

不淨觀：根據般若經典

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釋心傳標注 (20240209)

[078b03] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，審觀自身，從足至頂，種種不淨，充滿其中。外，為薄皮之所纏裹，所謂·此身，唯有種種髮、毛、爪、齒、皮、革、血、肉、筋脈、骨髓、心、肝、肺、腎、脾、膽、胞、胃、大腸、小腸、屎、尿、涕、唾、涎、淚、垢、汗、痰膿、肪肪、腦膜、腦，如是不淨·充滿身中。如·有農夫、或諸長者，倉中·盛滿種種雜穀，所謂稻、麻、粟、豆、麥等，有明目者，開倉覩之，能如實知·其中·唯有稻、麻、粟等·種種雜穀。是菩薩摩訶薩，亦復如是，**審觀自身，從足至頂，不淨充滿，不可貪樂**。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，**熾然精進，正知、具念，調伏貪、憂**。

punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann imam eva kāyam ūrdhva-pāda-talād adhaḥ keśa-mastakān nakha-roma-tvak-paryantaṃ pūrṇaṃ nānā-pra-kāraṣyā-śucer yathā-bhūtaṃ praty-avēkṣate, santy asmin kāye keśā romāṇi nakhā dantās tvak-carma-māṃsa-snāyavaḥ śoṇitam asthi-majjā-hṛdayaṃ vṛkkā yakṛt-kloma-plīhā āmam-antrāṇi antraḡuṇā udaraṃ purīṣaṃ mūtram aśru-svedo medaḥ khetāḥ siṃhāṇakaṃ pūyaṃ lohitaṃ pittaṃ śleṣmā vasā malo mastaka-luṅgam akṣi-gūthakaṃ karṇa-gūthakaṃ ity asmin kāye yathā-bhūtaṃ praty-avēkṣate. tad-yathā 'pi nāma subhūte karma-kāraṣya mūtoḍiḥ pūrṇo nānā-dhānyānāṃ śālīnāṃ brīhīnāṃ tilānāṃ taṇḍulānāṃ mudgānāṃ māṣāṇāṃ yavānāṃ godhūmānāṃ masūrāṇāṃ sarṣapāṇāṃ apy anyas cakṣuṣmān puruṣo muktvā praty-avēkṣamāṇaḥ, evaṃ jānīyād ayaṃ śālīḥ ayaṃ brīhī (PSP1-2:78) amī tilāḥ amī taṇḍulāḥ amī mudgāḥ amī māṣāḥ amī yavāḥ amī godhūmāḥ amī masūrāḥ amī sarṣapā iti, evam eva subhūte bodhisattvo mahāsattva imam eva kāyam ūrdhvaṃ pāda-talād adhaḥ keśa-mastakān nakha-roma-tvak-carmāntaṃ pūrṇaṃ nānā-pra-kāraṣyā-śucer yathā-bhūtaṃ praty-avēkṣate, santy asmin kāye keśā romāṇi nakhā dantās tvak-carma-māṃsa-snāyavaḥ śoṇitam asthi-majjā-hṛdayaṃ vṛkkā-yakṛt-kloma-plīhā āmam antrāṇi antraḡuṇā udaraṃ purīṣaṃ mūtram aśru-svedo medaḥ khetāḥ siṃhāṇakaṃ pūyaṃ lohitaṃ pittaṃ śleṣmā vasā malo mastaka-luṅgam akṣi-gūthakaṃ karṇa-gūthakaṃ. evaṃ hi subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann adhy-ātmaṃ kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loka 'bhi-dhyā-daurmanasye.

