

## Vajracchedikā nāma triśatikā prajñāpāramitā |

|māmo bhagavatyā āryaprajñāpāramitāyai||

evam mayā śrutam| ekasmin samaye bhagavān  
śrāvastyām viharati sma jetavane'nāthapiṇḍadasyārāme  
mahatā bhikṣusaṅghena sārtham trayodaśabhirbhikṣusataiḥ  
sambahulaiśca bodhisattvairmahāsattvaiḥ| atha khalu  
bhagavān pūrvāhṅakālasamaye nivāsyā pātracivaramādāya  
śrāvastīm mahānagarīm piṇḍāya prāvīkṣat| atha khalu  
bhagavān śrāvastīm mahānagarīm piṇḍāya caritvā  
kṛtabhaktakṛtyaḥ paścādbhaktapiṇḍapātapatikrāntaḥ  
pātracivaram pratisāmya pādaḥ prakṣālyā nyaṣīdatprajñāpta  
evāsane paryaṅkamābhujya rjuṁ kāyam praṇidhāya  
pratimukhīm smṛtimupasthāpya| atha khalu sambahulā  
bhikṣavo yena bhagavānstenopasaṁkrāman|  
upasaṁkramya bhagavataḥ pādaḥ śirobhirabhivandya  
bhagavantam triṣpradakṣiṇīkṛtyā ekānte nyaṣīdan||1||

tena khalu punaḥ samayenāyusmān  
subhūstiasyāmeva paṣādi samnipatito'bhūtsamniṣaṅgaḥ|  
atha khalvāyusmān  
subhūtirutthāyāsanādekāmsamuttarāsaṅgam kṛtvā dakṣiṇam  
jānumaṅḍalam pṛthivyām pratiṣṭhāpya yena  
bhagavānstenāñjaliṁ praṇāmya bhagavantametadavocat-  
āścaryam bhagavan, paramāścaryam sugata, yāvadeva  
tathāgatenārhatā samyaksambuddhena bodhisattvā  
mahāsattvā anupariḡhītāḥ parameṇānugraheṇa| āścaryam  
bhagavan yāvadeva tathāgatenārhatā samyaksambuddhena  
bodhisattvā mahāsattvāḥ parīnditāḥ paramayā parīndanayā|  
tatkatham bhagavan bodhisattvayānasamprasthitena  
kulaputreṇa vā kuladuhitrā vā sthātavyam katham  
pratipattavyam katham cittam pragrahītavyam ?

evamukte bhagavānāyusmantam  
subhūtimetadavocat- sādhu sādhu subhūte,  
evametatsubhūte, evametadyathā vadasi|  
anupariḡhītāstathāgatena bodhisattvā mahāsattvāḥ  
parameṇānugraheṇa| parīnditāstathāgatena bodhisattvā  
mahāsattvāḥ paramayā parīndanayā| tena hi subhūte śṛṇu,  
sādhu ca suṣṭhu ca manasi kuru, bhāṣiṣye'ham te-yathā  
bodhisattvayānasamprasthitena sthātavyam yathā  
pratipattavyam yathā cittam pragrahītavyam| evam  
bhagavan ityāyusyān subhūtirbhagavataḥ pratyaśrauṣit||2||

bhagavānasyaitadavocat-ihā subhūte  
bodhisattvayānasamprasthitenaiva cittamutpādayitavyam-  
yāvantaḥ subhūte sattvāḥ sattvadhātau sattvasamgrahaṇa  
samgrhītā aṇḍajā vā jarāyujā vā saṃsvedajā vā aupapādukā  
vā rūpiṇo vā arūpiṇo vā samjñīno vā asamjñīno vā  
naivasamjñīno nāsamjñīno vā, yāvān kaścitsattvadhātuḥ  
prajñāpyamānaḥ prajñāpyate, te ca mayā sarve'nupadhiśeṣe  
nirvāṇadhātau parinirvāpayitavyāḥ| evamaparimāṇānapi  
sattvān parinirvāpya na kaścitsattvaḥ parinirvāpito bhavati|  
tatkasya hetoḥ ? sacetsubhūte bodhisattvasya sattvasamjñā  
pravarteta, na sa bodhisattva iti vaktavyaḥ| tatkasya hetoḥ ?  
na sa subhūte bodhisattvo vaktavyo yasya sattvasamjñā  
pravarteta, jīvasamjñā vā pudgalasamjñā va pravarteta||3||

api tu khalu punaḥ subhūte na bodhisattvena  
vastupratīṣṭhitena dānaṃ dātavyam, na kvacitpratiṣṭhitena  
dānaṃ dātavyam| na rūpapratīṣṭhitena dānaṃ dātavyam| na  
śabdagandharasaspraṣṭavyadharmeṣu pratiṣṭhitena dānaṃ  
dātavyam| evaṃ hi sūbhūte bodhisattvena mahāsattvena  
dānaṃ dātavyam yathā na nimittasamjñāyāmapī pratīṣṭhet|  
tatkasya hetoḥ ? yaḥ subhūte bodhisattvo'pratiṣṭhito dānaṃ  
dadāti, tasya subhūte puṇyaskandhasya na sukaraṃ  
pramāṇamudgrahītum| tatkim manyase subhūte sukaraṃ  
pūrvasyām diśi ākāśasya pramāṇamudgrahītum ?  
subhūtīrāha-no hīdaṃ bhagavan| bhagavānāha- evaṃ  
dakṣiṇapaścimottarāsu adha ūrdhvaṃ digvidikṣu  
samantāddaśasu dikṣu sukaramākāśasya  
pramāṇamudgrahītum ? subhūtīrāha-no hīdaṃ bhagavan|  
bhagavānāha-evameva subhūte yo bodhisattvo'pratiṣṭhito  
dānaṃ dadāti, tasya subhūte puṇyaskandhasya na sukaraṃ  
pramāṇamudgrahītum| evaṃ hi subhūte  
bodhisattvayānasamprasthitena dānaṃ dātavyam yathā na  
nimittasamjñāyāmapī pratīṣṭhet||4||

tatkim manyase subhūte lakṣaṇasāmpadā tathāgato  
draṣṭavyaḥ ? subhūtīrāha-no hīdaṃ bhagavan| na  
lakṣaṇasāmpadā tathāgato draṣṭavyaḥ| tatkasya hetoḥ ? yā  
sā bhagavan lakṣaṇasāmpattathāgatena bhāṣitā  
saivālakṣaṇasāmpat| evamukte bhagavānāyusmantam  
subhūtimetadavocat yāvatsubhūte lakṣaṇasāmpat  
tāvanna mṛṣeti hi  
lakṣaṇālakṣaṇatastathāgato draṣṭavyaḥ||5||

