

The Great Prajna Paramita Sutra

Volume 28

(Fascicles 541-560)

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A Complete English Version of

The 600-fascicle Chinese

Da Bo Re Bo Luo Mi Duo Jing (600 Juan)

Translated from Sanskrit by

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Fascicle 541

Chapter 3

Making Offerings to Pagodas

Section 3

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十一

大唐三藏法師玄奘奉 詔譯

第四分供養窣堵波品第三之三

In the meantime, Heavenly Emperor Indra said to the Buddha, “The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One today has taught us about the merits, virtues, and superior benefits of the fathomless prajna paramita, but he has not exhausted them in his teaching. Why? The merits, virtues, and superior benefits that I have received from the World-Honored One are profound and broad, countless and without boundary. If good gentlepersons wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita, and further make the most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim it, the merits and virtues thus gained by them will also be boundless.”

時，天帝釋便白佛言：「今者如來、應、正等覺，於深般若波羅蜜多功德勝利說猶未盡。何以故？我從世尊所受般若波羅蜜多功德勝利，甚深、甚廣、量無邊際。諸善男子、善女人等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，復持種種上妙花鬘乃至燈明而為供養，所獲功德亦無邊際。」

At that time, the Buddha said to Heavenly Emperor Indra, “Excellent,

excellent! It is as you say. Kausika, I will not say that this fathomless prajna paramita has only the merits, virtues, and superior benefits that I have mentioned. Why?

Kausika, the fathomless prajna paramita has boundless merits, virtues, and superior benefits that cannot be spoken and elaborated exhaustively. Kausika, I will not say that if good gentlepersons wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita, and further make the most exquisite flower wreaths, fragrances, and so forth, and the lamps as offerings to esteem and acclaim it, the merits, virtues, and superior benefits gained by them will be as many as what I have mentioned so far. Why? Kausika, the good gentlepersons have developed a belief in the fathomless prajna paramita and accepted it with pure mind and reverence. To pursue the unsurpassed, perfect, and universal bodhi, they have further listened to, accepted, embraced, read, recited, cultivated and learned diligently and assiduously, reflected reasonably on, lectured extensively for sentient beings on, explicated, and contemplated and investigated carefully with intensified wisdom the fathomless prajna paramita. To keep the correct dharma lasting forever, ensure the Buddha eye not discontinued and broken, let the correct dharma not be concealed, absorb the bodhisattvas so they will grow, and allow the pure dharma eye not to diminish in the world, they will further write the fathomless prajna paramita and dignify it with magnificent treasures and make exquisite flower wreaths, fragrances, and so forth, and the lamps as offerings to esteem and acclaim it. These good gentlepersons will attain innumerable and boundless merits, virtues, and superior benefits presently and in the future.”

爾時，佛告天帝釋言：「善哉！善哉！如汝所說。憍尸迦！我不說此甚深般若波羅蜜多但有前說功德勝利。何以故？憍尸迦！甚深般若波羅蜜多，具足無邊功德勝利，分別演說不可盡故。憍尸迦！我亦不說：於深般若波羅蜜多，至

心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，復持種種上妙花鬘乃至燈明而為供養諸善男子、善女人等但有前說功德勝利。何以故？憍尸迦！若善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，至心聽聞、受持、讀誦、精勤修學、如理思惟，廣為有情宣說、開示，以增上慧審諦觀察。欲令正法久住世故，欲令佛眼無斷壞故，欲令正法不隱沒故，攝受菩薩令增長故，欲令世間清淨法眼無缺減故，書寫如是甚深般若波羅蜜多眾寶嚴飾，復持種種上妙花鬘乃至燈明供養恭敬、尊重讚歎。我說獲得現在未來無量無邊功德勝利。」

Heavenly Emperor Indra said to the Buddha, “We all heavenly beings will always keep and protect these good gentlepersons so they will not be harmed or hindered by the negative conditions produced by humans and nonhumans.”

時，天帝釋即白佛言：「我等諸天常隨守護是善男子、善女人等，不令一切人非人等種種惡緣之所損害。」

The Buddha said to Heavenly Emperor Indra, “If good gentlepersons accept, embrace, read, and recite the fathomless prajna paramita, and further lecture on and explicate it extensively for others, then innumerable hundreds of thousands of heavenly sons will come to hear the dharma lectured in the assembly. They will rejoice and dance and accept the fathomless prajna paramita respectfully. With their heavenly powers, these heavenly sons will assist the dharma lecturers by strengthening their powers of debate, so they can lecture on and disseminate the dharma endlessly. The heavenly sons will help the dharma lecturers, who dislike talking, be fond of talking and help the lecturers, who are tired and weak in body and mind, become healthy and energetic. Kausika, because these good gentlepersons have accepted, embraced, read, recited, lectured extensively for others on, and explicated the fathomless prajna paramita, they are able to attain such benefits in this lifetime.

爾時，佛告天帝釋言：「若善男子、善女人等，受持、讀誦甚深般若波羅蜜

多，及廣為他宣說、開示。時，有無量百千天子，為聽法故皆來集會，歡喜踊躍，敬受如是甚深般若波羅蜜多。是諸天子以天威力，令說法師增益辯才宣揚無盡，不樂說者令其樂說，身心疲極令得康強。憍尸迦！是善男子、善女人等，受持、讀誦甚深般若波羅蜜多，及廣為他宣說、開示，得如是等現在利益。

“Furthermore, Kausika, if good gentlepersons can lecture on the fathomless prajna paramita for the four groups of believers without fear and hesitation, they will not be subjugated by the challengers. Why? It is because they are protected and kept by the fathomless prajna paramita, the great spell king, and in the secret treasury of the fathomless prajna paramita all dharmas are comprehensively contained. When dwelling well in the emptiness of the dharmas, the good gentlepersons will not see the ones who challenge, the ones to be challenged, and what to be spoken, nor will they see any faults in the fathomless prajna paramita. Therefore, these good gentlepersons cannot be subjugated by any other-paths arguments. Kausika, when lecturing publicly on the fathomless prajna paramita, these good gentlepersons will attain such benefits in the present life.

「復次，憍尸迦！若善男子、善女人等，於四眾中宣說如是甚深般若波羅蜜多心無怯怖，不為一切論難所伏。所以者何？彼由如是甚深般若波羅蜜多大神咒王所護持故，甚深般若波羅蜜多秘密藏中具廣分別一切法故。是善男子、善女人等善住法空，都不見有能難、所難及所說故，亦不見有於深般若波羅蜜多能求短故，亦復不見甚深般若波羅蜜多有過失故，是故不為一切異學論難所屈。憍尸迦！是善男子、善女人等，為眾宣說甚深般若波羅蜜多，得如是等現世利益。

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna

paramita, they will not be drowned, sinking, worried, regretful, scared, or terrified. Why? These good gentlepersons do not see any dharma that makes them drowned, sinking, worried, regretful, scared, or terrified; they are not attached to the dharmas either. Kausika, because these good gentlepersons can wholeheartedly listen to, and so forth, and disseminate extensively the fathomless prajna paramita, they will attain such benefits in present life.

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布。是善男子、善女人等心不沈沒亦不憂悔、不恐不怖。所以者何？是善男子、善女人等，不見有法可令沈沒、憂悔、恐怖，於諸法中無所執著。憍尸迦！是善男子、善女人等，由於般若波羅蜜多至心聽聞乃至流布，得如是等現世利益。

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively prajna paramita, and further make varied most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to it, then they will always be respected and adored by parents, teachers, elders, relatives, kings, high-ranking officials, sramanas, and Brahmins. They will also be kept in the minds of and protected by the Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones in the ten directions. They will further be guarded by the heavenly beings, demons, Brahmas, humans, and nonhumans in the world. Therefore, all disasters will not happen to them, and all other-paths pursuers cannot challenge and subjugate them. Kausika, because these good gentlepersons can wholeheartedly listen to, and so forth, and disseminate extensively prajna paramita, they will attain such benefits in present life.

「復次，憍尸迦！若善男子、善女人等，能於般若波羅蜜多至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，復持種種上妙花鬘

乃至燈明而為供養。是善男子、善女人等恒為父母、師長、親友、國王、大臣及諸沙門、婆羅門等之所敬愛，亦為十方諸佛、菩薩、聲聞、獨覺之所護念，復為世間諸天、魔、梵、人及非人之所守衛，一切災橫皆自消滅，外道異論皆不能伏。憍尸迦！是善男子、善女人等，由於般若波羅蜜多至心聽聞乃至供養，得如是等現在利益。

“Furthermore, Kausika, if good gentlepersons can write the fathomless prajna paramita, adorn and dignify the writing, display it in a pure position, and make offerings to esteem and acclaim it, then all heavenly beings aspiring to the bodhi from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Extensive Rewards in this large threefold thousand-world and in the rest of boundless worlds in the ten directions will often come to pay homage to the writing, read and recite the fathomless prajna paramita, make offerings respectfully to it, esteem and acclaim it, bow to the writing, walk around it clockwise with their palms joined together, and then leave. So do the heavenly beings from the Heaven of Pure Residence, the heavenly dragons, yaksas, and so forth, and the humans and nonhumans with great dignity and virtues.

「復次，憍尸迦！若善男子、善女人等，書寫如是甚深般若波羅蜜多，種種莊嚴置清淨處，供養恭敬、尊重讚歎。時，此三千大千國土及餘十方無邊世界，所有四大王眾天乃至廣果天，已發無上菩提心者，常來此處觀禮、讀誦甚深般若波羅蜜多，供養恭敬、尊重讚歎、右邊禮拜、合掌而去。諸淨居天亦常來此觀禮、讀誦甚深般若波羅蜜多，供養恭敬、尊重讚歎、右邊禮拜、合掌而去。有大威德諸龍、藥叉，廣說乃至人非人等亦常來此觀禮、讀誦甚深般若波羅蜜多，供養恭敬、尊重讚歎，右邊禮拜合掌而去。

“Kausika, these good gentlepersons should think, ‘Now all heavenly beings, dragons, and so forth, and the humans and nonhumans in this large threefold thousand-world and the rest of the worlds in the ten directions have often come here

to pay homage to our writing, read and recite the fathomless prajna paramita we wrote, make offerings respectfully to it, and esteem and acclaim it. They also bow to the writing, walk around it clockwise with their palms joined together, and leave. This is the dharma giving that we have done.’ After having this thought, they rejoiced and danced, and the blessings gained by them would be double. Kausika, because these good gentlepersons and their abode are always under the protection of the heavenly beings, dragons, yaksas, asuras, and so forth, they will not be harmed or hindered by humans and nonhumans, except they have to receive the retribution caused by previous negative karmas, or receive a much slighter punishment than they deserve for some reason.

「橋尸迦！是善男子、善女人等應作是念：『今此三千大千國土及餘十方無邊世界，一切天、龍廣說乃至人非人等，常來至此觀禮、讀誦我所書寫甚深般若波羅蜜多，供養恭敬、尊重讚歎，右邊禮拜合掌而去。此我則為已設法施。』作是念已，歡喜踊躍，令所獲福倍復增長。橋尸迦！是善男子、善女人等由無邊界天、龍、藥叉、阿素洛等常隨擁護所住之處，人非人等不能損害，唯除宿世定惡業因現在應熟，或轉重惡現世輕受。」

“Kausika, because of the great authority and supernatural powers of the fathomless prajna paramita, these good gentlepersons will attain such merits, virtues, and superior benefits in the present life.”

(The Buddha taught about the merits and benefits gained presently and in future by the diligent prajna paramita practitioners who can reflect on, explain, lecture on the essential meanings of prajna paramita for others in addition to reading and reciting the texts,)

「橋尸迦！是善男子、善女人等，由深般若波羅蜜多大威神力，獲如是等現世種種功德勝利。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “How do good

gentlepersons get to know that the heavenly beings, dragons, yaksas, asuras, and so forth in this large threefold thousand-world and the rest of the worlds in the ten directions have come to pay homage to, read, and recite their writing of the fathomless prajna paramita, make offerings respectfully to it, esteem and acclaim it, and walk around it clockwise with their palms joined together, as well as how they have protected and kept it in mind joyfully?”

時，天帝釋便白佛言：「是善男子、善女人等，以何驗知有此三千大千國土及餘十方無邊世界天、龍、藥叉、阿素洛等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念？」

The Buddha replied to Heavenly Emperor Indra, “These good gentlepersons will see wonderful brilliant lights around the place where the writing of the fathomless prajna paramita is displayed. They will either smell very special fragrances or hear very subtle and tender music. Whenever such phenomena appear, you must know that some powerful, authoritative, and virtuous heavenly deities, dragons, and so forth have come to pay homage to, read, recite, make offerings respectfully to esteem and acclaim the writing of the fathomless prajna paramita. They have walked around it clockwise with their palms joined together. They have also protected and kept it in mind joyfully.

爾時，佛告天帝釋言：「是善男子、善女人等，若見如是甚深般若波羅蜜多所在之處，有妙光明，或聞其處異香氛郁，或復聞有微細樂音。當知爾時，有大神力威德熾盛諸天、龍等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念。

“Furthermore, Kausika, these good gentlepersons have cultivated unusual pure celibacy to dignify the place and made offerings sincerely to the writing of the fathomless prajna parramita. At that time, you must know that some heavenly deities, dragons, and so forth with great and fervent supernatural powers, authority, and

virtues will come to pay homage to, read, recite, make offerings respectfully to esteem and acclaim the written fathomless prajna paramita. After that, these heavenly beings, dragons, and so forth will join their palms together, walk around the writing clockwise, and protect and keep it in mind joyfully. Because these heavenly deities, dragons, and so forth have great supernatural powers and fervent authority and virtues, all evil ghosts and vicious spirits are afraid of them; they will run away and not dare to stay in this area any longer. Because of this cause and condition, the good gentlepersons should initiate and develop a broad and pure definitive understanding, so all virtuous actions that they are cultivating will progress faster and become doubly brighter, will have no hindrance in their cultivation. Therefore, Kausika, wherever the fathomless prajna paramita is displayed, all kinds of dirt around should be taken away. The whole area must be cleaned, washed, and made fragrant with perfumes. A treasure throne should be properly arranged to securely and steadily support the placement of the written profound Prajna Paramita text. The incenses will be burnt, canopies will be open, treasure banners will be raised, and the bells will be hung on the flags. All will be decorated gorgeously with various wonderful rarities, gold, silvers, treasure utensils, cloths, jewel necklaces, entertainment, music, and lamps. If good gentlepersons can make offerings to prajna paramita in this way, the heavenly deities, dragons, and so forth with fervent and mighty supernatural powers, authority, and virtues will visit with, pay homage to, read, and recite the writing of the fathomless prajna paramita. They will further make offerings respectfully to esteem and acclaim it, join their palms together when walking around it clockwise, and keep it in mind with great delight.

(The Buddha described how heavenly beings and so forth would frequently come to worship and read the written texts of prajna paramita and protect them from devils or other disasters.)

「復次，憍尸迦！是善男子、善女人等修鮮淨行嚴麗其處，至心供養甚深般若波羅蜜多。當知爾時，有大神力威德熾盛諸天、龍等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念。憍尸迦！隨有如是具大神力威德熾盛諸天、龍等，來至其處，此中所有惡鬼邪神驚怖、退散、無敢住者。由此因緣，是善男子、善女人等心便廣大起淨勝解，所修善業倍復增明，諸有所為皆無障礙。以是故，憍尸迦！甚深般若波羅蜜多隨所在處，應當周匝除去糞穢，掃拭塗治香水散灑，敷設寶座而安置之，燒香散花張施[忭-千+憲]蓋，寶幢、幡鐸間飾其中，眾妙、珍奇、金銀、寶器、衣服、瓔珞、伎樂、燈明、種種雜綵莊嚴其處。若能如是供養般若波羅蜜多，便有無量具大神力威德熾盛諸天、龍等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念。

“Furthermore, Kausika, if the good gentlepersons can make offerings respectfully to esteem and acclaim the fathomless prajna paramita in this way, they will not be tired in body and mind. Rather, their bodies and minds will experience peace, happiness, harmony, tenderness, ease, and compliance. Because they are dedicated to prajna paramita, they will have no nightmares; instead, they will see in dreams the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One with golden body and perfect and magnificent appearance. From his body, bright lights emit to shine over all existents. The Thus-Comer is surrounded by voice-hearers and bodhisattvas. He is teaching the essential meanings of the six paramitas and the rest of virtuous dharma in accord with paramitas to all his followers. Sometimes the good gentlepersons will see the bodhi tree in their dreams. The tree is very tall and wide spreading, adorned with various beautiful treasures. They will see a bodhisattva go to sit under the tree with legs crossed, realize the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and deliver sentient beings. Or they will see in their dreams innumerable hundreds of

thousands of koti nayuta of Buddhas in each of the worlds in the ten directions. They will also hear the voices saying that in a certain world a certain Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One is teaching the six paramitas and the dharma in accord with the paramitas to hundreds of thousands of koti nayuta of great bodhisattvas and voice-hearers who are surrounding their master respectfully. Or they will see in their dreams innumerable hundreds of thousands of koti nayuta of Buddhas in each of the ten directions enter nirvana. After the Buddhas enter nirvana, their lay believers will build innumerable hundreds of thousands of koti nayuta of great pagodas with seven treasures to display the relics of the Buddhas to worship them. They will further make immeasurable most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim each pagoda for endless kalpas.

(The Buddha taught how good gentlepersons may experience auspicious dreams.)

「復次，憍尸迦！是善男子、善女人等若能如是供養恭敬、尊重讚歎甚深般若波羅蜜多，決定當得身心無倦、身心安樂、身心調柔、身心輕利。繫心般若波羅蜜多，夜寢息時無諸惡夢，唯得善夢，謂見如來、應、正等覺身真金色相好莊嚴，放大光明普照一切，聲聞、菩薩前後圍遶，身處眾中聞佛為說布施等六波羅蜜多及餘善根相應法義。或於夢中見菩提樹，其量高廣眾寶莊嚴，有菩薩摩訶薩往詣其下結跏趺坐，證得無上正等菩提，轉妙法輪度有情眾。或於夢中見有無量百千俱胝那庾多數大菩薩眾，論議決擇種種法義。或於夢中見十方界各有無量百千俱胝那庾多佛，亦聞其聲，謂某世界有某如來、應、正等覺，若干百千俱胝那庾多菩薩摩訶薩、聲聞弟子恭敬圍遶，說如是法。或復夢中見十方界各有無量百千俱胝那庾多佛入般涅槃，彼一一佛般涅槃後，各有施主為供養佛設利羅故，以妙七寶各起無量百千俱胝那庾多數大窣堵波。復於一一窣堵波所，各以無量上妙花鬘乃至燈明，經無量劫供養恭敬、尊重讚歎。

“Kausika, after seeing such auspicious phenomena in the dreams, these good

gentlepersons will attain peace and happiness in body and mind whether they are asleep or awake. The heavenly deities have given them energy and inspired their spirits, so they will always feel comfortable and at ease. Because of this cause and condition, they will not be attached or pay much attention to the four kinds of living supplies: drinks and food, medicines, clothing, and bedding, just like when a yogi enters the superior concentration. Because of the nurture of concentration, this yogi will not care much about eating food after getting out of concentration. So are these good gentlepersons. Why? Kausika, because of the protection and the compassionate and loving-kind mindfulness of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, voice-hearers, bodhisattvas, heavenly deities, dragons, yaksas, asuras, and so forth with great and fervent supernatural powers, authority, and virtues in the boundless large threefold thousand-world and the rest of the worlds in the ten directions, these good gentlepersons will increase their energies and strengthen their physical bodies.

「憍尸迦！是善男子、善女人等見如是類諸善夢相，若睡若覺身心安樂，諸天神等益其精氣，令彼自覺身體輕便，由此因緣，不多貪著飲食、醫藥、衣服、臥具，於四供養其心輕微。如瑜伽師入勝妙定，由彼定力滋潤身心，從定出已雖遇美膳而心輕微，此亦如是。何以故？憍尸迦！是善男子、善女人等，由此三千大千國土及餘十方無邊世界，一切如來應正等覺、聲聞、菩薩、天、龍、藥叉、阿素洛等，具大神力勝威德者，慈悲護念，以妙精氣冥注身心，令其志勇體充盛故。

“Kausika, if good gentlepersons would like to gain all these merits, virtues, and superior benefits in the present life, they should often listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, and lecture extensively for sentient beings on the fathomless prajna paramita. They should further make the varied most exquisite flower wreaths, fragrances, and so forth and

lamps as offerings to esteem and acclaim it. Kausika, if good gentlepersons cannot listen to, accept, embrace, cultivate and learn diligently and assiduously, reflect reasonably on, and lecture extensively for sentient beings on the fathomless prajna paramita, but in order to enable the correct dharma to stay in the world forever, ensure that the Buddha eye continues, make certain that the correct dharma is not concealed, absorb the bodhisattvas and assist them to grow, and make the pure dharma eye of the world not extinguish, they write and embrace the fathomless prajna paramita, dignify and adorn it with various treasures, and further make innumerable exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim the fathomless prajna paramita, they will also gain the same merits, virtues, and superior benefits as the former ones. Why? It is because these good gentlepersons can also bring great benefits and happiness to immeasurable and boundless sentient beings.

「憍尸迦！若善男子、善女人等，欲得如是現在種種功德勝利，於深般若波羅蜜多，應常聽聞、受持、讀誦、精勤修學、如理思惟，廣為有情宣說開示，復持種種上妙花鬘乃至燈明供養恭敬、尊重讚歎。憍尸迦！若善男子、善女人等雖於般若波羅蜜多，不能聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情宣說流布，而為正法久住世故，為令佛眼無斷壞故，為令正法不隱沒故，攝受菩薩令增長故，為令世間清淨法眼不滅沒故，書持如是甚深般若波羅蜜多眾寶嚴飾，復持無量上妙花鬘乃至燈明供養恭敬、尊重讚歎，亦得如前所說種種功德勝利。何以故？憍尸迦！是善男子、善女人等，能廣利樂無量無邊諸有情故。

“Therefore, Kausika, if good gentlepersons would like to attain the merits, virtues, and superior benefits in the present and future, they should believe in and accept the prajna paramita with a pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they should wholeheartedly listen to, accept, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, lecture extensively for

sentient beings on, explicate, and contemplate and investigate carefully with intensified wisdom the fathomless prajna paramita. In order to enable the correct dharma to stay in the world forever, ensure that the Buddha eye continues, make the correct dharma not concealed, absorb bodhisattvas and assist them to grow, teach the meanings of the dharma to sentient beings to help them grow, and improve the Buddha eye of the sentient beings so it will become sharp and bright without deficiency and diminution, the good gentlepersons should write the fathomless prajna paramita, dignify and adorn it with various treasures, and make the most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim it. These good gentlepersons will attain boundless merits, virtues, and superior benefits in the present and future.”

「以是故，憍尸迦！若善男子、善女人等欲得種種現在、未來功德勝利，應於般若波羅蜜多以清淨心恭敬信受，為求無上正等菩提，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情宣說開示，以增上慧審諦觀察。欲令正法久住世故，欲令佛眼無斷壞故，欲令正法不隱沒故，攝受菩薩令增長故，欲以法義分施有情令充足故，欲令調善諸有情類廣大佛眼無缺減故，書持如是甚深般若波羅蜜多眾寶嚴飾，復以種種上妙花鬘乃至燈明供養恭敬、尊重讚歎。若能如是，定獲無邊現在、未來功德勝利。」

Chapter 4

Praising the Merits and Virtues

(In the Fourth Assembly)

第四分稱揚功德品第四

“Furthermore, Kausika, suppose that this entire continent of Jambudvīpa is filled with the Buddha’s relics, while someone has written the fathomless dharma gate

of prajna paramita. Which will you prefer?”

「復次，憍尸迦！假使充滿此瞻部洲佛設利羅以為一分，有書般若波羅蜜多甚深法門復為一分，於此二分，汝取何者？」

Heavenly Emperor Indra replied, “I will prefer the fathomless prajna paramita. Why? It does not mean that I do not believe in or dislike making offerings respectfully to the pagodas in which the Buddhas’ relics are stored and worshipped. But the Buddhas’ bodies and their relics come from the fathomless prajna paramita. They are also permeated with the merits, virtues, powers, and authority of the fathomless prajna paramita. Because of this reason, all heavenly beings, human - beings, asuras, and so forth have made offerings respectfully to esteem and acclaim it. All great bodhisattvas have cultivated and learned the fathomless dharma gate of prajna paramita diligently and assiduously to realize and attain the unsurpassed, perfect, and universal bodhi. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have gotten to understand thoroughly realness, dharma realm, dharma nature, reality, and so forth, and achieved the dharma body through the fathomless prajna paramita. It is because of the dharma body that they are named the Buddha. The relics of the Buddha are esteemed and worshipped by sentient beings of the world because they come out of the dharma body. (Heavenly Emperor Indra explained why he preferred the dharma gate of prajna paramita to Buddha’s relics.)

天帝釋言：「我意寧取甚深般若波羅蜜多。所以者何？我於諸佛設利羅所，非不信樂供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多甚深法門而出生故，皆由般若波羅蜜多甚深法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬、尊重讚歎。一切菩薩摩訶薩眾皆於般若波羅蜜多甚深法門，精勤修學證得無上正等菩提。一切如來、應、正等覺，皆由般若波羅蜜多，通達真如、法界、法性及實際等成就法身。由法身故說名為佛，佛設利羅依法身

故，乃為世間恭敬供養。

“World-Honored One, as I sit on the Heavenly Emperor’s throne in Virtuous-Dharma Palace of the Heaven of the Thirty-Three Smaller Heavens and lecture on correct dharma, innumerable heavenly sons, and so forth come to hear what I say. They always make offerings respectfully to me, walk around me clockwise, and then leave. As I am not on the dharma throne, they will also come to my place. They still make offerings to me respectfully as if I were there. They will say, ‘This is the throne on which Heavenly Emperor sits when he gives lectures. We should make offerings to him as if he were here and walk around his seat clockwise and then leave.’ This can be applied to the fathomless prajna paramita. Someone has written, accepted, embraced, read, recited, and lectured extensively for sentient beings on prajna paramita. Innumerable heavenly beings, dragons, yaksas, asuras, and so forth from this land and from the rest of the boundless worlds in the ten directions will frequently visit, even when no dharma teaching is given. They will make offerings respectfully to the place, walk around it clockwise, and leave. They do this only because they esteem the dharma.

「世尊！如我坐在三十三天善法殿中天帝座上，為諸天眾宣說正法時，有無量諸天子等，來至我所聽我所說，供養恭敬，右邊而去。我若不在彼法座時，諸天子等亦來其處，雖不見我，如我在時恭敬供養，咸言：『此處是天帝釋為諸天等說法之座，我等皆應如天主在，供養右邊禮拜而去。』甚深般若波羅蜜多亦復如是，若有書寫、受持、讀誦，廣為有情宣說流布，當知是處恒有此土及餘十方無邊世界無量無數天、龍、藥叉、阿素洛等皆來集會，設無說者，敬重法故，亦於是處供養恭敬、右邊而去。

“World-Honored One, the fathomless prajna paramita is the cause, condition, and inspirer of great bodhisattva actions and the perfect knowledge of all perfect knowledge attained by the Buddha. The fathomless prajna paramita is also the dharma

they can rely on. That is why I say that I will prefer the writing of the fathomless prajna paramita over even the relics of the Buddha filling the whole continent of Jambudvipa.

「世尊！甚深般若波羅蜜多與諸菩薩摩訶薩行，及佛所得一切智智，為因、為緣、為所依止、為能引發。是故我說：假使充滿此瞻部洲佛設利羅以為一分，有書般若波羅蜜多甚深法門復為一分，於此二分，我意寧取甚深般若波羅蜜多。

“Furthermore, World-Honored One, let us put the whole continent of Jambudvipa filled with the Buddha’s relics aside at this moment. Suppose that the four continents, the whole small thousand-world, medium thousand-world, and large threefold thousand-world are filled with the relics of the Buddha. On the other hand, there is the writing of the fathomless prajna paramita. Between them, I will prefer the fathomless prajna paramita. Why? It does not mean that I do not believe in the Buddhas’ relics or I am not fond of making offerings respectfully to them. But the Buddhas’ bodies and their relics are born from the fathomless dharma gate of prajna paramita and are permeated or infused with the merits, virtues, authority, and powers of the fathomless dharma gate of prajna paramita, so all heavenly beings, human beings, asuras, and so forth make offerings respectfully to esteem and acclaim them.

「復次，世尊！且置充滿此瞻部洲佛設利羅以為一分。假使充滿四大洲界佛設利羅以為一分，若復充滿小千世界佛設利羅以為一分，若復充滿中千世界佛設利羅以為一分，若復充滿大千世界佛設利羅以為一分，有書般若波羅蜜多甚深法門復為一分，於此二分，我意寧取甚深般若波羅蜜多。所以者何？我於諸佛設利羅，所非不信樂供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多甚深法門而出生故，皆由般若波羅蜜多甚深法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬、尊重讚歎。

“Furthermore, World-Honored One, if good gentlepersons wholeheartedly

listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita, they will not fall into inferior destinies in the lives to come. They will also stay far away from the stage of voice-hearer or self-enlightened one. They do not need to worry that disasters and plagues will happen to them. A debtor was afraid of the creditor, so he or she went to serve the king. Owing to the king's power, the debtor was not afraid any longer. The king is prajna paramita, while the debtor is the good gentlepersons who need to rely on prajna paramita to get rid of inferior destinies and fears. World-Honored One, someone receives offerings, worship, respect, esteem, and acclamation because of relying on or due to king's support. This principle also applies to the relics of the Buddha. The heavenly beings, human beings, asuras, and so forth make offerings respectfully to esteem and acclaim the relics because they are permeated or infused with the fathomless prajna paramita. The king signifies prajna paramita, while the person relying on the king signifies the relics of the Buddha. World-Honored One, the perfect knowledge of all perfect knowledge attained by the Buddhas is also fulfilled because of the fathomless prajna paramita. Therefore, I prefer the fathomless prajna paramita to others.

「復次，世尊！若善男子、善女人等，於深般若波羅蜜多至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，彼於當來不墮惡趣，遠離聲聞及獨覺地，不畏一切災橫、疾疫之所侵惱。如負債人怖畏債主，即便親近奉事國王，依王勢力得免怖畏。王喻般若波羅蜜多，彼負債人喻善男子、善女人等，依恃般若波羅蜜多，得離惡趣及餘怖畏。世尊！譬如有人依附王故、王攝受故，為諸世人供養恭敬、尊重讚歎。佛設利羅亦復如是，由深般若波羅蜜多所薰修故，為諸天、人、阿素洛等供養恭敬、尊重讚歎。王喻般若波羅蜜多，佛設利羅喻依王者。世尊！諸佛所得一切智智，亦依般若波羅蜜多而得成就故，我寧取甚深般若波羅蜜多。

“Furthermore, World-Honored One, the fathomless prajna paramita has benefitted the large threefold thousand-world. It has great supernatural powers. Where there is the fathomless prajna paramita, there are the Buddhas doing services and bringing benefits and happiness to all sentient beings. World-Honored One, there is an invaluable great magic pearl that has innumerable kinds of superior and exquisite authority and virtues. Where there is the pearl, there is no disaster or trouble for all humans and nonhumans. A person was seized forcefully by a ghost. He or she happened to get a magic pearl, and easily got rid of the suffering in body and mind because of the powers and authority of the pearl. All kinds of illness caused by heat, wind, phlegm, or their combination would be healed quickly with this magic pearl. It could illuminate in darkness, cool the heat, and warm the cold, always bringing people a mild temperature. Where there is the pearl, no snake or scorpion appears. A man or woman was poisoned and felt painful severely. Then someone showed the pearl. When glancing at the pearl, the poisons were immediately gone because of the powers and the authority of the pearl. Some sentient beings have suffered from leprosy, malignant sore, swelling blebs, dizziness, corneal opacity, and other diseases of the eye, ear, nose, tongue, body, and limbs. When they carry this pearl, all diseases will be cured. Some ponds, wells, and springs are contaminated or going to dry out. If someone throws this pearl into the ponds, the water will be full again and will smell sweet, look pure and transparent, and fully possess the eight virtues of the water. If we make the magic pearl wrapped in a piece of cloth in color green, yellow, dark red, white, red, violet, fresh green, or the mixture of them and throw it into water, the water will appear the same color as the cloth. This is such an invaluable magic pearl that has too many virtues and powers to be exhaustively described. Putting it in a box or suitcase will also make the box or suitcase capable of performing boundless functions. Even after taking the pearl out of the box, the empty box will be valued and

loved by people.”

(Heavenly Emperor Indra used simile to describe the qualities of the fathomless prajna paramita.)

「復次，世尊！甚深般若波羅蜜多於三千界作大饒益、具大神力，隨所在處，則為有佛作諸佛事，所謂利樂一切有情。世尊！譬如無價大寶神珠，具無量種勝妙威德，隨所住處有此神珠，人及非人終無惱害。設有男子或復女人，為鬼所執身心苦惱，若有持此神珠示之，由珠威力鬼便捨去。諸有熱病、或風、或痰、或熱風痰和合為病，若有繫此神珠著身，如是諸病無不除癒。此珠在暗能作照明，熱時能涼寒時能暖，隨地方所有此神珠時節調和不寒不熱。若地方所有此神珠，蛇蠍等毒無敢停止。設有男子或復女人，為毒所中楚痛難忍，若有持此神珠令見，珠威勢故毒即消滅。若諸有情身嬰癰疾、惡瘡、腫疱、目眩、翳等眼病、耳病、鼻病、舌病、喉病、身病、諸肢節病，帶此神珠眾病皆癒。若諸池沼泉井等中，其水濁穢或將枯涸，以珠投之水便盈滿，香潔澄淨具八功德。若以青黃赤白紅紫碧綠雜綺種種色衣，裹此神珠投之於水，水隨衣綵作種種色。如是無價大寶神珠，威德無邊說不能盡，若置箱篋亦令其器具足成就無邊威德。設空箱篋由曾置珠，其器仍為眾人愛重。」

At that time, Joyfully Celebrating One asked Heavenly Emperor Indra, “Does the magic pearl merely exist in heaven? Does it also exist in human world?”

爾時，慶喜問帝釋言：「如是神珠為天獨有，人亦有耶？」

Heavenly Emperor Indra replied, “Pearls exist in both heaven and the human world. The pearls found in human world are smaller and heavier, while those in heaven are larger but lighter. Those in human world have imperfect shape, while the heavenly ones are round and full, possessing superior dignity and powers than the human ones by many times.”

天帝釋言：「人中、天上俱有此珠，若在人中形小而重，若在天上形大而輕；又人中珠相不具足，在天上者其相周圓；天上神珠威德殊勝，無量倍數過

人所有。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “So is the fathomless prajna paramita. It is the basis of various virtues and is able to eliminate all not virtuous dharmas. Where there is the fathomless prajna paramita, the suffering in body and mind of all sentient beings will be removed, and no human or nonhuman can do harm to them any longer. World-Honored One, the perfect knowledge of all perfect knowledge and the rest of immeasurable and boundless merits and virtues attained by the Thus-Come are elicited and manifested by prajna paramita, the great spell king. Its dignity and virtues are profound, broad, countless, and boundless. Because the relics of the Buddhas are permeated or infused with the merits and virtues, the relics thus become the embodiment of the merits and virtues, and are worshipped, esteemed, and acclaimed by all heavenly beings, human beings, asuras, and so forth after the Buddhas pass into nirvana.

時，天帝釋復白佛言：「甚深般若波羅蜜多亦復如是，為眾德本能滅無量惡不善法，隨所在處，令諸有情身心苦惱皆悉除滅，人非人等不能為害。世尊！如來所得一切智智及餘無量無邊功德，皆由般若波羅蜜多大神咒王之所引顯，威德深廣無量無邊。佛設利羅由諸功德所薰修故，是諸功德所依器故，佛涅槃後堪受一切世間天、人、阿素洛等供養恭敬、尊重讚歎。

“Furthermore, World-Honored One, let us put the relics of the Buddhas filling the whole large threefold thousand-world aside at this moment. Suppose that as many worlds in each of the ten directions as the sands of the Ganges are filled with the relics of the Buddhas. On the other hand, there is the writing of the fathomless dharma gate of prajna paramita. If I must choose between them, I will prefer the writing of the fathomless prajna paramita. Why? It does not mean that I do not believe in or dislike making offerings respectfully to the Buddhas’ relics. But the Buddhas’ bodies and their relics are born from the fathomless prajna paramita; they are also under the

permeation and affection of the merits, virtues, authority, and the powers of the fathomless dharma gate of prajna paramita. Therefore, they are worshipped with offerings, esteemed, and acclaimed by all heavenly beings, human beings, asuras, and so forth of the world.

「復次，世尊！置三千界佛設利羅。假使充滿十方各如殑伽沙界佛設利羅以為一分，有書般若波羅蜜多甚深法門復為一分，於此二分，我意寧取甚深般若波羅蜜多。所以者何？我於諸佛設利羅所，非不信樂供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多甚深法門而出生故，皆由般若波羅蜜多甚深法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬、尊重讚歎。

“Furthermore, World-Honored One, the fathomless prajna paramita can give rise to the perfect knowledge of all perfect knowledge of the Thus-Comers, while the perfect knowledge of all perfect knowledge attained by the Thus-Comers can give birth to the Buddhas’ bodies and their relics. Therefore, to make offerings to the fathomless prajna paramita equals making offerings to the perfect knowledge of all perfect knowledge and the relics of the Buddhas in the past, future, and present.

「復次，世尊！甚深般若波羅蜜多能生如來一切智智，如來所得一切智智能生佛身及設利羅，是故供養甚深般若波羅蜜多，則為供養過去未來現在諸佛一切智智及設利羅。

“Furthermore, World-Honored One, if good gentlepersons would like to frequently see immeasurable and boundless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions, they should cultivate prajna paramita.”

「復次，世尊！若善男子、善女人等，欲得常見十方無量無數如來、應、正等覺，當行般若波羅蜜多，當修般若波羅蜜多。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally

Enlightened Ones in the past had realized insightfully and attained the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened One in the future will realize insightfully and attain the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the boundless worlds of the ten directions in the present are realizing insightfully and attaining the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. Now, I, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, have also realized insightfully and attained the unsurpassed, perfect, and universal bodhi through the fathomless prajna paramita.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！過去如來、應、正等覺，皆依如是甚深般若波羅蜜多，已證無上正等菩提；未來如來、應、正等覺，皆依如是甚深般若波羅蜜多，當證無上正等菩提；現在十方無邊世界一切如來、應、正等覺，皆依如是甚深般若波羅蜜多，現證無上正等菩提。今我如來、應、正等覺，亦依如是甚深般若波羅蜜多，而證無上正等菩提。」

Heavenly Emperor Indra said, “The fathomless prajna paramita is the great paramita, the unsurpassed paramita, and the unequalled equal paramita. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas have gotten to know the different minds and actions of sentient beings through the fathomless prajna paramita.”

天帝釋言：「甚深般若波羅蜜多是大波羅蜜多，是無上波羅蜜多，是無等等波羅蜜多。一切如來、應、正等覺，及諸菩薩摩訶薩眾，皆依如是甚深般若波羅蜜多、知諸有情心行差別。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, as great bodhisattvas cultivate the fathomless prajna paramita long

enough, they will see accurately the different minds and actions of all sentient beings.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！諸菩薩摩訶薩長夜修行甚深般若波羅蜜多，能如實見一切有情心行差別。」

In the meantime, Heavenly Emperor Indra asked the Buddha again, “Should the great bodhisattvas practice prajna paramita only? Should they also practice the other five paramitas?”

時，天帝釋復白佛言：「諸菩薩摩訶薩為但應行般若波羅蜜多為亦應行餘五波羅蜜多耶？」

At that time, the Buddha replied to Heavenly Emperor Indra, “Kausika, the great bodhisattvas should practice all six paramitas. But when practicing giving, pure precept, forbearance, diligence, and meditation and contemplating all dharmas, prajna paramita will serve as the leader. Kausika, the trees in the continent of Jambudvipa have branches, stems, flowers, leaves, and fruits with different species and shapes, but they all share the same thing, namely the shadow, that possesses great merits and virtues, and all will take it as a refuge. So are the six paramitas. Owing to its expedient skillfulness, prajna paramita can absorb all paramitas and transfer them toward the perfect knowledge of all perfect knowledge. Then the different forms of the six paramitas will become nonexistent and unattainable. Prajna paramita possess great merits and virtues, which serve as the refuge for all sentient beings.”

(The Buddha explained that although great bodhisattvas should cultivate all six paramitas, they cannot transfer all merits and virtues toward the perfect knowledge without prajna paramita.)

爾時，佛告天帝釋言：「憍尸迦！諸菩薩摩訶薩應具行六波羅蜜多，然行布施、淨戒、安忍、精進、靜慮觀諸法時，皆以般若波羅蜜多而為上首。憍尸迦！如瞻部洲所有諸樹，枝條、莖幹、花葉、果實，雖有種種形類不同，而其

蔭影都無差別，具大功德眾所歸依。如是六種波羅蜜多雖各有異，而由般若波羅蜜多方便善巧，攝受迴向一切智智，諸差別相都不可得，具大功德眾所歸依。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “The fathomless prajna paramita can fulfill the broad, great, and superior merits and virtues, all superior merits and virtues, the perfect and superior merits and virtues, innumerable superior merits and virtues, boundless superior merits and virtues, countless superior merits and virtues, unequaled superior merits and virtues, and endless superior merits and virtues.”

時，天帝釋復白佛言：「甚深般若波羅蜜多成就廣大殊勝功德，成就一切殊勝功德，成就圓滿殊勝功德，成就無量殊勝功德，成就無邊殊勝功德，成就無數殊勝功德，成就無等殊勝功德，成就無盡殊勝功德。」

At that time, the Buddha replied to Heavenly Emperor Indra, “Yes, it is as you say.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。」

Chapter 5

The Gates of Gaining Blessings

Section 1

(In the Fourth Assembly)

第四分福門品第五之一

At that time, Heavenly Emperor Indra said to the Buddha, “World-Honored One, some good gentlepersons have believed in and accepted respectfully the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and

universal bodhi, they have wholeheartedly listened to, accepted, embraced, read, recited, cultivated and learned diligently and assiduously, reflected reasonably on, explicated extensively for sentient beings, and contemplated and investigated carefully with intensified wisdom the fathomless prajna paramita. In order to enable the correct dharma to persevere in the world for a long time, ensure the continuation of the Buddha eye, prevent the correct dharma from concealment, absorb great bodhisattvas to help them grow, and keep the pure dharma eye in the world without diminishing and becoming deficient, they have also written the fathomless prajna paramita and dignified and adorned it with various treasures. They have further made varied most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim it. They think, 'The fathomless prajna paramita has achieved broad and great merits, virtues, and superior benefits. It is unusual and invaluable. We should not abandon it; rather, we should keep, protect, make offerings respectfully to, and read, recite, and reflect on it.' On the other hand, some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures. They have further made offerings respectfully to esteem and acclaim it, and guided and encouraged others to accept, embrace, and disseminate it extensively. Which of these two groups of people will gain more blessings?"

爾時，天帝釋白佛言：「世尊！若善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情宣說開示，以增上慧審諦觀察。欲令正法久住世故，欲令佛眼無斷壞故，欲令正法不隱沒故，攝受菩薩令增長故，欲令世間清淨法眼無缺減故，書寫如是甚深般若波羅蜜多眾寶嚴飾，復持種種上妙花鬘乃至燈明供養恭敬、尊重讚歎；作是念言：『甚深般若波羅蜜多，成就廣大功德勝利，甚為難得，不應棄捨，應自守護、供養恭敬、讀誦、思惟。』有善男子、善女人等，書寫如是甚深般若波羅蜜多眾寶莊嚴，供養恭敬、尊重讚歎，施他受持廣令流

布。此二福聚，何者為多？」

The Buddha said to Heavenly Emperor Indra, “Let me ask you some questions, and you may answer as you like. Suppose that good gentlepersons acquired some relics, stored them in a treasure box and placed the box in a pure and clean place. They further made the most exquisite flower wreaths, fragrances, and so forth, and lamps as offerings to esteem and acclaim the relics. On the other hand, some good gentlepersons have also asked someone to give them relics. They then gave few of them to others, helping them accept the relics respectfully, store and worship as mentioned above, further let others offer the most exquisite flower wreaths, fragrances, and so forth, and lamps to esteem and acclaim the relics. What do you think about this? Which group of people will gain more blessings?”

爾時，佛告天帝釋言：「我還問汝，當隨意答。若善男子、善女人等從他請得佛設利羅，盛以寶函置清淨處，復持種種上妙花鬘乃至燈明供養恭敬、尊重讚歎。有善男子、善女人等從他請得佛設利羅，分施與他如芥子許，令彼敬受如法安置，復以種種上妙花鬘乃至燈明供養恭敬、尊重讚歎。於意云何？此二福聚，何者為勝？」

Heavenly Emperor Indra replied, “If my understanding of the Buddha’s words is correct, the latter people will gain more blessings than the former ones.”

天帝釋言：「如我解佛所說義者，此二福聚，後者為勝。」

At that time, the Buddha admired Heavenly Emperor Indra, “Excellent, excellent! It is as you say. Kausika, those who can encourage others to disseminate the fathomless prajna paramita extensively will gain more blessings than those who merely accept, embrace, and make offerings respectfully to the fathomless prajna paramita themselves. Why? It is through practicing giving, innumerable and countless sentient beings will gain benefits and happiness.

(Absorbing more sentient beings to cultivate prajna paramita so help them achieve

relief and freedom is far more valuable than focusing solely on one's own spiritual development.)

爾時，佛讚天帝釋言：「善哉！善哉！如汝所說。憍尸迦！於深般若波羅蜜多，若自受持、供養恭敬，若轉施他廣令流布，此二福聚，後者為多。何以故？由施他者，能令無量無數有情得利樂故。

“Furthermore, Kausika, if someone teaches accurately and explicates respectively the essential meanings of the fathomless prajna paramita for others so they can understand them correctly, then the blessings gained by the teacher will be much more than the merits and virtues gained by disseminating extensively it through giving to others by hundreds of thousand times. We should esteem this dharma teacher as we do to the Buddha.

(A teacher who truly understands and accurately explains the meanings of prajna paramita can help others more effectively than simply sharing the benefits of the dharma.)

「復次，憍尸迦！若有於此甚深般若波羅蜜多所說義趣，如實為他分別解說令得正解，所獲福聚復勝施他流布功德多百千倍，敬此法師當如敬佛。

“Furthermore, Kausika, as some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, and made offerings respectfully to it. If knowing that the writing is useful for dharma dissemination, they share it with other people so these people also can read and recite it, then the blessings thus gained will be innumerable and boundless. Furthermore, Kausika, suppose that good gentlepersons have established various sentient beings of the continent of Jambudvipa in the path of the ten virtuous karmas, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等，書持如是甚深般若波羅蜜多，眾

寶嚴飾、供養恭敬，知是法器，自往其所分施與之令勤讀誦，是善男子、善女人等所獲福聚無量無邊。復次，憍尸迦！若善男子、善女人等瞻部洲諸有情類，皆令安住十善業道。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have believed in and accepted the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita, given it to others, and explicated its essential meanings, so others can understand them without skepticism or puzzlement. These good gentlepersons further teach and caution the sentient beings, ‘You should cultivate diligently prajna paramita the real bodhisattva path. If you can cultivate and learn diligently this path, you will realize insightfully the unsurpassed, perfect, and universal bodhi quickly to bring relief to boundless sentient beings and allow them to realize the reality, so that their flaws will be eliminated forever. They will be able to enter the realm of nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than the good gentlepersons who have established sentient beings of the continent of Jambudvipa in the path of the ten virtuous karmas.

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，所謂般若波羅蜜多。若能精勤修學此道，速證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。」

“Furthermore, Kausika, let us put the sentient beings in the continent of

Jambudvīpa aside at this moment. Suppose that the good gentlepersons, good gentlewomen, and so forth have taught the sentient beings of the four continents to dwell in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置瞻部洲諸有情類。若善男子、善女人等教四大洲諸有情類，皆令安住十善業道。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the four continents aside at this moment. Suppose that the good gentlepersons have taught the sentient beings of the small thousand-world to dwell in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置四大洲諸有情類。若善男子、善女人等教小千界諸有情類，皆令安住十善業道。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the small thousand-world aside at this moment. Suppose that the good gentlepersons have taught the sentient beings of the medium thousand-world to dwell in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置小千界諸有情類。若善男子、善女人等教中千界諸有情類，皆令安住十善業道。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the medium thousand-world aside at this moment. Suppose that the good gentlepersons have taught the sentient beings of the large threefold thousand-world to dwell in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置中千界諸有情類。若善男子、善女人等教大千界諸有

情類，皆令安住十善業道。於意云何？乃至廣說。

“Furthermore, Kausika, let us put the sentient beings of the large threefold thousand-world aside at this moment. Suppose that the good gentlepersons have taught the sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to dwell in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置大千界諸有情類。若善男子、善女人等普教十方各如殑伽沙等世界諸有情類，皆令安住十善業道。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have believed in and accepted the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita. They share the writing with others and explicate its essential meanings, so that others can understand without skepticism and puzzlement. They further teach and caution the sentient beings, ‘You should cultivate diligently prajna paramita the real bodhisattva path. If you can cultivate and learn diligently this path, you will realize insightfully the unsurpassed, perfect, and universal bodhi quickly, bring relief to boundless sentient beings and let them realize the reality, so that their flaws will be eliminated forever, they will be able to enter the realm of nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than the former ones.

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心

恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，所謂般若波羅蜜多。若能精勤修學此道，速證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。

“Furthermore, Kausika, suppose that some good gentlepersons have taught the sentient beings of the continent of Jambudvīpa to dwell in the four meditations, four immeasurable minds, the four formless concentrations, and five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教贍部洲諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said to Heavenly Emperor Indra, “Some other good gentlepersons have believed in and accepted the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita. Then they share the writing with others and explicate its essential meanings, so that others will understand without skepticism and puzzlement. They further teach and caution the sentient beings, ‘You should cultivate diligently prajna paramita the real bodhisattva path. If you can cultivate and learn diligently this path, you will realize insightfully the unsurpassed, perfect, and universal bodhi quickly, then you can bring relief to the boundless sentient beings and let them realize the reality, so that their flaws will be eliminated forever, and they will be able to enter the realm of nirvana without remainder.’ The blessings gained by these good

gentlepersons then will be much more than the former ones.

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，所謂般若波羅蜜多。若能精勤修學此道，速證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。」

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa’ aside at this moment. Suppose that some good gentlepersons have taught the sentient beings of the four continents to dwell in the four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置瞻部洲諸有情類。若善男子、善女人等教四大洲諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the four continents aside at this moment. Suppose that some good gentlepersons have taught the sentient beings of the small thousand-world to dwell in the four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置四大洲諸有情類。若善男子、善女人等教小千界諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the small thousand-world aside at this moment. Suppose that some good gentlepersons have taught the sentient beings of the medium thousand-world to dwell in the four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers.

What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置小千界諸有情類。若善男子、善女人等教中千界諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the medium thousand-world aside at this moment. Suppose that some good gentlepersons have taught the sentient beings of the large threefold thousand-world to dwell in the four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置大千界諸有情類。若善男子、善女人等教大千界諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？乃至廣說。」

“Furthermore, Kausika, let us put the sentient beings of the large threefold thousand-world aside at this moment. Suppose that some good gentlepersons have taught the sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to dwell in the four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置大千界諸有情類。若善男子、善女人等，普教十方各如殑伽沙等世界諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some other good

gentlepersons have believed in and accepted the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita. They share the writing with others and explicate its essential meanings so that others can understand without skepticism and puzzlement. They further teach and caution the sentient beings, ‘You should cultivate diligently prajna paramita the real bodhisattva path. If you can cultivate and learn diligently this path, you will realize insightfully the unsurpassed, perfect, and universal bodhi quickly, bring relief to the boundless sentient beings and let them realize the reality, so that their flaws will be eliminated forever and they will be able to enter the realm of nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than the former ones.

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，所謂般若波羅蜜多。若能精勤修學此道，速證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。」

“Furthermore, Kausika, some good gentlepersons have wholeheartedly listened to, accepted, embraced, read, recited, cultivated and learned diligently and assiduously, and reflected reasonably on the fathomless prajna paramita. The blessings gained by these good gentlepersons will be more than the blessings gained by teaching and guiding universally the sentient beings of the whole continent of Jambudvipa to dwell peacefully in the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers. The blessings gained by these good gentlepersons will be more than the blessings gained by teaching and guiding universally the sentient beings of the four continents, small thousand-world, medium thousand-world, large threefold

thousand-world, or as many worlds in each of the ten directions as the sands of the Ganges to dwell peacefully in the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, and the five supernatural powers.

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟所獲福聚，勝普教導一瞻部洲諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通，亦勝教導一四大洲諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通，亦勝教導一小千界諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通，亦勝教導一中千界諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通，亦勝教導一大千界諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通，亦勝教導十方各如殑伽沙界諸有情類，皆令安住十善業道、四靜慮、四無量、四無色定、五神通。

“Furthermore, Kausika, if some good gentlepersons have used innumerable gates to teach, promulgate, elaborate, demonstrate, explicate, and analyze the essential meanings of the fathomless prajna paramita to make it understandable, the blessings thus gained will be more than the merits and virtues gained by merely listening to, accepting, embracing, reading, reciting, cultivating and learning diligently and assiduously, and reflecting reasonably on the fathomless prajna paramita by innumerable times.

(Those who can wholeheartedly listen to, accept, read, recite, cultivate and learn diligently, and reflected reasonably on the fathomless prajna paramita will gain more blessings than teaching all sentient beings of the four continents to dwell in other virtuous dharmas. Those who can lecture and explain the essential meanings of prajna paramita through numberless dharma gates to make these meanings understandable will gain more blessings than the previously mentioned good gentlepersons.)

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，以無量門廣為他說，宣示、開演、顯了、解釋、分別義趣令其易解，所獲福聚勝自聽聞、受持、讀誦、精勤修學、如理思惟甚深般若波羅蜜多所獲功德無量倍數。

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further through innumerable gates lecture on, propagate, elaborate, demonstrate, explicate, and analyze the essential meanings of prajna paramita for others, then the blessings thus gained will be much more than the former ones by innumerable and countless times.

「復次，憍尸迦！若善男子、善女人等自於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，以無量門為他廣說，宣示、開演、顯了、解釋、分別義趣令其易解，所獲福聚過前福聚無量無邊。

“Furthermore, Kausika, some good gentlepersons have written, dignified and adorned, accepted, and read the fathomless prajna paramita. On the other hand, some other good gentlepersons have written the fathomless prajna paramita, dignified and adorned the writing, and shared with others, then the blessings gained by the latter ones will be much more than the former ones by innumerable and boundless times.

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，書寫、莊嚴、受持、讀誦。有善男子、善女人等於深般若波羅蜜多，書寫莊嚴施有情類，過前福聚無量無邊。

“Furthermore, Kausika, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned the writing, and shared with other sentient beings. On the other hand, some other good gentlepersons, understand the essential meanings of the fathomless prajna paramita very well. They can use various skillful and exquisite words to interpret the meanings of prajna paramita. The blessings thus gained will be much more than the former ones by innumerable and boundless times.”

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，書寫莊嚴施有情類。有善男子、善女人等，於深般若波羅蜜多善知義趣，能以種種巧妙文義為他解說，所獲福聚過前福聚無量無邊。」

Meanwhile, Heavenly Emperor Indra asked the Buddha, “Should good gentlepersons adopt various skillful and exquisite words to explain the meanings of the fathomless prajna paramita for others?”

時，天帝釋便白佛言：「諸善男子、善女人等應以種種巧妙文義，為他演說甚深般若波羅蜜多耶？」

The Buddha replied, “Yes, Kausika, they should. If good gentlepersons can adopt various skillful and exquisite words to explain the meanings of the fathomless prajna paramita for others, they will gain a great, boundless accumulation of merits and virtues.”

(The Buddha said that those who can use skillful and exquisite words to interpret the meanings of the profound prajna paramita for others will gain great accumulation of merits and virtues.)

佛言：「憍尸迦！如是！如是！若善男子、善女人等能以種種巧妙文義，為他演說甚深般若波羅蜜多，便獲無邊大功德聚。」

In the meantime, Heavenly Emperor Indra asked the Buddha again, “For which sentient beings should they lecture on the essential meanings of the profound prajna paramita?”

時，天帝釋復白佛言：「應為何等諸有情類，宣說般若波羅蜜多甚深義趣？」

The Buddha replied to Heavenly Emperor Indra, “They should lecture on the essential meanings of the profound prajna paramita for good gentlepersons who do not know the essential meanings of prajna paramita. Why? Kausika, in the generations to come, some good gentlepersons will be confused upon hearing the fake prajna

paramita in their pursuit of the unsurpassed, perfect, and universal bodhi, and thus thus deviate from the middle path.”

爾時，佛告天帝釋言：「若善男子、善女人等，不知般若波羅蜜多甚深義趣，應為如是諸善男子、善女人等，宣說般若波羅蜜多甚深義趣。何以故？憍尸迦！於當來世，有善男子、善女人等求趣無上正等菩提，聞他宣說相似般若波羅蜜多，心便迷謬退失中道。」

Heavenly Emperor Indra asked the Buddha again, “What is the fake prajna paramita?”

時，天帝釋復白佛言：「云何名為相似般若波羅蜜多，而名宣說相似般若波羅蜜多？」

The Buddha replied to Heavenly Emperor Indra, “In the generations to come, some bhiksus with inferior and shallow mind as cows and sheep will not well cultivate the actions in accord with precept and wisdom. They will teach upside-down fake prajna paramita to sentient beings. What is the fake prajna paramita incorrectly taught by these bhiksus? They will teach those aspiring to the unsurpassed, perfect, and universal bodhi that, because matter, feeling, thinking, action, and consciousness will decay, they are impermanent. They insist that to pursue in this way is practicing prajna paramita. Kausika, what they teach is upside down, so it is the fake prajna paramita. Kausika, it is incorrect to contemplate matter, feeling, thinking, action, and consciousness as impermanent because they will decay. If one contemplates matter, feeling, and so forth, and consciousness in this way, you must know that they are practicing the fake prajna paramita.

(The Buddha explained what the fake prajna paramita is.)

爾時，佛告天帝釋言：「於當來世有諸苾芻，不能善修身戒心慧，智慧狹劣猶如牛羊，為諸有情雖欲宣說真實般若波羅蜜多，而顛倒說相似般若波羅蜜多。云何苾芻顛倒宣說相似般若波羅蜜多？謂彼苾芻為發無上菩提心者，說色

壞故名為無常，說受、想、行、識壞故名為無常；復作是說：若如是求，是行般若波羅蜜多。憍尸迦！如是名為顛倒宣說相似般若波羅蜜多。憍尸迦！不應以色壞故觀色無常，不應以受、想、行、識壞故觀受、想、行、識無常，若如是觀色乃至識為無常者，當知彼行相似般若波羅蜜多。

“Furthermore, Kausika, some good gentlepersons have taught the unsurpassed, perfect, and universal bodhi aspirants about giving paramita, pure-precept paramita, and so forth, and prajna paramita, and say, ‘Come here, good gentlepersons, I will teach you how to cultivate giving paramita, pure-precept paramita, and so forth, and prajna paramita. If you can follow me to cultivate and learn, you will dwell peacefully in the first, second, and so forth, and the tenth stage of the bodhisattva and the rest of Buddha dharma. You will enter onto the bodhisattva path of nonarising before long and transcend the stage of voice-hearer and the stage of self-enlightened one.’

Kausika, because they have adopted form, attainment, and teaching schedule as skillful means, they are teaching the fake prajna paramita.

(The Buddha further explained what the false teaching of prajna paramita is.)

「復次，憍尸迦！若善男子、善女人等為發無上菩提心者，宣說布施乃至般若波羅蜜多，作如是言：『來！善男子！我當教汝修學布施乃至般若波羅蜜多。若依我教而修學者，當疾安住菩薩初地乃至十地，當得諸餘無量佛法，速入菩薩正性離生，超諸聲聞、獨覺等地。』憍尸迦！彼以有相及有所得而為方便，依時分想教修布施乃至般若波羅蜜多，如是名為顛倒宣說相似般若波羅蜜多。

“Furthermore, Kausika, some good gentlepersons have said to the bodhisattva-path pursuers, ‘If you can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, you will acquire boundless superior merits and virtues.’ Kausika, because they have adopted form and attainment as skillful means in teaching, they are called

teaching the fake prajna paramita.

「復次，憍尸迦！若善男子、善女人等告菩薩乘種性者言：『若於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，當獲無邊殊勝功德。』憍尸迦！彼以有相及有所得而為方便作如是說，名顛倒說相似般若波羅蜜多。」

“Furthermore, Kausika, some good gentlepersons have said to the bodhisattva-path practitioners, ‘Since the time first aspiring to the unsurpassed, perfect, and universal bodhi until finally attaining it, you should always joyfully participate in the virtuous roots of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, present, and future, and transfer them toward the unsurpassed, perfect, and universal bodhi for the sake of sentient beings.’ Kausika, because they have taught by adopting form and attainment as skillful means, they are called teaching the fake prajna paramita.

「復次，憍尸迦！若善男子、善女人等，告菩薩乘種性者言：『汝於過去未來現在諸佛世尊，從初發心乃至究竟，所有善根皆應隨喜一切合集，為諸有情迴向無上正等菩提。』憍尸迦！彼以有相及有所得而為方便作如是說，名顛倒說相似般若波羅蜜多。」

“Therefore, Kausika, if good gentlepersons adopt formlessness and nonattainment as skillful means to teach the fathomless essential meanings of prajna paramita for sentient beings, they will gain innumerable and boundless blessings and will be able to bring benefits, peace, and happiness to all sentient beings.”

(Good gentlepersons who adopt formlessness and nonattainment as skillful means to teach sentient beings will bring benefits and happiness to sentient beings. This is the genuine prajna paramita teaching.)

「以是故，憍尸迦！若善男子、善女人等以無所得而為方便，為諸有情無倒宣說甚深般若波羅蜜多真實義趣，所獲福聚無量無邊，能作有情利益安樂。」

Fascicle 542

The Gates of Gaining Blessings

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十二

大唐三藏法師玄奘奉 詔譯

第四分福門品第五之二

“Furthermore, Kausika, suppose that some good gentlepersons have taught all sentient beings of the continent of Jambudvīpa to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have believed in and accepted respectfully the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita, shared it with others, and explicated its essential meanings so that others will not be confused and skeptical. They have further taught and cautioned the sentient beings, ‘You should cultivate diligently the real bodhisattva path, namely the fathomless prajna paramita. If you can cultivate diligently and attentively this path, you will realize the unsurpassed, perfect, and universal bodhi before long, and you will be able to deliver sentient beings and enable

them to realize the reality, eliminate all flaws forever, and enter nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than those gained by teaching all sentient beings of the continent of Jambudvīpa to dwell in stream-entry effect, once-return effect, and so forth, and arhat effect. Why? Kausika, all stream-entry effect, once-return effect, nonreturn effect, and arhat effect flow from prajna paramita. The good gentlepersons should first hear the teaching and cautions of the fathomless prajna paramita, cultivate and learn them diligently and assiduously, and fulfill all kinds of Buddha dharma step by step, so they that will realize and attain the perfect knowledge of all perfect knowledge. They should fulfill all these stages before they can deliver all sentient beings and let them attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, enter onto the bodhisattva path of nonarising, and so forth, and realize and attain the Buddha bodhi.

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，調深般若波羅蜜多。若能精勤修學此道，疾證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！一切預流、一來、不還、阿羅漢果，皆是般若波羅蜜多所流出故。彼善男子、善女人等聞深般若波羅蜜多，教授教誡、精勤修學，漸次圓滿一切佛法，乃至證得一切智智，化諸有情，令得預流、一來、不還、阿羅漢果、獨覺菩提，趣入菩薩正性離生，乃至證得佛菩提故。

“Furthermore, Kausika, let us put all sentient beings of the continent of Jambudvīpa aside at this moment. Suppose that some good gentlepersons have taught all sentient beings of the four continents to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good

gentlepersons be much blessed?

「復次，憍尸迦！置瞻部洲一切有情。若善男子、善女人等教四大洲一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the four continents aside at this moment. Suppose that some good gentlepersons have taught all sentient beings of the small thousand-world to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good gentlepersons be much blessed?

「復次，憍尸迦！置四大洲一切有情。若善男子、善女人等教小千界一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the small thousand-world aside at this moment. Suppose that some good gentlepersons have taught all sentient beings of the medium thousand-world to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good gentlepersons be much blessed?

「復次，憍尸迦！置小千界一切有情。若善男子、善女人等教中千界一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the medium thousand-world aside at this moment. Suppose that some good gentlepersons have taught all sentient beings of the large threefold thousand-world to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good gentlepersons be much blessed?

「復次，憍尸迦！置中千界一切有情。若善男子善女人等教大千界一切有

情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the large threefold thousand-world aside at this moment. Suppose that some good gentlepersons have taught all sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to dwell in stream-entry effect, once-return effect, nonreturn effect, or arhat effect. What do you think about this? Will these good gentlepersons be much blessed?”

「復次，憍尸迦！置大千界一切有情。若善男子、善女人等，教化十方各如殑伽沙等世界一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have believed in and accepted respectfully the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita, shared it with others, and further explicated its essential meanings so that others will not be confused and skeptical. They have taught and cautioned the sentient beings, ‘you should diligently cultivate the real bodhisattva path, namely the fathomless prajna paramita. If you can diligently and attentively cultivate this path, you will realize the unsurpassed, perfect, and universal bodhi before long, so you will be able to deliver sentient beings and let them realize the reality, eliminate all flaws forever, and enter nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than the former ones. Why? Kausika, all stream-entry effect, once-return effect, nonreturn effect, and

arhat effect flow from prajna paramita. Good gentlepersons should first hear the teaching and cautions of the fathomless prajna paramita, cultivate and learn them diligently and assiduously, and fulfill all kinds of Buddha dharma step by step, so they will realize and attain the perfect knowledge of all perfect knowledge. They must achieve all these stages before they can deliver all sentient beings and let them attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, enter onto the bodhisattva path of nonarising, and so forth, and realize and attain the Buddha bodhi.

(The Buddha taught that to accept respectfully prajna paramita and read, write, share the writing with others, and explain the meanings for others will gain more blessings than teaching the sentient beings of all worlds in the ten directions to dwell in voice-hearer effects.)

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，謂深般若波羅蜜多。若能精勤修學此道，疾證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！一切預流、一來、不還、阿羅漢果，皆是般若波羅蜜多所流出故。彼善男子、善女人等聞深般若波羅蜜多，教授教誡、精勤修學，漸次圓滿一切佛法，乃至證得一切智智，化有情類，令得預流、一來、不還、阿羅漢果、獨覺菩提，趣入菩薩正性離生，乃至證得佛菩提故。

“Furthermore, Kausika, if good gentlepersons have taught all sentient beings of the continent of Jambudvīpa to dwell peacefully in self-enlightenment bodhi, then what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲一切有情，皆令安住獨覺

菩提。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have believed in and accepted respectfully the fathomless prajna paramita with pure mind. To pursue the unsurpassed, perfect, and universal bodhi, they have written the fathomless prajna paramita, shared it with others, and further explicated its essential meanings, so that others will not be confused and skeptical. They have taught and cautioned the sentient beings, ‘You should diligently cultivate the real bodhisattva path, namely the fathomless prajna paramita. If you can diligently and attentively cultivate this path, you will realize the unsurpassed, perfect, and universal bodhi before long, then you will be able to deliver sentient beings and allow them to realize the reality, eliminate all flaws forever, and enter nirvana without remainder.’ The blessings gained by these good gentlepersons will be much more than the former ones. Why? Kausika, the self-enlightenment bodhi flows from prajna paramita. The good gentlepersons should first hear the teaching and cautions of the fathomless prajna paramita, cultivate and learn them diligently and assiduously, and fulfill all kinds of Buddha dharma step by step, so they will realize and attain the perfect knowledge of all perfect knowledge. They must achieve all these stages before they can deliver all sentient beings and allow them to attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, enter onto the bodhisattva path of nonarising, and so forth, and realize and attain the Buddha bodhi.

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道，疾證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！一切獨覺所證菩提，皆是般若波羅蜜多所流出故。彼善男子、善女人等聞深般若波羅蜜多，教授教誡、精勤修學，漸次圓滿一切佛法，乃至證得一切智智，化有情類，令得預流、一來、不還、阿羅漢果、獨覺菩提，趣入菩薩正性離生，乃至證得佛菩提故。

“Furthermore, Kausika, let us put all sentient beings of the continent of Jambudvīpa aside at this moment. If some good gentlepersons have taught all sentient beings of the four continents to dwell peacefully in self-enlightenment bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置瞻部洲一切有情。若善男子、善女人等教四大洲一切有情，皆令安住獨覺菩提。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the four continents aside at this moment. If some good gentlepersons have taught all sentient beings of the small thousand-world to dwell peacefully in self-enlightenment bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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“Furthermore, Kausika, let us put all sentient beings of the small thousand-world aside at this moment. If some good gentlepersons have taught all sentient beings of the medium thousand-world to dwell peacefully in self-enlightenment bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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有情，皆令安住獨覺菩提。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the medium thousand-world aside at this moment. If some good gentlepersons have taught all sentient beings of the large threefold thousand-world to dwell peacefully in self-enlightenment bodhi, then what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置大千界一切有情。若善男子、善女人等教大千界一切有情，皆令安住獨覺菩提。於意云何？乃至廣說。

“Furthermore, Kausika, let us put all sentient beings of the large threefold thousand-world aside at this moment. If some good gentlepersons have taught all sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to dwell peacefully in self-enlightenment bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置大千界一切有情。若善男子、善女人等，普教十方各如殑伽沙等世界一切有情，皆令安住獨覺菩提。於意云何？是善男子、善女人等由此因緣得福多不？」

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and attentively cultivate this path, you will realize the unsurpassed, perfect, and universal bodhi before long, then you will be able to deliver sentient beings and allow them to realize the reality, eliminate all flaws forever, and enter nirvana without remainder.' The blessings gained by these good gentlepersons will be much more than the former ones. Why? Kausika, the self-enlightenment bodhi flows from prajna paramita. Good gentlepersons should first hear the teaching and cautions of the fathomless prajna paramita, cultivate and learn them diligently and assiduously, and fulfill all kinds of Buddha dharma step by step, so they will realize and attain the perfect knowledge of all perfect knowledge. They must achieve all these stages before they can deliver all sentient beings and allow them to attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, enter onto the bodhisattva path of nonarising, and so forth, and realize and attain the Buddha bodhi. (The Buddha taught that to accept respectfully prajna paramita and read, write, share the writing with others, and explain the meanings for others will gain more blessings than teaching the sentient beings of all worlds in the ten directions to dwell in self-enlightenment bodhi.)

爾時，佛告天帝釋言：「有善男子、善女人等於深般若波羅蜜多，以清淨心恭敬信受，為求無上正等菩提，書寫、施他、復為解說，於深義趣令無疑惑，教授教誡諸有情言：『汝應勤修真菩薩道，調深般若波羅蜜多。若能精勤修學此道，疾證無上正等菩提，拔濟無邊諸有情類，令證實際諸漏永盡，入無餘依般涅槃界。』是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！一切獨覺所證菩提，皆是般若波羅蜜多所流出故。彼善男子、善女人等聞深般若波羅蜜多，教授教誡、精勤修學，漸次圓滿一切佛法，乃至證得一切智智，化有情類，令得預流、一來、不還、阿羅漢果、獨覺菩提，趣入菩薩正性離生，乃至證得佛菩提故。

“Furthermore, Kausika, if some good gentlepersons have taught the sentient

beings of the continent of Jambudvīpa to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲諸有情類，皆發無上正等覺心。於意云何？是善男子、善女人等由此因緣得福多不？」

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爾時，佛告天帝釋言：「有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與一已發無上菩提心者受持、讀誦，復作是言：

『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通

利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法、則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚甚多於前。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa aside at this moment. If some good gentlepersons have taught the sentient beings of the four continents to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

「復次，憍尸迦！置瞻部洲諸有情類。若善男子、善女人等教四大洲諸有情類，皆發無上正等覺心。於意云何？乃至廣說。

“Furthermore, Kausika, let us put the sentient beings of the four continents aside at this moment. If some good gentlepersons have taught the sentient beings of the small thousand-world to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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“Furthermore, Kausika, let us put the sentient beings of the small thousand-world aside at this moment. If some good gentlepersons have taught the sentient beings of the medium thousand-world to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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world aside at this moment. If some good gentlepersons have taught the sentient beings of the large threefold thousand-world to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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“Furthermore, Kausika, let us put the sentient beings of the large threefold thousand-world aside at this moment. If some good gentlepersons have taught the sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to aspire to the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置大千界諸有情類。若善男子、善女人等，普教十方各如殑伽沙等世界諸有情類，皆發無上正等覺心。於意云何？是善男子、善女人等由此因緣得福多不？」

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do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings gained by these good gentlepersons thus will be much more than the former ones.

(The Buddha taught Heavenly Emperor Indra that the good gentlepersons who write prajna paramita, esteem the writing, and share it with other prajna paramita practitioners, and further correctly advise and encourage them, will gain more blessings than the good gentlepersons who simply teach all sentient beings in the worlds of the ten directions to aspire to the unsurpassed bodhi.)

爾時，佛告天帝釋言：「有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與一已發無上菩提心者受持、讀誦，復作是言：

『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚甚多於前。

“Furthermore, Kausika, if some good gentlepersons have taught the sentient beings of the continent of Jambudvīpa to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲諸有情類，皆於無上正等菩提得不退轉。於意云何？是善男子、善女人等由此因緣得福多不？」

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“Furthermore, Kausika, let us put the sentient beings of the four continents aside at this moment. If some good gentlepersons have taught the sentient beings of the small thousand-world to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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“Furthermore, Kausika, let us put the sentient beings of the medium thousand-world aside at this moment. If some good gentlepersons have taught the sentient beings of the large threefold thousand-world to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?

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“Furthermore, Kausika, let us put the sentient beings of the large threefold thousand-world aside at this moment. If some good gentlepersons have taught the sentient beings of as many worlds in each of the ten directions as the sands of the Ganges to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

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Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, esteemed and acclaimed it, and then have shared it with one person who has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, so he will be able to accept, embrace, read, and recite it. These good gentlepersons have further said to him, ‘Come here, good gentleperson, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings thus

gained by these good gentlepersons will be much more than the former ones.

(The Buddha taught Heavenly Emperor Indra that the good gentlepersons who write prajna paramita, esteem the writing, and share it with a prajna paramita practitioner who has achieved nonregression in the pursuit of the unsurpassed bodhi, and further correctly advise and encourage him, will gain more blessings than those who have simply taught all sentient beings in the worlds of the ten directions to reach nonregression on this same path.)

爾時，佛告天帝釋言：「有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與一已於無上正等菩提不退轉者受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚甚多於前。

“Furthermore, Kausika, the sentient beings of the continent of Jambudvīpa have aspired to the unsurpassed, perfect, and universal bodhi. Now, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, and esteemed and acclaimed it. They then share the writing of prajna paramita with the sentient beings of the continent of Jambudvīpa who have aspired to the unsurpassed, perfect, and universal bodhi and allow them to accept, embrace, read and recite it. They have further said to them, ‘Come here, good gentlepersons, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you

will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆發無上正等覺心。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some other good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, esteemed and acclaimed it, and then share it with a person who has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, so this person will be able to accept, embrace, read, and recite it. These good gentlepersons have further said to him, ‘Come here, good gentleperson, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If

you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings thus gained by these good gentlepersons will be much more than the former ones. Why? Because this great bodhisattva definitively will realize the unsurpassed, perfect, and universal bodhi, relieve the suffering of sentient beings, and let them attain nirvana in the three vehicles before long.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與一已於無上正等菩提不退轉者受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚甚多於前。所以者何？彼菩薩摩訶薩定證無上正等菩提，與諸有情作苦邊際，令其速證三乘涅槃。

“Furthermore, Kausika, suppose that the sentient beings of the continent of Jambudvīpa, four continents, small thousand-world, medium thousand-world, the large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, and esteemed and acclaimed it. They then share the writing of prajna paramita with the sentient beings who have aspired to the unsurpassed, perfect, and universal bodhi, and allow them to accept, embrace, read, and recite it. They have further said to them, ‘Come here, good gentlepersons, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this

fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸有情類，皆發無上正等覺心。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，復作是言：『來！善男子！汝等於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Some good gentlepersons have also written the fathomless prajna paramita, dignified and adorned it with various treasures, esteemed and acclaimed it, and have shared it with a person who has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, so this person will be able to accept, embrace, read, and recite it. These good gentlepersons have further said to him, ‘Come on here, good

gentleperson, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings thus gained by these good gentlepersons will be much more than the former ones. Why? Because this great bodhisattva definitively will realize the unsurpassed, perfect, and universal bodhi, relieve the suffering of sentient beings, and allow them to attain nirvana in the three vehicles before long.

(The Buddha taught Heavenly Emperor Indra that sharing the writing of prajna paramita and encouraging sentient beings who have aspired to the unsurpassed bodhi is considered less meritorious than sharing the writing of the sutra and supporting a unsurpassed bodhi practitioner who has reached the stage of nonregression.)

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與一已於無上正等菩提不退轉者受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚甚多於前。所以者何？彼菩薩摩訶薩定證無上正等菩提，與諸有情作苦邊際，令其速證三乘涅槃。

“Furthermore, Kausika, the sentient beings of the continent of Jambudvipa have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal

bodhi. Some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, and esteemed and acclaimed it. They then share the writing of prajna paramita with the sentient beings of the continent of Jambudvipa who have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and allow them to accept, embrace, read and recite it. They have further said to them, ‘Come here, good gentlepersons, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆於無上正等菩提得不退轉。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，復作是言：『來！善男子！汝等於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “A bodhisattva has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and said, ‘I love to realize the unsurpassed, perfect, and universal bodhi quickly to relieve sentient beings from the suffering of birth and death and allow them to attain superior ultimate peace and happiness.’ In the meantime, to satisfy this bodhisattva’s wish, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, esteemed and acclaimed it, and shared it with this bodhisattva, hoping this bodhisattva can accept, embrace, read, and recite prajna paramita. These good gentlepersons further say, ‘Come here, gentleperson, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings thus gained by these good gentlepersons will be much more than the former ones by innumerable, countless, and boundless times.

爾時，佛告天帝釋言：「已於無上正等菩提得不退轉諸菩薩中，有一菩薩作如是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』若善男子、善女人等為成彼事，書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與彼受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般

若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa aside at this moment. Suppose that the sentient beings of the four continents, small thousand-world, medium thousand-world, the large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. In the meantime, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, esteemed and acclaimed it, and shared the writing of prajna paramita with the sentient beings of the four continents, small thousand-world, and so forth who have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and allow them to accept, embrace, read and recite it. They further say to them, ‘Come here, good gentlepersons, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.’ What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸

有情類，皆於無上正等菩提得不退轉。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，復作是言：『來！善男子！汝等於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “A bodhisattvas has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and said, ‘I love to realize the unsurpassed, perfect, and universal bodhi quickly, so I can relieve sentient beings from the suffering of birth and death and allow them to attain superior ultimate peace and happiness.’ In the meantime, some good gentlepersons, in order to fulfill this bodhisattva’s wish, have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to it, esteemed and acclaimed it, and further share it with this the bodhisattva, hoping this bodhisattva can accept, embrace, read, and recite it. They further say, ‘Come here, good gentleperson, you should wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on this fathomless prajna paramita. You should correctly believe in and understand this dharma gate. If you can do this, you will be able to cultivate and learn the fathomless prajna paramita. If you can cultivate and learn this fathomless prajna paramita, you will be able to realize the perfect knowledge of everything. If you can realize the perfect knowledge of everything, you will fulfill the cultivation of prajna paramita

quickly. If you can fulfill the cultivation of prajna paramita, you will realize and attain the perfect knowledge of all perfect knowledge.' The blessings thus gained by these good gentlepersons will be much more than the former ones by innumerable, countless, and boundless times.

(The Buddha taught Heavenly Emperor Indra that sharing the writing of prajna paramita and encouraging sentient beings who have aspired to the unsurpassed bodhi is considered less meritorious than sharing the writing of the sutra and supporting a bodhisattva deeply committed to relieving sentient beings.)

爾時，佛告天帝釋言：「已於無上正等菩提得不退轉諸菩薩中，有一菩薩作如是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』若善男子、善女人等為成彼事，書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，轉施與彼受持、讀誦，復作是言：『來！善男子！汝當於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、令善通利、如理思惟，隨此法門應正信解。若正信解，則能修學甚深般若波羅蜜多。若能修學甚深般若波羅蜜多，則能證得一切智法。若能證得一切智法，則修般若波羅蜜多疾得圓滿。若修般若波羅蜜多疾得圓滿，便能證得一切智智。』是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that some sentient beings of the continent of Jambudvīpa have aspired to the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, and made offerings respectfully to, esteem and acclaim it. They then share the writing with the sentient beings so that they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆發無上正等覺心。有善男子、善

女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share it with a person among the public so this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates so this person can understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，復以種種巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvipa aside at this moment. Suppose that the sentient beings of the four continents, the small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. Meanwhile,

some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then share it universally with all sentient beings so that they are able to accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸有情類，皆發無上正等覺心。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied. “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share it with a person among the public so that this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates so this person can understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

(These good gentlepersons have shared the writing of prajna paramita with only one

person. However, because they have further expediently and skillfully explained the words, meanings, and essential points for this person, these good gentlepersons are viewed as more blessed than the former good gentlepersons.)

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，復以種種巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學，是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that the sentient beings of the continent of Jambudvīpa have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures. They have also made offerings respectfully to esteem and acclaim the writing of the fathomless prajna paramita and shared it universally with the sentient beings so that they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆於無上正等菩提得不退轉。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim

it, and then randomly share it with a person among the public so that this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates to help this person understand prajna paramita. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，復以種種巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa aside at this moment. Suppose that the sentient beings of the four continents, the small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have all achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures. They have also made offerings respectfully to esteem and acclaim the writing of the fathomless prajna paramita and have shared it universally with the sentient beings so that they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸

有情類，皆於無上正等菩提得不退轉。有善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some other good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share it with a person among the public so that this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates to help this person understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，復以種種巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that the sentient beings of the continent of Jambudvīpa have aspired to the unsurpassed, perfect, and universal bodhi, and said, ‘We love to realize the unsurpassed, perfect, and universal bodhi quickly, so we can relieve sentient beings from the suffering of birth and death and let them attain superior ultimate peace and happiness.’ Meanwhile, some good gentlepersons would

like to fulfill these sentient beings' wish, so they write the fathomless prajna paramita and dignify and adorn it with various treasures and make offerings respectfully to esteem and acclaim it. They then share it universally with the sentient beings so that they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?"

「復次，憍尸迦！若瞻部洲諸有情類，皆發無上正等覺心。既發無上菩提心已，同作是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』有善男子、善女人等為成彼事，書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, "They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One."

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, "Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and randomly shared it with a person among the public so that this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates to help this person understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴

供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，以無量門巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學，是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa aside at this moment. Suppose that the sentient beings of the four continents, small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and said, ‘We love to realize the unsurpassed, perfect, and universal bodhi quickly, so we can relieve sentient beings from the suffering of birth and death and let them attain superior ultimate peace and happiness.’ Meanwhile, some good gentlepersons would like to fulfill these sentient beings’ wish, so they write the fathomless prajñā paramitā and dignify and adorn it with various treasures and make offerings respectfully to esteem and acclaim it. They universally share the writing with the sentient beings so they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸有情類，皆發無上正等覺心。既發無上菩提心已，同作是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』有善男子、善女人等為成彼事，書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share the writing with a person among the public so this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates to help this person understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

(Those who expediently and skillfully explicate and analyze the words, meanings, and essential points of prajna paramita through innumerable gates to help practitioners acquire better understanding will receive more merits than by simply distributing the written text of prajna paramita.)

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，以無量門巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that the sentient beings of the continent of Jambudvipa have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and said, ‘We love to realize the unsurpassed, perfect, and universal bodhi quickly, so we can relieve sentient beings from the suffering of birth and death and let them attain superior ultimate peace and happiness.’ Meanwhile, some good gentlepersons would like to fulfill this wish, so they write the fathomless

prajna paramita and dignify and adorn it with various treasures and make offerings respectfully to esteem and acclaim it. They then universally share the writing with the sentient beings so they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆於無上正等菩提得不退轉，同作是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』有善男子、善女人等為成彼事，書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，普施與彼受持、讀誦，令善通利、如理思惟，於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share it with a person among the public so this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates so this person can understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦、令善通利、如理思惟，

以無量門巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學，是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, let us put the sentient beings of the continent of Jambudvīpa aside at this moment. Suppose that the sentient beings of the four continents, the small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and said, ‘We love to realize the unsurpassed, perfect, and universal bodhi quickly, so we can relieve sentient beings from the suffering of birth and death and let them attain superior ultimate peace and happiness.’ Meanwhile, some good gentlepersons would like to fulfill this wish, so they write the fathomless prajñā paramitā and dignify and adorn it with various treasures and make offerings respectfully to esteem and acclaim it. They then share it universally with the sentient beings so they can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！置瞻部洲諸有情類。若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸有情類，皆於無上正等菩提得不退轉，同作是言：『我今欣樂速證無上正等菩提，濟拔有情生死眾苦，令得殊勝畢竟安樂。』有善男子、善女人等為成彼事，書深般若波羅蜜多眾寶莊嚴，供養恭敬、尊重讚歎，普施與彼受持、讀誦、令善通利、如理思惟。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “Suppose that some good gentlepersons have written the fathomless prajna paramita and dignified and adorned it with various treasures, made offerings respectfully to esteem and acclaim it, and then randomly share it with a person among the public so this person can accept, embrace, read, recite, understand thoroughly, and reflect reasonably on it. They have further expediently and skillfully explicated and analyzed the words, meanings, and essential points of prajna paramita through innumerable gates so this person can understand them. In addition, they have also taught and cautioned this person to cultivate and learn prajna paramita diligently. The blessings thus gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「若善男子、善女人等書深般若波羅蜜多，眾寶莊嚴供養恭敬、尊重讚歎，於彼眾中隨施與一受持、讀誦，令善通利、如理思惟，以無量門巧妙文義廣為解釋，分別義趣令其解了，教授教誡令勤修學，是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, if some good gentlepersons write the fathomless prajna paramita and dignify and adorn it with various treasures, make offerings respectfully to esteem and acclaim it, and further share it universally with all sentient beings of the continent of Jambudvīpa, will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等書深般若波羅蜜多，種種莊嚴供養恭敬、尊重讚歎，施瞻部洲一切有情，是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “If some good gentlepersons have explicated respectively the fathomless essential meanings of prajna paramita to a sentient being so this sentient being can understand them well, then the blessings gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「有善男子、善女人等為一有情，於深般若波羅蜜多，分別解說甚深義趣令其解了。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that some good gentlepersons have written the fathomless prajna paramita, dignified and adorned it in various magnificent ways, made offerings respectfully to esteem and acclaim it, and shared it with all sentient beings in the four continents, the small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges. Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等書深般若波羅蜜多，種種莊嚴供養恭敬、尊重讚歎，施四大洲一切有情，若小千界一切有情，若中千界一切有情，若大千界一切有情，若復十方各如殑伽沙等世界一切有情。是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “If some good gentlepersons have explicated respectively the fathomless essential meanings of prajna paramita to a sentient being so this sentient being can understand them well, then the blessings gained by these good gentlepersons will be much more than the

former ones by immeasurable, countless, and boundless times.

爾時，佛告天帝釋言：「有善男子、善女人等為一有情，於深般若波羅蜜多，分別解說甚深義趣令其解了。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。

“Furthermore, Kausika, suppose that some good gentlepersons have explicated respectively the profound essential meanings of the fathomless prajna paramita for the sentient beings of the continent of Jambudvipa, four continents, small thousand-world, medium thousand-world, large threefold thousand-world, and as many worlds in each of the ten directions as the sands of the Ganges so all these sentient beings can understand them well. Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等為瞻部洲諸有情類，若四大洲諸有情類，若小千界諸有情類，若中千界諸有情類，若大千界諸有情類，若復十方各如殑伽沙等世界諸有情類，於深般若波羅蜜多，分別解說甚深義趣令其解了，是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

At that time, the Buddha said to Heavenly Emperor Indra, “If some good gentlepersons have explicated respectively the profound essential meanings of the fathomless prajna paramita with an uncontaminated mind for one sentient being, and further teach and caution this sentient being to cultivate and learn it diligently, then the blessings accumulated and gained by these good gentlepersons will be much more than the former ones by immeasurable, countless, and boundless times.”

(The Buddha said that explicating the profound essential meanings of the fathomless prajna paramita with an uncontaminated mind for learners is worthy of the highest

admiration.)

爾時，佛告天帝釋言：「有善男子、善女人等為一有情，於深般若波羅蜜多，以無染心分別解說甚深義趣令其解了，教授教誡令勤修學。是善男子、善女人等所獲福聚，甚多於前無量無邊不可稱數。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “As great bodhisattvas are very close to the unsurpassed, perfect, and universal bodhi, they should be taught and given cautions of the profound essential meanings of the fathomless prajna paramita, so they can understand realness thoroughly. They are also worthy of offerings, such as the best clothing, drinks, food, bedding, medicines, and other living supplies, ensuring that they are not in shortage. If good gentlepersons can practice such dharma giving and property giving as offerings to these great bodhisattvas, they will gain great rewards and attain innumerable and boundless superior benefits. Why? Those great bodhisattvas will realize insightfully and attain the perfect knowledge of all perfect knowledge quickly because of practicing dharma giving and property giving.”

時，天帝釋便白佛言：「如（別本有一「如」字）菩薩摩訶薩轉近無上正等菩提，如是如是應以般若波羅蜜多甚深義趣教授、教誡，令善通達諸法真如；應以上妙衣服、飲食、臥具、醫藥及餘資具，恭敬供養令無匱乏。若善男子、善女人等能以如是法施、財施，攝受供養彼菩薩摩訶薩，是善男子、善女人等由此因緣得大果報，獲大勝利無量無邊。所以者何？彼菩薩摩訶薩，要由如是法施、財施攝受供養，速能證得一切智智。」

At that time, Well-Appearing One said to Heavenly Emperor Indra, “Excellent, excellent! Kausika, you can advise, encourage, absorb, protect, and assist great bodhisattvas to let them realize insightfully and attain the perfect knowledge of all perfect knowledge quickly. Now you have done the things that the Buddha’s holy disciples should do. Why? Kausika, for the sake of bringing benefits and happiness to

all sentient beings, all Thus-Comer's holy disciples should expediently advise, encourage, absorb, protect, and assist great bodhisattvas to let them realize insightfully and attain the perfect knowledge of all perfect knowledge quickly. Why? All the superior things of the world accomplished by the Thus-Comers, voice-hearers, and self-enlightened ones have appeared in the world because of great bodhisattvas. Why? Kausika, without initiating the aspiration to the bodhi, great bodhisattvas cannot learn giving paramita, pure-precept paramita, and so forth, and prajna paramita. Without this learning, no great bodhisattvas can realize the unsurpassed, perfect, and universal bodhi. If there are no great bodhisattvas who can realize the unsurpassed, perfect, and universal bodhi, there will be no various superior things of the world accomplished by the Thus-Comers, voice-hearers, and the self-enlightened ones. Therefore, we should advise, encourage, absorb, protect, and assist great bodhisattvas and let them learn and fulfill the six paramitas, realize the unsurpassed, perfect, and universal bodhi quickly, turn the wonderful dharma wheel, and deliver all sentient beings."

(Well-Appearing One explained why great bodhisattvas are so important and why all Buddha's disciples should assist and support great bodhisattvas.)

爾時，善現讚帝釋言：「善哉！善哉！憍尸迦！善能勸勵、攝受、護助諸菩薩摩訶薩，令疾證得一切智智。汝今已作佛聖弟子所應作事。何以故？憍尸迦！一切如來諸聖弟子，為欲利樂諸有情故，方便勸勵、攝受、護助諸菩薩摩訶薩，令疾證得一切智智。所以者何？一切如來、聲聞、獨覺世間勝事，皆由菩薩摩訶薩眾而得出現。何以故？憍尸迦！若無菩薩摩訶薩發菩提心，則無菩薩摩訶薩能學布施乃至般若波羅蜜多。若無菩薩摩訶薩能學布施乃至般若波羅蜜多，則無菩薩摩訶薩能證無上正等菩提。若無菩薩摩訶薩證得無上正等菩提，則無如來、聲聞、獨覺世間勝事。故應勸勵、攝受、護助諸菩薩摩訶薩，令學六種波羅蜜多究竟圓滿，疾證無上正等菩提，轉妙法輪度有情眾。」

Fascicle 543

Chapter 6

Joyful Participation and Transference

Section 1

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十三

大唐三藏法師玄奘奉 詔譯

第四分隨喜迴向品第六之一

At that time, Great Bodhisattva Maitreya said to the long-lived sage Well-Appearing One, “Great virtuous one, the joyful participation in bliss-inviting karma and transference by great bodhisattvas is the supreme, noblest, highest, most exquisite, subtlest, uppermost, unsurpassed, unequaled, and unequaled equal one among all bliss-inviting karma, including giving, precept, and cultivation practiced by sentient beings.”

爾時，慈氏菩薩摩訶薩謂具壽善現言：「大德！諸菩薩摩訶薩所有隨喜迴向俱行諸福業事於餘有情施、戒、修等諸福業事為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。」

At that time, the long-lived sage Well-Appearing One said to Great Bodhisattva Maitreya, “The great bodhisattvas’ joyful participation and transference are universally connected with and involved in the incredible boundless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their virtuous roots in each of the innumerable, countless, incredible, and boundless worlds in the ten directions. All the Thus-Comers have entered the nirvana without remainder, closed the roads leading to incorrect views of fixed existence, and thus disconnected the access to nonsensical arguments. They have accumulated the virtuous roots since the time of beginning to aspire to the bodhi until finally attaining

the unsurpassed, perfect, and universal bodhi and entering the realm of nirvana without remainder when the correct dharma starts to extinguish. The merits and virtues that they have accumulated include the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, and the aggregate of the knowledge and the views of liberation; they also include the virtuous roots correspondent with the six paramitas, the virtuous roots correspondent with the perfect merits and virtues of the Buddha, the virtuous roots correspondent with the abilities and fearlessness, the virtuous roots correspondent with the supernatural powers paramita, the virtuous roots correspondent with the fathomless prajna paramita, the virtuous roots correspondent with the great aspiration paramita, the virtuous roots correspondent with the perfect knowledge of all perfect knowledge, the virtuous roots correspondent with great loving-kindness, great compassion, great joy, and great equanimity with an attempt to bring benefits and happiness to all sentient beings. Additionally, they include innumerable and countless merits and virtues of various Buddhas; all exquisite joys of realizing the unsurpassed, perfect, and universal bodhi; attainment of great easiness in various dharmas; the most exquisite supernatural actions that can subjugate all but cannot be subjugated by all; the Thus-Comer's real, brave, overwhelming, and mighty authority and powers that are unhindered, unblocked, unequaled, not analogous, and limitless; the Buddha's perfect knowledge and views; the Buddha's ten abilities paramita; the Buddha dharma that is perfectly realized by the four kinds of fearlessness; the Buddha dharma that can elicit superior meanings of various dharmas; the merits and virtues produced by turning the dharma wheel, carrying the dharma torch, beating the dharma drum, blowing the dharma conch, raining the dharma rain, conducting the dharma assembly, providing sentient beings with the dharma taste so all will be satisfied, and giving the unsurpassed dharma teaching, namely the Buddha dharma, the dharma of the self-

enlightened one, and the dharma of the voice-hearer for all sentient beings to develop definitive understanding and to decide on the orientation toward each of the three kinds of bodhi; conferring on bodhisattvas with the prophecy of attaining the unsurpassed, perfect, and universal great bodhi; all superior virtuous roots correspondent with giving paramita, pure-precept paramita, and so forth, and prajna paramita; conferring on the self-enlightenment oriented individuals with the prophecy of attaining self-enlightenment bodhi and the related virtuous roots correspondent with contemplating and investigating the twelve chains of dependent origination; conferring on the voice-hearer oriented individuals with the prophecy of attaining voice-hearer bodhi and the related virtuous roots correspondent with the three bliss-inviting karmas: giving, precept observing, and cultivation; the flawless virtuous roots for those needing more learning and for those needing no more learning; the virtuous roots planted by ordinary sentient beings; the three kinds of bliss inviting services, such as giving, precept observing, and cultivation, that the four groups of the followers of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, namely the monks, nuns, laymen, and laywomen, are working on; the virtuous roots planted by the heavenly deities, dragons, yaksas, and so forth, and the humanlike nonhumans related to the dharma teachings given by the Buddhas and the virtuous roots planted by the Buddhas after passing into nirvana; the virtuous roots initiated by the sentient beings who have developed deep belief in and fondness of the Buddha, the dharma, and the sangha and the rest of virtuous gentlepersons. Great bodhisattvas should put all these virtuous roots and the rest of the merit and virtues together, contemplate, investigate, and measure them, so they will be able to initiate presently the noblest, supreme, uppermost, and most exquisite joyfully participation. They will further transfer these bliss inviting karmas joyfully, along with sentient beings equally, toward the unsurpassed, perfect, and universal bodhi, wishing that

these virtuous roots will elicit and inspire themselves and all sentient beings toward the unsurpassed, perfect, and universal bodhi that they are pursuing. Such joyful participation and transference is the best, supreme, noblest, highest, most exquisite, subtlest, uppermost, unsurpassed, unequaled, and the unequaled equal one among all bliss-inviting karmas.

