

## 四念住之禪修通往高超智慧：根據般若經典

(<https://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-13.pdf>)

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簡介：般若經典不僅詳細教導四念住的修行內容與程序，而且將四念住貫通在般若波羅蜜多之骨幹，成為菩薩行的一組基礎的修行項目。根據般若經典，涉及世間之格局，為一個三千大千世界乃至十方無數個三千大千世界共構的生命相續的流程；涉及修行之格局，將解脫道與菩提道的所有正法，以般若波羅蜜多涵攝、灌注、與前導的修行相續的次第昇進。根據般若經典，正念安住之禪修，如同解脫道與菩提道所有的修行項目，都共構為大乘(mahā-yāna; 廣大的修行道路)，以般若波羅蜜多為前導，通往終極目標之無上菩提。

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[043b19] 若菩薩摩訶薩，欲修行四靜慮，當學般若波羅蜜多；欲修行四無量、四無色定，當學般若波羅蜜多。若菩薩摩訶薩，欲修行四念住，當學般若波羅蜜多；欲修行四正斷、四神足、五根、五力、七等覺支、八聖道支，當學般若波羅蜜多。若菩薩摩訶薩，欲得佛十力，當學般若波羅蜜多；欲得四無所畏、四無礙解、大慈、大悲、大喜、大捨、十八不共法，當學般若波羅蜜多。若菩薩摩訶薩，欲自在入覺支三摩地，當學般若波羅蜜多。若菩薩摩訶薩，欲自在遊戲六種神通，當學般若波羅蜜多。若菩薩摩訶薩，欲於四靜慮、四無色、滅盡定次第超越順逆自在，當學般若波羅蜜多。若菩薩摩訶薩，欲於一切陀羅尼門、三摩地門皆得自在，當學般若波羅蜜多。

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[047b03] 復次 (punar aparaṃ) ，世尊 (bhagavan) ！諸菩薩摩訶薩 (bodhisattvena mahāsattvena) ，修行般若波羅蜜多時 (prajñāpāramitāyāṃ caratā) ，不應住四念住 (smṛty-upa-sthāneṣu na sthātavyam) 。乃至十八不共法。何以故 (tat kasya hetoḥ) ？世尊！四念住，四念住性空 (smṛty-upa-sthānāni smṛty-upa-sthānatvena śūnyāni) 。世尊！是四念住，非四念住空。是四念住空 (yā ca bhagavan smṛty-upa-sthānānāṃ śūnyatā) ，非四念住 (na tāni smṛty-upa-sthānāni) 。四念住，不離空 (na cānyatra śūnyatāyāḥ smṛty-upa-sthānāni) 。空，不離四念住。四念住，即是空 (smṛty-upa-sthānāny eva śūnyatā) 。空，即是四念住 (śūnyataiva smṛty-upa-sthānāni) 。由此因緣 (tad anenāpi bhagavan pary-āyeṇa) ，諸菩薩摩訶薩 (bodhisattvena mahāsattvena) ，修行般若波羅蜜多時 (prajñāpāramitāyāṃ caratā) ，不應住四念住 (na smṛty-upa-sthāneṣu sthātavyam) ，乃至十八不共法 (evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅga-mārga-pāramitā 'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-aṣṭādaś 'āveṇika-buddha-dharmeṣu) ，應知亦爾 (na sthātavyam. tat kasya hetoḥ? tathā hy āveṇika-buddha-dharmā āveṇika-buddha-dharmatvena śūnyā. yā ca bhagavann āveṇika-buddha-dharmānāṃ śūnyatā, na te āveṇika-buddha-dharmā. na cānyatra śūnyatāyā āveṇikā buddha-dharmā. āveṇikā buddha-dharmā eva śūnyatā. śūnyataiv 'āveṇikā buddha-dharmāḥ. tad anenāpi bhagavan pary-āyeṇa bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā, na samyak-pra-hāṇa-rddhi-pādēndriya-

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*bala-bodhy-aṅga-mārga-pāramitā 'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-aṣṭādaś 'āveṇika-buddha-dharmeṣu* (PSP1-1:167) *na sthātavyam.*) 。

- [298a15] 復次，善現！色·色性空(*rūpaṃ rūpeṇa sūnyam*)，受(*vedanā vedanayā sūnyā*)、想(*saṃjñā saṃjñayā sūnyā*)、行(*saṃskārāḥ saṃskāraiḥ sūnyāḥ*)、
- 5 識·受、想、行、識性空(*vijñānaṃ vijñānena sūnyam*)，是菩薩摩訶薩，同性。眼處·眼處性空，乃至意處·意處性空，是菩薩摩訶薩，同性。色處·色處性空，乃至法處·法處性空，是菩薩摩訶薩，同性。眼界·眼界性空，乃至意界·意界性空，是菩薩摩訶薩，同性。色界·色界性空，乃至法界·法界性空，是菩薩摩訶薩，同性。眼識界(*evaṃ skandha-dhātv-āyatanāni*)·眼識界性空，乃至意識界·
- 10 意識界性空(*skandha-dhātv-āyatanaiḥ sūnyāni*)，是菩薩摩訶薩，同性。眼觸·眼觸性空，乃至意觸·意觸性空，是菩薩摩訶薩，同性。眼觸為緣所生諸受·眼觸為緣所生諸受性空，乃至意觸為緣所生諸受·意觸為緣所生諸受性空，是菩薩摩訶薩，同性。地界·地界性空，乃至識界·識界性空，是菩薩摩訶薩，同性。無明·無明性空，乃至老死·老死性空(*pratītya-sam-ut-pādaḥ pratītya-sam-ut-pādaiḥ*
- 15 *sūnyāḥ, pratītya-sam-ut-pādāṅgāni pratītya-sam-ut-pādāṅgaiḥ sūnyāni*)，是菩薩摩訶薩，同性。布施波羅蜜多·布施波羅蜜多性空，乃至般若波羅蜜多·般若波羅蜜多性空(*pāramitāḥ pāramitābhiḥ sūnyāḥ*)，是菩薩摩訶薩，同性。內空·內空性空，乃至無性自性空·無性自性空性空，是菩薩摩訶薩，同性。真如·真如性空，乃至不思議界·不思議界性空，是菩薩摩訶薩，同性。苦聖諦·苦聖諦性空，集、
- 20 滅、道聖諦·集、滅、道聖諦性空，是菩薩摩訶薩，同性。四念住·四念住性空，乃至八聖道支·八聖道支性空(*sapta-triṃśad-bodhi-pakṣyā dharmāḥ sapta-triṃśad-bodhi-pakṣyair dharmaiḥ sūnyāḥ, ārya-satyāny* (PSP\_5:28) *ārya-satyaiḥ sūnyāni*)，是菩薩摩訶薩，同性。四靜慮·四靜慮性空，四無量、四無色定·四無量、四無色定性空(*a-pra-māṇa-dhyān 'ārūpya-sam-ā-pattayo ' -pra-māṇa-dhyān 'ārūpya-sam-ā-pattibhiḥ sūnyāḥ*)，是菩薩摩訶薩，同性。八解脫·八解脫性空，乃至十遍處·十遍處性空(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhaiḥ sūnyāni*)，是菩薩摩訶薩，同性。空解脫門·空解脫門性空，無相、無願解脫門·無相、無願解脫門性空(*trīṇi vi-mokṣa-mukhāni tribhir vi-mokṣa-mukhaiḥ sūnyāni*)，是菩薩摩訶薩，同性。淨觀地·淨觀地性空，
- 30 乃至如來地·如來地性空，是菩薩摩訶薩，同性。極喜地·極喜地性空，乃至法雲地·法雲地性空，是菩薩摩訶薩，同性。陀羅尼門·陀羅尼門性空，三摩地門·三摩地門性空，是菩薩摩訶薩，同性。五眼·五眼性空，六神通·六神通性空(*abhi-jñā abhi-jñābhiḥ sūnyā*)，是菩薩摩訶薩，同性。如來十力(*daśa-balāni*)·如來十力性空(*daśa-balaiḥ sūnyāni*)，乃至(*vaiśāradyāni vaiśāradyaiḥ sūnyāni, prati-saṃ-vidah*
- 35 *prati-saṃ-vidbhiḥ sūnyāḥ*)十八佛不共法(*āveṇika-buddha-dharmā*)·十八佛不共法性空(*āveṇika-buddha-dharmaiḥ sūnyāḥ*)，是菩薩摩訶薩，同性。無忘失法·無忘失法性空，恒住捨性·恒住捨性性空，是菩薩摩訶薩，同性。一切智·一切智性空，道相智、一切相智·道相智、一切相智性空，是菩薩摩訶薩，同性。預流果·預

流果性空，乃至獨覺菩提·獨覺菩提性空，是菩薩摩訶薩，同性。菩薩摩訶薩行·菩薩摩訶薩行性空，是菩薩摩訶薩，同性。佛無上正等菩提·佛無上正等菩提性空(*bodhir yāvad bodhyā śūnyā*)，是菩薩摩訶薩，同性(*iyam subhūte bodhisattvānām mahāsattvānām samatā*)。諸菩薩摩訶薩住中學故(*yatra samatāyām sthitvā, bodhisattvā mahāsattvā*)，名為同學。由此同學，速證無上正等菩提(*an-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyante*)。」