[078b16] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·懼怕路，觀·所棄屍，死經一日，或經二日乃至七日，其身腫脹，色變青瘀，臭爛、皮穿，膿血流出。**見是事已，自念我身·有如是性，具如是法，**

未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

5 *punar aparaṃ subhūte bodhisattvo mahāsattvo yadā śmaśāna-gataḥ paśyati nānā-rūpāṇi śmaśāne 'pa-viddhāni śiva-pathikāyām ujjhītāni ek'āha-mṛtāni vā dvy-aha-mṛtāni vā try-aha-mṛtāni vā catur-aha-mṛtāni vā pañc'āha-mṛtāni vā ādhmātakāni vinīlakāni vā vipūyakāni vā vikhāditakāni vā vi-kṣiptakāni vā sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ dharmā evaṃ sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

10 [078b24] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，死經一日，或經二日乃至七日，為諸鵙、鷲、烏、鵲、鴉、梟、虎、豹、狐、狼、野干、狗等·種種禽獸，或啄、或攫，骨肉狼籍，齧掣食噉。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

15 *punar aparaṃ subhūte bodhisattvo mahāsattvo yadā mṛta-śarīrāṇi paśyati śmaśāna utsṛṣṭāni ṣaḍ-rātra-mṛtāni vā sapta-rātra-mṛtāni vā tāni kākair vā khādyamānāni kurarair vā ḡḍhṛair vā sṛḡālair vā vṛkair vā śvabhir vā tad anyair vā nānā-vidhaiḥ prāṇaka-jātaiḥ khādyamānāni sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

20 [078c04] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，禽獸食已，不淨潰爛，膿血流離，有無量種蟲蛆雜出，臭穢可污，過於死狗。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

25 *punar aparaṃ subhūte bodhisattvo mahāsattvo yāni tāni paśyati mṛta-śarīrāṇi śmaśāna ujjhītāni khāditakāni a-śucīni vipūtīni dur-gandhīni, sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

30 [078c11] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，蟲蛆食已，肉離骨現，支節相連，筋纏血塗，尚餘腐肉。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

(PSP1-2:79) *punar aparaṃ subhūte bodhisattvo mahāsattvo yadā paśyati śiva-pathikāyām asthi-saṃkalām māṃsa-śoṇita-mrakṣitām snāyu-vi-ni-baddhām tām dṛṣṭvā sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo*
 5 *bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

[078c19] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，已成骨瑣，血肉都盡，餘筋相連。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

punar aparaṃ subhūte bodhisattvo mahāsattvo yāni tāni paśyati mṛta-śarīrāṇi śiva-pathikāyām asthi-saṃkalām apa-gata-māṃsa-śoṇita-snāyu-bandhanām tām dṛṣṭvā sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-
 15 *bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

[078c25] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，但餘眾骨，其骨皓白，色如珂雪，諸筋糜爛，支節分離。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

punar aparaṃ subhūte bodhisattvo mahāsattvo yadā paśyati śiva-pathikāyām asthi-saṃkalām vi-graha-bandhana-vi-pra-yuktām vi-saṃ-yuktām yathā-saṃkhyāḥ
 25 *prthivyām vi-kṣiptāḥ sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

[079a04] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，成白骨已，支節分散，零落異方。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

punar aparaṃ subhūte bodhisattvo mahāsattvo yadā paśyati śiva-pathikāyām asthīni dig-vidiśo vi-kṣiptāni yad-utānyena pādāsthīni anyena jaṃghāsthīni anyena urv-asthīni anyena śroṇī-kaṭāhāsthīni anyena pṛṣṭha-vaṃśāsthīni anyena pārśvakāsthīni anyena grīvāsthīni anyena bāhv-asthīni anyena śiraḥ-kapālāsthīni sa
 35 *imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva*

etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.

