namo bhagavatyai āryaprajñāpāramitāyai

1. evaṃ mayā śrutam ekasmin samaye. bhagavāñ śrāvastyāṃ viharati sma jetavane .anāthapiṇḍadasya-ārāme mahatā bhikṣu-saṃghena sārddham ardhatrayodaśabhir bhikṣuśataiḥ sambahulaiś ca bodhisattvair mahāsattvaiḥ. atha khalu bhagavān pūrvāhṇa-kālasamaye nivāsya pātracīvaram ādāya śrāvastīṃ mahā-nagarīṃ piṇḍāya prāvikṣat. atha khalu bhagavāñ śravastīṃ mahā-nagarīṃ piṇḍāya caritvā kṛta-bhakta-kṛtyaḥ paścādbhakta-piṇḍapāta-pratikrāntaḥ pātra-cīvaraṃ pratiśāmya pādau prakṣalya nyaṣīdat prajñapta evaāsane paryaṅkam ābhujya ṛjuṃ kāyaṃ praṇidhāya, pratimukhīṃ smṛtim upasthāpya. atha khalu sambahulā bhikṣavo yena Bhagavāṃs tenopasamkraman upasamkramya bhagavataḥ pādau śirobhir abhivandya bhagavantaṃ triṣpradakṣiṇīkṛtyaikānte nyaṣīdan.

2. tena khalu punaḥ samayena-āyuṣmān subhūtis tasyām eva parṣadi samnipatito .abhūt saṃniṣaṇṇaḥ. atha khalv āyuṣmāṇ subhūtir utthāya-āsanād, ekāṃsam uttarāsaṅgaṃ kṛtvā, dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya, yena bhagavāṃs tena-añjaliṃ praṇamya bhagavantam etad avocat: āścaryaṃ bhagavan parama-āścaryaṃ sugata yāvad eva tathāgatena-arhatā samyaksambuddhena bodhisattvā mahāsattvā anuparigṛhītāḥ parameṇa-anugraheṇa. āścaryaṃ bhagavan yāvad eva tathāgatena arhatā samyaksambuddhena bodhisattvā mahāsattvāḥ parīnditāḥ paramayā parīndanayā. tat kathaṃ bhagavan bodhisattvayāna-samprasthitena kulaputreṇa vā kuladuhitrā vā sthātavyaṃ kathaṃ pratipattavyaṃ kathaṃ cittaṃ pragrahītavyam? evam ukte bhagavān āyuṣmantaṃ subhūtim etad avocat: sādhu sādhu subhūte, evam etad yathā vadasi. anuparigṛhītās tathāgatena bodhisattvā mahāsattvāḥ parameṇa-anugraheṇa, parīnditās tathāgatena bodhisattvā mahāsattvāḥ paramayā parīndanayā. tena hi subhūte śṛṇu sādhu ca suṣthu ca manasikuru, bhāṣiṣye .ahaṃ te yathā bodhisattva-yāna-samprasthitena sthātavyaṃ yathā pratipattavyaṃ yathā cittaṃ pragrahītavyam. evaṃ bhagavann ity āyuṣmān subhūtir bhagavataḥ pratyaśrauṣīt.

3. bhagavān etad avocat: iha subhūte bodhisattva-yāna-samprasthitena evam cittam utpādayitavyam: yāvantaḥ subhūte sattvāḥ sattvadhātau sattva-samgraheṇa saṃgṛhītā aṇḍajā vā jarāyu-jā vā saṃsveda-jā vaupapādukā vā, rūpiṇo vā-arūpiṇo vā, saṃjñino vā-asaṃjñino vā naiva saṃjñino na-asaṃjñino vā, yāvan kaścit sattvadhātu-praj̃apyamānaḥ prajñapyate, te ca mayā sarve .anupadhiśeṣe nirvāṇa-dhātau parinirvāpayitavyāḥ. evam aparimāṇan api sattvāna,ha parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati. tat kasya hetoḥ? sacet subhūte bodhisattvasya sattva-saṃjñā pravarteta, na sa bodhisattva iti vaktavyaḥ. tat kasya hetoḥ? na sa subhūte bodhisattvo vaktavyo yasya-ātma-saṃjñā vā pravarteta, sattva-saṃjñā vā jīva-saṃjñā vā pudgala-saṃjñā vā pravarteta.