[300a04] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩，如是修學甚深般若波羅蜜多·方便善巧(*bodhisattvasya mahāsattvasya prajñāpāramitāyām carato*)，終不發起慳貪(*na mātsarya-saha-gataṃ cittam ut-padyate*)、破戒(*na dauḥ-śīlya-saha-gataṃ cittam ut-padyate*)、忿恚(*na kṣobha-saha-gataṃ cittam ut-padyate*)、懈怠(*na kauśīdya-saha-gataṃ cittam ut-padyate*)、散動(*na vi-kṣipta-saha-gataṃ cittam ut-padyate*)、惡慧俱行之心(*na dauḥ-prajñā-saha-gataṃ cittam ut-padyate*)，亦不發起貪欲(*na rāga-saha-gataṃ cittam ut-padyate*)、瞋恚(*na dveṣa-saha-gataṃ cittam ut-padyate*)、愚癡(*na moha-saha-gataṃ cittam ut-padyate*)、憍慢俱行之心(*na khila-saha-gataṃ cittam ut-padyate*)，亦不發起放逸、謬誤、及餘過失俱行之心，亦不發起執著色(*na rūpa-saha-gataṃ cittam ut-padyate*)、受、想、行(*na vedanā-saṃjñā-saṃskāra-saha-gataṃ cittam ut-padyate*)、識俱行之心(*na vijñāna-saha-gataṃ cittam ut-padyate*)，亦不發起執著眼處·乃至意處俱行之心，亦不發起執著色處·乃至法處俱行之心，亦不發起執著眼界·乃至眼界俱行之心，亦不發起執著色界·乃至法界俱行之心，亦不發起執著眼識界·乃至意識界俱行之心，亦不發起執著眼觸·乃至意觸俱行之心，亦不發起執著眼觸為緣所生諸受·乃至意觸為緣所生諸受俱行之心，亦不發起執著地界·乃至識界俱行之心，亦不發起執著無明·乃至老死俱行之心(*na skandha-dhātṅ-āyatana-pratītya-sam-ut-pāda-pratītya-sam-ut-pādāṅga-saha-gataṃ cittam ut-padyate*)，亦不發起執著布施波羅蜜多·乃至般若波羅蜜多俱行之心，亦不發起執著內空·乃至無性自性空俱行之心(*evaṃ na sarva-śūnyatāḥ sarva-pāramitāḥ*)，亦不發起執著真如·乃至不思議界俱行之心，亦不發起執著苦、集、滅、道聖諦俱行之心，亦不發起執著四靜慮、四無量、四無色定俱行之心，亦不發起執著八解脫·乃至十遍處俱行之心，亦不發起執著四念住·乃至八聖道支俱行之心，亦不發起執著空、無相、無願解脫門俱行之心，亦不發起執著淨觀地·乃至如來地俱行之心，亦不發起執著極喜地·乃至法雲地俱行之心，亦不發起執著五眼、六神通俱行之心，亦不發起執著如來十力·乃至十八不共法俱行之心(*sapta-triṃśad-bodhi-pakṣya-dharm'ārya-satyā-pra-māṇa-dhyān'ārūpya-sam-ā-patti-śūnyatā-nimittā-pra-ṇi-hitābhi-jñā-sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-daśa-bala-vaiśāradya-prati-saṃ-vid-āvenika-buddha-dharma-saha-gataṃ cittam ut-padyate*)，亦不發起執著三十二相、八十隨好俱行之心，亦不發起執著無忘失法、恒住捨性俱行之心，亦不發起執著陀羅尼門、三摩地門俱行之心，亦不發起執著一切智、道相智、一切相智俱行之心，亦不發起執著預流果·乃至獨覺菩提俱行之心，亦不發起執著一切菩薩摩訶薩行俱行之

心，亦不發起執著諸佛無上正等菩提俱行之心(*na samyak-saṃ-bodhi-saha-gataṃ cittam ut-padyate.*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte*)是菩薩摩訶薩(*bodhisattvo mahāsattva*)，行深般若波羅蜜多·方便善巧(*iha gambhīrāyāṃ prajñāpāramitāyāñ caran*)，不見有法是可得者(*na kañ-cid dharmam upa-labhate*)；  
5 無所得故(*an-upa-lambhamāno*)，不起執著色等諸法俱行之心(*na kañ-cid dharmacittam ut-pādayati*)。

[305a07] 善現答言(*āyusmān subhūtir āyusmantaṃ sārīputram etad avocat*)：「諸菩薩摩訶薩，修行般若波羅蜜多，行非堅法(*a-sāre batāyaṃ caraty āyusman sārīputra bodhisattvo mahāsattvo, yaḥ prajñāpāramitāyāṃ carati*)，不行堅  
10 法。何以故(*tat kasya hetoḥ*)？舍利子！般若波羅蜜多(*tathā hy āyusman sārīputrā-sārā prajñāpāramitā*)·乃至(*a-sārā dhyāna-pāramitā, a-sārā vīrya-pāramitā, a-sārā kṣānti-pāramitā, a-sārā śīla-pāramitā,*)布施波羅蜜多·非堅法故(*a-sārā dāna-pāramitā*)，內空·乃至無性自性空·非堅法故，真如·乃至不思議界·非堅法故，  
15 苦、集、滅、道聖諦·非堅法故，四念住·乃至八聖道支·非堅法故，四靜慮、四無量、四無色定·非堅法故，八解脫·乃至十遍處·非堅法故，空、無相、無願解脫門·非堅法故，極喜地·乃至法雲地·非堅法故，一切陀羅尼門、三摩地門·非堅法故，五眼、六神通·非堅法故，如來十力·乃至十八不共法·非堅法故，無忘失法、恒住捨性·非堅法故，一切智、道相智、一切相智·非堅法故，一切菩薩摩訶薩行·非堅法故，諸佛無上正等菩提·非堅法故，一切智智·非堅  
20 法故(*evam yāvad a-sārā sarv'ākāra-jñatā*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，於深般若波羅蜜多，尚不見有非堅可得(*a-sāram eva nōpa-labhate, na sam-anu-paśyati*)，況(*kutaḥ punaḥ*)見有堅可得(*sāram upa-lapsyate*)。如是(*evam*)·乃至(*yāvad*)·行一切智智時，於一切智智，尚不見有非堅可得(*a-sārāṃ sarv'ākāra-jñatām*)，況(*kutaḥ punaḥ*)見有堅可得(*sāram upa-lapsyate*)。」

[310b08] 爾時(*evam ukte*)，佛告天帝釋言(*bhagavān śakran devānām indram etad avocat*)：「憍尸迦！具壽善現(*subhūtiḥ kauśika sthaviraḥ*)，住諸法空(*śūnyatāyāṃ vi-haran*)，觀布施波羅蜜多(*dāna-pāramitāñ caiva nōpa-labhate, kaḥ punar vādo ye dāna-pāramitāyāṃ caranti*)·乃至(*śīla-pāramitāyāṃ caranti, kṣānti-pāramitāyāṃ caranti, vīrya-pāramitāyāṃ caranti, dhyāna-pāramitāyāṃ caranti,*)般若波羅蜜多(*prajñāpāramitāñ caiva*)·尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有行布施波羅蜜多·乃至般若波羅蜜多者可得(*ye prajñāpāramitāyāṃ caranti*)。觀四念住(*smṛty-upa-sthānāny eva nōpa-labhate, kaḥ punar vādo ye smṛty-upa-sthānāni bhāvayanti*)·乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅga-mārgāṃś caiva*)·尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有修四念住·乃至八聖道支者可得(*ye samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅga-mārgāṃś bhāvayanti*)。觀四靜慮、四無量、四無色定·尚不可得，況有修四靜慮、四無量、四無色定者可得。觀八解脫·乃至十遍處·尚不可得，況有修八解脫·乃至十遍

處者可得。觀苦、集、滅、道聖諦。尚不可得，況有住苦、集、滅、道聖諦者可得。觀內空(*adhy-ātma-sūnyatām*)。乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-sūnyatān*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有住內空(*ye 'dhy-ātma-sūnyatām*)。乃至(*yāvad*)無性自性空者可得(*a-bhāva-sva-bhāva-sūnyatām*)

5 *bhāvayanti*.)(*ārya-satyāny eva nōpa-labhate, kaḥ punar vādo ya ārya-satyāni bhāvayanti, a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr nōpa-labhate, kaḥ punar vādo ye '-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr bhāvayanti*)。觀真如。乃至不思議界。尚不可得，況有住真如。乃至不思議界者可得。觀空、無相、無願解脫門(*sūnyatā-nimittā-pra-ṇi-hitāny eva*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有修空、

10 無相、無願解脫門者可得(*ye sūnyatā-nimittā-pra-ṇi-hitāni bhāvayanti*.)(*dhyāna-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny eva nōpa-labhate, kaḥ punar vādo ye dhyāna-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayanti*)。觀極喜地。乃至法雲地。尚不可得，況有修極喜地。乃至法雲地者可得。觀一切陀羅尼門、三摩地門。尚不可得，況有修一切陀羅尼門、三摩地門者可得。觀五眼、六神通。

