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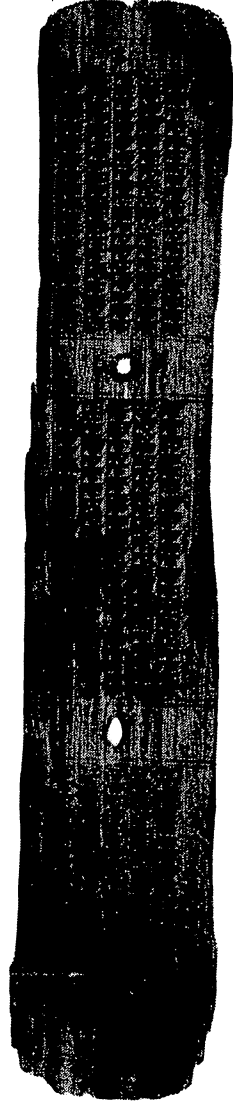
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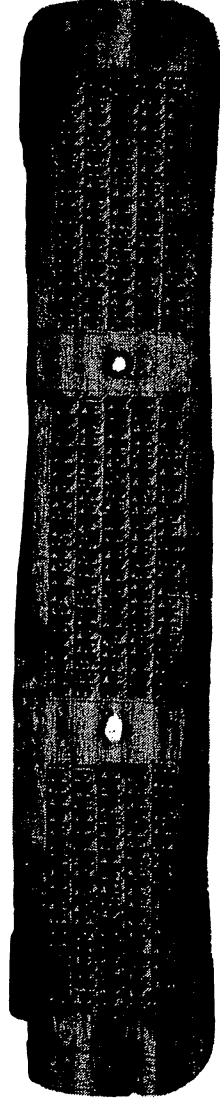
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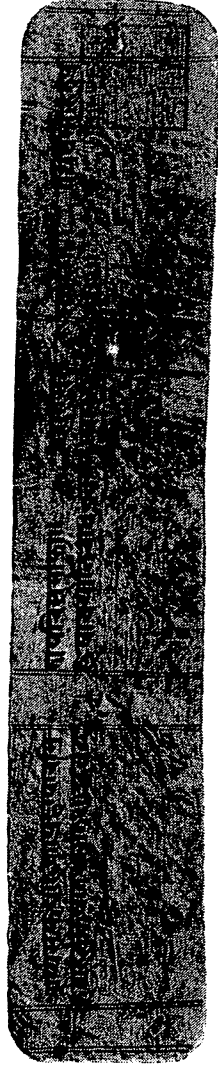
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The Kawaguchi MS., on which the present edition is based.

**SAPTAŚATIKĀ PRAJÑĀPĀRAMITĀ,
TEXT AND THE HSÜAN-CHWANG CHINESE VERSION
WITH NOTES**

PREFACE

While I was reading the *Saptaśatikā Prajñāpāramitā*, edited at Rome by Prof. G. Tucci,¹⁾ who kindly presented me with a copy of it, I have come across several knotty points which made me unable to understand the meanings of certain phrases and sentences in it. Suspecting errors in the original MS. which Prof. Tucci has made use of,²⁾ I searched for another MS. for the purpose of collation. Fortunately I found it amongst the Nepalese Buddhist Sanskrit MSS., collected by Prof. Ekai Kawaguchi, who has spent more than fifteen years in India, Nepal and Tibet.

The MS. in question is that of the palm leaves, neatly written in the so-called "*Kuṭīla*" script and has the appearance of a genuine MS. which was copied in the days when the aforesaid script was in vogue.³⁾ Unfortunately,

¹⁾ *Saptaśatikāprajñāpāramitā*. Memoria del dott. G. Tucci. REALE ACCADEMIA NAZIONALE DEI LINGUI (Anno CCCXIX 1922). Serie Quinte—Volume XVII—Fascicolo III. Roma: 1923.

²⁾ Cambridge MS. Add. 868. (The figure 863, given in the preface to the Rome edition may be a misprint).

³⁾ Cf. C. Bendall: Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge, p. XXIV.

however, some folios at the beginning and also at the end are missing and have been replaced by paper MS. in the modern Nepalese script.¹⁾

Collating the Rome edition with the Kawaguchi MS. and also with the Chinese²⁾ and Tibetan³⁾ versions, I was luckily able to rectify the errors in the edition, and I began to prepare an English translation as well as a table of errata.

¹⁾ To speak precisely folios No. 1 to 7 are in paper. These are followed by a palm leaf, numbered again 7. Then come five paper folios, ending in folio No. 12. These are succeeded by 30 palm leaves, beginning with folio No. 12 and ending in 41. Then come lastly four paper folios. So in all this MS. consists of 47 folios, but numbered folios are 45, folio No. 7 and 12 being numbered twice.

²⁾ There are three Chinese translations in all. They are:—

(1) 文殊師利所說摩訶般若波羅蜜經 or 'Mahāprajñāpāramitāsūtra, spoken by Mañjuśrī.' Translated by Mandra (曼陀羅) of the Lián dynasty (A. D. 502-557). Nanjio, 21; Takakusu edition, VIII 726-732.

This translation has been circulated as an independent version in the Prajñāpāramitā class and also embodied in the Mahāratnakūṭa-sūtra (大寶積經) as its 46th sūtra. Nanjio, 23 (46); Takakusu edition, XI 650-657.

(2) 文殊師利所說般若波羅蜜經 or 'Prajñāpāramitāsūtra, spoken by Mañjuśrī.' Translated by Saṅghapāla (僧伽婆羅) (A.D. 506-520). Nanjio, 22; Takakusu edition, VIII 732-739.

(3) 大般若波羅蜜多經, 第七會曼殊室利分 or 'The Mañjuśrī section, the seventh khaṇḍa (lit. pariṣad) of the Mahāprajñāpāramitā-sūtra.' Translated by Hsüan-chwang (玄奘), A.D. 660-663. Nanjio, 1 (g); Takakusu edition, VII, 964-974.

This is the version which I have edited in the present edition along with the original Sanskrit text.

³⁾ Kanjur, sna-tshogs 148 a. 1—174 a. 2. Hphags . pa . ses . ral . kyi . pha . rol . tu . phyin . pa . bdun . brgya . pa . zes . bya . ba . theg . pa . chen . pohi . mdo. (Ārya-Saptaśatikā-nāma-prajñāpāramitā-mahāyānasūtra.) Cf. Beck S 10.

While I was engaged in this work, I received another copy of our text in Nāgarī characters. It was that which was sent to me by Prof. H. Izumi, of the Ōtani Daigaku at Kyōto. According to him the original of this copy was that of Prof. K. Watanabe who transcribed the Cambridge MS. in Nāgarī characters during his stay in Europe. Consequently the original of the Rome edition and of Prof. Izumi's copy is one and the same. But I was obliged to compare this copy too with the Rome edition, as I found several differences between them, perhaps due to the difference of opinions in deciphering the handwriting in the original MS.

One thing to be observed in this connection is that Prof. Izumi, who copied Prof. Watanabe's copy as it is, has compared it carefully with the MS. in the Kyōto Imperial University and jotted down the different readings in the Nāgarī script in red ink on the passages where the differences occur. Placing full confidence in his comparison I have naturally saved the trouble of collation with the Kyōto MS.

My original intention of collating the Rome edition with the materials mentioned above was to prepare a translation with a table of errata. It was due to the suggestion of my colleague, Prof. R. Kambayashi, that I began to prepare a new edition based on the Kawaguchi MS. As may be seen from my new edition, the Cambridge MS. on which the Rome edition is based is far from being an ideal one. It contains too many mistakes and omissions of

phrases and even of whole sentences.¹⁾ Moreover in many places there are very grave disturbances in the sequences of sentences,²⁾ which baffled my efforts to get consistent meanings out of the text. It is a pity that Prof. Tucci, for whom otherwise I have a high personal regard, has made use of only this inaccurate MS.

In preparing a new edition I have compared critically all the available materials,³⁾ checked the errors and arranged the whole text so that it might be read with the least possible effort. Amongst the different versions, the Tibetan is the most faithful, and quite tallies with the Kawaguchi MS. Of the Chinese versions, only the Hsüan-chwang rendering can be favourably compared. I have edited the Hsüan-chwang version as well side by side with the Sanskrit text, in consideration of convenience of those engaged in comparative study.

In closing this preface, I wish to express my thanks to Professors Kawaguchi and Izumi, who have lent me the valuable materials mentioned above. But for their kindness the present edition would never have seen the light. My thanks are also due to my teacher, Prof. Wogihara, whom I have consulted about some points in the text.

Jiryo Masuda.

¹⁾ Cf. notes 5 & 34, p. 198; notes 5 & 6, p. 238 etc.

²⁾ See note 17, p. 216; note 1, p. 222; note 5, p. 224 & note 1, p. 229. Both Bendall and Tucci, who have dealt with this MS., are silent about these disturbances in the sequences of sentences.

³⁾ Prof. Tucci has promised in the preface to his edition to compare the Sanskrit text with the Chinese and Tibetan versions as soon as he gets them, but I am not aware whether he has done this or not.

LIST OF ABBREVIATIONS

- K. =the MS., owned by Prof. E. Kawaguchi.
 Ky. =the MS., in the Imperial University at Kyōto.
 I. =the copy of the Cambridge MS., owned by Prof. H. Izumi.
 T. =the edition, published at Rome by Prof. G. Tucci.
 Tib. =the Tibetan version.

For the detailed accounts of these materials see the foregoing preface and notes.

- [世]=世尊 or 佛 (Bhagavat).
 [舍]=舍利子 (Śāradvatīputra).
 [曼]=曼殊室利 (Mañjuśrī).
 [慈]=慈氏菩薩 (Maitreyabodhisattva).
 [無]=無緣慮 (Nirālambā).

These abbreviated names of those who took part in the inter-locution on prajñāpāramitā in our text have been supplemented by the editor in the edition of the Chinese version in order to facilitate the reading, as the translator, Hsüan-chwang has often omitted them.

SAPTAŚATIKĀ PRAJÑĀPĀRAMITĀ.¹⁾

Om²⁾ namo bhagavatyā³⁾ āryaprajñāpāramitāyai.⁴⁾

Evam mayā śrutam:- ekasmin samaye bhagavān⁵⁾ śrāvastyām⁶⁾ viharati sma, jetavane 'nāthapiṇḍadasyārāme,⁷⁾ mahatā bhikṣusaṅghena⁸⁾ sārdham, paripūrṇenārhadbhikṣusahasreṇa,⁹⁾ bodhisattvānān¹⁰⁾ ca¹⁰⁾ mahāsattvānām mahāsannāhasannaddhānām¹¹⁾ paripūrṇair¹²⁾ daśabhir¹²⁾ bodhisattvaśatasahasraiḥ¹³⁾ sārdham,¹³⁾ sarvair avinivartanīyair anuttarāyāḥ¹⁴⁾ samyaksambodhes,¹⁵⁾ tadyathā: mañjuśriyā¹⁶⁾

大般若波羅蜜多經卷第五百七十四

三藏法師玄奘奉 詔譯

第七曼殊室利分之一

如是我聞：一時薄伽梵，在室羅筏，住誓多林給孤獨園，與大苾芻衆百千人俱，皆阿羅漢，唯阿難陀猶居學地，舍利子等而爲上首。復與菩薩摩訶薩衆十千人俱，皆不退轉功德，甲冑而自莊嚴。慈氏菩薩，妙吉祥菩

¹⁾ T.-prā. ²⁾ Deest in T. & I. ³⁾ K., Ky., T. & I.-tyai. ⁴⁾ T. & I. omit ārya. K. doubles the y in ārya. This practice of doubling a consonant after r has been avoided purposely and will not be noticed further. (See Whitney, 223). Ky. has, adjoined to this, still 16 lines, devoted to adoration. But these have not been mentioned here, as they do not belong to the text proper. ⁵⁾ K. & I.-vān. Ky. vañ. ⁶⁾ Ky. chrā-. ⁷⁾ T. & I. anā-. ⁸⁾ I. & K.-saṃ-. This interchange of a nasal and the anusvāra will not be noticed henceforward, as it is immaterial and too numerous to give it. ⁹⁾ T.-pūrṇanāhabhi-; Ky.-pūrṇena bhikṣusaśatasahasreṇa; K.-ārhatbhi-. ¹⁰⁾ K.-ām ca; T. & I.-nām and omit ca. ¹¹⁾ K.-nnarddhānām; Ky.-nāñ. ¹²⁾ T. & I. paripūrṇabodhi- and omti daśabhir; Ky omits paripūrṇair and has ca in that place. The same MS. omits bodhisattva also and the preceding daśabhir is written as -bhiḥ. ¹³⁾ Deest in T. & I. ¹⁴⁾ Ky.-rasyāḥ. ¹⁵⁾ K. & I.-eḥ; Ky.-buddhais. ¹⁶⁾ K.-riyā.

ca kumārabhūtena, maitreya¹⁾ ca, asaṅgapratibhānena²⁾ ca, anikṣiptadhureṇa³⁾ ca, evaṃ pramukhair daśabhir⁴⁾ bodhisattvaśatasahasraiḥ.⁴⁾

2a Atha khalu mañjuśrīḥ⁵⁾ kumārabhūto 'ruṇodgata-kālasamaye⁶⁾ svakād viharān niṣkra^{}mya,⁷⁾ yena tathāgata-vihāras tenopasaṅkrāmad,⁸⁾ upasaṅkramya viharasya⁹⁾ bahirdvāre⁹⁾ sthito¹⁰⁾ 'bhūt¹⁰⁾ tathāgatasya¹¹⁾ darśanāya vandanāya¹²⁾ paryupāsānāya.¹³⁾ Athāyuṣmān api śāradvatīputraḥ,¹⁴⁾ svakād¹⁵⁾ viharān niṣkramya, yena tathāgatavihāras tenopasaṅkrāmad¹⁶⁾ bhagavato darśanāya¹⁷⁾ vandanāya¹⁷⁾ paryupāsānāya.¹⁸⁾ Athāyuṣmān¹⁹⁾ api pūrṇo maitrāyaṅputra,²⁰⁾ āyuṣmān api mahāmaudgalyāyana²¹⁾ āyuṣmān api mahākāśyapa,²²⁾ āyuṣmān api mahākātyāyana,²³⁾ āyuṣmān api mahākauṣṭhilo,²⁴⁾ 'nye²⁵⁾ ca²⁵⁾ mahāśrāvakāḥ,²⁶⁾ svakasvakebhyo vihārebhyo²⁷⁾ niṣkramya,²⁸⁾ yena bhagavato²⁹⁾ vihāras tenopasaṅkrāntā, upasaṅkramyaikānto³⁰⁾ tasthuh.

薩，無礙辯菩薩，不捨善觀菩薩，而爲上首。

曼殊室利童子菩薩，明相現時出自住處，詣如來所在外而立。具壽舍利子，大伽多衍那，大迦葉波，大採菽氏，滿慈子，執大藏，如是一切大聲聞僧，亦於此時各從住處，詣如來所在外而立。

1) T. & I. triyena. 2) Ky. bodhisattvenāśaktapratibhānena. 3) K. dhūreṇa. 4) T. & I. daśabodhi. 5) K. omits ḥ. 6) K. -gatamanakāla-; Ky. 'ruṇāddhyātakāla-. 7) K. nikra-. 8) K. omits d. 9) K. bahirdhā viharasya dvāram; Ky. bahir-viharasya. 10) K. sthato bhūt. 11) Ky. omits sya. 12) K. -yai. 13) K. -śanāya. 14) K. -vati-. 15) K. omits d. 16) K. -manto; Ky. krānto. 17) Ky. yāvat; K. vandanāyai. 18) K. -śanāya. 19) Ky. omits atha. 20) K. omits pūputra. 21) K. & I. -aḥ. 22) K. -panaḥ; I. -aḥ. 23) K. & I. -aḥ. 24) K. -raḥ; I. -aḥ. 25) Ky. sarvavate. 26) Deest in Ky. 27) K. -hāle-. 28) Deest in Ky. 29) Ky. tathāgata. 30) Ky. -krāmyai-.

*2b Atha khalu bhagavān¹⁾ abhikrāntābhikrāntaṃ²⁾ *mahāśrāvakasannipātaṃ viditvā, svakād viharān niṣkramya, bahirdvārasyaikānte³⁾ prajñāpta evāsane nyaśīdat⁴⁾, niṣadya ca bhagavān⁵⁾ jānann⁶⁾ evāyuṣmantam⁷⁾ śāradvatīputram⁸⁾ āmantrayate sma: Kutas⁹⁾ tvaṃ, śāradvatīputra, kalyam¹⁰⁾ evāgatya tathāgatavihāradvāre sthitaḥ¹⁰⁾ ?

Evaṃ ukta¹²⁾ ayuṣmān¹³⁾ śāradvatīputro¹⁴⁾ bhagavantam etad avocat: Sarvaprathamatarāṃ¹⁵⁾, bhagavan, mañjuśrīḥ kumārabhūtas tathāgatavihāradvāre sthitaḥ;¹⁶⁾ paścād vyaṃ, bhagavantaṃ draṣṭukāmāḥ.

Atha khalu bhagavān¹⁷⁾ jānann¹⁸⁾ eva mañjuśriyam¹⁹⁾ kumārabhūtam āmantrayate sma: Satyaṃ kila tvaṃ, mañjuśrīḥ, sarvaprathamatarāṃ tathāgatavihāradvāre sthitas²⁰⁾ tathāgatasya¹¹⁾ darśanāya vandanāya²²⁾ paryupā^{*}sanāya²³⁾ ca²⁴⁾ ?

〔世〕 爾時世尊，知諸大眾皆來集已，從住處出，敷如常座，結跏趺坐，告舍利子：汝今何故，於晨朝時，在門外立？

〔舍〕 時舍利子白言：世尊，曼殊室利童子菩薩，先來住此。我等後來。

〔世〕 爾時世尊，知而故問曼殊室利言：善男子，汝實先來，至此住處，爲欲觀禮親近佛耶？

1) K. -vānn. 2) T. & I. abhikrānto 'bhikrāntaṃ; Ky. abhisamkrāntaṃ. 3) K. bahirdhā viharasyaikaṅte; Ky. bahirviharasyai; T. -kante 4) K., T. & I. -data. 5) K. -van; Ky. -ān. 6) Deest in Ky; I. ājānant; K. jānann. 7) Ky. omits eva. 8) K. -vati-; Ky. śāripūtra. 9) K. Kutras. 10) I. Kasyam. 11) T. omits ḥ. 12) T., K. & I. -te. 13) I. -ān. 14) K. -vati-. 15) K. sarvatrapra- 16) T. sthitaḥ. 17) K. van; T., Ky. & I. -ān. 18) K. -namn. 19) K. -śriya. 20) T. -ḥ. 21) Ky. omits sya. 22) K. -āyai. 23) K. -pāsa-. 24) K. & Ky. omit.

