

《大般若波羅蜜多經·第四會·帝釋品第二》及傳譯本對照

20250428 釋心傳整理

《小品般若波羅蜜經》，鳩摩羅什譯 ¹	《大般若波羅蜜多經·第四會》，玄奘譯 ²
<i>Aṣṭasāhasrikā Prajñā-pāramitā</i> ³	
<i>The Perfection of Wisdom in Eight Thousand Lines</i> ⁴	
〈小品般若波羅蜜經·釋提桓因品〉第二 (pp. 540a-541b)	〈大般若波羅蜜多經·第四分·帝釋品〉第二 (pp. 769c-772c)

*爾時，釋提桓因，與四萬天子，俱在會中；四天王，與二萬天子，俱在會中；娑婆世界主·梵天王，與萬梵天，俱在會中；乃至淨居	*爾時，天帝釋，與三十三天四萬天子，俱來會坐；護世四天王，與四大王眾天二萬天子，俱來會坐；索訶界主·大梵天王，與萬梵眾，俱來會坐；如是乃至五淨居天，各與
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¹ 《道行般若經》，後漢·支婁迦讖 (Lokakṣema) 譯，T. 224, vol. 8, pp. 425c-478b (<https://cbetaonline.dila.edu.tw/zh/T0224>). 可對照參閱：《大明度經》，吳·支謙譯，T. 225, vol. 8, pp. 478b-508b (<https://cbetaonline.dila.edu.tw/zh/T0225>). 《摩訶般若鈔經》，前秦·曇摩婢 (Dharmapriya)、竺佛念譯，T. 226, vol. 8, pp. 508b-536c (<https://cbetaonline.dila.edu.tw/zh/T0226>). 《小品般若波羅蜜經》，後秦·鳩摩羅什 (Kumārajīva) 譯，T. 227, vol. 8, pp. 537a-586c (<https://cbetaonline.dila.edu.tw/zh/T0227>). 《佛說佛母出生三法藏般若波羅蜜多經》，宋·施護 (Dānapāla) 譯，T. 228, vol. 8, pp. 587a-676c (<https://cbetaonline.dila.edu.tw/zh/T0228>). 《佛說佛母寶德藏般若波羅蜜經》，宋·法賢 (Dharmabhadra) 譯，T. 229, vol. 8, pp. 676c-684b (<https://cbetaonline.dila.edu.tw/zh/T0229>).

辛嶋靜志，《道行般若經校注》(*A Critical Edition of Lokakṣema's Translation of the Aṣṭasāhasrikā Prajñā-pāramitā*), Tokyo: IRIAB, Soka University, 2011 (<https://iriab.soka.ac.jp/publication/bppb.html>). 辛嶋靜志，《道行般若經詞典》(*A Glossary of Lokakṣema's Translation of the Aṣṭasāhasrikā Prajñā-pāramitā*), Tokyo: IRIAB, Soka University, 2010 (<https://iriab.soka.ac.jp/publication/bppb.html>).

² 《大般若波羅蜜多經·第四會》，唐·玄奘譯，T. 220 (4), vol. 7, pp. 763b-865a (https://cbetaonline.dila.edu.tw/zh/T0220_538). 又稱為《八千頌的般若經》(*Aṣṭasāhasrikā Prajñā-pāramitā*)或《小品般若經》(*the Smaller Mahā-prajñā-pāramitā-sūtra*)，透過般若波羅蜜多(*prajñā-pāramitā*; perfection of wisdom)的修學為主軸所開發的圓滿的智慧，至少在觀念與視野的骨幹上，打造出廣大且高超的修行道路。

《大般若經·第四會》一開張，由釋迦摩尼佛要求長老善現 (Āyusmān Subhūti)，為菩薩摩訶薩，講解般若波羅蜜多(*prajñā-pāramitā*)，使菩薩摩訶薩由於如此的講解，得以著手乃至推動般若波羅蜜多之修學。從這一道要求，類似埋下伏筆，可挖掘出一系列意味深遠的論旨：般若法會的核心，為般若波羅蜜多之修學；修學般若波羅蜜多，列為菩薩摩訶薩的核心工作；釋迦摩尼佛乃至諸佛如來，已經圓滿在般若波羅蜜多的修學與實證；至於長老善現，在佛法專業修行的身分，則為聲聞的形態。因此，這在形式上，可看成由般若波羅蜜多的圓滿實證者，要求且指導聲聞，為菩薩摩訶薩，講解菩薩摩訶薩最核心的般若波羅蜜多。

³ [現存有關之梵文本] U. Wogihara (ed.), *Abhisamayālaṅkāra'ālokā Prajñā-pāramitāvyākhyā: The Work of Haribhadra together with the Text Commented on*, Tokyo: The Toyo Bunko, 1932. P. L. Vaidya (ed.), *Aṣṭasāhasrikā Prajñā-pāramitā: With Haribhadra's Commentary Called Āloka*, Darbhanga: The Mithila Institute, 1960 (https://gretel.sub.uni-goettingen.de/gretel/corpus/transformations/html/sa_aSTasAhasrika-prajApAramitA.htm). Rājendralāla Mitra (ed.), *Aṣṭasāhasrikā Prajñā-pāramitā*, Bibliotheca Indica, no. 110, Calcutta: Baptist Mission Press, 1888. *Aṣṭa-sāhasrikā Prajñā-pāramitā: A Sanskrit Manuscript from Nepal*, reproduced by Lokesh Chandra, New Delhi: Sharada Rani, 1981.

[現存有關之梵文本照相版網絡資源] University of Cambridge > Cambridge Digital Library: <https://cdl.lib.cam.ac.uk/view/MS-ADD-01643/1>. 《八千頌般若經》梵文寫本(原民族宮藏梵文寫本第2号)、(原民族宮藏梵文寫本第3号)，梵佛研：<http://fanfoyan.com/ms.htm>.

⁴ [有關之當代翻譯本] Edward Conze (tr.), *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*, Bolinas: Four Seasons Foundation, 1975 (<https://huntingtonarchive.org/resources/downloads/sutras/02Prajnaparamita/Astasahasrika.pdf>). 梶山雄一(譯)，《大乘佛典 2：八千頌般若經(I)》；《大乘佛典 3：八千頌般若經(II)》(東京：中央公論社，1992年)。

天眾，無數千種，俱在會中。是諸天眾，業報光明，以佛身神力光明故，皆不復現。	無量百千天子，俱來會坐。是諸天眾淨業所感異熟身光，雖能照曜，而以如來身光威力之所暎奪，皆悉不現。
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*〈道行般若經·摩訶般若波羅蜜·難問品〉第二 (pp. 429a-430c) 爾時，釋提桓因，與四萬天子，相隨俱來，共會，坐；四天王，與天上二萬天子，相隨來，共會坐；梵迦夷天，與萬天子，相隨來，共會，坐；梵多會天，與五千天子，相隨來，共會，坐。諸天子宿命有德，光明巍巍。持佛威神，持佛力，諸天子光明徹照。

Aṣṭa Skt: Vaidya (1960) p. 17.⁵

tena khalu punaḥ samayena śakro devānāṃ indras tasyām eva parṣadi saṃ-ni-patitaḥ saṃ-ni-ṣaṇṇo 'bhūt catvāriṃ-śatā trāyas-triṃśat-kāyikair deva-putra-sahasraiḥ sārddham | catvāraś ca loka-pālā viṃśatyā cātur-mahā-rāja-kāyikair deva-putra-sahasraiḥ sārddham | brahmā'pi sahā-patir daśabhir brahma-kāyikair deva-putra-sahasraiḥ sārddham | pañca ca śuddh'āvāsānāṃ deva-putrāṇāṃ sahasrāṇi tasyām eva parṣadi saṃ-ni-patitāni saṃ-ni-ṣaṇṇāny abhūvan | yo 'pi ca devānāṃ sva-karma-vi-pāka-jo 'va-bhāsaḥ, so 'pi sarvo buddhānu-bhāvena buddha-tejasā buddhādhi-ṣṭhānenābhi-bhūto 'bhūt ||

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 32-34.

1. Preamble: At that time again, many Gods came to that assembly, and took their seats: Sakra, Chief of Gods, with forty thousand Gods of the Thirty-three; the four world-guardians, with twenty thousand Gods belonging to the retinue of the four Great Kings; Brahma, ruler of this world system, with ten thousand Gods belonging to the company of Brahma; and five thousand Gods of the Pure Abode. But the might of the Buddha, his majesty and authority surpassed even the splendour of the Gods, a reward for the deeds they had done in the past.

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*爾時，<u>釋提桓因</u>語須菩提言：「是諸無數天眾，皆共集會，欲聽·須菩提·說般若波羅蜜義。菩薩云何住般若波羅蜜？」 *<u>須菩提</u>語<u>釋提桓因</u>及諸天眾：「<u>憍尸迦</u>！我今當<u>承佛神力</u>，說般若波羅蜜。若諸天子·<u>未發阿耨多羅三藐三菩提心者</u>，今<u>應當發</u>。若人已入<u>正位</u>，則<u>不堪任發阿耨多羅三藐三菩提心</u>。何	*時，<u>天帝釋</u>白善現言：「今此三千大千世界·無量天眾，俱來會坐，欲聞·大德·宣說、開示甚深般若波羅蜜多，教授、教誡諸菩薩摩訶薩，令於般若波羅蜜多速得究竟。唯願·大德·哀愍為說：云何菩薩摩訶薩應住般若波羅蜜多？云何菩薩摩訶薩應學般若波羅蜜多？」 *爾時，<u>善現</u>告帝釋言：「吾當<u>承佛威神之力</u>，順如來意，為諸菩薩摩訶薩眾，宣說、開示甚深般若波羅蜜多，<u>如</u>·諸菩薩摩訶薩眾可於其中·應如是住，應如是學。汝等天眾，皆應諦聽，善思念之。<u>憍尸迦</u>！汝諸天等·<u>未發無上菩提心者</u>，今皆應
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⁵ āryāṣṭa-sāhasrikāyāṃ prajñā-pāramitāyāṃ śakra-pari-varto nāma dvitīyaḥ||

以故？已於生死，作障隔故。是人若發阿耨多羅三藐三菩提心，我亦隨喜，終不斷其功德。所以者何？上人，應求上法。」	發。諸有已入聲聞、獨覺正性離生，不復能發大菩提心。何以故？僑尸迦！彼於生死流，已作障隔故。其中，若有能發無上菩提心者，我亦隨喜。所以者何？諸有勝人，應求勝法。我終不障他勝善品。」
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*《道行般若經》釋提桓因白須菩提言：「賢者須菩提！是若干千萬天子大會，欲聽須菩提說般若波羅蜜。云何菩薩於般若波羅蜜中住？」

須菩提語釋提桓因言：「拘翼！是若干千萬天子樂者，聽。我當說。」

須菩提持佛威神，持佛力，廣為諸天子說般若波羅蜜：「何所天子未行菩薩道？其未行者，今皆當行。以得須陀洹道，不可復得菩薩道。何以故？閉塞生死道故。正使·是輩·行菩薩道者，我代其喜，我終不斷功德法。我使欲取中正尊法，正欲使上佛。」

atha khalu śakro devānām indra āyusmantam subhūtiṃ sthaviram etad avocat - imāny ārya subhūte saṃ-bahulāni deva-putra-sahasrāṇi asyāṃ parṣadi saṃ-ni-patitāni saṃ-ni-ṣaṇṇāni āryasya subhūter antikāt prajñā-pāramitāṃ śrotu-kāmāni bodhisattvānām mahāsattvānām upadeśam ava-vādānu-śāsanīm ca | tat-katham bodhisattvena mahāsattvena prajñā-pāramitāyāṃ sthātavyam, katham śikṣitavyam, katham yogam ā-pattavyam?

sthaviraḥ subhūtir āha - tena hi kauśika upa-dekṣyāmi te buddhānu-bhāvena buddha-tejasā buddhādhi-ṣṭhānena | yair deva-putrair an-ut-tarāyāṃ samyak-saṃ-bodhau cittam nôt-pāditam, tair ut-pādayitavyam | ye tv ava-krāntāḥ samyaktva-niyāmam, na te bhavyā an-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayitum | tat kasya hetoḥ? baddha-sīmāno hi te saṃsāra-srotasaḥ | a-bhavyā hi te punaḥ punaḥ saṃsaraṇāyān-ut-tarāyāṃ samyak-saṃ-bodhau cittam ut-pādayitum | api nu khalu punas teṣāṃ apy anu-mode | sacet te 'py an-ut-tarāyāṃ samyak-saṃ-bodhau cittāny ut-pādayeran, nāhaṃ kuśala-mūlasyāntarāyāṃ karomi | vi-śiṣṭebhyo hi dharmebhyo vi-śiṣṭatamā dharmā adhy-ā-lambitavyāḥ ||

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Sakra: These many thousands of Gods, Subhuti, have come to this assembly, and taken their seats, because they want to hear about perfect wisdom from the Holy Subhuti, and to listen to his advice to the Bodhisattvas, to his instruction and admonition. How then should a Bodhisattva stand in perfect wisdom, how train in it, how devote himself to it?