爾時，具壽善現問慈氏菩薩摩訶薩言：「諸菩薩摩訶薩所起隨喜迴向之心，普緣十方無量無數不可思議無邊世界，一一世界無量無數不可思議無邊如來、應、正等覺，斷諸有路絕戲論道，已入無餘依般涅槃界者，從初發心乃至證得所求無上正等菩提，如是乃至入無餘依般涅槃界，展轉乃至正法滅已，於其中間所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若六波羅蜜多相應善根，若佛圓滿功德相應善根，若力、無畏相應善根，若神通波羅蜜多相應善根，若甚深般若波羅蜜多相應善根，若大願波羅蜜多相應善根，若一切智智相應善根，若為利樂一切有情大慈、大悲、大喜、大捨，若無量無數諸佛功德，若證無上正等菩提所有妙樂，若於諸法得大自在波羅蜜多，若不可伏能伏一切無量最極神通妙行，若無障、無礙、無對、無等、無喻、無限如來如實勇猛威力，若佛智見，若佛十力波羅蜜多，若四無畏最極圓滿所證佛法；若能引發諸法勝義所證佛法，若轉法輪，若乘法炬，若擊法鼓，若吹法螺，若雨法雨，若設法會，若以法味恣諸有情隨意所欣皆令充足，若於如是無上法教，調諸佛法、若獨覺法、若聲聞法，所有調伏勝解，決定趣三菩提，若佛世尊授諸菩薩無上正等大菩提記，若彼一切殊勝善根，所謂布施乃至般若波羅蜜多相應善根，若授獨覺補特伽羅獨覺乘菩提記，若彼一切殊勝善根，所謂觀察十二緣起相應善根，若授聲聞補特伽羅聲聞乘菩提記，若彼一切殊勝善根，所謂施性、戒性、修性三福業事，若學、無學無漏善根，若諸異生於彼諸法所種善根，若諸如來、應、正等覺四眾弟子，謂苾芻、苾芻尼、鄔波索迦、鄔波斯迦所有施性、戒性、修性三福業事，若於諸佛所說法教，天、龍、藥叉廣說乃至人非人等所種善根，若彼於佛般涅槃後所種善根，若有情類於佛、法、僧及餘善士深心信樂，所起

種種殊勝善根。是諸善根及餘功德，一切合集觀察稱量，現前發起最尊最勝、最上最妙隨喜之心。復以如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提，願此善根與有情類同共引發所求無上正等菩提。如是所起隨喜迴向，於餘所起諸福業事為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。

“What do you think about this? As these great bodhisattvas initiate such joyful participation and transference, are the mental images attainable as those grasped by the bodhisattvas?”

(Before asking this question, Well-Appearing One enumerated the virtuous roots that great bodhisattvas intend to or should joyfully participate, and transfer the merits thus derived toward the unsurpassed bodhi.)

「於意云何？彼菩薩摩訶薩緣如是事，起如是行相隨喜迴向心，為有如是所緣可得，如彼菩薩所取相不？」

At that time, Great Bodhisattva Maitreya replied to the long-lived sage Well-Appearing One, “As these great bodhisattvas have initiated such joyful participation and transference, no mental images are attainable as those grasped by the bodhisattvas.”

爾時，慈氏菩薩答具壽善現言：「彼菩薩摩訶薩緣如是事，起如是行相隨喜迴向心，實無如是所緣可得，如彼菩薩所取之相。」

In the meantime, the long-lived sage Well-Appearing One said to Great Bodhisattva Maitreya, “If there are no such things as grasped by the bodhisattvas, then will not the bodhisattvas’ joyful participation and transference turn out an upside-down delusion? Why? If one is greedily attached to the nonexistent things and mistakes impermanence for permanence, pains for pleasure, selflessness for selfness, and impurity for purity, then they initiate an upside-down delusion. If the things perceived are nonexistent, the mind aspiring to the bodhi and all dharmas, and all

realms are also nonexistent. If all things are nonexistent and without difference, then what are the things perceived? What is the joyful mind of participation? What is bodhi? What is transference? How can bodhisattvas initiate a joyful participation in and transfer such nonexistent things toward the unsurpassed, perfect, and universal bodhi?”

時，具壽善現謂慈氏菩薩言：「若無如是所緣諸事，如彼菩薩所取相者，彼諸菩薩隨喜迴向，豈不皆成想心見倒？所以者何？如有貪著無所有事，無常謂常，實苦謂樂，無我謂我，不淨謂淨，即便發起想心見倒。如所緣事實無所有，菩提及心亦復如是，一切法、一切界亦應爾。若一切種皆無所有、無差別者，何等是所緣事？何等是隨喜心？何等是菩提？何等是迴向？云何菩薩摩訶薩緣如是事，起隨喜心迴向無上正等菩提？」

Great Bodhisattva Maitreya replied to Well-Appearing One, “Such joyful participation and transference should not be taught to the bodhisattvas if they are the novice great-vehicle practitioners. Why? When hearing this joyful participation and transference, all their beliefs, fondness, and reverence will disappear. This joyful participation and transference should be taught and explicated respectively to the great bodhisattvas of nonregression or those who have made offerings to innumerable Buddhas, initiated great aspiration long enough, planted many virtuous roots, and been absorbed by many virtuous friends. Why? They will not be frightened, scared, overwhelming, nor will they withdraw upon hearing this joyful participation and transference.

(Great Bodhisattva Maitreya cautioned that such supreme participation and transference should not be taught to novice bodhisattva until they can comprehend the empty nature of all dharmas.)

慈氏菩薩報善現言：「如是所起隨喜迴向，不應對彼新學大乘菩薩前說。所以者何？彼聞如是隨喜迴向，所有信樂恭敬之心皆當隱沒。如是隨喜迴向之

法，應為不退轉菩薩摩訶薩，或曾供養無量諸佛，久發大願，多植善根，為多善友所攝受者，分別開示。所以者何？彼聞如是隨喜迴向，不驚、不怖、不退、不沒。

“The great bodhisattvas should transfer various bliss-inviting karmas with a joyful mind of participation toward the unsurpassed, perfect, and universal bodhi with such a thought, ‘This joyful mind of participation and transference will end, extinguish, depart, and change; all perceived things and virtuous roots will also end, extinguish, depart, and change. So, what is the joyful mind? What are the things and virtuous roots to be transferred toward the unsurpassed, perfect, and universal bodhi? This mind should not do the transference toward the bodhi mind, because no two minds can arise at the same time. The mind cannot joyfully participate and transfer because of the self-nature of the mind. Therefore, the mind of joyfully participation and transference and the things to be transferred are all unattainable.’”

(Great Bodhisattva Maitreya suggested what bodhisattvas should keep in their minds when engaging in such joyful participation and transference.)

「諸菩薩摩訶薩應以如是隨喜俱行諸福業事，迴向無上正等菩提，當於爾時應作是念：『所可用心隨喜迴向，此所用心盡、滅、離、變，此所緣事及諸善根，亦皆如心盡、滅、離、變。此中何等是所用心？復以何等為所緣事及諸善根，而說隨喜迴向無上正等菩提？是心於心，理不應有隨喜迴向，以無二心俱時起故。心亦不可隨喜迴向，心自性故，是故隨喜迴向之心及所緣事皆不可得。』」

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, “Won’t novice great-vehiclepursuers feel frightened, discouraged, and overwhelming upon hearing these things? How should great bodhisattvas initiate a mind of joyfully participation in the virtuous roots concerned? How should they absorb various bliss-inviting karmas simultaneously and transfer them toward the unsurpassed, perfect,

and universal bodhi not contrary to the truth?”

時，天帝釋白善現言：「新學大乘諸菩薩眾聞如是事，其心將無驚怖、退沒？云何菩薩摩訶薩眾於所緣事起隨喜心？云何攝受隨喜俱行諸福業事，迴向無上正等菩提而不違理？」

At that time, with the support of Great Bodhisattva Maitreya's authority and powers, Well-Appearing One replied to Heavenly Emperor Indra, "As great bodhisattvas become universally connected with all the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in innumerable, countless, inconceivable, and boundless worlds of the ten directions, where the Thus-Comers have closed the roads leading to the incorrect views of fixed existence, blocked the access to the nonsensical arguments, driven the clouds and mists away, broken through all brambles and thorns, abandoned heavy burdens and all harms, eliminated all bonds, attained liberation correctly and wisely, reached perfect ease and freedom in mind, and entered the realm of nirvana without remainder, the great bodhisattvas should assemble all these merits and virtues accomplished by the Thus-Comers since the time first aspiring to the bodhi until attaining it, turning the wonderful dharma wheel to deliver all sentient beings, and entering nirvana when the correct dharma is going to extinguish. After assembling all these merits and virtues of the Thus-Comers, the great bodhisattvas will assemble the virtuous roots that the Buddhas' disciples have planted in the Buddha dharma, and the rest of the merits and virtues. The great bodhisattvas further contemplate, investigate, and measure them and initiate the noblest, supreme, uppermost, and most exquisite joyfully mind of participation and transfer all these bliss-inviting karmas, along with sentient beings equally, toward the unsurpassed, perfect, and universal bodhi. Owing to their expedient skillfulness, they will not fall into the upside-down thinking and views."

(Well-Appearing One explained, with the support of Great Bodhisattva Maitreya, how

great bodhisattvas should assemble merits and virtuous roots of Thus-Comers and their disciples, joyfully participate in them and transfer the merits thus derived toward the unsurpassed bodhi along with all sentient beings equally.)

爾時，善現依承慈氏菩薩威力，告帝釋言：「諸菩薩摩訶薩普緣十方無量無數不可思議無邊世界一切如來、應、正等覺，斷諸有路絕戲論道，殄諸雲霧摧諸棘刺，捨諸重擔逮得己利，盡諸有結正智解脫，到心自在第一究竟，入無餘依涅槃界者，從初發心乃至證得所求無上正等菩提，轉妙法輪度有情眾，般涅槃後乃至法滅，於其中間所有種種功德善根，及弟子眾於諸佛法所種善根，及餘所起種種功德，一切合集觀察稱量，現前發起最尊最勝、最上最妙隨喜之心。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。彼於爾時方便善巧，能不墜墮想心見倒。」

At that time, Great Bodhisattva Maitreya said to the long-lived sage Well-Appearing One, "If great bodhisattvas do not regard the self-initiated joyful mind of participation and transference as a joyful mind of participation and transference; do not regard all merits and virtues of the Buddhas and their disciples that they are mindful of as the merits and virtues of the Buddhas and their disciples; and do not regard the virtuous roots planted by the heavenly beings, human beings, asuras, and so forth as the virtuous roots planted by the heavenly beings, human beings, asuras, and so forth when they transfer them toward the unsurpassed, perfect, and universal bodhi, then their minds will not fall into the upside-down thinking and views. If the great bodhisattvas regard the self-initiated joyful mind of participation and transference as a joyful mind of participation and transference; regard the merits and virtues of the Buddhas and their disciples that they are mindful of as the merits and virtues of the Buddhas and their disciples; and regard the virtuous roots planted by the heavenly beings, human beings, asuras, and so forth as the virtuous roots of the heavenly beings, human beings, asuras, and so forth when doing the transference, then their

minds will fall into the attachment and the upside-down thinking and views.

(Great Bodhisattva Maitreya emphasized that being away from attachment to the participation and transference that they are undertaking would be a pure and thus superior participation and transference.)

爾時，慈氏菩薩摩訶薩謂具壽善現言：「若菩薩摩訶薩於自所起隨喜迴向俱行之心，不作隨喜迴向心想，於所念佛及諸弟子所有功德，不作諸佛及諸弟子功德之想，於諸天、人、阿素洛等所種善根，不作天、人、阿素洛等善根之想，而能隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則不墮於想心見倒。若菩薩摩訶薩於自所起隨喜迴向俱行之心，要作隨喜迴向心想，於所念佛及諸弟子所有功德，作所念佛及諸弟子功德之想，於諸天、人、阿素洛等所種善根，作諸天、人、阿素洛等善根之想，方能隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒。

“Great bodhisattvas should stay in a mindfulness of the merits, virtues, and virtuous roots of all Buddhas and their disciples in this way, and realize that this mind will end, extinguish, depart, and change, so it cannot joyfully participate; the dharmas and their nature will also end, extinguish, depart, and change, so they cannot be joined by others. They should further realize that the dharma nature of the transferring mind will end, extinguish, depart, and change, so it cannot transfer; the nature of the dharmas to be transferred will also end, extinguish, depart, and change so the dharmas cannot be transferred. If we can joyfully participate and transfer in this way, we do it correctly. Great bodhisattvas should initiate a joyful participation and transference toward the unsurpassed, perfect, and universal bodhi in this way.

(Great Bodhisattva Maitreya described how great bodhisattvas should undertake the participation and transference of various merits and virtues.)

「諸菩薩摩訶薩以如是心，念一切佛及諸弟子功德善根，正知此心盡、滅、離、變，非能隨喜，正知彼法其性亦然，非所隨喜；又正了達能迴向心法

性亦爾，非能迴向，及正了知所迴向法其性亦爾，非所迴向。若有能依如是所說隨喜迴向，是正非邪，諸菩薩摩訶薩皆應發起如是隨喜迴向無上正等菩提。

“Furthermore, Well-Appearing One, great bodhisattvas should stay in a comprehensive connection with the virtuous roots correspondent with paramita accomplished by various Buddhas in the past, who had closed the roads to the incorrect views of fixed existence and blocked the access to nonsensical arguments since the moment first aspiring to until realizing and attaining the unsurpassed, perfect, and universal bodhi, entering the realm of nirvana without remainder when the correct dharma is going to extinguish. The great bodhisattvas should stay in a close connection with the virtuous roots correspondent with the Buddha’s paramita, including the virtuous roots correspondent with paramita when the Buddhas conferred on someone the prophecy of becoming a bodhisattva; the virtuous roots correspondent with contemplating dependent origination when the Buddhas conferred on someone the prophecy of becoming a self-enlightened one; the virtuous roots of practicing giving, observing precept, and the cultivation elicited when the Buddhas conferred on someone the prophecy of becoming a voice-hearer; all flawed and flawless virtuous roots for those who need more learning; all flawless virtuous roots for those who need no more learning; the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, and the aggregate of the knowledge and the views of liberation of the Buddhas; great loving-kindness, great compassion, great joy, and great equanimity with an intention to bring benefits and happiness to all sentient beings; the rest of immeasurable and countless Buddha dharmas; the correct dharma taught by the Buddhas; the virtuous roots caused by diligent cultivation and learning of the correct dharma, definitive understanding of the correct dharma, and peaceful dwelling in the correct dharma; the virtuous roots planted by ordinary sentient beings in the correct dharma; the correct dharma heard and the virtuous roots planted by the

heavenly deities, dragons, asuras, and so forth, and animals; and the virtuous roots planted by human beings and heavenly beings after the Buddha, the World-Honored One, passes into nirvana. The great bodhisattvas should put all these virtuous roots together, measure them, and initiate presently the noblest, supreme, uppermost, and most exquisite joyful mind of participation and further transfer these bliss-inviting karmas, along with sentient beings equally, toward the unsurpassed, perfect, and universal bodhi.

「復次，善現！若菩薩摩訶薩普於過去斷諸有路絕戲論道諸佛世尊，從初發心乃至證得所求無上正等菩提，展轉乃至入無餘依般涅槃界，如是乃至正法滅已，於其中間所有諸佛波羅蜜多相應善根，若佛世尊授菩薩記，波羅蜜多相應善根，若佛世尊授獨覺記，觀察緣起相應善根，若佛世尊授聲聞記，彼所發起施性、戒性、修性善根，若有學位一切有漏、無漏善根，若無學位無漏善根，若佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若為利樂一切有情，大慈、大悲、大喜、大捨，若餘無量無數佛法，若佛世尊宣說正法，若於正法精勤修學勝解安住彼諸善根，若於正法，諸異生類所種善根，若諸天、龍、阿素洛等聽聞正法，及聞法已所種善根，乃至傍生聽聞正法，及聞法已所種善根，若佛世尊般涅槃後，諸人、天等所種善根，如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜之心，復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。

“At this moment, although the great bodhisattvas can correctly understand that the dharmas that can joyfully participate in and transfer will end, extinguish, depart, and change, the self-nature of the dharmas to be transferred with a joyful participation is empty, they still undertake a joyful participation and transference toward the unsurpassed, perfect, and universal bodhi. In the meantime, they realize correctly that not a dharma can joyfully participate in another dharma or transfer one dharma toward another dharma. Why? The self-nature of all dharmas is empty, and in

emptiness, the dharma to joyfully participate and transfer and the dharma to be joined and transferred are nonexistent. With such a realization, the great bodhisattvas still undertake a joyful participation and transfer the virtuous roots toward the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the great bodhisattvas will not be attached to thinking or fall into the upside-down views. Why? It is because they are not attached to the joyful mind of participation and the merits, virtues, and the virtuous roots that they joyfully participate in, nor are they attached to the mind of transference and the unsurpassed, perfect, and universal bodhi toward which they transfer. Because they are free from attachment, they will not fall into the upside-down views. Such joyful mind of participation and transference initiated by the bodhisattvas are called the unsurpassed joyful participation and transference; they are far away from all delusions and differentiations.

(Great Bodhisattva Maitreya further explained the meaning of the unsurpassed participation and transference of various virtuous roots.)

「於如是時，若正解了諸能隨喜迴向之法盡、滅、離、變，諸所隨喜迴向之法自性皆空。雖如是知而能隨喜迴向無上正等菩提，復於是時，若正解了都無有法可能隨喜迴向於法。何以故？以一切法自性皆空，空中都無能、所隨喜迴向法故。雖如是知而能隨喜迴向無上正等菩提，是菩薩摩訶薩便能不墮想心見倒。所以者何？是菩薩摩訶薩於隨喜心及所隨喜功德善根不生執著，於迴向心及所迴向無上菩提亦不執著，由無執著不墮顛倒。如是菩薩所起隨喜迴向之心，名正無上隨喜迴向，遠離一切虛妄分別。

“If the great bodhisattvas view the dharma that can joyfully participate and transfer as a dharma that can joyfully participate and transfer, and view the dharmas to be joined and transferred as the dharmas that can be joined and transferred when they joyfully participate in and transfer the virtuous roots toward the unsurpassed, perfect, and universal bodhi, the great bodhisattvas are attached to the thinking, and will fall

into the upside-down views. In that case, their participation and transference are incorrect, from which the bodhisattvas should learn to expediently stay away.

(Great Bodhisattvas Maitreya mentioned the incorrect participation and transference that should be avoided.)

「若菩薩摩訶薩於能隨喜迴向之法，起能隨喜迴向法想，於所隨喜迴向之法，起所隨喜迴向法想，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒，所起隨喜迴向皆邪，菩薩應知方便遠離。

“Furthermore, Well-Appearing One, the great bodhisattvas in the future will stay in a comprehensive connection with the virtuous roots correspondent with paramita accomplished by the Buddhas who will close the roads to the incorrect views of fixed existence and block the access to nonsensical arguments since the time first aspiring to until realizing and attaining the unsurpassed, perfect, and universal bodhi, entering the realm of nirvana without remainder when the correct dharma is going to extinguish. The great bodhisattvas will also stay in a close connection with the virtuous roots correspondent with the Buddha’s paramita, including the virtuous roots correspondent with paramita when the Buddhas will confer on someone the prophecy of becoming a bodhisattva; the virtuous roots correspondent with contemplating dependent origination when the Buddhas will confer on someone the prophecy of becoming a self-enlightened one; the virtuous roots of practicing giving, observing precept, and the cultivation elicited when the Buddhas will confer on someone the prophecy of becoming a voice-hearer; all flawed and flawless virtuous roots for those who need more learning; all flawless virtuous roots for those who need no more learning; the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, and the aggregate of the knowledge and the views of liberation of the Buddhas; great loving-kindness, great compassion, great joy, and great equanimity with an intention to bring benefits and happiness to all sentient

beings; the rest of immeasurable and countless Buddha dharmas; the correct dharma taught by the Buddhas; the virtuous roots caused by diligent cultivation and learning of the correct dharma, definitive understanding of the correct dharma, and the dwelling in the correct dharma; the virtuous roots planted by ordinary sentient beings in the correct dharma; the correct dharma heard by heavenly deities, dragons, asuras, and so forth, and animals and the virtuous roots planted by them after hearing the dharma; and the virtuous roots planted by human beings and heavenly beings after the Buddha passes into nirvana. These great bodhisattvas will put all these virtuous roots together, measure them, and initiate presently the noblest, supreme, uppermost, and most exquisite joyful mind of participation, and further transfer these bliss-inviting karmas, along with sentient beings equally, toward the unsurpassed, perfect, and universal bodhi.

「復次，善現！若菩薩摩訶薩普於未來斷諸有路絕戲論道諸佛世尊，從初發心乃至證得所求無上正等菩提，展轉乃至入無餘依般涅槃界，如是乃至正法滅已，於其中間所有諸佛波羅蜜多相應善根；若佛世尊授菩薩記，波羅蜜多相應善根；若佛世尊授獨覺記，觀察緣起相應善根；若佛世尊授聲聞記，彼所發起施性、戒性、修性善根；若有學位一切有漏、無漏善根；若無學位無漏善根；若佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊；若為利樂一切有情，大慈、大悲、大喜、大捨；若餘無量無數佛法；若佛世尊宣說正法；若於正法精勤修學、勝解安住彼諸善根；若於正法，諸異生類所種善根；若諸天、龍、阿素洛等聽聞正法，及聞法已所種善根，乃至傍生聽聞正法，及聞法已所種善根；若佛世尊般涅槃後，諸人、天等所種善根。如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜之心。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。

“At that moment, the great bodhisattvas correctly understand that the dharmas that can joyfully participate and transfer will end, extinguish, depart, and change; they

also correctly understand that the self-nature of the dharmas that can be joined and transferred is empty. Although they have realized these, they still undertake a joyful participation and transference toward the unsurpassed, perfect, and universal bodhi. In the meantime, they have also realized correctly that not a dharma can joyfully participate in or transfer another dharma. Why? The self-nature of all dharmas is empty, and in emptiness, the dharma that can participate and transfer and the dharma that can be joined and transferred are nonexistent. With such a realization, the great bodhisattvas still will undertake a joyful participation and transfer the virtuous roots toward the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the great bodhisattvas will not be attached to thinking and thus will not fall into the upside-down views. Why? It is because these great bodhisattvas are not attached to the joyful participation and the merits, virtues, and the virtuous roots that they joyfully participate in, nor are they attached to the mind of transference and the unsurpassed, perfect, and universal bodhi toward which they transfer. Because they have no attachment, they will not fall into the upside-down views. Such joyful participation and transference initiated by the bodhisattvas are called the unsurpassed participation and transference; they are far away from all delusions and differentiations.

(Great Bodhisattva Maitreya again described the right way for future bodhisattvas to participate in and transfer various virtuous roots.)

「於如是時，若正解了諸能隨喜迴向之法盡、滅、離、變，諸所隨喜迴向之法自性皆空，雖如是知而能隨喜迴向無上正等菩提。復於是時，若正解了都無有法可能隨喜迴向於法。何以故？以一切法自性皆空，空中都無能、所隨喜迴向法故。雖如是知而能隨喜迴向無上正等菩提，是菩薩摩訶薩便能不墮想心見倒。所以者何？是菩薩摩訶薩於隨喜心及所隨喜功德善根不生執著，於迴向心及所迴向無上菩提亦不執著，由無執著不墮顛倒。如是菩薩所起隨喜迴向之

心，名正無上隨喜迴向，遠離一切虛妄分別。

“If the great bodhisattvas view the dharma that can joyfully participate and transfer as a dharma that can joyfully participate and transfer, and view the dharmas to be joined and transferred as the dharmas that can be joined and transferred when participating and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi, then they are attached to thinking and will fall into the upside-down views. The participation and transference are incorrect, which the bodhisattvas should expediently avoid.

(The incorrect participation and transference that future great bodhisattvas should avoid.)

「若菩薩摩訶薩於能隨喜迴向之法，起能隨喜迴向法想，於所隨喜迴向之法，起所隨喜迴向法想，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒，所起隨喜迴向皆邪，菩薩應知方便遠離。

“Furthermore, Well-Appearing One, the great bodhisattvas are presently staying in a comprehensive connection with the virtuous roots correspondent with paramita accomplished by the Buddhas who are closing the roads to the incorrect views of fixed existence and blocking the access to nonsensical arguments since the time first aspiring to until realizing and attaining the unsurpassed, perfect, and universal bodhi, entering the realm of nirvana without remainder when the correct dharma is going to extinguish. The great bodhisattvas are also staying in a close connection with the virtuous roots correspondent with the Buddha’s paramita, including the virtuous roots correspondent with paramita when the Buddha is conferring on someone the prophecy of becoming a bodhisattva; the virtuous roots correspondent with contemplating dependent origination when the Buddhas is conferring on someone the prophecy of becoming a self-enlightened one; the virtuous roots of practicing giving, observing precept, and the cultivation elicited when the

Buddhas is conferring on someone the prophecy of becoming a voice-hearer; all flawed and flawless virtuous roots for those who need more learning; all flawless virtuous roots for those who need no more learning; the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, and the aggregate of the knowledge and the views of liberation of the Buddhas; great loving-kindness, great compassion, great joy, and great equanimity with an intention to bring benefits and happiness to all sentient beings; the rest of immeasurable and countless Buddha dharma; the correct dharma taught by the Buddhas; the virtuous roots caused by diligent cultivation and learning of the correct dharma, definitive understanding of the correct dharma, and the dwelling in the correct dharma; the virtuous roots planted by ordinary sentient beings in the correct dharma; the correct dharma heard by heavenly deities, dragons, asuras, and so forth, and animals and the virtuous roots planted by them after hearing the dharma; and the virtuous roots planted by human beings and heavenly beings after the Buddha passes into nirvana. These great bodhisattvas are putting all these virtuous roots together, measuring them, and initiating presently the noblest, supreme, uppermost, and most exquisite joyful mind of participation, and further transferring these bliss-inviting karmas, along with the sentient beings equally, toward the unsurpassed, perfect, and universal bodhi.

「復次，善現！若菩薩摩訶薩普於現在斷諸有路絕戲論道諸佛世尊，從初發心乃至證得所求無上正等菩提，展轉乃至入無餘依般涅槃界，如是乃至正法滅已，於其中間所有諸佛波羅蜜多相應善根；若佛世尊授菩薩記，波羅蜜多相應善根；若佛世尊授獨覺記，觀察緣起相應善根；若佛世尊授聲聞記，彼所發起施性、戒性、修性善根；若有學位一切有漏、無漏善根；若無學位無漏善根；若佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊；若為利樂一切有情，大慈、大悲、大喜、大捨；若餘無量無數佛法；若佛世尊宣說正法；若於正法精勤修學勝解安住彼諸善根；若於正法，諸異生類所種善根；若諸天、龍、阿

素洛等聽聞正法，及聞法已所種善根，乃至傍生聽聞正法，及聞法已所種善根；若佛世尊般涅槃後，諸人、天等所種善根。如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜之心。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。

“At this moment, they correctly understand that the dharmas that can joyfully participate and transfer will end, extinguish, depart, and change; they also correctly understand that the self-nature of the dharmas that can be joined and transferred is empty. Although realizing these, they are still undertaking a joyful participation and transference toward the unsurpassed, perfect, and universal bodhi. In the meantime, they also realize correctly that not a dharma can joyfully participate or transfer another dharma. Why? It is because the self-nature of all dharmas is empty, and in emptiness, the dharma that can participate and transfer and the dharma that can be joined and transferred are nonexistent. With such a realization, the great bodhisattvas still are undertaking a joyful participation and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the great bodhisattvas are not attached to thinking and thus do not fall into the upside-down views. Why? It is because these great bodhisattvas are not attached to the joyful participation and the merits, virtues, and the virtuous roots that they are joyfully participating in, nor are they attached to the mind of transference and the unsurpassed, perfect, and universal bodhi toward which they transfer. Because they have no attachment, they do not fall into the upside-down views. Such joyful participation and transference initiated by the bodhisattvas are called the unsurpassed participation and transference; they are far away from all delusions and differentiations.

(Great Bodhisattva Maitreya described the right way for present bodhisattvas to participate in and transfer various virtuous roots.

「於如是時，若正解了諸能隨喜迴向之法盡、滅、離、變，諸所隨喜迴向

之法自性皆空。雖如是知而能隨喜迴向無上正等菩提。復於是時，若正解了都無有法可能隨喜迴向於法。何以故？以一切法自性皆空，空中都無能、所隨喜迴向法故。雖如是知而能隨喜迴向無上正等菩提，是菩薩摩訶薩便能不墮想心見倒。所以者何？是菩薩摩訶薩於隨喜心及所隨喜功德善根不生執著，於迴向心及所迴向無上菩提亦不執著，由無執著不墮顛倒。如是菩薩（別本有作「提」者）所起隨喜迴向之心，名正無上隨喜迴向，遠離一切虛妄分別。

“If the great bodhisattvas view the dharma that can joyfully participate and transfer as a dharma that can joyfully participate and transfer, and view the dharmas to be joined and transferred as the dharmas that can be joined and transferred when participating and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi, then they are attached to thinking and thus fall into the upside-down views. Such participation and transference are incorrect, from which the bodhisattvas should learn to expediently stay away.

「若菩薩摩訶薩於能隨喜迴向之法，起能隨喜迴向法想，於所隨喜迴向之法，起所隨喜迴向法想，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒，所起隨喜迴向皆邪，菩薩應知方便遠離。

“Furthermore, Well-Appearing One, the great bodhisattvas have stayed in a comprehensive connection with the virtuous roots correspondent with paramita accomplished by the Buddhas in the past, future, and present who closed, will close, and are closing the roads to the incorrect views of fixed existence and blocked, will block, and are blocking the access to nonsensical arguments since the time first aspiring to until realizing and attaining the unsurpassed, perfect, and universal bodhi, entering the realm of nirvana without remainder when the correct dharma is going to extinguish. The great bodhisattvas have also stayed in a close connection with the virtuous roots correspondent with the Buddha’s paramita, including the virtuous roots correspondent with paramita when the Buddhas conferred, will confer, and are

conferring on someone the prophecy of becoming a bodhisattva; the virtuous roots correspondent with contemplating dependent origination when the Buddhas conferred, will confer, and are conferring on someone the prophecy of becoming a self-enlightened one; the virtuous roots of practicing giving, observing precept, and the cultivation elicited when the Buddhas conferred, will confer, and are conferring on someone the prophecy of becoming a voice-hearer; all flawed and flawless virtuous roots for those who need more learning; all flawless virtuous roots for those who need no more learning; the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, and the aggregate of the knowledge and the views of liberation of the Buddhas; great loving-kindness, great compassion, great joy, and great equanimity with an intention to bring benefits and happiness to all sentient beings; the rest of immeasurable and countless Buddha dharma; the correct dharma taught by the Buddhas, the World-Honored Ones; the virtuous roots caused by diligent cultivation and learning of the correct dharma, definitive understanding of the correct dharma, and the dwelling in the correct dharma; the virtuous roots planted by ordinary sentient beings in the correct dharma; the correct dharma heard by heavenly deities, dragons, asuras, and so forth, and animals and the virtuous roots planted by them after hearing the dharma; and the virtuous roots planted by human beings and heavenly beings after the Buddha passes into nirvana. These great bodhisattvas put all these virtuous roots together, measure them, and initiate the noblest, supreme, uppermost, and most exquisite joyful mind of participation, and further transfer these bliss-inviting karmas, along with the sentient beings equally, toward the unsurpassed, perfect, and universal bodhi.

「復次，善現！若菩薩摩訶薩普於過去、未來、現在斷諸有路絕戲論道諸佛世尊，從初發心乃至證得所求無上正等菩提，展轉乃至入無餘依般涅槃界，如是乃至正法滅已，於其中間所有諸佛波羅蜜多相應善根；若佛世尊授菩薩

記，波羅蜜多相應善根；若佛世尊授獨覺記，觀察緣起相應善根；若佛世尊授聲聞記，彼所發起施性、戒性、修性善根；若有學位一切有漏、無漏善根；若無學位無漏善根；若佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊；若為利樂一切有情，大慈、大悲、大喜、大捨；若餘無量無數佛法；若佛世尊宣說正法；若於正法精勤修學勝解安住彼諸善根；若於正法，諸異生類所種善根；若諸天、龍、阿素洛等聽聞正法，及聞法已所種善根，乃至傍生聽聞正法，及聞法已所種善根；若佛世尊般涅槃後，諸人、天等所種善根。如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜之心。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。

“At this moment, they correctly understand that the dharmas that can joyfully participate and transfer will end, extinguish, depart, and change; they also correctly understand that the self-nature of the dharmas that can be joined and transferred is empty. Although they have realized these, they still undertake a joyful participation and transference toward the unsurpassed, perfect, and universal bodhi. In the meantime, they also realize correctly that not a dharma can joyfully participate in or transfer another dharma. Why? The self-nature of all dharmas is empty, and in emptiness, the dharma that can participate and transfer and the dharmas that can be joined and transferred are nonexistent. With such a realization, the great bodhisattvas still undertake a joyful participation and transfer the virtuous roots toward the unsurpassed, perfect, and universal bodhi. Because of this cause and condition, the great bodhisattvas are not attached to thinking and thus refrain from falling into the upside-down views. Why? These great bodhisattvas are not attached to the joyful participation and the merits, virtues, and the virtuous roots that they joyfully participate in, nor are they attached to the mind of transference and the unsurpassed, perfect, and universal bodhi toward which they transfer. Because they have no attachment, they do not fall into the upside-down views. Such joyful participation and

transference initiated by the bodhisattvas are called the unsurpassed participation and transference; they far away from all delusions and differentiations.

「於如是時，若正解了諸能（別本有作「餘」者）隨喜迴向之法盡、滅、離、變，諸所隨喜迴向之法自性皆空。雖如是知而能隨喜迴向無上正等菩提。復於是時，若正解了都無有法可能隨喜迴向於法。何以故？以一切法自性皆空，空中都無能、所隨喜迴向法故。雖如是知而能隨喜迴向無上正等菩提，是菩薩摩訶薩便能不墮想心見倒。所以者何？是菩薩摩訶薩於隨喜心及所隨喜功德善根不生執著，於迴向心及所迴向無上菩提亦不執著，由不執著不墮顛倒。如是菩薩（別本有作「提」者）所起隨喜迴向之心，名正無上隨喜迴向，遠離一切虛妄分別。

“If the great bodhisattvas view the dharma that can joyfully participate and transfer as a dharma that can joyfully participate and transfer, and view the dharmas to be joined and transferred as the dharmas that can be joined and transferred when participating and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi, then they are attached to thinking and may fall into the upside-down views. The participation and transference are incorrect, which the bodhisattvas should expediently avoid.

「若菩薩摩訶薩於能隨喜迴向之法，起能隨喜迴向法想，於所隨喜迴向之法，起所隨喜迴向法想，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒，所起隨喜迴向皆邪，菩薩應知方便遠離。

“Furthermore, Well-Appearing One, if great bodhisattvas accurately understand that the bliss-inviting karmas and the mind of joyful participation and transference are far away from tranquility, they will initiate joyful participation and transference toward the unsurpassed, perfect, and universal bodhi without being attached to various dharmas, so their mind of participation and transference will not fall into the upside-down thinking and views. If great bodhisattvas do not understand

that the bliss-inviting karmas and the joyful mind of participation and transference are far away from tranquility, they will become attached to the phenomena of all dharmas and regard the joyful mind of participation and transference as the joyful mind of participation and transference, they thus will fall into the upside-down thinking and views.

「復次，善現！若菩薩摩訶薩於所修作諸福業事，如實了知遠離寂靜，於能隨喜迴向之心，亦如實知遠離寂靜。如是知己，行深般若波羅蜜多，於諸法中都無所（別本有作「取」者）著，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則不墮於想心見倒。若菩薩摩訶薩於所修作諸福業事，不如實知遠離寂靜，於能隨喜迴向之心，亦不能知遠離寂靜，於一切法執著諸相，而起隨喜迴向無上正等菩提，是菩薩摩訶薩所起隨喜迴向之心，則便墮於想心見倒。

“Furthermore, Well-Appearing One, if great bodhisattvas would like to joyfully participate in the merits, virtues, and the virtuous roots of the Buddhas and disciples who have passed into nirvana, and transfer them toward the unsurpassed, perfect, and universal bodhi, they should think, ‘As the Buddhas, the World-Honored Ones, and their disciples have passed into nirvana, their self-nature is nonexistent, so the merits, virtues, and the virtuous roots are nonexistent also. The nature and the phenomena of the joyful mind of participation and transference, and the nature and the phenomena of the unsurpassed, perfect, and universal bodhi are also unattainable.’ With this realization, they will not give rise to thinking and incorrect views when joyfully participating in and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi. This is called the correct joyful participation and transference toward the bodhi. If the great bodhisattvas grasp the phenomena to participate in and transfer the merits, virtues, and the virtuous roots of the Buddhas and their disciples who have passed into nirvana toward the unsurpassed, perfect, and

universal bodhi when practicing the fathomless prajna paramita, they are undertaking the not virtuous participation and transference and thus will fall into the upside-down thinking and views. If the great bodhisattvas do not grasp the phenomena to participate in and transference the merits, virtues, and the virtuous roots of the Buddhas and their disciples who have passed into nirvana toward the unsurpassed, perfect, and universal bodhi when practicing the fathomless prajna paramita, they are undertaking the virtuous joyful participation and transference and will not fall into the upside-down thinking and views.”

(Great Bodhisattva Maitreya distinguished the correct or virtuous participation and transference from the incorrect or not virtuous participation and transference.)

「復次，善現！若菩薩摩訶薩於已滅度諸佛世尊及諸弟子功德善根，若欲發起隨喜迴向無上正等菩提心者，應作是念：『如佛世尊及諸弟子皆已滅度自性非有，功德善根亦復如是。我所發起隨喜迴向無上正等菩提之心，及所迴向無上菩提，性相亦爾都不可得。』

如是知己，於諸善根發生隨喜迴向無上正等菩提，便能不生想心見倒，名正隨喜迴向菩提。若菩薩摩訶薩以取相為方便，行深般若波羅蜜多，於已滅度佛及弟子功德善根，取相隨喜迴向菩提，是為非善隨喜迴向，由斯便墮想心見倒。若菩薩摩訶薩不取相為方便，行深般若波羅蜜多，於已滅度佛及弟子功德善根，離相隨喜迴向無上正等菩提，是名為善隨喜迴向，由斯不墮想心見倒。」

At that time, Great Bodhisattva Maitreya asked the long-lived sage Well-Appearing One, “Great virtuous one, how will great bodhisattvas joyfully participate in the merits, virtues, and the virtuous roots of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples and transfer the bliss-inviting karmas thus derived toward the unsurpassed, perfect, and universal bodhi without grasping the phenomena?”

爾時，慈氏菩薩摩訶薩問具壽善現言：「大德！云何菩薩摩訶薩於諸如來、

應、正等覺及弟子眾功德善根、隨喜俱行福業事等皆不取相，而能隨喜迴向無上正等菩提？」

Well-Appearing One replied, “The prajna paramita that great bodhisattvas are learning has such expedient skillfulness: it can accomplish something without grasping the phenomena. No joyful participation and transference can be activated separate from prajna paramita. Therefore, if great bodhisattvas would like to accomplish something, they should learn prajna paramita.”

善現答言：「應知菩薩摩訶薩所學般若波羅蜜多，有如是等方便善巧，雖不取相而所作成，非離般若波羅蜜多，有能正起隨喜迴向。是故菩薩摩訶薩眾欲成所作，應學般若波羅蜜多。」

Great Bodhisattva Maitreya said, “The great virtuous Well-Appearing One, please don’t say so. Why? It is because in the fathomless prajna paramita, the merits, virtues, and the virtuous roots that the Buddhas, the World-Honored Ones and their disciples have achieved are nonexistent and unattainable. All the bliss-inviting karmas that great bodhisattvas joyfully participate in and transfer toward the unsurpassed, perfect, and universal bodhi are also nonexistent and unattainable.

慈氏菩薩摩訶薩言：「大德善現！莫作是說。所以者何？以甚深般若波羅蜜多中，諸佛世尊並弟子眾及所成就功德善根，皆無所有都不可得，所作隨喜諸福業事、發心迴向無上菩提，亦無所有都不可得。」

“When practicing the fathomless prajna paramita, great bodhisattvas should contemplate in this way: the merits, virtues, and the virtuous roots of the Buddhas and their disciples in the past have now extinguished; all bliss-inviting karmas that the great bodhisattvas have joyfully participated in and transferred toward the unsurpassed, perfect, and universal bodhi have also extinguished. If great bodhisattvas differentiate and grasp the phenomena of the merits, virtues, and the virtuous roots of the Buddhas, the World-Honored Ones and their disciples, or differentiate and grasp

the phenomena of the bliss-inviting karmas that they have joyfully participated in and transferred toward the unsurpassed, perfect, and universal bodhi, then what they do will not be approved by the Buddhas, the World-Honored Ones. Why? To undertake the joyful participation and transference toward the unsurpassed, perfect, and universal bodhi by grasping and differentiating among the phenomena of the Buddhas, the World-Honored Ones and their disciples who had passed into nirvana is named craving for attainment. The Buddhas and their disciples in the past had passed into nirvana; they are now nonexistent. The Buddhas and their disciples in the future have not come yet, while the Buddhas and their disciples in the present are in change, so they are all unattainable. The unattainable phenomena cannot be grasped. To undertake participation and transference toward the unsurpassed, perfect, and universal bodhi by grasping the phenomena will fall into the upside-down views. When losing correct mindfulness and grasping the phenomena, one will undertake a not virtuous participation and transference. The joyful participation and transference without differentiation and phenomena grasping is a virtuous one.

(Great Bodhisattva Maitreya clarified that why grasping phenomena will lead to not virtuous participation and transference.)

「此中菩薩摩訶薩行深般若波羅蜜多時，應作是觀：過去諸佛及弟子眾功德善根性皆已滅，所作隨喜諸福業事、發心迴向無上菩提性皆寂滅。我若於彼諸佛世尊及弟子眾功德善根取相分別，及於所作隨喜俱行諸福業事、發心迴向無上菩提取相分別，以是取相分別方便，發生隨喜迴向無上正等菩提，諸佛世尊皆所不許。所以者何？於已滅度諸佛世尊及弟子等取相分別，隨喜迴向無上菩提，是則名為大有所得。過去已滅，無所有故，未來、現在佛弟子等未至、不住，亦不可得。若不可得非取相境，若取其相發生隨喜迴向菩提便墮顛倒。若有失念而取相者，當知非善隨喜迴向，要不取相無所分別，乃名為善隨喜迴向。」

“Therefore, great bodhisattvas should learn the expedient skillfulness of prajna paramita. Because of the powers of expedient skillfulness, correct joyful participation and transference can be brought about. If great bodhisattvas would like to learn the expedience skillfulness, they should frequently listen to, accept, embrace, read, recite, understand thoroughly, and reflect reasonably on parajna paramita, and further inquire their teachers about its very profound essential meanings. Why? The expedient skillfulness cannot be attained without relying on the fathomless prajna paramita. Without the expedient skillfulness, it is unreasonable to say that one will accomplish a correct joyful participation in transference. Why? To undertake joyful participation and transference by grasping and differentiating among the merits and virtues of the Buddhas and their disciples in the past will not be approved by the Buddhas, the World-Honored Ones, so they will not be happy to take a part in what you do. (Great Bodhisattva Maitreya stated that correct participation and transference originate from non-grasping and non-differentiation, both derive from expedient skillfulness. Bodhisattvas are unable to master expedient skillfulness without fulfilling prajna paramita.)

「是故菩薩摩訶薩眾應學般若波羅蜜多方便善巧，由此方便善巧勢力，能正發生隨喜迴向。若菩薩摩訶薩欲學如是方便善巧，應於般若波羅蜜多數數聽聞、受持、讀誦，令善通利、如理思惟，勤請問師甚深義趣。所以者何？若不依止甚深般若波羅蜜多，終不能得方便善巧。若無如是方便善巧，能正發生隨喜迴向，無有是處。何以故？於過去佛及弟子眾諸功德等取相分別隨喜迴向，諸佛世尊皆不隨喜。

“Therefore, if great bodhisattvas would like to joyfully take part in the merits and virtues of the Buddhas and their disciples and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi, they should not grasp and differentiate among the phenomena. If they grasp and differentiate among the

phenomena, the Buddha will not say that they can attain great justice and benefits.

Why? The mind of participation and transference with attachment and differentiation is like mixing poisons in delicious food or drinks; ignorant ones will taste and enjoy them at first, but they will suffer even lose their lives later.

「是故菩薩摩訶薩眾欲於諸佛及諸弟子功德善根，正發隨喜迴向無上正等菩提，不應於中起有所得取相分別隨喜迴向。若於其中起有所得取相分別隨喜迴向，佛不說彼有大義利。所以者何？如是隨喜迴向之心妄想分別，名雜毒故。如有飲食，雖具上妙色香美味而雜毒藥，愚夫淺識貪取噉之，初雖適意歡喜快樂，而後食消備受眾苦，或便致死若近失命。」

“A group of individuals did not accept and embrace the fathomless prajna paramita. They could not contemplate and study well the words, sentences, and meanings of the fathomless prajna paramita, nor could read, recite, or understand thoroughly its essential meanings, then they said to the great-vehicle practitioners, ‘Come here, good gentlepersons, you should put all the merits and virtues together, including the merits and virtues of various Buddhas in the past, future, and present related to the aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, aggregate of the knowledge and the views of the liberation, and the rest of immeasurable and boundless merits and virtues; the virtuous roots planted by the Buddhas’ disciples at Buddhas’ places; the virtuous roots planted by the bodhisattvas when they are conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi by the Buddha; the virtuous roots planted by the sentient beings when they are conferred by the Buddha the prophecy of attaining self-enlightenment bodhi or voice-hearer effect; the virtuous roots planted by the heavenly beings, asuras, and so forth at the Buddhas’ places when the correct dharma is available; and the virtuous roots planted by the good gentlepersons, and other virtuous roots caused by joyful participation in and transference of the merits and virtues. You

should assemble all these together and measure them, and then joyfully take part in them and transfer the merits thus derived along with all sentient beings equally toward the unsurpassed, perfect, and universal bodhi.’ This kind of joyful participation and transference has adopted grasping and differentiation as skillful means. It resembles the poisoned drinks and food that taste delicious but will become harmful later, so it is not a virtuous participation and transference. Why? The joyful mind of participation and transference with grasping and differentiation is a poisoned one. The bodhisattva-oriented individuals should not follow this in their learning.

(Great Bodhisattva Maitreya cautioned that bodhisattva-path practitioners should not practice the poisoned joyful participation and transference, that is mixed with attachment and differentiation.)

「如是一類補特伽羅，不善受持，不善觀察甚深般若波羅蜜多文句義理，不善讀誦，不善通達甚深義趣，而告大乘種性者曰：『來！善男子！汝於過去未來現在諸佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，及餘無量無邊功德；若佛弟子於諸佛所種諸善根；若佛世尊授諸菩薩無上正等大菩提記，彼諸菩薩所種善根；若佛世尊授諸獨覺及聲聞記，彼有情類所種善根；若諸天人、阿素洛等於諸佛所乃至正法未滅盡來所種善根；若善男子、善女人等所種善根，及有於他所成功德發生隨喜迴向善根。如是一切合集稱量，現前隨喜，與諸有情平等共有迴向無上正等菩提。』如是所說隨喜迴向，以有所得取相分別而為方便。譬如世間雜毒飲食初益後損故，此非善隨喜迴向。所以者何？以有所得取相分別，發起隨喜迴向之心，皆雜毒故。菩薩種性補特伽羅，不應隨彼所說而學。

“Therefore, great virtuous one, we should ask, ‘How should good gentlepersons dwelling in the bodhisattva vehicle joyfully take part in the merits, virtues, and the virtuous roots of the Buddhas and their disciples of the three phases of time in the ten directions, so they will undertake an exquisite and virtuous

transference without poison?””

「是故，大德！應說云何住菩薩乘善男子等，應於三世十方諸佛及弟子等功德善根隨喜迴向，可說名為無毒妙善隨喜迴向？」

The long-lived sage Well-Appearing One replied to Great Bodhisattva Maitreya, “If good gentlepersons dwelling in the bodhisattva vehicle would like to undertake a joyful participation and transference without slandering the Buddha when practicing the fathomless prajna paramita, they should think, ‘As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones with their unhindered Buddha eye have understood thoroughly and comprehensively that the merits, virtues, and the virtuous roots have such nature, forms, and dharmas that can be joined joyfully, so we should joyfully participate accordingly. As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones with their unhindered Buddha eye have thoroughly and comprehensively understood that the bliss-inviting karmas should be transferred in such way, so we should transfer accordingly.’ The good gentlepersons dwelling in the bodhisattva vehicle should joyfully take part in the merits, virtues, and the virtuous roots of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples and undertake the transference in this way. If they can do this, they will not slander the Buddha, and the Buddhas, the World-Honored Ones will be pleased and take a part in them. Then the joyful participation and transference undertaken by these great bodhisattvas are free from poisons and faults and can be named the correct and virtuous joyful participation and transference. It is called the real dharma realm; both its intention and definitive understanding are virtuous and perfect.

(Well-Appearing One also outlined the qualities of virtuous and correct participation and transference approved by the Buddha, that is, following the way when the Buddha undertook the participation and transference before.)

具壽善現答慈氏言：「住菩薩乘善男子等行深般若波羅蜜多，欲不謗佛而發隨喜迴向心者，應作是念：『如諸如來、應、正等覺無障佛眼，通達遍知功德善根有如是性、有如是相、有如是法而可隨喜，我今亦應如是隨喜；如諸如來、應、正等覺無障佛眼，通達遍知應以如是諸福業事，迴向無上正等菩提，我今亦應如是迴向。』住菩薩乘諸善男子、善女人等，於諸如來、應、正等覺及弟子等功德善根，應作如是隨喜迴向。若作如是隨喜迴向則不謗佛，諸佛世尊同所隨喜。是菩薩摩訶薩如是隨喜迴向之心，不雜眾毒離諸過咎，名正名善隨喜迴向，稱真法界，意樂勝解俱善圓滿。

“Furthermore, Great Bodhisattva, when practicing the fathomless prajna paramita, the good gentlepersons dwelling in the bodhisattva vehicle should joyfully take part in the virtuous roots of the merits and virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples and do the transference in this way: as the Buddha’s aggregate of precept, aggregate of concentration, aggregate of wisdom, aggregate of liberation, aggregate of the knowledge and the views of liberation, and other dharms do not fall into the three realms and are not absorbed by the three phases of time, so do the joyful participation and transference of great bodhisattvas. Why? The self-nature of these dharms is empty, so the dharms do not fall into the three realms, nor are they absorbed by the three phases of time. So are the joyful participation and transference. Namely, because the self-nature of the Thus-Comers is empty, Thus-Comer will not fall into the three realms, nor will they be absorbed by the three phases of time. Because the self-nature of the Buddhas’ merits and virtues is empty, the Buddha’s merits and virtues will not fall into the three realms, nor will they be absorbed by the three phases of time. Because the self-nature of the voice-hearers, self-enlightened ones, human beings, and the heavenly beings is empty, the voice-hearers and so forth will not fall into the three realms, nor will they be absorbed by the three phases of time. Because the self-nature

of the virtuous roots is empty, the virtuous roots will not fall into the three realms, nor will they be absorbed by the three phases of time. Because the self-nature of joyful participation is empty, it will not fall into the three realms, nor will it be absorbed by the three phases of time. Because the self-nature of the dharma toward which the transference is undertaken is empty, it will not fall into the three realms, nor will it be absorbed by the three phases of time. And because the self-nature of the those who undertake the transference is empty, they will not fall into the three realms, or will be absorbed by the three phases of time. If the great bodhisattva can realize accurately the nature and the phenomena of various dharmas when practicing the fathomless prajna paramita, they will not fall into the three realms, nor will be absorbed by the three phases of time. If they do not fall into the three realms or are not absorbed by the three phases of time, they will not adopt the phenomena and the attainment as skillful means to undertake joyful participation and the transference toward the unsurpassed, perfect, and universal bodhi. Why? It is because the self-nature of all dharmas is without arising. The dharmas without arising are nonexistent. We cannot joyfully participate in and transfer the nonexistent dharmas. Because of nonattainment, the great bodhisattvas' joyful participation and the transference toward the unsurpassed, perfect, and universal bodhi are free from poisons and thus will not get lost or decay; it is thus called the great transference. This transference will not fall or be absorbed, so it is called the real dharma realm. It is ultimate and perfect. (Well-Appearing One described the great transference that involves freedom from phenomena, attainment, arising, and decaying.)

「復次，大士！住菩薩乘諸善男子、善女人等行深般若波羅蜜多，於諸如來、應、正等覺及弟子等功德善根，應作如是隨喜迴向：『如佛（別本有作「我」者）戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊及諸餘法，不墮三界非三世攝，隨喜迴向亦應如是。所以者何？如彼諸法自性空故，不墮三界非三世

攝，隨喜迴向亦復如是。調諸如來自性空故，不墮三界非三世攝；諸佛功德自性空故，不墮三界非三世攝；聲聞、獨覺及人、天等自性空故，不墮三界非三世攝；彼諸善根自性空故，不墮三界非三世攝；於彼隨喜自性空故，不墮三界非三世攝；所迴向法自性空故，不墮三界非三世攝；能迴向者自性空故，不墮三界非三世攝。』若菩薩摩訶薩行深般若波羅蜜多時，如實了知諸法性相，不墮三界非三世攝。若不墮三界非三世攝，即不可以彼有相為方便、有所得為方便，發生隨喜迴向無上正等菩提。所以者何？以一切法自性不生，若法不生則無所有，不可以彼無所有法隨喜迴向，無所有故，是菩薩摩訶薩如是隨喜迴向無上正等菩提，不雜眾毒無所失壞名大迴向，無墮無攝，稱真法界，究竟圓滿。

“If good gentlepersons dwelling in the bodhisattva vehicle have adopted form or attainment as skillful means to participate in and transfer the merits, virtues, and the virtuous roots of the Thus-Comers and their disciples, their joyful participation and transference is incorrect. The incorrect mind of participation and transference is not approved by the Buddhas, the World-Honored Ones. When practicing the fathomless prajna paramita, great bodhisattvas should think, ‘As all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions have accurately and thoroughly realized that the merits, virtues, and the virtuous roots must be transferred with joyful participation through such correct way, so we should follow it to initiate joyful participation in the merits and virtues and undertake the transference toward the unsurpassed, perfect, and universal bodhi. This is the right participation and transference.’ In this way ensures one will realize insightfully the unsurpassed bodhi, turn the wonderful dharma wheel, and bring benefits to all.”

「住菩薩乘諸善男子、善女人等，若以有相而為方便，或有所得而為方便，於諸如來及弟子等功德善根，發生隨喜迴向之心，當知是邪隨喜迴向。此

邪隨喜迴向之心，諸佛世尊所不稱讚。若菩薩摩訶薩行深般若波羅蜜多時，作如是念：『如十方界一切如來、應、正等覺如實通達功德善根有如是法，可依此法發生無倒隨喜迴向。我今亦應依如是法發生隨喜，迴向無上正等菩提，是為正發隨喜迴向。』由斯定證無上菩提，轉妙法輪饒益一切。」

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent, now you can do such a great Buddhist service for great bodhisattvas. Why? You have lectured on the way of undertaking joyful participation and transference for great bodhisattvas by following the correct way that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have manifested through their thorough realization of the nature, forms, and dharmas of the virtuous roots. In this way of joyful mind of participation and transference is named the real dharma realm that is ultimate and perfect. Now you have accurately lectured on it.

(The Buddha admired Well-Appearing One, saying that he had lectured on the right way for great bodhisattvas when they do the participation and transference.)

爾時，世尊讚善現曰：「善哉！善哉！汝今乃能為諸菩薩摩訶薩等作大佛事。所以者何？汝為菩薩摩訶薩等宣說無倒隨喜迴向，如諸如來、應、正等覺通達遍知諸善根等有如是性、有如是相、有如是法，發生無倒隨喜迴向。如是隨喜迴向之心，稱真法界，究竟圓滿，汝今乃能如實宣說。」

“You must know, Well-Appearing One, if good gentlepersons can expediently teach as many sentient beings in the large threefold thousand-world as the sands of the Ganges and let them all dwell peacefully in the path of the ten virtuous karmas, these good gentlepersons will gain a lot of merits and virtues. But in comparison, the merits and virtues gained by the great bodhisattvas who have correctly initiated joyful mind of participation and transference are superior, nobler, and more exquisite; they are even the subtlest, uppermost, unsurpassed, and the unequalled equal ones of all.

「善現當知！若善男子、善女人等，方便教化殑伽沙數三千大千世界有情，皆令安住十善業道所獲功德，是菩薩摩訶薩所起無倒隨喜迴向，於彼功德為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。

“Well-Appearing One, let us put the sentient beings dwelling in the path of the ten virtuous karmas aside at this moment. Suppose that some good gentlepersons have expediently taught as many sentient beings in the large threefold thousand-world as the sands of the Ganges to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers, then these good gentlepersons will gain a lot of merits and virtues. But in comparison, the merits and virtues gained by the great bodhisattvas who have correctly initiated joyful mind of participation and transference are superior, nobler, and more exquisite; they are even the subtlest, uppermost, unsurpassed, and the unequaled equal ones of all.

「復次，善現！且置令住十善業道。若善男子、善女人等，方便教化殑伽沙數三千大千世界有情，皆令安住四靜慮、四無量、四無色定、五神通所獲功德，是菩薩摩訶薩所起無倒隨喜迴向，於彼功德為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。

“Well-Appearing One, let us put the sentient beings dwelling in the four meditations, four immeasurable minds, and so forth aside at this moment. Suppose that some good gentlepersons have expediently taught as many sentient beings in the large threefold thousand-world as the sands of the Ganges to dwell peacefully in stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, then these good gentlepersons will gain a lot of merits and virtues. But in comparison, the merits and virtues gained by the great bodhisattvas who have correctly initiated joyful mind of participation and transference are superior, nobler, and more exquisite; they are even the subtlest, uppermost, unsurpassed, and the unequaled equal ones of all.

「復次，善現！且置令住四靜慮等。若善男子、善女人等，方便教化殑伽沙數三千大千世界有情，皆令安住預流果、或一來果、或不還果、或阿羅漢果、或獨覺菩提所獲功德，是菩薩摩訶薩所起無倒隨喜迴向，於彼功德，為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。

“Well-Appearing One, let us put the sentient beings dwelling in stream-entry effect and so forth aside at this moment. Suppose that some good gentlepersons have expediently taught as many sentient beings in the large threefold thousand-world as the sands of the Ganges to attain stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, then these good gentlepersons will gain a lot of merits and virtues. But in comparison, the merits and virtues gained by the great bodhisattvas who have correctly initiated joyful mind of participation and transference are superior, nobler, and more exquisite; they are even the subtlest, uppermost, unsurpassed, and the unequaled equal ones of all.

「復次，善現！且置令住預流果等。假使如是殑伽沙數三千大千世界有情，皆成預流、一來、不還、阿羅漢果、獨覺菩提所有功德，是菩薩摩訶薩所起無倒隨喜迴向，於彼功德為最為勝、為尊為高、為妙為微妙、為上為無上、無等無等等。

“Furthermore, Well-Appearing One, let us put the merits and virtues of stream-entry effect and so forth aside at this moment. Suppose that the sentient beings in as many threefold thousand-worlds in the ten directions as the sands of the Ganges have all initiated aspiration to the unsurpassed, perfect, and universal bodhi. On the other hand, suppose that the sentient beings in as many threefold thousand-worlds in the ten directions as the sands of the Ganges have made the most wonderful clothing, drinks, food, bedding, medicines, and innumerable most exquisite entertainment and music as offerings to esteem and acclaim the bodhisattvas at the bodhisattvas' places by adopting attainment as skillful means for as many great kalpas as the sands of the

Ganges, then what do you think about this? Will these sentient beings be much blessed because of this cause and condition?”

「復次，善現！且置如是預流果等所有功德。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心。設有十方殑伽沙數三千大千世界有情，一一於彼諸菩薩所，皆以上妙衣服、飲食、臥具、醫藥及無量種上妙樂具，經如殑伽沙數大劫，以有所得而為方便，供養恭敬、尊重讚歎，於意云何？是諸有情由此因緣得福多不？」

Well-Appearing One replied, “They will be much blessed, World-Honored One. They will be much blessed, Well-Gone One. If the accumulation of blessings could be measured as substantial matters, the spaces in the ten directions as many as the sands of the Ganges would not be able to contain them all.”

善現答言：「甚多！世尊！甚多！善逝！如是福聚若有形色，十方各如殑伽沙界不能容受。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. However, if good gentlepersons of the bodhisattva vehicle can initiate a correct and joyful participation in the merits, virtues, and the virtuous roots of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples and undertake transference, the merits and virtues thus gained by them will be much more than the former ones by innumerable, countless, and immeasurable times, even beyond one’s imagination and analogy. Why? The correct joyful participation and transference initiated by these good gentlepersons of the bodhisattva vehicle are undertaken by adopting nonattainment as skillful means and absorbed by the expedient skillfulness of the fathomless prajna paramita; it is the dharma realm, so it is the supreme and incomparable one. In comparison, the blessings accumulated by the sentient beings caused by joyful participation and transference based on attainment are much less valuable by one hundredth, one thousandth, and so forth, and

one upanisadam-api.”

佛告善現：「如是！如是！如汝所說。若菩薩乘諸善男子、善女人等，於諸如來、應、正等覺及弟子等功德善根，發起無倒隨喜迴向，所獲功德甚多於前無量無數算數譬喻所不能及。所以者何？此菩薩乘善男子等所起無倒隨喜迴向，以無所得而為方便，甚深般若波羅蜜多方便善巧所攝受故，稱法界故，最勝無比。彼諸有情所獲福聚，以有所得為方便故，於此所起隨喜迴向，百分不及一，千分不及一，乃至鄔波尼殺曇分亦不及一。」

At that time, the four heavenly kings and their twenty thousand heavenly sons bowed down to the ground before the Buddha's feet. They joined their palms together and said, “World-Honored One, the correct participation and transference initiated by these great bodhisattvas are great, broad, and powerful because they have adopted nonattainment as skillful means and are absorbed by the expedient skillfulness of the fathomless prajna paramita. They are named the real dharma realm that can realize the perfect knowledge of all perfect knowledge quickly. They are superior to the giving based on attainment as mentioned above by innumerable times; they are incomparable.”

爾時，四大天王各與眷屬二萬天子俱，頂禮佛足，合掌恭敬白言：「世尊！是菩薩摩訶薩所起無倒隨喜迴向，以無所得而為方便，甚深般若波羅蜜多方便善巧所攝受故，威力廣大稱真法界，疾能證得一切智智，勝前所說有所得施，無量倍數不可為比。」

In the meantime, Heavenly Emperor Indra and the heavenly king of the Heaven of Enjoying Other-Made Changes, along with one hundred thousand heavenly sons carried various heavenly flower wreaths, spread fragrances, powdered incenses, clothing, jewel necklaces, treasure banners, canopies, wonderful rarities, and played heavenly music as offerings to esteem and acclaim the Buddha. They bowed down to the ground before the Buddha's feet, joined their palms together, and said, “The

correct participation and transference initiated by great bodhisattvas are great, broad, and powerful because they have adopted nonattainment as skillful means and are absorbed by the expedient skillfulness of the fathomless prajna paramita. They are named the real dharma realm that can realize the perfect knowledge of all perfect knowledge quickly. They are much superior to the giving based on attainment as mentioned above by innumerable times; they are incomparable.”

時，天帝釋乃至他化自在天王，各與眷屬十萬天子俱，皆持種種天妙花鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、眾妙、珍奇，奏天樂音以奉施佛，供養恭敬、尊重讚歎，頂禮佛足，合掌白言：「是菩薩摩訶薩所起無倒隨喜迴向，以無所得而為方便，甚深般若波羅蜜多方便善巧所攝受故，威力廣大稱真法界，疾能證得一切智智，勝前所說有所得施，無量倍數不可為比。」

Meanwhile, the lords of the Heaven of Great Brahma, and so forth, and the Heaven of Ultimate Form along with innumerable hundreds of thousands of followers came to the Buddha's place, bowed down to the ground before the Buddha's feet, joined their palms together and said, “It is very rare, World-Honored One. It is very unusual, Well-Gone One. The correct participation and transference initiated by these great bodhisattvas are great, broad, and powerful because they have adopted nonattainment as skillful means and are absorbed by the expedient skillfulness of the fathomless prajna paramita. They are named the real dharma realm that can realize the perfect knowledge of all perfect knowledge quickly. They are superior to the giving based on attainment as mentioned above by innumerable times; they are incomparable.”

(Heavenly beings came to pay homage to the Buddha, and acclaimed the correct participation and transference initiated by great bodhisattvas by adopting nonattainment as skillful means.)

時，大梵天廣說乃至色究竟天各與無量百千天眾，前詣佛所，頂禮佛足，

合掌恭敬俱發聲言：「希有！世尊！甚奇！善逝！是菩薩摩訶薩所起無倒隨喜迴向，以無所得而為方便，甚深般若波羅蜜多方便善巧所攝受故，威力廣大稱真法界，疾能證得一切智智，勝前所說有所得施，無量倍數不可為比。」

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Chapter 6

Joyful Participation and Transference

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經

卷第五百四十四

大唐三藏法師玄奘奉 詔譯

第四分隨喜迴向品第六之二

At that time, the Buddha said to the heavenly beings from the Heaven of Pure Residence and so forth, “Let us put ‘as many sentient beings in the large threefold thousand-worlds of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi’ aside at this moment. Suppose that the sentient beings of all boundless worlds in the ten directions have aspired to the unsurpassed, perfect, and universal bodhi, and have made the most wonderful clothing, drinks, food, bedding, medicines, and innumerable most exquisite entertainment and music as offerings to esteem and acclaim bodhisattvas at each bodhisattva’ place by adopting attainment as skillful means for as many great kalpas as the sands of the Ganges. On the other hand, some good gentlepersons of bodhisattva vehicle initiate joyful participation in the merits, virtues, and virtuous roots of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples and further undertake the transference in a correct way, the blessings gained by these bodhisattva-vehicle practitioners are much more than the former ones by innumerable, countless, and immeasurable times, and even beyond analogy. Why? The correct participation and transference initiated by good gentlepersons of the bodhisattva vehicle are undertaken by adopting

nonattainment as skillful means and absorbed by expedient skillfulness of the fathomless prajna paramita. They are called dharma realm, supreme and incomparable of all, while the blessings accumulated by the former sentient beings based on attainment are much less valuable by one hundredth, one thousandth, and so forth, and one upanisadam-api.”

爾時，佛告淨居天等諸天眾言：「且置十方殑伽沙數三千大千世界有情皆發無上正等覺心。假使十方無邊世界一切有情皆發無上正等覺心，設有十方無邊世界一切有情，一一於彼諸菩薩所，皆持上妙衣服、飲食、臥具、醫藥及無量種上妙樂具，經如殑伽沙數大劫，以有所得而為方便，供養恭敬、尊重讚歎。若菩薩乘諸善男子、善女人等，於諸如來、應、正等覺及弟子等功德善根，發起無倒隨喜迴向所獲功德，甚多於前無量無數算數譬喻所不能及。所以者何？此菩薩乘善男子等，所起無倒隨喜迴向，以無所得而為方便，甚深般若波羅蜜多方便善巧所攝受故，稱法界故，最勝無比。彼諸有情所獲福聚，以有所得為方便故，於此所起隨喜迴向，百分不及一，千分不及一，乃至鄔波尼殺曇分亦不及一。

“Heavenly beings, let us put this case aside. Suppose that as many sentient beings of the large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. For this purpose, they have universally assembled all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation and the rest of innumerable and boundless Buddha dharma of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present. They have also assembled all their disciples’ virtuous roots. Then they put all these merits, virtues, and virtuous roots together, study and measure them, and adopt form as skillful means to joyfully participate in them, and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. On the other hand,

some good gentlepersons of the bodhisattva vehicle have universally assembled all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation and the rest of innumerable and boundless Buddha dharma of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present. They have also assembled all their disciples' virtuous roots. Then they put all these merits, virtues, and virtuous roots together, study and measure them, and initiate the noblest, supreme, uppermost, most exquisite, inconceivable, measureless, unsurpassed, and unequalled joyful participation in them, practice the bliss-inviting karmas, and transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. The joyful participation and transference initiated in this way are superior to the former ones by one hundred, one thousand, and so forth, and upanishadam times. Why? The joyful participation and transference initiated in this way adopt formlessness and nonattainment as skillful means, while the former ones rely on form and attainment."

(The Buddha taught that the joyful participation and transference based on formlessness and nonattainment are superior to the participation and transference relying on form and attainment.)

「諸天當知！且置是事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，普於過去未來現在一切如來、應、正等覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊及餘無量無邊佛法，若諸弟子所有善根，若餘有情已集當集現集善根，如是一切合集稱量，以有相有所得為方便，現前隨喜迴向無上正等菩提。若菩薩乘善男子等，發趣無上正等菩提，普於過去未來現在一切如來、應、正等覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊及餘無量無邊佛法，若諸弟子所有善根，若餘有情已集當集現集善根，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福

業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提，如是所起隨喜迴向，於前所起隨喜迴向，百倍為勝，千倍為勝，乃至鄔波尼殺曇倍亦復為勝。所以者何？如是所起隨喜迴向，無相、無得而為方便，彼前所起隨喜迴向，有相、有得為方便故。」

At that time, Well-Appearing One said to the Buddha, “World-Honored One, you say that good gentlepersons of the bodhisattva vehicle, when aspiring to the unsurpassed, perfect, and universal bodhi, have universally assembled the merits, virtues, and virtuous roots of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and their disciples. They put them together, measure them, initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequaled joyful participation in practicing various bliss-inviting karmas, and transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You say that the joyful participation and transference initiated in this way are superior to the former ones by upanisadam times. World-Honored One, based on what reason do you say that the latter joyful participation and transference are superior to the former ones?”

爾時，善現便白佛言：「如世尊說，若菩薩乘善男子等發趣無上正等菩提，普於過去未來現在一切如來、應、正等覺及弟子等功德善根，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提，如是所起隨喜迴向，勝前所起隨喜迴向乃至鄔波尼殺曇倍。世尊！齊何說後所起隨喜迴向，勝前所起隨喜迴向，乃至鄔波尼殺曇倍？」

The Buddha replied to Well-Appearing One, “It is because the good gentlepersons of the bodhisattva vehicle do not grasp, renounce, overestimate, or underestimate the dharmas in the three phases of time. They neither attain nor fail to

attain, neither distinguish nor ignore, and neither reflect nor refrain from reflecting on dharmas across past, future, and present. They have contemplated all these dharmas, realizing that they are all accumulated out of differentiations, therefore, they are without arising or extinction, going or coming, gathering or dispersion, and entering or going out. They have contemplated, ‘In them, no dharma had arisen or will arise; no dharma had extinguished or will extinguish. I must adopt nonattainment as skillful means, as realness and dharma realm of the dharmas do, to initiate joyful participation and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi.’ You must know, Well-Appearing One, it is based on the joyful participation and transference thus initiated to say that they are superior to the former joyful participation and transference that rely on form and attainment by one hundred, one thousand, and so forth, and upanisadam times.”

(The Buddha explained why the participation and transference based on nonattainment are supreme.)

佛告善現：「是菩薩乘善男子等，於三世法不取、不捨、不矜、不蔑，非有所得、非無所得，無所分別、無異分別，無所觀見、無隨觀見，觀如是法皆是分別之所積集，達一切法無生無滅、無去無來、無集無散、無入無出：『此中無法已當現生，亦無有法已當現滅，我應如法真如、法界，以無所得而為方便，發生隨喜迴向無上正等菩提。』善現當知！齊此所起隨喜迴向，勝前所起有所得想、有所得見隨喜迴向，乃至鄢波尼殺曇倍。

“Furthermore, Well-Appearing One, if good gentlepersons would like to correctly and joyfully take part in the virtuous roots correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna paramitas, of various Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and undertake the transference, they should think, ‘Like the real liberation, so are giving, pure precept, forbearance, diligence, meditation, and prajna; so are the aggregates of

precept, concentration, wisdom, liberation, and the knowledge and the views of liberation; so is the joyful participation; so is the joyful participation in practicing the bliss-inviting karmas; so are the Buddhas, the World-Honored Ones and the self-enlightened ones; so are the voice-hearers who passed into nirvana; so are the dharmas in the past that extinguished; so are the dharmas in the future that have not arisen yet; so are the dharmas in the present that are turning; so are the Buddhas' disciples in the past, future, and present in innumerable, countless, and boundless worlds in the ten directions, and so are all merits, virtues, and virtuous roots. Like the nature of all dharmas that is without bondage and relief, contamination and purification, initiation and exhaustion, arising and extinction, grasping and renunciation, so will I joyfully take part in these merits, virtues, and virtuous roots, share them with sentient beings equally, and transfer them toward the unsurpassed, perfect, and universal bodhi without turning, losing, destruction, form, and attainment. Such joyful participation and transference cannot joyfully participate and transfer because nothing can be really joined and transferred. Such joyful participation and transference are without turning or cessation because there is no arising or extinction.' You must know, Well-Appearing One, the correct, joyful participation and transference initiated in this way by the good gentlepersons, and the bodhisattva-vehicle practitioners are superior to the former joyful participation and transference initiated based on form and attainment by one hundred, one thousand, and so forth, and upanisadam times. If great bodhisattvas can achieve such joyful participation and transference, they will realize insightfully the unsurpassed, perfect, and universal bodhi quickly.

(The Buddha deliberated in analyzing the superior qualities of the participation and transference as they are free from attainment.)

「復次，善現！住菩薩乘善男子等，欲於過去未來現在諸佛世尊及弟子

等，布施、淨戒、安忍、精進、靜慮、般若波羅蜜多相應善根，發生無倒隨喜迴向，應作是念：『如真解脫，布施亦爾；如真解脫，淨戒亦爾；如真解脫，安忍亦爾；如真解脫，精進亦爾；如真解脫，靜慮亦爾；如真解脫，般若亦爾；如真解脫，戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊亦爾；如真解脫，隨喜亦爾；如真解脫，隨喜俱行諸福業事亦爾；如真解脫，諸佛世尊獨覺亦爾；如真解脫，已般涅槃聲聞亦爾；如真解脫，過去已滅諸法亦爾；如真解脫，未來未生諸法亦爾；如真解脫，現在現轉諸法亦爾；如真解脫，過去諸佛弟子亦爾；如真解脫，未來諸佛弟子亦爾；如真解脫，現在十方無量、無數、無邊世界諸佛世尊弟子亦爾；如真解脫，一切功德善根亦爾；如諸法性無縛無解、無染無淨、無起無盡、無生無滅、無取無捨。我於如是功德善根現前隨喜，持此善根與諸有情平等共有，以無移轉及無失壞、無相、無得而為方便，迴向無上正等菩提。如是隨喜迴向，非能隨喜迴向，無所隨喜所迴向故。如是所起隨喜迴向非轉、非息，無生滅故。善現當知！是菩薩乘善男子等，所起無倒隨喜迴向，勝前所起有相有得隨喜迴向乃至鄔波尼殺曇倍。若菩薩摩訶薩成就如是隨喜迴向，疾證無上正等菩提。

“Furthermore, Well-Appearing One, suppose that as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired toward the unsurpassed, perfect, and universal bodhi and have expediently and skillfully cultivated the bodhisattva actions. In the meantime, an equal number of sentient beings throughout these worlds have also aspired toward the unsurpassed, perfect, and universal bodhi. All these bodhisattvas then offer each other the best clothing, drinks, food, bedding, medicines, and innumerable kinds of entertainment and music to esteem and acclaim one another by adopting attainment as skillful means for as many kalpas as the sands of the Ganges.

「復次，善現！假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，方便善巧修菩薩行。復有十方殑伽沙數三千大千世界

有情，皆發無上正等覺心，發趣無上正等菩提。此諸菩薩，一一於彼諸菩薩眾，皆持上妙衣服、飲食、臥具、醫藥及無量種上妙樂具，經如殍伽沙等大劫，以有所得而為方便，供養恭敬、尊重讚歎。

“Suppose that some great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of sentient beings. They then put all these together, measure them, and initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequaled joyful participation in practicing the bliss-inviting karmas and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, the great bodhisattvas who have joyfully taken part in and transferred various bliss-inviting karmas are superior to the former ones who have merely practiced giving based on attainment by one thousand, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means to practice bliss-inviting giving, while the latter bodhisattvas have adopted nonattainment as skillful means to undertake joyful participation and transference.

(The Buddha taught that adopting nonattainment to undertake participation and transference is superior to merely practicing giving based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在

諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便布施俱行諸福業事百倍、千倍乃至鄔波尼殺曇倍。所以者何？彼諸菩薩布施俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。

“Furthermore, Well-Appearing One, let us put ‘as many sentient beings in all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and these bodhisattvas have practiced bliss-inviting giving by adopting attainment as expedience’ aside at this moment. Suppose that as many sentient beings in all large threefold thousand-worlds in the ten directions as the sands of the Ganges have initiated to aspire to the unsurpassed, perfect, and universal bodhi. These bodhisattvas have each continuously cultivated the exquisite actions in body, speech, and mind and accepted and embraced the pure precept by adopting attainment as skillful means for as many kalpas as the sands of the Ganges.

「復次，善現！且置十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，諸菩薩眾以有所得而為方便布施俱行諸福業事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，是諸菩薩各住殑伽沙數大劫，修身妙行，修語妙行，修意妙行，以有所得而為方便受持淨戒。

“Suppose that some other great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the

knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of the sentient beings. They then put all these together, measure them, and initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequaled joyful participation in practicing the bliss-inviting karmas and further transfer the merits and virtues thus derived along with the sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas who have joyfully taken part in and transferred the bliss-inviting karmas are superior to the former ones who have observed precept based on attainment by one hundred, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means to observe the bliss-inviting precept, while the latter bodhisattvas have adopted nonattainment as skillful means to undertake joyful participation and transference.

(The Buddha taught that adopting nonattainment to undertake participation and transference is superior to practicing precept based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便淨戒

俱行諸福業事百倍、千倍乃至鄔波尼殺曇倍。所以者何？彼諸菩薩淨戒俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。

“Furthermore, Well-Appearing One, let us put ‘as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and these bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting pure precept’ aside at this moment. Suppose that as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. These bodhisattvas have practiced forbearance by adopting attainment as skillful means for as many kalpas as the sands of the Ganges, enduring repeated slander, reproach, insults, and even physical attacks by others with rods and swords.

「復次，善現！且置十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，諸菩薩眾以有所得而為方便淨戒俱行諸福業事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，是諸菩薩各住殑伽沙數大劫，恒為十方殑伽沙數三千大千世界有情訶毀、凌辱、刀杖加害，以有所得而為方便受行安忍。

“Suppose that some great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of sentient beings. They put all these together, measure them, and initiate the noblest, superior,

uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequalled joyful participation in practicing the bliss-inviting karmas, and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas who have joyfully taken part in and transferred the bliss-inviting karmas are superior to the former ones who have practiced forbearance based on attainment by one hundred, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting forbearance, while the latter bodhisattvas have adopted nonattainment as skillful means to undertake joyful participation and transference. (The Buddha taught that adopting nonattainment to undertake participation and transference is superior to practicing forbearance based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便安忍俱行諸福業事百倍、千倍乃至鄔波尼殺曇倍。所以者何？彼諸菩薩安忍俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。」

“Furthermore, Well-Appearing One, let us put ‘as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and these bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting forbearance’ aside at this moment. Suppose that as many sentient beings of all large threefold thousand-

worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. These bodhisattvas have practiced diligence without sitting, lying, and sleeping by adopting attainment as skillful means for as many kalpas as the sands of the Ganges.

「復次，善現！且置十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，諸菩薩眾以有所得而為方便安忍俱行諸福業事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，是諸菩薩各住殑伽沙數大劫，不坐不臥恒不睡眠，以有所得而為方便受行精進。

“Suppose that some other great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of sentient beings. They put all these together, measure them, and initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequaled joyful participation in practicing the bliss-inviting karmas and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas who have joyfully taken part in and transferred the bliss-inviting karmas are superior to the former ones who have practiced diligence based on attainment by one hundred, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means in practicing the bliss-inviting diligence, while the latter bodhisattvas

have adopted nonattainment as skillful means to undertake joyful participation and transference.

(The Buddha taught that adopting nonattainment to undertake participation and transference is superior to practicing diligence based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有，迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便精進俱行諸福業事百倍、千倍乃至鄔波尼殺曇倍。所以者何？彼諸菩薩精進俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。」

“Furthermore, Well-Appearing One, let us put ‘as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and these bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting diligence’ aside at this moment. Suppose that as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. These bodhisattvas have each practiced meditation and stay away from restlessness and let their minds concentrate on one objective by adopting attainment as skillful means for as many kalpas as the sands of the Ganges.

「復次，善現！且置十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，諸菩薩眾以有所得而為方便精進俱行諸福業事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，是

諸菩薩各住殑伽沙數大劫，離諸散動心住一緣，以有所得而為方便受行靜慮。

“Suppose that some other great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of sentient beings. They put all these together, measure them, and initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequaled joyful participation in practicing the bliss-inviting karmas and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas who have joyfully taken part in and transferred the bliss-inviting karmas are superior to the former ones who have practiced meditation based on attainment by one hundred, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting meditation, while the latter bodhisattvas have adopted nonattainment as skillful means to undertake joyful participation and transference.

(The Buddha taught that adopting nonattainment to undertake participation and transference is superior to practicing meditation based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫

蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便靜慮俱行諸福業事百倍、千倍乃至鄔波尼殺曇倍。所以者何？彼諸菩薩靜慮俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。

“Furthermore, Well-Appearing One, let us put ‘as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi, and the bodhisattvas have adopted attainment as skillful means to practice the bliss-inviting meditation’ aside at this moment. Suppose that as many sentient beings of all large threefold thousand-worlds in the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. These bodhisattvas have each stayed for as many kalpas as the sands of the Ganges to reflect on, contemplate, and investigate the nature and phenomena of all dharmas and practice prajna and the rest of virtuous roots by adopting attainment as skillful means.

「復次，善現！且置十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，諸菩薩眾以有所得而為方便靜慮俱行諸福業事。假使十方殑伽沙數三千大千世界有情，皆發無上正等覺心，發趣無上正等菩提，是諸菩薩各住殑伽沙數大劫，思惟觀察諸法性相，以有所得而為方便，受行般若及餘善根。

“Suppose that some other great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita. They have assembled universally all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation of the Buddhas in the past, future, and present; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and

the views of liberation of self-enlightened ones; all aggregates of precept, concentration, wisdom, liberation, and the knowledge and the views of liberation owned by voice-hearers; and the bliss-inviting karmas caused by giving, precept, and cultivation of the rest of sentient beings. They put all these together, measure them, and initiate the noblest, superior, uppermost, most exquisite, inconceivable, immeasurable, unsurpassed, and unequalled joyful participation in practicing the bliss-inviting karmas and further transfer the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas who have joyfully taken part in and transferred the bliss-inviting karmas are superior to the former ones who have practiced prajna and the rest of virtuous roots based on attainment by one hundred, one thousand, and so forth, and one upanisadam times. Why? The former bodhisattvas have adopted attainment as skillful means to practice prajna and the rest of bliss-inviting virtuous roots, while the latter bodhisattvas have adopted nonattainment as skillful means to undertake the joyful participation and transference.”

(The Buddha taught that adopting nonattainment to undertake participation and transference is superior to practicing prajna based on attainment.)

「若菩薩摩訶薩甚深般若波羅蜜多方便善巧所攝受故，普於過去未來現在諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸獨覺所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若諸聲聞所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若餘有情施、戒、修性三福業事，如是一切合集稱量，現前發起最尊最勝、最上最妙、不可思議、不可稱量、無上、無等隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提。善現當知！如是菩薩隨喜迴向諸福業事，勝前所說諸菩薩眾以有所得而為方便般若及餘善根俱行諸福業事百倍、千倍乃至邬波尼殺曇倍。所以者何？彼諸菩薩般

若及餘善根俱行諸福業事，以有所得而為方便，如是菩薩隨喜迴向，以無所得為方便故。」

Chapter 7

Hell

(In the Fourth Assembly)

第四分地獄品第七

At that time, Sariputra said to the Buddha, “World-Honored One, it should be known that the fathomless prajna paramita is the nature of the perfect knowledge of everything that can well accomplish the perfect knowledge of all perfect knowledge.”

爾時，舍利子白佛言：「世尊！甚深般若波羅蜜多，當知即是一切智性，善能成辦一切智智。」

The Buddha replied to Sariputra, “Yes, it is as you say.”

爾時，佛告舍利子言：「如是！如是！如汝所說。」

Meanwhile, Sariputra said to the Buddha, “The fathomless prajna paramita can illuminate, so we should pay homage to it. It can illuminate and drive darkness, dimness, and dizziness away. It cannot be contaminated. It can emit lights. It can bring benefits and peace to all. It is always the leader. It serves as the pure and bright eyes for the blind, the brilliant lamps and torches for those walking in darkness, and the correct path for those getting lost. It can manifest the nature of all dharmas. It is the sarvajnaḥ that shows that all dharmas are without extinction and arising. It is the mother of great bodhisattvas. It serves as a refuge for helpless ones so they can rely on it. It can remove all sufferings of birth and death. It can reveal and demonstrate that the nature of all dharmas is no nature. It enables the Buddhas to turn the unsurpassed dharma wheel in twelve categories, teaching the four noble truths in three steps: it first depicts what the four noble truths are, then shows what should be

achieved, and lastly teaches the way of fulfilling them. World-Honored One, how should great bodhisattvas dwell in the fathomless prajna paramita?”

時，舍利子復白佛言：「甚深般若波羅蜜多能作照明皆應敬禮，世間諸法不能染污，能遣昏翳能發光明，能施利安恒為上首，與諸盲者作淨眼目，與涉闇徒作明燈炬，引失道者令入正路，顯諸法性即薩婆若，示一切法無滅無生，是諸菩薩摩訶薩母，無依護者為作依護，能除一切生死苦惱，開示諸法無性為性，能令諸佛具轉三轉、十二行相無上法輪。世尊！諸菩薩摩訶薩於深般若波羅蜜多應云何住？」

The Buddha replied to Sariputra, “The great bodhisattvas should dwell in the fathomless prajna paramita as dwelling in the Buddha. They should reflect on and serve respectfully the fathomless prajna paramita as reflecting on and serving respectfully the Buddha.”

爾時，佛告舍利子言：「諸菩薩摩訶薩於深般若波羅蜜多應如佛住，思惟敬事甚深般若波羅蜜多，應如思惟敬事於佛。」

Meanwhile, Heavenly Emperor Indra thought to himself, “Why did Sariputra ask the Buddha such a question?”

時，天帝釋竊作是念：「今舍利子何因何緣問佛斯事？」

After having this thought, he asked Sariputra, “Why did you ask such a question?”

念已便問舍利子言：「以何因緣而作是問？」

Sariputra replied to Heavenly Emperor Indra, “The Buddha, the World-Honored One, said earlier that because the great bodhisattvas have been absorbed by the expedient skillfulness of the fathomless prajna paramita, the bliss-inviting karmas that they have joyfully participated in and transferred will enable them to realize the perfect knowledge of all perfect knowledge quickly, and thus they are superior to the bodhisattvas who have adopted attainment as skillful means to practice giving, pure

precept, forbearance, diligence, meditation, prajna, and the rest of virtuous roots. This is why I have asked such a question.

時，舍利子告帝釋言：「前佛世尊說諸菩薩摩訶薩眾甚深般若波羅蜜多方便善巧所攝受故，所起隨喜迴向俱行諸福業事，疾能證得一切智智，勝有所得諸菩薩等布施、淨戒、安忍、精進、靜慮、般若及餘善根。由此因緣，故問斯事。」

“Kausika, hundreds or thousands of the blind cannot walk on correct path without the guidance of the bright-eyed persons, not to mention they can walk by themselves a long distance to a big city. So are the five paramitas that cannot by themselves approach the correct bodhisattva path without the guidance of the pure-eyed prajna paramita, not to mention they can by themselves enter the big city of sarvajna. Kausika, it is because of the absorption of prajna paramita that the other five paramitas can see clearly; it is also because of the absorption of prajna paramita that they can reach the other shore.”

「憍尸迦！如生盲眾若百若干，無淨眼者方便引導，近尚不能趣入正道，況能遠達豐樂大城！如是前五波羅蜜多諸生盲眾，若無般若波羅蜜多淨眼者導，尚不能趣菩薩正道，況能證入薩婆若城！憍尸迦！布施等五波羅蜜多，要由般若波羅蜜多，名有目者。復由般若波羅蜜多之所攝受，名到彼岸。」

In the meantime, Sariputra asked the Buddha again, “How can great bodhisattvas elicit prajna paramita?”

時，舍利子復白佛言：「云何菩薩摩訶薩引發般若波羅蜜多？」

The Buddha replied to Sariputra, “The great bodhisattvas should elicit prajna paramita like eliciting matter, feeling, thinking, action, and consciousness. Sariputra, like the five aggregates that should not be elicited, so the fathomless prajna paramita should not be elicited. Sariputra, the five aggregates are elicited when they are not elicited. So is the fathomless prajna paramita. It is elicited when it is not elicited.”

(The Buddha said that prajna paramita should not be elicited. If it is not elicited, it is elicited.)

佛告舍利子：「諸菩薩摩訶薩引發般若波羅蜜多，如引發色、受、想、行、識。舍利子！如五取蘊不應引發，甚深般若波羅蜜多應知亦爾。舍利子！如五取蘊不引發故說名引發，甚深般若波羅蜜多亦復如是，不引發故說名引發。」

Meanwhile, Sariputra asked the Buddha again, “As great bodhisattvas elicit the fathomless prajna paramita in this way, what dharma will they accomplish?”

時，舍利子復白佛言：「諸菩薩摩訶薩如是引發甚深般若波羅蜜多，為成何法？」

The Buddha replied to Sariputra, “As great bodhisattvas elicit the fathomless prajna paramita in this way, they will not accomplish any dharma. Because they will not accomplish any dharma, they are named practicing prajna paramita.”

(The Buddha taught that eliciting prajna paramita in this way will not accomplish any dharma, and this is practicing prajna paramita.)

佛告舍利子：「諸菩薩摩訶薩如是引發甚深般若波羅蜜多，於一切法都無所成，於一切法無所成故，乃名般若波羅蜜多。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “Then will the fathomless prajna paramita not accomplish the perfect knowledge of all perfect knowledge?”

時，天帝釋便白佛言：「甚深般若波羅蜜多豈不能成一切智智？」

The Buddha replied to Heavenly Emperor Indra, “No. As you say, it will not accomplish the perfect knowledge of all perfect knowledge. Why? Kausika, nothing can be accomplished if there are attainment, name, thinking, initiation, and making.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。甚深般若波羅蜜多亦不能成一切智智。何以故？憍尸迦！如有所得不能成故，如有名想不能成故，如有起造不能成故。」

In the meantime, Heavenly Emperor Indra asked the Buddha again, “Then why is it said that the fathomless prajna paramita can accomplish the perfect knowledge of all perfect knowledge?”

時，天帝釋復白佛言：「甚深般若波羅蜜多云何說成一切智智？」

The Buddha replied to Heavenly Emperor Indra, “Because the fathomless prajna paramita does not accomplish the perfect knowledge of all perfect knowledge that it has initiated and activated, it does accomplish the perfect knowledge of all perfect knowledge.”

(The Buddha taught that as prajna paramita does not accomplish the perfect knowledge, it does accomplish the perfect knowledge.)

爾時，佛告天帝釋言：「甚深般若波羅蜜多於所引發一切智智無所成故說名為成。」

Heavenly Emperor Indra said to the Buddha again, “It is unusual, World-Honored One. It is rare, Well-Gone One. The fathomless prajna paramita appears in the world neither for giving rise to or extinguishing all dharmas, nor for accomplishing or destroying all dharmas. It appears in the world to bring great benefits to the world.”

(Prajna paramita exists to benefit the world.)

時，天帝釋復白佛言：「甚奇！世尊！希有！善逝！甚深般若波羅蜜多不為生滅一切法故出現世間，不為成壞一切法故出現世間，而與世間作大饒益。」

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, if great bodhisattvas think, ‘The fathomless prajna paramita gives birth to and extinguishes all dharmas, and it accomplishes and destroys all dharmas,’ these great bodhisattvas are far away from the fathomless prajna paramita.”

爾時，具壽善現便白佛言：「世尊！若菩薩摩訶薩起如是想：『甚深般若波羅蜜多，於一切法若生若滅、若成若壞。』是菩薩摩訶薩即便捨遠甚深般若波

羅蜜多。」

The Buddha replied to Well-Appearing One, “Yes. In addition, if great bodhisattvas think, ‘The fathomless prajna paramita is nonexistent, unreal, not solid, and not at ease,’ then they are far away from or abandoned the fathomless prajna paramita. Why? The fathomless prajna paramita is neither existent nor nonexistent, neither illusory nor real, neither solid nor not solid, and neither at ease nor not at ease. It is only because it does not differentiate among all dharmas.”

(The Buddha taught that prajna paramita does not differentiate among all dharmas.)

佛告善現：「如是！如是！復有因緣，諸菩薩摩訶薩捨遠如是甚深般若波羅蜜多，調起是想：『甚深般若波羅蜜多，無所有、非真實，不堅固、不自在。』是菩薩摩訶薩即便捨遠甚深般若波羅蜜多。所以者何？甚深般若波羅蜜多非有非無、非虛非實、非堅固非不堅固、非自在非不自在，於一切法無分別故。」

The long-lived sage Well-Appearing One asked the Buddha again, “What dharmas are the Buddha intends to manifest when teaching this fathomless prajna paramita?”

具壽善現復白佛言：「佛說如是甚深般若波羅蜜多為顯何法？」

The Buddha replied to Well-Appearing One, “I will say that the fathomless prajna paramita will manifest nothing. Why? In this fathomless teaching of prajna paramita, matter, feeling, thinking, action, and consciousness are not manifested; stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi are not manifested; all great bodhisattva actions are not manifested; and the unsurpassed, perfect, and universal bodhi of the Buddhas is not manifested either.”

(The Buddha said that prajna paramita does not manifest any dharma.)

佛告善現：「我說如是甚深般若波羅蜜多都無所顯。所以者何？於此般若波羅蜜多甚深教中，不顯示色，亦不顯示受、想、行、識，不顯示預流果，亦不

顯示一來、不還、阿羅漢果、獨覺菩提，亦不顯示一切菩薩摩訶薩行、諸佛無上正等菩提。」

The long-lived sage Well-Appearing One said to the Buddha again, “The fathomless prajna paramita is the broad and great paramita.”

具壽善現復白佛言：「甚深般若波羅蜜多即是廣大波羅蜜多。」

The Buddha asked Well-Appearing One, “Why do you say that the fathomless prajna paramita is the broad and great paramita?”

佛告善現：「汝緣何意作如是說：甚深般若波羅蜜多即是廣大波羅蜜多？」

Well-Appearing One replied, “The fathomless prajna paramita neither enlarges nor diminishes matter, feeling, thinking, action, and consciousness; neither assembles nor disperses matter, feeling, thinking, action, and consciousness; and neither strengthens nor weakens matter, feeling, thinking, action, and consciousness. And so on. The fathomless prajna paramita neither enlarges nor diminishes the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and the perfect knowledge of all perfect knowledge attained by the Buddhas; neither assembles nor disperses the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and the perfect knowledge of all perfect knowledge attained by the Buddhas; and neither strengthens nor weakens the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and the perfect knowledge of all perfect knowledge attained by the Buddhas. Why? The five aggregates, and so forth, and the perfect knowledge of all perfect knowledge are neither large nor small, neither assembled nor dispersed, and neither powerful nor weak. It is because the self-nature of all dharmas is empty. If great bodhisattvas have initiated these thoughts, they do not practice prajna paramita. Why? It is because all these thoughts are not in the same level of the fathomless prajna paramita.