Evam ukte mañjuśrīḥ kumārabhūto bhagavantam etad avocat^{1a)}: Evam etad bhagavann¹⁾, evam etad sugata, sarvaprathamataram asmy āgataḥ, svakād vihārān niṣkramya, yēnā tathāgatavihāras²⁾ tenopasañkrānta, upasañkramyaikānte³⁾ sthito,⁴⁾ bhagavato darśanāya vandanāya⁵⁾ paryupāsānāya.⁶⁾ Tat kasaya⁷⁾ hetos⁷⁾? Tathā hi bhagavann atrpto 'ham⁸⁾ tathāgatasya darśanena⁹⁾ vandanena¹⁰⁾ paryupāsānena¹¹⁾ ca.¹²⁾ Yad apy aham,¹³⁾ bhagavaṃs,¹⁴⁾ tathāgatam upasañkramāmi darśanāya vandanāya¹⁵⁾ paryupāsānāya,¹⁶⁾ tat sarvasattvānām arthāya. Saced, bhagavaṃs, tathāgato draṣṭavyo¹⁷⁾ vanditavyaḥ¹⁸⁾ paryupāsitavya,¹⁹⁾ evaṃ draṣṭavya,²⁰⁾ evaṃ²¹⁾ vanditavya,²²⁾ evaṃ²³⁾ paryupāsitavyo,²⁴⁾ yathāham paśyā²⁵⁾mi,²⁵⁾ yathāham²⁵⁾ vande,²⁵⁾ yathāham²⁵⁾ paryupāse.²⁶⁾ Evaṃ tathāgato²⁷⁾ drṣṭo bhavati, vanditaḥ,²⁸⁾ paryupāsitaś²⁹⁾ ca. Aham³⁰⁾ ca, bhagavan, sarvasattvānām kṛtāśas tathāgatam paśyāmi.

*3b

〔曼〕曼殊室利前白佛言：如是世尊，如是善逝。何以故？我於如來觀禮親近，嘗無厭足。爲欲利樂諸有情故，實先來此。世尊，我今來至此處，親近禮敬觀如來者，專爲利樂一切有情。非爲證得佛菩提故，非爲樂觀如來身故，非爲擾動眞法界故，非爲分別諸法性故，亦不爲餘種種事故。

1a) T.-d. 1) Ky.-vān. 2) Ky. bhagavato vi-. 3) T.-krā-; I. Krāmyekā-. 4) Ky.-taḥ. 5) K.-nāyai. 6) K.-śa-; T.-nayā; 7) Ky. kasmād dhetos. 8) Ky. n. 9) K.-nāya. 10) K., Ky.I. & T. nayā. 11) T. & I.-nayā. 12) Ky. omits. 13) Ky.-n. 14) Deest in Ky. 15) K.-nāyai. 16) K.-śa-. 17) Ky.-aḥ. 18) Deest in Ky. 19) I.-aḥ; K.-śi-. 20) I. aḥ. 21) Ky. omits. 22) I. aḥ; K.-vyaṃ. 23) Deest in K. Ky. & I. 24) K.-śi-; I.-aḥ. 25) Deest in Ky. 26) MSS.-āsyē. 27) K.-ta. 28) Ky.-to bhavati. 29) K.-śi-. 30) Ky. omits.

Bhagavān āha : Kathaṃ,¹⁾ mañjuśrīś,²⁾ tathāgato³⁾ draṣṭavyo yāvāt paryupāsitavyaḥ⁴⁾?

Mañjuśrīr āha : Tathatākāreṇa tathāgatam paśyāmy,⁵⁾ avikalpākāreṇānupalambhayogena⁶⁾, evam anutpādākāreṇa tathāgatam paśyāmi, yāvād abhāvākāreṇa⁷⁾ tathāgatam paśyāmi. Na ca⁸⁾ tathatā⁹⁾ samudāgacchaty,¹⁰⁾ evaṃ¹¹⁾ tathāgatam¹²⁾ paśyāmi. Na tathatā¹³⁾ bhavati, na¹⁴⁾ vibhavaty,¹⁵⁾ evaṃ¹⁶⁾ tathāgatam paśyāmi. Na tathatā¹⁷⁾ deśasthā, na pradeśasthā,¹⁸⁾ evaṃ¹⁹⁾ tathāgatam paśyāmi. Na tathatātīta,²⁰⁾ nānāgatā,²¹⁾ na²²⁾ pratyutpannā, evaṃ²³⁾ tathā²⁴⁾gatam²⁴⁾ paśyāmi. Na tathatā dvayaprabhavitā, nādvayaprabhavitā, evaṃ tathāgatam paśyāmi. Na tathatā²⁵⁾ sañkliśyate, na vyavadāyate,²⁶⁾ evaṃ²⁷⁾ tathāgatam paśyāmi. Na tathatotpadyate,²⁸⁾ na nirudhyate, evaṃ²⁹⁾ tathāgatam paśyāmi. Evaṃ³⁰⁾ tathāgato drṣṭo bhavati vanditaḥ³¹⁾ paryupāsitaś ca,

*4a

〔世〕〔世尊(問)曰，曼殊室利，(汝)如何當觀如來，乃至親近(如來)？〕

〔曼〕我觀如來，卽眞如相。無動，無作，無所分別，無異分別，非卽方處，非離方處，非有，非無，非常，非斷，非卽三世，非離三世，無生，無滅，無去，無來，無染，不染，無二，不二，心言路絕。若以此等眞如之相，觀於如來，名眞見佛。亦名禮敬親近如來。實於有情能爲利樂。

1) Ky. omits m. 2) I. omits s; K. tathāgato. 3) K. mañjuśrīḥ. 4) T. -vyo; K.-vya. 5) Ky.-mi. 6) Ky.-ākāreṇa anu-. 7) K. omits vā. 8) Ky. omits. 9) K. tathāgata. 10) I.-ti. 11) Ky.-n. 12) K. omits m. 13) K. tathāgatā. 14) K. omits. 15) I.-ti. 16) Ky.-n. 17) K. tathāgatā 18) Ky. omits. 19) Ky.-n. 20) K., Ky., T. and I.-tā ati-. 21) K. omits the first na. 22) K. omits. 23) Ky.-n. 24) K. omits m. 25) K. Tathāgatā. 26) Ky.-ti. 27) Ky.-n. 28) K. Ky., I. & T.-tā utp-. 29) Ky.-n. 30) Ky. evaṃ ca. 31) Ky. yāvāt.

Evam ukte, bhagavān mañjuśrīyaṃ¹⁾ kumārabhūtam etad avocat: Evaṃ²⁾ paśyaṃs³⁾ tvam,²⁾ mañjuśrīḥ, kim paśyasi?

Mañjuśrīr aha: Evaṃ paśyann³⁾ ahaṃ³⁾, bhagavan⁴⁾, na kimcit paśyāmi. Evaṃ ahaṃ⁵⁾ paśyan⁶⁾ na kasyacid⁷⁾ dharmasyotpādaṃ paśyāmi, na nirodhaṃ paśyāmi.⁸⁾

Athāyusmāñ⁹⁾ śāradvatīputro¹⁰⁾ mañjuśrīyaṃ kumārabhūtam etad avocat: Duṣkarakāras¹¹⁾ tvam, mañjuśrīr,¹²⁾ yas¹³⁾ tvam ta^{*}thāgatam evaṃ paśyasy,¹⁴⁾ evaṃ paryupāsse,¹⁵⁾ yasya ca te sarvasattvānām antike mahāmaitrī pratyupasthitā,¹⁶⁾ na ca te kācit sattvopalabdhiḥ sattvābhiniveśo vā; sarvasattvaparinirvāṇāya¹⁷⁾ cāsi¹⁸⁾ pratipanno,¹⁹⁾ na ca te kācit sattvābhiniveśaḥ pravartate²⁰⁾; sarvasattvānām²⁰⁾

〔世〕 佛告曼殊室利童子：汝作是觀，爲何所見？

〔曼〕 曼殊室利白言：世尊，我作是觀，都無所見。於諸法相，亦無所取。

〔世〕 * 佛言：善哉，善哉，童子。汝能如是觀於如來。於一切法，心無所取，亦無不取。非集非散。

〔舍〕 時舍利子，謂曼殊室利言：仁能如是親近禮敬觀於如來，甚爲希有。雖常慈愍一切有情，而於有情都無所得，雖能化導一切有情，令趣

* These words of the Buddha are wanting in the Sanskrit text and also in the Tibetan version.

1) K.-śrīyaṃ 2) Repeated in Ky. 3) K.-an nāhaṃ 4) K.-nn. 5) I. adds bhagavan. 6) Ky. omits. 7) I.-ced. 8) Deest in Ky. 9) I.-n. 10) K. chā-. 11) K.-karakas. 12) K. & I.-śrī. 13) K. yaṃs. 14) K. & I.-āmi. 15) Ky.-upāsase; I.-upasye; T.-upāsase. 16) Ky.-to. 17) K.-satvānā-(-sattvānām?); I.-parinar. 18) I. vāsi. 19) I.-nnā. 20) Deest in K.

ca²⁰⁾ te²⁰⁾ kṛtaśaḥ²⁰⁾ sannāhaḥ sannaddhaḥ, sa¹⁾ cānupalaṃbhayogena²⁾ yāvad abhāvayogena.

Evam³⁾ ukte mañjuśrīḥ kumārabhūta āyusmantam śāradvatīputram etad avocat⁴⁾: Evaṃ etad, bhadanta śāradvatīputra, yathā kathayasi, sarvasattvaparinirvāṇāya sannāhaś caīsa⁵⁾ sannaddho, na ca me kācit sattvopalabdhir vā sattvābhiniveśo vā. Nāyaṃ,⁶⁾ bhadanta śāradvatīputra, sannāha evaṃ sannaddhaḥ. Katham ahaṃ sattvadhātor⁷⁾ ūnatvaṃ vā kuryāṃ,⁷⁾ pūrṇa^{*}tvam vā⁸⁾? Saced, bhadanta śāradvatīputra, parikalpam⁹⁾ upādāya, ekaikasmin¹⁰⁾ buddhakṣetre, gaṅgānadīvalukopamā¹¹⁾ buddhā bhagavanto bhavyur,¹²⁾ ekaikaś¹³⁾ ca tathāgato gaṅgānadīvalukopamān¹⁴⁾ kalpāṃs tiṣṭhet, sarātriṃ divaṃ¹⁵⁾ ca dharmam deśayamāna,¹⁶⁾ ekaikayā¹⁷⁾ dharmadeśanayā¹⁸⁾ yāvanto gaṅgānadīvalukāsamair¹⁹⁾ buddhair bhagavadbhiḥ²⁰⁾ sattvā vinitās tāvataḥ 涅槃，而無所執。雖爲利樂諸有情故，擯大甲冑，而於其中不起積集散壞方便。

〔曼〕 時曼殊室利，白舍利子言：如是如是如尊所說。我爲利樂諸有情故，擯大甲冑，令趣涅槃，實於有情及涅槃界，所化所證無得無執。又舍利子，非我實欲利樂有情，擯大甲冑。所以者何，諸有情界無增無減。假使於此一佛土中，有如旃伽沙數諸佛，一一皆住爾所大劫，晝夜常說爾所法門，一一法門各能度脫爾所佛土諸有情類，悉皆令入無餘涅槃。如此佛土有如是事，餘十方面各如旃伽沙等世界，亦復如是，雖有爾所諸佛世尊

1) Ky. sarva. 2) Ky. omits ca; K.-uplara-. 3) K. evaṃm. 4) T.-d. 5) I.-śaḥ. 6) Ky. nāhaṃ. 7) I.-yāt. 8) Ky. veti. 9) I.-kalpayam; K. omits pari. 10) I. eke-. 11) I.-bālu-; Ky.-bālikāsamā. 12) Ky.-yuh. 13) I. eke-. 14) Ky.-balikāsamān. 15) I. dinaṃ. 16) Ky.-naḥ. 17) I. eke-. 18) Ky. deśayamānaḥ ekaikayā dharmadeśanayā. 19) Ky. I.-bālukā-; ky.-vālikā-. 20) K.-vatbhiḥ. 21) I. eke-.

sattvān ekaikas²¹⁾ tathagata ekaikayā¹⁾ dharmadeśanayā vinayed,²⁾ evam api kṛtvā naiva sattvadhātor ūnatvaṃ³⁾ vā pūrnatvaṃ⁴⁾ vā prajñāyate. ⁵⁾Tat kasmād dhetoh⁶⁾? Sattvaviviktatvād⁷⁾ sattvāsattvād,⁷⁾ bhadanta śāradvatīputra,⁸⁾ sattvadhātor na⁹⁾ conatvaṃ vā¹⁰⁾ pūrnatvaṃ¹¹⁾ vā¹¹⁾ prajñāyate.

*5b Evam¹²⁾ ukta,¹³⁾ āyusmāñ¹⁴⁾ śāra*dvatīputro¹⁵⁾ mañjuśriyam¹⁶⁾ kumārabhūtam etad avocat:¹⁷⁾ Yadi,¹⁸⁾ mañjuśriḥ, sattvaviviktatvāt¹⁹⁾ sattvāsattvāt²⁰⁾ sattvadhātor²¹⁾ naivonativam²²⁾ na pūrnatvaṃ vā²³⁾ prajñāyate,²⁴⁾ tat²⁵⁾ kasyedānim²⁶⁾ bodhim abhisambudhya²⁷⁾ dharmam²⁸⁾ deśayisyasi²⁹⁾?

Evam ukte, mañjuśriḥ kumārabhūta āyusmantam śāradvatīputram³⁰⁾ etad avocat:³¹⁾ Yadā tāvad³²⁾ bhadanta śāradvatīputrātyantataya³³⁾ sattvānupalabdhis,³⁴⁾ tat ko 'trā-
經爾所時說爾所法，度脫爾所諸有情類，皆令證入無餘涅槃，而有情界亦無增減。何以故，以諸有情自性離故，無邊際故，不可增減。

〔舍〕舍利子言：曼殊室利，若諸有情自性離故，無邊際故，無增減者，何緣菩薩求大菩提，欲為有情常說妙法？

〔曼〕曼殊室利言：舍利子，我說有情都不可得，何有菩薩求大菩提，

1) I. eke-. 2) I.-t. 3) I.-uvatvaṃ. 4) Ky. paripūrnatvaṃ. 5) This sentence is wanting in T. & I. 6) K. dhatoh. 7) K. sattvaviviktatvāsattvāt saced; Ky.-viviktatvād and omits sattvāsattvād, but this is clearly mentioned in the Tibetan version. 8) Ky. śāriputra. 9) Ky. nna. 10) Ky. na. 11) Deest in Ky. 12) K. evam. 13) K., Ky., T. & I.-te. 14) K., Ky. & I.-n. 15) Ky. śāripuro. 16) Ky.-śri-. 17) T.-t. 18) Ky. yad ida,¹⁹⁾ I. viviktvān. 20) I.-tvān. 21) Ky. sarvasattva-. 22) I. ne; Ky.-tvan. 23) K. omits. 24) I.-jna-. 25) Ky. omits. 26) T.-edanim; Ky. adds bodhisattvo. 27) K.-bo-. 28) Ky.-n. 29) I.-syāsi; Ky.-ṣyati. 30) Ky. śāriputram. 31) T.-d. 32) Ky. omits. 33) K., Ky., T. & I.-putra aty-. 34) T. & I. omit this and the following 16 words.

bhisambhotsyate?¹⁾ Kasya vā dharmam²⁾ deśayisyate³⁾? Tat kasmād dhetos? Tathā hi, bhadanta śāradvatīputrātyantataya⁴⁾ sarvadharmānupalabdhīḥ.⁵⁾

*6a Atha khalu bhagavān mañjuśriyam kumārabhūtam etad avocat:⁶⁾ Yadā⁷⁾ tāvan,⁸⁾ mañjuśrīr, atyantatayā sarvadharmānupalabdhīḥ,⁹⁾ ta*t kim idānim¹⁰⁾ sattvam api prajñāpayisyasi?¹¹⁾ Api¹²⁾ ca¹²⁾ sacen,¹³⁾ mañjuśriḥ,¹⁴⁾ kaścīd eva¹⁵⁾ prechet, kiyantaḥ sattvā¹⁶⁾ iti,¹⁷⁾ kim tasya tvam vadeḥ?¹⁸⁾

Mañjuśrīr āha: Tasyāham, bhagavann, evam prṣṭa, evam¹⁹⁾ vadeyam: Yāvanta eva buddhadharmā iti. Saced,²⁰⁾ bhagavan,²¹⁾ punar api prechet, kiyatpramāṇaḥ²²⁾ sattvadhatur²³⁾ iti, tasyāham, bhagavann,²⁴⁾ evam prṣṭa²⁵⁾ evam vadeyam: Yatpramāṇo²⁶⁾ buddhaviśayaḥ.

Bhagavān āha: Sacet punar api te, mañjuśrīḥ, kaścīd
欲為有情常說妙法？何以故，舍利子，諸法畢竟不可得故。

〔世〕佛告曼殊室利童子：若諸有情都不可得，云何施設諸有情界？

〔曼〕曼殊室利白言：世尊，有情界者，但假施設。

〔世〕曼殊室利，設有問汝有情界者為有幾何，汝得彼問當云何答？

〔曼〕世尊，我當作如是答：如佛法數，彼界亦爾。

〔世〕曼殊室利，設復問汝有情界者其量如何，汝得彼問，復云何答？

1) No avagraha sign in K. & Ky. 2) Ky.-n. 3) Ky.-syāmi. 4) Ky. śāriputra aty-; K.-vatīputra atyantayā. 5) K. & I. omit h. 6) T.-d. 7) Ky. yadi. 8) K. tman. 9) Ky.-ḥ; K. omits s. 10) I. omits m; T. idānim; K. idavi. 11) Ky. prajñāpayasi. 12) Deest in Ky. 13) I.-t; K. & Ky. sacet vām 14) I. omits h. 15) Ky. evam. 16) Ky.-tvāḥ 17) Deest in Ky. 18) T.-r. 19) I. omits m. 20) K.-t. 21) K.-t. 22) K. kiñcit-; Ky.-ṇāḥ. 23) K.-tvar. 24) Ky. omits. 25) K. precha. 26) Ky.-nam.

evam pṛcchet, kiṃ paryāpannas¹⁾ sattvadhātur²⁾ iti,³⁾ kiṃ tasya tvam vadeḥ⁴⁾ ?

Mañjuśrīr āha: Tasyāhaṃ, bhagavann, evaṃ pṛṣṭa,⁵⁾ evaṃ vadeyaṃ: Yatparyāpannānutpādācintyātā.⁶⁾

*6b Bhagavān āha: Sacet punar api te, Mañjuśrīḥ, kaścid evaṃ⁷⁾ pṛcchet, kiṃ pratiṣṭhitāḥ sattvadhātur⁸⁾ iti,⁹⁾ kiṃ tasya tvam vadeḥ¹⁰⁾ ?

Mañjuśrīr āha: Tasyāhaṃ, bhagavann, evaṃ pṛṣṭa,¹¹⁾ evaṃ vadeyaṃ: Yatpratiṣṭhito¹²⁾ 'nutpādadhātus¹³⁾ tatpratiṣṭhitāḥ¹⁴⁾ sattvadhātur¹⁵⁾ iti.

Bhagavān āha: Yasmin¹⁶⁾ samaye tvam, mañjuśrīḥ, prajñāpāramitāṃ¹⁷⁾ bhāvayasi, tadā kutra pratiṣṭhitāṃ¹⁸⁾ prajñāpāramitāṃ¹⁹⁾ bhāvayasi ?

