# 《大般若經》的般若波羅蜜多教學

第二分．同學品 61、同性品 62、無分別品 63、堅非堅品 64、實語品 65、無盡品 66、相攝品 67、巧便品 68、樹喻品 69、菩薩行品 70、親近品 71、遍學品 72、漸次品 73、無相品 74、無雜品 75、眾德相品 76、善達品 77、實際品 78、無闕品 79、道土品 80、正定品 81、佛法品 82、無事品 83、實說品 84、空性品 85

蔡耀明整理(20240224)

T. 220 (2):《大般若波羅蜜多經．第二會》，唐．玄奘譯，T. 220 (2), vol. 7, pp. 293b-426a.

Conze 1975: Edward Conze (tr.), *The Large Sutra on Perfect Wisdom with the Divisions of the Abhisamayālaṅkāra*, Berkeley: University of California Press, 1975, pp. 441-643. (https://archive.org/details/MahaPrajnaparamitaSastraFullByNagarjuna/mode/2up)

Kimura: Takayasu Kimura (ed.), *Pañca-viṃśati-sāhasrikā Prajñāpāramitā: V*, Tokyo: Sankibo Busshorin Publishing, 1992, pp. 19-170; *VI-VIII*, 2006, pp. 1-145, 158-179. (http://gretil.sub.uni-goettingen.de/gretil/corpustei/transformations/html/sa_paJcaviMzatisAhasrikA-prajJApAramitA1-8.htm)

第二分．同學品．第六十一之一[1]

[293b01] 爾時(*atha khalu*)，天帝釋(*śakro devānām indro*)白佛言(*bhagavantam etad avocat*)：「世尊！如是般若波羅蜜多，極為甚深(*gambhīrêyaṃ bhagavan prajñāpāramitā*)，難見(*dur-dṛśā*)、難覺(*dur-anu-bodhā*)，不可尋思(*'-tarkā*)，過尋思境(*'-vacanā*)，微密聰敏智者所證(*yāvat sūkṣmā nipuṇā*)；(*bhagavan,*)**諸相分別畢竟離**故(*prajñāpāramitā **'ty-anta-vi-viktatvād***)。世尊！若善男子、善女人等，於**此般若波羅蜜多甚深經典**，常樂聽聞、受持、讀誦、究竟通利、如理思惟、依教修行、為他正說，乃至無上正等菩提，不雜諸餘心、心所法，是善男子、善女人等，非為．成就少分善根．可於是中．能辦斯事(*na te bhagavan sattvā avarakeṇa kuśala-mūlena sam-anv-ā-gatā bhaviṣyanti, ya imāṃ gambhīrāṃ prajñāpāramitām ud-grahīṣyanti dhārayiṣyanti vācayiṣyanti pary-av'āpsyanti tathatvāya ca prati-patsyante, na cânyeṣāṃ citta-caitasikānāṃ dharmāṇām ava-kāśaṃ dāsyanti yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)。」

[293b09] 爾時，佛告天帝釋言(*bhagavān āha*)：「如是(*evam etat*)，如是(*kauśikaivam etat*)，如汝所說。憍尸迦！若善男子、善女人等，於**此般若波羅蜜多甚深經典**，常樂聽聞、受持、讀誦、究竟通利、如理思惟、依教修行、為他正說，乃至無上正等菩提，不雜諸餘心、心所法，是善男子、善女人等，必定成就廣大善根，當於是中．能辦斯事(*na te kauśika sattvā avarakeṇa kuśala-mūlena sam-anv-ā-gatā bhaviṣyanti, ya imāṃ gambhīrāṃ prajñāpāramitām ud-grahīṣyanti dhārayiṣyanti vācayiṣyanti pary-av'āpsyanti tahatvāya ca prati-patsyante, na cânyeṣāṃ citta-caitasikānāṃ dharmāṇām ava-kāśaṃ dāsyanti yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)。

(*tat kiṃ manyase?*)憍尸迦(*kauśika*)！若善男子、善女人等，假使能勸此贍部洲(*yāvanto jāṃbu-dvīpakāḥ sattvās*)．乃至三千大千世界．諸有情類，皆(*te sarve*)令受行十善業道(*daśabhiḥ* (PSP_5:20) *kuśalaiḥ karma-pathaiḥ sam-anv-ā-gatā bhaveyuś*)、若四靜慮(*caturbhir dhyānaiś*)、若四無量(*caturbhir a-pra-māṇaiś*)、若四無色定(*catasṛbhir ārūpya-sam-ā-pattibhiḥ*)、若五神通(*pañcabhir abhi-jñābhir*)等．無量功德。有善男子、善女人等(*yaś ca kula-putro vā kula-duhitā vā*)，於此般若波羅蜜多甚深經典(*imāṃ gambhīrāṃ prajñāpāramitām*)，常樂聽聞、受持、讀誦、**究竟通利、如理思惟**、依教修行、為他正說(*ud-gṛhṇīyād dhārayed vācayet pary-av'āpnuyāt **tathatvāya prati-padyeta***)，是善男子、善女人等，所獲功德(*asya kauśika kuśala-mūlasya*)，勝前福聚(*eṣa pūrvakaḥ kuśala-mūlâbhi-saṃs-kāraḥ*)，百倍(*śata-tamīm api kalāṃ nôpaiti*)、千倍(*sahasra-tamīm api*)．乃至(*śata-sahasra-tamīm api koṭī-tamīm api koṭī-śata-tamīm api koṭī-sahasra-tamīm api koṭī-śata-sahasra-tamīm api koṭī-ni-yata-śata-sahasra-tamīm api saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy*)鄔波尼殺曇倍(*upaniṣām apy upaniṣadam api nôpaiti*)。」

---

[1] Cf. Kimura, V, p. 19; Conze 1975, p. 447.

[293b23] 爾時(*atha khalv*)，眾中，有一苾芻(*anya-taro bhikṣuḥ*)，語天帝釋言(*śakraṃ devānām indraṃ etad avocat*)：「憍尸迦！若善男子、善女人等，於**此般若波羅蜜多甚深經典**，攝心不亂，常樂聽聞、受持、讀誦、**究竟通利、如理思惟**、依教修行、為他正說，乃至無上正等菩提，不雜諸餘心、心所法。是善男子、善女人等，所獲功德，勝．贍部洲．乃至三千大千世界．諸有情類，皆共受行十善業道、若四靜慮、若四無量、若四無色定、若五神通等．無量功德(*abhi-bhūtas tvaṃ kauśika tena kula-putreṇa vā kula-duhitrā vā te ca jāmbū-dvīpakāḥ sattvāḥ daśa-kuśala-karma-patha-sam-anv-ā-gatāś catur-dhyāna-sam-anv-ā-gatāś catur-a-pra-māṇa-sam-anv-ā-gatāś catur-ārūpya-sam-ā-patti-sam-anv-ā-gatāḥ pañcâbhi-jñā-sam-anv-ā-gatāḥ, ya* ***imāṃ prajñāpāramitām*** *a-ni-kṣipta-cittenôd-grahīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati* ***tathatvāya ca prati-patsyate*** *anyeṣāñ ca citta-caitasikānāṃ dharmāṇām ava-kāśaṃ na dāsyati yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。」

[293c02] (*evam ukte*)天帝釋言(*śakro devānām indras taṃ bhikṣum etad avocat*)：「是善男子、善女人等，初發一念．一切相智相應心時(*eka-cittôt-pādenaivâhaṃ bhikṣo tena bodhisattvena mahāsattvena*)．所獲功德，已勝一切滿贍部洲(*te ca jāmbū-dvīpakāḥ*)．乃至三千大千世界．諸有情類(*sattvā*)，皆共受行十善業道(*daśa-kuśala-karma-patha-sam-anv-ā-gatāś*)、若四靜慮(*catur-dhyāna-sam-anv-ā-gatāś*)、若四無量(*catur-a-pra-māṇa-sam-anv-ā-gatāś*)、若四無色定(*catur-ārūpya-sam-ā-patti-sam-anv-ā-gatāḥ*)、若五神通等．無量功德(*pañcâbhi-jñā-sam-anv-ā-gatā abhi-bhūtāḥ*)，多百、千倍。何況復能(*kaḥ punar vādo*)於**此般若波羅蜜多甚深經典**(*ya imāṃ gambhīrāṃ prajñāpāramitām*)，攝心不亂，常樂聽聞、受持、讀誦、究竟通利、如理思惟、依教修行、為他正說，乃至無上正等菩提，不雜諸餘心、心所法，所獲功德，不可挍量(*ud-grahīṣyanti dhārayiṣyanti vācayiṣyanti pary-av'āpsyanti tathatvāya prati-patsyante*)。

[293c10] 苾芻！當知．是善男子、善女人等，功德智慧，非但勝彼滿贍部洲．乃至三千大千世界．諸有情類，皆共受行十善業道、四靜慮等．無量功德，亦勝一切世間．天、人、阿素洛等．所有功德(*te sa-deva-mānuṣâsura-lokam abhi-bhūya nir-yāsyanti sa-deva-mānuṣâsura-lokam abhi-bhavanto gacchanti bodhisattvā mahāsattvāḥ*)。所以者何？是善男子、善女人等，**速證無上正等菩提**，**饒益有情無邊際**故。

[293c16] 苾芻！當知．是善男子、善女人等，功德智慧，非但勝於世間．天、人、阿素洛等．所有功德(*na kevalaṃ sa-deva-mānuṣâsura-lokam abhi-bhavanto gacchanti bodhisattvā māhāsattvāḥ*)，亦勝一切預流(*ye 'pi te srota-ā-pannāḥ*)、一來(*sakṛd-ā-gāmino*)、不還(*'n-ā-gāmino*)、阿羅漢(*'rhantaḥ*)、獨覺所有功德(*pratyekabuddhās, tān api sarvān abhi-bhavanto gacchanti bodhisattvā mahāsattvāḥ*)。所以者何？是善男子、善女人等，速證無上正等菩提，饒益有情無邊際故。

[293c21] 苾芻！當知．是善男子、善女人等，功德智慧，非但勝彼一切預流、一來、不還、阿羅漢、獨覺所有功德(*na kevalaṃ srota-ā-pannān sakṛd-ā-gāmino 'n-ā-gāmino 'rhataḥ pratyekabuddhān*)，亦勝一切菩薩摩訶薩(*ye 'pi te bodhisattvā mahāsattvā*)．**遠離般若波羅蜜多．方便善巧**，修行布施(*dāna-pāramitāyāñ caranti upāya-kauśalya-vi-rahitāḥ prajñāpāramitā-vi-rahitās, tān apy abhi-bhavanto gacchanti bodhisattvā mahāsattvāḥ.* (PSP_5:21))、淨戒(*na kevalaṃ ye dāna-pāramitāyāṃ caranti, ye 'pi te śīla-pāramitāyāṃ*)、安忍(*kṣānti-pāramitāyāṃ*)、精進(*vīrya-pāramitāyāṃ*)、靜慮波羅蜜多(*dhyāna-pāramitāyāñ caranti upāya-kauśalya-vi-rahitāḥ prajñāpāramitā-vi-rahitās tān apy abhi-bhavanto gacchanti bodhisattvā mahāsattvāḥ*)，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、四無量、四無色定，修行八解脫、八勝處、九次第定、十遍處，修行四念住．乃至八聖道支，修行空、無相、無願解脫門，修行極喜地．乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通，修行如來十力．乃至十八佛不共法，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智，修行順逆十二緣起觀，嚴淨佛土、成熟有情，修諸菩薩摩訶薩行，及修無上正等覺者所有功德。何以故？是善男子、善女人等，速證無上正等菩提，饒益有情無邊際故。

[294a08] 苾芻！當知．是善男子、善女人等，功德智慧，亦勝一切菩薩摩訶薩．遠離方便善巧．修行般若波羅蜜多者．所有功德(*na kevalaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ caranti, ye 'pi te prajñāpāramitāyāṃ caranty, upāya-kauśalya-vi-rahitāḥ prajñāpāramitā-vi-rahitās, tān apy abhi-bhavanto gacchanti bodhisattvā mahāsattvāḥ.*)。何以故？是善男子、善女人等，速證無上正等菩提，饒益有情無邊際故。

[294a12] 苾芻！當知．是善男子、善女人等，即是菩薩摩訶薩。是菩薩摩訶薩(*ye bodhisattvā mahāsattvā*)，**如說修行甚深般若波羅蜜多**故(***yathôpa-diṣṭāyāṃ prajñāpāramitāyāṃ caranti***)，不為一切世間．天、人、阿素洛等，及餘菩薩、獨覺、聲聞之所勝伏(*te sa-deva-mānuṣâsureṇa lokena na śakyā abhi-bhavituṃ prajñāpāramitāyāṃ*)，(*yaś carati bodhisattvo mahāsattvo* ***yathânu-śiṣṭaṃ prajñāpāramitām*** *anu-vartate,*)**能紹一切智智種性．令不斷絕**(*'yaṃ bodhisattvo mahāsattvas* ***tathāgata-vaṃśasyân-upa-cchedāya sthito***)，**常不遠離諸佛菩薩．真勝善友**(*'yaṃ bodhisattvo mahāsattvas tathāgatānāṃ na dūrī-karoty*)，不久當坐妙菩提座(*ayaṃ bodhisattvo mahāsattva evaṃ prati-padyamāno na vi-rāgayati bodhi-maṇḍam*)，降伏一切惡魔眷屬，證得無上正等菩提，拔諸有情生老病死，令得究竟寂靜安樂(*ayaṃ bodhisattvo mahāsattvaḥ sattvān saṃ-sīdayamānān ud-dhartu-kāmo*)。

[294a20] 苾芻！當知．是菩薩摩訶薩(*'yaṃ bodhisattvo mahāsattva*)，**如說修行甚深般若波羅蜜多**故(*evaṃ śikṣamāṇo*)，常學菩薩摩訶薩眾所應學法

(*bodhisattva-śikṣāyāṃ śikṣate*)，不學聲聞(*na śrāvaka-śikṣāyāṃ śikṣate*)、及獨覺等所應學法(*na pratyekabuddha-śikṣāyāṃ śikṣate*)。

[294a23] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故(*evaṃ śikṣamāṇaṃ bodhisattvaṃ mahāsattvaṃ*)，護世四王(*catvāro mahā-rājās*)．領己天眾，來到其所(*tam upa-saṃ-kramitavyaṃ maṃsyante*)，供養、恭敬、尊重、讚歎，作如是言(*upa-saṃ-kramyaivaṃ vakṣyanti*)：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法(*śīghraṃ śikṣasva*)，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提。如．先如來．應．正等覺．受四天王所奉四鉢，汝亦當受。如．昔護世四大天王．奉上四鉢，我亦當奉(*imāni tāni catvāri pātrāṇi, yāni tvayā prati-grahītavyāni bodhi-maṇḍa-niṣaṇṇenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhena, yāni pari-gṛhītāni pūrvakais tathāgatair arhadbhiḥ samyak-saṃ-buddhaiḥ*)。』

[294b02] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故(*evaṃ śikṣamāṇaṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ*)，我等天帝．領己天眾，來到其所(*tam upa-saṃ-kramitavyaṃ maṃsyante, sârdhaṃ devais trayas-triṃśaiḥ*)，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進修諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294b09] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，妙時分天子(*suyāmaś ca deva-putra upa-saṃ-kramitavyaṃ maṃsyate*)．領時分天眾，來到其所(*sârdhaṃ suyāmair deva-putraiḥ*)，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294b16] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，妙喜足天子(*saṃ-tuṣito 'pi deva-putra upa-saṃ-kramitavyaṃ maṃsyate*)．領喜足天眾，來到其所(*sârdhaṃ saṃ-tuṣitair deva-putrair*)，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294b23] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，樂變化天子(*nir-māṇa-ratiś ca deva-putra upa-saṃ-kramitavyaṃ maṃsyate*)．領樂變化天眾，來到其所(*sârdhaṃ nir-māṇa-ratibhir deva-putraiḥ*)，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294c02] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，妙自在天子(*para-nir-mita-vaśa-varty api deva-putra upa-*

*saṃ-kramitavyaṃ maṃsyate*)．領他化自在天眾，來到其所(*sârdhaṃ para-nir-mita-vaśa-vartibhir deva-putrair upa-saṃ-kramitavyaṃ maṃsyate*)，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294c09] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，索訶界主．大梵天王(*evaṃ brahmā ’pi sahāṃ-patir upa-saṃ-kramitavyaṃ maṃsyate*)．領梵眾天(*sârdhaṃ brahma-pārṣadyair deva-putrair*)、梵輔天(*brahma-puro-hitair* (PSP_5:22))、梵會天眾，來到其所，供養、恭敬、尊重、讚歎，作如是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提。我當往詣菩提樹下，慇懃請轉無上法輪，利樂無邊諸有情眾。』(*mahā-brahmaiḥ ābhā-svaro ’pi deva-putra upa-saṃ-kramitavyaṃ maṃsyate sârdhaṃ ābhā-svarair deva-putrair upa-saṃ-kramitavyaṃ maṃsyate,*)

[294c17] 苾芻！當知．是菩薩摩訶薩，修行如是甚深般若波羅蜜多，常學菩薩摩訶薩眾所應學故，極光淨天，與光天、少光天(*evaṃ parī-tt’ābhā*)、無量光天眾(*a-pra-māṇ’ābhā*)(*ābhā-svarāḥ*)，來到其所，供養、恭敬、尊重、讚歎；遍淨天，與淨天、少淨天(*parī-tta-śubhā*)、無量淨天眾(*a-pra-māṇa-śubhāḥ*)(*śubha-kṛtsnā*)，來到其所，供養、恭敬、尊重、讚歎；(*an-abhrakāḥ puṇya-pra-savā*)廣果天(*bṛhat-phalā*)，(*a-saṃjñi-sattvāḥ śuddh’āvāsā*)與廣天、少廣天、無量廣天眾，來到其所，供養、恭敬、尊重、讚歎；色究竟天，與無煩天(*a-spṛhā*)、無熱天(*a-tapāḥ*)、善現天(*su-dṛśāḥ*)、善見天眾(*su-darśanā*)(*yāvad a-kaniṣṭhā deva-putrā*)，來到其所(*upa-saṃ-kramitavyaṃ maṃsyante*)，供養、恭敬、尊重、讚歎，各作是言：『善哉。大士！當速精進學諸菩薩摩訶薩眾所應學法，勿學聲聞及獨覺等所應學法。若如是學，疾當安坐妙菩提座，證得無上正等菩提，轉妙法輪，度有情眾。』

[294c29] 苾芻！當知．是菩薩摩訶薩(*yo bodhisattvo mahāsattva*)，如說修行甚深般若波羅蜜多故(*iha gambhīrāyāṃ prajñāpāramitāyāṃ cariṣyati*)，一切如來．應．正等覺、及諸菩薩摩訶薩眾、并諸天、龍、阿素洛等(*tathāgatair api so ’rhadbhiḥ samyak-saṃ-buddhair bodhisattvo mahāsattvo*)，**常隨護念**(*nityaṃ sam-anv-ā-hṛto bhaviṣyati*)。由此因緣，是菩薩摩訶薩(*ya iha gambhīrāyāṃ prajñāpāramitāyāṃ caraty, evaṃ yaś carati bodhisattvo mahāsattvo iha gambhīrāyāṃ prajñāpāramitāyāṃ*)，**世間一切險難危厄、身心憂苦，皆不能害**(*yāni tāni laukikāni duḥkhāni parôpa-kramikāni kāye ut-patsyante tāni tasya sarveṇa sarvaṃ sarvathā sarvaṃ kāye nôt-patsyante na ni-patiṣyanti*)。

[295a05] 苾芻！當知．是菩薩摩訶薩，如說修行甚深般若波羅蜜多故，**世間所有四大相違所起諸病，皆不侵惱**(*ayaṃ subhūte dṛṣṭa-dhārmiko guṇo bhaviṣyati bodhisattvasya mahāsattvasya iha gambhīrāyāṃ prajñāpāramitāyāṃ carato*)。所謂眼病(*yāni vā tāni sāṃnipātikāni glānyāni. tad-yathā ’pi nāma cakṣu-rogaḥ*)、耳病(*śrotra-*

*rogo*)、鼻病(*ghrāṇa-rogo*)、舌病(*jihvā-rogo danta-rogaḥ*)、身病(*kāya-śūlaṃ citta-śūlam*)、諸肢節病，如是一切四百四病(*evam aśīti-roga-śatāni catur-adhikāni*)，皆於身中永無所有(*sarveṇa sarvaṃ sarvathā sarvaṃ kāye nôt-patsyante na ni-patiṣyanti*)，**唯除重業轉現輕受**。

[295a10] 苾芻！當知．是菩薩摩訶薩，**如說修行甚深般若波羅蜜多**故，獲如是等．現世功德(*ayaṃ tasya bodhisattvasya mahāsattvasya dṛṣṭa-dhārmiko guṇaḥ prati-kāṅkṣitavya iha gambhīrāyāṃ prajñāpāramitāyāṃ carataḥ*)、後世功德．無量、無邊，諸佛世尊能知、見、覺。」

第二分．同學品．第六十一之二[2]

[295a21] 爾時(*atha khalv*)，具壽慶喜竊作是念(*āyuṣmata ānandasyaitad abhavat*)：「今，天帝釋，為．**自辯才**(*kim ayaṃ śakro devānām indraḥ* ***svakena prati-bhānena***)．宣說如是甚深般若波羅蜜多，讚歎如是甚深般若波羅蜜多功德、勝利(*prajñāpāramitām upa-diśati*)，為是(*ut'āho*)．**如來威神之力**(***buddhânu-bhāvenê****ti*)？」

[295a24] 時(*atha khalu*)，天帝釋(*śakro devānām indra*)，即知慶喜．心之所念(*āyuṣmata ānandasya cetasaiva cetaḥ-pari-vi-tarkam ā-jñāy'*)，白言(*āyuṣmantam ānandam etad avocat*)：「大德！我所宣說甚深般若波羅蜜多，我所讚歎甚深般若波羅蜜多功德、勝利，皆是**如來威神之力**(***buddhânu-bhāva*** *eṣa bhadant' ānanda veditavyo yad ahaṃ prajñāpāramitām upa-diśāmi*)。」

[295a27] 爾時(*atha khalu*)，世尊告慶喜曰(*bhagavān āyuṣmantaṃ ānandam āmantrayate sma*)：「如是(*evam etad*)，如是(*ānandaivam etat*)。今，天帝釋．宣說、讚歎甚深般若波羅蜜多功德、勝利，當知．皆是**如來神力**(***tathāgatasya****iṣo* ***'nu-bhāvas tathāgatasya****itad* ***adhi-ṣṭhānaṃ*** *yac chakro devānām indraḥ prajñāpāramitām upa-diśati*)，非自辯才。所以者何？甚深般若波羅蜜多功德、勝利，定非一切世間．天、人、阿素洛等．能知、能說。

慶喜！當知．若菩薩摩訶薩，習學(*yasminn ānanda samaye bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ śikṣate*)、思惟(*prajñāpāramitāyāṃ yogam ā-padyate*)、修行如是甚深般若波羅蜜多時(*prajñāpāramitāṃ bhāvayati*)，此三千大千世界一切惡魔(*tasmin samaye ye tri-sāhasra-mahā-sāhasre loka-dhātau mārāḥ pāpīyāṃsas*)皆生疑惑，咸作是念(*te sarve saṃ-śaya-pr'āptā bhavanti*)：『此菩薩摩訶薩為．證實際(*kim ayaṃ bodhisattvo bhūta-koṭiṃ sâkṣāt-kariṣyati* (PSP_5:23) *bhūta-koṭiṃ sâkṣāt-kṛtvā*)，退取預流(*srota-ā-patti-phalaṃ vā sâkṣāt-kariṣyati*)、一來(*sakṛd-ā-gāmi-phalaṃ vā*)、不還(*'n-ā-gāmi-phalaṃ vā*)、阿羅漢果(*'rhattvaṃ vā sâkṣāt-kariṣyati*)、獨覺菩提(*pratyekāṃ bodhiṃ pr'āpsyati*)，為(*ut'āho*)．趣無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)？』

[295b07] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩，不離如是甚深般若波羅蜜多時(*yasmin samaye bodhisattvo mahāsattvaḥ prajñāpāramitayā '-vi-*

[2] Cf. Kimura, V, p. 22; Conze 1975, p. 449.

*rahito bhavati*)，(*tasmin samaye*)諸惡魔(*māraḥ pāpīyāñ*)．生大愁惱，身心痛切，如．中毒箭(*choka-śalya-viddho bhavati*)。

復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩，修行如是甚深般若波羅蜜多時，諸惡魔．來至其所，**化作種種可怖畏事**(*bodhisattvasya māraḥ pāpīyān ulkā-pātān ut-prekṣyati bhayaṃ janayiṣyaty*)，欲令菩薩**身心驚恐**(*apy eva nāmâsya bodhisattvasya mahāsattvasyâva-līnatā vā bhaved, roma-harṣo vā bhaved*)，迷失無上正等覺心，於所修行．情懷退屈(*ava-līna-cittatā vā bhaved*)，乃至發起一念亂意(*eka-cittôt-pādasyâpi*)，障得無上正等菩提(*vi-kṣobhanaṃ bhaviṣyati sarv'ākāra-jñatāṃ manasi-kurvataḥ*)，是彼惡魔深心所願。」

[295b14] 爾時(*atha khalv*)，慶喜(*āyuṣmān ānando*)即白佛言(*bhagavantam etad avocat*)：「為．諸菩薩摩訶薩．行深般若波羅蜜多時，皆為惡魔之所惱亂，為．有惱亂、不惱亂者(*kiṃ punar bhagavan sarveṣāṃ bodhisattvānāṃ mahāsattvānāṃ māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)？」

[295b17] 佛告慶喜(*bhagavān āha*)：「非．諸菩薩摩訶薩．行深般若波羅蜜多時，皆為惡魔之所惱亂(*na khalv ānanda sarveṣāṃ bodhisattvānāṃ mahāsattvānāṃ māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)；然，有**惱亂**(*keṣāṃ-cid ānanda bodhisattvānāṃ mahāsattvānāṃ māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)、**不惱亂**者(*keṣāṃ-cin nôpa-saṃ-kramiṣyati*)。」

[295b19] 具壽慶喜復白佛言(*ānanda āha*)：「何等．菩薩摩訶薩(*kiyad-rūpāṇāṃ bhagavan bodhisattvānāṃ mahāsattvānāṃ*)，行深般若波羅蜜多時，為諸惡魔之所惱亂(*māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)？何等．菩薩摩訶薩，行深般若波羅蜜多時(*kiyad-rūpāṇāṃ*)，不為惡魔之所惱亂(*nôpa-saṃ-kramiṣyati*)？」

[295b22] 佛告慶喜(*bhagavān āha*)：「若菩薩摩訶薩(*yair ānanda bodhisattvaiḥ*)，**先世**(*pūrvântata*)聞此甚深般若波羅蜜多(*iyaṃ gambhīrā prajñāpāramitā bhāṣyamāṇā*)，**心不信解**，毀呰誹謗(*prati-kṣiptā cittena nâdhi-muktā*)，是菩薩摩訶薩(*teṣāṃ*)，行深般若波羅蜜多時，為諸惡魔之所惱亂(*māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)。若菩薩摩訶薩，**先世**聞此甚深般若波羅蜜多，**信解**、讚美，不生誹謗，是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[295b28] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩，**先世**聞此甚深般若波羅蜜多(*ya imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ śrutvā, bodhisattvaḥ*)，**疑惑**、**猶豫**(*saṃ-śaya-pr'āpto 'bhūt*)：『為有，為無？為實，不實？(*syād vêyaṃ prajñāpāramitā na vā syād ity*)』是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂(*asyâpy ānanda bodhisattvasya māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ*)。若菩薩摩訶薩，**先世**聞此甚深般若波羅蜜多，其心**不生疑惑**、**猶豫**，信．定實有，是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[295c05] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩(*yo bodhisattvaḥ*)，離善知識(*kalyāṇa-mitra-vi-rahito bhavati*)，為惡知識之所攝受，不聞如是甚深般若波羅蜜多(*so ’-saṃ-paśyamānaḥ kalyāṇa-mitrānîmāṃ gambhīrāṃ prajñāpāraraitāṃ na śṛṇoty*)；由不聞故(*a-śṛṇvan*)，不能解了甚深般若波羅蜜多(*na jānāty*)；不解了故(*a-jānānas*)，不能修習甚深般若波羅蜜多(*tathatāyai na prati-patsyate*)；不修習故，不能請問甚深般若波羅蜜多；不請問故，不如說行甚深般若波羅蜜多(*kathaṃ prajñāpāramitā bhāvayitavyêty*)；不如說行故，不能證得甚深般若波羅蜜多——是菩薩摩訶薩(*asyâpy ānanda bodhisattvasya*)，行深般若波羅蜜多時，為諸惡魔之所惱亂(*māraḥ pāpīyān upa-saṃ-kramiṣyati vi-heṭhanâbhi-prāyaḥ* (PSP_5:24))。若菩薩摩訶薩，近善知識，非惡知識之所攝受，得聞如是甚深般若波羅蜜多；由得聞故，便能解了甚深般若波羅蜜多；由解了故，則能修習甚深般若波羅蜜多；由修習故，便能請問甚深般若波羅蜜多；由請問故，能如說行甚深般若波羅蜜多；如說行故，便能證得甚深般若波羅蜜多——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[295c21] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩，遠離般若波羅蜜多(*prajñāpāramitā-vi-rahito yo bodhisattvo*)，攝受、讚歎．非真妙法(*’-sad-dharma-pari-grahaṃ karoty*)，是菩薩摩訶薩(*asyâpy ānanda bodhisattvasya*)，行深般若波羅蜜多時，為諸惡魔之所惱亂(*māraḥ pāpīyān upa-saṃ-kramiṣyati ava-tāraṃ ca lapsyate*)。若菩薩摩訶薩，親近般若波羅蜜多，不攝、不讚．非真妙法，是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[295c27] 復次(*punar aparaṃ*)，慶喜(*ānanda*)！若菩薩摩訶薩，遠離般若波羅蜜多(*prajñāpāramitā-vi-rahito yo bodhisattvo*)，於真妙法．毀呰誹謗(*’-sad-dharmasya varṇaṃ bhāṣiṣyate*)，爾時(*tatra*)，惡魔便作是念(*mārasya pāpīyasa evaṃ bhaviṣyati*)：『今，此菩薩與我為伴(*sahāya eṣo mama*)，由彼毀謗真妙法故(*yo ’-sad-dharmasya varṇaṃ bhāṣiṣyate*)，便有無量住菩薩乘補特伽羅，於真妙法．亦生毀謗(*bahūnām apy eṣa bodhisattva-yānikānāṃ pudgalānāṃ sahāyo labdho yo ’-sad-dharmasya varṇaṃ bhāṣiṣyate*)；由此因緣，我願圓滿(*ayaṃ mamâbhi-prāyaṃ pari-pūrayiṣyaty*)。是菩薩乘補特伽羅(*ayaṃ bodhisattva-yānikaḥ pudgalo ’py*)，設．勤精進修諸善法，而墮聲聞或獨覺地，亦令他墮(*ābhyāṃ dvābhyāṃ bhūmibhyām anya-tarasyāṃ bhūmau sthāsyati yad-uta śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā*)。』——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂。若菩薩摩訶薩，親近般若波羅蜜多，於真妙法．讚歎、信受，亦令無量住菩薩乘補特伽羅於真妙法．讚歎、信受，由此惡魔愁憂、驚怖，是菩薩乘補特伽羅，設．不精進修諸善法，而亦決定不令自他退墮聲聞或獨覺地，必證無上正等菩提——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[296a12] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩(*evaṃ-rūpasya bodhisattvasya*)，(*māraḥ pāpīyān ava-tāraṃ lapsyate,*)聞說般若波羅蜜多甚深經時(*yo bodhisattva iha gambhīrāyāṃ prajñapāramitāyāṃ bhāṣyamāṇāyām*)，作如是語

(*evaṃ vakṣyati*)：『如是般若波羅蜜多理趣甚深(*gambhīrêyaṃ prajñāpāramitā*)，難見、難覺，何用宣說、聽聞、受持、讀誦、思惟、精勤修習、書寫、流布此經典為(*kiṃ te etayā gambhīrayā prajñāpāramitayā śrutayā bhāṣitayā vācitayā pary-av'āptayā dhāritayā*)。我尚不能得其源底(*aham api tāvad asyām āgādhaṃ na labhe*)，況餘薄福淺智者哉(*kutaḥ punas tvaṃ lapsyase*)！』時，有無量住菩薩乘補特伽羅聞其所說，心皆驚怖，便退無上正等覺心，墮二乘地——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂(*asyâpy ānanda bodhisattvasya māraḥ pāpīyān ava-tāraṃ lapsyate*)。若菩薩摩訶薩，聞說般若波羅蜜多甚深經時，作如是語：『如是般若波羅蜜多理趣甚深，難見、難覺，若不宣說、聽聞、受持、讀誦、思惟、精勤修習、書寫、流布，能證無上正等菩提，必無是處。』時，有無量住菩薩乘補特伽羅聞其所說，歡喜、踊躍，皆於如是甚深般若波羅蜜多常樂聽聞、受持、讀誦、究竟通利、如理思惟、精進修行、為他演說、書寫、流布，發趣無上正等菩提——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[296b01] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩(*yasmin samaye bodhisattvo*)，恃己所有功德．善根，輕餘菩薩摩訶薩眾，謂．作是言(*'nyataraṃ bodhisattvam ava-maṃsyate*)：『我能修行布施波羅蜜多(*ahaṃ dāna-pāramitāyāṃ carāmi, na tvaṃ dāna-pāramitāyāñ carasi*)．乃至(*ahaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ carāmi, na tvaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ carasi.*)般若波羅蜜多(*ahaṃ prajñāpāramitāyāṃ carāmi*)；汝等不能(*na tvaṃ prajñāpāramitāyāṃ carasi*)。我能安住內空．乃至無性自性空；汝等不能。我能安住真如．乃至不思議界；汝等不能。我能安住苦、集、滅、道聖諦；汝等不能。我能修行四念住．乃至八聖道支；汝等不能。我能修行四靜慮、四無量、四無色定；汝等不能。我能修行八解脫．乃至十遍處；汝等不能。我能修行空、無相、無願解脫門；汝等不能。我能修行極喜地．乃至法雲地；汝等不能。我能修行淨觀地智．乃至如來地智；汝等不能。我能修行五眼、六神通；汝等不能。我能修行如來十力．乃至十八佛不共法；汝等不能。我能修行無忘失法、恒住捨性；汝等不能。我能修行一切智、道相智、一切相智；汝等不能。我能嚴淨佛土、成熟有情；汝等不能。我能順逆觀緣起支；汝等不能。我能觀察自相、共相；汝等不能。我能修習陀羅尼門、三摩地門；汝等不能。我能修習一切菩薩摩訶薩行、諸佛無上正等菩提；汝等不能。』爾時，惡魔歡喜、踊躍，言：『此菩薩是我伴黨，輪迴生死，未有出期。』——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂(*asyâpy ānanda bodhisattvasya māraḥ pāpīyān ava-tāraṃ lapsyate*)。若菩薩摩訶薩，不恃己有功德．善根，輕餘菩薩摩訶薩眾，雖常精勤修諸善法，而不執著諸善法相——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

*punar aparam ānanda yasmin samaye bodhisattvo ātmānam ut-kṛṣṭaṃ manyate tasminn ānanda samaye māraḥ pāpīyāṃs tuṣṭo bhavaty ud-agro bhavaty ā'tta-manāḥ*

*pra-muditaḥ prīti-saumanasya-jāto bhavati, asyâpy ānanda bodhisattvasya māraḥ pāpīyān ava-tāraṃ lapsyate.*

[296b27] 復次(*punar aparam*)，慶喜(*ānanda*)！若菩薩摩訶薩(*yasmin samaye bodhisattvo*)，自恃名(*nāma-grahaṇato vā*)、姓(*gotra-grahaṇato vā*)、眾所識知(*pari-kīrtito bhavati*)，(*sa tena nāma-grahaṇena vā gotra-grahaṇena vā*)輕蔑諸餘修善菩薩，常讚己德(*tad-anyān bodhisattvān peśalān kalyāṇa-dharmaṇo 'va-maṃsyate, ātmānam ut-karṣayati parān paṃśayati*)，毀呰他過(*te câsya guṇā na saṃ-vidyante*)，實無不退轉菩薩摩訶薩諸行、狀、相，而謂實有(*ye '-vi-ni-vartanīyānāṃ bodhisattvānāṃ mahāsattvānām ākārā liṅgāni nimittāni,* (PSP_5:25) *sa tair ākārair liṅgair nimittair a-saṃ-vidyamānaiḥ*)，起諸煩惱(*kleśam ut-pādayati*)，自讚(*ātmānam ut-karṣayati*)、毀他(*parān paṃśayati*)，言：『汝等無菩薩名姓(*na tvam atra bodhisattva-yāne saṃ-dṛśyase*)；唯我獨有菩薩名姓(*yathā 'ham atra bodhisattva-yāne bodhisattva-gotre saṃ-dṛśye*)。』由增上慢(*sa tenâdhi-mānena*)，輕蔑、毀呰諸餘菩薩摩訶薩眾(*bodhisattva-yānikān pudgalān kutsayiṣyati paṃśayiṣyati*)。爾時(*tatra*)，惡魔(*mārasya pāpīyasa*)見此事已，便作是念(*evaṃ bhaviṣyati*)：『今此菩薩令我國土宮殿不空(*a-śūnyaṃ me bhavanaṃ bhaviṣyaty*)，增益(*ut-sadā bhaviṣyanti*)地獄(*mahā-narakās*)、傍生(*tiryag-yonir*)、鬼界(*yama-lokaḥ preta-viṣayaḥ*)。』是時，惡魔助其神力，令轉增盛·威勢辯才(*tathā-tathā ca māraḥ pāpīyāṃs tān bodhisattvān adhi-ṣṭhāsyati*)，由此多人信受其語(*yathâdeya-vacanā bhaviṣyanti*)，因斯勸發同彼惡見(*teṣāṃ tayâdeya-vacanatayā*)。同惡見已(*bahu-janaḥ śrotavyaṃ maṃsyante, teṣāṃ śrutvā dṛṣṭvā*)，隨彼邪學(*'nu-kṛtim ā-patsyante, te śrutvā dṛṣṭvā 'nu-kṛtim ā-padyamānās*)；隨邪學已(*tathatāyai na śikṣiṣyante, te tathatāyai na śikṣamāṇās, te tathatāyai na prati-padyamānāḥ*)，煩惱熾盛(*kleśaṃ vi-vardhayiṣyanti*)，心顛倒故(*te vi-pary-astayā citta-saṃtatyā*)，諸所發起身、語、意業(*yad-yad eva karm' ārapsyante kāyena vā vācā vā manasā vā*)，皆能感得不可愛樂衰損苦果 *sarvaṃ tad aniṣṭatvāyâkāntatvāyâmana-āpatvāya saṃ-vartiṣyati*)。由此因緣(*evaṃ*)，增長地獄(*te mahā-narakā ut-sadā bhaviṣyanti*)、傍生(*tiryag-yonir*)、鬼界(*yama-lokaḥ preta-viṣaya ut-sado bhaviṣyati*)，令魔宮殿國土充滿(*māra-bhavanāny ut-sadāni bhaviṣyanti*)，由是(*imaṃ ānandârtha-vaśaṃ saṃ-paśyamāno*)惡魔(*māraḥ pāpīyān*)歡喜(*ā'tta-manā bhavati*)、踊躍(*pra-muditaḥ*)，諸有所作·隨意自在(*prīti-saumanasya-jātaḥ*)——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂。若菩薩摩訶薩，不恃己有虛妄姓名·輕蔑諸餘修善菩薩，於諸功德·無增上慢，常不自讚，亦不毀他，能善覺知諸惡魔事——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[296c17] 復次(*punar aparaṃ*)，慶喜(*ānanda*)！若(*saced*)菩薩摩訶薩(*bodhisattva-yānikaḥ pudgalaḥ*)，與·求聲聞、獨覺乘者(*śrāvaka-yānikena pudgalena sârdhaṃ*)·更相毀蔑、誹謗、鬪諍(*vi-vadati*)。爾時(*tatra*)，惡魔(*mārasya pāpīyasa*)見此事已，便作是念(*evaṃ bhavati*)：『今此菩薩遠離無上正等菩提(*dūrī-kariṣyati batâyaṃ kula-putraḥ sarv'ākāra-jñatāṃ*)，親近地獄、傍生、鬼界(*nâyam abhyāsī*

*bhaviṣyati sarv'ākāra-jñatāyāḥ*)。所以者何(*tat kasya hetoḥ*)？更相毀蔑、誹謗、鬪諍，非菩提道(*naite kalaha-bhaṇḍana-vi-graha-vi-vādā mārgaḥ sarv'ākāra-jñatāyā naraka-mārga*)，但是地獄、傍生(*eṣa tiryag-yoni-mārga*)、鬼界險惡趣道(*eṣa yama-loka-mārga*)。(*eṣa naiṣa mārgaḥ sarv'ākāra-jñatāyāḥ.*)』作是念已，歡喜、踊躍，令此菩薩威力轉盛，使無量人增長惡業——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂。若菩薩摩訶薩，與・求聲聞、獨覺乘者・不相毀蔑、誹謗、鬪諍，方便化導，令趣大乘，或令勤修自乘善法——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[296c29] 復次(*punar aparaṃ*)，慶喜(*ānanda*)！若(*saced*)菩薩摩訶薩(*bodhisattva-yānikaḥ pudgalo*)，與・求無上正等菩提・忍辱柔和・諸菩薩眾(*'pareṇa bodhisattva-yānikena pudgalena sârdhaṃ*)・鬪諍、誹謗，互相毀蔑(*kalaha-bhaṇḍana-vi-graha-vi-vādān karoti*)。爾時(*tatra*)，惡魔(*mārasya pāpīyasa*)見此事已，便作是念(*evaṃ bhavati*)：『此二菩薩，俱遠所求一切智智(*ubhāv apy etau dūrī-bhaviṣyataḥ sarv'ākāra-jñatāyā*)，(*ubhāv apy etau nâbhi-saṃ-bhotsyete 'n-ut-tarāṃ samyak-saṃ-bodhim.*)皆近地獄、傍生、餓鬼、阿素洛等・諸險惡趣。所以者何(*tat kasya hetoḥ*)？鬪諍、誹謗，互相毀蔑，非菩提道(*tathā hi naiṣa mārgaḥ sarv'ākāra-jñatāyā, ya etaiḥ kula-putrair ā-rabdho*)，但是地獄、傍生、餓鬼、阿素洛等・險惡趣路(*naraka-mārga eṣa, tiryag-yoni-mārga eṣa, yama-loka-mārga eṣa, ya etaiḥ kula-putrair ā-rabdhaḥ*)。』是時，惡魔作此念已，歡喜、踊躍，增其威勢，令二朋黨・鬪諍不息——是菩薩摩訶薩，行深般若波羅蜜多時，為諸惡魔之所惱亂。若菩薩摩訶薩，與・求無上正等菩提・忍辱柔和・諸菩薩眾・不相鬪諍、誹謗、毀蔑，但相勸率・修殊勝行，速趣無上正等菩提——是菩薩摩訶薩，行深般若波羅蜜多時，不為惡魔之所惱亂。

[297a13] 復次(*punar aparaṃ*)，慶喜！若菩薩摩訶薩，未得無上大菩提記(*ānandâ-vy-ā-kṛto bodhisattvo*)，於得無上大菩提記・諸菩薩摩訶薩・起瞋忿心(*vy-ā-kṛtasya bodhisattvasya mahāsattvasyântike cittam ā-ghātayiṣyati*)，鬪諍、輕蔑、罵辱、誹謗(*kalahaṃ vā bhaṇḍanam* (PSP_5:26) *vā vi-grahaṃ vā vi-vādaṃ vā kariṣyati*)，是菩薩摩訶薩，隨起爾許念・不饒益心，還退爾許劫・曾修勝行，經爾許時・遠離善友，還受爾許生死繫縛。若不棄捨大菩提心，還爾許劫・被戴甲冑，勤修勝行・時無間斷(*tena punas tāvata eva kalpān saṃ-nāhaḥ saṃ-naddhavyaḥ yāvanti tasya tāni cittāny ut-pannāni kalahaṃ vā bhaṇḍanaṃ vā vi-grahaṃ vā vi-vādaṃ vā kurvataḥ*)，然後乃補所退功德(*saced asya sarv'ākāra-jñatā '-pari-bhyaktā bhavati*)。」

[297a20] 爾時(*evam ukte*)，慶喜(*āyuṣmān ānando*)白言(*bhagavantam etad avocat*)：「世尊！是菩薩摩訶薩，所起惡心・生死罪苦，為・要流轉・經爾許時，為・於中間・亦得**出離**(*asti bhagavann eteṣāṃ cittôt-pādānāṃ **niḥ-saraṇam** ut'āho tāvata eva kalpān saṃ-nāhaḥ saṃ-naddhavyaḥ*)？是菩薩摩訶薩，所退勝行，為・要精勤・經爾許劫・然後乃補，為・於中間・有復本義？」

[297a24] (*evam ukte*)佛告慶喜(*bhagavān āyuṣmantam ānandam etad avocat*)：「我為菩薩、獨覺、聲聞・說・有**出罪、還補・善法**(***sa-niḥ-saraṇo*** *mayânanda*

***dharmo*** *deśitaḥ śrāvaka-yānikānāñ ca pudgalānāṃ pratyekabuddha-yānikānāñ ca pudgalānāṃ*)。慶喜！當知．若菩薩摩訶薩，未得無上大菩提記(*tatr' ānanda yo 'yaṃ bodhisattva-yānikaḥ pudgalo*)，於得無上大菩提記．諸菩薩摩訶薩(*bodhisattva-yānikena pudgalena sârdhaṃ*)．起瞋忿心，鬪諍、輕蔑、罵辱、誹謗(*kalahaṃ vā bhaṇḍanaṃ vā vi-grahaṃ vā kuryād yāvad vi-vaded vā ā-krośed vā pari-bhāṣed vā kalahayitvā vā bhaṇḍayitvā vā vi-grahayitvā vā vi-vādayitvā vā ā-krośayitvā vā pari-bhāṣayitvā vā*)。**後．無慚愧**(*na prati-deśayaty*)，懷惡．不捨(*anu-śayaṃ vahati*)，不能如法發露悔過(*anu-śaya-baddho vi-harati*)，我說．彼類．於其中間．無有出罪、還補．善義(***nâ****ham ānanda tasya pudgalasya* ***niḥ-saraṇaṃ*** *vadāmi*)，要爾許劫．流轉生死，遠離善友、眾苦所縛。若不棄捨大菩提心，要爾許劫．被戴甲冑，勤修勝行，時無間斷，然後乃補所退功德(*avaśyaṃ tena tāvata eva kalpān saṃ-nāhaḥ saṃ-naddhavyaḥ, saced asyâ-pari-tyaktā sarv'ākāra-jñatā*)。

(*punar aparam ānanda*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，未得無上大菩提記，於得無上大菩提記．諸菩薩摩訶薩．起瞋忿心，鬪諍、輕蔑、罵辱、誹謗(*kalahayitvā bhaṇḍitvā vi-grahayitvā vi-vaditvā ā-kroṣitvā pari-bhāṣitvā*)。**後．生慚愧**(*prati-deśayati*)，心不繫惡(*mā 'nu-śayaṃ vahaty*)，尋能如法發露悔過，作如是念(*āyatyāṃ saṃ-varam ā-padyate*)：『我今已得難得人身(*dur-labdhā me lābhā*)，何容復起如是過惡，失大善利。我應饒益一切有情，何容於中，反作衰損。我應恭敬一切有情，如僕．事主(*yan mayā sarva-sattvānāṃ bhāra ā-hartavyas*)，何容於中，反生憍慢、罵辱、凌蔑(*tad ahaṃ mantrite prati-mantrayāmi*)。我應忍受一切有情捶打、呵叱，何容於中，反以暴惡身語加報。我應和解一切有情，令相敬愛(*yan mayā sarva-sattvānāṃ saṃ-krama-bhūtena bhavitavyaṃ*)，何容復起勃惡語言，與彼乖諍(*so 'haṃ parasyâ-priyaṃ mantrayāmi prati-vacanaṃ ca dadāmi*)。我應堪忍一切有情，長時履踐，猶如道路，亦如橋梁，何容於彼反加凌辱(*evam api mayā na vaktavyaṃ jaḍaiḍaka-mūka-sa-dṛśena mayā bhavitavyaṃ, adhy-ā-śayaś ca me na vi-kopayitavyo*)。我求無上正等菩提，為拔有情生死大苦，令得究竟安樂涅槃(*yan mayaite sattvāḥ pari-nir-vāpayitavyā an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，何容反欲加之以苦(*tad aham atra vy-ā-padye, tad aham atra kṣubhyāmi*)。我應從今，**盡未來際**，如癡、如瘂、如聾、如盲，於諸有情無所分別，假使斬截頭、足、手、臂，挑眼、割耳、劓鼻、截舌，及餘一切身分肢體，於彼有情，終不起惡(*na mayā 'tra vy-ā-pattavyaṃ, na mayā kṣobha-cittam ut-pādayitavyam*)。**若我起惡，則便退壞所發無上正等覺心，障礙所求一切智智，不能利益、安樂有情**。』慶喜！當知．是菩薩摩訶薩，我說．中間．亦有出罪、還補．善義，非．要經於爾許劫數．流轉生死，惡魔於彼不能惱亂(*asy' ānanda bodhisattvasya mahāsattvasya māraḥ pāpīyān ava-tāraṃ na labhate*)，疾證無上正等菩提。

[297b25] 復次(*punar aparam*)，慶喜(*ānanda*)！住菩薩乘．諸善男子、善女人等(*bodhisattvena mahāsattvena*)，與．求聲聞、獨覺乘者(*śrāvaka-yānikaiḥ pudgalaiḥ sârdhaṃ*)．不應交涉(*na sthātavyaṃ*)；設與交涉(*sacet tiṣṭhati*)，不應共

住；設與共住，不應與彼論議決擇(*tena na kasya-cid antike vy-ā-pattavyaṃ*)。所以者何(*tat kasya hetoḥ*)？**若與彼類論議決擇，或當發動忿恚等心**，或復起於麁惡言說。然，**諸菩薩，於有情類，不應發起忿恚等心**，亦**不應生麁惡言說**(*tathā hi naitan mama prati-rūpaṃ syāt,* (PSP_5:27) *yad aham eteṣām antike vy-ā-padye vā kṣubhyeyaṃ vā*)。**設被斬截首足身分，亦不應起忿恚麁言**。所以者何(*tat kasya hetoḥ*)？諸菩薩摩訶薩，應作是念：『**我求無上正等菩提，為拔有情生死眾苦，令得究竟利益、安樂**(*tathā hi te mayā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya sarva-duḥkhebhyaḥ pari-mocayitavyāḥ*)，何容於彼翻為惡事。』慶喜！當知．若菩薩摩訶薩，於有情類起忿恚心，發麁惡語，便礙無上正等菩提，亦壞無邊菩薩行法。是故，菩薩摩訶薩眾，欲得無上正等菩提，於諸有情不應忿恚，亦不應起麁惡言說。」

[297c09] (*atha khalv*)具壽慶喜白言(*āyuṣmān ānando bhagavantam etad avocat*)：「世尊！諸菩薩摩訶薩與菩薩摩訶薩云何**共住**(*kathaṃ bhagavan bodhisattvena mahāsattvena bodhisattva-yānikānāṃ pudgalānām* ***antike sthātavyam***)？」

[297c11] 佛告慶喜(*bhagavān āha*)：「諸菩薩摩訶薩與菩薩摩訶薩，共住，相視．應如**大師**(*tad-yathā 'pi nām' ānanda* ***śāstari****, evaṃ bodhisattvena mahāsattvena bodhisattva-yānikānāṃ pudgalānām antike sthātavyam*)。所以者何(*tat kasya hetoḥ*)？是諸菩薩展轉相視，應作是念：『彼皆是我．**真善知識**(*eṣa hi mama* ***sahāyaka***)，與我為伴，同乘一船(*eka-yāna-sam-ā-rūḍho*)，**學處**、**學時**、及**所學法**、若**由此學**，皆**無有異**(*yathā caivaitena śikṣitavyaṃ tathā caiva mayā śikṣitavyaṃ yatra caitena śikṣitavyaṃ tatra caiva mayā śikṣitavyaṃ*)。如．彼應學布施波羅蜜多(*yad-uta dāna-pāramitāyāṃ*)．乃至(*śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ*)般若波羅蜜多(*prajñāpāramitāyāṃ*)，我亦應學。如．彼應學內空．乃至無性自性空(*sarva-śūnyatāsu*)，我亦應學。如．彼應學真如．乃至不思議界，我亦應學。如．彼應學苦、集、滅、道聖諦，我亦應學。如．彼應學四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣv*)，我亦應學。如．彼應學四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattisv ārya-satyeṣu*)，我亦應學。如．彼應學八解脫．乃至十遍處(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu*)，我亦應學。如．彼應學空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)，我亦應學。如．彼應學極喜地．乃至法雲地，我亦應學。如．彼應學一切陀羅尼門、三摩地門，我亦應學。如．彼應學五眼、六神通(*pañcasv abhi-jñāsu*)，我亦應學。如．彼應學如來十力(*daśasu tathāgata-baleṣu*)．乃至(*caturṣu vaiśāradyeṣu catasṛṣu prati-saṃ-vitsv*)十八佛不共法(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu*)，我亦應學。如．彼應學無忘失法、恒住捨性，我亦應學。如．彼應學成熟有情、嚴淨佛土，我亦應學。如．彼應學一切智、道相智、一切相智(*yāvat sarv'ākāra-jñatāyām*)，我亦應學。』

[298a01] 復作是念：『彼諸菩薩．為我等．說．**大菩提道**，即我**良伴**，亦我導師。若彼菩薩摩訶薩．住**雜染作意**，離一切智智相應作意(*apa-gata-sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)，我當於中，**不同其學**(*na mayā 'tra śikṣitavyam*)。若(*sacet punar*)彼菩薩摩訶薩(*eṣa bodhisattvo mahāsattvo*)．**離雜染作意**，不離一切智智相應作意(*'-vi-rahito bhavati sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)，我當於中，每**同其學**(*mayā 'py evam eva śikṣitavyam*)。』慶喜！當知．若菩薩摩訶薩，能如是學，菩提資糧．疾得圓滿。若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇo bodhisattvo mahāsattvaḥ*)，與諸菩薩摩訶薩眾，名為**同學**(***sama-śikṣo*** *bhavati*)。」

第二分・同性品・第六十二之一[3]

[298a10] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！云何・**菩薩摩訶薩・同性**(*katamā bhagavan* ***bodhisattvānāṃ mahāsattvānāṃ samatā***)，由諸菩薩摩訶薩住此中學，名為**同學**(***yatra samatāyāṃ bodhisattvena mahāsattvena śikṣitavyam***)？」

[298a12] 佛告善現(*bhagavān āha*)：「內空(*adhy-ātma-śūnyatā*)，(*subhūte,*)是菩薩摩訶薩，**同性**(*bodhisattvānāṃ mahāsattvānāṃ* ***samatā***)；外空(*bahirdhā-śūnyatā*)・乃至(*adhy-ātma-bahirdhā-śūnyatā yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatā*)，是菩薩摩訶薩，同性。諸菩薩摩訶薩住中學故，名為**同學**。由此同學，**速證無上正等菩提**。

[298a15] 復次，善現！**色・色性空**(***rūpaṃ rūpeṇa śūnyaṃ***)，受(*vedanā vedanayā śūnyā*)、想(*saṃjñā saṃjñayā śūnyā*)、行(*saṃskārāḥ saṃskāraiḥ śūnyāḥ*)、識・受、想、行、識性空(*vijñānaṃ vijñānena śūnyam*)，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・意識界性空(*skandha-dhātv-āyatanaiḥ śūnyāni*)，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(*pratîtya-sam-ut-pādaḥ pratîtya-sam-ut-pādaiḥ śūnyaḥ, pratîtya-sam-ut-pādâṅgāni pratîtya-sam-ut-pādâṅgaiḥ śūnyāni*)，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 śūnyāḥ*)，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、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 śūnyāḥ, ārya-satyāny* (PSP_5:28) *ārya-satyaiḥ śūnyāni*)，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 śūnyāḥ*)，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 śūnyāni*)，是菩薩摩訶薩，同性。淨觀地・淨觀地性空，

[3] Cf. Kimura, V, p. 27; Conze 1975, p. 453.

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 śūnyā*)，是菩薩摩訶薩，同性。如來十力(*daśa-balāni*)．如來十力性空(*daśa-balaiḥ śūnyāni*)，乃至(*vaiśāradyāni vaiśāradyaiḥ śūnyāni, prati-saṃ-vidaḥ prati-saṃ-vidbhiḥ śūnyāḥ*)十八佛不共法(*āveṇika-buddha-dharmā*)．十八佛不共法性空(*āveṇika-buddha-dharmaiḥ śūnyāḥ*)，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**(*iyaṃ subhūte bodhisattvānāṃ mahāsattvānāṃ* ***samatā***)。諸菩薩摩訶薩住中學故(*yatra samatāyāṃ sthitvā, bodhisattvā mahāsattvā*)，名為**同學**。由此同學，**速證無上正等菩提**(***an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyante***)。」

[298c05] 爾時，善現復白佛言(*subhūtir āha*)：「世尊！若菩薩摩訶薩(*kiṃ punar bhagavan bodhisattvo mahāsattvo*)，**為**色**盡**故學(*rūpasya* ***kṣayāya*** *śikṣate*)，為受、想、行、識盡故學，是學**一切智智**不(*śikṣate* ***sarv'ākāra-jñatāyai***)？**為**色**離**故學(*rūpasya vi-rāgāya* ***ni-rodhāya*** *śikṣate*)，為受、想、行、識離故學，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？**為**色**滅**故學(*rūpasy**ân-ut-pādāya** śikṣate*)，為受、想、行、識滅故學，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai,*)(*vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ, vijñānasya kṣayāya śikṣate śikṣate sarv'ākāra-jñatāyai, vijñānasya vi-rāgāya ni-rodhāya śikṣate śikṣate sarv'ākāra-jñatāyai*)？**為**色**不生**故學，為受、想、行、識不生故學(*vijñānasy**ân-ut-pādāya** śikṣate*)，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？

世尊！若菩薩摩訶薩，如是(*evaṃ*)．乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānāṃ ca kṣayāya vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate śikṣate sarv'ākāra-jñatāyai. sarva-pāramitānāṃ sarva-śūnyatānāṃ sapta-triṃśad-bodhi-pakṣyāṇāṃ dharmāṇāṃ caturṇām ārya-satyānām a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīnāṃ śūnyatâ-nimittâ-pra-ṇi-hitānāṃ sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ trayāṇāṃ vi-mokṣa-mukhānāṃ pañcānām abhi-jñānāṃ daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ kṣayāya vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate śikṣate sarv'ākāra-jñatāyai*)．為菩薩摩訶薩行盡故學，**為**佛無上正等菩提**盡**故學(*kiṃ punar bhagavan bodhisattvo mahāsattvo 'n-ut-tarāyāḥ samyak-saṃ-bodheḥ* ***kṣayāya*** *śikṣate*)，是學一切智智不？為菩薩摩訶薩行離故學，**為**佛無上正等菩提**離**故學(***vi-rāgāya*** *śikṣate*)，是學一切智智不？為菩薩摩訶薩行滅故學，**為**佛無上正等菩提**滅**故學(***ni-rodhāya*** *śikṣate*)，

是學一切智智不？為菩薩摩訶薩行不生故學，**為**佛無上正等菩提**不生**故學(***'n-ut-pādāya*** *śikṣate*)，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？」

[298c18] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如汝所說(*yat subhūtiḥ sthavira evam āha*)『若菩薩摩訶薩，為色盡故(*yad rūpasya kṣayāya śikṣate śikṣate sarv'ākāra-jñatāyai*)、離故、滅故、不生故學(*yad rūpasya vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate*)，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？為受、想、行(*evaṃ vedanā-saṃjñā-saṃskārāṇāṃ*)、識盡故(*vijñānasya kṣayāya śikṣate śikṣate sarv'ākāra-jñatāyai*)、離故、滅故、不生故學(*vijñānasya vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate*)，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？如是(*evaṃ*)．乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānāṃ ca kṣayāya vi-rāgāya* (PSP_5:29) *ni-rodhāyân-ut-pādāya śikṣate śikṣate sarv'ākāra-jñatāyai. sarva-pāramitānāṃ sarva-śūnyatānāṃ sapta-triṃśad-bodhi-pakṣyāṇāṃ dharmāṇāñ caturṇām ārya-satyānām a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīnāṃ sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ trayāṇāṃ vi-mokṣa-mukhānāṃ pañcānām abhi-jñānāṃ daśānāṃ tathāgata-balānāṃ caturṇāṃ vaiśāradyānāṃ catasṛṇāṃ prati-saṃ-vidām aṣṭādaśānām āveṇikānāṃ buddha-dharmāṇāṃ kṣayāya vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate śikṣate sarv'ākāra-jñatāyai*)．為菩薩摩訶薩行盡故、離故、滅故、不生故學，是學一切智智不？為佛無上正等菩提盡故(*an-ut-tarāyāḥ samyak-saṃ-bodheḥ kṣayāya*)、離故、滅故、不生故學(*vi-rāgāya ni-rodhāyân-ut-pādāya śikṣate*)，是學一切智智不(*śikṣate sarv'ākāra-jñatāyai*)？』者(*iti*)——善現！於意云何(*tat kiṃ manyase, subhūte*)，色**真如**(*yā rūpasya* ***tathatā***)，**盡**、**離**、**滅**、**斷**不？受(*yā vedanāyās tathatā*)、想(*yā saṃjñāyās tathatā*)、行(*yā saṃskārāṇāṃ tathatā*)、識真如(*yā vijñānasya tathatā*)，盡、離、滅、斷不？如是(*evaṃ*)，乃至(*yā skandha-dhātv-āyatanānāṃ tathatā, yā pratîtya-sam-ut-pādasya tathatā, yā pratîtya-sam-ut-pādâṅgānāṃ tathatā, yā pāramitānāṃ tathatā, yā sarva-śūnyatānāṃ tathatā, yā sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ tathatā, yā sapta-triṃśad-bodhi-pakṣyāṇāṃ dharmāṇāṃ tathatā, yā '-pra-māṇa-dhyān'ārūpya-sam-ā-pattīnāṃ tathatā, yârya-satyānāṃ tathatā, yā trayāṇāṃ vi-mokṣa-mukhānāṃ tathatā, yā pañcānām abhi-jñānāṃ tathatā, yā daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ tathatā, yā samyak-saṃ-bodhes tathatā, yā srota-ā-pannasya tathatā, yā sakṛd-ā-gāminas tathatā, yā 'n-ā-gāminas tathatā, yā 'rhatas tathatā, yā pratyekabuddhasya tathatā,*)菩薩摩訶薩行真如(*yā bodhisattvasya mahāsattvasya tathatā*)，盡、離、滅、斷不？佛無上正等菩提真如(*yā tathāgatasya tathatā*)，(*yayā tathatayā* ***tathāgataḥ pra-jñapyate,***)(*api nu sā tathatā*)**盡**(***kṣīyate*** *vā*)、**離**(***vi-rahyate*** *vā*)、**滅**(***ni-rudhyate*** *vā*)、**斷**不(***pra-hīyate*** *vā*)？」

[298c28] 善現對曰(*subhūtir āha*)：「不也(*na*)。世尊(*bhagavan*)！不也(*na*)。善逝(*su-gata*)！」

[298c28] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩，於**真如**．如是學(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvas* ***tathatāyāṃ*** *śikṣate*)，是學**一切智智**(*śikṣate* ***sarv'ākāra-jñatāyāṃ***)。善現！當知．**真如**，**無盡**(*na ca tathatā* ***kṣīyate*** *vā*)、**無離**(*vi-rahyate vā*)、**無滅**(*ni-rudhyate vā*)、**無斷**(*pra-hīyate vā*)，**不可作證**。若菩薩摩訶薩，於真如．**如是學**(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvas tathatāyāṃ śikṣate*)，是學一切智智(*śikṣate sarv'ākāra-jñatāyām*)。

[299a03] 復次，善現！若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvas* ***tathatāyāṃ*** *śikṣate*)，是學布施波羅蜜多．乃至般若波羅蜜多(*śikṣate ṣaṭsu pāramitāsu*)，是學內空．乃至無性自性空(*śikṣate sarvāsu śūnyatāsu*)，是學真如．乃至不思議界，是學苦、集、滅、道聖諦，是學四念住(*śikṣate smṛty-upa-sthāneṣu*)．乃至八聖道支(*śikṣate samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu, śikṣate ārya-satyeṣu*)，是學四靜慮、四無量、四無色定(*śikṣate '-pra-māṇa-dhyān'ārūpya-sam-ā-pattiṣu*)，是學八解脫．乃至十遍處(*śikṣate sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu*)，是學空、無相、無願解脫門(*śikṣate śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)，是學極喜地．乃至法雲地，是學一切陀羅尼門、三摩地門，是學五眼、六神通(*śikṣate pañcasv abhi-jñāsu*)，是學如來十力．乃至(*śikṣate daśa-bala-vaiśāradya-prati-saṃ-vitsu* (PSP_5:30)) 十八佛不共法(*śikṣate 'ṣṭādaśasv āveṇikeṣu buddha-dharmeṣu*)，是學無忘失法、恒住捨性，是學一切智、道相智、一切相智，是學一切菩薩摩訶薩行，是學諸佛無上正等菩提。善現！若菩薩摩訶薩，學布施波羅蜜多．乃至諸佛無上正等菩提，當知．是**學一切智智**(*śikṣate sarv'ākāra-jñatāyām*)。

[299a16] 復次，善現！若菩薩摩訶薩，**如是學**時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)，至一切學究竟彼岸(***sarva-śikṣā-parama-pāramitām anu-pr'āpsyati***)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo,*)一切天魔及諸外道所不能伏(*na śakyate māreṇa vā māra-kāyikābhir vā devatābhir abhi-marditum*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ,*)疾至**菩薩不退轉地**(*kṣipram* ***a-vi-ni-vartanīyatām*** *anu-pr'āpsyati*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ,*)行．自祖父．**一切如來．應．正等覺．所應行處**(*svake paitrke* ***tathāgata-gocare*** *carati*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo,*)於能護法．無倒隨轉(*nātha-karaṇīyair dharmaiś carati*)，能作．離暗所應作法，善能成熟一切有情，巧能**嚴淨自佛國土**(*buddha-kṣetra-pari-śodhanaiḥ*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo,*)名為**善學大慈**(*mahā-maitryāṃ śikṣate*)、**大悲**(*mahā-karuṇāyāṃ śikṣate*)、**大喜**、**大捨**．及餘無量、無邊佛法(*buddha-kṣetra-pari-śodhanāya śikṣate, sattva-pari-pākāya śikṣate*)。善現！若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvas*)，是學三轉．十二行相．無上法輪(*tri-pari-varta-dvādaś'ākāra-dharma-cakra-pra-vartanatāyai śikṣate*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ,*)是學安處百．千．俱胝．那庾多眾．於無餘依般涅槃界．令般涅槃(*sarva-sattvān pari-nir-vāpayiṣyāmîti śikṣate*)；(*evaṃ*

*śikṣamāṇaḥ subhūte bodhisattvo mahāsattvas,*)是學**不斷佛種妙行**(***tathāgata-vaṃśasyân-upa-cchedāya*** *śikṣate*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo,*)是學**諸佛開甘露門**(***'-mṛta-dhātu-dvāraṃ vi-variṣyāmî****ti śikṣate*)；是學安立無量、無數、無邊有情．住**三乘法**；是學示現一切有情．究竟寂滅．真**無為界**(***'-saṃskṛta-dhātuṃ*** *saṃ-darśayiṣyāmîti śikṣate*)；是為**修學一切智智**。如是學者，下劣有情．所不能學(*na hi subhūte śakyaṃ hīna-sattvair iha śikṣāyāṃ śikṣituṃ*)。善現！若菩薩摩訶薩，欲善拔濟一切有情生死大苦，應**如是學**(*sarva-sattvān saṃsārād ud-dhartu-kāmaḥ sa sattvo yo 'syāṃ śikṣāyāṃ śikṣate*)。

[299b01] 復次，善現！若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo*)，**決定不墮**地獄(*na narakeṣûpa-padyate*)、傍生(*na tiryag-yonau*)、剡魔鬼界(*na yama-loke upa-padyate*)，**決定不生**邊地(*na praty-anteṣu jana-padeṣûpa-padyate*)、達絮、蔑隸車中，決定不生旃荼羅家(*na caṇḍāla-kuleṣûpa-padyate*)、補羯娑家，及餘種種貧窮、下賤(*nânyeṣu nīceṣu nīca-vṛttiṣu*)、不律儀家(*kutsiteṣu kuleṣûpa-padyate*)，終不盲(*na kāṇo bhavati*)、聾、瘖瘂、攣躄(*na kuṇḍo bhavati*)、根支殘缺(*na laṅgo bhavati*)、背僂、癲癇、癰疽、疥癩(*na lallo bhavati*)、痔瘻、惡瘡，不長、不短，亦不黧黑，及無種種穢惡瘡病(*na vadhiro bhavati, na pakṣa-hato bhavat, na vikalêndriyo bhavatii*)。

[299b07] 復次，善現！若菩薩摩訶薩，如是學時，生生常得眷屬圓滿，形貌端嚴(*su-pari-pūrṇêndriyo bhavati, nâ-pari-pūrṇêndriyo bhavati*)，言詞威肅，眾人愛敬。所生之處，離．害生命(*na prāṇâti-pātiko bhavati*)．乃至(*nâ-dattâ-dāyī bhavati, na kāma-mithyā-cārī bhavati, na mṛṣā-vādī bhavati, na paruṣa-vāg bhavati, na piśuna-vāg bhavati, nâ-baddha-pra-lāpī bhavati, nâbhi-dhyālur bhavati, na vy-ā-panna-citto bhavati,*)邪見(*na mithyā-dṛṣṭir bhavati*)，終不攝受虛妄邪法(*na mithyā-jīvena jīvikāṃ kalpayati*)，不以邪法．而自活命(*nâ-bhūta-pari-grahaṃ karoti*)，亦不攝受破戒、惡見、謗法有情．以為親友(*na duḥ-śīla-pari-grāhako bhavati*)。

[299b12] 復次，善現！若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo*)，**終不生於．耽樂．少慧．長壽天．處**(*na dīrgh'āyuṣkeṣu deveṣûpa-padyate*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，成就方便善巧勢力(*tathā* (PSP_5:31) *hy asti tasyôpāya-kauśalyaṃ*)。由此方便善巧力故(*yenôpāya-kauśalyena sam-anv-ā-gato bodhisattvo mahāsattvo*)，**雖能數入靜慮**(*dhyānāni ca sam-ā-padyate*)、**無量**(*a-pra-māṇāni ca sam-ā-padyate*)、**及無色定**(*ārūpya-sam-ā-pattīś ca sam-ā-padyate*)，而**不隨彼勢力受生**(***na*** *ca dhyānānāṃ na câ-pra-māṇānāṃ na c' ārūpya-sam-ā-pattīnāṃ* ***vaśenôpa-padyate***)。甚深般若波羅蜜多所攝受故，成就如是方便善巧，**於諸定中．雖常獲得入出自在**，而**不．隨彼諸定勢力．生長壽天．廢修菩薩殊勝妙行**。

[299b19] 復次，善現！若菩薩摩訶薩，如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)，於佛十力、四無所畏、四無礙解、大慈、大悲、大喜、大捨、及十八佛不共法等．**無量、無邊諸佛妙法**，皆得**清淨**(***sarva-dharmāṇāṃ pari-***

***śuddhim adhi-gacchati***)。由清淨故，不墮聲聞、獨覺等地(*śrāvaka-bhūmeḥ pratyekabuddha-bhūmer api pari-śuddhim adhi-gacchati*)。」

[299b24] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtiḥ sthaviro*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yad bhagavan*)一切法**本性清淨**(*sarva-dharmāḥ* ***prakṛti-pari-śuddhās***)，諸菩薩摩訶薩云何**復**於諸佛妙法(*tat katamasya dharmasya bodhisattvo mahāsattvaḥ*)．而**得清淨**(*pari-śuddhim adhi-gacchati*)？」

[299b26] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說(*yathā vadasi*)。**諸法，本來自性清淨**(***sarva-dharmāḥ*** *subhūte* ***parakṛti-pari-śuddhāḥ***)。是菩薩摩訶薩，**於一切法本性淨中**(*evaṃ pari-śuddheṣu subhūte sarva-dharmeṣu bodhisattvasya mahāsattvasya*)，**精勤修學甚深般若波羅蜜多**(*prajñāpāramitāyāṃ śikṣamāṇasya*)，**如實通達，無沒**(*yā tatrâ-saṃ-sīdanatā*)、**無滯**(*an-ava-līnatā*)，**遠離一切煩惱染著**，故說**菩薩復得清淨**(*iyaṃ subhūte bodhisattvasya mahāsattvasya prajñāpāramitā*)。

[299c01] 復次，善現！雖一切法**本性清淨**，愚夫、異生(*tat-sarva-bāla-pṛthag-janā*)．不知、見、覺(*etān dharmān na jānanti na paśyanti*)。是菩薩摩訶薩，為欲令彼．知、見、覺故(*teṣāṃ sattvānāṃ kṛtena bodhisattvo mahāsattvo*)，修行布施波羅蜜多(*dāna-pāramitāyāṃ carati*)．乃至(*śīla-pāramitāyāṃ carati, kṣānti-pāramitāyāṃ carati, vīrya-pāramitāyāṃ carati, dhyāna-pāramitāyāṃ carati*)般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，安住內空(*adhy-ātma-śūnyatāyāṃ carati*)．乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ carati*)，安住真如．乃至不思議界，安住苦、集、滅、道聖諦，修行四念住(*smṛty-upa-sthāneṣu carati*)．乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu caraty, ārya-satyeṣv*)，修行四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattiṣu carati*)，修行八解脫．乃至十遍處(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu carati*)，修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu carati*)，修行極喜地．乃至法雲地，修行五眼、六神通(*pañcasv abhi-jñāsu carati*)，修行佛十力．乃至(*daśa-bala-vaiśāradya-prati-saṃ-vitsu carati*)十八佛不共法(*aṣṭādaś'āveṇikeṣu buddha-dharmeṣu carati*)，修行無忘失法、恒住捨性，修行一切陀羅尼門、三摩地門，修行一切智、道相智、一切相智(*sarv'ākāra-jñatāyāṃ carati*)。是菩薩摩訶薩，於一切法**本性清淨**如是學時(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)，於佛十力．乃至十八佛不共法，及餘無量、無邊佛法，皆**得清淨**(*sarva-dharmeṣu* ***bala-vaiśāradyam*** *anu-pr'āpnoti*)，不墮聲聞、獨覺等地。(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)於**諸有情心行差別**，皆能通達．至極彼岸(***sarva-sattva-citta-caritānāṃ*** *pāram gacchati*)，善巧方便．令諸有情．證一切法**本性清淨**，證得究竟安樂涅槃。

[299c17] 善現！當知．譬如(*tad-yathā 'pi nāma subhūte*)，大地，少處(*'lpakās te mahā-pṛthivī-pradeśā yatra jāṃbū-nadaṃ*)．出生金、銀等寶(*su-varṇaṃ jāta-rūpam ut-padyate*)，多處．出生沙石瓦礫。諸有情類，亦復如是(*evam eva*)，(*subhūte,*)少

分．能學甚深般若波羅蜜多(*'lpakās te sattvā ya iha śikṣāyāṃ śikṣaṇte, yad-uta prajñāpāramitā-śikṣāyām*)，謂．住大乘諸菩薩眾；多(*ito bahu-tarakās te sattvā*)．學聲聞、獨覺地法(*ye śrāvaka-pratyekabuddha-bhūmau saṃ-pra-sthitāḥ*)，謂．求自利．中下乘者。

[299c21] 善現！當知．譬如(*tad-yathā 'pi nāma subhūte*)，人趣，少分(*'lpakās te sattvā*)．能修轉輪王業(*ye cakra-varti-rājya-saṃ-vartanīyaṃ karma sam-ā-dāya vartante*)，多分(*ataḥ pra-bhūta-tarakās te sattvā* (PSP_5:32))．受行小國王業(*ye koṭṭa-rājyaṃ saṃ-vartanīyaṃ karma sam-ā-dāya vartante*)。諸有情類，亦復如是(*evam eva*)，(*subhūte*)少分(*'lpa-tarakās te sattvā*)．能修一切智智道(*ya imaṃ sarv'ākāra-jñatā-mārgaṃ sam-ā-ruhanti*)；多分(*ataḥ pra-bhūta-tarakās te sattvā*)．受行聲聞、獨覺道(*ye śrāvaka-pratyekabuddha-mārgaṃ sam-ā-ruhanti*)。

[299c24] 善現！當知．求趣無上正等菩提諸菩薩眾(*ye 'pi te subhūte bodhisattvā mahāsattvā an-ut-tarāyai samyak-saṃ-bodhaye saṃ-pra-sthitās*)，少．證無上正等菩提(*tato 'lpakās te bodhisattvā mahāsattvā ye tathatāyai prati-padyante*)，多．墮聲聞及獨覺地(*ataḥ pra-bhūta-tarakās te sattvā ye śrāvaka-pratyekabuddhatvāya sthāsyanti*)。

[299c26] 善現！當知．住菩薩乘補特伽羅(*ye 'pi te subhūte bodhisattva-yānikāḥ kula-putrāḥ kula-duhitaraḥ*)，若不遠離**甚深般若波羅蜜多．方便善巧**(*prajñāpāramitayā '-vi-rahitā*)，定能趣入**不退轉地**(*ye '-vi-ni-vartanīya-bhūmim ava-kramiṣyanti*)。

若有遠離甚深般若波羅蜜多．方便善巧，定於無上正等菩提當有退轉(*ataḥ pra-bhūta-tarakās te ye sattvā '-vi-ni-vartanīya-bhūmin nâva-kramiṣyanti*)。

是故(*tasmāt tarhi*)，(*subhūte,*)菩薩摩訶薩眾，欲得菩薩不退轉地，欲入菩薩不退轉數(*bodhisattvena mahāsattvenâ-vi-ni-vartanīya-bhūmim anu-pr'āptu-kāmenâ-vi-ni-vartanīya-bhūmau gaṇanāṃ gantu-kāmenêhaiva*)，當勤修學**甚深般若波羅蜜多．方便善巧**，無得暫廢(*gambhīrāyāṃ prajñāpāramitāyāṃ śikṣitavyam*)。

[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 prajñāpāramitāyāṃ carato*)，<u>終不發起</u>慳貪(*<u>na</u> mātsarya-<u>saha-gataṃ cittam ut-padyate</u>*)、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<u>俱行之心</u>(*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．乃至意界俱行之心，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-dhātv-āyatana-pratîtya-sam-ut-pāda-pratîtya-sam-ut-pādâṅga-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．乃至十八佛不共法俱行之心(*sapta-triṃśad-bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-patti-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-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***)；**無所得**故(***an-upa-lambhamāno***)，不起執著色等諸法俱行之心(*na kañ-cid dharma-cittam ut-pādayati*)。

第二分．同性品．第六十二之二[4]

[300b22] 復次(*evaṃ khalu*)，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．威德力故(*iha gambhīrāyāṃ prajñāpāramitāyāṃ śikṣamāṇena bodhisattvena mahāsattvena*)，**攝持一切波羅蜜多**(*sarvāḥ pāramitāḥ saṃ-gṛhītā bhavanti*)，**增長一切波羅蜜多**(*sarvāḥ pāramitāḥ samudānītā bhavanti*)，**導引一切波羅蜜多**(*sarvāḥ pāramitā* (PSP_5:33) *anu-gatā bhavanti*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)善現(*subhūte*)！甚深般若波羅蜜多中(*iha gambhīrāyāṃ prajñāpāramitāyāṃ*)，**含藏一切波羅蜜多**故(*sarvāḥ pāramitā antar-gatā bhavanti*)。

善現！譬如(*tad-yathā 'pi nāma subhūte*)，<u>薩迦耶見</u>(<u>*sat-kāya-drṣtyām*</u>)，遍能含藏六十二見(*dvāṣaṣṭi-dṛṣṭi-gatāny antar-gatāni bhavanti*)；**甚深般若波羅蜜多**，

[4] Cf. Kimura, V, p. 33; Conze 1975, p. 456.

亦復如是(*evam eva subhūte bodhisattvasya mahāsattvasyêha gambhīrāyāṃ prajñāpāramitāyāṃ caratah*)，**含藏一切波羅蜜多**(*sarvāḥ pāramitā* ***antar-gatā*** *bhavanti*)。

善現！譬如(*tad-yathā 'pi nāma subhūte*)，一切死者(*puruṣasya kāla-gatasya*)，命根滅故(*jīvitêndriye ni-ruddhe*)，諸根隨滅(*sarvāṇîndriyāṇi ni-ruddhāni bhavanti*)；甚深般若波羅蜜多，亦復如是(*evam eva subhūte bodhisattvasya mahāsatvasyêha gambhīrāyāṃ prajñāpāramitāyāṃ caratah*)，布施等五波羅蜜多悉皆隨從(*sarvāḥ pāramitā antar-gatā bhavanti*)。**若無般若波羅蜜多，亦無一切波羅蜜多**。是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvena mahāsattvena*)，欲至**一切波羅蜜多究竟彼岸**(***sarva-pāramitānāṃ pāraṃ*** *gantu-kāmena*)，應學如是甚深般若波羅蜜多(*iha gambhīrāyāṃ prajñāpāramitāyāṃ śikṣitavyam*)。

[300c05] 復次，善現！若菩薩摩訶薩，能學如是甚深般若波羅蜜多(*iha punaḥ subhūte gambhīrāyāṃ prajñāpāramitāyāṃ śikṣamāṇo bodhisattvo mahāsattvaḥ*)，於諸有情(*sarva-sattvānām*)，最尊、最勝(*agratāyai śikṣate*)。何以故？是菩薩摩訶薩，已能**修學．最上處**故。

[300c08] 復次，善現！於意云何(*tat kiṃ manyase, subhūte*)，於此三千大千世界，諸有情類(*ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvā*)，寧為多不(*api nu te bahavaḥ*)？」

[300c09] 善現對曰(*subhūtir āha*)：「贍部洲中，諸有情類，尚多無數(*bahavo bhagavan jāṃbū-dvīpakā eva tāvat sattvāḥ*)，何況三千大千世界．諸有情類．寧不為多(*kaḥ punar vādo ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvāḥ*)。」

[300c11] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。善現！假使(*yāvantaḥ subhūte*)三千大千世界(*tri-sāhasra-mahā-sāhasre loka-dhātau*)．諸有情類(*sattvās te sarve*)，非前非後，皆得人身，得人身已，非前非後，皆發無上正等覺心，修諸菩薩摩訶薩行，修行滿已，非前非後，皆證無上正等菩提(*'-pūrvâ-carama-mānuṣyakam ātma-bhāvaṃ prati-labhyân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeraṃs*)。(*tāṃ sarvān*)有菩薩摩訶薩(*ekaiko bodhisattvo*)，盡其壽量(*yāvaj-jīvaṃ tiṣṭhaṃs*)，能以種種上妙花、鬘、塗．散等香、衣服、瓔珞、寶幢、幡、蓋、伎樂、燈明、房舍、臥具、飲、食、醫藥，供養、恭敬、尊重、讚歎此諸如來．應．正等覺(*tathāgatān arhataḥ samyak-saṃ-buddhāṃś cīvara-piṇḍa-pāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣ-kārair upa-tiṣṭhet*)。於意云何(*tat kiṃ manyase*)，(*subhūte,*)是菩薩摩訶薩(*'pi nu sa bodhisattvo mahāsattvas*)，由此因緣(*tato-nidānaṃ*)，得福多不(*bahu-puṇyaṃ pra-savet*)？」

[300c20] 善現對曰(*subhūtir āha*)：「甚多(*bahu*)。世尊(*bhagavan*)！(*bahu, su-gata.*)」

[300c20] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩，能於如是甚深般若波羅蜜多，常樂聽聞、受持、讀誦、究竟通利、如理思惟、依教修行、書寫、流布，所獲福聚，甚多於前．無量倍數(*ataḥ sa subhūte kula-putro vā kula-duhitā vā bahu-*

*taraṃ puṇyaṃ pra-saviṣyati, ya imāṃ gambhīrāṃ prajñāpāramitām ud-gṛhīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati yoniśaś ca manasi-kariṣyati*)。所以者何(*tat kasya hetoḥ*)？甚深**般若波羅蜜多**，具大義用，能令**菩薩摩訶薩眾**(*evaṃ maha-rddhikā hi subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā*)．**疾得無上正等菩提**(*an-ut-tarāyāḥ samyak-saṃ-bodher ā-hārikā*)。

[300c26] 是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvena mahāsattvena*)，欲居一切有情上首(*sarva-sattvānām an-ut-tarena bhavitu-kāmena*)，欲普饒益一切有情，無救護者．為作救護(*sarva-sattvānām a-nāthānāṃ nāthena bhavitu-kāmena*)，無歸依者．為作歸依(*a-śaraṇānāṃ śaraṇena bhavitu-kāmena*)，無所趣者．為作所趣(*a-parā'yaṇānāṃ parā'yaṇena bhavitu-kāmenâ-trāṇānāṃ trāṇena* (PSP_5:34) *bhavitu-kāmenâ-layanānāṃ layanena bhavitu-kāmena*)，無眼目者．為作眼目，無光明者．為作光明(*a-dvīpanāṃ dvīpena bhavitu-kāmena*)，失正路者．示以正路，未涅槃者．令得涅槃，當學如是甚深般若波羅蜜多。

[301a02] 善現！若菩薩摩訶薩，欲**得．無上正等菩提**(***buddhatvam anu-pr'āptu***-*kāmena*)，欲**行．如來所行境界**(***buddha-viṣayam anu-pr'āptu***-*kāmena*)，欲**遊戲．佛所遊戲處**(***budddha-vi-krīḍitaṃ vi-krīḍitu***-*kāmena*)，欲**作．如來大師子吼**(***buddha-siṃha-nādaṃ naditu***-*kāmena*)，欲**擊．諸佛無上法鼓**，欲扣．諸佛無上法鍾，欲吹．諸佛無上法螺(*buddha-śaṃkhaṃ pra-pūrayitu-kāmena*)，欲昇．諸佛無上法座，欲宣．諸佛無上法、義(*buddha-sāṃkathyaṃ kartu-kāmena*)，欲**決．一切有情疑網**，欲入．諸佛妙甘露界，欲受．諸佛微妙法樂，欲證．如來殊勝功德，當學如是甚深般若波羅蜜多(*ihaiva gambhīrāyāṃ prajñāpāramitāyāṃ śikṣitavyaṃ*)。

[301a10] 善現！若菩薩摩訶薩，能學如是甚深般若波羅蜜多(*prajñāpāramitāyāṃ śikṣamāṇo bodhisattvo mahāsattvo*)，無有一切功德．善根而不能攝，無有一切功德．善根而不能得(*na sā kā-cit saṃ-pattir, yāṃ na prati-labhate, yā tena na prati-labdhā syāt*)。所以者何？甚深**般若波羅蜜多**，是**一切種功德．善根．所依處**故。」

[301a14] 具壽善現白言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩，能學如是甚深般若波羅蜜多，豈於一切聲聞(*śrāvaka-saṃpad api tena prati-labdhavyā*)、獨覺功德．善根．能攝、能得(*pratyekabuddha-saṃpad api tena prati-labdhavyā*)？」

[301a17] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，亦**於一切聲聞**(*śrāvaka-saṃpad api tena subhūte prati-labdhavyā*)、**獨覺功德．善根．能攝、能得**(*pratyekabuddha-saṃpad api tena subhūte prati-labdhyā*)。然，**於其中**(*tatra ca*)，**無住**(*na sthātavyaṃ*)、**無著**(*na prati-ṣṭhātavyaṃ*)。以**勝智**(*jñānena ca*)、**見**(*darśanena ca*)，正觀察已(*dṛṣṭvā*)，**超過**聲聞及獨覺地(***'ti***-*kramiṣyati*)，**趣入菩薩正性離生**故(***bodhisattva-ni-yāmam ava-kramiṣyati***)。此菩薩摩訶薩眾，無有一切功德．善根而不攝、得。善現！若菩薩摩訶薩，能學如是甚深般若波羅蜜多(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)，則為隣近一切智智(*sarv'ākāra-jñatāyā abhyāsī bhavaty*)，速證無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。

[301a23] 善現！若菩薩摩訶薩，能學如是甚深般若波羅蜜多(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)，則為一切世間．天、人、阿素洛等．**真實福田**(*sa-deva-mānuṣâsurasya lokasya dakṣiṇīyatāṃ gacchati*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvaḥ*)超諸世間．沙門、梵志、聲聞、獨覺(*ye tad-anye dakṣiṇīyāḥ śrāvaka-pratyekabuddhās*)福田之上(*tān sarvān abhi-bhavitvā gacchati*)，疾能證得一切智智(*sarv'ākāra-jñatāyāś câbhyāsī bhavati*)；(*evaṃ śikṣamāṇaḥ subhūte bodhisattvo mahāsattvo*)**隨所生處，不捨般若波羅蜜多**(*na riñcati prajñāpāramitāṃ*)，**不離般若波羅蜜多，常行般若波羅蜜多**(*carati prajñāpāramitāyām, a-vi-rahitaḥ prajñāpāramitayā*)。

[301a28] 善現！若菩薩摩訶薩，能如是學甚深般若波羅蜜多(*evaṃ caran subhūte bodhisattvo mahāsattva iha gambhīrāyāṃ prajñāpāramitāyām*)，當知．已於一切智智得不退轉，於一切法能正覺知(*a-pari-hāṇa-dharmā veditavyāḥ sarv'ākāra-jñatāyā*)，遠離聲聞及獨覺地(*dūrī-karoti śrāvaka-bhūmiṃ vā pratyekabuddha-bhūmiṃ vā*)，隣近無上正等菩提(*'bhyāsī bhavaty an-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。

[301b03] 善現！若(*sacet punas*)菩薩摩訶薩，**作如是念**(*tasyaivaṃ bhavati*)：『此是般若波羅蜜多(*iyaṃ prajñāpāramitā*)。此是修時。此是修處(*amuṣmin prajñāpāramitā*)。我能修此甚深般若波羅蜜多。我由如是甚深般若波羅蜜多(*imāyai prajñāpāramitāyai*)，棄捨如是所應捨法，定當證得一切智智(*sarv'ākāra-jñatām ā-vahiṣyāmîti*)。』是菩薩摩訶薩(*saced evaṃ jānāti*)，**非行**般若波羅蜜多(*na carati prajñāpāramitāyāṃ*)，亦於般若波羅蜜多**不能解了**。

何以故？甚深般若波羅蜜多，**不作是念**(*saced evaṃ prajñāpāramitāṃ na jānāti*)：『我是般若波羅蜜多(*iyaṃ prajñāpāramitā*)。此是修時。此是修處(*amuṣmin prajñāpāramitā,*)(*imāyai prajñāpāramitāyai sarv'ākāra-jñatām ā-vahiṣyāmîti*)。(『*tad api na jānāti, na paśyati,*』)此是修者(*yasya vā prajñāpāramitā*)。(*yena vā prajñāpāramitā.*)此是般若波羅蜜多所遠離法(*yo vā prajñāpāramitayā nir-yāty*)。此是般若波羅蜜多所照了法。此是般若波羅蜜多所證無上正等菩提。』若如是知(*evam*)，是**行**般若波羅蜜多(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。

[301b13] 善現！若(*sacet punar*)菩薩摩訶薩，**作如是念**(*asyaivaṃ bhavati*)：『此非般若波羅蜜多(*nêyaṃ prajñāpāramitā*)。此非修時。此非修處(*nâmuṣmin prajñāpāramitā* (PSP_5:35))。此非修者。非．由般若波羅蜜多(*nânayā prajñāpāramitayā*)．遠離一切所應捨法(*kaś-cid dharmo nir-yāsyati*)；非由般若波羅蜜多．定能證得一切智智。所以者何？以**一切法皆住<u>真如</u>、<u>法界</u>、法性、不虛妄性、不變異性、平等性、離生性、法定、法住**(***sthitatvād*** *<u>dharma-dhātos</u>* *<u>tathatāyā</u>*)**、實際**(***bhūta-koṭer***)**、虛空界、不思議界**。此中，一切，皆無差別。』善現！若菩薩摩訶薩，能如是行(*evaṃ caran bodhisattvo mahāsattvaś*)，是**行**般若波羅蜜多(*carati prajñāpāramitāyām,*)(*abhyāsī bhavaty an-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。」

第二分・無分別品・第六十三[5]

[301b23] 爾時(*atha khalu*)，天帝釋竊作是念(*śakrasya devānām indrasyaitad abhavat*)：「若菩薩摩訶薩，**修行般若波羅蜜多**・乃至布施波羅蜜多(*carann apîha bodhisattvo mahāsattvo dāna-pāramitāyāṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñāpāramitāyām*)，安住內空(*adhy-ātma-śūnyatāyāṃ*)・乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ*)，安住真如・乃至不思議界，安住苦、集、滅、道聖諦，修行四念住・乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgesv ārya-satyesv*)，修行四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-patti-dhāraṇī-mukheṣu*)，修行八解脫・乃至十遍處，修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)，修行極喜地・乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通(*pañcasv abhi-jñāsu*)，修行如來十力・乃至(*daśa-bala-vaiśāradya-prati-saṃ-vitsv*)十八佛不共法(*aṣṭādaś'āveṇikeṣu buddha-dharmeṣu*)，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智，修行菩薩摩訶薩行，修行無上正等菩提，尚超一切有情之上(*caran sarva-sattvān abhi-bhavati*)，況得無上正等菩提(*kaḥ punar vādo yadā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddho bhaviṣyati*)。

[301c05] 若諸有情，聞說一切智智名字，心生信解，尚為獲得人中善利，及得世間最勝壽命(*su-labdhās tair lābhāḥ su-jīvitaṃ teṣāṃ sattvānāṃ, yeṣāṃ sarv'ākāra-jñatāyāṃ cittaṃ kramati*)，況發無上正等覺心(*kaḥ punar vādo yair an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pāditaṃ*)，或常聽聞如是般若波羅蜜多甚深經典。若諸有情，能發無上正等覺心，聽聞般若波羅蜜多甚深經典，諸餘有情皆應願樂(*spṛhaṇīyās te sattvā, ye 'n-ut-tarāyāḥ samyak-saṃ-bodheś cittam ut-pādayiṣyanti*)，所獲功德，世間・天、人、阿素洛等・不能及故(*spṛhaṇīyās te sattvā, ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayanti*)。」

[301c12] 時(*atha khalu*)，天帝釋(*śakro devānām indro*)作是念已，即取天上微妙音花(*māndāravāṇi puṣpāṇi gṛhītvā*)，(*yena bhagavāṃs tenôpa-saṃ-krāmad, upa-saṃ-kramya*)奉散如來・應・正等覺(*tair māndāravaiḥ puṣpais tathāgatam arhantaṃ samyak-saṃ-buddham ava-kirati sma, abhy-ava-kirati sma, pra-kirati sma*)、及諸菩薩摩訶薩眾。既散花已，作是願言(*ava-kīryâbhy-ava-kīrya pra-vi-kīryaivaṃ vācam abhāṣata*)：「若菩薩乘・諸善男子、善女人等(*ye bodhisattva-yānikāḥ pudgalā*)，**求趣無上正等菩提**(*an-ut-tarāṃ samyak-saṃ-bodhim adhy-ā-lambante*)，以我所集功德・善根，令彼所求**無上佛法**、一切智智・速得圓滿(*teṣām anena kuśala-mūlenân-ut-tarāṇāṃ buddha-dharmāṇāṃ pari-pūrir bhavatu*)。以我所集功德・善根，令彼所求**自然人法**、真無漏法・速得圓滿(*tri-sarva-jñatā-sarva-dharmāṇāṃ pari-pūrir bhavatu*)。以我所集功德・善根，令彼一切所欲聞法・皆速圓滿(*eṣāṃ svayaṃ-bhū-dharmāṇāṃ pari-pūrir bhavatu*)。以我所集功德・善根，**若求聲聞、獨覺乘者，亦令所願・疾得滿足**(*eṣām an-ā-srava-dharmāṇāṃ pari-pūrir bhavatu*)。」

[5] Cf. Kimura, V, p. 35; Conze 1975, p. 458.

[301c21] 作是願已，即白佛言：「世尊！若菩薩乘．諸善男子、善女人等，已發無上正等覺心，我終不生一念異意，令其退轉大菩提心(*na me bhagavann ekaś cittôt-pādo 'py ut-padyate, yad bodhisattva-yānikaḥ pudgalo 'n-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthito vi-vartetân-ut-tarāyāḥ samyak-saṃ-bodher*)。我亦**不生一念異意，令諸菩薩摩訶薩眾．厭離無上正等菩提，退住聲聞、獨覺等地**(*na hi me bhagavann ekaś cittôt-pādo 'py ut-padyate, yad bodhisattvo mahāsattvo vi-vartya śrāvako vā pratyekabuddho vā bhaved*)。

[301c26] 世尊！若菩薩摩訶薩，已於無上正等菩提心生欲樂，我願彼心倍復增進，疾證無上正等菩提(*atha tarhi chandaṃ janayed an-ut-tarāyāṃ samyak-saṃ-bodhau bhūyasyā mātrayā* (PSP_5:36) *pra-ṇi-dhiṃ kurvītân-ut-tarāyāṃ samyak-saṃ-bodhau*)。願彼菩薩摩訶薩眾．見**生死中種種苦**已(*imāni saṃsārâva-carāṇi duḥkhāni dṛṣṭvā*)，為欲利樂世間．天、人、阿素洛等(*'rtha-kāmaḥ sukha-kāmaḥ hita-kāmaḥ, sa sa-deva-mānuṣâsurasya lokasya*)．發起種種堅固大願(*ya etaiś cittôt-pādaiḥ sam-anv-ā-gato bodhisattvo mahāsattva evaṃ cintayati*)：『我既**自度生死大海**(*kim iti vayaṃ tīrṇā*)，亦當**精勤度未度者**(*a-tīrṇān sattvāṃs tārayema*)。我既**自解生死繫縛**(*kim iti vayaṃ muktā*)，亦當**精勤解未解者**(*a-muktān sattvān mocayema*)。我於種種生死怖畏．既**自安隱**(*kim iti vayam āśvastā*)，亦**當精勤安未安者**(*an-āśvastān sattvān āśvāsayema*)。我既**自證究竟涅槃**(*kim iti vayaṃ pari-nir-vṛtā*)，亦當**精勤令未證者皆同證得**(*a-pari-nir-vṛtān sattvān pari-nir-vāpayemêti*)。』

[302a05] 世尊！若善男子、善女人等，於初發心菩薩摩訶薩功德．善根，起**隨喜心**，得幾許福(*kiyat sa bhagavan kula-putro vā kula-duhitā vā puṇyaṃ pra-savati, yaḥ prathama-yāna-saṃ-pra-sthitānāṃ bodhisattvānāṃ mahāsattvānāṃ, tāṃś cittôt-pādān anu-modeta*)？於久發心菩薩摩訶薩功德．善根，起隨喜心，得幾許福(*caryā-prati-pannānāñ ca bodhisattvānāṃ mahāsattvānāṃ, tāṃś cittôt-pādān anu-modeta*)？於不退轉地菩薩摩訶薩功德．善根，起隨喜心，得幾許福(*a-vi-ni-vartanīyānāṃ ca bodhisattvānāṃ mahāsattvānāṃ, tāṃś cittôt-pādān anu-modeta*)？於一生所繫菩薩摩訶薩功德．善根，起隨喜心，得幾許福(*eka-jāti-prati-baddhānāṃ bodhisattvānāṃ mahāsattvānāṃ, tāṃś cittôt-pādān anu-modeta*)？」

[302a11] 爾時(*evam ukte*)，佛告天帝釋言(*bhagavān śakraṃ devānām indram etad avocat*)：「憍尸迦！四大洲界，可知兩數(*syāt kauśika cātur-mahā-dvīpake loka-dhātau palâgreṇa pra-māṇaṃ*)。此善男子、善女人等，**隨喜俱心．所生福德**，不可知量(*na tv eva teṣām anu-modanā-saha-gatānāṃś cittôt-pādānāṃ puṇyasya pra-māṇaṃ*)。憍尸迦！乃至(*tiṣṭhatu kauśika cātur-dvīpako loka-dhātur, evaṃ sāhasro loka-dhātur, evaṃ dvi-sāhasro madhyamo loka-dhātuḥ,*)三千大千世界，可知兩數(*syāt khalu punaḥ kauśika tri-sāhasra-mahā-sāhasre loka-dhātau palâgreṇa pra-māṇaṃ*)。此善男子、善女人等，隨喜俱心．所生福德，不可知量(*na tv eva teṣām anu-modanā-saha-gatānāṃ cittôt-pādānāṃ puṇyasya pra-māṇaṃ*)。憍尸迦！假使三千大千世界為一大海，有取一毛，析為百分，持一分端，霑大海水，可知滴數(*syāt*

*khalu punaḥ kauśika tri-sāhasra-mahā-sāhasre loka-dhātau mahā-samudreṣu śatadhā bhinnayā vālâgra-koṭyā udaka-bindūnām ut-kṣipyamānānāṃ pra-māṇaṃ*)。此善男子、善女人等，隨喜俱心．所生福德，不可知量(*na tv eva teṣām anu-modanā-saha-gatānāṃ cittôt-pādānāṃ puṇyasya pra-māṇam*)。」

[302a19] 時(*evam ukte*)，天帝釋(*śakro devānām indro*)復白佛言(*bhagavantam etad avocat*)：「世尊！若諸有情，於菩薩摩訶薩功德．善根，**不隨喜**者，當知．皆是**魔所魅著**(*mārâdhi-ṣṭhitās te bhagavan sattvā bhaviṣyanti, ya imāṃś cittôt-pādān nânu-modiṣyante*)。世尊！若諸有情，於菩薩摩訶薩功德．善根，不隨喜者，當知．皆是惡魔朋黨(*māra-pakṣikās te bhagavan sattvā bhaviṣyanti, māra-bhavanāt te bhagavan sattvāś cyutā bhaviṣyanti, ya imāṃś cittôt-pādān nânu-modiṣyante*)。世尊！若諸有情，於菩薩摩訶薩功德．善根，不隨喜者，當知．皆從魔界中沒，來生是間(*māra-bhavanāt te bhagavan sattvā ih' ā-gatā bhaviṣyanti, ya imāṃś cittôt-pādān nânu-modiṣyante*)。

所以者何(*tat kasya hetoḥ*)？若菩薩摩訶薩，**求趣無上正等菩提，修諸菩薩摩訶薩行**；若諸有情，於彼菩薩摩訶薩眾．功德．善根，**隨喜、迴向**，皆能**破壞**一切魔軍、宮殿、眷屬(*māra-bhavana-vi-dhvaṃsana-karās te bhagavan sattvā, yair ime cittôt-pādā abhi-nir-hṛtā, ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayanti*)。

世尊！若諸有情，深心敬愛佛、法、僧寶，**隨所生處，常欲見佛，常欲聞法，常欲遇僧**，於諸菩薩摩訶薩眾．功德．善根，應．生**隨喜**(***anu-moditavyās*** *te bhagavaṃś cittôt-pādā, ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau cittāny ut-pādayanti*)。既隨喜已，**迴向**無上正等菩提(*yair a-pari-tyakto buddho '-pari-tyakto dharmo '-pari-tyaktaḥ saṃghas, tair ime cittôt-pādā* (PSP_5:37) *anu-modyân-ut-tarāyai samyak-saṃ-bodhaye* ***pari-ṇāmayitavyā***)，而**不應生二、無二想**(*yathā* ***na dvayaḥ saṃjñī nâ-dvayaḥ saṃjñī***)。若能如是，疾證無上正等菩提，利樂有情，破魔軍眾。」

[302b04] 爾時，佛告天帝釋言(*bhagavān āha*)：「如是(*evam etat*)，如是(*kauśikaivam etat*)，如汝所說(*yathā tvaṃ vadasi*)。憍尸迦！若諸有情，於菩薩摩訶薩功德．善根，深心隨喜(*ya imān kauśika cittôt-pādān anu-modiṣyante*)，迴向無上正等菩提，是諸有情，速能圓滿諸菩薩行，疾證無上正等菩提(*te kṣipraṃ tathāgatam arhantaṃ samyak-saṃ-buddham ā-rāgayiṣyanti. ā-rāgayitvā, na vi-rāgayiṣyanti.*)。若諸有情，於菩薩摩訶薩功德．善根，深心隨喜，迴向無上正等菩提(*evaṃ te ebhir anu-modanā-saha-gataiś cittôt-pāda-kuśala-mūlaiḥ sam-anv-ā-gatā*)，是諸有情，具大威力，常能奉事一切如來．應．正等覺、及善知識，恒聞般若波羅蜜多甚深經典，善知義趣(*yatra yatrôpa-patsyante tatra tatra sat-kṛtā bhaviṣyanti, guru-kṛtā mānitāḥ pūjitā arcitā apa-cāyitā bhaviṣyanti*)。

憍尸迦！是諸有情，成就如是隨喜、迴向功德．善根，**隨所生處**，常為一切世間．天、人、阿素洛等．供養、恭敬、尊重、讚歎，不覩惡色(*tatra te na jātv a-mana-āpāni rūpāṇi drakṣyanti*)，不聞惡聲(*nâ-mana-āpān śabdān śroṣyanti*)，不嗅惡香(*nâ-mana-āpān gandhān ghrāsyanti*)，不嘗惡味(*nâ-mana-āpān rasān ā-*

*svādayiṣyanti*)，不覺惡觸(*nâ-mana-āpān spraṣṭavyān sprakṣyanti*)，不思惡法(*nâ-mana-āpān dharmān vijñāsyanti*)，**常不遠離諸佛世尊**(*na ca te jātu buddhair bhagavadbhir vi-rahitā bhaviṣyanti*)，**從一佛國，趣一佛國**(*buddha-kṣetreṇa ca buddha-kṣetraṃ saṃ-kramiṣyanti*)，**親近諸佛**(*tāṃś ca buddhān bhagavataḥ pary-up'āsiṣyante*)，種諸善根(*kuśala-mūlañ câva-ropayiṣyanti*)，**成熟有情，嚴淨佛土**。

[302b18] 何以故(*tat kasya hetoḥ*)？憍尸迦！是諸有情，能於無數・最初發心菩薩摩訶薩功德・善根，深心隨喜，迴向無上正等菩提(*tathā hi taiḥ kula-putraiḥ kula-duhitṛbhiś câ-saṃ-khyeyānām a-pra-meyāṇām a-pari-māṇānāṃ bodhisattvānāṃ mahāsattvānāṃ nava-yāna-sam-pra-sthitānām kuśala-mūlāny anu-moditāny anu-modyân-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmitāni*)。能於無數・已住初地(*prathama-bhūmi-sthitānām kuśala-mūlāny anu-moditāni*)・乃至(*dvitīya-bhūmi-sthitānām yāvad*)十地菩薩摩訶薩功德・善根，深心隨喜，迴向無上正等菩提(*daśa-bhūmi-sthitānām*)。能於無數・一生所繫菩薩摩訶薩功德・善根，深心隨喜，迴向無上正等菩提(*yāvad eka-jāti-prati-baddhānām bodhisattvānāṃ mahāsattvānāṃ tāni kuśala-mūlāny anu-moditāni*)。由此因緣，是諸有情，善根增進，速證無上正等菩提(*taiś ca kuśala-mūlair vi-baddhamānair an-ut-tarāyāh samyak-sam-bodher abhyāsī bhavanti*)。**既證無上正等菩提**，能・**盡未來**，如實利樂無量、無數、無邊有情，令住無餘般涅槃界(*te 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyâ-pra-meyān a-saṃ-khyeyān a-pari-māṇa-sattvān pari-nir-vāpayiṣyanti*)。

以是故，憍尸迦(*tad anena kauśika pary-āyeṇa*)！住菩薩乘・諸善男子、善女人等(*tena kula-putreṇa vā kula-duhitrā vā*)，於初發心菩薩摩訶薩功德・善根(*prathama-cittôt-pādikānām bodhisattvānām mahāsattvānām tāni kuśala-mūlāny anu-modyân-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayitavyāni, tathā ca pari-ṇāmayitavyāni yathā tac cittam anyatra cittena caren nânyatra cittena*)，於久發心菩薩摩訶薩功德・善根，於不退轉地菩薩摩訶薩功德・善根(*a-vi-ni-vartanīyānām*)，於一生所繫菩薩摩訶薩功德・善根，**皆應隨喜**，**迴向**無上正等菩提(*eka-jāti-prati-baddhānāṃ tāni kuśala-mūlāny anu-modyân-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayitavyāni*)。於・生隨喜及迴向・時，**不**應執著・**即心**、**離心**・隨喜、迴向，**不**應執著・**即**心・修行、**離**心・修行(*tathā ca pari-ṇāmayitavyāni yathā na dvaya-saṃjñā nâ-dvaya-saṃjñā.* (PSP_5:38))。若能如是・無所執著・隨喜、迴向，修諸菩薩摩訶薩行，速證無上正等菩提，能・**盡未來**，利益、安樂諸有情眾，皆令安住究竟涅槃。」

[302c09] 爾時，具壽善現白佛言：「世尊！如佛所說，**諸法如幻**・乃至**諸法如變化事**，云何・菩薩摩訶薩，以**如幻心**，能**證**無上正等菩提？」

[302c11] 佛告善現：「於意云何，汝**見**・菩薩摩訶薩等・**如幻心**不？」

[302c13] 善現對曰：「不也。世尊！我不見幻，亦不見有如幻之心。」

[302c14] 佛告善現：「於意云何，若處，無幻、無如幻心，汝**見**・有是心・能證無上正等菩提不？」

[302c16] 善現對曰：「不也。世尊！我都**不見**．有處．無幻、無如幻心，更有是心．能證無上正等菩提。」

[302c18] 佛告善現：「於意云何，若處，離幻、離如幻心，汝**見**．有是法．能證無上正等菩提不？」

[302c19] 善現對曰：「不也。世尊！我都**不見**．有處．離幻、離如幻心，更有是法．能證無上正等菩提。

[302c21] 世尊！我都**不見**．**即**、**離**心法，說．何等法．是**有**、是**無**——以一切法．**畢竟遠離**故。若一切法畢竟遠離者，**不可施設**．此法是**有**、此法是**無**。若法．不可施設．有、無，則**不可說**．**能證無上正等菩提**——非．無所有法能證菩提故。所以者何？以一切法皆**無所有性**，**不可得**，**無生**、**無滅**、**無染**、**無淨**。

[302c28] 何以故？世尊！般若波羅蜜多．乃至布施波羅蜜多．**畢竟遠離**故，內空．乃至無性自性空．畢竟遠離故，真如．乃至不思議界．畢竟遠離故，苦、集、滅、道聖諦．畢竟遠離故，四念住．乃至八聖道支．畢竟遠離故，四靜慮、四無量、四無色定．畢竟遠離故，八解脫．乃至十遍處．畢竟遠離故，空、無相、無願解脫門．畢竟遠離故，極喜地．乃至法雲地．畢竟遠離故，一切陀羅尼門、三摩地門．畢竟遠離故，五眼、六神通．畢竟遠離故，如來十力．乃至十八佛不共法．畢竟遠離故，無忘失法、恒住捨性．畢竟遠離故，一切智、道相智、一切相智．畢竟遠離故，一切菩薩摩訶薩行．畢竟遠離故，諸佛無上正等菩提．畢竟遠離故，一切智智．畢竟遠離故。

[303a13] 世尊！若法．**畢竟遠離**，是法．**不應修**，亦**不應遣**，亦復**不應有所引發**。甚深般若波羅蜜多，亦畢竟遠離故，於法，不應有所引發。

[303a16] 世尊！甚深般若波羅蜜多，既畢竟遠離，云何可說．諸菩薩摩訶薩，依甚深般若波羅蜜多，證得無上正等菩提？諸佛無上正等菩提，亦畢竟遠離，云何**遠離法**能證**遠離法**？是故，般若波羅蜜多，應不可說．證得．無上正等菩提。」

[303a21] 佛告善現：「善哉，善哉。如是，如是，如汝所說。所以者何？善現！甚深般若波羅蜜多．乃至布施波羅蜜多．**畢竟遠離**。如是．乃至．一切菩薩摩訶薩行．畢竟遠離，諸佛無上正等菩提．畢竟遠離，一切智智亦畢竟遠離。善現！以甚深般若波羅蜜多．乃至布施波羅蜜多．畢竟遠離，可說．菩薩摩訶薩證得畢竟遠離無上正等菩提。如是．乃至．以一切智智．畢竟遠離，可說．菩薩摩訶薩證得畢竟遠離無上正等菩提。善現！若甚深般若波羅蜜多．乃至布施波羅蜜多．非畢竟遠離，應非般若波羅蜜多．乃至布施波羅蜜多。如是．乃至．若一切智智．非畢竟遠離，應非一切智智。善現，以甚深般若波羅蜜多．乃至布施波羅蜜多．**畢竟遠離**，得**名**．**般若波羅蜜多**．乃至布施波羅蜜多。如是．乃至．以一切智智．畢竟遠離，得**名**．一切智智。是故，善現！諸菩薩摩訶薩，非．不依止．甚深般若波羅蜜多，證得無上正等菩提。善現！雖非．遠離法能證遠離法；而證無上正等菩提，非．不依止．甚深般若波羅蜜多。是故，菩薩摩訶薩眾，欲得**無上正等菩提**，常應精勤修學如是甚深**般若波羅蜜多**。」

[303b13] 具壽善現白言：「世尊！諸菩薩摩訶薩所行**法**、**義**，並為**甚深**。」

[303b15] 佛告善現：「如是，如是。諸菩薩摩訶薩所行法、義，並為甚深，**難見**、**難覺**，非所尋思，超尋思境，微密智者自內所證，不可宣說。善現！當知．諸菩薩摩訶薩能為難事，雖行如是甚深法、義，而於**聲聞**、**獨覺地法**，能**不作證**。」

[303b20] 具壽善現復白佛言：「如我解佛所說義者，諸菩薩摩訶薩所作**無難**，不應說．彼能為難事。所以者何？諸菩薩摩訶薩**所證**法、義，都**不可得**。**能證**般若波羅蜜多，亦不可得。**證法**、**證者**、**證處**、**證時**，亦不可得。

[303b24] 世尊！諸菩薩摩訶薩，觀一切法既不可得，有何法、義，可為**所證**？有何般若波羅蜜多，可為**能證**？復有何等，而可施設**證法**、**證者**、**證處**、**證時**？既爾，云何可執．由此．證得無上正等菩提？無上正等菩提，尚不可證，況證聲聞、獨覺地法。世尊！若如是行，是名．**菩薩無所得行**。若菩薩摩訶薩，能行如是**無所得行**，**於一切法**，**無障無礙**。

[303c03] 世尊！若菩薩摩訶薩，聞說此語，其心．不驚、不恐、不怖、不憂、不悔、不沈、不沒，是**行般若波羅蜜多**。世尊！是菩薩摩訶薩，如是行時，**不見．諸相**，**不見．我行**，**不見．不行**，**不見．般若波羅蜜多是我所行**，**不見．無上正等菩提是我所證**，亦復**不見．證時**、**處**等。

[303c08] 世尊！是菩薩摩訶薩，**行．深般若波羅蜜多**，不作是念：『我遠聲聞、獨覺等地；我近無上正等菩提。』

[303c11][6] 世尊！譬如(*tad-yathā 'pi nāma bhagavan*)，**虛空**，不作是念(*n'**ākāśasya**ivaṃ bhavati kasya-cid*)：『我(*ahaṃ*)去彼法，若遠(*dūre vā*)、若近(*'bhyāse vā*)。』何以故(*tat kasya hetoḥ*)？虛空，無動，亦無差別、無分別故(*a-bhedatvād bhagavann ākāśasya*)。諸菩薩摩訶薩，亦復如是(*evam eva bhagavan*)，行．深般若波羅蜜多，不作是念(*na prajñāpāramitāyā evaṃ bhavati*)：『我遠．聲聞、獨覺等地(*śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā mama dūre*)；我近．無上正等菩提(*an-ut-tarā samyak-saṃ-bodhir abhyāse vā*)。』何以故(*tat kasya hetoḥ*)？甚深般若波羅蜜多，**於一切法**，**無分別**故(***a-vi-kalpatvād*** *bhagavan prajñāpāramitāyāh* (PSP_5:49))。

[303c16] 世尊，譬如(*tad-yathā 'pi nāma bhagavan*)，幻士，不作是念(*māyā-puruṣasya naivaṃ bhavati*)：『幻質、幻師(*māyā-kāro vā na mama dūre māyā-kāro mamâbhyāse*)、觀眾(*yaḥ punar evaṃ janakāyaḥ saṃ-ni-patitaḥ*)．去我，若遠、若近(*sa mama dūre nâbhyāse*)。』何以故(*tat kasya hetoḥ*)？所幻之士，**無分別**故(***a-vi-kalpatvād*** *bhagavan māyā-puruṣasya*)。諸菩薩摩訶薩，亦復如是(*evam eva bhagavan*)，行．深般若波羅蜜多，不作是念(*na prajñāpāramitāyā evaṃ bhavati*)：『我遠聲聞、獨覺等地(*śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā mama dūre*)；我近無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir mamâbhyāse*)。』何以故(*tat kasya hetoḥ*)？甚深般若波羅蜜多，**於一切法**，**無分別**故(***a-vi-kalpatvād*** *bhagavan prajñāpāramitāyāḥ*)。

[6] Cf. Kimura, V, p. 48, line 26; Conze 1975, p. 468.

[303c22] 世尊！譬如(*tad-yathā 'pi nāma bhagavan*)，**影像**，不作是念(***prati-bhāsasya*** *naivaṃ bhavati*)：『我．去本質、及我所依，若遠、若近(*yen' ā-rambaṇena prati-bhāsa ut-pannas tan mamâbhyāse, ye punar atra nôpa-saṃ-krāntā ādarśe vā udaka-pātre vā te mama dūre*)。』何以故(*tat kasya hetoḥ*)？所現影像，**無分別**故(***a-vidyamānatvād*** *bhagavan prati-bhāsasya*)。諸菩薩摩訶薩，亦復如是(*evam eva bhagavan bodhisattvasya mahāsattvasya*)，行．深般若波羅蜜多(*prajñāpāramitāyāṃ carato*)，不作是念(*naivaṃ bhavati*)：『我遠聲聞、獨覺等地(*śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā mama dūre*)；我近無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir abhyāse*)。』何以故(*tat kasya hetoḥ*)？甚深般若波羅蜜多，**於一切法，無分別**故(***a-vidyamānatvād*** *bhagavan prajñāpāramitāyāh*)。

[303c27] 世尊！**行深般若波羅蜜多．諸菩薩摩訶薩，無愛、無憎**。何以故？甚深般若波羅蜜多，若愛、若憎，及境自性，**不可得**故。

[304a01] 世尊！如(*tad-yathā 'pi nāma bhagavaṃs*)．諸如來．應．正等覺(*tathāgatasyârhataḥ samyak-saṃ-buddhasya*)，**於一切法，無愛**(*na kaś-cit priyo vā*)、**無憎**(*'-priyo vā saṃ-vidyate.*)(*tat kasya hetoḥ? tathā hy asya sva-bhāvo nôpa-labhyate*)。行深般若波羅蜜多．諸菩薩摩訶薩，亦復如是(*evam eva bhagavan prajñāpāramitāyā*)，於一切法，無愛(*na kaś-cit priyo vā*)、無憎(*'-priyo vā saṃ-vidyate*)。何以故(*tat kasya hetoḥ*)？諸佛．菩薩．甚深般若波羅蜜多，愛、憎**斷**故(*tathā hy* ***asyāḥ sva-bhāvo nôpa-labhyate***)。

[304a05] 世尊！如(*tad-yathā 'pi nāma bhagavaṃs*)．諸如來．應．正等覺(*tathāgato 'rhan samyak-saṃ-buddhaḥ*)，**一切分別、種種分別、周遍分別**，皆**畢竟斷**(*sarva-vi-kalpa-pra-hīṇa*)。行深般若波羅蜜多．諸菩薩摩訶薩，亦復如是(*evam eva bhagavan prajñāpāramitā*)，一切分別、種種分別、周遍分別，皆畢竟斷(*sarva-vi-kalpa-pra-hīṇā*)。何以故？諸佛．菩薩．甚深般若波羅蜜多，**於一切法，無分別**故。(***a-vi-kalpatām*** *up'ādāya*)

[304a10] 世尊！如．諸如來．應．正等覺，不作是念：『我遠聲聞、獨覺等地；我近無上正等菩提。』行深般若波羅蜜多．諸菩薩摩訶薩，亦復如是，不作是念：『我遠聲聞、獨覺等地；我近無上正等菩提。』何以故？諸佛．菩薩．甚深般若波羅蜜多，**於一切法，無分別**故。

[304a15] 世尊！如(*tad-yathā 'pi nāma bhagavaṃs*)．諸如來．應．正等覺．**所變化者**(*tathāgata-**nir-mitasya***)，不作是念(*naivaṃ bhavati*)：『我遠聲聞、獨覺等地(*śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā mama dūre*)；我近無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir mamâbhyāse*)。』何以故(*tat kasya hetoḥ*)？一切如來．應．正等覺、及所變化，**無分別**故(***a-vi-kalpatvād*** *bhagavaṃs tathāgata-nir-mitasya*)。行深般若波羅蜜多．諸菩薩摩訶薩，亦復如是(*evam eva bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato*)，不作是念(*naivaṃ bhavati*)：『我遠聲聞、獨覺等地(*śrāvaka-bhūmir vā pratyekabuddha-bhūmir vā mama dūre*)；我近無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir abhyāse*)。』何以故(*tat*

*kasya hetoḥ*)？甚深般若波羅蜜多，**於一切法，無分別**故(***a-vi-kalpatvād*** *bhagavan prajñāpāramitāyāḥ*)。

[304a22] 世尊！如(*tad-yathā 'pi nāma bhagavaṃs*)．諸佛等，欲有所作，**化作．化者，令．作彼事**(*tathāgatena yo nir-mitaḥ*)。而**所化者**，不作是念：『我能造作如是事業(*sa yasya kṛtyasya kṛtena kṛtas, tac ca kṛtyaṃ karoti*)。』何以故？諸所化者，於所作業，無分別故(*sa ca nirmino '-vi-kalpo* (PSP_5:50) *nir-vi-kalpaḥ*)。甚深般若波羅蜜多，亦復如是(*evam eva bhagavan*)，有所為故，而勤修習(*yasya kṛtyasya kṛtena bodhisattvo mahāsattvaḥ prajñāpāramitāṃ bhāvayati*)；既修習已，雖能成辦所作**事業**(*tac ca kṛtyaṃ karoti, sā ca prajñāpāramitā*)，而**於所作，無所分別**(*'-vi-kalpā*)。何以故？甚深般若波羅蜜多，**法爾**．於法．**無分別**故(***nir-vi-kalpā***)。

[304a29] 世尊！如(*tad-yathā 'pi nāma bhagavan*)．巧工匠(*dakṣeṇa palagaṇḍena*)、或彼弟子(*palagaṇḍânte-vāsinā vā*)，有所為故，造．**諸機關**(*yantra-yuktaḥ kṛtaḥ syāt*)，或女(*strī-vi-graho vā*)、或男(*puruṣa-vi-graho vā*)、或象(*hasti-vi-graho vā*)、馬等(*balī-varda-vi-graho vā*)；此諸機關，雖**有所作**(*sa ca yantra-yukto, yasya kṛtyasya kṛtena kṛtas*)，而於彼事，**無所分別**(*tac ca kṛtyaṃ karoti, sa ca yantra-yukto '-vi-kalpo nir-vi-kalpaḥ*)。何以故？機關，**法爾**．無分別故。甚深般若波羅蜜多，亦復如是，**有所為故，而成立之**(*evam eva bhagavan yasya kṛtyasya kṛtena bodhisattvena mahāsattvena prajñāpāramitā bhāvyate*)；既成立已，雖能**成辦**所作、所說(*tac ca kṛtyaṃ karoti*)，而於其中，都**無分別**(*sā prajñāpāramitā a-vi-kalpā*)。何以故？甚深般若波羅蜜多，**法爾**．於法．**無分別**故(*nir-vi-kalpā*)。」

[304b07][7] 時(*atha khalv*)，<u>舍利子</u>(*āyuṣmān śāriputra*)問善現言(*āyuṣmantaṃ subhūtiṃ sthaviram etad avocat*)：「為(*kiṃ punar*)．(*āyuṣman subhūte*)但般若波羅蜜多．無分別(*prajñāpāramitaivâ-vi-kalpā*)，為(*ut'āho*)．靜慮(*dhyāna-pāramitā 'py a-vi-kalpā*)、精進(*vīrya-pāramitā 'py a-vi-kalpā*)、安忍(*kṣānti-pāramitā 'py a-vi-kalpā*)、淨戒(*śīla-pāramitā 'py a-vi-kalpā*)、布施波羅蜜多(*dāna-pāramitā*)．亦無分別(*'py a-vi-kalpā*)？」

[304b09] <u>善現</u>答言(*subhūtir āha*)：「非．但般若波羅蜜多，無分別(*a-vi-kalpā āyuṣman śāriputra prajñāpāramitā*)；靜慮(*a-vi-kalpā dhyāna-pāramitā*)、精進(*a-vi-kalpā vīrya-pāramitā*)、安忍(*a-vi-kalpā kṣānti-pāramitā*)、淨戒(*a-vi-kalpā śīla-pāramitā*)、布施波羅蜜多，亦**無分別**(*a-vi-kalpā āyuṣman śāriputra dāna-pāramitā*)。」

[304b11] <u>舍利子</u>言(*śāriputra āha*)：「為．但六波羅蜜多．無分別，為．色(*kiṃ punar āyuṣman subhūte rūpam a-vi-kalpaṃ*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānam*)．亦無分別(*apy a-vi-kalpaṃ*)，為．眼處(*cakṣuś*)．乃至意處．亦無分別，為．色處．乃至法處．亦無分別，為．眼界．乃至意界．亦無分別，為．色界．乃至法界．亦無分別，為．眼識界(*cakṣur-vijñānaṃ*)．乃至意識界．亦無分別，為．眼觸(*cakṣuḥ-saṃ-sparśaś*)．乃至意觸．亦無分別，為．眼觸為緣所生諸受(*cakṣuḥ-saṃ-sparśa-pratyayā vedanā*)．乃至意觸為緣所生諸受．亦無分

[7] Cf. Kimura, V, p. 36, line 1; Conze 1975, p. 460.

別(*a-vi-kalpā,*)(*evaṃ śrotraṃ ghrāṇaṃ jihvā kāyā, mano mano-vijñānaṃ manaḥ-saṃ-sparśo manaḥ-saṃ-sparśa-pratyayā vedanā a-vi-kalpā,*)(*kiṃ punar āyuṣman subhūte rūpam a-vi-kalpaṃ, śabdo gandho rasaḥ sprastavyaṃ, dharmā apy a-vi-kalpāḥ*)，為．地界．乃至識界．亦無分別，為．無明．乃至老死．亦無分別，為．內空．乃至無性自性空．亦無分別，為．真如．乃至不思議界．亦無分別，為．苦、集、滅、道聖諦．亦無分別，為．四靜慮(*kiṃ punar āyuṣman subhūte dhyānāni vā*)、四無量(*a-pra-māṇāni vā*)、四無色定(*ārūpya-sam-ā-pattayo vā*)．亦無分別(*'-vi-kalpāḥ*)，為．八解脫．乃至十遍處．亦無分別，為．四念住(*smṛty-upa-sthānāni vā*)．乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā vā*)．亦無分別(*a-vi-kalpāḥ*)，為．空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hit'ārya-satyâbhi-jñā sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni vā sarva-śūnyatā vā sarva-samādhayo vā*)．亦無分別，為．淨觀地．乃至如來地．亦無分別，為．極喜地．乃至法雲地．亦無分別，為．一切陀羅尼門、三摩地門．亦無分別，為．五眼、六神通．亦無分別，為．如來十力(*daśa-tathāgata-balāni vā*)．乃至(*catvāri vaiśāradyāni vā catasraḥ prati-saṃ-vido vā mahā-maitrī vā mahā-karuṇā vā '-vi-kalpā yāvad*)十八佛不共法(*aṣṭādaś'āveṇikā buddha-dharmā*)．亦無分別(*a-vi-kalpāḥ*)，為．無忘失法、恒住捨性．亦無分別，為．一切智、道相智、一切相智．亦無分別，為．預流果．乃至獨覺菩提．亦無分別，為．一切菩薩摩訶薩行．亦無分別，為．諸佛無上正等菩提．亦無分別(*buddho 'py a-vi-kalpaḥ bodhir apy a-vi-kalpā*)，為．有為界(*saṃskṛto dhātur*)．亦無分別(*apy a-vi-kalpo*)，為．無為界(*'-saṃskṛto dhātur*)．亦無分別(*apy a-vi-kalpaḥ*)？」 .

[304c05] 善現答言(*subhūtir āha*)：「非．但六波羅蜜多，無分別；色，亦無分別；受、想、行、識，亦無分別；乃至有為界，亦無分別；無為界，亦無分別(*sarva-dharmā apy āyuṣmañ chāriputrâ-vi-kalpāḥ*)。」

[304c07] 舍利子言(*śāriputra āha*)：「若**一切法皆無分別**(*yady āyuṣman subhūte sarva-dharmā a-vi-kalpāḥ*)，**云何分別**五趣差別(*tat kuto 'yaṃ pañca-gatikasya saṃsārasya saṃ-bhedaḥ*)，謂．是地獄、是傍生、是鬼界、是人、是天(*kuto vā naraka-tiryag-yoni-yama-loka-deva-manuṣyāṇāṃ vy-ava-sthā*)？**云何分別**聖者差別，謂．是預流(*kuto vā pra-bhāvanā srota-ā-pannānāṃ*)、是一來(*sakṛd-ā-gāminām*)、是不還(*an-ā-gāminām*)、是阿羅漢(*arhatāṃ*)、是獨覺(*pratyekabuddhānāṃ*)、是菩薩(*bodhisattvānāṃ mahāsattvānāṃ*)、是如來(*buddhānāṃ bhagavatām*)？」

[304c11] (*evam ukte*)善現答言(*āyuṣmān subhūtir āyuṣmantaṃ śāriputram etad avocat*)：「**有情**(*yad ete āyuṣman śāriputra sattvā*)，顛倒、煩惱**因緣**，**發起**種種身、語、意**業**(*vi-pary-āsa sam-ut-thitāḥ karmâbhi-saṃskurvanti kāyena vācā manasā vā*)。由此(*ato nidānaṃ*)，**感得**(*vi-vartante*)．欲為根本．業．**異熟果**(*chanda-mūla-karma-pari-gṛhītā*)。依此，**施設**地獄、傍生、鬼界、人、天．五趣差別(*naraka-tiryag-yoni-yama-loka-deva-manuṣyāḥ*)。

又，所問，言(*yat punar āyuṣmān śāriputra evam āha*)『云何分別聖差別(*kutaḥ srota-ā-pannāḥ pra-bhāvyante, sakṛd-ā-gāminaḥ pra-bhāvyante, an-ā-gāminaḥ pra-bhāvyante, arhantaḥ pra-bhāvyante pratyekabuddhāḥ* (PSP_5:39) *pra-bhāvyante, kato yāvad buddhā bhagavantaḥ pra-bhāvyante?*)』者，(*subhūtir āha:*)舍利子！**無分別故，施設**預流(*a-vi-kalpatayā āyuṣman śāriputra srota-ā-panno '-vi-kalpaḥ*)及預流果(*srota-ā-patti-phalam a-vi-kalpam*)；**無分別**故，**施設**一來及一來果(*evaṃ sakṛd-ā-gāmy*)；**無分別**故，**施設**不還及不還果(*an-ā-gāmy*)；**無分別**故，**施設**阿羅漢及阿羅漢果(*arhattvam*)；**無分別**故，**施設**獨覺(*a-vi-kalpaṃ pratyekabuddhatvaṃ*)及獨覺菩提(*pratyeka-bodhir a-vi-kalpā, ato '-vi-kalpaḥ pratyekabuddhaḥ*)；**無分別**故，**施設**菩薩摩訶薩及菩薩摩訶薩行；**無分別**故，**施設**如來・應・正等覺、及彼無上正等菩提。

[304c21] 舍利子！過去如來・應・正等覺，由**無分別**、**分別斷**故，**可施設有種種差別**；未來如來・應・正等覺，亦無分別、分別斷故，可施設有種種差別；現在十方諸佛世界・一切如來・應・正等覺・現說法者，亦無分別、分別斷故，可施設有種種差別(*ye 'pi te āyuṣman śāriputrâbhūvann atîte 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās, te 'py āyuṣman śāriputra buddhā bhagavanto '-vi-kalpo vi-kalpa-pra-hīṇās*)。舍利子！由是因緣，當知(*tad anenâpi te āyuṣman śāriputra pary-āyeṇaivaṃ veditavyaṃ*)・**諸法皆無分別**，**由無分別・真如、法界・廣說乃至不思議界・為定量**故(***sarva-dharmā a-vi-kalpā*** *a-vi-kalpa-tathatāṃ pra-māṇī-kṛtya bhūta-koṭiṃ dharma-dhātum*)。

[304c29] (*evaṃ khalv*)舍利子(*āyuṣman śāriputra*)！諸菩薩摩訶薩，應行如是**無所分別・甚深般若波羅蜜多**(*bodhisattvena mahāsattven**â-vi-kalpāyāṃ prajñāpāramitāyāṃ*** *caritavyam*)。若菩薩摩訶薩，能行如是無所分別・甚深般若波羅蜜多(*a-vi-kalpāyāṃ prajñāpāramitāyāṃ carann*)，便能證得**無所分別・微妙無上正等菩提**，覺**一切法無分別性**(***a-vi-kalpaṃ dharmam*** *abhi-saṃ-budhyate*)，**盡未來際，利樂有情**。」

第二分・堅非堅品・第六十四之一[8]

[305a06] 時(*atha khalv*)，舍利子(*āyuṣmān śāriputra*)問善現言(*āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，修行般若波羅蜜多，為・行**堅法**？為・行**非堅法**(***sāre*** *batâyam āyuṣman subhūte carati bodhisattvo mahāsattvo, yaḥ prajñāpāramitāyāṃ carati*)？」

[305a07] (*evam ukte*)善現答言(*āyuṣmān subhūtir āyuṣmantaṃ śāriputram etad avocat*)：「諸菩薩摩訶薩，修行般若波羅蜜多，行**非堅法**(***a-sāre*** *batâyaṃ caraty āyuṣman śāriputra bodhisattvo mahāsattvo, yaḥ prajñāpāramitāyāṃ carati*)，不行堅法。何以故(*tat kasya hetoḥ*)？舍利子！般若波羅蜜多(*tathā hy āyuṣman śāriputrâ-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，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・乃至十八佛不共法・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・**非堅法**故(*evaṃ 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 nôpa-labhate,* ***na sam-anu-paśyati***)，況(*kutaḥ punaḥ*)見有**堅**可得(***sāram*** *upa-lapsyate*)。如是(*evaṃ*)・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-jñatāṃ*)，況(*kutaḥ punaḥ*)**見**有**堅**可得(*sāram upa-lapsyate*)。」

[305a27] 時(*atha khalu*)，有無量(*saṃ-bahulānāṃ*)・欲(*kāmâva-carāṇāṃ*)、色界天(*rūpâva-carāṇāñ ca deva-putrāṇām*)，咸作是念(*etad abhavat*)：「(*namas-kartavyās*)住菩薩乘・諸善男子、善女人等(*te kula-putrāḥ kula-duhitaraś ca*)，能發無上正等覺心(*yair an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pāditaṃ*)，如・深般若波羅蜜多所說義・行(*ye cêha gambhīrāyāṃ prajñāpāramitāyāṃ yathôpa-diṣṭāyāṃ caranti, atra cârthe caranto*)，不證實際・平等法性(*na ca bhūta-koṭiṃ sâkṣāt-kurvanti, a-sâkṣāt-kurvataḥ*)，不墮聲聞及獨覺地(*śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā na tiṣṭheyur*)，由此因緣(*anena bhagavan pary-āyeṇa*)，是善男子、善女人等，甚為希有，能為難事，應當敬禮(*namas-kartavyās, te bhagavan bodhisattvā mahāsattvā ya imāṃ dharma-samatāṃ na sâkṣāt-kurvanti*)。」

[305b03] 爾時(*atha khalv*)，善現(*āyuṣmān subhūtis*)知彼諸天・心之所念，便告彼曰(*tān deva-putrān etad avocat*)：「是善男子、善女人等，不證實際・平等法性，不墮聲聞及獨覺地，非・甚希有，亦未為難(*nêdaṃ* (PSP_5:40) *deva-putrā duṣ-*

[8] Cf. Kimura, V, p. 39; Conze 1975, p. 462.

*karaṃ bodhisattvānāṃ mahāsattvānāṃ, ya imaṃ dharma-samatāṃ na sâkṣāt-kurvanti, yasyāḥ sâkṣāt-kṛtāyāḥ śrāvaka-bhūmau vā pratyekabuddha-bhūmau vā tiṣṭheyuḥ*)。

若菩薩摩訶薩，**知一切法及諸有情皆不可得，而發無上正等覺心，被精進甲，誓度無量、無邊有情，令入無餘般涅槃界**，是菩薩摩訶薩，乃**甚希有**，能為難事(*idaṃ teṣāṃ deva-putrā duṣ-karaṃ, yad* ***a-saṃ-khyeyān a-pra-meyān a-pari-māṇān sattvān pari-nir-vāpayiṣyāma*** *iti,* ***saṃ-nāhaṃ saṃ-nahyante****; te ca sattvā aty-antatayā* ***nôpa-labhyante****, ye* ***vi-nayitavyā*** *iti*)。

[305b09] 諸天！當知．若菩薩摩訶薩，雖知有情都無所有，而發無上正等覺心，被精進甲，為欲調伏諸有情類(*evañ caranto bodhisattvā mahāsattvāḥ saṃ-pra-sthitā an-ut-tarāyāṃ samyak-saṃ-bodhau sarva-sattvān vi-nayiṣyāma iti*)，如．有．為欲調伏虛空(*ākāśaṃ sa vi-nayitavyaṃ manyeta, yaḥ sattvān vi-nayitavyān manyeta*)。所以者何(*tat kasya hetoḥ*)？**虛空**．**離**故(***ākāśa-vi-viktatayā***)；當知．一切有情亦離(*sattva-vi-viktatā draṣṭavyā*)；虛空．**空**故(***ākāśa-śūnyatayā***)；當知．一切有情亦空(*sattva-śūnyatā draṣṭavyā*)；虛空．**非堅實**故(***ākāśâ-sāratayā***)；當知．一切有情亦非堅實 *sattvâ-sāratā draṣṭavyā*；虛空．**無所有**故(*ākāśa-tucchatayā*)；當知．一切有情亦無所有(*sattva-tucchatā draṣṭavyā iti*)。由此因緣，是菩薩摩訶薩，乃甚希有，能為難事。

[305b17] 諸天！當知(*anenâpi deva-putrāḥ pary-āyeṇa*)．是菩薩摩訶薩，被大悲甲，為欲調伏一切有情，而諸有情．都**無所有**(*duṣ-kara-kārako bodhisattvo mahāsattvo yo '-saṃ-vidyamānānāṃ sattvānāṃ kṛtaśaḥ saṃ-nāhaṃ saṃ-nahyate*)，如．有．被甲．與虛空戰(*ākāśena sârdhaṃ, sa vi-vaditavyaṃ manyeta, yaḥ sattvānāṃ kṛtaśaḥ saṃ-nāhaṃ saṃ-naddhavyaṃ manyeta*)。

[305b19] 諸天！當知．是菩薩摩訶薩，被大悲甲，為欲利樂一切有情，而諸有情及大悲甲．俱**不可得**(*sa ca saṃ-nāhaḥ saṃ-naddho bodhisattvena mahāsattvena sattvāś ca* ***nôpa-labhyante****, yeṣām arthāya saṃ-nāhaḥ saṃ-naddhaḥ*)。所以者何(*tat kasya hetoḥ*)？**有情**．**離**故(*sattva-****vi-viktatayā***)，此大悲甲．當知．亦離(*saṃ-nāha-****vi-viktatā*** *draṣṭavyā*)；有情．**空**故，此大悲甲．當知．亦空；有情．非堅實故，此大悲甲．當知．亦非堅實；有情．**無所有**故，此大悲甲．當知．亦無所有。

[305b25] 諸天！當知．是菩薩摩訶薩，調伏、利樂諸有情事，亦**不可得**。所以者何？**有情**．離、空、非堅實、無所有故；此**調伏、利樂事**，當知．亦離、空、非堅實、無所有。

[305b28] 諸天！當知．是菩薩摩訶薩，亦無所有。所以者何？**有情**．離、空、非堅實、無所有故；當知．**菩薩**亦離、空、非堅實、無所有。

[305c02] 諸天！當知．若(*saced*)菩薩摩訶薩，聞如是事(*evaṃ bhāṣyamāṇe bodhisattvo mahāsattvo*)，其心不驚、不恐、不怖、不憂、不悔、不沈、不沒(*na saṃ-sīdati*)，當知．是菩薩摩訶薩，**行深般若波羅蜜多**(*carati prajñāpāramitāyām*)。

[305c05] 所以者何(*tat kasya hetoḥ*)？諸色・**離**(*rūpa-vi-viktatayā*)，**即有情**・**離**(*sattva-vi-viktatā*)；受、想、行、識・離(*vedanā-saṃjñā-saṃskāra-vijñāna-vi-viktatayā*)，即有情・離(*sattva-vi-viktatā*)；眼處・乃至意處・離，即有情・離；色處・乃至法處・離，即有情・離；眼界・乃至意界・離，即有情・離；色界・乃至法界・離，即有情・離；眼識界・乃至意識界・離，即有情・離；眼觸・乃至意觸・離，即有情・離；眼觸為緣所生諸受・乃至意觸為緣所生諸受・離，即有情・離；地界・乃至識界・離，即有情・離；因緣・乃至增上緣・離，即有情・離；無明・乃至老死・離，即有情・離；布施波羅蜜多・乃至般若波羅蜜多・離，即有情・離；內空・乃至無性自性空・離，即有情・離；真如・乃至不思議界・離，即有情・離；苦、集、滅、道聖諦・離，即有情・離；四念住・乃至八聖道支・離，即有情・離；四靜慮、四無量、四無色定・離，即有情・離；八解脫・乃至十遍處・離，即有情・離；空、無相、無願解脫門・離，即有情・離；淨觀地・乃至如來地・離，即有情・離；極喜地・乃至法雲地・離，即有情・離；一切陀羅尼門、三摩地門・離，即有情・離；五眼、六神通・離，即有情・離；如來十力・乃至十八佛不共法・離，即有情・離；三十二大士相、八十隨好・離，即有情・離；無忘失法、恒住捨性・離，即有情・離；一切智、道相智、一切相智・離，即有情・離；預流果・乃至獨覺菩提・離，即有情・離；一切菩薩摩訶薩行・離，即有情・離；諸佛無上正等菩提・離，即有情・離；一切智智・離，即**有情**・離。

第二分・堅非堅品・第六十四之二[9]

[306a09] 諸天！當知・諸色・離，即**布施波羅蜜多・乃至般若波羅蜜多**・離；受、想、行、識・離，即布施波羅蜜多・乃至般若波羅蜜多・離；如是・乃至・諸色・離，即**一切智智**・離；受、想、行、識・離，即**一切智智**・離。

[306a13] 諸天！當知・諸眼處・離，即布施波羅蜜多・乃至般若波羅蜜多・離；耳、鼻、舌、身、意處・離，即布施波羅蜜多・乃至般若波羅蜜多・離；如是・乃至・諸眼處・離，即一切智智・離；耳、鼻、舌、身、意處・離，即一切智智・離。

[306a17] 諸天！當知・諸色處・離，即布施波羅蜜多・乃至般若波羅蜜多・離；聲、香、味、觸、法處・離，即布施波羅蜜多・乃至般若波羅蜜多・離；如是・乃至・諸色處・離，即一切智智・離；聲、香、味、觸、法處・離，即一切智智・離。

[306a21] 諸天！當知・諸眼界・離，即布施波羅蜜多・乃至般若波羅蜜多・離；耳、鼻、舌、身、意界・離，即布施波羅蜜多・乃至般若波羅蜜多・離；如是・乃至・諸眼界・離，即一切智智・離；耳、鼻、舌、身、意界・離，即一切智智・離。

[9] Cf. Kimura, V, p. 40; Conze 1975, p. 463.

[306a26] 諸天！當知．諸色界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；聲、香、味、觸、法界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸色界．離，即一切智智．離；聲、香、味、觸、法界．離，即一切智智．離。

[306b01] 諸天！當知．諸眼識界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；耳、鼻、舌、身、意識界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸眼識界．離，即一切智智．離；耳、鼻、舌、身、意識界．離，即一切智智．離。

[306b06] 諸天！當知．諸眼觸．離，即布施波羅蜜多．乃至般若波羅蜜多．離；耳、鼻、舌、身、意觸．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸眼觸．離，即一切智智．離；耳、鼻、舌、身、意觸．離，即一切智智．離。

[306b10] 諸天！當知．諸眼觸為緣所生諸受．離，即布施波羅蜜多．乃至般若波羅蜜多．離；耳、鼻、舌、身、意觸為緣所生諸受．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸眼觸為緣所生諸受．離，即一切智智．離；耳、鼻、舌、身、意觸為緣所生諸受．離，即一切智智．離。

[306b16] 諸天！當知．諸地界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；水、火、風、空、識界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸地界．離，即一切智智．離；水、火、風、空、識界．離，即一切智智．離。

[306b20] 諸天！當知．諸因緣．離，即布施波羅蜜多．乃至般若波羅蜜多．離；等無間緣、所緣緣、增上緣．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸因緣．離，即一切智智．離；等無間緣、所緣緣、增上緣．離，即一切智智．離。

[306b25] 諸天！當知．諸無明．離，即布施波羅蜜多．乃至般若波羅蜜多．離；行．乃至老死．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸無明．離，即一切智智．離；行．乃至老死．離，即一切智智．離。

[306b29] 諸天！當知．諸布施波羅蜜多．離，即內空．乃至無性自性空．離；淨戒、安忍、精進、靜慮、般若波羅蜜多．離，即內空．乃至無性自性空．離；如是．乃至．諸布施波羅蜜多．離，即一切智智．離；淨戒、安忍、精進、靜慮、般若波羅蜜多．離(*prajñāpāramitā-vi-viktatayā rūpa-vi-viktatā*)，即一切智智．離(*yāvad vi-stareṇa sarv'ākāra-jñatā-vi-viktatā*)。

[306c05] 諸天！當知．諸內空．離，即布施波羅蜜多．乃至般若波羅蜜多．離；外空．乃至無性自性空．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸內空．離，即一切智智．離；外空．乃至無性自性空．離，即一切智智．離。

[306c10] 諸天！當知．諸真如．離，即布施波羅蜜多．乃至般若波羅蜜多．離；法界．乃至不思議界．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．

乃至．諸真如．離，即一切智智．離；法界．乃至不思議界．離，即一切智智．離。

[306c15] 諸天！當知．諸苦聖諦．離，即布施波羅蜜多．乃至般若波羅蜜多．離；集、滅、道聖諦．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸苦聖諦．離，即一切智智．離；集、滅、道聖諦．離，即一切智智．離。

[306c19] 諸天！當知．諸四念住．離，即布施波羅蜜多．乃至般若波羅蜜多．離；四正斷．乃至八聖道支．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸四念住．離，即一切智智．離；四正斷．乃至八聖道支．離，即一切智智．離。

[306c24] 諸天！當知．諸四靜慮．離，即布施波羅蜜多．乃至般若波羅蜜多．離；四無量、四無色定．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸四靜慮．離，即一切智智．離；四無量、四無色定．離，即一切智智．離。

[306c29] 諸天！當知．諸八解脫．離，即布施波羅蜜多．乃至般若波羅蜜多．離；八勝處、九次第定、十遍處．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸八解脫．離，即一切智智．離；八勝處、九次第定、十遍處．離，即一切智智．離。

[307a05] 諸天！當知．諸空解脫門．離，即布施波羅蜜多．乃至般若波羅蜜多．離；無相、無願解脫門．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸空解脫門．離，即一切智智．離；無相、無願解脫門．離，即一切智智．離。

[307a09] 諸天！當知．諸淨觀地．離，即布施波羅蜜多．乃至般若波羅蜜多．離；種姓地．乃至如來地．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸淨觀地．離，即一切智智．離；種姓地．乃至如來地．離，即一切智智．離。

[307a14] 諸天！當知．諸極喜地．離，即布施波羅蜜多．乃至般若波羅蜜多．離；離垢地．乃至法雲地．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸極喜地．離，即一切智智．離；離垢地．乃至法雲地．離，即一切智智．離。

[307a19] 諸天！當知．諸陀羅尼門．離，即布施波羅蜜多．乃至般若波羅蜜多．離；三摩地門．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸陀羅尼門．離，即一切智智．離；三摩地門．離，即一切智智．離。

[307a23] 諸天！當知．諸五眼．離，即布施波羅蜜多．乃至般若波羅蜜多．離；六神通．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸五眼．離，即一切智智．離；六神通．離，即一切智智．離。

[307a27] 諸天！當知．諸如來十力．離，即布施波羅蜜多．乃至般若波羅蜜多．離；四無所畏．乃至十八佛不共法．離，即布施波羅蜜多．乃至般若波羅

蜜多．離；如是．乃至．諸如來十力．離，即一切智智．離；四無所畏．乃至十八佛不共法．離，即一切智智．離。

[307b03] 諸天！當知．諸三十二大士相．離，即布施波羅蜜多．乃至般若波羅蜜多．離；八十隨好．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸三十二大士相．離，即一切智智．離；八十隨好．離，即一切智智．離。

[307b08] 諸天！當知．諸無忘失法．離，即布施波羅蜜多．乃至般若波羅蜜多．離；恒住捨性．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸無忘失法．離，即一切智智．離；恒住捨性．離，即一切智智．離。

[307b12] 諸天！當知．諸一切智．離，即布施波羅蜜多．乃至般若波羅蜜多．離；道相智、一切相智．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸一切智．離，即一切智智．離；道相智、一切相智．離，即一切智智．離。

[307b17] 諸天！當知．諸預流果．離，即布施波羅蜜多．乃至般若波羅蜜多．離；一來果．乃至獨覺菩提．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸預流果．離，即一切智智．離；一來果．乃至獨覺菩提．離，即一切智智．離。

[307b22] 諸天！當知．諸菩薩摩訶薩行．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸菩薩摩訶薩行．離，即一切智智．離。

[307b25] 諸天！當知．諸佛無上正等菩提．離，即布施波羅蜜多．乃至般若波羅蜜多．離；如是．乃至．諸佛無上正等菩提．離，即一切智智．離。

[307b28] 諸天！當知．諸一切智智．離，即**布施波羅蜜多．乃至般若波羅蜜多**．離；如是．乃至．諸**一切智智**．離，即**諸佛無上正等菩提**．離。

[307c01] 諸天！當知．若菩薩摩訶薩(*sacet punar bodhisattvasya mahāsattvasya*)，聞說**諸法無不遠離**(*sarva-dharma-vi-viktatāyāṃ bhāṣyamāṇāyāṃ*)，其心不驚、不恐、不怖、不憂、不悔、不沈、不沒(*cittaṃ nâva-līyate na saṃ-līyate na saṃ-trāsam ā-padyate*)，當知．是菩薩摩訶薩，**行深般若波羅蜜多**(*carati bodhisattvo mahāsattvaḥ prajñāpāramitāyām*)。」

[307c05] 爾時，<u>世尊</u>告善現言(*bhagavān āha*)：「何因緣故(*kena kāraṇena*)，(*subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，於深般若波羅蜜多，**不沈、不沒**(*na saṃ-sīdati prajñāpāramitāyā*)？」

[307c06] <u>具壽善現</u>白言(*subhūtir āha*)：「世尊！以一切法，皆**非有**故(***a-sattvād*** *bhagavan na saṃ-sīdati bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ*)、皆**遠離**故(***vi-viktatvāc***)、皆**寂靜**故(***chāntatvād***)、**無所有**故、**無生滅**故(***an-ut-pādatvād***)(*bhagavan*)，諸菩薩摩訶薩，於深般若波羅蜜多，不沈、不沒(*na saṃ-sīdati bodhisattvo mahāsattvaḥ prajñāpāramitāyām*)。

[307c09] 世尊！由．如是等．種種因緣(*anena bhagavan kāraṇena*)，諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，於深般若波羅蜜多，不沈、不沒(*na saṃ-sīdati prajñāpāramitāyām*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi bhagavan*)諸菩薩摩訶薩，

於一切法，若**能沈沒**(*sa nôpa-labhyate yaḥ saṃ-sīdate*)、若**所沈沒**(*yena* (PSP_5:41) *vā saṃ-sīdate*)、若**沈沒時**、若**沈沒處**(*yatra vā saṃ-sīdate*)、若**沈沒者**、**由此沈沒**，皆**不可得**；以．一切法．不可得故(*sarva ete dharmā nôpa-labhyante*)。

[307c14] 世尊！若菩薩摩訶薩，聞如是說(*saced bhagavann evaṃ bhāṣyamāṇe bodhisattvo mahāsattvo*)，其心不驚、不恐、不怖、不憂、不悔、不沈、不沒(*na saṃ-sīdati na vi-ṣīdati nâva-līyate na saṃ-līyate nôt-trasyati na saṃ-trasyati na saṃ-trāsam ā-padyate*)，當知．是菩薩摩訶薩，**行深般若波羅蜜多**(*carati prajñāpāramitāyām*)。何以故(*tat kasya hetoḥ*)？(*tathā hi bhagavan*)是菩薩摩訶薩，觀．一切法(*sarva ete dharmā*)．皆**不可得**(***nôpa-labhyante***)，**不可施設**．是能沈沒(*yo vā saṃ-sīdet*)、是所沈沒(*yena vā saṃ-sīdet*)、是沈沒時、是沈沒處(*yatra vā saṃ-sīdet*)、是沈沒者、由此沈沒。以是因緣，諸菩薩摩訶薩，聞如是說，其心不驚、不恐、不怖、不憂、不悔、不沈、不沒。

[307c22] 世尊！若菩薩摩訶薩，能如是行甚深般若波羅蜜多(*evaṃ carantaṃ bodhisattvaṃ mahāsattvaṃ*)，諸天帝釋(*sêndrakā devāḥ*)、大梵天王(*sa-brahmakāḥ*)、諸眾生主(*sa-prajā-patayo devā*)，恒共禮敬(*namasyanti, yaḥ prajñāpāramitāyāṃ carati*)。」

[307c24] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若菩薩摩訶薩，能如是行甚深般若波羅蜜多，非(*na*)但(*kevalaṃ*)(*subhūte,*)恒為諸天帝釋(*sêndrakair devaiḥ*)、大梵天王(*sa-brahmakaiḥ*)、諸眾生主(*sa-prajā-patikair devair*)．共所禮敬(*namasyanīyo*)；是菩薩摩訶薩(*bodhisattvo mahāsattvo*)(*ya evaṃ prajñāpāramitāyāṃ carati*)，亦(*ye 'pi*)為過此(*te 'ti-krānta-varṇā deva-putrāḥ*)．極光淨天、若遍淨天(*śubha-kṛtsnā*)、若廣果天(*vṛhat-phalā*)、若淨居天(*yāvac chuddh'āvāsakā deva-putrās*)、及餘天眾．恒共禮敬(*te 'pi subhūte namasyanti bodhisattvaṃ mahāsattvaṃ ya evaṃ prajñāpāramitāyāṃ carati*)。

是菩薩摩訶薩，亦為十方．無量、無數、無邊世界．一切如來．應．正等覺．現說法者(*ye te 'pi subhūte tathāgatā arhantaḥ samyak-saṃ-buddhā a-saṃ-khyeyeṣv a-pra-meyeṣu loka-dhātuṣu tiṣṭhanti dhriyante yāpayanti, te 'pi subhūte tathāgatā arhantaḥ samyak-saṃ-buddhās*)．恒共護念(*taṃ bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ caran, taṃ sam-anv-ā-haranti*)。

[308a01] 善現！當知．是菩薩摩訶薩(*ayaṃ bodhisattvo mahāsattvaḥ*)，能如是行**甚深般若波羅蜜多**故(*prajñāpāramitāyāṃ caran*)，則令布施波羅蜜多．乃至般若波羅蜜多速得圓滿(*dhyāna-pāramitāṃ pari-pūrayiṣyati, vīrya-pāramitāṃ pari-pūrayiṣyati, kṣānti-pāramitāṃ pari-pūrayiṣyati, śīla-pāramitāṃ pari-pūrayiṣyati, dāna-pāramitāṃ pari-pūrayiṣyati*)，亦令內空(*adhy-ātma-śūnyatāṃ pari-pūrayiṣyati*)．乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāṃ*)速得圓滿(*pari-pūrayiṣyati*)，亦令真如．乃至不思議界速得圓滿，亦令苦、集、滅、道聖諦速得圓滿，亦令四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyān dharmān*)速得圓滿(*pari-pūrayiṣyati*)，亦令四靜慮、四無量、四無色定速得圓滿，亦令八解脫．乃至十遍

處速得圓滿，亦令空、無相、無願解脫門速得圓滿，亦令極喜地．乃至法雲地速得圓滿，亦令一切陀羅尼門、三摩地門速得圓滿，亦令五眼、六神通速得圓滿，亦令如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān*)速得圓滿(*pari-pūrayiṣyati*)，亦令無忘失法、恒住捨性速得圓滿，亦令一切智、道相智、一切相智速得圓滿，亦令一切菩薩摩訶薩行速得圓滿，亦令諸佛無上正等菩提速得圓滿，亦令**一切智智**(*yāvat sarv'ākāra-jñatāṃ*)速得圓滿(*pari-pūrayiṣyati*)。

[308a17] 善現！當知．若菩薩摩訶薩，能如是行**甚深般若波羅蜜多**，常為如來．應．正等覺、及諸菩薩摩訶薩眾．共所護念(*yāvat punaḥ subhūte bodhisattvān mahāsattvān buddhā bhagavantaḥ prajñāpāramitāyāṃ carataḥ sam-anv-ā-haranti*)，速能圓滿一切功德。是菩薩摩訶薩，當知．行．**佛所應行處**，亦正修行．**佛所行行**故(*te bodhisattvā mahāsattvā buddha-prati-pannā dhārayitavyāḥ*)，此菩薩，如佛世尊。

[308a22] 善現！當知．是菩薩摩訶薩，其心堅固，假使(*yāvantaḥ subhūte*)十方．殑伽沙等．諸佛世界．一切有情(*gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu sattvās*)，皆為惡魔(*te sarve mārāḥ pāpīyāṃso bhaveyur*)；一一惡魔(*ekaikaś ca māraḥ pāpīyāṃs*)，各復化作爾許惡魔(*tāvata eva mārān pāpīyāso 'bhi-nir-mimīte*)；此諸惡魔(*te sarve*)，皆有無量、無邊神力；是諸惡魔，盡其神力，不能障礙(*'-prati-balās*)是菩薩摩訶薩(*tasya bodhisattvasya mahāsattvasya*)．令不能行甚深般若波羅蜜多(*prajñāpāramitāyāṃ carato 'ntar-āyaṃ kartum*)，不證無上正等菩提。所以者何？是菩薩摩訶薩，已得般若波羅蜜多．方便善巧，達．一切法．**不可得**故。

[308b01] 善現！若菩薩摩訶薩，成就二法(*dvābhyāṃ subhūte dharmābhyāṃ sam-anv-ā-gato bodhisattvo mahāsattvo* (PSP_5:42))，一切惡魔不能障礙(*dur-dharṣo bhavati māraiḥ pāpīyobhiḥ*)．令不能行甚深般若波羅蜜多，不證無上正等菩提。云何為二(*katamābhyāṃ dvābhyāṃ*)？一、**觀諸法皆畢竟空**(*sarva-dharmāś ca śūnyatāto vy-ava-lokitā bhavanti*)。二、**不棄捨一切有情**(*sarva-sattvāś câ-pari-tyaktā bhavanti*)。(*ābhyāṃ subhūte dvābhyāṃ dharmābhyāṃ sam-anv-ā-gato, bodhisattvo mahāsattvo dur-dharṣo bhavati māraiḥ pāpīyābhiḥ.*)

[308b04] 善現！若菩薩摩訶薩，成就二法(*aparābhyāṃ subhūte dvābhyāṃ dharmābhyāṃ sam-anv-ā-gato bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，一切惡魔不能障礙．令不能行甚深般若波羅蜜多(*dur-dharṣo bhavati māraiḥ pāpīyobhiḥ*)，不證無上正等菩提。云何為二(*katamābhyāṃ dvābhyām*)？一、**如所說，悉皆能作**(***yathā-vādī, tathā-kārī ca bhavati***)。二、**為諸佛常所護念**。(***buddhāṃś ca bhagavataḥ sam-anv-ā-harati***)(*ābhyāṃ subhūte dvābhyāṃ dharmābhyāṃ sam-anv-ā-gato, bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, dur-dharṣo bhavati māraiḥ pāpīyobhiḥ.*)

[308b08] 善現！若菩薩摩訶薩，能如是行甚深般若波羅蜜多(*evañ carataḥ subhūte bodhisattvasya mahāsattvasya*)；諸天神等(*te deva-putrā*)，常來(*upa-saṃ-*

*kramitavyaṃ maṃsyante*)、禮敬(*pary-upâsyante*)、親近、供養、請問(*pari-praśnayanti*)、勸發，作如是言(*ut-sāhañ ca dadāti*)：『善哉，大士！欲證無上正等菩提(*kṣipraṃ tvaṃ kula-putra buddha-bodhiṃ sam-anu-pr'āpsyasi*)，當勤住**空**、**無相**、**無願**(*tasmāt tarhi tvaṃ kula-putra etenaiva vi-hāreṇa vi-hara yad-uta **śūnyatā**-vi-hāreṇ**â-nimitta**-vi-hāreṇ**â-pra-ṇi-hita**-vi-hāreṇa*)。所以者何(*tat kasya hetoḥ*)？大士！若菩薩摩訶薩，精勤住空、無相、無願(*etena tvaṃ kula-putra vi-hāreṇa vi-harann*)，一切有情．無依怙者(*a-nāthānāṃ sattvānāṃ*)．能作依怙(*nātho bhaviṣyasi*)，無歸依者(*a-saraṇānāṃ*)．能作歸依(*śaraṇaṃ bhaviṣyasi*)，無救護者(*a-trāṇānāṃ sattvānāṃ*)．能作救護(*trāṇaṃ bhaviṣyasi*)，無投趣者(*a-parā'yaṇānāṃ sattvānāṃ*)．能作投趣(*parā'yaṇaṃ bhaviṣyasi*)，*a-layanānāṃ sattvānāṃ layanaṃ bhaviṣyasi,*無洲渚者(*a-dvīpānāṃ sattvānāṃ*)．能作洲渚(*dvīpo bhaviṣyasi*)，無舍宅者．能作舍宅，與暗冥者(*andha-bhūtānāṃ sattvānām*)．能作光明(*āloko bhaviṣyasi*)，與聾、盲者．能作耳目。何以故(*tat kasya hetoḥ*)？大士！如是住**空**、**無相**、**無願**，即為安住**甚深般若波羅蜜多**。若能安住甚深般若波羅蜜多，疾證**無上正等菩提**(*etena hi prajñāpāramitā-vi-hāreṇâ-vi-rahitasya bodhisattvasya mahāsattvasyâmī guṇā bhavanti*)。』

[308b20] 善現！若菩薩摩訶薩，能如是住甚深般若波羅蜜多，便為十方．無量、無數、無邊世界(*ye 'pi te '-saṃ-khyeyeṣv a-pra-meyeṣu loka-dhātuṣu*)．現在．如來．應．正等覺(*buddhā bhagavantas*)．處大眾中．說正法時(*tiṣṭhanti dhriyante yāpayanti te 'pi bhikṣu-saṃgha-pari-vṛtā buddhā bhagavanto bodhisattva-gaṇa-puras-kṛtā*)，自然歡喜，稱揚、讚歎是菩薩摩訶薩．名字、種姓、及諸功德，所謂安住甚深般若波羅蜜多微妙功德(*yo 'sau prajñāpāramitāyāṃ caraty, etair eva guṇaiḥ sam-anv-ā-gato yad-uta prajñāpāramitā-guṇais tasya te buddhā bhagavanto nāmaṃ ca gotraṃ ca pari-kīrtayamāna-rūpā dharmaṃ deśayanty udānaṃ côdānayanti*)。

[308b25] 善現！當知．如．我，今者，**為眾宣說甚深般若波羅蜜多**，於大眾前，自然歡喜，**稱揚**、**讚歎**<u>寶幢菩薩摩訶薩</u>、<u>頂髻菩薩摩訶薩</u>等．諸菩薩摩訶薩(*tasya bodhisattvasya mahāsattvasya tad-yathā 'pi nāmâham etarhi <u>ratna-ketor bodhisattvasya mahāsattvasya</u> nāmadheyaṃ pari-kīrtayamāna-rūpo dharmaṃ deśayāmy udānaṃ côdānayāmi, <u>śikhinaś</u> ca <u>bodhisattvasya mahāsattvasya</u> nāmadheyaṃ pari-kīrtayamāna-rūpo dharmaṃ deśayāmy udānaṃ côdānayāmi.* (PSP_5:43))，及餘．現住．<u>不動佛</u>所，淨修梵行、安住般若波羅蜜多．諸菩薩摩訶薩**名字**、種姓、及諸功德，所謂安住甚深般若波羅蜜多微妙功德(*ye 'pi te bodhisattvā mahāsatttvā <u>akṣobhyasya tathāgatasyârhataḥ samyak-saṃ-buddhasyâ</u>ntike brahma-caryaṃ caranti, anayā ca prajñāpāramitayā '-vi-rahitās, teṣām ahaṃ bodhisattvānāṃ mahāsattvānāṃ **nāmadheyaṃ pari-kīrtayamāna-rūpo** dharmaṃ deśayāmy udānaṃ côdānayāmi*)。

現在，東方(*ye 'pi te pūrvasyāṃ diśi*)．殑伽沙等．諸佛世界．一切如來．應．正等覺(*buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti*)，**為眾宣說甚深般若波羅**

蜜多(*dharmaṃ ca deśayanti*)，於彼(*tatra*)，亦有諸菩薩摩訶薩(*ye bodhisattvā mahāsattvā*)，淨修梵行(*brahma-caryaṃ caranti*)，安住般若波羅蜜多(*anayā prajñāpāramitayā ’-vi-rahitās*)。彼諸如來．應．正等覺，各於眾前，自然歡喜，**稱揚、讚歎**彼菩薩摩訶薩**名字**(*teṣāṃ te buddhā bhagavanto* ***nāmadheyaṃ pari-kīrtayamāna-rūpā***)、種姓、及諸功德，所謂安住甚深般若波羅蜜多微妙功德(*dharmaṃ deśayaty udānaṃ côdānayanti*)。

(*evaṃ*)南(*dakṣiṇasyāṃ*)、西(*paścimāyām*)、北方(*ut-tarasyām*)、四維、上、下(*adha ūrdhvam atra vi-dikṣu*)．殑伽沙等．諸佛世界(*loka-dhātuṣu*)．一切如來．應．正等覺(*ye buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti*)，**為眾宣說甚深般若波羅蜜多**(*dharmaṃ ca deśayanti*)，於彼(*tatra*)，亦有諸菩薩摩訶薩(*ye bodhisattvā mahāsattvā*)，淨修梵行(*brahma-caryaṃ caranti*)，安住般若波羅蜜多(*anayā prajñāpāramitayā ’-vi-rahitās*)。彼諸如來．應．正等覺，各於眾前，自然歡喜，**稱揚、讚歎**彼菩薩摩訶薩**名字**(*teṣāṃ te buddhā bhagavanto* ***nāmadheyaṃ pari-kīrtayamāna-rūpā***)、種姓、及諸功德，所謂安住甚深般若波羅蜜多微妙功德(*dharmaṃ deśayanty udānaṃ côdānayanti*)。

[308c14] 善現！當知．有菩薩摩訶薩(*ye ’pi te bodhisattvā mahāsattvāḥ*)，從**初發心**(*prathama-cittôt-pādam up’ādāya*)，修行**般若波羅蜜多**，漸次圓滿**大菩提道**(***bodhisattva-mārgaṃ*** *pari-pūrayamānā*)，漸次圓滿**甚深般若波羅蜜多**，乃至當得**一切智智**(*yāvat sarv’ākāra-jñatām anu-pr’āpsyanti*)，(*teṣām api*)亦為十方．殑伽沙等．諸佛世界．一切如來．應．正等覺(*te buddhā bhagavanto*)．說正法時，於大眾前，自然歡喜，**稱揚、讚歎**是菩薩摩訶薩．**名字**(***nāmadheyaṃ pari-kīrtayamāna-rūpā***)、種姓、及諸功德，所謂修行甚深般若波羅蜜多微妙功德(*dharmaṃ deśayanty udānaṃ côdānayanti*)。

何以故(*tat kasya hetoḥ*)？善現！是菩薩摩訶薩，能為難事(*evaṃ duṣ-kara-kārakā hi subhūte bodhisattvā mahāsattvā bhavanti*)，**不斷佛種**(*ye* ***buddha-netry-a-vy-ava-cchedāya prati-pannāḥ***)，**饒益有情**。」

[308c24] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！何等菩薩摩訶薩(*katameṣāṃ bhagavan bodhisattvānāṃ mahāsattvānāṃ*)，為諸如來．應．正等覺．說正法時，在大眾前，自然歡喜，**稱揚、讚歎名字**(***nāmadheyaṃ pari-kīrtayamāna-rūpās***)、種姓、及諸功德(*te buddhā bhagavanto dharmaṃ deśayanty udānaṃ côdānayanti*)，為**不退轉、退轉位**耶(***vi-ni-vartanīyānāṃ*** *vā* ***a-vi-ni-vartanīyānāṃ*** *vā*)？」

[308c27] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「有菩薩摩訶薩(*santi subhūte bodhisattvā mahāsattvā*)，住**不退轉位**(*a-vi-ni-vartanīyā*)，修行**般若波羅蜜多**(*ye prajñāpāramitāyāṃ caranti*)，為諸如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德。

復有菩薩摩訶薩(*santi*)，雖**未受記**(*vi-ni-vartanīyā bodhisattvā mahāsattvā*)，而行**般若波羅蜜多**(*ye prajñāpāramitāyāṃ caranti*)，亦為如來．應．正等覺．說正

法時，在大眾前，自然歡喜，**稱揚、讚歎名字**、種姓、及諸功德(*yeṣāṃ te buddhā bhagavanto* ***nāmadheyaṃ pari-kīrtayamāna-rūpā*** *dharmaṃ deśayanty udānaṃ côdānayanti*)。」

[309a04] 爾時，善現復白佛言：「此所說者，是**何菩薩**？」

[309a05] **佛**告善現：「有菩薩摩訶薩，隨不動佛．為菩薩時所行．而學，已得安住不退轉地；是菩薩摩訶薩，為諸如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德。

復有菩薩摩訶薩，隨寶幢菩薩摩訶薩、頂髻菩薩摩訶薩等所行．而學(*ye 'pi te ratna-ketor bodhisattvasya mahāsattvasyânu-śikṣamāṇa-rūpā bodhisattva-cārikāṃ caranti*)；是菩薩摩訶薩，雖未受記，而勤精進，行深般若波羅蜜多，亦為如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德 (*teṣāṃ te buddhā bhagavanto nāmadheyaṃ pari-kīrtayamāna-rūpā dharmaṃ deśayanty udānaṃ côdānayanti*)。

[309a14] 復次(*punar aparaṃ*)，善現(*subhūte*)！有菩薩摩訶薩(*ye 'pi te bodhisattvā mahāsattvāḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caranti*)，於一切法．**無生性**中(*sarva-dharmā an-ut-pattikā ity*)，雖深信解(*adhi-muktā*)，而未證得無生法忍(*na cân-ut-pattikair* (PSP_5:44) *dharmaiḥ kṣāntiḥ prati-labdhā*)；於**深般若波羅蜜多**，雖深信解，而亦未得無生法忍；於一切法．**畢竟空性**(*sarva-dharmāḥ śūnyā ity*)，雖深信解(*adhi-muktā*)，而亦未得無生法忍(*na cân-ut-pattikeṣu dharmeṣu kṣāntiḥ prati-labdhā*)；於一切法．皆**寂靜性**(*sarva-dharmāḥ śāntā ity*)，雖深信解(*adhi-muktāḥ*)，而亦未得無生法忍；於一切法．皆**遠離性**(*sarva-dharmā vi-gatā iti*)，雖深信解，而亦未得無生法忍；於一切法．皆**虛妄性**(*tucchakā iti*)，雖深信解，而亦未得無生法忍；於一切法．皆是**空性**，雖深信解，而亦未得無生法忍；於一切法．**無所有性**，雖深信解，而亦未得無生法忍；於一切法．**不自在性**(*vaśikā ity*)，雖深信解，而亦未得無生法忍；於一切法．**不堅實性**(*a-sārakā ity*)，雖深信解(*adhi-muktā*)，而亦未得無生法忍(*na cân-ut-pattikeṣu dharmeṣu kṣāntiḥ prati-labdhā*)。

[309a27] 善現！如是等．菩薩摩訶薩(*eṣāṃ subhūte bodhisattvānāṃ mahāsattvānāṃ*)，亦為如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德(*te buddhā bhagavanto nāmadheyaṃ pari-kīrtayamāna-rūpā dharmaṃ deśayanty udānaṃ côdānayanti*)。

善現！若菩薩摩訶薩，為諸如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德(*yeṣāṃ te subhūte bodhisattvānāṃ mahāsattvānāṃ buddhā bhagavanto nāmadheyaṃ pari-kīrtayamāna-rūpā dharmaṃ deśayanty udānaṃ côdānayanti*)，是菩薩摩訶薩，超諸聲聞、獨覺等地，定得無上正等菩提(*teṣām api subhūte bodhisattvānāṃ mahāsattvānāṃ pra-hīṇā śrāvaka-bhūmiś ca pratyekabuddha-bhūmiś ca prati-kāṅkṣitavyā, vyākriyante ca te 'n-ut-tarāyāṃ samyak-saṃ-bodhau*)。

善現！若菩薩摩訶薩(*yasya subhūte bodhisattvasya mahāsattvasya*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carato*)，為諸如來．應．正等覺．說正法時，在大眾前，自然歡喜，稱揚、讚歎名字、種姓、及諸功德(*buddhā bhagavanto nāmadheyaṃ pari-kīrtayamāna-rūpā dharmaṃ deśayanty udānaṃ côdānayanti*)，是菩薩摩訶薩，定當安住不退轉地(*sa bodhisattvo mahāsattvo ’-vi-ni-vartanīyatāyāṃ sthāsyati*)；住是地已(*yatra sthitvā*)，速證無上正等菩提(*sarv’ākāra-jñatām anu-pr’āpsyati*)。

[309b09] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩乘．諸善男子、善女人等(*bodhisattvā mahāsattvā*)，聞說如是甚深般若波羅蜜多．所有義趣(*gambhīrāyāṃ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ śrutvā*)，無疑(*na kāṅkṣiṣyanti*)、無惑(*na vi-cikitsiṣyanti*)、不迷、不悶(*na dhandhāyiṣyanti*)，但作是念：『如(*evam etad yathā*)．**佛所說．甚深般若波羅蜜多**，其理必然．定無顛倒(*tathāgatenârhatā samyak-saṃ-buddhena bhāṣitêty*)。』是善男子、善女人等，由聞般若波羅蜜多，深生淨信(*adhi-mokṣyante*)，漸次，當於不動佛所、及諸菩薩摩訶薩所，**廣聞般若波羅蜜多**，於其義趣，深生信解。既信解已，當得住於不退轉地。住是地已，疾證無上正等菩提。(*bodhim abhi-saṃ-bhotsyate, kas tatra sthitvā, dharmaṃ deśayiṣyati? nêdaṃ sthānaṃ vidyate*)

[309b17] 善現！是菩薩乘．諸善男子、善女人等，但聞如是甚深般若波羅蜜多，無疑、無惑、不迷、不謬、深生信解、不生誹謗，尚獲無量微妙善根，況能受持、讀誦通利，依真如理．繫念思惟，安住真如．精勤修學。是善男子、善女人等，速當安住不退轉地，疾證無上正等菩提，轉妙法輪，度有情眾。」

[309b25] 爾時，具壽善現白佛言：「世尊！**諸法實性**，竟**不可得**，云何可說．諸菩薩摩訶薩．安住真．如精勤修學，速當安住不退轉地，疾證無上正等菩提，轉妙法輪，度有情眾？」

[309b28] 佛告善現：「如．佛所化，**安住真如．修菩薩行**，速當安住不退轉地，疾證無上正等菩提，轉妙法輪，度有情眾。諸菩薩摩訶薩，亦復如是，安住真如．修菩薩行，速當安住不退轉地，疾證無上正等菩提，轉妙法輪，度有情眾。」

*atha khalv āyuṣmān subhūtir bhagavantam etad avocat: kathaṃ bhagavan māyôpamaṃ cittam an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate?*

*evam ukte bhagavān āyuṣmantaṃ subhūtim etad avocat: tat kiṃ manyase, subhūte, sam-anu-paśyasi tvaṃ taṃ māyôpamaṃ cittam?*

[309c04][10] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「(*yat punar*)(*bhagavaṃs*)如來所化(*tathāgata-nir-mito*)，都**無所有**；法，離真如，亦不可得(*na kaś-cid dharmam upa-labhate*)。誰，住真如．修菩薩行(*ko ’yaṃ tathatāyāṃ tiṣṭhati*)？誰，當安住不退轉地？誰，證無上正等菩提(*ko vā tathatāyāṃ sthitvân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)？誰，轉法輪(*ko vā tathatāyāṃ sthitvā dharmaṃ deśayiṣyati*)、說何等法、度何等眾？世尊！**真**

[10] Cf. Kimura, V, p. 46, line 28; Conze 1975, p. 466.

**如**，尚不可得(*tathataiva tāvan nôpa-labhyate*)，何況(*kaḥ punar vādo*)得有**安住真如**(*yas tathatāyāṃ sthāsyati* (PSP_5:47))．(*tathatāyāṃ sthitvā*)修菩薩行，速當安住不退轉地，疾證無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)，(*tathatāyāṃ sthitvā*)轉妙法輪(*dharmaṃ deśayiṣyati*)，度有情眾！此若實有，必無是處。」

[309c11] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是，如是，如汝所說(*yadâyuṣmān subhūtir evam āha*)：『如來所化(*tathāgata-nir-mito*)，都**無所有**；法，離真如，亦不可得(*na kaś-cid dharmam upa-labhate*)。誰，住真如．修菩薩行(*ko 'yaṃ tathatāyāṃ tiṣṭhati*)？誰，當安住不退轉地？誰，證無上正等菩提(*ko vā tathatāyāṃ sthitvân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)？誰，轉法輪(*ko vā tathatāyāṃ sthitvā dharman deśayiṣyati*)、說何等法、度何等眾？善現！**真如**，尚不可得(*tathataiva tāvan nôpa-labhyate*)，何況(*kaḥ punar vādo*)得有**安住真如**(*yas tathatāyāṃ sthāsyati*)．(*tathatāyāṃ sthitvā*)修菩薩行，速當安住不退轉地，疾證無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)，(*tathatāyāṃ sthitvā*)轉妙法輪(*dharmaṃ deśayiṣyati*)，度有情眾。此若實有，必無是處。』

(*evam etat subhūte evam etat. tathā yathā vadasi. na subhūte tathāgata-nir-mitaḥ kaś-cid dharmam upa-labhate, yas tathatāyāṃ sthāsyati, yas tathatāyāṃ sthitvân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate, yas tathatāyāṃ sthitvā dharmaṃ deśayiṣyati. tathataiva tāvan nôpa-labhyate, kaḥ punar vādo yas tathatāyāṃ sthāsyati, tathatāyāṃ sthitvân-ut-tarāṃ samysaksaṃ-bodhim abhi-saṃ-bhotsyate, tathatāyāṃ sthitvā dharmaṃ deśayiṣyantîti. nêdaṃ sthānaṃ vidyate.*)

[309c18] 所以者何(*tat kasya hetoḥ*)？善現！諸佛出世(*ut-pādād vā subhūte tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānāṃ*)——**諸法法爾．不離真如**．廣說乃至不思議界(*sthitaivaiṣā* ***tathatā*** *a-vi-tathatā an-anya-tathatā dharmatā dharma-dhātur dharma-sthititā dharma-ni-yāmatā bhūta-koṭir*)。

善現！決定無有．安住真如(*nêha subhūte tathatāyāṃ kaś-cit tiṣṭhati*)．修菩薩行．廣說乃至(*na tathatāyāṃ kaś-cid an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)度有情眾(*na tathatāyāṃ kaś-cid dharmaṃ deśayati*)。

(*tat kasya hetoḥ? na hy atra tathatāyāṃ dharma upa-labhyate, yo vā tathatāyāṃ tiṣṭhet, yo vā tathatāyāṃ sthitvân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate, yo vā tathatāyā sthitvā dharmaṃ deśayiṣyati.*)

何以故(*tat kasya hetoḥ*)？善現！諸法**真如**(*tathataiva*)，(*tāvan nôpa-labhyate*)**無生**(*naivâsyôt-pāda upa-labhyate*)、**無滅**(*na vy-ayo*)、亦無**住**(*na sthitir*)、**異**．少分可得(*nânyathātvam*)。善現！若法，無生(*yatrâsya dharmasya nôt-pāda upa-labhyate*)、無滅(*na vy-ayo*)、亦無住(*na sthitir*)．異．少分可得(*nânyathātvaṃ*)，誰，住其中，修菩薩行(*kas tatra sthāsyati*)？誰，當安住不退轉地？誰，證無上正等菩提(*ko vā tatra sthitvā bodhisattvo mahāsattvo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-*

*bhotsyate*)？誰轉法輪、說何等法、度何等眾？此中，一切，都**無所有**。此若實有，定無是處。**但依世俗・假施設有**。」

(*tasmāt tarhi subhūte prajñāpāramitā'ty-anta-vi-viktā yāvat sarv'ākāra-jñatā'ty-anta-vi-viktā, tasmāt subhūte prajñapāramitām ā-gamya bodhisattvo mahāsattvo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate, na ca vi-vekena vi-veko 'bhi-saṃ-bhotsyate, abhi-saṃ-bhotsyate ca, na ca tām an-ā-gamya prajñāpāramitām abhi-saṃ-bhotsyate.* (PSP_5:48))

[309c27][11] 爾時(*atha khalu*)，天帝釋(*śakro devānām indro*)白佛言(*bhagavantam etad avocat*)：「世尊！如是般若波羅蜜多，最極甚深(*gambhīrêyaṃ bhagavan prajñāpāramitā*)，難信、難解(*duṣ-kara-kārakā bhagavan*)。諸菩薩摩訶薩，行**深般若波羅蜜多**，雖知諸法皆**不可得**，而求**無上正等菩提**，欲**為有情宣說正法**，甚為難事(*bodhisattvā mahāsattvā ye 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmāḥ*)。何以故(*tat kasya hetoḥ*)？世尊！決定無有・安住真如(*na ca nāma bhagavan kaś-cit tathatāyāṃ tiṣṭhati*)・修菩薩行・證得無上正等菩提(*nâpi kaś-cid an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)、為諸有情說正法事(*nâpi kaś-cid dharmaṃ deśayati*)。而(*atha ca*)，諸菩薩摩訶薩，行深般若波羅蜜多，觀一切法都**無所有**，於深法性，其心不驚、不恐、不怖、無疑、無滯、不沈、不沒、亦不迷悶(*nâva-līyate na câsya kāṅkṣāyitatvaṃ vā dhandhāyitatvaṃ vā bhavati*)，如是等事，甚為希有。」

[310a08][12] 爾時(*atha khalu*)，善現(*subhūtiḥ sthaviraḥ*)語帝釋言(*śakran devānām indram etad avocat*)：「憍尸迦！如汝所說(*yat tvaṃ kauśikaivaṃ vadasi*)『諸菩薩摩訶薩，行深般若波羅蜜多，觀一切法都**無所有**，於深法性(*gambhīrêyaṃ bhagavan prajñāpāramitā*)，其心不驚、不恐、不怖、無疑、無滯、不沈、不沒、亦不迷悶，如是等事，甚希有(*duṣ-kara-kārakā bodhisattvā mahāsattvā yeṣāṃ gambhīreṣu dharmeṣu na bhavati kāṅkṣāyitatvaṃ vā dhanvāyitatvaṃ vā*)』者。憍尸迦！諸菩薩摩訶薩，行深般若波羅蜜多，觀一切法**本性皆空**，於此空中(*śūnyeṣu kauśika sarva-dharmeṣu*)，都**無所有**，誰・可驚恐，乃至迷悶(*kasyâtra kāṅkṣāyitatvaṃ vā dhanvāyitvaṃ vā bhaviṣyati*)？是故，菩薩，行深般若波羅蜜多，於**深法性**，其心不驚、不恐、不怖、無疑、無滯、不沈、不沒、不迷、不悶，未為希有。」

[310a17] 時(*evam ukte*)，天帝釋(*śakro devānām indraḥ*)白善現言(*subhūti-sthaviram etad avocat*)：「大德所**說**(*yad-yad eva subhūtiḥ sthaviro* ***nir-diśati***)，一切**依空**(*sarvan tac* ***chūnyatām*** *ev'* ***ā-rabhya*** *nir-diśati*)。是故，所言，**常無罣礙**(***na kva-cit sajjati***)。譬如，以箭仰射虛空(*tad-yathā 'pi nāmêṣur antarīkṣe kṣipto*)，若遠、若近，**俱無罣礙**(***na kva-cit sajjati***)。大德所說，亦復如是(*evam eva subhūteḥ sthavirasya dharma-deśanā* ***na kva-cit sajjati***)，誰能於中，而敢抗對。」

---

[11] Cf. Kimura, V, p. 44, line 21.

[12] Cf. Kimura, V, p. 66, line 18; Conze 1975, p. 480.

第二分・實語品・第六十五之一[13]

[310a22] 爾時(*atha khalu*)，天帝釋(*sakro devānām indro*)白佛言(*bhagavantam etad avocat*)：「世尊！我如是說、如是讚、如是記(*kac-cid ahaṃ bhagavann evaṃ bhāṣamāṇa, evam upa-diśann*)，為順世尊實語、法語(*ukta-vādī ca bhagavato dharma-vādī ca*)，於法、隨法・為正記不(*dharmasya cânu-dharmaṃ samyag vy-ā-kurvan vy-ā-karomi*)？」

[310a24] 時，佛告言(*bhagavān āha*)：「憍尸迦！汝如是說、如是讚、如是記(*samyak khalu tvaṃ kauśika evaṃ bhāṣamāṇa, evam upa-diśaṃs*)，諒順世尊實語、法語(*tathāgatasyôkta-vādī ca dharma-vādī ca*)，於法、隨法・誠為正記(*dharmasya cânu-dharmaṃ* (PSP_5:67) *vy-ā-kurvan vy-ā-karoṣi*)。」

[310a26] 時，天帝釋復白佛言(*devêndra āha*)：「希有(*āścaryaṃ*)，世尊(*bhagavan*)！大德善現諸有所說(*yāvad eva subhūteḥ sthavirasya prati-bhāti*)，一切(*sarvan tac*)依空(*chūnyatāṃ caiv' ā-rabhya prati-bhāti*)、無相、無願(*ā-nimittaṃ caivâ-pra-ṇi-hitaṃ caiv' ā-rabhya prati-bhāti*)，亦依四念住(*smṛty-upa-sthānāny ā-rabhya prati-bhāti*)・乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgān ā-rabhya prati-bhāti*)，亦依四靜慮、四無量、四無色定，亦依八解脫・乃至十遍處，亦依苦、集、滅、道聖諦，亦依布施波羅蜜多・乃至般若波羅蜜多，亦依內空(*adhy-ātma-śūnyatāṃ*)・乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatām ā-rabhya prati-bhāti*)，亦依真如・乃至不思議界，亦依菩薩摩訶薩地，亦依一切陀羅尼門、三摩地門，亦依五眼、六神通，亦依如來十力・乃至十八佛不共法，亦依無忘失法、恒住捨性，亦依一切智、道相智、一切相智，亦依一切菩薩摩訶薩行，亦依諸佛無上正等菩提(*yāvad an-ut-tarāṃ samyak-saṃ-bodhim ā-rabhya prati-bhāti*)。」

[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 nôpa-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(*nôpa-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 nôpa-labhate, kaḥ punar vādo ye smṛty-upa-sthānāni bhāvayanti*)・乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgāṃś caiva*)・尚不可得(*nôpa-labhate*)，況(*kaḥ punar vādo*)有修四念住・乃至八聖道支者可得(*ye samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgāṃ 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

[13] Cf. Kimura, V, p. 66; Conze 1975, p. 481.

得。觀內空(*adhy-ātma-śūnyatāṃ*)．乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatān*)．尚不可得(*nôpa-labhate*)，況(*kaḥ punar vādo*)有住內空(*ye 'dhy-ātma-śūnyatāṃ*)．乃至(*yāvad*)無性自性空者可得(*a-bhāva-sva-bhāva-śūnyatāṃ bhāvayanti.*)(*ārya-satyāny eva nôpa-labhate, kaḥ punar vādo ya ārya-satyāni bhāvayanti, a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr nôpa-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(*śūnyatâ-nimittâ-pra-ṇi-hitāny eva*)．尚不可得(*nôpa-labhate*)，況(*kaḥ punar vādo*)有修空、無相、無願解脫門者可得(*ye śūnyatâ-nimittâ-pra-ṇi-hitāni bhāvayanti.*)(*dhyāna-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny eva nôpa-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．尚不可得，況有引發五眼、六神通者可得。觀如來十力(*tathāgata balāny eva nôpa-labhate, kaḥ punar vādo ye balāni bhāvayanti*)．乃至(*vaiśāradyāny eva nôpa-labhate, kaḥ punar vādo ye vaiśāradyāny abhi-nir-haranti, prati-saṃ-vida eva nôpa-labhate, kaḥ punar vādo ye prati-saṃ-vido 'bhi-nir-haranti, abhi-jñā eva nôpa-labhate, kaḥ punar vādo ye 'bhi-jñāṃ bhāvayanti, mahā-karuṇām eva nôpa-labhate, kaḥ punar vādo ye mahā-karuṇā-vi-hāraṃ bhāvayanti,*)十八佛不共法(*āveṇikān eva buddha-dharmān*)．尚不可得(*nôpa-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(*nôpa-labhate*)，況(*kaḥ punar vādo*)有能證諸佛無上正等菩提者可得(*ye 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyante* (PSP_5:68))。觀一切智智(*sarv'ākāra-jñatām eva*)．尚不可得(*nôpa-labhate*)，況(*kaḥ punar vādo*)有能得一切智智者可得(*ye sarv'ākāra-jñatām anu-pr'āpnuvanti*)。觀正法輪．尚不可得，況有能轉正法輪者可得(*tathāgatatvam eva nôpa-labhate, kaḥ punar vādo yas tathāgato bhavaty. an-ut-pādam eva nôpa-labhate, kaḥ punar vādo ye 'n-ut-pādaṃ sâkṣāt kurvanti*)。觀三十二大士相(*lakṣaṇāny eva nôpa-labhate, kaḥ punar vādo yeṣāṃ lakṣaṇāni kāye bhavanti*)、八十隨好(*anu-vy-añjanāny eva*)．尚不可得(*nôpa-labhate*)，況(*kaḥ punar vādo*)有以此相好莊嚴身者可得(*yeṣām 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*)？

[310c13] 憍尸迦！具壽善現，於一切法，住**遠離住**(*sarva-dharma-**vi-vikta-vi-hārī** kauśika subhūtiḥ*)，住**寂靜住**，住**無所有住**，住**無所得住**(*an-upa-lambha-vi-*

*hārī*)，住**空住**(*śūnyatā-vi-hāry*)，住**無相住**(*ā-nimitta-vi-hāry*)，住**無願住**(*a-pra-ṇi-hita-vi-hārī*)。憍尸迦！具壽善現，於一切法，住如是等．無量**勝住**。,

[310c17] 憍尸迦(*kauśika*)！善現所住無量勝住(*ya eṣa subhūteḥ sthavirasya vi-hāraḥ*)，比．諸菩薩摩訶薩眾．所住般若波羅蜜多．甚深行住(*sa bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato vi-hārasya*)，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一(*sahasra-tamīm api*)，百千分不及一(*śata-sahasra-tamīm api*)．乃至(*kotī-tamīm api koṭī-śata-tamīm api koṭī-sahasra-tamīm api koṭī-śata-sahasra-tamīm api saṃkhyām api kalām api gaṇanām apy upamām apy aupamyam apy upaniśām apy*)鄔波尼殺曇分(*upaniṣadam api*)亦不及一(*nôpaiti*)。

何以故(*tat kasya hetoḥ*)？憍尸迦！(*tathā hi*)除如來住(*tathāgata-vi-hāraṃ sthāpayitvā*)，是諸菩薩摩訶薩眾．所住般若波羅蜜多．甚深行住(*bodhisattvasya mahāsattvasya prajñāpāramitāyāñ carato, yo vi-hāraḥ*)，於諸聲聞、獨覺等住(*sarva-śrāvaka-pratyekabuddhānāṃ ca ye vi-hārās, teṣāṃ vi-hārāṇām*)，為最、為勝、為尊、為高、為妙、為微妙、為上、為無上、無等、無等等(*ayaṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāñ carato, yo vi-hāraḥ, so 'gra ā-khyāyate, śreṣṭha ā-khyāyate, jyeṣṭha ā-khyāyate, vara ā-khyāyate, pra-vara ā-khyāyate, pra-ṇīta ā-khyāyate, ut-tama ā-khyāyate, an-ut-tama ā-khyāyate, nir-ut-tama ā-khyāyate*)。以是故(*tasmāt tarhi*)，憍尸迦(*kauśika*)！若菩薩摩訶薩．欲住**一切有情上**者(*bodhisattvena mahāsattvenâgratāṃ gantu-kāmenânena vi-hāreṇa vi-hartavyaṃ*)，應住**般若波羅蜜多**．甚深行住(*yad-uta prajñāpāramitā-vi-hāreṇa*)。

何以故(*tat kasya hetoḥ*)？(*atra hi*)憍尸迦(*kauśika*)！諸菩薩摩訶薩．住此住中(*prajñāpāramitāyāñ caran, bodhisattvo mahāsattvaḥ*)，超諸聲聞、獨覺等地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)，能速圓滿一切佛法(*buddha-dharmān pari-pūrayati*)，永斷煩惱習氣相續，能疾證得**一切智智**(*sarv'ākāra-jñatām anu-pr'āpsyati*)，(*sarv'ākāra-jñatām anu-pr'āpya,*)得名**如來**(*tathāgato*)**．應**(*'rhan*)**．正等覺**(*samyak-saṃ-buddhaḥ*)，(*sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāno bhaviṣyati,*)能**常利樂一切有情**。」

[311a02] 爾時(*atha khalu*)，眾中(*tasyāṃ parṣadi*)，有無量、無數．三十三天(*devās trayas-triṃśā*)，聞佛所說，踊躍、歡喜，各取天上微妙香花(*māndāravāṇi puṣpāṇi gṛhītvā*)，奉散如來、及苾芻眾(*bhagavantam ava-kiranti smâbhy-ava-kiranti smâbhi-pra-kiranti sma*)。

是時，眾內，六百苾芻(*ṣaṣṭiñ ca bhikṣūṇāṃ śatam*)，從座而起(*ut-sthāy' āsanebhya*)，頂禮佛足，偏覆左肩(*ekâṃśañ cīvaraṃ prâ-vṛtya*)，右膝著地(*dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ prati-ṣṭhāpya*)，曲躬恭敬，合掌向佛(*yena bhagavāṃs tenâñjaliṃ praṇamayām āsuḥ, teṣāṃ ca bhikṣūṇām añjalayaḥ praṇāmitā*)，瞻仰尊顏，目不暫捨。

佛神力故(*buddhânu-bhāvena*)，各於掌中微妙香花．自然盈滿(*māndāravaiḥ puṣpaiḥ pari-pūrṇā abhūvaṃs*)。是苾芻眾(*te ca*)，歡喜、踊躍，得未曾有，各持此

花(*māndāravaiḥ puṣpais*)，而散佛上及諸菩薩。既散花已(*tathāgatam arhantaṃ samyak-saṃ-buddham ava-kiranti smâbhy-ava-kiranti smâbhi-pra-kiranti* (PSP_5:69) *smâva-kiranto 'bhy-ava-kiranto 'bhi-pra-kiranta*)，咸發願言(*evaṃ ca vācam ud-īrayanti sma*)：「我等(*vayaṃ*)(*bhagavann,*)用斯**勝善根**、**力**，願．**常安住**．**甚深般若波羅蜜多**．**微妙行住**(*etena kuśala-mūlenaitenôttamena vi-hāreṇa vihariṣyāmo*)，聲聞、獨覺所不能住(*yatra n' ā-gatiḥ sarva-śrāvaka-pratyekabuddhānām*)，**速趣**．**無上正等菩提**，超諸聲聞、獨覺等地(*iti*)。」

[311a12] 爾時(*atha khalu*)，世尊(*bhagavāṃs*)，知芯芻眾增上意樂．趣大菩提．定不退轉(*tasyā velāyāṃ teṣāṃ bhikṣūṇām adhy-ā-śayaṃ viditvā*)，即便微笑(*smitaṃ praduṣ-karoti sma*)。如．佛常法(*dharmatā khalu punar eṣāṃ buddhānāṃ bhagavatāṃ*)，從其面門，放種種光(*yadā smitaṃ prāduṣ-kurvanti, tadā khalv an-eka-varṇā nānā-varṇā arciṣo bhagavato mukha-dvārān niś-caranti sma*)，青、黃、赤、白、紅、紫、碧綠、金、銀、頗胝(*tad-yathā nīlāḥ pītā lohitā ava-dātā māñjiṣṭhā rajata-varṇās*)，遍照三千大千世界(*tri-sāhasra-mahā-sāhasraṃ loka-dhātum ava-bhāsya*)，其光漸攝(*punar ev' ā-gatya*)，還繞佛身，經三匝已(*buddhān bhagavatas triḥ pra-dakṣiṇī-kṛtya*)，從頂上入(*bhagavato mūrdhany antar-hitāḥ*)。

[311a16] 爾時(*atha khalv*)，慶喜(*āyuṣmān ānanda*)，既覩斯瑞，歡喜、踊躍，即從座起(*ut-thāy' āsanād*)，(*ekâṃśaṃ cīvaraṃ prâ-vṛtya*)禮佛(*dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ prati-ṣṭhāpya*)，合掌(*yena bhagavāṃs tenâñjaliṃ pra-ṇamya*)，白言(*bhagavantam etad avocat*)：「世尊！何因(*ko bhagavan hetuḥ*)、何緣(*kaḥ pratyayaḥ*)，現此微笑(*smitasya prāduṣ-karaṇāya*)？諸佛現笑，非無因(*nâ-hetukan*)、緣(*nâ-pratyayan tathāgatā arhantaḥ samyak-saṃ-buddhāḥ smitaṃ prāduṣ-kurvanti*)。唯願如來哀愍為說。」

[311a19] (*evam ukte*)佛告慶喜(*bhagavān āyuṣmantaṃ ānanadam etad avocat*)：「是芯芻眾(*imāny ānanda ṣaṣṭir bhikṣu-śatāny*)，於未來世(*an-ā-gate 'dhvani*)，星喻劫中(*tārakôpame kalpe*)，當得作佛(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)，同號散花(*ava-kīrṇa-kusuma-nāmānas*)如來(*tathāgatā*)．應(*arhantaḥ*)．正等覺(*samyak-saṃ-buddhā*)．明行圓滿．善逝．世間解．無上丈夫．調御士．天人師．佛．薄伽梵(*bhaviṣyanti*)。彼佛．壽量、所居國土、芯芻弟子，一切皆同(*teṣāṃ khalu punar ānandâva-kīrṇa-kusuma-nāmnāṃ tathāgatānām arhatāṃ samyak-saṃ-buddhānāṃ sama-samo bhikṣu-saṃgho bhaviṣyati, sama-samaṃ buddha-kṣetraṃ bhaviṣyati, sama-samam āyuḥ-pra-māṇaṃ bhaviṣyati*)。是諸如來．應．正等覺，初生、出家、及成佛後，隨所在處，若晝、若夜，常雨．五色微妙音花(*viṃśati-varṣa-sahasraṃ yato yato 'bhi-niṣ-kramiṣyanti. abhi-niṣ-kramya, pra-vrajiṣyanti. pra-vrajitvā, yatra yatra vi-hariṣyanti, tatra tatra pañca-varṇikānāṃ kusumānāṃ kusuma-varṣāṇi pra-varṣiṣyanti*)。以是因緣，故我微笑。是故，慶喜(*tasmāt tarhy, ānanda*)！若菩薩摩訶薩．欲得安住**最勝住**者(*ut-tamena vi-hāreṇa vihartu-kāmena bodhisattvena mahāsattvena*)，當行**般若波羅蜜多**(*prajñāpāramitāyāṃ caritavyaṃ*)。

若菩薩摩訶薩．欲得安住**如來住**者(*tathāgata-vi-hāreṇa vihartu-kāmena bodhisattvena mahāsattvena*)，當行般若波羅蜜多(*prajñāpāramitāyāṃ caritavyam*)。

[311a29] 慶喜！當知．若善男子(*yo hi kaś-cit kula-putro vā*)、善女人等(*kula-duhitā vā*)，精勤修學甚深般若波羅蜜多(*iha gambhīrāyāṃ prajñāpāramitāyāṃ carisyati*)，是善男子、善女人等(*ni-ṣṭhā ten' ānanda kula-putreṇa vā kula-duhitrā vā*)，**先世**，或從人中沒已，還生此處(*evaṃ gantavyā manuṣyebhyo vā 'haṃ cyutvêhôpa-pannas*)；或從覩史多天上沒，來生人中(*tuṣitād vā deva-nikāyā cyutvêhôpa-panna iti*)。彼於先世，或在人間(*manuṣyeṣv iyaṃ gambhīrā prajñāpāramitā vi-stareṇa* (PSP_5:70) *śrutā bhaviṣyati*)，或居天上(*tuṣiteṣu deveṣv*)，由曾**廣聞**甚深般若波羅蜜多故，於**今世**，能勤修學甚深般若波羅蜜多(*iyaṃ gambhīrā prajñāpāramitā vi-stareṇa śrutā bhaviṣyati*)。慶喜！當知．如來**現見**(*tathagata-vy-ava-lokayitās*)：若善男子、善女人等，能勤修學甚深般若波羅蜜多，於身、命、財．無所顧者，定是菩薩摩訶薩也(*te ānanda bodhisattvā mahāsattvā bhaviṣyanti, ya iha gambhīrāyāṃ prajñāpāramitāyāṃ carisyanti*)。

第二分．實語品．第六十五之二[14]

[311b17] 慶喜！當知．若善男子、善女人等(*yaḥ kaś-cid ānandan kula-putro vā kula-duhitā vā*)，愛樂聽聞如是所說甚深般若波羅蜜多(*imāṃ gambhīrāṃ prajñāpāramitāṃ śroṣyaty*)；聞已，受持、讀誦通利、精勤修學(*ud-grahīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati*)、如理思惟(*yoniśaś ca manasi-kariṣyati*)，為菩薩乘諸善男子、善女人等(*bodhisattva-yānikānāṃ vā pudgalānām*)，宣說、開示、教誡、教授(*imāṃ gambhīrāṃ prajñāpāramitām upa-dekṣyaty anu-śāsiṣyati*)，當知．彼人，曾於**過去**，親從諸佛．聞說如是甚深般若波羅蜜多(*ni-ṣṭhā ten' ānanda kula-putreṇa vā kula-duhitrā vā 'nu-gantavyā saṃ-mukhaṃ mayā teṣāṃ tathāgatānām arhatāṃ samyak-saṃ-buddhānām antikād iyaṃ gambhīrā prajñāpāramitā śrutā 'bhūt*)；聞已，受持、讀誦通利、精勤修學、如理思惟，亦曾為他宣說、開示、教誡、教授(*ud-grahītā ca dhāritā ca vācitā ca pary-av'āptā câbhūt*)。,

[311b24] 慶喜！當知．是善男子、善女人等，曾於**過去**．無量佛所．種諸善根故，於**今生**，能辦斯事(*teṣu ca tathāgateṣv arhatsu samyak-saṃ-buddheṣu kuśala-mūlam ava-ropitam abhūt*)。是善男子、善女人等，應作是念：『我**先**不從聲聞、獨覺．聞說如是甚深般若波羅蜜多(*na śrāvakāṇām antike kuśala-mūlam ava-ropitaṃ, nâpi śrāvakāṇām antikād iyaṃ gambhīrā prajñāpāramitā śrutvêti*)；定從如來．應．正等覺．**聞**說如是甚深般若波羅蜜多。我**先**不於聲聞、獨覺．種諸善根；定於如來．應．正等覺．**種諸善根**。由是因緣，今得聞此甚深般若波羅蜜多，愛樂、受持、讀誦通利、精勤修學、如理思惟、廣為他說，能無厭倦。』

[311c03] 慶喜！當知．若善男子、善女人等(*yaḥ kaś-cid ānanda kula-putro vā kula-duhitā vā*)，**愛樂聽**聞甚深般若波羅蜜多；聞已，受持、讀誦通利、精勤修學、

[14] Cf. Kimura, V, p. 69; Conze 1975, p. 483.