善現答言：「甚深般若波羅蜜多於色不作大、不作小，於受、想、行、識亦

不作大、不作小；於色不作集、不作散，於受、想、行、識亦不作集、不作散；於色不作有力、不作無力，於受、想、行、識亦不作有力、不作無力。如是乃至於諸如來、應、正等覺不作大、不作小，於佛所得一切智智亦不作大、不作小；於諸如來、應、正等覺不作集、不作散，於佛所得一切智智亦不作集、不作散；於諸如來、應、正等覺不作有力、不作無力，於佛所得一切智智亦不作有力、不作無力。所以者何？五蘊乃至一切智智非大非小、非集非散、非有力非無力，以一切法自性空故。若菩薩摩訶薩起如是想，非行般若波羅蜜多。所以者何？如是諸想非深般若波羅蜜多等流果故。

“The fathomless prajna paramita will not think, ‘I should ferry some sentient beings and let them enter the realm of nirvana without remainder.’ It is called great attainment if having this thought. With that great attainment, no one can accomplish anything. Why? Because sentient beings are without arising, it should be known that prajna paramita is also without arising. Because sentient beings are without self-nature, it should be known that prajna paramita is also without self-nature. Because sentient beings are far away, it should be known that prajna paramita is also far away. Because sentient beings are inconceivable, it should be known that prajna paramita is also inconceivable. Because sentient beings do not destroy the dharmas, it should be known that prajna paramita does not destroy the dharmas. Because sentient beings are without awakening, it should be known that prajna paramita is also without awakening. Because sentient beings do not realize insightfully the truth, it should be known that prajna paramita does not realize insightfully the truth either. Because sentient beings cannot afford any achievement, it should be known that prajna paramita cannot afford any achievement either.

「甚深般若波羅蜜多無如是想：『我當度脫若干有情入無餘依般涅槃界。』若有此想，是則名為大有所得。非有所得能有所辦。所以者何？有情無生故，當知般若波羅蜜多亦無生；有情無自性故，當知般若波羅蜜多亦無自性；有情

遠離故，當知般若波羅蜜多亦遠離；有情不可思議故，當知般若波羅蜜多亦不可思議；有情無壞法故，當知般若波羅蜜多亦無壞法；有情無覺知故，當知般若波羅蜜多亦無覺知；有情如義無證覺故，當知般若波羅蜜多如義亦無證覺；有情力不成就故，當知般若波羅蜜多力亦不成就。

“World-Honored One, it is based on these meanings that I say the fathomless prajna paramita is the broad and great paramita. Why? The fathomless prajna paramita can accomplish many great things.”

(Well-Appearing One explained why prajna paramita is broad and great.)

「世尊！我緣此意故作是說：甚深般若波羅蜜多即是廣大波羅蜜多。所以者何？甚深般若波羅蜜多辦大事故。」

At that time, Sariputra asked the Buddha, “World-Honored One, if great bodhisattvas can deeply believe in and understand the fathomless prajna paramita without doubts, puzzlement, getting lost, and mistakes, where are these great bodhisattvas from before they are reborn in this world? How long have they practiced the fathomless prajna paramita so they can easily realize the profound meanings of the dharma?”

爾時，舍利子白佛言：「世尊！若菩薩摩訶薩於深般若波羅蜜多能深信解，無疑、無惑亦不迷謬，是菩薩摩訶薩從何處沒來生此間？行深般若波羅蜜多已經幾時，於深法義能隨覺了？」

The Buddha replied to Sariputra, “These great bodhisattvas have been reborn here from the assemblies of various Buddhas in the realms of the ten directions. They have practiced the fathomless prajna paramita for innumerable and countless great kalpas to be awakened to the profound meanings of the dharma easily. Why? If great bodhisattvas have been reborn here from the Buddhas’ dharma assemblies in the worlds of other directions, they must have stayed closely with the Buddhas, the World-Honored Ones, and asked the Buddhas about the profound meanings of the

dharma. Therefore, upon hearing or seeing the fathomless prajna paramita, they will think, 'I have seen the Buddha today; I have heard the Buddha's teaching.' Because of this cause and condition, when hearing the teaching of the fathomless prajna paramita, they will believe in and accept it respectfully without doubts or puzzlement. Sariputra, these great bodhisattvas have made offerings to innumerable Buddhas and practiced the fathomless prajna paramita for many kalpas, they thus can achieve this in present life."

(The Buddha explained what the great bodhisattvas who can easily believe in prajna paramita presently had experienced in previous lives.)

佛告舍利子：「是菩薩摩訶薩從十方界所事諸佛法會中沒來生此間，是菩薩摩訶薩行深般若波羅蜜多已經無量無數大劫，於深法義能隨覺了。所以者何？若菩薩摩訶薩從他方界所事諸佛法會中沒來生此者，是菩薩摩訶薩已多親近諸佛世尊，曾問此中甚深法義，於深般若波羅蜜多若見若聞，便作是念：『我今見佛，聞佛所說。』由此因緣，若聞宣說甚深般若波羅蜜多，屬耳聽聞恭敬信受，於深法義斷諸疑惑。舍利子！是菩薩摩訶薩已曾供養無量諸佛，行深般若波羅蜜多已經多劫，故於今生能辦是事。」

At that time, Well-Appearing One asked the Buddha again, "Can the fathomless prajna paramita be heard, contemplated, elicited, and kept in mindfulness? Can it manifest the difference between this and that, or manifest different places and times? Can the profound meanings of prajna paramita be manifested by lecturing on various actions, conditions, and forms?"

爾時，善現復（別本有作「便」者）白佛言：「甚深般若波羅蜜多為可聽聞，為可觀察，為可引發，為可憶念，為可示現是此是彼，為可顯了處、時差別，為可宣說諸行、狀、相，顯示般若波羅蜜多甚深義不？」

The Buddha replied, "No, Well-Appearing One. You must know that the fathomless prajna paramita cannot be manifested by the different self-natures of the

aggregates, realms, and spheres. Why? All dharmas are far away in the final analysis. No faraway dharmas can manifest the fathomless prajna paramita. Well-Appearing One, you must know that one cannot be awakened to the fathomless prajna paramita separate from the aggregates, realms, and spheres. Why? It should be with the aggregates, realms, and the spheres to be awakened that all dharmas are far away in the final analysis. That is why it is named prajna paramita. Therefore, prajna paramita is neither different nor separate from the aggregates, realms, and spheres. Well-Appearing One, you must know that because all dharmas are empty in the final analysis, the natures of all dharmas are far away and all dharmas are tranquil permanently; they are unattainable. Nonattainment is called prajna paramita. You must know, Well-Appearing One, the moment without established speech for thinking or the sort is called the fathomless prajna paramita.”

(The Buddha described the unique qualities of prajna paramita.)

佛言：「不也！善現當知！甚深般若波羅蜜多非蘊、界、處自性差別可能顯示。所以者何？以一切法畢竟遠離，非遠離法可能顯示甚深般若波羅蜜多。善現當知！甚深般若波羅蜜多離蘊、界、處亦不能覺。所以者何？即蘊、界、處能覺諸法畢竟遠離，說名般若波羅蜜多，是故般若波羅蜜多與蘊、界、處無二無別。善現當知！即一切法畢竟空故、性遠離故、永寂靜故名不可得，即不可得說名般若波羅蜜多。善現當知！若時無想亦無等想施設言說，是時名為甚深般若波羅蜜多。」

The long-lived sage Well-Appearing One asked the Buddha again, “How long have the great bodhisattvas practiced before they are able to cultivate diligently the fathomless prajna paramita?”

具壽善現復白佛言：「諸菩薩摩訶薩積行久如，能勤修學甚深般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “It depends on the different roots

of the bodhisattvas. You must know, Well-Appearing One, some great bodhisattvas have since the moment first aspiring to the bodhi encountered genuine virtuous friends. They have been absorbed by these friends and from that time on, they can cultivate and learn the fathomless prajna paramita. Because these great bodhisattvas have expedient skillfulness, they do not slander the correct dharma; they do not see that dharmas increase or decrease. They are never far away from the correct bodhisattva actions and the Buddhas and bodhisattvas. They always plant virtuous roots, keep body and mind pure, dignify and purify Buddha lands, and assist sentient beings to mature. Thus, they are able to realize and attain the perfect knowledge of all perfect knowledge quickly.

佛告善現：「此應分別，以諸菩薩根差別故。善現當知！有菩薩摩訶薩從初發心，遇真善友方便攝受，即能修學甚深般若波羅蜜多。是菩薩摩訶薩有方便善巧故，不謗正法，不見諸法有增有減，常不遠離菩薩正行，常不遠離諸佛、菩薩，恒種善根身心清淨，嚴淨佛土、成熟有情，疾能證得一切智智。

“Some good gentlepersons of bodhisattva vehicle have seen hundreds of thousands of Buddhas and cultivated celibacy actions in various Buddhas’ places. But they cannot cultivate and learn the fathomless prajna paramita because they have adopted attainment as skillful means. Therefore, once hearing the fathomless prajna paramita, they will turn away from it immediately and cannot develop belief in and understanding of it. Why? These bodhisattva-vehicle practitioners had heard the Buddha’s teachings of the fathomless prajna paramita in previous life, but they did not value and esteem it. Because they did not value and esteem it, they did not hear it often. Because they did not hear it often, they could not stay in close connection with it. Because they did not stay in close connection with it, they could not inquire about it. Because they did not inquire about it, they could not believe in and understand it. Because they did not believe in and understand it, they would finally leave the

assembly and the rest of listeners behind. Because of this cause and condition, they created negative karmas of harming the correct dharma. Owing to their previous karmic powers, they again choose to leave the assembly of correct dharma teaching immediately upon hearing it in present life. Because they do not esteem, believe in, and accept it, their bodies and minds are not in harmony and cannot not believe in, accept, listen to, understand, contemplate, and investigate the profound essential meanings of prajna paramita. Because of this reason, they continue to create negative karmas of abusing wisdom and damaging correct dharma, so they slander and become disgusted with the fathomless prajna paramita and turn away from it upon hearing it.

「有菩薩乘善男子等雖曾得見多百千佛，於諸佛所修行梵行，而有所得為方便故，不能修學甚深般若波羅蜜多，聞說如是甚深般若波羅蜜多，不生信解即便捨去。所以者何？是菩薩乘善男子等，過去佛所曾聞宣說甚深般若波羅蜜多不生恭敬，不恭敬故不數聽聞，不數聞故不能親近，不親近故不能請問，不請問故不能信解，不信解故捨眾而去。由此因緣，造作增長匱正法業，由宿習力，今聞說此甚深般若波羅蜜多還復捨去，不生恭敬不能信受，不信受故若身若心皆不和合，不和合故於此般若波羅蜜多甚深義趣不能解了。彼於般若波羅蜜多甚深義趣不能信受、不能聽聞、不能解了、不能觀察，造作增長匱正法業，由此業故造作增長惡慧罪業，由此業故聞深般若波羅蜜多毀謗厭捨。

“You must know, Well-Appearing One, as the good gentlepersons of the bodhisattva vehicle slander, become disgusted with, and thus abandon the fathomless prajna paramita, they equally slander, become disgusted with, and abandon the perfect knowledge of all perfect knowledge of the Buddhas in the three phases of time. Because of this cause and condition, they create and increase extremely heavy, evil karma. Owing to the karma, they will fall into great hells and suffer severely for a very long time. Because of their previous heavy guilty karma, their wisdom of awakening and virtuous roots become very weak and inferior. Because of their very

few blessings, they will harm themselves and others. Although they still have a little belief in, acceptance, and interest in the Buddha, the dharma, and the sangha, they have limited ability to distinguish the profound correct dharma from those superficial ones because of their ignorance. They not only slander and become disgusted with the large vehicle but also slander and get tired of the novice great-vehicle practitioners who are fond of the correct dharma. They will say to them, ‘The words of the fathomless prajna paramita are not spoken by the Buddha, so you should not cultivate and learn them.’ They have slandered prajna and encouraged others to do so. Additionally, they radically slander sarvajñah. Because of slandering sarvajñah, they also heavily slander the Buddha, the dharma, and the sangha and thus create very serious bad karma. When their bad karma increases and grows, they will fall into great hells and suffer severely for hundreds of thousands of years and cannot get rid of them.

(The Buddha explained to Well-Appearing One why some bodhisattva-vehicle practitioners would fall into hells and suffer severely and endlessly.)

「善現當知！是菩薩乘善男子等，毀謗厭捨甚深般若波羅蜜多，當知即為毀謗厭捨三世諸佛一切智智。由此因緣，造作增長極重惡業，由此業故墮大地獄，經歷多時受諸劇苦，謂彼宿習重惡業故，覺慧善根皆悉微劣，薄福德故，自損損他，於佛、法、僧雖成少分信受樂欲，而愚癡故不能思擇正法淺深。自於大乘毀謗、厭捨，亦令新學正法有情於大乘教毀謗、厭捨，言：『深般若波羅蜜多非真佛語，不應修學。』彼既令他毀謗般若，自於般若亦深毀謗。彼既毀謗甚深般若，於薩婆若亦深毀謗。由深毀謗薩婆若力，於佛、法、僧亦深毀謗，因斯造作極重惡業。由此惡業增長因緣，墮大地獄受諸劇苦，多百千歲不得解脫。」

“Because their guilt is so heavy that they will move from one great hell to the other in this world until the kalpas of fire, water, and wind arise. When the kalpas of

fire, water, and wind of this world arise and their guilt is not yet exhausted, they will be reborn to another world and again stay in the similar great hells for hundreds of thousands of years and suffer severely. Because their guilt is very heavy, they will have to move from one great hell to the other in another world until the kalpas of fire, water, and wind arise in that world. When the kalpas of fire, water, and wind of that world arise and their guilt is still inexhaustible, they will be reborn again in another world and experience the similar suffering from one great hell to the other until the kalpas of fire, water, and wind arise there. They will thus drift through all great hells in of the worlds of the ten directions. As the kalpas of fire, water, and wind in the worlds of the ten directions arise and their heavy guilt is inexhaustible yet, they will be reborn into this Barely Tolerable World and go through all great hells and suffer radically until the kalpas of fire, water, and wind arise. As the kalpas of fire, water, and wind arise and their heavy guilt is still inexhaustible by that time, they will be reborn again into the rest of worlds to experience extremely painful drifting through all great hells in the ten directions.

「彼罪重故，於此世界從一大地獄至一大地獄，乃至火劫、水劫、風劫未起已來受諸劇苦。若此世界火、水、風劫隨一起時，彼重惡業猶未盡故，死已轉生他方世界，與此同類大地獄中多百千歲受諸劇苦。彼罪重故，於他方界從一大地獄至一大地獄，乃至火劫、水劫、風劫未起已來受諸劇苦。若他方界火、水、風劫隨一起時，彼重惡業猶未盡故，死已轉生餘他方界，與此同類大地獄中多百千歲受諸劇苦。彼罪重故，於餘方界從一大地獄至一大地獄，乃至火劫、水劫、風劫未起已來受諸劇苦，如是展轉遍歷十方大地獄中受諸劇苦。若彼諸餘十方世界火劫、水劫、風劫起時，彼重惡業猶未盡故，死已還生此堪忍界大地獄中，從一大地獄至一大地獄，乃至火劫、水劫、風劫未起已來受諸劇苦。若此世界火、水、風劫隨一起時，彼重惡業猶未盡故，死已復生他餘世界，遍歷十方大地獄中受諸劇苦。」

“After reincarnating for countless kalpas, their guilt of slandering the dharma becomes a little bit slight, so they will be reborn in the realm of animals. Similarly, they will go through all kinds of suffering in this realm and in the worlds of other directions for many kalpas. When their guilt of slandering the dharma becomes not so heavy in a later time, they will get rid of the realm animals and be reborn in the realm of hungry ghosts, where they will experience all kinds of suffering through countless kalpas until their guilt becomes nearly exhausted. Now they are rid of the realm of hungry ghosts and are reborn as humans, either with incomplete physical bodies or low social conditions, such as blindness, deafness, illness, poverty, ugliness, stubbornness, and ignorance, and are treated with contempt and laughter. Wherever they are born, they will struggle with difficulties and not be privileged to hear the names of the Buddha, the dharma, and the sangha. Why? It is because they have been receiving the negative effects caused by slandering the triple gem.”

(The Buddha described how the bodhisattvas who slander the correct dharma have experienced severely painful reincarnation through inferior destinies.)

「如是輪迴經無數劫，彼謗法罪業勢稍微，從地獄出墮傍生趣，如前展轉自界、他方，多劫輪迴受種種苦。彼謗法罪業勢稍薄，免傍生趣墮鬼趣中，此界、他方輪迴展轉受種種苦經無數劫。彼謗法業餘勢將盡，出餓鬼趣來生人中，雖得為人而居下賤，盲聾、瘡啞，多病、貧窮、醜陋、頑愚、人皆輕謔，隨所生處少樂多苦，嘗不聞有佛、法、僧名。所以者何？彼語惡業謗三寶故，受如是類圓滿苦果。」

At that time, Sariputra asked the Buddha, “World-Honored One, are the evil actions of slandering the dharma and the five uninterrupted karmas similar?”

爾時，舍利子白佛言：「世尊！毀謗法罪與無間業，此二惡行為相似不？」

The Buddha replied to Saeiputra, “They are not similar. Why? The five uninterrupted karmas are surely very heavy negative ones, but in comparison, the guilt

of slandering the fathomless prajna paramita by saying, ‘The teachings of the fathomless prajna paramita are not the words spoken by the Buddha, therefore you should not cultivate and learn them; they are not the dharma, the laws, or the grand master’s teachings,’ is much heavier than the five uninterrupted negative karmas.

爾時，佛告舍利子言：「勿謂此罪似無間業。所以者何？五無間業雖感重苦，而不可比毀謗正法，謂彼聞說甚深般若波羅蜜多，毀謗拒逆言：『此般若波羅蜜多非真佛語，不應修學，非法、非律、非大師教。』由此因緣其罪極重。」

“Sariputra, those persons not only slander the correct dharma themselves but also encourage others to do so. They not only destroy their own bodies but also encourage others to do so. They not only kill themselves by drinking poisons but also make others kill themselves by drinking poisons. They not only lose the opportunity of becoming liberated and being reborn in heaven but also encourage others to do so. They not only allow themselves to walk on the fires of hell but also encourage others to do so. They do not believe in and understand the fathomless prajna paramita and further teach others not to believe in and understand the fathomless prajna paramita. They are trapped in upside-down delusions and cause suffering for themselves and others. Sariputra, I will not allow those who slander the correct dharma to hear the name of the fathomless prajna paramita, let alone hear the teaching. I will not allow the good gentlepersons dwelling in the bodhisattva vehicle to hear the name of those who slander the correct dharma, let alone see and live together with these people. I will not allow those who slander the correct dharma to wear the monastic robes, let alone receive offerings. Why? Sariputra, the ones who slander the fathomless prajna paramita are called the correct dharma destroyers. They will fall into the darkness as filthy snails and conches and contaminate themselves and others as muddy droppings. All those who believe in and apply the words spoken by the dharma destroyers will also suffer greatly.”

(The Buddha explained to Sariputra that why the guilt of slandering the correct dharma of prajna paramita is more severe than committing the five uninterrupted sins.)

「舍利子！是謗法人自謗正法亦教他謗，自壞其身亦令他壞，自飲毒藥亦令他飲，自失生天解脫樂果亦令他失，自持其身足地獄火亦令他足，自不信解甚深般若波羅蜜多亦教他人令不信解，迷謬顛倒自沈苦海亦令他溺。舍利子！我於如是甚深般若波羅蜜多，尚不欲令謗正法者聞其名字，況為彼（別本有一「宣」字）說！舍利子！謗正法者，我尚不聽住菩薩乘善男子等聞其名字，況當眼見！豈許共住？舍利子！謗正法者，我尚不聽被服袈裟，況受供養！何以故？舍利子！諸有毀謗甚深般若波羅蜜多，當知彼名壞正法者，墮黑闇類如穢蝸螺，自污污他如爛糞聚。諸有信用壞法者言，亦受如前所說大苦。」

In the meantime, Sariputra asked the Buddha, “Thus-Come, why do you not teach about the appearances and the bodies of the correct dharma destroyers when they fall into the bad destinies?”

時，舍利子復白佛言：「何緣如來不說如是壞正法者當墮惡趣所受形貌、身量大小？」

The Buddha replied to Sariputra, “Stop! We should not talk about the appearances and the bodies that these correct dharma destroyers will receive when they fall into bad destinies. Why? Those who hear what I say in detail about the appearances and physical characteristics of the correct dharma slanders and destroyers when they fall into bad destinies will be greatly frightened to vomit hot blood and will die or nearly die. They will be worried and upset as if they were shot by poisonous arrows. Their bodies will wither as if the sprouts were cut off. I am afraid that they will be terrified to death if they hear what I say about how the correct dharma slanders and destroyers look. I will not teach you about that because I have pity on all of you.”

佛告舍利子：「止！不應說壞正法者當來所受形貌、身量。所以者何？我若

具說彼趣形量，彼聞驚怖當吐熱血，便致命終或近死苦，心頓憂惱如中毒箭，身漸枯[卒+頁]如被截苗。恐彼聞說謗正法者，當受如是大醜苦身，徒自驚惶喪失身命，我愍彼故不為汝說。」

Meanwhile, Sariputra asked the Buddha for two and three times to teach about these dharma destroyers' appearances and physical features intending to caution the sentient beings in the future not to slander the dharma after knowing what suffering they experience.

時，舍利子第二、第三重請如來說彼形量，明誠後世，令知謗法獲大苦身不造斯罪。

At that time, the Buddha said to Sariputra, "What I have taught about the suffering the dharma destroyers encounter when drifting through all bad destinies will suffice to serve as caution to them. If the good gentlepersons in the future can hear what I have taught earlier about the guilt and the retributions caused by slandering the correct dharma, they should refrain from doing it even at the risk of losing their lives, so that they will not receive all these kinds of suffering in the future."

爾時，佛告舍利子言：「我前所說壞正法罪受惡趣苦，足為明誠。當來自類善男子等，聞我前說謗法罪報，寧捨身命終不謗法，勿我未來當受斯苦。」

At that time, Well-Appearing One said to the Buddha, "The wise good gentlepersons should take good care of their karmas of the body, speech, and mind if they hear the Buddha's teaching about what misery and suffering will be caused by slandering the correct dharma. Why? Do not create bad speech karmas to fall into the negative destinies and suffer for a long time. World-Honored One, isn't it because of learning the negative karmas that one will create bad karmas by destroying the correct dharma?"

爾時，善現便白佛言：「諸有聰明善男子等，聞佛所說謗正法人於當來世久受大苦，應善護持身、語、意業。所以者何？勿我由此語惡業故，惡趣人中長

時受苦。世尊！造作增長壞正法業，豈不由習諸惡業耶？」

The Buddha replied to Well-Appearing One, “Yes, you are correct. There are some ignorant monastics who have called me grand master in learning my teaching of correct vinaya. But they have also slandered, rejected, or argued against my teaching of the fathomless prajna paramita. You must know, Well-Appearing One, to slander the fathomless prajna paramita is equally slandering the unsurpassed bodhi. To slander the unsurpassed bodhi is equally slandering the perfect knowledge of all perfect knowledge. To slander the perfect knowledge of all perfect knowledge is equally slandering the Buddha, the dharma, and the sangha. To slander the Buddha, the dharma, and the sangha will receive boundless guilty karmas. To receive boundless guilty karmas is receiving boundless retribution of suffering.”

佛告善現：「如是！如是！於我正法毘奈耶中，當有愚癡諸出家者，彼雖稱我為其大師，而於我說甚深般若波羅蜜多毀謗、拒逆。善現當知！若有毀謗甚深般若，則為毀謗無上菩提。若有毀謗無上菩提，則為毀謗一切智智。若有毀謗一切智智，則為毀謗佛、法、僧寶。若有毀謗佛、法、僧寶，則便攝受無邊罪業。若有攝受無邊罪業，則便攝受無邊苦報。」

The long-lived sage Well-Appearing One asked the Buddha again, “Based on what causes and conditions do those ignorant ones slander the fathomless prajna paramita?”

具壽善現復白佛言：「彼愚癡人幾因緣故，毀謗如是甚深般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “They do so because of four causes and conditions. What are the four? The first is that they are instigated and tempted by evil demons. The second is that they do not believe in and understand the profound dharma. The third is that they do not work diligently but are indulged in the five aggregates. The fourth is that they hate and become angry easily and are fond of doing evil things; they like to boast about themselves and look down on others.

Because of these four causes and conditions, they are used to slander prajna paramita.

Because of this reason, they will suffer severely in the time to come.”

(The Buddha taught four reasons why some bodhisattva-path learners slander the profound correct dharma and create negative karma.)

佛告善現：「由四因緣。何等為四？一者、為諸邪魔所扇惑故。二者、於甚深法不信解故。三者、不勤精進耽著五蘊，諸惡知識所攝受故。四者、多懷瞋恚樂行惡法，好自高舉輕凌他故。彼愚癡人由具如是四因緣故，毀謗般若波羅蜜多，由此當來受諸劇苦。」

Fascicle 545

Chapter 8

Purification

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十五

大唐三藏法師玄奘奉 詔譯

第四分清淨品第八

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, some ignorant people do not work diligently. They do many not virtuous actions, have very few virtuous roots, have dull minds, do not pursue the knowledge, have inferior wisdom, are absorbed by not virtuous intellectuals, do not offer services to virtuous friends, do not like asking about superior virtuous things, and do not cultivate and learn diligently. Therefore, when hearing the teaching of the fathomless prajna paramita given by the Buddha, they cannot believe in and understand it.”

爾時，具壽善現復白佛言：「世尊！諸愚癡人不勤精進，具諸惡行薄少善根，暗鈍無求少聞劣慧，為惡知識之所攝受，不事善友，不樂請問於諸勝善，不勤修學，聞佛所說甚深般若波羅蜜多實難信解。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.”

佛告善現：「如是！如是！如汝所說。」

At that time, Well-Appearing One asked the Buddha, “Why is prajna paramita so profound and difficult to believe and understand?”

爾時，善現復白佛言：「如是般若波羅蜜多云何甚深難信難解？」

The Buddha replied to Well-Appearing One, “Matter is without bondage and relief. Why? It is because matter has adopted non-nature as its self-nature. Feeling, thinking, action, and consciousness are without bondage and relief. Why? It is

because feeling, thinking, action, and consciousness have adopted non-nature as their self-natures.

佛告善現：「色非縛非解。何以故？色以無性為自性故。受、想、行、識非縛非解。何以故？受、想、行、識以無性為自性故。」

“Furthermore, Well-Appearing One, matter in the past was without bondage and relief. Why? It is because matter in the past adopted non-nature as its self-nature. Matter in the future will be without bondage and relief. Why? It is because matter in the future will adopt non-nature as its self-nature. Matter in the present is without bondage and relief. Why? It is because matter adopts non-nature as its self-nature. Feeling, thinking, action, and consciousness in the past were without bondage and relief. Why? It is because feeling, thinking, action, and consciousness in the past adopted non-nature as their self-natures. Feeling, thinking, action, and consciousness in the future will be without bondage and relief. Why? It is because feeling, thinking, action, and consciousness in the future will adopt non-nature as their self-natures. Feeling, thinking, action, and consciousness in the present are without bondage and relief. Why? It is because feeling, thinking, action, and consciousness adopt non-nature as their self-natures.”

「復次，善現！色前際非縛非解。何以故？色前際以無性為自性故。色後際非縛非解。何以故？色後際以無性為自性故。色中際非縛非解。何以故？色中際以無性為自性故。受、想、行、識前際非縛非解。何以故？受、想、行、識前際以無性為自性故。受、想、行、識後際非縛非解。何以故？受、想、行、識後際以無性為自性故。受、想、行、識中際非縛非解。何以故？受、想、行、識中際以無性為自性故。」

The long-lived sage said to the Buddha again, “The fathomless prajna paramita is difficult to believe and understand. The fathomless prajna paramita is extremely difficult to believe and understand.”

具壽善現復白佛言：「甚深般若波羅蜜多甚難信解！甚深般若波羅蜜多極難信解！」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Why? Well-Appearing One, as matter is pure, so is the effect; as the effect is pure, so is matter. Why? The purity of matter and the purity of the effect are not dualistic, separate, different, or disconnected. As feeling, thinking, action, and consciousness are pure, so are their effects; as the effects are pure, so are feeling, thinking, action, and consciousness. Why? It is because the purity of feeling, thinking, action, and consciousness and the purity of their effects are not dualistic, separate, different, or disconnected.

佛告善現：「如是！如是！如汝所說。所以者何？善現！色清淨即果清淨，果清淨即色清淨。何以故？是色清淨與果清淨無二、無二分、無別、無斷故。受、想、行、識清淨即果清淨，果清淨即受、想、行、識清淨。何以故？是受、想、行、識清淨與果清淨無二、無二分、無別、無斷故。

“Furthermore, Well-Appearing One, as matter is pure, so is the perfect knowledge of everything; as the perfect knowledge of everything is pure, so is matter. Why? It is because the purity of matter and the purity of the perfect knowledge of everything are not dualistic, separate, different, or disconnected. As feeling, thinking, action, and consciousness are pure, so is the perfect knowledge of everything; as the perfect knowledge of everything is pure, so are feeling, thinking, action, and consciousness. Why? The purity of feeling, thinking, action, and consciousness and the purity of the perfect knowledge of everything are not dualistic, separate, different, and disconnected.”

「復次，善現！色清淨即一切智清淨，一切智清淨即色清淨。何以故？是色清淨與一切智清淨無二、無二分、無別、無斷故。受、想、行、識清淨即一切智清淨，一切智清淨即受、想、行、識清淨。何以故？是受、想、行、識清

淨與一切智清淨無二、無二分、無別、無斷故。」

At that time, Sariputra said to the Buddha, “World-Honored One, such prajna paramita is most profound.”

爾時，舍利子白佛言：「世尊「如是般若波羅蜜多最為甚深。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita can illuminate very well.”

舍利子言：「如是般若波羅蜜多甚能照了。」

The Buddha said, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita is greatly brilliant.”

舍利子言：「如是般若波羅蜜多是大光明。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita never occurs in succession.”

舍利子言：「如是般若波羅蜜多永不相續。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita is originally uncontaminated.”

舍利子言：「如是般若波羅蜜多本無雜染。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita has no attainment and insightful contemplation in the present.”

舍利子言：「如是般若波羅蜜多無得、無現觀。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, "Such prajna paramita arises from nowhere."

舍利子言：「如是般若波羅蜜多無所生起。」

The Buddha replied, "Yes, because it is extremely pure."

佛言：「如是！極清淨故。」

Sariputra said, "Such prajna paramita does not arise in the final analysis."

舍利子言：「如是般若波羅蜜多畢竟不生。」

The Buddha replied, "Yes, because it is extremely pure."

佛言：「如是！極清淨故。」

Sariputra said, "Such prajna paramita is not born in the realm of desire, in the realm of form, or in the realm of formlessness."

舍利子言：「如是般若波羅蜜多不生欲界、不生色界、不生無色界。」

The Buddha replied, "Yes, because it is extremely pure."

佛言：「如是！極清淨故。」

Sariputra said, "Such prajna paramita has no knowledge and understanding."

舍利子言：「如是般若波羅蜜多無知無解。」

The Buddha replied, "Yes, because it is extremely pure."

佛言：「如是！極清淨故。」

Sariputra asked, "Which dharms does such prajna paramita not know and understand?"

舍利子言：「如是般若波羅蜜多於何等法無知無解？」

The Buddha replied, "It does not know and understand matter. Why? Because it is extremely pure. It does not know and understand feeling, thinking, action, and consciousness. Why? Because it is extremely pure."

佛言：「於色無知無解。何以故？極清淨故。於受、想、行、識無知無解。何以故？極清淨故。」

Sariputra said, “Such prajna paramita does not make sarvajnah increase or decrease.”

舍利子言：「如是般若波羅蜜多於薩婆若無損無益。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such prajna paramita does not grasp or renounce all dharmas.”

舍利子言：「如是般若波羅蜜多於一切法無取無捨。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

At that time, Well-Appearing One also said to the Buddha, “Because the ‘I’ is pure, matter is pure.”

爾時，善現亦白佛言：「我清淨故色清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, feeling, thinking, action, and consciousness are pure.”

善現復言：「我清淨故受、想、行、識清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, the effect is pure.”

善現復言：「我清淨故果清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, the perfect knowledge of everything is pure.”

善現復言：「我清淨故一切智清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, there is no attainment or insightful contemplation.”

善現復言：「我清淨故無得、無現觀。」

The Buddha replied, “Yes, because it is pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said, “Because the ‘I’ is boundless, matter is boundless.”

善現復言：「我無邊故色無邊。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is boundless, feeling, thinking, action, and consciousness are also boundless.”

善現復言：「我無邊故受、想、行、識無邊。」

The Buddha replied, “yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “If great bodhisattvas can be awakened in this way, they are with prajna paramita.”

善現復言：「若菩薩摩訶薩能如是覺，是為般若波羅蜜多。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Such prajna paramita is not in this shore, in another shore, or in between.”

善現復言：「如是般若波羅蜜多非此岸、非彼岸、非住中間。」

The Buddha replied, “Yes, because it is pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “If great bodhisattvas have initiated such thoughts, they have abandoned prajna paramita and stayed far away from prajna paramita.”

善現復言：「若菩薩摩訶薩起如是想，棄捨般若波羅蜜多，遠離般若波羅蜜多。」

The Buddha said to Well-Appearing One, “Yes, you are correct. Why? Because these great bodhisattvas have been attached to the names and forms.” (The Buddha had conversations with Well-Appearing One and Sariputra about the qualities of prajna paramita and the nature of dharmas. He taught that being attached to names and forms of the dharmas leads one away from prajna paramita.)

佛告善現：「如是！如是！所以者何？是菩薩摩訶薩著名著相。」

The long-lived sage Well-Appearing One said to the Buddha, “It is unusual, World-Honored One. It is rare, Well-Gone One. You are very capable of explicating, analyzing, and teaching how great bodhisattvas are attached to the forms when practicing the fathomless prajna paramita.”

具壽善現便白佛言：「甚奇！世尊！希有！善逝！善為菩薩摩訶薩眾，於深般若波羅蜜多，開示分別究竟著相。」

In the meantime, Sariputra asked Well-Appearing One, “How are great bodhisattvas attached to the forms of the fathomless prajna paramita?”

時，舍利子問善現言：「云何菩薩摩訶薩於深般若波羅蜜多所起著相？」

Well-Appearing One replied, “If great bodhisattvas recognize the emptiness of matter, feeling, thinking, action, and consciousness, yet are attached to the thought of the emptiness of matter, feeling, thinking, action, and consciousness, or if they recognize the dharmas in the past, future, and present and are attached to the thought of the dharmas in the past, future, and present, they are attached to the forms. If the good gentlepersons of bodhisattva vehicle initiate the thought of the blessings when

aspiring to the bodhi, they are also attached to the forms.”

善現答言：「若菩薩摩訶薩於色調空起空想著，於受、想、行、識調空起空想著，於過去法調過去法起過去法想著，於未來法調未來法起未來法想著，於現在法調現在法起現在法想著，調菩薩乘善男子等，初發心時生如是福，亦名著相。」

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, “Why are all these called ‘the attachment to the forms’?”

時，天帝釋問善現言：「何緣如是名為著相？」

Well-Appearing One replied, “If one says that this is the great bodhi mind, grasps this as the great bodhi mind, and further transfers it toward the unsurpassed, perfect, and universal bodhi, this person is attached to the forms. Kausika, the empty original nature of the mind cannot be transferred. If the great bodhisattvas dwelling in the bodhisattva vehicle are attached to the thoughts, such as ‘I am aspiring to the great vehicle,’ and so forth, they are attached to the forms. Therefore, if great bodhisattvas would like to demonstrate to, manifest, advise, encourage, admire, and celebrate the sentient beings who are aspiring to the great vehicle, they should follow the real forms. If they can do this, they will not damage themselves or others and will be confirmed by the Thus-Comers. Kausika, if great bodhisattvas can demonstrate to, manifest, advise, encourage, admire, and celebrate the sentient beings who are aspiring to the great vehicle in this way, they are able to stay far away from all kinds of attachment.”

善現答言：「若謂此是大菩提心，若執此是初菩提心，迴向無上正等菩提，是名著相。憍尸迦！心本性空不可迴向。住菩薩乘善男子等，若作是執：我趣大乘。諸如是等皆名著相。是故菩薩摩訶薩眾欲於無上正等菩提，示現、勸導、讚勵、慶喜發趣大乘諸有情者，應隨實相示現、勸導、讚勵、慶喜。彼諸有情若能如是示現、勸導、讚勵、慶喜他有情者，於自無損亦不損他，是諸如

來所應許可。憍尸迦！安住大乘善男子等，若能如是示現、勸導、讚勵、慶喜趣菩薩乘諸有情者，便能遠離一切執著。」

At that time, the World-Honored One praised Well-Appearing One, “Excellent, excellent! Now you can teach very well for bodhisattvas about the forms of attachment, so they can stay far away from them. There are other subtle points in this regard that I am going to teach you. Please listen to me carefully and attentively.”

爾時，世尊讚善現曰：「善哉！善哉！汝今善能為諸菩薩說執著相，令諸菩薩覺知遠離。復有此餘微細執著當為汝說，汝應諦聽！極善作意。」

Well-Appearing One replied, “Yes, we look forward to your teaching.”

善現白言：「唯然！願說！我等樂聞。」

The Buddha said to Well-Appearing One, “Some good gentlepersons dwelling peacefully in the great vehicle have grasped the forms of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and kept them in mindfulness with pure belief to aspire to the unsurpassed, perfect, and universal bodhi. As they grasp the forms, they fall into the attachment. Why? To grasp the forms is called attachment. To joyfully participate in various flawless dharmas of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present and transfer the virtuous roots thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi is also called attachment. Why? The real nature of all dharmas is far away from the three phases of time; it is not within the past, in the future, or in the present. But there is no transference without the three phases of time. There is no form grasping without the three phases of time. There is no connection establishment or awakening without the three phases of time.”

(The Buddha taught about the subtle and profound meaning of the nature of dharmas, especially in relation to transference and the three phases of time.)

佛告善現：「安住大乘善男子等，欲趣無上正等菩提，於諸如來、應、正等覺，以淨信心取相憶念，隨所取相皆名執著。所以者何？諸取相者名執著故。若於過去未來現在一切如來、應、正等覺諸無漏法深生隨喜，復持如是隨喜善根，與諸有情平等共有迴向無上正等菩提，亦名執著。所以者何？諸法實性非過去非未來非現在，遠離三世。非離三世可能迴向，離三世法不可取相、不可攀緣亦無見聞覺知事故。」

The long-lived sage Well-Appearing One said to the Buddha, “The real nature of all dharmas is most profound.”

具壽善現便白佛言：「諸法實性最為甚深。」

The Buddha replied, “Yes, because the original nature is apart.”

佛言：「如是！本性離故。」

Well-Appearing One said again, “The original nature of such prajna paramita is very profound.”

善現復言：「如是般若波羅蜜多本性甚深。」

The Buddha replied, “Yes, because the original nature is pure.”

佛言：「如是！本性淨故。」

Well-Appearing One said again, “The original nature of such prajna paramita is pure.”

善現復言：「如是般若波羅蜜多本性清淨。」

The Buddha replied, “Yes, because the original nature is apart.”

佛言：「如是！本性離故。」

Well-Appearing One said again, “Homage should be paid to such prajna paramita.”

善現復言：「如是般若波羅蜜多皆應敬禮。」

The Buddha replied, “Yes, because the original nature of all dharmas is apart. You must know, Well-Appearing One, if the original nature of all dharmas is far away,

it is prajna paramita. Why? The Thus-Comers have realized insightfully that the real nature of the dharmas is without making and action.”

佛言：「如是！以一切法本性離故。善現當知！若一切法本性遠離，即是般若波羅蜜多。所以者何？如來證覺諸法實性無造無作。」

Well-Appearing One said again, “As Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not realize insightfully all dharmas, it is called the manifestation of the universal enlightenment.”

善現復言：「是故如來、應、正等覺於一切法無所證故名現等覺。」

The Buddha said, “Yes. All dharmas have one nature instead of two. You must know, Well-Appearing One, the one nature of all dharmas is non-nature. The non-nature of all dharmas is one nature. Thus, the one nature or the non-nature of all dharmas is their original real nature. This original real nature is with only one form: namely, formlessness. Therefore, Well-Appearing One, as all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have not realized insightfully all dharmas, there is the manifestation of the universal enlightenment. Why? The original nature of all dharmas is one instead of two. You must know, Well-Appearing One, the original nature of all dharmas is not the original nature. This non-original nature is the original nature. To realize this is far away from all kinds of attachment.”

(The Buddha stated that when Thus-Comers do not realize insightfully all dharmas, his universal enlightenment is manifested. All dharmas share one nature, that is formlessness or non-nature.)

佛言：「如是！以一切法一性非二。善現當知！諸法一性即是無性，諸法無性即是一性，如是諸法一性、無性是本實性，此本實性即是一相，所謂無相。是故，善現！一切如來、應、正等覺於一切法無所證故名現等覺。所以者何？諸法本性唯一無二。善現當知！諸法本性即非本性，此非本性即是本性，能如

是知即能遠離一切執著。」

Well-Appearing One said again, “Such prajna paramita is difficult to be awakened to and know.”

善現復言：「如是般若波羅蜜多難可覺知。」

The Buddha replied, “Yes, because the knower is nonexistent.”

佛言：「如是！無知者故。」

Well-Appearing One said again, “Such prajna paramita is inconceivable.”

善現復言：「如是般若波羅蜜多不可思議。」

The Buddha replied, “Yes, because it cannot be perceived by all functions of mind.”

佛言：「如是！非一切心所了知故。」

Well-Appearing One said again, “Such prajna paramita is without making and action.”

善現復言：「如是般若波羅蜜多無所造作。」

The Buddha replied, “Yes, because the makers are unattainable.”

佛言：「如是！以諸作者不可得故。」

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, how should great bodhisattvas practice prajna paramita?”

爾時，具壽善現復白佛言：「世尊！云何菩薩摩訶薩應行般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas do not practice matter, they practice prajna paramita; if they do not practice feeling, thinking, action, and consciousness, they practice prajna paramita. Furthermore, Well-Appearing One, if great bodhisattvas do not practice the emptiness of matter, they practice prajna paramita; if they do not practice the emptiness of feeling, thinking, action, and consciousness, they practice prajna paramita. Furthermore, Well-Appearing One, if great bodhisattvas do not practice the imperfect phenomena of

matter, they practice prajna paramita; if they do not practice the imperfect phenomena of feeling, thinking, action, and consciousness, they practice prajna paramita. Why? As matter is not perfect, it is not matter; as feeling, thinking, action, and consciousness are not perfect, they are not feeling, thinking, action, and consciousness. If they do not practice these, they practice prajna paramita.”

(The Buddha explained how great bodhisattvas should practice prajna paramita.)

佛告善現：「諸菩薩摩訶薩若不行色，是行般若波羅蜜多；若不行受、想、行、識，是行般若波羅蜜多。復次，善現！諸菩薩摩訶薩若不行色空，是行般若波羅蜜多；若不行受、想、行、識空，是行般若波羅蜜多。復次，善現！諸菩薩摩訶薩若不行色不圓滿相，是行般若波羅蜜多；若不行受、想、行、識不圓滿相，是行般若波羅蜜多。所以者何？色不圓滿即非色，受、想、行、識不圓滿即非受、想、行、識，若不如是行，是行般若波羅蜜多。」

At that time, Well-Appearing One said to the Buddha: “It is unique, World-Honored One. It is unusual, Well-Gone One. The World-Honored One can teach detachment from phenomena within diverse forms of attachment.”

爾時，善現便白佛言：「希有！世尊！甚奇！善逝！於諸著中說無著相。」

The Buddha said to Well-Appearing One, “If great bodhisattvas do not practice the unattached phenomena of matter, they practice prajna paramita; if they do not practice the unattached phenomena of feeling, thinking, action, and consciousness, they practice prajna paramita. You must know, Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will not be attached to matter, feeling, thinking, action, and consciousness. They will not be attached to stream-entry effect, once-return effect, nonreturn effect, or arhat effect. They will not be attached to self-enlightenment bodhi. They will not be attached to the unsurpassed, perfect, and universal bodhi of the Buddha; and they will not be attached to sarvajnaḥ. Why? Nonattachment and nonrelief surpass all, so is called

sarvajnah. Well-Appearing One, great bodhisattvas thus have practiced the fathomless prajna paramita by surpassing all actions of attachment.”

(The Buddha stated that to practice prajna paramita without nonattachment and nonrelief is superior to all and is called sarvajnah.)

佛告善現：「諸菩薩摩訶薩若不行色無所著相，是行般若波羅蜜多；若不行受、想、行、識無所著相，是行般若波羅蜜多。善現當知！諸菩薩摩訶薩若能如是行深般若波羅蜜多，於色不生著，於受、想、行、識不生著；於預流果不生著，於一來、不還、阿羅漢果不生著；於獨覺菩提不生著；於佛無上正等菩提不生著；於薩婆若亦不生著。所以者何？無著無縛超過一切，名薩婆若。如是，善現！諸菩薩摩訶薩超一切著行深般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha, “It is unique, World-Honored One. It is unusual, Well-Gone One. The dharma nature realized by prajna paramita is most profound. It will not increase or decrease whether it is spoken or not.”

具壽善現便白佛言：「希有！世尊！甚奇！善逝！如是般若波羅蜜多所證法性最為甚深，若說不說俱無增減。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. If the Buddhas have admired or reproached empty space for the rest of their lifespans, the empty space will never increase or decrease. So does the profound dharma nature; it will never increase or decrease whether you talk about it or not. Furthermore, Well-Appearing One, the transformed ones will not increase or decrease; they will not be delighted or worried whether you admire or reproach them. So does the fathomless dharma nature. Whether you talk about it or not, it will remain the same.”

(Like empty space of transformed beings, prajna paramita always remains the same whether it is spoken of or not.)

佛告善現：「如是！如是！如汝所說。譬如虛空，假使諸佛盡其壽量或讚或

毀，而彼虛空無增無減，甚深法性亦復如是，若說、不說俱無增減。復次，善現！譬如幻士，於讚毀時無喜無憂、不增不減，甚深法性亦復如是，若說、不說如本無異。」

The long-lived sage Well-Appearing One said to the Buddha, “It is very difficult for great bodhisattvas to practice the fathomless prajna paramita. The fathomless prajna paramita will remain the same whether it is cultivated by great bodhisattvas or not. It will not increase or decrease, go forward or move backward. As great bodhisattvas cultivate prajna paramita, they equally cultivate empty space that is nonexistent; namely, within it, no dharma can be cultivated and learned diligently, and so forth, no unsurpassed, perfect, and universal bodhi from which one will regress.

具壽善現復白佛言：「諸菩薩摩訶薩行深般若波羅蜜多甚為難事，謂深般若波羅蜜多若修不修無增無減、無進無退。諸菩薩摩訶薩修行般若波羅蜜多，如修虛空都無所有，謂於此中無法可得而勤修學，乃至無上正等菩提常無退轉。

“World-Honored One, all sentient beings should pay homage to great bodhisattvas because they can wear such an armor of merits and virtues. Why? The great bodhisattvas have put on the armor of merits and virtues to deliver sentient beings. They put on the armor as if they were fighting with empty space. World-Honored One, great bodhisattvas have put on the armor of merits and virtues as if they were brave warriors who wanted to uplift empty space to a higher and better location. World-Honored One, great bodhisattvas are very brave and vigorous who put on the armor of merits and virtues and aspire to the unsurpassed, perfect, and universal bodhi for the sake of sentient beings who are like empty space, dharma realm, and dharma nature. World-Honored One, great bodhisattvas have achieved great diligence paramita; they have put on the armor of merits and virtues for the sake of all empty-space-like dharmas. World-Honored One, great bodhisattvas are very rare and unusual; they have put on the armor of merits and virtues to deliver empty-space-like

sentient beings to get rid of the empty-space-like suffering of birth and death and attain the empty-space-like happiness of nirvana.”

(Well-Appearing One held deep admiration for great bodhisattvas.)

「世尊！諸菩薩摩訶薩我等有情皆應敬禮，能被如是大功德鎧。所以者何？諸菩薩摩訶薩為度有情被功德鎧，譬如欲與虛空戰諍被堅固鎧。世尊！諸菩薩摩訶薩為度有情被功德鎧，如勇健者欲拔虛空置高勝處。世尊！諸菩薩摩訶薩甚為勇猛被功德鎧，為如虛空、法界、法性諸有情故，欲趣無上正等菩提。世尊！諸菩薩摩訶薩得大精進波羅蜜多，為如虛空一切法故被功德鎧。世尊！諸菩薩摩訶薩甚為希有，為如虛空諸有情類，脫如虛空生死苦故，得如虛空涅槃樂故，被功德鎧。」

At that time, a monk in the assembly joined his palms together and said to the Buddha, “World-Honored One, I should pay homage to the fathomless prajna paramita that does not give birth to or extinguish the dharmas.”

爾時，會中有一苾芻向佛合掌白言：「世尊！我應敬禮甚深般若波羅蜜多，謂此般若波羅蜜多無法可生、無法可滅。」

In the meantime, Heavenly Emperor Indra said to Well-Appearing One, “If great bodhisattvas would like to learn prajna paramita, how should they do?”

時，天帝釋問善現言：「若菩薩摩訶薩欲學般若波羅蜜多，當如何學？」

Well-Appearing One replied, “If great bodhisattvas would like to learn prajna paramita, they should cultivate it diligently and assiduously as if it were empty space.”

(Well-Appearing One said that great bodhisattvas should cultivate prajna paramita as if it were empty space.)

善現答言：「若菩薩摩訶薩欲學般若波羅蜜多，當如虛空精勤修學。」

Meanwhile, Heavenly Emperor Indra said to the Buddha, “If good gentlepersons wholeheartedly listen to, accept, embrace, read, recite, cultivate and

learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita, I will keep and protect them so that they will not be harmed or annoyed.”

時，天帝釋便白佛言：「若善男子、善女人等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，我當守護令無損惱。」

At that time, Well-Appearing One asked Heavenly Emperor Indra, “Have you seen any dharma that can be kept and protected?”

爾時，善現告帝釋言：「汝見有法可守護不？」

Heavenly Emperor Indra replied, “No, I haven’t. Great virtuous one, I haven’t seen any dharma that can be kept and protected.”

天帝釋言：「不也！大德！我不見法是可守護。」

Well-Appearing One said, “The great bodhisattvas who dwell as they are taught by the fathomless prajna paramita do keep and protect the fathomless prajna paramita. If they stay away from prajna paramita, humans and nonhumans will take advantage to harm and annoy them. Kausika, those who try to keep and protect the bodhisattvas who are practicing the fathomless prajna paramita will equally work diligently to keep and protect empty space. Any effort to keep and protect the bodhisattvas who are practicing the fathomless prajna paramita will turn out in vain. Kausika, what do you think about this? Can echoes be kept and protected?” (Well-Appearing One was guiding Kausika to the realization that keeping and protecting prajna paramita is empty.)

善現告言：「若菩薩摩訶薩如深般若波羅蜜多所說而住，即為守護。若離般若波羅蜜多，人非人等欲為損惱即得其便。憍尸迦！若欲守護行深般若波羅蜜多諸菩薩者，不異有人發勤精進守護虛空。若欲守護行深般若波羅蜜多諸菩薩者，唐設劬勞都無所益。憍尸迦！於意云何？有能守護谷響等不？」

Heavenly Emperor Indra replied, “No, great virtuous one.”

天帝釋言：「不也！大德！」

Well-Appearing One said, “Kausika, the same is true with those who try to keep and protect the bodhisattvas who are practicing the fathomless prajna paramita. Any effort to do so will be in vain. Kausika, when practicing the fathomless prajna paramita, the great bodhisattvas realize that all dharmas are like echoes, images, and so forth, but they do not see or manifest them because all dharmas are nonexistent and unattainable. If great bodhisattvas can dwell in this way, they do practice prajna paramita.”

Well-Appearing One explained the right way of practicing prajna paramita for great bodhisattvas.)

善現告言：「憍尸迦！若欲守護行深般若波羅蜜多諸菩薩者亦復如是，唐設劬勞都無所益。憍尸迦！諸菩薩摩訶薩行深般若波羅蜜多，雖知諸法皆如響等，而不觀見亦不顯示，以一切法都無所有、不可得故。若菩薩摩訶薩能如是住，是行般若波羅蜜多。」

At that time, because of the World-Honored One’s authority and supernatural powers, the four great heavenly kings, Heavenly Emperor Indra, the great king Brahma, and so forth, and the heavenly beings in this large threefold thousand-world came to the Buddha’s place. They bowed down to the ground before the Buddha’s feet and stayed to one side. With the Buddha’s supernatural powers, they could see one thousand Buddhas in each of the ten directions teaching prajna paramita with the same titles and meanings as in this land. All the leading monks asking for the teaching of prajna paramita were named Well-Appearing One, while all the leading heavenly beings inquiring of prajna paramita were named Heavenly Emperor Indra.

爾時，世尊威神力故，令此三千大千世界四大天王及天帝釋、大梵王等一切天眾來詣佛所，頂禮雙足，卻住一面。以佛神力，於十方界各見千佛宣說般

若波羅蜜多，義品名字皆同於此，請說般若波羅蜜多苾芻眾首皆名善現，問難般若波羅蜜多諸天眾首皆名帝釋。

At that time, the World-Honored One said to Well-Appearing One, “When Bodhisattva Maitreya realizes and attains the unsurpassed, perfect, and universal bodhi in the future, he will teach prajna paramita with the same name as title at this same place. The Buddhas in the Kalpa of the Sages coming up in the future will also teach prajna paramita with the same name as title at the same place.”

爾時，世尊告善現曰：「慈氏菩薩當證無上正等覺時即以此名，亦於此處宣說般若波羅蜜多。此賢劫中當來諸佛即以此名，亦於此處宣說般若波羅蜜多。」

Chapter 9

Admiration and Acclamation

(In the Fourth Assembly)

第四分讚歎品第九

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, prajna paramita has merely the name, and the name is also unattainable because it is a provisionally established language. Therefore, prajna paramita is nonexistent and unattainable. The name and prajna paramita are mutually dependent and both are nonexistent and unattainable. Why does the Buddha say that when Bodhisattva Maitreya realizes and attains the unsurpassed, perfect, and universal bodhi in the future, he will also use this name as title to teach prajna paramita at this same place?”

爾時，具壽善現便白佛言：「世尊！如是般若波羅蜜多但有名字，如是名字亦不可得，但依語言假施設有，是故般若波羅蜜多亦無所有、實不可得。名

字、般若波羅蜜多，如是二法展轉相似，同無所有、俱不可得。何緣佛說：慈氏菩薩當證無上正等覺時即以此名，亦於此處宣說般若波羅蜜多。」

The Buddha replied to Well-Appearing One, “When Bodhisattva Maitreya realizes the unsurpassed, perfect, and universal bodhi, he will not attain the emptiness of matter, feeling, thinking, action, and consciousness. He will not attain the bondage of matter, feeling, thinking, action, and consciousness and the liberation of matter, feeling, thinking, action, and consciousness. With these actions, conditions, and forms, Bodhisattva Maitreya will realize the unsurpassed, perfect, and universal bodhi with this same name, and he will also teach prajna paramita with the same name as title at this same place.”

佛告善現：「慈氏菩薩當證無上正等覺時，不證色空，不證受、想、行、識空；不證色縛，不證受、想、行、識縛；不證色脫，不證受、想、行、識脫。即以如是諸行、狀、相，慈氏菩薩當證無上正等菩提即以此名，亦於此處宣說般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha, “The fathomless prajna paramita is perfectly pure.”

具壽善現復白佛言：「甚深般若波羅蜜多最為清淨。」

The Buddha said to Well-Appearing One, “Because matter is pure, the fathomless prajna paramita is the purest; because feeling, thinking, action, and consciousness are pure, the fathomless prajna paramita is the purest; because empty space is pure, the fathomless prajna paramita is the purest. Because matter is uncontaminated, the fathomless prajna paramita is the purest; because feeling, thinking, action, and consciousness are uncontaminated, the fathomless prajna paramita is the purest; because empty space is uncontaminated, the fathomless prajna paramita is the purest. Because all contaminated and uncontaminated dharmas are unattainable, the fathomless prajna paramita is the purest.”

佛告善現：「色清淨故，甚深般若波羅蜜多最為清淨；受、想、行、識清淨故，甚深般若波羅蜜多最為清淨；虛空清淨故，甚深般若波羅蜜多最為清淨；色無染故，甚深般若波羅蜜多最為清淨；受、想、行、識無染故，甚深般若波羅蜜多最為清淨；虛空無染故，甚深般若波羅蜜多最為清淨；一切有染及無染法不可得故，甚深般若波羅蜜多最為清淨。」

The long-lived sage Well-Appearing One said to the Buddha again, “If good gentlepersons hear the names of the merits and virtues of the fathomless prajna paramita, they will gain broad and great virtuous benefits, not to mention if they can accept, embrace, read, recite, cultivate and learn, write, explicate, and disseminate extensively the fathomless prajna paramita. These gentlepersons will never encounter unexpected illnesses or disasters. They will always be surrounded, kept, and protected respectfully by hundreds of thousands of heavenly gods. If the good gentlepersons can read, recite, and lecture on the fathomless prajna paramita on the eighth day of the first half of each month and on the fourteenth and fifteenth days of the second half of each month wherever they are, they will gain boundless merits, virtues, and superior benefits.”

具壽善現復白佛言：「若善男子、善女人等，但聞如是甚深般若波羅蜜多功德名號，尚為獲得廣大善利，況能受持、讀誦、修習、書寫、解說、廣令流布！是善男子、善女人等，終不橫死亦無橫病及諸殃禍，常為無量百千天神恭敬圍遶隨逐守護。若善男子、善女人等於黑白月各第八日、第十四日、第十五日，在在處處讀誦講說甚深般若波羅蜜多，當獲無邊功德勝利。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. When the good gentlepersons read, recite, and lecture on the fathomless prajna paramita, innumerable heavenly gods will come to surround, keep, and protect them respectfully. Why? The fathomless prajna paramita is the unsurpassed treasury for the heavenly beings, human beings, asuras, and so forth. Because of this cause and

condition, these good gentlepersons will acquire boundless merits, virtues, and superior benefits.

(The Buddha said that prajna paramita is the unsurpassed treasury for various sentient beings and explained why in these paragraphs.)

佛告善現：「如是！如是！如汝所說。是善男子、善女人等，讀誦、宣說甚深般若波羅蜜多，無量天神常來恭敬圍遶守護。所以者何？甚深般若波羅蜜多，是諸天、人、阿素洛等無上珍寶。由此因緣，是善男子、善女人等當獲無邊功德勝利。

“Furthermore, Well-Appearing One, when ones hear, listen to, accept, embrace, read, recite, write, make offerings to, cultivate and learn, and lecture on the fathomless prajna paramita, it is not unusual that evil demons will hinder them. Why? The fathomless prajna paramita is a great treasury, which will always attract thieves and robbers. You must know, Well-Appearing One, the fathomless prajna paramita is an incomparable treasury that can bring benefits, peace, and happiness to the world.

「復次，善現！甚深般若波羅蜜多聽聞、受持、讀誦、書寫、供養、修學、宣說等時，多有邪魔為作留難。所以者何？甚深般若波羅蜜多是大珍寶多諸怨賊，譬如世間所貴珍寶，隨所在處多諸怨賊。善現當知！甚深般若波羅蜜多是無上寶，能與世間利益安樂。

“Furthermore, Well-Appearing One, the fathomless prajna paramita does not give rise to or extinguish all dharmas. It does not form or ruin, face or turn back on, elicit or drive away, grasp or renounce, contaminate or purify, increase or decrease, stay close to or stay far away from all dharmas. Why? It is because all dharmas are nonexistent and unattainable. You must know, Well-Appearing One, because the fathomless prajna paramita does not attain the dharmas, it will not contaminate or be contaminated by all dharmas. Why? Nonexistent dharma cannot contaminate nonexistent dharma. You must know, Well-Appearing One, because matter is

uncontaminated, the fathomless prajna paramita is uncontaminated; because feeling, thinking, action, and consciousness are uncontaminated, the fathomless prajna paramita is uncontaminated. Because the fathomless prajna paramita is uncontaminated, matter, feeling, and so forth, and consciousness are uncontaminated. Those who do not differentiate among these dharmas are practicing prajna paramita. You must know, Well-Appearing One, because the fathomless prajna paramita does not differentiate, it will not grasp or renounce, talk or manifest, and elicit or drive away all dharmas.”

「復次，善現！甚深般若波羅蜜多於一切法不生不滅、不成不壞、不向不背、不引不遣、不取不捨、不垢不淨、不增不減、不近不遠。所以者何？以一切法都無所有皆不可得。善現當知！甚深般若波羅蜜多於一切法無所得故，非能染污、非所染污。所以者何？無法不能染污無法。善現當知！色無染污故，甚深般若波羅蜜多亦無染污；受、想、行、識無染污故，甚深般若波羅蜜多亦無染污；甚深般若波羅蜜多無染污故，色等諸法亦無染污。若於如是亦不分別，是行般若波羅蜜多。善現當知！甚深般若波羅蜜多無分別故，於一切法無取無捨、無說無示、無引無遣。」

In the meantime, innumerable hundreds of thousands of heavenly sons dwelling in empty space were excited; they jumped, danced, and celebrated with each other. They sang together, “Today we are witnessing the Buddha who is turning for the second time the wonderful dharma wheel.”

時，有無量百千天子住虛空中，歡喜踊躍互相慶慰，同聲唱言：「我等今者於瞻部洲見佛第二轉妙法輪。」

At that time, the World-Honored One said to Well-Appearing One, “There is no so-called the first or the second time for turning the dharma wheel. Why? The fathomless prajna paramita appears in the world not for the sake of turning or returning all dharmas. It appears in the world for the sake of the emptiness of selfless

self-nature. If the great bodhisattvas can realize this without differentiation, they do practice prajna paramita.”

爾時，世尊告善現曰：「如是法輪非第一轉亦非第二。所以者何？甚深般若波羅蜜多於一切法不為轉故、不為還故出現世間，但以無性自性空故出現世間。若菩薩摩訶薩能如是知無所分別，是行般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha, “The fathomless prajna paramita is the broad and great paramita because it can realize thoroughly the emptiness of the self-natures of all dharmas. The great bodhisattvas have realized that the self-natures of all dharmas are empty, but they are not tied with or attached to all dharmas because of the fathomless prajna paramita. They will realize insightfully and attain the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel, and deliver the sentient beings. They will realize the bodhi, but they will attain nothing; both realizing and not realizing the dharmas are unattainable. They will turn the dharma wheel, but they will not turn it; both turning and returning the dharmas are unattainable. They will deliver sentient beings, but they will not deliver them; both seeing and not seeing the dharmas are unattainable. World-Honored One, in this profound teaching of great prajna paramita, all services referring to turning the dharma wheel are unattainable. Why? In prajna paramita no dharmas can be manifested, demonstrated, attained, turned, and re-turned. Why? It is because all dharmas do not arise and extinguish in the final analysis; because there are no arising and extinction, turning and returning.”

(The arising and extinction, and the turning and returning of all dharmas are empty and unattainable.)

具壽善現便白佛言：「甚深般若波羅蜜多是為廣大波羅蜜多，達一切法自性空故。雖達諸法自性皆空，而諸菩薩摩訶薩依深般若波羅蜜多，於一切法無縛無著，證得無上正等菩提，轉妙法輪度有情眾；雖證菩提而無所證，證不證法

不可得故；雖轉法輪而無所轉，轉法還法不可得故；雖度有情而無所度，見不見法不可得故。世尊！此大般若波羅蜜多甚深教中，轉法輪事都不可得。所以者何？以於此中無法可顯、無法可示、無法可得、無法可轉、無法可還。所以者何？以一切法畢竟不生亦復不滅，不生滅故無轉無還。」

World-Honored One said to Well-Appearing One, “Yes, it is as you say. Why? In emptiness, formlessness, and nonaspiration, there are no dharmas that can turn and return only because the nature of turning and returning is unattainable. To lecture on and explicate prajna paramita in this way is good and pure teaching of prajna paramita; in it, the lecturer, the listeners, and the dharma taught are all nonexistent. In this case, those who realize it are also nonexistent. In case that no one can realize it, the one who attains nirvana and the one who teaches and thus plants the field of bliss are nonexistent too. As the lecturers and the bliss field planters are nonexistent, there will be no field of bliss, and the nature of bliss will be empty too. All names and languages used for these expressions thus are unattainable. This is named the broad and great paramita.”

(The dharma lecturer and listeners, the dharma, and names and languages are also empty and unattainable. This is why prajna paramita is regarded as broad and great.)

爾時，世尊告善現曰：「如是！如是！所以者何？非空、無相、無願法中，可有何轉及能還法，轉還性法不可得故。若能如是宣說開示，是名善淨宣說般若波羅蜜多，此中都無說者、受者、所說受法。既無說者、受者及法，諸能證者亦不可得，無證者故，亦無有能得涅槃者，亦無說法作福田者，福田無故，福性亦空。表示名言皆不可得故，名廣大波羅蜜多。」

At that time, Well-Appearing One said to the Buddha again, “The fathomless prajna paramita is the boundless paramita because it is as boundless as great empty space. It is the unequalled paramita because all dharmas are unattainable. It is the faraway paramita because it is empty in the final analysis. It is the invincible paramita

because the nature and the phenomena of all dharmas are unattainable. It is the paramita without leaving traces behind because it has no coming, going, and the forms. It is the paramita without nature because it has no coming and going. It is the paramita without actions because all dharmas have no turning and movement. It is the paramita without seizing because all dharmas are ungraspable. It is the inexhaustible paramita because it is always correspondent with the inexhaustible dharmas. It is the paramita without arising because all dharmas do not arise. It is the paramita without making because all makers are unattainable. It is the paramita without knowledge because all dharmas have no knower. It is the paramita without perception because all dharmas have no perceiver. It is the paramita without turning because the ones who die and the ones who are born are unattainable. It is the indestructible paramita because the past, future, and the present are unattainable. It is the illusion-like paramita because all dharmas have no arising and manifestation. It is the dream-like paramita because of the nature of equality of various kinds of conscious consciousness. It is the uncontaminated paramita because greed, anger, and ignorance are without self-nature. It is the unattainable paramita because the basis for one to rely on is unattainable. It is the paramita without nonsensical argument because all dharmas go beyond one's imagination. It is the paramita without reflection because all dharmas are unmovable. It is the paramita without movement and turning because it dwells in dharma nature. It is the paramita separate from contamination because all dharmas are not illusory. It is the paramita elicited without correspondent causes because all dharmas are without differentiation. It is the tranquil paramita because the phenomena of all dharmas are unattainable. It is the infallible paramita because it cultivates various merits and virtues and reaches the other shore. It is the paramita without sentient beings because it realizes the reality. It is the paramita without termination because all dharmas are free from the causes of arising. It is the paramita

as it really is because there is no differentiation. It is the paramita without two extremes because all dharmas are without attachment. It is the paramita without mixture and destruction because all dharmas do not combine. It is the paramita without grasping and attachment because it surpasses the stage of voice-hearer and the stage of self-enlightened one. It is the paramita without general contemplation and specific investigation because of the nature of equality of general contemplation and specific investigation. It is the innumerable paramita because there are innumerable dharmas. It is the paramita without elicitation because it is separate from the 'I'. It is the paramita without differentiation because of the nature of equality of various differentiations. It is the unattainable paramita because it is the real nature of all dharmas. It is the paramita without attachment because all dharmas are without attachment. It is the paramita without reliance because it does not rely on anything. It is the paramita without arising because all dharmas are without arising. It is the impermanent paramita because all dharmas are always without nature. It is the paramita of suffering because of the nature of equality of the annoying and compelling dharmas. It is the selfless paramita because all dharmas are without attachment. It is the empty paramita because all dharmas are unattainable. It is the formless paramita because all dharmas are separate from the forms. It is the paramita without aspiration because it does not accomplish anything. It is the paramita of abilities because all dharmas are invincible. It is the paramita of innumerable Buddha dharma because it goes beyond countable quantity. It is the fearless paramita because the mind is fearless in the final analysis. It is the paramita of realness because all dharmas are without changing nature. It is the spontaneous paramita because all dharmas are without self-nature. It is the paramita with the perfect knowledge of all perfect knowledge because of knowing that all dharmas are without self-nature.”

爾時，善現復白佛言：「甚深般若波羅蜜多是為無邊波羅蜜多，如太虛空無

邊際故；是為無等波羅蜜多，以一切法不可得故；是為遠離波羅蜜多，畢竟空故；是為難伏波羅蜜多，諸法性相不可得故；是為無跡波羅蜜多，無往無來無形體故；是為無性波羅蜜多，無往來故；是為無行波羅蜜多，以一切法無動轉故；是為無奪波羅蜜多，以一切法不可取故；是為無盡波羅蜜多，與無盡法恒相應故；是為無生波羅蜜多，以一切法不可生故；是為無作波羅蜜多，以諸作者不可得故；是為無知波羅蜜多，以一切法無知者故；是為無見波羅蜜多，以一切法無見者故；是為無轉波羅蜜多，以死生者不可得故；是為無壞波羅蜜多，前、後、中際不可得故；是為如幻波羅蜜多，諸法無生無表示故；是為如夢波羅蜜多，是諸意識平等性故；是無雜染波羅蜜多，以貪、瞋、癡無自性故；是無所得波羅蜜多，以所依止不可得故；是無戲論波羅蜜多，以一切法超思議故；是無思慮波羅蜜多，以一切法無動搖故；是無動轉波羅蜜多，住法界故；是為離染波羅蜜多，以一切法不虛妄故；是無等起波羅蜜多，以一切法無分別故；是為寂靜波羅蜜多，一切法相不可得故；是無過失波羅蜜多，修諸功德到彼岸故；是無有情波羅蜜多，證實際故；是為無斷波羅蜜多，以一切法無等起故；是為如實波羅蜜多，無分別故；是無二邊波羅蜜多，於一切法無執著故；是無雜壞波羅蜜多，以一切法不和合故；是無取著波羅蜜多，超諸聲聞、獨覺地故；是無尋伺波羅蜜多，至尋伺法平等性故；是為無量波羅蜜多，無量法故；是為無起波羅蜜多，離我法故；是無分別波羅蜜多，是諸分別平等性故；是不可得波羅蜜多，至一切法真實性故；是為無著波羅蜜多，於一切法皆無著故；是為無依波羅蜜多，無所依故；是為不生波羅蜜多，以一切法皆不生故；是為無常波羅蜜多，以一切法常無性故；是名為苦波羅蜜多，是遍惱法平等（別本有作「安」者）性故；是為無我波羅蜜多，於一切法無執著故；是名為空波羅蜜多，以一切法不可得故；是為無相波羅蜜多，以一切法離諸相故；是為無願波羅蜜多，無所成故；是名為力波羅蜜多，以一切法不可屈故；是無量佛法波羅蜜多，過數量故；是無所畏波羅蜜多，其心畢竟無怖（別本有作「怯」者）畏故；是為真如波羅蜜多，是一切法無變性故；是為自然波羅蜜

多，以一切法無自性故；是一切智智波羅蜜多，知一切法無自性故。」

The Buddha replied, “Yes, Well-Appearing One, it is as you say.”

(The Buddha confirmed Well-Appearing One's enumeration of prajna paramita qualities.)

佛言：「善現！如是！如是！如汝所說。」

Chapter 10

General Retention

Section 1

(In the Fourth Assembly)

第四分總持品第十之一

Meanwhile, Heavenly Emperor Indra thought to himself, “If good gentlepersons are privileged to hear the names of the merits and virtues of the fathomless prajna paramita, they must have made offerings to immeasurable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, initiated great aspiration, and planted many virtuous roots in the past, not to mention if they are privileged to accept, embrace, read, recite, write, reflect reasonably on, lecture for others on, cultivate mostly diligently as they are taught, and inquire about and answer the questions regarding the fathomless prajna paramita. These persons must have in the past stayed closely with and made offerings to innumerable Buddhas, planted many virtuous roots, and heard the Buddhas’ teachings of the fathomless prajna paramita. Upon hearing them, they must have accepted, embraced, read, recited, lectured for others on, and cultivated as the fathomless prajna paramita instructs. It is due to the influence of the blessings gained previously that they are able to accomplish all these things in the present. If good gentlepersons have made

offerings to innumerable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and thus acquired pure and clean merits and virtues, they will not be frightened, scared, terrified, worried, regretful, regressive, or overwhelming when hearing the fathomless prajna paramita.”

時，天帝釋作是念言：「若善男子、善女人等，但聞如是甚深般若波羅蜜多功德名號，當知過去已曾供養無量如來、應、正等覺，發弘誓願、多種善根，況能受持、讀誦、書寫、如理思惟、為他演說，或能隨力如教修行！當知是人已於過去無量佛所親近供養、多種善根，曾聞般若波羅蜜多，聞已受持、思惟、讀誦、為他演說、如教修行，或於此經能問能答，由先福力今辦是事。若善男子、善女人等，已曾供養無量如來、應、正等覺，功德純淨，聞深般若波羅蜜多，其心不驚、不恐、不怖、不憂、不悔、不退、不沒。」

At that time, the World-Honored One knew what Heavenly Emperor Indra was thinking, so said to him, “Yes, it is as you think.”

爾時，世尊知天帝釋心之所念，即便告言：「如是！如是！如汝所念。」

In the meantime, Sariputra also knew what Heavenly Emperor Indra was thinking, so said to the Buddha, “If good gentlepersons hear the fathomless prajna paramita and can develop deep belief in and understanding of it, and further accept, embrace, read, recite, reflect reasonably on, write, explicate, disseminate extensively, and cultivate it as they are taught, these persons must be the nonregressive great bodhisattvas. Why? The essential meanings of prajna paramita are very profound and difficult to understand. If they had not in previous lives cultivated the fathomless prajna paramita long enough; inquired about, listened to, and accepted prajna paramita from the Buddha personally, and planted many virtuous roots at the Buddha’s place, then how can they at present develop a deep belief in and understanding of the fathomless prajna paramita immediately upon hearing it?

時，舍利子知天帝釋心之所念，便白佛言：「若善男子、善女人等，聞深般

若波羅蜜多深生信解，受持、讀誦、如理思惟、書寫、解說、廣令流布、如教修行，當知是人如不退位諸大菩薩。所以者何？如是般若波羅蜜多義趣甚深難信難解，若於前世不久修行甚深般若波羅蜜多，不於佛前請問聽受，不於佛所多種善根，豈暫得聞甚深般若波羅蜜多即能信解？

“World-Honored One, if good gentlepersons hear the very profound essential meanings of prajna paramita and do not believe in and understand it; rather, they will slander and ruin it, then they must have in previous lives slandered and damaged it. Why? The ignorant persons have owned very few virtuous roots; they do not possess correct aspiration and stay closely with not virtuous friends, so when hearing the profound essential meanings of prajna paramita, they neither believe in nor like them because of the previous karmic powers. Their minds are not pure and clean, nor do they have patience and positive motives. Why? These ignorant persons had not stayed closely with various Buddhas, bodhisattvas, and the rest of sages in past lives; they had not asked about the profound essential meanings of prajna paramita either.”
(Sariputra distinguished the great bodhisattvas who believe in and accept prajna paramita from those who slander and harm it.)

「世尊！若善男子、善女人等，聞說般若波羅蜜多甚深義趣，心不信解、誹謗、毀訾，當知是人先世已於甚深般若波羅蜜多誹謗、毀訾。所以者何？如是愚人善根少故、無正願故、近惡友故，聞說般若波羅蜜多甚深義趣，由宿習力不信、不樂、心不清淨、不忍、不欲。何以故？如是愚人於過去世，未曾親近諸佛、菩薩及餘賢聖，未曾請問如是般若波羅蜜多甚深義故。」

At that time, Heavenly Emperor Indra said to Sariputra, “The essential meanings of prajna paramita are so profound and difficult to believe in and understand. It is not unusual that those who did not believe in, love, and cultivate the fathomless prajna paramita long enough will not believe in and understand it; they will even slander it upon hearing its profound essential meanings.”

爾時，天帝釋謂舍利子言：「如是般若波羅蜜多義趣甚深極難信解，諸有未久信樂修行甚深般若波羅蜜多，聞說此中甚深義趣，不能信解或生毀謗，未為希有。」

Meanwhile, Heavenly Emperor Indra said to the Buddha again, “Today I sincerely pay homage to the fathomless prajna paramita. When I pay homage to the fathomless prajna paramita, I equally honor the perfect knowledge of all perfect knowledge.”

時，天帝釋復白佛言：「我今敬禮甚深般若波羅蜜多，我若敬禮甚深般若波羅蜜多，即為敬禮一切智智。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. To pay homage to the fathomless prajna paramita is equally paying homage to the perfect knowledge of all perfect knowledge. Why? Kausika, the perfect knowledge of all perfect knowledge that various Buddhas have attained is born from prajna paramita, and the fathomless prajna paramita exists for the sake of the perfect knowledge of all perfect knowledge of various Buddhas. Kausika, great bodhisattvas should practice, dwell in, and learn the fathomless prajna paramita in this way.” (The Buddha instructed that great bodhisattvas should practice, dwell in, and learn the fathomless prajna paramita through understanding that this practice leads to the perfect knowledge of all perfect knowledge.)

爾時，佛告天帝釋言：「如是！如是！如汝所說。若能敬禮甚深般若波羅蜜多，即為敬禮一切智智。何以故？憍尸迦！諸佛所得一切智智，皆從般若波羅蜜多而得生故，甚深般若波羅蜜多復由諸佛一切智智而得有故。憍尸迦！諸菩薩摩訶薩應如是行甚深般若波羅蜜多，應如是住甚深般若波羅蜜多，應如是學甚深般若波羅蜜多。」

At that time, Heavenly Emperor Indra asked the Buddha, “World-Honored One, how should great bodhisattvas practice the fathomless prajna paramita to dwell

in the fathomless prajna paramita? How should great bodhisattvas practice the fathomless prajna paramita to learn the fathomless prajna paramita?”

爾時，天帝釋白佛言：「世尊！諸菩薩摩訶薩云何行深般若波羅蜜多，名住深般若波羅蜜多？云何行深般若波羅蜜多，名學深般若波羅蜜多？」

The Buddha replied to Heavenly Emperor Indra, “Excellent, excellent! Now you can ask about such profound meanings. It is with the support of the Buddha’s powers that you can ask the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One about such profound meanings.

爾時，佛告天帝釋言：「善哉！善哉！乃能請問如是深義，汝承佛力，能問如來、應、正等覺如是深義。

“Kausika, if great bodhisattvas do not dwell in matter nor think that this is matter when practicing the fathomless prajna paramita, they do learn matter. If they do not dwell in feeling, thinking, action, and consciousness nor think that these are feeling, thinking, action, and consciousness, they do learn feeling, thinking, action, and consciousness. Furthermore, Kausika, if great bodhisattvas do not learn matter nor learn that this is matter, they do not dwell in matter. If they do not learn feeling, thinking, action, and consciousness nor learn that these are feeling, thinking, action, and consciousness, they do not dwell in feeling, thinking, action, and consciousness. Kausika, this is how great bodhisattvas should practice, dwell, and learn the fathomless prajna paramita.”

(The Buddha instructed how great bodhisattvas practice, dwell in, and learn prajna paramita in these paragraphs.)

「憍尸迦！諸菩薩摩訶薩行深般若波羅蜜多時、若於色不住，亦不住此是色，是為學色；若於受、想、行、識不住，亦不住此是受、想、行、識，是為學受、想、行、識。復次，憍尸迦！諸菩薩摩訶薩行深般若波羅蜜多時，若於色不學，亦不學此是色，是不住色；若於受、想、行、識不學，亦不學此是

受、想、行、識，是不住受、想、行、識。憍尸迦！是名菩薩摩訶薩行深般若波羅蜜多，亦名住深般若波羅蜜多，亦名學深般若波羅蜜多。」

In the meantime, Sariputra said to the Buddha, “Prajna paramita is most profound, difficult to measure, difficult to grasp, and is limitless.”

時，舍利子便白佛言：「如是般若波羅蜜多最為甚深，如是般若波羅蜜多難可測量，如是般若波羅蜜多難可執取，如是般若波羅蜜多無有限量。」

At that time, the Buddha replied to Sariputra: “Yes, Sariputra. If great bodhisattvas do not dwell in the profound nature of matter nor dwell in the thinking that this is the profound nature of matter when practicing the fathomless prajna paramita, they do learn the profound nature of matter. If they do not dwell in the profound natures of feeling, thinking, action, and consciousness nor dwell in the thinking that these are the profound natures of feeling, thinking, action, and consciousness, they do learn the profound natures of feeling, thinking, action, and consciousness. Furthermore, Sariputra, if great bodhisattvas do not learn the profound nature of matter nor learn that this is the profound nature of matter when practicing the fathomless prajna paramita, they do not dwell in the profound nature of matter. If they do not learn the profound natures of feeling, thinking, action, and consciousness nor learn that these are the profound natures of feeling, thinking, action, and consciousness, they do not dwell in the profound natures of feeling, thinking, action, and consciousness.”

爾時，佛告舍利子言：「如是！如是！舍利子！諸菩薩摩訶薩行深般若波羅蜜多時，若於色甚深性不住，亦不住此是色甚深性，是名學色甚深性；若於受、想、行、識甚深性不住，亦不住此是受、想、行、識甚深性，是名學受、想、行、識甚深性。復次，舍利子！諸菩薩摩訶薩行深般若波羅蜜多時，若於色甚深性不學，亦不學此是色甚深性，是名不住色甚深性；若於受、想、行、識甚深性不學，亦不學此是受、想、行、識甚深性，是名不住受、想、行、識

甚深性。」

In the meantime, Sariputra said to the Buddha again, “Prajna paramita is very profound, difficult to measure, difficult to grasp, limitless, and difficult to believe in and understand. It should be taught to the bodhisattvas of nonregression only. Why? They will not be frightened, terrified, and skeptical about it, but will deeply believe in and understand it without slandering it upon hearing the fathomless prajna paramita.”

時，舍利子復白佛言：「如是般若波羅蜜多既最甚深，難可測量，難可執取，無有限量，則難信解，但應為彼不退轉位諸菩薩說。所以者何？彼聞如是甚深般若波羅蜜多，心不驚惶、恐怖、疑惑，不生毀謗、深心信解。」

Heavenly Emperor Indra asked the long-lived sage Well-Appearing One, “What faults will be caused if teaching the fathomless prajna paramita to the bodhisattvas who have not been conferred by the Buddha the prophecy of attaining the bodhi?”

時，天帝釋便問具壽舍利子言：「若有為彼未得受記諸菩薩說甚深般若波羅蜜多，當有何失？」

In the meantime, Sariputra said to Heavenly Emperor Indra, “They will be frightened, terrified, and skeptical. They will slander it and cannot believe in or understand it. Thus, they will create negative karmas and fall into the three bad destinies and suffer severely. It will become very difficult for them to realize the unsurpassed, perfect, and universal bodhi. Therefore, they should not be taught the fathomless prajna paramita.”

(The Buddha cautioned which bodhisattvas should not learn the fathomless prajna paramita.)

時，舍利子告帝釋言：「彼聞驚惶、恐怖、疑惑，不能信解或生毀謗，由斯造作增長能感墮惡趣業，沒三惡趣久受大苦，難證無上正等菩提。是故，不應為彼宣說甚深般若波羅蜜多。」

Heavenly Emperor Indra asked again, “Are some bodhisattvas, who have not been conferred by the Buddha the prophecy of attaining the bodhi, not frightened, terrified, and skeptical when hearing the fathomless prajna paramita, but will believe in and understand it without slandering it?”

天帝釋言：「頗有菩薩未得受記聞深般若波羅蜜多，心不驚惶、恐怖、疑惑，不生毀謗、深信解不？」

Sariputra replied, “Yes, Kausika. Some great bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi and cultivated the great bodhisattva actions for a long time. They will soon be conferred the prophecy of attaining the great bodhi. Kausika, if great bodhisattvas are not frightened, terrified, and skeptical about the fathomless prajna paramita; they do not slander it upon hearing it, rather can develop a deep belief in and understanding of it, they must have been conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi. If they have not been conferred yet, they will be conferred the prophecy soon after visiting and staying with one or two Buddhas.”

舍利子言：「有！憍尸迦！是菩薩摩訶薩久發無上正等覺心，久修菩薩摩訶薩行，不久當受大菩提記。憍尸迦！若菩薩摩訶薩聞深般若波羅蜜多，心不驚惶、恐怖、疑惑，不生毀謗、深信解者，當知是菩薩摩訶薩已受無上大菩提記，設未受者，不過一佛或二佛所定當得受大菩提記。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say. Sariputra, there are some great bodhisattvas who have learned the great vehicle, initiated great aspiration, and cultivated great actions long enough. They have made offerings to many Buddhas and served many virtuous friends, and their virtuous roots have also matured, so they will not be frightened, terrified, and skeptical when hearing the fathomless prajna paramita. They will develop deep belief in and understanding of prajna paramita, and will further listen to, accept, embrace, read, recite, and make

offerings respectfully to prajna paramita. They will further reflect reasonably on, lecture for others on, write, and cultivate it tirelessly as they are taught. Sariputra, because of this cause and condition, these great bodhisattvas will be able to see the Buddhas wherever they are reborn. They can always hear the correct dharma and make offerings respectfully to esteem and acclaim it. In addition, wherever and whenever they encounter the Buddha, they will be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi with no exception.”

爾時，佛告舍利子言：「如是！如是！如汝所說。舍利子！若菩薩摩訶薩久學大乘，久發大願，久修大行，供養多佛，事多善友，善根成熟，聞深般若波羅蜜多，心不驚惶、恐怖、疑惑，深心信解，常樂聽聞、受持、讀誦，恭敬供養、如理思惟，為他演說或復書寫，如說修行恒無懈倦。舍利子！是菩薩摩訶薩由此因緣，隨所生處常見諸佛，恒聞正法，供養恭敬、尊重讚歎；隨所見佛皆為受記，無空過者。」

Meanwhile, Sariputra said to the Buddha, “I love to speak a few similes in this respect. I am begging your kind permission.”

時，舍利子便白佛言：「我今樂說少分譬喻，唯願聽許！」

The Buddha said to Sariputra, “Yes, you may speak as you wish.”

爾時，佛告舍利子言：「隨汝意說。」

In the meantime, Sariputra said, “World-Honored One, as good gentlepersons dreamed that they are sitting on the throne of the wonderful bodhi, they are very near to the time of realizing the unsurpassed, perfect, and universal bodhi. If good gentlepersons can develop deep belief in and understanding of the fathomless prajna paramita upon hearing it, and further accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, write, explicate, and disseminate extensively it, these persons must have learned great vehicle for a long time and their virtuous roots have matured. They must have been conferred by the Buddha the

prophecy of attaining the great bodhi or will be conferred the prophecy very soon.

They will realize the unsurpassed, perfect, and universal bodhi before long.

時，舍利子白言：「世尊！如住大乘善男子等夢見自坐妙菩提座，當知是人近證無上正等菩提。如是若有善男子等，得聞般若波羅蜜多深心信敬，受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，當知是人久學大乘、善根成熟，或已得受大菩提記，或近當受大菩提記，疾證無上正等菩提。

“World-Honored One, someone traveled in wilderness and went on perilous roads for as far as one hundred, two hundred, three hundred, or four hundred yojanas to get to the capital. As the signs showed that the city was very close, such as the appearance of the herdsmen, gardens, and the fields, the traveler thought, ‘The capital is not far away.’ The traveler was now relaxed and no more afraid of the fierce beasts, evil robbers, thirst, and hunger. So are the bodhisattvas who have dwelled in the bodhisattva vehicle. If they have deep belief in and respect for prajna paramita when hearing it, and further accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, write, explicate, and disseminate extensively it, you must know that they will be conferred by the Buddha the prophecy of attaining the great bodhi very soon. They will realize insightfully the unsurpassed, perfect, and universal bodhi quickly and do not need to worry that they will fall into the stage of voice-hearer or the stage of self-enlightened one. Why? Because they have seen the signs that anticipate the attainment of the bodhi; that are, they have seen, heard, and made offerings respectfully to the fathomless prajna paramita.

「世尊！譬如有人遊涉曠野，經過險道百踰繕那、或二、或三、或四五百，見諸城邑王都前相，謂放牧人園林田等，見是相已便作是念：『城邑王都去此非遠。』作是念已身意泰然，不畏惡獸惡賊饑渴。住菩薩乘善男子等亦復如是，若聞般若波羅蜜多深心信敬，受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布；當知是人不久得受大菩提記，疾證無上正等菩提，無墮聲

聞、獨覺地畏。何以故？已得見聞供養恭敬甚深般若波羅蜜多無上菩提之前相故。

“World-Honored One, someone wanted to see big ocean. This person walked a long distance for a long time and finally did not see the hills and the forests anymore, so this person thought, ‘These are the signs telling me that ocean is not far away. Why? When reaching the seashore, the land will become lower and there are no more hills and forests.’ This person was so excited and danced and jumped although he had not seen the sea yet. So are the bodhisattvas who are dwelling in the bodhisattva vehicle. If they can develop deep belief in and respect for the fathomless prajna paramita when hearing it, and further accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively it, they will be conferred the prophecy of attaining the great bodhi before long, and will realize insightfully the unsurpassed, perfect, and universal bodhi quickly. Why? Because they have seen the signs that anticipate the attainment of the bodhi; that is, they have seen, heard, and made offerings respectfully to the fathomless prajna paramita.

「世尊！譬如有人欲觀大海，漸次往趣經歷多時，不見山林便作是念：『今睹此相，大海非遠。所以者何？近大海岸，地必漸下無諸山林。』彼人爾時雖未見海而見近相歡喜踊躍。住菩薩乘善男子等亦復如是，若得聞此甚深般若波羅蜜多深生信敬，受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，當知是人不久得受大菩提記，疾證無上正等菩提。何以故？已得聞此甚深般若波羅蜜多無上菩提之前相故。

“World-Honored One, as spring comes, dried leaves will fall from the trees and branches will become moist. Upon seeing these signs, people will think, ‘New flowers, fruits, and leaves will emerge very soon. Why? We have seen the signs anticipating that.’ So are the bodhisattvas who are dwelling in the bodhisattva vehicle.

If they can develop deep belief in and respect the fathomless prajna paramita when hearing it, and further accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively it, they will be conferred the prophecy of attaining the great bodhi before long, and will realize insightfully the unsurpassed, perfect, and universal bodhi quickly

「世尊！譬如春時花果樹等，故葉已墮枝條滋潤，眾人見之咸作是念：『新花果葉當出非久。所以者何？此諸樹等新花果葉先相現故。』住菩薩乘善男子等亦復如是，若得聞此甚深般若波羅蜜多深心信敬，受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布；當知是人不久得受大菩提記，疾證無上正等菩提。

“World-Honored One, a woman has been pregnant long enough and cannot move easily. She eats, sleeps, and speaks less and easily gets tired of work she is used to doing; she even cannot do it because of pain. Upon seeing these signs, other women know that this woman is going to give birth to a baby soon. So are the bodhisattvas who are dwelling in the bodhisattva vehicle. If they can develop deep belief in and respect the fathomless prajna paramita when hearing it, and further accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively it, they will be conferred the prophecy of attaining the great bodhi before long; they will realize insightfully the unsurpassed, perfect, and universal bodhi quickly, turn the wonderful dharma wheel, and deliver sentient beings.”

(Sariputra described the signs indicating that great bodhisattvas will soon attain the unsurpassed bodhi.)

「世尊！譬如女人懷孕漸久，其身轉重動止不安，飲食、睡眠悉皆減少，不喜多語厭常所作，受苦痛故眾事頓息，有異母人見是相已，即知此女不久產生。住菩薩乘善男子等亦復如是，若得聞此甚深般若波羅蜜多深心信敬，受

持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，當知是人不久得受大菩提記，疾證無上正等菩提，轉妙法輪度有情眾。」

At that time, the Buddha admired Sariputra, “Excellent, excellent! Now you can speak these wonderful similes about the bodhisattvas. You must know that it is because of the supernatural powers of Thus-Come.”

爾時，佛讚舍利子言：「善哉！善哉！汝能善說菩薩譬喻，當知皆是如來神力。」

Fascicle 546

Chapter 10

General Retention

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經

卷第五百四十六

大唐三藏法師玄奘奉 詔譯

第四分總持品第十之二

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One is rare and unique, he respectively teaches about various bodhisattva things.”

爾時，具壽善現便白佛言：「世尊！希有如來、應、正等覺，善分別說諸菩薩事。」

The Buddha replied to Well-Appearing One, “Yes. Why? Many great bodhisattvas have aspired to realize the unsurpassed, perfect, and universal bodhi and taught sentient beings about the unsurpassed dharma to bring benefits and happiness to them. Filled with compassion and kindness, they care deeply for human beings and heavenly beings, striving to offer justice, benefits, and joy to everyone.”

佛告善現：「如是！如是！所以者何？諸菩薩摩訶薩為欲利樂多眾生故，哀愍世間大眾生故，憐愍人、天令獲大義利樂事故，求證無上正等菩提，為諸有情說無上法。」

At that time, Well-Appearing One said to the Buddha again, “Great bodhisattvas have accumulated boundless merits and virtues. They practice the fathomless prajna paramita for the sake of sentient being. How do great bodhisattvas

fulfill the cultivation of prajna paramita quickly?”

爾時，善現復白佛言：「諸菩薩摩訶薩成就無邊大功德聚，為欲饒益諸有情故，行深般若波羅蜜多。云何菩薩摩訶薩修行般若波羅蜜多疾得圓滿？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas, when practicing prajna paramita, neither see matter, feeling, thinking, action, and consciousness increase or decrease, nor see they are doing correctly or incorrectly; they will fulfill the cultivation of prajna paramita quickly.”

佛告善現：「若菩薩摩訶薩行深般若波羅蜜多時，不見色增而行般若波羅蜜多，不見受、想、行、識增而行般若波羅蜜多，不見色減而行般若波羅蜜多，不見受、想、行、識減而行般若波羅蜜多，不見是法而行般若波羅蜜多，不見非法而行般若波羅蜜多，是菩薩摩訶薩修行般若波羅蜜多疾得圓滿。」

The long-lived sage Well-Appearing One said to the Buddha again, “What the Thus-Come says is inconceivable.”

具壽善現復白佛言：「如來所說不可思議。」

The Buddha replied to Well-Appearing One, “Yes, it is. Matter is inconceivable, so what the Thus-Come says is inconceivable; feeling, thinking, action, and consciousness are inconceivable, so what the Thus-Come says is inconceivable. When great bodhisattvas practice the fathomless prajna paramita, they realize accurately that matter is inconceivable, but they do not initiate such a thought. They realize accurately that feeling, thinking, action, and consciousness are inconceivable, but they do not initiate such a thought. If they can practice in this way, they will fulfill the cultivation of prajna paramita quickly.”

(The Buddha taught how great bodhisattvas fulfill prajna paramita quickly.)

佛告善現：「如是！如是！色不可思議故，如來所說不可思議，受、想、行、識不可思議故，如來所說不可思議。若菩薩摩訶薩行深般若波羅蜜多，雖如實知色不可思議，而不起不可思議想，修行般若波羅蜜多；雖如實知受、

想、行、識不可思議，而不起不可思議想，修行般若波羅蜜多，是菩薩摩訶薩修行般若波羅蜜多疾得圓滿。」

Meanwhile, Sariputra asked the Buddha, “The essential meanings of prajna paramita are very profound. Who can believe in and understand them?”

時，舍利子便白佛言：「如是般若波羅蜜多義趣甚深，誰能信解？」

The Buddha replied to Sariputra, “If great bodhisattvas have cultivated the great actions long enough, they will be able to believe in and understand the fathomless prajna paramita.”

(The Buddha taught how great bodhisattvas could develop deep belief in and understanding of prajna paramita.)

爾時，佛告舍利子言：「若菩薩摩訶薩久修大行，於深般若波羅蜜多能生信解。」

In the meantime, Sariputra asked the Buddha again, “How can we recognize great bodhisattvas who have cultivated the great actions for a long time?”

時，舍利子復白佛言：「齊何應知是菩薩摩訶薩久修大行，而得久修大行名號？」

The Buddha replied to Sariputra, “When practicing the fathomless prajna paramita, some great bodhisattvas do not differentiate among the Thus-Come’s ten abilities, four kinds of fearlessness, eighteen distinctive features of Buddha’s wisdom and powers, perfect knowledge of everything, and perfect knowledge of the forms of the paths. Why? The Thus-Come’s ten abilities, four kinds of fearlessness, eighteen distinctive features of Buddha’s wisdom and power, perfect knowledge of everything, and perfect knowledge of the forms of the paths are all inconceivable. Sariputra, if great bodhisattvas practice in this way, they practice nowhere, then they do practice prajna paramita. Sariputra, we can recognize these great bodhisattvas have practiced great actions for a long time. They thus are regarded as practicing the great actions.”

(The Buddha explained how to recognize great bodhisattvas who have cultivated prajna paramita long enough.)

爾時，佛告舍利子言：「若菩薩摩訶薩行深般若波羅蜜多時，不分別如來十力，不分別四無所畏，不分別十八佛不共法，不分別一切智，不分別一切相智。所以者何？如來十力、四無所畏、十八佛不共法、一切智、一切相智皆不可思議，一切法亦不可思議。舍利子！若菩薩摩訶薩如是行者都無處行，是行般若波羅蜜多。舍利子！齊此應知是菩薩摩訶薩久修大行，乃得久修大行名號。」

The long-lived sage Well-Appearing One said to the Buddha, “Prajna paramita is most profound. Prajna paramita is a great accumulation of treasures. Prajna paramita is an accumulation of purities because it is extremely pure; it is as pure as great empty space.”