Mañjuśrīr āha: Yasmin ahaṃ,²⁰⁾ bhagavan, samaye prajñāpāramitāṃ bhāvayāmy²¹⁾ apratiṣṭhito 'haṃ²²⁾ tasmin samaye prajñāpāramitāṃ²³⁾ bhāvayāmi.²⁴⁾

〔曼〕 世尊，我當作如是答：有情界量，如諸佛境。

〔世〕 曼殊室利，設有問言諸有情界爲何所屬，汝得彼問復云何答？

〔曼〕 世尊，我當作如是答：彼界所屬，如佛難思。

〔世〕 曼殊室利，設有問言有情界者爲何所住，汝得彼問復云何答？

〔曼〕 世尊，我當作如是答：若離染際所應住法，即有情界所應住法。

1) K.-nnā; T. & I.-naḥ. 2) Ky.-uḥ. 3) Ky. omits. 4) T.-r; K. omits ḥ. 5) Ky.-ṣṭaḥ. 6) Ky.-nnā anu-. 7) K. & I. eva. 8) Ky.-uḥ. 9) Ky. omits. 10) Ky. va; T.-r; K. vade. 11) Ky.-ṣṭaḥ. 12) I.-tīthito. 13) No avagraha in K. & I; Ky.-tuḥ. 14) I.-tīthitāḥ; K. omits ḥ. 15) Ky.-dho-. 16) K. esmin. 17) K. omits m. 18) Ky.-taḥ; I.-tā; K. pratiṣṭhā. 19) I. & K.-tā. 20) K. vahaṃ. 21) K. bhāvāmi; I.-āmi. 22) I. & K. 'yam. 23) K. omits tām. 24) K.-yami; I.-yasi.

Bhagavān āha: Apratiṣṭhitasya te, mañjuśrīḥ,¹⁾ ka²⁾ prajñāpāramitabhāvanā ?

Mañjuśrīr āha: Saiva, bhagavan, prajñāpāramitabhāvanā yan³⁾ na kvacit⁴⁾ pratiṣṭhānam⁵⁾

Bhagavān āha: *Yasmin samaye tvam, mañjuśrīḥ,⁶⁾ prajñāpāramitāṃ⁷⁾ bhāvayasi, katarat⁸⁾ te⁹⁾ kuśalamūlam¹⁰⁾ tasmin¹¹⁾ samaya¹²⁾ upacayaṃ gacchaty¹³⁾ apacayaṃ vā ?

Mañjuśrīr āha: Na me, bhagavaṃs,¹⁴⁾ tasmin samaye kiṃcit kuśalamūlam upacayaṃ¹⁵⁾ gacchaty apacayaṃ vā. Nāsau¹⁶⁾ prajñāpāramitāṃ bhāvayati, yasya kasyacid dharma-syopacayo¹⁷⁾ vāpacayo¹⁸⁾ vā¹⁹⁾ bhavati. Na sā, bhagavan,²⁰⁾ prajñāpāramitabhāvanā veditavyā, yā kasyacid²¹⁾ dharmasyopacayāya²²⁾ vāpacayāya²³⁾ vā pratyupasthitā. Sā, bhagavan,

〔世〕 曼殊室利，汝修般若波羅蜜多，爲何所住？

〔曼〕 世尊，我修甚深般若波羅蜜多，都無所住。

〔世〕 曼殊室利，無所住者，云何能修甚深般若波羅蜜多？

〔曼〕 世尊，我由無所住故，能修般若波羅蜜多。

〔世〕 曼殊室利，汝修般若波羅蜜多，於善於惡，何增何減？

〔曼〕 世尊，我修甚深般若波羅蜜多，於善於惡，無增無減。世尊，我修甚深般若波羅蜜多，於一切法亦無增減。世尊，般若波羅蜜多出現世間，不爲增減一切法故。世尊，修學甚深般若波羅蜜多，不爲棄捨異生

1) T.-h. 2) K. omits. 3) K. ayam. 4) K.-cim. 5) Ky.-ṣṭhitāḥ. 6) I.-śrī. 7) I.-tā. 8) Ky. kataratvam. 9) I. ta. 10) Ky.-n. 11) Ky. nas-. 12) K., Ky., T. & I.-ye. 13) Ky.-ti. 14) T.-van. 15) K.-ya. 16) K. & Ky. add bhagavan. 17) I. -yya; T. adds next <'pacayo>. 18) Deest in T. & I.; K. & Ky. vā apa-. 19) Deest in Ky., T. & I. 20) Deest in T. 21) I. kaścid; Ky. yāvan na kaśyacid. 22) Ky. -cayo. 23) I. -vā ava; Ky. vā avacayo; T. vā apa-.

*7b
(paper)

pra*jñāpāramitābhāvanā,¹⁾ yā²⁾ naiva prthagjanadharināñ
jahāti,³⁾ nāpi⁴⁾ buddhadharmān⁴⁾ upādatte. Tat kasmād⁵⁾
dhetos⁶⁾? Tathā hi,⁶⁾ bhagavan, prajñāpāramitābhāvanā⁷⁾ na⁸⁾
kasyacid dharmasyopalambhena pratyupasthitā yaṃ⁹⁾ dhar-
maṃ⁹⁾ prajahyād¹⁰⁾ upādādita vā. Sā, bhagavan, prajñā-
pāramitābhāvanā,¹¹⁾ yā¹²⁾ naiva¹³⁾ saṃsāradoṣān upayāti¹⁴⁾ na
nirvāṇaguṇān. Tat kasmād dhetos? Tathā hi, bhagavan,¹⁵⁾
saṃsāram eva tāvan na samanupaśyāmi,¹⁶⁾ kaḥ punar vādah¹⁷⁾
saṃsāradoṣān,¹⁸⁾ nirvāṇam eva tāvan nopalabhe,¹⁹⁾ kaḥ punar
vādo nirvāṇaguṇān²⁰⁾ drakṣyāmi²¹⁾? Sā,²²⁾ bhagavan,²³⁾ prajñā-
pāramitābhāva*nā yan na kasyacid dharmasyādānaṃ vā grah-
aṇaṃ vā nihsaraṇaṃ²⁴⁾ vā. Sā, bhagavan, prajñāpāram-
itābhāvanā yā²⁵⁾ na kasyacid dharmasya hānir vā vṛddhir²⁶⁾
vopalabhyate.²⁷⁾ Tat kasmād²⁷⁾ dhetor²⁷⁾? Na hi, bhagavann,
anutpādo hiyate vā vardhate vā. Yaivaṃ,²⁸⁾ bhagavan,²⁹⁾

*7a
(palm)

等法，不為攝受一切佛法。所以者何，甚深般若波羅蜜多，不為捨法得法
故起。世尊，修學甚深般若波羅蜜多，不為厭離生死過失，不為欣樂涅槃
功德。所以者何，修此法者，不見生死，況有厭離；不見涅槃，況有欣樂。
世尊，修學甚深般若波羅蜜多，不見諸法有劣，有勝，有失，有得，可捨，可

1) K. -mitāmbhāva. 2) K. omits. 3) K. omits. 4) K. omits. 5) Ky.
kasya hetos. 6) Ky. omits. 7) K. omits bhāvanā. 8) Ky. omits. 9)
T. omits. 10) T. prajakṣyād. 11) T., K. & I. omit prajñāpāramitā. 12)
Ky. omits. 13) I. neva, 14) Ky. upā-. 15) I. omits. 16) K. saya-; I.
samu-; Ky. -śyasi. 17) Ky. -do. 18) Ky. adds yan. 19) T. & I. -bheta 21)
Ky. omits nirvāṇa and K. omits guṇa; Ky. adds next sā. 21) Deest in
Ky. 22) Deest in Ky. 23) I. -śa-. 24) Ky. yan. 25) I. dī-. 26) T. &
I. vā upa-; K. omits upalabhyate. 27) T. Kasya hetor; I. kasya dhetoh
28) I. yevaṃ; Ky. yā evaṃ (?) 29) Ky. omits.

bhāvanā sā prajñāpāramitābhāvanā. Sā,¹⁾ bhagavan¹⁾ pra-
jñāpāramitābhāvanā¹⁾ yā²⁾ na kaṃcid³⁾ dharmam utpādayati
vā nirodhayati vā. Sā, bhagavan, prajñāpāramitābhāvanā⁴⁾
yā⁵⁾ na kasyacid dharmasyonatvaṃ vā pūrṇatvaṃ vā karoti.
Yā, bhagavann, evambhāvanā, saiva⁶⁾ prajñāpāramitābhāv-
anā. Punar aparaṃ, bhagavan, sā⁷⁾ prajñāpāramitābhāv-
anā⁸⁾ yā naivācintyān⁹⁾ dharmān prārthayate,¹⁰⁾ na prādeś-
ikān.¹¹⁾ Api tu khalu punar, bhagavaṃs,¹²⁾ tad api na¹³⁾
saṃvidyate yat prārthyate, yena prārthyate,¹⁴⁾ yatra¹⁵⁾ prār-
thyate.¹⁵⁾ Evambhāvanā, bhagavan, prajñāpāramitābhāv-
anā.¹⁶⁾ Evampratyupasthitā,¹⁷⁾ ime dharmā agrā, ime

取。世尊，修學甚深般若波羅蜜多，不得諸法可增可減。所以者何，非真
法界有增有減。世尊，若能如是修者，名真修學甚深般若波羅蜜多。復次
世尊，若修般若波羅蜜多，於一切法，不增不減，名真修學甚深般若波羅蜜
多。若修般若波羅蜜多，於一切法，不生不滅，名真修學甚深般若波羅蜜多。
若修般若波羅蜜多，於一切法，不見增減，名真修學甚深般若波羅蜜多。
若修般若波羅蜜多，於一切法，不見生滅，名真修學甚深般若波羅蜜多。
復次世尊，若修般若波羅蜜多，於一切法，無所思惟，若多若少，俱無希願。
能所希願及希願者，皆不取著，名真修學甚深般若波羅蜜多。若修般若波
羅蜜多，不見諸法有好，有醜，有高，有下，名真修學甚深般若波羅蜜多。

1) Deest in Ky. 2) Ky. yan. 3) Ky. kimcid. 4) I. repeats above
eleven words. 5) Ky. yan. 6) Ky. sā prajñāpāramitā; T. & I. add
next bhagavan. 7) I. omits. 8) Ky. omits bhāvanā. 9) K. -tya. 10)
K. -thāyate. 11) T. pra-. 12) T. & I. -van. I. adds next prajñāpāramitā.
13) Ky. adds next bhagavaṃs tad api. 14) T. & I. prāpyate. 15) Deest
in Ky. and also in the Tibetan. I. & T. add:- yatra (T. yato) vā prār-
thyate. 16) Ky. adds:-na ca bhagavan prajñāpāramitā. A simillar sentence
occurs also in K. which runs:-na bhagavan prajñāpāramitābhāvanā. 17)
Ky. adds:-ime pratyupasthitā; T. evaṃ pra-.

dharmā hīnā iti, nāpi tān dharmān upalabhate, yeṣāṃ dharmāṇām agratā¹⁾ vā hīnatā¹⁾ vā syāt. Evamprajñāpārami*^{7b}tābhāvanāyogam²⁾ anuyuktaḥ³⁾ kulaputras³⁾ sarvadharmān nopalabhate. Na, bhagavan, prajñāpāramitābhāvanā kamcid⁴⁾ dharmam agram vā hīnam⁵⁾ vā⁶⁾ kalpayati. Tat kasmād dhetor⁶⁾? Na hi,⁷⁾ bhagavann, anutpādasya kimcid⁸⁾ agram vā hīnam vā; nāpi⁹⁾ tathatāyā¹⁰⁾ bhūtakotya¹¹⁾ yāvat¹²⁾ sarvadharmāṇām kimcid agram vā hīnam vā. Evambhāvanā, bhagavan, prajñāpāramitābhāvanā.¹³⁾

Evam ukte, bhagavān mañjuśrīyaṃ kumārabhūtam āmantrayate¹⁴⁾ sma.¹⁴⁾ Na punar, mañjuśrīr, agrā¹⁵⁾ buddhadharmāḥ¹⁶⁾?

Mañjuśrīr āha: Agrāhyatvād,¹⁷⁾ bhagavann, agrā buddhadharmāḥ.¹⁸⁾ Tat kim punar, bhagavan, sarvadharmāḥ śūnyā¹⁹⁾ iti tathāgatenābhisambudhaḥ²⁰⁾?

復次世尊，善男子等，若修般若波羅蜜多，於諸法中，不得勝劣，謂都不見此勝此劣，是真般若波羅蜜多。所以者何，真如法界，法性實際，無勝無劣。若如是修，名真修學甚深般若波羅蜜多。

〔世〕 佛告曼殊室利童子：諸佛妙法豈亦不勝？

〔曼〕 曼殊室利白言：世尊，諸佛妙法不可取故，亦不可言是勝是劣。如來豈不證諸法空？

1) T. & I. -to. 2) T. & I. -gānuyu-. 3) T. -pūtraḥ; I. omits s. 4) Ky. kiñcid. 5) Deest in Ky. 6) I. -toḥ. 7) Deest in T., I. & Ky. 8) I. kaścid. 9) Ky. omits. 10) K. -tāyām; I. -tā yā; Ky. omits this word. 11) Ky. śūnyatāyāḥ; K. -tāyām (?). 12) Ky. yāvan na. 13) T. & I. repeat this sentence. 14) K. & Ky. etad avocat. 15) Ky. agrā. 16) T. omits ḥ. 17) T. agrāhy-. 18) T. -ās; I. budha-. 19) I. -nyatā. 20) I. -tenāhy-; T. omits ḥ.

Bhagavān āha: Evam etan, mañjuśrīś,¹⁾ śūnyāḥ²⁾ sarvadharmās tathāgatenābhisambudhaḥ.

Mañjuśrīr āha: Tat kim punar,³⁾ bhagavan, śūnyatāyā agratā vā hīnatā vā prajñāyate⁴⁾?

Bhagavān āha: Sādhu, sādhu, mañjuśrīś⁵⁾ evam⁶⁾ etan, mañjuśrīr,⁷⁾ yathā kathayasi.⁸⁾ Na⁹⁾ punar, mañjuśrīr, anuttarā buddhadharmāḥ?

Mañjuśrīr āha: Evam etad, bhagavann, anuttarā buddhadharmāḥ.¹⁰⁾ Tat kasmād dhetos? Tathā hi, bhagavaṃs, teṣv aṇur¹¹⁾ api¹¹⁾ dharmo¹²⁾ na¹²⁾ samvidyate¹²⁾ nopalabhya*te; na¹³⁾ ta anuttarā buddhadharmāḥ. Punar aparam, bhagavan, sā¹⁴⁾ prajñāpāramitābhāvanā yā na buddhadharmāṇām ārādhānāya¹⁵⁾ samvartate, na pṛthagjanadharmāṇām prahāṇāya¹⁶⁾ samvartate;¹⁷⁾ na buddhadharmāṇām vinayitri,¹⁸⁾

〔世〕 世尊答言：如是童子。

〔曼〕 曼殊室利復白佛言：諸法空中何有勝劣？

〔世〕 世尊讚曰：善哉善哉，如是如是，如汝所說。曼殊室利，佛法豈不是無上耶？

〔曼〕 如是世尊，一切佛法雖實無上，而於其中無法可得，故不可說佛法無上。復次世尊，善男子等，若修般若波羅蜜多，不欲住持一切佛法，不欲調伏異生法等；甚深般若波羅蜜多，於諸佛法異生法等，不欲增長及調伏故，於一切法無分別故。若如是修，名真修學甚深般若波羅蜜多。復

1) I. omits ś; K. & Ky. -śrīḥ. 2) Ky. omits this and the next two words. 3) Ky. omits. 4) Ky. omits. 5) I. omits r. 6) This and the next two words are wanting in Ky. 7) I. omits r. 8) K. vadasi. 9) Ky. omits. 10) T., I. & K. -s. 11) I. anter api; T. antenāpi. 12) Ky. dharme nividyate. 13) Deest in Tib. 14) I. tā. 15) I. -tāyāi; K., T. & Ky. -dhanāyai. 16) T. -hānāya. 17) K. sampravattate. 18) T., I. & K. ja-

na¹⁾ samdhārayitṛi.²⁾ Evaṃbhāvanā,³⁾ bhagavan, prajñāpāramitābhāvanā. Punar aparaṃ⁴⁾ sā, bhagavan,⁵⁾ prajñāpāramitābhāvanā draṣṭavyā, yā na kaṃcid⁶⁾ dharmam cintayati,⁷⁾ na vijānīte.⁸⁾

Bhagavān āha: Na tvam, mañjuśrīr,⁹⁾ buddhadharmāṃs cintayasi?

Mañjuśrīr āha: No¹⁰⁾ bhagavaṃs;¹¹⁾ cintayeyam¹²⁾ aham, bhagavan,¹³⁾ buddhadharmān, saced aham buddhadharmāṇam pariniṣpattiṃ paśyeyam.¹⁴⁾ Na, bhagavan,¹⁵⁾ prajñāpāramitābhāvanā¹⁶⁾ kasyacid dharmasya vikalpena pratyupasthitā:
8b ime pṛtha^{}gjanadharmā, ime¹⁷⁾ śrāvakadharmā, ime pratyekabuddhadharmā,¹⁸⁾ ime samyaksambuddhadharmā iti. Tat kasmād dhetos¹⁹⁾? Tam eva, bhagavan,²⁰⁾ dharmam prajñāpāramitābhāvanāyogam anuyuktaḥ kulaputro nopalabhate,²¹⁾ yasyaitān²²⁾ dharmān²³⁾ pṛthagjanadharmān vā²⁴⁾ nirdiśet,²⁵⁾

次世尊，善男子等，若修般若波羅蜜多，不見諸法有可思惟可分別者。

〔世〕 曼殊室利，汝於佛法豈不思惟？

〔曼〕 不也，世尊；我若見有真實佛法，應可思惟，然我不見。世尊，般若波羅蜜多，不為分別諸法故起；謂不分別是異生法，是聲聞法，是獨覺法，是菩薩法。是如來法。善男子等，精勤修學甚深般若波羅蜜多，於諸

1) Deest in K. & Ky. 2) Deest in K; T. samdhāyitṛi. 3) T. -bhāvanā; K. omits this and the next two words. 4) Ky. adds bhagavan. 5) Ky. omits. 6) I. kimcid. 7) T. & I. -te. 8) I. va jā-, 9) K. omits r. 10) Ky. na. 11) Ky. -van. 12) K. -yeyam; I. -yayam. 13) Ky. omits. 14) I. -an. 15) I. bhagan na bhgavan. 16) T. -pāri-. 17) I. ige. 18) I. -budha; K. omits buidha. 19) Ky. -to. 20) Deest in Ky. 21) Ky. -labhya-. 22) I. yasyetān; Ky. yasmāt tān. 23) I. & K. dharmāṇam; T. <buddhadharmān vā>. 24) K. va. 25) Ky. vinirdi-.