15 尚不可得，況有引發五眼、六神通者可得。觀如來十力(*tathāgata balāny eva nōpa-labhate, kaḥ punar vādo ye balāni bhāvayanti*)。乃至(*vaiśāradyāny eva nōpa-labhate, kaḥ punar vādo ye vaiśāradyāny abhi-nir-haranti, prati-saṃ-vida eva nōpa-labhate, kaḥ punar vādo ye prati-saṃ-vido 'bhi-nir-haranti, abhi-jñā eva nōpa-labhate, kaḥ punar vādo ye 'bhi-jñāṃ bhāvayanti, mahā-karuṇām eva nōpa-labhate, kaḥ punar vādo ye mahā-karuṇā-vi-hāraṃ bhāvayanti,*) 十八佛不共法(*āveṇikān eva buddha-dharmān*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有引發如來十力。乃至十八佛不共法者可得(*ye āveṇikāṃ buddha-dharmān abhi-nir-haranti*)。觀無忘失法、恒住捨性。尚不可得，況有引發無忘失法、恒住捨性者可得。觀一切智、道相智、一切相智。尚不可得，況有引發一切智、道相智、一切相智者可得。觀一切菩薩

25 摩訶薩行。尚不可得，況有能行一切菩薩摩訶薩行者可得。觀諸佛無上正等菩提(*an-ut-tarām eva samyak-saṃ-bodhin*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有能證諸佛無上正等菩提者可得(*ye 'n-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhyante* (PSP\_5:68))。觀一切智智(*sarv'ākāra-jñatām eva*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有能得一切智智者可得(*ye sarv'ākāra-jñatām anu-pr'āpnuvanti*)。

30 觀正法輪。尚不可得，況有能轉正法輪者可得(*tathāgatavm eva nōpa-labhate, kaḥ punar vādo yas tathāgato bhavaty. an-ut-pādam eva nōpa-labhate, kaḥ punar vādo ye 'n-ut-pādam sākṣāt kurvanti*)。觀三十二大士相(*lakṣaṇāny eva nōpa-labhate, kaḥ punar vādo yeṣāṃ lakṣaṇāni kāye bhavanti*)、八十隨好(*anu-vy-añjanāny eva*)。尚不可得(*nōpa-labhate*)，況(*kaḥ punar vādo*)有以此相好莊嚴身者可得(*yeṣāṃ anu-vy-añjanāni kāye bhavanti*)。觀無生無滅法。尚不可得，況有能證無生無滅法者可得。何以故(*tat kasya hetoḥ*)?

[313b07] 慶喜！當知。是菩薩摩訶薩(*evaṃ ānanda bodhisattvo mahāsattvaḥ*)，自修布施波羅蜜多。乃至般若波羅蜜多(*ṣaṭsu pāramitāsu caraṇ*)，亦教他修布施波

羅蜜多·乃至般若波羅蜜多；自修四念住(*caturṣu smṛty-upa-sthāneṣu caran*)·乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgeṣu carann*)，亦教他修四念住·乃至八聖道支；自住內空(*adhy-ātma-sūnyatāyāṃ caran*)·乃至(*bahirdhā-sūnyatāyāṃ caran yāvad*)無性自性空(*a-bhāva-sva-bhāva-sūnyatāyāṃ carann*)，亦教他住內空·乃至無性自性空；自住真如·乃至不思議界，亦教他住真如·乃至不思議界；自住苦、集、滅、道聖諦，亦教他住苦、集、滅、道聖諦；自修四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattiṣu carann, ārya-satyēṣu caran, sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran*)，亦教他修四靜慮、四無量、四無色定；自修八解脫·乃至十遍處，亦教他修八解脫·乃至十遍處；自修空、無相、無願解脫門(*sūnyatā-nimittā-pra-ṇi-hiteṣu carann*)，亦教他修空、無相、無願解脫門；自修菩薩地，亦教他修菩薩地；自修一切陀羅尼門、三摩地門，亦教他修一切陀羅尼門、三摩地門；自修五眼、六神通，亦教他修五眼、六神通；自修如來十力·乃至十八佛不共法(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caran*)，亦教他修如來十力·乃至十八佛不共法；自修三十二大士相、八十隨好，亦教他修三十二大士相、八十隨好；自修無忘失法、恒住捨性，亦教他修無忘失法、恒住捨性；自修一切智、道相智、一切相智(*sarv'ākāra-jñatāyāṃ caran*)，亦教他修一切智、道相智、一切相智；自修一切菩薩摩訶薩行，亦教他修一切菩薩摩訶薩行；自修諸佛無上正等菩提，亦教他修諸佛無上正等菩提；自修一切智智，亦教他修一切智智。由是因緣，善根增長(*kuśala-mūlair vi-varḍhamāno*)。若於無上正等菩提有退轉者，無有是處(*'sthānam an-ava-kāśo yad an-ut-tarāyāḥ samyak-saṃ-bodheḥ pari-hāsyate nēdaṃ sthānaṃ vidyate*)。」

[315a16] 佛言(*bhagavān āha*)：「善現！諸菩薩摩訶薩，應觀色無盡故，引發般若波羅蜜多(*rūpākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀受、想、行、識無盡故，引發般若波羅蜜多(*vedanā-saṃjñā-saṃskāra-vijñānākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀眼處·乃至意處·皆無盡故，引發般若波羅蜜多；應觀色處·乃至法處·皆無盡故，引發般若波羅蜜多；應觀眼界·乃至意界·皆無盡故，引發般若波羅蜜多；應觀色界·乃至法界·皆無盡故，引發般若波羅蜜多；應觀眼識界·乃至意識界·皆無盡故，引發般若波羅蜜多；應觀眼觸·乃至意觸·皆無盡故，引發般若波羅蜜多；應觀眼觸為緣所生諸受·乃至意觸為緣所生諸受·皆無盡故，引發般若波羅蜜多；應觀地界·乃至識界·皆無盡故，引發般若波羅蜜多(*evaṃ skandha-dhātv-āyatanākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā, pratītya-sam-ut-pādākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀因緣·乃至增上緣·皆無盡故，引發般若波羅蜜多；應觀無明·乃至老死·皆無盡故，引發般若波羅蜜多(*pratītya-sam-ut-pādāṅgākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀布施波羅蜜多·乃至般若波羅蜜多·皆無盡故，引發般若波羅蜜多(*dāna-pāramitākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā, evaṃ śīla-pāramitākṣayatvāt kṣānti-*

- pāramitākṣayatvād vīrya-pāramitākṣayatvād dhyāna-pāramitākṣayatvāt prajñā-pāramitākṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀內空·乃至無性自性空·皆無盡故，引發般若波羅蜜多；應觀真如·乃至不思議界·皆無盡故，引發般若波羅蜜多；應觀苦、集、滅、道聖諦·皆無盡故，引發般若波羅蜜多；
- 5 應觀四念住·乃至八聖道支·皆無盡故，引發般若波羅蜜多 (*smṛty-upasthānākṣayatvena samyak-prahāṇākṣayatvena rddhi-pādākṣayatvena indriyākṣayatvena balākṣayatvena bodhy-aṅgā-kṣayatvenāryāṣṭāṅga-mārgākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)(*adhy-ātma-śūnyatākṣayatvena bahirdhā-śūnyatākṣayatvenādhy-ātma-bahirdhā-śūnyatākṣayatvena*
- 10 *yāvad a-bhāva-sva-bhāva-śūnyatākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀四靜慮、四無量、四無色定·皆無盡故，引發般若波羅蜜多(*ārya-satyākṣayatvenā-pra-māṇa-dhyān'ārūpya-samāpatty-akṣayatvena* (PSP\_5:79) *subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀八解脫·乃至十遍處·皆無盡故，引發般若波羅蜜多；應觀空、無相、無願解脫門·皆無盡故，引發般若波羅蜜多(*śūnyatā-*
- 15 *nimittāpraṇihitākṣayatvena pañcābhijñākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀淨觀地·乃至如來地·皆無盡故，引發般若波羅蜜多；應觀極喜地·乃至法雲地·皆無盡故，引發般若波羅蜜多；應觀一切陀羅尼門、三摩地門·皆無盡故，引發般若波羅蜜多 (*sarva-vimokṣa-samādhi-samāpatti-dhāraṇī-mukhākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀五眼、六神通·
- 20 皆無盡故，引發般若波羅蜜多；應觀如來十力·乃至十八佛不共法·皆無盡故，引發般若波羅蜜多(*daśa-balākṣayatvena catur-vaiśāradyākṣayatvena prati-saṃ-vid-akṣayatvenāṣṭādaś'āveṇika-buddha-dharmākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀三十二大士相、八十隨好·皆無盡故，引發般若波羅蜜多；應觀無忘失法、恒住捨性·皆無盡故，引發般若波羅蜜多；應觀一切智、道相智、
- 25 一切相智·皆無盡故，引發般若波羅蜜多；應觀預流果·乃至獨覺菩提·皆無盡故，引發般若波羅蜜多；應觀一切菩薩摩訶薩行·皆無盡故，引發般若波羅蜜多；應觀諸佛無上正等菩提·皆無盡故，引發般若波羅蜜多；應觀一切智智亦無盡故，引發般若波羅蜜多 (*sarv'ākāra-jñatākṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)。
- 30 [319a03] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住精進波羅蜜多(*vīrya-pāramitāyāṃ sthitvā*)，不見布施波羅蜜多(*na dāna-pāramitān dravyataḥ sam-anu-paśyati, na bhāvato na nimittato*)(*na śīla-pāramitāṃ dravyataḥ sam-anu-paśyati, na bhāvato na nimittato*)(*na kṣānti-pāramitāṃ dravyataḥ sam-anu-paśyati, na bhāvato na nimittato*)(*na vīrya-pāramitāṃ dravyataḥ*
- 35 *sam-anu-paśyati, na bhāvato na nimittato*)(*na* (PSP\_5:93) *dhyāna-pāramitāṃ dravyataḥ sam-anu-paśyati, na bhāvato na nimittato*)·乃至般若波羅蜜多(*na prajñāpāramitāṃ*)若名、若事(*dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)，不見四念住·乃至八聖道支(*evaṃ smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-*