具壽善現便白佛言：「如是般若波羅蜜多最為甚深，如是般若波羅蜜多是大寶聚，如是般若波羅蜜多是清淨聚，如太虛空極清淨故。」

The Buddha replied to Well-Appearing One, “Yes, it is.”

佛告善現：「如是！如是！」

At that time, Well-Appearing One said to the Buddha again, “It is unusual, World-Honored One. Prajna paramita is so profound that it may encounter many hindrances. Would you teach us extensively how to avoid hindrances?”

爾時，善現復白佛言：「希有！世尊！如是般若波羅蜜多以最甚深多諸留難，而今廣說留難不生。」

The Buddha replied to Well-Appearing One, “Yes. The hindrances will not arise because of the Buddha’s supernatural powers. Therefore, if good gentlepersons, the great-vehicle practitioners, would like to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless prajna paramita, they should do it quickly. Why? The fathomless prajna paramita may encounter many

hindrances, so let your writing, and so forth, and lecture-giving be completed before they are hindered. You must know, Well-Appearing One, if good gentlepersons would like to write, accept, embrace, read, recite, cultivate and learn, reflect on, and lecture on the fathomless prajna paramita for one month, two months, and so forth, and one year so they can fulfill them, they should work diligently and keep them in mindfulness, and accomplish them perfectly within that period. Why? Like great magic pearl, the fathomless prajna paramita may invite many hindrances.”

佛告善現：「如是！如是！佛神力故留難不起。是故大乘善男子等於深般若波羅蜜多，若欲書寫、受持、讀誦、修習、思惟、為他演說，應疾書寫乃至演說。所以者何？甚深般若波羅蜜多多諸留難，勿令書寫乃至演說不得究竟。善現當知！如是大乘善男子等，若欲一月乃至一歲書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多能究竟者，應勤精進繫念書寫乃至演說，經爾所時令得究竟。何以故？甚深般若波羅蜜多大寶神珠多留難故。」

At that time, Well-Appearing One said to the Buddha, “It is unusual, World-Honored One. The fathomless prajna paramita, like a great magic pearl, will invite a lot of hindrances. Evil demons may hinder great bodhisattvas from writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing for others on the fathomless prajna paramita.”

爾時，善現復白佛言：「希有！世尊！甚深般若波羅蜜多大寶神珠多諸留難，而有書寫、受持、讀誦、修習、思惟、為他說者，惡魔於彼而作留難，令不書寫乃至演說。」

The Buddha said to Well-Appearing One, “The evil demons will always take advantage to hinder great bodhisattvas from writing, reading, and so forth, and lecturing for others on the fathomless prajna paramita, but they will fail.”

佛告善現：「惡魔於此甚深般若波羅蜜多，雖常伺求欲作留難，令不書寫乃至演說，而彼無力可能留難，令彼菩薩所作不成。」

Meanwhile, Sariputra asked the Buddha, “Whose supernatural powers will make the evil demons unable to hinder bodhisattvas from writing, reading, and so forth, and lecturing for others on the fathomless prajna paramita?”

時，舍利子即白佛言：「是誰神力，令彼惡魔不能留難彼諸菩薩書寫等事？」

The Buddha replied to Sariputra, “The Buddha’s supernatural powers will make evil demons unable to hinder the bodhisattvas from writing, reading, and so forth, and lecturing for others on the fathomless prajna paramita. Furthermore, Sariputra, it is also because of the supernatural powers of the Buddhas in the worlds of the ten directions that make the evil demons fail to hinder the bodhisattvas from doing the things such as writing and reading the fathomless prajna paramita, and so forth. Furthermore, Sariputra, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will protect the bodhisattvas and the fathomless prajna paramita practitioners, and keep them in mind, so evil demons cannot succeed in hindering these bodhisattvas. Why? Sariputra, the Buddhas, the World-Honored Ones, will protect the virtuous actions that the bodhisattvas have made and keep them in mind, so the evil demons cannot succeed to hinder them. Furthermore, Sariputra, because the bodhisattvas have written, accepted, embraced, read, recited, cultivated, learned, reflected on, and lectured for others on the fathomless prajna paramita, they are kept in the minds of and protected by all the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones who are teaching the dharma currently in the worlds of the ten directions. It is the natural law that the evil demons cannot hinder and bring troubles to those who are protected by and kept in the minds of the Buddhas. Furthermore, Sariputra, if good gentlepersons would like to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita with pure belief, they should think, ‘I can write, accept, and so forth,

and lecture on the fathomless prajna paramita because I am protected by and kept in the minds of the Buddhas, the World-Honored Ones, in the worlds of the ten directions.’”

(The Buddha described how bodhisattvas practicing prajna paramita diligently and sincerely would be protected by Thus-Comers.)

爾時，佛告舍利子言：「是佛神力，令彼惡魔不能留難彼諸菩薩書寫等事。又，舍利子！亦是十方一切世界諸佛神力，令彼惡魔不能留難彼諸菩薩書寫等事。又，舍利子！一切如來、應、正等覺皆共護念行深般若波羅蜜多諸菩薩故，令彼惡魔不能留難。何以故？舍利子！諸佛世尊皆共護念行深般若波羅蜜多諸菩薩眾所作善業，令彼惡魔不能留難。又，舍利子！若諸菩薩於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，法爾應為十方世界一切如來、應、正等覺現說法者之所護念，若蒙諸佛所護念者，惡魔法爾不能留難。又，舍利子！若有淨信善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，應作是念：『我今書寫乃至演說甚深般若波羅蜜多，皆是十方一切世界諸佛世尊神力護念。』」

In the meantime, Sariputra said to the Buddha, “If good gentlepersons of the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, they must be under the loving-kind and compassionate protection of the Buddhas’ supernatural powers, so the virtuous karmas made by these bodhisattvas will not be hindered and destroyed by evil demons and their followers.”

時，舍利子復白佛言：「若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，皆是十方諸佛神力慈悲護念，令彼所作殊勝善業，惡魔眷屬不能留難。」

At that time, the Buddha replied to Sariputra, “Yes, it is as you say.”

爾時，佛告舍利子言：「如是！如是！如汝所說。」

In the meantime, Sariputra said to the Buddha, “If good gentlepersons of the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, then the Buddhas, the World-Honored Ones, in the worlds of the ten directions will all acknowledge and be delighted to keep and protect them. The Buddhas, the World-Honored Ones, in the worlds of the ten directions will always look at them with their Buddha eyes, keep and protect them loving-kindly and compassionately, so that what they are cultivating will all be fulfilled.”

時，舍利子復白佛言：「若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，十方世界諸佛世尊皆共識知歡喜護念。十方世界諸佛世尊恒以佛眼皆共觀見慈悲護念，令彼所修無不成就。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say. If good gentlepersons of the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, then the Buddhas, the World-Honored Ones, in the worlds of the ten directions will all acknowledge and be delighted to keep and protect them, so all evil demons cannot annoy and disturb them, then all the virtuous karmas that they are working on will be fulfilled quickly. Furthermore, Sariputra, if the good gentlepersons of bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, you must know that they are very close to the unsurpassed bodhi, and no evil demons and enemies can hinder and disturb them. Furthermore, Sariputra, if the good gentlepersons of the bodhisattva vehicle can write the fathomless prajna paramita and dignify it with magnificent, beautiful decorations and accept, embrace, read, recite, and make offerings respectfully to it, then the Thus-Comer will always look at them with his Buddha eye and keep and protect them. Because of this cause and condition, these good gentlepersons will attain great

fortunes, benefits, effects, and rewards, and so forth, and the stage of nonregression. They will always stay with the Buddhas and the bodhisattvas and hear the correct dharma. They will not fall into bad destinies; rather, they will be reborn in heaven or human world and enjoy wonderful pleasures. Why? Sariputra, the fathomless prajna paramita has assisted sentient beings to thoroughly understand the superior meanings of the dharmas and thus will elicit many beneficial and happy things for the sentient beings presently and in the future.

(The Buddha taught which bodhisattvas the Thus-Come would protect from devils' hindrances.)

爾時，佛告舍利子言：「如是！如是！如汝所說。若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，恒為十方一切世界諸佛世尊佛眼觀見識知護念，令諸惡魔不能撓惱，所作善業皆疾成就。又，舍利子！住菩薩乘善男子等，若能於此甚深般若波羅蜜多，書寫、受持、讀誦、修習、思惟、演說，當知已近無上菩提，諸惡魔怨不能留難。又，舍利子！住菩薩乘善男子等，若能書寫甚深般若波羅蜜多，種種莊嚴、受持、讀誦、供養恭敬，常為如來佛眼觀見識知護念。由此因緣，定當獲得大財、大利、大果、大報，乃至當得不退轉地，常不遠離諸佛、菩薩，恒聞正法不墮惡趣，生天、人中受諸妙樂。何以故？舍利子！甚深般若波羅蜜多，令諸有情如實通達諸法勝義，現在、未來能引種種利樂事故。

“Furthermore, Sariputra, after I pass into nirvana, the sutras correspondent with the fathomless prajna paramita will flourish in the southeast. Many good gentlepersons dwelling in the great vehicle in that direction will develop deep belief in and fondness of the sutras which are correspondent with the fathomless prajna paramita. In addition, they will write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to esteem and acclaim these sutras. After I pass into nirvana, the sutras correspondent with the fathomless prajna

paramita will extend from the southeast to the south and flourish there. Many good gentlepersons dwelling in the great vehicle in that direction will develop deep belief in and fondness of the sutras which are correspondent with the fathomless prajna paramita; they will further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to esteem and acclaim these sutras.

After I pass into nirvana, the sutras correspondent with the fathomless prajna paramita will further extend from the south to the southwest and flourish there. Many good gentlepersons dwelling in the great vehicle in that direction will develop deep belief in and fondness of the sutras which are correspondent with the fathomless prajna paramita and will further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, make offerings respectfully to esteem and acclaim these sutras. After I pass into nirvana, the sutras correspondent with the fathomless prajna paramita will again extend from the southwest to the northwest and flourish there. Many good gentlepersons dwelling in the great vehicle in that direction will develop deep belief in and fondness of the sutras correspondent with the fathomless prajna paramita and further will write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, make offerings respectfully to, esteem, and acclaim these sutras. After my passing into nirvana, the sutras correspondent with the fathomless prajna paramita will again extend from the northwest to the north and flourish there. Many good gentlepersons dwelling in the large vehicle in that direction will develop deep belief in and fondness of the sutras that are correspondent with the fathomless prajna paramita and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, make offerings respectfully to esteem and acclaim these sutras. After I pass into nirvana, the sutras correspondent with the fathomless prajna paramita will extend from the north to the northeast and flourish there. Many good gentlepersons dwelling in the great vehicle in that direction will develop deep belief in and fondness of the sutras that are

correspondent with the fathomless prajna paramita and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, make offerings respectfully to esteem and acclaim these sutras.

「又，舍利子！甚深般若波羅蜜多相應經典，我涅槃後，至東南方漸當興盛，彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。如是經典，我涅槃後，從東南方轉至南方漸當興盛；彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。如是經典，我涅槃後，復從南方至西南方漸當興盛，彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典，深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。如是經典，我涅槃後，從西南方至西北方漸當興盛，彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典，深心信樂、書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。如是經典，我涅槃後，從西北方轉至北方漸當興盛，彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典深心信樂，書寫、受持、讀誦、修習、思惟、演說、供養恭敬、尊重讚歎。如是經典，我涅槃後，復從北方至東北方漸當興盛，彼方多有住菩薩乘善男子等，能於如是甚深般若波羅蜜多相應經典，深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。」

“Furthermore, Sariputra, five hundred years after I pass into nirvana, the sutras correspondent with the fathomless prajna paramita will contribute many Buddhist services in the northeast. Why? Sariputra, the sutras correspondent with the fathomless prajna paramita are esteemed, protected by, and kept in the mindfulness of all Thus-Comers, so these sutras will endure in that direction for a long time and will not discontinue. Furthermore, Sariputra, the laws of vinaya not attained by the Buddhas will decay and extinguish, while the unsurpassed correct laws of vinaya

attained by the Buddhas will not extinguish because they are the sutras correspondent with prajna paramita. Furthermore, Sariputra, if good gentlepersons dwelling in the great vehicle in the northeast can deeply believe in and love the sutras correspondent with the fathomless prajna paramita and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to esteem and acclaim these sutras, the Buddhas will always watch them with the Buddha eye, keep them in mind and protect them, so that they will not be disturbed or destroyed, instead they can stay in peace and happiness in body and mind at present and in the future.”

「又，舍利子！我涅槃已，後時、後分、後五百歲，甚深般若波羅蜜多相應經典，於東北方大為佛事。何以故？舍利子！甚深般若波羅蜜多相應經典，一切如來共所尊重，一切如來共所護念，令於彼方經久不滅。又，舍利子！非佛所得法毘奈耶無上正法有滅沒相，諸佛所得法毘奈耶無上正法即是般若波羅蜜多相應經典。又，舍利子！彼東北方住菩薩乘善男子等，有能於此甚深般若波羅蜜多相應經典深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。我等諸佛常以佛眼觀見護念，令無損惱，現在、未來身心安樂。」

In the meantime, Sariputra asked the Buddha, “Will the sutras correspondent with the fathomless prajna paramita continue to spread extensively in the northeast five hundred years after the Buddha passes into nirvana?”

時，舍利子便白佛言：「甚深般若波羅蜜多相應經典，佛涅槃已，後時、後分、後五百歲，於東北方廣流布耶？」

At that time, the Buddha replied to Sariputra, “Yes. Five hundred years after I pass into nirvana, if the good gentlepersons dwelling in the bodhisattva vehicle in the northeast can develop deep belief in and fondness of the sutras correspondent with the fathomless prajna paramita upon hearing them, and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to

esteem and acclaim them, you must know that they will aspire to the unsurpassed, perfect, and universal enlightenment for a long time; cultivate the bodhisattva actions for a long time; make offerings to many Buddhas, offer services to many virtuous friends, and cultivate and learn the precept of the body and the wisdom of the mind for a long time. The virtuous roots that they plant will become mature by that time. Because of the powers of the blessings, they will be able to develop deep belief in and fondness of the sutras that are correspondent with the fathomless prajna paramita upon hearing them and further write, accept, embrace, read, recite, cultivate and learn diligently, reflect reasonably on, and explicate for others the sutras extensively and respectively.”

爾時，佛告舍利子言：「如是！如是！舍利子！我涅槃已，後時、後分、後五百歲，彼東北方住菩薩乘善男子等，若得聞此甚深般若波羅蜜多相應經典深心信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。當知彼人久發無上正等覺心，久修菩薩摩訶薩行，供養多佛，事多善友，久多修習身戒心慧，所種善根皆已成熟，由斯福力，得聞如是甚深般若波羅蜜多相應經典深心信樂，復能書寫、受持、讀誦、精勤修學、如理思惟、廣為有情開示分別。」

Meanwhile, Sariputra asked the Buddha again, “Five hundred years after the Buddha passes into nirvana when the dharma is going to extinguish, how many good gentlepersons dwelling in the great vehicle in the northeast can develop deep belief in and fondness of the sutras correspondent with the fathomless prajna paramita upon hearing them, and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture for others on, and make offerings respectfully to esteem and acclaim them?”

時，舍利子復白佛言：「佛涅槃已，後時、後分、後五百歲法欲滅時，於東北方當有幾許住菩薩乘善男子等，得聞如是甚深般若波羅蜜多相應經典深心信

樂，復能書寫、受持、讀誦、修習、思惟、為他演說，供養恭敬、尊重讚歎？」

At that time, the Buddha replied to Sariputra, “Five hundred years after I pass into nirvana, innumerable good gentlepersons will dwell in the bodhisattva vehicle in the northeast when the dharma is going to extinguish, but only very few of them can develop deep belief in and fondness of the sutras correspondent with the fathomless prajna paramita and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture for others on, and make offerings respectfully to esteem and acclaim them. (The Buddha predicted the development and expansion of prajna paramita in other directions in the future after Buddha’s passing into nirvana.)

爾時，佛告舍利子言：「我涅槃已，後時、後分、後五百歲法欲滅時，於東北方雖有無量住菩薩乘善男子等，而少得聞甚深般若波羅蜜多相應經典深心信樂，復能書寫、受持、讀誦、修習、思惟、為他演說，供養恭敬、尊重讚歎。

“Furthermore, Sariputra, if good gentlepersons dwelling in the bodhisattva vehicle are not overwhelming, frightened, and scared upon hearing the sutras correspondent with the fathomless prajna paramita; rather, they will develop deep belief in and fondness of them and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to esteem and acclaim them, they must have stayed closely with, made offerings respectfully to esteem and acclaim innumerable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and bodhisattvas, and asked them about the profound essential meanings of prajna paramita.

「又，舍利子！住菩薩乘善男子等，聞說如是甚深般若波羅蜜多相應經典，心不沈沒，不驚、不怖、深生信樂，書寫、受持、讀誦、修習、思惟、演說，供養恭敬、尊重讚歎。當知是人已曾親近、供養恭敬、尊重讚歎無量如來、應、正等覺及諸菩薩，請問般若波羅蜜多甚深義趣。

“Furthermore, Sariputra, these good gentlepersons dwelling in the bodhisattva vehicle certainly will fulfill the bodhisattva path and realize insightfully the unsurpassed, perfect, and universal bodhi quickly because they are kept in the minds of and protected by all Thus-Comers, absorbed by innumerable virtuous friends, and supported by the superior virtuous roots; it is also because they have always stayed in an intention of bringing benefits to many sentient beings. Why? Sariputra, I have consistently taught the good gentlepersons dwelling in the bodhisattva vehicle the dharmas correspondent with the perfect knowledge of all perfect knowledge. The Thus-Comers in the past also had consistently taught them the dharmas correspondent with the perfect knowledge of all perfect knowledge. Because of this cause and condition, these good gentlepersons will continuously cultivate and accumulate virtuous actions correspondent with the perfect knowledge of all perfect knowledge in their future lives. Therefore, they will approach the unsurpassed, perfect, and universal bodhi quickly; they will also teach others the dharmas according to individual differences to help them approach the unsurpassed, perfect, and universal bodhi and attain peace and stability in body and mind. The king of evil demons and followers will not be able to prevent them from aspiring to the unsurpassed, perfect, and universal bodhi, not to mention other evil ones and slanderers of prajna paramita can hinder gentlepersons from aspiring to the unsurpassed, perfect, and universal bodhi. Why? It is because the gentlepersons have worked bravely, vigorously, diligently, firmly, and correctly toward the unsurpassed, perfect, and universal bodhi.

「又，舍利子！是菩薩乘善男子等，不久定當圓滿菩薩摩訶薩道，一切如來所護念故，無量善友所攝受故，殊勝善根所任持故，為欲饒益多眾生故，疾證無上正等菩提。何以故？舍利子！我常為彼住菩薩乘善男子等說一切智相應之法，過去如來亦常為彼說一切智相應之法。由此因緣，彼當來世常能修集一切智智相應正行，速趣無上正等菩提，亦能為他如應說法，令趣無上正等菩

提，於一切時身心安定，諸惡魔王及彼眷屬尚不能壞求趣無上正等覺心，何況其餘樂行惡者毀謗般若波羅蜜多能阻其心，令不精進求趣無上正等菩提！所以者何？彼於無上正等菩提勇猛正勤極堅牢故。

“Furthermore, Sariputra, when hearing the teaching of the fathomless prajna paramita, the good gentlepersons dwelling in the bodhisattva vehicle will attain a broad and expansive mind full of purity and joy. They can also establish innumerable sentient beings in superior virtuous dharma and help them aspire to the unsurpassed, perfect, and universal bodhi. Why? Sariputra, these good gentlepersons dwelling in the bodhisattva vehicle have made a great vow in front of me, ‘I swear to assist innumerable hundreds of thousands of sentient beings, allowing them to initiate aspiration toward the unsurpassed, perfect, and universal bodhi and cultivate the great bodhisattva actions. I will also demonstrate to, advise, admire, encourage, and celebrate them so that they will be conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.’ I am deeply delighted to approve of their aspirations. Why? Sariputra, I have looked at them and found that their speeches are in accord with their actions. They definitively will assist innumerable hundreds of thousands of sentient beings in the future to initiate aspiration to the unsurpassed, perfect, and universal bodhi and cultivate the bodhisattva actions. They will further demonstrate to, advice, admire, encourage, and celebrate them to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.

「又，舍利子！住菩薩乘善男子等，聞說如是甚深般若波羅蜜多，心得廣大清淨喜樂，亦能安立無量有情於勝善法，令趣無上正等菩提。何以故？舍利子！是菩薩乘善男子等，今於我前發弘誓願：『我當安立無量百千諸有情類，令發無上正等覺心，修諸菩薩摩訶薩行，示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。』我於彼願深生隨喜。何以故？舍利子！我觀彼人

所發弘願心語相應，彼於當來定能安立無量百千諸有情類，令發無上正等覺心，修諸菩薩摩訶薩行，示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。

“These good gentlepersons the bodhisattva-vehicle practitioners had in the past made great aspirations in front of innumerable Buddhas and vowed, ‘I swear to well establish innumerable hundreds of thousands of sentient beings and let them initiate an aspiration to the unsurpassed, perfect, and universal enlightenment and cultivate the great bodhisattva actions. I will further demonstrate to them, and advise, guide, encourage, admire, and celebrate them so that they will be conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.’ The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past were delighted about their great aspirations. Why? Sariputra, the Buddhas in the past had seen that these good gentlepersons could well perform what they promised, so they certainly would establish innumerable hundreds of thousands of sentient beings, let them initiate aspirations to the unsurpassed, perfect, and universal enlightenment, and cultivate the great bodhisattva actions. They could further demonstrate to them, advise, guide, encourage, admire, and celebrate them so that they would be conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.

「是菩薩乘善男子等，亦於過去無量佛前發弘誓願：『我當安立無量百千諸有情類，令發無上正等覺心；修諸菩薩摩訶薩行，示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。』過去如來、應、正等覺亦於彼願深生隨喜。何以故？舍利子！過去諸佛亦觀如是住菩薩乘善男子等所發弘願心語相應，彼於當來定能安立無量百千諸有情類，令發無上正等覺心，修諸菩薩摩訶薩行，示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。

“These good gentlepersons the bodhisattva-vehicle practitioners thus have

developed great and broad belief and understanding. They practice great and broad actions. They volunteer to be reborn in Buddha lands in other directions where Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are teaching the fathomless prajna paramita. Upon hearing the teachings of the unsurpassed dharma of the fathomless prajna paramita, they further well establish innumerable hundreds of thousands of sentient beings in those lands and let them aspire to the unsurpassed, perfect, and universal enlightenment and cultivate great bodhisattva actions. They also demonstrate to them, advise, guide, admire, encourage, and celebrate them so that they can be conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.” (The Buddha told Sariputra how great bodhisattvas in the past and future practice prajna paramita and help numberless sentient beings aspire to and cultivate bodhisattva actions in various Buddha lands in other directions.)

「是菩薩乘善男子等，信解廣大修廣大行，願生他方諸佛國土現有如來、應、正等覺宣說如是甚深般若波羅蜜多無上法處。彼聞如是甚深般若波羅蜜多無上法已，復能安立彼佛土中無量百千諸有情類，令發無上正等覺心，修諸菩薩摩訶薩行，示現、勸導、讚勵、慶喜，令於無上正等菩提得不退轉。」

Meanwhile, Sariputra said to the Buddha, “It is very rare, World-Honored One. The Buddha has been awakened to and fully realized all dharmas in the past, future, and present. He has been awakened to and fully realized the different minds and actions of all sentient beings. He has also been awakened to and fully realized the Buddhas, bodhisattvas, voice-hearers, and their Buddha lands in the three phases of time. World-Honored One, if great bodhisattvas can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively the fathomless prajna paramita; and if these great bodhisattvas, in their future lives, pursue the sutras correspondent with

prajna paramita bravely, vigorously, diligently, and endlessly, when can they attain the sutras correspondent with prajna paramita?”

時，舍利子即白佛言：「希有！世尊！佛於過去、未來、現在所有諸法無不證知、無不覺了，於諸有情心行差別無不證知、無不覺了，於三世佛、菩薩、聲聞及佛土等無不證知、無不覺了。世尊！若菩薩摩訶薩能於如是甚深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，是菩薩摩訶薩於當來世，若於般若波羅蜜多相應經典，勇猛精進常求不息。彼於般若波羅蜜多相應經典，為有得時、不得時不？」

At that time, the Buddha replied to Sariputra, “You are correct when you say that the Buddha has been awakened to and fully realized all dharmas. If great bodhisattvas pursue the sutras of prajna paramita joyfully, bravely, vigorously, diligently, and endlessly, they can attain them anytime. Why? Sariputra, because these great bodhisattvas have aspired to and pursued the sutras correspondent with prajna paramita joyfully and endlessly, and various Buddhas and bodhisattvas have also consistently kept them in their minds and protected them.”

爾時，佛告舍利子言：「如是！如是！佛於一切無不證知、無不覺了。是菩薩摩訶薩常於般若波羅蜜多相應經典，勇猛精進欣求不息，一切時得，無不得時。何以故？舍利子！是菩薩摩訶薩常於般若波羅蜜多相應經典欣求不息，諸佛菩薩常護念故。」

In the meantime, Sariputra asked the Buddha again, “Do these great bodhisattvas only attain the sutras correspondent with the fathomless prajna paramita anytime, or will they also attain the rest of sutras?”

時，舍利子復白佛言：「是菩薩摩訶薩為但於此甚深般若波羅蜜多相應經典，勇猛精進欣求不息，一切時得，無不得時，為於餘經亦能常得？」

The Buddha replied to Sariputra, “If great bodhisattvas consistently believe in and pursue the sutras correspondent with prajna paramita bravely and vigorously

without caring for their own lives, it does not make sense that they will not attain the rest of sutras anytime. Why? Sariputra, in order to pursue the unsurpassed, perfect, and universal bodhi, these great bodhisattvas have demonstrated to, advise, guided, encouraged, admired, and celebrated sentient beings and help them accept, embrace, read, recite, reflect on, cultivate, and learn the sutras correspondent with prajna paramita and the rest of sutras. Because of the virtuous roots thus derived, they will be able to, owing to the natural law, attain, accept, embrace, read, and recite the sutras correspondent with the emptiness of the fathomless prajna paramita and the rest of sutras wherever they are reborn.”

(The Buddha said that the great bodhisattvas who have cultivated prajna paramita and helped sentient beings diligently, consistently, and bravely would always attain the sutras correspondent with prajna paramita and with the rest of superior dharmas.)

爾時，佛告舍利子言：「若菩薩摩訶薩常於般若波羅蜜多相應經典，勇猛信求不顧身命，有時不得諸餘經典，無有是處。何以故？舍利子！是菩薩摩訶薩為求無上正等菩提，示現、勸導、讚勵、慶喜諸有情類，令於般若波羅蜜多相應經典及餘經典受持、讀誦、思惟、修學；由此善根，隨所生處，法爾常得甚深般若波羅蜜多空相應經及餘經典受持、讀誦。」

Chapter 11

Demonic Hindrances

Section 1

(In the Fourth Assembly)

第四分魔事品第十一之一

At that time, Well-Appearing One asked the Buddha, “World-Honored One, you have taught about the hindrances that the good gentlepersons dwelling in the

bodhisattva vehicle will encounter when cultivating various merits and virtues. What are the hindrances?”

爾時，善現便白佛言：「世尊！已說住菩薩乘善男子等修功德時多有留難，何等名為諸留難事？」

The Buddha replied to Well-Appearing One, “They refer to the hindrances caused by evil demons.”

佛告善現：「留難事者謂諸魔事。」

The long-lived sage Well-Appearing One asked the Buddha again, “What are the hindrances caused by evil demons?”

具壽善現復白佛言：「云何名為菩薩魔事？」

The Buddha replied to Well-Appearing One, “When lecturing on the essential meanings of prajna paramita, the lecturers take an unusual long time to begin, abruptly stop before finishing, use confused and disorderly language, struggle with lack of smooth flow in their words, or cannot express as they intend. You must know that these are the demonic hindrances for bodhisattvas.

(The Buddha explained demonic hindrances with many examples.)

佛告善現：「若菩薩摩訶薩欲宣說般若波羅蜜多時，或說法要辯久乃生，或說法要辯乃卒起，或說法要辯過量生，或所欲說未盡便止，或說法要言詞亂雜，或說法要言詞間斷，或說法時諸橫事起，令所欲說不遂本心，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, when writing the sutras of the fathomless prajna paramita, the writers often yawn or stretch, laugh at or insult others; their bodies and minds are disturbed and restless; they lose correct mindfulness and fall into chaos; they write words and sentences upside down; their statements of meanings become confused and perplexed; they lose interest in writing and try to quit; accidents occur abruptly; they argue with others or cannot finish writing because of the reasons

mentioned above. You must know that these are also the demonic hindrances for bodhisattvas.

「復次，善現！若菩薩摩訶薩書寫般若波羅蜜多甚深經時，或頻申欠呿，或互相嗤笑，或更相輕凌，或身心躁擾，或失念散亂，或文句顛倒，或迷惑義理，或不得滋味心生厭捨，或橫事卒起，或互相乖諍，由此等事書寫不終，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, when accepting, embracing, reading, reciting, cultivating, learning, speaking, and hearing the profound sutras of prajna paramita, the great bodhisattvas yawn and stretch their limbs, laugh at others, insult others with contempt, appear restless and upset in body and mind, lose correct mindfulness and become distracted, misspell or speak wrongly, express meanings unclearly, become disinterested and tired, encounter unexpected issues, argue with others, and cannot accomplish anything because of the problems mentioned above, you must know that these are the demonic hindrances for bodhisattvas.

「復次，善現！若菩薩摩訶薩受持、讀誦、思惟、修習、說聽般若波羅蜜多甚深經時，或頻申欠呿，或互相嗤笑，或更相輕凌，或身心躁擾，或失念散亂，或文句顛倒，或迷惑義理，或不得滋味心生厭捨，或橫事卒起，或互相乖諍，由此等事所作不成，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, when hearing the profound sutras of prajna paramita, the great bodhisattvas will think, ‘I will not be conferred the prophecy, why should I hear this?’ Or they will think, ‘My name is not mentioned in it, why should I hear it?’ Or they will think, ‘The city in which I was born is not mentioned in it, why should I hear it?’ Because of their impure minds, they will rise from their seats and leave in tiredness and disgust without caring about it any longer. You must know these are the demonic hindrances for bodhisattvas. Well-Appearing One, when hearing the teaching of the profound sutras of prajna paramita, if the great

bodhisattvas' minds are not pure, they may become disgusted with the sutras and decide to give up, their merits and virtues thus will decrease and the hinderances to the bodhi will increase. They will lose many merits and virtues due to their impure minds and aversion to the sutras. They must work harder to cultivate many difficult bodhisattva actions to compensate for what they lost. These are also the demonic hindrances for bodhisattvas.

「復次，善現！若菩薩摩訶薩聞說般若波羅蜜多甚深經時，或作是念：『我於此中不得受記，何用聽為？』或作是念：『此中不說我之名字，何用聽為？』或作是念：『此中不說我之生處城邑、聚落，何用聽為？』由此等緣心不清淨，即從座起厭捨而去，無顧戀心，當知是為菩薩魔事。善現當知！若菩薩摩訶薩聞說般若波羅蜜多甚深經時，心不清淨厭捨去者，隨彼所起不清淨心，厭捨此經舉步多少，便減爾許劫數功德，獲爾許劫障菩提罪。受彼罪已，更爾許時發勤精進修諸菩薩難行苦行方可復本，是故名為菩薩魔事。

“Furthermore, Well-Appearing One, if great bodhisattvas abandon the sutras correspondent with the fathomless prajna paramita that can elicit the perfect knowledge of all perfect knowledge, but turn to learn the sutras in accord with the two vehicles that cannot elicit the perfect knowledge of all perfect knowledge, then they equally give up the fundamental roots and turn to branches and leaves. You must know that this is a demonic hindrance. Why? The sutras correspondent with the fathomless prajna paramita can give birth to superior merits and virtues of and beyond the world for great bodhisattvas. It is due to the fathomless prajna paramita that the perfect knowledge of all perfect knowledge can be elicited and well applied. They are like the roots of the trees, while the rest of sutras are like the branches and leaves that are not so fundamental. If good gentlepersons of the bodhisattva vehicle can cultivate and learn the sutras correspondent with the fathomless prajna paramita, they equally cultivate and learn the superior merits and virtues of and beyond the world for great

bodhisattvas. They will elicit the perfect knowledge of all perfect knowledge quickly. If the good gentlepersons of the bodhisattva vehicle abandon the sutras correspondent with the fathomless prajna paramita but turn to seek and learn the sutras correspondent with the two vehicles, they equally abandon the superior merits and virtues of and beyond the world, which can lead to the attainment of the perfect knowledge of all perfect knowledge for great bodhisattvas. Neglecting and lacking the solid roots but pursuing the trivial things, these good gentlepersons of the bodhisattva vehicle will achieve shallow blessings and inferior wisdom. These are also the demonic hindrance for bodhisattvas.

「復次，善現！若菩薩摩訶薩棄捨能引一切智智甚深般若波羅蜜多相應經典，學不能引一切智智隨順二乘諸餘經典，棄捨根本而攀枝葉，當知是為菩薩魔事。所以者何？甚深般若波羅蜜多相應經典，能生菩薩摩訶薩眾世、出世間殊勝功德，由斯能引一切智智，有大勢用，譬如樹根。諸餘經典無如是用，譬如枝葉無勝功能。若菩薩乘善男子等，修學如是甚深般若波羅蜜多相應經典，即為修學一切菩薩摩訶薩眾世、出世間殊勝功德，速能引發一切智智。若菩薩乘善男子等，棄捨如是甚深般若波羅蜜多相應經典，求學二乘相應經典，即為棄捨一切菩薩摩訶薩眾世、出世間殊勝功德，終不能得一切智智。是菩薩乘善男子等，福慧狹少棄本求末，是故名為菩薩魔事。」

“You must know, Well-Appearing One. A hungry, stupid dog ignored the food provided by the master but turned to asking for food from the servant. So do some good gentlepersons of the bodhisattva vehicle in the future, who will ignore the sutras correspondent with the fathomless prajna paramita, the foundation of the perfect knowledge of all perfect knowledge, turn to learn the sutras correspondent with the two vehicles. Why? These good gentlepersons of the bodhisattva vehicle have dulled and inferior awakening wisdom, so they ignore the sutras correspondent with the fathomless prajna paramita that can elicit the perfect knowledge of all perfect

knowledge, turn to chase and learn the sutras that will elicit the merits and virtues of voice-hearers and self-enlightened ones. They will not be able to attain the perfect knowledge of all perfect knowledge. Why? The sutras correspondent with voice-hearers and self-enlightened ones can only lead one to self-tranquility, getting rid of the suffering of birth and death and attaining nirvana. Those who cultivate and learn diligently and assiduously the sutras correspondent with voice-hearers and self-enlightened ones will elicit the virtuous roots to benefit themselves. While the sutras correspondent with the fathomless prajna paramita will liberate universally all sentient beings from the suffering of birth and death, allowing all to attain the happiness in nirvana. Those who cultivate and learn diligently and assiduously these sutras will elicit virtuous roots, let all attain the perfect knowledge of all perfect knowledge, and bring benefits, peace, and happiness to all sentient beings.

「善現當知！如癡餓狗棄捨主食，反從僕隸而求索之。於當來世有菩薩乘善男子等，棄捨一切智智根本甚深般若波羅蜜多相應經典，求學二乘相應經典，亦復如是。所以者何？是菩薩乘善男子等覺慧闇鈍，棄捨能引一切智智甚深般若波羅蜜多相應經典，求學能引聲聞獨覺功德經典，定不能得一切智智。所以者何？聲聞、獨覺相應經典，但為自身調伏寂靜，出生死苦得涅槃樂，精勤修學如是經典，所引善根究竟唯得住二乘地自利圓滿。甚深般若波羅蜜多相應經典，普為濟拔一切有情出生死苦得涅槃樂，精勤修學如是經典所引善根究竟能得一切智智，利益安樂一切有情。」

“Furthermore, Well-Appearing One, someone wanted to see and measure the fragrant elephant, including the body size and shape, and the superior and inferior species. As he got an elephant, this person ignored it but turned to trace its footprints. What do you think about this? Is this person smart?”

「復次，善現！譬如有人欲觀香象身量大小、形類勝劣，得而不觀反尋其跡。於意云何？彼人黠不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “So are the good gentlepersons of the bodhisattva vehicle who have discarded the sutras correspondent with the fathomless prajna paramita, the foundation of the perfect knowledge of all perfect knowledge, but turn to seek and learn the sutras correspondent with the two vehicles and hope that they can attain the perfect knowledge of all perfect knowledge.

佛告善現：「於當來世有菩薩乘善男子等，棄捨一切智智根本甚深般若波羅蜜多相應經典，求學二乘相應經典，於中望得一切智智，亦復如是。

“Furthermore, Well-Appearing One, someone went to seashore to look for rarities and treasures. When arriving at the seashore, this person ignored the sea but turned to trace the footprints of the oxen, and thought, ‘Is the water in the ocean as deep and much as that in these footprints? There should be some treasures in these footprints.’ What do you think about this? Is this person smart?”

「復次，善現！譬如有人為珍寶故求趣大海，既至海岸不入大海反觀牛跡，作是念言：『大海中水其量深廣豈及此耶？此中亦應有諸珍寶。』於意云何？彼人黠不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “So are the bodhisattva-vehicle practitioners in the lives to come, who will discard the sutras correspondent with the fathomless prajna paramita, the foundation of the perfect knowledge of all perfect knowledge, but turn to seek and learn the sutras correspondent with the two vehicles with an intention to attain the perfect knowledge of all perfect knowledge. Why? To cultivate and learn the sutras of the two vehicles diligently and attentively will at most attain stream-entry effect, once-return effect, and so forth, and self-enlightenment

bodhi, but they certainly cannot attain the perfect knowledge of all perfect knowledge. Therefore, if good gentlepersons of the bodhisattva vehicle would like to realize insightfully and attain the perfect knowledge of all perfect knowledge quickly, they should learn prajna paramita instead of the sutras of the two vehicles. Why? The fathomless prajna paramita is the root of the perfect knowledge of all perfect knowledge, while the sutras of the two vehicles are just its branches and leaves.

佛告善現：「於當來世有菩薩乘善男子等，棄捨一切智智根本甚深般若波羅蜜多相應經典，求學二乘相應經典，於中望得一切智智，亦復如是。所以者何？精勤修學二乘經典，究竟唯能得預流果，展轉乃至獨覺菩提，必不能得一切智智。故菩薩乘善男子等，欲疾證得一切智智，應學般若波羅蜜多，不應求學二乘經典。何以故？甚深般若波羅蜜多定是一切智智根本，二乘經典如枝葉故。」

“Furthermore, Well-Appearing One, a carpenter and disciples were going to build a great hall as superior and spacious as the Heavenly Emperor Indra’s palace. When watching the Heavenly Emperor’s palace, they walked away and turned to imitate the palaces of the sun and moon. What do you think about this? Could the carpenter and his disciples build a great hall as superior as the Heavenly Emperor’s one?”

「復次，善現！如有工匠或彼弟子，欲造大殿如天帝釋殊勝殿量，見彼殿已而反規模（別本有作「摸」者）日月宮殿。於意云何？如是工匠或彼弟子，能造大殿量如帝釋殊勝殿不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “Is the carpenter smart?”

佛告善現：「彼人黠不？」

Well-Appearing One replied, “No.”

善現答言：「彼人非黠。」

The Buddha said to Well-Appearing One, “So are the good gentlepersons as the bodhisattva-vehicle practitioners in the lives to come, who will once come to be very close to the fathomless prajna paramita, but they walk away and turn to learn the sutras of the two vehicles intending to realize insightfully the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings. You must know that they are ignorant.

佛告善現：「於當來世有菩薩乘善男子等，得深般若波羅蜜多，捨而求學二乘經典，欲證無上正等菩提利樂有情，亦復如是，當知彼是愚癡品類。」

“Furthermore, Well-Appearing One, someone would like to see the wheel-turning holy king. He saw the king, but did not recognize him, and turned to another place. He saw an ordinary king, and thought, ‘I don’t think the appearance and virtuous powers of the holy king are different from this king.’ What do you think of this? Is this person wise?”

「復次，善現！如有欲見轉輪聖王，見已不識捨至餘處，見小國王觀其形相，作如是念：「轉輪聖王形相威德豈勝於此？」於意云何？彼人黠不？」

Well-Appearing One replied, “No, I don’t think so.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “Some good gentlepersons the bodhisattva-vehicle practitioners in the future will pursue the unsurpassed, perfect, and universal bodhi intending to turn the wonderful dharma wheel and deliver sentient beings. They discard the fathomless prajna paramita, turn to learn the sutras of the two vehicles, and say, ‘Are those sutras different from these ones? Why should I learn them?’ Because of this cause and condition, they will not be able to attain the perfect knowledge of all perfect knowledge. Why? The sutras correspondent with the fathomless prajna paramita can demonstrate to and advise, guide, admire, encourage,

and celebrate the good gentlepersons dwelling in the bodhisattva vehicle, and allow them to attain nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. But now they turn away from the sutras of prajna paramita and seek and learn the sutras of the two vehicles. You must know that they are not wise. Why? Those who diligently and attentively cultivate and learn the sutras of the two vehicles certainly will not be able to attain the Buddha effect.

佛告善現：「於當來世有菩薩乘善男子等，欲趣無上正等菩提，轉妙法輪度有情眾，棄深般若波羅蜜多，求學二乘相應經典，言：『彼經典與此何異？何用彼為？』彼由此緣定不能得一切智智。所以者何？甚深般若波羅蜜多相應經典，種種方便示現、勸導、讚勵、慶喜住菩薩乘善男子等，令於無上正等菩提得不退轉。捨而求學二乘經典，當知彼人亦復如是。何以故？精勤修學二乘經典，定於佛果不能證故。

“Furthermore, Well-Appearing One, a hungry person came across hundreds of delicious meals, they abandoned them and turned to look for two-month old rice. What do you think about this? Is this person wise?”

「復次，善現！如有饑人得百味食，棄而求噉兩月穀飯。於意云何？彼人黠不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha replied to Well-Appearing One, “So are the good gentlepersons of the bodhisattva-vehicle in the lives to come who pursue the unsurpassed, perfect, and universal bodhi, but abandon the fathomless prajna paramita and seek the sutras correspondent with the two vehicles intending to pursue the perfect knowledge of all perfect knowledge. They will find that all their efforts are in vain.

佛告善現：「於當來世有菩薩乘善男子等亦復如是，求趣無上正等菩提，棄深般若波羅蜜多，求學二乘相應經典，於中欲覓一切智智，徒設劬勞終不能

得。

“Furthermore, Well-Appearing One, a poor man acquired a piece of invaluable treasure, but he abandoned it and looked for a crystal. What do you think about this? Is this a wise person?”

「復次，善現！如有貧人得無價寶，棄而翻取迦遮末尼。於意云何？彼人黠不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “So are the good gentlepersons dwelling in the bodhisattva vehicle in the generations to come, who will aspire to the unsurpassed, perfect, and universal bodhi, but abandon the fathomless prajna paramita and turn to learn the sutras correspondent with the two vehicles with an attempt to pursue the perfect knowledge of all perfect knowledge. They will find that their intention cannot be realized, and all their efforts will turn out in vain.

(The Buddha taught that great bodhisattvas pursuing the unsurpassed bodhi should cultivate the fathomless prajna paramita instead of the sutras of the two vehicles.)

佛告善現：「於當來世有菩薩乘善男子等亦復如是，求趣無上正等菩提，棄深般若波羅蜜多，求學二乘相應經典，於中欲覓一切智智，徒設劬勞終不能得。

“Furthermore, Well-Appearing One, the good gentlepersons dwelling in the bodhisattva vehicle are writing, accepting, embracing, reading, reciting, reflecting on, cultivating, and learning the sutras correspondent with the fathomless prajna paramita. In the meantime, arguments and debates arise about different dharma gates, so that they cannot continue writing, and so forth. You must know that this is a demonic obstacle for bodhisattvas.”

(The Buddha taught about the demonic hindrances for bodhisattvas by providing

many examples in the following paragraphs.)

「復次，善現！住菩薩乘善男子等，若正書寫、受持、讀誦、思惟、修習甚深般若波羅蜜多相應經時，眾辯卒起，樂說種種差別法門，令書寫等不得究竟，當知是為菩薩魔事。」

The long-lived sage Well-Appearing One asked the Buddha, “Can the fathomless prajna paramita be written?”

具壽善現便白佛言：「甚深般若波羅蜜多可書寫不？」

The World-Honored One replied, “No, Well-Appearing One, if good gentlepersons dwelling in the bodhisattva vehicle write the sutras correspondent with the fathomless prajna paramita and think, ‘I am writing prajna paramita and this writing is prajna paramita,’ or if they are attached to prajna paramita because of the writing, you must know that they are encountering a demonic hindrance.

世尊告曰：「不也！善現！若菩薩乘善男子等，書寫如是甚深般若波羅蜜多相應經時，作如是念：『我以文字書寫般若波羅蜜多，如是文字即是般若波羅蜜多。』或依文字執著般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, when the good gentlepersons dwelling in the bodhisattva vehicle write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the sutras correspondent with the fathomless prajna paramita, they are staying in the mindfulness of the country lands, cities, capital, directions and places, teachers, friends, parents, wife, brothers, sisters, relatives, companions, king and officials, thieves and robbers, wild animals, bad guys, evil ghosts, assembly, plays, music, revenge, returning the favors, drinks and food, clothes, bedding, the rest of living supplies, creating essays and verses, cold season, hot season, prosperous season, hungry season, elephants, horses, water, fire, and the rest of the things that they are undertaking, you must know that they are encountering demonic hindrances. The demons are using all these things to disturb these good gentlepersons, so they

cannot finish writing, and so forth, and lecturing on the sutras correspondent with the fathomless prajna paramita. As realizing this truth, great bodhisattvas must stay far away from them.

「復次，善現！住菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，或念國土，或念城邑，或念王都，或念方處，或念師友，或念父母，或念妻子，或念兄弟，或念姊妹，或念親戚，或念朋侶，或念王臣，或念盜賊，或念猛獸，或念惡人，或念惡鬼，或念眾集，或念遊戲，或念音樂，或念報怨，或念報恩，或念飲食、衣服、臥具，或念諸餘資身什物，或念製造文頌書論，或念時節寒熱豐儉，或念象、馬、水、火等事，或念諸餘所作事業，當知皆是菩薩魔事。魔以此事擾亂（別本有作「惱」者）菩薩，令書寫等皆不得成，菩薩覺知皆應遠離。

“Furthermore, Well-Appearing One, when good gentlepersons dwelling in the bodhisattva vehicle write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the sutras that are correspondent with the fathomless prajna paramita, they also attain great benefits and reputation, and receive many offerings made respectfully to them. Because of this cause and condition, they decide to renounce what they are undertaking. This is also a demonic hindrance for bodhisattvas. If they can realize this, they should stay away from them.

「復次，善現！住菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，得大名利恭敬供養，彼由此緣廢所作業，當知亦是菩薩魔事，菩薩覺知皆應厭捨。

“Furthermore, Well-Appearing One, when good gentlepersons dwelling in the bodhisattva vehicle wrote, accepted, embraced, read, recited, cultivated, learned, reflected on, and lectured on the sutras correspondent with the fathomless prajna paramita, the evil demons transformed themselves to be monks. They carried worldly books as well as the sutras correspondent with the two vehicles to visit bodhisattvas,

pretending as their relatives or friends. The transformed monks gave the books to bodhisattvas and said, 'The meanings and tastes of these sutras are very profound. You should abandon what you are learning to cultivate and learn these sutras instead.' If the good gentlepersons dwelling in the bodhisattva vehicle have expedient skillfulness, they should not accept the worldly books and the sutras correspondent with the two vehicles. Why? The worldly books of and the sutras correspondent with the two vehicles cannot elicit the perfect knowledge of all perfect knowledge, nor can inspire them to attain the unsurpassed, perfect, and universal bodhi. On the contrary, they will greatly hinder the pursuit of the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, the sutras correspondent with the fathomless prajna paramita consist of all expedient skills of the great bodhisattva path. To cultivate and learn the sutras of prajna paramita diligently and assiduously will enable one to realize insightfully and attain the perfect knowledge of all perfect knowledge quickly. If good gentlepersons dwelling in the bodhisattva vehicle stay away from expedient skillfulness, stay with not virtuous friends, abandon the profound prajna paramita, and accept and learn the worldly writings or the sutras correspondent with the two vehicles provided by the evil demons, they are encountering the demonic hindrance.

「復次，善現！住菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，惡魔化作苾芻等像，執持種種世俗書論或復二乘相應經典，詐現親友授與菩薩，告菩薩言：『如是經典義味深奧，應勤修學捨所習經。』此菩薩乘善男子等方便善巧，不應受著惡魔所授世俗書論或復二乘相應經典。所以者何？世俗書論、二乘經典，不能引發一切智智，非趣無上正等菩提無倒方便，乃於無上正等菩提極為障礙。善現當知！甚深般若波羅蜜多相應經中，廣說菩薩摩訶薩道方便善巧，若於此中精勤修學，速能證得一切智智。若菩薩乘善男子等，無巧便故，近惡友故，棄深般若波羅蜜多，受學惡魔

世俗書論、二乘經典，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma listener loves to hear, inquire about, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma teacher is lazy and tired, and does not teach or give lectures on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能聽法者樂聽、樂問、書寫、受持、讀誦、修習甚深般若波羅蜜多，能說法者著樂懈怠不欲為說，亦不施與甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher is not lazy or tired, loves to teach or give lectures on the fathomless prajna paramita, and can expediently advise and encourage others to write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. But the dharma listener is lazy and tired, indulged in pleasures and does not like to hear, accept, and so forth, and cultivate and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者心不著樂亦不懈怠，樂說、樂施甚深般若波羅蜜多，方便勸勵書寫、受持、讀誦、修習，能聽法者懈怠著樂，不欲聽受乃至修習，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma listener is endowed with mindfulness and wisdom, and loves to hear, inquire about, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the dharma teacher must leave for somewhere and is unable to teach. This is a demonic hindrance for bodhisattvas.

「復次，善現！能聽法者具念慧力，樂聽、樂問、書寫、受持、讀誦、修習甚深般若波羅蜜多，能說法者欲往他方不獲教授，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher loves to teach and give lectures on the fathomless prajna paramita, and also can expediently advise and encourage others to write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, but the dharma listener must leave for somewhere, so cannot hear the teachings. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者樂說、樂施甚深般若波羅蜜多，方便勸勵書寫、受持、讀誦、修習，能聽法者欲往他方不獲聽受，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher has strong evil desires and is fond of reputation, benefits, clothes, food, drinks, bedding, medicines, and the rest of supplies and properties, and is never satisfied with the offerings made by others. On the other hand, the dharma listener has few desires and is easily satisfied, and has cultivated the faraway actions, worked diligently and correctly, possessed correct mindfulness and concentrative wisdom, and is indifferent to reputation and the offerings made respectfully by others. Or the dharma listener is jealous, stingy, and cannot give. Because the teacher and the listener are not congruent in many aspects, the listener cannot receive the teaching, and thus cannot hear, accept, embrace, write, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者具大惡欲，愛重名利，衣服、飲食、臥具、醫藥及餘資財，供養恭敬心無厭足，能聽法者少欲喜足修遠離行，勇猛正勤具念定慧，厭怖利養恭敬名譽，或具嫉慳不能捨施，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher has few desires and is easily satisfied, and has cultivated the faraway actions, worked bravely and correctly, possessed concentrative mindfulness, and is disgusted with benefits, reputation, and the offerings made respectfully by others. Or the dharma teacher is jealous and stingy

and cannot give. On the other hand, the dharma listener possesses great evil desires and is very fond of benefits, reputation, clothes, food and drinks, bedding, medicines, and the rest of properties and supplies, and is never satisfied with the offerings made by others. Because they are so different, the listener does not have the opportunity to receive the teaching from the teacher, and thus cannot hear, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者少欲喜足修遠離行，勇猛正勤具念定慧，厭怖利養恭敬名譽，或具嫉慳不能捨施，能聽法者具大惡欲，愛重名利、衣服、飲食、臥具、醫藥及餘資財，供養恭敬心無厭足，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher has developed deep belief, observed the precept, practiced the twelve ascetic actions, and gained the merits and virtues thus derived. The teacher also can expediently advise and encourage others to accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. On the other hand, the listener has no belief, does not observe the precept, and does not possess the merits and virtues caused by practicing the twelve ascetic actions. Because they are so different, the listener does not have the opportunity to receive the teaching, thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者有信、有戒，受行十二杜多功德，樂為他說甚深般若波羅蜜多，方便勸勵書寫、受持、讀誦、修習，能聽法者無信、無戒，亦無十二杜多功德，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma listener has developed deep

belief, observed the precept, practiced the twelve ascetic actions, and gained the merits and virtues thus derived. The listener further loves to hear, ask about, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the teacher has not developed belief, does not observe the precept, does not possess the merits and virtues caused by practicing the ascetic actions, and is not interested in teaching. Because they are so different, the listener does not hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a sort of demonic hindrance for bodhisattvas.

「復次，善現！能聽法者有信、有戒，受行十二杜多功德，樂聽、樂問、書寫、受持、讀誦、修習甚深般若波羅蜜多，能說法者無信、無戒，亦無十二杜多功德，不欲教授，兩不和合，不獲說聽、書寫、受持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher is not stingy at all and is generous to give, while the dharma listener is stingy and reluctant to give and renounce. Because they are so different, the listener does not receive the teaching, and thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者心無慳吝一切能捨，能聽法者心有慳吝不能捨施，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma listener would like to make clothing, food, drinks, bedding, medicines, and the rest of supplies and properties as offerings to the dharma teacher, but the teacher does not want to receive them. Because they disagree with each other, the listener does not receive the teaching and thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the

fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能聽法者欲求供養能說法者衣服、飲食、臥具、醫藥及餘資財，能說法者不樂受用，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher is inclined to speak briefly and succinctly while the listener loves to elaborate and speak in detail. Because they are so different, the listener does not receive the teaching and thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者成就開智不樂廣說，能聽法者成就演智不樂略說，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher has concentrated on the twelve ways of teaching the essential meanings of the dharma given in sequential process, while the dharma listener is not interested in hearing the teaching given in the twelve successive ways. Because they upset each other, the listener does not receive the teaching, thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者專樂廣知十二分教次第法義，能聽法者不樂廣知十二分教次第法義，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher has achieved the six paramitas and the dharani of expedient skillfulness, while the dharma listener lacks such virtues. Because they do not share same virtues, the listener is not privileged to hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna

paramita. You must know that this is a demonic hindrance for the bodhisattvas.

「復次，善現！能說法者成就六種波羅蜜多，方便善巧得陀羅尼，能聽法者無如是德，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher demands the listener to respectfully write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita, while the listener is unwilling to follow teacher’s direction. Because they upset each other, the listener does not receive the teaching, thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者欲令恭敬書寫、受持、讀誦、修習甚深般若波羅蜜多，能聽法者不隨其意，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher has gotten rid of the defilements of stinginess and the five covers, while the listener has not yet done so. Because they are so different, the listener is not privileged to hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者已離慳垢、已離五蓋，能聽法者未離慳垢、未離五蓋，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma listener has developed belief and is interested in learning more about the profound meanings, while the dharma teacher does not fully understand the sutras, so the listener is not satisfied with the teaching. Because of this cause and condition, the listener is unable to write, accept, embrace, read, recite, reflect on, cultivate, and learn the sutras. This is a demonic

hindrance for bodhisattvas.

「復次，善現！能聽法者有信樂心欲了深義，而說法者於此經中未甚純熟不能決了，能聽法者不樂聽聞，由是因緣，不得書寫、受持、讀誦、思惟、修習，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher is fond of teaching, while the dharma listener dislikes listening. Because they are so different, the listener cannot hear, write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者心樂為說，能聽法者不樂聽聞，或上相違，兩不和合，不獲說聽、書寫、受持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher likes teaching but cannot teach because of illness. The dharma listener is also fond of listening to the teaching but is very ill too. Because of this cause and condition, the listener cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者雖樂說法而身沈重，眾病所纏不能為說，或聽法者雖樂聽法而身沈重，眾病所纏不能聽受，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, some good gentlepersons dwelling in the bodhisattva vehicle were writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the fathomless prajna paramita, when someone came to talk about various kinds of suffering in the bad destinies, and said to them, ‘As a human being, you should work diligently to cease all kinds of suffering and enter nirvana. Why should you stay in this ocean of birth and death to experience intolerable pains to pursue the unsurpassed, perfect, and universal bodhi?’ Upon

hearing these words, the good gentlepersons did not continue to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita anymore. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！有菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，若有人來說諸惡趣種種苦事，因復告言：『汝於此身應勤精進，速盡苦際入般涅槃，何用稽留生死大海，受百千種難忍苦事，求趣無上正等菩提？』彼由此言，於所書寫、受持、讀誦、修習、思惟、演說如是甚深般若波羅蜜多不得究竟，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, when some good gentlepersons dwelling in the bodhisattva vehicle were writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the sutras correspondent with the fathomless prajna paramita, someone came to talk about wonderful things in human world and peace, happiness, and longevity in heaven, and said to them, ‘Although one can enjoy the pleasures of desires satisfaction in the realm of desire, enjoy tranquility in the realm of form, and enjoy samapatti in the realm of formlessness, all these are impermanent, painful, empty, selfless, impure, destructive, fading away, departing, and will extinguish. Why don’t you use your body to work diligently to attain stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi, and enter the ultimate happiness of nirvana? Why do you suffer to reincarnate in birth and death and pursue the unsurpassed, perfect, and universal bodhi for the sake of other sentient beings?’ Upon hearing these words, the good gentlepersons did not continue to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita any longer. This is a demonic hindrance for bodhisattvas.

「復次，善現！有菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，若有人來讚說人趣種種勝事，讚說諸天長壽安樂，因而告曰：『雖於欲界受諸欲樂，於色界中受靜慮樂，於無色界受等至樂，

而彼皆是無常、苦、空、無我、不淨、變壞之法、謝法、離法、盡法、滅法，汝於此身何不精進取預流果展轉乃至獨覺菩提，入般涅槃畢竟安樂，何用久處生死輪迴，無事為他受諸勤苦，求趣無上正等菩提？』彼由此言，於所書寫、受持、讀誦、修習、思惟、演說如是甚深般若波羅蜜多不得究竟，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher is free from all burdens and dedicated wholeheartedly to self-cultivation, while the dharma listener loves to organize and lead the followers and is interested in doing a lot of businesses without caring about self-cultivation. Because they are so different, the listener does not receive the teaching and thus cannot hear, accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者一身無繫，專修己事不憂他業，能聽法者好領徒眾，樂營他事不憂自業，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher prefers to avoid noisy crowds, while the listener enjoys being around people and commotion. Because they are so different, the listener does not hear the teaching and thus cannot accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者不樂喧雜，能聽法者樂處喧雜，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher always requires the listener’s assistance, while the listener is unwilling to follow teacher’s direction. Because they are so different, the listener does not hear the teaching and thus cannot

accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. This is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者欲令聽者於我所為悉皆隨助，能聽法者不隨其欲，或上相違，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher gives lectures and makes others write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita to acquire benefits and reputations, while the listener knows the teacher’s motivation and does not respond accordingly. Or the listener asks teacher’s instruction to write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita to gain benefits and reputations, while the teacher knows the listener’s intention and is unwilling to do so. Because they are so different, the listener does not hear the teaching and thus cannot accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. These are demonic hindrances for bodhisattvas.

「復次，善現！能說法者為名利故欲為他說，復欲令彼書寫、受持、讀誦、修習甚深般若波羅蜜多，能聽法者知其所為不欲從受；或能聽者為名利故欲請他說，復欲方便書寫、受持、讀誦、修習甚深般若波羅蜜多，能說法者知其所為而不隨請，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher wants to travel to a perilous place, while the listener does not want to risk his or her life to do so. Or the listener wants to travel to a perilous place, while the teacher does not want to risk his or her life to do so. Because they are so different, the listener does not hear the teaching and thus cannot accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. These are demonic hindrances for bodhisattvas.

「復次，善現！能說法者欲往他方危身命處，能聽法者恐失身命不欲隨往；或能聽者欲往他方危身命處，能說法者恐失身命不欲共往，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher wants to go to a land troubled by robbers, plagues, and famine, while the listener is unwilling to due to the difficult life there. Or the listener wants to go to a land full of robbers, plagues, and famine, while the teacher does not want to go because of the hardships there. Because of the differences, the listener does not hear the teaching, and as a result, cannot accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. For bodhisattvas, these are demonic obstacles.”

「復次，善現！能說法者欲往他方多賊、疾疫、饑渴國土，能聽法者慮彼艱辛不肯隨往；或能聽者欲往他方多賊、疾疫、饑渴國土，能說法者慮彼艱辛不肯共往，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

Fascicle 547

Chapter 11

Demonic Hindrances

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十七

大唐三藏法師玄奘奉 詔譯

第四分魔事品第十一之二

“Furthermore, Well-Appearing One, the dharma teacher wanted to go to a peaceful, prosperous, and carefree place. When the dharma listener was ready to go along, the teacher said, ‘Although you are ready to go with me for the sake of benefits, it is not for sure that you will feel comfortable there, so why don’t you think about it carefully so you will not regret it.’ After hearing this, the listener thought, ‘It is obvious that the teacher does not want me to go with him. If I insist on going, who can guarantee that I will be able to hear the dharma?’ Because of this disagreement, the dharma listener could hear the teaching of the fathomless prajna paramita, nor write, accept, embrace, read, recite, cultivate, and learn it. You must know that this is a demonic obstacle for bodhisattvas.

「復次，善現！能說法者欲往他方安隱豐樂無難之處，能聽法者欲隨其去，能說法者方便試言：『汝雖為利欲隨我往，而汝至彼豈必遂心？宜善審思勿後憂悔。』時，聽法者聞已念言：『是師不欲令我去相，設固隨往豈必聞法？』由此因緣不隨其去，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。」

“Furthermore, Well-Appearing One, the dharma teacher wanted to go somewhere, while the road in the wilderness was dangerous, and many horrible things caused by robbers, candāla, hunters, wild beasts, and poisonous snakes happened

frequently along the road. The dharma listener was ready to go with him. But the teacher warned the listener expediently, ‘Why do you go through such a dangerous area without specific purpose? You would better think about it carefully, so you won’t regret it.’ The listener heard this and thought, ‘It is obvious that the teacher does not want me to go with him. If I insist on going, I may not be able to hear the dharma.’ So, he decided to stay. Because of this disagreement, the dharma listener was unable to hear the teaching and thus cannot write, accept, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic obstacle for bodhisattvas.

「復次，善現！能說法者欲往他方，所經道路曠野險阻，多諸賊難及旃荼羅惡獸、獵師、毒蛇等怖，能聽法者欲隨其去，能說法者方便試言：『汝今何故無事隨我欲往如是諸險難處？宜善審思勿後憂悔。』能聽法者聞已念言：『師應不欲令我隨往，設固隨往何必聞法？』由此因緣不隨其去，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the dharma teacher was often followed by lay almsgivers, so he was very busy and was not available when the dharma listener went to hear the dharma or write, accept, embrace, read, recite, and cultivate it. The listener was not happy. Although the teacher was available later, the listener was not present to listen to the teaching, nor accept, write, embrace, read, recite, cultivate, and learn the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！能說法者多有施主數相追隨，聽法者來請說般若波羅蜜多，或請書寫、受持、讀誦、如說修行，彼多緣礙無暇教授，能聽法者起嫌恨心，後雖教授而不聽受，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，當知是為菩薩魔事。

“Furthermore, Well-Appearing One, the demons often pretend to be different

figures trying to damage the bodhisattvas' places expediently to hinder them from writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing for others on the fathomless sutras of prajna paramita. Therefore, Well-Appearing One, when good gentlepersons dwelling in the bodhisattva vehicle write, accept, and so forth, and lecture on the fathomless prajna paramita, they will often encounter different demonic hindrances."

「復次，善現！有諸惡魔作種種形，至菩薩所方便破壞，令於般若波羅蜜多相應經典，不得書寫、受持、讀誦、修習、思惟、為他演說。是故，善現！住菩薩乘善男子等，於深般若波羅蜜多書寫等時所有留難，當知皆是菩薩魔事。」

The long-lived sage Well-Appearing One asked the Buddha, "Why do evil demons pretend to be various figures, trying to prevent bodhisattvas from writing, accepting, and so forth, and lecturing on the sutras correspondent with the fathomless prajna paramita?"

具壽善現便白佛言：「何緣惡魔作諸形像，至菩薩所方便破壞，令於般若波羅蜜多相應經典不得書寫乃至演說？」

The Buddha replied to Well-Appearing One, "The fathomless prajna paramita can give birth to the perfect knowledge of all perfect knowledge of the Buddhas, and the perfect knowledge of all perfect knowledge can give birth to Buddhist teachings. The Buddhist teachings can give birth to prajna, and prajna enables numberless sentient beings to terminate boundless vexations. Evil demons thus cannot take advantage of sentient beings, and they will become very worried as if their hearts were shot by arrows. They will say, 'Don't let the fathomless prajna paramita empty my land.' Therefore, evil demons often pretend to be different figures to destroy bodhisattvas' places, so that the bodhisattvas cannot write, accept, and so forth, and lecture on the sutras correspondent with the fathomless prajna paramita."

(The Buddha explained why demons often tried to destroy bodhisattvas' places.)

佛告善現：「甚深般若波羅蜜多能生諸佛一切智智，諸佛所有一切智智能生佛教，佛教能生無量無數有情般若，有情般若證無邊諸煩惱斷，煩惱斷者一切惡魔不得其便，一切惡魔不得便故多生憂苦，如箭入心：『勿我由斯甚深般若波羅蜜多境界空缺。』是故惡魔作諸形像，至菩薩所方便破壞，令於般若波羅蜜多相應經典不得書寫乃至演說。」

At that time, Well-Appearing One asked the Buddha again, "How do evil demons pretend to be different figures to destroy bodhisattvas' places?"

爾時，善現復白佛言：「云何惡魔作諸形像，至菩薩所方便破壞？」

The Buddha said to Well-Appearing One, "Some evil demons pretend to be sramanas to destroy bodhisattvas' places, guide them to slander and become disgusted with the fathomless prajna paramita. They will say, 'The formless sutras that you are learning and reciting are not the real prajna paramita. The sutras with form that I am learning and reciting are the real prajna paramita.' Some novice great-vehicle learners, who have not been conferred the prophecy, are puzzled and become skeptical about the sutras correspondent with the fathomless prajna paramita, and further slander and become disgusted with them. As a result, they discontinue to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

佛告善現：「有諸惡魔作沙門像，至菩薩所方便破壞，令其毀厭甚深般若波羅蜜多，謂作是言：『汝雖（別本有作「所」者）習誦無相經典非真般若波羅蜜多，我所習誦有相經典是真般若波羅蜜多。』作是語時，有諸菩薩未得受記，新學大乘智慧狹劣，便於般若波羅蜜多相應經典心生疑惑，由疑惑故便於般若波羅蜜多而生毀厭，由毀厭故遂不書寫、受持、讀誦、修習、思惟、為他演說甚深般若波羅蜜多，當知是為菩薩魔事。」

"Furthermore, Well-Appearing One, some evil demons pretend to be monks.

They go to the bodhisattvas' places and say to them, 'If bodhisattvas practice the fathomless prajna paramita, they will not be able to attain the unsurpassed Buddha effect. They will at most realize the reality and attain stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi. So, why do you work so hard in vain?' After hearing this, the bodhisattvas will discontinue to write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture for others on the fathomless prajna paramita. You must know that this is a demonic hindrance for bodhisattvas.

「復次，善現！有諸惡魔作苾芻像，至菩薩所語菩薩言：『若諸菩薩行深般若波羅蜜多，唯證實際得預流果乃至或得獨覺菩提，終不能證無上佛果，何緣於此唐設劬勞？』菩薩即（別本有作「既」者）聞，便不書寫、受持、讀誦、修習、思惟、為他演說甚深般若波羅蜜多，當知是為菩薩魔事。」

“Therefore, Well-Appearing One, when writing, accepting, and so forth, and lecturing on the fathomless prajna paramita, bodhisattvas often encounter many demonic hindrances. They should be always on the alert, stay in correct mindfulness and correct knowledge, and stay far away from them expediently.”

(The Buddha cautioned and taught how bodhisattvas avoid demonic hindrances.)

「如是，善現！甚深般若波羅蜜多書寫等時多諸魔事，菩薩應覺（別本有一「覺」字）已精勤正念、正知，方便遠離。」

The long-lived sage Well-Appearing One said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. When writing, accepting, and so forth, and lecturing on the fathomless prajna paramita, bodhisattvas often encounter demonic hindrances. Like a big magic pearl with superior powers which will attract robbers, so prajna paramita with superior virtues will also invite hindrances. If the good gentlepersons dwelling in the bodhisattva vehicle have only few blessings and virtues, they will easily encounter demonic hindrances when writing, accepting, and so forth, and lecturing on prajna paramita. Although possessing positive incentives, they will

scarcely achieve their objectives. Why? Some ignorant persons are bewitched and driven by demons to hinder the good gentlepersons dwelling in the bodhisattva vehicle from writing, accepting, and so forth, and lecturing on the fathomless prajna paramita. World-Honored One, these ignorant ones are weak in awakening, dim in wisdom and cannot conceive how great and broad the Buddha dharma is. They do not write, accept, embrace, read, recite, cultivate, learn, reflect on, listen to, and lecture on prajna paramita themselves; the worst is that they will try to hinder others from writing, accepting, and so forth, and lecturing on prajna paramita.”

具壽善現便白佛言：「如是！世尊！如是！善逝！甚深般若波羅蜜多書寫等時多諸魔事。譬如無價大寶神珠，雖有勝能而多怨賊；如是般若波羅蜜多，雖有勝德而多留難。住菩薩乘善男子等，少福德故，書寫等時有諸惡魔為作留難，雖有樂欲而不能成。所以者何？有愚癡者為魔所惑，住菩薩乘善男子等，於深般若波羅蜜多書寫等時為作留難。世尊！彼愚癡者覺慧微昧，不能思議廣大佛法，自於般若波羅蜜多不能書寫、受持、讀誦、修習、思惟、聽聞、演說，復樂障他書寫等事。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. The ignorant ones are bewitched and driven by demons. They have not planted virtuous roots; their blessings and wisdom are weak and inferior; they have not made great vows at the Buddha’s place; and they have not been absorbed by virtuous friends. As a result, they cannot write, accept, and so forth, and lecture on prajna paramita themselves; they will further hinder the novice great-vehicle practitioners from writing, accepting, and so forth, and lecturing on the fathomless prajna paramita. In the generations to come, there will be some good gentlepersons who own few blessings, weak virtuous roots, and inferior wisdom. They are not fond of and cannot appreciate the great and broad merits and virtues of the Thus-Comers, so they cannot write, accept, embrace, read, recite, cultivate, learn, reflect on, listen to, and lecture on prajna paramita, but they are

active to hinder others from writing, accepting, and so forth, and lecturing on prajna paramita. You must know that these ignorant ones will thus commit boundless crimes. (The Buddha described how some ignorant persons could not cultivate and reflect on prajna paramita but would hinder novice bodhisattvas from cultivating prajna paramita.)

佛告善現：「如是！如是！如汝所說。有愚癡人為魔所使，未種善根福慧薄弱，未於佛所發弘誓願，未為善友之所攝受，自於般若波羅蜜多不能書寫乃至演說，新學大乘善男子等，於深般若波羅蜜多書寫等時為作留難。於當來世有善男子、善女人等，福慧薄弱善根微少，於諸如來廣大功德心不欣樂，自於般若波羅蜜多不能書寫、受持、讀誦、修習、思惟、聽聞、演說，復樂障他書寫等事，當知彼類獲罪無邊。

“Furthermore, Well-Appearing One, some good gentlepersons dwelling in the bodhisattva vehicle have tried to write, accept, and so forth, and lecture on the fathomless prajna paramita. Because of encountering demonic hindrances, they are unable to complete what they intended to do, thus they cannot fulfill the merits and virtues. It is also because their virtuous roots are not mature yet, their blessings are very few, and their wisdom is weak. If they are fortunate enough not to encounter demonic hindrances, they must have been protected by and kept in the minds of the supernatural powers caused by the Buddhas’ loving-kindness and compassion. Why? The demons and their followers have always worked diligently to destroy prajna paramita, while the Buddhas, the World-Honored Ones, have always kept and protected prajna paramita loving-kindly and compassionately, so the good gentlepersons dwelling in the bodhisattva vehicle can write, accept, and so forth, and lecture on the fathomless prajna paramita without encountering hindrances, and further realize insightfully and attain the unsurpassed, perfect, and universal bodhi quickly.”

(The Buddha taught that with the Buddha's loving-kind and compassionate protection, great bodhisattvas can cultivate prajna paramita without encountering hindrances.)

「復次，善現！有菩薩乘善男子等，於深般若波羅蜜多書寫等時，多有魔事為作留難，令書寫等皆不得成，由此不能圓滿功德，善根未熟、福慧少故。有菩薩乘善男子等，於深般若波羅蜜多書寫等時，若無魔事，當知皆是諸佛神力慈悲護念。所以者何？惡魔眷屬雖勤方便欲滅般若波羅蜜多，諸佛世尊亦勤方便慈悲護念，令菩薩乘善男子等於深般若波羅蜜多書寫等時無諸留難，速證無上正等菩提。」

Chapter 12

Manifestation of the World

(In the Fourth Assembly)

第四分現世間品第十二

“Furthermore, Well-Appearing One, a woman gave birth to as many as five, ten, twenty, thirty, forty, fifty, one hundred, or one thousand sons. The mother became very ill one day, all her sons sought the best medical treatment for their mother, and thought, ‘How can I heal my mother so she will live a very long life in peace and happiness without physical pain and psychological worries, and all pleasant things will happen to her? Why? It is because she has suffered greatly to give birth to us and show us the world.’ Various sons tried their best to protect their mother’s body from being harassed or harmed by mosquitoes, snakes, wind, rain, humans, and nonhumans; they kept her six sense organs clean and pure, letting her be free from all illnesses and worries. They further provided various most exquisite entertainments to please their mother, and said, ‘My mother gave birth to me and raised me with loving-kindness and compassion. She has also taught me many things about the world. Shouldn’t I do something to express my gratitude?’ So do the Thus-Comers, Ones

Worthy of Offerings, Perfectly and Universally Enlightened Ones who have kept in mindfulness of and protected prajna paramita through many expedient and skillful ways. If good gentlepersons dwelling in the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on prajna paramita tirelessly, the Thus-Comer will keep and protect them through various expedient and skillful ways, so they will not be harassed or destroyed. Because of their compassion for all sentient beings and intention to bring benefits and happiness to all sentient beings, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the rest of the world of the ten directions have also kept in mindfulness of and protected prajna paramita through various expedient and skillful ways, so that evil demons will not destroy it, and prajna paramita will continue to exist in the world to bring benefits and happiness to all sentient beings. Therefore, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have always protected and kept prajna paramita through all expedient and skillful ways. Why? The fathomless prajna paramita gives birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. It correctly shows the perfect knowledge of all perfect knowledge and manifests the real phenomena of the world. The perfect knowledge of all perfect knowledge is also born from it. (The Buddhas have always protected prajna paramita and helped bodhisattvas. This is the way of repaying the favors granted by prajna paramita.)

「復次，善現！譬如女人多有諸子，或五、或十、二十、三十、四十、五十、若百、若千。其母得病諸子各別勤求醫藥，咸作是念：『云何令我母病除癒，命（別本有作「令」者）無障難身名不滅，久住安樂苦受不生，諸妙樂具咸歸我母？所以者何？生育我等，示世間事，甚大艱辛。』作是念已，競設方便，求安隱事覆護母身，勿為蚊虻、蛇蠍、風雨、人非人等非愛所觸，勤加修飾令離眾病、六根清淨無諸憂苦。又以種種上妙樂具供養恭敬，而作是言：『我

母慈悲生育我等，誨示一切世間事業，我等豈得不報母恩？」如是如來、應、正等覺，常以種種善巧方便，護念般若波羅蜜多。若菩薩乘善男子等，能於般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說無懈倦者，如來亦以種種方便勤加護念令無損惱。十方現在餘世界中，一切如來、應、正等覺哀愍利樂諸有情者，亦以種種善巧方便，護念般若波羅蜜多，令諸惡魔不能毀滅，久住利樂一切世間。如是如來、應、正等覺，皆以種種善巧方便，護持般若波羅蜜多。所以者何？甚深般若波羅蜜多能生如來、應、正等覺，能正顯了一切智智，能示世間諸法實相，一切智智亦從彼生。

“You must know, Well-Appearing One, all Buddhas, the World-Honored Ones, in the past, future, and present, had cultivated, will cultivate, and are cultivating diligently and assiduously the fathomless prajna paramita to realize insightfully and attain the unsurpassed, perfect, and universal bodhi. In the past, I had also cultivated diligently and assiduously the fathomless prajna paramita to realize insightfully and attain the unsurpassed, perfect, and universal bodhi. It is because prajna paramita can give birth to Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, correctly show the perfect knowledge of all perfect knowledge, and manifest the real phenomena of the dharms in the world.”

(The Buddha said that prajna paramita could give birth to Thus-Comers and manifest the real phenomena of the dharms in the world.)

「善現當知！一切過去未來現在諸佛世尊，皆依如是甚深般若波羅蜜多，精勤修學證得無上正等菩提。我昔亦依甚深般若波羅蜜多，精勤修學證得無上正等菩提。是故般若波羅蜜多能生如來、應、正等覺，能正顯了一切智智，能示世間諸法實相。」

At that time, Well-Appearing One asked the Buddha, “How does prajna paramita give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and manifest the real phenomena of the dharms in the

world?”

爾時，善現便白佛言：「云何般若波羅蜜多能生如來、應、正等覺，能示世間諸法實相？」

The Buddha replied to Well-Appearing One, “Because the fathomless prajna paramita can give birth to the perfect knowledge of all perfect knowledge and the rest of merits and virtues for Thus-Comers, it is said that prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. As we say that it can manifest the real phenomena of the dharmas in the world, it means that it can manifest the real phenomena of the five aggregates of the world.”

佛告善現：「甚深般若波羅蜜多，能生如來一切智智及餘功德故，說般若波羅蜜多能生如來、應、正等覺。能示世間諸法實相者，謂能示世間五蘊實相。」

(The Buddha explained how prajna paramita could manifest the real phenomena of the dharmas in the world.)

The long-lived sage Well-Appearing One asked the Buddha again, “How does prajna paramita manifest the real phenomena of the five aggregates in the world?”

具壽善現復白佛言：「云何般若波羅蜜多能示世間五蘊實相？」

The Buddha replied to Well-Appearing One, “The fathomless prajna paramita can manifest the indestructible phenomena of matter, feeling, and so forth, and consciousness, so it is said that prajna paramita can manifest the real phenomena of the five aggregates. Why? The five aggregates: matter, feeling, thinking, action, and consciousness, are without self-nature, so it is said that they are empty, formless, without aspiration, without making, without action, without arising, and without extinction. The real dharma realm, namely, is emptiness, formlessness, and so forth, and non-extinction do not decay. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

(The Buddha taught that the real phenomena of the world refer to the dharma realm of all dharmas, which is empty, formless, without arising and non-extinction, and will not decay.)

佛告善現：「甚深般若波羅蜜多能示世間色等五蘊無變壞相故，說般若波羅蜜多能示世間諸法實相。所以者何？色等五蘊無自性故，說名為空、無相、無願、無造、無作、無生、無滅，即真法界非空等法可有變壞故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know the different establishments of innumerable, countless, and boundless sentient beings. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，普能證知無量無數無邊有情施設差別故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know the different minds and actions of innumerable, countless, and boundless sentient beings. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情心行差別故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the self-nature of innumerable, countless, and boundless sentient beings is nonexistent. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情自性非有故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the minds of innumerable, countless, and boundless sentient beings dwell nowhere, like empty space that relies on nothing and stays nowhere. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情心無所住，猶如虛空無所依止故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the absorbent minds of innumerable, countless, and boundless sentient beings are exhaustible, far away, and without nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有略心，盡故、離故，無略心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the distracted minds of innumerable, countless, and boundless sentient beings are without nature, and that is exactly what the dharma nature is. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有散心，由法性故，無散心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the contaminated minds of innumerable, countless, and boundless sentient beings cannot be manifested because the contaminated minds are nonexistent. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸染污心，不可示故，無染心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the minds of innumerable, countless, and boundless sentient beings are uncontaminated because the original nature is pure and without contamination. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情不染污心，本性淨故，無雜染性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that all inferior minds of innumerable, countless, and boundless sentient beings cannot be concealed because the inferior minds have no nature. This is how prajna paramita manifests the real phenomena of

the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有下心，不可隱故，無下心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that all highly lifted virtuous minds of innumerable, countless, and boundless sentient beings are immeasurable because the uplifted minds have no nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有舉心，不可測（別本有作「策」者）故，無舉心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that all flawed minds of innumerable, countless, and boundless sentient beings are without self-nature, differentiation, and flawed nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有漏心，無自性故，無分別故，無有漏性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that all flawless minds of innumerable, countless, and boundless sentient beings are without self-nature, alertness, awakening,

and flawless nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸無漏心，無自性故，無警覺故，非無漏性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the greedy minds of innumerable, countless, and boundless sentient beings are without the nature of greediness. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有貪心，如實之性非有貪心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the not greedy minds of innumerable, countless, and boundless sentient beings are without the nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸離貪心，如實之性非離貪心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the minds of anger and hatred of innumerable, countless, and boundless sentient beings are without nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有瞋心，如實之性非有瞋心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the minds separate from anger and hatred of innumerable, countless, and boundless sentient beings are without nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸離瞋心，如實之性非離瞋心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the ignorant minds of innumerable, countless, and boundless sentient beings are without the nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有癡心，如實之性非有癡心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the not ignorant minds of innumerable, countless, and boundless sentient beings are without the nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸離癡心，如實之性非離癡心故，說般若波羅蜜多能示世間諸法

實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the small minds of innumerable, countless, and boundless sentient beings are without coming, going, bondages, and the nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有小心，無來無去亦無繫屬，無小心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the great minds of innumerable, countless, and boundless sentient beings are with equal self-nature, the so-called nature of equality, and are without the nature of the great minds. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有大心，自性平等、稱平等性，無大心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the narrow minds of innumerable, countless, and boundless sentient beings are without initiation of initiation, bondage, and the nature of the narrow minds. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量

無數無邊有情所有狹心，無起方便、無所繫屬，無狹心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the broad minds of innumerable, countless, and boundless sentient beings do not increase or decrease; they are neither far away nor not far away; they are without nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有廣心，無增無減亦非遠離，已遠離故，無廣心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the measurable minds of innumerable, countless, and boundless sentient beings are with empty self-nature; they are without nature. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有量心，自性空故，非有量性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the immeasurable minds of innumerable, countless, and boundless sentient beings are without arising, extinction, dwelling, and decay. Like vast empty space, they have nothing to rely on. They are not immeasurable minds. This is how prajna paramita manifests the real phenomena of

the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸無量心，無生、無滅、無住、無異，無所依止如太虛空，非無量心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the visible minds of innumerable, countless, and boundless sentient beings have equal self-nature; their five eyes do not operate and their minds are invisible. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有見心，自性平等故，五眼不行故，非有見心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the invisible minds of innumerable, countless, and boundless sentient beings have no attainable forms, are separate from all phenomena, and their minds cannot be seen. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸無見心，無相可得故，離種種境故，非無見心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the substantial minds of innumerable, countless, and boundless sentient beings are caused by delusive differentiations; they

are not at ease with the perceived images, and are unsubstantial. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有對心，虛妄分別，於所緣境不自在故，非有對心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the unsubstantial minds of innumerable, countless, and boundless sentient beings are without exhaustion and arising as they really are, and the substantial mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸無對心，如實無盡亦無生起，非無對心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the upper minds of innumerable, countless, and boundless sentient beings are without reflection as they really are, and the upper mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸有上心，如實之性無所思慮，非有上心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the unsurpassed minds of innumerable,

countless, and boundless sentient beings are separate from nonsensical arguments and without mind-nature; the unsurpassed mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸無上心，離諸戲論，少分心性亦不可得，非無上心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the restless minds of innumerable, countless, and boundless sentient beings are without unequaled equality as they really are, and the restless mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多、如實證知無量無數無邊有情諸不定心，如實之性無等等故，非不定心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the concentrative minds of innumerable, countless, and boundless sentient beings are as equal as empty space, and the concentrative mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情所有定心，如實之性平等平等猶若虛空，無定心性故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can

insightfully realize and accurately know that the not liberated minds of innumerable, countless, and boundless sentient beings adopt non-nature as their nature, the self-nature of their not liberated minds is far away. The not liberated mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情不解脫心，自性遠離故，無性為性故，非不解脫心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the liberated minds of innumerable, countless, and boundless sentient beings are without mind-nature; they are unattainable in the past, future, and present; and the liberated mind does not exist. This is how prajna paramita manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情諸解脫心，如實之性非心性故，三世推徵皆不可得，非解脫心故，說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know that the invisible minds of innumerable, countless, and boundless sentient beings have no self-nature; they are unseen, unreal, beyond the threshold of sense organs, unknown, and not fulfilled. They cannot be seen by the wisdom eye or heavenly eye, let alone by physical eye. They are called invisible because they cannot be seen by all kinds of eyes. The invisibleness cannot be attained. The minds are unspeakable and unseen. This is how prajna paramita

manifests the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情不可見心，無自性故，不可見故，非真實故，越根境故，不可了故，非圓成故，尚非慧眼、天眼所取，況肉眼取！以一切眼皆不能見名不可見，此不可見亦不可得故，不可說不可見心故，說般若波羅蜜多能示世間諸法實相。

“Thus, Well-Appearing One, the fathomless prajna paramita can show the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universal Enlightened Ones the real phenomena of the world.

(The Buddha enumerated how prajna paramita manifests the phenomena of the dharmas in the world, including all sentient beings and the existents of the world, for Thus-Comers.)

「如是，善現！甚深般若波羅蜜多能示如來、應、正等覺世間實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, can insightfully realize and accurately know how innumerable, countless, and boundless sentient beings have appeared and disappeared.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒。

“Well-Appearing One, how do all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, insightfully realize and accurately know the appearance and disappearance of innumerable, countless, and boundless sentient beings? It means that the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have insightfully realized and accurately known that the minds and the associated images of innumerable, countless, and boundless sentient beings arise because of matter, feeling,

thinking, action, and consciousness. This is how all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, based on prajna paramita, insightfully realize and accurately know the appearance and disappearance of innumerable, countless, and boundless sentient beings.

「善現！云何一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒？調諸如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情心、心所法，皆依色、受、想、行、識生；如是如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒。」

“Well-Appearing One, how do the minds and the associated images of the sentient beings appear or disappear because of matter, feeling, thinking, action, and consciousness? The minds and the associated images of the sentient beings arise dependent on matter, feeling, thinking, action, and consciousness. The sentient beings are attached to the thought that the Thus-Comer is existent, nonexistent, existent and nonexistent, or neither existent nor nonexistent after passing away. They insist that what they think is the only truth while the rest of thoughts are ignorant and delusive. Based on matter, feeling, thinking, action, and consciousness, they are attached to the thought that the ‘I’ and the world are permanent, impermanent, permanent and impermanent, and neither permanent nor impermanent. They insist that what they think is the only truth while the rest of thoughts are delusive and ignorant. Based on matter, feeling, thinking, action, and consciousness, they are attached to the thought that the ‘I’ and the world are boundless, not boundless, boundless and not boundless, and neither boundless nor not boundless. They insist that what they think is the only truth while the rest of thoughts are delusive and ignorant. Based on matter, feeling, thinking, action, and consciousness, they are attached to the thought that the living one is the body or the living one is different from the body, and insist that what they think is the only truth while the rest of thoughts are delusive and ignorant.

「善現！云何諸有情類心、心所法若出若沒，皆依色、受、想、行、識生？謂諸有情心、心所法，或有依色、受、想、行、識，執如來死後或有、或非有、或亦有亦非有、或非有非非有，此是諦實餘皆愚妄；或有依色、受、想、行、識，執我及世間或常、或無常、或亦常亦無常、或非常非無常，此是諦實餘皆愚妄；或有依色、受、想、行、識，執我及世間或有邊、或無邊、或亦有邊亦無邊、或非有邊非無邊，此是諦實餘皆愚妄；或有依色、受、想、行、識，執命者即身或復異身，此是諦實餘皆愚妄。

“Thus, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have, through prajna paramita, insightfully realized and accurately known that the minds and the associated images of innumerable, countless, and boundless sentient beings appear or disappear because of their different thoughts about matter, feeling, thinking, action, and consciousness. (The Buddha described that the Thus-Comers could realize through prajna paramita how ignorant sentient beings are attached to the dharmas out of delusive thinking.)

「如是，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情心、心所法若出若沒，皆依色、受、想、行、識生差別之想。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have relied on prajna paramita to insightfully realize and accurately know the appearance and disappearance of innumerable, countless, and boundless sentient beings.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒。

“Well-Appearing One, how do all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones rely on prajna paramita to insightfully realize and accurately know the appearance and disappearance of innumerable, countless, and boundless sentient beings? The Thus-Comers, Ones Worthy of

Offerings, Perfectly and Universally Enlightened Ones have relied on prajna paramita to accurately know that matter, feeling, thinking, action, and consciousness, like realness, are not dualistic or separate.

(How could Thus-Comers realize this? The Buddha explained, because Thus-Comers understand that various dharmas, such as the five aggregates, are not dualistic or separate, like realness.)

「善現！云何一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒？調諸如來、應、正等覺皆依般若波羅蜜多，如實知色、受、想、行、識皆如真如無二無別。」

“Well-Appearing One, you must know that the realness of the Thus-Comers is the realness of the five aggregates, and the realness of the five aggregates is the realness of the world. Why? As World-Honored One says, it relies on the five aggregates to establish the names of the world. Therefore, Well-Appearing One, the realness of the five aggregates is the realness of the world. The realness of the world is the realness of stream-entry effect. The realness of stream-entry effect is the realness of once-return effect. And so on. The realness of all great bodhisattva actions is the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas. The realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. And the realness of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is the realness of all sentient beings. Well-Appearing One, you must know that the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, the realness of all sentient beings, and the realness of all dharmas are not separate. They are not the same, different, or the same and different. They are inexhaustible, not dualistic, and not separate. They cannot be differentiated.

(Because all dharmas share same realness, they cannot be differentiated. They are not different. But they are not the same. They are neither same nor different.)

「善現當知！如來真如即五蘊真如，五蘊真如即世間真如。所以者何？如世尊說，依止五蘊立世間名。是故，善現！五蘊真如即世間真如，世間真如即預流果真如，預流果真如即一來果真如，展轉乃至一切菩薩摩訶薩行真如即諸佛無上正等菩提真如，諸佛無上正等菩提真如即一切如來、應、正等覺真如，一切如來、應、正等覺真如即一切有情真如。善現當知！若一切如來、應、正等覺真如，若一切有情真如，若一切法真如，如是真如皆不相離，非一、非異、非一異故，無盡、無二亦無二分，不可分別。

“Well-Appearing One, you must know that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have relied on prajna paramita to realize the realness of all dharmas and attain the unsurpassed, perfect, and universal bodhi. Therefore, it is said that the fathomless prajna paramita can give birth to the Buddhas; it is the mother of the Buddhas; it can manifest the real phenomena of the dharmas in the world for Thus-Comers. Well-Appearing One, you must know that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have relied on prajna paramita to become awakened to realness, the nature of nonillusion, and the nature of changelessness of the dharmas as they really are. They are named the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones because they can be awakened to the phenomena of the realness as they really are.”

(The Buddha explained why Thus-Comers are called Thus-Comer.)

「善現當知！一切如來、應、正等覺皆依般若波羅蜜多，證一切法真如究竟乃得無上正等菩提。由斯故說甚深般若波羅蜜多能生諸佛，是諸佛母，能示諸佛世間實相。善現當知！一切如來、應、正等覺皆依般若波羅蜜多，能如實覺諸法真如、不虛妄性、不變異性。由如實覺真如相故，說名如來、應、正等

覺。」

At that time, Well-Appearing One said to the Buddha, “The realness, the nature of nonillusion, and the nature of changelessness, realized with the fathomless prajna paramita, are extremely profound and difficult to see and become awakened to. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have used the realness to manifest and distinguish the unsurpassed, perfect, and universal bodhi of the Buddhas. Such realness is extremely profound and exquisite, so who can believe in and understand it? Only the nonregressive great bodhisattvas, great arhats with aspirations, and the good gentlepersons with correct views can develop belief in and understanding of this very profound realness when hearing it. The Thus-Comers have manifested and distinguished the phenomena of realness that they have realized for those who are still developing belief in and understanding of this profound realness.”

爾時，善現便白佛言：「甚深般若波羅蜜多所證真如、不虛妄性、不變異性，極為甚深，難見難覺。一切如來、應、正等覺，皆用真如顯示分別諸佛無上正等菩提。如是真如甚深甚妙，誰能信解？唯有不退轉菩薩摩訶薩，及諸願滿大阿羅漢，並具正見善男子等，聞佛說此甚深真如能生信解。如來為彼，依自所證真如之相顯示分別。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Why? Realness is inexhaustible, so it is very profound. Only the Thus-Comers who are presently awakened to the very profound phenomena of the inexhaustible realness can teach and explicate for great bodhisattvas so that they are able to believe in and understand it.”

(The Buddha confirmed Well-Appearing One’s statement that realness of all dharmas is extremely profound, only the fully developed holy ones can understand. Thus-Comers have realized realness and manifest the real phenomena of the world for those

seeking and working toward the unsurpassed bodhi.)

佛告善現：「如是！如是！如汝所說。所以者何？真如無盡是故甚深，唯有如來現等正覺無盡真如甚深之相，為諸菩薩摩訶薩眾宣說開示令生信解。」

In the meantime, ten thousand heavenly sons from the realm of desire led by Heavenly Emperor Indra and twenty thousand heavenly sons from the realm of form led by Great King Brahma came to the Buddha's place. They bowed down on the ground to the Buddha's feet, stood to the side, and said to the Buddha, "What are the forms of the very profound dharma that the Thus-Come is teaching?"

時，天帝釋將領欲界十千天子，大梵天王將領色界二萬天子，俱詣佛所，頂禮雙足，卻住一面，同白佛言：「如來所說諸甚深法，以何為相？」

The Buddha replied to various heavenly sons, "The dharma that I am teaching adopts emptiness, formlessness, nonaspiration, nonmaking, nonarising, nonextinction, tranquility, nirvana, and dharma realm as its forms. Why? The dharma that the Buddha is teaching relies on nothing; like empty space, it cannot be manifested.

爾時，佛告諸天子言：「我所說法，以空、無相、無願、無造、無生、無滅、寂滅、涅槃、法界為相。所以者何？佛所說法無所依止，譬如虛空不可表示。

"Heavenly sons, you must know that the profound dharma forms will not fall into the categories of matter, feeling, thinking, action, and consciousness; they will not rely on matter, feeling, thinking, action, and consciousness either. Heavenly sons, you must know that the forms of the profound dharma that the Thus-Come teaches cannot be established or destroyed by heavenly beings, human beings, asuras, and so forth of the world. Why? It is because the heavenly beings, human beings, asuras, and so forth of the world are with the forms. Those with forms cannot establish or destroy the formless forms. Heavenly sons, you must know that the profound dharma forms cannot be established or destroyed by hand or by the rest of dharmas.

(The Buddha described the forms of the profound dharma he taught for heavenly sons from the realm of desire and the realm of form.)

「天子當知！如來所說甚深法相，不墮色數，亦不墮受、想、行、識數；不依於色，亦復不依受、想、行、識。天子當知！如來所說甚深法相，世間天、人、阿素洛等不能安立亦不能壞。何以故？世間天、人、阿素洛等皆是相故，諸有相者於無相相不能安立亦不能壞。天子當知！如來所說甚深法相，不可以手安立破壞，亦不可以所餘諸法安立破壞。」

“Heavenly sons, if someone asks, ‘Who can establish empty space? Who can destroy it?’ Do you think these are good questions?”

「天子當知！設有是問：『誰立虛空？誰復能壞？』作是問者為正問耶？」

The heavenly sons replied, “No, they are not. Why? Empty space is without physical body, forms, and actions; it cannot be established or destroyed.”

諸天子言：「彼非正問。何以故？虛空無體、無相、無為，不可安立、不可壞故。」

At that time, the Buddha said to the heavenly sons, “Yes, it is as you say. You must know, heavenly sons, the profound dharma forms that I am teaching cannot be established or destroyed. Dharma realm is always as it has been whether the Buddha is present or not. The Buddhas have been awakened to these forms as they really are, so they are named the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones.”