śaikṣadharmān¹⁾ vā²⁾ nirdiśed, āśaikṣadharmān³⁾ vā⁴⁾ nirdiśet,⁵⁾ samyaksambuddhadharmān vā⁶⁾ nirdiśet.⁵⁾ Tān⁶⁾ atyantatayā dharmān na samanupaśyāmi. Evaṃbhāvanā,⁷⁾ bhagavan, prajñāpāramitābhāvanā. Na, bhagavan, prajñāpāramitābhāvanāyogam anuyuktasya kulaputrasyaivaṃ⁸⁾ bhavati.⁹⁾ Ayam kāmadhātur, ayam rūpadhātur,¹⁰⁾ ayam ārūpyadhātur yāvad ayam nirodhadhātur iti. Tat kasmād dhetos? Tathā
9a hi sa, bhagavan, na kaścid¹¹⁾ dharmo¹²⁾ yo¹³⁾ nirodhadha^{}rmaṃ samanupaśyati.¹⁴⁾ Evaṃbhāvanā,¹⁵⁾ bhagavan, prajñāpāramitābhāvanā veditavyā.¹⁶⁾ Punar aparaṃ, bhagavann, eṣā¹⁷⁾ sā¹⁷⁾ prajñāpāramitābhāvanā yā¹⁸⁾ na kasyacid dharmasyopakāraṃ¹⁹⁾ vāpakāraṃ²⁰⁾ vā karoti. Na hi, bhagavan, prajñāpāramitābhāvanā buddhadharmāṇam²¹⁾ dhātṛi²²⁾ na pṛthagjanadharmāṇam ācchetṛi.²³⁾ Eṣaiva sā, bhagavan, prajñāpāramitābhāvanāyogam anuyuktaḥ kulaputro nopalabhate, yasyaitān dharmān pṛthagjanadharmān vā nirdiśet. 法中，都無所得，亦無所說：謂不說有異生法性，亦不說有聲聞乃至如來法性。所以者何，此諸法性皆畢竟空，不可見故。若如是修，名真修學甚深般若波羅蜜多。復次世尊，善男子等，勤修般若波羅蜜多，不作是念：此是欲界，此是色界，此無色界，此是滅界。所以者何，甚深般若波羅蜜多，不見有法是可滅者。若如是修，名真修學甚深般若波羅蜜多。復次世尊，若修般若波羅蜜多，於一切法不作恩怨。何以故，甚深般若波羅蜜多，不為住持一切佛法，不為棄捨異生等法。所以者何，善男子等，勤修般若波羅

1) Ky. śaikṣamāṇṇyṃ; K. has da (?) before śa-. 2) K. va. 3) Deest in K. 4) K. va. 5) The above 4 words are repeated in Ky. 6) T. tad; K., Ky. and I. tam. 7) Deest in Ky. 8) I. -syevaṃ. 9) T. -ty. 10) Ky. ārūpya-. 11) Ky. kiñcid. 12) Ky. -mam. 13) I. yā; Ky. yan na. 14) Ky. -ty. 15) K. omits bhāvanā. 16) K. vyevi-. 17) I. eṣāstā; Ky. eṣāṃ eṣā. 18) Ky. yan. 19) Ky. -rakam. 20) I., T. & K. vā apa-; Ky. vā 'pa-. 21) I. -ṇam. 22) T. dhātṛi; K. & I. dātṛiṃ. 23) I. -etṛi; K. āgacchatṛi.

mitābhāvanā¹⁾ ya²⁾ naiva³⁾ pṛthagjanadharmāṇām⁴⁾ nirodho,
na buddhadharmāṇām nirodho,⁵⁾ na buddhadharmāṇām⁶⁾
pratilambhaḥ.⁷⁾

Evam ukte, bhagavān mañjuśrīyam⁸⁾ kumārabhūtam
etaḍ avocat: Sādhu, sādhu, mañjuśrīr,⁹⁾ yas tvam imam¹⁰⁾
evamrūpam¹¹⁾ gambhīram¹²⁾ dharmam¹³⁾ deśayasi. Sthāpitā
te,¹⁴⁾ mañjuśrīr, iyam¹⁵⁾ mudrā bodhisattvānām mahāsat
tvānām, abhimanikānām¹⁶⁾ ca¹⁷⁾ śrāvakaṇām,¹⁸⁾ aupalam-
bhikānām¹⁹⁾ ca²⁰⁾ bodhisattvayānikānām²¹⁾ ca²²⁾ yathābhūtam
pratibodhāya. Na²³⁾ te,²⁴⁾ mañjuśrīḥ, kulaputrā vā kuladuh-
itaro vaikabudhaparyupāsita²⁵⁾ bhaviṣyanti, naikabuddhā-
蜜多, 於佛法中, 不欲證得, 不欲滅壞。異生等法, 達一切法性平等故。若
如是修, 名真修學甚深般若波羅蜜多。

〔世〕 爾時世尊即便讚曰： 曼殊室利, 善哉善哉, 汝今乃能說甚深
法。 與諸菩薩摩訶薩衆作眞法印, 亦與聲聞及獨覺等增上慢者作大法印,
令如實知先所通達非眞究竟。 曼殊室利, 若善男子善女人等, 聞是深法,
心不沈沒, 亦不驚怖, 當知是人, 非於一佛乃至千佛種諸善根, 定於無量無

1) T. omits bhāvanā. 2) Ky. yan; T. yo. 3) I. neva; Ky. naiṣa.

4) Ky. -ṇām na. 5) The above 3 words are wanting in Ky. 6) The above 3 words are wanting in K. 7) T.-labhaḥ; K. omits ḥ. 8) Ky. -ya. 9) I. -śrī. 10) T. & I. idam. 11) I. evarū-. 12) Ky. -ra. 13) I. omits m. 14) Above 16 words are wanting in K. but they occur afterwards (See note 21). K.-rśriyam; Ky. omits. 15) Ky. iya. 16) I. abhimanī-; Ky. ayāni. 17) Ky. omits. 18) I. srā-; Ky. śrāvakayāni-
kānām. 19) I. yopa-. 20) Ky. te. 21) K. bodhisattvayāni kumārabhū-
tam etaḍ avocat: sādhu, sādhu. mañjuśrī(r), yas tvam imam evam^{*}rūpam
gambhīram dharmam deśayasi. Sthāpitā te mañjuśrīyam kānām. Evidently
those letters which are printed with Italics are those which were left
out in the above passage (See note 14). 22) K. & Ky. omit. 23) K.
na. 24) I. tam. 25) MSS. vā eka-

*9b

varopitakuśalamūla,¹⁾ ya²⁾ imam gambhīram³⁾ prajñāpāra-
mitānirdeśam⁴⁾ śrutvā nottrasiṣyanti⁵⁾ na⁶⁾ samtrasiṣyanti⁶⁾
na samtrāsam apatsyante. Api⁷⁾ tu khalu punar, mañjuśrīr,
atikramya te buddhasahasrāvaropitakuśalamūlā bhaviṣyanti,
ya⁸⁾ imam gambhīram⁹⁾ prajñāpāramitānirdeśam śrutvā-
dhimokṣyanti¹⁰⁾ nottrasiṣyanti¹¹⁾ na¹²⁾ samtrasiṣyanti¹²⁾ na
samtrāsam apatsyante.¹³⁾

Evam ukte, mañjuśrīḥ¹⁴⁾ kumārabhūto¹⁵⁾ bhagavantam
10a eta^{}d avocat: Pratibhāti me, bhagavan, bhūyasyā¹⁶⁾ mātrayā
prajñāpāramitānirdeśaḥ.¹⁷⁾

Pratibhātu te, mañjuśrīr, iti bhagavān¹⁸⁾ asyāvocat.¹⁹⁾

Mañjuśrīr āha: Eṣā sā, bhagavan, prajñāpāramitā-
bhāvanā, ya²⁰⁾ na kasyaci²¹⁾ dharmasya sthitim upalabhate²²⁾
nāsthitim.²³⁾ Tat kasmād dheto? Asthitatvāt²⁴⁾ sarvadharmā-

邊佛所, 種諸善根, 乃能聞是甚深般若波羅蜜多, 心不沈沒, 亦不驚怖。

〔曼〕 爾時曼殊室利童子合掌恭敬復白佛言： 我欲更說甚深般若
波羅蜜多, 唯願開許。

〔世〕 佛告曼殊室利童子： 汝欲說者, 隨汝意說。

〔曼〕 曼殊室利便白佛言： 世尊, 若修甚深般若波羅蜜多, 於法不
得是可住者, 亦復不得是不可住。 當知如是甚深般若波羅蜜多, 不緣法住,
何以故, 以一切法無所緣故。 世尊, 若能如是修者, 名真修學甚深般若波

1) Ky.-lāya. 2) T. & I. ye. 3) T. omits. 4) I. -nirdi; K. -śa. 5) K.
nośra-. 6) K. repeats. 7) K. ami. The remaining words by Bhagavat
which begins with api tu are wanting in K. and Tib. 8) T. ye. 9) K. -ra.
10) I. -tvādha-. 11) T. na <samtrasiṣyanti>. 12) Deest in T. & I. 13)
I. apatsy-. 14) K. omits ḥ. 15) K. -tvo. 16) T. bhu-. 17) K. -nardeśaya
18) Ky. omits. 19) Ky. omits asya. 20) Ky. yam. 21) K. kasyā-. 22)
K. -nte. 23) K. na sthiti. 24) Ky. Tasthi-; T. -tattvāt; I. -tatvāt tvāt.

nām nopalabhate. Eṣaiva¹⁾ sā,²⁾ bhagavan, prajñāpāramitā-
bhāvanā veditavyā, yā³⁾ na kasyacid dharmasyādhyālam-
banāya pratyupasthita. Tat kasya⁴⁾ hetos⁵⁾? Tathā hi, bhagavan,
nirālambanāḥ sarvadharmāḥ.⁶⁾ Evambhāvanā, bhagavan,
prajñāpāramitābhāvanā. Punar aparaṃ, bhagavan, sā pra-
jñāpāramitābhāvanā⁶⁾ draṣṭavyā:⁷⁾ yatra buddhadharmā api
10b nābhimukhī bhavanti,⁸⁾ kutaḥ punaḥ pratyekabuddhadharmā;
nāpi śrāvakadharmāṇāṃ āmukhībhavati,⁹⁾ kaḥ punar vādaḥ
prthagjanadharmāṇāṃ. Punar aparaṃ, bhagavan, sā¹⁰⁾ pra-
jñāpāramitābhāvanā, yā¹¹⁾ bhāvanām¹²⁾ āgamyācintyān api
buddhadharmān¹³⁾ acintyā buddhadharmā¹⁴⁾ iti¹⁵⁾ na vikalpam
āpadyate.¹⁶⁾ Seyam,¹⁷⁾ bhagavan, prajñāpāramitābhāvanā
bodhisattvānāṃ mahāsattvānāṃ sarvadharmāvikalpāya¹⁸⁾

羅蜜多。於一切法，不取相故。復次世尊，應觀如是甚深般若波羅蜜多，
不現前觀諸法性相：謂於佛法尚不現觀，況菩薩法。於菩薩法尚不現觀，
況獨覺法。於獨覺法尚不現觀，況聲聞法。於聲聞法尚不現觀，況異生
法。何以故，以一切法性相離故。復次世尊，依修如是甚深般若波羅蜜
多，於諸法中，無所分別。謂不分別是思議不可思議法性差別。當知
菩薩摩訶薩衆，修行般若波羅蜜多，於諸法中，都無分別。復次世尊，依修
如是甚深般若波羅蜜多，一切法中，都不見有此是佛法，此非佛法，此可思
議，此不可思議。以一切法無差別性故。若諸有情能修如是甚深般若波羅

1) I. eṣeva. 2) Ky. omits. 3) Ky. yan. 4) K. & Ky. kasmād dhetos.
5) K. -mā. 6) Is evaṃ to be supplied here? 7) K. dṛ. 8) K. nāmu-
khī. 9) K. & Ky. āmukhībhāvo bhavati. 10) Deest in K., T. & I. 11)
I., T. & K. yām. 12) K. omits. 13) Ky. omits buddha and adds the fol-
lowing to dharmān: acintyān api dharmān. 14) Ky. omits buddha. 15)
T. & I. vāpi; K. is illegible. 16) T., K. & I. add iti. 17) Ky. iyam;
K. sa yaṃ. 18) K. sarvakarmāvi.

draṣṭavyā. Punar aparaṃ, bhagavan, sā prajñāpāramitā-
bhāvanā, yā¹⁾ bhāvanām²⁾ āgamyā, sarvadharmān buddha-
dharmān³⁾ paśyati, sarvadharmān acintyadharmān⁴⁾ paśyaty⁵⁾
asamanupaśyantayā.⁶⁾ Bahubuddhaśatasahasraparyupāsītā⁷⁾
*11a te,⁸⁾ bhagavan,⁹⁾ kulaputrāḥ *kuladuhitaraś ca bhaviṣyanti
yā⁹⁾ imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante¹⁰⁾
nottrasiṣyanti,¹¹⁾ na samtrasiṣyanti, na samtrāsam¹²⁾ āpats-
yante.¹³⁾ Punar aparaṃ, bhagavan, sā prajñāpāramitā-
bhāvanā¹⁴⁾ yām¹⁵⁾ na kaścīd dharmāḥ¹⁶⁾ saṅkliṣyate¹⁷⁾ vā
vyavadāyate¹⁸⁾ vā samanupaśyati.¹⁹⁾ Evambhāvanā, bhaga-
van, prajñāpāramitābhāvanā.²⁰⁾ Sā caiṣā,²¹⁾ bhagavan, prajñā-
pāramitābhāvanā, yā²²⁾ naiva²³⁾ prthagjanānāntvaṃ²⁴⁾ karoti,²⁵⁾
na²⁶⁾ śrāvakanāntvaṃ,²⁷⁾ na²⁷⁾ pratyekabuddhanāntvaṃ,²⁷⁾
蜜多，觀一切法皆是佛法，順菩提故。觀一切法皆不思議，畢竟空故。是
諸有情，已曾親近供養恭敬多百千佛，種諸善根，乃能如是修行般若波羅蜜
多。復次世尊，若善男子善女人等，聞說如是甚深般若波羅蜜多，心不沈
沒亦不驚怖，當知過去已曾親近供養恭敬多百千佛，種諸善根，乃能如是。
復次世尊，應觀如是甚深般若波羅蜜多：若能勤修，則於諸法，不見雜染，

1) T. -yām. 2) K. omits m and adds yām. 3) K. & Ky. omit. 4) Ky. acintyān dha-. 5) & 6) T. & K. -ti. asī-; I. -ti asīmanpaśyanta yāvad; Ky. -ti samanupaśyantayā. 7) I. omits bahu and the final s. 8) Deest in Ky. 9) T. ye. 10) T. & I. & K. -tvā adhi-; Ky. -tvā nirdeśaṃ śrutvā. 11) Ky. -nte. 12) I. samtra-. 13) Ky. -padyante. 14) Ky. -nām 15) Ky. yasya; T. yām. 16) K. & Ky. -maṃ. 17) K. -ntem. 18) K. & Ky. -nte. 19) K. -nti; Ky. sthāpāyate for vā samanupaśyati. 20) Ky. omits bhāv.nā. 21) T. vaiṣā; K. caiṣā; I. ceṣā; Ky. cevam. 22) I. yan eva; Ky. yann evaṃ. 23) T. -nāntvaṃ; Ky. -janena. 24) Deest in Ky. 25) K. -kānānā-; T. nāntvaṃ; I. -kena; Ky. -keṇa. 26) Deest in K. & Ky.; T. omits this and following five words. 27) K. -buddhā-; Ky. -ddhena.

*11b yāva*¹⁾ samyaksambuddhanānātvaṃ²⁾ ca³⁾ karoti.⁴⁾ Eṣā⁵⁾ sā,⁶⁾ bhagavan, prajñāpāramitābhāvanā.

Atha khalu bhagavān mañjuśrīyaṃ⁷⁾ kumārabhūtaṃ amantrayate sma: Kiyantas tvayā, mañjuśrīs, tathāgataḥ⁸⁾ paryupāsitaḥ?

Mañjuśrīr āha: Yāvanto, bhagavan, māyāpuruṣasya cittacaitasikā niruddhā,⁹⁾ iyanto mayā, bhagavaṃs,¹⁰⁾ tathāgataḥ paryupāsitaḥ.¹¹⁾

Bhagavān āha: Na tvaṃ, mañjuśrīr,¹²⁾ buddhadharmasamsthitaḥ?¹³⁾

*12a
(paper)

Mañjuśrīr āha: Kaścit puna*r,¹⁴⁾ bhagavan, sa dharmā upalabhyate yo na buddhadharmasamsthitaḥ¹⁵⁾?

Bhagavān āha: Kasya punar,¹⁶⁾ mañjuśrīr,¹⁷⁾ ete¹⁸⁾ buddhadharmāḥ¹⁹⁾?

不見清淨。雖無所見，而能勤修甚深般若波羅蜜多，於一切時心無厭倦。復次世尊，若修如是甚深般若波羅蜜多，於諸異生聲聞獨覺菩薩佛法，無差別想。了此等法畢竟空故。若能如是，名真修學甚深般若波羅蜜多。

〔世〕 佛告曼殊室利童子：汝已親近供養幾佛？

〔曼〕 曼殊室利白言：世尊，我已親近供養佛數量同幻士心心所法，以一切法皆如幻故。

〔世〕 曼殊室利，汝於佛法豈不趣求？

〔曼〕 世尊，我今不見有法非佛法者。何所趣求？

1) Ky. -van na. 2) Ky. -ddhena & adds vā nānākaraṇaṃ 3) Deest in Ky. 4) T. & Ky. -ty. 5) K. eṣāṃ. 6) Ky. omits. 7) K. -iyam. 8) K. omits ḥ. 9) I. -āḥ. 10) -van. 11) K. -setā; the above five words are wanting in Ky. 12) K. omits r. 13) Ky. -sampra-; K. -tāḥ; T. -to. 14) K. -l. 15) Ky. -sampra-. 16) K. & Ky. omits r. 17) Ky. -ḥ; K. omits r. 18) K. omits. 19) K. -dharmasamsthitaḥ

Mañjuśrīr āha: Bhagavan, tava¹⁾ tāvad ete buddhadha*rmā iti nāma na samvidyante²⁾ nopalabhyante,³⁾ kutaḥ⁴⁾ punar anyeṣāṃ bhaviṣyanti⁵⁾?

Bhagavān āha: Prāptā te, mañjuśrīr, asaṅgata?

Mañjuśrīr⁶⁾ āha: Tad yadā tāvad ahaṃ, bhagavan,⁷⁾ na⁸⁾ saṅgataiva,⁹⁾ tat kiṃ¹⁰⁾ bhūyo 'ham asaṅgatām¹¹⁾ anuprāpsyāmi?

Bhagavān āha: Tat kiṃ niṣaṅṅa¹²⁾ 'si,¹²⁾ mañjuśrīr,¹³⁾ bodhimaṅḍe?

Mañjuśrīr āha: Bhagavān e*va tāvad bodhimaṅḍe na¹⁴⁾ niṣaṅṅaḥ, kathaṃ punar ahaṃ niṣatsyāmi¹⁵⁾ bhūtakotīṃ¹⁷⁾ pramāṇīkṛtya?

Bhagavān āha: Bhūtakotīr iti, mañjuśrīḥ, kasyaitad¹⁸⁾ adhivacanāṃ?

Mañjuśrīr āha: Bhūtakotīr iti, bhagavan, satkāyasyaitad¹⁸⁾ adhivacanāṃ.