evamukte āyusmān subhūtirbhagavantametadavocat-  
 asti bhagavan| kecitsattvā bhaviṣyantyanāgate'dhvani  
 paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ  
 saddharmavipralopakāle vartamāne, ye imeṣvevaṁrūpeṣu  
 sūtrāntapadeṣu bhāṣyamāṇeṣu  
 bhūtasamjñāmutpādayiṣyanti| api tu khalu punaḥ subhūte  
 bhaviṣyantyanāgate'dhvani bodhisattvā mahāsattvāḥ  
 paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ  
 saddharmavipralope vartamāne guṇavantaḥ śīlavantaḥ  
 prajñāvantaśca bhaviṣyanti, ye imeṣvevaṁrūpeṣu  
 sūtrāntapadeṣu bhāṣyamāṇeṣu  
 bhūtasamjñāmutpādayiṣyanti| na khalu punaste subhūte  
 bodhisattvā mahāsattvā ekabuddhaparyupāsītā bhaviṣyanti,  
 naikabuddhāvaropitakuśalamūlā bhaviṣyanti| api tu khalu  
 punaḥ subhūte anekabuddhaśatasahasraparyupāsītā  
 anekabuddhaśatasahasrāvaropitakuśalamūlāste bodhisattvā  
 mahāsattvā bhaviṣyanti, ye imeṣvevaṁrūpeṣu  
 sūtrāntapadeṣu bhāṣyamāṇeṣu ekacittaprasādamapi  
 pratilapsyante| jñātāste subhūte tathāgatena  
 buddhajñānena, drṣṭāste subhūte tathāgatena  
 buddhacakṣuṣā, buddhāste subhūte tathāgatena| sarve te  
 subhūte aprameyamasamkhyeyaṁ puṇyaskandhaṁ  
 prasaviṣyanti pratigrahiṣyanti| tatkasya hetoḥ ? na hi  
 subhūte teṣāṁ bodhisattvānāṁ mahāsattvānāmātmasamjñā  
 pravartate, na sattvasamjñā, na jīvasamjñā, na  
 pudgalasamjñā pravartate| nāpi teṣāṁ subhūte  
 bodhisattvānāṁ mahāsattvānāṁ dharmasamjñā pravartate|  
 evaṁ nādharmasamjñā| nāpi teṣāṁ subhūte samjñā  
 nāsamjñā pravartate| tatkasya hetoḥ ? sacetsubhūte teṣāṁ  
 bodhisattvānāṁ mahāsattvānāṁ dharmasamjñā pravarteta,  
 sa eva teṣāmātmagrāho bhavet, sattvagrāho jīvagrāhaḥ  
 pudgalagrāho bhavet| sacedadharmasamjñā pravarteta, sa  
 eva teṣāmātmagrāho bhavet, sattvagrāho jīvagrāhaḥ  
 pudgalagrāha iti| tatkasya hetoḥ ? na khalu punaḥ subhūte  
 bodhisattvena mahāsattvena dharma udgrahītavyo  
 nādharmaḥ| tasmādiyāṁ tathāgatena saṁdhāya vāgbhāṣītā-  
 kolopamaṁ dharmaparyāyamājānadbhidharmā eva  
 prahātavyāḥ prāgevādharmā iti||6||

punaraparaṁ bhagavānāyusmantam  
 subhūtimetadavocat- tatkiṁ manyase subhūte, asti sa  
 kaściddharmo yastathāgatenānuttarā  
 samyaksambodhiritiyabhisambuddhaḥ, kaścivā  
 dharmastathāgatena deśitaḥ ? evamukte āyusmān

subhūtirbhagavantametadvocat-yathāhaṃ bhagavan  
bhagavato bhāṣitasyārthamājānāmi, nāsti sa kaściddharmo  
yastathāgatena anuttarā  
samyaksāmbodhiritiyabhisāmbuddhaḥ, nāsti dharmo  
yastathāgatena deśitaḥ| tatkasya hetoḥ ? yo'sau tathāgatena  
dharmo'bhisāmbuddho deśito vā, agrāhyaḥ so'nabhilapyah|  
na sa dharmo nādharmah| tatkasya hetoḥ ?  
asaṃskṛtaprabhāvitā hyāryapudgalāḥ||7||

bhagavānāha- tatkiṃ manyase subhūte yaḥ  
kaścitkulaputro vā kuladuhitā vā imaṃ  
trisāhasramahāsāhasraṃ lokadhātum̄ saptaratnaparipūrṇam̄  
kṛtvā tathāgatebhyo'rhadbhayaḥ samyaksāmbuddhebhyo  
dānam̄ dadyāt, api nu sa kulaputro vā kuladuhitā vā  
tatonidānam̄ bahu puṇyaskandham̄ prasunuyāt|  
subhūtirāha-bahu bhagavan, bahu sugata sa kulaputro vā  
kuladuhitā vā tatonidānam̄ puṇyaskandham̄ prasunuyāt|  
tatkasya hetoḥ ? yo'sau bhagavan  
puṇyaskandhastathāgatena bhāṣitaḥ, askandhaḥ sa  
tathāgatena bhāṣitaḥ| tasmāttathāgato bhāṣate-  
puṇyaskandhaḥ puṇyaskandha iti| bhagavānāha-yaśca khalu  
punaḥ subhūte kulaputro vā kuladuhitā va imaṃ  
trisāhasramahāsāhasraṃ lokadhātum̄ saptaratnaparipūrṇam̄  
kṛtvā tathāgatebhyo'rhadbhayaḥ samyaksāmbuddhebhyo  
dānam̄ dadyāt, yaśca ito  
dharmaparyāyādantaścaścatuṣpādikāmapi gāthāmudgṛhya  
parebhyo vistareṇa deśayet saṃprakāśayet, ayameva  
tatonidānam̄ bahutaram̄ puṇyaskandham̄  
prasunuyādaprameyasāmkhyeyam| tatkasya hetoḥ ?  
atonirjātā hi subhūte tathāgatānāmarhatām̄  
samyaksāmbuddhānāmanuttarā samyaksāmbodhiḥ,  
atonirjātāśca buddhā bhagavantaḥ| tatkasya hetoḥ ?  
buddhadharmā buddhadharmā iti subhūte  
abuddhadharmāścaiva te tathāgatena bhāṣitāḥ| tenocyante  
buddhadharmā iti||8||

tatkiṃ manyase subhūte api nu srotaāpannasyaivaṃ  
bhavati-mayā srotaāpattiphalaṃ prāptamiti? subhūtirāha-no  
hīdam̄ bhagavan| na srotaāpannasyaivaṃ bhavati-mayā  
srotaāpattiphalaṃ prāptamiti| tatkasya hetoḥ ? na hi sa  
bhagavan kaściddharmamāpannaḥ, tenocyate srotaāpanna  
iti| na rūpamāpanno na śabdān na gandhān na rasān na  
spraṣṭavyān dharmānāpannaḥ| tenocyate srotaāpanna iti|  
sacedbhagavan srotaāpannasyaivaṃ bhavet- mayā

srotaāpattiphalaṃ prāptamiti, sa eva tasyātmagrāho bhavet, sattvagrāho jīvagrāhaḥ pudgalagrāho bhavediti||

bhagavānāha- takim manyase subhūte api nu sakṛdāgāmina evaṃ bhavati-mayā sakṛdāgāmiphalaṃ prāptamiti ? subhūtirāha-no hīdaṃ bhagavan| sa sakṛdāgāmina evaṃ bhavati-mayā sakṛdāgāmiphalaṃ prāptamiti| tatkasya hetoḥ ? na hi sa kaściddharmo yaḥ sakṛdāgāmitvamāpannaḥ| tenocyate sakṛdāgāmīti||

bhagavānāha-tatkim manyase subhūte api nu anāgāmina evaṃ bhavati-mayānāgāmiphalaṃ prāptamiti ? subhūtirāha-no hīdaṃ bhagavan| na anāgāmina evaṃ bhavati-mayā anāgāmiphalaṃ prāptamiti| tatkasya hetoḥ ? na hi sa bhagavan kaściddharmo yo'nāgāmitvamāpannaḥ| tenocyate anāgāmīti||