Subhuti: Let me then explain it to you, through the Buddha's might, majesty and authority. Those Gods, who have not yet aspired to full enlightenment should do so. Those, however, who are certain that they have got safely out of this world [i.e., the Arhats who have reached their last birth, and think they have done with it all] are unfit for full enlightenment [because they are not willing to go, from compassion, back into birth-and-death]. And why? The flood of birth-and-death hems them in. (34) Incapable of repeated rebirths, they are unable to aspire to full enlightenment. And yet, if they also will

aspire to full enlightenment, I confirm them also. I shall not obstruct their wholesome root. For one should uphold the most distinguished dharmas above all others.

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*爾時，佛讚須菩提言：「善哉！善哉！汝能如是勸樂諸菩薩。」 *須菩提言：「世尊！我當報佛恩。如·過去諸佛及諸弟子，教·如來·住空法中，亦教·學諸波羅蜜。如來·學是法，得阿耨多羅三藐三菩提。世尊！我今亦當如是護念諸菩薩。以我護念因緣故，諸菩薩·當疾得阿耨多羅三藐三菩提。」	*爾時，世尊讚善現曰：「善哉！善哉！汝今善能為諸菩薩摩訶薩眾，宣說、開示甚深般若波羅蜜多，亦能勸勵諸菩薩摩訶薩，令深歡喜，勤修般若波羅蜜多。」 *具壽善現便白佛言：「我既知恩，如何不報。所以者何？過去諸佛及諸弟子，為諸菩薩摩訶薩眾，宣說布施乃至般若波羅蜜多，教授、教誡、攝受、護念。世尊，爾時，亦於中學清淨梵行；今證無上正等菩提，轉妙法輪，饒益我等。故，我今者，應隨佛教，為諸菩薩摩訶薩眾，宣說布施乃至般若波羅蜜多，教授、教誡、攝受、護念，令勤修學清淨梵行，疾證無上正等菩提，轉妙法輪，窮未來際，利益、安樂一切有情，是則名為報彼恩德。」
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*《道行般若經》佛言：「善哉，須菩提！勸樂·諸菩薩學，乃爾。」

須菩提白佛言：「須菩提當報恩，不得不報恩。何以故？過去時，怛薩阿竭·阿羅呵·三耶三佛，皆使·諸弟子·為諸菩薩·說般若波羅蜜。怛薩阿竭·時·亦在其中學，如是中法，令·自致作佛。用是故，當報佛恩。我亦復作是說般若波羅蜜。菩薩亦當復受菩薩法。我復勸樂。我皆受已，皆勸樂已，菩薩疾速作佛。」

atha khalu bhagavān āyusmantam subhūtim ā-mantrayate sma - sādhu sādhu subhūte, sādhu khalu punas tvam subhūte, yas tvam bodhisattvānām mahāsattvānām ut-sāhaṃ dadāsi |

evam ukte āyusmān subhūtir bhagavantam etad avocat - kṛta-jñair asmābhir bhagavan bhagavato bhavitavyaṃ nā-kṛta-jñaiḥ | tat kasya hetoḥ? paurvakāṇām hi bhagavaṃs tathāgatānām arhatāṃ samyak-saṃ-buddhānām antike 'smad arthe bhagavān yathā brahma-caryaṃ bodhāya caran pūrvam bodhisattva-bhūta eva san, yaiḥ śrāvakair ava-vadito 'nu-śiṣṭas ca pāramitāsu, tatra bhagavatā caratā an-ut-taraṃ jñānam ut-pāditam | evaṃ bhagavan asmābhir api bodhisattvā mahāsattvā anu-pari-grahītavyā anu-pari-vārayitavyāś ca, saṃ-pari-grahītavyāḥ saṃ-pari-vārayitavyāś ca | tat kasya hetoḥ? asmābhir api hi bhagavan bodhisattvā mahāsattvā anu-pari-grhītā anu-pari-vāritāś ca, saṃ-pari-grhītāḥ saṃ-pari-vāritāś ca kṣipram an-ut-tarāṃ samyak-saṃ-bodhim abhi-saṃ-budhyante ||

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The Lord: Well said, Subhuti. You do well to encourage the Bodhisattvas.

Subhuti then said to the Lord: We should be grateful to the Lord, and not ungrateful. For in the past the Lord has, in the presence of the Tathagatas of the past, led, for our sake, the holy life with

enlightenment as his aim. Even after he had definitely become a Bodhisattva [a being dedicated to enlightenment], disciples still instructed and admonished him in the perfections, and by his coursing therein he has produced the utmost cognition. Even so also we should help, champion, aid and sustain the Bodhisattvas. Because the Bodhisattvas, if we help, champion, aid and sustain them, will soon know full enlightenment.

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* 須菩提語釋提桓因言：「憍尸迦！汝·一心聽·菩薩住般若波羅蜜。

憍尸迦！菩薩發大莊嚴，乘於大乘，以空法，住般若波羅蜜。不應住色，不應住受、想、行、識；不應住色若常若無常，不應住受、想、行、識若常若無常；不應住色若苦若樂，不應住受、想、行、識若苦若樂；不應住色若淨若不淨，不應住受、想、行、識若淨若不淨；不應住色若我若無我，不應住受、想、行、識若我若無我；不應住色若空若不空，不應住受、想、行、識若空若不空。不應住須陀洹果，不應住斯陀含果，不應住阿羅漢果，不應住辟支佛道，不應住佛法。不應住須陀洹·無為果，不應住須陀洹福田，不應住須陀洹乃至七往來生死。不應住斯陀含·無為果，不應住斯陀含福田，不應住斯陀含一來此間·當得盡苦。不應住阿那含·無為果，不應住阿那含福田，不應住阿那含·彼間滅度。不應住阿羅漢·無為果，不應住阿羅漢福田，不應住阿羅漢·今世入無餘涅槃。不應住辟支佛道·無為果，不應住辟支佛福田，不應住辟

* 具壽善現告帝釋言：「汝問『云何菩薩摩訶薩應住、應學·般若波羅蜜多』者，諦聽，諦聽，當為汝說：諸菩薩摩訶薩，於深般若波羅蜜多，如·所應住、及應學相。

憍尸迦！諸菩薩摩訶薩·被大功德鎧，應以空相·安住般若波羅蜜多；不應住色，不應住受、想、行、識；不應住預流果，不應住一來、不還、阿羅漢果，不應住獨覺菩提，不應住諸佛無上正等菩提；不應住此是色，不應住此是受、想、行、識；不應住此是預流果，不應住此是一來、不還、阿羅漢果，不應住此是獨覺菩提，不應住此是諸佛無上正等菩提；不應住色若常若無常，不應住受、想、行、識若常若無常；不應住色若樂若苦，不應住受、想、行、識若樂若苦；不應住色若我若無我，不應住受、想、行、識若我若無我；不應住色若淨若不淨，不應住受、想、行、識若淨若不淨；不應住色若空若不空，不應住受、想、行、識若空若不空；不應住預流果是無為所顯，不應住一來、不還、阿羅漢果是無為所顯，不應住獨覺菩提是無為所顯，不應住諸佛無上正等菩提是無為所顯；不應住預流果是真福田·應受供養，不應住預流果·極七返有·必入涅槃；不應住一來果是真福田·應受供養，不應住一來果·未至究竟·一來此間·作苦邊際；不應住不還果是真福田·應受供養，不應住不還果·往彼滅度·不復還來；不應住阿羅漢果是真福田·應受供養，不應住阿羅漢果·今世定入無餘涅槃；不應住獨覺是真福田·應受供養，不應住獨覺·超聲聞地·不至佛地·而般涅槃；不應住佛是真福田·應受供養，不應住佛·超異生地，超聲聞地，超獨覺地，超菩薩地，安住佛地，利益安樂無

支佛·過聲聞地·不及佛地·而般涅槃。不應住佛法利益無量眾生，滅度無量眾生。」	量、無數、無邊有情，令人無餘般涅槃界；不應住佛·度脫無量、無邊有情，令於三乘各得決定，作如是等諸佛事已，入無餘依般涅槃界。」
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*《道行般若經》須菩提言：「拘翼！當所問者，聽所問。菩薩云何住般若波羅蜜中？持空法，菩薩於般若波羅蜜中住。

拘翼！菩薩摩訶薩·摩訶·僧那僧涅·摩訶衍·三拔致。色，不當於中住；痛痒、思想、生死、識，不當於中住。須陀洹，不當於中住；斯陀含，不當於中住，阿那含，不當於中住；阿羅漢，不當於中住。辟支佛，不當於中住。佛，不當於中住。有色、無色，不當於中住；有痛痒、思想、生死、識，無痛痒、思想、生死、識，不當於中住。有須陀洹，無須陀洹，不當於中住。有斯陀含，無斯陀含，不當於中住。有阿那含，無阿那含，不當於中住。有阿羅漢，無阿羅漢，不當於中住。有辟支佛，無辟支佛，不當於中住。有佛、無佛，不當於中住。

色無無常，不當於中住；痛痒、思想、生死、識無無常，不當於中住。

色若苦、若樂，不當於中住。色若好、若醜，不當於中住。痛痒、思想、生死、識若苦、若樂，不當於中住。痛痒、思想、生死、識若好、若醜，不當於中住。

色我所、非我所，不當於中住；痛痒、思想、生死、識我所、非我所，不當於中住。

須陀洹道·不動成就，不當於中住。須陀洹道·成已，不當於中住。何以故？須陀洹道·七死七生，便度去。是故須陀洹道·不當於中住。

斯陀含道·不動成就，不當於中住。斯陀含道·成已，不當於中住。何以故？斯陀含道·一死一生，便度去。是故斯陀含道，不當於中住。

阿那含道·不動成就，不當於中住。阿那含道·成已，不當於中住。何以故？阿那含道·成已，便於天上般泥洹。是故阿那含道，不當於中住。

阿羅漢道·不動成就，不當於中住。阿羅漢道·成已，不當於中住。何以故？阿羅漢道·成已，便盡是間，無處所，於泥洹中·般泥洹。是故阿羅漢道，不當於中住。

辟支佛道·不動成就，不當於中住。何以故？辟支佛道·成已，過阿羅漢道，不能及佛道，便中道·般泥洹。是故辟支佛道，不當於中住。

佛道，不當於中住。何以故？用不可計阿僧祇人故，作功德。以不可計阿僧祇人，我皆當令般泥洹·正於佛中住。是故佛道，不當於中住。」

Aṣṭa Skt: Vaidya (1960), p. 19.