爾時，佛告諸天子言：「如是！如是！如汝所說。天子當知！我所宣說甚深法相亦復如是，不可安立、不可破壞。有佛無佛法界法爾，佛於此相如實覺知，故名如來、應、正等覺。」

In the meantime, the heavenly sons said to the Buddha again, “The forms that the Thus-comers have been awakened to are too profound to be seen or awakened to. Because the Thus-Comers have been awakened to such forms, they are able to turn all

dharma wisely with unhindered perfect knowledge. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have dwelled in such forms and explained the fathomless prajna paramita respectively for sentient beings. The Thus-Comers have also assembled various dharma forms and explained them expediently so sentient beings can attain unhindered perfect knowledge of prajna paramita. The fathomless prajna paramita is where the Thus-Comers have always gone to. Because all Thus-Comers have always gone to the fathomless prajna paramita, they are able to realize insightfully the unsurpassed, perfect, and universal bodhi and explain it respectively for sentient beings.”

時，諸天子復白佛言：「如來所覺如是諸相，極為甚深、難見、難覺。如來現覺如是相故，於一切法無礙智轉。一切如來、應、正等覺住如是相，分別開示甚深般若波羅蜜多，為諸有情集諸法相方便開示，令於般若波羅蜜多得無礙智。甚深般若波羅蜜多是諸如來常所行處，一切如來行是處故，證得無上正等菩提，為諸有情分別開示。」

The Buddha said to the heavenly sons, “Yes, it is as you say. Heavenly sons, you must know that the Thus-Comers have been awakened to all dharma forms and realize that they are formless. Because of this cause and condition, I say that the Buddhas have attained unhindered perfect knowledge and no one else is equivalent to them.”

爾時，佛告諸天子言：「如是！如是！如汝所說。天子當知！一切法相如來如實覺為無相。由此因緣，我說諸佛得無礙智，無與等者。」

At that time, the Buddha said to the long-lived sage Well-Appearing One, “The fathomless prajna paramita is the mother of Buddhas; it can manifest the real phenomena of all dharmas in the world. Therefore, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have dwelled in the dharma and made offerings respectfully to esteem, acclaim, absorb, accept, protect, and

embrace the dharma on which they have relied. This dharma is the fathomless prajna paramita. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have dwelled in the fathomless prajna paramita and made offerings respectfully to esteem, acclaim, absorb, accept, protect, and embrace it. Why? The fathomless prajna paramita can give birth to the Buddhas, serve as the abode in which the Buddhas can dwell, and manifest the real phenomena of the dharmas in the world.

爾時，佛告具壽善現：「甚深般若波羅蜜多是諸佛母，能示世間諸法實相。是故如來、應、正等覺依法而住，供養恭敬、尊重讚歎、攝受、護持所依住法，此法即是甚深般若波羅蜜多。一切如來、應、正等覺，無不依止甚深般若波羅蜜多，供養恭敬、尊重讚歎、攝受、護持。所以者何？甚深般若波羅蜜多能生諸佛，能與諸佛作依止處，能示世間諸法實相。」

“Well-Appearing One, you must know that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones always know they are indebted to prajna paramita and will repay with gratitude. Well-Appearing One, if one asks who is most grateful and can do the best repay, the correct answer is the Buddha. Why? No one in the world knows better and does better than the Buddha who has always felt indebted with gratitude and tried to repay the favor giver.”

「善現當知！一切如來、應、正等覺，是知恩者、能報恩者。若有問言：『誰是知恩、能報恩者？』應正答言：『佛是知恩、能報恩者。』何以故？一切世間知恩、報恩無過佛故。」

The long-lived sage World-Honored One asked the Buddha, “How do the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones recognize their debt and should repay it?”

具壽善現便白佛言：「云何如來、應、正等覺知恩、報恩？」

The Buddha replied to Well-Appearing One, “All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have ridden on this vehicle

and walked on this path to reach the unsurpassed, perfect, and universal bodhi. After attaining the bodhi, they continue to make offerings respectfully to esteem, acclaim, absorb, protect, and always keep this vehicle and this path without interruption. This vehicle and this path are the fathomless prajna paramita. This is how the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones recognize their debt to prajna paramita and would like to repay it.

佛告善現：「一切如來、應、正等覺，乘如是乘、行如是道，來至無上正等菩提。得菩提已，於一切時供養恭敬、尊重讚歎、攝受、護持是乘是道曾無暫廢，此乘此道當知即是甚深般若波羅蜜多。是名如來、應、正等覺知恩、報恩。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have based on the fathomless prajna paramita been awakened to the truth that all dharmas have no real actions because the ones who can act are nonexistent. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have based on the fathomless prajna paramita been awakened to the truth that all dharmas have accomplished nothing because all forms and substances are unattainable. You must know, Well-Appearing One, because the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have based on the fathomless prajna paramita been awakened to the truth that all dharmas have no actions and accomplished nothing, they have made offerings respectfully to esteem, acclaim, absorb, accept, protect, and embrace the fathomless prajna paramita at all times without interruption. They really recognize their debt to prajna paramita and would like to repay it.

「復次，善現！一切如來、應、正等覺無不皆依甚深般若波羅蜜多，覺一切法無實作用，以能作者無所有故。一切如來、應、正等覺無不皆依甚深般若波羅蜜多，覺一切法無所成辦，以諸形質不可得故。善現當知！以諸如來、

應、正等覺知依如是甚深般若波羅蜜多，覺一切法皆無作用、無所成辦，於一切時供養恭敬、尊重讚歎、攝受、護持曾無間斷，故名真實知恩、報恩。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have relied on the fathomless prajna paramita to turn dharmas wisely without acting on, accomplishing, and giving rise to them. They also realize the cause and condition of this nonturning. You must know that the fathomless prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and manifest the phenomena of the world as they really are.”

「復次，善現！一切如來、應、正等覺無不皆依甚深般若波羅蜜多，於一切法無作、無成、無生智轉，復能知此無轉因緣。是故應知甚深般若波羅蜜多能生如來、應、正等覺，亦能如實示世間相。」

At that time, Well-Appearing One asked the Buddha, “The Thus-Comer often says that all dharmas have no arising, initiation, knowledge, and views, how can we say that the fathomless prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and manifest the phenomena of the world as they really are?”

爾時，善現便白佛言：「如來常說一切法性無生、無起、無知、無見。如何可說甚深般若波羅蜜多能生如來、應、正等覺亦能如實示世間相？」

The Buddha replied to Well-Appearing One, “Excellent, excellent! Now you can ask about such profound meanings. All dharma natures have no arising, initiation, knowledge, and views. It is in terms of the worldly way to say that the fathomless prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and manifest the phenomena of the world as they really are. Well-Appearing One, why do all dharma natures have no arising, initiation, knowledge, and views? It is because all dharmas are empty, nonexistent,

and without an abode on which they can rely and to which they belong. Because of this cause and condition, all dharma natures are without arising, initiation, knowledge, and views. Well-Appearing One, you must know that although the fathomless prajna paramita can give birth to the Buddhas and manifest the phenomena of the world, it neither gives birth to nor manifests anything. Well-Appearing One, you must know that the fathomless prajna paramita does not see matter, so it manifests the phenomena of matter; it does not see feeling, thinking, action, and consciousness, so it manifests the phenomena of feeling, thinking, action, and consciousness. It is by virtue of this meaning to say that the fathomless prajna paramita can manifest the real phenomena of the dharmas in the world.”

佛告善現：「善哉！善哉！能問如來如是深義。如是！如是！如汝所說。一切法性無生、無起、無知、無見；依世俗說，甚深般若波羅蜜多能生如來、應、正等覺，亦能如實示世間相。善現！云何一切法性無生、無起、無知、無見？以一切法空、無所有、無所依止、無所繫屬，由此因緣，無生、無起、無知、無見。善現當知！甚深般若波羅蜜多雖能生佛示世間相，而無所生亦無所示。善現當知！甚深般若波羅蜜多不見色故名示色相，不見受、想、行、識故名示受、想、行、識相。由如是義，甚深般若波羅蜜多能示世間諸法實相。」

The long-lived sage Well-Appearing One asked the Buddha, “Why does the fathomless prajna paramita not see matter so it manifests the phenomena of matter? Why does the fathomless prajna paramita not see feeling, thinking, action, and consciousness so it manifests the phenomena of feeling, thinking, action, and consciousness?”

具壽善現便白佛言：「云何如是甚深般若波羅蜜多不見色故名示色相，不見受、想、行、識故名示受、想、行、識相？」

The Buddha replied to Well-Appearing One, “The fathomless prajna paramita does not arise in the conscious based on matter, so it manifests the phenomena of

matter without seeing matter. It does not arise in the conscious based on feeling, thinking, action, and consciousness, so it manifests the phenomena of feeling, thinking, action, and consciousness without seeing feeling, thinking, action, and consciousness. Because of this meaning, the fathomless prajna paramita can manifest the real phenomena of the dharmas in the world.

佛告善現：「甚深般若波羅蜜多由不緣色而起於識，是為不見色故名示色相；不緣受、想、行、識而起於識，是為不見受、想、行、識故，名示受、想、行、識相。由如是義，甚深般若波羅蜜多能示世間諸法實相。」

“Furthermore, Well-Appearing One, the fathomless prajna paramita can manifest the empty world, faraway world, pure world, and tranquil world for the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, so it manifests the real phenomena of the world. Why? Emptiness, remoteness, purity, and tranquility are the real phenomena of the world.”

(The Buddha explained in detail about the form of the profound correct dharma he taught, and it is the fathomless prajna paramita, which the Thus-Comers have fully realized and, through which, revealed the real phenomena of all dharmas in the world for great bodhisattvas.)

「復次，善現！甚深般若波羅蜜多能示如來、應、正等覺世間空故、世間遠離故、世間清淨故、世間寂靜故，說名能示世間實相。何以故？以空、遠離、清淨、寂靜，是諸世間如實相故。」

Chapter 13

The Inconceivable

(In the Fourth Assembly)

第四分不思議等品第十三

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the fathomless prajna paramita has appeared in this world for the sake of a great thing, and for the inconceivable, immeasurable, countless, and unequaled equal things.”

爾時，具壽善現便白佛言：「世尊！甚深般若波羅蜜多為大事故出現世間，為不可思議事故出現世間，為不可稱量事故出現世間，為無數量事故出現世間，為無等等事故出現世間。」

The Buddha replied to Well-Appearing One, “Yes, it is as you say. Well-Appearing One, what is the great thing that the fathomless prajna paramita has appeared in the world for? The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have considered rescuing all sentient beings without taking a brief break as a great thing. The fathomless prajna paramita has appeared in the world for the sake of this great thing. Well-Appearing One, what are the inconceivable, immeasurable, countless, and unequaled equal things that the fathomless prajna paramita has appeared in the world for? All Buddha nature, Thus-Comer nature, natural enlightenment nature, and the nature of the perfect knowledge of everything of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequaled equal. The fathomless prajna paramita has appeared in the world for the sake of these things.”

(The Buddha explained the one great things and other inconceivable things that the fathomless prajna paramita appears in the world for.)

佛告善現：「如是！如是！如汝所說。善現！云何甚深般若波羅蜜多為大事故出現世間？調諸如來、應、正等覺，皆以濟拔一切有情，無時暫捨而為大事，甚深般若波羅蜜多為此事故出現世間。善現！云何甚深般若波羅蜜多為不可思議事故、不可稱量事故、無數量事故、無等等事故出現世間？調諸如來、應、正等覺所有佛性、如來性、自然覺性、一切智性，皆不可思議、不可稱量、無數量、無等等，甚深般若波羅蜜多為此事故出現世間。」

At that time, Well-Appearing One asked the Buddha again, “Are only the Buddha nature, Thus-Comer nature, natural enlightenment nature, and the nature of the perfect knowledge of everything of the Thus-comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones inconceivable, immeasurable, countless, and unequaled equal, or are matter, feeling, thinking, action, and consciousness also inconceivable, immeasurable, countless, and unequaled equal?”

爾時，善現復白佛言：「為但如來、應、正等覺所有佛性、如來性、自然覺性、一切智性不可思議、不可稱量、無數量、無等等，為色、受、想、行、識乃至一切法亦不可思議、不可稱量、無數量、無等等？」

The Buddha replied to Well-Appearing One: “Not only the Buddha nature, Thus-Comer nature, natural enlightenment nature, and the nature of the perfect knowledge of everything of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are inconceivable, immeasurable, countless, and unequaled equal, but matter, feeling, thinking, action, consciousness, and so forth, and all dharmas are also inconceivable, immeasurable, countless, and unequaled equal. Well-Appearing One, matter, feeling, thinking, action, and consciousness are inconceivable, immeasurable, countless, and unequaled equal. Why? In the real nature of all dharmas, the mind and the associated images are unattainable. (The Buddha said that not only the Buddha nature, and so forth, and the nature of perfect knowledge are inconceivable and unequaled equal but also all dharmas are so.

He explained why in the following.)

佛告善現：「非但如來、應、正等覺所有佛性、如來性、自然覺性、一切智性不可思議、不可稱量、無數量、無等等，色、受、想、行、識乃至一切法亦不可思議、不可稱量、無數量、無等等。所以者何？於一切法真實性中，心及心所皆不可得。」

“Well-Appearing One, you must know, matter, feeling, thinking, action, and consciousness, and so forth, and all dharmas cannot be established. Because they cannot be established, they are inconceivable, immeasurable, countless, and unequaled equal. Why? It is because the dharmas are without self-nature and unattainable; their self-natures are empty. Furthermore, Well-Appearing One, matter, feeling, thinking, action, consciousness, and so forth, and all dharmas are unattainable, so they are inconceivable, immeasurable, countless, and unequaled equal. Why? Such dharmas are limitless in quantity and nonexistent, and their self-natures are empty. Furthermore, Well-Appearing One, matter, feeling, thinking, action, consciousness, and so forth, and all dharmas are limitless in quantity, so they are inconceivable, immeasurable, countless, and unequaled equal.”

「善現當知！諸所有色、受、想、行、識及一切法皆不可施設故，不可思議、不可稱量、無數量、無等等。何以故？如是諸法無自性故、不可得故、自性空故。復次，善現！諸所有色、受、想、行、識及一切法皆不可得故，不可思議、不可稱量、無數量、無等等。何以故？如是諸法無限量故、無所有故、自性空故。復次，善現！諸所有色、受、想、行、識及一切法皆無限量故，不可思議、不可稱量、無數量、無等等。」

The long-lived sage Well-Appearing One asked the Buddha, “Why are matter, feeling, thinking, action, consciousness, and so forth, and all dharmas limitless in quantity?”

具壽善現便白佛言：「何因緣故，所有諸色、受、想、行、識及一切法皆無

限量？」

The Buddha replied to Well-Appearing One by asking, “What do you think about this? Can empty space be restricted by one’s mind and the associated images?”

佛告善現：「於意云何？虛空為有心、心所法能限量不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “So are matter, feeling, thinking, action, consciousness, and so forth, and all dharmas. Because their self-natures are empty, they are not restricted by one’s mind and the associated images. Because of this cause and condition, matter, feeling, thinking, action, consciousness, and so forth, and all dharmas are limitless. Because they are limitless, they are inconceivable, immeasurable, countless, and unequaled equal.

佛告善現：「諸所有色、受、想、行、識及一切法亦復如是，自性空故，心、心所法不能限量。由此因緣，諸所有色、受、想、行、識及一切法無限量故，皆不可思議、不可稱量、無數量、無等等。」

“Well-Appearing One, you must know that because all dharmas are inconceivable, immeasurable, countless, and unequaled equal, the Buddha dharma, Thus-Come dharma, natural enlightenment dharma, and the dharma of the perfect knowledge of everything of all Thus-Come, Ones Worthy of Offerings, Perfectly and Universal Enlightened Ones are also inconceivable, immeasurable, countless, and unequaled equal. Well-Appearing One, the dharmas are inconceivable because of the extinction of conceivability; they are immeasurable because of the extinction of measurability; they are countless because of the extinction of quantity; and they are unequaled equal because of the extinction of inequality. Well-Appearing One, you must know that the dharmas are inconceivable because they have transcended conceivability; they are immeasurable because they have transcended measurability;

they are countless because they have transcended countable quantity; and they are unequaled equal because they have transcended inequality. Well-Appearing One, you must know that the inconceivable, the immeasurable, the countless, and the unequaled equal are all designated statements; they are all unreal. Well-Appearing One, you must know that the inconceivable, the immeasurable, the countless, and the unequaled equal are, like empty space, all nonexistent. Because of this cause and condition, the Buddha dharma, Thus-Come dharma, natural enlightenment dharma, and the dharma of the perfect knowledge of everything of all Thus-Come, Ones Worthy of Offerings, Perfectly and Universal Enlightened Ones are inconceivable, immeasurable, countless, and unequaled equal. All voice-hearers, self-enlightened ones, heavenly beings, human beings, asuras, and so forth of the world cannot conceive, measure, and count these dharmas, nor are they equal to these dharmas.”

「善現當知！以一切法皆不可思議、不可稱量、無數量、無等等故，一切如來、應、正等覺所有佛法、如來法、自然覺法，一切智法亦不可思議、不可稱量、無數量、無等等。善現當知！如是諸法皆不可思議，思議滅故；不可稱量，稱量滅故；無數量，數量滅故；無等等，等等滅故。善現當知！如是諸法皆不可思議，過思議故；不可稱量，過稱量故；無數量，過數量故；無等等，過等等故。善現當知！不可思議、不可稱量、無數量、無等等者，但有增語都無真實。善現當知！不可思議、不可稱量、無數量、無等等者，皆如虛空都無所有。由此因緣，一切如來、應、正等覺所有佛法、如來法、自然覺法、一切智法皆不可思議、不可稱量、無數量、無等等，聲聞、獨覺、世間天、人、阿素洛等皆悉不能思議、稱量、數量、等等此諸法故。」

As the Buddha was teaching the inconceivable, immeasurable, countless, and unequaled equal dharmas, five hundred monks and two thousand nuns in the assembly attained liberation in their minds and would not receive flaws any longer. Sixty laymen and thirty laywomen stayed away from dusts and defilements in all dharmas

and attained pure dharma eye. Twenty thousand great bodhisattvas attained the dharma forbearance of nonarising, and the World-Honored One conferred on them the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi in the Kalpa of the Sages. The laymen and laywomen, who had stayed away from dusts and defilements and attained the pure dharma eye as mentioned earlier were also conferred by the Buddha the prophecy of attaining permanent termination of flaws and the liberation in wisdom soon.

佛說如是不可思議、不可稱量、無數量、無等等法時，眾中有五百苾芻、二千苾芻尼不受諸漏心得解脫，復有六十鄔波索迦、三十鄔波斯迦於諸法中遠塵離垢生淨法眼，復有二萬菩薩摩訶薩得無生法忍，世尊記彼於賢劫中得受無上正等菩提不退轉記；即前所說鄔波索迦、鄔波斯迦於諸法中遠塵離垢生淨法眼者，佛亦記彼不久當證永盡諸漏心慧解脫。

Fascicle 548

Chapter 14

Similes

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十八

大唐三藏法師玄奘奉 詔譯

第四分譬喻品第十四

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, does the fathomless prajna paramita really appear in the world for the sake of one great thing?”

爾時，具壽善現復白佛言：「世尊！甚深般若波羅蜜多實為大事現世間不？」

The Buddha replied to Well-Appearing One, “Yes, the fathomless prajna paramita has appeared in the world for the sake of one great thing. Why? The fathomless prajna paramita can really accomplish the perfect knowledge of all perfect knowledge, the stage of self-enlightened one, and the stage of voice-hearer. Well-Appearing One, you must know that like King Ksatriya, Baptizing by Pouring Water on the Head, who could subjugate all with his virtues, powers, and self-ease and ruled the country without doing anything but entrusting all to his high ranking officials while he himself lived a peaceful and happy life, so does the Thus-Come, who is a great dharma king and can subjugate all with his virtues, powers, and self-ease, and entrusts the dharma of voice-hearer, the dharma of self-enlightened one, the dharma of bodhisattva, and the dharma of the Buddha to the fathomless prajna paramita. Because of this fathomless prajna paramita, all can be fulfilled. Therefore, Well-Appearing One, the fathomless prajna paramita has appeared in the world for the sake of this great thing.

(The Buddha explained why prajna paramita has appeared in the world for the sake of a great thing.)

佛告善現：「如是！如是！甚深般若波羅蜜多實為大事出現世間。所以者何？甚深般若波羅蜜多實能成辦一切智智，實能成辦諸獨覺地，實能成辦諸聲聞地。善現當知！如剎帝利灌頂大王，威德自在降伏一切，以諸國事付囑大臣，端拱無為安隱快樂，諸佛亦爾，為大法王，威德自在降伏一切，以諸佛法、若獨覺法、若聲聞法，悉皆付囑甚深般若波羅蜜多普令成辦。是故，善現！甚深般若波羅蜜多實為大事出現世間。

“Well-Appearing One, you must know that the fathomless prajna paramita does not appear in the world for the sake of absorbing or being attached to matter, feeling, thinking, action, and consciousness. It does not appear in the world for the sake of absorbing or being attached to stream-entry effect, once-return effect, nonreturn effect, and arhat effect. It does not appear in the world for the sake of absorbing or being attached to self-enlightenment bodhi or the perfect knowledge of all perfect knowledge.”

「善現當知！甚深般若波羅蜜多不為攝受、執著色故出現世間，不為攝受、執著受、想、行、識故出現世間；不為攝受、執著預流果故出現世間，不為攝受、執著一來、不還、阿羅漢果故出現世間；不為攝受、執著獨覺菩提故出現世間，亦不為攝受、執著一切智智故出現世間。」

The long-lived sage Well-Appearing One asked the Buddha, “Why does the fathomless prajna paramita appear in the world not for absorbing or being attached to matter, feeling, and so forth, and the perfect knowledge of all perfect knowledge?”

具壽善現即白佛言：「云何如是甚深般若波羅蜜多亦不為攝受、執著一切智智故出現世間？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Have you ever seen that arhat effect can be absorbed or grasped?”

佛告善現：「於意云何？汝頗見有阿羅漢果可攝受、執著不？」

Well-Appearing One replied, “No, World-Honored One. I have never seen that arhat effect can be absorbed or grasped.”

善現答言：「不也！世尊！我不見有阿羅漢果可於其中攝受、執著。」

The Buddha said to Well-Appearing One, “Excellent, excellent. I have not seen that the dharma of Thus-Come can be absorbed or grasped. Therefore, Well-Appearing One, the fathomless prajna paramita has appeared in the world not for the sake of absorbing or grasping the perfect knowledge of all perfect knowledge.”

佛告善現：「善哉！善哉！我亦不見有如來法可於其中攝受、執著。是故，善現！甚深般若波羅蜜多亦不為攝受、執著一切智智故出現世間。」

The long-lived sage Well-Appearing One said to the Buddha again, “If the fathomless prajna paramita appears in the world not for the sake of absorbing or grasping the perfect knowledge of all perfect knowledge, then the great bodhisattvas as the novice great-vehicle practitioners will be frightened and scared upon hearing this and will not believe in and accept it. If they are not frightened or scared when hearing it, they must have made great vows at innumerable Buddhas’ places in the past and accumulated superior virtuous roots long enough. Therefore, when hearing the fathomless prajna paramita, these bodhisattvas will be able to believe in and understand it immediately.”

(It is for this reason that novice bodhisattvas should not be taught about the fathomless prajna paramita.)

具壽善現復白佛言：「若甚深般若波羅蜜多亦不為攝受、執著一切智智故出現世間者，新學大乘諸菩薩眾，聞如是說心便驚怖不能信受。若因圓滿，曾於過去無量佛所發弘誓願，長夜積集殊勝善根，諸菩薩眾聞如是說乃能信受。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Because of this cause and condition, the fathomless prajna paramita should not be taught to the

novice great-vehicle practitioners.”

佛告善現：「如是！如是！如汝所說。由此因緣，甚深般若波羅蜜多不應輒為新學大乘諸菩薩說。」

At that time, the heavenly sons from the realm of desire and the realm of form said to the Buddha, “Such prajna paramita is too profound to see, become awakened to, believe in, and understand. If sentient beings had in the past made great vows at innumerable Buddhas’ places, planted virtuous roots well enough, and served many virtuous friends, they can believe in and understand the fathomless prajna paramita. Suppose that all sentient beings in the large threefold thousand-world have achieved the actions based on belief and have further cultivated the actions at the stage appropriate for them for one or more than one kalpa, then the merits and virtues obtained by them will be much less than a person who has reflected on, measured, and contemplated the fathomless prajna paramita patiently and joyfully for one day.”

爾時，欲界、色界天子俱白佛言：「如是般若波羅蜜多最為甚深，難見難覺，極難信解。若諸有情，曾於過去無量佛所發弘誓願，多種善根，事多善友，乃能信解甚深般若波羅蜜多。假使三千大千世界諸有情類，一切皆成隨信行等，彼有情類若經一劫若一劫餘修自地行，不如有人一日於此甚深般若波羅蜜多忍樂思惟稱量觀察，所獲功德勝彼無量。」

At that time, the Buddha said to the heavenly sons, “Yes, it is as you say. Heavenly sons, you must know that if the good gentlepersons hear the fathomless prajna paramita and attain nirvana quickly, they are also superior to those who cultivate actions based on belief for one or more than one kalpa as mentioned above, not to mention if they can reflect on and contemplate the fathomless prajna paramita patiently and joyfully for one day; they will be more superior.”

爾時，佛告諸天子言：「如是！如是！如汝所說。天子當知！若善男子、善女人等聞深般若波羅蜜多，疾得涅槃，勝前所說隨信行等若經一劫若一劫餘修

自地行，況忍樂等！」

Meanwhile, upon hearing what the Buddha said, the heavenly sons were excited. They danced and jumped, bowed down on the ground before the Buddha's feet, walked around the Buddha for three times, then left and returned to their palaces. They returned to where they were from and encouraged their fellow heavenly beings to cultivate superior actions.

時，諸天子聞佛所說，歡喜踊躍頂禮世尊，右邊三匝，辭佛還宮，去會未遠忽然不現，隨所屬界各住本宮，勸進諸天修殊勝行。

At that time, Well-Appearing One asked the Buddha again, "If great bodhisattvas are not overwhelmed, drowned, confused, suffocated, puzzled, skeptical, or becoming attached upon hearing the fathomless prajna paramita; rather, they can develop belief in and understanding of it, hear and accept it joyfully, and make offerings respectfully to it, then where were they before their rebirth in this world?"

爾時，善現復白佛言：「若菩薩摩訶薩聞深般若波羅蜜多能生信解，不沈、不沒、不迷、不悶，無惑、無疑、無取、無執，歡喜聽受、恭敬供養，從何處沒來生此間？」

The Buddha replied to Well-Appearing One, "If great bodhisattvas can develop belief in and understanding of the fathomless prajna paramita without being overwhelming, confused, suffocated, skeptical, and attached upon hearing it; and if they are delighted to hear, accept, make offerings respectfully to, see, listen to, embrace, read, and recite the fathomless prajna paramita, and never stay away from an intention correspondent with it; and if they can follow the dharma teacher as a calf following his mother, never stay far away from the fathomless prajna paramita and the dharma teacher even for an instant until fully understanding all essential meanings of the fathomless prajna paramita and so can teach others, then these great bodhisattvas must have been reborn to this world from the human world due to previous superior

karmic causes so that they can accomplish all these things.”

佛告善現：「若菩薩摩訶薩聞深般若波羅蜜多能生信解，不沈、不沒、不迷、不悶，無惑、無疑、無取、無執，歡喜聽受、恭敬供養、樂見、樂聞、受持、讀誦，常不遠離甚深般若波羅蜜多及彼相應殊勝作意，愛樂隨逐能說法者。如犢隨母未嘗暫離，乃至未得甚深般若波羅蜜多所有義趣究竟通利能為他說，終不遠離甚深般若波羅蜜多及說法師經須臾頃，是菩薩摩訶薩從人中沒來生此間，乘宿勝因能成是事。」

The long-lived sage Well-Appearing One asked the Buddha again, “Are there great bodhisattvas who had achieved all these merits and virtues and been reborn in this world after serving and making offerings to the Buddhas in other worlds?”

具壽善現復白佛言：「頗有成就如是功德諸菩薩摩訶薩，供養承事他方佛已，從彼處沒來生此耶？」

The Buddha replied to Well-Appearing One, “There are some great bodhisattvas who had achieved such merits and virtues and were reborn here after serving and making offerings to the Buddhas in other worlds. Why? These great bodhisattvas had heard the fathomless prajna paramita from innumerable Buddhas in other worlds and had developed belief in and understanding of it. They had written, accepted, embraced, and inquired about the profound essential meanings of prajna paramita, and cultivated, learned, reflected on, and lectured extensively for others on the fathomless prajna paramita. As they were reborn here, they inherited a lot of virtuous roots from previous lives so they can accomplish such things now.

佛告善現：「有菩薩摩訶薩供養承事他方佛已，從彼處沒來生此間，成就如是殊勝功德。所以者何？是菩薩摩訶薩先從他方無量佛所，聞深般若波羅蜜多能生信解，恭敬供養、書寫、受持，請問其中甚深義趣，修習、思惟、廣為他說，從彼處沒來生此間，乘昔善根能辦是事。」

“Furthermore, Well-Appearing One, some great bodhisattvas were reborn

from the Heaven of Tusita to this human realm and had also achieved such similar merits and virtues. Why? In their previous lives in the Heaven of Tusita, these great bodhisattvas had heard the fathomless prajna paramita and developed belief in and understanding of it at Bodhisattva Maitreya's place. They had made offerings respectfully to and inquired about the profound and essential meanings of prajna paramita; they had also cultivated, learned, reflected on, and lectured extensively for others on it. As they were reborn here, they inherited a lot of virtuous roots from previous lives so they can accomplish such things now.

「復次，善現！有菩薩摩訶薩從睹史多天眾同分沒來生人中，彼亦成就如是功德。所以者何？是菩薩摩訶薩先世已於睹史多天慈氏菩薩摩訶薩所，聞深般若波羅蜜多能生信解、恭敬供養，請問其中甚深義趣，修習、思惟、廣為他說，從彼處沒來生此間，乘昔善根能辦是事。

“Furthermore, Well-Appearing One, some good gentlepersons of the bodhisattva vehicle had heard prajna paramita in previous lives, but they did not inquire about the profound essential meanings of it, so when they were reborn to this human world in present life, they remained confused, suffocated, skeptical, puzzled, drowned, and sinking when hearing the fathomless prajna paramita. They formed deviated solutions in their skeptical minds and could not attain insightful understanding. Why? Those who cannot understand thoroughly will be puzzled, skeptical, suffocated, and drowned.

「復次，善現！有菩薩乘善男子等，雖於前世得聞般若波羅蜜多，而不請問甚深義趣，今生人中，聞說如是甚深般若波羅蜜多，其心迷悶、疑惑、沈沒，或生異解難可開悟。所以者何？不了義者心多迷悶、疑惑、沈沒。

“Furthermore, Well-Appearing One, some good gentlepersons of the bodhisattva vehicle had heard prajna paramita and inquired about its profound essential meanings in their previous lives for one day, two days, three days, four days,

or five days, but they did not cultivate diligently as they were taught. So, in current life, when they happen to hear the fathomless prajna paramita, their minds become solid for the time being, and at that time, no one can destroy or harm them. But once they stay away from the fathomless prajna paramita and the dharma teacher, and no more inquire about its profound essential meanings, they will regress right away from prajna paramita and become hesitant about what they have heard. Why? These good gentlepersons dwelling in the great vehicle did hear the fathomless prajna paramita in their previous lives, they also had inquired about its profound essential meaning, but they did not practice and cultivate diligently as they were taught. Therefore, they cannot remain consistent facing the fathomless prajna paramita presently: sometimes they love it and sometimes they dislike it; sometimes they show strong determination and sometimes they waver and regress; they are like the fluffed cotton that flies and changes directions following wind. You must know, these good gentlepersons are novice great-vehicle practitioners; they have formed a belief not solid enough in the fathomless prajna paramita, so they can persevere only for a short time. They will waver between the two vehicles or fall into the stage of voice-hearer or self-enlightened one.

(The Buddha described various situations of great bodhisattvas in experiences of cultivating prajna paramita as affected by their past actions and encounters.)

「復次，善現！有菩薩乘善男子等，雖於前世得聞般若波羅蜜多，亦曾請問甚深義趣或經一日、二日、三日、四日、五日，而不精進如說修行。今生人中，聞說如是甚深般若波羅蜜多，雖經少時其心堅固無能壞者，若離所聞甚深般若波羅蜜多及說法師請問深義，尋便退失心生猶豫。所以者何？此菩薩乘善男子等，雖於前世得聞般若波羅蜜多，亦能請問甚深義趣，而不精進如說修行，故於今生於深般若波羅蜜多，或時樂聞或時不樂，或時堅固或時退失，其心輕動進退非恒，如堵羅綿隨風飄轉。當知如是住菩薩乘善男子等新學大乘，

雖有信心而不堅淨，於深般若波羅蜜多不能長時信樂，隨轉彼於二地或隨墮一，所謂聲聞及獨覺地。

“You must know, Well-Appearing One, as shipwrecks occur in the ocean, those struggling to get to the seashore should grab a floating bag, a piece of wood, or a corpse when they swim--the only way to reach the seashore safely without being hurt. So do the good gentlepersons dwelling in the bodhisattva vehicle, who have developed a little belief, respect, love, and fondness in great vehicle, but do not absorb the fathomless prajna paramita and rely on it, they thus will regress in their pursuit of the perfect knowledge of all perfect knowledge and fall into the stage of voice-hearer or self-enlightened one. If they have developed perfect belief, forbearance, fondness, motivation, diligence, definitive understanding, superior joyful intention, equanimity, respect, delight, joy, and the mind of purity in great vehicle without laziness and tiredness, and further hold well the yoke of the unsurpassed, perfect, and universal bodhi and absorb the fathomless prajna paramita as something that they can rely on, you must know that they will never regress halfway and fall into the stage of voice-hearer or self-enlightened one. They certainly will realize insightfully the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in the endless future.

(The Buddha described those who may regress halfway in pursuing the unsurpassed bodhi.)

「善現當知！如泛大海所乘船破，其中諸人若不取木器物、浮囊、板片、死屍為依附者，定知溺死不至彼岸。若能取木器物、浮囊、板片、死屍為所依附，當知是類終不沒死，得至安隱大海彼岸，無損無害受諸快樂。住菩薩乘善男子等亦復如是，有於大乘雖成少分信敬愛樂，而不攝受甚深般若波羅蜜多為所依附。當知彼類中道退沒，不能證得一切智智，調墮聲聞或獨覺地。若於大乘有信、有忍、有樂、有欲、有精進、有勝解、有不放逸、有勝意樂、有捨、

有敬、有欣、有喜、有清淨心、有於無上正等菩提不捨善軛，復能攝受甚深般若波羅蜜多為所依附。當知此類終不中道退入聲聞或獨覺地，定證無上正等菩提，能盡未來利樂一切。

“Furthermore, Well-Appearing One, some men or women held semi-finished vases to draw water from the river, pond, well, spring, or ditch. You must know that the vases will be worn out soon. Why? It is because these vases are unfinished products, so they cannot carry water for long and will finally return to dust. So do the good gentlepersons dwelling in the bodhisattva vehicle, who have developed belief, forbearance, fondness, motivation, diligence, definitive understanding, superior joyful intention, equanimity, respect, delight, joy, and the mind of purity in the great vehicle without laziness and tiredness, and further hold well the yoke of the unsurpassed, perfect, and universal bodhi, but they do not absorb the expedient skillfulness of the fathomless prajna paramita. You must know that they will regress in the middle of the way and fall into the stage of voice-hearer or the stage of self-enlightened one. They will not realize insightfully and attain the perfect knowledge of all perfect knowledge. (The Buddha used similes to describe the bodhisattvas with or without expedient skillfulness in this and the following paragraphs.)

「復次，善現！如有男子或諸女人，執持坏瓶詣河取水，若池、若井、若泉、若渠，當知此瓶不久爛壞。何以故？是瓶未熟，不堪盛水，終歸地故。如是，善現！有菩薩乘善男子等，雖於大乘有信、有忍、有樂、有欲、有精進、有勝解、有不放逸、有勝意樂、有捨、有敬、有欣、有喜、有清淨心、有於無上正等菩提不捨善軛，而不攝受甚深般若波羅蜜多方便善巧，當知彼類中道退沒，不能證得一切智智，謂墮聲聞或獨覺地。

“Furthermore, Well-Appearing One, some men or women carry the well burnt vases to draw water from the pond, well, spring, or ditch. Their vases will not be broken. Why? These vases are perfectly made and good enough for holding water. So,

Well-Appearing One, if good gentlepersons of the bodhisattva vehicle have developed belief and forbearance and so forth, held well the yoke of the unsurpassed, perfect, and universal bodhi and further absorbed the expedient skillfulness of the fathomless prajna paramita, they will not regress in the middle of the way to fall into the stage of voice-hearer or the stage of self-enlightened one. They will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in the endless future.

「復次，善現！如有男子或諸女人，持燒熟瓶詣河取水，若池、若井、若泉、若渠，當知此瓶終不爛壞。何以故？是瓶善熟，堪任盛水，極堅牢故。如是，善現！有菩薩乘善男子等，若於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，復能攝受甚深般若波羅蜜多方便善巧，當知此類終不中道退入聲聞或獨覺地，定證無上正等菩提，能盡未來利樂一切。

“Furthermore, Well-Appearing One, a merchant had no expedient skill and wisdom and ignored that the ship was not well maintained when anchoring at the harbor. This merchant was in a hurry to load the ship with goods and start the journey. The shipwreck happened before long and the men and the goods scattered around the ocean. This merchant thus lost his great fortune and his life because of the lack of expedient wisdom. So, Well-Appearing One, if the good gentlepersons of the bodhisattva vehicle have developed belief and forbearance, and so forth, and have held well the yoke of the unsurpassed, perfect, and universal bodhi, but they do not absorb the expedient skillfulness of the fathomless prajna paramita, you must know that they will regress in the middle of the way and fall into the stage of voice-hearer or the stage of self-enlightened one. They cannot realize insightfully and attain the perfect knowledge of all perfect knowledge.

「復次，善現！如有商人無善巧智，船在海岸未固修營，即持財物安置其上，牽入水中速便進發，當知是船中道壞沒，人船財物各散異處，如是商人無

善巧智，喪失身命及諸財寶。如是，善現！有菩薩乘善男子等，雖於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，而不攝受甚深般若波羅蜜多方便善巧，當知彼類中道退沒，不能證得一切智智，調墮聲聞或獨覺地。

“Furthermore, Well-Appearing One, if the merchant has skillful wisdom, he will have the ship well fixed and maintained at the pier and make sure that it is not leaky before loading the goods, so the ship will arrive at its destination in peace and safety. Well-Appearing One, if the good gentlepersons of the bodhisattva vehicle have developed belief and forbearance in the great vehicle and so forth. have held well the yoke of the unsurpassed, perfect, and universal bodhi and further can absorb the expedient skillfulness of the fathomless prajna paramita, you must know that they will not regress in the middle of the way, so they will not fall into the stage of voice-hearer or the stage of self-enlightened one. They will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in the endless future. Why? If the good gentlepersons of the bodhisattva vehicle can develop a belief and forbearance in great vehicle, held well the yoke of the unsurpassed, perfect, and universal bodhi and absorbed the expedient skillfulness of the fathomless prajna paramita, it is reasonable that they will not regress in the middle of the way to fall into the stage of voice-hearer or the stage of self-enlightened one. They will realize insightfully the unsurpassed, perfect, and universal bodhi and always benefit sentient beings.

「復次，善現！如有商人有善巧智，先在海岸固修船已，方牽入水知無穿穴，後持財物置上而去，當知是船必不壞沒，人物安隱達所至處。如是，善現！有菩薩乘善男子等，若於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，復能攝受甚深般若波羅蜜多方便善巧，當知此類終不中道退入聲聞或獨覺地，定證無上正等菩提，能盡未來利樂一切。何以故？若菩薩乘善男子等，能於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，復能攝受甚

深般若波羅蜜多方便善巧，中間法爾不墮聲聞及獨覺地，必證無上正等菩提，與諸有情常作饒益。

“Furthermore, Well-Appearing One, an old man was one hundred and twenty years old. He was very weak and suffered from one of the three kinds of illness: wind, heat, and phlegm, or from a mixture of them. What do you think about this? Can this sick old man get up from his bed by himself?”

「復次，善現！譬如有人年百二十，老耄衰朽復加眾病，所謂風病、熱病、痰病或三雜病。於意云何？是老病人頗從床座自能起不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “Even if this old man was supported by someone else, he could not walk for one krosa, two krosas, or three krosas. Why? It is because of his age and illness. So, Well-Appearing One, if good gentlepersons have developed belief and forbearance in the great vehicle and held well the yoke of the unsurpassed, perfect, and universal bodhi, but have not absorbed the expedient skillfulness of the fathomless prajna paramita, you must know that they will regress in the middle of the way and cannot realize and attain the unsurpassed, perfect, and universal bodhi. Why? It is because they have stayed far away from the expedient skillfulness of prajna paramita. It is in accord with the natural law that they will regress.

佛告善現：「是人設有扶令起立，亦無力行一俱盧舍、或二、或三。何以故？極老病故。如是，善現！有菩薩乘善男子等，設於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，若不攝受甚深般若波羅蜜多方便善巧，當知彼類不證無上正等菩提，退墮聲聞或獨覺地。何以故？遠離般若波羅蜜多方便善巧，法應爾故。

“Furthermore, Well-Appearing One, an old man aged one hundred and twenty

years was very ill from wind, heat, phlegm, or the mixture of them. This old man was so weak that he could not stand up and walk by himself. Two strong and powerful people assisted him by supporting each of his armpits, so he could stand up slowly. They told the old man, ‘Don’t you worry. You may go anywhere you like. We will go with you and assist you all the time to make sure that you can arrive safely and harmlessly.’ So, Well-Appearing One, if the good gentlepersons of the bodhisattva vehicle have developed belief and forbearance and so forth in the great vehicle, held well the yoke of the unsurpassed, perfect, and universal bodhi, and further absorbed the expedient skillfulness of the fathomless prajna paramita, they will not regress in the middle of the way and fall into the stage of voice-hearer or the stage of self-enlightened one. They will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel to deliver sentient beings.”

「復次，善現！譬如有人年百二十，老耄衰朽復加眾病，謂風、熱、痰或三雜病，是老病人欲從床座起往他處而自不能。有二健人各扶一腋，徐策令起而告之言：『莫有所難，隨意欲往，我等兩人終不相棄，必達所趣安隱無損。』如是，善現！有菩薩乘善男子等，若於大乘有信、有忍，廣說乃至有於無上正等菩提不捨善軛，復能攝受甚深般若波羅蜜多方便善巧，當知此類終不中道退墮聲聞或獨覺地，定證無上正等菩提，轉妙法輪度有情眾。」

Chapter 15

Heavenly Admirations

(In the Fourth Assembly)

第四分天讚品第十五

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, how should the great bodhisattvas, the novice great-vehicle

learners, dwell in the fathomless prajna paramita? How should they learn the fathomless prajna paramita?"

爾時，具壽善現便白佛言：「世尊！新學大乘諸菩薩摩訶薩云何應住甚深般若波羅蜜多？云何應學甚深般若波羅蜜多？」

The Buddha replied to Well-Appearing One, "If the great bodhisattvas as novice great-vehicle learners would like to learn the fathomless prajna paramita, they should first stay in close connection with, offer services to, and make offerings to the real, pure, and virtuous friends. Those who can lecture on the fathomless prajna paramita and caution and teach the bodhisattvas are the real, pure, and virtuous friends. They will lecture on the fathomless prajna paramita and give cautions and teachings to the novice great-vehicle learners by saying, 'Come here, good gentlepersons, you should diligently cultivate giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. When cultivating them diligently, you should adopt nonattainment as skillful means to transfer the merits along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When undertaking the transference, you should not grasp the unsurpassed, perfect, and universal bodhi with matter, feeling, thinking, action, and consciousness. Why? Good gentlepersons, one should not grasp anything to realize insightfully the perfect knowledge of all perfect knowledge. You good gentlepersons should not be greedy and attached to the stage of voice-hearer or the stage of self-enlightened one.' Well-Appearing One, this is how the real, pure, and virtuous friends caution and teach the novice great-vehicle learners so that they will be able to enter the fathomless prajna paramita gradually."

(The Buddha responded to the question of how novice bodhisattvas should learn prajna paramita and explained the meaning of real virtuous friends.)

佛告善現：「新學大乘諸菩薩摩訶薩欲住、欲學甚深般若波羅蜜多，先應親

近、承事、供養真淨善友。若能宣說甚深般若波羅蜜多，教授教誡諸菩薩者，當知是為真淨善友。謂能宣說甚深般若波羅蜜多，教授教誡新學大乘諸菩薩言：『來！善男子！汝應勤修布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。汝勤修時，應無所得而為方便，與諸有情平等共有迴向無上正等菩提。汝迴向時，勿以色故而取無上正等菩提，勿以受、想、行、識故而取無上正等菩提。何以故？善男子！若無所取便能證得一切智智。汝善男子！於聲聞地及獨覺地勿生貪著。』如是，善現！真淨善友教授教誡新學大乘諸菩薩摩訶薩，令其漸入甚深般若波羅蜜多。」

At that time, Well-Appearing One said to the Buddha again, “Great bodhisattvas can do very difficult things. They should practice giving, pure precept, forbearance, diligence, meditation, and prajna paramitas in this way to aspire to the unsurpassed, perfect, and universal bodhi. They do not enter nirvana for the sake of self-ease. They have contemplated the very heavy suffering of sentient beings, so they are determined to pursue the unsurpassed, perfect, and universal bodhi with an attempt to expediently relieve the sentient beings in the endless future, but they themselves are not afraid of drifting in the reincarnation of birth and death.”

爾時，善現復白佛言：「諸菩薩摩訶薩能為難事，依如是相布施、淨戒、安忍、精進、靜慮、般若波羅蜜多，發趣無上正等菩提，不欲自在而取滅度。觀極重苦諸有情界，求證無上正等菩提，欲盡未來方便拔濟，而不怖畏生死流轉。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Great bodhisattvas can do a very difficult thing; namely, they aspire to the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to all sentient beings in the world. Because of their mercy and compassion to the sentient beings in the world, they aspire to the unsurpassed, perfect, and universal bodhi and vow, ‘In order to rescue the sentient beings in the world and serve as their house, refuge, ultimate path,

islet, brilliant light, guiding leader, and the destination, I swear to work diligently and pursue the unsurpassed, perfect, and universal bodhi.’

(The Buddha explained how great bodhisattvas do very challenging things to help sentient beings.)

佛告善現：「如是！如是！諸菩薩摩訶薩能為難事，調為利樂諸世間故，發趣無上正等菩提，哀愍世間諸有情故，發趣無上正等菩提，作是誓言：『我為濟拔諸世間故，為諸世間作舍宅故，為諸世間作歸依故，為示世間究竟道故，為諸世間作洲渚故，為諸世間作光明故，為諸世間作導首故，為諸世間作所趣故，發勤精進趣向無上正等菩提。』」

“Why do great bodhisattvas vow to rescue various sentient beings of the world, so they work diligently to pursue the unsurpassed, perfect, and universal bodhi? Well-Appearing One, the great bodhisattvas have seen that the sentient beings in the world are drifting in birth and death and suffering. To cease their suffering, they work diligently when aspiring to the unsurpassed, perfect, and universal bodhi, and vow, ‘In order to rescue the sentient beings in the world, I swear to aspire and work diligently toward the unsurpassed, perfect, and universal bodhi.’

「云何菩薩摩訶薩作是誓言：我為濟拔諸世間故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩見諸世間流轉生死，受種種苦不能出離，為斷彼苦，發勤精進趣向無上正等菩提，是為菩薩摩訶薩作是誓言：我為濟拔諸世間故，發勤精進趣向無上正等菩提。」

“Why do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the house for the sentient beings in the world? Well-Appearing One, to teach all sentient beings that all dharmas do not combine, the great bodhisattvas work diligently to aspire to the unsurpassed, perfect, and universal bodhi. This is why great bodhisattvas work diligently to pursue the unsurpassed, perfect, and universal bodhi to serve as the house for the sentient beings of the world.”

(The Buddha explained why great bodhisattvas pursue the unsurpassed bodhi to serve as the house for sentient beings.)

「云何菩薩摩訶薩為諸世間作舍宅故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩欲為世間說一切法皆不和合，發勤精進趣向無上正等菩提，是為菩薩摩訶薩為諸世間作舍宅故，發勤精進趣向無上正等菩提。」

The long-lived sage Well-Appearing One asked, “World-Honored One, why do all dharmas not combine?”

具壽善現白言：「世尊！云何一切法皆不和合？」

The Buddha replied to Well-Appearing One, “Matters do not combine because they do not belong to each other. As matters do not belong to each other, they do not arise nor extinguish. As matters have no arising and extinction, they do not combine. So do feeling, thinking, action, and consciousness. To teach sentient beings that all dharmas do not have the forms of combination, they work diligently to aspire to the unsurpassed, perfect, and universal bodhi.

佛告善現：「諸色不和合，即色不相屬，若色不相屬，即色無生滅，若色無生滅，即色不和合，受、想、行、識亦復如是，諸菩薩摩訶薩欲為世間說一切法皆有如是不和合相，發勤精進趣向無上正等菩提。」

“Why do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the refuge for the sentient beings of the world? Well-Appearing One, to liberate all sentient beings from compelling suffering caused by birth, old age, illness, death, worry, sorrow, and misery so they can enter nirvana without remainder, great bodhisattvas work diligently to pursue the unsurpassed, perfect, and universal bodhi. This is why great bodhisattvas aspire to pursue diligently the unsurpassed, perfect, and universal bodhi to serve as the refuge for the sentient beings of the world. (The Buddha explained why great bodhisattvas pursue the unsurpassed bodhi to serve as the refuge for sentient beings.)

「云何菩薩摩訶薩為諸世間作歸依故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩為令一切生老病死愁歎憂苦所逼世間，速得解脫生等眾苦，入無餘依般涅槃界，發勤精進趣向無上正等菩提，是為菩薩摩訶薩為諸世間作歸依故，發勤精進趣向無上正等菩提。」

“Why do the great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to show the ultimate path to the world? Well-Appearing One, because the great bodhisattvas would like to teach the sentient beings this dharma: the other shore of matter is not matter; the other shore is matter. The other shore of feeling, thinking, action, and consciousness is not feeling, thinking, action, and consciousness; the other shore is feeling, thinking, action, and consciousness. As the other shore is matter, feeling, thinking, action, and consciousness, so the other shore is all dharmas.”

「云何菩薩摩訶薩為示世間究竟道故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩欲為世間說如是法，謂色彼岸即非色，如彼岸，色亦爾；受、想、行、識彼岸即非受、想、行、識，如彼岸，受、想、行、識亦爾。如色、受、想、行、識彼岸，一切法亦爾。」

The long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, as the other shore is matter, feeling, thinking, action, and consciousness and the other shore is also all dharmas, then aren’t the great bodhisattvas already awakened to all dharmas presently? Why? It is because there are no differentiations among all dharmas.”

具壽善現白言：「世尊！若如色、受、想、行、識彼岸，一切法亦爾者，豈不菩薩摩訶薩於一切法已現等覺？所以者何？此中都無分別事故。」

The Buddha replied to Well-Appearing One, “Yes. In the other shore, there are no differentiations. Because there are no differentiations, the great bodhisattvas should have been awakened to all dharmas presently. Well-Appearing One, you must know that the great bodhisattvas can do very difficult things. Although they can

contemplate all dharmas in this way, they do not grasp it, nor are they sinking and overwhelming. Rather, they reflect: ‘I have been awakened to all dharmas presently and attained the unsurpassed, perfect, and universal bodhi. So, I will lecture on and explain it for the sentient beings of the world.’ This is how great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to show the world the ultimate path. (The Buddha explained why and how great bodhisattvas pursue the unsurpassed bodhi to show as the ultimate path of the world.)

佛告善現：「如是！如是！於彼岸中無所分別，無分別故，諸菩薩摩訶薩於一切法已現等覺。善現當知！諸菩薩摩訶薩甚為難事，雖能如是觀一切法，而不作證亦不沈沒，作是念言：『我於此法現等覺已，證得無上正等菩提，為諸世間宣說開示。』是為菩薩摩訶薩為示世間究竟道故，發勤精進趣向無上正等菩提。

“Why and how do the great bodhisattvas aspire to pursue diligently the unsurpassed, perfect, and universal bodhi to serve as the islet for the sentient beings of the world? Well-Appearing One, a raised land in the sea, river, or pond, big or small, can serve as an island to terminate water by keeping it flowing outside around it. Well-Appearing One, so is the termination of matter, feeling, thinking, action, and consciousness in the past and future. Because of this termination, all dharmas in the past and future are also terminated. This is the exquisite nirvana of extinction; it is also the not upside-down nature as it really is. Well-Appearing One, the great bodhisattvas have realized and attained the unsurpassed, perfect, and universal bodhi to teach this dharma to the sentient beings so they will enter nirvana quickly. This is why and how great bodhisattvas have aspired to the unsurpassed, perfect, and universal bodhi to serve as the islet for the sentient beings of the world. (The Buddha explained why and how great bodhisattvas pursue the unsurpassed bodhi to serve as islet for sentient beings.)

「云何菩薩摩訶薩為諸世間作洲渚故，發勤精進趣向無上正等菩提？善現！譬如大小海河池中高地可居，周迴水斷說為洲渚。如是，善現！色乃至識前後際斷，由此斷故一切法斷，此一切法前後際斷，即是寂滅微妙涅槃，亦是如實無顛倒性。善現！菩薩摩訶薩求證無上正等菩提，欲為有情說如是法，令速趣入如是涅槃，是為菩薩摩訶薩為諸世間作洲渚故，發勤精進趣向無上正等菩提。

“Why do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the brilliant light for the sentient beings of the world? Well-
Appearing One, to drive away the darkness that has concealed all sentient beings in the long night, heal the blindness of all sentient beings caused by ignorance so they can see again, and illuminate all ignorant sentient beings, the great bodhisattvas have aspired to pursue diligently the unsurpassed, perfect, and universal bodhi. This is why great bodhisattvas aspire to pursue diligently the unsurpassed, perfect, and universal bodhi to serve as the brilliant light for the sentient beings of the world.

(The Buddha explained why great bodhisattvas pursue the unsurpassed bodhi to serve as the brilliant light for sentient beings.)

「云何菩薩摩訶薩為諸世間作光明故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩為破長夜無明卵[(聲-耳)/卵]所覆有情重黑闇故，為療有情無知翳目令明朗故，為與一切愚冥有情作慧明故，發勤精進趣向無上正等菩提，是為菩薩摩訶薩為諸世間作光明故，發勤精進趣向無上正等菩提。

“Why do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the guiding leader of the sentient beings in the world? Well-
Appearing One, to teach and explain to the sentient beings of the world that the original nature of matter, feeling, thinking, action, and consciousness is without arising and extinction; the original nature of the dharma of ordinary sentient being, dharma of voice-hearer, dharma of self-enlightened one, dharma of bodhisattva, and

the Buddha dharma is without arising and extinction; and the original nature of all dharmas is without arising and extinction, the great bodhisattvas have aspired to pursue diligently the unsurpassed, perfect, and universal bodhi. This is why great bodhisattvas aspire to pursue diligently the unsurpassed, perfect, and universal bodhi to serve as the guiding leader for the sentient beings of the world.

(The Buddha taught why great bodhisattvas pursue the unsurpassed bodhi to serve as the guiding leader for sentient beings.)

「云何菩薩摩訶薩為諸世間作導首故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩欲為世間宣說開示諸色本性無生無滅，欲為世間宣說開示受、想、行、識本性無生無滅，欲為世間宣說開示諸異生法本性無生無滅，欲為世間宣說開示聲聞、獨覺、菩薩、佛法本性無生無滅，欲為世間宣說開示一切法本性無生無滅，發勤精進趣向無上正等菩提，是為菩薩摩訶薩為諸世間作導首故，發勤精進趣向無上正等菩提。

“Why do great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi to serve as the destination for the sentient beings of the world? Well-Appearing One, to teach and explain to sentient beings that matter, feeling, thinking, action, and consciousness have adopted empty space as destination; all dharmas have adopted empty space as destination; matter, feeling, thinking, action, and consciousness, like empty space, have no destination; and all dharmas, like empty space, have no destination, great bodhisattvas have aspired to pursue diligently the unsurpassed, perfect, and universal bodhi. The great bodhisattvas will also teach and explain to sentient beings that all dharmas are, like empty space, without coming, going, making, dwelling, establishment, arising, and extinction; like empty space, they all do not have differentiation. Why? Matter, feeling, thinking, action, and consciousness are empty and have no coming and going. All dharmas are empty and have no coming and going. Why? All dharmas have adopted emptiness, formlessness, and

nonaspiration as destination; they cannot go beyond this destination. All dharmas have adopted non-making and non-action as destination; they cannot go beyond this destination. All dharmas have adopted nonarising and non-initiation as destination; they cannot go beyond this destination. All dharmas have adopted non-nature as destination; they cannot go beyond this destination. All dharmas have destination that is like dreams, and they cannot go beyond this destination. All dharmas have adopted selflessness as destination; they cannot go beyond this destination. All dharmas have adopted boundlessness as destination; they cannot go beyond this destination. All dharmas have adopted tranquility, nirvana, nongrasping, non-renunciation, non-coming, non-going, and the utmost tranquility as destination; they cannot transcend this destination. To teach this dharma to the sentient beings of the world, great bodhisattvas have aspired to pursue diligently the unsurpassed, perfect, and universal bodhi. This is why and how great bodhisattvas aspire to pursue diligently the unsurpassed, perfect, and universal bodhi to serve as the destination for the sentient beings of the world.”

(The Buddha taught how and why great bodhisattvas pursue the unsurpassed bodhi to serve as the destination of sentient beings.)

「云何菩薩摩訶薩為諸世間作所趣故，發勤精進趣向無上正等菩提？善現！菩薩摩訶薩欲為世間宣說開示色以虛空為所趣，受、想、行、識亦以虛空為所趣，一切法皆以虛空為所趣，欲為世間宣說開示色無所趣與虛空等，受、想、行、識亦無所趣與虛空等，一切法皆無所趣與虛空等。如太虛空無來、無去、無作、無住、無所安立、無生、無滅，諸法亦爾，皆如虛空無分別故無所分別。何以故？諸色空故無來無去，受、想、行、識空故亦無來無去，一切法空故皆無來無去。所以者何？一切法皆以空、無相、無願為趣，彼於是趣不可超越；一切法皆以無造、無作為趣，彼於是趣不可超越；一切法皆以無生、無起為趣，彼於是趣不可超越；一切法皆以無性為趣，彼於是趣不可超越；一切

法皆以如夢為趣，彼於是趣不可超越；一切法皆以無我為趣，彼於是趣不可超越；一切法皆以無邊為趣，彼於是趣不可超越；一切法皆以寂靜、涅槃、無取、無捨、無來、無去、最極、寂滅為趣，彼於是趣不可超越。諸菩薩摩訶薩欲為世間說如是法，發勤精進趣向無上正等菩提，是為菩薩摩訶薩為諸世間作所趣故，發勤精進趣向無上正等菩提。」

At that time, Well-Appearing One asked the Buddha, “Who can develop belief in and understanding of this fathomless prajna paramita?”

爾時，善現便白佛言：「誰於如是甚深般若波羅蜜多能生信解？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas have cultivated great bodhisattva actions long enough, made offerings to immeasurable Buddhas, taken great vows at various Buddhas’ places, planted virtuous roots that are mature, and been absorbed by, protected by, and kept in the minds of innumerable virtuous friends, then they will develop a belief in and understanding of the fathomless prajna paramita.”

佛告善現：「若菩薩摩訶薩久修菩薩摩訶薩行，已曾供養無量諸佛，於諸佛所發弘誓願，所種善根皆已純熟，無量善友攝受護念，乃於如是甚深般若波羅蜜多能生信解。」

The long-lived sage Well-Appearing One asked the Buddha again, “If the great bodhisattvas can develop belief in and understanding of the fathomless prajna paramita, then what self-nature do these great bodhisattvas adopt?”

具壽善現復白佛言：「若於如是甚深般若波羅蜜多能生信解，是菩薩摩訶薩以何為自性？」

The Buddha replied to Well-Appearing One, “These great bodhisattvas will adopt overcoming and getting far away as self-nature.”

佛告善現：「是菩薩摩訶薩以調伏、遠離為自性。」

The long-lived sage Well-Appearing One asked the Buddha again, “What is

destination of these great bodhisattvas?”

具壽善現復白佛言：「是菩薩摩訶薩當何所趣？」

The Buddha replied to Well-Appearing One, “These great bodhisattvas will work toward the perfect knowledge of all perfect knowledge.”

佛告善現：「是菩薩摩訶薩當趣一切智智。」

The long-lived sage Well-Appearing One said to the Buddha, “If the great bodhisattvas as the perfect knowledge of all perfect knowledge aspirants can be awakened to this destination and also can lecture on it, then they will be able to establish destination for sentient beings.”

具壽善現復白佛言：「若菩薩摩訶薩趣一切智智者，能覺是趣亦能宣說，亦與有情作所歸趣。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. If the great bodhisattvas as the perfect knowledge of all perfect knowledge aspirants can be awakened to this destination and can also lecture on it, then they will be able to establish the destination for sentient beings.”

佛告善現：「如是！如是！如汝所說。若菩薩摩訶薩趣一切智智者，能覺是趣亦能宣說，亦與有情作所歸趣。」

The long-lived sage Well-Appearing One said to the Buddha, “Great bodhisattvas can do very difficult things. They put on solid armor and say, ‘I must deliver innumerable, countless, and boundless sentient beings so they can enter nirvana although the sentient beings are unattainable.’”

具壽善現復白佛言：「是菩薩摩訶薩能為難事，謂著如是堅固甲冑：『我當度脫無量無數無邊有情令入涅槃，而諸有情都不可得。』」

The Buddha replied, “Yes, it is as you say.”

佛告善現：「如是！如是！如汝所說。」

“Furthermore, Well-Appearing One, the armor that the great bodhisattvas wear

does not belong to, nor is for the sake of matter; it does not belong to, nor is for the sake of feeling, thinking, action, and consciousness. It does not belong to, nor is for the sake of voice-hearer or self-enlightened one. It does not belong to, nor is for the sake of bodhisattva. It does not belong to, nor is for the sake of the Buddha. Why? It is because all dharmas do not belong to nor are for the sake of anything. When practicing the fathomless prajna paramita, great bodhisattvas can wear such armor."

「復次，善現！是菩薩摩訶薩所著甲冑，不屬色不為色，不屬受、想、行、識不為受、想、行、識，不屬聲聞、獨覺地不為聲聞、獨覺地，不屬菩薩地不為菩薩地，不屬佛地不為佛地。所以者何？以一切法皆無所屬、皆無所為。諸菩薩摩訶薩行深般若波羅蜜多，能著如是堅固甲冑。」

The long-lived sage Well-Appearing One said to the Buddha again, "If great bodhisattvas can wear such solid armor and practice the fathomless prajna paramita, then they will not dwell in these three places: the stage of voice-hearer, the stage of self-enlightened one, and the stage of Thus-Come."

具壽善現復白佛言：「若菩薩摩訶薩能著如是堅固甲冑行深般若波羅蜜多，即於三處無所住著。何等為三？一、聲聞地。二、獨覺地。三、如來地。」

The Buddha asked Well-Appearing One, "Based on what meaning do you say so?"

佛告善現：「汝觀何義作如是說？」

Well-Appearing One replied, "In the fathomless prajna paramita, there is no abode in which one can dwell; there is no one who can cultivate; there is no dharma that can be cultivated; there is no time for cultivation; there is no place for cultivation; and there is no cause for cultivation and learning. Why? In these profound meanings of prajna paramita, there is no dharma that can cultivate, and so forth. World-Honored One, to cultivate empty space is cultivating prajna paramita; to cultivate all dharmas is cultivating prajna paramita; to cultivate nonattachment is cultivating prajna paramita;

to cultivate nonattachment is cultivating prajna paramita; to cultivate non-absorption is cultivating prajna paramita; and to cultivate driving away is cultivating prajna paramita.”

善現答言：「甚深般若波羅蜜多無所住著、無能修者、無所修法、無修時、處，亦無由此而得（別本有作「能」者）修習。所以者何？非此般若波羅蜜多甚深義中而有少分實法可得名能修等。世尊！若修虛空是修般若波羅蜜多，若修一切法是修般若波羅蜜多，若修無所著是修般若波羅蜜多，若修無所有是修般若波羅蜜多，若修無攝受是修般若波羅蜜多，若修除遣法是修般若波羅蜜多。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.

佛告善現：「如是！如是！如汝所說。

“Furthermore, Well-Appearing One, we should look at the great bodhisattvas of nonregression to see how they practice and dwell in the superior fathomless prajna paramita. If great bodhisattvas practice the fathomless prajna paramita without attachment, they are the great bodhisattvas of nonregression.

(The Buddha identified the great bodhisattvas without regression in this and the following paragraph.)

「復次，善現！應依如是甚深般若波羅蜜多最勝行住，觀察不退轉菩薩摩訶薩。若菩薩摩訶薩雖行如是甚深般若波羅蜜多，而於如是甚深般若波羅蜜多無所執著，當知是為不退轉菩薩摩訶薩。

“Furthermore, Well-Appearing One, the great bodhisattvas of nonregression will not regard the words and teachings other than those given by the Buddhas as true and crucial. They will not believe in the words and teachings other than the Buddha’s and take any action accordingly. Upon hearing the fathomless prajna paramita, they will not be frightened, scared, terrified, sunk, drowned, skeptical, regrettable, or suffocated. They love to hear, wholeheartedly believe in, accept, write, embrace, read,

recite, reflect reasonably on, and lecture for others on prajna paramita tirelessly. You must know that they are the great bodhisattvas of nonregression. They must have heard all profound essential meanings of prajna paramita in their previous lives. That is why when hearing the fathomless prajna paramita in this lifetime, they are not frightened, scared, and terrified; they love to hear, believe, and so forth, and lecture for others on the fathomless prajna paramita tirelessly.”

「復次，善現！諸有不退轉菩薩摩訶薩，不執他語及他教敕以為真要，非但信他而有所作，聞說如是甚深般若波羅蜜多，其心不驚、不恐、不怖、不沈、不沒、無疑、無悔亦不迷悶，於深般若波羅蜜多，歡喜樂聞、深心信受、書持、讀誦、如理思惟、為他演說常無厭倦，當知如是不退轉菩薩摩訶薩，先世已聞甚深般若波羅蜜多所有義趣。何以故？由此不退轉菩薩摩訶薩，聞說如是甚深般若波羅蜜多，其心不驚、不恐、不怖，廣說乃至為他演說無厭倦故。」

The long-lived sage Well-Appearing One asked the Buddha, “As great bodhisattvas are not frightened, scared, and terrified when hearing the fathomless prajna paramita, and love to hear, believe, and so forth, and lecture for others on the fathomless prajna paramita tirelessly, how should they continue to cultivate the fathomless prajna paramita?”

具壽善現便白佛言：「若菩薩摩訶薩聞說如是甚深般若波羅蜜多，其心不驚、不恐、不怖，廣說乃至為他演說常無厭倦，是菩薩摩訶薩云何修行甚深般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “These great bodhisattvas should continue to approach incessantly and compliantly and enter the perfect knowledge of all perfect knowledge.”

佛告善現：「是菩薩摩訶薩相續、隨順、趣向、臨入一切智智，應作如是行深般若波羅蜜多。」

The long-lived sage Well-Appearing One asked the Buddha again, “How should great bodhisattvas continue to approach incessantly and compliantly and enter the perfect knowledge of all perfect knowledge when practicing the fathomless prajna paramita?”

具壽善現復白佛言：「是菩薩摩訶薩云何相續、隨順、趣向、臨入一切智智行深般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas can approach incessantly and compliantly and enter empty space, they do approach incessantly and compliantly and enter the perfect knowledge of all perfect knowledge when practicing the fathomless prajna paramita. Why? The perfect knowledge of all perfect knowledge is innumerable and boundless. If the perfect knowledge of all perfect knowledge is innumerable and boundless, then it is not matter, feeling, thinking, action, or consciousness; it will have no attainment, present insightful contemplation, realization, path-cultivation effects, perfect knowledge, consciousness, arising, extinction, formation, decay, initiation, exhaustion, cultivation, action, coming from somewhere and going to somewhere, directions, areas, and abode in which it dwells. The only way is we can describe it as innumerable and boundless. (The Buddha taught how well-developed bodhisattvas continue to approach and enter the perfect knowledge of all perfect knowledge. In the following the Buddha continued to talk about the innumerable and boundless perfect knowledge.)

佛告善現：「若菩薩摩訶薩相續、隨順、趣向、臨入虛空而行深般若波羅蜜多，是為菩薩摩訶薩相續、隨順、趣向、臨入一切智智行深般若波羅蜜多。所以者何？以一切智智無量無邊，若無量無邊即非色亦非受、想、行、識，無得、無現觀、無證、無道果，無智、無識，無生、無滅，無成、無壞、無起、無盡，無修、無作、無所從來亦無所去，無方、無域亦無所住，唯可說為無量無邊。

“Well-Appearing One, you must know that because empty space is innumerable and boundless, the perfect knowledge of all perfect knowledge is also innumerable and boundless. Because the perfect knowledge of all perfect knowledge is innumerable and boundless, no one can realize it insightfully. Matter cannot realize it, and feeling, thinking, action, and consciousness cannot realize it either. Giving paramita cannot realize it, and pure precept, forbearance, and so forth, and prajna paramitas cannot realize it either. Why? Matter is the perfect knowledge of all perfect knowledge, and feeling, thinking, action, and consciousness are the perfect knowledge of all perfect knowledge too; giving paramita is the perfect knowledge of all perfect knowledge, and pure precept, forbearance, and so forth, and prajna paramitas are the perfect knowledge of all perfect knowledge too.”

「善現當知！虛空無量無邊故一切智智亦無量無邊，一切智智無量無邊故無能證者，非色能證亦非受、想、行、識能證，非布施波羅蜜多能證，亦非淨戒乃至般若波羅蜜多能證。所以者何？色即是一切智智，受、想、行、識即是一切智智，布施波羅蜜多即是一切智智，淨戒乃至般若波羅蜜多即是一切智智。」

Meanwhile, the heavenly sons from the realm of desire led by Heavenly Emperor Indra and the heavenly sons from the realm of form led by King Great Brahma all came to visit with the Buddha. They bowed down on the ground before the Buddha's feet, walked around him for three times, stood to one side, and said to the Buddha respectfully with their palms joined together, 'Such prajna paramita is very profound; it is very difficult to see and measure.'

時，天帝釋將領欲界諸天子眾，大梵天王將領色界諸天子眾，來詣佛所頂禮雙足，右邊三匝卻住一面，合掌恭敬俱白佛言：「如是般若波羅蜜多最為甚深、難見、難測。」

At that time, the Buddha replied to the heavenly sons, "Yes, it is as you say.

Heavenly sons, you must know that the moment when I contemplated these meanings and attained the unsurpassed, perfect, and universal bodhi, I sat silently and reflected. I did not think that I should teach this dharma to anybody. The dharma I have realized insightfully is too subtle, exquisite, and profound to be believed and accepted by the sentient beings of the world. Heavenly sons, you must know that the dharma that I have realized insightfully is prajna paramita. It is very profound; it cannot realize or be realized; no place where and no time when the realization occurs. Heavenly sons, you must know that because empty space is very profound, this dharma is very profound; because the 'I' is very profound, this dharma is very profound; because all dharmas have no coming and going, this dharma is very profound; because all dharmas are innumerable and boundless, this dharma is very profound; because all dharmas have no arising and extinction, this dharma is very profound; because all dharmas have no contamination and purification, this dharma is very profound."

爾時，佛告諸天子言：「如是！如是！如汝所說。天子當知！我觀此義初得無上正等覺時，宴坐思惟不樂說法，心作是念：『我所證法微妙甚深，非諸世間卒能信受。』天子當知！我所證法即是般若波羅蜜多，此法甚深，非能證、非所證，無證處、無證時。天子當知！虛空甚深故此法甚深，我甚深故此法甚深，一切法無來無去故此法甚深，一切法無量無邊故此法甚深，一切法無生無滅故此法甚深，一切法無染無淨故此法甚深。」

Meanwhile, the heavenly sons said to the Buddha again, "It is unusual, World-Honored One. It is unique, Well-Gone One. The dharma that the Buddha is teaching is too subtle, exquisite, and profound to be believed and understood. Why? The dharma that the Buddha is teaching is not given for absorption or renunciation. The sentient beings of the world are used to act either for absorption or for renunciation, so they cannot believe in and understand the dharma that the Buddha is teaching."

時，諸天子復白佛言：「甚奇！世尊！希有！善逝！佛所說法微妙甚深，一

切世間難信難解。所以者何？佛所說法不為攝受、不為棄捨，世間有情多行攝受或行棄捨，是故世間於佛所說不能信解。」

At that time, the Buddha said to the heavenly sons, “Yes, it is as you say.”

爾時，佛告諸天子言：「如是！如是！如汝所說。」

Chapter 16

Realness

Section 1

(In the Fourth Assembly)

第四分真如品第十六之一

At that time, the long-lived sage Well-Appearing One said to the Buddha, “World-Honored One, the dharma that the Buddha teaches is very subtle, exquisite, and profound; it can comply with all dharmas without hindrances. The dharma that the Buddha teaches has no hindrance form; it equals empty space that has no footprints. The dharma that the Buddha teaches is not conditional because it has no duality. The dharma that the Buddha teaches has no counter form because it has no rivalry. The dharma that the Buddha teaches has no footprints because it has no arising and extinction. The dharma that the Buddha teaches has no arising and extinction because all arising and extinction are unattainable. The dharma that the Buddha teaches has no trails because all trails are unattainable. The dharma that the Buddha teaches has no nonsensical arguments because all speeches of differentiation are unattainable.”

爾時，具壽善現便白佛言：「世尊！佛所說法微妙甚深，於一切法皆能隨順無所障礙；佛所說法無障礙相，與虛空等都無足跡；佛所說法無待對相，無第二故；佛所說法無與等相，無敵對故；佛所說法都無足跡，無生滅故；佛所說法都無生滅，一切生滅不可得故；佛所說法都無蹊徑，一切蹊徑不可得故；佛

所說法都無戲論，分別言說不可得故。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.”

佛告善現：「如是！如是！如汝所說。」

At that time, the heavenly sons from the realm of desire and the realm of form said to the Buddha, “The great virtuous Well-Appearing One is really the son of the Buddha. He was born by following the Thus-Comer. Why? The dharma that the great virtuous Well-Appearing One has taught is correspondent with emptiness.”

爾時，欲界、色界天子便白佛言：「大德善現是真佛子隨如來生。所以者何？大德善現諸所說法，一切皆與空相應故。」

Meanwhile, Well-Appearing One said to the heavenly sons from the realm of desire and the realm of form, “You say that I am a real son of the Buddha born by following the Thus-Comer. How am I born by following Thus-Comer? I was born by following the realness of the Thus-Comer, and all dharmas of arising are unattainable. Why? The realness of the Thus-Comer is without coming and going, so is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of the Thus-Comer is the realness of all dharmas, and the realness of all dharmas is the realness of the Thus-Comer. The realness has neither the nature of realness nor the nature of non-realness, so is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of Thus-Comer has adopted constant dwelling as its form, so does the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of the Thus-Comer has no changes or differentiations; it turns along with all dharma universally. So is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following the Thus-Comer. The realness of the Thus-Comer has no worry and hindrance, so is the realness of all dharmas. The realness of the Thus-Comer and the

realness of all dharmas are the same realness. They are neither dualistic nor different; they are without making and action. Therefore, the realness always appears in the form of realness; it never appears without the form of realness. Because of this reason, these forms are neither dualistic nor different. So is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of the Thus-Comer does not remember or differentiate among all dharmas, so does the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of the Thus-Comer has no other realness, and is unattainable, so is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of the Thus-Comer is not separate from the realness of all dharmas, and the realness of all dharmas is not separate from the realness of the Thus-Comer, so the realness always appears as the form of the realness; it never appears not as the form of the realness. So is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following the Thus-Comer. Although Well-Appearing One was born by following Thus-Comer, there is no such birth only because the realness of Well-Appearing One is not different from the Buddha. The realness of the Thus-Comer is not the past, the future, or the present. The realness of all dharma is not the past, future, or the present. So is the realness of Well-Appearing One. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of Well-Appearing One follows the realness of the Thus-Comer; the realness of the Thus-Comer follows the realness of the past; the realness of the past follows the realness of the Thus-Comer; the realness of the Thus-Comer follows the realness of the future; the realness of the future follows the realness of the Thus-Comer; the realness of the Thus-Comer follows the realness of the present; the realness of the present follows the realness of the Thus-Comer; the realness of the Thus-Comer

follows the realness of the three phases of time; and the realness of the three phases of time follows the realness of the Thus-Comer. The realness of the three phases of time and the realness of the Thus-Comer are not dualistic or different, and the realness of all dharmas and the realness of Well-Appearing One are not dualistic or different either. Therefore, it is said that Well-Appearing One was born by following Thus-Comer. The realness of all great bodhisattva actions is the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas. Because of realness, the great bodhisattvas will realize insightfully and attain the unsurpassed, perfect, and universal bodhi, and thus are called the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. I have deeply believed in and understood the realness of the dharmas, so it is said that Well-Appearing One was born by following Thus-Comer. When the form of the realness was taught by the Buddha, six kinds of quake appeared in this large threefold thousand-world. These six kinds of quake are not different from the six kinds of quake when the Buddha realized insightfully and attained the unsurpassed, perfect, and universal bodhi. Therefore, it is said that Well-Appearing One was born by following Thus-Comer.

爾時，善現告欲、色界諸天子言：「汝等說我是真佛子隨如來生。云何善現隨如來生？謂隨如來真如生故，一切生法不可得故。所以者何？如來真如無來無去本性不生，善現真如亦無來去本性不生，故說善現隨如來生。如來真如即一切法真如，一切法真如即如來真如，如是真如無真如性，亦無不真如性，善現真如亦復如是，故說善現隨如來生。如來真如常住為相，善現真如亦復如是，故說善現隨如來生。如來真如無變異、無分別、遍諸法轉，善現真如亦復如是，故說善現隨如來生。如來真如無所罣礙，一切法真如亦無所罣礙，若如來真如，若一切法真如，同一真如無二無別、無造無作。如是真如常真如相無時非真如相，以常真如相、無時非真如相故，無二無別，善現真如亦復如是，故說善現隨如來生。如來真如於一切法無憶念、無分別，善現真如亦復如是，

故說善現隨如來生。如來真如無別異、不可得，善現真如亦復如是，故說善現隨如來生。如來真如不離一切法真如，一切法真如不離如來真如，如是真如常真如相，無時非真如相，善現真如亦復如是，故說善現隨如來生。雖說隨生而無所隨生，以善現真如不異佛故。如來真如非過去非未來非現在，一切法真如亦非過去非未來非現在，善現真如亦復如是，故說善現隨如來生。善現真如隨如來真如，如來真如隨過去真如，過去真如隨如來真如，如來真如隨未來真如，未來真如隨如來真如，如來真如隨現在真如，現在真如隨如來真如，如來真如隨三世真如，三世真如隨如來真如，三世真如、如來真如無二無別，一切法真如、善現真如亦無二無別，故說善現隨如來生。一切菩薩摩訶薩行真如，即是諸佛無上正等菩提真如。諸菩薩摩訶薩由真如故，證得無上正等菩提，說名如來、應、正等覺。我於如是諸法真如深生信解，故說善現隨如來生。當說如是真如相時，於此三千大千世界六種變動，如佛證得無上正等大菩提時等無差別，故說善現隨如來生。

(As the realness of Well-Appearing One is not different from the realness of Thus-Comer and the realness of all dharmas, it is called Well-Appearing One was born following Thus-Comer.)

“Heavenly sons, you must know that I, Well-Appearing One, was born by following Thus-Comer not because of matter, or because of feeling, thinking, action, and consciousness; not because of stream-entry effect, or because of once-return effect, nonreturn effect, and arhat effect; not because of self-enlightenment bodhi; and not because of the unsurpassed, perfect, and universal bodhi of the Buddhas. It is because of realness that I was born by following Thus-Comer.

「天子當知！然我善現不由色故隨如來生，不由受、想、行、識故隨如來生，不由預流果故隨如來生，不由一來、不還、阿羅漢果故隨如來生，不由獨覺菩提故隨如來生，不由諸佛無上正等菩提故隨如來生，但由真如故隨如來生。

“Heavenly son, you must know that I was born not by following matter, or feeling, thinking, action, and consciousness; not by following stream-entry effect, or once-return effect, nonreturn effect, and arhat effect; not by following self-enlightenment bodhi; and not by following the unsurpassed, perfect, and universal bodhi of the Buddhas. I was born by following the realness and the Thus-Come.”

「天子當知！然我善現不隨色生，不隨受、想、行、識生，不隨預流果生，不隨一來、不還、阿羅漢果故生，不隨獨覺菩提生，不隨諸佛無上正等菩提生，但隨真如生故，我善現隨如來生。」

At that time, Sariputra said to the Buddha, “World-Honored One, realness is very profound, subtle, and exquisite.”

爾時，舍利子白佛言：「世尊！如是真如甚深微妙。」

The Buddha said to Sariputra, “Yes, it is as you say. Realness is very profound, subtle, and exquisite.”

爾時，佛告舍利子言：「如是！如是！如汝所說。如是真如甚深微妙。」

When the Buddha was teaching the form of realness, three hundred bhiksus (monks) terminated all flaws, attained mind liberation, and became arhats. Five hundred bhiksuniīs (nuns) had stayed far away from all defilements and attained the pure dharma eye toward all dharmas. Five thousand heavenly sons realized and attained the dharma forbearance of nonarising owing to their previous positive karmas that matured at that moment. Sixty bodhisattvas attained mind liberation and would not receive various flaws.

當說如是真如相時，三百苾芻永盡諸漏心得解脫，成阿羅漢；復有五百苾芻尼眾遠塵離垢，於諸法中得淨法眼；五千天子宿業成熟，俱時證得無生法忍；六十菩薩不受諸漏心得解脫。

At that time, the Buddha said to Sariputra, “These sixty bodhisattvas in the assembly today had in the past stayed in close connection with and made offerings to

five hundred Buddhas. Although they had cultivated giving, pure precept, forbearance, diligence, and meditation, they had not absorbed and accepted the expedient skillfulness of the fathomless prajna paramita, so they had once deviated thoughts and actions and could not enter onto the bodhisattva path of nonarising. Although they can hear the great dharma today, they have attained no more than the mind liberation and the freedom from all flaws owing to the powers of their previous karmas. Therefore, Sariputra, if great bodhisattvas do not absorb the expedient skillfulness of the fathomless prajna paramita, they will be oriented toward the realization of reality and thus fall into the stage of voice-hearer or the stage of self-enlightened one even they have achieved emptiness, formlessness, and nonaspiration of the bodhisattva path.

爾時，佛告舍利子言：「今此眾中六十菩薩，已於過去五百佛所親近供養，雖修布施、淨戒、安忍、精進、靜慮，而不攝受甚深般若波羅蜜多方便善巧，起別異想修別異行，不入菩薩正性離生故，於今時雖聞大法，而宿因力，不受諸漏心得解脫。是故，舍利子！諸菩薩摩訶薩雖有菩薩道空、無相、無願，而不攝受甚深般若波羅蜜多方便善巧，便證實際，墮於聲聞或獨覺地。」

“Sariputra, a big bird had a body as tall as one hundred yojanas, two hundred yojanas, or five hundred yojanas. But this bird had no wings either because they were not grown or because they had decayed. On the way diving from the Heaven of the Thirty-Three Smaller Heavens down to the continent of Jambudvipa, the bird thought, ‘I want to return to the Heaven of Thirty-Three Smaller Heavens.’ Sariputra, what do you think about this? Could this bird return to the Heaven of Thirty-Three Smaller Heavens?”

「舍利子！譬如有鳥，其身廣大百踰繕那，或復二百乃至五百踰繕那量，翅羽未成或已衰朽。是鳥從彼三十三天，投身而下趣瞻部洲，於其中路欸作是念：『我今還上三十三天。』於汝意云何？是鳥能還三十三天不？」

Sariputra replied, “No, World-Honored One.”

舍利子曰：「不也！世尊！」

The Buddha said to Sariputra, “This bird might think on the way, ‘I want to arrive at the continent of Jambudvīpa safely without getting hurt.’ Sariputra, what do you think about this? Could this bird do this as intended?”

佛告舍利子：「是鳥中路或作是願：『至瞻部洲，當令我身無損無苦。』於意云何？是鳥所願可得遂不？」

Sariputra said, “No, World-Honored One. When landing at the continent of Jambudvīpa, the bird absolutely would be injured or die. Why? It is because the big bird was very heavy, had no wings, or the wings were broken; besides, it was very high.”

舍利子曰：「不也！世尊！是鳥至此瞻部洲時，其身決定有損有苦，或致命終，或復近死。何以故？是鳥身大從遠而墮，翅羽未成或衰朽故。」

The Buddha said to Sariputra, “Yes, it is as you say. Sariputra, so do the bodhisattvas of the great vehicle. Although they have initiated an aspiration to the unsurpassed, perfect, and universal bodhi and have cultivated diligently giving, pure precept, forbearance, diligence, and meditation, as well as the liberation gates of emptiness, formlessness, and nonaspiration for immeasurable and countless kalpas, they have not absorbed the expedient skillfulness of the fathomless prajñā paramitā. So, they will be led to the stage of voice-hearer or self-enlightened one and attain the reality.

佛告舍利子：「如是！如是！如汝所說。有菩薩乘善男子等亦復如是，雖發無上正等覺心，已經殞伽沙數大劫，勤修布施、淨戒、安忍、精進、靜慮，亦修空、無相、無願解脫門，而不攝受甚深般若波羅蜜多方便善巧，便證實際，遂墮聲聞或獨覺地。

“Sariputra, although these good gentlepersons of bodhisattva vehicle have

stayed in the mindfulness of the aggregates of precept, concentration, wisdom, liberation, and the knowledge and views of liberation taught by the Buddhas in the past, future, and present, they cannot correctly understand or see the real merits and virtues of these aggregates because they are attached to their forms. They are attached to the voices and their forms when hearing emptiness. They may intend to transfer the merits thus derived toward the unsurpassed, perfect, and universal bodhi, but they will fall into the stage of voice-hearer or the stage of self-enlightened one. Why? Sariputra, it is because these bodhisattvas have not absorbed and accepted the expedient skillfulness of the fathomless prajna paramita. Although they have intended to transfer the virtuous roots that they have planted toward the bodhi, they will become powerless and cannot accomplish anything.”

(The Buddha cautioned that lacking expedient skillfulness of prajna paramita would lead great-vehicle practitioners to the two vehicles rather than achieving the perfect knowledge of all perfect knowledge.)

「舍利子！是菩薩乘善男子等，雖念三世諸佛世尊戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，而心取相，不知不見諸佛世尊如是五蘊真實功德，但聞空聲取相執著，迴向無上正等菩提，便墮聲聞或獨覺地。何以故？舍利子！是諸菩薩由不攝受甚深般若波羅蜜多方便善巧，雖持種種所修善根迴向菩提，而無力故。」

In the meantime, Sariputra said to the Buddha, “My understanding of the meanings of the Buddha’s teaching is that as good gentlepersons of bodhisattva vehicle have stayed far away from the expedient skillfulness, it is uncertain whether they will or will not attain the bodhi although they have accumulated innumerable merits and virtues as nutrient. Therefore, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not stay far away from the expedient skillfulness of prajna paramita.”

時，舍利子便白佛言：「如我解佛所說義者，若菩薩乘善男子等，遠離般若波羅蜜多方便善巧，雖具無量福德資糧，而於菩提或得、不得。是故菩薩摩訶薩眾欲得無上正等菩提，決定不應遠離般若波羅蜜多方便善巧。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say.”

爾時，佛告舍利子言：「如是！如是！如汝所說。」

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Chapter 16

Realness

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百四十九

大唐三藏法師玄奘奉 詔譯

第四分真如品第十六之二

At that time, the heavenly sons from the realm of desire and the realm of form joined their palms together respectfully and said to the Buddha, “Prajna paramita is too profound to believe in and understand. World-Honored One, the unsurpassed, perfect, and universal bodhi is also too profound to believe in and understand. World-Honored One, the unsurpassed, perfect, and universal bodhi is extremely difficult to believe in, understand, realize insightfully, and attain.”

爾時，欲界、色界天子恭敬合掌，俱白佛言：「世尊！般若波羅蜜多最為甚深極難信解。世尊！無上正等菩提亦最甚深極難信解。世尊！無上正等菩提既難信解亦難證得。」

In the meantime, the Buddha said to the heavenly sons, “Yes, it is as you say. If sentient beings have only acquired wisdom abuse, inferior diligence, and tentative understanding, but have no expedient skillfulness and have been absorbed by not virtuous friends, then it will be really difficult for them to believe in and understand the fathomless prajna paramita and the unsurpassed, perfect, and universal bodhi of the Buddha. Given such conditions, it is very difficult to realize insightfully and attain the unsurpassed, perfect, and universal bodhi.”

爾時，佛告諸天子言：「如是！如是！如汝所說。若諸有情成就惡慧，下劣精進、下劣勝解，無方便善巧，為惡友所攝，於深般若波羅蜜多實難信解，於

佛無上正等菩提亦難信解，由斯無上正等菩提亦難證得。」

At that time, Well-Appearing One said to the Buddha, “The World-Honored One has said that the unsurpassed, perfect, and universal bodhi of the Buddhas is very difficult to believe in, understand, realize insightfully, and attain. Why? There is no dharma that can be realized and attained. Why? All dharmas are empty in the final analysis. In emptiness, no dharma can realize other dharmas. Why? The self-nature of all dharmas is empty. As one teaches this dharma to terminate permanently all dharmas, this dharma is also empty. Based on this meaning, the one who can realize, the dharma to be realized, the one who can understand, and the dharma to be understood are all empty. Because of this cause and condition, I think that the unsurpassed, perfect, and universal bodhi of the Buddhas is easy to believe in and understand. It is not difficult to believe in and understand. There is no dharma that is not empty. If people get to know and believe the perfect knowledge of all perfect knowledge in this way, it will be easy for them to realize insightfully and attain it.”

爾時，善現便白佛言：「如世尊說諸佛無上正等菩提既難信解亦難證得，云何無上正等菩提極難信解亦難證得？此中都無可證得者。何以故？以一切法畢竟空故，空中無法能證餘法。所以者何？以一切法自性皆空，若為永斷如是法故說如是法，此法亦空。由此義故，於佛無上正等菩提，若能證者、若所證法、若能知者、若所知法一切皆空。由此因緣，我作是念：『諸佛無上正等菩提易可信解，易可證得，非難信解、非難證得，以一切法無不皆空，如是信知便證得故。』」

The Buddha said to Well-Appearing One, “Because the one who can believe in, understand, realize insightfully, and attain the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, it is said that it is very difficult to believe in, understand, realize insightfully, and attain. Because the unsurpassed, perfect, and universal bodhi of the Buddhas is not existent, it is said that it is difficult to believe in,

understand, realize insightfully, and attain. Because the unsurpassed, perfect, and universal bodhi of the Buddhas has no accumulation, it is said that it is difficult to believe in, understand, realize insightfully, and attain.”

佛告善現：「諸佛無上正等菩提，能信解者及證得者不可得故，說難信解及難證得；諸佛無上正等菩提非實有故，說難信解及難證得；諸佛無上正等菩提無積集故，說難信解及難證得。」

In the meantime, Sariputra said to Well-Appearing One, “Because all dharmas are empty in the final analysis, the unsurpassed, perfect, and universal bodhi of the Buddhas is very difficult to believe in, understand, and attain. Why? All dharmas, like empty space, are without self-nature. Empty space does not think: ‘I must believe in, understand, realize insightfully, and attain the unsurpassed, perfect, and universal bodhi,’ so do the dharmas. Like empty space, all dharmas have no self-nature. Therefore, the unsurpassed, perfect, and universal bodhi is extremely difficult to believe in and understand; it is also extremely difficult to realize insightfully and attain. Furthermore, Well-Appearing One, if the unsurpassed, perfect, and universal bodhi of the Buddha is easy to believe in, understand, realize insightfully, and attain, then as many bodhisattvas as the sands of the Ganges will not regress after aspiring to the unsurpassed, perfect, and universal bodhi. So, the unsurpassed, perfect, and universal bodhi is very difficult to believe in, understand, realize insightfully, and attain.”

時，舍利子語善現言：「以一切法畢竟空故，諸佛無上正等菩提極難信解、甚難可得。所以者何？以一切法都無自性皆如虛空。譬如虛空不作是念：『我於無上正等菩提，當生信解及當證得。』諸法亦爾，皆如虛空都無自性，是故無上正等菩提極難信解、甚難證得。復次，善現！若佛無上正等菩提易可信解，易可證得，則不應有如殑伽沙諸菩薩眾發趣無上正等菩提後還退轉，故知無上正等菩提極難信解、甚難證得。」

Meanwhile, the long-lived sage Well-Appearing One asked Sariputra, “What do you think about this? Does matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

時，具壽善現白舍利子言：「於意云何？色於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Do feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

「於意云何？受、想、行、識於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does any dharma regress in the pursuit of the unsurpassed, perfect, and universal bodhi separate from matter?”

「於意云何？離色，有法於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does any dharma regress in the pursuit of the unsurpassed, perfect, and universal bodhi separate from feeling, thinking, action, and consciousness?”

「於意云何？離受、想、行、識，有法於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does the realness of matter regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

「於意云何？色真如於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does the realness of feeling, thinking, action, and consciousness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

「於意云何？受、想、行、識真如於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does any dharma regress in the pursuit of the unsurpassed, perfect, and universal bodhi separate from the realness of matter?”

「於意云何？離色真如，有法於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does any dharma regress in the pursuit of the unsurpassed, perfect, and universal bodhi separate from the realness of feeling, thinking, action, and consciousness?”

「於意云何？離受、想、行、識真如，有法於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“Furthermore, Sariputra, what do you think about this? Can matter realize the unsurpassed, perfect, and universal bodhi?”

「復次，舍利子！於意云何？色能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can feeling, thinking, action, and consciousness realize the unsurpassed, perfect, and universal bodhi?”

「於意云何？受、想、行、識能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can any dharma realize the unsurpassed, perfect, and universal bodhi separate from matter?”

「於意云何？離色，有法能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can any dharma realize the unsurpassed, perfect, and universal bodhi separate from feeling, thinking, action, and consciousness?”

「於意云何？離受、想、行、識，有法能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can the realness of matter realize the unsurpassed, perfect, and universal bodhi?”

「於意云何？色真如能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can the realness of feeling, thinking, action, and consciousness realize the unsurpassed, perfect, and universal bodhi?”

「於意云何？受、想、行、識真如能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can any dharma realize the unsurpassed, perfect, and universal bodhi separate from the realness of matter?”

「於意云何？離色真如，有法能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can any dharma realize the unsurpassed, perfect, and universal bodhi separate from the realness of feeling, thinking, action, and consciousness?”

「於意云何？離受、想、行、識真如，有法能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“Furthermore, Sariputra, what do you think about this? Does the realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

「復次，舍利子！於意云何？真如於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Does any dharma regress in the pursuit of the unsurpassed, perfect, and universal bodhi separate from the realness?”

「於意云何？離真如，有法於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“Furthermore, Sariputra, what do you think about this? Can realness realize the unsurpassed, perfect, and universal bodhi?”

「復次，舍利子！於意云何？真如能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“What do you think about this? Can any dharma realize the unsurpassed, perfect, and universal bodhi separate from the realness?”

「於意云何？離真如，有法能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“Furthermore, Sariputra, what do you think about this? Does any dharma that is neither with nor separate from matter, feeling, and so forth regress in the pursuit of the unsurpassed, perfect, and universal bodhi? Does any dharma that is neither with realness nor separate from realness regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

「復次，舍利子！於意云何？頗有法非即色等、非離色等，非即真如、非離真如，於無上正等菩提有退轉不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

“Furthermore, Sariputra, what do you think about this? Can any dharma that is neither with nor separate from matter, feeling, and so forth, and neither with nor separate from realness realize insightfully the unsurpassed, perfect, and universal bodhi?”

「復次，舍利子！於意云何？頗有法非即色等、非離色等，非即真如、非離真如，能證無上正等菩提不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

Meanwhile, the long-lived sage Well-Appearing One said to Sariputra, “If all dharmas are nonexistent and unattainable because of the truth and their dwelling, then what dharmas will regress in the pursuit of the unsurpassed, perfect, and universal bodhi?”