如理思惟，若義、若文、若法、若意、若毘奈耶．**皆能通達**(*imāṃ gambhīrāṃ prajñāpāramitām ud-grahīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati, arthataś ca dharmataś ca vi-nayataś cânu-gamiṣyati*)，是善男子、善女人等(*niṣṭhânanda tena kula-putreṇa vā kula-duhitrā vā*)，則為**現見**一切如來．應．正等覺(*'nu-gantavyā* ***saṃ-mukhī-bhūto*** *'haṃ tathāgatānām arhatāṃ samyak-saṃ-buddhānām iti*)。

[311c08] 慶喜！當知．若善男子、善女人等(*yaḥ kaś-cid ānanda kula-putro vā kula-duhitā vā*)，聞說般若波羅蜜多甚深義趣(*imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ śrutvā*)，生淨信解，不毀、不謗，不可沮壞(*na prati-krokṣyati, na prati-vahiṣyati, pra-sādaṃ prati-lapsyate*)，是善男子、善女人等，**已曾供養**無量諸佛(*pūrva-jina-kṛtâdhi-kāraḥ*)，於諸佛所．發弘誓願，殖多善根，亦為無量真善知識之所攝受(*sa ānanda kula-putro vā kula-duhitā vā veditavyaḥ, ava-ropita-kuśala-mūlaḥ, kalyāṇa-mitra-pari-gṛhītaḥ*)。

[311c13] 慶喜！當知(*kiṃ câpy ānanda*)．若善男子(*yena kula-putreṇa vā*)、善女人等(*kula-duhitrā vā*)，能於如來．應．正等覺勝福田所(*tathāgatasyârhataḥ samyak-saṃ-buddhasyântike*)．種諸善根(*kuśala-mūlam ava-ropitaṃ*)，雖定當得．或聲聞果(*sa na tad vi-saṃ-vādayiṣyati śrāvakatvāya vā*)、或獨覺果(*pratyekabuddhatvāya vā*)、或如來果。而證**無上正等菩提**，要於**般若波羅蜜多**甚深義趣．善達無礙(*api tu khalu punar ānanda su-prati-saṃ-viditena bodhisattvena mahāsattvena bhavitavyaṃ*)，**修行**布施波羅蜜多(*dāna-pāramitāyāṃ caratā*)．乃至(*śīla-pāramitāyāṃ caratā, kṣānti-pāramitāyāṃ caratā, vīrya-pāramitāyāṃ caratā, dhyāna-pāramitāyāṃ caratā,*)般若波羅蜜多(*prajñāpāramitāyāṃ caratā*)，**安住**內空．乃至無性自性空(*sarva-śūnyatāsu*)，安住真如．乃至不思議界，安住苦、集、滅、道聖諦，修行四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣv, ārya-satyeṣv*)，修行四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattiṣu*)，修行八解脫．乃至十遍處(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣv*)，修行空、無相、無願解脫門，修行極喜地．乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通(*abhi-jñāsu*)，修行如來十力．乃至(*daśa-bala-vaiśāradya-prati-saṃ-vitsv*)十八佛不共法(*āveṇika-buddha-dharmeṣu caratā*)，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智(*sarv'ākāra-jñatāyāṃ caratā*)，**令得圓滿**。

[311c26] 慶喜！當知．若菩薩摩訶薩．能於般若波羅蜜多甚深義趣．善達無礙(*su-prati-saṃ-vidito hy* (PSP_5:71) *ānanda bodhisattvo mahāsattvo*)，修行布施(*dāna-pāramitāyāñ caran*)、淨戒(*śīla-pāramitāyāṃ caran*)、安忍(*kṣānti-pāramitāyāṃ caran*)、精進(*vīrya-pāramitāyāṃ caran*)、靜慮(*dhyāna-pāramitāyāṃ caran*)、般若波羅蜜多(*prajñāpāramitāyāṃ caran*)．令得圓滿。如是．乃至修行一切智、道相智、一切相智．令得圓滿。是菩薩摩訶薩，若住聲聞或獨覺地．不證無上正等菩提，無有是處(*na śrāvakatvāya vā, na pratyekabuddhatvāya vā sthāsyati*)。是故，菩薩摩訶薩眾．欲證**無上正等菩提**，應於**般若波羅蜜多**甚深義趣．善達無礙，修行布施、

淨戒、安忍、精進、靜慮、般若波羅蜜多．令速圓滿。如是．乃至修行一切智、道相智、一切相智．令速圓滿。

是故(*tasmāt tarhy*)，慶喜！我以般若波羅蜜多．**付囑**於汝(*ānand**ânu-parīndāmi** ta imām gambhīrām prajñāpāramitām*)。應正受持、讀誦通利、無令忘失。

[312a09] 慶喜！當知(*sacet punas tvaṃ ānanda*)．除．**此般若波羅蜜多甚深經典**(*yo mayā dharmo deśitaḥ sthāpitvā **prajñāpāramitāṃ***)，受持．所餘．我所說法(*sarvântāṃ dharma-deśanām ud-gṛhya, pary-av'āpya*)，設有忘失(*punar eva nāśayeḥ, punar evôt-sṛjer*)，其罪尚輕(*na me tvam ānanda tāvatā apa-rāddhaḥ syāḥ*)。若**於般若波羅蜜多甚深經典**(*sacet tvam ānand**êmāṃ gambhīrāṃ prajñāpāramitām***)，不善受持，下至一句．有所忘失(*ud-gṛhya pary-av'āpya eka-padam api nāśayer ut-sṛjes*)，其罪甚重(*tāvatā me tvaṃ ānandâpa-rāddhaḥ syāḥ*)。慶喜！當知．若於般若波羅蜜多甚深經典，下至一句．能善受持、不忘失者，獲福無量。若於般若波羅蜜多甚深經典(*sacet tvaṃ ānandêmāṃ gambhīrāṃ prajñāpāramitām*)，不善受持，下至一句．有忘失者(*ud-gṛhya pary-av'āpya, dve padam api punar eva nāśayeḥ punar evôt-sṛjes*)，所獲重罪，量．同前福(*tāvatā me tvaṃ ānandâpa-rāddhaḥ syāḥ*)。

是故，慶喜！我以般若波羅蜜多甚深經典．慇懃付汝(*tasmāt tarhy ānandânu-parīndāmi te tathêmāṃ gambhīrāṃ prajñāpāramitāṃ paṭheyam*)，當正受持、讀誦通利、如理思惟、廣為他說、分別開示(*ud-grahītavyā dhārayitavyā vācayitavyā pary-av'āptavyā pra-vartayitavyā yoniśaś ca manasi-kartavyā bhavet*)，**令聽受者．究竟解了文、義、意趣**，復能為他．**如理演說**(*tvayā ca su-vy-aktena su-pari-gṛhītenâkṣara-pada-vyañjanena su-nir-uktā ca su-pari-gṛhītā ca kartavyā*)。

[312a20] 慶喜！當知．若善男子(*yaḥ kaś-cid ānanda kula-putro vā*)、善女人等(*kula-duhitā vā*)，於此**般若波羅蜜多**甚深經典(*imāṃ gambhīrāṃ prajñāpāramitām*)，受持、讀誦、究竟通利、如理思惟、廣為他說(*ud-gṛhīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati pra-vartayiṣyati yoniśaś ca manasi-kariṣyati*)，(*tena kula-putreṇa vā kula-duhitrā vā*)則為受持、攝取．過去、未來、現在一切如來．應．正等覺所證**無上正等菩提**(*'tîtân-ā-gata-praty-ut-pannānāṃ buddhānāṃ bhagavatāṃ bodhir anu-pari-gṛhītā bhaviṣyati*)。

[312a24] 慶喜！當知．若善男子、善女人等，起殷淨心，現於我所(*yo hy ānanda tarhi māṃ saṃ-mukhī-bhūtaḥ kula-putro vā kula-duhitā vā sat-kuryād guru-kuryāt mānayet pūjayet*)，欲以種種上妙花、鬘、塗、散等香、衣服、瓔珞、寶幢、幡、蓋、伎樂、燈明，供養、恭敬、尊重、讚歎．無厭倦者(*puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchatra-dhvaja-patākābhis*)，當於般若波羅蜜多甚深經典(*tenêyaṃ gambhīrā prajñāpāramitā*)，至心聽聞、受持、讀誦、究竟通利、如理思惟、廣為他說，或復書寫，眾寶莊嚴(*ud-gṛhītavyā dhārayitavyā vācayitavyā pary-av'āptavyā pra-vartayitavyā yoniśaś ca manasi-kartavyā sat-kartavyā guru-kartavyā mānayitavyā pūjayitavyā*)，常以種種上妙花、鬘、塗、散等香、衣服、瓔

珞、寶幢、幡、蓋、伎樂、燈明，供養、恭敬、尊重、讚歎．無得懈怠(*puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchatra-dhvaja-patākābhiḥ*)。

[312b03] 慶喜！當知．若善男子、善女人等，供養、恭敬、尊重、讚歎**甚深般若波羅蜜多**(*prajñāpāramitāṃ sat-kurvan tu guru-kurvan mānayan pūjayan*)，則為供養、恭敬、尊重、讚歎於我(*tena pūjito bhavāmi*)，亦為供養、恭敬、尊重、讚歎現在十方世界一切如來．應．正等覺．現說法者，及為供養、恭敬、尊重、讚歎過去、未來諸佛(*atîtân-ā-gata-praty-ut-pannāś ca buddhā bhagavantaḥ pūjitā bhavanti*)。

[312b08] 慶喜！當知．若善男子(*yaḥ kaś-cid ānanda kula-putro vā*)、善女人等(*kula-duhitā vā*)，聞說如是甚深般若波羅蜜多(*imāṃ gambhīrāṃ prajñāpāramitāṃ bhāṣyamāṇāṃ śrutvā*)，起淨信心，恭敬、愛樂(*gauravaṃ ca prema ca pra-sādaṃ* (PSP_5:72) *côt-pādayiṣyati*)，即於過去、未來、現在一切如來．應．正等覺所證無上正等菩提(*atîtân-ā-gata-praty-ut-pannānāṃ buddhānāṃ bhagavatām antike*)，以淨信心，恭敬、愛樂(*tena gauravañ ca prema ca pra-sādaś côt-pādito bhaviṣyati*)。

[312b11] 慶喜！若汝恭敬、愛樂於我、不捨於我(*yathā te 'ham ānanda priyaś ca mana-āpaś câ-pari-tyaktaś ca*)，亦當勇勵倍加恭敬、愛樂、不捨甚深般若波羅蜜多(*tathêyaṃ gambhīrā prajñāpāramitā priyā mana-āpā '-pari-tyaktā bhavatu*)，下至一句．勿令忘失(*yathā eka-padam api ta ito gambhīrāyā prajñāpāramitāyā na nāśayitavyaṃ*)。

[312b14] 慶喜！我說如是甚深般若波羅蜜多付囑因緣，雖有無量(*bahv api te 'ham ānanda bhāṣe prajñāpāramitāyā parīndanām ā-rabhya*)，舉要而言(*saṃ-kṣipten'*)(*ānanda,*)：如．我，既是汝等**大師**(*yādṛśas te 'ham **śāstā***)；甚深般若波羅蜜多，當知亦是汝等**大師**(*tādṛśī te prajñāpāramitā **śāstā***)。汝等天、人．敬重於我，亦當敬重甚深般若波羅蜜多。是故，慶喜(*tasmāt tarhy, ānanda*)！我以無量方便善巧，付汝般若波羅蜜多甚深經典(*prajñāpāramitā yā a-pra-māṇāni parīndanāni, ahaṃ ca te ānandêmāṃ gambhīrāṃ prajñāpāramitām anu-parīndāmi*)。汝當受持，勿令忘失。我，今，以此甚深般若波羅蜜多，對諸天、人、阿素洛等．無量大眾(*tasmāt tarhy ānanda sa-deva-mānuṣâsurasya lokasy'*)，付囑於汝。

[312b21] 慶喜！我今誠言告汝(*ārocayāmi*)：諸有淨信，欲不捨佛、欲不捨法、欲不捨僧(*yasyâ-pari-tyakto buddho '-pari-tyakto dharmo '-pari-tyaktaḥ saṃgho*)，復欲不捨過去、未來、現在諸佛所證無上正等菩提(*'-pari-tyaktā atîtân-ā-gata-praty-ut-pannā buddhā bhagavanto '-pari-tyaktā 'n-ut-tarā samyak-saṃ-bodhis*)，必應不捨**甚深般若波羅蜜多**(*tasyêyaṃ gambhīrā prajñāpāramitā '-pari-tyaktā bhavatu*)。如是名為．我等諸佛．教誡、教授諸弟子法(*iyam asmākam anu-śāsanī*)。

[312b26] 慶喜！當知．若善男子(*yaḥ kaś-cid ānanda kula-putro vā*)、善女人等(*kula-duhitā vā*)，愛樂聽聞甚深般若波羅蜜多，受持、讀誦、究竟通利、如理思惟(*imāṃ gambhīrāṃ prajñāpāramitām ud-gṛhīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati pra-vartayiṣyati yoniśaś ca manasi-kariṣyati*)，以無量門．廣為他說

(*pareṣāñ cêmānṃ gambhīrāṃ prajñāpāramitām an-eka-pary-āyeṇa vi-stareṇ'ā-khyāsyati*)，分別開示、施設安立，令其解了．精勤修學(*deśayiṣyati pra-jñāpayiṣyati pra-sthāpayiṣyati vi-variṣyati vi-bhajiṣyaty ut-tānī-kariṣyati saṃ-pra-kāśayiṣyati*)，是善男子(*sa khalu punar ānanda kula-putro vā*)、善女人等(*kula-duhitā vā*)，速(*kṣipram*)
5 證無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)，能近．圓滿一切智智(*abhy-ā-sannaś ca bhaviṣyati sarv'ākāra-jñatāyāḥ*)。何以故(*tat kasya hetoḥ*)？慶喜！**一切如來．應．正等覺．所得無上正等菩提，皆依如是甚深般若波羅蜜多．而得生**故(*prajñāpāramitā nir-jātā hy ānanda buddhānāṃ bhagavatām an-ut-tarā samyak-saṃ-bodhiḥ*)。

10 [312c04] 慶喜！當知．過去(*ye 'pi te ānandâbhūvann atîte 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās teṣām apy ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā nir-jātaivân-ut-tarā samyak-saṃ-bodhiḥ*)、未來(*ye 'pi te bhaviṣyanty an-ā-gate 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās teṣām apy ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā nir-jātaivân-ut-tarā samyak-saṃ-bodhiḥ*)、
15 現在諸佛，皆依如是**甚深般若波羅蜜多**，出生**無上正等菩提**(*ye 'pi te ānandaitarhi pūrvasyān diśi dakṣiṇasyāṃ paścimāyām ut-tarasyām adha ūrdhvaṃ vi-dikṣu daśa-dig-loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃ-buddhās tiṣṭhanti dhriyante yāpayanti dharmañ ca deśayanti, teṣām apy ānanda buddhānāṃ bhagavatāṃ prajñāpāramitā nir-jātaivân-ut-tarā samyak-saṃ-bodhiḥ*)。是故，慶喜(*tasmāt tarhy*
20 *ānanda,* (PSP_5:73))！若菩薩摩訶薩．欲得無上正等菩提，當勤精進修學如是甚深般若波羅蜜多(*bodhisattvena mahāsattvenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bodhu-kāmena iha prajñāpāramitāyāṃ śikṣitavyam*)。

何以故(*tat kasya hetoḥ*)？慶喜！**甚深般若波羅蜜多**，是**諸菩薩摩訶薩．母**，生．諸菩薩摩訶薩故(*eṣā hy ānanda bodhisattvānāṃ mahāsattvānāṃ mātā-janayitrī*
25 *yad-uta prajñāpāramitā*)。

[312c10] 慶喜！當知．若菩薩摩訶薩．精勤修學布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(*ye ke-cid ānanda bodhisattvā mahāsattvāḥ prajñāpāramitāyāṃ śikṣiṣyante*)，速證無上正等菩提(*sarve te nir-yāsyanty an-ut-tarāyāṃ samyak-saṃ-bodhau*)。是故(*tasmāt tarhy*)，慶喜！我以此六波羅蜜多。更付囑汝(*ānandêmāṃ*
30 *prajñāpāramitāṃ bhūyasyā mātrayā 'nu-parīndāmi*)。當正受持，勿令忘失。

所以者何(*tat kasya hetoḥ*)？如是**六種波羅蜜多**，是**諸如來．應．正等覺無盡法藏**(*eṣā hy ānanda tathāgatānām arhatāṃ samyak-saṃ-buddhānāṃ dharma-kośaḥ, a-kṣayo hy eṣa kośo yad-uta prajñāpāramitā-kośaḥ*)。一切佛法，從此生故。

[312c16] 慶喜！當知．現在(*ye 'pi te ānanda pūrvasyāṃ diśi dakṣiṇasyāṃ*
35 *paścimāyām ut-tarasyām adha ūrdhvaṃ vi-dikṣu daśa-dig-loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃ-buddhās tiṣṭhanti dhriyante yāpayanti dharmañ ca deśayanti te 'py ānanda buddhā bhagavanta ita eva **prajñāpāramitā-kośād** deśayanti*)、過去(*ye 'pi te ānandâtîte 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhā abhūvaṃs te 'py*

*asyām eva prajñāpāramitāyāṃ śikṣitvā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhā dharman deśitavantaḥ*)、未來諸佛．所說法要，皆是六種波羅蜜多．**無盡法藏**．之所流出(*ye 'pi te ānanda bhaviṣyanty an-ā-gate 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās te 'py asyām eva prajñāpāramitāyāṃ śikṣitvā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante dharmañ ca deśayiṣyanti*)。

慶喜！當知．現在、過去、未來諸佛，皆依六種波羅蜜多．無盡法藏，精勤修學，證得無上正等菩提。

慶喜！當知．現在、過去、未來諸佛．聲聞僧眾(*ye 'pi te ānandâtîtân-ā-gata-praty-ut-pannānāṃ buddhānāṃ bhagavatāṃ śrāvakāḥ*)，皆依六種波羅蜜多．無盡法藏，精勤修學(*sarve te ihaiva prajñāpāramitāyāṃ śikṣitvā*)，於無餘依妙涅槃界，而般涅槃(*pari-nir-vṛtāś ca pari-nir-vānti ca pari-nir-vāsyanti ca*)。

[312c23] 復次，慶喜！假使汝等，為聲聞乘補特伽羅．說聲聞法(*sacet tvam ānanda śrāvaka-yānikānāṃ pudgalānāṃ śrāvaka-bhūmim ā-rabhya, dharman deśayes*)，由此法故(*tayā ca dharma-deśanayā*)，三千大千世界有情(*ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās*)．一切皆證阿羅漢果(*te sarve 'rhattvaṃ sâkṣāt-kuryur*)，猶未．為我．作．**佛弟子所應作事**(*adyâpi tvayā mama śrāvakeṇa śrāvaka-kṛtyan na kṛtaṃ syāt*)。汝等，若能為菩薩乘補特伽羅．宣說一句**甚深般若波羅蜜多相應之法**(*sacet me tvam ānanda bodhisattvasya mahāsattvasya ekam api prajñāpāramitā prati-saṃ-yuktaṃ padaṃ deśayeḥ pra-kāśayer*)，即名．為我．作．**佛弟子所應作事**；我於此事，深生隨喜(*evam ahaṃ tvayā śrāvakenâbhi-rādhito bhaveyaṃ, śrāvakeṇa śrāvaka-kṛtyaṃ kṛtaṃ syāt*)，勝於．汝等教化三千大千世界一切有情．皆令證得阿羅漢果。

[313a01] 復次，慶喜！假使三千大千世界一切有情，由他教力(*tayā ca pūrvikayā dharma-deśanayā ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās*)，非前非後．皆得人身，俱時．證得阿羅漢果(*te sarve '-pūrvâ-caramaṃ mānuṣyakam ātma-bhāvaṃ prati-labheran mānuṣyakam ātma-bhāvaṃ prati-labhyârhattvaṃ sâkṣāt-kuryus*)。是．諸阿羅漢(*teṣāñ cârhatāṃ*)．所有殊勝．施性福業事(*yad dāna-mayaṃ puṇya-kriyā-vastu*)、戒性福業事(*śīla-mayaṃ puṇya-kriyā-vastu*)、修性福業事(*bhāvanā-mayaṃ puṇya-kriyā-vastu* (PSP_5:74))，於意云何(*tat kiṃ manyase*)，(*tvam ānandâpi nu*)彼福業事(*tat puṇya-kriyā-vastu*)，寧為多不(*bahu*)？」

[313a05] 慶喜白言(*ānanda āha*)：「甚多(*bahu*)。世尊(*bhagavan*)！彼福業事．無量、無數(*bahu*)。(*su-gata.*)」

[313a06] 佛告慶喜(*bhagavān āha*)：「若有聲聞弟子，能為菩薩摩訶薩．宣說**般若波羅蜜多相應之法**，經一日夜．所獲福聚，甚多於彼(*ataḥ sa ānanda bahu-taraṃ puṇyaṃ pra-savet, yaḥ śrāvaka-yānikaḥ pudgalo bodhisattvasya mahāsattvasya prajñāpāramitā-prati-saṃ-yuktan dharman deśayed antaśa eka-divasam api*)。

慶喜！當知．置一日夜，但經一日；復置一日(*tiṣṭhatv ānanda eka-divasaṃ*)，但經半日(*saced yāvad ardha-divasam api*)；復置半日(*tiṣṭhatv ardha-divasaṃ*)，但

經一時(*yāvat puro-bhaktam api*)；復置一時(*tiṣṭhatv ānanda puro-bhaktaṃ*)，但經食頃(*saced yāvan nālikântaraṃ*)；復置食頃，但經須臾(*saced yāvat kṣaṇaṃ vā*)；復置須臾，但經俄爾(*yāval lavaṃ vā*)；復置俄爾(*tiṣṭhatv ānanda lavam*)，但瞬息間(*antaśo nimeṣa-mātram api*)，是聲聞人，能為菩薩摩訶薩眾，宣說**般若波羅蜜多相應之法**，所獲福聚，甚多於前(*ayaṃ ānanda tato bahu-taraṃ puṇyaṃ pra-savet*)。

何以故？此聲聞人所獲福聚，超過一切聲聞、獨覺諸功德故(*yaḥ śrāvaka-yānikaḥ pudgalo bodhisattvasya mahāsattvasya prajñāpāramitā-prati-saṃ-yuktan dharman deśayet, sa sarva-śrāvaka-yānikānāṃ sarva-pratyekabuddha-yānikānāṃ pudgalānāṃ kuśala-mūlam abhi-bhavati*)。

[313a16] 復次，慶喜！若菩薩摩訶薩，為聲聞乘補特伽羅，宣說種種聲聞乘法，假使三千大千世界一切有情．由此法故，悉皆證得阿羅漢果，皆具種種殊勝功德，於意云何，是菩薩摩訶薩，由此因緣．所獲福聚，寧為多不？」

[313a20] 慶喜白言：「甚多。世尊！是菩薩摩訶薩，所獲福聚，無量、無邊。」

[313a22] 佛告慶喜：「若菩薩摩訶薩(*saced ānanda bodhisattvo mahāsattvo*)，為聲聞乘、或獨覺乘、或無上乘．諸善男子、善女人等(*bodhisattva-yānikānāṃ pudgalānāṃ*)，宣說**般若波羅蜜多相應之法**(*prajñāpāramitā-prati-saṃ-yuktaṃ dharman deśayed*)，經一日夜．所獲福聚，甚多於前。慶喜！當知．置一日夜，但經一日(*antaśa eka-divasam apy*)；復置一日，但經半日(*ardha-divasam api*)；復置半日，但經一時(*puro-bhaktam api*)；復置一時，但經食頃(*nālikântaraṃ vā*)；復置食頃，但經須臾(*kṣaṇaṃ vā*)；復置須臾，但經俄爾(*lavaṃ vā*)；復置俄爾，但瞬息間(*nimeṣa-mātram api*)，是菩薩摩訶薩(*ayam ānanda bodhisattvo mahāsattvaḥ*)，能為三乘．諸善男子、善女人等，宣說**般若波羅蜜多相應之法**，所獲福聚，甚多於前．無量、無數(*sarva-śrāvaka-pratyekabuddha-yānikānāṃ kula-putrāṇāṃ kula-duhitṛṇāṃ kuśala-mūlam abhi-bhavati*)。

何以故？甚深般若波羅蜜多相應**法施**，超過一切聲聞、獨覺相應**法施**．及彼二乘諸功德故。

所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，**自求．無上正等菩提**(*tathā hi sa ātmanā cân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmaḥ*)，**亦以大乘相應之法，示現、教導、讚勵、慶喜他諸有情，令於無上正等菩提．得不退轉**(*parāṃś cân-ut-tarāyai samyak-saṃ-bodhaye saṃ-pra-harṣayati sam-ut-tejayati sam-ā-dāpayati ni-veśayati prati-ṣṭhāpayati*)。

[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 caraṅ*)，**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-pādêndriya-bala-bodhy-aṅgeṣu carann*)，亦教他修四念住．乃至八聖道支；**自住**內空(*adhy-ātma-śūnyatāyāṃ caran*)．乃至(*bahirdhā-śūnyatāyāṃ caran yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ*

*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-satyeṣu 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(*śūnyatâ-nimittâ-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-vardhamāno*)。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 nêdaṃ sthānaṃ vidyate*)。」

[313c06] 爾時，<u>如來</u>，四眾圍繞，讚說般若波羅蜜多(*asyāṃ khalu punaḥ prajñāpāramitāyāṃ bhāṣyamāṇāyāṃ*)，付囑<u>慶喜</u>，令受持已。復於一切天、龍、藥叉．廣說乃至人．非人等．大眾會前(*catasraḥ pariṣado deva-manuṣya-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahôragāś ca saṃ-ni-patitāḥ saṃ-ni-ṣanṇā abhūvan.* (PSP_5:75) *atha khalu bhagavāṃś catasṛṇāṃ parṣadāṃ puratas*)，現神通力(*tathā-rūpam ṛddhy-abhi-saṃs-kāram abhi-saṃs-kṛtavān yathā-rūpeṇa*)，令眾皆見<u>不動如來</u>(*ṛddhy-abhi-saṃs-kāreṇâbhi-saṃs-kṛtenâ-kṣobhyam tathāgatam arhantam samyak-saṃ-buddhaṃ paśyanti sma*)，<u>聲聞</u>、菩薩．前後圍繞(*bhikṣu-saṃgha-pari-vṛtaṃ bodhisattva-gaṇa-puras-kṛtaṃ dharmaṃ*)，為如海眾．宣說妙法(*deśayantaṃ sāgarôpamāyāṃ parṣady*)，及見<u>彼土</u>嚴淨之相。其(<u>*aksobhyāyām*</u>)<u>聲聞僧</u>，皆阿羅漢(*sarvair arhadbhiḥ*)，諸漏已盡(*kṣīṇ'āsravair*)，無復煩惱(*niḥ-kleśair*)，得真自在(*vaśī-bhūtaiḥ*)，心善解脫(*su-vi-mukta-cittaiḥ*)，慧善解脫(*su-vi-mukta-prajñair*)，如調慧馬(*ā-jāneyair*)，亦如大龍(*mahā-nāgaiḥ*)，已作所作(*kṛta-kṛtyaiḥ*)，已辦所辦(*kṛta-karaṇīyair*)，棄諸重擔(*apa-hṛta-bhārair*)，逮得己利(*anu-pr'āpta-svakârthaiḥ*)，盡諸有結(*pari-kṣīṇa-bhava-saṃ-yojanaiḥ*)，正知解脫(*samyag-ājñā-su-vi-mukta-cittaiḥ*)，至心自在第一究竟(*sarva-ceto-vaśi-parama-pārami-pr'āptair*)。其<u>菩薩僧</u>(*bodhisattva-yānikaiś ca*)，一切皆是眾望所識，得陀羅尼，獲無礙辯，功德智慧猶如大海(*pudgalaiḥ*)。

於是(*atha khalu*)，<u>世尊</u>(*bhagavān*)，攝神通力(*punar eva tam ṛddhy-abhi-saṃs-kāraṃ prati-saṃharati sma*)，令此眾會．天、龍、藥叉．廣說乃至人．非人等(*yena*

*rddhy-abhi-saṃs-kāreṇa prati-saṃhṛtena tāś catasraḥ pariṣado*)，不復見(*na bhūyaḥ paśyanti sma*)彼不動如來(*tam aksobhyam tathāgatam arhantām samyak-sam-buddham*)、聲聞(*śrāvaka-yānikā vā*)、(*pratyekabuddha-yānikā vā*)菩薩(*bodhisattva-yānikā vā*)、及餘大眾(*pudgalās*)、并彼佛土嚴淨之相(*tañ ca buddha-kṣetram*)。彼佛(*akṣobhyasya tathāgatasyârhataḥ samyak-sam-buddhasya na bhūyaḥ paśyanti sma*)、眾會(*sa buddha-pra-mukho bhikṣu-saṃgho*)、及嚴淨土，皆非此土眼根所對(*na bhūyaś cakṣur-indriyasyâva-bhāsam ā-gacchati*)。所以者何(*tat kasya hetoḥ*)？佛攝神力(*prati-saṃhṛto hi bhagavatā tathāgatena sa ṛddhy-abhi-saṃs-kāras*)，於彼遠境．無見緣．故(*tena bhūyo na paśyati sma*)。

[313c21] 爾時(*atha khalu*)，佛告具壽慶喜(*bhagavān āyuṣmantaṃ ānandam āmantrayate sma*)：「不動如來．應．正等覺、國土、眾會，汝更見不(*evaṃ hy ānanda sarva-dharmāś cakṣuṣo n' ābhāsam ā-gacchanti, na dharmo dharmasy' ābhāsam ā-gacchati, na dharmo dharmaṃ paśyati, na dharmo dharmaṃ jānāti*)？」

[313c22] 慶喜對曰：「我不復見。彼事，**非此眼所行**故。」

[313c23] 佛告慶喜：「如(*yathā punar eva*)．彼如來(*so 'ksobhyas tathāgato 'rhan samyak-sam-buddhas*)、眾會(*te ca śrāvakās, te ca bodhisattva-yānikāḥ kula-putrās*)、國土(*tac ca buddha-kṣetraṃ*)，非．此土眼所行境界(*cakṣuṣo n' ābhāsam ā-gacchanti*)；當知．諸法．亦復如是(*evaṃ hy ānanda sarva-dharmāś*)，**非．眼根等所行境界**(*cakṣuṣo n' ābhāsam ā-gacchanti*)。

法**不行法**(*na dharmo dharmasy' ābhāsam ā-gacchati*)，法**不見法**(*na dharmo dharmaṃ paśyati*)，法**不知法**(*na dharmo dharmaṃ jānāti*)，法**不證法**。

[313c26] 慶喜！當知．一切法性，無．能行者，無．能見者，無．能知者(*sarva-dharmā hy ānandâ-jānakā a-paśyakā*)，無．能證者，無．動、無．作(*a-kriyā-sam-arthāḥ*)。

所以者何(*tat kasya hetoḥ*)？以一切法．皆如虛空，無有．作用(*nir-īhakā a-grāhyā ānanda sarva-dharmā a-grāhyā*)；能取、所取性遠離故(*nir-īhakatayā*)。

以一切法．**不可思議**(*a-cintyāḥ sarva-dharmā*)，能、所思議性遠離故(*māyā-puruṣôpamā*)。

以一切法．皆**如幻**．等，眾緣和合．相似有故。

以一切法．無作、受者，妄現似有，無．**堅實**故(*a-vedakā hy ānanda sarva-dharmā **a-sāratām** up'ādāya*)。

慶喜！當知．若菩薩摩訶薩，能如是行(*evañ carann ānanda bodhisattvo mahāsattvaś*)，能如是見，能如是知，能如是證，是行般若波羅蜜多(*carati prajñāpāramitāyān*)，亦不**執着**此諸法相(*na kaṃ-cid dharmam abhi-ni-viśate*)。

慶喜！當知．若菩薩摩訶薩．如是學時(*evaṃ śikṣamāṇa ānanda bodhisattvo mahāsattvaś*)，是學般若波羅蜜多(*carati prajñāpāramitāyān na kaṃ-cid dharmam abhi-ni-viśate*)。

[314a08] 慶喜！當知．若菩薩摩訶薩，欲得**一切波羅蜜多**速疾圓滿(*evaṃ* (PSP_5:76) *śikṣamāṇa ānanda bodhisattvo mahāsattvaḥ śikṣate prajñāpāramitayāṃ sarva-pāramitā 'nu-pr'āptu-kāmena bodhisattvena mahāsattvena*)，應學**般若波羅蜜多**(*prajñāpāramitāyāṃ śikṣitavyam*)。

所以者何？如是學者，於諸學中，為最、為勝、為尊、為高、為妙、為微妙、為上、為無上、無等、無等等(*eṣā hi śikṣā yā 'grâ-khyāyate jyeṣṭhâ-khyāyate śreṣṭhâ-khyāyate varâ-khyāyate pra-varâ-khyāyate pra-ṇītâ-khyāyate ut-tamâ-khyāyate 'n-ut-tamâ-khyāyate nir-ut-tamâ-khyāyate*)；利益、安樂．一切有情(*sarva-loka-hitā sarva-loka-sukhā*)，無依怙者．為作依怙(*a-nāthānāṃ nātha-karī)*，無歸依者．為作歸依，無投趣者．為作投趣，無舍宅者．為作舍宅，無救護者．為作救護；諸佛世尊開許、稱讚(*buddhânu-jñātā buddha-pra-śastā*)，修學般若波羅蜜多。

[314a15] 慶喜！當知．若諸菩薩摩訶薩眾、及諸如來．應．正等覺，住．此學中(*yatra sthitvā, tathāgatā arhantaḥ samyak-saṃ-buddhā*)，能以右手，若．右足指，舉取三千大千世界，擲置他方(*imaṃ tri-sāhasra-mahā-sāhasra-loka-dhātuṃ dakṣiṇena pāṇinôt-kṣipya*)，或還本處(*punar eva ni-kṣipeyur*)。其中有情不知、不覺、無損、無怖(*na ca teṣām evaṃ bhavati: ut-kṣipto vā 'yaṃ tri-sāhasra-mahā-sāhasra-loka-dhātuḥ ni-kṣipto vêti*)。所以者何(*tat kasya hetoḥ*)？甚深般若波羅蜜多．功德、威力．不思議故(*iyaṃ sânanda prajñāpāramitā-śikṣā*)。

[314a20] 慶喜！當知．過去、未來、現在．諸佛、及諸菩薩摩訶薩眾，學此般若波羅蜜多，於．諸無為、及三世法，悉皆獲得**無礙智**、**見**(*yatra śikṣitvā, buddhānāṃ bhagavatām atîtân-ā-gata-praty-ut-panneṣu dharmeṣu **a-saṅga-jñāna-darśanam** ut-pannaṃ*)。是故，慶喜！我說．學此甚深般若波羅蜜多，於諸學中(*yāvatya ānanda śikṣāḥ sarvāsām ānanda śikṣānām iyaṃ prajñāpāramitā-śikṣā*)，為最、為勝、為尊、為高、為妙、為微妙、為上、為無上、無等、無等等(*'grâ-khyāyate jyeṣṭhâ-khyāyate śreṣṭhâ-khyāyate varâ-khyāyate pra-varâ-khyāyate pra-ṇītâ-khyāyate ut-tamâ-khyāyate 'n-ut-tamâ-khyāyate nir-ut-tamâ-khyāyate*)。

[314a25] 慶喜！當知．諸有欲取甚深般若波羅蜜多．**量**、**邊際**者，如愚癡者．欲取虛空．量及邊際(*ākāśasya ānanda **pra-māṇaṃ** vā **pary-antaṃ** vā ud-gṛhītavyaṃ manyeta yaḥ prajñāpāramitāyāḥ pra-māṇaṃ vā pary-antaṃ vā grahītavyaṃ manyeta*)。何以故(*tat kasya hetoḥ*)？甚深般若波羅蜜多功德，**無量**、**無邊際**故(***a-pra-māṇā*** *hy ānanda prajñāpāramitā*)。

[314a28] 慶喜！當知．我終不說．甚深般若波羅蜜多功德勝利．如．名身等．有量、邊際(*na mayânanda prajñāpāramitāyāḥ pra-māṇam ā-khyātaṃ*)。

所以者何？一切名身、句身、文身，是**有量法**(*nāma-kāya-pada-kāya-vyañjana-kāyā hy ānanda **pra-māṇa-baddhā***)。甚深般若波羅蜜多功德勝利，**非．有量法**(*na prajñāpāramitā **pra-māṇa-baddhā***)。非．諸名身、句身、文身．能量．般若波羅蜜多功德勝利，亦非．般若波羅蜜多功德勝利．是彼所量。」

[314b05] 爾時，慶喜白言(*evam ukte āyuṣmān ānando bhagavantam etad avocat*)：「世尊！何因緣故(*kena kāraṇena bhagavan*)，甚深般若波羅蜜多說為**無量**(*prajñāpāramitā **'-pra-māṇa-baddhā***)？」

[314b06] 佛告慶喜(*bhagavān āha*)：「甚深般若波羅蜜多，性**無盡**故．說為無量(***a-kṣayatvād** ānanda prajñāpāramitā '-pra-māṇa-baddhā*)，性**遠離**故．說為無量(***vi-viktād** ānanda prajñāpāramitā '-pra-māṇa-baddhā*)，性**寂靜**故．說為無量，如．**實際**故．說為無量，如．**虛空**故．說為無量。

慶喜！當知．一切過去、未來、現在．諸佛世尊，皆學**般若波羅蜜多**，究竟圓滿，證得無上正等菩提，為諸有情宣說、開示；而**此般若波羅蜜多**，常**無有盡**(*ye 'pi te ānandâbhūvann atîte 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās, te 'pi buddhā bhagavanta ita eva prajñāpāramitātaḥ pra-bhāvitā **na** ca prajñāpāramitā **kṣīṇā kṣīyate kṣeṣyate**. ye 'pi te ānanda bhaviṣyanty an-ā-gate 'dhvani tathāgatā arhantaḥ samyak-saṃ-buddhās, te 'pi buddhā bhagavanta ita eva prajñāpāramitātaḥ pra-bhāviṣyante **na** ca prajñāpāramitā **kṣīṇā kṣīyate kṣeṣyate**. ye 'pi te ānanda etarhi daśa-diśi loke tathāgatā arhantaḥ* (PSP_5:77) *samyak-saṃ-buddhās tiṣṭhanti dhriyante yāpayanti dharman deśayanti, te 'pi buddhā bhagavanta ita eva prajñāpāramitātaḥ pra-bhāvyante **na** ca prajñāpāramitā **kṣīṇā kṣīyate kṣeṣyate**.*)。

所以者何(*tat kasya hetoḥ*)？甚深般若波羅蜜多，譬如虛空，不可盡故。諸有欲盡．甚深**般若波羅蜜多**，則為欲盡．**虛空**．邊際(*ākāśaṃ sa ānanda kṣayituṃ manyeta, yaḥ prajñāpāramitāyāḥ kṣayaṃ manyeta*)。

[314b15] 慶喜！當知．甚深般若波羅蜜多．乃至布施波羅蜜多．非**已盡**、非**今盡**、非**當盡**(*na ca prajñā-pāramitā kṣīṇā kṣīyate kṣeṣyate, na dhyāna-pāramitā kṣīyate na vīrya-pāramitā kṣīyate na kṣānti-pāramitā kṣīyate na śīla-pāramitā kṣīyate na dāna-pāramitā kṣīṇā kṣīyate kṣaṣyate*)，內空．乃至無性自性空．非已盡、非今盡、非當盡(*adhy-ātma-śūnyatā bahirdhā-śūnyatā adhy-ātma-bahirdhā-śūnyatā yāvad a-bhāva-sva-bhāva-śūnyatā na kṣīṇā na kṣīyate na kṣeṣyate*)，真如．乃至不思議界．非已盡、非今盡、非當盡，苦、集、滅、道聖諦．非已盡、非今盡、非當盡，四念住．乃至八聖道支．非已盡、非今盡、非當盡(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā na kṣīṇā na kṣīyante na kṣeṣyante*)，四靜慮、四無量、四無色定．非已盡、非今盡、非當盡(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo na kṣīṇā na kṣīyante na kṣeṣyante*)，八解脫．乃至十遍處．非已盡、非今盡、非當盡，空、無相、無願解脫門．非已盡、非今盡、非當盡(*śūnyatâ-nimittâpraṇihitâbhi-jñā na kṣīṇā na kṣīyante na kṣeṣyante*)(*sarva-vimokṣa-samādhi-samāpatti-dhāraṇī-mukhāni na kṣīṇā na kṣīyante na kṣeṣyante*)，極喜地．乃至法雲地．非已盡、非今盡、非當盡，一切陀羅尼門、三摩地門．非已盡、非今盡、非當盡，五眼、六神通．非已盡、非今盡、非當盡，如來十力．乃至十八佛不共法．非已盡、非今盡、非當盡(*daśa-tathāgata-balāni catvāri vaiśāradyāni catasraḥ prati-saṃ-vido 'ṣṭādaś'āveṇikā buddha-dharmā na kṣīṇā na kṣīyante na*

*kṣeṣyante*)，三十二大士相、八十隨好．非已盡、非今盡、非當盡，無忘失法、恒住捨性．非已盡、非今盡、非當盡，一切智、道相智、一切相智．非已盡、非今盡、非當盡(*sarv'ākāra-jñatā na kṣīṇā na kṣīyate na kṣeṣyate*)，一切菩薩摩訶薩行．非已盡、非今盡、非當盡，諸佛無上正等菩提．非已盡、非今盡、非當盡，一切智智．非已盡、非今盡、非當盡。

所以者何？如是等法，無**生**(***na*** *hi teṣāṃ dharmāṇām* ***ut-pādo*** *'sti*)、無滅，亦無住、異，如何可得施設有**盡**(*yeṣām ut-pādo nâsti, kutas teṣāṃ* ***kṣayaḥ*** *pra-jñāsyate*)？」

[314c07] 爾時(*atha khalu*)，世尊(*bhagavāñ*)從面門，出廣長舌相(*jihvêndriyaṃ nir-ṇāmya*)，遍覆面輪。現**舌相**已，還從口入，告慶喜曰(*sarvāvantaṃ mukha-maṇḍalaṃ jihvêndriyeṇâcchādayitvâyuṣmantaṃ ānandam etad avocat*)：「於意云何(*tat kiṃ manyase*)，世間若有如是舌相，所發語言．有虛妄不(*ānandâpi nu īdṛśaṃ jihvêndriyaṃ vi-tatha-vādi anyathā-vādi syāt*)？」

[314c10] 慶喜對曰(*ānanda āha*)：「不也。世尊！(*na bhagavan. na sugata.*)」

[314c10] 佛告慶喜(*bhagavān āha*)：「汝從今去(*tasmāt tarhy, ānanda*)，應為四眾，廣說．如是甚深般若波羅蜜多(*imāṃ prajñāpāramitāṃ catasṛṇāṃ parṣadāṃ vi-stareṇâkhyāhi*)，分別、開示、施設、安立、令其易解(*deśaya pra-jñāpaya pra-sthāpaya vi-bhaja vi-bhāvayôt-tānī-kuru saṃ-pra-kāśaya*)。

慶喜！當知．如是般若波羅蜜多甚深經中，廣說一切菩提分法及諸法相(*ihaiv' ānanda gambhīrāyāṃ prajñāpāramitāyāṃ sarva-dharmā vi-stareṇôpa-diṣṭā*)；是故，一切求聲聞乘補特伽羅、求獨覺乘補特伽羅、求無上乘補特伽羅，皆應依此甚深**般若波羅蜜多**所說法門，常勤修學，勿生厭倦(*yatra śrāvaka-yānikaiś ca pratyekabuddha-yānikaiś ca bodhisattva-yānikaiś ca pudgalaiḥ śikṣitavyaṃ*)。若能如是常勤修學，速當證得**自所求處**(*yatra yathânu-śikṣamāṇāḥ* ***svaka-svakāsu bhūmiṣu*** *sthāsyante* (PSP_5:78))。

[314c18] 復次，慶喜！甚深般若波羅蜜多(*iyaṃ punar ānanda gambhīrā prajñāpāramitā*)，是能悟入一切法相，是能悟入一切文字(*sarvâkṣara-pra-veśa sarvân-akṣara-pra-veśā*)，是能悟入**陀羅尼門**(*iyam ānanda gambhīrā prajñāpāramitā* ***sarva-dhāraṇīnāṃ mukhaṃ***)；諸菩薩摩訶薩．應於如是**陀羅尼門**．常勤修學(*yair* ***dhāraṇī-mukhair*** *bodhisattvair mahāsattvaiḥ śikṣitavyaṃ*)。若菩薩摩訶薩．受持如是**陀羅尼門**(***dhāraṇīṃ*** *dhārayatāṃ bodhisattvānāṃ mahāsattvānāṃ*)，速能證得一切**辯才**、諸**無礙解**(*sarvāḥ* ***prati-bhāna-prati-saṃ-vido*** *bhaviṣyanti*)。

慶喜！當知．如是般若波羅蜜多甚深經典(*iyam ānanda gambhīrā prajñāpāramitā*)，乃是過去、未來、現在．諸佛世尊．**無盡法藏**(*'tîtân-ā-gata-praty-ut-pannānām buddhānām bhagavatām* ***sarva-dharma*** *ukto mayā*)。

是故(*tasmāt tarhy*)，我今分明告汝(*ānand' ārocayāmi te, prati-vedayāmi te*)：若有．於此**甚深般若波羅蜜多**．受持、讀誦、究竟通利、如理思惟(*ya imāṃ gambhīrāṃ prajñāpāramitām ud-grahīṣyati dhārayiṣyati vācayiṣyati pary-av'āpsyati*

*yoniśaś ca manasi-kariṣyati*)，則為受持**一切過去、未來、現在．諸佛．無上正等菩提**(*so 'tîtân-ā-gata-praty-ut-pannānāṃ buddhānāṃ bhagavatāṃ bodhiṃ dhārayiṣyati*)。

慶喜！當知．我說．如是甚深般若波羅蜜多，是能遊趣菩提道者之堅固足，亦是**一切無上佛法大陀羅尼**(*iyaṃ sânanda prajñāpāramitā* ***dhāraṇy*** *uktā mayā*)。

汝等．若能受持．如是**甚深般若波羅蜜多．陀羅尼**者(*tāṃ tvaṃ prajñāpāramitā-dhāraṇīṃ dhārayan*)，則為**總持一切佛法**．令不忘失(***sarva-dharmān dhārayasi***)，與諸有情．盡未來際．作大饒益。」

第二分・無盡品・第六十六[15]

[315a06] 爾時(*atha khalv*)，具壽善現作如是念(*āyuṣmataḥ subhūter etad abhavat*)：「如是般若波羅蜜多最為甚深，諸佛無上正等菩提亦最甚深(*gambhīrā batêyaṃ tathāgatānāṃ bodhiḥ*)。我當問佛・二甚深義(*yan nūnam ahaṃ tathāgataṃ pari-pṛccheyam*)。」

作是念已，即白佛言(*atha khalv āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！**甚深般若波羅蜜多**，即**佛無上正等菩提**。**諸佛無上正等菩提**，即**深般若波羅蜜多**。如是般若波羅蜜多及佛無上正等菩提，俱最甚深，不可盡故(*akṣayā hi bhagavan prajñāpāramitā*)。何緣・此二，說為**無盡**？」

[315a12] 佛告善現(*bhagavān āha*)：「甚深般若波羅蜜多及佛無上正等菩提，皆如**虛空**，**不可盡**故，說為**無盡**(*ākāśâ-kṣayatvāt subhūte akṣayā prajñāpāramitā*)。」

[315a14] 具壽善現復白佛言(*subhūtir āha*)：「云何・菩薩摩訶薩・**應引發**般若波羅蜜多(*kathaṃ bhagavan prajñāpāramitā* ***'bhi-nir-hartavyā***)？」

[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(*rūpâkṣayatvāt 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-vijñānâkṣayatvāt 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-āyatanâkṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā, pratîtya-sam-ut-pādâkṣayatvāt 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(*pratîtya-sam-ut-pādâṅgâkṣayatvāt 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-pāramitâkṣayatvāt subhūte prajñāpāramitā 'bhi-nir-hartavyā, evaṃ śīla-pāramitâkṣayatvāt kṣānti-pāramitâkṣayatvād vīrya-pāramitâkṣayatvād dhyāna-pāramitâkṣayatvāt prajñā-pāramitâkṣayatvāt 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；應觀四念住・乃至八聖道支・皆無盡故，引發般若波羅蜜多(*smṛty-upasthānâkṣayatvena samyak-prahāṇâkṣayatvena ṛddhi-pādâkṣayatvena indriyâkṣayatvena balâkṣayatvena bodhy-aṅgâ-kṣayatvenâryâṣṭâṅga-mārgâkṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)(*adhy-ātma-*

[15] Cf. Kimura, V, p. 78; Conze 1975, p. 490.

*śūnyatâkṣayatvena bahirdhā-śūnyatâkṣyatvenâdhy-ātma-bahirdhā-śūnyatâkṣayatvena yāvad a-bhāva-sva-bhāva-śūnyatâkṣayatvena 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-satyâkṣayatvenâ-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(*śūnyatâ-nimittâpraṇihitâkṣayatvena pañcâbhijñâkṣayatvena 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-mukhâkṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)；應觀五眼、六神通．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-balâkṣayatvena catur-vaiśāradyâkṣayatvena prati-saṃ-vid-akṣayatvenâṣṭādaś'āveṇika-buddha-dharmâkṣayatvena 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、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-jñatâkṣayatvena subhūte prajñāpāramitā 'bhi-nir-hartavyā*)。

[315b28] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩，應觀**色．如虛空．無盡故，引發**般若波羅蜜多(*rūp'ākāśâ-kṣayatvena bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀受(*vedanâkāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)、想(*saṃjñâkāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)、行(*saṃskār'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)、識．如虛空．無盡故，引發般若波羅蜜多(*vijñān'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)(*skandh'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā, dhātv-ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā, āyatan'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；如是．乃至應觀一切智智．如虛空．無盡故，引發般若波羅蜜多。

[315c03] 復次，善現！(*pratîtya-sam-ut-pād'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)諸菩薩摩訶薩，應觀**無明緣行．如虛空．無盡**故，**引發**般若波羅蜜多(*avidyâkāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀行緣識．如虛

空．無盡故，引發般若波羅蜜多(*saṃskār'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀識緣名色．如虛空．無盡故，引發般若波羅蜜多(*vijñān'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀名色緣六處．如虛空．無盡故，引發般若波羅蜜多(*nāma-rūp'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsavena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀六處緣觸．如虛空．無盡故，引發般若波羅蜜多(*ṣaḍ-āyatan'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀觸緣受．如虛空．無盡故，引發般若波羅蜜多(*sparś'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀受緣愛．如虛空．無盡故，引發般若波羅蜜多(*vedanâkāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀愛緣取．如虛空．無盡故，引發般若波羅蜜多(*tṛṣṇâkāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀取緣有．如虛空．無盡故，引發般若波羅蜜多(*up'ādān'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀有緣生．如虛空．無盡故，引發般若波羅蜜多(*bhav'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)；應觀生(*jāty-ākāśâ-kṣayatvena subhūte bodhisattvena* (PSP_5:80) *mahāsattvena prajñāpāramitā 'bhi-nir-hartavya*)緣老、死、愁、歎、苦、憂、惱．如虛空．無盡故，引發般若波羅蜜多(*jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôp'āyās'ākāśâ-kṣayatvena subhūte bodhisattvena mahāsattvena prajñāpāramitā 'bhi-nir-hartavyā*)。

[315c17] 善現！諸菩薩摩訶薩，應如是引發般若波羅蜜多。善現！諸菩薩摩訶薩，如是**觀察十二緣起**，**遠離二邊**(*iyaṃ subhūte bodhisattvasya mahāsattvasya pratîtya-sam-ut-pāda-vy-ava-lokanā ādy-anta-vi-varjitā*)，是諸菩薩摩訶薩眾**不共妙觀**(*āveṇiko 'yaṃ bodhisattvasya mahāsattvasya dharmo*)。善現！諸菩薩摩訶薩，菩提樹下，坐金剛座，**如實觀察十二緣起**(*bodhi-maṇḍa-ni-ṣaṇṇasya yad evaṃ pratîtya-sam-ut-pādaṃ vy-ava-lokayaty*)，譬如虛空不可盡故，便能證得一切智智(*evaṃ vy-ava-lokayan pratîtya-sam-ut-pādaṃ sarva-jña-jñānaṃ prati-lapsyate*)。善現！若菩薩摩訶薩，以．如**虛空．無盡**行住．引發般若波羅蜜多(*yaḥ kaś-cit subhūte bodhisattvo mahāsattvo 'nen' ākāśâ-kṣayâbhi-nir-hāreṇa prajñāpāramitāyāṃ caran*)，**如實觀察十二緣起**(*pratîtya-sam-ut-pādaṃ vy-ava-lokayiṣyati*)，不墮聲聞及獨覺地(*na sa śrāvaka-bhūmau vā praty-eka-buddha-bhūmau vā patiṣyati*)，疾證無上正等菩提(*so 'n-ut-tarāyāṃ samyak-saṃ-bodhau sthāsyati*)。

[315c25] 善現！住菩薩乘補特伽羅，若於**無上正等菩提**有**退轉**者(*yaḥ kaś-cit subhūte bodhisattva-yānikaḥ kula-putro vā kula-duhitā vā vi-vartiṣyaty an-ut-tarāyāḥ samyak-saṃ-bodheḥ*)，皆悉不依引發**般若波羅蜜多**善巧作意(*sa sarva imaṃ prajñāpāramitā-manasi-kāram an-ā-gamya vi-vartiṣyati*)。由彼不了．云何．菩薩摩訶薩．修行般若波羅蜜多．能以．如虛空．無盡行住．引發般若波羅蜜多．如實

觀察十二緣起(*na saṃ-jñāsyate kathaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattven' ākāśâ-kṣayâbhi-nir-hāreṇa pratîtya-sam-ut-pādo vy-ava-lokayitavyaḥ. katham abhi-nir-hartavya. iti*)。

善現！住菩薩乘諸善男子、善女人等，若於**無上正等菩提**而有**退轉**(*ye ke-cit subhūte bodhisattva-yānikāḥ pudgalā vi-vartante*)，皆由遠離引發**般若波羅蜜多・方便善巧**(*sarve ta idam upāya-kauśalyam an-ā-gamya vi-vartante 'n-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。

若菩薩摩訶薩，能於**無上正等菩提**得**不退轉**(*ye ke-cit subhūte bodhisattvā mahāsattvā na vi-vartante 'n-ut-tarāyāḥ samyak-saṃ-bodheḥ*)，一切皆依引發**般若波羅蜜多・方便善巧**(*sarve ta imāṃ prajñāpāramitām ā-gamya na vi-vartante 'n-ut-tarāyāḥ samyak-saṃ-bodher upāya-kauśalyena*)。

是菩薩摩訶薩，由依如是**方便善巧**・修行**般若波羅蜜多**，以・如**虛空・無盡**行住・引發般若波羅蜜多，如實觀察十二緣起；是菩薩摩訶薩，由此因緣，速能圓滿甚深般若波羅蜜多(*evaṃ prajñāpāramitāyāṃ caratā bodhisattvena mahāsattven' ākāśâ-kṣayâbhi-nir-hāreṇa prajñāpāramitā vy-ava-lokayitavyā abhi-nir-hartavyā*)。

[316a10] 善現(*evaṃ khalu subhūte*)！諸菩薩摩訶薩，如是**觀察緣起法**時(*bodhisattvo mahāsattvaḥ pratîtya-sam-ut-pādaṃ vy-ava-lokayan*)(*na kaṃ-cid dharmaṃ sam-anu-paśyati*)，**不見**・有法**無因而生**(*a-hetukam ut-padyamānan na kaṃ-cid dharmaṃ sam-anu-paśyati*)，不見・有法**無因而滅**(*ni-rudhyamānan na kaṃ-cid dharmam*)，不見・有法性相常住、不生・不滅，不見・有法有**我**(*ātmataḥ sam-anu-paśyati*)、**有情**、廣說・乃至**知者**、**見者**(*na sattva-to, na jīva-to, na jantu-to, na poṣa-to, na puruṣa-to, na pudgala-to, na manu-ja-to, na mānava-to, na kāraka-to, nôtthāpaka-to, na sam-utthāpaka-to, na vedaka-to, na vedāpaka-to, na jānaka-to, na jānāpaka-to, na paśyaka-to, na paśyāpaka-to*)，不見・有法若**常**(*na nitya-to*)若無常(*nânitya-taḥ sam-anu-paśyati*)、若**樂**(*na sukha-to*)若**苦**(*na duṣkha-to*)、若**我**(*n' ātmaka-to*)若**無我**(*nân-ātmaka-to*)、若**淨**若**不淨**、若**寂靜**(*na śānta-to*)若**不寂靜**(*nâśānta-taḥ*)、若遠離若不遠離。善現！諸菩薩摩訶薩，應當如是觀察緣起，修行般若波羅蜜多。

[316a17] 善現(*evaṃ khalu subhūte*)！若時・菩薩摩訶薩(*bodhisattvena mahāsattvena*)・**如實觀察緣起法門**(*pratîtya-sam-ut-pādo* (PSP_5:81) *vy-ava-lokayitavyaḥ*)・**修行般若波羅蜜多**(*prajñāpāramitāyāñ caratā yasmin samaye subhūte*)，是時・菩薩摩訶薩(*bodhisattvo mahāsattvaḥ prajñāpāramitāyāñ carati tasmin samaye*)**不見**・色若**常**(*rūpaṃ na sam-anu-paśyati nityaṃ vā*)若**無常**(*a-nityaṃ vā*)、若樂(*sukhaṃ vā*)若苦(*duṣkhaṃ vā*)、若我(*ātmā vā*)若無我(*an-ātmā vā*)、若淨若不淨、若寂靜(*śāntaṃ vā*)若不寂靜(*a-śāntaṃ vā*)、(*śubhaṃ vā a-śubhaṃ vā*)若遠離若不遠離；亦不見・受、想、行(*vedanā saṃjñā saṃskārā*)、識(*vijñānaṃ na sam-anu-paśyati*)若常(*nityaṃ vā*)若無常(*a-nityaṃ vā*)、若樂(*sukhaṃ vā*)若苦(*duṣkhaṃ*

*vā*)、若我(*ātmā vā*)若無我(*an-ātmā vā*)、若淨若不淨、若寂靜(*śāntaṃ vā*)若不寂靜(*a-śāntaṃ vā*)、(*śubhaṃ vā a-śubhaṃ vā*)若遠離若不遠離；(*evaṃ vy-asta-sam-astān skandha-dhātv-āyatana-pratîtya-sam-ut-pādān pratîtya-sam-ut-pādâṅgāni vā na sam-anu-paśyati nityaṃ vā a-nityaṃ vā sukhaṃ vā duṣkhaṃ vā ātmā vā an-ātmā vā śāntaṃ vā a-śāntaṃ vā śubhaṃ vā a-śubhaṃ vā*)(*evaṃ sarva-pāramitān na sam-anu-paśyati, sarva-śūnyatān na sam-anu-paśyati, sapta-triṃśad-bodhi-pakṣyān dharmān na sam-anu-paśyati, ārya-satyâpramāṇa-dhyān'ārūpya-samāpattīḥ śūnyatâ-nimittâpraṇihitān sarva-vimokṣa-samādhi-samāpatti-dhāraṇī-mukhâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān na sam-anu-paśyati nityaṃ vā a-nityaṃ vā sukhaṃ vā duṣkhaṃ vā ātmā vā an-ātmā vā śāntaṃ vā a-śāntaṃ vā śubhaṃ vā a-śubhaṃ vā*)；如是．乃至亦不見．一切智智若常若無常、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(*sarv'ākāra-jñatān na sam-anu-paśyati nityaṃ vā a-nityaṃ vā sukhaṃ vā duḥkhaṃ vā ātmā vā an-ātmā vā śāntaṃ vā a-śāntaṃ vā śubhaṃ vā a-śubhaṃ vā*)。

[316a25] 善現！若時(*yasmin samaye subhūte*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．如是修行甚深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，是時(*tasmin samaye*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．雖行般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，而**不見**．有**所行般若波羅蜜多**(*prajñāpāramitān na sam-anu-paśyati*)，亦復不見．有**法能見所行般若波羅蜜多**，亦不見．有**如是不見**(*tam api dharman na sam-anu-paśyati, yena dharmeṇa prajñāpāramitāṃ na sam-anu-paśyati*)。雖行靜慮(*dhyāna-pāramitān na sam-anu-paśyati*)、精進(*vīrya-pāramitān na sam-anu-paśyati*)、安忍(*kṣānti-pāramitān na sam-anu-paśyati*)、淨戒(*śīla-pāramitān na sam-anu-paśyati*)、布施波羅蜜多，而不見．有所行靜慮．乃至布施波羅蜜多(*dāna-pāramitān na sam-anu-paśyati*)，亦復不見．有法能見所行靜慮．乃至布施波羅蜜多，亦不見．有如是不見(*tam api dharman na sam-anu-paśyati, yena dharmeṇa yāvad dāna-pāramitāṃ sam-anu-paśyet*)。(*evaṃ smṛty-upasthāna-samyak-prahāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāny āryâstâṅga-mārgan na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇâryâṣṭâṅga-mārgaṃ sam-anu-paśyet*)。(*adhy-ātma-śūnyatāṃ bahirdhā-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇa yāvad a-bhāva-sva-bhāva-śūnyatāṃ sam-anu-paśyed*)。(*ārya-satyâpramāṇa-dhyān'ārūpya-vimokṣa-samādhi-samāpattīr na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇârya-satyâpramāṇa-dhyān'ārūpya-vimokṣa-samādhi-samāpattīḥ* (PSP_5:82) *sam-anu-paśyet*)。(*śūnyatâ-nimittâpraṇihitāṃ na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇa śūnyatâ-nimittâpraṇihitān sam-anu-paśyet*)。(*sarva-vimokṣa-samādhi-samāpatti-dhāraṇī-mukhāni na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇa sarva-vimokṣa-samādhi-samāpatti-dhāraṇī-mukhāni sam-anu-paśyet*)。(*abhi-jñā-*

*daśa-bala-vaiśāradya-prati-saṃ-vido na sam-anu-paśyati, tam api dharman na sam-anu-paśyati, yena dharmeṇâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vidaḥ sam-anu-paśyet*)。(*aṣṭâdaś'āveṇikān buddha-dharmān na sam-anu-paśyati, tam api dharmān na sam-anu-paśyati, yena dharmeṇâṣṭādaś'āveṇikān buddha-dharmān sam-anu-paśyet*)。

如是・乃至雖修一切智智，而**不見**・有**所修一切智智**，亦復不見・有**法能見所修一切智智**，亦不見・有**如是不見**，亦復不見・有**法能斷一切煩惱習氣相續**。(*an-ut-tarāṃ samyak-saṃ-bodhin na sam-anu-paśyati, tam api dharman na sam-anu-paśyati yena dharmeṇân-ut-tarāṃ samyak-saṃ-bodhiṃ sam-anu-paśyet*)。

善現(*evaṃ khalu subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，於一切法，以**無所得**而為方便，應行**般若波羅蜜多**(*prajñāpāramitāyāṃ caritavyaṃ sarva-dharmān an-upa-labhamānena*)。

善現！若時(*yasmin samaye subhūte*)・**菩薩摩訶薩**(*bodhisattvo mahāsattvaḥ*)，於一切法(*sarva-dharmān*)，以無所得而為方便(*an-upa-labhamānaḥ*)，修行般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，是時(*tasmin samaye*)・**惡魔**(*māraḥ pāpīyāṃ*)生大愁苦，煩冤荼毒，如箭入心(*śoka-śalya-samarpito bhavati*)。譬如(*tad-yathā 'pi nāma subhūte*)・有人(*puruṣasya*)父母(*mātā-pitarau*)卒喪(*kāla-gatau bhavataḥ*)，身心楚痛(*sa tena duṣkhena śoka-śalya-samarpito bhavati parameṇa śoka-śalyena sam-anv-ā-gataḥ*)，惡魔亦爾(*evam eva subhūte māraḥ pāpīyāṃ bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah sarva-dharmān an-upa-labhamānasya śoka-salya-samarpito bhavati parameṇa śoka-śalyena sam-anv-ā-gataḥ*)。」

[316b13] 於是(*evam ukte*)，<u>善現</u>白言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！為・一惡魔(*eka eva bhagavan māraḥ pāpīyān*)，見諸菩薩摩訶薩眾・於一切法・以無所得而為方便・修行般若波羅蜜多，生大愁苦，煩冤荼毒，如箭入心(*parama-śoka-śalyena sam-anv-ā-gato bhavati*)？為・遍三千大千世界・一切惡魔(*utâho ye tri-sāhasra-mahā-sāhasre loka-dhātau mārāḥ pāpīyāṃsas te sarve*)，皆亦如是(*parameṇa śoka-śalyena sam-anv-ā-gatā bhavanti, svaka-svakeṣv āsaneṣu na ramante*)？」

[316b17] <u>佛</u>告善現(*bhagavān āha*)：「遍滿三千大千世界・一切惡魔(*sarva eva subhūte mārāḥ pāpīyāṃsaḥ*)，皆亦如是，各於本座不能自安(*parameṇa śoka-śalyena sam-anv-ā-gatā bhavanti, svaka-svakeṣv āsaneṣu na ramante*)。

善現！諸**菩薩摩訶薩**(*yadā subhūte bodhisattvo mahāsattvaḥ*)，應常安住甚深**般若波羅蜜多**微妙行住(*prajñāpāramitā-vihāreṇâ-vi-rahito bhavati*)。若菩薩摩訶薩，能如是住(*evaṃ vi-haratah subhūte bodhisattvasya mahāsattvasya*)，世間・天、人、阿素洛等(*sa-deva-mānuṣâsura-loko*)・伺求其短(*'vatāran*)・終不能得(*na labhate*)，亦復不能惱亂障礙(*yatra gṛhītvā vi-heṭhayet*)。是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩，欲得**無上正等菩提**(*bodhisattvena mahāsattvenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmena*)，當勤安住甚深**般若波羅蜜多**微妙行住(*prajñāpāramitā-vihāreṇa vi-hartavyam*)。

[316b24] 善現！若菩薩摩訶薩，能正安住甚深**般若波羅蜜多**微妙行住((PSP_5:83) *prajñāpāramitā-vihāreṇa vi-harato bodhisattvasya mahāsattvasya*)，則能修滿**布施**(*dāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)、淨戒(*śīla-pāramitā bhāvanā-pari-pūriṃ gacchati*)、安忍(*kṣānti-pāramitā bhāvanā-pari-pūriṃ gacchati*)、精進(*vīrya-pāramitā bhāvanā-pari-pūriṃ gacchati*)、靜慮(*dhyāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)、般若波羅蜜多(*prajñāpāramitā bhāvanā-pari-pūriṃ gacchati*)。若菩薩摩訶薩，能正修行甚深**般若波羅蜜多**(*prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya*)，便能具足修滿**一切波羅蜜多**(*sarvāḥ pāramitā bhāvanā-pari-pūriṃ gacchanti*)。」

[316b29] 具壽善現白言(*atha khalv āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何．菩薩摩訶薩(*kathaṃ bhagavan bodhisattvasya mahāsattvasya*)．能正修行甚深般若波羅蜜多(*prajñāpāramitāyāṃ carato*)，便能修滿布施(*dāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)、淨戒(*śīla-pāramitā bhāvanā-pari-pūriṃ gacchati*)、安忍(*kṣānti-pāramitā bhāvanā-pari-pūriṃ gacchati*)、精進(*vīrya-pāramitā bhāvanā-pari-pūriṃ gacchati*)、靜慮(*dhyāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)、般若波羅蜜多(*prajñāpāramitā bhāvanā-pari-pūriṃ gacchati*)？」

[316c02] 佛告善現(*evam ukte bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若菩薩摩訶薩(*iha subhūte bodhisattvo mahāsattvaḥ*)，無倒修行甚深**般若波羅蜜多**時，以**一切智智**相應之心．而行**布施**，復持如是布施功德，與諸有情同共．迴向一切智智(*sarv'ākāra-jñatāyāṃ pari-ṇāmayan dānan dadāti*)；善現！(*evaṃ khalu subhūte*)是為．菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)．能正修行甚深般若波羅蜜多，修滿布施波羅蜜多(*dāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)。

若菩薩摩訶薩(*iha subhūte bodhisattvo mahāsattvaḥ*)，無倒修行甚深般若波羅蜜多時，以一切智智相應之心．而行淨戒(*sarv'ākāra-jñatāyāṃ pari-ṇāmayan śīlaṃ rakṣati, evaṃ khalu subhūte bodhisattvasya mahāsattvasya śīla-pāramitā bhāvanā-pari-pūriṃ gacchati*)、安忍(*iha subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyāṃ pari-ṇāmayan kṣāntyā saṃ-pādayati, evaṃ khalu subhūte bodhisattvasya mahāsattvasya kṣānti-pāramitā bhāvanā-pari-pūriṃ gacchati*)、精進(*iha subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyāṃ pari-ṇāmayan vīryam ā-rabhate, evaṃ khalu subhūte bodhisattvasya mahāsattvasya vīrya-pāramitā bhāvanā-pari-pūriṃ gacchati*)、靜慮(*iha subhūte bodhisatttvo mahāsattvaḥ sarv'ākāra-jñatāyāṃ pari-ṇāmayan dhyānaṃ sam-ā-padyate, evaṃ khalu subhūte bodhisattvasya mahāsattvasya dhyāna-pāramitā bhāvanā-pari-pūriṃ gacchati*)、般若，復持如是淨戒、安忍、精進、靜慮、般若功德，與諸有情同共．迴向一切智智；善現！是為．菩薩摩訶薩．能正修行甚深般若波羅蜜多，修滿淨戒、安忍、精進、靜慮、般若波羅蜜多(*iha subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyāṃ pari-ṇāmayan prajñāṃ bhāvayati*)；如是，善現！(*evaṃ khalu subhūte*)諸菩薩摩訶薩(*bodhisattvasya*

*mahāsattvasya*)，能正修行甚深般若波羅蜜多，便能修滿布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(*prajñāpāramitā bhāvanā-pari-pūriṃ gacchati*)。」

第二分・相攝品・第六十七[16]

[316c25] 爾時(*atha khalv*)，具壽善現白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)・攝取淨戒(*śīla-pāramitāṃ pari-gṛhṇāti* (PSP_5:84))、安忍、精進、靜慮、般若波羅蜜多？」

[316c27] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，以無貪著、無慳悋心・修行布施(*dāna-pāramitāyāṃ sthitvā*)，持此布施(*dānan dadataḥ*)・與諸有情同共・迴向一切智智(*sarv'ākāra-jñatāyāṃ pari-ṇāmayataḥ*)。於諸有情・住慈身業(*sattveṣu maitraṃ kāya-karma*)、語業(*maitraṃ vāk-karma*)、意業(*maitraṃ manaḥ-karma praty-upa-sthitaṃ bhavati*)，離諸罪犯。善現！(*evaṃ khalu subhūte*)是為・菩薩摩訶薩・安住**布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)・攝取**淨戒波羅蜜多**(*śīla-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, kṣānti-pāramitāṃ pari-gṛhṇāti?*)

[317a03] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，以無貪著、無慳悋心・修行布施(*dāna-pāramitāyāṃ sthitvā*)，持此布施(*dānan dadato*)・與諸有情同共・迴向一切智智。若有受者・餘惡有情・非理毀罵、嫌害、凌辱(*yad idaṃ prati-grāhakā ā-krośanti vā pari-bhāṣante vā, a-satyābhiś ca paruṣābhir vāgbhiḥ sam-ud-ā-caranti*)，菩薩於彼，不生變異・瞋忿害心、身、語加報(*na ca teṣām antike cittam ā-ghātayati*)，唯起憐愍、慈悲之心，以善愛言・慚愧遜謝。善現(*evaṃ khalu subhūte*)！是為・菩薩摩訶薩・安住**布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)・攝取**安忍波羅蜜多**(*kṣānti-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan boddhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, vīrya-pāramitāṃ pari-gṛhṇāti?*)

[317a09] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，以無貪著、無慳悋心・修行布施(*dāna-pāramitāyāṃ sthitvā*)，持此布施(*danan dadatas*)・與諸有情同共・迴向一切智智。設有受者・餘惡有情，非理毀罵、嫌害、凌辱 (*te prati-grāhakā yady ā-krośanti vā pari-bhāṣante vā a-satyāṃ vā paruṣāṃ vā vācaṃ sam-ud-ā-caranti*)，菩薩爾時，便作是念(*tasyâkruṣyamāṇasya vā pari-bhāṣyamāṇasya vā, a-satyayā vā paruṣayā vā vācā sam-ud-ā-caryamāṇasya dāna-buddhir eva bhavati, pari-tyāga-buddhir eva bhavati*)：『**諸有造作如是類業，還自感得如是類果**。我今**不應計彼所作，廢修自業**。』復作是念：『我應於彼及餘有情，捨心、施心・倍更增長，無所顧惜(*dātavyañ caiva mayā dānan. na mayā na dātavyaṃ*)。』作是念已，發起增上身心精進，常行惠捨(*sa kāyikañ ca caitasikañ ca vīryaṃ sa vy-añjanayati*)。善現(*evaṃ khalu subhūte*)！

[16] Cf. Kimura, V, p. 83; Conze 1975, p. 492.

是為．菩薩摩訶薩．安住**布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)．攝取**精進波羅蜜多**(*vīrya-pāramitāṃ pari-gṛhṇāti.*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, dhyāna-pāramitāṃ pari-gṛhṇāti?*)

[317a19] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，以無貪著、無慳悋心．修行布施(*dāna-pāramitāyāṃ sthitvā*)，持此布施(*dānan dadato dānaṃ pari-tyajataḥ*)．與諸有情同共．迴向一切智智(*sarv'ākāra-jñatāyāṃ pari-ṇāmayate*)。於諸受者．及餘境界，心無散亂，不求諸欲三界、二乘(*na śrāvaka-bhūmau vā, na pratyekabuddha-bhūmau vā cittaṃ pari-ṇāmayaty*)，唯求佛果(*anyatra sarv'ākāra-jñatârambaṇam eva cittaṃ pra-vartate*)。善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)．攝取**靜慮波羅蜜多**(*dhyāna-pāramitāṃ pari-gṛhṇāti.* (PSP_5:85))。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, prajñāpāramitāṃ pari-gṛhṇāti?*)

[317a24] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，以無貪著、無慳悋心．修行布施(*dāna-pāramitāyāṃ sthitvā*)，持此布施(*dānan dadato dānaṃ pari-tyajataḥ*)．與諸有情同共．迴向一切智智。觀．諸受者、施者、施物．皆如**幻**事(*tasya māyā-buddhir eva dāne praty-upa-sthitā bhavati*)，不見．此施於諸有情有益、有損(*tena ca dānena na kasya-cit sattvasyôpa-kāraṃ vâpa-kāraṃ vā paśyaty*)，達一切法勝義空故。善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**布施波羅蜜多**(*bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)．攝取**般若波羅蜜多**(*pprajñāpāramitāṃ pari-gṛhṇāti*)。」

[317a29] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito*)．攝取布施(*dāna-pāramitāṃ pari-gṛhṇāti*)、安忍、精進、靜慮、般若波羅蜜多？」

[317b03] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住淨戒波羅蜜多(*śīla-pāramitāyāṃ sthito*)，造身、語、心三種福業(*yaḥ kāyikaś ca vācikaś ca caitasikaś ca saṃ-varas*)，由斯福業(*tena saṃ-varena*)，離斷生命、乃至邪見，不求聲聞、獨覺乘等(*na śrāvaka-bhūmiṃ vā na pratyekabuddha-bhūmiṃ vā parā-mṛṣati, tatra ca śīla-pāramitāyāṃ sthito, na sattvān jīvitād vy-apa-ropayati, nâ-dattam ā-dadāti, na kāmeṣu mithyā carati, na mṛṣā-vāg bhavati, na paruṣa-vāg bhavati, na piśunāṃ vācaṃ bhāṣate, na saṃ-bhinna-pra-lāpī bhavati, nâbhi-dhyālur bhavati, na vy-ā-panna-citto bhavati, na mithyā-dṛṣṭir bhavati*)，唯求無上正等菩提。菩薩爾時安住淨戒(*sa tatra śīla-pāramitāyāṃ sthito*)，廣行布施(*yad dānan dadāty*)，隨諸有情所須之物，盡皆施與(*annam annârthikānāṃ pānaṃ pānârthikānāṃ yānaṃ yānârthikānāṃ vastraṃ vastrârthikānāṃ mālyaṃ*

*mālyârthikānāṃ vi-lepanaṃ vi-lepanârthikānāṃ śayanaṃ śayanârthikānām upâśrayam upâśrayârthikānāṃ pra-dīpaṃ pra-dīpârthikānāṃ upa-karaṇam upa-karaṇârthikānām anyatarânyatarāṇi mānuṣyakāṇi sarva-pariṣ-kārôpa-karaṇāni dadāti*)，復持如是布施善根(*tac ca dānaṃ*)，與諸有情同共(*sarva-sattva-sādhāraṇaṃ kṛtvā*)．迴向一切智智(*an-ut-tarāyai samyak-saṃ-bodhaye pari-ṇāmayati*)。不求聲聞、獨覺等果(*tathā ca pari-ṇāmayati, yathā na śrāvaka-pratyekabuddha-bhūmau vā pari-ṇāmayati*)。善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito*)．攝取**布施波羅蜜多**(*dāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthitaḥ, kṣānti-pāramitāṃ pari-gṛhṇāti?*)

[317b11] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsatttvasya*)，安住淨戒波羅蜜多(*śīla-pāramitāyāṃ sthitasya*)，若諸有情．競來分割菩薩支體(*sarva-sattvā aṅga-praty-aṅgāni cchitvā*)，各取持去(*cchitvā gaccheyus*)，菩薩於彼不生一念忿恨之心(*tatra bodhisattvasya mahāsattvasya eka-cittôt-pādo 'pi na kṣubhyate na vy-ā-padyate*)，但作是念(*'nyatra câsyaivaṃ bhavati*)：『我今獲得廣大善利(*su-labdhā me lābhā* (PSP_5:86))，謂．捨臭穢危脆之身(*yatra hi nāma mama sattvā aṅga-praty-aṅgāni cchitvā cchitvā gaccheyur*)，得佛清淨金剛之身。』善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthitaḥ*)．攝取**安忍波羅蜜多**(*kṣānti-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito, vīrya-pāramitāṃ pari-gṛhṇāti?*)

[317b17] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住淨戒波羅蜜多，身心精進(*na kāyena na cittena vīryaṃ srasayati*)，恒無間斷，著大悲甲，發弘誓言：『一切有情沈溺．可畏、暴惡、難出．生死苦海(*sarva-sattvā mayôt-tārayitavyāḥ saṃsārataḥ*)；我當拔置不死界中(*a-mṛte dhātau prati-ṣṭhāpayitavyāḥ*)。』善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito*)．攝取**精進波羅蜜多**(*vīrya-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito, dhyāna-pāramitāṃ pari-gṛhṇāti?*)

[317b21] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住淨戒波羅蜜多，雖入四靜慮(*prathamaṃ dhyānaṃ sam-ā-padyate, dvitīyaṃ dhyānaṃ sam-ā-padyate, tṛtīyaṃ dhyānaṃ sam-ā-padyate, caturthaṃ dhyānaṃ sam-ā-padyate*)、或四無量、四無色定、或滅盡定，而不墮聲聞、獨覺等地(*na ca śrāvaka-bhūmiṃ vā na pratyekabuddha-bhūmiṃ vā 'dhy-ā-lambate*)，亦不證實際，隨本願力．作是念言(*'nyatra câsyaivaṃ bhavati*)：『一切有情沈溺．可

畏、暴惡、難出．生死苦海；我今既住清淨尸羅，方便引發清淨靜慮(*iha mayā dhyāna-pāramitāyāṃ sthitvā*)，定當拔置不死界中(*sarva-sattvāḥ saṃsārād ut-tārayitavyāḥ*)。』善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthito*)．攝取**靜慮波羅蜜多**(*dhyāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthitaḥ, prajñāpāramitāṃ pari-gṛhṇāti?*)

[317b29] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住淨戒波羅蜜多(*śīla-pāramitāyāṃ sthito*)，不見有法若善．若非善、若有記．若無記、若有漏．若無漏、若世間．若出世間、若有為．若無為(*na kañ-cid dharmaṃ saṃs-kṛtaṃ vā ’-saṃs-kṛtaṃ vā paśyati*)、若墮有數．若墮無數、若墮有相．若墮無相(*na nimittan nâ-nimittaṃ paśyati*)(*na kasya-cid dharmasyâsti-tvaṃ vā nâst-tvaṃ vā paśyaty*)；唯觀諸法不離真如(*anyatra sarva-dharma-tathatān na vy-ati-vartante*)．廣說乃至不思議界；此真如等，亦不可得。由此般若波羅蜜多．方便善巧(*tayā ca prajñāpāramitayôpāya-kauśalyena*)，不墮聲聞、獨覺等地(*na śrāvaka-bhūmiṃ vā na pratyekabuddha-bhūmiṃ vā pataty*)，唯求無上正等菩提。善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**淨戒波羅蜜多**(*bodhisattvo mahāsattvaḥ śīla-pāramitāyāṃ sthitaḥ*)．攝取**般若波羅蜜多**(*prajñāpāramitāṃ pari-gṛhṇāti*)。」

[317c09] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā*)．攝取布施(*dāna-pāramitāṃ pari-gṛhṇāti*)、淨戒、精進、靜慮、般若波羅蜜多？」

[317c11] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvasya mahāsattvasya* (PSP_5:87))，安住安忍波羅蜜多，從初發心(*prathama-cittôt-pādam up’ādāya*)，乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣaṇṇasya*)，於其中間，設有種種有情之類，非理毀罵、嫌害、凌辱，乃至分割支節持去(*sarva-sattvā yady ā-krośayeyuḥ pari-bhāṣerann aṅga-praty-aṅgāni câcchidyus*)；菩薩爾時都無瞋恨，但作是念(*tatra bodhisattvasya mahāsattvasya kṣānti-pāramitāyāṃ sthitasyaivaṃ bhavati*)：『此諸有情，深可憐愍，煩惱鬼病．擾亂身心．不得自在，無依、無護，貧苦所逼。我當施彼．隨意所須飲、食、衣服、及餘種種財寶、資具，令無匱乏(*dātavyaṃ mayaiteṣāṃ sattvānāṃ dānaṃ, na mayaiteṣāṃ sattvānāṃ dānaṃ na dātavyaṃ*)。』(*dātavyaṃ mayaiteṣāṃ sattvānāṃ dānaṃ, na mayaiteṣāṃ sattvānāṃ dānaṃ na dātavyaṃ, sa teṣāṃ sattvānām annam annârthikānāṃ dadāti, pānaṃ pānârthikānāṃ dadāti, yānaṃ yānârthikānāṃ dadāti, śayan’āsana-vastra-hiraṇya-su-varṇa-maṇi-muktā-vaiḍūrya-marakata-śaṃkha-śilā-pravāla-vajrêndra-nīla-sarva-ratna-glāna-pratyaya-bhaiṣajya-pariṣ-kārâdīni dadāti yāvad anyatarânyatarāṇi mānuṣyakāṇi pariṣ-kārôpa-karaṇāni dadāti*)復持如是布施善根(*tac ca kuśala-mūlaṃ*)，

以無所得而為方便，與諸有情同共(*sarva-sattva-sādhāraṇaṃ kṛtvā*)．迴向一切智智(*sarv'ākāra-jñatāyāṃ pari-ṇāmayati*)。於迴向時(*tathā ca pari-ṇāmayati*)，無．二心轉(*yathâsya **tri-vidhā buddhir** na pra-vartate*)，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**安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā*)．攝取**布施波羅蜜多**(*dāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo nmahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā, śīla-pāramitāṃ pari-gṛhṇāti?*)

[317c22] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住安忍波羅蜜多，從初發心(*prathama-cittôt-pādam up'ādāya*)，乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣanṇo*)，於其中間(*'trântare*)，設．**極為救自命**．因緣，**於諸有情．終不損害**，乃至不起諸惡邪見(*na kaś-cit sattvo jīvitād vy-apa-ropito na daihikī bodhy-aṅgatā-ghāta-doṣa-kriyā vā ut-pāditā, nâ-dattam ā-dadāti, na kāma-mithyā-cārī bhavati, na mṛṣā-vāg bhavati, na paruṣa-vāg bhavati, na piśuna-vāg bhavati, nâ-baddha-pra-lāpī bhavati, nâbhi-dhyālur bhavati, na vy-ā-panna-citto bhavati, na mithyā-dṛṣṭir bhavat*)。菩薩如是修淨戒時，不求聲聞、獨覺等地(*na câsya śrāvaka-pratyekabuddha-bhūmau cittaṃ krāmati*)，復持如是淨戒善根，以無所得而為方便，與諸有情同共(*tāni ca kuśala-mūlāni sarva-sattva-sādhāraṇāni 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(*yathâsya **tri-vidhā buddhir** na pra-vartate*)，謂．誰迴向(*ka eṣa 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**安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā*)．攝取**淨戒波羅蜜多**(*śīla-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā, vīrya-pāramitāṃ pari-gṛhṇāti?*)

[318a02] (*bhagavān āha*)善現！(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住安忍波羅蜜多(*kṣānti-pāramitāyāṃ* (PSP_5:88) *sthitvā*)，發起勇猛增上精進(*vīryaṃ sa vy-añjanayati*)，常作是念：『若一有情，在一踰繕那外(*nâhaṃ yojanaṃ vā gatvā*)，或十、或百(*yojana-śataṃ vā*)、乃至無量踰繕那外(*yojana-sahasraṃ vā yojana-śata-sahasraṃ vā yojana-koṭī-niyuta-śata-sahasraṃ vā*)，或在一世界外(*loka-dhātuṃ vā*)，或十、或百(*loka-dhātu-śataṃ vā*)、乃至無量諸世界外(*loka-dhātu-sahasraṃ vā loka-dhātu-śata-sahasraṃ vā loka-dhātu-niyuta-śata-sahasraṃ vā loka-dhātu-koṭīṃ vā loka-dhātu-koṭī-śataṃ vā loka-dhātu-koṭī-sahasraṃ vā loka-dhātu-koṭī-śata-sahasraṃ vā loka-dhātu-koṭī-niyuta-śata-sahasraṃ vā*)．應可度者，我必當往(*gatvā tatrântaśa eka-sattvam api*)，方便教化，令其受持．或八學處、或五、或十、或具學處(*śaraṇa-gamana-śikṣā-padeṣu na prati-ṣṭhāpayeyaṃ*)，或令安住淨觀、種姓、第八、預流(*srota-ā-patti-phale vā*)、一來(*sakṛd-ā-gāmi-phale vā*)、

不還(*an-ā-gāmi-phale vā*)、阿羅漢果(*arhattva-phale vā na prati-ṣṭhāpayeyaṃ*)、獨覺菩提(*pratyekabodhau vā na prati-ṣṭhāpayeyam*)，或令安住諸菩薩地，乃至無上正等菩提(*an-ut-tarāyāṃ vā samyak-saṃ-bodhau na prati-ṣṭhāpayeyaṃ*)，尚不辭勞，況為教化無量、無數、無邊有情，皆令獲得利益安樂．而當懈倦。』復持如是精進善根，以無所得而為方便，與諸有情同共(*tāni ca kuśala-mūlāni sarva-sattvaiḥ sārdhaṃ sādhāraṇāni 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(*yathâsya* ***tri-vidhā buddhir*** *na pra-vartate*)，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**安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānatipāramitāyāṃ sthitvā*)．攝取**精進波羅蜜多**(*vīrya-pāramitāṃ pari-gṛhṇāt*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā, dhyāna-pāramitāṃ pari-gṛhṇāti?*)

[318a16] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住安忍波羅蜜多(*kṣānti-pāramitāyāṃ sthitvā*)，攝心不亂，離欲、惡、不善法，有尋．有伺，離．生喜、樂，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)(*dvitīyaṃ dhyānam upa-saṃ-padya vi-harati, tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati, caturthaṃ dhyānam upa-saṃ-padya vi-harati*)，廣說．乃至入滅想受定。是諸定中，隨所生起心、心所法(*ut-pannôt-pannāṃś citta-cetasikān dharmān*)、及諸善根．一切合集(*kuśala-mūlôpa-saṃ-hitān*)，以無所得而為方便，與諸有情同共(*sarva-sattveṣu sādhāraṇān kṛtvā*)．迴向一切智智(*sarv'ākāra-jñatāyāṃ pari-ṇāmayati*)。於迴向時(*tathā ca pari-ṇāmayati*)，無．二心轉，謂．誰迴向？何．所迴向(*yathā dhyānāni ca dhyānâṅgāni ca tasmin samaye nôpa-labhate*)？善現(*evaṃ khalu subhūte*)！是為．菩薩摩訶薩．安住**安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā*)．攝取**靜慮波羅蜜多**(*dhyāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā, prajñāpāramitāṃ pari-gṛhṇāti?*)

[318a23] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住安忍波羅蜜多(*kṣānti-pāramitāyāṃ sthitvā*)，於諸法中．住循法觀(*tasmin samaye dharme dharmânu-paśyī vi-harati*)，雖以遠離行相(*vi-vikta-vi-hāreṇa vā*)，或以寂靜行相，或以無盡行相(*śāntâkāreṇa vâkṣayâkāreṇa vā*)，或以永滅行相．觀一切法，而於寂靜．能不作證(*na ca tāṃ dharmatāṃ sâkṣāt-karoti*)，乃至能坐妙菩提座(*yāvac ca na bodhi-maṇḍe ni-ṣaṇṇo bhavati*)，證得無上正等菩提(*tatra ca ni-ṣadya* (PSP_5:89) *sarv'ākāra-jñatām anu-pr'āpsyati*)。從此座起(*ut-thāya*)，轉妙法輪(*dharma-cakraṃ pra-vartayiṣyati*)，利益安樂諸有情眾。復持如是妙慧善根，以無所得而為方便，與諸有情同共(*tāni ca kuśala-mūlāni sarva-sattva-sādhāraṇāni 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(*yathâsya* ***tri-vidhā buddhir*** *na pra-vartate*)，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**安忍波羅蜜多**(*bodhisattvo mahāsattvaḥ kṣānti-pāramitāyāṃ sthitvā*)・攝取**般若波羅蜜多**(*prajñāpāramitāṃ pari-gṛhṇāti*)(*tathā ca pari-gṛhṇāti yathā nôd-gṛhṇāti tāvan nôt-sṛjati*)。」

[318b04] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住精進波羅蜜多**(*bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitvā*)・攝取布施(*dāna-pāramitāṃ pari-gṛhṇāti*)、淨戒、安忍、靜慮、般若波羅蜜多？」

[318b06] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住精進波羅蜜多(*vīrya-pāramitāyāṃ sthitvā*)，身心精進(*kāyena cittena caran*)，曾無懈息(*na ni-kṣipati*)，求諸善法・亦無厭倦。每作是念：『我必應得一切智智(*a-vaśyañ caiva mayā'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhavyā*)。不應不得(*na mayā nâbhi-saṃ-boddhavyā'n-ut-tarā samyak-saṃ-bodhiḥ*)。』是菩薩摩訶薩，為欲利樂一切有情，常發誓願(*sattvānāṃ ca kṛtena*)：『若一有情，在一踰繕那外(*yojanaṃ vā*)，或十、或百(*yojana-śataṃ vā*)、乃至無量踰繕那外(*yojana-sahasraṃ vā yojana-śata-sahasraṃ vā yojana-koṭī-niyuta-śata-sahasraṃ vā*)，或在一世界外(*loka-dhātuṃ vā*)，或十、或百(*loka-dhātu-śataṃ vā*)、乃至無量諸世界外(*loka-dhātu-sahasraṃ vā loka-dhātu-śata-sahasraṃ vā loka-dhātu-koṭī-niyuta-śata-sahasraṃ vā*)・應可度者，我必當往(*gatvā vīrya-pāramitāyāṃ sthitvântaśa eka-sattvam apy*)，方便教化(*an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)(*saced bodhisattva-yānikaṃ pudgalaṃ labheta, taṃ bodhi-caryāsu prati-ṣṭhāpayati*)，或令住聲聞乘(*śrāvaka-yānikaṃ pudgalaṃ, śrāvakatvāya prati-ṣṭhāpayati*)，或令住獨覺乘(*pratyekabuddha-yānikaṃ pudgalaṃ, pratyeka-bodhau prati-ṣṭhāpayaty*)，或令住無上乘，或令受行十善業道(*antaśa eka-sattvam api daśa-kuśaleṣu karma-patheṣu sam-ā-dāpayati*)。如是皆以法施(*sa tad dharma-dānaṃ dattvā*)、財施(*āmiṣa-dānena*)・而充足之(*sattvān saṃ-tarpayati*)，方便引攝。』復持如是布施善根(*sa tat kuśala-mūlaṃ*)(*na śrāvaka-bhūmau vā na pratyekabuddha-bhūmau vā pari-ṇāmayaty*)，以無所得而為方便，與諸有情同共(*anyatra sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ 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(*yathâsya* ***tri-vidhā buddhir*** *na pra-vartate*)，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 sthitvā*)・攝取**布施波羅蜜多**(*dāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitvā, śīla-pāramitāṃ pari-gṛhṇāti?* (PSP_5:90))

[318b20] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住精進波羅蜜多，從初發心(*prathama-cittôt-pādam up'ādāya*)，乃至安坐妙菩提座(*yāvad bodhi-maṇḍa etasminn antare*)，自離害生命(*ātmanā ca prāṇâti-pātāt prati-vi-rato bhavati*)，亦勸他離害生命(*parāṃś ca prāṇâti-pāta-prati-vi-ratau sam-ā-dāpayati*)，無倒稱揚離害生命法(*prāṇâti-pāta-vi-rateś ca varṇaṃ bhāṣate*)，歡喜讚歎離害生命者(*ye cânye prāṇâti-pātāt prati-vi-ratā bhavanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)(*ātmanā câ-datt'ā-dānāt prati-vi-rato bhavati, parāṃś câ-datt'ā-dāna-prati-vi-ratau sam-ā-dāpayati, a-datt'ā-dāna-vi-rateś ca varṇaṃ bhāṣate, ye cânye '-datt'ā-dānāt prati-vi-ratā bhavanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca kāma-mithyā-cārāt prati-vi-rato bhavati, parāṃś ca kāma-mithyā-cāra-prati-vi-ratau sam-ā-dāpayati, kāma-mithyā-cāra-vi-rateś ca varṇaṃ bhāṣate, ye cânye kāma-mithyā-cārāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca mṛṣā-vādāt prati-vi-rato bhavati, parāṃś ca mṛṣā-vāda-vi-ratau sam-ā-dāpayati, mṛṣā-vāda-vi-rateś ca varṇaṃ bhāṣate, ye cânye mṛṣā-vādāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca paruṣa-vacanāt prati-vi-rato bhavati, parāṃś ca paruṣa-vacana-vi-ratau sam-ā-dāpayati, paruṣa-vacana-vi-rateś ca varṇaṃ bhāṣate, ye cânye paruṣa-vacanāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca piśuna-vacanāt prati-vi-rato bhavati, parāṃś ca piśuna-vacana-vi-ratau sam-ā-dāpayati, piśuna-vacana-vi-rateś ca varṇaṃ bhāsate, ye cânye piśuna-vacanāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā câ-baddha-pra-lāpāt prati-vi-rato bhavati, parāṃś câ-baddha-pra-lāpa-vi-ratau sam-ā-dāpayati, a-baddha-pra-lāpa-vi-rateś ca varṇaṃ bhāṣate, ye 'pi cânye '-baddha-pra-lāpāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā câbhidhyāyāḥ prati-vi-rato bhavati, parāṃś câbhidhyā-vi-ratau sam-ā-dāpayati, abhidhyā-vi-rateś ca varṇaṃ bhāṣate, ye 'pi cânye 'bhidhyāyāḥ prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca vy-ā-pādāt prati-vi-rato bhavati, parāṃś ca vy-ā-pāda-vi-ratau sam-ā-dāpayati, vy-ā-pāda-vi-rateś ca varṇaṃ bhāṣate, ye 'pi cânye vy-ā-pādāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ*)；如是，乃至自離邪見(*ātmanā ca mithyā-dṛṣṭeḥ prati-vi-rato bhavati*)，亦勸他離邪見(*parāṃś ca mithyā-dṛṣṭi-vi-ratau sam-ā-dāpayati*)，無倒稱揚離邪見法(*mithyā-dṛṣṭi-vi-rateś ca varṇaṃ bhāṣate* (PSP_5:91))，歡喜讚歎離邪見者(*ye 'pi cânye mithyā-dṛṣṭeḥ prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ*)。是菩薩摩訶薩，持此淨戒波羅蜜多(*sa tayā śīla-pāramitayā*)，不求三界(*na kāma-dhātuṃ prârthayati, na rūpa-dhātuṃ prârthayati, n' ārūpya-dhātuṃ prârthayati*)、及二乘果(*na śrāvaka-bhūmiṃ prârthayati, na pratyekabuddha-bhūmiṃ prârthayati*)，以無所得而為方便，與諸有情同共(*anyatra tat kuśala-mūlaṃ sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ 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(*yathâsya* ***tri-vidhā buddhir*** *na pra-vartate*)，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 sthitvā*)．攝取**淨戒波羅蜜多**(*śīla-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitvā, kṣānti-pāramitāṃ pari-gṛhṇāti?*)

[318c01] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，安住精進波羅蜜多，從初發心(*prathama-cittôt-pādam up'ādāya*)，乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣaṇṇasya*)，於其中間，人、非人等(*manuṣya-bhūto vā '-manuṣya-bhūto vā*)，競來惱觸(*citta-vi-kṣepaṃ vā kuryād*)，或復斫刺、斷割支節(*aṅga-praty-aṅgāni cchitvā*)，隨意持去(*ā-dāya gacchet*)。菩薩爾時，不作是念(*tatra bodhisattvasya mahāsattvasya vīrya-pāramitāyāṃ sthitasya naivaṃ bhavati*)：『誰斫刺我(*ko me cchinatti vā*)？誰斷割我(*bhinatti vā*)？誰復持去(*harati vā*)？』但作是念(*'nyatra câsyaivaṃ bhavati*)：『我今獲得廣大善利(*su-labdhā me lābhā*)。彼諸有情，為益我故，來割截我身分支節；然，**我本為一切有情而受此身**(*yeṣām evâham arthāya kāyaṃ pari-harāmi, te caiv'āgamyâṅga-praty-aṅgāni cchitvā gacchanti*)。彼來自取己所有物，而成我事。』菩薩如是**審諦思惟諸法實相**(*dharmatā câsya pra-kṛtyā su-manasi-kṛtā bhavati*)，而修安忍。持此安忍波羅蜜多(*tāni ca kuśala-mūlāni*)，不求聲聞(*na śrāvaka-bhūmau vā*)、獨覺等地(*na pratyekabuddha-bhūmau vā pari-ṇāmayaty*)，以無所得而為方便，與諸有情同共(*anyatra sarva-sattvaiḥ sârdhaṃ sādhāraṇāni 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(*yathâsya* ***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 sthitvā*)．攝取**安忍波羅蜜多**(*kṣānti-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitvā, dhyāna-pāramitāṃ pari-gṛhṇāti?*)

[318c14] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住精進波羅蜜多，勤修諸定，謂．離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vitarkaṃ*)．有伺(*sa-vicāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)(*vitarka-vicārāṇāṃ vy-upa-śamād adhy-ātmaṃ saṃ-pra-sādāc cetasa ekotī-bhāvād a-vitarkam a-vicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upa-saṃ-padya vi-harati.*)(*prīteś ca vi-rāgād upêkṣako vi-harati, smṛtimān saṃ-pra-jānaṃ sukhaṃ ca kāyena* (PSP_5:92) *prati-saṃ-vedayati yat tad āryā ā-cakṣate, upêkṣakaḥ smṛtimān sukha-vi-hārī tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati*)，廣說．

乃至入第四靜慮(*sa sukhasya ca pra-hāṇād duṣkhasya ca pra-hāṇāt pūrvam eva saumanasya-daurmanasyayor astaṃ-gamād a-duṣkhâ-sukham upêkṣā-smṛti-pari-śuddhañ caturthaṃ dhyānam upa-saṃ-padya vi-harati*)；於諸有情(*sa sarva-sattveṣu*)．起與樂想作意(*sukha-saṃjñā-manasi-kārād*)，入慈無量(*maitrīm a-pra-māṇām upa-saṃ-padya vi-harati*)(*sa sarva-sattveṣu duṣkha-saṃjñā-manasi-kārāt karuṇām a-pra-māṇām upa-saṃ-padya vi-harati.*)(*sa sarva-sattveṣu pra-muditā-saṃjñā-manasi-kārād muditām a-pra-māṇām upa-saṃ-padya vi-harati.*)，廣說．乃至入捨無量(*sa sarva-sattveṣu sukha-duḥkha-saṃjñā-manasi-kārād upêkṣām a-pra-māṇām upa-saṃ-padya vi-harati*)；於諸色中(*sa rūpe*)．起厭麁想作意(*audārika-saṃjñāyāḥ pra-hāṇād*)，入空無邊處定(*ākāśa-saṃjñāyāś ca manasi-kārād ākāś'ānanty'āyatanam upa-saṃ-padya vi-harati*)(*sa vijñāne śānta-saṃjñāyā manasi-kārād vijñān'ānanty'āyatanam upa-saṃ-padya vi-harati.*)(*sa ākiṃcany'āyataneṣu śānta-saṃjñā-manasi-kārād ākiṃcany'āyatanam upa-saṃ-padya vi-harati.*)(*sa naiva-saṃjñā-nâ-saṃjñāyāḥ śānta-saṃjñāyā manasi-kārād naiva-saṃjñā-nâ-saṃjñâyatanam upa-saṃ-padya vi-harati.*)，廣說．乃至入滅想受定。是菩薩摩訶薩，雖修如是靜慮、無量、無色(*sa teṣām a-pra-māṇānāñ cârūpya-sam-ā-pattīnāṃ ca*)、滅定，而不攝取彼異熟果(*vi-pākan na prati-gṛhṇāty*)，**但隨有情應可受化．作利樂處**(*anyatra yatra sarva-sattvānām arthe kartavyaḥ*)，**而於中生**(*tatrôpa-padyate*)。既生彼已，用四攝事，而攝取之，方便安立令於布施乃至般若波羅蜜多精勤修學(*sa tān sattvān ṣaṭsu pāramitāsu pari-pācayati dāna-pāramitāyāṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñāpāramitāyāṃ*)。是菩薩摩訶薩，依諸靜慮，起勝神通，從一佛國(*buddha-kṣetreṇa*)，往一佛國(*buddha-kṣetraṃ saṃ-krāmati*)，親近、供養諸佛世尊(*buddhāṃś ca bhagavataḥ pary-up'āste*)，請問甚深諸法性相(*pari-pṛcchati pari-praśnī-kurute*)，精勤引發殊勝善根(*kuśala-mūlâva-ropanatayā*)。持此善根(*tāni ca kuśala-mūlāni*)，以無所得而為方便，與諸有情同共(*sarva-sattveṣu sādhāraṇāni 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(*yathâsya **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 sthitvā*)．攝取**靜慮波羅蜜多**(*dhyāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo vīrya-pāramitāyāṃ sthitvā, prajñāpāramitāṃ pari-gṛhṇāti?*)

[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*

*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-pādêndriya-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-śūnyatāṃ*)．(*bahirdhā-śūnyatām adhy-ātma-bahirdhā-śūnyatāṃ*)乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatān*)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-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr*)若名、若事(*na dravyataḥ sam-anu-paśyati*)、若性(*na bhāvato*)、若相(*na nimittataḥ*)(*śūnyatâ-nimittâ-pra-ṇi-hitāni pañcâbhi-jñā na dravyataḥ sam-anu-paśyati, na bhāvato na nimittataḥ*)，不見八解脫．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'ākāra-jñatān*)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 dharma-ni-ketaṃ karoti*)。**如說**(*sa yathā vādī*)，**能作**(*tathā kārī 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 sârdhaṃ sādhāraṇāni 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(*yathâsya **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 sthitvā*)．攝取**般若波羅蜜多**(*prajñāpāramitāṃ pari-gṛhṇāti*)。」

[319b03] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住靜慮波羅蜜多**

(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito*)．攝取布施(*dāna-pāramitāṃ pari-gṛhṇāti*)、淨戒、安忍、精進、般若波羅蜜多？」

[319b05] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住靜慮波羅蜜多(*dhyāna-pāramitāyāṃ sthito*)，於諸有情住財、法施，謂．離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vitarkaṃ*)．有伺(*sa-vicāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)(*vitarka-vicārāṇāṃ vy-upa-śamād adhy-ātmaṃ saṃ-pra-sādāc caitasa ekotī-bhāvād a-vitarkam a-vicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upa-saṃ-padya vi-harati.*)(*prīteś ca vi-rāgād upêkṣako vi-harati, smṛtimān saṃ-pra-jānaṃ sukhaṃ ca kāyena prati-saṃ-vedayati yat tad āryā ā-cakṣate upêkṣakaḥ smṛtimān sukha-vi-hārī tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati*)，廣說．乃至入第四靜慮(*sa sukhasya ca pra-hāṇāt duḥkhasya ca pra-hāṇāt pūrvam eva saumanasya-daurmanasyayor astaṃ-gamād a-duṣkhâ-sukham upêkṣā-smṛti-pari-śuddhañ* (PSP_5:94) *caturthaṃ dhyānam upa-saṃ-padya vi-harati*)；於諸有情．起與樂想作意，入慈無量，廣說．乃至入捨無量；於諸色中．起厭麁想作意，入空無邊處定(*evam ākāś'ānanty'āyatana-sam-ā-pattiṃ*)(*vijñān'ānanty'āyatana-sam-ā-pattim*)(*ākiṃcany'āyatana-sam-ā-pattiṃ*)(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattim upa-saṃ-padya vi-harati*)，廣說．乃至入滅想受定。是菩薩摩訶薩，安住靜慮波羅蜜多(*tatra dhyāna-pāramitāyāṃ sthito*)，以無亂心(*'vi-kṣipta-mānasas*)，為諸有情(*teṣāṃ sattvānām*)宣說正法，行財(*āmiṣa-dānaṃ*)、法施(*dharma-dānaṃ ca dadāti*)。是菩薩摩訶薩，常自行財、法施，亦常勸他行財、法施(*parāṃś câmiṣa-dāne dharma-dāne ca sam-ā-dāpayati*)，常無倒稱揚行財法、施法(*āmiṣa-dānasya dharma-dānasya ca varṇaṃ bhāṣate*)，常歡喜讚歎行財、法施者(*ye 'pi cânye āmiṣa-dānaṃ dharma-dānañ ca dadāti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。持此善根(*tac ca kuśala-mūlaṃ*)，不求聲聞(*na śrāvaka-bhūmau vā*)、獨覺等地(*na pratyekabuddha-bhūmau vā pari-ṇāmayaty*)，但無所得而為方便，與諸有情同共(*anyatra sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ 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(*yathâsya **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**靜慮波羅蜜多**(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito*)．攝取**布施波羅蜜多**(*dāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ, śīla-pāramitāṃ pari-gṛhṇāti?*)

[319b20] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，安住靜慮波羅蜜多(*dhyāna-pāramitāyāṃ sthitasya*)，受持淨戒，常不發起貪俱行心(*na rāga-saha-gataṃ cittam ut-padyate*)、瞋俱行心(*na doṣa-saha-*

*gataṃ cittam ut-padyate*)、癡俱行心(*na moha-saha-gataṃ cittam ut-padyate*)(*na vi-cikitsā-saha-gataṃ cittam ut-padyate*)、害俱行心、慳俱行心、嫉俱行心、及毀淨戒俱行之心，但常發起一切智智俱行作意(*anyatra sarv'ākāra-jñatā prati-saṃ-yuktair manasi-kārair vi-harati*)。復持如是淨戒善根(*tac ca kuśala-mūlaṃ*)，不求聲聞(*na śrāvaka-bhūmau vā*)、獨覺等地(*na pratyekabuddha-bhūmau vā pari-ṇāmayaty*)，但無所得而為方便，與諸有情同共(*anyatra sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ 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(*yathâsya **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**靜慮波羅蜜多**(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ*)．攝取**淨戒波羅蜜多**(*śīla-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ, kṣānti-pāramitāṃ pari-gṛhṇāti?*)

[319b28] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住靜慮波羅蜜多(*dhyāna-pāramitāyāṃ sthitaḥ*)，修行安忍，觀**色如聚沫**(*phena-piṇḍôpamaṃ rūpaṃ praty-avêkṣate*)，觀**受如浮泡**(*budbudôpamāṃ vedanāṃ praty-avêkṣate*)，觀**想如陽焰**(*marīcy-upamāṃ saṃjñāṃ praty-avêkṣate*)，觀**行如芭蕉**(*kadaly-upamān saṃskārān praty-avêkṣate*)，觀**識如幻事**(*māyôpamaṃ vijñānaṃ praty-avêkṣate*)。作是觀時(*tasyaivaṃ praty-avêkṣamāṇasya*)，於**五取蘊不堅實**想，恒現在前(*pañca-skandheṣv a-sāraka-saṃjñā praty-upa-sthitā bhavati*)。復作是念(*tasyaivaṃ* (PSP_5:95) *praty-avêkṣamāṇasyaivaṃ bhavati*)：『諸法皆空，非我、我所。誰能割截？誰受割截？誰能毀罵？誰受毀罵？誰復於中發起瞋恨？色是誰色(*kasya vā rūpaṃ*)？受是誰受(*kasya vā vedanā*)？想是誰想(*kasya vā saṃjñā*)？行是誰行(*kasya vā saṃskārāḥ*)？識是誰識(*kasya vā vijñānaṃ*)？』如是菩薩安住靜慮波羅蜜多，審觀法時，能具安忍(*tasyaivaṃ praty-avêkṣamāṇasyaivaṃ bhavati, ko vā 'tr' ā-kruṣyate vā pari-bhāṣyate vā, ā-kruṣyamāṇasya vā pari-bhāṣyamāṇasya vā na vy-ā-pāda ut-padyate.*)。復持如是所集善根(*sa tat kuśala-mūlaṃ*)，以無所得而為方便，與諸有情同共(*sarva-sattva-sādhāraṇaṃ 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(*yathâsya **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**靜慮波羅蜜多**(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ*)．攝取**安忍波羅蜜多**(*kṣānti-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito, vīrya-pāramitāṃ pari-gṛhṇāti?*)

[319c12] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住靜慮波羅蜜多，發勤精進，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ*

*pāpakair*)、不善法(*a-kuśala-mūlair dharmaiḥ*)，有尋(*sa-vitarkaṃ*)．有伺(*sa-vicāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮具足住(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)；尋、伺寂靜(*vitarka-vicārāṇāṃ vy-upa-śamād*)，住．內．等淨(*adhy-ātmaṃ saṃ-pra-sādāc*)，心．一趣性(*cetasa ekotī-bhāvād*)，無尋(*a-vitarkam*)．無伺(*a-vicāraṃ*)，定．生(*samādhi-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入第二靜慮具足住(*dvitīyaṃ dhyānam upa-saṃ-padya vi-harati*)；離喜(*prīteś ca vi-rāgād*)、住捨(*upêkṣako vi-harati*)，具念(*smṛtimān*)、正知(*saṃ-pra-jānaṃ*)，領身受樂(*sukhañ ca kāyena prati-saṃ-vedayati*)，聖者於中能說(*yat tad āryā ā-cakṣate*)．能捨(*upêkṣakaḥ*)、具念(*smṛtimān*)、樂住(*sukha-vi-hārī*)，入第三靜慮具足住(*tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati*)；斷樂(*sukhasya ca pra-hāṇād*)、斷苦(*duḥkhasya ca pra-hāṇāt*)，先(*pūrvam eva*)．喜、憂(*saumanasya-daurmanasyayor*)．沒(*astaṃ-gamād*)，不苦．不樂(*a-duḥkhâ-sukham*)，捨．念清淨(*upêkṣā-smṛti-pari-śuddhaṃ*)，入第四靜慮具足住(*caturthaṃ dhyānam upa-saṃ-padya vi-harati)*。菩薩如是修一切種靜慮、解脫、等持、等至，於中皆能**不取其相**(*sa dhyānānāṃ dhyānâṅgānāṃ* ***nimittaṃ na gṛhṇāti***)(*sa evaṃ sam-ā-hita-citto*)，發起種種神境智通(*'n-eka-vidham ṛddhi-vidhiṃ praty-anu-bhavati*)，能作無邊大神變事(*vi-stareṇa kartavyaṃ*)。或復發起**天耳智通**(*yāvad divyena śrotra-dhātunā*)，明了清淨．過人、天耳(*ubhau śabdau śṛṇoti divyañ ca mānuṣyakañ ca*)，能如實聞十方世界．情、非情類種種音聲。或復發起**他心智通**(*sa para-sattvānāṃ para-pudgalānāṃ cetasaiva cittaṃ praj-ānāti*)，能如實知十方世界．他有情眾．心、心所法(*vi-stareṇa yāvad an-ut-taraṃ cittam iti yathā-bhūtaṃ praj-ānāty*)。或復發起**宿住智通**(*an-eka-vidhaṃ pūrva-ni-vāsam anu-smarati*)，如實念知十方世界．無量有情．諸宿住事。或復發起天**眼智通**(*vi-stareṇa yāvad divyena cakṣuṣā*)，明了清淨．過人、天眼(*vi-śuddhenâti-krānta-mānuṣyakena*)，能如實見十方世界．有情、無情．種種色像．乃至業果，皆如實知(*yāvad yathā-karmôpa-gān sattvān paśyati*)。是菩薩摩訶薩，安住此五殊勝神通(*sa iha pañcasv abhi-jñāsu prati-ṣṭhāya*)，從一佛國(*buddha-kṣetreṇa*)，趣一佛國(*buddha-kṣetraṃ gacchati*)，親近、供養諸佛世尊(*buddhān bhagavataḥ pary-up'āste*)，請問如來甚深法義(*pari-pṛcchati pari-praśnī-karoti*)，廣植無量微妙善根(*kuśala-mūlāny ava-ropayati*)，成熟有情，嚴淨佛土(*buddha-kṣetrañ ca pari-śodhayati*)，勤修種種菩薩勝行。持此善根(*tāni* (PSP_5:96) *ca kuśala-mūlāni*)，不求聲聞(*na śrāvaka-bhūmau vā*)、獨覺等地(*na pratyekabuddha-bhūmau vā pari-ṇāmayaty*)，但無所得而為方便，與諸有情同共(*anyatra sarva-sattvaiḥ sârdhaṃ sādhāraṇāni 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(*yathâsya* ***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**靜慮波羅蜜多**(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthito*)．攝取**精進波羅蜜多**(*vīrya-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ, prajñāpāramitāṃ pari-gṛhṇāti?*)

[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 sthito*)，觀色(*rūpaṃ nôpa-labhate*)、受(*vedanāṃ*)、想(*saṃjñāṃ*)、行(*saṃskārān*)、識不可得(*vijñānaṃ nôpa-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-dhātv-āyatanāni nôpa-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(*pratîtya-sam-ut-pādaṃ pratîtya-sam-ut-pādâṅgāni nôpa-labhate*)；觀布施波羅蜜多(*dāna-pāramitāṃ nôpa-labhate*)(*śīla-pāramitāṃ nôpa-labhate*)(*kṣānti-pāramitāṃ nôpa-labhate*)(*vīrya-pāramitāṃ nôpa-labhate*)(*dhyāna-pāramitāṃ nôpa-labhate*)．乃至般若波羅蜜多不可得(*prajñāpāramitāṃ nôpa-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 nôpa-labhate*)．乃至八聖道支不可得(*evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāny āryâṣṭâṅga-mārgān nôpa-labhate*)(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ nôpa-labhate*)；觀四靜慮、四無量、四無色定不可得(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ*)；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．乃至十八佛不共法不可得(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān nôpa-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(*saṃs-kṛta-dhātun nôpa-labhate*)；觀無為界不可得(*a-saṃs-kṛta-dhātun nôpa-labhate*)。

[320b03] 如是菩薩觀一切法不可得故(*an-upa-labhamāno*)，無作(*nâbhi-saṃs-karoty*)。無作故(*an-abhi-saṃs-kurvāṇo*)，無造。無造故，無生(*nôt-pādayaty*)。無生故(*an-ut-pādayamāno*)，無滅(*na ni-rodhayati*)。無滅故，無取。無取故，畢竟清淨，常住無變。所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte*)**以一切法——若佛出世(*ut-pādād vā tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānāṃ*)——安住，法性、法界、法住**(*sthitaivaiṣā dharmāṇāṃ **dharma-sthititā** dharma-niyāmatā*)；**無生**(*sā naivôt-padyate*)、**無滅**(*na ni-rudhyate*)，常無變異。

是菩薩摩訶薩，**心常無亂，恒時安住一切智智相應作意**(*so '-vi-kṣipta-citta-sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair a-vi-rahito bhavati*)，如實觀察一切法性都無所有。復持如是所集善根(*tac ca kuśala-mūlaṃ*)，以無所得而為方便，

與諸有情同共(*sarva-sattva-sādhāraṇaṃ 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(*yathâsya **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**靜慮波羅蜜多**(*bodhisattvo mahāsattvo dhyāna-pāramitāyāṃ sthitaḥ*)．攝取**般若波羅蜜多**(*prajñāpāramitāṃ pari-gṛhṇāti*)。」

[320b15] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩**安住般若波羅蜜多**(*bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā*)．攝取布施(*dāna-pāramitāṃ pari-pūrayati?* (PSP_5:97))、淨戒、安忍、精進、靜慮波羅蜜多？」

[320b17] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，觀**一切法空無所有**(*sarva-dharmāḥ śūnyā iti sam-anu-paśyati*)。」

[320b19]「世尊！云何．菩薩摩訶薩，安住般若波羅蜜多，觀一切法空無所有(*kathaṃ ca subhūte bodhisattvo mahāsattvaḥ sarva-dharmāḥ śūnyā iti sam-anu-paśyati*)？」

[320b20]「善現(*iha subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住般若波羅蜜多(*prajñāpāramitāyāṃ carann*)，觀**內空．內空性不可得**(*adhy-ātma-śūnyatâdhy-ātma-śūnyatêti nôpa-labhate*)，外空．外空性不可得(*bahirdhā-śūnyatā bahirdhā-śūnyatêti nôpa-labhate*)，內外空．內外空性不可得(*adhy-ātma-bahirdhā-śūnyatâdhy-ātma-bahirdhā-śūnyatêti nôpa-labhate*)，空空．空空性不可得，大空．大空性不可得，勝義空．勝義空性不可得，有為空．有為空性不可得，無為空．無為空性不可得，畢竟空．畢竟空性不可得，無際空．無際空性不可得，散無散空．散無散空性不可得，本性空．本性空性不可得，自共相空．自共相空性不可得，一切法空．一切法空性不可得(*yāvad a-bhāva-śūnyatā yāvad a-bhāva-sva-bhāva-śūnyatêti nôpa-labhate*)。

是菩薩摩訶薩，(*sa*)，安住如是十四空中(*āsu śūnyatāsu sthitvā bodhisattvo mahāsattvo*)，不得色(*rūpan nôpa-labhate*)若空(*śūnyam iti vā*)、若不空(*a-śūnyam iti vā*)，不得受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ nôpa-labhate*)若空(*śūnyam iti vā*)、若不空(*a-śūnyam iti vā*)；不得眼處．乃至意處若空、若不空；不得色處．乃至法處若空、若不空；不得眼界．乃至意界若空、若不空；不得色界．乃至法界若空、若不空；不得眼識界．乃至意識界若空、若不空(*skandha-dhātv-āyatanāni nôpa-labhate śūnyānîti vā a-śūnyānîti vā*)；不得眼觸．乃至意觸若空、若不空；不得眼觸為緣所生諸受．乃至意觸為緣所生諸受若空、若不空；不得地界．乃至識界若空、若不空；不得因緣．乃至增上緣若空、若不空；不得無明．乃至老死若空、若不空(*pratîtya-sam-ut-pādaṃ pratîtya-sam-ut-pādâṅgāni vā nôpa-labhate śūnyānîti vā a-śūnyānîti vā*)；不得布施波羅蜜多．乃至般若波羅蜜多若空、若不空(*sarva-pāramitā nôpa-labhate śūnyā iti vā a-śūnyā iti vā*)；不得內空．乃至無

性自性空若空、若不空；不得真如．乃至不思議界若空、若不空；不得苦、集、滅、道聖諦若空、若不空；不得四念住．乃至八聖道支若空、若不空(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā nôpa-labhate śūnyā iti vā a-śūnyā iti vā*)；不得四靜慮、四無量、四無色定若空、若不空(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo nôpa-labhate sūnyā iti vā a-śūnyā iti vā*)；不得八解脫．乃至十遍處若空、若不空(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni nôpa-labhate śūnyānîti vā a-śūnyānîti vā*)；不得空、無相、無願解脫門若空、若不空(*śūnyatâ-nimittâ-pra-ṇi-hitāni nôpa-labhate śūnyānîti vā a-śūnyānîti vā*)；不得淨觀地．乃至如來地若空、若不空；不得極喜地．乃至法雲地若空、若不空；不得一切陀羅尼門、三摩地門若空、若不空；不得五眼、六神通若空、若不空；不得如來十力．乃至十八佛不共法若空、若不空(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā nôpa-labhate śūnyā iti vā a-śūnyā iti vā*)；不得三十二大士相、八十隨好若空、若不空；不得無忘失法、恒住捨性若空、若不空；不得一切智、道相智、一切相智若空、若不空；不得預流果．乃至獨覺菩提若空、若不空；不得一切菩薩摩訶薩行若空、若不空；不得諸佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhir nôpa-labhate*)若空(*śūnyêti vā*)、若不空(*a-śūnyêti vā*)；不得一切智智若空、若不空；不得有為界(*saṃs-kṛto vā dhātur*)若空、若不空；不得無為界(*a-saṃs-kṛto vā dhātur nôpa-labhate*)若空(*śūnya iti vā*)、若不空(*a-śūnya iti vā*)。

是菩薩摩訶薩，(*sa*)，安住般若波羅蜜多(*iha prajñāpāramitāyāṃ caran bodhisattvo mahāsattvo*)，於諸有情所有布施(*yad-yad eva dānan dadāty*)——若食(*annaṃ vā*)、若飲(*pānaṃ vā*)，及餘資具(*śayanaṃ vā ā-vasathaṃ vā glāna-pratyaya-bhaiṣajya-pariṣ-kāraṃ vā vastraṃ vā su-varṇaṃ vā rūpyaṃ vā maṇi-muktā-śaṅkha-śilā-pra-vāl'ādīni vā puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchatra-dhvaja-paṭākā vā yāvad anyatarânyatarāṇi mānuṣyakāṇi pariṣ-kārôpa-karaṇāni dadāti*)——皆觀為空(*sa tad dānaṃ śūnyam ity a-śūnyam iti nôpa-labhate*)。若能施(*yo vā dadāti*)、若所施(*yasyaivā dadāti*)、若施福、若施果——如是一切，亦觀為空(*tad api śūnyam iti a-śūnyam iti nôpa-labhate*)。

[321a05] 菩薩爾時由住空觀，貪著、慳悋(*tasya mātsarya-cittasya côd-graha-cittasya vā*)無容得起(*'va-kāśo na bhavati*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，修行般若波羅蜜多，從初發心．乃至安坐妙菩提座，如是分別．皆不得起(*sarva ete dharmāḥ prajñāpāramitāyāṃ carato bodhisattvasya mahāsattvasya* (PSP_5:98) *vi-kalpā eva bhavanti, prathama-cittôt-pādam up'ādāya yāvad bodhi-maṇḍa-ni-ṣaṇṇasya*)。如(*yathā caiva*)諸如來．應．正等覺(*tathāgatasyân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya*)．無時暫起著心、慳心(*na mātsarya-cittaṃ vôd-graha-cittaṃ vôt-padyate*)，此菩薩摩訶薩亦復如是(*tathaiva bodhisattvasya mahāsattvasya*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carato*)，著心、慳心皆永不起(*mātsarya-cittaṃ vā ud-graha-cittaṃ vā nôpa-padyate*)。

當知(*evam eva subhūte*)．**般若波羅蜜多，是諸菩薩摩訶薩師**(***bodhisattvānāṃ mahāsattvānāṃ śāstā yad-uta prajñāpāramitā***)，能令菩薩摩訶薩眾．不起一切妄想分別，所行布施皆無染著。是菩薩摩訶薩，持此善根(*tāni ca kuśala-mūlāni*)，以無所得而為方便，與諸有情同共(*sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ 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(*yathâsya **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**布施波羅蜜多**(*dāna-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā, śīla-pāramitāṃ pari-gṛhṇāti?*)

[321a17] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsatttvaḥ*)，安住般若波羅蜜多(*prajñāpāramitāyāṃ sthitvā*)，受持淨戒，一切聲聞、獨覺等心．無容得起(*na śrāvaka-pratyekabuddha-bhūmi-cittānām ava-kāśaṃ dadāti*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，觀諸聲聞、獨覺等地(*śrāvaka-pratyekabuddha-bhūmin*)皆不可得(*nôpa-labhate*)，迴向彼心(*tad api cittan*)亦不可得(*nôpa-labhate*)，迴向彼地身語律儀(*yac chrāvaka-bhūmau vā pratyekabuddha-bhūmau vā pari-ṇāmayati*)亦不可得。是菩薩摩訶薩，(*sa*)，安住般若波羅蜜多，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣadanāt*)，於其中間，自離斷生命(*prāṇâti-pāta-pra-hāṇāya cittam ut-pādayati, ātmanā ca prāṇâti-pātāt prati-vi-rato bhavati*)，亦勸他離斷生命(*parāṃś ca prāṇâti-pāta-vi-ratau sam-ā-dāpayati*)，無倒稱揚離斷生命法(*prāṇâti-pāta-vi-rateś ca varṇaṃ bhāṣate*)，歡喜讚歎離斷生命者(*ye 'pi cânye prāṇâti-pātāt prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ*)；如是．乃至自離邪見(*evam a-datt'ā-dānāt kāma-mithyā-cārāt mṛṣā-vādāt paruṣa-vacanāt piśuna-vacanād a-baddha-pra-lāpād abhidhyāyā vy-ā-pādāt, mithyā-dṛṣṭeḥ prati-vi-rato bhavati*)，亦勸他離邪見(*parāṃś ca mithyā-dṛṣṭi-vi-ratau sam-ā-dāpayati*)，無倒稱揚離邪見法(*mithyā-dṛṣṭi-vi-rateś ca varṇaṃ bhāsate*)，歡喜讚歎離邪見者(*ye 'pi cânye mithyā-dṛṣṭeḥ prati-vi-ratā bhavanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ*)。是菩薩摩訶薩，持此淨戒所生善根(*tena ca śīlena*)，不求三界及二乘法(*na kaś-cid dharmaṃ parā-mṛśati śrāvakatvaṃ vā pratyekabuddhatvaṃ vā*)(*prāg evânyad vā*)，(*tāni ca kuśala-mūlāni*)但無所得而為方便，與諸有情同共(*sarva-sattveṣu sādhāraṇāni 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(*yathâsya **tri-vidhā buddhir** na bhavati*)，謂．誰迴向(*ko vā pari-ṇāmayati*)？何．所迴向(*kiṃ vā* (PSP_5:99) *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**淨戒波羅蜜多**(*śīla-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā, kṣānti-pāramitāṃ pari-gṛhṇāti?*)

[321b03] (*bhagavān āha*)善現(*iha subhūte*)，若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，安住般若波羅蜜多，起**隨順忍**(*prajñāpāramitāyāṃ sthitasy' **ānu-lomikī kṣāntir** ut-padyate*)。得此忍已，常作是念(*tasyaivaṃ bhavati*)：『一切法中，無有一法(*iha na kaś-cid dharma*)．若起(*ut-padyate vā*)、若滅(*ni-rudhyate vā*)，若生、若老，若病、若死(*mriyate vā*)，若能罵者、若受罵者(*ā-kruṣyate vā*)，若能謗者、若受謗者(*pari-bhāṣyate vā*)，若能割截、斫刺、打縛、惱觸、加害，若所割截(*cchidyate vā*)、斫刺(*bhidyate vā*)、打縛、惱觸、加害(*hanyate vā*)。如是一切，性相皆空，不應於中，妄想分別。』是菩薩摩訶薩，(*tasya*)，得此忍故，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣaṇṇasya*)，於其中間，假使(*yadi*)一切有情之類(*sarva-sattvā*)，皆來訶毀(*āgamy' ā-kroṣayur vā*)、誹謗(*pari-bhāṣeran vā*)、凌辱，以諸刀、杖、瓦、石塊等，損害、打擲、割截、斫刺，乃至分解身諸支節(*loṣṭa-daṇḍa-śastra-pra-hārān dadyuś cchidyur bhidyur vā*)；爾時，菩薩心無變異，但作是念(*tatra câsyaivaṃ bhavati*)：『深可怪哉(*aho*)！**諸法性**中(***dharmāṇāṃ dharmatā***)(***na iha kaś-cid dharma***)，都無訶毀(*ā-kruṣyate vā*)、誹謗(*pari-bhāṣyate vā*)、凌辱(*cchidyate vā bhidyate vā*)、加害(*hanyate vā*)等事，而諸有情．妄想分別．執為實有，發起種種煩惱惡業，現在、當來．受諸劇苦。』是菩薩摩訶薩，(*sa*)，持此善根(*tāni kuśala-mūlāni*)，以無所得而為方便，與諸有情同共(*sarva-sattva-sādhāraṇāni 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(*yathâsya **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**安忍波羅蜜多**(*kṣānti-pāramitāṃ pari-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā, vīrya-pāramitāṃ parigarhnāti?*)

[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 ṛddhi-pādair upāya-kauśalyena sam-anv-ā-gataḥ kāyikañ ca caitasikañ ca vīryaṃ saṃ-janayyânyaṃ loka-dhātum api gatvā, loka-dhātu-śatam api gatvā, loka-dhātu-sahasram api gatvā loka-dhātu-śata-sahasram api gatvā loka-dhātu-koṭī-niyuta-śata-sahasram api gatvā*)，**為諸有情宣說正法**(*sattvānāṃ dharmaṃ 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-ṣṭhāpayat*)。是菩薩摩訶薩，雖為此事(*tathā ca prati-ṣṭhāpayati*)，而**不住有為界**(*yathā na saṃs-kṛte dhātau prati-ṣṭhāpayati*)，亦**不住無為界**(*nâ-saṃs-kṛte dhātau prati-ṣṭhāpayati*)，復持如是所集善根(*tac ca kuśala-mūlaṃ*)，以無所得而為方便，與諸有情同共(*sarva-sattveṣu* (PSP_5:100) *sârdhaṃ sādhāraṇaṃ 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(*yathâsya **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-gṛhṇāti*)。

(*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ sthitvā, dhyāna-pāramitāṃ pari-gṛhṇāti?*)

[321c03] (*bhagavān āha*)善現(*iha subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住般若波羅蜜多(*prajñāpāramitāyāṃ sthitvā*)，除．**佛等持**(*tathāgata-samādhiṃ sthāpayitvā*)，於餘一切**聲聞**(*yāvantaḥ ke-cit samādhayaḥ śrāvaka-samādhir vā*)、**獨覺**(*pratyekabuddha-samādhir vā*)、**菩薩等持**，皆能自在隨意入(*tān sarvān sam-ā-padyate ca*)、出(*vy-ut-tiṣṭhate ca*)。

是菩薩摩訶薩，安住菩薩自在等持(*samādhau sthitvā*)，於**八解脫**(*aṣṭau vi-mokṣān*)皆能自在**順**(*anu-lomaṃ*)、**逆**(*prati-lomaṃ*)、**入**(*sam-ā-padyate ca*)、**出**(*vy-ut-tiṣṭhate ca*)。何等為八(*katamān aṣṭau vi-mokṣān*)？一者、(*iha subhūte bodhisattvo mahāsattvo*)有色(*'dhy-ātmaṃ rūpa-saṃjñī*)，觀諸色(*bahirdhā rūpāṇi paśyaty*)．解脫(*ayaṃ prathamo vi-mokṣaḥ*)。二者、內無色想(*adhy-ātmam a-rūpa-saṃjñī*)，觀外諸色(*bahirdhā rūpāṇi paśyaty*)．解脫(*ayaṃ dvitīyo vi-mokṣaḥ*)。三者、淨勝解(*śūnyatvenâdhi-muktaḥ śūnyatve câdhi-mukto bhavaty*)，身作證．解脫(*ayaṃ tṛtīyo vi-mokṣaḥ*)(*sukhasya ca pra-hāṇād duṣkhasya ca pra-hāṇāt pūrvam eva saumanasya-daurmanasyayor astaṃ-gamād a-duṣkhâ-sukham upêkṣā-smṛti-pari-śuddhaṃ caturthaṃ dhyānam upa-saṃ-padya vi-harati.*)。四者、超一切色想(*sa sarva-śo rūpa-saṃjñānāṃ sam-ati-kramāt*)，滅．有對想(*pratigha-saṃjñānām astaṃ-gamād*)，不思惟種種想(*nānātva-saṃjñānām a-manasi-kārād*)，入．無邊空(*an-antam ākāśam ity*)，空無邊處(*ākāś'ānanty'āyatanam upa-saṃ-padya vi-haraty*)．解脫(*ayaṃ caturtho vi-mokṣaḥ*)。五者、超一切空無邊處(*sa sarva-śa ākāś'ānanty'āyatana-sam-ati-kramād*)，入．無邊識(*an-antaṃ vijñānam iti*)，識無邊處(*vijñān'ānanty'āyatanam upa-saṃ-padya vi-haraty*)．解脫(*ayaṃ pañcamo vi-mokṣaḥ*)。六者、超一切識無邊處(*sa sarva-*

*śo vijñān'ānanty'āyatana-sam-ati-kramād*)，入．無少所有，無所有處(*ākiṃcany'āyatanam upa-saṃ-padya vi-haraty*)．解脫(*ayaṃ ṣaṣṭho vi-mokṣaḥ*)。七者、超一切無所有處(*sa sarva-śa ākiṃcany'āyatana-sam-ati-kramād*)，入．非有想、非無想，非想非非想處(*naiva-saṃjñā-nâ-saṃjñâyatanam upa-saṃ-padya vi-haraty*)．解脫(*ayaṃ saptamo vi-mokṣa*)。八者、超一切非想非非想處(*sa sarva-śo naiva-saṃjñā-nâ-saṃjñâyatana-sam-ati-kramāt*)，入．滅想受定，滅想受(*saṃjñā-vedayita-ni-rodham upa-saṃ-padya vi-haraty*)．解脫(*ayam aṣṭamo vi-mokṣaḥ*)。(*itîmān aṣṭau vi-mokṣān anu-lomaṃ prati-lomaṃ sam-ā-padyate ca vy-ut-tiṣṭhate ca.*)

(*tatra samādhau sthitvā*)是菩薩摩訶薩，復能於**九次第定**(*navânu-pūrva-vi-hāra-sam-ā-pattiīr*)，若**逆**、若**順**(*anu-loma-prati-lomaṃ*)，自在**入**(*sam-ā-padyate ca*)、**出**(*vy-ut-tiṣṭhate ca*)。何等為九(*katamā navânu-pūrva-vi-hāra-sam-ā-pattīr*)？謂．四靜慮(*iha subhūte bodhisattvo mahāsattvo vi-viktaṃ kāmair vi-viktaṃ pāpakair a-kuśalair dharmaiḥ sa-vitarkaṃ* (PSP_5:101) *sa-vicāraṃ vi-veka-jaṃ prīti-sukhaṃ prathamaṃ dhyānam upa-saṃ-padya vi-harati*)(*vitarka-vicārāṇāṃ vy-upa-śamād adhy-ātmaṃ saṃ-pra-sādāc cetasa ekotī-bhāvād a-vitarkam a-vicāraṃ samādhi-jaṃ prīti-sukhaṃ dvitīyaṃ dhyānam upa-saṃ-padya vi-harati*)(*prīteś ca vi-rāgād upêkṣako vi-harati smṛtimān saṃ-pra-jānan sukhaṃ kāyena prati-saṃ-vedayate, yat tad āryā ā-cakṣate, upêkṣakaḥ smṛtimān sukha-vi-hārī tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati*)(*sa sukhasya ca pra-hāṇād duṣkhasya ca pra-hāṇāt pūrvam eva saumanasya-daurmanasyayor astaṃ-gamād a-duṣkhâ-sukham upêkṣā-smṛti-pari-śuddhiṃ caturthaṃ dhyānam upa-saṃ-padya vi-harati*)、四無色定(*sa sarva-śo rūpa-saṃjñānāṃ sam-ati-kramāt pratigha-saṃjñānām astaṃ-gamād nānātva-saṃjñānām a-manasi-kārād an-antam ākāśam ity ākāś'ānanty'āyatanam upa-saṃ-padya vi-harati*)(*sa sarva-śa ākāś'ānanty'āyatana-sam-ati-kramād an-antaṃ vijñānam iti vijñān'ānanty'āyatanam upa-saṃ-padya vi-harati*)(*sa sarva-śo vijñān'ānanty'āyatana-sam-ati-kramād nâst kiṃ-cid ity ākiṃcany'āyatanam upa-saṃ-padya vi-harati*)(*sa sarva-śa ākiṃcany'āyatana-sam-ati-kramād naiva-saṃjñā-nâ-saṃjñâyatanam upa-saṃ-padya vi-harati*)、滅想受定(*sa sarva-śo naiva-saṃjñā-nâ-saṃjñâyatana-sam-ati-krayāt saṃjñā-vedayita-ni-rodha-sam-ā-pattim upa-saṃ-padya vi-harati*)，是名．為九。(*evam imā navânu-pūrva-vi-hāra-sam-ā-pattīr anu-loma-prati-lomaṃ sam-ā-padyate ca vy-ut-tiṣṭhate ca.*)

是菩薩摩訶薩，於八解脫(*imān aṣṭa vi-mokṣān*)、九次第定(*imāś ca navânu-pūrva-vi-hāra-sam-ā-pattīr*)，順、逆、入、出，善成熟已(*vi-bhaṅgaṃ kṛtvā*)，能入**師子奮迅等持**(*imaṃ siṃha-vi-jṛmbhitaṃ nāma samādhiṃ sam-ā-padyate*)(*tatra ca samādhau sthitvā dvā-daśâṅga-pratîtya-sam-ut-pādam anu-loma-prati-lomaṃ praty-avêkṣate.*)(*katamāni dvā-daśâṅgāni?*)(*iha subhūte bodhisattvo mahāsattvo 'vidyā-pratyayāḥ saṃskārā iti praty-avêkṣate.*)(*evaṃ saṃskāra-pratyayaṃ vijñānaṃ,*)(*vijñāna-pratyayaṃ nāma-rūpaṃ,*)(*nāma-rūpa-pratyayaṃ ṣaḍ-*

*āyatanaṃ,*)(*ṣaḍ-āyatana-pratyayaḥ sparśaḥ,*)(*sparśa-pratyayā vedanā,*)(*vedanā-pratyayā tṛṣṇā,*)(*tṛṣṇā-pratyayam uâdānam,*)(*uâdāna-pratyayo bhavo,*)(*bhava-pratyayā jātiḥ,*)(*jāti-pratyayaṃ jarā-maraṇaṃ,*)(*jarā-maraṇa-pratyayāḥ śoka-parideva-duḥkha-daurmanasyôp'āyāsā iti praty-avêkṣate.*)(*evam asya kevalasya mahato duṣkha-skandhasya loke samudayo bhavatîti praty-avêkṣate.*)(*jarā-maraṇe tasminn a-sati śoka-parideva-duṣkha-daurmanasyôp'āyāsā na bhavantîti praty-avêkṣate.*)(*evaṃ jātāv a-satyāṃ jarā-maraṇan na bhavati,*)(*bhave '-sati jātir na bhavati,*)(*uâdāne '-sati bhavo na bhavati,*)(*tṛṣṇāyām a-satyām uâdānan* (PSP_5:102) *na bhavati,*)(*vedanāyam a-satyāṃ tṛṣṇā na bhavati*)(*sparśe '-sati vedanā na bhavati,*)(*ṣaḍ-āyatane '-sati sparśo na bhavati,*)(*nāma-rūpe '-sati ṣaḍ-āyatanan na bhavati,*)(*vijñāne '-sati nāma-rūpan na bhavati,*)(*saṃskāreṣv a-satsu vijñānan na bhavati,*)(*a-vidyāyām a-satyāṃ saṃskārā na bhavantîti praty-avêkṣate*)(*evam asya kevalasya mahatā duṣkha-skandhasya loke ni-rodho bhavatîti praty-avêkṣate.*)(*evam imaṃ dvā-daśâṅgaṃ pratîtya-sam-ut-pādam anu-loma-prati-lomaṃ praty-avêkṣate*)。

(*tāni ca kuśala-mūlāni sarva-sattvaiḥ sârdhaṃ sādhāraṇāni kṛtvā 'n-ut-tarāyai samyak-saṃ-bodhaye pari-ṇāmayati.*)(*tathā ca pari-ṇāmayati, yathâsya* ***tri-vidhā buddhir*** *na bhavati, ko vā pari-ṇāmayati, kiṃ vā pari-ṇāmayati, kutra vā pari-ṇāmayati.*)(*evaṃ khalu subhūte bodhisattvo mahāsattvaḥ* ***prajñāpāramitāyāṃ*** *sthitvā,* ***dhyāna-pāramitāṃ*** *pari-gṛhṇāti.*)

云何**師子奮迅等持**(*katamaś ca subhūte bodhisattvasya mahāsattvasya siṃha-vi-jṛmbhitaḥ samādhir*)？善現(*iha subhūte*)！謂・菩薩摩訶薩(*bodhisattvo mahāsattvo*)，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vitarkaṃ*)・有伺(*sa-vicāraṃ*)，離・生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)，次第(*evaṃ dvitīyaṃ dhyānam upa-saṃ-padya vi-harati,*)(*tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati,*)(*caturthaṃ dhyānam upa-saṃ-padya vi-harati,*)(*ākāś'ānanty'āyatana-sam-ā-pattiṃ,*)(*vijñān'ānanty'āyatana-sam-ā-pattiṃ,*)(*ākiṃcany'āyatana-sam-ā-pattin*)・乃至超一切非想非非想處(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattim upa-saṃ-padya vi-harati*)，入滅想受定(*saṃjñā-vedayita-ni-rodha-sam-ā-pattim upa-saṃ-padya vi-harati*)；復從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thāya*)，還入非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattiṃ sam-ā-padyate*)，次第(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patter vy-ut-thāyâkiṃcany'āyatana-sam-ā-pattiṃ sam-ā-padyate.*)(*ākiṃcany'āyatana-sam-ā-patter vy-ut-thāya, vijñān'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate.*)(*vijñān'ānanty'āyatana-sam-ā-patter vy-ut-thāy' ākāś'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate.*)(*ākāś'ānanty'āyatana-sam-ā-patter vy-ut-thāya, caturthaṃ dhyānam upa-saṃ-padyate.*)(*caturthād dhyānād vy-ut-thāya, tṛtīyaṃ dhyānaṃ sam-ā-padyate*)(*tṛtīyād dhyānād vy-ut-thāya, dvitīyaṃ*

*dhyānaṃ sam-ā-padyate*)．乃至(*dvitīyād dhyānād vy-ut-thāya,*)入初靜慮(*prathamaṃ dhyānaṃ sam-ā-padyate*)，是為師子奮迅等持。

[321c25] 善現！是菩薩摩訶薩，(*sa*)於此**師子奮迅等持**善成熟已(*imaṃ siṃha-vi-jṛmbhitaṃ samādhiṃ vi-bhaṅgaṃ kṛtvā*)，復入**菩薩超越等持**(*'va-skandakaṃ samādhiṃ sam-ā-padyate*)。

云何**菩薩超越等持**(*katamaś ca subhūte bodhisattvasya mahāsattvasyâva-skandakaḥ samādhir*)？善現(*iha subhūte*)！謂．菩薩摩訶薩(*bodhisattvo mahāsattvo*)，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ* (PSP_5:103) *pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vitarkaṃ*)．有伺(*sa-vicāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)；從初靜慮起(*prathamād dhyānād vy-ut-thito*)，次第(*dvitīyaṃ dhyānaṃ upa-saṃ-padya vi-harati,*)(*dvitīyād dhyānād vy-ut-thitas,*)(*tṛtīyaṃ dhyānam upa-saṃ-padya vi-harati,*)(*tṛtīyād dhyānād vy-ut-thitaś,*)(*caturthaṃ dhyānam upa-saṃ-padya vi-harati*)(*caturthyād dhyānād vy-ut-thita,*)(*ākāś'ānanty'āyatana-sam-ā-pattim upa-saṃ-padya vi-harati,*)(*ākāś'ānanty'āyatana-sam-ā-patter vy-ut-thito,*)(*vijñān'ānanty'āyatana-sam-ā-pattim upa-saṃ-padya vi-harati,*)(*vijñān'ānanty'āyatana-sam-ā-patter vy-ut-thita,*)(*ākiṃcany'āyatana-sam-ā-pattim upa-saṃ-padya vi-harati,*)(*ākiṃcany'āyatana-sam-ā-patter vy-ut-thito*)(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattim upa-saṃ-padya vi-harati,*)(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patter vy-ut-thitaḥ*)．乃至入滅想受定(*saṃjñā-vedayita-ni-rodha-sam-ā-pattim upa-saṃ-padya vi-harati*)；

從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thitaḥ*)，入初靜慮(*prathamaṃ dhyānaṃ sam-ā-padyate*)；從初靜慮起(*prathamād dhyānād vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thito*)，入第二靜慮(*dvitīyaṃ dhyānaṃ sam-ā-padyate*)；從第二靜慮起(*dvitīyād dhyānād vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thitas*)，入第三靜慮(*tṛtīyaṃ dhyānaṃ sam-ā-padyate*)；從第三靜慮起(*tṛtīyād dhyānād vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thitaś*)，入第四靜慮(*caturthaṃ dhyānaṃ sam-ā-padyate*)；從第四靜慮起(*caturthād dhyānād vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thita*)，入空無邊處定(*ākāś'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate*)；從空無邊處定起(*ākāś'ānanty'āyatana-sam-ā-patter vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thito*)，入識無邊處定(*vijñān'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate*)；從識無邊處定起(*vijñān'ānanty'āyatana-sam-ā-patter vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thita*)，入無所有處定(*ākiṃcany'āyatana-sam-ā-pattiṃ sam-ā-padyate*)；從無所有處

定起(*ākiṃcany'āyatana-sam-ā-patter vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thito*)，入非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattiṃ sam-ā-padyate*)；從非想非非想處定起(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patter vy-ut-thito*)，入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；

從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thito*)，復入非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattiṃ sam-ā-padyate*)；

從非想非非想處定起(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patter vy-ut-thito*)，墮不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād*)，還入滅想受定(*ni-rodha-sam-ā-pattiṃ sam-ā-padyate*)；從滅想受定起(*ni-rodha-sam-ā-patter vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād*)，入非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattiṃ sam-ā-padyate*)；從非想非非想處定起(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patter vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād* (PSP_5:104))，入無所有處定；從無所有處定起，住不定心；從不定心，入識無邊處定(*vijñān'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate*)；從識無邊處定起(*vijñān'ānanty'āyatana-sam-ā-patter vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād*)，入空無邊處定(*ākāś'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate*)；從空無邊處定起(*ākāś'ānanty'āyatana-sam-ā-patter vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād,*)(*ākāś'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padyate,*)(*ākāś'ānanty'āyatana-sam-ā-patter vy-ut-thito,*)(*'-sam-ā-hite citte tiṣṭhaty*)(*a-sam-ā-hitāc cittāc*)，入第四靜慮(*caturthaṃ dhyānaṃ sam-ā-padyate*)；從第四靜慮起(*caturthād dhyānād vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittāt*)，入第三靜慮(*tṛtīyaṃ dhyānaṃ sam-ā-padyate*)；從第三靜慮起(*tṛtīyād dhyānād vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittād*)，入第二靜慮(*dvitīyaṃ dhyānaṃ sam-ā-padyate*)；從第二靜慮起(*dvitīyād dhyānād vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhaty*)；從不定心(*a-sam-ā-hitāc cittāt*)，入初靜慮(*prathamaṃ dhyānaṃ sam-ā-padyate*)；從初靜慮起(*prathamād dhyānād vy-ut-thito*)，住不定心(*'-sam-ā-hite citte tiṣṭhati*)。是為菩薩超越等持。

若菩薩摩訶薩(*sa*)，安住如是**超越等持**(*ihâva-skandake samādhau sthitvā*)，得**一切法平等實性**(***sarva-dharma-samatām*** *anu-pr'āpnoti*)。

復持如是所集善根(*tāni ca kuśala-mūlāni*)，以無所得而為方便，與諸有情同共(*sarva-sattva-sādhāraṇāni 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(*yathâsya **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(*bodhisattvo mahāsattvo*)．安住般若波羅蜜多．攝取靜慮波羅蜜多(*'va-skandaka-sam-ā-pattiṃ sam-ā-padyate ca vy-ut-tiṣṭhate ca*)。」[17]

[17] Cf. Kimura, V, p. 104; Conze 1975, p. 504.

第二分・巧便品・第六十八之一[18]

[322b09] 爾時(*atha khalv*)，具壽善現白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊！若菩薩摩訶薩・成就如是巧便力者，發菩提心・已經幾時(*kiyac-ciraṃ saṃ-pra-sthitā bodhisattvā mahāsattvā, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)？」

[322b11] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etd avocat*)：「是菩薩摩訶薩，**發菩提心，已經無數、百、千、俱胝、那庾多劫**(*a-saṃ-khyeya-kalpa-koṭī-niyuta-śata-sahasra-saṃ-pra-sthitāḥ subhūte 'mī bodhisattvā mahāsattvā, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)。」

[322b12] 具壽善現復白佛言(*subhūtir āha*)：「世尊！若菩薩摩訶薩・成就如是巧便力者，已曾親近、供養幾佛(*kiyanto buddhā bhagavataḥ pary-up'āsitā bhagavaṃs tair bodhisattvair mahāsattvair, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)？」

[322b14] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，已曾親近、供養殑伽沙等・諸佛(*gaṅgā-nadī-vālukôpamā buddhā bhagavantaḥ pary-up'āsitās taiḥ kula-putrair vā kula-duhitṛbhir vā bhavitavyā, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)。」

[322b15] 具壽善現復白佛言(*subhūtir āha*)：「世尊！若菩薩摩訶薩・成就如是巧便力者，已植何等殊勝善根(*kiyat tair bhagavan kuśala-mūlaṃ kṛtaṃ bodhisattvair mahāsattvair, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)？」

[322b17] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，發心已來(*prathama-cittôt-pādam up'ādāya subhūte*)，無有**布施**(*na sā kā-cid dāna-pāramitā*)(*yā tair bodhisattvair mahāsattvair na pari-pūritā*)、**淨戒**(*na sā kā-cic chīla-pāramitā*)、**安忍**(*na sā kā-cit kṣānti-pāramitā*)、**精進**(*na sā kā-cid vīrya-pāramitā*)、**靜慮**(*na sā kā-cid dhyāna-pāramitā*)(*yā tair bodhisattvair mahāsattvair na pari-pūritā*)、**般若波羅蜜多**(*na sā kā-cit prajñāpāramitā*)・所引善根・而不圓滿精勤修學(*yā tair bodhisattvair mahāsattvair na pari-pūritā*)；由此因緣，成就如是**巧方便力**(*ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)。」

[322b21] 具壽善現復白佛言(*subhūtir āha*)：「世尊！若菩薩摩訶薩・成就如是巧便力者，甚為希有(*āścaryam etad bhagavan bodhisattvānāṃ mahāsattvānāṃ, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ.* (PSP_5:51))。」

[322b22] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說(*evam etat subhūte evam etat*)。是菩薩摩訶薩，甚為**希有**(*āścaryam etat subhūte bodhisattvānāṃ mahāsattvānāṃ, ye 'nenôpāya-kauśalyena sam-anv-ā-gatāḥ*)。

善現！當知・如(*tad-yathā 'pi nāma*)・日、月輪(*sūryā-candramasau maṇḍale*)，周行照觸四大洲界，作諸事業(*caturṣu dvīpeṣu kāryaṃ kurvāte, caturo dvīpān anu-gacchataḥ*)；其中，所有若情、非情，隨彼光明勢力而轉，各成己事。如是(*evam eva subhūte*)・般若波羅蜜多(*prajñāpāramitā*)，照觸餘五波羅蜜多，作諸事業

[18] Cf. Kimura, V, p. 50; Conze 1975, p. 470.

(*pañcasu pāramitāsu karma karoti*)；布施等五波羅蜜多(*pañca pāramitā*)，隨順般若波羅蜜多勢力而轉(*anu-gacchanti*)，各成己事。(*prajñāpāramitā'-vi-rahitatvāt pañca pāramitāḥ pāramitā-nāmadheyaṃ labhante.*)(*prajñāpāramitā-vi-rahitatvād na pāramitā-nāmadheyaṃ labhante.*)

[322b29] 善現！當知．如(*tad-yathā 'pi nāma subhūte yathā*)．轉輪王(*rājā cakra-vartī*)，若無七寶(*vi-rahitaḥ saptabhī ratnair*)，不名輪王(*na rājā cakra-vartîti nāmadheyaṃ labhate*)。要有七寶，乃名輪王。布施等五波羅蜜多，亦復如是(*evam eva subhūte pañca pāramitā*)，若離般若波羅蜜多(*vi-rahitatvāt prajñāpāramitayā*)，不得名為波羅蜜多(*na pāramitā-nāmadheyaṃ labhante*)。不離般若波羅蜜多，乃得名為波羅蜜多。

[322c04] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．有女人，端嚴巨富，若無強夫所守護者(*a-puruṣā strī*)，易為惡人之所凌辱(*su-dharṣaṇā bhavati dhūrtakānām*)。若有強夫所守護者，不為惡人之所凌辱。布施等五波羅蜜多，亦復如是(*evam eva subhūte pañca pāramitāḥ*)，若無般若波羅蜜多力所攝護(*prajñāpāramitā-vi-rahitatvāt*)，易為天魔及彼眷屬之所沮壞(*su-dharṣaṇā bhavanti māreṇa pāpīyasā māra-kāyikābhir vā devatābhiḥ*)。若有般若波羅蜜多力所攝護，一切天魔及彼眷屬不能沮壞。

[322c10] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．勇軍將(*saṃ-grāmâva-caraḥ puruṣaḥ*)，妙閑兵法，善備種種堅固鎧杖(*saṃ-nāha-saṃ-naddhaḥ*)(*saṃ-grāme vartamāne*)，隣國怨敵所不能害(*dur-dharṣo bhavati rājanyair vā praty-arthikair vā praty-amitrair vā*)。布施等五波羅蜜多，亦復如是(*evam eva subhūte pañca pāramitāḥ*)，不離般若波羅蜜多(*prajñāpāramitā'vi-rahitatvād*)，天魔眷屬、增上慢人、乃至菩薩．旃茶羅等．皆不能壞(*dur-dharṣā bhavanti māreṇa vā māra-kāyikābhir vā devatābhir ādhimānikair vā pudgalair yāvad evaṃ bodhisattva-caṇḍālair vā pañca pāramitā dur-dharṣā bhavanti*)。

[322c14] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．贍部洲．諸小王等(*koṭṭa-rājāno rājñaś cakra-vartino*)，隨時朝侍轉輪聖王(*'nu-vi-dheyā bhavanti so 'yaṃ prātar-upa-sthāno*)，依彼輪王，得至勝處(*yo gacchanti*)。布施等五波羅蜜多，亦復如是(*evam eva subhūte pañca pāramitāḥ*)，隨助般若波羅蜜多，由彼勢力所引導故(*prajñāpāramitā-pari-gṛhītā*)，疾能證得一切智智(*yena sarv'ākāra-jñatā tenânu-gacchanti*)。

[322c18] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．贍部洲．東方諸水(*yāḥ kā-cit ku-nadyaḥ*)，無不皆趣殑伽大河(*sarvās tā yena gaṅgā-nadī tenânu-gacchanti*)；隨．殑伽河(*tā gaṅgā-nadyā sārdhaṃ*)，流入大海(*mahā-samudram upa-yānti*)。布施等五波羅蜜多，亦復如是(*evam eva pañca pāramitāḥ*)，無不皆為甚深般若波羅蜜多之所攝引(*prajñāpāramitā-pari-gṛhītā*)，乃能證得一切智智(*yena sarv'ākāra-jñatā tenânu-gacchanti*)。

[322c22] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．人右手(*puruṣasya dakṣiṇo hastaḥ*)能作眾事(*sarva-kṛtyāni karoty*)，如是(*evam eva subhūte*)．般若波羅蜜多(*prajñāpāramitā*)能引一切殊勝善法(*draṣṭavyā*)。

[322c24] 善現！當知．如(*yathā ca*)．人左手(*vāma-hasta* (PSP_5:52))所作不便，
5 如是(*evaṃ*)．前五波羅蜜多(*pañca pāramitā*)不能引生諸勝善法(*draṣṭavyāḥ*)。

[322c25] 善現！當知．譬如(*tad-yathā 'pi nāma subhūte*)．眾流隨其大小(*yac ca ku-nadīnāṃ yac ca mahā-nadīnām*)，若入大海(*udakaṃ sarvaṃ taṃ mahā-samudra-pra-viṣṭam*)，同得鹹名(*eka-rasaṃ bhavaty*)。如是(*evam eva subhūte*)．**前五波羅蜜多**(*pañca pāramitāḥ*)**要入般若波羅蜜多**(*prajñāpāramitā-pari-gṛhītā anu-pra-viṣṭāḥ*)，
10 **乃得名為能到彼岸**(*pāramitā nāmadheyaṃ labhante*)。

[322c28] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．轉輪王．欲有所趣，四軍導從，輪寶居先(*rājñaś cakra-vartinaś catur-aṅgasya bala-kāyasya cakra-ratnam agrato gacchati, tiṣṭhati ca*)。王及四軍．念欲飲、食，輪即為住。既飲、食已，王念欲行，輪即前去。其輪．去住，隨王意欲(*yatra rājñaś cakra-vartinaś cakra-*
15 *ratnaṃ tiṣṭhati, tatra rājā cakra-vartī bala-kāyam arpayati*)；至所趣方，不復前去(*na ca cakra-ratnaṃ sthānataś calati*)。如是(*evam eva subhūte*)．前五波羅蜜多(*āsāṃ pañcānāṃ pāramitānāṃ*)與諸善法，欲趣無上正等菩提，要因般若波羅蜜多以為前導，進止俱隨，不相捨離(*prajñāpāramitā pari-ṇāyikā yena sarv'ākāra-jñatā tenânu-gacchanti*)。若至無上正等菩提(*tatra sthāsyanti tatra sthitvā sthānato*)，更不前進
20 (*nâti-krāmanti*)。

[323a06] 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．轉輪王．欲有所至，四軍、七寶．前後導從(*rājñaś cakra-vartinaś cakra-ratnaṃ sa-pari-ṇāyaka-ratnaṃ sa-gṛha-pati-ratnaṃ catur-aṅgasya bala-kāyasyâgrato gacchaty*)。爾時，輪寶雖最居先，而不分別前後之相。如是(*evam eva subhūte*)．前五波羅蜜多(*āsāṃ pañcānāṃ*
25 *pāramitānāṃ*)與諸善法，欲趣無上正等菩提，必以般若波羅蜜多為其前導(*prajñāpāramitā 'grato gacchaty. agrato gatvā, yena sarv'ākāra-jñatā tena tiṣṭhati*)。然，此般若波羅蜜多，不作是念(*na ca prajñāpāramitāyā evaṃ bhavati*)：『我於前五波羅蜜多最為前導(*dāna-pāramitā mamânu-gacchec, chīla-pāramitā mamânu-gacchet, kṣānti-pāramitā mamânu-gacched, vīrya-pāramitā mamânu-gacched dhyāna-*
30 *pāramitā mamânu-gacchet*)；彼隨從我。』布施等五波羅蜜多，不作是念(*naivaṃ dāna-pāramitāyā evaṃ bhavaty*)：『甚深般若波羅蜜多居我等先(*ahaṃ prajñāpāramitām anu-gaccheyam iti*)(*na śīla-pāramitāyā na kṣānti-pāramitāyā na vīrya-pāramitāyā na dhyāna-pāramitāyā evaṃ bhavaty, ahaṃ prajñāpāramitām anu-gaccheyam iti.*)；我隨從彼。』所以者何(*tat kasya hetoḥ*)？**如是六種波羅蜜多、及**
35 **一切法．自性**(***sva-bhāva āsām***)，皆鈍．無所能為(***a-kiṃ-cit-sam-arthaḥ***)，無有主宰，虛妄不實、空無所有(***sva-bhāvaḥ śūnyas***)、不自在相(***tuccho***)，譬如．陽焰(***marīci-samaḥ***)、光影、水月、幻事、夢等，其中．都無分別作用真實自體。」

[323a18] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadā bhagavan*)一切法(*sarva-dharmāḥ*)**自性皆空**(***sva-bhāva-śūnyās***)，無·實相用，諸菩薩摩訶薩云何(*tat kathaṃ bodhisattvo mahāsattvaḥ*)修行布施(*dāna-pāramitāyāṃ caran*)、淨戒(*śīla-pāramitāyāṃ*)、安忍(*kṣānti-pāramitāyāṃ*)、精進(*vīrya-pāramitāyāṃ*)、靜慮(*dhyāna-pāramitāyāṃ*)、**般若波羅蜜多**(***prajñapāramitāyāṃ carann***)，求證**無上正等菩提**(***an-ut-tarāṃ samyak-saṃ-bodhim*** *abhi-saṃ-budhyate*)？」

[323a21] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)諸菩薩摩訶薩於此六種波羅蜜多正修行時(*bodhisattvasya mahāsattvasya ṣaṭsu pāramitāsu carata*)，常作是念(*evaṃ bhavati*)：『**世間**有情心恒**顛倒**，**沈溺生死**(***vi-pary-asta-citto 'yaṃ loka-saṃ-ni-veśaḥ***)，不能自脫。我**若不修巧便勝行，不能拔濟彼生死苦**(***sa na śakyo 'n-upāya-kauśalyena saṃsārataḥ pari-moktuṃ***)。我當為彼諸有情類(*teṣāṃ sattvānām arthāya*)，勤修布施(*dāna-pāramitāyāṃ cariṣyāmi*)乃至般若波羅蜜多巧便勝行(*śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñāpāramitāyāṃ cariṣyāmīti*)，趣證無上正等菩提，脫諸有情生死大苦。』是菩薩摩訶薩，(*sa*)，作此念已，為諸有情捨施內外一切所有(*teṣāṃ sattvānām* (PSP_5:53) *arthāyâdhyātma-bahirdhā-vastu pari-tyajati*)。既捨施已(*tasya ca pari-tyajata*)，復作是念(*evaṃ bhavati*)：『我於內外都無所捨(***na kiṃ-cit pari-tyaktam***)。所以者何(*tat kasya hetoḥ*)？(*tathā hy*)此內外物(*etad vastu*)，空無自性(***sva-bhāva-śūnyaṃ***)，不可捨施，非唯屬我。』(*evaṃ khalu subhūte*)是菩薩摩訶薩，(*bodhisattvo mahāsattvo*)，由此觀察(***vy-upa-parîkṣamāṇo***)，修行布施波羅蜜多疾得圓滿(***dāna-pāramitāṃ pari-pūrayati***)，速證無上正等菩提。

[323b03] 是菩薩摩訶薩，為脫有情生死苦故(*teṣāñ ca sattvānām arthāya*)，終不犯戒(*dauḥ-śīlyasyâva-kāśaṃ na dadāti*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，常作此念：『**我為解脫一切有情生死苦故，求趣無上正等菩提**(*na hy etan mama prati-rūpaṃ syād, yo 'ham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ saṃ-pra-sthitaḥ*)，**決定不應斷眾生命**(*prāṇâti-pātaṃ kuryām*)乃至(*evam a-datt'ā-dānaṃ kāma-mithyā-cāraṃ mṛṣā-vādaṃ piśuna-vacanaṃ paruṣa-vacanam a-baddha-pra-lāpam abhi-dhyāṃ vy-ā-pādaṃ*)邪見(*mithyā-dṛṣṭiṃ kuryāṃ*)，亦定不應求妙欲境，求天富樂，求作帝釋、魔、梵王等，亦定不應求聲聞地(*śrāvaka-bhūmiṃ vā*)或獨覺地(*pratyekabuddha-bhūmiṃ vā prârthayeyaṃ*)唯自解脫。』(*evaṃ khalu subhūte*)是菩薩摩訶薩，(*bodhisattvo mahāsattvo*)，由此觀察(***vy-upa-parîkṣamāṇaḥ***)，修行淨戒波羅蜜多(*śīla-pāramitāyāṃ carati*)疾得圓滿，速證無上正等菩提。

[323b11] 是菩薩摩訶薩，為脫有情生死苦故，終不發起忿恚等心(*teṣām eva sattvānām arthāyaika-cittôt-pādam api na kṣobhayati*)。假使恒遭毀謗、凌辱、辛楚、呵責，痛徹心髓，終不發起一念瞋恨。設復恒遭刀杖、瓦石、杖塊等物·捶打其身，割截斫刺，分解支節，亦不發起一念惡心。所以者何？是菩薩摩訶薩，觀察一切聲·如**谷響**，色·如**聚沫**，不應於中妄起瞋恨·壞諸善品。(*evaṃ khalu subhūte*)

是菩薩摩訶薩，(*bodhisatttvo mahāsattvo*)，由此觀察(***vy-upa-parîkṣamāṇaḥ***)，修行安忍波羅蜜多(*kṣānti-pāramitāyāñ carati*)疾得圓滿，速證無上正等菩提。

[323b20] 是菩薩摩訶薩，為脫有情生死苦故(*teṣām eva sattvānām arthāya*)，勤求一切殊勝善法，乃至無上正等菩提，於其中間，常無懈怠(*kauśīdya-cittaṃ nôt-pādayati, yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddho bhavaty*)。所以者何？是菩薩摩訶薩，恒作是念：『我若懈怠，不能濟拔一切有情．令其遠離生死大苦，亦不能得一切智智。』(*evaṃ khalu subhūte*)是菩薩摩訶薩，(*bodhisattvo mahāsattvo*)，由此觀察(***vy-upa-parîkṣamāṇo***)，修行精進波羅蜜多(*vīrya-pāramitāyāṃ carati*)疾得圓滿，速證無上正等菩提。

[323b26] 是菩薩摩訶薩，(*sa*)．為脫有情生死苦故(*teṣām eva sattvānām arthāya*)，修諸勝定，乃至無上正等菩提，終不發起貪、瞋、癡等俱行亂心(*vi-kṣipta-citto na bhavati, yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddho bhavaty*)。所以者何？是菩薩摩訶薩，常作此念：『我若發起貪、瞋、癡等俱行亂心，則不能成利樂他事，亦不能證所求佛果。』(*evaṃ khalu subhūte*)是菩薩摩訶薩，(*bodhisattvo mahāsattvo*)，由此觀察(***vy-upa-parîkṣamāṇo***)，修行靜慮波羅蜜多(*dhyāna-pāramitāyāṃ carati*)疾得圓滿，速證無上正等菩提。

[323c04] 是菩薩摩訶薩，(*sa*)．為脫有情生死苦故(*teṣām eva sattvānām arthāya*)，不離般若波羅蜜多(*na jātu prajñāpāramitā-vi-rahito bhavati*)，乃至無上正等菩提，常勤修學世、出世間微妙勝慧(*yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddho bhavati*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，恒作是念：『**若離般若波羅蜜多，於諸有情不能成熟**(*na hy anyathā śakyāḥ sattvāḥ pari-pācayitum anyatra prajñayêty*)，亦不能得一切智智。』是菩薩摩訶薩，由此觀察(*artha-vaśenaivam arthaṃ*)，修行般若波羅蜜多(*prajñāpāramitāyāṃ carati*)疾得圓滿，速證無上正等菩提。

善現！由此因緣，雖一切法無．實相用，**自性皆空**，而諸菩薩摩訶薩眾，**勤修六種波羅蜜多**．常無懈倦，求證無上正等菩提。」

[323c14] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadā bhagavan*)一切種波羅蜜多性**無差別**(*pāramitānāṃ nâsti nānātvaṃ*)，皆是般若波羅蜜多所攝受故，皆由般若波羅蜜多修成滿故，應合為一波羅蜜多，所謂般若波羅蜜多。云何(*katham*)可說．般若波羅蜜多(*iyaṃ prajñāpāramitā*)於五波羅蜜多(*pañcānāṃ pāramitānām*)，為**最**(*agrâ-khyāyate*)、為勝(*jyeṣṭhâ-khyāyate*)、為尊(*śreṣṭhâ-khyāyate*)、為高(*varâ-khyāyate*)、為妙(*pra-varâ-khyāyate*)、為微妙(*pra-ṇītâ-khyāyate*)、為上(*ut-tamâ-khyāyate*)、為無上(*'n-ut-tarâ-khyāyate*)、無等、無等等？」

[323c20] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。如是**六種波羅蜜多性無差別**(*na subhūte pāramitānāṃ kiñ-cit nānātvaṃ*)，皆是般若波羅蜜多所攝持故。**若無般若波羅蜜多**(*yadi punaḥ prajñāpāramitā na bhāvyeta*)，**布施等五．不得名為波羅蜜多**(*nêmāḥ pañca*

*pāramitā-nāmadheyaṃ labheran*)。**要依般若波羅蜜多**(*prajñāpāramitāṃ punaḥ subhūte āgamya*)，**布施等五．乃得名為波羅蜜多**(*imāḥ pañca pāramitāḥ pāramitā-nāmadheyaṃ labhante*)。是故，前五波羅蜜多．攝在般若波羅蜜多，由此．唯一波羅蜜多，所謂．般若波羅蜜多。是故，一切波羅蜜多性無差別。

5 善現！當知．如(*tad-yathā 'pi nāma subhūte*)．有情類，雖有種種色身差別(*nānā-prakārā ātma-bhāvāḥ*)，若有親近妙高山王(*su-meruṃ parvata-rājam upa-saṃ-krāntā*)，咸同一色(*eka-varṇā* (PSP_5:54) *bhavanti yad-uta tad-varṇāḥ*)。如是(*evam eva subhūte*)．前五波羅蜜多，雖有種種品類差別，而為般若波羅蜜多所攝受故，皆由般若波羅蜜多修成滿故，皆入般若波羅蜜多，不可施設差別名性
10 (*prajñāpāramitām āgamya, pañca pāramitāḥ pāramitā-nāmadheyaṃ labhante*)。

又，**布施等波羅蜜多．依止般若波羅蜜多，方得趣入一切智智**(*tāḥ sarv'ākāra-jñatām anu-pra-viṣṭā*)，**乃得名為到彼岸者**。是故，六種波羅蜜多，皆同一味(*eka-varṇā bhavanti*)，性無差別(*na vi-śeṣaḥ kaś-cit pra-jñāyate*)，不可施設此是布施波羅蜜多(*iyaṃ dāna-pāramitā*)．乃至(*iyaṃ śīla-pāramitā, iyaṃ kṣānti-*
15 *pāramitā, iyaṃ vīrya-pāramitā, iyaṃ dhyāna-pāramitā*)般若波羅蜜多(*iyaṃ prajñāpāramitā*)。所以者何(*tat kasya hetoḥ*)？如是六種波羅蜜多，皆同趣入一切智智，能到彼岸，性無差別(*tathā hy **āsāṃ sva-bhāvo nâsty***)。由是因緣(*anena kāraṇena*)，布施等六．不可施設名性有異(***sva-bhāvo na pra-jñāyate***)。」

[324a10] 具壽善現復白佛言(*subhūtir āha*)：「波羅蜜多及一切法，若**隨實義**
20 (*yadi bhagavann **arthânu-prati-pannasya kasya-cid dharmasya***)，皆無此彼、勝劣差別(*vi-śeṣo vā nānā-karaṇaṃ vā na pra-jñāyate*)。何緣故(*katham*)說．般若波羅蜜多(*iyaṃ prajñāpāramitā*)．於五波羅蜜多(*āsāṃ pañcānāṃ pāramitānām*)，為最(*agrâ-khyāyate*)、為勝(*jyeṣṭhâ-khyāyate*)、為尊(*śreṣṭhâ-khyāyate*)、為高(*varâ-khyāyate*)、為妙(*pra-varâ-khyāyate*)、為微妙(*pra-ṇītâ-khyāyate*)、為上(*ut-tamâ-khyāyate*)、為
25 無上(*an-ut-tarâ-khyāyate*)(*nir-ut-tamâ-khyāyate*)、無等(*a-samâ-khyāyate*)、無等等(*a-sama-samâ-khyāyate*)？」

[324a14] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。若**隨實義**(***arthânu-prati-pannasya kasya-cid dharmasya***)，波羅蜜多及一切法，皆無此彼、勝劣差別(*vi-śeṣo vā nānā-karaṇaṃ vā na pra-jñāyate*)。但
30 (*api tu khalu punar*)，**依世俗言說作用**(***loka-vy-ava-hāra-saṃ-ketam up'ādāya***)，說有此彼、勝劣差別，**施設**．布施波羅蜜多(*dāna-pāramitā **prajñaptā***)．乃至(*śīla-pāramitā prajñaptā, kṣānti-pāramitā prajñaptā, vīrya-pāramitā prajñaptā, dhyāna-pāramitā prajñaptā*)般若波羅蜜多，**為欲度脫諸有情類世俗作用生老病死**(***sattvānāṃ saṃsārataḥ pari-mocanāya***)。然，**諸有情**(*te ca sattvā*)**生老病死，皆非**
35 **實有**(***na jāyante, na mriyante, na cyavante, nôpa-padyante***)，但**假施設**。所以者何？**有情無故**(***sattvâ-sattayā***)，當知**諸法亦無所有**(***sarva-dharmâ-sattā veditavyā***)。**甚深般若波羅蜜多，達一切法都無所有，能拔有情世俗作用生老病死**。由斯故說．般若波羅蜜多於五波羅蜜多，為最(*anena subhūte kāraṇenâsāṃ pañcānāṃ*

*pāramitānāṃ prajñāpāramitā 'grâ-khyāyate*)、為勝(*jyeṣṭhâ-khyāyate*)、為尊(*śreṣṭhâ-khyāyate*)、為高(*varâ-khyāyate*)、為妙(*pra-varâ-khyāyate*)、為微妙(*pra-ṇītâ-khyāyate*)、為上(*ut-tamâ-khyāyate*)、為無上(*an-ut-tamâ-khyāyate*)(*nir-ut-tamâ-khyāyate*)、無等(*a-samâ-khyāyate*)、無等等(*a-sama-samâ-khyāyate*)。

善現！當知·如(*tad-yathā 'pi nāma subhūte*)·轉輪王所有女寶，於人中女(*yāḥ kāś-cana striyas tāsāṃ strī-ratnam*)，為最(*agram ā-khyāyate*)、為勝(*jyeṣṭham ā-khyāyate*)、為尊(*śreṣṭham ā-khyāyate*)、為高(*varam ā-khyāyate*)、為妙(*pra-varam ā-khyāyate*)、為微妙(*pra-ṇītam ā-khyāyate*)、為上(*ut-tamam ā-khyāyate*)、為無上(*an-ut-tamam ā-khyāyate*)(*nir-ut-tamam ā-khyāyate*)、無等(*a-samam ā-khyāyate*)、無等等(*a-sama-samam ā-khyāyate*)。如是(*evam eva subhūte*)·般若波羅蜜多(*prajñāpāramitā*)，於布施等波羅蜜多(*āsāṃ pañcānāṃ pāramitānām*)，為最(*agrâ-khyāyate*)、為勝(*jyeṣṭhâ-khyāyate*)、為尊(*śreṣṭhâ-khyāyate*)、為高(*varâ-khyāyate*)、為妙(*pra-varâ-khyāyate*)、為微妙(*pra-ṇītâ-khyāyate*)、為上(*ut-tamâ-khyāyate*)、為無上(*an-ut-tamâ-khyāyate*)(*nir-ut-tamâ-khyāyate*)、無等(*a-samâ-khyāyate*)、無等等(*a-sama-samâ-khyāyate*)。」

[324b01] 具壽善現復白佛言(*subhūtir āha*)：「世尊！何緣(*ka eṣa bhagavann abhi-prāyo*)數數讚說甚深般若波羅蜜多(*yat prajñāpāramitā*)·於布施等波羅蜜多·為最(*agrâ-khyāyate*)、為勝(*jyeṣṭhâ-khyāyate*)、為尊(*śreṣṭhâ-khyāyate*)、為高(*varâ-khyāyate*)、為妙(*pra-varâ-khyāyate* (PSP_5:55))、為微妙(*pra-ṇītâ-khyāyate*)、為上(*ut-tamâ-khyāyate*)、為無上(*an-ut-tamâ-khyāyate*)(*nir-ut-tamâ-khyāyate*)、無等(*a-samâ-khyāyate*)、無等等(*a-sama-samâ-khyāyate*)？」

[324b04] 佛告善現(*bhagavān āha*)：「由(*tathā hi subhūte*)此般若波羅蜜多(***prajñāpāramitā***)，以無所得而為方便，普能攝取一切善法(***sarvān kuśalān dharmān gṛhītvā***)，和合趣入一切智智(***yena sarv'ākāra-jñatā tena sthāsyaty***)，安住不動故(***a-sthāna-yogena***)，我數數讚說般若波羅蜜多。」

[324b07] 具壽善現復白佛言(*subhūtir āha*)：「(*kiṃ punar bhagavan*)甚深般若波羅蜜多(*prajñāpāramitā*)於諸善法(*kañ-cid dharmaṃ*)有取(*gṛhṇāti vā*)捨(*muñcati vā*)不？」

[324b09] 佛言(*bhagavān āha*)：「不也(***na*** *subhūte*)。甚深般若波羅蜜多(*prajñāpāramitā*)於法(*kañ-cid dharmaṃ*)都無若取(***gṛhṇāti*** *vā*)若捨(***muñcati*** *vā*)。何以故(*tat kasya hetoḥ*)？以(*tathā hi subhūte*)一切法(***sarva-dharmā***)皆不可取(***a-gṛhītā***)不可捨(***a-muktāḥ***)故。」

[324b11] 具壽善現復白佛言(*subhūtir āha*)：「(*tat*)甚深般若波羅蜜多，於何等法(*katamān bhagavan sarva-dharmān prajñāpāramitā*)，無取(***na gṛhṇāti***)、無捨(***na muñcati***)？」

[324b12] 佛告善現(*bhagavān āha*)：「甚深般若波羅蜜多，於色(*rūpaṃ subhūte prajñāpāramitā*)·無取(*na gṛhṇāti*)、無捨(*na muñcati*)；於受(*na vedanāṃ*)、想(*na saṃjñāṃ*)、行(*na saṃskārān*)、識(*vijñānaṃ subhūte prajñāpāramitā*)·無取(*na*

*gṛhṇāti*)、無捨(*na muñcati*)；於眼處．乃至意處．無取、無捨；於色處．乃至法處．無取、無捨；於眼界．乃至意界．無取、無捨；於色界．乃至法界．無取、無捨；於眼識界．乃至意識界．無取、無捨；於眼觸．乃至意觸．無取、無捨；於眼觸為緣所生諸受．乃至意觸為緣所生諸受．無取、無捨；於地界．乃至識界．無取、無捨；於因緣．乃至增上緣．無取、無捨；於無明．乃至老死(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādaṃ pratîtya-sam-ut-pādâṅgāni subhūte prajñāpāramitā*)．無取(*na gṛhṇāti*)、無捨(*na muñcati*)；於布施波羅蜜多．乃至般若波羅蜜多(*evaṃ sarva-pāramitāḥ*)．無取、無捨；於內空．乃至無性自性空(*sarva-śūnyatāḥ*)．無取、無捨；於真如．乃至不思議界．無取、無捨；於苦、集、滅、道聖諦．無取、無捨；於四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyān dharmān*)．無取、無捨；於四靜慮、四無量、四無色定(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ*)．無取、無捨；於八解脫．乃至十遍處．無取、無捨；於空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hitāni*)．無取、無捨；於淨觀地．乃至如來地．無取、無捨；於極喜地．乃至法雲地．無取、無捨；於一切陀羅尼門、三摩地門(*sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny*)．無取、無捨；於五眼、六神通．無取、無捨；於如來十力．乃至十八佛不共法(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikān buddha-dharmān*)．無取、無捨；於三十二大士相、八十隨好．無取、無捨；於無忘失法、恒住捨性．無取、無捨；於一切智、道相智、一切相智．無取、無捨；於預流果．乃至獨覺菩提．無取、無捨；於一切菩薩摩訶薩行．無取、無捨；於諸佛無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhiṃ subhūte prajñapāramitā*)．無取(*na gṛhṇāti*)、無捨(*na muñcati*)；於一切智智．無取、無捨。」

[324c09] 具壽善現復白佛言(*subhūtir āha*)：「甚深般若波羅蜜多，云何(*kathaṃ bhagavan*)於色(*rūpam*)．無取(*a-pari-gṛhītaṃ bhavati*)、無捨；乃至(*kathaṃ vedanā saṃjñā saṃskārāḥ, kathaṃ vijñānam a-pari-gṛhītaṃ bhavati*)．於一切智智．無取、無捨？」

[324c11] 佛告善現(*bhagavān āha*)：「甚深般若波羅蜜多．**不思惟色**(*yaḥ subhūte **rūpasyâ-manasi-kāro***)，是故，於色．無取、無捨，乃至(*vedanāyā a-manasi-kāraḥ saṃjñāyā a-manasi-kāraḥ saṃskārāṇām a-manasi-kāro vijñānasyâ-manasi-kāraḥ*)不思惟一切智智(*yaḥ skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānām a-manasi-kāro, yaḥ sarva-pāramitānāṃ sarva-śūnyatānāṃ, yaḥ sapta-triṃśad-bodhi-pakṣyāṇāṃ dharmāṇām a-manasi-kāro, ya ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīnām a-manasi-kāro, yaḥ śūnyatâ-nimittâ-pra-ṇi-hitānāṃ sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānām* (PSP_5:56) *a-manasi-kāro, yo 'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vidām a-manasi-kāro, ya āveṇikānāṃ buddha-dharmāṇām a-manasi-kāraḥ, yāvad yo 'n-ut-tarāyāḥ samyak-saṃ-bodher a-manasi-kāraḥ*)，是故(*evaṃ hy etat subhūte*)於

一切智智．無取(*rūpam a-pari-gṛhītaṃ bhavati, yāvat sarv'ākāra-jñatā pari-gṛhītā bhavati*)、無捨。」, .

[324c14] 具壽善現復白佛言：「云何般若波羅蜜多不思惟色，乃至不思惟一切智智？」

[324c15] 佛告善現：「由．此般若波羅蜜多，於色．不思惟一切相，亦不思惟一切所緣，是故．不思惟色；乃至．於一切智智．不思惟一切相，亦不思惟一切所緣，是故．不思惟一切智智。」

[324c19] 具壽善現復白佛言(*subhūtir āha*)：「若菩薩摩訶薩．**不思惟**色(*yadi bhagavan rūpaṃ **na manasi-kartavyaṃ**)(vedanā saṃjñā saṃskārā, vijñānaṃ na manasi-kartavyaṃ*)，乃至不思惟一切智智(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni vā na manasi-kartavyāni, sarva-pāramitāḥ sarva-śūnyatāḥ sarva-bodhi-pakṣyā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā na manasi-kartavyāḥ, sarv'ākāra-jñatā na manasi-kartavyā*)，**云何**(*tat **kathaṃ** bhagavan rūpam a-manasi-kṛtvā, vedanāṃ saṃjñāṃ saṃskārān, vijñānam a-manasi-kṛtvā, skandha-dhātv-āyatana-pratîtya-sam-ut-pādān pratîtya-sam-ut-pādâṅgāni vâ-manasi-kṛtvā, sarva-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyāny a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān a-manasi-kṛtvā sarv'ākāra-jñatām a-manasi-kṛtvā*)**增長所種善根**(***kuśala-mūlāni vi-vardhante***)？若不增長所種善根(*kuśala-mūlaiś câ-vi-vardhamānaiḥ*)，**云何圓滿波羅蜜多**(***kathaṃ pāramitāḥ pari-pūryante***)？若不圓滿波羅蜜多(*pāramitā a-pari-pūrya*)，**云何證得所求無上正等菩提**(***kathaṃ sarv'ākāra-jñatām anu-pr'āpsyati***)？」

[324c24] 佛告善現(*bhagavān āha*)：「若時(*yadā subhūte*)．菩薩摩訶薩**不思惟**色(*rūpaṃ **na manasi-kariṣyati**)(na vedanāṃ na saṃjñāṃ na saṃskārān, ~~na~~ vijñānaṃ na manasi-kariṣyati*)，乃至不思惟一切智智(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādān pratîtya-sam-ut-pādâṅgāni vā na manasi-kariṣyati, sarva-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr na manasi-kariṣyati, śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā na manasi-kariṣyati, daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān na manasi-kariṣyati, yāvad an-ut-tarāṃ samyak-saṃ-bodhiṃ na manasi-kariṣyati*)，是時(*tadā*)．菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)**便能增長所種善根**(***kuśala-mūlāni vi-vardhiṣyante***)。所種善根得增長故，**便能圓滿波羅蜜多**。波羅蜜多得圓滿故，**便能證得所求無上正等菩提**(*yāvat **sarv'ākāra-jñatām anu-pr'āpsyati***)。何以故(*tat kasya hetoḥ*)？善現！諸菩薩摩訶薩要**不思惟**色(***a-manasi-kṛtvā** hi rūpaṃ* (PSP_5:57) *vedanāṃ saṃjñāṃ*

*saṃskārāṃ vijñanam*)，乃至(*a-manasi-kṛtvā skandha-dhātv-āyatana-pratîtya-sam-ut-pādān pratîtya-sam-ut-pādâṅgāny, a-manasi-kṛtvā sarva-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ*)不思惟一切智智，乃能具足修諸菩薩摩訶薩行，**證得**無上正等菩提(*śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikān buddha-dharmān a-manasi-kṛtvân-ut-tarāṃ samyak-saṃ-bodhim* ***abhi-saṃ-bhotsyate***)。」

[325a02] 具壽善現復白佛言(*subhūtir āha*)：「何緣(*kim atra bhagavan kāraṇaṃ*)菩薩摩訶薩要不思惟色(*yena rūpam a-manasi-kāraṃ*)(*vedanā saṃjñā saṃskārā, vijñānam a-manasi-kāram*)，乃至不思惟一切智智(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni vâ-manasi-kārāṇi, sarva-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā a-manasi-kārā, an-ut-tarā samyak-saṃ-bodhir a-manasi-kārā*)，方能具足修諸菩薩摩訶薩行，證得無上正等菩提？」

[325a05] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩若**思惟**色，乃至思惟一切智智，則**有所得**。有所得故，便**著欲界、色．無色界**。若著欲界、色．無色界，不能具足修諸菩薩摩訶薩行．證得無上正等菩提。

若菩薩摩訶薩．**不思惟**(***a-manasi-kāreṇa*** *hi*)色，乃至不思惟一切智智，便**無所得**。無所得故，則**不著**欲界(***na śliṣyate*** *kāma-dhātau*)、色(*na śliṣyate rūpa-dhātau*)．無色界(*na śliṣyate ārūpya-dhātāv*)。(*a-manasi-kāreṇa na kva-cic chliṣyate*)若不著欲界、色．無色界，乃能具足修諸菩薩摩訶薩行，證得無上正等菩提。是故，善現(*evaṃ khalu subhūte*)！若菩薩摩訶薩．欲得具足修諸菩薩摩訶薩行(*bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā*)，欲疾證得所求無上正等菩提，當勤修學甚深般若波羅蜜多，不應思惟、執著諸法(***na kva-cid dharme śliṣyate***)。」

[325a16] 具壽善現復白佛言(*subhūtir āha*)：「若菩薩摩訶薩．精勤修學甚深般若波羅蜜多(*evaṃ caran bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ*)，**當於何住**(*na kva-cit sthāsyati*)？」

[325a18] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．精勤修學甚深般若波羅蜜多(*evaṃ caran subhūte bodhisattvo mahāsattvo*)，**不應住**色(*rūpe na tiṣṭhati*)(*vedanāyāṃ saṃjñāyāṃ saṃskāreṣu, vijñāne na tiṣṭhati*)，乃至(*evaṃ caran skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu pratîtya-sam-ut-pādâṅgeṣu na tiṣṭhati. sarva-pāramitāsu sarva-śūnyatāsu sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣv ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattiṣu śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñāsu daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu na tiṣṭhaty*)不應住一切智智(*evaṃ caran subhūte bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyām api na tiṣṭhati.*)。」

[325a20] 具壽善現復白佛言(*subhūtir āha*)：「何緣(*kim atra bhagavan kāraṇaṃ*)菩薩摩訶薩精勤修學甚深般若波羅蜜多(*yena bodhisattvo mahāsattvaḥ*)，不應住色，乃至不應住一切智智(*tatrâpi na tiṣṭhati*)？」

[325a23] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．精勤修學甚深般若波羅蜜多，**於一切法無執著故**(***an-abhi-ni-veśena*** *bodhisattvo mahāsattvo*)，不應住色，乃至不應住一切智智(***na kva-cit*** (PSP_5:58) ***tiṣṭhati***)。何以故(*tat kasya hetoḥ*)？善現！(*tathā hi*)是菩薩摩訶薩，**不見有法**(***sarva-dharmān na sam-anu-paśyati***)．**可於其中**．而起**執著**、及可**安住**(*yatrâbhi-ni-viśeta vā* ***tiṣṭhed*** *vā*)。善現！如是(*evaṃ khalu subhūte*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)以**無所著**及**無安住**而為**方便**，精勤修學甚深般若波羅蜜多(*prajñāpāramitāyāṃ caraty* ***an-abhi-ni-veśyâ-sthāna-yogena***)。

[325a29] 復次，善現！若(*sacet punar*)菩薩摩訶薩作如是念(*bodhisattvasya mahāsattvasyaivaṃ bhavati*)：『若能如是．無所執著、無所安住，精進修、行甚深般若波羅蜜多(*ya evaṃ bhāvayaty evaṃ carati*)，是修般若波羅蜜多，是行般若波羅蜜多(*sa prajñāpāramitāyāṃ carati, sa prajñāpāramitāṃ bhāvayati*)。我能如是．無所執著．修深般若波羅蜜多，我能如是．無所執著．行深般若波羅蜜多(*ahaṃ prajñāpāramitāyāṃ carāmy, ahaṃ prajñāpāramitāṃ bhāvayāmi*)，是行般若波羅蜜多。』善現！是菩薩摩訶薩，由如是念．取相、執著(***saced evaṃ saṃ-jānīte***)，遠離般若波羅蜜多(***dūrī-karoti prajñāpāramitāṃ***)。

若遠離般若波羅蜜多(*sa prajñāpāramitāyā dūrī-bhavati*)，則遠離靜慮(*dhyāna-pāramitāyā*)、精進(*vīrya-pāramitāyāḥ*)、安忍(*kṣānti-pāramitāyāḥ*)、淨戒(*śīla-pāramitāyā*)、布施波羅蜜多(*dāna-pāramitāyā dūrī-bhavati*)，亦遠離內空(*adhy-ātma-śūnyatāyā*)．乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyā dūrī-bhavati*)，亦遠離真如．乃至不思議界，亦遠離苦、集、滅、道聖諦，亦遠離四念住．乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgebhyo dūrī-bhavaty*)，亦遠離四靜慮、四無量、四無色定，亦遠離八解脫．乃至十遍處，亦遠離空、無相、無願解脫門，亦遠離極喜地．乃至法雲地，亦遠離一切陀羅尼門、三摩地門，亦遠離五眼、六神通，亦遠離如來十力．乃至十八佛不共法(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-patti-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā-śūnyatâ-nimittâ-pra-ṇi-hita-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmebhyo dūrī-bhavati*)，亦遠離無忘失法、恒住捨性，亦遠離一切智、道相智、一切相智，亦遠離一切菩薩摩訶薩行，亦遠離諸佛無上正等菩提，亦遠離一切智智。

所以者何(*tat kasya hetoḥ*)？**甚深般若波羅蜜多，於一切法．無所執著**(***na hi prajñāpāramitā kva-cid dharme 'bhi-ni-viśate***)，非．深般若波羅蜜多．有執著者、及執著性(***na ca prajñāpāramitāyāḥ kaś-cid abhi-ni-veśo 'sti***)。

何以故(*tat kasya hetoḥ*)？甚深般若波羅蜜多都無自性可於諸法有所執著(*tathā hy* ***asyāḥ sva-bhāvo nâsti yatrâbhi-ni-viśateḥ***)。

是故，善現！諸菩薩摩訶薩，修行般若波羅蜜多時，[不]起如是想：『此是般若波羅蜜多，我行般若波羅蜜多。』則菩薩摩訶薩，修行般若波羅蜜多，於一切法及深般若波羅蜜多，皆無執著。

復次，善現！若(*sacet punar*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)修行般若波羅蜜多時，起如是想：『此是般若波羅蜜多，我行般若波羅蜜多，則是遍行諸法實相。』(*prajñāpāramitām api saṃ-jānīte*)是菩薩摩訶薩，由起此想，便退般若波羅蜜多(*cyuto bodhisattvo mahāsattvaḥ prajñapāramitāyā*)。若退般若波羅蜜多(*yaḥ prajñāpāramitāyāñ carati*)，則退一切殊勝白法(*sarva-dharmeṣu carati*)。

何以故？甚深般若波羅蜜多是一切種白法根本。若退般若波羅蜜多，則為退失一切白法。

[325c05] 復次，善現！若菩薩摩訶薩．作如是念(*saced asyaivaṃ bhavati*)：『甚深般若波羅蜜多(*prajñāpāramitā*)攝受布施、淨戒、安忍、精進、靜慮波羅蜜多(*pañca pāramitāḥ pari-gṛhṇāti*)，乃至(*sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ pari-gṛhṇāti, śūnyatâ-nimittâ-pra-ṇi-hitāny adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ pari-gṛhṇāti, vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni pari-gṛhṇāti, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān pari-gṛhṇāti*) 攝受一切智智(*sarv'ākāra-jñatāṃ pari-gṛhṇāti*)。』是菩薩摩訶薩，退失般若波羅蜜多(*cyuto bodhisattvo mahāsattvaḥ prajñāpāramitāyāḥ*)。若退失般若波羅蜜多(*na khalu punaḥ prajñāpāramitā-vi-rahitena*)，則不能攝受布施、淨戒、安忍、精進、靜慮波羅蜜多，乃至不能攝受一切智智(*śakyā 'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhum*)。何以故？善現！非．離般若波羅蜜多．能遍攝受菩提分法、及能證得一切智智。

復次，善現！若(*sacet punar*)菩薩摩訶薩作如是念(*asyaivaṃ bhavatîha*)：『安住般若波羅蜜多(*prajñāpāramitāyāṃ*)，便於無上正等菩提定得受記(*vy-ā-kariṣyaty an-ut-tarāyāṃ samyak-saṃ-bodhau*)。』是菩薩摩訶薩，則退失般若波羅蜜多(*cyuto bodhisattvo mahāsattvaḥ prajñāpāramitāyāḥ*)。若退失般若波羅蜜多，則於無上正等菩提不得受記。何以故？善現！非．離般若波羅蜜多．可於無上正等菩提．得受記故。

[325c19] 復次，善現！若(*sacet punar*)菩薩摩訶薩作如是念(*asyaivaṃ bhavati*)：『安住般若波羅蜜多(*ya iha prajñāpāramitāyāṃ sthitvā*)，則能引發布施波羅蜜多(*dāna-pāramitām abhi-nir-hariṣyati*)．乃至(*śīla-pāramitām abhi-nir-hariṣyati, kṣānti-pāramitām* (PSP_5:59) *abhi-nir-hariṣyati, vīrya-pāramitām abhi-nir-hariṣyati*)靜慮波羅蜜多(*dhyāna-pāramitām abhi-nir-hariṣyati*)。如是．乃至能引發大慈、大悲、大喜、大捨(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatām abhi-nir-hariṣyati, smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgān abhi-nir-hariṣyaty, ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny

*abhi-nir-hariṣyati, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān abhi-nir-hariṣyati*)。』是菩薩摩訶薩，則退失般若波羅蜜多(*cyuto bodhisattvo mahāsattvaḥ prajñāpāramitāyāḥ*)。(*tat kasya hetoḥ*)若退失般若波羅蜜多(*na hi prajñāpāramitā-cyutasya*)，則不能引發布施波羅蜜多．乃至靜慮波羅蜜多(*dhyāna-pāramitā-vīrya-pāramitā-kṣānti-pāramitā-śīla-pāramitā-dāna-pāramitā-cyutasya śakyam abhi-nir-haraṇāya*)。如是．乃至(*na hi smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārga-cyutasya śakyam abhi-nir-haraṇāya, na hy adhy-ātma-śūnyatā yāvad a-bhāva-sva-bhāva-śūnyatā-cyutasya śakyam abhi-nir-haraṇāya, na hy ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-patti-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-cyutasya śakyam abhi-nir-haraṇāya, na hi śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-cyutasya śakyam abhi-nir-haraṇāya, na hi daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-cyutasya śakyam abhi-nir-haraṇāya, na hi sarv'ākāra-jñatā-cyutasya śakyam abhi-nir-haraṇāya*)不能引發大慈、大悲、大喜、大捨(*na hi mahā-maitrī-mahā-karuṇā-cyutasya śakyam abhi-nir-haraṇāya*)。何以故？善現！非．離般若波羅蜜多．而能引發安住勝法。

復次，善現！若(*sacet punar*)菩薩摩訶薩作如是念(*asyaivaṃ bhavati*)：『佛，知諸法．無攝受相(*a-pari-gṛhītās tathāgatena sarva-dharmāḥ*)，自證無上正等菩提(*svayam abhi-saṃ-buddhā*)。得菩提已，為諸有情宣說(*abhi-saṃ-budhyâ-khyātā deśitāḥ*)、開示(*pra-kāśitāś*)諸法實相。』是菩薩摩訶薩，則為退失甚深般若波羅蜜多(*cyuto bodhisattvo mahāsattvaḥ prajñāpāramitāyāḥ*)。何以故(*tat kasya hetoḥ*)？善現！如來於法無知、無覺、無說、無示(***na hi tathāgatena kaś-cid dharmo 'bhi-saṃ-buddhaḥ***)。所以者何(*tat kasya hetoḥ*)？諸法實性不可知覺、不可施設(***dṛṣṭaṃ dharmaṃ na pra-jñapayati***)，云何得有知覺、說示一切法者(***kutaḥ punaḥ kañ-cid dharmam abhi-saṃ-bhotsyate***)！若言．實有知覺、說示一切法者，無有是處(*nêdaṃ sthānaṃ vidyate*)。」

[326a07] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！(*kathaṃ bhagavan*)諸菩薩摩訶薩，修行般若波羅蜜多(*bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carata*)，云何當得遠離如是種種過失(*ime doṣā na bhavanti*)？」

[326a09] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．修行般若波羅蜜多(*yadā subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann*)，作如是念(*evañ jānāti*)：『一切法無所有、不可取(***an-uktāḥ sarva-dharmā a-pari-gṛhītā***)。若法無所有、不可取，則無有能現等覺者，亦無有能宣說開示(***na câ-śakto dharmo '-pari-gṛhītaḥ kaś-cid abhi-saṃ-budhyate***)。』若如是行(*saced evañ carati*)，是行般若波羅蜜多(*carati prajñāpāramitāyāṃ*)，離諸過失。若菩薩摩訶薩，著．無所有不可取法(***saced a-pari-graha-dharmam abhi-ni-vaśate***)，則離般若波羅蜜多(***vi-rahitaḥ prajñāpāramitayā***)。何以故(*tat kasya hetoḥ*)？善現！甚深般若波羅蜜多，於一切

法，無所執著、無所攝受(***na hi prajñāpāramitā 'bhi-ni-veśena vartitavyā***)。若於諸法有所執著、有所攝受，則離般若波羅蜜多。」

[326a17] 具壽善現復白佛言(*subhūtir āha*)：「世尊！般若波羅蜜多，於般若波羅蜜多，為遠離、為**不遠離**(*kiṃ punar bhagavan prajñāpāramita prajñāpāramitay**â-vi-rahitā***)？乃至(*dhyāna-pāramitā dhyāna-pāramitayâ-vi-rahitā, vīrya-pāramitā vīrya-pāramitayâ-vi-rahitā, kṣānti-pāramitā kṣānti-pāramitayâ-vi-rahitā, śīla-pāramitā śīla-pāramitayâ-vi-rahitā*)布施波羅蜜多，於布施波羅蜜多，為遠離、為不遠離(*dāna-pāramitā dāna-pāramitayâ-vi-rahitā*)？如是．乃至(*adhy-ātma-śūnyatā adhy-ātma-śūnyatayâ-vi-rahitā yāvad a-bhāva-sva-bhāva-śūnyatā a-bhāva-sva-bhāva-śūnyatayâ-vi-rahitā, smṛty-upa-sthānāni smṛty-upa-sthānair a-vi-rahitāni, evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāni, mārgā mārgair a-vi-rahitā, ārya-satyāny ārya-satyair a-vi-rahitāny, a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhair a-vi-rahitāni, śūnyatâ-nimittâ-pra-ṇi-hitāni śūnyatâ-nimittâ-pra-ṇi-hitair a-vi-rahitāni, daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmair a-vi-rahitāḥ*)一切智智，於一切智智，為遠離、為不遠離(*sarv'ākāra-jñatā sarv'ākāra-jñatayâ-vi-rahitā*)？世尊！若(*saced bhagavan*)般若波羅蜜多．於般若波羅蜜多．設遠離、設不遠離(*prajñāpāramitā prajñāpāramitayâ-vi-rahitā*)，云何．菩薩摩訶薩．能無執著．引發般若波羅蜜多？乃至(*evaṃ dhyānaṃ vīryaṃ kṣāntiḥ śīlaṃ*)若布施波羅蜜多．於布施波羅蜜多．設遠離、設不遠離(*dāna-pāramitā dāna-pāramitayâ-vi-rahitā*)，云何．菩薩摩訶薩．能無執著．引發布施波羅蜜多？如是．乃至(*yāvat*)若一切智智．於一切智智．設遠離、設**不遠離**(*sarv'ākāra-jñatā sarv'ākāra-jñatay**â-vi-rahitā***)，(*tat kathaṃ prajñāpāramitā 'bhi-nir-hartavyā? evaṃ dhyānaṃ vīryaṃ kṣāntiḥ śīlaṃ, tat kathaṃ dāna-pāramitâbhi-nir-hartavyā? yāvat*)云何．菩薩摩訶薩．能無執著．**引發**一切智智(*tat kathaṃ sarv'ākāra-jñat**âbhi-nir-hartavyā***)？」

[326a29] 佛告善現(*bhagavān āha*)：「般若波羅蜜多，於般若波羅蜜多，非遠離、非不遠離。乃至一切智智，於一切智智，非遠離、非不遠離。是故，菩薩摩訶薩，能無執著．引發般若波羅蜜多，乃至引發一切智智。何以故？善現！非即自性．非離自性．而能安住引發自性。

[326b05] 復次，善現！(*iha subhūte*)諸菩薩摩訶薩，修行般若波羅蜜多(*bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，**不執著色**(*rūpam iti nâbhi-ni-viśate*)，**謂．此是色**(*idaṃ rūpam*)，**此色屬彼**(*asya rūpam*)；亦不執著受(*evaṃ vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānam iti nâbhi-ni-viśate*)，謂．此是受、想、行、識(*idaṃ vijñānam*)，此受、想、行、識屬彼(*asya vijñānam*)；如是．乃至不執著一切智智(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni vā nâbhi-ni-viśate*)，謂．此是一切智智(*ime skandha-dhātv-āyatana-*

*pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāny*)，此一切智智屬彼(*asya skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni cêti*)(*evaṃ yāvat* ***sarva-dharmān nâbhi-ni-viśate, ime sarva-dharmā, asya sarva-dharmāḥ***)。善現！是菩薩摩訶薩，於如是一切法無執著故，便能引發般若波羅蜜多．乃至布施波羅蜜多，乃至能引發一切智智。何以故？善現！若菩薩摩訶薩．修行般若波羅蜜多，於諸法中有所執著，謂．此是法，此法屬彼，則不能隨意引發安住勝妙功德。

復次，善現！諸菩薩摩訶薩，修行般若波羅蜜多，不觀色(*rūpaṃ*)若常若無常(*nityato vâ-nityato vā*)、若樂若苦、若我若無我(*duḥkhato vā sukhato vâtmato vân-ātmato vā*)、(*śūnyato vâ-śūnyato vā*)若淨若不淨、若寂靜若不寂靜、若遠離若不遠離(*vi-viktato vâ-vi-viktato vā*)(*na sam-anu-paśyati*)，亦不觀受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ*)若常若無常(*nityato vâ-nityato vā*)、若樂若苦、若我若無我(*duṣkhato vā sukhato vâtmato vân-ātmato vā*)、(*śūnyato vâ-śūnyato vā*)若淨若不淨、若寂靜若不寂靜、若遠離若不遠離(*vi-viktato vâ-vi-viktato vā*)(*na sam-anu-paśyati*)，乃至(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ* (PSP_5:61) *pratîtya-sam-ut-pādâṅgāni vā nityato vâ-nityato vā duḥkhato vā sukhato vâtmato vân-ātmato vā śūnyato vâ-śūnyato vā vi-viktato vâ-vi-viktato vā na sam-anu-paśyati, yāvat*)不觀一切智智(*sarv'ākāra-jñatāṃ*)若常若無常(*nityato vâ-nityato vā*)、若樂若苦、若我若無我(*duṣkhato vā sukhato vâtmato vân-ātmato vā*)、(*śūnyato vâ-śūnyato vā*)若淨若不淨、若寂靜若不寂靜、若遠離若不遠離(*vi-viktato vâ-vi-viktato vā*)(*na sam-anu-paśyati*)。是菩薩摩訶薩，於如是一切法不觀察故，便能引發般若波羅蜜多．乃至布施波羅蜜多。如是．乃至能引發一切智智。何以故(*tat kasya hetoḥ*)？善現！若菩薩摩訶薩．修行般若波羅蜜多，於諸法中有所觀察若常若無常(***na*** *hi dharmo nityato vâ-nityato vā*)、若樂若苦、若我若無我(*duṣkhato vā sukhato vâtmato vân-ātmato vā*)、(*śūnyato vâ-śūnyato vā*)若淨若不淨、若寂靜若不寂靜、若遠離若不遠離(*vi-viktato vâ-vi-viktato vā*)(***saṃvidyate***)，則不能隨意引發安住勝妙功德(***na hi sva-bhāvaḥ sva-bhāvena śakyo 'bhi-nir-haraṇāya***)。

[326c01] 復次，善現！若菩薩摩訶薩．修行般若波羅蜜多(*sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ* ***sthito***)，則為修行靜慮(*dhyāna-pāramitāyāṃ*)、精進(*vīrya-pāramitāyāṃ*)、安忍(*kṣānti-pāramitāyāṃ*)、淨戒(*śīla-pāramitāyāṃ*)、布施波羅蜜多(*dāna-pāramitāyāṃ*)，亦為安住內空．乃至無性自性空，亦為安住真如．乃至不思議界，亦為安住苦、集、滅、道聖諦，亦為修行四念住．乃至八聖道支，亦為修行四靜慮、四無量、四無色定，亦為修行八解脫．乃至十遍處，亦為修行空、無相、無願解脫門，亦為修行菩薩十地，亦為修行一切陀羅尼門、三摩地門，亦為修行五眼、六神通，亦為修行如來十力．乃至十八佛不共法，亦為修行無忘失法、恒住捨性，亦為修行一切智、道相智、一切相智，亦為修行一切菩薩摩訶薩行，亦為修行諸佛無上正等菩提，亦為修行一切智智(*yāvat sarv'ākāra-jñatāyāṃ* ***sthāsyati***)。

[326c14] 復次，善現！甚深般若波羅蜜多，隨所行處，所有一切波羅蜜多，及餘一切菩提分法，皆悉隨行。甚深般若波羅蜜多，隨所至處，所有一切波羅蜜多，及餘一切菩提分法，皆悉隨至。

善現！如(*tad-yathā 'pi nāma subhūte*)．轉輪王(*rājñaś cakra-vartinaś*)．隨所行處，四種勇軍(*catur-aṅga-bala-kāyo*)．皆悉隨行(*yena yena sa rājā gacchati, tena tenânu-vartate*)。如．轉輪王．隨所至處，四種勇軍．皆悉隨至。**甚深般若波羅蜜多**，亦復如是，隨有所行、及有所至(*evam eva subhūte yena yena prajñāpāramitā gacchati*)，**所有一切波羅蜜多**、及餘一切菩提分法，皆悉隨行(*tena tenêmāḥ pañca pāramitā anu-vartante*)，**究竟至於一切智智**(*yena sarv'ākāra-jñatā, tena sthāsyanti*)。

善現！如(*tad-yathā 'pi nāma subhūte*)．善御者(*sārathiś*)．駕．駟馬車(*catur-aṅgam abhi-ruhya*)，令避險路，行於正道(*sat-mārgeṇa gacchati*)，隨本意欲，能往所至。甚深般若波羅蜜多，亦復如是(*evam eva subhūte*)，善御一切波羅蜜多(*āsāṃ pañcānāṃ pāramitānāṃ prajñāpāramitā sārathyaṃ karoti*)、及餘一切菩提分法，令避生死涅槃險路，行於自利利他**正道**(***samyag-mārgeṇa*** *yena*)，至．本所求一切智智(*sarv'ākāra-jñatā tenânu-gacchati*)。」

[326c28] 具壽善現白言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩云何為**道**(*katamo bhagavan bodhisattvānāṃ mahāsattvānāṃ* ***mārgaḥ***)？云何**非道**(*katamo* ***'-mārgaḥ***)？」

[326c29] 佛告善現(*bhagavān āha*)：「諸異生道、若聲聞道(***śrāvaka-mārgo bodhisattvānāṃ mahāsattvānām a-mārgaḥ***)、若獨覺道，非諸菩薩摩訶薩道(*pratyekabuddha-mārgo bodhisattvānāṃ mahāsattvānām a-mārgaḥ*)，依此．不能往一切智智故。甚深般若波羅蜜多所引六種波羅蜜多，是諸菩薩摩訶薩道，依此．定能往一切智智故(*sarv'ākāra-jñatā-mārgo bodhisattvānāṃ mahāsattvānāṃ mārgaḥ*)(*imau subhūte bodhisattvānāṃ mahāsattvānāṃ* ***mārgâ-mārgau***)。」

[327a04] 具壽善現復白佛言(*subhūtir āha*)：「**甚深般若波羅蜜多出現世間，能辦大事**，所謂．**示現諸菩薩摩訶薩道、非道相**，令諸菩薩摩訶薩眾知．是道、是非道(*mahā-kṛtyena bhagavan bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā praty-upa-sthitā. evaṃ* ***nayati pra-ṇayati****, ayaṃ* ***mārgo*** *'yam* ***a-mārga*** *iti*)，疾能證得一切智智。」

[327a08] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。甚深般若波羅蜜多出現世間，能辦大事，所謂．**示現諸菩薩摩訶薩道、非道相**，令諸菩薩摩訶薩眾知．是**道**、是**非道**(*mahā-kṛtyenêyaṃ subhūte bodhisattvānāṃ mahāsattvānāṃ prajñāpāramitā praty-upa-sthitā, evaṃ nayati* (PSP_5:62) *pra-ṇayati, ayaṃ mārgo 'yam a-mārga iti*)，疾能證得一切智智。

復次，善現！甚深般若波羅蜜多出現世間，能辦大事，所謂．**度脫無量、無數、無邊有情，令得殊勝利益安樂**(*a-pra-meyāṇam a-saṃ-khyeyānām a-pari-māṇānāṃ sattvānāṃ kṛtyena praty-upa-sthitā prajñāpāramitā*)。善現！當知．甚深般若波羅蜜多，雖作無邊利樂他事，而於此事無所取著。

[327a16] 復次，善現！甚深般若波羅蜜多，雖能示現色所作事(*na kaś-cit subhūte pra-ṇayati*)，而於此事無所取著(*na rūpaṃ pari-gṛhṇāti*)；雖能示現受、想、行、識所作事，而於此事無所取著(*na vedanāṃ na saṃjñāṃ na saṃskārān, na vijñānaṃ pari-gṛhṇāti*)；如是，乃至雖能示現一切智智所作事，而於此事無所取著；雖能示現聲聞、獨覺所作事，而於此事無所取著(*na śrāvaka-bhūmer vā na pratyekabuddha-bhūmer vā praty-upa-sthitā*)。善現！**甚深般若波羅蜜多**，雖**能引導一切菩薩摩訶薩眾，令趣無上正等菩提**(***sā*** *khalu punar* ***iyaṃ prajñāpāramitā bodhisattvasya mahāsattvasya pari-ṇāyikân-ut-tarāyāṃ samyak-saṃ-bodhau***)，遠離聲聞、獨覺等地(*śrāvaka-bhūmeś ca pratyekabuddha-bhūmeś ca nôpa-nāyikā*)(*sarv'ākāra-jñatāyāś côpa-nāyikā*)，而於諸法**無生**(*evam iyaṃ prajñāpāramitā* ***na*** *kasya-cid dharmasy**ôt-pādikā***)**無滅**(***na ni-rodhikā***)，以**法住性**，為**定量**故(***dharma-sthititāṃ pra-māṇī-kṛtya***)。」

[327a25] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)甚深般若波羅蜜多(*prajñāpāramitā*)，於一切法**無生**(***na*** *kasya-cid dharmasy**ôt-pādikā***)**無滅**(***na ni-rodhikā***)，云何(*tat* ***kathaṃ*** *bhagavan*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，為諸有情，**應行布施**(***dānaṃ dātavyaṃ***)？應持淨戒(*kathaṃ śīlaṃ rakṣitavyaṃ*)？應起安忍(*kathaṃ kṣāntir bhāvayitavyā*)？應勤精進(*kathaṃ vīryam ā-rabdhavyaṃ*)？應住靜慮(*kathaṃ dhyānaṃ sam-ā-pattavyaṃ*)？**應修般若**(***kathaṃ prajñā bhāvayitavyā***)？」

[327a29] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，修行般若波羅蜜多時，緣一切智智(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya*)，為諸有情，應行布施(*dānaṃ dātavyaṃ*)，應持淨戒(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya śīlaṃ rakṣitavyaṃ*)，應起安忍(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya kṣāntir bhāvayitavyā*)，應勤精進(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya vīryam ā-rabdhavyaṃ*)，應住靜慮(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya dhyānaṃ sam-ā-pattavyaṃ*)，應修般若(*sarv'ākāra-jñatām ā-rambaṇī-kṛtya prajñā bhāvayitavyā*)。善現！是菩薩摩訶薩，(*tena bodhisattvena mahāsattvena*)，持此善根(*tāni kuśala-mūlāni*)，與諸有情同共，迴向一切智智(*sarva-sattvaiḥ sârdhaṃ sādhāraṇaṃ kṛtvân-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayitavyāni*)。(*tathā ca pari-ṇāmayitavyāni, yathâsya tri-vidhā buddhir na bhavati, ka eṣa pari-ṇāmayati, kiṃ vā pari-ṇāmayati, kutra vā pari-ṇāmayati*)如是迴向一切智智(*evaṃ bodhisattvasya mahāsattvasya imān kuśalān dharmān an-ut-tarāyai samyak-saṃ-bodhaye pari-ṇāmayataḥ*)，則修六種波羅蜜多速得圓滿(*ṣaṭ-pāramitā-bhāvanā pari-pūriṅ gacchati*)，亦修菩薩慈、悲、喜、捨速得圓滿(*yāvad bodhisattvasya mahāsattvasya maitrī-bhāvanā pari-pūriṅ gacchati*)，乃至安坐妙菩提座，常不遠離如是六種波羅蜜多(*yāvat sarv'ākāra-jñatā-bhāvanā pari-pūriṅ gacchati*)。若不遠離如是六種波羅蜜多(*yaḥ kaś-cid bodhisattvo mahāsattvaḥ ṣaḍbhiḥ pāramitābhir a-vi-rahitaḥ*)，則不遠離一切智智(*sarv'ākāra-jñatayâ-vi-rahito bhavati*)。是故(*tasmād*)，善現！若菩薩摩訶薩，欲疾證得**一切智智**(*bodhisattvena mahāsattvenân-ut-tarāṃ*

*samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmena*)，當勤精進修學**六種波羅蜜多**(*ṣaṭsu pāramitāsu śikṣitavyaṃ*)，當勤精進修行**六種波羅蜜多**(*ṣaṭsu pāramitāsu caritavyam*)。若菩薩摩訶薩．當勤精進修學、修行如是六種波羅蜜多(*ṣaṭsu pāramitāsu caran bodhisattvo mahāsattvaḥ*)，一切善根速得圓滿(*sarvān kuśalān dharmān pari-pūrya*)，疾能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyati*)。是故(*tasmād* (PSP_5:63))，善現！**諸菩薩摩訶薩，應與六種波羅蜜多，常共相應**(***bodhisattvena mahāsattvena ṣaṭsu pāramitāsu yogaḥ karaṇīyaḥ***)，勿相捨離。」

[327b15] 具壽善現白言(*subhūtir āha*)：「世尊！云何(*kathaṃ bhagavan*)**菩薩摩訶薩**(*bodhisattvena mahāsattvena*)能與**六種波羅蜜多**(*ṣaṭsu pāramitāsu*)常共相應(*yogaḥ karaṇīyaḥ*)，不相捨離？」

[327b17] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩．如實觀(*bodhisattvena mahāsattvenaivaṃ praty-avêkṣitavyaṃ*)色(*rūpaṃ*)．**非相應**(***na saṃ-yuktaṃ***)．**非不相應**(***na vi-saṃ-yuktaṃ***)，如實觀受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñanaṃ*)．非相應(*na saṃ-yuktaṃ*)．非不相應(*na vi-saṃ-yuktaṃ*)，乃至(*evaṃ sarva-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyā dharmāḥ, ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ śūnyatâ-nimittâ-pra-ṇi-hitāni sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā na saṃ-yuktā na vi-saṃ-yuktāḥ*)如實觀一切智智(*sarv'ākāra-jñatā*)．非相應(*na saṃ-yuktā*)．非不相應(*na vi-saṃ-yuktā*)，(*evaṃ khalu subhūte*)是菩薩摩訶薩，(*bodhisattvena mahāsattvena*)能與六種波羅蜜多(*ṣaṭsu pāramitāsu*)，常共相應(*yogaḥ karaṇīyaḥ*)，不相捨離。

復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvena mahāsattvena*)．恒作是念：『我**不應住色**(***na rūpe sthāsyāmîti yogaḥ karaṇīyaḥ***)，亦不應住非色，我不應住受(*na vedanāyāṃ*)、想(*na saṃjñāyāṃ*)、行(*na saṃskāreṣu*)、識(*na vijñāne sthāsyāmîti yogaḥ karaṇīyaḥ*)，亦不應住非受、想、行、識，乃至(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu na sthāsyāmîti yogaḥ karaṇīyaḥ, na pratîtya-sam-ut-pādâṅgeṣu na sthāsyāmîti yogaḥ karaṇīyaḥ, evaṃ na sarva-pāramitāsu sthāsyāmîti yogaḥ karaṇīyaḥ, na sarva-śūnyatāsu na sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-samādhi-sam-ā-patti-dhāraṇī-mukheṣu na śūnyatâ-nimittâ-pra-ṇi-hiteṣu nâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vitsu nâveṇikeṣu buddha-dharmeṣu sthāsyāmîti yogaḥ karaṇīyaḥ*)我不應住一切智智(*na sarv'ākāra-jñatāyāṃ sthāsyāmîti yogaḥ karaṇīyaḥ*)，亦不應住非一切智智。何以故(*tat kasya hetoḥ*)？**色．非能住．非所住**(*na hi rūpaṃ vā kva-cit sthitaṃ*)，受(*na vedanā*)、想(*na saṃjñā*)、行(*na saṃskārā*)、識亦．非能住．非所住(*na vijñānaṃ kva-cit sthitaṃ*)。如是．乃至(*na skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni vā kva-cit sthitāni, evaṃ na pāramitā na śūnyatā na bodhi-pakṣyā dharmā n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni na vi-mokṣa-mukhāni nâbhi-jñā-daśa-bala-

*vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāḥ kva-cit sthitā*)一切智智·非能住·非所住故(*na sarv'ākāra-jñatā kva-cit sthitā*)。』善現！是菩薩摩訶薩，能與六種波羅蜜多常共相應，不相捨離。善現！若菩薩摩訶薩．能**以如是無住方便**(***evam a-sthāna-yogena***)，修行六種波羅蜜多，是菩薩摩訶薩，疾能證得一切智智(*bodhisattvena mahāsattven**ân-ut-tarā samyak-saṃ-bodhir*** (PSP_5:64) ***abhi-saṃ-bodhavyā***)。

[327c02] 善現！譬如(*tad-yathā 'pi nāma subhūte*)．有人(*puruṣa*)．欲食菴沒羅果(*āmra-phalāni vā*)、或半娜娑果(*panasa-phalaṃ vā bhakṣayitu-kāmaḥ syāt*)。先取其子，於良美田，而種植之(*tenâmra-phalaṃ panasa-phalaṃ vâva-ropayitavyam*)；隨時溉灌(*ava-ropya côdakaṃ kālânu-kālaṃ dātavyaṃ*)，守護營理(*kelāyitavyaṃ*)，漸次生長芽莖、枝葉；時節和合，便有華果(*tasyânu-pūrveṇa saṃ-baddhyamānasya stambasya sāmagrī labhamānasyâmra-phalair vā panasa-phalair vā sāmagrī bhaviṣyati*)；果成熟已，取而食之(*sa tāny āmra-phalāni vā parasa-phalāni vā bhakṣiṣyati*)。如是(*evam eva*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattv*)．**欲得無上正等菩提**(***'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bodhu-kāmaḥ***)，**先學六種波羅蜜多**(***ṣaṭsu pāramitāsu śikṣitvā***)，復**於有情**(***sattvān***)，或以布施，或以愛語，或以利行，或以同事．而攝受之。既攝受已，**教令安住布施**(*dānenânu-grahīṣyati*)、**淨戒**(*śīlena*)、**安忍**(*kṣāntyā*)、**精進**(*vīryeṇa*)、**靜慮**(*dhyānena*)、**般若波羅蜜多**(*prajñayânu-grahīṣyati*)。既安住已，**解脫一切生老病死**(***sattvān saṃsārāt pari-mocayiṣyati***)，證得．常住畢竟安樂。菩薩如是當得無上正等菩提，轉妙法輪，度無量眾。

是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩．欲於諸法．**不藉他緣．而自悟解**(*bodhisattvena mahāsattven**â-para-praṇeyatāṃ gantu**-kāmena*)，欲能成熟一切有情，欲**於佛土能善嚴淨**(***buddha-kṣetraṃ pari-śodhayitu**-kāmena*)，欲疾**安坐妙菩提座**(***bodhi-maṇḍe ni-sīditu**-kāmena*)，欲能降伏一切魔軍，欲疾證得一切智智，欲**轉法輪**(***dharma-cakraṃ pra-vartayitu**-kāmena*)，脫有情眾生老病死，證得．常住畢竟安樂，**應學六種波羅蜜多**(***ṣaṭsu pāramitāsu śikṣitavyam***)，以四攝事．方便攝受諸有情眾。既攝受已，應令安住布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。菩薩如是勤修學時，應於般若波羅蜜多常勤修學。」

第二分．巧便品．第六十八之二[19]

[328a07] 爾時，具壽善現復白佛言(*subhūtir āha*)：「世尊！佛說．菩薩摩訶薩應於般若波羅蜜多常勤修學耶(*prajñāpāramitayā bhagavan prajñāpāramitāyāṃ śikṣitavyam iti vadasi*)？」

[328a08] 佛告善現(*bhagavān āha*)：「如是，如是。我說．**菩薩摩訶薩應於般若波羅蜜多常勤修學**(***prajñāpāramitayā** subhūte **prajñāpāramitāyāṃ śikṣitavyam** iti vadāmi*)。善現！若菩薩摩訶薩．**欲於諸法得大自在，當學般若波羅蜜多**(***sarva-***

[19] Cf. Kimura, V, p. 64; Conze 1975, p. 479.