〔世〕 曼殊室利，汝於佛法，已成就耶？

〔曼〕 世尊，我今都不見法可名佛法。何所成就？

〔世〕 曼殊室利，汝豈不得無著性耶？

〔曼〕 世尊，我今即無著性，豈無著性復得無著？

〔世〕 曼殊室利，汝不當坐菩提座耶？

〔曼〕 世尊，諸佛於菩提座，尚無坐義。況我能坐？何以故，以一切法皆用實際為定量故。於實際中，坐及坐者俱不可得。

1) Ky. eṣa; K. tatrāvad. 2) Ky. -dhyate. 3) Ky. -bhyate. 4) I. omits ḥ. 5) Ky. -ṣyati. 6) K. Mañjur. 7) T. omits. 8) Deest in T., K. and I. 9) I. -teva. 10) K. ke. 11) K. anuṣa-. 12) K. -ṅṅa tvaṃ. 13) T. Man-; Ky. -ḥ. 14) I. eṣa. 15) Ky. omits. 16) Ky. niyataṣāmi. 17) Ky. bhūtaḥ koṭīm; T. omits m. 18) I. -syetad.

Bhagavān āha: Kiṃ saṃdhāya, mañjuśrīr, evaṃ vadasi?

Mañjuśrīr āha: Asann¹⁾ eṣa, bhagavan, kāyo na satkāyo, naiṣa²⁾ saṅkrāmati na³⁾ viṣaṅkrāmati.³⁾ Tenaiṣa⁴⁾ kāyo⁵⁾ 'satkāyaḥ.⁶⁾

Atha khalv⁷⁾ ayuṣmāñ śāradvatīputro⁸⁾ bhagavantam etad avocan:⁹⁾ Niyatās te, bhagavan, bodhisattvā mahāsattvā bhaviṣyanti¹⁰⁾ bodhaye,¹¹⁾ ya imaṃ¹²⁾ prajñāpāramitānirdeśaṃ¹³⁾ śrutvādhimokṣyante nottrasiṣyanti, na saṃtrasiṣyanti¹⁴⁾ na saṃtrāsam āpatsyante.

Atha khalu maṅtreḥ bodhisattvo mahāsattvo bhagavantam etad avocat:¹⁵⁾ Āsannībhūtās te, bhagavan,¹⁶⁾ bodhisattvā mahāsattvā bhaviṣyanti bodhaye,¹⁷⁾ ya¹⁸⁾ imaṃ prajñā-

〔世〕 曼殊室利，言實際者，是何增語？

〔曼〕 世尊，實際當知即是僞身增語。

〔世〕 曼殊室利，云何僞身，可名實際？

〔曼〕 世尊，實際無去，無來，非真，非僞身，非身，相俱不可得。 僞身亦爾。 是故僞身即是實際。

〔舍〕 時舍利子便白佛言： 若諸菩薩，聞說如是甚深般若波羅蜜多，心不沈沒，亦不驚怖，是諸菩薩定趣菩提，不復退轉。

〔慈〕 慈氏菩薩復白佛言： 若諸菩薩，聞說如是甚深般若波羅蜜多，心不沈沒，亦不驚怖，是諸菩薩已近無上正等菩提。 何以故，是諸菩薩，現

1) Ky. āsad. 2) I. neṣa. 3) I. & T. nāvasañ-. 4) Ky. omits te. 5) Ky. -ya. 6) I. asat-. 7) T. -lu. 8) Ky. -tra. 9) I. -t. 10) Deest in Ky. 11) Ky. -dhā. 12) I. imām. 13) I. bodhisattvanirdeśaṃ 14) I. saṃtrā-; Ky. adds yāvan. 15) T. d. 16) K. & Ky. -m. 17) Ky. bodhāya. 18) T. ye.

pāramitā*nirdeśaṃ¹⁾ śrutvādhimokṣyante,²⁾ nottrasiṣyanti, na saṃtrasiṣyanti, na³⁾ saṃtrāsam⁴⁾ āpatsyante.⁵⁾ Tat kasmād dhetor? eṣaiva,⁶⁾ bhagavan, paramā⁷⁾ bodhir yaīṣāṃ⁸⁾ dharmāṇām anubodhanā.

Atha khalu mañjuśrīḥ kumārabhūto bhagavantam etad avocat:⁹⁾ Buddhā eva te, bhagavan, bodhisattvā¹⁰⁾ mahāsattvā draṣṭavyā, ya¹¹⁾ imaṃ prajñāpāramitānirdeśaṃ śrutvādhimokṣyante,¹²⁾ nottrasiṣyanti, na saṃtrasiṣyanti, na¹³⁾ saṃtrāsam āpatsyante. Tat kasmād dhetor?¹⁴⁾ buddha iti paramārthato 'nutpādasyaitad¹⁵⁾ adhivacanam.

Atha khalu nirālambā bhagini¹⁶⁾ bhagavantam etad avocan:¹⁷⁾ Na te,¹⁸⁾ bhagavan, bodhisattvā mahāsattvaḥ¹⁹⁾ prthagjanadharmāñ²⁰⁾ śrāvakaḥ dharmāñ²¹⁾ pratyekabuddhadharmāñ²²⁾ samyaksambuddhadharmāñ²³⁾ adhyālambiṣyante, 覺法性，離一切分別，如大菩提故。

〔曼〕 曼殊室利亦白佛言： 若諸菩薩，聞說如是甚深般若波羅蜜多，心不沈沒，亦不驚怖，是諸菩薩如佛世尊，堪受世間供養恭敬。 何以故，於一切法，覺法性故。

〔無〕 時有女人，名無緣慮。 合掌恭敬白言： 世尊，若諸有情，聞說如是甚深般若波羅蜜多，心不沈沒，亦不驚怖，是諸有情，於異生法，若聲聞法，若獨覺法，若菩薩法，若如來法，皆不緣慮。 所以者何，達一切法，都無所有。 能所緣慮，俱不可得。

1) I. -tām nir-. 2) I. -tvā adhi-. 3) Ky. yāvan na. 4) Ky. I. saṃtrāsam. 5) T. & I. repeat above 26 words. 6) I. eṣaiva. 7) Ky. -mārthā. 8) T. yeṣāṃ Ky. yā eṣāñ. 9) T. -d. 10) I. -tvā ma. 11) T. ye. 12) K. -tvā 'dhi-. 13) Ky. yāvan na. 14) Ky. omits r. 15) T. -pad-; I. -syet-. 16) Ky. bhagavatī. 17) I. -t. 18) I. -ta 19) K. -vā na. 20) K. adds na. 21) T. & I. omit. 22) K. & Ky. add na. 23) I. -dharmāñām.

ya¹⁾ imam prajñāpāramitānirdeśam śrutvādhimokṣyante,²⁾ nottrasiṣyanti na³⁾ santrasiṣyanti,³⁾ na⁴⁾ samtrāsam āpatsyante.
 *13a Tat kasmād dhetos? Tathā hi, bhagavan, niralāṃ*⁵⁾ bāḥ⁵⁾ sar-
 vadharmā asaṃvidyamānatvāt. Tenaiṣāṃ⁶⁾ ālambanam⁷⁾ na
 saṃvidyate.

Atha khalu bhagavān ayuṣmantam śāradvatīputram
 āmantrayate sma: Evam etac chāradvatīputraivam⁸⁾ etat.⁹⁾
 Niyatās te kulaputrāḥ kuladuhitaraś ca bhaviṣyanti bodhaye,¹⁰⁾
 ya¹¹⁾ imam prajñāpāramitānirdeśam śrutvādhimokṣyante¹²⁾
 nottrasiṣyanti, na santrasiṣyanti,¹³⁾ na¹⁴⁾ samtrāsam āpat-
 syante. Avinivartaniyabhūmau¹⁵⁾ tvam, śāradvatīputra, pra-
 tiṣṭhitāṃ¹⁶⁾ tān¹⁷⁾ kulaputrān¹⁸⁾ kuladuhitṛṃ¹⁹⁾ jāniṣva,²⁰⁾ ya²¹⁾
 imam prajñāpāramitānirdeśam śrutvādhimokṣyante²²⁾ not-

〔世〕 爾時佛告舍利子等：如是如是，如汝所說。若善男子善女人
 等，聞說如是甚深般若波羅蜜多，心不沈沒，亦不驚怖，是善男子善女人等，
 當知已住不退轉地，定趣菩提，不復退轉。舍利子等，若諸有情，聞說如是
 甚深般若波羅蜜多，心不沈沒，亦不驚怖，歡喜信樂聽聞受持，轉爲他說，心
 無厭倦，是諸有情，能爲一切真實廣大殊勝施主，能施一切無上財寶，具足

1) T. ye. 2) K. -tvā 'dhi-. 3) T. omits. 4) Ky. yāvan na. 5) T. niralāṃ-. 6) I. tene-. 7) I. omits m; Ky. -n. 8) T. chariputraivam; I. chāriputrevam. 9) K. & Ky. -n. 10) Ky. bodhāya. 11) T. ye. 12) K. & Ky. -tvā 'dhi-. 13) T. sam-. 14) Ky. yāvan na. 15) Ky. -niyā-yām bhū-. 16) Ky. apratiṣṭhitā; I. & T. pratiṣṭhitas. 17) In T. & I. tān is followed by: -kulaputra saced, bhadanta śāradvatīputra, bhagavatā etc., but this is a wrong sequence and is to be followed by: -kulaputrād vā kuladuhitṛtāś ca jāniyur (as to the correct forms of these words see the above text) etc. in P. 13 (line 10) in T. and in folio 31 (line 3) in I. 18) T. & I. -trād vā. 19) T. kuladahitṛtāś ca; I. -duhitṛtāś ca; Ky. -duhi-taraś ca. 20) T. & I. jāniyur; Ky. -ṣvā. 21) T. ye. 22) K. -tvā 'dhi-

trasiṣyanti, na santrasiṣyanti, na¹⁾ santrāsam āpatsyante,
 mūrdhnā²⁾ ca pratigrahiṣyanti.³⁾ Te te, śāradvatīputra,
 paramadānapatayo⁴⁾ bhaviṣyanti, mahādānapatayo, viśiṣṭa-
 dānapatayas;⁵⁾ te te, śāradvatīputra, śīlasampannā bhavi-
 ṣyanti,^{5a)} paramaśīlavantaḥ⁶⁾ paramaviśiṣṭaśīlaguṇapathapra-
 pṭā,⁷⁾ *ya⁸⁾ imam prajñāpāramitānirdeśam śrutvādhimokṣ-
 yante⁹⁾ nottrasiṣyanti, na santrasiṣyanti, na¹⁰⁾ santrāsam
 āpatsyante.¹¹⁾ Te te, śāradvatīputra, paramayā kṣāntyā,
 parameṇa vīryeṇa, paramair dhyānaiḥ,¹²⁾ paramayā 'prati-
 samayā¹³⁾ prajñāyā¹⁴⁾ samanvāgatā bhaviṣyanti, te te, śārad-
 vatīputra, bodhisattvā mahāsattvā yāvāt sarvākāravāropetena
 sarvajñajñānena samanvāgatā bhaviṣyanti,¹⁵⁾ ya¹⁶⁾ imam
 prajñāpāramitānirdeśam śrutvādhimokṣyante,¹⁷⁾ nottrasiṣ-
 yanti, na santrasiṣyanti, na¹⁸⁾ samtrāsam āpatsyante.¹⁹⁾

布施波羅蜜多；是諸有情，淨戒圓滿，具真淨戒，具勝淨戒，淨戒功德皆已
 圓滿，具足淨戒波羅蜜多；是諸有情，安忍圓滿，具真安忍，具勝安忍，安忍
 功德皆已圓滿，具足安忍波羅蜜多；是諸有情，精進圓滿，具真精進，具勝
 精進，精進功德皆已圓滿，具足精進波羅蜜多；是諸有情，靜慮圓滿，具真
 靜慮，具勝靜慮，靜慮功德皆已圓滿，具足靜慮波羅蜜多；是諸有情，般若
 圓滿，具真般若，具勝般若，般若功德皆已圓滿，具足般若波羅蜜多；是諸
 有情，成就真勝慈悲喜捨，亦能爲他宣說開示甚深般若波羅蜜多。

1) Ky. yāvan na. 2) K. adds ṇ na. 3) T., I. & Ky. -grahi-. 4) Ky. omits parama. 5) Ky. omits. 5a) T. -viśya-. 6) T. & I. -śīlasampannāḥ. 7) K., T. & I. -viśiṣṭhaśīlāḥ śīlaguṇapatha [I. pratha] pṛpṭā; Ky. -pṛpṭāḥ. 8) T. ye. 9) K. & Ky. -tvā 'dhi-. 10) Ky. yāvan na. 11) Ky. -dyante. 12) T. dhyā-. 13) K. & Ky. omit. 14) K. prajñāpāramitāyā. 15) I. bhā-. 16) T. ye. 17) K. -tvā 'dhi-; I. tvā kdhi-. 18) K. & Ky. yāvan na. 19) -dyante.

Punar aparāṃ bhagavān mañjuśrīyaṃ kumārabhūtam
etad avocat: Kaṃ¹⁾ punas²⁾ tvam,³⁾ mañjuśrīr, arthavaśāṃ⁴⁾
sampaśyann,⁵⁾ icchasy⁶⁾ anuttarāṃ samyaksambodhim
abhisamboddhum?

Mañjuśrīr āha: Seced ahaṃ, bhagavan, bodhaye⁶⁾
sampratiṣṭheyam,⁷⁾ evam aham iccheyam⁸⁾ abhisamboddhum.
Nāhaṃ, bhagavan, bodhim⁹⁾ prārthayāmi. Tat kasmād
*14a dhetoṛ? Bodhir¹⁰⁾ evaiṣa¹¹⁾ yo 'yam¹²⁾ mañjuśrīḥ kumāra-
bhūtaḥ.¹³⁾

Evam¹⁴⁾ ukte, bhagavān mañjuśrīyaṃ kumārabhūtam
etad avocat: Sādhu sādhu, mañjuśrīr, yas tvam imāny
evamrūpāṇi gambhīrāṇi¹⁵⁾ gambhīrāṇi¹⁵⁾ sthānāni¹⁶⁾ nirdi-
śasi.¹⁷⁾ Yathāpi nāma tvam pūrvajinakṛtādhikāro¹⁸⁾ 'nupa-
lambhaciracaritabrahmacaryaḥ.¹⁹⁾

〔世〕 佛告曼殊室利童子：汝觀何義，欲證無上正等菩提？

〔曼〕 曼殊室利白言：世尊，我於無上正等菩提，尚無住心；況當欲
證？我於菩提，無求趣意。所以者何，菩提即我，我即菩提；如何求趣？

〔世〕 佛言：善哉善哉，童子，汝能巧說甚深義處。汝於先佛多植
善根，久發大願，能依無得，修行種種清淨梵行。

〔曼〕 曼殊室利便白佛言：若於諸法，有所得者，可依無得修淨梵

1) Ky. ka; T. & I. kim. 2) K. -h; Ky. omits. 3) Ky. omits m.
4) T. & I. eva. 5) T., I. & Ky. -śyan neccha-. 6) T. & I. bodheyam. 7)
T. & I. samprati, svayam; Ky. -ṣṭhaya. 8) Ky. icchem. 9) Ky. omits
m. 10) T. & I. bodhisattva; Ky. bodher aviṣayo. 11) T. & I. evaiṣo
'haṃ. 12) K. yam. 13) Ky. -tam. 14) Ky. omits this and the follow-
ing four words. 15) I., Ky. & T. gambhīragambhīrāni. 16) Ky. omits
ni. 17) T. necchasi; I. cecchasi. 18) Ky. -raḥ. 19) T. & I. omit cira;
Ky. anumbhaciracaritabrahmah.

Mañjuśrīr āha: Labdha¹⁾ eva,²⁾ bhagavan, dharmā,
syāi,³⁾ yadi⁴⁾ aham anupalambhacārī⁵⁾ syāṃ.

Evam ukte, bhagavān mañjuśrīyaṃ kumārabhūtam
etad avocat: Paśyasi⁶⁾ tvam, mañjuśrīr, imāṃ⁷⁾ mama
śrāvakasampadam⁸⁾

Mañjuśrīr āha: Paśyāmi, bhagavan.

Bhagavān āha: Kathaṃ⁹⁾ paśyasi?

Mañjuśrīr āha: Tathāhaṃ, bhagavan, paśyāmi yathā
naiva prthagjanān paśyāmi, naiva śaikṣān¹⁰⁾ paśyāmi,¹¹⁾
naivāśaikṣān¹²⁾ paśyāmi.¹³⁾ Nāpi¹⁴⁾ paśyāmi,¹⁴⁾ nāpi¹⁵⁾ naiva¹⁵⁾
paśyāmy;¹⁵⁾ evam¹⁶⁾ paśyāmi;¹⁶⁾ yan¹⁷⁾ naiva¹⁷⁾ bahūn paśyāmi,
nāpy alpakān¹⁸⁾ paśyāmi, yan naiva¹⁹⁾ vinītān paśyāmi,
nāpy avinītān paśyāmi.

行。我都不見有法可得及無所得；如何可言能依無得修淨梵行？

〔世〕 佛告曼殊室利童子：汝今見我聲聞德耶？

〔曼〕 世尊。我見。

〔世〕 佛言：童子，汝云何見？

〔曼〕 世尊，今我見諸聲聞，非異生，非聖者，非有學，非無學，非可見，
非不可見，非見者，非不見者，非多，非少，非小，非大，非已調伏，非未調伏。
我如是見，而無見想。

1) T. labhyaṃ; I. -bdhaṃ; Ky. labdhe. 2) T. & I. omit. 3) K. &
Ky. -t; I. syad. 4) T. & I. yad. 5) T. -carī. 6) Ky. -āmi. 7) Ky.
omits m. 8) T. & I. -kopasampadam. 9) Ky. yathā kathaṃ. 10) Ky.
śaikṣān. 11) Ky. adds nāpi. 12) Ky. omits. 13) T. -my; Ky. omits.
14) These are not found in all the MSS. and also in T; but the editor has
supplemented from the Tibetan and Hsüan-chwang version. 15) Deest
in T., I. & Ky. 16) Deest in Ky. 17) I. yenevaṃ; Ky. ya neva. 18)
Ky. adds naiva. 19) I. reva.

*14b Atha khalv ayaṣmāñ śāradvatīputro *mañjuśriyam¹⁾ kumārabhūtam etad avocat:²⁾ Yas tvam, mañjuśriḥ, śrāvaka-yānikān evaṃ³⁾ paśyasi,⁴⁾ samyakṣambuddhayānikān⁵⁾ punas tvam katham paśyasi?

Mañjuśrīr āha: Bodhisattva iti, bhadanta śāradvatīputra, nāma dharmam⁶⁾ na samanupaśyāmi;⁷⁾ bodhāya⁸⁾ samprasthita iti nāma dharmam na samanupaśyāmi; bodhāya⁹⁾ caratīti nāma dharmam na samanupaśyāmi; abhisambudhyata⁹⁾ itināma dharmam¹⁰⁾ na samanupaśyāmi. Evaṃ,¹¹⁾ bhadanta¹¹⁾ śāradvatīputra, samyakṣambuddhayānikān paśyāmi.¹²⁾

Śāradvatīputra āha: Tathāgatam¹³⁾ punas¹⁴⁾ tvam, mañjuśriḥ,¹⁵⁾ katham paśyasi?