時，具壽善現謂舍利子言：「若一切法諦故、住故，都無所有皆不可得，說何等法可於無上正等菩提而有退轉？」

Sariputra replied to Well-Appearing One, “The benevolent one, you say that in

the dharma forbearance of nonarising, no dharma is existent and no bodhisattva can regress in the pursuit of the unsurpassed, perfect, and universal bodhi. If this is the case, then why does the Buddha say that there are three kinds of individuals who dwell in the bodhisattva vehicle instead of one? The benevolent one, why do say that there should be only one vehicle for bodhisattvas, the vehicle of the unsurpassed, perfect, and universal enlightenment, instead of three vehicles?”

時，舍利子語善現言：「如仁者所說，無生法忍中都無有法，亦無菩薩可於無上正等菩提說有退轉。若爾，何故佛說三種住菩薩乘補特伽羅，但應說一？又如仁說，應無三乘菩薩差別，唯應有一正等覺乘。」

In the meantime, Fully Loving-Kind One said to the long-lived sage Sariputra, “You should ask Well-Appearing One this question first: is only one bodhisattva vehicle allowed? Then challenge him with this statement: ‘there should be only one vehicle, the vehicle of the unsurpassed, perfect, and universal enlightenment, for the bodhisattvas instead of three vehicles.’”

時，滿慈子便白具壽舍利子言：「應問善現：為許有一菩薩乘不？然後可難：應無三乘建立差別，唯應有一正等覺乘。」

Meanwhile, Sariputra asked Well-Appearing One, “Is there only one bodhisattva vehicle allowed?”

時，舍利子問善現言：「為許有一菩薩乘不？」

Well-Appearing One said, “What do you think about this? Are there three different vehicles in realness?”

善現報言：「於意云何？真如中頗有三乘差別不？」

Sariputra said, “No, Well-Appearing One. There are no three forms of realness that are attainable, not to mention there are three vehicles inside realness.”

舍利子言：「不也！善現！真如尚無三相可得，況於其內有別三乘！」

“What do you think about this? Is there one vehicle attainable in realness?”

「於意云何？真如中頗有一乘可得不？」

Sariputra replied, “No, Well-Appearing One, not even one form of realness is attainable, not to mention there is one vehicle inside realness.”

舍利子言：「不也！善現！真如尚無一相可得，況於其內而有一乘！」

“What do you think about this? Can you see a single dharma or a single bodhisattva in realness?”

「於意云何？頗真如中見有一法、一菩薩不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

Meanwhile, the long-lived sage Well-Appearing One asked Sariputra, “The venerable one, if all dharmas are nonexistent and unattainable by virtue of the truth and their dwelling, and so are the bodhisattvas, then why do you think that there are three vehicles--voice-hearer, self-enlightened one, and bodhisattva--and differentiate these three vehicles from one vehicle?

時，具壽善現謂舍利子言：「若一切法諦故、住故，都無所有、皆不可得，菩薩亦爾，云何尊者可作是念：此是聲聞、此是獨覺、此是菩薩，如是為三、如是為一？」

“Sariputra, if great bodhisattvas do not attain anything in all dharmas, in the realness of the dharmas, in bodhisattvas, and in Thus-Comers, they are the genuine bodhisattvas. Sariputra, if great bodhisattvas are not frightened, scared, terrified, sinking, and drowned upon hearing the undifferentiated forms of realness, they will realize insightfully the unsurpassed, perfect, and universal bodhi quickly and will never regress halfway.”

「舍利子！若菩薩摩訶薩於一切法都無所得，於法真如亦無所得，於諸菩薩亦無所得，於諸如來亦無所得，當知是為真實菩薩。舍利子！若菩薩摩訶薩聞說真如無差別相，不驚、不怖、不沈、不沒，是菩薩摩訶薩疾證無上正等菩

提，於其中間定無退轉。」

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent! Now you can lecture on the essential dharma for bodhisattvas. You have spoken with the support of the authority and supernatural powers of Thus-Comer. Well-Appearing One, you must know that if great bodhisattvas can deeply believe in and understand that the forms of the realness of the dharmas are unattainable and all dharmas have no different forms, then they will not be frightened, scared, terrified, sinking, and overwhelmed when hearing the unattainable forms of the realness of dharmas. These great bodhisattvas will realize the unsurpassed, perfect, and universal bodhi quickly.”

(The Buddha admired Well-Appearing One’s statement and identified those who could achieve the perfect knowledge of all perfect knowledge quickly.)

爾時，世尊讚善現曰：「善哉！善哉！汝今乃能為諸菩薩善說法要，汝之所說皆是如來威神之力。善現當知！若菩薩摩訶薩於法真如不可得相深生信解，知一切法無差別相，聞說如是諸法真如不可得相，不驚、不怖、不沈、不沒，是菩薩摩訶薩疾證無上正等菩提。」

Meanwhile, Sariputra asked the Buddha, “Will great bodhisattvas realize the unsurpassed, perfect, and universal enlightenment quickly if they have achieved this dharma?”

時，舍利子便白佛言：「若菩薩摩訶薩成就此法，疾證無上正等覺耶？」

The Buddha replied to Sariputra, “Yes. If great bodhisattvas have achieved this dharma, they will realize the unsurpassed, perfect, and universal bodhi quickly. They will not fall into the stage of voice-hearer or the stage of self-enlightened one.”

爾時佛告舍利子言：「如是！如是！若菩薩摩訶薩成就此法，疾證無上正等菩提，不墮聲聞、獨覺等地。」

At that time, Well-Appearing One asked the Buddha, “How should great

bodhisattvas dwell and what should they learn if they would like to realize and attain the unsurpassed, perfect, and universal bodhi that they are pursuing quickly?”

爾時，善現便白佛言：「若菩薩摩訶薩欲疾證得所求無上正等菩提，應云何住？云何應學？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi that they are pursuing quickly, they should dwell in equality toward all sentient beings. They should treat all sentient beings with the mind of equality, the mind of loving-kindness, the mind of compassion, the mind of joy, the mind of equanimity, the mind of bringing benefits, the mind of bringing peace and happiness, the mind of tenderness and compliance, the mind of reverence, the mind of no damage, the mind of doing no harm, and the mind of straightforwardness. They should treat others as fathers, mothers, brothers, and sisters, and serve as a refuge for all sentient beings. They should speak to all sentient beings with such minds. Well-Appearing One, you must know that if great bodhisattvas would like to realize and attain the unsurpassed, perfect, and universal bodhi quickly, they should dwell and learn in this way.” (Responding to Well-Appearing One’s questions, the Buddha explained how great bodhisattvas should dwell and learn when pursuing the perfect knowledge of all perfect knowledge.)

佛告善現：「若菩薩摩訶薩欲疾證得所求無上正等菩提，於諸有情應平等住，於諸有情應起等心、慈心、悲心、喜心、捨心、利益心、安樂心、調柔心、恭敬心、無損心、無害心、質直心、如父心，如母心、如兄弟心、如姊妹心、為依怙心，亦以此心應與其語。善現當知！若菩薩摩訶薩欲疾證得所求無上正等菩提，於諸有情應如是住、應如是學。」

Chapter 17

The Phenomena of Nonregression

(In the Fourth Assembly)

第四分不退相品第十七

At that time, Well-Appearing One asked the Buddha, “What are the actions, shapes, and characteristics of the great bodhisattvas who are not regressive?”

爾時，善現復白佛言：「我等當以何行、狀、相，知是不退轉菩薩摩訶薩？」

The Buddha replied to Well-Appearing One, “Some great bodhisattvas have known accurately the stages of ordinary sentient being, voice-hearer, self-enlightened one, bodhisattva, and Thus-Come as they really are and realize that although these stages differ, the natures of their realness are the same. They are not changeable, different, dualistic, or separate. These great bodhisattvas have insightfully understood the realness of the dharmas and have also really dwelled in the realness of the dharmas, but they have no differentiations because they have adopted nonattainment as skillful means. These great bodhisattvas have insightfully understood the realness of the dharmas and have also heard that the realness and all dharmas are not dualistic or separate, so they are not skeptical or hesitated. These great bodhisattvas have dwelled peacefully in the realness of the dharmas, but when they get out of the realness, they are not attached to different forms of the dharmas when hearing them, nor are they skeptical or hesitated about them. They will not think, ‘This is true, but that is not true.’ Although they do not have this thought, they know all dharmas as they really are. These great bodhisattvas do not speak rashly and carelessly. They only say what is right and beneficial for others. When they lecture on the dharma, they will speak to all equally and compassionately regardless of their appearance and physical features. If great bodhisattvas have achieved such actions, characteristics, and forms,

they are nonregressive in the pursuit of the unsurpassed, perfect, and universal bodhi. (The Buddha described the superior qualities of the great bodhisattvas who are not regressive.)

佛告善現：「若菩薩摩訶薩能如實知若異生地、若聲聞地、若獨覺地、若菩薩地、若如來地，如是諸地雖說有異，而於諸法真如性中無變異、無分別，皆無二、無二分。是菩薩摩訶薩雖實悟入諸法真如，亦實安住諸法真如無所分別，以無所得為方便故。是菩薩摩訶薩既實悟入諸法真如，雖聞真如與一切法無二無別而無疑滯。是菩薩摩訶薩既實安住諸法真如，出真如已，雖聞諸法種種異相，而於其中無所執著亦無疑滯，不作是念：『此事如實，此不如實。』雖無此念，而於諸法能如實知。是菩薩摩訶薩終不輕爾而發語言，諸有所說皆引義利，若無義利終不發言。是菩薩摩訶薩終不觀他好惡長短，平等憐愍而為說法。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, the great bodhisattvas who are not regressive dislike the behaviors and speech of sramanas of other path and Brahmins. Those sramanas and Brahmins neither really see and understand the dharmas, nor establish correct views and correct dharma gates. Great bodhisattvas do not pay homage to heavenly gods as the other-path practitioners do. They do not make flower wreaths, spread and powdered fragrances, clothing, jewel necklaces, treasure banners, canopies, music and entertainment, and bright lamps as offerings to heavenly gods and other-path practitioners. If great bodhisattvas have achieved such actions, characteristics, and forms, they are nonregressive in the pursuit of the unsurpassed, perfect, and universal Bodhi.

(The Buddha described, in the following paragraphs, more characteristics of the great bodhisattvas who are not regressive.)

「復次，善現！一切不退轉菩薩摩訶薩，終不樂觀外道沙門、婆羅門等形相言說。彼諸沙門、婆羅門等，於所知法實知實見，或能施設正見法門，無有

是處。是菩薩摩訶薩終不禮敬諸餘天神，如諸世間外道所事，亦終不以種種花鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、伎樂、燈明供養天神及諸外道。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, the great bodhisattvas of nonregression will not fall into bad destinies, nor reborn in female bodies or in low castes except when they are willing to do so for absorbing and delivering the sentient beings in that destiny. They love to practice the path of the ten virtuous karmas. They stay away from killing, lying, and so forth, and incorrect views themselves and encourage others to do so. They practice the path of the ten virtuous karmas themselves and encourage others to do so. They further demonstrate for, advise, guide, admire, encourage, celebrate, and absorb sentient beings to strengthen their determination. These great bodhisattvas will not practice the path of the ten not virtuous karmas or let evil minds arise in their dreams. But they often practice the path of the ten virtuous karmas in their dreams. If great bodhisattvas have achieved such actions, characteristics, and forms, they are nonregressive in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，不墮惡趣，不受女身，亦不生於卑賤種族，除為度脫彼類有情現同類生方便攝受。是菩薩摩訶薩常樂受行十善業道，自離害生命乃至邪見，亦勸他離害生命乃至邪見，自受行十善業道，亦勸他受行十善業道，示現、勸導、讚勵、慶喜、攝受有情令其堅固。是菩薩摩訶薩乃至夢中亦不現行十惡業道，亦不現起惡不善心，乃至夢中亦常受學十善業道。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, the great bodhisattvas have accepted, embraced, reflected on, read, and recited the sutras thoroughly and fluently to bring benefits and happiness to all sentient beings. They always think: ‘I will teach sentient beings this dharma to satisfy all their dharma aspirations. I will further transfer the

virtuous roots caused by dharma giving along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi.' If great bodhisattvas have achieved such actions, characteristics, and forms, they will attain nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，諸所受持、思惟、讀誦種種經典令極通利，皆為利樂一切有情，恒作是念：『我以此法為諸有情宣說開示，當令一切法願滿足。復持如是法施善根，與諸有情平等共有迴向無上正等菩提。』若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

“Furthermore, Well-Appearing One, all great bodhisattvas of nonregression are not skeptical, hesitated, confused, or suffocated about the profound dharma gates taught by the Buddha. They rather believe in and accept them delightedly. They only say the words beneficial for others. When they speak, their voices are tender and with self-restriction. They do not sleep much and do not let vexations expand. Their minds are not confused and deceptive whether they enter, go out, come, or go. They always dwell peacefully in correct mindfulness, correct knowledge, and good demeanor whether they move, stop, walk, stay, sit, lie, and lift or lower their steps. Wherever they visit, they will look around carefully. They always walk in peace and ease; when they walk, they stay in correct mindfulness with their eyes looking ahead. They never move or speak abruptly. All the beds, bedding, and clothing that they use are always kept fragrant and clean; their beds, bedding, and so forth are not smelly or greasy, and do not house lice and their eggs. Their minds love clean, pure, and bright things, and their health is in perfect condition. Their bodies and minds, unlike ordinary human beings, are not invaded and eaten continuously by eighty thousand small insects. Why? It is because these great bodhisattvas have their virtuous roots well developed and thus transcend all sentient beings in the world. As their virtuous roots increase, their bodies and minds become purer. Because of this cause and condition, their

bodies and minds are as solid as the diamond, not annoyed or attacked by undesirable conditions. If great bodhisattvas have achieved such actions, characteristics, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.”

「復次，善現！一切不退轉菩薩摩訶薩，於佛所說甚深法門，終不生於疑惑、猶豫，亦不迷悶，歡喜信受；諸所發言皆為饒益，知量而說言詞柔軟；寢寐輕少煩惱不行，入出往來心不迷謬；恒時安住正念正知，進止威儀、行住坐臥、舉足下足亦復如是；諸所遊履必觀其地，安詳繫念直視而行，運動語言常無卒暴；諸所受用臥具、衣服皆常香潔無諸臭穢，亦無垢膩蟣虱等蟲；恒樂清淨常無疾病，身中無有八萬戶蟲。所以者何？是諸菩薩善根增上出過世間，如如善根漸漸增長，如是如是身心清淨。由此因緣，是諸菩薩身心堅固猶若金剛，不為違緣之所侵惱。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

At that time, Well-Appearing One asked the Buddha again, “How will these great bodhisattvas keep their minds pure at all times?”

爾時，善現便白佛言：「是菩薩摩訶薩云何應知心常清淨？」

The Buddha replied to Well-Appearing One, “As the virtuous roots of these great bodhisattvas increase and grow gradually, all kinds of not straightforward ideas, flattery, deception, and arrogance in their minds will never arise. Because of this cause and condition, all their vexations and the rest of not virtuous minds will cease permanently. They will transcend the stages of voice-hearer and self-enlightened one and reach the unsurpassed, perfect, and universal bodhi quickly. Now, we can tell that their minds are pure always.

佛告善現：「是菩薩摩訶薩如如善根漸漸增長，如是如是心中一切諂曲、矯誑皆永不行。由此因緣，一切煩惱及餘不善皆永息滅，亦超聲聞及獨覺地，疾趣無上正等菩提，是故應知心常清淨。」

“Furthermore, Well-Appearing One, all great bodhisattvas of nonregression are not interested in the benefits and offerings given to them, seek or act to invite reputation. Their minds are separate from jealousy and stinginess, and their bodies are free from wrong actions. They do not indulge in drinks, food, clothing, bed, bedding, medicine, and property either. When hearing the very profound dharma, their minds are not confused or skeptical; rather, their wisdom will become profound and solid, and they can develop respect for and belief in the profound dharma and accept it. When hearing the fathomless prajna paramita, they will enter it insightfully. All the businesses they do in the world will be merged into the dharma nature based on the expedient skillfulness of prajna paramita, and thus they will not see any business that is not correspondent with the dharma nature. If great bodhisattvas have achieved such actions, features, and forms, they definitively will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，不重利養、不徇名譽，心離嫉慳、身無愆失，於諸飲食、衣服、臥具、醫藥、資財不生耽著，聞甚深法心不迷謬，智慧深固恭敬信受，隨所聽聞皆能會入甚深般若波羅蜜多，諸所造作世間事業亦依般若波羅蜜多方便善巧會入法性，不見一事出法性者，設有不與法性相應，亦能方便會入般若波羅蜜多甚深理趣，由斯不見出法性者。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, an evil demon made eight transformed great hells, and in each great hell he made immeasurable hundreds of thousands of transformed bodhisattvas who were tortured severely by violently burning fires and thus suffered piercingly. This evil demon showed these transformed images to the great bodhisattvas of nonregression and said, ‘These bodhisattvas are suffering severely in these great hells only because they were conferred by the Buddha the prophecy of attaining the unsurpassed, perfect, and universal bodhi in the future. You

have also been conferred the same prophecy. It appears that the prophecy that you are given is not for attaining the unsurpassed, perfect, and universal bodhi, but for falling into the great hells to suffer such violent tortures. Now you must cease the pursuit of the great bodhi to get rid of suffering, so you will be reborn in heaven or in human world to enjoy all kinds of pleasure.’ At that time, seeing what was happening to them, the great bodhisattvas of nonregression were not frightened or hesitated. They thought, ‘It does not make sense to say that the great bodhisattvas of nonregression will fall into the bad destinies and cannot get rid of suffering. The images that I have seen are not real; they must be transformed by evil demon.’ If the great bodhisattvas have achieved such actions, features, and forms, they definitively will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，設有惡魔現前化作八大地獄，復於一一大地獄中，化作無量百千菩薩，皆被猛焰交徹燒燃，各受辛酸楚毒大苦；作是化已，告不退轉諸菩薩言：『此諸菩薩皆受無上正等菩提不退轉記，故墮如是大地獄中，恒受如斯種種劇苦。汝等菩薩既受無上正等菩提不退轉記，亦當墮此大地獄中受諸劇苦。佛授汝等大地獄中受極苦記，非授無上正等菩提不退轉記。是故汝等應疾捨棄大菩提心，可得免脫此地獄苦，當生天上或生人中受諸妙樂。』是時，不退轉菩薩摩訶薩見聞此事，其心不動亦不驚疑，但作是念：『受不退轉記菩薩摩訶薩若墮惡趣，受諸苦惱不能免脫，必無是處。今見聞者定是惡魔所作所說，皆非實有。』若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

“Furthermore, Well-Appearing One, an evil demon pretended to be a sramana, came to a great bodhisattva’s place, and said, ‘All the sutras correspondent with the fathomless prajna paramita that you have heard, accepted, embraced, read, and recited are contrary to the truth. You should discard them immediately. I will teach you genuine Buddha dharma so that you can cultivate to attain the unsurpassed, perfect,

and universal bodhi quickly. What you have heard are not the genuine Buddha's words; they are faked by writers. What I am saying are really the words spoken by the Buddha.' If the great bodhisattvas are moved and become skeptical and frightened when hearing this, they must have not been conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. If the great bodhisattvas are not moved, skeptical, and frightened when hearing this, but dwell in the dharma nature that is without actions, forms, and arising, then they will not move following the teachings not given by the Buddha. Like the arhats who do not believe in any one's words other than the Buddha's when doing things, such as realizing intuitively the dharma nature, without being skeptical, hesitant, and moved by demons, so do the great bodhisattvas of nonregression. The voice-hearers, self-enlightened ones, other-path believers, and evil demons cannot do harm to the great bodhisattvas of nonregression and compel them to withdraw in the pursuit of the great bodhi. If great bodhisattvas have achieved such actions, features, and forms, they definitively will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，設有惡魔作沙門像，來至其所說如是言：『汝先所聞受持、讀誦甚深般若波羅蜜多相應經典皆是邪說，應疾捨棄勿謂為真。汝等若能速疾棄捨，我當教汝真淨佛法，令汝速證無上菩提。汝先所聞非真佛語，是文頌者虛誑撰集，我之所說是真佛語。』善現當知！若菩薩摩訶薩聞如是語心動驚疑，當知未受不退轉記。若菩薩摩訶薩聞如是說，其心不動亦不驚疑，但隨無作、無相、無生法性而住，是菩薩摩訶薩諸有所作不信他語，不隨他教而便動轉，如阿羅漢諸有所為不信他語，現證法性無惑無疑，一切惡魔不能傾動。如是不退轉菩薩摩訶薩，一切聲聞、獨覺、外道、諸惡魔等不能破壞，令於菩提而生退屈。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

“Furthermore, Well-Appearing One, an evil demon pretended to be a relative or a friend and visited with great bodhisattvas and said to them, ‘What you have practiced are the actions within birth and death; they are not the bodhisattva actions. Now you should cultivate the path to cease all sufferings and attain nirvana.’

Meanwhile, the evil demon also taught the bodhisattvas the fake path leading to the forms of birth and death. The demon further said, ‘This is the real path. If you cultivate this path, you will cease birth, old age, illness, and death and attain nirvana. The painful body that you possess presently should be discarded with disgust, not to mention the painful body that will come up in the future. You’d better think about it carefully and give up what you have believed.’ Upon hearing these words, the great bodhisattvas were not moved, frightened, or skeptical, but thought, ‘This must be an evil demon.’ In the meantime, the evil demon continued to say to the bodhisattvas, ‘Do you like to know what the useless actions for the bodhisattvas are? Many bodhisattvas have made innumerable most wonderful offerings to the Buddhas for as many great kalpas as the sands of the Ganges, cultivated innumerable difficult and painful actions, stayed close and offered services to as many Buddhas as the sands of the Ganges, and inquired innumerable and boundless bodhisattvas about the path that they should cultivate. After that, as many Buddhas as the sands of the Ganges will further teach them respectively upon their requests. These great bodhisattvas will cultivate diligently and attentively as they are taught by the Buddhas for innumerable kalpas, but still cannot realize insightfully and attain the unsurpassed, perfect, and universal bodhi, not to mention you can realize insightfully and attain the unsurpassed, perfect, and universal bodhi.’ Upon hearing these words, the bodhisattvas were not moved, frightened, or skeptical.

「復次，善現！一切不退轉菩薩摩訶薩，設有惡魔來至其所，詐現親友作如是言：『汝等所行是生死法非菩薩行，汝等今應修盡苦道，速盡眾苦得般涅槃』」

繫。』是時，惡魔即為菩薩說墮生死相似道法，告菩薩言：『此是真道，汝修此道，速盡一切生老病死得般涅槃。現在苦身尚應厭捨，況更求受當來苦身！宜自審思捨先所信。』是菩薩摩訶薩聞彼語時，其心不動亦不驚疑，但作是念：

『如是說者定是惡魔。』時，彼惡魔復語菩薩：『欲聞菩薩無益行耶？調諸菩薩經如殑伽沙數大劫，以無量種上妙供具供養諸佛，復於殑伽沙等佛所，修無量種難行苦行，親近承事如殑伽沙諸佛世尊，請問無量無邊菩薩所應修道；殑伽沙等諸佛世尊，如所請問次第為說。是諸菩薩摩訶薩眾如佛教誡，精勤修學經無量劫，尚不能證所求無上正等菩提，況今汝等可能證得！』是時，菩薩雖聞其言，而心不動亦無疑惑。

“At that time, the evil demon again made innumerable transformed bhiskus and said to the bodhisattvas, ‘All these bhiskus had in the past cultivated innumerable difficult and painful actions for countless kalpas, but they could not attain the unsurpassed, perfect, and universal bodhi and thus have regressed to dwell in arhat effect. So how can you realize the bodhi?’ After seeing the images and hearing the words, the bodhisattvas thought, ‘This must be an evil demon who is trying to disturb me and hinder me from performing cultivation. It is for sure that no bodhisattva who has cultivated prajna paramita to its perfection regresses to the stage of voice-hearer or self-enlightened one without realizing the unsurpassed, perfect, and universal bodhi. What we have seen and heard must be made by evil demon.’ If the great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「時，彼惡魔復於是處，化作無量苾芻形像，告菩薩曰：『此諸苾芻皆於過去經無數劫修無量種難行苦行，而不能得無上菩提，今皆退住阿羅漢果，云何汝等能證菩提？』是諸菩薩見聞此已，即作是念：『定是惡魔為擾亂我作如是事，定無菩薩修行般若波羅蜜多至圓滿位，不證無上正等菩提，退住聲聞、獨覺等地。』復作是念：『若諸菩薩如佛所說修菩薩行，不證無上正等菩提，必無

是處。當知今者所見所聞，定是惡魔所作所說。』若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, an evil demon came to great bodhisattvas’ places to make them disgusted with and quit the pursuit of the unsurpassed bodhi when he said, ‘The perfect knowledge of all perfect knowledge equals empty space. It adopts non-nature as nature, and its characteristics are originally empty. The dharmas are also equivalent to empty space; they adopt non-nature as nature. In the empty characteristics, no dharma can realize or be realized, nor are the place of realization, the time of realization, and the cause of realization. As all dharmas are equivalent to empty space and adopt non-nature as nature, and their characteristics are originally empty, why do you still pursue the unsurpassed, perfect, and universal bodhi so hard? You have heard previously that great bodhisattvas should aspire to the unsurpassed, perfect, and universal bodhi, but it is asserted by demons, not spoken by Buddha. Stop pursuing this; do not seek benefits or happiness for all beings through hardship. All your efforts will be in vain. When hearing the demon’s words, the great bodhisattvas contemplated carefully and thought, ‘This hindrance is made by evil demon trying to destroy my aspiration to the great bodhi. I must not accept his words and thus regress in my pursuit. I must stand more firmly so I will not be moved.’ If the great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，設有惡魔作苾芻像來至其所，欲令厭背無上菩提，作如是言：『一切智智與虛空等，無性為性，自相本空，諸法亦爾，與虛空等，無性為性。自相空中，無有一法可名能證，無有一法可名所證，證處、證時及由此證亦不可得。既一切法與虛空等，無性為性，自相本空，汝等云何唐受勤苦，求證無上正等菩提？汝先所聞諸菩薩眾應求無上正等菩提，皆是魔說非真佛語。汝等應捨求證無上正等覺心，勿於長夜為諸有情自

受勤苦，雖行種種難行苦行，欲求菩提終不能得。』是菩薩摩訶薩聞說如是訶諫語時，能審觀察：『此惡魔事，欲退敗我大菩提心，我今不應信受彼說退失所發大菩提心，應更堅牢終無動轉。』若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, all great bodhisattvas of nonregression can enter the first, second, third, or the fourth meditation freely and easily as they wish. They can enter the fourth meditation and get out it without being affected by its effect. They can freely receive the bodies as they desire and accomplish what they intend to do, then renounce the bodies. They can enter various meditations without being influenced by their forces in rebirth. To deliver the sentient beings, they will be reborn in the realm of desire but not contaminated by it. If great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，欲入初靜慮乃至第四靜慮，即隨意能入。是菩薩摩訶薩雖入四靜慮，而不受彼果。為欲利樂諸有情故，隨欲攝受所應受身，即隨所願皆能攝受，作所作已即能捨之，是故雖能入諸靜慮，而不隨彼勢力受生。為度有情還生欲界，雖生欲界而不染欲。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, the great bodhisattvas do not value reputations and are not attached to praises. They do not treat sentient beings with anger and hatred; rather, they always intend to bring benefits, peace, and happiness to them. Whether they come, go, enter, or get out, they always stay in a concentrative mind. They always move in good demeanor and with correct mindfulness. For the sake of sentient beings, they choose to live a family life, but they are not attached to it. Although they appear to be experiencing the desires of family life, they always feel disgusted with and afraid of it. Like someone who is traveling on perilous roads, they

always remain alert. They watch the way carefully and eat in fear and keep thinking when they can get away from all these dangers. It looks as if they are enjoying various rarities and treasures, they are not greedy and carving for them. They do not earn a living by running illegal and evil businesses. They will choose to ruin themselves than doing harm to others. Why? These great bodhisattvas are practicing the fathomless prajna paramita. They are the venerable ones, virtuous ones, noble ones, kings of oxen, lotus, dragons and elephants, lions, brave and energetic ones, leaders, and extraordinary heroes of all human beings. They live in a family to expediently bring benefits and happiness to all sentient beings instead of doing harm to them. Why? It is because they are dedicated to the expedient skillfulness of the fathomless prajna paramita for bodhisattvas. If the great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，不貴名聲、不著稱譽，於有情類無恚恨心，常欲令其利益安樂；往來入出無散亂心，進止威儀恒住正念；為有情故，雖處居家，而於其中不生貪著，雖現受欲而常厭怖，如涉險路心恒驚恐，雖有所食惶懼不安，但念何時出斯險難；雖現受用種種珍財，而於其中不起貪愛，不以邪命非法自活，寧自殞沒不損於人。所以者何？是諸菩薩行深般若波羅蜜多，是人中尊、人中善士、人中豪貴、人中牛王、人中蓮花、人中龍象、人中師子、人中勇健、人中調御、人中英傑，本為利樂一切有情，現處居家方便饒益，豈為自活侵損於人？所以者何？是諸菩薩甚深般若波羅蜜多方便善巧所任持故。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, all not regressive great bodhisattvas have been closely guarded by the god Vajrayaksa, so their minds and bodies will not be bewitched and damaged by humans and nonhumans. Because of this cause and

condition, these bodhisattvas' bodies and minds will stay in peace and stability without being harassed or disturbed until attaining the unsurpassed, perfect, and universal bodhi. They have perfect physical roots. Their minds and actions are well tamed. They constantly cultivate pure livelihood and do not practice inappropriate livelihood such as putting curses on people or practice as a fortune teller or a witch doctor. They do not play magic tricks and put a curse on ghosts or deities, nor make herbal medicine by chanting magical spells, deceive the people of low social class, flatter and please high-ranking officials, insult sages and holy ones, and initiate and keep an inappropriate intimate relationship with men or women. They do not boast about themselves and slander others to invite wealth and reputation, nor do they look around and joke and laugh with a mind of impurity. Their views and precepts are pure, and their intentions and personality are honest and untainted. If great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，有執金剛藥叉神王常隨左右密為守護，不為一切人、非人等邪魅威力損害身心。由此因緣，是諸菩薩乃至無上正等菩提，身意泰然常無擾亂，具丈夫相諸根圓滿，心行調善恒修淨命，不行幻術、占相、吉凶、咒禁、鬼神、合和湯藥、誘誑卑末、結好貴人、侮傲聖賢、親昵男女，不為名利自讚毀他，不以染心瞻顧戲笑，戒見清淨志性淳質。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

“Furthermore, Well-Appearing One, all not regressive great bodhisattvas have attained expedient skillfulness of worldly literature, essay writing, and techniques, but they are not attached to or indulged in them because they realize that the self-natures of all dharmas are unattainable and such writings and techniques are contaminated and mixed with incorrect livelihood. In addition, the writings and treatises other than the Buddhist ones are more or less deviated from the truth and the middle path, they

are not completely in accord with the bodhisattva path. If great bodhisattvas have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「復次，善現！一切不退轉菩薩摩訶薩，於諸世間文章伎藝，雖得善巧而不愛著，達一切法不可得故，皆雜穢語邪命攝故；於諸世俗外道書論，雖亦善知而不樂著，達一切法本性空故；又諸世俗外道書論，所說理事多有增減，於菩薩道非隨順故。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, all great bodhisattvas of nonregression possess more other superior actions, features, and forms. I am going to explain them to you respectively. When practicing the fathomless prajna paramita, the bodhisattvas have fully realized the emptiness of the dharmas, so they do not like to contemplate, investigate, and argue about people’s affairs, kings’ affairs, robbers’ affairs, military affairs, war or fighting, cities and villages where people live, elephants and horses, vehicles, clothes, drinks and food, beds and bedding, flower fragrances, men and women, beauty and ugliness, gardens and woods, ponds and swamps, and mountains and seas. They do not like to contemplate, investigate, and argue about the affairs of deities and ghosts, such as yaksas and rakas (evil ghosts). They do not like to contemplate, investigate, and argue about the streets and blocks, downtown markets, buildings, pavilions, merchants, and other relevant things. They do not like to contemplate, investigate, and argue about singing, dancing, music, entertainment, dramas, drama actors, banter and crack jokes, and so forth. They do not like to contemplate, investigate, and argue about islets, bridges, ships, rafts, pearls, gems, and so forth. They do not like to contemplate, investigate, and argue about stars, wind and rain, cold and heat, good luck and bad luck, and so forth. They do not like to contemplate, investigate, and argue about the meanings in conflict, writing, verses,

and so forth. They do not like to contemplate, investigate, and argue about the things correspondent with ordinary sentient beings, voice-hearers, and self-enlightened ones either. They only like to contemplate, investigate, and argue about the things correspondent with prajna paramita.

「復次，善現！一切不退轉菩薩摩訶薩，復有所餘諸行、狀、相，吾當為汝分別解說。謂彼菩薩行深般若波羅蜜多，達諸法空，不樂觀察論說眾事、王事、賊事、軍事、戰事、城邑、聚落、象馬、車乘、衣服、飲食、臥具、花香、男女、好醜、園林、池沼、山海等事，不樂觀察論說藥叉、羅刹娑等諸鬼神事，不樂觀察論說街衢、市肆、樓閣、商賈等事，不樂觀察論說歌舞、伎樂、俳優、戲謔等事，不樂觀察論說洲渚、橋梁船筏、珠寶等事，不樂觀察論說星辰、風雨、寒熱、吉凶等事，不樂觀察論說種種法義相違、文頌等事，不樂觀察論說異生、聲聞、獨覺相應之事，但樂觀察論說般若波羅蜜多相應之事。

“Well-Appearing One, you must know that the great bodhisattvas do not stay far away from intentions correspondent with the fathomless prajna paramita. They have never been far away from the mind of sarvajnaḥ. They dislike confrontation but are fond of conciliating conflicts. They always aspire to correct dharmas but do not like incorrect ones. They always love to make friends with virtuous ones, while stay away from vicious ones. They like to speak in accord with the dharma but not contrary to the dharma. They love to see Thus-Come and are fond of monastics. Wherever in the ten directions there are the Buddhas, the World-Honored Ones, teaching the essential meanings of the dharma, they will always go there to stay with and make offerings to the Buddhas, and listen to their teachings.

「善現當知！是菩薩摩訶薩常不遠離甚深般若波羅蜜多相應作意，常不遠離薩婆若心，不好乖違、樂和諍訟，常希正法、不愛非法，恒慕善友、不樂惡友，好出法言、離非法言、樂見如來、欣出家眾；十方國土有佛世尊宣說法

要，願往生彼親近、供養、聽聞正法。

“You must know, Well-Appearing One, most of these great bodhisattvas are reborn in the continent of Jambudvīpa of the human world from the realm of desire and the realm of form. They master techniques, spells, sutras, geography, astronomy, and the meanings of various dharmas. Some of them are reborn to borderland in a big city or in a big country to benefit sentient beings in that land.

「善現當知！是菩薩摩訶薩多從欲界、色界天沒，生瞻部洲中國人趣，善於伎藝、咒術、經書、地理、天文及諸法義；或生邊地大國大城，與諸有情作大饒益。

“Well-Appearing One, you must know that these great bodhisattvas will not be skeptical and ask whether they are regressive or not regressive. They will not be skeptical about the stage they are at and ask if it is existent or nonexistent. They are aware of various demonic hindrances. Like the stream-enterers who have no doubt about the stage they are in, in case the evil demons come to disturb and puzzle them, they will not be moved. So do the great bodhisattvas of nonregression who have no doubt about the stage they are in; they know the demonic hindrances to an exquisite degree, so they will not be dominated by their forces. The ones who make karma incessantly will always chase something with an uninterrupted mind until the end of their lives, and no other powers can stop it. So do the great bodhisattvas, who always pursue the great bodhi with not regressive minds and dwell in the bodhisattva stage of nonregression. The dharma that they have attained will not be changed or destroyed by heavenly beings, human beings, asuras, and so forth. They are aware of the demonic karmas very well and not skeptical about the dharmas that they have realized insightfully. Even if they are reborn in the worlds other than this one, they will not initiate a mind correspondent with voice-hearer or self-enlightened one. They have never doubted that they certainly will realize insightfully the unsurpassed bodhi of the

Buddha. They neither dwell in the stage that they are currently in nor follow other conditions; they will not be damaged by their own dharma or other dharma. Why? It is because these bodhisattvas have achieved the unmovable and nonregressive perfect knowledge; their minds are as solid as the diamond and no negative conditions can move or ruin them. Suppose that an evil demon pretends to be a Buddha, comes to their places, and says to them, 'Now you should pursue arhat effect so you can terminate all flaws and enter nirvana. You are not entitled to the prophecy of attaining the great bodhi or realizing the dharma forbearance of non-arising. You have not achieved the actions, features, and forms that the great bodhisattvas of nonregression possess, so the Thus-Come will not confer on you the prophecy of attaining the great bodhi.' When hearing these words, the great bodhisattvas are not moved, withdrawn, sinking, drowned, frightened, or terrified, but think, 'This figure must be transformed by demon or follower. The genuine Buddha's teaching should not be different from what I have heard.'

「善現當知！是菩薩摩訶薩終不自疑：『我為退轉、為不退轉？』於自地法亦不，生疑：『為有、為無？』於諸魔事善能覺了。如預流者於自地法終不生疑，設有惡魔種種惑亂不能傾動，如是不退轉菩薩摩訶薩於自地法定不生疑，妙覺魔事不隨魔力。如有造作無間業者，彼無間心恒常隨逐，乃至命盡不能捨離，設起餘心不能遮伏。此諸菩薩亦復如是，不退轉心恒常隨逐，安住菩薩不退轉地，世間天、人、阿素洛等不能動壞自所得法，於諸魔業善能覺知，所證法中常無疑惑；雖生他世，亦不發起聲聞、獨覺相應之心，亦不自疑：『我於來世能證無上佛菩提。』不安住自地，不隨他緣，於自他法無能壞者。所以者何？是諸菩薩成就無動無退轉智，一切惡緣不能傾動，其心堅固踰於金剛。設有惡魔作佛形像，來到其所作如是言：『汝今應求阿羅漢果永盡諸漏入般涅槃。汝未堪受大菩提記，亦未證得無生法忍。汝今未有不退轉地諸行、狀、相，如來不應授汝無上大菩提記。』是菩薩摩訶薩聞彼語時心無變動，不退、不沒、

無驚、無怖，但作是念：『此定惡魔或魔眷屬化作佛像，來至我所作如是說，若真佛說不應有異。』

“You must know, Well-Appearing One, if great bodhisattvas, upon hearing these words, can contemplate and find out something wrong in memories, ‘This Buddha must be a figure transformed by evil demon to make me stay far away from the fathomless prajna paramita and abandon my pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, I should not follow what they say,’ then the demon will be frightened and disappear. These great bodhisattvas must have already dwelled peacefully in the stage of nonregression because they were conferred by the Buddhas in the past the prophecy of attaining the great bodhi. Why? These great bodhisattvas have achieved the actions, features, and forms that the great bodhisattvas of nonregression possess. They are aware of demonic hindrances, and their awareness makes the demons disappear. These are the actions, features, and forms of the great bodhisattvas of nonregression.

「善現當知！若菩薩摩訶薩聞彼語時，能作如是觀察憶念：『定是惡魔化為佛像，令我遠離甚深般若波羅蜜多，令我棄捨所求無上正等菩提，是故不應隨彼所說。』時，魔驚怖即便隱沒。是菩薩摩訶薩定已安住不退轉地，過去諸佛久已授彼大菩提記。所以者何？是菩薩摩訶薩具足成就不退轉地諸行、狀、相故，能覺知惡魔事業，令彼隱沒更不復現。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“Furthermore, Well-Appearing One, when practicing the fathomless prajna paramita, the great bodhisattvas of nonregression will absorb and protect correct dharma without caring for their own bodies and lives, not to mention their treasures, properties, friends, and families. They will protect correct dharma bravely and diligently, and think, ‘This correct dharma is the pure dharma body of the Buddhas to which all Thus-Comers have made offerings respectfully. When I absorb and protect

the Buddha dharma in the past, future, and present, I equally absorb and protect the pure dharma body of the Buddhas in the past, future, and present. Today I should absorb and protect this dharma without caring for my own body, life, treasures, properties, relatives, and friends.’ They will further think, ‘This correct dharma belongs to the Buddhas, the World-Honored Ones, in the past, future, and present and I am one of the Buddhas in the future. The Buddha has conferred on me the prophecy of attaining the great bodhi. Because of this cause and condition, the correct dharma of the Buddhas is my own dharma. I should absorb and protect it without thinking of my own body, life, treasures, properties, relatives, and friends. When I become a Buddha in the generations to come, I will also teach sentient beings this dharma.’ As the great bodhisattvas see such justice and benefits, they will absorb and protect the correct dharma that the Buddhas teach tirelessly without caring for their bodies and lives until attaining the bodhi. These are the actions, features, and forms of the great bodhisattvas of nonregression.

「復次，善現！諸有不退轉菩薩摩訶薩行深般若波羅蜜多，攝護正法不惜身命，況餘珍財、朋友、眷屬！為護正法勇猛精進，恒作是念：『如是正法即是諸佛清淨法身，一切如來恭敬供養。我今攝護過去未來現在佛法，即為攝護三世諸佛清淨法身故，我今應不惜身命、珍財、親友攝護此法。』復作是念：『如是正法通屬三世諸佛世尊，我亦墮在未來佛數。佛已授我大菩提記，由此因緣，諸佛正法即是我法，我應攝護不惜身命、珍財、親友。我未來世得作佛時，亦為有情宣說此法。』是菩薩摩訶薩見斯義利，攝護如來所說正法不惜身命，乃至菩提常無懈怠。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。」

“Furthermore, Well-Appearing One, when the great bodhisattvas of nonregression hear the correct dharma taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they are not puzzled or

skeptical. After hearing it, they will accept and embrace it and never forget or lose it until attaining the unsurpassed, perfect, and universal bodhi because they have attained the dharani of hearing and memorizing.”

「復次，善現！諸有不退轉菩薩摩訶薩，聞諸如來、應、正等覺所說正法無惑無疑，聞已受持能不忘失，乃至無上正等菩提，已得聞持陀羅尼故。」

At that time, Well-Appearing One asked the Buddha, “These great bodhisattvas will not be puzzled or skeptical when hearing the correct dharma taught by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and after hearing it they will accept and embrace it and never forget or lose it until attaining the unsurpassed, perfect, and universal bodhi. Are these great bodhisattvas also not puzzled or skeptical and never forget and lose it after hearing the correct dharma taught by bodhisattvas, voice-hearers, heavenly beings, dragons, yaksas, humans, and nonhumans?”

爾時，善現便白佛言：「是菩薩摩訶薩但聞如來、應、正等覺所說正法無惑無疑，乃至菩提常不忘失；為聞菩薩及諸聲聞、天、龍、藥叉、人非人等所說正法，亦能於彼無惑無疑，乃至菩提常不忘失？」

The Buddha replied to Well-Appearing One, “When hearing the spoken and written languages and their meanings given by all sentient beings, the great bodhisattvas will be able to understand them thoroughly without puzzles and skepticism and never forget or lose them. Why? These great bodhisattvas have attained the dharma forbearance of nonarising in all dharmas. They can well understand the real nature of all dharmas and respond accordingly without puzzles and skepticism upon hearing them. Because they have attained the dharani of hearing and memorizing, they will never forget or lose them. If they have achieved such actions, features, and forms, they certainly will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

佛告善現：「是菩薩摩訶薩普聞一切有情言音，文字、義理皆能通達，無惑無疑、常不忘失。所以者何？是菩薩摩訶薩於諸法中得無生忍已，善通達諸法實性，聞皆隨順並無疑惑。又得聞持陀羅尼故，常能憶念終無忘失。若菩薩摩訶薩成就如是諸行、狀、相，定於無上正等菩提不復退轉。

“You must know, Well-Appearing One, these are the actions, features, and forms of the great bodhisattvas of nonregression.”

「善現當知！是為不退轉菩薩摩訶薩諸行、狀、相。」

Chapter 18

The Phenomena of Emptiness

Section 1

(In the Fourth Assembly)

第四分空相品第十八之一

At that time, the long-lived sage Well-Appearing One said to the Buddha, “These great bodhisattvas of nonregression have accomplished very rare, unusual, broad, and great merits and virtues. The World-Honored One has taught as many actions, features, and forms of the great bodhisattvas of nonregression as the sands of the Ganges and has also shown how these great bodhisattvas of nonregression have achieved such immeasurable superior merits and virtues. I am begging you, the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, to further teach the dharmas correspondent with the meanings of the fathomless prajna paramita, so great bodhisattvas can dwell in them and cultivate the merits and virtues quickly and perfectly.”

爾時，具壽善現復白佛言：「世尊！如是不退轉菩薩摩訶薩，成就希有廣大功德。世尊能如殑伽沙劫宣說不退轉菩薩摩訶薩諸行、狀、相，由佛所說諸行、狀、相，顯示不退轉菩薩摩訶薩成就無量殊勝功德。惟願如來、應、正等

覺復為宣說甚深般若波羅蜜多相應義處，令諸菩薩安住其中，修諸功德速疾圓滿。」

The Buddha said to Well-Appearing One, “Excellent, excellent! Now you can ask the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One about the meanings of the fathomless prajna paramita for the sake of great bodhisattvas, so that they can dwell in them and cultivate the merits and virtues quickly and perfectly. You must know, Well-Appearing One, the dharmas correspondent with the meanings of the fathomless prajna paramita consist of emptiness, formlessness, nonaspiration, nonaction, nonarising, nonextinction, nonexistence, tranquility, noncontamination, and nirvana.”

佛告善現：「善哉！善哉！汝今乃能為諸菩薩摩訶薩眾，請問如來、應、正等覺甚深般若波羅蜜多相應義處，令諸菩薩安住其中，修諸功德速疾圓滿。善現當知！甚深般若波羅蜜多相應義處，謂空、無相、無願、無作、無生、無滅、非有、寂靜、離染、涅槃。」

The long-lived sage Well-Appearing One asked the Buddha, “Are only these dharmas correspondent with the meanings of the fathomless prajna paramita, or are all dharmas also correspondent with the meanings of the fathomless prajna paramita?”

具壽善現復白佛言：「為但此法名深般若波羅蜜多相應義處，為一切法皆得名為甚深般若波羅蜜多相應義處？」

The Buddha replied to Well-Appearing One, “The rest of the dharmas are also correspondent with the meanings of the fathomless prajna paramita. Why? All matter, feeling, thinking, action, and consciousness are correspondent with the meanings of the fathomless prajna paramita.

佛告善現：「餘一切法亦得名為甚深般若波羅蜜多相應義處。所以者何？謂一切色、受、想、行、識亦得名為甚深般若波羅蜜多相應義處。」

“Well-Appearing One, why are all matter, feeling, thinking, action, and

consciousness correspondent with the meanings of the fathomless prajna paramita?
Well-Appearing One, like realness that is very profound, so matter is very profound;
like realness that is very profound, so feeling, thinking, action, and consciousness are
very profound. Therefore, all matter, feeling, thinking, action, and consciousness are
also correspondent with the meanings of the fathomless prajna paramita.

「善現！云何說一切色、受、想、行、識亦得名為甚深般若波羅蜜多相應義處？善現當知！如真如甚深故色亦甚深，如真如甚深故受、想、行、識亦甚深，故一切色、受、想、行、識亦得名為甚深般若波羅蜜多相應義處。

“Furthermore, Well-Appearing One, like the realness of matter that is very profound, so matter is very profound; like the realness of feeling, thinking, action, and consciousness that is very profound, so feeling, thinking, action, and consciousness are very profound. Therefore, all matter, feeling, thinking, action, and consciousness are also correspondent with the meanings of the fathomless prajna paramita.

「復次，善現！如色真如甚深故色亦甚深，如受、想、行、識真如甚深故受、想、行、識亦甚深，故一切色、受、想、行、識亦得名為甚深般若波羅蜜多相應義處。

“Furthermore, Well-Appearing One, like the sphere that is without matter, so matter is very profound; like the sphere that is without feeling, thinking, action, and consciousness, so feeling, thinking, action, and consciousness are very profound. Therefore, all matter, feeling, thinking, action, and consciousness are also correspondent with the meanings of the fathomless prajna paramita.”

(The Buddha said that in addition to emptiness, formlessness, nonaspiration, nonaction, nonarising, nonextinction, nonexistence, tranquility, noncontamination, and nirvana, all other dharmas are also correspondent with the meanings of the fathomless prajna paramita.)

「復次，善現！若處無色名色甚深，若處無受、想、行、識名受、想、

行、識甚深，故一切色、受、想、行、識亦得名為甚深般若波羅蜜多相應義處。」

At that time, Well-Appearing One said to the Buddha again, “The World-Honored One has adopted very profound and exquisite skillful means to reveal nirvana by driving away matter, feeling, thinking, action, and consciousness.”

爾時，善現復白佛言：「世尊甚深（別本有作「奇」者）微妙方便遮遣諸色顯示涅槃，遮遣受、想、行、識顯示涅槃。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. You must know, Well-Appearing One, the great bodhisattvas should reflect carefully on the dharmas correspondent with the meanings of the fathomless prajna paramita. They should think, ‘I must dwell as the fathomless prajna paramita teaches; I should learn as the fathomless prajna paramita teaches.’ Well-Appearing One, if great bodhisattvas can reflect carefully on the dharmas correspondent with the meanings of the fathomless prajna paramita, dwell and learn as the fathomless prajna paramita teaches, and further cultivate and learn them diligently and attentively for one day, then the blessings thus gained by them will be innumerable and boundless.

佛告善現：「如是！如是！如汝所說。善現當知！諸菩薩摩訶薩應於如是甚深般若波羅蜜多相應義處，審諦思惟，應作是念：『我今應如甚深般若波羅蜜多所教而住，我今應如甚深般若波羅蜜多所說而學。』善現當知！若菩薩摩訶薩能於如是甚深般若波羅蜜多相應義處，審諦思惟，如深般若波羅蜜多所教而住，如深般若波羅蜜多所說而學。是菩薩摩訶薩由能如是依深般若波羅蜜多，審諦思惟、精勤修學乃至一日，所獲福聚無量無邊。」

“A man was looking forward with fervent desires to dating a pretty girl. For some reason that girl could not come, so this man’s passions were burning and overflowing. Well-Appearing One, what do you think about this? Where will this man’s passions flow to?”

「如貪行人復多尋伺，與他美女共為期契，彼女限礙不獲赴期，此人欲心熾盛流注。善現！於意云何？其人欲心於何處轉？」

“World-Honored One, this man’s passions will flow around that girl and think, ‘When will she come and have a good time?’”

「世尊！此人欲心於女處轉，謂作是念：『彼何當來，共會於此歡娛戲樂？』」

“Well-Appearing One, what do you think about this? Will many desires arise in this man’s mind day and night?”

「善現！於意云何？其人晝夜幾欲念生？」

“World-Honored One, yes, this man will have many desires day and night.”

「世尊！此人晝夜欲念甚多。」

The Buddha said to Well-Appearing One, “If great bodhisattvas reflect carefully based on the fathomless prajna paramita and cultivate and learn accordingly for a single day, they surpass as many kalpas drifting in birth and death as the passions caused by this man’s mind for one day and night.

佛告善現：「若菩薩摩訶薩依深般若波羅蜜多審諦思惟，精勤修學乃至一日，所超生死流轉劫數，與貪行人經一晝夜所起欲念其數量等。

“You must know, Well-Appearing One, if great bodhisattvas can reflect carefully based on the fathomless prajna paramita and cultivate and learn diligently and attentively, they can get rid of all faults that hinder the pursuit of the unsurpassed, perfect, and universal bodhi immediately. Therefore, if they can reflect carefully based on the fathomless prajna paramita and cultivate and learn diligently and attentively, they will realize insightfully the unsurpassed, perfect, and universal bodhi quickly.

「善現當知！是菩薩摩訶薩隨依如是甚深般若波羅蜜多，審諦思惟精勤修學，隨能解脫能礙無上正等菩提所有過失，是故菩薩依深般若波羅蜜多，審諦

思惟、精勤修學，疾證無上正等菩提。

“You must know, Well-Appearing One, if great bodhisattvas can reflect carefully based on the fathomless prajna paramita and cultivate and learn diligently and attentively for one day and night, the merits and virtues thus gained will be more than those gained by the bodhisattvas who have practiced giving separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「善現當知！若菩薩摩訶薩依深般若波羅蜜多，審諦思惟精勤修學，經一晝夜所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，布施功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas can reflect carefully based on the fathomless prajna paramita and cultivate and learn diligently and attentively for one day and night, the merits and virtues thus gained will be more than those gained by the bodhisattvas who have practiced giving and made offerings to stream-enterers, once-returners, nonreturners, arhats, self-enlightened ones, bodhisattvas, and Thus-Comers separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多，審諦思惟精勤修學，經一晝夜所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，以諸供具供養預流、一來、不還、阿羅漢（「阿羅漢」別本或作「應果」）、獨覺、菩薩、如來，布施功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas have dwelled based on is what taught by the fathomless prajna paramita and cultivated and learned diligently and attentively giving, pure precept, forbearance, diligence, meditation, and prajna for one day and night, the merits and virtues thus gained will be much more than those gained by cultivating and learning diligently and attentively giving, pure

precept, forbearance, diligence, meditation, and prajna separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多所說而住，經一晝夜，精勤修學布施、淨戒、安忍、精進、靜慮、般若，所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，精勤修學布施、淨戒、安忍、精進、靜慮、般若，所獲功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas have dwelled based on what is taught by the fathomless prajna paramita and practiced giving toward various sentient beings through subtle and exquisite ways for one day and night, the merits and virtues thus gained will be much more than those gained by practicing giving toward various sentient beings through subtle and exquisite ways separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多所說而住，經一晝夜，以微妙法施諸有情所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，以微妙法施諸有情，所獲功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas have dwelled based on what is taught by the fathomless prajna paramita and cultivated the thirty-seven factors for enlightenment and the rest of virtuous roots for one day and night, the merits and virtues thus gained will be much more than those gained by practicing the thirty-seven factors for enlightenment and the rest of virtuous roots separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多所說而住，經一晝夜，修三十七菩提分法及餘善根所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙

數大劫，修三十七菩提分法及餘善根，所獲功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas have dwelled based on what is taught by the fathomless prajna paramita and cultivated various kinds of property giving and dharma giving, stayed in mindfulness and reflection in an open and quiet place, and transferred the accumulated bliss-inviting karmas along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi for one day and night, the merits and virtues thus gained will be much more than those gained by practicing various kinds of property giving and dharma giving, staying in mindfulness and reflection in an open and quiet place, and transferring accumulated bliss-inviting karmas along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多所說而住，經一晝夜，修行種種財施、法施，住空閑處繫念思惟，先所修行種種福業，與諸有情平等共有迴向無上正等菩提所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，修行種種財施、法施，住空閑處繫念思惟，先所修行種種福業，與諸有情平等共有迴向無上正等菩提，所獲功德無量無邊。

“Furthermore, Well-Appearing One, if great bodhisattvas have dwelled based on what is taught by the fathomless prajna paramita, stayed in close and universal connection with the merits, virtues, and virtuous roots of the Buddhas, the World-Honored Ones, and their disciples in the three phases of time, and measured and put them together, taken part in them joyfully and transferred the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi for one day and night, the merits and virtues thus gained will be much more than those gained by staying in close and universal connection with the merits, virtues, and virtuous roots of the Buddhas, the World-Honored Ones, and their

disciples in the three phases of time, measuring and putting them together, taking part in them joyfully and transferring the merits and virtues thus derived along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi separate from the fathomless prajna paramita for as many great kalpas as the sands of the Ganges by innumerable and boundless times.”

(According to Buddha, the differences depend on whether great bodhisattvas follow the teaching of the fathomless prajna paramita.)

「復次，善現！若菩薩摩訶薩依深般若波羅蜜多所說而住，經一晝夜，普緣三世諸佛世尊及諸弟子功德善根，和合稱量現前隨喜，與諸有情平等共有迴向無上正等菩提所獲功德，勝諸菩薩離深般若波羅蜜多，經如殍伽沙數大劫，普緣三世諸佛世尊及諸弟子功德善根，和合稱量現前隨喜，與諸有情平等共有迴向無上正等菩提，所獲功德無量無邊。」

Fascicle 550

Chapter 18

The Phenomena of Emptiness

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十

大唐三藏法師玄奘奉 詔譯

第四分空相品第十八之二

At that time, Well-Appearing One asked the Buddha, “The World-Honored One has said that the phenomena are caused by differentiations; they arise from delusive thinking and are unreal. Why are the merits and virtues gained by various bodhisattvas innumerable and boundless?”

爾時，善現便白佛言：「如世尊說：諸行皆是分別所作，從妄想生都非實有。以何因緣，此諸菩薩所獲功德無量無邊？」

The Buddha replied to Well-Appearing One, “Yes, it is as you say. When practicing the fathomless prajna paramita, bodhisattvas will also say that the phenomena are caused by differentiations; they are empty, nonexistent, deceptive, and unreal. Why? After well learning internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature, the bodhisattvas will contemplate the phenomena and realize that they are all caused by differentiations; they are empty, nonexistent, deceptive, and unreal. After having this realization, they will never be separate from the fathomless prajna paramita and thus will attain innumerable and boundless merits and virtues.”

(The Buddha explained how and why bodhisattvas attain numberless merits and virtues after realizing that the phenomena are empty, nonexistent, and unreal.)

佛告善現：「如是！如是！如汝所說。然諸菩薩行深般若波羅蜜多，亦說諸

行分別所作，空無所有、虛妄不實。所以者何？是諸菩薩善學內空乃至無性自性空已，觀察諸行無不皆是分別所作，空無所有、虛妄不實。是菩薩摩訶薩如觀察諸行皆是分別所作，空無所有、虛妄不實，如是如是便能不離甚深般若波羅蜜多，如如不離甚深般若波羅蜜多，如是如是所獲功德無量無邊。」

The long-lived sage Well-Appearing One asked the Buddha, “What is the difference between ‘the innumerable’ and ‘the boundless’?”

具壽善現便白佛言：「無量、無邊有何差別？」

The Buddha replied to Well-Appearing One, “Something is innumerable means that it goes beyond quantity, while boundless means that the number never exhausts.”

佛告善現：「言無量者，謂於是處其量永息；言無邊者，謂於此中數不可盡。」

The long-lived sage Well-Appearing One asked the Buddha again, “Is there any cause and condition to support the saying that matter, feeling, thinking, action, and consciousness are also innumerable and boundless?”

具壽善現復白佛言：「頗有因緣，色亦可說無量無邊，受、想、行、識亦可說無量無邊耶？」

The Buddha replied to Well-Appearing One, “It is based on certain causes and conditions to say that matter, feeling, thinking, action, and consciousness are innumerable and boundless.”

佛告善現：「有因緣故，色亦可說無量無邊，受、想、行、識亦可說無量無邊。」

The long-lived sage Well-Appearing One asked the Buddha again, “Based on what causes and conditions do we say that matter, feeling, thinking, action, and consciousness are innumerable and boundless?”

具壽善現復白佛言：「何因緣故，色亦可說無量無邊，受、想、行、識亦可

說無量無邊耶？」

The Buddha replied to Well-Appearing One, “Because the nature of matter is empty, matter is innumerable and boundless; because the natures of feeling, thinking, action, and consciousness are empty, feeling, thinking, action, and consciousness are innumerable and boundless.”

佛告善現：「色性空故，亦可說為無量無邊；受、想、行、識性空故，亦可說為無量無邊。」

The long-lived sage Well-Appearing One asked the Buddha again, “Are only matter, feeling, thinking, action, and consciousness empty? Are all dharmas also empty?”

具壽善現復白佛言：「為但色、受、想、行、識空，為一切法亦皆空耶？」

The Buddha replied to Well-Appearing One, “Haven’t I said that all dharmas are empty?”

佛告善現：「我先豈不說一切法皆空？」

Well-Appearing One, “The Buddha has always said that all dharmas are empty, but sentient beings have not known, seen, and been awakened to it, so I ask this question again.”

善現答言：「佛雖常說諸法皆空，而諸有情不知、見、覺，故我今者復作是問。」

The Buddha replied to Well-Appearing One, “Not only matter, feeling, thinking, action, and consciousness are empty, but also all dharmas are empty.”

佛告善現：「非但色、受、想、行、識空，我說諸法無不皆空。」

The long-lived sage Well-Appearing One asked the Buddha again, “What does the statement ‘the innumerable and boundless’ represent?”

具壽善現復白佛言：「無量無邊是何增語？」

The Buddha replied to Well-Appearing One, “The innumerable and

boundless’ is the statement of emptiness, formlessness, and nonaspiration.”

(The Buddha taught that all dharmas are empty; the innumerable and boundless refers to emptiness, formlessness, and nonaspiration.)

佛告善現：「無量無邊是空、無相、無願增語。」

The long-lived sage Well-Appearing One asked the Buddha again, “Is ‘the innumerable and boundless’ merely the statement of emptiness, formlessness, and nonaspiration? Does it also indicate other meanings?”

具壽善現復白佛言：「無量無邊為但是空、無相、無願，為更有餘義耶？」

The Buddha said to Well-Appearing One, “What do you think about this? Haven’t I said that all dharma gates are empty?”

佛告善現：「於意云何？我豈不說一切法門無不皆空？」

Well-Appearing One said, “The Thus-Comer often says that all dharma gates are empty.”

善現答言：「如來常說一切法門無不皆空。」

The Buddha said to Well-Appearing One: “Emptiness is endless; emptiness is innumerable; emptiness is boundless; and emptiness is the rest of the meanings. Therefore, Well-Appearing One, although all dharma gates have different terms, they all share the same meaning.

佛告善現：「空即無盡，空即無量，空即無邊，空即餘義。是故，善現！一切法門雖有種種言說差別，而義無異。」

“You must know, Well-Appearing One, the emptiness of the dharmas is unspeakable, but the Thus-Comer describes it expediently as innumerable, boundless, empty, formless, without aspiration, without action, without arising, without extinction, nonexistent, tranquil, separate from contamination, and nirvana. The meanings of all these dharma gates are the same in actuality; they are used expediently by the Thus-Comer when he teaches the sentient beings.”

(According to the Buddha, all dharma gates share the same meaning: emptiness. But they are expediently expressed by different designated names.)

「善現當知！諸法空理皆不可說，如來方便說為無盡，或說無量，或說無邊，或說為空，或說無相，或說無願，或說無作，或說無生，或說無滅，或說非有，或說寂靜，或說離染，或說涅槃。諸如是等無量法門義實無異，皆是如來、應、正等覺為諸有情方便演說。」

At that time, Well-Appearing One said to the Buddha, “The expedient skillfulness of the World-Honored One is very unusual. The real natures of the dharmas are unspeakable, but the Thus-Come has demonstrated and explained them to the sentient beings in expedient ways. As my understanding of the meanings taught by the Buddha, the real natures of the dharmas are unspeakable.”

爾時，善現便白佛言：「世尊甚奇方便善巧，諸法實性不可宣說，而為有情方便顯示。如我解佛所說義者，諸法實性皆不可說。」

The Buddha replied to Well-Appearing One, “Yes, it is as you say. The real natures of the dharmas are unspeakable. Why? All dharma natures are empty in the final analysis, and no one can speak or lecture on emptiness in the final analysis.”

佛告善現：「如是！如是！諸法實性皆不可說。所以者何？一切法性皆畢竟空，無能宣說畢竟空者。」

The long-lived sage Well-Appearing One asked the Buddha again, “Do the unspeakable meanings increase or decrease?”

具壽善現復白佛言：「不可說義有增減不？」

The Buddha replied to Well-Appearing One, “The unspeakable meanings do not increase or decrease.”

佛告善現：「不可說義無增無減。」

The long-lived sage Well-Appearing One asked the Buddha again, “If the unspeakable meanings do not increase or decrease, then giving paramita, pure-precept

paramita, and so forth, and prajna paramita must not increase or decrease either. If the six paramitas do not increase or decrease, then these six paramitas must be nonexistent. If the six paramitas are nonexistent, why do great bodhisattvas aspire to and approach the perfect knowledge of all perfect knowledge through cultivating giving paramita, pure-precept paramita, and so forth, and prajna paramita?”

具壽善現復白佛言：「若不可說義無增無減者，則應布施乃至般若波羅蜜多亦無增減；若此六種波羅蜜多亦無增減，則應六種波羅蜜多皆無所有。若此六種波羅蜜多皆無所有，云何菩薩摩訶薩修行布施乃至般若波羅蜜多，求證無上正等菩提，能近無上正等菩提？」

The Buddha replied to Well-Appearing One, “The six paramitas do not increase or decrease; they are nonexistent. But when cultivating prajna paramita, the great bodhisattvas have expedient skillfulness and do not think, ‘Giving paramita, pure-precept paramita, and so forth, and prajna paramitas will increase or decrease.’ Rather, they will think, ‘Giving paramita, pure-precept paramita, and so forth, and prajna paramita are merely the names and forms.’ Therefore, when cultivating giving paramita, pure-precept paramita, and so forth, and prajna paramita, the great bodhisattvas will embrace these six paramitas with an intention to initiate the virtuous roots and transfer them along with the sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Like the transference initiated by the subtle, exquisite, profound, unsurpassed, perfect, and universal bodhi of the Buddha, so this transference undertaken by the great bodhisattvas will also be strengthened by the powers of the expedient skillfulness, so the great bodhisattvas are able to realize insightfully the unsurpassed, perfect, and universal bodhi.”

佛告善現：「如是！如是！布施等六波羅蜜多皆無增減亦無所有，然諸菩薩摩訶薩修行般若波羅蜜多時方便善巧，不作是念：『如是布施乃至般若波羅蜜多有增有減。』但作是念：『唯有名相調為布施乃至般若波羅蜜多。』是菩薩摩訶

薩修行布施乃至般若波羅蜜多時，持此布施乃至般若波羅蜜多俱行作意，並依此起心及善根，與諸有情平等共有迴向無上正等菩提。如佛無上正等菩提微妙甚深而起迴向，由此迴向方便善巧增上勢力，能證無上正等菩提。」

At that time, Well-Appearing One asked the Buddha, “What is the unsurpassed, perfect, and universal bodhi?”

爾時，善現便白佛言：「何謂無上正等菩提？」

The Buddha replied to Well-Appearing One, “The realness of the dharms is the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, the realness of the dharms does not increase or decrease, so the unsurpassed, perfect, and universal bodhi of the Buddhas does not increase or decrease either. As great bodhisattvas dwell peacefully in a mind correspondent with realness, they are close to the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, the unspeakable meanings do not increase or decrease, but they do not diminish the mind of realness; the paramitas do not increase or decrease, but they do not diminish the unsurpassed, perfect, and universal bodhi that they pursue. If great bodhisattvas can dwell peacefully in a mind in accord with the realness to cultivate giving paramita, pure-precept paramita, and so forth, and prajna paramita, they are very close to the unsurpassed, perfect, and universal bodhi.”

(The Buddha explained why and how bodhisattvas cultivate the six paramitas to reach the unsurpassed bodhi although the six paramitas do not increase and decrease.)

佛告善現：「諸法真如是謂無上正等菩提。善現當知！諸法真如無增減故，諸佛無上正等菩提亦無增減。若菩薩摩訶薩數多安住如是真如相應作意，便近無上正等菩提。如是，善現！不可說義雖無增減，而不退失真如作意，波羅蜜多雖無增減，而不退失所求無上正等菩提。若菩薩摩訶薩安住如是真如作意，修行布施乃至般若波羅蜜多，便近無上正等菩提。」

Chapter 19

The Profound Merits and Virtues

(In the Fourth Assembly)

第四分深功德品第十九

At that time, Well-Appearing One said to the Buddha, “Do great bodhisattvas realize insightfully the unsurpassed, perfect, and universal bodhi because of initial mind or because of later mind? If it is because of the initial mind that they can realize the unsurpassed, perfect, and universal bodhi, then when the initial mind arises, the later mind has not arisen yet; these two minds do not go together. If it is because of the later mind that they can realize the unsurpassed, perfect, and universal bodhi, then when the later mind arises, the initial mind must have extinguished; these two minds do not go together either. Given this truth, these two minds cannot be connected or combined, how can the virtuous roots be accumulated? If the virtuous roots cannot be accumulated, how can bodhisattvas attain mature virtuous roots and further realize insightfully the unsurpassed, perfect, and universal bodhi?”

爾時，善現便白佛言：「是菩薩摩訶薩為初心起能證無上正等菩提，為後心起能證無上正等菩提？若初心起能證無上正等菩提，初心起時後心未起無和合義；若後心起能證無上正等菩提，後心起時前心已滅無和合義。如是前後心、心所法，進退推徵無和合義，如何可得積集善根？若諸善根不可積集，云何菩薩善根圓滿，能證無上正等菩提？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? When lighting an oil lamp, does the initial flame ignite the wick or the later flame?”

佛告善現：「於意云何？如然燈時，為初焰能焦炷，為後焰能焦炷。」

Well-Appearing One replied, “My understanding is that the wick is not ignited by initial flame, but it cannot be lit without initial flame; the wick is not ignited by

later flame either, but it cannot be lit without later flame.”

善現答言：「如我意解，非初焰能焦炷亦不離初焰，非後焰能焦炷亦不離後焰。」

The Buddha asked Well-Appearing One, “What do you think about this? Is the wick ignited?”

佛告善現：「於意云何？炷為焦不？」

Well-Appearing One replied, “It looks like so.”

善現答言：「世間現見其炷實焦。」

The Buddha said to Well-Appearing One, “So do the great bodhisattvas. It is not because of the initial mind that the great bodhisattvas can realize insightfully the unsurpassed, perfect, and universal bodhi, but they cannot do it separate from the initial mind. It is not the later mind that enables them to realize insightfully the unsurpassed, perfect, and universal bodhi, but they cannot do it without the later mind. It is because the great bodhisattvas have practiced the expedient skillfulness of the fathomless prajna paramita that their virtuous roots will grow perfectly and thus they will realize insightfully the unsurpassed, perfect, and universal bodhi.”

(The Buddha used a simile to explain how bodhisattvas accumulate virtuous roots to attain the unsurpassed bodhi. This is an example of dependent origination, as the Buddha described in the following paragraph.)

佛告善現：「諸菩薩摩訶薩亦復如是，非初心起能證無上正等菩提亦不離初心，非後心起能證無上正等菩提亦不離後心，而諸菩薩摩訶薩行深般若波羅蜜多方便善巧，令諸善根增長圓滿，能證無上正等菩提。」

The long-lived sage Well-Appearing One said to the Buddha, “Such an essential meaning of dependent origination is very profound. Namely, the great bodhisattvas can realize insightfully the unsurpassed, perfect, and universal bodhi neither because of initial mind nor separate from initial mind, neither because of later

mind nor separate from later mind, and neither being with nor separate from these minds. Nevertheless, the great bodhisattvas can realize insightfully the unsurpassed, perfect, and universal bodhi.”

具壽善現便白佛言：「如是緣起理趣甚深，謂諸菩薩摩訶薩非初心起能證無上正等菩提亦不離初心，非後心起能證無上正等菩提亦不離後心，非即如是諸心起故能證無上正等菩提，非離如是諸心起故能證無上正等菩提，而諸菩薩摩訶薩能證無上正等菩提。」

The Buddha asked Well-Appearing One, “What do you think about this? If the mind extinguishes, can it arise again?”

佛告善現：「於意云何？若心滅已，更可生不？」

Well-Appearing One replied, “No, World-Honored One, if the mind extinguishes, it cannot arise again.”

善現對曰：「不也！世尊！是心已滅，不可更生。」

The Buddha asked Well-Appearing One, “What do you think about this? If the mind has arisen, will it extinguish?”

佛告善現：「於意云何？若心已生，有滅法不？」

Well-Appearing One replied, “Yes, World-Honored One, once the mind arises, it definitely will extinguish.”

善現對曰：「如是！世尊！若心已生，定有滅法。」

The Buddha asked Well-Appearing One, “What do you think about this? If there is a mind of extinction, will it extinguish?”

佛告善現：「於意云何？有滅法心，非當滅不？」

Well-Appearing One replied, “Yes, World-Honored One, if there is a mind of extinction, it definitely will extinguish.”

善現對曰：「不也！世尊！有滅法心，決定當滅。」

The Buddha asked Well-Appearing One, “What do you think about this? If

there is not a mind of extinction, is arising possible?”

佛告善現：「於意云何？無滅法心，為可生不？」

Well-Appearing One replied, “No, World-Honored One, if there is not a mind of extinction, it implies that it will not arise.”

善現對曰：「不也！世尊！無滅法心，無可生義。」

The Buddha asked Well-Appearing One, “What do you think about this? Will it extinguish if there is not a mind of arising?”

佛告善現：「於意云何？無生法心，為可滅不？」

Well-Appearing One replied, “No, World-Honored One, if there is not a mind of arising, it implies that there will not be extinction.”

善現對曰：「不也！世尊！無生法心，無可滅義。」

The Buddha asked Well-Appearing One, “What do you think about this? If there is not a mind of arising and extinction, are there arising and extinction?”

佛告善現：「於意云何？無生滅法心，為可生滅不？」

Well-Appearing One replied, “No, World-Honored One. Without a mind of arising and extinction, arising and extinction would not occur.”

善現對曰：「不也！世尊！無生滅法心，無可生滅義。」

The Buddha asked Well-Appearing One, “What do you think about this? If the dharma has extinguished, will it extinguish again?”

佛告善現：「於意云何？若法已滅，更可滅不？」

Well-Appearing One replied, “If the dharma has extinguished, it will not extinguish again.”

善現對曰：「不也！世尊！若法已滅，不可更滅。」

The Buddha asked Well-Appearing One, “What do you think about this? If the dharma has arisen, can it arise again?”

佛告善現：「於意云何？若法已生，更可生不？」

Well-Appearing One replied, “No, World-Honored One, if the dharma has arisen, it will not arise again.”

善現對曰：「不也！世尊！若法已生，不可更生。」

The Buddha asked Well-Appearing One, “What do you think about this? Do the real nature of the dharmas has arising and extinction?”

佛告善現：「於意云何？諸法實性有生滅不？」

Well-Appearing One replied, “No, World-Honored One, the real nature of the dharmas has no arising and extinction.”

善現對曰：「不也！世尊！諸法實性無生無滅。」

The Buddha asked Well-Appearing One, “What do you think about this? Does the mind dwell as the realness of the mind?”

佛告善現：「於意云何？心住為如心真如不？」

Well-Appearing One replied, “Yes, World-Honored One, the mind dwells as the realness of the mind.”

善現對曰：「如是！世尊！如心真如，心如是住。」

The Buddha asked Well-Appearing One, “What do you think about this? If the mind dwells as the realness of the mind does, then does the mind dwell permanently as the real nature of realness?”

佛告善現：「於意云何？若心住如真如，是心為如真如、實際性常住不？」

Well-Appearing One replied, “No, World-Honored One, the mind does not dwell permanently as the real nature of the realness.”

善現對曰：「不也！世尊！是心非如真如、實際其性常住。」

The Buddha asked Well-Appearing One, “What do you think about this? Is the realness of the dharmas very profound?”

佛告善現：「於意云何？諸法真如極甚深不？」

Well-Appearing One replied, “Yes, World-Honored One, the realness of the

dharmas is very profound.”

善現對曰：「如是！世尊！諸法真如極為甚深。」

The Buddha asked Well-Appearing One, “What do you think about this? Is the mind the same as realness?”

佛告善現：「於意云何？即真如是心不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Is there the mind separate from realness?”

佛告善現：「於意云何？離真如有心不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Is the mind the realness?”

佛告善現：「於意云何？即心是真如不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Is there realness separate from the mind?”

佛告善現：「於意云何？離心有真如不？」

Well-Appearing One replied, “No, World-Honored One!”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Can realness see realness?”

佛告善現：「於意云何？真如為能見真如不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Have you really seen realness?”

佛告善現：「於意云何？汝為見有實真如不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? If great bodhisattvas can practice in this way, do they practice the fathomless prajna paramita?”

佛告善現：「於意云何？若菩薩摩訶薩能如是行，是行深般若波羅蜜多不？」

Well-Appearing One replied, “Yes, World-Honored One. If great bodhisattvas can practice in this way, they do practice the fathomless prajna paramita.”

(The Buddha guided Well-Appearing One to this conclusion.)

善現對曰：「如是！世尊！若菩薩摩訶薩能如是行，是行深般若波羅蜜多。」

The Buddha asked Well-Appearing One, “What do you think about this? If great bodhisattvas can practice in this way, where do they practice?”

佛告善現：「於意云何？若菩薩摩訶薩能如是行，為行何處？」

Well-Appearing One replied, “If great bodhisattvas can practice in this way, they practice nowhere. Why? If great bodhisattvas can practice in this way, they will not see the one who can practice, the dharma that can be practiced, the time when the practice happens, and the place where the practice occurs. It is because the dharmas do not turn when they are practiced.”

善現對曰：「若菩薩摩訶薩能如是行，都無行處。所以者何？若菩薩摩訶薩能如是行，都不見有能行、所行、行時、行處，諸現行法皆不轉故。」

The Buddha asked Well-Appearing One, “What do you think about this? When the great bodhisattvas practice the fathomless prajna paramita, what do they practice?”

佛告善現：「於意云何？若菩薩摩訶薩行深般若波羅蜜多時，為何所行？」

Well-Appearing One replied, “When practicing the fathomless prajna paramita, the great bodhisattvas practice the ultimate meaning, in which all differentiations are nonexistent.”

善現對曰：「若菩薩摩訶薩行深般若波羅蜜多時，行勝義諦，此中一切分別無故。」

The Buddha asked Well-Appearing One, “What do you think about this? When practicing the fathomless prajna paramita, will great bodhisattvas grasp the forms of the ultimate meaning?”

佛告善現：「於意云何？若菩薩摩訶薩行深般若波羅蜜多時，於勝義諦為取相不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? When practicing the fathomless prajna paramita, do great bodhisattvas practice the forms of ultimate meaning without grasping the forms?”

佛告善現：「於意云何？若菩薩摩訶薩行深般若波羅蜜多時，於勝義諦雖不取相而行相不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Do great bodhisattvas destroy the forms of the ultimate meaning?”

佛告善現：「於意云何？是菩薩摩訶薩於勝義諦為壞相不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Do great bodhisattvas cast off the forms of the ultimate meaning?”

佛告善現：「於意云何？是菩薩摩訶薩於勝義諦為遣相不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “If the great bodhisattvas do not destroy or cast off the forms of the ultimate meaning when practicing the fathomless prajna paramita, how can they cease the thinking of grasping the forms?”

佛告善現：「是菩薩摩訶薩行深般若波羅蜜多時，於勝義諦若不壞相亦不遣相，云何能斷取相之想？」

Well-Appearing One replied, “When practicing the fathomless prajna paramita, these great bodhisattvas do not think, ‘Now I destroy the forms, cast off the forms, and cease the thinking, but I have not cultivated and learned the path of ceasing thinking.’ If the bodhisattvas cultivate diligently the path of ceasing thinking before being well equipped with the Buddha dharma, they will fall into the stage of voice-hearer or the stage of self-enlightened one. Due to the expedient skillfulness, these bodhisattvas know very well that grasping the forms or the thinking of grasping the forms is not right. Nevertheless, they do not destroy or cast off the forms or cease this thinking to enter formlessness for the time being. Why? It is because their Buddha dharma is not fulfilled yet.”

善現答言：「是菩薩摩訶薩行深般若波羅蜜多時，不作是念：『我今壞相，我今遣相，斷取相想，亦不修學斷相想道。』若菩薩摩訶薩精勤修學菩薩行時修斷想道，爾時一切佛法未滿，應墮聲聞或獨覺地。世尊！是菩薩摩訶薩成就最勝方便善巧，雖於諸相及取相想深知過失，而不壞斷速證無相。何以故？一

切佛法未圓滿故。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.”

(The Buddha affirmed Well-Appearing One’s understanding of the right way for cultivating bodhisattva actions.)

佛告善現：「如是！如是！如汝所說。」

At that time, Sariputra asked the long-lived sage Well-Appearing One, “If great bodhisattvas cultivate the liberation gates of emptiness, formlessness, and nonaspiration in their dreams, will that increase the fathomless prajna paramita?”

爾時，舍利子問具壽善現言：「若菩薩摩訶薩夢中修空、無相、無願三解脫門，於深般若波羅蜜多有增益不？」

Well-Appearing One replied, “If great bodhisattvas cultivate the three liberation gates when they are awake can increase the fathomless prajna paramita, then cultivating the three liberation gates when dreaming will also increase the fathomless prajna paramita. Why? The Buddha says that being awake and being dreaming are not different. Sariputra, if great bodhisattvas cultivate the fathomless prajna paramita when they are awake and attain prajna paramita, they are called dwelling peacefully in the fathomless prajna paramita. If great bodhisattvas cultivate the fathomless prajna paramita in their dreams and attain prajna paramita, they are also called dwelling peacefully in the fathomless prajna paramita. To cultivate the three liberation gates whether they are awake or dreaming will not make a difference to increase or decrease the fathomless prajna paramita.”

善現答言：「若菩薩摩訶薩覺時修此三解脫門，於深般若波羅蜜多有增益者，彼夢中修亦有增益。何以故？佛說夢、覺無差別故。舍利子！若菩薩摩訶薩已得般若波羅蜜多，覺時修行甚深般若波羅蜜多，既名安住甚深般若波羅蜜多，是菩薩摩訶薩夢中修行甚深般若波羅蜜多，亦名安住甚深般若波羅蜜多。三解脫門於深般若波羅蜜多能為增益亦復如是，若夢、若覺義無缺減。」

In the meantime, Sariputra asked Well-Appearing One, “If good gentlepersons make karmas in their dreams, will that increase or decrease the fathomless prajna paramita?”

時，舍利子問善現言：「若善男子、善女人等夢中造業，為有增益或損減不？」

Well-Appearing One replied, “The Buddha says that all dharmas are like dreams. If the karma created in dreams does not increase or decrease something, then the karma created when awake will not increase or decrease something either. The karma made in dreams does not really produce effects except the dreamer tries to remember what is done in dreams when they are awake and differentiate among them. For instance, one dreams that they have killed someone, then becomes awake and remembers what is dreamed, and begins to differentiate among them. If this person feels happy about what happens in dreams, the karma will produce heavy effects; if the person regrets what they have done in dreams, the effects thus caused will be slight.”

善現答言：「佛說一切法皆如夢所見，若夢造業無增減者，覺時所造業亦應無增減。然於夢中所造諸業無勝增減，要至覺時憶想分別夢中所造，乃令彼業成勝增減。如人夢中斷他命已，後至覺時憶想分別，深自慶快其業便增，若深悔愧其業便減。」

Meanwhile, Sariputra asked Well-Appearing One, “Suppose that someone kills another person when he is awake and feels satisfied with or regrets what is done in dreams, will the effects thus caused increase or decrease?”

時，舍利子謂善現言：「有人覺時斷他命已，後至夢中或自慶快或深悔愧，令覺時業有增減不？」

Well-Appearing One replied, “The effects will also increase or decrease, but not so much as the effects caused when one is awake.”

善現報言：「亦有增減。然彼增減不及覺時明了，心中所作勝故。」

Meanwhile, Sariputra asked Well-Appearing One, “No karma caused by thinking will arise without appropriate conditions. How will the karma caused by thinking arise in dreams?”

時，舍利子問善現言：「無所緣事，若思若業俱不得生，要有所緣思業方起。夢中思業緣何而生？」

Well-Appearing One replied, “No karma caused by thinking will arise without appropriate conditions either when one is awake or in dreams. The karma caused by thinking arises only when appropriate conditions are available. Why? Sariputra, contamination or purification will arise when one’s perception operates in seeing, hearing, or being aware of the dharmas. Without seeing, hearing, or awareness, there will be no awakening wisdom in the dharmas, so there will be no contamination or purification. Therefore, the karma caused by thinking will arise only when appropriate conditions are available whether one is dreaming or awake.”

善現答言：「如是！如是！若夢若覺無所緣事思業不生，要有所緣思業方起。何以故？舍利子！要於見聞覺知法中有覺慧轉，由斯起染或復起淨。若無見聞覺知，諸法無覺慧轉亦無染淨。由此故知，若夢若覺有所緣事思業乃生，無所緣事思業不起。」

Meanwhile, Sariputra asked Well-Appearing One, “The Buddha says that the conditions have no self-nature; then how can we say that the karma caused by thinking will arise only when appropriate conditions are available?”

時，舍利子問善現言：「佛說所緣皆離自性，如何可說有所緣事思業乃生，無所緣事思業不起？」

Well-Appearing One replied, “Although the karma caused by thinking and the related conditions is without self-nature, one’s mind will grasp the phenomena and differentiate among them, so it is in terms of the worldly way to say that there are the

conditions. One example of the karma caused by thinking based on related conditions is ‘ignorance causes action, action causes consciousness, and consciousness causes name and form, and so forth.’ In the cases like this, one’s mind has grasped the phenomena and differentiated among them and thus creates the conditions although the conditions do not really have the nature.”

善現答言：「雖諸思業及所緣事皆離自性，而由自心取相分別，世俗施設說有所緣。由此所緣起諸思業，如說無明為緣生行，行為緣生識等，皆由自心取相分別說有所緣，非實有性。」

In the meantime, Sariputra asked Well-Appearing One, “If bodhisattvas practice giving in dreams and then transfer the merits and virtues toward the unsurpassed, perfect, and universal bodhi, do they really transfer the merits and virtues caused by giving toward the unsurpassed, perfect, and universal bodhi?”

時，舍利子謂善現言：「若菩薩摩訶薩夢中行施，施已迴向無上菩提，是菩薩摩訶薩為實以施迴向無上佛菩提不？」

Well-Appearing One replied, “Maitreya Bodhisattva has long been conferred the prophecy of attaining the great bodhi and is now in the last phase of cultivation before becoming a Buddha. He can answer all challenges very well, so why don’t you ask him this question?”

善現報言：「慈氏菩薩久已受得大菩提記，一生所繫定當作佛，善能酬答一切難問，現在此會宜請問之，補處慈尊定當為答。」

Meanwhile, Sariputra turned to Maitreya Bodhisattva and asked him this question respectfully as Well-Appearing One suggested.

時，舍利子如善現言，恭敬請問慈氏菩薩。

In the meantime, Maitreya Bodhisattva replied by asking Well-Appearing One, “You said that Maitreya Bodhisattva can answer this question. Let me ask you, what is Maitreya Bodhisattva? Can his name answer the question? Can his matter answer

the question? Can his feeling, thinking, action, and consciousness answer the question? Can his appearance answer? Can his shape answer? Does the emptiness of matter answer? Does the emptiness of feeling, thinking, action, and consciousness answer? But Maitreya's name cannot answer, nor his matter, feeling, thinking, action, consciousness, appearance and shape, nor the emptiness of matter, feeling, thinking, action, and consciousness. Why? I have not seen any dharma that can answer or can be answered, nor have I seen the place where the question is answered, the time when the question is answered, and the cause of giving answer. I have not seen any dharma can recognize or can be recognized, nor have I seen the place where the recognition happens, the time when the recognition occurs, and the cause of the recognition. Why? It is because the self-natures of all dharmas are empty and nonexistent; they are neither dualistic nor separate; they are unattainable in the final analysis."

時，慈氏菩薩還詰善現言：「尊者所言慈氏菩薩能答此義，何等名為慈氏菩薩？為名能答？為色能答？為受、想、行、識能答？為顯能答？為形能答？為色空能答？為受、想、行、識空能答耶？且慈氏名不能答，色亦不能答，受、想、行、識亦不能答，顯亦不能答，形亦不能答，色空亦不能答，受、想、行、識空亦不能答。所以者何？我都不見有法能答、有法所答，答處、答時及由此答皆亦不見。我都不見有法能記、有法所記，記處、記時及由此記皆亦不見。何以故？以一切法本性皆空都無所有、無二無別，畢竟推徵不可得故。」

In the meantime, Sariputra asked Maitreya Bodhisattva, "The benevolent one, have you spoken what you have realized insightfully?"

時，舍利子問慈氏菩薩言：「仁者所說法為如所證不？」

Maitreya Bodhisattva replied, "I have not spoken exactly what I have realized insightfully. Why? The dharma that I have realized insightfully is unspeakable. Furthermore, Sariputra, I have not seen that the self-nature of the dharma that I have realized insightfully is attainable, or that is exactly as what I have thought and spoken.

Furthermore, Sariputra, the self-nature of the dharmas cannot be touched by hands, expressed by language, or kept in one's mindfulness. Why? Sariputra, all dharmas have no self-nature."

(Maitreya Bodhisattva described the characteristics of dharma nature and the phenomena of all dharmas.)

慈氏菩薩摩訶薩言：「我所說法非如所證。所以者何？我所證法不可說故。又，舍利子！我都不見有所證法自性可得，如心所思，如言所說。又，舍利子！諸法自性非身能觸、非語能表、非意能念。何以故？舍利子！以一切法無自性故。」

Meanwhile, Sariputra thought to himself, "Maitreya Bodhisattva's wisdom of awakening is very profound. He can speak so because he has cultivated the fathomless prajna paramita for a very long time."

時，舍利子作是念言：「慈氏菩薩覺慧甚深，長夜修行甚深般若波羅蜜多能如是說。」

At that time, the Buddha said to Sariputra, "Sariputra, you are correct when you thought that Maitreya Bodhisattva's wisdom of awakening is very profound and he can speak so because he has cultivated the fathomless prajna paramita for a very long time. Furthermore, Sariputra, what do you think about this? As you became an arhat through this dharma, have you ever seen this dharma and thought that this dharma can be spoken?"

爾時，佛告舍利子言：「汝心所念『慈氏菩薩覺慧甚深，長夜修行甚深般若波羅蜜多能如是說。』者，舍利子！如汝所念。又，舍利子！於意云何？汝由是法成阿羅漢，為見此法是可說不？」

Sariputra replied, "No, World-Honored One."

舍利子曰：「不也！世尊！」

The Buddha said to Sariputra, "If great bodhisattvas practice the fathomless

prajna paramita, the dharma nature that they realize insightfully will also be unspeakable.

佛告舍利子：「菩薩摩訶薩行深般若波羅蜜多，所證法性亦復如是不可宣說。

“Furthermore, Sariputra, great bodhisattvas will not think, ‘Because of this dharma, I was, I am, or I will be conferred by the Buddha the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha.’ Nor will they think, ‘I will realize insightfully the unsurpassed, perfect, and universal bodhi through this dharma.’ If great bodhisattvas can practice this, they do practice prajna paramita. If they practice in this way, they will not be skeptical or confused whether they will or will not attain the unsurpassed, perfect, and universal bodhi. They will rather think that they must work diligently, and certainly will attain the unsurpassed, perfect, and universal bodhi because they have attained the superior powers from the bodhi. If great bodhisattvas can practice in this way, they do practice prajna paramita.

(The Buddha taught Sariputra how bodhisattvas truly practice prajna paramita.)

「又，舍利子！是菩薩摩訶薩不作是念：『我由此法，於佛無上正等菩提已得受記、今得受記、當得受記。』不作是念：『我由此法當證無上正等菩提。』若菩薩摩訶薩能如是行，是行般若波羅蜜多。若菩薩摩訶薩能如是行，不生疑惑：『我於無上正等菩提為得、不得？』但作是念：『我勤精進，定得無上正等菩提，已於菩提得勝力故。』若菩薩摩訶薩能如是行，是行般若波羅蜜多。

“Furthermore, Sariputra, when great bodhisattvas practice the fathomless prajna paramita and hear the very profound dharma, they are not frightened, scared, terrified, sinking, and drowned, nor are they afraid of attaining the unsurpassed, perfect, and universal bodhi because they are aware and confident that they will realize insightfully the unsurpassed, perfect, and universal bodhi.

「又，舍利子！諸菩薩摩訶薩行深般若波羅蜜多，聞甚深法不驚、不恐、

不怖、不畏、不沈、不沒，於得無上正等菩提亦無怖畏，決定自知我當證故。

“Furthermore, Sariputra, these great bodhisattvas will not be afraid of staying in the wilderness where fierce beasts are very active. Why? These great bodhisattvas are willing to give up all they possess internally and externally to benefit sentient beings. They always think, ‘If evil ghosts and fierce beasts want to eat me, I will give my body to satisfy them. Because of these virtuous roots, my giving paramita will be fulfilled quickly and I will get closer to the unsurpassed, perfect, and universal bodhi. I should cultivate correctly and diligently in this way so that when I realize insightfully and attain the unsurpassed, perfect, and universal enlightenment, there will be no animals and hungry ghosts in my land.’

「又，舍利子！是諸菩薩若在曠野有惡獸處亦無怖畏。所以者何？是諸菩薩為欲饒益諸有情故，能捨一切內外所有，恒作是念：『若（別本有作「諸」者）有惡鬼及惡獸等欲噉我身，我當施與令其充足。由此善根，令我布施波羅蜜多速得圓滿，疾近無上正等菩提。我當如是勤修正行，證得無上正等覺時，我佛土中得無一切傍生、餓鬼。』

“Furthermore, Sariputra, these bodhisattvas will not be afraid of staying in the wilderness where evil robbers are very active. Why? These bodhisattvas are willing to give up all they have internally and externally and are fond of cultivating the virtuous actions without caring for their own bodies, lives, and properties to benefit sentient beings. They always think, ‘If sentient beings compete to rob me of my property and living supplies, I will be happy to give them all without reluctance. If they injure me or take my life, I will not respond with hatred, anger, or retaliation. Because of this cause and condition, my giving, pure precept, and forbearance paramitas will be fulfilled quickly, and I will get closer to the unsurpassed, perfect, and universal bodhi soon. I must cultivate correct actions diligently. When I realize insightfully and attain the unsurpassed, perfect, and universal enlightenment, there will be no robbery or

thieves in my land. Because my Buddha land is extremely pure, there will be no other evil things either.'

「又，舍利子！是諸菩薩若在曠野有惡賊處亦無怖畏。所以者何？是諸菩薩為欲饒益諸有情故，能捨一切內外所有樂修諸善，於身、命、財無所顧吝，恒作是念：『若諸有情競來劫奪我諸資具，我當恭敬歡喜施與；或有因斯害我身命，我終於彼不生瞋恨，亦不發生身、語、意惡。由此因緣，令我布施、淨戒、安忍波羅蜜多速得圓滿，疾近無上正等菩提。我當如是勤修正行，證得無上正等覺時，我佛土中得無一切劫害、怨賊，由我佛土極清淨故，亦無餘惡。』」

“Furthermore, Sariputra, the bodhisattvas are not afraid of staying in an open wilderness without water. Why? They have no more fears when they think, ‘I should look for and learn the way to help sentient beings cease craving. I should not be afraid of this. If I am dying of thirst, I will try to give wonderful dharma water to them with great compassion. Those living in regions with severe water shortages face significant challenges. Therefore, I should cultivate correct actions diligently. When I realize insightfully and attain the unsurpassed, perfect, and universal enlightenment, there will be no drought in my land. I will encourage expediently sentient beings to cultivate superior blessing-invited karmas, so wherever they go, they will have sufficient water with eight kinds of merits and virtues. I can teach all sentient beings expediently with bravery and persistent diligence. Because of this cause and condition, my diligence paramita will be fulfilled quickly and I can get closer to the unsurpassed, perfect, and universal bodhi.’

「又，舍利子！是諸菩薩若在曠野無水之處亦無怖畏。所以者何？菩薩法爾無諸怖畏，恒作是念：『我當求學斷諸有情渴愛之法，不應於此而生怖畏，設我由此渴乏命終，於諸有情必不捨離大悲作意施妙法水。奇哉薄福！是諸有情居在如斯無水世界。我當如是勤修正行，證得無上正等覺時，我佛土中得無如

是一切焦渴乏水曠野。我當方便勸諸有情修勝福業，隨所在處皆令具足八功德水。我由如是堅猛精進，方便教化一切有情。由此因緣，令我精進波羅蜜多速得圓滿，疾近無上正等菩提。」

“Furthermore, Sariputra, the bodhisattvas are not afraid of staying in a country of famine. Why? They have worn the armor of merits and virtues and dignified and purified the Buddha land bravely and diligently. They swear, ‘When I realize insightfully the unsurpassed, perfect, and universal enlightenment, there will be no famine in my Buddha land; all sentient beings will be happy. They can acquire whatever they need just by thinking of them as what usually happens in heaven. I must initiate brave and persistent diligence, so that sentient beings’ aspiration to correct dharma will be fulfilled. Wherever the sentient beings are, they always have sufficient living supplies.’

「又，舍利子！是諸菩薩在饑饉國亦無怖畏。所以者何？是諸菩薩被功德鎧，勇猛精進嚴淨佛土，作是願言：『當證無上正等覺時，我佛土中得無如是一切饑饉，諸有情類具足快樂，隨意所須應念即至，如諸天上所念皆得。我當發起堅猛精進，令諸有情法願滿足，一切時處一切有情於一切種命緣資具無所乏少。』

“Furthermore, Sariputra, bodhisattvas are not afraid of plagues. Why? These bodhisattvas have always contemplated and investigated, ‘No dharma can be named disease; no dharma can be named ill person. All are empty, need not fear or worry. I must cultivate correct actions diligently. When I realize insightfully the unsurpassed, perfect, and universal enlightenment, there will be no disasters, plagues, and accidents in my Buddha land; all sentient beings will cultivate superior correct actions diligently.’