***dharma-vaśitām anu-pr'āptu-kāmena prajñāpāramitāyāṃ śikṣitavyam*** *iti vadāmi*)。所以者何(*tat kasya hetoḥ*)？甚深般若波羅蜜多，具大勢力，令諸菩薩摩訶薩眾，**於一切法，得自在**故(*eṣā hi prajñāpāramitā* ***sarva-dharma-vaśitām anu-pr'āpayati***)。善現！當知，甚深般若波羅蜜多，是**諸善法所趣向門**(*eṣā hi prajñāpāramitā* ***sarva-dharmāṇāṃ mukhaṃ***)。譬如(*tad-yathā 'pi nāma subhūte*)，大海(*mahā-samudraḥ*)，是一切水所趣向門(*sarva-ratnānāṃ sarva-saritāṃ mukhaṃ*)(*sarva-nadī-jalāni samudre pra-viṣṭāny, eka-rasāni bhavanty*)(*evam eva prajñāpāramitā sarva-dharmāṇāṃ mukhaṃ*)(***sarva-dharmā hi prajñāpāramitā-bhāvitāḥ, prajñāpāramitā bhavanti***)。是故(*tasmāt tarhi*)，善現！若聲聞乘補特伽羅(*śrāvaka-yānikair vā*)、若獨覺乘補特伽羅(*pratyekabuddha-yānikair vā*)、若菩薩乘補特伽羅(*bodhisattva-yānikair vā pudgalair*)，皆應於此甚深般若波羅蜜多常勤修學(*ihaiva prajñāpāramitāyāṃ śikṣitavyaṃ*)。

[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 śikṣitavyam*)，應於內空(*adhy-ātma-śūnyatāyāṃ śikṣitavyaṃ*)，乃至(*bahirdhā-śūnyatāyāṃ śikṣitavyam, 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 śikṣitavyam, evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu śikṣitavyam*)，應於四靜慮、四無量、四無色定亦常修學(*ārya-satyâ-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(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu 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 śikṣitavyam*)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 śikṣitavyam*)

[328b04] 善現！如(*tad-yathā 'pi nāma subhūte*)，善射人(*iṣv-astrâcāryo*)甲冑堅固、弓箭如意(*yathânu-rūpaṃ dhanur gṛhītvā*)，不懼怨、敵(*dur-ādharṣo bhavati praty-arthikānāṃ vā praty-a-mitrāṇāṃ vā*)。諸菩薩摩訶薩亦復如是(*evam eva subhūte bodhisattvo mahāsattvaḥ*)，攝受般若波羅蜜多、方便善巧，備諸功德(*prajñāpāramitāyāñ caran*)，一切魔軍、外道異論所不能屈(*dur-ādharṣo bhavati mārair vā māra-kāyikābhir vā devatābhis*)。是故，善現(*tasmāt tarhi subhūte*)！**若菩薩摩訶薩，欲疾證得一切智智**(***bodhisattvena mahāsattvenân-ut-tarāṃ samyak-***

***saṃ-bodhim abhi-saṃ-bodhu-kāmena***)，應勤修學甚深般若波羅蜜多(***prajñāpāramitāyāṃ śikṣitavyaṃ***)。善現！若菩薩摩訶薩．能於般若波羅蜜多常勤修學(*taṃ ca prajñāpāramitāyāṃ* ***caran***)，便為十方．無量、無數、無邊世界．諸佛世尊．常共護念(*tam atîtân-ā-gata-praty-ut-pannā buddhā bhagavantaḥ* ***sam-anv-ā-haranti***)。」

[328b12] 具壽善現白言：「世尊！云何．菩薩摩訶薩．常勤修學甚深般若波羅蜜多，便為十方．無量、無數、無邊世界．諸佛世尊．常共護念？」

[328b16] 佛告善現：「若菩薩摩訶薩．能於般若波羅蜜多常勤修學，則能修行布施波羅蜜多，乃至修行一切智智，由此十方．無量、無數、無邊世界．諸佛世尊．常共護念。」

[328b19] (*evam ukte*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「是菩薩摩訶薩，云何修行布施波羅蜜多(*kathaṃ bhagavan buddhā bhagavanto dāna-pāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti*)，乃至(*śīla-pāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? kṣānti-pāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? vīrya-pāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? dhyāna-pāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? prajñāpāramitāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? adhy-ātma-śūnyatāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti? smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu caran, tam ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran, tam abhi-jñāsu śūnyatâ-nimittâ-pra-ṇi-hiteṣu caran, taṃ daśa-bala-vaiśāradya-prati-saṃ-vitsv āveṇika-buddha-dharmeṣu caran*)修行一切智智，便為十方．無量、無數、無邊世界．諸佛世尊．常共護念(*taṃ kathaṃ sarv'ākāra-jñatāyāṃ caran, taṃ bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti*)？」

[328b22] (*evam utkte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「是菩薩摩訶薩，**修行**布施波羅蜜多時，觀布施波羅蜜多**不可得**(*iha subhūte atîtân-ā-gata-praty-ut-pannā buddhā bhagavanto bodhisattvaṃ mahāsattvaṃ prajñāpāramitāyāṃ* ***caran***, *taṃ* ***sam-anv-ā-haranti***, *tathā ca sam-anv-ā-haranti, yatra naiva dānaṃ na śīlan na kṣāntir na vīryan na dhyānaṃ* ***na*** *prajñ****ôpa-labhyate***)，乃至(*evam* ***an-upa-lambhena*** *bodhisattvaṃ mahāsattvaṃ sam-anv-ā-haranti, yatra nâdhy-ātma-śūnyatā yāvad a-bhāva-sva-bhāva-śūnyatā smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā nôpa-labhyante, yatra* (PSP_5:66) *n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny abhi-jñā-śūnyatâ-nimittâ-pra-ṇi-hita-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikā buddha-dharmā nôpa-labhyante*)修行一切智智時，觀一切智智**不可得**故，為十方．

無量、無數、無邊世界．諸佛世尊．常共**護念**(*yatra sarv'ākāra-jñatā* ***nôpa-labhyate***. *evam* ***an-upa-lambha-yogena*** *bodhisattvaṃ mahāsattvaṃ* ***sam-anv-ā-haranti***)。

[328b26] 復次，善現！如是十方．無量、無數、無邊世界．諸佛世尊，如．色**不可得**故．常共**護念**是菩薩摩訶薩，如．受、想、行、識不可得故．常共護念是菩薩摩訶薩，乃至如．一切智智不可得故．常共護念是菩薩摩訶薩，。

[328c01] 復次，善現(*punar aparaṃ subhūte*)！如是十方．無量、無數、無邊世界．諸佛世尊(*buddhā bhagavanto*)，**不以**色**故**．常共**護念**是菩薩摩訶薩，(*bodhisattvaṃ mahāsattvaṃ* ***na*** *rūpa****taḥ sam-anv-ā-haranti***)，不以受(*na vedanāto*)、想(*na saṃjñāto*)、行(*na saṃskārato*)、識故．常共護念是菩薩摩訶薩，(*na vijñānataḥ sam-anv-ā-haranti*)，乃至(*na skandhato na dhātuto nâyatanato na pratîtya-sam-ut-pādato na pratîtya-sam-ut-pādâṅgataḥ sam-anv-ā-haranti, na dāna-pāramitāto na śīla-pāramitāto na kṣānti-pāramitāto na vīrya-pāramitāto na dhyāna-pāramitāto na prajñāpāramitātaḥ sam-anv-ā-haranti, nâdhy-ātma-śūnyatāto yāvan nâ-bhāva-sva-bhāva-śūnyatātaḥ sam-anv-ā-haranti, na smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgataḥ sam-anv-ā-haranti, n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhataḥ sam-anv-ā-haranti, na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmataḥ sam-anv-ā-haranti*)不以一切智智故．常共護念是菩薩摩訶薩，(*na sarv'ākāra-jñatātaḥ sam-anv-ā-haranti*)。」[20]

[328c06] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩雖**多處學**(***bahuṣu sthāneṣu śikṣitavyaṃ*** *bodhisattvena mahāsattvena*)，而**無所學**(***na kva-cic chikṣitavyam***)。」[21]

[328c07] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是(*evam etat*)。諸菩薩摩訶薩雖多處學(*bahuṣu sthāneṣu śikṣitavyaṃ bodhisattvena mahāsattvena*)，而無所學(*na kva-cic chikṣitavyam*)。所以者何(*tat kasya hetoḥ*)？**實無有法．可令菩薩摩訶薩眾．於中修學**(*tathā hi* ***te dharmā nôpa-labhyante, yatra bodhisattvena mahāsattvena śikṣitavyam***)。」

[328c09] (*atha khalv*)具壽善現復白佛言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「世尊．為諸菩薩摩訶薩或**略**、或**廣**．宣說六種波羅蜜多相應之法；若菩薩摩訶薩．欲疾證得一切智智，於此六種波羅蜜多相應法教，若**略**、若**廣**，皆應聽聞、受持、讀誦、究竟通利(*yat punar bhagavaṃs tathāgatena me* ***saṃ-kṣiptena*** *ca* ***vi-stareṇa*** *ca dharmā bhāṣitāḥ, tatra bodhisattvena mahāsattvenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmenêmāḥ ṣaṭ pāramitāḥ* ***saṃ-kṣiptena*** *ca* ***vi-stareṇa*** *ca pary-av'āptavyāḥ*)。既通利已(*pary-av'āpya*)，(*yāvad vācā pari-jitāḥ kartavyā*)(*yāvad vācā pari-jitāḥ kṛtvā*)如理思惟。既思惟已，審正觀察(*manasā praty-*

[20] Cf. Kimura, V, p. 66; Conze 1975, p. 480.
[21] Cf. Kimura, V, p. 104; Conze 1975, p. 505.

*avêkṣitavyā*)。正觀察已(*tathā ca*)，**令心、心所・於所緣相，皆不復轉**(***citta-cetasikā dharmā na pra-vartante***)。」

[328c16] 佛告善現：「如是，如是，如汝所說。復次，善現！諸菩薩摩訶薩，於佛世尊所說**六種波羅蜜多**相應法教，若略、若廣・勤修學時(*asmin punaḥ saṃ-kṣepa-vi-stare śikṣamāṇo bodhisattvo mahāsattvaḥ ṣaṇnāṃ pāramitānāṃ*)，應於**諸法**・如實了知略、廣之相(*sarva-dharmāṇāñ ca saṃ-kṣepa-vi-staraṃ jñāsyati*)。」

[328c19] 具壽善現白言(*subhūtir āha*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)於一切法(*sarva-dharmāṇāṃ* (PSP_5:105))如實了知**略、廣**之相(***saṃ-kṣepa-vi-staraṃ*** *jñāsyati*)？」

[328c21] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩・如實了知色**真如**相(*rūpasya vā*)，受(*vedanāyā vā*)、想(*saṃjñāyā vā*)、行(*saṃskārāṇāṃ vā*)、識**真如**相(***vijñānasya vā saṃ-kṣipta-vi-stara***ñ *ca* ***tathatāṃ jānānaḥ***)，如實了知眼處真如相・乃至意處真如相，如實了知色處真如相・乃至法處真如相，如實了知眼界真如相・乃至意界真如相，如實了知色界真如相・乃至法界真如相，如實了知眼識界真如相・乃至意識界真如相(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya vā*)，如實了知眼觸真如相・乃至意觸真如相，如實了知眼觸為緣所生諸受真如相・乃至意觸為緣所生諸受真如相，如實了知地界真如相・乃至識界真如相，如實了知因緣真如相・乃至增上緣真如相，如實了知無明真如相・乃至老死真如相(*pratîtya-sam-ut-pādâṅgānāṃ vā saṃ-kṣipta-vi-staraṃ tathatāṃ jānānaḥ*)，如實了知布施波羅蜜多真如相・乃至般若波羅蜜多真如相(*evaṃ sarva-pāramitānāṃ vā*)，如實了知內空真如相・乃至無性自性空真如相，如實了知苦聖諦真如相・集、滅、道聖諦真如相，如實了知四念住真如相・乃至八聖道支真如相(*sapta-triṃśatāṃ bodhi-pakṣyāṇāṃ dharmāṇāṃ vā*)，如實了知四靜慮真如相・四無量、四無色定真如相，如實了知八解脫真如相(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ vā*)・乃至十遍處真如相，如實了知空解脫門真如相・無相、無願解脫門真如相，如實了知淨觀地真如相・乃至如來地真如相，如實了知極喜地真如相・乃至法雲地真如相，如實了知一切陀羅尼門真如相、一切三摩地門真如相，如實了知五眼真如相、六神通真如相，如實了知如來十力真如相・乃至十八佛不共法真如相(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikānāṃ buddha-dharmāṇāṃ vā*)，如實了知三十二大士相真如相、八十隨好真如相，如實了知無忘失法真如相、恒住捨性真如相，如實了知一切智真如相・道相智、一切相智真如相，如實了知預流果真如相・乃至獨覺菩提真如相，如實了知一切菩薩摩訶薩行真如相、諸佛無上正等菩提真如相，如實了知一切智智真如相(*sarv'ākāra-jñatāyā vā saṃ-kṣipta-vi-staraṃ tathatāṃ jānānaḥ*)，是菩薩摩訶薩，於一切法如實了知略、廣之相(*sarva-dharmāṇāṃ saṃ-kṣipta-vi-staraṃ jñāsyati*)。」

[329a25] 具壽善現白言(*subhūtir āha*)：「世尊！云何色**真如**相，受、想、行、識真如相，乃至云何一切智智**真如**相(*katamā sā bhagavaṃs* ***tathatā***)，諸菩薩摩訶薩如實了知．而於中學，於一切法如實了知略、廣之相？」

[329a28] 佛告善現(*bhagavān āha*)：「色真如．無生、無滅．亦無住、異而可施設，是名．色真如相；受、想、行、識真如．無生、無滅．亦無住、異而可施設，是名．受、想、行、識真如相；乃至一切智智**真如**(*yasyās tathatāyā*)．**無生**(*nôt-pādaḥ pra-jñāyate*)、無滅．亦**無住**(*na sthitir*)、**異**而**可施設**(*nânyathātvaṃ pra-jñāyate*)，是名．一切智智**真如**相(*iyaṃ* ***sā tathatā***)。諸菩薩摩訶薩如實了知．當於中學(*yatra bodhisattvena mahāsattvena śikṣitavyam*)，於一切法如實了知略、廣之相。

[329b06] 復次，善現！若菩薩摩訶薩．如實了知色**實際**相，受、想、行、識實際相，乃至如實了知一切智智**實際**相(*evaṃ* ***bhūta-koṭiṃ*** *jānāno*)，是菩薩摩訶薩，(*bodhisattvo mahāsattvaḥ*)於一切法(*sarva-dharmāṇāṃ*)如實了知略、廣之相(*saṃ-kṣipta-vi-staraṃ jñāsyati*)。」

[329b09] 具壽善現白言(*subhūtir āha*)：「世尊！云何色**實際**相，受、想、行、識實際相，乃至云何一切智智**實際**相(*katamā sā bhagavan* ***bhūta-koṭiḥ***)，諸菩薩摩訶薩如實了知．而於中學，於一切法如實了知略、廣之相？」

[329b12] 佛告善現(*bhagavān āha*)：「**無**色**際**，是名．色**實際**相；無受、想、行、識際，是名．受、想、行、識實際相。乃至**無**一切智智**際**(***a-koṭir***)，是名．一切智智**實際**相(***bhūta-koṭir***)。諸菩薩摩訶薩如實了知．當於中學(*atra koṭyāṃ śikṣamāṇo bodhisattvo mahāsattvaḥ*)，於一切法如實了知略、廣之相(*sarva-dharmāṇāṃ saṃ-kṣipta-vi-staraṃ jñāsyati*)。

[329b17] 復次，善現！若菩薩摩訶薩．如實了知色**法界**相，受、想、行、識法界相，乃至如實了知一切智智**法界**相(*evaṃ* ***dharma-dhātuṃ*** *jānāno*)，是菩薩摩訶薩，(*bodhisattvo mahāsattvaḥ*)於一切法(*sarva-dharmāṇāṃ*)如實了知略、廣之相(*saṃ-kṣipta-vi-staraṃ jñāsyati*)。」

[329b20] 具壽善現白言(*subhūtir āha*)：「世尊！云何色**法界**相，受、想、行、識法界相，乃至云何一切智智**法界**相(*katamo 'sau bhagavan* ***dharma-dhātuḥ***)，諸菩薩摩訶薩如實了知．而於中學，於一切法如實了知略、廣之相？」

[329b23] 佛告善現(*bhagavān āha*)：「色如**虛空**，無障、無礙、無生、無滅、無斷、無續而可施設，是名．色**法界**相；受、想、行、識如虛空，無障、無礙、無生、無滅、無斷、無續而可施設，是名．受、想、行、識法界相；乃至一切智智如**虛空**(***ākāśa-dhātur dharma-dhātur***)(*yasya dhātor*)，無障、無礙、無生、無滅、無斷、無續而可施設(*na cchedaḥ pra-jñāyate na pari-cchedaḥ*)，是名．一切智智法界相。諸菩薩摩訶薩如實了知．當於中學(*evaṃ ca dharma-dhātuṃ jānāno bodhisattvo mahāsattvaḥ*)，於一切法(*sarva-dharmāṇāṃ*)如實了知略、廣之相(*saṃ-kṣipta-vi-staraṃ jñāsyati*)。」

[329c01] 具壽善現白言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩復云何應知一切法**略**、**廣**之相(*kathaṃ bhagavan sarva-dharmāṇāṃ* ***saṃ-kṣipta-vi-staraṃ*** *jñātavyam*)？」

[329c03] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．如實了知一切法．**不合不散**(*yathā sarva-dharmā* ***na saṃ-yuktā na vi-saṃ-yuktāḥ***)，是菩薩摩訶薩，應如是知一切法略、廣之相。」

[329c05] 具壽善現白言(*subhūtir āha*)：「世尊！何等一切法(*katame bhagavan sarva-dharmā*)．不合不散(*ye na saṃ-yuktā na vi-saṃ-yuktāḥ*)？」

[329c06] 佛告善現(*bhagavān āha*)：「色(*rūpan*)．不合(*na saṃ-yuktaṃ*)不散(*na vi-saṃ-yuktaṃ*)，受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārāḥ*)、識(*vijñānan*)．不合(*na saṃ-yuktan*)不散(*na vi-saṃ-yuktam*)，眼處．乃至意處．不合不散，色處．乃至法處．不合不散，眼界．乃至意界．不合不散，色界．乃至法界．不合不散，眼識界．乃至意識界．不合不散，眼觸．乃至意觸．不合不散，眼觸為緣所生諸受．乃至意觸為緣所生諸受．不合不散，地界．乃至識界．不合不散，因緣．乃至增上緣．不合不散，無明．乃至老死(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni ca*)．不合(*na saṃ-yuktāni*)不散(*na* (PSP_5:106) *vi-saṃ-yuktāni*)，貪欲、瞋恚、愚癡．不合不散，欲界、色界、無色界．不合不散，布施波羅蜜多．乃至般若波羅蜜多．不合不散，內空．乃至無性自性空．不合不散，真如．乃至不思議界．不合不散，苦、集、滅、道聖諦．不合不散，四念住．乃至八聖道支．不合不散，四靜慮、四無量、四無色定．不合不散，八解脫．乃至十遍處．不合不散，空、無相、無願解脫門．不合不散，淨觀地．乃至如來地．不合不散，極喜地．乃至法雲地．不合不散，一切陀羅尼門、三摩地門．不合不散，五眼、六神通．不合不散，如來十力．乃至十八佛不共法．不合不散，三十二大士相、八十隨好．不合不散，無忘失法、恒住捨性．不合不散，一切智、道相智、一切相智．不合不散，預流果．乃至獨覺菩提．不合不散，一切菩薩摩訶薩行．不合不散，諸佛無上正等菩提．不合不散，一切智智．不合不散，有為界(*evaṃ yāvat saṃs-kṛto dhātur*)．不合不散，無為界(*a-saṃs-kṛto dhatur*)．不合(*na saṃ-yukto*)不散(*na vi-saṃ-yuktaḥ*)。所以者何(*tat kasya hetoḥ*)？如是諸法，皆**無自性**(***na*** *hy* ***asyâ****sti* ***sva-bhāvo****, yaḥ saṃ-yujyate vā vi-saṃ-yujyate vā*)。若**無自性**(*yaś* ***câ-sva-bhāvaḥ***)，則**無所有**(*so* ***'-bhāvo***)。若無所有(*yaś câ-bhāvaḥ*)，則不可說有合(*so '-bhāvena sârdhaṃ na saṃ-yukto*)有散(*na vi-saṃ-yukta*)。 諸菩薩摩訶薩於一切法如是了知(*evaṃ bodhisattvena mahāsattvena sarva-dharmā jñātavyāḥ*)，則能了知略、廣之相。」

[330a05] 具壽善現白言(*subhūtir āha*)：「世尊！如是名為**略攝一切波羅蜜多**(*ayaṃ punar bhagavann* ***abhi-saṃ-kṣepo*** *bodhisattvasya mahāsattvasya*)。諸菩薩摩訶薩若於中學，能多所作。世尊！如是略攝波羅蜜多，**初修業菩薩摩訶薩**．於中(*atra hi bhagavann abhi-saṃ-kṣepa-pāramitāyām* ***ādi-karmikeṇa bodhisattvena mahāsattvena***)．應常修學(*śikṣitavyaṃ*)，乃至(*yāvad*)**住第十地菩薩摩訶薩**．亦於

中(***daśasu bhūmiṣu sthitenê***haivâbhi-saṃ-kṣepe)．應常修學(*śikṣitavyam*)。世尊！若菩薩摩訶薩．學此略攝波羅蜜多(*ihaiva punar abhi-saṃ-kṣepe śikṣimāṇo bodhisattvo mahāsattvaḥ*)，於一切法．能如實知略、廣之相(*sarva-dharmāṇāṃ saṃ-kṣepa-vi-staraṃ jñāsyati*)。」

[330a11] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。善現！當知．如是略攝波羅蜜多法門，諸菩薩摩訶薩利根者能入(*tīkṣṇêndriyasyâpi bodhisattvasya mahāsattvasyâyaṃ pra-veśo*)(*ṛddhîndriyasyâpi bodhisattvasya mahāsattvasyâyaṃ pra-veśo*)(*madhyêndriyasyâpi bodhisattvasya mahāsattvasyâpy ayaṃ pra-veśaḥ*)(*kasya-cin na pra-veśaḥ śikṣitu-kāmasya bodhisattvasya mahāsattvasyâyaṃ pra-veśo*)，鈍根者不能入，等引根者能入，非等引根者不能入，勤精進者能入，不勤精進者不能入(*na khalu kuśīdasyâyaṃ pra-veśo*)，具正念者能入，不具正念者不能入(*na hīna-vīryasya muṣita-smṛter*)(*na vi-kṣipta-cittasyâyaṃ pra-veśaḥ*)，具妙慧者能入，具惡慧者不能入。(*ā-rabdha-vīryasyâ-kuśīdasyôpa-sthita-smṛter ayaṃ pra-veśaḥ*)善現！若菩薩摩訶薩．欲住不退轉地(*śikṣitu-kāmasya câ-vi-ni-vartanīya-bhūmau*)，當勤方便入此法門；若菩薩摩訶薩．乃至欲住第十地，當勤方便入此法門；若菩薩摩訶薩．乃至欲得一切智智(*sarv'ākāra-jñatām anu-prāptu-kāmasya*)，當勤方便入此法門(*câyaṃ pra-veśaḥ*)。

[330a21] 善現！若(*saced*)菩薩摩訶薩．如．此般若波羅蜜多所說(***yathôpa-diṣṭāyāṃ*** *prajñāpāramitāyāṃ*)．而學(***śikṣiṣyate***)，(*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(*prajñāpāramitām* ***anu-pr'āpsyati***)，亦能隨學內空(*adhy-ātma-śūnyatāṃ*)．乃至(*bahirdhā-śūnyatām 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-pādêndriya-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-satyâ-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(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-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-jñatām anu-pr'āpsyati*)。

[330b06] 善現！若菩薩摩訶薩．如如．依止甚深般若波羅蜜多所說．而學，是菩薩摩訶薩，如是如是．轉近所求一切智智。善現！若菩薩摩訶薩．如．此般若波羅蜜多所說．而學(*tasya khalu punaḥ subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carato*)，是菩薩摩訶薩，所有業障及諸魔事．隨起(*yāni kāni-*

*cit māra-karmāṇy ut-patsyante, ut-padyamānāny eva*)即滅(*tāni pra-hāsyanti*)。是故(*tasmād*)，善現！若菩薩摩訶薩．欲疾滅除一切業障及諸魔事，欲正攝受**巧方便力**(***upāya-kauśalyaṃ*** *pari-gṛhītu-kāmena bodhisattvena mahāsattvena*)，**當學般若波羅蜜多**(***prajñāpāramitāyāṃ caritavyam***)。

[330b14] 復次，善現！若時(*yasmin samaye*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行此**般若波羅蜜多**(***prajñāpāramitāyāṃ*** *carati*)，修此般若波羅蜜多(*prajñāpāramitāṃ bhāvayati*)，習此般若波羅蜜多(*prajñāpāramitāyāṃ yogam ā-padyate*)，是時(*tasmin samaye*)．菩薩摩訶薩，便為十方．無量、無數、無邊世界(*'-saṃ-khyeyeṣu loka-dhātuṣu*)．諸佛世尊(*ye buddhā bhagavantas*)．現說法者(*tiṣṭhanti dhriyante yāpayanti dharmañ* (PSP_5:107) *ca deśayanti*)．常共**護念**(*te taṃ bodhisattvaṃ mahāsattvaṃ* ***sam-anv-ā-haranti*** *prajñāpāramitāyāṃ carantam*)。所以者何(*tat kasya hetoḥ*)？善現！**過去、未來、現在諸佛，無不皆從甚深般若波羅蜜多而出現**故(*ato* ***nir-jātā*** *hi subhūte 'tîtân-ā-gata-praty-ut-pannā buddhā bhagavanto yad-uta* ***ṣaḍbhyaḥ pāramitābhyaḥ***)。是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩．能行般若波羅蜜多，當作是念(*bodhisattvena mahāsattvena prajñāpāramitāyāṃ carataivaṃ prati-kāṅkṣitavyam*)：『**過去、未來、現在諸佛所證得法，我亦當得如是**(***aham apy enān dharmān anu-pr'āpsyāmi, ye tair atîtân-ā-gata-praty-ut-pannair buddhair bhagavadbhir anu-prāptāḥ***)。』善現！(*evaṃ khalu subhūte*)諸菩薩摩訶薩應勤修學甚深般若波羅蜜多(*bodhisattvena mahāsattvena prajñāpāramitāyāṃ carataivaṃ yogam ā-pattavyam*)。若勤修學甚深般若波羅蜜多(*evaṃ pra-yujyamāno*)，疾能證得一切智智(*bodhisattvo mahāsattvaḥ kṣipram an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。是故(*tasmāt tarhi*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)常應不捨甚深般若波羅蜜多相應作意(*sarv'ākāra-jñatā-manasi-kārâ-vi-rahitena bhavitavyam*)，修行般若波羅蜜多。

[330b26] 復次，善現！若(*sacet punaḥ subhūte*)菩薩摩訶薩(*bodhisattvo mahāsattva*)於此般若波羅蜜多如實修行(*evaṃ caran prajñāpāramitāyām*)，經彈指頃(*antaśo 'cchaṭā-saṃ-ghāta-mātrakam api prajñāpāramitāṃ bhāvayiṣyati*)，所獲**福聚**．其量甚多(*sa khalu punar bodhisattvo mahāsattvo bahu-tara-****puṇyaṃ*** *pra-saviṣyati*)。假使有人教化三千大千世界一切有情(*na tv eva ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās*)，皆令安住布施(*tān kaś-cid eva dānena saṃ-tarpayec*)、淨戒(*chīle prati-ṣṭhāpayet*)、安忍(*kṣāntau prati-ṣṭhāpayed*)、精進(*vīrye prati-ṣṭhāpayet*)、靜慮(*samādhau prati-ṣṭhāpayet*)、般若(*prajñāyāṃ prati-ṣṭhāpayed*)，或令安住解脫(*vi-muktau prati-ṣṭhāpayed*)、及解脫智見(*vi-mukti-jñāna-darśane prati-ṣṭhāpayet*)，或令安住預流果(*srota-ā-patti-phale prati-ṣṭhāpayet*)．乃至(*sakṛd-ā-gāmi-phale prati-ṣṭhāpayed, an-ā-gāmi-phale prati-ṣṭhāpayed, arhattve prati-ṣṭhāpayet*)獨覺菩提(*pratyeka-bodhau prati-ṣṭhāpayet*)，是人雖得無量福聚，而猶不及．如實修行甚深般若波羅蜜多．經彈指頃．所獲福聚。何以故(*tat kasya hetoḥ*)？善現！如是般若波羅蜜多，**能生**(*ato* ***nir-jātā*** *hi subhūte*)一切布施、淨戒、安忍、

精進、靜慮、般若波羅蜜多，能生一切解脫、及解脫智見(*dāna-śīla-kṣānti-vīrya-samādhi-prajñā-vi-mukti-vi-mukti-jñāna-darśanāni*)，能生一切預流果(*srota-ā-patti-phalaṃ*)．乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvaṃ*)獨覺菩提(*pratyeka-bodhiḥ*)。現在十方．無量、無數、無邊世界．**諸佛世尊**(*ye 'pi te* ***buddhā bhagavanto*** *daśa-dig-loka-dhātuṣu tiṣṭhanti dhriyante yāpayanti*)，**無不皆由甚深般若波羅蜜多而得出現**(*te 'pîto* ***nir-jātā*** *yad-uta* ***prajñāpāramitātaḥ***)。過去、未來諸佛亦爾(*ye 'pi te subhūte 'tîtân-ā-gata-praty-ut-pannā buddhā bhagavantas, te 'pîta eva pra-bhāvitā yad-uta prajñāpāramitātaḥ*)。

[330c10] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*yo bodhisattvo mahāsattvo*)．能不遠離**甚深般若波羅蜜多相應作意**，修行般若波羅蜜多，經須臾頃(*muhūrtaṃ vā*)、或經半日、或經一日(*divasaṃ vā*)、或經半月、或經一月、或經一時、(*divasa-śataṃ vā*)或經一歲(*saṃvatsaraṃ vā*)、或經百歲(*saṃvatsara-śataṃ vā*)，若復過此(*kalpaṃ vā kalpa-śataṃ vā yāvad a-saṃ-khyeyān api kalpān*)，(***imāṃ prajñāpāramitāṃ sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair bhāvayiṣyati***)是菩薩摩訶薩，所獲福聚．其量甚多(*sa bahu-taraṃ puṇyaṃ pra-saviṣyati*)，勝．教十方．各如殑伽沙等．世界．一切有情(*na tv eva ye gaṅgā-nadī-vālukā-sameṣu loka-dhātuṣu sattvās*)，皆令安住布施(*tān kaś-cid eva dānena saṃ-tarpayec*)、淨戒(*chīle*)、安忍(*kṣāntau*)、精進(*vīrye*)、靜慮(*samādhau*)、般若(*prajñāyāṃ*)，或令安住解脫(*vi-muktau*)、及解脫智見(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayet* (PSP_5:108))，或令安住預流果(*srota-ā-patti-phale prati-ṣṭhāpayet*)．乃至(*sakṛd-ā-gāmi-phale prati-ṣṭhāpayet, an-ā-gāmi-phale prati-ṣṭhāpayet, arhattve prati-ṣṭhāpayet*)獨覺菩提．所獲功德(*pratyeka-bodhau prati-ṣṭhāpayet*)。所以者何(*tat kasya hetoḥ*)？**由．此般若波羅蜜多，出生過去、未來、現在諸佛世尊**(***ato nir-jātā*** *hi* ***te buddhā bhagavanto***)，為諸有情如實**施設**布施(*yair idaṃ dāna-mayaṃ puṇya-kriyā-vastu-**pra-jñaptaṃ***)、淨戒(*śīla-mayaṃ*)(*bhāvanā-mayaṃ puṇya-kriyā-vastu-pra-jñaptaṃ*)、安忍、精進、靜慮、般若波羅蜜多，如實施設解脫、及解脫智見(*kṣānti-vīrya-samādhi-prajñā-vi-mukti-vi-mukti-jñāna-darśanaṃ pra-jñaptaṃ*)，如實施設預流果(*srota-ā-patti-phalaṃ*)．乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvaṃ*)獨覺菩提(*pratyekabuddhatvaṃ pra-jñaptam*)，如實施設諸佛無上正等菩提故，此福聚．勝過於彼。

[330c24] 復次(*yaḥ punar aparaṃ*)，善現！若菩薩摩訶薩(*bodhisattvo mahāsattva*)．如．深般若波羅蜜多所說．而住(*evaṃ yathôpa-diṣṭāyāṃ prajñāpāramitāyāṃ sthitaḥ*)，當知．是菩薩摩訶薩，不復退轉(*sa khalu punar bodhisattvo mahāsattvo 'vi-ni-vartanīyaḥ prati-kāṅkṣitavyaḥ*)；<u>常為諸佛之所護念</u>(*tathāgata-sam-anv-ā-gataḥ sa bodhisattvo mahāsattvaḥ*)，成就最勝方便善巧(*upāya-kauśalyena sam-anv-ā-gato*)；<u>已曾親近、供養</u>無量、百、千、俱胝、那庾多佛(*bahu-buddha-koṭī-niyuta-śata-sahasra-pary-up'āsitaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；<u>於諸佛所．已種</u>無量微妙善根(*ava-ropita-kuśala-mūlaḥ sa*

*bodhisattvo mahāsattvaḥ*)；已為無量真善知識之所攝受(*kalyāṇa-mitra-pari-gṛhītaḥ sa bodhisattvo mahāsattvaḥ*)；已久修習布施波羅蜜多．乃至般若波羅蜜多(*ṣaṭ-pāramitâva-tīrṇaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；已久安住內空．乃至無性自性空(*viṃśati-śūnyatā-bhāvitaḥ sa bodhisattvo mahāsattvaḥ*)；已久安住真如．乃至不思議界，已久安住苦、集、滅、道聖諦，已久修習四念住．乃至八聖道支(*sapta-triṃśad bodhi-pakṣya-dharma-bhāvitaḥ sa bodhisattvo mahāsattvaḥ*)；已久修習四靜慮、四無量、四無色定，已久修習八解脫．乃至十遍處(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-bhāvitaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；已久修習空、無相、無願解脫門，已久修習諸菩薩地，已久修習一切陀羅尼門、三摩地門，已久修習五眼、六神通，已久修習如來十力．乃至十八佛不共法(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-bhāvitaḥ sa bodhisattvo mahāsattvaḥ*)(*ṣaḍ abhi-jñā-prati-labdhaḥ sa bodhisattvo mahāsattvaḥ*)；已久修習一切智、道相智、一切相智，已久修習一切菩薩摩訶薩行，已久修習諸佛無上正等菩提，已久修習一切智智。當知．是菩薩摩訶薩，住童真地(*kumāra-bhūtaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；一切所願．無不滿足(*abhi-prāya-pari-pūrṇaḥ sa bodhisattvo mahāsattvaḥ*)；**常見諸佛．無時暫捨**(***buddhair a-vi-rahitaḥ*** *sa bodhisattvo mahāsattvaḥ*)；於諸善根．恒不遠離(*kuśala-mūlair a-vi-rahitaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；常能成熟所化有情，常能嚴淨所居佛土，<u>從一佛國．趣一佛國</u>，供養、恭敬、尊重、讚歎諸佛世尊，聽受修行無上乘法。當知．是菩薩摩訶薩，已得無斷無盡辯才(*an-ā-kṣipta-prati-bhānaḥ sa bodhisattvo mahāsattvaḥ*)；已得微妙陀羅尼法(*dhāraṇī-prati-labdhaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)；<u>成就最上微妙色身</u>(*rūpa-pari-niṣ-pattis tasya prati-kāṅkṣitavyā*)；已得諸佛授圓滿記(*vy-ā-karaṇa-saṃ-panno*)；**於隨所樂．為度有情．受諸有身．已得自在**(***gotra-saṃ-pannaḥ saṃ-cintya-bhavaḥ*** *sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)。

[331a19] 當知．是菩薩摩訶薩，善入所緣，善入行相(*ākāra-pra-veśa-kuśalo*)，善入字法，善入非字法(*'n-akṣara-pra-veśa-kuśalo*)，善入言說(*vy-ava-hāra-kuśalaḥ sa bodhisattvo mahāsattvaḥ prati-kāṅkṣitavyaḥ*)，善入不言說(*a-vy-ava-hāra-kuśala*)，善入一語(*ekâdhi-vacana-kuśalo*)，善入二語(*dvy-adhi-vacana-kuśalas*)，善入多語(*try-adhi-vacana-kuśalaḥ*)，善入女語，善入男語(*puruṣâdhi-vacana-kuśalo*)，善入非女男語，善入過去時語，善入未來時語，善入現在時語，善入諸義，善入諸文，善入色(*rūpa-kuśalo*)，善入受(*vedanā-kuśalaḥ*)，善入想(*saṃjñā-kuśalaḥ*)，善入行(*saṃskāra-kuśalo*)，善入識(*vijñāna-kuśalaḥ*)，善入蘊，善入處，善入界(*skandha-dhātv-āyatana-kuśalaḥ*)，善入緣起(*pratîtya-sam-ut-pāda-kuśalaḥ*)，善入緣起支(*pratîtya-sam-ut-pādâṅga-kuśalo* (PSP_5:109))，善入世間，善入涅槃(*yāvan nirvāṇa-kuśalo*)，善入法相(*dharma-dhātu-lakṣaṇa-kuśalaḥ*)，善入有為相(*saṃskāra-lakṣaṇa-kuśalaḥ saṃs-kṛta-lakṣaṇa-kuśalo*)，善入無為相(*'-saṃs-kṛta-lakṣaṇa-kuśalo*)，善入

有為無為相，善入行相，善入非行相，善入相相，善入非相相(*lakṣaṇâ-lakṣaṇa-kuśalo*)，善入**有性**(*bhāva-kuśalo*)，善入**非有性**(*’-bhāva-kuśalaḥ*)，善入**自性**(*sva-bhāva-kuśalaḥ*)，善入**他性**(*para-bhāva-kuśalaḥ*)，善入合(*sa-yoga-kuśalo*)，善入離(*vi-yoga-kuśalaḥ*)，善入合離，善入相應(*saṃ-pra-yukta-kuśalo*)，善入不相應(*vi-pra-yukta-kuśalaḥ*)，善入相應不相應，善入**真如**(*tathatā-kuśalo*)，善入**不虛妄性**(*’-vi-tathatā-kuśalo*)，善入**不變異性**(*’n-anya-tathatā-kuśalo*)，善入**法性**(*dharmatā-kuśalo*)，善入**法界**(*dharma-dhātu-kuśalo*)，善入**法定**(*dharma-niyāmatā-kuśalo*)，善入**法住**(*dharma-sthititā-kuśalo*)，(*bhūta-koṭi-kuśalaḥ*)善入緣性(*pratyaya-kuśalaḥ saṃ-pratyaya-kuśalo*)，善入非緣性，善入諸聖諦，善入靜慮(*dhyāna-kuśalo*)，善入四無量(*’-pra-māṇa-kuśala*)，善入四無色定(*ārūpya-sam-ā-patti-kuśalaḥ*)，善入六波羅蜜多(*ṣaṭ-pāramitā-kuśalaś*)，善入四念住(*catuḥ-smṛty-upa-sthāna-kuśalaḥ*)．乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārga-kuśalo*)，善入八解脫．乃至十遍處，善入陀羅尼門，善入三摩地門，善入三解脫門(*vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-kuśalaḥ*)，善入一切空性(*śūnyatâ-nimittâ-pra-ṇi-hita-kuśalo*)，善入五眼，善入六神通，善入如來十力．乃至十八佛不共法(*’bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-kuśalaḥ*)，善入無忘失法，善入恒住捨性，善入一切智，善入道相智，善入一切相智(*sarv’ākāra-jñatā-kuśalaḥ*)，善入有為界(*saṃs-kṛta-dhātu-kuśalo*)，善入無為界(*’-saṃs-kṛta-dhātu-kuśalo*)，善入界，善入非界(*’-dhātu-kuśalo*)。

[331b13] 善入色作意(*rūpa-manasi-kāra-kuśalo*)．乃至識作意(*vedanā-saṃjñā-saṃskāra-vijñāna-manasi-kāra-kuśalaḥ*)，善入眼處作意．乃至意處作意，善入色處作意．乃至法處作意，善入眼界作意．乃至意界作意，善入色界作意．乃至法界作意，善入眼識界作意．乃至意識界作意，善入眼觸作意．乃至意觸作意，善入眼觸為緣所生諸受作意．乃至意觸為緣所生諸受作意，善入地界作意．乃至識界作意，善入因緣作意．乃至增上緣作意，善入無明作意．乃至老死作意(*skandha-dhātv-āyatana-pratîtya-sam-ut-pāda-pratîtya-sam-ut-pādâṅga-manasi-kāra-kuśalaḥ*)，善入布施波羅蜜多作意．乃至般若波羅蜜多作意，善入內空作意．乃至無性自性空作意，善入真如作意．乃至不思議界作意，善入苦、集、滅、道聖諦作意，善入四念住作意．乃至八聖道支作意，善入四靜慮、四無量、四無色定作意，善入八解脫作意．乃至十遍處作意(*sapta-triṃśad-bodhi-pakṣya-dharm’ārya-satyâ-pra-māṇa-dhyān’ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-manasi-kāra-kuśalaḥ*)，善入空、無相、無願解脫門作意，善入淨觀地作意．乃至如來地作意，善入極喜地作意．乃至法雲地作意，善入一切陀羅尼門、三摩地門作意，善入五眼、六神通作意，善入如來十力作意．乃至十八佛不共法作意(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-manasi-kāra-kuśalaḥ*)，善入三十二大士相、八十隨好作意，善入無忘失法、恒住捨性作意，善入一切智、道相智、一切相智作意，善入預流果作

意．乃至獨覺菩提作意，善入一切菩薩摩訶薩行作意，善入諸佛無上正等菩提作意，善入一切智智作意(*sarv'ākāra-jñatā manasi-kāra-kuśalaḥ*)。

[331c09] 善入色．色相空(*rūpaṃ rūpeṇa śūnyam iti kuśalaḥ*)，善入受、想、行(*vedanā saṃjñā saṃskārā*)、識．受、想、行、識相空(*vijñānaṃ vijñānena śūnyam iti kuśalaḥ*)。如是．乃至(*skandha-dhātv-āyatanāni skandha-dhātv-āyatanaiḥ śūnyānîti kuśalaḥ, pratîtya-sam-ut-pādaḥ pratîtya-sam-ut-pādena śūnya iti kuśalaḥ, pratîtya-sam-ut-pādâṅgāni pratîtya-sam-ut-pādâṅgaiḥ śūnyānîti kuśalaḥ, sarva-pāramitāḥ sarva-pāramitābhiḥ śūnyā iti kuśalaḥ, sarva-śūnyatāḥ sarva-śūnyatābhiḥ śūnyā iti kuśalaḥ, bodhi-pakṣyā dharmā bodhi-pakṣyair dharmaiḥ śūnyāḥ iti kuśalaḥ, ārya-satyāny ārya-satyaiḥ śūnyānîti kuśalaḥ, a-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo '-pra-māṇa-dhyān'ārūpya-sam-ā-pattibhiḥ śūnyā iti kuśalaḥ, sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni sarva-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhaiḥ sūnyānîti kuśalaḥ, abhi-jñā abhi-jñābhiḥ śūnyā iti kuśalo, daśa-bala-vaiśāradya-prati-saṃ-vido daśa-bala-vaiśāradya-prati-saṃ-vidbhiḥ śūnyā iti kuśalaḥ, śūnyatâ-nimittâ-pra-ṇi-hitāni śūnyatâ-nimittâ-pra-ṇi-hitaiḥ śūnyānîti kusalaḥ, aṣṭādaś'āveṇika-buddha-dharmā aṣṭādaś'āveṇikair buddha-dharmaiḥ śūnyā iti kuśalaḥ*)善入一切智智．一切智智相空(*an-ut-tarā samyak-saṃ-bodhir an-ut-tarayā samyak-saṃ-bodhyā* (PSP_5:110) *śūnyêti kuśalaḥ*)，

善入輕安道(*prati-pra-srabdha-mārga-kuśalo*)，善入不輕安道(*'-prati-pra-srabdha-mārga-kuśalaḥ*)，善入生，善入滅(*ut-pāda-ni-rodha-kuśalaḥ*)，善入住、異(*sthity-anyathātva-kuśalo*)，善入正見，善入邪見，善入見，善入非見，善入貪(*rāga-kuśalo*)、瞋(*dveṣa-kuśalo*)、癡(*moha-kuśalo*)，(*dṛṣṭi-kuśalo '-dṛṣṭi-kuśalo*)善入無貪、無瞋、無癡，善入一切見纏、隨眠、結縛(*mithyā-dṛṣṭi-kuśalo*)，善入一切見纏、隨眠、結縛．斷(*'-mithyā-dṛṣṭi-kuśalo*)(*yāvat sarva-dṛṣṭi-kuśalo*)，善入名，善入色，善入名色(*nāma-rūpa-kuśalo*)(*'-nāma-rūpa-kuśala*)，善入所緣緣(*ā-rambaṇa-kuśala*)，善入增上緣(*ādhi-patya-kuśalo*)，善入因(*hetu-kuśalaḥ*)、緣(*pratyaya-kuśalo*)，善入等無間緣，善入行，善入相(*lakṣaṇa-kuśalo*)(*'-lakṣaṇa-kuśalo*)，善入因，善入果，善入苦(*duḥkha-kuśalo*)(*'-duḥkha-kuśalaḥ*)、集(*samudaya-kuśalo*)(*'-samudaya-kuśalo*)、滅(*ni-rodha-kuśalo*)、道(*mārga-kuśalo*)，善入地獄(*naraka-kuśalo*)及地獄道(*naraka-mārga-kuśalaḥ*)，善入傍生(*tiryag-yoni-kuśalas*)及傍生道(*tiryag-yoni-mārga-kuśalo*)，善入鬼界(*yama-loka-kuśalo*)及鬼界道(*yama-loka-mārga-kuśalo*)，善入人(*manuṣya-kuśalo*)及人道(*manuṣya-mārga-kuśalo*)，善入天(*deva-kuśalo*)及天道(*deva-mārga-kuśalaḥ*)，善入預流、預流果(*srota-ā-patti-phala-kuśalaḥ*)、預流果道(*srota-ā-patti-phala-mārga-kuśalaḥ*)，善入一來、一來果(*sakṛd-ā-gāmi-phala-kuśalaḥ*)、一來果道(*sakṛd-ā-gāmi-phala-mārga-kuśalaḥ*)，善入不還、不還果(*an-ā-gāmi-phala-kuśalo*)、不還果道(*'n-ā-gāmi-phala-mārga-kuśalaḥ*)，善入阿羅漢、阿羅漢果(*arhattva-phala-kuśalo*)、阿羅漢果道(*'rhattva-phala-mārga-kuśalaḥ*)，善入獨覺、獨覺菩提(*pratyeka-bodhi-kuśalaḥ*)、獨覺菩提道(*pratyeka-bodhi-mārga-*

*kuśalaḥ*)，善入一切菩薩摩訶薩及一切菩薩摩訶薩行，善入一切如來應正等覺及諸佛無上正等菩提，善入一切智及一切智道，善入道相智(*mārg'ākāra-jñatā-kuśalo*)及道相智道(*mārg'ākāra-jñatā-mārga-kuśalaḥ*)，善入一切相智(*sarv'ākāra-jñatā-kuśalaḥ*)及一切相智道(*sarv'ākāra-jñatā-mārga-kuśalaḥ*)，善入根(*indriya-kuśala*)(*indriya-mārga-kuśalaḥ*)，善入根圓滿，善入根勝劣，善入慧，善入疾慧，善入利慧(*tīkṣṇa-mārga-kuśalo*)，善入速慧(*javana-prajñā-kuśalo*)，善入力慧，善入達慧(*nairvedhika-prajñā-kuśalaḥ*)，(*pṛthak-pṛthak-prajñā-kuśalo*)善入廣慧(*samanta-prajñā-kuśalo*)，善入深慧，善入大慧，善入無等慧，善入真實慧，善入珍寶慧，善入過去世(*'tîtârtha-kuśalo*)，善入未來世(*'n-ā-gatârtha-kuśalaḥ*)，善入現在世(*pratyut-pannârtha-kuśala*)，善入方便(*upāya-kuśalaḥ*)，善入顧有情，善入意樂(*sattvâ-śaya-kuśalo*)，善入增上意樂(*'dhy-ā-śaya-kuśalo*)，善入文、義相(*'rtha-kuśalo vy-añjana-kuśalas*)，善入諸聖法，善入**安立三乘方便**(***tri-sthāna-vy-ava-sthāna-kuśalaḥ***)。善現！若菩薩摩訶薩．行深般若波羅蜜多，引深般若波羅蜜多，修深般若波羅蜜多，得如是等種種**勝利**(*itîme **'nu-śaṃsāḥ** subhūte bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ caratah, prajñāpāramitām abhi-nir-haratah, prajñāpāramitāṃ bhāvayantaḥ*)。」

[332a09] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩云何行深般若波羅蜜多(*kathaṃ bhagavan prajñāpāramitāyāñ caritavyaṃ*)？云何引深般若波羅蜜多(*kathaṃ prajñāpāramitā 'bhi-nir-hartavyā*)？云何修深般若波羅蜜多(*kathaṃ prajñāpāramitā bhāvayitavyā*)？」

[332a11] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩應觀色．乃至識(*rūpa-śāntatayā subhūte*)彫落故，破壞故，離散故，不自在故(*rūpa-vaśikatayā*)，(*rūpa-tucchatayā*)不堅實故(*rūpâ-sāratayā*)，性虛偽故，行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ*)(*vedanā-saṃjñā-saṃskāra-vijñāna-śāntatayā vijñāna-vaśikatayā vijñāna-tucchatayā vijñānâ-sāratayā prajñāpāramitāyāṃ caritavyam*)(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānāṃ śāntatayā vaśikatayā tucchatayā* (PSP_5:111) *a-sāratayā prajñāpāramitāyāṃ caritavyam*)。

善現！汝問(*yat punaḥ subhūte evaṃ vadasi*)『諸菩薩摩訶薩云何引深般若波羅蜜多？』者(*kathaṃ prajñāpāramitā 'bhi-nir-hartavyêti*)，諸菩薩摩訶薩應．如．**引虛空．空**(***ākāśa-śūnyatâbhi-nir-hāratayā***)，引深般若波羅蜜多(*prajñāpāramitā 'bhi-nir-hartavyā*)。

善現！汝問(*yat punaḥ subhūte evaṃ vadasi*)『諸菩薩摩訶薩云何修深般若波羅蜜多？』者(*kathaṃ prajñāpāramitā bhāvayitavyêti*)，諸菩薩摩訶薩應破壞諸法(***ākāśa-śūnyatā-bhāvanayā***)修深般若波羅蜜多(*prajñāpāramitā bhāvayitavyā*)。」

[332a19] 具壽善現復白佛言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩**應經幾時**(***kiyac ciraṃ*** *sa bhagavan bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多

(*prajñāpāramitāyāṃ caran prajñāpāramitāyāṃ cīrṇo bhavati*)，引深般若波羅蜜多，修深般若波羅蜜多？」

[332a21] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩**應從初發心**(*prathama-cittôt-pādam up'ādāya*)，**乃至**(*yāvad*)**安坐妙菩提座**(*bodhi-maṇḍam eva manasi-karoty*)，行深般若波羅蜜多(*evaṃ prajñāpāramitāyāṃ caritavyam*)，引深般若波羅蜜多(*evaṃ prajñāpāramitā 'bhi-nir-harttavyā*)，修深般若波羅蜜多(*bhāvayitavyā*)。」

[332a24] 具壽善現復白佛言(*subhūtir āha*)：「世尊！(*kiṃ punar bhagavaṃś*)諸菩薩摩訶薩應住何等心無間(*cittântarānām ava-kāśan dadatā*)，行深般若波羅蜜多 (*prajñāpāramitāyāṃ caritavyam*)，引深般若波羅蜜多，修深般若波羅蜜多？」

[332a27] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩**應從初發心，乃至安坐妙菩提座，無容橫起諸餘作意**(*anyeṣāṃ subhūte manasi-kārāṇām ava-kāśam a-dadatā*)，**唯常安住一切智智相應作意**，行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ*)，引深般若波羅蜜多(*prajñāpāramitā 'bhi-nir-hartavyā*)，修深般若波羅蜜多(*prajñāpāramitā bhāvayitavyā*)。

善現！(*sarv'ākāra-jñatā-manasi-kārâ-vi-pra-ṇāśa eva subhūte prajñāpāramitā-caryā, tathā ca caritavyā tathā câbhi-nir-hartavyā tathā ca bhāvayitavyā*)是菩薩摩訶薩，乃至**能令心、心所法，於境不轉**(*yathā* ***citta-caitasikā dharmā na pra-vartate***)，乃得名為行深般若波羅蜜多，引深般若波羅蜜多，修深般若波羅蜜多。」

[332b05](*subhūtir āha*)「世尊！(*kiṃ punar bhagavan*)諸菩薩摩訶薩，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，引深般若波羅蜜多(*prajñāpāramitām abhi-nir-haran*)，修深般若波羅蜜多(*prajñāpāramitāṃ bhāvayan*)，當得一切智智不(*sarv'ākāra-jñatām anu-pr'āpsyati*)？」

[332b07](*bhagavān āha*)「不爾(*na*)。善現(*subhūte*)！」

(*subhūtir āha: bhāvayan punaḥ sarv'ākāra-jñatām anu-pr'āpsyati?*)

(*bhagavān āha: na subhūte.*)

[332b07](*subhūtir āha*)「世尊！諸菩薩摩訶薩不行深般若波羅蜜多，不引深般若波羅蜜多，不修深般若波羅蜜多(*a-bhāvayan punaḥ*)，當得一切智智不(*sarv'ākāra-jñatām anu-pr'āpsyati*)？」

[332b10](*bhagavān āha*)「不爾(*na*)。善現(*subhūte*)！」

[332b10]「世尊！諸菩薩摩訶薩於深般若波羅蜜多亦行亦不行、亦引亦不引、亦修亦不修，當得一切智智不？」

[332b12]「不爾。善現！」

[332b12](*subhūtir āha*)「世尊！諸菩薩摩訶薩於深般若波羅蜜多非行非不行、非引非不引、非修(*naiva bhāvayan*)非不修(*nâ-bhāvayan*)，當得一切智智不(*sarv'ākāra-jñatām anu-pr'āpsyati*)？」

[332b15](*bhagavān āha*)「不爾(*na*)。善現(*subhūte*)！」

[332b15](*subhūtir āha*)「世尊！若爾，**諸菩薩摩訶薩云何當得一切智智**(*tat kathaṃ bhagavan sarv'ākāra-jñatām anu-pr'āpsyati*)？」

[332b16] (*bhagavān āha*)「善現！**諸菩薩摩訶薩・當得一切智智・如・真如**(***yathā tathatā***)。」

[332b17](*subhūtir āha*)「世尊！云何真如(*kathaṃ tathatā*)？」

[332b17](*bhagavān āha*)「善現！**如・實際**(***yathā*** *hi* ***bhūta-koṭiḥ***)。」

[332b18](*subhūtir āha*)「世尊！云何實際(*kathaṃ bhūta-koṭiḥ*)？」

[332b18](*bhagavān āha*)「善現！**如・法界**(***yathā dharma-dhātuḥ***)。」

[332b18](*subhūtir āha*)「世尊！云何法界(*kathaṃ dharma-dhātuḥ*)？」

[332b19](*bhagavān āha*)「善現！**如・我界**(***yathâtma-dhātuḥ***)、有情界(*sattva-dhātur*)、命者界(*jīva-dhātur*)、生者界(*jantu-dhātuḥ*)、養者界(*poṣa-dhātuḥ*)、士夫界(*puruṣa-dhātuḥ*)、補特伽羅界(*pudgala-dhātuḥ*)。」

[332b20](*subhūtir āha*)「世尊！云何(*kathaṃ bhagavan*)我界(*tathatā bhūta-koṭi-dharma-dhātur ātma-dhātuḥ*)・乃至(*sattva-dhātur jīva-dhātur jantu-dhātuḥ poṣa-dhātuḥ puruṣa-dhātuḥ*)補特伽羅界(*pudgala-dhātuḥ*)？」

[332b21](*bhagavān āha*)「善現！於意云何(*tat kiṃ manyase, subhūte*)，若**我**(*api nu* ***sa ātmā*** *vā*)、若有情(*sattvo vā*)、若命者(*jīvo vā*)、若生者(*jantur vā*)、若養者(*poṣo vā*)、若士夫(*puruṣo vā*)、若補特伽羅(*pudgalo vā*)，為**可得不**(***upa-labhyate***)？」

[332b23](*subhūtir āha*)「不也(*na*)。世尊(*bhagavan*)！」

[332b23](*bhagavān āha*)「善現！若我・乃至補特伽羅・既**不可得**(***an-upa-labhamānaḥ*** *subhūte ātmānaṃ vā sattvaṃ vā jīvaṃ vā jantuṃ vā poṣaṃ vā puruṣaṃ vā pudgalaṃ vā*)，我當**云何可施設我界**(***kathaṃ sattva-dhātuṃ*** *vā*)・乃至(*yāvat*)補特伽羅界(*pudgala-dhātuṃ vā* ***pra-jñāpayiṣyati***)？如是(*evaṃ*)，善現！若菩薩摩訶薩・**不施設般若波羅蜜多**(*prajñāpāramitām apy* ***a-pra-jñapayamānaḥ***)，亦不施設一切智智，亦不施設一切法(*sarva-dharmān apy* ***a-pra-jñapayamānaḥ***)，是菩薩摩訶薩，定**當證得**一切智智(*sarv'ākāra-jñatām* ***anu-pr'āpsyati***)。」

[332b27] <u>具壽善現</u>復白佛言(*subhūtir āha*)：「為但般若波羅蜜多**不可施設**(*kiṃ punar bhagavann* ***a-pra-jñapanīyā*** *prajñāpāramitā*)，為靜慮波羅蜜多(*a-pra-jñapanīyā dhyāna-pāramitā*)・乃至(*a-pra-jñapanīyā vīrya-pāramitā, a-pra-jñapanīyā kṣānti-pāramitā, a-pra-jñapanīyā śīla-pāramitā*)布施波羅蜜多亦不可施設耶(*a-pra-jñapanīyā dāna-pāramitā*)？」

[332c01] <u>佛</u>告善現(*bhagavān āha*)：「非但般若波羅蜜多**不可施設**(***a-pra-jñapanīyā*** *subhūte prajñāpāramitā*)，靜慮波羅蜜多・乃至(*yāvat sarva-dharmāḥ saṃs-kṛtā vā '-saṃs-kṛtā vā*)布施波羅蜜多亦不可施設，若聲聞法(*śrāvaka-dharmā vā*)、若獨覺法(*pratyekabuddha-dharmā vā*)、若菩薩法、若如來法亦不可施設(*yāvad buddha-dharmā vā*)。善現！以要言之，**一切法**——若有為、若無為——**皆不可施設**。」

[332c05] <u>具壽善現</u>復白佛言(*subhūtir āha*)：「若(*yadi bhagavann*)**一切法皆不可施設**(***a-pra-jñapanīyāḥ sarva-dharmāḥ***)，云何(*kutaḥ* (PSP_5:113) *punar*

*bhagavan*)可施設是地獄(***nārakāḥ pra-jñāyante***)、是傍生(*tiryag-yoni-gatāḥ pra-jñāyante*)、是鬼界(*yama-lokā vā pra-jñāyante*)、是人(*manuṣyā vā pra-jñāyante*)、是天(*devā vā pra-jñāyante*)、是預流(*srota-ā-pannā vā*)、是一來、是不還、是阿羅漢(*sakṛd-ā-gāmino vā 'n-ā-gāmino vârhanto vā*)、是獨覺(*pratyekabuddhā vā*)、是菩薩、是如來(*samyak-saṃ-buddhā vā* ***pra-jñāyante***)、是一切法耶？」

[332c09] 佛告善現(*bhagavān āha*)：「於意云何(*kat kiṃ manyase? subhūte*)，有情施設(*'pi nu* ***sattva-pra-jñāptir***)、及法施設，實可得不(***upa-labhyate***)？」

[332c10] 善現對曰(*subhūtir āha*)：「不也(*na*)。世尊(*bhagavan*)！」

[332c10] 佛告善現(*bhagavān āha*)：「若有情施設、及法施設．實不可得(***an-upa-labhamānaḥ*** *subhūte sattvaṃ*)，我云何可施設是地獄(***kuto nārakaṃ pra-jñāpayiṣyati***)、是傍生(*tiryag-yoni-gatān*)、是鬼界(*yama-lokaṃ vā*)、是人(*manuṣyaṃ vā*)、是天(*devaṃ vā*)、是預流(*srota-ā-pannān vā*)、是一來(*sakṛd-ā-gāmino vā*)、是不還(*an-ā-gāmino vā*)、是阿羅漢(*arhato vā*)、是獨覺(*pratyekabuddhān vā*)、是菩薩、是如來(*samyak-saṃ-buddhān vā kutaḥ pra-jñāpayiṣyati*)、是一切法？如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，應學一切法皆不可施設而趣無上正等菩提(***a-pra-jñapanīyeṣu dharmeṣu*** *śikṣitavyam*)。」

[332c16] 具壽善現白言(*subhūtir āha*)：「世尊(***na nu*** *bhagavan*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，豈不應於色學(*rūpe śikṣitavyaṃ*)？豈不應於受(*vedanāyāṃ*)、想(*saṃjñāyāṃ*)、行(*saṃskāreṣu*)、識(*vijñāne*)學(*śikṣitavyaṃ*)？如是．乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu pratîtya-sam-ut-pādâṅgeṣu ca śikṣitavyaṃ, sarv'ākāra-jñatāyāṃ śikṣitavyaṃ, sarva-pāramitāsu sarva-śūnyatāsu śikṣitavyaṃ, sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu śikṣitavyam, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu śikṣitavyaṃ, śūnyatâ-nimittâ-pra-ṇi-hiteṣu śikṣitavyam, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu śikṣitavyaṃ*)豈不應於一切智智學(*sarv'ākāra-jñatāyāṃ śikṣitavyam*)？」

[332c19] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，應於色學(*rūpeṣu subhūte śikṣitavyam*)不增．不減(***an-ut-kṣepâ-pra-kṣepatayā***)，應於受(*vedanāyāṃ*)、想(*saṃjñāyāṃ*)、行(*saṃskāreṣu*)、識(*vijñāneṣu*)學(*śikṣitavyam*)不增．不減(*an-ut-kṣepâ-pra-kṣepatayā*)。如是．乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu pratîtya-sam-ut-pādâṅgeṣu ca śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā, sarva-pāramitāsu sarva-śūnyatāsu śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā, sapta-triṃśad-bodhi-pakṣeṣu dharmeṣu śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā, śūnyatâ-nimittâ-pra-ṇi-hiteṣu śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-*

*buddha-dharmeṣu* (PSP_5:114) *śikṣitavyam an-ut-kṣepâ-pra-kṣepatayā*)應於一切智智(*sarv'ākāra-jñatāyāṃ*)學(*śikṣitavyam*)不增・不減(*an-ut-kṣepâ-pra-kṣepatayā*)。」

[332c22] 具壽善現白言(*subhūtir āha*)：「世尊(*kathaṃ bhagavan*)！諸菩薩摩訶薩，行深般若波羅蜜多時，應云何於色(*rūpe*)學不增・不減(*an-ut-kṣepâ-pra-kṣepatayā śikṣitavyaṃ*)？應云何於受(*vedanāyāṃ*)、想(*saṃjñāyāṃ*)、行(*saṃskāreṣu*)、識(*kathaṃ bhagavan vijñāne*)學不增・不減(*'n-ut-kṣepâ-pra-kṣepatayā śikṣitavyaṃ*)？如是・乃至(*yāvat*)應云何於一切智智(*sarv'ākāra-jñatāyām*)學不增・不減(*an-ut-kṣepâ-pra-kṣepatayā śikṣitavyam*)？」

[332c26] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，**以不生・不滅故**(***an-ut-pādato '-ni-rodhataḥ***)・於色應學，以不生・不滅故・於受、想、行、識應學。如是・乃至以不生・不滅故・於一切智智**應學**(***śikṣitavyam***)。」

[332c29] 具壽善現白言(*subhūtir āha*)：「世尊(*kathaṃ bhagavan*)！諸菩薩摩訶薩，行深般若波羅蜜多時，應云何以不生・不滅故(*an-ut-pādato '-ni-rodhataḥ*)・於色學？應云何以不生・不滅故・於受、想、行、識學？如是・乃至應云何以不生・不滅故・於一切智智學(*śikṣitavyam*)？」

[333a05] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，應於色・**不起、不作・諸行若修、若遣故・學**(***an-abhi-saṃskāratayā śikṣitavyam***)，應於受、想、行、識・不起、不作・諸行若修、若遣故・學。如是・乃至應於一切智智・不起、不作・諸行若修、若遣故・學。」

[333a09] 具壽善現白言(*subhūtir āha*)：「世尊(*kathaṃ bhagavann*)！諸菩薩摩訶薩，行深般若波羅蜜多時，應云何於色・不起、不作・諸行若修、若遣故・學(*an-abhi-saṃskāratayā śikṣitavyam*)？應云何於受、想、行、識・不起、不作・諸行若修、若遣故・學？如是・乃至應云何於一切智智・不起、不作・諸行若修、若遣故・學？」

[333a14] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，應以**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān dharmān sam-anu-paśyann***)，於色・不起、不作・諸行若修、若遣故・學(*an-abhi-saṃskāratayā śikṣitavyam*)；應以觀一切法自相皆空，於受、想、行、識・不起、不作・諸行若修、若遣故・學；如是・乃至應以觀一切法自相皆空，於一切智智・不起、不作・諸行若修、若遣故・學。」

第二分・巧便品・第六十八之三[22]

[333a28] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊(*kathaṃ bhagavan*)！云何・菩薩摩訶薩・行深般若波羅蜜多時，應觀**一切法自相皆空**(***sva-lakṣaṇa-śūnyāḥ sarva-dharmā*** *iti śikṣitavyam*)？」

[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 śūnyaṃ draṣṭavyaṃ***)，應觀受(*vedanā*)、想

[22] Cf. Kimura, V, p. 114; Conze 1975, p. 511.

(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ*)．由受、想、行、識空(*vijñānena śūnyaṃ draṣṭavyam*)；應觀眼處(*evaṃ cakṣuḥ*)．由眼處空，應觀耳(*śrotraṃ*)、鼻(*ghrāṇaṃ*)、舌(*jihvā*)、身(*kāyo*)、意處(*mano*)．由耳、鼻、舌、身、意處空(*manasā śūnyaṃ 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-dharmaiḥ śūnyā draṣṭavyāḥ*)；應觀眼界．由眼界空，應觀耳、鼻、舌、身、意界．由耳、鼻、舌、身、意界空；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-vijñānaṃ*)．由眼識界空(*cakṣur-vijñānena śūnyaṃ draṣṭavyam*)，應觀耳、鼻、舌、身、意識界(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-vijñānaṃ*)．由耳、鼻、舌、身、意識界空(*mano-vijñānena śūnyaṃ draṣṭavyaṃ*)；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(*manaḥ-saṃ-sparśo*)．由耳、鼻、舌、身、意觸空(*manaḥ-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(*manaḥ-saṃ-sparśa-pratyayā vedanā*)．由耳、鼻、舌、身、意、觸為緣所生諸受空(*manaḥ-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-śūnyatâdhy-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*)．由外空．乃至無性自性空空(*a-bhāva-sva-bhāva-śūnyatayā śūnyā 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(*ārya-satyaiḥ śūnyāni 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 śūnyāni draṣṭavyāni*)，應觀四無量(*a-pra-māṇāny a-pra-māṇaiḥ śūnyāni draṣṭvyāni*)、四無色定(*ārūpya-sam-ā-pattaya*)．由四無量、四無色定空(*ārūpya-sam-ā-pattibhiḥ śūnyā draṣṭavyāḥ*)；應觀八解脫(*vi-mokṣa-mukhāni*)．由八解脫空(*vi-mokṣa-mukhaiḥ śūnyāni draṣṭavyāni*)，應觀八勝處、九次第定(*navânu-pūrva-vi-hāra-sam-ā-pattayo navânu-pūrva-vi-hāra-sam-ā-pattibhiḥ śūnyā 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 śūnyā draṣṭavyāḥ*)(*dhāraṇī-mukhāni dhāraṇī-mukhaiḥ śūnyāni draṣṭavyāni*)(*śūnyatâ-nimittâ-pra-ṇi-hitāni śūnyatâ-nimittâ-pra-ṇi-hitaiḥ śūnyāni draṣṭavyāni*)(*smṛty-upa-sthānāni smṛty-upa-sthānaiḥ śūnyāni draṣṭavyāni, evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāni samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgaiḥ śūnyāni draṣṭavyāni*)；(*mārgā mārgaiḥ śūnyā draṣṭavyāḥ*)應觀五眼．由五眼空，應觀六神通(*abhi-jñā*)．由六神通空(*abhi-jñābhiḥ śūnyā draṣṭavyā*)；應觀如來十力(*daśa-balāni*)．由如來十力空(*daśa-balaiḥ śūnyāni draṣṭavyāni*)，應觀四無所畏(*vaiśāradyāni vaiśāradyaiḥ śūnyāni draṣṭavyāni*)、四無礙解(*prati-saṃ-vidaḥ prati-saṃ-vidbhiḥ śūnyā 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 śūnyā 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 śūnyā draṣṭavyā*)，應觀一切智智．由一切智智空。如是(*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-śūnyeṣu dharmeṣu*** *caritavyam*)。」

[334a04] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)色(*rūpaṃ*)．**由色空**(***rūpeṇa śūnyaṃ***)，受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ*)．由受、想、行、識空(*vijñānena śūnyam*)，如是(*evaṃ*)．乃至(*yāvad*)一切智智(*an-ut-tarā samyak-saṃ-bodhir*)．由一切智智空(*an-ut-tarayā samyak-saṃ-bodhyā śūnyā*)，**云何**(*tat* ***kathaṃ*** *bhagavan*)菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)**行深般若波羅蜜多**(***prajñāpāramitāyāṃ carir bhavati***)？」

[334a07] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．都**無所行**(***a-cariḥ*** *subhūte bodhisattvasya mahāsattvasya*)，是**行深般若波羅蜜多**(***prajñāpāramitā-cariḥ***)。」

[334a08] 具壽善現復白佛言(*subhūtir āha*)：「世尊！何緣(*kena kāraṇena bhagavann*)菩薩摩訶薩都無所行(*a-cariḥ*)，是行深般若波羅蜜多？」

[334a10] 佛告善現(*bhagavān āha*)：「由(*tathā hi subhūte*)．深般若波羅蜜多(*sā prajñāpāramitā*)．**不可得**(***nôpa-labhyate***)，菩薩摩訶薩(*bodhisattvo 'pi*)．亦不可得(*nôpa-labhyate*)，行(*carir api*)．亦不可得(*nôpa-labhyate*)，若能行者(*yo vā carito*)、若由此行(*yena vā carito*)、行時．行處(*yatra vā caritas*)．皆不可得(*tad api nôpa-labhyate*)。是故(*evaṃ hi*)，善現(*subhūte*)！諸菩薩摩訶薩都無所行(***a-carir*** *bodhisattvasya mahāsattvasya*)，是行深般若波羅蜜多(***prajñāpāramitā-carir***)，以．於其中(*yatraite*)．**一切戲論**(***sarva-pra-pañcā***)**不可得**．故(***nôpa-labhyante***)。」

[334a14] 具壽善現復白佛言(*subhūtir āha*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩都**無所行**(*na cariḥ*)．是**行**深般若波羅蜜多(*prajñāpāramitā-carir bhavati*)，(*tat kathaṃ bhagavann*) **初修業菩薩摩訶薩**(*ādi-karmikeṇa bodhisattvena mahāsattvena*)．**云何行**深般若波羅蜜多(*prajñāpāramitāyāṃ 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-cittôt-pādam up'ādāy**ân-upa-lambheṣu sarva-dharmeṣu** śikṣitavyaṃ*)。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 dātavyaṃ*)．乃至(*śīlaṃ rakṣatā an-upa-lambha-yogena śīlaṃ rakṣitavyaṃ, kṣāntyā saṃ-pādayatân-upa-lambha-yogena kṣāntiḥ saṃ-pādayitavyā, vīryam ā-rabhamāṇenân-upa-lambha-yogena vīryam ā-rabdhavyaṃ, samādhiṃ sam-ā-padyamānenân-upa-lambha-yogena samādhiḥ sam-ā-pattavyaḥ*)般若波羅蜜多(*prajñāṃ bhāvayatân-upa-lambha-yogena prajñā bhāvayitavyā*)，應住內空(*adhy-ātma-śūnyatāṃ bhāvayatân-upa-lambha-yogena*)．乃至(*bahirdhā-śūnyatāṃ bhāvayatân-upa-lambha-yogenâdhy-ātma-bahirdhā-śūnyatāṃ bhāvayatân-upa-lambha-yogena, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāṃ bhāvayatân-upa-lambha-yogenâ-bhāva-sva-bhāva-śūnyatā 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 bhāvayatân-upa-lambha-yogena smṛty-upa-sthānāni bhāvayitavyāni*)．乃至八聖道支(*evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāny āryâṣṭâṅga-mārgaṃ bhāvayatân-upa-lambha-yogenâryâṣṭâṅga-mārgo bhāvayitavyaḥ*)，(*ārya-satyāni bhāvayatân-upa-lambha-yogen' ārya-satyāni bhāvayitavyāni*)應修四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr bhāvayatân-upa-lambha-yogenâ-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(*śūnyatâ-nimittâ-pra-ṇi-hitāni bhāvayatân-upa-lambha-yogena śūnyatâ-nimittâ-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 bhāvayatân-upa-lambha-yogena vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayitavyāni*)，應修五眼、六神通(*abhi-jñā bhāvayatân-upa-lambha-yogenâbhi-jñā bhāvayitavyāḥ*)，應修如來十力．乃至(*daśa-bala-vaiśāradya-prati-saṃ-vido bhāvayatân-upa-lambha-yogena daśa-bala-vaiśāradya-prati-saṃ-vido bhāvayitavyāḥ*)十八佛不共法(*āveṇikān buddha-dharmān bhāvayatân-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 bhāvayatân-upa-lambha-yogena sarv'ākāra-jñatā bhāvayitavyā*)。」

[334b01] 具壽善現白言(*subhūtir āha*)：「世尊！云何(*kiyatā bhagavann*)名有所得(*upa-lambho bhavati*)？云何(*kiyatā bhagavann*)名無所得(*an-upa-lambho bhavati*)？」

[334b02] 佛言(*bhagavān āha*)：「善現！諸**有二**者(*yāvad **dvayan***)，名**有所得**(*tāvad **upa-lambho***)。諸**無二**者(*yāvad **a-dvayan***)，名**無所得**(*tāvad **an-upa-lambhaḥ***)。」

[334b03] 具壽善現復白佛言(*subhūtir āha*)：「云何(*kiyatā bhagavan*)有二(*dvayaṃ vā*)．名有所得？云何無二(*a-dvayaṃ vā bhavati*)．名無所得？」

[334b04] 佛告善現(*bhagavān āha*)：「**眼、色**(*yāvac **cakṣu-rūpaṃ***)．為二；乃至意、法(*yāvat mano-dharmāś ca*)．為二；有色、無色．為二；有見、無見．為二；有對、無對．為二；有漏、無漏．為二；有為、無為．為二；世間、出世間．為二；生死、涅槃．為二；異生法、異生．為二；預流法、預流．為二；乃至獨覺菩提、獨覺．為二；菩薩摩訶薩行、菩薩摩訶薩．為二；佛無上正等菩提、佛(*yāvad bodhiś ca budddhaś ca*)．為二；如是一切有戲論者．皆名為**二**(*idaṃ subhūte **dvayaṃ***)。諸有二者，皆有所得。

善現！**非眼、非色**(*yāvan **na cakṣu-rūpaṃ***)．為無二，乃至非意、非法(*yāvan na mano-dharmāś ca*)．為無二。如是．乃至非佛無上正等菩提、非佛(*na bodhiś ca na buddhaś ca*)．為無二，如是一切離戲論者．皆名**無二**(*idaṃ subhūte **'-dvayam***)。諸無二者，皆無所得。」

[334b15] 具壽善現白言(*subhūtir āha*)：「世尊(*kiṃ punar bhagavann*)！為．有所得故(*upa-lambho*)，無所得(*'n-upa-lambhaḥ*)？為．無所得故(*athân-upa-lambha*)，無所得(*upa-lambhaḥ* (PSP_5:117))？」

[334b16] 佛言(*bhagavan āha*)：「善現！非．有所得故．無所得(*na subhūte upa-lambho 'n-upa-lambhaḥ*)，非．無所得故．無所得(*nâpy an-upa-lambha upa-lambhaḥ*)。然(*api tu khalu punaḥ subhūte*)，**有所得、無所得平等性**，名**無所得**(***upa-lambhân-upa-labdhi-samatân-upa-lambhaḥ***)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩，於有所得、無所得**平等性**(*bodhisattvena mahāsattvenân-upa-lambha-**samatāyāṃ***)，應勤修學(*śikṣitavyam*)。善現！諸菩薩摩訶薩如是學時(*evaṃ*

*śikṣamāṇo bodhisattvo mahāsattvaḥ*)，名學般若波羅蜜多**無所得**者(*prajñāpāramitāyām* ***an-upa-lambhiko*** *bhavati*)。」

[334b22] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，**不著有所得**(*naivopa-lambhe sajjati*)，**不著無所得**(*nân-upa-lambhe*)，是菩薩摩訶薩，云何(*kathaṃ bodhisattvena mahāsattvena*)修行甚深般若波羅蜜多(*prajñāpāramitāyāṃ caratā*)，能**從一地．至一地**(***bhūmer bhūmiḥ***)．漸次圓滿(*pari-pūrayitavyā*)？若無．從一地至一地．漸次圓滿(*bhūmer bhūmiṃ pari-pūrya*)，云何能得一切智智(*sarv'ākāra-jñatânu-pr'āptavyā*)？」

[334b27] 佛言(*bhagavān āha*)：「善現(***na*** *subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，**非．住有所得**(***upa-lambhe*** *sthitvā*)．行深般若波羅蜜多．能從一地至一地(*bhūmer bhūmiṃ*)．漸次圓滿(*pari-pūrayati*)．得一切智智，**非．住無所得**(*na côpa-lambhe sthitvā*)．行深般若波羅蜜多．能(*śaktyā bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā*)從一地至一地(*bhūmer bhūmiṃ*)．漸次圓滿(*pari-pūrayitum*)．得一切智智。所以者何(*tat kasya hetoḥ*)？善現！**甚深般若波羅蜜多，無所得**(***an-upa-lambhā*** *hi* ***prajñāpāramitā***)。一切智智，亦無所得(*an-upa-lambhā hi bodhiḥ*)。**行深般若波羅蜜多者，亦無所得**(***so 'pi nôpa-labhyate, yaḥ prajñāpāramitāyāṃ carati***)。此無所得，亦無所得。善現(*evaṃ khalu subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)應如是行甚深般若波羅蜜多(*prajñāpāramitāyāñ caritavyam*)。」

[334c06] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)甚深般若波羅蜜多(*prajñāpāramitā*)**不可得**(***nôpa-labhyate***)，一切智智亦不可得，能行深般若波羅蜜多者亦不可得，云何(*tat kathaṃ*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāñ caratā*)，於一切法(*dharmeṣu*)常樂**決擇**(***pra-vicayaḥ*** *kartavyaḥ*)，謂．此是色(*idaṃ rūpaṃ*)；此是受(*iyaṃ vedanā*)、想(*iyaṃ saṃjñā*)、行(*ime saṃskārā*)、識(*idaṃ vijñānam*)；此是眼處．乃至意處；此是色處．乃至法處；此是眼界．乃至意界；此是色界．乃至法界；此是眼識界．乃至意識界(*imāni skandha-dhātv-āyatanāni*)；此是眼觸．乃至意觸；此是眼觸為緣所生諸受，乃至意觸為緣所生諸受；此是地界．乃至識界；此是因緣．乃至增上緣(*ayaṃ pratîtya-sam-ut-pāda*)；此是無明．乃至老死(*imāni pratîtya-sam-ut-pādâṅgāni*)；此是布施波羅蜜多．乃至般若波羅蜜多(*imā pāramitāḥ*)；此是內空．乃至無性自性空(*imāni śūnyatā-mukhāni*)；此是真如．乃至不思議界；此是苦、集、滅、道聖諦；此是四念住．乃至八聖道支(*ime bodhi-pakṣyā dharmāḥ*)；此是四靜慮、四無量、四無色定；此是八解脫．乃至十遍處(*imā ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ*)；此是空、無相、無願解脫門(*imāni śūnyatâ-nimittâ-pra-ṇi-hitāni*)；此是淨觀地．乃至如來地；此是極喜地．乃至法雲地；此是一切陀羅尼門、三摩地門(*imāni vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)；此是五眼、六神通；此是

如來十力．乃至(*imā abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vidaḥ*)十八佛不共法(*ime āveṇikā buddha-dharmāḥ*)；此是三十二大士相、八十隨好；此是無忘失法、恒住捨性；此是一切智、道相智、一切相智；此是預流果．乃至獨覺菩提；此是一切菩薩摩訶薩行；此是諸佛無上正等菩提(*iyam an-ut-tarā samyak-saṃ-bodhiḥ*)；此是一切智智？」

[334c28] 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 caraṃs*)，雖**於諸法**常樂**決擇**(*tathā* ***dharmeṣu pra-vicayaṃ karoti***)，而**不得**色(*yathā kurvan rūpaṃ* ***nôpa-labhate***)，亦不得受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārān*)、識(*vijñānaṃ nôpa-labhate*)，乃至(*skandha-dhātv-āyatanāni nôpa-labhate, pratîtya-sam-ut-pādaṃ nôpa-labhate, pratîtya-sam-ut-pādâṅgāni nôpa-labhate, pāramitā nôpa-labhate, śūnyatā-mukhāni nôpa-labhate, bodhi-pakṣyān dharmān nôpa-labhate, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni nôpa-labhate, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān nôpa-labhate,* (PSP_5:118))亦不得一切智智(*'n-ut-tarāṃ samyak-saṃ-bodhin nôpa-labhate*)。」

[335a02] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，若(*yadi bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāñ caran*)**不得**色(*rūpaṃ nôpa-labhate*)，亦不得受(*vedanāṃ*)、想(*saṃjñāṃ*)、行(*saṃskārān*)、識(*vijñānan nôpa-labhate*)．乃至(*yāvad*)亦不得一切智智者(*an-ut-tarāṃ samyak-saṃ-bodhin nôpa-labhate*)，**云何**(*tat kathaṃ*)**能圓滿**布施波羅蜜多(*dāna-pāramitāṃ pari-pūrya*)．乃至(*śīla-pāramitāṃ pari-pūrya, kṣānti-pāramitāṃ pari-pūrya, vīrya-pāramitāṃ pari-pūrya, dhyāna-pāramitāṃ pari-pūrya*)**般若波羅蜜多**(*prajñāpāramitāṃ pari-pūrya*)？若不能圓滿布施波羅蜜多．乃至般若波羅蜜多，云何能**入菩薩正性離生**(*bodhisattva-ni-yāmam ava-kramiṣyati*)？若不能入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，云何能**成熟有情**？若不能成熟有情，云何能**嚴淨佛土**(*buddha-kṣetraṃ pari-śodhayiṣyati*)？若不能嚴淨佛土(*buddha-kṣetraṃ pari-śodhya*)(*sattvān pari-pācayiṣyati*)(*sattvān pari-pācya*)，云何能**得一切智智**(*sarv'ākāra-jñatām anu-pr'āpsyati*)？若不能得一切智智(*sarv'ākāra-jñatām anu-pr'āpya*)，云何能**轉正法輪**(*dharma-cakraṃ pra-vartayiṣyati*)(*dharma-cakraṃ pra-vartya*)、**作諸佛事**(*buddha-kṛtyaṃ kariṣyati*)？若不能轉正法輪、作諸佛事(*buddha-kṛtyaṃ kṛtvā*)，云何能**解脫**無量、無數、百、千、俱胝、那庾多**諸有情眾**．**生老病死**(*sattvān saṃsārāt pari-mocayiṣyati*)，令得究竟安樂涅槃？」

[335a14] 佛告善現(*bhagavān āha*)：「(***na*** *subhūte*)諸菩薩摩訶薩(*bodhisattvo*)行深般若波羅蜜多時，**不為**色**故**(*rūpasya* ***kṛtena***)．行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，亦不為受(*na vedanāyā*)、想(*na saṃjñāyā*)、行(*na saṃskārāṇāṃ*)、識故(*na vijñānasya kṛtena*)．行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，乃至(*na skandha-dhātv-āyatanānāṃ na pratîtya-sam-ut-pādasya na pratîtya-*

*sam-ut-pādâṅgānāṃ kṛtena prajñāpāramitāyāṃ carati, na pāramitānāṃ kṛtena, na śūnyatā-mukhānāṃ na bodhi-pakṣyānāṃ dharmāṇāṃ kṛtena, n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ kṛtena, na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ kṛtena*)亦不為一切智智故(*nân-ut-tarāyāḥ samyak-saṃ-bodheḥ kṛtena*)．行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)。」

[335a18] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩行般若波羅蜜多時，**為何事故**(***kasyêdānīṃ kṛtena*** *bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)？」

[335a20] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，**無所為故**(***na kasya-cit kṛtena*** *bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)。何以故(*tat kasya hetoḥ*)？善現(*tathā hi subhūte*)！一切法，**無為**、**無作**(***'-kṛtā a-vi-kṛtā an-abhi-saṃs-kṛtāḥ*** *sarva-dharmāḥ*)。甚深般若波羅蜜多，亦無為、無作(*sā 'pi prajñāpāramitā '-kṛtā a-vi-kṛtā 'n-abhi-saṃs-kṛtā*)。一切智智，亦無為、無作。諸菩薩摩訶薩，亦無為、無作(*bodhisattvo 'py a-kṛto '-vi-kṛto 'n-abhi-saṃs-kṛtaḥ*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應**以無為、無作而為方便**，行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyam* ***a-kṛtâ-vi-kṛtân-abhi-saṃs-kṛtân-abhi-saṃskāra-yogena***)。」

[335a26] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavann*)一切法**無為、無作**(***a-kṛtā a-vi-kṛtā an-abhi-saṃs-kṛtāḥ*** *sarva-dharmāḥ*)，不應**施設三乘有異**(*kathaṃ yeṣāṃ bhagavaṃs* ***trayāṇāṃ yānānāṃ vy-ava-sthānaṃ*** *bhavati*)，謂．**聲聞乘**(***śrāvaka-yānasya***)、若**獨覺乘**(***pratyekabuddha-yānasya***)、若**無上乘**(***mahā-yānasya*** *ca.* (PSP_5:119))。」

[335a28] 佛告善現(*bhagavān āha*)：「非(*na subhūte*)．無為、無作法(*'-kṛtānām a-vi-kṛtānām an-abhi-saṃs-kṛtānāṃ dharmāṇāṃ*)．施設可得(*kiṃ-cid vy-ava-sthānam upa-labhyate*)。要．有為、有作法．施設可得(*an-abhi-saṃs-kṛtānām an-abhi-saṃcetayitānāṃ dharmāṇāṃ vy-ava-sthānaṃ ca nôpa-labhyate*)。

所以者何(*tat kasya hetoḥ*)？善現！(*tathā hi*)有諸愚夫(*bālo*)．無聞(*'-śrutavān*)．異生(*pṛthag-jano*)，執著色(*rūpe 'bhi-ni-viṣṭo*)，執著受(*vedanāyāṃ*)、想(*saṃjñāyāṃ*)、行(*saṃskāreṣu*)、識(*vijñāne 'bhi-ni-viṣṭaḥ*)，乃至(*skandha-dhātv-āyataneṣv abhi-ni-viṣṭaḥ, pratîtya-sam-ut-pāde 'bhi-ni-viṣṭaḥ, pratîtya-sam-ut-pādâṅgeṣv abhi-ni-viṣṭaḥ, pāramitāsv abhi-ni-viṣṭaḥ, śūnyatā-mukhesv abhi-ni-viṣṭo, bodhi-pakṣyeṣu dharmeṣv abhi-ni-viṣṭaḥ, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣv abhi-ni-viṣṭaḥ, śūnyatâ-nimittâ-pra-ṇi-hitesv abhi-ni-viṣṭo, 'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣv abhi-ni-viṣṭaḥ*) 執著一切智智(*sarv'ākāra-jñatāyām abhi-ni-viṣṭo*)。由執著故，念色(*rūpaṃ manyate*)．得色(*rūpam upa-labhate*)，念受(*vedanāṃ*)、想(*saṃjñāṃ*)、行(*saṃskārān*)、識(*vijñānaṃ*

*manyate*)．得受、想、行、識(*vijñānam upa-labhate*)，乃至(*skandha-dhātv-āyatanāni manyate skandha-dhātv-āyatanāny upa-labhate, pratîtya-sam-ut-pādaṃ manyate pratîtya-sam-ut-pādam upa-labhate, pratîtya-sam-ut-pādâṅgāni manyate pratîtya-sam-ut-pādâṅgāny upa-labhate, pāramitā manyate pāramitā upa-labhate, śūnyatā-mukhāni manyate śūnyatā-mukhāny upa-labhate, bodhi-pakṣyān dharmān manyate bodhi-pakṣyān dharmān upa-labhate, ārya-satyāni manyate ārya-satyāny upa-labhate, a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr manyate '-pra-māṇa-dhyān'ārūpya-sam-ā-pattīr upa-labhate, śūnyatâ-nimittâ-pra-ṇi-hitāni manyate śūnyatâ-nimittâ-pra-ṇi-hitāny upa-labhate, aṣṭa-vi-mokṣa-navânu-pūrva-vi-hāra-sam-ā-pattīr manyate 'ṣṭa-vi-mokṣa-navânu-pūrva-vi-hāra-sam-ā-pattīr upa-labhate, samādhi-dhāraṇī-mukhāni manyate samādhi-dhāraṇī-mukhāny upa-labhate, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān manyate 'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān upa-labhate*)念一切智智(*bodhiṃ manyate*)．得一切智智(*bodhim upa-labhate*)。由念、得故，作是思惟(*tasyaivaṃ bhavaty*)：『我定當得一切智智(*ahaṃ bodhim abhi-saṃ-bhotsye*)，脫諸有情生老病死(*ahaṃ sattvān pari-mocayiṣyāmi saṃsārataḥ*)，令得究竟安樂涅槃。』善現！是諸愚夫．無聞．異生，由顛倒故，作是思惟，則為謗佛。

所以者何(*tat kasya hetoḥ*)？善現(*tathā hi subhūte*)！(*yad*)佛，以五眼(*buddhena pañcabhiś cakṣurbhir*)，求**色．不可得**(***nôpa-labdhaṃ rūpaṃ***)，求受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識．不可得(*vijñānaṃ nôpa-labdhaṃ*)，乃至(*skandha-dhātv-āyatanāni pratîtya-sam-ut-pādaḥ pratîtya-sam-ut-pādâṅgāni ca nôpa-labdhāni, pāramitāḥ śūnyatā-mukhāni bodhi-pakṣyā dharmā nôpa-labdhāḥ, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni nôpa-labdhāni, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā* (PSP_5:120) *nôpa-labdhāḥ*)求一切智智．不可得(*an-ut-tarā samyak-saṃ-bodhir api nôpa-labdhā*)，求諸有情．亦不可得。

彼諸愚夫．無聞．異生(*tat sa-moha-puruṣo*)，盲．無慧目，執著諸法，若當證得一切智智(*buddhvā vâ-khyāya*)，脫諸有情生老病死(*sattvān icchati saṃsārāt pari-mocayitum*)，令得究竟安樂涅槃，必無是處。」

[335b12] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yad bhagavān evam āha*)諸如來．應．正等覺(*tathāgatenârhatā samyak-saṃ-buddhena*)，以淨五眼(*pañcabhiś cakṣurbhir*)，求色不可得，求受、想、行、識不可得，乃至求一切智智不可得，求**諸有情**亦**不可得**(***nôpa-labdhās te sattvā***, *yān saṃsārāt pari-mocayed iti*)，應無．證得一切智智．脫諸有情生老病死．令得究竟安樂涅槃，云何(*tat katham idānīṃ*)世尊自能證得一切智智(*bhagavatā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，安立有情**三聚**差別(*sattvās* ***triṣu rāśiṣu*** *vy-ā-kṛtāḥ*)，謂．**正性定聚**(*samyaktva-ni-yatā vā*)、**邪性定聚**、及**不定聚**(*mithyātva-ni-yatā vâ-ni-yatā vā*)？」

[335b18] 佛告善現(*bhagavān āha*)：「(***na*** *mayā subhūte*)我證無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，以淨五眼，如實觀察，決無有情(*kathaṃ-cid api sattva upa-labdhaḥ*)．實能證得一切智智，安立有情三聚差別(*samyaktva-ni-yato vā mithyātva-ni-yato vâ-ni-yato vā*)。然(*api tu khalu punaḥ subhūte*)，諸有情．愚癡顛倒，**於非實法．起實法想**(*ya ime sattvā* ***a-dravye dravya-saṃ-jñinas***)，於非實有情．起實有情想；**我為除遣彼虛妄執**(***tāṃs tato a-bhūta-grahād dhārayāmi***)，**依世俗說**(***loka-vy-ava-hāreṇa***)，**不依勝義**(***na punaḥ paramârthena***)。」

[335b23] 具壽善現復白佛言(*subhūtir āha*)：「如來(*na punar bhagavatā*)為**住勝義**(*paramârthe sthitvā*)，**證得**一切智智耶(*bodhir* ***abhi-saṃ-buddhā***)？」

[335b25] 佛言(*bhagavān āha*)：「不爾。」

[335b25] 善現復問：「如來為**住顛倒**，**證得**一切智智耶？」

[335b26] 佛言：「不爾。」

[335b26] 善現復問(*subhūtir āha*)：「如來若(*yadi bhagavatā*)**不住勝義**．證得一切智智(*naiva paramârthe sthitvā 'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā*)，亦**不住顛倒**．證得一切智智者(*nâpy ṛddhi-pary-āye sthitvā 'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-buddhā*)，將無(*katham idānīṃ*)．如來(*bhagavatā tathāgatenârhatā samyak-saṃ-buddhena*)不能證得一切智智(*bodhir abhi-saṃ-buddhā bhavati*)？」

[335b28] 佛言(*bhagavān āha*)：「不爾。善現！當知．我**雖證得一切智智**(*an-abhi-saṃ-buddhā subhūte tathāgatenân-ut-tarā samyak-saṃ-bodhiḥ*)，然**無所住**(*sā ca* ***na kva-cit sthitā***)，謂．不住有為界(*saṃs-kṛte vā dhātāv*)，亦不住無為界(*a-saṃs-kṛte vā dhātau*)。善現！譬如(*tad-yathā 'pi nāma subhūte*)．**如來所變化者**(*tathāgata-nir-mito*)，雖不住有為界(*na kva-cit sthitaḥ saṃs-kṛte vā dhātāv*)，亦不住無為界(*a-saṃs-kṛte vā dhātau*)，然，(*sa ca tathāgata-nir-mito*)有去、來(*gacchati câ-gacchati ca*)、行住(*tiṣṭhati ca*)、坐(*ni-ṣīdati ca*)臥。善現！是所變化者(*sa*)，若行布施波羅蜜多(*dāna-pāramitāyāṃ carec*)．乃至(*chīla-pāramitāyāṃ caret, kṣānti-pāramitāyāṃ cared, vīrya-pāramitāyāṃ cared, dhyāna-pāramitāyāṃ caret*)般若波羅蜜多(*prajñāpāramitāyāṃ carec*)，若住內空．乃至無性自性空，若住真如．乃至不思議界，若住苦、集、滅、道聖諦，若修四念住．乃至八聖道支，若修四靜慮(*catvāri dhyānāny upa-saṃ-padya viharec*)、四無量(*caturbhir a-pra-māṇaiś*)、四無色定(*catasṛbhir ārūpya-sam-ā-pattibhiḥ*)，若修八解脫．乃至十遍處，若修空、無相、無願解脫門，若修極喜地．乃至法雲地，若修一切陀羅尼門、三摩地門，若修五眼、六神通(*pañcabhir abhi-jñābhiś*)(*caturbhiḥ smṛty-upa-sthānaiś caturbhiḥ samyak-pra-hāṇaiś caturbhir ṛddhi-pādaiḥ pañcabhir indriyaiḥ pañcabhir balaiḥ saptabhir bodhy-aṅgair āryâṣṭâṅgena mārgeṇa*)(*śūnyatā-samādhinā a-nimitta-samādhinâ-praṇi-hita-samādhinā* (PSP_5:121))(*adhy-ātma-śūnyatayā bahirdhā-śūnyatayā adhy-ātma-bahirdhā-śūnyatayā yāvad a-bhāva-sva-bhāva-śūnyatayā*)(*aṣṭa-vi-mokṣair navânu-pūrva-vi-hāra-sam-ā-pattibhir*)，若修如來十力(*daśabhis tathāgata-balaiś*)．乃至

(*caturbhir vaiśāradyaiś catasṛbhiḥ prati-saṃ-vidbhiḥ mahā-maitryā mahā-karuṇayā samādhi-dhāraṇī-mukhair*)十八佛不共法(*aṣṭādaśabhir āveṇikair buddha-dharmair*)，若修無忘失法、恒住捨性，若修一切智、道相智、一切相智，若修一切菩薩摩訶薩行，若修諸佛無上正等菩提，若證一切智智，若轉法輪(*dharma-cakra-pravartanatayā ca viharet*)、作諸佛事。**是所變化者**(*sa ca* ***nir-mito***)，**復**轉．**化作無量有情**(*'-pari-māṇān sattvān* ***abhi-nir-māya***)，於中．安立**三聚**差別(***triṣu rāśiṣu*** *vy-ā-kuryāt*)。善現！於意云何(*tat kiṃ manyase, subhūte*)，是諸如來所變化者(*'pi nu tena*)，為實有去、來、行住、坐臥？乃至實有安立有情三聚別不(*kaś-cit sattvas triṣu rāśiṣu vy-ā-kṛtaḥ*)？」

[335c18] 善現對曰(*subhūtir āha*)：「不也(*na*)。世尊(*bhagavan*)！」

[335c18] 佛言(*bhagavān āha*)：「善現！如來亦爾(*evam eva subhūte tathāgatena*)，**知．一切法皆如變化**(***sarva-dharmā nir-mitôpamā jñātā***)，說．一切法亦如變化，雖有所作．而無真實，雖**度有情**．而**無所度**(*na ca kaś-cit sattvo vi-nītaḥ*)，如．所變化者．度．變化有情。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多(*prajñāpāramitā bhāvayitavyā*)，應如．**如來所變化者**(*tad-yathā 'pi nāma* ***tathāgata-nir-mitena***)，雖有所作．而無執著。」

(*subhūtir āha: api nu bhagavan sarva-dharmā nir-mitôpamāḥ.*)

(*bhagavān āha: evam etat subhūte evam etat.*)

[335c23] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)一切法皆如變化(*sarva-dharmā nir-mitôpamās*)，如來亦爾，是則**如來**(*tathāgatasya*)與**變化者**(*nir-mitasya ca*)有何**差別**(*kaḥ prati-vi-śeṣaḥ*)？(*kiṃ vā nānā-karaṇaṃ?*)(*ko vā 'bhi-prāyaḥ?*)」

[335c25] (*evam ukte*)佛(*bhagavān*)告善現(*āyuṣmantaṃ subhūtim etad avocat*)：「**如來**(*tathāgatasya ca subhūte*)與**彼所變化者**(*nir-mitasya ca*)及一切法，實**無差別**(***na kaś-cid vi-śeṣo***)(*na kiṃ-cit nānā-karaṇam upa-labhyate*)(*nir-vi-śeṣaḥ subhūte tathāgataś ca nir-mitaś ca*)。所以者何(*tat kasya hetoḥ*)？善現！(*tathā hi*)**如來．所作一切事業**(***yat tathāgataḥ karma karoti***)，**所變化者．亦皆能作**(***tan nir-mitaḥ karma karoti***)。彼．所作事，如來．亦能。是故，如來與所變化及一切法，皆無差別。」

[335c29] 具壽善現復白佛言(*subhūtir āha*)：「若無．由佛所變化者，如來．獨能作所作事？若無．如來(*kac-cit punar bhagavan na sati tathāgate*)，**彼所變化**(***nir-mitaḥ***)．為獨能作所作事不(***karma karoti***)？」

[336a02] 佛言(*bhagavān āha*)：「能作(***karoti*** *subhūte*)。」

[336a03] 善現問曰(*subhūtir āha*)：「其事云何(*kathaṃ yathā punar bhagavan na sati tathāgate,* ***tathāgata-nir-mitaḥ*** *karma karoti*)？」

[336a03] 佛告善現(*bhagavān āha*)：「如(*tad-yathā 'pi nāma subhūte sacet*)．有如來．應．正等覺(*tathāgato*)，名善寂慧，自應度者．皆已度訖(*bhavya-sattvam*

*an-upa-labhamāno*)。時，無菩薩．堪受佛記。便**化作一佛**(***nir-mitan nir-māya***)，令住世間；自入無餘依大涅槃界(*pari-nir-vṛtaḥ*)。時，彼化佛，於半劫中(*tena ca nir-mitenârdha-kalpaṃ*)，作諸佛事(*buddha-kṛtyaṃ*)；過半劫已(*sa paścād buddha-kṛtyaṃ kṛtvā*)，授一菩薩大菩提記，現入涅槃(*pari-nir-vṛta*)。時，諸天、人、阿素洛等，皆謂．彼佛今入涅槃(*iti janaḥ saṃ-jānīte*)。然，化佛身(***na*** *ca nir-mitānām*)，實**無起**(*kaś-cid* ***ut-pādo***)、**滅**(***na nir-vāṇam***)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ* (PSP_5:122))，應信知**一切法皆如變化**(*yad-uta* ***nir-mitôpamān sarva-dharmān*** *adhi-mucyate*)。」

[336a11] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)如來身與所變化(*nir-mitasya tathāgatasya ca*)，等．**無差別**(***vi-śeṣo nâsti***)，云何能作．世間施主**真淨福田**(***dakṣiṇā pari-śuddhiḥ*** *kathaṃ bhaviṣyati*)？若諸有情(*ya ime bhagavaṃs*)為涅槃故，於如來所(*tathāgate*)，供養、恭敬(*dakṣiṇāṃ prati-ṣṭhāpayanti*)，其福無盡(*sā na jātu kṣīyate*)，乃至(*yāvat*)最後入無餘依般涅槃界(*te sattvā an-upadhi-śeṣa-nir-vāṇa-dhātau pari-nir-vāsyante*)，如是(*evam eva*)．若有(*ye*)為涅槃故(*nir-mite*)，供養、恭敬佛變化者(*dakṣiṇāṃ prati-ṣṭhāpayanti*)，所獲福聚，亦應無盡(*sā na jātu kṣīyate*)，乃至(*yāvat*)最後入無餘依般涅槃界(*te sattvā an-upadhi-śeṣa-nir-vāṇa-dhātau pari-nir-vāsyanti*)。」

[336a17] 佛告善現(*bhagavān āha*)：「如．如來身，**由法性故**(***yayā*** *subhūte* ***dharmatayā*** *tathāgatah*)，能與天、人、阿素洛等(*sa-devakasya lokasya*)．作淨福田(*dakṣiṇīyo bhavati*)；佛所變化，亦復如是，由法性故(***taya****iva* ***dharmatayā*** *nir-mito 'pi*)，能與天、人、阿素洛等(*sa-devasya lokasya*)．作淨福田(*dakṣiṇīyaḥ*)。如．如來身，受諸施主供養、恭敬，令彼施主．窮生死際．其福無盡；佛所變化，亦復如是，受諸施主供養、恭敬，亦令施主．窮生死際．其福無盡。

善現！當知．且置．供養、恭敬如來(*tiṣṭhatu tāvat subhūte tathāgata-prati-ṣṭhāpitā dakṣiṇā*)及變化者所獲功德(*tiṣṭhatu nir-mita-prati-ṣṭhāpitā dakṣiṇā*)；若善男子、善女人等，(*yaḥ kaś-cit subhūte kula-putro vā kula-duhitā vā*)，於如來所(*tathāgatam*)，起慈敬心(*maitratayā*)，思惟憶念(*manasi-kariṣyati*)，是善男子、善女人等，(*sarvo 'sau*)，善根無盡(*tasya kuśala-mūlasya paryantam adhi-gamya*)，乃至最後作苦邊際(*duṣkhasyântaṃ kariṣyati*)。

善現！當知．復置．於佛起慈敬心．思惟憶念．所獲功德(*tiṣṭhatu maitraṃ vā manasi-kāro*)；若善男子、善女人等，(*yaḥ kaś-cit subhūte kula-putro vā kula-duhitā vā*)，為供養佛，下至．一華散虛空中(*ākāśe puṣpāṇi kṣepsyati tathāgatam manasi-kṛtvā*)，是善男子、善女人等，(*sarvo 'sau*)，善根無盡(*tasya kuśala-mūlasya paryantam adhi-gamya*)，乃至最後作苦邊際(*duṣkhasyântaṃ kariṣyati*)。

善現！(*tiṣṭhatu subhūte maitraṃ vā manasi-kāras*)當知．復置．為欲供養佛故．下至一華．散虛空中．所獲功德(*tiṣṭhatv ākāśe puṣpāṇi*)；若善男子、善女人等，(*yaḥ kaś-cit subhūte kula-putro vā kula-duhitā vā*)，下至．一稱南謨佛陀．大調御士

(***namo buddhānām*** *iti* ***manasi-kariṣyati***)，是善男子、善女人等，(*sarvo 'sāv*)，善根無盡，乃至最後作苦邊際(*anu-pūrveṇa duḥkhasyântaṃ kariṣyati*)。

如是，善現！於諸如來・應・正等覺大福田所，供養、恭敬，獲如是等大功德利(*evaṃ maha-rddhikā subhūte tathāgata-prati-ṣṭhāpitā dakṣiṇā*)，其量難測(*evaṃ mahânu-śaṃsā*)。是故，善現！當知(*tad anena te subhūte pary-āyeṇaivaṃ veditavyaṃ*)・如來(*tathāgatasya ca*)與變化佛(*tathāgata-nir-mitasya ca*)，俱為施主真淨福田，**等・無差別**(***na kiṃ-cit nānā-karaṇam upa-labhyate***)，與諸法性為定量故(*dharmāṇāṃ dharmatāṃ pra-māṇī-kṛtyam*)。

[336b09] 復次(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*) 應以如是諸法法性而為定量，行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ, dharmāṇāṃ dharmatāyām ava-taritavyaṃ*)。方便善巧入諸法法性已，而於諸法・不壞**法性**(***sā*** *ca* ***dharmatā*** *na vi-kopayitavyā*)，謂・不分別：此是般若波羅蜜多・乃至布施波羅蜜多；此是般若波羅蜜多・乃至布施波羅蜜多法性(*iyaṃ prajñāpāramitāyā dharmatêti na vi-kopayitavyā*)(*evaṃ dhyāna-pāramitāyā vīrya-pāramitāyāḥ kṣānti-pāramitāyāḥ śīla-pāramitāyā iyaṃ dāna-pāramitāyā dharmatêti na vi-kopayitavyā*)；此是內空・乃至無性自性空；此是內空・乃至無性自性空法性；此是真如・乃至不思議界；此是真如・乃至不思議界法性；此是苦、集、滅、道聖諦；此是苦、集、滅、道聖諦法性；此是四念住・乃至八聖道支；此是四念住・乃至八聖道支法性；此是四靜慮、四無量、四無色定；此是四靜慮、四無量、四無色定法性；此是八解脫・乃至十遍處；此是八解脫・乃至十遍處法性；此是空、無相、無願解脫門；此是空、無相、無願解脫門法性；此是極喜地・乃至法雲地；此是極喜地・乃至法雲地法性；此是一切陀羅尼門、三摩地門；此是一切陀羅尼門、三摩地門法性；此是五眼、六神通；此是五眼、六神通法性；此是如來十力・乃至十八佛不共法；此是如來十力・乃至十八佛不共法法性；此是三十二大士相、八十隨好；此是三十二大士相、八十隨好法性；此是無忘失法、恒住捨性；此是無忘失法、恒住捨性法性；此是一切智、道相智、一切相智；此是一切智、道相智、一切相智法性；此是預流果・乃至獨覺菩提；此是預流果・乃至獨覺菩提法性；此是一切菩薩摩訶薩行；此是一切菩薩摩訶薩行法性；此是諸佛無上正等菩提；此是諸佛無上正等菩提法性；此是一切智智；此是一切智智法性。善現！諸菩薩摩訶薩，行深般若波羅蜜多，不應如是分別**諸法・法性**差別・而壞法性(*evaṃ yāvat sarva-dharmeṣv ime* ***sarva-dharmā****, iyaṃ* ***sarva-dharmāṇāṃ dharmatê****ti na vi-kopayitavyā*)。」

[336c10] 具壽善現白言(*subhūtir āha*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩・行深般若波羅蜜多，不應分別**諸法・法性**・壞法性者(***sarva-dharmāṇān dharmatā*** *na vi-kopayitavyā*)，云何世尊(*yat punar bhagavaṃs tathāgatena*)自說諸法・法性差別・而壞法性(*vi-kopitaṃ*)？謂・世尊說・此是色(*rūpam idam*)；此是受(*iyaṃ vedanā* (PSP_5:123))、想(*iyaṃ saṃjñā*)、行(*ime saṃskārā*)、識(*idaṃ vijñānaṃ*)；(*ime skandhā*)此是眼處・乃至意處；此是色處・乃至法處；此是眼界・乃至意界；

此是色界・乃至法界；此是眼識界・乃至意識界(*ime dhātavaḥ, imāny āyatanāni*)；此是眼觸・乃至意觸；此是眼觸為緣所生諸受，乃至意觸為緣所生諸受；此是地界・乃至識界；此是因緣・乃至增上緣(*ayaṃ pratîtya-sam-ut-pādaḥ*)；此是無明・乃至老死(*imāni pratîtya-sam-ut-pādâṅgāni*)；此是內法；此是外法(*ime bāhyâdhy-*
5 *ātmikā dharmā nir-diṣṭāḥ*)；此是善法(*evaṃ kuśalā dharmā*)；此是非善法(*evam a-kuśalā dharmāḥ*)；此是有記法；此是無記法；此是有漏法(*s'ā-sravā*)；此是無漏法(*an-ā-sravā*)；此是世間法(*laukikā*)；此是出世間法(*lokôt-tarās*)；此是共法(*sādhāraṇā*)；此是不共法(*a-sādhāraṇāḥ*)；此是有諍法；此是無諍法；此是有為法(*saṃs-kṛtā*)；此是無為法(*a-saṃs-kṛtā dharmā nir-diṣṭāḥ*)。世尊既說**如是等法**種種
10 差別，將無・世尊自壞**法性**(*tan mā haiva bhagavatā **dharmāṇāṃ dharmatā** vi-kopitā bhavet*)？」

[336c25] 佛言(*bhagavān āha*)：「善現！我不自壞諸法・法性(*na subhūte*)。但以名相(***nāma-nimittā***)・方便假說(*hi te dharmā **nir-diṣṭā***)，令諸有情悟入諸法(*dharmāṇāṃ **sūcana-kṛtā***)・法性平等，出離生死，證得涅槃(*kathaṃ paro 'va-*
15 *tariṣyatîti*)。是故，善現！一切如來・應・正等覺雖**說諸法種種名相**，而能**不壞諸法實性**(***na dharmāṇān dharmatā vi-kopitā** bhavet*)。」

[336c29] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)佛但以**名相**假說**諸法**(***nāma-nimittā** hi **te dharmā** nir-diṣṭāḥ*)・法性，令諸有情方便悟入(*pareṣām ava-tāraṇāya*)法性平等，出離生死，證得涅槃，云何(*kathaṃ bhagavann*)佛**於無名**
20 **相法**(***a-nāmakā a-nimittāḥ sarva-dharmā***)，**以名相說**(*nāma-nimittena vy-ā-hṛtāḥ*)，而言不壞？」

[337a04] 佛告善現(*bhagavān āha*)：「我隨世俗，於一切法假立名相，為諸有情方便宣說，而無執著，故・無所壞(*na subhūte vy-ava-hāro nāma-nimittam abhi-ni-veśo vā*)。善現！如・諸愚夫，聞說苦等，執著名相，不了假說，**非**・諸如來及
25 佛弟子聞說苦等・**執著名相**(*nâtra subhūte nāmni vy-ava-harāmi*)(*na nimitte '-nimitte 'bhi-ni-veśo vā*)(***na** hi subhūte tathāgata-śrāvako vā **nāmni nimitte vâbhi-ni-viśate***)；然，如實知・隨世俗說，無有・真實諸法名相。善現！若諸聖者，於名・著名(*na hi subhūte nāma nāmny abhi-ni-viśate*)，於相・著相(*na nimittan nimitte 'bhi-ni-viśate*)，彼則亦應於空・著空(*na śūnyatā śūnyatāyām abhi-ni-viśate*)，於無相・
30 著無相(*nâ-nimittam ā-nimitte 'bhi-ni-viśate*)，於無願・著無願(*nâ-pra-ṇi-hitam a-pra-ṇi-hite 'bhi-ni-viśate*)，於真如・著真如(*na tathatā tathatāyām abhi-ni-viśate*)，於法界・著法界，於實際・著實際(*na bhūta-koṭir bhūta-koṭyām abhi-ni-viśate*)(*na dharma-dhātur dharma-dhātāv abhi-ni-viśate*)，於無為・著無為(*nâ-saṃs-kṛtam a-saṃs-kṛte 'bhi-ni-viśate*)。善現！**是一切法，唯有假名**(*evam **ete sarva-dharmā nāma-***
35 ***mātraṃ***)，唯有假相，而無真實。聖者，於中，亦**不執著唯假名**相(***na** hy ete **nāma-mātre 'va-tiṣṭhante***)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)住・一切法**但假名**相(***nāma-mātre** sthitvā*)・行深般若

波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ*)，而於其中(*tatra ca*)，**無所執著**(***nâbhi-niveṣṭavyam***)。」

[337a16] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)**一切法但有名相**(***nāma-mātram idaṃ sarva-saṃs-kṛtaṃ***)，諸菩薩摩訶薩為何事故(*kasyêdānīṃ kṛtena bodhisattvo mahāsattvo*)，發菩提心(*bodhaye cittam ut-pādya*)，受諸勤苦(*an-eka-vidhāṃ saṃsāra-cārikāṃ praty-anu-bhavati*)，行菩薩行(*bodhisattva-caryāñ caran*)，謂．自勤苦修行布施波羅蜜多(*dānaṃ dadāti*)．乃至(*śīlaṃ rakṣati, kṣāntyā saṃ-pādayati, vīryam ā-rabhate, dhyānaṃ sam-ā-padyate*)般若波羅蜜多(*prajñāṃ bhāvayati*)，安住內空．乃至無性自性空(*śūnyatāyāṃ carati*)，安住真如．乃至不思議界，安住苦、集、滅、道聖諦，(*a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-pattiṣu vi-harati*)修行四念住(*smṛty-upa-sthāneṣu vi-harati*)．乃至八聖道支(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu vi-harati*)，修行四靜慮、四無量、四無色定，修行八解脫．乃至十遍處，修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-samādhiṃ* (PSP_5:124) *sam-ā-padyate*)(*ārya-satyāni bhāvayati*)，修行極喜地．乃至法雲地，修行一切陀羅尼門、三摩地門(*vi-mokṣa-samādhi-sam-ā-pattiṃ dhāraṇī-mukhāni sam-ā-padyate*)，修行五眼、六神通(*abhi-jñā bhāvayati*)，修行如來十力(*daśabhis tathāgata-balair vi-harati*)．乃至(*catur-vaiśāradyaiś catasṛbhiḥ prati-saṃ-vidbhiḥ*)十八佛不共法(*aṣṭādaśabhir āveṇikair buddha-dharmair vi-harati*)，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智，修行一切菩薩摩訶薩行，修行諸佛無上正等菩提，修行一切智智．皆令圓滿(*mahā-maitrīṃ mahā-karuṇāṃ pari-pūrayati*)。」

[337a29] 佛告善現(*bhagavān āha*)：「(*yaṃ subhūtir evam āha, yadi **nāma-mātram** idaṃ sarva-saṃs-kṛtaṃ, tat kasyêdānīṃ kṛtena bodhisattvo mahāsattvo bodhaye cittam ut-pādyân-eka-vidhāṃ saṃsāra-cārikāṃ praty-anu-bhavatîti*) 以(*yasmāt subhūte*)**一切法但有名相**(***nāma-mātram*** *idaṃ sarva-saṃs-kṛtaṃ*)；如是名相．唯假施設；**名相性空**(***tac ca nāma nāmnā śūnyaṃ, nimittaṃ nimittena śūnyaṃ***)。諸有情類，顛倒執著，沈淪生死，不證涅槃。是故(*tasmād*)，菩薩摩訶薩眾(*bodhisattvo mahāsattvo*)悲愍彼故，發菩提心，受諸勤苦，行菩薩行(*bodhisattva-cārikāṃ caran*)，漸次證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyati*)。既自證得一切智智(*sarv'ākāra-jñatām anu-pr'āpya*)，轉正法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)**以三乘法**．方便拔濟，令出生死，入無餘依般涅槃界(*sattvāṃs **tribhir yānaiḥ** pari-nir-vāpayati*)。然，諸**名相**(*tasya ca nāma-nimittasya*)，**無生**(*nôt-pādo*)、**無滅**(*na ni-rodho*)，亦**無住**(*na sthitir*)、**異**(*na sthiter anyathātvaṃ*)．施設可得(*pra-jñāpyate*)。」

[337b08] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！佛說一切智智為一切智智耶(*sarv'ākāra-jñatā sarv'ākāra-jñatêti bhagavan vadasi*)？」

[337b09] 佛言(*bhagavān āha*)：「善現！我說一切智智為一切智智(*sarv'ākāra-jñatā sarv'ākāra-jñatêti vadāmi*)。」

[337b10] 具壽善現復白佛言(*subhūtir āha*)：「(*kathaṃ punar bhagavan*)如來曾說一切智智略有三種，謂．一切智、道相智、一切相智(***sarv'ākāra-jñatā*** *tathāgatena nir-diṣṭā,* ***mārg'ākāra-jñatā****'pi tathāgatena nir-diṣṭā,* ***sarva-jñatā****'pi tathāgatena nir-diṣṭā*)。如是三智(*āsāṃ bhagavaṃs tisṛṇāṃ sarva-jñatānāṃ*)其相云何？有何差別(*kiṃ nānā-karaṇam*)？」

[337b12] 佛告善現(*bhagavān āha*)：「一切智者，謂．共聲聞及獨覺智。道相智者，謂．共菩薩摩訶薩智。一切相智者，謂．諸如來．應．正等覺不共妙智(***sarv'ākāra-jñatā*** *subhūte tathāgatasyârhataḥ samyak-saṃ-buddhasya*)(***mārga-jñatā*** *subhūte bodhisattvānāṃ mahāsattvānāṃ*)(***sarva-jñatā*** *subhūte sarva-śrāvaka-pratyekabuddhānām*)。」

(*subhūtir āha: kena kāraṇena bhagavan* ***sarv'ākāra-jñatā*** *tathāgatasyârhataḥ samyak-saṃ-buddhasya?*)

(*bhagavān āha: yāvantaḥ subhūte ākārā liṅgāni nimittāni, yair ākārair, yair liṅgair, yair nimittais, te dharmāḥ sūcyante. te ākārās, tāni liṅgāni, tāni nimittāni, tathāgatenânu-baddhāni. tenôcyate tathāgatasyârhataḥ samyak-saṃ-buddhasya* ***sarv'ākāra-jñatā****.*)

[337b15] 具壽善現復白佛言：「何故一切智是共聲聞及獨覺智？」

[337b16] 佛告善現：「一切智者，謂．五蘊、十二處、十八界等差別法門，聲聞、獨覺亦能了知法門差別，而不能知一切道相及一切法、一切種相故，一切智是共聲聞及獨覺智。」

[337b20] 具壽善現復白佛言(*subhūtir āha*)：「何故(*kena kāraṇena bhagavan*)**道相智**是共菩薩摩訶薩智(***mārga-jñatā*** *bodhisattvānāṃ mahāsattvānām?* (PSP_5:125))？」

[337b21] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩應學、遍知一切道相(***sarva-mārgāḥ*** *subhūte bodhisattvena mahāsattvenôt-pādayitavyāḥ,* ***sarva-mārgā*** *jñātavyāḥ*)，謂．聲聞道相(*yaś ca* ***śrāvakāṇāṃ mārgo***)、獨覺道相(*yaś ca* ***pratyekabuddhānāṃ mārgo***)、菩薩道相、如來道相(*ye ca* ***bodhi-mārgās***)。諸菩薩摩訶薩，於此諸道，應常修學，令速圓滿(*te ca mārgāḥ pari-pūrayitavyāḥ*)。雖令此道作所應作(*taiś ca mārge mārga-karaṇīyaṃ kartavyan*)，而不令其證住實際(***na*** *cânena* ***bhūta-koṭiḥ sâkṣāt-kartavyā***)。故，**道相智**，是共菩薩摩訶薩智。」

[337b26] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩．修如來道得圓滿已，豈於**實際**亦不證住(*kiṃ punar bhagavan bodhisattvena mahāsattvena* ***bhūta-koṭir*** *na sâkṣāt-kartavyā*)？」

[337b28] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩成熟有情、嚴淨佛土、及修大願，若未圓滿(*nâ-pari-pūrya pra-ṇi-dhānaṃ, nâ-pari-pācya sattvān, nâ-pari-śodhya buddha-kṣetran*)，猶於實際．未應證住(*tena bodhisattvena mahāsattvena bhūta-koṭiḥ sâkṣāt-kartavyā*)。若已圓滿，乃於實際．應可證住。(*tena kāraṇenôcyate bodhisattvānāṃ mahāsattvānāṃ* ***mārga-jñatā***)」

(*subhūtir āha: kena kāraṇena bhagavan* ***sarva-jñatā*** *sarva-śrāvaka-pratyekabuddhānām?*)

(*bhagavān āha: etāvad eva subhūte sarvaṃ, yāvad evâdhy-ātmikāś ca bāhyāś ca dharmās, te ca sarva-śrāvaka-pratyekabuddhair jñātā, na punaḥ sarva-mārgeṇa sarv'ākāreṇa.*)

[337c01] 具壽善現復問世尊(*subhūtir āha*)：「(*kiṃ punar bhagavan*)諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，為**住於道**(***mārge sthitvā***)．**證住實際**(***bhūta-koṭiḥ sâkṣāt-kartavyā***)耶？」

[337c03] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[337c03] 善現復問(*subhūtir āha*)：「諸菩薩摩訶薩，為住**非道**(***a-mārge sthitvā***)．證住實際耶？」

[337c04] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[337c04] 善現復問(*subhūtir āha*)：「諸菩薩摩訶薩，為住**道非道**(***mārge a-mārge sthitvā***)．證住實際耶？」

[337c06] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[337c06] 善現復問(*subhūtir āha*)：「諸菩薩摩訶薩為，住**非道非非道**(***naiva mārge nâ-mārge sthitvā***)．證住實際耶？」

[337c07] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[337c07] 具壽善現復白佛言(*subhūtir āha*)：「世尊！若爾(*tat katham idānīṃ bhagavan*)，諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，為何所住．證住實際耶(*bhūta-koṭiḥ sâkṣāt-kartavyā*)？」

[337c09] 佛言(*bhagavān āha*)：「善現！於意云何(*tat kiṃ manyase, subhūte*)，汝(*api nu tava*)為住**道**(***mārge*** *sthitasyân-up'ādāya*)．得盡諸漏(*ā-sravebhyaś*)．心解脫不(*cittaṃ vi-muktam*)？」

[337c10](*subhūtir āha*)「不也(*na*)。世尊(*bhagavan*)！」

[337c10](*bhagavān āha*)「善現！汝為住**非道**(*tav**â-mārge*** *sthitasya*)．得盡諸漏．心解脫不？」

[337c11](*subhūtir āha*)「不也(*na*)。世尊(*bhagavan*)！」

[337c11](*bhagavān āha*)「善現！汝為住**道非道**(*tava* ***mārge '-mārge*** *sthitasya?* (PSP_5:126))．得盡諸漏．心解脫不？」

[337c12](*subhūtir āha*)「不也(*na*)。世尊(*bhagavan*)！」

[337c13](*bhagavān āha*)「善現！汝為住**非道非非道**(*tava* ***naiva mārge nâ-mārge*** *sthitasya*)．得盡諸漏．心解脫不？」

[337c14](*subhūtir āha*)「不也(*na*)。世尊(*bhagavan*)！」

[337c14] 佛言：「善現！汝何所住，得盡諸漏．心永解脫？」

[337c15] 善現對曰：「非．我有住．得盡諸漏．心永解脫。然，我盡漏．心得解脫(*api tu khalu punar me bhagavaṃś cittaṃ vi-muktaṃ*)，**都無所住**(*yathā* ***na kva-cit sthitvā*** *syām*)。」

[337c17] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩亦復如是(*evam etat subhūte bodhisattvena mahāsattvena*)，行深般若波羅蜜多，**都無所住**(***na kva-cit sthitvā***)．證住實際(*bhūta-koṭiḥ sâkṣāt-kartavyā*)。」

[337c18] 具壽善現復白佛言：「何故．**一切相智**．名一切相智耶？」

[337c19] 佛告善現：「知．**一切法皆同一相**，謂．**寂滅相**，是故，名為一切相智。復次，善現！諸**行**、**狀**、**相**，能表諸法；如來．如實能遍覺知，由是故，名**一切相智**。」

[337c23] 具壽善現復白佛言(*subhūtir āha*)：「若一切智、若道相智、若一切相智(*yāḥ punar imā bhagavan* ***sarv'ākāra-jñatā*** *ca* ***mārga-jñatā*** *ca* ***sarva-jñatā*** *ca*)，如是三智．諸煩惱斷(*kac-cid bhagavann* ***āsāṃ tisṛṇāṃ sarva-jñatānāṃ kleśa-pra-hāṇa****sya*)，有**差別**不(***nānātvam*** *asti*)——有．有餘斷(*asya sâva-śeṣa-pra-hāṇam*)、無餘斷(*asyân-ava-śeṣa-pra-hāṇam*)不？」

[337c25] 佛告善現(*bhagavān āha*)：「非(*na subhūte*)．諸煩惱斷(*kleśa-pra-hāṇasya*)．有差別(*nānātvam asti*)。然(*asti punas*)，諸如來(*tathāgatasya*)，**一切煩惱習氣相續．皆已永斷**(***sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇaṃ***)。聲聞、獨覺，**習氣相續．猶未永斷**(***na*** *punaḥ śrāvakasya sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇam*)。」

[337c27] 善現復問(*subhūtir āha*)：「(*kiṃ punar bhagavan sarva-jñatāyām anu-pr'āptāyām*)諸煩惱**斷**(***a-śeṣa-pra-hāṇam***)，得．**無為**(***a-saṃs-kṛtaṃ*** *bhavati*)不？」

[337c28] 佛言(*bhagavān āha*)：「如是(*evam etat subhūte*)。(*evam etat.*)」

[337c28] 善現復問：「聲聞、獨覺，不得．無為、煩惱斷不？」

[337c29] 佛言：「不爾。」

[337c29] 善現復問(*subhūtir āha*)：「(*kiṃ punar bhagavann*)**無為法**中(***a-saṃs-kṛta****sya*)，有**差別**不(***nānātvam*** *upa-labhyate*)？」

[338a01] 佛言(*bhagavān āha*)：「不爾(*na subhūte '-saṃs-kṛtasya nānātvam upa-labhyate*)。」

[338a01] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)無為法無差別者(*nôpa-labhyate*)，佛何故說(*kuta etan nir-diśyate*)．**一切如來．應．正等覺．習氣相續皆已永斷**(***asya vāsanā'nu-saṃdhi-kleśa-pra-hāṇam***)，**聲聞、獨覺．習氣相續猶未永斷**(***asya na vāsanā'nu-saṃdhi-kleśa-pra-hāṇam*** *iti*)？」

[338a04] 佛言(*bhagavān āha*)：「善現！習氣相續實非煩惱(*na subhūte vāsanā'nu-saṃdhi-kleśa-pra-hāṇaṃ*)。然(*api nu*)，諸聲聞、及諸獨覺(*teṣāṃ*)，煩惱已斷(*rāga-doṣa-moha-pra-hāṇam asti*)，猶有．少分．似貪、瞋、癡．動發身、語(*kāya-vāg-vi-kārās tu pra-vartante*)，即說此為習氣相續。此(*te tu*)，在愚夫、異生相續(*bāla-pṛthag-janānām*)．能引無義(*an-arthāya pra-vartante*)；非(*na tu*)．在聲聞(*śrāvakāṇāṃ*)、獨覺相續．能引無義。如是一切習氣相續(*te*)，諸佛世尊(*tathāgatasya*)．究竟無有(*na santi*)。」

[338a09] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊(*yadi bhagavann*)！**道**(*a-bhāvo **mārgaḥ***)與**涅槃**，俱無自性(*a-bhāvo **nir-vāṇaṃ***)。佛何故說(*tat kutaḥ punar bhagavan nir-diśyate*)．此是預流(*ayaṃ srota-ā-panno*)；此是一來(*'yaṃ sakṛd-ā-gāmy*)；此是不還(*ayam an-ā-gāmy*)；此是阿羅漢(*ayam arhann*)；此是獨覺(*ayaṃ pratyekabuddho*)；此是菩薩；此是如來(*'yan tathāgato 'rhan samyak-saṃ-buddhaḥ*)？」

[338a12] 佛告善現：「若**預流**、若**一來**、若**不還**、若**阿羅漢**、若**獨覺**、若**菩薩**、若**如來**，一切皆是無為所顯。」

[338a14] 具壽善現復白佛言：「無為法中，實有預流．乃至如來義差別不？」

[338a15] 佛言(*bhagavān āha*)：「不爾(***na** khalu subhūte a-saṃs-kṛtaṃ **bhāvayati***)。」

[338a16] 善現復問：「若爾，何故佛說．預流．乃至如來．一切皆是無為所顯？」

[338a17] 佛言：「善現！(*api tu*)我**依世俗言說**，顯示(***loka-vy-ava-hāraṃ pra-māṇī-kṛtyô**cyate*)．有預流等．所顯差別，不依勝義。**非．勝義中．可有顯示**(*na punaḥ paramârthena śakyā pra-bhāvanā*)。何以故(*tat kasya hetoḥ*)？非．無為中．有**語言道**、或分別慧、若復二種(*na hi tatrâsti **vāk-patha-pra-jñāptir***)。然(*api tu khalu punar*)，由．**彼彼世俗言說諸法**．斷故(*yaiḥ **pūrvânto** vy-ava-cchinnas*)，施設．**彼彼世俗言說諸法**．後際(*teṣāṃ **paścimā koṭi**-pra-jñāptā*)。」

[338a21] 具壽善現復白佛言(*subhūtir āha*)：「若一切法**自相皆空**(***sva-lakṣaṇa-śūnyānāṃ** bhagavan sarva-dharmāṇāṃ* (PSP_5:127))，前際尚無，況有後際，云何施設有後際耶(*kutaḥ punaḥ purvā koṭiḥ pra-jñāyate*)？」

[338a23] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。諸所有法**自相皆空**(***sva-lakṣaṇa-śūnyānāṃ** subhūte sarva-dharmāṇāṃ*)，**前際**尚無(***pūrvā koṭir** na pra-jñāyate*)，況有**後際**(*kutaḥ punaḥ **paścimā koṭiḥ** pra-jñāyate*)。後際實有．必無是處(*nêdaṃ sthānaṃ vidyate*)。

然(*api tu khalu punaḥ subhūte*)，諸有情**不能了達諸所有法自相皆空**(*ye te sattvāḥ sva-lakṣaṇa-śūnyān dharmān na jānanti*)，為益彼故(*teṣām*)，方便假說(*evaṃ nir-diṣṭam*)：『此是前際(*iyaṃ pūrvā koṭir*)；此是後際(*iyaṃ paścimā koṭir*)。』然，一切法自相空中(***na** punaḥ sva-lakṣaṇa-śūnyeṣu dharmeṣu*)，前際(***pūrvā koṭir***)、後際(***na paścimā koṭir***)．俱不可得(*upa-labhyate*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)達**一切法自相空**已(***sva-lakṣaṇa-śūnyeṣu dharmeṣu***)，應行**般若波羅蜜多**(***prajñāpāramitāyāṃ** caritavyaṃ*)。

善現！當知．諸菩薩摩訶薩達一切法自相皆空(*sva-lakṣaṇa-śūnyeṣu dharmeṣu*)，修行般若波羅蜜多(*caran*)，於諸法中．**無所執著**(***na kva-cid abhi-niviśate***)，謂．不執著若內(*'dhy-ātmikeṣu vā*)若外(*bāhyeṣu vā*)、若善若非善、若有記若無記、若世間若出世間、若有漏若無漏、若有為若無為(*saṃs-kṛteṣu vā '-saṃs-kṛteṣu vā*)諸法差別，亦不執著若聲聞法(*śrāvaka-dharmeṣu vā*)、若獨覺法

(*pratyekabuddha-dharmeṣu vā*)、若菩薩法、若如來法——唯依世俗言說假立，不依勝義。」

第二分・巧便品・第六十八之四[23]

[338b16] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*):「世尊！如來常說甚深般若波羅蜜多(*prajñāpāramitā prajñāpāramitêti bhagavann ucyate*)。甚深般若波羅蜜多，何因緣故(*kenârthena*)，名為般若波羅蜜多(*prajñāpāramitêty ucyate*)？」

[338b18] 佛告善現(*bhagavān āha*)：「甚深**般若波羅蜜多**，**到一切法究竟彼岸**(***parama-pāramita**iṣā subhūte **sarva-dharmāṇām agamanā***)，故名般若波羅蜜多(*arthena prajñāpāramitêty ucyate*)。

復次(*api tu khalu punaḥ*)，善現(*subhūte*)！由深般若波羅蜜多(*etayā prajñāpāramitayā*)，聲聞、獨覺(*sarva-śrāvaka-pratyekabuddhā*)、菩薩(*bodhisattvāś ca mahāsattvās*)、如來(*tathāgatā arhantaḥ samyak-saṃ-buddhāḥ*)・**能到彼岸**(***pāraṅ-gatās***)，故名般若波羅蜜多(*tenârthena prajñāpāramitêty ucyate*)。

復次(*api tu khalu punaḥ*)，善現(*subhūte*)！甚深般若波羅蜜多，分析諸法・過・極微量，竟不見有少實可得故(*paramârthena yo 'rthaḥ sarva-dharmāṇām **a-bhinnaḥ**, sa iha prajñāpāramitāyāṃ tais tathāgatair arhadbhiḥ samyak-saṃ-buddhaiḥ sarva-dharmeṣu **pāro nôpa-labdhas***)，名般若波羅蜜多(*tenârthenôcyate prajñāpāramitā*)。

[338b24] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！此深般若波羅蜜多(*prajñāpāramitāyāṃ*)，苞含真如(***tathatântar-gatā***)、(***bhūta-koṭir** antar-gatā*)法界(***dharma-dhātur** antar-gataḥ*)、法性，廣說・乃至不思議界，故名般若波羅蜜多(*tenôcyate prajñāpāramitêti*)。

復次(*api tu khalu punaḥ*)，善現(*subhūte*)！於深般若波羅蜜多(***nê**yaṃ prajñāpāramitā*)，**無**有少法(*kena-cid dharmeṇa*)若**合**(***saṃ-yuktā** vā*)・若**散**(***vi-saṃ-yuktā** vā*)、若有色・若無色、若有見・若無見(*sa-ni-darśanā vâ-ni-darśanā vā*)、若有對・若無對(*sa-pratighā vâ-pratighā vā*)，故名般若波羅蜜多。所以者何(*tat kasya hetoḥ*)？甚深般若波羅蜜多，非合、非散、無色(*tathā hîyaṃ prajñāpāramitā '-rūpā*)、無見(*'-ni-darśanā*)、無對、**一相**(*'-pratigha**ika-lakṣaṇā***)，所謂無相(*yad-ut**â-lakṣaṇatvāt***)。

[338c01] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！甚深般若波羅蜜多(*iyaṃ prajñāpāramitā*)，能生一切微妙善法(*sarva-dharmāṇāṃ cārikā*)，能發一切智慧辯才(*sarva-prati-bhānānām sarv'ālokānām an-ā-cchedyā*)，能引一切世、出世樂，能達一切甚深法義，故名般若波羅蜜多。

復次，善現！甚深般若波羅蜜多(*iyaṃ subhūte prajñāpāramitā*)，理趣堅實，不可動壞；若菩薩摩訶薩・行深般若波羅蜜多，一切惡魔(*māreṇa vā*)及魔眷屬

[23] Cf. Kimura, V, p. 127; Conze 1975, p. 520.

(*māra-kāyikābhir devatābhiḥ*)、聲聞、獨覺(*śrāvaka-pratyekabuddha-* (PSP_5:128) *yānikair vā pudgalair*)、外道(*yāvan* ***na*** *kena-cid anya-tīrthikaiḥ*)、梵志、惡友、怨讐(*praty-a-mitrair vā*)皆**不能壞**(*iyaṃ prajñāpāramitā* ***śakyā cchettuṃ*** *bodhisattvasya mahāsattvasya*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)甚深般若波羅蜜多．說一切法**自相皆空**，諸惡魔等，皆**不可得**(*te 'tra prajñāpāramitāyāṃ* ***nôpa-labhyante*** *sarva eva*)，故名般若波羅蜜多。善現(*evaṃ khalu punaḥ subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)應如實行如是般若波羅蜜多甚深**義趣**(*prajñāpāramitāyām* ***arthe*** *caritavyam*)，謂．一切法自相皆空，一切惡緣．無能動壞。

[338c12] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattveneha*)欲行**般若波羅蜜多甚深義趣**(***gambhīrāyāṃ prajñāpāramitāyām arthe*** *caritavyam*)，應行無常義(*a-nityârthe caritavyaṃ*)、苦義(*duḥkhârthe caritavyam*)、空義、無我義(*an-ātmârthe caritavyaṃ*)、寂靜義(*śāntârthe caritavyaṃ*)、遠離義，應行苦、集、滅、道慧義，應行苦(*duḥkha-jñānârthe caritavyaṃ*)、集(*samudaya-jñānârthe caritavyaṃ*)、滅(*ni-rodha-jñānârthe caritavyaṃ*)、道智義(*mārga-jñatârthe caritavyaṃ*)，(*duḥkha-pari-jñatârthe samudaya-pra-hānârthe ni-rodha-sâkṣāt-kriyârthe mārga-jñatârthe*)應行法、類(*anv-aya-jñānârthe caritavyaṃ*)(*dharma-jñatârthe*)、他心智義，應行世俗(*saṃ-vṛtti-jñānârthe*)、勝義智義(*pari-jaya-jñānârthe*)，(*yathā-ruta-jñānârthe caritavyam*)應行盡、無生智義，應行盡所有、如所有智義。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)為行般若波羅蜜多甚深義趣(***prajñāpāramitāyām arthe*** *caritavyam*)，應行般若波羅蜜多。」

[338c19] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！(*yadi bhagavann*)於此般若波羅蜜多深妙理中(*iha gambhīrāyāṃ prajñāpāramitāyām*)，**義**與**非義**(***arthaś cân-arthaś*** *ca*)．俱不可得(*nôpa-labhyate*)，云何(*tat kathaṃ*)菩薩摩訶薩為行**般若波羅蜜多甚深義趣**(*bodhisattvena mahāsattvenêha* ***gambhīrāyāṃ prajñāpāramitāyām arthe*** *caritavyam*)，應行般若波羅蜜多？」

[338c22] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，為行般若波羅蜜多甚深義趣，應作是念(*gambhīre 'rthe prajñāpāramitā 'rthe carataivaṃ caritavyaṃ*)：『我**不應行**貪．**義、非義**(*rāgo me* ***'rtho 'n-artha*** *iti* ***na caritavyaṃ***)。我不應行瞋．義、非義(*dveṣo me 'rtho 'n-artha iti na caritavyaṃ*)。我不應行癡．義、非義(*moho me 'rtho 'n-artha iti na caritavyaṃ*)。我不應行邪見．義、非義(*mithyā-dṛṣṭir me 'rtho 'n-artha iti na caritavyaṃ*)。我不應行邪定．義、非義。我不應行．乃至一切見趣．義、非義(*dṛṣṭi-gato me 'rtho 'n-artha iti na caritavyam*)(*idaṃ dṛṣṭi-gato me 'rtho 'n-artha iti na caritavyam*)。』所以者何(*tat kasya hetoḥ*)？貪欲、瞋恚、愚癡(*na hi rāga-dveṣa-mohānām* ***tathatā*** *kasya-cid* ***artham an-arthaṃ*** *karoti*)、邪見、邪定，乃至一切見趣．

**真如**、實際，不與諸法為**義**、非**義**(*na drṣṭi-gatānāṃ* ***tathatā*** *kasya-cid* ***artham an-arthaṃ*** *karoti*)。

[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 caritavyaṃ*)。我不應行受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識．義、非義(*vijñānaṃ me 'rtho 'n-artha iti na caritavyaṃ*)。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．乃至意界．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-dhātv-āyatanāni me 'rtho 'n-artha iti na caritavyaṃ*)。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(*pratîtya-sam-ut-pādo me 'rtho 'n-artha iti na caritavyaṃ*)。我不應行無明．乃至老死．義、非義(*pratîtya-sam-ut-pādâṅgāni me 'rtho 'n-artha iti na caritavyaṃ*)。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 caritavyaṃ*)。我不應行內空．乃至無性自性空．義、非義(*śūnyatā-mukhāni me 'rtho 'n-artha iti na caritavyaṃ*)。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 caritavyaṃ*)。我不應行四靜慮、四無量、四無色定．義、非義(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni* (PSP_5:129) *me 'rtho 'n-artha iti na caritavyaṃ*)。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(*śūnyatâ-nimittâ-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、恒住捨性．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(*tathāgatenâ* ***n-ut-tarāṃ 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 tathāgatānāṃ*)——**諸法法性**(*sthitaiva* ***iṣā dharmāṇāṃ dharmatā***)、(***dharma-dhātur***)法住(***dharma-sthititā***)、法定(***dharma-ni-***

***yāmatā***)，法爾常住。無．法於法．為義(*sā naiva kasya-cid* ***arthaṃ*** *vā karoty*)、非義(***an-arthaṃ*** *vā*)。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩應離一切義、非義執(*bodhisattvena mahāsattven*)***ârthân-artho varjayitvā***)，常行般若波羅蜜多甚深義趣(*prajñāpāramitāyāṃ caritavyam*)。」

[339b05] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何故(*kena kāraṇena bhagavan*)般若波羅蜜多(*prajñāpāramitā*)不與**諸法為義、非義**(*nân-artha-karī nârtha-karī*)？」

[339b07] 佛告善現(*bhagavān āha*)：「(*tathā hi subhūte*)甚深般若波羅蜜多，為欲證入無為法故(***saṃs-kṛta-dharmāṇām a-saṃs-kṛta-dharmāṇām a-kāraṇam*** *prajñāpāramitā*)(*tena kāraṇena*)，不與諸法為義、非義(*prajñāpāramitā na kasya-cid arthaṃ vā karoty an-arthaṃ vā*)。」

[339b08] 具壽善現復白佛言(*subhūtir āha*)：「(*punar bhagavann*)豈不．一切賢聖．皆以**無為**．為**勝義**耶(***a-saṃs-kṛto 'rthaḥ*** *sarv'āryānām buddhānām buddha-śrāvakānām vā*)？」

[339b10] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。一切賢聖．無不皆以**無為**．而為**勝義**(***a-saṃs-kṛto 'rthaḥ*** *sarv'āryānām buddhānām buddha-śrāvakāṇām ca*)。然，無為法，不與諸法．為**益**、為**損**(*praty-upa-sthito na punar* ***apa-kāreṇa vôpa-kāreṇa*** *vā*)。善現！譬如(*tad-yathā 'pi nāma subhūte*)．虛空．真如(*ākāśasya tathatā*)、法界，不與諸法(*na kasya-cid*)．為益、為損(*apa-kāreṇa vôpa-kāreṇa vā praty-upa-sthitā*)；諸菩薩摩訶薩．甚深般若波羅蜜多，亦復如是(*evam eva subhūte bodhisattvasya mahāsattvasya prajñāpāramitā*)，不與諸法．為益、為損(*na kasya-cid dharmasyâpa-kāreṇa vôpa-kāreṇa vā praty-upa-sthitā*)。是故，般若波羅蜜多，不與諸法．為義、非義。」

[339b16] 具壽善現復白佛言(*subhūtir āha*)：「(*kiṃ punar bhagavan*)諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，豈不要學**無為般若波羅蜜多**(***'-saṃs-kṛtāyāṃ prajñāpāramitāyāṃ*** *śikṣitvā*)，乃能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyati*)？」

[339b18] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。(*iha punaḥ subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，**要學甚深無為般若波羅蜜多**(***'-saṃs-kṛtāyāṃ prajñāpāramitāyāṃ śikṣitvā***)，**方能證得一切智智**(***sarv'ākāra-jñatām anu-pr'āpsyati***)，**以不二法而為方便**(***na*** *punar* ***dvaya-yogena***)。」

[339b20] 善現復問(*subhūtir āha*)：「為(*kiṃ punar bhagavann*)．以**不二法**(*a-dvaya-dharmo*)，得**不二法**(*'-dvaya-dharmam anu-pr'āpnoti*)耶？」

[339b21] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[339b21] 善現復問(*subhūtir āha*)：「為(*kiṃ punar bhagavan*)．以**二法**(*dvaya-dharmo*)，得**不二法**(*'-dvaya-dharmam anu-pr'āpnoti* (PSP_5:130))耶？」

[339b22] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[339b22] 善現白言(*subhūtir āha*)：「若．無二法，不以二法、不二法得，諸菩薩摩訶薩．云何當得一切智智(*katham idānīṃ bhagavann anu-pr'āpyate*)？」

(*bhagavān āha: yathā* ***nâ-dvayo*** *na* ***dvayo dharma,*** *upa-labhyate.*)

(*subhūtir āha: kathaṃ bhagavan* ***nâ****-dvayo* ***na*** *dvayo dharma upa-labhyate?*)

[339b24] 佛告善現(*bhagavān āha*)：「二、不二法，俱**不可得**。是故，所得一切智智，不．以二法、不二法．得。然，**無**．所得法**能得**無所得(***an-upa-lambhaṃ pr'āpti***)。(*na rūpam an-upa-lambhena pr'āpnoti, na vedanān na saṃjñān na saṃskārān, na vijñānam an-upa-lambhena pr'āpnoti*)何以故？甚深般若波羅蜜多及一切智智，俱不可得故。」

第二分・樹喻品・第六十九[24]

[339c01] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！如是般若波羅蜜多，最為甚深(*gambhīrā bhagavan prajñāpāramitā*)。**諸菩薩摩訶薩**，能為難事(*duṣ-kara-kārakā bhagavan bodhisattvā mahāsattvā*)，謂・不得**諸有情**，亦不得**彼施設而為有情**，**速求證得一切智智**(*ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau pra-sthitā, na ca **nāma-sattva** upa-labhyate na **sattva-pra-jñaptis**, teṣāṃ ca **sattvānāṃ kṛtaśo** 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhum abhi-saṃ-pra-sthitāḥ*)。世尊！譬如(*tad-yathā 'pi nāma bhagavan*)・有人(*kaś-cid eva puruṣa*)，欲於無色、無見、無對、無所依止空中種樹(*ākāśe a-prati-ṣṭhāne stambam icched dhāpayitum*)，彼甚為難。諸菩薩摩訶薩亦復如是(*evam eva bhagavan bodhisattvo mahāsattvaḥ*)，不得有情及彼施設，而**為有情**，速求證得一切智智(***sattvānāṃ kṛtenê**cchet sarv'ākāra-jñatām anu-pr'āptum*)，極為難事。」

[339c07] 佛言(*bhagavān āha*)：「善現！如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。如是般若波羅蜜多，最為甚深。諸菩薩摩訶薩，能為難事(*duṣ-kara-kārakā bodhisattvā mahāsattvā*)，不得有情及彼施設，而為有情，速求證得一切智智。善現！當知・諸菩薩摩訶薩，雖不見實有情，亦不見彼施設；而諸有情・愚癡顛倒，執為實有，沈溺生死，受苦無窮；為拔彼故(*ye sattvānāṃ kṛtaśaḥ*)，速求證得一切智智(*sarv'ākāra-jñatā'rtham abhi-pra-tiṣṭhante, tāñ ca sarv'ākāra-jñatām anu-budhya*)，以巧方便而**救度**之(*sarva-sattvān **saṃsārāt pari-mocayiṣyanti***)。

譬如(*tad-yathā 'pi nāma subhūte*)・有人(*puruṣaḥ*)良田種樹(*stambam icched vāpanāya*)。是人(*sa ca puruṣas*)，雖復不識此樹・根(*tasya stambasya na mūlaṃ jānīyād*)、莖、枝(*na śākhāṃ, na tvac-chedaṃ*)、葉(*na pattraṃ, na palāśaṃ*)、花(*na puṣpaṃ jānīyāt*)、果受者；而種樹已(*sa tasya stambasya kāṇḍaṃ vāpayeta. vāpayitvā*)，隨時(*kālena kālaṃ*)溉灌，勤加守護(*gopāyatôdakaṃ dadyād arthaṃ*)。此樹(*tasya tat kāṇḍam*)後時漸得生長(*anu-pūrveṇa*)，根、莖、枝(*śākhā-saṃ-pannañ ca bhavet*)、葉(*pattra-saṃ-pannañ ca bhavet*)、花(*puṣpa-saṃ-pannañ ca bhavet*)、果茂盛(*phala-saṃ-pannañ ca bhavet*)。眾人受用，愈疾、獲安(*sa tasya stambasya pattrāṇy anu-bhuñjīt, puṣpāṇi ca phalāni cânu-bhuñjīta*)。諸菩薩摩訶薩亦復如是(*evam eva subhūte bodhisattvā mahāsattvāḥ*)，雖不見・有果報有情，而**為有情**(***sarva-sattvānāṃ kṛtaśo***)，速求證得一切智智(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhum abhi-saṃ-pra-sthitā*)，漸次(*anu-pūrveṇa*)修行布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(*ṣaṭsu pāramitāsu carantaḥ*)、及餘無量菩提分法，既圓滿已，便能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyanti*)；(*tataḥ*)令諸有情(*sarva-sattvānāṃ*)受用果報，枝、葉、華、果各得饒益(*pattra-puṣpa-phalôpa-jīvyā bhavanti*)。

[339c23] 善現！當知・枝葉(*tatrêdaṃ subhūte pattraṃ*)・饒益，謂・諸有情，依此菩薩(*bodhisattvānāṃ mahāsattvānāṃ yad ā-gamya sattvās*)，**解脫惡趣**(*tribhyo 'pāyebhyaḥ pari-mucyante*)。其華(*tatrêdaṃ puṣpaṃ*)・饒益，謂・諸有情，

[24] Cf. Kimura, V, p. 130; Conze 1975, p. 524.

依此菩薩(*yad ā-gamya*)，或生剎帝利大族(*kṣatriya-mahā-śāla-kuleṣu*)，或生婆羅門大族(*brāhmaṇa-mahā-śāla-kuleṣu*)，或生長者大族(*gṛha-pati-mahā-śāla-kuleṣu* (PSP_5:131) *vā*)，或生居士大族，或生四大王眾天(*cātur-mahā-rāja-kāyikeṣu deveṣû**pa-padyante***)．乃至(*trayas-triṃśeṣu yāmeṣu tuṣiteṣu nir-māṇa-ratisu para-nir-mita-vaśa-vartiṣu brahma-pārṣadyeṣu yāvan*)或生非想非非想處天(*naiva-saṃjñā-nâ-saṃjñâyataneṣu upa-padyante*)。其果(*tatrêdaṃ phalaṃ*)饒益，謂．此菩薩(*yad ā-gamya*)，自證無上正等菩提，令諸有情(*sattvāḥ*)．或住預流果(*srota-ā-patti-phale pra-tiṣṭhante*)，或住一來果(*sakṛd-ā-gāmi-phale pra-tiṣṭhante*)，或住不還果(*'n-ā-gāmi-phale pra-tiṣṭhante*)，或住阿羅漢果(*arhattve pra-tiṣṭhante*)，或住獨覺菩提(*pratyeka-bodhau pra-tiṣṭhante*)，(*tad eva ca phalam ā-gamya*)或住無上正等菩提(*sattvāḥ sarv'ākāra-jñatam anu-pr'āpnuvanti*)(*sarva-sattvānāṃ phala-śālino bhavanti*)。是諸有情，勤修善法(*tatra ye dakṣiṇāṃ prati-ṣṭhāpayanti*)，依三乘道(*te sarve 'nu-pūrveṇa **tribhir yānaiḥ pari-nir-vānti***)，漸次證得三乘涅槃(*yad-uta śrāvaka-yānena vā pratyekabuddha-yānena vā mahā-yānena vā, an-ut-tarām api samyak-saṃ-bodhim abhi-saṃ-budhyante*)，如是名為果報饒益。

善現！諸菩薩摩訶薩，雖作如是大饒益事，而竟不見．有實有情(*na ca tatra **sattvaḥ pra-jñāyate, na** ca **sattva-pra-jñaptis***)得涅槃者，但見．妄想眾苦寂滅(*te ca sattvā **ātma-grāhataḥ pari-mocyante***)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyaṃ*)，不得有情(*na cêha **kaś-cit sattvo** vā*)及彼施設(***sattva-pra-jñapti**r vôpa-labhyate*)，為除滅彼．我執顛倒，速求證得一切智智(*yeṣāṃ sattvānām **ahaṃ-kṛte** na sarv'ākāra-jñatām anu-pr'āpsyāmîti*)。由是因緣，極為難事。」

[340a08] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！諸菩薩摩訶薩當知如佛(*tathāgata eva bodhisattvo mahāsattvo **veditavyaḥ***)。所以者何(*tat kasya hetoḥ*)？(*tathā hi bhagavan*)依諸菩薩摩訶薩故(*bodhisattvaṃ mahāsattvam ā-gamya*)，便能永斷一切地獄(*sarva-narakā uc-chidyante*)、傍生(*sarva-tiryag-yonayaḥ*)、鬼界(*sarva-yama-lokā uc-chidyante*)，亦能永斷一切無暇(*sarvâkṣaṇāḥ*)、貧窮(*sarva-dāridrāṇy uc-chidyante*)、下賤(*sarva-hīna-gataya uc-chidyante*)、三界(*sarva-kāma-dhātur uc-chidyante, sarvo rūpa-dhātur uc-chidyante, sarva ārūpya-dhātur uc-chidyante*)眾苦。」

[340a12] 佛言(*bhagavān āha*)：「善現！如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說。諸菩薩摩訶薩應知如佛(*tathāgata evam eva subhūte bodhisattvo mahāsattvo veditavyaḥ*)。世間若無諸菩薩眾(*sacet punaḥ subhūte **bodhisattvo mahāsattvo** 'n-ut-tarāyai samyak-saṃ-bodhaye nâbhi-pra-tiṣṭhet*)，便無三世一切如來(*nâtîtân-ā-gata-praty-ut-pannā **buddhā bhagavanto** 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhā nâbhi-saṃ-bhotsyante nâbhi-saṃ-budhyante*)，亦無獨覺(*na pratyekabuddhānāṃ loke prādur-bhāvo bhaviṣyati*)及聲聞眾(*nârhatāṃ loke prādur-bhāvo bhaviṣyati, nân-ā-gāmināṃ loke prādur-bhāvo bhaviṣyati, na sakṛd-ā-gāmināṃ*

*loke prādur-bhāvo bhaviṣyati, srota-ā-pannānāṃ loke prādur-bhāvo na bhaviṣyati*)，亦無永斷一切地獄(*na sarva-narakā uc-chetsyante*)、傍生(*na sarva-tiryag-yonayo*)、鬼界(*na sarva-yama-lokā uc-chetsyanti*)及餘無暇(*na sarvâkṣaṇā*)、貧窮(*na sarva-dāridrāṇy uc-chetsyanti*)、下賤(*na sarva-hīna-gatayo*)、三界(*na kāma-dhātur na rūpa-dhātur n' ārūpya-dhātur uc-chetsyati*)苦時。是故(*api tu khalu punar*)，善現(*subhūte*)！汝言．菩薩摩訶薩眾猶如佛者，實如所說(*yāvat tathāgata eva bodhisattvo mahāsattvo* (PSP_5:132) *veditavyaḥ*)。

(*bhagavān āha*)復次，善現(*evam etat subhūte evam etat*)！當知．菩薩摩訶薩眾即是如來(*tathāgata eva bodhisattvo mahāsattvo veditavyaḥ*)。所以者何(*tat kasya hetoḥ*)？善現！若**由此真如**(***yayaiva hi subhūte tathatayā***)．施設**如來**(*tathāgataḥ pra-jñapyate*)，即**由此真如**(***tayaiva tathatayā***)．施設獨覺，亦由此真如．施設聲聞，亦由此真如．施設**一切賢聖**(***sarv'āryāḥ pra-jñapyante***)，亦由此真如(*tayaiva tathatayā*)．施設**色**(*rūpaṃ pra-jñapyate*)、(*tayaiva tathatayā*)受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārāḥ pra-jñapyante*)、(*tayaiva tathatayā*)識(*vijñānaṃ pra-jñapyate*)，亦由此真如(*tayaiva tathatayā*)．施設眼處．乃至意處，亦由此真如．施設色處．乃至法處，亦由此真如．施設眼界．乃至意界，亦由此真如．施設色界．乃至法界，亦由此真如．施設眼識界．乃至意識界，亦由此真如．施設眼觸．乃至意觸，亦由此真如．施設眼觸為緣所生諸受．乃至意觸為緣所生諸受，亦由此真如．施設地界．乃至識界，亦由此真如．施設因緣．乃至增上緣，亦由此真如．施設**無明**．乃至老死(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ* ***pratîtya-sam-ut-pādâṅgāni*** *ca pra-jñapyante*)，亦由此真如．施設布施波羅蜜多．乃至般若波羅蜜多，亦由此真如．施設內空．乃至無性自性空，亦由此真如．施設苦、集、滅、道聖諦，亦由此真如．施設四念住．乃至八聖道支，亦由此真如．施設四靜慮、四無量、四無色定，亦由此真如．施設八解脫．乃至十遍處，亦由此真如．施設空、無相、無願解脫門，亦由此真如．施設淨觀地．乃至如來地，亦由此真如．施設極喜地．乃至法雲地，亦由此真如．施設一切陀羅尼門、三摩地門，亦由此真如．施設五眼、六神通，亦由此真如．施設如來十力．乃至十八佛不共法，亦由此真如．施設三十二大士相、八十隨好，亦由此真如．施設無忘失法、恒住捨性，亦由此真如．施設一切智、道相智、一切相智，亦由此真如．施設一切菩薩摩訶薩行，亦由此真如．施設諸佛無上正等菩提，亦由此真如．施設一切智智，亦**由此真如**(*evaṃ yāvat* ***tayaiva tathatayā***)．施設**有為界**(***saṃs-kṛto dhātur***)，亦由此真如．施設**無為界**(***a-saṃs-kṛtaś*** *ca* ***dhātuḥ*** *pra-jñapyate*)，亦由此真如．施設一切法，亦由此真如(*tayaiva tathatayā*)．施設一切有情(***sarva-sattva-tathatā tathāgata-tathatā*** *ca pra-jñapyate*)，亦由此真如．施設一切菩薩摩訶薩。

[340b20] 如是，善現！若**如來真如**、若**獨覺真如**、若**聲聞真如**、若**一切賢聖真如**、若**色等一切法真如**、若**一切有情真如**、若**一切菩薩摩訶薩真如**——如是真如，實皆**無異**。由無異故，說名**真如**。諸菩薩摩訶薩，**於此真如**．修學圓滿(*tathāgata-**tathatāyāṃ** bodhisattvo mahāsattvaḥ śikṣitvā*)，便能證得一切智智

(***sarv'ākāra-jñatām*** *anu-pr'āpsyati*)。既已證得一切智智，故(*tasmāt*)名如來(*tathāgatas* ***tathāgata*** *ity ucyate*)。以是因緣(*anena subhūte pary-āyeṇa*)，當知．菩薩摩訶薩眾(*bodhisattvo mahāsattvas*)即是如來(*tathāgata eva veditavyaḥ*)，以一切法、一切有情，皆以**真如**為定量故(***tathatāṃ*** *pra-māṇī-kṛtya*)。

5 如是(*evaṃ khalu*)，善現(*subhūte*)！諸**菩薩摩訶薩**，應學甚深**般若波羅蜜多**(*prajñāpāramitāyāṃ śikṣitvā*)。若學甚深般若波羅蜜多，則能學**一切法真如**。若學一切法真如，則**於一切法真如得自在**。若於一切法真如得自在，則得一切有情根勝劣智(*bodhisattvo mahāsattvaḥ sarva-sattvānām indriya-kuśalo bhaviṣyati*)。若得一切有情根勝劣智(*indriya-parâ-para-kauśalyam anu-pr'āpsyati*)，則能具知一切有情

10 勝解差別。若能具知一切有情勝解差別，則知一切有情自業受果(*sarva-sattvānāṃ karma-svakatām jñāsyati*)。若知一切有情自業受果(*sarva-sattvānāṃ karma-svakatāṃ jñātvā*)，則願智圓滿(*pra-ṇi-dhi-jñānam pari-pūrayiṣyati*)。若願智圓滿(*pra-ṇi-dhi-jñānaṃ pari-pūrya*)，則能淨修**三世妙智**(*triṣv andhasu* [*adhvasu*] *jñānaṃ vi-śodhayiṣyati*)。若能淨修三世妙智(*triṣv andhasu* [*adhvasu*] *jñānaṃ vi-śodhya*)，則

15 能圓滿一切智智。若能圓滿一切智智，則能無倒行菩薩行(*bodhisattva-caryā caran*)。若能無倒行菩薩行，則能常以財施、法施饒益有情(*sattvānām artham karisyati*)。若能常以財施、法施饒益有情(*sattvānām arthaṃ kṛtvā*)，則能如實成熟有情。若能如實成熟有情，則能如實嚴淨佛土(*buddha-kṣetram pari-śodhayiṣyati*)。若能如實嚴淨佛土(*buddha-kṣetraṃ pari-śodhya*)，則能證得一切智智(*sarv'ākāra-jñatām anu-*

20 *pr'āpsyati*)。**若能證得一切智智**(***sarv'ākāra-jñatām anu-pr'āpya***)，**則能如實轉妙法輪**(*dharma-cakraṃ pra-vartayiṣyati*)。若能如實轉妙法輪(*dharma-cakraṃ pra-vartya*)，**則能安立有情於三乘道**(***sattvās triṣu yāneṣu prati-ṣṭhāpayiṣyati***)。若能安立有情於三乘道(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)，**則能令有情入無餘依般涅槃界**(***an-upadhi-śese nir-vāṇa-dhātau pari-nir-vāpayiṣyati***)。如是(*evaṃ khalu*)，善

25 現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，見如是等自利利他無量功德(*sarva-guṇânu-śaṃsā saṃ-paśyamānena*)，欲令所發大菩提心．堅固不退，應勤精進修行般若波羅蜜多、方便善巧(*ātmanaś ca parasya cân-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayitavyam*)。」

[340c21] 時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam*

30 *etad avocat*)：「世尊！若菩薩摩訶薩．能發無上正等覺心，**如說修行**甚深般若波羅蜜多，世間．天、人、阿素洛等．皆**應敬禮**(***namas-karaṇīyā*** *bhagavan bodhisattvā mahāsattvāh sa-deva-mānuṣâsureṇa lokena ya iha gambhīrāyāṃ prajñāpāramitāyāṃ* ***yathôpa-diṣṭāyāṃ caranti***)。」

[340c23] 佛言(*bhagavān āha*)：「善現！如是(*evam etat subhūte*)，如是(*evam*

35 *etat*)，如汝所說(*yathā vadasi*)。若菩薩摩訶薩．能發無上正等覺心，**如說修行**甚深般若波羅蜜多，世間．天、人、阿素洛等．皆**應敬禮**(***namas-karaṇīyās*** *te subhūte bodhisattvā mahāsattvāh sa-deva-mānuṣâsureṇa lokena ya iha gambhīrāyāṃ prajñāpāramitāyāṃ* ***yathôpa-diṣṭāyāṃ caranti***)。」

[340c26] 具壽善現復白佛言(*subhūtir āha*)：「若菩薩摩訶薩．**普為饒益一切有情，初發無上正等覺心**，得幾所**福**(*kiyat sa bhagavan* ***prathama-cittôt-pādiko*** *bodhisattvo mahāsattvaḥ* ***puṇyaṃ*** *pra-savati, yaḥ* ***sarva-sattvānāṃ kṛtaśo*** *'n-ut-tarāṃ* (PSP_5:133) *samyak-saṃ-bodhim abhi-saṃ-boddhu-kāmaḥ*)？」

[340c28] (*evam ukte*)佛(*bhagavān*)告善現(*āyuṣmantaṃ subhūtim etad avocat*)：「假使．充滿小千世界(*yāvantaḥ subhūte sāhasre loka-dhātau*)．一切有情(*sattvās tān sarvān kva-cid eva*)，皆趣聲聞(*śrāvaka-bhūmau vā*)、或獨覺地(*pratyekabuddha-bhūmau vā prati-ṣṭhāpayed*)，於意云何(*api nu*)，是諸有情(*sa sattvo*)．其福多不(*bahu-puṇyaṃ pra-savet*)？」

[341a01] 善現對曰(*subhūtir āha*)：「甚多(*bahu*)。世尊(*bhagavan*)！(*bahu sugata*)彼所獲福，無量、無邊(*a-pra-meyaṃ bhagavann, a-pra-meyaṃ sugata*)。」

[341a02] 佛告善現(*bhagavān āha*)：「彼諸有情．所獲福聚(*yac ca khalu subhūte sāhasre loka-dhātau śrāvaka-yānikānāṃ sattvānāṃ vā pratyekabuddha-yānikānāṃ vā puṇya-kriyā-vastu, yac ca sāhasre loka-dhātau sattvānāṃ śrāvaka-pratyekabuddha-bhūmi-prati-ṣṭhāpana-puṇya-kriyā-vastu*)，於汝所問．普為饒益一切有情．初發無上正等覺心．一菩薩摩訶薩．所獲福聚(*tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya puṇya-kriyā-vastunaḥ*)，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一(*sahasra-tamīm api*)。如是．乃至(*śata-sahasra-tamīm api koṭī-tamīm api koṭī-śata-tamīm api koṭī-sahasra-tamīm api kotī-śata-sahasra-tamīm api*)百、千、俱胝、那庾多分亦不及一(*koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。所以者何(*tat kasya hetoḥ*)？**聲聞、獨覺，皆依菩薩摩訶薩有**(***bodhisattva-pra-sūtā hi śrāvaka-pratyekabuddha-yānikā***)；**非．菩薩摩訶薩．依諸聲聞、獨覺故有**(*na punaḥ śrāvaka-pratyekabuddha-pra-sūto bodhisattvo mahāsattvaḥ*)。

復次，善現！置．滿小千世界；若中千世界．一切有情，皆趣聲聞、或獨覺地．所獲福聚。假使．充滿三千大千世界．一切有情，皆趣聲聞、或獨覺地(*evaṃ yāvat tri-sāhasra-mahā-sāhasre loka-dhātau śrāvaka-yānikānām sattvānām vā pratyekabuddha-yānikānāṃ vā puṇya-kriyā-vastu, yac ca tri-sāhasra-mahā-sāhasre loka-dhātau sattvānāṃ śrāvaka-pratyekabuddha-prati-ṣṭhāpana-puṇya-kriyā-vastu*)，於意云何，是諸有情．其福多不？」

[341a12] 善現對曰：「甚多。世尊！彼所獲福，無量、無邊。」

[341a13] 佛告善現：「彼諸有情．所獲福聚，於汝所問．普為饒益一切有情．初發無上正等覺心．一菩薩摩訶薩．所獲福聚(*tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya puṇya-kriyā-vastunaḥ*)，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一。如是．乃至(*yāvat*)百、千、俱胝、那庾多分亦不及一(*kotī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。所以者何(*tat kasya hetoḥ*)？聲聞、獨覺，皆依菩薩摩訶薩有(*bodhisattva-pra-sūtā hi śrāvaka-pratyekabuddha-*

*yānikā*)；非．菩薩摩訶薩．依諸聲聞、獨覺故有(*na punaḥ śrāvaka-pratyekabuddha-pra-sūto bodhisattvo mahāsattvaḥ*)。

復次，善現！置．滿三千大千世界．一切有情．皆趣聲聞、或獨覺地．所獲福聚(*tiṣṭhantu śrāvaka-pratyekabuddha-bhūmi-prati-ṣṭhāpitāḥ*)。假使(*sacet subhūte*)．充滿三千大千世界(*ye tri-sāhasra-mahā-sāhasre loka-dhātau*)．一切有情(*sattvās*)，皆住淨觀地(*te sarve śukla-vi-darśanā-bhūmau prati-ṣṭhāpitā bhaveyus*)，於意云何，是諸有情．其福多不？」

[341a22] 善現對曰：「甚多。世尊！彼所獲福，無量、無邊。」

[341a23] 佛告善現：「彼諸有情．所獲福聚(*teṣāṃ yat puṇyaṃ*)，於汝所問．普為饒益一切有情．初發無上正等覺心．一菩薩摩訶薩．所獲福聚(*tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya*)，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一。如是．乃至(*yāvat*)百、千、俱胝、那庾多分亦不及一(*koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。所以者何？聲聞、獨覺皆依菩薩摩訶薩有，非．菩薩摩訶薩．依諸聲聞、獨覺故有。

復次，善現！置．滿三千大千世界．一切有情．皆住淨觀地．所獲福聚(*tiṣṭhantu śukla-vi-darśanā-bhūmau prati-ṣṭhāpitāḥ*)。假使(*sacet subhūte*)．充滿三千大千世界(*ye tri-sāhasra-mahā-sāhasre loka-dhātau*)．一切有情(*sattvās*)，皆住種姓地(*te sarve gotra-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya śata-tamīm api kalān nôpaiti yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)、(*tiṣṭhantu gotra-bhūmau* (PSP_5:134) *prati-ṣṭhāpitāḥ*)若第八地(*sacet subhūte ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās, te sarve 'ṣṭamaka-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya puṇya-skandhasya śata-tamīm api kalān nôpaiti, yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)、(*tiṣṭhantu 'ṣṭamaka-bhūmau prati-ṣṭhāpitāḥ*)若具見地(*tiṣṭhantu 'ṣṭamaka-bhūmau prati-ṣṭhāpitāḥ, sacet subhūte ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās, te sarve darśana-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya śata-tamīm api kalān nôpaiti, yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)、(*tiṣṭhantu darśana-bhūmau prati-ṣṭhāpitāḥ*)若薄地(*sacet subhūte ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās, te sarve tanu-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya śata-tamīm api kalān nôpaiti, yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)、(*tiṣṭhantu tanu-bhūmau prati-ṣṭhāpitāḥ*)若離欲地(*sacet subhūte ye tri-sāhasra-mahā-sāhasre loka-dhātau sattvās, te sarve vīta-rāga-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya śata-tamīm api kalān nôpaiti, yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)、(*tiṣṭhantu vīta-rāga-bhūmau prati-ṣṭhāpitāḥ*)若已辦地．所獲福聚(*sacet subhūte ye tri-sāhasra-mahā-*

*sāhasre loka-dhātau sattvās, te sarve krtāvi-bhūmau prati-ṣṭhāpitā bhaveyus. teṣāṃ yat puṇyaṃ, tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya śata-tamīm api kalān nôpaiti, yāvat koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。(*tiṣṭhantu kṛtāvi-bhūmau prati-ṣṭhāpitāḥ*)假使(*sacet subhūte*)・充滿三千大千世界(*ye tri-sāhasra-mahā-sāhasre loka-dhātau*)・一切有情(*sattvās*)・皆住獨覺地(*te sarve pratyekabuddha-bhūmau prati-ṣṭhāpitā bhaveyus*)，於意云何，是諸有情・其福多不？」

[341b05] 善現對曰：「甚多。世尊！彼所獲福，無量、無邊。」

[341b06] 佛告善現：「彼諸有情・所獲福聚(*teṣāṃ yat puṇyaṃ*)，於汝所問・普為饒益一切有情・初發無上正等覺心・一菩薩摩訶薩・所獲福聚(*tat prathama-cittôt-pādikasya bodhisattvasya mahāsattvasya*)，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一。如是・乃至(*yāvat*)百、千、俱胝、那庾多分亦不及一(*koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。所以者何？聲聞、獨覺皆依菩薩摩訶薩有，非・菩薩摩訶薩・依諸聲聞、獨覺故有。

[341b12] 復次，善現！(*tiṣṭhantu pratyekabuddha-bhūmau prati-ṣṭhāpitāḥ*)假使・充滿三千大千世界・一切有情，皆普為饒益一切有情，初發無上正等覺心，是諸菩薩摩訶薩眾・所獲福聚，於入菩薩正性離生・一菩薩摩訶薩・所獲福聚，百分不及一，千分不及一。如是・乃至百、千、俱胝、那庾多分亦不及一。

復次，善現！假使(*sacet subhūte*)・充滿三千大千世界(*ye tri-sāhasra-mahā-sāhasre loka-dhātau*)・一切有情(*sattvās*)・皆入菩薩正性離生(*te sarve bodhisattva-ni-yāmâva-krāntau prati-ṣṭhāpitā bhaveyus*)，是諸菩薩摩訶薩眾・所獲福聚(*teṣāṃ yat puṇyaṃ*)，於**行菩提向**・一菩薩摩訶薩(*tad* ***bodhisattva-prati-pannakasya***)・所獲福聚(*puṇyasya*)，百分不及一(*śata-tamīm api kalān nôpait*)，千分不及一。如是・乃至(*yāvat*)百、千、俱胝、那庾多分亦不及一(*koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。

復次，善現！(*tiṣṭhantu bodhisattva-ni-yāmâva-krāntau prati-ṣṭhāpitāḥ*)假使(*sacet subhūte*)・充滿三千大千世界(*ye* (PSP_5:135) *tri-sāhasra-mahā-sāhasre loka-dhātau*)・一切有情(*sattvās*)，皆行菩提向(*te sarve bodhisattva-prati-pannakā bhaveyus*)，是諸菩薩摩訶薩眾・所獲福聚(*teṣāṃ yat puṇyaṃ*)，於一如來・應・正等覺(*tat tathāgatasyârhataḥ samyak-sam-buddhasya*)・所成福聚，百分不及一(*śata-tamīm api kalān nôpaiti*)，千分不及一。如是・乃至(*yāvat*)百、千、俱胝、那庾多分亦不及一(*koṭī-niyuta-śata-sahasra-tamīm api kalān nôpaiti*)。」

[341b27] 時，具壽善現白佛言(*subhūtir āha*)：「世尊！**初發無上正等覺心**・諸菩薩摩訶薩(***prathama-cittôt-pādikena*** *bhagavan bodhisattvena mahāsattvena*)，**何所思惟**(***kiṃ manasi-kartavyam***)？」

[341b28] 佛言(*bhagavān āha*)：「善現！是菩薩摩訶薩，(*prathama-cittôt-pādikena subhūte bodhisattvena mahāsattvena*)，**恒正思惟一切智智**(***sarv'ākāra-jñatā manasi-kartavyā***)。」

[341b29] 具壽善現復白佛言(*subhūtir āha*)：「一切智智(*sarv'ākāra-jñatā*)，以何為性(*kiṃ bhagavann* ***a-bhāva-sva-bhāvā***)？何所緣(*sarv'ākāra-jñatāyāś ca bhagavan kim* ***ā-rambaṇam***)？何增上(*kim* ***ādhi-pateyaṃ***)？何行相(*kim* ***ākāraṃ***)？何為相(*kiṃ* ***lakṣaṇam***)？」

[341c02] 佛告善現(*bhagavān āha*)：「一切智智(*sarv'ākāra-jñatā subhūte*)，無性為性(***a-bhāva-sva-bhāvā***)，無相(***a-lakṣaṇā***)、無因(***a-nimittā***)、無所警覺(***an-ā-bhogā***)、無生(***an-ā-bhāsā***)、現(***an-ut-pādā***)故。又，汝所問(*yat punaḥ subhūtir evam āha*)『一切智智(*sarv'ākāra-jñatāyāḥ*)，何所緣(*kim ā-rambaṇaṃ*)？何增上(*kim ādhi-pateyaṃ*)？何行相(*kim ākāraṃ*)？何為相(*kiṃ lakṣaṇam*)？』者(*iti*)，善現！一切智智(*sarv'ākāra-jñatāyāḥ subhūte*)，無性為所緣(***a-bhāva ā-rambaṇaṃ***)，正念為增上(***smṛtir adhi-patiḥ***)，寂靜為行相(***śānta ākāro***)，以法界為相(***'-lakṣaṇaṃ lakṣaṇaṃ***)。(*sarv'ākāra-jñatāyāḥ subhūte idam ā-rambaṇam, ayam adhi-patir, ayam ākāra, idaṃ lakṣaṇam.*)」

[341c06] 具壽善現復白佛言：「為但一切智智無性為性(*kiṃ punar bhagavan sarv'ākāra-jñataiv**â-bhāvaḥ***)，為色(*ut'āho rūpam apy a-bhāvaḥ*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識亦無性為性(*vijñānam apy a-bhāvaḥ*)？為眼處．乃至意處亦無性為性？為色處．乃至法處亦無性為性？為眼界．乃至意界亦無性為性？為色界．乃至法界亦無性為性？為眼識界．乃至意識界亦無性為性？為眼觸．乃至意觸亦無性為性？為眼觸為緣所生諸受．乃至意觸為緣所生諸受亦無性為性？為地界．乃至識界亦無性為性？為因緣．乃至增上緣亦無性為性？為無明．乃至老死亦無性為性(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni vā '-bhāvaḥ*)？為布施波羅蜜多．乃至般若波羅蜜多亦無性為性？為內空．乃至無性自性空亦無性為性(*evam adhy-ātmikā vā bāhyā dharmā a-bhāvaḥ*)？為真如．乃至不思議界亦無性為性？為苦、集、滅、道聖諦亦無性為性？為四念住．乃至八聖道支亦無性為性？為四靜慮(*catvāri dhyānāni*)、四無量(*catvāry a-pramāṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattayaś*)亦無性為性？(*catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāṇi pañca balāni sapta bodhy-aṅgāni, āryâṣṭâṅgo mārgaḥ*)為八解脫．乃至十遍處亦無性為性？為空(*śūnyatā-samādhiḥ*)、無相(*a-nimitta-samādhiḥ*)、無願解脫門(*a-pra-ṇi-hita-samādhiḥ*)亦無性為性？(*aṣṭa-vi-mokṣā navânu-pūrva-vi-hāra-sam-ā-pattayaḥ*)(*sarva-pāramitāḥ sarva-śūnyatāḥ sarva-samādhayaḥ*)為淨觀地．乃至如來地亦無性為性？為極喜地．乃至法雲地亦無性為性？為一切陀羅尼門(*sarva-dhāraṇī-mukhāni*)、三摩地門亦無性為性？為五眼、六神通亦無性為性？為如來十力(*daśa tathāgata-balāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikā buddha-dharmāḥ*)亦無性為性？(*mahā-maitrī mahā-karuṇā mahā-muditā mahôpêkṣā*)(*prathamā abhi-jñā dvitīyā abhi-jñā tṛtīyā abhi-jñā caturthy abhi-jñā pañcamy abhi-jñā ṣaṣṭhy abhi-jñā*)為三十二大士相、八十隨好亦無性為性？為無忘失法、恒住捨性亦無性為性？為一切智、道相智、一切相智亦

無性為性？為預流果·乃至獨覺菩提亦無性為性？為一切菩薩摩訶薩行亦無性為性？為諸佛無上正等菩提亦無性為性？為有為界(*saṃs-kṛto dhātur*)亦無性為性？為無為界亦無性為性(*a-saṃs-kṛto dhātur a-bhāvaḥ?* (PSP_5:136))？」

[342a04] 佛告善現(*bhagavān āha*)：「**非·但一切智智無性為性**(*sarv'ākāra-jñatâpi subhūte a-bhāvo*)，**色**(*rūpaṃ*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識**亦無性為性**(*vijñānam api subhūte a-bhāvaḥ*)，如是(*evaṃ*)·乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādā pratîtya-sam-ut-pādâṅgāni vā a-bhāvaḥ, evam adhy-ātmikā bāhyāś ca dharmāḥ smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-śūnyatâ-nimittâ-pra-ṇi-hitârya-satyâbhi-jñāḥ sarva-pāramitāḥ, sarva-śūnyatā daśa-bala-vaiśāradya-prati-saṃ-vida āveṇika-buddha-dharmā api subhūte a-bhāvaḥ, mahā-maitrī mahā-karuṇā mahā-muditā mahôpêkṣā a-bhāvaḥ*)**有為界**(*saṃs-kṛto dhātur*)、**無為界**亦**無性為性**(*a-saṃs-kṛto dhātur a-bhāvaḥ*)。」

[342a07] 具壽善現復白佛言：「何緣(*tat kasya hetoḥ*)·一切智智無性為性？色、受、想、行、識亦無性為性？如是·乃至有為界、無為界亦無性為性？」

[342a09] 佛告善現：「(*tathā hi subhūte*)**一切智智自性，無故**(***tasyāḥ sarv'ākāra-jñatāyāḥ sva-bhāvo nâsti***)。若法**自性·無**(*yasya khalu punaḥ subhūte **sva-bhāvo nâsti***)，此法**無性**為性(*so **'-bhāvaḥ***)。色、受、想、行、識，亦自性·無故。若法自性·無，此法無性為性。如是·乃至有為界、無為界，亦自性·無故，若法自性·無，此法無性為性。」

[342a13] 具壽善現復白佛言(*subhūtir āha*)：「何緣(*kena kāraṇena bhagavan*)一切智智自性(*sarv'ākāra-jñatāyāḥ sva-bhāvo*)·無(*nâsti*)？色、受、想、行、識亦自性·無？如是·乃至有為界、無為界亦自性·無？」

[342a16] 佛告善現(*bhagavān āha*)：「一切智智，**無·和合自性**故(***nâsti** subhūte **sāṃ-yogikaḥ sva-bhāvaḥ***)。若法·無和合自性(*yasya subhūte sāṃ-yogikaḥ sva-bhāvo nâsti*)，此法·則以**無性**為性(*so **'-bhāvaḥ***)。色、受、想、行、識，亦無和合自性故。若法·無和合自性，此法·則以無性為性。如是·乃至有為界、無為界，亦無和合自性故。若法·無和合自性，此法·則以無性為性。善現！由是因緣(*anena subhūte pary-āyeṇa*)，諸菩薩摩訶薩，應知·一切法**皆無性為性**(***a-bhāva-sva-bhāvāḥ** sarva-dharmāḥ*)。

復次(*api tu khalu punaḥ*)，善現(*subhūte*)！一切法，皆以**空**為自性，**無相**為自性，**無願**為自性。善現！由是因緣，諸菩薩摩訶薩，應知·一切法皆**無性**為性。

復次，善現！一切法，皆以**真如**為自性，**實際**為自性(***tathatā'-vi-tathatā'n-anya-tathatā-bhūta-koṭi**-sva-bhāvāḥ sarva-dharmāḥ*)，**法界**為自性(***dharmatā-dharma-dhātu-dharma-sthititā-dharma-ni-yāmatā**-sva-bhāvāḥ sarva-dharmāḥ*)。善現！由是因緣(*anenâpi subhūte pary-āyeṇa*)，諸菩薩摩訶薩，應知·一切法**皆無性為性**(*evaṃ veditavyam **a-bhāva-sva-bhāvāḥ** sarva-dharmāḥ*)。」

[342a27] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi bhagavann*)一切法皆**無性**者(***a-bhāva-sva-bhāvāḥ*** *sarva-dharmāḥ*)，初發無上正等覺心諸菩薩摩訶薩，**成就何等方便善巧**(***katamenôpāya-kauśalyena sam-anv-ā-gataḥ*** *prathama-cittôt-pādiko bodhisattvo mahhāsattvo*)，能行布施波羅蜜多(*dāna-pāramitāyāṃ carati, buddha-kṣetraṃ ca pari-śodhayati, sattvāṃś ca pari-pācayati*)．乃至(*śīla-pāramitāyāṃ carati, kṣānti-pāramitāyāṃ carati, vīrya-pāramitāyāṃ carati, dhyāna-pāramitāyāṃ carati*)般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，成熟有情，嚴淨佛土？成就何等方便善巧，能住內空．乃至無性自性空，成熟有情，嚴淨佛土？成就何等方便善巧，能住真如．乃至不思議界，成熟有情，嚴淨佛土？成就何等方便善巧，能住苦、集、滅、道聖諦，成熟有情，嚴淨佛土？成就何等方便善巧，能行四念住．乃至八聖道支，成熟有情，嚴淨佛土？成就何等方便善巧，能行四靜慮(*prathame dhyāne carati, dvitīye dhyāne carati, tṛtīye dhyāne carati, caturthe dhyāne carati*)、四無量(*maitryāṃ karuṇāyāṃ muditāyām upêkṣāyām*)、四無色定(*ākāś'ānanty'āyatana-sam-ā-pattau vijñān'ānanty'āyatana-sam-ā-pattāv ākiṃcany'āyatana-sam-ā-pattau naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau caraty*)，成熟有情，嚴淨佛土？(*adhy-ātma-śūnyatāyāṃ bahirdhā-śūnyatāyām adhy-ātma-bahirdhā-śūnyatāyāṃ yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ carati*)(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carati*)(*ārya-satyeṣu*)成就何等方便善巧，能行八解脫．乃至十遍處，成熟有情，嚴淨佛土？成就何等方便善巧，能行空、無相、無願解脫門，成熟有情，嚴淨佛土？成就何等方便善巧，能行菩薩摩訶薩地，成熟有情，嚴淨佛土？成就何等方便善巧，能行一切陀羅尼門、三摩地門(*śūnyatā-samādhāv a-nimitta-samādhāv a-pra-ṇi-hita-samādhāv* (PSP_5:137))(*aṣṭasu vi-mokṣeṣu navânu-pūrva-vi-hāra-sam-ā-pattiṣu dhāraṇī-mukheṣu*)，成熟有情，嚴淨佛土？成就何等方便善巧，能行五眼、六神通，成熟有情，嚴淨佛土？成就何等方便善巧，能行如來十力(*daśasu tathāgata-baleṣu*)．乃至(*caturṣu vaiśāradyeṣu catasṛṣu prati-saṃ-vitsv*)十八佛不共法(*aṣṭādaśasv āveṇika-buddha-dharmeṣu*)，成熟有情，嚴淨佛土？成就何等方便善巧，能行無忘失法、恒住捨性，成熟有情，嚴淨佛土？成就何等方便善巧，能行一切智、道相智、一切相智，成熟有情，嚴淨佛土？成就何等方便善巧，能行一切菩薩摩訶薩行，成熟有情，嚴淨佛土？成就何等方便善巧，能行諸佛無上正等菩提，成熟有情，嚴淨佛土？成就何等方便善巧，能行一切智智(*sarv'ākāra-jñatāyāṃ carati*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati, sattvāṃś ca pari-pācayati*)？」

[342b26] 佛告善現(*bhagavān āha*)：「(*etad eva subhūte*)是菩薩摩訶薩，成就最勝**方便善巧**(*bodhisattvasya mahāsattvasy**ôpāya-kauśalyaṃ** veditavyaṃ*)，雖知．一切法皆無性為性(*yad a-bhāva-sva-bhāveṣu sarva-dharmeṣu **pari-jayaṃ karoti***)，而常精勤成熟有情，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati, sattvāṃś ca pari-pācayati*)。雖常精勤成熟有情，嚴淨佛土，而恒**通達**一切有情及諸佛土(*tac ca*

*buddha-kṣetraṃ tāṃś ca sattvān*)無不皆以無性為性(*a-bhāva-sva-bhāvān* ***jānāti***)。善現！是菩薩摩訶薩，(*sa khalu punaḥ subhūte bodhisattvo mahāsattvo*)，雖行布施波羅蜜多(*dāna-pāramitāyāṃ caran* ***bodhi-mārge pari-jayaṃ karoti***)．乃至(*śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ*)般若波羅蜜多．**學菩提道**(*prajñāpāramitāyāṃ caran* ***bodhi-mārge pari-jayaṃ karoti***)，而知．布施波羅蜜多．乃至般若波羅蜜多、及菩提道．無不皆以無性為性。如是．乃至(*adhy-ātma-śūnyatāyāṃ caran yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ caran bodhi-mārge pari-jayaṃ karoty*)(*ārya-satyeṣu caran śūnyatâ-nimittâ-pra-ṇi-hita-samādhau caran maitrī-karuṇā-muditôpêkṣāsu caran bodhi-mārge pari-jayaṃ karoti*)雖行一切智智(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caran*)．學菩提道(*bodhi-mārge pari-jayaṃ karoti*)，而知．一切智智、及菩提道．無不皆以無性為性(*taṃ ca bodhi-mārgam a-bhāva-sva-bhāvaṃ jānāti*)。

善現！是菩薩摩訶薩，(*sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ*)，如是修行布施波羅蜜多．乃至般若波羅蜜多(*ṣaṭsu pāramitāsu caran*)．**學菩提道**(***bodhi-mārge pari-jayaṃ kurvan***)，廣說．乃至(*yāvad daśabhis tathāgata-balaiḥ sam-anv-ā-gato bhavati*)如是修行一切智智(*caturbhir vaiśāradyaiś catasṛbhiḥ prati-saṃ-vidbhir aṣṭādaśabhir āveṇikair buddha-dharmair mahā-maitryā mahā-karuṇayā sarv'ākāra-jñatā-jñānena ca sam-anv-ā-gato bhavati*)．學菩提道。若未成就如來十力、四無所畏、四無礙解、大慈、大悲、大喜、大捨、十八佛不共法、無忘失法、恒住捨性、一切智、道相智、一切相智、及餘無量、無邊佛法，皆名．學菩提道未得圓滿。若學此道(*ime subhūte bodhaye mārgāḥ*)(*sa ebhir bodhi-mārgaiḥ*)已得圓滿(***pāramitāḥ pari-pūrayati***)(*pāramitāḥ pari-pūrya*)，**由．一剎那相應．般若**(*sarvan tad* ***eka-lakṣaṇa-sam-ā-yuktayā prajñayā***)，便能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyati*)。爾時，**一切微細煩惱習氣相續**，皆永不生(*tasya tatr**âva-sthāyāṃ sarva-vāsanā'nu-saṃdhi-kleśāḥ*** <u>*pra-hāsyante*</u>)，名．無餘斷(***an-ut-pattika-pra-hāṇāḥ***)，得名為佛。

(*sa*)復以無障清淨**佛眼**(***buddha-cakṣuṣā***)，遍<u>觀</u>十方三世等法(*tri-sāhasra-mahā-sāhasraṃ loka-dhātuṃ* <u>*vy-ava-lokya*</u>)．尚不得**無**，況當得**有**(***bhāvam*** *api nôpa-labhate, prāg ev**â-bhāvam***)。

[342c17] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)應行**般若波羅蜜多**(***prajñāpāramitāyāṃ*** *caritavyam*)，信解**一切法皆無性為性**(***a-bhāva-sva-bhāvaiḥ sarva-dharmair***)。善現！是(*idaṃ subhūte*)名**菩薩摩訶薩成就最勝方便善巧**(***bodhisattvasya mahāsattvasyôpāya-kauśalyaṃ***)，謂(*yad*)．行般若波羅蜜多．<u>觀</u>一切法，尚不得**無**，況當得**有**(***bhāva*** *iti nôpa-labhyate, prāg ev**â-bhāva*** *iti*)。

善現！是菩薩摩訶薩，(*sa khalu punaḥ subhūte bodhisattvo mahāsattvo*)修行布施波羅蜜多時(*dāna-pāramitāyāṃ caran dānaṃ dadāti*)，(*sa*)於．此布施(<u>*tad dānam* ***a-bhāva*** *iti saṃ-jānīte*</u>)、施者、受者(<u>*prati-grāhakam apy a-bhāva iti saṃ-jānīte*</u>)(<u>*tam*</u>

*api bodhisattvam* (PSP_5:138) *a-bhāva iti saṃ-jānīte*)、施物、施果、及菩提心，尚不見無，況當見有。如是．乃至(*evaṃ śīla-pāramitāyāṃ caran, kṣānti-pāramitāyāṃ caran, vīrya-pāramitāyāṃ caran, dhyāna-pāramitāyāṃ caran, prajñāpāramitāyāṃ caraṃs, tām api prajñāpāramitām a-bhāva iti saṃ-jānīte, yeṣāṃ prajñā bhāvyate tān apy a-bhāva iti saṃ-jānīte, yo 'pi bhāvayati tam apy a-bhāva iti saṃ-jānīte*)(*evam adhy-ātma-śūnyatāyāṃ yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ, smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carann, a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran, śūnyatâ-nimittâ-pra-ṇi-hiteṣu carann, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caran*)證得一切智智時(*sarv'ākāra-jñatāyāṃ caraṃs*)，於一切智智(*tām apy **a-bhāva** iti saṃ-jānīte*)、若能證者(*yo 'py abhi-saṃ-budhyate tam apy **a-bhāva** iti saṃ-jānīte*)、若所證得、若由此證得(*yenâpy abhi-saṃ-budhyate tam apy **a-bhāva** iti saṃ-jānīte*)、若證得時．處，尚不見無，況當見有。所以者何(*tat kasya hetoḥ*)？善現！是菩薩摩訶薩，常作是念：『諸法皆**以無性為性**(*yathaiva hîyam **a-bhāva-sva-bhāvā**, tathaiva sarva-dhrmā **a-bhāva-sva-bhāvās***)；如是無性(*te ca*)，非．佛所作(***buddhair a-kṛtāḥ***)，非．菩薩作，非．獨覺作，非．聲聞作(*śrāvakair a-kārakāḥ*)，亦非．餘作。以一切法(*sarva-dharmāḥ*)，皆無作者，**作者離**(***kāraka-rahitāḥ***)故。』」

[343a01] 具壽善現復白佛言(*subhūtir āha*)：「豈不(*nanu bhagavan*)．諸法，諸法(*dharmair eva dharmā*)性**離**(***vi-rahitāḥ***)？」

[343a02] 佛告善現(*bhagavān āha*)：「實爾(*evam etat subhūte evam etat*)。諸法，諸法(*dharmair eva subhūte dharmā*)性離(*vi-rahitāḥ*)。」

[343a02] 善現復問(*subhūtir āha*)：「若(*yadi bhagavan*)一切法離法．性者(***dharmair eva** dharmā vi-rahitāḥ*)，云何(*kathaṃ bhagavan*)離法(*vi-rahito dharmo*)能知離法(*vi-rahitaṃ dharmaṃ saṃ-jānīte*)．若有(*bhāvaṃ vā*)、若無(*a-bhāvaṃ vā*)？

世尊！(***na** hi*)有法(*bhāvo dharmo*)不應能知無法('*-bhāvam dharmam saṃ-jānīte*)。(***na** hy*)無法(*a-bhāvo dharmo*)不應能知有法(*bhāvaṃ dharmaṃ saṃ-jānīte*)。(***na** hi*)有法(*bhāvo dharmo*)不應能知有法(*bhāvam dharmam saṃ-jānīte*)。(*na hy*)無法(*a-bhāvo dharmo*)不應能知無法(*'-bhāvam dharmam saṃ-jānīte*)。

世尊！如是一切法皆無知為性(*evam a-saṃ-jānāneṣu dharmeṣu*)，云何(*kuta*)菩薩摩訶薩．行深般若波羅蜜多，於諸法中．種種顯示(*evam bhavati: bodhisattvasya mahāsattvasya*)，謂．色、受、想、行、識若有(*bhāva iti vā*)、若無(*'-bhāva iti vā*)，眼處．乃至意處若有、若無，色處．乃至法處若有、若無，眼界．乃至意界若有、若無，色界．乃至法界若有、若無，眼識界．乃至意識界若有、若無，眼觸．乃至意觸若有、若無，眼觸為緣所生諸受．乃至意觸為緣所生諸受若有、若無，地界．乃至識界若有、若無，因緣．乃至增上緣若有、若無，無明．乃至老死若有、若無，布施波羅蜜多．乃至般若波羅蜜多若有、若無，內空．乃至無性自性空若有、若無，真如．乃至不思議界若有、若無，苦、集、滅、道聖諦若有、若無，四念住．乃至八聖道支若有、若無，四靜慮、四無量、四無色定

若有、若無，八解脫．乃至十遍處若有、若無，空、無相、無願解脫門若有、若無，淨觀地．乃至如來地若有、若無，極喜地．乃至法雲地若有、若無，一切陀羅尼門、三摩地門若有、若無，五眼、六神通若有、若無，如來十力．乃至十八佛不共法若有、若無，三十二大士相、八十隨好若有、若無，無忘失法、恒住捨性若有、若無，一切智、道相智、一切相智若有、若無，預流果．乃至獨覺菩提若有、若無，一切菩薩摩訶薩行若有、若無，諸佛無上正等菩提若有、若無，一切智智若有、若無，有為界、無為界若有、若無？」

[343b01] 佛告善現：「諸菩薩摩訶薩，行深般若波羅蜜多，**隨**世俗故(*loka-saṃ-vṛtim* ***up'ādāya*** *bodhisattvo mahāsattvo*)，顯示．諸法若**有**、若**無**(***bhāva*** *iti vā '-****bhāva*** *iti vā nir-diśati*)，不隨勝義(*na punaḥ paramârthena*)。」

[343b03] 善現復問(*subhūtir āha*)：「(*kiṃ punar bhagavann*)**世俗**(*anyā* ***loka-saṃ-vṛtir***)、**勝義**．為有異不(*anyaḥ* ***paramârthaḥ***)？」

[343b04] 佛告善現(*bhagavān āha*)：「非(*na subhūte*)．異**世俗**(*'nyā* ***loka-saṃ-vṛtir***)．別有**勝義**(*anyaḥ* ***paramârthaḥ***)。所以者何？**世俗真如**(*yaiva* ***loka-saṃ-vṛtes tathatā***)，即是**勝義**(*saiva* ***paramârthasya tathatā***)。諸有情類(*tān te sattvā*)，顛倒妄執，於此真如(*evaṃ-tathatān*)．不知(*na jānanti*)、不見(*na paśyanti*)；諸菩薩摩訶薩，為益彼故(*teṣām arthāya*)，**隨世俗相**(***loka-saṃ-vṛtyā***)，顯示．諸法若**有**、若**無**(*nir-diśyate* ***bhāva*** *iti vā '-****bhāva*** *iti vā*)，非隨勝義。

復次(*api tu khalu punaḥ*)，善現(*subhūte*)！無量有情(*ya ete sattvāḥ*)，於蘊等法(*pañcabhiḥ skandhair*)，起實有想(*bhāva-sam-jñino*)、或實無想，不達諸法**非有**(***a-bhāva*** *iti na jānanti* (PSP_5:139))、**非無**(*a-bhāva-sam-jñino* ***bhāva*** *iti na jānanti*)。諸菩薩摩訶薩，為益彼故(*teṣām arthāya*)，顯示(*evaṃ nir-diśyate*)．蘊等若有、若無(*dharmāṇāṃ* ***pra-bhedatām*** *up'ādāya*)，令諸有情．因斯．**了達**蘊等諸法非有、非無，非．欲令執實有、無相(*katham api bhāvam a-bhāvam vā jñāsyanti*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)應勤精進，離有無執，行深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyam*)。」

第二分・菩薩行品・第七十[25]

[343b23] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！所說菩薩行・菩薩行者(*bodhisattva-caryā bodhisattva-caryêti bhagavann ucyate*)，何法名為菩薩行耶(*kasyaitad adhi-vacanam*)？」

[343b24] 佛告善現(*bhagavān āha*)：「菩薩行・菩薩行者(*bodhisattva-caryêti subhūte*)，謂・**為無上正等菩提・行生死**(***bodhaye caryaiṣā bodhi-cārikā***)，故(*tasmād*)名菩薩行(*bodhisattva-caryêty ucyate*)。」

[343b26] 具壽善現白佛言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩當**於何處**(***kva*** *sā bhagavan bodhisattvasya mahāsavasya*)，行菩薩行(*bodhisattva-caryā*)？」

[343b27] 佛言(*bhagavān āha*)：「善現！諸菩薩摩訶薩當於色(*rūpam* ***śūnyam*** *iti carati*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識**空**(*vijñānaṃ śūnyam iti*)，行菩薩行(*carati*)；當於眼處・乃至意處空，行菩薩行；當於色處・乃至法處空，行菩薩行；當於眼界・乃至意界空，行菩薩行；當於色界・乃至法界空，行菩薩行；當於眼識界・乃至意識界空(*evaṃ skandha-dhātv-āyatanāni śūnyānîti*)，行菩薩行(*carati*)；當於眼觸・乃至意觸空，行菩薩行；當於眼觸為緣所生諸受・乃至意觸為緣所生諸受空，行菩薩行；當於地界・乃至識界空，行菩薩行；當於因緣・乃至增上緣空，行菩薩行；當於無明・乃至老死**空**(*pratîtya-sam-ut-pādaḥ pratîtya-sam-ut-pādâṅgāni ca* ***śūnyānî****ti*)，行菩薩行(*carati*)。(*evam ādhy-ātmika-bāhyair āyatanair*)當依布施波羅蜜多(*dāna-pāramitāyāṃ carati*)・乃至(*śīla-pāramitāyāṃ carati, kṣānti-pāramitāyāṃ carati, vīrya-pāramitāyāṃ carati, dhyāna-pāramitāyāṃ carati*)般若波羅蜜多(*prajñāpāramitāyāṃ*)，行菩薩行(*carati*)；當依內空(*adhy-ātma-śūnyatāyāṃ carati*)・(*bahirdhā-śūnyatāyāṃ carati, adhy-ātma-bahirdhā-śūnyatāyāṃ carati*)乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ*)，行菩薩行(*carati*)；當依真如・乃至不思議界，行菩薩行；當依苦、集、滅、道聖諦，行菩薩行；當依四念住・乃至八聖道支，行菩薩行；當依四靜慮(*prathame dhyāne carati, dvitīye dhyāne carati, tṛtīye dhyāne carati, caturthe dhyāne*)，行菩薩行(*carati*)；當依四無量(*maitrī-karuṇā-muditôpêkṣāyāṃ*)，行菩薩行(*carati*)；當依四無色定(*ākāś'ānanty'āyatana-sam-ā-pattau vijñān'ānanty'āyatana-sam-ā-pattāv ākiṃcany'āyatana-sam-ā-pattau naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau*)，行菩薩行(*carati*)；(*caturṣu smṛty-upa-sthāneṣu carati, caturṣu samyak-prahāneṣu carati, caturṣv ṛddhi-pādeṣu carati, pañcasv indriyeṣu carati, pañcasu baleṣu carati, saptasu bodhy-aṅgeṣu carati, āryâṣṭâṅga-mārgeṣu carati*)當依八解脫，行菩薩行；當依八勝處，行菩薩行；當依九次第定，行菩薩行；當依十遍處，行菩薩行；當依三解脫門(*śūnyatâ-nimittâ-praṇi-hita-samādhau*)，行菩薩行(*caraty*)；(*aṣṭasu vi-mokṣeṣu carati, navânu-pūrva-vi-hāra-sam-ā-pattiṣu carati, caturṣv ārya-satyeṣu carati*)當依十地，行菩薩行；當依一切陀羅尼門，行菩薩行；當依一切三摩地門，行菩薩行；當依五眼，行菩薩行；當依六神通，行菩薩行；當依如來十力(*daśasu tathāgata-baleṣu*)，行菩薩行(*carati*)；

[25] Cf. Kimura, V, p. 139; Conze 1975, p. 530.