Mañjuśrīr āha: Tiṣṭhatu, bhadanta śāradvatīputra, mahānāgo; mā¹⁶⁾ mahānāgam¹⁷⁾ ghaṭṭaya.¹⁸⁾

Evaṃ ukta,¹⁹⁾ ayaṣmāñ śāradvatīputro mañjuśriyam²⁰⁾

[舍] 時舍利子便問彼言：於聲聞乘，既如是見。復云何見正等覺乘？

[曼] 大德，我今不見菩薩，亦復不見諸菩薩法；不見菩提，亦復不見趣菩提法，亦不見有趣菩提行，亦不見有證菩提法，不見有能證菩提者。我如是見正等覺乘。謂於其中，都無所見。

[舍] 時舍利子復問彼言：汝於如來，當云何見？

[曼] 大德，止止。勿於如來大龍象王而興言論。

1) T. -śrī-. 2) T. -d. 3) Ky. yevaṃ. 4) Ky. -āmi. 5) Ky. -kānā. 6) T. & I. omiṭ. 7) I. samanpa-. 8) bodhaye? 9) Ky. nābhisambuddha. 10) Ky. -n. 11) Ky. omits. 12) K. samanupa-. 13) Ky. omits m. 14) T. & I. omiṭ. 15) T. śriḥ. 16) T. 'sau; I. so; Ky. omits; K. mān. 17) Ky. omits m. 18) K. gharttaya; Ky. samgharttaya; T. & I. ghaṭṭaya. 19) All MSS. ukte. 20) T. -śrī-.

kumārabhūtam etad avocat:¹⁾ Buddha iti, mañjuśriḥ, kasyaitad²⁾ adhivacanam?

Mañjuśrīr āha: Yat³⁾ punar,⁴⁾ bhadanta śāradvatīputro trocyate⁵⁾ ā*tmēti kasmaitad adhivacanam?

Śāradvatīputra āha: Anutpādasyaitan,⁶⁾ mañjuśrīr, adhivacanam, yadutātmeti.⁷⁾

Mañjuśrīr āha: Evaṃ etad, bhadanta śāradvatīputra, yasyaitad⁸⁾ adhivacanam ātmeti⁹⁾ tasyaitad¹⁰⁾ adhivacanam buddha iti. Api tu, bhadanta śāradvatīputrāpadādhivacanam¹¹⁾ etad¹²⁾ yad idam¹³⁾ ucyate¹³⁾ buddha iti. Na hy etad, bhadanta śāradvatīputra, sukaram vācābhir vijñāpayitum buddha iti. Vāg api, bhadanta śāradvatīputra, na sukarā¹⁴⁾ nirūpayitum iyam¹⁵⁾ vāg iti;¹⁶⁾ kutaḥ¹⁷⁾ punar¹⁸⁾ buddha¹⁸⁾ iti?¹⁸⁾ Api¹⁸⁾ tu,¹⁸⁾ bhadanta śāradvatīputra, yad

[舍] 曼殊室利，所言佛者，是何增語？

[曼] 今問大德，所言我者，復何增語？

[舍] 舍利子言：我者但有假立名字，是空增語。

[曼] 大德，當知佛之增語，即我增語。我之與佛，俱畢竟空，但隨世間，假立名字。菩提名字，亦是假立，不可尋此求實菩提。菩提相空，不可表示。何以故，名字菩提二俱空故。名字空故，言說亦空。不可以空表示空法。菩提空故，佛亦是空。故所言佛，是空增語。復次大德，所言佛者，無來，無去，無生，無滅，無所證得，無所成就，無名無相，不可分別，無言

1) T. -d. 2) I. -sye-. 3) T. & I. yatra. 4) Ky. omits r. 5) This and the next three words are wanting in T. & I. 6) I. -sye-. 7) I. -ātmeti. 8) I. -sye-. 9) Ky. mātmeti. 10) I. -sye-. 11) MSS. -putra apadā-. 12) I. -t. 13) T. & I. adhimucyate. 14) Ky. -ram; K. -rām. 15) Ky. -n. 16) T. & I. api. 17) T. & I. kutra. 18) Deest in T. & I.

evam vadasi,¹⁾ kasyaitad²⁾ adhivacanam buddha iti, yo na³⁾ samudāgato⁴⁾ notpanno⁵⁾ na nirot'syate, yo⁶⁾ na⁶⁾ kenacid⁷⁾ dharmeṇa⁸⁾ samanvāgato,⁹⁾ nāpy atra¹⁰⁾ kiñcit padam, abhedam:¹¹⁾ apadasyaitad¹²⁾ bhadanta śāradvatīputrādhivacanam,¹³⁾ yaduta buddha iti. Tathāgatam, bhadanta¹⁴⁾ śāradvatīputra, paryeṣi^{*}tukāmenātmā¹⁵⁾ paryeṣitavyaḥ.¹⁶⁾ Ātmeti, bhadanta śāradvatīputra, buddhasyaitad¹⁷⁾ adhivacanam. Yathātmātyantatayā¹⁸⁾ na samvidyate, nopalabhyate, tathā buddho¹⁹⁾ 'py¹⁹⁾ atyantatayā²⁰⁾ na samvidyate, nopalabhyate. Yathātmā²¹⁾ na kenacid dharmeṇa vacanīyas²²⁾ tathā buddho²³⁾ 'pi na kenacid dharmeṇa vacanīyo,²⁴⁾ yatra na kācit saṅkhyā sa²⁵⁾ ucyate²⁵⁾ buddha iti. Na caitad,²⁶⁾ bhadanta śāradvatīputra, sukaram ājñātam²⁷⁾ ātmeti yad²⁸⁾ adhivacanam,²⁹⁾ evam 無說,不可表示。唯微妙智,自內證知。謂諸如來,覺一切法,畢竟空寂,證大菩提,隨順世間,假立名字,故稱為佛,非為實有。若有若無,不可得故,復次大德,如來所證微妙智慧,說名菩提。成就菩提故,名為佛。菩

1) T. -sy? In T. and I. this word is followed by:— idam samdhāya, bhadanta etc.; but this is a wrong sequence and is followed by:— Kasyaitad adhivacanam buddha iti etc. in page 12 (line 30) in T. and folio 29 (line 2) in I. 2) I. -sy-. 3) Deest in T. & I. 4) T. 'samu-; I. samu-; Ky. -udāgacchato. 5) K. notpe-. 6) T. & I. yena. 7) T. -t. 8) T. -na. 9) Ky. -taḥ. 10) K. anyatra. 11) K. abhedapadam. 12) I. -sy-. 13) Ky. -putra adhi-. 14) Ky. bhagavanta. 15) T., I. & K. -mena ātmā; Ky. -tukāmena ātma. This and the following four words are wanting in I. 16) T. omits ḥ. 17) I. -sy-. 18) MSS. Yathā ātmā āty-. 19) I. -ddhāpy. 20) I. & K. -antayā. 21) MSS. yathā āt-. 22) Ky. yaḥ; T. -yo. 23) This and the following five words are wanting in T. 24) I. -yā; Ky. -yaḥ. Ky. repeats here again the above seven words. 25) T. & I. sticyate. 26) I. cetad. 27) T. & I. ājñātam. 28) T. & I. yadādhi-.

etad, bhadanta śāradvatīputra, na sukaram ājñātam¹⁾ buddha iti yad²⁾ adhivacanam.³⁾

Atha khalv³⁾ āyusmāñ⁴⁾ śāradvatīputro bhagavantam etad avocat:⁵⁾ Nāyam, bhagavan, mañjuśrīḥ kumārabhūtas tathā deśayati, yathādikarmika⁶⁾ bodhisattvā⁷⁾ ājanīyuh.⁸⁾

Evam ukte, mañjuśrīḥ kumārabhūta āyusmantam śāradvatīputram etad avocat:⁹⁾ Nāham, bhadanta śāradvatīputra, tathā deśayāmi,¹⁰⁾ yathā kṛāvino 'py arhanta¹¹⁾ ājñāsyanti; nāpy a^{*}ham tathā deśayāmi, yathā¹²⁾ kaścid¹³⁾ vijñāsyati. Tat kasmād dhetoḥ? Na bodhiḥ kenacid¹⁴⁾ vijñāta,¹⁵⁾ nāpi¹⁶⁾ sambuddhā, na dṛṣṭā, na śrutā, na¹⁷⁾ smṛtā; notpādītā, nā nirodhitā, noddīṣṭā, nopadeṣītā.¹⁸⁾ Etāvad eva,¹⁹⁾ bhadanta śāradvatīputra, yāvata bodhiḥ, sā ca bodhir²⁰⁾ na²⁰⁾ bhāvo²¹⁾ nāpy²²⁾ abhāvaḥ.²²⁾ Tat kasmād dhetoḥ? Na bodhya kimcid abhisamboddhavyam,²³⁾ nāpi bodhir²⁴⁾ bodhim²⁵⁾ abhisambudhyate.

提空故,佛亦是空。由此佛名是空增語。

[舍] 時舍利子便白佛言: 曼殊室利所說深法,非初學者所能了知。

[曼] 爾時曼殊室利童子,即白具壽舍利子言: 我所說者,非唯初學不能解了,所作已辨阿羅漢等,亦不能知;非我所說有能知者。所以者何,菩提之相,非識所識,無見,無聞,無得,無念,無生,無滅,不可說示,不可

1) T. & I. ājñātam. 2) T. & I. yadādhi-. 3) T. -lu. 4) K. -n. 5) T. & Ky. -n. 6) T. yathādhi-. 7) Ky. omits. 8) T. ājan-. 9) T. -n. 10) T. -yami. 11) Ky. ahata. 12) Ky. adds na. 13) T. -t. 14) I. kecid. 15) K. jñātaṇṇa (?). 16) K. adds here:— na kenacid vijñāta (?) nāpi (?). 17) This and the next six words are wanting in I. 18) Ky. -daś-. 19) T. & I. etad. 20) K. & Ky. -n na. 21) Ky. -vas. 22) Ky. omits. 23) T. & I. api sambodha-. 24) I. omits. 25) T. omits.

Śāradvatīputra¹⁾ aha: Na, mañjuśrīr, bhagavatā dharmadhātur⁷⁾ adhisambuddhaḥ³⁾?

Mañjuśrīr aha: Na, bhadanta śāradvatīputra, bhagavatā dharmadhātur abhisambuddhaḥ. Tat kasmād dhetos? Tathā hi, bhadanta śāradvatīputra, dharmadhātur eva⁴⁾ bhagavān⁵⁾; saced,⁶⁾ bhadanta śāradvatīputra, bhagavatā dharmadhātur⁷⁾ abhisambuddhaḥ syāt, tad yo 'sāv anutpāda-dhātuḥ sa niruddhyo⁸⁾ bhavet. Api tu, bhadanta⁹⁾ śāradvatīputra, sa eva¹⁰⁾ dharmadhātur¹¹⁾ bodhiḥ.¹²⁾ Tat kasmād dhetor?¹³⁾ Niḥsattvo¹⁴⁾ hi dharmadhātur,¹⁵⁾ a*bhāvāḥ sarvadharmā iti bodher¹⁶⁾ adhivacanam¹⁷⁾ etad¹⁷⁾ yo 'sau dharmadhātur iti saṅkhyāṃ gacchati. Tat kasmād dhetor? Sarvadharmā hy¹⁸⁾ anānātvam¹⁹⁾ buddhaviśayataḥ.²⁰⁾ Anānātvam²¹⁾ 聽受,如是菩提性相空寂,諸大菩薩尚未能知;何況二乘所知解了?菩提性相尚不可得.況當有實證菩提者?

〔舍〕舍利子言:曼殊室利,佛於法界,豈不證耶?

〔曼〕不也,大德.所以者何,佛即法界,法界即佛,法界不應還證法界.又舍利子,一切法空,說為法界.即此界法,說為菩提.法界菩提,俱離性相,由斯故,說一切法空.一切法空,菩提,法界,皆是佛境,無二無別.無二無別故,不可了知;不可了知故,則無言說;無言說故,不可

1) T. -trā. 2) Ky. -tuṃr. 3) T. -dho. 4) T. evam. 5) In T. & I. this word is followed by: - kulaputrād vā kuladuhitṛtaś ca etc, but this is a wrong sequence and is to be followed by: - saced, bhadanta śāradvatīputra, etc in page 11 (line 30) in T. and fol. 25 (line) in I. 6) Ky. sacet puna. 7) I. omits dharmā. 8) K. vini-; I. & Ky. -ddho. 9) Deest in T. & I. 10) Ky. eṣa. 11) I. omits r. 12) K. & Ky. -s. 13) Ky. omits r. 14) Ky. -tvā. 15) K. -ḥ. 16) Ky. bodhisattva. 17) I. api muñcanam etad; Ky. -varanam etad; T. adhimucya na me tad. 18) K. hi. 19) K. & I. -tvā. 20) Ky. -ta; T. to. 21) T. 'nānā.

iti, bhadanta śāradvatīputravijñaptikam¹⁾ padam²⁾ etad; avijñaptikam¹⁾ iti, bhadanta śāradvatīputra, naitac chakyam vijñāpayitum³⁾ saṃskṛtatvena vā⁴⁾ yāvad asaṃskṛtatvena vā.⁵⁾ Na tatra kācid vijñaptis,⁶⁾ tena tad avijñaptikam; sarvadharmā hi, bhadanta śāradvatīputravijñaptikāḥ.⁷⁾ Tat kasmād dhetos? Tathā hi sarvadharmāṇāṃ prādurbhāvo nāsti, yasmin sthitvā vijñāpyeran.⁸⁾ Ye 'py amy⁹⁾ ānantaryaprasṛtā⁹⁾ acintyaprasṛtā¹¹⁾ te: ye cācintyaprasṛtā bhūtaprasṛtā te. Tat kasmād dhetor? Bhūtam¹¹⁾ iti, bhadanta śāradvatīputrābhedapadam¹¹⁾ etad. Ye 'py acintyadharmasamanvāgatā¹³⁾ naiva te svargagāmino, nāpāyagāmino, na parinirvāṇagāmināḥ.¹⁴⁾ Tat kasmād dhetor¹⁵⁾? Na hy¹⁶⁾ acintyāṃ¹⁶⁾ gamānāgamanena¹⁷⁾ pratyupasthitam,¹⁷⁾ yāvan na parinirvāṇam gamānāgamanena¹⁷⁾ pratyupasthitam.¹⁷⁾ Ye 施設有為無為有非等.又舍利子,一切法性,亦無二無別.無二無別故,不可了知;不可了知故,則無言說;無言說故,不可施設;所以者何,諸法本性,都無所有;不可施設在此,在彼,此物,彼物.又舍利子,若造無間,當知即造不可思議,亦造實際.何以故,舍利子,不可思議與五無間,俱即實際,性無差別;既無有能造實際者,是故無間不可思議,亦不可造.由斯理趣,造無間者,非墮地獄;不思議者,非得生天;造無間者,亦非長夜沈淪生死;不思議者,亦非究竟能證涅槃.何以故,舍利子,不可思議

1) T. & I. -ptakam. 2) Ky. omits. 3) T. adds semicolon. 4) Ky. omits. 5) T. connects these words with the following. 6) I. vijñā-; Ky. -ḥ. 7) T. śāra-; I. -kā; Ky. -kāś. 8) T. -peran; I. penan. 9) T. & other MSS. amī'ānan-. 10) Ky. -tāḥ and omits the following te. 11) I. & T. na hy acintyam. 12) T. and all MSS. -tra abhe-. 13) T., I. & Ky. omits dharmā. 14) Ky. omits pari; T. -nir-. 15) T. -s. 16) Ky. hṛdgā (?). 17) Ky. omits gamanā; T. & I. -āgamanapraty-

'pi,¹⁾ bhadanta śāradvatīputra, catasṣu mūlapattiṣṭ²⁾ avasthitā,³⁾ amūle⁴⁾ te 'vasthitāḥ.⁵⁾ Tat kasmād dhetor? Na⁶⁾ hi, bhadanta śāradvatīputrānutpādasya⁷⁾ mūlam⁸⁾ vā⁹⁾ agram¹⁰⁾ veṣyate.¹⁰⁾ Amūlo¹¹⁾ bhikṣur ity¹²⁾ apratiṣṭhitasya¹³⁾ bhikṣor etad¹⁴⁾ adhivacanam;¹⁵⁾ utpannam¹⁶⁾ adhikaraṇam¹⁷⁾ ity adhi-kasamāropasyaitad¹⁸⁾ adhivacanam: adhikasamārope,¹⁹⁾ bhadanta śāradvatīputra, caram²⁰⁾ loke²⁰⁾ dakṣiṇīyo²¹⁾ bhavati. Tat kasmād dhetos? Tathā hi²²⁾ samāḥ²³⁾ so 'dhikasamāropaḥ.²⁴⁾ Śraddho, bhadanta śāradvatīputra, bhikṣur nārhati śraddhādeyam paribhoktum.²⁵⁾ Aśraddho,²⁶⁾ bhadanta²⁷⁾ śāradvatīputra, bhikṣur arhati śraddhādeyam paribhoktum.²⁸⁾

與五無間，皆住實際，性無差別，無生，無滅，無去，無來，非因，非果，非善，非惡，非招惡趣，非感人天，非證涅槃，非沒生死。何以故，以眞法界，非善，非惡，非高，非下，無前後故。又舍利子，犯重苾芻，非墮地獄，淨持戒者，非得生天；犯重苾芻，非沈生死，淨持戒者，非證涅槃；犯重苾芻，非應毀譽，淨持戒者，非應讚歎；犯重苾芻，非應輕蔑，淨持戒者，非應恭敬；犯重苾芻，非應乖諍，淨持戒者，非應和合；犯重苾芻，非應遠離，淨持戒者，非應親近；犯重苾芻，應非損減，淨持戒者，非應增益；犯重苾芻，非不應供，淨持戒者，非定應供；犯重苾芻，非增長漏，淨持戒者，非損減漏；犯重苾

1) Ky. adds te. 2) T. & I. -ṣu. 3) T. & I. vyava-; K. & Ky. -tāḥ. 4) I. amu-. 5) T. & I. vyava-. 6) Ky. nna. 7) T. & I. -tra anut-. 8) Ky. omits mū. 9) T. & I. omit. 10) T. & I. omit; Ky. prāptim vā ityete. 11) T. -le; Ky. lā. 12) Ky. iti. 13) Ky. -tad. 14) Ky. omits. 15) I. adhava-. 16) I. ityunnam; Ky. adds ity. 17) T. & I. adhivacanam karaṇam; Ky. avikaraṇam. 18) T. adhikasamāropasyaitad; I. adhikasamārope paryetad; Ky. adhikaraṇam āropasyaitad. 19) T. & I. adhikam āropya. 20) K. & Ky. caran loke; I. caran take. 21) I. -yā. 22) I. pi; Ky. adds rūpaḥ. 23) T. visamaḥ. 24) K. & I. dhi-. 25) T. -bhoktavyam; I. -bhāktavyam. 26) T. & I. -aḥ. 27) T. & I. omit. 28) T. & I. -bhoktavyam.

Kulpiko, bhadanta śāradvatīputra, bhikṣur nārhati śraddhādeyam paribhoktum.¹⁾ Akalpiko, bhadanta śāradvatīputra,²⁾ bhikṣur arhati śraddhādeyam paribhoktum,¹⁾ Asamupahatane³⁾ triko³⁾ bhikṣur arhan kṣiṇāsrava⁴⁾ ity ucyate.

Śāradvatīputra āha: Kiṃ samdhāya⁵⁾, mañjuśrīr, evaṃ vadasi?