atha khalv āyusmān subhūtiḥ śakraṃ devānāṃ indram ā-mantrayate sma - tena hi kauśika śṛṇu, sādhu ca suṣṭhu ca manasi kuru, bhāṣiṣye 'haṃ te yathā bodhisattvena mahāsattvena prajñā-pāramitāyāṃ sthātavyam | śūnyatāyāṃ kauśika tiṣṭhatā bodhisattvena mahāsattvena prajñā-pāramitāyāṃ sthātavyam | tena hi kauśika (18) bodhisattvena mahāsattvena mahā-saṃnāha-saṃ-naddhena bhavitavyam | na rūpe sthātavyam | na vedanāyāṃ na saṃjñāyāṃ na saṃskāreṣu | na vijñāne sthātavyam | na cakṣuṣi sthātavyam | na rūpe sthātavyam | na cakṣur-vijñāne sthātavyam | na cakṣuḥ-

saṃ-sparśe sthātavayam | na cakṣuḥ-saṃ-sparśa-jāyāṃ vedanāyāṃ sthātavayam | evaṃ
 na śrotra-ghrāṇa-jihvā-kāya-manaḥsu sthātavayam | na śabda-gandha-rasa-spraṣṭavya-
 dharmeṣu, na śrotra-vijñāne, yāvan na mano-vijñāne | na manaḥ-saṃ-sparśe, na manaḥ-
 saṃ-sparśa-jāyāṃ vedanāyāṃ sthātavayam | na pṛthivī-dhātau sthātavayam | nāb-dhātau,
 na tejo-dhātau, na vāyu-dhātau, n'ākāśa-dhātau, na vijñāna-dhātau sthātavayam | na
 smṛty-upa-sthāneṣu sthātavayam | na samyak-pra-hāṇa-rddhi-pādēndriya-bala-bodhy-
 aṅgeṣu, na mārgāṅgeṣu sthātavayam | na srota-ā-patti-phale sthātavayam | na sakṛd-ā-
 gāmi-phale, nān-ā-gāmi-phale, nārhattve sthātavayam | na pratyeka-buddhatve
 sthātavayam | na buddhatve sthātavayam | iti hi rūpam iti na sthātavayam | iti hi vedanēti,
 saṃjñēti, saṃskārā iti | iti hi vijñānam iti na sthātavayam | iti hi cakṣur iti, yāvan manaḥ-
 saṃ-sparśa-jā vedanēti na sthātavayam | iti hi pṛthivī-dhātur iti, yāvad vijñāna-dhātur iti
 na sthātavayam | iti hi smṛty-upa-sthānānīti na sthātavayam | iti hi samyak-pra-hāṇa-
 rddhi-pādāndriya-bala-bodhy-aṅgānīti, iti hi mārgāṅgānīti na sthātavayam | iti hi srota-
 ā-patti-phalam iti na sthātavayam, iti hi sakṛd-ā-gāmi-phalam iti, an-ā-gāmi-phalam iti,
 arhattvam iti na sthātavayam | iti hi pratyeka-buddhatvam iti na sthātavayam | iti hi
 buddhatvam iti na sthātavayam | rūpaṃ nityam a-nityam iti na sthātavayam | evaṃ
 vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ nityam a-nityam iti na sthātavayam | rūpaṃ
 sukhaṃ duḥkham iti na sthātavayam | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ
 sukhaṃ duḥkham iti na sthātavayam | rūpaṃ śūnyam a-śūnyam iti na sthātavayam | evaṃ
 vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ śūnyam a-śūnyam iti na sthātavayam | rūpaṃ
 ātmā'n-ātmēti na sthātavayam | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ ātmā'n-
 ātmēti na sthātavayam | rūpaṃ śubham a-śubham iti na sthātavayam | evaṃ vedanā-
 saṃjñā-saṃskārāḥ | vijñānaṃ śubham a-śubham iti na sthātavayam | rūpaṃ śūnyam upa-
 labhyate vēti na sthātavayam | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānaṃ śūnyam upa-
 labhyate vēti na sthātavayam | srota-ā-patti-phalam a-saṃskṛta-pra-bhāvitam iti na
 sthātavayam | evaṃ sakṛd-ā-gāmi-phalam an-ā-gāmi-phalam arhattvam a-saṃskṛta-pra-
 bhāvitam iti na sthātavayam | pratyeka-buddhatvam a-saṃskṛta-pra-bhāvitam iti na
 sthātavayam | srota-ā-panno dakṣiṇīya iti na sthātavayam | srota-ā-pannāḥ sapta-kṛto
 bhava-paramā iti na sthātavayam | sakṛd-ā-gāmī dakṣiṇīya iti na sthātavayam | sakṛd-ā-
 gāmy a-pari-ni-ṣṭhitattvāt sakṛd imaṃ lokam ā-gamya duḥkhasyāntaṃ kariṣyatīti na
 sthātavayam | an-ā-gāmī dakṣiṇīya iti na sthātavayam an-ā-gāmī an-ā-gamya imaṃ lokam
 tatraiva pari-nir-vāsyatīti na sthātavayam | arhan dakṣiṇīya iti na sthātavayam | arhann
 ihaivān-upadhi-śeṣe nir-vāṇa-dhātau pari-nir-vāsyatīti na sthātavayam | pratyeka-
 buddho dakṣiṇīya iti na sthātavayam | pratyeka-buddho 'ti-kramya śrāvaka-bhūmim a-
 pr'āpya buddha-bhūmim pari-nir-vāsyatīti na sthātavayam | buddho dakṣiṇīya iti na
 sthātavayam | buddho 'ti-kramya (19) pṛthag-jana-bhūmim ati-kramya śrāvaka-bhūmim
 ati-kramya pratyeka-buddha-bhūmim a-pra-meyāṇām a-saṃ-khyeyāṇām sattvānām
 arthaṃ kṛtvā a-pra-meyāṇy a-saṃ-khyeyāni sattva-koṭī-niyuta-śata-sahasrāṇi pari-nir-

vāpyā-pra-meyān a-saṃ-khyeyān sattvān śrāvaka-pratyeka-buddha-samyak-saṃ-
buddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā an-upadhi-śeṣe
nir-vāṇa-dhātau buddha-pari-nir-vāṇena pari-nir-vāsyati ity evaṃ apy anena na
sthātavyam ||

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 34-38.

2. How to stand in emptiness, or the perfection of wisdom Subhuti then said to Sakra: Now, Kausika, listen and attend well. I will teach you how a Bodhisattva should stand in perfect wisdom. Through standing in emptiness should he stand in perfect wisdom. (35) Armed with the great armour, the Bodhisattva should so develop that he does not take his stand on any of these: not on form, feeling, perception, impulses, consciousness; not on eye, ear, nose, tongue, body, mind; not on forms, sounds, smells, tastes, touchables, mind-objects; not on eye-consciousness, etc., until we come to; not on mind-consciousness, etc., until we come to: not on the elements, i.e., earth, water, fire, wind, ether, consciousness: not on the pillars of mindfulness, right efforts, roads to psychic power, faculties, powers, limbs of enlightenment, limbs of the Path; not on the fruits of Streamwinner, Once-Returner, Never-Returner, or Arhatship; not on Pratyeka-buddhahood, nor on Buddhahood. He should not take his stand on the idea that 'this is form,' 'this is feeling,' etc., to: 'this is Buddhahood.' He should not take his stand on the ideas that 'form, etc., is permanent, [or] impermanent'; (36) that 'form is ease or ill'; that 'form is the self, or not the self,' that 'form is lovely or repulsive,' that 'form is empty, or apprehended as something.' He should not take his stand on the notion that the fruits of the holy life derive their dignity from the Unconditioned. Or that a Streamwinner is worthy of gifts, and will be reborn seven times at the most. Or that a Once-Returner is worthy of gifts, and will, as he has not yet quite won through to the end, make an end of ill after he has once more come into this world. Or that a Never-Returner is worthy of gifts, and will, without once more returning to this world, win Nirvana elsewhere. Or that an Arhat is worthy of gifts, and will just here in this very existence win Nirvana in the realm of Nirvana that leaves nothing behind. Or that a Pratyeka-buddha is worthy of gifts, and will win Nirvana after rising above the level of a Disciple, but without having attained the level of a Buddha. That a Buddha is worthy of gifts, and will win Nirvana in the Buddha-Nirvana, in the realm of Nirvana that leaves nothing behind, after he has risen above the levels of a common man, of a Disciple, and of a Pratyeka-buddha, wrought the weal of countless beings, led to Nirvana countless hundreds of thousands of niyutas of kotis of beings, assured countless beings (37) of Discipleship, Pratyeka-buddhahood and full Buddhahood, stood on the stage of a Buddha and done a Buddha's work, - even thereon a Bodhisattva should not take his stand.

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* 爾時，<u>舍利弗</u>作是念：「菩薩，當云何住？」	* 時，<u>舍利子</u>作是念言：「若菩薩摩訶薩，行深般若波羅蜜多時，不應住。佛安住佛地，利益、安樂無量、無數、無邊有情，令入無餘般涅槃界；不應住。佛度脫無量、無邊有情，令於三乘各得決定，作如是等諸佛事已，入無餘依般涅槃界；亦不應住。諸餘法等者；
* <u>須菩提</u>知舍利弗心所念，語舍利弗：「於意	

云何，如來為住何處？」 * 舍利弗言：「如來無所住，無住心名為如來。如來不住有為性，亦不住無為性。」	是諸菩薩摩訶薩眾，當云何住？」 * 具壽善現承佛威神，知·舍利子心之所念，便謂之曰：「於意云何，諸如來心，為·何所住？」 * 時，舍利子語善現言：「諸如來心，都無所住。所以者何？心無所住，故名如來·應·正等覺，謂·不住有為界，亦不住無為界，亦非不住。」
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* 《道行般若經》舍利弗心念言：「佛當云何住？」

須菩提知舍利弗心所念，便問舍利弗言：「云何·佛在何所住？」

舍利弗語須菩提：「佛無所住。但薩阿竭·阿羅呵·三耶三佛，心無所住止。不在動處·止，亦無動處·止。」

atha khalv āyusmataḥ śāriputrasyaitad abhavat - yadi buddho 'ti-kramya prthag-jana-bhūmim ati-kramya śrāvaka-bhūmim ati-kramya pratyeka-buddha-bhūmim a-prameyānām a-saṃ-khyeyānām sattvānām arthaṃ kṛtvā a-prameyāṇy a-saṃ-khyeyāni sattva-koṭi-niyuta-śata-sahasrāṇi pari-nir-vāpyā-prameyān a-saṃ-khyeyān sattvān śrāvaka-pratyeka-buddha-samyak-saṃ-buddhatva-niyatān kṛtvā buddha-bhūmau sthitvā buddha-kṛtyaṃ kṛtvā an-upadhi-śeṣe nir-vāṇa-dhātau buddha-pari-nir-vāṇena pari-nir-vāsyati ity evaṃ apy anena na sthātavyam, tat kathaṃ punar anena sthātavyaṃ, kathaṃ śikṣitavyam iti?

atha khalv āyusmān subhūtir buddhānu-bhāvena āyusmataḥ śāriputrasya cetasaiva cetaḥ-pari-vi-tarkam ā-jñāya āyusmantaṃ śāriputram etad avocat - tat kiṃ manyase āyusman śāriputra kva tathāgato 'rhan samyak-saṃ-buddhaḥ sthitaḥ?

āyusmān śāriputra āha - na kva-cid āyusman subhūte tathāgato 'rhan samyak-saṃ-buddhaḥ sthitaḥ | tat kasya hetor? a-prati-ṣṭhita-mānaso hi tathāgato 'rhan samyak-saṃ-buddhaḥ | sa naiva saṃskṛte dhātau sthito nāpy a-saṃskṛte dhātau sthito na ca tato vy-ut-thitaḥ ||

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Thereupon the Venerable Sariputra thought to himself: If even thereon one should not take one's stand, how then should one stand, and train oneself?

The Venerable Subhuti, through the Buddha's might, read his thoughts and said: What do you think, Sariputra, where did the Tathagata stand?

Sariputra: Nowhere did the Tathagata stand, because his mind sought no support. He stood neither in what is conditioned, nor in what is unconditioned, nor did he emerge from them.