[079a10] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，諸骨分離，各在異處，足骨異處，脛骨異處，膝骨異處，髀骨異處，髌骨異處，脊骨異處，脇骨異處，胸骨異處，膊骨異處，臂骨異處，手骨異處，項骨異處，頷骨異處，頰骨異處，其髑髏骨亦在異處。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

[079a21] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，骸骨狼籍，風吹日曝，雨灌霜封，積有歲年色如珂雪。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

[079a28] 復次，善現！若菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，往·擔怕路，觀·所棄屍，餘骨散地，經多百歲，或多千年，其相變青，狀如鴿色，或有腐朽，碎末如塵，與土相和·難可分別。見是事已，自念我身·有如是性，具如是法，未得解脫終歸如是。是為菩薩摩訶薩·修行般若波羅蜜多時，以無所得而為方便，於內身·住循身觀，熾然精進，正知、具念，調伏貪、憂。

punar aparaṃ subhūte bodhisattvo mahāsattvo yadā paśyati śiva-pathikāyām asthīni an-eka-vārṣikāṇi an-eka-varṣa-śatāni vāt'ātapa-parītāni śvetāni saṅkha-saṃnibhāni sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.

(PSP1-2:80) *punar aparaṃ subhūte bodhisattvo mahāsattvo yadā paśyati śiva-pathikāyām asthīni tiro-vārṣikāṇi nīlāni kapota-varṇāni pūtīni cūrṇaka-jātāni pṛthivyām pāṃśunā sama-samī-bhūtāni sa imam eva kāyaṃ tatrōpa-saṃ-harati, ayam api kāya evaṃ-dharmā evaṃ-sva-bhāva etāṃ dharmatām a-vy-ati-vṛttaḥ. evaṃ hi subhūte bodhisattvo mahāsattvo bahirdhā-kāye kāyānu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke 'bhi-dhyā-daurmanasye.*

[079b07] 善現！諸菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，如·於內身，如是差別·住循身觀，熾然精進，正知、具念，調伏貪、憂；於外身·住循身觀；於內外身·住循身觀，熾然精進，正知、具念，調伏貪、憂；隨其所應·亦復如是。

[079b12] 善現！諸菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，於內外俱受、心、法·住循受、心、法觀，熾然精進，正知、具念，調伏貪、憂；隨其所應·皆應廣說。

5 *evam vedanāyām citte, dharme dharmānu-pasyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān vi-nīya loke abhi-dhyā-daurmanasye*

[079b15] 善現！如是菩薩摩訶薩，修行般若波羅蜜多時，以無所得而為方便，於內外俱身、受、心、法·住循身、受、心、法觀時，雖作是觀，而無所得（*tac cān-upa-lambha-yogena*）。

10 善現！當知·是為（*idaṃ subhūte*）菩薩摩訶薩大乘相（*bodhisattvasya mahāsattvasya mahā-yānam*）。

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[416c26] 若見有情多貪欲者（*ye rāga-caritāḥ sattvās*），深生憐愍，方便令其修不淨觀（*tān śubha-bhāvanāyām ni-yojayati*）；若見有情多瞋恚者，深生憐愍，方便令其修慈悲觀。若見有情多愚癡者，深生憐愍，方便令其修緣起觀。若見有情多憍慢者，深生憐愍，方便令其修界分別觀。若見有情多尋伺者，深生憐愍，方便令其修持息念。若見有情失正道者（*ye mārge 'sthitāḥ sattvās*），深生憐愍，方便教導·令人正道（*tān mārge ni-yojayati*），謂·聲聞道（*yadi vā śrāvaka-mārge ni-yojayati*）、或獨覺道（*yadi vā pratyekabuddha-mārge ni-yojayati*）、或如來道。方便為彼說如是法（*teṣām evaṃ dharmam deśayati*）：『汝等所執（*yatra bhavanto 'bhi-ni-viṣṭāt*），皆自性空（*te dharmāḥ sva-bhāvena śūnyāḥ*）。非·空法中·可有所執（*na sva-bhāvena śūnyeṣu dharmeṣu śakyam abhi-ni-veṣṭum*），以無所執·為空相故（*an-abhi-ni-viṣṭā ca śūnyatā*）。』