Mañjuśrīr āha: Na samatā⁶⁾ samupahatā,⁶⁾ yā samatā caiva⁷⁾ sā netri. Idam samdhāya, bhadanta śāradvatīputraivam⁸⁾ vadāmy.⁹⁾ asamupahatanetrikō¹⁰⁾ bhikṣur arhan kṣiṇāsrava¹¹⁾ ity ucyate. Anuttīrṇabhaya¹²⁾ iti, bhadanta śāradvatīputrārhatāḥ¹³⁾ kṣiṇāsravasyaita¹⁴⁾ adhivacanam.

Śāradvatīputra āha: Kiṃ¹⁵⁾ sandhāya, mañjuśrīr,¹⁶⁾ evaṃ vadasi?¹⁷⁾

芻，非不清淨，淨持戒者，非定清淨；犯重苾芻，非無淨信，淨持戒者，非有淨信；犯重苾芻，非不應受清淨信施；淨持戒者，非定應受清淨信施。何以故，舍利子，眞法界中，若持若犯，其性平等，無差別故。又舍利子，諸異生類，名和合者，漏盡苾芻，名不和合。

[舍] 曼殊室利，汝依何義，作如是說？

[曼] 大德，異生與生因合，名和合者。諸阿羅漢無如是義，名不和合。我依此義作如是說。又舍利子，諸異生類，名超怖者，漏盡苾芻，名不超怖。

[舍] 曼殊室利，汝依何義，作如是說？

1) T. & I. -tavyam. 2) Ky. -trā. 3) T. -hatanetrikō; Ky. -hantunetrikō. 4) T. & I. -āsrava. 5) I. adds sa. 6) T. samāsamupahatā; I. satā samupahatā; Ky. samatā samupagatā. 7) T., I. & K. saiva. 8) T. & I. -tra evam. 9) Ky. -mi. 10) T. & I. -hatanetrikō. 11) T., I. & Ky. -āsrava. 12) K. anuttīrṇa-; Ky. anuttīrṇabhaya (?). 13) T. omits arhatāḥ; Ky. -tra ar-. 14) T. -āśra-; I. āśravasye-. 15) T. & I. adds punaḥ. 16) Deest in T. & I. 17) T. & I. add. mañjuśrīr.

Mañjuśrīr āha: Aṅṅy¹⁾ api tasya bhayāni na sam-vidyante.²⁾ Tat kim uttarīṣyati? Idam sandhāya, bhadanta śāradvatīputraivaṃ³⁾ vadāmy: Anuttīrṇabhaya⁴⁾ ity arhataḥ kṣīṇāsraṣyaitad⁵⁾ adhivacanam iti.⁶⁾

Śāradvatīputra⁷⁾ āha:⁷⁾ Anutpannakṣāntika iti, mañjuśrīḥ, kasyaitad⁸⁾ adhivacanam?

Mañjuśrīr āha: Yena, bhadanta śāradvatīputraṅgur⁹⁾ api dharmo¹⁰⁾ notpāditaḥ,¹¹⁾ sa ucyate¹²⁾ 'nutpannakṣāntika¹²⁾ iti.

*18a

Śāra*dvatīputra āha: Avinīto¹³⁾ bhikṣur iti, mañjuśrīḥ, kasyaitad¹⁴⁾ adhivacanam?

Mañjuśrīr¹⁵⁾ āha:¹⁵⁾ Avinīto bhikṣur iti, bhadanta śāradvatīputrārhataḥ¹⁶⁾ kṣīṇāsraṣyaitad¹⁷⁾ adhivacanam. Tat

〔曼〕 大德，異生於可怖法，不生怖畏，名超怖者。 諸阿羅漢，知可怖法，實無所有無怖可超。 我依此義，作如是說。 又舍利子，諸異生類，得無滅忍。 諸菩薩衆，得無生忍。

〔舍〕 曼殊室利，汝依何義，作如是說？

〔曼〕 大德，異生不樂寂滅，名得無滅忍。 諸菩薩衆不見法生，名得無生忍。 我依此義，作如是說。 又舍利子，諸異生類名調伏者。 漏盡苾芻名不調伏。

〔舍〕 曼殊室利，汝依何義，作如是說？

1) I. aṅṅy. 2) Ky. -dyate. 3) I. -trevaṃ. 4) K. -tīrṇa-. 5) T. -āsrava-; I. -āsravasyetad. 6) This sentence is wanting in Ky. 7) Deest in I. 8) I. -syetad. 9) T. & all MSS. -tra aṅgur. 10) I. -mā; Ky. -man. 11) T. & I. notpadi-. 12) T. & all MSS. -te an-. 13) This sentence is wanting in Ky. 14) I. -syetad. 15) Deest in Ky.; I. adds: - avinīto bhikṣur iti kasyetad (-sytad?) adhivacanam. Mañjuśrīr āha. These superfluous words occur in T. also, but the editor has put them in brackets. 16) Ky. -tra arh-. 17) T. -āsrava-; I. -āsravasyetad.

kasmād dhetor? Avinayo¹⁾ hi²⁾ vinīto,³⁾ na⁴⁾ vinayo⁴⁾ vinītaḥ.⁴⁾ Idam samdhāya, bhadanta śāradvatīputraivaṃ⁵⁾ vadāmy:⁶⁾ Avinīto bhikṣur⁷⁾ ity arhataḥ kṣīṇāsraṣyaitad⁸⁾ adhivacanam.

Śāradvatīputra⁹⁾ āha:⁹⁾ Adhicitte¹⁰⁾ caratīti, mañjuśrīḥ,¹¹⁾ kasyaitad¹²⁾ adhivacanam?¹³⁾

Mañjuśrīr āha: Adhicitte caratīti,¹⁴⁾ bhadanta śāradvatīputra, prthagjanasyaitad adhivacanam.¹⁵⁾

Śāradvatīputra āha: Kim sandhāya, mañjuśrīr, evam vadasi?

Mañjuśrīr āha: Tathā hi, bhadanta śāradvatīputra, so¹⁶⁾ 'dhikaroti.¹⁶⁾

Evam ukta,¹⁷⁾ āyusmāñ śāradvatīputro mañjuśriyaṃ

〔曼〕 大德，異生未調伏故，應可調伏，名調伏者。 諸阿羅漢，漏結已盡，不復須調，名不調伏。 我依此義，作如是說。 又舍利子，諸異生類，名增上心超越行者，漏盡苾芻，名心下劣非超越行。

〔舍〕 曼殊室利，汝依何義，作如是說？

〔曼〕 大德，異生其心高舉，行違法界，名增上心超越行者。 諸阿羅漢，其心謙下，行順法界，名心下劣非超越行。 我依此義，作如是說。

1) I. avirayo. 2) K. & Ky. omit. 3) Ky. -ta. 4) Ky. iti; K. vinayaḥ. In T. and I. this sentence is followed by: — Kasyaitad adhivacanam buddha iti etc. But this is a wrong sequence and is to be followed by: — Idam samdhāya, etc in Page 14 (line 11) in T. and folio 35 (line 8) in I. 5) I. -treva. 6) Ky. -mi. 7) I. bha-. 8) T. -āsrava-; I. -āsravasyetad. 9) Deest in Ky. 10) Ky. acitta; I. -tta. 11) T. -h. 12) I. -syetad. 13) Above three words are wanting in Ky. 14) Above four words are wanting in Ky. 15) This and the next sentence is wanting in T. and I. 16) K. & Ky. sodhi-; T. & I. bodhiṃ karoti. 17) T. and all MSS. -te.

kumārabhūtam etad avocat: Sādhu, sādhu, mañjuśrīr,¹⁾ yas tvam yathārhan kṣiṇāsravas²⁾ tathā kathayasi.

*18b

Mañjuśrīr āha: Evam etad, bhadanta *śāradvatīputra, yathā vadasi. Kṣiṇāsravo³⁾ 'smi na cārhan. Tat kasmād dhetos? Tathā hi, bhadanta śāradvatīputra, kṣiṇā⁴⁾ ma⁵⁾ āśā⁶⁾ śrāvabhūmau vā⁷⁾ pratyekabuddhabhūmau vā. Anena, bhadanta śāradvatīputra, paryāyeṇa kṣiṇāsravo⁸⁾ na cāsmyarhan.

Atha khalu bhagavān mañjuśriyaṃ kumārabhūtam etad avocat: Syān, mañjuśrīr, paryāyo yad bodhisatto mahāsattvo⁹⁾ bodhimaṇḍe niṣaṇṇo¹⁰⁾ 'bhavyo¹¹⁾ 'nuttarāṃ samyak-sambodhim abhisamboddhum.

Mañjuśrīr āha: Syād,¹²⁾ bhagavan, paryāyo,¹³⁾ yad bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo¹⁴⁾ 'bhavyo¹⁵⁾ 'nuttarāṃ¹⁶⁾ samyak-sambodhim abhisamboddhum. Tat kas-

〔舍〕 時舍利子，讚曼殊室利言：善哉善哉，善能為我，解密語義。

〔曼〕 曼殊室利報言：如是如是，大德。我非但能解密語義，我亦即是一切漏盡真阿羅漢。何以故，我於聲聞獨覺，樂欲皆永不起故，名漏盡真阿羅漢。

〔世〕 佛告曼殊室利童子：頗有因緣，可說菩薩坐菩提座，不證無上正等菩提。

〔曼〕 曼殊室利白言：世尊，亦有因緣，可說菩薩坐菩提座，不證無

1) I. omits r. 2) T. Kṣiṇāśra-; I. -āśra-. 3) T. kṣiṇāśra-; I. -āśra-. 4) T. kṣiṇā. 5) T. and all MSS. me. 6) T. & I. āśravā. 7) K. omits. 8) T. kṣiṇāśra-; I. -āśrvā. 9) T. adds vā. 10) Ky. -ṇṇaḥ. 11) T. 'bhavyo; K. 'bhavyaḥ & adds syād; Ky. abhavya syād; I. With the following word bhavyānu-. 12) T. syad. 13) I. -ryā. 14) Ky. -ṇṇaḥ. 15) T. bhavyo; Ky. abhavyo; I. bhavyo. 16) I. nutta-

mād dhetos? Tathā hi bodhav¹⁾ aṇur²⁾ api dharmo³⁾ na samvidyate nopalabhyate. Tenocyate 'nuttarā⁴⁾ samyak-sambodhir iti. Sa ca bodhir anutpannā:⁵⁾ tatra na kaścid⁶⁾ dharmah⁶⁾ samvidyate⁷⁾ nopalabhyate, yo bodhimaṇḍe niṣided,⁸⁾ yo vā⁹⁾ bodhim abhisambudhyed,¹⁰⁾ yena vā¹¹⁾ bo^{*} dhir¹²⁾ abhisambudhyeta,¹³⁾ yo vā bodhimaṇḍād uttiṣṭhed iti. Anena, bhagavan, paryāyeṇābhavyo¹⁴⁾ bodhisattvo mahāsattvo bodhimaṇḍe niṣaṇṇo 'nuttarāṃ samyak-sambodhim¹⁵⁾ abhisamboddhum.

*19a

Evam ukte, bhagavān mañjuśriyaṃ kumārabhūtam etad avocat:¹⁶⁾ Bodhir iti, mañjuśrīr, kasyaitad¹⁷⁾ adhivacanam?

Mañjuśrīr āha: Bodhir iti, bhagavan, pañcānām ānantaryāṇām etad adhivacanam. Tat kasmād dhetos? Tathā hi bodhiprakṛtikāny eva¹⁸⁾ tāni pañcānantaryāṇy¹⁹⁾

上正等菩提。謂菩提中無有少法可名無上正等菩提。然真菩提性無差別，非坐可得，不坐便捨。由此因緣，可說菩薩坐菩提座，不證菩提。無相菩提，不可證故。

〔曼〕 曼殊室利復白佛言：無上菩提，即五無間；彼五無間，即此菩提。所以者何，菩提無間俱假施設，非真實有菩提之性。非可證得，非可修習，非可現見。彼無間亦復如是。又一切法本性，畢竟不可現見。

1) I. -dhā caṇur; Ky. -dhā daṇur. 2) K. -mā. 3) T. & I. anu-. 4) T. anuttarā; I. -nno. 5) K. kiṃcit 6) K. satyaṃ. 7) K. omits sam. 8) Ky. -t. 9) K. omits. 10) I. -ta; K. -t. 11) I. omits. 12) I. & K. -dhim. 13) K. and Ky. -t; K. adds further:— yām vā bodhim abhisambudhyet. 14) T. -bhāv-; Ky. -ṇa abhav-; I. -yenā-. 15) T. myakdam-. 16) T. -d. 17) I. -sycet-. 18) Ky. evaṃ. 19) Ky. -ṇi.

abhavatvāt;¹⁾ tenaiṣa²⁾ bodhir anantaryaprakṛtikā,³⁾ anantaryā-
ṇām abhisambudhyamānā⁴⁾ bodhir, na ca pratyakṣibhāvanā⁵⁾
sarvadharmeṣu⁶⁾ bodhiḥ. Tat kasmād dhetoh? Sarvadharmā
hy atyantatayāpratyakṣās:⁷⁾ te⁸⁾ na⁹⁾ kenacid abhisambuddhā,⁹⁾
na dṛṣṭā,¹⁰⁾ na jñātā,¹¹⁾ yāvan na viditā; evam eṣā bodhiḥ.
*19b) Api tu khalu punar, bhagavann,¹²⁾ abhimānikaiḥ¹³⁾ sthāpi-
tāny etāni¹⁴⁾ abhisambudhāni, *yāvat pratyakṣikṛtāni.

Evam uktē, bhagavān mañjuśriyam kumārabhūtam
etat avocat: Kim¹⁵⁾ te¹⁵⁾ mañjuśrīr, mamāntike evaṃ
bhavati: Tathāgato me tathāgata iti?

Mañjuśrīr āha: No¹⁶⁾ hīdam, bhagavan. Tat kasmād
dhetor?¹⁷⁾ Na me, bhagavann¹⁵⁾, evaṃ¹⁹⁾ bhavet: Tathāgato
me tathāgata²⁰⁾ iti. Tat kasmād dhetos? [tathā caiva²¹⁾ tathatā

於中無覺無覺者，無見無見者，無知無知者，無分別無分別者。離相平等
名為菩提。五無間性亦復如是。由此菩提，非可證得。言可證得修習現
見大菩提者，是增上慢。

〔世〕 佛告曼殊室利童子：汝今謂我是如來耶？

〔曼〕 不也世尊，不也善逝。我不謂佛是實如來。所以者何，夫如來
者，以微妙智，證會真如。妙智真如，二俱離相。真如離相，非謂真如。

1) T. atāva-; I. etāva-. 2) I. -neṣā. 3) T. & I. ānantapra-; Ky. -kānām. 4) K. -dhyānā; Ky. -ddhyānām. 5) I. -kṣā-; Ky. -kṣībhā-
vabhāva. 6) Ky. omits sarva. 7) T. -tayā pra-; K. -tayā apra-; Ky. -
atyantayā apra. 8) I. Tena. 9) Ky. -āh. 10) Ky. -āh. 11) T. jñā-
Tib. ssutā. 12) All MSS. -van. 13) All MSS. nābli-, but the Tibetan and
Hsiian-chwang versions have no na. 14) T. & I. anyāni. 15) Ky. kin
tvam. 16) T. & I. na. 17) K. adds ye. 18) T. -van. 19) T. naivam; I.
neva. 20) I. -tā, 21) This and the following eight words are wanting
in Ky; I. cevam.

ca,]¹⁾ yathā²⁾ ca²⁾ tathatā tathā caīṣa³⁾ tathāgatas. Tathā hi,
bhagavan, na tathatā tathāgataṃ vijñāpayati, nāpi tathā-
gatas tathatāṃ⁴⁾ vijñāpayati. Tat kasmād dhetos? Tathā
hi, bhagavan,⁵⁾ paramārthato,⁶⁾ 'bhāvā⁷⁾ tathatā;⁷⁾ abhāvas
tathāgataḥ.⁸⁾ Tasmāt tarhi, bhagavan, na me evaṃ
bhavati: Tathāgato me tathāgata iti. Api tu tathāgata iti,
bhagavan, nāmadheyamātram⁹⁾ etat. Tat kataro 'sau
tathāgato yatra me evaṃ¹⁰⁾ bhaviṣyati: Tathāgato me
tathāgata iti?

Bhagavān āha: Sa¹¹⁾ saṃśayas¹¹⁾ te, mañjuśrīs, tathā-
gate?¹²⁾

*20a) Mañjuśrīr āha: No hīdam, bhagavan. Syād¹³⁾ atra
me bhagavan saṃśayaḥ, sacet kā*cit tathāgatapariniṣpattih
syāt tathāgatotpattir vā tathāgataparinirvāṇam vā.

妙智亦然，非謂妙智。既無妙智及無真如。是故如來亦非真實。何以
故，真如妙智，但假施設。如來亦爾，非二不二。是故妙智真如如來，但
有假名，而無一實。故不謂佛是實如來。

〔世〕 佛告曼殊室利童子：汝非疑惑於如來耶？

〔曼〕 不也世尊，不也善逝。何以故，我觀如來，實不可得，無生無滅，
故無所疑。

1) K. adds eṣā before ca. These words in the rectangular brackets seem
to be an erroneous insertion. There is no counter Tibetan version.
2) K. omits. 3) I. ceṣa. 4) Ky. omits m. 5) K. & Ky. -vān. 6) T.
& I. -tā; Ky. -taḥ. 7) K. & Ky. abhāvā ta-; T. & I. abhāvā tathatā.
8) T., I. & K. -tas. 9) I. nāsa-. 10) This and the following three
words are wanting in K. 11) T. saṃ-; I. -saṃśas. 12) T. & I. -taḥ; Ky.
-ta. 13) This and the following three words are wanting in T. & I.

Evam ukte, bhagavān mañjuśriyam kumārabhūtam etad avocat: ¹⁾ Na ²⁾ tava, mañjuśrīr, evaṃ bhavaty: ³⁾ Utpannas tathāgata iti?

Mañjuśrīr āha: Syān me, bhagavann ⁴⁾ utpannas ⁵⁾ tathāgata iti, saced dharmadhātor ⁶⁾ utpattiḥ syāt.

Bhagavān āha: Nādhimucyase tvam, mañjuśrīr, gaṅgānadīvalukopamaḥ buddhā bhagavantaḥ parinirvṛtā iti?

Mañjuśrīr āha: Kaścit ⁷⁾ punar, ⁸⁾ bhagavann, ekaviśayā buddhā bhagavanto, yad idam acintyaviśayāḥ? ⁹⁾

Bhagavān āha: Evam etan, mañjuśrīr, ekaviśayā buddhā bhagavanto yad idam acintyaviśayāḥ. ¹⁰⁾

Mañjuśrīr āha: Kaścit punar bhagavān ¹¹⁾ etarhi tiṣṭhati?