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* 「舍利弗！菩薩摩訶薩亦應如是住，如·如來住，於一切法非住，非不住。」	* 時，具壽善現謂舍利子言：「諸菩薩摩訶薩·行深般若波羅蜜多時，亦復如是；如·諸如來·應·正等覺，於一切法，心無所住，亦非不住。舍利子！諸菩薩摩訶薩於深般若波羅蜜多，如諸如來·應·正等覺，以無所得而為方便，應如是住，應如是學。」
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*《道行般若經》須菩提言：「如是，如是。菩薩當作是學。如·怛薩阿竭·阿羅呵·三耶三佛住，亦不可住。當作是住，學·無所住。」

atha khalv āyusmān subhūtir āyusmantam sārīputram etad avocat - evam eva āyusman sārīputra bodhisattvena mahāsattvena sthātavyam, evaṃ śikṣitavyam - yathā tathāgato 'rhan samyak-saṃ-buddho na kva-cit sthito nā-sthito na vi-ṣṭhito nā-vi-ṣṭhiṭaḥ, tathā sthāsyāmīty evam anena śikṣitavyam | yathā tathāgata-sthānam tathā sthāsyāmīti, tathā śikṣiṣye iti, yathā tathāgata-sthānam tathā sthāsyāmīti, tathā śikṣiṣye iti, yathā tathāgata-sthānam tathā sthāsyāmīti su-sthito 'sthāna-yogenēti evam atra bodhisattvena mahāsattvena sthātavyam evaṃ śikṣitavyam | evaṃ hi śikṣamāṇo bodhisattvo mahāsattvo vi-haraty anena prajñā-pāramitā-vi-hāreṇā-vi-rahitaś cānena manasi-kāreṇēti ||

Subhuti: Even so should a Bodhisattva stand and train himself. He should decide that 'as the Tathagata does not stand anywhere, nor not stand, (38) nor stand apart, nor not stand apart, so will I stand.' Just so should he train himself 'as the Tathagata is stationed, so will I stand, and train myself.' Just so should he train himself. 'As the Tathagata is stationed, so will I stand, well placed because without a place to stand on.' Even so should a Bodhisattva stand and train himself. When he trains thus, he adjusts himself to perfect wisdom, and will never cease from taking it to heart.

*爾時，眾中有諸天子，作是念：「諸夜叉眾·語言、章句，尚可知義；須菩提所說、所論，難可得解。」 *須菩提知諸天子心所念，語諸天子言：「是中，無說、無示、無聽。」	*爾時，眾中有諸天子，竊作是念：「諸藥叉等·言詞、呪句，種種差別，雖復隱密，而我等輩猶可了知。大德善現·於<u>深般若波羅蜜多</u>，雖以種種言詞顯示，然我等輩，竟不能解。」 *<u>具壽善現</u>知諸天子心之所念，便告彼言：「汝諸天子，於我所說，不能解耶？」
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*《道行般若經》是時，諸天子心中作是念：「諸閼叉輩，尚可知所念。閼叉·若大、若小·所語，悉可了知。尊者須菩提所語，了不可知。」

須菩提知·諸天子心中所念，謂諸天子言：「是語難了，亦不可聞，亦不可知。」

Aṣṭa Skt: Vaidya (1960), p. 21.

atha khalu tatra parṣadi keśam-cid deva-putrāṇām etad abhūt - yāni tāni yakṣāṇām yakṣa-bhāṣitāni yakṣa-rutāni yakṣa-padāni yakṣa-mantritāni yakṣa-pra-vy-ā-hṛtāni, tāni vijñāyante jalpyamānāni | na punar idaṃ vijñāyate yat subhūtiḥ sthaviro bhāṣate pra-vy-ā-harati deśayaty upadiśati |

atha khalv āyusmān subhūtir buddhānu-bhāvena teṣām deva-putrāṇām imam evaṃ-rūpaṃ cetasaiva cetaḥ-pari-vi-tarkam ā-jñāya tām deva-putrāṇ ā-mantrayate sma - na vijñāyate na vijñāyate idaṃ deva-putrāḥ | tathā hi nātra kiṃ-cit sūcyate, nātra kiṃ-cit śrūyate ||

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 38-41.

3. The saints and their goal are illusions Thereupon the thought came to some of the Gods in that assembly: What the fairies talk and murmur, that we understand though mumbled. What Subhuti has just told us, what we do not understand.

Subhuti read their thoughts, and said: There is nothing to understand, nothing at all to understand. For nothing in particular has been indicated, nothing in particular has been explained.

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* 諸天子作是念：「須菩提欲令此義易解，而轉深妙。」 * 須菩提知諸天子心所念，語諸天子言：「若行者欲證須陀洹果，欲住須陀洹果，不離是忍。欲證斯陀含果、阿那含果、阿羅漢果，欲證辟支佛道，欲證佛法，亦不離是忍。」	* 時，諸天子復作是念：「大德善現於此般若波羅蜜多甚深義中，雖復種種方便顯說，欲令易解，然其義趣，甚深、轉甚深、微細、更微細、難可測量。」 * 具壽善現知彼心念，便告之言：「天子！當知，色非甚深、非微細，受、想、行、識非甚深、非微細，預流果非甚深、非微細，一來、不還、阿羅漢果非甚深、非微細，獨覺菩提非甚深、非微細，諸佛無上正等菩提非甚深、非微細。何以故？諸天子！以一切法微細、甚深、說、聽、解者，不可得故。由斯，汝等於諸法中，應隨所說，修深固忍。天子！當知，諸有欲證、欲住預流、一來、不還、阿羅漢果、獨覺菩提、諸佛無上正等菩提，要依此忍，乃能證住。」
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* 《道行般若經》諸天子心中復作是念：「是語當解。今，尊者須菩提深入、深知。」須菩提復知諸天子心中所念，語諸天子言：「已得須陀洹道證，若於中住，不樂，因出去。已得斯陀含道證，若於中住，不樂，因去。以得阿那含道證，若於中住，不樂，因去。已得阿羅漢道證，若於中住，不樂，因去。已得辟支佛道證，若於中住，不樂，因去。以得佛道證，若於中住，不樂，因去。」

atha khalu teṣāṃ deva-putrāṇāṃ punar evaitad abhūt – ut-tānī-kariṣyati batāyam ārya-subhūtiḥ | ut-tānī-kariṣyati batāyam ārya-subhūtir iti | dūrād dūra-taram ārya-subhūtiḥ pra-viśati, sūkṣmāt sūkṣma-taram | gambhīrād gambhīra-taram ārya-subhūtiḥ pra-viśati deśayati bhāṣata iti |

atha khalv āyusmān subhūtir buddhānu-bhāvena punar api teṣāṃ eva deva-putrāṇāṃ cetasaiva cetaḥ-pari-vi-tarkam ā-jñāya tān deva-putrān ā-mantrayate (20) sma - tena hi deva-putrāḥ yaḥ srota-ā-patti-phalaṃ pr'āptu-kāmaḥ srota-ā-patti-phale sthātu-kāmaḥ, sa nêṃāṃ kṣāntim an-ā-gamya ... peyālam | yaḥ sakṛd-ā-gāmi-phalaṃ pr'āptu-kāmaḥ, sakṛd-ā-gāmi-phale sthātu-kāmaḥ, yo 'n-ā-gāmi-phalaṃ pr'āptu-kāmo 'n-ā-gāmi-phale sthātu-kāmaḥ, yo 'rhattvaṃ pr'āptu-kāmo 'rhattve sthātu-kāmaḥ, yaḥ pratyeka-bodhiṃ pr'āptu-kāmaḥ pratyeka-bodhau sthātu-kāmaḥ, sa nêṃāṃ kṣāntim an-ā-gamya ... | yo 'n-ut-tarāṃ samyak-saṃ-bodhiṃ pr'āptu-kāmo 'n-ut-tarāyāṃ samyak-saṃ-bodhau sthātu-kāmaḥ, sa nêṃāṃ kṣāntim an-ā-gamya ... ||

Thereupon the Gods thought: May the Holy Subhuti enlarge on this! May the Holy Subhuti enlarge on this! What the Holy Subhuti here explores, demonstrates and teaches, that is remoter than the remote, subtler than the subtle, deeper than the deep.

Subhuti read their thoughts, and said: No one can attain any of the fruits of the holy life, or keep it, - from the Streamwinner's fruit to full enlightenment – (39) unless he patiently accepts the elusiveness of the dharma.

*爾時，諸天子作是念：「何等人，能隨順聽・須菩提所說？」 *須菩提知諸天子心所念，語諸天子言：「幻人，能隨順聽我所說，而無聽、無證。」	*時，諸天子作是念言：「大德善現於今欲為何等有情，說何等法？」 *具壽善現知諸天子心之所念，而告彼言：「天子！當知・吾今欲為如幻、如化、如夢有情，亦復宣說如幻、如化、如夢之法。何以故？諸天子！如是聽者，於所說法，無聞、無解、無所證故。」
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*《道行般若經》諸天子心中復作是念：「尊者須菩提所說乃爾。當復於何所，更索法師，如須菩提言者？」

須菩提知諸天子心中所念，語諸天子言：「法師，如幻。欲從我聞法，亦無所聞，亦不作證。」

atha khalu punar api teṣāṃ deva-putrāṇāṃ etad abhavat - kiṃ-rūpā asya ārya-subhūter dhārma-śravaṇikā eṣṭavyāḥ?

atha khalv āyusmān subhūtir buddhānu-bhāvena teṣāṃ deva-putrāṇāṃ cetasaiva cetaḥ-pari-vi-tarkam ā-jñāya tān deva-putrān ā-mantrayate sma – māyā-nir-mita-saḍṛśā hi deva-putrā mama dhārma-śravaṇikā eṣṭavyāḥ | tat kasya hetoḥ? tathā hi te naiva śroṣyanti na ca sāṅgāt-kariṣyanti ||

Then those Gods thought: What should one wish those to be like who are worthy to listen to the doctrine from the Holy Subhuti?

Subhuti read their thoughts, and said: Those who learn the doctrine from me one should wish to be like an illusory magical creation, for they will neither hear my words, nor experience the facts which they express.

*諸天子作是念：「但聽者・如幻，眾生・亦如幻？須陀洹果乃至辟支佛道，亦如幻？」 *須菩提知諸天子心所念，語諸天子言：「我說・眾生如幻、如夢，須陀洹果亦如幻、	*時，諸天子問善現言：「能說、能聽、及所說法，皆如幻、化、夢所見耶？」 *善現答言：「如是，如是。如幻有情，為如幻者，說如幻法；如化有情，為如化者，說如化法；如夢有情，為如夢者，說如夢法。一切有情，及一切法，無不皆如幻、化、夢境；以一切法、一切有情，與幻、化、夢，無二、無別。天子！當
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如夢，斯陀含果、阿那含果、阿羅漢果、辟支佛道亦如幻、如夢。」 *<u>諸天子</u>言：「須菩提亦說·佛法如幻、如夢？」 *<u>須菩提</u>言：「我說·佛法亦如幻、如夢。我說·涅槃亦如幻、如夢。」 *<u>諸天子</u>言：「大德須菩提亦說涅槃如幻、如夢耶？」 *<u>須菩提</u>言：「諸天子！設復有法過於涅槃，我亦說如幻、如夢。諸天子！幻、夢、涅槃，無二、無別。」	知·諸預流者及預流果，若一來者及一來果，若不還者及不還果，若阿羅漢及阿羅漢果，若諸獨覺及獨覺菩提，若諸如來·應·正等覺及佛無上正等菩提，無不皆如幻、化、夢境。」 *時，<u>諸天子</u>問善現言：「豈·諸如來·應·正等覺及佛無上正等菩提，亦如幻、化、夢所見耶？」 *<u>善現</u>答言：「如是，如是。乃至涅槃，我亦說為如幻、如化、如夢所見。」 *時，<u>諸天子</u>問善現言：「豈可涅槃亦如幻、化、夢所見境？」 *<u>善現</u>答言：「設更有法勝涅槃者，我亦說為如幻、如化、如夢所見。所以者何？幻、化、夢境，與一切法乃至涅槃，無二、無別，皆不可得、不可說故。」
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*《道行般若經》諸天子心中復作是念：「云何法·作是，聞人·如是？」
須菩提知諸天子心中復作是念，語諸天子言：「幻如人。人如幻乎。我呼·須陀洹、斯陀含、阿那含、阿羅漢、辟支佛道，悉如幻。正使佛道，我呼·亦如幻。」
諸天子語須菩提：「乃至佛道，亦復呼·如幻？」
須菩提言：「乃至泥洹，亦復如幻。」
諸天子問須菩提：「乃至泥洹·泥洹·及泥洹，亦復如幻？」
須菩提語諸天子：「設復有法·出於泥洹，亦復如幻。何以故？幻人、泥洹賜·如空，無所有。」

atha khalu te deva-putrā āyusmantam subhūtim etad avocan - kim punar ārya subhūte māyôpamās te sattvā na te māyā?

evam ukte āyusmān subhūtis tām deva-putrān etad avocat - māyôpamās te deva-putrāḥ sattvāḥ | svapnôpamās te deva-putrāḥ sattvāḥ | iti hi māyā ca sattvās cā-dvayam etad a-dvaidhī-kāram, iti hi svapnāś ca sattvās cā-dvayam etad a-dvaidhī-kāram | sarva-dharmā api deva-putrā māyôpamāḥ svapnôpamāḥ | srota-ā-panno 'pi māyôpamaḥ svapnôpamaḥ | srota-ā-patti-phalam api māyôpamaḥ svapnôpamaḥ | evaṃ sakṛd-ā-gāmy api sakṛd-ā-gāmi-phalam api, an-ā-gāmy api an-ā-gāmi-phalam api, arhann api arhattvam api māyôpamaḥ svapnôpamaḥ | pratyeka-buddho 'pi māyôpamaḥ svapnôpamaḥ | pratyeka-buddhatvam api māyôpamaḥ svapnôpamaḥ | samyak-saṃ-buddho 'pi māyôpamaḥ svapnôpamaḥ | samyak-saṃ-buddhatvam api māyôpamaḥ svapnôpamaḥ |

atha khalu deva-putrā āyusmantam subhūtim etad avocan - samyak-saṃ-buddho 'py ārya subhūte māyôpamaḥ svapnôpama iti vadasi? samyak-saṃ-buddhatvam api māyôpamaḥ svapnôpamaḥ iti vadasi?

subhūtir āha - nir-vāṇam api deva-putrā māyôpamaḥ svapnôpamaḥ iti vadāmi,

kiṃ punar anyam dharmam |

te deva-putrā āhuḥ - nir-vāṇam apy ārya subhūte māyôpamaṃ svapnôpamam iti vadasi?