bhagavānāha- tatkim manyase subhūte api nu arhata evaṃ bhavati-mayā arhattvaṃ prāptamiti ? subhūtirāha-no hīdaṃ bhagavan| nārhata evaṃ bhavati-mayā arhattvaṃ prāptamiti| tatkasya hetoḥ ? na hi sa bhagavan kaściddharmo yo'rhanāma| tenocyate-arhanniti| sacedbhagavan arhata evaṃ bhavet-mayā arhattvaṃ prāptamiti, sa eva tasyātmagrāho bhavet, sattvagrāho jīvagrāhaḥ pudgalagrāho bhavet| tatkasya hetoḥ ? ahamasmi bhagavaṃstathāgatenārhatā samyaksambuddhena araṇāvihāriṇāmagrya nirdiṣṭaḥ| ahamasmi bhagavan arhan vītarāgaḥ| na ca me bhagavannevaṃ bhavati- arhannasmyahaṃ vītarāga iti| sacenmama bhagavannevaṃ bhavet-mayā arhattvaṃ prāptamiti, na mām tathāgato vyākariṣyadaraṇāvihāriṇāmagryaḥ subhūtiḥ kulaputro na kvacidviharati, tenocyate araṇāvihārī araṇāvihārīti||9||

bhagavānāha-tatkim manyase subhūte-asti sa kaściddharmo yastathāgatena dīpaṃkarasya tathāgatasyārhatā-samyaksambuddhasyāntikādudgrhītaḥ ? subhūtirāha- no hīdaṃ bhagavan| nāsti sa kaściddharmo yastathāgatena dīpaṃkarasya tathāgatasyārhatāḥ samyaksambuddhasyāntikādudgrhītaḥ||

bhagavānāha-yaḥ kaścitsubhūte bodhisattva evaṃ vadet-ahaṃ kṣetravyūhān niṣpādayiṣyāmīti, sa vitathaṃ vadet| tatkasya hetoḥ ? kṣetravyūhāḥ kṣetravyūhā iti

subhūte avyūhāste tathāgatena bhāṣitāḥ| tenocyante  
kṣetravyūhā iti| tasmāttarhi subhūte bodhisattvena  
mahāsattvena evamapraṭiṣṭhitaṁ cittamutpādayitavyaṁ  
yanna kvacitpraṭiṣṭhitaṁ cittamutpādayitavyaṁ| na  
rūpapraṭiṣṭhitaṁ cittamutpādayitavyaṁ na  
śabdagandharasaspraṣṭavyadharmapraṭiṣṭhitaṁ  
cittamutpādayitavyaṁ| tadyathāpi nāma subhūte puruṣo  
bhavedupetakāyo mahākāyo yattasyaivaṁ rūpa ātmabhāvaḥ  
syāt tadyathāpi nāma sumeruḥ parvatarājāḥ| tatkiṁ  
manyase subhūte api nu mahān sa ātmabhāvo bhavet ?  
subhūtirāha-mahān sa bhagavān, mahān sugata sa  
ātmabhāvo bhavet| tatkasya hetoḥ ? ātmabhāva ātmabhāva  
iti bhagavan na bhāvaḥ sa tathāgatena bhāṣitāḥ| tenocyata  
ātmabhāva iti| na hi bhagavan sa bhāvo nābhāvaḥ|  
tenocyate ātmabhāva iti||10||

bhagavānāha- tatkiṁ manyase subhūte-yāvatyo  
gaṅgāyāṁ mahānadyāṁ vālukāstāvatyā eva gaṅgānadyo  
bhavyeḥ ? tāsu yā vālukāḥ, api nu tā bahvayo bhavyeḥ ?  
subhūtirāha-tā eva tāvadbhagavan bahvayo gaṅgānadyo  
bhavyeḥ, prāgeva yāstāsu gaṅgānadīṣu vālukāḥ|  
bhagavānāha- ārocayāmi te subhūte, prativedayāmi te|  
yāvatyastāsu gaṅgānadīṣu vālukā bhavyestāvato  
lokadhātūn kaścideva strī vā puruṣo vā  
saptaratnaparipūrṇaṁ kṛtvā tathāgatebhyo'rhadbhayaḥ  
samyaksambuddhebhyo dānaṁ dadyāt, tat kiṁ manyase  
subhūte-api nu sā strī vā puruṣo vā tatonidānaṁ bahu  
puṇyaskandhaṁ prasunuyāt ? subhūtirāha-bahu bhagavan,  
bahu sugata strī vā puruṣo vā tatonidānaṁ puṇyaskandhaṁ  
prasunuyādaprameyamasaṁkhyeyam| bhagavānāha- yaśca  
khalu punaḥ subhūte strī vā puruṣo vā tāvato lokadhātūn  
saptaratnaparipūrṇaṁ kṛtvā tathāgatebhyo'rhadbhayaḥ  
samyaksambuddhebhyo dānaṁ dadyāt, yaśca kulaputro vā  
kuladuhitā vā ito dharmaparyāyādantaścaścatuṣpādikāmapi  
gāthāmudgṛhya parebhyo deśayet saṁprakāśayet, ayameva  
tatonidānaṁ bahutaraṁ puṇyaskandhaṁ  
prasunuyādaprameyamasaṁkhyeyam||11||

api tu khalu punaḥ subhūte yasmin pṛthivīpradeśe ito  
dharmaparyāyādantaścaścatuṣpādikāmapi gāthāmudgṛhya  
bhāṣyeta vā saṁprakāśyeta vā, sa  
pṛthivīpradeśaścaityabhūto bhavet sadevamānuṣāsurasya  
lokasya, kaḥ punarvādo ye imaṁ dharmaparyāyaṁ  
sakalasaṁprāptaṁ dhārayiṣyanti vācayiṣyanti paryavāpsyanti,

parebhyaśca vistareṇa saṁprakāśayiṣyanti| parameṇa te  
subhūte āścaryeṇa samanvāgatā bhaviṣyanti| tasmimśca  
subhūte pṛthivīpradeśe śāstā viharatyanyatarānyataro vā  
vijñagurusthānīyaḥ||12||

evamukte āyusmān subhūtirbhagavantametadvocat-  
ko nāma ayaṁ bhagavan dharmaparyāyaḥ, katham cainaṁ  
dhārayāmi ? evamukte bhagavānāyusmantam  
subhūtimetadvocat- prajñāpāramitā nāmāyaṁ subhūte  
dharmaparyāyaḥ| evaṁ cainaṁ dhāraya| tatkasya hetoḥ ?  
yaiva subhūte prajñāpāramitā tathāgatena bhāṣitā, saiva  
apāramitā tathāgatena bhāṣitā| tenocyate prajñāpāramiteti||

tatkiṁ manyase subhūte-api nu asti sa kaściddharmo  
yastathāgatena bhāṣitaḥ ? subhūtirāha-no hīdaṁ bhagavan|  
nāsti sa kaściddharmo yastathāgatena bhāṣitaḥ||

bhagavānāha-tatkiṁ manyase subhūte-yāvat  
trisāhasramahāsāhasre lokadhātau pṛthivīrajaḥ kaccit,  
tadbahu bhavet ? subhūtirāha-bahu bhagavan, bahu sugata  
pṛthivīrajo bhavet| tatkasya hetoḥ ? yattadbhagavan  
pṛthivīrajastathāgatena bhāṣitam,  
arajastadbhagavamstathāgatena bhāṣitam| tenocyate  
pṛthivīraja iti| yo'pyasau lokadhātustathāgatena bhāṣitaḥ,  
adhātuḥ sa tathāgatena bhāṣitaḥ| tenocyate lokadhāturiti||