*pādēndriya-bala-bodhy-aṅgāni mārgaṃ*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)，不見內空(*adhy-ātma-sūnyatām*)·(*bahirdhā-sūnyatām adhy-ātma-bahirdhā-sūnyatām*)乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-sūnyatān*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)，不見真如·乃至不思議界若名、若事、若性、若相，不見苦、集、滅、道聖諦若名、若事、若性、若相，不見四靜慮、四無量、四無色定(*ārya-satyā-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)(*sūnyatā-nimittā-pra-ṇi-hitāni pañcābhi-jñā na dravyataḥ sam-anu-paśyati, na bhāvato na nimittataḥ*)，不見八解脫·

10 乃至十遍處若名、若事、若性、若相，不見淨觀地·乃至如來地若名、若事、若性、若相，不見極喜地·乃至法雲地若名、若事、若性、若相，不見一切陀羅尼門、三摩地門(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)，不見五眼、六神通若名、若事、若性、若相，不見如來十力·乃至十八佛不共法(*daśa-bala-vi-śāradya-prati-saṃ-vid-āveṇika-buddha-dharmān*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)，不見三十二大士相、八十隨好若名、若事、若性、若相，不見無忘失法、恒住捨性若名、若事、若性、若相，不見一切智、道相智、一切相智若名、若事、若性、若相，不見預流果·乃至獨覺菩提若名、若事、若性、若相，不見一切菩薩摩訶薩行若名、若事、若性、若相，不見諸佛無上正等菩提若名、若事、若性、若相，不見一切智智(*sarv'ākārajñātān*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)。如是·乃至不見一切法(*sarva-dharmān*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)。(sa evaṃ paśyan)於諸法中，不起想念，無所執著(*na kva-cid dharmāni-ketaṃ karoti*)。如說(*sa yathā vādī*)，能

25 作(*tathā kāri ca bhavati*)。復以如是所集善根(*sa tāni kuśala-mūlāni*)，以無所得而為方便，與諸有情同共(*sarva-sattvaiḥ sārthaṃ sādharmaṇāni kṛtvā*)·迴向一切智智('n-ut-tarāyai samyak-saṃ-bodhaye pari-ṇāmayati)。於迴向時(*tathā ca pari-ṇāmayati*)，無·二心轉(*yathāsyā tri-vidhā buddhir na bhavati*)，謂·誰迴向(*ko vā pari-ṇāmayati*)？何·所迴向(*kiṃ vā pari-ṇāmayati, kutra vā pari-ṇāmayati*)？善現(*evaṃ khalu subhūte*)！是為·菩薩摩訶薩·安住精進波羅蜜多(*bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthītvā*)·攝取般若波羅蜜多(*prajñāpāramitāṃ pari-grhṇāti*)。』

[320a08] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住靜慮波羅蜜多(*dhyāna-pāramitāyāṃ sthīto*)，觀色(*rūpaṃ nōpa-labhate*)、受(*vedanāṃ*)、想(*saṃjñāṃ*)、行(*saṃskārān*)、識不可得(*vijñānaṃ nōpa-labhate*)；觀眼處·乃至意處不可得；觀色處·乃至法處不可得；觀眼界·乃至意界不可得；觀色界·乃至法界不可得；觀眼識界·乃至意識界不可得(*skandha-dhātva-āyatanāni nōpa-labhate*)；觀眼觸·乃至意觸不可得；觀眼觸為緣所生諸受·乃至



意觸為緣所生諸受不可得；觀地界·乃至識界不可得；觀因緣·乃至增上緣不可得；觀無明·乃至老死不可得(*pratītya-sam-ut-pādaṃ pratītya-sam-ut-pādāṅgāni nōpa-labhate*)；觀布施波羅蜜多(*dāna-pāramitāṃ nōpa-labhate*)(*śīla-pāramitāṃ nōpa-labhate*)(*kṣānti-pāramitāṃ nōpa-labhate*)(*vīrya-pāramitāṃ nōpa-labhate*)(*dhyāna-pāramitāṃ nōpa-labhate*)·乃至般若波羅蜜多不可得(*prajñāpāramitāṃ nōpa-labhate*)；觀內空·乃至無性自性空不可得；觀真如·乃至不思議界不可得；觀苦、集、滅、道聖諦不可得；觀四念住(*smṛty-upa-sthānāni nōpa-labhate*)·乃至八聖道支不可得(*evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgāny āryāṣṭāṅga-mārgān nōpa-labhate*)(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ nōpa-labhate*)；觀四靜慮、四無量、四無色定不可得(*ārya-satyā-pra-māṇa-dhyān 'ārūpya-sam-ā-pattiḥ*)；觀八解脫·乃至十遍處不可得(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)；觀空、無相、無願解脫門不可得；觀淨觀地·乃至如來地不可得；觀極喜地·乃至法雲地不可得；觀一切陀羅尼門、三摩地門不可得；觀五眼、六神通不可得；觀如來十力·乃至十八不共法不可得(*śūnyatā-nimittā-pra-ṇi-hitābhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān nōpa-labhate*)；觀三十二大士相、八十隨好不可得；觀無忘失法、恒住捨性不可得；觀一切智、道相智、一切相智不可得；觀預流果·乃至獨覺菩提不可得；觀一切菩薩摩訶薩行不可得；觀諸佛無上正等菩提不可得；觀一切智智不可得；觀有為界不可得(*sams-kṛta-dhātun nōpa-labhate*)；觀無為界不可得(*a-sams-kṛta-dhātun nōpa-labhate*)。

[321b22] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住般若波羅蜜多(*prajñāpāramitāyāṃ sthitvā*)(*caturbhir rddhi-pādair upāya-kausalyena sam-anv-ā-gataḥ kāyikaṅ ca caitasikaṅ ca vīryaṃ saṃ-janayyānyam loka-dhātum api gatvā, loka-dhātu-śatam api gatvā, loka-dhātu-sahasram api gatvā loka-dhātu-śata-sahasram api gatvā loka-dhātu-koṭi-niyuta-śata-sahasram api gatvā*)，為諸有情宣說正法(*sattvānāṃ dharmam deśayati*)，令住布施波羅蜜多(*dāna-pāramitāyāṃ prati-ṣṭhāpayati*)(*śīla-pāramitāyāṃ prati-ṣṭhāpayati*)(*kṣānti-pāramitāyāṃ prati-ṣṭhāpayati*)(*vīrya-pāramitāyāṃ prati-ṣṭhāpayati*)(*dhyāna-pāramitāyāṃ prati-ṣṭhāpayati*)·乃至般若波羅蜜多(*prajñāpāramitāyāṃ prati-ṣṭhāpayati*)，或令住四念住·乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu prati-ṣṭhāpayati*)，或令得預流果(*srota-ā-patti-phale prati-ṣṭhāpayati*)(*sakṛd-ā-gāmi-phale prati-ṣṭhāpayati*)(*an-ā-gāmi-phale prati-ṣṭhāpayati*)·乃至阿羅漢果(*arhattve prati-ṣṭhāpayati*)，或令得獨覺菩提(*pratyeka-bodhau prati-ṣṭhāpayati*)，或令得一切智智(*yāvad an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)。是菩薩摩訶薩，雖為此事(*tathā ca prati-ṣṭhāpayati*)，而不住有為界(*yathā na sams-kṛte dhātau prati-ṣṭhāpayati*)，亦不住無為界(*nā-sams-kṛte dhātau prati-ṣṭhāpayati*)，復持如是所集善根(*tac ca kuśala-mūlam*)，以無所得而為方便，與諸有情同共(*sarva-sattveṣu* (PSP\_5:100) *sārdham sādharmaṃ kṛtvā*)·迴向一切智