āyusmān subhūtir āha - tad yadi deva-putrā nir-vāṇād apy anyah kaś-cid dharmo vi-śiṣṭataraḥ syāt, tam apy aham māyôpamaṃ svapnôpamam iti vadeyam | iti hi deva-putrā māyā ca nir-vāṇam câ-dvayam etad a-dvaidhī-kāram | iti hi svapnaś ca nir-vāṇam câ-dvayam etad a-dvaidhī-kāram ||

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Gods: Beings that are like a magical illusion, are they not just an illusion?

Subhuti: Like a magical illusion are those beings, like a dream. For not two different things are magical illusion and beings, are dreams and beings. All objective facts also are like a magical illusion, like a dream. The various classes of saints, from Streamwinner to Buddhahood, also are like a magical illusion, like a dream. (40)

Gods: A fully enlightened Buddha also, you say, is like a magical illusions, is like a dream? Buddhahood also, you say, is like a magical illusion, is like a dream?

Subhuti: Even Nirvana, I say, is like a magical illusion, is like a dream. How much more so anything else!

Gods: Even Nirvana, Holy Subhuti, you say, is like an illusion, is like a dream? Subhuti: Even if perchance there could be anything more distinguished, of that too I would say that it is like an illusion, like a dream. For not two different things are illusion and Nirvana, are dreams and Nirvana.

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*爾時，舍利弗、富樓那彌多羅尼子、摩訶拘絺羅、摩訶迦旃延，問須菩提：「如是說般若波羅蜜義，誰能受者？」

*時，阿難言：「如是說般若波羅蜜義，阿毘跋致菩薩、具足正見者、滿願阿羅漢，是等能受。」

*爾時，舍利子、執大藏、滿慈子、大飲光等，問善現言：「所說般若波羅蜜多，如是甚深，誰能信受？」

*具壽慶喜白大聲聞舍利子等言：「有不退轉菩薩摩訶薩，於此般若波羅蜜多，能深信受；復有無量·具足正見，諸漏永盡·大阿羅漢，於此般若波羅蜜多，亦能信受。」

*《道行般若經》舍利弗、鄒祁文陀羅弗、摩訶拘私、摩訶迦旃延，問須菩提：「何等為般若波羅蜜相？從何等法中出？」

須菩提報言：「從是法中，出阿惟越致菩薩，是為般若波羅蜜相。如是諸弟子聞法，悉具足·疾成阿羅漢。」

atha khalv āyusmān śāriputraḥ, āyusmāṃś ca pūrṇo maitrāyaṇī-putraḥ, āyusmāṃś ca mahā-koṣṭhilaḥ, āyusmāṃś ca mahā-kātyāyanaḥ, āyusmāṃś ca mahā-kāśapaḥ, anye ca mahā-śrāvakā an-ekair bodhisattva-sahasraiḥ sārddham āyusmantam subhūtiṃ sthaviram ā-mantrayante sma - ke 'syā āyusman subhūte prajñā-pāramitāyā evaṃ nir-diśyamānāyāḥ praty-eṣakā bhaviṣyanti?

atha khalv āyusmān ānandas tān sthavirān etad avocat - te khalv āyusmanto

veditavyā a-vi-ni-vartanīyā bodhisattvā (21) mahāsattvāḥ, dṛṣṭi-saṃ-pannā vā pudgalāḥ, arhanto vā kṣīṇ'āsravāḥ, ye 'syāḥ prajñā-pāramitāyā evaṃ nir-diśyamānāyāḥ praty-eṣakā bhaviṣyanti ||

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Thereupon the Venerable Sariputra, the Venerable Purna, son of Maitrayani, the Venerable Mahakoshthila, the Venerable Mahakatyayana, the Venerable Mahakashyapa, and the other Great Disciples, together with many thousands of Bodhisattvas, said: Who, Subhuti, will be those who grasp this perfect wisdom as here explained?

Thereupon the Venerable Ananda said to those Elders: Bodhisattvas who cannot fall back will grasp it, or persons who have reached sound views, or Arhats in whom the outflows have dried up.

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* 須菩提言：「如是說般若波羅蜜義，無·能受者。所以者何？此般若波羅蜜法中，無法可說，無法可示。以是義故，無能受者。」

* 具壽善現作如是言：「如是所說甚深般若波羅蜜多，無·能信受。所以者何？此中，無法·可顯、可示、及可施設。既實無法可顯、可示、及可施設故，信受者·亦不可得。」

* 《道行般若經》須菩提言：「般若波羅蜜中，說相如是。從法中，無所出。何以故？法中，無所有，無所聞，無所得。如法比丘，無所聞法，無所得法，從是法中，無所受。」

atha khalv āyusmān subhūtiḥ sthaviras tān sthavirān etad avocat - nāsyā āyusmantaḥ prajñā-pāramitāyā evaṃ nir-diśyamānāyāḥ ke-cit praty-eṣakā bhaviṣyanti | tat kasya hetoḥ? tathā hi - atra na kaś-cid dharmāḥ sūcyate, na kaś-cid dharmāḥ pari-dīpyate, na kaś-cid dharmāḥ prajñāpyate | tad yathaivātra na kaś-cid dharmāḥ sūcyate, na kaś-cid dharmāḥ pari-dīpyate, na kaś-cid dharmāḥ prajñāpyate, tathaivāsyāḥ prajñā-pāramitāyā evaṃ nir-diśyamānāyā na kaś-cit praty-eṣako bhaviṣyati ||

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Subhuti: No one will grasp this perfect wisdom as here explained [i.e. explained in such a way that there is really no explanation at all]. (41) For no dharma at all has been indicated, lit up, or communicated. So there will be no one who can grasp it.

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* 爾時，釋提桓因作是念：「長老須菩提為雨法雨。我寧可化作華，散須菩提上。」
* 釋提桓因即化作華，散須菩提上。
* 須菩提作是念：「釋提桓因今所散華，我於忉利天上所未曾見。是華，從心樹出，不從樹生。」
* 釋提桓因知須菩提心所念，語須菩

* 時，天帝釋作是念言：「大德善現雨大法雨。我應化作微妙諸華，奉散供養。」作是念已，即便化作微妙諸華，散善現上。
* 具壽善現作是念言：「今所散華，於諸天處，未曾見有。是華微妙，定非水、陸、草、木所生，應是諸天·從心化出。」
* 時，天帝釋既知·善現心之所念，謂

提言：「是華，非生。華，亦非心樹生。」 * 須菩提語釋提桓因言：「僑尸迦！汝言：『是華，非生。華，亦非心樹生。』若非生法，不名為華。」	善現言：「此所散華，實非水、陸、草、木所生，亦非諸天從心化出。何以故？此所散華，無生性故。」 * 爾時，善現語帝釋言：「此華不生，即非華也。」
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* 《道行般若經》釋提桓因心念言：「尊者須菩提所說，為雨・法寶。我寧可作華，持散尊者須菩提上。」

釋提桓因則化作華，散須菩提上。

須菩提心則了知，言：「是華，不出忉利天上，我曾見是華。是華所出生・散我上者，化作耳，化成耳。此華，化華，亦不從樹出，釋提桓因所作華；用散我上者，從心樹出，不從樹生也。」

釋提桓因謂須菩提言：「此華，無所從出生。尊者須菩提！不從心樹出。」

須菩提言：「拘翼・說言：『是華無所從出生，亦不從心樹出。』為非華。」

Aṣṭa Skt: Vaidya (1960), p. 21.

atha khalu śakrasya devānām indrasyaitad abhūt - asya dharma-paryāyasya āryeṇa subhūtinā bhāṣyamāṇasya pūjā'rthaṃ yan nv ahaṃ puṣpāṇy abhi-nir-māya āryaṃ subhūtim abhy-ava-kireyam iti |

atha khalu śakro devānām indras tasyām velāyām puṣpāṇy abhi-nir-māya āyusmantam subhūtim abhy-avâkirat |

atha khalv āyusmataḥ subhūteḥ sthavirasya śakraṃ devānām indram anu-vy-ā-haraṇāyaitad abhūt - na khalu punar imāni puṣpāṇi mayā trāyas-trimśeṣu deveṣu pracaranti dṛṣṭa-pūrvāṇi, yānīmāni śakreṇa devānām indreṇābhy-ava-kīrṇāni | nir-mitāny etāni puṣpāṇi | naitāni puṣpāṇi vṛkṣa-gulma-latā-nir-jātāni, yāni śakreṇa devānām indreṇābhy-ava-kīrṇāni, mano-mayāny etāni puṣpāṇīti |

atha khalu śakro devānām indra āyusmataḥ subhūteś cetasaiva cetaḥ-pari-vitarkam ā-jñāya āyusmantam subhūtim etad avocat - **a-nir-jātāny** etāny ārya subhūte puṣpāṇi | tat kasya hetoḥ? na hi mano-nir-jātāni kāni-cit puṣpāṇi, nāpi vṛkṣa-gulma-latā-nir-jātāni |

atha khalv āyusmān subhūtiḥ śakraṃ devānām indram etad avocat - yat tvaṃ kauśika evaṃ vadasi - **a-nir-jātāny** etāni puṣpāṇi, naitāni mano-nir-jātāni, nāpi vṛkṣa-gulma-latā-nir-jātānīti | yat kauśikā-nir-jātaṃ na tat puṣpam |

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 41-42.

4. Sakra's flowers Thereupon the thought came to Sakra: Let me now, in order to do worship to this discourse on dharma which is being taught by the Holy Subhuti, conjure up some flowers, and scatter them over the Holy Subhuti.

Sakra then conjured up flowers, and scattered them over the Venerable Subhuti.

The Venerable Subhuti thought to himself by the way of reply: These flowers which [now] appear among the Gods of the Thirty-three I had not noticed before. These flowers, which Sakra has scattered, are magical creations. They have not issued from trees, shrubs or creepers. These flowers which Sakra has scattered are mind-made.

Sakra replied: These flowers did not issue forth at all. For there are really no flowers, whether they issue forth from mind, or from trees, shrubs or creepers.

Subhuti then said to him: As you say, Kausika, 'these flowers did not issue forth at all, (42) neither from mind, nor from trees shrubs or creepers' – because that which has never issued forth is not a flower.