bhagavānāha- tatkiṁ manyase subhūte  
dvātrimśanmahāpuruṣalakṣaṇaistathāgato'rhan  
samyaksāmbuddho draṣṭavyaḥ ? subhūtirāha-no hīdaṁ  
bhagavan| dvātrimśanmahāpuruṣalakṣaṇaistathāgato'rhan  
samyaksāmbuddho draṣṭavyaḥ| tatkasya hetoḥ ? yāni hi tāni  
bhagavan dvātrimśanmahāpuruṣalakṣaṇāni tathāgatena  
bhāṣitāni, alakṣaṇāni tāni bhagavamstathāgatena bhāṣitāni|  
tenocyante dvātrimśanmahāpuruṣalakṣaṇānīti||

bhagavānāha-yaśca khalu punaḥ subhūte strī vā  
puruṣo vā dine dine gaṅgānadivālukāsamānātmabhāvān  
parityajet, evaṁ parityajan gaṅgānadivālukāsamān  
kalpāmstānātmabhāvān parityajet, yaśca ito  
dharmaparyāyadantaśaścatuṣpādikāmapi  
gāthāmudgrhyaparebhyo deśayet saṁprakāśayet, ayameva  
tatonidānaṁ bahutaraṁ puṇyaskandhaṁ  
prasunuyādaprameyamasaṁkhyeyam||13||

atha khalvāyusmān subhūtirdharmavegenāśrūṇi  
prāmuñcat| so'śrūṇi pramrjya bhagavantametadavocat-  
āścaryaṁ bhagavan, paramāścaryaṁ sugata, yāvadayam  
dharmaparyāyastathāgatena  
bhāṣito'grayānasamprasthitānām sattvānāmarthāya,  
śreṣṭhayānasamprasthitānāmarthāya, yato me bhagavan  
jñānamutpannam| na mayā bhagavan jātvevamrūpo  
dharmaparyāyah śrutapūrvah| paramēṇa te bhagavan  
āścaryeṇa samanvāgatā bodhisattvā bhaviṣyanti, ye iha  
sūtre bhāṣyamāṇe śrutvā bhūtasamjñāmutpādayiṣyanti|  
tatkasya hetoḥ ? yā caiṣā bhagavan bhūtasamjñā, saiva  
abhūtasamjñā| tasmāttathāगतo bhāṣatebhūtasamjñā  
bhūtasamjñeti||

na mama bhagavan āścaryaṁ yadahamimam  
dharmaparyāyam bhāṣyamāṇamavakalpayāmi adhimucye|  
ye'pi te bhagavan sattvā bhaviṣyantyanāgate'dhvani paścime  
kāle paścime samaye paścimāyām pañcaśatyām  
saddharmavipralope vartamāne, ye imam bhagavan  
dharmaparyāyamudgrahīṣyanti dhārayiṣyanti vācayiṣyanti  
paryavāpsyanti, parebhyaśca vistareṇa samprakāśayiṣyanti,  
te paramāścaryeṇa samanvāgatā bhaviṣyanti| api tu khalu  
punarbhagavan na teṣāmātmāsamjñā pravartisyate, na  
sattvasamjñā na jīvasamjñā na pudgalasamjñā pravartisyate,  
nāpi teṣām kācitsamjñā nāsamjñā pravartate| tatkasya  
hetoḥ ? yā sā bhagavan ātmāsamjñā, saivāsamjñā| yā  
sattvasamjñā jīvasamjñā pudgalasamjñā, saivāsamjñā|  
tatkasya hetoḥ ? sarvasamjñāpagatā hi buddha  
bhagavantaḥ||

evamukte bhagavānāyusmantam  
subhūtimetadavocat-evametate subhūte, evametate|  
paramāścaryasamanvāgatāste sattvā bhaviṣyanti, ye iha  
subhūte sūtre bhāṣyamāṇe notrasiṣyanti na samtrasiṣyanti  
na samtrāsamāpatsyante| tatkasya hetoḥ ?  
paramapāramiteyaṁ subhūte tathāgatena bhāṣitā  
yadutāpāramitā| yām ca subhūte tathāgataḥ  
paramapāramitām bhāṣate, tāmaparimāṇā api buddhā  
bhagavanto bhāṣante| tenocyante paramapāramiteti||

api tu khalu punaḥ subhūte yā tathāgatasya  
kṣāntipāramitā, saiva apāramitā| tatkasya hetoḥ ? yadā me  
subhūte kalirājā aṅgapratyaṅgamāmsānyacchaitṣīt, nāsīnme  
tasmin samaye ātmāsamjñā vā sattvasamjñā vā jīvasamjñā

vā pudgalasaṃjñā vā, nāpi me kācitsaṃjñā vā asaṃjñā vā  
babhūva| tatkasya hetoḥ ? sacenme subhūte tasmin samaye  
ātmasaṃjñā abhaviṣyat, vyāpādasamjñāpi me tasmin  
samaye'bhaviṣyat| sacetsattvasamjñā jīvasamjñā  
pudgalasaṃjñābhaviṣyat, vyāpādasamjñāpi me tasmin  
samaye'bhaviṣyat| tatkasya hetoḥ ? abhijānāmyaham  
subhūte atīte'dhvani pañca jātīsatāni yadahaṃ kṣāntivādī  
ṛṣirabhūvam| tatrāpi me nātmasaṃjñā babhūva, na  
sattvasamjñā, na jīvasamjñā, na pudgalasaṃjñā babhūva|  
tasmātarhi subhūte bodhisattvena mahāsattvena  
sarvasamjñā vivarjayitvā anuttarāyām samyaksambodhau  
cittamutpādayitavyam| na rūpapraṭiṣṭhitaṃ  
cittamutpādayitavyam, na  
śabdagandharasaspraṣṭavyadharmapraṭiṣṭhitaṃ  
cittamutpādayitavyam, na dharmapraṭiṣṭhitaṃ  
cittamutpādayitavyam, nādharmaṭiṣṭhitaṃ  
cittamutpādayitavyam, na kvacitpraṭiṣṭhitaṃ  
cittamutpādayitavyam| tatkasya hetoḥ ? yatpraṭiṣṭhitaṃ  
tadevāpraṭiṣṭhitaṃ| tasmādeva tathāgato bhāṣate-  
apraṭiṣṭhiteṇa bodhisattvena dānaṃ dātavyam| na  
rūpaśabdagandharasasparśadharmapraṭiṣṭhiteṇa dānaṃ  
dātavyam||

api tu khalu punaḥ subhūte bodhisattvena evaṃrūpo  
dānaparityāgaḥ kartavyaḥ sarvasattvānāmarthāya| tatkasya  
hetoḥ ? yā caiṣā subhūte sattvasamjñā, saiva asaṃjñā| ya  
evaṃ te sarvasattvāstathāgatena bhāṣitāsta eva asattvāḥ|  
tatkasya hetoḥ ? bhūtavādī subhūte tathāgataḥ, satyavādī  
tathāvādī ananyathāvādī tathāgataḥ, na vitathavādī  
tathāgataḥ||

api tu khalu punaḥ subhūte yastathāgatena  
dharmo'bhisambuddho deśito nidhyātāḥ, na tatra satyaṃ na  
mṛṣā| tadyathāpi nāma subhūte puruṣo'ndhakārapraviṣṭo na  
kiṃcidapi paśyet, evaṃ vastupatito bodhisattvo draṣṭavyo yo  
vastupatito dānaṃ parityajati| tadyathāpi nāma subhūte  
cakṣuṣmān puruṣaḥ prabhātāyām rātrau sūrye'bhyudgate  
nānavidhāni rūpāni paśyet, evamavastupatito bodhisattvo  
draṣṭavyo yo'vastupatito dānaṃ parityajati||