當依四無所畏(*caturṣu vaiśāradyeṣu*)，行菩薩行(*carati*)；當依大慈、大悲、大喜、大捨，行菩薩行；(*catasṛṣu prati-saṃ-vitsu carati*)當依十八佛不共法(*aṣṭādaśasv āveṇika-buddha-dharmeṣu*)，行菩薩行(*carati*)；當依無忘失法、恒住捨性，行菩薩行；當依一切智、道相智、一切相智，行菩薩行；(*pañcasv abhi-jñāsu carati, sarva-samādhiṣu carati, sarva-dhāraṇī-mukheṣu carati*)當依嚴淨佛土(*buddha-kṣetraṃ pari-śodhanāya*)，行菩薩行(*carati*)；當依成熟有情(*sattva-pari-pācanāya*)，行菩薩行(*carati*)；(*prati-bhāneṣu carati*)當依引發文字陀羅尼(*akṣarâbhi-nir-hāraḥ śūnya iti*)，行菩薩行(*carati*)；當依悟入文字陀羅尼(*akṣara-pra-veśaḥ śūnya iti*)，行菩薩行(*carati*)；當依悟入無文字陀羅尼(*an-akṣara-pra-veśaḥ śūnya iti*)，行菩薩行(*carati*)；當依引發無礙辯才，行菩薩行；(*śūkṣma-pra-veśeṣu carati, dhāraṇyāṃ carati*)當依有為界(*saṃs-kṛta-dhātau*)，行菩薩行(*carati*)；當依無為界(*a-saṃs-kṛta-dhātau* (PSP_5:140))，行菩薩行(*carati*)。

[343c29] 善現！諸菩薩摩訶薩如是修行菩薩行時(*evam atra carati*)，如(*yathā*)佛無上正等菩提(*bodhim*)，於諸法中．**不作二相**(***a-dvayī-karoti, na dvaidhī-karoti***)。

(*evaṃ khalu*)善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．如是行**般若波羅蜜多**時(*prajñāpāramitāyāṃ caran*)，名．**為無上正等菩提．修菩薩行**(***bodhaye carati***)。善現！諸菩薩摩訶薩，若能如是修菩薩行，疾證無上正等菩提。」

[344a05] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！所說佛陀．佛陀者(*buddho buddha iti bhagavann ucyate*)，依何義故，名為佛陀(*kasyaitad adhi-vacanaṃ buddha iti*)？」

[344a07] 佛告善現(*bhagavān āha*)：「覺義、**實義**(***bhūtârtho***)、薄伽梵義，故名佛陀(*buddha ity ucyate*)。

[344a08] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！於**諸實法**(*bhūtā asya dharmā*)．**現等正覺**(*abhi-saṃ-buddhās*)，故(*tasmād*)名佛陀(*buddha ity ucyate*)。

[344a09] 復次，善現！**通達實法**(*bhūto 'syârthaḥ prati-viddhas*)，故(*tasmād*)名佛陀(*buddha ity ucyate*)。

[344a10] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！於一切法．**如所有性**(*sarva-dharmā yathāvad*)、**盡所有性**．無顛倒覺(*abhi-saṃ-buddhās*)，故(*tasmād*)名佛陀(*buddha ity ucyate*)。

[344a11] 復次，善現！遍於三世及無為法．無障智．轉，故名佛陀。

[344a12] 復次，善現！如實開覺一切有情，令離顛倒，故名佛陀。」

[344a14] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！所說菩提．菩提者(*bodhir iti bhagavan*)，依何義故，名為菩提(*kasyaitad adhi-vacanam*)？」

[344a15] 佛告善現(*bhagavān āha*)：「菩提者(*bodhir iti subhūte*)，是**空**義(***śūnyatāyā*** *etad adhi-vacanaṃ*)，是**真如**義(***tathatāyā*** *etad adhi-vacanaṃ*)，是**實際**義，是**法性**義(***dharmatāyā*** *etad adhi-vacanaṃ*)，(***bhūta-koṭer*** *etad adhi-vacanaṃ*)是**法界**義(***dharma-dhātor*** *etad adhi-vacanam*)。

[344a17] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！假立名、相．施設言說(***nāmadheya-mātram***)，能真實覺最上勝妙，故名菩提(*etad bodhir iti*)。

[344a18] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！**不可壞**義(***a-bhedâ**rtho*)，是菩提義(*bodhy-arthaḥ*)。**無分別**義，是菩提義。

[344a19] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！是真，是實，**非虛妄**，**非變異**(*bodhis **tathatā'-vi-tathatā'n-anya-tathatā'nanyathī-bhāvas***)，故(*tasmād*)名菩提(*bodhir ity ucyate*)。

[344a20] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！唯假名、相(***nāma-nimitta-mātram** etad bodhir iti*)，無實可得，故(*tasmād*)名菩提(*bodhir ucyate*)。

[344a21] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！**諸佛所有**(*buddhānām eva bhagavatām*)**真淨遍覺**(*eṣā bodhis*)，故(*tasmād*)名菩提(*bodhir ity ucyate*)。

[344a22] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！**諸佛**．由此．於一切法．一切種相，**現等正覺**(*buddhair eṣā bhagavadbhir abhi-saṃ-buddhās*)，故(*tasmād*)名菩提(*bodhir ity ucyate*)。」

[344a24] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！諸菩薩摩訶薩為菩提故(*yo bhagavan bodhisattvo mahāsattva imāyair bodhaye carati*)，修行六波羅蜜多(*sa kiṃ ṣaṭsu pāramitāsu carati*)．乃至(*sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu carati, sarva-śūnyatârya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu carati, śūnyatâ-nimittâ-pra-ṇi-hiteṣu caraty, abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu carati*)一切智智時(*sarv'ākāra-jñatāyāṃ carati*)，於何等法(*kasya dharmasya*)．為益(*ā-game vā caraty*)、為損(*apa-game vā*)，為增、為減(*hānau vā vṛddhau vā*)，為生(*ut-pādāya vā*)、為滅(*ni-rodhāya vā*)，為染(*saṃ-kleśāya*)、為淨(*vy-ava-dānāya vā*)？」

[344a27] (*evam ukte*)佛(*bhagavān*)告善現(*āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩為菩提故(*yaḥ subhūte bodhisattvo mahāsattva imāyair bodhaye carati*)，修行六波羅蜜多(*sa na ṣaṭsu pāramitāsu carati*)．乃至(*na sapta-triṃśatsu bodhi-pakṣeṣu dharmeṣu carati, na sarva-śūnyatârya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu* (PSP_5:141) *carati, na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu carati*)一切智智時(*na sarv'ākāra-jñatāyāṃ carati*)，**於一切法**(*na kasya-cid dharmasya*)．**無益**(*ā-game vā caraty*)、**無損**(*apa-game vā*)，**無增**、**無減**(*hānau vā vṛddhau vā*)，**無生**(*ut-pādāya vā*)、無滅(*ni-rodhāya vā*)，無染(*saṃ-kleśāya*)、**無淨**(*vy-ava-dānāya vā*)。何以故？是菩薩摩訶薩，為菩提故(***na** hi subhūte bodhisattvasya mahāsattvasya bodhiḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carata*)，**於一切法，都無所緣．而為方便**(***ā-rambaṇa-yogena praty-upa-sthitā***)，不為益(*ā-caye vā*)損(*apa-caye vā*)，不為增減(*hānau vā vṛddhau vā*)，不為生(*ut-*

*pādāya vā*)滅(*ni-rodhāya vā*)，不為染(*saṃ-kleśāya vā*)淨(*vy-ava-dānāya vā*)．現在前故(*praty-upa-sthitā*)。」

[344b04] 具壽善現白言(*subhūtir āha*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩為菩提故(*bodhisattvasya mahyāsattvasya bodhir*)，修行六波羅蜜多．乃至一切智智時，**於一切法，都無所緣．而為方便**(***na kasya-cid dharmasy'ā-rambaṇa-yogena praty-upa-sthitā***)，不為益損，不為增減，不為生滅，不為染淨．現在前者，是菩薩摩訶薩，(*tat katham idānīṃ bodhisattvo mahāsattvaḥ*)**行**深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，**云何攝受**布施波羅蜜多(*dāna-pāramitāṃ pari-gṛhṇāti*)．乃至(*śīla-pāramitāṃ pari-gṛhṇāti, kṣānti-pāramitāṃ pari-gṛhṇāti, vīrya-pāramitāṃ pari-gṛhṇāti, dhyāna-pāramitāṃ pari-gṛhṇāti*)般若波羅蜜多(*prajñāpāramitāṃ pari-gṛhṇāti*)？云何攝受內空(*adhy-ātma-śūnyatāyāṃ carati*)．乃至(*yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ carati*)？云何攝受真如．乃至不思議界？云何攝受苦、集、滅、道聖諦(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu carati*)？云何攝受四念住．乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carati*)？云何攝受四靜慮、四無量、四無色定？云何攝受八解脫．乃至十遍處？云何攝受空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-mukheṣu caraty*)？云何攝受諸菩薩地(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu carati*)？云何攝受陀羅尼門、三摩地門？云何攝受五眼、六神通？云何攝受如來十力．乃至十八佛不共法？(*mahā-karuṇāyāṃ carati, daśasu bodhisattva-bhūmiṣu carati*)云何攝受無忘失法、恒住捨性？云何攝受一切智、道相智、一切相智？云何超諸聲聞、獨覺等地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，趣入菩薩正性離生，漸次證得一切智智？」

[344b20] (*evam ukte*)佛言(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「善現！諸菩薩摩訶薩，行深般若波羅蜜多時，**不以二故**．攝受．修行六波羅蜜多(***na*** *hi subhūte bodhisattvasya mahāsattvasya* ***dvayena*** *bodhisattva-carir,* ***na*** *hi bodhisattvo mahāsattvo* ***dvayena*** *dāna-pāramitāyāṃ carati, śīla-pāramitāyāṃ carati, kṣānti-pāramitāyāṃ carati, vīrya-pāramitāyāṃ carati, dhyāna-pāramitāyāṃ carati, na dvayena prajñāpāramitāyāṃ carati*)，乃至(*na dvayenâdhy-ātma-śūnyatāyāṃ carati, bahirdhā-śūnyatāyāṃ carati, adhy-ātma-bahirdhā-śūnyatāyāṃ carati, yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ carati, na dvayena smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carati, na dvayen' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu carati, na dvayena śūnyatâ-nimittâ-pra-ṇi-hiteṣu carati, na dvayenâbhjñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu carati*)不以二故．漸次證得一切智智(*na dvayena sarv'ākāra-jñatāyāṃ carati*)。」

[344b23] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi bhagavan*)菩薩摩訶薩．行深般若波羅蜜多時，**不以二故**．攝受．修行六波羅蜜多(*dāna-pāramitāyāṃ* ***na***

***dvayena*** *caraty, evaṃ śīla-kṣānti-vīrya-dhyāna-pāramitāyāṃ prajñāpāramitāyāṃ na dvayena carati*)，乃至(*sarva-śūnyatā-bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu* (PSP_5:142) *na dvayena carati, śūnyatâ-nimittâ-pra-ṇi-hitâbbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu na dvayena carati*)不以二故．漸次證得一切智智者(*sarv'ākāra-jñatāyāṃ na dvayena carati*)，云何(*tat katham idānīṃ*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)從初發心．乃至後心，恒時**增長**一切善法(*kuśala-mūlair* ***vi-vardhate*** *prathama-cittôt-pādam up'ādāya, yāvat paścimakaś cittôt-pādaḥ kuśala-mūlair vi-vardhate*)？」

[344b27] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若菩薩摩訶薩．**以二故行**(*ye subhūte* ***dvayena caranti***)，則**諸善法不得增長**(***na te vi-vardhante kuśala-mūlair dharmaiḥ***)。何以故(*tat kasya hetoḥ*)？愚夫、異生皆**依二故**(***dvaye ni-śritya*** *hi subhūte sarva-bāla-pṛthag-janās*)，所起善法**不得增長**(*te* ***na vi-vardhate*** *kuśala-mūlair dharmair*)。若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ punar*)．**不二故**行(***a-dvayena*** *carati*)，從初發心(*tena prathama-cittôt-pādam up'ādāya kuśala-mūlair dharmair vi-vardhate*)．乃至後心，恒時**增長**一切善法(*yāvat paścimakaś cittôt-pādaḥ kuśala-mūlair dharmair vi-**vardhate***)。

是故，善現！諸菩薩摩訶薩善根堅固；世間．天、人、阿素洛等不能毀壞(*tenân-ava-mardanīyo bhavati sa-deva-mānuṣâsureṇa lokena*)，令墮聲聞、獨覺等地(*yair a-kuśalair dharmair ava-marditaḥ samānaḥ śrāvaka-bhūmau vā pratyekabuddha-bhūmau vâ-pated ity*)；世間種種惡、不善法不能制伏(*ebhiś cânyaiś câ-kuśalair dharmaiḥ saṃ-hriyamāṇo*)，令．於行六波羅蜜多(*dāna-pāramitāyāṃ caran na kuśalair dharmair vi-vardhate, evaṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ, prajñāpāramitāyāṃ caran na kuśalair dharmair vi-vardhate*)．乃至(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu caran na kuśalair dharmair vi-vardhate, adhy-ātma-śūnyatāyāṃ yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ caran na kuśalair dharmair vi-vardhate, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran na kuśalair dharmair vi-vardhate, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caran na kuśalair dharmair vi-vardhate*)一切智智時，所有善法不得增長(*sarv'ākāra-jñatāyāṃ caran na kuśalair dharmair vi-vardhate*)。

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩應行甚深般若波羅蜜多(*bodhisattvena mahāsattvena prajñāpāramitāyāṃ caritavyam*)。」

[344c08] 具壽善現白言(*subhūtir āha*)：「(*kiṃ punar*)世尊(*bhagavan*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)為善根故(*kuśala-mūlānāṃ kṛtaśaḥ*)行深般若波羅蜜多耶(*prajñāpāramitāyāṃ carati*)？」

[344c09] 佛言(*bhagavān āha*)：「不爾。諸菩薩摩訶薩**不為善根故**(***na*** *subhūte bodhisattvo mahāsattvaḥ* ***kuśala-mūlānāṃ kṛtaśaḥ***) 行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，亦**不為不善根故**(***nâ****py* ***a-kuśala-mūlānāṃ kṛtaśaḥ***)行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)。何以故？諸菩薩摩訶薩．法應如是，若未親近諸佛世尊(***nâ****-pary-upâsya budddhān bhagavataḥ*)，若諸善根未極圓滿(*nâ-pari-pūrya kuśala-mūlāni*)，若真善友未多攝受(*kalyāṇa-mitrair a-pari-gṛhīto*)，終不能得一切智智(*bodhisattvo mahāsattvaḥ sarv'ākāra-jñatām anu-pr'āptum*)。」

[344c14] 具壽善現復白佛言(*subhūtir āha*)：「云何(*kathaṃ*)(*bhagavan*)菩薩摩訶薩**親近諸佛**(*pary-upâsya buddhān bhagavataḥ*)、**圓滿善根**(*kuśala-mūlāni* (PSP_5:143) *pari-pūrya*)、**得真善友多所攝受**(*kalyāṇa-mitra-pari-gṛhīto*)，速能證得一切智智(*bodhisattvo mahāsattvaḥ sarv'ākāra-jñatām anu-pr'āpnoti*)？」

[344c16] 佛言(*bhagavān āha*)：「(*iha*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，**親近如來．應．正等覺**(*tathāgatān arhataḥ samyak-saṃ-buddhān pary-up'āste*)；**聞說正法**(*yaṃ ca te buddhā bhagavanto dharmaṃ bhāṣante*)，所謂契經(*sūtraṃ*)．乃至論議(*geyaṃ vy-ā-karaṇam iti-vṛttakaṃ jātakaṃ saṃ-graha-vaipulyâdbhuta-dharmâvadānôpa-deśāṃs*)；聞已，**受持**(*tān sarvān ud-gṛhṇāty*)(*ud-gṛhya*)；數數溫習，令善通利；既**善通利**(*kāyena vācā su-pari-jitān kṛtvā*)，**思惟觀察**(*manasā tat-prêkṣitān karoti*)；既觀察已，深**見意趣**；見意趣已，復**善通達**(*dṛṣṭyā su-prati-viddhān karoti*)；既善通達，得**陀羅尼**(*dhāraṇīṃ prati-labhate*)；(*dhāraṇyāṃ prati-labdhāyāṃ*)，起**無礙辯**(*prati-saṃ-vid ut-pādayati*)；(*prati-saṃ-vidbhir ut-pāditābhis*)乃至證得一切智智．**隨所生處**(*tasya jāti-vy-ati-vṛttasyâpi*)．**於所聞持正法教義．常不忘失**(*te dharmā na jātu vi-pra-ṇasyanti*)(*yāvat sarv'ākāra-jñatām anu-pr'āpnoti*)。於諸佛所(*tatra tais tathāgatair arhadbhiḥ samyak-saṃ-buddhaiḥ*)，**廣種善根**(*kuṣala-mūlāny ava-ropayati*)。由善根力所攝受故(*taiś ca kuśala-mūlaiḥ pari-gṛhīto*)，不墮惡趣、無暇中生(*na jātv apāyair vā '-kṣaṇair vôt-padyate*)。復由善根所攝受故(*taiś ca kuśalair*)，意樂清淨(*āśaya-pari-śuddhiṃ pari-gṛhṇāti*)。淨意樂力所攝持故(*yayā āśaya-pari-śuddhyā*)，常能無倒成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati, sattvāṃś ca pari-pācayati*)。復由善根所攝受故(*taiś ca kuśala-mūlaiḥ pari-gṛhītaḥ*)，常不遠離真淨善友(*kalyāṇa-mitraiś ca na jātu vi-rahito bhavati*)——謂．諸如來．應．正等覺(*buddhair bhagavadbhir*)，及諸菩薩摩訶薩眾(*bodhisattvair mahāsattvaiḥ*)，獨覺、聲聞、并餘．能讚佛、法、僧者(*śrāvakaiś ca ye buddha-yānasya varṇaṃ bhāṣante*)。

[344c28] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩親近諸佛，圓滿善根，得真善友多所攝受，速能證得一切智智。是故，善現！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多(*prajñāpāramitāyāṃ caratā*)，欲疾證得一切智智，當勤精進．**親近諸佛**(*buddhā bhagavantaḥ pary-up'āsitavyāḥ*)，**攝受圓滿所種善根**(*kuśala-mūlaṃ ca pari-gṛhītavyaṃ*)，**承事善友**(*kalyāṇa-mitrāṇi ca sevitavyāni*)，勿生厭倦。」

第二分・親近品・第七十一[26]

[345a06] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若菩薩摩訶薩(*yaḥ punar bhagavan bodhisattvo mahāsattvo*)・不親近諸佛(*nâpi buddhān bhagavataḥ pary-up'āste*)，不圓滿善根(*nâpi kuśala-mūlāni pari-pūrayet*)，不承事善友(*nâpi kalyāṇa-mitra-pari-gṛhīto bhavet*)，是菩薩摩訶薩，豈不能得一切智智(*mā haiva bodhisattvo mahāsattvaḥ sarv'ākāra-jñatām anu-pr'āpnuyāt*)？」

[345a08] 佛告善現(*bhagavān āha*)：「若(*na khalu subhūte*)不能**親近諸**佛、**圓滿善根**(*buddhān bhagavato '-pary-upâsyân-ava-ropita-kuśala-mūlaḥ*)、**承事善友**(*kalyāṇa-mitrair a-pari-gṛhītaḥ*)，尚不名菩薩摩訶薩，豈能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyāt*)。所以者何(*tat kasya hetoḥ*)？或有菩薩摩訶薩，親近諸佛(*buddhān eva tāvad bhagavataḥ pary-upâsya*)，種諸善根(*kuśala-mūlāny ava-ropya*)，承事善友(*kalyāṇa-mitrāṇi ca sevitvā bhajitvā pary-upâsyaivaṃ kuśala-mūla-sam-anv-ā-gato*)，猶不能得一切智智(*bodhisattvo mahāsattvaḥ sarv'ākāra-jñatām anu-pr'āptum **a**-sam-arthaḥ*)；況(*prāg eva*)不能親近諸佛(*buddhān bhagavato '-pary-upâsya*)、圓滿善根(*kuśala-mūlāny an-ava-ropya*)、承事善友(*kalyāṇa-mitrair a-pari-gṛhītaḥ*)，而能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyād iti*)。彼若能得一切智智，無有是處(*nêdaṃ sthānaṃ vidyate*)。是故(*tasmāt tarhi*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvena mahāsattvena* (PSP_5:144))・欲稱・菩薩摩訶薩・名，欲疾證得一切智智，常應親近諸佛世尊(*buddhā bhagavantaḥ pary-up'āsitavyāḥ*)，圓滿善根(*kuśala-mūlāni câva-ropitavyāni*)，承事善友(*kalyāṇa-mitrāṇi ca sevitavyāni bhaktavyāni pary-up'āsitavyāni*)，勿生厭倦。」

[345a17] 具壽善現復白佛言(*subhūtir āha*)：「以何因緣(*kena kāraṇena*)，(*bhagavan*)有菩薩摩訶薩(*bodhisattvo mahāsattvo*)，雖親近諸佛(*buddhāṃś ca bhagavataḥ pary-upâsya*)，種諸善根(*kuśala-mūlāni câva-ropya*)，承事善友(*kalyāṇa-mitrāṇi ca sevitvā bhaktvā pary-upâsya*)，而不能得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyāt*)？」

[345a19] 佛告善現(*bhagavān āha*)：「彼菩薩摩訶薩，遠離**方便善巧**力故(*upāya-kauśalya-vi-rahitatvāt*)，雖親近諸佛、種諸善根、承事善友，而不能得一切智智。謂・彼菩薩摩訶薩不從諸佛及諸善友聞說殊勝方便善巧，雖親近諸佛、種諸善根、承事善友，而不能得一切智智(*ye nôpāyena śruto bhavati, teṣāṃ buddhānāṃ bhagavatām antikāt sa-dharmas, tāni ca kuśala-mūlāni nâva-ropitāni, tāni ca kalyāṇa-mitrāṇi sevitāni bhaktitāni pary-up'āsitāni, yāny asyôpāyam upa-diśanti, tena vi-rahitatvāt*)。」

[345a24] 具壽善現復白佛言(*subhūtir āha*)：「何等名為**方便善巧**(*katamad bhagavann **upāya-kauśalyaṃ***)，諸菩薩摩訶薩成就如是方便善巧(*yenôpāya-*

[26] Cf. Kimura, V, p. 143; Conze 1975, p. 533.

*kauśalyena sam-anv-ā-gato bodhisattvo mahāsattvaḥ*)，諸有所為．定能證得**一切智智**(***sarv'ākāra-jñatām*** *anu-pr'āpnoti*)？」

[345a26] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，修行**布施波羅蜜多**時(*dāna-pāramitāyāṃ caran*)，**以一切智智相應作意**(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)，或施諸佛(*dānaṃ dadāti buddhebhyo bhagavadbhyaḥ*)，或施菩薩，或施獨覺(*pratyekabuddhebhyo vā*)，或施聲聞，或施諸餘沙門、梵志，或施外道．修梵行者，或施貧窮、涉路苦行、及來乞者，或施一切人、非人等。是菩薩摩訶薩，成就如是一切智智相應作意(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kāraiḥ sam-anv-ā-gato*)，雖行布施，而**無施想**(*na câsya dāna-saṃjñā bhavati*)、**無受者想**(*na prati-grāhaka-saṃjñā*)，亦**無一切我、我所想**(*na dāna-pati-saṃjñā*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、**無滅**。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ***)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam** ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是**方便善巧**(*'nen**ôpāya-kauśalyena** sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*kuśalair dharmair vi-vardhamāno*)，能行**布施波羅蜜多**(*dāna-pāramitāyāṃ carati*)(*dāna-pāramitāyāṃ caran*)，**成熟有情**(*sattvāṃś ca pari-pācayati*)，**嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行布施，而**不希求施所得果**(*na ca dāna-phalam upa-jīvati*)，謂(*yad dāna-phalaṃ*)．**不迴向．可愛境界及勝生處**(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)**為救護無救護者**(*sattva-pari-trāṇatayā*)，及**欲解脫未解脫者**(*sattva-pari-mocanatayā*)，修行布施波羅蜜多(*dāna-pāramitāyāṃ carati*)。

[345b13] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心，修行**淨戒波羅蜜多**時(*śīla-pāramitāyāṃ caran prathama-cittôt-pādam up'ādāya*)，**以一切智智相應作意**(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kāraiḥ*)，受持淨戒(*śīlaṃ rakṣati*)。心常不起貪(*tasya naiva rāge cittaṃ patati*)、瞋(*na doṣe*)、癡(*na mohe*)等、隨眠(*nânuśaye*)、纏縛(*na pary-ut-thāne patati*)；亦復不起．能障菩提．餘不善法(*nânyeṣv a-kuśaleṣu dharmeṣu patati ye bodhaye pari-panthakās*)，所謂(*tad-yathā*)．慳悋(*mātsarya-cittaṃ vā*)、惡戒(*dauḥ-śīlya-cittaṃ vā*)、忿恚(*kṣubdha-cittaṃ vā*)、懈怠(*kauśīdya-cittaṃ vā*)、劣心(*hīna-cittaṃ vā*)、亂心(*bhrānta-cittaṃ* (PSP_5:145) *vā*)、惡慧(*dauṣ-prajña-cittaṃ vā*)、諸慢、過慢、慢過慢(*mānâti-māno*)、(*'dhi-māno*)我慢(*'smi-mānaḥ*)、增上慢、卑慢、邪慢、聲聞獨覺相應作意(*śrāvaka-pratyekabuddha-cittaṃ vā*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-*

*dharmān paśyati*)、無滅。入諸法相(***dharmāṇāñ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、無能(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，入諸行相(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是方便善巧(*'nen**ôpāya-kauśalyena*** *sam-anv-ā-gataḥ*)，恒時增長覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*kuśalair dharmair vi-vardhamānaḥ*)，能行淨戒波羅蜜多(*śīla-pāramitāyāṃ carati*)(*sa śīla-pāramitāyāṃ caran*)，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行淨戒，而不希求戒所得果(*na ca śīla-phalam upa-jīvati*)，謂(*yac chīla-phalaṃ*)．不迴向．可愛境界及勝生處(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)為救護無救護者(*sattva-pari-trāṇatayā*)，及欲解脫未解脫者(*sattva-pari-mocanatayā*)，修行淨戒波羅蜜多(*śīla-pāramitāyāṃ carati*)。

[345b27] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心，修行安忍波羅蜜多時(*kṣānti-pāramitāyāṃ caran prathama-cittôt-pādam up'ādāya*)，以一切智智相應作意(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārais*)，修學安忍(*tāṃ kṣāntiṃ bhāvayati*)。是菩薩摩訶薩，(*sa*)，乃至為．護自命．因緣(*svakeṣv api prāṇeṣu vy-ava-ropyamāneṣu*)，亦常不起一念忿恚、惡言．加報怨恨之心(*na prati-dahyate, na prati-kruṣyati, na vy-ā-pādôpa-nāham upa-nahyati*)。假使有來欲害其命(*sa jīvitād vy-apa-ropyamāno 'pi*)，劫奪財寶(*sarva-sve vā 'pa-hriyamāṇe*)，侵凌妻室(*dāre vâ-kṛṣyamāṇe*)，誣謗(*mṛṣā-vāda ucyamānaḥ*)，罵(*piśunaṃ paruṣaṃ saṃ-bhinnaṃ vôcyamāna*)辱(*ā-kruṣyamāṇo vā*)，阻隔輕調，或打(*tāḍyamāno vā*)、或刺、或割、或截(*cchidyamāno vā*)，及加種種不饒益事，於彼有情竟無忿恨(*na kṣubhyati*)，唯求作彼利益安樂(*sattvānām eva hitam ut-pādayati*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，觀一切法自相皆空(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，無實(***a-sad-bhūtān***)、無成(***a-pari-niṣ-pannān***)、無轉(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。入諸法相(*sa* ***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、無能(***a-kiñ-cit-sam-arthatāṃ*** *ca*)，入諸行相(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是方便善巧(*'nen**ôpāya-kauśalyena*** *sam-anv-ā-gataḥ*)，恒時增長覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamānaḥ*)，能行安忍波羅蜜多(*kṣānti-pāramitāyāṃ carati*)(*sa kṣānti-pāramitāyāṃ caran*)，成熟有情(*sarva-sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行安忍，而不希求忍所得果(*na ca kṣānti-phalam upa-jīvati*)，謂(*yat kṣānti-phalaṃ*)．不迴向．可愛境界及勝生處(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)為救護無救護者(*sattva-pari-trāṇatayā*)，及欲解脫未解脫者(*sattva-pari-mocanatayā*)，修行安忍波羅蜜多(*kṣānti-pāramitāyāṃ carati*)。

[345c13] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，從初發心，修行精進波羅蜜多時(*vīrya-pāramitāyāṃ caran prathama-cittôt-pādam up'ādāya*)，以一切智智相應作意(*sarv'ākāra-jñatā-prati-saṃ-yuktair*

*manasi-kārair*)，發起正勤(*vīryam ā-rabhate*)。勇猛(*dṛḍha-saṃ-nāho*)、無怯(*dṛḍha-parā-kramo*)，遠離懈怠、下劣之心(*na kauśīdyaṃ vā a-lasa-cittaṃ vôt-pādayati*)。為求菩提(*sa bodher arthāya*)，不憚眾苦(*duḥkham api na gaṇa-pati-dakṣo 'n-a-laso 'pi śaktibhir vāryamāṇo, manuṣya-duṣkham asura-duḥkhaṃ tiryag-yoni-duḥkhaṃ naraka-duṣkham api na gaṇa-patir api śaktibhir vāryamāṇaḥ*)。修諸善法，常無懈廢。所以者何(*tat* (PSP_5:146) *kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是**方便善巧**(*'nen**ôpāya-kauśalyena*** *sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamāno*)，能行**精進波羅蜜多**(*vīrya-pāramitāyāṃ caran*)，**成熟有情**(*sattvāṃś ca pari-pācayati*)，**嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行精進，而**不希求勤所得果**(*na ca vīrya-phalam upa-jīvati*)，謂(*yad vīrya-phalaṃ*)．**不迴向．可愛境界及勝生處**(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)**為救護無救護者**(*sattva-pari-trāṇatayā*)，及**欲解脫未解脫者**(*sattva-pari-mocanatayā*)，修行精進波羅蜜多(*vīrya-pāramitāyāṃ carati*)。

[345c25] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvo*)，從初發心，修行**靜慮波羅蜜多**時(*dhyāna-pāramitāyāṃ caran prathama-cittôt-pādam up'ādāya*)，**以一切智智相應作意**(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)，修學諸定(*dhyānaṃ sam-ā-padyate*)。是菩薩摩訶薩，眼見諸色(*cakṣuṣā rūpāṇi dṛṣṭvā*)(*na nimitta-grāhī-bhavati, nânu-vy-añjana-grāhī-bhavati, yathā-vi-karaṇam evaṃ cakṣur-indriyeṇâ-saṃ-vara-saṃ-vṛtaṃ vi-harantam, abhi-dhyā daurmanasyāḥ pāpakā a-kuśalā dharmāś cittam anu-śraveyuḥ, teṣāṃ saṃ-varāya prati-padyate, rakṣati cakṣur-indriyam*)；(*evaṃ*)耳聞諸聲(*śrotreṇa śabdān śrutvā*)，鼻嗅諸香(*ghrāṇena gandhān ā-ghrāya*)，舌嘗諸味(*jihvayā rasān ā-svādya*)，身覺諸觸(*kāyena spraṣṭavyaṃ spṛṣṭvā*)；意了諸法已(*manasā dharmān vi-jñāya*)，**不取**諸相(***na*** *nimitta-**grāhī-bhavati***)，不取隨好(*nânu-vy-añjana-grāhī-bhavati*)，即於是處**防護**諸根(*yathā-vi-karaṇam evaṃ mana-indriyeṇâ-saṃ-vara-**saṃ-vṛtaṃ***)，不放逸住(*vi-harantam*)，勿令發起世間貪(*abhi-dhyā*)、憂(*daurmanasyāḥ*)、惡(*pāpakā*)、不善法(*a-kuśalā dharmāś*)、諸煩惱漏(*cittam anu-śraveyuḥ*)，專修念定(*teṣāṃ saṃ-varāya prati-padyate*)，**守護**諸根(***rakṣati*** *mana-indriyaṃ*)。是菩薩摩訶薩，(*sa*)，若行(*gacchann api*)、若住(*tiṣṭhann api*)、若坐(*ni-ṣaṇṇo 'pi)*、若臥(*śayāno 'pi*)、若語(*bhāṣamāno 'pi*)、若默(*tūṣṇī-bhūto 'pi*)，**常不遠離**勝奢摩他(*sam-ā-hit**âva-sthāṃ na jahāti na vi-jahāti***)，遠離種種雜穢諸法(*sa bhavaty a-hasta-lolo '-pāda-lolo '-mukharo '-pra-kīrṇa-vāg a-vi-kṣipta-cakṣur a-vi-kṣiptêndriyo 'n-ud-dhato '-capalo '-rabhaso '-bhrānta-kāyo '-bhrānta-cittaḥ*)，身心**寂靜**(***śānta***-*kāyaḥ śānta-vāk śānta-*

*citto*)，無・異威儀軌則(*rahasya-rahasi vā '-vi-kalpitêryā-patho*)，所行・無不調善(*yaiḥ ke-cid apy anna-pāna-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣ-kāraiḥ saṃ-tuṣṭaḥ surabhaḥ su-poṣyaḥ kalyāṇ'ācāra-gocaraḥ*)，心常安定・無所分別(*saṃ-gaṇikāyā api vi-veka-gocaraḥ, lābhe '-lābhe ca sa nir-vi-kāro 'n-un-natâva-nataḥ, sukhe duṣkhe stutau nindāyāṃ yaśasya-yaśasi jīvite ca maraṇe ca samo nir-vi-kāro 'n-un-natâva-nataḥ, śatrau ca mitre ca sādhau câ-sādhau ca mana-āpa-vartiny a-mana-āpa-vartiny āryeṣu śabdesv an-āryeṣu* (PSP_5:147) *śabdeṣu vi-vikteṣu vy-ava-kīrṇeṣu ca samo nir-vi-kāro 'n-un-natâva-nataḥ, priyâ-priyeṣu rūpeṣv anu-rodha-vi-rodhâpa-gaḥ*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是**方便善巧**(*'nen**ôpāya-kauśalyena*** *sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamāno*)，能行**靜慮波羅蜜多**(*dhyāna-pāramitāyāṃ carati*)(*sa dhyāna-pāramitāyāṃ caran*)，**成熟有情**(*sattvāṃś ca pari-pācayati*)，**嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行靜慮，而**不希求定所得果**(*na dhyāna-phalam upa-jīvati*)，謂(*yad dhyāna-phalaṃ*)・**不迴向・可愛境界及勝生處**(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)**為救護無救護者**(*sattva-pari-trāṇatayā*)，及**欲解脫未解脫者**(*sattva-pari-mocanatayā*)，修行靜慮波羅蜜多(*dhyāna-pāramitāyāṃ carati*)。

[346a13] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心修行**般若波羅蜜多**時(*prajñāpāramitāyāṃ caran prathama-cittôt-pādam up'ādāya*)，**以一切智智相應作意**(*sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)，修學妙慧。是菩薩摩訶薩，離諸惡慧(*na duṣ-prajño bhavati*)，**他・不能引心**(*na para-praṇeyo*)，不發起我、我所執(*'haṃ-kāra-mama-kāra-vi-gataḥ*)，遠離一切我見、有情見・乃至知者見、見者見(*ātma-sattva-jīva-jantu-poṣa-puruṣa-pudgala-manu-ja-mānava-kāraka-vedaka-jānaka-paśyaka-vi-gataś ca bhavati*)、有・無有見、諸惡見趣(*sarva-drsti-vi-gataḥ*)，遠離憍慢，無所分別(*sarva-śūnyatā-vi-gato nir-vi-kalpo nir-vi-kāraḥ*)，引發種種殊勝善根。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是**方便善巧**(*'nen**ôpāya-kauśalyena*** *sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*kuśalair dharmair vi-vardhamānaḥ*)，能行**般若波羅蜜多**(*prajñāpāramitāyāṃ carati*)(*sa prajñāpāramitāyāṃ caran*)，**成熟有情**(*sattvāṃś*

*ca pari-pācayati*)，**嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayati*)。雖行般若，而**不希求慧所得果**(*na ca prajñā-phalam upa-jīvati*)，謂(*yat prajñā-phalaṃ*)．**不迴向．可愛境界及勝生處**(***saṃsāre pari-bhuñjīta***)，唯(*anyatra*)**為救護無救護者**(*sattva-pari-trāṇatayā*)，及**欲解脫未解脫者**(*sattva-pari-mocanatayā*)，修行般若波羅蜜多
5 (*prajñāpāramitāyāṃ carati*)。

[346a27] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心，修行**般若波羅蜜多**時，**以一切智智相應作意**，入**四靜慮**(*prathamaṃ dhyānaṃ sam-ā-padyate, dvitīyaṃ dhyānaṃ sam-ā-padyate, tṛtīyaṃ dhyānaṃ sam-ā-padyate, caturthaṃ dhyānaṃ sam-ā-padyate*)、四無量、四無色定
10 (*catur-a-pra-māṇ'ārūpya-sam-ā-pattīḥ sam-ā-padyate*)(*prathama-cittôt-pādam up'ādāya sarv'ākāra-jñatā-prati-saṃ-yuktair manasi-kārair*)。是菩薩摩訶薩，雖於靜慮、無量、無色．入出自在，而**不攝受彼果異熟**(***na ca teṣāṃ vi-pākaṃ pari-gṛhṇāti***)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，成就最勝<u>方便善巧</u>(*ten<u>ôpāya-kauśalyena</u> sam-anv-ā-gato bhavati*)(*yen<u>ôpāya-kauśalyena</u> sam-*
15 *anv-ā-gatas*)，**觀諸靜慮、無量、無色．自相皆空**(*tāni ca dhyānāny a-pra-māṇ'ārūpya-sam-ā-pattīḥ sam-ā-padyamānaḥ, sa* (PSP_5:148) ***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāñ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāñ*** *ca*)，**入諸行相**(*sarva-**dharmāṇāṃ***
20 ***saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就如是<u>方便善巧</u>(*'nen<u>ôpāya-kauśalyena</u> sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamāno*)，能行**靜慮**、無量、無色(*dhyānâ-pra-māṇ'ārūpya-sam-ā-pattīś ca sam-ā-padyate*)。由行靜慮、無量、無色，便能自在成**熟有情**，**嚴淨佛土**。

25 [346b09] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心，修行**般若波羅蜜多**時(*prajñāpāramitāyāṃ caran*)，**以一切智智相應作意**，修學**一切菩提分法**，成就如是方便善巧，雖行**見、修．所斷法．道**(***darśana-bhāvanā-pra-hātavye*** *'smin* ***mārge*** *carati*)，而不取預流(*na srota-ā-patti-phalam anu-pr'āpnoti*)、一來(*na sakṛd-ā-gāmi-phalaṃ*)、不還(*nân-ā-gāmi-phalaṃ*)、
30 阿羅漢果(*nârhattvam anu-pr'āpnoti*)、獨覺菩提。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *sarva-dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，**入諸行相**(*sarva-*
35 ***dharmāṇāṃ saṃskāra-lakṣaṇam*** *ava-tarati*)。是菩薩摩訶薩，(*so*)，成就最勝<u>方便善巧</u>(*'nen<u>ôpāya-kauśalyena</u> sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair **vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamānaḥ*)，能行**一切菩提分法**(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu carati*)(*bodhi-pakṣyeṣu*

*dharmeṣu caran*)，超諸聲聞、獨覺等地(*śrāvaka-pratyekabuddha-bhūmim ati-kramati*)，趣入菩薩正性離生，是名．**菩薩無生法忍**(*iyaṃ subhūte* ***bodhisattvasya mahāsattvasyân-ut-pattikair dharmaiḥ kṣāntiḥ***)。由此忍故，常能自在成熟有情，嚴淨佛土。

[346b20] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，修行**般若波羅蜜多**時(*prajñāpāramitāyāṃ carann*)，**以一切智智相應作意**，雖得自在順逆入出八解脫(*aṣṭa-vi-mokṣān sam-ā-padyate*)、八勝處、九次第定(*sa navânu-pūrva-vi-hāra-sam-ā-pattīś*)、十遍處等(*catvāry ārya-satyāni bhāvayati, śūnyatâ-nimittâ-pra-ṇi-hitāni ca sam-ā-padyate*)，而能成就方便善巧，不取預流(*na ca srota-ā-patti-phalam anu-pr'āpnoti*)、一來(*na sakṛd-ā-gāmi-phalaṃ*)、不還(*nân-ā-gāmi-phalaṃ*)、阿羅漢果(*nârhattvam anu-pr'āpnoti*)、獨覺菩提。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇa-śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(*sa* ***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ***)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāra-lakṣaṇam** ava-tarati*)。是菩薩摩訶薩，(*so*)，成就最勝**方便善巧**(*'nen**ôpāya-kauśalyena** sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair* ***vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-vardhamāno*)(*vi-mokṣa-samādhi-sam-ā-patty-ārya-satya-śūnyatâ-nimittâ-pra-ṇi-hiteṣu carati*)(*sa vi-mokṣa-samādhi-sam-ā-patty-ārya-satya-śūnyatâ-nimittâ-pra-ṇi-hiteṣu caran*)(*śrāvaka-pratyekabuddha-bhūmim ava-krāmati*)，便能自在成熟有情，嚴淨佛土，證入**菩薩不退轉地**，得**受記忍**(*iyaṃ subhūte* ***bodhisattvasya mahāsattvasyân-ut-pattika-dharma-vy-ā-karaṇa-kṣāntiḥ***)。

[346c01] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，修行**般若波羅蜜多**時(*prajñāpāramitāyāṃ caran*)，**以一切智智相應作意**，精進修行**如來十力**(*daśasu tathāgata-baleṣu* ***pari-jayaṃ karoti***)、四無所畏(*caturṣu vaiśāradyeṣu* (PSP_5:149))、四無礙解(*catasṛṣu prati-saṃ-vitsv*)、大慈、大悲、大喜、大捨、及十八佛不共法等(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu mahā-maitryāṃ mahā-karuṇāyāṃ ca*)．無量、無邊諸佛功德；**乃至．未具成熟有情、嚴淨佛土，猶未證得一切智智**(*na ca tāvat* ***sarv'ākāra-jñatām*** *anu-pr'āpnoti, yāvad* ***buddha-kṣetraṃ*** *na pari-śodhitaṃ bhavati,* ***sarva-sattvāś*** *ca na pari-pācitā bhavanti*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，(*sa*)，**觀一切法自相皆空**(***sva-lakṣaṇaṃ śūnyān*** *dharmān jānāti*)，**無實**(***a-sad-bhūtān***)、**無成**(***a-pari-niṣ-pannān***)、**無轉**(***an-abhi-nir-vṛttāṃś*** *ca sarva-dharmān paśyati*)、無滅。**入諸法相**(***dharmāṇāṃ*** *ca* ***dharma-lakṣaṇam*** *ava-tarati*)，知一切法無作、**無能**(***a-kiṃ-cit-sam-arthatāṃ*** *ca*)，**入諸行相**(*sarva-**dharmāṇāṃ saṃskāraṃ lakṣaṇam** ava-tarati*)。是菩薩摩訶薩，(*so*)，成就最勝**方便善巧**(*'nen**ôpāya-kauśalyena** sam-anv-ā-gataḥ*)，恒時**增長**覺分善根(*kuśalair dharmair* ***vi-vardhate***)。由此善根常增長故(*sa kuśalair dharmair vi-*

*vardhamāno*)，(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu mahā-maitryāṃ mahā-karuṇāyāṃ caran*)便能圓滿**成熟有情**(*buddha-kṣetraṃ ca pari-śodhayati*)，**嚴淨佛土**(*sattvāṃś ca pari-pācayati*)，漸次證得一切智智。

[346c12] 善現！如是名為**方便善巧**。若菩薩摩訶薩，成就如是方便善巧，諸有所為，定能證得**一切智智**。如是最勝**方便善巧**，皆由**般若波羅蜜多**而得成就。是故(*evaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應勤修學甚深般若波羅蜜多(*prajñāpāramitāyāṃ caritavyam*)。諸有所為，勿希果報。若能如是精勤修學甚深般若波羅蜜多，速能證得一切智智。」

第二分・遍學品・第七十二之一[27]

[346c20] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！諸菩薩摩訶薩，成就如是**最勝覺慧**(***parama-buddhimanto*** *bhagavan bodhisattvā mahāsattvā bhavanti*)，雖能**受行清淨深法**(*ya evaṃ* ***gambhīreṣu dharmeṣu caranti***)，而**不攝受殊勝果報**(***vi-pākaṃ*** *ca* ***na prati-gṛhṇanti***)。」

[346c22] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是，如汝所說(*evam etat*)。諸菩薩摩訶薩，成就如是最勝覺慧(*parama-buddhimantaḥ subhūte bodhisattvā mahāsattvā*)，雖能受行清淨深法(*ya evaṃ gambhīreṣu dharmeṣu caranti*)，而不攝受殊勝果報(*vi-pākaṃ ca na prati-gṛhṇanti*)。何以故(*tat kasya hetoḥ*)？(*tathā hi subhūte*)是菩薩摩訶薩，(*bodhisattvā mahāsattvāḥ*)，**於法自性**(***sva-bhāvato***)，能**不動**故(***na calanti***)。」

[346c25] 具壽善現白言(*subhūtir āha*)：「世尊！是菩薩摩訶薩，能**於何法自性**(***kasmāt sva-bhāvān***)・無動(*na calanti*)？」

[346c27] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，能**於無性自性**(***a-bhāvato***)・**無動**(*na calanti*)。」

[346c28] 具壽善現復白佛言(*yat punar āyuṣmān subūtir evam āha*)：「是菩薩摩訶薩，於何無性自性(*katamasmāt sva-bhāvān*)・無動(*na calanti*)？」

[346c29] 佛告善現：「是菩薩摩訶薩，能於色自性(*rūpasya sva-bhāvato*)・無動(*na calanti*)，能於受、想、行(*na vedanāyā na saṃjñāyā na saṃskārāṇāṃ*)、識自性(*vijñānasya sva-bhāvato*)・無動(*na calanti*)，能於眼處・乃至意處自性・無動，能於色處・乃至法處自性・無動，能於眼界・乃至意界自性・無動，能於色界・乃至法界自性・無動，能於眼識界・乃至意識界自性(*skandha-dhātv-āyatana-pratîtya-sam-ut-pāda-sva-bhāvān*)・無動(*na calanti*)，能於眼觸・乃至意觸自性・無動，能於眼觸為緣所生諸受・乃至意觸為緣所生諸受自性(*pratîtya-sam-ut-pādâṅga-sva-bhāvān*)・無動(*na calanti*)，能於布施波羅蜜多(*dāna-pāramitāyāḥ sva-bhāvān na calanti*)・乃至(*śīla-pāramitāyāḥ kṣānti-pāramitāyā vīrya-pāramitāyā dhyāna-pāramitāyāḥ*)般若波羅蜜多自性(*prajñāpāramitāyāḥ sva-bhāvān*)・無動(*na calanti*)，(*adhy-ātma-śūnyatāyā bahirdhā-śūnyatāyā adhy-ātma-bahirdhā-śūnyatāyā yāvad a-bhāva-sva-bhāva-śūnyatāyāḥ sva-bhāvān na calanti*)能於四靜慮、四無量(*a-pra-māṇa-sva-bhāvād*)、四無色定自性(*dhyān'ārūpya-sam-ā-patti-sva-bhāvāt*)・無動，能於四念住(*smṛty-upa-sthāna-sva-bhāvāt*)・乃至(*samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-sva-bhāvād*)八聖道支自性(*āryâṣṭâṅga-mārga-sva-bhāvān*)・無動(*na calanti*)，能於三解脫門自性(*śūnyatâ-nimittâ-pra-ṇi-hita-sva-bhāvān*)・無動(*na calanti*)，(*ārya-satya-sva-bhāvād abhi-jñā-sva-bhāvād* (PSP_5:150))能於八解脫、九次第定自性(*vi-mokṣa-samādhi-sam-ā-patti-dharaṇī-mukha-sva-bhāvān*)・無動(*na calanti*)，能於如來十力・乃至十八佛不共法自性(*daśa-bala-*

[27] Cf. Kimura, V, p. 149; Conze 1975, p. 537.

*vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-sva-bhāvān*)．無動(*na calanti*)，(*mahā-maitrī-mahā-karuṇā-sva-bhāvān na calanti*)如是．乃至能於一切智智自性．無動，能於一切有為界、無為界自性．無動。所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte)*如是諸法，即是無性(*ya **eṣa dharmo niḥ-sva-bhāvaḥ**, so **'-bhāvaḥ***)。諸菩薩摩訶薩，於此無性自性．**無動**。無性，不能現證無性。」

[347a16] 具壽善現白言：「世尊！**有性法**，為能現證**有性**不？」

*evam ukte āyuṣmān subhūtir bhagavantam etad avocat: tat kiṃ punar bhagavann **a-bhāvenâ**-bhāvaḥ śakyo 'bhi-saṃ-boddhum?*

[347a17] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[347a18]「世尊！**無性法**，為能現證**有性**不？」

*subhūtir āha: tat kiṃ punar bhagavan **bhāvena** bhāvaḥ śakyo 'bhi-saṃ-boddhum?*

[347a18] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[347a19]「世尊！**有性法**，為能現證**無性**不？」

*subhūtir āha: tat kiṃ bhagavann **a-bhāvena** bhāvaḥ śakyo 'bhi-saṃ-boddhum?*

[347a19] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[347a20]「世尊！**無性法**，為能現證**無性**不？」

*subhūtir āha: tat kiṃ bhagavan **bhāvenâ**-bhāvaḥ śakyo 'bhi-saṃ-boddhum?*

[347a20] 佛言(*bhagavān āha*)：「不爾(*na subhūte*)。」

[347a21](*subhūtir āha*)「(*tan mā haiva*)世尊(*bhagavan*)！若爾，亦應．**有性**，不能現觀有性；**無性**，不能現觀有性；**有性**，不能現觀無性；**無性**，不能現觀無性，將非．世尊！無**得**(*na **pr'āptir***)、無**現觀**(*n**âbhi-samayo** bhaviṣyati*)耶(*yadi n**â-bhāvenâ**-bhāvasyâbhi-samayo, na **bhāvena** bhāvasyâbhi-samayo, n**â-bhāvena** bhāvasyâbhi-samayo, na **bhāvenâ**-bhāvasyâbhi-samayaḥ*)？」

[347a23] 佛言(*bhagavān āha*)：「善現！雖有得、有**現觀**(*asy**âbhi-samayo***)，然．**離四句**(***na** punar **anena catuḥ-pra-kārâbhi-ni-hāreṇa***)。」

[347a24](*subhūtir āha*)「(*katham idānīṃ*)世尊(*bhagavann*)！云何離四句而有得、有現觀(*abhi-samayaḥ*)？」

[347a25](*bhagavān āha*)「善現！若得、若現觀，**非有**、**非無**(*naiv**â-bhāvo** na **bhāvaḥ***)(*sa tādṛśo 'bhi-samayo*)，**絕諸戲論**(*yatra**ite pra-pañcā** na saṃ-vidyante*)。是故，我說『有得、有現觀，然離四句(***a-pra-pañco niṣ-pra-pañcâ**bhi-samayaḥ*)。』」

[347a27] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「諸菩薩摩訶薩，以何為**戲論**(*kiṃ punar bhagavan bodhisattvasya mahāsattvasya **pra-pañcaḥ***)？」

[347a28] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，觀色(*rūpan nityam a-nityam iti vā bodhisattvasya mahāsattvasya pra-pañcaḥ*)．乃至(*vedanā saṃjñā saṃskārā*)識，若**常**、若**無常**(*vijñānaṃ nityam a-nityam iti vā **pra-pañcaḥ***)，若樂、若苦(*rūpaṃ sukhaṃ duḥkham iti vā, vedanā saṃjñā saṃskārā, vijñānaṃ sukhaṃ duḥkham iti vā pra-pañcaḥ*)，若我、若無我(*rūpam ātmân-ātmêti, vedanā saṃjñā*

*saṃskārā, vijñānam ātmân-ātmêti pra-pañcaḥ*)，若淨、若不淨，若寂靜、若不寂靜(*rūpaṃ śāntam a-śāntam iti vā, vedanā saṃjñā saṃskārā, vijñānaṃ śāntam a-śāntam iti vā pra-pañcaḥ*)，(*rūpaṃ pari-jñeyam a-pari-jñeyam iti vā pra-pañcaḥ, vedanā saṃjñā* (PSP_5:151) *saṃskārā, vijñānaṃ pari-jñeyam a-pari-jñeyam iti vā pra-pañcaḥ*)若遠離、若不遠離，是為**戲論**。

[347b02] 觀眼處．乃至意處，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。

[347b04] 觀色處．乃至法處，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。

[347b07] 觀眼界．乃至意界，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。

[347b09] 觀色界．乃至法界，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。

[347b12] 觀眼識界．乃至意識界，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。

[347b14] 觀眼觸．乃至意觸，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。

[347b17] 觀眼觸為緣所生諸受．乃至意觸為緣所生諸受，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。

[347b20] 觀地界．乃至識界，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。

[347b22] 觀因緣．乃至增上緣，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。

[347b25] 觀無明．乃至老死，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(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pāda-pratîtya-sam-ut-pādâṅgāni ca nityâ-nitya-sukha-duṣkhâtmân-ātma-śāntâ-śānta-pari-jñeyâ-pari-jñeyam iti vā pra-pañcaḥ*)。

[347b28] 觀布施波羅蜜多．乃至般若波羅蜜多，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。

[347c01] 觀內空．乃至無性自性空，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。

[347c04] 觀真如．乃至不思議界，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。

[347c07] 觀苦、集，滅、道聖諦，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。

[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。

[347c12] 觀四靜慮、四無量、四無色定，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。

[347c15] 觀八解脫．乃至十遍處，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。

[347c17] 觀空、無相、無願解脫門，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。

[347c20] 觀淨觀地．乃至如來地，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。

[347c23] 觀極喜地．乃至法雲地，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。

[347c25] 觀一切陀羅尼門、三摩地門，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。

[347c28] 觀五眼、六神通，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。

[348a02] 觀如來十力．乃至十八佛不共法，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。

[348a05] 觀三十二大士相、八十隨好，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。

[348a07] 觀無忘失法、恒住捨性，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。

[348a10] 觀一切智、道相智、一切相智，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。

[348a13] 觀預流果．乃至獨覺菩提，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。

[348a15] 觀一切菩薩摩訶薩行，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。

[348a18] 觀諸佛無上正等菩提，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。

[348a21] 觀一切智智，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。

[348a23] 復次，善現！諸菩薩摩訶薩，若作是念：『**苦聖諦應遍知**(*duṣkham ārya-satyaṃ pari-jñeyam iti* ***pra-pañcaḥ***)，集聖諦應永斷(*sam-ud-ayaḥ pra-hātavya iti pra-pañcaḥ*)，滅聖諦應作證(*ni-rodhaḥ sâkṣāt-kartavya iti pra-pañcaḥ*)，道聖諦應修習(*mārge bhāvayitavya iti*)。』是為**戲論**(*pra-pañcaḥ*)。

若作是念：『應修四靜慮(*catvāri dhyānāni bhāvayitavyānîti pra-pañcaḥ*)、四無量(*catvāry a-pra-māṇāni bhāvayitavyānîti pra-pañcaḥ*)、四無色定(*catasra ārūpya-sam-ā-pattayo bhāvayitavyā iti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『應修四念住(*catvāri smṛty-upa-sthānāni bhāvayitavyānîti pra-pañcaḥ*)．乃至(*catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāṇi pañca balāni sapta bodhy-aṅgāni bhāvayitavyānîti pra-pañcaḥ*)八聖道支(*āryâṣṭâṅga-mārgo bhāvayitavya iti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念:『應修空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-mukhāni bhāvayitavyānîti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念:『應修八解脫、八勝處、九次第定、十遍處(*aṣṭa-vi-mokṣa-navânu-pūrva-vi-hāra-sam-ā-pattayo bhāvayitavyā iti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『應超預流果(*srota-ā-patti-phalaṃ*)．乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvam ati-kramiṣyāmîti pra-pañcaḥ*)獨覺菩提(*pratyekāṃ bodhim ati-kramiṣyāmîti*)。』是為戲論(*pra-pañcaḥ*)。

*daśa-bodhisattva-bhūmiḥ pari-pūrayiṣyāmîti pra-pañcaḥ, bodhisattva-ni-yāmam ava-kramiṣyāmîti pra-pañcaḥ, buddha-kṣetraṃ pari-śodhayiṣyāmîti pra-pañcaḥ, sattvān pari-pācayiṣyāmîti pra-pañcaḥ,*

若作是念：『應行布施波羅蜜多(*dāna-pāramitāyāñ cariṣyāmîti pra-pañcaḥ*)．乃至(*śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ*)般若波羅蜜多(*prajñāpāramitāyāṃ cariṣyāmîti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『應住內空(*adhy-ātma-śūnyatāṃ*)．乃至(*bahirdhā-śūnyatām adhy-ātma-bahirdhā-śūnyatāṃ yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāṃ bhāvayiṣyāmîti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『應住真如．乃至不思議界。』是為戲論。

若作是念：『應入菩薩正性離生。』是為戲論。

若作是念：『應圓滿菩薩十地。』是為戲論。

若作是念：『應起一切陀羅尼門、三摩地門。』是為戲論。

若作是念：『應引五眼、六神通。』是為戲論。

若作是念：『應引如來十力．乃至十八佛不共法(*catvāri vaiśāradyāni daśa-tathāgata-balāni catasraḥ prati-saṃ-vido 'ṣṭādaś'āveṇikān buddha-dharmān ut-pādayiṣyāmîti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『應圓滿三十二大士相、八十隨好。』是為戲論。

若作是念：『應引無忘失法、恒住捨性。』是為戲論。

若作是念：『應引一切智、道相智、一切相智。』是為戲論。

若作是念：『應行一切菩薩摩訶薩行。』是為戲論。

若作是念：『應證諸佛無上正等菩提。』是為戲論。

若作是念：『我當嚴淨佛土、成熟有情。』是為戲論。

若作是念：『我當證得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyāmîti*)。』是為戲論(*pra-pañcaḥ*)。

若作是念：『**我當永斷一切煩惱習氣相續**(*sarva-vāsanā'nu-saṃdhi-kleśān pra-hāsyāmîti*)。』是為**戲論**(*pra-pañcaḥ.*)。

5 善現！諸菩薩摩訶薩，以如是等種種**分別**，而為**戲論**。

[348b22] 復次(*tasmād*)，善現！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，應觀色(*rūpaṃ nityam a-nityam ity a-pra-pañcan na pra-pañcayati, sukhaṃ duḥkham iti, ātmân-ātmêti, śāntam a-śāntam iti, pari-jñeyam a-pari-jñeyam ity a-pra-pañcan na pra-pañcayati*)．乃至(*vedanā saṃjñā*
10 *saṃskārā*) 識 (*vijñānaṃ*) 若 常 、 若 無 常 (*nityam a-nityam a-pra-pañcan na pra-pañcayati*)，若樂、若苦(*sukhaṃ duḥkham ity*)，若我、若無我(*ātmân-ātmêti*)，若淨、若不淨，若寂靜、若不寂靜(*śāntam a-śāntam iti*)，(*pari-jñeyam a-pari-jñeyam ity*)若遠離、若不遠離，皆**不可戲論**(***a-pra-pañcan***)，故**不應戲論**(***na pra-pañcayati***)；如是(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādān pratîtya-sam-ut-pādâṅgāni*
15 *ca nityam a-nityam iti, sukhaṃ duḥkham* (PSP_5:152) *iti, ātmân-ātmêti, śāntam a-śāntam iti, pari-jñeyam a-pari-jñeyam iti vā '-pra-pañcan na pra-pañcayati. evaṃ sarva-pāramitāḥ sarva-śūnyatā bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān sarvān a-pra-pañcān*
20 *na pra-pañcayati, srota-ā-panna-sakṛd-ā-gāmy-an-ā-gāmy-arhattva-pratyekabuddha-bodhim ati-kramiṣyāmîty a-pra-pañcan na pra-pañcayati*)．乃至應觀一切智智，若應證得、若不應證得(*sarv'ākāra-jñatām ati-kramiṣyāmîty*)，俱不可戲論(*a-pra-pañcan*)，故不應戲論(*na pra-pañcayati*)；應觀一切煩惱習氣相續，若應永斷、若不應永斷，俱不可戲論，故不應戲論。

25 [348b29] 善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應觀如是等諸法及有情，皆**不可戲論**，故**不應戲論**。所以者何(*tat kasya hetoḥ*)？以一切法及諸有情，有性．不能戲論**有性**(*na hi sva-bhāvah* ***sva-bhāvaṃ*** *pra-pañcayati*)，有性．不能戲論無性，無性．不能戲論**無性**(*a-bhāvo vā* ***'-bhāvaṃ*** *pra-pañcayati*)，無性．不能戲論有性。**離**有、無性(*na hi sva-bhāvo '-bhāvaṃ vā* ***sthāpayitvā***)，若能戲論(***anyat kiñ-***
30 ***cid*** *upa-labhate*)、若所戲論(*yaṃ vā pra-pañcayet*)、若戲論處(*yatra vā pra-pañcayet*)、若戲論時(*yena vā pra-pañcayet*)，皆不可得。

是故(*tasmāt tarhi*)，善現(*subhūte*)！色**無戲論**(***niṣ-pra-pañcaṃ*** *rūpaṃ*)，受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識亦無戲論(*niṣ-pra-pañcaṃ vijñānaṃ*)。如是．乃至(*niṣ-pra-pañcāḥ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ, pratîtya-*
35 *sam-ut-pādâṅgāni ca niṣ-pra-pañcāni, sarva-pāramitāḥ sarva-śūnyatāḥ sarva-bodhi-pakṣyā dharmāḥ sarva-samādhayaḥ sarva-dhāraṇī-mukhāny ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo 'ṣṭa-vi-mokṣā navânu-pūrva-vi-hāra-sam-ā-pattayo niṣ-pra-pañcāḥ, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vido*

*niṣ-pra-pañcāḥ, aṣṭādaś'āveṇikā buddha-dharmā niṣ-pra-pañcāḥ, daśa-bodhisattva-bhūmayo niṣ-pra-pañcāḥ*)一切智智無戲論(*an-ut-tarā samyak-saṃ-bodhir niṣ-pra-pañcā*)，永斷煩惱習氣相續亦無戲論。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)應行無戲論甚深般若波羅蜜多(*niṣ-pra-pañcena prajñāpāramitāyāṃ caritavyam*)。」

[348c10] 具壽善現白言(*subhūtir āha*)：「(***kathaṃ***)世尊(*bhagavan*)！諸菩薩摩訶薩，行深般若波羅蜜多時，**云何**觀色(*rūpaṃ niṣ-pra-pañcaṃ*)、受、想、行(*yāvad*)、識(*vijñānaṃ niḥ-pra-pañcaṃ*)．乃至(*peyālaṃ yāvad*)一切智智(*bodhir*)、永斷煩惱習氣相續，皆**不可戲論**(***niṣ-pra-pañcā***)，故不應戲論？」

[348c13] (*evam ukte*)佛(*bhagavān*)告善現(*āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，應觀色**無自性**(***nâsti*** *subhūte rūpasya* ***sva-bhāvo***)，受(*nâsti vedanāyā*)、想(*nâsti saṃjñāyā*)、行(*nâsti saṃskārāṇāṃ*)、識亦無自性(*nâsti vijñānasya sva-bhāvo*)。如是．乃至(*nâsti skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānāṃ sva-bhāvo, nâsti pāramitānāṃ sva-bhāvo, nâsti śūnyatā-mukhānāṃ sva-bhāvaḥ. evaṃ nâsti bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ sva-bhāvo*)應觀一切智智無自性(*nâsti sarv'ākāra-jñatāyāḥ sva-bhāvo*)，永斷煩惱習氣相續亦無自性。

若法無自性(*yasya sva-bhāvaṃ nâsti*)，則不可戲論(*so '-pra-pañco*)。

是故，善現(*'nena subhūte kāraṇena*)！色(*niṣ-pra-pañcaṃ rūpaṃ*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārāḥ*)、識**不可戲論**(***niṣ-pra-pañcaṃ*** *vijñānaṃ*)，故．諸菩薩摩訶薩**不應戲論**。如是．乃至(*niṣ-pra-pañcāḥ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ,* (PSP_5:153) *pratîtya-sam-ut-pādâṅgāni ca niṣ-pra-pañcāni, sarvāḥ pāramitāḥ sarva-śūnyatā bodhi-pakṣyā dharmā niṣ-pra-pañcāḥ, ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni niṣ-pra-pañcāni, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā niṣ-pra-pañcāḥ, daśa-bodhisattva-bhūmayo niṣ-pra-pañcāḥ*)一切智智(*sarv'ākāra-jñatā*)、永斷煩惱習氣相續不可戲論(***niṣ-pra-pañcā***)，故．諸菩薩摩訶薩不應戲論。

(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，若能如是**於一切法離諸戲論，行深般若波羅蜜多**(*prajñāpāramitāyāṃ caran*)、**方便善巧**，便入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。若已得入，速能證得一切智智。」

第二分．遍學品．第七十二之二[28]

[28] Cf. Kimura, V, p. 153; Conze 1975, p. 539.

[349a07] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切法皆**無自性**(*na kasya-cid dharmasya sva-bhāva upa-labhate*)、離諸戲論、不可得者，諸菩薩摩訶薩．**由何等道**(*tat katamena mārgeṇa bodhisattvo mahāsattvo*)得**入菩薩正性離生**(*bodhisattva-ni-yāmam ava-krāmati*)？為聲聞道(*kiṃ śrāvaka-mārgeṇa vā*)，為獨覺道(*pratyekabuddha-mārgeṇa vā*)，為如來道(*buddha-mārgeṇa vā*)？」

[349a10] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，不由聲聞道(*na subhūte śrāvaka-mārgeṇa vā bodhisattvo mahāsattvo*)(*bodhisattva-ni-yāmam ava-krāmati*)，不由獨覺道(*na pratyekabuddha-mārgeṇa vā*)，不由如來道(*na buddha-mārgeṇa vā*)．得入菩薩正性離生。然(*api tu khalu punaḥ subhūte*)，(*bodhisattvo mahāsattvaḥ*)**於諸道遍學滿已**(*sarva-mārgeṣu śikṣitvā*)，由菩薩道．得**入菩薩正性離生**(*bodhisattva-ni-yāmam ava-krāmati*)。

譬如(*tad-yathā 'pi nāma*)，(*subhūte,*)(*arhan*)第八，先學諸道(*sarva-mārgeṣu śikṣitvā*)，後．由自道．得入自乘正性離生(*samyaktva-ni-yāmam ava-krāmati*)；乃至．未．起圓滿果道，未能．證得自乘極果(*na ca tāvat phalaṃ pr'āpnoti, yāvan na phala-mārgam ut-pādayati*)。諸菩薩摩訶薩亦復如是(*evam eva subhūte bodhisattvo mahāsattvaḥ*)，先．於諸道遍學滿已(*sarva-mārgān ut-pādya*)，後．由自道．得入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)；乃至．未．起**金剛喻定**，猶未能．得**一切智智**(*na ca tāvat **sarv'ākāra-jñatām** anu-pr'āpnoti, yāvan na **vajrôpamaḥ samādhiḥ** prati-labdho bhavati*)。若起此定(*tataḥ*)，**以一剎那相應般若**(*sa **eka-lakṣaṇa-sam-ā-yuktayā prajñayā***)，乃能證得**一切智智**(***sarv'ākāra-jñatām*** *anu-pr'āpnoti*)。」

[349a19] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，先．於諸道遍學滿已(*sarva-mārgān pari-pūrya*)，後．由自道．得入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)；世尊！豈不(*nanu bhagavann*)第八(***anyo** 'ṣṭamakasya mārgaḥ*)、預流(***anyaḥ** srota-ā-pannasya*)、(*anyaḥ sakṛd-ā-gāmitāyāḥ prati-pannakasya*)一來(*anyaḥ sakṛd-ā-gāmino*)、(*'nyo 'n-ā-gāmitāyāḥ prati-pannakasya*)不還(*anyo 'n-ā-gāmino*)、(*'nyo 'rhattva-prati-pannakasya*)阿羅漢(*anyo 'rhato mārgaḥ*)、獨覺(*anyaḥ pratyekabuddhasya*)、如來(***anyas** tathāgatasyârhataḥ samyak-saṃ-buddhasya mārgaḥ*)．向、果，**其道各異**？世尊！如是諸道，設各異者(*yadi bhagavann anya eva mārgaḥ*)，云何(*tat kathaṃ*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)先．於諸道遍學滿已(*sarva-mārgān pari-pūrya*)，後．由自道．得入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati* (PSP_5:154))？謂．諸菩薩摩訶薩，若(*yadi bhagavan bodhisattvena mahāsattvena*)(*sarva-mārgāḥ pari-pūrayitavyāḥ*)(*mā khalu bhagavan bodhisattvo mahāsattvo*)**起**第八道(*'ṣṭamaka-mārgam **ut-pādya***)，**應成**第八(*aṣṭamako **bhaviṣyati***)；若起具見道(*darśana-mārgam ut-pādya*)，應成預流(*srota-ā-panno bhaviṣyati*)；若起進修道(*bhāvanā-mārgam ut-pādya*)，應成一來(*sakṛd-ā-*

*gāmitāyai prati-pannakaḥ sakṛd-ā-gāmī bhaviṣyaty*)、不還(*an-ā-gāmitāyai prati-pannako an-ā-gāmī bhaviṣyati*)；若起無學道，應成阿羅漢(*arhattva-prati-pannako 'rhan bhaviṣyati*)；若起獨覺道(*pratyekabuddha-mārgam ut-pādya*)，應成獨覺(*pratyekabuddho bhaviṣyaty*)。

[349a28] 世尊(*a-sthānaṃ bhagavann an-ava-kāśo*)！若(*yad*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)成第八已(*'ṣṭamaka-mārgam ut-pādyâṣṭamakaḥ syād aṣṭamako **bhūtvā***)，能入菩薩正性離生(*bodhisattva-ni-yāmam **ava-krāmed** iti*)，必無是處(*nêdam sthānam vidyate*)。不入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmya*)，而能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyād iti*)，亦無是處(*nêdaṃ sthānaṃ vidyate*)。世尊！若菩薩摩訶薩．成預流(*evaṃ srota-ā-patti-phalaṃ pr'āpya*)、一來(*sakṛd-ā-gāmi-phalaṃ pr'āpya*)、不還(*an-ā-gāmi-phalaṃ pr'āpya*)、阿羅漢(*arhattvaṃ pr'āpya*)、獨覺已(*pratyekāṃ bodhiṃ pr'āpya*)，能入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmed iti*)，必無是處(*nêdaṃ sthānaṃ vidyate*)。不入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，而能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyād iti*)，亦無是處(*nêdaṃ sthānaṃ vidyate*)。世尊！云何(*tat kathaṃ bhagavan*)令我如實了知(*jānīyāma vayaṃ*)．諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．要**於諸道遍學滿已**(***sarva-mārgān ut-pādya***)，乃入菩薩正性離生(*bodhisattva-ni-yāmam **ava-krāmatî**ti*)，而不違理？」

[349b07] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說。(*a-sthānaṃ subhūte an-ava-kāśo*)若(*yad*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)成第八已(*'ṣṭamako bhūtvā*)，廣說．乃至(*srota-ā-patti-phalaṃ pr'āpya sakṛd-ā-gāmi-phalaṃ pr'āpyân-ā-gāmi-phalaṃ pr'āpyârhattvaṃ pr'āpya*)成獨覺已(*pratyekāṃ bodhiṃ pr'āpya*)，能入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmed iti*)，必無是處(*nêdaṃ sthānaṃ vidyate*)。不入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，而能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyād iti*)，亦無是處(*nêdaṃ sthānaṃ vidyate*)。」

[349b10] 具壽善現白言(*subhūtir āha*)：「世尊！若爾，云何(*kathaṃ bhagavann*)諸菩薩摩訶薩先．於諸道遍學滿已(*etān mārgān pr'āpya*)(*bodhisattvo mahāsattvaḥ*)，後．由自道．得入菩薩正性離生？已入菩薩正性離生，漸次證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnoti*)，永斷一切習氣相續？」

[349b14] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，勇猛精進修行**六種波羅蜜多**(*ṣaṭsu pāramitāsu carann*)，**以勝智、見，超過**八**地**(*aṣṭau bhūmīr jñānena ca darśanena câti-krāmati*)。(*katamā aṣṭa*)謂(*yad-uta*)．淨觀地(*śukla-vi-darśanā-bhūmir*)．乃至(*gotra-bhūmir aṣṭamaka-bhūmir darśana-bhūmis tanū-bhūmir vīta-rāga-bhūmiḥ kṛtāvī-bhūmiḥ*) 獨覺地(*pratyekabuddha-bhūmir*)。(*ayaṃ bhūmi-nir-deśaḥ*)雖於如是所說八**地**皆遍修學，而能**以勝智、見．超過**(*sa imā aṣṭau bhūmīr jñānena darśanena câti-kramya*)，由**道相**

**智**(***mārga-jñatayā***)，得入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。已入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya* (PSP_5:155))，漸次復由**一切相智**(***sarv'ākāra-jñatā-jñānena***)，證得圓滿一切智智，**永斷一切習氣相續**(***sarva-vāsanā'nu-saṃdhi-kleśān pra-jahāti***)。

(*tat kasya hetoḥ? tathā hi*)善現(*subhūte*)！當知．第八者**智**(*yad aṣṭamakasya **jñānañ** ca **pra-hāṇañ** ca*)，即是菩薩摩訶薩，**忍**(*sā bodhisattvasya mahāsattvasya **kṣāntir***)。預流(*yaṃ srota-ā-pannasya jñānañ ca pra-hāṇañ ca, sā bodhisattvasya mahāsattvasya kṣāntir*)、一來(*yat sakṛd-ā-gāmino jñānañ ca pra-hāṇañ ca, sā bodhisattvasya mahāsattvasya kṣāntir*)、不還(*yad an-ā-gāmino jñānañ ca pra-hāṇañ ca, sā bodhisattvasya mahāsattvasya kṣāntir*)、阿羅漢(*yad arhato jñānañ ca pra-hāṇañ ca, sā bodhisattvasya mahāsattvasya kṣāntir*)、獨覺(*yat pratyekabuddhasya*)．若**智**(***jñānañ** ca*)、若**斷**(***pra-hāṇañ** ca*)，亦是菩薩摩訶薩，**忍**(*sā bodhisattvasya mahāsattvasya **kṣāntiḥ***)。

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，先．於**諸道**遍學**滿**已(*sarva-mārgān sarva-śrāvaka-pratyekabuddhānāṃ pari-pūrya*)，後．由**自道**(*mārga-jñatayā*)．得入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。已入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，漸次證得一切智智(*sarv'ākāra-jñatā-jñānena ca sarva-vāsanā'nu-saṃdhi-kleśān pra-jahāti*)。(*evaṃ khalu subhūte bodhisattvena mahāsattvena sarva-mārgān pari-pūryân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-bodhavyā*)既**已證得**一切智智(*an-ut-tarāṃ samyak-saṃ-bodhim **abhi-saṃ-budhya***)，**以果饒益**一切有情(*sarva-sattvānāṃ **phalôpa-bhogena** bhavitavyam*)。」

[349b27] (*evam ukte*)爾時，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！如說．菩薩摩訶薩眾應學、遍知一切道相(*ya ime bhagavan mārgā ā-khyātāḥ*)，若聲聞道(*śrāvaka-mārgaḥ*)、若獨覺道(*pratyekabuddha-mārgo*)、若菩薩道、若如來道(*buddha-mārgaḥ*)，知此等道一切種相，名**道相智**。諸菩薩摩訶薩，云何當起此**道相智**(*eṣāṃ katamo 'yaṃ bhagavan **mārga-jñatā-mārgaḥ***)？」

[349c02] 佛告善現(*bhagavān āha*)：「(*iha subhūte bodhisattvena mahāsattvena sarva-mārg'ākāra-jñatā-vi-śuddhir ut-pādayitavyā, tatrêyaṃ subhūte sarva-dharmā mārg'ākāra-jñatā-vi-śuddhiḥ*)**諸行、狀、相．能正顯發道相智者**(*yair **ākārair** yair **liṅgair** yair **nimittaiḥ sarva-mārg'ākāra-jñatā** vi-śuddhir bhavati*)，諸菩薩摩訶薩．**遍於如是諸行、狀、相．皆現等覺**(*te ākārās tāni liṅgāni tāni nimittāni bodhisattvena mahāsattven**âbhi-saṃ-boddhavyāni***)。現等覺已(*abhi-saṃ-budhya*)，如實**為他宣說**(*pareṣām ā-khyātavyāni*)、開示(*nir-deśayitavyāni pra-kāśayitavyāni*)、施設(*pra-jñepayitavyāni*)、建立(*pra-sthāpayitavyāni*)，令諸有情得無倒**解**(***vi-varitavyāni***)，隨應趣向所求利樂(*parebhyo vi-nayârthāya yathā pare jānīyur iti*)。

(*tatra*)是菩薩摩訶薩，(*bodhisattvena mahāsattvena*)，應於**一切音、聲、語言**(*sarva-sattva-ruta-saṃ-keta-ghoṣāḥ*)，皆得善巧陀羅尼門(*sam-ud-ā-nayitavyā uc-*

*cārayitavyāś ca*)；由此善巧陀羅尼門，發起**種種音、聲、語言**(*yai ruta-saṃ-keta-ghoṣaiḥ*)，遍為三千大千世界(*tri-sāhasre mahā-sāhasre loka-dhātau*)諸有情類**宣說**正法，令知(*vi-jñāpayati*)．所聞(*yad-idaṃ*)皆如**谷響**(***prati-śrutkô**pamā*)，雖有領解(*jñānena*)．而無執著。

[349c10] 善現！諸菩薩摩訶薩，由此因緣(*tad **anena** subhūte **pary-āyeṇa** bodhisattvena mahāsattvena*)，**應學圓滿諸道相智**(*sarva-mārg'ākāra-jñatā pari-pūrayitavyā*)。既學圓滿道相智已(*sarva-mārg'ākāra-jñatāṃ pari-pūrya*)，**應如實知一切有情意樂**(*sattvānām āśayo jñātavyaḥ*)、隨眠．種種差別，如應．為作利益安樂。謂．**如實知地獄有情**意樂、隨眠(*nairayikānāṃ sattvānāṃ nairayiko mārgo jñātavyo*)．及彼**因**(***hetur** jñātavyaḥ*)、**果**(***phalaṃ** jñātavyaṃ*)；知已(*tataś ca*)，**方便遮障彼道**(*nairayika-**mārgān ni-vārayitavyāḥ**, hetuto ni-vārayitavyāḥ, phalato ni-vārayitavyāḥ*)。

亦**如實知傍生有情**意樂、隨眠(*tiryag-yoni-gatānāṃ* (PSP_5:156) *sattvānāṃ tiryag-mārgo jñātavyo*)．及彼因(*hetur jñātavyo*)、果(*phalaṃ jñātavyaṃ*)；知已(*tataś ca*)，方便遮障彼道(*tiryag-mārgān ni-vārayitavyāḥ, hetuto ni-vārayitavyāḥ, phalato ni-vārayitavyāḥ*)。

亦如實知鬼界有情意樂、隨眠．及彼因、果；知已，方便遮障彼道。

(*evaṃ kiṃnarāṇāṃ mahôragānāṃ*)亦如實知諸龍(*nāgānāṃ*)、藥叉(*yakṣāṇāṃ*)、(*rākṣasānāṃ gandharvāṇām*) 阿素洛 (*asurāṇāṃ*) 等 (*garuḍānāṃ guhyakānāṃ câraṇānāṃ vidyā-dharāṇāṃ siddhānāṃ sādhyānāṃ*)意樂、隨眠．及彼因、果；知已，方便遮障彼道。

亦如實知**人**(*manuṣyāṇāṃ mārgo jñātavyo hetur jñātavyaḥ phalaṃ jñātavyaṃ*)及**欲天**意樂、隨眠(*cātur-mahā-rājakānāṃ devānāṃ trayas-triṃśānāṃ yāmānāṃ tuṣitānāṃ nir-māṇa-ratīnāṃ para-nir-mita-vaśa-vartināṃ devānāṃ mārgo jñātavyo*)．及彼因(*hetur jñātavyaḥ*)、果(*phalaṃ jñātavyaṃ*)；知已，方便遮障彼道。

亦如實知梵眾天(*brahma-pāriṣadyānāṃ devānāṃ*)．乃至(*brahma-puro-hitānāṃ mahā-brahmāṇo mārgo jñātavyo hetur jñātavyaḥ phalaṃ jñātavyam, ābhā-svarāṇāṃ parī-tt'ābhānām a-pra-māṇ'ābhānāṃ parī-tta-śubhānāṃ a-pra-māṇa-śubhānāṃ śubha-kṛtsnānām anubhrakānāṃ puṇya-pra-savānāṃ bṛhat-phalānām a-saṃjñi-sattvānāṃ śuddh'āvāsānām a-spṛhāṇām a-tapānāṃ su-dṛśānāṃ su-darśanānāṃ*)色究竟天(*a-kaniṣṭhānāṃ devānāṃ*)意樂、隨眠．及彼因、果；知已，方便遮障彼道。

亦如實知空無邊處天(*ākāś'ānanty'āyatanānāṃ devānāṃ*)．乃至(*vijñān'ānanty'āyatanānām ākiṃcany'āyatanānāṃ*)非想非非想處天意樂、隨眠(*naiva-saṃjñā-nâ-saṃjñâyatanānāṃ devānāṃ mārgo jñātavyo*)．及彼因(*hetur jñātavyaḥ*)、果(*phalaṃ jñātavyam*)；知已，方便遮障彼道。

亦如實知**四念住**(*catvāri smṛty-upa-sthānāni bhāvayitavyāni*)．乃至(*catvāri samyak-pra-hāṇāni jñātavyāni, catvāra ṛddhi-pādāḥ jñātavyāḥ, pañcêndriyāṇi*

*jñātavyāni, pañca-balāni jñātavyāni, sapta-bodhy-aṅgāni jñātavyāni*) 八聖道支(*āryâṣṭâṅga-mārgo jñātavyaḥ*)．及彼因、果。

亦如實知三解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-mukhāni jñātavyāni*)．及彼因、果。

亦如實知四靜慮、四無量、四無色定(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo jñātavyāḥ*)．及彼因、果。

亦如實知八解脫、八勝處、九次第定(*aṣṭa-vi-mokṣa-navânu-pūrva-vi-hāra-sam-ā-pattayo jñātavyāḥ*)、十遍處．及彼因、果。

亦如實知苦、集、滅、道聖諦．及彼因、果。

亦如實知布施波羅蜜多．乃至般若波羅蜜多(*sarva-pāramitāḥ*)．及彼因、果。

亦如實知內空．乃至無性自性空(*sarva-śūnyatāḥ*)．及彼因、果。

亦如實知真如．乃至不思議界．及彼因、果。

亦如實知淨觀地．乃至如來地．及彼因、果。

亦如實知極喜地．乃至法雲地．及彼因、果。

亦如實知一切陀羅尼門、一切三摩地門(*sarva-samādhayaḥ sarva-dhāraṇī-mukhāni jñātavyāni*)．及彼因、果。

亦如實知五眼、六神通(*pañcâbhi-jñā jñātavyāḥ*)．及彼因、果。

(*daśa-bodhisattva-bhūmayo jñātavyāḥ*)亦如實知如來十力(*daśa-tathāgata-balāni jñātavyāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikā buddha-dharmā jñātavyāḥ*)．及彼因、果。(*mahā-maitrī mahā-karuṇā jñātavyā*)

亦如實知無忘失法、恒住捨性．及彼因、果。

亦如實知一切智、道相智、一切相智．及彼因、果。

善現！**諸菩薩摩訶薩，既如實知聲聞等道及因果已，隨其所應．安立有情於三乘道，令勤修學．各得究竟**(*yaiś ca mārgair, ye sattvāḥ srota-ā-patti-phale prati-ṣṭhāpayitavyāḥ, tān srota-ā-patti-phale prati-ṣṭhāpayati. ye sakṛd-ā-gāmi-phale prati-ṣṭhāpayitavyāḥ, tān sakṛd-ā-gāmi-phale prati-ṣṭhāpayati. ye an-ā-gāmi-phale prati-ṣṭhāpayitavyāḥ, tān an-ā-gāmi-phale prati-ṣṭhāpayati. ye 'rhattve prati-ṣṭhāpayitavyās, tān arhattve prati-ṣṭhāpayati. ye pratyekāyāṃ bodhau prati-ṣṭhāpayitavyā, tān pratyekāyāṃ bodhau prati-ṣṭhāpayati. ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayitavyās, tān an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati.*)。

[350a12] 善現！諸菩薩摩訶薩，應起如是**諸道相智**(*iyaṃ subhūte* ***sarva-mārg'ākāra-jñatā*** (PSP_5:157) *bodhisattvasya mahāsattvasya*)；若菩薩摩訶薩．能學如是諸道相智(*yatra bodhisattvo mahāsattvaḥ śikṣitvā*)，於諸有情種種界性、意樂、隨眠，皆能悟入(*sattvānām āśayam ava-tarati*)。既悟入已(*sattvānām āśayam ava-tīrya*)，隨其所宜，為說正法(*tathā dharmaṃ deśayati yathâsya sā dharma-deśanā*)，皆令獲得所求勝果，終不唐捐(*'-moghā'-kṣaṇā bhavati*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hy*)是菩薩摩訶薩，**善達有情諸根**(*asya puruṣêndriye*)勝、劣(*parâ-para-jñānaṃ su-vi-bhaktaṃ su-vi-jñātaṃ ca bhavati*)，如實解了一切有情往、來(*sattvānāṃ gatiṃ*)、死(*cyutim*)、生(*upa-pattiṃ ca*)心所差別(*pra-jānāti*)，故所說法．終不唐捐。

(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應行如是諸道．般若波羅蜜多(*prajñāpāramitāyāṃ caritavyam*)。所以者何？**一切聲聞、獨覺、菩薩所應學道．菩提分法，無不攝在甚深般若波羅蜜多**(*atra hi prajñāpāramitāyāṃ caritavyaṃ sarva-dharmā antar-gatā, ye ke-cid bodhi-pakṣyā dharmā*)；**一切聲聞、獨覺、菩薩，於此中學**(*yatra bodhisattvair mahāsattvaiś caritavyaṃ, śrāvaka-yānikair vā pratyekabuddha-yānikair vā caritavyam*)，皆得究竟。」

[350a23] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切種菩提分法(*ye bodhi-pakṣyā dharmā*)．乃至(*yāvad*)菩提(*yā bodhiḥ*)，如是一切(*sarva ete dharmā*)，**非合**(***na saṃ-yuktā***)、**非散**(***na vi-saṃ-yuktāḥ***)、**無色**(***a-rūpiṇo***)、**無見**(***'-ni-darśanā***)、**無對**(***a-prati-ghā***)、**一相**(***eka-lakṣaṇā***)．所謂**無相**(*yad-utâ-lakṣaṇāḥ*)，云何(*tat kathaṃ*)(*bhagavan*)如是菩提分法(*bodhi-pakṣyā dharmā*)能取菩提(*bodher ā-hārikā bhavanti*)？(*evaṃ*)世尊(*bhagavan*)！一切非合(*na saṃ-yuktā*)、非散(*na vi-saṃ-yuktā*)、無色(*a-rūpiṇo*)、無見(*'-ni-darśanā*)、無對(*a-prati-ghā*)、一相(*eka-lakṣaṇā*)．所謂無相法(*yad-utâ-lakṣaṇā dharmā*)，非於餘法有取(*na kasya-cid dharmasy' ā-hārikā vā*)、有捨(*'pa-hārikā vā*)。譬如(*tad-yathā 'pi nāma*)(*bhagavann*)，虛空(*ākāśan*)，於一切法．無取(*na kasya-cid dharmasy' ā-hārakaṃ vā*)、無捨(*'pa-hārakaṃ vā*)，自性空故。諸法亦爾，**自性皆空**(*evam eva bhagavan* ***sva-lakṣaṇa-śūnyā*** *dharmā*)，非於餘法有取(*na kasya-cid dharmasy' ā-hārakā vā*)、有捨(*'pa-hārakā vā*)。如何可言．四念住等菩提分法能取菩提？」

[350b01] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說。以一切法自性皆空．無取(*na subhūte sva-lakṣaṇa-śūnyā dharmāḥ kasya-cid dharmasy' ā-hārakā vā*)、無捨(*'pa-hārakā vā*)。然，**諸有情**(*ye vā subhūte sattvāḥ*)，**於一切法自性空義．不能解了**(*sva-lakṣaṇa-śūnyān dharmān na jānanti*)；**為益彼故**(*teṣām arthāya*)，方便**宣說**(*evaṃ nir-diśyate*)．**菩提分法能取菩提**(*ime bodhi-pakṣyā dharmā bodher* ***ā-hārakā*** *bhavanti*)。

[350b05] 復次(*api tu khalu*)，善現(*subhūte*)！若所有色(*yañ ca rūpaṃ*)、受(*yā ca vedanā*)、想(*yā ca saṃjñā*)、行(*ye ca saṃskārā*)、識(*yac ca vijñānaṃ*)(*ye ca skandhā*)，若眼處．乃至意處，若色處．乃至法處，若眼界．乃至意界，若色界．乃至法界，若眼識界．乃至意識界(*ye ca dhātavo*)(*yāni câyatanāni*)，若眼觸．乃至意觸，若眼觸為緣所生諸受．乃至意觸為緣所生諸受，若地界．乃至識界，若因緣．乃至增上緣(*yaś ca pratîtya-sam-ut-pādo*)，若無明．乃至老死(*yāni ca pratîtya-sam-ut-pādâṅgāni*)，若布施波羅蜜多(*yā ca dāna-pāramitā*)．乃至(*yā ca śīla-pāramitā, yā ca kṣānti-pāramitā, yā ca vīrya-pāramitā, yā ca dhyāna-pāramitā*)般若

波羅蜜多(*yā ca prajñāpāramitā*)，若內空(*yā câdhy-ātma-śūnyatā*)．乃至(*yā ca bahirdhā-śūnyatā yā câdhy-ātma-bahirdhā-śūnyatā yā ca yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatā*)，若真如．乃至不思議界，若苦、集、滅、道聖諦，若四念住．乃至八聖道支，若四靜慮(*yac ca prathamaṃ dhyānaṃ, yac ca dvitīyaṃ dhyānaṃ, yac ca tṛtīyaṃ dhyānaṃ, yac ca caturthaṃ dhyānaṃ*)、四無量、四無色定(*yac c' ākāś'ānanty'āyatanaṃ, yac ca vijñān'ānanty'āyatanaṃ, yac câkiṃcany'āyatanaṃ, yac ca naiva-saṃjñā-nâ-saṃjñâyatanaṃ*)(*yā ca mahā-maitrī, yā ca mahā-karuṇā, yā ca mahā-muditā, yā ca* (PSP_5:158) *mahôpêkṣā*)，(*ye ca smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā*)若三解脫門(*yā ca śūnyatā, yac cânimittaṃ, yac câ-pra-ṇi-hitaṃ*)，若八解脫(*ye câṣṭa-vi-mokṣā*)．乃至十遍處，若淨觀地．乃至如來地，若極喜地．乃至法雲地，(*yāś ca navânu-pūrva-vi-hāra-sam-ā-pattayo, yāni c' ārya-satyāni*)(*yāś câbhi-jñā*)若一切陀羅尼門、三摩地門(*ye ca samādhayo, yāni ca dhāraṇī-mukhāni*)，若五眼、六神通，(*yāś ca daśa-bodhisattva-bhūmayo*)若如來十力(*yāni ca daśa-tathāgata-balāni*)．乃至(*yāni ca catvāri vaiśāradyāni, yāś ca catasraḥ prati-saṃ-vido*)十八佛不共法(*ye câṣṭādaś'āveṇikā buddha-dharmā*)，若三十二大士相、八十隨好，若無忘失法、恒住捨性，(*yā ca mahā-karuṇā*)若一切智、道相智、一切相智(*yā ca yāvat sarv'ākāra-jñatā*)，若預流果．乃至獨覺菩提，若一切菩薩摩訶薩行，若諸佛無上正等菩提，若斷煩惱習氣相續，若一切智智——如是等一切法，**皆於聖法．毘奈耶中**(***ārye 'smin dharma-vinaye*** *sarva ete dharmā*)，非合(*na saṃ-yuktā*)、非散(*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-utâ-lakṣaṇāḥ*)。

(*te ca khalu punaḥ subhūte*)**如來**(*tathāgatena*)**為益諸有情類**(*sattvānām*)，令生正解．入法實相(*ava-tāraṇârthāya*)，**依世俗說**(***loka-vy-ava-hāreṇa*** *vy-ava-kṛtās te dharmā pra-jñāpayitavyāḥ*)，**不依勝義**(***na punaḥ paramârthena***)。

(*tatra*)善現(*subhūte*)！當知．諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，於如是一切法(*sarva-tra*)，應學**智**(*śikṣitavyaṃ jñānena ca*)、**見**(*darśanena ca*)。學智、見已(*śikṣitvā*)，**如實通達如是諸法應可受用**(*ke-cid dharmāḥ* ***prati-bodhavyāḥ***)，**如是諸法不應受用**(*ke-cin* ***na prati-bodhavyāḥ***)。」

[350b28] 具壽善現即白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，於何等法(*katame dharmā bodhisattvena mahāsattvena*)，學智(*jñānena ca*)、見已(*darśanena ca śikṣitvā*)，如實通達不應受用(*na prati-bodhavyāḥ*)？於何等法(*katame dharmāḥ*)，學智見已，如實通達應可受用(*prati-bodhavyāḥ*)？」

[350c01] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，**於諸聲聞**(*śrāvaka-bhūmiḥ*)、**獨覺地法**(*pratyekabuddha-bhūmiś ca*)，學(*śikṣitvā*)智(*jñānena ca*)、見已(*darśanena ca*)，如實通達不應受用(***na prati-bodhavyā***)。**於一切智智**(*sarv'ākāra-jñatā*)相應諸法，學智(*jñānena ca*)、見已(*darśanena ca*)，如實通達一切種相應可受用(***prati-bodhavyā***, *sarv'ākāra-jñatā-jñānena sarv'ākāraiḥ sarva-dharmāś ca prati-*

bodhavyāḥ)。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，於此聖法．毘奈耶中(*ārye 'smin dharma-vinaye*)，應如是學甚深般若波羅蜜多(*prajñāpāramitāyāṃ śikṣitavyam*)。」

[350c06] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「世尊！所說．**聖法．毘奈耶**．聖法．毘奈耶者(*āryo dharma-vinayo 'n-āryo dharma-vinaya iti bhagavann ucyate*)，何謂聖法．毘奈耶(*katamo bhagavann āryo dharma-vinayaḥ*)(*katamo bhagavann an-āryo dharma-vinayaḥ*)(*kiyatā bhagavann āryo dharma-vinayaḥ*)(*kiyatā bhagavann an-āryo dharma-vinaya ity ucyate*)？」

[350c08] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)若諸聲聞(*śrāvakāḥ*)，若諸獨覺(*pratyekabuddhā*)，若諸菩薩(*bodhisattvāś ca mahāsattvāś ca*)，若諸如來(*tathāgatā arhantaḥ samyak-saṃ-buddhā*)，與貪(*rāgena na saṃ-yuktā na vi-saṃ-yuktā*)、瞋(*doṣeṇa na saṃ-yuktā na vi-saṃ-yuktā*)、癡(*mohena*)．**非合**(***na saṃ-yuktā***)、**非散**(***na vi-saṃ-yuktā***)，與五順下分結．非合、非散(*sat-kāya-dṛṣṭyā na saṃ-yuktā na vi-saṃ-yuktā, vi-cikitsayā na saṃ-yuktā na vi-saṃ-yuktāḥ, śīla-vrata-parā-marśena na saṃ-yuktā na vi-saṃ-yuktāḥ, kāma-rāga-vy-ā-pādair na saṃ-yuktā na vi-saṃ-yuktā*)，與五順上分結．非合、非散(*rūpa-rāg'ārūpya-rāgair na saṃ-yuktā na vi-saṃ-yuktā, a-vidyayā na saṃ-yuktā na vi-saṃ-yuktā, mānena na saṃ-yuktā na vi-saṃ-yuktā,* (PSP_5:159) *auddhatyena na saṃ-yuktā na vi-saṃ-yuktāḥ*)，與四靜慮(*prathamena dhyānena na saṃ-yuktā na vi-saṃ-yuktā, dvitīyena dhyānena tṛtīyena dhyānena, caturthena dhyānena na saṃ-yuktā na vi-saṃ-yuktā*)、四無量(*maitryā karuṇayā muditayôpêkṣayā na saṃ-yuktā na vi-saṃ-yuktāḥ*)、四無色定．非合、非散(*ākāś'ānanty'āyatanena vijñān'ānanty'āyatanen'ākiṃcany'āyatanena naiva-saṃjñā-nâ-saṃjñâyatanena na saṃ-yuktā na vi-saṃ-yuktāḥ*)，與四念住．乃至八聖道支．非合、非散(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṇa na saṃ-yuktā na vi-saṃ-yuktā*)，與苦、集、滅、道聖諦(*ārya-satyaiḥ*)．非合、非散，與三解脫門．非合、非散(*śūnyatâ-nimittâ-pra-ṇi-hitair na saṃ-yuktā na vi-saṃ-yuktāḥ*)，與八解脫(*aṣṭa-vi-mokṣair*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-pattibhiḥ pañcabhir abhi-jñābhir*)十遍處．非合(*na saṃ-yuktā*)、非散(*na vi-saṃ-yuktāḥ*)，與淨觀地．乃至如來地．非合、非散，與五眼、六神通．非合、非散，(*samādhibhi-dhāraṇī-mukhair na saṃ-yuktā na vi-saṃ-yuktāḥ*)與布施波羅蜜多(*dāna-pāramitayā na saṃ-yuktā na vi-saṃ-yuktāḥ*)．乃至(*śīla-pāramitayā kṣānti-pāramitayā vīrya-pāramitayā dhyāna-pāramitayā*)般若波羅蜜多(*prajñāpāramitayā*)．非合(*na saṃ-yuktā*)、非散(*na vi-saṃ-yuktāḥ*)，與內空(*adhy-ātma-śūnyatayā na saṃ-yuktā na vi-saṃ-yuktā*)．乃至(*bahirdhā-śūnyatayā na saṃ-yuktā na vi-saṃ-yuktā, adhy-ātma-bahirdhā-śūnyatayā na saṃ-yuktā na vi-saṃ-yuktā, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatayā*)．非合(*na saṃ-yuktā*)、非散(*na vi-saṃ-yuktāḥ*)，與真如．乃至不思議界．非合、非散，

與極喜地．乃至法雲地．非合、非散，與一切陀羅尼門、三摩地門．非合、非散，與如來十力(*daśabhis tathāgata-balair na saṃ-yuktā na vi-saṃ-yuktāḥ*)．乃至(*caturbhir vaiśāradyaiś catasṛbhiḥ prati-saṃ-vidbhir*)十八佛不共法(*aṣṭādaśābhir āveṇikair buddha-dharmair*)．非合(*na saṃ-yuktā*)、非散(*na vi-saṃ-yuktāḥ*)，與三十二大士相、八十隨好．非合、非散，與無忘失法、恒住捨性．非合、非散，與一切智、道相智、一切相智．非合、非散，與預流果．乃至獨覺菩提．非合、非散，與一切菩薩摩訶薩行．非合、非散，與諸佛無上正等菩提．非合、非散，與永斷一切煩惱習氣相續．非合、非散，與一切智智．非合、非散，與有為界(*saṃs-kṛta-dhātāv*)．非合、非散，與無為界(*a-saṃs-kṛta-dhātau*)．**非合**(*na saṃ-yuktā*)、**非散**(*na vi-saṃ-yuktāḥ*)。

[350c28] 善現！彼名為聖者。此，是彼聖法．毘奈耶；是故，名**聖法．毘奈耶**。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)此一切法(*sarva-dharmā*)，**無色**(*a-rūpiṇo*)、**無見**(*'-ni-darśanā*)、**無對**(*a-prati-ghā*)、**一相**(*eka-lakṣaṇā*)．所謂**無相**(*yad-utâ-lakṣaṇāḥ*)；彼諸聖者，如實現見。

善現！當知．無色法(*te a-rūpiṇo*)，與無色法(*'-rūpibhiḥ sârdhaṃ*)．**非合**(*na saṃ-yuktā vā*)、**非散**(*na vi-saṃ-yuktā vā*)。無見法(*a-ni-darśanā*)，與無見法(*ni-darśanaiḥ sârdhaṃ*)．非合(*na saṃ-yuktā vā*)、非散(*na vi-saṃ-yuktā vā*)。無對法(*a-prati-ghā*)，與無對法(*a-prati-ghaiḥ sârdhaṃ*)．非合(*na saṃ-yuktā vā*)、非散(*na vi-saṃ-yuktā vā*)。一相法，與一相法．非合、非散。無相法(*a-lakṣaṇā*)，與無相法(*a-lakṣaṇaiḥ sârdhaṃ*)．非合(*na saṃ-yuktā vā*)、非散(*na vi-saṃ-yuktā vā*)。

(*imā*)善現(*subhūte*)！諸菩薩摩訶薩，於此**無色**(*'-rūpiṇo*)、**無見**(*'-ni-darśanā*)、**無對**(*a-prati-ghā*)、**一相**(*eka-lakṣaṇā*)．**無相**(*yad-utâ-lakṣaṇā*)．甚深般若**波羅蜜多**(*pāramitā*)(*bodhisattvānāṃ mahāsattvānāṃ*)，(*yatra*)常應修學(*bodhisattvair mahāsattvaiḥ śikṣitavyaṃ*)；學已(*yatra śikṣitvā*)，**不取**一切法相(***na*** *kasya-cid dharmasya lakṣaṇam* ***upa-labhyate***)。」

[351a09] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「(*na punar*)世尊(*bhagavan*)！諸菩薩摩訶薩，豈不應於色相(*rūpa-lakṣaṇe śikṣitavyaṃ*)．乃至(*na vedanā-lakṣaṇe na saṃjñā-lakṣaṇe na saṃskāra-lakṣaṇe*)識相學(*na vijñāna-lakṣaṇe śikṣitavyaṃ*)？豈不應於眼處相．乃至意處相學(*na cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-mano-lakṣaṇe śikṣitavyaṃ*)？豈不應於色處相．乃至法處相學(*na rūpa-śabda-gandha-rasa-spraṣṭavya-dharma-lakṣaṇe śikṣitavyaṃ*)？豈不應於眼界相．乃至意界相學？豈不應於色界相．乃至法界相學？豈不應於眼識界相．乃至意識界相學？豈不應於眼觸相．乃至意觸相學？豈不應於眼觸為緣所生諸受相．乃至意觸為緣所生諸受相學？豈不應於地界相(*na pṛthivī-dhātu-lakṣaṇe śikṣitavyaṃ*)．乃至(*nâb-dhātu-lakṣaṇe na tejo-dhātu-lakṣaṇe na vāyu-dhātu-lakṣaṇe nākāśa-dhātu-lakṣaṇe* (PSP_5:160)) 識界相學(*na vijñāna-dhātu-lakṣaṇe śikṣitavyaṃ*)？豈不應於因緣相．乃至增上緣相學？豈不應於無明相．乃至老死相學？豈不應於布施波羅蜜多相(*na dāna-pāramitā-lakṣaṇe śikṣitavyaṃ*)．乃至(*na*

*śīla-pāramitā-lakṣaṇe na kṣānti-pāramitā-lakṣaṇe na vīrya-pāramitā-lakṣaṇe na dhyāna-pāramitā-lakṣaṇe*) 般若波羅蜜多相學(*na prajñāpāramitā-lakṣaṇe śikṣitavyaṃ*)？豈不應於內空相(*nâdhy-ātma-śūnyatā-lakṣaṇe*)．乃至(*na bahirdhā-śūnyatā-lakṣaṇe nâdhy-ātma-bahirdhā-śūnyatā-lakṣaṇe na yāvad*)無性自性空相學(*a-bhāva-sva-bhāva-śūnyatā-lakṣaṇe śikṣitavyaṃ*)？豈不應於真如相．乃至不思議界相學？豈不應於苦、集、滅、道聖諦相學？豈不應於四靜慮(*na prathama-dhyāna-lakṣaṇe śikṣitavyaṃ, na dvitīya-dhyāna-lakṣaṇe na tṛtīya-dhyāna-lakṣaṇe na caturtha-dhyāna-lakṣaṇe śikṣitavyaṃ*)、四無量(*na mahā-maitrī-lakṣaṇe, na mahā-karuṇā-lakṣaṇe, na muditā-lakṣaṇe, nôpêkṣā-lakṣaṇe śikṣitavyaṃ*)、四無色定相學(*n'ākāś'ānanty'āyatana-lakṣaṇe na vijñān'ānanty'āyatana-lakṣaṇe nâkiṃcany'āyatana-lakṣaṇe naiva-saṃjñā-nâ-saṃjñâyatana-lakṣaṇe śikṣitavyaṃ*)？豈不應於四念住相．乃至八聖道支相學(*na smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārga-lakṣaṇe śikṣitayaṃ*)？豈不應於八解脫相．乃至十遍處相學？豈不應於空、無相、無願解脫門相學(*na śūnyatâ-nimittâ-pra-ṇi-hita-lakṣaṇe śikṣitavyaṃ*)？豈不應於淨觀地相．乃至如來地相學？豈不應於極喜地相．乃至法雲地相學？豈不應於一切陀羅尼門、三摩地門相學？(*n' ārya-satya-lakṣaṇe śikṣitavyaṃ, nâṣṭa-vi-mokṣa-lakṣaṇe śikṣitavyaṃ, na navânu-pūrva-vi-hāra-sam-ā-patti-lakṣaṇe śikṣitavyaṃ*)豈不應於五眼、六神通相學(*nâbhi-jñā-lakṣaṇe śikṣitavyaṃ*)？(*na samādhi-lakṣaṇe śikṣitavyaṃ, na dhāraṇī-mukha-lakṣaṇe śikṣitavyaṃ*)豈不應於如來十力相(*na daśa-tathāgata-bala-lakṣaṇe śikṣitavyaṃ*)．乃至(*na catur-vaiśāradya-lakṣaṇe śikṣitavyaṃ, na catuḥ-prati-saṃ-vil-lakṣaṇe śikṣitavyaṃ, na yāvad*)十八佛不共法相學(*aṣṭādaś'āveṇika-buddha-dharma-lakṣaṇe śikṣitavyaṃ*)？豈不應於三十二大士相、八十隨好相學？豈不應於無忘失法、恒住捨性相學？豈不應於一切智、道相智、一切相智相學？豈不應於預流果相．乃至獨覺菩提相學？豈不應於一切菩薩摩訶薩行、諸佛無上正等菩提相學？豈不應於永斷煩惱習氣相續、一切智智相學？豈不應於知苦(*na duḥkh'ārya-satya-lakṣaṇe śikṣitavyaṃ*)、斷集(*na sam-ud-ay'ārya-satya-lakṣaṇe śikṣitavyaṃ*)、證滅(*na ni-rodh'ārya-satya-lakṣaṇe śikṣitavyaṃ*)、修道相學(*na mārg'ārya-satya-lakṣaṇe śikṣitavyaṃ*)？(*n'ārye 'smin dharma-vinaye lakṣaṇe śikṣitavyaṃ*)豈不應於順、逆緣起觀相學(*nânu-loma-prati-loma-pratîtya-sam-ut-pāda-lakṣaṇe śikṣitavyaṃ*)？豈不應於一切聖者．聖法相學？豈不應於有為界(*na saṃs-kṛta-dhātu-lakṣaṇe śikṣitavyaṃ*)、**無為界相**學(*nâ-saṃs-kṛta-dhātu-lakṣaṇe śikṣitavyam*)？

[351b10] (*subhūtir āha*)世尊！若(*yadi bhagavann*)菩薩摩訶薩，不於如是諸法相學(*eteṣāṃ dharmāṇāṃ lakṣaṇe na śikṣitavyaṃ*)，亦應不於諸行相學。世尊！若菩薩摩訶薩，於諸法相、及諸行相．既不能學，云何(*kathaṃ bhagavan na śikṣitvā bodhisattvo mahāsattvo dharmāṇāṃ dharma-lakṣaṇe*)能超一切聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-kramiṣyati*)？若不能超一切聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim an-ati-kramya*)，云何(*kathaṃ*)能入菩薩正性離生

(*bodhisattva-ni-yāmam ava-kramiṣyati*)？若不能入菩薩正性離生(*bodhisattva-ni-yāmam an-ava-kramya*)，云何(*kathaṃ*)能得一切智智(*sarv'ākāra-jñatām anu-pr'āpsyati*)？若不能得一切智智(*sarv'ākāra-jñatām an-anu-pr'āpya*)，云何(*kathaṃ*)能轉妙法輪(*dharma-cakraṃ pra-vartayiṣyati*)？若不能轉妙法輪(*dharma-cakram a-pra-vartya*)，云何(*kathaṃ*)能以三乘正法安立有情，令出無邊生死苦海(*sattvān saṃsārāt pari-mocayiṣyati śrāvaka-yānena vā pratyekabuddha-yānena vā buddha-yānena vā?* (PSP_5:161))？」

[351b19] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若一切法有實相者(*yadi subhūte kasya-cid dharmasya lakṣanam syāt*)，諸菩薩摩訶薩應於中學(*tadā bodhisattvena mahāsattvena lakṣaṇe śikṣitavyaṃ syād*)。以**一切法非有實相**(*yasmāt tarhi* ***sarva-dharmā a-lakṣaṇā***)(*a-rūpiṇo '-ni-darśanā a-pratighā eka-lakṣaṇā yad-utâ-lakṣaṇās, tasmāt tad bodhisattvena mahāsattvena nâpi lakṣaṇe śikṣitavyam*)。(*tat kasya hetoḥ? yadi pūrvam lakṣanam abhaviṣyat, paścād a-lakṣaṇaṃ na bhaved. yasmāt tarhi subhūte pūrvam eva te sarva-dharmā a-lakṣaṇās, tasmāt tarhy apy a-lakṣaṇās*) 是故(*tasmād*) 菩薩摩訶薩眾(*bodhisattvena mahāsattvena*)，**不於相學**(***nâpi lakṣaṇe śikṣitavyaṃ***)，亦復**不於無相法學**(***nâpy a-lakṣaṇe śikṣitavyam***)。所以者何(*tat kasya hetoḥ*)？若**佛出世**(***ut-pādād*** *vā* ***tathāgatānām***)，若**不出世**(***an-ut-pādād*** *vā* ***tathāgatānāṃ***)——法界．常住，**諸法一相**．所謂**無相**(*sthita evaiṣa* ***lakṣaṇa-dhātuḥ***)。如是無相，既非有相，亦非無相，故不可學。」

[351b25] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)一切法．皆**非有相**亦**非無相**(***a-lakṣaṇāḥ*** *sarva-dharmā* ***na vi-lakṣaṇāḥ, eka-lakṣaṇā*** *yad-utâ-lakṣaṇās*)，云何(*tat kathaṃ bhagavan*)菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)能**修般若波羅蜜多**(***prajñāpāramitā-bhāvanā*** *bhavati*)？(*na hi*)世尊(*bhagavann*)！若菩薩摩訶薩．不能修般若波羅蜜多(*a-vi-bhāvya prajñāpāramitāṃ bodhisattvena mahāsattvena*)，應不能超諸聲聞地(*śakyā śrāvaka-bhūmir vā*)及獨覺地(*pratyekabuddha-bhūmir vā ati-kramitum*)。若不能超諸聲聞地(*an-ati-kramya śrāvaka-bhūmiṃ vā*)及獨覺地(*pratyekabuddha-bhūmiṃ vā*)，應不能入菩薩正性離生(*na śakyo bodhisattvena mahāsattvena bodhisattva-ni-yāmam ava-kramituṃ*)。若不能入菩薩正性離生(*bodhisattva-ni-yāmam an-ava-kramya*)，應不能起菩薩無生法忍(*na śakyā 'n-ut-pattikair dharmaiḥ kṣāntir ut-pādayitum*)。若不能起菩薩無生法忍(*an-ut-pattikair dharmaiḥ kṣāntim an-ut-pādya*)，應不能發菩薩勝妙神通(*na śakyā bodhisattvâbhi-jñā ut-pādayituṃ*)。若不能發菩薩勝妙神通(*bodhisattvâbhi-jñân-ut-pādya*)，應不能嚴淨佛土(*na śakyaṃ buddha-kṣetraṃ pari-śodhayituṃ*)、(*buddha-kṣetram a-pari-śodhya*)成熟有情(*na śakyāḥ sattvān pari-pācāyituṃ*)。若不能嚴淨佛土、成熟有情(*sattvān a-pari-pācya*)，應不能證得一切智智(*na śakyā sarv'ākāra-jñatām anu-pr'āptuṃ*)。若不能證得一切智智(*sarv'ākāra-jñatām an-anu-pr'āpya*)，應不能轉妙

法輪(*na śakyaṃ dharma-cakraṃ pra-vartayituṃ*)。若不能轉妙法輪(*dharma-cakram a-pra-vartya*)，則應不能安立有情(*na śakyāḥ sattvāḥ*)令住預流果(*srota-ā-patti-phale prati-ṣṭhāpayituṃ*)、或一來果(*na sakṛd-ā-gāmi-phale*)、或不還果(*nân-ā-gāmi-phale*)、或阿羅漢果(*nârhattve prati-ṣṭhāpayituṃ*)、或獨覺菩提(*na pratyeka-bodhau prati-ṣṭhāpayituṃ*)、或復無上正等菩提(*nân-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayituṃ*)。亦應不能安立有情(*nâpi śakyāḥ sattvā*)，令住施性福業事(*dāna-maye puṇya-kriyā-vastūni prati-ṣṭhāpayituṃ*)，或戒性福業事(*na śīla-maye puṇya-kriyā-vastūni prati-ṣṭhāpayituṃ*)，或修性福業事(*na bhāvanā-maye puṇya-kriyā-vastūni prati-ṣṭhāpayitum*)，當獲人、天富樂自在。」

[351c11] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說。一切法，非有相、非無相(*a-lakṣaṇāḥ subhūte sarva-dharmā na vi-lakṣaṇāḥ*. (PSP_5:162))。若菩薩摩訶薩．知一切法若有相、若無相，咸同一相．所謂無相；修此**無相**，是修**般若波羅蜜多**。」

[351c14] 具壽善現復白佛言(*subhūtir āha*)：「云何(*katham*)菩薩摩訶薩．修此**無相**(***a-lakṣaṇasya dharmasya***)，是**修般若波羅蜜多**(***prajñāpāramitā-bhavanā*** *bhavati*)？」

*bhagavān āha:* ***na*** *subhūte prajñāpāramitā-bhāvanā bodhisattvasya mahāsāttvasya****ika-lakṣaṇā an-eka-lakṣaṇā****.* ***a-lakṣaṇā bhāvanā*** *bodhisattvasya mahāsattvasya prajñāpāramitā-bhāvanā bhavati.*

*subhūtir āha: kathaṃ bhagavann* ***a-lakṣaṇā bhāvanā*** *prajñāpāramitā-bhāvanā bhavati?*

[351c16] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．**修除遣一切法**(***sarva-dharma-bhāvanā-vi-bhāvanā***)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā bhavati*)。」

[351c17] 具壽善現復白佛言(*subhūtir āha*)：「云何(*kathaṃ bhagavan*)菩薩摩訶薩．**修除遣一切法**(*sarva-dharma-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā bhavati*)？」

[351c19] 佛告善現(*bhagavān āha*)：「若菩薩摩訶薩．**修除遣**色(*rūpa-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñāna-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣眼處(*cakṣur-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至意處(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣色處(*rūpa-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至法處(*evaṃ śabda-gandha-rasa-spraṣṭavya-dharma-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣眼界．乃至意界，是修般若波羅蜜多。修除遣色界．乃至法界，是修般若波羅蜜多。修除遣眼識界(*cakṣur-vijñāna-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至意識界，是修般若波羅蜜多。修除遣眼觸(*cakṣuḥ-saṃ-sparśa-bhāvanā-vi-bhāvanā*

*prajñāpāramitā-bhāvanā*)．乃至意觸，是修般若波羅蜜多。修除遣眼觸為緣所生諸受(*cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至意觸為緣所生諸受，是修般若波羅蜜多(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-vijñāna-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, manaḥ-saṃ-sparśa-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, manaḥ-saṃ-sparśa-pratyaya-vedanā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)。修除遣地界(*pṛthivī-dhātu-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至(*ab-dhātu-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā tejo-dhātu-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, vāyu-dhātu-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, ākāśa-dhātu-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)識界(*vijñāna-dhātu-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣因緣．乃至增上緣，是修般若波羅蜜多(*pratîtya-sam-ut-pāda-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)。**修除遣**無明(*a-vidyā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)．乃至(*saṃskāra-bhāvanā-vi-bhāvanā, vijñāna-bhāvanā-vi-bhāvanā, nāma-rūpa-bhāvanā-vi-bhāvanā, ṣaḍ-āyatana-bhāvanā-vibhāvanā, sparśa-bhāvanā-vibhāvanā, vedanā-bhāvanā-vibhāvanā, tṛṣṇā-bhāvanā-vi-bhāvanā, uâdāna-bhāvanā-vi-bhāvanā, bhava-bhāvanā-vi-bhāvanā, jāti-bhāvanā-vi-bhāvanā*)老死(*jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôp'āyāsa-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣不淨觀，是修般若波羅蜜多。(*ā-yūha-nir-yūha-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)修除遣四靜慮(*prathama-dhyāna-bhāvanā-vi-bhāvanā* (PSP_5:163) *prajñāpāramitā-bhāvanā, dvitīya-dhyāna-bhāvanā-vi-bhāvanā tṛtīya-dhyāna-bhāvanā-vi-bhāvanā caturtha-dhyāna-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、四無量(*maitrī-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, karuṇā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, muditā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, upêkṣā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、四無色定(*ākāś'ānanty'āyatana-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, vijñān'ānanty'āyatana-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, ākiṃcany'āyatana-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, naiva-saṃjñā-nâ-saṃjñâyatana-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。**修除遣**佛隨念(*buddhânu-smṛti-**bhāvanā-vi-bhāvanā** prajñāpāramitā-bhāvanā*)、法隨念(*dharmânu-smṛti-bhāvanā-vi-bhāvanā*)、僧隨念(*saṃghânu-smṛti-bhāvanā-vi-bhāvanā*)、戒隨念(*śīlânu-smṛti-bhāvanā-vi-bhāvanā*)、捨隨念(*tyāgânu-smṛti-bhāvanā-vi-bhāvanā*)、天隨念(*devânu-smṛti-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、(*upāyânu-smṛti-bhāvanā-vi-bhāvanā, an-upāyânu-smṛti-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)寂靜隨念、持入出息隨念，是修般若波羅蜜多。修除遣無常想(*a-nitya-saṃjñā-bhāvanā-vi-bhāvanā*)、苦想(*duṣkha-saṃjñā-bhāvanā-vi-bhāvanā*)、無我想(*an-ātma-saṃjñā-bhāvanā-vi-bhāvanā*)、空想、集想、因想、生想、緣想、滅想、靜想、妙想、離想、道想、如想、行想、出想，是修般若波

羅蜜多。修除遣我想(*ātma-saṃjñā-bhāvanā-vi-bhāvanā*)、有情想(*sattva-saṃjñā-bhāvanā-vi-bhāvanā*)·乃至(*jīva-saṃjñā-bhāvanā-vi-bhāvanā, jantu-saṃjñā-bhāvanā-vi-bhāvanā, poṣa-saṃjñā-bhāvanā-vi-bhāvanā, puruṣa-saṃjñā-bhāvanā-vi-bhāvanā, pudgala-saṃjñā-bhāvanā-vi-bhāvanā,manu-ja-saṃjñā-bhāvanā-vi-bhāvanā, mānava-saṃjñā-bhāvanā-vi-bhāvanā, kāraka-saṃjñā-bhāvanā-vi-bhāvanā, vedaka-saṃjñā-bhāvanā-vi-bhāvanā*)知者想(*jānaka-saṃjñā-bhāvanā-vi-bhāvanā*)、見者想(*paśyaka-saṃjñā-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣常想(*nityâ-nitya-saṃjñā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、樂想、我想、淨想(*śubhâ-śubha-saṃjñā-bhāvanā-vi-bhāvanā*)，(*duḥkhâ-duḥkha-saṃjñā-bhāvanā-vi-bhāvanā śāntâ-śānta-saṃjñā-bhāvanā-vi-bhāvanā*)是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣緣起想，是修般若波羅蜜多。修除遣聖諦想，是修般若波羅蜜多。修除遣四念住·乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅg'āryâṣṭâṅga-mārga-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣三解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣八解脫·乃至十遍處(*aṣṭa-vi-mokṣa-navânu-pūrva-vi-hāra-sam-ā-patti-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣有尋有伺三摩地、無尋唯伺三摩地、無尋無伺三摩地(*sa-vi-tarka-sa-vi-cāra-samādhy-a-vi-tarkâ-vi-cāra-samādhi-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣苦(*duṣkhârya-satya-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、集(*sam-ud-ayârya-satya-bhāvanā-vi-bhāvanā*)、滅(*ni-rodhârya-satya-bhāvanā-vi-bhāvanā*)、道聖諦(*mārgârya-satya-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣苦智(*duṣkhârya-satya-jñāna-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、集智(*sam-ud-ayârya-satya-jñāna-bhāvanā-vi-bhāvanā*)、滅智(*ni-rodhârya-satya-jñāna-bhāvanā-vi-bhāvanā*)、道智(*mārgârya-satya-jñāna-bhāvanā-vi-bhāvanā*)、法智、類智、世俗智、他心智、盡智(*kṣaya-jñāna-bhāvanā-vi-bhāvanā*)、無生智(*an-ut-pāda-jñāna-bhāvanā-vi-bhāvanā* (PSP_5:164))、(*dharma-jñāna-bhāvanā-vi-bhāvanā, anv-aya-jñāna-bhāvanā-vibhāvanā, ātma-jñāna-bhāvanā-vi-bhāvanā, saṃ-vṛti-jñāna-bhāvanā-vi-bhāvanā, pari-jaya-jñāna-bhāvanā-vi-bhāvanā*)如說智(*yathā-ruta-jñāna-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。**修除遣**布施波羅蜜多(*dāna-pāramitā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)·乃至(*śīla-pāramitā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, kṣānti-pāramitā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, vīrya-pāramitā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, dhyāna-pāramitā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā,*)般若波羅蜜多(*prajñāpāramitā-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。**修除遣**內空(*adhy-ātma-śūnyatā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)·乃至(*bahirdhā-śūnyatā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, adhy-ātma-bahirdhā-śūnyatā-*

*bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatā-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣真如，乃至不思議界，是修般若波羅蜜多。修除遣淨觀地，乃至如來地，是修般若波羅蜜多。修除遣極喜地，乃至法雲地，是修般若波羅蜜多。修除遣一切陀羅尼門、三摩地門，是修般若波羅蜜多。修除遣五眼、六神通(*abhi-jñā-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。**修除遣**如來十力(*daśa-tathāgata-bala-bhāvanā-vi-bhāvanā, prajñāpāramitā-bhāvanā*)，乃至(*caturṇāṃ vaiśāradyānāṃ bhāvanā-vi-bhāvanā, catasṛṇāṃ prati-saṃ-vidāṃ bhāvanā-vi-bhāvanā*)十八佛不共法(*aṣṭādaś'āveṇika-buddha-dharmāṇāṃ bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣三十二大士相、八十隨好，是修般若波羅蜜多。修除遣無忘失法、恒住捨性，是修般若波羅蜜多。修除遣一切智、道相智、一切相智，是修般若波羅蜜多。(*samādhi-dhāraṇī-mukhānāṃ bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, mahā-karuṇā-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)修除遣預流果(*srota-ā-patti-phala-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)，乃至(*sakṛd-ā-gāmi-phala-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, an-ā-gāmi-phala-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā, arhattva-phala-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)獨覺菩提(*pratyeka-bodhi-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。修除遣一切菩薩摩訶薩行，是修般若波羅蜜多。修除遣諸佛無上正等菩提，是修般若波羅蜜多。**修除遣**一切智智(*sarv'ākāra-jñatā-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。**修除遣**永斷一切煩惱習氣相續(*sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇa-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)。」

[352b11] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「云何(*kathaṃ*)(*bhagavan*)菩薩摩訶薩，修除遣色(*rūpa-bhāvanā-vi-bhāvanā prajñāpāramitā-bhāvanā*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārāḥ*)、識(*kathaṃ vijñāna-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)？如是(*evaṃ*)，乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni sarva-pāramitāḥ sarva-śūnyatāḥ bodhi-pakṣyā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā mahā-karuṇā sarv'ākāra-jñatā, ātma-sattva-jīva-jantu-poṣa-puruṣa-pudgala-manu-ja-mānava-kāraka-vedaka-jānaka-paśyakaḥ nityâ-nitya-sukha-duṣkha-śāntâ-śānta-śubhâ-śubhaḥ, srota-ā-patti-phalaṃ* (PSP_5:165) *sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattva-phalaṃ pratyeka-bodhir yāvat*)修除遣永斷一切煩惱習氣相續(*kathaṃ bhagavan sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇa-bhāvanā-vi-bhāvanā*)，是修般若波羅蜜多(*prajñāpāramitā-bhāvanā*)？」

[352b14] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，若**念有**色、受、想、行、識，**非除遣**色、受、想、行、識，**非修**般若波羅蜜多。如是．乃至若念有永斷一切煩惱習氣相續，非除遣永斷一切煩惱習氣相續，非修般若波羅蜜多。

(*iha subhūte*)然諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，**不念有**色(*rūpam* ***bhāva*** *iti* ***na bhāvayati***)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ bhāva iti na bhāvayati*)，是**除遣**色、受、想、行、識，是**修**般若波羅蜜多。如是．乃至不念有永斷一切煩惱習氣相續，是除遣永斷一切煩惱習氣相續，是修般若波羅蜜多。

所以者何(*tat kasya hetoḥ*)？非．**有想者**能修般若波羅蜜多(*nâsti subhūte* ***bhāva-saṃ-jñinaḥ*** *prajñāpāramitā-bhāvanā*)。(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni sarva-pāramitāḥ sarva-śūnyatā bodhi-pakṣyā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāḥ sarv'ākāra-jñatā bhāva iti na bhāvayati, rāga-doṣa-mohā bhāva iti na bhāvayati, anu-śaya-pary-ut-thānāni bhāva iti na bhāvayati*)是故，善現！若菩薩摩訶薩．修除遣色、受、想、行、識，是修般若波羅蜜多。如是．乃至修除遣永斷一切煩惱習氣相續，是修般若波羅蜜多。

[352b27] (*tat kasya hetoḥ*)復次，善現！**住有想者**，不能修布施波羅蜜多．乃至般若波羅蜜多(*nâsti subhūte* ***bhāva-saṃ-jñinaḥ*** *prajñāpāramitā-bhāvanā, nâsti subhūte bhāva-saṃ-jñino dāna-pāramitā-bhāvanā, śīla-pāramitā-kṣānti-pāramitā-vīrya-pāramitā-dhyāna-pāramitā prajñāpāramitā-bhāvanā*)，亦不能修四念住．乃至八聖道支，亦不能住內空．乃至無性自性空，亦不能住真如．乃至不思議界，亦不能住苦、集、滅、道聖諦，亦不能修空、無相、無願解脫門，亦不能修殊勝四靜慮、四無量、四無色定，亦不能修八解脫．乃至十遍處，亦不能修極喜地．乃至法雲地，亦不能修一切陀羅尼門、三摩地門，亦不能修五眼、六神通，亦不能修如來十力．乃至十八佛不共法，亦不能修無忘失法、恒住捨性，亦不能修一切智、道相智、一切相智，亦不能修一切菩薩摩訶薩行，亦不能修諸佛無上正等菩提，亦不能修一切智智，亦不能修永斷一切煩惱習氣相續。

所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte*)**住有想者**(***bhāve eṣo 'ham*** *iti samjñā*)，必當執有我及我所(*dāne śīle kṣāntau vīrye dhyāne, prajñāyām* ***eṣo 'ham*** *iti samjñā*)。由此執故，便著二邊。著**二邊**故(*yo* ***dvābhyām antābhyāṃ*** *saktas*)，決定不能解脫生死(*tasya nâsti vi-mokṣo*)，無道，無涅槃，云何能如實修六波羅蜜多，乃至永斷一切煩惱習氣相續(*nâsti subhūte* ***bhāva-saṃ-jñinaḥ*** *smṛty-upa-sthāna-bhāvanā, na samyak-pra-hāṇa-bhāvanā, na rddhi-pāda-bhāvanā, nêndriya-bhāvanā, na bala-bhāvanā, na bodhy-aṅga-bhāvanā, n'āryâṣṭâṅga-mārga-bhāvanā, na duḥkh'ārya-satya-bhāvanā, na sam-ud-ay'ārya-satya-bhāvanā, na ni-rodh'ārya-satya-bhāvanā, na mārg'ārya-satya-bhāvanā, na śūnyatā-bhāvanā, nâ-nimitta-*

*bhāvanā, nâ-pra-ṇi-hita-bhāvanā, nâ-pra-māṇa-dhyān'ārūpya-sam-ā-patti-bhāvanā, nâṣṭa-vi-mokṣa-bhāvanā, na navânu-pūrva-vi-hāra-sam-ā-patti-bhāvanā, na sarva-śūnyatā-bhāvanā, na samādhi-dhāraṇī-mukha-bhāvanā, nâbhi-jñā-bhāvanā, na daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-bhāvanā, na mahā-karuṇā-bhāvanā, na sarv'ākāra-jñatā-bhāvanā*)！(*tat kasya hetoḥ*)(*tathā hi sa bhāve saktaḥ*)」

[352c16] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何等是有(*tat kim iti bhagavan* ***bhāvaḥ***)？何等是非有(*kim ity* ***a-bhāvaḥ***)？」

[352c17] 佛告善現(*bhagavān āha*)：「二，是有(***dvayaṃ*** *subhūte bhāvaḥ*)。不二，是非有(***a-dvayam*** *a-bhāvaḥ*)。」

[352c18] 善現復問(*subhūtir āha*)：「云何為二(*kim iti bhagavan* ***dvayaṃ***)？云何為不二(*kim ity* ***a-dvayam***)？」

[352c19] 世尊告曰(*bhagavān āha*)：「色想(*rūpa-**saṃ-jñinaḥ*** subhūte dvayaṃ)．乃至識想(*vedanā-saṃjñā-saṃskāra-vijñāna-saṃ-jñino*)，為二(*dvayaṃ*)；色想空．乃至識想空，為不二。眼處想(*cakṣuḥ-saṃ-jñinaḥ*)．乃至意處想(*evaṃ śrotra-ghrāṇa-jihvā-kāya-manaḥ-saṃ-jñinaḥ*)，為二；眼處想空．乃至意處想空，為不二。色處想(*rūpa-saṃ-jñinaḥ*)．乃至法處想(*evaṃ śabda-gandha-rasa-spraṣṭavya-dharma-saṃ-jñinaḥ,* (PSP_5:166))，為二；色處想空．乃至法處想空，為不二。眼界想．乃至意界想，為二；眼界想空．乃至意界想空，為不二。色界想．乃至法界想，為二；色界想空．乃至法界想空，為不二。眼識界想(*cakṣur-vijñāna-saṃ-jñinaś*)．乃至意識界想，為二；眼識界想空．乃至意識界想空，為不二。眼觸想(*cakṣuḥ-saṃ-sparśa-saṃ-jñinaś*)．乃至意觸想，為二；眼觸想空．乃至意觸想空，為不二。眼觸為緣所生諸受想(*cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-saṃ-jñinaḥ*)．乃至(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-vijñāna-saṃ-jñino manaḥ-saṃ-sparśa-saṃ-jñino*)意觸為緣所生諸受想(*manaḥ-saṃ-sparśa-pratyaya-vedanā-saṃ-jñinaḥ*)，為二；眼觸為緣所生諸受想空．乃至意觸為緣所生諸受想空，為不二。地界想(*pṛthivī-dhātu-saṃ-jñinaḥ*)．乃至識界想(*evam ab-dhātu-tejo-dhātu-vāyu-dhātv-ākāśa-dhātu-vijñāna-dhātu-saṃ-jñinaḥ*)，為二；地界想空．乃至識界想空，為不二。因緣想．乃至增上緣想(*pratîtya-sam-ut-pāda-saṃ-jñinaḥ*)，為二；因緣想空．乃至增上緣想空，為不二。無明想(*a-vidyā-saṃ-jñinaḥ*)．乃至老死想(*evaṃ saṃskāra-vijñāna-nāma-rūpa-ṣaḍ-āyatana-sparśa-vedanā-tṛṣṇôâdāna-bhava-jāti-jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôp'āyāsa-saṃ-jñinaḥ*)，為二；無明想空．乃至老死想空，為不二。布施波羅蜜多想．乃至般若波羅蜜多想(*pāramitā-saṃ-jñinaḥ*)，為二；布施波羅蜜多想空．乃至般若波羅蜜多想空，為不二。內空想．乃至無性自性空想(*sarva-śūnyatā-saṃ-jñinaḥ*)，為二；內空想空．乃至無性自性空想空，為不二。真如想．乃至不思議界想，為二；真如想空．乃至不思議界想空，為不二。苦、集、滅、道聖諦想，為二；苦、集、滅、道聖諦想空，為不二。四念住想．乃至八聖道支想，為二；四念住想空．乃至八聖道支想空，為不二。四靜慮、四無量、四無色定想，為二；四靜慮、四無量、四無色定想空，為不二。八解脫想．乃至十遍處想(*bodhi-*

*pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-saṃ-jñinaḥ*)，為二；八解脫想空．乃至十遍處想空，為不二。空、無相、無願解脫門想(*śūnyatâ-nimittâ-pra-ṇi-hita-saṃ-jñinaḥ*)，為二；空、無相、無願解脫門想空，為不二。淨觀地想．乃至如來地想，為二；淨觀地想空．乃至如來地想空，為不二。極喜地想．乃至法雲地想，為二；極喜地想空．乃至法雲地想空，為不二。陀羅尼門、三摩地門想，為二；陀羅尼門、三摩地門想空，為不二。五眼、六神通想，為二；五眼、六神通想空，為不二。如來十力想．乃至十八佛不共法想(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-saṃ-jñinaḥ*)，為二；如來十力想空．乃至十八佛不共法想空，為不二。三十二大士相、八十隨好想，為二；三十二大士相、八十隨好想空，為不二。無忘失法、恒住捨性想，為二；無忘失法、恒住捨性想空，為不二。一切智、道相智、一切相智想，為二；一切智、道相智、一切相智想空，為不二。預流果想(*srota-ā-panna-saṃ-jñinaḥ*)．乃至(*sakṛd-ā-gāmy-an-ā-gāmy-arhatsaṃ-jñinaḥ*)獨覺菩提想(*pratyekabuddh-asaṃ-jñino*)，為二；預流果想空．乃至獨覺菩提想空，為不二。一切菩薩摩訶薩行(*bodhisattva-saṃ-jñino*)、諸佛無上正等菩提想(*'n-ut-tara-samyak-saṃ-buddha-saṃ-jñinaḥ*)，為二；一切菩薩摩訶薩行、諸佛無上正等菩提想空，為不二。有為界(*saṃs-kṛta-dhātu-saṃ-jñino*)、無為界想(*'-saṃs-kṛta-dhātu-saṃ-jñino*)，為二；有為界、無為界想空，為不二。,

[353b08] 善現！**乃至**(***yāvat*** *subhūte*)**一切想**(***sarva-saṃ-jñino***)，皆為二(*dvayam*)。(***yāvad a-sarva-saṃ-jñino, '-dvayaṃ***)乃至(*yāvad*)一切**二**(***dvayaṃ***)，皆是有(*tāvad* ***bhāvo***)。乃至(*yāvad*)一切**有**(*bhāvaṃ*)，皆有生死(*tāvat* ***saṃskārā***)。有**生死**者(*yāvat saṃskārās*)，不能解脫(*tāvat sattvā* ***na pari-mucyante***)生(*jātyā*)、老(*jarayā*)、病(*vyādhinā*)、死(*maraṇena)*、愁、歎、苦、憂、惱(*śoka-parideva-duḥkha-daurmanasyôp'āyāsaiḥ*)。

善現！**諸想空**者，皆為不二。諸不二者，皆是非有。諸非有者，皆無生死。無生死者，便能解脫生、老、病、死、愁、歎、苦、憂、惱。

善現！由是因緣(*tad anena subhūte pary-āyeṇa*)，當知(*evaṃ veditavyaṃ*)．一切**有二想者**，定無(*nâsti* ***dvaya-saṃ-jñino***)布施(*dānaṃ*)、淨戒(*nâsti śīlaṃ*)、安忍(*nâsti kṣāntir*)、精進(*nâsti vīryaṃ*)、靜慮(*nâsti dhyānaṃ*)、般若(*nâsti prajñā*)波羅蜜多，無得，(*nâsti mārgo, nâsti jñānaṃ*)無現觀(*nâsty abhi-samayo*)；下至順忍，彼尚非有(*nâsty antaśo 'nu-lomikī kṣāntiḥ*)，況(*kutaḥ punā*)能遍知色(*rūpasya pari-jñā*)、受(*vedanāyāḥ*)、想(*saṃjñāyāḥ*)、行(*saṃskārāṇāṃ*)、識(*kuto vijñānasya pari-jñā*)！如是．乃至況(*kutaḥ skandha-dhātv-āyatana-pratîtya-sam-ut-pādâṅgānāṃ pari-jñā, kutaḥ pāramitānāṃ pari-jñā, kutaḥ śūnyatā-mukhānāṃ pari-jñā, kutaḥ sapta-triṃśad-bodhi-pakṣyāṇāṃ dharmāṇāṃ pari-jñā, kutaḥ ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ pari-jñā, kutaḥ śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ pari-jñā*)能遍知一切智智(*kutaḥ sarv'ākāra-jñatāyāḥ pari-jñā*)！

彼尚不能修四念住．乃至八聖道支(*yasya nâsti mārga-bhāvanā*)，況能得預流果(*kutas tasya srota-ā-patti-phalaṃ*)．乃至(*kutas tasya sakṛd-ā-gāmi-phalaṃ, kutas tasyân-ā-gāmi-phalaṃ, kutas tasyârhatva-phalaṃ*) 獨覺菩提(*kutas tasya pratyekabuddhatvaṃ*)！況復能得一切智智，及能永斷一切煩惱習氣相續(*kutas*
5 *tasya sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇam*)！」

第二分・漸次品・第七十三之一[29]

[353b22] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「(*yadi*)世尊(*bhagavan*)！**住有想者**(***bhāva-saṃ-jñina***)，若無順忍(*ānu-lomikī kṣāntir nâsti*)，亦無修道・得果(*kutaḥ punaḥ pr'āptiḥ*)、現觀(*kuto 'bhi-samayaḥ*)；(*kiṃ punar bhagavann*)**住無想者**(***a-bhāva-saṃ-jñina***)，豈有順忍(*ānu-lomikī kṣāntiḥ?* (PSP_5:167))，若淨觀地(*śukla-vi-darśanā-bhūmir vā*)，如是・乃至(*gotra-bhūmir vā aṣṭamaka-bhūmir vā darśana-bhūmir vā tanū-bhūmir vā vīta-rāga-bhūmir vā kṛtāvī-bhūmir vā pratyekabuddha-bhūmir vā bodhisattva-bhūmir vā*)若如來地，若修聖道(*yā ca mārga-bhāvanām ā-gamya*)——因修聖道，斷諸煩惱(*kleśān pra-jahīta śrāvaka-bhūmi-prati-saṃ-yuktān vā pratyekabuddha-bhūmi-prati-saṃ-yuktān vā*)；由此煩惱所覆障故(*yaiḥ kleśair ā-vrto*)，尚不能證聲聞、獨覺相應之地，況入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmet*)！若不能入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāman*)，豈能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyāt*)！若不能證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuvan*)，何能永斷一切煩惱習氣相續(*sarva-vāsanā'nu-samdhi-kleśān pra-jahīta*)！

(*punar*)世尊(*bhagavan*)！(*nâ-bhāva-saṃ-jñinaḥ*)若一切法・都無所有(*kasya-cid dharmasya sthānaṃ vā*)、無生、無滅(*ni-rodho vā ut-pādo vā bhavati*)、無染、無淨——(*na ca*)如是諸法・既都不生(*an-ut-pādyainān dharmān*)，豈能證得一切智智(*sarv'ākāra-jñatânu-pr'āptum*)！」

[353c02] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etan*)，如汝所說。**住無想者**(***nâ-bhāva-saṃ-jñina***)，亦無順忍(*ānu-lomikī kṣāntir*)，乃至(*na śukla-vi-darśanā-bhūmir, na gotra-bhūmir, nâṣṭamaka-bhūmir, na darśana-bhūmir, na tanū-bhūmir, na vīta-rāga-bhūmir, na kṛtāvī-bhūmir, na pratyekabuddha-bhūmir, na bodhisattva-bhūmir, na sā mārga-bhāvanāyāṃ mārga-bhāvanām ā-gamya, kleśān pra-jahīta śrāvaka-bhūmi-prati-saṃ-yuktān vā pratyekabuddha-bhūmi-prati-saṃ-yuktān vā, yaiḥ kleśair ā-vṛto bodhisattva-ni-yāmam ava-krāmet, bodhisattva-ni-yāmam ava-krāman, sarv'ākāra-jñatām anu-pr'āpnuyāt, sarv'ākāra-jñatām anu-pr'āpnuvan*)亦無永斷煩惱習氣相續(*sarva-vāsanā'nu-saṃdhi-kleśān pra-jahīta*)。若一切法・都無所有、無生、無滅、無染、無淨——如是諸法・既都不生，豈能證得一切智智！」

[353c06] 具壽善現復白佛言(*subhūtir āha*)：「(*kiṃ punar bhagavan*)諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carato*)，為有有想(*bhāva-saṃjñā vā bhāvaty*)，有無想(*a-bhava-saṃjñā vā*)不？為有色想(*rūpa-saṃjñā vā*)，受(*vedanā-saṃjñā vā*)、想(*saṃjñā-saṃjñā vā*)、行(*saṃskāra-saṃjñā vā*)、識想(*vijñāna-saṃjñā vā*)不？如是・乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pāda-saṃjñā vā pratîtya-sam-ut-pādâṅga-saṃjñā vā pāramitā-saṃjñā vā sarva-śūnyatā-saṃjñā vā bodhi-pakṣya-dharm'ārya-satya-saṃjñā vā 'pra-māṇa-

[29] Cf. Kimura, V, p. 166; Conze 1975, p. 547.

*dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-saṃjñā vā dhāraṇī-mukha-saṃjñā vā śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharma-saṃjñā vā*)為有一切智智想不？為有永斷一切煩惱習氣相續想不？

為有色想，有色斷想不？為有受、想、行、識想，有受、想、行、識斷想不？為有眼處．乃至意處想，有眼處．乃至意處斷想不？為有色處．乃至法處想，有色處．乃至法處斷想不？為有眼界．乃至意界想，有眼界．乃至意界斷想不？為有色界．乃至法界想，有色界．乃至法界斷想不？為有眼識界．乃至意識界想，有眼識界．乃至意識界斷想不？為有眼觸．乃至意觸想，有眼觸．乃至意觸斷想不？為有眼觸為緣所生諸受．乃至意觸為緣所生諸受想，有眼觸為緣所生諸受．乃至意觸為緣所生諸受斷想不？為有地界．乃至識界想，有地界．乃至識界斷想不？為有因緣．乃至增上緣想，有因緣．乃至增上緣斷想不？為有貪、瞋、癡想，有貪、瞋、癡斷想不(*rāga-saṃjñā vā rāga-pra-hāṇa-saṃjñā vā doṣa-saṃjñā vā doṣa-pra-hāṇa-saṃjñā vā moha-saṃjñā vā moha-pra-hāṇa-saṃjñā vā*)？為有無明．乃至老、死、愁、歎、苦、憂、惱想，有無明．乃至老、死、愁、歎、苦、憂、惱斷想不(*a-vidyā-saṃjñā vā 'vidyā-pra-hāṇa-saṃjñā vā saṃskāra-saṃjñā vā saṃskāra-pra-hāṇa-saṃjñā vā vijñāna-saṃjñā vā vijñāna-pra-hāṇa-saṃjñā vā nāma-rūpa-saṃjñā vā nāma-rūpa-pra-hāṇa-saṃjñā vā ṣaḍ-āyatana-saṃjñā vā ṣaḍ-āyatana-pra-hāṇa-saṃjñā vā sparśa-saṃjñā vā sparśa-pra-hāṇa-saṃjñā vā vedanā-saṃjñā vā vedanā-pra-hāṇa-saṃjñā vā* (PSP_5:168) *tṛṣṇā-saṃjñā vā tṛṣṇā-pra-hāṇa-saṃjñā vôp'ādāna-saṃjñā vôp'ādāna-pra-hāṇa-saṃjñā vā bhava-saṃjñā vā bhava-pra-hāṇa-saṃjñā vā jāti-saṃjñā vā jāti-pra-hāṇa-saṃjñā vā jarā-maraṇa-saṃjñā vā jarā-maraṇa-pra-hāṇa-saṃjñā vā, śoka-parideva-saṃjñā vā śoka-parideva-pra-hāṇa-saṃjñā vā duṣkha-saṃjñā vā duṣkha-pra-hāṇa-saṃjñā vā daurmanasyôp'āyāsa-saṃjñā vā daurmanasyôp'āyāsa-pra-hāṇa-saṃjñā vā*)？為有苦聖諦想，有苦聖諦斷想不(*duḥkha-saṃjñā vā duḥkha-pra-hāṇa-saṃjñā vā*)？為有苦集聖諦想，有苦集聖諦斷想不(*sam-ud-aya-saṃjñā vā sam-ud-aya-pra-hāṇa-saṃjñā vā*)？為有苦滅聖諦想，有苦滅聖諦斷想不(*ni-rodha-saṃjñā vā ni-rodha-pra-hāṇa-saṃjñā vā*)？為有證苦滅道聖諦想，有證苦滅道聖諦斷想不(*mārga-saṃjñā vā mārga-pra-hāṇa-saṃjñā vā*)？如是．乃至為有一切智智想，有證一切智智想不(*sarv'ākāra-jñatā-saṃjñā vā sarv'ākāra-jñatā-pra-hāṇa-saṃjñā vā*)？為有所斷一切煩惱習氣相續想，有永斷一切煩惱習氣相續想不(*sarva-vāsanā'nu-saṃdhi-kleśa-saṃjñā vā sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇa-saṃjñā vā*)？」

[354a02] 佛告善現(*bhagavān āha*)：「(*na subhūte, naitat subhūte,*)諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carataḥ*)，於一切法(*kva-cid dharme*)，皆無有想(*bhāva-saṃjñā vā*)，亦無無想(*'-bhāva-saṃjñā vā*)。若無有想、亦無無想，當知即是**菩薩順忍**(*eṣaiva subhūte* ***bodhisattvasya mahāsattvasy' ānu-lomikī kṣāntir***, *yatra nâsti bhāva-saṃjñā vā '-bhāva-saṃjñā vā*)；亦是**修道**(*eṣaivâsya* ***mārga-bhāvanā***, *yatra nâsti bhāva-saṃjñā*

*nâ-bhāva-saṃjñā*)；亦是**得果**(*etad evâsya* ***phalaṃ****, yatra nâsti bhāva-saṃjñā nâ-bhāva-saṃjñā*)；亦是現觀。

[354a07] 復次，善現！諸菩薩摩訶薩，以無性為**聖道**(*a-bhāvaḥ khalu punaḥ subhūte bodhisattvasya mahāsattvasya* ***mārgaḥ***)，以無性為**現觀**(*a-bhāvaś caiv* ***âbhi-samayas***)，達．一切法皆以無性而為自性。由是因緣(*tad anenâpi subhūte paryāyeṇa*)，當知(*evaṃ veditavyam*)．**一切法皆以無性為其自性**(***a-bhāva-sva-bhāvāḥ sarva-dharmāḥ***)。」

[354a10] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)即白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavann*)一切法皆以無性為自性者(*a-bhāva-sva-bhāvāḥ sarva-dharmāḥ*)，云何(*kathaṃ*)(*bhagavann*)如來．應．正等覺．於**一切法無性為性**．現等覺已(***a-bhāva-sva-bhāvāḥ sarva-dharmās*** *tathāgatenâbhi-sam-buddhāh*)，說名為佛(*yeṣām abhi-saṃ-bodhāya*)，於一切法．及諸境界．**得自在轉**(*sarva-dharmeṣu ca* ***vaśa-vartitā visaya-vartitā cânu-pr'āptā***)？」

[354a13] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是，如是。一切法皆以無性為自性。我本修學菩薩道時(*ihâhaṃ subhūte pūrvam bodhisattva-caryām caran*)，無倒修行布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(*saṭsu pāramitāsu caran*)，由此，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vi-tarkaṃ*)．有伺(*sa-vi-cāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮具足住(*prathamaṃ dhyānam upa-saṃ-padya vy-ahārṣaṃ*)。如是．乃至(*yāvac*)斷樂、斷苦，先．喜、憂．沒，不苦．不樂，捨．念清淨，入第四靜慮具足住(*caturthaṃ dhyānam upa-saṃ-padya vy-ahārṣaṃ*)。

我於爾時，於諸靜慮(*teṣāñ ca dhyānānāṃ*)及靜慮支(*dhyānâṅgānāṃ ca*)，雖**善取相**(***nimittam an-ud-gṛhṇaṃs***)，而**無所執**(*taiś ca dhyānair dhyānâṅgaiś ca* ***na manye***)；於諸靜慮(*dhyānāni*)及靜慮支(*dhyānâṅgāni ca*)，**不生味著**(***n'ā-svādayāmi***)；於諸靜慮(*dhyānāni*)及靜慮支(*dhyānâṅgāni ca*)，都**無所得**(***nôpa-labhe***)。我於爾時(*so 'han*)，於四靜慮(*tāni catvāri dhyānāny*)**行相清淨**(***ākāra-vi-śuddhāny*** *upa-saṃ-padya*)無所分別。

我於爾時，於諸靜慮及靜慮支，雖善純熟，而不受彼所得果報(*ut-sāham dhyānaṃ vi-pākam kṛtvā vā*)，但依靜慮．令心引發神境(*'bhi-jñā-jñāna-sâkṣāt-kriyāyai cittam abhi-nir-ṇāmayāmi*)、天耳(*divya-śrotra-jñāna-sâkṣāt-kriyāyai*)、他心(*cetah-pary-āya-jñāna-sâkṣāt-kriyāyai*)、宿住(*pūrva-ni-vāsânu-smṛti-jñāna-sâkṣāt-kriyāyai*)、天眼**智通**(*divya-cakṣur-****jñāna-sâkṣāt-kriyāyai*** (PSP_5:169) *cittam abhi-nir-ṇāmayāmi*)。於此五**通**(*so 'han tāsāṃ* ***sâkṣāt-kriyānāṃ***)，雖善取相(*nimittam an-ud-gṛhṇaṃs*)，而無所執(*tābhir abhi-jñābhir na manye*)，亦不愛味(*tāś ca paṃcâbhi-jñā n' ā-svādayāmi*)；於諸通境，都無所得(*nôpa-labhe*)，亦不分別；**如空**(*so 'han tāh pañcâbhi-jñā* ***ākāśa-samāḥ*** *paśyāmi*)而住(*sam-ā-padye*)。

[354a27] 我於爾時，觀一切法平等平等，無性為性，**以．一剎那相應．般若**(*so 'haṃ punaḥ subhūte* ***eka-lakṣaṇa-sam-ā-yuktayā prajñayā***)，**證得無上正等菩**

提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，謂．如實知．是苦聖諦(*yāvad idaṃ duṣkhaṃ*)，是集聖諦(*ayaṃ duḥkha-sam-ud-ayaḥ*)，是滅聖諦(*ayaṃ duḥkha-ni-rodhaḥ*)，是道聖諦(*iyaṃ duḥkha-ni-rodha-gāminī prati-pad iti*)，皆同一相．所謂無相，如是無相亦無所有。

由此，成就如來十力(*daśabhis tathāgata-balaiḥ sam-anv-ā-gataś*)、四無所畏(*caturbhir vaiśāradyaiś*)、四無礙解(*catasṛbhiḥ prati-saṃ-vidbhir*)、大慈、大悲、大喜、大捨、并十八佛不共法(*aṣṭādaśabhir āveṇikair buddha-dharmaiḥ sam-anv-ā-gataḥ*)等．無量、無數．不可思議．微妙功德，以佛妙智，安立有情三聚差別，謂．正性定聚、邪性定聚、及不定聚。安立如是三聚別已(*sattvāṃs triṣu rāśiṣu vy-ā-karomi*)，隨其所應．方便化導，令獲殊勝利益安樂。」

[354b07] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「云何(*kathaṃ*)(*bhagavaṃs*)如來．應．正等覺(*tathāgatenârhatā samyak-saṃ-buddhena*)，於一切法無性性中(*a-bhāva-sva-bhāvāni*)，**起**四靜慮(*catvāri dhyānāny* ***ut-pāditāni***)，發五神通(*ṣaḍ abhi-jñā ut-pāditāḥ*)，證大菩提，具諸功德，安立．利樂三聚**有情**(*sattvâ-sattayā ca sattvās triṣu rāśiṣu vy-ā-kṛtāḥ*)？」

[354b10] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若(*sacet*)(*subhūte*)諸欲(*kāmānāṃ vā*)、惡(*pāpakānām*)、不善法(*a-kuśalānāṃ dharmāṇāṃ*)等．有少**自性**．或復**他性**．為**自性**(***sva-bhāvo*** *vā* ***bhāvo*** *vā ’-****bhāvo*** *vā ’bhaviṣyan*)者，我本修行菩薩道時(*nâhaṃ subhūte pūrvaṃ bodhisattva-caryāṃ caran*)，不應通達一切欲、惡、不善法等．皆**以無性為自性已**(***nâ-bhāva-sva-bhāvān*** *pāpakān a-kuśalān dharmān viditvā*)，離欲、惡等．入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vy-ahārṣaṃ*)．乃至能入第四靜慮．具足．安住。以(*yasmāt tarhi subhūte*)諸欲(*kāmānāṃ sva-bhāvo vā ’-bhāvo vā bhāvo vā nâsti*)、惡、不善法(*pāpakānām a-kuśalānāṃ dharmāṇāṃ*)等．都無自性，亦無他性(*sva-bhāvo vā ’-bhāvo vā bhāvo vā nâsty*)，但(*anyatra*)**以無性為自性故**(***a-bhāva-sva-bhāvāt***)，(*tasmād*)我本修行菩薩道時(*ahaṃ pūrvaṃ bodhisattva-caryāṃ caran*)，通達欲、惡、不善法等．皆以無性為自性已，離欲(*vi-viktaṃ kāmair*)、惡等(*vi-viktaṃ pāpakair a-kuśalair dharmaiḥ*)．(*sa-vi-tarkaṃ sa-vi-cāraṃ vi-veka-jaṃ prīti-sukhaṃ*)入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya vy-ahārṣaṃ*)，乃至能入第四靜慮(*evaṃ yāvac caturthaṃ dhyānam upa-saṃ-padya vy-ahārṣam*)。

[354b18] 復次，善現！若(*sacet subhūte*)五神通(*abhi-jñānāṃ*)．有少自性．或復他性．為自性(*sva-bhāvo vā ’-bhāvo vā bhāvo vā abhaviṣyan*)者，我本修行菩薩道時，不應通達．一切神通皆以無性為自性已(*nâhaṃ subhūte sarvâbhi-jñā a-bhāva-sva-bhāvā iti viditvā*)，發起種種自在神通，於諸境界．妙用無礙。以諸神通都無自性，亦無他性，但以無性為自性故，我本修行菩薩道時，通達．神通皆以無性為自性已，發起種種自在神通，於諸境界．妙用無礙。

[354b25] 復次，善現！若佛無上正等菩提．有少自性．或復他性．為自性者，我本修行菩薩道時，不應通達．諸佛無上正等菩提及諸功德皆以無性為自性

已，證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsye*)，具諸功德。以佛無上正等菩提及諸功德都無自性，亦無他性，但以無性為自性故，我本修行菩薩道時，通達．無上正等菩提皆以無性為自性已，證得無上正等菩提，具諸功德。

[354c03] 復次(*yāvat*)，善現！若諸有情．有少自性．或復他性．為自性者，我成佛已，不應通達．一切有情皆以無性為自性已，安立有情三聚差別(*sattvāṃs tribhyo rāśibhyo na vy-upa-śamayiṣye*)，隨其所應．方便化導，令獲殊勝利益安樂。以諸有情都無自性，亦無他性，但以無性為自性故，我成佛已，通達．有情皆以無性為自性已，安立有情三聚差別，隨其所應．方便化導，令獲殊勝利益安樂(*yasmāt tarhi subhūte sarvâbhi-jñānāṃ sva-bhāvo vā '-bhāvo vā bhāvo vā nâsty anyatrâ-bhāva-sva-bhāvāt, tasmāt tathāgato 'rhan samyak-saṃ-buddhaḥ sarvâbhi-jñā a-bhāva-sva-bhāvā iti viditvā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhaḥ syāṃ, sattvāś ca triṣu rāśiṣu vy-ā-kṛtāḥ.* (PSP_5:170))。」

*ārya-pañca-viṃśati-sāhasrikāyāṃ bhagavatyāṃ prajñāpāramitāyām abhi-samayâlaṃ-kārânu-sāreṇa saṃ-śodhitāyāṃ mūrdhâbhi-samayâdhi-kāraḥ śikṣā-pari-śuddhi-pari-vartaḥ pañcamaḥ*

第二分．漸次品．第七十三之二[30]

(PSP_6-8:1) *pañca-viṃśati-sāhasrikā prajñāpāramitā VI*

[354c20] 爾時(*evam ukte*)，具壽善現(*āyuṣman subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)於一切法無性性中(*'-bhāva-sva-bhāvaiḥ sarva-dharmaiḥ*)，起四靜慮，發五神通(*pañcabhir abhi-jñābhir*)，證得無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，具諸功德，安立有情三聚差別，令其獲得利樂事者，云何(*tat kathaṃ bhagavann*)初發心菩薩摩訶薩．於一切法無性性中(*a-bhāva-sva-bhāveṣu sarva-dharmeṣu bodhisattvasya mahāsattvasya*)，**作漸次業**(***anu-pūrva-kriyā pra-jñāyate***)、**修漸次學**(***'nu-pūrva-śikṣā***)、**行漸次行**(***'nu-pūrva-prati-pat pra-jñāyate***)，(*yayânu-pūrva-kriyayânu-pūrva-śikṣayânu-pūrva-prati-padā*)**證得無上正等菩提**(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，作諸有情勝利樂事？」

[354c26] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，初發心位(*prathamam eva*)，或從佛聞(*evaṃ śrutaṃ bhavati buddhānām bhagavatām antike*)，或復從於．多供養佛．菩薩(*bodhisattvānāṃ mahāsattvānām buddha-dharma-pary-up'āsitānāṃ*)、獨覺(*pratyekabuddhānām vā*)、及阿羅漢(*'rhatām vā*)、不還(*'n-ā-gāminām vā*)、一來(*sakrd-ā-gāminām vā*)、預流果(*srota-ā-pannānām vā*)等賢聖所聞，謂．證諸法**無性為性**究竟圓滿．方名為佛(***'-bhāvatvād*** *buddhānāṃ bhagavatām*)；漸證諸法**無性為性**．名為菩薩；乃至預流深信諸法無性為性．名賢善士(***a-bhāvatvāt***

[30] Cf. Kimura, VI-VIII, p. 1; Conze 1975, p. 549.

*pratyekabuddhānām a-bhāvatvād arhatām a-bhāvatvād an-ā-gāminām a-bhāvatvāt sakṛd-ā-gāminām a-bhāvatvāt srota-ā-pannānām a-bhāvatvāt sarv'āryāṇāṃ*)。故，一切法及諸有情，無不皆以無性為性(***nâsti*** *sarva-saṃskārāṇāṃ* ***sva-bhāvaḥ***)。法及有情．乃至無有如毛端量自性可得(*antaśo vālâgra-koṭī-sthāna-mātrakam api*)。

[355a04] 是菩薩摩訶薩，聞此事已，作是念言(*iti tasya bodhisattvasya mahāsattvasyaivaṃ bhavati:*)：『若一切法及諸有情皆以無性而為自性；證得此故，說名為佛；乃至．預流．深信此故，名賢善士(***a-bhāvā*** *eva buddhā bhagavanto bodhisattvāś ca mahāsattvāḥ pratyekabuddhā arhanto 'n-ā-gāminaḥ sakṛd-ā-gāminaḥ srota-ā-pannāḥ sarv'āryā*)。我於無上正等菩提．若當證得(*yady ahaṃ bodhim abhi-saṃ-bhotsye*)，若不證得(*yadi vā nâbhi-saṃ-bhotsye*)，諸法、有情．常以無性而為自性(***'-bhāvā*** *eva sarva-dharmāḥ*)。故，我定應發趣無上正等菩提(*yan nūnam aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeyaṃ*)；得菩提已(*yām abhi-saṃ-budhya*)，若諸有情．行有想者(*sarva-sattvān bhāva-saṃjñāyām carato*)，方便安立令住無想(***'-bhāve*** *'n-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayiṣyāmi*)。』

是菩薩摩訶薩，(*sa khalu punar bodhisattvo mahāsattvo*)作此念已，求趣無上正等菩提(*'n-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-tiṣṭhet*)，普為有情得涅槃故(*sarva-sattvānāṃ* ***pari-nir-vāṇâ****rthāya*)，作漸次業(*so 'nu-pūrva-kriyām ā-rabheta*)，修漸次學(*anu-pūrva-śikṣām* (PSP_6-8:2))，行漸次行(*anu-pūrva-prati-padam ā-rabheta*)。如．過去世諸菩薩摩訶薩．求趣無上正等菩提，先學漸次業、學、行故，證得無上正等菩提(*atra śikṣitvā pūrvakā bodhisattvā mahāsattvā an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bodhum*)；是菩薩摩訶薩，亦復如是(*prathamam eva* ***ṣaṭsu pāramitāsu*** *śikṣante yad-uta*)，先．應修學布施波羅蜜多(*dāna-pāramitāyāṃ*)，次．應修學淨戒波羅蜜多(*śīla-pāramitāyāṃ*)，次．應修學安忍波羅蜜多(*kṣānti-pāramitāyāṃ*)，次．應修學精進波羅蜜多(*vīrya-pāramitāyāṃ*)，次．應修學靜慮波羅蜜多(*dhyāna-pāramitāyāṃ*)，後．應修學般若波羅蜜多(*prajñāpāramitāyām*)。

[355a19] (*punar aparaṃ*)善現(*subhūte*)！當知．是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，修學布施波羅蜜多時(*dāna-pāramitāyāṃ carann*)，應自行布施(*ātmanā ca dānaṃ dadāti*)，亦勸他行布施(*parāṃś ca dāna-pāramitāyāṃ prati-ṣṭhāpayati*)，無倒稱揚布施功德(*dānasya ca varṇaṃ bhāṣate*)，歡喜讚歎行布施者(*ye cânye dāna-pāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。由此因緣(*sa tena dānena*)，得大財位(*mahāntaṃ bhoga-skandhaṃ prati-labhya*)，常行布施(*dānaṃ dadāti*)，離慳悋心(*vi-gata-matsareṇa cittena*)，隨諸有情所須飲、食(*annam annârthikānāṃ pānaṃ pānârthikānāṃ*)、衣服(*vastraṃ vastrârthikānāṃ*)、(*vi-lepanaṃ vi-lepanârthikānāṃ*)臥具(*śayanaṃ śayanârthikānām upâśrayam upâśrayârthikānāṃ*)、瓔珞、香、華、財寶、燈明(*pra-dīpaṃ pra-dīpârthikānām*)、車乘、舍宅、及餘資具(*anya-taram api mānuṣyakaṃ pariṣ-kārôpa-karaṇaṃ*)，悉皆施與(*dadāti*)。是菩薩摩訶薩(*sa*)，由布施故(*tena dānena*)，受持戒蘊(*sattvān śīle prati-ṣṭhāpayati*)，生天人中，得大尊貴；

由施、戒故，復得定蘊(*samādhau*)；由施、戒、定故，復得慧蘊(*prajñāyāṃ*)；由施、戒、定、慧故，復得解脫蘊(*vi-muktau*)；由施、戒、定、慧、解脫故，復得解脫知見蘊(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati*)；由施．乃至解脫智見蘊圓滿故(*sa tenaiva śīla-skandhena samādhi-skandhena prajñā-skandhena vi-mukti-skandhena vi-mukti-jñāna-darśana-skandhena ca sam-anv-ā-gataḥ*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati. buddha-kṣetraṃ pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，由布施故(*dānena*)，雖能如是**作漸次業**(*anu-pūrva-kriyā pra-jñāyate*)，**修漸次學**(*'nu-pūrva-śikṣā*)，**行漸次行**(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都**無所得**(***nôpa-labhate***)。所以者何(*tat kasya* (PSP_6-8:3) *hetoḥ*)？以一切法**無自性**故(*tathā hy* ***asyāḥ sva-bhāvo nâsti***)。

[355b07] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāy'*)，修學**淨戒波羅蜜多**時(*ātmanā ca śīla-pāramitāyāṃ caran*)，應自行淨戒(*dānaṃ dadāti* [*śīlaṃ rakṣati*])，亦勸他行淨戒(*parāṃś ca śīla-pāramitāyāṃ prati-ṣṭhāpayati, dāne prati-ṣṭhāpayati*)，無倒稱揚淨戒功德(*śīla-pāramitāyāś ca varṇaṃ bhāṣate*)，歡喜讚歎行淨戒者(*ye cânye śīla-pāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。由此因緣(*sa tena śīlena*)，戒蘊清淨，生天人中，得大尊貴，施貧窮者所須財物。既行施已，安住戒蘊(*sattvāñ śīle prati-ṣṭhāpayati*)、定蘊(*samādhau*)、慧蘊(*prajñāyāṃ*)、解脫蘊(*vi-muktau*)、解脫智見蘊(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati*)。由戒、定、慧、解脫、解脫智見蘊清淨故(*sa tenaiva śīla-skandhena samādhi-skandhena prajñā-skandhena vi-mukti-skandhena ca vi-mukti-jñāna-darśana-skandhena sam-anv-ā-gatah*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati. buddha-kṣetraṃ pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩

(*bodhisattvasya mahāsattvasya*)，由淨戒故(*śīlena*)，雖能如是作漸次業(*anu-pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都無所得(*nôpa-labhate*)。所以者何(*tat kasya hetoḥ*)？以一切法無自性故(*tathā hy asyāḥ sva-bhāvo nâsti*)。

[355b20] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāy'*)，修學**安忍波羅蜜多**時(*ātmanā ca kṣānti-pāramitāyāṃ caran*)，應自行安忍(*dānaṃ dadāti, śīlaṃ ca rakṣati*)，亦勸他行安忍(*parāṃś ca kṣānti-pāramitāyāṃ prati-ṣṭhāpayati, dāne śīle ca prati-ṣṭhāpayati*)，無倒稱揚安忍功德(*kṣānti-pāramitāyāś ca varṇaṃ bhāṣate*)，歡喜讚歎行安忍者(*ye cânye kṣānti-pāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。是菩薩摩訶薩(*sa*)，行安忍時(*tayā kṣāntyā*)，能以資具，施諸有情，皆令充足。既行施已，安住戒蘊(*sattvāñ śīle prati-ṣṭhāpayati*)、定蘊(*samādhau*)、慧蘊(*prajñāyāṃ*)、解脫蘊(*vi-muktau*)、解脫智見蘊(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati*)。由戒、定、慧、解脫、解脫智見蘊清淨故(*sa tena ca śīla-skandhena samādhi-skandhena prajñā-skandhena vi-mukti-skandhena vi-mukti-jñāna-darśana-skandhena* (PSP_6-8:4) *ca sam-anv-ā-gataḥ*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati. buddha-kṣetraṃ ca pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，由安忍故(*kṣāntyā*)，雖能如是作漸次業(*'nu-pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都無所得(*nôpa-labhate*)。所以者何(*tat kasya hetoḥ*)？以一切法無自性故(*tathā hy asyāḥ sva-bhāvo nâsti*)。

[355c04] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāy'*)，修學**精進波羅蜜多**時(*ātmanā ca vīrya-pāramitāyāṃ caran*)，應自於諸善法．發勤精進(*dānaṃ dadāti, śīlaṃ rakṣati, kṣāntyā saṃ-pādayati*)，亦勸他於諸善法．發勤精進(*parāṃś ca vīrya-pāramitāyāṃ prati-ṣṭhāpayati, dāne śīle kṣāntau ca prati-ṣṭhāpayati*)，無倒稱揚精進功德(*vīrya-pāramitāyāś ca varṇaṃ bhāṣate*)，歡喜讚歎行精進者(*ye cânye vīrya-pāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñah*)。是菩薩摩訶薩(*sa*)，行精進時(*tena vīryeṇa*)，能以資具，施諸有情，皆令充足。既行施已，安住戒蘊(*sattvāñ śīle prati-ṣṭhāpayati*)、定蘊(*samādhau*)、慧蘊(*prajñāyāṃ*)、解脫蘊(*vi-*

*muktau*)、解脫知見蘊(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati*)。由戒、定、慧、解脫、解脫智見蘊清淨故(*sa tenaiva śīla-skandhena samādhi-skandhena prajñā-skandhena vi-mukti-skandhena vi-mukti-jñāna-darśana-skandhena ca sam-anv-ā-gataḥ*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati, buddha-kṣetraṃ pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，由精進故(*vīryeṇa*)，雖能如是作漸次業(*anu-pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都無所得(*nôpa-labhate*)。所以者何(*tat kasya hetoḥ*)？以一切法無自性故(*tathā hy asyāḥ sva-bhāvo nâsti.* (PSP_6-8:5))。

[355c18] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāy'*)，修學**靜慮波羅蜜多**時(*ātmanā ca dhyāna-pāramitāyāṃ caran*)，應自入四靜慮、四無量、四無色定(*dānaṃ dadāti śīlaṃ rakṣati kṣāntyā saṃ-pādayati vīryam ā-rabhate*)，亦勸他入四靜慮、四無量、四無色定(*parāṃś ca dhyāna-pāramitāyāṃ prati-ṣṭhāpayati, dāne śīle kṣāntau vīrye ca prati-ṣṭhāpayati*)，無倒稱揚四靜慮、四無量、四無色定功德(*dhyāna-pāramitāyāś ca varṇaṃ bhāṣate*)，歡喜讚歎入四靜慮、四無量、四無色定者(*ye cânye dhyāna-pāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。是菩薩摩訶薩(*sa*)，行靜慮時(*tena dhyānena*)，能以資具，施諸有情，皆令充足。既行施已，安住戒蘊(*sattvāñ śīle prati-ṣṭhāpayati*)、定蘊(*samādhau*)、慧蘊(*prajñāyāṃ*)、解脫蘊(*vi-muktau*)、解脫智見蘊(*vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati*)。由戒、定、慧、解脫、解脫智見蘊清淨故(*sa tenaiva śīla-skandhena samādhi-skandhena prajñā-skandhena vi-mukti-skandhena vi-mukti-jñāna-darśana-skandhena ca sam-anv-ā-gataḥ*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati, buddha-kṣetraṃ pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩

(*bodhisattvasya mahāsattvasya*)，由靜慮故(*dhyānena*)，雖能如是作漸次業(*anu-pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都無所得(*nôpa-labhate*)。所以者何(*tat kasya hetoḥ*)？以一切法無自性故(*tathā hy asyāḥ sva-bhāvo nâsti*)。

[356a04] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāy'*)，修學**般若波羅蜜多**時(*ātmanā ca prajñāpāramitāyāṃ caran*)，以無所得而為方便，應自行六波羅蜜多(*dānaṃ dadāti, śīlaṃ rakṣati, kṣāntyā saṃ-pādayati, vīryam ā-rabhate, dhyānañ ca sam-ā-padyate*)，亦勸他行六波羅蜜多(*parāṃś ca prajñāpāramitāyāṃ prati-ṣṭhāpayati, dāne śīle kṣāntau vīrye dhyāne ca prati-ṣṭhāpayati*)，無倒稱揚六波羅蜜多功德(*prajñāpāramitāyāś ca varṇaṃ bhāṣate*)，歡喜讚歎行六波羅蜜多者(*ye cânye prajñāpāramitāyāṃ caranti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。是菩薩摩訶薩(*sa*)，由於六波羅蜜多(*tayā prajñayā*)、方便善巧，(*sattvāñ śīle prati-ṣṭhāpayati, samādhau prajñāyāṃ vi-muktau vi-mukti-jñāna-darśane ca prati-ṣṭhāpayati. sa tenaiva śīla-skandhena samādhi-skandhena* (PSP_6-8:6) *prajñā-skandhena vi-mukti-skandhena vi-mukti-jñāna-darśana-skandhena ca sam-anv-ā-gataḥ*)超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)，(*śrāvaka-pratyekabuddha-bhūmim ati-kramya*)證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-kramya*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ pari-śodhayati. buddha-kṣetraṃ pari-śodhya, sattvān pari-pācayati*)。作此事已(*sattvān pari-pācya*)，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)，(*sarv'ākāra-jñatām anu-pr'āpya*)轉妙法輪(*dharma-cakraṃ pra-vartayati*)，(*dharma-cakraṃ pra-vartya*)以三乘法，安立度脫諸有情類(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpayati*)，(*sattvāṃs triṣu yāneṣu prati-ṣṭhāpya*)令出生死(*saṃsārāt pari-mocayati*)、證得涅槃。(*evaṃ khalu*)善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，由般若故(*prajñayā*)，雖能如是作漸次業(*'nu-pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā pra-jñāyate*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於一切(*tac ca sarvaṃ*)都無所得(*nôpa-labhyate*)。所以者何(*tat kasya hetoḥ*)？以一切法無自性故(*tathā hy asyāḥ sva-bhāvo nâsti*)。

[356a16] 善現！是為初發心菩薩摩訶薩，依學**六種波羅蜜多**，作漸次業，修漸次學，行漸次行，與諸有情作利樂事。

[356a19] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，作漸次業(*'nu-pūrva-kriyāyāṃ śikṣate*)、修漸次學(*'nu-pūrva-śikṣāyām*)、行漸次行時(*anu-pūrva-prati-padi*)；從初發心(*sa prathama-cittôt-pādam up'ādāya*)，以一切智智相應作意(*sarv'ākāra-jñatā-prati-sam-yuktair manasi-kārair*)，信解．一切法皆以無性而為自性(*a-bhāva-sva-bhāvān sarva-dharmān adhi-mucya*)；先．應修學**佛隨念**(***buddhânu-smṛtiṃ*** *bhāvayati*)；次．應修學**法隨念**(***dharmânu-smṛtiṃ*** *bhāvayati*)；次．應修學**僧隨念**(***saṃghânu-smṛtiṃ*** *bhāvayati*)；次．應修學**戒隨念**

(***śīlânu-smṛtim*** *bhāvayati*)；次．應修學**捨隨念**(***tyāgânu-smṛtiṃ*** *bhāvayati*)；後．應修學**天隨念**(***devatā'nu-smṛtiṃ*** *bhāvayati*)。

[356a24] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)修學**佛隨念**(*buddhânu-smṛtiṃ bhāvayati*)？謂(*iha subhūte*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，修學佛隨念時，不應以色．思惟如來．應．正等覺(*tathāgatam arhantaṃ samyak-saṃ-buddhaṃ na rūpato manasi-karoti*)，不應以受(*na vedanāto*)、想(*na saṃjñāto*)、行(*na saṃskārato*)、識(*na vijñānato*)思惟(*manasi-karoti*)如來．應．正等覺。何以故(*tat kasya hetoḥ*)？(*tathā hi*)色(*rūpa-sva-bhāvo nâsti*)．乃至(*vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ*)識，皆無自性(*vijñānasya sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo nâsti*)，則不可念、不可思惟(*so '-bhāvaḥ*)。所以者何(*tat kasya hetoḥ*)？若**無念**、**無思惟**，是為佛隨念(***a-smṛtir a-manasi-kārā*** *buddhânu-smṛtiḥ*)(*rūp'ādy-a-manasi-kāreṇa buddhânu-smṛtyā*)。

[356a29] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩，修學佛隨念時，不應以三十二大士相．思惟如來．應．正等覺(*tathāgato 'rhan samyak-saṃ-buddho na dvā-triṃśan-mahā-puruṣa-lakṣaṇair manasi-kartavyo*)，不應以真金色身(*na su-varṇa-kāyo manasi-kartavyo* (PSP_6-8:7))、常光一尋(*na vy-āma-mātrayā pra-bhayā manasi-kartavyo*)、八十隨好(*nâśīty-anu-vy-añjanair*)．思惟如來．應．正等覺(*manasi-kartavyaḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是相好、金光色身，都無自性(*tasya sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo nâsti*)，則不可念、不可思惟(*so '-bhāvaḥ*)。所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為佛隨念(*a-smṛtir a-manasi-kārā buddhânu-smṛtir*)(*lakṣaṇ'ādy-a-manasi-kāreṇa buddhânu-smṛtyā*)。

[356b06] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩，修學佛隨念時，不應以戒蘊．思惟如來．應．正等覺(*tathāgato 'rhan samyak-saṃ-buddho na śīla-skandhato manasi-kartavyo*)，不應以定蘊(*na samādhi-skandhato*)、慧蘊(*na prajñā-skandhato*)、解脫蘊(*na vi-mukti-skandhato*)、解脫智見蘊(*na vi-mukti-jñāna-darśana-skandhato*)．思惟如來．應．正等覺(*manasi-kartavyaḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是諸蘊，皆無自性(*teṣāṃ sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo nâsti*)，則不可念、不可思惟(*so '-bhāvaḥ*)。所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為佛隨念(*a-smṛtir a-manasi-kārā buddhânu-smṛtiḥ*)(*śīl'ādi-skandhâ-manasi-kāreṇa buddhânu-smṛtyā*)。

[356b11] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩，修學佛隨念時，不應以五眼、六神通．思惟如來．應．正等覺，不應以佛十力(*tathāgato 'rhan samyak-saṃ-buddho na daśabhis tathāgata-balair manasi-kartavyo*)．乃至(*na caturbhir vaiśāradyair, na catasṛbhiḥ prati-saṃ-vidbhir manasi-kartavyo, na mahā-karuṇayā, na mahā-maitryā*)十八佛不共法(*nâṣṭādaśabhir āveṇikair buddha-dharmair*)．思惟如來．應．正等覺(*manasi-kartavyaḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是諸法，皆無自性(*teṣāṃ sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo*

*nâsti*)，則不可念、不可思惟(*so ’-bhāvaḥ*)。所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為佛隨念(*a-smṛtir a-manasi-kārā buddhânu-smṛtir*)(*daśa-bal’ādy-a-manasi-kāreṇa buddhânu-smṛtyā*)。

[356b17] 復次，善現！諸菩薩摩訶薩，修學佛隨念時，不應以無忘失法、恒住捨性．思惟如來．應．正等覺，不應以一切智、道相智、一切相智及餘無量、無邊佛法．思惟如來．應．正等覺。何以故？如是諸法，皆無自性。若法無自性，則不可念、不可思惟。所以者何？若無念、無思惟，是為佛隨念。

[356b23] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩，修學佛隨念時，不應以緣性法．思惟如來．應．正等覺，不應以緣起法(*tathāgato ’rhan samyak-saṃ-buddho na pratîtya-sam-ut-pādato*)．思惟如來．應．正等覺(*manasi-kartavyaḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hy*)緣性、緣起，俱無自性(*asya sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo nâsti*)，則不可念、不可思惟(*so ’-bhāvaḥ*)。所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為佛隨念(*a-smṛtir a-manasi-kārā buddhânu-smṛtiḥ*)(*pratîtya-sam-ut-pādâ-manasi-kārena buddhânu-smṛtyā*)。

[356b28] (*evaṃ khalu*) 善現 (*subhūte*) ！諸菩薩摩訶薩 (*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，應如是修學佛隨念(*buddhânu-smṛtir manasi-kartavyāḥ*)。若如是修學佛隨念(*evaṃ khalv*)，是為作漸次業(*asyânu-pūrva-kriyā pra-jñāyate*)、修漸次學(*’nu-pūrva-śikṣā*)、行漸次行(*’nu-pūrva-prati-pat pra-jñāyate*)。若菩薩摩訶薩(*sa iha*)．能如是作漸次業(*anu-pūrva-kriyāyām*)、修漸次學(*anu-pūrva-śikṣāyām*)、行漸次行時(*anu-pūrva-prati-padi śikṣamāṇo*)，則能圓滿四念住(*’nu-pūrva-pra-sthānaiś catvāri smṛty-upa-sthānāni pari-pūrayati*)．乃至(*catvāri samyak-pra-hāṇāni catura ṛddhi-pādān pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāny*) 八聖道支 (*āryâṣṭâṅga-mārgaṃ*) ， (*śūnyatā-samādhim ā-nimitta-samādhim* (PSP_6-8:8) *a-pra-ṇi-hita-samādhiṃ pari-pūrayati*)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(*a-pra-māṇa-dhyān’ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni pari-pūrayati*)，亦能圓滿布施波羅蜜多．乃至般若波羅蜜多(*sarva-pāramitāḥ*)，亦能圓滿內空．乃至無性自性空(*sarva-śūnyatā*)，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 (*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān pari-pūrayati*)，亦能圓滿無忘失法、恒住捨性，(*mahā-karuṇāṃ pari-pūrayati, mahā-maitrīṃ pari-pūrayati*)亦能圓滿一切智、道相智、一切相智，由此證得一切智智(*sarv’ākāra-jñatāṃ pari-pūrayati*)。善現！是菩薩摩訶薩，以一切法**無性為性．方便力**故(***a-bhāva-sva-bhāva-yogena***)，(*so*)覺．一切法皆無自性(*’-bhāva-sva-bhāvāmś caiva sarva-dharmān abhi-saṃ-bhotsyate*) ，其中 (*yatra*) ，無有想 (*sva-bhāva-saṃjñā ’pi nâsti*)，亦復無無想。善現！諸菩薩摩訶薩，應如是修學佛隨念，謂．一切法無性性中，佛尚不可得，況有佛隨念！

[356c18] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學**法隨念**(***dharmânu-smṛtir*** *bhāvayitavyā*)？謂(*iha subhūte*)．菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學法隨念時(*prajñāpāramitāyāṃ caratā*)，**不應思惟**善法(***na*** *kuśalā dharmā* ***manasi-kartavyā***)、非善法(*nâ-kuśalā dharmā manasi-kartavyā*)，不應思惟有記法(*na vy-ā-kṛtā dharmā manasi-kartavyā*)、無記法(*nâ-vy-ā-kṛtā dharmā manasi-kartavyā*)，不應思惟世間法(*na laukikā*)、出世間法(*na lokôt-tarā*)，不應思惟有愛味法(*na s'āmiṣā*)、無愛味法(*na nir-āmiṣā*)，不應思惟有諍法、無諍法，不應思惟聖法(*n' āryā*)、非聖法(*nân-āryā*)，不應思惟有漏法(*na s'ā-sravā*)、無漏法(*nân-āsravā*)，不應思惟墮三界法(*na kāma-dhātu-pary-ā-pannā na rūpa-dhātu-pary-ā-pannā n' ārūpya-dhātu-pary-ā-pannā*)、不墮三界法，不應思惟有為界法(*na saṃs-kṛtā*)、無為界法(*nâ-saṃs-kṛtā dharmā manasi-kartavyāḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是諸法，皆**無自性**(*teṣāṃ dharmāṇāṃ* ***sva-bhāvo nâsti***)。若法無自性(*yeṣāṃ sva-bhāvo nâsti*)，則不可念、不可思惟(*te '-bhāvāḥ*)。所以者何(*tat kasya hetoḥ*)？若**無念**、**無思惟**，是為法隨念(***a-smṛtir a-manasi-kārā dharmânu-smṛtiḥ***)。

善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是修學法隨念。若如是修學法隨念(*sa iha dharmânu-smṛtyāṃ śikṣitvā*)，是為作漸次業、修漸次學、行漸次行。若菩薩摩訶薩．能如是作漸次業、修漸次學、行漸次行時，則能圓滿四念住，廣說．乃至一切相智，由此證得一切智智。善現！是菩薩摩訶薩，以一切法**無性為性**．方便力故(***'-bhāva-sva-bhāva-yogena***)，(*yāvat sarv'ākāra-jñatām anu-pr'āpsyati. so*)**覺**．一切法皆無自性(*'-bhāva-sva-bhāvāmś caiva sarva-dharmān* ***abhi-saṃ-bhotsyate***)，其中(*yatra*)，無有想(*sva-bhāva-saṃjñā 'pi nâsti*)，亦復無無想。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應如是修學法隨念(*dharmânu-smṛtir bhāvayitavyā*)，謂(*yatra*)．一切法無性性中，法尚不可得(*aṇv api smṛti-karma nâsti*)，況(*kaḥ punar vādaḥ*)有法隨念(*smṛti-vi-gamaḥ*)！

[357a08] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學**僧隨念**(*saṃghânu-smṛtir bhāvayitavyā*)？謂(*iha subhūte*)．菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學僧隨念時(*prajñāpāramitāyāṃ caratā*)，應作是念：『佛弟子眾——具．淨戒蘊、定蘊、慧蘊、解脫蘊、解脫智見蘊——四雙、八隻補特伽羅，一切皆是無為**所顯**，皆以無性而為自性(*saṃgho 'bhāva-sva-bhāvato 'nu-smartavyo yo, so bhagavataḥ śrāvaka-saṃghaś catvāraḥ puruṣa-yugāḥ, aṣṭau mahā-puruṣa-pudgalāḥ*)。』由此因緣，不應思惟。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是善士，皆無自性(*teṣāṃ sva-bhāvo nâsti*)。若法無自性(*yeṣāṃ sva-bhāvo nâsti*)，則不可念、不可思惟(*te '-bhāvā*)。(*a-bhāva-sva-bhāva-* ***prati-bhāvitāś*** *caivôcyante catvāraḥ puruṣa-yugā, aṣṭau mahā-puruṣa-pudgalāḥ*)所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為僧隨念(*a-smṛtir a-manasi-kārā saṃghânu-smṛtiḥ*)。

善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是修學僧隨念。若如是修學僧隨念(*sa iha saṃghânu-smṛtyāṃ śikṣitvā*)，是為作漸次業、修漸次學、行漸次

行。若菩薩摩訶薩，能如是作漸次業、修漸次學、行漸次行時，則能圓滿四念住，廣說，乃至一切相智，由此證得一切智智。善現！是菩薩摩訶薩，以一切法無性為性，方便力故(*'bhāva-sva-bhāva-yogena*)，(*yāvat* (PSP_6-8:9) *sarv'ākāra-jñatām anu-pr'āpsyati. so*)覺，一切法皆無自性(*'-bhāva-sva-bhāvāmś caiva sarva-dharmān* ***abhi-saṃ-bhotsyate***)，其中(*yatra*)，無有想(*sva-bhāva-**saṃjñā** 'pi **nâsti***)，亦復無無想。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應如是修學僧隨念(*saṃghânu-smṛtir bhāvayitavyā*)，謂(*yatra*)，一切法無性性中，僧尚不可得(*aṇv api smṛti-karma nâsti*)，況(*kaḥ punar vādaḥ*)有僧隨念(*smṛti-vi-gamaḥ*)！

[357a25] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學戒隨念(*śīlânu-smṛtir bhāvayitavyā*)？謂(*iha subhūte*)，菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學戒隨念時(*prajñāpāramitāyāṃ caratā*)，從初發心，應念，聖戒無缺(*a-khaṇḍe*)、無隙(*'-cchidre*)、無瑕(*'-śabale*)、無穢(*'-kalmāṣe*)、無所取著(*'-parā-mṛṣṭe*)、應受供養(*'-bhujiṣye*)、智者所讚(*vijña-pra-śaste*)、妙善受持(*su-sam-ā-tte*)、妙善究竟、隨順勝定(*samādhi-sam-vartanīye*)(*śīle prati-ṣṭhite*)——思惟此戒無性為性，由是因緣，不應思惟(***nâ-bhāva-sva-bhāvato*** *manasi-kartavyam tac chīlaṃ, yatrâṇv api smṛti-karma nâsti, kaḥ punar vādaḥ smṛti-vi-gamaḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是聖戒，都無自性(*teṣāṃ sva-bhāvo nâsti*)。若法無自性(*yasya sva-bhāvo nâsti*)，則不可念、不可思惟(*so '-bhāvaḥ*)。(*evaṃ manasi-kurvāṇo 'nu-pūrveṇa yāvat sarv'ākāra-jñatām anu-pr'āpsyati*)所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為戒隨念(*a-smṛtir a-manasi-kārā śīlânu-smṛtiḥ*)。

善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是修學戒隨念。若如是修學戒隨念，是為作漸次業、修漸次學、行漸次行。若菩薩摩訶薩，能如是作漸次業、修漸次學、行漸次行時，則能圓滿四念住，廣說，乃至一切相智，由此證得一切智智。善現！是菩薩摩訶薩，以一切法無性為性，方便力故，覺，一切法皆無自性，其中，無有想，亦復無無想。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應如是修學戒隨念(*śīlânu-smṛtir manasi-kartavyā*)，謂(*yatra*)，一切法無性性中，戒尚不可得(*sva-bhāva-saṃjñā 'pi nâsti*)，況(*kaḥ punar vādo*)有戒隨念(*'-bhāva-saṃjñāyāḥ*)！

[357b12] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)，(*prajñāpāramitāyāṃ caratā*)修學**捨隨念**(***tyāgânu-smṛtir*** *bhāvayitavyā*)？謂(*iha subhūte*)，菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學捨隨念時，從初發心，(*a-bhāva-sva-bhāva-yogena*)常應念捨(*tyāgo 'nu-smartavyo*)——若念自捨，若念他捨；若念捨財(*yadi vâmiṣa-tyāgo*)，若念捨法(*yadi vā dharma-tyāgaḥ*)。(*tat kasya hetoḥ?*)於捨、施位，終不起心(*cittam evaṃ nôt-padyate*)：『我能捨、施；或不捨、施(*dadāmi vā, na dadāmi vā, pari-tyajāmi vā, na pari-tyajāmi vā*)。』若捨所有身分、肢節(*'ṅga-praty-aṅgāni tyajatā*)，亦不起心(*naivaṃ cittam ut-pādayitavyaṃ*)：『我能捨、施；或不捨、施。』亦不思惟所捨、所與，施福、施果。(*yatrâṇv api smṛti-karma nâsti, kaḥ punar vādaḥ smṛti-vi-gamaḥ*)何以故(*tat*

*kasya hetoḥ*)？(*tathā hi*)如是諸法，皆無自性(*teṣāṃ sva-bhāvo nâsti*)。若法無自性(*yeṣāṃ sva-bhāvo nâsti*)，則不可念、不可思惟(*te ’-bhāvāh*)。(*evaṃ manasi-kurvāṇo ’nu-pūrveṇa yāvat sarv’ākāra-jñatām anu-pr’āpsyati.*)所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為捨隨念(*a-smṛtir a-manasi-kārā tyāgânu-smṛtiḥ*)。

善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是修學捨隨念。若如是修學捨隨念，是為作漸次業、修漸次學、行漸次行。若菩薩摩訶薩．能如是作漸次業、修漸次學、行漸次行時，則能圓滿四念住，廣說．乃至一切相智，由此能證一切智智。善現！是菩薩摩訶薩，以一切法無性為性．方便力故，覺．一切法皆無自性，其中，無有想，亦復無無想。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，(*prajñāpāramitāyāṃ caratā*)應如是修學捨隨念(*tyāgânu-smṛtir manasi-kartavyā*)，謂(*yatra*)．一切法無性性中，捨尚不可得(*sva-bhāva-saṃjñā ’pi nâsti*)，況(*kaḥ punar vādo*)有捨隨念(*’-bhāva-saṃjñāyāḥ* (PSP_6-8:10))！

[357c01] 善現！云何(*kathaṃ ca subhūte*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)，(*prajñāpāramitāyāṃ caratā*)修學**天隨念**(***devatā’nu-smṛtir*** *manasi-kartavyāḥ*)？謂(*iha subhūte*)．菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修學天隨念時，從初發心，應作是念：『四大王眾天．乃至他化自在天，由有淨信、戒、聞、捨、慧，從此命終，生彼天處。我今亦有如是淨信、戒、聞、捨、慧，與彼諸天功德相似。』又作是念：『諸預流等，生六欲天；諸不還等，生上二界——如是一切，皆不可得、不應思惟(*ye devāḥ srota-ā-pannāś cātur-mahā-rāja-kāyikeṣu deveṣûpa-pannās trays-triṃśeṣu yāmeṣu tuṣiteṣu nir-māna-ratiṣu para-nir-mita-vaśa-vartiṣu deveṣûpa-pannās, te* ***’-bhāva-sva-bhāvato*** *manasi-kartavyāḥ*)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是諸天，皆**無自性**(*teṣāṃ* ***sva-bhāvo nâsti***)。若法無自性(*yeṣāṃ sva-bhāvo nâsti*)，則不可念、不可思惟(*te ’-bhāvā*)。(*evaṃ manasi-kurvāṇo ’nu-pūrveṇa yāvat sarv’ākāra-jñatām anu-pr’āpsyati.*)所以者何(*tat kasya hetoḥ*)？若無念、無思惟，是為天隨念(*a-smṛtir a-manasi-kārā devatā’nu-smṛtiḥ*)。』

善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是修學天隨念。若如是修學天隨念，是為作漸次業、修漸次學、行漸次行。若菩薩摩訶薩．能如是作漸次業、修漸次學、行漸次行時，則能圓滿四念住，廣說．乃至一切相智，由此證得一切智智。善現！是菩薩摩訶薩，以一切法無性為性．方便力故，覺．一切法皆無自性，其中，無有想，亦復無無想。(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應如是修學天隨念(*devatā’nu-smṛtir manasi-kartavyā*)，謂(*yatra*)．一切法無性性中，天尚不可得(*sva-bhāva-saṃjñā ’pi nâsti*)，況(*kaḥ punar vādo*)有天隨念(*’-bhāva-saṃjñāyāḥ*)！

*evaṃ khalu subhūte bodhisattvasya mahāsattvasya saḍ-anu-smṛtīr manasi-kurvato ’nu-pūrva-kriyā pra-jñāyate, ’nu-pūrva-śikṣā ’nu-pūrva-prati-pat pra-jñāyate.*

[357c21] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，若欲圓滿作漸次

業(*anu-pūrva-kriyāṃ pari-pūrayitu-kāmena*)、修漸次學(*anu-pūrva-śikṣām*)、行漸次行(*anu-pūrva-prati-padaṃ pari-pūrayitu-kāmena*)，以一切法無性為性．方便力故(*a-bhāva-sva-bhāva-yogena*)，**應學**內空(*adhy-ātma-śūnyatāyāṃ* ***śikṣitavyam***)．乃至(*bahirdhā-śūnyatāyāṃ śikṣitavyam, adhy-ātma-bahirdhā śūnyatāyāṃ śikṣitavyam, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ śikṣitavyam*)，應學真如．乃至不思議界，應學苦、集、滅、道聖諦，應學四念住．乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu śikṣitavyam*)，應學四靜慮、四無量、四無色定(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu śikṣitavyam*)，應學八解脫．乃至十遍處，應學空、無相、無願解脫門，應學布施波羅蜜多．乃至般若波羅蜜多，應學菩薩摩訶薩地，應學一切陀羅尼門、三摩地門，應學五眼、六神通，**應學**如來十力．乃至十八佛不共法(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu śikṣitavyam a-bhāva-sva-bhāva-yogena. daśasu pāramitāsu daśasu bodhisattva-bhūmiṣu śikṣitavyam, mahā-karuṇāyāṃ* ***śikṣitavyam***)，應學無忘失法、恒住捨性，應學一切智、道相智、一切相智。

[358a03] 善現！是菩薩摩訶薩(*sa*)，如是修學**菩提道**時(*evaṃ* ***bodhi-mārge*** *śikṣamāṇo*)，**覺**．一切法皆以無性而為自性(*'-bhāva-sva-bhāvān sarva-dharmān* ***abhi-saṃ-bhotsyate***)，於中(*yatra*)，尚**無少**念**可得**(***aṇv api*** *smrti-karma* ***nâsti***)，況(*kutaḥ punā*)有念色(*rūpaṃ vā*)、受、想、行(*vedanā-saṃjñā-saṃskārā*)、識(*vijñānaṃ vā*)！(*evaṃ* (PSP_6-8:11))況有念眼處．乃至意處！況有念色處．乃至法處！況有念眼界．乃至意界！況有念色界．乃至法界！況有念眼識界．乃至意識界！況有念眼觸．乃至意觸！況有念眼觸為緣所生諸受．乃至意觸為緣所生諸受！況有念地界．乃至識界！況有念因緣．乃至增上緣(*skandha-dhātv-āyatana-pratîtya-sam-ut-pāda vā*)！況有念無明．乃至老死(*pratîtya-sam-ut-pādâṅgāni vā*)！況有念布施波羅蜜多．乃至般若波羅蜜多(*pāramitā vā*)！況有念內空．乃至無性自性空(*śūnyatā vā*)！況有念真如．乃至不思議界！況有念苦、集、滅、道聖諦！況有念四念住．乃至八聖道支！況有念四靜慮、四無量、四無色定(*bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo vā*)！況有念八解脫．乃至十遍處！況有念空、無相、無願解脫門！況有念淨觀地．乃至如來地！況有念極喜地．乃至法雲地！況有念一切陀羅尼門、三摩地門！況有念五眼、六神通！況有念如來十力．乃至十八佛不共法(*vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā vā*)！況有念三十二大士相、八十隨好！況有念無忘失法、恒住捨性！況有念一切智、道相智、一切相智(*sarv'ākāra-jñatā vā*)！況有念預流果．乃至獨覺菩提！況有念一切菩薩摩訶薩行！況有念諸佛無上正等菩提！況有念一切智智！善現！如是諸念、及所念法，若少實有，無有是處(*nêdaṃ sthānaṃ vidyate*)。

[358a27] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，雖作漸次業(*anu-*

*pūrva-kriyā pra-jñāyate*)，修漸次學(*'nu-pūrva-śikṣā pra-jñāyate*)，行漸次行(*'nu-pūrva-prati-pat pra-jñāyate*)，而於其中(*yatra kriyāyāṃ*)，心皆不轉，以一切法無自性故(*cittaṃ caryā prati-pac chikṣā ca pra-vartate*)。」

[358b01] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)一切法皆無自性(***a-bhāva-sva-bhāvāḥ*** *sarva-dharmās*)，則應無色(*tan **nâsti** rūpam*)、受、想、行(*vedanā-saṃjñā-saṃskārāḥ*)、識(*nâsti vijñānaṃ*)，乃至(*nâsti skandha-dhātv-āyatana-pratîtya-sam-ut-pādā, nâsti pratîtya-sam-ut-pādâṅgāni, nâsti pāramitā, nâsti śūnyatā, nâsti smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā, nâsti ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni, nâsti śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā, nâsti daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)應無一切智智(*nâsti sarv'ākāra-jñatā*)，是則應無佛(*nâsti buddho*)、法(*nâsti dharmo*)、僧寶(*nâsti saṃgho*)、道(*nâsti mārgo*)、果(*nâsti phalaṃ*)、染(*nâsti saṃ-kleśo*)、淨(*nâsti vy-ava-dānaṃ*)，亦無得(*nâsti pr'āptir*)、無現觀(*nâsty abhi-samayo*)，則一切法皆應是無(*yāvan **nâsti** sarva-dharmāḥ*)。」

[358b04] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「於意云何(*api nu subhūte*)，於一切法無性性中(***'-bhāva-sva-bhāveṣu*** *sarva-dharmeṣv*)，有性(***astitā*** *vā*)、無性(***nâstitā*** *vā*)，為可得不(*upa-labhate*)？」

[358b06] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavann*)！(*a-bhāveṣu sarva-dharmeṣv astitā vā nâstitā vôpa-labhate.*)」

[358b06] 佛告善現(*bhagavān āha*)：「若一切法無性性中，有性、無性俱不可得，汝今云何可作是說(*tat katham idaṃ subhūte evaṃ bhavati*)：『若(*yady*)一切法皆無自性(***a-bhāva-sva-bhāvāḥ*** *sarva-dharmās*)，則應無色(*tan **nâsti** rūpaṃ*)、受、想、行(*vedanā-saṃjñā-saṃskārā*)、識(*nâsti vijñānam*)，乃至應無得及現觀(*nâsti skandha-dhātv-āyatana-pratîtya-sam-ut-pādā, nâsti pratîtya-sam-ut-pādâṅgāni, nâsti pāramitā-śūnyatā-bodhi-pakṣya-dharm'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukha-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā, nâsti sarv'ākāra-jñatā, nâsti buddha-dharma-saṃgha-phalaṃ* (PSP_6-8:12) *mārga-saṃ-kleśa-vy-ava-dāna-pr'āptâbhi-samayā*)，則一切法皆應是無(*yavan **nâsti** sarva-dharmā*)。』(*iti*)？」

[358b10] (*evam ukte*)善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「我於是義，自無疑、惑(*nâhaṃ bhagavann atra dharmeṣu kāṅkṣāmi na vi-cikitsāmi*)。但(*api tu khalu bhagavan*)，為未來(*bhaviṣyanty an-ā-gate 'dhvani*)有苾芻(*bhikṣavaḥ*)等——或求聲聞(*śrāvaka-yānikāś ca*)，或求獨覺(*pratyekabuddha-yānikāś ca*)，或求佛果(*bodhisattva-yānikāś ca*)——彼作是念(*ta evaṃ vakṣyanti*)：『若一切法皆無自性(*a-bhāva-sva-bhāvāḥ sarva-dharmāḥ*)，**誰**染(***ko** 'tra saṃ-kliśyate vā*)？誰淨(*vy-ava-dāyate vā*)？(*na saṃ-kleśo, na vy-ava-dānaṃ*)誰縛？誰解？』彼(*te*)於染、淨、縛、解義中，不了知故(*'-jānantaḥ*)，毀戒(*śīla-vi-pannāś ca bhaviṣyanti*)、毀見(*dṛṣṭi-*

*vi-pannāś ca bhaviṣyanti*)、毀威儀(*ācāra-vi-pannāś ca*)、毀淨命；由此(*teṣāṃ śīla-vi-pannānāṃ dṛṣṭi-vi-pannānām ācāra-vi-pannānāṃ*)，當墮三惡趣中(*trayāṇām gatīnām anya-tarā gatiḥ prati-kāṅkṣitavyā, naraka-gatir vā tiryag-yoni-gatir vā yama-loka-gatir vā*)，受諸劇苦，難得解脫。我觀未來當有如是可怖畏事(*idam apy ahaṃ bhagavann an-ā-gataṃ bhayaṃ saṃ-paśyamānas*)，故作是說(*tathāgatam arhantaṃ samyak-saṃ-buddham etad arthaṃ pṛcchāmi*)。然(*api tu khalu punar bhagavann*)，我於此(*aham eteṣu dharmeṣu*)，實無疑、惑(*na kāṅkṣāmi, na vi-cikitsāmi*)。」

[358b16] 佛告善現(*bhagavān āha*)：「善哉(*sādhu*)，善哉(*sādhu subhūte*)。(*evam etad yathā vadasy*)(*evam etat*)汝今乃能為未來世諸苾芻等，作如是問。然，一切法無性性中，若有、若無，俱不可得。」

第二分・無相品・第七十四之一[31]

[358b21] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)一切法皆以無性而為自性(*a-bhāva-sva-bhāvāḥ sarva-dharmāḥ*)，諸菩薩摩訶薩見何等義(*kam artha-vaśaṃ saṃ-paśyamānā bodhisattvā mahāsattvāḥ*)，為欲利益安樂有情(*sattvānām arthāya*)，求趣無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ saṃ-pra-sthitāḥ*)？」

[358b23] 佛告善現(*bhagavān āha*)：「以一切法皆以無性而為自性(*yata eva subhūte '-bhāva-sva-bhāvāḥ sarva-dharmās*)，諸菩薩摩訶薩為欲利益安樂有情(*tata eva bodhisattvā mahāsattvā an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ saṃ-pra-sthitāḥ*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)諸有情類，具・斷、常見，住・有所得・難可調伏，愚癡顛倒・難可解脫(*duḥkhâ-kṣayaś ca subhūte upa-lambho*)。善現！當知・住有所得者，由有所得想，無得(*nôpa-lambha-saṃ-jñinaḥ pr'āptir*)，無現觀(*nâbhi-samayo*)，亦無無上正等菩提(*nân-ut-tarā ca samyak-saṃ-bodhiḥ*)。」

[358b28] 具壽善現復白佛言(*subhūtir āha*)：「若有所得者，無得，無現觀，亦無無上正等菩提；無所得者，為有得(*kiṃ punar bhagavann an-upa-lambhasya pr'āptir vā*)，有現觀(*'bhi-samayo vā*)，有無上正等菩提不(*'n-ut-tarā vā samyak-saṃ-bodhiḥ*)？」

[358c02] 佛告善現(*bhagavān āha*)：「若無所得(*an-upa-lambha eva*)，(*subhūte,*)即是得(*pr'āptir*)；即是現觀(*an-upa-lambha evâbhi-samayaḥ*)；即是無上正等菩提(*an-upa-lambha evân-ut-tarā samyak-saṃ-bodhiḥ*)。所以者何？以彼不壞法界相故(*dharma-dhātor a-vi-kopitatām up'ādāya*)。

善現！當知・若有**於此無所得中**，欲有所得，欲得現觀，欲得無上正等菩提，當知・彼為欲壞法界(*dharma-dhātum sa icched vi-kopayitum, yo **'n-upa-lambha-pr'āptiṃ*** (PSP_6-8:13) *vā '-bhi-samayaṃ vā 'n-ut-tarāṃ vā samyak-saṃ-bodhim icchet*)。」

[358c06] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)(*bhagavann*)有所得者，無得，無現觀，亦無無上正等菩提；若無所得，即是得，即是現觀，即是無上正等菩提；無所得中(*an-upa-lambhasya*)，無得(*na pr'āptir*)，無現觀(*nâbhi-samayo*)，亦無無上正等菩提(*nân-ut-tarā samyak-saṃ-bodhiḥ*)；(*an-upa-laṃbha eva pr'āptir, an-upa-laṃbha evâbhi-samayo, 'n-upa-laṃbha evân-ut-tarā samyak-saṃ-bodhiḥ*)諸菩薩摩訶薩，云何得有初地(*tat kutaḥ punar bhagavan bodhisattvasya mahāsattvasya prathamā bhūmiḥ*)・乃至(*kuto dvitīyā, kutas tṛtīyā, yāvat*)十地(*kuto daśamī bhūmiḥ*)？(*kuto 'n-ut-tarā samyak-saṃ-bodhiḥ*)云何得有無生法忍(*kuto 'n-ut-patti-dharma-kṣāntiḥ*)？云何得有異熟神通(*kuto vi-pāka-jā abhi-jñā*)？云何得有異熟布施波羅蜜多(*kuto vi-pāka-jan dānaṃ*)・乃至(*kuto vi-pāka-jaṃ śīlaṃ, kuto vi-pāka-jā kṣāntiḥ, kuto vi-pāka-jaṃ vīryaṃ, kuto vi-pāka-jaḥ samādhiḥ*)般若波羅蜜多(*kuto vi-pāka-jā prajñā*)——云何得有安住如是異熟生法(*yatra vi-pāke sthitvā, vi-pāka-jair*

[31] Cf. Kimura, VI-VIII, p. 12; Conze 1975, p. 555.

dharmaiḥ)，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-gṛhṇāti*)，於諸佛所(*buddhāṃś ca bhagavata*)．恭敬、供養(*upa-tiṣṭhati*)上妙供具(*annena ca pānena ca yānaiś ca vastra-vastu-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchattra-dhvaja-patākābhiḥ śayan'āsanôpâ-śrayeṇa pra-dīpena*)．所獲善根(*anyatarânyatarābhir vā mānuṣyakībhiḥ saṃ-pattibhis*)，乃至無上正等菩提．與果無盡(*tāś câsya nôc-chedyante*)，展轉．乃至(*yāvat*)般涅槃後(*pari-nir-vṛtasya*)，自設利羅(*śarīre*)、及諸弟子(*śrāvakeṣu ca*)，猶得種種恭敬、供養(*vi-pacyate*)，善根勢力．爾乃窮盡(*tac ca na kṣīyate*)？」

[358c17] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「以一切法**無所得**故(*yata eva subhūte* ***'n-upa-laṃbhas***)，諸菩薩摩訶薩**得有**初地(*tata eva prathamā bhūmir*)．乃至(*dvitīyā bhūmis tṛtīyā bhūmir yāvad*)十地(*daśamī bhūmis*)；即由此故，**得有**無生法忍；即由此故(*tasyaiva*)，得有**異熟**神通(***vi-pāka-jāḥ*** *pañcâbhi-jñās*)；即由此故(*tataś caivaiṃ*)，得有異熟布施波羅蜜多(*vi-pāka-jaṃ dānaṃ*)．乃至(*śīlaṃ kṣāntiṃ vīryaṃ dhyānaṃ*)般若波羅蜜多(*prajñā ca*)；即由此故(*tataś caiva*)，得有安住**異熟生**法(***kuśala-mūlāni vi-pāka-jāni*** *yaiḥ kuśala-mūlaiḥ*)，成熟有情(*sarva-sattvānām arthaṃ karoti*)，嚴淨佛土(*buddha-kṣetrañ ca pari-gṛhṇāti*)，於諸佛所(*buddhāṃś ca bhagavata*)．恭敬、供養(*upa-tiṣṭhati*)上妙供具(*anna-pāna-yāna-śayan'āsana-vastra-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchattra-dhvaja-patākā'bhi-rūpâ-śrayeṇa prādīpena*)．所獲善根(*anyatarânyatarābhir vā mānuṣyôpa-karaṇa-saṃ-pattibhis*)，乃至無上正等菩提．**與果無盡**(*tāś câsya* ***nôpa-cchidyante***)，展轉．乃至(*yāvat*)般涅槃後(*pari-nir-vṛtasya caiva*)，自設利羅、及諸弟子，猶得種種恭敬、供養(*pūjāḥ pra-vartante śarīre śrāvakeṣu ca vi-pacyante*)，善根勢力．爾乃窮盡。」

[358c26] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若一切法皆無所得(*an-upa-lambhasya ca*)，(*bhagavan*)布施(*dānasya ca*)、淨戒(*śīlasya ca*)、安忍(*kṣānteś ca*)、精進(*vīryasya ca*)、靜慮(*dhyānasya ca*)、般若波羅蜜多(*prajñāyāś ac*)、及諸神通(*abhi-jñānāṃ ca*)，有何差別(*ko vi-śeṣaḥ? kin nānā-karaṇam?* (PSP_6-8:14))？」

[358c29] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「無所得者、布施等六波羅蜜多、及諸神通，皆**無差別**(*an-upa-lambhasya ca subhūte dāna-śīla-kṣānti-vīrya-dhyāna-prajñā'bhi-jñānāṃ ca* ***na kiñ-cin nānā-karaṇaṃ***)。為欲令彼有所得者．離諸染著，方便**宣說**．布施等六波羅蜜多及諸神通．有差別相(*yeṣāṃ khalu punaḥ subhūte 'n-upa-liptaṃ dānaṃ śīlaṃ kṣāntiṃ vīryaṃ dhyānaṃ prajñā'bhi-jñā ca, teṣāṃ nānā-karaṇam* ***nir-diṣṭam***)。」

[359a03] 具壽善現復白佛言(*subhūtir āha*)：「以何因緣(*katham*)，(*punar bhagavann*)無所得者、布施等六波羅蜜多、及諸神通，說．無差別(*an-upa-liptānāṃ dāna-śīla-kṣānti-vīrya-dhyāna-prajñānām abhi-jñānāñ ca na kiñ-cin nānā-karaṇam nir-diśyate*)？」

[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-labhyâbhi-jñāsu carati*)；不得四念住(*an-upa-labhya smṛty-upa-sthānāni bhāvayati*)．乃至(*evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-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-satyâ-pra-māṇa-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*)。」

*ārya-pañca-viṃśati-sāhasrikāyāṃ bhagavatyāṃ prajñāpāramitāyām abhi-samayâlaṃ-kārânu-sāreṇa saṃ-śodhitāyām anu-pūrvâbhi-samayâdhi-kāro 'nu-krama-śikṣā-pari-vartaḥ ṣaṣṭhaḥ*

(PSP_6-8:15) *pañca-viṃśati-sāhasrikā prajāpāramitā VII*

[359a27] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，**一心現起**(***eka-cittena***)，則**能攝受六波羅蜜多**(*ṣaṭ-prajñāḥ* [*ṣaṭ-pāramitāḥ*] ***pari-gṛhṇāti***)，亦能攝受四靜慮(*catvāri dhyānāni*)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattīś*)，亦能攝受三十七菩提分法(*catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catura ṛddhi-pādān pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāny āryâṣṭâṅga-*

*mārgān trīṇi*)，亦能攝受三解脫門(*vi-mokṣa-mukhāni*)，(*catvāry ārya-satyāny*)亦能攝受八解脫(*aṣṭau vi-mokṣān*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-pattīḥ*)十遍處，亦能攝受一切陀羅尼門、三摩地門，亦能攝受五眼、六神通(*pañcâbhi-jñā*)，(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ*)亦能攝受如來十力(*daśa-balāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido mahā-karuṇām*)十八佛不共法(*aṣṭādaś'āveṇikān buddha-dharmān*)，亦能攝受無忘失法、恒住捨性，亦能攝受一切智、道相智、一切相智，亦**能攝受**三十二大士相、八十隨好(*aśīty-anu-vy-añjanāni dvā-triṃśan-mahā-puruṣa-lakṣaṇāni pari-gṛhṇāti*)？」

[359b07] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，所修布施(*yad dānaṃ dadāti, tan nânyatra prajñāpāramitayā pari-gṛhītaṃ*)．乃至(*yac chīlaṃ rakṣati, yayā kṣāntyā saṃ-pādayati, yad vīryam ā-rabhate, yad dhyānaṃ sam-ā-padyate*)般若波羅蜜多(*yāṃ prajñāṃ bhāvayati*)，皆為般若波羅蜜多之所攝受(*tan nânyatra prajñāpāramitayā pari-gṛhītaṃ*)．方得圓滿。如是．乃至(*yad a-pra-māṇaṃ sam-ā-padyate, yā ārūpya-sam-ā-pattīḥ, yat smṛty-upa-sthānaṃ, yaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgaṃ bhāvayati, yad ārya-satya-śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhaṃ bhāvayati, yām adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ, yān daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikān buddha-dharmān, yāṃ mahā-karuṇāṃ bhāvayati*)所引三十二大士相(*yāni dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aśīty-anu-vy-añjanāni pari-gṛhṇāti*)，皆為般若波羅蜜多之所攝受(*tan nânyatra prajñāpāramitayā pari-gṛhītam*)．方得圓滿。如是，善現！諸菩薩摩訶薩，行深般若波羅蜜多時，**一心現起**，則**能攝受六波羅蜜多**。如是．乃至**亦能攝受**三十二大士相、八十隨好。」

[359b15] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！云何(*katham bhagavan*)菩薩摩訶薩．行深般若波羅蜜多時(*prajñāpāramitā-pari-gṛhīto bodhisattvo mahāsattva*)，諸有所作，皆為般若波羅蜜多之所攝受故，一心起(***eka-cittena***)，則**能攝受**六波羅蜜多(*ṣaṭ-pāramitāḥ* ***pari-gṛhṇāti***)，乃至(*sarva-śūnyatāṃ sarva-bodhi-pakṣān dharmān ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni* (PSP_6-8:16) *śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān mahā-karuṇāṃ*)三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aśīty-anu-vy-añjanāni pari-gṛhṇāti*)？」

[359b19] 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(*prajñāpāramitayā pari-gṛhīto*)，所修布施(*yad dānaṃ dadāti, tatra na dvaya-saṃjñī-bhavati*)．乃至(*yac chīlaṃ rakṣati, yayā kṣāntyā saṃ-pādayati, yad vīryam ā-rabhate, yad dhyānaṃ sam-ā-padyate*)般若波羅蜜多(*yāṃ prajñāṃ bhāvayati*)，皆為般若波羅蜜多所攝受故．遠離二想(*tatra na dvaya-*

*saṃjñī-bhavati*)。如是，乃至(*yāvad bodhi-pakṣyān dharmān bhāvayati, tatra na dvaya-saṃjñī-bhavati. evam ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikān buddha-dharmān, yāṃ mahā-karuṇāṃ*)所引三十二大士相(*yāni dvā-triṃśan-mahā-puruṣa-lakṣaṇāni*)、八十隨好(*aśīty-anu-vy-añjanāni pari-gṛhṇāti*)，亦為般若波羅蜜多所攝受故，遠離二想(*tatra na dvaya-saṃjñī-bhavati*)。」

[359b23] 具壽善現復白佛言(*subhūtir āha*)：「云何(*katham ca*)(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，雖行布施(*dānaṃ dadāti na dvaya-saṃjñī-bhavati*)，乃至(*evaṃ śīlaṃ kṣāntiṃ vīryaṃ dhyānaṃ*)般若波羅蜜多(*prajñāṃ bhāvayati*)，而無二想(*na ca dvaya-saṃjñī-bhavati*)。如是，乃至(*adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatāṃ bhāvayati, na ca dvaya-saṃjñī-bhavati. evaṃ sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān mahā-karuṇāṃ*)雖引三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aśīty-anu-vy-añjanāny abhi-nir-harati*)，而**無二想**(***na ca dvaya-saṃjñī-bhavati***)？」

[359b27] 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 caran*)，為欲圓滿布施波羅蜜多故(*dāna-pāramitāṃ pari-pūrayati*)，(*sa*)即於布施波羅蜜多中(*tatra dāna-pāramitāyāṃ*)，**攝受一切波羅蜜多**(***sarvāḥ ṣaṭ-pāramitā*** *antar-gatāḥ kṛtvā, dānaṃ dadāti*)，乃至(*yāvat sarva-bodhi-pakṣyān dharmān antar-gatāṃ kṛtvā, dānaṃ dadāti*)三十二大士相、八十隨好，而行布施；由此因緣，而**無二想**。如是，乃至為欲圓滿八十隨好故，即於八十隨好中，攝受一切波羅蜜多，乃至三十二大士相、八十隨好，而引八十隨好；由此因緣，而無二想。

[359c05] 復次，善現！諸菩薩摩訶薩(*sa khalu punaḥ subhūte bodhisattvo mahāsattvo*)行深般若波羅蜜多故(*yasmin samaye prajñāpāramitāyāṃ caran*)，若行布施波羅蜜多時(*dānaṃ dadāti*)，住**無漏心**(*sa* ***tatrân-ā-srave citte*** *sthitvā*)，而行布施波羅蜜多(*dānaṃ dadāti*)。

若行淨戒，乃至般若波羅蜜多時，住**無漏心**，而行淨戒，乃至般若波羅蜜多。是故，雖行布施，乃至般若波羅蜜多，而**無二想**。如是，乃至若引三十二大士相時，住無漏心，而引三十二大士相；若引八十隨好時，住無漏心，而引八十隨好。是故，雖引三十二大士相、八十隨好，而無二想。」

[359c14] 具壽善現復白佛言：「云何，菩薩摩訶薩，行深般若波羅蜜多故，若行布施波羅蜜多時，住無漏心，而行布施波羅蜜多；如是，乃至若引八十隨好時，住無漏心，而引八十隨好？」

[359c18] 佛告善現：「若菩薩摩訶薩(*sa*)，行深般若波羅蜜多時，(*tatr**ân-ā-srave citte** sthito*)以**離相心**，**不見諸相**(***nimittaṃ na sam-anu-paśyati***)，而行布施波

羅蜜多，所謂・不見誰能行施？所施何物？誰受此施(*kasmai vā dadāmi*)？(*kiṃ vā dadāmi?*)云何行施(*kena vā dadāmi*)？——住・是**離相**、**無漏心**中，離愛、離慳，而行布施波羅蜜多(*sa* ***nimittâpa-gatena cittena*** *dānaṃ dadāti,* ***an-ā-sraveṇa*** *vi-gata-tṛṣṇena vi-gata-bhavena* (PSP_6-8:17))。爾時，不見所行布施(*sa tad dānaṃ* ***na sam-anu-paśyati***)，亦復不見此無漏心(*tac cittaṃ na sam-anu-paśyati*)，乃至(*taṃ prati-grāhakaṃ na sam-anu-paśyati, yāvat*)不見一切佛法(*sarva-dharmān* ***na sam-anu-paśyati***)。如是菩薩摩訶薩，住無漏心，而行布施波羅蜜多。

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran,* ***nimittôpa-gatena cittena*** *śīlam rakṣati, sa tac chīlaṃ na sam-anu-paśyati, tac cittaṃ na sam-anu-paśyati, yāvat sarva-buddha-dharmān na sam-anu-paśyati.*

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, nimittôpa-gatena cittena kṣāntyā sam-pādayati, sa tāṃ kṣāntiṃ na sam-anu-paśyati, tac cittaṃ na sam-anu-paśyati, yāvat sarva-buddha-dharmān na sam-anu-paśyati.*

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, nimittôpa-gatena cittena vīryam ā-rabhate, sa tad vīryaṃ na sam-anu-paśyati, tac cittaṃ na sam-anu-paśyati, yāvat sarva-buddha-dharmān na sam-anu-paśyati.*

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, nimittâpa-gatena cittena dhyānam sam-ā-padyate, sa tad dhyānaṃ na sam-anu-paśyati, tac cittaṃ na sam-anu-paśyati, yāvat sarva-buddha-dharmān na sam-anu-paśyati.*

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, nimittâpa-gatena cittena prajñāṃ bhāvayati, sa tāṃ prajñāṃ bhāvayan na sam-anu-paśyati, tac cittaṃ na sam-anu-paśyati, yāvat sarva-buddha-dharmān na sam-anu-paśyati.*

*punar aparaṃ subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, nimittâpa-gatena cittena smrty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārg'ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni bhāvayati, śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā sarva-śūnyatā bhāvayati, daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān mahā-karuṇāṃ bhāvayati,*

如是・乃至(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)若菩薩摩訶薩・行深般若波羅蜜多時，以離相心・不見諸相，而引八十隨好(*aśīty-anu-vy-añjanāni pari-pūrayati*)，所謂・不見誰是能引八十隨好？於誰，而引八十隨好？為何，而引八十隨好？云何，而引八十隨好？——住・是**離相**、**無漏心**中，無染、無著，而引八十隨好。爾時，不見所引八十隨好(*sa tān dharmān* ***na sam-anu-paśyati***)，亦復不見此無漏心(*tac* (PSP_6-8:18) *cittaṃ na sam-anu-paśyati*)，乃至(*yāvat*)不見一切佛法(***sarva-buddha-dharmān*** *na sam-anu-paśyati*)。如是菩薩摩訶薩，住無漏心，而引八十隨好。」

[360a03] 具壽善現復白佛言(*subhūtir āha*)：「(*katham bhagavann*)若菩薩摩訶薩．行深般若波羅蜜多時，於一切法**無相**、**無作**(***a-nimittân-abhi-saṃskārāṇāṃ*** *dharmāṇāṃ*)，云何**能圓滿**布施波羅蜜多(*dāna-pāramitā-**pari-pūritā bhavati***)．乃至般若波羅蜜多(*evaṃ śīla-pāramitā-kṣānti-pāramitā-vīrya-pāramitā-dhyāna-pāramitā-prajñāpāramitā-pari-pūritā bhavati*)？如是．乃至(*caturṇāṃ smṛty-upa-sthānānāṃ caturṇāṃ samyak-pra-hāṇānāṃ caturṇām ṛddhi-pādānāṃ pañcānām indriyāṇāṃ pañcānāṃ balānāṃ saptānāṃ bodhy-aṅgānām āryâṣṭâṅgasya mārgasya pari-pūrir bhavati. śūnyatāyā ā-nimittasyâ-pra-ṇi-hitasya pari-pūrir bhavati. ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ sarva-śūnyatānāṃ pari-pūrir bhavati. pañcānām abhi-jñānāṃ daśānāṃ tathāgata-balānāṃ caturṇāṃ vaiśāradyānāṃ catasṛṇāṃ prati-saṃ-vidām aṣṭādaśānām āveṇikānāṃ buddha-dharmāṇāṃ pari-pūrir bhavati*)云何能圓滿三十二大士相、八十隨好？」

[360a07] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，能**以離相、無漏之心**(***nimittâpa-gatena cittena***)，而行布施(*dānaṃ dadāti*)，隨諸有情所須資具，悉皆施與。若有須內．頭、目、髓、腦、皮、肉、肢節、筋、骨、身命，亦皆施與；若有須外．國城、妻、子、所愛親屬、種種嚴具，亦皆施與。(*anna-pāna-vastra-yāna-śayan'āsana-hiraṇya-su-varṇa-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pra-vāḍa-jāta-rūpa-rajata-puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchattra-dhvaja-patākôpâ-śrayān yāvad anya-tarânyatarān mānuṣyôpa-karaṇa-pariṣ-kārān ādhy-ātmikāṃ bāhyāṃ vā bhāryā-putra-duhitṛ-rājyaṃ vā 'laṃ-kṛtya dānaṃ dadāt yācanakānāni*)

如是施時，設有人來現前(*tasya kaś-cid ev'ā-gatya*)，呵毀(*evaṃ vadet*)：『咄哉！大士！何用行此無益施為(*kin te 'nena īdṛśena dānena dattenaivaṃ nir-ūpa-kāreṇa*)。如是施者，今世、後世，多諸苦惱。』

是菩薩摩訶薩(*tasya khalu punar bodhisattvasya mahāsattvasya*)，行深般若波羅蜜多故(*prajñāpāramitāyāṃ carata*)，雖聞其言，而不退屈；但作是念(*evaṃ bhavati*)：『彼人雖來呵毀於我(*kiñ câpîme sattvāḥ pari-bhāṣante, kin te 'nena vā dānena vā dattenaivam āsphārikena*)。而我不應心生憂悔。我當勇猛施諸有情所須之物，身心無倦(*dattenârthasya ca dātavyam evaṃ mayā dānaṃ, na ca mayā na dātavyam*)。』

[360a18] 是菩薩摩訶薩(*sa*)，持此布施(*dānaṃ*)，與諸有情平等共有(*sarva-sattveṣu sādhāranam kṛtvā*)，迴向無上正等菩提(*'n-ut-tarāyām samyak-sam-bodhau pari-nāmayati*)。如是布施及迴向時(*sa tathā pari-ṇāmayati*)，(*yathā pari-ṇāmayan*)**不見**其相(***nimittaṃ na sam-anu-paśyati***)，所謂．**不見**誰能布施？所施何物(*kiṃ vā dadāmi*)？誰受此施(*kasmai vā dadāmi*)？(*ko vā 'tra dadāti?*)云何行施？亦復不見誰能迴向？何所迴向(*kiṃ vā pari-ṇāmayati*)？云何迴向？何處迴向(*kva vā pari-*

*ṇāmayati*)？——於如是等一切事物，悉皆不見(*sa tad vastu* ***na sam-anu-paśyati***, (PSP_6-8:19) *yatra dattvā 'n-ut-tarāyāṃ samyak-saṃ-bodhau pari-ṇāmayati*)。所以者何(*tat kasya hetoḥ*)？如是諸法，無不皆由內空(*adhy-ātma-śūnyatayā*)．故空(***śūnyaṃ***)。如是．乃至(*bahirdhā-śūnyatayā śūnyaṃ yāvad*)由自相空(*a-bhāva-sva-bhāva-śūnyatayā*)．故空(***śūnyaṃ***)。

[360a25] 是菩薩摩訶薩(*sa*)，觀．一切法無不空．已，復作是念(*evaṃ paśyati*)：『誰能迴向(*ko vā pari-ṇāmayiṣyati*)？(*kutra vā pari-ṇāmayiṣyati?*)何所迴向(*kiṃ vā pari-ṇāmayiṣyati*)？云何迴向？何處迴向？——如是等法，皆不可得。』是菩薩摩訶薩，由如是觀、及如是念，所作迴向(*tasyaivaṃ pari-ṇāmayataḥ pari-ṇāmo bhavati*)，名．**善迴向**(***nir-viṣaḥ pari-ṇāmo***)(***dharma-dhātu-pari-ṇāmaḥ***)。由此，復能成熟有情(*sarva-sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetrañ ca pari-gṛhṇāti*)，亦能圓滿布施波羅蜜多(*dāna-pāramitāṃ ca pari-pūrayati*)．乃至(*śīla-pāramitāṃ pari-pūrayati, kṣānti-pāramitāṃ pari-pūrayati, vīrya-pāramitāṃ pari-pūrayati, dhyāna-pāramitāṃ pari-pūrayati*)般若波羅蜜多(*prajñāpāramitāṃ pari-pūrayati*)。如是．乃至(*sapta-triṃśad-bodhi-pakṣyān dharmān pari-pūrayati, śūnyatâ-nimittâ-pra-ṇi-hita-samādhīn ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni pari-pūrayaty, adhy-ātma-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatām abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān pari-pūrayati*)亦能圓滿三十二大士相、八十隨好。

[360b02] 是菩薩摩訶薩，雖能如是圓滿布施波羅蜜多(*tathā caiva dāna-pāramitāṃ* ***pari-pūrayati***)，而不攝受施異熟果(*yathā caiva* ***vi-pākañ*** *ca* ***na pari-gṛhṇāti***)。雖不攝受施異熟果，而由布施波羅蜜多善清淨故，隨意能辦一切資具。

譬如(*tad-yathā 'pi nāma*)，(*subhūte,*)他化自在諸天(*para-nir-mita-vaśa-vartināṃ devānāṃ*)，一切所須，**隨意**皆現(***manasa****iva sarvôpa-karaṇāni bhavanti*)；此菩薩摩訶薩，亦復如是(*evam eva subhūte bodhisattvasya mahāsattvasya*)，諸有所須，**隨意**能辦(***manasa****iva sarvôpa-karaṇaṃ pari-pūrayati*)。能以種種上妙供具，供養、恭敬、尊重、讚歎．諸佛世尊(*sa tena dānena buddhāṃś ca bhagavata upa-tiṣṭhati*)，亦能充足世間．天、人、阿素洛等．所須資具(*sa-deva-mānuṣâsurañ ca lokaṃ saṃ-tarpayati*)。由此布施波羅蜜多，攝諸有情，方便善巧．以三乘法，而安立之，令隨所宜．各得利樂(*sa tān sattvāms tayā dāna-pāramitayā pari-grhyôpāya-kauśalyena* ***triṣu yāneṣu*** *prati-ṣṭhāpayati*)。

[360b11] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，由．離諸相、無漏心力(***nimittâpa-gatena cittena***)，能於無相、無作法中，圓滿布施波羅蜜多(*dāna-pāramitāṃ* ***pari-pūrayati***)，亦能圓滿諸餘功德。

第二分．無相品．第七十四之二[32]

[32] Cf. Kimura, VI-VIII, p. 19; Conze 1975, p. 558.

