collected,” i.e., it is by the force of samādhi that the continuum of mind and mental states becomes collected on a single point of reference without getting distracted.

saṃsāra*khor ba*

ཁོར་བ།

saṃsāra

A state of involuntary existence conditioned by afflicted mental states and the imprint of past actions, characterized by suffering in a cycle of life, death, and rebirth. On its reversal, the contrasting state of nirvāṇa is attained, free from suffering and the processes of rebirth.

seat of awakening*byang chub kyi snying po*

བྱང་ལྷན་གྱི་སྙིང་པོ།

bodhimaṇḍa

The very spot under the Bodhi tree in Bodhgayā where the Buddha Śākyamuni sat down and attained full awakening. It is also the place where all past buddhas attained awakening and where all future buddhas will attain awakening during this eon. In a metaphorical sense, it is also used to refer to the state of awakening itself. The Sanskrit maṇḍa, here translated as “seat,” refers to the thick cream that forms on top of boiling milk, which thus figuratively represents the topmost and best part of something, risen up from within.

sister*sring mo*

སྒྲིང་མོ།

bhaginī

The Sanskrit bhaginī literally means “a fortunate one,” in the sense of having a brother. As a form of polite yet friendly address, it is also used to refer to any female in general. Sometimes it is even used for a goddess, such as in the Aṣṭasāhasrikā Prajñāpāramitā and the Pañcaviṃśatisāhasrikā Prajñāpāramitā, in which the goddess Gaṅgā, likewise present in the assembly, is referred to as bhaginī.

sublime power

mthu

མཐུ།

anubhāva

Surendrabodhi

su ren+d+ra bo d+hi

སུ་རེ་བླ་བོ་རྗེ།

surendrabodhi

An Indian scholar-monk who was invited to Tibet during the reign of the Tibetan emperor Ral pa can at the beginning of the ninth century ce.

sustained blessing

byin gyis brlabs pa

བྱིན་གྱིས་བརྒྱབ་པ།

adhiṣṭhāna

Tathāgata

de bzhin gshegs pa

དེ་བཞིན་གཤེགས་པ།

tathāgata

A frequently used synonym for *buddha*. According to different explanations, it can be read as *tathā-gata*, literally meaning “one who has thus gone,” or as *tathā-āgata*, “one who has thus come.” *Gata*, though literally meaning “gone,” is a past passive participle used to describe a state or condition of existence.

Tatha(tā), often rendered as “suchness” or “thusness,” is the quality or condition of things as they really are, which cannot be conveyed in conceptual, dualistic terms. Therefore, this epithet is interpreted in different ways, but in general it implies one who has departed in the wake of the buddhas of the past, or one who has manifested the supreme awakening dependent on the reality that does not abide in the two extremes of existence and quiescence. It is also often used as a specific epithet of the Buddha Śākyamuni.

the single array

bkod pa gcig pa

བཀོད་པ་གཅིག་པ།

ekavyūha

The name of the *samādhi* in which there is solely the recognition of the same unarisen nature of all phenomena.

the very limit of reality

yang dag pa'i mtha'

ཡང་དག་པའི་མཐའ།

bhūtakoṭi

This term has three meanings: (1) the ultimate nature, (2) the experience of the ultimate nature, and (3) the quiescent state of a worthy one (*arhat*) to be avoided by *bodhisattvas*.

victorious one*rgyal ba*

རྒྱལ་བ།

jina

An epithet for a buddha.

Yeshé Dé*ye shes sde*

ཡེ་ཤེས་སྡེ།

Yeshé Dé (late eighth to early ninth century) was the most prolific translator of sūtras into Tibetan. Altogether he is credited with the translation of more than one hundred sixty sūtra translations and more than one hundred additional translations, mostly on tantric topics. In spite of Yeshé Dé's great importance for the propagation of Buddhism in Tibet during the imperial era, only a few biographical details about this figure are known. Later sources describe him as a student of the Indian teacher Padmasambhava, and he is also credited with teaching both sūtra and tantra widely to students of his own. He was also known as Nanam Yeshé Dé, from the Nanam (*sna nam*) clan.

Śāradvatīputra*sha ra dwa ti'i bu*

ཤ་ར་དྲ་ཏིའི་བུ།

śāradvatīputra

One of the principal śrāvaka disciples of the Buddha, he was renowned for his discipline and for having been praised by the Buddha as foremost of the wise (often paired with Maudgalyāyana, who was praised as foremost in the capacity for miraculous powers). His father, Tiṣya, to honor Śāriputra's mother, Śārikā, named him Śāradvatīputra, or, in its contracted form, Śāriputra, meaning “Śārikā's Son.”

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