api tu khalu punaḥ subhūte ye kulaputrā vā  
kuladuhitaro vā imāṃ dharmaparyāyamudgrahīṣyanti  
dhārayīṣyanti vācayīṣyanti paryavāpsyanti, parebhyaśca  
vistareṇa saṃprakāśayīṣyanti, jñātāste subhūte tathāgatena

buddhajñānena, dr̥ṣṭāste subhūte tathāgatena  
buddhacakṣuṣā, buddhāste tathāgatena| sarve te subhūte  
sattvā aprameyamasamkhyeyaṁ puṇyaskandhaṁ  
prasaviṣyanti pratigrahīṣyanti||14||

yaśca khalu punaḥ subhūte strī vā puruṣo vā  
purvāhṇakālasamaye gaṅgānadīvālukāsamānātmabhāvān  
parityajet, evaṁ madhyāhṇakālasamaye  
gaṅgānadīvālukāsamānātmabhāvān parityajet,  
sāyāhṇakālasamaye gaṅgānadīvālukāsamānātmabhāvān  
parityajet, anena paryāyeṇa bahūni  
kalpakotīniyutaśatasahasrāṇyātmabhāvān parityajet,  
yaścemaṁ dharmaparyāyaṁ śrutvā na pratikṣipet, ayameva  
tatonidānaṁ bahutaraṁ puṇyaskandhaṁ  
prasunuyādaprimeyamasamkhyeyam, kaḥ punarvādo yo  
likhitvā udgr̥hṇīyāddhārayedvācayetparyavāpnuyāt,  
parebhyaśca vistareṇa samprakāśayet||

api tu khalu punaḥ subhūte acintyo'tulyo'yaṁ  
dharmaparyāyaḥ| ayaṁ ca subhūte  
dharmaparyāyastathāgatena  
bhāṣito'grayānasamprasthitānāṁ sattvānāmarthāya,  
śreṣṭhayaṇasamprasthitānāṁ sattvānāmarthāya| ye imaṁ  
dharmaparyāyamudgrahīṣyanti dhārayīṣyanti vācayīṣyanti  
paryavāpsyanti, parebhyaśca vistareṇa samprakāśayīṣyanti,  
jñātāste subhūte tathāgatena buddhajñānena, dr̥ṣṭāste  
subhūte tathāgatena buddhacakṣuṣā, buddhāste  
tathāgatena| sarve te subhūte sattvā aprameyeṇa  
puṇyaskandhenāṁ samanvāgatā bhaviṣyanti|  
acintyenātulyenāmāpyenāparimāṇena puṇyaskandhena  
samanvāgatā bhaviṣyanti| sarve te subhūte sattvāḥ  
samāṁśena bodhiṁ dhārayīṣyanti vacayīṣyanti  
paryavāpsyanti| tatkasya hetoḥ ? na hi śakyam subhūte  
ayaṁ dharmaparyāyo hīnādhimuktiakaiḥ sattvaiḥ śrotum,  
nātmadr̥ṣṭikairna sattvadr̥ṣṭikairna jīvadr̥ṣṭikairna  
pudgaladr̥ṣṭikaiḥ| nābodhisattvapratijñaiḥ sattvaiḥ  
śakyamayam dharmaparyāyaḥ śrotum vā udgrahītum vā  
dhārayītum vā vācayītum vā paryavāptum vā| nedaṁ  
sthānaṁ vidyate||

api tu khalu punaḥ subhūte yatra pṛthivīpradeśe idaṁ  
sūtraṁ prakāśayīṣyate, pūjanīyaḥ sa pṛthivīpradeśo  
bhaviṣyati sadevamānuṣāsurasya lokasya| vandaniyaḥ

pradakṣiṇīyaśca sa pṛthivīpradeśo bhaviṣyati, caityabhūtaḥ  
sa pṛthivīpradeśo bhaviṣyati||15||

api tu ye te subhūte kulaputrā vā kuladuhitaro vā  
imānevaṃrūpān sūtrāntānudgrahīṣyanti dhārayiṣyanti  
vācayiṣyanti paryavāpsyanti, yonīśaśca manasikariṣyanti,  
parebhyaśca vistareṇa saṃprakāśayiṣyanti, te paribhūtā  
bhaviṣyanti, suparibhūtāśca bhaviṣyanti| tatkasya hetoḥ ?  
yāni ca teṣāṃ subhūte sattvānāṃ paurvajanmikānyaśubhāni  
karmāṇi kṛtānyapāyasaṃvartanīyāni, dr̥ṣṭa eva dharme  
paribhūtatayā tāni paurvajanmikānyaśubhāni karmāṇi  
kṣapayiṣyanti, buddhabodhiṃ cānuprāpsyanti||

abhijānāmyahaṃ subhūte atīte'dhvanyasaṃkhyeyaiḥ  
kalpairasaṃkhyeyatarairdīpaṃkarasya tathāgatasyārhatāḥ  
samyaksaṃbuddhasya pareṇa paratareṇa  
caturaśītibuddhakoṭīniyutaśatasahasrāṇyabhūvan ye  
mayārāgitāḥ, ārāgya na virāgitāḥ| yacca mayā subhūte te  
buddhā bhagavanta ārāgitāḥ, ārāgya na virāgitāḥ, yacca  
paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ  
saddharmavipralopakāle vartamāne imānevaṃrūpān  
sūtrāntānudgrahīṣyanti dhārayiṣyanti vācayiṣyanti  
paryavāpsyanti, parebhyaśca vistareṇa saṃprakāśayiṣyanti,  
asya khalu punaḥ subhūte puṇyaskandhasyāntikādasau  
paurvakaḥ puṇyaskandhaḥ śatatamīmapi kalāṃ nopaiti,  
sahasratamīmapi śatasahasratamīmapi koṭimamipi  
koṭīśatatamīmapi koṭīśatasahasratamīmapi  
koṭīniyutaśatasahasratamīmapi| saṃkhyāmapi kalāmapi  
gaṇanāmapi upamāmapi upaniṣadamapi yāvadaupamyamapi  
na kṣamate||

sacetpunaḥ subhūte teṣāṃ kulaputrāṇāṃ  
kuladuhitr̥ṇāṃ vā ahaṃ puṇyaskandhaṃ bhāṣeyam, yāvatte  
kulaputrā vā kuladuhitaro vā tasmin samaye  
puṇyaskandhaṃ prasaviṣyanti, pratigrahīṣyanti, unmādaṃ  
sattvā anuprāpnuyuścittavikṣepaṃ vā gaccheyuḥ| api tu  
khalu punaḥ subhūte acintyo'tulyo'yaṃ  
dharmaparyāyastathāgatena bhāṣitaḥ| asya acintya eva  
vipākaḥ pratikāṅkṣitavyaḥ||16||

atha khalvāyusmān subhūtirbhagavantametadvocat-  
kathaṃ bhagavan bodhisattvayānasaṃprasthitena  
sthātavyam, kathaṃ pratipattavyam, kathaṃ cittam  
pragrahitavyam ? bhagavānāha-iha subhūte

bodhisattvayānasamprasthiteṇa evaṃ  
cittamutpādayitavyam-sarve sattvā mayā anupadhiśeṣe  
nirvāṇadhātau parinirvāpayitavyaḥ| evaṃ sa sattvān  
parinirvāpya na kaścitsattvaḥ parinirvāpito bhavati| tatkasya  
hetoḥ ? sacetsubhūte bodhisattvasya sattvasamjñā  
pravarteta, na sa bodhisattva iti vaktavyaḥ| jīvasamjñā vā  
yāvātpudgalasamjñā vā pravarteta, na sa bodhisattva iti  
vaktavyaḥ| tatkasya hetoḥ ? nāsti subhūte sa kaściddharmo  
yo bodhisattvayānasamprasthito nāma||