智 ('*n-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayati*)。於迴向時(*tathā ca pari-ṇāmayati*)，無·二心轉(*yathāśya tri-vidhā buddhir na bhavati*)，謂·誰迴向(*ko vā pari-ṇāmayati*)？何·所迴向(*kiṃ vā pari-ṇāmayati, kutra vā pari-ṇāmayati*)？善現(*evaṃ khalu subhūte*)！是為·菩薩摩訶薩·安住般若波羅蜜多(*bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā*)·攝取精進波羅蜜多(*vīrya-pāramitāṃ pari-grhṇāti*)。

[328a18] (*tasmād*)善現！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)於此般若波羅蜜多勤修學時，應於布施波羅蜜多(*dāna-pāramitāyāṃ śikṣitavyaṃ*)·乃至(*śīla-pāramitāyāṃ śikṣitavyaṃ, kṣānti-pāramitāyāṃ śikṣitavyaṃ, vīrya-pāramitāyāṃ śikṣitavyaṃ*) 靜慮波羅蜜多亦常修學(*dhyāna-pāramitāyāṃ śikṣitavyaṃ*)(*prajñāpāramitāyāṃ śikṣitavyaṃ*)，應於內空(*adhy-ātma-śūnyatāyāṃ śikṣitavyaṃ*)·乃至(*bahirdhā-śūnyatāyāṃ śikṣitavyaṃ, adhy-ātma-bahirdhā-śūnyatāyāṃ śikṣitavyaṃ, yāvad*)無性自性空亦常安住(*a-bhāva-sva-bhāva-śūnyatāyāṃ śikṣitavyaṃ*)，應於真如·乃至不思議界亦常安住，應於苦、集、滅、道聖諦亦常安住，應於四念住·乃至八聖道支亦常修學(*smṛty-upa-sthāneṣu śikṣitavyaṃ, evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅga-mārgēṣu śikṣitavyaṃ*)，應於四靜慮、四無量、四無色定亦常修學(*ārya-satyā-pra-māṇa-dhyān'ārūpya-sam-ā-patti-dhāraṇī-mukheṣu* (PSP\_5:65) *śikṣitavyaṃ*)，應於八解脫·乃至十遍處亦常修學，應於空、無相、無願解脫門亦常修學(*śūnyatā-nimittā-pra-ṇihiteṣu śikṣitavyaṃ*)，應於菩薩摩訶薩地亦常修學，應於一切陀羅尼門、三摩地門亦常修學，應於五眼、六神通亦常修學，應於如來十力·乃至(*daśa-bala-vaiśāradya-prati-saṃ-vitsu śikṣitavyaṃ*)十八佛不共法亦常修學(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu śikṣitavyaṃ*)，應於無忘失法、恒住捨性亦常修學，應於一切智、道相智、一切相智亦常修學，應於一切菩薩摩訶薩行亦常修學，應於諸佛無上正等菩提亦常修學，應於一切智智亦常修學。(*sarv'ākāra-jñatāyāṃ śikṣitavyaṃ*)

[330a21] 善現！若(*saced*)菩薩摩訶薩·如·此般若波羅蜜多所說(*yathōpa-diṣṭāyāṃ prajñāpāramitāyāṃ*)·而學(*śikṣisyate*)，(*śikṣitvā*)是菩薩摩訶薩，則能隨學布施波羅蜜多(*dāna-pāramitāṃ*)·乃至(*śīla-pāramitāṃ kṣānti-pāramitāṃ vīrya-pāramitāṃ dhyāna-pāramitāṃ*)般若波羅蜜多(*prajñāpāramitāṃ anu-pr'āpsyati*)，亦能隨學內空(*adhy-ātma-śūnyatāṃ*)·乃至(*bahirdhā-śūnyatāṃ adhy-ātma-bahirdhā-śūnyatāṃ yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāṃ*)，亦能隨學真如·乃至不思議界，亦能隨學苦、集、滅、道聖諦，亦能隨學四念住·乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅga-mārgān anu-pr'āpsyaty*)，亦能隨學四靜慮、四無量、四無色定，亦能隨學八解脫(*ārya-satyā-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny anu-pr'āpsyati*)·乃至十遍處，亦能隨學空、無相、無願解脫門(*śūnyatā-nimittā-pra-ṇihitābhi-jñā anu-pr'āpsyati*)，亦能隨學諸菩薩地，亦能隨學一切陀羅尼門、三摩地門，亦能隨學五眼、六神通，亦能隨學如來十力·乃至十八佛不共法(*daśa-bala-*

*vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān anu-pr'āpsyati*)，亦能隨學無忘失法、恒住捨性，亦能隨學一切智、道相智、一切相智，亦能隨學一切菩薩摩訶薩行，亦能隨學諸佛無上正等菩提，亦能隨學一切智智(*sarv'ākāra-jñātām anu-pr'āpsyati*)

- 5 [333b01] 佛言(*bhagavān āha*)：「善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應觀色(*rūpaṃ*)·由色空(*rūpeṇa śūnyam draṣṭavyam*)，應觀受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*viññānaṃ*)·由受、想、行、識空(*viññānena śūnyam draṣṭavyam*)；應觀眼處(*evaṃ cakṣuḥ*)·由眼處空，應觀耳(*śrotraṃ*)、鼻(*ghrāṇaṃ*)、舌(*jihvā*)、身(*kāya*)、意處(*mano*)·由耳、鼻、舌、身、意處空(*manasā śūnyam draṣṭavyam*)；應觀色處(*evaṃ rūpaṃ*)·由色處空，應觀聲、香、味、觸、法處(*śabda-gandha-rasa-sparṣṭavya-dharmāḥ*)·由聲、香、味、觸、法處空(*śabda-gandha-rasa-sparṣṭavya-dharmāḥ śūnyā draṣṭavyāḥ*)；應觀眼界·由眼界空，應觀耳、鼻、舌、身、眼界·由耳、鼻、舌、身、眼界空；應觀色界·由色界空，應觀聲、香、味、觸、法界·由聲、香、味、觸、法界空；應觀眼識界(*cakṣur-viññānaṃ*)·由眼識界空(*cakṣur-viññānena śūnyam draṣṭavyam*)，應觀耳、鼻、舌、身、意識界(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-viññānaṃ*)·由耳、鼻、舌、身、意識界空(*mano-viññānena śūnyam draṣṭavyam*)；應觀眼觸(*cakṣuḥ-saṃ-sparśaḥ*)·由眼觸空(*cakṣuḥ-saṃ-sparśena śūnyo draṣṭavyaḥ*)，應觀耳(*evaṃ śrotra-saṃ-sparśo*)、鼻(*ghrāṇa-saṃ-sparśo*)、舌(*jihvā-saṃ-sparśaḥ*)、身(*kāya-saṃ-sparśo*)、意觸(*manāḥ-saṃ-sparśo*)·由耳、鼻、舌、身、意觸空(*manāḥ-saṃ-sparśena śūnyo draṣṭavyaḥ*)；應觀眼觸為緣所生諸受(*cakṣuḥ-saṃ-sparśa-pratyayā vedanā*)·由眼觸為緣所生諸受空(*cakṣuḥ-saṃ-sparśa-pratyayayā vedanayā śūnyā draṣṭavyā*)，應觀耳(*evaṃ śrotra-saṃ-sparśa-pratyayā vedanā*)、鼻(*ghrāṇa-saṃ-sparśa-pratyayā vedanā*)、舌(*jihvā-saṃ-sparśa-pratyayā vedanā*)、身(*kāya-saṃ-sparśa-pratyayā vedanā*)、意觸為緣所生諸受(*manāḥ-saṃ-sparśa-pratyayā vedanā*)·由耳、鼻、舌、身、意、觸為緣所生諸受空(*manāḥ-saṃ-sparśa-pratyayayā vedanayā śūnyā draṣṭavyā*)；應觀地界·由地界空，應觀水、火、風、空、識界·由水、火、風、空、識界空；應觀因緣·由因緣空，應觀等無間緣、所緣緣、增上緣·由等無間緣、所緣緣、增上緣空；應觀無明·由無明空，應觀行、識、名色、六處、觸、受、愛、取、有、生、老死·由行·乃至老死空；應觀布施波羅蜜多(*dāna-pāramitā*)·由布施波羅蜜多空(*dāna-pāramitayā śūnyā draṣṭavyā*)，應觀淨戒(*evaṃ śīla-pāramitā*)、安忍(*kṣānti-pāramitā*)、精進(*vīrya-pāramitā*)、靜慮(*dhyāna-pāramitā*)、般若波羅蜜多(*prajñāpāramitā*)·由淨戒、安忍、精進、靜慮、般若波羅蜜多空(*prajñāpāramitayā śūnyā draṣṭavyā*)；應觀內空·由內空空(*adhy-ātma-śūnyatā adhy-ātma-śūnyatayā śūnyā draṣṭavyā*)，應觀外空(*bahirdhā-śūnyatā bahirdhā-śūnyatayā śūnyā draṣṭavyā*)、內外空(*adhy-ātma-bahirdhā-śūnyatā adhy-ātma-bahirdhā-śūnyatayā śūnyā draṣṭavyā*)、空空、大空、勝義空、有為空、無為空、畢竟空、無際空、散無散空、本性空、自共相空、一切法空、不可得空、無性空、自性空、無性自性空(*yāvad a-bhāva-sva-bhāva-śūnyatā*)·
- 10
- 15
- 20
- 25
- 30
- 35