「又，舍利子！是諸菩薩遇疾疫時亦無怖畏。所以者何？是諸菩薩恒審觀察：『無法名病，亦無有法可名病者，一切皆空不應怖畏。我當如是勤修正行，

證得無上正等覺時，我佛土中諸有情類得無一切災橫、疾疫，精進修行殊勝正行。」

“Furthermore, Sariputra, bodhisattvas should not be worried and afraid that they need to take a very long time to stay in mindfulness the unsurpassed, perfect, and universal bodhi before attaining it. Why? It is true that innumerable kalpas have passed since the time unknown, but that is just an accumulation of instant thoughts. So is the future. Therefore, bodhisattvas should not think and become worried or afraid that they need to take a very long time to realize insightfully the unsurpassed, perfect, and universal bodhi. Why? The past and the future, whether they are long or short, are only a series of thoughts that connect one instant to the other. Therefore, Sariputra, although hearing that great bodhisattvas need to take a very long time to realize insightfully the unsurpassed, perfect, and universal bodhi, they should not worry or fear through correct contemplation and investigation.

「又，舍利子！是諸菩薩若念無上正等菩提，經久乃得，不應怖畏。所以者何？前際劫數雖有無量，而一心（別本有作「念」者）頃憶念分別積集所成，後際劫數應知亦爾，是故菩薩不應於中生久遠想，而謂無上正等菩提要經長時方乃證得，便生怖畏。何以故？前際、後際劫數長短，皆一剎那心相應故。如是，舍利子！菩薩摩訶薩雖聞經久乃證無上正等菩提，而於其中審諦觀察不生怖畏。

“Furthermore, Sariputra, if great bodhisattvas are not worried about or afraid of the rest of the dharmas that are usually regarded as terrible, you must know that they will realize insightfully the unsurpassed, perfect, and universal bodhi before long. Therefore, Sariputra, if great bodhisattvas would like to realize quickly and insightfully the unsurpassed, perfect, and universal bodhi that they are pursuing, they should wear the armor of merits and virtues and cultivate and learn diligently and attentively by following the Thus-Come's teaching of the genuine pure emptiness;

they should not be worried or afraid of all dharmas.”

(The Buddha taught that great bodhisattvas should follow Buddha’s teaching of the genuine pure emptiness without being afraid of all dharmas.)

「又，舍利子！若諸菩薩於餘一切見聞覺知可怖畏法不生怖畏，應知速證所求無上正等菩提。是故，舍利子！菩薩摩訶薩欲疾證得所求無上正等菩提，應隨如來真淨空教，被功德鎧精勤修學，於一切法不應怖畏。」

Chapter 20

A Heavenly Lady Named the Ganges

(In the Fourth Assembly)

第四分殑伽天品第二十

At that time, a heavenly lady in the assembly named the Ganges rose from her seat and paid homage to the Buddha by bowing her head to the ground before the Buddha’s feet. Then she knelt with right knee touching the ground and left shoulder covered. She joined her palms together and said respectfully, “World-Honored One, I am not afraid of staying in all these places. I have no doubt and puzzlement about the dharmas either. I will also teach sentient beings about the way of fearlessness, no skepticism, and no puzzlement in the generations to come.”

爾時，會中有一天女名殑伽天，從座而起稽首佛足，偏覆左肩右膝著地，合掌向佛白言：「世尊！我於是處亦無怖畏，於諸法中亦無疑惑，我未來世亦為有情說無怖畏、無疑惑法。」

At that time, the World-Honored One smiled, the bright rays of golden color emitted from his face and shone over the boundless Buddha worlds of the ten directions. Owing to a great supernatural transformation, the bright lights returned to

this land and entered the Buddha's head.

爾時，世尊即便微笑，從面門出金色光明，普照十方無邊世界，還來梵世現大神通，漸至佛邊右邊三匝，作神變已入佛頂中。

In the meantime, the Ganges, the heavenly lady, was so excited that she jumped and danced after witnessing what was happening. She made wonderful golden flowers as offerings to the Thus-Come and spread them high above with sincerity and respect. Owing to the supernatural powers of the Buddha, these golden flowers were tossed up into the sky and stayed there with petals flying in profusion.

時，殑伽天睹斯事已歡喜踊躍，取妙金花恭敬至誠散如來上。佛神力故，令此金花上踊空中繽紛而住。

Meanwhile, after seeing and hearing what happened, Ananda stood up from his seat and bowed down to the ground before the Buddha's feet with his left shoulder covered and right knee touching the ground. He put his palms together respectfully and said, "World-Honored One, why did you smile? The Buddhas do not smile without causes and conditions."

時，阿難陀見聞是已，從座而起頂禮佛足，偏覆左肩右膝著地，合掌恭敬白言：「世尊！何因何緣現此微笑？佛現微笑非無因緣！」

At that time, the World-Honored One replied to Joyfully Celebrating One, "This heavenly lady will become a Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One in a future kalpa named Stellar Simile. The name of the Buddha will be Golden Flower. You must know, Joyfully Celebrating One, this heavenly lady is now in her last female body. After this lifetime, she will become a male and remain so in the future. After this lifetime, she will be reborn in the east in a lovely and joyful land of the Unmovable Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, and will diligently cultivate celibacy in the Buddha's place. The name of that place is Golden Flower. She will cultivate

various bodhisattva actions there. You must know, Joyfully Celebrating One, after passing away from the world of the Unmovable Buddha, the Bodhisattva Golden Flower will be reborn from one Buddha land to the other and will never stay away from the Buddhas. Like a wheel-turning king who moves from one high building to the other and enjoys all kinds of entertainment and pleasures without walking on the ground until the end of life, so does the Bodhisattva Golden Flower, who moves from one Buddha country to the other and never stays away from the Buddhas until attaining the unsurpassed, perfect, and universal bodhi.”

爾時，世尊告慶喜曰：「今此天女於未來世當成如來、應、正等覺，劫名星喻，佛號金花。慶喜當知！今此天女即是最後所受女身，捨此身已便受男身，盡未來際不復為女。從此歿已生於東方不動如來可愛世界，於彼佛所勤修梵行，此女彼界便字金花。從不動佛世界歿已，復生他方有佛世界，從一佛國趣一佛國，常不遠離諸佛世尊。如轉輪王從一臺觀至一臺觀歡娛受樂，乃至命終足不履地，金花菩薩亦復如是，從一佛土往一佛土，乃至無上正等菩提，隨所生處常不離佛。」

In the meantime, Joyfully Celebrating One thought to himself, “When the Bodhisattva Golden Flower becomes a Buddha, he will also teach the fathomless prajna paramita. The great bodhisattvas attending the assembly will be as many as those in this assembly today.”

時，阿難陀竊作是念：「金花菩薩當作佛時，亦應宣說甚深般若波羅蜜多。彼會菩薩摩訶薩眾，其數多少應如今佛菩薩眾會。」

The Buddha knew what Joyfully Celebrating One was thinking, so he said, “Yes, it is as you think. When the Bodhisattva Golden Flower becomes a Buddha, he will also teach the fathomless prajna paramita, and the great bodhisattvas attending the assembly will be as many as those in this assembly today. You must know, Joyfully Celebrating One, when the Bodhisattva Golden Flower becomes a Buddha,

his voice-hearing disciples attaining nirvana will be too many to be counted; there will be more than hundreds, thousands, koti nayuta, or immeasurable and boundless. You must know, Joyfully Celebrating One, when the Bodhisattva Golden Flower becomes a Buddha, his land will not have the difficulties such as fierce beasts, evil ghosts, enemies, robbers, famine, plagues, and the shortage of water. Joyfully Celebrating One, when the Bodhisattva Golden Flower realizes insightfully the unsurpassed, perfect, and universal enlightenment, the sentient beings in his land will have no fears, disasters, and faults.”

佛知其念，告慶喜言：「如是！如是！如汝所念。金花菩薩當作佛時，亦為眾會宣說如是甚深般若波羅蜜多，彼會菩薩摩訶薩眾，其數多少亦如今佛菩薩眾會。慶喜當知！金花菩薩當作佛時，聲聞弟子得涅槃者，其數甚多不可稱計，謂不可數若百、若干、若俱胝等，但可總說無量無邊。慶喜當知！金花菩薩當作佛時，其土無有惡獸、惡鬼，亦無怨賊、乏水、饑饉、疾疫等難。慶喜當知！金花菩薩當證無上正等覺時，其土有情無諸怖畏，及無種種災橫、過失。」

At that time, Joyfully Celebrating One said to the Buddha again, “Which Buddha did this heavenly lady first encounter when her aspiration to the unsurpassed, perfect, and universal bodhi was inspired and she began to plant and transfer the virtuous roots?”

爾時，慶喜復白佛言：「今此天女先於何佛初發無上正等覺心，種諸善根迴向發願？」

The Buddha replied to Joyfully Celebrating One, “This heavenly lady was first inspired by the Buddha Burning Lamp to aspire to the unsurpassed, perfect, and universal enlightenment, and from that time on, she has planted virtuous roots and transferred them to making an aspiration. At that time, she had also made golden flowers as offerings to spread around the Buddha. You must know, Joyfully

Celebrating One, in the past, I made five stems of flowers as offerings to the Buddha Burning Lamp and transferred the merits to making an aspiration. At that time, I attained the dharma forbearance of nonarising. The Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One Burning Lamp knew that my roots became mature, so conferred on me this prophecy, ‘You will become a Buddha in the future with Benevolence and Tranquility (Sakyamuni) as your name, and the world you conduct is called Barely Tolerable, while the name of the kalpa is the Kalpa of the Sages.’ When I was conferred the prophecy at that time, this heavenly lady was excited and rejoiced; she danced and jumped and presented golden flowers to the Buddha. She was deeply inspired to look forward to the unsurpassed, perfect, and universal bodhi, so started to plant virtuous roots and transferred them, wishing that someday when I become a Buddha, she will be also conferred the prophecy of attaining the great bodhi as I was. This is why I conferred on her the prophecy today.”

佛告慶喜：「今此天女先於過去然燈佛所初發無上正等覺心，種諸善根迴向發願。爾時，亦以金花散佛，求證無上正等菩提。慶喜當知！我於過去然燈佛所，以五莖花奉散彼佛迴向發願，爾時便得無生法忍。然燈如來、應、正等覺，知我根熟與我授記：『汝於來世當得作佛，號曰能寂，界名堪忍，劫號為賢。』天女爾時聞佛授我大菩提記，歡喜踊躍，即以金花奉散佛上，便發無上正等覺心，種諸善根迴向發願：『使我來世於此菩薩當作佛時，亦如今佛現前授我大菩提記。』故我今者與彼授記。」

At that time, upon hearing what the Buddha said, Joyfully Celebrating One rejoiced, danced, and jumped and said to the Buddha, “This heavenly lady has aspired to the unsurpassed, perfect, and universal enlightenment for a very long time. Her transference and aspiration have become mature now, so it is the right time for the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One to confer on her this prophecy.”

爾時，慶喜聞佛所說，歡喜踊躍，復白佛言：「今此天女久發無上正等覺心，種諸善根迴向發願今得成熟，是故如來授與彼記。」

The Buddha replied to Joyfully Celebrating One, “Yes, it is as you say. Her virtuous roots are now fully developed. It is the time to confer on her the prophecy of attaining the great bodhi.”

佛告慶喜：「如是！如是！如汝所說。彼善根熟故，我授彼大菩提記。」

Chapter 21

Awakening to Demonic Hindrances

Section 1

(In the Fourth Assembly)

第四分覺魔事品第二十一之一

At that time, Well-Appearing One asked the Buddha, "How will great bodhisattvas practice the fathomless prajna paramita and learn emptiness? How will they enter samadhi of emptiness right away?"

爾時，善現便白佛言：「行深般若波羅蜜多諸菩薩摩訶薩云何習空？云何現入空三摩地？」

The Buddha replied to Well-Appearing One, “When practicing the fathomless prajna paramita, the great bodhisattvas should contemplate the emptiness of matter, feeling, thinking, action, and consciousness. When doing the contemplation, they should not let their minds become restless. If their minds are not restless, they will not see the dharmas. If they do not see the dharmas, they will not realize and attain them.”

佛告善現：「若菩薩摩訶薩行深般若波羅蜜多，應觀色空，應觀受、想、行、識空，作此觀時不令心亂，若心不亂則不見法，若不見法則不作證。」

At that time, Well-Appearing One asked the Buddha, “As the World-Honored One says, when practicing the fathomless prajna paramita, the great bodhisattvas should contemplate the emptiness of the dharmas without realizing and attaining them. How do great bodhisattvas dwell in the samadhi of emptiness without realizing and attaining it when practicing the fathomless prajna paramita?”

爾時，善現便白佛言：「如世尊說，諸菩薩摩訶薩行深般若波羅蜜多，應觀法空而不作證，云何菩薩摩訶薩行深般若波羅蜜多時，住空等持而不作證？」

The Buddha replied to Well-Appearing One, “When great bodhisattvas practice the fathomless prajna paramita and contemplate the emptiness of the dharmas, they should first think, ‘I should contemplate the phenomena of the dharmas as empty without realizing and attaining them. I am contemplating the emptiness of the dharmas not for the sake of realizing and attaining the emptiness of various dharmas, but for the sake of learning. It is the time for learning but not for realization.’ Before entering concentrations, the great bodhisattvas’ minds are stuck with the phenomena; after entering concentrations, their minds are not. At that time, these great bodhisattvas do not withdraw from the factors for enlightenment, nor do they achieve the extinction of the flaws. Why? They have successfully developed a broad and great wisdom and are capable of dwelling in the emptiness of dharmas and all factors for enlightenment. They always think, ‘It is the time for learning instead of realization and attainment.’

佛告善現：「諸菩薩摩訶薩行深般若波羅蜜多，觀法空時，先作是念：『我應觀法諸相皆空，不應作證。我為學故觀諸法空，不為證故觀諸法空，今是學時非為證時。』是菩薩摩訶薩未入定時，繫心於境攝受般若波羅蜜多，非入定位繫心於境攝受般若波羅蜜多。是菩薩摩訶薩於如是時，不退一切菩提分法，不證漏盡。所以者何？是菩薩摩訶薩成就如是廣大智慧，善住法空及一切種菩提分法，恒作是念：『今時應學，不應作證。』

“You must know, Well-Appearing One, when the great bodhisattvas dwell in the samadhi of emptiness without realizing and attaining emptiness, they also simultaneously dwell in the samadhi of formlessness without realizing and attaining formlessness. Why? These great bodhisattvas have achieved superior, solid, and pure virtuous roots and always think, ‘At this moment, I should learn instead of realizing and attaining reality. At this moment, I should absorb the fathomless prajna paramita, contemplate emptiness, formlessness, and nonaspiration of all dharmas, and fulfill all factors for enlightenment instead of realizing and attaining reality.’ Because of this cause and condition, these great bodhisattvas will not fall into the stage of voice-hearer and the stage of self-enlightened one; rather, they will realize and attain the unsurpassed, perfect, and universal bodhi quickly.

(The Buddha taught how great bodhisattvas enter samadhi without attaining reality.)

「善現當知！若時菩薩摩訶薩住空三摩地而不證空，是時菩薩摩訶薩亦住無相三摩地而不證無相。所以者何？是菩薩摩訶薩成就殊勝堅淨善根，常作是念：『今時應學，不應作證。今應攝受甚深般若波羅蜜多，於一切法觀空、無相，圓滿一切菩提分法，不應今時證於實際。』由此因緣，是菩薩摩訶薩不墮聲聞及獨覺地，疾證無上正等菩提。」

“Well-Appearing One, there was a vigorous man with powerful strength and courage. He could stand firmly and could not be moved. He was good looking and all people were joyful when looking at him. He possessed many superior merits and virtues and observed the precepts. He was smart and fluent in speaking and could interact with people very well. This man knew well when and where to speak and act. He had thoroughly learned the art of war in various fields and was skillful in using weapons. He could defend efficiently and defeat many enemies. He had perfectly mastered all skills and techniques. He possessed correct mindfulness, wisdom, and actions and bravely defended rituals and demeanors. He had attained fearlessness in

various classical writings. He had great authority and strength based on loving-kindness and justice. His limbs and roots were perfect without deficiency. His family was good and his property was sufficient. All people respected him and would like to obey him. Whatever he did would be well accomplished. He managed business efficiently, so could get many benefits with much less effort. Because of these causes and conditions, he became very wealthy, but he was very generous to give. He gave much to sentient beings in different ways. He made offerings to respect, esteem, and acclaim the worthy ones respectively.

「善現！譬如有人勇健威猛，所立堅固難可動搖，形色端嚴眾人喜見，具多最勝功德尸羅，聰慧巧言善能酬對，具辯具行知處知時，於兵技術學至究竟，所防堅固能摧多敵，一切技能皆善成就，諸工巧處學至窮盡，具念慧行勇捍儀式，於諸經典得無所畏，具慈具義有大勢力，肢體無缺諸根圓滿，眷屬資財無不具足，眾人敬伏悉皆欽仰，諸有所為皆能成辦，善事業故功少利多。由此因緣富諸財寶，善能給施多品有情，應供養者能供養之，應恭敬者能恭敬之，應尊重者能尊重之，應讚歎者能讚歎之。」

“Well-Appearing One, what do you think about this? Was this person doubly more joyful and happier because of practicing giving?”

「善現！於意云何？彼人由此倍增喜躍，深心歡悅自慶慰不？」

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One.”

善現對曰：「如是！世尊！如是！善逝！」

The Buddha said to Well-Appearing One, “This brave and wholesome person thus had become so successful and prosperous in all aspects. For certain reasons, he had to take his parents, wife, and other family members to travel to other place by taking a route which was in wilderness and very dangerous because of many wild beasts, robbers, and rebellious people hiding and waiting to kill travelers. All his

family members were scared and terrified. Being confident of his own powers and abilities, this heroic man soothed and assured his family and said, ‘Don’t you be worried and afraid. I will guard you all the way to the destination in safety.’

佛告善現：「彼勇健人成就如是大興盛事。有因緣故，將其父母、妻子、眷屬發趣他方，中路經過險難曠野，其中多有惡獸、怨賊、怨家潛伏諸怖畏事，眷屬小大無不驚惶。其人自恃多諸技術，威猛勇健身意泰然，安慰父母、妻子、眷屬：『勿有憂懼！必令無苦，疾度曠野至安隱處。』」

“Furthermore, Well-Appearing One, what do you think about this? Would this brave, skillful, and powerful man who was loving-kind to his parents and equipped with various kinds of weapons discard his parents, wife, family members, and associates and pass through the perilous areas alone?”

「復次，善現！於意云何？此曠野中怨害現起，彼人既具勇健技能，慈愛尊親備諸器仗，而棄父母、妻子、眷屬，獨運自身度險難不？」

Well-Appearing One replied, “No, World-Honored One. Why? This man could do many skillful things. He could transform many soldiers and weapons, and all were with greater bravery, more powerful strength, and better competence than enemies. The enemies would withdraw upon seeing him and his soldiers. It does not make sense that this man would leave his family behind and go forward alone. Nevertheless, this hero did not have any intention of doing harm to fierce beasts or robbers. Why? Because of his great skills and abilities, this person would lead his family and the associates to pass through perilous wilderness without being harmed. He would guard them safely to the village, town, or big capital and relocate them in peace and happiness.”

善現對曰：「不也！世尊！所以者何？彼多技術，能於曠野化作兵仗，勇健精銳過諸怨敵，令彼見之自然退散，而捨親愛獨運自身度險曠野，無有是處。然彼壯士於曠野中，惡獸、怨賊無加害意。所以者何？自恃威猛、具諸技術、

無怖畏故。世尊！彼人以善巧術將諸眷屬，度險曠野無所損害，必至村城或大王都安樂之處。」

The Buddha said to Well-Appearing One, “So do the great bodhisattvas. They show compassion and mercy toward sentient beings facing birth and death. They have stayed in the mindfulness and dwelled in loving-kindness, compassion, joy, and equanimity to absorb and receive the superior virtuous roots of prajna paramita expediently and skillfully as they are taught by the Buddha and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. Although they have cultivated emptiness, formlessness, and nonaspiration, they do not intend to attain reality thus will not fall into the stage of voice-hearer or the stage of self-enlightened one. Why? It is because these great bodhisattvas have had great powers and worked bravely and diligently to absorb the superior virtuous roots of the expedient skillfulness of prajna paramita. They have vowed never to leave all sentient beings behind. So, they will move on in peace and stability and realize insightfully the unsurpassed, perfect, and universal bodhi before long.

佛告善現：「諸菩薩摩訶薩亦復如是，愍生死苦諸有情類，繫念安住慈、悲、喜、捨，攝受般若波羅蜜多殊勝善根，方便善巧如佛所說（別本有作「許」者），持諸功德迴向無上正等菩提。雖具修空、無相、無願，而於實際無作證心，勿墮聲聞及獨覺地。所以者何？是諸菩薩具大勢力精進堅固，攝受般若波羅蜜多，殊勝善根方便善巧，誓不棄捨一切有情，由此定能安隱無難，速證無上正等菩提。

“You must know, Well-Appearing One, if bodhisattvas keep all sentient beings with loving-kind minds to bring them peace and happiness, they will transcend vexations, demonic hindrances, and the stages of the two vehicles. They will dwell in samadhi without seeking a complete elimination of flaws; they will learn emptiness well without realizing reality. You must know, Well-Appearing One, if the

bodhisattvas can dwell peacefully in the liberation gate of emptiness, they will also dwell peacefully in the formless concentration at the same time without realizing formlessness owing to expedient skillfulness. Because of this cause and condition, they will go beyond the stages of the two vehicles and approach the unsurpassed, perfect, and universal bodhi.

「善現當知！若時菩薩慈心愍念一切有情，緣諸有情欲施安樂，是時菩薩超煩惱品，亦超魔品及二乘地，雖住三摩地而不至漏盡，雖善習空而不作證。善現當知！若時菩薩能善安住空解脫門，是時菩薩於無相定亦能安住，而於其中方便善巧不證無相，由此因緣超二乘地，必趣無上正等菩提。」

“You must know, Well-Appearing One, the birds with strong and powerful wings will fly high in empty space freely for a long time without falling. These birds ride and play on emptiness but do not occupy emptiness; they are not hindered or limited by emptiness either. So do the bodhisattvas who have learned the liberation gates of emptiness, formlessness, and nonaspiration although they do not dwell in emptiness, formlessness, and nonaspiration. They will not completely terminate all flaws until fulfilling the Buddha dharma.

「善現當知！如堅翅鳥飛騰虛空，自在翱翔久不墮落，雖依空戲而不住空，亦不為空之所拘礙，應知菩薩亦復如是，雖習空、無相、無願解脫門，而不住空、無相、無願，乃至佛法未極圓滿，終不依彼永盡諸漏。」

“You should know, Well-Appearing One, a skilled master archer was eager to demonstrate his impressive shooting abilities. Targeting at empty space in the sky, he kept arrows from falling by continuously shooting at each last one until he stopped. So do the bodhisattvas who have practiced the fathomless prajna paramita and absorbed the superior expedient skillfulness. But they will not realize insightfully and attain reality in the middle of the way when they work toward the unsurpassed, perfect, and universal bodhi until their virtuous roots are ripe.

(The Buddha used similes to explain why great bodhisattvas helped sentient beings expediently without attaining reality before fulfilling all Buddha dharma.)

「善現當知！如有壯夫善閑射術，欲顯己技仰射虛空，為令空中箭不墮地，復以後箭射前箭筈，如是展轉經於多時，箭箭相承不令其墮，若欲令墮便止後箭，爾時諸箭方頓墮落；應知菩薩亦復如是，行深般若波羅蜜多，攝受殊勝方便善巧，乃至無上正等菩提因行善根未皆成熟，終不中道證於實際，若時無上正等菩提因行善根一切成熟，爾時菩薩方證實際，便得無上正等菩提。」

“Therefore, Well-Appearing One, when practicing the fathomless prajna paramita and absorbing its superior expedient skillfulness, the great bodhisattvas should contemplate and investigate such profound dharma nature. If they have not fulfilled all Buddhist dharmas, they should not realize and attain reality.”

「是故，善現！諸菩薩摩訶薩行深般若波羅蜜多，攝受殊勝方便善巧，皆應如是於深法性審諦觀察，若諸佛法未極圓滿不應作證。」

At that time, Well-Appearing One said to the Buddha, “The great bodhisattvas are very rare and unusual when they can do difficult things. For instance, they have practiced emptiness without dwelling in emptiness; they have entered the concentration of emptiness presently without realizing and attaining reality.”

爾時，善現便白佛言：「諸菩薩摩訶薩甚為希有，能為難事，謂雖行空而不住空，雖現入空定而不證實際。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Why? The bodhisattvas have decided never to renounce sentient beings by making this vow, ‘I swear never to stop putting more efforts into practicing virtuous roots until all sentient beings are liberated.’ You must know, Well-Appearing One, the bodhisattvas have initiated such a broad and great aspiration to liberate all sentient beings, so they activate the three kinds of samadhi: emptiness, formlessness, and nonaspiration. Because they have absorbed the expedient skillfulness, they will not attain reality.

Why? The bodhisattvas are protected and kept by the expedient skillfulness and often think, 'I will never renounce all sentient beings and enter nirvana.' Owing to this thought of expedient skillfulness, they will not attain reality in the middle of the way.

佛告善現：「如是！如是！如汝所說。所以者何？是諸菩薩於有情類誓不棄捨，調發如是殊勝妙願：『若諸有情未得解脫，我終不捨加行善根。』善現當知！是諸菩薩由起如是廣大心故，為欲解脫一切有情，雖引發空、無相、無願三三摩地，而由攝受方便善巧不證實際。所以者何？是諸菩薩方便善巧所護持故，常作是念：『我終不捨一切有情而趣圓寂。』由起此念方便善巧，故於中間不證實際。

“Furthermore, Well-Appearing One, the bodhisattvas have contemplated and investigated or will contemplate and investigate the places where the three kinds of samadhi, namely, emptiness, formlessness, and nonaspiration are practiced, and think, ‘The sentient beings have initiated thoughts of sentient beings based on attainment, so incorrect views are elicited and the reincarnation in the endless suffering of birth and death is caused. To terminate their incorrect views, I should aspire to the unsurpassed, perfect, and universal bodhi and teach them the profound dharma of emptiness, so they will get rid of the suffering of birth and death. Therefore, I should learn the liberation gate of emptiness, but I will not attain reality halfway.’ You must know, Well-Appearing One, although the bodhisattvas do not realize reality in the middle of the way owing to expedient skillfulness, they will not regress or get lost in the four immeasurable concentrations. Why? Because the bodhisattvas are absorbed by the expedient skillfulness of the fathomless prajna paramita; their virtuous roots have increased and become sharper and their abilities, awakening, and the factors for enlightenment are growing continuously.

「復次，善現！若諸菩薩於甚深處或已觀察、或當觀察，調空、無相、無願等持三解脫門所行之處。是諸菩薩恒作是念：『有情長夜起有情想行有所得，

引生種種邪惡見趣，輪迴生死受苦無窮。我為斷彼邪惡見趣，應求無上正等菩提，為諸有情說深空法，令斷彼執出生死苦。是故雖學空解脫門，而於中間不證實際。』善現當知！是諸菩薩由起此念方便善巧，雖於中間不證實際，而不退失四無量定。所以者何？是諸菩薩甚深般若波羅蜜多方便善巧所攝受故，倍增白法諸根漸利，力、覺、道支轉復增益。

“Furthermore, Well-Appearing One, these bodhisattvas have always thought, ‘The sentient beings have been attached to the phenomena in many aspects for a very long time and have suffered in reincarnation. To remove their attachments, I should pursue the unsurpassed, perfect, and universal bodhi to teach them the way of formlessness and let them terminate the attachment to the phenomena and get rid of the suffering caused by birth and death. Therefore, I should learn to enter the samadhi of formlessness frequently.’ You must know, Well-Appearing One, although these bodhisattvas have entered the samadhi of formlessness frequently, they do not realize reality in the process due to their achievement of the expedient skillfulness and the thought they have initiated. Although they do not realize reality for the time being, they do not lose loving-kindness, compassion, joy, equanimity, and other concentrations. Why? Because these bodhisattvas are absorbed by the expedient skillfulness of the fathomless prajna paramita; their virtuous roots increase and become sharper; and their abilities, awakening, and the factors for enlightenment are continuously growing.

「復次，善現！是諸菩薩恒作是念：『有情長夜行諸相中起種種執，由斯輪轉受苦無窮。我為斷彼諸相執故，應求無上正等菩提，為諸有情說無相法，令斷相執出生死苦，由斯數入無相等持。』善現當知！是諸菩薩由先成就方便善巧及所起念，雖數現入無相等持，而於中間不證實際。雖於中間不證實際，而不退失慈、悲、喜、捨及諸餘定。所以者何？是諸菩薩甚深般若波羅蜜多方便善巧所攝受故，倍增白法諸根漸利，力、覺、道支轉復增益。

“Furthermore, Well-Appearing One, these bodhisattvas have always thought, ‘The sentient beings have had the thoughts of permanence, pleasure, selfness, and purity for a very long time. Because of this upside-down attachment, they have reincarnated in birth and death and suffered endlessly. To terminate their four upside-down views, I should pursue the unsurpassed, perfect, and universal bodhi to teach them the correct views: the birth and death is impermanent and without pleasure, selfness, and purity; the only subtle and exquisite tranquility is nirvana that is full of real merits and virtues. Therefore, I should enter the samadhi of nonaspiration frequently.’ You must know, Well-Appearing One, although these bodhisattvas have entered the samadhi of nonaspiration frequently, they do not realize reality in that process due to their achievement of expedient skillfulness and the thought they have initiated. Although they do not realize reality for the time being, they do not lose loving-kindness, compassion, joy, equanimity, and other concentrations. Why? These bodhisattvas are absorbed by the expedient skillfulness of the fathomless prajna paramita; their virtuous roots increase and become sharper; and their abilities, awakening, and the factors for enlightenment are growing continuously.

「復次，善現！是諸菩薩恒作是念：『有情長夜其心常起常想、樂想、我想、淨想，由此引生顛倒執著，輪迴生死受苦無窮。我為斷彼四顛倒故，應求無上正等菩提，為諸有情說無倒法，謂說生死無常、無樂、無我、無淨，唯有涅槃微妙寂靜，具足種種真實功德。由斯數入無願等持。』善現當知！是諸菩薩由先成就方便善巧及所起念，雖數現入無願等持，而諸佛法未極圓滿，終不中間證於實際。雖於中間不證實際，而不退失慈、悲、喜、捨及諸餘定。所以者何？是諸菩薩甚深般若波羅蜜多方便善巧所攝受故，倍增白法諸根漸利，力、覺、道支轉復增益。

“Furthermore, Well-Appearing One, these bodhisattvas have always thought, ‘The sentient beings had for a long time practiced based on attainment before, and

now they are still practicing based on attainment. They had practiced based on the form before, and now they are still practicing based on the form. They had practiced the upside-down things before, and now they are still practicing the upside-down things. They had the thought of combination before, and now they still have that thought. They had the delusions before, and now they still have the delusions. They had incorrect views before, and now they still have incorrect views. Therefore, they are still suffering in reincarnation. To correct their faults, I should pursue the unsurpassed, perfect, and universal bodhi to teach them the profound dharma, so their faults will be removed permanently, then they will not reincarnate in the suffering of birth and death any longer; rather, they will realize permanent happiness and real purity in nirvana.’ You must know, Well-Appearing One, because these bodhisattvas have a deep mindfulness of compassion to all sentient beings, they have achieved the superior expedient skillfulness. Because they are absorbed by the fathomless prajna paramita, they can contemplate and investigate the permanence and pleasure of the profound dharma nature, which is emptiness, formlessness, no aspiration, no action, no arising, no extinction, no initiation, no exhaustion, no nature, and reality. Because these bodhisattvas have achieved such superior knowledge and views, they will not fall into the dharmas of formlessness and nonaction, nor will they dwell in the three realms. You must know, Well-Appearing One, because these bodhisattvas have achieved such superior merits and virtues, they will not leave sentient beings behind and enter nirvana themselves, nor will they stay away from the pursuit of the unsurpassed, perfect, and universal bodhi and stop bringing benefits to all sentient beings.”

(The Buddha taught Well-Appearing One how great bodhisattvas should practice the samadhi of emptiness, formlessness, and nonaspiration expediently and skillfully without attaining reality to relieve sentient beings from the suffering in the

reincarnation of birth and death.)

「復次，善現！是諸菩薩恒作是念：『有情長夜先已行有所得，今亦行有所得，先已行有相，今亦行有相，先已行顛倒，今亦行顛倒，先已行和合想，今亦行和合想，先已行虛妄想，今亦行虛妄想，先已行邪見，今亦行邪見，由斯輪轉受苦無窮。我為斷彼如是過失，應求無上正等菩提，為諸有情說甚深法，令彼過失皆永斷除，不復輪迴受生死苦，速證常樂真淨涅槃。』善現當知！是諸菩薩由深愍念一切有情，成就殊勝方便善巧；甚深般若波羅蜜多所攝受故，於深法性常樂觀察，謂空、無相、無願、無作、無生、無滅、無起、無盡、無性、實際。善現當知！是諸菩薩成就如是殊勝智見，若墮無相無作之法或住三界，俱無是處。善現當知！是諸菩薩成就如是殊勝功德，捨諸有情而趣圓寂，不證無上正等菩提饒益有情，定無是處。」

Fascicle 551

Chapter 21

Awakening to Demonic Hindrances

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十一

大唐三藏法師玄奘奉 詔譯

第四分覺魔事品第二十一之二

“Furthermore, Well-Appearing One, some bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, so they ask seriously and carefully other bodhisattvas, ‘What mind will bodhisattvas elicit when they cultivate all factors for enlightenment so that they can learn emptiness, formlessness, non-aspiration, nonaction, non-arising, non-extinction, non-initiation, non-exhaustion, non-nature, and reality without realizing reality but still cultivate prajna paramita?’ You must know, Well-Appearing One, if other bodhisattvas reply, ‘The bodhisattvas should merely reflect on emptiness, formlessness, and so forth, and reality without manifesting them; they should keep all sentient beings in their minds and absorb the superior expedient skillfulness,’ then they must have not been conferred by the Buddha the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? These bodhisattvas have not explained, identified, and manifested the features of the bodhisattvas of nonregression that are not shared by other sentient beings. They do not know accurately what the actions, features, and forms of the bodhisattvas of nonregression really are and thus cannot answer the question.”

「復次，善現！若諸菩薩欲證無上正等菩提，應審請問諸餘菩薩：『云何菩薩修習一切菩提分法，引發何心，能令菩薩習空、無相、無願、無作、無生、

無滅、無起、無盡、無性、實際而不作證，然修般若波羅蜜多？』善現當知！若餘菩薩得此問時作如是答：『諸菩薩摩訶薩但應思惟：若空、若無相乃至若實際不為顯示，應念不捨一切有情，攝受殊勝方便善巧。』當知彼菩薩先未蒙諸佛授與無上正等菩提不退轉記。所以者何？彼諸菩薩未能開示、記別、顯了不退轉地諸菩薩眾不共法相，不如實知他所請問不退轉地諸行、狀、相，亦不能答。」

At that time, Well-Appearing One asked the Buddha, “Are there causes and conditions that enable one to distinguish bodhisattvas of nonregression from bodhisattvas of regression?”

爾時，善現便白佛言：「頗有因緣知諸菩薩不退轉不？」

The Buddha replied to Well-Appearing One, “Yes, there are. Some bodhisattvas can answer correctly and accurately this question whether they have or have not heard about it, and can practice various actions that only the nonregressive bodhisattvas do. You must know that these are the bodhisattvas of nonregression.”

佛告善現：「亦有因緣知諸菩薩是不退轉，謂有菩薩於深般若波羅蜜多，若聞、不聞能如實答先所請問，能如實行不退轉地諸菩薩行，由此因緣知彼菩薩是不退轉。」

The long-lived sage Well-Appearing One asked the Buddha again, “Why are so many bodhisattvas seeking to learn the unsurpassed, perfect, and universal bodhi, but only very few of them can answer the question correctly and accurately?”

具壽善現復白佛言：「以何因緣，有多菩薩求學無上正等菩提，少有能作如實答者？」

The Buddha replied to Well-Appearing One, “Many bodhisattvas are seeking to learn the unsurpassed, perfect, and universal bodhi, but very few of them can achieve the subtle and exquisite stage of nonregression. Those who have been conferred this prophecy will be able to answer this question. You must know, Well-

Appearing One, very few bodhisattvas have brilliant and pure virtuous roots, and profound and broad knowledge and wisdom. No heavenly beings, human beings, asuras, and so forth of the world can harm them. They certainly will realize insightfully and attain the unsurpassed, perfect, and universal bodhi.

佛告善現：「雖多菩薩求學無上正等菩提，而少菩薩得受如是不退轉地微妙慧記。若有得受如是記者，皆能於此作如實答。善現當知！是諸菩薩善根明淨智慧深廣，世間天、人、阿素洛等不能破壞，必證無上正等菩提。」

“Furthermore, Well-Appearing One, some bodhisattvas are not fond of the dharmas in the three realms even in their dreams, nor do they admire and acclaim the dharmas of voice-hearer and self-enlightened one. They contemplate the dharmas as seen in dreams without trying to grasp and realize reality. You must know that these are the features of bodhisattvas without regression.

(The Buddha described the features of bodhisattvas who do not regress, in this and the following paragraphs.)

「復次，善現！若諸菩薩乃至夢中，亦不愛樂三界諸法，亦不稱讚一切聲聞、獨覺地法，雖觀諸法如夢所見，而於實際不證不取，當知是為不退轉地諸菩薩相。」

“Furthermore, Well-Appearing One, if bodhisattvas dream of the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, seated on a lion’s throne, teaching innumerable hundreds of thousands of koti nayuta bhiksus who surround the Thus-Come in veneration, or see themselves in this assembly, you must know that this is one of the features of the bodhisattvas who are not regressive.

「復次，善現！若諸菩薩夢見如來、應、正等覺坐師子座，有無數量百千俱胝苾芻眾等恭敬圍遶而為說法，或見自身有如是事，當知是為不退轉地諸菩薩相。」

“Furthermore, Well-Appearing One, the bodhisattvas dream of the Thus-

Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, who looks magnificent and dignified with thirty-two perfect major marks and eighty distinguishing minor features. Brilliant lights are shining around the Thus-Comer in a circle as wide as one yojana. He is seen teaching the essential meanings of the dharma to sentient beings, who are staying high up in the sky and listening to the teaching with the support of the Thus-Comer's supernatural powers. In this dream, the Thus-Comer also make transformed bodhisattvas and let them do Buddhist services in boundless Buddha lands in other directions; they also see themselves in the assembly. You must know that these are the features of the bodhisattvas who do not regress.

「復次，善現！若諸菩薩夢見如來、應、正等覺，三十二相、八十隨好圓滿莊嚴，常光一尋周匝照曜，與無量眾踊在虛空現大神通說正法要，化作化士令往他方無邊佛土施作佛事，或見自身有如是事，當知是為不退轉地諸菩薩相。

“Furthermore, Well-Appearing One, great bodhisattvas dream that crazy robbers are destroying the village. The village is on fire and lions, tigers, wolves, fierce animals, poisonous snakes, and evil scorpions are killing people. They also dream of enemies who try to cut their heads; their parents, wife, and family are dying, they themselves are overwhelmed by many other vexations and suffering. When seeing these terrible things, they are not shocked, scared, worried, or annoyed. As they awake, they immediately reflect that the three realms are not real; they are as illusory as what one sees in dreams. They decide that someday when attaining the unsurpassed, perfect, and universal enlightenment, they will teach sentient beings that all dharmas in the three realms are unreal and as illusory as dreams. You must know that these great bodhisattvas have possessed the characteristics of nonregression.

「復次，善現！若諸菩薩夢見狂賊破壞村城，或見火起焚燒聚落，或見師子、虎狼、猛獸、毒蛇、惡蝎欲來害身，或見怨家欲斬其首，或見父母、妻

子、眷屬臨當命終，或見自身有餘苦事欲相逼迫；雖見此等諸怖畏事，而不驚懼亦不憂惱，從夢覺已即能思惟：『三界非真皆如夢見，我得無上正等覺時，當為有情說三界法一切虛妄皆如夢境。』當知是為不退轉地諸菩薩相。

“Furthermore, Well-Appearing One, great bodhisattva dream of the sentient beings in hells, the realm of animals, and realm of ghosts. In this dream, they think, ‘I should cultivate the great bodhisattva actions diligently and assiduously so I can attain the unsurpassed, perfect, and universal bodhi quickly. In my Buddha land, there will be no hells, the realm of animals, the realm of ghosts, and other bad destinies and their names.’ When they are awake, they also have the same thought. You must know, Well-Appearing One, when these great bodhisattvas become Buddhas, there will be no inferior destinies and the names of these destinies in their pure Buddha lands. Why? All dharmas are not dualistic or different whether one is awake or dreaming. You must know that these bodhisattvas have already possessed the characteristics of nonregression.

「復次，善現！若諸菩薩乃至夢中見有地獄、傍生、鬼界諸有情類，便作是念：『我當精勤修諸菩薩摩訶薩行，速趣無上正等菩提，我佛土中得無地獄、傍生、鬼界惡趣及名。』從夢覺已亦作是念。善現當知！是諸菩薩當作佛時國土清淨，定無惡趣及惡趣名，當知是為不退轉地諸菩薩相。

“Furthermore, Well-Appearing One, some great bodhisattvas dream of sentient beings who are in burning hells or burning villages and cities. The bodhisattvas thus make a wish, ‘If I have been conferred the prophecy of nonregression and will realize and attain the unsurpassed, perfect, and universal bodhi, I hope the burning fires will be put out immediately and all will become nice and cool.’ When the great bodhisattvas in their dreams make this wish and the fires cease immediately, you must know that they have already been conferred the prophecy of nonregression. If the fires do not cease, you must know that they have not been conferred the prophecy of

nonregression.

「復次，善現！若諸菩薩夢中見火燒地獄等諸有情類，或復見燒城邑聚落，便發誓願：『我若已受不退轉記當證無上正等菩提，願此大火即時頓滅變為清涼。』若此菩薩作是願已，夢中見火即時頓滅，當知已受不退轉記；若此菩薩作是願已，夢中見火不即頓滅，當知未受不退轉記。」

“Furthermore, Well-Appearing One, some great bodhisattvas see the fires arise abruptly and expand to other cities and villages when they are awake. They thus think, ‘In my dreams and when I am awake, I have seen that I have possessed the characteristics of nonregression, but I am not sure if it is true. If what I have seen is true, I wish these fires will be put out immediately and all will become nice and cool.’ If these great bodhisattvas make this wish and fires cease immediately, you must know that they have been conferred the prophecy of nonregression. Otherwise, they have not been conferred the prophecy of nonregression.

「復次，善現！若諸菩薩覺時現見大火卒起，燒諸城邑或燒聚落，便作是念：『我在夢中或在覺位，曾見自有不退轉地諸行、狀、相，未審虛實？若我所見是實有者，願此大火即時頓滅變為清涼。』善現當知！若此菩薩作是誓願發誠諦言，爾時大火即為頓滅，當知已受不退轉記；若此菩薩作是誓願發誠諦言，火不頓滅，當知未受不退轉記。」

“Furthermore, Well-Appearing One, some great bodhisattvas see many cities and villages are on fire when they are awake, so they think, ‘In my dreams and when I am awake, I have seen that I have possessed the characteristics of nonregression. If what I see is true and it is certain that I will realize the unsurpassed, perfect, and universal bodhi, I wish the fires will cease at once and all will become nice and cool.’ If the fires do not cease at once but continue to burn one more house but skip the next house, burn one more alley but skip the next alley, and so forth and then cease gradually, you must know that these great bodhisattvas have already been conferred

the prophecy of nonregression. The sentient beings who suffer in the fires must have made bad karma to destroy the correct dharma in their previous lives. They had once fallen into bad destinies and suffered for numberless kalpas, but their negative karma remains inexhaustible in this life. Some of them are receiving a minor retribution in present life but will suffer severely for numberless kalpas in the future because of the negative karma they had committed previously.

「復次，善現！若諸菩薩覺時見火燒諸城邑或燒聚落，便作是念：『我在夢中或在覺位，曾見自有不退轉地諸行、狀、相。若我所見定是實有，必證無上正等菩提，願此大火即時頓滅變為清涼。』善現當知！此諸菩薩發是誓願誠諦言已，爾時大火不為頓滅，然燒一家越置一家復燒一家，或燒一巷越置一巷復燒一巷，如是展轉其火乃滅，是諸菩薩決定已受不退轉記。然被燒者，由彼有情造作增長壞正法業，彼由此業先墮惡趣，無量劫中受正苦果，今生人趣受彼餘殃，或由此業當墮惡趣，經無量劫受正苦果，今在人趣先現少殃，當知是為不退轉地諸菩薩相。」

“Furthermore, Well-Appearing One, there are other actions, features, and forms that distinguish the great bodhisattvas of nonregression from those of regression. I am going to explain them respectively for you now. Please listen to me and reflect on them attentively and carefully.”

「復次，善現！更有所餘諸行、狀、相，知是不退轉菩薩摩訶薩，吾當為汝分別解說，汝應諦聽，極善思惟。」

Well-Appearing One replied, “Yes, please go ahead. We are looking forward to your teaching!”

善現答言：「唯然！願說！我等樂聞。」

The Buddha said to Well-Appearing One, “Some great bodhisattvas see that some men, women, boys, or girls are captivated by mischievous nonhuman spirits and suffer and cannot get rid of them. So the great bodhisattvas think, ‘If the Thus-

Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones know that I have attained the pleasures of pure intention and decide to confer on me the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi; if I have initiated pure intention to aspire to the unsurpassed, perfect, and universal bodhi for a long time, stayed far away from any intention in accord with voice-hearer and self-enlightened one, and aspire to the unsurpassed, perfect, and universal bodhi without mixing with the intention in accord with voice-hearer and self-enlightened one; if I definitely will attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to sentient beings for the endless futures; if there are really numberless Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the ten directions who are currently teaching the correct dharma to bring benefits and happiness to all sentient beings, and all these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can see everything, know everything, understand everything, and realize everything and can know, see, and awake intuitively to the differences of intentions and preferences of all sentient beings, then I am begging your mercy to look at my heart and listen to my sincerest words: if I can really cultivate bodhisattva actions, attain the unsurpassed, perfect, and universal bodhi to relieve all sentient beings from the suffering in birth and death, I wish these men, women, boys, and girls will get rid of the harassment and annoyance caused by nonhuman spirits immediately.' If the nonhuman spirits do not leave immediately when the great bodhisattvas make this wish, you must know that they have not been conferred the prophecy of nonregression. If the nonhuman spirits leave immediately, you must know that these great bodhisattvas have been conferred the prophecy of nonregression.

佛告善現：「若諸菩薩見有男子、或有女人、或有童男、或有童女現為非人之所魅著，受諸苦惱不能遠離，便作是念：『若諸如來、應、正等覺知我已得清

淨意樂，授我無上正等菩提不退轉記；若我久發清淨意樂，求證無上正等菩提，遠離聲聞、獨覺作意，不以聲聞、獨覺作意求證無上正等菩提；若我當來必得無上正等菩提，能盡未來利益安樂諸有情類；若十方界現在實有無量如來、應、正等覺說正法要饒益有情，彼諸如來、應、正等覺無所不見、無所不知、無所不解、無所不證，現知見覺一切有情意樂差別，願垂照察我心所念及誠諦言：若我實能修菩薩行，必證無上正等菩提救拔有情生死苦者，願是男子、或此女人、或此童男、或此童女不為非人之所擾惱，彼隨我語即當捨去。』是諸菩薩作此語時，若彼非人不為去者，當知未受不退轉記。若彼非人即為去者，當知已受不退轉記。

“Furthermore, Well-Appearing One, some bodhisattvas have not cultivated and possessed Buddha dharma and entered onto the bodhisattva path of nonarising, so they cannot avoid the harassment and annoyance brought by evil demons, and they are unaware of demonic hindrances. They have not been conferred the prophecy of nonregression in the pursuit of the bodhi and do not really understand how many virtuous roots they have accumulated. These great bodhisattvas become arrogant although they have cultivated much, and rush to imitate other great bodhisattvas by making wishes with sincere words so that demons will take advantage of them. When they observe that some men, women, boys, and girls are captivated by nonhuman spirits, they will make a vow, ‘If I have been conferred by the Buddhas the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi, these men or women will get rid of the nonhuman spirits immediately upon my words.’ At that time, the evil demons try to deceive these great bodhisattvas by driving the nonhuman spirits away since they possess more powerful magic than the spirits. In the meantime, these bodhisattvas rejoice, dance, and jump when seeing what is happening. They think, ‘Now the nonhuman spirits are gone. This is evidently because of my powers. Why? The nonhuman spirits let these men and women go when they heard my words.

This is the only reason that they did this.’ These great bodhisattvas are not aware of what the demons did and mistook that for their own powers and are delighted because of the delusion. They thus disdain other bodhisattvas and say, ‘I have been conferred by the Buddhas the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi, so all vows I make are effective. You have not been granted the prophecy, so you should not imitate me to make vows because what you do will be in vain.’ Because these great bodhisattvas slander other bodhisattvas in contempt and boasted their own abilities, their merits and virtues were contaminated by arrogance; they thus stay far away from the unsurpassed, perfect, and universal bodhi and cannot attain the perfect knowledge of all perfect knowledge. Because these bodhisattvas have no expedient and skillful powers, their arrogance grow and increase; and also because they slander other bodhisattvas in contempt, they will fall into the stage of voice-hearer or the stage of self-enlightened one although they have worked diligently. Because their blessings and virtues are very few, all their virtuous karmas and sincere words are hindered by demons, they thus cannot stay in intimate connection with, make offerings respectfully to esteem and acclaim the real virtuous intellectuals, nor can they inquire about the characteristics of the bodhisattva of nonregression or receive the messages about demonic affairs, so their demonic bondages will become more intense. Why? These bodhisattvas have stayed far away from the expedient skillfulness and have not cultivated the six paramitas long enough, so they are easily deceived and puzzled by evil demons. Therefore, Well-Appearing One, great bodhisattvas should learn well about demonic hindrances and cultivate virtuous karmas diligently.

「復次，善現！有諸菩薩未具修行一切佛法，未入菩薩正性離生，未免惡魔之所擾亂，於諸魔事未能覺知，未受菩提不退轉記，不能自審善根厚薄，於少所修起增上慢，學諸菩薩發誠諦言，便為惡魔之所誑惑。謂彼菩薩見有男

子、或有女人、或有童男、或有童女現為非人之所魅著，受諸苦惱不能遠離，即便輕爾發誠諦言：『我若已從過去諸佛受得無上正等菩提不退轉記，令此男子或女人等不為非人之所擾惱，彼隨我語速當捨去。』是諸菩薩作此語已，爾時惡魔為誑惑故，即便驅迫非人令去。所以者何？惡魔威力勝彼非人，是故非人受魔教敕即便捨去。時，彼菩薩見此事已，歡喜踊躍作是念言：『非人今去是吾威力。所以者何？非人隨我所發誓願即便放此諸男女等，無別緣故。』是諸菩薩不能覺知惡魔所作，謂是己力妄生歡喜，恃此輕弄諸餘菩薩言：『我已從過去諸佛受得無上正等菩提不退轉記，所發誓願皆不唐捐。汝等未蒙諸佛授記，不應相學發誠諦言，設有要期必空無果。』是諸菩薩輕弄毀蔑餘菩薩故，妄恃少能於諸功德生長多種增上慢故，遠離無上正等菩提，不能證得一切智智。是諸菩薩以無方便善巧力故，生長多種增上慢故，毀訾輕蔑餘菩薩故，雖勤精進而墮聲聞或獨覺地。是諸菩薩薄福德故，所作善業發誠諦言皆動魔事。是諸菩薩不能親近、供養恭敬、尊重讚歎真善知識，不能請問得不退轉菩薩行相，不能諮受諸惡魔軍所作事業，由斯魔縛轉復堅牢。所以者何？是諸菩薩不久修行六到彼岸，遠離般若波羅蜜多方便善巧，故為惡魔之所誑惑。是故，菩薩應善覺知諸惡魔事，勤修善業。

“Furthermore, Well-Appearing One, some bodhisattvas have not cultivated the six paramitas long enough; they have stayed far away from expedient skillfulness, so they are easily deceived by evil demons. One evil demon often transformed into varied figures and came to the great bodhisattva’s place. He said, ‘Hi, good gentleperson, do you know that? You were conferred by the Buddhas in the past the prophecy of attaining the great bodhi, so you definitely will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. I know well all the names of your parents, brothers, sisters, relatives, friends, family members, and associates in your past seven lives. I know where and when you were born in every detail, including the names of the villages or the cities where you were born and the years, months, days,

hours, and the ruling kings when you were born.’ Seeing that the great bodhisattva was soft in heart and dull in mind, so the demon said to him, ‘Your heart was soft and your mind was dull in the past.’ When seeing that his heart was stubborn and his mind was clever, he would say, ‘Your heart was stubborn and your mind was clever in the past.’ Knowing that the great bodhisattva liked to live in quiet forests and sleep on the grounds, beg for one meal a day, eat one meal a day, or eat one bowl a day; liked to stay in graveyards, on the ground, or under the trees; always wore ragged clothes made of patches, or owned only three pieces of clothes; never lied down when sleeping, was fond of the used bed mats, desired very little for living, and was easily satisfied; preferred to get far away, was fond of tranquility and concentration, stayed in correct mindfulness, possessed exquisite wisdom, did not value benefits and offerings, did not treasure good reputation, loved simple and frugal life, did not rub oil on feet, slept a little, was away from restlessness and wandering, talked a little, or liked to speak kind word, then the demon would cheat him by saying, ‘I knew you were already so and so in your previous lives. Why? You have achieved such superior and unique merits and virtues in this life, and many have seen that. You must have already achieved such and such superior and unique merits and virtues in your previous lives. You should be proud of yourself and do not look down on yourself.’

「復次，善現！有諸菩薩未久修行六到彼岸，遠離般若波羅蜜多方便善巧，故為惡魔之所誑惑。謂有惡魔為誑惑故，方便化作種種形像，至菩薩所作如是言：『咄！善男子！汝自知耶？過去諸佛已曾授汝大菩提記，汝於無上正等菩提決定當得不復退轉。汝身父母、兄弟、姊妹、親友、眷屬乃至七世名字差別我悉善知，汝身生在某方、某國、某城、某邑、某聚落中，汝在某年、某月、某日、某時、某宿相王中生。』如是惡魔若見菩薩稟性柔軟、諸根味鈍，便詐記言：『汝於先世所稟根性已曾如是。』若見菩薩稟性剛強、諸根明利，便詐記言：『汝於先世所稟根性亦曾如是。』若見菩薩居阿練若，或常乞食，或受

一食，或一坐食，或一鉢食，或居塚間，或居露地，或居樹下，或糞掃衣，或但三衣，或常坐不臥，或如舊敷具，或少欲，或喜足，或樂遠離，或樂寂定，或具正念，或具妙慧，或不重利養，或不貴名譽，或好廉儉不塗其足，或省睡眠，或離掉舉，或好少言，或樂軟語。如是惡魔見此菩薩種種行已，便詐記言：『汝於先世亦曾如是。所以者何？汝今成就如是如是殊勝功德，世間同見，先世定應亦有如是殊勝功德，應自慶慰勿得自輕。』

“When hearing what the demon said about the bodhisattva’s merits and virtues in the past and future, the names of his relatives and friends at present, and the acclamations about his unique and superior merits and virtues, this bodhisattva rejoiced and danced and jumped, while his self-pride and arrogance increased and he started to disdain and slander other bodhisattvas. At that time, the evil demon knew what happened to him, saying to him, ‘You will for sure achieve unique and superior merits and virtues. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had conferred on you the prophecy of nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Now we can see the good omen of that.’ At that time, the evil demon pretending to be the monk, layperson, his parent, brother, sister, relative, friend, a pure celibacy practitioner, his teacher, his master, a deity, dragon, yaksa, human, or nonhuman, came to the bodhisattva’s place and said to him, ‘The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones had conferred on you the prophecy of the great bodhi a long time ago. You will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? You have already possessed the characteristics of the great bodhisattvas of nonregression; please have self-esteem and don’t be hesitant!’ After hearing the demon’s words, the bodhisattva became more arrogant.

「時，彼菩薩聞此惡魔說其過去、當來功德，及說現在親友自身名等功

德，兼歎種種殊勝善根，歡喜踊躍起增上慢，凌蔑毀罵諸餘菩薩。爾時，惡魔知其闇鈍，生增上慢凌蔑他人，復告之言：『汝定成就殊勝功德，過去如來已授汝記，汝於無上正等菩提定當證得不復退轉，已有如是瑞相現前。』爾時，惡魔為擾亂故，或矯現作出家形像，或矯現作在家形像，或矯現作父母、兄弟、姊妹、親友、梵志、師主、天、龍、藥叉、人非人等種種形像，至此菩薩所居之處，作如是言：『過去如來久已授汝大菩提記，汝於無上正等菩提決定當得不復退轉。所以者何？不退轉地菩薩行相汝皆具有，應自尊重莫生疑惑。』時，此菩薩聞彼語已，增上慢心轉復堅固。

“You must know, Well-Appearing One, this bodhisattva did not have the actions, features, and forms that the bodhisattvas of nonregression should have. Well-Appearing One, this bodhisattva was captivated and hindered by the demon and could not act freely and at ease. Why? This bodhisattva did not possess the actions, features, and forms that the bodhisattvas of nonregression should have. The demon gave him such and such names and made him incorrectly believe that he had such and such virtues. This bodhisattva thus became very arrogant and started to disdain and slander other bodhisattvas. Therefore, Well-Appearing One, if bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should be aware of the demonic affairs.

(The Buddha urged bodhisattvas to know well about demonic hindrances if they would like to achieve the unsurpassed bodhi.)

「善現當知！如我所說不退轉地諸行、狀、相，是諸菩薩實皆未有。善現當知！是諸菩薩魔所執持，為魔所嬈不得自在。所以者何？是諸菩薩於不退轉諸行、狀、相實皆非有，但聞惡魔詐說其德及名字等，生增上慢，凌蔑毀罵諸餘菩薩。是故，善現！若諸菩薩欲得無上正等菩提，應善覺知諸惡魔事。」

“Furthermore, Well-Appearing One, some bodhisattvas are captivated and bewitched by demons and attached to their own delusions upon hearing the names

mentioned by the demons. Why? These bodhisattvas have not cultivated the six paramitas and the rest of numberless and boundless Buddha dharma well enough, so the demons can take advantage of this opportunity. These bodhisattvas cannot understand the mental images of the four demons: demon, death demon, heavenly demon, and vexation demon. The demons take advantage of this opportunity. These bodhisattvas do not understand the five aggregates of matter, feeling, thinking, action, and consciousness, and so forth, and the rest of numberless dharma gates, nor do they understand the real forms of the names of sentient beings. The demons will take advantage of this opportunity and make various transformed figures expediently and say to the bodhisattvas, ‘You have fulfilled the cultivation that you have aspired to and will attain the unsurpassed, perfect, and universal bodhi. When you become a Buddha, you will obtain such names that reflect your superior and wonderful merits and virtues.’ The bodhisattvas have thought about those names for a long time; the demons just speak out what the bodhisattvas have had in their minds.

「復次，善現！有諸菩薩魔所執持、為魔所魅，但聞名字妄生執著。所以者何？是諸菩薩未善修行六到彼岸及餘無量無邊佛法，由此因緣令魔得便。是諸菩薩不能了知四魔行相，由此因緣令魔得便。是諸菩薩不能了知五取蘊等無量法門，亦不了知有情諸法名字實相，由此因緣令魔得便，方便化作種種形像，告菩薩言：『汝所修行願行已滿，當得無上正等菩提，汝成佛時當得如是功德名號。』調彼惡魔知此菩薩長夜思願：『我成佛時當得如是功德名號。』隨其思願而記說之。」

“In the meantime, these bodhisattvas are far away from the expedient skillfulness of prajna paramita. When they heard what the demons said, they would think, ‘This person is very special. He has prophesied that I will become a Buddha. What he says is in accord with what I have thought for a long time. The Buddhas in the past must have conferred on me the prophecy of attaining the great bodhi; I will

not regress in my pursuit of the unsurpassed, perfect, and universal bodhi. As I become a Buddha, I will attain such highly recognized merits and virtues and names.’ Because the devil demons, demons’ followers, or the sramanas captivated by the evil demons come to confer on the bodhisattvas the prophecy of becoming a Buddha with such and such names and merits, these bodhisattvas become more and more arrogant and will think, ‘I certainly will become a Buddha in the future and attain such and such merits, virtues, and names, while the rest of the bodhisattvas will not be equivalent to me.’

「時，此菩薩遠離般若波羅蜜多方便善巧，聞魔記說，作是念言：『此人奇哉！為我記說當得成佛功德名號，與我長夜思願相應。由此故知，過去諸佛必已授我大菩提記，我於無上正等菩提決定當得不復退轉，我成佛時必定當得如是功德尊貴名號。』是諸菩薩如是（別本有作「如」者）惡魔、或魔眷屬、或魔所執諸沙門等記說當來成佛名號，如是如是憍慢轉增：『我於未來定當作佛，獲得如是功德名號，諸餘菩薩無與我等。』

“You must know, Well-Appearing One, these bodhisattvas do not possess the characteristics that the bodhisattvas of nonregression must have. They become so arrogant and begin to disdain and slander other bodhisattvas only because they have heard and believed the demons’ deceptive words. Because of this cause and condition, these bodhisattvas will stay far away from the unsurpassed, perfect, and universal bodhi. Because these bodhisattvas have stayed far away from the expedient skillfulness of prajna paramita, turned away from virtuous friends, and turned to evil intellectuals, they will fall into the stage of voice-hearer or the stage of self-enlightened one.

「善現當知！如我所說不退轉地諸行、狀、相，此諸菩薩皆未成就，但聞魔說成佛虛名，便生憍慢輕弄、毀蔑餘菩薩眾。由此因緣，是諸菩薩遠離無上正等菩提。是諸菩薩遠離般若波羅蜜多方便善巧，棄捨善友，為惡知識所攝受

故，當墮聲聞或獨覺地。

“You must know, Well-Appearing One, if these bodhisattvas still remain in human bodies and return to correct mindfulness sometime in the future, and sincerely repent and regret what they have done, discard arrogance, and start again to stay with the real virtuous friends and make offerings respectfully to them, and further cultivate and learn based on the fathomless prajna paramita step by step, then they will be able to realize and attain the unsurpassed, perfect, and universal bodhi although they have drifted in birth and death for such a long time. Well-Appearing One, if these bodhisattvas still remain in human bodies, but they do not return to correct mindfulness, do not repent and regret what they have done, nor do they stay with the real virtuous friends and make offerings respectfully to them, then they will fall into the stage of voice-hearer or the stage of self-enlightened one even if they can cultivate the virtuous karmas diligently after drifting in the cycle of birth and death for a long time. Suppose that a monk as a voice-hearer pursuer commits one of the four grievous sins and is no more a sramana or the son of Sakya, he will not be able to attain stream-entry effect, once-return effect, and so forth in present life. So are the bodhisattvas attached to faulty reputations. Once hearing the lies given by the demons that they will become a Buddha, their arrogance increases and starts to slander and disdain the rest of great bodhisattvas. You must know that this kind of sin is more serious than the four grievous sins by many times. This sin is even more serious than the five uninterrupted sins of bodhisattva by immeasurable times. Why? These bodhisattvas have not achieved such superior merits and virtues, but they become arrogant when hearing the demons’ deceptive words that they will become a Buddha, so their sins are more serious than the five uninterrupted sins by innumerable times.

「善現當知！是諸菩薩或有此身，還得正念，至誠悔過，捨憍慢心，親近供養真淨善友；彼雖流轉生死多時，而後復依甚深般若波羅蜜多漸次修學，當

證無上正等菩提。善現當知！是諸菩薩若有此身，不得正念，不能悔過，不捨慢心，不樂親承真淨善友；彼定流轉生死多時，後雖精進修諸善業，而墮聲聞或獨覺地。譬如苾芻求聲聞果，於四重罪若隨犯一，便非沙門、非釋迦子，彼於現在定不能得預流等果。妄執虛名菩薩亦爾，但聞魔說成佛空名，便起慢心輕弄、毀蔑餘菩薩眾，當知此罪過彼苾芻所犯四重無邊倍數。置彼苾芻所犯四重，此菩薩罪過五無間亦無量倍。所以者何？是諸菩薩實不成就殊勝功德，聞惡魔說成佛虛名，便自憍慢輕餘菩薩，是故此罪過五無間無量倍數。

“Therefore, if bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they should be aware of these subtle demonic hindrances such as telling fake story of conferring the prophecy of becoming a Buddha along with the names, and so forth.

「由此當知，若諸菩薩欲證無上正等菩提，應善覺知如是記說虛名號等微細魔事。

“Furthermore, Well-Appearing One, a bodhisattva was cultivating getting far away, living as a recluse in mountains, woods, vast and dried swamps, and wilderness, or practicing meditation and contemplation in quiet forests. In the meantime, the evil demon came and said with respect and admiration, ‘Excellent, great bodhisattva, you are able to cultivate such a real getting far away. All the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will admire and acclaim you. Heavenly Emperor Indra and all heavenly deities will always protect and make offerings to esteem you. You should always stay here, don’t move elsewhere.’ You must know, Well-Appearing One, I will not especially admire and acclaim the bodhisattvas who love to stay in quiet forests, wilderness, or mountains and meditate there to cultivate the so-called getting far away.”

「復次，善現！有諸菩薩修遠離行，調隱山林、空澤、曠野，居阿練若宴坐思惟。時，有惡魔來至其所，恭敬讚歎遠離功德，調作是言：『善哉！大士！

能修如是真遠離行。此遠離行一切如來、應、正等覺共所稱讚，天帝釋等諸天神仙皆共守護、供養尊重，應常住此勿往餘處。』善現當知！我不稱歎諸菩薩眾常樂寂靜，居阿練若、曠野、山林宴坐思惟修遠離行。」

At that time, Well-Appearing One said to the Buddha, “What genuine faraway actions should the bodhisattvas cultivate? World-Honored One, why do you say that you do not particularly admire and acclaim the bodhisattvas who love to stay in quiet forests, wilderness, or mountains and meditate there to cultivate the so-called getting far away?”

爾時，善現便白佛言：「諸菩薩眾應修何等真遠離行？而佛世尊今作是說：『我不稱歎諸菩薩眾常樂寂靜，居阿練若、曠野、山林宴坐思惟修遠離行。』」

The Buddha said to Well-Appearing One, “Whether the bodhisattvas live in mountains, forests, vast and dried swamps, wilderness, or any other quiet places or live in the crowded and noisy cities, villages, or capitals, what really matters is if they can get far away from negative karmas of vexations and the intentions in accord with voice-hearer and self-enlightened one. If they can practice the expedient skillfulness of the fathomless prajna paramita and the rest of superior and wonderful merits and virtues, they are really the faraway practitioners. Such faraway actions are admired and acclaimed by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and are approved by the Buddhas, the World-Honored Ones. Bodhisattvas should cultivate diligently and reflect correctly day and night on such faraway approach so they can become the bodhisattvas who really cultivate getting far away. Such faraway actions should not be mixed with the intentions in accord with voice-hearers and self-enlightened ones, nor contaminated by the vexations caused by negative karma. They are separate from restlessness and pure in the final analysis. They enable bodhisattvas to realize insightfully the unsurpassed, perfect, and universal bodhi quickly to deliver sentient beings in endless future.

佛告善現：「若諸菩薩或居山林、空澤、曠野、阿練若處，或住城邑、聚落、王都、喧雜之處，但能遠離煩惱惡業及諸聲聞、獨覺作意，行深般若波羅蜜多方便善巧，及修諸餘殊勝功德，是名菩薩真遠離行。此遠離行，一切如來、應、正等覺共所稱歎，諸佛世尊皆共開許。諸菩薩眾常應修學，若晝若夜應正思惟，精進修行此遠離法，是名菩薩修遠離行。此遠離行不雜聲聞、獨覺作意，不雜一切煩惱惡業，離諸喧雜畢竟清淨，令諸菩薩疾證無上正等菩提，能盡未來度有情眾。

“You must know, Well-Appearing One, the actions such as staying in mountains, forests, open and spacious swamps, wilderness, and quiet woods, discarding the beds and bedding, and sitting and meditating on the ground as admired by the evil demons are not real faraway actions for bodhisattvas. Why? When practicing such so-called faraway actions, they are not rid of the noises and contaminations, the vexations caused by negative karmas, or the intentions in accord with voice-hearers and self-enlightened ones. They cannot believe in, accept, cultivate, and learn diligently the expedient skillfulness of the fathomless prajna paramita, so they are unable to fulfill the perfect knowledge of all perfect knowledge.

「善現當知！魔所稱讚隱於山林、空澤、曠野、阿練若處，棄勝臥具宴坐思惟，非諸菩薩真遠離行。所以者何？彼遠離行猶有喧雜，謂彼或雜惡業煩惱，或雜聲聞、獨覺作意，於深般若波羅蜜多方便善巧不能精進信受修學，不能圓滿一切智智。

“Well-Appearing One, you must know that some bodhisattvas prefer to practice getting far away that the demons admire and thus initiate an impure arrogant mind to look down on, disdain, and slander other great bodhisattvas. Some other bodhisattvas live in cities, villages, or capitals, but their minds are pure and are without negative karmas of vexations or intentions in accord with voice-hearer or self-enlightened one. They have cultivated and learned diligently and attentively the six

paramitas and the rest of innumerable factors for enlightenment, dignified and purified Buddha lands, and assisted sentient beings to mature. Although they live in noisy and restless environment, their minds remain tranquil and are fond of always practicing the real faraway actions. These are the real and pure bodhisattvas who are disdained, slandered, and insulted in contempt by those arrogant bodhisattvas.

(The Buddha clarified the meaning of real getting far away and distinguished genuine faraway bodhisattvas from false ones, in these paragraphs.)

「善現當知！有諸菩薩雖樂修行魔所稱讚遠離行法，而起憍慢不清淨心，輕蔑毀訾諸餘菩薩摩訶薩眾。謂有菩薩摩訶薩眾雖居城邑、聚落、王都而心清淨，不雜種種煩惱惡業及諸聲聞、獨覺作意，精勤修學波羅蜜多及餘無量菩提分法，成熟有情、嚴淨佛土，雖居憊鬧而心寂靜，常樂修習真遠離行。彼於如是真淨菩薩摩訶薩眾，心生憍慢輕弄、毀訾、誹謗、凌蔑。」

“You must know, Well-Appearing One, these great bodhisattvas have stayed far away from the expedient skillfulness of prajna paramita. They live in the wilderness that is as expansive as one hundred yojanas, where there are no fierce beasts, snakes, scorpions, or robbers, but ghosts, devas, raksasas (malignant spirits) stay and wander around. These great bodhisattvas have stayed in the quiet places for one year, five years, ten years, and so forth, and hundreds of thousands of koti nayuta years to cultivate the so-called getting far away, but they have not. They do not understand what getting far away really means: staying far away from the vexations caused by negative karmas and the intentions in accord with voice-hearer and self-enlightened one while living in noisy circumstances and initiating aspiration to the unsurpassed, perfect, and universal bodhi.

「善現當知！是諸菩薩遠離般若波羅蜜多方便善巧，雖居曠野百踰繕那，其中絕無諸惡禽獸、蛇蝎、盜賊，唯有鬼神、羅刹娑等遊止其中。彼居如是阿練若處，雖經一年，或五、或十、或復乃至百千俱胝若過是數修遠離行，而不

了知真遠離行，謂諸菩薩雖居憤鬧而心寂靜，遠離種種煩惱惡業及諸聲聞、獨覺作意，發趣無上正等菩提。

“Well-Appearing One, you must know that although these bodhisattvas have lived in wilderness alone for a long time, they cannot stay away from the intentions connected with voice-hearer or self-enlightened one; actually they are deeply fond of these two stages so they cultivate the faraway actions based on the way of the two stages. They are deeply indulged in such faraway actions that are not in compliance with the Buddha’s mind.

「善現當知！是諸菩薩雖居曠野經歷多時，而雜聲聞、獨覺作意，於彼二地深生樂著，依二地法修遠離行，復於此行深生耽染。彼雖如是修遠離行，而不稱順諸佛之心。

“Well-Appearing One, you must know that the real faraway actions for the bodhisattvas that I admire are not fulfilled by these bodhisattvas. Their actions are not like real and pure faraway actions at all. Why? They do not love real faraway actions; what they really love are the actions in accord with the empty faraway actions of voice-hearer and self-enlightened one.

「善現當知！我所稱歎諸菩薩眾真遠離行，是諸菩薩都不成就。彼於真淨遠離行中，亦不見有相似行相。所以者何？彼於如是真遠離行不生愛樂，但樂勤修聲聞、獨覺空遠離行。

“Well-Appearing One, you must know that when the bodhisattvas are far away from the real pure faraway actions, the demons are very happy. They will admire these bodhisattvas and say in the air, ‘Great bodhisattvas! Excellent, excellent! You are cultivating diligently the real faraway actions. The faraway actions that you are practicing are praised and acclaimed by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. You are now practicing such actions attentively and diligently. You will realize insightfully the unsurpassed, perfect, and

universal bodhi quickly.’

「善現當知！是諸菩薩修不真淨遠離行時，魔來空中歡喜讚歎，告言：『大士！善哉！善哉！汝能勤修真遠離行。此遠離行一切如來、應、正等覺共所稱歎，汝於此行精勤修學，疾證無上正等菩提。』」

“Well-Appearing One, you must know that these bodhisattvas are attached to the cultivation of the two-vehicle faraway actions and regard them as the superior ones. They slander and look down on the bhiksus who stay in a noisy environment with tranquil minds and accomplish virtuous dharmas, and say, ‘Those ones cannot cultivate the faraway actions. They live in a crowded and noisy place and are unable to accomplish virtuous dharmas. Their minds are not tranquil.’

「善現當知！是諸菩薩執著如是二乘所修遠離行法以為最勝，輕弄毀蔑住菩薩乘雖居憤鬧而心寂靜成調善法諸苾芻等言：『彼不能修遠離行，身居憤鬧心不寂靜，無調善法。』」

“You must know, Well-Appearing One, these bodhisattvas disdain and slander in contempt the genuine faraway practitioners that the Buddhas admire, saying that they live in noisiness and chaos and their minds are not tranquil so they do not practice the real getting far away, while on the other hand, they mistake those faraway practitioners disapproved by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones for real faraway ones and say that they live in quiet places so their minds are tranquil.

「善現當知！是諸菩薩於佛所讚住真遠離行菩薩摩訶薩輕弄毀訾，謂居憤鬧心不寂靜，不能勤修真遠離行。於諸如來所不稱讚住真喧雜行菩薩摩訶薩尊重讚歎，謂不喧雜其心寂靜，能正修行真遠離行。」

“Well-Appearing One, these bodhisattvas should stay in close connection with and make offerings respectfully to the genuine practitioners as they do to the Buddhas, but they look down on, disdain, and slander them. They should stay far

away from the vicious friends, but they stay with them intimately and make offerings respectfully to them as they do to the World-Honored One.

「善現當知！是諸菩薩於應親近、恭敬供養如世尊者，而不親近、供養恭敬，反加輕蔑。於應遠離，不應親近、恭敬供養如惡友者，而反親近、供養恭敬如事世尊。

“You must know, Well-Appearing One, these great bodhisattvas have stayed far away from prajna paramita and cannot act expediently and skillfully. They have allowed various delusive differentiations and attachments to arise. Why? They think that they have cultivated and learned genuine getting far away, so the nonhumans admire, protect, and keep them in mind. ‘Who will respect and protect those who live in cities with restless minds?’ Because of this thought, their arrogance grows, and when they disdain and slander other bodhisattvas, their vexations and negative karmas also grow and increase.

(The Buddha described the thoughts and behaviors that genuine bodhisattvas should avoid.)

「善現當知！是諸菩薩遠離般若波羅蜜多方便善巧，妄起種種分別執著。所以者何？彼作是念：『我所修學是真遠離，故為非人稱讚護念。居城邑者身心擾亂，誰當護念、稱讚、敬重？』是諸菩薩由此因緣心多憍慢，輕蔑毀訾諸餘菩薩，煩惱惡業晝夜增長。

“Well-Appearing One, you must know that in comparison to the real bodhisattvas, these fake bodhisattvas are candle; they have polluted all bodhisattvas. They appear in the form of a great bodhisattva, but they truly are the thieves of all heavenly and human beings. They have deceived all heavenly beings, human beings, asuras, and so forth. They are wrapped in the robes of a sramana, but they act with the intention of a robber. All bodhisattva vehicle practitioners should stay away from them and should not make offerings to esteem or acclaim them. Why? They are

arrogant; they look like a bodhisattva, but with a lot of defiled vexations inside.

Therefore, Well-Appearing One, if great bodhisattvas are really very reluctant to abandon the perfect knowledge of all perfect knowledge and give up the unsurpassed, perfect, and universal bodhi, and if they are deeply dedicated to pursuing the perfect knowledge of all perfect knowledge and to attaining the unsurpassed, perfect, and universal bodhi to bring benefits and happiness to sentient beings, they should not stay with and make offerings to esteem and acclaim these evil ones.

(The Buddha cautioned real bodhisattva-path practitioners to stay away from the arrogant, faked bodhisattvas.)

「善現當知！是諸菩薩於餘菩薩為旃荼羅，穢污菩薩摩訶薩眾，雖似菩薩摩訶薩相，而是天上、人中大賊，誑惑天、人、阿素洛等，其身雖服沙門法衣，而心常懷盜賊意樂。諸有發趣菩薩乘者，不應親近、供養恭敬、尊重讚歎如是惡人。所以者何？此諸人等懷增上慢，外似菩薩內多煩惱。是故，善現！若菩薩摩訶薩真實不捨一切智智，不棄無上正等菩提，深心欣求一切智智，欲得無上正等菩提，普為利樂諸有情者，不應親近、供養恭敬、尊重讚歎如是惡人。」

“You must know, Well-Appearing One, great bodhisattvas should cultivate diligently their own business and actions but should not be attached to birth and death and the three realms. They should treat evil robbers and candela with empathy and loving-kindness, compassion, joy, and equanimity. They should think, ‘I must not do as those evil ones do. If I get lost and do something wrong, I should wake up and stop it immediately.’ Therefore, Well-Appearing One, to realize the unsurpassed, perfect, and universal bodhi, great bodhisattvas should always remain alert and awake to various demonic hindrances. They should progress diligently and stay far away from the faults as some great bodhisattvas have done and work hard to pursue the unsurpassed, perfect, and universal bodhi.

「善現當知！諸菩薩摩訶薩常應精進修自事業，厭離生死不著三界，於彼惡賊旃荼羅人，常應發心慈、悲、喜、捨，應作是念：『我不應起如彼惡人所起過患，設當失念如彼暫起，即應覺知令速除滅。』是故，善現！諸菩薩摩訶薩欲證無上正等菩提，當善覺知諸惡魔事，應勤精進遠離、除滅如彼菩薩所起過患，勤求無上正等菩提。」

“Well-Appearing One, you must know that this is the expedient skillfulness of bodhisattvas when they are aware of the demonic hindrances as they really are.”
(The Buddha urged bodhisattvas to stay awake to demonic hindrances and stay away from evil actions.)

「善現當知！如是學者，是為菩薩方便善巧，如實覺知諸惡魔事。」

Chapter 22

The Virtuous Friends

Section 1

(In the Fourth Assembly)

第四分善友品第二十二之一

At that time, the World-Honored One said to Well-Appearing One again, “If great bodhisattvas really would like to realize insightfully the unsurpassed bodhi, they should stay in close connection with and make offerings respectfully to esteem and acclaim the real, pure virtuous friends.”

爾時，世尊復告善現：「若菩薩摩訶薩深心欲證無上菩提，常應親近、供養恭敬、尊重讚歎真淨善友。」

The long-lived sage Well-Appearing One asked the Buddha, “Who are genuine pure virtuous friends for great bodhisattvas?”

具壽善現便白佛言：「何等名為諸菩薩摩訶薩真淨善友？」

The Buddha replied to Well-Appearing One, “All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are genuine pure virtuous friends for great bodhisattvas. All great bodhisattvas of nonregression are genuine pure virtuous friends for great bodhisattvas. The rest of bodhisattvas, voice-hearers, and the rest of virtuous gentlepersons who can explain for bodhisattvas the dharma gates correspondent with the fathomless prajna paramita and give cautions and teachings to bodhisattvas to help them plant virtuous roots and cultivate the bodhisattva actions perfectly are also genuine pure virtuous friends for great bodhisattvas. The sutras correspondent with the fathomless prajna paramita are also genuine pure virtuous friends for great bodhisattvas.

(The Buddha explained the genuine pure friends for bodhisattvas.)

佛告善現：「一切如來、應、正等覺，是諸菩薩摩訶薩眾真淨善友；一切不退轉菩薩摩訶薩，亦是菩薩摩訶薩眾真淨善友。若餘菩薩及諸聲聞並餘善士，能為菩薩宣說開示甚深般若波羅蜜多相應法門，教誡教授諸菩薩眾令種善根修菩薩行速圓滿者，亦是菩薩摩訶薩眾真淨善友。甚深般若波羅蜜多相應經典，亦是菩薩摩訶薩眾真淨善友。

“Furthermore, Well-Appearing One, giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are genuine pure virtuous friends for bodhisattvas. You must know, Well-Appearing One, these six paramitas are also the mentors for great bodhisattvas, guidance for great bodhisattvas, brilliant lights for great bodhisattvas, illumination for great bodhisattvas, houses for great bodhisattvas, refuges for great bodhisattvas, destinations for great bodhisattvas, objectives for great bodhisattvas, islets for great bodhisattvas, fathers for great bodhisattvas, and the mothers for great bodhisattvas. These six paramitas enable great bodhisattvas to attain the subtle and exquisite knowledge, give birth to accurate awareness, and realize

insightfully the unsurpassed, perfect, and universal bodhi. Why? All great bodhisattvas can cultivate and fulfill prajna paramita because of the six paramitas. (The Buddha also taught how the six paramitas would greatly help great bodhisattvas.)

「復次，善現！布施、淨戒、安忍、精進、靜慮、般若波羅蜜多，當知亦是諸菩薩眾真淨善友。善現當知！如是六種波羅蜜多亦是菩薩摩訶薩師，如是六種波羅蜜多亦是菩薩摩訶薩導，如是六種波羅蜜多亦是菩薩摩訶薩明，如是六種波羅蜜多亦是菩薩摩訶薩照，如是六種波羅蜜多亦是菩薩摩訶薩舍，如是六種波羅蜜多亦是菩薩摩訶薩護，如是六種波羅蜜多亦是菩薩摩訶薩歸，如是六種波羅蜜多亦是菩薩摩訶薩趣，如是六種波羅蜜多亦是菩薩摩訶薩洲，如是六種波羅蜜多亦是菩薩摩訶薩父，如是六種波羅蜜多亦是菩薩摩訶薩母，如是六種波羅蜜多，能令菩薩摩訶薩眾得微妙智、生如實覺，疾證無上正等菩提。所以者何？一切菩薩摩訶薩眾，皆因六種波羅蜜多，修習般若波羅蜜多究竟圓滿。

“You must know, Well-Appearing One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past had realized insightfully the unsurpassed, perfect, and universal bodhi and entered nirvana. These Buddhas, the World-Honored Ones, had given birth to the perfect knowledge of everything based on the six paramitas. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the future will realize insightfully the unsurpassed, perfect, and universal bodhi and enter nirvana. These Buddhas, the World-Honored Ones, will give birth to the perfect knowledge of everything based on the six paramitas. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones presently in innumerable and boundless worlds of the ten directions are also realizing insightfully the unsurpassed, perfect, and universal bodhi and are entering nirvana. They are giving birth to the perfect knowledge of

everything based on the six paramitas too. Now I, the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One, have realized insightfully the unsurpassed, perfect, and universal bodhi and am teaching correct dharma to sentient beings; I have also given birth to the perfect knowledge of everything based on the six paramitas. Why? These six paramitas can absorb universally the thirty-seven factors for enlightenment, four immeasurable minds, four approaches of absorption, the rest of innumerable and boundless Buddha dharmas, the perfect knowledge of the Buddhas, the spontaneous knowledge, the inconceivable knowledge, the incomparable knowledge, and the perfect knowledge of all perfect knowledge. Therefore, I say that the six paramitas are the real pure virtuous friends for great bodhisattvas. They are the mentors, brilliant lights, illumination, houses, refuges, destinations, objectives, islets, fathers, and mothers for great bodhisattvas. They enable great bodhisattvas to attain the subtle exquisite knowledge, give rise to accurate awareness, and realize insightfully the unsurpassed, perfect, and universal bodhi. The six paramitas are the friends who do not expect repay from sentient beings. Therefore, Well-Appearing One, great bodhisattvas should learn the six paramitas. (The Buddha explained why the six paramitas are real pure friends for great bodhisattvas.)

「善現當知！過去如來、應、正等覺，已證無上正等菩提、已般涅槃，彼佛世尊皆依六種波羅蜜多生一切智；未來如來、應、正等覺，當證無上正等菩提、當般涅槃，彼佛世尊亦依六種波羅蜜多生一切智；現在十方無量無數無邊世界一切如來、應、正等覺，現證無上正等菩提，現為有情宣說正法，彼佛世尊亦依六種波羅蜜多生一切智。今我如來、應、正等覺，現證無上正等菩提，現為有情宣說正法，亦依六種波羅蜜多生一切智。何以故？如是六種波羅蜜多，普能攝受三十七種菩提分法，若四梵住，若四攝事，若餘無量無邊佛法，若諸佛智，若自然智、不思議智、無敵對智、一切智智，悉能（別本有作

「皆」者）攝在如是六種波羅蜜多。是故我說如是六種波羅蜜多，是諸菩薩摩訶薩眾真淨善友，與諸菩薩摩訶薩眾為師為導，為明為照，為舍為護，為歸為趣，為洲、為父為母（「為父為母」別本或作「父母」），能令菩薩摩訶薩眾得微妙智、生如實覺，疾證無上正等菩提，作諸有情不希報友。是故，善現！諸菩薩摩訶薩應學六種波羅蜜多。

“Furthermore, Well-Appearing One, if great bodhisattvas would like to learn the six paramitas, they should wholeheartedly listen to, accept, embrace, read, and recite the profound sutras of prajna paramita, contemplate and investigate their essential meanings, and look for the answers to their questions. Why? Prajna paramita is the leader of the six paramitas; it is the noblest of the six paramits; it serves as the guidance of the rest of paramitas; it can manifest and activate the rest of paramitas; it can give birth to and nurture the rest of paramitas. Why? Without prajna paramita, giving, pure precept, forbearance, diligence, and meditation cannot reach the other shore. Therefore, Well-Appearing One, if great bodhisattvas would like to practice the teaching given by the Buddha rather than others, and dwell in the stage taught by the Buddha rather than by others; if they would like to disentangle the sentient beings from doubts, fulfill their aspirations, dignify and purify Buddha lands, and assist sentient beings to mature, they should learn prajna paramita. Why? In the profound sutras of prajna paramita, all dharmas that great bodhisattvas must learn are comprehensively taught. All great bodhisattvas should cultivate and learn them diligently. If great bodhisattvas can cultivate and learn the expedient skillfulness of the fathomless prajna paramita, they definitely will realize insightfully and attain the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in endless future.”

(The Buddha further taught that great bodhisattvas should learn and fulfill prajna paramita before learning the other five paramitas. He also described what superior

benefits prajna paramita can provide for all virtuous dharmas and thus for great bodhisattvas.)

「復次，善現！諸菩薩摩訶薩欲學六種波羅蜜多，應於般若波羅蜜多甚深經典，至心聽聞、受持、讀誦、觀察義趣、請決所疑。所以者何？如是般若波羅蜜多，能與六種波羅蜜多，為尊、為導、能示、能轉，為生養母。所以者何？若離般若波羅蜜多，則無前五波羅蜜多，雖有布施、淨戒、安忍、精進、靜慮，而不名為能到彼岸。是故，善現！諸菩薩摩訶薩欲得不隨他教行，欲住不隨他教地，欲斷一切有情疑，欲滿一切有情願，欲嚴淨佛土，欲成熟有情，應學般若波羅蜜多。所以者何？於此般若波羅蜜多甚深經中，廣說菩薩摩訶薩眾所應學法。一切菩薩摩訶薩眾皆於其中應勤修學。若勤修學甚深般若波羅蜜多方便善巧，定證無上正等菩提，能盡未來利樂一切。」

At that time, Well-Appearing One asked the Buddha, “What is the form of the fathomless prajna paramita?”

爾時，善現便白佛言：「甚深般若波羅蜜多以何為相？」

The Buddha replied to Well-Appearing One, “The form of the fathomless prajna paramita is nonattachment.”

佛告善現：「甚深般若波羅蜜多無著為相。」

The long-lived sage Well-Appearing One asked the Buddha again, “Are there causes and conditions that allow us to say that the form of the rest of dharmas is also nonattachment?”

具壽善現復白佛言：「頗有因緣，甚深般若波羅蜜多無著之相，餘一切法可說亦有無著相耶？」

The Buddha replied to Well-Appearing One, “Yes, there are such causes and conditions that allow us to say that, like the form of the fathomless prajna paramita, the form of the rest of dharmas is also nonattachment. Why? All dharmas are empty and far away like the fathomless prajna paramita. Therefore, Well-Appearing One, as

the fathomless prajna paramita is empty and far away owing to its form of nonattachment, so the rest of dharmas are also empty and far away owing to their nonattachment.”

(The Buddha taught that the form of prajna paramita is nonattainment; so is the form of other dharmas; they thus are empty and far away.)

佛告善現：「如是！如是！有因緣故，甚深般若波羅蜜多無著之相，餘一切法亦可說有此無著相。所以者何？以一切法無不皆如甚深般若波羅蜜多是空、遠離。是故，善現！甚深般若波羅蜜多由無著相是空、遠離，餘一切法由無著相亦空、遠離。」

The long-lived sage Well-Appearing One asked the Buddha again, “If all dharmas are empty and far away, how can sentient beings be established as contaminated and purified? World-Honored One, in empty and faraway dharmas, there is neither contamination nor purification. World-Honored One, emptiness and the faraway dharmas cannot realize the unsurpassed, perfect, and universal bodhi, while the dharmas separate from empty and faraway features cannot realize the unsurpassed, perfect, and universal bodhi either. World-Honored One, how can I understand the profound essential meanings taught by the Buddha?”

具壽善現復白佛言：「若一切法皆空、遠離，云何有情可得施設有染有淨？世尊！非空、遠離法可說有染有淨。世尊！非空、遠離能證無上正等菩提，非離空、遠離有別法可得能證無上正等菩提。世尊！云何令我解佛所說甚深義趣？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Do sentient beings always have the ‘I’ and the associated images? Are their minds attached to the ‘I’ and the associated images?”

佛告善現：「於意云何？有情長夜有我、我所，心執我、我所不？」

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One.

The sentient beings have always the ‘I’ and the associated images, and their minds are attached to the ‘I’ and the associated images.”

善現答言：「如是！世尊！如是！善逝！有情長夜有我、我所，心執著我、我所。」

The Buddha asked Well-Appearing One, “What do you think about this? Are the ‘I’ and the associated images grasped by sentient beings empty and far away?”

佛告善現：「於意云何？有情所執我及我所空、遠離不？」

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The ‘I’ and the associated images grasped by sentient beings are empty and far away.”

善現答言：「如是！世尊！如是！善逝！有情所執我及我所皆空、遠離。」

The Buddha asked Well-Appearing One, “What do you think about this? Do sentient beings drift in birth and death because they are attached to the ‘I’ and the associated images?”

佛告善現：「於意云何？豈不有情由我、我所執流轉生死？」

Well-Appearing One replied, “Yes, World-Honored One. Yes, Well-Gone One. The sentient beings have drifted in birth and death because they have been attached to the ‘I’ and the associated images.”

善現答言：「如是！世尊！如是！善逝！諸有情類由我、我所執流轉生死。」

The Buddha said to Well-Appearing One, “Because sentient beings have drifted in birth and death, they are thus established as contaminated or purified. If sentient beings are delusively attached to the ‘I’ and the associated images, they are called contaminated, although contaminated ones do not truly exist. If sentient beings are not attached to the ‘I’ and the associated images, they are called purified, although purified ones do not truly exist. Therefore, Well-Appearing One, all dharmas are empty and far away, but sentient beings can be established as contaminated or

purified. You must know, Well-Appearing One, if great bodhisattvas can practice in this way, they are called practicing prajna paramita.”

(The Buddha taught why sentient beings are classified as contaminated and purified although all dharmas are empty and nonexistent.)

佛告善現：「如是有情流轉生死，施設雜染及清淨者。由諸有情虛妄執著我及我所說有雜染，而於其中無雜染者；由諸有情不妄執著我及我所說有清淨，而於其中無清淨者。是故，善現！雖一切法皆空、遠離，而諸有情亦可施設有染有淨。善現當知！若菩薩摩訶薩能如是行，名行般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha, “It is unusual, World-Honored One. It is unique, Well-Gone One. Although all dharmas are empty and far away, sentient beings can be called contaminated and purified. World-Honored One, if great bodhisattvas can practice in this way, they will not practice matter, or feeling, thinking, action, and consciousness. World-Honored One, if great bodhisattvas can practice in this way, they are invincible and cannot be subjugated by the heavenly beings, human beings, asuras, and so forth of the world. World-Honored One, if great bodhisattvas can practice in this way, they are superior to all actions practiced by voice-hearers and self-enlightened ones and become unsurpassed. Why? It is because the Buddha nature, Thus-Come nature, natural awakening nature, and the nature of the perfect knowledge of everything are invincible. World-Honored One, because of the intention correspondent with prajna paramita, great bodhisattvas will dwell in the expedient skillfulness day and night, work toward the unsurpassed, perfect, and universal bodhi, and realize insightfully the unsurpassed, perfect, and universal bodhi quickly.”

具壽善現便白佛言：「甚奇！世尊！希有！善逝！雖一切法皆空、遠離，而諸有情有染有淨。世尊！若菩薩摩訶薩能如是行，則不行色，亦不行受、想、行、識。世尊！若菩薩摩訶薩能如是行，世間天、人、阿素洛等皆不能伏。世

尊！若菩薩摩訶薩能如是行，便勝一切聲聞、獨覺所行之行至無勝處。所以者何？以諸佛性及如來性、自然覺性、一切智性皆不可勝。世尊！諸菩薩摩訶薩由此般若波羅蜜多相應作意，晝夜安住方便善巧，趣向無上正等菩提，疾證無上正等菩提。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.

(The Buddha affirmed Well-Appearing One’s statement that if great bodhisattvas can practice prajna paramita with the understanding of empty nature and nonattainment of all dharmas, they will become supreme and invincible.)

佛告善現：「如是！如是！如汝所說。

“Furthermore, Well-Appearing One, what do you think about this? Suppose that all sentient beings of the continent of Jambudvīpa are reborn as human beings simultaneously, and after the rebirth they all aspire to cultivate and learn bodhisattva actions and realize and attain the unsurpassed, perfect, and universal bodhi. Meanwhile, there are some good gentlepersons who will in the rest of their lives make the most wonderful offerings respectfully to esteem and acclaim all these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and further transfer all virtuous roots thus accumulated along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Will these good gentlepersons be much blessed?”

「復次，善現！於意云何？假使於此瞻部洲中一切有情，非前非後皆得人身，得人身已皆發無上正等覺心，既發心已修諸菩薩摩訶薩行，皆證無上正等菩提。有善男子、善女人等盡其形壽，以諸世間上妙樂具，供養恭敬、尊重讚歎此諸如來、應、正等覺。復持如是所集善根，與諸有情平等共有迴向無上正等菩提。是善男子、善女人等由此因緣得福多不？」

Well-Appearing One replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

善現答言：「甚多！世尊！甚多！善逝！」

The Buddha said to Well-Appearing One, “If some good gentlepersons lecture publicly on the fathomless prajna paramita and organize, analyze, and explain respectively to make it understandable, so sentient beings are able to dwell in a mind correspondent with the fathomless prajna paramita, the merits and virtues thus gained will be much more than the former ones by immeasurable and countless times.

佛告善現：「若善男子、善女人等，於大眾中宣說如是甚深般若波羅蜜多，施設、建立、分別、開示令其易解，及住如是甚深般若波羅蜜多相應作意。此善男子、善女人等，由是因緣所獲功德甚多於前無量無數。

“Furthermore, Well-Appearing One, what do you think about this? Suppose that all sentient beings of the continent of Jambudvīpa are reborn as human beings simultaneously, and after the rebirth they all aspire to the unsurpassed, perfect, and universal bodhi and respectfully give all entertainments and music of various worlds to all sentient beings in the rest of their lives. They further transfer all virtuous roots caused by practicing giving along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. Will these great bodhisattvas be much blessed because of this cause and condition?”