Bhagavān āha: Evam etan, ¹²⁾ mañjuśrīr ¹³⁾

〔世〕 佛告曼殊室利童子：如來豈不出現世間？

〔曼〕 不也世尊，不也善逝。若真法界出現世間，可言如來出現於世。非真法界出現世間，是故如來亦不出現。

〔世〕 曼殊室利，汝謂琉璃沙數諸佛入涅槃不？

〔曼〕 世尊，豈不諸佛如來，同不思議一境界相？

〔世〕 曼殊室利，如是如是，如汝所說。諸佛如來，同不思議一境界相。

〔曼〕 曼殊室利復白佛言：今佛世尊現住世不？

〔世〕 佛言：如是。

1) T. -an. 2) K. omits. 3) I. -ti. 4) T. -van. 5) T. atyantās; I. etyantatas. 6) T. ūrmavātor; I. uryavāto. 7) Ky. -d. 8) Ky. omits. 9) T. & I. -yam. 10) T. & I. -yam. 11) T. & I. -vann. 12) T. & I. -t. 13) T. & I. omit.

Mañjuśrīr āha: Tena hi, bhagavann, ¹⁾ ete ²⁾ gaṅgāna-dīvalukopamaḥ ³⁾ buddhā bhagavantaḥ na ⁴⁾ parinirvṛtāḥ. ⁵⁾ Tat kasmād dhetos? Tathā hi, bhagavann, e^{*}kaviśayā buddhā bhagavanto yad idam acintyaviśayā; ⁶⁾ na cācintyatā utpad-yate vā ⁷⁾ nirudhyate ⁷⁾ vā. ⁸⁾ Tasmād, bhagavan, ⁹⁾ bhagavato ¹⁰⁾ vābhisambuddhena ¹¹⁾ ye 'pi te 'nāgate ¹²⁾ 'dhvani tathāgatā arhantaḥ samyaksambuddhā bhaviṣyanti ¹³⁾ abhisambuddhā eva te. Tat kasmād dhetor? Na hy acintyātātītā ¹⁴⁾ vānā-gatā ¹⁵⁾ vā pratyutpannā vā. Tasmād, bhagavan, vibhramas ¹⁶⁾ teṣāṃ lokasanniveśaḥ, ¹⁷⁾ prapañcayanti ¹⁸⁾ te, bhagavaṃ, ¹⁹⁾ loke ²⁰⁾ sañniveśaṃ yeṣāṃ ²¹⁾ evaṃ bhavaty: ²²⁾ Utpannas tathāgato yāvat parinirvāsyati veti.

Evam ukte, bhagavān mañjuśriyam kumārabhūtam etad avocat: 'Tena hi tvam, ²³⁾ mañjuśrīr, idam ²⁴⁾ tathāgatā-

〔曼〕 曼殊室利便白佛言：若佛世尊現住世者，琉璃沙等諸佛世尊亦應住世。何以故，一切如來同不思議一境相故；不思議相無生無滅。如何諸佛有入涅槃？是故世尊，若未來佛當有出世，一切如來皆當出世。若過去佛已入涅槃，一切如來皆已滅度。若現在佛現證菩提，一切如來皆應現證。何以故，不思議中去來現在所有諸佛無差別故。然諸世間迷謬執著種種戲論，謂佛世尊有生有滅有證菩提。

〔世〕 佛告曼殊室利童子：汝所說法，唯有如來不退菩薩大阿羅漢

1) K. bhgann. 2) K. te. 3) Ky. -vāli-. 4) Deest in all the MSS., but found in the Tibetan version. 5) K. -nirvṛtāḥ; Ky. -nivṛtās; I. niṣṭhitāḥ. 6) K. -yāḥ. 7) Ky. tāniru-. 8) Ky. omits. 9) T. & I. -vann. 10) T. & I. omit. 11) T. & I. evābhi-. 12) MSS. anā-. 13) K. & I. -nti. 14) I. -ta. 15) MSS. vā anā-. 16) I. vipramas. 17) Ky. omits ḥ. 18) Ky. -pañcanti. 19) K. & I. -van. 20) Ky. -ka. 21) Ky. yeṣāṃ. 22) Ky. -vety; I. -vati. 23) T. & I. omit. 24) I. idam; Ky. -dan.

cintyaṃ acintyaṃ¹⁾ niścintyaṃ,²⁾ tathāgatasya vāgrata³⁾ udāharair⁴⁾ udāharer⁵⁾ avavartikasya⁶⁾ bodhisattvasya mahā-sattvasya vārhato⁷⁾ vā⁸⁾ kṣiṇasravasya.⁹⁾ Tat kasmād dhetos? Tathā hi te śrutvā naivānujñāsyanti, naiva¹⁰⁾ pratikro^{*}kṣyanti.¹¹⁾ Tat kasmād dhetos? Tathā hi tac¹²⁾ cintyaṃ¹²⁾ acintyaṃ niścintyaṃ¹³⁾

Mañjuśrīr āha: Acintyānāṃ niścintyānāṃ, bhagavan,¹⁴⁾ sarvadharmāṇāṃ ko 'trānujñāsyati vā pratikroksyati¹⁵⁾ vā?

Bhagavan āha: Yathaiva, mañjuśrīr, tathāgato¹⁶⁾ niścintyas tathaiva pṛthagjanā¹⁷⁾ api¹⁷⁾ niścintyāḥ.¹⁷⁾

Mañjuśrīr¹⁸⁾ āha: Pṛthagjanā api, bhagavaṃs, tathaiva niścintyāḥ?

Bhagavan āha: Evam etan, mañjuśrīr.¹⁹⁾ Tat kasmād

所能解了，餘不能知。何以故，唯如來等聞是深法，如實了達，不讚不毀，知心非心不可得故。所以者何，一切法性皆悉平等，心及非心俱不可得，由此於法無讚無毀。

〔曼〕曼殊室利即白佛言：於是深法，誰當讚毀？

〔世〕佛言：童子，愚夫異生，彼如是，心非實心性，同佛心性不可思議。

〔曼〕曼殊室利復白佛言：愚夫異生心非心性，同佛心性不思議耶？

1) Ky. omits m. 2) T. & I. omit m; K. & Ky. add acintyaṃ. 3) Ky. evāgrataḥ; T. & I. -to. 4) T. & I. vodāharair; K. & Ky. udāharann. 5) T., I. & K. -red; Ky. -reḥ 6) T. & I. omit sya and connect this with the following word. 7) Ky. omits vā; K. vā ar-. 8) Ky. omits. 9) T. & I. -āsra-. 10) Ky. -vam. 11) I. -phrākṣya-; K. -mokṣa-. 12) But the original of the Tibetan version seems to be tad acintyaṃ. 13) Ky. omits. 14) T. & I. add na. 15) I. -krākṣanti. 16) I. -tā. 17) D. est in Ky. 18) Ky. omits. 19) K., Ky. & I. -s.

dhetos?¹⁾ Tathā hi²⁾ sarvāṇy³⁾ cintyāni⁴⁾ niścintyāni.

Mañjuśrīr āha: Tat kasmād⁵⁾ bhagavan evam⁶⁾ āha: Yathaiva tathāgato niścintya,⁷⁾ evaṃ pṛthagjanā api niścintyā⁸⁾ iti? Nanu, bhagavan, pṛthagjanatvam api niścintyaṃ.⁹⁾ Tat kasmād dhetor?¹⁰⁾ niścintyā hi,¹¹⁾ bhagavan, sarvadharmāḥ.¹²⁾ Ye kecid, bhagavan, parinirvāṇāya prasthitā, vihariṣyante¹³⁾ te bhagavan.¹⁴⁾ Tat kasmād¹⁵⁾ dhetor?¹⁶⁾ Yaiva niścintyātā¹⁷⁾ tad⁷⁾ eva¹⁷⁾ parinirvāṇaṃ. Tasmāt tarhi, bhagavan,¹⁸⁾ nāsti niścintyatāyāṃ¹⁹⁾ nānātvaṃ; ye 'pi²⁰⁾ bhagava^{*}nn,²¹⁾ evam āhur.²²⁾ Ime pṛthagjanadharmā,²³⁾ ima²⁴⁾ āryadharmā iti, tā²⁵⁾ idaṃ vacanīyāḥ:— kalyāṇamitrāṇi tāvat paryupāsadhvaṃ²⁶⁾ tataḥ paścāj²⁷⁾ jñāsyatha: Ime pṛthagjanadharmā, ima²⁸⁾ āryadharmā iti.²⁹⁾

〔世〕佛告曼殊室利童子：如是如是，如汝所說。何以故，佛有情心及一切法，皆悉平等不思議故。

〔曼〕曼殊室利復白佛言：佛有情心及一切法，若皆平等不可思議，今諸聖賢求涅槃者，勤行精進豈不唐損？所以者何，不思議性與涅槃性既無差別，何用更求？若有說言此異生法此聖者法有差別相，當知彼人未曾親近真淨善友，作如是說，令諸有情執二法異，沈淪生死，不得涅槃。

1) I. -h. 2) Ky. adds śrutvā. 3) T., I. & K. -ni. 4) Ky. acintyāni. 5) I. -t; T. supplements dhetor. 6) T. & I. omit. 7) Ky. -tyāḥ. 8) I. -tya. 9) Ky. cintyā niścintyā niścintyan. 10) I. -toḥ. 11) T. & I. omit. 12) Ky. -rmāṇā. 13) T. & I. vihasyante. 14) I. & K. -vams. 15) Ky. kasya. 16) he-. 17) Ky. -tya tāvad eva. 18) Ky. adds sarvadharmā. 19) T. -tā yā; K., Ky. & I. omit m. 20) All the MSS. add te. 21) T. -van. 22) Ky. -h. 23) Ky. -janā dharmāḥ. 24) MSS. ime 25) T. te. 26) T. paruyā-; I. omits m; Ky. -sidhvaṃ. 27) I. -t. 28) MSS. ime. 29) So mentioned in all the MSS. and also in the Tibetan version, but is this not the mistake of "the Ime 'pṛthagjanadharmā, ime 'nāryadharmā" iti?

Evam ukte, bhagavān mañjuśriyam¹⁾ kumārabhūtam etad avocat:²⁾ Icchasi tvam, mañjuśrīś, tathāgatam³⁾ sarvasattvānām agryam?⁴⁾

⁵⁾Mañjuśrīr āha: Iccheyam aham, bhagavaṃs, tathāgatam sarvasattvānām agryam, saced iha kācit sattvaparinīṣpattiḥ syāt.

⁶⁾Bhagavān āha: Icchasi tvam, mañjuśrīś⁷⁾, tathāgatam acintyadharmasamanvāgatam?

Mañjuśrīr āha: Iccheyam aham, bhagavaṃs, tathāgatam acintyadharmasamanvāgatam, sacet kaścid⁸⁾ acintyadharmasamanvāgataḥ syāt.

Bhagavān āha: Icchasi punas⁹⁾ tvam, mañjuśrīr, evam: Ime śrāvakās tathāgatena vinītā iti?

Mañjuśrīr āha: Iccheyam aham, bhagavann, evam:¹⁰⁾ ime śrāvakās tathāgatena vinītā iti, sacet kaścid acintya¹¹⁾ dhātuvinayam gacchen; na bhagavan, buddhotpādaḥ kasyacid

〔世〕 佛告曼殊室利童子：汝願如來於有情類最爲勝不？

〔曼〕 世尊，若有真實有情，我願如來於彼最勝。然有情類實不可得。

〔世〕 佛告曼殊室利童子：汝願佛成就不思議法耶？

〔曼〕 世尊，若有不思議法實可成就，我願如來成就彼法，然無是事。

〔世〕 佛告曼殊室利童子：汝願如來說法調伏弟子衆不？

〔曼〕 世尊，若有說法調伏眞如法界，我願如來說法調伏諸弟子衆；然佛世尊出現於世，於有情類，都無恩德。所以者何，諸有情類皆住無雜眞

¹⁾ Ky. -śriyam. ²⁾ T. & K. -d. ³⁾ T. -thagā-. ⁴⁾ I. agrām. ⁵⁾ & ⁶⁾ This sentence is wanting in T. & I. ⁷⁾ K. -r and adds evam ime śrāvakas. ⁸⁾ I. kimcid. ⁹⁾ Ky. omits. ¹⁰⁾ K. omits.

upakāreṇa vāpakāreṇa¹⁾ vā pratyupasthitāḥ.²⁾ Tat kasmād dhetos? Tathā hi sthita eṣa³⁾ dhātur⁴⁾ asaṃkīrṇa eṣa dhātur, yadutācintyadhātus:⁵⁾ tasmimś ca dhātau⁶⁾ na⁷⁾ śrāvakanānātvam, yāvan na pṛthagjananānātvam upalabhyate.

Bhagavān āha: Na tvam, mañjuśrīr, evam icchasi:⁸⁾ Anuttaram⁹⁾ puṇyakṣetram¹⁰⁾ tathāgata iti?

Mañjuśrīr āha: Abhāvatvād, bhagavan, puṇyakṣetram¹¹⁾ tathāgatas, tenaitad¹²⁾ anuttaram¹³⁾ puṇyakṣetram,¹³⁾ yenaitat¹⁴⁾ puṇyakṣetram nāpuṇyakṣetram,¹⁵⁾ tenaitad¹⁶⁾ anuttaram puṇyakṣetram. Api tu khalu punar,¹⁷⁾ bhagavan,¹⁸⁾ nātra¹⁹⁾ kaścid dharmāḥ samudāgacchati,²⁰⁾ na kṣiyata; evam tat²¹⁾

如法界。於此界中，異生聖者，能說能受，俱不可得。

〔世〕 佛告曼殊室利童子：汝願如來是世無上眞福田不？

〔曼〕 曼殊室利白言：世尊，若諸福田是實有者，我亦願佛於彼無上。然諸福田實不可得。是故諸佛皆非福田，非非福田。以福非福及一切法性平等故。然世間田能無盡者，世共說彼名無上田。諸佛世尊證無盡福，是故可說無上福田。又世間田無轉變者，世共說彼名無上田。諸佛世尊證難思福，是故可說無上福田。諸佛福田雖實無上，而植福者無減無增。

¹⁾ K. vā upa-; T., I. & Ky. vā apa-. ²⁾ Ky. -tāḥ. ³⁾ I. eva. ⁴⁾ Ky. dharmadhātuh. ⁵⁾ Ky. -uta acin-. ⁶⁾ I. -to. ⁷⁾ I. ra. ⁸⁾ T. & K. -sy. ⁹⁾ T. & I. omit m. ¹⁰⁾ Ky. omits m. ¹¹⁾ Ky. omits m. ¹²⁾ I. tene-. ¹³⁾ T. & I. anuttarapū-. ¹⁴⁾ Ky. nā tat. ¹⁵⁾ Ky. naitat puṇyakṣetram nāpuṇyakṣetram. The words: Yenaitat puṇyakṣetram nāpuṇyakṣetram are wanting in I. T. has nāḥṣetram for these. ¹⁶⁾ I. tene-. ¹⁷⁾ Ky. -s. ¹⁸⁾ Ky. omits. ¹⁹⁾ Ky. tatra; K. na tatra. ²⁰⁾ K. -si. ²¹⁾ T., I. & Ky. tatra.

punyaḥkṣetraṃ;¹⁾ tatra¹⁾ ca²⁾ bijaṃ³⁾ prakṣiptaṃ⁴⁾ na vivardhate na parihīyate.

Bhagavān āha: Kim⁵⁾ sandhāya,⁵⁾ mañjuśrīr, evam vadasi: Tatra kṣetre bijaṃ avaropitaṃ na vivardhate na parihīyata⁶⁾ iti?

*22b

Mañjuśrīr āha: Tathā hi, bhagavaṇ, aci*ntyam tat kṣetraṃ, evam tat⁷⁾ punyaḥkṣetraṃ⁸⁾

Atha khalu tasyaṃ, velāyāṃ buddhānubhāvena⁹⁾ ṣaḍvīkāraṃ¹⁰⁾ mahapṛthivīcālo¹¹⁾ 'bhūt. Śoḍaśānaṃ ca bhikṣusahasrāṇāṃ anupādāyāsravebhyaś¹²⁾ cittāni vimuktāni, saptānāṃ ca bhikṣuṇīśātānāṃ, trayāṇāṃ copāsakaśātānāṃ, catvāriṃśataś¹³⁾ copāsikāśahasrāṇāṃ,¹³⁾ ṣaṣṭeś¹⁴⁾ ca kāmāvācarāṇāṃ¹⁵⁾ devakoṭīniyutātṃvirajo¹⁶⁾ vigatamalaṃ dharmeṣu¹⁷⁾ dharmacakṣur utpannaṃ.

Atha khalv āyusmān ānanda utthāyāsanād¹⁸⁾ ekāṃ-

〔世〕 佛告曼殊室利童子：汝依何義作如是說？

〔曼〕 曼殊室利白言：世尊，佛福田相不可思議。若有於中而植福者，即便能了平等法性，達一切法無減無增故，佛福田最為無上。

再時大地，以佛世尊神力法力，六返變動。時衆會中有十六億大苾芻衆，諸漏永盡，心得解脫。七百苾芻尼，三千鄢波索迦，四萬鄢波斯迦，六十俱胝那庾多數欲界天衆，遠塵離垢生淨法眼。

¹⁾ Ky. omits. ²⁾ I. na. ³⁾ Ky. omits ṃ. ⁴⁾ T. -kṣī-; Ky. omits ṃ. ⁵⁾ Ky. kimaya. ⁶⁾ T., I. & K. -te. ⁷⁾ T. & I. tu. ⁸⁾ Above three words are wanting in Ky. ⁹⁾ T. -bhava-. ¹⁰⁾ I. ṣaḍvi-. ¹¹⁾ T. & I. omiṭ mahā. ¹²⁾ Ky. anupādāyāś; T. -āśravebhyāś; I. -āgra-vetyāś. ¹³⁾ T. I. & Ky. -rīṃśaccopā-. ¹⁴⁾ T. ṣaṣṭeś; I. ṣaṣṭāś. ¹⁵⁾ MSS. -carā-. ¹⁶⁾ T. & I. -koṭī niyutaśātānāṃ vi-. ¹⁷⁾ I. adds ca. ¹⁸⁾ Ky. -yāms-.

śacīvaram¹⁾ prāvṛtya dakṣiṇaṃ jānumaṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya, yena bhagavāṃs tenāñjaliṃ praṇamya bhagavantaṃ etad avocat: Ko, bhagavan, hetuḥ, kaḥ pratyayo 'sya mahataḥ pṛthivīcālasya²⁾ loke prādurbhāvāya?

*23a

Evam ukte, bhagavān āyusmantam ānandaṃ³⁾ etad avocat: Ayam, ānanda, punyaḥkṣetranirdeśo nāma⁴⁾ dharmaparyāyaḥ pūrvakair⁵⁾ api buddhair bhagavadbhir, asmi*nn⁶⁾ eva pṛthivīpradeśe bhāṣitaḥ. Ayam, ānanda,⁷⁾ hetur, ayaṃ pratyayo 'sya mahataḥ pṛthivīcālasya loke prādurbhāvāya.

時阿難陀即從座起，頂禮佛足，偏覆左肩，右膝著地，合掌恭敬白言：世尊，何因何緣，今此大地，六返變動？

爾時佛告阿難陀言：由妙吉祥說福田相，我今印許故，現斯瑞。過去諸佛亦於此處，說福田相，令大地動故，於今時現如是事。

大般若波羅蜜多經卷第五百七十四。

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¹⁾ Ky. -āmsa-. ²⁾ I. -cāra-. ³⁾ I. omits. ⁴⁾ Ky. omits. ⁵⁾ T. pur-. ⁶⁾ Ky. aś-. ⁷⁾ I. ānanda.