由外空·乃至無性自性空空(*a-bhāva-sva-bhāva-sūnyatayā sūnyā draṣṭavyā*)；應觀真如·由真如空，應觀法界、法性、不虛妄性、不變異性、平等性、離生性、法定、法住、實際、虛空界、不思議界·由法界·乃至不思議界空；應觀苦聖諦·由苦聖諦空，應觀集、滅、道聖諦(*ārya-satyāny* (PSP\_5:115))·由集、滅、道聖諦空

5 (*ārya-satyaiḥ sūnyāni draṣṭavyāni*)；應觀四念住·由四念住空，應觀四正斷、四神足、五根、五力、七等覺支、八聖道支·由四正斷·乃至八聖道支空；應觀四靜慮(*dhyānāni*)·由四靜慮空(*dhyānaiḥ sūnyāni draṣṭavyāni*)，應觀四無量(*a-pramāṇāny a-pramānaiḥ sūnyāni draṣṭavyāni*)、四無色定(*ārūpya-sam-ā-pattaya*)·由四無量、四無色定空(*ārūpya-sam-ā-pattibhiḥ sūnyā draṣṭavyāḥ*)；應觀八解脫(*vi-*

10 *mokṣa-mukhāni*)·由八解脫空(*vi-mokṣa-mukhaiḥ sūnyāni draṣṭavyāni*)，應觀八勝處、九次第定(*navānu-pūrva-vi-hāra-sam-ā-pattayo navānu-pūrva-vi-hāra-sam-ā-pattibhiḥ sūnyā draṣṭavyāḥ*)、十遍處·由八勝處、九次第定、十遍處空；應觀空解脫門·由空解脫門空，應觀無相、無願解脫門·由無相、無願解脫門空；應觀淨觀地·由淨觀地空，應觀種姓地、第八地、具見地、薄地、離欲地、已辦地、獨

15 覺地、菩薩地、如來地·由種姓地·乃至如來地空；應觀極喜地·由極喜地空，應觀離垢地、發光地、焰慧地、極難勝地、現前地、遠行地、不動地、善慧地、法雲地·由離垢地·乃至法雲地空；應觀一切陀羅尼門·由一切陀羅尼門空，應觀一切三摩地門(*samādhayaḥ*)·由一切三摩地門空(*samādhibhiḥ sūnyā draṣṭavyāḥ*)(*dhāraṇī-mukhāni dhāraṇī-mukhaiḥ sūnyāni draṣṭavyāni*)(*sūnyatā-*

20 *nimittā-pra-ṇi-hitāni sūnyatā-nimittā-pra-ṇi-hitaiḥ sūnyāni draṣṭavyāni*)(*smṛty-upa-sthānāni smṛty-upa-sthānaiḥ sūnyāni draṣṭavyāni, evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgāni samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgaiḥ sūnyāni draṣṭavyāni*)；(mārgā mārgaiḥ sūnyā draṣṭavyāḥ)應觀五眼·由五眼空，應觀六神通(*abhi-jñā*)·由六神通空(*abhi-jñābhiḥ sūnyā draṣṭavyā*)；應觀如來

25 十力(*daśa-balāni*)·由如來十力空(*daśa-balaiḥ sūnyāni draṣṭavyāni*)，應觀四無所畏(*vaiśāradyāni vaiśāradyaiḥ sūnyāni draṣṭavyāni*)、四無礙解(*prati-saṃ-vidayḥ prati-saṃ-vidbhiḥ sūnyā draṣṭavyāḥ*)、大慈、大悲、大喜、大捨、十八佛不共法(*āveṇikā buddha-dharmā*)·由四無所畏·乃至十八佛不共法空(*āveṇikaiḥ buddha-dharmaiḥ sūnyā draṣṭavyāḥ*)；應觀三十二大士相·由三十二大士相空，應觀八十隨好·由八十隨好空；應觀無忘失法·由無忘失法空，應觀恒住捨性·由恒住捨性空；應觀一切智·由一切智空，應觀道相智、一切相智·由道相智、一切相智空；應觀預流果·由預流果空，應觀一來、不還、阿羅漢果、獨覺菩提·由一來、不還、阿羅漢果、獨覺菩提空；應觀一切菩薩摩訶薩行·由一切菩薩摩訶薩行空，應觀諸佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhir*)·由諸佛無上正等菩提空(*an-ut-tarayā samyak-saṃ-bodhyā sūnyā draṣṭavyā*)，應觀一切智智·由一切智智空。如是

30 (*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時，應觀一切法自相皆空(*sva-lakṣaṇa-sūnyeṣu dharmeṣu caritavyam*)。』

[334a17] 佛告善現 (*bhagavān āha*) : 「 (*iha subhūte*) 諸菩薩摩訶薩 (*bodhisattvena mahāsattvena*) 從初發心，應於一切法，常學無所得 (*prathama-cittōt-pādam up'ādāyān-upa-lambheṣu sarva-dharmeṣu śikṣitavyam*) 。如是學已，用無所得而為方便，應修布施波羅蜜多 (*tena dānan dadatā* (PSP\_5:116) ***an-upa-lambha-yogena dānan dātavyam***) · 乃至 (*śīlam rakṣatā an-upa-lambha-yogena śīlam rakṣitavyam, kṣāntiyā saṃ-pādayatān-upa-lambha-yogena kṣāntiḥ saṃ-pādayitavyā, vīryam ā-rabhamāṇenān-upa-lambha-yogena vīryam ā-rabdhavyam, samādhiṃ sam-ā-padyamānenān-upa-lambha-yogena samādhiḥ sam-ā-pattavyaḥ*) 般若波羅蜜多 (*prajñāṃ bhāvayatān-upa-lambha-yogena prajñā bhāvayitavyā*) ，應住內空 (*adhy-ātma-sūnyatāṃ bhāvayatān-upa-lambha-yogena*) · 乃至 (*bahirdhā-sūnyatāṃ bhāvayatān-upa-lambha-yogena* *adhy-ātma-bahirdhā-sūnyatāṃ bhāvayatān-upa-lambha-yogena, yāvad*) 無性自性空 (*a-bhāva-sva-bhāva-sūnyatāṃ bhāvayatān-upa-lambha-yogena* *a-bhāva-sva-bhāva-sūnyatā bhāvayitavyā*) ，應住真如 · 乃至不思議界，應住苦、集、滅、道聖諦，應修四念住 (*smṛty-upa-sthānāni bhāvayatān-upa-lambha-yogena smṛty-upa-sthānāni bhāvayitavyāni*) · 乃至八聖道支 (*evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgāny āryāṣṭāṅga-mārgaṃ bhāvayatān-upa-lambha-yogena āryāṣṭāṅga-mārgo bhāvayitavyaḥ*) ， (*ārya-satyāni bhāvayatān-upa-lambha-yogena ārya-satyāni bhāvayitavyāni*) 應修四靜慮、四無量、四無色定 (*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattir bhāvayatān-upa-lambha-yogena pra-māṇa-dhyān'ārūpya-sam-ā-pattayo bhāvayitavyāḥ*) ，應修八解脫 · 乃至十遍處，應修空、無相、無願解脫門 (*sūnyatā-nimittā-pra-ṇi-hitāni bhāvayatān-upa-lambha-yogena sūnyatā-nimittā-pra-ṇi-hitāni bhāvayitavyāni*) ，應修菩薩摩訶薩地，應修一切陀羅尼門、三摩地門 (*vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayatān-upa-lambha-yogena vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayitavyāni*) ，應修五眼、六神通 (*abhi-jñā bhāvayatān-upa-lambha-yogena abhi-jñā bhāvayitavyāḥ*) ，應修如來十力 · 乃至 (*daśa-bala-vaiśāradya-prati-saṃ-vido bhāvayatān-upa-lambha-yogena daśa-bala-vaiśāradya-prati-saṃ-vido bhāvayitavyāḥ*) 十八不共法 (*āveṇikān buddha-dharmān bhāvayatān-upa-lambha-yogena āveṇikā buddha-dharmā bhāvayitavyāḥ*) ，應修無忘失法、恒住捨性，應修一切智、道相智、一切相智，應修一切菩薩摩訶薩行，應修諸佛無上正等菩提，應修一切智智 (*sarv'ākāra-jñatāṃ bhāvayatān-upa-lambha-yogena sarv'ākāra-jñatā bhāvayitavyā*) 。

[338c29] 復次，善現！諸菩薩摩訶薩，為行般若波羅蜜多甚深義趣，應作是念：『我不應行色 · 義、非義 (*rūpaṃ me 'rtho 'n-artha iti na caritavyam*) 。我不應行受 (*vedanā*) 、想 (*saṃjñā*) 、行 (*saṃskārā*) 、識 · 義、非義 (*vijñānaṃ me 'rtho 'n-artha iti na caritavyam*) 。我不應行眼處 · 乃至意處 · 義、非義。我不應行色處 · 乃至法處 · 義、非義。我不應行眼界 · 乃至眼界 · 義、非義。我不應行色界 · 乃至法界 · 義、非義。我不應行眼識界 · 乃至意識界 · 義、非義 (*evaṃ skandha-dhātva-āyatanāni me 'rtho 'n-artha iti na caritavyam*) 。我不應行眼觸 · 乃至意觸 · 義、非