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*<u>釋提桓因</u>作是念：「長老須菩提智慧甚深，不壞假名，而說實義。」 *念已，語須菩提言：「如是，如是。須菩提！如須菩提所說，菩薩應如是學。 菩薩如是學者，不學須陀洹果、斯陀含果、阿那含果、阿羅漢果、辟支佛道。若不學是地，是名學佛法、學薩婆若。若學佛法、學薩婆若，則學無量、無邊佛法。若學無量、無邊佛法者，不為增減色學，不為增減受、想、行、識學；不為受色學，不為受受、想、行、識學。是人於法無所取、無所減故學。」	*時，<u>天帝釋</u>竊作是念：「大德善現智慧甚深，不壞假名，而說實義。」 *作是念已，白善現言：「如是，如是。誠如尊教。諸菩薩摩訶薩，於諸法中，隨尊者教，應如是學。」 *<u>具壽善現</u>語帝釋言：「如是，如是。如汝所說。諸菩薩摩訶薩，於諸法中，隨我所教，應如是學。 「憍尸迦！諸菩薩摩訶薩如是學時，不於色學，不於受、想、行、識學；不於預流果學，不於一來、不還、阿羅漢果學；不於獨覺菩提學；不於諸佛無上正等菩提學。若不於此諸地而學，是名學佛一切智智。若能學佛一切智智，則學無量、無邊佛法。若學無量、無邊佛法，則不學色有增、有減，亦不學受、想、行、識有增、有減。若不學色有增、有減，亦不學受、想、行、識有增、有減，則不學色有取、有捨，亦不學受、想、行、識有取、有捨。若不學色有取、有捨，亦不學受、想、行、識有取、有捨，則不學一切法有取、有捨。若不學一切法有取、有捨，則不學諸法有可攝受、有可滅壞。若不學諸法有可攝受、有可滅壞，則不學一切智智有可攝受、有可滅壞。諸菩薩摩訶薩如是學時，名為真學一切智智，速能證得一切智智。」
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*《道行般若經》釋提桓因言：「尊者須菩提深知說，不增不減，作是，說法。如尊者須菩提教也，菩薩當作是學。」

須菩提語釋提桓因：「拘翼！是語，無有異。菩薩，當作是學，入法中。菩薩作是學者，為不學須陀洹、斯陀含、阿那含、阿羅漢、辟支佛道；為學佛道，為學薩芸若道。作是學者，為學不可計·阿僧祇·經卷。不生色學，不生痛痒、思想、生死、識學。不學受餘法，亦不學受，亦不學失。不學失，為學薩芸若，為出薩芸若。」

Aṣṭa Skt: Vaidya (1960), p. 22.

atha khalu śakrasya devānām indrasyaitad abhūt – gambhīra-prajño batāyam

āryaḥ subhūtiḥ | tām ca nāma pada-prajñaptim nir-diśati, tām ca na vi-rodhayati, tām
côt-tānī-karoti, tām eva cōpa-diśati |

atha khalu śakro devānām indra āyusmataṁ subhūtim etad avocat - evam etad
ārya subhūte, evam etat | evaṁ cātra bodhisattvena mahāsattvena śikṣitavyaṁ yathā
ārya-subhūtir upa-diśati |

evam ukte āyusmān subhūtiḥ śakraṁ devānām indram etad avocat - evam etat
kauśika, evam etat | evam atra bodhisattvena mahāsattvena śikṣitavyaṁ | evaṁ
śikṣamāṇaḥ kauśika bodhisattvo mahāsattvo na srota-ā-patti-phale śikṣate, na sakṛd-ā-
gāmi-phale, nān-ā-gāmi-phale, nāhartve śikṣate, na pratyeka-buddhatve śikṣate, na
buddhatve śikṣate | yo nāsu bhūmiṣu śikṣate, sa buddhatve sarva-jñatve vā śikṣate | yo
buddhatve sarva-jñatve vā śikṣate, so 'pra-meyeṣv a-saṁ-khyeyeṣu buddha-dharmeṣu
śikṣate | yo 'pra-meyeṣv a-saṁ-khyeyeṣu buddha-dharmeṣu śikṣate, sa na rūpasya vi-
vṛddhaye śikṣate, na pari-hāṇāya | evaṁ sa na vedanāyā na saṁjñāyā na saṁskārāṇām
| sa na vijñānasya vi-vṛddhaye śikṣate, na pari-hāṇāya | yo na rūpasya vi-vṛddhaye
śikṣate na pari-hāṇāya | evaṁ na vedanāyā na saṁjñāyā na saṁskārāṇām | yo na
vijñānasya vi-vṛddhaye śikṣate na pari-hāṇāya, sa na rūpasya pari-grahāya śikṣate nôt-
sargāya | (22) evaṁ sa na vedanāyā na saṁjñāyā na saṁskārāṇām | sa na vijñānasya pari-
grahāya śikṣate, nôt-sargāya, nāpi kasya-cid dharmasya pari-grahāya śikṣate, nôt-
pādāya nāntar-dhānāya śikṣate | yo na kasya-cid dharmasya pari-grahāya śikṣate, nôt-
pādāya nāntar-dhānāya śikṣate, sa na sarva-jñatāyā api pari-grahāya śikṣate, nôt-pādāya
nāntar-dhānāya śikṣate | evaṁ śikṣamāṇo bodhisattvo mahāsattvaḥ sarva-jñatāyāṁ
śikṣate, sarva-jñatāyāṁ nir-yāsyati ||

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 42-45.

5. Training in perfect wisdom Then the thought came to Sakra, Chief of Gods: Profoundly wise, surely, is the Holy Subhuti, in that he explains this merely nominal existence [of all separate things], does not bring it into conflict [with the norm of truth], but enlarges on it and simply expounds it. He then said to the Venerable Subhuti: So it is. The Bodhisattva should so train himself therein [in this insight] as the Holy Subhuti points out.

Subhuti: So he should. When he thus train himself, he does not train himself in the fruit of a Streamwinner, nor in the other fruits of the holy life, up to Buddhahood. When one trains oneself on those stages, one trains oneself in Buddhahood, or the state of all-knowledge; and thereby in the immeasurable and incalculable Buddha-dharmas. Thereby one trains oneself neither for the increase of form, feeling, etc., nor yet for their decrease; (43) neither to appropriate form, etc., nor to let them go. Nor does one train oneself to get hold of any other dharma, even of all-knowledge, nor to produce one, or make one disappear. When he trains thus, a Bodhisattva trains in all-knowledge, and he shall go forth to all-knowledge.

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* 舍利弗語須菩提：「行者不為取薩婆若，不為滅薩婆若故學。」	* 時，舍利子問善現言：「若菩薩摩訶薩不學諸法有可攝受、有可滅壞，亦不學一切智智有可攝受、有可滅壞，是菩薩摩訶薩如是學時，名為真學一切智智，速能證得一切智智耶？」
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*《道行般若經》舍利弗謂須菩提：「學是學，亦不受，亦不失，為學薩芸若，為出薩芸若？」

atha khalv āyusmān śāriputra āyusmantam subhūtim etad avocat - ya āyusman subhūte bodhisattvo mahāsattvo na kasya-cid dharmasya pari-grahāya śikṣate, nōt-pādāya nāntar-dhānāya śikṣate, sa na sarva-jñatāyā api pari-grahāya śikṣate, nōt-pādāya nāntar-dhānāya śikṣate | evaṃ śikṣamāṇa āyusmān subhūte bodhisattvo mahāsattvaḥ sarva-jñatāyām śikṣate, sarva-jñatāyām nir-yāsyati ||

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Sakra: Will a Bodhisattva go forth to all-knowledge, even though he does not train himself to get hold of any dharma, - even of all-knowledge, - nor to produce one, or make one disappear?

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* 須菩提言：「如是，如是。舍利弗！菩薩，乃至薩婆若，不取、不滅故學。如是觀時，能學薩婆若，能成就薩婆若。」	* 善現答言：「如是，如是。若菩薩摩訶薩不學諸法有可攝受、有可滅壞，亦不學一切智智有可攝受、有可滅壞，是菩薩摩訶薩如是學時，名為真學一切智智，速能證得一切智智，以無所得為方便故。」
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*《道行般若經》須菩提言：「如是，舍利弗！作是學，亦不受，亦不失。學是，為學薩芸若，為出薩芸若。」

āyusmān subhūtir āha - evaṃ etad āyusman śāriputra, evaṃ etat | ya āyusman śāriputra bodhisattvo mahāsattvo na kasya-cid dharmasya pari-grahāya śikṣate, nōt-pādāya nāntar-dhānāya śikṣate, sa na sarva-jñatāyā api pari-grahāya śikṣate, nōt-pādāya nāntar-dhānāya śikṣate | sarva-buddha-dharmāṇām api na pari-grahāya śikṣate, nōt-pādāya nāntar-dhānāya śikṣate | evaṃ c'āyusman śāriputra śikṣamāṇo bodhisattvo mahāsattvaḥ sarva-jñatāyām śikṣate, sarva-jñatāyām nir-yāsyati ||

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Subhuti: He will.

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* 爾時，釋提桓因語舍利弗：「菩薩摩訶薩般若波羅蜜，當於何求？」	* 爾時，天帝釋問舍利子言：「諸菩薩摩訶薩所學般若波羅蜜多，當於何求？」
* 舍利弗言：「般若波羅蜜，當於須菩提所轉中求。」	* 舍利子言：「諸菩薩摩訶薩所學般若波羅蜜多，當於善現所說中求。」
	* 天帝釋問舍利子言：「是誰神力，為依持故，而令尊者作如是說？」

* 釋提桓因語須菩提：「是誰神力？」 * 須菩提言：「是佛神力。憍尸迦！如所問『般若波羅蜜當於何求？』般若波羅蜜，不應色中求，不應受、想、行、識中求；亦不離色求，亦不離受、想、行、識求。何以故？色，非般若波羅蜜，離色，亦非般若波羅蜜；受、想、行、識，非般若波羅蜜，離受、想、行、識，亦非般若波羅蜜。」	* 舍利子言：「如來神力為依持故，我作是說。」 * 時，天帝釋復問具壽舍利子言：「是誰神力，為依持故，尊者善現能說般若波羅蜜多？」 * 舍利子言：「如來神力，為依持故，具壽善現能說般若波羅蜜多。」 * 爾時，善現告帝釋言：「汝之所問『是誰神力，為依持故，令我善現能說般若波羅蜜多？』者，憍尸迦！當知，定是如來神力，為依持故，令我善現能說般若波羅蜜多。」 「憍尸迦！汝之所問『諸菩薩摩訶薩所學般若波羅蜜多，當於何求？』者，憍尸迦！諸菩薩摩訶薩所學般若波羅蜜多，不應於色求，不應離色求；不應於受、想、行、識求，不應離受、想、行、識求。所以者何？色，非般若波羅蜜多，亦非離色，而有般若波羅蜜多；受、想、行、識，亦非般若波羅蜜多，亦非離受、想、行、識，而有般若波羅蜜多。」
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* 《道行般若經》釋提桓因問舍利弗：「般若波羅蜜，菩薩，當云何行？」

舍利弗言：「當問尊者須菩提。」

釋提桓因問尊者須菩提：「持何威神恩，當學知？」

須菩提言：「持佛威神恩，當學知。拘翼！所問：『所問：「般若波羅蜜，菩薩云何行？」亦不可從色中行，亦不可離色行；亦不可從痛痒、思想、生死、識中行，亦不可離痛痒、思想、生死、識行。何以故？般若波羅蜜，亦非痛痒、思想、生死、識；般若波羅蜜，亦不離痛痒、思想、生死、識。」

atha khalu śakro devānām indra āyusmantam śāriputram etad avocat - prajñā-pāramitā ārya śāriputra bodhisattvena mahāsattvena kuto gaveṣitavyāḥ?

śāriputra āha - prajñā-pāramitā kauśika bodhisattvena mahāsattvena āyusmataḥ subhūteḥ pari-vartād gaveṣitavyā |

evam ukte śakro devānām indra āyusmantam śāriputram etad avocat - kasyaiṣa ārya śāriputrānu-bhāvo veditavyaḥ? kasyaitad adhi-ṣṭhānam veditavyam yad ārya-subhūtiḥ prajñā-pāramitām bhāṣate?