*subhūtir āha: kathaṃ ca bhagavan bodhisattvo mahāsattvaḥ śīla-pāramitām pari-pūrayati?*

[360b23] (*bhagavān āha:*)復次(*iha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caraṃs*)，能以離相、無漏之心，受持淨戒，謂．聖．無漏．道支所攝．法爾所得．善清淨戒(*tac chīlam āryam an-ā-sravam mārga-pary-ā-pannam dharmatā-prāti-lambhikam, śīlaṃ prati-labhate*)。如是淨戒(*sa câsya śīla-skandho*)，無缺(*'-khaṇḍo bhavaty*)、無隙(*a-cchidro*)、無瑕(*'-śavalo*)、無穢(*'-kalmāṣo*)、無所取著(*'-parā-mṛṣṭo*)、應受供養(*'-bhujiṣyaḥ*)、(*su-sam-ā-tto*)智者所讚(*vijña-pra-śastaḥ*)。由此淨戒(*tena ca śīlena*)，於一切法，**無所取著**(*kaṃ-cid dharmaṃ **na parā-mṛśati***)，謂．不取著色(*rūpaṃ vā*)、受(*vedanāṃ vā*)、想(*saṃjñāṃ vā*)、行(*saṃskārāṃ vā*)、識(*vijñānaṃ vā*)，不取著眼處．乃至意處，不取著色處．乃至法處，不取著眼界．乃至意界，不取著色界．乃至法界，不取著眼識界．乃至意識界，不取著三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāni* (PSP_6-8:20) *vā*)、八十隨好(*śīty-anu-vy-añjanāni vā*)，不取著剎帝利大族(*kṣatriya-mahā-śāla-kulaṃ vā*)、婆羅門大族(*brāhmaṇa-mahā-śāla-kulaṃ vā*)、長者大族、居士大族(*gṛha-pati-mahā-śāla-kulaṃ vā*)，不取著四大王眾天(*cātur-mahā-rāja-kāyikān vā devāṃs*)．乃至(*trayas-triṃśān vā yāmān vā tuṣitān vā nir-māṇa-ratīn vā*)他化自在天(*para-nir-mita-vaśa-vartino vā*)，不取著梵眾天(*brahma-pāriṣadyān vā*)．乃至(*brahma-puro-hitān vā mahā-brahmāṇo vā parī-tt'ābhān vā a-pra-māṇ'ābhān vā ābhā-svar'ābhān vā parī-tta-śubhān vā a-pra-māṇa-śubhān vā śubha-kṛtsṇān vā an-abhrakān vā puṇya-pra-savān vā bṛhat-phalān vā a-saṃjñi-sattvān vā śuddh'āvāsān vā a-spṛhān vā a-tapān vā su-dṛśān vā su-darśanān vā*)色究竟天(*a-kaniṣṭhān vā*)，不取著空無邊處天(*ākāś'ānanty'āyatanān vā*)．乃至(*vijñān'ānanty'āyatanān vā ākiñcany'āyatanān vā*)非想非非想處天(*naiva-saṃjñā-nâ-saṃjñâyatanān vā*)，不取著預流果(*srota-ā-patti-phalaṃ vā*)．乃至(*sakṛd-ā-gāmi-phalaṃ vā 'n-ā-gāmi-phalaṃ vā 'rhattvaṃ vā*)獨覺菩提(*pratyekabuddhatvaṃ vā*)，不取著轉輪王位、及餘小王宰官等位(*cakra-varti-rājy'ādhi-patyaṃ vā na parā-mṛśati*)。但(*anyatra*)以如是所受持戒，與諸有情平等共有(*sarva-sattveṣu sādhāraṇaṃ kṛtvā*)，迴向無上正等菩提(*sarv'ākāra-jñatāyāṃ pari-ṇāmayati*)。於迴向時，**以無相、無所得、無二．為方便**(***a-nimittân-upa-laṃbhenâ-dvayena** pari-ṇāmayati*)，非．有相、有所得、有二．為方便，但由世俗(*loka-vy-ava-hāreṇa*)，不由勝義(*na punaḥ paramârthena*)。由此因緣，一切佛法無不圓滿。

[360c12] 是菩薩摩訶薩，由此淨戒波羅蜜多、方便善巧(*tayā ca śīla-pāramitayā pari-pūrṇayôpāya-kauśalyena*)，起四靜慮(*catvāri dhyānāny ut-pādayaty*)．勝進分，無染著為方便故(*an-ā-svāda-yogena*)，引諸神通。

是菩薩摩訶薩，用異熟生．清淨天眼(*divyaṃ cakṣur abhi-nir-harati, yena divya-cakṣusā vi-pāka-jena*)，恒見十方無邊世界．現在．諸佛．安隱住．持．為諸有情宣說正法(*ye pūrvasyān diśi loka-dhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante*

*yāpayanti dharmaṃ deśayanti, tān paśyati*)，乃至證得一切智智．於所見事．能不忘失(*tac câsya darśanaṃ ca na naśyati, yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)(*evaṃ dakṣiṇasyān diśi paścimāyān diśy ut-tarasyān diśy ūrdhvam adho vi-dikṣu loka-dhātuṣu ye buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti dharmañ ca deśayanti, tān paśyati. tasya darśanaṃ na naśyati, yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)。

是菩薩摩訶薩(*sa*)，用超過人．清淨天耳(*divyena śrotrena vi-śuddhenâti-krānta-mānuṣyakeṇa*)，恒聞十方無邊世界諸佛說法(*teṣāṃ buddhānām bhagavatām śabdam śṛṇoti*)，乃至證得一切智智．於所聞事．能不忘失(*tac câsya śrutaṃ tāvan na naśyati*)，隨所聞法．能作自他諸利樂事．無空過者(*yāvan na tena śruten'ātmanaḥ parasya cârthaṃ karoti*)。

是菩薩摩訶薩(*sa*)，用他心智(*cetaḥ-pary-āya-jñānena*)，能知十方佛、及有情．心、心所法(*teṣām buddhānām bhagavatām cetasaiva cittam pra-jānāti*)。知已(*tena cetaḥ-pary-āya-jñānena*)，能起一切有情諸利樂事(*sarva-sattvānām arthaṃ karoti*)。

是菩薩摩訶薩(*sa* (PSP_6-8:21))，用宿住智(*pūrva-ni-vāsânu-smṛti-jñānena*)，知諸有情．先所造業(*atîtṃ karma nir-diśati*)；由所造業(*yena karmaṇā kṛtena*)不失壞故(*tat karma na vi-pra-ṇasyati*)，生．彼彼處．受諸苦樂。知已，為說本業因緣，令其憶知，作饒益事。

是菩薩摩訶薩(*sa*)，用漏盡智(*āsrava-kṣaya-jñānena ca*)，安立有情(*sattvān*)．或令住預流果(*srota-ā-patti-phale prati-ṣṭhāpayati*)，或令住一來果(*sakṛd-ā-gāmi-phale prati-ṣṭhāpayati*)，或令住不還果(*an-ā-gāmi-phale prati-ṣṭhāpayati*)，或令住阿羅漢果(*arhattve prati-ṣṭhāpayati*)，或令住獨覺菩提(*pratyeka-bodhau prati-ṣṭhāpayati*)，或令住菩薩勝位，或令住一切智智(*an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)。以要言之，是菩薩摩訶薩，在所生處，隨諸有情堪能差別(*evaṃ yatra yatra prati-balāh sattvāḥ*)，方便令住勝善品中(*kuśaleṣu dharmeṣu tatra tatra prati-ṣṭhāpayati*)。

[361a02] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，由．離諸相、無漏心力(*nimittâpa-gatena cittena*)，能於無相、無作法中，圓滿淨戒波羅蜜多(*śīla-pāramitāṃ pari-pūrayati.*)，亦能圓滿諸餘功德。

*subhūtir āha: katham a-nimittānām an-ā-bhogānām an-upa-laṃbhamānānām a-prati-bhānām an-abhi-saṃskārāṇāṃ dharmāṇāṃ kṣānti-pāramitām pari-pūrayati?*

[361a06] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多時，能以離相、無漏之心，而修安忍。

[361a07] (*bhagavān āha:*)(*iha subhūte*) 是菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至(*yāvad*)安坐妙菩提座(*bodhi-maṇḍe ni-ṣaṇṇasya*)，其中，假使一切有情各持種種刀、杖、瓦石，競來加害(*sarva-sattvā ā-gatya loṣṭa-daṇḍa-pra-hārān dahyus*)，是菩薩摩訶薩(*tatra*

*bodhisattvena mahāsattvena*)，不起一念忿恨之心(*eka-cittasyâpi kṣobha-saha-gatasyâva-kāśo na dātavyas*)。爾時(*tatra ca*)，菩薩(*bodhisattvena mahāsattvena*)應修二忍(*dve kṣāntī bhāvayitavye*)。云何為二(*katame dve*)？一者、應受**一切有情**罵、辱、加害．不生忿恨．伏瞋恚忍(*yac ca **sarva-sattvānāṃ kṣāntavyam** ā-krośa-daṇḍa-loṣṭa-pra-hār'ādiyā ca*)。二者、應起無生法忍(*asy**ân-ut-pattikeṣu dharmeṣu kṣāntir** ut-pādayitavyā*)。

[361a13] 是菩薩摩訶薩(*tatra bodhisattvena mahāsattven'*)，若遭種種惡言．罵(*ā-kruśyamānena*)、辱(*pari-bhāṣyamāṇena*)，或遭種種刀、杖．加害(*loṣṭa-daṇḍa-śastra-pra-hārān dadatām*)，應審思察(*evaṃ praty-avêkṣitavyaṃ*)：『**誰**能罵(***ko** me ā-krośati vā*)、辱(*pari-bhāṣate vā*)？誰能加害(*loṣṭa-daṇḍa-śastrair vā pra-hārān dadāti*)？誰受罵辱？誰受加害？誰起忿恨？**誰**應忍受？』

復應審察一切法性皆**畢竟空**(*tena dharmāṇāṃ sva-bhāvaḥ praty-avêkṣitavyo*)。(*dharmāṇām sva-bhāvam praty-avêkṣamāṇo*)法尚不可得(*dharmāṃś caiva nôpa-labhate*)，況當有法性(*kutaḥ punar **dharmāṇāṃ sva-bhāvam***)！尚無法性，況有有情！

如是觀時(*tasyaivaṃ dharma-sva-bhāvaṃ praty-avêkṣamāṇasya*)(*evaṃ bhavati*)：『若能罵辱、若所罵辱、若能加害、若所加害，皆無所有(*ko me cchinatti vā bhinatti vā*)。』乃至分分割截身肢，其心安忍，都無異念。於諸法性，如實觀察(*sa evaṃ praty-avêkṣamāṇo **dharmāṇāṃ dharma-sva-bhāvam***)，復能證得無生法忍(*an-ut-pattikair dharmaih kṣāntim prati-labhate*)。云何名為**無生法忍**(*tatr**ân-ut-pattikeṣu dharmeṣu kṣāntih** kim iti*)？謂．**令一切煩惱不生**(*kleś**ân-ut-patti**-*)，**微妙智慧常無間斷**(*jñānân-ā-cchedyatā ca*)，及觀諸法畢竟不生；是故，名為無生法忍。

[361a23] 是菩薩摩訶薩(*sa*)，安住如是二種忍中(*iha dvābhyām kṣāntibhyām yuktaś*)，速能**修滿**布施波羅蜜多．乃至般若波羅蜜多，速能修滿四念住．乃至八聖道支，速能修滿四靜慮(*catvāri dhyānāni **pari-pūrayati***)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattīś*)，(*catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catura ṛddhi-pādāni pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāni* (PSP_6-8:22) *āryâṣṭâṅgaṃ mārgaṃ*)速能修滿八解脫．乃至十遍處，速能修滿空、無相、無願解脫門(*trīṇi vi-mokṣa-mukhāni*)，速能修滿諸菩薩地，速能修滿一切陀羅尼門、三摩地門，速能修滿五眼、六神通，速能修滿如來十力(*daśa tathāgata-balāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikān buddha-dharmān pari-pūrayati*)，速能修滿無忘失法、恒住捨性，速能修滿一切智、道相智、一切相智，速能修滿三十二大士相、八十隨好。

[361b04] 是菩薩摩訶薩(*sa*)，**安住**如是諸佛法已(*iha dharmeṣu **sthitvā***)，於聖(*āryeṣv*)、無漏(*an-ā-sraveṣu*)、出世(*lokôt-tareṣu*)、不共一切聲聞．獨覺(*sādhāraṇeṣu sarva-śrāvaka-pratyekabuddhair*)神通(*abhi-jñāḥ*)，皆得**圓滿**(***pari-pūrayati***)。(*yābhir abhi-jñābhiḥ pari-pūritābhiḥ, ṣaḍbhiś ca pāramitābhiḥ sam-ud-ā-gacchati*)安住如是勝神通已(*sa ihâbhi-jñāsu sthitvā*)，以淨天眼(*divyena cakṣuṣā*)，恒見十方無邊世界．

現在・諸佛・安隱住・持・為諸有情宣說正法(*pūrvasyāṃ diśi yān buddhān bhagavatah paśyati*)，(*tān dṛṣṭvā*)乃至證得一切智智・起佛隨念(***buddhânu-smṛtim*** *prati-labhate*)・常無間斷(*tasya sā buddhânu-smṛtir nôc-chetsyati yāvan nân-ut-tarāṃ samyak-sam-bodhim abhi-sam-bhotsyate.*)(*evaṃ dakṣiṇasyāṃ diśi paścimāyām ut-tarasyām ūrdhvam adho vi-dikṣu yān buddhān bhagavataḥ paśyati, tān dṛṣṭvā, buddhânu-smṛtiṃ prati-labhate, tasya sā buddhânu-smṛtir nôc-chetsyati yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。

以淨天耳(*sa divyena śrotra-dhātunā*)(*vi-śuddhenâti-krānta-mānuṣyakeṇa*)，恒聞十方諸佛說法(*yat te buddhā bhagavanto bhāṣiṣyante*)，聞已・受持(*tat sarvam ud-grahīṣyaty*)，常不忘失，為諸有情・如實宣說(*ud-gṛhṇaṃ tathatvāya sattvānāṃ dharman deśayiṣyati*)。

以他心智，能正測量諸佛世尊・心、心所法(*teṣāṃ ca buddhānāṃ bhagavatām cetasaiva cetaḥ pari-vi-tarkam ā-jñāsyaty*)，亦(*evaṃ*)能正知菩薩、獨覺、及諸聲聞・心、心所法(*sarv'āryāṇāṃ sarva-śrāvaka-pratyekabuddhānāṃ*)，亦(*yāvat*)能正知餘有情類・心、心所法(*sarva-sattvānām cetasaiva cetaḥ pari-vi-tarkam ā-jñāsyati*)；隨其所應・為說正法，令生勝解(*sa tena cetaḥ pary-āya-jñānena sattvānāṃ cetasaiva caittam ā-jñāya, tathatvāya dharmaṃ deśayiṣyati*)。

以宿住智(*sa pūrva-ni-vāsânu-smṛti-jñānena*)，知・諸有情・宿種善根・種種差別；知已(*teṣāṃ sattvānāṃ kuśala-mūlam ā-jñāya*)，方便(*tena pūrveṇa kuśala-mūlena*)示現、勸導、讚勵、慶喜，令獲殊勝利益安樂(*sattvān saṃ-darśayiṣyati sam-ut-tejayiṣyati sam-ā-dāpayiṣyati*)。

以漏盡智(*sa ā-srava-kṣaya-jñānena ca*)，隨其所應・安立有情(*tān sattvāṃs*)於三乘法(*triṣu yāneṣu ni-veśayiṣyati prati-ṣṭhāpayiṣyati*)，令得解脫生、老、病、死。

[361b18] 是菩薩摩訶薩(*sa khalu punar bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carann*)，成就殊勝方便善巧(*upāya-kauśalyena*)，嚴淨佛土，成熟有情(*sattvāṃś ca pari-pācayati buddha-kṣetraṃ pari-śodhayati*)，(*sarv'ākāra-jñatāyāṃ caran*)速能具足一切相智(*sarv'ākāra-jñatāṃ pari-pūrayaty*)，證得無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya*)，轉妙法輪(*dharma-cakraṃ pra-vartayiṣyati*)，度有情眾。

[361b21] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，由・離諸相、無漏心力，能於無相、無作法中，圓滿安忍波羅蜜多(*kṣānti-pāramitāṃ pari-pūrayati*)，亦能圓滿諸餘功德。

*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ* (PSP_6-8:23) *carann ā-nimitteṣv an-ā-sraveṣv an-ā-bhogeṣv an-upa-laṃbheṣv a-prati-bhāseṣu vīrya-pāramitām pari-pūrayati?*

[361b25] (*bhagavān āha:*)復次(*iha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，能以離

相、無漏之心，而修精進。是菩薩摩訶薩，成就勇猛身心精進(*kāyikena vīryeṇa sam-anv-ā-gataḥ*)，由此能入初靜慮具足住(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)，乃至(*dvitīyaṃ tṛtīyaṃ*)能入第四靜慮具足住(*caturthaṃ dhyānam upa-saṃ-padya vi-harati*)。依四靜慮(*caturtha-dhyāna-sam-ā-panno*)，起無量種神通變現(*'n-eka-vidhām rddhim praty-anu-bhavati*)，乃至(*yāvac*)以手摩捫日、月．自在迴轉(*candra-sūryau pāṇinā parā-mṛśati pari-mārṣṭi*)，不以為難。成就勇猛身精進故(*sa tena kāyikena vīryeṇa sam-anv-ā-gato*)，(*yena daśasu dikṣu buddhā bhagavanto vi-haranti sattvānāṃ dharmaṃ deśayanti*)以神通力，經須臾頃，能至十方．殑伽沙等．諸佛世界(*an-eka-śata-sahasreṣu loka-dhātuṣv ṛddhyā gatvā, tān buddhān bhagavata upa-tiṣṭhati*)；復以種種飲、食、衣服、臥具、醫藥、及餘資具，恭敬、供養、尊重、讚歎．現說正法．諸佛世尊(*cīvara-piṇḍa-pātra-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣ-kārais*)。由此善根(*tasya te cīvara-piṇḍa-pātrās*)，果報無盡(*tāvan na kṣīyante*)，乃至證得一切智智(*yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。由此善根增上勢力．得成佛已(*'bhi-saṃ-buddha-bodheś ca*)，復為無量世間．天、人、阿素洛等(*sa-deva-mānuṣâsura-lokaḥ sukhī-bhavati*)，以無量種飲、食、衣服、臥具、醫藥、及餘資具，恭敬、供養、尊重、讚歎(*cīvara-piṇḍa-pātreṇa*)。由此善根增上勢力，般涅槃後(*pari-nir-vṛtasya ca*)，自設利羅(*śarīre*)、及諸弟子，猶為無量世間．天、人、阿素洛等．恭敬、供養、尊重、讚歎(*pūjā pra-vartate*)。

[361c11] 是菩薩摩訶薩，復以神力(*tenaiva ca rddhy-abhi-saṃskāreṇa*)，能至(*gatvā*)十方．殑伽沙等．諸佛世界；於諸佛所(*teṣāṃ buddhānām bhagavatām antikād*)，聽聞正法(*dharmam śrnoti*)。聞已，受持．乃至無上正等菩提．終不忘失(*sa na jātu vi-pra-ṇasyati, yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。是菩薩摩訶薩，復以神力，能至十方．殑伽沙等．諸佛世界，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)，精勤修學一切智智(*sarv'ākāra-jñatāyāṃ caran*)，得圓滿已(*sarv'ākāra-jñatāṃ pari-pūrayaty*)，證得無上正等菩提(*an-ut-tarāṃ ca samyak-saṃ-bodhim abhi-saṃ-buddhya*)，轉妙法輪(*dharma-cakraṃ pra-vartayiṣyati*)，度有情眾。

[361c17] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，成就勇猛身精進故(*kāyikena vīryeṇa sam-anv-ā-gato*)，能令精進波羅蜜多疾得圓滿(*vīrya-pāramitāṃ pari-pūrayati*)。

[361c19] 復次(*kathaṃ ca*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaś*)行深般若波羅蜜多，成就勇猛心精進故(*caitasikena vīryeṇa sam-anv-ā-gata*)，速能圓滿諸聖、無漏道、及道支所攝(*āryeṇân-ā-sraveṇa mārgâṅgena mārga-pary-ā-pannena*)．精進波羅蜜多(*vīrya-pāramitāṃ pari-pūrayati*)。由此(*iha subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caraṃś caitasikena vīryeṇa sam-anv-ā-gato*)，能令一切不善身(*'-kuśalasya kāyika-karmaṇo 'va-kāśaṃ na dadāty*)、

語(*a-kuśalasya vāk-karmaṇo*)、意業(*'-kuśalasya manas-karmaṇo*)．無容得起(*'va-kāśaṃ na dadāti*)。

[361c23] 是菩薩摩訶薩，於諸法中，終不取著(***na parā-mṛśati***)．若常(*nityam iti vā*)、若無常(*a-nityam iti vā*)，若樂(*sukham iti vā*)、若苦(*duḥkham iti vā*)，若我、若無我(*ātmêti vân-ātmêti vā*)，若淨、若不淨，若寂靜、若不寂靜，若遠離、若不遠離，若有為界、若無為界(*saṃs-kṛtam iti vā '-saṃs-kṛtam iti vā*)，若欲界(*kāma-dhātum iti vā*)、若色界、若無色界(*rūpa-dhātum iti vârūpya-dhātuṃ vā*)，若有漏界、若無漏界(*s'ā-srava-dhātuṃ vā 'n-ā-srava-dhātuṃ vā*)，若四靜慮(*prathamaṃ vā dhyānaṃ dvitīyaṃ vā dhyānaṃ tṛtīyaṃ vā dhyānaṃ caturthaṃ vā dhyānaṃ*)、四無量(*maitrīṃ vā karuṇāṃ vā muditāṃ vôpêkṣāṃ vā*)、四無色定(*ākāś'ānanty'āyatanaṃ* (PSP_6-8:24) *vā vijñān'ānanty'āyatanaṃ vâkiṃcany'āyatanaṃ vā naiva-saṃjñā-nâ-saṃjñâyatanaṃ vā*)，若四念住(*smṛty-upa-sthānāni vā*)、四正斷(*samyak-pra-hāṇāni va-*)、四神足(*rddhi-pādāṃ vā*)、五根(*indriyāṇi vā*)、五力(*balāni vā*)、七等覺支(*bodhy-aṅgāni vā*)、八聖道支(*āryâṣṭâṅgikaṃ vā mārgaṃ*)，若空、無相、無願解脫門(*śūnyatāṃ vâ-nimittaṃ vâ-pra-ṇi-hitaṃ vā*)，若布施波羅蜜多．乃至般若波羅蜜多，若內空．乃至無性自性空，若真如．乃至不思議界，若苦、集、滅、道聖諦(*ārya-satyāni vā*)，(*abhi-jñā vā*)若八解脫(*vi-mokṣān vā*)、八勝處、九次第定(*navânu-pūrva-vi-hāra-sam-ā-pattīr vā*)、十遍處，若淨觀地．乃至如來地，若極喜地．乃至法雲地，若一切陀羅尼門、一切三摩地門(*samādhīn vā dhāraṇī-mukhāni vā*)，若五眼、六神通，若如來十力(*tathāgata-balāni vā*)．乃至(*vaiśāradyāni vā prati-saṃ-vido vā*)十八佛不共法(*āveṇikān vā buddha-dharmān*)，若三十二大士相、八十隨好，若無忘失法、恒住捨性，若一切智、道相智、一切相智，若無常、苦、空、無我，若預流果、一來果、不還果、阿羅漢果、獨覺菩提，若一切菩薩摩訶薩行、諸佛無上正等菩提。

是菩薩摩訶薩，亦不取著(*na parā-mṛśati nityâ-nitya-sukha-duḥkhâtmân-ātma-śāntâ-śānta iti vā*)．(*srota-ā-patti-phalaṃ vā sakṛd-ā-gāmi-phalaṃ vā 'n-ā-gāmi-phalaṃ vā 'rhattvaṃ vā pratyekāṃ vā bodhim an-ut-tarāṃ samyak-saṃ-bodhiṃ*)是預流(*srota-ā-pannaṃ vā*)、是一來、是不還、是阿羅漢(*sakṛd-ā-gāminaṃ vā 'n-ā-gāminaṃ vā 'rhattvaṃ vā*)、是獨覺(*pratyekabuddhaṃ vā*)、是菩薩(*bodhisattvaṃ vā*)、是如來(*buddhaṃ vā bhagavantaṃ*)。亦不取著(***na parā-mṛśati***)．如是有情(*ime sattvā darśana-bhūmi-pra-bhāvitāḥ*)(*ime sattvās tanu-bhūmi-pra-bhāvitā*)下法所顯，如是有情中法所顯，如是有情上法所顯，(*ime '-vara-bhāgika-pra-bhāvitāḥ*)如是有情上分所顯(*ime ūrddha-bhāgika-pra-bhāvitā*)，如是有情下分所顯，如是有情聲聞乘所顯，如是有情獨覺乘所顯，如是有情無上乘所顯(*ime sarva-jñatā-pra-bhāvitā, ime mārga-jñatā-pra-bhāvitā, ime sarv'ākāra-jñatā-pra-bhāvitā*)。

是菩薩摩訶薩，於如是等法、及有情，皆不取著(*ity evam api* ***na parā-mṛśati***)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)所取著法、及諸有情，皆無自性可取著故(*teṣāṃ* ***sva-bhāvo na saṃ-vidyate****, yena* ***sva-bhāvena*** *pra-bhāvyeran*)。

[362a19] 是菩薩摩訶薩(*sa*)，成就勇猛心精進故(*tena caitasikena vīryeṇa sam-anv-ā-gato*)，雖恒(*maraṇa-sukhe 'pi vartamānaḥ*)造作一切有情諸利樂事(*sattvānām arthaṃ karoti*)，而於有情都**無所得**(*tāṃś ca sattvān **nôpa-labhate***)；雖常圓滿所修精進波羅蜜多(*vīrya-pāramitāṃ pari-pūrayati*)，而於精進波羅蜜多都無所得(*tāṃ ca vīrya-pāramitāṃ nôpa-labhate*)；雖常圓滿一切佛法(*buddha-dharmāṃś ca pari-pūrayati*)，而於佛法都無所得(*tāṃś ca buddha-dharmān nôpa-labhate*)；雖常嚴淨一切佛土(*buddha-kṣetraṃ ca pari-śodhayati*)，而於佛土都無所得(*tac ca buddha-kṣetraṃ nôpa-labhate*)。

[362a24] 是菩薩摩訶薩(*sa*)，成就如是身心精進(*tena kāyikena caitasikena vīryeṇa sam-anv-ā-gatas*)，雖能遠離一切惡法，亦能攝受一切善法(*tān kuśalān dharmān pari-gṛhṇāti*)，而無取著(*tatra ca na sajjate*)。無取著故(*so '-sajjamāno*)，**從一佛國・至一佛國**(***buddha-kṣetreṇa buddha-kṣetraṃ saṃ-krāmati***)，**從一世界・至一世界**(***loka-dhātor loka-dhātuṃ saṃ-krāmati***)，為欲**饒益諸有情**故(***sattvānām arthaṃ karoti***)。(*sattvānām arthaṃ kurvan*)所欲示現諸神通事(*yena yena-rddhi-prāti-hāryeṇêcchati vi-kurvituṃ*)，皆能自在示現無礙(*tena tena-rddhi-prāti-hāryeṇa vi-kurvati*)。謂：或示現・雨眾妙花(*yadi vā puṣpa-varṣeṇa*)，散眾名香(*yadi vā gandha-pra-muñcanena*)，作眾伎、樂(*yadi vā gītâ-bharaṇena*)，現雲雷音・振動大地(*yadi vā bhū-calanena*)。或復示現・眾妙七寶・莊嚴世界(*yadi vā sapta-ratnamayair loka-dhātu-saṃ-darśanena*)，身放光明・照諸盲冥(*yadi vā jyoti-ratnānāṃ sattvānāṃ kṛtaśa ātmānam ava-srjati*)，身出妙香・令臭穢者・皆得香潔(*yadi vā gandham ava-srjati*)。或復示現・設**大祠祀**(*yadi vā **mahā-yajñam** ava-srjati*)，於中(*yatra*)・**不惱**諸有情類(*na prāṇâti-pāto* (PSP_6-8:25) *vartate*)；因斯・化導無量有情(*yadi vā 'n-antān sattvān*)，**令入正道**(*mārge 'va-tārayati*)，離・斷生命(*yāvat prāṇâti-pātāt pari-mocayati*)・乃至(*a-datt'ā-dānāt kāma-mithyā-cārān mṛṣā-vādāt piśuna-vacanāt paruṣa-vacanād avaddha-pra-lāpād abhi-dhyāyā vy-ā-pādāt*)邪見(*mithyā-dṛṣṭeḥ pari-mocayati*)。或以布施(*kāṃś-cid dānenânu-gṛhṇāti*)・乃至(*kāṃś-cic chīlena*)般若・攝諸有情；為欲饒益諸有情故(*keṣāṃ-cit kṛtaśo*)，或捨財寶，或捨妻、子，或捨王位，或捨肢、節(*'ṅga-praty-aṅgaṃ pari-tyajati*)，(*keṣāṃ-cit putra-dārakeṇânu-grahaṃ karoti*)或捨身命(*keṣāṃ-cid āryeṇâtmānam ava-srjati*)。隨諸有情應以如是如是方便・而得饒益(*evaṃ yena yenôpāyena sattvānām arthaḥ kartavyaḥ*)，即以如是如是方便・而饒益之(*tena tenôpāyena sattvānām arthaṃ karoti*)。

[362b09] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，由・離諸相、無漏心力，能於無相、無作法中(*ā-nimitteṣu dharmeṣu caitasikena vīryeṇa sam-anv-ā-gato*)，圓滿精進波羅蜜多(*vīrya-pāramitāṃ pari-pūrayati*)，亦能圓滿諸餘功德。

*subhūtir āha: kathañ ca bhagavan bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann ā-nimitteṣu dharmeṣu sthitvā dhyāna-pāramitāṃ pari-pūrayati?*

[362b12] (*bhagavān āha:*)復次(*iha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，能以離相、無漏之心，而修靜慮。是菩薩摩訶薩，除(*sthāpayitvā*)．諸佛定(*tathāgata-samādhiṃ*)，於諸餘定(*sarva-samādhīn*)．皆能圓滿(*pari-pūrayati*)。

是菩薩摩訶薩(*sa*)，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vi-tarkaṃ*)．有伺(*sa-vi-cāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，入初靜慮具足而住(*prathamaṃ dhyānam upa-saṃ-padya vi-harati*)。如是．乃至(*dvitīyaṃ dhyānaṃ tṛtīyaṃ dhyānaṃ*)斷樂、斷苦，先．喜、憂．沒，不苦．不樂，捨．念清淨，入第四靜慮具足而住(*caturthaṃ dhyānam upa-saṃ-padya vi-harati*)。

[362b18] 是菩薩摩訶薩，以慈俱心(*maitrī-saha-gatena cittena*)，普緣一方．乃至十方一切世間，具足而住。如是．乃至(*karuṇā-saha-gatena muditā-saha-gatena*)以捨俱心(*upêkṣā-saha-gatena cittena*)，普緣一方．乃至(*yāvat*)十方一切世間(*sarvāvantam loka-dhātum*)，具足而住(*upa-saṃ-padya vi-harati*)。

[362b21] 是菩薩摩訶薩，超．諸色想，滅．有對想，不思惟種種想，入．無邊空，空無邊處(*ākāś'ānanty'āyatanaṃ*)．具足而住。如是．乃至(*vijñān'ānanty'āyatanam ākiñcany'āyatanaṃ*)超．一切種無所有處，入．非想非非想處(*naiva-saṃjñā-nâ-saṃjñâyatanam*)．具足而住(*upa-saṃ-padya vi-harati*)。

是菩薩摩訶薩(*sa*)，安住靜慮波羅蜜多(*tatra dhyāna-pāramitāyāṃ sthitvā*)，於八解脫(*aṣṭa-vi-mokṣān*)、八勝處、九次第定、十遍處，能順、逆入(*anu-loma-prati-lomān*)．具足而住(*upa-saṃ-padya vi-harati*)(*navânu-pūrva-vi-hāra-sam-ā-pattīr upa-saṃ-padya vi-harati*)。

[362b27] 是菩薩摩訶薩，能於空(*śūnyatā-samādhim upa-saṃ-padya vi-harati*)、無相(*ā-nimitta-samādhim*)、無願解脫門(*a-pra-ṇi-hita-samādhim*)具足而住(*upa-saṃ-padya vi-harati*)，能於無間(*ān-antaryān api*)三摩地(*samādhīn upa-saṃ-padya vi-harati*)、如電(*vi-dyutôpamāṃś ca*)三摩地(*samādhim upa-saṃ-padya vi-harati*)、聖正(*samyak-saṃ-bodhiṃ*)三摩地、金剛喻(*vajrôpamam ca*)三摩地(*samādhim*)具足而住(*upa-saṃ-padya vi-harati*)。

是菩薩摩訶薩，安住靜慮波羅蜜多，修三十七菩提分法(*sapta-triṃśad-bodhi-pakṣyān dharmān upa-saṃ-padya vi-harati*)、(*samādhi-pāramitāyāṃ sthitvā*)及道相智(*sarv'ākāra-jñatām*)，皆令圓滿(*upa-saṃ-padya vi-harati*)。用道相智(*yayā sarv'ākāra-jñatayā*)，攝受一切三摩地已(*sarva-samādhi-**gagana-gataṃ*** (PSP_6-8:26) *kṛtvā*)，漸次修超淨觀地(*śukla-vi-darśanā bhūmim ati-kramya*)．乃至(*gotra-bhūmim aṣṭamaka-bhūmiṃ tanu-bhūmiṃ darśana-bhūmiṃ vīta-rāga-bhūmiṃ kṛtāvi-bhūmiṃ śrāvaka-bhūmiṃ*)獨覺地(*pratyekabuddha-bhūmim ati-kramya*)，證入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生，修諸地行，圓滿佛地(*buddha-bhūmiṃ pari-pūrayati*)。是菩薩摩訶薩，雖**於諸地漸次修超**(*sa āsu ca*

*bhūmiṣu carati*)，而於中間，不取果證(***na*** *cântarā* ***samādhi-phalaṃ pr'āpnoti***)，乃至未得一切智智(*yāvan na sarv'ākāra-jñatām anu-pr'āpsyati*)。

[362c07] 是菩薩摩訶薩(*so*)，安住靜慮波羅蜜多(*'tra dhyāna-pāramitāyāṃ sthitvā*)，**從一佛國・趣一佛國**(***buddha-kṣetreṇa buddha-kṣetraṃ saṃ-krāmati***)，恭敬、供養、尊重、讚歎諸佛世尊(*buddhān bhagavataḥ pary-up'āsamānaḥ*)(*sa tān buddhān bhagavataḥ pary-up'āste*)。**於諸佛所**(*teṣāṃ buddhānāṃ bhagavatām antike*)，**植眾善本**(*kuśala-mūlam ava-ropayati*)，**成熟有情，嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayati*)。**從一世界・趣一世界**(***loka-dhātor loka-dhātuṃ saṃ-krāmati***)，**饒益有情**(*sattvānām arthaṃ karoti*)，身心無倦。或以布施(*tatra kāṃś-cit sattvān dānena saṃ-gṛhṇāti*)，或以淨戒(*kāṃś-cic chīlena saṃ-gṛhṇāti*)，或以安忍(*kāṃś-cit kṣāntyā saṃ-gṛhṇāti*)，或以精進(*kāṃś-cid vīryeṇa saṃ-gṛhṇāti*)，或以靜慮(*kāṃś-cid dhyānena saṃ-gṛhṇāti*)，或以般若波羅蜜多(*kāṃś-cit prajñayā*)・**攝**諸有情(***saṃ-gṛhṇāti***)，或以戒蘊，或以定蘊，或以慧蘊，或以解脫蘊(*kāṃś-cid vi-muktyā*)，或以解脫智見蘊(*kāṃś-cid vi-mukti-jñāna-darśanena*)・**攝**諸有情，或**教**有情住預流果(*kāṃś-cit srota-ā-patti-phale prati-ṣṭhāpayati*)，或住一來果(*kāṃś-cit sakṛd-ā-gāmi-phale*)，或住不還果(*kāṃś-cid an-ā-gāmi-phale*)，或住阿羅漢果(*kāṃś-cid arhattve prati-ṣṭhāpayati*)，或住獨覺菩提(*kāṃś-cit pratyeka-bodhau*)，或住菩薩摩訶薩位，或住無上正等菩提(*kāṃś-cid an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)。**隨諸有情善根勢力善法增長**(*yair yaiḥ kuśalair dharmaiḥ sattvā ud-gacchanti*)，**種種方便，令其安住**(*tatra tān sattvān* ***ni-yojayati***)。

[362c18] 是菩薩摩訶薩(*sa*)，**安住**靜慮波羅蜜多(*iha dhyāna-pāramitāyāṃ* ***sthitvā***)，**能引**一切陀羅尼門、三摩地門(*sarva-samādhi-mukhāny* ***abhi-nir-harati***)，能得殊勝四無礙解(*catasraś ca prati-saṃ-vidaḥ prati-labhate*)、**異熟神通**(***vi-pāka-jānāñ câbhi-jñānām*** *lābhī bhavati*)。

[362c20] 是菩薩摩訶薩(*sa*)，成就殊勝異熟神通，決定不復入於母胎(*na jātu mātuḥ kukṣāv upa-padyate*)、受諸欲樂(*na jātu kāmān prati-sevate*)、攝受生・乘・生過所染(*na* ***sā kā-cid upa-pattir, yāṃ na gṛhṇāti***. *na côt-pattir doṣair lipyate*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*tena*)，善見、善知・一切法性皆**如幻化**(***māyôpamā*** *sarva-dharmā dṛṣṭāḥ su-prati-buddhā bhavanti*)。雖知諸行皆如幻化(*sa māyôpamaṃ sarva-saṃskāra-gataṃ viditvā*)，而**乘悲願**(***mahā-karuṇā prati-gṛhītaḥ***)，饒益有情(*sarva-sattvānām arthaṃ karoti*)。雖乘悲願・饒益有情，而達有情、及彼施設・皆不可得(*na ca tatra sattvān sattva-pra-jñaptim upa-labhate*)。雖達有情、及彼施設・皆不可得(*sa sattvān sattva-pra-jñaptim an-upa-laṃbhamānaḥ*)，而能安立一切有情・令其安住不可得法(*sarva-dharmāṇām an-upa-laṃbha eva sattvān prati-ṣṭhāpayati*)——此依世俗(*loka-vy-ava-hāram up'ādāya*)，不依勝義(*na ca punaḥ paramârthena*)。

[362c28] 是菩薩摩訶薩，安住靜慮波羅蜜多(*iha dhyāna-pāramitāyāṃ sthitvā*)，修行一切靜慮、解脫、等持、等至(*sarva-dhyāna-vi-mokṣa-samādhi-sam-ā-pattiṣu*

*carati*)。乃至圓滿所求無上正等菩提，常不捨離所修靜慮波羅蜜多(*na jātu dhyāna-pāramitayā vi-rahito bhavati, yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate* (PSP_6-8:27))。

[363a02] 是菩薩摩訶薩(*sa*)，行道相智(*iha sarv'ākāra-jñatāyāṃ caran*)，方便引發一切相智(*sarv'ākāra-jñatām abhi-nir-harati*)，安住其中，(*yatra sthitvā*)永斷一切習氣相續(*sarva-vāsanā'nu-samdhim* ***pra-jahāti***)。(*sarva-vāsanā'nu-saṃdhiṃ pra-hāy'*)能正自利(***ātmano 'rthaṃ*** *kṛtvā*)，亦正利他(***parasyârthaṃ*** *karoti*)。(*sa ātmanaḥ parasya cârthaṃ kurvan*)能與一切世間．天、人、阿素洛等．作淨福田(*sa-deva-mānuṣâsura-lokasya dakṣiṇīyo bhavāti*)，堪受世間供養、恭敬。

[363a05] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，由．離諸相、無漏心力，能於無相、無作法中(*ā-nimitteṣu dharmeṣu*)，圓滿靜慮波羅蜜多(*dhyāna-pāramitāṃ pari-pūrayati*)，亦能圓滿諸餘功德。

*subhūtir āha: kathaṃ bhagavan bodhisattvasya mahāsattvasya prajñāpāramitāyāṃ carata ā-nimitteṣu dharmeṣu prajñāpāramitā bhāvanā-pari-pūrim gacchati?*

[363a08] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多時，能以離相、無漏之心，而修般若。

[363a10] (*bhagavān āha:*)(*iha subhūte*) 是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，(*prajñāpāramitāyāṃ caran*)不見少法實．有．成就(*na kañ-cid dharmaṃ* ***sad-bhūtaṃ*** *vā* ***pari-niṣ-pannaṃ*** *vā sam-anu-paśyati*)。謂．不見色實．有．成就(*sa rūpasyâ-sad-bhūtatām a-pari-niṣ-pannatāṃ sam-anu-paśyati*)，不見受(*vedanāyāḥ*)、想(*saṃjñāyāḥ*)、行(*saṃskārāṇāṃ*)、識實．有．成就(*vijñānasyâ-sad-bhūtatām a-pari-niṣ-pannatāṃ sam-anu-paśyati*)；不見色生(*rūpasyôt-pādaṃ na sam-anu-paśyati*)，不見受(*vedanāyāḥ*)、想(*saṃjñāyāḥ*)、行(*saṃskārāṇāṃ*)、識生(*vijñānasyôt-pādaṃ na sam-anu-paśyati*)；(*sa rūpasyôt-pādam a-sam-anu-paśyan vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ vijñānasyôt-pādaṃ na sam-anu-paśyan*)不見色滅，不見受、想、行、識滅；不見色是增益門，不見受、想、行、識是增益門；不見色是損減門，不見受、想、行、識是損減門；(*rūpasy'āya-dvāram na sam-anu-paśyati*)不見色有積集(*sam-ni-cayam api na sam-anu-paśyati*)，不見受、想、行、識有積集；不見色有離散，不見受、想、行、識有離散。

如是(*evaṃ*)．乃至(*yāvat*)不見一切有漏法(*sarva-s'ā-sravānāṃ dharmāṇām*)實．有．成就，不見一切無漏法(*an-ā-sravāṇāṃ dharmāṇām*)(*āya-dvāram na sam-anu-paśyati*)實．有．成就；不見一切有漏法生，不見一切無漏法生；不見一切有漏法滅，不見一切無漏法滅；不見一切有漏法是增益門，不見一切無漏法是增益門；不見一切有漏法是損減門，不見一切無漏法是損減門；不見一切有漏法有積集，不見一切無漏法有積集；不見一切有漏法有離散，不見一切無漏法有離散。

如實觀色是虛妄、不堅實、無自在，如實觀受、想、行、識是虛妄、不堅實、無自在；如是．乃至如實觀一切有漏法是虛妄、不堅實、無自在，如實觀一切無漏法是虛妄(*tucchakāmś caiva sam-anu-paśyati*)、不堅實、無自在。

[363a29] 是菩薩摩訶薩，如是觀時(*evaṃ praty-avêkṣamāṇo*)，不得色自性(*rūpasya sva-bhāvan nôpa-labhate*)，不得受、想、行、識自性。如是．乃至(*yāvat*)不得一切有漏法(*sarva-s'ā-sravāṇām*)自性，不得一切無漏法自性(*an-ā-sravāṇāṃ dharmāṇāṃ sva-bhāvan nôpa-labhate*)。

[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-śūnyatāyām 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．乃至增上緣(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu vā*)，不執著無明．乃至老死(*pratîtya-sam-ut-pādâṅgeṣu 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 dharmeṣv*)，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-satyâ-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(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-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 nâbhi-niviśate*)。

[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．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-satyâ-pra-māṇa-dhyān'ārūpya-*

*vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-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(*aśīty-anu-vy-añjanāni pari-pūrayati*)。

[363c10] 是菩薩摩訶薩(*sa*)，**圓滿如是菩薩道**已(***vi-pāka-ja-dharme bodhisattva-mārge*** *sthitvā*)，復能圓滿．離闇佛道。謂．能圓滿六波羅蜜多(*ṣaṭsu pāramitāsu pari-pūrṇāsu*)、及餘無量、無邊佛法(*yāvat sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu pari-pūrṇesu*)。

[363c13] 是菩薩摩訶薩，安住如是離闇佛道，引發殊勝異熟神通(*yāvad vi-pāka-jāsu pañcasv abhi-jñāsu sthitvā*)，隨諸有情．**應以**布施(*ye sattvā dānen**ânu-grahītavyās***)．乃至般若．而**攝受**者，即以布施(*tān dānena*)．乃至般若．而**攝受**之(***anu-gṛhṇāti***)；應以戒蘊(*ye śīlena*)、定蘊(*ye samādhinā*)、慧蘊(*ye prajñayā*)、解脫蘊(*ye vi-muktyā*)、解脫智見蘊．而攝受者(*ye vi-mukti-jñāna-darśanenânu-grahītavyās*)，即以戒蘊．乃至解脫智見蘊．而攝受之(*tāṃs tair anu-gṛhṇāti*)；應令安住預流果(*ye srota-ā-patti-phale prati-ṣṭhāpayitavyā*)、或一來果(*ye sakṛd-ā-gāmi-phale*)、或不還果(*ye 'n-ā-gāmi-phale*)、或阿羅漢果(*ye 'rhattve*)、或獨覺菩提(*ye pratyeka-bodhau*)、或復無上正等菩提者(*ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayitavyās*)，即方便令安住預流果．乃至無上正等菩提(*tān an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)。

[363c21] (*evaṃ vi-stareṇa kartavyaṃ*)是菩薩摩訶薩(*so*)，能作種種**神通變現**(*'n-eka-vidhām **rddhiṃ** kurvāṇo*)，欲往．殑伽沙等．世界，隨意能往(*gaṅgā-nadī-vālukôpamām loka-dhātūn* [~~*na*~~] *gacchati, sa ā-kāṅkṣaṃs tāṃ loka-dhātūn*)；欲現．所往諸世界中．種種珍寶(*yādṛśai ratnair ā-kāṃkṣati*)，隨意能現(*tādṛśai ratnair abhi-nir-minoti*)；欲令．所往諸世界中有情．受用種種珍寶，隨其所樂，皆令充足。

[363c24] 是菩薩摩訶薩(*sa*)，**從一世界．往一世界**，利益、安樂無量有情(*sattvâbhi-prāyaṃ pari-pūrayaṃ **loka-dhātūn saṃ-krāmati***)。見諸世界種種妙好莊嚴之相(*sa tāṃ loka-dhātūn dṛṣṭvā*)，能自攝受隨意所樂莊嚴佛土(***buddha-kṣetram pari-grhṇāti***)。譬如(*tad-yathā 'pi nāma*)，他化自在諸天(*para-nir-mita-vaśa-vartināṃ devānām*)，諸有所須眾妙樂具(*upa-bhoga-pari-bhogāḥ*)，隨心而現；如是，菩薩，隨意攝受種種莊嚴無量佛土，此所攝受，諸佛土中．微妙清淨．離雜染法，隨意所欲，悉皆能現(*ye 'py anye loka-dhātavo 'pa-gata-pāpiṣṭhā evaṃ vidhās, tenôpa-bhoga-pari-bhogāḥ syur iti*)。

[364a02] 是菩薩摩訶薩(*sa*)，由異熟．生．布施波羅蜜多(*tayā vi-pāka-jayā dāna-pāramitayā*)．乃至(*śīla-pāramitayā kṣānti-pāramitayā vīrya-pāramitayā dhyāna-pāramitayā*)般若波羅蜜多(*prajñāpāramitayā*)，由異熟．生．諸妙神通(*vi-pāka-jābhir abhi-jñābhir*)，由異熟．生．菩薩道故(*vi-pāka-jena bodhisattva-mārgeṇa*)，

行道相智(*mārga-jñatāyām caran*)。(*sarva-pāramitāḥ pr'āptaḥ*)由道相智得成熟故，復能證得一切相智(*sarv'ākāra-jñatām anu-pr'āpsyati*)。

由得此智(*yāvat*)，於一切法(*sarvañ caiva*)，**無所攝受**。謂．不攝受色(*rūpam* ***a-pari-grhītam***)，亦不攝受受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānam apa-gṛhītaṃ*)。如是．乃至(*yāvat*)亦不攝受若善法(*sarva-dharmāḥ kuśalā vā*)、若非善法(*'-kuśalā vā*)，若有記法、若無記法，若世間法(*laukikā vā*)、若出世間法(*lokôt-tarā vā*)，若有漏法、若無漏法(*s'ā-sravā vā 'n-ā-sravā vā*)，若有為法、若無為法(*saṃs-kṛtā vā '-saṃs-kṛtā vā*)(*sâvadyā vā 'n-avadyā vā* (PSP_6-8:29) *'-pari-gṛhītaṃ*)。(*tasmāt tarhi subhūte*)亦不攝受所證無上正等菩提(*tasyân-ut-taraṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya*)，亦不攝受一切佛土(*tatra buddha-kṣetre*)．所受用物，其中有情，於一切法，亦無攝受(*'-pari-gṛhītaḥ sarvôpa-bhogo bhaviṣyati*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，先**不攝受**一切法故(*sarva-dharmā* ***a-pari-gṛhītā***)，於一切法**無所得**故(***an-upa-laṃbha-yogena***)，為諸有情無倒宣說一切法性無攝受故。

[364a14] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，由．**離諸相**、無漏心力，能於**無相**、無作法中(***ā-nimitta-****yogena*)，圓滿般若波羅蜜多(*prajñāpāramitāṃ pari-pūrayati*)，亦能圓滿諸餘功德。」

第二分・無雜品・第七十五之一[33]

[364a19] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！云何(*katham bhagavann*)於一切**無雜**(*evam* ***a-saṃ-bhinneṣu*** *dharmeṣv*)、**無相**(***ā-nimitteṣu***)、**自相空**法中(***lakṣaṇa-śūnyeṣu***)，能圓滿六波羅蜜多(*ṣaṭ-pāramitā-bhāvanā-pari-pūrir bhavati, dāna-pāramitāyāḥ śīla-pāramitāyāḥ kṣānti-pāramitāyā vīrya-pāramitāyā dhyāna-pāramitāyāḥ prajñāpāramitāyāḥ*)？

云何於一切無差別法中，而施設差別(*katham eṣāṃ s'ā-sravāṇām an-ā-sravāṇāṃ dharmāṇāṃ nānā-karaṇam pra-jñaptam*)？

云何了知如是諸法差別之相(*katham eṣān nānā-karaṇam pra-jñāyate*)？

云何於般若波羅蜜多中，能攝受一切六波羅蜜多；(*kathaṃ dāna-pāramitā prajñāpāramitāyām antar-gatā bhavati, evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā prajñāpāramitāyām antar-gatā bhavati*)如是・乃至攝受一切世、出世法？

云何於一切異相法中，施設一相・所謂無相；及於一相、無相法中，施設一切差別法相(*kathaṃ bhagavann evam a-lakṣaṇeṣu dharmeṣv eka-lakṣaṇeṣu yad-utâ-lakṣaṇeṣu nānā-karaṇam* ***pra-bhāvyate***)？」

[364a26] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住**如夢**(***svapnôpameṣu*** *ca pañcasûp'ādāna-skandheṣu*)、**如響**(***prati-śrutkôpameṣu***)、**如像**(***prati-bhāsôpameṣu***)、**如光影**(***prati-biṃbôpameṣu***)、**如陽焰**(***marīcy-upameṣu***)、**如幻**(***māyôpameṣu***)、**如化**(***nir-mitakôpameṣu***)・(***gandharva-nagarôpameṣu***)五取蘊中(*pañcasûp'ādāna-skandheṣu sthitvā*)，(*'-lakṣaṇeṣu*)為諸有情・布施(*dānaṃ dadāti*)、持戒(*śīlaṃ rakṣati*)、安忍(*kṣāntyā saṃ-pādayati*)、精進(*vīryam ā-rabhate*)、修定(*dhyānāni sam-ā-padyate*)、學慧(*prajñāṃ bhāvayati*)；如實了知・如夢(*svapnôpamāṃś ca pañca-skandhān a-lakṣaṇān jānāti*)・乃至(*prati-śrutkôpamān prati-bhāsôpamān prati-biṃbôpamān marīcy-upamān māyôpamān*)如化五蘊(*nir-mitakôpamān gandharva-nagarôpamāṃś ca pañca-skandhān*)・皆同一相・所謂無相(*a-lakṣanān jānāti*)。所以者何(*tat kasya hetoḥ*)？夢(***na*** *hi svapnam tasya* ***kaś-cit sva-bhāvo***)・乃至(*na hi prati-śrutkāyā, na hi prati-bhāsasya, na hi prati-biṃbasya, na hi marīcyā, na hi māyāyāḥ*)化(*na hi nir-mitakasya*)，(***na*** *hi gandharva-nagarasya*)皆**無自性**(***kaś-cit sva-bhāvo*** (PSP_6-8:30))。若法無自性(*yasya sva-bhāvo nâsti*)，是法則**無相**(*tasya* ***nâsti lakṣaṇaṃ***)。若法無相(*yasya ca nâsti lakṣaṇaṃ*)，是法**一相**(*sa* ***eka-lakṣaṇo***)・所謂(*yad-uta*)**無相**(***a-lakṣaṇaḥ***)。由此因緣(*tad anena subhūte pary-āyeṇa*)，當知(*evaṃ veditavyam*)・一切(*a-lakṣaṇaṃ dānam*)施者(*a-lakṣaṇo dāyako*)、受者(*'-lakṣaṇaḥ prati-grāhako*)、施物、施性、施果、施緣，皆同**無相**(***'-lakṣaṇāḥ*** *sarva-dharmāḥ*)。」

---

[33] Cf. Kimura, VI-VIII, p. 29; Conze 1975, p. 565.

[364b05] 若如是知(*evaṃ jñātvā*)，而行布施(*dānaṃ dadāti*)，則能**圓滿**所行布施波羅蜜多(*sa dāna-pāramitāṃ* ***pari-pūrayati***)。若能圓滿所行布施波羅蜜多(*sa dāna-pāramitāṃ pari-pūrayan*)，則不遠離淨戒(*śīla-pāramitāyāṃ na vi-vartate*)、安忍(*kṣānti-pāramitāyāṃ na vi-vartate*)、精進(*vīrya-pāramitāyāṃ na vi-vartate*)、靜慮(*dhyāna-pāramitāyāṃ na vi-vartate*)、般若波羅蜜多(*prajñāpāramitāyāṃ na vi-vartate*)。安住此六波羅蜜多(*sa āsu ṣaṭsu pāramitāsu sthitvā*)，則能圓滿四靜慮(*catvāri dhyānāni pari-pūrayati*)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattīḥ pari-pūrayati*)，亦能圓滿四念住(*catvāri smṛty-upa-sthānāni pari-pūrayati*)．乃至八聖道支(*evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāni mārgān pari-pūrayati*)，亦能圓滿三解脫門，亦能圓滿內空(*adhy-ātma-śūnyatāṃ*)．乃至(*bahirdhā-śūnyatāṃ yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāṃ pari-pūrayati*)，(*śūnyatā-samādhim ā-nimitta-samādhim a-pra-ṇi-hita-samādhiṃ pari-pūrayati*)亦能圓滿真如．乃至不思議界，亦能圓滿苦、集、滅、道聖諦，亦能圓滿八解脫(*aṣṭa-vi-mokṣān*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-pattīḥ*)十遍處，亦能圓滿諸菩薩地，(*pañcâbhi-jñāḥ pari-pūrayati*)亦能圓滿五百陀羅尼門(*pañca-dhāraṇī-mukha-śatāni pari-pūrayati*)、五百三摩地門，亦能圓滿五眼、六神通，(*catasraḥ prati-saṃ-vidaś catvāry ārya-satyāni pari-pūrayati*)亦能**圓滿**如來十力(*daśa-tathāgata-balāni*)．乃至(*catvāri vaiśāradyāny*)十八佛不共法(*aṣṭādaś'āveṇika-buddha-dharmān* ***pari-pūrayati***)，亦能圓滿無忘失法、恒住捨性，亦能圓滿一切智、道相智、一切相智。

[364b17] 是菩薩摩訶薩，安住如是諸**異熟．聖．無漏法**中(*iha* ***vi-pāka-jeṣv āryeṣv an-ā-sraveṣu*** *sthitvā*)，能往十方(*daśasu dikṣu*)．殑伽沙等．諸佛世界(*ye loka-dhātavas, tān ṛddhyā gatvā*)，以無量種上妙供具，恭敬、供養、尊重、讚歎諸佛世尊(*buddhāṃś ca bhagavataḥ pary-up'āste tāṃś côpa-tiṣṭhati cīvara-piṇḍa-pāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-sarvôpa-karaṇa-pariṣ-kārair*)；作諸有情利益安樂(*yāvad upa-bhoga-pari-bhogaih sattvānām arthaṃ karoti*)。應以布施(*ye dānena saṃ-grahītavyās, tān dānena saṃ-gṛhṇāti*)．乃至(*ye śīleṇa saṃ-grahītavyā, ye kṣāntyā saṃ-grahītavyā, ye vīryeṇa saṃ-grahītavyā, ye dhyānena saṃ-grahītavyā*)般若波羅蜜多，而攝受者(*ye prajñayā saṃ-grahītavyās*)，即以布施．乃至般若波羅蜜多，而**攝受**之(*tān prajñayā* ***saṃ-gṛhṇāti***)。應以諸餘種種善法，而攝受者(*yāvad ye sarvaiḥ kuśalair dharmaiḥ saṃ-grahītavyās*)，即以諸餘種種善法，而攝受之(*tān sarvān kuśalair dharmaiḥ saṃ-gṛhṇāti kuśalair dharmaiḥ sam-anv-ā-gataḥ*)。

[364b24] 是菩薩摩訶薩，成就一切殊勝善根，於一切法皆得自在，雖**受生死**(***saṃsāraṃ côp'ā-dadāti***)，**不為生死過失所染**(*na ca saṃsārâva-carair duṣkhair lipyate*)。為欲**利樂諸有情**故(*sattvānāṃ kṛtaśo*)，**攝受人、天**(***deva-mānuṣikīñ*** *ca* ***saṃ-pattim ut-pādayati***)．富貴自在。由此富貴自在威力(*yayā saṃ-pattyā*)，能作有情諸饒益事，以四攝事，而**攝受**之(*sattvān* ***saṃ-gṛhṇāti***)。

是菩薩摩訶薩(*so*)，知一切法皆**無相**故(***'-lakṣaṇān*** *sarva-sattvāṃ jñātvā*)，雖**知**預流果(*srota-ā-patti-phalaṃ ca* ***jānāti***)，而**不住**預流果(***na*** *ca tatra* ***tiṣṭhati***)；乃至(*sakṛd-ā-gāmi-phalaṃ ca jānāti, na ca tatra* (PSP_6-8:31) *tiṣṭhati. an-ā-gāmi-phalaṃ ca jānāti, na ca tatra tiṣṭhati. arhattvañ ca jānāti, na ca tatra tiṣṭhati*)．雖知獨覺菩提(*pratyeka-bodhiṃ ca jānāti*)，而不住獨覺菩提(*na ca tatra tiṣṭhati*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩(*tathā hi tena*)，如實了知一切法已，為欲證得一切智智(*sarv'ākāra-jñatā'nu-pr'āptavyā*)，**不共**一切聲聞、獨覺(*yo* ***'-sādhāraṇā*** *sarva-śrāvaka-pratyekabuddhaiḥ*)。

[364c04] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，知一切法．皆**無相**故(***'-lakṣaṇān*** *sarva-dharmān jñātvā*)，如實了知布施等六波羅蜜多(*ṣaṭ-pāramitā a-lakṣaṇā jānāti*)、及餘無量、無邊佛法(*yāvat sarva-dharmān*)．皆同無相(*a-lakṣaṇāni jānāti*)。由此因緣，普能圓滿一切佛法，便能證得一切智智。

[364c08] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caraṃ*)，安住**如夢**(***svapnôpameṣu*** *pañcasûp'ādāna-skandheṣu*)、如響(*prati-śrutkôpameṣu*)、如像(*prati-bhāsôpameṣu*)、如光影(*prati-biṃbôpameṣu*)、如陽焰(*marīcy-upameṣu*)、如幻(*māyôpameṣu*)、如化(*nir-mitakôpameṣu*)(*gandharva-nagarôpameṣu*)．五取蘊中(*pañcasûp'ādāna-skandheṣu sthitvā*)，**圓滿**淨戒波羅蜜多(*śīla-pāramitāṃ pari-pūrayati*)。是菩薩摩訶薩(*sa*)，(*khalu punaḥ*)如實了知如夢(*svapnôpamān pañcôp'ādāna-skandhān jñātvā*)．乃至(*prati-śrutkôpamān prati-bhāsôpamān prati-biṃbôpamān marīcy-upamān māyôpamān*)如化(*nir-mitakôpamān*)(*gandharva-nagarôpamāṃś ca*)五蘊(*pañcôp'ādāna-skandhān jñātvā*)，便能圓滿無相淨戒波羅蜜多(*'-lakṣaṇāṃ śīla-pāramitāṃ pari-pūrayati*)——如是淨戒，無缺(*a-khaṇḍām*)、無隙(*a-cchidrām*)、無瑕(*a-śabalām*)、無穢(*a-kalmāṣām*)、無所取著(*a-parā-mṛṣṭām*)、應受供養(*a-bhujiṣyāṃ*)、智者所讚(*vijña-pra-śastāṃ*)、妙善受持(*su-sam-ā-ttām*)、妙善究竟，是聖(*āryām*)、無漏(*an-ā-sravāṃ*)，是出世間道支所攝(*mārgâṅga-pary-ā-pannāṃ*)。安住此戒(*yatra sthitvā*)，能善受持．受．施設戒(*samatâbhi-saṃs-kārikaṃ śīlaṃ rakṣati*)、法爾得戒(*dharmatā-prati-lambhikam ca*)、律儀戒、有表戒(*vi-jñapti-śīlaṃ ca*)、無表戒、現行戒(*sam-ud-ā-cāra-śīlaṃ ca*)、不現行戒、威儀戒、非威儀戒。

[364c17] 是菩薩摩訶薩(*so*)，雖具成就如是諸戒(*'nenaivaṃ-rūpeṇa śīlena sam-anv-ā-gato*)，而於諸法**無所取著**(*na parā-mṛśati*)，不作是念：『**我**由此戒(*anenâhaṃ śīlena*)，**當生**剎帝利大族(*kṣatriya-mahā-śāla-kulānāṃ saha-vratāyôpa-padyeyâhaṃ*)、或婆羅門大族(*brāhmaṇa-mahā-śāla-kulānāṃ vā saha-vratāyôpa-padyeyâhaṃ*)、或長者大族、或居士大族．富貴自在。』不作是念：『我由此戒，當為小王、或為大王、或為輪王、或為輔佐(*rājā vā bhaveyaṃ cakra-vartī koṭṭa-rājā vā*)．富貴自在。』不作是念：『我由此戒，當生四大王眾天(*cātur-mahā-rāja-*

*kāyikānāṃ vā devānāṃ saha-vratāyôpa-padyeyâhaṃ*)．乃至(*trayas-triṃśānāṃ vā yāmānāṃ vā tuṣitānāṃ vā nir-māna-ratīnāṃ vā*)他化自在天(*para-nir-mita-vaśa-vartināṃ vā devānāṃ saha-vratāyôpa-padyeyâhaṃ*)．富貴自在。』(*brahma-pārṣadyānāṃ vā brahma-puro-hitānāṃ vā mahā-brahmāṇāṃ vā parī-tt'ābhānāṃ vā '-pra-māṇ'ābhānāṃ vâbhā-svarāṇāṃ vā parī-tta-śubhānāṃ vā '-pra-māṇa-śubhānāṃ vā śubha-kṛtsnānāṃ vā 'n-abhrakānāṃ vā puṇya-pra-savānāṃ vā bṛhat-phalānāṃ vā '-saṃjñi-sattvānāṃ vā śuddh'āvāsānāṃ vā* (PSP_6-8:32) *a-spṛhāṇāṃ vā a-ptapānāṃ vā su-dṛśānāṃ vā su-darśanānāṃ vā a-kaniṣṭhānāṃ vā devānāṃ saha-vratāyôpa-padyeyâham. ākāś'ānanty'āyatanānāṃ vā vijñān'ānanty'āyatanānāṃ vâkiñcany'āyatanānāṃ vā naiva-saṃjñā-nâ-saṃjñâyatanānāṃ vā saha-vratyāyôpa-padyeyâhaṃ*)不作是念：『我由此戒，當得預流果(*srota-ā-patti-phalaṃ vā 'nu-pr'āpnuyāṃ*)、或一來果(*sakṛd-ā-gāmi-phalaṃ vā*)、或不還果(*'n-ā-gāmi-phalaṃ vā*)、或阿羅漢果(*'rhattvaṃ vā*)、或獨覺菩提(*pratyeka-bodhiṃ vā 'nu-pr'āpnuyām*)，或入菩薩正性離生，或得菩薩無生法忍，或得無上正等菩提。』

所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte*)如是諸法，皆同**一相**．所謂**無相**(***'-lakṣaṇāḥ*** *sarva-dharmā* ***eka-lakṣaṇāṃ*** *yad-ut**â-bhāva-sva-bhāva-lakṣaṇāḥ***)、無住、無得。無相之法，不得無相(*na hy a-lakṣaṇo dharmo '-lakṣaṇaṃ dharmaṃ pari-pūrayati*)。有相之法，不得有相(*nâpi vi-lakṣaṇo dharmo vi-lakṣaṇaṃ dharmaṃ pari-pūrayati*)。(*nâpy a-vi-lakṣaṇo dharmo '-vi-lakṣaṇaṃ dharmaṃ pr'āpayati*)無相之法，不得有相。有相之法，不得無相。由是因緣，都**無所得**。

[365a01] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，速能圓滿無相淨戒波羅蜜多(*a-lakṣaṇām śīla-pāramitām pari-pūrayati*)。既能圓滿無相淨戒波羅蜜多(*śīla-pāramitāṃ pari-pūrya*)，速入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。既入菩薩正性離生(*bodhisattva-ni-yāmam ava-krānto*)，復得菩薩無生法忍(*'n-ut-pattikeṣu dharmeṣu kṣāntiṃ prati-labhate*)。既得菩薩無生法忍(*'n-ut-pattikeṣu dharmeṣu kṣāntiṃ prati-labhya*)，修行．道相智(*mārg'ākāra-jñatāyām caran*)，趣．一切相智，得．異熟．五神通(*pañcâbhi-jñā vi-pāka-jāḥ prati-labhate*)。復得五百陀羅尼門(*pañcasu dhāraṇī-mukha-śateṣu sthitvā*)，亦得五百三摩地門。安住此中，復能證得四無礙解(*catasraḥ prati-saṃ-vidaḥ prati-labhate*)。(*catasraḥ prati-saṃ-vidaḥ prati-labhya*)從一佛國(*buddha-kṣetreṇa*)．至一佛國(*buddha-kṣetraṃ saṃ-krāmati*)。親近、供養．諸佛世尊(*buddhāṃś ca bhagavataḥ pary-up'āste*)，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)。

[365a10] 是菩薩摩訶薩(*sa*)，**為化有情**，雖**現．流轉諸趣生死**(*pañca-gatike saṃsāre saṃ-sarati*)，而**不為彼過失所染**(*na ca saṃsārâva-careṇa karmaṇā vi-pāka-jena lipyate*)。如(*tad-yathā 'pi nāma*)**幻化人**(***nir-mitaś***)，雖**現**．行(*caṃ-kramati ca*)、住(*tiṣṭhati ca*)、坐(*ni-ṣīdati ca*)、臥(*śayyāṃ ca pari-kalpayati*)等事，而無**真實**往、來等業(*na câsy'ā-gamanaṃ dṛśyate, na gamanaṃ na sthānaṃ na ni-ṣadyāṃ na*

*śayyāṃ n'āsanaṃ na caṃ-kramaḥ*)；雖現種種饒益有情(*sa sattvānāṃ cârthaṃ karoti*)，而於有情(*na ca sattvam* ***upa-labhate***)、及彼施設，都無所得(*na sattva-pra-jñaptiṃ*)。如(*tad-yathā 'pi nāma*)有如來・應・正等覺(*tathāgato 'rhan samyak-saṃ-buddho*)，名・善寂靜，證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya*)，
5 轉妙法輪(*dharma-cakraṃ pra-vartayati*)，度無量眾，令出生死、證得涅槃(*a-pari-māṇān sattvān vi-nīya tribhir yānair*)，而無・有情(*na kaś-cit sattvam upa-labhate*)堪受決得無上正等菩提記者(*yam an-ut-tarāyāṃ samyak-saṃ-bodhau vy-ā-kuryāt*)。時，彼如來(*sa*)——化作・化佛，令久住世——自捨壽行(*āyuḥ saṃskārān ava-sṛjya*)，入無餘依般涅槃界(***nir-mitam*** *abhi-nir-māyân-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-*
10 *yāyāt*)。彼佛化身(*sa khalu punaḥ subhūte nir-mitaḥ*)，住一劫已(*kalpasyâty-ayena*)，授・一菩薩(*bodhisattvaṃ mahāsattvam*)・無上正等菩提記已(*an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpya*)，方入涅槃(*pari-nir-vṛtas*)。彼佛化身(*tasya ca pari-nir-vṛtasya*)，雖作種種饒益有情事，而無所得(*na kaṃ-cid* (PSP_6-8:33) *vastûpa-labhyate*)，謂・不得色(*rūpaṃ vā*)、受(*vedanā vā*)、想(*saṃjñā vā*)、行(*saṃskārā vā*)、識(*vijñānaṃ*
15 *vā*)，乃至不得一切有漏、無漏等法、及諸有情。是菩薩摩訶薩，亦復如是，雖有所作，而無所得。

[365a23] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，圓滿淨戒波羅蜜多(*śīla-pāramitāṃ pari-pūrayati*)。由此淨戒波羅蜜多得圓滿故(*yat pari-pūrāv*)，便
20 能攝受一切佛法(*antar-gatāḥ sarva-dharmā bhavanti*)，因斯證得一切智智。

[365a27] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住如夢(***svapnôpameṣu*** *pañcasûp'ādāna-skandheṣu*)、如響(*prati-śrutkôpameṣu*)、如像(*prati-bhāsôpameṣu*)、如光影(*prati-biṃbôpameṣu*)、如陽焰(*marīcy-upameṣu*)、如幻
25 (*māyôpameṣu*)、如化(*nir-mitakôpameṣu*)(*gandharva-nagarôpameṣu ca*)・五取蘊中(*pañcasûp'ādāna-skandheṣu sthitvā*)，圓滿安忍波羅蜜多(*'-lakṣaṇeṣu kṣānti-pāramitām pari-pūrayati*)。是菩薩摩訶薩，如實了知如夢・乃至如化五蘊，便能圓滿無相安忍波羅蜜多。

*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo '-lakṣaṇeṣu*
30 *pañcasûp'ādāna-skandheṣu sthitvā, kṣānti-pāramitāṃ pari-pūrayati?*

[365b02] (*bhagavān āha:*)善現！云何・菩薩摩訶薩・行深般若波羅蜜多時，如實了知如夢・乃至如化五蘊，便能圓滿無相安忍波羅蜜多？善現(*iha subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaś*)，如實了知・是五取蘊・無實相故，修二種忍(*catasṛbhiḥ kṣāntibhiḥ*)，便能圓滿無相安忍波羅蜜多(*kṣānti-pāramitāṃ pari-*
35 *pūrayati*)。

云何為二(*katamābhiś catasṛbhiḥ*)？謂・安受忍[*kṣama-kṣānti*]、及觀察忍[*dharma-ava-bodha-kṣānti*]。

[365b07] **安受忍**者，謂．諸菩薩，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至(*yāvad*)安坐妙菩提座，於其中間(*bodhi-maṇḍa-ni-ṣaṇṇasyâtrântare*)，假使一切有情之類(*sarva-sattvā*)，競來訶毀，以麁惡言，罵詈、凌辱(*ā-krośeyur vā pari-bhāṣeran vā '-satyayā vācā paruṣayā vā sam-ud-ā-careyur*)，復以瓦、石、刀、杖加害(*loṣṭa-daṇḍa-śastra-pra-hārān vā dadyus*)。是時(*tatra*)，菩薩(*bodhisattvena mahāsattvena*)，為滿安忍波羅蜜多(*kṣānti-pāramitāṃ pari-pūrayitu-kāmena*)，乃至不生一念忿恨，亦復不起加報之心(*eka-cittôt-pādo 'pi ksobha-saha-gato nôt-pādayitavyaḥ*)。但作是念：『彼諸有情，深可哀愍，增上煩惱．擾動其心，不得自在，於我發起如是惡業。我今不應瞋恨於彼。』復作是念：『由我攝受．怨家諸蘊，令彼有情於我發起如是惡業。但應自責，不應瞋彼。』菩薩如是審觀察時，於彼有情深生慈愍，如是等類，名．**安受忍**。

[365b18] **觀察忍**者，謂．諸菩薩，作是思惟：『諸行，如幻、虛妄不實、不得自在，亦如虛空．無我，有情、命者、生者、養者、士夫、補特伽羅、意生、儒童、作者、受者、知者、見者．皆不可得，唯是虛妄分別所起，一切皆是自心所變。誰訶毀我(*ko me ā-krośati vā*)？誰罵詈我(*pari-bhāṣate vā*)？誰凌辱我(*'-satyayā vācā paruṣayā vā sam-ud-ā-carati*)？誰以種種瓦、石、刀、杖加害於我(*loṣṭa-daṇḍa-śastra-pra-hārān vā dadāti*)？誰復受彼凌辱加害？(*tat kasya hetoḥ?*)皆是自心虛妄分別。我今不應橫起執著。如是諸法，由自性空、勝義空故，都無所有(*tathā hi subhūte 'syâ-lakṣaṇāḥ, sarva-dharmāḥ kṣamanti.*)。』

(*tat kiṃ asyaivaṃ bhavati*)(*ko me ā-krośati vā, pari-bhāṣate vā, '-satyayā vācā paruṣayā vā sam-ud-ā-carati, loṣṭa-daṇḍa-śastra-pra-hārān vā dadāti.*)

菩薩(*sa*)如是(*evam*)審觀察時(*upa-parîkṣamāṇaḥ*)，(*kṣānti-pāramitāṃ pari-pūrayati*)如實了知諸行空寂，於一切法不生異想，如是等類，名．**觀察忍**。

[365b28] 是菩薩摩訶薩(*so*)，修習如是二種忍故，便能圓滿無相安忍波羅蜜多。由能圓滿無相安忍波羅蜜多(*'nayā kṣānti-pāramitayā pari-pūrṇayā*)，即便獲得無生法忍(*'n-ut-pattikair dharmaiḥ kṣāntim prati-labhate*)。」

[365c02] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！云何名為無生法忍(*kaiṣā bhagavann an-ut-pattikeṣu dharmeṣu kṣāntiḥ*)？此何所斷(*kiṃ vā etasyāḥ pra-māṇaṃ*)？復是何智(*kiṃ vā jñānam*)？」

[365c03] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「由此勢力，乃至少分惡、不善法(*aṇavo 'pi subhūte '-kuśalā dharmā*)．亦不得生(*nôt-padyante*)；是故，名為(*tenôcyante*)**無生**法忍(***'n-ut-pattikā** iti*)。此令一切我、及我所、慢等煩惱．畢竟不生，如實忍受諸行如夢．乃至如化。此忍(*tatra yā kṣāntis*)，名**智**(*tad ucyate **jñānaṃ***)。得此智故(*yena jñānena*)，說名獲得**無生法忍**(***an-ut-pattikeṣu dharmeṣu kṣāntiṃ*** (PSP_6-8:34) *prati-labdhate*)。」

[365c07] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「聲聞(*yā ca bhagavan śrāvakānāṃ vā*)、獨覺(*pratyekabuddhānāṃ vā 'n-ut-pattikeṣu dharmeṣu kṣāntir*)、及諸菩薩．無生法忍(*yā ca bodhisattvasya*

*mahāsattvasya kṣāntir*)，(*āsāṃ kṣāntīnāṃ*)有何差別(*kiṃ nānā-karaṇaṃ, kaḥ prati-viśeṣaḥ*)？」

[365c09] 佛告善現(*bhagavān āha*)：「諸預流者．若智(*yac ca subhūte srota-ā-pannasya jñānaṃ*)、若斷(*yac ca pra-hāṇaṃ,*)(*tad bodhisattvasya mahāsattvasya kṣāntiḥ*)，乃至(*yac ca sakṛd-ā-gāmino jñānaṃ, yac ca pra-hāṇaṃ, tad bodhisattvasya mahāsattvasya kṣāntiḥ. yac cân-ā-gāmināṃ jñānaṃ, yac ca pra-hāṇaṃ, tad bodhisattvasya mahāsattvasya kṣāntiḥ. yac cârhato jñānaṃ, yac ca pra-hāṇaṃ, tad bodhisattvasya mahāsattvasya kṣāntiḥ.*) 獨覺．若智(*yac ca pratyekabuddhasya jñānaṃ*)、若斷(*yac ca pra-hāṇaṃ*)，亦名**菩薩摩訶薩忍**(*tad* ***bodhisattvasya mahāsattvasya kṣāntiḥ***)。復有菩薩摩訶薩忍，謂．忍諸法畢竟不生。是為差別(*idaṃ subhūte nānā-karaṇaṃ śrāvaka-pratyekabuddhānāṃ kṣānter bodhisattva-kṣānteś ca*)。

[365c12] 善現！當知．諸菩薩摩訶薩(*sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ*)，成就如是殊勝忍故(*ihaivaṃ rūpayā kṣāntyā sam-anv-ā-gataḥ*)，超勝一切聲聞、獨覺(*sarva-śrāvaka-pratyekabuddhān abhi-bhavati*)。諸菩薩摩訶薩，安住如是異熟忍中(*vi-pāka-jāyām an-ut-pattikāyām kṣāntyām sthitvā*)，行菩薩道(*bodhi-mārge caran*)，能圓滿道相智(*mārga-jñatām pari-pūrayati*)。成就如是道相智故(*yayā pari-pūrṇayā*)，常不遠離四念住．乃至八聖道支(*'-vi-rahito bhavati saptatriṃśad-bodhi-pakṣyair dharmaiḥ*)，亦不遠離三解脫門(*śūnyatâ-nimittâ-pra-ṇi-hitaiś ca samādhibhiḥ*)，亦不遠離異熟神通(*sa iha pañcabhir abhi-jñābhir a-vi-rahito bhavati*)。由不遠離異熟神通(*so 'vi-rahitatvād ābhiḥ pañcabhir abhi-jñābhiḥ*)，從一佛國．趣一佛國，親近、供養諸佛世尊，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)。作是事已(*sattvāṃś ca pari-pācya buddha-kṣetraṃ ca pari-śodhya*)，用．一剎那相應．般若，證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnoti*)。

[365c20] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，行深般若波羅蜜多時，疾能圓滿無相安忍波羅蜜多(*-lakṣaṇāṃ kṣānti-pāramitāṃ pari-pūrayati*)。由此安忍波羅蜜多得圓滿故，便能圓滿一切佛法，因斯證得一切智智。

第二分．無雜品．第七十五之二[34]

[366a07] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住**如夢**(***svapnôpameṣu*** *pañcasûp'ādāna-skandheṣu*)、如響(*prati-śrutkôpameṣu*)、如像(*prati-bhāsôpameṣu*)、如光影(*prati-biṃbôpameṣu*)、如陽焰(*marīcy-upameṣu*)、如幻(*māyôpameṣu*)、如化(*nir-mitakôpameṣu*)(*gandharva-nagarôpameṣu ca*)．五取蘊中(*pañcasûp'ādāna-skandheṣu sthitvā*)，如實了知如夢．乃至如化五蘊．無實相已(*'-lakṣaṇeṣu*)，發起勇猛身心精進(*vīrya-pāramitāṃ pari-pūrayati*)。

[34] Cf. Kimura, VI-VIII, p. 34; Conze 1975, p. 569.

*subhūtir āha: kathañ ca bhagavan bodhisattvo mahāsattvo '-lakṣaṇeṣu pañcasûp'ādāna-skandheṣu sthitvā vīrya-pāramitāṃ pari-pūrayati?*

[366a10] (*bhagavān āha:*)(*iha subhūte*) 是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，發起勇猛身精進故(*kāyikam ca caitasikam ca vīryam ā-rabhate*)，引發殊勝迅疾神通(*sa kāyikena vīryeṇa rddhim abhi-nir-harati,* (PSP_6-8:35))，能往十方・殑伽沙等・諸佛世界(*daśa-dig-loka-dhātuṃ gatvā*)，親近如來・應・正等覺(*buddhān bhagavataḥ pary-up'āste*)，以無量種上妙供具，供養、恭敬、尊重、讚歎，於諸佛所，種諸善根，利益安樂諸有情類(*sattvānāṃ cârthaṃ karoti*)，亦能嚴淨種種佛土。是菩薩摩訶薩(*sa*)，由身精進(*tena kāyikena vīryeṇa*)，成熟有情(*sattvān pari-pācayati*)，隨其所宜，**以三乘法**(***triṣu yāneṣu***)，方便安立・各令究竟(*ni-veśayati vi-nayati prati-sthāpayati śrāvaka-yāne pratyekabuddha-yāne 'n-ut-tare buddha-yāne*)。

[366a17] 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*)，由身精進，能速圓滿無相精進波羅蜜多(*a-lakṣaṇāṃ vīrya-pāramitāṃ pari-pūrayati*)。

是菩薩摩訶薩(*sa*)，發起勇猛心精進故(*caitasikena vīryeṇa*)，引發諸聖・無漏道支・所攝聖道(*an-ā-sraveṇa mārga-pary-ā-pannena*)，圓滿精進波羅蜜多(*vīrya-pāramitāṃ pari-pūrayati*)。於中(*yatra*)，具能攝諸善法(*pary-ā-pannāḥ sarva-kuśalā dharmās*)，謂(*tad-yathā*)・四念住(*catvāri smṛty-upa-sthānāni*)・乃至(*catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāni pañca-balāni sapta bodhy-aṅgāny*)八聖道支(*āryâṣṭâṅga-mārgaṃ*)，若空、無相、無願解脫門(*trīṇi vi-mokṣa-mukhāni*)，若四靜慮、四無量(*catvāry a-pra-māṇāni catvāri dhyānāni*)、四無色定(*catasra ārūpya-sam-ā-pattayo*)，若八解脫(*'ṣṭa-vi-mokṣā*)・乃至(*navânu-pūrva-vi-hāra-sam-ā-pattayaś*)十遍處，若苦、集、滅、道聖諦(*catvāri satyāni*)，若布施波羅蜜多・乃至般若波羅蜜多，若極喜地・乃至法雲地，若一切陀羅尼門、三摩地門(*pañcâbhi-jñāḥ samādhiḥ dhāraṇī-mukhāni daśa bodhisattva-bhūmayo*)，若內空・乃至無性自性空，若真如・乃至不思議界，若五眼、六神通，若如來十力(*daśa tathāgata-balāni*)・乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikā buddha-dharmāḥ*)，若無忘失法、恒住捨性，若一切智、道相智、一切相智(*yatra bodhisattvena mahāsattvena caratā sarv'ākāra-jñatā pari-pūrayitavyā*)。

是菩薩摩訶薩，由・心精進，諸相、隨好・皆得圓滿，放大光明・照無邊界。由・心精進・極圓滿故(*yasyāṃ pari-pūrṇāyāṃ*)，便能永斷一切煩惱習氣相續(*sarva-vāsanā'nu-samdhim pra-hāsyati. sarva-vāsanā'nu-saṃdhiṃ pra-hāya*)，證得無上正等菩提，轉妙法輪，具三十二相(*lakṣaṇa-pari-niṣ-pattiṃ pari-pūrayiṣyati. lakṣaṇa-pari-niṣ-pattiṃ pari-pūrya,*)(*prajñāpāramitāyāṃ caran, samanta-pra-bhatām ā-rāgayiṣyati. samanta-pra-bhatām ā-rāgya,*)(*dharma-cakraṃ ca pra-vartayiṣyati dvā-daś'ākāran tri-pari-vartasya pra-vartatena*)，令三千界(*tri-sāhasro loka-dhātuḥ*)・六種變動(*saḍ-vi-kāram pra-kampiṣyate saṃ-pra-kampiṣyate, pra-vedhiṣyate saṃ-pra-vedhiṣyate, pra-caliṣyati saṃ-pra-caliṣyati*)。其中(*sarve ca tri-sāhasra-mahā-*

*sāhasraṃ loka-dhātum*)有情，蒙光照觸(*ava-bhāsena sphāriṣyati*)，覩斯變動，聞正法音(*tasya punas tathāgatasyârhataḥ samyak-saṃ-buddhasya śabdo niś-cariṣyati, tatra ye tri-sāhasre mahā-sāhasre loka-dhātau sattvās taṃ śabdaṃ śroṣyanti*)，隨其所應．於三乘道，得不退轉，各得究竟(*te sarve ni-yatā bhaviṣyanty an-ut-tareṣu triṣu yāneṣu*)。

[366b07] 如是，善現！諸菩薩摩訶薩，行深般若波羅蜜多，圓滿精進波羅蜜多。由此精進波羅蜜多，多有所作(*evaṃ bahu-pra-kārā subhūte bodhisattvasya mahāsattvasya vīrya-pāramitā*)。是菩薩摩訶薩，安住精進波羅蜜多(*yasyāṃ vīrya-pāramitāṃ sthitvā, bodhisattvena mahāsattvena*)，速能圓滿一切佛法(*sarva-buddha-dharmān pari-pūrya*)，疾證無上正等菩提(*sarv'ākāra-jñatām anu-pr'āptavyāḥ.*)(*evaṃ khalu subhūte bodhisattvo mahāsattvo '-lakṣanām vīrya-pāramitām pari-pūrayati*)。

[366b12] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住**如夢**(***svapnôpameṣu*** *pañcasûp'ādāna-skandheṣu*)、如響(*prati-śrutkôpameṣu*)、如像(*prati-bhāsôpameṣu*)、如光影(*prati-biṃbôpameṣu*)、如陽焰(*marīcy-upamesu*)、如幻(*māyôpameṣu* (PSP_6-8:36))、如化(*nir-mitakôpameṣu*)(*gandharva-nagarôpameṣu ca*)．五取蘊中(*pañcasûp'ādāna-skandheṣu sthitvā*)，**圓滿**靜慮波羅蜜多(*'-lakṣaṇeṣu dhyāna-pāramitām pari-pūrayati*)。

*subhūtir āha: kathaṃ bhagavan bodhisattvo mahāsattvo '-lakṣaṇeṣu pañcasûp'ādāna-skandheṣu sthitvā dhyāna-pāramitāṃ pari-pūrayati?*

(*bhagavān āha:*)善現(*iha subhūte*)！云何．菩薩摩訶薩，行深般若波羅蜜多時，安住如夢．乃至如化五取蘊中，圓滿靜慮波羅蜜多？謂．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，如實了知如夢．乃至如化五蘊．無實相已，入初靜慮(*prathamaṃ dhyānam upa-saṃ-padya, vi-harati*)．乃至(*dvitīyaṃ tṛtīyaṃ*)第四靜慮(*caturthaṃ dhyānam upa-saṃ-padya, vi-harati*)，入慈無量．乃至捨無量(*maitrī-karuṇāṃ muditām upêkṣām*)，入空無邊處定(*ākāś'ānanty'āyatanaṃ*)．乃至(*vijñān'ānanty'āyatanam ākiñcany'āyatanan*)非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatanam upa-saṃ-padya, vi-harati*)；修空、無相、無願三摩地(*śūnyatâ-nimittâ-pra-ṇi-hita-samādhīṃ bhāvayati*)，修如電三摩地(*vi-dyutôpamañ ca samādhiṃ bhāvayati*)，修金剛喻三摩地(*vajrôpamañ ca samādhiṃ bhāvayati*)，修聖正三摩地；住金剛喻三摩地中。除．如來定，於．餘所有．若共二乘(*yatra samādhau sthitvā, ye ke-cit samādhayaḥ, śrāvaka-samādhir vā pratyekabuddha-samādhir vā*)．若餘勝定(*ye 'py anye samādhi-gaṇās*)，一切能入具足．安住(*tān sarvān kāyena saṃ-spṛśyôpa-saṃ-padya, vi-harati*)。然，於如是靜慮、無量、無色定等，**不生味著**(***na*** *ca tān samādhīn* ***ā-svādayati***)，亦**不耽著彼所得果**(***na*** *ca sam-ā-patti-****phalam***)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*sa bodhisattvo mahāsattvas*)，如實了知．靜慮、無量、無色定等(*tān samādhīn*)．及一切法．皆同**無相**(***a-lakṣaṇān** jānāty*)，**無性為性**(***a-bhāva-sva-bhāvatvāt***)。不應．無相味著無相(*tat kim a-lakṣaṇo dharmo ’-lakṣaṇaṃ dharmam ā-svādayiṣyati*)；不應．無性味著無性(*a-bhāva-sva-bhāvo dharmo ’-bhāva-sva-bhāvaṃ dharmam ā-svādayiṣyati*)。無味著故(*so ’n-ā-svādayan*)，終不隨順靜慮、無量、無色定等勢力，而生(***na** kasya-cit sam-ā-patter vaśen**ôpa-patsyate***)(*kāma-dhātau vā*)色、無色界(*rūpa-dhātau vârūpya-dhātau vā*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*sa*)，於一切界(*tān dhātūn*)，都**無所得**(***nôpa-labhate***)；於能入定(*yo ’pi sam-ā-padyeta*)、及所入定、由此入定(*yena vā sam-ā-padyate*)、為此入定，亦無所得(*tam api nôpa-labhate*)。

[366c03] 是菩薩摩訶薩，於一切法**無所得**故(***’n-upa-laṃbhamāno***)，速能**圓滿**無相靜慮波羅蜜多(*’-lakṣaṇām dhyāna-pāramitām* ***pari-pūrayati***)。由此靜慮波羅蜜多(*sa tayā dhyāna-pāramitayā*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)。」

[366c06] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！是菩薩摩訶薩，云何(*kathaṃ bhagavan bodhisattvo mahāsattvo*)圓滿無相靜慮波羅蜜多(*dhyāna-pāramitayā*)，超諸聲聞及獨覺地(*śrāvaka-pratyekabuddha-bhūmim ati-krāmati*)？」

[366c08] 佛告善現(*bhagavān āha*)：「(*tathā hi subhūte*)是菩薩摩訶薩(*bodhisattvo mahāsattvo*)，善學**內空**(*’dhy-ātma-śūnyatāyāṃ su-śikṣito*)．乃至(*bahirdhā-śūnyatāyām adhy-ātma-bahirdhā-śūnyatāyāṃ yāvad*)無性自性空故(*a-bhāva-sva-bhāva-śūnyatāyāṃ su-śikṣito*)，便能圓滿無相靜慮波羅蜜多，超諸聲聞及獨覺地。是菩薩摩訶薩，住諸**空中**(*na cêha śūnyatāsu*)，於一切法(*kaś-cid dharma*)都**無所得**(*upa-labhyate*)；不見有法離諸空者(*yatrâva-tiṣṭhet*)。是菩薩摩訶薩，安住此中，不得預流果(*srota-ā-patti-phale vā*)．乃至(*sakṛd-ā-gāmi-phale vā ’n-ā-gāmi-phale vā ’rhattve vā*)不得獨覺菩提(*pratyekabuddhatve vā*)，亦復(*yāvat*)不得諸菩薩行、及佛無上正等菩提(*sarv’ākāra-jñatāyāṃ vā*)。如是諸空(*sā ’pi śūnyā*)，亦皆**空故**(*śūnyatayā*)。是菩薩摩訶薩，由住此空(*sa ābhiḥ śūnyatābhir bodhisattvo* (PSP_6-8:37) *mahāsattvo*)，超諸聲聞、獨覺等地，證入**菩薩正性離生**(***bodhisattva-ni-yāmam** ava-krāmati*)。」

[366c16] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，以何為**生**(*katamo bhagavan bodhisattvasya mahāsattvasy’* ***āmaḥ***)？以何為**離生**(*katamo* ***ni-yāmaḥ***)？」

[366c17] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，以一切有所得(*sarvaḥ subhūte bodhisattvasya mahāsattvasyôpa-lambha*)，為**生**(***āmaḥ***)；以一切無所得(*sarvân-upa-laṃbho*)，為**離生**(***ni-yāmaḥ***)。」

[366c19] 具壽善現白言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩，以何為**有所得**(*katamo bhagavann* ***upa-laṃbhaḥ***)？以何為**無所得**(*katamo* ***'n-upa-laṃbhaḥ***)？」

[366c21] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，以一切法，為**有所得**。謂．菩薩摩訶薩，以色(*rūpam subhūte bodhisattvasya mahāsattvasy****ôpa-laṃbhaḥ***)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānam*)，為有所得(*upa-laṃbhaḥ*)；以眼處(*cakṣur upa-laṃbhaḥ*)．乃至(*śrotraṃ ghrāṇaṃ jihvā kāyo*)意處(*mana*)，為有所得(*upa-laṃbho*)；以色處．乃至法處(*rūpa-śabda-gandha-rasa-spraṣṭavya-dharmā*)，為有所得(*upa-laṃbhaḥ*)；以眼界．乃至意界，為有所得；以色界．乃至法界，為有所得；以眼識界．乃至意識界，為有所得；以眼觸．乃至意觸，為有所得；以眼觸為緣所生諸受(*cakṣur-vijñānaṃ cakṣuḥ-saṃ-sparśaś cakṣuḥ-saṃ-sparśa-pratyaya-vedanôpa-laṃbhaḥ*)．乃至(*evaṃ śrotra-ghrāṇa-jihvā-kāyo*)意觸為緣所生諸受，為有所得(*mano-vijñānaṃ manaḥ-saṃ-sparśo manaḥ-saṃ-sparśa-pratyaya-vedanôpa-laṃbhaḥ*)；以地界(*pṛthivī-dhātur*)．乃至(*ab-dhātus tejo-dhātur vāyu-dhātur ākāśa-dhātur*)識界(*vijñāna-dhātur*)，為有所得(*upa-laṃbhaḥ*)；以因緣．乃至增上緣(*pratîtya-sam-ut-pāda*)，為有所得(*upa-laṃbhaḥ*)；以無明(*a-vidyā*)．乃至(*saṃskārā vijñānaṃ nāma-rūpaṃ ṣaḍ-āyatanaṃ sparśo vedanā tṛṣṇā up'ādānaṃ bhāvo jātir*)老死(*jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôp'āyāsā*)，為有所得(*upa-laṃbhaḥ*)；以布施波羅蜜多．乃至般若波羅蜜多(*sarva-pāramitāḥ*)，為有所得；以內空．乃至無性自性空(*sarva-śūnyatāḥ*)，為有所得；以真如．乃至不思議界，為有所得；以苦、集、滅、道聖諦，為有所得；以四念住．乃至八聖道支(*sarva-bodhi-pakṣyā dharmāḥ*)，為有所得；以空、無相、無願解脫門，為有所得；以四靜慮、四無量、四無色定，為有所得；以八解脫．乃至十遍處，為有所得；以淨觀地．乃至如來地，為有所得；以極喜地．乃至法雲地，為有所得；以一切陀羅尼門、三摩地門(*sarva-samādhayaḥ sarva-dhāraṇī-mukhāny*)，為有所得；(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ śūnyatâ-nimittâ-pra-ṇi-hitāny aṣṭa-vi-mokṣā navânu-pūrva-vi-hāra-sam-ā-pattayo*)以五眼、六神通，為有所得；以如來十力．乃至十八佛不共法(*'bhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikā buddha-dharmā*)，為有所得(*upa-laṃbhaḥ*)；以三十二大士相、八十隨好，為有所得；以無忘失法、恒住捨性，為有所得；以一切智、道相智、一切相智，為有所得(*sarv'ākāra-jñatāḥ subhūte bodhisattvasya mahāsattvasyôpa-laṃbhaḥ*)；以預流果．乃至獨覺菩提，為有所得；以一切菩薩摩訶薩行，為有所得；以諸佛無上正等菩提，為有所得；以一切智智，為有所得。善現！諸菩薩摩訶薩，以如是等種種法門，為**有所得**。即有所得，說名為生(*ayam ucyate* ***āmaḥ***)。

[367a19] 復次，善現！諸菩薩摩訶薩，以一切法．**無行、無得、無說、無示**，為無所得(***ni-yāmaḥ*** *punaḥ subhūte yatraiṣāṃ dharmāṇāṃ* ***pra-vy-ā-hāro*** *nôpa-labhate*)。謂．諸菩薩摩訶薩，以色(*rūpasya*)、受(*vedanāyāḥ*)、想(*saṃjñāyāḥ*)、行(*saṃskārāṇāṃ*)、識(*vijñānasya*)．無行、無得、無說、無示，為無所得。所以者何？色自性．乃至識自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以眼處．乃至

意處．無行、無得、無說、無示，為無所得。所以者何？眼處自性．乃至意處自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以色處．乃至法處．無行、無得、無說、無示，為無所得。所以者何？色處自性．乃至法處自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以眼界．乃至意界．無行、無得、無說、無示，為無所得。所以者何？眼界自性．乃至意界自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以色界．乃至法界．無行、無得、無說、無示，為無所得。所以者何？色界自性．乃至法界自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以眼識界．乃至意識界．無行、無得、無說、無示，為無所得。所以者何？眼識界自性．乃至意識界自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以眼觸．乃至意觸．無行、無得、無說、無示，為無所得。所以者何？眼觸自性．乃至意觸自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以眼觸為緣所生諸受．乃至意觸為緣所生諸受．無行、無得、無說、無示，為無所得。所以者何？眼觸為緣所生諸受自性．乃至意觸為緣所生諸受自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以地界．乃至識界．無行、無得、無說、無示，為無所得。所以者何？地界自性．乃至識界自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以因緣．乃至增上緣(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya*)．無行、無得、無說、無示，為無所得。所以者何？因緣自性．乃至增上緣自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以無明．乃至老死(*pratîtya-sam-ut-pādâṅgānāṃ vā*)．無行、無得、無說、無示，為無所得。所以者何？無明自性．乃至老死自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以布施波羅蜜多．乃至般若波羅蜜多(*sarva-pāramitānāṃ*)．無行、無得、無說、無示，為無所得。所以者何？布施波羅蜜多自性．乃至般若波羅蜜多自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以內空．乃至無性自性空(*sarva-śūnyatānāṃ*)．無行、無得、無說、無示，為無所得。所以者何？內空自性．乃至無性自性空自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以真如．乃至不思議界．無行、無得、無說、無示，為無所得。所以者何？真如自性．乃至不思議界自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以苦、集、滅、道聖諦．無行、無得、無說、無示，為無所得。所以者何？苦、集、滅、道聖諦自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以四念住．乃至八聖道支(*sarva-bodhi-pakṣyāṇāṃ dharmāṇām ārya-satyānām*)．無行、無得、無說、無示，為無所得。所以者何？四念住自性．乃至八聖道支自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以空、無相、無願解脫門．無行、無得、無說、無示，為無所得。所以者何？空、無相、無願解脫門自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以四靜慮、四無量、四無色定．無行、無得、無說、無示，為無所得。所以者何？四靜慮、四無量、四無色定自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以八解脫．乃至十遍處．無行、無得、無說、無示，為無所得。所以者何？八解脫自性．乃至十遍處自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以淨觀地．乃至如來地．無行、無得、無說、無示，為無所得。所以者何？淨觀地自性．乃至如來地自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以極喜地．乃

至法雲地．無行、無得、無說、無示，為無所得。所以者何？極喜地自性．乃至法雲地自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以一切陀羅尼門、三摩地門(*a-pra-māṇa-dhyān'ārūpya-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ*)．無行、無得、無說、無示，為無所得。所以者何？一切陀羅尼門、三摩地門自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以五眼、六神通．無行、無得、無說、無示，為無所得。所以者何？五眼、六神通自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以如來十力．乃至十八佛不共法(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ sarv'ākāra-jñatāyāḥ*)．無行、無得、無說、無示，為無所得。所以者何？如來十力自性．乃至十八佛不共法自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以三十二大士相、八十隨好．無行、無得、無說、無示，為無所得。所以者何？三十二大士相、八十隨好自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以無忘失法、恒住捨性．無行、無得、無說、無示，為無所得。所以者何？無忘失法、恒住捨性自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以一切智、道相智、一切相智．無行、無得、無說、無示，為無所得。所以者何？一切智、道相智、一切相智自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以預流果．乃至獨覺菩提．無行、無得、無說、無示，為無所得。所以者何？預流果自性．乃至獨覺菩提自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以一切菩薩摩訶薩行．無行、無得、無說、無示，為無所得。所以者何？一切菩薩摩訶薩行自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以諸佛無上正等菩提．無行、無得、無說、無示，為無所得。所以者何？諸佛無上正等菩提自性，皆不可行、得、說、示故。諸菩薩摩訶薩，以一切智智．無行、無得、無說、無示，為無所得。所以者何(*tat kasya hetoḥ*)？(*tathā hi subhūte rūpasya yaḥ* ***sva-bhāvaḥ****, so* ***'-pra-vy-ā-hāro****. vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ, vijñānasya yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ. skandha-dhātv-āyatana-pratîtya-sam-ut-pādasya pratîtya-sam-ut-pādâṅgānāṃ vā yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ.* (PSP_6-8:38) *sarva-pāramitānāṃ sarva-śūnyatānāṃ sarva-bodhi-pakṣyāṇāṃ dharmāṇāṃ yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ. ārya-satyānām a-pra-māṇānāṃ dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhānāṃ yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ. śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñānāṃ yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāro. daśānāṃ bodhisattva-bhūmīnāṃ yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ. daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ yaḥ sva-bhāvaḥ, so '-pra-vy-ā-hāraḥ.*)一切智智**自性**，皆**不可行、得、說、示**故(*sarv'ākāra-jñatāyā yaḥ* ***sva-bhāvaḥ****, so* ***'-pra-vy-ā-hāraḥ***)。

[368a23] 善現！諸菩薩摩訶薩(*ayaṃ subhūte bodhisattvasya mahāsattvasya*)，以如是等種種法門．無行、無得、無說、無示，為無所得。即無所得，說名**離生**(***ni-yāmaḥ***)。

諸菩薩摩訶薩，證入**正性離生位**已(***ni-yāmam*** *a[va]-krānto bodhisattvo mahāsattvaḥ*)，圓滿一切靜慮、解脫、等持、等至(*samādhi-pari-pūrṇo*)。尚不隨定

勢力而生(*na sam-ā-patti-vaśenôpa-padyate*)，況(*prāg eva*)隨貪(*rāgaṃ vā*)、瞋(*doṣaṃ vā*)、癡等煩惱(*mohaṃ vôt-pādayed*)！若隨煩惱勢力而生，無有是處。是菩薩摩訶薩，安住此中(*yatra sthitvā*)．造作諸業(*tat karmâbhi-saṃs-kuryād*)，由業勢力．流轉諸趣(*yena karmâbhi-saṃs-kāreṇa caturṇāṃ dhyānānām anyatamenôpa-padyeta*)，亦無是處(*nêdaṃ sthānaṃ vidyate*)。

(*'nyatra*)是菩薩摩訶薩，雖住**如幻**諸行聚中(***māyôpameṣu*** *sthitvā*)，**作諸有情如實饒益**(*sarva-sattvānām arthaṃ karoti*)，而不得幻、及諸有情(*na ca sattvān upa-labhamānaḥ*)。是菩薩摩訶薩，於如是事．無所得時，成熟有情(*sattvāṃś ca pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)．常無懈廢。

[368b05] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，行深般若波羅蜜多時，速能圓滿無相靜慮波羅蜜多。由此靜慮波羅蜜多速圓滿故(*dhyāna-pāramitāṃ pari-pūrya*)，疾證無上正等菩提，轉妙法輪(*yāvad dharma-cakraṃ pra-vartayati*)，度有情眾——如是法輪，名．**無所得**(*yad-ut**ân-upa-laṃbha-śūnyatâ-nimittâ-pra-ṇi-hita**-cakram*)。

[368b10] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住**如夢**(***svapnôpamān*** *dharmān pari-jānāti*)、如響(*prati-śrutkôpamān*)、如像(*prati-bhāsôpamān*)、如光影(*prati-biṃbôpamān*)、如陽焰(*marīcy-upamān*)、如幻(*māyôpamān*)、如化(*nir-mitakôpamān*)(*gandharva-nagarôpamān*)．五取蘊中(*sarva-dharmān pari-jānāti*)，**圓滿**般若波羅蜜多。是菩薩摩訶薩，如實了知諸法性相一切如夢．乃至如化，便能圓滿無相般若波羅蜜多。」

[368b14] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！云何(*kathaṃ punar bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時，如實了知諸法性相一切**如夢**(***svapnôpamān*** *sarva-dharmān pari-jānāti*)．乃至(*prati-śrutkôpamān prati-bhāsôpamān prati-biṃbôpamān marīcy-upamān māyôpamān*)如化(*nir-mitakôpamān gandharva-nagarôpamāṃś ca sarva-dharmān pari-jānāti*)？」

[368b17] 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 caran*)，不見**夢**(*na* ***svapnaṃ***)，不見**見夢者**(*na* ***svapna-darśinaṃ*** *paśyati*)；不聞響(*na prati-śrutkān*)，不見聞響者(*na prati-śrutkā-darśinaṃ*)；不見像(*na prati-bhāsaṃ*)，不見見像者(*na prati-bhāsa-darśinaṃ*)；不見光影(*na prati-biṃbaṃ*)，不見見光影者(*na prati-biṃba-darśinaṃ*)；不見陽焰(*na marīciṃ*)，不見見陽焰者(*na marīci-darśinaṃ*)；不見幻(*na māyāṃ*)，不見見幻者(*na* (PSP_6-8:39) *māyā-darśinaṃ*)；不見化(*na nir-mitakaṃ*)，不見見化者(*na nir-mitaka-darśinaṃ*)。(*na gandharva-nagaraṃ na gandharva-nagara-darśinaṃ ca paśyati*)

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)夢(***vi-pary-āsaḥ*** *svapno*)．乃至(*vi-pary-āsaḥ prati-śrutkā, vi-pary-āsaḥ prati-bhāso, vi-pary-āsaḥ prati-biṃbaṃ, vi-pary-āso*

*marīcir, vi-pary-āso māyā,*) 化 (*vi-pary-āso nir-mitako*)(*vi-pary-āso gandharva-nagaraṃ*)，皆是愚夫、異生．**顛倒**之所執著(*vi-pary-āsa eṣa bāla-pṛthag-janānāṃ*)。(*punar*)諸阿羅漢、獨覺、菩薩摩訶薩眾、及諸如來．應．正等覺，皆不見**夢**(*nâpi* ***svapna-darśanaṃ***)，不見**見夢者**(*nâpi* ***svapna-darśī***)；乃至(*na prati-śrutkā-darśanaṃ, nâpi prati-śrutkā-darśī, na prati-bhāsa-darśanaṃ, nâpi prati-bhāsaa-darśī, na prati-biṃba-darśanaṃ, nâpi prati-biṃba-darśī, na marīci-darśanaṃ, na marīci-darśī, na māyā-darśanaṃ, na māyā-darśī*)．不見化(*na nir-mitaka-darśanaṃ*)，不見見化者(*na nir-mitaka-darśī,*)(*na gandharva-nagara-darśanaṃ, na gandharva-nagara-darśī,*)(*evaṃ yāvan nârhan na pratyekabuddho na bodhisattvo mahāsattvo na tathāgato 'rhan samyak-saṃ-buddhaḥ*)。

所以者何(*tat kasya hetoḥ*)？以(*tathā hy*)一切法，**無性為性**(***a-bhāva-sva-bhāvāḥ*** *sarva-dharmā*)，**非成**(***an-ut-pannā***)、**非實**(***a-sad-bhūtā***)，無相、無為，非實有性，與涅槃等。若一切法無性為性，廣說．乃至與涅槃等(*ye '-bhāva-sva-bhāvāḥ sarva-dharmās, te pari-niṣ-pannās*)，云何(*tatra kim*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，於一切法，起有性想(*bhāva-samjñī bhavisyati*)、成想(*pari-niṣ-panna-saṃjñī vā*)、實想(*sad-bhūta-saṃjñī vā*)、有相、有為、有實性想？若起此想，無有是處(*nêdaṃ sthānaṃ vidyate*)。

所以者何(*tat kasya hetoḥ*)？若一切法．有少自性(*na sā prajñāpāramitā syād, yadi kasya-cid dharmasya sva-bhāvo bhavet*)、有成(*pari-niṣ-pattir vā*)、有實(*sad-bhūtatā vā*)、有相、有為、有實性可得者，則所修行甚深般若波羅蜜多，應非般若波羅蜜多。

[368c04] 如是，善現！諸菩薩摩訶薩，行深般若波羅蜜多時(*evaṃ caran bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ*)，**不著**色(***na*** *rūpe* ***sajjati***)．乃至(*na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu*)識(*na vijñāne sajjati*)，不著眼處．乃至意處，不著色處．乃至法處，不著眼界．乃至意界，不著色界．乃至法界，不著眼識界．乃至意識界，不著眼觸．乃至意觸，不著眼觸為緣所生諸受．乃至意觸為緣所生諸受，不著地界．乃至識界，不著因緣．乃至增上緣，不著從緣所生諸法(*na skandha-dhātv-āyatana-pratîtya-sam-ut-pādeṣu sajjati*)，不著無明．乃至老死(*na pratîtya-sam-ut-pādâṅgeṣu sajjati*)，不著欲界(*na kāma-dhātau*)、色界(*na rūpa-dhātau*)、無色界(*n' ārūpya-dhātau sajjati*)，不著一切靜慮、解脫、等持、等至(*a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu na sajjati*)，不著四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu na sajjati*)，不著空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-samādhau na sajjati*)，(*ārya-satyeṣu na sajjati*)不著布施波羅蜜多(*dāna-pāramitāyāṃ na sajjati*)．乃至(*śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ*)般若波羅蜜多(*prajñāpāramitāyāṃ na sajjati*)，不著苦、集、滅、道聖諦，不著內空．乃至無性自性空，不著真如．乃至不思議界，不著淨觀地．乃至如來地，不著極喜地．乃至法雲地，不著一切陀羅尼門、三摩地門，不著五眼、六神通，不著如來

十力．乃至十八佛不共法，不著三十二大士相、八十隨好，不著無忘失法、恒住捨性，不著一切智、道相智、一切相智，不著預流果．乃至獨覺菩提，不著一切菩薩摩訶薩行，不著諸佛無上正等菩提，不著一切智智。

[368c24] (*evaṃ khalu subhūte*)是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，於如是等一切法門，由**不著**故，便能**圓滿**菩薩初地(*prathamāṃ bhūmiṃ **pari-pūrayati***)．乃至十地，而於其中(*tatra*)，不生**貪著**(***cchanda-rāgaṃ** nôt-pādayati*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩，不得初地(*tāṃ bhūmiṃ nôpa-labhate*)．乃至十地．能、所圓滿，云何於中(*tat kiṃ tatra*)，而起貪著(*cchanda-rāgaṃ kariṣyaty*)？(*evaṃ dvitīyāṃ bhūmiṃ tṛtīyāṃ bhūmiñ caturthāṃ bhūmiṃ pañcamīṃ bhūmiṃ* (PSP_6-8:40) *ṣaṣṭhīṃ bhūmiṃ saptamīṃ bhūmim aṣṭamīṃ bhūmiṃ navamīṃ bhūmiṃ daśamīṃ bhūmiṃ pari-pūrayati, tatra cchanda-rāgaṃ nôt-pādayati. tat kasya hetoḥ? tathā hi sa tā bhūmīr nôpa-labhate, tat kin tatra chanda-rāgaṃ kariṣyati.*)

是菩薩摩訶薩，雖行深般若波羅蜜多，而不得深般若波羅蜜多。由不得深般若波羅蜜多故，亦不得一切法。是菩薩摩訶薩，雖觀般若波羅蜜多**攝一切法**(*evaṃ daśamyāṃ bhūmau caran, **sarva-dharmāś** ca tatra prajñāpāramitāyām **antar-gatān** paśyati*)，而於諸法都**無所得**(*tāṃś ca sarva-dharmān **nôpa-labhate***)。

所以者何(*tat kasya hetoḥ*)？以(*tathā hi*)一切法(*te sarva-dharmāḥ*)與此般若波羅蜜多(*sā ca prajñāpāramitā*)，皆**無二**(***'-dvayā***)、**無二處**(***'dvaidhī-kārāḥ***)。

何以故(*tat kasya hetoḥ*)？一切法性，**不可分別**(*tathā hi sarva-dharmāṇāṃ **na kaś-cid bhedo 'sti***)。說為**真如**，說為**法界**(*dharma-dhātu-nir-deśena tathatā-nir-deśena*)，說為**實際**，諸法，**無雜、無差別**故(*bhūta-koṭi-nir-deśen**â-saṃ-bhinnāḥ** sarva-dharmāḥ*)。」

[369a06] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)一切法．其性**無雜、無差別**者(***a-saṃ-bhinnatā** sarva-dharmāṇāṃ*)，云何(*tatra kathaṃ*)可說是善、是非善(*kuśala-dharma-nir-deśo bhavati*)，是有記、是無記，是有漏、是無漏(*s'ā-sravāṇām an-ā-sravāṇāñ ca dharmāṇāṃ nir-deśo bhavati*)，是世間、是出世間(*laukika-lokôt-tarāṇāṃ vā*)，是有為、是無為，有如是等**差別法門**(*saṃs-kṛtâ-saṃs-kṛtānāṃ dharmāṇāṃ **nir-deśo** bhavati*)？」

[369a10] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)**一切法實性**中(*yā **dharmāṇāṃ dharmatā***)，**有法**(***sā kasya-cid dharmasya***)．**可說**(***pra-vy-ā-hāraḥ***)是善、是非善，是有記、是無記，是有漏、是無漏，是世間、是出世間，是有為(*saṃs-kṛtasya vā*)、是無為(*'-saṃs-kṛtasya vā*)，是預流果(*srota-ā-patti-phalasya vā*)、是一來果(*sakṛd-ā-gāmi-phalasya vā*)、是不還果(*'n-ā-gāmi-phalasya vā*)、是阿羅漢果(*'rhattvasya vā*)、是獨覺菩提(*pratyeka-bodher vā*)、是一

切菩薩摩訶薩行(*bodhisattvatāyā vā*)、是諸佛無上正等菩提不(*samyak-saṃ-bodher vā*)？」

[369a15] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[369a16] 佛告善現(*bhagavān āha*)：「由是因緣，當知(*tad anena subhūte paryāyeṇaivaṃ veditavyaṃ*)．一切法，**無雜、無差別**(***a-saṃ-bhinnāḥ*** *sarva-dharmā*)、無相(*a-lakṣaṇā*)、無生(*an-ut-pannā*)、無滅、無礙、無說、無示(*a-vi-nir-bhogāḥ sarva-dharmā*)。

善現！當知．我本修學菩薩道時，於法自性都無所得(*na mayā subhūte* ***sarvāṃ bodhisattva-caryāṃ*** *caratā, kaś-cid dharmôpa-labdho*)，謂．不得色(*rūpam iti vā*)、受(*vedanêti vā*)、想(*saṃjñêti vā*)、行(*saṃskārā iti vā*)、識(*vijñānam iti vā*)，不得眼處．乃至意處，不得色處．乃至法處，不得眼界．乃至意界，不得色界．乃至法界，不得眼識界．乃至意識界(*skandha-dhātv-āyatanānîti vā*)，不得眼觸．乃至意觸，不得眼觸為緣所生諸受．乃至意觸為緣所生諸受，不得地界．乃至識界，不得因緣．乃至增上緣，不得從緣所生諸法(*pratîtya-sam-ut-pannā iti vā*)，不得無明．乃至老死(*pratîtya-sam-ut-pādâṅgānîti vā*)，不得欲界(*kāma-dhātur vā*)、色界、無色界(*rūpa-dhātur vârūpya-dhātur vā*)，不得善、非善(*kuśalâ-kuśalā vā dharmāḥ*)，不得有記、無記，不得有漏(*s'ā-sravā vā*)、無漏(*'n-ā-sravā vā*)，不得世間、出世間，(*sâvadyā vā 'n-avadyā vā*)不得有為(*saṃs-kṛtam iti vā*)、無為(*'-saṃs-kṛtam iti vā*)，不得四念住．乃至八聖道支，不得四靜慮、四無量、四無色定，不得八解脫．乃至十遍處，不得空、無相、無願解脫門，不得苦、集、滅、道聖諦，不得布施波羅蜜多．乃至般若波羅蜜多，不得內空．乃至無性自性空，不得真如．乃至不思議界，不得淨觀地．乃至如來地，不得極喜地．乃至法雲地，不得一切陀羅尼門、三摩地門，不得五眼、六神通，不得如來十力．乃至十八佛不共法，不得三十二大士相、八十隨好，不得無忘失法、恒住捨性，不得一切智、道相智、一切相智，不得預流果(*yāvac chrota-ā-patti-phalaṃ vā*)．乃至(*sakṛd-ā-gāmi-phalaṃ vā 'n-ā-gāmi-phalaṃ vā 'rhattvaṃ vā*)獨覺菩提(*pratyeka-bodhir vā*)，不得一切菩薩摩訶薩行(*bodhisattvatā vā*)，不得諸佛無上正等菩提(*samyak-saṃ-bodhir vā*)。

[369b10] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carati*)，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至(*yāvad*)安坐妙菩提座(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃbotsyate*)，(*'n-upa-laṃbha-yogena*)常應善學**諸法自性**(*evaṃ caratā* (PSP_6-8:41) *subhūte bodhisattvena mahāsattvena sarva-**dharmāṇāṃ sva-bhāve** kuśalena bhavitavyaṃ*)。若能善學諸法自性(*sarva-dharmāṇāṃ sva-bhāva-kuśalo*)，則能善淨大菩提道(*bodhi-mārgañ ca pari-śodhayiṣyati*)，亦能圓滿諸菩薩行，成熟有情(*sattvāṃś ca pari-pācayiṣyati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayiṣyati*)，(*yatra sthitvā*)速證無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，轉妙法輪，以三乘法．**方便調伏諸有情眾**(*sattvān vi-nayiṣyati*)，**令於三有．不復輪迴**(***ye vi-nītatvās triṣu bhaveṣu na dṛśyante***)，證得涅槃．究竟安樂。

[369b17] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，應**以無相而為方便**，修學般若波羅蜜多(*prajñāpāramitāyāṃ śikṣitavyam* ***a-lakṣaṇa-yogena***)。」

*ārya-pañca-viṃśati-sāhasrikāyāṃ bhagavatyāṃ prajñāpāramitāyām abhi-*
5 *samayâlaṃ-kārânu-sāreṇa saṃ-śodhitāyām eka-kṣaṇâbhi-samayâdhi-kāraḥ śikṣā-pari-sam-āpti-pari-vartaḥ saptamaḥ* (PSP_6-8:42): empty (PSP_6-8:43)

第二分・眾德相品・第七十六之一[35]

(PSP_6-8:43) *pañca-viṃśati-sāhasrikā prajñāpāramitā VIII*

*punar aparaṃ subhūte teṣām eva svapnôpamānāṃ sarva-dharmāṇām a-vastukānām a-bhāva-sva-bhāvānāṃ sva-lakṣaṇa-śūnyānāṃ sarv'ākāra-pari-śuddhānām an-ā-sravāṇāṃ yā pra-kṛtir eka-lakṣaṇā yad-utâ-lakṣaṇā sa tathāgato 'rhan samyak-saṃ-buddho veditavyaḥ. evaṃ khalu subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam.*

*subhūtir āha: katame punas te bhagavann an-ā-sravāḥ sarva-dharmāḥ.*

*bhagavān āha: sapta-triṃśad-bodhi-pakṣyā dharmāś catvāry a-pra-māṇāny aṣṭau vi-mokṣā navânu-pūrva-vi-hāra-sam-ā-pattayo daśa kṛtsn'āyatanāni aṣṭāv a-bhinn'āyatanāni a-raṇa-samādhiḥ pra-ṇi-dhi-jñānam ṣaḍ abhi-jñāś catasraḥ prati-saṃ-vidaḥ sarv'ākārāś catasraḥ pari-śuddhayo daśa pāramiā daśa-balāni catvāri vaiśāradyāni trīṇy akṣarāṇi trīṇi smṛty-upa-sthānāni a-saṃ-pra-moṣa-dharmatā vāsanā-sam-ud-ghāto mahā-karuṇā sarv'ākāra-jñatā mārg'ākāra-jñatā sarva-jñatā ca ime ucyante subhūte an-ā-sravāḥ sarva-dharmā iti. evaṃ khalu subhūte bodhisattvena mahāsattvena prajñāpāramitāyāip śikṣitavyam.*

*punar aparaṃ subhūte prajñāpāramitāyāṃ śikṣitvā, teṣām eva dharmāṇām adhi-gamād an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya, sarveṇa sarvaṃ sarva-thā sarvaṃ dvā-triṃśan-mahā-puruṣa-lakṣaṇair aśītyā cânu-vy-añjanair alaṃ-kṛta-kāyas tathāgato 'rhan samyak-saṃ-buddho bodhisattvānāṃ mahāsattvānāṃ paramaṃ mahā-yāna-dharmam an-ut-tara-rati-prīti-prāmodya-sukhôpa-bhogāya deśayati. evaṃ khalu subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam.*

*punar aparaṃ subhūte prajñāpāramitāyāṃ śikṣitvā, teṣām eva sarva-dharmāṇām a-vi-gamenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya, tathāgato 'rhan samyak-saṃ-buddho daśasu dikṣv an-antâ-pary-anteṣu sarva-loka-dhātuṣu* (PSP_6-8:44) *sarva-kālan nānā-nir-māṇa-meghena sarva-sattvānām arthaṃ karoti. evaṃ khalu subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ śikṣitavyam.*

[369b20] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若一切法・無不**如夢**(*kathaṃ bhagavan* ***svapnôpamānāṃ*** *sarva-dharmāṇām*)、如響、如像、如光影、如陽焰、如幻、如化，都**無實事**(***a-vastukānām***)，**無性為性**(***a-bhāva-sva-bhāvānāṃ***)，**自相皆空**(***sva-lakṣaṇa-śūnyānāṃ***)，云何可立(*vy-ava-sthānaṃ bhavati*)是善(*ime kuśalā*)、是非善(*ime 'kuśalā*)，是有記、是無記，是有漏、是無漏，是世間(*ime laukikā*)、是出世間(*ime lokôt-tarā*)，(*ime s'ā-sravā ime 'n-ā-sravā*)是有為(*ime saṃs-kṛtā*)、是無為(*ime 'saṃs-kṛtā*)；如是・乃至是預流果、是能證得預流果法(*ime srota-ā-patti-phala-sâkṣāt-kriyāyai saṃ-vartante*)，是一來果、是能證得一來果法(*ime sakṛd-ā-gāmi-phala-*

[35] Cf. Kimura, VI-VIII, p. 43; Conze 1975, p. 573.

*sâkṣāt-kriyāyai saṃ-vartante*)，是不還果、是能證得不還果法(*ime ’n-ā-gāmi-phala-sâkṣāt-kriyāyai saṃ-vartante*)，是阿羅漢果、是能證得阿羅漢果法(*ime ’rhattva-phala-sâkṣāt-kriyāyai saṃ-vartante*)，是獨覺菩提、是能證得獨覺菩提法(*ime pratyeka-bodhaye saṃ-vartante*)，是諸菩薩摩訶薩地、是能證得菩薩摩訶薩地法，是諸佛無上正等菩提、是能證得諸佛無上正等菩提法耶(*ime ’n-ut-tarāyai samyak-saṃ-bodhaye saṃ-vartante.*)(*prati-śrutkôpamānāṃ prati-bhāsôpamānāṃ prati-biṃbôpamānāṃ marīcy-upamānāṃ māyôpamānāṃ nir-mitakôpamānāṃ gandharva-nagarôpamānāṃ sarva-dharmāṇām a-vastukānām a-bhāva-sva-bhāvānāṃ sva-lakṣaṇa-śūnyānāṃ vy-ava-sthānam ime kuśalā ime ’-kuśalā ime laukikā ime lokôt-tarā ime s’ā-sravā ime ’n-ā-sravā ime saṃs-kṛtā ime ’-saṃs-kṛtā ime srota-ā-patti-phala-sâkṣāt-kriyāyai saṃ-vartante, ime sakṛd-ā-gāmi-phala-sâkṣāt-kriyāyai saṃ-vartante, ime ’n-ā-gāmi-phala-sâkṣāt-kriyāyai saṃ-vartante, ime ’rhattva-phala-sâkṣāt-kriyāyai saṃ-vartante, ime pratyeka-bodhaye saṃ-vartante, ime ’n-ut-tarāyai samyak-saṃ-bodhaye saṃ-vartante*)？」

[369c02] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)世間愚夫・無聞・異生(*bālo ’-śrutavān pṛthag-janaḥ*)，於夢得**夢**(***svapnam** upa-labhate*)、得**見夢者**(***svapna-darśinam** upa-labhate*)。如是・乃至(*prati-śrutkām upa-labhate prati-śrutkā-darśinam upa-labhate, prati-bhāsam upa-labhate prati-bhāsa-darśinam upa-labhate, prati-biṃbam upa-labhate prati-biṃba-darśinam upa-labhate, marīcim upa-labhate marīci-darśinam upa-labhate, māyām upa-labhate māyā-darśinam upa-labhate*)於化得化(*nir-mitakam upa-labhate*)、得見化者(*nir-mitaka-darśinam upa-labhate*)(*gandharva-nagaram upa-labhate gandharva-nagara-darśinam upa-labhate*)。

如是愚夫・無聞・異生，得夢(*svapnam upa-labhya svapna-darśinam upa-labhya*)・乃至(*yāvad*)得化等已(*gandharva-nagaram upa-labhya gandharva-nagara-darśinam* (PSP_6-8:45) *upa-labhya*)，顛倒執著，或造不善身、語、意行，或復造善身、語、意行(*kuśalān abhi-sams-kārān abhi-sams-karoti kāyena vācā manasā. ’-kuśalān vā ’bhi-sams-kārān abhi-sams-karoti kāyena vācā manasā*)，或造無記身、語、意行，或造非福身、語、意行，或復造福身、語、意行，或造不動身、語、意行(*puṇyâ-puṇy’āneñjyān abhi-sams-kārān abhi-sams-karoti kāyena vācā manasā tān*)。由諸行故，往來生死，輪轉無窮。

[369c08] 諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，以二種空，觀察諸法(*dvayoḥ śūnyatayoḥ sthitvā*)。何謂二空？一、**畢竟空**(***’ty-anta-śunyatāyām***)。二、**無際空**(***an-avarâgra-śūnyatāyāñ** ca*)。是菩薩摩訶薩，安住如是二種空中，為諸有情，宣說正法(*sattvānāṃ dharman deśayati*)。

[369c12] 謂・作是言：『汝等應知・(*śūnyam idaṃ trai-dhātukaṃ*)色是**空**(*nâsty atra rūpaṃ vā*)，**離我、我所**；受(*vedanā vā*)、想(*saṃjñā vā*)、行(*saṃskārā vā*)、識

(*vijñānaṃ vā*)是空，離我、我所。眼處是空，離我、我所；耳、鼻、舌、身、意處是空，離我、我所。色處是空，離我、我所；聲、香、味、觸、法處是空，離我、我所。眼界是空，離我、我所；耳、鼻、舌、身、意界是空，離我、我所。色界是空，離我、我所；聲、香、味、觸、法界是空，離我、我所。眼識界是空，
5 離我、我所；耳、鼻、舌、身、意識界是空，離我、我所(*skandhā vā dhātavo vâyatanāni vā*)。眼觸是空，離我、我所；耳、鼻、舌、身、意觸是空，離我、我所。眼觸為緣所生諸受是空，離我、我所；耳、鼻、舌、身、意觸為緣所生諸受是空，離我、我所。地界是空，離我、我所；水、火、風、空、識界是空，離我、我所。因緣是空，離我、我所；等無間緣是空，離我、我所；所緣緣是空，離我、我所；增
10 上緣是空，離我、我所。從緣所生諸法是空，離我、我所。無明是空，離我、我所；行、識、名色、六處、觸、受、愛、取、有、生、老死是空，離我、我所。善法是空，離我、我所；非善法是空，離我、我所。有記法是空，離我、我所；無記法是空，離我、我所。有漏法是空，離我、我所；無漏法是空，離我、我所。世間法是空，離我、我所；出世間法是空，離我、我所。有為法是空，離我、我
15 所；無為法是空，離我、我所。布施波羅蜜多．乃至般若波羅蜜多是空，離我、我所。內空．乃至無性自性空是空，離我、我所。真如．乃至不思議界是空，離我、我所。苦、集、滅、道聖諦是空，離我、我所。四念住．乃至八聖道支是空，離我、我所。空、無相、無願解脫門是空，離我、我所。四靜慮、四無量、四無色定是空，離我、我所。八解脫．乃至十遍處是空，離我、我所。淨觀地．乃至
20 如來地是空，離我、我所。極喜地．乃至法雲地是空，離我、我所。一切陀羅尼門、三摩地門是空，離我、我所。五眼、六神通是空，離我、我所。如來十力．乃至十八佛不共法是空，離我、我所。三十二大士相、八十隨好是空，離我、我所。無忘失法、恒住捨性是空，離我、我所。一切智、道相智、一切相智是空，離我、我所。預流果．乃至獨覺菩提是空，離我、我所。一切菩薩摩訶薩行是空，
25 離我、我所。諸佛無上正等菩提是**空**，**離我、我所**。』

[370a21] 復作是言：『汝等應知．(*prati-śrutkaiṣā. prati-bhāsa eṣa. marīcir eṣā. nir-mitaka eṣa. gandharva-nagaram etan.*)色**如夢**．乃至**如化**，都**無自性**；受、想、行、識如夢．乃至如化，都無自性。眼處如夢．乃至如化，都無自性；耳、鼻、舌、身、意處如夢．乃至如化，都無自性。色處如夢．乃至如化，都無自性；聲、
30 香、味、觸、法處如夢．乃至如化，都無自性。眼界如夢．乃至如化，都無自性；耳、鼻、舌、身、意界如夢．乃至如化，都無自性。色界如夢．乃至如化，都無自性；聲、香、味、觸、法界如夢．乃至如化，都無自性。眼識界如夢．乃至如化，都無自性；耳、鼻、舌、身、意識界如夢．乃至如化，都無自性。眼觸如夢．乃至如化，都無自性；耳、鼻、舌、身、意觸如夢．乃至如化，都無自性。眼觸
35 為緣所生諸受如夢．乃至如化，都無自性；耳、鼻、舌、身、意觸為緣所生諸受如夢．乃至如化，都無自性。地界如夢．乃至如化，都無自性；水、火、風、空、識界如夢．乃至如化，都無自性。因緣如夢．乃至如化，都無自性；等無間緣、所緣緣、增上緣如夢．乃至如化，都無自性。從緣所生諸法如夢．乃至如化，都

無自性。無明如夢．乃至如化，都無自性；行、識、名色、六處、觸、受、愛、取、有、生、老死如夢．乃至如化，都無自性。善法如夢．乃至如化，都無自性；非善法如夢．乃至如化，都無自性。有記法如夢．乃至如化，都無自性；無記法如夢．乃至如化，都無自性。有漏法如夢．乃至如化，都無自性；無漏法如夢．乃至如化，都無自性。世間法如夢．乃至如化，都無自性；出世間法如夢．乃至如化，都無自性。有為法如夢．乃至如化，都無自性；無為法如夢．乃至如化，都無自性。布施波羅蜜多．乃至般若波羅蜜多如夢．乃至如化，都無自性。內空．乃至無性自性空如夢．乃至如化，都無自性。真如．乃至不思議界如夢．乃至如化，都無自性。苦、集、滅、道聖諦如夢．乃至如化，都無自性。四念住．乃至八聖道支如夢．乃至如化，都無自性。空、無相、無願解脫門如夢．乃至如化，都無自性。四靜慮、四無量、四無色定如夢．乃至如化，都無自性。八解脫、八勝處、九次第定、十遍處如夢．乃至如化，都無自性。淨觀地．乃至如來地如夢．乃至如化，都無自性。極喜地．乃至法雲地如夢．乃至如化，都無自性。一切陀羅尼門、三摩地門如夢．乃至如化，都無自性。五眼、六神通如夢．乃至如化，都無自性。如來十力．乃至十八佛不共法如夢．乃至如化，都無自性。三十二大士相、八十隨好如夢．乃至如化，都無自性。無忘失法、恒住捨性如夢．乃至如化，都無自性。一切智、道相智、一切相智如夢．乃至如化，都無自性。預流果．乃至獨覺菩提如夢．乃至如化，都無自性。一切菩薩摩訶薩行如夢．乃至如化，都無自性。諸佛無上正等菩提**如夢**．乃至**如化**，都**無自性**。』

[370c12] 復作是言：『汝等應知．此中，**無**色(***nâsty*** *atra rūpaṃ vā*)、受(*vedanā vā*)、想(*saṃjñā vā*)、行(*saṃskārā vā*)、識(*vijñānaṃ vā*)，無眼處．乃至意處，無色處．乃至法處，無眼界．乃至意界，無色界．乃至法界，無眼識界．乃至意識界(*skandha-dhātavo vâyatanāni vā*)，無眼觸．乃至意觸，無眼觸為緣所生諸受．乃至意觸為緣所生諸受，無地界．乃至識界，無因緣．乃至增上緣，無從緣所生諸法，無無明．乃至老死，無善、非善法，無有記、無記法，無有漏、無漏法，無世間、出世間法，無有為、無為法，無布施波羅蜜多．乃至般若波羅蜜多，無內空．乃至無性自性空，無真如．乃至不思議界，無苦、集、滅、道聖諦，無四念住．乃至八聖道支，無空、無相、無願解脫門，無四靜慮、四無量、四無色定，無八解脫．乃至十遍處，無淨觀地．乃至如來地，無極喜地．乃至法雲地，無一切陀羅尼門、三摩地門，無五眼、六神通，無如來十力．乃至十八佛不共法，無三十二大士相、八十隨好，無無忘失法、恒住捨性，無一切智、道相智、一切相智，無預流果．乃至獨覺菩提，無一切菩薩摩訶薩行，無諸佛無上正等菩提，**無夢**(***n***<u>*âsty*</u> *atra* <u>*svapno*</u>)、**無**<u>見夢者</u>(***na*** <u>*svapnasya draṣṭā*</u>)，無響(*na prati-śrutkā*)、無聞響者(*na prati-śrutkāyā draṣṭā*)，無像(*na prati-bhāso*)、無見像者(*na prati-bhāsasya draṣṭā*)，無光影(*na prati-biṃbaṃ*)、無見光影者(*na prati-biṃbasya draṣṭā*)，無陽焰(*na marīcir*)、無見陽焰者(*na marīcyā draṣṭā*)，無幻(*na māyāṃ*)、無見幻者(*na māyāyā draṣṭā*)，無化(*na nir-mitako*)、無見化者(*na nir-mitakasya draṣṭā*)(*na gandharva-nagaraṃ, na gandharva-nagarasya draṣṭā*)。』

[371a05] 復作是言：『汝等應知．(*'pi tu*)是一切法(*sarva ete dharmā*)，皆**無實事**(***a-vastukā***)，**無性為性**(***a-bhāva-sva-bhāvās***)。汝等(*tatra bhavanto*)，虛妄分別力故，於無蘊中(*'-skandhe*)，起有蘊想(*skandha-saṃ-jñinaḥ*)；於無處中，起有處想；於無界中，起有界想(*a-dhātuṣu dhātu-saṃ-jñino. 'n-āyataneṣv āyatana-saṃ-jñinaḥ*)；於無觸中，起有觸想；於無受中，起有受想。』

[371a09] 復作是言：『汝等應知．(*api tu khalu punaḥ*)蘊、處、界等．一切法性，皆**從緣生**(***pratîtya-sam-ut-pannā*** *ete sarva-dharmā*)，**顛倒所起**(***vi-pary-āsa-sam-ut-thitāḥ***)**諸業異熟之所攝受**(***karma-vi-pāka-pari-gṛhītāḥ***)。汝等，何因(*kiṃ punar yūyam*)，於．是虛妄無實事法(*a-vastukeṣu dharmeṣu*)，起實事想(*vastu-saṃjñām ut-pādayathaivaṃ*)？』

[371a12] 菩薩(*bodhisattvo mahāsattvaḥ*)，爾時，**方便善巧**，具大神力(*prajñāpāramitāyāṃ caran*)——若諸有情．有慳貪者(*ye matsariṇaḥ sattvās*)，方便拔濟，令離慳貪(*tān mātsaryān ni-vartayati*)。是諸有情，離慳貪已，教修布施波羅蜜多(*dāna-pāramitāyāṃ ca ni-yojayati*)。是諸有情，由布施故，得大財位．富貴自在(*teṣāñ ca sa dāna-pari-tyāgo mahā-bhogatāyai saṃ-vartate*)。復從是處，方便拔濟(*sa tāṃs tata uc-cālya*)，教修淨戒波羅蜜多(*śīle ni-yojayati*)。是諸有情，由淨戒故，得生善趣．尊貴自在(*teṣāṃ sa śīla-sam-ā-dāna-jaḥ puṇya-skandhaḥ svargôpa-pattaye bhavati*)。復從是處，方便拔濟(*sa tāṃs tata uc-cālya*)，教修安忍波羅蜜多。是諸有情，由安忍故，速能獲得無生法忍。復從是處，方便拔濟，教修精進波羅蜜多。是諸有情，由精進故，乃至無上正等菩提，於諸善法．不復退轉。復從是處，方便拔濟，教修靜慮波羅蜜多(*samādhau ni-yojayati*)。是諸有情，由靜慮故，得生梵世(*sa teṣāṃ sam-ā-patti-jaḥ puṇya-skandho brahma-lokôpa-pāttaye bhavati*)，於初靜慮．安住自在。從初靜慮，方便拔濟(*evaṃ prathamād dhyānād*)，復令安住第二靜慮(*dvitīye dhyāne*)。如是展轉，方便拔濟，乃至(*dvitīyād dhyānāt, tṛtīye dhyāne. tṛtīyād dhyānāc, caturthe dhyāne. caturthād dhyānād, ūrdhvam ākāś'ānanty'āyatana-sam-ā-pattau vijñān'ānanty'āyatana-sam-ā-pattāv ākiñcany'āyatana-sam-ā-pattau*)令住非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau ca ni-yojayati*)。(*sa tasmād api dānād dāna-phalāc cân-eka-pary-āyaṃ* (PSP_6-8:46) *vi-vecyân-upadhi-śeṣe nir-vāṇa-dhātau ni-veśayati vi-nayati prati-ṣṭhāpayati. sa tasmāc chīlāc chīla-phalāc cân-eka-pary-āyaṃ vi-vecyân-upadhi-śeṣe nir-vāṇa-dhātau ni-veśayati vi-nayati prati-ṣṭhāpayati. sa tebhyo dhyānebhyo dhyāna-phalebhyaś ca sam-ā-pattibhyaḥ sam-ā-patti-phalebhyaś cân-eka-pary-āyaṃ vi-vecyân-upadhi-śeṣe nir-vāṇa-dhātau ni-veśayati vi-nayati prati-ṣṭhāpayati.*)復從是處，方便拔濟，隨其所宜，令住三乘——或令住四念住(*evaṃ caturṣu smṛty-upa-sthāneṣu*)．乃至(*caturṣu samyak-pra-hāṇeṣu caturṣv ṛddhi-pādeṣu pañcasv indriyeṣu pañcasu baleṣu saptasu bodhy-aṅgeṣu*)八聖道支(*āryâṣṭâṅgika-mārge*)，或令住三解脫門(*triṣu vi-mokṣa-mukheṣv*)，或令住八解脫(*aṣṭasu vi-mokṣeṣu*)．乃至(*navasv anu-pūrva-vi-hāra-sam-ā-pattiṣu*)十遍處，或令住四聖諦，或令住六波羅蜜多，或令住內空．乃至無性自性空，或令住真如．

乃至不思議界，或令住極喜地．乃至法雲地，或令住陀羅尼門、三摩地門，或令住五眼、六神通，或令住如來十力(*daśasu tathāgata-baleṣu*)．乃至(*caturṣu vaiśāradyeṣu catasṛṣu prati-saṃ-vitsv*)十八佛不共法(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu ni-veśayati vi-nayati prati-ṣṭhāpayati*)，或令住無忘失法、恒住捨性，或令住一切智、道相智、一切相智。

[371b06] 是菩薩摩訶薩，**方便善巧**，若諸有情．耽著有為布施、淨戒、安忍、精進、靜慮、般若、及餘善法．所得果報，以諸方便，安慰濟拔，令住無餘般涅槃界。是菩薩摩訶薩(*sa*)，行**深般若波羅蜜多**、**方便善巧**，成就無色、無見、無對、真無漏法(*ebhir an-ā-sravair dharmair a-rūpibhir a-ni-darśanair a-prati-ghair*)——安住其中，若諸有情，應得預流(*ye srota-ā-patti-phale sthāsyanti, tān srota-ā-patti-phale prati-ṣṭhāpayati*)、一來(*ye sakṛd-ā-gāmi-phale sthāsyanti, tān sakṛd-ā-gāmi-phale prati-ṣṭhāpayati*)、不還(*ye 'n-ā-gāmi-phale sthāsyanti, tān an-ā-gāmi-phale prati-ṣṭhāpayati*)、阿羅漢果(*ye 'rhattve sthāsyanti, tān arhattve prati-ṣṭhāpayati*)、獨覺菩提(*ye pratyeka-bodhau sthāsyanti, tān pratyeka-bodhau prati-ṣṭhāpayati*)、或復無上正等菩提(*ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau sthāsyanti, teṣāṃ sat-puruṣāṇāṃ bodhi-mārgam*)，示現(*ā-khyāti upa-diśati*)、勸導、讚勵(*sam-ut-tejayati*)、(*saṃ-pra-kāśayati*)慶喜(*saṃ-pra-harṣayati*)，方便濟拔，或令得預流果，乃至或令證得無上正等菩提(*prati-ṣṭhāpayati*)。

[371b14] 如是，善現！諸菩薩摩訶薩，行深**般若波羅蜜多**，觀察二空，雖知諸法無不如夢．乃至如化，皆非實有，無性為性，自相皆空，而**能安立**善、非善法，廣說．乃至是能證得諸佛無上正等菩提，皆無雜亂。」

第二分．眾德相品．第七十六之二[36]

[371b27] 爾時(*evam ukte*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavanatam etad avocat*)：「世尊！諸菩薩摩訶薩，甚為希有(*āścaryam etat bhagavann adbhuto dharmo yatra hi nāma bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*iha gambhīrāyāṃ prajñāpāramitāyāṃ carann*)，觀察二空(*a-bhāva-sva-bhāvānāṃ dharmāṇām aty-anta-śūnyatāyām an-avarâgra-śūnyatāyām sthitvā*)，雖知諸法一切**如夢**、如響、如像、如光影、如陽焰、如幻、如化，皆非實有，無性為性，自相皆空，而**能安立**善、非善(*dharmāṇāṃ vy-ava-sthānaṃ karoti, ime kuśalā dharmā, ime '-kuśalā dharmā*)等諸法差別，皆無雜亂(*ime laukikā dharmā, ime lokôt-tarā dharmā, ime s'ā-sravā dharmā, ime 'n-ā-sravā dharmā, ime sâvadyā dharmā, ime 'n-avadyā dharmā, ime saṃs-kṛtā dharmā, ime '-saṃs-kṛtā dharmāḥ*)。」

[371c02] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說。諸菩薩摩訶薩，甚為希有(*āścaryam idaṃ subhūte param'āścaryam idaṃ bodhisattvasya mahāsattvasyâdbhuto dharmo*)，(*yad*)行深般若波羅蜜多(*iha gambhīrāyāṃ*

[36] Cf. Kimura, VI-VIII, p. 46; Conze 1975, p. 574.

*prajñāpāramitāyāṃ caran*)，觀察二空，雖知諸法皆如夢等，都非實有，無性為性，自相皆空，而能安立善、非善等諸法差別，不相雜亂(*dharmāṇāṃ vy-ava-sthānaṃ karoti*)。汝等若知(*sacet tvaṃ subhūte jānīyā*)．諸菩薩摩訶薩．行深般若波羅蜜多時．所有甚奇、希有之法(*yo bodhisattvasya mahāsattvasy' āścaryâdbhuto dharmas* (PSP_6-8:47))．聲聞、獨覺皆不成就、不能測量(*taṃ sarva-śrāvaka-pratyekabuddhā api ca evam api bodhisattvasya mahāsattvasya na su-karaḥ prati-kāraḥ kartuṃ*)；汝等一切聲聞、獨覺，於諸菩薩摩訶薩辯，尚不能對(*tad yuṣmābhiḥ sarvair bodhisattvasya mahāsattvasya na śakyaḥ sarva-dharmā bhāvayituṃ syāt*)，況餘有情，而能酬答！」

[371c10] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何等名為．諸菩薩摩訶薩(*katamo bhagavan bodhisattvasya mahāsattvasy'*)．行深般若波羅蜜多時．所有甚奇、希有之法(*āścaryâdbhūto dharmo*)．聲聞、獨覺．皆不成就、不能測量(*yo na śrāvaka-pratyekabuddhānāṃ saṃ-vidyate*)？」

[371c13] 佛告善現(*bhagavān āha*)：「(*tena hi subhūte*)諦聽(*śṛṇu sādhu ca*)，諦聽，善思念之(*su-ṣṭhuś ca manasi-kuru*)。吾當為汝分別解說諸菩薩摩訶薩．行深般若波羅蜜多時．所有甚奇、希有之法(*bhāṣiṣye 'haṃ te*)。

*evaṃ bhagavann ity āyuṣmān subhūtir bhagavataḥ praty-aśrauṣīd.*

[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．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*)，若諸有情(*ye sattvā*)應以布施(*dānenânu-grahītavyās, tān dānenânu-gṛhṇāti*)．乃至(*ye śīlena, ye kṣāntyā, 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 dvitīyena dhyānena, ye tṛtīyena dhyānena, ye caturthena dhyānena, ye ākāś'ānanty'āyatana-sam-ā-pattyā, ye vijñān'ānanty'āyatana-sam-ā-pattyā, ye ākiñcany'āyatana-sam-ā-pattyā*)非想非非想處定(*ye naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattyā*)，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-gṛhṇāti*)；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 āryâṣṭâṅgikena mārgeṇa*)，而攝受者，則以四念住．乃至八聖道支，而攝受之；應以空(*ye śūnyatayā*)、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 śūnyatâ-nimittâ-pra-ṇi-hita-samādhibhir*)，而攝受之(*anu-gṛhṇāti*)；應以諸餘善法，而攝受者，則以諸餘善法，而攝受之。」

[372a02] 具壽善現復白佛言(*subhūtir āha*)：「云何．菩薩摩訶薩(*kathaṃ bhagavan bodhisattvo mahāsattvo*)．行深般若波羅蜜多時，安住異熟波羅蜜多、五神通等．無量功德，以布施(*dānena*)等，攝諸有情(*sattvān anu-gṛhṇāti*)？」

[372a05] 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 caran*)，施諸有情所須之物(*dānaṃ dadāty*)。謂．須飲、食，施與飲、食(*annam annârthikebhyo dadāti, pānaṃ pānârthikebhyo*)；若須衣服，施與衣服；若須車乘，施與車乘(*yānaṃ yānârthikebhyaḥ*)；若須華、香，施與華、香；若須臥具，施與臥具；若須舍宅，施與舍宅；若須燈明，施與燈明(*puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-śayan'āsanaṃ*)；若須醫藥，施與醫藥；若須諸餘種種資具，悉皆施與(*yāvad anya-tarânyataraṃ mānuṣyôpa-karaṇa-pariṣ-kāraṃ dadāti*)，令無匱乏。或施聲聞、獨覺、菩薩、諸佛世尊．衣服、飲、食、臥具、醫藥、房舍、資具、諸妙華、香、寶幢、幡、蓋、伎樂、燈明、及蘇油等．諸餘供具。如是施時，其心平等，無差別想，而行布施。如．施持戒，犯戒亦爾；如．施人趣，非人亦爾；如．施內道，外道亦爾；如．施諸聖，異生亦爾；如．施尊貴，下賤亦爾。上．從諸佛(*yathaiva* (PSP_6-8:48) *tathāgatāyârhate samyak-saṃ-buddhāya dadāti, tathāiva pratyekabuddhebhyo 'rhadbhyo 'n-ā-gāmibhyaḥ sakṛd-ā-gāmibhyaḥ srota-ā-pannebhyaḥ samyag-gatebhyaḥ samyak-prati-pannebhyas*)，下．至傍生(*tathāiva tiryag-yoni-gatebhyaḥ*)，平等平等，無所分別，不觀．福田勝劣有異(*sarvebhyo '-nānātvena dānan dadāti*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hy*)諸菩薩摩訶薩，了達一切自相皆空。空中，都無上下差別故。無異想、無所分別(*a-nānātvaṃ sarva-dharmaṃ jñātvā*)，而行布施(*a-nānātvaṃ dānaṃ dadāti*)。是菩薩摩訶薩，由無異想、無所分別，而行布施(*a-nānātvaṃ dānaṃ datvā*)，當得無異、無分別法(*a-nānātvasya dharmasya lābhī bhavati*)，謂(*yad-uta*)．得圓滿一切相智(*sarv'ākāra-jñatāyāḥ*)、及餘無量諸佛功德。

[372a23] 善現！當知．若(*sacet subhūte*)菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)．見．傍生等．有所求乞(*yācanakaṃ dṛṣṭvā*)，便起是心(*evaṃ cittam ut-padyate*)：『此來乞者，若是如來．應．正等覺．真福田故(*samyak-saṃ-buddhā*)，我應施之(*me dakṣiṇīyā*)。若非如來．應．正等覺，是傍生等，非福田故，不應施與所須資具(*na tiryag-yoni-gatā iti*)。』是菩薩摩訶薩，起如是心，越菩薩法(*na bodhisattva-dharmo bhavet*)。

所以者何(*tat kasya hetoḥ*)？諸菩薩摩訶薩，要淨自心，福田方淨。見．求乞者，不應念言(*na hi subhūte bodhisattvo mahāsattvo bodhāya cittam ut-pādyaivam an-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthita*)：『如是有情，有所求乞，我應布施(*ime mayā sattvā dānenânu-grahītavyā*)。如是有情，有所求乞，我不應施(*ime mayā*

*sattvā dānenânu-grahītavyā*)。』若作是念(*iti cintayati*)，違．本所發大菩提心。謂．諸菩薩，發**菩提心**：『我為有情，當作依怙、洲渚、舍宅、救護之處。』

見來乞者，應起是心：『今．此有情(*te*)，貧窮孤露；我當以施，而攝受之(*dānenânugṛhītāḥ*)。彼由此緣，不盜他物，少欲喜足，能轉施他；由是因緣，離．斷生命，廣說．乃至離．雜穢語，亦能調伏貪恚、邪見；身壞、命終，乘．前福業，生．剎帝利大族(*kṣatriya-mahā-śāla-kuleṣûpa-patsyante*)、或婆羅門大族(*brāhmaṇa-mahā-śāla-kuleṣûpa-patsyante*)、或長者大族、或居士大族(*gṛha-pati-mahā-śāla-kuleṣûpa-patsyante*)、或餘隨一富貴家生，豐饒財寶，修諸善業。或因．布施攝受．因緣(*tenaiva ca dānânu-graheṇa*)，漸依三乘(*tribhir yānair*)，而趣圓寂(*an-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-vāsyanti*)，謂．令趣證聲聞、獨覺、及無上乘．般涅槃界。』

[372b12] 復次，善現！若(*saced*)(*ete*)菩薩摩訶薩(*bodhisattvaṃ mahāsattvaṃ*)，有諸怨敵、或餘有情．來至其所．為損害故(*jana-pada-bala-kāyā ava-dhyāyeran*)，或有匱乏．求乞身分、及諸財物。是菩薩摩訶薩(*tena*)，終不應起分別異心(*nânyathā-cittam ut-pādayitavyam*)：『此應施與(*dāsyāmi vā*)，此不應施(*na vā*)?』但(*api tu*)，應發起平等之心(*a-kopita-mānasena*)，隨．求身分、及諸財物，悉皆施與(*jana-pada-bala-kāyebhyo dānaṃ dātavyaḥ*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*tasya*)，**普為饒益諸有情故(*jana-pada-bala-kāyasyârthāya*)，求趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthitaḥ*)，不為利樂自身命故**。

若當發起分別異心(*evaṃ ca punar vi-kalpayed*)：『此應施與(*garhyo bhaveyaṃ*)，此不應施。』便為如來．應．正等覺(*teṣāṃ buddhānāṃ bhagavatāṃ*)、及諸菩薩(*teṣāṃ bodhisattvānāṃ mahāsattvānāṃ*)、獨覺(*pratyekabuddhānām*)、聲聞(*arhatāṃ śaikṣāṇāṃ*)、世間．天、人、阿素洛等．諸聖賢眾(*sa-deva-mānuṣâsurasya ca lokasya*)，共所呵責：『誰．要請汝發菩提心(*kenâyam adhîṣṭaḥ*)，誓．普利樂諸有情類(*sarva-sattvānām*)——無歸依者，為作歸依；無舍宅者，為作舍宅；無洲渚者，為作洲渚；無救護者，為作救護；不安樂者，令其安樂(*ahaṃ trāṇaṃ bhaviṣyāmi parā'yaṇaṃ layanaṃ śaraṇam*)——而，今簡別有施、不施(*iti*)？』

[372b26] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，有人(*manuṣya-bhūtā vā*)、非人(*'-manuṣya-bhūtā vā*)．來至其所(*ā-gatya*)，求乞種種髓、腦、支節(*aṅga-praty-aṅgāni yāceran*)。是菩薩摩訶薩(*tena*)，不應發起分別二心(*na dvidhā cittam ut-pādayitavyam*)——『為施(*dāsyāmi vā*)，不施(*na dāsyāmi vā*)？』——唯作是念：『隨．彼所求，定當施與。』

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*tena bodhisattvena mahāsattvena*)，常作是念(*sattvānām arthāya sañ-cintya*)：『**我為利樂諸有情故，而受此身**(*ā-śrayaḥ pari-gṛhīto 'nena mayâtma-bhāvena sattvānām arthaḥ karaṇīyaḥ*)。諸有來求，定當施與，不應不施。』故，見乞者，便起是心(*tenaivaṃ cittam ut-*

*pādayitavyaṃ*)：『**吾今此身，本為他受**(*yeṣām arthe mayâtma-bhāva up'ā'ttas*)。彼(*te*)不來取(*'-yācitakam eva*)，尚應自送(*gṛhītvā gacchantu*)，況來求乞．而當不與！』作是念已，歡喜踊躍，自解支節，而授與之。復，自慶言：『今獲大利，謂．捨雜穢，得純淨身。』

[372c07] (*evaṃ khalu* (PSP_6-8:49)) 善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caratā*)，應如是學(*śikṣitavyam*)。

*tat kasya hetoḥ? tathā hy ete dharmā aty-anta-śūnyatayā śūnyā. na hi śūnyatā kasmai-cid dadāti vā cchinatti vā. evaṃ khalu subhūte bodhisattvena mahāsattvena prajñāpāramitāyāṃ caratā śikṣitavyaṃ, yad-utâdhy-ātma-śūnyatāyāṃ bahirdhā-śūnyatāyām adhy-ātma-bahirdhā-śūnyatāyāṃ yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ sthitvā, dānaṃ dātavyaṃ satata-samitam*.[37]

[372c08] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩(*bodhisattvena mahāsattvena*)．見．乞求者(*yācanakaṃ dṛṣṭvā*)，便起是心(*evaṃ cittam ut-pādayitavyaṃ*)：『今，於此中，誰施(*ko vêha dānan dadāti*)？誰受(*kasmai vā dīyate*)？所施何物(*kiṃ vā dīyate*)？由何而施？為何而施？云何而施？——諸法自性，皆不可得。

[372c11] 所以者何？如是諸法，皆**畢竟空**。非．空法中．有與有奪、有施有受。』善現！諸菩薩摩訶薩，行深般若波羅蜜多時，應如是學諸法皆空。所謂：或由內空．故空，乃至．或由無性自性空．故空。

是菩薩摩訶薩，安住此**空**，而行布施(*tasyaivaṃ dadato*)，恒無間斷，圓滿布施波羅蜜多(*dāna-pāramitāyāṃ pari-pūrir bhaviṣyati*)。由此布施波羅蜜多得圓滿故(*so 'nayā dāna-pāramitayā pari-pūryā*)，為他割截、劫奪一切內外物時(*vā hy adhy-ātmikeṣu dharmeṣu cchidyamāneṣu*)，其心都無分別瞋恨。但作是念(*evaṃ cittam ut-pādayiṣyati*)：『有情及法，一切皆空。誰割截我(*ko me cchinatti vā*)？誰劫奪我(*bhinatti vā*)？誰復受之？誰作是觀？』

[372c20] 復次，善現！我以佛眼(*ihâhaṃ subhūte paśyāmi buddha-cakṣuṣā*)，遍觀十方．殑伽沙等．諸世界中(*lokaṃ vy-ava-lokayan, pūrvasyān diśi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，有菩薩摩訶薩(*bodhisattvān mahāsattvān*)，為欲利樂諸有情類，以故思願(*sam-cintya*)，入大地獄(*mahā-nirayaṃ patitvā*)，見諸有情受諸劇苦。見已，發起三種示導(*tāni mahā-niraya-duḥkhāny upa-śāmya, tribhiḥ prāti-hāryais teṣāṃ nairayikānāṃ sattvānāṃ dharmaṃ deśayato*)。云何為三？(*yad-uta*)一者、神變示導(*ṛddhi-prāti-hāryeṇa vā*)。二者、記說示導(*ā-deśanā-prāti-hāryeṇa vā*)。

---

[37] [372c11] 所以者何(*tat kasya hetoḥ*)？(*tathā hy*)如是諸法(*ete dharmā*)，皆畢竟空(*aty-anta-śūnyatayā śūnyā*)。非．空法中．有與(*na hi śūnyatā kasmai-cid dadāti vā*)有奪(*cchinatti vā*)、有施有受。』(*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，應如是學(*śikṣitavyaṃ*)諸法皆空。所謂：或由內空(*yad-utâdhy-ātma-śūnyatāyāṃ*)．故空，乃至(*bahirdhā-śūnyatāyām adhy-ātma-bahirdhā-śūnyatāyāṃ yāvad*)．或由無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ sthitvā*)．故空(*dānaṃ dātavyaṃ satata-samitam*)。

三者、教誡示導(*'nu-śāsanī-prāti-hāryeṇa vā*)。是菩薩摩訶薩，以神變示導，滅除地獄・湯、火、刀等・種種苦具(*ṛddhi-prāti-hāryeṇa ca tāni mahā-niraya-duḥkhāny upa-śāmya*)。以記說示導，記彼有情心之所念，而為說法(*ā-deśanā-prāti-hāryeṇa dharmaṃ deśayanti*)。以教誡示導，於彼，發起慈、悲、喜、捨，而為說法(*anu-śāsanī-prāti-hāryeṇa ca te bodhisattvā mahāsattvā mahā-maitryā mahā-karuṇayā mahā-muditayā mahôpêkṣayā ca dharmaṃ deśayanti*)。令彼地獄諸有情類(*tatas te nairayikāḥ sattvās*)，於菩薩所(*teṣāṃ bodhisattvānāṃ mahāsattvānām antike*)，生淨信心(*cittam ati-pra-sādya*)。由此因緣，從地獄出(*tebhyo nirayebhyo vy-ut-tiṣṭhanti*)，得生天上，或生人中，漸(*tebhyo nirayebhyo vy-ut-thāyânu-pūrveṇa*)依三乘(*tribhir yānair*)，盡・苦邊際(*duḥkhasyântaṃ kariṣyanti*)，證・涅槃界究竟安樂(*evaṃ dakṣiṇasyāṃ paścimāyām ut-tarasyām adhastād upariṣṭād anu-vi-dikṣu loka-dhātuṣu, buddha-cakṣuṣā lokaṃ vy-ava-lokayan, paśyāmi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu bodhisattvān mahāsattvān sañ-cintya, mahā-niraye patitvā, tāni mahā-niraya-duḥkhāny upa-śāmya, tribhiḥ prāti-hāryais teṣāṃ nairayikānāṃ sattvānāṃ dharmaṃ deśayato yad-uta ṛddhi-prāti-hāryeṇa vâ-deśanā-prāti-hāryeṇa vā 'nu-śāsanī-prāti-hāryeṇa* (PSP_6-8:50) *vā. ṛddhi-prāti-hāryeṇa ca tāni mahā-niraya-duḥkhāny upa-śāmya, ā-deśanā-prāti-hāryeṇa dharmaṃ deśayanti. anu-śāsanī-prāti-hāryeṇa ca te bodhisattvā mahāsattvā mahā-maitryā mahā-karuṇayā mahā-muditayā mahôpêkṣayā ca dharmaṃ deśayanti. tatas te nairayikāḥ sattvās teṣāṃ bodhisattvānāṃ mahāsattvānām antike, cittam abhi-pra-sādya, tebhyo nirayebhyo vy-ut-tiṣṭhanti. tebhyo nirayebhyo vy-ut-thāyânu-pūrveṇa tribhir yānair duḥkhasyântaṃ kariṣyanti*)。[38]

[373a02] 復次，善現！我以佛眼(*ihâhaṃ subhūte buddha-cakṣuṣā*)，遍觀十方・殑伽沙等・諸世界中(*lokaṃ vy-ava-lokayan, paśyāmi pūrvasyāṃ diśi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，有菩薩摩訶薩(*bodhisattvān mahāsattvān*)，承事、供養諸佛世尊(*buddhānāṃ bhagavatām upa-sthāyakāṃs*)。是菩薩摩訶薩(*tat te bodhisattvā mahāsattvās*)，承事、供養佛世尊時(*tān buddhān bhagavata upa-tiṣṭhanti*)，深心歡喜、愛樂、恭敬，非・不歡喜、愛樂、恭敬(*mana-āpana-priyeṇa nâ-priyeṇa gauraveṇa nâ-gauraveṇa*)。於諸如來・應・正等覺・所說正法(*yañ ca te buddhā bhagavanto dharmaṃ bhāṣante*)，恭敬聽聞、受持、讀誦(*tat te bodhisattvā mahāsattvā ud-gṛhṇanty. ud-gṛhya, dhārayanti*)，乃至無上正等菩提・終不忘失(*na ca jātu vi-pra-ṇāśayati yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)。隨所聞法，能為有情，無倒宣說，令獲殊勝利益安樂(*evaṃ dakṣiṇasyāṃ paścimāyām ut-tarasyām adhastād upariṣṭād anu-vi-dikṣu paśyāmi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu bodhisāttvān mahāsattvān buddhānāṃ bhagavatām upa-sthāyakāṃs. tat te bodhisattvā mahāsattvās tān buddhān bhagavata upa-tiṣṭhanti, mana-āpena priyeṇa nâ-priyeṇa gauraveṇa nâ-gauraveṇa. yaṃ ca te budhhā bhagavanto dharmaṃ*

[38] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-4.pdf

*bhāṣante, tat te bodhisattvā mahāsattvā ud-gṛhṇanty. ud-gṛhya, dhārayanti. na ca jātu vi-pra-ṇāśayanti yāvan nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)。

[373a08] 復次(*punar aparaṃ*)，善現(*subhūte*)！我以佛眼，遍觀十方．殑伽沙等．諸世界中，有菩薩摩訶薩(*lokaṃ vy-ava-lokayan, buddha-cakṣuṣā daśasu dikṣu bodhisattvān mahāsattvān paśyāmi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，為欲饒益傍生趣中諸有情故(*tiryag-yoni-gatānāṃ sattvānām arthāy'*)，自捨身命(*ātma-pari-tyāgaṃ kurvatas*)。是菩薩摩訶薩(*tat te bodhisattvā mahāsattvā*)，見．諸傍生．飢火所逼．欲相殘害，起慈愍心，自割身分，斷諸支節(*aṅga-praty-aṅgāni cchitvā*)，散擲十方(*daśasu dikṣu kṣipanti*)，恣令食噉。諸傍生類(*ye tiryag-yoni-gatāḥ sattvās*)，得．此菩薩身肉．食者(*tesāṃ bodhisattvānāṃ mahāsattvānāṃ māṃsāni bhakṣayanti*)，(*te*)皆於菩薩(*teṣāṃ bodhisattvānāṃ mahāsattvānām antike*)，深起愛敬、慚愧之心(*maitrīṃ prati-labhante*)。由是因緣(*te tena maitrī-prati-lābhena*)，脫．傍生趣(*tatas tiryag-yoner vy-ut-tiṣṭhanti*)，得生天上，或生人中(*tiryag-yoner vy-ut-thāya*)，值遇如來．應．正等覺(*buddhāṃ bhagavata* (PSP_6-8:51) *ā-rāgayanti*)，(*te tān buddhān bhagavata upa-tiṣṭhanti*) 聞說正法(*te teṣāṃ buddhānāṃ bhagavatām antikād dharmaṃ śṛṇonti*)，(*tan dharmaṃ śrutvā*)如實修行(*tathatvāya prati-padyante*)，漸依三乘，而趣圓寂(*te 'nu-pūrveṇân-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-vānti tribhir yānaiḥ*)。謂．隨證入無上大乘、獨覺、聲聞般涅槃界(*śrāvaka-yānena vā pratyekabuddha-yānena vā mahā-yānena vā*)。如是(*evaṃ*)，善現！諸菩薩摩訶薩，能為世間．作難作事，多所饒益(*bahu-karāḥ subhūte bodhisattvā mahāsattvā*)。謂．為利樂諸有情故，自發無上正等覺心，亦令他發(*ye 'n-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayanti, cittam ut-pādya, tathatvāya prati-padyante*)；自行種種如實正行，亦令他行(*te 'nu-pūrveṇa tribhir yānair an-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-vānti, śrāvaka-yānena vā pratyekabuddha-yānena vā buddha-yānena vā*)。

[373a21] 復次，善現！我以佛眼，遍觀十方．殑伽沙等．諸世界中(*ihâhaṃ subhūte lokaṃ vy-ava-lokayan, buddha-cakṣuṣā paśyāmi, daśasu dikṣu gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，有菩薩摩訶薩(*bodhisattvān mahāsattvān*)，為欲饒益餓鬼趣中諸有情類，以故思願，往彼界中，方便息除飢渴等苦(*ye preta-viṣayikānāṃ sattvānāṃ preta-viṣayaṃ duḥkhaṃ, tat sarvaṃ prati-prasraṃ bhayanti*)，令諸餓鬼眾苦既息(*ye preta-viṣayeṣu sattvās, te duḥkha-vedanā pra-srabdha-kāyās*)，於此菩薩(*teṣāṃ bodhisattvānāṃ mahāsattvānām antike*)，深起愛敬、慚愧之心(*maitrī-cittam ut-pādyate*)。復為宣說離慳法要，令彼聞已，起惠施心。乘此善根，脫．餓鬼趣(*na kuśala-mūlena tataḥ preta-yāner vy-ut-tiṣṭhanti*)，得生天上、或生人中，值遇如來．應．正等覺(*vy-ut-thitāś ca tena kuśala-mūlena tataḥ preta-yāne buddhair bhagavadbhir na jātu vi-rahitā bhavanti. buddhāṃ bhagavata ā-rāgayanti*)，供養、恭敬(*te tān buddhān bhagavata upa-tiṣṭhanti*)，聞正法音(*teṣāṃ buddhānāṃ bhagavatām antikād, dharmaṃ śrutvā*)，漸次修行三乘正行(*tathatvāya prati-padyante*)，乃至證入無上大乘、獨覺、聲聞般涅槃界(*'nu-pūrveṇân-upadhi-śeṣe nir-vāṇa-dhātau pari-*

*nir-vānti tribhir yānaiḥ śrāvaka-yānena vā pratyekabuddha-yānena vā buddha-yānena vā*)。如是(*evaṃ*)，善現！諸菩薩摩訶薩，於有情類，安住大悲(*karuṇā vi-hāriṇaḥ subhūte bodhisattvā mahāsattvāḥ sattvānām arthāya praty-upa-sthitā*)，發起無邊方便善巧，令隨證入三乘涅槃(*yad-uta pari-nir-vāṇāya*)。

[373b03] 復次，善現！我以佛眼(*ihâhaṃ subhūte buddha-cakṣuṣā*)，遍觀十方．殑伽沙等．諸世界中，有菩薩摩訶薩(*lokaṃ vy-ava-lokayan, bodhisattvān mahāsattvān paśyāmi daśasu dikṣu gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，(*ye*)方便善巧，或為．四大王眾天(*cātur-mahā-rāja-kāyikānāṃ devānāṃ*)．宣說正法(*dharmaṃ deśayanti*)，乃至(*trayas-triṃśānāṃ yāmānāṃ tuṣitānāṃ nir-māṇa-ratīnāṃ*)或為．他化自在天(*para-nir-mita-vaśa-vartināṃ*)．宣說正法(*dharmaṃ deśayanti*)。是諸天眾(*te ca deva-putrās*)，於菩薩所(*teṣāṃ bodhisattvānāṃ mahāsattvānām antikād*)，聞正法已(*dharmaṃ śrutvā*)，漸(*'nu-pūrveṇa*)依三乘(*triṣu yāneṣu*)，勤修正行，隨應證入般涅槃界(*pari-ni-vṛtāś ca pari-nir-vānti ca* (PSP_6-8:52) *pari-nir-vāsyanti ca*)。善現！當知．彼天眾中(*tatra subhūte*)，有諸天子(*ye deva-putrā*)，耽著．天上五妙欲樂(*audārikaiḥ pañcabhiḥ kāma-guṇair mūrchitās*)、及所居止眾寶宮殿。是菩薩摩訶薩，示現．火起，燒其宮殿(*teṣāṃ tāni vimānāny ā-dīpya*)，令生厭怖，因．為說法(*dharmaṃ deśayanty*)，作是言：『諸天子！應審觀察．諸行無常(*a-nityāḥ khalu mārṣāḥ sarva-saṃskārāḥ*)、苦、空、非我，不可保信。誰．有智者，於斯樂著(*kaḥ saṃskāreṣu vi-śvasta-mānaso vi-haret*)？』時，諸天子，聞此法音，於五妙欲，深生厭怖，自觀身命虛偽無常，譬如芭蕉、電光、陽焰；觀諸宮殿，猶如牢獄。作是觀已，漸依三乘，勤修正行，而趣圓寂，謂．漸證入三乘涅槃。

[373b16] 復次，善現！我以佛眼(*ihâhaṃ subhūte 'n-ā-varaṇena buddha-cakṣuṣā*)，遍觀十方．殑伽沙等．諸世界中(*lokaṃ vy-ava-lokayan, paśyāmi daśasu dikṣv ekaikasyāṃ diśi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，有菩薩摩訶薩(*bodhisattvān mahāsattvān*)，(*ye*)見．諸梵天．著．諸見趣(*brahma-dṛṣṭim abhi-niviṣṭās*)，方便化導，令其厭捨(*tān dṛṣṭibhyo vi-vecayanti*)，告言：『天仙！汝等何故(*kathaṃ bho mārṣāḥ*)．於空(*śūnyeṣu sarva-dharmeṣu dṛṣṭim ut-pādayatha*)、無相、虛妄(*evaṃ rikteṣu*)、不實(*tuccheṣu*)．諸行聚中(*sarva-dharmeṣu*)，發起如是諸惡見趣(*dṛṣṭim ut-pādayatha*)？當速捨之，信受正法，令汝長夜利益安樂。』如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvā mahāsattvā*)，**安住大悲**(***karuṇāyāṃ sthitvā***)，為諸有情(*sattvānāṃ*)，**宣說法要**(***dharmaṃ deśayanti***)。善現！是為．菩薩摩訶薩．所有甚奇、希有之法(*āścaryam idaṃ subhūte bodhisattvānāṃ mahāsattvānām adbhuto dharmaḥ*)。

[373b24] 復次，善現！我以無障清淨佛眼(*ihâhaṃ subhūte paśyāmi buddha-cakṣuṣā*)，遍觀十方．殑伽沙等．諸世界中(*lokaṃ vy-ava-lokayan, pūrvasyāṃ diśi gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)，有菩薩摩訶薩(*bodhisattvān mahāsattvān*)，以四攝事，攝諸有情(*ye manuṣyāṃś caturbhiḥ saṃ-graha-vastubhiḥ saṃ-gṛhṇanti*)。

云何為四？一者、布施(*dānena*)。二者、愛語(*priya-vadyatayā*)。三者、利行(*artha-kriyayā*)。四者、同事(*samānârthatayā*)。

[373b27] 善現！云何(*kathaṃ subhūte*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以布施事(*dānena*)，攝諸有情(*sattvān anu-gṛhṇāti*)？

(*iha*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以二種施(*dvābhyāṃ dānābhyāṃ*)，攝諸有情(*sattvān anu-gṛhṇāti*)。

云何為二(*katamābhyāṃ dvābhyām*)？

一者、財施(*yad-ut' āmiṣa-pra-dānena ca*)。二者、法施(*dharma-dānena ca*)。

[373c01] 善現！云何(*kathaṃ subhūte*)菩薩摩訶薩(*bodhisattvo mahāsattva*)，能以財施(*āmiṣa-pra-dānena*)，攝諸有情(*sattvān anu-gṛhṇāti*)？

(*iha*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時，能以種種飲、食、衣服、房舍、臥具、車乘、燈明、伎樂、香、華、寶幢、幡、蓋、及瓔珞等，施諸有情；或以金(*su-varṇaṃ vā*)、銀(*rūpyaṃ vā*)、(*maṇiṃ vā muktāṃ vā*)吠瑠璃寶(*vaiḍūryaṃ vā*)、頗胝迦寶、珂貝(*śaṅkha-śilāṃ vā*)、璧玉、帝青、大青、末尼、真珠、石藏、杵藏、紅蓮等寶(*pra-vāḍaṃ vā rajataṃ vā jāta-rūpaṃ vā*)，施諸有情；(*'nnaṃ vā pānaṃ vā yānaṃ vā vastuṃ vā gandhaṃ vā mālyaṃ vā vi-lepanaṃ vā śayanaṃ vā āsanaṃ vā prati-śrayaṃ vā pra-dīpaṃ vā*)或以妻妾、男、女(*striyaṃ vā puruṣaṃ vā*)、大、小、僮僕(*dārakaṃ vā dārikāṃ vā*)、侍衛、象、馬(*'śvaṃ vā*)、牛(*gāṃ vā anaḍvāhaṃ vā*)、(*hastinaṃ vā*)羊(*ajâvikaṃ vā*)、及醫藥等，施諸有情；或以種種財寶、庫藏(*dhāny'*)、城邑、聚落、及王位等(*ādīni vā*)，施諸有情；或以身分、手足、支節、頭、目、髓、腦(*ātma-māṃsaṃ vā*)，施諸有情。

是菩薩摩訶薩，以種種物，置四衢道，昇高臺上，唱如是言(*dātu-śabdam anu-śrāvayati*)：『一切有情！有所須者，恣意來取(*ā-gacchadhvaṃ bhoḥ puruṣāḥ*)，勿生疑難，如．取己物，莫作他想；乃至．我身．手、足、支節、頭、目、髓、腦，隨意取之。我於汝等，無所悋惜(*yena yena yuṣmākaṃ kāryaṃ, tat tat mamântikān nir-vi-śaṅkā gṛhītvā gacchata*)。』

[373c14] 是菩薩摩訶薩，施．諸有情．所須物已(*yena yena kṛtyaṃ* (PSP_6-8:53) *yuṣmadīyam evêdaṃ tad dānaṃ datvā*)，復勸歸依佛(*buddha-śaraṇaṃ gamayati*)、法(*dharma-śaraṇaṃ gamayati*)、僧寶(*saṃgha-śaraṇaṃ gamayati*)，或勸受持五近事戒(*kāṃś-cit pañca śikṣā-padāni grāhayati*)，或勸受持八近住戒(*kāṃś-cid aṣṭâṅgikaṃ 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-nâ-saṃjñâyatane*)(*kāṃś-cid maitryāṃ, kāṃś-cit karuṇāyāṃ, kāṃś-cid muditāyāṃ, kāṃś-cid upêkṣāyāṃ sam-ā-dāpayati*)，或勸修學佛隨念(*kāṃś-cid buddhânu-smṛtyāṃ*)．乃至(*kāṃś-cid dharmânu-smṛtyāṃ, kāṃś-cit saṃghânu-smṛtyāṃ,*

*kāṃś-cic chīlânu-smṛtyāṃ, kāṃś-cit tyāgânu-smṛtyāṃ*)天隨念(*kāṃś-cid devânu-smṛtyāṃ*)，或勸修學不淨觀(*kāṃś-cid a-śubha-pari-varteṣu 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-hāṇeṣu, kāṃś-cic caturṣv ṛddhi-pādeṣu, kāṃś-cit pañcasv indriyeṣu, kāṃś-cit pañcasu baleṣu, kāṃś-cit saptasu bodhy-aṅgeṣu*)八聖道支(*kāṃś-cid āryâṣṭâṅgika-mārge sam-ā-dāpayati*)，或勸修學空、無相、無願解脫門(*kāṃś-cic chūnyatâ-nimittâ-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, kāṃcin 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、道聖諦(*kāṃś-cic caturṣv ārya-satyeṣu*)，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 catasṛṣu 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 aśīty 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-cit pra-ṇi-dhāna-pāramitāyāṃ, kāṃś-cid bala-pāramitāyāṃ, kāṃś-cid jñāna-pāramitāyāṃ prati-ṣṭhāpayati, kāṃś-cid adhy-ātma-śūnyatāyāṃ, kāṃś-cid bahirdhā-śūnyatāyāṃ, kāṃś-cid adhy-ātma-bahirdhā-śūnyatāyām, evaṃ yāvat* (PSP_6-8:54) *kāṃś-cid a-bhāva-sva-bhāva-śūnyatāyāṃ 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 mārge 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' āścaryâdbhuto dharmaḥ*)。

[374a10] 善現！云何(*kathaṃ 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-dānenânu-gṛhṇāti*)？

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(*lokôttaraṃ 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 laukikānāṃ dharmāṇāṃ, sarve kṣaṇā deśanā pra-kāśanā vi-varaṇôttānī-karaṇatā*)，謂(*tad-yathā*)．不淨觀(*'śubha-pari-vartakasya*)，若持息念，若四靜慮(*caturṇāṃ dhyānānāṃ*)，若四無量(*caturṇāṃ brahma-vi-hārāṇāṃ*)，若四無色定(*catasṛṇām ārūpya-sam-ā-pattīnāṃ*)，若五神通，若餘．世間．共異生法(*ye 'py anye ke-cid laukikā dharmāḥ, sā dhāraṇā bāla-pṛthag-janair*)。如是名為(*idam ucyate*)世間法施(*laukikāṃ dharma-dānam*)。

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-āyeṇân-eka-vidhenôpāyena*)．化導有情，令其遠離世間諸法(*tataḥ sam-ā-dānād vi-vecayati*)；種種方便(*sa vi-vecyôpāya-kauśalyen'*)．化導有情，令住聖法(*āryeṣu dharmeṣu prati-ṣṭhāpayati*)、及聖法果(*ārya-dharmāṇāñ ca phale*)。

善現！云何聖法(*katame ca te ārya-dharmāḥ*)、及聖法果(*katamad ārya-dharmāṇāṃ 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*)。

聖法果者(*ārya-dharmāṇāṃ 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。

[374a27] 復次，善現！諸菩薩摩訶薩聖法者，謂．六波羅蜜多，八解脫、八勝處、九次第定、十遍處，陀羅尼門、三摩地門，諸菩薩地，五眼、六神通，如來十力、四無所畏、四無礙解、大慈、大悲、大喜、大捨、十八佛不共法，無忘失法、恒住捨性，一切智、道相智、一切相智等．諸無漏法。

聖法果者，謂．佛．無上正等菩提．大涅槃界。

[374b04] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvasya mahāsattvasy'*)聖法者(*ārya-dharmā*)，謂．預流果智(*yat srota-ā-patti-phale jñānaṃ*)、一來果智(*yat sakṛd-ā-gāmi-phale jñānaṃ*)、不還果智(*yad an-ā-gāmi-phale jñānaṃ*)、阿羅漢果智(*yad arhattve jñānaṃ*)、獨覺菩提智(*yat pratyeka-bodhau jñānaṃ*)、諸佛無上正等菩提智，四念住．乃至八聖道支智(*yat sapta-*

*triṃśad-bodhi-pakṣyeṣu dharmeṣu jñānaṃ*)，空、無相、無願解脫門智，(*yad ārya-satyeṣu jñānaṃ*)四靜慮、四無量、四無色定智，八解脫、八勝處、九次第定、十遍處智，布施波羅蜜多．乃至般若波羅蜜多智，一切陀羅尼門、三摩地門智(*yad a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu jñānaṃ*)(*yāc chūnyatâ-nimittâ-pra-ṇi-hiteṣu jñānaṃ*)，苦、集、滅、道聖諦智，內空．乃至無性自性空智，真如．乃至不思議界智，極喜地．乃至法雲地智，五眼、六神通智(*yad abhi-jñāsu jñānaṃ*)，淨觀地．乃至如來地智，如來十力．乃至十八佛不共法智(*yad daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikeṣu buddha-dharmeṣu jñānaṃ*)，三十二大士相、八十隨好智，無忘失法、恒住捨性智，一切智、道相智、一切相智智(*yad mahā-maitryāṃ mahā-karuṇāyāṃ mahā-muditāyāṃ mahôpêkṣāyāṃ jñānaṃ, yat sarva-pāramitāsu jñānaṃ, yat sarva-śūnyatāsu jñānam*)(*ime ucyante bodhisattvasya mahāsattvasy' ārya-dharmāḥ*)；善法、非善法智，有記法、無記法智，有漏法、無漏法智，世間法、出世間法智(*ye 'pi cânye laukikā vā lokôt-tarā vā dharmāḥ, s'ā-sravā vā an-ā-sravā vā*)，有為法(*saṃs-kṛtā vā*)、無為法智(*'-saṃs-kṛtā vā, anyatra* (PSP_6-8:55) *sarv'ākāra-jñatā-jñān'ādaya*)，是名(*ucyante*)．聖法(*bodhisattvasya mahāsattvasy' ārya-dharmāḥ*)。

(*api tu khalu punaḥ subhūte*)聖法果者(*bodhisattvasya mahāsatvasy' ārya-dharmāṇāṃ phalaṃ*)，謂．永斷一切煩惱習氣相續(*yac chrota-ā-patti-phalaṃ sattvān pr'āpayati, yāvat sarv'ākāra-jñatāṃ sattvān pr'āpayati*)，是(*idam*)名(*ucyate*)．聖法果(*ārya-dharmāṇāṃ phalam*)。」

[374b20] (*atha khalv*)具壽善現白言(*āyuṣmān subhūtir bhagavantam etad avocat*)：「(*kiṃ punar*)世尊(*bhagavan*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，為亦能得一切相智(*sarv'ākāra-jñatām anu-pr'āpayati*)？」

[374b21] 佛告善現(*bhagavān āha*)：「如是(*evam etat subhūte*)，如是(*evam etat*)。諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，亦名能得一切相智(*sarv'ākāra-jñatām anu-pr'āpayati*)。」

[374b23] 具壽善現復白佛言(*subhūtir āha*)：「若菩薩摩訶薩．亦名能得一切相智，與佛世尊有何差別(*nâsti tarhi bhagavan bodhisattvasya mahāsattvasya tathāgatasya ca nānā-karaṇam*)？」

*bhagavān āha: nâsti nānā-karaṇam.*

*subhūtir āha: kathaṃ nâsti nānā-karaṇam?*

[374b24] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，名為隨得一切相智(*sarv'ākāra-jñatām anu-pr'āpayati*)。諸佛世尊(*tathāgato 'rhan samyak-saṃ-buddhaḥ*)，名為已得一切相智(*sarv'ākāra-jñatām anu-pr'āpayati*)。所以者何(*tat kasya hetoḥ*)？非．諸菩薩與佛世尊．條然有異。謂．諸菩薩與佛世尊，**俱住諸法無差別性。於諸法相，求正遍知**，說名菩薩。若**至究竟**，名佛世尊(*na hy anyad bodhisattvānāṃ mahāsattvānāṃ cittam upa-labhate, nânyat*

*tathāgatasyârhataḥ samyak-saṃ-buddhasya yatra sthitvā, sarva-dharmāṇām a-nānā-karaṇatām anu-pr'āptāḥ*)。

然，佛世尊，於一切法自相、共相．照了無闇，清淨具足。在因位時，名為菩薩。若至果位，名佛世尊。是謂．菩薩與佛世尊，雖俱名得一切相智，而有差別。

[374c04] (*iha*) 善現 (*subhūte*) ！是名．菩薩摩訶薩 (*bodhisattvasya mahāsattvasya*)．世間法施(*laukikaṃ dharma-dānaṃ*)。諸菩薩摩訶薩，依因如是世間法施(*yad upa-ni-śrayo bhavati*)，復能修行出世法施(*lokôt-tarasya dharma-dānasya*)，謂．(*evaṃ khalu subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時，方便善巧，先．施有情世間善法，後．令厭離世間善法(*sattvāl lokôt-tara-dharma-dāne ni-yojyôpāya-kauśalyena*)，安住出世無漏聖法，乃至(*yāvat*)令得一切智智(*sarv'ākāra-jñatāyāṃ prati-ṣṭhāpayati*)。

[374c09] 善現！云何(*katamac ca subhūte*)名為出世聖法，諸菩薩摩訶薩(*bodhisattvānāṃ mahāsattvānāṃ*)，為諸有情宣說、開示、分別、顯了，說名法施(*lokôt-tara-dharma-dānam*)？善現！一切不共異生善法(*yad a-sādhāraṇaṃ sarva-bāla-pṛthag-janais*)，若正修學，令諸有情．超出世間，安隱而住。謂(*tad-yathā*)．三十七菩提分法(*catvāri smṛty-upa-sthānāni, catvāri samyak-pra-hāṇāni, catvāra ṛddhi-pādāḥ, pañcêndriyāni, pañca balāni, sapta bodhy-aṅgāni, āryâṣṭâṅgo mārgaś*)，(*catvāry a-pra-māṇāni*)三解脫門(*trayaḥ samādhayaś*)，八解脫，九次第定，四聖諦智(*catvāry ārya-satyāny, aṣṭau vi-mokṣā, navânu-pūrva-vi-hāra-sam-ā-pattayo*)，波羅蜜多，諸空等智，菩薩十地，五眼、(*daśa kṛtsnāny, aṣṭāv abhi-bhv-āyatanāny, a-raṇā, pra-ṇi-dhi-jñānaṃ*)六神通(*ṣaḍ abhi-jñāś*)，如來十力、四無所畏、四無礙解(*catasraḥ prati-saṃ-vidaḥ*)、十八佛不共法，大慈、大悲、大喜、大捨(*sarv'ākārāś,* (PSP_6-8:56) *catasraḥ pari-śuddhayaḥ, daśa vaśitā, daśa balāni, catvari vaiśāradyāni, trīṇi rakṣāṇi, trīṇi smṛty-upa-sthānāni, a-saṃ-moṣa-dharmatā, vāsanā-sam-ud-ghāto, mahā-karuṇā, 'ṣṭādaś'āveṇikā buddha-dharmā*)，三十二大士相(*dvā-triṃśan mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aśīty anu-vy-añjanāni*)，一切陀羅尼門、一切三摩地門——諸如是等無漏善法，一切皆名出世聖法。若菩薩摩訶薩．為諸有情宣說、開示、分別、顯了如是諸法，名為(*idam ucyate*)菩薩出世法施(*lokôt-tara-dharma-dānaṃ na laukikam*)。

[374c20] 善現！此中，云何名為三十七種菩提分法？謂．四念住、四正斷、四神足、五根、五力、七等覺支、八聖道支。善現！如是名為三十七種菩提分法。

[374c23] 善現！四念住者(*katamāni ca subhūte catvāri smṛty-upa-sthānāni*)，謂．菩薩摩訶薩，於內身(*adhy-ātma-kāye kāyânu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan*)、外身(*bahirdhā-kāye kāyânu-paśyī vi-harati, ā-tāpī saṃ-pra-jānann*)、內外身(*adhy-ātma-bahirdhā-kāye*)，住．循身觀(*kāyânu-paśyī vi-harati*)，具足正勤(*ā-tāpī*)，正知(*saṃ-pra-jānan*)、正念(*smṛtimān*)，除．世貪、憂(*vi-nīya loke abhi-dhyā-daurmanasye*)，住．身集觀(*sam-ud-ayânu-paśyī ca kāyasya vi-harati*)，住．身滅觀

(*vy-ayânu-paśyī ca kāyasya vi-harati*)。由彼於身住・循身觀(*kāyânu-paśyī ca vi-harati*)，住・身集觀，住・身滅觀，無所依止(*a-niś-citaś ca vi-harati*)，於諸世間無所執受(*na ca kañ-cil loke up'ā-datte*)，是為第一。於受(*evaṃ vedanāyāṃ*)、於心(*citte*)、於法，亦爾(*'dhy-ātma-dharme dharmânu-paśyī vi-harati, bahirdhā-dharme dharmânu-paśyī vi-harati, adhy-ātma-bahirdhā-dharme dharmânu-paśyī vi-harati, ā-tāpī saṃ-pra-jānan smṛtimān, vi-nīya loke 'bhidhyā-daurmanasye, sam-ud-ayânu-paśyī ca dharmāṇāṃ vi-harati, vy-ayânu-paśyī ca dharmāṇāṃ vi-harati, dharme dharmânu-paśyī vi-harati, a-niś-citaś ca vi-harati, na ca kañ-cil loke up'ā-datte*)。是(*imāny*)名(*ucyante*)四念住(*catvāri smṛty-upa-sthānāni*)。

[374c28] 善現！四正斷者(*katamāni ca subhūte catvāri samyak-pra-hāṇāni*)，謂・菩薩摩訶薩，為令未生(*an-ut-pannānāṃ*)惡(*pāpakānām*)、不善(*a-kuśalānāṃ*)法(*dharmāṇām*)・永不生故(*an-ut-pādāya chandañ janayati*)；為令已生(*ut-pannānāṃ*)惡、不善法・永斷滅故(*pra-hāṇāya chandañ janayati*)；為令未生(*an-ut-pannānāṃ*)善(*kuśalānāṃ*)法(*dharmāṇām*)・生故(*ut-pādāya chandañ janayati*)；為令已生(*ut-pannānāṃ*)善(*kuśalānāṃ*)法(*dharmāṇāṃ*)・堅住不忘，修滿倍增、廣大(*bhūyo-bhāvāya*)・智・作證故，生起樂欲(*chandañ janayati*)，發勤精進，策心、持心。是(*imāny*)名(*ucyante*)四正斷(*catvāri samyak-pra-hāṇāni*)。

[375a04] 善現！四神足者(*katame ca subhūte catvāra ṛddhi-pādāḥ*)，謂・菩薩摩訶薩，欲・三摩地・斷・行・成就(*chanda-samādhi-pra-hāṇa-saṃskāra-sam-anv-ā-gata*)・修習神足(*ṛddhi-pādaś*)，勤・三摩地・斷・行・成就・修習神足，心・三摩地・斷・行・成就・修習神足，觀(*citta-vīrya-mīmāṃsā-*)・三摩地(*samādhi-*)・斷(*pra-hāṇa-*)・行(*saṃskāra-*)・成就(*sam-anv-ā-gata*)・修習神足(*ṛddhi-pādaḥ*)，依止厭，依止離，依止滅，迴向於捨。是(*ima*)名(*ucyate*)四神足(*catvāra ṛddhi-pādāḥ*)。[39]

[375a09] 善現！五根者(*kamāni ca subhūte pañcêndriyāni*)，謂・菩薩摩訶薩，信根(*śraddhêndriyaṃ*)、精進根(*vīryêndriyaṃ*)、念根(*smṛtîndriyaṃ*)、定根(*samādhîndriyṃ*)、慧根(*prajñêndriyaṃ*)。是(*imāny*)名(*ucyante*)五根(*pañcêndriyāni*)。

[375a10] 善現！五力者(*katamāni ca subhūte pañca balāni*)，謂・菩薩摩訶薩，信力(*śraddhā-balaṃ*)、精進力(*vīrya-balaṃ*)、念力(*smṛti-balaṃ*)、定力(*samādhi-balaṃ*)、慧力(*prajñā-balam*)。是(*imāny*)名(*ucyante*)五力(*pañca balāni.* (PSP_6-8:57))。

[375a12] 善現！七等覺支者(*katamāni ca subhūte sapta bodhy-aṅgāni*)，謂・菩薩摩訶薩，念等覺支(*smṛti-saṃ-bodhy-aṅgaṃ*)、擇法等覺支(*dharma-pra-vi-caya-saṃ-bodhy-aṅgaṃ*)、精進等覺支(*vīrya-saṃ-bodhy-aṅgaṃ*)、喜等覺支(*prīti-saṃ-bodhy-aṅgaṃ*)、輕安等覺支(*pra-srabdhi-saṃ-bodhy-aṅgaṃ*)、定等覺支(*samādhi-saṃ-bodhy-aṅgam*)、捨等覺支(*upêkṣā-saṃ-bodhy-aṅgam*)。是(*imāny*)名(*ucyante*)七等覺支(*sapta saṃ-bodhy-aṅgāni*)。

---

[39] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-2.pdf

[375a15] 善現！八聖道支者(*katamaś ca subhūte āryâṣṭâṅga-mārgaḥ*)，謂．菩薩摩訶薩，正見(*samyag-dṛṣṭiḥ*)、正思惟(*samyak-saṃ-kalpaḥ*)、正語(*samyag-vāk*)、正業(*samyak-karmāntaḥ*)、正命(*samyag-ā-jīvaḥ*)、正精進(*samyag-vy-ā-yāmaḥ*)、正念(*samyak-smṛtiḥ*)、正定(*samyak-samādhiḥ*)。是(*ayam*)名(*ucyate*)八聖道支(*āryâṣṭâṅgo mārgaḥ*)。

*katamāni ca subhūte catvāry a-pra-māṇāni? maitrī-karuṇā-muditôpêkṣāḥ. imāny ucyante catvāry a-pra-māṇāni.*

[375a17] 善現！三解脫門者(*katame ca subhūte trayas samādhayaḥ*)，謂．菩薩摩訶薩，空、無相、無願(*śūnyatâ-nimittâ-pra-ṇi-hitās*)解脫門(*samādhayaḥ*)。

云何(*katamaś ca*)空解脫門(*śūnyatā-samādhir*)？謂．菩薩摩訶薩，以空、無我行相(*yā śūnyatâkāreṇa vi-vikt'ākāreṇa tucch'ākāreṇa rikt'ākāreṇa niḥ-sva-bhāva-saṃskāreṇa ca*)，攝心一趣(*cittasyaikâgratā*)。是(*'yam*)名(*ucyate*)空解脫門(*śūnyatā-samādhiḥ*)。

云何(*katamaś c'*)無相(*ā-nimittaḥ*)解脫門(*samādhir*)？謂．菩薩摩訶薩，以滅、寂靜行相(*yā śānt'ākāreṇa vi-vikt'ākāreṇa ca*)，攝心一趣(*cittasyaikâgratā*)。是(*ayam*)名(*ucyate*)無相解脫門(*ā-nimitta-samādhiḥ*)。

云何無願(*katamaś câ-pra-ṇi-hitaḥ*)解脫門(*samādhir*)？謂．菩薩摩訶薩，以苦(*yā '-nity'ākāreṇa*)、無常行相(*duḥkh'ākāreṇa*)(*vi-pary-ās'ākāreṇa ca*)，攝心一趣(*cittasyaikâgratā*)。是(*ayam*)名(*ucyate*)無願解脫門(*'-pra-ṇi-hitaḥ samādhir*)。(*ima ucyante trayaḥ śūnyatâ-nimittâ-pra-ṇi-hita-samādhayaḥ*)

*katamāni ca subhūte catvāry ārya-satyāni? duṣkhaṃ sam-ud-ayo ni-rodho mārga. imāny ucyante catvāry ārya-satyāni.*[40]

[375a23] 善現！八解脫者(*katame ca subhūte aṣṭau vi-mokṣā*)，謂．菩薩摩訶薩，有色(*rūpī*)，觀諸色(*rūpāṇi paśyaty*)，是(*ayaṃ*)第一解脫(*prathamo vi-mokṣaḥ*)。內(*adhy-ātmam*)無色想(*a-rūpa-saṃjñāṃ*)，觀外諸色(*bahirddhā rūpāṇi paśyaty*)，是(*ayaṃ*)第二解脫(*dvitīyo vi-mokṣaḥ*)。淨勝解(*śubhaṃ vi-mokṣaṃ*)，身作證(*kāyena sâkṣāt-kṛtvôpa-saṃ-padya vi-haraty*)，是(*ayaṃ*)第三解脫(*tṛtīyo vi-mokṣaḥ*)。超一切色想(*sa sarva-śo rūpa-saṃjñānāṃ sam-ati-kramāt*)，滅．有對想(*pratigha-saṃjñānām astaṅ-gamāṃ*)，不思惟種種想(*nānātva-saṃjñānām a-manasi-kārād*)，入．無邊空(*"an-antam ākāśam" ity*)，空無邊處定(*ākāś'ānanty'āyatanam*)．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第四解脫。超一切空無邊處(*ākāś'ānanty'āyatana-sam-ati-kramād*)，入無邊識(*"an-antaṃ vijñānam" iti*)，識無邊處定(*vijñān'ānanty'āyatanam*)．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第五解脫。超一切識無邊處(*vijñān'ānanty'āyatana-sam-ati-kramān*)，入無少所有(*"nâsti kiṃ canê"ty*)，無所有處定(*ākiñcany'āyatanam*)．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第六解脫。超一

[40] [375b15] 善現！四聖諦智者(*katamāni ca subhūte catvāry ārya-satyāni*)，謂．菩薩摩訶薩，苦智(*duṣkhaṃ*)、集智(*sam-ud-ayo*)、滅智(*ni-rodho*)、道智(*mārga*)。是(*imāny*)名(*ucyante*)四聖諦智(*catvāry ārya-satyāni*)。