義。我不應行眼觸為緣所生諸受·乃至意觸為緣所生諸受·義、非義。我不應行地界·乃至識界·義、非義。我不應行因緣·乃至增上緣·義、非義(*prafītya-sam-ut-pādo me 'rtho 'n-artha iti na caritavyam*)。我不應行無明·乃至老死·義、非義(*prafītya-sam-ut-pādāṅgāni me 'rtho 'n-artha iti na caritavyam*)。我不應行布施波羅蜜多·乃至般若波羅蜜多·義、非義(*pāramitā me 'rtho 'n-artha iti na caritavyam*)。我不應行內空·乃至無性自性空·義、非義(*sūnyatā-mukhāni me 'rtho 'n-artha iti na caritavyam*)。我不應行真如·乃至不思議界·義、非義。我不應行苦、集、滅、道聖諦·義、非義。我不應行四念住·乃至八聖道支·義、非義(*bodhi-pakṣyā me dharmā artho 'n-artha iti na caritavyam*)。我不應行四靜慮、四無量、四無色定·義、非義 (*ārya-satyā-pra-māṇa-dhyān 'ārūpya-vi-mokṣa-samādhi-sam-ā-pattidhāraṇī-mukhāni* (PSP\_5:129) *me 'rtho 'n-artha iti na caritavyam*)。我不應行八解脫·乃至十遍處·義、非義。我不應行空、無相、無願解脫門·義、非義(*sūnyatā-nimittā-pra-ṇi-hitāni me 'rtho 'n-artha iti na caritavyam*)。我不應行淨觀地·乃至如來地·義、非義。我不應行極喜地·乃至法雲地·義、非義。我不應行一切陀羅尼門·三摩地門·義、非義。我不應行五眼、六神通·義、非義。我不應行如來十力·乃至 (*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vido me 'rtho 'n-artha iti na caritavyam*)十八佛不共法·義、非義(*āveṇika-buddha-dharmā me 'rtho 'n-artha iti na caritavyam*)。我不應行三十二大士相、八十隨好·義、非義。我不應行無忘失法、恆住捨性·義、非義。我不應行一切智、道相智、一切相智·義、非義。我不應行預流果·乃至獨覺菩提·義、非義。我不應行一切菩薩摩訶薩行·義、非義。我不應行諸佛無上正等菩提·義、非義(*an-ut-tarā me samyak-saṃ-bodhir artho 'n-artha iti na caritavyam*)。我不應行一切智智·義、非義。』何以故(*tat kasya hetoḥ*)?

[339a29] (*tathā hi*)善現(*subhūte*)! 如來得無上正等菩提時(*tathāगतanân-ut-tarām samyak-saṃ-bodhim abhi-saṃ-budhya*)，求一切法義與非義·都不可得(*na kaś-cid dharma upa-labdho, yo 'rthaṃ vā kuryād an-arthaṃ vā kuryād*)。

(*api nu khalu punaḥ*)善現(*subhūte*)! 當知——如來出世(*ut-pādād vā tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānām*)——諸法法性(*sthitaivaiśā dharmāṇāṃ dharmatā*)、(dharma-dhātur)法住(*dharmā-sthititā*)、法定(*dharmā-niyāmatā*)，法爾常住·無·法於法·為義(*sā naiva kasya-cid arthaṃ vā karoty*)、非義(*an-arthaṃ vā*)。(evam khalu)善現(*subhūte*)! 諸菩薩摩訶薩應離一切義、非義執(*bodhisattvena mahāsattvenārthān-artha varjayitvā*)，常行般若波羅蜜多甚深義趣(*prajñāpāramitāyāṃ caritavyam*)。』

[347c09] 觀四念住·乃至八聖道支，若常、若無常，若樂、若苦，若我、若無我，若淨、若不淨，若寂靜、若不寂靜，若遠離、若不遠離，是為戲論。

若作是念：『應修四念住(*catvāri smṛty-upa-sthānāni bhāvayitavyānī prapañcaḥ*)·乃至(*catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcēndriyāṇi pañca*

*balāni sapta bodhy-aṅgāni bhāvayitavyānīti pra-pañcaḥ*)八聖道支(*āryāṣṭāṅga-mārgo bhāvayitavya iti*)。』是為戲論(*pra-pañcaḥ*)。

[359a05] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，不得布施(*an-upa-labhya dānam*)，不得施者，不得受者(*an-upa-labhya prati-grāhakaṃ*)，不得所施，不得施果，而行布施(*dānam dadāti*)；不得淨戒，而護淨戒(*an-upa-labhya śīlaṃ rakṣati*)；不得安忍，而修安忍(*an-upa-labhya kṣāntyā saṃ-pādayati*)；不得精進，而勤精進(*an-upa-labhya vīryam ā-rabhate*)；不得靜慮，而入靜慮(*an-upa-labhya dhyānaṃ sam-ā-padyate*)；不得般若，而起般若(*an-upa-labhya prajñāṃ bhāvayati*)；不得神通，而發神通(*an-upa-labhyābhi-jñāsu carati*)；不得四念住(*an-upa-labhya smṛty-upa-sthānāni bhāvayati*)。乃至(*evaṃ samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-aṅgāni*)八聖道支，而修四念住，乃至八聖道支(*an-upa-labhya mārgaṃ bhāvayati*)；不得三解脫門，而修三解脫門(*an-upa-labhya trīṇi vi-mokṣa-mukhāni bhāvayati*)；不得四靜慮、四無量、四無色定，而修四靜慮、四無量、四無色定；不得八解脫，乃至十遍處，而修八解脫，乃至十遍處；不得菩薩地，而修菩薩地；不得陀羅尼門、三摩地門，而修陀羅尼門、三摩地門(*an-upa-labhy'ārya-satyā-pramāṇa-dhyān'ārūpya-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayati*)；不得五眼、六神通，而修五眼、六神通；不得如來十力，乃至十八佛不共法，而修如來十力，乃至十八佛不共法(*an-upa-labhya daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān bhāvayati*)；不得無忘失法、恒住捨性，而修無忘失法、恒住捨性；不得一切智、道相智、一切相智，而修一切智、道相智、一切相智；不得有情，而成熟有情(*an-upa-labhya sattvān pari-pācayati*)；不得佛土，而嚴淨佛土(*an-upa-labhya buddha-kṣetraṃ pari-śodhayati*)；不得一切佛法，而證無上正等菩提(*an-upa-labhya buddha-dharmān bodhim abhi-saṃ-budhyate*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，應行無所得甚深般若波羅蜜多(*'n-upa-lambha-yogena prajñāpāramitāyāṃ carati*)。(*evaṃ khalu subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，能行無所得甚深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，一切惡魔及魔眷屬，皆不能壞(*dur-ā-dharṣo bhavati mārair vā māra-kāyikābhir vā devatābhiḥ*)。』

[363b03] 是菩薩摩訶薩(*sa*)，行深般若波羅蜜多，如是觀時(*prajñāpāramitāyāṃ carann*)，於一切法，深生信解，皆以無性而為自性(*a-bhāva-sva-bhāvān sarva-dharmān adhi-mucate*)。於如是事，生信解已(*sa evam adhi-mucya*)，能行內空(*adhy-ātma-śūnyatāyāṃ caran*)，乃至(*bahirdhā-śūnyatāyāṃ caran yāvad*)能行無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ caran*)。如是行時，於一切法，無所執著(*na keṣu kā-cid dharmeṣv abhi-ni-viśate*)。謂，不執著色(*rūpe vā*)，不執著受(*vedanāyāṃ vā*)、想(*saṃjñāyāṃ vā*)、行(*saṃskāreṣu vā*)、識(*vijñāne vā*)，不執著眼處，乃至意處，不執著色處，乃至法處，不執著眼界，乃至意界，不執著色界，乃至法界，不執著眼識界，乃至意識界，不執著眼觸，乃至意觸，不執著眼觸為

緣所生諸受·乃至意觸為緣所生諸受，不執著地界·乃至識界，不執著因緣·乃至  
 5 至增上緣(*skandha-dhātv-āyatana-pratītya-sam-ut-pādeṣu vā*)，不執著無明·乃至老  
 死(*pratītya-sam-ut-pādāṅgeṣu vā*)，不執著布施波羅蜜多·乃至般若波羅蜜多  
 (*pāramitāsu vā*)，不執著內空·乃至無性自性空(*śūnyatāsu vā*)，不執著真如·乃至  
 10 不思議界，不執著苦、集、滅、道聖諦，不執著四念住·乃至八聖道支(*bodhi-pakṣyeṣu*  
*vā dharmeṣu*)，不執著四靜慮、四無量、四無色定，不執著八解脫·乃至十遍處  
 (*ārya-satyā-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-*  
*mukheṣu* (PSP\_6-8:28))，不執著空、無相、無願解脫門，不執著淨觀地·乃至如來  
 15 地，不執著極喜地·乃至法雲地，不執著一切陀羅尼門、三摩地門，不執著五眼、  
 六神通，不執著如來十力·乃至十八佛不共法(*śūnyatā-nimittā-pra-ṇi-hitābhi-jñā-*  
*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu vā*)，不執著三十二大  
 士相、八十隨好，不執著無忘失法、恒住捨性，不執著一切智、道相智、一切相  
 智，不執著預流果·乃至獨覺菩提，不執著一切菩薩摩訶薩行，不執著諸佛無上  
正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau vā nābhi-niviśate*)。