āyusmān śāriputra āha - tathāgatasyaiṣa kauśikānu-bhāvo veditavyaḥ | tathāgatasyaitad adhi-ṣṭhānam veditavyam yad āyusmān subhūtiḥ prajñā-pāramitām bhāṣate |

atha khalv āyusmān subhūtiḥ śakram devānām indram etad avocat - yat kauśika evam vadasi - kasyaiṣo 'nu-bhāvo veditavyaḥ, kasyaitad anu-ṣṭhānam veditavyam yad ārya-subhūtiḥ prajñā-pāramitām bhāṣate iti? tathāgatasyaiṣa kauśikānu-bhāvo veditavyaḥ | tathāgatasyaitad adhi-ṣṭhānam veditavyam yad aham prajñā-pāramitām bhāṣe | yad api kauśika evam vadasi - prajñā-pāramitā bodhisattvena mahāsattvena kuto

gaveṣitavyēti? prajñā-pāramitā kauśika bodhisattvena mahāsattvena na rūpād
gaveṣitavyā nāpy anyatra rūpād gaveṣitavyā | evaṃ na vedanāyā na saṃjñāyā na
saṃskārebhyaḥ na vijñānād gaveṣitavyāḥ, nāpy anyatra vijñānād gaveṣitavyā | tat kasya
hetoh? tathā hi na rūpaṃ prajñā-pāramitā, nāpy anyatra rūpāt prajñā-pāramitā | evaṃ
na vedanā na saṃjñā na saṃskārāḥ | na vijñānaṃ prajñā-pāramitā, nāpy anyatra vijñānāt
prajñā-pāramitā ||

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(44) Sakra then said to Sariputra: Where should a Bodhisattva search for perfect wisdom?

Sariputra: In the exposition of the Venerable Subhuti.

Sakra: Through whose might, and on whose authority, does the Holy Subhuti teach perfect wisdom?

Sariputra: Through the Tathagata's might, and on his authority.

Subhuti: It is indeed the Tathagata's might, Sakra, by which I teach perfect wisdom. And when you ask, 'Where should a Bodhisattva search for perfect wisdom?', the answer is: He should not search for it in form, nor in any other skandha; nor in what which is other than form, or other than any other skandha. Because perfect wisdom is not one of the skandhas, nor yet other than they. (45,1)

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* 釋提桓因言：「摩訶波羅蜜，是般若波羅蜜；無量波羅蜜，是般若波羅蜜；無邊波羅蜜，是般若波羅蜜。」 * 須菩提言：「如是，如是。憍尸迦！摩訶波羅蜜，是般若波羅蜜；無量波羅蜜，是般若波羅蜜；無邊波羅蜜，是般若波羅蜜。 憍尸迦！色無量故，般若波羅蜜無量；受、想、行、識無量故，般若波羅蜜無量。	* 時，天帝釋白善現言：「諸菩薩摩訶薩所學般若波羅蜜多，是大波羅蜜多，是無量波羅蜜多，是無邊波羅蜜多。」 * 善現報言：「如是，如是。憍尸迦！諸菩薩摩訶薩所學般若波羅蜜多，是大波羅蜜多，是無量波羅蜜多，是無邊波羅蜜多。 何以故？憍尸迦！色大故，當知般若波羅蜜多亦大；受、想、行、識大故，當知般若波羅蜜多亦大。 憍尸迦！色無量故，當知般若波羅蜜多亦無量；受、想、行、識無量故，當知般若波羅蜜多亦無量。 憍尸迦！色無邊故，當知般若波羅蜜多亦無邊；受、想、行、識無邊故，當知般若波羅蜜多亦無邊。
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* 《道行般若經》釋提桓因言：「摩訶波羅蜜，無有邊、無有底。波羅蜜。云何？」

須菩提言：「拘翼！摩訶波羅蜜，無有邊波羅蜜，無有底波羅蜜。摩訶波羅蜜，了不可得。無有邊波羅蜜，了不可見。無有底波羅蜜，了不可得底。人無底，復無無底。無底，復無無底。波羅蜜等。無底，復無無底。波羅蜜。無底，復無無底；亦無有中、邊，亦無有本、端，了不可量，了不可逮知。拘翼！從法中底，波羅蜜底，無底，復無無底。

Aṣṭa Skt: Vaidya (1960) p. 24.

evam ukte śakro devānām indra āyusmantam subhūtim etad avocat – mahā-pāramitēyam ārya subhūte yad uta prajñā-pāramitā | a-pra-māṇa-pāramitēyam ārya

subhūte yad uta prajñā-pāramitā | a-pari-māṇa-pāramitēyaṃ ārya (23) subhūte yad uta prajñā-pāramitā | an-anta-pāramitēyaṃ ārya subhūte yad uta prajñā-pāramitā |

sthaviraḥ subhūtir āha - evaṃ etat kauśika, evaṃ etat | mahā-pāramitēyaṃ kauśika yad uta prajñā-pāramitā | a-pra-māṇa-pāramitēyaṃ kauśika yad uta prajñā-pāramitā | a-pari-māṇa-pāramitēyaṃ kauśika yad uta prajñā-pāramitā | an-anta-pāramitēyaṃ kauśika yad uta prajñā-pāramitā | tat kasya hetoḥ? rūpa-mahattayā hi kauśika mahā-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñāna-mahattayā hi kauśika mahā-pāramitēyaṃ yad uta prajñā-pāramitā | rūpā-pra-māṇatayā kauśikā-pra-māṇa-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānā-pra-māṇatayā kauśikā-pra-māṇa-pāramitēyaṃ yad uta prajñā-pāramitā | rūpā-pari-māṇatayā kauśikā-pari-māṇa-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānā-pari-māṇatayā kauśikā-pari-māṇa-pāramitēyaṃ yad uta prajñā-pāramitā | rūpān-antatayā kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ vedanā-saṃjñā-saṃskārāḥ | vijñānān-antatayā kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ mahā-pāramitēti kauśika nābhi-ni-viśate | evaṃ a-pra-māṇa-pāramitēti, evaṃ a-pari-māṇa-pāramitēti, evaṃ an-anta-pāramitēti nābhi-ni-viśate | tasmāt kauśika mahā-pāramitēyaṃ, a-pra-māṇa-pāramitēyaṃ, a-pari-māṇa-pāramitēyaṃ, an-anta-pāramitēyaṃ yad uta prajñā-pāramitā ||

Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, pp. 45-48.

6. The infinitude of perfect wisdom Sakra: This perfection of wisdom, Subhuti, is a great perfection, unlimited, measureless, infinite.

Subhuti: So it is. And why? Perfect wisdom is great, unlimited, measureless and infinite because form, feelings, etc., are so. Hence one does not settle down in the conviction that this is a 'great perfection,' an 'unlimited perfection,' a 'measureless perfection,' and 'infinite perfection.' That is why perfect wisdom is a great perfection, unlimited, measureless and infinite.

緣無邊故，般若波羅蜜無邊；眾生無邊故，般若波羅蜜無邊。 憍尸迦！云何緣無邊故，般若波羅蜜無邊？諸法無前、無中、無後，是故緣無邊，般若波羅蜜無邊。 復次，憍尸迦！諸法無邊，前際不可得，中	「復次，憍尸迦！所緣無邊故，當知般若波羅蜜多亦無邊。憍尸迦！云何所緣無邊故，當知般若波羅蜜多亦無邊？謂一切法前、中、後際皆不可得，說為無邊；法無邊故，所緣亦無邊。由此，般若波羅蜜多，亦說無邊。是故，我說，所緣無邊故，當知般若波羅蜜多亦無邊。 「復次，憍尸迦！一切法無邊故，當知般若波羅蜜多亦無邊。憍尸迦！云何一切法無邊故，當知般若波羅蜜多亦無邊？謂一切法邊不可得。所以者何？以一切色前、中、後邊皆不可得，一切受、想、行、識前中後邊皆不可得，由此，般若波羅蜜多前、中、後邊亦不可得。是
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際、後際不可得。是故，緣無邊，般若波羅蜜無邊。」	故，我說・一切法無邊故，當知般若波羅蜜多亦無邊。「復次，憍尸迦！一切有情無邊故，當知般若波羅蜜多亦無邊。所以者何？一切有情，邊不可得。是故，我說・一切有情無邊故，當知般若波羅蜜多亦無邊。」
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*《道行般若經》復次，拘翼！法無底，復無端、底，無有中、邊，無有盡時。底索，無底，復無無底波羅蜜。」

釋提桓因言：「云何，尊者須菩提！何以故，人無底，波羅蜜無底？」

須菩提謂釋提桓因：「是事・都盧・不可計。正使・計・倍復倍，人無底，波羅蜜無底。」

ārambaṇān-antatayā kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā |
sattvān-antatayā kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā | katham punaḥ
kauśika ārambaṇān-antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā? sarva-
dharmāṇāṃ hi kauśika yato nānto na madhyaṃ na pary-ava-sānam upa-labhyate, tataḥ
kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā | anena kauśika paryāyeṇa
ārambaṇān-antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā | punar aparaṃ
kauśika yasmāt sarva-dharmā an-antā a-pary-antāḥ, na teṣāṃ anto vā madhyaṃ vā pary-
ava-sānam vōpa-labhyate, tasmāt kauśikān-anta-pāramitēyaṃ yad uta prajñā-pāramitā
| tat kasya hetoḥ? rūpasya hi kauśika nānto na madhyaṃ na pary-ava-sānam upa-
labhyate | evaṃ vedanāyāḥ saṃjñāyāḥ saṃskārāṇāṃ | vijñānasya hi kauśika nānto na
madhyaṃ na pary-ava-sānam upa-labhyate | anenāpi kauśika paryāyeṇa ārambaṇān-
antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā ||

punar aparaṃ kauśika sattvo 'n-anto 'pary-antaḥ | tat kasya hetoḥ? na hi
sattvasyānto vā madhyaṃ vā pary-ava-sānam vōpa-labhyate | tasmāt kauśika sattvān-
antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā |

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(46) Perfect wisdom is an infinite perfection because objects as well as [individual] beings are infinite. Perfect wisdom is an infinite perfection because one cannot get at the beginning, middle, or end of any objective fact [since as a dharma it has no own-being]. Moreover, perfect wisdom is an infinite perfection because all objective facts are endless and boundless, and their beginning, middle, or end are not apprehended. For one cannot apprehend the beginning, middle and end of form, etc. In that way perfect wisdom is an infinite perfection by reason of the infinitude of objects.

And further again, a being is endless and boundless because one cannot get at its beginning, middle or end. Therefore perfect wisdom is an infinite perfection by reason of the infinitude of beings.

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* 釋提桓因言：「長老須菩提！云何眾生無邊，般若波羅蜜無邊？」	* 時，天帝釋問善現言：「大德！云何一切有情無邊故，當知般若波羅蜜多亦無邊？」
* 「憍尸迦！眾生無量，算數不	* 善現答言：「憍尸迦！非有情類其數眾多，計算其邊不可得故，作如是說：一切有情無

可得。是故眾生無邊，般若波羅蜜無邊。」

邊故，當知般若波羅蜜多亦無邊。」

*《道行般若經》釋提桓因言：「何緣，爾人無底，波羅蜜無底？」

須菩提言：「於拘翼意云何，何所法中，作是·教·人本·所生？」

atha khalu śakro devānām indra āyusmantam subhūtim etad avocat - katham āyusman subhūte sattvān-antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā?

sthaviraḥ subhūtir āha - na hi kauśika gaṇanā'-yogena vā gaṇanā-bahutvena vā sattvān-antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā ||

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Sakra: How is it, Holy Subhuti, that perfect wisdom is an infinite perfection by reason of the infinitude of beings?

Subhuti: It is not so because of their exceedingly great number and abundance.

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*釋提桓因言：「大德須菩提！眾生有何義？」

*須菩提言：「眾生義，即是法義。於意云何，所言眾生，眾生·有何義？」

*天帝釋言：「為何義故，作如是說？」

*善現告言：「憍尸迦！我今問汝，隨汝意答。於意云何，言有情，有情者·是何法增語？」

*《道行般若經》

śakra āha - katham tarhīdānīm ārya subhūte sattvān-antatayā an-anta-pāramitēyaṃ yad uta (24) prajñā-pāramitā?

sthaviraḥ subhūtir āha - tat kaṃ manyase kauśika katamasyaitad dharmasyādhi-vacaṇaṃ yad uta sattvaḥ sattva iti?

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Sakra: How then, Holy Subhuti, is perfect wisdom an infinite perfection by reason of the infinitude of beings? (47)

Subhuti: What factual entity does the word 'being' denote?