切無所有處(*ākiñcany'āyatana-sam-ati-kramān*)，入非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattim*)．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第七解脫。超一切非想非非想處(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patti-sam-ati-kramāt*)，入滅想受定(*saṃjñā-vedayita-ni-rodham* (PSP_6-8:58))．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第八解脫。(*ime ucyante aṣṭau vi-mokṣāḥ.*)[41]

[375b04] 善現！九次第定者(*katamāś ca subhūte navânu-pūrva-vi-hāra-sam-ā-pattayaḥ*)，謂(*ihaikebhyo*)．菩薩摩訶薩，離欲(*vi-viktaṃ kāmair*)、惡(*vi-viktaṃ pāpakair*)、不善法(*a-kuśalair dharmaiḥ*)，有尋(*sa-vi-tarkaṃ*)．有伺(*sa-vi-cāraṃ*)，離．生(*vi-veka-jaṃ*)喜、樂(*prīti-sukhaṃ*)，初靜慮(*prathamaṃ dhyānam*)具足(*upa-saṃ-padya*)住(*vi-harati*)，是第一次第定。尋、伺(*vi-tarka-vi-cārāṇāṃ*)寂靜(*vy-upa-śamād*)，內．等淨(*adhy-ātma-saṃ-pra-sādāc*)，心(*caitasa*)．一趣性(*ekotī-bhāvād*)，無尋(*a-vi-tarkam*)．無伺(*a-vi-cāraṃ*)，定．生(*samādhi-jaṃ*)喜、樂(*prīti-sukhaṃ*)，第二靜慮(*dvitīyaṃ dhyānam*)具足(*upa-saṃ-padya*)住(*vi-harati*)，是第二次第定。離喜(*prīteś ca vi-rāgād*)、住捨(*upêkṣyako vi-harati*)，正念(*smṛtimān*)、正知(*saṃ-pra-jānaṃ*)，身受樂(*sukhañ ca kāyena prati-vedayate*)，聖說(*yat tad ārya ā-cakṣate*)．應捨(*upêkṣakaḥ*)、具念(*smṛtimān*)、樂住(*sukha-vi-hārī*)，第三靜慮(*tṛtīyaṃ dhyānam*)具足(*upa-saṃ-padya*)住(*vi-harati*)，是第三次第定。斷樂(*sukhasya ca pra-hāṇād*)、斷苦(*duḥkhasya ca pra-hāṇāt*)，先(*pūrvām eva ca*)．喜、憂(*saumanasya-daurmanasyayor*)．沒(*astaṅ-gamād*)，不苦，不樂(*a-duḥkhâ-sukham*)，捨．念清淨(*upêkṣā-smṛti-pari-śuddhañ*)，第四靜慮(*caturthaṃ dhyānam*)具足(*upa-saṃ-padya*)住(*vi-harati*)，是第四次第定。超一切色想(*sa sarva-śo rūpa-saṃjñānāṃ sam-ati-kramāt*)，滅．有對想(*pratigha-saṃjñānām astaṃ-gamān*)，不思惟種種想(*nānātva-saṃjñānām a-manasi-kārād*)，入．無邊空(*"an-antam ākāśam" iti*)，空無邊處定(*ākāś'ānanty'āyatanam*)．具足(*upa-saṃ-padya*)住(*vi-harati*)，是第五次第定。如是．乃至(*ākāś'ānanty'āyatana-sam-ati-kramād "an-antaṃ vijñānam" iti, vijñān'ānanty'āyatanam upa-saṃ-padya vi-harati. vijñān'ānanty'āyatana-sam-ati-kramān "nâsti kiṃ canê"ty, ākiñcany'āyatanam upa-saṃ-padya vi-harati. ākiñcany'āyatana-sam-ati-kramān naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattim upa-saṃ-padya vi-harati.*)超一切非想非非想處(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-patti-sam-ati-kramāt*)，入滅想受定(*saṃjñā-vedayita-ni-rodha-sam-ā-pattim*)具足(*upa-saṃ-padya*)住(*vi-harati*)，是第九次第定。(*imā ucyante navânu-pūrva-vi-hāra-sam-ā-pattayaḥ.*)

[375b15] 善現！四聖諦智者，謂．菩薩摩訶薩，苦智、集智、滅智、道智。是名．四聖諦智。

[41] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/b-2013-1.pdf

*katamāni ca subhūte daśa kṛtsnāni? pṛthivī-kṛtsnam ap-kṛtsnan tejaḥ-kṛtsnaṃ vāyu-kṛtsnaṃ nīla-kṛtsnaṃ pīta-kṛtsnaṃ lohita-kṛtsnam ava-dāta-kṛtsnaṃ vijñāna-kṛtsnam ākāśa-kṛtsnam. imāny ucyante daśa kṛtsnāni.*[42]

*katamāni ca subhūte aṣṭāv abhi-bhv-āyatanāni? adhy-ātma-rūpa-saṃjñī, bahirdhā rūpāṇi paśyati parī-ttāni su-varṇa-dur-varṇāni. tāni khalu rūpāṇy abhi-bhūya, jānāty. abhi-bhūya, paśyati. tathā saṃjñī-bhavati. adhy-ātmam a-rūpa-saṃjñī, bahirdhā rūpāṇi paśyati mahad-gatāni su-varṇa-dur-varṇāni. tāni khalu rūpāṇy abhi-bhūya, jānāty. abhi-bhūya, paśyati. adhy-ātmam a-rūpa-saṃjñī ca, bahirdhā rūpāṇi paśyati nīlāni nīla-varṇāni nīla-ni-darśanāni nīla-nir-bhāsāni. pītāni pīta-varṇāni pīta-ni-darśanāni pīta-nir-bhāsāni. lohitāni* (PSP_6-8:59) *lohita-varṇāni lohita-ni-darśanāni lohita-nir-bhāsāni. ava-dātāny ava-dāta-varṇāny ava-dāta-ni-darśanāny ava-dāta-nir-bhāsāni. tad-yathā umaka-puspaṃ saṃ-pannaṃ vārāṇaseyakaṃ vastraṃ. karṇikāra-puṣpaṃ saṃ-pannaṃ vārāṇaseyakaṃ vastraṃ. bandhūka-puṣyaṃ saṃ-pannaṃ varāṇaseyakaṃ vastram. uṣasi tārakāyā varṇaiḥ saṃ-pannaṃ vārāṇaseyakaṃ vastram. imāny ucyante aṣṭāv abhi-bhv-āyatanāni.*[43]

*katamā ca subhūte a-raṇā? dhyānaṃ ni-śritya, para-kleśân-ut-patter anu-rakṣā-vi-hāra-su-sam-ṛddho, yaḥ samādhiḥ prajñā, tat saṃ-pra-muktāś ca citta-caitasikā dharmāḥ. iyam ucyante a-raṇā.*

*katamac ca subhūte pra-ṇi-dhi-jñānam? dhyānaṃ ni-śritya, idaṃ jānīyām iti pra-ṇi-dhāna-sam-ṛddho, yaḥ samādhiḥ prajñā, tat saṃ-pra-yuktāś ca citta-caitasikā dharmāḥ. idam ucyate pra-ṇi-dhi-jñānam.*

*katamāś ca subhūte ṣaḍ abhi-jñā? ṛddhy-abhi-jñā, divyaṃ caksur, divyaṃ śrotraṃ, para-citta-jñānaṃ, pūrva-ni-vāsânu-smṛtiḥ, ā-srava-kṣaya-jñānaṃ, sâkṣāt-kriyā'bhi-jñā ca. imā ucyante ṣaḍ abhi-jñāḥ.*[44]

*katamāś ca subhūte catasraḥ prati-sam-vidaḥ? dhyānaṃ ni-śritya, pary-āye dharma-lakṣaṇe jana-pada-bhāṣāyāṃ dharma-pra-bhedeṣv a-vy-ā-ghāta-sam-ṛddho, yaḥ samādhiḥ prajñā, tat saṃ-pra-yuktāś ca citta-caitasikā dharmā. imā ucyante catasraḥ prati-saṃ-vidaḥ.*[45]

---

[42] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2019-18.pdf

[43] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2022-4.pdf

[44] [375b26] 善現！六神通者(*katamāś ca subhūte ṣaḍ abhi-jñā*)，謂．菩薩摩訶薩，所學神境智證通(*ṛddhy-abhi-jñā*)、天眼智證通(*divyaṃ caksur*)、天耳智證通(*divyaṃ śrotraṃ*)、他心智證通(*para-citta-jñānaṃ*)、宿住隨念智證通(*pūrva-ni-vāsânu-smṛtiḥ*)、漏盡智證通(*ā-srava-kṣaya-jñānaṃ sâkṣāt-kriyā'bhi-jñā ca*)。是(*imā*)名(*ucyante*)六神通(*ṣaḍ abhi-jñāḥ*)。

[45] [376b03] 善現！四無礙解者(*katamāś ca subhūte catasraḥ prati-saṃ-vidaḥ*)，謂．義無礙解、法無礙解、詞無礙解、辯無礙解(*dhyānaṃ ni-śritya, pary-āye dharma-lakṣaṇe jana-pada-bhāṣāyāṃ dharma-pra-bhedeṣv a-vy-ā-ghāta-sam-ṛddho, yaḥ samādhiḥ prajñā, tat saṃ-pra-yuktāś ca citta-caitasikā dharmā*)，如是名為四無礙解(*imā ucyante catasraḥ prati-saṃ-vidaḥ*)。善現！云何義無礙解？謂．緣義無礙智。云何法無礙解？謂．緣法無礙智。云何詞無礙解？謂．緣詞無礙智。云何辯無礙解？謂．緣辯無礙智。

*katamāś ca subhūte sarv'ākārāś catasraḥ pari-śuddhayaḥ? āśaya-pari-śuddhir ā-lambana-pari-śuddhiś citta-pari-śuddhir jñāna-pari-śuddhiś cêmā ucyante sarv'ākārāś catasraḥ pari-śuddhayaḥ.*

*katamāś ca subhūte daśa vaśitāḥ? āyur-vaśitā, citta-vaśitā, pariṣ-kāra-vaśitā, karma-vaśitā, upa-patti-vaśitā, adhi-mukti-vaśitā, pra-ṇi-dhāna-vaśitā, ṛddhi-vaśitā, jñāna-vaśitā, dharma-vaśitā. imā ucyante daśa vaśitāḥ.*

[375b17] 善現！波羅蜜多者，謂．菩薩摩訶薩，布施、淨戒、安忍、精進、靜慮、般若、方便善巧、妙願、力、智波羅蜜多。是名．波羅蜜多。

[375b20] 善現！諸空等智者，謂．菩薩摩訶薩，內空．乃至無性自性空智，及真如．乃至不思議界智。是名．諸空等智。

[375b22] 善現！菩薩十地者，謂．菩薩摩訶薩，極喜地、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。是名．菩薩十地。

[375b25] 善現！五眼者，謂．菩薩摩訶薩，所求肉眼、天眼、聖慧眼、法眼、佛眼。是名．五眼。

[375b26] 善現！六神通者，謂．菩薩摩訶薩，所學神境智證通、天眼智證通、天耳智證通、他心智證通、宿住隨念智證通、漏盡智證通。是名．六神通。

[375b29] 復次，善現！如來十力者(*katamāni ca subhūte daśa tathāgata-balāni*)，若諸如來．應．正等覺，於是處(*sthānañ ca*)．如實知．是處(*sthānato*)，於非處．如實知．非處(*'-sthānañ câ-sthānato yathā-bhūtaṃ pra-jānāti*)，是第一力。若諸如來．應．正等覺，於諸有情．過去、未來、現在(*atîtân-ā-gata-praty-ut-pannānāṃ*)諸業(*karmaṇāṃ*)、及諸法．受處、因、異熟(*karma-svakatāṃ*)，皆如實(*yathā-bhūtaṃ*) 知 (*pra-jānāti*) ， 是 第 二 力 。 (*dhyāna-vi-mokṣa-samādhi-sam-ā-pattîndriya-bala-bodhy-aṅga-mārgān yathā-bhūtaṃ pra-jānāti.*)[46] 若諸如來．應．正等覺，於諸世間．非一．種種．諸界差別，皆如實知，是第三力。若諸如來．應．正等覺，於諸世間．非一．種種．勝解差別、尋伺有異，皆如實知，是第四力。若諸如來．應．正等覺，於諸有情(*para-sattvānāṃ*)、補特伽羅(*para-pudgalānām*)．諸根勝、劣(*indriya-varâvara-jñānatāṃ*)，皆如實(*yathā-bhūtam* (PSP_6-8:60))知(*pra-jānāti*)，是第五力。(*para-sattvānāṃ para-pudgalānāṃ nānā'dhi-muktikatāṃ yathā-bhūtāṃ pra-jānāti.*)[47] 若諸如來．應．正等覺，於遍趣．行(*sarva-tra-gāminīṃ ca prati-padaṃ*)，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)，是第六力。若諸如來．應．正等覺，普於一切靜慮、解脫、等持、等至、雜染、清淨、安立差別，皆如實知，是第七力。若諸如來．應．正等覺，以淨．天眼(*divyena cakṣuṣā*)——超過於人(*vi-śuddhenâti-krānta-mānuṣyakena*)——見諸有情．死時、生時．諸善、惡事——如是

[46] 「若諸如來．應．正等覺，普於一切靜慮(*dhyāna-*)、解脫(*vi-mokṣa-*)、等持(*samādhi-*)、等至(*sam-ā-pattîndriya-bala-bodhy-aṅga-mārgān*)、雜染、清淨、安立．差別，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)，是第七力。」

[47] 「若諸如來．應．正等覺，於諸世間．非一(*an-eka-dhātuṃ*)．種種．諸界差別(*nānā-dhātukaṃ loka-saṃ-ni-veśaṃ*)，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)，是第三力。」

有情，因身、語、意三種惡行，因諸邪見，因謗賢聖，墮諸惡趣；如是有情，因身、語、意三種妙行，因諸正見，因讚賢聖，生諸善趣——復以天眼——清淨、過人——見諸有情·死時、生時·好色、惡色，從此復生善趣(*yāvat su-gatau svarga-loke deveṣûpa-padyante*)、惡趣；於諸有情(*ye sattvās, tān*)·隨業勢力·生善、惡趣，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)，是第八力。若諸如來·應·正等覺，於諸有情·過去·無量·諸宿住事(*an-eka-vidhaṃ pūrva-ni-vāsam anu-smarati*)——或一生(*ekāṃ vā jātiṃ*)、或十生、或百生(*jāti-śataṃ vā*)、或千生(*jāti-sahasraṃ vā*)、或無量生、或一劫、或十劫、或百劫、或千劫、或無量劫(*jāti-śata-sahasraṃ vā jāti-koṭī-niyuta-śata-sahasraṃ vā yāvat pūrvânta-koṭiśo*)——所有諸行(*yāvat s'ākāraṃ*)、諸說(*sôd-deśaṃ*)、諸相(*sa-nidānaṃ*)，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)，是第九力。若諸如來·應·正等覺，於諸漏盡，無漏(*ā-srava-kṣayeṇân-ā-sravāṃ*)·心解脫(*ceto-vi-muktiṃ*)、無漏·慧解脫，皆如實(*yathā-bhūtaṃ*)知(*pra-jānāti*)；於自漏盡·真解脫法，自證通慧·具足而住；如實覺受：『我·生已盡，梵行已立，所作已辦，不受後有。』是第十力。如是名為如來十力(*imāny ucyante daśa tathāgata-balāni*)。

[375c29] 善現！四無所畏者(*katamāni ca subhūte catvāri vaiśāradyāni*)，若諸如來·應·正等覺，自稱『我是正等覺者(*samyak-saṃ-buddhasya ca me prati-jānata*)。』設有沙門、若婆羅門、若天·魔·梵、若餘世間，依法立難，或令憶念：『佛·於是法·非正等覺(*ime dharmā nâbhi-saṃ-buddhā*)。』(*ity atra me kaś-cit sa-devake loke sa-mārake, sa-brahmake sa-śramaṇa-brāhma-ṇikāyāṃ pra-jāyāṃ vā dharmā kopayed*)我於彼難(*iti*)，正見無因(*nimittam evaṃ na sam-anu-paśyāmi*)。以於彼難正見無因(*evaṃ vā 'han nimittam a-sam-anu-paśyaṃ*)，得安隱(*kṣema-pr'āpto*)，住無怖、無畏(*'-bhaya-pr'āpto vi-harāmi*)，自稱『我處大仙尊位。』於大眾中，正師子吼，轉大梵輪(*yāvad a-pra-vartikaṃ dharma-cakraṃ pra-vartayāmi*)——一切沙門(*śramaṇena vā*)、若婆羅門(*brāhmaṇena vā*)、若天(*devena vā*)·魔(*māreṇa vā*)·梵、若餘世間(*'nyena kena-cid vā punar loke 'smin*)，定無有能如法轉者(*saha-dharmeṇa*)——是第一無畏。

若諸如來·應·正等覺，自稱『我已永盡諸漏(*kṣīṇ'āsravasya ca me prati-jānata*)。』設有沙門、若婆羅門、若天·魔·梵、若餘世間，依法立難，或令憶念：『佛·於是漏·猶未永盡(*ime 'n-ā-sravā dharmā a-pari-kṣīṇā*)。』(*ity atra me kaś-cid*)我於彼難，正見無因。以於彼難正見無因，得安隱，住無怖、無畏，自稱『我處大仙尊位。』於大眾中，正師子吼，轉大梵輪(*yāvad dharma-cakraṃ pra-vartayāmi*)——一切沙門、若婆羅門、若天·魔·梵、若餘世間，定無有能如法轉者——是第二無畏。

若諸如來·應·正等覺，自稱『我為諸弟子眾說·能障法，染·必為障。』有沙門、若婆羅門、若天·魔·梵、若餘世間，依法立難，或令憶念：『有染是法，不能為障。』我於彼難，正見無因。以於彼難正見無因，得安隱，住無怖、

無畏，自稱『我處大仙尊位。』於大眾中，正師子吼，轉大梵輪——一切沙門、若婆羅門、若天・魔・梵、若餘世間，定無有能如法轉者——是第三無畏。

若諸如來・應・正等覺，自稱『我為諸弟子眾說・出離道(*yā mayā śrāvakānāṃ prati-pad ā-khyātā*)——諸聖修習，決定出離，決定通達，正・盡眾苦，作苦邊際(*āryā nair-yāṇikī samyag duḥkha-kṣayāya*)。』設有沙門、若婆羅門、若天・魔・梵、若餘世間，依法立難，或令憶念：『有修此道，非正出離、非正通達、非正盡苦、非作苦邊(*tāṃ prati-ṣedhamāno na nir-yāyāt, samyag duḥkha-kṣayāyêti*)。』我於彼難，正見無因(*sthānam etan na sam-anu-paśyāmi*)。以於彼難正見無因，得安隱，住無怖、無畏，自稱『我處大仙尊位。』於大眾中，正師子吼，轉大梵輪(*yāvad dharma-cakraṃ pra-vartayāmi*)——一切沙門、若婆羅門、若天・魔・梵、若餘世間，定無有能如法轉者——是第四無畏。

*ye vā mayā śrāvakebhya āntar-āyikā dharmā ā-khyātās, te prati-ṣedhamāṇā nālam antar-āyāyêti me kaś-cid yāvad dharma-cakraṃ pra-vartayāmi*.[48]

如是名為四無所畏(*imāny ucyante catvāri vaiśāradyāni*)。

[376b03] 善現！四無礙解者，謂・義無礙解、法無礙解、詞無礙解、辯無礙解，如是名為四無礙解。

善現！云何義無礙解？謂・緣義無礙智。

云何法無礙解？謂・緣法無礙智。

云何詞無礙解？謂・緣詞無礙智。

云何辯無礙解？謂・緣辯無礙智。

*katamāni ca subhūte trīṇy ā-rakṣāṇi? pari-śuddhaṃ kāya-karma pari-śuddhaṃ vāk-karma pari-śuddhaṃ manas-karmêtîmāny ucyante trīṇy ā-rakṣāṇi.*

*katamāni ca subhūte trīṇi smṛty-upa-sthānāni? śrotu-kāmeṣv a-śrotu-kāmeṣv ubhaya-kāmeṣu tathāgato 'rhan samyak-saṃ-buddho 'nu-naya-prati-gha-vi-vikta evôpêkṣako vi-harati smṛtimān saṃ-pra-jānann. imāny ucyante trīṇi* (PSP_6-8:61) *smṛty-upa-sthānāni.*

*katamā ca subhūte '-sam-moṣa-dharmatā? sarva-kṛtyeṣu sarva-deśeṣu sarvôpāyeṣu sarva-kāleṣu sadôpa-sthita-smṛtitā. iyam ucyate a-saṃ-moṣa-dharmatā.*

*katamaś ca subhūte vāsanā-sam-ud-ghātaḥ? sarveṇa sarvaṃ sarva-thā sarvaṃ kleśa-saṃgāv a-sa-dṛśa-ceṣṭo '-sam-ud-ā-cāro. 'yam ucyate vāsanā-sam-ud-ghātaḥ.*

*katamā ca subhūte mahā-karuṇā? yā sarva-kālaṃ sarva-sattveṣu nir-ut-tarā hita-sukhâdhy-ā-śayatêyam ucyate mahā-karuṇā.*

---

[48] 「若諸如來・應・正等覺，自稱『我為諸弟子眾說・能障法，染・必為障(*ye vā mayā śrāvakebhya āntar-āyikā dharmā ā-khyātās*)。』有沙門、若婆羅門、若天・魔・梵、若餘世間，依法立難，或令憶念：『有染是法，不能為障(*te prati-ṣedhamāṇā nālam antar-āyāyêti*)。』(*me kaś-cid*)我於彼難，正見無因。以於彼難正見無因，得安隱，住無怖、無畏，自稱『我處大仙尊位。』於大眾中，正師子吼，轉大梵輪(*yāvad dharma-cakraṃ pra-vartayāmi*)——一切沙門、若婆羅門、若天・魔・梵、若餘世間，定無有能如法轉者——是第三無畏。」

[376b08] 善現！十八．佛不共法者(*katame subhūte aṣṭādaś'āveṇika-buddha-dharmāḥ*)，謂．諸如來．應．正等覺(*yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddho 'trântare tathāgatasya*)，常無誤失(*nâsti skhalitaṃ*)，無卒暴音(*nâsti ravitaṃ*)，無忘失念(*nâsti muṣitā smṛtir*)，無不定心(*nâsti a-sam-ā-hitaṃ cittaṃ*)，無種種想(*nâsti nānātva-saṃjñā*)，無．不擇．捨(*nâsty a-prati-saṃkhyāyôpêkṣā*)，志欲無退(*nâsti cchandasya hānir*)，精進無退(*nâsti vīryasya hānir*)，憶念無退(*nâsti smṛter hānir*)，(*nâsti samādher hānir*)般若無退(*nâsti prajñāyā hānir*)，解脫無退(*nâsti vi-mukter hānir*)，解脫智見無退，若智、若見．於過去世．無著、無礙(*atîte 'dhvany a-prati-hatam a-saṃga-jñānaṃ ca darśanaṃ ca*)，若智、若見．於現在世．無著、無礙，若智、若見．於未來世．無著、無礙(*an-ā-gate 'dhvany a-prati-hatam a-saṃga-jñānaṃ ca darśanaṃ ca, pratyut-panne 'dhvany a-prati-hatam a-saṃga-jñānaṃ ca darśanaṃ ca*)，一切身業．智為前導．隨智而轉(*sarva-kāya-karma jñāna-pūrvaṃ-gamaṃ jñānânu-pari-varti*)，一切語業．智為前導．隨智而轉(*sarva-vāk-karma jñāna-pūrvaṃ-gamaṃ jñānânu-pari-varti*)，一切意業．智為前導．隨智而轉(*sarva-manas-karma jñāna-pūrvaṃ-gamaṃ jñānânu-pari-varti*)。(*ime ucyante 'ṣṭādaś'āveṇikā buddha-dharmāḥ.*)

[376b17] 復次，善現！三十二大士相者(*katamāni ca subhūte tathāgatasya dvā-triṃśad mahā-puruṣa-lakṣaṇāni*)，謂．如來足下有平滿相，妙善安住，猶如奩底，地雖高下，隨足所蹈，皆悉坦然，無不等觸，是為第一。如來足下千輻輪文，輞轂眾相．無不圓滿，是為第二。如來手足悉皆柔軟，如覩羅綿，勝過一切，是為第三。如來手足．一一指間，猶如鴈王，咸有鞔網，金色交絡，文同綺畫，是為第四。如來手足．所有諸指，圓滿纖長，甚可愛樂，是為第五。如來足跟．廣長圓滿，與趺相稱，勝餘有情，是為第六。如來足趺．脩高充滿，柔軟妙好，與跟相稱，是為第七。如來雙腨．漸次纖圓，如鹿泥耶．仙鹿王．腨，是為第八。如來雙臂．修直傭圓，如象王鼻，平立摩膝，是為第九。如來陰相．勢峯藏密，其猶龍馬，亦如象王，是為第十。如來毛孔．各一毛生，柔潤紺青，右旋宛轉，是第十一。如來髮毛．端皆上靡，右旋宛轉，柔潤紺青，嚴金色身，甚可愛樂，是第十二。如來身皮．細薄潤滑，塵垢水等．皆所不住，是第十三。如來身皮．皆真金色，光潔晃曜，如妙金臺，眾寶莊嚴，眾所樂見，是第十四。如來兩足、二手掌中、頸、及雙肩．七處充滿，是第十五。如來肩項．圓滿殊妙，是第十六。如來髆腋．悉皆充實，是第十七。如來容儀．洪滿端直，是第十八。如來身相．修廣端嚴，是第十九。如來體相．縱廣量等，周匝圓滿，如．諾瞿陀，是第二十。如來頷臆、并身上半．威容廣大，如師子王，是二十一。如來常光．面各一尋，是二十二。如來齒相．四十齊平，淨密根深，白逾珂雪，是二十三。如來四牙．鮮白鋒利，是二十四。如來常得味中上味，是二十五。如來舌相．薄淨廣長，能覆面輪，至耳髮際，是二十六。如來梵音．詞韻弘雅，隨眾多少．無不等聞，其聲洪震．猶如天鼓，發言婉約．如頻迦音，是二十七。如來眼睫．猶若牛王，紺青齊整，不相雜亂，是二十八。如來眼睛．紺青鮮白，紅環間飾，皎潔分明，是

二十九。如來面輪，其猶滿月，眉相皎淨，如天帝弓，是第三十。如來眉間，有白毫相，右旋柔軟，如覩羅綿，鮮白光淨，逾珂雪等，是三十一。如來頂上，烏瑟膩沙，高顯周圓，猶如天蓋，是三十二。(*cakrâṅkita-hasta-pādatā, su-prati-ṣṭhita-pādatā, jāla-hasta-pādatā, mṛdu-taruṇa-hasta-pādatā, saptôcchrayatā, dīrghâṅgulitā,*
5 *āyata-pārṣṇitā, bṛhad-ṛju-gātratā, uc-chaṅkha-pādatā, ūrdhvaṃ-ga-romatā, eṇeya-jaṅghatā, paṭūru-bāhutā, kośâva-hita-vasti-guhyatā, su-varṇa-varṇatā, ślaksṇa-cchavitā, ekaika-pra-dakṣiṇ'ā-varta-romatā, ūrṇā'ṅkita-mukhatā, siṃha-pūrvârdha-kāyatā, su-saṃ-vṛta-skandhatā, citântarâṃsatā, rasa-rasa-jñatā, nyagrodha-pari-maṇḍalatā, uṣṇīṣa-śiraskatā, pṛthu-tanu-jihvatā, brahma-svaratā, siṃha-hanutā, sa-*
10 *śukla-dantatā, sama-dantatā, a-vi-rala-dantatā, sama-catvāriśad-dantatā, abhi-nīla-netratā, go-pakṣma-netratā cêti.*)(*tatra cakrâṅkita-hasta-pāda iti cakrāṇi tathāgatasya hasta-pāda-tale jātāni bhavanti, sahasrārāṇi* (PSP_6-8:62) *sa-nemikāni sa-nābhikāni, sarv'ākāra-pari-pūrṇāni. tad-yathā asthi-mayaṃ vā danta-mayaṃ vā biṃbam ut-kīrṇaṃ syāt, samaṃ pāṇi-talābhyāṃ pṛthivī-saṃ-sparśanād a-saṃ-kucitatvāt pādayoḥ*
15 *su-prati-sthita-pāṇi-pādatā. haṃsa-rājasyêva jāla-pi-naddhâṅguli-pāṇi-pādatvāj jāla-hasta-pādah. tūla-picûpama-taruṇa-su-kumāra-tāla-komala-pāṇi-pādatvād mrdu-taruṇa-hasta-pādah. samucchrita-hasta-pādaḥ, śiro-grīvā-pra-deśatvāt saptôcchrayah. āyata-hasta-pādâṅgulitvād dīrghâṅgulih. dīrgha-pārṣṇitvād āyata-pārṣṇih. saptār abhy-uc-chritatvād a-vakra-gātratvād bṛhad-ṛju-gātrah. uccaiḥ su-ni-*
20 *gūḍha-jānu-gulphatvād uc-chaṅkha-pādah. ūrdhva-pra-dakṣiṇ'ā-varta-kuṇḍala-romatvād ūrdhvāṅ-ga-romā. śara-bhaiṇeyeya-jaṅghatvād an-upa-hatatvād anu-pūrvôpa-cita-vṛtta-jaṅghatvāc caineya-jaṅghah. samoru-bāhutvād ava-natasya pāṇi-talābhyāṃ jānu-maṇḍala-sparśanāt paṭūru-bāhuh. paramâbhi-rūpa-kośa-ni-gūḍha-mehanatvād vasty-aśv'ā-jāneyavat-kośâva-hita-vasti-guhyah. ut-tapta-hāṭaka-su-*
25 *varṇa-varṇatvāt su-varna-varnah. rajata-jāta-rūpa-su-pari-karma-kṛta-ślakṣṇa-samāna-cchavitvād rajasân-upa-lipta-gātratvāc chlakṣṇa-cchaviḥ. su-vi-bhaktaikaikā dvitīya-jāta-romatvād ekaika-romā. ava-dāta-kundêndu-go-kṣīra-tuṣāra-varṇa-candra-sūrya-śatâti-reka-pra-bhayā ūrṇayā bhruvor antare kṛtâlaṃ-kāratvād āsyasyôrnâṅkita-mukhah. upari-vipula-kāyatvāt simha-pūrvârdha-kāyah. su-ślisṭa-*
30 *parimaṇḍala-grīvatvāt su-sam-vṛta-skandhah. kāñcana-paṭṭa-su-vi-mṛṣṭo pari-toṣa-skandhatvāc citântarâmsah. vāta-pitta-śleṣmābhir an-upa-hata-samanatvād rasa-rasa-prati-bhāvanatvāt sa-dṛśa-vijñānatvāc ca rasa-rasa-jñah. kāyasya vy-āma-sam-ā-roha-pariṇāha-pra-māṇatvān nyagrodha-pari-maṇḍalah. vṛtta-parimaṇḍala-dakṣiṇā vartôṣṇīṣa-samāna-sū pahita-darśanīya-śiraskatvād uṣnīṣa-śirāh. raktôtpala-*
35 *pattra-sama-varṇâ-patatvāt pṛthu-tanu-jihvah. hiraṇya-garbha-kalaviṅka-śakuni-sa-dṛśa-svaratvād brahma-svarah. ādarśa-maṇḍalavat-su-pari-vṛttôpa-cita-darśanīya-hanutvāt simha-hanuh. kundêndu-śaṃkhāv a-bhedakavat-sita-dantatvāc chukla-dantah. an-un-nata-dantatvāt sama-dantah. nir-antaratvād a-vi-rala-dantah. adha*

*ūrdhvaṃ cânatiriktatvāt sama-catvārimśad-dantaḥ. kṛṣṇa-śubhra-deśân-upa-kliṣṭa-su-vi-śuddhatvāl lohita-rājibhir api-naddhatvāc câbhi-nīla-netraḥ. adhaḥ-sthitānām ūrdhva-sthitānāṃ ca samyg-ava-natatvād* (PSP_6-8:63) *a-saṃ-luḍitatvāc ca pakṣmaṇo go-pakṣma-netras. tathāgato bhavati.*) ◦

*tataḥ cakrâṅka-hasta-pādo bhavati gurūṇām anu-gamana-praty-ud-gamanābhyāṃ dharma-śravaṇa-mālyôpa-hāra-caityânu-yāna-pra-bhṛtiṣu pari-vāra-dānāc cakrâṅka-hasta-pādo bhavati, tat punar mahā-pari-vāratāyāḥ, pūrva-nimittaṃ, dṛḍha-sam-ā-dānatvāt su-prati-sthita-pāṇi-pādas tad a-kampanīyatāyāḥ pūrva-nimittaṃ, caturṇāṃ saṃ-graha-vastūnāṃ dāna-priya-vadyârtha-caryā-samānârthatānām ā-sevanāj jāla-hasta-pādas tat kṣipra-saṃ-grahatāyāḥ pūrva-nimittaṃ, pra-ṇītānām aśita-pīta-līḍha-khādit'ā-svāditān ādānāt mrdu-taruna-hasta-pādaḥ, saptôcchrayaś vā tad ubhayaṃ pra-ṇītānām evâśita-pīta-līḍha-khādit'ā-svāditānāṃ prati-labdhaye pūrva-nimittaṃ, vadhya-pari-mokṣaṇāj jīvitânu-graha-karaṇāt prāṇâti-pātāc ca prati-vi-rater ā-sevanād dīrghâṅgulir āyata-pāda-pārṣṇir brhad-rju-gātraś ca tad dīrgh'āyuṣkatāyāḥ pūrva-nimittaṃ, kuśalasya dharma-sam-ā-dānasyôp'ā-ttasyâbhi-vardhanād a-pari-hāṇāc côc-chaṅkha-pādaś côrdhvāṅ-ga-romā ca tad a-pari-hāṇi-dharmatāyā vi-naye vā pūrva-nimittaṃ, sat-kṛtya-śilpa-vidyā-karmaṇām upa-pra-dānād up'ādāna-pra-dānāc caineya-jaṅghas tat kṣipra-grahaṇatāyāḥ pūrva-nimittaṃ, svataḥ saṃ-vidya-mānasyârthasya yācitena dānād a-praty-ā-khyānāc ca patūru-bāhus tad vaśitāyāḥ pra-dāne vi-naye vā pūrva-nimittaṃ, mitra-sva-jana-saṃ-bandhi-saṅgatānām anyonyâ-vi-pra-yojanād vi-pra-yuktānāṃ ca sattvānāṃ brahma-carya-sam-ā-dānād guhya-mantra-rakṣaṇāc ca kośâva-hita-vasti-guhyas tad bahu-putratāyāḥ pūrva-nimittaṃ, pra-ṇītānām upa-staraṇa-prāvaraṇa-ni-vāsanānāṃ prāsāda-vimāna-bhavanānāñ ca dānāt su-varṇa-varṇaḥ ślakṣṇa-cchaviś ca tad ubhayaṃ pra-ṇītānām evôpa-staraṇa-prāvaraṇa-ni-vāsanānāṃ prāsāda-vimāna-bhavanānāṃ ca prati-labdhaye pūrva-nimittaṃ, saṃ-gaṇikâ-pari-varjanād upâdhyāy'ācārya-mātā-pitṛ-bhrātṛ-pra-bhṛtīnāṃ ca gurūṇāṃ yathā'nu-rūpôpa-sthāna-ni-veśanāt tad adhy-akṣā-pra-dānāc ca vi-kṛtānām* ekaika-pra-dakṣiṇ'ā-varta-romā *ūrṇā'ṅkita-mukhaś ca tad a-prati-samatāyāḥ pūrva-nimittaṃ, a-mukhara-vacanād an-ava-sādanāt priya-vāditvāt su-bhāṣitânu-romatvāc ca siṃha-pūrvârdha-kāyaḥ, su-saṃ-vrta-skandhaś ca tad a-prati-hatatāyāḥ pūrva-nimittaṃ, vyādhitebhyo bhaiṣajya-pari-cāraka-cikitsaka-pathya-bhojanānāṃ* (PSP_6-8:64) *pra-dānād upa-sthānāc ca citântarâṃsaḥ, rasa-rasa-jñaś ca tad alp'ā-bādhatāyāḥ pūrva-nimittam, ārāma-sabhā-śrayôda-pāna-durga-saṃ-krama-bhakta-mālya-vi-hārâ-vasatha-vi-hāra-karaṇa-pra-bhṛtiṣu pareṣām ut-sāhana-pūrvaṅ-gamatvāt parebhyo 'bhy-adhika-pra-dānāc ca nyagrodha-pari-maṇḍala uṣṇīṣa-śirāś ca tad ādhi-patya-prati-laṃbhāya pūrva-nimittaṃ, dīrgha-rātra-ślakṣṇa-priya-madhura-vacanâbhi-dhānāt pra-bhūta-jihvo brahma-svaraś ca tat pañcâṅga-vāk-yathôpêtasya svarasya prati-labdhaye*

*pūrva-nimittaṃ, pañcâṅga-vāk-yathôpêtaḥ punaḥ svaraḥ, ā-jñeyo vi-jñeyaḥ śravanīyo na prati-kūlaḥ, gambhīro 'nu-nādī, an-elaḥ karṇa-sukho vidur-ava-kīrṇa iti, dīrgha-rātraṃ saṃ-bhinna-pra-lāpa-vi-rateḥ kāla-vāditvāc ca simha-hanus tad ādeya-vākyatāyāḥ pūrva-nimittaṃ, saṃ-mānanā'dhi-mānanābhyāṃ pari-śuddh'ā-jīvatvāc ca su-śukla-dantaḥ sama-dantaś ca tat pūrvôpa-cita-pari-vāratāyāḥ pūrva-nimittaṃ, dīrgha-rātraṃ satyasyâ-piśunasya sam-ud-ā-cārād a-vi-rala-dantaḥ sama-catvāriṃśad-dantaś ca tad a-bhedya-pari-vāratāyāḥ pūrva-nimittaṃ, pari-pakva-mānasyêvân-ava-sādaya-mānasyâ-raktenâ-dviṣṭenâ-mūdhena cakṣuṣā darśanād ati-nīla-netro go-pakṣma-netraś ca tat sam-anta-prāsādikatāyāḥ pūrva-nimittam.*

是名三十二大士相(*imāny ucyante dvā-triṃśad mahā-puruṣa-lakṣaṇāny, ebhiḥ subhūte dvā-triṃśad mahā-puruṣa-lakṣaṇais tathāgatasya kāyaḥ sam-anv-ā-gato bhavati*)。[49]

第二分・眾德相品・第七十六之三[50]

[377a07] 復次，善現！八十隨好者(*katamāni ca subhūte tathāgatasyâśīty anu-vy-añjanāni*)，謂・如來指爪・狹長薄潤，光潔鮮淨・如華赤銅，是為第一。如來手足・指圓纖長，傭直柔軟，節骨不現，是為第二。如來手足・各等無差，於諸指間・悉皆充密，是為第三。如來手足・圓滿如意，軟淨光澤，色如蓮華，是為第四。如來筋脈・盤結堅固，深隱不現，是為第五。如來兩踝・俱隱不現，是為第六。如來行步・直進庠審，如龍象王，是為第七。如來行步・威容齊肅，如師子王，是為第八。如來行步・安平庠序，不過不減，猶如牛王，是為第九。如來行步・進止儀雅，其猶鵝王，是為第十。如來迴顧・必皆右旋，如龍象王，舉身隨轉，是第十一。如來支節・漸次傭圓，妙善安布，是第十二。如來骨節・交結無隙，猶若龍盤，是第十三。如來膝輪・妙善安布，堅固圓滿，是第十四。如來隱處・其文妙好，威勢具足，圓滿清淨，是第十五。如來身支・潤滑柔軟，光悅鮮淨，塵垢不著，是第十六。如來身容・敦肅無畏，常不怯弱，是第十七。如來身支・堅固稠密，善相屬著，是第十八。如來身支・安定敦重，曾不掉動，圓滿無壞，是第十九。如來身相・猶若仙王，周匝端嚴，光淨離翳，是第二十。如來身・有周匝圓光，於行等時・恒自照曜，是二十一。如來腹形・方正無欠，柔軟不現，眾相莊嚴，是二十二。如來臍深・右旋圓妙，清淨光澤，是二十三。如來臍厚・不窪不凸，周匝妙好，是二十四。如來皮膚・遠離疥癬，亦無黶點、疣贅等過，是二十五。如來手掌・充滿柔軟，足下安平，是二十六。如來手文・深長明直，潤澤不斷，是二十七。如來脣色・光潤丹暉，如頻婆果，上下相稱，是二十八。如來面門・不長不短，不大不小，如量端嚴，是二十九。如來舌相・軟薄廣長，如赤銅色，是第三十。如來發聲・威震深遠，如象王吼，明朗清徹，是三十一。如來音韻・美妙具足，如深谷響，是三十二。如來鼻高・脩而且直，其孔

[49] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-25.pdf
[50] Cf. Kimura, VI-VIII, p. 64; Conze 1975, p. 586.

不現，是三十三。如來諸齒．方整鮮白，是三十四。如來諸牙．圓白光潔，漸次
鋒利，是三十五。如來眼淨．青白分明，是三十六。如來眼相脩廣，猶如青蓮華
葉，甚可愛樂，是三十七。如來眼睫．上下齊整，稠密不白，是三十八。如來雙
眉．長而不白，緻而細軟，是三十九。如來雙眉．綺靡順次，紺瑠璃色，是第四
5 十。如來雙眉．高顯光潤，形如初月，是四十一。如來耳厚．廣大脩長，輪埵成
就，是四十二。如來兩耳．綺麗齊平，離眾過失，是四十三。如來容儀．能令見
者．無損無染，皆生愛敬，是四十四。如來額廣．圓滿平正，形相殊妙，是四十
五。如來身分．上下圓滿，如師子王，威嚴無對，是四十六。如來頭髮．脩長紺
青，稠密不白，是四十七。如來頭髮．香潔細軟、潤澤旋轉，是四十八。如來頭
10 髮．齊整無亂，亦不交雜，是四十九。如來頭髮．堅固不斷，永無褫落，是第五
十。如來頭髮．光滑殊妙，塵垢不著，是五十一。如來身分．堅固充實，逾．那
羅延，是五十二。如來身體．長大端直，是五十三。如來諸竅．清淨圓好，是五
十四。如來身支．勢力殊勝，無與等者，是五十五。如來身相．眾所樂觀，嘗無
厭足，是五十六。如來面輪．脩廣得所，皎潔光淨，如秋滿月，是五十七。如來
15 顏貌．舒泰光顯，含笑先言，唯向．不背，是五十八。如來面貌．光澤熙怡，遠
離頻蹙、青赤等過，是五十九。如來身支．清淨無垢，常無臭穢，是第六十。如
來身所有諸毛孔中．常出如意微妙之香，是六十一。如來面門．常出最上殊勝之
香，是六十二。如來頭相．周圓妙好，如末達那，亦猶天蓋，是六十三。如來身
毛．紺青光淨，如孔雀項．紅暉綺飾，色類赤銅，是六十四。如來法音．隨眾大
20 小．不增不減，應理無差，是六十五。如來頂相．無能見者，是六十六。如來手
足．指約分明，莊嚴妙好，如赤銅色，是六十七。如來行時．其足去地，如四指
量．而現印文，是六十八。如來自持．不待他衛，身無傾動，亦不逶迤，是六十
九。如來威德．遠震一切，惡心．見喜，恐怖．見安，是第七十。如來音聲．不
高不下，隨眾生意，和悅與言，是七十一。如來能隨諸有情類言音、意樂．而為
25 說法，是七十二。如來一音．演說正法，隨有情類．各令得解，是七十三。如來
說法．咸依次第，必有因緣，言無不善，是七十四。如來等觀諸有情類，讚善．
毀惡，而無愛憎，是七十五。如來所為．先觀後作，軌範具足，令識善淨，是七
十六。如來相好，一切有情無能觀盡，是七十七。如來頂骨．堅實圓滿，是七十
八。如來顏容．常少不老，好巡舊處，是七十九。如來手足、及胸臆前．俱有吉
30 祥．喜旋德相，文同綺畫，色類朱丹，是第八十(*<u>tāmra-nakhāś</u> ca buddhā bhagavanto bhavanti sarva-saṃskāra-vi-rakta-cittāḥ. <u>snigdha-nakhāś</u> ca buddhā bhagavanto bhavanti snigdha-sva-janavat sarva-sattva-hita-sukhâdhy-ā-śaya-cittāḥ. <u>tuṅga-nakhāś</u> ca buddhā bhagavanto bhavanti tuṅga-kuśala-vaṃśa-pra-sūtāḥ. <u>vṛttâṅgulayaś</u> ca buddhā bhagavanto bhavanti vṛttato ’n-a-vadyāḥ. <u>citâṅgulayaś</u> ca buddhā bhagavanto*
35 *bhavanty upa-cita-vi-pula-kuśala-mūlāḥ. <u>anu-pūrvâṅgulayaś</u> ca buddhā bhagavanto bhavanti anu-pūrva-sam-upârjita-kuśala-mūlāḥ. <u>gūḍha-śirāś</u> ca buddhā bhagavanto bhavanti su-ni-gūḍha-kāya-vāg-manas-karmânt’ā-jīvāḥ. <u>nir-granthi-śirāś</u> ca buddhā bhagavanto bhavanti kleśa-granthi-bhedakarāḥ. <u>gūḍha-gulphāś</u> ca buddhā*

*bhagavanto bhavanti su-ni-gūḍha-dharma-matayaḥ. a-vi-ṣama-pādāś* (PSP_6-8:65) *ca buddhā bhagavanto bhavanti sarva-vi-ṣama-nis-tārayitāraḥ. simha-vi-krānta-gāminaś ca buddhā bhagavanto bhavanti nara-siṃhāḥ. nāga-vi-krānta-gāminaś ca buddhā bhagavanto bhavanti nara-nāgāḥ. hamsa-vi-krānta-gāminaś ca buddhā bhagavanto bhavanti rāja-haṃsa-sa-dṛśa-vaihāyasa-gāminaḥ. vrṣabha-vi-krānta-gāminaś ca buddhā bhagavanto bhavanti puruṣa-rṣabhāḥ. pra-dakṣin'ā-varta-gāminaś ca buddhā bhagavanto bhavanti pra-dakṣiṇa-mārgāḥ. cāru-gāminaś ca buddhā bhagavanto bhavanti cāru-darśanāḥ. a-vakra-gātrāś ca buddhā bhagavanto bhavanti nityam a-vakra-cittāḥ. vrtta-gātrāś ca buddhā bhagavanto bhavanti vi-śuddha-guṇa-khyāpayitāraḥ. mrṣta-gātrāś ca buddhā bhagavanto bhavanti pra-mṛṣṭa-pāpa-dharmāṇāḥ. anu-pūrva-gātrāś ca buddhā bhagavanty anu-pūrva-dharma-deśikāḥ. śuci-gātrāś ca buddhā bhagavanto bhavanti kāya-vāg-manaḥ-śauca-sam-anv-ā-gatāḥ. mrdu-gātrāś ca buddhā bhagavanto bhavanti sva-bhāva-mṛdu-cittāḥ. vi-śuddha-gātrāś ca buddhā bhagavanto bhavanti sva-bhāva-vi-śuddha-cittāḥ. pari-pūrna-vy-añjanāś ca buddhā bhagavanto bhavanti su-pari-pūrṇa-dharma-vinayāḥ. prthu-cāru-mandala-gātrāś ca buddhā bhagavanto bhavanti pṛthu-cāru-guṇ'ā-khyātāraḥ. sama-kramāś ca buddhā bhagavanto bhavanti sarva-sattva-sama-cittāḥ. vi-śuddha-netrāś ca buddhā bhagavanto bhavanti su-vi-śuddha-darśanāḥ. su-kumāra-gātrāś ca buddhā bhagavanto bhavanti su-kumāra-dharma-deśikāḥ. adīna-gātrāś ca buddhā bhagavanto bhavanti nityam adīna-cittāḥ. ut-sada-gātrāś ca buddhā bhagavanty ut-sannâ-kuśala-mūlāḥ. su-saṃ-hatanāś ca buddhā bhagavanto bhavanti kṣīṇa-punar-bhava-saha-gatāḥ. su-vi-bhaktâṅga-praty-aṅgāś ca buddhā bhagavanto bhavanti su-deśita-pratîtya-sam-ut-pādâṅga-praty-aṅgāḥ. vi-timira-śuddh'ālokāś ca buddhā bhagavanto bhavanti su-vi-śuddha-darśanāḥ. vrtta-kukṣayaś ca buddhā bhagavanto bhavanti vṛtta-saṃ-panna-śiṣyāḥ. mrṣta-kukṣayaś ca buddhā bhagavanto bhavanti pra-mṛṣṭa-saṃsāra-doṣāḥ. a-bhugna-kukṣayaś ca buddhā bhagavanto bhavanti bhagna-māna-śṛṅgāḥ. kṣāmôdarāś ca buddhā bhagavanto bhavanti dharma-kṣaya-vi-ni-vartayitāraḥ. gambhīra-nābhayaś* (PSP_6-8:66) *ca buddhā bhagavanto bhavanti prati-viddha-parama-gambhīra-dharmāṇaḥ. pra-dakṣin'ā-varta-nābhayaś ca buddhā bhagavanto bhavanti pra-dakṣiṇa-grāhy-upa-panna-śiṣyāḥ. sam-anta-prāsādikāś ca buddhā bhagavanto bhavanti sam-anta-prāsādika-śiṣya-saṃghāḥ. śuci-samācārāś ca buddhā bhagavanto bhavanti parama-śuci-cittāḥ, vy-apa-gata-tilaka-gātrāś ca buddhā bhagavanto bhavanti vy-apa-gatâ-kālôpa-deśa-dharma-vinayāḥ. tūla-sa-drśa-su-kumāra-pānayaś ca buddhā bhagavanto bhavanti tūla-sa-dṛśa-kāya-lāghava-prati-lābha-dharma-deśikāḥ. snigdha-pāṇi-lekhāś ca buddhā bhagavanto bhavanti snigdha-sva-jana-bhāva-prati-labdha-mahā-śramaṇa-bhāvāḥ. gambhīra-pāṇi-lekhāś ca buddhā bhagavanto bhavanti parama-gambhīra-dhīrâva-sthānāḥ. āyata-pāṇi-lekhāś ca buddhā bhagavanto bhavanty āyati-kṣama-dharm'ā-*

*khyātāraḥ, nâty-āyata-vacanāś ca buddhā bhagavanto bhavanti nâty-āyata-śikṣā-pada-pra-jñāpayitāraḥ. bimba-prati-biṃba-darśana-vadanāś ca buddhā bhagavanto bhavanti prati-biṃbavad-vi-sarjita-sarva-lokāḥ. mṛdu-jihvāś ca buddhā bhagavanto bhavanti mṛdu-pūrva-vinetāraḥ. tanu-jihvāś ca buddhā bhagavanto bhavanty atanu-guṇôpa-pannāḥ. rakta-jihvāś ca buddhā bhagavanto bhavanti rakta-bāla-jana-dur-avagāha-dharma-vinayāḥ. gaja-garjita-jīmūta-ghoṣā buddhā bhagavanto bhavanti gaja-garjita-jīmūta-ghoṣesv a-pari-trāsāḥ. madhura-cāru-mañju-svarāś ca buddhā bhagavanto bhavanti madhura-cāru-mañju-svara-pra-lāpa-śiṣyāḥ. vṛtta-daṃṣṭrāś ca buddhā bhagavanto bhavanti vṛtta-bhava-saṃ-yojanāḥ. tīkṣṇa-daṃṣṭrāś ca buddhā bhagavanto bhavanti tīkṣṇa-jana-vinayana-kuśalāḥ. śukla-daṃṣṭrāś ca buddhā bhagavanto bhavanti paramaśukladharma-vinayāḥ, samadaṃṣṭrāś ca buddhā bhagavanto bhavanti sama-bhūmi-bhāga-prati-ṣṭhitāḥ. anu-pūrva-daṃṣṭrāś ca buddhā bhagavanto bhavanty anu-pūrvâbhi-samaya-deśayitāraḥ. ut-tuṅga-nāsāś ca buddhā bhagavanto bhavanti prajñā-tuṅga-parvata-sthāḥ. śuci-nāsāś ca buddhā bhagavanto bhavanti śuci-vi-naya-jana-saṃ-prati-pannāḥ. viśāla-nayanāś ca buddhā bhagavanto bhavanti para-viśāla-kṣaṇa-buddha-dharmāṇaḥ. cita-pakṣmānaś ca buddhā bhagavanto bhavanti cita-sattva-kāyāḥ. sitâsita-kamala-nayanāś ca buddhā bhagavanto bhavanti* (PSP_6-8:67) *sitâsita-kamala-dala-nayanābhiḥ prabala-surâsura-vara-yuvatibhir abhi-nanditāḥ. āyata-bhruvaś ca buddhā bhagavanto bhavanti nityam āyati-darśinaḥ. ślakṣṇa-bhruvaś ca buddhā bhagavanto bhavanti śukla-vinaya-kuśalāḥ. sama-roma-bhruvaś ca buddhā bhagavanto bhavanti sam-anta-dāṣa-jñāḥ. snigdha-bhruvaś ca buddhā bhagavanto bhavanti kuśala-mūlôpa-sneha-snigdha-saṃtāna-jana-vinayāḥ. pīn'āyata-bhujāś ca buddhā bhagavanto bhavanti para-pīn'āyata-vāhavaḥ. sama-karṇāś ca buddhā bhagavanto bhavanti jita-samarāḥ. an-upa-hata-karṇêndriyāś ca buddhā bhagavanto bhavanty an-upa-hata-sattva-vināyakāḥ. su-pari-nāmita-lalāṭāś ca buddhā bhagavanto bhavanti sarva-dṛṣṭi-kṛta-vi-pari-ṇatāḥ. pṛthu-lalāṭāś ca buddhā bhagavanto bhavanti śramaṇa-brāhmaṇa-para-vādi-pramathanāḥ. su-pari-pūrṇôttamâṅgāś ca buddhā bhagavanto bhavanti su-pari-pūrṇôttama-pra-ṇi-dhānāḥ. bhramara-sa-dṛśa-keśāś ca buddhā bhagavanto bhavanti viṣaya-bhramara-rati-vy-ā-vartikāḥ. cita-keśāś ca buddhā bhagavanto bhavanty apa-cita-darśanā-bhāvanā-pra-hāta-vyânuśayaḥ. ślakṣṇa-keśāś ca buddhā bhagavanto bhavanti ślakṣṇa-buddhibhir jñāta-śāsana-sārāḥ. a-sam-luḍita-keśāś ca buddhā bhagavanto bhavanti nityâ-saṃ-luḍita-cetanāḥ. a-paruṣa-keśāś ca buddhā bhagavanto bhavanti nityam a-paruṣa-vacanāḥ. su-rabhi-keśāś ca buddhā bhagavanto bhavanti su-rabhi-bodhy-aṅga-kusuma-pra-dakṣiṇ'ā-vartita-janāḥ. śrī-vatsa-svastika-nandy-āvarta-sulalita-pāṇi-pāda-talāś ca buddhā bhagavanto bhavanti śrī-vatsa-svastika-nandy-āvarta-sulalita-pāṇi-pāda-śobhāḥ.*) ◦ [51]

[51] Cf. http://homepage.ntu.edu.tw/~tsaiyt/pdf/f-2021-25.pdf

如是名為八十隨好(*imāny ucyante 'śīty-anu-vy-añjanāny, ebhiḥ subhūte 'śīty-anu-vy-añjanais tathāgatasya kāyaḥ sam-anv-ā-gato bhavati*)。

*evaṃ khalu subhūte bodhisattvasya mahāsattvasya dharma-dānaṃ veditavyam.*

[378a04] 善現！如來．應．正等覺．成就如是諸相、好故，**身光**任運，能照三千大千世界，無不遍滿。若作意時，即能普照無量、無邊、無數世界。然，為憐愍諸有情故，攝．光常照，面．各一尋。若縱身光，即日月等所有光明．皆悉不現；諸有情類．便不能知晝夜、半月、月時、歲數；所作事業．有不得成。**佛聲**任運，能遍三千大千世界。若作意時，即能遍滿無量、無邊、無數世界。然，為利樂諸有情故，聲．隨眾量，不減、不增。

[378a12] 善現！如是功德勝利，我．先．**菩薩位**．修行**般若波羅蜜多**時，已能成辦。故，今．相、好．圓滿莊嚴；一切有情見者．歡喜，皆獲殊勝利益安樂。

[378a15] 如是，善現！諸菩薩摩訶薩，行深般若波羅蜜多時，能以財、法二種布施．攝．諸有情，是為甚奇、希有之法。

[378a18] 善現！云何．菩薩摩訶薩，以愛語事，攝諸有情？善現！諸菩薩摩訶薩，行深般若波羅蜜多時，以柔軟音，為有情類，先說布施波羅蜜多，次說淨戒波羅蜜多，次說安忍波羅蜜多，次說精進波羅蜜多，次說靜慮波羅蜜多，後說般若波羅蜜多，方便攝受。善現！諸菩薩摩訶薩，行深般若波羅蜜多時，以柔軟音，多說此六波羅蜜多，攝有情類。所以者何？由此六種波羅蜜多普能攝受諸善法故。

[378a26] 善現！云何．菩薩摩訶薩，以利行事，攝諸有情？善現！諸菩薩摩訶薩，行深般若波羅蜜多時，於長夜中，種種方便，勸諸有情．精勤修學布施、淨戒、安忍、精進、靜慮、般若波羅蜜多，及餘種種殊勝善法，常無懈廢。

[378b02] 善現！云何．菩薩摩訶薩，以同事事，攝諸有情？善現！諸菩薩摩訶薩，行深般若波羅蜜多時，以勝神通、及大願力，現．處地獄、傍生、鬼界、人、天等中，同．彼事業，方便攝受，令獲殊勝利益安樂。

[378b06] 善現！諸菩薩摩訶薩，能以如是布施、愛語、利行、同事，攝諸有情，是為甚奇、希有之法。

[378b09] 復次(*punar aparaṃ*)，善現(*subhūte*)！我以佛眼，遍觀十方．殑伽沙等．諸世界中，有菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，教誡、教授諸餘菩薩摩訶薩(*sattvān evam ava-vadaty anu-śāsty*)，言：『來！善男子！汝應善學．引發諸字．陀羅尼門(*ete yūyaṃ kula-putrā akṣara-nir-hāra-kuśalā bhavata*)。謂．應善學一字(*ekâkṣara-kuśalā bhavatha*)、二字(*dvy-akṣaraṃ*)．乃至十字，如是．乃至(*yāvad*)二十、三十，乃至若百、若千、若萬，乃至無數．引發．自在(*dvā-catvāriṃśad akṣaraiḥ kuśalā bhavata*)。

又，應善學．一切語言．皆入一字(*ekenâkṣareṇa sarva-vy-ayôpa-gatān upa-gacchata*)，或入二字(*dvitīyenâkṣareṇa sarva-vy-ayôpa-gatān upa-gacchata* (PSP_6-8:68))．乃至(*tṛtīyenâkṣareṇa sarva-vy-ayôpa-gatān upa-gacchata*)十字。如是．乃至

或入二十、或入三十，乃至(*yavad*)若百、若千、若萬，乃至無數．引發．自在(*dvā-catvāriṃśad-akṣaraiḥ sarva-vy-ayôpa-gatān upa-gacchata*)。

又，應善學．於一字中．攝一切字，一切字中．攝於一字．引發．自在。

又，應善學．一字(*ekasminn akṣare*)．能攝四十二本母字(*dvā-catvāriṃśad akṣarāṇy antar-gatāni bhāvayata*)，四十二本母字(*dvā-catvāriṃśad-akṣareṣv*)．能攝一字(*ekâkṣaram antar-gataṃ bhāvayata*)。』

善現！是菩薩摩訶薩(*sa khalu punaḥ subhūte bodhisattvo mahāsattvo*)，應如是善學．四十二字(*dvā-catvāriṃśad-akṣarāṇy*)．入於一字(*ekasminn akṣare kuśalo bhāvayati*)，一字(*ekâkṣaraṃ*)．亦入四十二字(*dvā-catvāriṃśad-akṣareṣu kuśalo bhāvayati*)。如是學已，於諸字中．引發．善巧(*akṣarâbhi-nir-hāra-kauśalaṃ bhāvayitvā 'kṣarâbhi-nir-hāra-kuśalo bhavati*)。於引發字．得善巧已，復於無字．引發．善巧。如(*tad-yathā 'pi nāma*)．(*subhūte,*)諸如來(*tathāgato*)．應(*'rhan*)．正等覺(*samyak-saṃ-buddho*)，於法善巧(*dharma-kuśalo*)，於字善巧(*'kṣara-kuśalaś ca*)；以於諸法、諸字善巧，於無字中，亦得善巧。由善巧故，能為有情說(*sattvānāṃ dharmaṃ deśayati*)有字法(*sâkṣaran*)，說無字法(*dharmaṃ deśayati nân-akṣaraṃ*)；為無字法，說有字法。(*te ca sattvā nôpa-labhyante*)所以者何(*tat kasya hetoḥ*)？離字、無字，無異佛法；過一切字，名．真佛法。所以者何？以一切法、一切有情，皆**畢竟空**、**無際空**故(*ākāśa-nir-mitā hi subhūte sattvā dharmāś ca veditavyāḥ*)。」

[378b29] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)一切法、一切有情．皆**畢竟空**、**無際空**故．超諸字者，則一切法、一切有情、自性．畢竟皆**不可得**(*aty-antatayā sattvā nôpa-labhyante, dharmā nôpa-labhyante, sva-bhāvaś ca nôpa-labhyate*)，諸菩薩摩訶薩，云何(*kathaṃ bhagavan bodhisattvo mahāsattvaḥ*)修行布施波羅蜜多．乃至般若波羅蜜多(*prajñāpāramitāyāṃ caran, dhyāna-pāramitāyāṃ caran, vīrya-pāramitāyāṃ caran, kṣānti-pāramitāyāṃ caran, śīla-pāramitāyāṃ caran, dāna-pāramitāyāṃ caran*)？云何修行四靜慮、四無量、四無色定？云何修行四念住．乃至八聖道支(*sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu*)？(*caturṣv ārya-satyeṣu sarva-śūnyatāsu*)云何修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu vi-mokṣa-mukheṣv*)？云何安住內空．乃至無性自性空？云何安住真如．乃至不思議界？云何安住苦、集、滅、道聖諦？云何修行八解脫(*aṣṭasu vi-mokṣeṣu*)．乃至(*navasv anu-pūrva-vi-hāra-sam-ā-pattiṣu*)十遍處？云何修行極喜地．乃至法雲地？云何修行一切陀羅尼門、三摩地門？云何修行五眼、六神通？云何修行如來十力(*daśasu tathāgata-baleṣu*)．乃至(*caturṣu vaiśāradyeṣu, catasṛṣu prati-saṃ-vitsv*)十八佛不共法(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu*)？云何修行無忘失法、恒住捨性？云何修行一切智、道相智、一切相智？云何修行三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇeṣv*)、八十隨好(*aśīty-anu-vy-añjaneṣu*)？云何安住異熟六種波羅蜜多、及六神通(*ṣaṭsv abhi-jñāsu vi-pāka-jāsu caran*)，為諸有情宣說正法(*sattvānāṃ dharmaṃ deśayati*)？

[378c15] 世尊！一切有情．皆**不可得**(*na câtra sattva upa-labhyate*)，有情施設．亦**不可得**(*na sattva-pra-jñaptiḥ*)。一切有情不可得故(*sattvân-upa-labdhyā*)，色(*rūpân-upa-labdhiḥ*)．乃至識．亦不可得(*vedanā-saṃjñā-saṃskāra-vijñānân-upa-labdhiḥ*)，眼處．乃至意處．亦不可得，色處．乃至法處．亦不可得，眼界．乃至意界．亦不可得，色界．乃至法界．亦不可得，眼識界．乃至意識界．亦不可得，眼觸．乃至意觸．亦不可得，眼觸為緣所生諸受．乃至意觸為緣所生諸受．亦不可得，地界．乃至識界．亦不可得，因緣．乃至增上緣．亦不可得，從緣所生諸法．亦不可得，無明．乃至老死．亦不可得，布施波羅蜜多．乃至般若波羅蜜多．亦不可得(*ṣaṭ-pāramitā'n-upa-labdhiḥ*)，四靜慮、四無量、四無色定．亦不可得，四念住．乃至八聖道支．亦不可得，空、無相、無願解脫門．亦不可得，內空．乃至無性自性空．亦不可得，真如．乃至不思議界．亦不可得，苦、集、滅、道聖諦．亦不可得，八解脫．乃至十遍處．亦不可得，淨觀地．乃至如來地．亦不可得，極喜地．乃至法雲地．亦不可得，一切陀羅尼門、三摩地門．亦不可得，五眼、六神通．亦不可得，如來十力．乃至十八佛不共法．亦不可得，無忘失法、恒住捨性．亦不可得，一切智、道相智、一切相智．亦不可得，預流果．乃至獨覺菩提．亦不可得，一切菩薩摩訶薩行、諸佛無上正等菩提．亦不可得，三十二大士相、八十隨好．亦不可得(*yāvad aśīty-anu-vy-añjanân-upa-labdhiḥ*)。

[379a09] 世尊！**不可得**中，**無**有情(*na cân-upa-labdhyā sattva-pra-jñaptir*)．亦**無**彼施設(*na ca sattvâ-pra-jñaptyā*)，無色(*rūpaṃ pra-jñāyate*)．乃至識．亦無彼施設(*vedanā-saṃjñā-saṃskāra-vijñānaṃ pra-jñāyate*)，無眼處．乃至意處．亦無彼施設，無色處．乃至法處．亦無彼施設，無眼界．乃至意界．亦無彼施設，無色界．乃至法界．亦無彼施設，無眼識界．乃至意識界．亦無彼施設，無眼觸．乃至意觸．亦無彼施設，無眼觸為緣所生諸受．乃至意觸為緣所生諸受．亦無彼施設，無地界．乃至識界．亦無彼施設，無因緣．乃至增上緣．亦無彼施設，無從緣所生諸法．亦無彼施設，無無明．乃至老死．亦無彼施設，無布施波羅蜜多．乃至般若波羅蜜多．亦無彼施設，無四靜慮、四無量、四無色定．亦無彼施設，無四念住．乃至八聖道支．亦無彼施設，無空、無相、無願解脫門．亦無彼施設，無內空．乃至無性自性空．亦無彼施設，無真如．乃至不思議界．亦無彼施設，無苦、集、滅、道聖諦．亦無彼施設，無八解脫．乃至十遍處．亦無彼施設，無淨觀地．乃至如來地．亦無彼施設，無極喜地．乃至法雲地．亦無彼施設，無一切陀羅尼門、三摩地門．亦無彼施設，無五眼、六神通．亦無彼施設，無如來十力．乃至十八佛不共法．亦無彼施設，無無忘失法、恒住捨性．亦無彼施設，無一切智、道相智、一切相智．亦無彼施設，無預流果．乃至獨覺菩提．亦無彼施設，無一切菩薩摩訶薩行、諸佛無上正等菩提．亦無彼施設，無三十二大士相、八十隨好．亦無彼施設(*yāvad aśīty-anu-vy-añjanāni pra-jñāyante, aśīty-anu-vy-añjanair a-pra-jñāyamānaiḥ*)。

[379b06] 世尊(*kathaṃ bhagavan*)！一切有情、法、及施設，既不可得，都無所有，諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時

(*prajñāpāramitāyāṃ caran*)，為諸有情．說何等法(*sattvānāṃ dharmaṃ deśayati*)？世尊！勿．(*mā khalu bhagavan*)諸菩薩摩訶薩眾(*bodhisattvo mahāsattvo* (PSP_6-8:69))．自安住不正法，為諸有情說不正法，勸諸有情住不正法(*'-saṃ-vidyamāneṣu sarva-dharmeṣu sattvān sam-ā-dāpayed*)，以顛倒法．安立有情(*vi-pary-āse vi-ni-yojayet*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi bhagavan*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，尚不得菩提，況得菩提分法！尚不得菩薩摩訶薩(*bodhisattvam eva tāvan nôpa-labhate*)，況得菩薩摩訶薩法(*prāg eva bodhi-pākṣikān dharmān*)！」

[379b14] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etat*)，如汝所說(*yathā vadasi*)。一切有情．皆**不可得**，一切有情施設．亦不可得；一切法．皆不可得，一切法施設．亦不可得。由不可得，都**無所有**。無所有故，當知內．**空**(*sattvân-upa-labdhenâdhy-ātma-śūnyatā veditavyā*)、外．空(*bahirdhā-śūnyatā veditavyā*)、內外．空(*adhy-ātma-bahirdhā-śūnyatā veditavyā*)、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 veditavyā*)，當知真如．空、法界．空、法性．空、不虛妄性．空、不變異性．空、平等性．空、離生性．空、法定．空、法住．空、實際．空、虛空界．空、不思議界．空，當知苦聖諦．空、集聖諦．空、滅聖諦．空、道聖諦．空，當知色蘊．乃至識蘊．空(*skandha-śūnyatā veditavyā*)，當知眼處．乃至意處．空，當知色處．乃至法處．空，當知眼界．乃至意界．空，當知色界．乃至法界．空，當知眼識界．乃至意識界．空(*dhātu-śūnyatā veditavyā, āyatana-śūnyatā veditavyā*)，當知眼觸．乃至意觸．空，當知眼觸為緣所生諸受．乃至意觸為緣所生諸受．空，當知地界．乃至識界．空，當知因緣．乃至增上緣．空(*pratîtya-sam-ut-pāda-śūnyatā veditavyā*)，當知從緣所生諸法．空，當知無明．乃至老死．空(*pratîtya-sam-ut-pādâṅga-śūnyatā veditavyā*)，當知我(*ātma-śūnyatā*)、有情(*sattva-śūnyatā*)．乃至知者、見者．空(*jīva-śūnyatā jantu-śūnyatā poṣa-śūnyatā puruṣa-śūnyatā pudgala-śūnyatā manu-ja-śūnyatā mānava-śūnyatā kāraka-śūnyatā vedaka-śūnyatā jānaka-śūnyatā paśyaka-śūnyatā veditvyā*)，當知布施波羅蜜多．乃至般若波羅蜜多．空，當知四靜慮、四無量、四無色定．空(*a-pra-māṇa-dhyān'ārūpya-samādhi-sam-ā-patti-śūnyatā veditavyā*)，當知四念住．乃至八聖道支．空(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārga-śūnyatā veditavyā*)，當知空、無相、無願解脫門．空(*śūnyatâ-nimittâ-pra-ṇi-hita-śūnyatā veditavyā*)，當知八解脫(*aṣṭa-vi-mokṣa-mukha-śūnyatā veditavyā*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-patti-śūnyatā veditavyā*)十遍處．空，當知淨觀地．乃至如來地．空，當知極喜地．乃至法雲地．空，當知一切陀羅尼門、三摩地門．空，當知五眼、六神通．空，當知如來十力(*daśa-tathāgata-bala-śūnyatā veditavyā*)．乃至十八佛不共法．空(*vaiśāradya-prati-saṃ-vid-āveṇikā buddha-dharma-śūnyatā veditavyā*)，當知無忘失法、恒住捨性．空，

當知一切智、道相智、一切相智・空，當知預流果・乃至獨覺菩提・空(*srota-ā-patti-phala-sakṛd-ā-gāmi-phalân-ā-gāmi-phalârhattva-pratyeka-bodhi-śūnyatā veditavyā*)，當知菩薩摩訶薩正性離生・空，(*daśa-bodhisattva-bhūmi-śūnyatā veditavyā*)當知成熟有情、嚴淨佛土・空(*buddha-kṣetra-śūnyatā veditavyā*)，當知一切菩薩摩訶薩行・空，當知諸佛無上正等菩提・空(*samyak-saṃ-bodhi-śūnyatā veditavyā*)，當知三十二大士相、八十隨好・**空**。

[379c16] 善現！(*tad*)諸菩薩摩訶薩(*bodhisattvo mahāsattva*)，行深般若波羅蜜多時，見一切法皆悉**空**已(*imān sarva-dharmān śūnyā iti dṛṣṭvā*)，為諸有情・宣說諸法(*sattvānāṃ dharmaṃ deśayati*)，(*yathā caiteṣu śūnyeṣu sarva-dharmeṣu sam-ā-dāpayed*)令離顛倒(*vi-pary-āse na ni-yojayet*)。雖為有情宣說諸法，而於有情，都**無所得**；於一切法・亦無所得；於諸空相，不增・不減、無取・無捨。由是因緣，雖說諸法，而無所說。

[379c21] 善現！是菩薩摩訶薩(*sa*)，於一切法・如是觀時(*evaṃ sarva-dharmān*)，得**無障智**(***an-ā-varaṇato jñātvā***)。由此智故，不壞諸法(*na kaṃ-cid dharmaṃ vi-kopayati*)，無・二分別(*na '-dvaidhī-karoti*)。為諸有情如實宣說(*yathā-bhūtaṃ ca dharmaṃ deśayati*)，令離妄想、顛倒、執著，隨其所應・趣三乘果，證得・究竟常樂涅槃。

如(*tad-yathā 'pi nāma*)・(*subhūte,*)有如來・應・正等覺，化作一佛(*tathāgata-nir-mito*)。是佛，復能化作無量、百、千、俱胝、那庾多眾(*'n-ekāni nir-mita-koṭī-niyuta-śata-sahasrāṇy abhi-nir-māya*)。時，彼化佛，教所化眾，或令修行布施波羅蜜多(*kāṃś-cid dāne ni-yojayati*)・乃至(*kāṃś-cic chīle kāṃś-cit kṣāntau kāṃś-cid vīrye kāṃś-cid dhyāne*)般若波羅蜜多(*kāṃś-cit prajñāyāṃ*)，或令修行四靜慮(*kāṃś-cid dhyāneṣu*)、四無量(*kāṃś-cid a-pra-māṇeṣu*)、四無色定(*kāṃś-cid ārūpya-sam-ā-pattiṣu*)，或令修行四念住・乃至八聖道支(*kāṃś-cit sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu ni-yojayati*)，(*kāṃś-cid ārya-satyeṣu*)或令修行空、無相、無願解脫門(*kāṃś-cic chūnyatâ-nimittâ-pra-ṇi-hiteṣu* (PSP_6-8:70))，或令安住內空(*kāṃś-cid adhy-ātma-śūnyatāyāṃ*)・乃至無性自性空，或令安住真如・乃至不思議界，或令安住苦、集、滅、道聖諦(*kāṃś-cid yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ*)，或令修行八解脫・乃至十遍處，或令修行淨觀地・乃至如來地，或令修行極喜地・乃至法雲地，或令修行一切陀羅尼門、三摩地門，或令修行五眼、六神通(*kāṃś-cid abhi-jñāsu*)，或令修行如來十力・乃至十八佛不共法(*kāṃś-cid daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu ni-yojayati*)，或令修行三十二大士相、八十隨好，或令修行無忘失法、恒住捨性，或令修行一切智、道相智、一切相智(*sarv'ākāra-jñatāyāṃ ni-yojayati*)，或令安住預流果(*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 pratyeka-bodhau*)，或令安住菩薩勝位，或令安住無上菩提(*kāṃś-cid an-ut-tarāyāṃ samyak-saṃ-bodhau ni-yojayati*)。善現！於意云何(*tat kiṃ manyase*)，是時

(*api nu*)，化佛(*tena nir-mitakena*)、及所化眾，頗於諸法．有所分別、有破壞不(*kasya-cid dharmasya pra-bhedaḥ kṛtaḥ*)？」

[380a13] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！諸所變化，於一切法．無分別故。」

[380a15] 佛言(*bhagavān āha*)：「善現！由此因緣，當知(*tad anena te subhūte pary-āyeṇaivaṃ veditavyam*)．菩薩摩訶薩眾，亦復如是(*evam ayaṃ bodhisattvo mahāsattvaḥ*)，行深**般若波羅蜜多**(*prajñāpāramitāyāṃ caran*)，為諸有情(*sattvānāṃ*)．如應說法(*dharmaṃ deśayati*)，雖不分別、破壞法相，而能如實安立有情，令其安住所應住地(*tāṃś ca bhūmau prati-ṣṭhāpayati*)；雖於有情、及一切法．都**無所得**，而令有情解脫妄想、顛倒、執著(*tāṃś ca sattvān vi-pary-āsāt pari-mocayati*)，**無縛．無脫**．為方便故(***a-baddhâ-mukta**-yogena*)。所以者何(*tat kasya hetoḥ*)？

[380a20] (*tathā hi*)善現(*subhūte*)！色本性(*rūpam a-baddham a-muktaṃ*)．乃至(*vedanā saṃjñā saṃskārā*)識本性**無縛．無脫**(*vijñānam **a-baddham a-muktaṃ***)。若法本性無縛．無脫，是法非色(*yā rūpasyâ-baddhatā ’-muktatā, na tad rūpaṃ*)．乃至(*yā vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ*)非識(*yā vijñānasyâ-baddhatā ’-muktatā, na tad vijñānam*)。何以故(*tat kasya hetoḥ*)？色．乃至識，畢竟淨故(*tathā hy aty-anta-vi-śuddhaṃ rūpaṃ. vedanā saṃjñā saṃskārā, vijñānam aty-anta-vi-śuddham*)。

[380a23] 善現！眼處本性．乃至意處本性無縛．無脫。若法本性無縛．無脫，是法非眼處．乃至非意處。何以故？眼處．乃至意處，畢竟淨故。

[380a25] 善現！色處本性．乃至法處本性無縛．無脫。若法本性無縛．無脫，是法非色處．乃至非法處。何以故？色處．乃至法處，畢竟淨故。

[380a28] 善現！眼界本性．乃至意界本性無縛．無脫。若法本性無縛．無脫，是法非眼界．乃至非意界。何以故？眼界．乃至意界，畢竟淨故。

[380b02] 善現！色界本性．乃至法界本性無縛．無脫。若法本性無縛．無脫，是法非色界．乃至非法界。何以故？色界．乃至法界，畢竟淨故。

[380b05] 善現！眼識界本性．乃至意識界本性無縛．無脫。若法本性無縛．無脫，是法非眼識界．乃至非意識界。何以故？眼識界．乃至意識界，畢竟淨故。

[380b08] 善現！眼觸本性．乃至意觸本性無縛．無脫。若法本性無縛．無脫，是法非眼觸．乃至非意觸。何以故？眼觸．乃至意觸，畢竟淨故。

[380b11] 善現！眼觸為緣所生諸受本性．乃至意觸為緣所生諸受本性無縛．無脫。若法本性無縛．無脫，是法非眼觸為緣所生諸受．乃至非意觸為緣所生諸受。何以故？眼觸為緣所生諸受．乃至意觸為緣所生諸受，畢竟淨故。

[380b15] 善現！地界本性．乃至識界本性無縛．無脫。若法本性無縛．無脫，是法非地界．乃至非識界。何以故？地界．乃至識界，畢竟淨故。

[380b18] 善現！因緣本性．乃至增上緣本性無縛．無脫。若法本性無縛．無脫，是法非因緣．乃至非增上緣。何以故？因緣．乃至增上緣，畢竟淨故。

[380b21] 善現！從緣所生諸法本性無縛．無脫。若法本性無縛．無脫，是法非從緣所生諸法。何以故？從緣所生諸法，畢竟淨故(*evaṃ skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)。

[380b24] 善現！無明本性．乃至老死本性無縛．無脫。若法本性無縛．無脫，是法非無明．乃至非老死。何以故？無明．乃至老死，畢竟淨故(*pratîtya-sam-ut-pādâṅgāni ca*)。

[380b27] 善現！布施波羅蜜多本性．乃至般若波羅蜜多本性無縛．無脫。若法本性無縛．無脫，是法非布施波羅蜜多．乃至非般若波羅蜜多。何以故？布施波羅蜜多．乃至般若波羅蜜多，畢竟淨故。

[380c02] 善現！四靜慮本性、四無量、四無色定本性無縛．無脫。若法本性無縛．無脫，是法非四靜慮、四無量、四無色定。何以故？四靜慮、四無量、四無色定，畢竟淨故。

[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。

[380c08] 善現！空解脫門本性、無相、無願解脫門本性無縛．無脫。若法本性無縛．無脫，是法非空、無相、無願解脫門。何以故？空、無相、無願解脫門，畢竟淨故。

[380c12] 善現！內空本性．乃至無性自性空本性無縛．無脫。若法本性無縛．無脫，是法非內空．乃至非無性自性空。何以故？內空．乃至無性自性空，畢竟淨故。

[380c15] 善現！真如本性．乃至不思議界本性無縛．無脫。若法本性無縛．無脫，是法非真如．乃至非不思議界。何以故？真如．乃至不思議界，畢竟淨故。

[380c18] 善現！苦、集、滅、道聖諦本性無縛．無脫。若法本性無縛．無脫，是法非苦、集、滅、道聖諦。何以故？苦、集、滅、道聖諦，畢竟淨故。

[380c21] 善現！八解脫本性．乃至十遍處本性無縛．無脫。若法本性無縛．無脫，是法非八解脫．乃至非十遍處。何以故？八解脫．乃至十遍處，畢竟淨故。

[380c24] 善現！淨觀地本性．乃至如來地本性無縛．無脫。若法本性無縛．無脫，是法非淨觀地．乃至非如來地。何以故？淨觀地．乃至如來地，畢竟淨故。

[380c27] 善現！極喜地本性．乃至法雲地本性無縛．無脫。若法本性無縛．無脫，是法非極喜地．乃至非法雲地。何以故？極喜地．乃至法雲地，畢竟淨故。

[381a01] 善現！陀羅尼門本性、三摩地門本性無縛．無脫。若法本性無縛．無脫，是法非陀羅尼門、三摩地門。何以故？陀羅尼門、三摩地門，畢竟淨故。

[381a04] 善現！五眼本性、六神通本性無縛．無脫。若法本性無縛．無脫，是法非五眼、六神通。何以故？五眼、六神通，畢竟淨故。

[381a06] 善現！如來十力本性．乃至十八佛不共法本性無縛．無脫。若法本性無縛．無脫，是法非如來十力．乃至非十八佛不共法。何以故？如來十力．乃至十八佛不共法，畢竟淨故。

[381a10] 善現！三十二大士相本性、八十隨好本性無縛．無脫。若法本性無縛．無脫，是法非三十二大士相、八十隨好。何以故？三十二大士相、八十隨好，畢竟淨故。

[381a14] 善現！無忘失法本性、恒住捨性本性無縛．無脫。若法本性無縛．無脫，是法非無忘失法、恒住捨性。何以故？無忘失法、恒住捨性，畢竟淨故。

[381a17] 善現！一切智本性、道相智、一切相智本性無縛．無脫。若法本性無縛．無脫，是法非一切智、道相智、一切相智。何以故？一切智、道相智、一切相智，畢竟淨故。

[381a20] 善現！預流果本性．乃至獨覺菩提本性無縛．無脫。若法本性無縛．無脫，是法非預流果．乃至非獨覺菩提。何以故？預流果．乃至獨覺菩提，畢竟淨故。

[381a23] 善現！一切菩薩摩訶薩行本性、諸佛無上正等菩提本性無縛．無脫。若法本性無縛．無脫，是法非一切菩薩摩訶薩行、諸佛無上正等菩提。何以故？一切菩薩摩訶薩行、諸佛無上正等菩提，畢竟淨故。

[381a28] 善現！善法、非善法本性無縛．無脫。若法本性無縛．無脫，是法非善法、非非善法。何以故？善法、非善法，畢竟淨故。

[381b01] 善現！有記法、無記法本性無縛．無脫。若法本性無縛．無脫，是法非有記法、非無記法。何以故？有記法、無記法，畢竟淨故。

[381b04] 善現！有漏法、無漏法本性無縛．無脫。若法本性無縛．無脫，是法非有漏法、非無漏法。何以故？有漏法、無漏法，畢竟淨故。

[381b07] 善現！世間法、出世間法本性無縛．無脫。若法本性無縛．無脫，是法非世間法、非出世間法。何以故？世間法、出世間法，畢竟淨故(*yāvat sarva-dharmā laukikā lokôt-tarāḥ*)。(*s'āsrāvā an-ā-sravāḥ*)

[381b09] 善現！有為法、無為法本性**無縛．無脫**。若法本性無縛．無脫，是法**非有為法、非無為法**。何以故？有為法、無為法，**畢竟淨**故(*saṃs-kṛtā a-saṃs-kṛtā dharmāḥ*)。

[381b12] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深**般若波羅蜜多**時，雖為有情宣說諸法(*sattvānāṃ dharmaṃ deśayati*)，而於有情、及諸法性．都**無所得**(*na ca sattvān upa-labhate*)。所以者何？以諸有情、及一切法．不可得故。

[381b16] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多時，以無所得而為方便，**住一切法無所得中**(***an-upa-laṃbhe sarva-dharmāṇāṃ sthito***, *bodhisattvo mahāsattvo '-sthāna-yogena*)。謂．<u>以無所得而為方便，住色空(*rūpaṃ śūnyam ity a-sthāna-yogena*)</u>．乃至(*vedanā saṃjñā saṃskārā*)識空(*vijñānaṃ śūnyam ity a-sthāna-yogena*)。以無所得而為方便，住眼處空．乃至意處空。以無所得而為方便，住色處空．乃至法處空。以無所得而為方便，住眼界空．乃至意界空。以無所得而為方便，住色界空．乃至法界空。以無所得而為方便，住眼識界空．乃至意識界空。以無所得而為方便，住眼觸空．乃至意觸空。以無所得而為方便，住眼觸為緣所

生諸受空．乃至意觸為緣所生諸受空。以無所得而為方便，住地界空．乃至識界空。以無所得而為方便，住因緣空．乃至增上緣空。以無所得而為方便，住從緣所生諸法空(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)。以無所得而為方便，住無明空．乃至老死空(*pratîtya-sam-ut-pādâṅgāni ca śūnyānîty a-sthāna-yogena*)。以無所得而為方便，住布施波羅蜜多空．乃至般若波羅蜜多空。以無所得而為方便，住四靜慮、四無量、四無色定空。以無所得而為方便，住四念住空．乃至八聖道支空。以無所得而為方便，住空、無相、無願解脫門空。以無所得而為方便，住內空空．乃至無性自性空空。以無所得而為方便，住真如空．乃至不思議界空。以無所得而為方便，住苦、集、滅、道聖諦空。以無所得而為方便，住八解脫空．乃至十遍處空。以無所得而為方便，住淨觀地空．乃至如來地空。以無所得而為方便，住極喜地空．乃至法雲地空。以無所得而為方便，住一切陀羅尼門、三摩地門空。以無所得而為方便，住五眼、六神通空。以無所得而為方便，住如來十力空．乃至十八佛不共法空。以無所得而為方便，住三十二大士相、八十隨好空。以無所得而為方便，住無忘失法、恒住捨性空。以無所得而為方便，住一切智、道相智、一切相智空。以無所得而為方便，住預流果空．乃至獨覺菩提空。以無所得而為方便，住一切菩薩摩訶薩行、諸佛無上正等菩提空。以無所得而為方便，住善法、非善法空。以無所得而為方便，住有記法、無記法空。以無所得而為方便，住有漏法、無漏法空。以無所得而為方便，住世間法、出世間法空(*yāvat sarva-dharmā laukikā vā lokôt-tarā vā s'ā-sravā vā an-ā-sravā vā*)。以無所得而為方便，住有為法、無為法空(*saṃs-kṛtā vā a-saṃs-kṛtā vā dharmā śūnyā iti a-sthāna-yogena*)。

[381c27] 善現！當知色．乃至識．**無所住**，色空．乃至識空．亦無所住。何以故？色．乃至識．**無自性**、**不可得**，色空．乃至識空．亦無自性、不可得。非．無自性、不可得法．有所住故。如是．乃至一切菩薩摩訶薩行、諸佛無上正等菩提．無所住，一切菩薩摩訶薩行、諸佛無上正等菩提空．亦無所住。何以故？一切菩薩摩訶薩行、諸佛無上正等菩提．無自性、不可得，一切菩薩摩訶薩行、諸佛無上正等菩提空．亦無自性、不可得。非．無自性、不可得法．有所住故。善法、非善法．無所住，善法、非善法空．亦無所住。何以故？善法、非善法．無自性、不可得，善法、非善法空．亦無自性、不可得。非．無自性、不可得法．有所住故。有記法、無記法．無所住，有記法、無記法空．亦無所住。何以故？有記法、無記法．無自性、不可得，有記法、無記法空．亦無自性、不可得。非．無自性、不可得法．有所住故。有漏法、無漏法．無所住，有漏法、無漏法空．亦無所住。何以故？有漏法、無漏法．無自性、不可得，有漏法、無漏法空．亦無自性、不可得。非．無自性、不可得法．有所住故。世間法、出世間法．無所住，世間法、出世間法空．亦無所住。何以故？世間法、出世間法．無自性、不可得，世間法、出世間法空．亦無自性、不可得。非．無自性、不可得法．有所住故。有為法、無為法．無所住(*na hi saṃs-kṛtā vā a-saṃs-kṛtā vā dharmāḥ kva-cit sthitāḥ*)，有為法、無為法空．亦無所住。何以故？有為法、無為法．無自性、不

可得，有為法、無為法空．亦無自性、不可得。非．無自性、不可得法．有所住故。

[382a26] 善現！當知(*tasmāt teṣāṃ sva-bhāvo nôpa-labhyate, yatra tiṣṭheran.*)．非．無性法．**住**無性法(*na hy a-bhāvo ’-bhāve **tiṣṭhati***)。非．有性法．**住**有性法(*na hi sva-bhāvaḥ sva-bhāve **tiṣṭhati***)。非．無性法．住有性法。非．有性法．住無性法。非．自性法．住自性法。非．他性法．住他性法(*na hi para-bhāvaḥ para-bhāve tiṣṭhati*)。非．自性法．住他性法。非．他性法住．自性法。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是一切法，皆**不可得**(*te sarveṇa sarvaṃ sarva-thā sarvan **nôpa-labhyante***)。不可得法(*yasya cân-upa-labdhiḥ*)，當何所住(*sa kutra tiṣṭhed*)？

[382b02] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ* (PSP_6-8:71))，行深**般若波羅蜜多**時(*prajñāpāramitāyāṃ carann*)，以是諸**空**，修遣諸法，亦能如實說示有情。若菩薩摩訶薩．能如是行甚深般若波羅蜜多，於佛、菩薩、獨覺、聲聞、一切賢聖，皆無過失(*an-apa-rādhī bhavati, buddhānāṃ bhagavatāṃ bodhisattvānāṃ ca pratyekabuddhānāñ ca śrāvakānāṃ ca sarv’āryāṇāṃ ca*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)諸佛、菩薩、獨覺、聲聞、一切賢聖，於．是法性．皆能隨覺(*buddhair bhagavadbhir bodhisattvaiś ca pratyekabuddhaiś ca śrāvakaiś ca sarv’āryaiś ca eṣaiva dharmatā ’nu-buddhā*)。既隨覺已(*’nu-budhya ca*)，為諸有情(*sattvānāṃ*)．無倒宣說(*dharmaṃ deśayanti*)。雖為有情宣說諸法，而於法性．無轉、無越(*tān te dharmāṇāṃ dharmatān na vy-ati-vartante*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)**諸法實性**，即**真法界**、**真如**、**實際**。如是法界(*dharma-dhātur na vi-ni-vartate*)、真如、實際，皆不可轉，亦不可越(*na bhūta-koṭir vi-ni-vartate*)。

何以故(*tat kasya hetoḥ*)？(*tathā hi*)如是法界、真如、實際(*teṣāṃ*)，皆**無自性**(*sa **sva-bhāvo na saṃ-vidyate***)，都不可得。非．不可得法．有可轉、越故(*yo vi-ni-vartate*)。」

第二分．眾德相品．第七十六之四[52]

[382b24] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)真法界(*dharma-dhātur na vi-ni-vartate*)、真如(*na tathatā*)、實際．**無轉**、**無越**者(***na** bhūta-koṭir **vi-ni-vartate***)，色(*kiṃ punar bhagavann anyad rūpam anyo dharma-dhātur, anyā tathatā, ’nyā bhūta-koṭir*)．乃至(*anye vedanā-saṃjñā-saṃskārā*)識．與真法界(*anyad vijñānam anyo dharma-dhātur*)、真如(*anyā tathatā*)、實際．為有異不(*’nyā bhūta-koṭir*)？眼處．乃至意處．與真法界、真如、實際．為有異不？色處．乃至法處．與真法界、真如、實際．為有異不？眼界．乃至意界．與真法界、真如、實際．為有異不？色界．乃至法界．與

[52] Cf. Kimura, VI-VIII, p. 71; Conze 1975, p. 588.

真法界、真如、實際．為有異不？眼識界．乃至意識界．與真法界、真如、實際．為有異不？眼觸．乃至意觸．與真法界、真如、實際．為有異不？眼觸為緣所生諸受．乃至意觸為緣所生諸受．與真法界、真如、實際．為有異不？地界．乃至識界．與真法界、真如、實際．為有異不？因緣．乃至增上緣．與真法界、真如、實際．為有異不？從緣所生諸法，與真法界、真如、實際．為有異不(*anye skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)？無明．乃至老死．與真法界、真如、實際．為有異不(*pratîtya-sam-ut-pādâṅgāni ca, anyo dharma-dhātur, anyā tathatā, 'nyā bhūta-koṭir*)？布施波羅蜜多．乃至般若波羅蜜多．與真法界、真如、實際．為有異不？四靜慮、四無量、四無色定．與真法界、真如、實際．為有異不？四念住．乃至八聖道支．與真法界、真如、實際．為有異不？空、無相、無願解脫門．與真法界、真如、實際．為有異不？內空．乃至無性自性空．與真法界、真如、實際．為有異不？苦、集、滅、道聖諦．與真法界、真如、實際．為有異不？八解脫．乃至十遍處．與真法界、真如、實際．為有異不？淨觀地．乃至如來地．與真法界、真如、實際．為有異不？極喜地．乃至法雲地．與真法界、真如、實際．為有異不？一切陀羅尼門、三摩地門．與真法界、真如、實際．為有異不？五眼、六神通．與真法界、真如、實際．為有異不？如來十力．乃至十八佛不共法，與真法界、真如、實際．為有異不？三十二大士相、八十隨好．與真法界、真如、實際．為有異不？無忘失法、恒住捨性．與真法界、真如、實際．為有異不？一切智、道相智、一切相智．與真法界、真如、實際．為有異不？預流果．乃至獨覺菩提．與真法界、真如、實際．為有異不？一切菩薩摩訶薩行、諸佛無上正等菩提．與真法界、真如、實際．為有異不？善法、非善法，與真法界、真如、實際．為有異不？有記法、無記法，與真法界、真如、實際．為有異不？有漏法、無漏法，與真法界、真如、實際．為有異不？世間法、出世間法，與真法界、真如、實際．為有異不(*evaṃ yāvad anye sarva-dharmā laukikā vā lokôt-tarā vā, s'ā-sravā vā an-ā-sravā vā*)？有為法、無為法(*saṃs-kṛtā vā a-saṃs-kṛtā vā dharmāḥ*)，與真法界(*anyo dharma-dhātur*)、真如(*anyā tathatā*)、實際．為有異不(*anyā bhūta-koṭiḥ*)？」

[383a07] 佛告善現(*bhagavān āha*)：「色(***na*** *subhūte* ***'nyad*** *rūpaṃ,* ***anyo*** *dharma-dhātur, anyā tathatā, 'nyā bhūta-koṭir*)．乃至(*anye vedanā-saṃjñā-saṃskārā*)識，**不異**真法界(***anyad*** *vijñānam,* ***anyo*** *dharma-dhātur*)、真如(*anyā tathatā*)、實際(*'nyā bhūta-koṭir*)。如是．乃至(*nânye skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni ca, nânyo dharma-dhātur anyā tathatā anyā bhūta-koṭir. evaṃ yāvan*)一切菩薩摩訶薩行、諸佛無上正等菩提，不異真法界、真如、實際。善法、非善法，不異真法界、真如、實際。有記法、無記法，不異真法界、真如、實際。有漏法、無漏法，不異真法界、真如、實際。世間法、出世間法，不異真法界、真如、實際(*nânye laukikā lokôt-tarāḥ, s'ā-sravā an-ā-sravāḥ*)。有為法、無為法(*saṃs-kṛtā a-saṃs-kṛtā dharmā*)，不異真法界(*anyo dharma-dhātur*)、真如(*anyā tathatā*)、實際(*anyā bhūta-koṭiḥ*)。」

[383a14] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)色(***nânyad*** *rūpaṃ nânyo dharma-dhātur nânyā tathatā nânyā bhūta-koṭir*)等法(*nânye vedanā-saṃjñā-saṃskārā nânyad vijñānaṃ*)．與真法界(***nânyo*** *dharma-dhātur*)、真如(*nânyā tathatā*)、實際**無有異**者(***nânyā*** *bhūta-koṭir*)(*nânye skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni ca, nânyo dharma-dhātur nânyā tathatā, nânyā bhūta-koṭir*)(*yāvan nânye sarva-dharmā laukikā lokôt-tarāḥ, s'ā-sravā an-ā-sravāḥ,* (PSP_6-8:72) *saṃs-kṛtā a-saṃs-kṛtā dharmāḥ, nânyo dharma-dhātur, nânyā tathatā, nânyā bhūta-koṭis*)，云何(*tat kathaṃ*)．世尊(*bhagavan*)！施設(*phala-vy-ava-sthānaṃ bhavati*)．黑業(*kṛṣṇānāṃ dharmāṇāṃ*)有黑異熟(*kṛṣṇo vi-pāko*)，謂．感地獄(*narakā vā*)、傍生(*tiryag-yonir vā*)、鬼界(*yama-loko vā*)？施設．白業(*śuklānāṃ dharmāṇāṃ*)有白異熟(*śuklo vi-pāko*)，謂．感人、天(*devā manuṣyāś ca*)？施設．黑白業(*kṛṣṇa-śuklānāṃ dharmāṇāṃ*)有黑白異熟(*kṛṣṇa-śuklo vi-pākaḥ*)，謂．感一分傍生．鬼界、及一分人(*sukha-duḥkha-vy-ati-karaḥ*)？施設．非黑非白業(*a-kṛṣṇa-śuklānāṃ dharmāṇām*)有非黑非白異熟(*a-kṛṣṇa-śuklo vi-pākaḥ*)，謂．感預流(*srota-ā-patti-phalaṃ vā*)、一來(*sakṛd-ā-gāmi-phalaṃ vā*)、不還(*'n-ā-gāmi-phalaṃ vā*)、阿羅漢果(*'rhattvaṃ vā*)、獨覺菩提(*pratyeka-bodhir vā*)、(*yāvat*)諸佛無上正等菩提(*samyak-saṃ-bodhir vā*)？」

[383a21] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「我**依世俗**(***saṃ-vṛtti-satyaṃ*** *subhūte* ***pra-māṇī-kṛtya***)，施設如是因果差別(*phala-vy-ava-sthānam nir-diśyate*)，**不依勝義**(***n****a punaḥ* ***paramârtha-satyena***)；以勝義中，不可說．有因果差別(*phala-vy-ava-sthānaṃ śakyan nir-dṛṣṭum*)。所以者何(*tat kasya hetoḥ*)？**勝義諦理**——諸法性相，不可分別(*a-vi-kalpā hi subhūte sarva-dharmā*)、無說、無示(*a-pra-vy-ā-hārā*)，如何當有因果差別？

[383a24] 善現！當知．於**勝義諦**(*yad-uta an-ātma-sva-rūpāḥ*)——色．乃至識(*yeṣām*)，無生(*an-ut-pādo*)無滅(*'-ni-rodho*)、無染(*'-saṃ-kleśo*)無淨(*'-vy-ava-dānaṃ*)，以**畢竟空**、**無際空**故(*yad-uta sva-bhāva-śūnyatām up'ādāya*)；眼處．乃至意處，無生無滅、無染無淨，以畢竟空、無際空故；色處．乃至法處，無生無滅、無染無淨，以畢竟空、無際空故；眼界．乃至意界，無生無滅、無染無淨，以畢竟空、無際空故；色界．乃至法界，無生無滅、無染無淨，以畢竟空、無際空故；眼識界．乃至意識界，無生無滅、無染無淨，以畢竟空、無際空故；眼觸．乃至意觸，無生無滅、無染無淨，以畢竟空、無際空故；眼觸為緣所生諸受．乃至意觸為緣所生諸受，無生無滅、無染無淨，以畢竟空、無際空故；地界．乃至識界，無生無滅、無染無淨，以畢竟空、無際空故；因緣．乃至增上緣，無生無滅、無染無淨，以畢竟空、無際空故；從緣所生諸法，無生無滅、無染無淨，以畢竟空、無際空故；無明．乃至老死，無生無滅、無染無淨，以畢竟空、無際空故；布施波羅蜜多．乃至般若波羅蜜多，無生無滅、無染無淨，以畢竟空、無際空故；四靜慮、四無量、四無色定，無生無滅、無染無淨，以畢竟空、無際空故；四念住．乃至八聖道支，無生無滅、無染無淨，以畢竟空、無際空故；空、無相、無願解

脫門，無生無滅、無染無淨，以畢竟空、無際空故；內空．乃至無性自性空，無生無滅、無染無淨，以畢竟空、無際空故；真如．乃至不思議界，無生無滅、無染無淨，以畢竟空、無際空故；苦、集、滅、道聖諦，無生無滅、無染無淨，以畢竟空、無際空故；八解脫．乃至十遍處，無生無滅、無染無淨，以畢竟空、無際空故；淨觀地．乃至如來地，無生無滅、無染無淨，以畢竟空、無際空故；極喜地．乃至法雲地，無生無滅、無染無淨，以畢竟空、無際空故；一切陀羅尼門、三摩地門，無生無滅、無染無淨，以畢竟空、無際空故；五眼、六神通，無生無滅、無染無淨，以畢竟空、無際空故；如來十力．乃至十八佛不共法，無生無滅、無染無淨，以畢竟空、無際空故；三十二大士相、八十隨好，無生無滅、無染無淨，以畢竟空、無際空故；無忘失法、恒住捨性，無生無滅、無染無淨，以畢竟空、無際空故；一切智、道相智、一切相智，無生無滅、無染無淨，以畢竟空、無際空故；預流果．乃至獨覺菩提，無生無滅、無染無淨，以畢竟空、無際空故；一切菩薩摩訶薩行、諸佛無上正等菩提，無生無滅、無染無淨，以畢竟空、無際空故；善法、非善法，無生無滅、無染無淨，以畢竟空、無際空故；有記法、無記法，無生無滅、無染無淨，以畢竟空、無際空故；有漏法、無漏法，無生無滅、無染無淨，以畢竟空、無際空故；世間法、出世間法，無生無滅、無染無淨，以畢竟空、無際空故；有為法、無為法，無生無滅、無染無淨，以畢竟空、無際空故。」

[383c16] (*evam ukte*)具壽善現(*āyuṣmān subhūir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)依世俗(***saṃ-vṛtti-satyam*** *up'ādāya*)，施設因果分位差別(*phala-vy-ava-sthānaṃ bhavati*)，不依勝義(*na bhagavan* ***paramârthena***)，則(*tadā*)應一切愚夫、異生(*sarva-bāla-pṛthag-janānāṃ*)亦有預流(*srota-ā-patti-phalaṃ bhaviṣyati*)、一來(*sakṛd-ā-gāmi-phalaṃ bhaviṣyati*)、不還(*an-ā-gāmi-phalaṃ bhaviṣyati*)、阿羅漢果(*arhattvaṃ bhaviṣyati*)、獨覺菩提(*pratyeka-bodhir bhaviṣyati*)、及佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhir bhaviṣyati*)。」

[383c20] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「於意云何(*kiṃ punaḥ*)，(*subhūte,*)愚夫、異生(*sarva-bāla-prthag-janāh*)，為如實覺世俗、勝義二諦理不(***saṃ-vṛtti-satyaṃ*** *vā* ***paramârtha-satyaṃ*** *vā pra-jānanti*)？

若如實覺二諦理者，彼亦應有預流、一來、不還、阿羅漢果、獨覺菩提、及佛無上正等菩提(*yat teṣām api phala-vy-ava-sthānaṃ bhaviṣyati, yadi pra-jānīyuh* ***saṃ-vṛtti-satyaṃ paramârtha-satyam*** *iti naiva bāla-pṛthag-janā iti saṃ-khyātāḥ syur*)。

然(*yasmāt tu*)，諸愚夫、異生(*teṣāṃ*)不如實覺世俗、勝義(*nâsti pari-jñānam*)，故(*tasmān*)(*nâsti teṣāṃ phala-vy-ava-sthānam srota-ā-patti-phalaṃ vā sakṛd-ā-gāmi-phalaṃ vā 'n-ā-gāmi-phalaṃ vā 'rhattvaṃ vā pratyeka-bodhir vā samyak-saṃ-bodhir vā.*)(*yat subhūte bāla-pṛthag-janānāṃ*)無聖道(*na mārgo*)、無修聖道，不可施設有諸聖果分位差別(*na mārga-vy-ava-sthānaṃ na mārga-phalaṃ, tat kuto bāla-pṛthag-janānāṃ phala-vy-ava-sthānaṃ bhaviṣyati*)。

唯(*yad*)諸聖者(*ārya-pudgalānām*)(*punaḥ subhūte*)能如實覺世俗、勝義故，有聖道(*mārgo*)、有修聖道(*mārga-bhāvanā ca*)，由斯(*tasmād*)，得有聖果差別(*ārya-pudgalānāṃ phala-vy-ava-sthānaṃ bhavati*)。」

[383c27] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若修聖道(*kiṃ punar* (PSP_6-8:73) *bhagavan mārga-bhāvanāyāṃ*)，得聖果不(*phala-prādur-bhāvo bhavati, phalaṃ vā pr'āpayati*)？」

[383c28] 佛言(*bhagavān āha*)：「不也(*na*)。」

[383c28] 具壽善現復白佛言：「不修聖道，得聖果不？」

[383c29] 佛言：「不也。善現(*subhūte*)！當知．非．修聖道．能得聖果(*na hi mārgaṃ bhāvayataḥ subhūte phala-pr'āptir bhavati*)，亦非．不修聖道．能得聖果，非．離聖道．能得聖果，亦非．住聖道中．能得聖果(*na ca mārga-bhāvanā-phalaṃ pr'āpayati, na ca subhūte bhāvita-mārgasya phala-pr'āptir, na ca mārgeṇa phalaṃ pr'āpyate, na ca punar a-mārge sthitvā, phalaṃ pr'āpnoti*)。

所以者何？於**勝義諦**——道、及道果，修、與不修，不可得故。

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，雖為有情(*sattvānāṃ*)施設聖果種種差別(*phala-vy-ava-sthānaṃ karoti*)，而不．分別在有為界或無為界．施設聖果分位差別(*na ca bhāga-cchedena saṃs-kṛte vā dhātāv a-saṃs-kṛte vā dhātau phala-vy-ava-sthānam*)。」

[384a07] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)(*bhagavan*)不．分別在有為界或無為界．施設聖果分位差別(*na bhāga-cchedena saṃs-kṛte vā dhātāv a-saṃs-kṛte vā dhātau phala-vy-ava-sthānaṃ bhavati*)，云何(*kathaṃ*)如來．應．正等覺說(*nir-diṣṭaṃ punar bhagavatā*)：斷三結，名預流果(*idaṃ srota-ā-patti-phalaṃ trayāṇāṃ saṃ-yojanānāṃ pra-hāṇaṃ*)；薄欲貪、瞋，名一來果(*sakṛd-ā-gāmi-phalaṃ kāma-rāga-vy-ā-pāda-tanutvam*)；斷順下分五結永盡，名不還果(*an-ā-gāmi-phalaṃ pañcānām avara-bhāgīyānāṃ saṃ-yojanānāṃ pra-hāṇam*)；斷順上分五結永盡，名阿羅漢果(*arhattvaṃ pañcānām ūrdhva-bhāgīyānāṃ saṃ-yojanānāṃ pra-hāṇaṃ*)；知．所有集法皆是滅法，名獨覺菩提(*pratyeka-bodhir yat kiñ-cit sam-ud-aya-dharmi sarvan taṃ ni-rodha-dharmi*)；永斷煩惱習氣相續，名佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhiḥ sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇam*)？世尊！我當云何知佛所說甚深義趣(*syād yathā 'haṃ bhagavato bhāṣitasyârtham ā-jāne*)，謂(*tathā*)．不分別在有為界或無為界施設聖果分位差別(*saṃs-kṛtâ-saṃs-kṛtānāṃ dharmāṇāṃ bhāga-cchedena phala-vy-ava-sthānaṃ bhavati*)？」

[384a15] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punaḥ*)，(*subhūte,*)所說預流(*srota-ā-patti-phalaṃ vā*)、一來(*sakṛd-ā-gāmi-phalaṃ vā*)、不還(*'n-ā-gāmi-phalaṃ vā*)、阿羅漢果(*'rhattvaṃ vā*)、獨覺菩提(*pratyeka-bodhir vā*)、及佛無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir vā*)，如是聖果，為是有為(*saṃs-kṛtā ete*)，為是無為(*utâ-saṃs-kṛtāḥ*)？」

[384a18] 善現對曰(*subhūtir āha*)：「如是聖果，唯是**無為**(*a-saṃs-kṛtā bhagavann. a-saṃs-kṛtāḥ su-gata*)。」

[384a18] 佛告善現(*bhagavān āha*)：「(*kiṃ punaḥ subhūte*)**無為法**中(*a-saṃs-kṛtasya dharmasya*)，有**分別**不(***bhāga-cchedo** 'sti*)？」

[384a19] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[384a20] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punaḥ*)，(*subhūte,*)若(*yasmin samaye*)善男子(*kula-putro vā*)、善女人(*kula-duhitā vā*)等，通達一切有為、無為(*saṃs-kṛtâ-saṃs-kṛtān dharmān*)皆同**一相**(*eka-lakṣaṇān prati-vidhyati*)．所謂．**無相**(*yad-utâ-lakṣaṇās*)；當於爾時(*tasmin samaye*)，頗於諸法(*kasya-cid dharmasya*)有所分別(*bhāga-cchedaṃ karoti*)．此是有為(*saṃs-kṛtā vā*)、或無為不(*'-saṃs-kṛtā vā dharmā iti?* (PSP_6-8:74))？」

[384a23] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[384a23] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，亦復如是(*evaṃ khalu subhūte bodhisattvo mahāsattvaḥ*)，行深**般若波羅蜜多**時(*prajñāpāramitāyāṃ caran*)，雖為有情(*sattvānāṃ*)宣說諸法(*dharmaṃ deśayati*)，而不分別所說法相(*a-bhāga-cchedatām up'ādāya*)，謂．內空故(*yad-utâdhy-ātma-śūnyatām up'ādāya*)．乃至(*bahirdhā-śūnyatām up'ādāya, adhy-ātma-bahirdhā-śūnyatām up'ādāya, yāvad*)無性自性空故(*a-bhāva-sva-bhāva-śūnyatām up'ādāya*)。

[384a26] 是菩薩摩訶薩，自(*ātmanā ca*)．於諸法．**無所執著**(***na kva-cid abhi-ni-viśate***)，亦能教他(*parañ ca*)．於諸法中．無所執著(*na kva-cid abhi-ni-veśayati*)。謂．於布施波羅蜜多(*dāna-pāramitāyāṃ vā*)．乃至(*śīla-pāramitāyāṃ vā kṣānti-pāramitāyāṃ vā vīrya-pāramitāyāṃ vā dhyāna-pāramitāyāṃ vā*)般若波羅蜜多(*prajñāpāramitāyāṃ vā*)．無所執著，亦於四靜慮(*prathame vā dhyāne, dvitīye vā dhyāne, tṛtīye vā dhyāne, caturthe vā dhyāne*)、四無量(*maitryāṃ vā karuṇāyāṃ vā muditāyāṃ vā upêkṣāyāṃ vā*)、四無色定(*ākāś'ānanty'āyatana-sam-ā-pattau vā vijñān'ānanty'āyatana-sam-ā-pattau vā ākiñcany'āyatana-sam-ā-pattau vā naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau vā*)．無所執著，亦於四念住(*smṛty-upa-sthāneṣu vā*)．乃至(*samyak-pra-hāṇeṣu vā ṛddhi-pādeṣu vā indriyeṣu vā baleṣu vā bodhy-aṅgeṣu vā*)八聖道支(*āryâṣṭâṅgeṣu mārgeṣu vā*)．無所執著，亦於空、無相、無願解脫門．無所執著，亦於內空．乃至無性自性空．無所執著，亦於真如．乃至不思議界．無所執著，亦於苦、集、滅、道聖諦(*ārya-satyeṣu vā*)．無所執著，亦於八解脫(*aṣṭa-vi-mokṣa-mukheṣu vā*)．乃至十遍處(*navânu-pūrva-vi-hāra-sam-ā-pattiṣu vā śūnyatâ-nimittâ-pra-ṇi-hiteṣu vā*)．無所執著，亦於極喜地．乃至法雲地．無所執著，亦於一切陀羅尼門、三摩地門．無所執著，亦於五眼、六神通(*'bhi-jñāsu vā 'dhy-ātma-śūnyatāyāṃ vā bahirdhā-śūnyatāyāṃ vā 'dhy-ātma-bahirdhā-śūnyatāyāṃ vā yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ vā samādhiṣu vā dhāraṇī-mukheṣu vā*)．無所執著，亦於如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradyeṣu prati-saṃ-vid-āveṇika-buddha-dharmeṣu vā*)．無所執著，亦於無忘失法、恒住捨性．

無所執著，(*mahā-karuṇāyāṃ vā*)亦於一切智、道相智、一切相智(*sarv'ākāra-jñatāyāṃ vā*)．無所執著，亦於一切菩薩摩訶薩行．無所執著，亦於諸佛無上正等菩提．無所執著，亦於一切智智．無所執著。是菩薩摩訶薩(*so*)，**無執著**故(*nâbhi-niviṣṭo*)，**於一切處．皆得無礙**(***na kva-cit sajjati***)。

[384b13] 如(*tad-yathā 'pi nāma*)．(*subhūte,*)諸如來．應．正等覺．所變化者(*tathāgata-nir-mito*)，雖行布施波羅蜜多(*dānaṃ dadāti*)．乃至般若波羅蜜多，而於彼果．不受(*na ca dāna-phaleṣu sajjati*)、不住(*na ca dāna-phalaṃ praty-anu-bhavaty*)，唯(*anyatra*)．為有情(*sattvānāṃ*)般涅槃故(*pari-trāṇāya*)。如是．乃至雖行一切智智，而於彼果．不受、不住，唯．為有情般涅槃故。諸菩薩摩訶薩，亦復如是，行深般若波羅蜜多時，於一切法——若善若非善、若有記若無記、若有漏若無漏、若世間若出世間(*yāvat s'ā-sravân-ā-sraveṣu dharmeṣu, laukika-lokôt-tareṣu*)、若有為若無為(*saṃs-kṛtâ-saṃs-kṛteṣu dharmeṣu*)——皆無執著，亦無所礙(*na kva-cit tiṣṭhati*)。所以者何(*tat kasya hetoḥ*)？(*tathā hy*)**善達諸法如實相**故(*asya* ***sarva-dharmāṇāṃ dharma-lakṣaṇaṃ su-prati-viddhaṃ bhavati***)。」

第二分．善達品．第七十七之一[53]

[384b24] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！諸菩薩摩訶薩，行深般若波羅蜜多時，如何(*katham punar bhagavan*)**善達諸法實相**(***sarva-dharmāṇāṃ dharma-lakṣaṇaṃ su-prati-viddhaṃ bhavati***)？」

[384b26] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，如(*yathā*)．(*subhūte,*)所變化，**不行**(***nir-mitasyâ-sam-ud-ā-cāro***)一切貪、瞋、癡結(*rāga-doṣa-moheṣv a-sam-ud-ā-cāro*)，不行色蘊(*rūpe*)．乃至(*vedanāyāṃ saṃjñāyāṃ saṃskāreṣu*)識蘊(*vijñāne '-sam-ud-ā-cāraḥ*)，不行眼處．乃至意處，不行色處．乃至法處，不行眼界．乃至意界，不行色界．乃至法界，不行眼識界．乃至意識界(*skandha-dhātv-āyataneṣv a-sam-ud-ā-cāraḥ*)，不行眼觸．乃至意觸，不行眼觸為緣所生諸受．乃至意觸為緣所生諸受，不行地界．乃至識界，不行因緣．乃至增上緣，不行從緣所生諸法(*pratîtya-sam-ut-pādeṣv* (PSP_6-8:75) *a-sam-ud-ā-cāraḥ*)，不行無明．乃至老死(*pratîtya-sam-ut-pādâṅgeṣv a-sam-ud-ā-cāro*)，不行布施波羅蜜多．乃至般若波羅蜜多，不行四靜慮、四無量、四無色定，不行四念住．乃至八聖道支，不行空、無相、無願解脫門，不行內空．乃至無性自性空，不行真如．乃至不思議界，不行苦、集、滅、道聖諦，不行八解脫．乃至十遍處，不行淨觀地．乃至如來地，不行極喜地．乃至法雲地，不行一切陀羅尼門、三摩地門，不行五眼、六神通，不行如來十力．乃至十八佛不共法，不行三十二大士相、八十隨好，不行無忘失法、恒住捨性，不行一切智、道相智、一切相智，不行預流果．乃至獨覺菩提，不行一切菩薩摩訶薩行，不行諸佛無上正等菩提，不行一切智智，不行內法、外法(*bāhyâdhy-ātmikeṣu dharmeṣv a-sam-ud-ā-cāro*)，不行隨眠、諸纏(*'nu-naya-pary-ut-thāneṣv a-sam-ud-ā-cāraḥ*)，不行善法、非善法，不行有記法、無記法，不行有漏法、無漏法(*s'ā-sravân-ā-sraveṣu dharmeṣv a-sam-ud-ā-cāro*)，不行世間法、出世間法(*laukika-lokôt-tareṣu dharmeṣu a-sam-ud-ā-cāro*)，不行有為法、無為法，**不行**聖道(*mārgeṣv a-sam-ud-ā-cāro*)、及聖道果(*mārga-phaleṣv* ***a-sam-ud-ā-cāraḥ***)。諸菩薩摩訶薩，行深般若波羅蜜多時，亦復如是(*evaṃ khalu subhūte*)，於一切法都**無所行**，是為**善達諸法實相**(***sarva-dharmāṇāṃ dharma-lakṣaṇaṃ su-prati-viddhaṃ bhavati***)。」

[384c23] 具壽善現復白佛言(*subhūtir āha*)：「云何(*katham*)．(*punar bhagavan*)所變化(*nir-mitasya*)．而能修聖道(*mārga-bhāvanā*)？」

[384c24] 佛告善現(*bhagavān āha*)：「所變化者，依．修聖道(*yām mārga-bhāvanām ā-gamya*)，(*subhūte,*)無染(*naiva saṃ-kliśyeta*)、無淨(*naiva vy-ava-dāyeta*)，亦不輪轉諸趣生死(*naiva pañca-gatike samsāre drśyeta*)。」

[384c25] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，於一切法，云何(*kathaṃ bhagavan bodhisattvo mahāsattvo*)善達皆**無實事**(***'-vastukān dharmān*** *prati-vidhyati*)？」

---

[53] Cf. Kimura, VI-VIII, p. 74; Conze 1975, p. 591.

[384c27] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte 'pi nu*)一切如來·應·正等覺·所變化者(*tathāgata-nir-mitasya*)，為有**實事**(*kiṃ-cid* ***vastu*** *saṃ-vidyate*)——依斯實事(*yad vastv ā-gamya*)——有染(*naiva saṃ-kliśyeta*)、有淨(*naiva vy-ava-dāyeta*)，及有輪轉諸趣事不(*naiva pañca-gatike saṃsāre dṛśyeta*)？」

[385a01] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！非．諸如來．應．正等覺．所變化者．有少實事(*na hi bhagavan tathāgata-nir-mitasya kiṃ-cid vastu saṃ-vidyate*)，非．依彼事(*yad vastv ā-gamya*)．有染(*naiva saṃ-kliśyeta*)、有淨(*naiva vy-ava-dāyeta*)，亦無．輪轉諸趣生死(*naiva pañca-gatike saṃsāre dṛśyeta*)。」

[385a03] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，於一切法善達實相，亦復如是(*evaṃ khalu subhūte*)，通達諸法都無實事(*sarva-dharmāṇāṃ dharma-lakṣaṇaṃ su-prati-viddhaṃ bhavati*)。」

[385a05] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「為一切色(*kiṃ punar bhagavan sarva-rūpaṃ nir-mitôpamaṃ bhavati*)、受(*sarvā vedanā*)、想(*sarvā saṃjñā*)、行(*sarve saṃskārāḥ*)、識(*sarvaṃ vijñānaṃ*)，皆**如化**不(***nir-mitôpamaṃ*** *bhavati*)？為一切眼處．乃至意處，皆如化不？為一切色處．乃至法處，皆如化不？為一切眼界．乃至意界，皆如化不？為一切色界．乃至法界，皆如化不？為一切眼識界．乃至意識界，皆如化不？為一切眼觸．乃至意觸，皆如化不？為一切眼觸為緣所生諸受．乃至意觸為緣所生諸受，皆如化不？為一切地界．乃至識界，皆如化不？為一切因緣．乃至增上緣，皆如化不？為一切從緣所生諸法，皆如化不？為一切無明．乃至老死，皆如化不？為一切布施波羅蜜多．乃至般若波羅蜜多，皆如化不？為一切四靜慮、四無量、四無色定，皆如化不？為一切四念住．乃至八聖道支，皆如化不？為一切空、無相、無願解脫門，皆如化不？為一切內空．乃至無性自性空，皆如化不？為一切真如．乃至不思議界，皆如化不？為一切苦、集、滅、道聖諦，皆如化不？為一切八解脫．乃至十遍處，皆如化不？為一切淨觀地．乃至如來地，皆如化不？為一切極喜地．乃至法雲地，皆如化不？為一切陀羅尼門、三摩地門，皆如化不？為一切五眼、六神通，皆如化不？為一切如來十力．乃至十八佛不共法，皆如化不？為一切三十二大士相、八十隨好，皆如化不？為一切無忘失法、恒住捨性，皆如化不？為一切一切智、道相智、一切相智，皆如化不？為一切預流果．乃至獨覺菩提，皆如化不？為一切菩薩摩訶薩行、諸佛無上正等菩提，皆如化不？為一切若善法．非善法、若有記法．無記法、若有漏法．無漏法、若世間法．出世間法、若有為法．無為法，皆如化不？」

[385b06] 佛告善現(*bhagavān āha*)：「如是，如是。色(*sarvaṃ subhūte rūpaṃ nir-mitôpamaṃ*)等諸法(*sarvā vedanā, sarvā saṃjñā, sarve saṃskārāḥ, sarvaṃ vijñānaṃ*)，無不**如化**(***nir-mitôpamaṃ*** *bhavati*)。」

[385b07] 具壽善現復白佛言(*subhūtir āha*)：「若一切法皆**如化**者，諸所變化，皆**無實**色、受、想、行、識，乃至無實有為、無為，由此，亦無雜染、清淨，

亦無輪轉諸趣生死，亦無從彼得解脫義，云何(*katham*)．(*bhagavan*)菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)．**於諸有情．有勝士用**(***puruṣa-kāro bhavati***, *yadi sarvaṃ rūpaṃ nir-mitôpamaṃ, sarvā vedanā, sarvā saṃjñā, sarve saṃskārāḥ, sarvaṃ vijñānaṃ nir-mitôpamaṃ, nir-mitasya ca na bhavati, rūpaṃ vedanā saṃjñā saṃskārā vijñānaṃ na saṃ-kleśo, na vy-ava-dānaṃ, na pañca-gatikaḥ saṃsāro, yataḥ saṃsārāt sattvān pari-mocayet*)？」

[385b12] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte 'pi nu*)諸菩薩摩訶薩(*bodhisattvena* (PSP_6-8:76) *mahāsattvena*)，本行菩薩道時(*pūrvaṃ boodhisttva-caryāṃ caratā*)，頗見有情(*kaś-cit sattva upa-labdho*)．可脫地獄(*yaṃ narakād vā mocayet*)、傍生(*tiryag-yoner vā*)、鬼界(*yama-lokād vā*)、人(*manuṣyebhyo vā*)、天趣不(*devebhyo vā*)？」

[385b14] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[385b14] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，如是。(*subhūte,*)諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，本行菩薩道時，不見有情(*na kaś-cit sattva upa-labdho*)．可脫三界(*yaṃ trai-dhātukāt pari-mocayet*)。所以者何(*tat kasya hetoḥ*)？(*tathā hi*)諸菩薩摩訶薩(*tena bodhisattvena mahāsattvena*)，行深般若波羅蜜多時，**於一切法**(*sarva-dharmā*)，**通達．知、見．皆如幻化、都非實有**(***nir-mitôpamā*** *jñātā dṛṣṭā viditā bhavantîty*)(*ayaṃ bodhisattvasya mahāsattvasya puruṣa-kāro veditavyaḥ*)。」

[385b18] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)(*bhagavan*)菩薩摩訶薩(*bodhisattvena mahāsattvena*)．於一切法(*sarva-dharmā*)，通達．知、見．皆如幻化、都非實有(*nir-mitôpamā jñātā dṛṣṭā viditāḥ*)，諸菩薩摩訶薩，為何事故(*kasyârthāya bodhisattvo mahāsattvaḥ*)，修行六波羅蜜多(*ṣaṭsu pāramitāsu carati*)？為何事故，修行四靜慮(*caturṣu dhyāneṣu*)、四無量(*caturṣv a-pra-māṇeṣu*)、四無色定(*catasṛṣv ārūpya-sam-ā-pattiṣu*)？為何事故，修行四念住．乃至八聖道支(*sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu*)？為何事故，修行空、無相、無願解脫門？為何事故，安住內空．乃至無性自性空？為何事故，安住真如．乃至不思議界？為何事故，安住苦、集、滅、道聖諦？為何事故，修行八解脫．乃至十遍處？為何事故，修行極喜地．乃至法雲地？為何事故，修行一切陀羅尼門、三摩地門？為何事故，修行五眼、六神通？為何事故，修行如來十力．乃至十八佛不共法？為何事故，修行無忘失法、恒住捨性？為何事故，修行一切智、道相智、一切相智？為何事故，修行一切菩薩摩訶薩行？為何事故，修行諸佛無上正等菩提(*bodhi-mārge ca*)？為何事故，成熟有情？為何事故，嚴淨佛土(*buddha-kṣetrañ ca pari-śodhayati, sattvāṃś ca pari-pācayati*)？」

[385c05] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若(*yadi*)(*subhūte,*)諸有情(*sattvāḥ*)．於一切法．能自(*svayam eva*)通達皆**如幻化、都非實有**(*nir-mitôpamān sarva-dharmān jānīyur*)，諸菩薩摩訶薩，不應(*na bodhisattvo mahāsattvo*)經於三無數劫(*'-saṃ-khyeyān kalpān*)．為諸有情(*sattvānām*

*arthāya*)．修行菩薩難行、苦行(*bodhisattva-caryāṃ cared*)。以(*yasmāt tarhi*)(*subhūte,*)諸有情(*sattvāḥ svayam eva*)．於一切法．不能通達皆如幻化、都非實有(*nir-mitôpamān sarva-dharmān na jānanti*)，是故(*tasmād*)，菩薩(*bodhisattvo mahāsattvo*)．三無數劫(*'-saṃ-khyeyān kalpān*)．為諸有情．修行菩薩難行、苦行(*ṣaṭsu pāramitāsu carati, sattvāṃś ca pari-pācayati, buddha-kṣetrañ ca pari-śodhayati*)。

[385c11] 復次，善現！若菩薩摩訶薩．於一切法，不能通達皆如幻化、都非實有，不應經於三無數劫．為諸有情．修菩薩行．嚴淨佛土、成熟有情。以菩薩摩訶薩，於一切法，如實通達皆如幻化、都非實有，是故，經於三無數劫．為諸有情．修行六種波羅蜜多，廣說．乃至成熟有情，嚴淨佛土，證得無上正等菩提。」

[385c18] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切法(*sarva-dharmā*)如幻、如夢、如響、如像、如光影、如陽焰、如尋香城、如變化事(*nir-mitôpamāh*)，**所化有情．住在何處**(***kutra*** *bhagavan* ***prati-ṣṭhitāḥ sattvāḥ***)，諸菩薩摩訶薩(*yato bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多(*ṣaṭ-pāramitāyāṃ carann*)．救拔令出(*uc-cālayati*)？」

[385c21] 佛告善現(*bhagavān āha*)：「所化有情，**住在名、相**(***nāma-nimitte*** *subhūte* ***sattvāḥ prati-ṣṭhitā***)．**虛妄分別**(***a-sat-pari-kalpitatām up'ādāya***)；諸菩薩摩訶薩，行深般若波羅蜜多，**從彼名、相．虛妄分別**(*tato bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran,* ***nāma-nimittād***)，**救拔令出**(***uc-cālayati***)。」

[385c24] (*atha khalv*)具壽善現(*āyuṣmāṃ subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何等為**名**(*katamad bhagavan nāma*)？何等為**相**(*kataman nimittam*)？」

[385c25] 佛告善現(*bhagavān āha*)：「**名**，唯是**客**(*ā-gantukam etan nāmadheyaṃ yad-uta nāma-nimittam iti*)，唯**假施設，表．所顯義**(*kṛtrimam etan nāmadheyaṃ yad-uta nāma-nimittam iti*)。謂(*yad-uta*)．此名．色(*rūpaṃ vā*)、受(*vedanā vā*)、想(*saṃjñā vā*)、行(*saṃskārā vā*)、識(*vijñānaṃ vā*)，此名．眼處．乃至意處，此名．色處．乃至法處，此名．眼界．乃至意界，此名．色界．乃至法界，此名．眼識界．乃至意識界；此名．為男，此名．為女(*strī vā puruṣo* (PSP_6-8:77) *vā*)；此名．為小，此名．為大；(*dārako vā dārikā vā*)此名．地獄(*nairayiko vā*)，此名．傍生(*tairyag-yoniko vā*)，此名．鬼界(*yama-laukiko vā*)，此名．為人，此名．為天(*devo vā manuṣyo vā*)；此名．善法，此名．非善法；此名．有記法，此名．無記法；此名．有漏法，此名．無漏法；此名．世間法，此名．出世間法；此名．有為法(*saṃs-kṛto vā dharmo vā*)，此名．無為法(*'-saṃs-kṛto vā dharmaḥ*)；此名．預流果(*srota-ā-patti-phalaṃ vā*)，此名．一來果(*sakṛd-ā-gāmi-phalaṃ vā*)，此名．不還果(*'n-ā-gāmi-phalaṃ vā*)，此名．阿羅漢果(*'rhattvaṃ vā*)，此名．獨覺菩提(*pratyekabuddho vā*)；此名．一切菩薩摩訶薩行，此名．諸佛無上正等菩提(*'n-ut-tara-samyak-saṃ-buddho vā*)；此名．異生，此名．聲聞，此名．獨覺，此名．菩薩，此名．如來。

[386a08] (*api tu khalu punaḥ*)善現(*subhūte*)！如是等一切名，為表諸義，唯假施設故，一切名皆非實有(*pra-kṛti-dharmaḥ sarvan nāmârthena śūnyaṃ*)。諸有為法，亦但有名(*nāma-mātram etat sarva-saṃs-kṛtaṃ*)；由此，無為亦非實有。愚夫、異生，於中妄執(*tatra bāla-pṛthag-janāḥ saktās*)。諸菩薩摩訶薩(*tān*)(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāñ carann*)，悲願熏心，方便善巧(*upāya-kauśalyena*)，教令遠離(*sattvān **vi-vecayati***)，作如是言：『名，是分別妄想所起，亦是眾緣和合假立(*pari-kalpayati pari-kalpa-sam-ut-thitam etan nāmadheyaṃ*)。汝等於中，不應執著。名，無實事，自性皆空；誰有智者，執著空法(*mā yūyam a-sat-pari-kalpe sajjate, a-sati vastūni sva-bhāva-śūnye na hi śūnyeṣu dharmeṣu paṇḍitā abhi-ni-viśante*)？』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-kauśalyena*)，為諸有情(*sattvānāṃ*)，說．遣名法(*dharmaṃ deśayati*)。

[386a17] 善現！是謂為名。相(*katamat subhūte nimittaṃ*)，有二種(*dva*)，愚夫、異生於中執著(*ime subhūte yatra bāla-pṛthag-janāḥ saktāḥ*)。

何等為二(*katame dve*)？所謂．色相及無色相(***rūpa-nimittañ câ-rūpa-nimittañ ca***)。

云何色相(*katamac ca subhūte **rūpa-nimittaṃ***)？謂．所有色(*yat kiñ-cit subhūte rūpam*)——若過去、若未來、若現在，若內、若外，若麁(*audārikaṃ vā*)、若細(*sūkṣmaṃ vā*)，若劣、若勝(*pra-ṇītaṃ vā madhyaṃ vā 'dhi-mātraṃ vā*)，若遠、若近——如是一切(*tatra kṣaṇikeṣu dharmeṣu*)，自性皆空，愚夫、異生分別執著(*yat pari-kalpa-grahaṇam*)，謂之為色。是(*idam*)名(*ucyate*)色相(*rūpa-nimitta*)。

無色相者(*katamac c**â-rūpa-nimitttaṃ***)，謂．諸所有無色法中，愚夫、異生取相分別，生諸煩惱，名無色相(*yāni kāni-cid rūpāṇi dharmā vâ-nimitta-grāhiṇaḥ pari-kalpāḥ kleśañ janayantîdam ucyate a-rūpa-nimittaṃ, yatra bāla-pṛthag-janān saktān*)。

諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carann*)，方便善巧(*upāya-kauśalyena*)，教諸有情．遠離二相(*sattvān nimittato vi-vecy'*)，復教安住無相界中(***ā-nimitte dhātau ni-veśayati prati-ṣṭhāpayati***)。雖教安住無相界中(*tathā ca ni-veśayati prati-ṣṭhāpayati*)，而不令其墮二邊執(*yathā na dvayaṃ patanti*)，謂．此是相(*idaṃ nimittam*)；此是無相(*idam a-nimittam*)。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-kauśalyena*)，令諸有情(*sattvān*)遠離諸相(***nimittato vi-vecy'***)，行無相界(***ā-nimitte dhātau ni-veśayati prati-ṣṭhāpayati***)，而無執著。」

[386b01] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavann*)一切法但有(*etat-paramā ete sarva-dharmā yad-uta*)名、相(*nāma-nimitta-paramāḥ*)——一切名、相，皆是假立，虛妄分別之所集起，於中，都無少實可得——云何(*katham*)．(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，於諸善法．自能

增進(*ātmanā ca vi-śeṣaṃ gacchati kuśaleṣu dharmeṣu*)，亦能令他增進善法(*parāṃś ca vi-śeṣâdhi-game ni-veśayati kuśaleṣu dharmeṣu*)，由自善法．漸增進故(*yaiḥ kuśalair dharmair*)，能令諸地．漸得圓滿(*bhūmer bhūmiṃ pari-pūrayati,* (PSP_6-8:78))，亦能安立諸有情類，令隨所應住三乘果(*sattvāṃś ca tāṃś caiva ni-yojayati*)？」

[386b07] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若(*sacet*)(*subhūte,*)諸法中，少有．實事(*vastv abhaviṣyan*)，非但．假立有名、相者(*nâ-vastu-nimittan*)，則諸菩薩摩訶薩，行深般若波羅蜜多時，應於善法．自不增進(*na subhūte prajñāpāramitāyāṃ caran, bodhisattvo mahāsattvo vi-śeṣam adhy-agamiṣyan*)，亦不令他增進善法(*na ca parāṃś ca vi-śeṣe ny-ayokṣyad*)。以(*yataḥ*)．(*khalu subhūte*)諸法中，**無少．實事，但有．假立諸名、諸相**，是故，菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，於諸善法．能自增進，亦能令他增進善法；能以無相．而為方便，圓滿般若波羅蜜多．乃至布施波羅蜜多(*dhyāna-pāramitāṃ pari-pūrayaty ā-nimitta-yogena, vīrya-pāramitāṃ pari-pūrayaty ā-nimitta-yogena, kṣānti-pāramitāṃ pari-pūrayaty ā-nimitta-yogena, śīla-pāramitāṃ pari-pūrayaty ā-nimitta-yogena, dāna-pāramitāṃ pari-pūrayaty ā-nimitta-yogena*)；能以無相．而為方便，圓滿四靜慮、四無量(*dhyānāni pari-pūrayaty ā-nimitta-yoganâ-pra-māṇāni pari-pūrayaty ā-nimitta-yogen'*)、四無色定(*ārūpya-sam-ā-pattīḥ pari-pūrayaty ā-nimitta-yogena*)；能以無相．而為方便，圓滿四念住．乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgān pari-pūrayaty ā-nimitta-yogen'*)；能以無相．而為方便，圓滿空、無相、無願解脫門；能以無相．而為方便，圓滿內空．乃至無性自性空；能以無相．而為方便，圓滿真如．乃至不思議界；能以無相．而為方便，圓滿苦、集、滅、道聖諦；能以無相．而為方便，圓滿八解脫．乃至十遍處；能以無相．而為方便，圓滿極喜地．乃至法雲地；能以無相．而為方便，圓滿一切陀羅尼門、三摩地門；能以無相．而為方便，圓滿五眼、六神通(*ārya-satyāni pari-pūrayaty ā-nimitta-yogenâṣṭa-vi-mokṣān navânu-pūrva-vi-hāra-sam-ā-pattīr abhi-jñāḥ pari-pūrayaty ā-nimitta-yogena, samādhi-dhāraṇī-mukhāni pari-pūrayaty ā-nimitta-yogena*)；能以無相．而為方便，圓滿如來十力(*daśa-tathāgata-balāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikān buddha-dharmān pari-pūrayaty ā-nimitta-yogena*)；能以無相．而為方便，圓滿無忘失法、恒住捨性；能以無相．而為方便，圓滿一切智、道相智、一切相智；能以無相．而為方便，圓滿一切菩薩摩訶薩行；能以無相．而為方便，圓滿諸佛無上正等菩提；能以無相．而為方便，圓滿一切智智；能以無相．而為方便，成熟有情，嚴淨佛土。

[386c03] 如是，善現！以．一切法，無少．實事，但有．假立諸名、諸相，諸菩薩摩訶薩(*sa*)，於中，不起顛倒執著，能以無相．而為方便，於諸善法．自增進已(*imān kuśalān dharmān pari-pūrya*)，亦能令他善法增進(*parān api kuśaleṣu dharmeṣu ni-yojayaty ā-nimitta-yogena*)。

[386c07] 復次，善現！若(*sacet subhūte*)諸法中，有．毛端量．實法相者(*dharma-nimittam abhaviṣyad*)，則諸菩薩摩訶薩，行深般若波羅蜜多時，於一切法，不應覺知無相、無念、亦無作意．無漏相．已，證得無上正等菩提，安立有情於無漏法(*an-ā-sraveṣu sarva-dharmeṣu naiva bodhisattvo mahāsattvaḥ sattvānām artham akariṣyad*)，以諸無漏法(*yataḥ subhūte an-ā-sravāḥ sarva-dharmāḥ*)．皆**無相**(***ā-nimittā***)、**無念**(***a-smṛtayo***)、**無作意**故(***'-manasi-kārās***)。

[386c11] 如是(*tasmāt khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，方便善巧，安立有情於無漏法，乃名真實饒益他事(*sattvānām arthaṃ karoti*)。」

[386c15] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)一切法(*sarva-dharmā*)．真無漏性．無相(*ā-nimittā*)、無念(*a-smṛtayo*)、無作意(*'-manasi-kārās*)者，何緣(*tat kuto*)．世尊(*bhagavān*)於諸經中，數．作是說(*gaṇanāṃ karoti*)：『此是有漏法(*ime s'ā-sravā dharmā*)；此是無漏法(*ime an'āśravā dharmā*)；(*ime sādhāraṇā dharmā, ime '-sādhāraṇā dharmā*)此是世間法(*ime laukikā dharmā*)；此是出世間法(*ime lokôt-tarā dharmā*)；(*ime sâvadyā dharmā, ime 'n-avadyā dharmā*)此是有為法(*ime saṃs-kṛtā dharmā*)；此是無為法(*ime '-saṃs-kṛtā dharmā*)；此是有諍法；此是無諍法；此是流轉法；此是還滅法；此是聲聞法(*ime śrāvaka-dharmā*)；此是獨覺法(*ime pratyekabuddha-dharmā*)；此是菩薩法(*ime bodhisattva-dharmā*)；此是佛法(*ime buddha-dharmāḥ* (PSP_6-8:79))』耶？」

[386c21] 佛告善現：「於意云何，有漏等法，與無相等．無漏法性．為有異不？」

[386c22] 善現對曰：「不也。世尊！」

[386c23] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)聲聞等法，與無相等．無漏法性．為有異不(*anyad ā-nimittam, anye śrāvaka-dharmāḥ*)？」

[386c24] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

*bhagavān āha: tat kiṃ manyase, subhūte, 'nyad ā-nimittam, anye pratyekabuddha-dharmāḥ?*

*subhūtir āha: no, bhagavan.*

*bhagavān āha: tat kiṃ manyase, subhūte, 'nyad ā-nimittam, anye bodhisattva-dharmāḥ?*

*subhūtir āha: no, bhagavan.*

*bhagavān āha: tat kiṃ manyase, subhūte, 'nyad ā-nimittam anye buddha-dharmāḥ?*

*subhūtir āha: no, bhagavan.*

[386c25] 佛告善現：「有漏等法，豈不即是無相、念等．無漏法性？」

[386c26] 善現對曰：「如是。世尊！」

[386c26] 佛告善現：「諸預流果．乃至無上正等菩提，豈不即是無相、念等．無漏法性？」

[386c28] 善現對曰：「如是。世尊！」

[386c28] 佛告善現(*bhagavān āha*)：「由此因緣，當知(*tad anenâpi te subhūte pary-āyeṇaivaṃ veditavyam*)．一切法，皆是**無相**等(***ā-nimittā a-smṛtayo ’-manasi-kārāḥ*** *sarva-dharmā ity*)，無二、無別。

[387a01] 善現！當知．若菩薩摩訶薩．學一切法．無相、無念、無作意時(*atra hi subhūte śikṣamāṇo bodhisattvo mahāsattvaḥ*)，常能增長所行善法(*kuśalair dharmair vi-vardhate*)，所謂(*yad-uta*)．布施波羅蜜多．乃至般若波羅蜜多(*ṣaḍbhiḥ pāramitābhiś*)，若四靜慮(*caturbhir dhyānaiś*)、四無量(*caturbhir a-pra-māṇaiś*)、四無色定(*catasṛbhir ārūpya-sam-ā-pattibhiś*)，若四念住(*caturbhiḥ smṛty-upa-sthānaiś*)．乃至(*caturbhiḥ samyak-pra-hāṇaiś caturbhi ṛddhi-pādaiḥ pañcabhir indriyaiḥ pañcabhir balaiḥ saptabhir bodhy-aṅgair*)八聖道支(*āryâṣṭâṅga-mārgeṇa*)，若空、無相、無願解脫門，若內空(*adhy-ātma-śūnyatayā*)．乃至(*bahirdhā-śūnyatayā adhy-ātma-bahirdhā-śūnyatayā yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatayā*)，若真如．乃至不思議界，若苦、集、滅、道聖諦(*ārya-satyair*)，(*abhi-jñābhir*)若八解脫(*aṣṭabhir vi-mokṣair*)．乃至十遍處(*navabhir anu-pūrva-vi-hāra-sam-ā-pattibhiḥ*)，若極喜地．乃至法雲地，若一切陀羅尼門、三摩地門(*sarva-samādhibhiḥ sarva-dhāraṇī-mukhair*)，若五眼、六神通，若如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikair buddha-dharmair*)，若無忘失法、恒住捨性，若一切智、道相智、一切相智，若成熟有情，嚴淨佛土，諸如是等一切佛法(*mahā-karuṇayā yāvat sarva-buddha-dharmair*)，皆由學無相、無念、無作意，而得增長(*vi-vardhate, śūnyatā-vi-mokṣa-mukhaṃ sva-lakṣaṇa-śūnyatâ-nimitta-vi-mokṣa-mukhaṃ sva-lakṣaṇa-śūnyam a-pra-ṇi-hita-vi-mokṣa-mukhaṃ sva-lakṣaṇa-śūnyaṃ*)。

所以者何？諸菩薩摩訶薩，除．空、無相、無願解脫門，更無有餘要所學法。

何以故？善現！三解脫門，總攝一切妙善法故。

所以者何？空解脫門，觀一切法自相皆空。無相解脫門，觀一切法遠離眾相。無願解脫門，觀一切法遠離所願。諸菩薩摩訶薩，依此三門，能攝一切殊勝善法；離此三門，所應修學殊勝善法．不得生長。

[387a20] 復次，善現！若菩薩摩訶薩．能學如是三解脫門(*sa eṣu triṣu vi-mokṣa-mukheṣu śikṣamāṇo bodhisattvo mahāsattvaḥ*)，則能學色蘊．乃至識蘊(*pañcasûp’ādāna-skandheṣu śikṣate*)，亦能學眼處．乃至意處，亦能學色處．乃至法處(*dvā-daśasv āyataneṣu śikṣate*)，亦能學眼界．乃至意界，亦能學色界．乃至法界，亦能學眼識界．乃至意識界(*aṣṭādaśasu dhātuṣu śikṣate*)，亦能學眼觸．乃至意觸，亦能學眼觸為緣所生諸受．乃至意觸為緣所生諸受，亦能學地界．乃至識界，亦能學因緣．乃至增上緣，亦能學從緣所生諸法，(*caturṣv ārya-satyeṣu śikṣate*)亦能學無明．乃至老死(*dvā-daśâṅge pratîtya-sam-ut-pāde śikṣate*)，亦能學內空(*adhy-ātma-śūnyatāyāṃ śikṣate*)．乃至(*bahirdhā-śūnyatāyāṃ śikṣate, adhy-ātma-*

*bahirdhā-śūnyatāyāṃ śikṣate, yāvad*) 無性自性空 (*a-bhāva-sva-bhāva-śūnyatāyāṃ* (PSP_6-8:80) *śikṣate*)，亦能學真如．乃至不思議界，亦能學苦、集、滅、道聖諦，亦能學布施波羅蜜多．乃至般若波羅蜜多(*daśasu pāramitāsu śikṣate*)，亦能學四靜慮、四無量、四無色定，亦能學四念住．乃至八聖道支，亦能學八解脫．乃至十遍處，亦能學極喜地．乃至法雲地(*daśasu bodhisattva-bhūmiṣu śikṣate, smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu śikṣate, a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu śikṣate*)，亦能學一切陀羅尼門、三摩地門，亦能學五眼、六神通(*pañcasv abhi-jñāsu śikṣate*)，亦能學如來十力(*daśasu tathāgata-baleṣu śikṣate*)．乃至(*caturṣu vaiśāradyeṣu śikṣate, catasṛṣu prati-saṃ-vitsu śikṣate*)十八佛不共法(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu śikṣate*)，亦能學無忘失法、恒住捨性，亦能學一切智、道相智、一切相智，亦能學成熟有情，嚴淨佛土，亦能學諸餘無量、無邊佛法。」

[387b09] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！云何(*katham bhagavan*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．(*prajñāpāramitāyāṃ caran*)能學如是三解脫門，則能學色蘊．乃至識蘊(*pañcasûp'ādāna-skandheṣu śikṣate*)？」

[387b11] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，能**如實知**色(*rūpaṃ **jānāti***)．乃至識．若相、若生(*yathā rūpam ut-padyate*)．滅(*yathā rūpaṃ ni-rudhyate*)、若真如(*yā ca rūpasya tathatā*)，是名．能學色．乃至識。

[387b14] 善現！云何(*katham*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知色相(*rūpam pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知色．畢竟有孔(*aty-anta-cchidrataś*)，畢竟有隙(*câty-antānṛtataś ca*)，譬如(*tad-yathā 'pi nāma*)聚沫(*phena-piṇḍo*)，性不堅固(*'-sāraḥ*)。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知色相(*rūpaṃ pra-jānāti*)。

[387b18] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知色生滅(*rūpasyôt-pāda-vy-ayau pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知色．生時．無所從來(*nâpi rūpaṃ kutaś-cid ā-gacchati*)，滅時．無所至去(*nâpi rūpaṃ kva-cid gacchati*)；雖無來無去，而生滅相應(*kutaś-cid ā-gamanato na kva-cid gamanataḥ*)。是名(*evaṃ khalu*)．(*subhūte,*)菩薩摩訶薩．行深般若波羅蜜多時，如實知色生滅(*rūpasyôt-pāda-vy-ayau pra-jānāti*)。

[387b23] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知色真如(*rūpasya tathatāṃ pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知色．真如．無生(*na tathatôt-padyate*)無滅(*na ni-rudhyate*)、無來(*n' ā-gacchati*)無去(*na gacchati*)、無染(*na saṃ-kliśyate*)無淨(*na vy-ava-dāyate*)、無增無減(*na hānir na vṛddhir*)(*evaṃ tathatāṃ pra-jānāti*)。(*api tu khalu subhūte*)常如其性(*tathataiva sā, yasmāt tathatêty ucyate*)，不虛妄、不變易，故名真如(*naiva sā '-vi-tathatā na tathatêty*

*ucyate*)。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知色真如(*rūpasya tathatāṃ pra-jānāti*)。

[387b29] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知受相(*vedanām pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知受．畢竟如癰，畢竟如箭，速起速滅，猶若浮泡(*tad-yathā 'pi nāmôdaka-budbudā*)，虛偽(*riktakā*)不住(*ut-padyante vā ni-rudhyante vā*)，三和合起。是名(*evaṃ*)．菩薩摩訶薩．如實知受相(*vedanāṃ pra-jānāti*)。

[387c05] 善現(*kathaṃ*)！云何．菩薩摩訶薩．行深般若波羅蜜多時，如實知受生滅(*vedanāyā ut-pāda-vy-ayau pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知受．生時．無所從來(*na sā kutaś-cid ā-gacchati*)，滅時．無所至去(*na kva-cid gacchaty*)；雖無來無去，而生滅相應。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知受生滅(*vedanāyā ut-pāda-vy-ayau pra-jānāti*)。

[387c10] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知受真如(*vedanāyās tathatām pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知受．真如．無生無滅、無來無去、無染無淨、無增無減。常如其性(*sā 'pi tathatā*)，不虛妄(*a-vi-tathatā*)、不變易(*'n-anya-tathatā*)，故名真如。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知受真如(*vedanāyās tathatāṃ pra-jānāti*)。

[387c16] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想相(*saṃjñām pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知想．猶如(*tad-yathā 'pi nāma*)．陽焰(*marīcyām*)，水(*udakam*)．不可得(*aty-antatayā nôpa-labhyate*)，渴愛因緣．妄起此想，發．假言說。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想相(*saṃjñāṃ pra-jānāti*)。

[387c20] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想生滅(*saṃjñāyā ut-pāda-vy-ayau pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知想．生時．無所從來(*na sā kutaś-cid ā-gacchati*)，滅時．無所至去(*na kva-cid gacchaty*)；雖無來無去，而生滅相應。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想生滅(*saṃjñāyā ut-pāda-vy-ayau pra-jānāti*)。

[387c25] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想真如(*saṃjñāyās tathatām* (PSP_6-8:81) *pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知想．真如．無生無滅、無來無去、無染無淨、無增無減。常如其性(*sā 'pi tathatā*)，不虛妄(*'-vi-tathatā*)、不變易(*'n-anya-tathatā*)，故名真如。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知想真如(*saṃjñāyās tathatāṃ pra-jānāti*)。

第二分．善達品．第七十七之二[54]

[388a11] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行相(*saṃskārān pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知行．

[54] Cf. Kimura, VI-VIII, p. 81; Conze 1975, p. 595.

如(*tad-yathā 'pi nāma*)．芭蕉樹(*kadalyāṃ*)，葉葉析除，實(*sāram*)．不可得(*aty-antatayā nôpa-labhyate*)。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行相(*saṃskārān pra-jānāti*)。

[388a15] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行生滅(*saṃskārāṇām ut-pāda-vy-ayau pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知行．生時．無所從來(*na te kutaś-cid ā-gacchanti*)，滅時．(*na kva-cic gacchanty*)是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行生滅(*saṃskārāṇām ut-pāda-vy-ayau pra-jānāti*)。

[388a20] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行真如(*saṃskārāṇām tathatāṃ pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知行．真如．無生無滅、無來無去、無染無淨、無增無減。常如其性(*sā 'pi tathatā*)，不虛妄(*'-vi-tathatā*)、不變易(*'n-anya-tathatā*)，故名真如。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知行真如(*saṃskārāṇāṃ tathatāṃ pra-jānāti*)。

[388a26] 善現(*kathaṃ*)！云何．菩薩摩訶薩．行深般若波羅蜜多時，如實知識相(*vijñānam pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知識．如(*tad-yathā 'pi nāma*)．諸幻事，眾緣和合，假施設有，實．不可得。謂．如．幻師、或彼弟子，於四衢道，幻作(*māyā-kāra-nir-mitaś*)四軍(*catur-aṅgo bala-kāya*)——所謂．象軍、馬軍、車軍、步軍——或復幻作諸餘色類，相．雖似有，而無其．實；識亦如是，實．不可得。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知識相(*vijñānaṃ pra-jānāti*)。

[388b04] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知識生滅(*vijñānasyôt-pāda-vy-ayau pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知識．生時．無所從來(*na tat kutaś-cid ā-gacchati*)，滅時．無所至去(*na kva-cid gacchati*)；雖無來無去，而生滅相應。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知識生滅(*vijñānasyôt-pāda-vyayau pra-jānāti*)。

[388b09] 善現！云何(*kathaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知識真如(*vijñānasya tathatāṃ pra-jānāti*)？謂．菩薩摩訶薩，行深般若波羅蜜多時，如實知識．真如．無生無滅、無來無去、無染無淨、無增無減。常如其性(*sā 'pi tathatā*)，不虛妄(*'-vi-tathatā*)、不變易(*'n-anya-tathatā*)，故名真如。是名(*evaṃ*)．菩薩摩訶薩．行深般若波羅蜜多時，如實知識真如(*vijñānasya tathatāṃ pra-jānāti*)。

[388b15] 善現！是為．菩薩摩訶薩．能學如是三解脫門，則能學色蘊．乃至識蘊。」

[388b17] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學眼處．乃至意處？」

[388b18] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼處．眼處自性空，乃至意處．意處自性空，內處自性．不可得故。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼處．乃至意處。」

[388b23] 具壽善現復白佛言：「云何(*kathaṃ*)．菩薩摩訶薩．能學如是三解脫門，亦能學色處(*rūp'āyatanaṃ pra-jānāti*)．乃至法處？」

[388b25] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知色處．色處自性空(*rūp'āyatanam rūp'āyatana-sva-bhāvena śūnyam*)，乃至(*evaṃ śabda-gandha-rasa-spraṣṭavy'āyatanāni*) 法處．法處自性空(*dharm'āyatanaṃ dharm'āyatana-sva-bhāvena śūnyaṃ*)，外處自性．不可得故。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學色處．乃至法處。(*cakṣur-āyatanaṃ cakṣur-āyatana-sva-bhāvena śūnyam, evaṃ śrotra-ghrāṇa-jihvā-kāy'āyatanāni, mana-āyatanaṃ mana-āyatana-sva-bhāvena śūnyam*)[55]」

[388b29] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學眼界．乃至意界？」

[388c02] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼界．眼界自性空，乃至意界．意界自性空。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼界．乃至意界。」

[388c05] 具壽善現復白佛言：「云何(*kathaṃ*)．菩薩摩訶薩．能學如是三解脫門，亦能學色界(*rūpa-dhātuṃ pra-jānāti*)．乃至法界？」

[388c07] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知色界．色界自性空(*rūpa-dhātū rūpa-dhātu-sva-bhāvena śūnyaḥ*)，乃至(*evaṃ śabda-gandha-rasa-spraṣṭavya-dhātavaḥ*)法界．法界自性空(*dharma-dhātur dharma-dhātu-sva-bhāvena śūnyaḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學色界．乃至法界(*cakṣur-dhātuś cakṣur-dhātu-sva-bhāvena śūnyaḥ, evaṃ śrotra-ghrāṇa-jihvā-kāya-dhātavaḥ, mano-dhātur mano-dhātu-sva-bhāvena śūnyaḥ*)[56]。」

[388c11] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學眼識界．乃至意識界？」

[388c13] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼識界．眼識界自性空(*cakṣur-vijñāna-dhātuś cakṣur-vijñāna-dhātu-sva-bhāvena śūnyaḥ*)，乃至意識界．意識界自性空。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼識界．乃至意識界。」

[388c17] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學眼觸．乃至意觸？」

[388c19] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼觸．眼觸自性空(*cakṣuḥ-saṃ-sparśa-dhātuś cakṣuḥ-saṃ-sparśa-dhātu-sva-bhāvena*

---

[55] [388b18] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼處．眼處自性空(*cakṣur-āyatanaṃ cakṣur-āyatana-sva-bhāvena śūnyam*)，乃至(*evaṃ śrotra-ghrāṇa-jihvā-kāy'āyatanāni*)意處．意處自性空(*mana-āyatanaṃ mana-āyatana-sva-bhāvena śūnyam*)，內處自性．不可得故。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼處．乃至意處。」

[56] [388c02] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼界．眼界自性空(*cakṣur-dhātuś cakṣur-dhātu-sva-bhāvena śūnyaḥ*)，乃至(*evaṃ śrotra-ghrāṇa-jihvā-kāya-dhātavaḥ*)意界．意界自性空(*mano-dhātur mano-dhātu-sva-bhāvena śūnyaḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼界．乃至意界。」

*śūnyaḥ*)，乃至意觸．意觸自性空。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼觸．乃至意觸。」

[388c23] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學眼觸為緣所生諸受．乃至意觸為緣所生諸受？」

[388c25] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知眼觸為緣所生諸受．眼觸為緣所生諸受自性空(*cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-dhātuś cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-dhātu-sva-bhāvena śūnyaḥ*)，乃至(*evaṃ śrotra-ghrāṇa-jihvā-kāyo, mano-dhātur mano-dhātu-sva-bhāvena śūnyaḥ, mano-vijñāna-dhātur mano-vijñāna-dhātu-sva-bhāvena* (PSP_6-8:82) *śūnyaḥ, manaḥ-saṃ-sparśa-dhātur manaḥ-saṃ-sparśa-dhātu-sva-bhāvena śūnyaḥ*)意觸為緣所生諸受．意觸為緣所生諸受自性空(*manaḥ-saṃ-sparśa-pratyaya-vedanā-dhātur manaḥ-saṃ-sparśa-pratyaya-vedanā-dhātu-sva-bhāvena śūnyaḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學眼觸為緣所生諸受．乃至意觸為緣所生諸受。」

[389a02] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學地界．乃至識界？」

[389a04] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知地界．地界自性空(*pṛthivī-dhātuḥ pṛthivī-dhātu-sva-bhāvena śūnyaḥ*)，乃至(*evam ab-dhātus tejo-dhātur vāyu-dhātur ākāśa-dhātur*)識界．識界自性空(*vijñāna-dhātur vijñāna-dhātu-sva-bhāvena śūnyaḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學地界．乃至識界。」

[389a08] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學因緣．乃至增上緣？」

[389a10] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知因緣．是種子相，等無間緣．是開發相，所緣緣．是任持相，增上緣．是不礙相，自性本空，遠離二法。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學因緣．乃至增上緣。」

[389a15] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學從緣所生諸法？」

[389a16] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知一切從緣所生法．不生不滅、不斷不常、不一不異、不來不去，絕諸戲論，本性憺怕(*pratîtya-sam-ut-pādaḥ pratîtya-sam-ut-pāda-sva-bhāvena śūnyaḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學從緣所生諸法。」

[389a21] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學無明．乃至老死？」

[389a23] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知無明(*a-vidyā ’-vidyā-sva-bhāvena śunyā*)．乃至(*evaṃ saṃskārā vijñānaṃ nāma-rūpam ṣaḍ-āyatanaṃ sparśo vedanā tṛṣṇôp’ādānaṃ bhavo jātir*)老死．無生無滅、無染無淨，自性本空，遠離二法(*jarā-maraṇa-śoka-parideva-duṣkha-daurmanasyôp’āyāsā jarā-*

*maraṇa-śoka-parideva-duṣkha-daurmanasyôp'āyāsa-sva-bhāvena śūnyāḥ*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學無明．乃至老死。」

*katham āyatanāni pra-jānāti? adhy-ātmikā dharmā adhy-ātmikair dharmaiḥ śūnyāḥ. bāhyā dharmā bāhyair dharmaiḥ śūnyāḥ.*

[389a27] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學內空．乃至無性自性空？」

[389a29] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知內空．乃至無性自性空．皆無自性、都不可得，而能安住。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學內空．乃至無性自性空。」

[389b04] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學真如．乃至不思議界？」

[389b06] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知真如．乃至不思議界．皆無戲論、都無分別，而能安住。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學真如．乃至不思議界。」

[389b10] 具壽善現復白佛言：「云何(*kathaṃ*)．菩薩摩訶薩．能學如是三解脫門，亦能學苦、集、滅、道聖諦(*satyāni pra-jānāti*)？」

[389b12] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知苦．是逼迫相，集．是生起相，滅．是寂靜相，道．是出離相，自性本空，遠離二法，是聖者諦(*duṣkha-satyaṃ pra-jānāti, ārya-satyaṃ pra-jānāti, dvayato vi-nir-muktam ārya-satyaṃ pra-jānāti*)。苦等．即真如，真如．即苦等，無二、無別，唯．真聖者．能如實知(*a-dvayato vi-nir-muktam ārya-satyaṃ pra-jānāti*)。善現！是為．菩薩摩訶薩．能學如是三解脫門，亦能學苦、集、滅、道聖諦(*evaṃ sam-ud-ayam, evaṃ ni-rodham, evaṃ duḥkha-ni-rodha-gāminī-prati-padam*)。」

[389b18] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學布施波羅蜜多．乃至般若波羅蜜多？」

[389b21] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知布施波羅蜜多．乃至般若波羅蜜多．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．能學如是三解脫門，亦能學布施波羅蜜多．乃至般若波羅蜜多。」

[389b26] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學四靜慮、四無量、四無色定？」

[389b28] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知四靜慮、四無量、四無色定．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．能學如是三解脫門，亦能學四靜慮、四無量、四無色定。」

[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。」

[389c10] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學八解脫．乃至十遍處？」

[389c12] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知八解脫．乃至十遍處．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，亦能學八解脫．乃至十遍處。」

[389c17] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學極喜地．乃至法雲地？」

[389c19] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知極喜地．乃至法雲地．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，亦能學極喜地．乃至法雲地。」

[389c23] 具壽善現復白佛言：「云何．菩薩摩訶薩．能學如是三解脫門，亦能學一切陀羅尼門、三摩地門？」

[389c25] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知一切陀羅尼門、三摩地門．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，亦能學一切陀羅尼門、三摩地門。」

[390a01] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學五眼、六神通？」

[390a03] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知五眼、六神通．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，亦能學五眼、六神通。」

[390a07] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學如來十力．乃至十八佛不共法？」

[390a09] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知如來十力．乃至十八佛不共法．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，亦能學如來十力．乃至十八佛不共法。」

[390a14] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學無忘失法、恒住捨性？」

[390a16] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知無忘失法、恒住捨性．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，亦能學無忘失法、恒住捨性。」

[390a20] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學一切智、道相智、一切相智？」

[390a22] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知一切智、道相智、一切相智．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，亦能學一切智、道相智、一切相智。」

[390a27] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學成熟有情，嚴淨佛土？」

[390a29] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知成熟有情、嚴淨佛土．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，亦能學成熟有情，嚴淨佛土。」

[390b05] 具壽善現復白佛言：「云何．菩薩摩訶薩．能如是學三解脫門，亦能學諸餘無量、無邊佛法？」

[390b07] 佛告善現：「若菩薩摩訶薩．行深般若波羅蜜多時，如實知．諸餘．無量、無邊佛法．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，亦能學諸餘無量、無邊佛法。」

[390b12] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，如實了知色等諸法(*imān dharmān*)．各各差別(*evaṃ paras-para-vi-bhinnān pra-jānāti*)．不相雜亂，將無(*tadā na nu bhagavan*)．以色．乃至以識．壞**法界**耶(***dharma-dhātur*** *vi-kopito bhavati*)？將無．以眼處．乃至以意處．壞法界耶？將無．以色處．乃至以法處．壞法界耶？將無．以眼界．乃至以意界．壞法界耶？將無．以色界．乃至以法界．壞法界耶？將無．以眼識界．乃至以意識界．壞法界耶？將無．以眼觸．乃至以意觸．壞法界耶？將無．以眼觸為緣所生諸受．乃至以意觸為緣所生諸受．壞法界耶？將無．以地界．乃至以識界．壞法界耶？將無．以因緣．乃至以增上緣．壞法界耶？將無．以從緣所生諸法．壞法界耶？將無．以無明．乃至以老死．壞法界耶？將無．以內空．乃至以無性自性空．壞法界耶？將無．以真如．乃至以不思議界．壞法界耶？將無．以苦、集、滅、道聖諦．壞法界耶？將無．以布施波羅蜜多．乃至以般若波羅蜜多．壞法界耶？將無．以四靜慮、四無量、四無色定．壞法界耶？將無．以四念住．乃至以八聖道支．壞法界耶？將無．以空、無相、無願解脫門．壞法界耶？將無．以八解脫、八勝處、九次第定、十遍處．壞法界耶？將無．以淨觀地．乃至以如來地．壞法界耶？將無．以極喜地．乃至以法雲地．壞法界耶？將無．以一切陀羅尼門、三摩地門．壞法界耶？將無．以五眼、六神通．壞法界耶？將無．以如來十力．乃至以十八佛不共法．壞法界耶？將無．以三十二大士相、八十隨好．壞法界耶？將無．以無忘失法、恒住捨性．壞法界耶？將無．以一切智、道相智、一切相智．壞法界耶？將無．以預流果．乃至以獨覺菩提．壞法界耶？將無．以一切菩薩摩訶薩行．壞法界耶？將無．以諸佛無上正等菩提．壞法界耶？將無．以一切智智．壞法界耶？何以故？世尊！法界，無二、無差別故。」

[390c15] 佛告善現(*bhagavān āha*)：「若離**法界**，餘法．可得，可言．彼法能壞**法界**(*vi-kopitaḥ subhūte dharma-dhātuḥ syād, yadi dharma-dhātur vi-nir-mukto 'nyaḥ kaś-cid dharmaḥ syān*)。然，離法界，無法可得(*na subhūte dharma-dhātur vi-nir-mukto 'nyaḥ kaś-cid dharma upa-labhyate*)。故，無．餘法能壞法界(*yady upa-labhyeta syād, dharma-dhātu-vi-kopanā*)。所以者何(*tat kasya hetoḥ*)？諸佛、菩薩、獨覺、聲聞，知．**離法界．無法可得**(*na hi subhūte tathāgatena vā tathāgata-śrāvakeṇa vā dharma-dhātur vi-nir-mukto 'nyaḥ kaś-cid dharmā upa-labdhaḥ*)。既知．無法離於法界(*an-upa-labhya*)，亦不為他施設(*na pra-jñāpayati*)、宣說(*dhātu-vi-nir-mukto 'nyaḥ kaś-cid dharma uplabhyate*)。是故，**法界，無．能壞者**。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，應學．**法界**(*dharma-dhātau śikṣitavyam*)無二、無別、不可壞相。」

[390c22] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若菩薩摩訶薩．欲學法界(*dharma-dhātau bhagavan śikṣamāṇena bodhisattvena mahāsattvena*)，當於何學(*kiṃ śikṣitaṃ bhavati?* (PSP_6-8:83))？」

[390c23] 佛告善現(*bhagavān aha*)：「若菩薩摩訶薩．欲學法界(*dharma-dhātau śikṣamāṇena bodhisattvena mahāsattvena*)，當**於一切法**學(***sarva-dharmeṣu śikṣitaṃ bhavati***)。所以者何(*tat kasya hetoḥ*)？善現！以(*tathā hi subhūte*)一切法皆入法界(*sarva-dharmā dharma-dhātuḥ*)故。」

[390c25] 具壽善現復白佛言(*subhūtir āha*)：「何因緣故(*kena kāraṇena*)，(*bhagavan*)說．一切法皆入法界(*sarva-dharmā dharma-dhātuḥ*)？」

[390c26] 佛告善現(*bhagavān āha*)：「若**佛出世**，若**不出世**——**諸法，法爾．皆入法界，無差別相，不由佛說**。所以者何？善現！若善法、非善法，若有記法、無記法，若有漏法、無漏法，若世間法、出世間法，若有為法、無為法——如是等一切法，無不皆入無相、無為、性空法界(*a-saṃs-kṛto dhātur*)。是故(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ śikṣamāṇena*)，欲學法界，當學一切法；若學一切法，即是學法界(*dharma-dhātau śikṣitaṃ bhavati*)。」

[391a05] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)一切法．皆入法界(*sarva-dharmā dharma-dhātus*)，無二、無別，諸菩薩摩訶薩，云何(*tat kim bodhisattvena mahāsattvena*)當學般若波羅蜜多(*prajñāpāramitāyāṃ śikṣitavyaṃ*)．乃至(*dhyāna-pāramitāyāṃ śikṣitavyaṃ vīrya-pāramitāyāṃ śikṣitavyaṃ kṣānti-pāramitāyāṃ śikṣitavyaṃ śīla-pāramitāyāṃ śikṣitavyaṃ*)布施波羅蜜多(*dāna-pāramitāyāṃ śikṣitavyam*)？云何當學初靜慮(*kiṃ bodhisattvena mahāsattvena prathama-dhyāne śikṣitavyaṃ*)．乃至(*dvitīya-dhyāne śikṣitavyaṃ tṛtīya-dhyāne śikṣitavyaṃ*)第四靜慮(*caturtha-dhyāne śikṣitavyaṃ*)？云何當學慈無量(*maitryāṃ śikṣitavyaṃ*)．乃至(*karuṇāyāṃ śikṣitavyaṃ muditāyāṃ śikṣitavyam*)捨無量(*upêkṣāyāṃ śikṣitavyam*)？云何當學空無邊處定

(*ākāś'ānanty'āyatana-sam-ā-pattau*) ・乃至(*vijñān'ānanty'āyatana-sam-ā-pattav ākiñcany'āyatana-sam-ā-pattau*)非想非非想處定(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau śikṣitavyaṃ*)？云何當學四念住·乃至八聖道支？云何當學空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hita-samādhau śikṣitavyaṃ*)？云何當學八解脫·乃至十遍處？云何當學極喜地·乃至法雲地？云何當學一切陀羅尼門、三摩地門？云何當學內空·乃至無性自性空(*kiṃ sarva-śūnyatāsu śikṣitavyaṃ vi-mokṣa-mukha-samādhi-dhāraṇī-mukheṣu śikṣitavyaṃ smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu śikṣitavyaṃ*)？云何當學真如·乃至不思議界？云何當學苦、集、滅、道聖諦？云何當學五眼、六神通？云何當學如來十力·乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu śikṣitavyaṃ*)？云何當學無忘失法、恒住捨性？云何當學一切智、道相智、一切相智？(*mahā-karuṇāyāṃ śikṣitavyam ṣaṭsv abhi-jñāsu śikṣitavyaṃ*)云何當學成滿三十二大士相(*dvā-triṃśan mahā-puruṣa-lakṣaṇa-pari-niṣ-pattaye śikṣitavyam*)、八十隨好(*aśīty-anu-vy-añjana-pari-niṣ-pattaye śikṣitavyam*)？云何當學成滿剎帝利大族(*kṣatriya-mahā-śāla-kuleṣûpa-pattaye śikṣitavyaṃ*)、婆羅門大族(*brāhmaṇa-mahā-śāla-kuleṣûpa-pattaye śikṣitavyaṃ*)、長者大族、居士大族(*gṛha-pati-mahā-śāla-kuleṣûpa-pattaye śikṣitavyaṃ*)？云何當學成滿四大王眾天(*cātur-mahā-rāja-kāyikānāṃ devānāṃ sa-bhāgatāyām upa-pattaye śikṣitavyaṃ*)·乃至(*trayas-triṃśānāṃ yāmānāṃ tuṣitānān nir-māṇa-ratīnāṃ*)他化自在天(*para-nir-mita-vaśa-vartināṃ*)？云何當學成滿梵眾天(*brahma-pārṣadyānāṃ*)·乃至(*brahma-puro-hitānāṃ mahā-brahmāṇāṃ parī-tt'ābhānām a-pra-māṇ'ābhānām ābhā-svarāṇāṃ parī-tta-śubhānām a-pra-māṇa-śubhānāṃ śubha-kṛtsnānām* (PSP_6-8:84) *an-abhrakānāṃ puṇya-pra-savānāṃ*)廣果天(*bṛhat-phalānāṃ*)？云何當學成滿無想有情天法，而不樂生彼？云何當學成滿淨居天法(*śuddh'āvāsānām a-spṛhāṇām a-tapānāṃ su-dṛśānāṃ su-darśanānām a-kaniṣṭhānāṃ devānāṃ sa-bhāgatāyām upa-pattaye śikṣitavyam*)，而不樂生彼(*na ca tatrôpa-pattaye śikṣitavyam*)？云何當學空無邊處天法(*ākāś'ānanty'āyatanānāṃ*)・乃至(*vijñān'ānanty'āyatanānām ākiñcany'āyatanānāṃ*)非想非非想處天法，而不樂生彼(*naiva-saṃjñā-nâ-saṃjñâyatanānām upa-pattaye śikṣitavyaṃ*)？云何當學初發菩提心(*kiṃ prathama-cittôt-pāde śikṣitavyaṃ*)·乃至(*dvitīye tṛtīye caturthe pañcame ṣaṣṭe saptame 'ṣṭame navame*)第十發菩提心(*kiṃ daśame cittôt-pāde śikṣitavyaṃ*)？云何當學趣證菩薩正性離生？云何當學一切聲聞(*kiṃ śrāvaka-bhūmau vā*)、及獨覺地(*pratyekabuddha-bhūmau vā*)，而不作證？(*bodhisattva-bhūmau vā*)云何當學成熟有情(*sattva-pari-pāke vā*)，嚴淨佛土(*buddha-kṣetra-pari-śodhane vā*)？云何當學諸陀羅尼(*dhāraṇī-mukheṣu vā śikṣitavyaṃ*)、及無礙辯(*kiṃ prati-saṃ-vitsu śikṣitavyaṃ*)？云何當學一切菩薩摩訶薩道(*kiṃ bodhi-mārge śikṣitavyam*)、及佛無上正等菩提，如是學已(*atra bodhi-mārge śikṣamāṇena*)，知·一切法·一切種相(*sarva-dharmāḥ sarv'ākārair jñātavyāḥ*)，便能證得一切智智？

[391b04] 世尊！非(*na ca bhagavan*)．法界中(*dharma-dhātāv*)．有．如是等種種分別(*ime vi-kalpās*)，將無(*tasmāt mā haiva bhagavan*)．菩薩摩訶薩眾(*bodhisattvo mahāsattvo*)．由此分別．行於顛倒(*vi-pary-āseṣu caran*)，無戲論中．起諸戲論(*na pra-pañcaṃ pra-pañcayet*)。何以故(*tat kasya hetoḥ*)？真法界中，都無分別、戲論事故(*na hi bhagavan dharma-dhātāv ime vi-kalpā*)。

[391b07] 世尊！法界，非色(*na ca dharma-dhātau rūpaṃ*)、受(*na vedanā*)、想(*na saṃjñā*)、行(*na saṃskārā*)、識(*na vijñānaṃ*)，亦不離色(*na cânyatra rūpād dharma-dhātur*)、受(*nânyatra vedanāyā*)、想(*nânyatra saṃjñāyā*)、行(*nânyatra saṃskārebhyo*)、識(*nânyatra vijñānād dharma-dhātuḥ*)。色(*rūpam eva dharma-dhātuḥ. dharma-dhātur eva rūpaṃ*)、受(*vedanaiva dharma-dhātur. dharma-dhātur eva vedanā*)、想(*saṃjñaiva dharma-dhātur. dharma-dhātur eva saṃjñā*)、行(*saṃskārā eva dharma-dhātur. dharma-dhātur eva saṃskārāḥ*)、識，即是法界(*vijñānam eva dharma-dhātur*)；法界，即是色、受、想、行、識(*dharma-dhātur eva vijñānaṃ*)。

*yathā madhyame pari-varta-kṛtaṃ, tathā sarva-dharmā jñātavyāḥ.*

[391b09] 世尊！法界，非眼處．乃至意處，亦不離眼處．乃至意處。眼處．乃至意處，即是法界；法界，即是眼處．乃至意處。

[391b11] 世尊！法界，非色處．乃至法處，亦不離色處．乃至法處。色處．乃至法處，即是法界；法界，即是色處．乃至法處。

[391b14] 世尊！法界，非眼界．乃至意界，亦不離眼界．乃至意界。眼界．乃至意界，即是法界；法界，即是眼界．乃至意界。

[391b16] 世尊！法界，非色界．乃至法界，亦不離色界．乃至法界。色界．乃至法界，即是法界；法界，即是色界．乃至法界。

[391b18] 世尊！法界，非眼識界．乃至意識界，亦不離眼識界．乃至意識界。眼識界．乃至意識界，即是法界；法界，即是眼識界．乃至意識界。

[391b21] 世尊！法界，非眼觸．乃至意觸，亦不離眼觸．乃至意觸。眼觸．乃至意觸，即是法界；法界，即是眼觸．乃至意觸。

[391b24] 世尊！法界，非眼觸為緣所生諸受．乃至意觸為緣所生諸受，亦不離眼觸為緣所生諸受．乃至意觸為緣所生諸受。眼觸為緣所生諸受．乃至意觸為緣所生諸受，即是法界；法界，即是眼觸為緣所生諸受．乃至意觸為緣所生諸受。

[391b29] 世尊！法界，非地界．乃至識界，亦不離地界．乃至識界。地界．乃至識界，即是法界；法界，即是地界．乃至識界。

[391c02] 世尊！法界，非因緣．乃至增上緣，亦不離因緣．乃至增上緣。因緣．乃至增上緣，即是法界；法界，即是因緣．乃至增上緣。

[391c05] 世尊！法界，非從緣所生諸法，亦不離從緣所生諸法。從緣所生諸法，即是法界；法界，即是從緣所生諸法。

[391c07] 世尊！法界，非無明．乃至老死，亦不離無明．乃至老死。無明．乃至老死，即是法界；法界，即是無明．乃至老死。

[391c09] 世尊！法界，非布施波羅蜜多．乃至般若波羅蜜多，亦不離布施波羅蜜多．乃至般若波羅蜜多。布施波羅蜜多．乃至般若波羅蜜多，即是法界；法界，即是布施波羅蜜多．乃至般若波羅蜜多。

[391c14] 世尊！法界，非四靜慮、四無量、四無色定，亦不離四靜慮、四無量、四無色定。四靜慮、四無量、四無色定，即是法界；法界，即是四靜慮、四無量、四無色定。

[391c17] 世尊！法界，非四念住．乃至八聖道支，亦不離四念住．乃至八聖道支；四念住．乃至八聖道支，即是法界。法界，即是四念住．乃至八聖道支。

[391c20] 世尊！法界，非空、無相、無願解脫門，亦不離空、無相、無願解脫門。空、無相、無願解脫門，即是法界；法界，即是空、無相、無願解脫門。

[391c23] 世尊！法界，非內空．乃至無性自性空，亦不離內空．乃至無性自性空。內空．乃至無性自性空，即是法界；法界，即是內空．乃至無性自性空。

[391c26] 世尊！法界，非苦、集、滅、道聖諦，亦不離苦、集、滅、道聖諦。苦、集、滅、道聖諦，即是法界；法界，即是苦、集、滅、道聖諦。

[391c28] 世尊！法界，非八解脫．乃至十遍處，亦不離八解脫．乃至十遍處。八解脫．乃至十遍處，即是法界；法界，即是八解脫．乃至十遍處。

[392a02] 世尊！法界，非淨觀地．乃至如來地，亦不離淨觀地．乃至如來地。淨觀地．乃至如來地，即是法界；法界，即是淨觀地．乃至如來地。

[392a05] 世尊！法界，非極喜地．乃至法雲地，亦不離極喜地．乃至法雲地。極喜地．乃至法雲地，即是法界；法界，即是極喜地．乃至法雲地。

[392a08] 世尊！法界，非一切陀羅尼門、三摩地門，亦不離一切陀羅尼門、三摩地門。一切陀羅尼門、三摩地門，即是法界；法界，即是一切陀羅尼門、三摩地門。

[392a11] 世尊！法界，非五眼、六神通，亦不離五眼、六神通。五眼、六神通，即是法界；法界，即是五眼、六神通。

[392a13] 世尊！法界，非如來十力．乃至十八佛不共法，亦不離如來十力．乃至十八佛不共法。如來十力．乃至十八佛不共法，即是法界；法界，即是如來十力．乃至十八佛不共法。

[392a17] 世尊！法界，非無忘失法、恒住捨性，亦不離無忘失法、恒住捨性。無忘失法、恒住捨性，即是法界；法界，即是無忘失法、恒住捨性。

[392a20] 世尊！法界，非一切智、道相智、一切相智，亦不離一切智、道相智、一切相智。一切智、道相智、一切相智，即是法界；法界，即是一切智、道相智、一切相智。

[392a23] 世尊！法界，非三十二大士相、八十隨好，亦不離三十二大士相、八十隨好。三十二大士相、八十隨好，即是法界；法界，即是三十二大士相、八十隨好。

[392a26] 世尊！法界，非預流果．乃至獨覺菩提，亦不離預流果．乃至獨覺菩提。預流果．乃至獨覺菩提，即是法界；法界，即是預流果．乃至獨覺菩提。

[392a29] 世尊！法界，非一切菩薩摩訶薩行、諸佛無上正等菩提，亦不離一切菩薩摩訶薩行、諸佛無上正等菩提。一切菩薩摩訶薩行、諸佛無上正等菩提，即是法界；法界，即是一切菩薩摩訶薩行、諸佛無上正等菩提。

[392b05] 世尊！法界，非善、非善法，亦不離善、非善法。善、非善法，即是法界；法界，即是善、非善法。

[392b07] 世尊！法界，非有記、無記法，亦不離有記、無記法。有記、無記法，即是法界；法界，即是有記、無記法。

[392b09] 世尊！法界，非有漏、無漏法，亦不離有漏、無漏法。有漏、無漏法，即是法界；法界，即是有漏、無漏法。

[392b11] 世尊！法界，非世間、出世間法，亦不離世間、出世間法。世間、出世間法，即是法界；法界，即是世間、出世間法。」

[392b13] 世尊！法界，非有為、無為法，亦不離有為、無為法。有為、無為法，即是法界；法界，即是有為、無為法。」

[392b15] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat subhūte*)，如是(*evam etad*)，如汝所說(*yathā vadasi*)。真法界中，無一切種分別戲論。法界，非色、受、想、行、識，亦不離色、受、想、行、識。法界，即色、受、想、行、識；色(*rūpam eva dharma-dhātur. dharma-dhātur eva rūpam*)、受(*evaṃ vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識，即法界(*vijñānam eva dharma-dhātur. dharma-dhātur eva vijñānaṃ*)。如是．乃至法界，非有為、無為法，亦不離有為、無為法。法界，即有為、無為法；有為、無為法，即法界。

[392b21] 復次，善現(*yadi punaḥ subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，若見．有法離法界者(*kañ-cid dharmaṃ dharma-dhātu-vi-mir-muktaṃ paśyen*)，便非．正趣所求無上正等菩提(*nân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ pra-tiṣṭheta*)。是故，善現！諸菩薩摩訶薩，行深般若波羅蜜多時(*prajñāpāramitāyām evaṃ bodhisattvo mahāsattvaś caran*)，**不見．有法離真法界**(*sarva-dharmāṇāṃ dharma-dhātuṃ yathā-bhūtaṃ pra-jānāti*)。

[392b25] 善現！當知．(*atas tān*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，知．**一切法．即真法界**(*sarva-dharmān dharma-dhātum eva jñātvā*)，方便善巧，**無名相法**(*'-nāmakāt* (PSP_6-8:85) *sarva-dharmān*)．**為諸有情．寄名相說**(*nāma-saṃ-ketena deśayati*)，謂．此是色(*idaṃ rūpam*)、受、想、行(*ime vedanā-saṃjñā-saṃskārā*)、識(*idaṃ vijñānam*)；此是眼處．乃至意處；此是色處．乃至法處；此是眼界．乃至意界；此是色界．乃至法界；此是眼識界．乃至意識界；此是眼觸．乃至意觸；此是眼觸為緣所生諸受．乃至意觸為緣所生諸受；此是地界．乃至識界；此是因緣．乃至增上緣；此是從緣所生諸法(*ime skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādāḥ*)；此是無明．乃至老死(*pratîtya-sam-ut-pādâṅgāni*)；此是善法、非善法；此是有記法、無記法；此是有漏法、無漏法；此是世間法、出世間法；此是有為

法、無為法；此是布施波羅蜜多．乃至般若波羅蜜多(*imāḥ pāramitāḥ*)；此是四靜慮、四無量、四無色定，(*imāni śūnyatā-mukhāni*)此是四念住．乃至八聖道支(*ime bodhi-pakṣyā dharmā*)；此是空、無相、無願解脫門(*imāny ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dharaṇī-mukhāni, imāni śūnyatâ-nimittâ-pra-ṇi-hitāni*)；此是內空．乃至無性自性空；此是真如．乃至不思議界；此是苦、集、滅、道聖諦；此是八解脫．乃至十遍處；此是淨觀地．乃至如來地；此是極喜地．乃至法雲地；此是一切陀羅尼門、三摩地門；此是五眼、六神通(*imā abhi-jñā*)；此是如來十力．乃至十八佛不共法(*ime daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)；此是無忘失法、恒住捨性；此是一切智、道相智、一切相智；此是三十二大士相、八十隨好；此是預流果．乃至獨覺菩提；此是一切菩薩摩訶薩行；此是諸佛無上正等菩提(*iyam an-ut-tarā samyak-saṃ-bodhiḥ*)。

[392c19] 如(*tad-yathā 'pi nāma*)．(*subhūte,*)工幻師(*dakṣo māyā-kāro*)、或彼弟子(*māyā-kārânte-vāsī vā*)，(*sa*)執持少物(*kiṃ-cid eva dravyam adhi-ṣṭhāya*)，於眾人前，幻作種種異類色相(*vi-vidhāni rūpa-gatāni darśayet*)。謂：或幻作男、女(*strī-vi-grahaṃ vā puruṣa-vi-grahaṃ vā*)、大、小；或復幻作象(*hasti-vi-grahaṃ vā*)、馬(*'śva-vi-grahaṃ vā*)、牛(*balī-varda-vi-grahaṃ vā*)、羊、駝、驢、雞等．種種禽獸；或復幻作城邑、聚落、園林(*udyānāni vā nagarāṇi vā ārāma-ramaṇīyāni vā*)、池沼．種種莊嚴．甚可愛樂(*nadī-ramaṇīyakaṃ vā puṣkiriṇī-ramaṇīyakaṃ vā*)；或復幻作衣服、飲、食、房舍、臥具、花、香(*tatra vi-vidhāny ā-staraṇa-praty-ā-staraṇāni darśayet, puṣpa-dhūpa-gandha-mālya-gaṇāṃś ca khādanīyaṃ vā bhojanīyaṃ vā darśayet*)、瓔珞，種種珍寶、財穀、庫藏；或復幻作無量種類．伎樂、俳優，令無量人歡娛受樂(*mahatā gīta-vāditena janaṃ ramayet*)；或復幻作種種形相，令行布施(*dānaṃ vā dadan*)，或令持戒(*śīlaṃ vā rakṣan*)，或令安忍(*kṣāntiṃ vā saṃ-pādayamāno*)，或令精進(*vīryaṃ vâ-rabhamāṇo*)，或令習定(*dhyānaṃ vā sam-ā-padyamānaḥ*)，或令修慧(*prajñāṃ vā bhāvayet*)；或復現生(*sa tatraibhir ākāraiḥ*)．剎帝利大族(*kṣatriya-mahā-śāla-kulāni vā*)．乃至(*brāhmaṇa-mahā-śāla-kulāni vā*)居士大族(*gṛha-pati-mahā-śāla-kulāni vā darśayec*)；或復幻作諸山、大海、妙高山王、輪圍山等；或復現生．四大王眾天(*cātur-mahā-rājā-kāyikān vā devān darśayet, su-meruṃ vā darśayet*)．乃至(*trayas-triṃśān vā devān darśayed, yāmān tuṣitān nir-māṇa-ratīn*)他化自在天(*para-nir-mita-vaśa-vartino*)；或復現生．梵眾天(*brahma-pārṣadyān*)．乃至(*brahma-puro-hitān mahā-brahmāṇaḥ parī-tt'ābhān a-pra-māṇān ābhā-svarān parī-tta-śubhān a-pra-māṇa-śubhān śubha-kṛtsnān an-abhrakān puṇya-pra-savān bṛhat-phalān śuddh'āvāsān a-spṛhān a-tapān su-dṛśān su-darśanān*)色究竟天(*a-kaniṣṭhān devān darśayed*)；或復現生．空無邊處天(*ākāś'ānanty'āyatanāni vā*)．乃至(*vijñān'ānanty'āyatanāṃ vā ākiñcany'āyatanāṃ vā*)非想非非想處天(*naiva-saṃjñā-nâ-saṃjñâyatanāṃ devān vā darśayed*)；或復現作(*rūpiṇaḥ*)．預流(*srota-ā-pannān vā*)、一來(*sakṛd-ā-gāmino vā*)、不還(*'n-ā-gāmino vā*)、阿羅漢(*'rhato vā*)、獨覺(*pratyekabuddhān vā*)；或復現作菩薩摩訶薩(*ye te bodhisattvā mahāsattvāḥ*)，

從初發心(*prathama-cittôt-pādam up'ādāya*)，修行布施波羅蜜多(*dāna-pāramitāyāṃ caranti*)・乃至(*śīla-pāramitāyāṃ caranti, kṣānti-pāramitāyāṃ caranti, vīrya-pāramitāyāṃ caranti, dhyāna-pāramitāyāṃ* (PSP_6-8:86) *caranti*)般若波羅蜜多(*prajñāpāramitāyāṃ caranti*)，修行四靜慮、四無量、四無色定，修行四念住・乃至八聖道支，修行空、無相、無願解脫門，學住內空・乃至無性自性空，學住真如・乃至不思議界，學住苦、集、滅、道聖諦，趣入菩薩正性離生，修行極喜地・乃至法雲地(*yāvad daśamyāṃ bhūmau caranti, bodhisattva-nyāmam ava-krāmanti*)，引發種種殊勝神通(*te 'bhi-jñā abhi-nir-haranti, tābhiś ca vi-krīḍanti*)，放大光明・照諸世界，成熟有情(*sattvāś ca pari-pācayanti*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayanti*)，遊戲・一切靜慮、解脫、等持、等至、諸陀羅尼、及三摩地(*dhyāna-vi-mokṣa-samādhi-sam-ā-pattibhiś ca vi-krīḍanti*)，修行種種諸佛功德；或復幻作如來形像，具三十二大丈夫相、八十隨好・圓滿莊嚴，成就十力(*tahtāgata-balāni niṣ-pādayanti*)、四無所畏(*vaiśāradyāni vā*)、四無礙解(*prati-saṃ-vido vā*)、大慈(*mahā-maitrīṃ vā*)、大悲(*mahā-karuṇāṃ vā niṣ-pādayanti, tān apy ā-darśayet*)、大喜、大捨、十八佛不共法、無忘失法、恒住捨性、一切智、道相智、一切相智等・無量、無邊不可思議殊勝功德(*sarvâṅga-praty-aṅgesu pari-pūrṇaṃ vā buddha-vi-graham ā-darśayet*)。

[393a18] 善現！如是幻師或彼弟子，為惑他故，在眾人前，幻作此等諸幻化事，其中(*tatra*)，無智男、女、大、小(*bāla-pṛthag-janāḥ sattvā*)，見是事已，咸驚歎言(*evaṃ jānīyur*)：『奇哉(*aho*)！此人妙解眾伎(*yāvat su-śikṣito batâyaṃ manuṣya iva*)，能作種種甚希有事(*śobhanaṃ karoti, yad-utaivaṃ janaṃ rameyati vi-vidhañ ca rūpam ā-darśayati*)，乃至(*yāvad*)能作如來之身(*buddha-vi-grahaṃ vā vi-staraśaḥ*)，相好莊嚴・具諸功德，令眾歡樂・自顯伎能。』

其中(*ye khalu tatra manuṣyā bhavanti*)，有智(*paṇḍitā medhāvino nipuṇās*)，見此事已(*tad-rūpayā*)，作是思惟(*mīmāṃsayā sam-anv-ā-gatās teṣām evaṃ bhavati*)：『甚為神異(*āścaryam idam adbhuto dharmo*)！如何・此人能現是事，其中・雖無實事可得，而令愚人迷謬、歡悅(*na câtra kaś-cid dharma upa-labhyate, ayaṃ ca manuṣya imaṃ jana-padam evam a-saṃ-vidyamāneṣu dharmeṣu ramayati*)，於無實物，起實物想？唯・有智者，了達皆空，雖有見聞，而無執著(*tac câsya jñānaṃ bhavaty a-dravye 'sminn eva jano dravya-saṃjñī*)。』

第二分・善達品・第七十七之三[57]

[393b07] 如是(*evam eva*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāñ caran*)，雖不見・法界離諸法・有，不見・諸法離法界・有(*na kañ-cid dharma-dhātu-vi-nir-muktaṃ sam-anu-paśyati*)，不見・有情及彼施設・實事可得，而能發生方便善巧(*prajñāpāramitāyāṃ carann, upāya-kauśalyena, na ca sattvam upa-labhate, na ca sattva-pra-jñaptiḥ*)；自

[57] Cf. Kimura, VI-VIII, p. 86; Conze 1975, p. 597.

修行六波羅蜜多(*sa ātmanā ca dānaṃ dadāti, parāṃś ca dāne ni-yojayati, dānasya ca varṇaṃ bhāṣate. ye 'pi cânye dānaṃ dadāti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ. ātmanā ca śīlaṃ rakṣati, parāṃś ca śīle prati-ṣṭhāpayati, śīlasya ca varṇaṃ bhāṣate. ye 'pi cânye śīlaṃ rakṣanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ. ātmanā ca kṣāntiṃ saṃ-pādayati, parāṃś ca kṣāntau ni-yojayati, kṣānteś ca varṇaṃ bhāsate. ye 'pi cânye kṣāntiṃ saṃ-pādayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ. ātmanā ca vīryam ā-rabhate, parāṃś ca vīrye ni-yojayati, vīryasya ca varṇaṃ bhāṣate. ye 'pi cânye vīryam ā-rabhante, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ. ātmanā ca dhyānaṃ sam-ā-padyate, parāṃś ca dhyāne prati-ṣṭhāpayati, dhyānasya ca varṇaṃ bhāṣate. ye 'pi cânye dhyānaṃ sam-ā-padyante, teṣāṃ* (PSP_6-8:87) *ca varṇa-vādī bhavati sam-anu-jñaḥ. ātmanā ca prajñāṃ bhāvayati*)，亦**勸他修行**六波羅蜜多(*parāṃś ca prajñāyāṃ ni-yojayati*)，**無倒稱揚修行**六波羅蜜多法(*prajñāyāś ca varṇaṃ bhāṣate*)，**歡喜讚歎修行**六波羅蜜多者(*ye 'pi cânye prajñāṃ bhāvayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自受持十善業道(*ātmanā ca daśa-kuśalān karma-pathān sam-ā-dāya vartate*)，亦勸他受持十善業道(*parāṃś ca daśa-kuśaleṣu karma-patheṣu sam-ā-dāpayati*)，無倒稱揚受持十善業道法(*daśānāṃ ca kuśalānāṃ karma-pathānāṃ varṇaṃ bhāṣate*)，歡喜讚歎受持十善業道者(*ye 'pi cânye daśa-kuśalān karma-pathān sam-ā-dāya vartante, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自受持五戒(*ātmanā ca pañca-śikṣā-pada-sam-ā-dāne vartate*)，亦勸他受持五戒(*parāṃś ca pañca-śikṣā-pada-sam-ā-dāne sam-ā-dāpayati*)，無倒稱揚受持五戒法(*pañcānāñ ca śikṣā-padānāṃ varṇaṃ bhāṣate*)，歡喜讚歎受持五戒者(*ye 'pi cânye pañca-śikṣā-pada-sam-ā-dāne vartante, teṣāṃ varṇa-vādī bhāvati sam-anu-jñaḥ*)；自受持八戒(*ātmanā c' āryâṣṭâṅga-sam-anv-ā-gataṃ poṣadham upa-vasati*)，亦勸他受持八戒(*parāṃś c' āryâṣṭâṅga-sam-anv-ā-gate poṣadhe sam-ā-dāpayaty*)，無倒稱揚受持八戒法(*āryâṣṭâṅga-sam-anv-ā-gatasya ca poṣadhasya varṇaṃ bhāṣate*)，歡喜讚歎受持八戒者(*ye 'pi cânye āryâṣṭâṅga-sam-anv-ā-gataṃ poṣadham upa-vasanti, teṣāñ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自受持出家戒，亦勸他受持出家戒，無倒稱揚受持出家戒法，歡喜讚歎受持出家戒者；自修行四靜慮，亦勸他修行四靜慮，無倒稱揚修行四靜慮法，歡喜讚歎修行四靜慮者；自修行四無量，亦勸他修行四無量，無倒稱揚修行四無量法，歡喜讚歎修行四無量者；自修行四無色定(*ātmanā câ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni sam-ā-padyate*)，亦勸他修行四無色定(*parāṃś câ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu ni-yojayaty*)，無倒稱揚修行四無色定法(*a-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāṇāṃ ca varṇaṃ bhāṣate*)，歡喜讚歎修行四無色定者(*ye 'pi cânye '-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni sam-ā-padyante, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自修行四念住・乃至八聖道支(*ātmanā ca sapta-triṃśad-bodhi-pakṣyān dharmān bhāvayati*)，亦勸他修行四念住・

乃至八聖道支(*parāṃś ca sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu ni-yojayati*)，無倒稱揚修行四念住．乃至八聖道支法(*sapta-triṃśad-bodhi-pakṣyāṇāñ ca dharmāṇāṃ varṇaṃ bhāṣate*)，歡喜讚歎修行四念住．乃至八聖道支者(*ye 'pi cânye sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu pra-vartante, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自修行空、無相、無願解脫門(*ātmanā ca śūnyatâ-nimittâ-pra-ṇi-hitāni bhāvayati*)，亦勸他修行空、無相、無願解脫門(*parāṃś ca śūnyatâ-nimittâ-pra-ṇi-hiteṣu ni-yojayati*)，無倒稱揚修行空、無相、無願解脫門法(*śūnyatâ-nimittâ-pra-ṇi-hitānāṃ ca varṇaṃ* (PSP_6-8:88) *bhāṣate*)，歡喜讚歎修行空、無相、無願解脫門者(*ye 'pi cânye śūnyatâ-nimittâ-pra-ṇi-hitāni bhāvayanti, teṣāñ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自安住內空．乃至無性自性空，亦勸他安住內空．乃至無性自性空，無倒稱揚安住內空．乃至無性自性空法，歡喜讚歎安住內空．乃至無性自性空者；自安住真如．乃至不思議界，亦勸他安住真如．乃至不思議界，無倒稱揚安住真如．乃至不思議界法，歡喜讚歎安住真如．乃至不思議界者；自安住苦、集、滅、道聖諦(*ātmanā ca catvāry ārya-satyāni bhāvayati*)，亦勸他安住苦、集、滅、道聖諦(*parāṃś ca caturṣv ārya-satyeṣu ni-yojayati*)，無倒稱揚安住苦、集、滅、道聖諦法(*caturṇāñ c' ārya-satyānāṃ varṇaṃ bhāṣate*)，歡喜讚歎安住苦、集、滅、道聖諦者(*ye 'pi cânye catvāry ārya-satyāni bhāvayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自修行八解脫，亦勸他修行八解脫，無倒稱揚修行八解脫法，歡喜讚歎修行八解脫者；自修行八勝處，亦勸他修行八勝處，無倒稱揚修行八勝處法，歡喜讚歎修行八勝處者；自修行九次第定，亦勸他修行九次第定，無倒稱揚修行九次第定法，歡喜讚歎修行九次第定者；自修行十遍處，亦勸他修行十遍處，無倒稱揚修行十遍處法，歡喜讚歎修行十遍處者；自修行菩薩十地，亦勸他修行菩薩十地，無倒稱揚修行菩薩十地法，歡喜讚歎修行菩薩十地者；自修行一切陀羅尼門，亦勸他修行一切陀羅尼門，無倒稱揚修行一切陀羅尼門法，歡喜讚歎修行一切陀羅尼門者；自修行一切三摩地門，亦勸他修行一切三摩地門，無倒稱揚修行一切三摩地門法，歡喜讚歎修行一切三摩地門者；自圓滿五眼，亦勸他圓滿五眼，無倒稱揚圓滿五眼法，歡喜讚歎圓滿五眼者；自圓滿六神通(*ātmanā ca pañcâbhi-jñā niṣ-pādayati*)，亦勸他圓滿六神通(*parāṃś ca pañcasv abhi-jñāsu ni-yojayati*)，無倒稱揚圓滿六神通法(*pañcānāṃ câbhi-jñānāṃ varṇaṃ bhāṣate*)，歡喜讚歎圓滿六神通者(*ye 'pi cânye pañcâbhi-jñā niṣ-pādayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自圓滿如來十力，亦勸他圓滿如來十力，無倒稱揚圓滿如來十力法，歡喜讚歎圓滿如來十力者；自圓滿四無所畏，亦勸他圓滿四無所畏，無倒稱揚圓滿四無所畏法，歡喜讚歎圓滿四無所畏者；自圓滿四無礙解，亦勸他圓滿四無礙解，無倒稱揚圓滿四無礙解法，歡喜讚歎圓滿四無礙解者；自圓滿大慈、大悲、大喜、大捨，亦勸他圓滿大慈、大悲、大喜、大捨，無倒稱揚圓滿大慈、大悲、大喜、大捨法，歡喜讚歎圓滿大慈、大悲、大喜、大捨者；自圓滿十八佛不共法(*ātmanā ca daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇikān buddha-dharmān bhāvayati*)，亦勸他圓滿十八佛不共法(*parāṃś ca daśa-bala-vaiśāradya-*

*prati-saṃ-vid-āveṇika-buddha-dharmeṣu ni-yojayati*)，無倒稱揚圓滿十八佛不共法法 (*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṇāṃ varṇaṃ bhāsate*)，歡喜讚歎圓滿十八佛不共法者(*ye 'pi cânye daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān bhāvayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ.*)(*ātmanā ca mahā-karuṇāṃ bhāvayati, parāṃś ca mahā-karuṇāyāṃ ni-yojayati, mahā-karuṇāyāś ca varṇaṃ bhāsate. ye 'pi cânye mahā-karuṇāṃ bhāvayanti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)；自圓滿無忘失法，亦勸他圓滿無忘失法，無倒稱揚圓滿無忘失法法，歡喜讚歎圓滿無忘失法者；自圓滿恒住捨性，亦勸他圓滿恒住捨性，無倒稱揚圓滿恒住捨性法，歡喜讚歎圓滿恒住捨性者；自圓滿一切智，亦勸他圓滿一切智，無倒稱揚圓滿一切智法，歡喜讚歎圓滿一切智者；自圓滿道相智，亦勸他圓滿道相智，無倒稱揚圓滿道相智法，歡喜讚歎圓滿道相智者；自圓滿一切相智，亦勸他圓滿一切相智，無倒稱揚圓滿一切相智法，歡喜讚歎圓滿一切相智者；自圓滿三十二大士相、八十隨好(*ātmanā ca dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjanāni niṣ-pādayati*)，亦勸他圓滿三十二大士相、八十隨好(*parāṃś ca dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjaneṣu ni-yojayati*)，無倒稱揚圓滿三十二大士相、八十隨好法(*dvā-triṃśad-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjanānāṃ ca varṇaṃ bhāṣate*)，歡喜讚歎圓滿三十二大士相、八十隨好者(*ye 'pi cânye dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjanāni niṣ-pādayanti, teṣāñ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。

[394b02] 善現！若(*yadi subhūte*)．真法界．初、中、後際．有差別者(*na dharma-dhātur yathā pūrvaṃ, tathā paścāt, tathā madhye*)，則諸菩薩摩訶薩，行深般若波羅蜜多時，不能施設．方便善巧(*na bodhisattvo mahāsattva upāya-kauśalyena*)，為諸有情，說真法界(*dharma-dhātuṃ śodhayet*)，嚴淨佛土，成熟有情(*na sattvāṃś ca pari-pācayet*)，修諸菩薩摩訶薩行，證得無上正等菩提，能盡未來利樂一切。以(*yasmāt tarhi*)(*subhūte,*)**真法界**(*dharma-dhātur*)．**初、中、後際．常無差別**(***yathaiva pūrvaṃ, tathāiva paścāt, tathāiva madhye***)，是故(*tasmāt tarhi*)，(*subhūte,*) 菩薩摩訶薩 (*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時 (*prajñāpāramitāyāṃ caran*)，能善施設．<u>方便善巧</u>，為諸有情(*sattvānām arthāya*)，說真法界，嚴淨佛土，成熟有情，修諸菩薩摩訶薩行(*bodhisattva-caryāṃ carati*)，證得無上正等菩提，能盡未來利樂一切。」

第二分・實際品・第七十八之一[58]

[394b13] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！若(*yadi bhagavann*)諸有情(*aty-antatayā sattvo nôpa-labhyate*)、有情施設，俱**畢竟不可得**(*na ca sattva-pra-jñaptiḥ*)，諸菩薩摩訶薩・為誰故(*kasyârthāya bodhisattvo mahāsattvaḥ*)，行甚深般若波羅蜜多(*prajñāpāramitāyāṃ carati?* (PSP_6-8:89))？」

[394b15] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，但**以實際為量**故(***bhūta-koṭiṃ*** *subhūte* ***pra-māṇī-kṛtya***, *bodhisattvo mahāsattvaḥ*)，行甚深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)。善現！當知・若(*yadi subhūte*)有情際・異・實際者(*anyā bhūta-kotih syād anyā sattva-koṭir*)，諸菩薩摩訶薩，則不應行甚深般若波羅蜜多(*na bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati*)。以(*yasmāt tarhi subhūte*)有情際・不異・實際(*nânyā bhūta-koṭir nânyā sattva-koṭis*)，是故(*tasmād*)，菩薩摩訶薩眾(*bodhisattvo mahāsattvaḥ*)，為諸有情(*satttvānām arthāya*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carati*)。

復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多時(*prajñāpāramitāyāṃ subhūte bodhisattvo mahāsattvaś caran*)，以**不壞實際法**(***bhūta-koṭy-a-vi-kopanāyai***)，安立有情・令住實際(*sattvān bhūta-koṭyām prati-ṣṭhāpayati*)。」

[394b22] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)・(*bhagavan*)有情際・即是實際(*bhūta-koṭiḥ sattva-koṭiḥ*)，云何(*kim punar*)・(*bhagavan*)菩薩摩訶薩・行深般若波羅蜜多時，以不壞實際法，安立有情・令住實際？世尊！若菩薩摩訶薩・行深般若波羅蜜多時，安立有情・令住實際，則為安立實際・令住實際(*bhūta-koṭir bhūta-koṭyāṃ pra-tiṣṭhet*)。世尊！若(*yadi bhagavan*)菩薩摩訶薩・行深般若波羅蜜多時，安立實際・令住實際(*bhūta-koṭir bhūta-koṭyāṃ pra-tiṣṭhet*)，則為(*tataḥ*)安立自性・令住自性(*sva-bhāvaḥ sva-bhāve 'smin pra-tiṣṭhet*)。然，理不應・安立自性・令住自性(*na ca bhagavan sva-bhāvaḥ sva-bhāve 'smin pra-tiṣṭhet*)。云何可說(*tat kathaṃ*)・諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，以不壞實際法，安立有情・令住實際(*sattvān bhūta-koṭyāṃ prati-ṣṭhāpayati*)？」

[394c02] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「不可・安立實際・令住實際(*na subhūte bhūta-koṭir bhūta-koṭyāṃ pra-tiṣṭhet*)，亦不可・安立自性・令住自性(*na ca sva-bhāvaḥ sva-bhāve 'smin pra-tiṣṭhet*)。然(*api tu khalu*)，(*subhūte,*)諸菩薩摩訶薩(*bodhisatttvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，有方便善巧故(*upāya-kauśalyena*)，能安立有情・令住實際(*sattvān bhūta-koṭyāṃ prati-ṣṭhāpayati*)，而有情際・**不異**・實際(***na cânyā bhūta-koṭir anyā*** *sattva-koṭir*)。(*iti hi subhūte*)有情際與實際，**無二**(*bhūta-koṭiś ca sattva-koṭiś cā-dvayam etad*)、**無二處**(***a-dvaidhī-kāram***)。」

[58] Cf. Kimura, VI-VIII, p. 88; Conze 1975, p. 598.