15 [363b27] 是菩薩摩訶薩，行無所有·甚深般若波羅蜜多時(*a-bhāva-sva-*  
*bhāvāyāṃ prajñāpāramitāyāṃ caran*)，能圓滿菩薩道(*bodhi-mārgaṃ pari-pūrayati*)。  
 謂(*yad-uta*)·能圓滿六波羅蜜多(*ṣaṭ-pāramitā*)，亦能圓滿內空·乃至無性自性空，  
 亦能圓滿真如·乃至不思議界，亦能圓滿苦、集、滅、道聖諦，亦能圓滿四念住·  
 20 乃至八聖道支(*yāvat sapta-triṃśad-bodhi-pakṣyān dharmān*)，亦能圓滿四靜慮、四  
 無量、四無色定，亦能圓滿八解脫·乃至十遍處，亦能圓滿空、無相、無願解脫  
 門，亦能圓滿諸菩薩地，亦能圓滿一切陀羅尼門、三摩地門，亦能圓滿五眼、六  
 神通，亦能圓滿如來十力·乃至十八佛不共法(*ārya-satyā-pra-māṇa-dhyān'ārūpya-*  
*vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhābhi-jñā-daśa-bala-vaiśāradya-prati-*  
*saṃ-vid-āveṇika-buddha-dharmān*)，亦能圓滿無忘失法、恒住捨性，亦能圓滿一切  
 25 智、道相智、一切相智，(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ*)  
 亦能圓滿三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aṣṭī-anu-*  
*vy-añjanāni pari-pūrayati*)。

[371c16] (*bhagavān etad avocat:*)(*iha*) 善現 (*subhūte*) ! 諸菩薩摩訶薩  
 (*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住·  
 30 異熟布施波羅蜜多·乃至般若波羅蜜多(*vi-pāka-jāsu satsu pāramitāsu sthitvā*)，若  
 五神通(*pañcasv abhi-jñāsu*)，若三十七菩提分法(*sapta-triṃśad-bodhi-pakṣeṣu*  
*dharmeṣu*)，若陀羅尼(*dhāraṇī-mukheṣu*)，若三摩地，若空、無相、無願解脫門，  
 若四靜慮、四無量、四無色定，若八解脫、八勝處、九次第定、十遍處，若餘無  
 量、無邊佛法(*catasṛṣu prati-saṃ-vitsu sthitvā*)。往十方界(*daśa-dig-loka-dhātuṣu*)，  
 35 若諸有情(*ye sattvā*)應以布施(*dānenānu-grahītavyās, tān dānenānu-grhṇāti*)·乃至  
 (*ye śīlena, ye kṣāntiyā, ye vīryeṇa, ye dhyānena*)般若(*ye prajñayā*)，而攝受者，則以  
 布施·乃至般若，而攝受之；應以初靜慮(*ye prathamena dhyānena*)·乃至(*ye*  
*dviṭīyena dhyānena, ye tṛtīyena dhyānena, ye caturthena dhyānena, ye*



*ākāś'ānanty'āyatana-sam-ā-pattiyā, ye vijñān'ānanty'āyatana-sam-ā-pattiyā, ye ākiñcany'āyatana-sam-ā-pattiyā*非想非非想處定(*ye naiva-saṃjñā-nā-saṃjñāyatana-sam-ā-pattiyā*)，而攝受者(*'nu-grahītavyās*)，則以初靜慮·乃至非想非非想處定，而攝受之(*tān anu-grhṇāti*)；應以慈(*ye maitryā 'nu-grahītavyā*)、悲(*ye karuṇayā*)、喜(*ye muditayā*)、捨(*ye upêkṣayā*)，而攝受者，則以慈、悲、喜、捨，而攝受之；應以四念住(*ye caturbhiḥ smṛty-upa-sthānaiḥ*)·乃至(*ye caturbhiḥ samyak-pra-hāṇaiḥ, ye caturbhiḥ ṛddhi-pādaiḥ, ye pañcabhir indriyaiḥ, ye pañcabhir balaiḥ, ye saptabhir bodhy-aṅgair*)八聖道支(*ye āryāṣṭāṅgikena mārgena*)，而攝受者，則以四念住·乃至八聖道支，而攝受之；應以空(*ye sūnyatayā*)、無相(*ye ā-nimittena*)、無願三摩地(*ye 'pra-ṇi-hitena samādhinā*)，而攝受者(*'nu-grahītavyās*)，則以空、無相、無願三摩地(*tān sūnyatā-nimittā-pra-ṇi-hita-samādhibhir*)，而攝受之(*anu-grhṇāti*)；應以諸餘善法，而攝受者，則以諸餘善法，而攝受之。」

[380c05] 善現！四念住本性·乃至八聖道支本性無縛·無脫。若法本性無縛·無脫，是法非四念住·乃至非八聖道支。何以故？四念住·乃至八聖道支，畢竟淨故。

[389c04] 具壽善現復白佛言：「云何·菩薩摩訶薩·能學如是三解脫門，亦能學四念住·乃至八聖道支？」

[389c06] 佛告善現：「若菩薩摩訶薩·行深般若波羅蜜多時，如實知四念住·乃至八聖道支·無增無減、無染無淨、無自性、不可得，而能修習。善現！是為·菩薩摩訶薩·能如是學三解脫門，亦能學四念住·乃至八聖道支。」

[418a02] 復次(*evam*)，善現！諸菩薩摩訶薩，從初發心，修行四念住·乃至八聖道支，安住內空·乃至無性自性空，安住真如·乃至不思議界，安住苦、集、滅、道聖諦，修行四靜慮(*catvāri dhyānāni*)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattayaś,*)(*catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcēndriyāni pañca-balāni sapta-bodhy-aṅgāni āryāṣṭāṅgo mārgaḥ, sarva-sūnyatāḥ*)，修行八解脫·乃至十遍處(*aṣṭa-vi-mokṣa-navānu-pūrva-vi-hāra-sam-ā-pattayaḥ*)，修行空、無相、無願解脫門，修行菩薩摩訶薩地，修行一切陀羅尼門(*sarva-dhāraṇī-mukhāni*)、三摩地門(*sarva-samādhayaḥ*)(*sūnyatā-nimittā-pra-ṇi-hitāni pañcābhi-jñā*)，修行如來十力(*daśa-tathāgata-balāni*)·乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikā buddha-dharmā*)，修行無忘失法、恆住捨性，修行一切智、道相智、一切相智，於中都無分別執著(*bodhisattvasya mahāsattvasya kuśalā dharmāṣṭeṣu cā-vi-kalpanā*)，謂·作是念：『此是四念住·乃至一切相智(*yad buddha-dharmāna jānātīme buddha-dharmā*)，由此、為此·而修四念住·乃至一切相智(*yasyārthe bhāvayitavyā, yena bhāvayitavyās*)。』是三分別執著(*te cāsya trayo vi-kalpā*)都無(*na saṃ-vidyante*)，知一切法自性空故(*sva-bhāva-sūnyatām up'ādāya*)。

由此所修四念住·乃至一切相智(*yair buddha-dharmair*)，能自饒益(*ātmanā ca tarati*)，亦能饒益一切有情，令出生死·得涅槃故，說為善法(*sattvāṃś ca*)

*saṃsārād ut-tārayatīme te kuśalā dharmā*)，亦名菩薩菩提資糧，亦名菩薩摩訶薩道 (*bodhisattvasya mahāsattvasyān-ut-tarāyai samyak-saṃ-bodhaye mārgaḥ*)。過去、未來、現在菩薩摩訶薩眾，行此道故 (*yena mārgenātītān-ā-gata-praty-ut-pannā bodhisattvā mahāsattvās*)，已得、當得、今得·無上正等菩提，亦令有情已、當、  
5 今·度生死大海 (*tīrṇās taranti ca tariṣyanti ca*)，得涅槃樂。

[418a19] 善現！當知·復有無量·諸菩薩眾所修功德，皆名善法，亦名菩薩菩提資糧，亦名菩薩摩訶薩道。諸菩薩摩訶薩，要修如是諸勝善法·令極圓滿 (*yāvantaḥ subhūte ke-cid bodhaye mārgās tān kuśalān dharmān bodhisattvena mahāsattvena pari-pūrya*)，方能證得一切智智 (*sarv'ākāra-jñatā 'nu-pr'āptavyā*)。要  
10 已證得一切智智 (*sarv'ākāra-jñatām anu-pr'āpya*)，乃能無倒轉正法輪 (*dharmacakraṃ pra-vartayitavyam*)，令諸有情究竟安樂。」。

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