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[420c08] 佛告善現（*bhagavān āha*）：「（*iti hi subhūte*）無性（*yaś cā-bhāvo*）及道（*yaś ca mārgaḥ*）——是一切法（*sarva ete dharmā*）——皆非相應（*na saṃ-yuktā*）、非不相應（*na vi-saṃ-yuktā*）、無色（*a-rūpiṇo*）、無見（*'ni-darśanā*）、無對（*a-prati-ghā*）、一相（*eka-lakṣaṇā*）·所謂無相（*yad-utā-lakṣaṇās*）。愚夫、異生，愚癡顛倒，於無相法，起有法想，執著五蘊；於無常中·起於常想；於諸苦中·起於樂想；於無我中·起於我想；於不淨中·起於淨想；於無性法，執著有性——由此（*tat*），（*subhūte*），菩薩摩訶薩眾（*bodhisattvo mahāsattvaḥ*）·行深般若波羅蜜多（*prajñāpāramitāyām carann*），方便善巧（*upāya-kauśalyena*），濟拔如是諸有情類（*ye sattvāś caturbhir vi-pary-āsair abhi-ni-viṣṭāḥ, pañcasu skandheṣv a-nitye nitya-saṃ-jñino, 'n-ātmany ātma-saṃ-jñino, duḥkhe sukha-saṃ-jñino, 'śubhe śubha-saṃ-jñino*），令離顛倒虛妄分別（*bhāveṣv abhi-ni-viṣṭās tāms tān bhāvebhyo vi-vecayati*），方便安置無相法中，令勤修學，解脫生死，證得畢竟常樂涅槃。」

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[373c14] 是菩薩摩訶薩，施·諸有情·所須物已 (yena yena kṛtyaṃ (PSP_6-8:53) *yuṣmadīyam evēdaṃ tad dānaṃ datvā*)，復勸歸依佛 (*buddha-sāraṇaṃ gamayati*)、法 (*dharma-sāraṇaṃ gamayati*)、僧寶 (*saṃgha-sāraṇaṃ gamayati*)，或勸受持五近事戒 (*kāṃś-cit pañca śikṣā-padāni grāhayati*)，或勸受持八近住戒

5 (*kāṃś-cid aṣṭāṅgikaṃ poṣadham upoṣadhayati*)，或勸受持十善業道 (*kāṃś-cid daśa kuśalāṃ karma-pathāṃ grāhayati*)，或勸修學初靜慮 (*kāṃś-cit prathame dhyāne*)·乃至 (*kāṃś-cid dvitīye, kāṃś-cit tṛtīye*) 第四靜慮 (*kāṃś-cic caturthe dhyāne*)，或勸修學慈無量·乃至捨無量，或勸修學空無邊處定 (*kāṃś-cid ākāś'ānanty'āyatane*)·乃至 (*kāṃś-cid vijñān'ānanty'āyatane, kāṃś-cid ākiñcany'āyatane*) 非想非非想處定 (*kāṃś-cin naiva-saṃjñā-nā-saṃjñāyatane*)

10 (*kāṃś-cid maitryāṃ, kāṃś-cit karuṇāyāṃ, kāṃś-cid muditāyāṃ, kāṃś-cid upēkṣāyāṃ sam-ā-dāpayati*)，或勸修學佛隨念 (*kāṃś-cid buddhānu-smṛtyāṃ*)·乃至 (*kāṃś-cid dharmānu-smṛtyāṃ, kāṃś-cit saṃghānu-smṛtyāṃ, kāṃś-cic chīlānu-smṛtyāṃ, kāṃś-cit tyāgānu-smṛtyāṃ*) 天隨念 (*kāṃś-cid devānu-smṛtyāṃ*)，或勸修學不淨觀