[394c08] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何等名為諸菩薩摩訶薩方便善巧(*katamad bhagavan bodhisattvānāṃ mahāsattvānām upāya-kauśalyam*)——諸菩薩摩訶薩，行深般若波羅蜜多時，由此方便善巧力故(*yenôpāya-kauśalyena sam-anv-ā-gato bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，安立有情．令住實際(*sattvān bhūta-koṭyāṃ prati-sthāpayati*)，而能不壞實際之相(*na ca bhūta-koṭiṃ vi-kopayati*)？」

[394c11] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就如是方便善巧；由此方便善巧力故(*prathama-cittôt-pādam up'ādāya*)，安立有情．令住布施(*sattvān dāne prati-ṣṭhāpayati*)。既安立已(*dāne prati-ṣṭhāpya*)，為說布施．前、後、中際．無差別相(*tasya dānasya pūrvântâparântam ā-caṣṭe*)。謂．作是言：『如是布施(*yathaiva tad dānaṃ*)，前(*pūrvântataḥ śūnyam*)、後(*aparântataḥ śūnyaṃ*)、中際(*madhyataḥ*)．無不皆空(*śūnyaṃ tat*)，(*tathā*)施者、受者、施所得果，亦復皆空(*tad dāna-phalam api śūnyaṃ, deyam api śūnyaṃ, dāna-patir api śūnyo, dāyako 'pi dāyaka-sva-bhāvena śūnyaḥ, prati-grāhako 'pi prati-grāhaka-sva-bhāvena śūnyaḥ.* (PSP_6-8:90))。如是一切(*evaṃ kula-putra sarva ete dharmā*)，於實際中(*bhūta-koṭyāṃ*)，都無所有(*na saṃ-vidyante*)，皆不可得。汝等勿執：布施、施者、受者、施果．各各有異(*mā cânyad dānaṃ mansyase, 'nyad dāna-patiṃ maṃsyase, 'nyad dāna-phalaṃ maṃsyase, 'nyaṃ prati-grāhakaṃ maṃsyase, 'nyāṃ bhūta-koṭiṃ maṃsyase*)。汝等若能不執布施、施者、受者、施果各異(*yatas tvaṃ kula-putra nânyad dānaṃ maṃsyase, nânyaṃ dāna-patiṃ maṃsyase, nânyaṃ dāna-phalaṃ maṃsyase, nânyaṃ prati-grāhakaṃ maṃsyase, nânyāṃ bhūta-koṭiṃ maṃsyase*)，(*tatas*)所修施福(*ta etad dānam*)．則趣甘露．得甘露果(*a-mṛt'ā-vahaṃ bhaviṣyaty*)，定以甘露．而作後邊(*a-mṛta-phalam a-mṛta-pary-ava-sānam*)。』

[394c20] 復作是言：『汝等用此所修布施(*etena ca tvaṃ dānena*)，勿取色(*mā rūpaṃ prati-grahīṣyasi*)．乃至(*mā vedanāṃ mā saṃjñāṃ mā saṃskārāṃ*)識(*mā vijñānaṃ prati-grahīṣyasi.*)。勿取眼處．乃至意處，勿取色處．乃至法處，勿取眼界．乃至意界，勿取色界．乃至法界，勿取眼識界．乃至意識界，勿取眼觸．乃至意觸，勿取眼觸為緣所生諸受．乃至意觸為緣所生諸受，勿取地界．乃至識界，勿取因緣．乃至增上緣，勿取從緣所生諸法，勿取無明．乃至老死，勿取布施波羅蜜多．乃至般若波羅蜜多，勿取四靜慮、四無量、四無色定，勿取四念住．乃至八聖道支，勿取空、無相、無願解脫門，勿取內空．乃至無性自性空，勿取真如．乃至不思議界，勿取苦、集、滅、道聖諦，勿取八解脫．乃至十遍處，勿取淨觀地．乃至如來地，勿取極喜地．乃至法雲地，勿取一切陀羅尼門、三摩地門，勿取五眼、六神通，勿取如來十力．乃至十八佛不共法，勿取三十二大士相、八十隨好，勿取無忘失法、恒住捨性，勿取一切智、道相智、一切相智，勿取預流果．乃至獨覺菩提，勿取一切菩薩摩訶薩行，勿取諸佛無上正等菩提，勿取善、

非善法，勿取有記、無記法，勿取有漏、無漏法，勿取世間、出世間法，勿取有為、無為法。

所以者何(*tat kasya hetoḥ?*)？一切布施，布施性空(*tathā hi tavaitad dānaṃ śūnyam dāna-sva-bhāvena*)。一切施者，施者性空。一切受者，受者性空。一切施果，施果性空(*phalam api phala-sva-bhāvena śūnyaṃ, prati-grāhako 'pi prati-grāhaka-sva-bhāvena śūnyaḥ*)。空中，布施(*na ca śūnyatāyām dānam upa-labhyate*)、施者、受者、及諸施果，皆不可得(*na dāna-phalam upa-labhyate, na prati-grāhaka upa-labhyate*)。

何以故(*tat kasya hetoḥ*)？如是諸法．差別、自性，皆畢竟空。畢竟空中，如是諸法，不可得故(*tathā hy aty-antatayā sarva ete dharmāḥ sva-bhāvena śūnyāḥ*)。由此諸法不可得故，餘所取法．亦不可得。』

[395a19] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，成就如是方便善巧；由此方便善巧力故(*upāya-kauśalyena*)，安立有情，令住淨戒(*sattvān śīle prati-ṣṭhāpayati*)。既安立已，復作是言：『汝等(*ehi tvaṃ kula-putra*)，今者，於諸有情，應深慈愍，離斷生命(*prāṇâti-pātaṃ pra-hāya, praṇâti-pātāt prati-vi-rato bhava*)。廣說．乃至(*evam a-datt'ā-dānāt kāma-mithyā-cārāt mṛṣā-vādāt paiśūnyāt paruṣa-vacanād a-baddha-pra-lāpād abhi-dhyāyā vy-ā-pādād*)．應離邪見，修行正見(*ehi tvaṃ kula-putra mithyā-dṛṣṭiṃ pra-hāya, mithyā-dṛṣṭheḥ prati-vi-rato bhava*)。

所以者何？如是諸法，都無自性，汝等不應分別執著(*naiṣāṃ kula-putra dharmāṇāṃ kaś-cit sva-bhāvo vidyate yathā tvayā kalpito*)。

汝等復應如實觀察(*'haṃ tat kula-putrôpa-parīkṣe sva-bhāvaṃ*)，何法(*katama eṣa dharmaḥ*)．名．生欲斷其命(*prāṇo nāma, yo jīvitād vy-apa-ropyate*)？復以何緣，而斷彼命(*yena vā vy-apa-ropyate*)？廣說．乃至(*evam a-datt'ā-dānaṃ kāma-mithyā-cārā mṛṣā-vādaḥ paiśūnyaṃ paruṣa-vacanam a-baddha-pra-lāpo 'bhi-dhyā vy-ā-pādaḥ*)．何法(*katama eṣa dharmo*)．名為．所邪見境．欲起邪見(*mithyā-dṛṣṭir nāma, yo vā mithyāṃ paśyaty*)？復以何緣，而起邪見？如是一切，自性皆空。』

[395a28] 善現！是菩薩摩訶薩，行深般若波羅蜜多時，成就如是方便善巧(*anena subhūte upāya-kauśalyena sam-anv-ā-gato bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，能善成熟諸有情類(*sattvān pari-pācayati*)。以無量門，為說．布施及淨戒果(*tasya dānasya ca śīlasya ca phalam ā-kāṅkṣate*)．俱不可得，令知．布施及淨戒果．自性皆空(*tad api dāna-phalaṃ ca śīla-phalaṃ ca sva-bhāvena śūnyaṃ*)。彼既了知所修布施及淨戒果自性空已(*tataḥ sa kula-putro 'n-uttras tasya dāna-phalasya ca śīla-phalasya ca phalaṃ sva-bhāvena śūnyaṃ viditvā* (PSP_6-8:91))，能於其中(*tatra*)，不生執著(*nâbhi-ni-viśate*)。由不執著(*an-abhi-ni-veśamāno*)，心無散亂。無散亂故(*'-vi-kṣepam ut-pādya*)，能發妙慧(*prajñām ut-pādayati*)。由此妙慧(*yayā prajñayā*)，永斷隨眠及諸纏已(*sarvânu-śaya-pary-ut-thānāni cchitvā*)，入無餘依般涅槃界(*'n-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-vāti*)。

[395b06] 善現！如是依世俗說(*loka-vy-ava-hāreṇa*)，不依勝義(*na punaḥ paramârthena*)。所以者何(*tat kasya hetoḥ*)？空中，無有少法可得(*na hi śūnyatāyāṃ kaś-cid dharma upa-labhyate*)，若已涅槃、若當涅槃、若今涅槃(*yaḥ pari-nir-vāyād*)、若涅槃者、若由此故得般涅槃(*yena ca pari-nir-vāyād*)，如是一切．都無所有、皆畢竟空。**畢竟空性**，即是**涅槃**(*api tu khalu punar etad eva tat **pari-nir-vāṇaṃ**, yad-utâty-anta-śūnyatā*)。離此涅槃，無別有法。

[395b11] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時，成就如是方便善巧；由此方便善巧力故，見諸有情心多瞋忿(*para-sattvān para-pudgalān kṣudhān vy-ā-panna-cittān dṛṣṭvā*)，深生慈愍，方便教誡，作如是言(*evam ava-vadaty anu-śāsti*)：『汝等，今者(*ehi tvaṃ kula-putra*)，應修安忍(*kṣāntiṃ saṃ-pādaya*)，樂安忍法，調伏其心，受安忍行(*kṣamī ca bhava-śūrato dānta-citto 'dhi-vāsana-jātīyo*)。汝所瞋法(*yatra tvaṃ vy-ā-padyase*)，自性皆空(*sarva ete dharmāḥ pra-kṛti-śūnyā*)，云何於中，而生瞋忿？汝等復應如實觀察．我由何法，而生瞋忿(*hantôpa-parīkṣasva bhāvaṃ, kula-putra kutrâhaṃ vy-ā-padye*)？誰能瞋忿(*ko vā vy-ā-padyate*)？瞋忿於誰(*kasya vā vy-ā-padyate*)？如是諸法(*sarva ete dharmāḥ*)，皆本性空(*pra-krti-śūnyā*)。本性空法(*yā ca pra-kṛti-śūnyatā*)，未曾不空(*na sā jātu na śūnyatā*)。如是空性(*sā ca*)，非佛所作(*na tathāgataiḥ krtā*)，非菩薩作，非獨覺作，非聲聞作(*na pratyekabuddhair na śrāvakair na bodhisattvair*)，亦非天(*na devair*)、龍(*na nāgair*)、諸神、藥叉(*na yakṣair*)、健達縛(*na gandharvair*)、阿素洛(*nâsurair*)、揭路荼(*na garuḍair*)、緊捺洛(*na kiṃnarair*)、莫呼洛伽(*na mahôragair*)、人．非人作，亦非四大王眾天(*na caturbhir mahā-rājair*)．乃至(*na śakreṇa devānām indreṇa na yāmena deva-putreṇa na tuṣitena deva-putreṇa na nir-māṇa-ratinā deva-putrair*)他化自在天作(*na para-nir-mita-vaśa-vartinā deva-putrair*)，亦非梵眾天(*na brahma-pārṣadyair*)．乃至(*na brahma-puro-hitair na mahā-brahmabhir na parī-tt'ābhair n' ā-pra-māṇ'ābhair n' ābhā-svarair na parī-tta-śubhair n' ā-pra-māṇa-śubhair na śubha-kṛtsnair n' ān-abhrakair na puṇya-pra-savair na bṛhat-phalair na śuddhâvasair n' ātapair na su-dṛśair na su-darśanair*)色究竟天作(*nâ-kaniṣṭhair deva-putrair*)，亦非空無邊處天(*n' ākāś'ānanty'āyatanair*)．乃至(*na vijñān'ānanty'āyatanair n' ākiñcany'āyatanair*)非想非非想處天作(*na naiva-saṃjñā-nâ-saṃjñâyatanaiḥ kṛtā*)。汝等復應如實觀察(*hanta kula-putrôpa-parīkṣasva*)．如是瞋忿，由何而生(*kutrâhaṃ vy-ā-padye*)？為屬於誰？復於誰起(*ko vā vy-ā-padyate? kasya vā vy-ā-padyate*)？當獲何果？現得何利？是一切法(*sarva ete dharmāḥ*)，皆本性空(*pra-kṛti-śūnyā*)。非．空性中有所瞋忿(*na ca śūnyatā kasya-cid antike vy-ā-padyate*)。故應安忍，以自饒益。』

[395b27] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就最勝方便善巧，安立有情於性空理(*sattvān pra-krti-śūnyatāyām ni-yojayaty*)、性空因(*ayaṃ hetur*)果(*idaṃ phalaṃ*)。(*pra-kṛti-śūnyatāyāṃ ni-yojayann*)漸以無上正等菩提(*anu-*

*pūrveṇa yāvad an-ut-tarāyāṃ samyak-saṃ-bodhau*)示現、勸導、讚勵、慶喜，令善安住．速能證得(*saṃ-darśayati sam-ā-dāpayati ni-veśayati prati-ṣṭhāpayati*)。善現！如是依世俗說(*tat punar loka-vy-ava-hāreṇa*)，不依勝義(*na* (PSP_6-8:92) *punaḥ paramârthena*)。

所以者何(*tat kasya hetoḥ*)？本性空中，能得、所得、得處、得時．一切非有(*na hi pra-kṛti-śūnyatāyāṃ kaś-cid asti, yo vā pr'āpnuyād, yena vā pr'āpnuyād, yatra vā pr'āpnuyād*)。

善現！當知．是名**實際——本性空理**(*iyaṃ subhūte* ***bhūta-koṭir*** *yad-uta* ***pra-kṛti-śūnyatā***)。諸菩薩摩訶薩(*yatra bodhisattvo mahāsattvaḥ*)，為欲饒益諸有情故，依此實際——本性空理，行深般若波羅蜜多(*prajñāpāramitāyāṃ carati sattvānāṃ kṛtaśo*)，不得有情(*nâtra sattva upa-labhyate*)及彼施設(*na sattva-pra-jñaptih*)。

何以故(*tat kasya hetoh*)？善現！以一切法離有情故(*sattva-vi-viktatā hi sarva-dharmāḥ*)。有情離故，法不可得。法及有情，相待立故。

[395c09] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，成就如是方便善巧(*upāya-kauśalyena sam-anv-ā-gataḥ*)；由此方便善巧力故，見諸有情身心懈怠、退失精進(*sattvān hīna-vīryān dṛṣṭvā*)，方便勸導，令其發起身心精進，修諸善法，作如是言(*kāyike ca caitasike ca vīrye sam-ā-dāpayati*)：『諸善男子！應深信受．本性空中，無懈怠法、無懈怠者、無懈怠處、無懈怠時、無由此法發生懈怠(*na kula-putra pra-krti-śūnyatāyām kasya-cid dharmasya saṃ-sīdanā vidyate, yatra vā saṃ-sīded, yena vā saṃ-sīded, yo vā saṃ-sīdyet*)，如是一切(*sarva ete dharmāḥ*)，本性皆空(*pra-kṛti-śūnyāḥ*)，不越空理(*śūnyatā nâti-vartate*)。汝等應發身心精進(*hantêdānīṃ kāyikaṃ ca caitasikañ ca vīryaṃ janayitvā*)，捨諸懈怠(*kauśīdyam ava-sṛjya*)，勤修善法(*kuśala eva karmaṇy ud-yacchasva*)，謂．修布施波羅蜜多(*yadi vā dāne*)．乃至(*yadi vā śīle, yadi vā kṣāntau, yadi vā vīrye, yadi vā dhyāne*)般若波羅蜜多(*yadi vā prajñāyāṃ*)，若修四靜慮、四無量、四無色定(*yadi vā dhyāna-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu*)，若修四念住．乃至八聖道支(*yadi vā smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu*)，若修空、無相、無願解脫門(*yadi vā śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)，若住內空．乃至無性自性空，若住真如．乃至不思議界，若住苦、集、滅、道聖諦(*yadi vârya-satyeṣu, yadi vā 'dhy-ātma-śūnyatāyāṃ, yadi vā bahirdhā-śūnyatāyāṃ, yadi vā 'dhy-ātma-bahirdhā-śūnyatāyāṃ, yadi vā yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ*)，若修八解脫．乃至十遍處，若修淨觀地．乃至如來地，若修極喜地．乃至法雲地，若修一切陀羅尼門、三摩地門，若修五眼、六神通(*yadi vā 'bhi-jñāsu*)，若修如來十力．乃至十八佛不共法(*yadi vā daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu*)，若修三十二大士相、八十隨好，若修無忘失法、恒住捨性，若修一切智、道相智、一切相智，若修預流果．乃至獨覺菩提，若修一切菩薩摩訶薩行，若修諸佛無上正等菩提，若修諸餘無量佛法(*yadi vā yāvat sarva-dharmeṣu*)，應勤精進，勿生懈怠。

若生懈怠，受苦無窮。諸善男子！是一切法(*sarvān etān kula-putra dharmān*)，皆本性空，無諸障礙(*an-ā-varaṇān*)。汝等應觀(*prêkṣasva*)．本性空理．無障礙中，無懈怠法、無懈怠者(*sva-lakṣaṇa-śūnyatayā na hy an-ā-varaṇeṣu dharmeṣu kasya-cit saṃ-sīdanā vidyate*)，此處、時、緣．亦不可得。』

[396a03] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就殊勝方便善巧，安立有情，令住諸法本性空理(*pra-krti-śūnyatāyām sattvān sam-ā-dāpayati ni-veśayati prati-ṣṭhāpayati*)。雖令安住(*tathā ca prati-ṣṭhāpayati*)，而無二想(*yathā dvayan na saṃ-vidyate*)。

所以者何(*tat kasya hetoḥ*)？本性空理，無二(*a-dvayā hi pra-krti-śūnyatā*)、無別(*'-dvaidhī-kārā*)。非．無二法可於其中而作二想(*na hy a-dvayo dharmaḥ kva-cit kauśīdyam ā-padyate*)。

[396a07] 復次(*punar aparaṃ*)，善現(*subhūte*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，依本性空，教誡、教授諸有情類，令勤修學，謂．作是言(*pra-kṛti-śūnyatayā vīrya-sattvān ava-tārayaty anu-śāsti*)：『諸善男子！汝於善法當勤精進(*ehi tvaṃ kula-putra vīryam ā-rabhasva*)，若修布施波羅蜜多(*yadi vā dāne*)．乃至(*yadi vā śīle, yadi vā kṣāntau, yadi vā vīrye, yadi vā dhyāne*)般若波羅蜜多時(*yadi vā prajñāyāṃ*)，於此諸法不應思惟二、不二相；若修四靜慮、四無量、四無色定時，於此諸法不應思惟二、不二相；若修四念住．乃至八聖道支時(*yadi vā smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu,* (PSP_6-8:93) *yadi vā vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu*)，於此諸法不應思惟二、不二相；若修空、無相、無願解脫門時，於此諸法不應思惟二、不二相；若住內空．乃至無性自性空時，於此諸法不應思惟二、不二相；若住真如．乃至不思議界時，於此諸法不應思惟二、不二相；若住苦、集、滅、道聖諦時，於此諸法不應思惟二、不二相；若修八解脫．乃至十遍處時，於此諸法不應思惟二、不二相；若修淨觀地．乃至如來地時，不應思惟二、不二相；若修極喜地．乃至法雲地時，於此諸法不應思惟二、不二相；若修一切陀羅尼門、三摩地門時，於此諸法不應思惟二、不二相；若修五眼、六神通時，於此諸法不應思惟二、不二相；若修如來十力(*yadi vā daśa-tathāgata-baleṣu*)．乃至(*yadi vā caturṣu vaiśāradyeṣu, yadi vā catasṛṣu prati-saṃ-vitsu, yadi vā mahā-karuṇāyāṃ*)十八佛不共法時(*yadi vā 'ṣṭādaśasv āveṇikeṣu buddha-dharmeṣu*)，於此諸法不應思惟二、不二相(*mā etān dharmān dvayato manasi-kuru mā '-dvayataḥ*)；若修三十二大士相、八十隨好時，於此諸法不應思惟二、不二相；若修無忘失法、恒住捨性時，於此諸法不應思惟二、不二相；若修一切智、道相智、一切相智時，於此諸法不應思惟二、不二相；若修預流果．乃至獨覺菩提時，於此諸法不應思惟二、不二相；若修一切菩薩摩訶薩行、諸佛無上正等菩提時，於此諸法不應思惟二、不二相；若修諸餘無量佛法時，於此諸法不應思惟二、不二相。何以故(*tat kasya hetoḥ*)？善男子！如是諸法，皆本性空(*pra-krti-śūnyā hy ete*

*dharmā*)。本性空理，不應思惟二、不二故(*na hi pra-kṛti-śūnyatā dvayato manasi-kartavyā nâ-dvayatah*)。』

[396b10] 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*)，成就殊勝方便善巧(*upāya-kauśalyena*)，行菩薩行(*bodhisattva-caryāṃ caran*)，成熟有情(*sattvān pari-pācayati*)。諸有情類既成熟已，隨其所應．漸次安立(*sattvān pari-pācyânu-pūrvena*)，或令住預流果(*srota-ā-patti-phale prati-sthāpayati*)，或令住一來果(*sakṛd-ā-gāmi-phale prati-ṣṭhāpayati*)，或令住不還果(*an-ā-gāmi-phale prati-ṣṭhāpayaty*)，或令住阿羅漢果(*arhattve prati-ṣṭhāpayati*)，或令住獨覺菩提(*pratyeka-bodhau prati-ṣṭhāpayaty*)，或令住菩薩勝位，或令住無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayati*)。

[396b16] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就如是方便善巧；由此方便善巧力故，見．諸有情心多散亂，於諸欲境．不攝諸根，發起種種不寂靜業。見已，方便令入勝定，謂．作是言(*sattvānām arthaṃ karoty upāya-kauśalyena dhyāna-bhāvanāyām evâva-tārayati*)：『來(*ehi tvaṃ*)！善男子(*kula-putra*)！汝應修習勝三摩地(*dhyānaṃ bhāvaya*)，勿起．散亂及勝定想(*mā ca vi-kṣepa-saṃjñī-bhava*)。

所以者何(*tat kasya hetoh*)？是一切法，皆本性空(*pra-kṛti-śūnyā hy ete dharmā*)。本性空中，無法可得、可名散亂(*na ca pra-kṛti-śūnyatāyāṃ kaś-cid dharma upa-labhyate, yo vi-kṣepyate vā*)．或名一心(*ekâgrī bhavati vā*)。汝等若能住此勝定(*sa tvam atra dhyāne sthitvā*)，所作善事(*yad yad evaṃ kuśalaṃ karma kariṣyasi*)，皆速成滿；亦隨所欲，住本性空。何等名為所作善事？謂．起勝淨身、語、意業(*kāyena vā vācā vā manasā vā*)，若修布施波羅蜜多(*yadi vā dānan dāsyasi*)．乃至(*yadi vā śīlaṃ rakṣasi, yadi vā kṣāntiṃ saṃ-pādayiṣyati, yadi vā vīryam ā-rabhase, yadi vā dhyānam ut-pādayiṣyasi*)般若波羅蜜多(*yadi vā prajñā bhāvayiṣyasi*)，若修四念住．乃至八聖道支(*yadi vā smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgāṃ bhāvayiṣyasi*)，若修空、無相、無願解脫門，若住內空．乃至無性自性空，若住真如．乃至不思議界，若住苦、集、滅、道聖諦，若修四靜慮、四無量、四無色定，若修八解脫．乃至十遍處(*yadi vā vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni, yadi vârya-satyâ-pra-māṇa-dhyān'ārūpya-samādhi-sam-ā-pattīr*)，若修淨觀地．乃至如來地，若趣菩薩正性離生，若修極喜地．乃至法雲地，若修一切陀羅尼門、三摩地門，若修五眼、六神通(*yadi vā 'bhi-jñā*)，若修如來十力．乃至十八佛不共法(*yadi vā daśa-bala-vaiśāradya-prati-saṃ-vido, yadi vā mahā-maitrī, yadi vā mahā-karuṇā, yadi vā 'ṣṭādaś'āveṇikān buddha-dharmān*)，若修三十二大士相(*yadi vā dvā-triṃśan-mahā-puruṣa-lakṣaṇāni*)、八十隨好(*yadi vā 'śīty-anu-vy-añjanāni*)，若修無忘失法、恒住捨性，若修一切智、道相智、一切相智，若修聲聞道(*yadi vā śrāvaka-mārgaṃ*)、獨覺道(*yadi vā pratyekabuddha-mārgaṃ*)、菩薩

道(*yadi vā bodhisattva-mārgaṃ*)、如來道(*yadi vā buddha-mārgaṃ*)，若修預流果(*yadi vā srota-ā-patti-phalaṃ*)．乃至(*yadi vā sakṛd-ā-gāmi-phalaṃ, yadi vā 'n-ā-gāmi-phalaṃ, yadi vā 'rhattvaṃ*)獨覺菩提(*yadi vā pratyeka-bodhiṃ*)，若修菩薩摩訶薩行及佛無上正等菩提(*yadi vā* (PSP_6-8:94) *sarv'ākāra-jñatāṃ*)，若成熟有情(*yadi vā sattvān pari-pācayiṣyasi*)，嚴淨佛土(*yadi vā buddha-kṣetraṃ pari-śodhayiṣyasi*)——如是一切勝淨善法(*tasya te ime kuśalā dharmā*)，由勝定力，皆速成辦(*alpa-kṛcchreṇa prādur-bhaviṣyanti*)，及隨所願．住本性空(*pra-krti-śūnyatāyām caratah*)。』

[396c11] 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-kauśalyena*)，從初發心．乃至究竟，求作善利．常無間斷，為欲利樂諸有情故(*sattvānām arthaṃ karoti. prathama-cittôt-pādam up'ādāya, na jātv a-karmako 'bhūt, kiṃ kuśala-gaveṣī sattvānām arthaṃ kurvan*)，從一佛土．至一佛土(*buddha-kṣetreṇa buddha-kṣetram satata-samitam sam-krāmati*)，親近、供養諸佛世尊(*buddhān bhagavataḥ pary-up'āste*)。於諸佛所．聽受正法(*yaṃ ca teṣāṃ buddhānāṃ bhagavatām antikād dharmaṃ śṛṇoti*)，捨身、受身．經無量劫(*sa tasya jāti-vy-ati-vṛttasyâpi na jātu vi-pra-ṇakṣyati*)，乃至無上正等菩提，於其中間，終不忘失(*yāvad an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhaḥ syād*)。是菩薩摩訶薩，得陀羅尼(*dhāranī-prati-labdhaś ca satata-samitaṃ bhavaty*)，諸根無減(*a-hīṇêndriyo, yadi vā kāyêndriyeṇa, yadi vā vāg-indriyeṇa, yadi vā mana-indriyeṇa*)。所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，恒具善修一切智智(*tathā hi sarv'ākāra-jñatāṃ satata-samitaṃ bhāvayaty*)，諸有所作．能善思惟。由具善修一切智智(*anayā sarv'ākāra-jñatayā su-bhāvitayā*)，諸有所作．能善思惟，於一切道．悉能修習(*sarva-mārgāḥ su-bhāvitā bhavanti*)，謂．聲聞道(*yadi vā śrāvaka-mārgo*)、若獨覺道(*yadi vā pratyekabuddha-mārgo*)、若菩薩道(*yadi vā bodhisattva-mārgas*)、若諸佛道、若勝天道、若勝人道、若諸菩薩勝神通道。是菩薩摩訶薩，由住殊勝神通道故(*tasyâbhi-jñā bodhisattvasya mahāsattvasya*)，常作有情諸利樂事(*satata-samitam upa-kārī-bhūtā bhaviṣyanty*)，雖經諸趣生死輪迴，而勝神通常無退減(*a-vi-pra-ṇāśa-yogeṇa*)。由無退減異熟神通(*sa tāsu vai-pākikīṣv abhi-jñāsu sthitvā*)，常作自他勝饒益事(*sattvānām arthaṃ karoti, na pari-hīyate pañca-gatike saṃsāre saṃ-sarann*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，住本性空，方便善巧(*pra-kṛti-śūnyatāyāṃ sthitvôpāya-kauśalyena*)，能善利樂諸有情類(*sattvānām arthaṃ karoti*)，疾證無上正等菩提。

[396c29] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就如是方便善巧；由此方便善巧力故，住本性空(*pra-krti-śūnyatāyām sthitvôpāya-kauśalyena*)，見諸有情智慧薄少、愚癡顛倒．造諸惡業，方便引入甚深般若波羅蜜多(*sattvānām arthaṃ karoti. sa tayā prajñāpāramitayā su-bhāvitayā*)，作如是言(*sattvān evam ava-*

*vadaty, evam anu-śāsti*)：『來(*ehi tvaṃ*)！善男子(*kula-putra*)！應修般若波羅蜜多，觀一切法本性空寂。汝等若能修此般若波羅蜜多，觀一切法本性空寂，諸所修行身、語、意業(*yad yad evaṃ karma karoṣi kāyena vā vācā vā manasā vā*)，皆趣甘露，得甘露果，定以甘露．而作後邊(*tat sarvam a-mṛtâdhi-gamāya pari-ṇāmaya tathā te ete dharmāḥ sarva ’-mṛtâ-vi-gamāya bhaviṣyanty a-mṛta-pary-ava-sānāya ca*)。諸善男子！是一切法皆本性空。本性空中，有情及法雖不可得，而所修行．亦無退失(*na ca pra-kṛti-śūnyatāyāṃ kaś-cid dharmo, ’bhi-ni-viśate yaḥ pari-hīyate*)。

何以故(*tat kasya hetoḥ*)？善男子！本性空理，非增非減(*na hi śūnyatā pari-hīyate*)。本性空中，亦無增減法(*na ca pra-kṛti-śūnyatāyāḥ kaś-cit pari-hīyate*)。

所以者何(*tat kasya hetoḥ*)？本性空理，無性為性，離諸分別，絕諸戲論故(*tathā hi pra-kṛti-śūnyatā na bhāvo nâ-bhāvas*)，於此中．無增減法，由此所作．亦無退失(*tat kim a-bhāvo ’-bhāve dharme pari-hāsyaty*)。是故，汝等應修般若波羅蜜多，觀本性空，作所應作。』

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo* (PSP_6-8:95) *mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，方便善巧，教誡、教授諸有情類，令入般若波羅蜜多，住本性空，修諸善業(*sattvān evam ava-vadaty, evam anu-śāsti*)。

[397a17] 善現！是菩薩摩訶薩(*sa*)，如是教誡、教授有情(*evam ava-vadann evam anu-śāsan*)，常無懈廢(*na jātv a-karmako ’bhūt*)。謂．自常行十善業道(*sa ātmanā ca satata-samitaṃ daśa-kuśaleṣu karma-patheṣu vartate*)，亦勸他常行十善業道(*parāṃś ca daśa-kuśaleṣu karma-patheṣu sam-ā-dāpayaty*)；自常受持五近事戒，亦勸他常受持五近事戒(*evaṃ pañcasu śikṣā-padeṣu*)；自常受持八近住戒，亦勸他常受持八近住戒(*āryâṣṭâṅge sam-anv-ā-gata upoṣadhe*)；自常受持出家戒，亦勸他常受持出家戒；自常修行四靜慮、四無量、四無色定(*ātmanā ca dhyān’ārūpya-sam-ā-pattīḥ sam-ā-padyate*)，亦勸他常修行四靜慮、四無量、四無色定(*parāṃś ca dhyān’ārūpya-sam-ā-pattiṣu sam-ā-dāpayati*)；(*ātmanā ca satata-samitaṃ maitrī-vi-hārī bhavati, parāṃś ca satata-samitaṃ maitrī-vi-hāre sam-ā-dāpayati, ātmanā ca satata-samitaṃ karuṇā-vi-hārī bhavati, parāṃś ca satata-samitaṃ karuṇā-vi-hāre sam-ā-dāpayati, ātmanā ca satata-samitaṃ muditā-vi-hārī bhavati, parāṃś ca satata-samitaṃ muditā-vi-hāre sam-ā-dāpayati, ātmanā ca satata-samitam upêkṣā-vi-hārī bhavati, parāṃś ca satata-samitam upêkṣā-vi-hāre sam-ā-dāpayati,*)自常修行四念住．乃至八聖道支(*ātmanā ca smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgān bhāvayanti*)，亦勸他常修行四念住．乃至八聖道支(*parāṃś ca smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu sam-ā-dāpayati*)； 自常修行空、無相、無願解脫門(*ātmanā ca śūnyatâ-nimittâ-pra-ṇi-hitāni bhāvayati*)，亦勸他常修行空、無相、無願解脫門(*parāṃś ca śūnyatâ-nimittâ-pra-ṇi-hiteṣu sam-ā-dāpayati*)；自常修行布施波羅蜜多．乃至般若波羅蜜多(*ātmanā ca sarva-pāramitāsu*)，亦勸他常修行布施波羅蜜多．乃至般若波

羅蜜多；自常安住內空．乃至無性自性空(*sarva-śūnyatāsu ca śikṣate*)，亦勸他常安住內空．乃至無性自性空(*parāṃś ca sarva-śūnyatāsu sarva-pāramitāsu ca sam-ā-dāpayati*)；自常安住真如．乃至不思議界，亦勸他常安住真如．乃至不思議界；自常安住苦、集、滅、道聖諦，亦勸他常安住苦、集、滅、道聖諦；自常修行八解脫．乃至十遍處，亦勸他常修行八解脫．乃至十遍處；自常修行諸菩薩地，亦勸他常修行諸菩薩地；自常修行一切陀羅尼門、三摩地門，亦勸他常修行一切陀羅尼門、三摩地門；自常修學五眼、六神通，亦勸他常修學五眼、六神通；自常修學如來十力．乃至十八佛不共法(*ātmanā ca daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu śikṣate*)，亦勸他常修學如來十力．乃至十八佛不共法(*parāṃś ca daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu sam-ā-dāpayati*)；自常修學三十二大士相、八十隨好(*ātmanā ca dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjanāni pari-pūrayati*)，亦勸他常修學三十二大士相、八十隨好(*parāṃś ca dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjana-pari-niṣ-pattaye sam-ā-dāpayati*)；自常修學無忘失法、恒住捨性，亦勸他常修學無忘失法、恒住捨性；自常修學一切智、道相智、一切相智，亦勸他常修學一切智、道相智、一切相智；自常發起預流果智(*ātmanā ca srota-ā-patti-phale jñānam ut-pādayati, na ca tatra tiṣṭhati, parāṃś ca srota-ā-patti-phale prati-ṣṭhāpayati*)．乃至(*ātmanā ca sakṛd-ā-gāmi-phale jñānam ut-pādayati, na ca tatra tiṣṭhati, parāṃś ca sakṛd-ā-gāmi-phale prati-ṣṭhāpayati, ātmanā cân-ā-gāmi-phale jñānam ut-pādayati, na ca tatra tiṣṭhati, parāṃś cân-ā-gāmi-phale prati-ṣṭhāpayati, ātmanā cârhattve jñānam ut-pādayati, na ca tatra tiṣṭhati, parāṃś cârhattve prati-ṣṭhāpayati*)獨覺菩提智(*ātmanā ca pratyeka-bodhau jñānam ut-pādayati*)，而不住預流果．乃至獨覺菩提(*na ca tatra tiṣṭhati*)，亦勸他常發起預流果智．乃至獨覺菩提智，或令住預流果．乃至獨覺菩提(*parāṃś ca pratyeka-bodhau prati-ṣṭhāpayati*)；自常發起諸菩薩摩訶薩行，亦勸他常發起諸菩薩摩訶薩行；自常發起諸佛無上正等菩提道(*ātmanā cân-ut-tarāyāṃ samyak-saṃ-bodhau mārgam ut-pādayati*)，亦勸他常發起諸佛無上正等菩提道(*parāṃś ca tatra mārge ’va-vadaty anu-śāsti prati-ṣṭhāpayati*)。

[397b24] 如是(*evaṃ khalu* (PSP_6-8:96))，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，行深般若波羅蜜多時(*bodhisattva-caryāṃ carann*)，方便善巧(*upāya-kauśalyena*)，自修善業．常無懈廢，教誡、教授諸有情類，令修善業．常無懈廢(*na jātv a-karmako ’bhūt*)。

善現！是名．諸菩薩摩訶薩．行深般若波羅蜜多時．方便善巧。由此方便善巧力故，安立有情於實際中，而能不壞實際之相。」

[397c01] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切法皆本性空(*pra-kṛti-śūnyāḥ sarva-dharmā*)，本性空中．有情(*na ca pra-krti-śūnyatāyām sattvā upa-labhyante*)及法俱不可得(*na dharmo*)，由此於中．亦無非法(*nâ-dharmaḥ*)，云何(*kathaṃ*)(*bhagavan*)．

菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．為有情類．求證無上正等菩提，欲盡未來．常作饒益(*prajñāpāramitāyām abhi-saṃ-pra-tiṣṭhate*)？」

[397c04] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說(*yathā vadasi*)。諸所有法，皆本性空(*pra-kṛti-śūnyāḥ sarva-dharmā*)。本性空中，有情(*na ca pra-kṛti-śūnyatāyāṃ sattvā upa-labhyante*)及法，俱不可得(*na dharmo*)；由此，於中，亦無非法(*nâ-dharmaḥ*)。善現！當知．若(*yadi punaḥ subhūte*)一切法非本性空，諸菩薩摩訶薩，行深般若波羅蜜多時，不應安住本性空理，求證無上正等菩提(*pra-kṛti-śūnyāḥ sarva-dharmā abhaviṣyan na tadā bodhisattvo mahāsattvaḥ pra-kṛti-śūnyatāyām abhi-saṃ-prāsthāsyad*)，為饒益有情．說本性空法。以一切法皆本性空，是故，菩薩摩訶薩，行深般若波羅蜜多時，住一切法本性空理，求證無上正等菩提(*evaṃ cân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya*)，為饒益有情．說本性空法(*pra-kṛti-śūnyaṃ dharmaṃ deśayed*)。

[397c13] 善現！何等諸法本性皆空，而諸菩薩摩訶薩，行深般若波羅蜜多時，如實了知本性空已，住本性空，為他說法？善現！色(*rūpaṃ subhūte pra-kṛti-śūnyaṃ*)．乃至(*vedanā-saṃjñā-saṃskārā*)識(*vijñānaṃ*)本性皆空(*pra-kṛti-śūnyam,*)(*tadā bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran, pañca-skandhāḥ pra-kṛti-śūnyā iti dharmaṃ deśayati*)，眼處．乃至意處本性皆空，色處．乃至法處(*dvā-daś'āyatanāny*)本性皆空，眼界．乃至意界本性皆空，色界．乃至法界本性皆空，眼識界．乃至意識界(*aṣṭādaśa-dhātavaḥ*)本性皆空(*pra-kṛti-śūnyā iti dharmaṃ deśayati*)，眼觸．乃至意觸本性皆空，眼觸為緣所生諸受．乃至意觸為緣所生諸受本性皆空，地界．乃至識界本性皆空，因緣．乃至增上緣本性皆空，從緣所生諸法本性皆空，無明．乃至老死本性皆空，布施波羅蜜多．乃至般若波羅蜜多本性皆空，四靜慮(*catvāri dhyānāni*)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattayaś*)本性皆空，四念住(*catvāri smṛty-upa-sthānāni*)．乃至(*catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāni*)八聖道支(*āryâṣṭâṅga-mārgaḥ*)本性皆空(*pra-kṛti-śūnya iti dharmaṃ deśayati*)，空、無相、無願解脫門(*trīṇi vi-mokṣa-mukhāny*)本性皆空，內空．乃至無性自性空本性皆空，真如．乃至不思議界本性皆空，苦、集、滅、道聖諦本性皆空，八解脫(*aṣṭau vi-mokṣā*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-pattayo*)十遍處本性皆空，淨觀地．乃至如來地本性皆空，極喜地．乃至法雲地本性皆空，一切陀羅尼門、三摩地門本性皆空，五眼、六神通本性皆空，如來十力(*daśa-tathāgata-balāni*)．乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido mahā-maitrī mahā-karuṇā*)十八佛不共法(*aṣṭādaś'āveṇikā buddha-dharmā*)本性皆空，三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāny*)、八十隨好(*aśīty-anu-vy-añjanāni*)本性皆空(*pra-kṛti-śūnyānîti dharmaṃ deśayati*)，無忘失法、恒住捨性本性皆空，一切智、道相智、一切相智本性皆空，預流果(*srota-ā-patti-phalaṃ*)．乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvaṃ*)獨覺菩提(*pratyeka-bodhiḥ*)本性皆空，一切菩

薩摩訶薩行本性皆空，諸佛無上正等菩提本性皆空，(*sarv'ākāra-jñatā*)永斷一切煩惱習氣相續(*sarva-vāsanā'nu-saṃdhi-kleśa-pra-hāṇaṃ*)本性皆空(*pra-kṛti-śūnyam iti dharmaṃ deśayati*)。

諸菩薩摩訶薩，行深般若波羅蜜多時，如實了知色等諸蘊，乃至永斷一切煩惱習氣相續本性空已，住本性空，為諸有情宣說如是本性空法。

[398a13] 復次，善現！若(*yadi punaḥ subhūte*)內空性(*'dhy-ātma-śūnyatā*)，本性不空(*na pra-kṛti-śūnyā 'bhaviṣyan,*)(*na tadā bodhisattvo mahāsattvaḥ pra-kṛti-śūnyatāyāṃ dharmam ud-dekṣyad*)，若外空(*evaṃ bahirdhā-śūnyatā*)、內外空(*adhy-ātma-bahirdhā-śūnyatā*)、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、無性自性空性(*yāvad a-bhāva-sva-bhāva-śūnyatā*)，亦本性不空者(*na pra-kṛti-śūnyā 'bhaviṣyan*)，則諸菩薩摩訶薩，行深般若波羅蜜多時，不應為諸有情說一切法皆本性空(*na tadā bodhisattvo mahāsattvaḥ pra-kṛti-śūnyatāyāṃ dharmam ud-dekṣyan*)。若作是說，壞，本性空(*na ca pra-kṛti-śūnyatā vi-naśyati*)。然，本性空理，不可壞，非常非斷(*na ca kūṭa-sthā bhavati, na ca sā punar apa-krāmati*)。

所以者何(*tat kasya hetoḥ*)？本性空理，無方(*na hi sā deśa-sthā*)、無處(*na pra-deśa-sthā*)，無所從來，亦無所去(*na ca sā kva-cid gacchati nâpi* (PSP_6-8:97) *kutaś-cid ā-gacchati*)。如是空理，亦名**法住**(*eṣā **sā dharma-sthititā***)——此中(*yatra*)，無法、無聚無散(*na kasya-cid dharmasy' ā-cayo vā upa-cayo vôpa-labhyate*)、無減無增(*hānir vā vṛddhir vā*)、無生無滅(*ut-pādo vā ni-rodho vā*)、無淨無不淨(*saṃ-kleśo vā vy-ava-dānaṃ vā*)。是**一切法本所住性**(*eṣā **sā pra-kṛti-dharmāṇāṃ***)——諸菩薩摩訶薩，安住其中(*yatra sthitvā bodhisattvo mahāsattvo*)，求趣無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bodhuṃ saṃ-pra-sthitā*)，不見有法有所求趣(*na kasya-cid dharmasya pra-sthāne paśyati*)，不見有法無所求趣(*a-saṃ-pra-sthitāḥ sarva-dharmāḥ*)，以一切法都無所住，故名**法住**(*eṣā **sā dharmāṇāṃ dharma-sthititā***)。諸菩薩摩訶薩，安住此中(*yatra bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，見一切法本性空已(*sarva-dharmān pra-kṛti-śūnyān dṛṣṭvā*)，定於無上正等菩提得不退轉(*na praty-ud-ā-vartate 'n-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。

所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，不見有法能為障礙(*tathā hi na kasya-cid dharmasy' ā-varaṇaṃ vā sam-anu-paśyati*)。見一切法無障礙故，便於無上正等菩提不生疑惑，故不退轉(*an-ā-varaṇaṃ vā sam-anu-paśyati, tat kiṃ vi-cikitsiṣyaty an-ut-tarāyāṃ samyak-saṃ-bodhau*)。

[398b02] 復次，善現！諸菩薩摩訶薩，住一切法本性空中(*yatra pra-kṛti-śūnyatāyām*)，觀本性空都無所得，謂，我、有情(*na sattva upa-labhyate, na sattva-pra-jñaptir, n' ātmā, na sattvo*)、命者(*na jīvo*)、生者(*na jantur*)、養者(*na poṣo*)、士夫(*na puruṣo*)、補特伽羅(*na pudgalo*)、意生(*na manu-jo*)、儒童(*na mānavo*)、作者(*na kārako*)、受者(*na vedako*)、知者(*na jānako*)、見者皆不可得(*na paśyaka upa-*

*labhyate*)，色(*na rūpaṃ*)．乃至(*na vedanā, na saṃjñā, na saṃskārā*)識亦不可得，眼處．乃至意處亦不可得，色處．乃至法處亦不可得(*na vijñānam upa-labhyate*)，眼界．乃至意界亦不可得，色界．乃至法界亦不可得，眼識界．乃至意識界亦不可得，眼觸．乃至意觸亦不可得，眼觸為緣所生諸受．乃至意觸為緣所生諸受亦不可得，地界．乃至識界亦不可得，因緣．乃至增上緣亦不可得，從緣所生諸法亦不可得，無明．乃至老死亦不可得，布施波羅蜜多．乃至般若波羅蜜多亦不可得，內空．乃至無性自性空亦不可得，真如．乃至不思議界亦不可得，苦、集、滅、道聖諦亦不可得，四念住．乃至八聖道支亦不可得，四靜慮、四無量、四無色定亦不可得，八解脫．乃至十遍處亦不可得，空、無相、無願解脫門亦不可得，淨觀地．乃至如來地亦不可得，極喜地．乃至法雲地亦不可得，一切陀羅尼門、三摩地門亦不可得，五眼、六神通亦不可得，如來十力．乃至十八佛不共法亦不可得，無忘失法、恒住捨性亦不可得，一切智、道相智、一切相智亦不可得，預流果．乃至獨覺菩提亦不可得，一切菩薩摩訶薩行亦不可得，諸佛無上正等菩提亦不可得，善法、非善法亦不可得，有記法、無記法亦不可得，有漏法、無漏法亦不可得，世間法、出世間法亦不可得，有為法、無為法亦不可得，(*yāvat sarva-dharmā nâdhy-ātmā na bahirdhā nâdhy-ātma-bahirdhā nôpa-labhyate*)三十二大士相、八十隨好亦不可得(*yāvad aśīty-anu-vy-añjanāni nôpa-labhyante*)。

第二分．實際品．第七十八之二[59]

[398c10] 善現！當知．如．有如來．應．正等覺，化作四眾(*tad-yathā 'pi nāma subhūte tathāgata-nir-mitasya*)——所謂．苾芻(*bhikṣur vā*)、苾芻尼(*bhikṣuṇī vā*)、鄔波索迦(*up'āsako vā*)、鄔波斯迦(*up'āsikā vā,*)(*bodhisattvo vā*)——假使化佛．或經一劫，或一劫餘(*'nu-pra-bandhaṃ kalpaṃ śata-sahasraṃ*)，為彼四眾宣說正法(*dharmaṃ deśayet*)，於意云何(*tat kiṃ manyase*)，(*subhūte,*)如是化眾，頗有能得(*api nu te nir-mitā bhavyāḥ*)．或預流果(*srota-ā-patti-phalaṃ vā pr'āpayituṃ*)、或一來果(*sakṛd-ā-gāmi-phalaṃ vā pr'āpayituṃ*)、或不還果(*an-ā-gāmi-phalaṃ vā pr'āpayitum*)、或阿羅漢果(*arhattvaṃ vā pr'āpayitum*)、或獨覺菩提(*pratyeka-bodhiṃ pr'āpayitum*)，或得無上正等菩提記不(*an-ut-tarāṃ samyak-saṃ-bodhiṃ pr'āpayitum*)？」

[398c15] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavaṃs*)！何以故(*tat kasya hetoḥ*)？是諸化眾，都**無實事**(*tathā hi teṣāṃ bhagavan **vastu nâsti***)。非．無實法．可有得果、可得受記。」

[398c17] 佛告善現(*bhagavān āha*)：「諸法亦爾，皆本性空，都**無實事**(*evam etat, subhūte, evam etat. **a-vastukānāṃ** sarva-dharmāṇāṃ*)。於中，何等菩薩摩訶薩，為何等有情(*katamaḥ sa sattvo yaṃ bodhisattvo mahāsattvo*)，說何等法，可令證得(*ni-veśayati prati-ṣṭhāpayati*)．或預流果(*srota-ā-patti-phale vā*)、或一來果(*sakṛd-ā-gāmi-phale vā*)、或不還果(*'n-ā-gāmi-phale vā*)、或阿羅漢果(*arhattve vā*)、或獨覺

[59] Cf. Kimura, VI-VIII, p. 97; Conze 1975, p. 603.

菩提(*pratyeka-bodhau vā*)，或得受無上正等菩提記(*'n-ut-tarāyāṃ samyak-saṃ-bodhau vā* (PSP_6-8:98))？

[398c21] 善現！當知．諸菩薩摩訶薩，雖為有情宣說空法，而諸有情實不可得，哀愍．彼墮顛倒法故(*'nyatra vi-pacyā s'ā-pannāyāḥ saṃjñāyā*)，拔濟．令住無顛倒法(*a-vi-pary-āse ni-veśayati prati-sthāpayati*)。**無顛倒**者，謂．**無分別**。無分別者，無顛倒故。若有分別，則有顛倒，彼．等流故(*yaś câsau vi-pary-āsaḥ, sa evâ-vi-pary-āsaḥ kalpanâbhi-ṣyandam up'ādāyâ-vi-kalpaś câ-vi-pary-āso*)。

[398c25] 善現！當知．顛倒，即是無顛倒法(*yatrâ-vi-kalpas, tatra vi-pary-āso nâsti*)。無顛倒中，無我(*na tatr'ātmā*)、無有情(*na sattvo*)，廣說．乃至(*na jīvo, na jantur, na poṣo, na puruṣo, na pudgalo, na manu-jo, na mānavo, na kārako, na vedako*)無知者(*na jānako*)、無見者(*na paśyako*)，亦無色(*na tatra rūpaṃ*)、受(*na vedanā*)、想(*na saṃjñā*)、行(*na saṃskārā*)、識(*na vijñānaṃ*)，亦無眼處．乃至意處，亦無色處．乃至法處，亦無眼界．乃至意界，亦無色界．乃至法界，亦無眼識界．乃至意識界，亦無眼觸．乃至意觸，亦無眼觸為緣所生諸受．乃至意觸為緣所生諸受，亦無地界．乃至識界，亦無因緣．乃至增上緣(*na skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)，亦無從緣所生諸法，亦無無明．乃至老死(*na pratîtya-sam-ut-pādâṅgāni*)，亦無布施波羅蜜多．乃至般若波羅蜜多(*na tatra pāramitā*)，亦無內空．乃至無性自性空，亦無真如．乃至不思議界，亦無苦、集、滅、道聖諦，亦無四念住．乃至八聖道支，亦無四靜慮、四無量、四無色定，亦無八解脫．乃至十遍處(*na śūnyatā-mukhāni, na bodhi-pakṣyā dharmā, n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhâbhi-jñā*)，亦無空、無相、無願解脫門(*na śūnyatâ-nimittâ-pra-ṇi-hitāni*)，亦無淨觀地．乃至如來地，亦無極喜地．乃至法雲地，亦無一切陀羅尼門、三摩地門，亦無五眼、六神通，亦無如來十力．乃至十八佛不共法(*na tatra daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)，亦無三十二大士相、八十隨好，亦無無忘失法、恒住捨性，亦無一切智、道相智、一切相智，亦無預流果．乃至獨覺菩提，亦無一切菩薩摩訶薩行，亦無諸佛無上正等菩提(*na tatrân-ut-tarā samyak-saṃ-bodhir*)。

[399a17] 善現！此無所有，即**本性空**(*eṣā **sā pra-kṛti-śūnyatā***)，諸菩薩摩訶薩，行深般若波羅蜜多時，安住此中(*yatra sthitvā, bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carati, caraṃs*)，見諸有情墮顛倒想，方便善巧．令得解脫(*tāṃś ca vi-pary-astān sattvān sattva-saṃjñāyā mocayaty*)，謂．令解脫無我．我想、無有情．有情想，廣說．乃至無知者．知者想、無見者．見者想，亦令解脫無常．常想、無樂．樂想、無我．我想、不淨．淨想，亦令解脫無色、受、想、行、識．色、受、想、行、識想(*evam ārūpya-rūpa-saṃjñāyā mocayati*)，亦令解脫無眼處．乃至意處．眼處．乃至意處想，亦令解脫無色處．乃至法處．色處．乃至法處想，亦令解脫無眼界．乃至意界．眼界．乃至意界想，亦令解脫無色界．乃至法界．色界．乃至法界想，亦令解脫無眼識界．乃至意識界．眼識界．乃至意識界想，亦令解脫無眼觸．乃至意觸．眼觸．乃至意觸想，亦令解脫無眼觸為緣所生諸受．

乃至意觸為緣所生諸受．眼觸為緣所生諸受．乃至意觸為緣所生諸受想，亦令解脫無地界．乃至識界．地界．乃至識界想，亦令解脫無因緣．乃至增上緣．因緣．乃至增上緣想，亦令解脫無從緣所生諸法．從緣所生諸法想，亦令解脫無無明．乃至老死．無明．乃至老死想，亦令解脫無布施波羅蜜多．乃至般若波羅蜜多．布施波羅蜜多．乃至般若波羅蜜多想，亦令解脫無內空．乃至無性自性空．內空．乃至無性自性空想，亦令解脫無真如．乃至不思議界．真如．乃至不思議界想，亦令解脫無苦、集、滅、道聖諦．苦、集、滅、道聖諦想，亦令解脫無四念住．乃至八聖道支．四念住．乃至八聖道支想，亦令解脫無四靜慮、四無量、四無色定．四靜慮、四無量、四無色定想，亦令解脫無八解脫．乃至十遍處．八解脫．乃至十遍處想，亦令解脫無空、無相、無願解脫門．空、無相、無願解脫門想，亦令解脫無淨觀地．乃至如來地．淨觀地．乃至如來地想，亦令解脫無極喜地．乃至法雲地．極喜地．乃至法雲地想，亦令解脫無一切陀羅尼門、三摩地門．一切陀羅尼門、三摩地門想，亦令解脫無五眼、六神通．五眼、六神通想，亦令解脫無如來十力．乃至十八佛不共法．如來十力．乃至十八佛不共法想，亦令解脫無三十二大士相、八十隨好．三十二大士相、八十隨好想，亦令解脫無無忘失法、恒住捨性．無忘失法、恒住捨性想，亦令解脫無一切智、道相智、一切相智．一切智、道相智、一切相智想，亦令解脫無預流果．乃至獨覺菩提．預流果．乃至獨覺菩提想，亦令解脫無一切菩薩摩訶薩行．一切菩薩摩訶薩行想，亦令解脫無諸佛無上正等菩提．諸佛無上正等菩提想，亦令解脫五取蘊等諸有漏法，亦令解脫四念住等諸無漏法(*evaṃ yāvat sarva-dharma-saṃjñāyā mocayati*)。所以者何？四念住等．諸無漏法(*ye 'pi te an-ā-sravā dharmās, tad-yathā catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāny āryâṣṭâṅgo mārgaḥ*)，非．如勝義(*so 'pi na tasya yathā na paramârtho*)，無生無滅、無相無為、無戲論、無分別(*yad-utâ-saṃs-kṛtam an-ut-pādo '-prādur-bhāvo '-bhāvaḥ*)，是故．亦應解脫。彼法．真勝義者，即**本性空**(*eṣā* ***sā pra-kṛti-śūnyatā***)。此本性空，即是**諸佛所證無上正等菩提**(*eṣā* ***sā sarva-buddhānāṃ bhagavatāṃ bodhir***)。

[399c10] 善現！當知．此中(*yatra*)無我．乃至見者可得(*na jīvo na jantur na poṣo na puruṣo na pudgalo na manu-jo na mānavo na kārako na vedako na jānako na paśyako*)，亦無色(*na rūpaṃ*)．乃至(*na vedanā na saṃjñā na saṃskārā*)識可得(*na vijñānaṃ*)，亦無眼處．乃至意處可得，亦無色處．乃至法處可得，亦無眼界．乃至意界可得，亦無色界．乃至法界可得，亦無眼識界．乃至意識界可得，亦無眼觸．乃至意觸可得，亦無眼觸為緣所生諸受．乃至意觸為緣所生諸受可得，亦無地界．乃至識界可得，亦無因緣．乃至增上緣可得(*na skandha-dhātv-āyatana-pratîtya-sam-ut-pādā*)，亦無從緣所生諸法可得，亦無無明．乃至老死可得(*na pratîtya-sam-ut-pādâṅgāni*)，亦無布施波羅蜜多．乃至般若波羅蜜多可得(*na pāramitā*)，亦無內空．乃至無性自性空可得(*na śūnyatā-mukhāni*)，亦無真如．乃至不思議界可得，亦無苦、集、滅、道聖諦可得，亦無四念住．乃至八聖道支可

得，亦無四靜慮、四無量、四無色定可得，亦無八解脫．乃至十遍處可得(*na bodhi-pakṣyā dharmā n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)，亦無空、無相、無願解脫門可得亦無淨觀地．乃至如來地可得，亦無極喜地．乃至法雲地可得，亦無一切陀羅尼門、三摩地門可得，亦無五眼、六神通可得，亦無如來十力．乃至十八佛不共法可得(*na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)，(*na mahā-karuṇā*)亦無三十二大士相、八十隨好可得(*na dvā-triṃśan-mahā-puruṣa-lakṣaṇāny aśīty-anu-vy-añjanāni*)，亦無無忘失法、恒住捨性可得，亦無一切智、道相智、一切相智可得，亦無預流果．乃至獨覺菩提可得，亦無一切菩薩摩訶薩行可得，亦無諸佛無上正等菩提可得。

[400a04] 善現！當知．諸菩薩摩訶薩，不(*na hi bodhisattvo mahāsattvo*)為無上正等菩提道故(*mārgasya kṛtaśo*)，求趣無上正等菩提(*'n-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthito*)，但(*'nyatra*)**為諸法本性空故**(***pra-kṛti-śūnyatā-pari-jñānârthaṃ***)，求趣無上正等菩提。

是本性空(*sā ca*)，前、後、中．常本性空(*pra-kṛti-śūnyatā pūrvaṃ vā paścād vā madhye vā*)；未曾不空(*na jātu sā '-pra-kṛti-śūnyatā*)。諸菩薩摩訶薩，住本性空．波羅蜜多(*tatra pra-kṛti-śūnyatā-pāramitāyāṃ sthitvā, bodhisattvo mahāsattvaḥ* (PSP_6-8:99))，為欲度脫．諸有情類．執有情想及法想故(*sattvān sattva-saṃ-jñinaḥ sattva-saṃjñāyā mocanârthaṃ*)，行．**道相智**(***mārga-jñatāyāṃ*** *carati*)。

是菩薩摩訶薩(*sa*)，行道相智時(*mārga-jñatāyāṃ caran*)，即得**一切道**(***sarva-mārgeṣu*** *caran, sarva-mārgeṣu carati*)，謂(*yad-uta*)．聲聞道(*śrāvaka-mārgeṣu*)、若獨覺道(*pratyekabuddha-mārgeṣu*)、若菩薩道(*bodhisattva-mārgeṣu*)、若諸佛道。

[400a12] 善現！當知．是菩薩摩訶薩(*sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ*)，於**一切道**得**圓滿**已(***sarva-mārgān pari-pūrya***)，便能成熟所化有情(***sattvān pari-pācya***)，亦能嚴淨所求佛土(***buddha-kṣetraṃ*** *ca* ***pari-śodhy'***)，留諸壽行(***āyuḥ-saṃskārān adhi-ṣṭhāya***)，趣證無上正等菩提(***an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate***)。既證無上正等菩提(*sā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，能令佛眼常無斷壞(*buddha-netrī nôpa-cchinatti*)。何謂佛眼？謂(*yad-uta*)．本性空(***pra-kṛti-śūnyatā***)。(*eṣā sā buddhānāṃ bhagavatāṃ buddha-netrī, yad-uta pra-kṛti-śūnyatā.*)過去(*ye 'pi te 'bhūvann atîte 'dhvani buddhā bhagavantas, teṣām api buddhānāṃ bhagavatām iyam eva buddha-netrī yad-uta pra-kṛti-śūnyatā*)、未來(*ye 'pi te 'n-ā-gate 'dhvani bhaviṣyanti buddhā bhagavantaḥ, teṣām api buddhānāṃ bhagavatām iyam eva buddha-netrī yad-uta pra-kṛti-śūnyatā*)、現在．諸佛．住十方界．為諸有情宣說正法(*ye 'pi te etarhi daśa-dig-loka-dhātuṣu buddhā bhagavantaḥ tiṣṭhanti dhriyante yāpayanti dharmañ ca deśayanti*)，無不皆以此本性空，而為佛眼(*teṣām api buddhānāṃ bhagavatām iyam eva buddha-netrī yad-uta pra-kṛti-śūnyatā*)。

[400a18] 善現！當知．定無．諸佛離本性空．而出世者(*nânyatra pra-kṛti-śūnyatāyā loke prādur-bhāvo bhavati buddhānāṃ bhagavatāṃ*)。諸佛出世(*teṣāṃ cântike*)，無不皆說本性空義；所化有情，要聞佛說本性空理，乃入聖道．得聖道果。離本性空，無．別方便。

[400a21] 是故，善現！諸菩薩摩訶薩(*tathā bodhisattvena mahāsattvena*)，欲證無上正等菩提，應正安住**本性空**理(***pra-kṛti-śūnyatā-***)，修行六種波羅蜜多(*pāramitāyāṃ caritavyaṃ*)、及餘菩薩摩訶薩行；若正安住本性空理，修行六種波羅蜜多、及餘菩薩摩訶薩行(*yathā caran*)，終不退失一切智智(*na pari-hīyate sarv'ākāra-jñatāyāḥ*)，常能利樂一切有情。」

[400a26] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！諸菩薩摩訶薩，甚為希有(*āścaryam idaṃ bhagavan bodhisattvānāṃ mahāsattvānāṃ*)，雖行一切法皆本性空(*yatra nāma ime pra-kṛti-śūnyeṣu dharmeṣu caranti*)，而於本性空常無失壞，謂(*tāṃ ca pra-kṛti-śūnyatāṃ na vi-kopayatîty*)．不執色(*anyad rūpam anyā pra-kṛti-śūnyatā*)．乃至(*anyā vedanā anyā saṃjñā anye saṃskārā*)識．異本性空(*anyad vijñānam anyā pra-kṛti-śūnyatā*)，亦不執眼處．乃至意處．異本性空，亦不執色處．乃至法處．異本性空，亦不執眼界．乃至意界．異本性空，亦不執色界．乃至法界．異本性空，亦不執眼識界．乃至意識界．異本性空，亦不執眼觸．乃至意觸．異本性空，亦不執眼觸為緣所生諸受．乃至意觸為緣所生諸受．異本性空，亦不執地界．乃至識界．異本性空，亦不執因緣．乃至增上緣．異本性空，亦不執從緣所生諸法．異本性空，亦不執無明．乃至老死．異本性空(*anye skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāny anyā pra-kṛti-śūnyatā*)，亦不執布施波羅蜜多．乃至般若波羅蜜多．異本性空(*anyā pāramitā*)，亦不執內空．乃至無性自性空．異本性空(*anyāni śūnyatā-mukhāny*)，亦不執真如．乃至不思議界．異本性空，亦不執苦、集、滅、道聖諦．異本性空，亦不執四念住．乃至八聖道支．異本性空(*anye bodhi-pakṣyā dharmā anyā pra-kṛti-śūnyatā*)，亦不執四靜慮、四無量、四無色定．異本性空，亦不執八解脫．乃至十遍處．異本性空(*anyāny ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny anyā pra-kṛti-śūnyatā*)，亦不執空、無相、無願解脫門．異本性空(*anyā śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā anyā pra-kṛti-śūnyatā*)，亦不執淨觀地．乃至如來地．異本性空，亦不執極喜地．乃至法雲地．異本性空，亦不執一切陀羅尼門、三摩地門．異本性空，亦不執五眼、六神通．異本性空，亦不執如來十力．乃至十八佛不共法．異本性空(*anye daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā anyā pra-kṛti-śūnyatā*)，亦不執三十二大士相、八十隨好．異本性空，亦不執無忘失法、恒住捨性．異本性空，亦不執一切智、道相智、一切相智．異本性空，亦不執預流果．乃至獨覺菩提．異本性空，亦不執一切菩薩摩訶薩行．異本性空，亦不執諸佛無上正等菩提．異本性空(*anyā an-ut-tarā samyak-saṃ-bodhir anyā pra-kṛti-śūnyatā*)。

[400b27] 世尊！色即是本性空，本性空即是色。如是，乃至諸佛無上正等菩提即是本性空(*pra-kṛti-śūnyataivân-ut-tarā samyak-saṃ-bodhir*)，本性空即是諸佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhir eva pra-kṛti-śūnyatā.* (PSP_6-8:100))。」

[400b29] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是，如是，如汝所說。諸菩薩摩訶薩，甚為希有，雖行一切法皆本性空，而於本性空，常無失壞。

[400c03] 善現！當知，色不異本性空，本性空不異色，色即是本性空，本性空即是色。如是，乃至諸佛無上正等菩提不異本性空，本性空不異諸佛無上正等菩提，諸佛無上正等菩提即是本性空，本性空即是諸佛無上正等菩提。

[400c08] 善現！當知，若色異本性空，本性空異色(*yadi subhūte 'nyad rūpaṃ syād, anyā pra-kṛti-śūnyatā*)，(*anyā vedanā, anyā saṃjñā, anye saṃskārā, anyad vijñānam, anyā pra-kṛti-śūnyatā, anye skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāny, anyā pra-kṛti-śūnyatā, anyāḥ pāramitāḥ, anyāni śūnyatā-mukhāni, anye bodhi-pakṣyā dharmā, anye ārya-satyâ-pra-maṇa-dhyān'ārūpya-sam-ā-patti-vi-mokṣa-samādhi-dhāraṇī-mukhā śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā, anyā pra-kṛti-śūnyatā*)色非本性空，本性空非色。如是，乃至諸佛無上正等菩提異本性空，本性空異諸佛無上正等菩提(*anyā an-ut-tarā samyak-saṃ-bodhir, anyā pra-kṛti-śūnyatā*)，諸佛無上正等菩提非本性空，本性空非諸佛無上正等菩提者，則諸菩薩摩訶薩，行深般若波羅蜜多時，不應觀一切法皆本性空，亦不應能證得一切智智(*na subhūte rūpaṃ bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyām abhi-saṃ-bhotsyate, na vedanāṃ na saṃjñāṃ na saṃskārān na vijñānaṃ bodhisattvo mahāsattvaḥ sarv'ākāra-jñatāyām abhi-saṃ-bhotsyate*)。

以色不異本性空，本性空不異色，色即是本性空，本性空即是色(*yasmāt tarhi subhūte rūpaṃ pra-kṛti-śūnyatā*)；如是，乃至(*vedanā saṃjñā saṃskārā, vijñānaṃ pra-kṛti-śūnyatā, skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni pra-kṛti-śūnyatā, sarva-pāramitāḥ sarva-śūnyatāḥ sarva-bodhi-pakṣyā dharmāḥ sarva-samādhayaḥ sarva-dhāraṇī-mukhāni sarva-vi-mokṣāḥ sarva-sam-ā-pattayaḥ sarvâbhi-jñāḥ sarvāṇi dhyānāni sarvāṇy a-pra-māṇāni sarvā ārūpya-sam-ā-pattayaḥ sarva-tathāgata-balāni sarva-bodhisattva-bhūmayaś catvāri vaiśāradyāni catasraḥ prati-saṃ-vido 'ṣṭādaś'āveṇikā buddha-dharmāḥ pra-kṛti-śūnyatā*)諸佛無上正等菩提不異本性空，本性空不異諸佛無上正等菩提，諸佛無上正等菩提即是本性空，本性空即是諸佛無上正等菩提(*an-ut-tarā samyak-saṃ-bodhiḥ pra-kṛti-śūnyatā*)，故(*tasmāt tarhi*)(*subhūte,*)諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，行深般若波羅蜜多時(*rūpaṃ sarv'ākāra-jñatāyām abhi-saṃ-budhyeta, vedanā saṃjñā saṃskārān, vijñānaṃ sarv'ākāra-jñatāyām abhi-saṃ-budhyeta, yāvad bodhiṃ sarv'ākāra-jñatāyām abhi-saṃ-budhyeta. yasmāt subhūte*)，**觀一切法皆本性空**(*pra-kṛti-śūnyataiva rūpaṃ rūpam eva pra-kṛti-śūnyatā, vedanā saṃjñā saṃskārāḥ, pra-*

*kṛti-śūnyataiva vijñānaṃ vijñānam eva pra-kṛti-śūnyatā, pra-kṛti-śūnyataiva bodhir bodhir eva pra-kṛti-śūnyatā, tasmāt subhūte bodhisattvo mahāsattvaḥ pra-kṛti-śūnyān sarva-dharmān viditvā*)，而能證得一切智智(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ pra-tiṣṭhet*)。

所以者何(*tat kasya hetoḥ*)？離本性空，無有一法是實、是常、可壞、可斷。本性空中，亦無一法是實、是常、可壞、可斷(*na hi tatra kaś-cid dharmo vi-naśyati vā kūṭa-stho vā bhavaty ava-krāmati vā*)。

但，諸愚夫(*'nyatra sa-devako lokaḥ sa-mārakaḥ sa-brahmakaḥ sa-śramaṇa-brāhmaṇikā prajāḥ, sa-deva-mānuṣâsurā*)迷謬顛倒，起別異想(*na rūpaṃ yathā-bhūtaṃ pra-jānanti, na vedanān na saṃjñān na saṃskārān, na vijñānaṃ* (PSP_6-8:101) *yathā-bhūtaṃ pra-jānanti*)，謂．分別色異本性空，或分別受、想、行、識異本性空。如是．乃至或分別一切菩薩摩訶薩行異本性空，或分別諸佛無上正等菩提異本性空。

是諸愚夫，分別諸法與本性空有差別故，不如實知色，不如實知受、想、行、識。

由不知故(*a-pra-jānanto*)，便執著色(*rūpam abhi-ni-viśante*)，執著受、想、行、識(*vedanāṃ saṃjñāṃ saṃskārān, vijñānam abhi-ni-viśante*)。由執著故，便於色．計我、我所，於受、想、行、識．計我、我所(*'bhi-ni-viśyâhaṃ-kāra-mama-kāre caranti*)。由妄計故，著內外物(*te 'haṃ-kāra-mama-kārāv abhi-ni-viśyâdhy-ātmika-bāhyāni vastūni abhi-ni-viśanta upa-labhante*)，(*abhi-ni-viśyôpa-labhya*)受後身色(*rūpaṃ rūpatvena pari-gṛhṇanti*)、受(*vedanāṃ vedanātvena*)、想(*saṃjñāṃ saṃjñātvena*)、行(*saṃskārān saṃskāratvena*)、識(*vijñānaṃ vijñānatvena pari-gṛhṇanti*)。由此，不能解(*te na pari-mucyante*)脫諸趣生(*jātyā*)、老(*jarayā*)、病、死(*maraṇena*)、愁(*śokena*)、憂(*paridevena*)、苦(*duḥkhena*)、惱(*daurmanasyena,*)(*na pari-mucyante up'āyāsena*)，往來三有，輪轉無窮(*na pari-mucyate pañca-gatikāt saṃsārāt*)。

[401a04] 由此因緣(*tatra*)，諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，住**本性空波羅蜜多**(***pra-kṛti-śūnyatā-pāramitāyāṃ*** *sthitvā*)，行深般若波羅蜜多，不執受色，亦不壞色若空不空(*rūpaṃ na vi-kopayati śūnyam iti vā '-śūnyam iti vā*)；不執受受、想、行、識，亦不壞受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識若空不空(*vijñānaṃ na vi-kopayati śūnyam iti vā '-śūnyam iti vā*)。如是(*evaṃ*)．乃至不執受一切菩薩摩訶薩行，亦不壞一切菩薩摩訶薩行若空若不空；不執受諸佛無上正等菩提，亦不壞諸佛無上正等菩提若空若不空(*sarva-samādhīn sarva-dhāraṇī-mukhāni sarva-vi-mokṣān, ārya-satyāny a-pra-māṇa-dhyān'ārūpya-sam-ā-pattīḥ śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā daśa-bodhisattva-bhūmīr daśa-tathāgata-balāni catvāri vaiśāradyāni catasraḥ prati-saṃ-vido 'ṣṭādaś'āveṇikān buddha-dharmān na vi-kopayati śūnyā iti vā '-śūnyā iti vā*)。

所以者何(*tat kasya hetoḥ*)？色不壞空，空不壞色，謂．此是色；此是空(*na hi śūnyatā vi-kopayatîdaṃ rūpam*)；受(*iyaṃ vedanā*)、想(*iyaṃ saṃjñā*)、行(*ime*

*saṃskārā*)、識不壞空，空不壞受、想、行、識，謂．此是受、想、行、識(*idaṃ vijñānam*)；此是空。

如是．乃至(*ime skandha-dhātv-āyatana-pratîtya-sam-ut-pādā imāni pratîtya-sam-ut-pādâṅgāni, iyaṃ śūnyatā ime bodhi-pakṣyā dharmā imāny ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni, imāḥ śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā ime daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)一切菩薩摩訶薩行不壞空，空不壞一切菩薩摩訶薩行，謂．此是一切菩薩摩訶薩行；此是空；諸佛無上正等菩提不壞空，空不壞諸佛無上正等菩提，謂．此是諸佛無上正等菩提(*iyam an-ut-tarā samyak-saṃ-bodhiḥ*)；此是空。

譬如(*tad-yathā 'pi nāma*)(*subhūte,*)虛空不壞虛空(*n' ākāśam ākāśaṃ vi-kopayati*)，內虛空界不壞外虛空界(*adhy-ātmikaṃ vā bāhyaṃ vā na câdhy-ātmikam ākāśaṃ bāhyam ākāśaṃ vi-kopayati*)，外虛空界不壞內虛空界(*na ca bāhyam ākāśam ādhy-ātmikam ākāśaṃ vi-kopayaty*)。如是(*evaṃ eva*)，善現(*subhūte*)！色不壞空(*na rūpaṃ śūnyatāṃ vi-kopayati*)，空不壞色(*na ca śūnyatā rūpaṃ vi-kopayati*)；受、想、行、識不壞空，空不壞受、想、行、識。

所以者何(*tat kasya hetoḥ*)？如是諸法，俱無自性(*na hi tasya sva-bhāvo 'sti*)，不可分別(*ya evaṃ vi-kopayaty*)，謂．此是空(*ayaṃ śūnyo*)；此是不空(*'yaṃ na śūnyaḥ*)。如是(*evaṃ*)．乃至(*vi-stareṇa*)一切菩薩摩訶薩行不壞空，空不壞一切菩薩摩訶薩行；諸佛無上正等菩提不壞空，空不壞諸佛無上正等菩提(*sarva-dharmeṣu kartavyam*)。所以者何？如是諸法，俱無自性，不可分別，謂．此是空；此是不空。」

[401a28] (*evam ukte*)爾時，<u>具壽善現</u>(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切法皆本性空，都無差別(*na bhedaḥ sarva-dhrmāṇāṃ*)，諸菩薩摩訶薩，為<u>住何處</u>(*kuto bhagavan bodhisattvo mahāsattvaḥ saṃ-pra-sthito bhavaty*)，發趣無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ*)？諸佛無上正等菩提，無二行相(*na* (PSP_6-8:102) *hi bhagavan dvaidhī-kārā bodhir*)。非(*na*)．二行相(*dvaya-caritena*)．能(*śakyā*)證無上正等菩提(*'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhum*)。唯願世尊哀愍為說。」

[401b03] <u>佛</u>告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說。諸佛無上正等菩提，無二行相(*na dvaya-caritasya bodhir*)。非．二行相能證無上正等菩提(*na dvaidhī-kārā bodhiḥ*)。所以者何？菩提，無二，亦無分別(*a-dvayā hi subhūte bodhir a-dvaidhī-kārā*)。若於菩提行於二相、有分別者，必不能證所求無上正等菩提。

[401b07] 善現！當知．諸菩薩摩訶薩，不於菩提行於二相，亦不分別，<u>都無所住</u>，發趣無上正等菩提(*na subhūte bodhisattvo mahāsattvo '-dvaidhī-kāreṇa carati bodhau*)。諸菩薩摩訶薩，於一切法不行二相，亦不分別，都無所行，則能證得所求無上正等菩提。

[401b11] 善現！當知．諸菩薩摩訶薩，所求無上正等菩提，非．行二相．而能證得。諸菩薩摩訶薩，所有菩提都無所行，謂．不於色行(*naiva ca bodhisattvasya mahāsattvasya bodhī rūpe carati*)，亦不於受(*na vedanāyāṃ*)、想(*na saṃjñāyāṃ*)、行(*na saṃskāreṣu*)、識行(*na vijñāne carati*)。如是．乃至不於一切菩薩摩訶薩行行(*na skandha-dhātv-āyataneṣu carati, na pratîtya-sam-ut-pādeṣu carati, na pratîtya-sam-ut-pādâṅgeṣu carati, na pratîtya-sam-ut-panneṣu dharmeṣu carati, na śūnyatāsu carati, na bodhi-pakṣyeṣu dharmeṣu carati, n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu carati, na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñāsu carati, na daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu carati*)，亦不於諸佛無上正等菩提行(*na samyak-saṃ-bodhau carati*)。

所以者何(*tat kasya hetoḥ*)？諸菩薩摩訶薩，所有菩提，不緣名聲．執我、我所，謂．不作是念：『我行於色(*na hi bodhir aham iti śabdo rūpe carati*)，我行於受(*vedanāyāṃ*)、想(*saṃjñāyāṃ*)、行(*saṃskāreṣu*)、識(*na bodhir aham iti śabdo vijñāne carati*)。』如是(*evaṃ*)．乃至(*yāvan*)不作是念：『我行於一切菩薩摩訶薩行，我行於諸佛無上正等菩提(*na bodhir aham iti śabdaḥ samyak-saṃ-bodhau carati*)。』

[401b20] 復次，善現！諸菩薩摩訶薩，所有菩提，非取故行(*na bodhisattvasya mahāsattvasya samyak-saṃ-bodhir ud-grahe carati*)，非捨故行。」

[401b21] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩．所有菩提(*bodhisattvasya mahāsattvasyân-ut-tarā samyak-saṃ-bodhir*)，非取故行(*nôd-grahe carati*)，非捨故行，諸菩薩摩訶薩．所有菩提，當何處行(*kutra tarhi bodhisattvasya mahāsattvasya bodhiś carati*)？」

[401b23] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)如來化身．所有菩提，當何處行(*kutra tathāgata-nir-mitasya buddhiś caraty*)——為取故行(*ud-grahe vā*)？為捨故行(*'n-ud-grahe vā*)？」

[401b25] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！如來化身，實無所有，如何可說．所有菩提．有所行處．若取、若捨。」

[401b27] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸阿羅漢(*'rhataḥ*)．夢中菩提，當何處行(*svapnântara-gatasya kutra buddhiś caraty*)——為取故行(*ud-grahe vā*)？為捨故行(*'n-ud-grahe vā*)？」

[401b29] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！(*yadā bhagavann*)諸阿羅漢，諸漏永盡，惛沈、睡眠、蓋纏．俱滅，畢竟無夢(*aty-anto 'rhan na svapiti*)，云何(*kutaḥ*)當有夢中(*svapne*)菩提(*buddhiś*)．有所行處(*caraty*)——若取(*ud-grahe vā*)、若捨(*'n-ud-grahe vā*)？」

[401c02] 佛告善現(*bhagavān āha*)：「如是(*evam eva*)，如是，如汝所說。(*subhūte,*)諸阿羅漢，畢竟無夢，惛沈、睡眠．分別盡故。諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，行深般若波羅蜜多，所有菩提，亦復如是，非取

故行(*na bodhir ud-grahe vā*)，非捨故行(*'n-ud--grahe vā carati*)，都無行處，達一切法本性空故。」

[401c06] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)菩薩摩訶薩．行深般若波羅蜜多所有菩提(*bodhisattvasya mahāsattvasya bodhir*)，非取故行，非捨故行(*nôd-grahe vā 'n-ud-grahe vā carati*)，都無行處，謂．不行於色(*na* (PSP_6-8:103) *rūpe*)，亦不行於受(*na vedanāyāṃ*)、想(*na saṃjñāyāṃ*)、行(*na saṃskāreṣu*)、識(*na vijñāne carati*)。如是．乃至不行於一切菩薩摩訶薩行，亦不行於諸佛無上正等菩提者(*na skandha-dhātv-āyataneṣu na pratîtya-sam-ut-pādeṣu na pratîtya-sam-ut-pādâṅgeṣu na pāramitāsu na śūnyatāsu na bodhi-pakṣyeṣu dharmeṣu n' ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu na śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñāsu na daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu na sarv'ākāra-jñatāyāṃ carati*)，豈不．菩薩摩訶薩(*kathaṃ punar bodhisattvo mahāsattvo*)．為欲饒益諸有情故(*daśasu bodhisattva-bhūmiṣu caritvā, ṣaṭsu pāramitāsu sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu sarva-śūnyatāsu dhyāneṣv a-pra-māṇ'ārūpya-sam-ā-pattiṣu vi-mokṣa-mukheṣu navasv anu-pūrva-vi-hāra-sam-ā-pattiṣv ārya-satyeṣv abhi-jñāsu śūnyatâ-nimittâ-pra-ṇi-hiteṣu daśa-bala-vaiśāradya-prati-saṃ-vitsv aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu mahā-karuṇāyāṃ dvā-triṃśan-mahā-puruṣa-lakṣaṇeṣv aśīty-anu-vy-añjaneṣu pañcasv abhi-jñāsu sthitvā, bodhisattva-ni-yāmam ava-kramya, buddha-kṣetrañ ca pari-śodhya, sattvāṃś ca pari-pācya, sarv'ākāra-jñatām abhi-saṃ-bhotsyate*)，不行布施波羅蜜多．乃至般若波羅蜜多(*na ca bhagavann a-sthitvā, daśasu bodhisattva-bhūmiṣu ṣaṭsu pāramitāsu*)，不行內空．乃至無性自性空(*sarva-śūnyatāsu*)，不行真如．乃至不思議界，不行苦、集、滅、道聖諦，不行四念住．乃至八聖道支(*sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣv*)，不行四靜慮、四無量、四無色定，不行八解脫．乃至十遍處(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu*)，不行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)，不行極喜地．乃至法雲地，不行一切陀羅尼門、三摩地門，不行五眼、六神通，不行如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu mahā-karuṇāyāṃ pañcasv abhi-jñāsv a-sthitvā*)，不行三十二大士相、八十隨好，不行無忘失法、恒住捨性，不行一切智、道相智、一切相智，不住菩薩殊勝神通、成熟有情、嚴淨佛土(*bodhisattva-ni-yāmam ava-kramya, buddha-kṣetrañ câ-pari-śodhya, sattvāñ câ-pari-pācya*)，而得無上正等菩提(*śakyā 'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhum*)？」.

[401c23] 佛告善現：「諸菩薩摩訶薩所有菩提，雖無行處，而諸菩薩摩訶薩，為欲饒益諸有情故，要行布施波羅蜜多．乃至般若波羅蜜多。如是．乃至要行一切智、道相智、一切相智，要住菩薩殊勝神通、成熟有情、嚴淨佛土，乃得無上正等菩提。」

[401c28] 具壽善現復白佛言：「諸菩薩摩訶薩所有菩提，若無行處，將無．菩薩摩訶薩為欲饒益諸有情故，不住布施波羅蜜多．乃至般若波羅蜜多．久修令滿。如是．乃至不住一切智、道相智、一切相智．久修令滿，不住菩薩殊勝神通、成熟有情、嚴淨佛土．久修令滿，而得無上正等菩提？」

[402a05] 佛告善現(*bhagavān āha*)：「(*evam etat, subhūte, evam etat, yathā vadasi.*)諸菩薩摩訶薩所有菩提，雖無行處，而諸菩薩摩訶薩，為欲饒益諸有情故，要住布施波羅蜜多．乃至般若波羅蜜多．久修令滿。如是．乃至要住一切智、道相智、一切相智．久修令滿，要住菩薩殊勝神通、成熟有情、嚴淨佛土．久修令滿，乃得無上正等菩提。善現！當知．若菩薩摩訶薩．修諸善根未總圓滿，終不能得所求無上正等菩提(*na śakyā ’-pari-pūrayitvā, daśa-bodhisattva-bhūmīr daśa-pāramitāḥ sarva-śūnyatāḥ sapta-triṃśad-bodhi-pakṣyān dharmān ārya-satyâ-pra-māṇa-dhyān’ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dharaṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā daśa-bala-vaiśāradya-prati-saṃ-vid-aṣṭādaś’āveṇikān buddha-dharmān mahā-maitrīṃ mahā-karuṇāṃ mahā-muditāṃ mahôpêkṣāṃ dvā-triṃśan-mahā-puruṣa-lakṣaṇāny aśīty-anu-vy-añjanāny a-pari-pūrayitvā, ’n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-bodhuṃ.*)(*pari-pūrayitvā, punaḥ subhūte śakyā daśa-bhūmīr daśa-pāramitāḥ sarva-śūnyatāś catvāri dhyānāni catvāry a-pra-māṇāni catasra* (PSP_6-8:104) *ārūpya-sam-ā-pattīś catvāri smṛty-upa-sthānāni yāvad āryâṣṭâṅga-mārga-śūnyatâ-nimittâ-pra-ṇi-hitāni trīṇi vi-mokṣa-mukhāni yāvad aśīty-anu-vy-añjanāni mahā-maitrī mahā-karuṇāṃ mahā-muditāṃ mahôpêkṣāṃ pari-pūrayitvā, sarv’ākāra-jñatā’nu-pr’āptuṃ*)。

[402a13] 善現！當知(*tat punaḥ subhūte*)．若菩薩摩訶薩．欲得無上正等菩提，應住色本性空(*rūpa-pra-krtau sthitvā*)，應住受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識本性空(*vijñāna-pra-kṛtau sthitvā*)。如是．乃至應住一切菩薩摩訶薩行本性空，應住諸佛無上正等菩提本性空(*yāvad bodhi-pra-kṛtau sthitvā*)，應住一切法本性空，應住一切有情本性空，修行布施波羅蜜多．乃至般若波羅蜜多令得圓滿。如是．乃至修行一切智、道相智、一切相智令得圓滿，修行菩薩殊勝神通、成熟有情、嚴淨佛土令圓滿已，便得無上正等菩提。

[402a22] 善現！當知．是一切法本性空理、及諸有情本性空理(*sā ca pra-kṛtir*)，最極寂靜(*upa-śāntā*)，無有少法能增能減(*na kasya-cid dharmasyôpa-cayaṃ vā karoty, apa-cayaṃ vā karoty*)、能生能滅(*ut-pādaṃ vā ni-rodhaṃ vā*)、能斷能常(*uc-chedaṃ vā śāśvataṃ vā*)、能染能淨(*saṃ-kleśaṃ vā vy-ava-dānaṃ vā*)、能得果、能現觀(*pr’āptiṃ vā ’bhi-samayaṃ vā*)。

[402a25] 善現！當知．諸菩薩摩訶薩，依世俗故，說修般若波羅蜜多，如實了知本性空已(*sa khalu subhūte loka-vy-ava-hāra-pra-jñapti-dharmam up’ādāya, bodhisattvo mahāsattvo*)，證得無上正等菩提(*’n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，不依勝義。所以者何？真勝義中，無色可得(*na punar atra paramârthaṃ kaś-cid asti rūpaṃ vā*)，亦無受(*vedanā vā*)、想(*saṃjñā vā*)、行(*saṃskārā*

*vā*)、識可得(*vijñānaṃ vā*)。如是．乃至(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādā vā pratîtya-sam-ut-pādâṅgāni vā pāramitā vā śūnyatā vā bodhi-pakṣyā vā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni vā vi-mokṣa-mukhāni vā 'bhi-jñā vā daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā vā*)無一切菩薩摩訶薩行可得，亦無諸佛無上正等菩提可得；無行一切菩薩摩訶薩行者可得，亦無行諸佛無上正等菩提者可得(*an-ut-tarā samyak-saṃ-bodhir yo vā 'n-ut-tarāyāṃ samyak-saṃ-bodhau caret*)。善現！如是諸法(*sarva ete dharmā*)，皆依世俗言說施設(*loka-vy-ava-hāram up'ādāya pra-jñaptā*)，不依勝義(*na punaḥ paramârthena*)。

[402b04] 善現！諸菩薩摩訶薩(*sa khalu punaḥ subhūte bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多，從初發心(*prathama-cittôt-pādam up'ādāya*)，雖極猛利．為諸有情．行菩提行(*bodhaye carati*)，而於此心．都無所得(*na punas tac cittam upa-labhate*)，於諸有情．亦無所得(*na sattvaṃ*)，於大菩提．亦無所得(*na bodhiṃ*)，於佛、菩薩．亦無所得，以一切法、一切有情．不可得故。」

[402b09] 爾時，具壽善現白佛言：「世尊！若一切法都無所有，皆不可得，云何．菩薩摩訶薩．行菩提行？云何能得所求無上正等菩提？誰行菩提行？誰復能證得？」

[402b12] 佛告善現：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)汝於先時(*yasmin samaye subhūtinā*)，依止斷界，斷諸煩惱(*kleśāḥ pra-hīnā*)，得無漏根(*indriyāṇi prati-labdhāni*)，住無間定(*ān-antaryaś ca samādhiḥ prati-labdhaḥ*)，得預流果(*srota-ā-patti-phalaṃ vā pr'āptaṃ*)，次．一來果(*sakṛd-ā-gāmi-phalaṃ vā pr'āptam*)，次．不還果(*an-ā-gāmi-phalaṃ vā pr'āptaṃ vā*)，後．阿羅漢果(*'rhattvaṃ vā pr'āptam*)，汝於彼時(*api nu tasmin samaye*)，頗見有情．若心、若道、若諸道果．有可得不(*svapna upa-labhyate, cittasya mārgo vā mārga-phalaṃ vā*)？」

[402b16] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[402b16] 佛告善現(*bhagavān āha*)：「若汝彼時．依止斷界，斷諸煩惱，得無漏根，於有情．心、道、及道果．都無所得，云何言．得阿羅漢果(*tat kathaṃ subhūti-nāmnā sthavireṇa tvayā 'rhattvaṃ pr'āptam iti pra-jñaptam*)？」

[402b18] 善現對曰(*subhūtir āha*)：「依世俗說(*loka-vy-ava-hāram up'ādāya*. (PSP_6-8:105))，不依勝義。」

[402b19] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，如是，如汝所說。(*subhūte,*)諸菩薩摩訶薩，亦復如是，依世俗說．行菩提道、及得無上正等菩提(*loka-vy-ava-hāreṇa bodhisattvaḥ pra-jñapto*)，不依勝義。

[402b22] 善現！當知．依世俗故(*loka-vy-ava-hāreṇa*)，假說有色(*rūpaṃ pra-jñaptaṃ*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*loka-vy-ava-hāreṇa vijñānaṃ pra-jñaptaṃ*)。如是．乃至依世俗故(*loka-vy-ava-hāreṇa*)，假說有一切菩薩摩訶薩行、諸佛無上正等菩提。依世俗故，假說有情、菩薩、諸佛(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ pratîtya-sam-ut-pādâṅgāni ca pra-jñaptāni, loka-vy-ava-*

*hāreṇa sarva-pāramitāḥ sarva-śūnyatāḥ sarva-bodhi-pakṣyā dharmā ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni pra-jñaptāni, loka-vy-ava-hāreṇa śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāḥ pra-jñaptā, loka-vy-ava-hāreṇa sarv'ākāra-jñatā pra-jñaptā*)，不依勝義。

[402b25] 善現！當知．諸菩薩摩訶薩，不見．有法能於無上正等菩提(*na punar bodhisattvena mahāsattvena samyak-saṃ-bodhau kaś-cid dharma upa-labdho*)．有增有減(*yasya dharmasyôpa-cayaṃ vā 'pa-cayaṃ vā kuryād*)、有益有損(*upa-kāraṃ vā 'pa-kāraṃ vā kuryād*)，以一切法本性空故(*dharmānām pra-krtim up'ādāya*)。

[402b27] 善現！當知．諸菩薩摩訶薩，於一切法，觀本性空尚不可得(*sā 'pi dharmāṇāṃ pra-kṛtir nôpa-labdhā*)，況初發心．而有可得(*kaḥ punar vādaḥ prathama-cittôt-pādam upa-lapsyate*)！最初發心尚不可得，況修布施波羅蜜多．乃至般若波羅蜜多．而有可得(*daśa-bodhisattva-bhūmīr daśa-pāramitāḥ*)！況住內空．乃至無性自性空．而有可得(*sarva-śūnyatāḥ*)！況住真如．乃至不思議界．而有可得！況住苦、集、滅、道聖諦．而有可得！況修四念住．乃至八聖道支．而有可得(*sapta-triṃśad-bodhi-pakṣyān dharmān upa-lapsyate*)！況修四靜慮、四無量、四無色定．而有可得！況修八解脫．乃至十遍處．而有可得！況修空、無相、無願解脫門．而有可得！況修極喜地．乃至法雲地．而有可得！況修一切陀羅尼門、三摩地門．而有可得(*śūnyatâ-nimittâ-pra-ṇi-hitān samādhīn ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny*)！況修五眼、六神通．而有可得！況修如來十力．乃至十八佛不共法．而有可得(*abhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmān upa-lapsyate*)！況修三十二大士相、八十隨好．而有可得！況修無忘失法、恒住捨性．而有可得！況修一切智、道相智、一切相智．而有可得！況修一切菩薩摩訶薩行．而有可得！況修諸佛無上正等菩提．而有可得！

[402c15] 善現！諸菩薩摩訶薩，於所修、住一切佛法，若有所得(*yāvat sarva-dharmān upa-lapsyate*)，無有是處(*nêdaṃ sthānaṃ vidyate*)。

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*ṣaṭsu pāramitāsu caritvā*)，方便修行大菩提行，證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，利樂有情，常無間斷(*sattvānām arthaṃ karoti*)。」

第二分・無闕品・第七十九之一[60]

[402c21] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)・雖勤精進修行布施波羅蜜多・乃至般若波羅蜜多(*sarva-pāramitāsu*)，安住內空・乃至無性自性空(*sarva-śūnyatāsu*)，安住真如・乃至不思議界，安住苦、集、滅、道聖諦，修行四念住・乃至八聖道支(*sapta-triṃsatsu bodhi-pakṣyeṣu dharmeṣu*)，修行四靜慮、四無量、四無色定，修行八解脫・乃至十遍處，修行空、無相、無願解脫門，修行極喜地・乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通，修行如來十力(*daśasu tathāgata-baleṣu*)・乃至十八佛不共法(*caturṣu vaiśāradyeṣu catasṛṣu prati-saṃ-vitsv aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu caran*)，修行三十二大士相、八十隨好，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智，修行一切菩薩摩訶薩行，修行諸佛無上正等菩提(*bodhi-mārgañ ca pari-śodhya*)，**若菩提道修未圓滿，不能證得所求無上正等菩提**(*a-bhavyo ’n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-boddhuṃ*)。世尊！云何(*kathaṃ punar bhagavan*)・菩薩摩訶薩(*bodhisattvo mahāsattvo*)・修菩提道令得圓滿，能證無上正等菩提(*’n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)？」

[403a06] 佛告善現(*bhagavān āha*)：「若(*yadā*)(*subhūte,*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)・行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，具足殊勝方便善巧(*upāya-kauśalyena*)，由此方便善巧力故，修行布施波羅蜜多時(*dāna-pāramitāyāṃ carati*)，不得布施(*na ca dānam upa-labhate*)，不得施者，不得受者(*na dāna-prati-grāhakan*)，亦不遠離如是諸法(*nâpy anyatraiteṣu*)，而行布施波羅蜜多(*dharmeṣu carati,* (PSP_6-8:106))。是菩薩摩訶薩，如是施時(*tadā bodhisattvo mahāsattvo*)，能具照明三菩提道，修菩提道速能成就(*ut-sahate bodhi-mārge caritum*)。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，修菩提道令得圓滿，能證無上正等菩提(*upāya-kauśalyenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。

如是(*evaṃ*)，善現！若菩薩摩訶薩・行深般若波羅蜜多時，具足殊勝方便善巧，由此方便善巧力故，修行淨戒(*śīla-pāramitāyāṃ*)、安忍(*kṣānti-pāramitāyāṃ*)、精進(*vīrya-pāramitāyāṃ*)、靜慮(*dhyāna-pāramitāyāṃ*)、般若波羅蜜多(*prajñāpāramitāyāṃ caran,*)(*na ca prajñām upa-labhate, yo vā bhāvayed, yad vā bhāvayet, tad api nôpa-labhate, nâpy anyatraiteṣu dharmeṣu carati, tadā bodhisattvo mahāsattva ut-sahate bodhi-mārge caritum. evaṃ khalu subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ carann, upāya-kauśalyenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)，廣說・乃至修行一切菩薩摩訶薩行、諸佛無上正等菩提，隨其所應・皆當廣說(*evaṃ yāvad aṣṭādaś’āveṇikeṣu buddha-dharmeṣu caran, buddha-dharmān na sam-anu-paśyati, yo vā bhāvayati, yad vā bhāvayati, tad api na*

[60] Cf. Kimura, VI-VIII, p. 105; Conze 1975, p. 607.

*sam-anu-paśyati, nâpy anyatraiteṣu dharmeṣu carati, tadā bodhisattvo mahāsattva ut-sahate bodhi-mārge caritum. evaṃ khalu subhūte bodhisattvo mahāsattvaḥ prajñāpāramitāyām upāya-kauśalyenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。」

[403a20] 爾時(*atha khalv*)，具壽舍利子(*āyuṣmān śāriputro*)白佛言(*bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，勇猛正勤修菩提道(*dāne yogam ā-padyate*)？」

[403a22] (*evam ukte*)佛告舍利子(*bhagavān āyuṣmantaṃ śāriputram etad avocat*)：「(*iha śāriputra*)若菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāñ carann*)，方便善巧(*upāya-kauśalyena*)，**不和合**色(*rūpaṃ **na yojayati***)、受、想、行、識，**不離散**色(***na vi-yojayati***.)(*tat kasya hetoḥ? tathā hi rūpasya sva-bhāvo nâsti, yo yojayati vā vi-yojayati vā*)、受(*vedanā*)、想(*saṃjñā*)、行(*saṃskārā*)、識(*vijñānaṃ na yojayati na vi-yojayati.*)(*tat kasya hetoḥ? tathā hi vijñānasya sva-bhāvo nâsti, yo yojayati vā vi-yojayati vā*)；不和合眼處．乃至意處，不離散眼處．乃至意處；不和合色處．乃至法處，不離散色處．乃至法處；不和合眼界．乃至意界，不離散眼界．乃至意界；不和合色界．乃至法界，不離散色界．乃至法界；不和合眼識界．乃至意識界，不離散眼識界．乃至意識界；不和合眼觸．乃至意觸，不離散眼觸．乃至意觸；不和合眼觸為緣所生諸受．乃至意觸為緣所生諸受，不離散眼觸為緣所生諸受．乃至意觸為緣所生諸受；不和合地界．乃至識界，不離散地界．乃至識界；不和合因緣．乃至增上緣，不離散因緣．乃至增上緣；不和合從緣所生諸法，不離散從緣所生諸法；不和合無明．乃至老死，不離散無明．乃至老死。所以者何？**如是諸法，皆無自性可合、離**故。

[403b09] 舍利子！若菩薩摩訶薩．行深般若波羅蜜多時，方便善巧，**不和合**布施波羅蜜多(*evaṃ na dāna-pāramitā*)．乃至(*na śīla-pāramitā na kṣānti-pāramitā na vīrya-pāramitā na dhyāna-pāramitā*)般若波羅蜜多，**不離散**布施波羅蜜多．乃至般若波羅蜜多(*na prajñāpāramitā yojayati na vi-yojayati.*)(*tat kasya hetoḥ? tathā hy asyāḥ sva-bhāvo nâsti, yo yojayati vā vi-yojayati vā*)；(*evaṃ skandha-dhātv-āyatanāni*)不和合內空．乃至無性自性空，不離散內空．乃至無性自性空；不和合真如．乃至不思議界，不離散真如．乃至不思議界；不和合苦、集、滅、道聖諦，不離散苦、集、滅、道聖諦；不和合四念住．乃至八聖道支，不離散四念住．乃至八聖道支(*na pratîtya-sam-ut-pādo na pratîtya-sam-ut-pādâṅgāni na sapta-triṃśad-bodhi-pakṣyā dharmā nâdhy-ātma-śūnyatā na bahirdhā-śūnyatā nâdhy-ātma-bahirdhā-śūnyatā na yāvad a-bhāva-sva-bhāva-śūnyatā*)；不和合四靜慮、四無量、四無色定，不離散四靜慮、四無量、四無色定；不和合八解脫．乃至十遍處，不離散八解脫．乃至十遍處(*nâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo n' ārya-satyāni* (PSP_6-8:107))；不和合空、無相、無願解脫門，不離散空、無相、無願解脫門(*na śūnyatâ-nimittâ-pra-ṇi-hitāni*)(*na vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)；不和合淨觀地．

乃至如來地，不離散淨觀地．乃至如來地；不和合極喜地．乃至法雲地，不離散極喜地．乃至法雲地；不和合一切陀羅尼門、三摩地門，不離散一切陀羅尼門、三摩地門；不和合五眼、六神通，不離散五眼、六神通；不和合如來十力．乃至十八佛不共法，不離散如來十力．乃至十八佛不共法；不和合三十二大士相、八十隨好，不離散三十二大士相、八十隨好；不和合無忘失法、恒住捨性，不離散無忘失法、恒住捨性；不和合一切智、道相智、一切相智，不離散一切智、道相智、一切相智；不和合預流果．乃至獨覺菩提，不離散預流果．乃至獨覺菩提；不和合一切菩薩摩訶薩行，不離散一切菩薩摩訶薩行；不和合諸佛無上正等菩提，不離散諸佛無上正等菩提(*nâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā yojayanti na vi-yojayanti*)。所以者何(*tat kasya hetoḥ*)？**如是諸法**，皆**無自性可合、離**故(*tathā hi buddha-dharmāṇāṃ sva-bhāvo nâsti, yo yojayati vā vi-yojayati vā*)。

[403c09] 如是，舍利子！諸菩薩摩訶薩，行深般若波羅蜜多時，勇猛正勤修菩提道。」

[403c11] 時，舍利子復白佛言(*sāriputra āha*)：「若(*yadi*)(*bhagavan*)一切法都無自性可合、離者(*na kasya-cid dharmasya sva-bhāvaḥ saṃ-vidyate yo yojayati vā vi-yojayati vā*)，云何(*kathaṃ*)．菩薩摩訶薩．引發般若波羅蜜多(*prajñāpāramitāyā abhi-nir-hāro bhavati*)，於中修學(*yatra bodhisattvena mahāsattvena śikṣitavyam*)？世尊！若菩薩摩訶薩．不學般若波羅蜜多，終不能得所求無上正等菩提(*na hy a-śikṣitvā prajñāpāramitāyāṃ śakyā bodhisattvena mahāsattvenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhum*)。」

[403c15] 佛告舍利子(*bhagavān āha*)：「如是(*evam etac*)，(*chāriputra*)如是(*evam etat*)，如汝所說(*yathā vadasi*)。**若菩薩摩訶薩．不學般若波羅蜜多，終不能得所求無上正等菩提**(*na śakyā '-śikṣitvā prajñāpāramitāyāṃ bodhisattvena mahāsattvenân-ut-tarā samyak-saṃ-bodhir abhi-saṃ-bodhuṃ*)。舍利子！**諸菩薩摩訶薩，要學般若波羅蜜多，乃能證得所求無上正等菩提**。舍利子！諸菩薩摩訶薩，所求無上正等菩提，**要有方便善巧**，乃能證得；非無方便善巧．而能證得。

[403c21] 舍利子！諸菩薩摩訶薩，行深般若波羅蜜多時(*yadi khal**ûpāya-kauśalyena** śāriputra bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，若見有法自性可得(*kasya-cid dharmasya sva-bhāvam upa-labhate*)，則應可取(*grhnāti*)；不見有法自性可得(*atha na labhate*)，當何所取(*tat kiṃ grahīṣyati*)？所謂．不取此是般若波羅蜜多(*iyaṃ prajñāpāramitā*)．乃至(*iyaṃ dhyāna-pāramitā iyaṃ vīrya-pāramitā iyaṃ kṣānti-pāramitā iyaṃ śīla-pāramitā*)布施波羅蜜多(*iyaṃ dāna-pāramitā*)；此是色(*idaṃ rūpam*)．乃至(*iyaṃ vedanā iyaṃ saṃjñā ime saṃskārā*)識(*idaṃ vijñānam*)；此是眼處．乃至意處；此是色處．乃至法處；此是眼界．乃至意界；此是色界．乃至法界；此是眼識界．乃至意識界；此是眼觸．乃至意觸；此是眼觸為緣所生諸受．乃至意觸為緣所生諸受；此是地界．乃至識界；此是因緣．乃至增上緣；此是從緣所生諸法(*ime skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)；此是無明．

乃至老死(*imāni pratîtya-sam-ut-pādâṅgāni*)；此是內空．乃至無性自性空(*imāḥ pāramitā imāḥ śūnyatā*)；此是真如．乃至不思議界；此是苦、集、滅、道聖諦；此是四念住．乃至八聖道支；此是四靜慮、四無量、四無色定；此是八解脫．乃至十遍處；此是空、無相、無願解脫門(*ime bodhi-pakṣyā dharmā imāny ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni, imāḥ śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñāḥ*)；此是淨觀地．乃至如來地；此是極喜地．乃至法雲地；此是一切陀羅尼門、三摩地門；此是五眼、六神通；此是如來十力．乃至十八佛不共法(*ime daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)；此是三十二大士相、八十隨好；此是無忘失法、恒住捨性；此是一切智、道相智、一切相智；此是預流果．乃至獨覺菩提；此是一切菩薩摩訶薩行；此是諸佛無上正等菩提(*iyam an-ut-tarā samyak-saṃ-bodhir iti*)；此是異生、此是聲聞、此是獨覺、此是菩薩、此是如來。

第二分．無闕品．第七十九之二[61]

[404a23] 舍利子！諸菩薩摩訶薩，行深般若波羅蜜多，如實了知一切法性皆**不可取**(*imān dharmān bodhisattvo mahāsatvo nôpa-labhate, tat kiṃ grahīṣyaty?*)，所謂．般若波羅蜜多(***a-grāhyā*** *śāriputra prajñāpāramitā*)．乃至(*a-grāhyā dhyāna-pāramitā, a-grāhyā vīrya-pāramitā, a-grāhyā kṣānti-pāramitā, a-grāhyā śīla-pāramitā*)布施波羅蜜多皆不可取(*a-grāhyā dāna-pāramitā*)，色．乃至識亦不可取，眼處．乃至意處亦不可取，色處．乃至法處亦不可取，眼界．乃至意界亦不可取，色界．乃至法界亦不可取，眼識界．乃至意識界亦不可取，眼觸．乃至意觸亦不可取，眼觸為緣所生諸受．乃至意觸為緣所生諸受亦不可取，地界．乃至識界亦不可取，因緣．乃至增上緣亦不可取，從緣所生諸法亦不可取，無明．乃至老死亦不可取，內空．乃至無性自性空亦不可取(*a-grāhyāḥ sarva-śūnyatā*)，真如．乃至不思議界亦不可取，苦、集、滅、道聖諦亦不可取，四念住．乃至八聖道支亦不可取，四靜慮、四無量、四無色定亦不可取，八解脫．乃至十遍處亦不可取(*a-grāhyā bodhi-pakṣyā dharmā, a-grāhyāṇy ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny*)，空、無相、無願解脫門亦不可取(*a-grāhyāḥ śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñāḥ*)，淨觀地．乃至如來地亦不可取，極喜地．乃至法雲地亦不可取，一切陀羅尼門、三摩地門亦不可取，五眼、六神通亦不可取，如來十力．乃至十八佛不共法亦不可取(*a-grāhyā daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)，三十二大士相、八十隨好亦不可取，無忘失法、恒住捨性亦不可取，一切智、道相智、一切相智亦不可取，預流果．乃至獨覺菩提亦不可取，一切菩薩摩訶薩行亦不可取，諸佛無上正等菩提亦不可取，一切異生、聲聞、獨覺、菩薩、如來亦不可取。

[404b18] 舍利子！諸菩薩摩訶薩，行深般若波羅蜜多，**如實了知一切法性不可取**故，**於一切法得無障礙**。舍利子！此**不可取波羅蜜多**，即是**無障波羅蜜**

[61] Cf. Kimura, VI-VIII, p. 107; Conze 1975, p. 608.

多。如是無障波羅蜜多，即是般若波羅蜜多(*iyaṃ śāriputra prajñāpāramitā* ***'-grāhya-pāramitā*** *yad-uta* ***prajñāpāramitā***)。諸菩薩摩訶薩，應於中學(*atra bodhisattvena mahāsattvena śikṣitavyaṃ*)。

舍利子！若菩薩摩訶薩·能於中學(*yatra śikṣamāṇo bodhiattvo mahāsattvaḥ*)，於一切法都無所得，尚不得學(*śikṣām api na lapsyate,* (PSP_6-8:108))，況得無上正等菩提(*kutaḥ punar bodhiṃ*)！況得般若波羅蜜多(*kutaḥ punaḥ prajñāpāramitāṃ*)！況得異生、聲聞、獨覺、菩薩、佛法(*kutaḥ punar bodhisattva-dharmān, kutaḥ punaḥ pratyekabuddha-dharmān, kutaḥ punaḥ śrāvaka-dharmān, kutaḥ punaḥ pṛthag-jana-dharmān*)！

何以故(*tat kasya hetoḥ*)？舍利子！無有少法實有自性(*tathā hi śāriputra* ***na kasya-cid dharmasya sva-bhāvo vidyate***)。於無自性一切法中(*evam* ***a-bhāva-sva-bhāvānāṃ sarva-dharmāṇāṃ***)，何等是異生法(*katamaḥ pṛthag-jana-dharmaḥ*)？何等是預流法(*katamaḥ srota-ā-pannaḥ*)？何等是一來法(*katamaḥ sakṛd-ā-gāmī*)？何等是不還法(*katamo 'n-ā-gāmī*)？何等是阿羅漢法(*katamo 'rhan*)？何等是獨覺法(*katamaḥ pratyekabuddhaḥ*)？何等是菩薩法(*katamo bodhisattvaḥ*)？何等是如來法(*katamaḥ samyak-saṃ-buddhaḥ*)？

舍利子！如是諸法，既不可得，依何等法，可施設有補特伽羅？補特伽羅既不可得(*yadîme pudgalā nôpa-labhyante*)，云何可說此是異生(*tadā kuta ete dharmāḥ prādur-bhaviṣyanti, yeṣu dharmeṣu nir-diśyate pṛthag-jano vā*)；此是預流(*srota-ā-panno vā*)；此是一來(*sakṛd-ā-gāmī vā*)；此是不還(*'n-ā-gāmī vā*)；此是阿羅漢(*'rhan vā*)；此是獨覺(*pratyekabuddho vā*)；此是菩薩(*bodhisattvo vā*)；此是如來(*samyak-saṃ-buddho vā*)？」

[404c05] 時，舍利子白言(*śāriputra āha*)：「世尊！若一切法都無自性、皆非實有(*a-vastukānāṃ bhagavan sarva-dharmāṇāṃ*)，依何等事，而可了知(*kutaḥ ā-gamaḥ pra-jñāyate*)此是異生(*ayaṃ pṛthag-jano*)；此是異生法？廣說(*'yaṃ srota-ā-panno 'yaṃ sakṛd-ā-gāmy ayam an-ā-gāmy ayam arhann ayaṃ pratyekabuddho 'yaṃ bodhisattvo*)·乃至此是如來(*'yaṃ tathāgato 'rhan samyak-saṃ-buddhaḥ*)；此是如來法？」

[404c08] (*evam ukte*)佛告舍利子(*bhagavān āyuṣmantaṃ śāriputram etad avocat*)：「於汝意云何，為實有色，或曾、或當(*kiṃ nu śāriputra rūpasya vastv asti bhūtaṃ bhavyaṃ*)·如諸愚夫、異生執不(*yathā bāla-pṛthag-jano 'bhi-ni-viṣṭaḥ*)？為實有受、想、行、識，或曾、或當·如諸愚夫、異生執不？如是·乃至為實有一切菩薩摩訶薩行，或曾、或當·如諸愚夫、異生執不？為實有諸佛無上正等菩提，或曾、或當·如諸愚夫、異生執不？為實有異生、預流、一來、不還、阿羅漢、獨覺、菩薩、如來，或曾、或當·如諸愚夫、異生執不？」

[404c16] 舍利子言(*śāriputra āha*)：「不也(*no*)。世尊(*bhagavan*)！但(*naitat su-gatânyatra*)由顛倒(*vi-pary-astaś cittaḥ*)，愚夫、異生(*pṛthag-jano*)有如是執(*rūpam ity abhi-ni-viṣṭo. vedanāyāḥ saṃjñāyāḥ saṃskārāṇām*)。」

*bhagavān āha: kiṃ nu śāriputra vijñānasya vastv asti bhūtaṃ bhavyaṃ, yathā bāla-pṛthag-jano 'bhi-ni-viṣṭaḥ?*

*sāriputra āha: no, bhagavan. naitat su-gatânyatra vi-pary-asta-cittaḥ pṛthag-jano vijñānam ity abhi-ni-viṣṭaḥ.*

*bhagavān āha: kiṃ punaḥ śāriputra yāvat sarva-dharmāṇāṃ vastv asti bhūtaṃ bhavyaṃ, yathā bāla-pṛthak-jano 'bhi-ni-viṣṭaḥ?*

*śāriputra āha: no, bhagavan. naitat su-gatânyatra vi-pary-asta-cittaḥ pṛthag-jano yāvat sarva-dharmā ity abhi-ni-viṣṭaḥ.*

[404c17] 佛告舍利子(*bhagavān āha*)：「(*evam eva, śāriputra.*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carann*)，方便善巧，雖觀諸法都**無自性**、皆**非實有**(*upāya-kauśalyen**â-vastukān dharmān** paśyann,* (PSP_6-8:109))，而依世俗．求趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau pra-sthitaḥ*)，為諸有情方便宣說，令得正解．離諸顛倒。」

[404c21] 時(*evam ukte*)，舍利子(*āyuṣmān śāriputro*)復白佛言(*bhagavantam etad avocat*)：「云何(*katamaṃ*)．(*bhagavan*)菩薩摩訶薩．行深般若波羅蜜多時，方便善巧，雖觀諸法都無自性、皆非實有(*bodhisattvasya mahāsattvasyôpāya-kauśalyenâ-vastukān sarva-dharmān paśyann*)，而依世俗．求趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthitaḥ*)，為諸有情方便宣說，令得正解．離諸顛倒？」

[404c25] (*evam ukte*)佛告舍利子(*bhagavān āyuṣmantaṃ śāriputram etad avocat*)：「(*iha śāriputra*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，成就如是方便善巧，謂．都不見有少實法可於中住(*na kasya-cid dharmasya vastu sam-anu-paśyati*)；由於中住，而有罣礙(*yatra vastūni prati-hanyeta*)；由罣礙故(*yatra prati-hanyamāna*)，而有退沒(*ā-līyeta*)；由退沒故(*ā-līyamānaḥ*)，心便劣弱(*saṃ-sīdet*)；心劣弱故，便生懈怠(*kauśīdyam ā-padyeta*)。

[404c29] (*tasmāt tarhi*)舍利子(*śāriputra*)！以一切法都無實事，離我、我所，皆以無性而為自性，本性空寂、自相空寂(*a-vastukā a-jīvā nir-jīvā a-bhāva-sva-bhāvāḥ pra-kṛti-śūnyāḥ sarva-dharmāḥ*)，唯有一切愚夫、異生迷謬顛倒(*anyatra sa-mohena sattvā*)，執著色蘊．乃至識蘊(*abhi-ni-viṣṭāḥ skandheṣu vā*)，執著眼處．乃至意處，執著色處．乃至法處(*dhātuṣu vā*)，執著眼界．乃至意界，執著色界．乃至法界，執著眼識界．乃至意識界(*āyataneṣu vā*)，執著眼觸．乃至意觸，執著眼觸為緣所生諸受．乃至意觸為緣所生諸受，執著地界．乃至識界，執著因緣．乃至增上緣，執著從緣所生諸法(*pratîtya-sam-ut-pādeṣu*)，執著無明．乃至老死(*pratîtya-sam-ut-pādâṅgeṣu vā*)，執著布施波羅蜜多．乃至般若波羅蜜多，執著內空．乃至無性自性空，執著真如．乃至不思議界，執著苦、集、滅、道聖諦，執著四念住．乃至八聖道支，執著四靜慮、四無量、四無色定，執著八解脫．乃至十遍處，執著空、無相、無願解脫門，執著淨觀地．乃至如來地，執著極喜地．

乃至法雲地，執著一切陀羅尼門、三摩地門，執著五眼、六神通，執著如來十力．乃至十八佛不共法，執著三十二大士相、八十隨好，執著無忘失法、恒住捨性，執著一切智、道相智、一切相智，執著預流果．乃至獨覺菩提，執著一切菩薩摩訶薩行，執著諸佛無上正等菩提，執著異生、預流、一來、不還、阿羅漢、獨覺、菩薩、如來。

[405a22] 由是因緣(*tad*)，諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，觀一切法都無實事，離我、我所，皆以無性而為自性(*prajñāpāramitāyāṃ carann, a-bhāva-sva-bhāvān sarva-dharmān saṃ-paśyamānaḥ*)，本性空寂(*pra-kṛti-śūnyān*)、自相空寂(*sva-lakṣaṇa-śūnyān*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，自立如幻師(*māyā-kāra-sa-dṛśam ātmānam adhi-ṣṭhāya*)，為有情說法(*sattvānāṃ dharmaṃ deśayati*)，諸慳貪者(*ye sattvā matsariṇas*)．為說布施(*teṣāṃ dāna-kathāṃ karoti*)，諸破戒者(*duḥ-śīlānāṃ*)．為說淨戒(*śīla-kathāṃ karoti*)，諸忿恚者(*vy-ā-panna-cittānāṃ*)．為說安忍(*kṣānti-kathāṃ karoti*)，諸懈怠者(*kuśīdānāṃ*)．為說精進(*vīrya-kathāṃ karoti*)，諸散亂者(*vi-kṣipta-cittānāṃ*)．為說靜慮(*dhyāna-kathāṃ karoti*)，諸愚癡者(*duṣ-prajñānāṃ*)．為說般若(*prajñā-kathāṃ karoti*)。是菩薩摩訶薩，安立有情，令住布施(*yadā te sattvā dāne prati-ṣṭhitā bhavanti*)．乃至(*śīle kṣāntau vīrye dhyāne*)般若波羅蜜多已(*prajñāyāṃ prati-ṣṭhitā bhavanti*)，復為宣說(*tadā teṣāṃ sattvānām anu-śāsanīṃ kathāṃ karoty*)能出生死．殊勝聖法(*āryāṃ nair-yāṇikīṃ*)，令諸有情依之修學(*yayā kathayā*)，或得預流果(*srota-ā-patti-phalam anu-pr'āpnuvanti*)，或得一來果(*sakṛd-ā-gāmi-phalam*)，或得不還果(*an-ā-gāmi-phalam*)，或得阿羅漢果(*arhattvaṃ pr'āpnuvanti*)，或得獨覺菩提(*pratyekāṃ bodhiṃ pr'āpnuvanti*)，或入菩薩正性離生，或住菩薩摩訶薩地，或證無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnuvanti*)。」

[405b05] 時(*atha khalv*)，舍利子(*āyuṣmān śāriputro*)復白佛言(*bhagavantam etad avocat*)：「(*kiṃ bhagavan*)諸菩薩摩訶薩(*bodhisattvo mahāsattva*)．行深般若波羅蜜多時，云何不名有所得者(*aupa-lambhiko*)——謂．諸有情．**實無所有**(***'-saṃ-vidyamānāṃ*** *sattvān*)，而令安住布施波羅蜜多(*dāne ni-yojayati*)．乃至(*śīle ni-yojayati, kṣāntau ni-yojayati, vīrye ni-yojayati, dhyāne ni-yojayati*)般若波羅蜜多(*prajñāyāṃ ni-yojayati*)，復為宣說．能出生死．殊勝聖法(*ut-tare c' ācāryā nair-yāṇikīṃ kathāṃ karoti*)，(*yayā kathayā*)或令得預流果(*srota-ā-patti-phalaṃ pr'āpnuvanti*)，乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvaṃ pr'āpnuvanti, pratyeka-bodhiṃ pr'āpnuvanti*)或令證得無上正等菩提(*sarv'ākāra-jñatām anu-pr'āpnuvanti* (PSP_6-8:110))？」

[405b10] (*evam ukte*)佛告舍利子(*bhagavān āyuṣmantaṃ śāriputram etad avocat*)：「(***na*** *khalu punaḥ śāriputra*)諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ carataḥ*)，於諸有情(*kaś-cid*)，**非有所得**(***upa-laṃbhaḥ***)。何以故(*tat kasya hetoḥ*)？(*tathā hi*)舍利子(*śāriputra*)！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，不

見．有情少實可得(***na*** *kañ-cit sattvam* ***upa-labhate***)，唯有(***'nyatra***)世俗假說．有情(***saṃ-vṛtti-saṃ-ketena vy-ava-harati***)。

(*tac*)舍利子(*chāriputra*)！是菩薩摩訶薩(*bodhisattvo mahāsattvo*)，行深般若波羅蜜多時，安住二諦(*dvābhyāṃ satyābhyāṃ sthitvā*)，為諸有情(*sattvānāṃ*)宣說正法(*dharmaṃ deśayati*)。何謂二諦？一、**世俗諦**。二、**勝義諦**。

(***na*** *hi*)舍利子(*śāriputra*)！雖二諦中(*dvābhyāṃ satyābhyāṃ*)，有情(*sattva*)、施設，俱不可得(***upa-labhyate na*** *sattva-pra-jñaptih*)；而(*api tu khalu*)諸菩薩摩訶薩．行深般若波羅蜜多時，**方便善巧**(***upāya-kauśalyena*** *bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)，為諸有情(*sattvānāṃ*)宣說正法(*dharmaṃ deśayati*)；(*tat*)令諸有情(*te sattvā*)，聞正法已，於現法中(*dṛṣṭa eva dharma*)，尚不得我(***ātmānaṃ*** *nôpa-labhante*)，何況(*prāg eva*)當得所求果證．及能得者(*yaḥ pr'āpayiṣyati, yena vā pr'āpayiṣyati*)！

如是(*evaṃ khalu*)，舍利子(*śāriputra*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ carann*)，方便善巧(*upāya-kauśalyena*)，雖為有情(*sattvānāṃ*)宣說正法(*dharmaṃ deśayati*)，令修正行．得所證果，而心於彼．都無所得，達**一切法不可得**故。」

[405b25] 爾時(*evam ukte*)，具壽舍利子(*āyuṣmān śāriputro*)白佛言(*bhagavantam etad avocat*)：「世尊！此諸菩薩摩訶薩(*mahôt-pādo batâyaṃ bhagavan bodhisattvo mahāsattvo*)，雖於諸法．不得一性(*na ca nāma bhagavan kasya-cid dharmasyaikatvaṃ vā*)，(*nānātvaṃ vā*)不得異性(*pṛthaktvaṃ vā upa-labhate*)，不得總性，不得別性，而被如是大功德鎧(*evaṃ-rūpaṃ ca saṃ-nāhaṃ saṃ-nahyate*)。由被如是大功德鎧(*yena saṃ-nāhena saṃ-nahya*)，不現欲界(*na kāma-dhātau dṛśyate*)，不現色界(*na rūpa-dhātau dṛśyate*)，不現無色界(*n'ārūpya-dhātau dṛśyate*)，不現有為界(*na saṃskāra-dhātau dṛśyate*)，不現無為界(*nâ-saṃs-kṛta-dhātau dṛśyate*)。雖化有情．令出三界(*sattvāṃś ca trai-dhātukān mocayati*)，而於有情(*na ca sattvaṃ*)都無所得，亦復不得有情施設(*sattva-pra-jñaptim upa-labhate*)。有情施設不可得故(*sattvâ-pra-jñaptyā*)，無縛(*sattvâ-bandhaḥ*)、無脫(*sattvâ-mokṣaḥ*)。無縛．脫故(*sattvâ-bandhâ-mokṣād*)，無染、無淨(*a-saṃ-kleśâ-vy-ava-dānam*)。無染．淨故(*a-saṃ-kleśâ-vy-ava-dānān*)，諸趣差別不可了知(*na gati-saṃ-bhedaḥ pra-jñāyate*)。諸趣差別不可了知故(*gaty-a-saṃ-bhedatayā*)，無業(*na karma*)、無煩惱(*na saṃ-kleśaḥ*)。無業．煩惱故(*a-karmâ-saṃ-kleśasya*)，亦無異熟果(*kuto vi-pāko bhaviṣyati*)。既無異熟果(*yena vi-pāken'*)，如何得有．我(*ātmanā*)及有情(*sattvāḥ*)．流轉諸趣(*pañca-gatike saṃsāre*)．現三界等種種差別(*saṃ-dṛśyeran*)？」

[405c06] (*evam ukte*)佛告舍利子(*bhagavān āyuṣmantaṃ śāriputram etad avocat*)：「如是(*evam etac*)，(*chāriputra*)如是(*evam etad*)，如汝所說(*yathā vācaṃ bhāṣase*)。舍利子！若(*sacet*)諸有情，先有(*pūrvaṃ sattva-bhāvo 'bhaviṣyat*)，後無(*paścād a-bhāvas*)，(*tadā syād eṣa doṣaḥ*)；菩薩(*bodhisattvo 'pi*)、諸佛(*tathāgato 'pi*)，(*pūrva-bhāvo 'bhaviṣyat, paścād a-bhāvas*)應有過失(*tadā syād eṣa doṣaḥ*)；若諸趣

生死(*pañca-gatiko vā saṃsāraḥ*)，先有(*pūrva-bhāvo 'bhaviṣyat*)，後無(*paścād a-bhāvas*)，則菩薩、諸佛，亦有過失(*tadā syād eṣa doṣaḥ*)。先無、後有，理，亦不然。

是故(*yasmāt tarhi*)，舍利子(*śāriputra*)！若佛出世(*ut-pādād vā tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānāṃ*)——法相，常住(***sthita**iva*)，真如、法界、不虛妄性，終無改轉。以一切法，法性(*eṣā dharmāṇāṃ dharmatā*)、法界(*dharma-dhātur*)、法住(*dharma-sthititā*)、法定(*dharma-ni-yāmatā*)、真如(*tathatā*)、實際、不虛妄性(*'n-anya-tathatā*)、不變異性，猶如虛空。此中(*tatra*)，尚無我(*n' ātmā*)等，可得(*na sattvo na jīvo na jantur* (PSP_6-8:111) *na poṣo na puruṣo na pudgalo na manu-jo na mānavo na kārako na vedako na jānako na paśyakaḥ*)，況有色(*tat kuto rūpaṃ bhaviṣyati*)等，諸法可得(*kuto vedanā, kutaḥ saṃjñā, kutaḥ saṃskārāḥ, kuto vijñānam iti bhaviṣyati, kutaḥ skandha-dhātv-āyatanāni, kutaḥ pratîtya-sam-ut-pādaḥ, kutaḥ pratîtya-sam-ut-panna-dharmāḥ, kutaḥ pratîtya-sam-ut-pādâṅgāni bhaviṣyanty*)！既無色等諸法可得(*a-satām eṣāṃ dharmāṇāṃ*)，云何當有諸趣生死(*kutaḥ pañca-gatikaḥ saṃsāro bhaviṣyati*)？諸趣生死，既不可得，云何當有成熟有情，令其解脫(*yataḥ sattvāḥ pari-mocayitavyāḥ syur*)？唯，依世俗假說為有。

[405c17] (*yasmāt tarhi*)舍利子(*śāriputra*)！諸菩薩摩訶薩，從過去佛，聞一切法自性皆空——但諸有情顛倒執著——聞已(*ime dharmā īdṛśāḥ sva-bhāva-śūnyās tad bodhisattvo mahāsattvaḥ pūrvakāṇāṃ buddhānāṃ bhagavatām antikāc chrutvā*)，如實繫念思惟，為脫有情顛倒執著，求趣無上正等菩提(*'n-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthito*)。於求趣時，不作是念：『我於此法已得、當得(*na câtra kaś-cid dharma-sva-bhāvo, yam upa-labhate*)，令彼有情已度、當度，所執著處，生死眾苦(*yo vā śakyo 'dhi-moktuṃ, yatra bāla-pṛthag-janā abhi-ni-viṣṭā anyatra vi-pary-āse*)。』

[405c22] 舍利子！是菩薩摩訶薩，為脫有情顛倒執著，被功德鎧(*tad bodhisattvo mahāsattvaḥ saṃ-nāhaṃ saṃ-nahyate*)，大誓莊嚴，勇猛正勤，無所顧戀(*yena saṃ-nāhena saṃ-nahya*)，不退無上正等菩提(*na praty-ud-ā-vartate 'n-ut-tarāyāṃ samyak-saṃ-bodhau*)，常於菩提不起猶豫，謂：『我當證、不當證耶(*mayā nâbhi-saṃ-boddhavyā 'n-ut-tarā samyak-saṃ-bodhir*)？』但正念言：『我定當證所求無上正等菩提(*abhi-saṃ-bodhavyaivân-ut-tarā samyak-saṃ-bodhir*)，(*abhi-saṃ-budhya ca*)作諸有情真實饒益，謂，令解脫迷謬顛倒，諸趣往來，受生死苦(*dharmeṇârthaṃ kariṣyāmi, yenârthena sattvān vi-pary-āsāt pari-mocayiṣyāmi*)。』舍利子！諸菩薩摩訶薩，雖脫有情迷謬顛倒，諸趣生死，而無所得，但依世俗，說有是事。

[405c29] 舍利子！如(*tad-yathā 'pi nāma śāriputra*)工幻師或彼弟子(*māyā-kāra-nir-mitaḥ puruṣo*)，依帝網術，化作無量、百、千、俱胝，諸有情類(*bahūni prāṇi-koṭi-niyuta-śata-sahasrāṇy abhi-nir-mimīte*)，(*abhi-nir-māya*)復化種種上妙飲、食，施，化有情，皆令飽滿(*pra-bhūtena khādanīya-bhojanīya-svādanīyena saṃ-*

*tarpyayet*)。作是事已，歡喜唱言(*saṃ-tarpyaivam udānam udānayed*)：『我已獲得廣大福聚(*bahu me puṇyaṃ pra-sūtam iti*)。』於意云何(*tat kiṃ manyase*)，是工幻師或彼弟子，實令有情得飽滿不(*śāriputrâpi nu tatra kaś-cid bhojito vā saṃ-tarpito vā bhavet*)？」

[406a05] 舍利子言(*śāriputra āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[406a05] 佛告舍利子(*bhagavān āha*)：「諸菩薩摩訶薩，亦復如是(*evam eva śāriputra bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，為欲饒益諸有情故，修行布施波羅蜜多．乃至般若波羅蜜多(*ṣaṭsu pāramitāsu caran*)，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，修行四念住．乃至八聖道支，修行四靜慮(*caturṣu dhyāneṣu*)、四無量(*caturṣv a-pra-māṇeṣv*)、四無色定(*ārūpya-sam-ā-pattiṣu*)(*caturṣu smṛty-upa-sthāneṣu caturṣu samyak-pra-hāṇeṣv ṛddhi-pādeṣu pañcêndriyeṣu pañcasu baleṣu saptasu bodhy-aṅgeṣu āryâṣṭâṅge mārge*)，修行八解脫．乃至十遍處，修行空、無相、無願解脫門(*sarva-śūnyatāsu śūnyatâ-nimittâ-pra-ṇi-hiteṣv aṣṭasu vi-mokṣa-mukheṣu navasv anu-pūrva-vi-hāra-sam-ā-pattiṣu*)，修行極喜地．乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通(*pañcasv abhi-jñāsu sarva-samādhiṣu sarva-dhāraṇī-mukheṣu*)，修行如來十力(*daśasu tathāgata-baleṣu*)．乃至(*daśasu bodhisattva-bhūmiṣu caturṣu vaiśāradyeṣu catasṛṣu prati-saṃ-vitsu* (PSP_6-8:112))十八佛不共法(*aṣṭādaśasv āveṇika-buddha-dharmeṣu*)，修行三十二大士相、八十隨好，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智，(*mahā-maitryāṃ mahā-karuṇāyāñ caran*)圓滿菩薩大菩提道(*bodhi-mārgāṃ ca pari-pūrayati*)，成熟有情，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati, sattvāṃś ca pari-pācayati*)。

[406a17] 舍利子！諸菩薩摩訶薩，雖作是事，而於有情及一切法都無所得(*na ca kañ-cit sattvam upa-labhate*)，不作是念：『我以此法調伏如是諸有情類，令其遠離顛倒執著，不復輪迴諸趣生死(*yam upa-labhya vi-nayet*)。』」

[406a22] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！何謂(*katamo bhagavan*)**菩薩大菩提道**(***bodhisattvasya mahāsattvasya bodhi-mārgo***)——諸菩薩摩訶薩，修行此道(*yatra bodhisattvena mahāsattvena caratā*)，方便善巧，成熟有情(*sattvāḥ pari-pācayitavyāḥ*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayitavyam*)，疾證無上正等菩提？」

[406a24] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，所行布施波羅蜜多(*dāna-pāramitāyāṃ caran*)．乃至(*śīla-pāramitāyāṃ caran, kṣānti-pāramitāyāṃ caran, vīrya-pāramitāyāṃ caran, dhyāna-pāramitāyāṃ caran*)般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，所行內空(*adhy-ātma-śūnyatāyāṃ caran*)．乃至(*bahirdhā-śūnyatāyāṃ caran, adhy-ātma-bahirdhā-śūnyatāyāṃ caran, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ caran*)，所行真如．乃至不思議界，所行苦、集、滅、道聖諦，所行四念住．乃至八聖道支(*smṛty-*

*upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carann*)，所行四靜慮、四無量、四無色定，所行八解脫．乃至十遍處(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran*)，所行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñāsu caran*)，所行極喜地．乃至法雲地，所行一切陀羅尼門、三摩地門，所行五眼、六神通，所行如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caran*)，所行無忘失法、恒住捨性，所行一切智、道相智、一切相智，及餘無量、無邊佛法，皆是菩薩大菩提道。諸菩薩摩訶薩，修行此道，方便善巧，成熟有情(*sattvān pari-pācayati*)，嚴淨佛土(*buddha-kṣetraṃ ca pari-śodhayati*)，疾證無上正等菩提，而無有情、佛土等想。」

[406b08] 具壽善現復白佛言(*subhūtir āha*)：「云何(*kathaṃ*)．(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)．修行布施波羅蜜多時(*dāna-pāramitāyāṃ caran*)，方便善巧，成熟有情(*sattvān pari-pācayati*)？」

[406b10] 佛告善現(*bhagavān āha*)：「(*iha subhūte*)有菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，修行布施波羅蜜多時(*prajñāpāramitāyāṃ caran*)，方便善巧，自行布施(*dānaṃ dadāti*)，亦勸他行布施(*sattvebhyo dānaṃ datvā*)，慇懃教誡、教授彼，言(*evam ava-vadati*)：『(*iha*)諸善男子(*kula-putrā*)！勿著布施(*mā dānam ā-grahaṇato grahīṣyatha*)。若著布施(*mā dān'ā-grahaṇa-gṛhīten'*)，當更受身(*ātma-bhāvam abhi-ni-vartayiṣyatha*)；若更受身(*yen' ātma-bhāvenâbhi-ni-vartitena*)，由斯展轉當受無量猛利大苦(*bahūni duṣkhāni praty-anu-bhaviṣyatha*)。諸善男子！勝義諦中，都無布施(*nêha kula-putrā paramârthena dānaṃ*)，亦無施者(*na dāna-patir*)、受者(*na prati-grāhakaḥ*)、施物、及諸施果。如是諸法，皆本性空(*sarva ete trayo dharmāḥ śūnyā*)。本性空中，無法可取(*na ca pra-kṛti-śūnyā dharmān gṛhṇanty*)，諸法空性亦不可取(*a-grāhyā śūnyatā.*)。』

如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，修行布施波羅蜜多(*dāna-pāramitāyāṃ caran*)，雖於有情．自行於施(*sattvebhyo dānaṃ dadāti*)，亦勸他施，而於布施(*na câtra dānam upa-labhate*)、施者(*na dāna-patiṃ*)、受者(*na prati-grāhakam*)、施物、施果皆無所得。如是布施波羅蜜多，名**無所得波羅蜜多**(***an-upa-laṃbha-pāramita**iṣā* (PSP_6-8:113) *yad-uta dāna-pāramitā*)。

善現！是菩薩摩訶薩(*sa*)，於此諸法(*dāna-dātṛ-prati-grāhakān*)無所得時(*an-upa-laṃbhamānaḥ*)，方便善巧，能化有情，住預流果(*sattvān srota-ā-patti-phale ni-yojayati*)、或一來果(*sakṛd-ā-gāmi-phale ni-yojayaty*)、或不還果(*an-ā-gāmi-phale niyoyati*)、或阿羅漢果(*arhattve ni-yojayati*)、或獨覺菩提(*pratyekāyāṃ bodhau ni-yojayati*)，或趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau ni-yojayati*)。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，修行布施波羅蜜多時(*dāna-pāramitāyāṃ caran*)，成熟有情(*sattvān pari-pācayati*)，令獲勝利。

[406b26] 善現！是菩薩摩訶薩(*sa*)，自行布施(*ātmanā ca dānaṃ dadāti*)，亦勸他行布施(*parāṃś ca dāne sam-ā-dāpayati*)，無倒稱揚行布施法(*dānasya ca*

*varṇaṃ bhāṣate*)，歡喜讚歎行布施者(*ye 'pi cânye dānaṃ dadāti, teṣāṃ ca varṇa-vādī bhavati sam-anu-jñaḥ*)。善現！是菩薩摩訶薩(*tad bodhisattvo mahāsattva*)，如是施已(*evaṃ-rūpaṃ dānaṃ datvā*)，或生剎帝利大族(*kṣatriya-mahā-śāla-kulānāṃ vā saha-vratāyôpa-padyate*)，或生婆羅門大族(*brāhmaṇa-mahā-śāla-kulānāṃ vā saha-vratāyôpa-padyate*)，或生長者大族，或生居士大族，豐饒財寶(*gṛha-pati-mahā-śāla-kulānāṃ vā saha-vratāyôpa-padyate*)，或作小王，於小國土．富貴自在(*koṭṭa-rājo vā bhavati*)，或作大王，於大國土．富貴自在，或作輪王，於四洲界．富貴自在(*cakra-varti-rājyaṃ vā prati-labhate*)。

[406c03] 是菩薩摩訶薩(*sa*)，生如是等諸尊貴處(*tatra*)，以四攝事，攝諸有情(*sattvāṃś caturbhiḥ saṃ-graha-vastubhiḥ saṃ-gṛhṇāti*)。(*katamaiś caturbhir?*)(*dānena priya-vadyatayā, artha-caryayā samānârthatayā ca.*)先教有情安住布施；由施因緣，其心調善，漸次(*evaṃ tān sattvān dānena saṃ-gṛhyânu-pūrveṇa*)令住戒(*śīle*)、忍(*kṣāntau*)、精進(*vīrye*)、靜慮(*dhyāne*)、般若(*prajñāyāṃ prati-ṣṭhāpayati*)，復令安住四靜慮(*caturṣu dhyāneṣu*)、四無量(*caturṣv a-pra-māṇeṣu*)、四無色定(*catasṛṣv ārūpya-sam-ā-pattiṣu*)，復令安住四念住(*caturṣu smṛty-upa-sthāneṣu*)．乃至(*caturṣu samyak-pra-hāṇeṣu caturṣv ṛddhi-pādeṣu pañcasv indriyeṣu pañcasu baleṣu sapta-bodhy-aṅgeṣv*)八聖道支(*āryâṣṭâṅgeṣu mārgeṣu prati-ṣṭhāpayati*)，復令安住空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu*)。是菩薩摩訶薩，令諸有情住如是等諸善法已，或令趣入正性離生(*samyak-ni-yāmam ava-krāmayati*)，得預流果(*srota-ā-patti-phalaṃ*)．乃至(*sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam*)令得阿羅漢果(*arhattvam anu-pr'āpayati*)；或令趣入正性離生，漸次證得獨覺菩提(*pratyekāṃ bodhim anu-pr'āpayaty*)；或令趣入正性離生，漸次修學諸菩薩地，速趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau sam-ā-dāpayati*)。

復告彼言：『(*haṃho*)諸善男子(*puruṣā*)！當發大願，速趣無上正等菩提，作諸有情饒益勝事(*abhi-saṃ-buddhyadhvam an-ut-tarāṃ samyak-saṃ-bodhiṃ*)。諸有情類虛妄分別所執諸法，都無自性(*tatra na kaś-cid dharmaḥ sva-bhāvena saṃ-vidyate*)，但由顛倒妄執為有(*yatra sattvā anyatra vi-pary-āsena nâva-budhyante*)。是故(*tasmāt*)，汝等常當精勤，自除顛倒(*sarva-vi-pary-āsān mā grahīṣyatha*)，亦勸他斷，自脫生死(*ātmānaṃ mocayatha saṃsārāt*)，亦令他脫(*parāṃś ca mocayiṣyatha*)，自獲大利(*evaṃ yūyam ātmanaś ca mahāntam arthaṃ kariṣyatha*)，亦令他得(*parāṃś ca mahaty arthe ni-yojayiṣyatha*)。』

[406c18] (*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，常應如是修行布施波羅蜜多(*dāna-pāramitāyāṃ caritavyaṃ*)。由此布施波羅蜜多(*yathā caran*)，從初發心．乃至究竟(*prathama-cittôt-pādam up'ādāya*)，不墮惡趣、貧賤邊鄙(*na jātu dur-gatiṃ patati*)；為欲饒益諸有情故，多生人趣，作轉輪王，富貴自在、多所饒益(*na jātu cakra-vartti-rājyan na kārayati*)。所以者何(*tat kasya hetoḥ*)？隨業威勢(*yādṛśaṃ hi vījaṃ*)，獲如是果(*tādṛśaṃ phalaṃ bhavati*)。謂．彼菩薩，作輪王時(*tasya cakra-vartino*)，見乞者來(*yadā yācanakā ā-gacchanti*)，

便作是念(*tadā tasya cakra-vartino rājña evaṃ bhavati*):『我為何事，流轉生死(*yeṣāṃ mayā kṛtaśaś*)，作轉輪王(*cakra-varti-phalaṃ pari-gṛhītaṃ*)？豈我不為饒益有情．住生死中．受斯勝果，不為餘事(*nânyatra sattvānām* (PSP_6-8:114) *arthāya*)。』

作是念已，告乞者言：『隨汝所須，皆當施與。汝取物時，如取己物，勿作他想(*tad etad yuṣmākam eva dattaṃ bhavatu*)。所以者何？我為汝等得饒益故，而受此身，積聚財物。故，此財物，是汝等有，隨汝自取。若自受用，若轉施他，莫有疑難(*tasmād atra na mayā, 'nena cakra-varti-rājyenârthaḥ prāg evânye nânyatra sattvānām arthāya saṃsāra up'ā'ttaḥ*)。』

是菩薩摩訶薩，如是憐愍諸有情時，無緣大悲疾得圓滿(*sa karuṇāyamāno mahā-karuṇāṃ pari-pūrayati*)。由此大悲疾圓滿故(*yāvan mahā-karuṇāṃ pari-pūrayitvā*)，雖恒饒益無量有情(*sattvānām arthaṃ karoti*)，而於有情都無所得(*te ca sattvā nôpa-labhyante*)，亦復不得所獲勝果(*ye pari-niṣ-pannāḥ syur ity*)，能如實知：『但(*anyatra*)由**世俗言說**(*saṃjñānām a-saṃ-ketaṃ*)，**施設**饒益種種諸有情**事**(*vy-ava-hāra iti*)。』又，如實知：『**所施設事**(*sa ca vy-ava-hāraḥ*)，皆如**谷響**(*prati-śrutkôpamo*)，雖現似有，而**無真實**(*'-pra-vy-ā-hāro veditavyaḥ*)。』由此，於法都無所取。

[407a07] (*evaṃ khalu*) 善現 (*subhūte*) ！諸菩薩摩訶薩 (*bodhisattvena mahāsattvena*)，常應如是修行布施波羅蜜多(*dāna-pāramitāyāṃ caritavyaṃ*)，謂(*yathā carato*)．於有情都無所顧(*na kiṃ-cit sattvānām antike '-pari-tyakṣaṃ bhavati*)，乃至能施自身骨肉(*antaśa ātma-māṃsāny api*)，況(*prāg eva*)不能捨諸外資具(*bāhyāny upa-karaṇāni*)！謂．諸資具(*yair upa-karaṇaiḥ*)．攝受有情，令速解脫生老病死(*sattvāḥ saṃsārāt pari-mocayitavyāḥ*)。」

[407a10] 具壽善現白佛言：「世尊！何等資具攝受有情，令速解脫生老病死(*tāni punaḥ katamāny upa-karaṇāni*)？」

[407a12] 佛告善現：「所謂(*yad-uta*)．布施波羅蜜多(*dāna-pāramitôpa-karaṇaṃ*)．乃至(*śīla-pāramitôpa-karaṇaṃ kṣānti-pāramitôpa-karaṇaṃ vīrya-pāramitôpa-karaṇaṃ dhyāna-pāramitôpa-karaṇaṃ*) 般若波羅蜜多資具(*prajñāpāramitôpa-karaṇam*)，若內空(*adhy-ātma-śūnyatôpa-karaṇaṃ*)．乃至(*bahirdhā-śūnyatôpa-karaṇam, adhy-ātma-bahirdhā-śūnyatôpa-karaṇaṃ yāvad*)無性自性空資具(*a-bhāva-sva-bhāva-śūnyatôpa-karaṇaṃ*)，若真如．乃至不思議界資具，若苦、集、滅、道聖諦資具，若四念住．乃至八聖道支資具(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā upa-karaṇam*)，若四靜慮、四無量、四無色定資具，若八解脫．乃至十遍處資具(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāny upa-karaṇaṃ*)，若空、無相、無願解脫門資具，若淨觀地．乃至如來地資具，若極喜地．乃至法雲地資具，若一切陀羅尼門、三摩地門資具，若五眼、六神通資具，若如來十力．乃至十八佛不共法資具(*śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā upa-karaṇam*)，若無忘失法、恒住捨性資具，若一

切智、道相智、一切相智資具，若預流果，乃至獨覺菩提資具，若一切菩薩摩訶薩行資具，若諸佛無上正等菩提資具。善現！諸如是等善法資具(*imāni tāny upa-karaṇāni*)，攝受有情(*yair upa-karaṇair upa-gṛhītāḥ*)，令速解脫生老病死(*sattvāḥ saṃsārāt pari-mokṣyante*)。諸菩薩摩訶薩，常以如是種種資具，攝受有情，令速解脫生老病死。

[407a28] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ sthitvā*)，自行布施(*sarvasyā dānaṃ dadad*)，勸諸有情行布施已，若見有情毀犯淨戒，深生憐愍，而告之言(*evaṃ vācaṃ bhāṣet*)：『汝等今應受持淨戒。我(*ahaṃ bho yūyaṃ kula-putrāḥ śīlaṃ rakṣatâhaṃ*)當施汝種種資具，令無所乏(*yuṣmākam a-vaikalyaṃ kariṣyāmy, annena vā pānena vā vastreṇa vā śayan'āsanair vā yānair vā hiraṇya-su-varṇa-mani-muktā-vajra-vaiḍūrya-śaṅkha-śilā-pra-vāḍair vā, puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇa-cīvarair vā, glāna-pratyaya-bhaiṣajya-pariṣ-kārair vā yāvad anya-tarair vā mānuṣyakaiḥ pariṣ-kārôpa-karaṇair*)。汝等由乏諸資生具，毀犯淨戒，作諸惡業(*yena yūyaṃ vaikalpena dauḥ-śīlyaṃ kurutha*)。我當隨汝所乏資具，皆相供給(*tad ahaṃ yuṣmākam a-vaikalyaṃ kariṣyāmy ann'ādinā vā saptabhir vā ratnair, yad vâ-kāṅkṣatha tat sarvaṃ pari-pr'āpayiṣyāmi*)。汝等安住律儀戒已(*tad yūyaṃ saṃ-vara-śīle sthitvā*)，漸次當能作苦邊際(*'nu-pūrveṇa duṣkhasyântaṃ kariṣyatha*)；依三乘法(*tribhir yānaiḥ, śrāvaka-yānena vā pratyekabuddha-yānena vā* (PSP_6-8:115) *mahā-yānena vā*)，隨其所應，出離生死，至究竟樂。』

[407b06] 善現！是菩薩摩訶薩，安住布施波羅蜜多，自受持淨戒，亦勸他受持淨戒，無倒稱揚受持淨戒法，歡喜讚歎受持淨戒者。如是，善現！諸菩薩摩訶薩，修行布施波羅蜜多，勸諸有情安住淨戒，解脫一切生老病死，證得究竟利益安樂。

[407b11] 復次，善現！諸菩薩摩訶薩，安住布施波羅蜜多，若見有情更相瞋忿，深生憐愍，而告之言：『汝等何緣更相瞋忿？汝等若為有所匱乏展轉相緣起諸惡者，應從我索。我當濟汝，隨汝所須種種資具，皆當施汝，令無匱乏。汝等不應更相瞋忿，應修安忍，共起慈心。』

善現！是菩薩摩訶薩，安住布施波羅蜜多(*kathañ ca subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā*)，勸諸有情修安忍已(*sattvān kṣānti-sauratye ni-yojayati*)，欲令堅固，復告之言(*iha subhūte bodhisattvo mahāsattvaḥ sattvā ye kupyanti vā vy-ā-padyante vā, teṣāṃ sattvānām evaṃ vācaṃ bhāṣeta*)：『瞋忿因緣，都無定實，皆從虛妄分別所生，以一切法本性空故。汝等何緣(*kena yūyaṃ kāraṇena kula-putrā*)，於無實事，妄起瞋忿，更相毀害(*vy-ā-padyadhve doṣam ut-pādayatha*)？(*tad ahaṃ yūṣmākaṃ sarvaṃ pari-pr'āpayiṣyāmi, yasyârthena kupyatha vy-ā-padyatha tat mamântikād gṛhṇītha, tena bhagavatām a-vaikalyaṃ kariṣyāmy annena vā pānena vā vastreṇa vā śayan'āsanair vā puṣpa-dhūpa-gandha-mālya-vi-lepana-cūrṇair vā hiraṇya-su-varṇa-rajata-śaṅkha-śilā-pra-vālair vā vi-vidhair vā maṇi-

*ratnair vā yāvad anya-tarânyatarair vā mānuṣyôpa-karaṇa-pariṣ-kārair yena yūyaṃ na kupyatha vy-ā-padyadhve.*

*tad bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, sattvān kṣānti-sauratye ni-yojayati.*)汝等勿緣虛妄分別，更相瞋忿，造諸惡業(*naivâtra kaś-cid bhāvo 'sti yaḥ bhāvo yena yuṣmākaṃ krodha upa-jāyata a-bhūta-saṃ-kalpa eṣa krodho naitasya kiṃ-cid vastv asti yasya yūyaṃ vastunaḥ kṛtaśo 'bhi-sajjatha kupyatha vy-ā-padyadhve 'bhi-ṣajya kupitvā vy-ā-padya, daṇḍena vā śastreṇa vā pra-harathânyam-anyaṃ vā jīvitād vy-apa-ropayatha, tad yūyam a-sad-bhūta-saṃ-kalpita-kṣubhitā*)——當墮地獄(*narakaṃ vā pra-patiṣyatha*)、傍生(*tiryag-yoniṃ vā*)、鬼界(*yama-lokaṃ vā pra-patiṣyatha*)、及餘惡處，受諸劇苦(*yā apy anyāḥ kāś-cid gatayas*)。其苦楚毒，剛強猛利，逼切身心，最極難忍(*tāsu ca duḥkhāṃ vedanāṃ vedayiṣyatha*)。汝等勿執非實有事(*haṃbho puruṣā mā '-vastukānāṃ dharmāṇāṃ kṛtaśaḥ*)，妄相瞋忿，作斯惡業(*tat karma pari-gṛhṇīta*)。由此惡業(*yena pari-gṛhītena*)，尚難可得下劣人身(*manuṣya-prati-lābho na bhaviṣyati*)，況得生天，或得值佛．聽聞正法．如說修行(*prāg eva buddhôt-pādo dur-labhaḥ*)！汝等應知．人身難得，佛世難值(*sa khalu punar bho puruṣo dur-labho buddhôt-pādo, dur-labho manuṣya-lābho*)，生信復難(*dur-labhaḥ kṣaṇa-saṃpad, dur-labhaḥ saṃsārāṃ mokṣaḥ*)。汝等今者既具斯事，勿由忿恚，而失好時(*mā imaṃ kṣaṇaṃ vi-rāgayiṣyatha*)。若失此時，則不可救。是故，汝等於諸有情，勿起忿恚，當修安忍(*mā vi-cikitsā bhaviṣyatha kṣaṇa-pr'āptāḥ*)。』

[407c01] 善現！是菩薩摩訶薩(*tato bodhisattvo mahāsattva*)，安住布施波羅蜜多，自行安忍(*ātmanā ca kṣāntyā saṃ-pādayāti*)，亦勸他行安忍(*parāṃś ca kṣānti-sauratye ni-yojayati*)，無倒稱揚行安忍法(*kṣānteś ca varṇaṃ bhāṣate*)，歡喜讚歎行安忍者(*ye 'pi cânye kṣāntiṃ bhāvayanti, teṣām api varṇa-vādī bhavati sam-anu-jñaḥ*)。如是(*tatas*)，善現！諸菩薩摩訶薩，安住布施波羅蜜多，勸諸有情修行安忍(*tān sattvān kṣāntyāṃ ni-yojayitvā*)。諸有情類，由斯展轉(*kṣāntyāṃ sthāpayitvā, 'nu-pūrveṇa*)，漸依三乘，而得解脫(*tribhir yānaiḥ* (PSP_6-8:116) *pari-nir-vāpayati śrāvaka-yānena vā pratyekabuddha-yānena vā mahā-yānena vā*)。(*evaṃ khalu subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, kṣānti-sauratye sattvān ni-yojayati.*)

[407c06] (*kathaṃ ca subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ caran, sattvāṃ vīrya-pāramitāyāṃ ni-yojayati?*)復次(*iha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住布施波羅蜜多，見諸有情身心懈怠(*sattvān kuśīdān hīna-vīryān a-lasān viditvā*)，深生憐愍，而告之言(*evam ava-vadati*)：『汝等何緣不勤精進修諸善法，而生懈怠(*kasya yūyaṃ kṛtaśaḥ kauśīdyam ā-padyadhve*)？』彼作是言(*ta evam avocat*)：『我乏資具，於諸善事，不獲勤修(*pratyaya-vaikalyena*)。』菩薩告言(*tad bodhisattvo mahāsattvo dāna-pāramitāyāñ caran, tān sattvān etad avocat*)：『我能施汝所乏資具(*hambho puruṣā ahaṃ bhavatāṃ sarva-pratyayān upa-saṃ-hariṣyāmi*)。汝應勤修布施、淨戒、安忍等法(*yadi vā dānaṃ, yadi vā śīlaṃ, yadi*

*vā kṣāntiṃ, yadi vā yair ākārair yair liṅgair vīryam ā-rabhedhvaṃ, tān bhavatām upa-saṃ-hariṣyāmi*)。』時(*tatas*)，諸有情(*te sattvā*)，得是菩薩所施資具，無所乏少(*bodhisattvasya mahāsattvasya upa-karaṇair*)，便能發起身心精進(*vīryam ā-rabhante kāyikaṃ vā caitasikaṃ vā*)，(*tena kāyikena vā caitasikena vā vīryeṇa*)修諸善法，速得圓滿(*sarvān kuśalān dharmān pari-pūrayanti*)。由諸善法得圓滿故(*yaiḥ kuśalair dharmair*)，漸次引生諸無漏法(*āryān an-ā-sravān dharmān bhāvayanti*)。由無漏法(*yān bhāvayamānā*)，得預流果(*srota-ā-patti-phalaṃ pr'āpsyanti*)、或一來果(*sakṛd-ā-gāmi-phalam*)、或不還果(*an-ā-gāmi-phalam*)、或阿羅漢果(*arhattvaṃ pr'āpsyanti*)、或獨覺菩提(*pratyekāṃ bodhiṃ pr'āpsyanty*)，或有趣入諸菩薩地，漸得無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyante*)。

[407c16] 善現！是菩薩摩訶薩，安住布施波羅蜜多，自行精進，亦勸他行精進，無倒稱揚行精進法，歡喜讚歎行精進者。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ caran*)，令諸有情遠離懈怠，勤修諸善，疾證解脫，復能利樂諸有情類(*vīrya-pāramitāyāṃ sattvān ni-yojayati*)。

[407c21] 復次(*kathañ ca subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ caran, dhyāna-pāramitāyāṃ sattvān ava-vadatîha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，安住布施波羅蜜多，見諸有情諸根散亂、忘失正念，深生憐愍，而告之言(*sattvān evam ava-vadati*)：『汝等何緣不修靜慮，散亂失念、沈淪生死，受苦無窮(*kim idaṃ bhoḥ sattvā yūyaṃ dhyānan na sam-ā-padyadhve*)？』彼作是言(*tam evam āhuḥ*)：『我乏資具故，於靜慮不獲勤修(*pratyaya-vaikalyenêti*)。』菩薩告言(*tān bodhisattvo mahāsattva etad avocat*)：『(*haṃbho purusā*)我能施汝所乏資具(*ahaṃ tān pratyayān upa-saṃ-hariṣyāmi*)。汝等從今，不應復起虛妄尋伺(*yaiḥ pratyayair na vi-tarkān vi-tarkayiṣyatha*)、攀緣內外、擾亂自心(*idam iti vā bahirdhêty, adhy-ātmêti vā 'dhy-ātma-bahirdhêti*)。』時，諸有情得是菩薩所施資具(*tad bodhisattvo mahāsattvas teṣāṃ sattvānāṃ tān pratyayān upa-saṃ-harati*)，無所乏少(*yaiḥ pratyayair upa-saṃ-hṛtair*)，便能伏斷虛妄尋伺(*na vi-tarkayanti, tatas te sattvā vi-tarkeṣu cchinneṣu*)，入初靜慮(*prathamaṃ dhyānaṃ sam-ā-padyante*)。漸次復入第二(*dvitīyaṃ dhyānaṃ sam-ā-padyante*)、第三(*tṛtīyaṃ dhyānaṃ sam-ā-padyante*)、第四靜慮(*caturthaṃ dhyānaṃ sam-ā-padyante*)。依諸靜慮，復能引發慈、悲、喜、捨四種無量(*maitrī-karuṇā-muditôpêkṣāḥ sam-ā-padyante*)。靜慮、無量為所依止(*te tair dhyānais taiś câ-pra-māṇair*)，復能引發四無色定。靜慮、無量、無色·調心令柔軟已，修四念住，展轉·乃至(*yāvad* (PSP_6-8:117))八聖道支(*aṣṭâṅga-mārgaṃ bhāvayamāṇāṃ*)。由此復能引空、無相、及無願等殊勝善法，隨其所應·得三乘果(*tribhir yānaiḥ pari-nir-vānti, tatrâpare bodhi-mārgāṃ na pari-hīyante yāvad an-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。

[408a06] 善現！是菩薩摩訶薩，安住布施波羅蜜多，自修靜慮，亦勸他修靜慮，無倒稱揚修靜慮法，歡喜讚歎修靜慮者。如是(*evaṃ khalu*)，善現(*subhūte*)！

諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ caran*)，勸諸有情遠離散亂，修諸靜慮，獲大利樂(*dhyāna-pāramitāyāṃ sattvān evam ava-vadati*)。

[408a10] (*kathaṃ ca subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ caran, sattvān prajñāpāramitayā pari-gṛhṇāti?*)復次(*iha*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ caran*)，見諸有情愚癡顛倒，深生憐愍，而告之言(*sattvān evam ava-vadati*)：『汝等何緣不修妙慧，愚癡顛倒，受苦無窮(*kim idaṃ bhoḥ sattvā yūyaṃ prajñāpāramitān na bhāvayatha*)？』彼作是言(*ta evam avocat*)：『我乏資具，故於妙慧，不獲勤修(*pratyaya-vaikalyenêti*)。』菩薩告言(*tān bodhisattvo mahāsattvaḥ sattvān evam ava-vadati*)：『我能施汝所乏資具。汝可受之(*mamôpari pūrayam upa-karaṇaṃ gṛhṇīta mamôpary upa-karaṇaṃ gṛhītvā*)。先修布施(*dānaṃ dadata*)、淨戒(*śīlaṃ rakṣata*)、安忍(*kṣāntyā saṃ-pādayata*)、精進(*vīryam ā-rabhadhvaṃ*)、靜慮得圓滿已(*dhyānaṃ saṃ-pādayadhvam*)，應審觀察諸法實相(*imān ākārān pari-pūryaiva mīmāṃsayata*)，修行般若波羅蜜多。謂．於爾時，應審觀察為有少法，而可得不(*asti kaś-cid yaḥ prajñāparamitā-bhāvanāyām upa-labhyate*)？謂．我(*ātmā vā*)、有情(*sattvo vā*)、廣說．乃至(*jivo vā jantur vā poṣo vā puruṣo vā pudgalo vā manu-jo vā mānavo vā kārako vā vedako vā*)知者(*jānako vā*)、見者(*paśyako vā*)，為可得不？色．乃至識，為可得不？眼處．乃至意處，為可得不？色處．乃至法處，為可得不？眼界．乃至意界，為可得不？色界．乃至法界，為可得不？眼識界．乃至意識界，為可得不？眼觸．乃至意觸，為可得不？眼觸為緣所生諸受．乃至意觸為緣所生諸受，為可得不？地界．乃至識界，為可得不？因緣．乃至增上緣，為可得不？從緣所生諸法，為可得不？無明．乃至老死，為可得不？欲界(*kāma-dhātur vā*)、色界(*rūpa-dhātur vā*)、無色界(*ārūpya-dhātur vā*)，為可得不？布施波羅蜜多．乃至般若波羅蜜多(*ṣaṭ-pārāmitā vā*)，為可得不？內空．乃至無性自性空(*sarva-śūnyatā vā*)，為可得不？真如．乃至不思議界，為可得不？苦、集、滅、道聖諦，為可得不？四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyā vā dharmā*)，為可得不？四靜慮、四無量、四無色定(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayo vā*)，為可得不？八解脫．乃至十遍處，為可得不？空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hitāni vā 'ṣṭa-vi-mokṣā vā navânu-pūrva-vi-hāra-sam-ā-pattayo vā*)，為可得不？淨觀地．乃至如來地，為可得不？極喜地．乃至法雲地，為可得不？一切陀羅尼門、三摩地門，為可得不？五眼、六神通，為可得不？如來十力．乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā vā*)，為可得不？三十二大士相、八十隨好，為可得不？無忘失法、恒住捨性，為可得不？一切智、道相智、一切相智，為可得不？預流果(*srota-ā-patti-phalaṃ vā*)．乃至(*sakṛd-ā-gāmi-phalaṃ vā 'n-ā-gāmi-phalaṃ vā 'rhattvaṃ vā*)獨覺菩提(*pratyeka-bodhir vā*)，為可得不？一切菩薩摩訶薩行，為可得不？諸佛無上正等菩提(*yāvad an-ut-tarā vā samyak-saṃ-bodhiḥ*)，為可得不？』

[408b12] 彼諸有情既得資具，無所乏少，依菩薩語，先修布施、淨戒、安忍、精進、靜慮；得圓滿已，復審觀察諸法實相，修行般若波羅蜜多(*tad bodhisattvo mahāsattvaḥ prajñāpāramitāyāṃ caran*)。審觀察時，如先所說，諸法實性，皆不可得(*na kañ-cid dharmam upa-labhate yam upa-labhyâbhi-ni-viśeta*)。不可得故，無所執著。不執著故(*so 'n-abhi-ni-veśamāno*)，不見少法有生(*na kasya-cid dharmasya ut-pādaṃ vā*)有滅(*ni-rodhaṃ vā*)、有染(*saṃ-kleśaṃ vā*)有淨(*vy-ava-dānaṃ vā sam-anu-paśyaty*)。彼於諸法無所得時(*a-sam-anu-paśyan*)，於一切處不起分別(*na kalpayaty*)，謂．不分別此是地獄(*ayaṃ nairayiko*)、傍生(*'yaṃ tiryag-yoniko*)、鬼界(*'yaṃ yāma-laukiko*)、若阿素洛(*'yam asuro*)、若人、若天(*'yaṃ devo 'yaṃ manuṣyo 'yam a-manuṣyaḥ*)，亦不分別此是持戒(*ayaṃ śīlavān*)、此是犯戒(*ayaṃ duḥ-śīlo*)，亦不分別此是異生、此是聖者、此是預流(*ayaṃ srota-ā-panno*)、此是一來(*'yaṃ sakṛd-ā-gāmy*)、此是不還(*ayam an-ā-gāmy*)、此是阿羅漢(*ayam arhann*)、此是獨覺(*ayaṃ pratyekabuddho*)、此是菩薩(*'yaṃ bodhisattvo*)、此是佛(*'yaṃ tathāgato 'rhan samyak-saṃ-buddhaḥ*)、此是有為、此是無為。彼由如是無分別故，隨其所應．漸次證得三乘涅槃．究竟安樂。

[408b25] 善現！是菩薩摩訶薩，安住布施波羅蜜多，自修般若，亦勸他修般若，無倒稱揚修般若法，歡喜讚歎修般若者。如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ caran*)，勸諸有情勤修般若，令得究竟利益安樂(*sattvān prajñāpāramitāyāṃ pari-gṛhṇāti.* (PSP_6-8:118))。

*kathaṃ ca subhūte bodhisattvo mahāsattvo dāna-pāramitāyāṃ sthitvā, śīla-pāramitāyāṃ sthitvā, kṣānti-pāramitāyāṃ sthitvā, vīrya-pāramitāyāṃ sthitvā, dhyāna-pāramitāyāṃ sthitvā, prajñāpāramitāyāṃ sthitvā, yāvat sapta-triṃśad-bodhi-pakṣyair dharmaiḥ sattvān pari-gṛhṇāti?*

[408c01] 復次，善現！諸菩薩摩訶薩，安住布施波羅蜜多，自行布施波羅蜜多．乃至般若波羅蜜多，亦勸他行布施波羅蜜多．乃至般若波羅蜜多已，復見有情輪迴諸趣，受無量苦，未得解脫，欲令解脫生死苦故，先以種種資具饒益，後以出世諸無漏法，方便善巧，而攝受之。彼諸有情既得資具，無所乏少，身心勇決，能住內空．乃至無性自性空，亦能住真如．乃至不思議界，亦能住苦、集、滅、道聖諦，亦能修四念住(*iha subhūte bodhisattvo mahāsattvaḥ sattvānām upa-karaṇam upa-nāmayati, yair upa-karaṇair upa-gṛhītāḥ, sattvāś catvāri smṛty-upa-sthānāni bhāvayanti*)．乃至(*catvāri samyak-pra-hāṇāni catura ṛddhi-pādān pañcêndriyāṇi pañca-balāni sapta-bodhy-aṅgāny*)八聖道支(*āryâṣṭâṅga-mārgaṃ bhāvayanti*)，亦能修四靜慮、四無量、四無色定，亦能修八解脫．乃至十遍處，亦能修空、無相、無願解脫門，亦能修淨觀地．乃至如來地，亦能修極喜地．乃至法雲地，亦能修一切陀羅尼門、三摩地門，亦能修五眼、六神通，亦能修如來十力．乃至十八佛不共法，亦能修無忘失法、恒住捨性，亦能修一切智、道相智、一切相智，亦能修無量、無邊諸餘佛法。彼諸有情，由無漏法所攝受故(*yena*

*mārgeṇa bhāvitena*)，解脫生死(*yāvat saṃsārāt pari-mucyante*)，證得涅槃．究竟安樂 (*evaṃ khalu subhūte bodhisattvo mahāsattvaḥ sapta-triṃśad-bodhi-pakṣyair dharmaiḥ sattvān pari-gṛhṇāti*)。

[408c19] 善現！是菩薩摩訶薩，安住布施波羅蜜多，自行種種勝無漏法，亦勸他行種種勝無漏法，無倒稱揚行種種勝無漏法，歡喜讚歎行種種勝無漏法者。如是，善現！諸菩薩摩訶薩，安住布施波羅蜜多，以無漏法攝受有情，令其解脫生死眾苦，證得畢竟常樂涅槃，亦能為他作大饒益。

[408c25] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，安住布施波羅蜜多(*dāna-pāramitāyāṃ sthitvā*)，見諸有情無所依怙、多諸苦惱、眾具匱乏，深生憐愍，而安慰言(*evaṃ sattvān pari-pācayati*)：『我能為汝作所依怙，令汝解脫所受苦事(*ete yūyaṃ bhoḥ kula-putrā mamântikād*)。汝等所須飲、食(*annaṃ pānaṃ*)、衣服、臥具、車乘(*yānaṃ vastrāṇi*)、舍宅、香、花(*mālyaṃ gandhaṃ vi-lepanaṃ puṣpaṃ dhūpaṃ cūrṇaṃ*)、伎樂、燈明、財寶、僮僕，及餘種種所須資具，皆隨意索，勿有疑難(*yāvat sarvān mānuṣyakôpa-karaṇa-pariṣ-kārān gṛhītvā, saptabhiś ca ratnaiḥ sattvān anu-gṛhṇīdhvaṃ*)。我當隨汝所索皆施，令汝長夜利益安樂(*tad bhavatāṃ bhaviṣyati dīrgha-rātram arthāya hitāya sukhāya*)。汝等受我所施物時，如取己物，莫作他想(*mā caiva cintayiṣyatha, asyaiṣo 'rtho nâsmākam iti*)。所以者何？我於長夜積聚財物(*yad bhavatā dīrgha-rātram eṣo 'rthaḥ sattvānāṃ kṛtaśa upârjitas*)，但為汝等得利樂故(*tad yuṣmākam evaiṣa santaka ity*)。汝等今者以無難心，於此財物隨意受取。受已，先應自正受用(*evaṃ gṛhītvā*)，修諸善業，後以此物施諸有情，亦令修善，謂．令修行布施波羅蜜多(*sattvebhyo dānaṃ dadadhvaṃ*)．乃至(*tena ca dānena, śīle ni-yojayadhvaṃ, kṣāntyā ni-yojayadhvaṃ, vīrye ni-yojayadhvaṃ, dhyāne ni-yojayadhvaṃ*) 般若波羅蜜多(*prajñāyāṃ ni-yojayadhvaṃ*)，亦令安住內空．乃至無性自性空，亦令安住真如．乃至不思議界，亦令安住苦、集、滅、道聖諦，亦令修行四念住．乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu ni-yojayadhvaṃ*)，亦令修行四靜慮、四無量、四無色定，亦令修行八解脫．乃至十遍處(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu ni-yojayadhvaṃ*)，亦令修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu ni-yojayadhvaṃ*)，亦令修行淨觀地．乃至如來地，亦令修行極喜地．乃至法雲地，亦令修行一切陀羅尼門、三摩地門，亦令修行五眼、六神通，亦令修行如來十力．乃至十八佛不共法，亦令修行無忘失法、恒住捨性，亦令修行一切智、道相智、一切相智，亦令修行諸餘無量、無邊佛法。』

[409a19] 善現！是菩薩摩訶薩，如是教導諸有情已，隨其所應．復令修習諸無漏法(*mā caitāvatā tuṣṭim ā-padyadhvaṃ, yāvad an-ut-tareṣv āryeṣv an-ā-sraveṣu dharmeṣu prati-ṣṭhāpayadhvaṃ*)，住預流果(*srota-ā-patti-phale*)、或一來果(*sakṛd-ā-gāmi-phale*)、或不還果(*'n-ā-gāmi-phale*)、或阿羅漢果(*'rhattve*)、或獨覺菩提(*pratyeka-bodhāv*)、或復無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau prati-ṣṭhāpayadhvam*)。

[409a23] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，修行布施波羅蜜多(*prajñāpāramitāyāṃ caratā*)，方便善巧，成熟有情(*sattvāḥ pari-pācayitavyāḥ*)，令其解脫惡趣生死(*yathā pari-pācitās tribhyo pāpebhyo mucyante*)，如應證得三乘涅槃，饒益自他，究竟安樂(*yāvat sarvasmād eva saṃsārāt pari-mucyante*)。」

[409a27] 具壽善現復白佛言：「云何．菩薩摩訶薩．修行淨戒波羅蜜多，及餘菩薩大菩提道，方便善巧，成熟有情？」

[409a29] 佛告善現：「(*punar aparaṃ subhūte*)有菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，修行淨戒波羅蜜多時(*śīla-pāramitāyāṃ sthitvā, kṣānti-pāramitāyāṃ sthitvā, vīrya-pāramitāyāṃ sthitvā, dhyāna-pāramitāyāṃ sthitvā, prajñāpāramitāyāṃ sthitvā*)，方便善巧，見諸有情資財匱乏、煩惱熾盛、不能修善，憐愍告言(*sattvān pari-pācayati*)：『汝等若為資緣匱乏(*ete* (PSP_6-8:119) *yūyaṃ bhoḥ sattvā teṣāṃ pratyayānām a-satāṃ*)．不能修善(*dauḥ-śīlyam ā-padyatha vy-ā-pādaṃ kauśīdyaṃ vi-kṣepaṃ dauṣ-prajñam ā-padyadhve*)，我當施汝種種資緣(*tān pratyayān yuṣmākam upa-saṃ-hariṣyāmi, annaṃ vā pānaṃ vā vastraṃ vā śayan'āsanaṃ vā yāvat sarvān mānuṣyakôpa-karaṇa-pariṣ-kārān*)。汝等勿起煩惱惡業，應正修習布施等善。』是菩薩摩訶薩(*sa*)，安住淨戒波羅蜜多，如應攝受諸有情類(*tān sattvāṃs tathā-rūpeṇânu-graheṇânu-gṛhṇāti, yathā-rūpeṇânu-grahenânu-gṛhītāḥ*)。諸慳貪者，令修布施，於身、命、財無所顧惜；諸破戒者，令修淨戒，能正受行十善業道(*samān daśa-kuśalān karma-pathān sam-ā-dāya vartante*)，住律儀戒，不破、不穿、無穢、無雜、亦無執取(*a-khaṇḍe '-cchidre '-śabale '-kalmāṣe '-parā-mṛṣṭe saṃ-vara-śīle sthitvā*)；諸瞋忿者，令修安忍；諸懈怠者，令修精進；諸散亂者，令修靜慮；諸愚癡者，令修妙慧(*ṣaṭsu pāramitāsu*)；執諸法者，令修法空(*sarva-śūnyatāsu*)；無餘種種勝功德者．令具修學(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu sthitvā, sarv'ākāra-jñatām anu-pr'āpnuvanti*)。如是，善現！諸菩薩摩訶薩，安住淨戒波羅蜜多，成熟有情方便善巧，令其解脫惡趣生死，如應證得三乘涅槃，饒益自他，究竟安樂。

[409b15] 善現！當知．諸菩薩摩訶薩，修行餘四波羅蜜多，及餘菩薩大菩提道，一一皆能方便善巧，以一切善．成熟有情，令其解脫惡趣生死，如應證得三乘涅槃，饒益自他，究竟安樂，一一廣說．如前布施。」

第二分・道土品・第八十[62]

[409b28] 爾時(*atha khalv*)，具壽善現作是念言(*āyuṣmataḥ subhūter etad abhavat*)：「何謂(*katamo*)**菩薩摩訶薩道**(***bodhisattvasya mahāsattvasya bodhi-mārgo***)——諸菩薩摩訶薩，安住此道(*yatra sthitvā, bodhisattvena mahāsattvena*)，能被種種**勝功德鎧**(*idṛśāḥ **saṃ-nāhāḥ saṃ-naddhavyāḥ***)，如實饒益一切有情？」

[409c01] (*atha khalu*)世尊(*bhagavān*)知彼心之所念(*āyuṣmataḥ subhūteś cetasaiva caitaḥ-pari-vi-tarkam ā-jñāy'*)，便告之言(*āyuṣmantaṃ subhūtim etad avocat*)：「善現！當知・布施波羅蜜多・乃至般若波羅蜜多(*ṣaṭ pāramitāḥ subhūte*)是諸菩薩摩訶薩道(*bodhisattvasya mahāsattvasya bodhi-mārgaḥ*)，四念住・乃至八聖道支(*sapta-triṃśad-bodhi-pakṣyā dharmā*)是諸菩薩摩訶薩道(*bodhisattvasya mahāsattvasya bodhi-mārgaḥ*)，內空・乃至無性自性空(*sarva-śūnyatā*)是諸菩薩摩訶薩道，真如・乃至不思議界是諸菩薩摩訶薩道，苦、集、滅、道聖諦是諸菩薩摩訶薩道，四靜慮、四無量、四無色定是諸菩薩摩訶薩道，八解脫(*aṣṭa-vi-mokṣā*)・乃至十遍處(*navânu-pūrva-vi-hāra-sam-ā-pattaya ārya-satyâ-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ*)是諸菩薩摩訶薩道，空、無相、無願解脫門是諸菩薩摩訶薩道，極喜地・乃至法雲地(*sarva-dhāraṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bodhisattva-bhūmayo*)是諸菩薩摩訶薩道，一切陀羅尼門、三摩地門是諸菩薩摩訶薩道，五眼、六神通是諸菩薩摩訶薩道，如來十力(*daśa-tathāgata-balāni*)・乃至(*catvāri vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇika-buddha-dharmā*)是諸菩薩摩訶薩道(*bodhisattvasya mahāsattvasya bodhi-mārgaḥ*)，無忘失法、恒住捨性是諸菩薩摩訶薩道，一切智、道相智、一切相智是諸菩薩摩訶薩道，諸餘無量、無邊佛法是諸菩薩摩訶薩道。復次(*api tu khalu*)，善現(*subhūte*)！**總一切法**(***sarva-dharmā api***)**皆是菩薩摩訶薩道**(***bodhisattvasya mahāsattvasya bodhi-mārgaḥ***)。

[409c18] 善現！於汝意云何(*tat kiṃ manyase, subhūte*)：頗有法(*asti sa kaś-cid dharmo*)，諸菩薩摩訶薩所不應學(*yatra bodhisattvena mahāsattvena na śikṣitavyaṃ*)？諸菩薩摩訶薩，不學此法(*yatrâ-śikṣitvā*)，能得無上正等菩提不(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)？」

[409c20] 善現對曰：「不也。世尊！」

[409c21] 佛告善現：「如是，如是。**定無有法**(*nâsti subhūte kaś-cid dharmo*)**諸菩薩摩訶薩所不應學**(*yatra bodhisattvena mahāsattvenâ-śikṣitavyam*)。諸菩薩摩訶薩，不學此法(*a-śikṣitvā*)，必不能得所求無上正等菩提(*yatra bodhisattvo mahāsattvo na śaknoti sarv'ākāra-jñatām anu-pr'āptum*)。所以者何？若菩薩摩訶薩・不學一切法，定不能得**一切智智**。」

[409c24] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)一切法皆自性空(*sarva-dharmāḥ śūnyāḥ*)，云何(*kathaṃ*)・菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)・於何處學(*sarva-dharmeṣu*

[62] Cf. Kimura, VI-VIII, p. 119; Conze 1975, p. 615.

śiksisyate)？若有所學，將無．世尊！於無戲論，而作戲論(*na tu bhagavann a-pra-pañcan na pra-pañcayati*)，謂．有諸法是此(*iyanta iti vā*)、是彼(*nêyanta iti vā*)，由是、為是；此是世間(*ayaṃ dharmo laukiko vā*)；此是出世(*lokôt-taro vā*)；此是有漏(*s'āsrāvo vā*)；此是無漏(*an-ā-sravo* (PSP_6-8:120) *vā*)；此是有為(*saṃs-kṛto vā*)；此是無為(*'-saṃs-kṛto vā*)；此是異生法(*pṛthag-jana-dharmo vā*)；此是預流法；此是一來法；此是不還法；此是阿羅漢法(*'rhad-dharmo vā*)；此是獨覺法(*pratyekabuddha-dharmo vā*)；此是菩薩法；此是如來法(*buddha-dharmo vā*)？」

[410a03] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是，如是，如汝所說(*evam etat subhūte evam etat*)。**諸所有法皆自性空**(***sarva-dharmāḥ śūnyā***)。**若一切法非自性空**(*yadi punaḥ subhūte sarva-dharmāḥ śūnyā nâbhaviṣyan*)，**則應菩薩摩訶薩不證無上正等菩提**(*na bodhisattvo mahāsattvo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。**以一切法皆自性空**(*yasmāt subhūte sarva-dharmāḥ śūnyās*)，是故**菩薩摩訶薩能證無上正等菩提**(*tad bodhisattvo mahāsattvo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)。

善現！如汝所言(*api tu khalu subhūte yad evaṃ vadasi*)．『若(*yadi*)一切法皆自性空(*sarva-dharmāḥ śūnyāḥ*)，云何(*kathaṃ*)．菩薩摩訶薩(*bodhisattvo mahāsattvo*)．於何處學(*dharma-nānātvaṃ karoti*)？若有所學，將無．世尊！於無戲論，而作戲論，謂．有諸法是此(*iyanta iti vā*)、是彼(*nêyanta iti vā*)，由是、為是，廣說(*ayaṃ dharmo laukiko vā lokôt-taro vā, s'ā-sravo vā an-ā-sravo vā, saṃs-kṛto vā '-saṃs-kṛto vā, pṛthag-jana-dharmo vā 'rhad-dharmo vā pratyekabuddha-dharmo vā*)．乃至是如來法(*buddha-dharmo vêti*)？』者，(*kiṃ punaḥ*)善現(*subhūte*)！若諸有情知(*ete sattvā evaṃ jānanti*)一切法皆自性空(*sarva-dharmāḥ śūnyā iti*)，則(*yadi jānīyur*)諸菩薩摩訶薩，不應學一切法(*naimāṃ bodhisattvā mahāsattvāḥ sarva-dharmeṣu śikṣitvā*)，證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyāt*)，為諸有情建立、宣說。以諸有情不知諸法皆自性空(*yasmāt tarhi subhūte na jānanti sarva-dharmāḥ śūnyā iti*)，故(*tasmād*)諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，定應學一切法，證得一切智智(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhya*)，為諸有情建立、宣說(*sarva-dharmāṇāṃ vy-ava-sthānaṃ kṛtvā, sattvānāṃ dharmaṃ deśayati*)。

[410a15] 善現！當知．(*tatra*)諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，於菩薩道(*bodhi-mārge*)初修學時(*caratā prathamam*)，應審觀察(*evam upa-parîkṣitavyaṃ*)：『**諸法自性都不可得**(*nâtra kaś-cid dharmo yaḥ svena bhāvenôpa-labhyate*)，**唯有執著和合所作**(*'nyatr**âbhi-saṃs-kāreṇa***)。我當**審察諸法自性**皆畢竟空(*tatra khalu dharmāṇāṃ sva-bhāvam upa-parîkṣeyam*)，**不應於中有所執著**(*aham upa-parîkṣamāṇo, na kva-cid dharme 'bhi-ni-veśeya*)。謂．不應執著色、受、想、行、識，不應執著眼處．乃至意處，不應執著色處．乃至法處，不應執著眼界．乃至意界，不應執著色界．乃至法界，不應執著眼識界．乃至意識界，不應執著眼觸．乃至意觸，不應執著眼觸為緣所生諸受．乃至意觸為緣所生諸受，不應執著地界．乃至識界，不應執著因緣．乃至增上緣，不應執著從緣所生諸法，

不應執著無明．乃至老死，不應執著布施波羅蜜多．乃至般若波羅蜜多(*yadi vā pāramitāsu*)，不應執著內空．乃至無性自性空(*yadi vā śūnyatāsu*)，不應執著真如．乃至不思議界，不應執著苦、集、滅、道聖諦，不應執著四念住．乃至八聖道支(*yadi vā sapta-triṃśatsu bodhi-pakṣyeṣu dharmeṣu*)，不應執著四靜慮、四無量、四無色定，不應執著八解脫．乃至十遍處，不應執著空、無相、無願解脫門，不應執著淨觀地．乃至如來地，不應執著極喜地．乃至法雲地，不應執著一切陀羅尼門、三摩地門，不應執著五眼、六神通，不應執著如來十力．乃至十八佛不共法，不應執著三十二大士相、八十隨好，不應執著無忘失法、恒住捨性，不應執著一切智、道相智、一切相智，不應執著預流果(*yadi vā srota-ā-patti-phale*)．乃至(*yadi vā sakṛd-ā-gāmi-phale yadi vā 'n-ā-gāmi-phale yadi vā 'rhattve*)獨覺菩提(*yadi vā pratyeka-bodhau*)，不應執著一切菩薩摩訶薩行，**不應執著諸佛無上正等菩提**(*yadi vā 'n-ut-tarāyāṃ samyak-saṃ-bodhau*)。所以者何(*tat kasya hetoḥ*)？以**一切法皆自性空**(*tathā hi **sva-bhāvena sarva-dharmāḥ śūnyā***)。**空性不應執著空性**(*na hi śūnyatā śūnyatāyām abhi-ni-viśate*)。空中(*śūnyataiva*)，空性尚不可得(*tāvan nôpa-labhyate*)，況(*prāg eva* (PSP_6-8:121))有空性能執著空(*śūnyatāyām abhi-ni-vekṣyate*)！』

[410b14] (*evaṃ khalu*)善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，如是觀察一切法時，於諸法性雖**無執著**，而於諸法學無厭倦(***'n-abhi-ni-viṣṭaḥ** sarva-dharmeṣu vi-harati*)。是菩薩摩訶薩，住此學中(*atra śikṣāyāṃ sthitvā*)，觀諸有情心行差別(*sattvān ava-lokayati*)，謂．審觀察．是諸有情**心行何處**(*kutrême sattvāś caranty*)？既觀察已，如實了知．**彼心但行虛妄所執**(*a-saṃ-grahe tad*)。

爾時，菩薩便作是念(*bodhisattvasya mahāsattvasya evaṃ bhavati*)：『彼心既行虛妄所執，我**令解脫**，必不為難(*su-mocanā batême sattvā a-saṃ-grahāt*)。』

是菩薩摩訶薩，作是念已(*tatra bodhisattvo mahāsattva*)，安住般若波羅蜜多，方便善巧(*upāya-kauśalyena prajñāpāramitāyāṃ sthitvā*)，教誡、教授諸有情，言：『汝等今者皆應遠離虛妄所執，趣入正法，修諸善行。』

復作是言(*evam ava-vadati*)：『汝等今者應行布施(*ete yūyaṃ bhoḥ sattvā dānaṃ dadata*)，當得資具無所乏少(*tato yuṣmākam a-vaikalyaṃ bhaviṣyati bhogeṣu*)。然，勿恃此，而生憍逸(*teṣu ca bhogeṣu mā maṃsyadhvaṃ*)。所以者何？此中都<u>無</u>**堅實事**故(*<u>na</u> tatra <u>kiṃ-cit</u> **sāram** <u>asti</u>*)。汝等今者應行淨戒(*evaṃ śīle 'va-vadati tena ca śīlena mā maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)、安忍(*evaṃ kṣānti-sauratye 'va-vadati tayā ca kṣāntyā mā maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)、精進(*evaṃ vīrye 'va-vadati mā ca tena vīryeṇa maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)、靜慮(*evaṃ dhyāne 'va-vadati tena ca dhyānena mā maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)、般若(*evaṃ prajñāpāramitāyām ava-vadati*)，當得種種功德具足，然勿恃此，而生憍逸(*tayā ca prajñayā mā maṃsyādhvaṃ*)。所以者何？此中都無堅實事故(*na tatra kiṃ-cit sāram asti*)。汝等今者應行內空．乃至無性自性空，應行真如．乃至不思議界，應行苦、集、滅、道聖諦，應行四念住．乃至八聖道支，應行四靜慮、四無量、四無色定，應行八解脫．乃至十遍處，應行空、無相、無願解脫門，應

行淨觀地．乃至如來地，應行極喜地．乃至法雲地，應行一切陀羅尼門、三摩地門，應行五眼、六神通，應行如來十力．乃至十八佛不共法，應行無忘失法、恒住捨性，應行一切智、道相智、一切相智，應行預流果(*evaṃ srota-ā-patti-phale 'va-vadati tena ca srota-ā-patti-phalena mā maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)．乃至(*evaṃ sakṛd-ā-gāmi-phale 'n-ā-gāmi-phale, evam arhattve 'va-vadati tena cârhattvena mā maṃsyadhvaṃ na tatra kiṃ-cit sāram asti*)獨覺菩提(*evaṃ pratyeka-bodhāv ava-vadati tayā ca pratyeka-bodhyā mā maṃsyadhvam*)，應行一切菩薩摩訶薩行(*evaṃ buddha-dharmeṣv ava-vadati taiś ca buddha-dharmair mā maṃsyadhvaṃ na teṣu kiṃ-cit sāram asti*)，應行諸佛無上正等菩提，應行諸餘無量佛法，然勿恃此，而生憍逸(*sa evam ava-vadan bodhi-mārge carati, na kva-cid dharme 'bhi-ni-viśate*)。所以者何？此中都無堅實事故。』

[410c11] 善現！是菩薩摩訶薩，安住般若波羅蜜多，方便善巧，教誡、教授諸有情時，行菩薩道．無所執著。所以者何(*tat kasya hetoḥ*)？一切法性，**不應執著**(***an-abhi-ni-viṣṭāś*** *ca sarva-dharmās*)。若能執著、若所執著、執時、執處．皆無自性，以一切法**自性空**故(*tathā hy eṣām sva-bhāvo nâsti, ye nâbhi-ni-viśeta,* ***śūnyatā-sva-bhāvatām*** *up'ādāya*)。

[410c15] 如是(*tat*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，如是**修行菩薩道**時(***mārge caran***)，**於一切法都無所住**(*na kva-cit pra-tiṣṭhate*)。以無所住．而為方便(*so '-prati-ṣṭhāna-yogena*)，雖行布施波羅蜜多(*dāna-pāramitāyāṃ carati*)．乃至(*tatra ca na pra-tiṣṭhate. śīla-pāramitāyāṃ carati, tatra ca na pra-tiṣṭhate. kṣānti-pāramitāyāṃ carati, tatra ca na pra-tiṣṭhate. vīrya-pāramitāyāṃ carati, tatra ca na pra-tiṣṭhate. dhyāna-pāramitāyāṃ carati, tatra ca na pra-tiṣṭhate.*)般若波羅蜜多(*prajñāpāramitāyāṃ carati*)，而於其中都無所住(*tatra ca na pra-tiṣṭhate*)；雖行內空．乃至無性自性空，而於其中都無所住；雖行真如．乃至不思議界，而於其中都無所住；雖行苦、集、滅、道聖諦，而於其中都無所住；雖行四念住．乃至八聖道支，而於其中都無所住；雖行四靜慮(*sa prathamaṃ dhyānaṃ sam-ā-padyate, tatra ca na pra-tiṣṭhate. tat kasya hetoḥ? tathā hi dhyānaṃ sva-bhāvena śūnyaṃ yad api sam-ā-padyate tad api śūnyaṃ yair ākāraiḥ sam-ā-padyate te 'py ākārāḥ śūnyāḥ. evaṃ* (PSP_6-8:122) *dvitīyaṃ dhyānaṃ sam-ā-padyate, evaṃ tṛtīyaṃ dhyānaṃ sam-ā-padyate, evaṃ caturthaṃ dhyānaṃ sam-ā-padyate*)、四無量(*evaṃ maitrī-karuṇā-muditôpêkṣā*)、四無色定(*evam ākāś'ānanty'āyatanaṃ vijñān'ānanty'āyatanam ākiṃcany'āyatanaṃ naiva-saṃjñā-nâ-saṃjñâyatanaṃ sam-ā-padyate*)，而於其中都無所住；雖行八解脫．乃至十遍處(*evam aṣṭa-vi-mokṣān navânu-pūrva-vi-hāra-sam-ā-pattīr*)，而於其中都無所住；雖行空、無相、無願解脫門(*evaṃ śūnyatâ-nimittâ-pra-ṇi-hitāni sam-ā-padyate*)，而於其中都無所住；雖行淨觀地．乃至如來地，而於其中都無所住；雖行極喜地．乃至法雲地，而於其中都無所住；雖行一切陀羅尼門、三摩地門，而於其中都無所住；雖行五眼、六神通，而於其中都無所住；雖行如來十力．乃至十八佛不共法，而於其中都無所住；雖行無忘失法、恒住捨

性，而於其中都無所住；雖行一切智、道相智、一切相智，而於其中都無所住；雖行預流果(*srota-ā-patti-phalaṃ ca prati-labhate na ca tatra pra-tiṣṭhate*)．乃至(*sakṛd-ā-gāmi-phalaṃ ca prati-labhate na ca tatra pra-tiṣṭhate, an-ā-gāmi-phalaṃ ca prati-labhate na ca tatra pra-tiṣṭhate, 'rhattvaṃ ca prati-labhate na ca tatra pra-tiṣṭhate*)獨覺菩提(*pratyekabuddha-bhūmiñ ca prati-labhate*)，而於其中都無所住(*na ca tatra pra-tiṣṭhate*)；雖行一切菩薩摩訶薩行，而於其中都無所住；雖行諸佛無上正等菩提，而於其中都無所住；雖行諸餘無量佛法，而於其中都無所住。所以者何？如是自性、行者、行相．一切皆空；故，於其中，都無所住。

*subhūtir āha: kena kāraṇena bhagavan bodhisattvo mahāsattvo na pra-tiṣṭhate?*

[411a11] (*bhagavān āha*)善現！當知．諸菩薩摩訶薩，雖能得預流果．乃至獨覺菩提，而於其中．**不欲證住**。所以者何？有二緣故(*dvābhyāṃ kāraṇābhyāṃ subhūte na pra-tiṣṭhate*)。何等為二(*katamābhyāṃ dvābhyām*)？一者、彼果都無自性(*sva-bhāvaś ca teṣāṃ phalaṃ nâsti*)，能住、所住．俱不可得(*yatra pra-tiṣṭheta, yena vā pra-tiṣṭheta, yo vā pra-tiṣṭheta*)。二者、於彼不生喜足(*na ca tāvan-mātrakena tuṣṭim ā-padyate*)。是故，於中．不欲證住。謂．諸菩薩常作是念：『我定應得預流果(*na ca mayā srota-ā-patti-phalaṃ na pr'āptavyaṃ, pr'āptavyaṃ mayā srota-ā-patti-phalaṃ na ca tatra sthātavyam*)．乃至(*evaṃ sakṛd-ā-gāmi-phalam an-ā-gāmi-phalaṃ, na ca mayā 'rhattvaṃ na pr'āptavyaṃ, pr'āptavyaṃ mayā 'rhattvaṃ na ca tatra sthātavyaṃ*)獨覺菩提，不應不得(*na ca mayā pratyekabuddha-bhūmiṃ na pr'āptavyā*)，然，於其中，不應證住(*pr'āptavyā mayā pratyekabuddha-bhūmir na ca tatra sthātavyaṃ*)。所以者何？我從初發無上正等菩提心來，於一切時，更無餘想，唯求無上正等菩提。然，我定當證得無上正等菩提(*yad aham an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyati*)，豈於中間．應住餘果(*dvābhyāṃ kāraṇābhyāṃ na pra-tiṣṭhate*)。』

[411a20] (*tat kasya hetoḥ?*)(*tathā hi*)善現！是菩薩摩訶薩(*tena bodhisattvena mahāsattvena*)，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至趣入．菩薩所得正性離生，**曾無異想**(*nânyatra cittaṃ prati-labdham*)，**但求無上正等菩提**(*anyatrân-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。(*tat kasya hetoḥ?*)(*tathā hi*)善現！是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從得初地(*prathamām api bhūmim up'ādāya*)(*vartamāno 'nyatra na kiṃ-cic cittam ut-pādayaty anyatrân-ut-tarāyāḥ samyak-saṃ-bodheḥ*)，展轉．乃至(*evaṃ yāvad*)得第十地(*daśamīṃ bhūmim up'ādāya*)，曾無異想，**但求無上正等菩提**(*vartamāno nânyatra kiṃ-cic cittam ut-pādayaty an-ut-tarāyāḥ samyak-saṃ-bodheḥ*)。善現！是菩薩摩訶薩，**專求無上正等菩提，於一切時**(*yāvad bodhisattva-nyāmam ava-krānter, nânyatra kiṃ-cic cittam ut-pāditam anyatrân-ut-tarāyāḥ samyak-saṃ-bodher*)，**心無散亂**(*a-tṛpta-mānasaḥ*)。**諸有發起身**(*sa subhūte bodhisattvo mahāsattvo yāvad eva kāyena* (PSP_6-8:123) *vā parā-kramate*)、**語**(*vācā vā*)、**意業**(*manasā vā parā-kramate*)，**無不皆與菩提心俱**(*nânyatra bodhi-cittāt*)。善現！是菩薩摩訶薩(*tad bodhisattvo mahāsattvo*)，**住菩提心**(*bodhi-*

*citte sthitvā*)，**起菩提道，不為餘事擾亂其心**(*'-vi-kṣipta-mānaso bodhi-mārgam ut-pādayati*)。」

[411a28] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavan*)一切法(*sarva-dharmā*)畢竟**不生**(***an-ut-pannāḥ***)，云何(*kathaṃ*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)，**起**菩提道(*bodhi-mārgam* ***ut-pādayati***)？」

[411a29] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說。一切法，皆不生(*sarva-dharmā an-ut-pannās*)。此(*tat*)復(*punaḥ*)云何(*kathaṃ*)，諸無所作(*yenâbhi-saṃs-kurvanti*)、無所趣者，知．一切法皆不生故(*teṣāṃ sarva-dharmā an-ut-pannāḥ*)？」

[411b02] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「豈不(*na punar*)．(*bhagavann*)**諸佛．若出世間，不出世間**(*an-ut-pādād vā tathāgatānām, ut-pādād vā tathāgatānāṃ*)，諸法法界．法爾常住(*sthitaivaiṣāṃ* ***dharmāṇāṃ dharma-sthititā***)？」

[411b04] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)。(***ut-pādād*** *vā* ***tathāgatānām***, ***an-ut-pādād*** *vā* ***tathāgatānāṃ***, *sthitaivaiṣāṃ* ***dharmāṇāṃ dharma-sthititā***)然，諸有情(*ye punar*)，**不能解了**．諸法法界．法爾常住(*imāṃ dharma-sthititān* ***na jānanti***)，流轉生死，受諸苦惱。諸菩薩摩訶薩，為饒益彼(*teṣām arthāya bodhisattvo mahāsattvo*)，**起**菩提道(*bodhi-mārgam* ***ut-pādayati***)。由菩提道(*yena mārgeṇa*)，令諸有情畢竟解脫生死眾苦(*sattvān mocayati saṃsārāt*)，證得常樂清涼涅槃。」

[411b08] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「諸菩薩摩訶薩，為(*kiṃ punar bhagavann*)(*an-ut-pannena mārgena*)用生道**得菩提**耶(***bodhiḥ pr'āpyate*** *ut'āho ut-pannena*)？」

[411b10] 佛言(*bhagavān āha*)：「不也(*na*)。(*subhūte.*)」

[411b10]「世尊！為用不生道得菩提耶？」

[411b10] 佛言：「不也。」

[411b11](*subhūtir āha:*)「世尊！為(*kiṃ punar bhagavan*)用生．不生道(*nân-ut-pannena côt-pannena mārgena*)得菩提耶(*bodhiḥ pr'āpyate*)？」

[411b11] 佛言(*bhagavān āha*)：「不也(*na*)。(*subhūte.*)」

[411b12](*subhūtir āha:*)「世尊！為(*kiṃ punar bhagavan*)用非生．非不生道(*naiva nân-ut-pannena naiva nôt-pannena mārgena*)得菩提耶(*bodhiḥ pr'āpyate*)？」

[411b12] 佛言(*bhagavān āha*)：「不也(*na*)。(*subhūte.*)」

[411b13] 具壽善現復白佛言(*subhūtir āha*)：「若爾，菩提由何而得(*tat kathaṃ punar bhagavan bodhiḥ pr'āpyate*)？」

[411b14] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「菩提不由道、非道得(*na subhūte mārgeṇa bodhiḥ pr'āpyate nâ-mārgeṇa*)。所以者

何？**菩提即道**(***bodhir eva*** *subhūte* ***mārgaḥ***)；**道即菩提**(***mārga eva bodhiḥ*** (PSP_6-8:124))。是故，不由道、非道得。」

[411b15] (*evam ukte*)具壽善現(*āyuṣman subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若菩提即是道(*yadi bhagavan bodhir eva mārgo*)，道即是菩提者(*mārga eva bodhir*)，豈不菩薩摩訶薩已得菩提道，應已得菩提(*anu-pr'āptaiva bhavati bodhisattvena mahāsattvena bodhis*)。若爾，如來．應．正等覺何緣復為諸菩薩說(*tat kathaṃ tathāgato 'rhan samyak-saṃ-buddho nir-diśyate*)(*dvā-triṃśan-mahā-puruṣa-lakṣaṇair aśīty-anu-vy-añjanair*)如來十力(*daśabhis tathāgata-balaiś*)、四無所畏(*caturbhir vaiśāradyaiś*)、四無礙解(*catasṛbhiḥ prati-saṃ-vidbhiś*)、大慈、大悲、大喜、大捨、(*caturbhir a-pra-māṇaiś caturbhir dhyānaiś catasṛbhir ārūpya-sam-ā-pattibhiḥ sapta-triṃśad-bodhi-pakṣyair dharmaiś caturbhir ārya-satyaiḥ śūnyatâ-nimittâ-pra-ṇi-hitaiḥ pañcabhir abhi-jñābhir aṣṭa-vi-mokṣair navabhir anu-pūrva-vi-hāra-sam-ā-pattibhiḥ sarva-dhāraṇī-mukhair daśabhir bodhisattva-bhūmibhir daśabhiḥ pāramitābhir viṃśatibhiḥ śūnyatābhir*)十八佛不共法(*aṣṭādaśabhir āveṇika-buddha-dharmaiḥ*)、三十二相、八十隨好、及餘無量、無邊佛法，令其修證？」

[411b21] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)汝豈謂佛得菩提耶(*buddho bodhiṃ pr'āpyati*)？(***buddha eva bodhir*** *eva buddhaḥ*.)」

[411b22] 善現對曰(*subhūtir āha*)：「不也(*na*)。世尊(*bhagavan*)！所以者何？**佛即是菩提，菩提即是佛**。故，不應謂佛得菩提。」

[411b24] 佛告善現(*bhagavān āha*)：「如是，如是。然，汝所問(*yat punaḥ subhūtir evaṃ vadaty*)『豈不．菩薩摩訶薩已得菩提道，應．已得菩提』者(*anu-pr'āptaiva bhavati bodhisattvena mahāsattvena bodhir iti*)——善現！諸菩薩摩訶薩，修菩提道．未得圓滿，云何可說已得菩提！

[411b27] (*iha*)善現(*subhūte*)！當知．諸菩薩摩訶薩，若(*yadā bodhisattvo mahāsattvaḥ*)已圓滿布施波羅蜜多．乃至般若波羅蜜多(*ṣaṭ-pāramitāḥ pari-pūrya*)，(*sapta-triṃśad-bodhi-pakṣyān dharmān*)若已圓滿內空．乃至無性自性空(*sarva-śūnyatāś*)，若已圓滿**真如**．乃至不思議界，若已圓滿苦、集、滅、道聖諦(*catvāry ārya-satyāni*)，若已圓滿四念住．乃至八聖道支，(*śūnyatâ-nimittâ-pra-ṇi-hitāni*)若已圓滿四靜慮、四無量、四無色定(*a-pra-māṇa-dhyān'ārūpya-samādhi-sam-ā-pattīr*)，若已圓滿八解脫(*aṣṭa-vi-mokṣān*)．乃至(*navânu-pūrva-vi-hāra-sam-ā-pattīḥ*)十遍處，若已圓滿空、無相、無願解脫門，若已圓滿極喜地．乃至法雲地，(*pañcâbhi-jñāḥ*)若已圓滿一切陀羅尼門、三摩地門(*sarva-samādhi-dhāraṇī-mukhāni*)，若已圓滿五眼、六神通，(*daśa-bodhisattva-bhūmīr*)若已圓滿如來十力(*daśa-tathāgata-balāni*)．乃至(*vaiśāradyāni catasraḥ prati-saṃ-vido*)十八佛不共法(*'ṣṭādaś'āveṇikān buddha-dharmān pari-pūrya*)，若已圓滿三十二大士相、八十隨好，若已圓滿無忘失法、恒住捨性，若已圓滿一切智、道相智、一切相智，若已圓滿諸餘無量、無邊佛法，從此．無間．以一剎那．**金剛喻定**．相應．妙慧(***vajrôpame samādhau*** *sthitvaika-*

*citta-kṣaṇa-sam-ā-yuktayā prajñayā*)，永斷一切二障．麁重習氣相續，證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，乃(*tadā*)名**如來**(***tathāgata*** *iti nir-diśyate*)．應．正等覺，於一切法．得大自在(*sarva-dharmān jānīta ity, ataḥ sarva-darśiṃ sarva-jña ity abhi-dhīyate*)，盡未來際．饒益有情。」

[411c14] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)．菩薩摩訶薩(*bodhisattvo mahāsattvo*)．**嚴淨佛土**(*buddha-kṣetraṃ pari-śodhayati*)？」

[411c15] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至後有，**常自清淨身、語、意三麁重**，亦**清淨他三種麁重**故 (*kāya-dauḥ-śīlyaṃ* (PSP_6-8:125) *vāg-dauḥ-śīlyaṃ mano-dauḥ-śīlyam ātmanaś ca parasya ca vi-śodhayati*)，能嚴淨所居佛土(*yaiḥ pari-śudhaiḥ buddha-kṣetraṃ pari-śodhayati*)。」

[411c17] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何謂菩薩摩訶薩身(*katamad bhagavan kāya-dauḥ-śīlyaṃ bodhisattvasya mahāsattvasya*)、語(*vāg-dauḥ-śīlyaṃ*)、意三麁重(*mano-dauḥ-śīlyam*)？」

[411c19] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「若害生命、若不與取、若欲邪行(*yat kāya-karmâ-kuśalī prāṇâti-pāte vartate, a-datt'ā-dāne vartate, kāma-mithyā-cāre vartate*)，是身麁重(*idam ucyate kāya-dauḥ-śīlyaṃ*)；若虛誑語、若離間語、若麁惡語、若雜穢語(*yad vāk-karmâ-kuśalaṃ mṛṣā-vāde vartate, piśuna-vacane vartate, pāruṣye vartate, a-baddha-pra-lāpe vartate*)，是語麁重(*idam ucyate vāg-dauḥ-śīlyaṃ*)；若貪欲、若瞋恚、若邪見(*yan manas-karmâ-kuśalam abhi-dhyāyāṃ vartate, vy-ā-pāde ca vartate, mithyā-dṛṣṭau vartate*)，是意麁重(*idam ucyate mano-dauḥ-śīlyam*)。

[411c22] 復次，善現！若菩薩摩訶薩．戒蘊、定蘊、慧蘊、解脫蘊、解脫智見蘊皆不清淨，亦名麁重。

[411c24] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩．慳貪心(*yat mātsarya-cittam, idaṃ mano-dauḥ-śīlyaṃ bodhisattvasya mahāsattvasya*)、犯戒心(*yad dauḥ-śīlya-cittaṃ*)、忿恚心(*kṣobha-cittaṃ*)、懈怠心(*kauśīdya-cittaṃ*)、散亂心(*vi-kṣepa-cittam a-sam-ā-hita-cittaṃ*)、惡慧心(*dauṣ-prajña-cittam*)，亦名麁重(*idam api dauḥ-śīlya-cittaṃ bodhisattvasya mahāsattvasya*)。

*punar aparaṃ subhūte yac chīlam a-pari-śuddham, idam apy a-pari-śuddhaṃ dauḥ-śīlya-cittaṃ bodhisattvasya mahāsattvasya.*[63]

[411c26] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩．遠離四念住(*caturbhiḥ smṛty-upa-sthānair vi-rahitaś*)．乃至(*caturbhiḥ samyak-pra-hāṇaiḥ*

[63] [411c22] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩．戒蘊(*yac chīlam*)、定蘊、慧蘊、解脫蘊、解脫智見蘊皆不清淨(*a-pari-śuddham*)，亦名麁重(*idam apy a-pari-śuddhaṃ dauḥ-śīlya-cittaṃ bodhisattvasya mahāsattvasya*)。

*caturbhir ṛddhi-pādaiḥ pañcabhir indriyaiḥ pañcabhir balaiḥ saptabhir bodhy-aṅgair*)八聖道支心(*āryâṣṭâṅgena mārgeṇa*)，亦名麁重。

[411c27] 復次，善現！若菩薩摩訶薩．遠離內空．乃至無性自性空心，亦名麁重。

[411c29] 復次，善現！若菩薩摩訶薩．遠離真如．乃至不思議界心，亦名麁重。

[412a01] 復次，善現！若菩薩摩訶薩．遠離苦、集、滅、道聖諦心，亦名麁重。

[412a02] 復次，善現！若菩薩摩訶薩．遠離四靜慮、四無量、四無色定心，亦名麁重。

[412a04] 復次，善現！若菩薩摩訶薩．遠離八解脫．乃至十遍處心，亦名麁重。

[412a05] 復次，善現！若菩薩摩訶薩．遠離空(*śūnyatā-samādhinā*)、無相(*'-nimitta-samādhinā*)、無願解脫門心(*'-pra-ṇi-hita-samādhinā vi-rahita*)，亦名麁重(*idam api dauḥ-śīlya-cittaṃ bodhisattvasya mahāsattvasya*)。

[412a07] 復次，善現！若菩薩摩訶薩．遠離極喜地．乃至法雲地心，亦名麁重。

[412a08] 復次，善現！若菩薩摩訶薩．遠離一切陀羅尼門、三摩地門心，亦名麁重。

[412a10] 復次，善現！若菩薩摩訶薩．遠離五眼、六神通心，亦名麁重。

[412a11] 復次，善現！若菩薩摩訶薩．遠離如來十力．乃至十八佛不共法心，亦名麁重。

[412a13] 復次，善現！若菩薩摩訶薩．遠離無忘失法、恒住捨性心，亦名麁重。

[412a14] 復次，善現！若菩薩摩訶薩．遠離一切智、道相智、一切相智心，亦名麁重。

[412a16] 復次，善現！若菩薩摩訶薩．遠離一切菩薩摩訶薩行心，亦名麁重。

[412a17] 復次，善現！若菩薩摩訶薩．遠離諸佛無上正等菩提心，亦名麁重。

[412a19] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩．<u>貪著</u>預流果(*yac chrota-ā-patti-phala-sâkṣāt-kriyā tatra ca <u>sprhanā</u>, idam api dauṣṭhulyaṃ bodhisattvasya mahāsattvasya*)．乃至(*yat sakṛd-ā-gāmi-phala-sâkṣāt-kriyā tatra ca spṛhaṇā, idam api dauṣṭhulyaṃ bodhisattvasya mahāsattvasya. yad an-ā-gāmi-phala-sâkṣāt-kriyā tatra ca spṛhaṇā, idam api dauṣṭhulyaṃ bodhisattvasya mahāsattvasya. yad arhattva-sâkṣāt-kriyā tatra ca spṛhaṇā, idam api dauṣṭhulyaṃ bodhisattvasya mahāsattvasya.*)獨覺菩提(*pratyeka-bodhisâkṣāt-kriyā tatra ca spṛhaṇā*)，亦名麁重(*idam api dauṣṭhulyaṃ bodhisattvasya mahāsattvasya.* (PSP_6-8:126))。

[412a20] 復次(*punar aparaṃ*)，善現(*subhūte*)！若菩薩摩訶薩．起色(*rūpa-saṃjñā dauṣṭhulyaṃ*)、受(*vedanā-saṃjñā*)、想(*saṃjñā-saṃjñā*)、行(*saṃskāra-saṃjñā*)、識想(*vijñāna-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起眼處(*cakṣuḥ-saṃjñā dauṣṭhulyaṃ*)．乃至(*śrotra-saṃjñā ghrāṇa-saṃjñā jihvā-saṃjñā kāya-saṃjñā*)意處想(*manaḥ-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起色處(*rūpa-saṃjñā dauṣṭhulyaṃ*)．乃至(*śabda-saṃjñā gandha-saṃjñā rasa-saṃjñā spraṣṭavya-saṃjñā*)法處想(*dharma-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起眼界．乃至意界想，亦名麁重；起色界．乃至法界想，亦名麁重；起眼識界(*cakṣur-vijñāna-saṃjñā dauṣṭhulyaṃ*)．乃至(*śrotra-vijñāna-saṃjñā ghrāṇa-vijñāna-saṃjñā jihvā-vijñāna-saṃjñā kāya-vijñāna-saṃjñā*)意識界想(*mano-vijñāna-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起眼觸(*cakṣuḥ-saṃ-sparśa-saṃjñā dauṣṭhulyaṃ*)．乃至(*śrotra-saṃ-sparśa-saṃjñā ghrāṇa-saṃ-sparśa-saṃjñā jihvā-saṃ-sparśa-saṃjñā kāya-saṃ-sparśa-saṃjñā*)意觸想(*manaḥ-saṃ-sparśa-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起眼觸為緣所生諸受(*cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-saṃjñā dauṣṭhulyaṃ*)．乃至(*śrotra-saṃ-sparśa-pratyaya-vedanā-saṃjñā ghrāṇa-saṃ-sparśa-pratyaya-vedanā-saṃjñā jihvā-saṃ-sparśa-pratyaya-vedanā-saṃjñā kāya-saṃ-sparśa-pratyaya-vedanā-saṃjñā*)意觸為緣所生諸受想(*manaḥ-saṃ-sparśa-pratyaya-vedanā-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起地界(*pṛthivī-dhātu-saṃjñā dauṣṭhulyam*)．乃至(*ab-dhātu-saṃjñā tejo-dhātu-saṃjñā, vāyu-dhātu-saṃjñā, ākāśa-dhātu-saṃjñā*)識界想(*vijñāna-dhātu-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；(*skandha-saṃjñā dauṣṭhulayaṃ, dhātu-saṃjñā dauṣṭhulyam, āyatana-saṃjñā dauṣṭhulyaṃ,*)起因緣．乃至增上緣想，亦名麁重；起從緣所生諸法想，亦名麁重(*pratîtya-sam-ut-pāda-saṃjñā dauṣṭhulyaṃ, pratîtya-sam-ut-panna-dharma-saṃjñā dauṣṭhulyaṃ, pratîtya-sam-ut-pādâṅga-saṃjñā dauṣṭhulyam*)；起無明(*a-vidyā-saṃjñā dauṣṭhulyaṃ*)．乃至(*saṃskāra-saṃjñā vijñāna-saṃjñā nāma-rūpa-saṃjñā ṣaḍ-āyatana-saṃjñā sparśa-saṃjñā vedanā-saṃjñā tṛṣṇā-saṃjñā up'ādāna-saṃjñā bhava-saṃjñā jāti-saṃjñā*)老死想(*jarā-maraṇa-saṃjñā śoka-parideva-duṣkha-daurmanasyôp'āyāsa-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起布施波羅蜜多．乃至般若波羅蜜多想，亦名麁重；起內空．乃至無性自性空想，亦名麁重；起真如．乃至不思議界想，亦名麁重；起苦、集、滅、道聖諦想，亦名麁重；起四念住．乃至八聖道支想，亦名麁重；起四靜慮、四無量、四無色定想，亦名麁重；起八解脫．乃至十遍處想，亦名麁重；起空、無相、無願解脫門想，亦名麁重，起淨觀地．乃至如來地想，亦名麁重；起極喜地．乃至法雲地想，亦名麁重；起一切陀羅尼門、三摩地門想，亦名麁重；起五眼、六神通想，亦名麁重；起如來十力．乃至十八佛不共法想，亦名麁重；起三十二大士相、八十隨好想，亦名麁重；起無忘失法、恒住捨性想，亦名麁重；起一切智、道相智、一切相智想，亦名麁重；起預流果．乃至獨覺菩提想，亦名麁重；起一切菩薩摩訶薩行想，亦名麁重；起諸佛無上正等菩提想，亦名麁重；起異生想、聲聞想、獨覺想、菩薩想、如來想，亦名麁重；起地獄想、傍生想、鬼界想、人想、天想、男想、女想(*strī-*

*saṃjñā puruṣa-saṃjñā*)，亦名麁重；起欲界想(*kāma-dhātu-saṃjñā*)、色界想(*rūpa-dhātu-saṃjñā*)、無色界想(*ārūpya-dhātu-saṃjñā*)，亦名麁重(*dauṣṭhulyaṃ*)；起善法想(*kuśala-saṃjñā*)、非善法想(*a-kuśala-saṃjñā*)，亦名麁重；起有記法想、無記法想，亦名麁重；起有漏法想、無漏法想，亦名麁重；起世間法想(*laukika-saṃjñā*)、出世間法想(*lokôt-tara-saṃjñā*)，亦名麁重；(*s'ā-srava-saṃjñā an-ā-srava-saṃjñā,*)起有為法想(*saṃs-kṛta-saṃjñā*)、無為法想(*a-saṃs-kṛta-saṃjñā*)，亦名麁重(*dauṣṭhulyam*)。

[412b25] 善現！諸如是等．無量、無邊．執著諸法及諸有情．虛妄分別，并所發起身(*idaṃ kāya-dauṣṭhulyaṃ*)、語(*vāg-dauṣṭhulyaṃ*)、意業(*mano-dauṣṭhulyaṃ*)，及彼種類無堪任性，皆名麁重；諸菩薩摩訶薩，皆應遠離(*tad vi-varjy'*)。

[412b28] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，遠離如是所說麁重，自行布施波羅蜜多(*ātmanā ca dānāṃ dadāti*)，亦教他行布施波羅蜜多(*parāṃś ca dāne sam-ā-dāpayati*)。若諸有情須食．施食(*annam annârthikānāṃ*)，須飲．施飲(*pānaṃ pānârthikānāṃ*)，須車乘．施車乘，須衣服．施衣服(*vastraṃ vastrârthikānāṃ*)，隨餘所須種種資具，隨時、隨處悉皆施與(*yāvad anya-tarânyatarān mānuṣyakān sarvôpa-karaṇa-pariṣ-kārān dadāti*)，如自所行，教他亦爾(*parāṃś cânyatarânyatareṣu mānuṣyakeṣu* (PSP_6-8:127) *sarvôpa-karaṇa-pariṣ-kāreṣu sam-ā-dāpayati*)。如是施已，持此善根(*tac ca kuśala-mūlaṃ*)．與諸有情平等共有(*sarva-sattva-sādhāraṇaṃ kṛtvā*)，<u>迴向所居嚴淨佛土</u>(*buddha-kṣetraṃ pari-śuddhaye pari-ṇāmayati*)，令速圓滿利樂有情。

是菩薩摩訶薩，自行淨戒(*ātmanā ca śīlaṃ rakṣati, parāṃś ca śīle sam-ā-dāpayati*)、安忍(*ātmanā ca kṣāntyā saṃ-pādayati, parāṃś ca kṣāntau sam-ā-dāpayati*)、精進(*ātmanā ca vīryam ā-rabhate, parāṃś ca vīrye sam-ā-dāpayati*)、靜慮(*ātmanā ca dhyānaṃ sam-ā-padyate, parāṃś ca dhyāne sam-ā-dapayati*)、般若波羅蜜多(*ātmanā ca prajñāṃ bhāvayati*)，亦教他行淨戒．乃至般若波羅蜜多(*parāṃś ca prajñāyāṃ sam-ā-dāpayati*)。作此事已，持是善根(*tac ca kuśala-mūlaṃ*)，與諸有情平等共有(*sarva-sattva-sādhāraṇaṃ kṛtvā*)，<u>迴向所居嚴淨佛土</u>(*buddha-kṣetra-pari-śuddhaye pari-ṇāmayati*)，令速圓滿利樂有情。

[412c10] 復次，善現！諸菩薩摩訶薩，以通願力，盛滿三千大千世界上妙七寶(*ātmanā ca tri-sāhasra-mahā-sāhasraṃ loka-dhātuṃ sapta-ratna-pari-pūrṇe kṛtvā*)，施佛、法、僧(*triṣu ratneṣu dānaṃ dadāti*)。施已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『**我持如是所種善根**(*anena kuśala-mūlena*)**，與諸有情平等共有，迴向所居嚴淨佛土，當令我土七寶莊嚴**(*me sapta-ratnam ayaṃ buddha-kṣetraṃ*)**，一切有情隨意受用眾妙珍寶，而無貪著**(*bhavatu*)。』

[412c15] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以通願力，擊奏無量天上、人中諸妙伎樂(*divyāni vādyāni vādayati*)，

供養三寶(*buddheṣu vā*)及佛制多(*buddha-caityeṣu vā*)。供已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『我持如是所種善根(*anena kuśala-mūlena*)，與諸有情平等共有，迴向所居嚴淨佛土，當令我土常奏如是上妙伎樂(*me divyāḥ śabdā mano-ramāḥ śrotra-sukhā satata-samitaṃ vādyā bhavantu buddha-kṣetre*)；有情聞者，身心悅豫，而無貪著。』

[412c21] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以通願力，盛滿三千大千世界．人中、天上．諸妙香花(*divyair gandhais tri-sāhasra-mahā-sāhasraṃ loka-dhātuṃ pari-pūrayitvā*)，供養三寶(*buddheṣu vā*)及佛制多(*buddha-caityeṣu vā dadāti*)。供已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『我持如是所種善根(*anena kuśala-mūlena*)，與諸有情平等共有，迴向所居嚴淨佛土，當令我土常有如是諸妙香花(*me divyā gandhā ghrāṇa-sukhā mano-ramā bhavantu buddha-kṣetre*)；有情受用，身心悅豫，而無貪著。』

[412c26] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，以通願力，營辦百味上妙飲、食(*śata-rasāni bhojanāni*)，供養諸佛(*tathāgateṣu vā dadāti*)、獨覺、聲聞(*tathāgata-śrāvakeṣu vā*)、及諸菩薩摩訶薩眾。供已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『我持如是所種善根(*anena kuśala-mūlena*)，與諸有情平等共有，迴向所居嚴淨佛土(*buddha-kṣetre*)，當得無上正等覺時(*me 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya*)，令我土中．諸有情類(*śrāvaka-saṃghasya*)，皆食如是百味飲、食(*śata-rasāni bhojanāni saṃ-padyeran*)，資悅身心，而無貪著。』

[413a03] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以通願力，營辦種種人中、天上．諸妙塗香(*divyāny upa-lepanāni dadāti*)、細軟衣服，奉施諸佛(*tathāgateṣu vā*)、獨覺、聲聞(*tathāgata-śrāvakeṣu vā*)、及諸菩薩摩訶薩眾，或復施法、并佛制多(*tathāgata-caityeṣu vā*)。施已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『我持如是所種善根(*anena kuśala-mūlena*)，與諸有情平等共有，迴向所居嚴淨佛土(*me buddha-kṣetre*)，當得無上正等覺時，令我土中諸有情類，常得如是衣服、塗香(*divyāni spraṣṭavyāni kāya-sukhāni mano'nu-kūlāni* (PSP_6-8:128) *saṃ-padyerann an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya sarva-sattvānām*)，隨意受用，而無貪著。』

[413a10] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，以通願力(*saṃ-kalpair ātmanā ca*)，營辦種種人中、天上．隨意所生五妙欲境(*sarva-sattvaiś ca sârdhaṃ pañca-kāma-guṇān*)，供養諸佛(*buddheṣu vā*)、及佛制多、獨覺、聲聞(*buddha-śrāvakeṣu vā*)、并諸菩薩摩訶薩眾，施餘有情(*sarva-sattveṣu vôpa-nāmayati*)。施已，歡喜(*tac ca kuśala-mūlaṃ sarva-sattva-sādhāraṇaṃ karoti*)，發弘誓願(*tasyaivaṃ bhavaty*)：『我持如是所種善根，與諸有情平等共有，

迴向所居嚴淨佛土，當得無上正等覺時(*anena kuśala-mūlenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya*)，令我土中諸有情類(*me sarva-śrāvaka-saṃghasya sarva-sattvānāṃ ca*)，隨心所樂(*mano-ramāḥ*)上妙色、聲、香、味、觸境，應念而生(*pañca-kāma-guṇāḥ syur iti*)，歡喜受用，而無貪著。』

(*evaṃ subhūte bodhisattvo mahāsattvo buddha-kṣetraṃ pari-śodhayati.*)

[413a18] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自住內空．乃至無性自性空，亦教他住內空．乃至無性自性空。作是事已，復發願言：『當得無上正等覺時，願我土中諸有情類，不離內空．乃至無性自性空。』

[413a23] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自住真如．乃至不思議界，亦教他住真如．乃至不思議界。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離真如．乃至不思議界。』

[413a28] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自住苦、集、滅、道聖諦，亦教他住苦、集、滅、道聖諦。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離苦、集、滅、道聖諦。』

[413b03] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修四念住．乃至八聖道支，亦教他修四念住．乃至八聖道支。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離四念住．乃至八聖道支。』

[413b08] 復次(*punar aparaṃ*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvasya mahāsattvasya*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carata*)，勇猛正勤，發弘誓願，自修四靜慮、四無量、四無色定，亦教他修四靜慮、四無量、四無色定。作此事已，復發願言(*evaṃ bhavati*)：『當得無上正等覺時，令我土中諸有情類，不離四靜慮(*yan nūnam aham ātmanā ca prathamaṃ dhyānaṃ sam-ā-padye, sarva-sattvāṃś ca prathame dhyāne ni-veśayeyam. evaṃ dvitīye tṛtīye dhyāne. ātmanā ca caturthaṃ dhyānaṃ sam-ā-padye, sarva-sattvāṃś ca caturthe dhyāne ni-veśayeyam*)、四無量(*ātmanā ca maitrīṃ bhāvayeyaṃ, sarva-sattvāṃś ca maitrī-bhāvanāyāṃ ni-veśayeyam. evaṃ karuṇā-muditām. ātmanā côpêkṣāṃ bhāvayeyaṃ, sarva-sattvāṃ côpêkṣā-bhāvanāyāṃ ni-veśayeyam*)、四無色定(*ātmanā c' ākāś'ānanty'āyatana-sam-ā-pattiṃ sam-ā-padye, sarva-sattvāṃś c' ākāś'ānanty'āyatana-sam-ā-pattau prati-ṣṭhāpayeyaṃ. vijñān'ānanty'āyatana-sam-ā-pattim, ākiñcany'āyatana-sam-ā-pattim. ātmanā ca naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattiṃ sam-ā-padye, sarva-sattvāṃś ca naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattau prati-ṣṭhāpayeyam*)。』

*ātmanā ca smṛty-upa-sthānāni bhāvayeyaṃ, sarva-sattvāṃś ca smṛty-upa-sthāna-bhāvanāyāṃ prati-ṣṭhāpayeyam. evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-*

*bala-bodhy-aṅgāny. ātmanā c' āryâṣṭâṅga-mārgaṃ bhāvayeyaṃ, sarva-sattvāṃś c' āryâṣṭâṅga-mārga-bhāvanāyāṃ prati-ṣṭhāpayeyam.*[64]

[413b13] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修八解脫．乃至十遍處，亦教他修八解脫．乃至十遍處。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離八解脫．乃至十遍處。』

[413b18] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修空、無相、無願解脫門，亦教他修空、無相、無願解脫門。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離空、無相、無願解脫門(*ātmanā ca śūnyatâ-nimittâ-pra-ṇi-hitāni vi-mokṣa-mukhāni bhāvayeyaṃ, sarva-sattvāṃś ca śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-mukha-bhāvanāyāṃ prati-ṣṭhāpayeyaṃ.*)(*tasya mamân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhasya, sarva-sattvā evaṃ caturbhir dhyānair a-vi-rahitā bhāveyuś, catasṛbhir ārūpya-sam-ā-pattibhir a-vi-rahitā bhāveyuś, caturbhir brāhmair vi-hārair a-vi-rahitā bhaveyuḥ, sapta-triṃśad-bodhi-pakṣyair dharmair a-vi-rahitā* (PSP_6-8:129) *bhaveyuḥ, śūnyatâ-nimittâ-pra-ṇi-hitair vi-mokṣa-mukhair a-vi-rahitā bhaveyur ity*)。』

[413b23] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修極喜地．乃至法雲地，亦教他修極喜地．乃至法雲地。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離極喜地．乃至法雲地。』

[413b28] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，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。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離一切陀羅尼門、三摩地門。』

[413c04] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修五眼、六神通，亦教他修五眼、六神通。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離五眼、六神通。』

[413c08] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修如來十力．乃至十八佛不共法，亦教他修如來十力．乃至十八佛不共法。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離如來十力．乃至十八佛不共法。』

[413c14] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，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。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離三十二大士相、八十隨好。』

---

[64] [413b03] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修四念住．乃至八聖道支，亦教他修四念住．乃至八聖道支。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離四念住(*ātmanā ca smṛty-upa-sthānāni bhāvayeyaṃ, sarva-sattvāṃś ca smṛty-upa-sthāna-bhāvanāyāṃ prati-ṣṭhāpayeyam*)．乃至(*evaṃ samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅgāny.*) 八聖道支(*ātmanā c' āryâṣṭâṅga-mārgaṃ bhāvayeyaṃ, sarva-sattvāṃś c' āryâṣṭâṅga-mārga-bhāvanāyāṃ prati-ṣṭhāpayeyam*)。』

[413c19] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修無忘失法、恒住捨性，亦教他修無忘失法、恒住捨性。作此事已，復發願言:『當得無上正等覺時，令我土中諸有情類，不離無忘失法、恒住捨性。』

[413c24] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修一切智、道相智、一切相智，亦教他修一切智、道相智、一切相智。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離一切智、道相智、一切相智。』

[413c29] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修一切菩薩摩訶薩行，亦教他修一切菩薩摩訶薩行。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離一切菩薩摩訶薩行。』

[414a05] 復次，善現！諸菩薩摩訶薩，行深般若波羅蜜多，勇猛正勤，發弘誓願，自修諸佛無上正等菩提，亦教他修諸佛無上正等菩提。作此事已，復發願言：『當得無上正等覺時，令我土中諸有情類，不離諸佛無上正等菩提。』

[414a10] 如是，善現！諸菩薩摩訶薩，行深般若波羅蜜多，由斯願行，便能**嚴淨所居佛土**(*evaṃ khalu subhūte bodhisattvo mahāsattvo* ***buddha-kṣetraṃ pari-śodhayati***)。

[414a11] 善現！當知．是諸菩薩摩訶薩眾，隨爾所時行菩提道，應得圓滿所起願行，即爾所時精勤修學(*sa tāvad bodhau carati, yāvad ime sarvâbhi-prāyāḥ pari-pūrṇā bhavanti*)。由此因緣，自能成就一切善法(*sa ātmanā ca sarva-kuśala-dharma-sam-anv-ā-gato bhavati*)，亦能令他漸次成就一切善法(*parāṃś ca sarva-kuśala-dharma-sam-anv-ā-gatān karoti*)；自能修得殊勝相好所莊嚴身(*tasya sv-abhi-rūpaḥ prāsādiko darśanīyo mahā-puruṣa-lakṣaṇa-vi-bhūṣita ātma-bhāvo bhavati*)，亦能令他漸次修得殊勝相好所莊嚴身(*ye ca tena boodhisattvena mahāsattvena sattvāḥ pari-pācitās, teṣāṃ ca sattvānāṃ sv-abhi-rūpaḥ prāsādiko darśanīyo mahā-puruṣa-lakṣaṇa-vi-bhūṣita ātma-bhāvo bhavati*)，由廣大福所攝受故(*yad-uta puṇya-pari-grahād*)。

[414a17] 善現！當知．是諸菩薩摩訶薩眾，所修願行得圓滿已，各於所居嚴淨佛土證得無上正等覺時，所化有情．亦生彼土．共受淨土大乘法樂。

[414a20] (*evaṃ khalu*)善現(*subhūte*)！當知．是諸菩薩摩訶薩眾(*bodhisattvena mahāsattvena*)，應修如是**嚴淨佛土**(*buddha-kṣetram pari-śodhayitavyam, yathā*)，謂．彼土中，常不聞有三種惡趣(*trayāṇām apāyānāṃ pra-jñaptir api na bhaviṣyati*)，亦不聞有諸惡見趣(*sarva-dṛṣṭi-gatānāṃ pra-jñaptir api na bhaviṣyati*)，亦不聞有貪、瞋、癡毒(*rāga-doṣa-mohānāṃ pra-jñaptir api na bhaviṣyati*)，亦不聞有男、女形相(*yāvad dvayasya nāmadheyam api na bhaviṣyati*)，亦不聞有聲聞、獨覺，亦不聞有苦、無常等．不可意事(*a-nitya-duṣkhân-ātmâ-śubha-pra-jñaptir api na bhaviṣyati*)，亦不聞有攝受資具(*pari-grāhaka-pra-jñaptir api na bhaviṣyati*)，亦不聞有我、我所執(*ahaṃ-kāra-mama-kāra-pra-jñaptir api na bhaviṣyati*)、隨眠、纏結、顛倒、執著，亦不聞有．安立有情果位差別(*phala-vy-ava-sthāna-pra-jñaptir api na bhaviṣyati*)；

但(*anyatra*)聞說空、無相、無願(*śūnyatâ-nimittâ-pra-ṇi-hitasya samādher ghoṣaḥ pra-cariṣyati*)、無生、無滅、無性等聲。謂．隨有情所樂差別(*tyāgêcchatāyāḥ yāvat prajñêcchatāyāḥ sarveṣāṃ sattvānāṃ chandād eva*)，於樹林等(*vrksebhyo ghoṣā niś-cariṣyanti*)．內外物中，常有微風．互相衝擊，發起種種微妙音聲(*vātêritebhyah evaṃ sarvebhyo 'dhy-ātmika-bāhyebhyo dharmebhyo ghoṣā niś-cariṣyanti*)——彼音聲中，說：『一切法，皆無自性。無性故，空(***śūnyam** iti vā*)。空故，無相(***ā-nimittam** iti vā*)。無相故，無願(***a-pra-ṇi-hitam** iti vā śabdo niś-cariṣyati*)。無願故，無生。無生故，無滅(***an-ut-pādâ-ni-rodhānāṃ śabdo** niś-cariṣyati*)。(*yathaiva sarva-dharmāṇāṃ naiḥ-svā-bhāvyaṃ, tathaiva śabdo niś-cariṣyati.*)是故，**諸法，本來寂靜，自性涅槃**(*sarva-dharmāḥ sarva-dharmaiḥ śūnyā iti, yatha**iteṣāṃ dharmāṇāṃ sva-bhāvas**, tathaiva **śabdo niś-cariṣyaty***)。**如來出世**(***ut-pādād** vā **tathāgatānām***)，若**不出世**(***an-ut-pādād** vā **tathāgatānāṃ***)——諸法法界．法爾常住，謂．一切法無性、空(*sarva-dharmāḥ sarva-dharmaiḥ śūnyāḥ*)等(*yac **chūnyan**, **na** tatra **nimittam** asti, tad **a-pra-ṇi-hitam***)。』(*eṣā saivaṃ-rūpā **dharma-deśanā** niś-cariṣyati.*)彼佛土中．諸有情類，若晝、若夜(*rātrau divase vā*)、若行、若立、若坐、若臥(*sthitāṇāṃ vā ni-ṣaṇṇānāṃ vā śayanānāṃ vā caṅkramatāṃ vā*)，常聞如是**妙法**音聲(*idṛśāḥ sarva-**dharma-deśanā** niś-cariṣyanti, tatra buddha-kṣetre yadā 'sau bodhisattvo mahāsattvo 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-buddhaḥ syāt*)。

[414b06] 善現！當知．是諸菩薩摩訶薩眾，各住所居嚴淨佛土、證得無上正等覺時(*tasya khalu punas tathāgatasyârhataḥ samyak-saṃ-buddhasya bodhisattvasya mahāsattvasyaiva sato*)，十方如來．應．正等覺(*ye daśa-dig-loka-dhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti,*)皆共稱讚彼彼佛名(*te* (PSP_6-8:130) *sarve 'sya varṇaṃ bhāṣiṣyante*)。若諸有情得聞如是諸佛名者(*ye ca tasya varṇaṃ sattvā śroṣyanti nāmadheyaṃ vā*)，定於無上正等菩提得不退轉(*te sarve ni-yatā bhaviṣyanty an-ut-tarāyāṃ samyak-saṃ-bodhyau*)。

[414b10] 善現！當知．是諸菩薩摩訶薩眾，各住所居嚴淨佛土、證得無上正等覺時，為諸有情宣說正法(*tasya khalu punas tathāgatasyârhataḥ samyak-saṃ-buddhasya dharmaṃ deśayato*)；有情聞已，定不生疑(*na kasya-cit sattvasya saṃ-śayo bhaviṣyati*)：謂．為是法(*ayaṃ dharmo*)、為是非法(*'yan na dharmaḥ*)。所以者何(*tat kasya hetoḥ*)？彼諸有情，達**一切法皆即真如、法界、法性**(***yā khalu punaḥ sarva-dharmāṇāṃ dharmatā***)；**一切是法，無．非法者**(***na tatra kaś-cid a-dharmaḥ, sarva eva sa dharmaḥ***)。如是，善現！是諸菩薩摩訶薩眾，皆能嚴淨如是佛土。

[414b16] 復次，善現！是諸菩薩摩訶薩眾．有．所化生(*tatra ye sattvā*)，具不善根(*a-kuśala-mūla-grastā vā*)，未於諸佛、菩薩、獨覺、及聲聞等．種諸善根(*'n-ava-ropita-kuśala-mūlā vā buddheṣu vā buddha-śrāvakeṣu vā*)，為諸惡友所攝受故，離善友故(*kalyāṇa-mitrâ-pari-gṛhītā*)，不聞正法，常為種種我、有情見、及諸見趣之**所執藏**(*ātma-dṛṣṭim **ā-līyante** yāvat paśyaka-dṛṣṭim **ā-līyante***)，墮在斷、常二邊偏執(*anteṣu tiṣṭhanti, uc-chede vā śāśvate vā*)。是諸有情自起**邪執**(*ātmanā mithyā-*

*graheṇa gṛhītā*)，亦常教他令起邪執，於非三寶(*a-samyak-saṃ-buddheṣu*)，起三寶想(*samyak-saṃ-buddha-saṃ-jñinaḥ*)；於三寶中(*samyak-saṃ-buddheṣu vā*)，謂．非三寶(*'-samyak-saṃ-buddha-saṃ-jñinas*)；毀謗正法，稱讚邪法(*te '-dharme dharma iti vadanti, te dharmaṃ prati-kṣipanti*)。由是因緣(*te dharmaṃ prati-kṣipya*)，身壞(*kāyasya bhedāt*)命終(*paraṃ maraṇād*)，墮諸惡趣(*apāya-dur-gati-vi-ni-pātaṃ narakeṣûpa-padyante*)，受諸劇苦。

是諸菩薩摩訶薩眾，各住自土．證得無上正等覺已(*tāṃs te buddhā bhagavanto 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，見彼有情沈淪生死、受無量苦，以神通力．方便教化，令捨惡見，住正見中：從惡趣出，生於人趣(*sattvān saṃsāra-pary-ā-pannāṃs tataḥ pāpaka-dṛṣṭi-gatād vi-vecayanti*)。生人趣已(*vi-vecya*)，復以種種神通、方便，教化，令住正定聚中(*ni-yate rāśau prati-ṣṭhāpayanti*)。由斯(*te tatra prati-ṣṭhāpitā*)，畢竟不墮惡趣(*na punar apāyeṣûpa-padyante*)。復令勤修殊勝願行，命終得生嚴淨佛土，受用淨土大乘法樂。

[414c01] 如是(*evaṃ khalu*)，善現(*subhūte*)！是諸菩薩摩訶薩眾(*bodhisattvo mahāsattvo*)，皆能如是**嚴淨佛土**(***buddha-kṣetraṃ pari-śodhayati***)。由所居土極清淨故(*yasya pari-śuddhasya*)，生彼有情，於一切法不起疑惑(*na kiṃ-cit sattvānāṃ vaikalyaṃ bhaviṣyati*)：謂．此是世間法(*laukikeṣu vā dharmeṣu*)；此是出世間法(*lokôt-tareṣu vā dharmeṣu*)；此是有漏法(*s'ā-sraveṣu vā dharmeṣv*)；此是無漏法(*an-ā-sraveṣu vā dharmeṣu*)；此是有為法(*saṃs-kṛteṣu vā*)；此是無為法(*'-saṃs-kṛteṣu vā dharmeṣu*)——諸如是等疑惑分別畢竟不生——由此因緣，彼有情類，定得無上正等菩提(*yāvat sarve ni-yatā bhaviṣyanty an-ut-tarāyāṃ samyak-saṃ-bodhau*)。

[414c07] 善現！是為．菩薩摩訶薩．**嚴淨佛土功德之相**。」

第二分・正定品・第八十一[65]

[414c17] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！是諸菩薩摩訶薩，為住正性定聚，為住不定聚耶(*kiṃ punar bhagavan bodhisattvo mahāsattvo ni-yataḥ*)？」

[414c18] 佛告善現(*bhagavān āha*)：「是諸菩薩摩訶薩，皆住**正性定聚**(*ni-yataḥ subhūte bodhisattvo mahāsattvo* ***ni-yataḥ***)，非不定聚。」

[414c20] 具壽善現復白佛言(*subhūtir āha*)：「是諸菩薩摩訶薩，為住何等正性定聚(*katame rāśau ni-yataḥ*)？聲聞乘耶(*śrāvaka-rāśau vā*)？獨覺乘耶(*pratyekabuddha-rāśau vā*)？菩薩乘耶？」

[414c22] 佛告善現(*bhagavān āha*)：「是諸菩薩摩訶薩，皆住**菩薩正性定聚**，非住二乘正性定聚(*na subhūte bodhisattvo mahāsattvaḥ śrāvaka-rāśau vā ni-yataḥ pratyekabuddha-rāśau vā ni-yato, 'pi tu* ***buddha-rāśau*** *subhūte bodhisattvo mahāsattvo ni-yataḥ*)。」

[414c23] 具壽善現復白佛言(*subhūtir āha*)：「是諸菩薩摩訶薩，為何時住正性定聚(*kiṃ punar bodhisattvo mahāsattvo ni-yataḥ*)？初發心耶(*prathama-cittôt-pādika* (PSP_6-8:131))？不退位耶(*ut'āho '-vi-ni-vartanīyo*)？最後有耶(*'tha carama-bhavikaḥ*)？」

[414c25] 佛告善現(*bhagavān āha*)：「是諸菩薩摩訶薩，若初發心、若不退位、若最後有，**皆住菩薩正性定聚**(*na subhūte bodhisattvo mahāsattvo '-vi-ni-vartanīyo vā ni-yataḥ carama-bhaviko vā ni-yato, 'pi tu prathama-cittôt-pādiko ni-yataḥ*)。」

[414c27] 具壽善現復白佛言(*subhūtir āha*)：「住正性定聚菩薩摩訶薩(*kiṃ punar bhagavan bodhisattvo mahāsattvo ni-yato*)，墮惡趣不(*'pāyeṣûpa-patsyate*)？」

[414c28] 佛告善現(*bhagavān āha*)：「住正性定聚菩薩摩訶薩，**決定不墮諸惡趣中**(*na subhūte ni-yataḥ patito bodhisattvo mahāsattvo 'pāyeṣûpa-patsyate*)。」

[415a01] 復告善現：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)第八(*api tv aṣṭamako vā*)、預流(*srota-ā-panno vā*)、一來(*sakṛd-ā-gāmi vā*)、不還(*an-ā-gāmi vā*)、阿羅漢(*'rhan vā*)、獨覺(*pratyekabuddho vā ni-yato*)墮惡趣不(*'pāyeṣûpa-patsyante*)？」

[415a02] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[415a03] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩(*evam eva subhūte bodhisattvo mahāsattvo*)，亦復如是(*'pāyeṣûpa-patsyate naitat sthānaṃ vidyate*)，(*tat kasya hetoḥ?*)從初發心(*tathā hi yaḥ punaḥ subhūte bodhisattvo mahāsattvaḥ prathama-cittôt-pādam up'ādāya*)，修行布施波羅蜜多(*dānaṃ dadāti*)・乃至(*śīlaṃ rakṣati, kṣāntiṃ saṃ-pādayati, vīryam ā-rabhate, dhyānaṃ sam-ā-padyate*)般若波羅蜜多(*prajñāṃ bhāvayati*)，及餘無量、無邊佛法(*maitrīṃ karuṇāṃ muditām upêkṣāṃ sattveṣu bhāvayati*)，斷諸惡法(*sarvān a-kuśalān dharmān pra-hāya tiṣṭhati*)；由此因

[65] Cf. Kimura, VI-VIII, p. 130; Conze 1975, p. 620.