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*釋提桓因言：「眾生，非·法義，亦非·非法義，但有假名。是名字，無本、無因，強為立名，名為眾生。」

*天帝釋言：「言有情，有情者·非·法增語，亦非·非法增語，但是假立客名所攝，無事名所攝，無主名所攝，無緣名所攝。」

*《道行般若經》釋提桓因言：「無有法·作是·教者，亦無法·作是·教·住置。設使有出者，但字耳。設有住止者，但字耳。但以字字，著言·耳。有所住止處，但字耳。了·無所有，但以字字，著言·耳。人復人所，本、末空，無所有。」

śakra āha - naitad ārya subhūte dharmasyādhi-vacaṇaṃ nâ-dharmâdhi-vacaṇaṃ yad uta sattvaḥ sattva iti | ā-gantukam etan nāmadheyam pra-kṣiptam | a-vastukam etan nāmadheyam pra-kṣiptam | an-ātmīyam etan nāmadheyam pra-kṣiptam | an-ārambaṇam

etan nāmadheyam pra-kṣiptam yad uta sattvaḥ sattva iti |

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Sakra: The word 'being' denotes no dharma or non-dharma. It is a term that has been added on [to what is really there] as something adventitious, groundless, as nothing in itself, unfounded in objective fact.

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* 須菩提言：「於意云何，此中， 實有眾生可說可示不？」 * 「不也。」	* 善現復言：「憍尸迦！於意云何，於此般若 波羅蜜多甚深經中，為顯示有實有情不？」 * 天帝釋言：「不也。大德！」
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* 《道行般若經》須菩提言：「於拘翼意云何，人，可得見不？」

釋提桓因言：「人，不可得見。」

sthaviraḥ subhūti āha - tat kiṃ manyase kauśika kā-cid atra sattva-pari-dīpanā
kṛtā?

śakra āha - no hīdam ārya subhūte |

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Subhuti: Has thereby [i.e., by uttering the word 'being'] any being been shown up [as an ultimate fact]?

Sakra: No indeed, Holy Subhuti!

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* 須菩提言：「憍尸迦！若眾 生不可說、不可示，云何言： 『眾生無邊，般若波羅蜜無 邊』？」 憍尸迦！若如來住壽，如恒 河沙劫，說言：『眾生、眾生。』 實有眾生生滅不？」 * 釋提桓因言：「不也。何以 故？眾生，從本已來，常清 淨故。」 * 「憍尸迦！是故，當知， 眾生無邊，般若波羅蜜無 邊。」	* 善現告言：「於此般若波羅蜜多甚深經中，既 不顯示有實有情，故說無邊，以彼中、邊不可得 故。 「憍尸迦！於意云何，若諸如來，應，正等覺， 經如殑伽沙數大劫，以無邊音，說有情類無量名 字；此中，頗有真實有情有生滅不？」 * 天帝釋言：「不也。大德！何以故？以諸有情 本性淨故。彼從本來，無所有故；非，無所有可 有生滅。」 * 善現告言：「由斯義故，我作是說：『一切有情 無邊故，當知般若波羅蜜多亦無邊。』憍尸迦！ 由此，當知，諸菩薩摩訶薩所學般若波羅蜜多， 應說為大、無量、無邊。」
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* 《道行般若經》須菩提言：「拘翼！何所有作意者？何所人底？正使，但薩阿竭，
阿羅呵，三耶三佛，壽如恒邊沙劫，盡度，人，人展轉，自相度，其所生者，寧
有斷絕時不？」

釋提桓因言：「無有斷絕時。何以故？人無有盡時。」

須菩提言：「人無有底，般若波羅蜜無底。菩薩學當作是了，當作是知。行般若
波羅蜜法如是。」

subhūtir āha - yatra kauśika na kā-cit sattva-pari-dīpanā kṛtā, tatra kā sattvân-antatā? sacet kauśika tathāgato 'rhan samyak-saṃ-buddho 'n-anta-vijñapti-ghoṣeṇa gambhīra-nirghoṣeṇa svareṇa gaṅgā-nadī-vālukôpamān kalpān api vi-tiṣṭhamānaḥ sattvaḥ sattva iti vācam bhāṣeta, api nu tatra kaś-cit sattva ut-panno va ut-patsyate vôt-padyate vā, ni-ruddho vā ni-rotsyate vā ni-rudhyate vā?

śakra āha - no hīdam ārya subhūte | tat kasya hetoḥ? ādi-śuddhatvād ādi-pari-śuddhatvāt sattvasya |

subhūtir āha - anenāpi kauśika paryāyeṇa evaṃ sattvân-antatayā an-anta-pāramitēyaṃ yad uta prajñā-pāramitā | evaṃ ca punaḥ kauśika sattvân-antatayā prajñā-pāramitā'n-antatā veditavyā ||

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Subhuti: When no being at all has been shown up, how can there be an infinitude of them? If a Tathagata, with his voice of infinite range, with the deep thunder of his voice, should pronounce, for aeons countless as the sands of the Ganges, the word 'being,' 'being,' – would he thereby produce, or stop, any being whatsoever, either in the past, future or present?

Sakra: No indeed, Holy Subhuti! Because a being is pure from the very beginning, perfectly pure.

Subhuti: In this way also perfect wisdom is an infinite perfection by reason of the infinitude of beings. In this manner also the infinitude of perfect wisdom should be known from the infinitude of beings. (48,1)

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〈小品般若波羅蜜經・寶塔品〉第三 (pp. 541c-543b)	
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*爾時，釋提桓因、梵天王、自在天王，及眾生主、諸天、女等，皆大歡喜，同時三唱：「快哉！快哉！佛出世故，須菩提乃能演說是法。」 爾時，諸天大眾，俱白佛言：「世尊！若菩薩，能不離般若波羅蜜行，當視是人如佛。」	*爾時，會中，天帝釋等、欲界諸天、梵天王等、色界諸天，及大自在、神仙、天女，歡喜踊躍，同時三返，高聲唱言：「善哉！善哉！佛出世故，尊者善現，承佛威神，善為我等宣說、開示微妙法性，所謂般若波羅蜜多，令諸天、人、阿素洛等，獲大饒益。 若菩薩摩訶薩，能於如是甚深般若波羅蜜多，如說修行，常不捨離，我等於彼，恭敬、供養，如佛、世尊。」
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*〈道行般若經・摩訶般若波羅蜜・功德品〉第三 (pp. 431a-438a) 爾時，諸因陀天、諸梵天、諸波那和提天、諸伊沙天、諸那提乾天，同時三反，作是稱譽法：「賢者須菩提，所說法，甚深。但薩阿竭，皆從是生。其有聞者，若諷誦讀、有行者，我輩恭敬，視如・但薩阿竭。我輩恭敬視・菩薩摩訶薩・持般若波羅蜜者。」

Aṣṭa Skt: Vaidya (1960), p. 24.

atha khalu sêndrakā devāḥ sa-brahmakāḥ sa-prajā-patikāḥ sa-rṣi-nara-nārī-gaṇās trir udānam udānayanti sma - aho dharmāḥ, aho dharmāḥ, aho dharmasya dharmatā

| yas tathāgatasya prādur-bhāvaḥ, sa āryeṇa subhūtinā sthavireṇa su-bhāṣitenēha
sūcyate deśyate pra-kāśyate pra-bhāvyaṭe | **tathāgatam** tam vayaṃ bhagavan
bodhisattvaṃ mahāsattvaṃ adyāgreṇa dhārayiṣyāmo yo 'nayā prajñā-pāramitayā a-vi-
rahito bhaviṣyati, yo 'pi cānena bodhisattvo mahāsattvaḥ prajñā-pāramitā-vi-hāreṇa vi-
hariṣyati ||

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Aṣṭa Eng: Conze (1973), corresp. ed. Mitra 1888, p. 48.

7. Confirmation: Thereupon the Gods around Indra, Brahma and Prajapati, and the hosts of men and women around the Rishis thrice shouted forth in triumph: Hail the Dharma! Hail the Dharma! Hail the Dharmahood of Dharma! And they added: Beautifully has Subhuti the Elder just now indicated, demonstrated, shown and clarified how a Tathagata comes to be manifest. As a potential Tathagata we shall henceforth regard that Bodhisattva who possesses the fullness of this perfection of wisdom and who dwells in it.

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* 佛告諸天子：「如是，如是。昔我於眾華城·燃燈佛所，不離般若波羅蜜行。 * 時，燃燈佛，記我於來世，過阿僧祇劫，當得作佛，號釋迦牟尼如來·應供·正遍知·明行足·善逝·世間解·無上士調御丈夫·天人師·佛·世尊。」 * 諸天子白佛言：「希有，世尊！諸菩薩摩訶薩·般若波羅蜜，能攝取薩婆若。」	* 爾時，佛告諸天等言：「如是，如是。若菩薩摩訶薩，於此般若波羅蜜多，以無所得而為方便，能如說行，常不遠離，汝諸天等，皆應供養，如·佛·世尊。天等！當知·我於往昔然燈佛時，蓮華王都·四衢道首，見·然燈佛，獻·五莖華，布髮、掩泥，聞·正法要，以無所得為方便故，便不遠離甚深般若波羅蜜多·及餘無量、無邊佛法。 * 時，然燈佛，即便授我無上正等大菩提記，作是言：『善男子！汝於來世·過無數劫，於此世界·賢劫之中，當得作佛，號能寂如來·應·正等覺，廣說乃至佛·薄伽梵，宣說般若波羅蜜多甚深經典，度無量眾。』」 * 時，諸天等，俱白佛言：「如是般若波羅蜜多，甚為希有，令諸菩薩摩訶薩眾，速能引攝一切智智，盡未來際，利樂有情。」
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* 《道行般若經》佛語諸天人：「如是，如是。昔，我於提和竭羅佛前，逮得般若波羅蜜；我便為提和竭羅佛所受決言：『卻後，若·當為人中之導，悉當逮佛智慧。卻後·無數阿僧祇劫，汝當作佛，號字·釋迦文，天上、天下·於中最尊，安定世間，法·極明，號字·為佛。』」

諸天人同時白佛言：「甚善。菩薩摩訶薩，天中天！行般若波羅蜜，自致到薩芸若。」

atha khalu bhagavāṃs tān sēndrakān sa-brahmakān sa-prajā-patikān sa-rṣi-nara-nārī-gaṇān ā-mantrayate sma - evaṃ etad deva-putrāḥ, evaṃ etat | yadā'haṃ deva-putrā dīpam-karasya tathāgatasyārhatāḥ samyak-saṃ-buddhasyāntike dīpavatyām rāja-

dhānyām antar-āyana-madhyagato 'nayā prajñā-pāramitayā a-vi-rahito 'bhūvam,
tadā'haṃ dīpam-karena tathāgatenārhatām samyak-sam-buddhena vy-ā-kṛto 'n-ut-
tarāyām samyak-saṃ-bodhau - bhaviṣyasi tvaṃ māṇavān-ā-gate 'dhvani a-saṃ-
khyeyaiḥ kalpaiḥ śākyamunir nāma tathāgato 'rhan samyak-saṃ-buddho vidyā-caraṇa-
saṃ-pannaḥ su-gato loka-vid an-ut-taraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca
manuṣyānāṃ ca buddho bhagavān iti |

atha khalu te deva-putrā bhagavantam etad avocan - āścaryaṃ bhagavan,
param'āścaryaṃ sugata | yāvad iyaṃ prajñā-pāramitā bodhisattvānāṃ mahāsattvānāṃ
sarva-jñatāyā ā-hārikā anu-pari-grāhikā cēti ||

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The Lord then said: So it is, O Gods! So did I, when I met the Tathagata Dipankara in the bazaar of Dipavati, the royal city, possess the fulness of this perfection of wisdom, so that Dipankara, the Tathagata, predicted that one day I should be fully enlightened, and said to me: "You, young Brahmin, shall in a future period, after incalculable aeons, become a Tathagata, Sakyamuni by name, - endowed with knowledge and virtue, Well-Gone, a world-knower, unsurpassed, tamer of men to be tamed, teacher of Gods and men, a Buddha, a Blessed Lord!"

The Gods replied: It is wonderful, O Lord, it is exceedingly wonderful, O Well-Gone, how much all-knowledge is nourished and promoted in the Bodhisattvas, the great beings, by this perfection of wisdom!

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	〈大般若波羅蜜多經・第四分・供養鞞波品〉第三 (pp. 772c-781b)
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