tatkiṃ manyase subhūte asti sa kaściddharmo  
yastathāgatena dīpaṃkarasya tathāgatasyāntikādanuttarāṃ  
samyaksambodhimabhisambuddhaḥ ? evamukte āyusmān  
subhūtirbhagavantametadvocat- yathāhaṃ bhagavato  
bhāṣitasārthamājñāmi, nāsti sa bhagavan kaściddharmo  
yastathāgatena dīpaṃkarasya tathāgatasyārhatāḥ  
samyaksambuddhasyāntikādanuttarāṃ  
samyaksambodhimabhisambuddhaḥ| evamukte  
bhagavānāyusmantarṃ subhūtimetadvocat-  
evametatsubhūte, evametat| nāsti subhūte sa kaściddharmo  
yastathāgatena dīpaṃkarasya tathāgatasyārhatāḥ  
samyaksambuddhasyāntikādanuttarāṃ  
samyaksambodhimabhisambuddhaḥ| sacetpunaḥ subhūte  
kaściddharmastathāgatenābhisambuddho'bhaviṣyat, na mām  
dīpaṃkarastathāgato vyākariṣyat-bhaviṣyasi tvaṃ māṇava  
anāgate'dhvani śākyamunirnāma tathāgato'rhan  
samyaksambuddha iti| yasmāttarhi subhūte  
tathāgatenārhatā samyaksambuddhena nāsti sa  
kaściddharmo yo'nuttarāṃ  
samyaksambodhimabhisambuddhaḥ, tasmādahaṃ  
dīpaṃkareṇa tathāgatena vyākṛta- bhaviṣyasi tvaṃ māṇava  
anāgate'dhvani śākyamunirnāma tathāgato'rhan  
samyaksambuddha| tatkasya hetoḥ ? tathāgata iti subhūte  
bhūtatathatāyā etadadhivacanam| tathāgata iti subhūte  
anupādadharmatāyā etadadhivacanam| tathāgata iti  
subhūte dharmocchedasyaitadadhivacanam| tathāgata iti  
subhūte atyantānutpannasyaitadadhivacanam| tatkasya  
hetoḥ ? eṣa subhūte anupādo yaḥ paramārthaḥ| yaḥ  
kaścitsubhūte evaṃ vadet-tathāgatenārhatā  
samyaksambuddhena anuttarā  
samyaksambodhirabhisambuddheti, sa vitatham vadet|  
abhyācakṣīta mām sa subhūte asatodgrhītena| tatkasya  
hetoḥ- ? nāsti subhūte sa kaściddharmo yastathāgatena  
anuttarāṃ samyaksambodhimabhisambuddhaḥ| yaśca

subhūte tathāgatena dharmo'bhisambuddho deśito vā tatra  
na satyaṃ na mṛṣā| tasmāttathāgato bhāṣate-sarvadharmā  
buddhadharmā iti| tatkasya hetoḥ ? sarvadharmā iti subhūte  
adharmāstathāgatena bhāṣitāḥ| tasmāducyante  
sarvadharmā buddhadharmā iti||

tadyathāpi nāma subhūte puruṣo bhavedupetakāyo  
mahākāyaḥ ? āyuṣmān subhūtirāha- yo'sau  
bhagavaṃstathāgatena puruṣo bhāṣita upetakāyo mahākāya  
iti, akāyaḥ sa bhagavaṃstathāgatena bhāṣitaḥ| tenocyate  
upetakāyo mahākāya iti||

bhagavānāha -evametatsubhūte| yo bodhisattva  
evaṃ vadet-ahaṃ sattvān parinirvāpayiṣyāmi, na sa  
bodhisattva iti vaktavyaḥ| tatkasya hetoḥ ? asti subhūte sa  
kaściddharmo yo bodhisattvo nāma ? subhūtirāha-no hīdaṃ  
bhagavan| nāsti sa kaściddharmo yo bodhisattvo nāma|  
bhagavānāha- sattvāḥ sattvā iti subhūte asattvāste  
tathāgatena bhāṣitāḥ, tenocyante sattvā iti| tasmāttathāgato  
bhāṣate-nirātmānaḥ sarvadharmā nirjīvā niṣpoṣā  
niṣpudgalāḥ sarvadharmā iti||

yaḥ subhūte bodhisattva evaṃ vadet- ahaṃ  
kṣetravyūhānniṣpādayiṣyāmi, sa vitathaṃ vadet| tatkasya  
hetoḥ ? kṣetravyūhāḥ kṣetravyūhā iti subhūte avyūhāste  
tathāgatena bhāṣitāḥ| tenocyante kṣetravyūhā iti||

yaḥ subhūte bodhisattvo nirātmāno dharmā  
nirātmāno dharmā ityadhimucyate, tathāgatenārhatā  
samyaksambuddhena bodhisattvo mahāsattva  
ityākhyātaḥ||17||

bhagavānāha-tatkiṃ manyase subhūte-saṃvidyate  
tathāgatasya māṃsacakṣuḥ ? subhūtirāha-  
evametadbhagavan, saṃvidyate tathāgatasya  
māṃsacakṣuḥ| bhagavānāha-tatkiṃ manyase subhūte  
saṃvidyate tathāgatasya divyaṃ cakṣuḥ ? subhūtirāha-  
evametadbhagavan, saṃvidyate tathāgatasya divyaṃ  
cakṣuḥ| bhagavānāha-tatkiṃ manyase subhūte saṃvidyate  
tathāgatasya prajñācakṣuḥ ? subhūtirāha-  
evametadbhagavan, saṃvidyate tathāgatasya prajñācakṣuḥ|  
bhagavānāha-tatkiṃ manyase subhūte saṃvidyate  
tathāgatasya dharmacakṣuḥ ? subhūtirāha-  
evametadbhagavan, saṃvidyate tathāgatasya

dharmacakṣuḥ| bhagavānāha- tatkiṃ manyase subhūte  
saṃvidyate tathāgatasya buddhacakṣuḥ ? subhūtirāha-  
evametadbhagavan, saṃvidyate tathāgata buddhacakṣuḥ|

bhagavānāha-tatkiṃ manyase subhūte yāvantyo  
gaṅgāyām mahānadyām vālukāḥ, api nu tā  
vālukāstathāgatena bhāṣitāḥ ? subhūtirāha-  
evametadbhagavan, evametat sugata| bhāṣitāstathāgatena  
vālukāḥ| bhagavānāha-tatkiṃ manyase subhūte yāvatyo  
gaṅgāyām mahānadyām vālukāḥ, tāvatya eva gaṅgānadyo  
bhavyeḥ, tāsu vā vālukāḥ, tāvantaśca lokadhātavo  
bhavyeḥ, kaccidbhavaste lokadhātavo bhavyeḥ ?  
subhūtirāha-evametadbhagavan, evametat sugata|  
bhavaste lokadhātavo bhavyeḥ| bhagavānāha-yāvantaḥ  
subhūte teṣu lokadhātuṣu sattvāḥ, teṣāmahaṃ nānābhāvām  
cittadhārām prajānāmi| tatkasya hetoḥ ? cittadhārā  
cittadhāreti subhūte adhāraiṣā tathāgatena bhāṣitā,  
tenocyate cittadhāreti| tatkasya hetoḥ ? atītaṃ subhūte  
cittaṃ nopalabhyate| anāgataṃ cittaṃ nopalabhyate|  
pratyutpannaṃ cittaṃ nopalabhyate||18||