緣，墮諸惡趣(*so 'pāyeṣûpa-patsyate*)．無有是處(*nêdaṃ sthānaṃ vidyate*)。生長壽天．亦無是處(*dīrgh'āyuṣkeṣu vā deveṣûpa-patsyate nêdaṃ sthānaṃ vidyate*)，謂．於彼處．諸勝善法不得現行(*yatrâpa-cāraḥ kuśalānāṃ dharmāṇāṃ*)。是菩薩摩訶薩，若生邊鄙(*praty-anteṣu vā jana-padeṣû[pa-]patsyate*)，或生達絮、蔑戾車中，無有是處(*nêdaṃ sthānaṃ vidyate*)，謂．於彼處．不能修行殊勝善法，多起惡見，不信因果，常樂習行諸穢惡業，不聞佛名、法名、僧名，亦無四眾，謂．苾芻、苾芻尼、鄔波索迦、鄔波斯迦。是菩薩摩訶薩，生邪見家(*mithyā-dṛṣṭikeṣu vā kuleṣûpa-padyate*)，無有是處(*nêdaṃ sthānaṃ vidyate*)，謂．生彼家(*tatra côpa-patsyate*)．(*yatra na buddha-śabdo na dharma-śabdo na saṃgha-śabdaḥ śruyate, nêdaṃ sthānaṃ vidyate,*)執著種種諸惡見趣，撥無妙行、惡行、及果(*a-kriyā-dṛṣṭikeṣu vā kuleṣûpa-patsyate*)，不修諸善，樂作諸惡，故諸菩薩不生彼家(*nêdaṃ sthānaṃ vidyate*)。

復次(*api tu khalu*)，善現(*subhūte*)！諸菩薩摩訶薩，初發無上正等覺心(*prathama-cittôt-pādiko bodhisattvo mahāsattvo 'n-ut-tarāyāṃ samyak-saṃ-bodhau saṃ-pra-sthito*)，以勝意樂(*'dhy-ā-śayena*)．受行十種不善業道(*daśâ-kuśalān karma-pathān adhy-ā-padyeta*)，無有是處(*nêdaṃ sthānaṃ vidyate*)。」

[415a17] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattva*)．從初發心，成就如是功德善根(*evaṃ kuśala-dharma-sam-anv-ā-gato*)，不生惡處(*yad-uta nâ-prati-rūpeṣu sthāneṣûpa-patsyate*)，何故(*tat kiṃ*)**如來**(*tathāgaten'*)．每為眾說．自．**本生事**(*ātmanā **jātakāni** nir-diṣṭāni*)．多百千種，於中，亦有生諸惡處，爾時善根為何所在(*ime punaḥ kuśalā dharmāḥ kva-gatāḥ*)？」

[415a20] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，**不由穢業受惡趣身**(*na punaḥ suhbūte bodhisattvo mahāsattvo '-saṃ-cintyatam ātma-bhāvaṃ pari-gṛhṇāti,* (PSP_6-8:132))，**但為饒益諸有情類，由故思願，而受彼身**(*yen' ātma-bhāvena sattvānām arthaḥ kartavyaḥ tam ātma-bhāvaṃ sattvānām arthāya prati-gṛhṇāti*)；是故，不應引彼為難。」

[415a23] 復告善現：「於意云何(*kiṃ punaḥ subhūte*)，有諸獨覺或阿羅漢，方便善巧．如諸菩薩(*'sty etad arhataḥ pratyekabuddhasya vā upāya-kauśalyaṃ*)，成就殊勝方便善巧(*yenôpāya-kauśalyena sam-anv-ā-gatas*)，受白象等傍生之身(*tiryag-yonāv upa-pannaḥ syāt*)，見怨賊來．欲為損害，便起無上安忍慈悲，欲令彼人得利樂故，自捨身命．不害彼不？」

[415a27] 善現對曰(*subhūtir āha*)：「諸獨覺等，無如是事(*no, bhagavan*)。」

[415a28] 佛告善現(*bhagavān āha*)：「(*tathāgatasya tad upāya-kauśalyam asti yena tatrôpa-pannaḥ syād. ye ca tatra vadhāya parā-kramante tān an-ut-tarāyāṃ kṣāntau sam-ā-dāpayati vi-naye prati-ṣṭhāpayati, teṣām eva cârthe ātmānaṃ pari-tyajayati, na ca teṣāṃ sattvānāṃ vi-heṭhanā bhavati.*)由此因緣(*tad anena*)，當知(*te suhbūte pary-āyenaivaṃ veditavyaṃ*)菩薩為欲饒益諸有情故(*tathā bodhisattvo mahāsattvaḥ sattvānām arthāya*)，為大慈悲速圓滿故(*mahā-karuṇāṃ pari-*

*pūrayamāṇo*)，雖現受種種傍生之身，而不為傍生過失所染(*'n-ut-tarāyāṃ samyak-saṃ-bodhau tiryag-yonau vartate*)。」

[415b01] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「諸菩薩摩訶薩，住何善根(*katameṣu bhagavan kuśala-dharmeṣu sthitvā, bodhisattvo mahāsattva*)，為欲饒益諸有情故，受傍生身(*imam evaṃ-rūpam ātma-bhāvaṃ pari-gṛhṇāti*)？」

[415b03] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，有何善根不應圓滿(*sarvan tat subhūte kuśalaṃ karma yad bodhisattvena mahāsattvena pari-pūrayitavyaṃ*)？然，諸菩薩摩訶薩眾，**為求無上正等菩提，一切善根皆應圓滿**(*sarva-kuśala-dharma-pari-pūrir an-ut-tarā samyak-saṃ-bodhis*)，謂．諸菩薩(*tena bodhisattvena mahāsattvena*)從初發心(*prathama-cittôt-pādam up'ādāya*)．乃至安坐妙菩提座(*yāvad bodhi-maṇḍa-ni-ṣaṇṇena*)，無有善根不應圓滿(*na kaś-cid dharmo yo na pari-pūrayitavyo*)。要具圓滿一切善法，方得無上正等菩提(*yena pari-pūritenân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyeta*)。若一善法未能圓滿，而得無上正等菩提，無有是處。

是故，菩薩從初發心(*tad bodhisattvena mahāsattvena prathama-cittôt-pādam up'ādāya*)．乃至安坐妙菩提座，於其中間，**常學圓滿一切善法**(*sarva-kuśala-dharma-pari-pūryai śikṣitavayaṃ*)。學已(*yatra śikṣitvā*)，**當得一切相智，永斷一切習氣相續，乃能證得一切智智**(*sarv'ākāra-jñatām anu-pr'āpsyati sarva-vāsanā'nu-saṃdhiṃ pra-hāsyati*)。」

[415b12] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「云何(*kathaṃ punar*)．(*bhagavan*)菩薩摩訶薩(*bodhisattvo mahāsattvo*)．成就白法(*yāvac chukla-dharma-sam-anv-ā-gata*)及真聖智(*āryeṇân-ā-sraveṇa*)，而生惡趣，受傍生身(*dharmeṇâpāyeṣûpa-padyate tiryag-yonau vā*)？」

[415b14] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punaḥ*)，(*subhūte,*)如來(*tathāgata*)成就一切白法、真聖智不(*āryo 'n-ā-sravaḥ*)？」

[415b15] 善現對曰(*subhūtir āha*)：「如來成就一切白法、及真聖智(*āryo bhagavann an-ā-sravaḥ*)。」

[415b16] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punas*)，如來(*tathāgatas*)化作傍生趣身(*tiryag-yoni-gataṃ prāṇinam ātmānam abhi-nir-minoti*)，饒益有情，**作佛事**不(*yad abhi-nir-māya* ***buddha-kṛtyaṃ kuryāt***)？」

[415b18] 善現對曰(*subhūtir āha*)：「如來化作傍生趣身，饒益有情，作諸佛事(*kuryād, bhagavan. kuryāt, su-gata*)。」

[415b19] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punas*)，如來(*tathāgatas*)**化作傍生身**時，是實傍生(*tiryag bhavati* (PSP_6-8:133))、受彼苦不？」

[415b20] 善現對曰(*subhūtir āha*)：「如來**化作傍生身**時，**非實傍生**，不受彼苦(*no, bhagavan*)。」

*bhagavān āha: kiṃ punas tiryag-yoner duḥkham praty-anu-bhavati?*

*subhūtir āha: no, bhagavan.*

[415b21] 佛告善現(*bhagavān āha*)：「(*evam etat, subhūte evam etat.*)諸菩薩摩訶薩(*bodhisattvo mahāsattva*)，亦復如是，雖成白法、及真聖智(*āryeṇân-ā-śraveṇa dharmeṇa sam-anv-ā-gataḥ*)，而為成熟諸有情故，方便善巧(*sañ-cintya*)，受傍生身(*tathā-rūpam ātma-bhāvaṃ pari-gṛhṇāti*)，如應成熟諸有情類(*yen' ātma-bhāvena sam-anv-ā-gatam anyān pari-pācayed yathā tathāgataḥ*)。

[415b24] 復次，善現！於意云何，有阿羅漢，諸漏永盡，能化作身，起諸事業；由彼事業，能發生他歡喜心不？」

[415b26] 善現對曰(*subhūtir āha*)：「(*kiṃ punar bhagavaṃs*)有阿羅漢，諸漏永盡，(*tathāgatas*)能化作身(*tan nir-mitam abhi-nir-miṇoti*)，起諸事業(*yad abhi-nir-māya karma kārayati*)；由彼事業(*yena karmaṇā*)，能令他人生大歡喜(*pareṣāṃ prītir jāyate*)。」

[415b28] 佛告善現(*bhagavān āha*)：「(*evam etat, subhūte evam etat.*)諸菩薩摩訶薩(*bodhisattvo mahāsattva*)，亦復如是，雖成白法、及真聖智(*āryeṇân-ā-sraveṇa dharmeṇa sam-anv-ā-gatas*)，而為饒益諸有情故，方便善巧，受惡趣身(*tat tathā-rūpam ātma-bhāvaṃ pari-gṛhṇāti*)，如應(*yen' ātma-bhāvena sam-anv-ā-gataḥ*)成熟諸有情類(*sattvānāṃ kṛtyaṃ karoti*)；**雖受彼身，而不同彼受諸苦惱**，亦復**不為彼趣過失之所雜染**(*na ca tathā-rūpāṃ vedanāṃ praty-anu-bhavati*)。

*subhūtir āha: na hi bhagavan duṣkhā apāyā?*

[415c03] (*bhagavān āha*)復次，善現！於意云何(*tat kiṃ manyase, subhūte*)，有工幻師、或彼弟子(*māyā-kārā*)，幻作種種象(*māyāṃ darśayati, hasti-vi-grahaṃ vā*)、馬(*'śva-vi-grahaṃ vā*)等事(*balī-varda-vi-grahaṃ vā 'nyān vā vi-vidhān prāṇaka-jātān darśayaty*)，令眾人見、歡喜踊躍——於彼(*api tu sa*)，**有實**象(*hastī vā bhavati*)、馬(*aśvo vā*)等(*balī-varda-vi-graho vā 'nye vā vi-vidhāḥ prāṇaka-jātā*)不(*bhavanti*)？」

[415c05] 善現對曰(*subhūtir āha*)：「於彼，**無實**象、馬等事(*no, bhagavan*)。」

[415c06] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，亦復如是(*evam etat, subhūte evam etat. bodhisattvo mahāsattva*)，雖成白法、及真聖智(*āryeṇân-ā-sraveṇa dharmeṇa sam-anv-ā-gataḥ*)，而為饒益諸有情故，現受種種傍生等身；雖受彼身(*sañ-cintya tathā-rūpam ātma-bhāvaṃ pari-gṛhṇāti, yen' ātma-bhāveṇa sam-anv-ā-gataḥ sattvānāṃ kṛtyaṃ karoti*)，而**實非彼**，亦**不為彼過失所污**(*na ca tathā-rūpāṃ vedanāṃ praty-anu-bhavati*)。」

[415c09] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，如是廣大方便善巧(*mahôpāya-kuśalo bodhisattvo mahāsattvo*)，雖成就白法、及真聖智(*yo nāma bhagavann āryeṇân-ā-sraveṇa dharmeṇa sam-anv-ā-gato*)，而**為有情故，受種種身**(*yena yena hy ātma-bhāvena śakyate sattvānām arthaḥ kartun*)，隨其所應，現作饒益(*taṃ tam ev 'ātma-bhāvaṃ pari-gṛhṇāti*)。世尊！諸菩薩摩訶薩，住何等法(*katameṣu bhagavan śukleṣu dharmeṣu sthitvā*)，能作如是方便善巧，雖受諸趣種種

身形(*idam evaṃ-rūpam upāya-kauśalyaṃ karoti*)，而不為彼過失所污(*yena tair na lipyate*)？」

[415c14] 佛告善現(*bhagavān āha*)：「諸菩薩摩訶薩，**住深般若波羅蜜多**(*prajñāpāramitāyāṃ subhūte sthitvā*)，能作如是**方便善巧**(*bodhisattvo* (PSP_6-8:134) *mahāsattva evaṃ-rūpeṇôpāya-kauśalyena sam-anv-ā-gato bhavati*)；由斯方便善巧力故(*yenôpāya-kauśalyena sam-anv-ā-gataḥ*)，雖往十方(*pūrva-dakṣiṇa-paścimôttarasyām adha-mūrdhaṃ vi-dikṣu*)．殑伽沙等．諸佛世界(*gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu*)現種種身，利益安樂彼有情類(*sattvānāṃ kṛtyaṃ karoti*)，而於其中**不起染著**(***na*** *tatra kva-cit* ***spṛśyate***)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，於一切法都**無所得**(*sarva-thaiva dharmān nôpa-labhate*)，謂．都不得能染、所染、及染因緣(*yad vā spṛśyeta, yena vā spṛśyeta, yo vā spṛśyet*)。

所以者何(*tat kasya hetoḥ*)？以一切法**自性空**故(*tathā hi sarva ete trayo dharmāh* ***sva-bhāva-śūnyāḥ***)。善現！當知．**空不能染著空**(*tatra na śūnyatayā śūnyatā saṃ-spṛśyate*)，**空亦不能染著餘法**，亦**無餘法能染著空**(*naiva śūnyatām kaś-cit saṃ-spṛśati*)(*nâpi śūnyatā saṃ-spṛśyate*)。

所以者何(*tat kasya hetoḥ*)？(*tathā hi*)**空中**，**空性**尚**不可得**(*sva-bhāva-śūnyatayā śūnyatā nôpa-labhyate*)，況有餘法而可得者！如是名為**不可得空**(*iyaṃ sā* ***'n-upa-laṃbha-śūnyatā***)，諸菩薩摩訶薩，安住此中(*yatra sthitvā, bodhisattvo mahāsattvo*)，能證無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，為諸有情常作饒益。」

[415c25] 具壽善現復白佛言(*subhūtir āha*)：「諸菩薩摩訶薩，為但安住甚深般若波羅蜜多(*kiṃ punar bhagavan prajñāpāramitāyām eva sthito*)，能作如是方便善巧，為亦安住諸餘法耶(*nânyeṣu dharmeṣu*)？」

[415c28] 佛告善現(*bhagavān āha*)：「豈有餘法(*katamo vā subhūte dharmoe*)非深般若波羅蜜多之所攝受(*yaḥ prajñāpāramitāyāṃ nântar-gataḥ*)，而汝今者生如是疑？」

[415c29] 具壽善現復白佛言(*subhūtir āha*)：「甚深般若波羅蜜多既自性空(*yad bhagavan prajñāpāramitā-sva-bhāvena śūnyā*)，云何可說(*tat kathaṃ*)甚深般若波羅蜜多(*prajñāpāramitāyāṃ*)攝一切法(*sarva-dharmā antar-gatāḥ*)？非(*na hi*)(*bhagavañ*)於空中(*chūnyatāyāṃ*)可說有法攝與不攝(*kaś-cid dharmântar-gataḥ*)。」

*bhagavān āha: evam etat, subhūte evam etat. na punaḥ subhūte sarva-dharmāḥ sarva-dharmaiḥ śūnyāḥ, na ca sarva-dharmāḥ śūnyatāyām antar-gatāḥ.*

[416a03] 佛告善現：「豈不諸法．諸法性空？」

[416a04] 善現對曰：「如是，如是。」

[416a04] 佛告善現：「若一切法．一切法性空，豈不空中攝一切法？」

[416a06] 善現對曰：「如是，如是。」

[416a06] 佛告善現：「由此因緣，**甚深般若波羅蜜多攝一切法**；當知菩薩住深般若波羅蜜多，能作如是方便善巧。」

[416a09] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！云何(*kathaṃ bhagavan*)．菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，**安住諸法自性空中**(***sarva-dharme śūnyatāyāṃ sthitvā***)，**引發神通波羅蜜多**(***abhi-jñā-pāramitām abhi-nir-harati***)，安住神通波羅蜜多(*yāsv abhi-jñāsu sthitvā*)，能往十方．殑伽沙等．諸佛世界(*pūrvasyān diśi gaṅgā-nadī vālukôpamān loka-dhātūn gacchati*)，供養、恭敬諸佛世尊(*teṣu ca loka-dhātuṣu ye buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti, tān pary-up'āste*)，於諸佛所聽受正法(*dharmañ ca śṛṇoti*)，種植無量殊勝善根(*teṣu ca buddheṣu bhagavansu kuśala-mūlāny ava-ropayaty.*)(*evaṃ dakṣiṇasyāṃ paścimāyām ut-tarasyām adha ūrdhavaṃ vi-dikṣu gaṅgā-nadī-vālukôpamān loka-dhātūn gacchati. teṣu ca loka-dhātuṣu ye buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti, tān pary-up'āste dharmañ ca śṛṇoti, teṣu buddheṣu bhagavatsu kuśala-mūlāny ava-ropayati* (PSP_6-8:135))？」

[416a14] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*iha subhūte*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，遍觀十方(*ye te pūrvasyāṃ diśi*)．殑伽沙等(*gaṅgā-nadī-vālukôpamā*)．諸佛世界(*loka-dhātavas*)、及諸佛眾、并所說法，**自性皆空**(*tān sarvān **śūnyān** paśyati*)，唯有．**世俗、假說、名字**，說為世界、佛眾、及法(*ye 'pi tatra buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti, te 'pi buddhā bhagavantaḥ sva-bhāveṇa śūnyā, anyatra **nāma-saṃ-ketāt pra-jñāptim** up'ādāya nir-diśyante*)。如是**世俗、假說、名字**(*sā ca sarvā **pra-jñaptiḥ***)，亦**自性空**(***sva-bhāvena śūnyā***)。

[416a18] 善現！當知．若(*yadi*)十方界(*te loka-dhātavo na sva-bhāvena śūnyā abhaviṣyaṃs*)、及諸佛眾(*te 'pi buddhā bhagavanto na sva-bhāvena śūnyā abhaviṣyaṃs*)、并所說法、假說、名字(*te 'pi pra-jñapti-sam-ud-ā-cārā*)．自性不空(*na sva-bhāvena śūnyā abhaviṣyaṃs*)，則所說空，應成一分(*tat-prādeśikī śūnyatā 'bhaviṣyad*)。以所說空非成一分故(*yasmāt prādeśikī śūnyatā nôpa-labhyate*)，一切法自性皆空，其理周圓，無二、無別(*tasmāt sarva-dharmā sarva-dharmaiḥ śūnyāḥ*)。

(*atra*)諸菩薩摩訶薩(*bodhisattvo mahāsattva*)，行深般若波羅蜜多時，由遍觀空，方便善巧(*upāya-kauśalyena prajñāpāramitāyāṃ carann*)，引發**神通波羅蜜多**(***abhi-jñā-pāramitām*** *abhi-nir-harati*)。

安住神通波羅蜜多(*yāsv abhi-jñāsu sthitvā*)，便能引發天眼(*divyañ cakṣur abhi-nir-harati*)、天耳(*divyaṃ śrotram*)、神境(*ṛddhi-vidhi-jñānaṃ*)、他心、宿住隨念(*pūrva-ni-vāsaṃ cyuty-upa-pattim abhi-nir-harati*)、及知漏盡微妙通慧。

[416a25] 善現！當知．諸菩薩摩訶薩，非．離神通波羅蜜多．有．能自在成熟有情、嚴淨佛土、證得無上正等菩提(*ābhir abhi-jñābhir bodhisattvena mahāsattvena śakyā ’n-ut-tarāṃ samyak-saṃ-bodhir abhi-saṃ-boddhuṃ*)。

是故，**神通波羅蜜多，**是菩提道(*yad iyam* ***bodhisattvasya mahāsattvasyâbhi-jñā-pāramitāyāṃ*** *bodhir antar-gatā*)。諸菩薩摩訶薩，皆依此道，求趣無上正等菩提(*abhi-jñāsu bodhir antar-gatā mārgayitavyāyāṃ*)。於求趣時(*mārgayamāṇo*)，能自圓滿一切善法(*divyena cakṣuṣā vi-śuddhenâti-krānta-mānuṣyakeṇ’ ātmanas tān kuśalān dharmān paśyati*)，亦能教他修諸善法(*parāṃś ca kuśaleṣu dharmeṣu ni-yojayati*)；雖作是事，而於善法都無執著(*na ca kuśaleṣu dharmeṣv abhi-ni-vekṣyate*)。

所以者何(*tat kasya hetoḥ*)？是菩薩摩訶薩，知諸善法(*tathā hi te sarva-kuśalā dharmāḥ*)皆自性空(*sva-bhāvena śūnyāḥ*)，非．自性空有所執著(*na ca śūnyatā kva-cid abhi-ni-vekṣyate*)。若有執著，則有愛味(*yad abhi-ni-veśam ā-svādayiṣyati*)。由無執著，亦無愛味。自性空中，無愛味故，能味、所味、及味因緣．於空法中．不可得故(*niḥ-sva-bhāva-śūnyatā*)。

[416b06] (*tad*)善現！當知．諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，安住神通波羅蜜多，引發天眼(*divyam cakṣur abhi-nir-harati*)，清淨過人。用此天眼(*yena cakṣuṣā*)，**觀一切法自性皆空**(***sarva-dharmā śūnyān paśyati***)。見一切法自性空故(*tat punar bodhisattvo mahāsattvas*)，**不依法相．造作諸業**(***tān dharmān ā-gamya, tat karmâbhi-ni-rūpayati***)。雖為有情說如是法(*yayā karmâbhi-nir-uktyā, sattvānān dharmaṃ deśayati*)，而亦不得諸有情相及彼施設(*na punaḥ sattva-pra-jñaptim upa-labhyate*)。是菩薩摩訶薩，以無所得．而為方便(*ity an-upa-laṃbha-yogena bodhisattvo mahāsattvaḥ*)，**引發菩薩殊勝神通**(***prajñāpāramitāyām abhi-jñā abhi-nir-harati***)，用此神通(*yāsv abhi-jñāsv abhi-jñā*)，作所應作一切事業(*karuṇā-dharmāḥ kartavyās tān karoti*)。

[416b12] (*tad*)是菩薩摩訶薩(*bodhisattvo mahāsattvo*)，以極清淨、過人．天眼(*divyena cakṣuṣā vi-śuddhenâti-krānta-mānuṣyakeṇa*)，遍觀十方．殑伽沙等．諸佛世界(*pūrvasyāṃ diśi dakṣiṇasyāṃ diśi paścimāyāṃ diśy ut-tarasyāṃ diśy adha ūrdhva-loka-dhātuṣu yāvad vi-dikṣu loka-dhātuṣu sattvān paśyati* (PSP_6-8:136))。見已，引發神境智通．往彼(*sa tatra-rddhyā gatvā*)，饒益諸有情類(*sattvānām arthaṃ karoti*)，或以布施波羅蜜多(*yadi vā dānena*)．乃至(*yadi vā śīlena, yadi vā kṣāntyā, yadi vā vīryeṇa, yadi vā dhyānena*)般若波羅蜜多(*yadi vā prajñayā*)．而作饒益，或以四念住．乃至八聖道支(*yadi vā sapta-triṃśad-bodhi-pakṣyair dharmair*)．而作饒益，或以四靜慮、四無量、四無色定．而作饒益，或以八解脫．乃至十遍處(*yadi vā ’-pra-māṇa-dhyān’ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhair*)．而作饒益，或以空、無相、無願解脫門．而作饒益，或以諸餘殊勝善法．而作饒益，或以聲聞、獨覺(*yadi vā śrāvaka-pratyekabuddha-dharmair*)、菩薩(*yadi vā*

*bodhisattva-dharmair*)、及諸佛法(*yadi vā buddha-dharmais*)．而作饒益(*teṣāṃ sattvānāṃ kṛtyaṃ karoti*)。

[416b21] 是菩薩摩訶薩，於十方界(*tatra*)，若見有情多慳貪者(*ye sattvā matsariṇas*)，深生憐愍，說如是法(*teṣām evaṃ dharmaṃ deśayati*)：『汝等有情當行布施(*dadata dānan*)。諸慳貪者，受貧窮苦(*duṣkhaṃ hi bhoḥ puruṣā dāridryan*)。由貧窮故，無有威德，不能自益(*na ca dāridryeṇa śakyam ātmano 'rthaḥ kartuṃ*)，況能益他(*prāg eva parasya*)！是故(*tasmād*)，汝等當勤行施，既自安樂(*yūyam ātmanā ca sukhino bhaviṣyatha*)，亦安樂他(*parāṃś ca sukhayiṣyatha*)。勿以貧窮更相食噉(*mā dāridryeṇânyeṣāṃ māṃsāni khādayanto*)，俱不解脫諸惡趣苦(*na mokṣyatha tribhir apāyaiḥ*)。』

[416b27] 若見有情毀犯淨戒(*ye duḥ-śīlā sattvās*)，深生憐愍，說如是法(*teṣām evaṃ dharmaṃ deśayati*)：『汝等有情當持淨戒。諸破戒者，受惡趣苦(*duḥkhaṃ hi bhoḥ puruṣā dauḥ-śīlyaṃ*)。破戒之人，無有威德，不能自益(*na ca dauḥ-śīlyena śakyam ātmano 'thaḥ kartuṃ*)，況能益他(*prāg eva parasya*)！破戒因緣，墮三惡趣．受苦，異熟．楚毒難忍(*dauḥ-śīlyasya ca yo vi-pāko narako vā tiryag-yonir vā yama-loko vā tatra yūyaṃ triṣv apāyeṣu pra-patitā*)，不能自救(*ātmānam eva na śakyathôd-dhartuṃ*)，況能救他(*prāg eva paraṃ*)！是故，汝等當持淨戒，不應容納破戒之心．經剎那頃(*tad bhavadbhir eka-dauśīlya-cittasyâpy ava-kāśo na dātavyaḥ*)，況經多時！勿自縱心，後生憂悔(*mā paścāt pra-bhūtaṃ kālaṃ tapyata*)。』

[416c04] 若見有情(*ye sattvāḥ*)更相忿恚(*prati-hata-cittāḥ parasya caṃ krudhyanti*)、展轉結恨、互相損惱(*vy-ā-padyante doṣam ut-pādayatām*)，深生憐愍，說如是法(*eṣām evaṃ dharmaṃ deśayati*)：『汝等有情當修安忍。勿相瞋忿、結恨相害(*mā bhavanto 'nyonyaṃ kṣubhyathânyonyaṃ vy-ā-padyadhve mā doṣam ut-pādayata*)。諸忿恨心，不順善法，增長惡法，招現衰損(*kṣubdha-cittasya hi na kaś-cit kuśalo dharma ā-mukhī bhavati*)。汝等由此忿恨心故，身壞命終，當墮惡趣，受諸極苦，難有出期(*tad bhavanto 'nyonyam evaṃ kṣubdha-cittā vy-ā-panna-cittāḥ sthānam, etad vidyate, yan narakaṃ vā pra-patathā tiryag-yoniṃ vā yama-lokaṃ vā*)。是故，汝等不應容納忿恨之心．經剎那頃(*tad bhavadbhir eka-cittenâpi na kṣobdhavyaṃ*)，何況令其長時相續(*prāg evânyeṣāṃ cittānām ava-kāśo dātavyaḥ*)！汝等今者展轉相緣，應起慈心，作饒益事。』

[416c11] 若見有情懶惰懈怠(*ye kuśīdāḥ sattvās*)，深生憐愍，說如是法(*tān vīrye ni-yojayati, teṣām evaṃ dharmaṃ deśyati*)：『汝等有情當勤精進。勿於善法懶惰懈怠(*mā bhavantaḥ kauśīdyam ā-padyadhvaṃ*)。諸懈怠者，於諸善法及諸勝事，皆不能成(*na kusīdānāṃ hīna-vīryāṇāṃ kā-cic chubhā pra-vṛttiḥ sthānam*)。汝等由斯墮諸惡趣，受無量苦(*etad vidyate, yat kuśīdānān narako vā tiryag-yonir vā yama-loko vā*)。是故，汝等不應容納懈怠之心經．剎那頃(*tad bhavadbhir ekasyâpi kuśīda-cittasyâva-kāśo na dātavyaḥ*)，何況令其長時相續(*prāg evânyeṣāṃ cittānām*)！』

[416c16] 若見有情失念散亂、心不寂靜(*ye vi-kṣipta-cittāḥ sattvās*)，深生憐愍，說如是法(*tān sarvān dhyāne ni-yojayati, teṣāṃ evaṃ* (PSP_6-8:137) *dharmaṃ deśayati*)：『汝等有情當修靜慮。勿生失念散亂之心(*mā bhavanto muṣita-smṛtayo vi-kṣipta-cittāś ca bhavatan*)——如是之心，不順善法，增長惡法，招現衰損(*muṣita-smṛtīnām vi-kṣipta-cittānāṃ vā kuśalā dharmā bhavanti sthānam*)。汝等由此，身壞命終，墮諸惡趣，受無量苦(*etad vidyate, yaṃ muṣita-smṛtīnāṃ vi-kṣipta-cittānāṃ vā narako vā tiryag-yonir vā yama-loko vā*)。是故，汝等不應容納失念散亂相應之心．經剎那頃(*tad bhavadbhir ekasyâpi vi-kṣipta-cittasyâva-kāśo na dātavyaḥ*)，何況令其長時相續(*prāg evânyesāñ cittānām*)！』

[416c21] 若見有情愚癡惡慧(*ye duṣ-prajñāḥ sattvās*)，深生憐愍，說如是法(*tān sarvān prajñāyāṃ ni-yojayati, teṣām evaṃ dharmaṃ deśayati*)：『汝等有情當修勝慧。勿起惡慧(*mā yūyaṃ dauṣ-prajña-cittam ut-pādayedhvaṃ*)。起惡慧者，於諸善趣尚不能往(*nâ-prajñānāṃ su-gati-gamanaṃ bhavati sthānam*)，況得解脫！汝等由此惡慧因緣，墮諸惡趣，受無量苦(*etad vidyate, yad duṣ-prajñānāṃ narako vā tiryag-yonir vā yama-loko vā*)。是故，汝等不應容納愚癡惡慧相應之心．經剎那頃(*tad bhavadbhir eka-cittôt-pādo 'pi prajñā-vi-rahito nôt-pādayitavyaṃ*)，何況令其長時相續(*prāg evânyeṣāṃ cittôt-pādānām ava-kāśo dātavyaḥ*)！』

[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-bhāvanāyāṃ 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．令入正道(*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 dharmaṃ 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*)。』

[417a07] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，**行深般若波羅蜜多時**(*prajñāpāramitāyāṃ carann*)，**要住神通波羅蜜多**(*abhi-jñāsu sthitvā*)，**方能自在宣說正法，利益安樂諸有情類**(*sattvānām upa-kāraṃ karoti*)。

善現！當知．若菩薩摩訶薩．**遠離神通波羅蜜多，不能自在宣說正法**(*nâsti sa subhūte bodhisattvo mahāsattvo, yaḥ śakto 'bhi-jñāsv a-sthitvā, sattvānāṃ dharma-deśanāṃ kartum*)、與諸有情作饒益事。(*ut-patha-pra-sthitān vā sattvān mārge 'va-tārayituṃ, nêdaṃ sthānaṃ vidyate.*)

善現！當知．如(*tad-yathā subhūte*)鳥無翅(*'-pakṣaḥ pakṣī*)，不能自在飛翔虛空、遠有所至(*na śaknoty ākāśe kramitum*)。諸菩薩摩訶薩，亦復如是(*evam eva*

*subhūte bodhisattvo mahāsattvo*)，**若無神通波羅蜜多**(*'n-ā-gamyâbhi-jñā*)，**不能自在宣說正法**(*na śaknoti sattvānāṃ dharmaṃ deśayituṃ*)、與諸有情作饒益事。

是故(*tasmāt tarhi*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，**行深般若波羅蜜多時**(*prajñāpāramitāyāṃ caratā*)，**應引發神通波羅蜜多**(*abhi-jñā abhi-nir-hartavyāḥ*)。若引發神通波羅蜜多(*sa imābhir abhi-jñābhir abhi-nir-hṛtābhir*)，即能自在宣說正法，隨意利樂諸有情類(*yad ā-kāṅkṣati sattvānām arthaṃ kartuṃ, tat kariṣyati*)。

[417a18] 善現！當知·諸菩薩摩訶薩，以極清淨·過人·天眼(*divyena cakṣuṣā vi-śuddhenâti-krānta-mānuṣyakeṇa*)，遍觀十方．殑伽沙等．諸佛世界(*gaṅgā-nadī-vālukôpamān loka-dhātūn drakṣyati*)，及觀·生彼諸有情類(*tatra sattvā ut-pannās tān drakṣyati*)。見已(*dṛṣṭvā ca*)，引發神境智通，經須臾間，往到彼界(*tān satttvān ṛddhyā gatvā*)。以他心智，如實了知彼諸有情．心、心所法(*cetasaiva cittaṃ pra-jñāsyati, cittaṃ jñātvā*)，隨其所應(*tathāiva*)．為說法要(*teṣāṃ dharmaṃ deśayiṣyati*)，謂．說布施波羅蜜多(*yadi vā dāna-kathāṃ* (PSP_6-8:138))．乃至(*yadi vā śīla-kathāṃ, yadi vā kṣānti-kathāṃ, yadi vā vīrya-kathāṃ, yadi vā dhyāna-kathāṃ*)般若波羅蜜多(*yadi vā prajñā-kathāṃ*)，或說四念住．乃至八聖道支，或說四靜慮、四無量、四無色定，或說八解脫．乃至十遍處，或說空、無相、無願解脫門，或說一切陀羅尼門、三摩地門，或說內空．乃至無性自性空，或說真如．乃至不思議界，或說苦、集、滅、道聖諦，或說因緣．乃至增上緣，或說從緣所生諸法，或說無明．乃至老死，或說種種蘊、處、界門，或說聲聞道，或說獨覺道，或說菩薩道，或說菩提，或說涅槃(*yāvan nir-vāṇa-kathāṃ vā*)；令彼有情聞是法已，皆獲殊勝利益安樂。

[417b04] 是菩薩摩訶薩(*sa*)，以極清淨．過人．天耳，能聞(*divyena śrotra-dhātunā vi-śuddhenâti-krānta-mānuṣyakeṇôbhau śabdau śroṣyati*)一切人．非人聲(*mānuṣyañ câ-mānuṣyañ ca*)。由此天耳，遍聞十方．殑伽沙等．諸佛世界．一切如來．應．正等覺(*tatra ye gaṅgā-nadī-vālukôpameṣu loka-dhātuṣu buddhā bhagavanto*)．所說正法(*dharmaṃ deśayati*)。聞已(*tan divyena śrotra-dhātunā śrutvā*)，受持(***tathāivôd-grahīṣyati***)，思惟義趣，**隨所聞法**(***tathāivôd-gṛhya***)．能為有情**如實**宣說(*sattvānāṃ dharmaṃ deśayati*)。或說布施波羅蜜多(*dāna-kathāṃ vā*)．乃至(*śīla-kathāṃ vā kṣānti-kathāṃ vā vīrya-kathāṃ vā dhyāna-kathāṃ vā*)般若波羅蜜多(*prajñā-kathāṃ vā*)，廣說．乃至(*yāvan*)或說菩提，或說涅槃(*nir-vāṇa-kathāṃ vā*)；令彼有情聞是法已，皆獲殊勝利益安樂。

[417b10] 是菩薩摩訶薩，以**極清淨**他心智通(*tasya cetaḥ-pary-āya-jñānaṃ **su-vi-śuddhaṃ** bhaviṣyati*)，(*sa tena cetaḥ-pary-āya-jñānena **su-vi-śuddhena***)如實了知諸有情類．心、心所法(*sattvānāṃ cittaṃ pra-jñāsyati*)，(*cittaṃ jñātvā*)**隨其所應**．為說法要(*teṣāṃ **tathāiva** dharmaṃ deśayiṣyati*)，謂．說布施波羅蜜多(*dāna-kathāṃ vā*)．乃至(*śīla-kathāṃ vā kṣānti-kathāṃ vā vīrya-kathāṃ vā dhyāna-kathāṃ vā*)般若波羅蜜多(*prajñā-kathāṃ vā*)，廣說．乃至(*yāvan*)或說菩提、或說涅槃(*nir-vāṇa-kathāṃ vā*)；令彼有情聞是法已，皆獲殊勝利益安樂。

[417b15] 是菩薩摩訶薩(*so*)，以淨．宿住隨念智通，能憶自、他．諸本生事(*'n-eka-vidhaṃ pūrva-ni-vāsam anu-spariṣyati, apy ātmanaḥ pareṣām api*)。由此宿住隨念智通(*sa tena pūrva-ni-vāsânu-smṛti-jñānena evaṃ jñāsyati*)，如實念知過去諸佛、及弟子眾．名等差別(*evaṃ-nāmāni te 'bhūvan pūrvakās tathāgatā arhantaḥ samyak-saṃ-buddhāḥ sa-śrāvaka-saṃghās*)。若諸有情樂聞過去諸宿住事．而得益者(*tatra ye sattvāḥ pūrva-ni-vāsânu-smṛty-adhi-muktikā bhaviṣyanti*)，便為宣說諸宿住事(*tebhyas **tathāiva** dharmaṃ deśayiṣyati*)。因斯，方便為說正法，謂．說布施波羅蜜多(*dāna-kathāṃ vā*)．乃至(*śīla-kathāṃ vā kṣānti-kathāṃ vā vīrya-kathāṃ vā dhyāna-kathāṃ vā*)般若波羅蜜多(*prajñā-kathāṃ vā*)，廣說．乃至(*yāvan*)或說菩提，或說涅槃(*nir-vāṇa-kathāṃ vā*)；令彼有情聞是法已，皆獲殊勝利益安樂。

[417b22] 是菩薩摩訶薩(*so*)，以極迅速．神境智通(*'n-eka-vi-vidhayā ṛddhyā sam-anv-ā-gato*)，往到十方．殑伽沙等．諸佛世界(*gaṅgā-nadī-vālukôpamān loka-dhātūn gatvā*)，親近供養諸佛世尊(*buddhān bhagavataḥ pary-up'āste*)，於諸佛所(*teṣu ca buddheṣu bhagavatsu*)種諸善根(*kuśala-mūlāny ava-ropayiṣyati*)，(*kuśala-mūlāny ava-ropya*)還來本土(*tad eva punar buddha-kṣetram ā-gamiṣyati*)．(*ā-gatya*)為有情說諸佛土事。因斯方便，為說正法(*teṣāṃ sattvānāṃ dharmaṃ deśayiṣyati*)，謂．說布施波羅蜜多(*dāna-kathāṃ vā*)．乃至(*śīla-kathāṃ vā kṣānti-kathāṃ vā vīrya-kathāṃ vā dhyāna-kathāṃ vā*)般若波羅蜜多(*prajñā-kathāṃ vā*)，廣說．乃至(*yāvan*)或說菩提，或說涅槃(*nir-vāṇa-kathāṃ vā*)，令諸有情聞是法已，皆獲殊勝利益安樂。

[417b28] 是菩薩摩訶薩(*tasy'*)，以隨所得．漏盡智通(*āsrava-kṣaya-jñāna-sâkṣāt-kriyā'bhi-jñā-jñānaṃ su-pari-śuddhaṃ bhaviṣyati*)，如實了知諸有情類．漏盡、未盡，亦如實知漏盡方便。(*sa ten' āsrava-kṣaya-jñāna-sâkṣāt-kriyā'bhi-jñā-jñānena su-vi-śuddhena*)為未盡者，宣說法要(*sattvānāṃ dharmaṃ deśayiṣyati*)，謂．說布施波羅蜜多(*dāna-kathāṃ vā*)．乃至(*śīla-kathāṃ vā kṣānti-kathāṃ vā vīrya-kathāṃ vā dhyāna-kathāṃ vā*)般若波羅蜜多(*prajñā-kathāṃ vā*)，廣說．乃至(*yāvan* (PSP_6-8:139))或說菩提，或說涅槃(*nir-vāṇa-kathāṃ vā*)，令諸有情聞是法已，皆獲殊勝利益安樂。

[417c04] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，行深**般若波羅蜜多**時(*prajñāpāramitāyāṃ caratā*)，應引發**神通波羅蜜多**(*abhi-jñā abhi-nir-hartavyāḥ*)。是菩薩摩訶薩(*sa*)，修習神通波羅蜜多．得圓滿故(*imābhir abhi-jñābhir ni-hṛtābhir*)，**隨意所樂**(*yaṃ yam ev' ā-kāṅkṣiṣyaty ātma-bhāvaṃ prati-grahītuṃ*)，**受種種身**(*taṃ tam ev' ātma-bhāvaṃ prati-grahīṣyati*)，不為苦樂過失所染(*na ca tena sukhena vā duḥkhena vā su-manā vā dur-manā vā bhaviṣyati, naivâsyânu-naya prati-ghau bhaviṣyathaḥ*)；如(*tad-yathā 'pi nāma*)．(*subhūte,*)佛化身(*buddha-nir-mitaḥ puruṣaḥ*)，雖能施作種種事業(*sarva-kṛtyāni karoti*)，而不為彼苦樂過失之所雜染(*na ca tena sukhena vā duṣkhena vā lipyate*)。

[417c09] 如是(*evaṃ khalu*)，善現(*subhūte*)！諸菩薩摩訶薩(*bodhisattvena mahāsattvena*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caratā*)，應遊戲．**神通波羅蜜多**(***'bhi-jñābhir*** *vi-krīḍitavyam*)。若遊戲神通波羅蜜多(*evaṃ vi-krīḍaṃ*)，則能**成熟有情，嚴淨佛土**(*buddha-kṣetraṃ ca pari-śodhayiṣyati, sattvān pari-pācayiṣyati*)，疾證無上正等菩提。

善現！當知(*evaṃ khalu subhūte*)．**若菩薩摩訶薩**(*bodhisattvena mahāsattvena*)．**不成熟有情、嚴淨佛土**(*pari-śuddheṣu buddha-kṣetreṣu pari-pāciteṣu sattveṣu*)，**終不能得所求無上正等菩提**(*śakyā 'n-ut-tarā samyak-saṃ-bodhir abhi-saṃ-boddhum*)。所以者何(*tat kasya hetoḥ*)？諸菩薩摩訶薩，若未圓滿菩提資糧，必不能證所求無上正等菩提(*nâsti hi subhūte aṅga-hānir asya bodhisattvasya mahāsattvasyân-ut-tarāyāṃ samyaksamodhau*)。」

[417c16] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)白言(*bhagavantam etad avocat*)：「世尊！何等(*katamāni bhagavan*)名為**諸菩薩摩訶薩菩提資糧**(***bodhisattvasya mahāsattvasya bodhy-aṅgāni***)——諸菩薩摩訶薩，圓滿如是菩提資糧，方能證得所求無上正等菩提(*yāni bodhisattvo mahāsattvaḥ pari-pūryân-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)？」

[417c19] (*evam ukte*)佛告善現(*bhāgavān āyuṣmantaṃ subhūtim etad avocat*)：「**一切善法**(*sarve kuśalā dharmāḥ*)，(*subhūte,*)皆是菩薩菩提資糧(*bodhisattvasya mahāsattvasya bodhy-aṅgāni*)。」

[417c20] 具壽善現復白佛言(*subhūtir āha*)：「何等名為一切善法(*te punar bhagavan katame kuśalā dharmā, yaiḥ kuśalaiḥ dharmair an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)？」

[417c21] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，從初發心(*prathama-cittôt-pādam up'ādāya*)，(*subhūte,*)修行布施波羅蜜多(*dāna-pāramitā*)．(*kuśalo dharmas*)乃至般若波羅蜜多，於中(*tatra ca*)，都無分別執著，謂．作是念(*yā '-vi-kalpanā*)：『此是布施(*yad dānaṃ na jānātîdaṃ dānaṃ*)．乃至般若，由此、為此．而修布施(*yasyârthe dātavyaṃ, yena dātavyaṃ*)．乃至般若。』是三分別執著(*te câsya trayo vi-kalpā*)都無(*na saṃ-vidyante*)，知一切法自性空故(*sva-bhāva-śūnyatām up'ādāya*)。由此所修布施等六波羅蜜多，能自饒益(*yayā pāramitayâtmanā ca tarati*)，亦能饒益一切有情，令出生死(*sattvāṃś ca saṃsārād ut-tārayati*)、證涅槃故，說為**善法**(*ime te kuśalā dharmā*)，亦名**菩薩菩提資糧**，亦名**菩薩摩訶薩道**(*bodhisattvasya mahāsattvasyân-ut-tarāyai samyak-saṃ-bodhaye* (PSP_6-8:140) *mārgaḥ*)。過去、未來、現在．菩薩摩訶薩眾，行此道故(*yena mārgeṇâtîtân-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、今．度生死大海(*tīrṇās taranti tariṣyanti ca*)，得涅槃樂(*evaṃ śīla-pāramitā kṣānti-pāramitā vīrya-pāramitā dhyāna-pāramitā prajñāpāramitā, kuśalā dharmās, tatra ca yā '-vi-kalpanā. yat prajñāṃ na jānātîyaṃ prajñā, yasyârthe bhāvayitavyā, yena bhāvayitavyā, te câsya trayo vi-kalpā na saṃ-

*vidyante, sva-bhāva-śūnyatām up'ādāya. yayā prajñāpāramitayā ātmanā ca tarati, sattvāṃś ca saṃsārād ut-tārayatîme te kuśalā dharmā, bodhisattvasya mahāsattvasyân-ut-tarāyai samyak-saṃ-bodhaye mārgaḥ, yena mārgeṇâtîtân-ā-gata-praty-ut-pannā bodhisattvās tīrṇās taranti tariṣyanti ca*)。

[418a02] 復次(*evaṃ*)，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 pañcêndriyāni pañca-balāni sapta-bodhy-aṅgāni āryâṣṭâṅgo mārgaḥ, sarva-śūnyatāḥ*)，修行八解脫．乃至十遍處(*aṣṭa-vi-mokṣa-navânu-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,*)(*śūnyatâ-nimittâ-pra-ṇi-hitāni pañcâbhi-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、恒住捨性，修行一切智、道相智、一切相智，於中都無分別執著(*bodhisattvasya mahāsattvasya kuśalā dharmās teṣu câ-vi-kalpanā*)，謂．作是念：『此是四念住．乃至一切相智(*yad buddha-dharmān na jānātîme buddha-dharmā*)，由此、為此．而修四念住．乃至一切相智(*yasyârthe bhāvayitavyā, yena bhāvayitavyās*)。』是三分別執著(*te câsya trayo vi-kalpā*)都無(*na saṃ-vidyante*)，知一切法自性空故(*sva-bhāva-śūnyatām 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-tārayatîme te kuśalā dharmā*)，亦名**菩薩菩提資糧**，亦名**菩薩摩訶薩道**(*bodhisattvasya mahāsatttvasyân-ut-tarāyai samyak-saṃ-bodhaye mārgaḥ*)。過去、未來、現在菩薩摩訶薩眾，行此道故(*yena mārgeṇâtîtân-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、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*)。要已證得一切智智(*sarv'ākāra-jñatām anu-pr'āpya*)，乃能無倒轉正法輪(*dharma-cakraṃ pra-vartayitavyam*)，令諸有情究竟安樂。」

第二分・佛法品・第八十二[66]

[418a26] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)此諸善法(*ime dharmā*)是**菩薩法**者(***bodhisattva-dharmāḥ***)，復有何等是**佛法**耶(***buddha-dharmāḥ*** *punaḥ katame*)？」

[418a27] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「(*yat punar āyuṣmān subhūtir evam āha. yadîme dharmā bodhisattva-dharmā, buddha-dharmāḥ punaḥ katame?*)即菩薩法，亦是佛法(*eta eva subhūte buddha-dharmā*)，謂・諸菩薩，於一切法(*yad* (PSP_6-8:141) *ebhir dharmaiḥ*)，覺一切相(*sarv'ākāra-jñatām abhi-saṃ-budhyate*)，由此，當得一切相智(*tasya sarv'ākāra-jñatā-pr'āptasya*)，永斷一切習氣相續(*sarva-vāsanā'nu-saṃdhiḥ pra-hīyate*)。(*tāṃ bodhisattvo mahāsattvo 'bhi-saṃ-budhyate,*)若諸如來・應・正等覺(*tathāgatenârhatā samyak-saṃ-buddhena*)，**於一切法**(*sarva-dharmā*)，**以一剎那相應妙慧**(*eka-kṣaṇa-sam-ā-yuktayā prajñayā*)・**現等覺**已(*abhi-saṃ-buddhā*)，證得無上正等菩提。善現！是(*ayaṃ*)名菩薩與佛二法・差別(*vi-śeṣo bodhisattvasya mahāsattvasya ca tathāgatasyârhataḥ samyak-saṃ-buddhasya*)。

如(*tad-yathā 'pi nāma*)・(*subhūte,*)二聖者，雖俱是聖，而有行向(*anya eva prati-pannako*)、住果(*'nyaḥ phala-sthaḥ*)差別；所成就法，非無有異(*na ca tāv ubhāv api nâgra-pudgalau*)。如是(*evam eva*)，善現(*subhūte*)！若無間道中，行於一切法，未離闇障，未到彼岸，未得自在，未得果時，名為菩薩(*bodhisattvā mahāsattva* ***ān-antarya-mārga-prati-pannakas***)。若解脫道中，行於一切法，已離闇障，已到彼岸，已得自在，已得果時，乃名為佛(*tathāgataḥ punar arhan samyak-saṃ-buddhaḥ* ***sarva-dharmeṣv an-ā-varaṇa-jñāna-pr'āptaḥ***)。是(*ayaṃ*)(*subhūte,*)為菩薩與佛有異(*vi-śeṣo bodhisattvasya mahāsattvasya ca tathāgatasyârhataḥ samyak-saṃ-buddhasya*)；由位・有異，法・非無別，而不可說法性有異。」

[418b10] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavann,*)一切法自相皆空(*ime dharmāḥ sva-lakṣaṇa-śūnyās*)，**自相空**中，如何(*tat kathaṃ sva-lakṣaṇa-śūnyeṣu dharmeṣu*)得有**種種差別**(*vi-śeṣo vā nānā-karaṇaṃ vôpa-labhyate*)，謂・『此是地獄(*ayaṃ nairayiko*)；此是傍生(*'yaṃ tairyag-yoniko*)；此是鬼界(*'yaṃ yāma-laukiko*)；此是人；此是天(*'yaṃ devo 'yaṃ manuṣyo*)；此是種性地(*'yaṃ gotra-bhūmir*)；此是第八地(*ayam aṣṭamako*)；此是預流(*'yaṃ srota-ā-panno*)；此是一來(*'yaṃ sakṛd-ā-gāmy*)；此是不還(*ayam an-ā-gāmy*)；此是阿羅漢(*ayam arhann*)；此是獨覺(*ayaṃ pratyekabuddho*)；此是菩薩(*'yaṃ bodhisattvo*)；此是如來(*'yaṃ tathāgato 'rhan samyak-saṃ-buddha.*)(*iti*)』？世尊！如是所說補特伽羅既不可得(*yathaiva bhagavann ime pudgalā nôpa-labhyante*)，彼所造業亦不可得(*tathāiva bhagavan karma nôpa-labhyate*)。如・所造業既不可得(*yathaiva bhagavan karma nôpa-labhyate*)，彼異熟果亦不可得(*tathāiva vi-pāko nôpa-labhyate*)。」

---

[66] Cf. Kimura, VI-VIII, p. 140; Conze 1975, p. 628.

[418b17] (*evam ukte*)佛告善現(*bhagavān āyuṣmaṇtaṃ subhūtim etad avocat*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說(*yathā vadasi*)。一切法自相空。**自相空中**(***sva-lakṣaṇa-śūnyeṣu dharmeṣu***)，補特伽羅既無所有，業果(*na karma*)、異熟亦無所有(*na vi-pāka upa-labhyate*)。無所有中，無差別相。然，**諸有情，於一切法自相空理．不如實知**(*ye sva-lakṣaṇa-śūnyān dharmān sattvā nâbhi-jānanti*)，**造作諸業**(*te* ***karmâbhi-saṃ-kurvanti***)．或善(*duś-caritaṃ vā*)、或惡(*su-caritaṃ vā,*)(*s'ā-sravaṃ vā 'n-ā-sravaṃ vā*)。由於善業．造作增長，生人、天中。由於惡業．造作增長(*te duś-caritena karmaṇā*)，墮三惡趣(*triṣv apāyeṣu pra-patanti, narakeṣu vā tiryag-yonau vā yama-loke vā*)(*su-caritena deva-manuṣyeṣûpa-padyante*)。於善業中，由於定業．造作增長(*an-ā-cchedya*)，生於色界或無色界(*rūpa-dhātau côpa-padyante*)。

由此因緣(*tad*)，**諸菩薩摩訶薩**(*bodhisatttvo mahāsattvo*)，**修行**布施波羅蜜多(*dāna-pāramitāyāṃ* ***caran***)．乃至(*śīla-pāramitāyāṃ caran, kṣānti-pāramitāyāṃ caran, vīrya-pāramitāyāṃ caran, dhyāna-pāramitāyāṃ caran*)般若波羅蜜多(*prajñāpāramitāyāṃ caran*)，(*upāya-pāramitāyāṃ caran, pra-ṇi-dhāna-pāramitāyāṃ caran, bala-pāramitāyāṃ caran, jñāna-pāramitāyāṃ caran,*)安住內空(*adhy-ātma-śūnyatāyāṃ* (PSP_6-8:142) *caran*)．乃至(*bahirdhā-śūnyatāyāṃ caran, adhy-ātma-bahirdhā-śūnyatāyāṃ caran, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatāyāṃ caran*)，安住真如．乃至不思議界，安住苦、集、滅、道聖諦，修行四念住．乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu caran*)，修行四靜慮、四無量、四無色定，修行八解脫．乃至十遍處(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukheṣu caran*)，修行空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hiteṣu caran*)，修行極喜地．乃至法雲地，修行一切陀羅尼門、三摩地門，修行五眼、六神通(*pañcasv abhi-jñāsu caran, daśasu bodhisattva-bhūmiṣu caran*)，修行如來十力(*daśasu tathāgata-baleṣu caran*)．乃至(*caturṣu vaiśāradyeṣu caran, catasṛṣu prati-saṃ-vitsu caran*)十八佛不共法(*aṣṭādaśasv āveṇikeṣu buddha-dharmeṣu carann*)，修行無忘失法、恒住捨性，修行一切智、道相智、一切相智。

[418c04] 善現！諸菩薩摩訶薩，於如是等菩提分法，**無間、無缺**．修令圓滿(***a-cchidra***-*cārîmān bodhisattva-dharmān ut-pādayati*)。既圓滿已(*yā 'n-ut-pādya*)，便能引發．近助菩提．**金剛喻定**(*bodhy-aṅga-pari-vāra-saha-gataṃ* ***vajrôpamaṃ samādhiṃ*** *sam-ā-panno*)，證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，(*abhi-saṃ-budhya,*)與諸有情作大饒益(*sattvānām arthaṃ karoti*)，常無失壞(*yenârthena kṛtena, na punar vi-pra-ṇasyanti*)。無失壞故(*yena vi-pra-ṇāśeṇa*)，令諸有情．解脫生死諸苦惱事(*pañca-gatike saṃsāre pra-pateyuḥ*)。」

[418c09] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「佛得無上正等覺已，為(*kiṃ punar bhagavatā 'n-ut-tarāṃ samyak-saṃ-*

*bodhim abhi-saṃ-budhya*)得．**諸趣生死法**．不(***pañca-gatikaḥ saṃsāra*** *upa-labdhaḥ*)？」

[418c10] 佛言(*bhagavān āha*)：「不也(*na*)。(*subhūte.*)」

[418c10] 具壽善現復白佛言(*subhūtir āha*)：「佛得無上正等覺已，為(*kiṃ punar bhagavatā*)得．黑業(*kṛṣṇāṃ vā*)、白業(*śuklaṃ vā karmôpa-labdham*)、黑白業、非黑白業．不？」

[418c12] 佛言(*bhagavān āha*)：「不也(*na*)。(*subhūte.*)」

[418c12] 具壽善現復白佛言(*subhūtir āha*)：「若佛不得諸趣生死、及業差別(*yadi nôpa-labdhaṃ*)，如何(*kuto*)施設此是地獄(*narakas*)；此是傍生(*tiryag-yonir*)；此是鬼界(*yama-lokaḥ pra-jñapto*)；此是人；此是天(*deva-manuṣyāḥ pra-jñaptāḥ*)；此是種性地；此是第八地；此是預流(*srota-ā-pannāḥ*)；此是一來(*sakṛd-ā-gāmino*)；此是不還(*'n-ā-gāmino*)；此是阿羅漢(*'rhantaḥ*)；此是獨覺(*pratyekabuddhāḥ pra-jñaptāḥ*)；此是菩薩(*bodhisattvo mahāsattvas*)；此是如來(*tathāgato 'rhan samyak-saṃ-buddhaḥ pra-jñaptaḥ*)？」

[418c17] 佛告善現(*bhagavān āha*)：「**諸有情類自知諸法自相空不**(*kiṃ punaḥ subhūte ete sattvā jānanti* ***sva-lakṣaṇa-śūnyāḥ sarva-dharmā*** *iti*)？」

[418c18] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！」

[418c19] 佛告善現(*bhagavān āha*)：「若(*yadi*)(*subhūte,*)**諸有情**(*sattvā*)自知(*evaṃ jānīyuḥ*)諸法自相空者(*sva-lakṣaṇa-śūnyāḥ sarva-dharmā iti*)，諸菩薩摩訶薩，便於無上正等菩提不應求證(*na bodhisattvo 'n-ut-tarāyāṃ samyak-saṃ-bodhau pra-tiṣṭhetân-ut-tarāyāṃ samyak-saṃ-bodhau sthitvā*)、方便善巧、拔諸有情惡趣生死(*na sattvān mocayet, tribhyo 'pāyebhyo yāvat pañca-gatikāt saṃsārād*)。以諸有情**不知諸法自相空**故(*yasmāt tarhi subhūte* (PSP_6-8:143) *sattvā na jānanti sva-lakṣaṇa-śūnyān dharmāṃs*)，(*te 'jñatā*)流轉諸趣，受無量苦(*na pari-mucyante pañca-gatikāt saṃsārāt*)。是故(*tad*)，菩薩(*bodhisattvo mahāsattvas*)，從諸佛所(*teṣāṃ buddhānāṃ bhagavatām antike*)，聞**一切法自相空**已(*śrutvā, sva-lakṣaṇa-śūnyān sarva-dharmān*)，**為欲饒益諸有情故，求證無上正等菩提**(*an-ut-tarāyāṃ samyak-saṃ-bodhau pra-tiṣṭhet*)，方便善巧，拔諸有情惡趣生死。

[418c25] 善現！當知．諸菩薩摩訶薩，常作是念：『非．一切法實有自相(*ime dharmās tathā na saṃ-vidyante*)．如諸愚夫、異生所執(*yathā bāla-pṛthag-janā abhi-ni-viṣṭhās*)。然，彼(*te sattvā*)分別．顛倒力故，非實有中，起實有想(*a-sato 'saṃ-vidyamānāṃ dharmān svayam eva vi-kalpayanty upa-labhante vā*)，謂．無我中．起於我想，無有情中(*'-sattve*)．起有情想(*sattva-saṃ-jñino*)，廣說．乃至無見者中．起見者想，於無色中(*'-rūpe*)．起於色想(*rūpa-saṃ-jñino*)，無受(*'-vedanāyāṃ vedanā-saṃ-jñino*)、想(*'-saṃjñāyāṃ saṃjñā-saṃ-jñino*)、行(*'-saṃskāreṣu saṃskāra-saṃ-jñino*)、識中(*'-vijñāñe*)．起受、想、行、識想(*vijñāna-saṃ-jñino*)，乃至(*'-skandheṣu skandha-saṃjñmo, '-dhātuṣu dhātu-saṃ-jñino, 'n-āyataneṣv āyatana-saṃ-jñino, '-pratîtya-sam-ut-pāde pratîtya-sam-ut-pāda-saṃjñmo, '-pratîtya-sam-ut-panneṣu

*dharmeṣu pratîtya-sam-ut-panna-dharma-saṃ-jñino, '-pratîtya-sam-ut-pādâṅge pratîtya-sam-ut-pādâṅga-saṃ-jñino, '-lokôt-tareṣu lokôt-tara-saṃ-jñino, '-s'ā-sraveṣu s'ā-srava-saṃ-jñinaḥ, nân-ā-sraveṣv an-ā-srava-saṃ-jñino*)一切有為法中，虛妄分別．顛倒力故，非實．謂實(*'-saṃs-kṛteṣu dharmeṣu saṃs-kṛta-dharma-saṃ-jñinaḥ*)，(*saṃs-kṛteṣu dharmeṣu a-saṃs-kṛta-dharma-saṃ-jñinaḥ,*) 非有．執有(*a-saṃ-vidyamānānāṃ vi-pary-āse '-vi-pary-asta-cittāḥ*)。由斯，造作身、語、意業(*kāyena vācā manasā ca karmâbhi-saṃs-kurvanti*)，不能解脫惡趣生死(*te pañca-gatikāt saṃsārād na pari-mucyante*)。我當拔濟，令得解脫。』

(*tad*)是菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，作此念已，行深**般若波羅蜜多**(*prajñāpārmitāyāṃ caran*)，**以諸善法攝在其中**(*sarvān antar-gatān kuśalān dharmān kṛtvā*)，無倒修行諸**菩薩行**(*bodhisattva-caryāṃ carati*)，漸次(*yayā caryayā carann*)圓滿**菩提**資糧(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)。

菩提資糧得圓滿已，證得**無上正等菩提**。得菩提已(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhya*)，為諸有情宣說、開示、分別、建立**四聖諦**義，謂．此是苦聖諦；此是苦集聖諦；此是苦滅聖諦；此是趣苦滅道聖諦(*duṣkhañ ca duṣkha-sam-ud-ayaṃ ca duṣkha-ni-rodhañ ca duḥkha-ni-rodha-gāminīñ ca prati-padam ā-khyāti deśayati pra-kāśayati vi-vṛṇoti vi-bhajati pra-jñāpayati prati-ṣṭhāpayati*)。復以一切菩提分法，依通達智．攝在如是四聖諦中(*eṣu caturṣv ārya-satyeṣu sarvântar-gatāḥ kuśalā dharmā, ye ke-cid bodhi-pakṣyā dharmā*)。復依一切菩提分法，以微妙智．施設、建立佛、法、僧寶(*yair bodhi-pākṣikair dharmais, trayāṇāṃ ratnānāṃ vy-ava-sthānaṃ bhaviṣyati*)。(*katameṣāṃ trayāṇām? buddha-ratnasya dharma-ratnasya saṃgha-ratnasya.*)由此三寶出現世間(*eteṣāṃ trayāṇāṃ ratnānāṃ prādur-bhāvāt*)，諸有情類解脫生死(*sattvāḥ pari-mucyante pañca-gatikāt saṃsārāt*)。若諸有情不能歸信佛、法、僧寶，造作諸業，輪迴諸趣，受苦無窮。故，應歸依佛、法、僧寶。」

[419a16] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「為由苦(*kiṃ punar bhagavan duḥkha-jñānena pari-nir-vānti, atha duṣkhena pari-nir-vānti?*)、集(*ut'āho sam-ud-aya-jñānena pari-nir-vānti, atha sam-ud-ayena pari-nir-vānti?*)、滅(*ut'āho* (PSP_6-8:144) *ni-rodha-jñānena pari-nir-vānti, atha ni-rodhena pari-nir-vānti?*)、道聖諦，諸有情類得般涅槃？為由苦、集、滅、道聖智，諸有情類得般涅槃(*ut'āho mārga-jñānena pari-nir-vānti, atha mārgeṇa pari-nir-vānti*)？」

[419a18] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「非由苦(*na subhūte duṣkha-jñānena pari-nir-vānti, na duṣkhena*)、集(*na sam-ud-aya-jñānena, na sam-ud-ayena*)、滅(*na ni-rodha-jñānena, na ni-rodhena*)、道聖諦，諸有情類得般涅槃；非由苦、集、滅、道聖智，諸有情類得般涅槃(*na mārga-jñānena pari-nir-vānti, na mārgeṇa*)。善現！我說．**四聖諦平等性**即是**涅槃**(*yā punaḥ subhūte **caturṇām ārya-satyānāṃ samatā**, tat **pari-nir-vāṇam** -- uktaṃ mayā*)。如是涅槃，不由苦(*na punar duḥkhena pari-nir-vānti, na duṣkha-jñānena*)、集(*na sam-ud-ayena, na*

*sam-ud-aya-jñānena*)、滅(*na ni-rodhena, na ni-rodha-jñānena*)、道諦得(*na mārgeṇa pari-nir-vānti*)，不由苦、集、滅、道智得(*na mārga-jñānena*)；但由**般若波羅蜜多**證**平等性**，名**得涅槃**。」

[419a23] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「何等名為苦、集、滅、道**平等性**耶(*katamā bhagavan caturṇām ārya-satyānāṃ* ***samatā***)？」

[419a24] 佛告善現(*bhagavān āha*)：「若於是處(*yatra*)，(*subhūte,*)無苦(*na duṣkhan*)、集、滅、道諦，無苦(*na duṣkha-jñānaṃ*)、集(*yatra na sam-ud-ayo, na sam-ud-aya-jñānaṃ*)、滅(*yatra na ni-rodho, na ni-rodha-jñānaṃ*)、道智(*yatra na mārgo, na mārga-jñānam*)，名四聖諦**平等之性**。(*api tu khalu subhūte*)此平等性，即四聖諦・所有(*yā esām caturnām ārya-satyānām*)真如(***tathatā***)、(***'-vi-tathatā' n-anya-tathatā***)法界、法性(***dharmatā dharma-dhātur***)、不虛妄性、不變異性、平等性、離生性、法定、法住(***dharma-sthititā dharma-ni-yāmatā***)、實際、虛空界、不思議界；若佛出世(*yasyôt-pādād vā tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānāṃ*)——**性**相常住(*sthitaivaiṣā* ***dharmāṇāṃ dharmatā dharm-dhātur***)；**無失**(*yā* ***'-saṃ-pra-moṣa-dharmatāyai***)・**壞**(***a-pari-hāṇa-dharmatāyai*** *saṃ-pra-vartate*)、無變易；如是名為苦、集、滅、道平等之性——(*tāṃ*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，為欲隨覺此四聖諦平等性故(*satyânu-bodhaye carati*)・行深般若波羅蜜多；若能隨覺此四聖諦平等性時(*yathā satyânu-bodhaye carati*)，名・真隨覺一切聖諦(*yathā satyāny anu-bodhavyāni*)，疾證無上正等菩提。」

[419b05] (*evam ukte*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「云何(*kathaṃ punar*)・(*bhagavan,*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)・行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，為欲隨覺此四聖諦平等性故，行深般若波羅蜜多(*satyânu-bodhaye carati*)？若能隨覺此四聖諦**平等性**時，名**真隨覺一切聖諦**(*yathā caran satyāny anu-budhyate, abhi-saṃ-budhya, tathatvāya prati-padyate, yathā prati-padyamāno*)，不墮聲聞(*na śrāvaka-bhūmiṃ patati*)、獨覺等地(*na pratyekabuddha-bhūmiṃ patati*)，趣入菩薩正性離生(*bodhisattva-ni-yāmam ava-krāmati*)。」

[419b09] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「諸菩薩摩訶薩，行深般若波羅蜜多時，無有少法不如實見(*na so dharmo, yasyântaṃ paśyati*)。於一切法**如實見**時，於一切法都**無所得**(*tathā ca paśyati, yathā na kañ-cid dharmam upa-labhate*)。於一切法無所得時(*an-upa-laṃbhamānaḥ*)，則如實見**一切法空**(***sarva-dharmā śūnyā*** *iti paśyati*)，謂・如實見・四諦所攝(*satya-pary-ā-pannāṃ* (PSP_6-8:145) *vā*)、及所不攝(*a-satya-pary-ā-pannāṃ vā*)諸法・皆空(*taṃ sarve śunyā iti paśyati*)。

如是見時(*sa evaṃ paśyann*)，能入菩薩正性離生(*ava-krānta-ni-yāmo bodhisattvo mahāsattvo*)。由能入菩薩正性離生故，便住菩薩種性地中(*gotra-*

*bhūmau sthito bhavati*)。既住菩薩種性地中(*tasya gotra-bhūmau sthitasya*)，則能決定不從頂墮(*na mūrdha-vi-ni-pāto bhavati*)。若從頂墮(*yena mūrdha-vi-ni-pātena*)，應墮聲聞或獨覺地(*śrāvaka-bhūmiṃ vā pratyekabuddha-bhūmiṃ vā patet*)。

是菩薩摩訶薩(*sa*)，安住菩薩種性地中(*iha gotra-bhūmau sthitvā*)，起四靜慮(*catvāri dhyānāny ut-pādayati*)、及四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattīr ut-pādayati*)。

是菩薩摩訶薩(*sa*)，安住如是奢摩他地(*iha śamatha-bhūmau sthitvā*)，便能決擇一切法性(*sarva-dharmān pra-vi-cinoti*)，及隨覺悟四聖諦理(*catvāry ārya-satyāny anu-budhyate*)。爾時，菩薩(*sa*)雖遍知苦(*duḥkhañ ca pari-jānāti*)，而能不起．**緣執苦心**(*na ca **duṣkh'ā-rambaṇaṃ cittam** ut-pādayati*)。雖永斷集(*sam-ud-ayañ ca pra-jahāti*)，而能不起．**緣執集心**(*na ca **sam-ud-ay'ā-rambaṇaṃ cittam** ut-pādayati*)。雖能證滅(*ni-rodhañ ca sâkṣāt-karoti*)，而能不起．**緣執滅心**(*na ca **ni-rodh'ā-rambaṇaṃ cittam** ut-pādayati*)。雖能修道(*mārgañ ca bhāvayati*)，而能不起．**緣執道心**(*na ca **mārg'ā-rambaṇaṃ cittam** ut-pādayati*)；但起(*anyatra*)**隨順、趣向、臨入無上正等菩提之心**(*bodhi-nimnena cittena, bodhi-pra-veśena bodhi-prāg-bhāreṇa cittena*)，**如實觀察諸法實相**(***sarva-dharmān yathāvat paśyati***)。」

[419b25] 具壽善現復白佛言(*subhūtir āha*)：「是菩薩摩訶薩，云何(*kathaṃ*)(*bhagavan,*)觀察**諸法實相**(***sarva-dharmān yathāvat paśyati***)？」

[419b26] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，觀**一切法無不皆空**(***sarva-dharmān śūnyān paśyati***)，是為觀察諸法實相。」

[419b28] 具壽善現復白佛言(*subhūtir āha*)：「是菩薩摩訶薩，云何(*kathaṃ*)(*bhagavan,*)觀察**諸法皆空**(***sarva-dharmān śūnyān paśyati***)？」

[419b29] 佛告善現(*bhagavān āha*)：「是菩薩摩訶薩，於一切法．如實觀察皆**自相空**——如是觀察諸法皆空(*yad-uta **sva-lakṣaṇa-śūnyān** sarva-dharmān paśyati*)。是菩薩摩訶薩(*yo*)，以如是相(*'nayaivaṃ-rūpayā*)毘鉢舍那(*vi-paśyanayā*)，如實觀見諸法皆空(*sarva-dharmāḥ śūnyā iti paśyati*)；都不見**有諸法自性**(*na ca **kasya-cid dharmasya sva-bhāvaṃ** paśyati*)．可住彼性(*yatra sva-bhāve sthitvā*)．證得無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)。

所以者何？諸佛無上正等菩提、及一切法，皆**以無性而為自性**。所謂．色．乃至識．皆以無性而為自性，眼處．乃至意處．亦以無性而為自性，色處．乃至法處．亦以無性而為自性，眼界．乃至意界．亦以無性而為自性，色界．乃至法界．亦以無性而為自性，眼識界．乃至意識界．亦以無性而為自性，眼觸．乃至意觸．亦以無性而為自性，眼觸為緣所生諸受．乃至意觸為緣所生諸受．亦以無性而為自性，地界．乃至識界．亦以無性而為自性，因緣．乃至增上緣．亦以無性而為自性，從緣所生諸法．亦以無性而為自性，無明．乃至老死．亦以無性而為自性，布施波羅蜜多．乃至般若波羅蜜多．亦以無性而為自性，內空．乃至無性自性空．亦以無性而為自性，真如．乃至不思議界．亦以無性而為自性，苦、集、滅、道聖諦．亦以無性而為自性，四念住．乃至八聖道支．亦以無性而為自

性，四靜慮、四無量、四無色定．亦以無性而為自性，八解脫．乃至十遍處．亦以無性而為自性，空、無相、無願解脫門．亦以無性而為自性，淨觀地．乃至如來地．亦以無性而為自性，極喜地．乃至法雲地．亦以無性而為自性，一切陀羅尼門、三摩地門．亦以無性而為自性，五眼、六神通．亦以無性而為自性，如來十力．乃至十八佛不共法．亦以無性而為自性，三十二大士相、八十隨好．亦以無性而為自性，無忘失法、恒住捨性．亦以無性而為自性，一切智、道相智、一切相智．亦以無性而為自性，預流果．乃至獨覺菩提．亦以無性而為自性，一切菩薩摩訶薩行．亦以無性而為自性，諸佛無上正等菩提．亦以無性而為自性。

*subhūtir āha: evaṃ sati bhagavann a-bhāva-sva-bhāvā bodhiḥ.*

*bhagavān āha: evam etat, subhūte evam etad, yathā vadasi.*

如是無性(***a-bhāva-sva-bhāvā*** *subhūte bodhiḥ, sā*)，非諸佛作(***na*** *buddhena* ***kṛtā***)，非獨覺作(*na pratyekabuddhena*)，非菩薩作，非聲聞作(*nârhatā, nâpi tair bodhisattvair mahāsattvair*)，亦非住果、行向者作(*ya iha samādhau caranty*)。但(*anyatra*)為．有情於一切法不知、不見如實皆空．故(*sattvā na jānanti, na paśyanti*)，(*tad*) 諸菩薩摩訶薩眾(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāṃ carann*)，方便善巧(*upāya-kauśalyena*)，**如自所覺，為諸有情如實宣說**(*sattvānāṃ dharmaṃ deśayati*)，令離執著，解脫一切生老病死，得般涅槃．究竟安樂。」

第二分・無事品・第八十三[67]

[420a21] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！若(*yadi bhagavann*)**一切法皆以無性而為自性**(*a-bhāva-sva-bhāvāḥ sarva-dharmās*)——如是無性(*te*)，非諸佛作(*na buddhaiḥ kṛtā*)，非獨覺作(*na pratyekabuddhair*)，非菩薩作，非聲聞作，亦非住果、行向者作(*nârhadbhir, nân-ā-gāmibhir, na sakṛd-ā-gāmibhir, na srota-ā-pannair*)(*nâpi tair bodhisattvair mahāsattvaiḥ kṛtās*)，云何施設諸法有異(*tat kuta eṣāṃ dharmāṇāṃ nānā-karaṇaṃ vā vy-ava-sthānaṃ vā pra-jñāyate*)——謂・此是地獄(*ime nairayikā*)；此是傍生(*ime tairyag-yonikā*)；此是鬼界(*ime yāma-laukikā*)；此是人；此是四大王眾天・乃至他化自在天；此是梵眾天・乃至色究竟天；此是空無邊處天・乃至非想非非想處天(*ime devā, ime mānuṣyāḥ*)；此是預流；此是一來；此是不還；此是阿羅漢；此是獨覺；此是菩薩；此是如來；由此業故(*anena karmaṇā*)，施設地獄(*nairayikā*)；由此業故(*anena karmaṇā*)，施設傍生(*tiryag-yonikā*)；由此業故(*anena karmaṇā*)，施設鬼界(*yāma-laukikā*)；由此業故(*anena karmaṇā*)，施設於人(*manuṣyāḥ*)；由此業故(*anena karmaṇā*)，施設四大王眾天・乃至他化自在天(*kāma-dhātukā devāḥ*)；由此業故(*anena karmaṇā*)，施設梵眾天(*brahma-pārṣadyā*)・乃至(*brahma-puro-hitā mahā-brahmāṇaḥ, anena karmaṇā parī-tt'ābhā a-pra-māṇ'ābhā ābhā-svar'ābhāḥ, anena karmaṇā parī-tta-śubhā a-pra-māṇa-śubhāḥ śubha-kṛtsnāḥ, anena karmaṇā an-abhrakāḥ puṇya-pra-savā vṛhat-phalāḥ, anena karmaṇā a-spṛhā a-tapāḥ su-dṛśāḥ su-darśanā*)色究竟天(*a-kaniṣṭhāḥ*)；由此業故(*anena karmaṇā*)，施設空無邊處天(*ākāś'ānanty'āyatana-sam-ā-pattayo*)・乃至(*vijñān'ānanty'āyatana-sam-ā-pattaya ākiñcany'āyatana-sam-ā-pattayo*)非想非非想處天(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattayaḥ*)；由此法故(*anena karmaṇā*)，施設預流(*srota-ā-pannaḥ*)、一來(*sakṛd-ā-gāmy*)、不還(*an-ā-gāmy*)；由此法故，施設阿羅漢(*arhan*)；由此法故，施設獨覺(*pratyekabuddho*)；由此法故(*'nena karmaṇā*)，施設菩薩(*bodhisattvo mahāsattvo*)；由此法故(*'nena karmaṇā*)，施設如來(*tathāgato 'rhan samyak-saṃ-buddho*)？

[420b08] 世尊！無性之法，定**無作用**(*'-bhāvasya hi bhagavan* ***na kā-cit kriyā***)，云何可言：由如是業・生於地獄(*yayā narakaṃ vā gacchacchet*)，由如是業・生於傍生(*tiryag-yoniṃ vā*)，由如是業・生於鬼界(*yama-lokaṃ vā*)，由如是業・生於人中，由如是業・生四大王眾天・乃至他化自在天(*devaṃ vā manuṣyaṃ vā kāma-dhātuṃ vā*)，由如是業・生梵眾天・乃至色究竟天(*rūpa-dhātuṃ vā*)，由如是業・生空無邊處天・乃至非想非非想處天(*ārūpya-dhātuṃ vā gacchet*)，由如是法・得預流果(*srota-ā-patti-phalaṃ vā*)，由如是法・得一來果(*sakṛd-ā-gāmi-phalaṃ vā*)，由如是法・得不還果(*'n-ā-gāmi-phalaṃ vā*)，由如是法・得阿羅漢果(*'rhattvaṃ vā*)，由如是法・得獨覺菩提(*pratyeka-bodhiṃ vā pr'āpsyati*)，由如是法・入菩薩位・行菩薩道(*bodhisattvo mahāsattvo bodhisattva-mārge vā cariṣyati*)，由如是法・得一切

[67] Cf. Kimura, VI-VIII, p. 158; Conze 1975, p. 632.

相智(*sarv'ākāra-jñatāṃ vā pr'āpsyati, yān pr'āpya*)．名佛世尊，令諸有情解脫生死(*sattvān saṃsārāt pari-mocayiṣyati*)。」

[420b18] (*atha khalu*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etad*)，如汝所說(*yathā vadasi*)。無性法中(*a-bhāvasya*)，(*hi subhūte,*)不可施設諸法有異，無業(*na karma*)、無果、亦無作用(*na kriyā, na phalaṃ*)。但，諸愚夫(*bāla-pṛthag-janā*)，(*hi subhūte,*)不了聖法．毘奈耶故(*yāvad ārya-dharmeṣv a-kovidās*)，不如實知**諸法皆以無性為性**(*te **a-bhāva-sva-bhāvān dharmān** na jānanti*)；愚癡顛倒(*te vi-pary-āsa-sam-ut-thitair vi-kalpair*)．**發起種種身、語、意業**(*vi-vidhāni karmāṇy upa-sthāpayanti*)，**隨業差別**(*teṣāṃ tādṛśām ev'*)．**受種種身**(*ātma-bhāvā bhavanti*)。依如是身．品類差別，施設地獄(*yadi vā nairayikā*)、傍生(*yadi vā tairyag-yonikā*)、鬼界(*yadi vā yāma-laukikā*)、若人(*yadi vā manuṣyeṣu*)、若天(*yadi vā kāma-dhātuṣu deveṣu, yadi vā rūpa-dhātukeṣu* (PSP_6-8:159) *deveṣu*)．乃至非想非非想處(*yadi vā ārūpya-dhātukeṣu deveṣu*)。為欲濟拔如是愚夫．愚癡顛倒．受生死苦，施設聖法及毘奈耶．分位差別。依此分位，施設預流．乃至獨覺、菩薩、如來。然，一切法，皆以無性而為自性。(*yāvad*)無性法中(*a-bhāvasya*)，實無異法(*na karma*)，無業(*na kriyā*)、無果(*na phalaṃ*)，亦無作用。**無性**之法(*yaḥ punar **a-bhāvo***)，常**無性**故(***'-bhāva** eva saḥ*)。

[420b29] 復次，善現！如汝所說(*yat punaḥ subhūtir evam āha*)『無性之法．定無作用，云何可言．由如是法．得預流果(*yaḥ srota-ā-pannaḥ*)，廣說．乃至(*sakṛd-ā-gāmy an-ā-gāmy arhan pratyekabuddho bodhisattvo mahāsattvo mārga-jñatāyāṃ carati*)由如是法．得一切智，名．佛世尊(*tathāgato vā sarv'ākāra-jñatām anu-pr'āpnoti*)，令諸有情脫生死？』者，於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸所修道，是無性不(*nâ-bhāvo mārgo*)？諸預流果(*nâ-bhāvaḥ srota-ā-patti-phalan*)、一來(*nâ-bhāvaḥ sakṛd-ā-gāmi-phalan*)、不還(*nâ-bhāvo 'n-ā-gāmi-phalan*)、阿羅漢果(*nâ-bhāvo 'rhattvan*)、獨覺菩提(*nâ-bhāvaḥ pratyeka-bodhir*)、及菩薩道、一切相智，是無性不(*nâ-bhāvo yāvat sarv'ākāra-jñatā*)？」

[420c05] 善現對曰(*subhūtir āha*)：「如是，如是。諸所修道(*a-bhāvo bhagavan mārgo*)，廣說(*'-bhāvaḥ srota-ā-patti-phalam, a-bhāvaḥ sakṛd-ā-gāmi-phalam, a-bhāvo 'n-ā-gāmi-phalam, a-bhāvo 'rhattvam, a-bhāvaḥ pratyeka-bodhir*)．乃至一切相智，皆是**無性**(***a-bhāvo** yāvat sarv'ākāra-jñatā*)。」

[420c06] 佛告善現(*bhagavān āha*)：「於意云何(*kiṃ punaḥ*)，(*subhūte,*)無性法(*'-bhāvo dharmo*)，為能得無性法不(*'-bhāvam dharmam anu-pr'āpnoti*)？」

[420c08] 善現對曰(*subhūtir āha*)：「不也(*no hîdaṃ*)。世尊(*bhagavan*)！」

[420c08] 佛告善現(*bhagavān āha*)：「(*iti hi subhūte*)無性(*yaś câ-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-utâ-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(*prajñāpāramitāyāṃ 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-saṃjñmo*)，令離顛倒虛妄分別(*bhāveṣv abhi-ni-viṣṭās tāṃs 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。」

[420c17] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「愚夫、異生所執著事，頗有真實，而非虛妄——彼執著已(*asti bhagavan a-vastu bhūtaṃ bhavyaṃ tathatā '-vi-tathatā yatra sthitvā, bāla-pṛthag-janā idaṃ vastv ity abhi-ni-veśenâbhi-ni-viśya bhūtaṃ bhavyaṃ tathatā '-vi-tathatā*)，造作諸業(*karmâbhi-saṃ-kurvanti*)，由是因緣(*yena karmaṇā*)，沈淪諸趣(*pañca-gatikān saṃsārān*)，不能解脫生死苦不(*na pari-mucyante*)？」

[420c20] 佛告善現(*bhagavān āha*)：「愚夫、異生所執著事，乃至無有如細毛端可說真實·而非虛妄——彼執著已，造作諸業(*nâsti subhūte 'ntaśo vālâgra-koṭī-ni-kṣepa-mātram api vastu yatra sthitvā, bāla-pṛthag-janāḥ karmâbhi-saṃs-kurvanti*)——由是因緣，沈淪諸趣，不能解脫生死眾苦，唯有虛妄顛倒執著(*anyatra vi-pary-āsena*)。

*subhūtir āha: kathaṃ bhagavan vi-pary-āsena bāla-pṛthag-janāḥ karmâbhi-saṃs-kurvanti?* (PSP_6-8:160)

吾今為汝廣說譬喻，重顯斯義，令其易了。諸有智者，由諸譬喻，於所說義，能生正解。

*bhagavān aha: tena hi subhūte upamān te kariṣyāmi, asyaivârthasya bhūyasyā mātrayā pra-siddhaye yathā paṇḍitā jānīyus.*[68]

[420c25] 善現！於意云何(*tat kiṃ manyase, subhūte*)，夢中見人(*kiñ-cit svapne darśinas*)，受五欲樂，夢中，頗有少分實事，可令彼人受欲樂不(*tad vastv asti yatra sthitvā, svapna-darśī pañcabhiḥ kāma-guṇaiḥ pari-caret*)？」

[420c27] 善現對曰(*subhūtir āha*)：「夢所見人，尚非實有(*svapna eva tāvad bhagavan nâsti*)，況有實事(*kutaḥ punas tatra sthitvā,*)可令彼人受五欲樂(*svapna-darśī pañcabhiḥ kāma-guṇaiḥ pari-cariṣyati*)！」

[420c28] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)頗有諸法(*'sti sa kaś-cid dharmo*)——若善若非善、若有記若無記、若有漏若無漏、若世間(*laukiko vā*)若出世間(*lokôt-taro vā*)、(*s'ā-sravo vā 'n-ā-sravo vā,*)若有為(*saṃs-kṛto vā*)若無為(*'-saṃs-kṛto vā*)——非·如夢中所見事·不(*yo na svapnôpamaḥ*)？」

[68] *tena hi subhūte upamān te kariṣyāmi* (吾今為汝廣說譬喻), *asyaivârthasya bhūyasyā mātrayā* (重顯斯義，令其易了) *pra-siddhaye yathā paṇḍitā jānīyus* (諸有智者，由諸譬喻，於所說義，能生正解).

[421a02] 善現對曰(*subhūtir āha*)：「定無有法(*nâsti bhagavan sa kaś-cid dharmaḥ*)——若善若非善、若有記若無記、若有漏若無漏、若世間若出世間、若有為(*saṃs-kṛto vā*)若無為(*'-saṃs-kṛto vā,*)(*s'ā-sravo vā 'n-ā-sravo vā, laukiko vā lokôt-taro vā*)——非．如夢中所見事者(*yo na svapnôpamaḥ*)。」

[421a05] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)夢中，頗有(*kaś-cit svapne*)真實諸趣．於中．往來生死事不(*pañca-gatikaḥ saṃsāro vidyate*)？」

[421a06] 善現對曰(*subhūtir āha*)：「不也(*no hîdaṃ*)。世尊(*bhagavan*)！」

[421a07] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)夢中，頗有(*kāś-cit svapne*)真實修道(*mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)．有離．雜染(*na saṃ-kliśyeta vā*)得清淨不(*na vy-ava-dāyeta vā*)？」

[421a09] 善現對曰(*subhūtir āha*)：「不也(*no hîdaṃ*)。世尊(*bhagavan*)！所以者何？夢所見法，都無實事(*na vastukaḥ, sa bhagavan svapno*)，非能施設(*'-pra-jñaptiko*)，非所施設(*'-pra-jñapanīyaḥ sarva-pada-vy-añjanaiḥ*)；修道尚無，況依修道．有．離雜染及得清淨！」

[421a11] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)明鏡等中(*yadā '-darśa-maṇḍale*)．所現眾像(*prati-bimbo dṛśyate*)，為有實事(*kiñ-cit tasya vastv asti*)．可依造業(*yat karmâbhi-saṃs-kuryād*)，由所造業(*yat karmâbhi-saṃs-kṛtya*)，或墮地獄(*narakaṃ vā gacchet*)、或墮傍生(*tiryag-yoniṃ vā*)、或墮鬼界(*yama-lokaṃ vā gacchet*)、或生人中、或生天上．受苦樂不？」

[421a14] 善現對曰(*subhūtir āha*)：「(*no hîdaṃ, bhagavan.*)明鏡等中．所現眾像，都無實事(*na vastukaḥ sa bhagavan prati-bimbo*)，但誑愚童(*'nyatra bāla-pṛthag-janānām ul-lāpanāt*)；如何可依．造作諸業(*tat kutas tasya karma bhaviṣyati*)，由所造業(*yat karmâbhi-saṃs-kṛtya*)，或墮惡趣(*narakaṃ vā gacchet, tiryag-yoniṃ vā yama-lokaṃ vā gacchet*)、或生人、天，受諸苦樂？」

[421a17] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)眾像，頗有(*kā-cit tasya*)真實修道(*mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)得清淨不(*na vy-ava-dāyeta*)？」

[421a19] 善現對曰(*subhūtir āha*)：「(*no, bhagavan.*)明鏡等像，都無實事(*na vastukaḥ sa bhagavan prati-bimbakas* (PSP_6-8:161))，非能施設、非所施設，修道尚無(*tat kutas tasya mārga-bhāvanā bhaviṣyati*)，況依修道(*yāṃ mārga-bhāvanām ā-gamya*)．有離．雜染(*na saṃ-kliśyeta*)及得清淨(*na vy-ava-dāyeta*)！」

[421a21] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)山谷等中．所發諸響(*yā sā prati-śrutkā nadī-kuñja-vana-parvāta-kandarâbhy-ava-kāśôdaka-praty-ā-sannato niś-carati*)，為有實事．可依造業，由所造業(*kin tasyāḥ prati-śrutkāyāḥ karmâsti yat karmâbhi-saṃs-kṛtya*)，或墮地獄(*narakaṃ vā gacchet*)、或墮傍生(*tiryag-yoniṃ vā*)、或墮鬼界(*yama-lokaṃ vā gacchet*)、或生人中

(*manuṣyeṣu vā*)、或生天上(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣu gacchet*)，受苦樂不？」

[421a24] 善現對曰(*subhūtir āha*)：「(*no, bhagavan.*)山谷等中．所發諸響，都無實事(*na vastukā sā prati-śrutkā*)，但誑愚童，如何可依．造作諸業(*kutas tasyāḥ karma bhaviṣyati*)，由所造業(*yat karmâbhi-saṃs-kṛtya*)，或墮惡趣(*narakaṃ vā gacchet, tiryag-yoniṃ vā yama-lokaṃ vā gacchet*)、或生人(*manuṣyeṣu vā*)、天(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣu gacchet*)，受諸苦樂？」

[421a26] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸響，頗有(*kin tasyāḥ prati-śrutkā*)真實修道(*yā mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)得清淨不(*na vy-ava-dāpayeta*)？」

[421a28] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavann*)！所以者何？山谷等響，都無實事(*aty-antatayā sā bhagavan prati-śrutkā nâsti*)，非能施設、非所施設，修道尚無(*kutas tasyā mārga-bhāvanā bhaviṣyati*)，況依修道(*yāṃ mārga-bhāvanām ā-gamya*)．有離．雜染(*na saṃ-kliśyet*)及得清淨(*na vy-ava-dāyet*)！」

[421b02] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte*)諸陽焰中(*yā sā marīcyām*)，現似水等(*an-udake udaka-saṃjñā, a-nadīṣu vā nadī-saṃjñā, a-nagareṣu nagara-saṃjñā, an-udyāneṣv udyānasaṃjñā*)，為有實事．可依造業，由所造業(*kiṃ tasyā marīci-saṃjñāyāḥ karmâsti, yat karmâbhi-saṃs-kṛtya*)，或墮地獄(*narakaṃ vā gacchet*)、或墮傍生(*tiryag-yoniṃ vā*)、或墮鬼界(*yama-lokaṃ vā gacchet*)、或生人中(*manuṣyeṣu vā*)、或生天上(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣu gacchet*)，受苦樂不？」

[421b05] 善現對曰(*subhūtir āha*)：「(*no, bhagavann.*)諸陽焰中，所現水等，都無實事(*aty-antatayā bhagavaṃs tasyāṃ marīcyām udakaṃ nâsti, naiva nadī, naiva nagaran, naivôdyānam*)，但(*anyatra*)誑愚童(*saṃjñā-vi-pary-āsaś cakṣur-mohanatāyās*)，如何可依．造作諸業(*tat kuto 'syāḥ karma bhaviṣyati*)，由所造業(*yat karmâbhi-saṃs-kṛtya*)，或墮惡趣(*narakaṃ vā gacchet, tiryag-yoniṃ vā yama-lokaṃ vā gacchet*)、或生人(*manuṣyeṣu vā*)、天(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣu gacchet*)，受諸苦樂？」

[421b07] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸陽焰中，水等，頗有(*kiṃ tasyāṃ vi-pary-astāyāṃ saṃjñāyāṃ*)真實修道(*mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na* (PSP_6-8:162) *saṃ-kliśyeta*)得清淨不(*na vy-ava-dāyeta*)？」

[421b09] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！所以者何？陽焰、水等，都無實事(*na hi vi-pary-astāyāṃ bhagavan*)，非能施設、非所施設，修道尚無(*saṃjñāyām asti mārga-bhāvanā*)，況依修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)及得清淨(*na vy-ava-dāyeta*)！」

[421b12] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸光影中．所現色相(*māyā-kāreṇa vi-vidhā māyā ’bhi-nir-mitā, yadi vā hasti-kāyo, yadi vā ’śva-kāyo, yadi vā balī-varda-kāyo, yadi vā patti-kāyo, yadi vā jana-pada-kāyo, yadi vā strī-rūpaṃ, yadi vā puruṣa-rūpam*)，為有實事．可依造業，由所造業(*api nu tasyā māyāyāḥ karmâsti, yat karmâbhi-saṃs-kṛtya*)，或墮地獄(*narakaṃ vā gacchet*)、或墮傍生(*tiryag-yoniṃ vā*)、或墮鬼界(*yama-lokaṃ vā gacchet*)、或生人中(*manuṣyeṣu vā*)、或生天上(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣûpa-padyeta*)，受苦樂不？」

[421b15] 善現對曰(*subhūtir āha*)：「(*no, bhagavan.*)諸光影中．所現色相，都無實事(*na hi māyāyā bhagavan vastv asty, antaśo vālâgra-koṭī-ni-kṣepa-mātram api*)，但誑愚童，如何可依．造作諸業(*yatra sthitvā, karmâbhi-saṃ-kuryād*)，由所造業(*yat karmâbhi-saṃs-kṛtya*)，或墮惡趣(*narakaṃ vā gacchet, tiryag-yoniṃ vā yama-lokaṃ vā gacchet*)、或生人(*manuṣyeṣu vā*)、天(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣûpa-padyeta*)，受諸苦樂？」

[421b18] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)諸光影中．色相，頗有(*kā-cit tasya*)真實修道(*mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)得清淨不(*na vy-ava-dāyeta*)？」

[421b19] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！所以者何？光影．色相，都無實事(*na vastu kasya bhagavan dharmasya*)，非能施設、非所施設，修道尚無(*kuto mārga-bhāvanā bhaviṣyati*)，況依修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)及得清淨(*na vy-ava-dāyeta*)！」

[421b22] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)幻師．幻作象、馬、車、步．四種勇軍，或復幻作牛、羊、男、女(*yat punas tathāgata-nir-mito ’bhi-nir-miṇoty*)、及餘種種甚希有事(*anyan nir-mitaṃ*)，此幻象等，為有實事．可依造業(*kiṃ tasya nir-mitasya karmâsti*)，由所造業(*yena karmaṇā*)，或墮地獄(*narakaṃ vā gacchet*)、或墮傍生(*tiryag-yoniṃ vā*)、或墮鬼界(*yama-lokaṃ vā gacchet*)、或生人中(*manuṣyeṣu vā*)、或生天上(*kāmâva-careṣu vā deveṣu, rūpâva-careṣu vā deveṣv, ārūpyâva-careṣu vā deveṣûpa-padyeta*)，受苦樂不？」

[421b27] 善現對曰(*subhūtir āha*)：「(*no, bhagavan.*)幻象、馬等，都無實事(*na vastukaḥ sa bhagavan nir-mitaḥ*)，但誑愚童，如何可依．造作諸業，由所造業，或墮惡趣、或生人、天，受諸苦樂？」

[421b29] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)幻事，頗有(*kā-cit tasya nir-mitasya*)真實修道(*mārga-bhāvanā bhavati*)，依彼修道(*yāṃ mārga-bhāvanām ā-gamya*)，有離．雜染(*na saṃ-kliśyeta*)得清淨不(*na vy-ava-dāyeta*)？」

[421c02] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan* (PSP_6-8:163))！所以者何？幻象、馬等，都無實事，非能施設、非所施設，修道尚無，況依修道，有離．雜染及得清淨！」

[421c04] 佛告善現：「於意云何，能變化者．所化作身，此所化身，為有實事．可依造業，由所造業，或墮地獄、或墮傍生、或墮鬼界、或生人中、或生天上，受苦樂不？」

[421c08] 善現對曰：「諸變化身，都無實事，如何可依．造作諸業，由所造業，或墮惡趣、或生人、天，受諸苦樂？」

[421c10] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)化身，頗有(*kaś-cid atra*)真實修道，依彼修道，有離．雜染(*saṃ-kliśyeta vā*)得清淨不(*vy-ava-dāyeta vā*)？」

[421c11] 善現對曰(*subhūtir āha*)：「不也(*na kaś-cid*)。世尊(*bhagavan*)！所以者何？諸變化身，都無實事，非能施設、非所施設，修道尚無，況依修道，有離．雜染(*saṃ-kliśyeta vā*)及得清淨(*vy-ava-dāyeta vā*)！」

[421c14] 佛告善現：「於意云何，尋香城中．所現物類，為有實事．可依造業，由所造業，或墮地獄、或墮傍生、或墮鬼界、或生人中、或生天上，受苦樂不？」

[421c17] 善現對曰：「尋香城中．所現物類，都無實事，如何可依．造作諸業，由所造業，或墮惡趣、或生人、天，受諸苦樂？」

[421c19] 佛告善現：「於意云何，尋香城中．物類，頗有真實修道，依彼修道，有離．雜染得清淨不？」

[421c21] 善現對曰：「不也。世尊！所以者何？尋香城中．所現物類，都無實事，非能施設、非所施設，修道尚無，況依修道，有離．雜染及得清淨！」

[421c24] 佛告善現：「於意云何，此中，頗有實雜染者、清淨者不？」

[421c25] 善現對曰：「此中，都無實雜染者及清淨者。」

[421c26] 佛告善現(*bhagavān āha*)：「如(*yathaiva*)．(*subhūte*)雜染者及清淨者．**實無所有**(*na saṃ-kliśyeta vā na vy-ava-dāyeta vā*)，由此因緣(*tathāiva*)，雜染清淨．亦**非實有**(*nâsti saṃ-kleśo vā vy-ava-dānaṃ vā*)。

所以者何(*tat kasya hetoḥ*)？住我、我所(*ahaṃ-kāra-mama-kāre hi subhūte sthitāḥ*)．諸有情類(*sattvāḥ*)，虛妄分別．謂．有雜染及清淨者(*saṃ-kliśyante vā vy-ava-dāyante vā*)，由此因緣，謂．有雜染及有清淨；非見實者，謂．有雜染及清淨者。

(*yathaiva*)**如實見者**(*bhūta-darśī*)，知無雜染及清淨者(*na saṃ-kliśyate vā na vy-ava-dāyate vā*)，如是(*tathāiva*)(*subhūte,*)亦無雜染清淨實事可得(*nâsti saṃ-kleśo vā vy-ava-dānaṃ vā*)，以一切法畢竟空故。」

第二分・實說品・第八十四[69]

[422a06] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！諸見實者(*bhūtam vêti bhagavan*)，既無雜染(*na saṃ-kliśyate*)及無清淨(*na vy-ava-dāyate*)；不見實者(*a-bhūtam vêti*)，(*bhagavan,*)亦無雜染(*na saṃ-kliśyate*)及無清淨(*na vy-ava-dāyate*)。所以者何？以一切法**無所有**故(*tathā hy **a-bhāva-sva-bhāvāḥ** sarva-dharmāh*)。

世尊！諸實說者，既無雜染及無清淨；不實說者，亦無雜染及無清淨。所以者何？以一切法無自性故。

世尊！無自性法(*a-bhāva-sva-bhāvasyâpi bhagavan*)，既無雜染(*na saṃ-kleśo*)及無清淨(*na vy-ava-dānaṃ*)；有自性法(*bhāvasyâpi*)，(*bhagavan,*)亦無雜染(*na saṃ-kleśo*)及無清淨(*na vy-ava-dānam*)。(*a-bhāvasyâpi bhagavan na saṃ-kleśo na vy-ava-dānaṃ.*)諸有自性、無自性法(*bhāvâ-bhāvasyâpi*)，(*bhagavan*)亦無雜染(*na saṃ-kleśo*)及無清淨(*na vy-ava-dānaṃ*)。所以者何？以一切法皆**用無性為自性**故。

世尊！若見實者、及實說者・無染無淨，不見實者、不實說者・亦無染淨，云何世尊有時說有**清淨法**耶(*tatra yad etad bhagavatā **vy-ava-dānan** nir-diṣṭan, tat katham idaṃ bhagavan bhavati*)？」

[422a16] 佛告善現(*bhagavān āha*)：「我說・一切法**平等性**(*yā eṣā subhūte sarva-dharmāṇāṃ **samatā***)，為**清淨**法(*tan mayôktaṃ **vy-ava-dānam***)。」

[422a17] 具壽善現復白佛言(*subhūtir āha*)：「何謂一切法**平等性**(*sā punaḥ katamā sarva-dharmāṇāṃ **samatā***)？」

[422a18] 佛告善現(*bhagavān āha*)：「諸法真如(***tathatā***)、(***a-vi-tathatā an-anya-tathatā***)法界、法性(***dharmatā dharma-dhātur***)、不虛妄性、不變異性、平等性、離生性、法定、法住(***dharma-sthititā dharma-ni-yāmatā***)、實際、虛空界、不思議界。若佛出世(*yā ut-pādād vā tathāgatānām*)，若不出世(*an-ut-pādād vā tathāgatānāṃ*)——性相常住(*sthitaivaiṣā dharmāṇāṃ dharmatā dharma-sthititā dharma-ni-yāmatā dharma-dhātum*)，是名・一切法平等性；此平等性(*idam*)，名(*ucyate*)**清淨**法(***vy-ava-dānaṃ***)。此(*tat punar*)**依世俗**(***loka-vy-ava-hāreṇa***)・說(*vy-ava-hriyate*)為清淨，**不依勝義**(***na** punaḥ **paramârthena***)。所以者何？**勝義諦**中，既無分別，亦無戲論，一切名字、言語道・斷(*a-nir-abhi-lapyo hi so '-pra-vy-ā-hāraḥ sarv'ākāra-ghoṣa-vāk-yathā'tîtḥ*)。」

[422a24] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan,*)一切法(*sarva-dharmāḥ*)如夢(*svapnôpamāḥ*)、像、響(*prati-śrutkôpamāḥ prati-bhāsôpamāḥ*)、焰、影、幻、化、及尋香城(*prati-bimbôpamā marīcy-upamā māyôpamā gandharva-nagarôpamā nir-mitakôpamās*)，雖現似有，而無實事，諸菩薩摩訶薩，云何(*tat kathaṃ bodhisattvo mahāsattvaḥ*)依此非實有法(*svapnôpamaiḥ* (PSP_6-8:164) *sarva-dharmaiḥ prati-śrutkôpamaiḥ prati-bhāsôpamaiḥ prati-bimbôpamair marīcy-upamair māyôpamair gandharva-nagarôpamair nir-*

[69] Cf. Kimura, VI-VIII, p. 163; Conze 1975, p. 636.

*mitakôpamair dharmair a-vastukeṣv a-dravyeṣv*)，發趣無上正等覺心(*an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayati*)，作是誓言：我當圓滿布施波羅蜜多(*dāna-pāramitā-pari-pūryai*)．乃至(*śīla-pāramitā-pari-pūryai, kṣānti-pāramitā-pari-pūryai, vīrya-pāramitā-pari-pūryai, dhyāna-pāramitā-pari-pūryai*) 般若波羅蜜多(*prajñāpāramitā-pari-pūryai*)，我當圓滿殊勝神通波羅蜜多，我當圓滿方便善巧(*upāya-pāramitā-pari-pūryai*)、妙願(*pra-ṇi-dhāna-pāramitā-pari-pūryai*)、力(*bala-pāramitā-pari-pūryai*)、智波羅蜜多(*jñāna-pāramitā-pari-pūryai,*)(*abhi-jñā-pāramitā-pari-pūryai*)，我當圓滿四靜慮(*catvāri dhyānāni sam-ā-padyate*)、四無量(*catvāry a-pra-māṇāni*)、四無色定(*catasra ārūpya-sam-ā-pattīḥ pari-pūrayati*)，我當圓滿四念住(*catvāri smṛty-upa-sthānāni pari-pūrayati*)．乃至(*catvāri samyak-pra-hāṇāni, catura ṛddhi-pādān pari-pūrayati, pañcêndriyāṇi pari-pūrayati, pañca-balāni pari-pūrayati, sapta-bodhy-aṅgāni pari-pūrayati*)八聖道支(*āryâṣṭâṅgaṃ mārgaṃ pari-pūrayati*)，我當圓滿空、無相、無願解脫門，我當圓滿八解脫(*aṣṭau vi-mokṣān*)．乃至十遍處(*navânu-pūrva-vi-hāra-sam-ā-pattīḥ pari-pūrayati*)，我當圓滿內空．乃至無性自性空，我當圓滿真如．乃至不思議界，我當圓滿苦、集、滅、道聖諦(*catvāry ārya-satyāni pari-pūrayati,*)(*śūnyatâ-nimittâ-pra-ṇi-hitāni sam-ā-padyate*)，我當圓滿極喜地．乃至法雲地，我當圓滿一切陀羅尼門、三摩地門，我當圓滿五眼、六神通(*pañcâbhi-jñāḥ pari-pūrayati, adhy-ātma-śūnyatāṃ bhāvayati, bahirdhā-śūnyatāṃ bhāvayati, adhy-ātma-bahirdhā-śūnyatāṃ bhāvayati, yāvad a-bhāva-sva-bhāva-śūnyatāṃ bhāvayati, sarva-samādhīn sarva-dhāraṇī-mukhāni pari-pūrayati, daśa-bodhisattva-bhūmīḥ pari-pūrayati*)，我當圓滿如來十力(*daśa-tathāgata-balāni pari-pūrayati*)．乃至(*catvāri vaiśāradyāni pari-pūrayati, catasraḥ prati-saṃ-vidaḥ pari-pūrayati*)十八佛不共法(*aṣṭādaś'āveṇikān buddha-dharmān pari-pūrayati*)，我當圓滿無忘失法、恒住捨性，我當圓滿一切智、道相智、一切相智，我當圓滿三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāni pari-pūrayaty*)、八十隨好(*aśīty-anu-vy-añjanāni pari-pūrayati*)；我當發起無量光明，普照十方無邊世界(*yāvat tri-sāhasre mahā-sāhasre loka-dhātāv ābhāsa-karīm ābhāṃ pari-niṣ-pādayati*)；我當發起一妙音聲(*brahma-svaratāṃ pari-niṣ-pādayati, tatraikena svareṇa*)，遍滿十方無邊世界(*daśasu dikṣu loka-dhātuṣu*)，隨諸有情．心、心所法．勝解差別(*yathā 'dhi-muktānāṃ sattvānāṃ cetasaiva cittam ā-jñāya*)，為說種種微妙法門(*dharmaṃ deśayati*)，令獲利樂？」

[422b15] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)汝所說法，豈不一切(*naite dharmāḥ*)如夢(*svapnôpamāḥ*)、像、響(*prati-śrutkôpamāḥ prati-bhāsôpamāḥ*)、焰、影、幻、化、尋香城耶(*prati-bimbôpamā marīcy-upamā māyôpamā gandharva-nagarôpamā nir-mitakôpamāḥ,*)(*ye tvayā pari-kīrtitāḥ*)？」

[422b17] 善現對曰(*subhūtir āha*)：「如是，如是。世尊！若(*yadi*)(*bhagavan,*)一切法(*sarva-dharmāḥ*)如夢(*svapnôpamāḥ*)．乃至如尋香城(*prati-śrutkôpamāḥ prati-bhāsôpamāḥ prati-bimbôpamā marīcy-upamā māyôpamā gandharva-*

*nagarôpamā nir-mitakôpamāḥ*)，皆無實事，云何(*kathaṃ*)．(*bhagavan,*)(*svapnôpameṣu* (PSP_6-8:165) *sarva-dharmeṣu yāvan nir-mitakôpameṣu*)菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多(*prajñapāramitāyāṃ carati*)時，發大誓言：我當圓滿一切功德，利益安樂無量有情？

[422b20] 世尊！非．夢所見，廣說．乃至尋香城中所現物類，能行布施波羅蜜多．乃至般若波羅蜜多，況能圓滿！餘一切法，亦應如是，俱．**非實故**。

世尊！非．夢所見，廣說．乃至尋香城中所現物類，乃至能行三十二大士相、八十隨好，況能圓滿！餘一切法，亦應如是，俱．**非實故**(***na*** *ca bhagavan svapno* ***bhūto****, na prati-śrutkā bhūtā, na prati-bhāso bhūto, na prati-bimbaṃ bhūtaṃ, na marīcir bhūtā, na māyā bhūtā, na gandharva-nagaraṃ bhūtaṃ, na nir-mitako bhūto*)。

世尊！非．夢所見，廣說．乃至尋香城中所現物類，能成一切所願事業，餘一切法，亦應如是，俱．**非實故**(*na ca bhagavan śakyam* ***a-bhūtena*** *dāna-pāramitāyāṃ carituṃ, śīla-pāramitāyāṃ carituṃ, kṣānti-pāramitāyāṃ carituṃ, vīrya-pāramitāyāṃ carituṃ, dhyāna-pāramitāyāṃ carituṃ, prajñāpāramitāyāṃ carituṃ, sapta-triṃśad-bodhi-pakṣyeṣu dharmeṣu ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dharaṇī-mukheṣu śūnyatâ-nimittâ-pra-ṇi-hiteṣu sarva-śūnyatāsv abhi-jñāsu daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmeṣu caritum*)。」

[422b28] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。非實有法，尚不能行布施波羅蜜多．乃至般若波羅蜜多，況能圓滿！如是．乃至非實有法，尚不能行三十二大士相、八十隨好，況能圓滿！非實有法，不能成辦所願事業；非實有法，不能證得所求無上正等菩提。

[422c05] 復次，善現！(*tat kiṃ manyase, subhūte*)布施(*dāna-pāramitā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)、淨戒(*śīla-pāramitā*)、安忍(*kṣānti-pāramitā*)、精進(*vīrya-pāramitā*)、靜慮(*dhyāna-pāramitā*)、般若波羅蜜多(*prajñāpāramitā 'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate*)，及餘無量、無邊善法(*sapta-triṃśad-bodhi-pakṣya-dharmāḥ sarva-śūnyatā ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmā*)，非實有故，不能證得所求無上正等菩提(*an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyate?*)。

善現！當知．如是諸法(*sarve te subhūte dharmā*)，一切皆是思惟、造作(*[an-]abhi-sams-krtā [an-]abhi-nir-vrttā*)；諸**有思惟、所造作法**，皆**不能得一切智智**(*na śakyā [an-]abhi-saṃs-kṛtair dharmaiḥ sarv'ākāra-jñatām anu-pr'āptum*)。

[422c09] 復次(*api tu khalu punaḥ*)，善現(*subhūte*)！如是諸法(*sarva ete dharmā*)，於菩提道雖能引發(*mārgasy' ā-vāhanāya sam-vartante*)，而於其**果**．無資助用(*na punaḥ* ***phalasyâ****dhi-gamāya*)；由．此諸法(*ya eteṣāṃ dharmāṇām*)無生(*an-ut-pādo*)、無起(*'-prādur-bhāvo*)，無實相．故(*'-lakṣaṇam api tat*)。(*ato*)諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時，從初發心(*prathama-cittôt-*

*pādam up'ādāya*)，雖起種種身、語、意善(*yān kuśalān dharmān nôpa-labhate*)，謂．若修行布施(*yadi vā dāna-pāramitāṃ*)、淨戒(*yadi vā śīla-pāramitāṃ*)、安忍(*yadi vā kṣānti-pāramitāṃ*)、精進(*yadi vā vīrya-pāramitāṃ*)、靜慮(*yadi vā dhyāna-pāramitāṃ*)、般若波羅蜜多(*yadi vā prajñāpāramitāṃ*)，如是．乃至(*yadi vā sapta-triṃśad-bodhi-pakṣyān dharmān, yadi vā adhy-ātma-śūnyatāṃ, yadi vā bahirdhā-śūnyatāṃ, yadi vā 'dhy-ātma-bahirdhā-śūnyatāṃ, yadi vā yāvad a-bhāva-sva-bhāva-śūnyatāṃ, yadi vârya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni*)若修行一切智、道相智、一切相智(*yadi vā śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bala-vaiśāradya-prati-saṃ-vid-āveṇika-buddha-dharmāṃs*)，而**知一切**(*tān sarvān*)**如夢**、像、響、焰、影、幻(*māyôpamā iti jānāti.* (PSP_6-8:166))、化、及尋香城，皆**非實有**。

[422c16] 復次，善現！如是諸法，雖**非實有**，若**不圓滿**，**決定不能**成熟有情、嚴淨佛土、證得無上正等菩提。謂．菩薩摩訶薩，若**不圓滿**(*na cêmānn dharmān **a-pari-pūrya***)布施(*dāna-pāramitāṃ*)、淨戒(*śīla-pāramitāṃ*)、安忍(*kṣānti-pāramitāṃ*)、精進(*vīrya-pāramitāṃ*)、靜慮(*dhyāna-pāramitāṃ*)、般若波羅蜜多(*prajñāpāramitāṃ*)，乃至(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgān adhy-ātma-śūnyatāṃ bahirdhā-śūnyatām adhy-ātma-bahirdhā-śūnyatāṃ yāvad a-bhāva-sva-bhāva-śūnyatām ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni śūnyatâ-nimittâ-pra-ṇi-hitâbhi-jñā-daśa-bodhisattva-bhūmīr daśa-bala-vaiśāradya-prati-saṃ-vido 'ṣṭādaś'āveṇikān buddha-dharmān dvā-triṃśan-mahā-puruṣa-lakṣaṇâśīty-anu-vy-añjanāny a-pari-pūrya*)一切智、道相智、一切相智(*sarv'ākāra-varôpetaṃ jñānam a-pari-pūrya*)，**決定不能**成熟有情(*sattvān **a-**pari-pācya*)、嚴淨佛土、證得無上正等菩提。

[422c22] 復次，善現！是諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，(*sarv'ākāra-jñatām anu-pr'āpnuyād iti naitat sthānaṃ vidyate,*)**隨所修住一切善法**(*yān yān eva kuśalān dharmān ā-rabhate*)，**皆如實知**如夢(*tāṃs tān kuśalān dharmān svapnôpamān*)．乃至如尋香城(*prati-śrutkôpamān prati-bhāsôpamān prati-bimbôpamān marīcy-upamān māyôpamān gandharva-nagarôpamān nir-mitakôpamān jānāti*)。謂．若修行布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(*sa prajñāpāramitāyāṃ caran, dhyāna-pāramitāyāṃ caran, vīrya-pāramitāyāṃ caran, kṣānti-pāramitāyāṃ caran, śīla-pāramitāyāṃ caran, dāna-pāramitāyāṃ carann*)，能如實知如夢．乃至如尋香城；如是．乃至(*adhy-ātma-śūnyatāyāṃ caran, bahirdhā-śūnyatāyāṃ carann, adhy-ātma-bahirdhā-śūnyatāyāṃ caran, yāvad a-bhāva-sva-bhāva-śūnyatāyāṃ caran, smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgeṣu carann, ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-pattiṣu carann, aṣṭa-vi-mokṣeṣu caran, navânu-pūrva-vi-hāra-sam-ā-pattiṣu caran, śūnyatâ-nimittâ-pra-ṇi-hita-vi-mokṣa-mukheṣu caran, pañcasv abhi-jñāsu caran, sarva-samādhiṣu caran, sarva-dhāraṇī-

*mukhesu caran, daśa-bodhisattva-bhūmiṣu caran, daśasu tathāgata-baleṣu caran, caturṣu vaiśāradyeṣu caran, catasṛṣu prati-saṃ-vitsu carann, aṣṭādaś'āveṇika-buddha-dharmeṣu caran, yāvat*)若修行一切智、道相智、一切相智(*sarv'ākāra-varôpeta-sarv'ākāra-jñatāyāṃ caran*)，能如實知如夢(*svapnôpamān jānāti*)．乃至如尋香城(*prati-śrutkôpamān prati-bhāsôpamān prati-biṃbôpamān marīcy-upamān māyôpamān gandharva-nagarôpamān nir-mitakôpamān jānāti*)；若成熟有情，嚴淨佛土，求趣無上正等菩提，能如實知如夢．乃至如尋香城。亦如實知．諸有情類．心行差別．如**夢**(*tāṃś ca sarva-sattvān* ***svapne*** *caratah sa jānāti*)．乃至如**尋香城**(*prati-śrutkāyāṃ prati-bhāse prati-bimbe marīcyāṃ māyāyāṃ* ***gandharva-nagare*** *nir-mitake carato jānāti*)。

[423a01] 復次(*tad*)，善現！是諸菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāṃ*)，於一切法，不取**為有**(*na* ***bhāvato***)，不取**為無**(*nâ-bhāvato* (PSP_6-8:167) *gṛhṇāti*)。若由如是取故(*yaṃ gṛhītvā*)，證得一切智智(*sarv'ākāra-jñatām anu-pr'āpnuyāt*)，亦知彼法．如夢(*svapnôpamān*)．乃至如尋香城(*prati-śrutkôpamān prati-bhāsôpamān prati-bimbôpamān marīcy-upamān māyôpamān gandharva-nagarôpamān nir-mitakôpamān sarva-dharmān jñātvā*)；不取**為有**(*na* ***bhāvato*** *gṛhṇāti*)，不取**為無**(*nâ-bhāvato gṛhṇāti*)。所以者何？(*yāṃ gṛhītvā, sarv'ākāra-jñatām anu-pr'āpnuyāt,*)布施、淨戒、安忍、精進、靜慮、般若波羅蜜多(***a-grāhyā*** *prajñāpāramitā, a-grāhyā dhyāna-pāramitā, a-grāhyā vīrya-pāramitā, a-grāhyā kṣānti-pāramitā, a-grāhyā śīla-pāramitā, a-grāhyā dāna-pāramitā*)．乃至一切智、道相智、一切相智，皆**不可取**故。善、非善法，亦不可取故。有記、無記法，亦不可取故。有漏、無漏法，亦不可取故。世間、出世間法，亦不可取故。有為、無為法，亦不可取故(*a-grāhyā smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅga-mārgā, a-grāhyā adhy-ātma-śūnyatā, a-grāhyā bahirdhā-śūnyatā, a-grāhyā adhy-ātma-bahirdhā-śūnyatā, a-grāhyā yāvad a-bhāva-sva-bhāva-śūnyatā, a-grāhyāṇy ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāṇy, a-grāhyāṇi śūnyatâ-nimittâ-pra-ṇi-hitāny, a-grāhyā abhi-jñā, a-grāhyā daśa-bala-vaiśāradya-prati-saṃ-vido, '-grāhyā aṣṭādaś'āveṇikā buddha-dharmā, a-grāhyāḥ sarva-dharmās*)。

(*tad*)是菩薩摩訶薩(*bodhisattvo mahāsattvo*)，**知**一切法**不可取**已(***'-grāhyān sarva-dharmān viditvā***)，求趣無上正等菩提(*an-ut-tarāyāṃ samyak-saṃ-bodhau pra-tiṣṭhate*)。所以者何(*tat kasya hetoḥ*)？以(*tathā hy*)一切法．皆**不可取**(*a-grāhyāḥ sarva-dharmā*)，都**無實事**(***a-vastukāḥ***)，**如夢**(***svapnôpamāḥ***)．乃至如尋香城(*prati-śrutkôpamāḥ prati-bhāsôpamāḥ prati-bimbôpamā marīcy-upamā māyôpamā gandharva-nagarôpamā nimitakôpamāḥ*)。不可取法，不能證得**不可取法**(*na* ***câgrāhyāṇāṃ dharmāṇām*** *a-grāhyatā śaktā 'bhi-lapituṃ*)。然(*anyatra*)，諸有情(*sattvā*)，於如是法(*imān dharmān*)，不知(*na jānanti*)、不見(*na paśyanti*)。(*tad*)是

菩薩摩訶薩(*bodhisattvo mahāsattvo*)，為饒益彼諸有情故，求趣無上正等菩提(*sarva-sattvānām arthāyân-ut-tarāyāṃ samyak-saṃ-bodhau pra-tiṣṭhate*)。

[423a16] 復次，善現！是菩薩摩訶薩(*sa ca*)，從初發心(*prathama-cittôt-pādam up'ādāya*)，為欲利樂諸有情故，**修行**布施波羅蜜多(*yad dānaṃ dadāti, tat sarva-sattvānāṃ kṛtaśaḥ*)．乃至(*yac chīlaṃ rakṣati, yāṃ kṣāntiṃ saṃ-pādayati, yad vīryam ā-rabhate, yad dhyānaṃ sam-ā-padyate*)般若波羅蜜多(*yāṃ prajñāṃ bhāvayati*)，**不為己身**，非為餘事，**為欲利樂諸有情故**(*tat sarva-sattvānāṃ kṛtaśo, na punar ātmârtham*)；求趣無上正等菩提，不為己身，非為餘事。*na ca bodhisattvo mahāsattvo 'nyasya kṛtaśo 'n-ut-tarāyāṃ samyak-saṃ-bodhau pra-tiṣṭhate 'nyatra sarva-sattvānāṃ kṛtaśaḥ*

[423a20] 復次，善現！是菩薩摩訶薩(*sa*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，見諸愚夫(*sattvo*)．(*na sattve sattva-saṃjñāyāṃ sthitā,*)於非我中(*n' ātmany* (PSP_6-8:168))．而住我想(*ātma-saṃjñāyāṃ sthitā*)，於非有情．住有情想；如是．乃至(*na jīve jīva-saṃjñāyāṃ sthitā, na jantau jantu-saṃjñāyāṃ sthitā, na poṣe poṣa-saṃjñāyāṃ sthitā, na puruṣe puruṣa-saṃjñāyāṃ sthitā, na pudgale pudgala-saṃjñāyāṃ sthitā, na manu-je manu-ja-saṃjñāyāṃ sthitā, na mānave mānava-saṃjñāyāṃ sthitā, na kārake kāraka-saṃjñāyāṃ sthitā, na vedake vedaka-saṃjñāyāṃ sthitā*)於非知者(*na jānake*)．住知者想(*jānaka-saṃjñāyāṃ sthitā*)，於非見者(*na paśyake*)．住見者想(*paśyaka-saṃjñāyāṃ sthitā*)。

是菩薩摩訶薩(*bodhisattvo mahāsattvo*)，見是事已，深生憐愍，方便教化，**令離**顛倒、妄想執著(*vi-pary-āsād* ***vi-vecayati***)，**安置**無相甘露界中(*vi-pary-āsād vi-vecyâ-mrte dhātau* ***prati-ṣṭhāpayati***)。

住是界中(*yatra prati-ṣṭhitānām*)，不復現起**我想**(*ete sam-ud-ā-cāro na pra-vartante, ātma-saṃjñā*)．乃至(*sattva-saṃjñā jīva-saṃjñā jantu-saṃjñā poṣa-saṃjñā puruṣa-saṃjñā pudgala-saṃjñā manu-ja-saṃjñā mānava-saṃjñā kāraka-saṃjñā vedaka-saṃjñā*)知(*jānaka-saṃjñā*)、見者想(*paśyaka-saṃjñā*)。是時，一切掉動、散亂、戲論、分別．不復現行(*sa sarvān imān ni-miñjita-saṃ-miñjita-vi-spandita-pra-pañcitān vi-vecyânyatamânyatamena*)，心多安住寂靜淡泊、無戲論界(*cetasā bahulam upa-saṃ-padya vi-harati*)。

[423a28] 善現！是菩薩摩訶薩，由此方便(*anena subhūte upāyena bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多(*prajñāpāramitāyāñ carann*)，自．於諸法．**無所執著**(*ātmanā* ***na*** *keṣu-cid dharmeṣv* ***abhi-ni-viśate***)，亦能教他．於一切法．**無所執著**(*sarva-sattvāṃś* ***cân-abhi-ni-veśe*** *prati-ṣṭhāpayati*)。此**依世俗**(***loka-vy-ava-hāreṇa***)，**不依勝義**(***na*** *punaḥ* ***paramârthena***)。以勝義中，無所執著，自他差別不可得故。」

[423b04] 爾時(*atha khalv*)，具壽善現(*āyuṣmān subhūtir*)白佛言(*bhagavantam etad avocat*)：「世尊！佛得無上正等覺時所證佛法(*yo bhagavaṃs tathāgatena*

*dharmo ’bhi-saṃ-buddhaḥ*)——為依世俗，說名為得(*kiṃ punaḥ sa dharmo loka-vy-ava-hārenâbhi-saṃ-buddho*)，為依勝義，說名得耶(*’rtha-paramârthena*)？」

[423b06] 佛告善現(*bhagavān āha*)：「佛得無上正等覺時，所證佛法，**依世俗故，說名**為得(*loka-vy-ava-hāreṇa subhūte vy-ava-hriyate “’yaṃ tathāgatena dharmo ’bhi-saṃ-buddho.”*)，**不依勝義**。若**依勝義**，能得、所得，俱不可得(*“’nena dharmeṇâyaṃ dharmo saṃ-buddho, ’yaṃ tathāgatena dharmo deśita” iti, na punas tatra kaś-cid upa-labhyate*)。所以者何(*tat kasya hetoḥ*)？若謂此人得如是法，便有所得(*upa-laṃbho hy eṣo ’nena dharmeṇâyaṃ dharmo ’bhi-saṃ-buddha iti*)。有所得者，便執有二。執有二者，不能得果(*na ca **dvayena** kā-cit pr’āptir*)，亦無現觀(*nâbhi-samayaḥ*)。」

[423b10] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「若(*yadi*)(*bhagavan,*)執有二，不能得果，亦無現觀(*na dvayenâbhi-samayaḥ*)；執無二者，為能得果、有現觀耶(*kiṃ punar a-dvayenâbhi-samayaḥ*)？」

[423b12] 佛告善現(*bhagavān āha*)：「執有二者，不能得果，亦無現觀(*na dvayenâbhi-samayo*)；執無二者，亦復如是，有所執故，如執有二(*nâ-dvayenâbhi-samayaḥ*)。若**不執二，不執不二**，則名**得果**，亦名**現觀**(*eṣa evâtrâbhi-samayo, yatra na dvayaṃ nâ-dvayaṃ*)。

所以者何(*tat kasya hetoḥ*)？若執，由此便能得果、亦有現觀，及執，由彼不能得果、亦無現觀，俱是**戲論**(***pra-pañca** eṣa, yo ’yam eṣām abhi-samayo*)。

非，一切法平等性中，有諸戲論(*na ca dharma-samatāyāṃ pra-pañco ’sti.* (PSP_6-8:169))。若**離戲論**，乃可名為法平等性(***niṣ-pra-pañcā** dharma-samatā*)。」

[423b18] 具壽善現復白佛言(*subhūtir āha*)：「若一切法皆以無性而為自性，此中，何謂法平等性(*a-bhāva-sva-bhāvānāṃ bhagavan sarva-dharmāṇāṃ kā samatā*)？」

[423b20] 佛告善現(*bhagavān āha*)：「若於是處，都無有性(*eṣaivâtra **samatā**, yatra na bhāvo*)，亦無無性(*’-bhāvo vā kīrtito*)，亦不可說為平等性(*na ca dharma-samatā pari-kīrtya*)，如是乃名**法平等性**。善現！當知，法平等性，既不可說，亦不可知。除平等性，無法可得(*tena cânyo ’pi dharma upa-labhyate dharma-samatāyāṃ*)。離一切法，無平等性(*sarva-dharma-vi-nir-vṛttā hi dharma-samatā*)。善現！當知，**法平等性**，異生、聖者，俱不能行，非彼境故(*a-gatir a-viṣayo **dharma-samatā**, yasya kasya-cid bāla-pṛthag-janasya vâryasya vā*)。」

[423b25] 具壽善現復白佛言(*subhūtir āha*)：「**法平等性**，豈亦非佛所行境耶(*kiṃ punar bhagavan **dharma-samatā** tathāgatasyâpy a-viṣayaḥ*)？」

[423b26] 佛告善現(*bhagavān āha*)：「法平等性，一切聖者皆不能行，亦不能證(*a-viṣayaḥ subhūte sarv’āryāṇāṃ*)，謂，(*śraddhā’nu-sāriṇāṃ vā dharmânu-sāriṇāṃ vā ’ṣṭamakānāṃ vā*)諸預流(*srota-ā-pannānāṃ vā*)、若諸一來(*sakṛd-ā-gāmināṃ vā*)、若諸不還(*’n-ā-gāmināṃ vā*)、若阿羅漢(*’rhatāṃ vā*)、(*śrāvakāṇāṃ vā*)

若諸獨覺(*pratyekabuddhānāṃ vā*)、若諸菩薩(*bodhisattvānāṃ mahāsattvānāṃ vā*)、若諸如來(*tathāgatasyâpy*)，皆**不能以法平等性為所行境**(*a-viṣayaḥ sarva-dharma-samatā*)。此中，**一切戲論、分別・皆不行**故。」

[423c01] 具壽善現復白佛言(*subhūtir āha*)：「佛**於諸法皆得自在**，如何可言・法平等性・亦非諸佛所行境耶(*na punar bhagavan **sarva-dharma-viṣaya-vaśa-vartī** tathāgato 'rhan samyak-saṃ-buddhaḥ*)！」

[423c03] 佛告善現(*bhagavān āha*)：「佛於諸法雖**得自在**(*syāt subhūte sarva-dharma-viṣaya-**vaśa-vartī** tathāgato 'rhan samyak-saṃ-buddhaḥ*)，若平等性與佛有別(*yady anyā dharma-samatā syād, anyas tathāgato 'rhan samyak-saṃ-buddho*)，可言・是佛所行境界。然，平等性與佛無別，如何可說佛行彼境！

[423c06] 善現！當知・若(*yā ca subhūte*)諸異生・**法平等性**(*pṛthag-janānāṃ **dharma-samatā***)，(*yā ca śraddhā'nu-sāriṇo dharmânu-sāriṇo 'ṣṭamakāṇāṃ*)若諸預流(*srota-ā-pannānāṃ*)、一來(*sakṛd-ā-gāminām*)、不還(*an-ā-gāminām*)、阿羅漢(*arhatāṃ*)、獨覺(*pratyekabuddhānāṃ*)、菩薩(*bodhisattvānāṃ mahāsattvānāṃ*)、如來(*yā ca tathāgatasyârhataḥ samyak-saṃ-buddhasya*)・法平等性(*samatā*)，(*samataiva samatā*)。

如是一切法**平等性**(*yā ca bāla-pṛthag-jana-**samatā**, yā c' ārya-**samatā***)，皆同一相・所謂無相，是**一平等**(***eka**ivaiṣā **samatā***)，無二、無別，故，不可說(*eka-samatāyāṃ na dvayam asti*)：此是異生法・平等性(*ayaṃ bāla-pṛthag-jano*)，廣說・乃至(*'yaṃ śraddhā'nu-sāry, ayaṃ dharmânu-sāry, ayam aṣṭamako, 'yaṃ srota-ā-panno, 'yaṃ sakṛd-ā-gāmy, ayam an-ā-gāmy, ayam arhann, ayaṃ pratyekabuddho, 'yaṃ bodhisattvo mahāsattvo*)此是如來法・平等性(*'yaṃ tathāgato 'rhan samyak-saṃ-buddhaḥ*)。

於此一法平等性中，諸平等性(*sarva ete subhūte dharmāḥ samatāyāṃ*)・既不可得(*nôpa-labhyante*)，於中，異生(*ime bāla-pṛthag-janāḥ*)及預流等差別之相・亦不可得(*ayaṃ śraddhā'nu-sārī, ayaṃ dharmânu-sārī, ayam aṣṭamako, 'yaṃ srota-ā-panno, 'yaṃ sakṛd-ā-gāmy, ayam an-ā-gāmy, ayam arhann, ayaṃ pratyekabuddho, 'yaṃ bodhisattvo mahāsattvo, 'yaṃ tathāgato 'rhan samyak-saṃ-buddhaḥ*. (PSP_6-8:170))。」

[423c13] 具壽善現復白佛言(*subhūtir āha*)：「若**一切法平等性中**(*yadi bhagavan **sarva-dharma-samatāyāṃ***)，諸差別相皆**不可得**(*sarva ete dharmā **nôpa-labhyante***)——(*'yaṃ bāla-pṛthag-jano, 'yaṃ śraddhā'nu-sārī, ayaṃ dharmânu-sārī, ayam aṣṭamako, 'yaṃ srota-ā-panno, 'yaṃ sakṛd-ā-gāmy, ayam an-ā-gāmy, ayam arhann, ayaṃ pratyekabuddho, 'yaṃ bodhisattvo mahāsattvo, 'yaṃ tathāgato 'rhan samyak-saṃ-buddhaḥ*)——則諸異生、及預流等法、及有情・應**無差別**(***a-vi-śeṣo** vā bhagavan bhaviṣyati bāla-pṛthag-janānāñ ca śraddhā'nu-sāriṇāṃ ca dharmânu-sāriṇāṃ câṣṭamakānāñ ca srota-ā-pannānāṃ ca sakṛd-ā-gāmināñ cân-ā-gāmināñ*

*cârhatāṃ ca pratyekabuddhānāñ ca bodhisattvānāṃ mahāsattvānāñ ca tathāgatasyârhataḥ samyak-saṃ-buddhasya ca*)。」

[423c15] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說。**於一切法平等性中**(*a-vi-śeṣo* ***dharma-samatāyāṃ***)，若諸異生(*bāla-pṛthag-janānāṃ*)、若諸聖者(*śraddhā'nu-sāriṇāṃ dharmânu-sāriṇām aṣṭamakānāṃ srota-ā-pannānāṃ sakṛd-ā-gāminām an-ā-gāminām arhatāṃ pratyekabuddhānāṃ bodhisattvānāṃ mahāsattvānāṃ*)．乃至如來法(*tathāgatānām arhatāṃ samyak-saṃ-buddhānām*)、及有情．皆無差別。」

[423c17] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)(*bhagavann,*)一切法平等性中，異生、聖者法、及有情．皆**無差別**(***a-vi-śeṣo*** *bāla-pṛthag-janānāṃ śraddhā'nu-sāriṇāṃ dharmânu-sāriṇām aṣṭamakānāṃ srota-ā-pannānāṃ sakṛd-ā-gāminām an-ā-gāminām arhatāṃ pratyekabuddhānāṃ bodhisattvānāṃ mahāsattvānāṃ tathāgatānām arhatāṃ samyak-saṃ-buddhānāṃ*)，云何三寶(*kuta eṣāṃ bhagavaṃs trayāṇāṃ ratnānāṃ*)出現世間(*loke prādur-bhāvo bhavati*)，所謂佛寶(*buddha-ratnasya*)、法寶(*dharma-ratnasya*)、僧寶(*saṃgha-ratnasya*)？」

[423c20] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)佛(*'nyad buddha-ratnam*)、法(*anyad dharma-ratnam*)、僧寶(*anyat saṃgha-ratnam*)、法平等性，各各別耶(*anyā dharmāṇāṃ dharma-samatā*)？」

[423c21] 善現對曰(*subhūtir āha*)：「如我解佛所說義者(*yathā 'haṃ bhagavan bhagavato bhāṣitasyârtham ā-jānāmi*)，佛、法、僧寶、法平等性，皆**無差別**(*nânyad buddha-ratnaṃ, nânyad dharma-ratnaṃ, nânyat saṃgha-ratnaṃ, nânyā dharmāṇāṃ dharma-samatā*)。所以者何？(*saced bhagavan*)佛(*buddha-ratnaṃ*)、法(*dharma-ratnaṃ*)、僧寶(*saṃgha-ratnaṃ*)、法平等性(*yā ca dharmāṇāṃ dharma-samatā*)——如是一切(*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*)、(*a-grāhyā,*)無對(*a-prati-ghā*)、一相(*eka-lakṣaṇā*)．所謂無相(*yad-utâ-lakṣaṇās*)。然，佛世尊(*tat kathaṃ bhagavann*)！於無相法(*eṣām a-lakṣaṇānāṃ dharmāṇāṃ*)，方便善巧，建立．種種法及有情．名相差別(*phala-vy-ava-sthānaṃ karoti*)，所謂．此是異生及法(*ayaṃ bāla-pṛthag-jano*)，乃至(*'yaṃ śraddhā'nu-sāry, ayaṃ dharmânu-sāry, ayam aṣṭamako, 'yaṃ srota-ā-panno, 'yaṃ sakṛd-ā-gāmy,* (PSP_6-8:171) *ayam an-ā-gāmy, ayam arhann, ayaṃ pratyekabuddho, 'yaṃ bodhisattvo mahāsattvo,*)此是如來及法(*'yaṃ tathāgato 'rhan samyak-saṃ-buddha iti*)？」

[423c27] 佛告善現(*bhagavān āha*)：「如是，如是，如汝所說。諸佛，於法方便善巧，能於無相，建立．種種法及有情．名相差別。

[423c29] 復次，善現！於意云何，若(*yadi*)諸如來．應．正等覺(*tathāgato 'rhan samyak-saṃ-buddho*)，不證無上正等菩提，設證無上正等菩提(*'n-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-bhotsyate*)，(*tadā 'bhi-saṃ-budhya,*)不為有情建立諸法名相差別(*dharmāṇāṃ vy-ava-sthānaṃ nâkariṣyad api*)，諸有情類．為能自知：此是地獄

(*narako vā na pra-jñāyate*)；此是傍生(*tiryag-yonir vā*)；此是鬼界(*yama-loko vā*)；此是人；此是天(*devo vā manuṣyo vā*)，謂·四大王眾天(*cātur-mahā-rājikā vā devās*)·乃至(*trayas-triṃśā vā yāmā vā tuṣitā vā nir-māṇa-ratayo vā para-nir-mita-vaśa-vartino vā brahma-pārṣadyo vā brahma-puro-hitā vā mahā-brahmāṇo vā parī-tt'ābhā vā a-pra-māṇ'ābhā vā ābhā-svarā vā parī-tta-śubhā vā a-pra-māṇa-śubhā vā śubha-kṛtsnā vā an-abhrakā vā puṇya-pra-savā vā bṛhat-phalā vā a-saṃjñi-sattvā vā a-spṛhā vā a-tapā vā su-dṛśā vā su-darśanā vā a-kaniṣṭhā vā devāḥ, ākāś'ānanty'āyatana-sam-ā-pattayo vā vijñān'ānanty'āyatana-sam-ā-pattayo vā ākiñcany'āyatana-sam-ā-pattayo vā) 非想非非想處天(*naiva-saṃjñā-nâ-saṃjñâyatana-sam-ā-pattayo vā*)；此是色·乃至識；此是眼處·乃至意處；此是色處·乃至法處；此是眼界·乃至意界；此是色界·乃至法界；此是眼識界·乃至意識界；此是眼觸·乃至意觸；此是眼觸為緣所生諸受·乃至意觸為緣所生諸受；此是地界·乃至識界；此是因緣·乃至增上緣；此是從緣所生諸法；此是無明·乃至老死；此是善、非善法；此是有記、無記法；此是有漏、無漏法；此是世間、出世間法；此是有為、無為法；此是布施波羅蜜多·乃至般若波羅蜜多；此是四念住·乃至八聖道支(*smṛty-upa-sthāna-samyak-pra-hāṇa-rddhi-pādêndriya-bala-bodhy-aṅg'āryâṣṭâṅga-mārgā vā*)；此是內空(*adhy-ātma-śūnyatā vā*)·乃至(*bahirdhā-śūnyatā vā adhy-ātma-bahirdhā-śūnyatā vā, yāvad*)無性自性空(*a-bhāva-sva-bhāva-śūnyatā vā*)；此是真如·乃至不思議界；此是苦、集、滅、道聖諦；此是四靜慮、四無量、四無色定(*ārya-satyâ-pra-māṇa-dhyān'ārūpya-vi-mokṣa-samādhi-sam-ā-patti-dhāraṇī-mukhāni vā*)；此是空、無相、無願解脫門(*śūnyatâ-nimittâ-pra-ṇi-hitāni vā*)；此是八解脫·乃至十遍處；此是淨觀地·乃至如來地；此是極喜地·乃至法雲地；此是一切陀羅尼門、三摩地門；此是五眼、六神通(*abhi-jñā vā*)；此是如來十力·乃至十八佛不共法(*daśa-bala-vaiśāradya-prati-saṃ-vido vâveṇika-buddha-dharmā vā*)；(*mahā-maitrī mahā-karuṇā,*)此是三十二大士相(*dvā-triṃśan-mahā-puruṣa-lakṣaṇāni vā*)、八十隨好(*'śīty-anu-vy-añjanāni vā,*)(*daśa-bodhisattva-bhūmayo vā, dāna-pāramitā vā śīla-pāramitā vā kṣānti-pāramitā vā vīrya-pāramitā vā dhyāna-pāramitā vā prajñāpāramitā vā, upāya-pāramitā vā pra-ṇi-dhāna-pāramitā vā bala-pāramitā vā jñāna-pāramitā vā*)；此是無忘失法、恒住捨性；此是一切智、道相智、一切相智；此是一切相妙願智；此是一切智智；此是三寶(*evaṃ trīṇi ratnāni, buddha-ratnaṃ dharma-ratnaṃ saṃgha-ratnaṃ*)；此是三乘(*śrāvaka-yānaṃ pratyekabuddha-yānam an-ut-taraṃ mahā-yānam,*)(*evaṃ śraddhā'nu-sāriṇo dharmânu-sāriṇo 'ṣṭamakāḥ srota-ā-pannāḥ sakṛd-ā-gāmino 'n-ā-gāmino 'rhantaḥ pratyekabuddhā bodhisattvā mahāsattvās tathāgatā arhantaḥ samyak-saṃ-buddhāḥ*)——諸有情類，於如是等差別名相(*sarv'ākāra-varôpetañ ca*)，能自知不(*jñānaṃ na pra-jñāyante*)？」

[424a26] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！若佛不為有情建立諸如是等差別名相，諸有情類不能自知諸如是等差別名相。」

[424a28] 佛告善現(*bhagavān āha*)：「是故(*tasmāt tarhi*)，(*subhūte,*)如來於無相法．方便善巧，雖為有情建立種種差別名相(*tathāgatānām arhatāṃ samyak-saṃ-buddhānām* (PSP_6-8:172) *ayaṃ puruṣa-kāro*)，而**於諸法平等性中，能無所動**(*yad* ***dharma-samatāyāś*** *ca* ***na calanti****, dharmānām ca vy-ava-sthānam kurvanti*)；雖於有情作大恩德，而於其中，能不取相。」

[424b03] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！為如(*kiṃ bhagavan yathā caiva*)．**如來**(*tathāgato*)**於一切法平等性中**(*dharmatāyāś ca*)．**都無所動**(*na calati*)，如是(*tathāiva*)．一切異生(*bāla-pṛthag-janā 'pi na calati*)、(*śraddhā'nu-sārī dharmânu-sārī aṣṭamakaḥ,*)預流(*srota-ā-pannaḥ*)、一來(*sakṛd-ā-gāmy*)、不還(*an-ā-gāmy*)、及阿羅漢(*arhan*)、獨覺(*pratyekabuddho*)、菩薩(*bodhisattvo mahāsattvas*)，亦於諸法平等性中(*tathāiva sarva-dharmā*)．無所動不(*na calanti*)？」

[424b06] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)。以．一切法(*sarva-dharmāḥ*)(*subhūte,*)及諸有情，皆不出、過．平等性．故(*dharmatāyā na calanti na vi-vartante*)。如，平等性，當知．真如，廣說．乃至不思議界，亦復如是(*yaiva subhūte tathāgatasyârhataḥ samyak-saṃ-buddhasya dharmatā dharma-dhātur dharma-sthititā dharma-ni-yāmatā tathatā '-vi-tathatā 'n-anya-tathatā*)。諸法、異生(*saiva bāla-pṛthag-janānāṃ dharmatā dharma-dhātur dharma-sthititā dharma-ni-yāmatā tathatā '-vi-tathatā 'n-anya-tathatā*)、及諸聖者(*saiva śraddhā'nu-sāriṇāṃ dharmânu-sāriṇām aṣṭamakānāṃ srota-ā-pannānāṃ sakṛd-ā-gāminām an-ā-gāminām arhatāṃ pratyekabuddhānāṃ bodhisattvānāṃ mahāsattvānāṃ dharmatā dharma-dhātur dharma-sthititā dharma-ni-yāmatā tathatā '-vi-tathatā 'n-anya-tathatā*)，於真如等，無差別故(*sarva ete dharmā dharmatāṃ na vy-ati-vartante. tat kasya hetoḥ? tathā hy eṣaiva dharmatā dharma-dhātur dharma-sthititā dharma-ni-yāmatā tathatā '-vi-tathatā 'n-anya-tathatā, nânyā kā-cid anu-dharmatā*)。」

[424b10] 具壽善現復白佛言(*subhūtir āha*)：「若(*yadi*)(*bhagavan,*)諸異生(*yā dharmāṇāṃ dharmatā, saiva dharmatā bāla-pṛthag-janānāṃ*)、及諸聖者、并一切法．平等之性．無差別者(*saiva śraddhā'nu-sāriṇāṃ, saiva dharmânu-sāriṇāṃ, saivâṣṭamakānāṃ, saiva srota-ā-pannānāṃ, saiva sakṛd-ā-gāmināṃ, saivân-ā-gāmināṃ, saivârhatāṃ, saiva pratyekabuddhānāṃ, saiva bodhisattvānāṃ mahāsattvānāṃ, saiva tathāgatānām arhatāṃ samyak-saṃ-buddhānāṃ*)，今．一切法、及諸有情，相．各異故，性．亦應異；是則法性．亦應各異(*ya ime bhagavan vi-lakṣaṇā dharmās, te katham eka-lakṣaṇās?*)，謂(*tad-yathā*)．色(*rūpaṃ*)．乃至(*vedanā saṃjñā saṃskārā*)識(*vijñānaṃ,*)相．各異故，性．亦應異；眼處．乃至意處相．各異故，性．亦應異；色處．乃至法處相．各異故，性．亦應異；眼界．乃至意界相．各異故，性．亦應異；色界．乃至法界相．各異故，性．亦應異；眼識界．乃至意識界相．各異故，性．亦應異；眼觸．乃至意觸相．各異故，性．亦應異；眼觸為緣所生諸受．乃至意觸為緣所生諸受相．各異故，性．亦應異；地界．乃

至識界相．各異故，性．亦應異；因緣．乃至增上緣相．各異故，性．亦應異；從緣所生諸法(*skandha-dhātv-āyatana-pratîtya-sam-ut-pādāḥ*)相．各異故，性．亦應異；無明．乃至老死(*pratîtya-sam-ut-pādâṅgāni,*)相．各異故，性．亦應異(*anyaiva ca bhagavan rūpasya dharmatā, anyā vedanāyāḥ, anyā saṃjñāyā, anyā saṃskārāṇām, anyā vijñānasya dharmatā, anyā cakṣuṣaḥ śrotra-ghrāṇa-jihvā-kāyānāṃ dharmatā, anyā manaso dharmatā, anyā rūpa-śabda-gandha-rasa-sprṣṭavyānāṃ* (PSP_6-8:173) *dharmatā, anyā dharmāṇāṃ dharmatā, anyā cakṣur-vijñāna-dharmatā, anyā cakṣuḥ-saṃ-sparśa-dharmatā, anyā cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-dharmatā, evaṃ śrotra-ghrāṇa-jihvā-kāyāḥ, anyā mano-vijñāna-dharmatā, anyā manaḥ-saṃ-sparśa-dharmatā, anyā manaḥ-saṃ-sparśa-pratyaya-vedanā-dharmatā, anyā pṛthivī-dhātu-dharmatā, anyā ’b-dhātu-dharmatā, anyā tejo-dhātu-dharmatā, anyā vāyu-dhātu-dharmatā, anyā ākāśa-dhātu-dharmatā, anyā vijñāna-dhātu-dharmatā, anyā skandha-dharmatā, anyā dhātu-dharmatā, anyā āyatana-dharmatā, anyā pratîtya-sam-ut-pāda-dharmatā, anyā pratîtya-sam-ut-panna-dharmatā, anyā ’-vidyā-dharmatā, anyā saṃskāra-dharmatā, anyā vijñāna-dharmatā, anyā nāma-rūpa-dharmatā, anyā ṣaḍ-āyatana-dharmatā, anyā sparśa-dharmatā, anyā vedanā-dharmatā, anyā tṛṣnā-dharmatā, anyôp’ādāna-dharmatā, anyā bhava-dharmatā, anyā jāti-dharmatā, anyā jarā-maraṇa-dharmatā, anyā śoka-parideva-duṣkha-daurmanasyôp’āyāsa-dharmatā*)；貪、瞋、癡相．各異故，性．亦應異(*anyā rāga-dharmatā, anyā dveṣa-dharmatā, anyā moha-dharmatā*)；異生見趣相．各異故，性．亦應異(*anyā dṛṣṭi-dharmatā*)；四靜慮(*anyā dhyānānāṃ dharmatā*)、四無量(*anyā a-pra-māṇānāṃ dharmatā*)、四無色定相．各異故，性．亦應異(*anyā ārūpya-sam-ā-pattīnāṃ dharmatā*)；四念住(*anyā smṛty-upa-sthānānāṃ dharmatā*)．乃至(*anyā samyak-pra-hāṇānāṃ dharmatā, anyā ṛddhi-pādānāṃ dharmatā, anyā indriyāṇāṃ dharmatā, anyā balānāṃ dharmatā, anyā bodhy-aṅgānāṃ dharmatā,*)八聖道支相．各異故，性．亦應異(*anyā āryâṣṭâṅgasya mārgasya dharmatā*)；空(*anyā śūnyatāyā dharmatā*)、無相(*anyā ā-nimittasya dharmatā*)、無願解脫門相．各異故，性．亦應異(*anyā a-pra-ṇi-hitasya dharmatā*)；內空(*anyā adhy-ātma-śūnyatāyā dharmatā*)．乃至 (*anyā bahirdhā-śūnyatāyā dharmatā, anyā adhy-ātma-bahirdhā-śūnyatāyā dharmatā, anyā yāvad*)無性自性空相．各異故，性．亦應異(*a-bhāva-sva-bhāva-śūnyatāyā dharmatā*)；真如．乃至不思議界相．各異故，性．亦應異；苦、集、滅、道聖諦相．各異故，性．亦應異；(*anyā aṣṭa-vi-mokṣa-dharmatā, anyā navânu-pūrva-vi-hāra-sam-ā-patti-dharmatā, anyā ārya-satya-dharmatā, anyā abhi-jñā-dharmatā,*)布施波羅蜜多(*anyā dāna-pāramitā-dharmatā*)．乃至(*anyā śīla-pāramitā-dharmatā, anyā kṣānti-pāramitā-dharmatā, anyā vīrya-pāramitā-dharmatā, anyā dhyāna-pāramitā-dharmatā,*)般若波羅蜜多相．各異故，性．亦應異(*anyā prajñāpāramitā-dharmatā, anyā upāya-pāramitā-dharmatā, anyā pra-ṇi-dhāna-pāramitā-dharmatā, anyā bala-pāramitā-dharmatā, anyā jñāna-pāramitā-dharmatā*)；

八解脫．乃至十遍處相．各異故，性．亦應異；淨觀地．乃至如來地相．各異故，性．亦應異；極喜地(*anyā prathamāyā bodhisattva-bhūmer* (PSP_6-8:174) *dharmatā*)．乃至法雲地相．各異故，性．亦應異(*anyā yāvad daśa-bhūmyā bodhisattva-bhūmer dharmatā*)；一切陀羅尼門、三摩地門相．各異故，性．亦應異；五眼、六神通相．
5 各異故，性．亦應異；如來十力(*anyā daśānāṃ tathāgata-balānāṃ dharmatā*)．乃至 (*anyā caturṇāṃ vaiśāradyānāṃ dharmatā, anyā catasṛṇāṃ prati-saṃ-vidāṃ dharmatā,*)十八佛不共法相．各異故，性．亦應異(*anyā aṣṭādaśānām āveṇikānāṃ buddha-dharmāṇāṃ dharmatā*)；(*anyā mahā-maitryā dharmatā, anyā mahā-karuṇāyāṃ dharmatā,*)三十二大士相(*anyā dvā-triṃśan-mahā-puruṣa-lakṣaṇānāṃ*
10 *dharmatā*)、八十隨好相．各異故，性．亦應異(*anyā aśīty-anu-vy-añjanānāṃ dharmatā*)；無忘失法、恒住捨性相．各異故，性．亦應異；一切智、道相智、一切相智相．各異故，性．亦應異；愚夫、異生．乃至如來相．各異故，性．亦應異；善、非善法相．各異故，性．亦應異；有記、無記法相．各異故，性．亦應異；有漏、無漏法相．各異故，性．亦應異；世間、出世間法相．各異故，性．
15 亦應異；有為(*anyā saṃs-kṛtasya dhātor dharmatā*)、無為法相．各異故，性．亦應異(*anyā a-saṃs-kṛtasya dhātor dharmatā*)。

[424c16] 世尊！如是法等．相若各異，是則法性．亦應各異，<u>云何於諸異相法等，可得安立法性一相</u>(*tat kathaṃ bhagavan naivaṃ vi-lakṣaṇānāṃ sarva-dharmāṇāṃ dharmatāyāṃ vy-ava-sthānaṃ nôpa-labhyate*)？云何．(*yatra sthitvā*)菩
20 薩摩訶薩(*bodhisattvo mahāsattvaḥ*)．行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，不分別法及諸有情有種種性(*dharmāṇāñ ca nānātvaṃ karoti*)？若菩薩摩訶薩．不分別法及諸有情有種種性，則應不能行深般若波羅蜜多(*na câ-kṛtvā dharma-nānātvaṃ śakyaṃ bodhisattvena mahāsattvena prajñāpāramitāyāṃ carituṃ*)。若不能行甚深般若波羅蜜多，則應不能從一菩薩地至一菩薩地(*kathaṃ ca bodhisattvo*
25 *mahāsattvaḥ bhūmer bhūmiṃ saṃ-krāmati?*)。若定不能從一菩薩地至一菩薩地，則應不能趣入菩薩正性離生(*bodhisattva-nyāmam ava-krāmati*)。若定不能趣入菩薩正性離生(*yayā ni-yāmâva-krāntyā*)，則應不能超諸聲聞及獨覺地(*śrāvaka-bhūmiṃ vā pratyekabuddha-bhūmiṃ vā 'ti-kramya*)。若定不能超諸聲聞及獨覺地，則應不能圓滿神通波羅蜜多(*'bhi-jñāḥ pari-pūrayati*)。若定不能圓滿神通波羅蜜多(*yābhir*
30 *abhi-jñābhir*)，則應不能於諸神通遊戲自在(*vi-krīḍamāno*)。若定不能於諸神通遊戲自在，則應不能圓滿布施波羅蜜多(*dāna-pāramitayā pari-pūrṇaḥ*)．乃至(*śīla-pāramitayā pari-pūrṇaḥ, kṣānti-pāramitayā pari-pūrṇaḥ, vīrya-pāramitayā pari-pūrṇaḥ, dhyāna-pāramitayā pari-pūrṇaḥ,*)般若波羅蜜多(*prajñāpāramitayā pari-pūrṇaḥ, upāya-pāramitayā pari-pūrṇaḥ, pra-ṇi-dhāna-pāramitayā pari-pūrṇaḥ, bala-*
35 *pāramitayā pari-pūrṇaḥ, jñāna-pāramitayā pari-pūrṇaḥ*)。若定不能圓滿布施波羅蜜多．乃至般若波羅蜜多，則應不能從一佛國．趣一佛國(*vi-krīḍamāno buddha-kṣetreṇa buddha-kṣetraṃ saṃ-krāmatim*)，親近供養諸佛世尊(*buddhān bhagavataḥ pary-up'āste*)。若定不能從一佛國．趣一佛國，親近供養諸佛世尊，則應不能於

諸佛所種諸善根(*teṣu ca buddheṣu bhagavatsu kuśala-mūlāny ava-ropayati*)。若定不能於諸佛所種諸善根(*yaiḥ kuśalair mūlaiḥ*)，則應不能嚴淨佛土、成熟有情(*sattvāṃś ca pari-pācayati, buddha-kṣetrañ ca pari-gṛhṇāti*)。若定不能嚴淨佛土、成熟有情，則應不能證得無上正等菩提，轉正法輪度，有情眾，令其永離惡趣生死。」

[425a10] 佛告善現(*bhagavān āha*)：「如汝所言(*yad āyuṣmān subhūtir evam āha*)：『若(*yadi*)(*bhagavan,*)(*yā dharmāṇāṃ dharmatā,*)諸異生(*saiva pṛthag-janānāṃ dharmatā*)、及諸聖者、并一切法．平等之性．無差別者(*saiva śraddhā'nu-sāriṇāṃ dharmânu-sāriṇām aṣṭamakānāṃ srota-ā-pannānāṃ sakṛd-ā-gāminām an-ā-gāminām arhatāṃ pratyekabuddhānāṃ dharmatā, saiva tathāgatānām arhatāṃ samyak-saṃ-buddhānāṃ dharmatā*)，今．一切法、及諸有情相．各異故(*ya ime bhagavan vi-lakṣaṇā dharmās*)，性．亦應異；是則，法性亦應各異；云何於諸異相法等，可得安立法性一相(*te katham eka-lakṣaṇā vi-lakṣaṇānāñ ca dharmāṇāṃ dharmatā*)？云何．菩薩摩訶薩．行深般若波羅蜜多時，不分別法、及諸有情．有種種性．乃至廣說(*katham eka-lakṣaṇā yuktêti*)？』

[425a16] (*bhagavān āha:*)善現！於意云何(*tat kiṃ manyase, subhūte,*)，諸色法性(*yā rūpasya dharmatā*)，是空性不(*kiṃ* (PSP_6-8:175) *na śūnyā sā*)？諸受(*yā vedanāyāḥ*)、想(*saṃjñāyāḥ*)、行(*saṃskārāṇāṃ*)、識法性(*vijñānasya dharmatā*)，是空性不(*kiṃ na śūnyā sā*)？如是．乃至(*yā skandha-dhātv-āyatanānāṃ dharmatā, kiṃ na śūnyā sā? yā pratîtya-sam-ut-pannānāṃ dharmāṇāṃ dharmatā, kiṃ na śūnyā sā? yā pratîtya-sam-ut-pādâṅgānāṃ dharmatā, kiṃ na śūnyā sā? yā laukika-lokôt-tarāṇāṃ dharmāṇāṃ dharmatā, kiṃ na śūnyā sā? yā s'ā-sravân-ā-sravāṇāṃ dharmāṇāṃ dharmatā, kiṃ na śūnyā sā?*)一切有為、無為法性(*yā saṃs-kṛtâ-saṃs-kṛtāṃ dharmāṇāṃ dharmatā*)，是空性不(*kiṃ na śūnyā sā*)？(*yā bāla-pṛthag-janānāṃ dharmatā, yā śraddhā'nu-sāri-dharmatā, yā dharmânu-sāri-dharmatā, yā aṣṭamaka-dharmatā, yā srota-ā-panna-dharmatā, yā sakṛd-ā-gāmi-dharmatā, yā an-ā-gāmi-dharmatā, yā arhad-dharmatā, yā pratyekabuddha-dharmatā, yā bodhisattva-dharmatā, yā tathāgata-dharmatā, kiṃ na śūnyā sā?*)」

[425a18] 善現對曰(*subhūtir āha*)：「如是，如是。**一切法性，皆是空性**(***śūnyā sā***. *bhagavan.* ***śūnyā sā***. *su-gata*)。」

[425a19] 佛告善現(*bhagavān āha*)：「於意云何(*tat kiṃ manyase*)，(*subhūte,*)於空性中(*śūnyatāyāṃ*)，法等異相(*vi-lakṣaṇā dharmā*)，為可得不(*upa-labhyante*)？謂．色異相(*rūpa-lakṣaṇaṃ vā*)，廣說．乃至一切有為、無為異相，為可得不(*vedanā saṃjñā saṃskārā vijñāna-lakṣaṇaṃ vā, skandha-dhātv-āyatana-lakṣaṇaṃ vā, pratîtya-sam-ut-pāda-lakṣaṇaṃ vā, pratîtya-sam-ut-panna-dharma-lakṣaṇaṃ vā, pratîtya-sam-ut-pādâṅga-laksaṇaṃ vā, laukika-lokôt-tarāṇāṃ vā, dharmāṇāṃ lakṣaṇaṃ s'ā-sravân-ā-sravāṇāṃ vā, dharmāṇāṃ lakṣaṇaṃ, saṃs-kṛtâ-saṃs-kṛtānāṃ vā, dharmāṇāṃ lakṣaṇaṃ, bāla-pṛthag-janānāṃ vā lakṣaṇaṃ, śraddhā'nu-sāriṇāṃ vā lakṣaṇaṃ, dharmânu-sāriṇāṃ vā lakṣaṇam, aṣṭamakānāṃ vā lakṣaṇaṃ, srota-ā-pannānāṃ vā*

*lakṣaṇaṃ, sakṛd-ā-gāmināṃ vā lakṣaṇam, an-ā-gāmināṃ vā lakṣaṇam, arhatāṃ vā lakṣaṇaṃ, pratyekabuddhānāṃ vā lakṣaṇaṃ, bodhisattvānāṃ mahāsattvānāṃ vā lakṣaṇaṃ, tathāgatānāṃ vā lakṣaṇam*)？」

[425a21] 善現對曰(*subhūtir āha*)：「不也(*no*)。世尊(*bhagavan*)！**於空性中，一切異相，皆不可得**。」

[425a23] 佛告善現(*bhagavān āha*)：「由此，當知(*tad anena subhūte paryāyeṇaivaṃ veditavyaṃ*)．**法平等性**(*yā **dharmāṇāṃ dharmatā***)，**非即**一切愚夫、異生(*na tatra pṛthag-janā*)，**非離**一切愚夫、異生(*nânyatra pṛthag-janebhyaḥ*)。如是．乃至(*na tatra śraddhā'nu-sārī, nânyatra śraddhā'nu-sāriṇaḥ. na tatra dharmânu-sārī, nânyatra dharmânu-sāriṇaḥ. na tatrâṣṭamako, nânyatrâṣṭamakān. na tatra srota-ā-panno, nânyatra srota-ā-pannān. na tatra sakṛd-ā-gāmī, nânyatra sakṛd-ā-gāmino. na tatrân-ā-gāmī, nânyatrân-ā-gāminaḥ. na tatrârhan, nânyatrârhataḥ. na tatra pratyekabuddho, nânyatra pratyekabuddhān. na tatra bodhisattvo, nânyatra bodhisatttvān.*)非即如來．應．正等覺(*na tatra tathāgato*)，非離如來．應．正等覺(*nânyatra* (PSP_6-8:176) *tathāgatāt*)；法平等性，非即色，非離色；非即受、想、行、識，非離受、想、行、識。如是．乃至非即有為及無為法，非離有為及無為法。」

[425a28] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「(*kiṃ punar bhagavan*)法平等性(*dharmatā*)，為是有為(*saṃs-kṛtā*)，為是無為(*ut'āho '-saṃs-kṛtā*)？」

[425a29] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「法平等性，非是有為(*na saṃs-kṛtā*)，非是無為(*nâ-saṃs-kṛtā*)。然，離**有為法，無為法**不可得(*na ca **saṃs-kṛta**-vy-ati-rekeṇ**â-saṃs-kṛta** upa-labhyate*)；離**無為法，有為法**亦不可得(*na **câ-saṃs-kṛta**-vy-ati-rekena **saṃs-kṛta** upa-labhyate*)。

(*tat kasya hetoḥ?*)善現！當知(*tathā hi subhūte*)．若有為界(*yaś ca saṃs-kṛto dhātur*)、若無為界(*yaś câ-saṃs-kṛto dhātur*)，如是二界(*dvāv apy etau dharmau*)．**非合**(*na saṃ-yuktau*)、**非散**(*na vi-saṃ-yuktāv*)，**無色**(*a-rūpiṇāv*)、**無見**(*a-ni-darśanāv*)、**無對**(*a-prati-ghāv*)、**一相**(*eka-lakṣaṇau*)．**所謂無相**(*yad-utâ-lakṣaṇau*)。(*tat punas*)一切如來．應．正等覺(*tathāgato*)，**依世俗**(*loka-vy-ava-hāreṇa*)說(*vy-ava-harati*)，**不依勝義**(*na punaḥ paramârthena*)。

所以者何？**非**．勝義中(*na ca paramârthe*)．身行(*kaś-cit kāya-saṃskāre*)、語行(*na vāk-saṃskāre*)、意行**可得**(*na manaḥ-saṃskāre*)，**非**．離身行(*nânyatra kāya-saṃskārān*)、語行(*nânyatra vāk-saṃskārān*)、意行(*nânyatra manaḥ-saṃskārāt*)．勝義**可得**(*paramârtha upa-labhyate*)。

善現！當知．即．有為法及無為法(*yeṣāṃ dharmāṇām saṃs-kṛtâ-saṃs-kṛtānām*)．**平等法性**(***samatā***)，說名**勝義**(*sa **paramârthas***)。非．離一切有為、無為，別有勝義。

是故(*tad*)，菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，不動**勝義**(***paramârthataś** ca na calati*)，而行菩薩摩訶

薩行，成熟有情，嚴淨佛土，證得無上正等菩提，轉妙法輪，**度**有情眾(*sattvānāṃ ca kṛtyaṃ karoti*)，令其永離生老病死，證得究竟常樂涅槃。」

5

第二分・空性品・第八十五[70]

[425b15] 爾時，具壽善現白佛言(*subhūtir āha*)：「世尊！若(*yadi bhagavan*)諸法(*sarva-dharmāḥ*)等・平等之性・皆本性**空**(***śūnyās***)，此本性空，於一切法・非能、所作(*tan na kasya-cid dharmasya kaś-cid dharmaḥ kiṃ-cit karoti*)。(*a-kiṃ-cit-kareṣv a-kiṃ-caneṣu niṣ-kiṃ-caneṣu câ-dharmeṣu,*)云何(*kathaṃ*)・菩薩摩訶薩(*bodhisattvo mahāsattvaḥ*)，行深般若波羅蜜多時(*prajñāpāramitāyāṃ caran*)，不動勝義(***paramârthataś*** *ca na calati*)，以四攝事・饒益有情(*sattvānāṃ ca kṛtyaṃ karoti, dānena vā priya-vadyatayā vā artha-kriyayā vā samānârthatayā vā*)？」

[425b18] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat, yathā vācaṃ bhāṣase*)。一切法等・平等之性，皆本性空。此本性空，於一切法，非能、所作(*yac chūnyatā a-kiṃ-canā niṣ-kiṃ-canā na kasya-cit kiṃ-cit karoti kṛtyaṃ vā a-kṛtyaṃ vā*)。然，諸菩薩，能為有情，以布施等，作饒益事。若(*yadi*)(*subhūte,*)諸有情(*ete sattvāḥ*)自(*svayam eva*)知諸法皆本性空(*śūnyatāṃ jānīyur*)，則諸如來及諸菩薩・不現神通作希有事(*nêyaṃ tathāgatasya vṛṣabhitā bhavet*)——謂・於諸法本性空中・雖無所動(*yac chūnyatāyāś ca na calati*)，而令有情遠離種種妄想顛倒。謂・令有情遠離我想(*sattvāṃś c' ātma-saṃjñāyā vi-vecayati, ātma-saṃjñāyā vi-vecya, śūnyatayā mocayati saṃsārād*)、有情想(*evaṃ sattva-saṃjñāyā vi-vecayati*)・乃至(*jīva-saṃjñāyā jantu-saṃjñāyāḥ poṣa-saṃjñāyāḥ puruṣa-saṃjñāyāḥ pudgala-saṃjñāyā manu-ja-saṃjñāyā mānava-saṃjñāyāḥ kāraka-saṃjñāyā vedaka-saṃjñāyā*)知者(*jānaka-saṃjñāyāḥ*)、見者想(*paśyaka-saṃjñāyāś ca vi-vecayati*)；亦令遠離色(*rūpa-saṃjñāyā vi-vecayati* (PSP_6-8:177))・乃至(*vedanā-saṃjñāyā vi-vecayati, saṃjñā-saṃjñāyā vi-vecayati, saṃskāra-saṃjñāyā vi-vecayati,*)識想(*vijñāna-saṃjñāyā vi-vecayati*)，眼處(*cakṣuḥ-saṃjñāyā vi-vecayati*)・乃至(*śrotra-saṃjñāyā vi-vecayati, ghrāṇa-saṃjñāyā vi-vecayati, jihvā-saṃjñāyā vi-vecayati, kāya-saṃjñāyā vi-vecayati,*)意處想(*manaḥ-saṃjñāyā vi-vecayati*)，色處・乃至法處想，眼界・乃至意界想，色界・乃至法界想，眼識界(*cakṣur-vijñāna-saṃjñāyā vi-vecayati*)・乃至意識界想，眼觸(*cakṣuḥ-saṃ-sparśa-saṃjñāyā vi-vecayati*)・乃至意觸想，眼觸為緣所生諸受(*cakṣuḥ-saṃ-sparśa-pratyaya-vedanā-saṃjñāyā vi-vecayati*)・乃至意觸為緣所生諸受想(*evaṃ śrotra-ghrāṇa-jihvā-kāya-mano-vijñāna-saṃjñāyā vi-vecayati, manaḥ-saṃ-sparśa-saṃjñāyā vi-vecayati, manaḥ-saṃ-sparśa-pratyaya-vedanā-saṃjñāyā vi-vecayati, rūpa-saṃjñāyā vi-vecayati, śabda-saṃjñāyā gandha-saṃjñāyā rasa-saṃjñāyāḥ sparśa-saṃjñāyā dharma-saṃjñāyā vi-vecayati*)，地界(*pṛthivī-dhātu-saṃjñāyā vi-vecayati*)・乃至(*ab-dhātu-saṃjñāyā vi-vecayati, tejo-dhātu-saṃjñāyā vi-vecayati, vāyu-dhātu-saṃjñāyā vi-vecayati, ākāśa-dhātu-saṃjñāyā vi-vecayati,*)識界想(*vijñāna-dhātu-saṃjñāyā vi-vecayati*)，(*skandha-saṃjñāyā vi-vecayati, dhātu-saṃjñāyā vi-vecayati, āyatana-saṃjñāyā vi-vecayati, pratîtya-sam-ut-pāda-saṃjñāyā vi-vecayati, pratîtya-sam-ut-panna-dharma-saṃjñāyā vi-vecayati,*

[70] Cf. Kimura, VI-VIII, p. 176; Conze 1975, p. 642.

*pratîtya-sam-ut-pādâṅga-saṃjñāyā vi-vecayati,*)無明(*a-vidyā-saṃjñāyā vi-vecayati*)．乃至(*saṃskāra-saṃjñāyā vijñāna-saṃjñāyā nāma-rūpa-saṃjñāyā ṣaḍ-āyatana-saṃjñāyāḥ sparśa-saṃjñāyā vedanā-saṃjñāyās tṛṣṇā-saṃjñāyā up'ādāna-saṃjñāyā bhava-saṃjñāyā jāti-saṃjñāyā*) 老死想(*jarā-maraṇa-śoka-parideva-duṣkha-daurmanasyôp'āyāsa-saṃjñāyā vi-vecayati*)；亦令遠離有為界想(*saṃs-kṛta-dhātu-saṃjñāyā vi-vecayati*)，(*a-saṃs-kṛta-dhātu-saṃjñāyā vi-vecayati,*)住無為界(*a-saṃs-kṛte ca dhātau prati-ṣṭhāpayati*)，解脫一切生老病死。**無為界**者(*sa **câ-saṃs-kṛto dhātuḥ***)，即諸法**空**(***śūnyaḥ***)；依世俗，說名無為界。」

[425c02] (*atha khalv*)具壽善現(*āyuṣmān subhūtir*)復白佛言(*bhagavantam etad avocat*)：「由何空故，說諸法空(*kena bhagavan na saṃs-kṛto dhātuḥ śūnyaḥ*)？」

[425c03] (*evam ukte*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「由**想**空故(*sattva-**saṃjñayā** subhūte śūnyo, yāvad a-saṃs-kṛta-**saṃjñayā***)，說諸法空。

[425c03] 復次(*api tu khalu*)，善現(*subhūte*)！於意云何，若變化身(*yan nir-mito*)．復作化事(*'nyan nir-mitaṃ nir-miṇoti*)，此有實事(*kac-cit tasya tad vastv asti*)．而不空耶(*yan na śūnyatā*)？」

[425c05] 善現對曰(*subhūtir āha*)：「(*no, bhagavan.*)**諸所變化，都無實事，一切皆空**(*nir-mitasya hi bhagavan na kac-cid vastv* (PSP_6-8:178) *asti yan na śūnyatā*)。」

[425c06] 佛告善現：「**變化**與**空**(*ya ca **śūnyatā**, yaś ca **nir-mitaḥ***)——如是二法(*ubhāv etau dharmau*)——非合(*na saṃ-yuktau*)、非散(*na vi-saṃ-yuktau*)。此二(*dvāv etau*)，俱以空(*śūnyatayā*)．空，故空(*śūnyau*)。不應分別(*tat kiṃ vi-ni-gūhitam*)是**空**(*iyaṃ **śūnyatā***)是**化**(*'yaṃ **nir-mitaḥ***)。所以者何(*tat kasya hetoḥ*)？非．空性中．有空、有化二事可得(*tathā hi tāv ubhāv api śūnyatāyān nôpa-labhyate, iyaṃ śūnyatā, 'yaṃ nir-mitaḥ*)，以一切法畢竟空故。

[425c09] (*bhagavān āha:*)復次，善現！無色(*nâsti subhūte rūpaṃ vā*)非化，無受、想、行、識(*vedanā vā saṃjñā vā saṃskārā vā vijñānaṃ vā*)非**化**(*yaś ca **nir-mito***)。諸是化者，無不皆**空**(*yā ca **śūnyatā***)。餘法、有情(*ubhayam etac*)，應知亦爾(*chūnyatā*)。」

[425c11] 具壽善現復白佛言(*subhūtir āha*)：「(*yadi bhagavann*)蘊、界、處等世間諸法(*ime laukikā dharmā*)，及諸有情，可皆是化(*nir-mitā*)。四念住等出世間法(*api nu ime lokôt-tarā dharmā*)，及諸有情，豈亦是化(*nir-mitāḥ*)(*yad-uta catvāri smṛty-upa-sthānāni catvāri samyak-pra-hāṇāni catvāra ṛddhi-pādāḥ pañcêndriyāṇi, pañca-balāni sapta-bodhy-aṅgāni āryâṣṭâṅgo mārgaś catvāry ārya-satyāni, śūnyatâ-nimittâ-pra-ṇi-hitāni, adhy-ātma-śūnyatā bahirdhā-śūnyatā adhy-ātma-bahirdhā-śūnyatā yāvad a-bhāva-sva-bhāva-śūnyatā pañcâbhi-jñā aṣṭa-vi-mokṣā navânu-pūrva-vi-hāra-sam-ā-pattayo '-pra-māṇa-dhyān'ārūpya-sam-ā-pattayaḥ sarva-samādhayaḥ sarva-dhāraṇī-mukhāni daśa-pāramitā daśa-bodhisattva-bhūmayo daśa-tathāgata-balāni catvāri vaiśāradyāni catasraḥ prati-saṃ-vido 'ṣṭādaś'āveṇikā buddha-dharmā*

*mahā-karuṇā, yac ca teṣāṃ phalaṃ yena te pudgalāḥ pra-jñāpyante, śraddhā'nu-sārī dharmânu-sāry aṣṭamakaḥ srota-ā-pannaḥ sakṛd-ā-gāmy an-ā-gāmy arhan pratyekabuddho bodhisattvo mahāsattvaḥ tathāgato 'rhan samyak-saṃ-buddho, 'pi nu bhagavann ime dharmā nir-mitāḥ*)？」

[425c13] 佛告善現(*bhagavān āha*)：「一切世間、出世法等，無非是化(*yatra punaḥ sarva-dharmā* ***nir-mitās***)；然，於其中(*tatra*)，有聲聞化(*kaś-cic chrāvaka-nir-mitaḥ*)，有獨覺化(*kaś-cit pratyekabuddha-nir-mitaḥ*)，有菩薩化(*kaś-cid bodhisattva-nir-mitaḥ*)，有如來化(*kaś-cit tathāgata-nir-mitaḥ*)，有煩惱化(*kaś-cit kleśa-nir-mitaḥ*)，有諸業化(*kaś-cit karma-nir-mito*)。由此因緣(*'nena subhūte pary-āyeṇa*)，我說一切(*sarva-dharmā*)皆如變化(***nir-mitakôpamā***)，等無差別(*a-nānā-karaṇāḥ*)。」

[425c17] 具壽善現復白佛言(*subhūtir āha*)：「一切斷果(*yat punar idaṃ bhagavan* ***pra-hāṇaṃ***)——所謂預流(*srota-ā-patti-phalaṃ vā*)、一來(*sakṛd-ā-gāmi-phalaṃ vā*)、不還(*an-ā-gāmi-phalaṃ vā*)、阿羅漢果(*arhattvaṃ vā*)、獨覺(*pratyekabuddha-bhūmir vā*)、如來，永斷煩惱習氣相續(*nir-mitā sarva-vāsanā'nu-saṃdhi-pra-hāṇam*)——豈亦是化(*api nir-mitam*)？」

[425c19] 佛告善現(*bhagavān āha*)：「如是諸法(*ye ke-cit subhūte dharmā*)，若與生滅二相合者(*ut-pāditā vā ni-rodhitā vā*)，亦皆是化(*sarva ete nir-mitāḥ*)。」

[425c20] 具壽善現復白佛言(*subhūtir āha*)：「何法(*katamo bhagavan dharmo*)非化(*yo na nir-mitakaḥ*)？」

[425c21] 佛告善現(*bhagavān āha*)：「若法不與生滅相合(*yasya nôt-pādo na ni-rodhaḥ*)，是法非化(*sa dharmo na nir-mitaḥ.* (PSP_6-8:179))。」

[425c22] 具壽善現復白佛言(*subhūtir āha*)：「何法不與生滅相合(*sa punaḥ katamo bhagavan*)？」

[425c23] 佛告善現(*bhagavān āha*)：「不虛誑法(***a-saṃ-moṣa-dharmo***)，即是涅槃——此法，不與生滅相合，是故非化(*na nir-mitaḥ*)。」

[425c24] 具壽善現復白佛言(*subhūtir āha*)：「如世尊說(*yat punar bhagavatôktaṃ*)：平等法性一切皆空，無能動者(*śūnyatāyāś ca na calati*)；無二可得(*na ca dvaye nôpa-labhyate*)；無有少法非自性空(*na ca kaś-cid dharmo, yo na śūnyas*)。(*tasmād bhagavan*)如何涅槃可說非化(*saṃ-moṣa-dharmo nir-mitako bhavet*)？」

[425c27] 佛告善現(*bhagavān āha*)：「如是(*evam etat*)，(*subhūte,*)如是(*evam etat*)，如汝所說。無有少法非自性空(*sarva-dharmāḥ subhūte sva-bhāvena śūnyās*)。此自性空(*te*)，非聲聞作(*na śrāvakaiḥ kṛtā*)，非獨覺作(*na pratyekabuddhaiḥ kṛtā*)，非菩薩作(*na bodhisattvair mahāsattvaiḥ kṛtā*)，非如來作(*na tathāgataiḥ kṛtā*)，亦非餘作。有佛無佛，其性常空(*yā ca sva-bhāva-śūnyatā*)，此即涅槃(*tan nir-vāṇam*)。是故，我說涅槃非化，非，實有法名為涅槃，可說無生、無滅、非化。

復次，善現！我為新學諸菩薩說涅槃非化，非，別實有不空涅槃。是故，不應執此為難。」

[426a05] 爾時(*evam ukte*)，善現(*āyuṣmān subhūtir*)便白佛言(*bhagavantam etad avocat*)：「云何方便教誡、教授新學菩薩(*ādi-karmiko bhagavan pudgalaḥ katham ava-vaditavyaḥ? katham anu-śāsitavyo*)，令知諸法自性常空(*yat sva-bhāva-śūnyatāṃ pari-jānīyāt*)？」

[426a06] (*atha khalu*)佛告善現(*bhagavān āyuṣmantaṃ subhūtim etad avocat*)：「豈(*kiṃ punaḥ*)(*subhūte,*)一切法先有(*pūrvaṃ bhāvo 'bhaviṣyat*)後無(*paścād a-bhāvo bhaviṣyati*)，而不常空？然，一切法，先既**非有**(*nâtra subhūte bhāvo*)，後亦**非無**(*nâ-bhāvo*)，(*na sva-bhāvo,*)(*na para-bhāvaḥ,*)**自性常空**，不應驚怖。應作如是方便善巧．教誡、教授新學菩薩，令知諸法**自性常空**(*kuta eva sva-bhāva-śūnyatā bhaviṣyati*)。」

[426a10] 時，薄伽梵說是經已(*idam avocad bhagavān ātta-manaso*)；無量菩薩摩訶薩眾，慈氏菩薩，而為上首(*maitreya-pra-mukhā bodhisattvā mahāsattvāḥ*)，具壽善現(*āyuṣmāṃś ca subhūtir*)、及舍利子(*āyuṣmāṃś ca śāriputra*)、大採菽氏、大迦葉波、阿難陀(*āyuṣmāṃś c' ānandaḥ*)等諸大聲聞，(*śakraś ca devānām indraḥ*)及諸天、龍、阿素洛等一切大眾(*sa-deva-mānuṣâsura-gandharvaś ca loko*)，聞佛所說(*bhagavato bhāṣitam*)，皆大歡喜(*abhy-anandann*)，信受奉行(*iti*)。

*ārya-pañca-viṃśati-sāhasrikāyāṃ bhagavatyāṃ prajñāpāramitāyām abhi-samayâlaṃ-kārânu-sāreṇa saṃ-śodhitāyāṃ dharma-kāyâdhi-kāraḥ śikṣā-pari-varto nāmâṣṭamaḥ samāpta iti*

*ye dharmā hetu-pra-bhavā hetuṃ teṣāṃ tathāgato hy avadat, teṣāñ ca yo ni-rodha evaṃ-vādī mahā-śramaṇaḥ.*

*oṃ gate gate pāra-gate pāra-saṃ-gate bodhi svāhā.*