15 (*kāṃś-cid a-śubha-pari-varṣeṣu sam-uc-chrayeṣu*)、持息念，或勸修學無常想·乃至滅想 (*kāṃś-cid ākāreṣu*)，(*kāṃś-cic caturṣu saṃ-graha-vastuṣu*) 或勸修學四念住 (*kāṃś-cic caturṣu smṛty-upa-sthāneṣu*)·乃至 (*kāṃś-cic caturṣu samyak-pra-hāneṣu, kāṃś-cic caturṣv ṛddhi-pādeṣu, kāṃś-cit pañcasv indriyeṣu, kāṃś-cit pañcasu baleṣu, kāṃś-cit saptasu bodhy-aṅgeṣu*) 八聖道支 (*kāṃś-cid āryāṣṭāṅgika-mārge sam-ā-dāpayati*)，或勸修學空、無相、無願解脫門 (*kāṃś-cic chūnyatā-nimittā-pra-ṇi-hiteṣu*)，或勸修學八解脫·乃至十遍處 (*kāṃś-cit samādhi-sam-ā-patti-vi-mokṣa-dhāraṇī-mukheṣu, kāṃś-cid aṣṭaṣu vi-mokṣeṣu, kāṃcīn navasu anu-pūrva-vi-hāra-sam-ā-pattiṣu*)，或勸修學布施波羅蜜多·乃至般若波羅蜜多，或勸安住內空·乃至無性自性空，或勸安住真如·乃至不思議界，或勸安住苦、集、滅、道

20 聖諦 (*kāṃś-cic caturṣv ārya-satyēṣu*)，或勸修學一切陀羅尼門、三摩地門，或勸修學淨觀地·乃至如來地，或勸修學極喜地·乃至法雲地 (*kāṃś-cid daśeṣu bodhisattva-bhūmiṣu sam-ā-dāpayati*)，或勸修學五眼、六神通，或勸修學如來十力 (*kāṃś-cid daśasu tathāgata-baleṣu*)·乃至 (*kāṃś-cic caturṣu vaiśāradyeṣu, kāṃś-cic caturṣu prati-saṃ-vitsu*) 十八佛不共法 (*kāṃś-cid aṣṭādaś'āveṇikeṣu buddha-dharmeṣu sam-ā-dāpayati*)，(*kāṃś-cid mahā-karuṇāyāṃ*) 或勸修學三十二大士相、八十隨好 (*kāṃś-cid aṣṭīty anu-vy-añjaneṣu, kāṃś-cid dvā-triṃśad mahā-puruṣa-lakṣaṇeṣu*)，或勸修學無忘失法、恒住捨性，或勸修學一切智、道相智、一切相智，或勸修學預流果 (*kāṃś-cic chrota-ā-patti-phale*)·乃至 (*kāṃś-cit sakṛd-ā-gāmi-phale, kāṃś-cid an-ā-gāmi-phale, kāṃś-cid arhattve*) 獨覺菩提 (*kāṃś-cit pratyekaboddhau prati-ṣṭhāpayati*)，或勸修學一切菩薩摩訶薩行，或勸修學諸佛無上正等菩提 (*kāṃś-cid an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*) (*kāṃś-cid dāna-pāramitāyāṃ, kāṃś-cic chīla-pāramitāyāṃ, kāṃś-cit kṣānti-pāramitāyāṃ, kāṃś-cid vīrya-pāramitāyāṃ, kāṃś-cid dhyāna-pāramitāyāṃ, kāṃś-cit*

prajñāpāramitāyāṃ prati-ṣṭhāpayati, kāṃś-cid upāya-pāramitāyāṃ prati-ṣṭhāpayati, kāṃś-cid pra-ṇi-dhāna-pāramitāyāṃ, kāṃś-cid bala-pāramitāyāṃ, kāṃś-cid jñāna-pāramitāyāṃ prati-ṣṭhāpayati, kāṃś-cid adhy-ātma-sūnyatāyāṃ, kāṃś-cid bahirdhā-sūnyatāyāṃ, kāṃś-cid adhy-ātma-bahirdhā-sūnyatāyāṃ, evaṃ yāvat (PSP_6-8:54) kāṃś-cid a-bhāva-sva-bhāva-sūnyatāyāṃ prati-ṣṭhāpayati) 。