tatkiṃ manyase subhūte yaḥ kaścitkulaputro vā  
kuladuhitā vā imaṃ trisāhasramahāsāhasraṃ lokadhātuṃ  
saptaratnaparipūrṇaṃ kṛtvā tathāgatebhyo'rhadbhayaḥ  
samyaksaṃbuddhebhyo dānaṃ dadyāt, api nu sa kulaputro  
vā kuladuhitā vā tatonidānaṃ bahu puṇyaskandhaṃ  
prasunuyāt ? subhūtirāha- bahu bhagavan, bahu sugata|  
bhagavānāha-evametatsubhūte, evametat| bahu sa  
kulaputro vā kuladuhitā vā tatonidānaṃ puṇyaskandhaṃ  
prasunuyādaprameyamaśaṃkhyeyam| tatkasya hetoḥ ?  
puṇyaskandhaḥ puṇyaskandha itī subhūte askandhaḥ sa  
tathāgatena bhāṣitaḥ| tenocyate puṇyaskandha itī| sacet  
punaḥ subhūte puṇyaskandho'bhaviṣyat, na  
tathāgato'bhāṣiṣyat puṇyaskandhaḥ puṇyaskandha itī||19||

tatkiṃ manyase subhūte rūpakāyapariniṣpattiyā  
tathāgato draṣṭavyaḥ ? subhūtirāha-no hīdaṃ bhagavan| na  
rūpakāyapariniṣpattiyā tathāgato draṣṭavyaḥ| tatkasya hetoḥ  
? rūpakāyapariniṣpattī rūpakāyapariniṣpattiriti bhagavan  
apariniṣpattireṣā tathāgatena bhāṣitā| tenocyate  
rūpakāyapariniṣpattiriti|

bhagavānāha- tatkiṃ manyase subhūte  
lakṣaṇasaṃpadā tathāgato draṣṭavyaḥ ? subhūtirāha-no

hīdaṁ bhagavān| na lakṣaṇasaṁpadā tathāgato draṣṭavyaḥ|  
tatkasya hetoḥ ? yaīṣā bhagavan lakṣaṇasaṁpattathāgatena  
bhāṣitā, alakṣaṇasaṁpadeṣā tathāgatena bhāṣitā| tenocyate  
lakṣaṇasaṁpaditi||20||

bhagavānāha- tatkiṁ manyase subhūte api nu  
tathāgatasyaivaṁ bhavati-mayā dharmo deśita iti ?  
subhūtirāha-no hīdaṁ bhagavan tathāgatasyaivaṁ bhavati-  
mayā dharmo deśita iti| bhagavānāha-yaḥ subhūte evaṁ  
vadet- tathāgatena dharmo deśita iti, sa vitathāṁ vadet|  
abhyācakṣita māṁ sa subhūte asatodgrhītena| tatkasya  
hetoḥ ? dharmadeśanā dharmadeśaneti subhūte nāsti sa  
kaściddharmo yo dharmadeśanā nāmopalabhyate||

evamukte āyuṣmān subhūtirbhagavantametadvocat-  
asti bhagavan kecitsattvā bhaviṣyantyanāgate'dhvani  
paścime kāle paścime samaye paścimāyāṁ pañcaśatyāṁ  
saddharmavipralope vartamāne, ya imānevaṁrūpān  
dharmān śrutvā abhiśraddhāsyanti| bhagavānāha- na te  
subhūte sattvā nāsattvāḥ| tatkasya hetoḥ ? sattvāḥ sattvā iti  
subhūte sarve te subhūte asattvāstathāgatena bhāṣitāḥ|  
tenocyante sattvā iti||21||

tatkiṁ manyase subhūte-api nu asti sa  
kaściddharmaḥ, yastathāgatenānuttarāṁ  
samyaksaṁbodhimabhisambuddhaḥ ? āyuṣmān subhūtirāha-  
no hīdaṁ bhagavan| nāsti sa bhagavan kaściddharmo  
yastathāgatenānuttarāṁ  
samyaksaṁbodhimabhisambuddhaḥ| bhagavānāha-  
evametatsubhūte, evametat| aṅurapi tatra dharmo na  
saṁvidyate nopalabhyate| tenocyate anuttarā  
samyaksaṁbodhiriti||22||

api tu khalu punaḥ subhūte samaḥ sa dharmo na  
tatra kaścidviśamaḥ| tenocyate anuttarā  
samyaksaṁbodhiriti| nirātmatvena niḥsattvatvena  
nirjīvatvena niṣpudgalatvena samā sā anuttarā  
samyaksaṁbodhiḥ sarvaiḥ  
kuśalairdharmairabhisambudhyate| tatkasya hetoḥ ? kuśalā  
dharmāḥ kuśalā dharmā iti subhūte adharmāścaiva te  
tathāgatena bhāṣitāḥ| tenocyante kuśalā dharmā iti||23||

yaśca khalu punaḥ subhūte strī vā puruṣo vā  
yāvantastrisāhasramahāsāhasre lokadhātau sumeravaḥ

parvatarājānaḥ, tāvato rāśīn saptānām  
ratnānāmabhisamhr̥tya tathāgatebhyo'rhadbhayaḥ  
samyaksambuddhebhyo dānaṁ dadyāt, yaśca kulaputro vā  
kuladuhitā vā itaḥ prajñāpāramitāyā  
dharmaparyāyādantaśaścatuspādikāmapi gāthāmudgr̥hya  
parebhyo deśayet, asya subhūte puṇyaskandhasya asau  
paurvakaḥ puṇyaskandhaḥ śatatamīmapi kalām nopaiti,  
yāvadupaniṣadamapi na kṣamate||24||

tatkiṁ manyase subhūte-api nu tathāgatasyaivam  
bhavati-mayā sattvāḥ parimocitā iti? na khalu punaḥ subhūte  
evam draṣṭavyam| tatkasya hetoḥ ? nāsti subhūte  
kaścitsattvo yastathāgatena parimocitaḥ| yadi punaḥ  
subhūte kaścitsattvo'bhaviṣyadyastathāgatena parimocitaḥ  
syāt, sa eva tathāgatasyātmagrāho'bhaviṣyat, sattvagrāho  
jīvagrāhaḥ pudgalagrāho'bhaviṣyat| ātmagrāha iti subhūte  
agrāha eṣa tathāgatena bhāṣitaḥ| sa ca  
bālaprthagjanairudgr̥hitaḥ| bālaprthagjanā iti subhūte ajanā  
eva te tathāgatena bhāṣitāḥ| tenocyante bālaprthagjanā  
iti||25||

tatkiṁ manyase subhūte-lakṣaṇasaṁpadā tathāgato  
draṣṭavyaḥ ? subhūtirāha-no hīdaṁ bhagavan| yathāhaṁ  
bhagavato bhāṣitasyārthamājānāmi, na lakṣaṇasaṁpadā  
tathāgato draṣṭavyaḥ| bhagavānāha-sādhu sādhu subhūte,  
evametatsubhūte, evametadyathā vadasi| na  
lakṣaṇasaṁpadā tathāgato draṣṭavyaḥ| tatkasya hetoḥ ?  
sacetpunaḥ subhūte lakṣaṇasaṁpadā tathāgato  
draṣṭavyo'bhaviṣyat, rājāpi cakravartī tathāgato'bhaviṣyat|  
tasmāna lakṣaṇasaṁpadā tathāgato draṣṭavyaḥ| āyusmān  
subhūtirbhagavantametadvocat-yathāhaṁ bhagavato  
bhāṣitasyārthamājānāmi, na lakṣaṇasaṁpadā tathāgato  
draṣṭavyaḥ||

atha khalu bhagavānstasyām velāyāmime gāthe abhāṣata-  
ye mām rūpeṇa cādrākṣurye mām ghoṣeṇa cānvaguḥ|  
mithyāprahāṇaprasṛtā na mām drakṣyanti te janāḥ||1||

dharmato buddho draṣṭavyo dharmakāyā hi nāyakāḥ|  
dharmatā ca na vijñeyā na sā śakyā vijñānitum||2||26||

tatkiṁ manyase subhūte lakṣaṇasaṁpadā  
tathāgatena anuttarā samyaksambodhirabhisambuddhā? na  
khalu punaste subhūte evam draṣṭavyam| tatkasya hetoḥ ?

na hi subhūte lakṣaṇasaṃpadā tathāgatena anuttarā  
samyaksaṃbodhirabhisambuddhā syāt| na khalu punaste  
subhūte kaścidevaṃ vadet-bodhisattvayānasaṃprasthitaiḥ  
kasyaciddharmasya vināśaḥ prajñaptaḥ ucchedo veti| na  
khalu punaste subhūte evaṃ draṣṭavyam| tatkasya hetoḥ ?  
na bodhisattvayānasaṃprasthitaiḥ kasyaciddharmasya  
vināśaḥ prajñapto nocchedaḥ||27||

yaśca khalu punaḥ subhūte kulaputro vā kuladuhitā  
vā gaṅgānadīvālukāsamā□llokadhātūn  
saptaratnaparipūrṇaṃ kṛtvā tathāgatebhyo'rhadbhayaḥ  
samyaksaṃbuddhebhyo dānaṃ dadyāt, yaśca bodhisattvo  
nirātmakeṣvanutpattikeṣu dharmeṣu kṣāntim pratilabhate,  
ayameva tatonidānaṃ bahutaraṃ puṇyaskandhaṃ  
prasavedaprameyamasamkhyeyam| na khalu punaḥ subhūte  
bodhisattvena mahāsattvena puṇyaskandhaḥ  
parigrahītavyaḥ| āyuṣmān subhūtirāha- nanu bhagavan  
bodhisattvena puṇyaskandhaḥ parigrahītavyaḥ ?  
bhagavānāha-parigrahītavyaḥ subhūte no grahītavyaḥ|  
tenocyate parigrahītavya iti||28||

api tu khalu punaḥ subhūte yaḥ kaścidevaṃ vadet-  
tathāgato gacchati vā āgacchati vā tiṣṭhati vā niṣīdati vā,  
śayyāṃ vā kalpayati, na me subhūte (sa)  
bhāṣitasārthamājānāti| tatkasya hetoḥ ? tathāgata iti  
subhūte ucyate na kvacidgato na kutaścīdāgataḥ| tenocyate  
tathāgato'rhan samyaksaṃbuddha iti||29||

yaśca khalu punaḥ subhūte kulaputro vā kuladuhitā  
vā yāvanti trisāhasramahāsāhasre lokadhātu prthivīrajāmsi,  
tāvataṃ lokadhātūnāmevaṃrūpaṃ maṣim kuryāt  
yāvadevamasamkhyeyena vīryeṇa tadyathāpi nāma  
paramāṇusaṃcayaḥ, tatkiṃ manyase subhūte-api nu bahuḥ  
sa paramāṇusaṃcayo bhavet ? subhūtirāha-  
evametadbhagavan, evametatsugata| bahuḥ sa  
paramāṇusaṃcayo bhavet| tatkasya hetoḥ ? sacedbhagavan  
bahuḥ paramāṇusaṃcayo'bhaviṣyat, na bhagavānavakṣyat-  
paramāṇusaṃcaya iti| tatkasya hetoḥ ? yo'sau bhagavan  
paramāṇusaṃcayastathāgatena bhāṣitaḥ, asaṃcayaḥ sa  
tathāgatena bhāṣitaḥ| tenocyate paramāṇusaṃcaya iti|  
yaśca tathāgatena bhāṣitātrisāhasramahāsāhasro  
lokadhāturiti, adhātuḥ sa tathāgatena bhāṣitaḥ| tenocyate  
trisāhasramahāsāhasro lokadhāturiti| tatkasya hetoḥ ?  
sacedbhagavan lokadhāturabhaviṣyat, sa eva

piṇḍagrāho'bhaviṣyat| yaścaiva piṇḍagrāhastathāgatena  
bhāṣitaḥ, agrāhaḥ sa tathāgatena bhāṣitaḥ| tenocyate  
piṇḍagrāha iti| bhagavānāha- piṇḍagrāhaścaiva subhūte  
avyavahāro'nabhilāpyaḥ| na sa dharmo nādharmāḥ| sa ca  
bālapṛthagjanairudgrhītaḥ||30||

tatkasya hetoḥ ? yo hi kaścitsubhūte evaṁ vadet-  
ātmadr̥ṣṭistathāgatena bhāṣitā, sattvadr̥ṣṭirjīvadr̥ṣṭiḥ  
puḍgaladr̥ṣṭistathāgatena bhāṣitā, api nu sa subhūte  
samyagvadamaṅno vadet ? subhūtirāha-no hīdaṁ bhagavan,  
no hīdaṁ sugata, na samyagvadamaṅno vadet| tatkasya  
hetoḥ ? yā sā bhagavan ātmadr̥ṣṭistathāgatena bhāṣitā,  
adr̥ṣṭiḥ sā tathāgatena bhāṣitā| tenocyate ātmadr̥ṣṭiriti||

bhagavānāha-evaṁ hi subhūte  
bodhisattvayānasamprasthitena sarvadharmā jñātavyā  
draṣṭavyā adhimoktavyāḥ| tathāca jñātavyā draṣṭavyā  
adhimoktavyāḥ, yathā na dharmasamjñāyāmapi  
pratyupatiṣṭhennādharmasamjñāyām| tatkasya hetoḥ ?  
dharmasamjñā dharmasamjñeti subhūte asamjñaiṣā  
tathāgatena bhāṣitā| tenocyate dharmasamjñeti||31||

yaśca khalu punaḥ subhūte bodhisattvo  
mahāsattvo'prameyānasamkhyeyāmllokadhātūn  
saptaratnaparipūrṇaṁ kṛtvā tathāgatebhyo'rhadbhayaḥ  
samyaksambuddhebhyo dānaṁ dadyāt, yaśca kulaputro vā  
kuladuhitā vā itaḥ prajñāpāramitāyā  
dharmaparyāyādantaśaścatuspādikāmapi gāthāmudgr̥hya  
dhārayeddeśayedvācayet paryavāpnuyāt, parebhyaśca  
vistareṇa samprakāśayet, ayameva tatonidānaṁ bahutaraṁ  
puṇyaskandhaṁ prasunuyādaprameyamasaṁkhyeyam|  
kathaṁ ca samprakāśayet ? tadyathākāśe-

tārakā timiraṁ dīpo māyāvaśyāya budbudam|  
svapnaṁ ca vidyudabhraṁ ca evaṁ draṣṭavya samskṛtam||  
tathā prakāśayet, tenocyate samprakāśayediti||

idamavocadbhagavān āttamanāḥ| sthavirusubhūtiste ca  
bhikṣubhikṣuṇyupāsakopāsikāste ca bodhisattvāḥ  
sadevamānuṣāsurasuragandharvaśca loko bhagavato  
bhāṣitamabhyanandanniti||32||

||āryavajracchedikā bhagavatī prajñāpāramitā samāptā||