[374a06] 如是 (evaṃ khalu) , 善現 (subhūte) ! 諸菩薩摩訶薩 (bodhisattvo mahāsattvaḥ) , 行深般若波羅蜜多 (prajñāpāramitāyāṃ carann) , 方便善巧 (upāya-kauśalyeṇa) , 於諸有情 (sattvānām) , 行財施已 (āmiṣa-dānaṃ datvā) , 復善安立諸有情類 , 令住無上安隱法中 (dāne yoga-kṣeme māрге prati-ṣṭhāpayati) , 乃至令得一切智智。善現! 是 (ayaṃ subhūte) 為 · 菩薩摩訶薩 · 行深般若波羅蜜多時 · 所有甚奇、希有之法 (bodhisattvasya mahāsattvasy' āścaryādbhuto dharmah) 。

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[374a10] 善現! 云何 (katham ca subhūte) · 菩薩摩訶薩 (bodhisattvo mahāsattvaḥ) , 行深般若波羅蜜多時 (prajñāpāramitāyāṃ caran) , 能以法施 , 攝諸有情 (sattvān dharma-dānenānu-grhṇāti) ?

善現! 法施有二種 (ime subhūte dharma-dāne) 。

云何為二 (katame dve) ? 一者、世間法施 (laukikaṃ ca) 。二者、出世法施 (lokōt-taraṃ ca) 。

[374a13] 云何名為世間法施 (katamac ca subhūte laukikaṃ dharma-dānaṃ) ? 謂 · 諸菩薩摩訶薩 , 行深般若波羅蜜多時 , 為諸有情宣說、開示、分別、顯了 · 世間妙法 (yā laukikānām dharmānām, sarve kṣaṇā deśanā pra-kāśanā vi-varaṇōt-tānī-karaṇatā) , 謂 (tad-yathā) · 不淨觀 (śubha-pari-vartakasya) , 若持息念 , 若四靜慮 (caturṇām dhyānānām) , 若四無量 (caturṇām brahma-vi-hārānām) , 若四無色定 (catasrṇām ārūpya-sam-ā-pattīnām) , 若五神通 , 若餘 · 世間 · 共異生法 (ye 'py anye ke-cid laukikā dharmāḥ, sā dhāraṇā bāla-prthag-janair) 。如是名為 (idam ucyate) 世間法施 (laukikāṃ dharma-dānaṃ) 。

善現! 何故此法名為世間? 謂 · 學此法 , 未能畢竟離世間故 , 名為世間。

[374a20] 善現! 是菩薩摩訶薩 (sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ) , 行此世間妙法施已 (idaṃ laukikaṃ dharma-dānaṃ datvā) , 種種方便 (an-eka-pary-āyeṇān-eka-vidhenōpāyena) · 化導有情 , 令其遠離世間諸法 (tataḥ sam-ā-dānād vi-vecayati) ; 種種方便 (sa vi-vecyōpāya-kauśalyeṇ) · 化導有情 , 令住聖法 (āryeṣu dharmeṣu prati-ṣṭhāpayati) 、及聖法果 (ārya-dharmāṇā ca phale) 。

35 善現! 云何聖法 (katame ca te ārya-dharmāḥ) 、及聖法果 (katamad ārya-dharmāṇām phalaṃ) ?

善現！言聖法者(*ārya-dharmā ucyante subhūte*)，謂·三十七菩提分法(*sapta-triṃśad-bodhi-pakṣyā dharmāḥ*)、及三解脫門(*trīṇi vi-mokṣa-mukhāni*)等(*catvāry ārya-satyāny*)。

5 聖法果者(*ārya-dharmāṇām phalaṃ*)，謂·預流果(*srota-ā-patti-phalaṃ*)·
乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvam*)獨覺菩提等(*iti*)。
善現！何故此法名為出世？謂·學此法，能令畢竟出離世間，故名出世。

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【參閱】

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15 * Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*,
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