「復次，善現！於意云何？假使於此瞻部洲中一切有情，非前非後皆得人身，得人身已皆發無上正等覺心，既發心已盡其形壽，以諸世間一切樂具，恭敬布施一切有情。復持如是布施善根，與諸有情平等共有迴向無上正等菩提。是諸菩薩摩訶薩眾，由此因緣得福多不？」

Well-Appearing One replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

善現答言：「甚多！世尊！甚多！善逝！」

The Buddha said to Well-Appearing One, “If the great bodhisattvas dwell peacefully in a mind correspondent with prajna paramita even for only one day, the

merits and virtues thus gained will be much more than the former ones by innumerable and countless times. Why? The great bodhisattvas who have dwelled peacefully in a mind correspondent with prajna paramita in this way for one day and night will do things good enough to serve as a field of bliss for all sentient beings. Why? Because of loving-kind mind these great bodhisattvas have initiated is greater mind than all sentient beings; it is only second to the mind of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One. Why? All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are incomparable, they transcended all similes, and the dharma that they have achieved is inconceivable.

佛告善現：「若菩薩摩訶薩下至一日安住般若波羅蜜多相應作意，所獲功德甚多於前無量無數。所以者何？諸菩薩摩訶薩如如晝夜安住般若波羅蜜多相應作意，如是如是堪為一切有情福田。所以者何？是菩薩摩訶薩所起慈心，諸有情類無能及者，唯除如來、應、正等覺。何以故？一切如來、應、正等覺無與等故，一切如來、應、正等覺無譬喻故，一切如來、應、正等覺所成就法不思議故。」

“Well-Appearing One, how can great bodhisattvas elicit such superior merits and virtues? You must know, Well-Appearing One, these great bodhisattvas have achieved the superior prajna paramita. Their compassionate mind arises when they see sentient beings are punished, tortured, and killed. They further observe with heavenly eye that boundless sentient beings have fallen into the realms where there is no access to the Buddha dharma. They suffer piercingly because of the negative karma they have committed incessantly. Some of them have been concealed by the net of incorrect views and cannot return to correct path. Some of them have stayed away from the realms where the Buddha dharma is available. When seeing what happens to sentient beings, they feel terrified and their great loving-kindness and compassion to

all sentient beings are elicited. They think, ‘I must serve as a great refuge and rescue for all sentient beings. I must liberate all sentient beings from the suffering that they are experiencing.’ Although they have such a thought, they are neither attached to this thought or to other thoughts. You must know, Well-Appearing One, these great bodhisattvas do possess the bright great wisdom and will be able to realize the unsurpassed, perfect, and universal bodhi.

(The Buddha described how great bodhisattvas could elicit loving-kindness and compassion to serve and help sentient beings and thus produce superior merits and virtues.)

「善現！云何是菩薩摩訶薩能引爾許殊勝功德？善現當知！是菩薩摩訶薩成就如是殊勝般若波羅蜜多，由此般若波羅蜜多，見諸有情受諸苦惱如被刑戮，起大悲心。復以天眼觀諸世間，見有無邊諸有情類，成無間業墮無暇處受諸劇苦，或為見網之所覆蔽不得正道；或復見有諸有情類，墮無暇處離諸有暇。見如是等諸有情已，生大厭怖，普緣一切有情世間，起大慈悲相應作意：『我當普為一切有情作大依護，我當解脫一切有情所受苦惱。』雖作是念，而不住此想亦不住餘想。善現當知！是名菩薩摩訶薩眾大慧光明，能證無上正等菩提。」

“You must know, Well-Appearing One, because these great bodhisattvas have dwelled in such a dwelling, which is without attachment, they are able to serve as the field of bliss for all sentient beings. Although they have not realized and attained the perfect knowledge of all perfect knowledge, they have already attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi and are worthy of the offerings of clothing, food, drink, bedding, medicine, and the rest of living supplies made by alms givers. You must know, Well-Appearing One, because the great bodhisattvas have dwelled in prajna paramita, they are able to return a debt of gratitude to the almsgivers and stay close to the perfect knowledge of all perfect

knowledge. Therefore, Well-Appearing One, the great bodhisattvas would like to receive the almsgivings made by the kings, high-ranking officials, and the rest of sentient beings and also return a debt of gratitude to them, serve as a great and bright illumination for all sentient beings, liberate sentient beings from the prison of birth and death, and bring pure dharma eye to sentient beings, they should dwell peacefully in a mind correspondent with prajna paramita.

(The Buddha explained why great bodhisattvas should stay in a mind correspondent with prajna paramita.)

「善現當知！是菩薩摩訶薩由住此住，能作一切世間福田，雖未證得一切智智，而於無上正等菩提得不退轉，堪受施主衣服、飲食、臥具、醫藥及餘資具。善現當知！是菩薩摩訶薩善住般若波羅蜜多故，能畢竟報施主恩，亦能親近一切智智。是故，善現！若菩薩摩訶薩欲不虛受國王、大臣及諸有情所有信施，欲示有情真淨道路，欲為有情作大明照，欲脫有情生死牢獄，欲施有情清淨法眼，應常安住甚深般若波羅蜜多相應作意。

“You must know, Well-Appearing One, if great bodhisattvas always dwell peacefully in a mind correspondent with prajna paramita, they will always stay in this mindfulness and never let any other thoughts arise; all their speeches will also be in accord with the essential meanings of prajna paramita. You must know, Well-Appearing One, these great bodhisattvas will constantly stay in a mind correspondent with prajna paramita and work diligently and attentively day and night. A man was used to having no jewels. One day he got one and so enjoyed and treasured it. But later he lost it and was extremely painful, wondering when he could have that lost jewel returned. This thought always remains in his mind uninterruptedly. You must know, Well-Appearing One, so do the great bodhisattvas who work diligently and dwell peacefully in a mind correspondent with prajna paramita. If they stay away from the intention correspondent with prajna paramita, they will also lose the

intention correspondent with the perfect knowledge of all perfect knowledge.

Therefore, Well-Appearing One, great bodhisattvas should always dwell peacefully in an intention correspondent with the fathomless prajna paramita and never stay away from it even for a very short instant.”

(The Buddha used as a simile to explain why great bodhisattvas should never stay away from the intention correspondent with the fathomless prajna paramita.)

「善現當知！若菩薩摩訶薩常住般若波羅蜜多相應作意，是菩薩摩訶薩於此作意恒時憶念，不令諸餘作意暫起，所有言說亦與般若波羅蜜多理趣相應。善現當知！是菩薩摩訶薩晝夜精勤，恒住般若波羅蜜多相應作意無時暫捨。譬如有人先未曾有末尼寶珠，後時遇得歡喜自慶，遇緣還失生大憂惱，常懷歎惜未嘗離念，思當何計還得此珠。彼人由是相應作意，緣此寶珠無時暫捨。諸菩薩摩訶薩亦復如是，應常安住甚深般若波羅蜜多相應作意，若不安住甚深般若波羅蜜多相應作意，則為喪失一切智智相應作意。是故，善現！諸菩薩摩訶薩於深般若波羅蜜多相應作意，應常安住無得暫捨。」

At that time, Well-Appearing One asked the Buddha, “If all dharmas and the intention are without self-nature and are empty and nonexistent, how do great bodhisattvas not stay far away from the intention correspondent with prajna paramita and the perfect knowledge of all perfect knowledge?”

爾時，善現便白佛言：「若一切法及諸作意皆離自性，空無所有，云何菩薩摩訶薩不離般若波羅蜜多一切智智相應作意？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas realize that all dharmas and intention are without self-nature and are empty and nonexistent, they will not stay away from the intention correspondent with prajna paramita and the perfect knowledge of all perfect knowledge. Why? As the perfect knowledge of all perfect knowledge, the fathomless prajna paramita, and the intention are nonexistent and without self-nature, they will not increase or decrease. Realizing this truth

correctly and thoroughly is called not staying away.”

佛告善現：「若菩薩摩訶薩知一切法及諸作意皆離自性，空無所有，是菩薩摩訶薩不離般若波羅蜜多一切智智相應作意。所以者何？甚深般若波羅蜜多一切智智及諸作意皆離自性，空無所有，此中一切增減俱無，若正通達即名不離。」

The long-lived sage Well-Appearing One asked the Buddha again, “If the self-nature of the fathomless prajna paramita is always empty and without increase or decrease, how can great bodhisattvas cultivate and realize prajna paramita and attain the unsurpassed, perfect, and universal bodhi?”

具壽善現復白佛言：「若深般若波羅蜜多自性常空，無增無減，云何菩薩摩訶薩眾修證般若波羅蜜多，便得無上正等菩提？」

The Buddha replied to Well-Appearing One, “As great bodhisattvas cultivate and realize prajna paramita, they will not make all dharmas increase or decrease, or make great bodhisattva increase or decrease, much like the self-nature of the fathomless prajna paramita that does not increase or decrease. So do the Buddhas and the bodhisattvas. If great bodhisattvas realize this truth, they are truly cultivating and realizing prajna paramita. Because of this cause and condition, they will be able to quickly realize and attain the unsurpassed, perfect, and universal bodhi.

(The Buddha explained how great bodhisattvas could cultivate and realize prajna paramita and further attain the unsurpassed bodhi as the self-nature of prajna paramita is empty and does not increase or decrease.)

佛告善現：「諸菩薩摩訶薩修證般若波羅蜜多，於一切法無增無減，於菩薩摩訶薩亦無增減，如深般若波羅蜜多自性空故無增無減，諸佛（別本有作「法」者）菩薩亦復如是。若菩薩摩訶薩能如是知，是則名為修證般若波羅蜜多，由此因緣，能疾證得所求無上正等菩提。」

“Well-Appearing One, you must know, if great bodhisattvas are not frightened,

scared, sunk, drowned, or hesitated when hearing that the fathomless prajna paramita does not increase or decrease, they must have practiced the fathomless prajna paramita and reached its ultimate stage, and dwelled peacefully in the stage of nonregression. They will realize the unsurpassed, perfect, and universal bodhi before long to deliver sentient beings in endless future.”

「善現當知！若菩薩摩訶薩聞說如是甚深般若波羅蜜多無增減時，不驚、不怖、不沈、不沒亦無猶豫，是菩薩摩訶薩行深般若波羅蜜多已到究竟，安住菩薩不退轉地，疾證無上正等菩提，能盡未來度有情眾。」

Fascicle 552

Chapter 22

The Virtuous Friends

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十二

大唐三藏法師玄奘奉 詔譯

第四分善友品第二十二之二

At that time, the long-lived sage Well-Appearing One asked the Buddha,

“World-Honored One, can the dharma with prajna paramita practice prajna paramita?”

爾時，具壽善現復白佛言：「世尊！為即般若波羅蜜多，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can dharma be attained or practiced separate from prajna paramita attainable?”

「世尊！為離般若波羅蜜多有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of prajna paramita practice prajna paramita?”

「世尊！為即般若波羅蜜多空，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can dharma exist or practice prajna paramita separate from the emptiness of prajna paramita attainable?”

「世尊！為離般若波羅蜜多空有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, is it possible to practice prajna paramita through the dharma of emptiness?”

「世尊！為即空，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from emptiness be attainable or practice prajna paramita?”

「世尊！為離空有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma of emptiness practice emptiness?”

「世尊！為即空，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from emptiness be attainable or practice emptiness?”

「世尊！為離空有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma of prajna paramita practice emptiness?”

「世尊！為即般若波羅蜜多，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from prajna paramita be attainable or practice emptiness?”

「世尊！為離般若波羅蜜多有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with matter practice prajna paramita?”

「世尊！為即色，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from matter be attainable or practice prajna paramita?”

「世尊！為離色有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with feeling, thinking, action, and consciousness practice prajna paramita?”

「世尊！為即受、想、行、識，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from feeling, thinking, action, and consciousness be attainable or practice prajna paramita?”

「世尊！為離受、想、行、識有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of matter practice prajna paramita?”

「世尊！為即色空，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from the emptiness of matter be attainable or practice prajna paramita?”

「世尊！為離色空有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of feeling, thinking, action, and consciousness practice prajna paramita?”

「世尊！為即受、想、行、識空，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from feeling, thinking, action, and consciousness be attainable or practice prajna paramita?”

「世尊！為離受、想、行、識空有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with matter practice emptiness?”

「世尊！為即色，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from matter be attainable or practice emptiness?”

「世尊！為離色有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with feeling, thinking, action, and consciousness practice emptiness?”

「世尊！為即受、想、行、識，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from feeling, thinking, action, and consciousness be attainable or practice emptiness?”

「世尊！為離受、想、行、識有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of matter practice emptiness?”

「世尊！為即色空，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from the emptiness of matter be attainable or practice emptiness?”

「世尊！為離色空有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of feeling, thinking, action, and consciousness practice emptiness?”

「世尊！為即受、想、行、識空，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from the emptiness of feeling, thinking, action, and consciousness be attainable or practice emptiness?”

「世尊！為離受、想、行、識空有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with all dharmas practice prajna paramita?”

「世尊！為即一切法，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from all dharmas be attainable or practice prajna paramita?”

「世尊！為離一切法有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of all dharmas practice prajna paramita?”

「世尊！為即一切法空，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from the emptiness of all dharmas be attainable or practice prajna paramita?”

「世尊！為離一切法空有法可得，能行般若波羅蜜多不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with all dharmas practice emptiness?”

「世尊！為即一切法，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from all dharmas be attainable or practice emptiness?”

「世尊！為離一切法有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma with the emptiness of all dharmas practice emptiness?”

「世尊！為即一切法空，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, can the dharma separate from the emptiness of all dharmas be attainable or practice emptiness?”

「世尊！為離一切法空有法可得，能行空不？」

“No, Well-Appearing One.”

「不爾！善現！」

At that time, Well-Appearing One asked the Buddha, “If this is the case, then how will great bodhisattvas practice prajna paramita and emptiness?”

爾時，善現便白佛言：「若爾，諸菩薩摩訶薩以何等法，能行般若波羅蜜多及能行空？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Have you seen any dharma that can practice prajna paramita and emptiness?”

佛告善現：「於意云何？汝見有法能行般若波羅蜜多及能行空不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “Have you witnessed prajna paramita and emptiness in the practice of great bodhisattvas?”

佛告善現：「於意云何？汝見有般若波羅蜜多及見有空是菩薩摩訶薩所行處不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Are the dharma that you do not see attainable?”

佛告善現：「於意云何？汝所不見法，是法可得不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Do unattainable dharma have arising and extinction?”

佛告善現：「於意云何？不可得法，有生滅不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, “The real phenomena of the dharma that you do not see and attain are the dharma forbearance of nonarising for bodhisattvas. If great bodhisattvas can achieve such dharma forbearance of nonarising, they are worthy of the prophecy of attaining the unsurpassed, perfect, and universal bodhi. You must know, Well-Appearing One, these great bodhisattvas are able to diligently practice the innumerable and boundless superior merits and virtues of the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity,

and eighteen distinctive features of Buddha's wisdom and power. If they can diligently practice in this way, it does not make sense to say that they are unable to attain the unsurpassed, perfect, and universal knowledge, the perfect knowledge of all phenomena, the great knowledge, the exquisite knowledge, the perfect knowledge of all perfect knowledge, and the knowledge of a great wealthy merchant."

(The Buddha valued the dharma forbearance of nonarising for bodhisattvas.)

佛告善現：「汝所不見、所不得法所有實相，即是菩薩無生法忍。若菩薩摩訶薩成就如是無生法忍，便於無上正等菩提堪得受記。善現當知！是菩薩摩訶薩於佛十力、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殊勝功德，名能精進如實行者。若能如是精進修行，不得無上正等覺智、一切相智、大智、妙智、一切智智、大商主智，無有是處。」

The long-lived sage Well-Appearing One asked the Buddha again, "Will the great bodhisattvas who have realized that all dharmas have no dharma nature of arising be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha?"

具壽善現復白佛言：「諸菩薩摩訶薩為以一切法無生法性，於佛無上正等菩提得受記不？」

"No, Well-Appearing One."

「不爾！善現！」

"World-Honored One, will the great bodhisattvas who have realized that all dharmas have the dharma nature of arising be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha?"

「世尊！諸菩薩摩訶薩為以一切法有生法性，於佛無上正等菩提得受記不？」

"No, Well-Appearing One."

「不爾！善現！」

“World-Honored One, will the great bodhisattvas who have realized that all dharmas have the dharma nature of arising and nonarising be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha?”

「世尊！諸菩薩摩訶薩為以一切法有生無生法性，於佛無上正等菩提得受記不？」

“No, Well-Appearing One.”

「不爾！善現！」

“World-Honored One, will the great bodhisattvas who have realized that all dharmas have neither the dharma nature of arising nor the dharma nature of nonarising be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha?”

「世尊！諸菩薩摩訶薩為以一切法非有生非無生法性，於佛無上正等菩提得受記不？」

“No, Well-Appearing One.”

「不爾！善現！」

At that time, Well-Appearing One asked the Buddha, “Then how can great bodhisattvas qualify for the prophecy of attaining the unsurpassed, perfect, and universal bodhi?”

爾時，善現便白佛言：「若爾，云何諸菩薩摩訶薩於佛無上正等菩提堪得受記？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Have you seen any dharma that is conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi of the Buddha?”

佛告善現：「於意云何？汝見有法於佛無上正等菩提得受記不？」

Well-Appearing One replied, “No, World-Honored One. I have not seen any dharma that qualifies for the prophecy of attaining the unsurpassed, perfect, and

universal bodhi of the Buddha, nor have I seen any dharma that can realize the unsurpassed, perfect, and universal bodhi of the Buddha, the time when and the place where realization happens, and the cause of realization. Why? It is because all dharmas are unattainable. In unattainable dharmas, the one who can realize, the dharma that can be realized, the time and the place of realization, and the cause of realization are all unattainable.”

善現對曰：「不也！世尊！我不見法於佛無上正等菩提堪得受記，亦不見法於佛無上正等菩提有能證者，證時、證處及由此證若所證法皆亦不見。何以故？以一切法皆無所得，於一切法無所得中，能證、所證、證時、證處及由此證不可得故。」

The Buddha said to Well-Appearing One, “Yes, it is as you say. Well-Appearing One, you must know that when great bodhisattvas realize that all dharmas are unattainable, they do not think, ‘I definitely will attain the unsurpassed, perfect, and universal bodhi. I will realize and attain the unsurpassed, perfect, and universal bodhi with this method, at this time, and in this place.’”

(The Buddha guided all to realize that all dharmas are empty and unattainable.)

佛告善現：「如是！如是！如汝所說。善現當知！若菩薩摩訶薩於一切法無所得時，不作是念：『我於無上正等菩提當能證得，我用是法於如是時、於如是處證得無上正等菩提。』」

Chapter 23

The Lord of Heaven

(In the Fourth Assembly)

第四分天主品第二十三

At that time, Heavenly Emperor Indra said to the Buddha, “World-Honored One, such prajna paramita is too profound to see and become awakened to.”

爾時，天帝釋白佛言：「世尊！如是般若波羅蜜多最為甚深難見難覺。」

The Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, such prajna paramita is very profound; such prajna paramita is very difficult to see and become awakened to. Kausika, as empty space is very profound, so is prajna paramita. As empty space is very difficult to see and become awakened to, so is prajna paramita. Why? Kausika, the self-nature of prajna paramita is far away and nonexistent, just like empty space.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！如是般若波羅蜜多最為甚深，如是般若波羅蜜多難見難覺。憍尸迦！虛空甚深故，如是般若波羅蜜多最為甚深，虛空難見難覺故，如是般若波羅蜜多難見難覺。何以故？憍尸迦！如是般若波羅蜜多自性遠離都無所有，如虛空故。」

Meanwhile, Heavenly Emperor Indra said to the Buddha, “The sentient beings with few virtuous roots will not be able to wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, and explain extensively for sentient beings such profound prajna paramita that is very difficult to see and become awakened to.”

時，天帝釋復白佛言：「非少善根諸有情類，能於如是甚深難見難覺般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情分別解說。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, the sentient beings with few virtuous roots cannot wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, and explain extensively for sentient beings such profound prajna paramita that is very difficult to see and become awakened to, nor can they write and

disseminate it widely. If they do, their merits and virtues will be innumerable.

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！非少善根諸有情類，能於如是甚深難見難覺般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情分別解說，或能書寫廣令流布，是諸有情功德無量。

“Kausika, suppose that in this continent of Jambudvīpa all sentient beings have achieved the path of the ten virtuous karmas. What do you think about this? Will these sentient beings gain many merits and virtues?”

「憍尸迦！假使於此瞻部洲中，一切有情悉皆成就十善業道。於意云何？是諸有情功德多不？」

Heavenly Emperor Indra replied, “They will gain many merits and virtues, World-Honored One. They will gain many merits and virtues, Well-Gone One.”

天帝釋曰：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, explain extensively for the sentient beings, or write and disseminate widely the fathomless sutras of prajna paramita, then the blessings gained by these good gentlepersons will be much more than the former ones by hundreds, thousands, and upanishadam times.”

佛言：「憍尸迦！有善男子、善女人等，於此般若波羅蜜多甚深經典，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情分別解說，或能書寫廣令流布，是善男子、善女人等所獲福聚於前功德，百倍為勝，千倍為勝，乃至鄔波尼殺曇倍亦復為勝。」

At that time, a bhikṣu in the assembly said to Heavenly Emperor Indra, “Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, explain extensively the sentient beings, or write and disseminate widely the fathomless sutras

of prajna paramita, then the blessings gained by these good gentlepersons will be superior to yours, the benevolent one.”

爾時，會中有一苾芻告天帝釋：「憍尸迦！若善男子、善女人等，於此般若波羅蜜多甚深經典，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情分別解說，或復書寫廣令流布，是善男子、善女人等所獲福聚勝於仁者。」

Heavenly Emperor Indra replied, “The merits and virtues caused by the first aspiration initiated by these good gentlepersons will be superior to mine, not to mention if they can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, explain extensively for sentient beings, and write to disseminate widely the profound sutras of prajna paramita.”

天帝釋言：「是善男子、善女人等初一發心尚勝於我，況於般若波羅蜜多甚深經典，至心聽聞、受持、讀誦、精勤修學、如理思惟、廣為有情分別解說，或復書寫廣令流布！

“You must know, bhiksu, the blessings gained by these great bodhisattvas will also be superior to the merits and virtues gained by all heavenly beings, human beings, asuras, and so forth of the world.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切世間天、人、阿素洛等所有功德。

“You must know, bhiksu, the blessings gained by these great bodhisattvas are not only superior to all merits and virtues gained by heavenly beings, human beings, asuras, and so forth of the world, but also superior to all merits and virtues gained by stream-enterers, once-returners, nonreturners, arhats, and self-enlightened ones.

「苾芻當知！是菩薩摩訶薩所獲福聚，非唯普勝世間天、人、阿素洛等所有功德，亦勝一切預流、一來、不還、阿羅漢、獨覺所有功德。

“You must know, bhiksu, the blessings gained by these great bodhisattvas are

not only superior to all merits and virtues gained by all stream-enterers, once-returners, nonreturners, arhat, and self-enlightened ones, but also superior to those gained by all great bodhisattvas who have stayed far away from expedient skillfulness when practicing giving as great almsgivers.

「苾芻當知！是菩薩摩訶薩所獲福聚，非唯普勝一切預流、一來、不還、阿羅漢、獨覺所有功德，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，為大施主修行布施。

“You must know, bhikṣu, the blessings gained by these great bodhisattvas are also superior to those gained by all great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when consistently cultivating pure precept, precept without deficiency, precept without cracks, precept without mixture, precept without filth, and the perfect aggregate of precept.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，常所修學清淨尸羅、無缺尸羅、無隙尸羅、無雜尸羅、無穢尸羅、圓滿戒蘊。

“You must know, bhikṣu, the blessings gained by these great bodhisattvas are also superior to those gained by all great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when consistently cultivating and learning perfect forbearance, perfect tranquility, and ultimate forbearance without hatred, anger, and so forth, and without the mind of doing harm even to a piece of wood.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，常所修學圓滿安忍，圓滿寂靜、無瞋無恨乃至焦木亦無害心究竟安忍。

“You must know, bhikṣu, the blessings gained by these great bodhisattvas are also superior to those gained by all great bodhisattvas who have stayed far away from

the expedient skillfulness of prajna paramita when consistently, bravely, and diligently cultivating and learning the positive karmas of the body, speech, and mind by holding the virtuous yokes without tiredness and inferior spirit.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，常所修學勇猛精進，不捨善軛、無怠無下，身、語、意業圓滿精進。

“You must know, bhiksu, the blessings gained by these great bodhisattvas are also superior to those gained by all great bodhisattvas who have stayed far away from the expedient skillfulness of prajna paramita when consistently cultivating and learning desirable meditation, enjoyable meditation, brave and powerful meditation, peaceful dwelling meditation, free and easy meditation, and perfect meditation.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，常所修學可愛靜慮、可樂靜慮、勇猛（別本有作「健」者）靜慮、安住靜慮、自在靜慮、圓滿靜慮。

“You must know, bhiksu, the blessings gained by these great bodhisattvas are also superior to those gained by all great bodhisattvas who have stayed far away from the expedient skillfulness when consistently cultivating and learning the rest of virtuous roots.

「苾芻當知！是菩薩摩訶薩所獲福聚，亦勝一切菩薩摩訶薩遠離般若波羅蜜多方便善巧，常所修學諸餘善根。

“You must know, bhiksu, these great bodhisattvas have cultivated the fathomless prajna paramita as they are taught. Because they have expedient skillfulness, they are superior to all heavenly beings, human beings, asuras, and so forth of the world. They are also superior to the voice-hearers, self-enlightened ones, and great bodhisattvas who are far away from the expedient skillfulness of prajna paramita. Why? These great bodhisattvas have cultivated the fathomless prajna

paramita as they are taught by the Buddha and are able to turn in compliance with the fathomless prajna paramita ultimately. These great bodhisattvas can inherit the tradition of the perfect knowledge of all perfect knowledge to keep it from discontinuation. They will never stay far away from the Buddhas, bodhisattvas, and the real and pure virtuous friends. These great bodhisattvas have cultivated the superior pure actions in this way and will never stay far away from the throne of the wonderful bodhi; they thus can subjugate all demons and overcome other-paths practitioners. When learning in this way, these great bodhisattvas can rescue the sentient beings from the mud of vexations by means of expedient skillfulness. When learning in this way, these great bodhisattvas will always learn expediently and skillfully the dharma that great bodhisattvas should learn instead of the dharma that voice-hearers and the self-enlightened ones should learn.

「苾芻當知！是菩薩摩訶薩如說修行甚深般若波羅蜜多，有方便善巧故，皆勝一切世間天、人、阿素洛等，亦勝一切聲聞、獨覺，亦勝一切遠離般若波羅蜜多方便善巧諸菩薩眾。所以者何？是菩薩摩訶薩如說修行甚深般若波羅蜜多，於深般若波羅蜜多究竟隨轉。是菩薩摩訶薩能紹一切智智種性令不斷絕，常不遠離諸佛、菩薩、真淨善友。是菩薩摩訶薩如是修行殊勝淨行，常不遠離妙菩提座，降伏眾魔制諸外道。是菩薩摩訶薩如是學時方便善巧，常能濟拔溺煩惱泥諸有情類。是菩薩摩訶薩如是學時方便善巧，常學菩薩摩訶薩眾所應學法，不學聲聞、獨覺乘等所應學法。

“You must know, bhikṣu, as great bodhisattvas are learning the fathomless prajna paramita in this way, the heavenly deities will be greatly delighted. The four kings overlooking and protecting the worlds will each lead their followers and come to the great bodhisattvas’ places. They will make offerings respectfully to admire and acclaim the great bodhisattvas, and say, ‘Excellent, great bodhisattvas! You should learn diligently the dharma that the great bodhisattvas should learn. You should not

learn the dharmas that the voice-hearers and the self-enlightened ones should learn. If you can learn in this way, you will sit on the throne of the wonderful bodhi quickly and realize the unsurpassed, perfect, and universal bodhi before long. As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universal Enlightened Ones who had received the four bowls offered by the four heavenly kings in the past, so you will receive the four bowls that we are offering to you now.’

「苾芻當知！是菩薩摩訶薩於深般若波羅蜜多如是學時，諸天神眾皆大歡喜，護世四王各領天眾來至其所，供養恭敬、尊重讚歎，咸作是言：『善哉！大士！當勤精進學諸菩薩摩訶薩眾所應學法，勿學聲聞、獨覺乘等所應學法，若如是學疾當安坐妙菩提座，速證無上正等菩提。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。』

“You must know, bhiksu, when great bodhisattvas are learning in this way, me the Heavenly Emperor and so forth will lead our followers to make offerings respectfully to esteem and acclaim them, let alone the rest of heavenly deities.

「苾芻當知！是菩薩摩訶薩如是學時，我等天帝尚領天眾來至其所，供養恭敬、尊重讚歎，況餘天神不詣其所！

“You must know, bhiksu, when great bodhisattvas are learning in this way, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, great bodhisattvas, heavenly beings, dragons, asuras, and so forth will always keep and protect them. Because of this cause and condition, these great bodhisattvas will not be disturbed or invaded by all worldly dangers, disasters, worries, and suffering. The four kinds of illness of the world will not attack them except they have to receive in a much slighter degree than they originally deserve the retributions caused by negative karmas from previous lives.

「苾芻當知！是菩薩摩訶薩如是學時，一切如來、應、正等覺及諸菩薩摩訶薩眾，並諸天、龍、阿素洛等，常隨護念。由此因緣，是菩薩摩訶薩一切世

間險難、危厄、身心憂苦皆不侵害，世間所有四大相違種種疾病皆於身中永無所有，唯除重業轉現輕受。

“You must know, bhiksu, because these great bodhisattvas have cultivated the expedient skillfulness of the fathomless prajna paramita as they are taught by the Buddha, they will acquire innumerable and boundless merits and virtues in this and future lives.”

「苾芻當知！是菩薩摩訶薩如說修行甚深般若波羅蜜多方便善巧，獲如是等現世功德、後世功德無量無邊。」

Meanwhile, Ananda thought to himself, “The lord of the heaven, Heavenly Emperor Indra, has spoken about and acclaimed the merits, virtues, and the superior benefits of the fathomless prajna paramita and the bodhisattvas. Is it because of his talent of debate or because of the support of the supernatural powers of the Thus-Comer?”

時，阿難陀竊作是念：「天主帝釋為自辯才讚說如是甚深般若波羅蜜多及諸菩薩功德勝利，為是如來威神之力？」

Meanwhile, Heavenly Emperor Indra could read Ananda's mind with the support of the Buddha's supernatural powers, so he said, ‘Great virtuous one, I have spoken about and acclaimed the merits, virtues, and superior benefits of the fathomless prajna paramita and the bodhisattvas with the support of the Buddha's supernatural powers.’

時，天帝釋承佛威神，知阿難陀心之所念，白言：「大德！我所讚說甚深般若波羅蜜多及諸菩薩功德勝利，皆是如來威神之力。」

At that time, the Buddha said to Ananda, “Yes. Today Heavenly Emperor Indra has spoken about and acclaimed the merits, virtues, and superior benefits of the fathomless prajna paramita and bodhisattvas with the support of the Buddha's supernatural powers instead of his own talent. Why? The heavenly beings, human

beings, asuras, and so forth of the world cannot speak about and acclaim the merits, virtues, and superior benefits of the fathomless prajna paramita and the bodhisattvas.”

(In this chapter the superiority of expedient skillfulness of the fathomless prajna paramita is vividly expressed through Kausika's words with the support of Buddha's supernatural powers.)

爾時，佛告阿難陀言：「如是！如是！今天帝釋讚說如是甚深般若波羅蜜多及諸菩薩功德勝利，當知皆是如來神力非自辯才。所以者何？甚深般若波羅蜜多及諸菩薩摩訶薩眾功德勝利，定非一切世間天、人、阿素洛等所能讚說。」

Chapter 24

No Mixture and Difference

(In the Fourth Assembly)

第四分無雜無異品第二十四

At that time, the Buddha said to Ananda, “When great bodhisattvas reflect on prajna paramita, learn prajna paramita, and cultivate prajna paramita, all evil demons in the large threefold thousand-world will wonder and think, ‘Will these great bodhisattvas realize reality in the middle of the way and fall into the stage of voice-hearer and the stage of self-enlightened one, or will they continue to move forward toward the unsurpassed, perfect, and universal bodhi and bring benefits and happiness to all sentient beings in the endless future?’”

爾時，佛告阿難陀言：「若時菩薩摩訶薩思惟般若波羅蜜多，習學般若波羅蜜多，修行般若波羅蜜多。是時，三千大千世界一切惡魔皆生猶豫，咸作是念：『此菩薩摩訶薩為於中間證於實際，退墮聲聞或獨覺地；為趣無上正等菩提，能盡未來利樂一切？』」

“Furthermore, Joyfully Celebrating One, if great bodhisattvas dwell peacefully in prajna paramita, the evil demons will be worried and feel painful and trembling in body and mind as if they were shot by poisonous arrows.

「復次，慶喜！若時菩薩摩訶薩安住般若波羅蜜多，是時惡魔生大憂苦，身心戰慄如中毒箭。

“Furthermore, Joyfully Celebrating One, when great bodhisattvas cultivate prajna paramita, evil demons will come to their places and make terrible transformed matters, such as knives, swords, fierce beasts, poisonous snakes, and violently burning fires rising from the four directions to scare the bodhisattvas, threatening them to withdraw from the pursuit and cultivation of the unsurpassed, perfect, and universal enlightenment. The evil demons do this deeply hoping to disturb the bodhisattvas’ minds and hinder their cultivation toward the unsurpassed, perfect, and universal bodhi.”

「復次，慶喜！若時菩薩摩訶薩修行般若波羅蜜多，是時惡魔來到其所，化作種種可怖畏事，所謂刀劍、惡獸、毒蛇，猛火熾燃四方俱發，欲令菩薩身心驚懼，迷失無上正等覺心，於所修行心生退屈，乃至發起一念亂意，障礙無上正等菩提，是彼惡魔深心所願。」

At that time, Joyfully Celebrating One said to the Buddha, “Will all great bodhisattvas be disturbed by evil demons when they are cultivating prajna paramita? Are there some who are not disturbed by evil demons?”

爾時，慶喜便白佛言：「為諸菩薩摩訶薩修行般若波羅蜜多時，皆為惡魔之所擾亂，為有擾亂不擾亂者？」

The Buddha replied to Joyfully Celebrating One, “Not all great bodhisattvas will be disturbed by evil demons when they are cultivating prajna paramita. Some will be, but some will not be disturbed.”

佛告慶喜：「非諸菩薩摩訶薩修行般若波羅蜜多時，皆為惡魔之所擾亂，然

有擾亂不擾亂者。」

The long-lived sage Joyfully Celebrating One asked the Buddha again, “What kinds of great bodhisattvas will be disturbed by evil demons when they are cultivating prajna paramita? What kinds of great bodhisattvas will not be disturbed?”

具壽慶喜復白佛言：「何等菩薩摩訶薩修行般若波羅蜜多時，為諸惡魔之所擾亂？何等菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂？」

The Buddha replied to Joyfully Celebrating One, “Some great bodhisattvas did not believe in and understand the fathomless prajna paramita when hearing it in their previous lives; rather, they had slandered and reproached it, then they will be disturbed and hindered by evil demons when they are cultivating prajna paramita in this lifetime. If the great bodhisattvas could develop a belief in and understanding of the fathomless prajna paramita and did not slander it when they heard it in previous lives, then they will not be disturbed and hindered by evil demons when they are cultivating prajna paramita in present life.”

(The Buddha explained, in these paragraphs, which bodhisattvas will be and which will not be disturbed by demons, and why.)

佛告慶喜：「若菩薩摩訶薩先世聞說甚深般若波羅蜜多，無信解心、毀訾、誹謗，是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩先世聞說甚深般若波羅蜜多，有信解心、不起毀謗，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。」

“Furthermore, Joyfully Celebrating One, if great bodhisattvas hesitate and wonder whether it is real or not, existent or not when hearing prajna paramita, then they will be disturbed and hindered by evil demons. If the great bodhisattvas are not hesitant and skeptical but are certain and do believe that it is real and existent when hearing prajna paramita, then they will not be disturbed or hindered by evil demons when cultivating it.

「復次，慶喜！若菩薩摩訶薩聞說如是甚深般若波羅蜜多，疑惑猶豫為有為無、為實不實？是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩聞說如是甚深般若波羅蜜多，其心都無疑惑猶豫、信定實有，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, if great bodhisattvas stay far away from virtuous friends but stay intimately with evil friends and are absorbed and embraced by them, then they will not hear the profound meanings of prajna paramita, and thus cannot understand them. Because they do not understand prajna paramita, they will not cultivate it. Because they do not cultivate it, they will not inquire about these questions: Why should one cultivate the fathomless prajna paramita? How should one learn the fathomless prajna paramita? These great bodhisattvas will be disturbed and hindered by evil demons when cultivating prajna paramita. If great bodhisattvas stay in close relationship with virtuous friends and are not absorbed by evil friends, then they will be able to hear the profound meanings of the fathomless prajna paramita and understand them, so they are able to cultivate and learn prajna paramita and inquire about these questions: Why should one cultivate prajna paramita? How should one learn prajna paramita? These great bodhisattvas will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！若菩薩摩訶薩遠離善友，為諸惡友之所攝持，不聞般若波羅蜜多甚深義處，由不聞故不能解了，不解了故不能修習，不修習故不能請問：云何應修甚深般若波羅蜜多？云何應學甚深般若波羅蜜多？是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩親近善友，不為惡友之所攝持，得聞般若波羅蜜多甚深義處，由得聞故便能解了，由解了故即能修習，由修習故便能請問：云何應修甚深般若波羅蜜多？云何應學甚深般若波羅蜜多？是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, if great bodhisattvas stay far away

from prajna paramita and absorb, esteem, and acclaim the unreal dharma, then they will be disturbed and hindered by evil demons when cultivating prajna paramita. If, on the contrary, they stay in prajna paramita and do not absorb or admire unreal dharma, then they will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！若菩薩摩訶薩遠離般若波羅蜜多，攝受、讚歎非真妙法，是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩親近般若波羅蜜多，不攝、不讚非真妙法，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, if great bodhisattvas stay far away from prajna paramita and slander and criticize the real exquisite dharma, then the evil demons will think, ‘Now these bodhisattvas are becoming my companions. Because they have slandered and criticized the real dharma, innumerable novice great-vehicle practitioners will follow them to slander the real exquisite dharma. Because of this cause and condition, my dream will come true. Having only novice great-vehicle practitioners as my new companions will not be sufficient to fulfill my wish except the senior great bodhisattvas will also join me. So, these bodhisattvas are my real companions. I should strengthen their powers.’ When cultivating prajna paramita, these great bodhisattvas will be disturbed and hindered by evil demons. If great bodhisattvas stay close with prajna paramita and acclaim, believe in, and accept the real exquisite dharma, innumerable novice great-vehicle practitioners will also acclaim, believe in, and accept the real exquisite dharma, then the evil demons will be worried and terrified. These great bodhisattvas will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！若菩薩摩訶薩遠離般若波羅蜜多，於真妙法毀訾、誹謗。爾時，惡魔便作是念：『今此菩薩與我為伴，由彼毀謗真妙法故，便有無量初學

大乘諸菩薩眾於真妙法亦生毀謗，由此因緣我願圓滿。雖有無量新學大乘諸菩薩眾與我為伴，然不能令我願滿足，今此菩薩與我為伴，令我所願一切滿足，故此菩薩是我真伴，我應攝受令增勢力。』是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩親近般若波羅蜜多，於真妙法讚歎信受，亦令無量新學大乘諸菩薩眾於真妙法讚歎信受，由此惡魔愁憂驚怖，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, when hearing the teaching of the profound sutras of prajna paramita, a great bodhisattva said, ‘The essential meanings of prajna paramita are too profound to see and become awakened to, so why should we waste time to lecture on, hear, accept, embrace, read, recite, reflect on, cultivate and learn diligently and attentively, write, and disseminate them? As I cannot really get to know the basic ideas of these sutras, how can others with fewer blessings and less knowledge understand them?’ In the meantime, innumerable novice great-vehicle practitioners heard what the great bodhisattva said and were frightened and terrified, so they withdrew from the pursuit of the unsurpassed, perfect, and universal enlightenment and fell into the stage of voice-hearer or self-enlightened one. The great bodhisattvas like this one will be disturbed and hindered by evil demons when cultivating prajna paramita. On the other hand, when hearing the teaching of the profound sutras of prajna paramita, a great bodhisattva said, ‘The essential meanings of prajna paramita are very profound, so they are difficult to see and become awakened to. If we do not lecture on, hear, accept, embrace, read, recite, reflect on, cultivate and learn diligently and attentively, write, and disseminate them, then no one will be able to realize insightfully the unsurpassed, perfect, and universal bodhi.’ In the meantime, innumerable novice great-vehicle practitioners heard what the great bodhisattva said and were excited. They rejoiced, danced, and jumped and started to joyfully hear, accept, embrace, read, recite, understand thoroughly, reflect reasonably

on, cultivate diligently, lecture for others on, write, and disseminate prajna paramita and aspired to the unsurpassed, perfect, and universal bodhi. The great bodhisattvas like this one will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！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，何用宣說、聽聞、受持、讀誦、思惟、精勤修學、書寫流布？此經典為我尚不能得其源底，況餘薄福淺智者哉！』時，有無量新學大乘諸菩薩等，聞其所說心皆驚怖，便退無上正等覺心，墮於聲聞或獨覺地。是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。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、精勤修學、書寫流布，能證無上正等菩提必無是處。』時，有無量新學大乘諸菩薩等，聞其所說歡喜踊躍，便於般若波羅蜜多常樂聽聞、受持、讀誦、令善通利、如理思惟、精進修行、為他演說、書寫流布，求趣無上正等菩提，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, if great bodhisattvas are very proud of their own merits, virtues, and virtuous roots and thus look down on other great bodhisattvas with contempt and say, ‘I can dwell peacefully in real faraway action but you cannot. I can cultivate and learn real faraway action but you cannot,’ then the evil demons will rejoice, dance, jump, and say, ‘These bodhisattvas are really my good companions who will reincarnate in birth and death endlessly. Why? These great bodhisattvas have been too proud of their own merits, virtues, and virtuous roots and looked down on other bodhisattvas, so they will stay far away from the unsurpassed, perfect, and universal bodhi and thus cannot cultivate diligently empty selflessness.’ These great bodhisattvas will be disturbed and hindered by evil demons when cultivating prajna paramita. If great bodhisattvas are not too proud of their merits,

virtues, and virtuous roots and do not look down on other bodhisattvas with contempt; if they constantly cultivate virtuous dharmas without being attached to the phenomena of virtuous dharmas, then they will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！若菩薩摩訶薩恃己所有功德善根，輕餘菩薩摩訶薩眾，謂作是言：『我能安住真遠離行，汝等皆無。我能修習真遠離行，汝等不能。』爾時，惡魔歡喜踊躍言：『此菩薩是吾伴侶，流轉生死未有出期。所以者何？是諸菩薩恃己所有功德善根，輕餘菩薩摩訶薩眾，便遠無上正等菩提，不能精勤空我境界。』是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩不恃己有功德善根，輕餘菩薩摩訶薩眾，雖常精進修諸善法，而不執著諸善法相，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。」

“Furthermore, Joyfully Celebrating One, a great bodhisattva was too proud of his own titles and the merits and virtues caused by cultivating and learning ascetic actions and disdained other bodhisattvas who had cultivated superior virtuous dharmas. He always boasted his own strengths and slandered others, asserting that he had already achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi while he had not yet possessed the actions, features, and forms that a great bodhisattva of nonregression should have. He had more vexations than before, and said, ‘You all have no titles of bodhisattva. I am the only one who has a title of bodhisattva.’ He thus looked down on other bodhisattvas and became very arrogant. At that time, the evil demons rejoiced and thought, ‘Now this bodhisattva has helped me a lot to keep my land and palace not empty and has increased the number of the sentient beings in hells, the realm of animals, and the realm of ghosts.’ In the meantime, the evil demons assisted the bodhisattva by strengthening his supernatural powers and sharpening his talent of debate and authority, to convince more sentient beings and thus attract them to agree with his incorrect views and follow his incorrect

learning. This causes more vexations and upside-down minds to arise in sentient beings and leads them to experience undesirable and painful effects of decay in body, speech, and mind. Because of this cause and condition, the sentient beings in hells, the realm of animals, and the realm of ghosts increased, and the demons' palaces and their lands were full of citizens. The evil demons rejoiced, danced, and jumped and started to act freely and easily as they wished. This great bodhisattva will be disturbed and hindered by evil demons when cultivating prajna paramita. If great bodhisattvas are not attached to their fabricated titles and the merits and virtues caused by cultivating ascetic actions, nor do they disdain the rest of bodhisattvas who are cultivating superior virtuous dharmas; if they can stay away from arrogance and do not boast of themselves and slander others, and can be alert and aware of various demonic hindrances, then these great bodhisattvas will not be disturbed and hindered by evil demons when cultivating prajna paramita.

「復次，慶喜！若菩薩摩訶薩自恃名姓及所修習杜多功德，輕蔑諸餘修勝善法諸菩薩眾，常自讚歎、毀訾他人，實無不退轉菩薩摩訶薩諸行、狀、相而謂實有，起諸煩惱言：『汝等無菩薩名姓，唯我獨有。』由增上慢輕餘菩薩。爾時，惡魔便大歡喜，作如是念：『今此菩薩令我國土宮殿不空，增益地獄、傍生、鬼界。』是時，惡魔助其神力，令轉增益威勢辯才，由此多人信受其語，因斯勸發同彼惡見，同惡見已隨彼邪學，隨邪學已煩惱熾盛，心顛倒故，諸所發起身、語、意業皆能感得不可愛樂衰損苦果。由此因緣，增長地獄、傍生、鬼界，令魔宮殿國土充滿，由此惡魔歡喜踊躍，諸有所作隨意自在，是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩不恃已有虛妄姓名及所修習杜多功德，輕蔑諸餘修勝善法諸菩薩眾，於諸功德離增上慢，常不自讚亦不毀他，能善覺知諸惡魔事，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, some great bodhisattvas and the

practitioners of the voice-hearer vehicle or self-enlightened one vehicle had destroyed, disdained, argued, fought, and slandered one another, then the evil demons thought, ‘These bodhisattvas are far away from the unsurpassed, perfect, and universal bodhi although not too far; they are close to hells, the realm of animals, and the realm of ghosts although not too close.’ After having this thought, they were happy but not particularly happy, so they did not dance and jump. Then the bodhisattvas and the pursuers of the voice-hearer vehicle or the self-enlightened one vehicle continued to destroy, disdain, fight, argue, and slander against one another more seriously. Upon seeing this, the evil demons thought, ‘Now the bodhisattvas are very far away from the unsurpassed, perfect, and universal bodhi and close to hells, the realm of animals, and the realm of ghosts.’ After having this thought, the demons rejoiced, danced, and jumped, so they empowered both parties and let their fights continue endlessly. This finally made innumerable and boundless sentient beings disgusted with and tired of the large vehicle. These great bodhisattvas will be disturbed and hindered by evil demons when cultivating prajna paramita. If great bodhisattvas and the practitioners of the voice-hearer vehicle or self-enlightened one vehicle do not destroy, disdain, fight, argue, and slander against each other; rather, the great bodhisattvas can expediently guide and convert the latter ones to the large vehicle, or let them cultivate the superior virtuous dharmas of their own vehicles diligently without arguing and fighting with the pursuers of the unsurpassed, perfect, and universal bodhi, or encourage them to cultivate superior virtuous dharmas to approach the unsurpassed, perfect, and universal bodhi quickly and turn the wonderful dharma wheel to deliver sentient beings, then these great bodhisattvas will not be disturbed or hindered evil demons when cultivating prajna paramita.

「復次，慶喜！若時菩薩摩訶薩與求聲聞、獨覺乘者更相毀蔑、鬥諍、誹謗，是時惡魔見此事已，便作是念：『今此菩薩雖遠無上正等菩提而不極遠，雖

近地獄、傍生、鬼界而不甚近。』作是念已，雖生歡喜而不踊躍。若時菩薩摩訶薩與諸菩薩摩訶薩眾更相毀蔑、鬥諍、誹謗，是時惡魔見此事已，便作是念：『此二菩薩極遠無上正等菩提，甚近地獄、傍生、鬼界。』作是念已歡喜踊躍，增其威勢，令二朋黨鬥諍不息，使餘無量無邊有情皆於大乘深心厭離，是菩薩摩訶薩修行般若波羅蜜多時，便為惡魔之所擾亂。若菩薩摩訶薩與求聲聞、獨覺乘者不相毀蔑、鬥諍、誹謗，方便化導令趣大乘，或令勤修自乘勝善，與求無上正等菩提善男子等不相毀蔑、鬥諍、誹謗，更相教誨修勝善法，速趣無上正等菩提，轉妙法輪度有情眾，是菩薩摩訶薩修行般若波羅蜜多時，不為惡魔之所擾亂。

“Furthermore, Joyfully Celebrating One, if great bodhisattvas who have not yet been conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi do harm to, fight with, argue with, disdain, scold, insult, and slander the great bodhisattvas who have been conferred the prophecy of attaining nonregression, then the harmful minds of these great bodhisattvas will diminish the positive effects caused by their cultivation of superior actions previously, they thus stay far away from virtuous friends and become tied up with birth and death for quite a long time until they are determined to return to the great bodhi, put on the armor again to cultivate diligently superior actions uninterruptedly, so as to make up for what they have lost.”

「復次，慶喜！若菩薩摩訶薩未得無上正等菩提不退轉記，於得無上正等菩提不退轉記諸菩薩摩訶薩起損害心，鬥諍、輕蔑、罵辱、誹謗，是菩薩摩訶薩隨起爾所念不饒益心，還退爾所劫曾修勝行，經爾所時遠離善友，還受爾所生死繫縛。若不棄捨大菩提心，還爾所劫被弘誓鎧，勤修勝行時無間斷，然後乃補所退功德。

At that time, Joyfully Celebrating One asked the Buddha, “Can these great bodhisattvas get rid of the crime and suffering caused by their harmful minds in the

middle of the way? Should they go through the whole process until they are determined to return to the great bodhi and put on the armor again to cultivate diligently superior actions uninterruptedly to make up for what they have lost?”

爾時，慶喜便白佛言：「是菩薩摩訶薩所起惡心生死罪苦，為要流轉經爾所時，為於中間亦得出離？是菩薩摩訶薩所退勝行，為要精勤經爾所劫被弘誓鎧，修諸勝行時無間斷，然後乃補所退功德，為於中間有復本義？」

The Buddha replied to Joyfully Celebrating One, “I have taught about the ways of compensation for bodhisattvas, voice-hearers, and self-enlightened ones.

佛告慶喜：「我為菩薩、獨覺、聲聞說有出罪還補善法。

“You must know, Joyfully Celebrating One, if great bodhisattvas who have not been conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi have done harm to, fought with, argued with, disdained, insulted, and slandered the great bodhisattvas who have been conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and they are not shameful of what they have done and do not repent in the public, then they will not be able to get rid of their crimes in the middle of the way. They must go through kalpas of reincarnation in birth and death, stay far away from virtuous friends and are bound up with suffering until they return to the pursuit of the great bodhi, put on the armor of great vows, and cultivate diligently superior actions uninterruptedly to make up for lost merits and virtues.

「慶喜當知！若菩薩摩訶薩未得無上正等菩提不退轉記，於得無上正等菩提不退轉記諸菩薩摩訶薩起損害心，鬥諍、輕蔑、毀辱、誹謗，後無慚愧懷惡不捨，不能如法發露悔過。我說彼類於其中間無有出罪還補善義，要爾所劫流轉生死，遠離善友眾苦所縛。若不棄捨大菩提心，要爾所劫被弘誓鎧，勤修勝行時無間斷，然後乃補所退功德。

“If the great bodhisattvas who have not been conferred the prophecy of

attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi have done harm to, fought with, argued with, disdained, insulted, and slandered the great bodhisattvas who have been conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, and can repent and confess in the public with such a thought in mind, ‘I have now attained the human body that is difficult to attain, how can I allow such a fault to diminish the positive benefits? I should bring benefits to all sentient beings; how can I do harm to them? I should serve sentient beings respectfully as a servant does to his master; how can I insult and disdain them in contempt and arrogance? I should tolerate all sentient beings to beat me or scold me; how can I react with violent actions and speech? I should harmonize all sentient beings and allow them to live and respect each other; how can I initiate divisive words to create disputes or argue with them? I should endure all sentient beings to tread on me as walking on roads or bridges; how can I fight them back? I have pursued the unsurpassed, perfect, and universal bodhi to relieve sentient beings from great suffering of birth and death so they will attain peace and happiness in nirvana; how can I bring more suffering to them? I should treat sentient beings without differentiations as if I were idiotic, dumb, deaf, and blind from now on to endless future. If sentient beings cut my arms and legs, dig out my eyes, mow my ears, cut off my nose, sever my tongue, and saw my body into many pieces, I will never hate them. If I let hatred arise in my mind, I will lose my aspiration to the unsurpassed, perfect, and universal bodhi and hinder my pursuit of the perfect knowledge of all perfect knowledge, then I will not be able to bring benefits, peace, and happiness to all sentient beings.’ You must know, Joyfully Celebrating One, it is very likely that these great bodhisattvas will be able to get rid of their crimes in the middle of the way without going through kalpas of reincarnation in birth and death to compensate for their sins. The evil demons will not disturb and hinder them, and they

will realize insightfully the unsurpassed, perfect, and universal bodhi quickly.

(The Buddha taught how bodhisattvas repent their sins of arguing or fighting with other bodhisattvas.)

「若菩薩摩訶薩未得無上正等菩提不退轉記，於得無上正等菩提不退轉記諸菩薩摩訶薩起損害心，鬥諍、輕蔑、毀辱、誹謗，後生慚愧心不繫惡，尋能如法發露悔過，作如是念：『我今已得難得人身，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，何容於中反生憍慢、毀辱、凌蔑？我應忍受一切有情捶打訶罵，何容於彼反以暴惡身語加報？我應和解一切有情令相敬愛，何容復起勃惡語言與彼乖爭？我應堪耐一切有情長時履踐，猶如道路亦如橋樑，何容於彼反加凌辱？我求無上正等菩提，為拔有情生死大苦，令得究竟安樂涅槃，何容反欲加之以苦？我應從今盡未來際，如癡、如啞、如聾、如盲，於諸有情無所分別。假使斬截頭足手臂、挑目、割耳、剗鼻、截舌、鋸解一切身分肢體，於彼有情終不起惡。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！是菩薩摩訶薩我說之（別本有作「中」者）間亦有出罪還補善義，非要經於爾所劫數流轉生死。惡魔於彼不能擾亂，疾證無上正等菩提。」

“Furthermore, Joyfully Celebrating One, great bodhisattvas should not get involved with the practitioners of voice-hearer vehicle or self-enlightened one vehicle. If they must get involved with them, they should not live with them. If they must live with them, they should not discuss and argue about the meanings to get any conclusion. Why? If they do this, the great bodhisattvas will likely get angry, and violent arguments between these two groups will burst out. But bodhisattvas should not treat sentient beings like this. Even if their heads are cut off and bodies are cut into pieces, they should not get angry with hatred and speak rudely and fiercely. Why? Great bodhisattvas should think, ‘I have pursued the unsurpassed, perfect, and universal bodhi to relieve sentient beings from the suffering of birth and death so that

they will have ultimate benefits, peace, and happiness; how can I treat them badly?’ You must know, Joyfully Celebrating One, if great bodhisattvas get angry with hatred and speak rudely and viciously, they will not only hinder the pursuit of the unsurpassed, perfect, and universal bodhi, but also destroy boundless bodhisattva actions. Therefore, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should not get angry and hate the sentient beings or speak rudely and viciously to them.”

(The Buddha explained why bodhisattvas should not get angry or hate others.)

「復次，慶喜！諸菩薩摩訶薩與求聲聞、獨覺乘者不應交涉，設與交涉不應共住，設與共住不應與彼論義決擇。所以者何？若與彼類論義決擇，或當發起忿恚等心，或復令生粗惡言說；然諸菩薩於有情類不應發起忿恚等心，亦不應生粗惡言說，設被斬斫首足身分亦不應起忿恚惡言。所以者何？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，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、發粗惡言，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，亦不應起粗惡言說。」

At that time, Joyfully Celebrating One said to the Buddha, “How should great bodhisattvas live together?”

爾時，慶喜便白佛言：「諸菩薩摩訶薩與菩薩摩訶薩云何共住？」

The Buddha replied to Joyfully Celebrating One, “When living together, great bodhisattvas should treat each other as they do to their grand masters. Why? As they look at others, they should think, ‘They are my real virtuous intellectuals. They are riding along with me in the same ship, walking on the same path, moving toward the same destination, and undertaking the same task. As I am learning with them, the times of learning, the places of learning, the methods of learning, and the causes of learning are not different.’ They should further think, ‘These bodhisattvas have

lectured on the path of the great bodhi for me, so they are my good colleagues and mentors. If they have the intention other than the one correspondent with the perfect knowledge of all perfect knowledge, I will not learn from them. If they do not have the intentions other than the one correspondent with the perfect knowledge of all perfect knowledge, I will learn from them.' You must know, Joyfully Celebrating One, if great bodhisattvas can learn in this way, they will be equipped with sufficient nutrients and supplies for the bodhi quickly and perfectly, so they will realize insightfully the unsurpassed, perfect, and universal bodhi before long without hindrances and difficulties."

(The Buddha taught Ananda, as well as all in the assembly, how bodhisattvas should learn and live together.)

佛告慶喜：「諸菩薩摩訶薩與菩薩摩訶薩共住相視應如大師。所以者何？諸菩薩摩訶薩與菩薩摩訶薩展轉相視，應作是念：『彼是我等真善知識，與我為伴同乘一船（別本有作「舡」者）、同行一道、同一所趣、同一事業，我等與彼學時、學處及所學法、若由此學皆無有異。』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作意，遠離一切智智相應作意，我當於中不同彼學。若彼菩薩摩訶薩離雜作意，不離一切智智相應作意，我當於中常同彼學。』慶喜當知！若菩薩摩訶薩能如是學，菩提資糧疾得圓滿，速證無上正等菩提，於其中間無障無難。」

Chapter 25

Swiftess

Section 1

(In the Fourth Assembly)

第四分迅速品第二十五之一

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, if great bodhisattvas learn for the sake of exhaustion, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of nonarising, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of extinction, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of non-initiation, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of nonexistence, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of getting far away, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of being separate from contamination, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of empty space, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of dharma realm, do they learn the perfect knowledge of all perfect knowledge? If great bodhisattvas learn for the sake of nirvana, do they learn the perfect knowledge of all perfect knowledge?”

爾時，具壽善現便白佛言：「世尊！若菩薩摩訶薩為盡故學，是學一切智智不？若菩薩摩訶薩為不生故學，是學一切智智不？若菩薩摩訶薩為滅故學，是學一切智智不？若菩薩摩訶薩為不起故學，是學一切智智不？若菩薩摩訶薩為非有故學，是學一切智智不？若菩薩摩訶薩為遠離故學，是學一切智智不？若菩薩摩訶薩為離染故學，是學一切智智不？若菩薩摩訶薩為虛空故學，是學一切智智不？若菩薩摩訶薩為法界故學，是學一切智智不？若菩薩摩訶薩為涅槃故學，是學一切智智不？」

The Buddha replied to Well-Appearing One, “If great bodhisattvas learn in this way, they do not learn the perfect knowledge of all perfect knowledge.”

佛告善現：「若菩薩摩訶薩如是學時，非學一切智智。」

The long-lived sage Well-Appearing One asked the Buddha again, “Why do the great bodhisattvas not learn the perfect knowledge of all perfect knowledge if they learn in this way?”

具壽善現復白佛言：「何緣菩薩摩訶薩如是學時，非學一切智智？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? The Buddha is named the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One because he has realized realness insightfully and perfectly. Can this realness be called exhaustion, nonarising, and so forth, and nirvana?”

佛告善現：「於意云何？佛證真如極圓滿故，說名如來、應、正等覺，如是真如可說為盡，乃至可說為涅槃不？」

Well-Appearing One replied, “No, World-Honored One. Why? The realness cannot be called exhaustion, nonarising, and so forth, and nirvana because it is separate from the forms.”

善現對曰：「不也！世尊！所以者何？真如離相不可說盡，乃至不可說為涅槃。」

The Buddha said to Well-Appearing One, “Therefore, as great bodhisattvas learn in this way, they do not learn the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, as great bodhisattvas learn not for the sake of exhaustion, nonarising, and so forth, and nirvana, they do learn the perfect knowledge of all perfect knowledge. Why? The Buddha is named the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One when he has realized the realness insightfully and perfectly. At that time, he realizes insightfully that realness is not exhaustion, nonarising, and so forth, and nirvana. Therefore, as great bodhisattvas learn in this way, they do learn the perfect knowledge of all perfect knowledge.

(The Buddha said that great bodhisattvas should not learn the perfect knowledge of all

perfect knowledge for the sake of exhaustion, nonarising, extinction, and so forth, and nirvana. He also explained why.)

佛告善現：「是故菩薩摩訶薩如是學時，非學一切智智。善現當知！若菩薩摩訶薩不為盡故學，是學一切智智，乃至不為涅槃故學，是學一切智智。所以者何？佛證真如極圓滿故，說名如來、應、正等覺，爾時證得一切智智真如非盡乃至涅槃。是故菩薩摩訶薩如是學時，是學一切智智。

“You must know, Well-Appearing One, if great bodhisattvas learn in this way, they do learn the expedient skillfulness of prajna paramita, the stage of the Buddha, the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, great loving-kindness, great compassion, great joy, great equanimity, eighteen distinctive features of Buddha’s wisdom and power, and the rest of innumerable and boundless Buddha dharma. It means that they have learned the perfect knowledge of all perfect knowledge.

「善現當知！若菩薩摩訶薩如是學時，是學般若波羅蜜多方便善巧，是學佛地，是學十力、四無所畏、四無礙解、大慈、大悲、大喜、大捨、十八不共法及餘無量無邊佛法，即為已學一切智智。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they reach the other shore of all kinds of learning ultimately.

「善現當知！若菩薩摩訶薩如是學時，至一切學究竟彼岸。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they will not be subjugated by all heavenly beings, demons, and other-paths practitioners.

「善現當知！若菩薩摩訶薩如是學時，一切天、魔及諸外道皆不能伏。

“You, must know, Well-Appearing One, when great bodhisattvas learn in this way, they will attain the nonregressive dharma nature quickly.

「善現當知！若菩薩摩訶薩如是學時，速得菩薩不退法性。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they will dwell in the bodhisattva stage of nonregression quickly.

「善現當知！若菩薩摩訶薩如是學時，速住菩薩不退轉地。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they will sit firmly on the throne of the wonderful bodhi quickly.

「善現當知！若菩薩摩訶薩如是學時，速當安坐妙菩提座。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they practice as ancestors Thus-Comers do.

「善現當知！若菩薩摩訶薩如是學時，行自祖父如來行處。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they have learned to serve as refuge for sentient beings because they have learned the nature of great loving-kindness and great compassion.

「善現當知！若菩薩摩訶薩如是學時，即為已學與諸有情為依護法，是學大慈、大悲性故。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn teaching four noble truths through three categories which cover twelve forms.

「善現當知！若菩薩摩訶薩如是學時，是學三轉、十二行相無上法輪。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn to establish hundreds of thousands of koti nayuta sentient beings by guiding them to dwell in ultimate peace and happiness of nirvana.

「善現當知！若菩薩摩訶薩如是學時，是學安處百千俱胝諸有情界，令住涅槃畢竟安樂。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn to sustain the family members of Thus-Comer and keep them from discontinuation.

「善現當知！若菩薩摩訶薩如是學時，是學不斷如來種姓。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn to open the gate of sweet nectar as the Buddhas do.

「善現當知！若菩薩摩訶薩如是學時，是學諸佛開甘露門。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn to establish innumerable, countless, and boundless sentient beings in the three vehicles.

「善現當知！若菩薩摩訶薩如是學時，是學安立無量無數無邊有情住三乘法。

“You must know, Well-Appearing One, when great bodhisattvas learn in this way, they learn to manifest for all sentient beings the ultimate, tranquil, and real unconditioned realm. They also cultivate and learn the perfect knowledge of all perfect knowledge.

「善現當知！若菩薩摩訶薩如是學時，是學示現一切有情究竟寂滅真無為界，是為修學一切智智。

“You must know, Well-Appearing One, the inferior sentient beings cannot learn in this way. That is why great bodhisattvas learn in this way to relieve all sentient beings from the suffering of birth and death; establish them well in the great and broad superior things; receive the ultimate benefits, peace, and happiness along with sentient beings; realize insightfully the unsurpassed, perfect, and universal bodhi along with sentient beings; learn the wonderful actions along with sentient beings; bring benefits to themselves and to others; and become endless and inexhaustible as empty space.

「善現當知！如是學者，下劣有情所不能學。所以者何？如是學者，欲善拔濟一切有情生死大苦，欲善安立一切有情廣大勝事，欲與有情同受畢竟利益安樂，欲與有情同證無上正等菩提，欲與有情同學自利利他妙行，如太虛空無

斷無盡。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they do not fall into hells, the realm of animals, the realm of ghosts, and asuras, nor are they reborn in borderlands of shallow-minded and uncivilized people, or in very low social classes of candala and pulkasa, poor and inferior families, or the families running illegal or vicious business live. They will not be reborn in the family of crafts, entertainment, merchants, or those engaging in harmful or impure labor.

「復次，善現！若菩薩摩訶薩如是學時，決定不墮一切地獄、傍生、鬼界、阿素洛中，決定不生邊地達絮蔑戾車中，決定不生旃荼羅家 candala、補羯娑 pulkasa 家及餘種種貧窮、下賤、不律儀家，決定不生種種工巧、伎樂、商賈、雜穢之家。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will not be reborn blind, deaf, dumb; or with contracted hands and feet, incomplete limbs, bent back, epilepsy, carbuncle, ulcers, scabies, piles, boils, and sores; or very short, tall, or dark.

「復次，善現！若菩薩摩訶薩如是學時，隨所生處終不盲聾、瘖啞、攣臂、根肢殘缺、背偻、癩[病-丙+問]、癰疽、疥癩、痔漏、惡瘡，不長不短亦不鰲黑，及無種種穢惡瘡病。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will always have perfect family and associates in all future lives to come. They will always have perfect appearance and physical features; speak clearly, solemnly and with authority; and are always respected and loved by others.

「復次，善現！若菩薩摩訶薩如是學時，生生常得眷屬圓滿、諸根圓滿、肢體圓滿，音聲清亮、形貌端嚴，言詞威肅眾人愛敬。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will stay away from killing, stealing, adultery, lying, rude and vicious words,

divisive words, filthy words, greed, anger, and incorrect views wherever they are reborn. They will not accept and adopt deluded incorrect teachings, avoid earning a livelihood through improper or unethical means, and do not stay with the sentient beings who violate precepts, uphold erroneous views, and slander correct dharma.

「復次，善現！若菩薩摩訶薩如是學時，所生之處離害生命，離不與取，離欲邪行，離虛誑語，離粗惡語，離離間語，離雜穢（「雜穢」別本或作「穢惡」）語，亦離貪欲、瞋恚、邪見，終不攝受虛妄邪法，不以邪法而自活命，亦不攝受破戒、惡見、謗法有情以為親友。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will not be reborn in the heaven of longevity where pleasures are abundant while wisdom is rare. Why? These great bodhisattvas have already achieved the powers of skillful expedience, and because of these powers, they are able to enter the meditations, immeasurable minds, and formless concentrations frequently, but not dominated by their influences in rebirth. Being absorbed by fathomless prajna paramita, they have attained skillful expedience, therefore, they can enter and get out of concentrations freely without being dominated by their forces to be reborn in the heaven of longevity, they thus do not discard the cultivation of bodhisattva actions.

「復次，善現！若菩薩摩訶薩如是學時，終不生於耽樂少慧長壽天處。所以者何？是菩薩摩訶薩成就方便善巧勢力，由此方便善巧勢力，雖能數入靜慮、無量及無色定，而不隨彼勢力受生。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，廢修菩薩摩訶薩行。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will attain pure abilities, pure fearlessness, and pure Buddha dharma.”

「復次，善現！若菩薩摩訶薩如是學時，得清淨力、清淨無畏、清淨佛法。」

The long-lived sage Well-Appearing One asked the Buddha, “If the original nature of all dharmas is pure, how can great bodhisattvas realize and attain the pure abilities, pure fearlessness, and pure Buddha dharma when they learn in this way?”

具壽善現便白佛言：「若一切法本性清淨，云何菩薩摩訶薩眾如是學時，復能證得清淨諸力、清淨無畏、清淨佛法？」

The Buddha replied to Well-Appearing One, “Yes, you asked a good question. The original nature of the dharmas is pure. In the pure original nature, great bodhisattvas cultivate and learn diligently and attentively the expedient skillfulness of the fathomless prajna paramita and understand it accurately. Then their minds will not be overwhelmed, sunk, hesitated, or hindered; rather, they can stay far away from all kinds of vexation and contamination. Bodhisattvas thus can realize and attain the pure abilities, pure fearlessness, and pure Buddha dharma when they learn in this way.

佛告善現：「如是！如是！如汝所說。諸法本來自性清淨。是菩薩摩訶薩於一切法本性淨中，精勤修學甚深般若波羅蜜多方便善巧，如實通達心不沈沒亦無滯礙，遠離一切煩惱染著。故說菩薩如是學時，於一切法復得清淨，由此因緣得清淨力、清淨無畏、清淨佛法。」

“Furthermore, Well-Appearing One, the original nature of all dharmas is pure indeed, but ordinary sentient beings do not know, see, or become awakened to this truth. In order to help them know, see, and become awakened to it, great bodhisattvas diligently cultivate the expedient skillfulness of prajna paramitas, and think, ‘After I have known, seen, and become awakened to the pure original nature of the dharmas, I will also enlighten all sentient beings so that they will know, see, and become awakened to the pure original nature of the dharmas.’ When learning in this way, the great bodhisattvas will attain the pure abilities, pure fearlessness, and the pure Buddha dharma.

(The Buddha explained how great bodhisattvas realize and attain the pure abilities,

pure fearlessness, and pure Buddha dharma through realizing the pure original nature of all dharmas.)

「復次，善現！雖一切法本性清淨，而諸異生不知、見、覺。是菩薩摩訶薩為欲令彼知、見、覺故，發勤精進修行般若波羅蜜多方便善巧，作如是念：

『我於諸法本性清淨知、見、覺已，如實開悟一切有情，令於諸法本性清淨亦知、見、覺。』是菩薩摩訶薩如是學時，得清淨力、清淨無畏、清淨佛法。

“Furthermore, Well-Appearing One, when great bodhisattvas learn in this way, they will be able to fully know the differences of the minds and actions of sentient beings, reach the other shore, and further expediently and skillfully assist sentient beings to know the pure original nature of all dharmas and realize the ultimate purity of nirvana.”

「復次，善現！若菩薩摩訶薩如是學時，於諸有情心行差別皆能通達至極彼岸，方便善巧令諸有情知一切法本性清淨，證得畢竟清淨（別本有作「涼」者）涅槃。」

Fascicle 553

Chapter 25

Swiftess

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十三

大唐三藏法師玄奘奉 詔譯

第四分迅速品第二十五之二

“You must know, Well-Appearing One, across this vast earth, gold, silver, and other jewelry are buried only in a few locations, while barren lands can be found everywhere. So are the sentient beings; very few of them are dedicated to learning prajna paramita, while many are only interested in the path of voice-hearer or self-enlightened one. Well-Appearing One, you must know, like in the realm of human beings, very few are dedicated to cultivating the karmas leading to the wheel-turning king, while many more of them are interested in the karmas leading to small kings. So are the sentient beings; very few of them are dedicated to cultivating the path of the perfect knowledge of all perfect knowledge, while many are interested in the path of voice-hearer or self-enlightened one. You must know, Well-Appearing One, like in the heavens of the realm of desire, very few of heavenly beings are dedicated to cultivating the karma leading to Heavenly Emperor, while many of them are interested in remaining as ordinary heavenly beings. So are the sentient beings; very few of them are dedicated to cultivating the unsurpassed, perfect, and universal bodhi, while many of them are interested in pursuing the effects of voice-hearer and self-enlightened one. You must know, Well-Appearing One, like in the first meditation in the realm of form, very few are dedicated to cultivating the karma leading to great Brahma king, while many are interested in cultivating the karma leading to ordinary

Brahma followers. So are the sentient beings; very few of them have attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, while many of them are regressive.

「善現當知！譬如大地少處出生金銀等寶，多處出生鹹鹵等物，諸有情類亦復如是，少學般若波羅蜜多，多學聲聞、獨覺地法。善現當知！譬如人趣少分能作轉輪王業，多分能作諸小王業，諸有情類亦復如是，少分能修一切智智道，多分能修聲聞、獨覺道。善現當知！譬如欲界地居天中，少分能造天帝釋業，多分能造餘天眾業，諸有情類亦復如是，少求無上正等菩提，多求聲聞、獨覺乘果。善現當知！譬如色界初靜慮中，少分能修大梵王業，多分能修梵天眾業，諸有情類亦復如是，少於無上正等菩提得不退轉，多於無上正等菩提猶有退轉。

“Therefore, Well-Appearing One, only a very few of sentient beings can initiate an aspiration to the great bodhi, and even fewer can cultivate the great bodhisattva actions. As a result, few learn prajna paramita, even fewer learn the expedient skillfulness of prajna paramita, and only a rare few achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Therefore, Well-Appearing One, if great bodhisattvas would like to become one of these extremely few sentient beings, they should cultivate and learn diligently the expedient skillfulness of the fathomless prajna paramita so they will achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi and realize the unsurpassed, perfect, and universal bodhi quickly.

「是故，善現！諸有情類少分能發大菩提心，於中轉少能修菩薩摩訶薩行，於中轉少能學般若波羅蜜多，於中轉少能於般若波羅蜜多方便善巧，於中極少能於無上正等菩提得不退轉。是故，善現！若菩薩摩訶薩欲墮極少有情數者，當勤修學甚深般若波羅蜜多方便善巧，令於無上正等菩提得不退轉，疾證無上正等菩提。

“Furthermore, Well-Appearing One, if great bodhisattvas cultivate the expedient skillfulness of the fathomless prajna paramita in this way, they will avoid letting harmful intentions take root in their minds. They also prevent the emergence of doubt, confusion, greed, stinginess, breaking precepts, anger, hatred, restlessness, fatigue, laziness, or any wisdom abuse.

「復次，善現！若菩薩摩訶薩如是修學甚深般若波羅蜜多方便善巧，不起栽蘖俱行之心，不起疑惑俱行之心，不起慳吝俱行之心，不起犯戒俱行之心，不起忿恚俱行之心，不起懈怠俱行之心，不起散亂俱行之心，不起惡慧俱行之心。

“Furthermore, Well-Appearing One, if great bodhisattvas cultivate the expedient skillfulness of the fathomless prajna paramita in this way, they will be able to absorb all paramitas, assemble all paramitas, and guide all paramitas. Why? In the fathomless prajna paramita, all paramitas are contained. Well-Appearing One, you must know that in the incorrect view of regarding one’s body as real and permanent, sixty-two incorrect views are included, so does the fathomless prajna paramita that includes all paramitas. If great bodhisattvas can correctly cultivate the expedient skillfulness of the fathomless prajna paramita, they will foster all paramitas and help them grow and increase gradually. Well-Appearing One, like the fundamental root of life that can hold all other roots, so the fathomless prajna paramita can support all superior virtuous dharmas. Why? If great bodhisattvas correctly cultivate the fathomless prajna paramita, they will be able to absorb and embrace all virtuous dharmas. You must know, Well-Appearing One, like a dying person whose fundamental root of life extinguishes preceding all other roots. So does the fathomless prajna paramita which disappears preceding all other paramitas; without fathomless prajna paramita, there are no other virtuous dharmas. Therefore, Well-Appearing One, if great bodhisattvas would like to go to the ultimate other shore of all paramitas, they

should cultivate and learn diligently the fathomless prajna paramita.

(The Buddha taught that without prajna paramita, all other paramitas cannot exist.

Great bodhisattvas should cultivate prajna paramita to foster other paramitas and other virtuous roots.)

「復次，善現！若菩薩摩訶薩如是修學甚深般若波羅蜜多方便善巧，能攝一切波羅蜜多，能集一切波羅蜜多，能導一切波羅蜜多。所以者何？甚深般若波羅蜜多中含容一切波羅蜜多故。善現當知！如偽身見普能攝受六十二見，甚深般若波羅蜜多亦復如是，含容一切波羅蜜多。若菩薩摩訶薩能正修學甚深般若波羅蜜多方便善巧，能引一切波羅蜜多令漸增長。善現當知！譬如命根能持諸根，甚深般若波羅蜜多亦復如是，能持一切殊勝善法。所以者何？若菩薩摩訶薩能正修學甚深般若波羅蜜多，普能攝持一切善法。善現當知！如命根滅諸根隨滅，甚深般若波羅蜜多亦復如是。若菩薩摩訶薩退失如是甚深般若波羅蜜多，則為退失一切善法。若菩薩摩訶薩能正修學甚深般若波羅蜜多，普能滅除諸不善法。是故，善現！若菩薩摩訶薩欲至一切波羅蜜多究竟彼岸，應勤修學甚深般若波羅蜜多。

“Furthermore, Well-Appearing One, if great bodhisattvas can cultivate and learn diligently the fathomless prajna paramita, they will become the uppermost and superior ones among all sentient beings. Why? It is because these great bodhisattvas can cultivate and learn diligently the unsurpassed dharma, the fathomless prajna paramita.

「復次，善現！若菩薩摩訶薩能勤修學甚深般若波羅蜜多，於諸有情最上、最勝。所以者何？是菩薩摩訶薩能勤修學甚深般若波羅蜜多無上法故。

“Furthermore, Well-Appearing One, what do you think about this? Are the sentient beings of this large threefold thousand-world many?”

「復次，善現！於意云何？於此三千大千世界諸有情類寧為多不？」

Well-Appearing One replied, “The sentient beings in the continent of

Jambudvīpa are numberless, not to mention the number of the sentient beings in this whole threefold thousand-world.”

善現對曰：「瞻部洲中諸有情類尚多無數，何況三千大千世界諸有情類寧不為多！」

The Buddha said to Well-Appearing One, “Yes, it is as you say. You must know, Well-Appearing One, suppose that the sentient beings of the threefold thousand-world are reborn as human beings simultaneously; after that, they all initiate to aspire to the unsurpassed, perfect, and universal enlightenment simultaneously and cultivate bodhisattva actions. After cultivating them perfectly, they all attain the unsurpassed, perfect, and universal bodhi simultaneously. In the meantime, there are some great bodhisattvas who make various kinds of most wonderful offerings respectfully to esteem and acclaim these Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. What do you think about this? Will these great bodhisattvas be much blessed because of this cause and condition?”

佛告善現：「如是！如是！如汝所說。善現當知！假使三千大千世界諸有情類，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，非前非後皆得無上正等菩提。有菩薩摩訶薩盡其形壽，能以上妙衣服、飲食、房舍、臥具、病緣醫藥及諸資財，供養恭敬、尊重讚歎此諸如來、應、正等覺。於意云何？是菩薩摩訶薩由此因緣得福多不？」

Well-Appearing One replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

善現對曰：「甚多！世尊！甚多！善逝！」

The Buddha said to Well-Appearing One, “If some great bodhisattvas can cultivate such fathomless prajna paramita for even in a snap, the merits and virtues thus gained by them will be much more than the former ones by innumerable and countless times. Why? The fathomless prajna paramita has great justice and benefits

and thus can assist great bodhisattvas to realize the unsurpassed, perfect, and universal bodhi quickly. Therefore, Well-Appearing One, if great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, become the leaders of all sentient beings, benefit them universally, and serve as rescuers, protectors, refuges, homes, eyes, bright lights, correct path, and nirvana for those in need, they should learn this fathomless prajna paramita.

(The Buddha further explained why great bodhisattvas should learn and cultivate prajna paramita.)

佛告善現：「若菩薩摩訶薩能修如是甚深般若波羅蜜多，經彈指頃所獲功德，甚多於前無量無數。所以者何？甚深般若波羅蜜多具大義用，能令菩薩摩訶薩眾疾證無上正等菩提。是故，善現！若菩薩摩訶薩欲證無上正等菩提，欲為一切有情上首，欲普饒益一切有情，無救護者為作救護，無歸依者為作歸依，無投趣者為作投趣，無眼目者為作眼目，無光明者為作光明，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。

“You must know, Well-Appearing One, if great bodhisattvas would like to practice in the same spiritual level of the Buddhas, dwell in the venerable position of great immortal Buddhas, play where the Buddhas play, roar as the great lion of the Thus-Comer roars, hit the unsurpassed dharma drum of the Buddhas, strike the unsurpassed dharma bell of the Buddhas, blow the unsurpassed dharma shell of the Buddhas, ascend to sit on the unsurpassed dharma throne of the Buddhas, lecture on the unsurpassed dharma meanings of the Buddhas, remove the net of puzzles of all sentient beings, enter the dharma realm of the nectar of the Buddhas, receive and enjoy the subtle and exquisite dharma pleasure of the Buddhas, realize perfect and pure merits and virtues of the Thus-Comers, and lecture with one voice on the correct dharma to all sentient beings in the large threefold thousand-world to bring great benefits to all, they should learn this fathomless prajna paramita.

(According to Buddha, great bodhisattvas will gain inconceivable benefits if they learn prajna paramita.)

「復次，善現！若菩薩摩訶薩欲求（別本有作「行」者）諸佛所行境界，欲居諸佛大仙尊位，欲遊戲佛所遊戲處，欲作諸佛大師子吼，欲擊諸佛無上法鼓，欲扣諸佛無上法鐘（別本有作「鍾」者），欲吹諸佛無上法螺，欲昇諸佛無上法座，欲演諸佛無上法義，欲決一切有情疑網，欲入諸佛甘露法界，欲受諸佛微妙法樂，欲證諸佛圓淨功德，欲以一音為三千界一切有情宣說正法，普令一切獲大饒益，當學如是甚深般若波羅蜜多。

“Furthermore, Well-Appearing One, if great bodhisattvas learn the fathomless prajna paramita in this way, no merits, virtues, and virtuous roots of and beyond the world that they cannot acquire. Why? The fathomless prajna paramita is the foundation of all kinds of merits, virtues, and virtuous roots. You must know, Well-Appearing One, I have not seen any great bodhisattva who has cultivated diligently such fathomless prajna paramita cannot acquire all kinds of merits, virtues, and virtuous roots of and beyond the world.”

(The Buddha further explained why great bodhisattvas could gain inconceivable benefits if they learn prajna paramita.)

「復次，善現！若菩薩摩訶薩修學如是甚深般若波羅蜜多，無有一切世、出世間功德勝利而不能得。所以者何？甚深般若波羅蜜多是一切種功德善根所依處故。善現當知！我曾不見有菩薩摩訶薩勤修如是甚深般若波羅蜜多，而不能得世、出世間功德勝利。」

At that time, Well-Appearing One asked the Buddha, “Can the great bodhisattvas who have cultivated such fathomless prajna paramita also acquire the merits, virtues, and virtuous roots of the voice-hearer and self-enlightened one?”

爾時，善現便白佛言：「諸菩薩摩訶薩修學如是甚深般若波羅蜜多，豈亦能得聲聞、獨覺功德善根？」

The Buddha replied to Well-Appearing One, “They can also attain the merits, virtues, and virtuous roots of the voice-hearer and self-enlightened one, but they will not stop there or be attached to them. They will contemplate and investigate with superior knowledge and views, transcend the stage of voice-hearer and the stage of self-enlightened one, and enter onto the bodhisattva path of nonarising. No merits, virtues, and virtuous roots that these great bodhisattvas cannot acquire.

佛告善現：「聲聞、獨覺功德善根，此諸菩薩摩訶薩眾亦皆能得，但於其中無住無著，以勝智見正觀察已，超過聲聞及獨覺地，趣入菩薩正性離生故。此菩薩摩訶薩眾無有一切功德善根而不能得。

“Furthermore, Well-Appearing One, great bodhisattvas should also cultivate and learn all kinds of merits, virtues, and virtuous roots of the voice-hearer and self-enlightened one, get to know them thoroughly, and lecture on and explain them for sentient beings, although they should not seek to attain them.

「復次，善現！諸菩薩摩訶薩於一切種聲聞、獨覺功德善根皆應修學，雖於其中不求作證，而於一切欲善通達，為彼有情宣說開示。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will be very close to the perfect knowledge of all perfect knowledge. They will be able to realize the unsurpassed, perfect, and universal bodhi quickly and bring benefits to all in endless future.

「復次，善現！若菩薩摩訶薩如是學時，則為鄰近一切智智，速證無上正等菩提，能盡未來利樂一切。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will serve as the genuine pure fields of bliss for all heavenly beings, human beings, asuras, and so forth. They will go beyond the fields of bliss of the sramanas, celibacy practitioners, voice-hearers, and self-enlightened ones of the world and will realize the perfect knowledge of all perfect knowledge very soon.

「復次，善現！若菩薩摩訶薩如是學時，則為一切世間天、人、阿素洛等真淨福田，超諸世間沙門、梵志、聲聞、獨覺福田之上，疾能證得一切智智。

“Furthermore, Well-Appearing One, if great bodhisattvas learn in this way, they will never discard or turn away from the fathomless prajna paramita wherever they are reborn; they will rather always practice such fathomless prajna paramita.

「復次，善現！若菩薩摩訶薩如是學時，隨所生處，不捨如是甚深般若波羅蜜多，不離如是甚深般若波羅蜜多，常行如是甚深般若波羅蜜多。

“Furthermore, Well-Appearing One, if great bodhisattvas learn the fathomless prajna paramita in this way, they must have attained nonregression in the pursuit of the perfect knowledge of all perfect knowledge. They can know and become awakened correctly to all dharmas and stay far away from the stage of voice-hearer and stage of self-enlightened one, while they will stay intimately with the unsurpassed, perfect, and universal bodhi.
(More superior merits will be gained by great bodhisattvas who can cultivate prajna paramita.)

「復次，善現！若菩薩摩訶薩能行如是甚深般若波羅蜜多，當知已於一切智智得不退轉，於一切法能正覺知，遠離聲聞、獨覺等地，親近無上正等菩提。

“Furthermore, Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita and think, ‘This is prajna paramita; this is the time of cultivation; this is the place of cultivation; I can cultivate this fathomless prajna paramita; I have discarded all dharmas that I should discard because of this fathomless prajna paramita; I definitely will elicit the perfect knowledge of all perfect knowledge,’ then these great bodhisattvas are not practicing prajna paramita, nor understand prajna paramita. Why? The fathomless prajna paramita does not think, ‘I am prajna paramita; this is the time of cultivation; this is the place of cultivation;

these are the dharmas that prajna paramita has stayed far away from; these are the dharmas that prajna paramita has illuminated; this is the unsurpassed, perfect, and universal bodhi that prajna paramita realizes.’ Realizing this is practicing prajna paramita.

(The Buddha cautioned that great bodhisattvas should realize what it means to not practice prajna paramita.)

「復次，善現！若菩薩摩訶薩行深般若波羅蜜多時，作如是念：『此是般若波羅蜜多，此是修時，此是修處。我能修此甚深般若波羅蜜多，我由如是甚深般若波羅蜜多，棄捨如是所應捨法，當能引發一切智智。』是菩薩摩訶薩非行般若波羅蜜多，亦於般若波羅蜜多不能解了。所以者何？甚深般若波羅蜜多不作是念：『我是般若波羅蜜多，此是修時，此是修處，此是修者，此是般若波羅蜜多所遠離法，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，是行般若波羅蜜多。」

“Furthermore, Well-Appearing One, some great bodhisattvas practice the fathomless prajna paramita and think, ‘This is not prajna paramita. This is not the time of cultivation or the place of cultivation. This is not the practitioner. Not because of prajna paramita that one should stay far away from the dharmas that must be discarded. Not because of prajna paramita that one can realize and attain the unsurpassed, perfect, and universal bodhi. Why? All dharmas dwell in realness and are without differentiation.’ You must know, Well-Appearing One, if great bodhisattvas do not differentiate among all dharmas and are not awakened to and aware of them, they do practice prajna paramita.”

「復次，善現！若菩薩摩訶薩行深般若波羅蜜多時，作如是念：『此非般若波羅蜜多，此非修時，此非修處，此非修者，非由般若波羅蜜多遠離一切所應捨法，非由般若波羅蜜多能證無上正等菩提。所以者何？以一切法皆住真如無差別故。』善現當知！若菩薩摩訶薩於一切法都無分別、無所覺了，是行般若

波羅蜜多。」

Chapter 26

They Are Like Illusions

(In the Fourth Assembly)

第四分幻喻品第二十六

In the meantime, Heavenly Emperor Indra thought to himself, “If great bodhisattvas cultivate prajna paramita, they will transcend all sentient beings, not to mention if they attain the unsurpassed, perfect, and universal bodhi. If sentient beings hear the name of the perfect knowledge of all perfect knowledge and immediately develop a deep belief in and understanding of it, they will gain virtuous benefits and superior lifespan in human world, not to mention if they initiate an aspiration to the unsurpassed, perfect, and universal enlightenment or if they are privileged to hear the fathomless prajna paramita. If sentient beings can initiate an aspiration to the unsurpassed, perfect, and universal enlightenment and listen to the fathomless sutras of prajna paramita, the rest of sentient beings will also be inspired to do so, then the merits and virtues acquired by them will be much more than what the heavenly beings, human beings, asuras, and so forth of the world can acquire.”

時，天帝釋作是念言：「若菩薩摩訶薩修行般若波羅蜜多，尚勝一切有情之類，況得無上正等菩提！若諸有情聞說一切智智名字深生信解，尚為獲得人中善利，及得世間最勝壽命，況發無上正等覺心，或能聽聞甚深般若波羅蜜多！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，所獲功德，世間天、人、阿素洛等皆不能及。」

At that time, the World-Honored One could read Heavenly Emperor Indra's mind, so said to him, "Yes, it is as you think."

爾時，世尊知天帝釋心之所念，便告之言：「如是！如是！如汝所念。」

Meanwhile, Heavenly Emperor Indra rejoiced and danced and jumped; he made the exquisite and fragrant transformed heavenly flowers as offerings to the Thus-Come and bodhisattvas and spread them around. After dispersing the flowers, he took this vow, "If the good gentlepersons of bodhisattva vehicle are determined to aspire to the unsurpassed, perfect, and universal bodhi, I am willing to assist them with all my virtuous roots, merits, and virtues, so they are able to fulfill their superior merits and virtues quickly, fulfill the unsurpassed Buddha dharma that they are pursuing quickly, realize the dharmas correspondent with the perfect knowledge of all perfect knowledge quickly, fulfill the natural human dharma that they are pursuing quickly, fulfill the flawless holy dharma that they are pursuing quickly, and can hear all the dharmas that they are longing for. The practitioners of the voice-hearer vehicle or the self-enlightened one vehicle will also have their aspirations fulfilled soon." (Heavenly Emperor Indra made a vow to help all sentient beings who are determined to aspire to the unsurpassed bodhi or the two vehicles.)

時，天帝釋踊躍歡喜，化作天上微妙香花，捧散如來及諸菩薩，既散花已作是願言：「若菩薩乘善男子等求趣無上正等菩提，以我所生善根功德，令彼所願殊勝功德速得圓滿，令彼所求無上佛法速得圓滿，令彼所求一切智智相應諸法速得圓滿，令彼所求自然法速得圓滿，令彼所求無漏聖法速得圓滿，令彼一切所欲聞法皆得如意。若求聲聞、獨覺乘者，亦令所願疾得滿足。」

After making such a wish, he said to the Buddha, "If good gentlepersons initiate an aspiration to the unsurpassed, perfect, and universal enlightenment, I will never have a thought to let them regress in the pursuit of the great bodhi, or make them disgusted with the unsurpassed, perfect, and universal bodhi and thus fall back

to the stage of voice-hearer or the stage of self-enlightenment. I will never have a thought to let them withdraw from great compassion. If great bodhisattvas are interested in the unsurpassed, perfect, and universal bodhi, I wish their aspiration will become doubly intense to realize the unsurpassed, perfect, and universal bodhi soon. I wish they will, after observing different kinds of suffering in birth and death, decide to bring benefits and happiness to all heavenly beings, human beings, asuras, and so forth of the world and take a solid great vow, 'I have already delivered myself and ferried over the great ocean of birth and death; I should further work diligently to rescue those who have not been ferried. I have already untied myself from the bondage of birth and death; I should work hard to liberate those who are not liberated yet. I have already calmed myself down in the terror of birth and death; I should also work hard to soothe those who are not in peace. I have already realized ultimate nirvana; I should work hard to assist those who have not yet realized nirvana.'

作是願已，便白佛言：「若菩薩乘善男子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；我終不生一念異意，令諸菩薩摩訶薩眾厭離無上正等菩提，退墮聲聞、獨覺等地；我終不起一念異心，令諸菩薩摩訶薩眾退失大悲相應作意。若菩薩摩訶薩已於無上正等菩提深心樂欲，我願彼心倍復增進，速證無上正等菩提；願彼菩薩摩訶薩眾見生死中種種苦已，為欲利樂世間天、人、阿素洛等，發起種種堅固大願：『我既自度生死大海，亦當精勤度未度者；我既自解生死繫縛，亦當精勤解未解者；我於種種生死恐怖既自安隱，亦當精勤安未安者；我既自證究竟涅槃，亦當精勤令未證者皆同證得。』」

“World-Honored One, if sentient beings joyfully take part in the merits and virtues of the novice bodhisattvas who have just begun to develop their aspiration, will these sentient beings be much blessed? If they do the same to the bodhisattvas who have held the aspiration for a long time, how will they be blessed? If they do the same to the merits and virtues of the bodhisattvas who have achieved the last phase

before becoming a Buddha, how will they be blessed?”

「世尊！若有情類於初發心菩薩功德深心隨喜，得幾許福？於久發心修諸勝行菩薩功德深心隨喜，得幾許福？於不退轉地菩薩功德深心隨喜，得幾許福？於一生所繫菩薩功德深心隨喜，得幾許福？」

At that time, the Buddha replied to Heavenly Emperor Indra, “Kausika, Mount Sumeru is measurable, but the blessings and virtues caused by joyful participation are immeasurable. Kausika, the lands of these four continents are measurable, but the blessings and virtues caused by joyful participation are immeasurable. Kausika, the small thousand-world is measurable, but the blessings and virtues caused by joyful participation are immeasurable. The medium thousand-world is measurable, but the blessings and virtues caused by joyful participation are immeasurable. Kausika, this large threefold thousand-world is measurable, but the blessings and virtues caused by joyful participation are immeasurable. Kausika, if we turn the entire large threefold thousand-world into an ocean, break a hair into one hundred small pieces, and use each point to dip the water of the ocean, then we can measure how many drops of water there are in the ocean, but the blessings and virtues caused by the joyful participation of these sentient beings are immeasurable.”

(The Buddha taught that the merits and virtues of joyful participation and transference initiated by sentient beings are immeasurable.)

爾時，佛告天帝釋言：「憍尸迦！妙高山王可知兩數，此有情類隨喜俱心所生福德不可知量。憍尸迦！四大洲界可知兩數，此有情類隨喜俱心所生福德不可知量。憍尸迦！小千世界可知兩數，此有情類隨喜俱心所生福德不可知量。憍尸迦！中千世界可知兩數，此有情類隨喜俱心所生福德不可知量。憍尸迦！我此三千大千世界可知兩數，此有情類隨喜俱心所生福德不可知量。憍尸迦！假使三千大千世界合為一海，有取一毛析為百分，持一分端沾（別本有作「霑」者）彼海盡可知滴數，此有情類隨喜俱心所生福德不可知量。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “If sentient beings do not joyfully participate in the superior merits and virtues of the bodhisattvas since the time first aspiring to the unsurpassed, perfect, and universal bodhi until finally realizing and attaining it, or if they do not hear, know, and keep in mind of the blessings and virtues caused by the joyfully participation of those sentient beings so they will not celebrate and join them, you must know that these sentient beings are captivated and bewitched by demons, or they once were gang members of demons in previous lives and then reborn in human world during this lifetime. Why? Great bodhisattvas have pursued the unsurpassed, perfect, and universal bodhi and cultivated all bodhisattva actions for a long time; if sentient beings can keep them in mind and joyfully take a part in these great bodhisattvas’ merits and virtues, they will defeat and ruin all demonic armies, palaces, and their followers, realize the unsurpassed, perfect, and universal bodhi quickly, and bring benefits and happiness to all sentient beings in the endless future. World-Honored One, if sentient beings deeply respect and love the Buddha, the dharma, and the sangha, and always like to see the Buddha, hear the dharma, and meet the sangha wherever they are born; they also joyfully take a part in the merits, virtues, and virtuous roots of great bodhisattvas, and further transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi without reflecting on duality or nonduality, then they will realize the unsurpassed, perfect, and universal bodhi before long, bring benefits to all sentient beings, and defeat demons’ armies and their followers.”

時，天帝釋復白佛言：「若諸有情於諸菩薩從初發心乃至證得所求無上正等菩提，無量無邊殊勝功德不生隨喜，或復於彼隨喜俱心所生福德不聞、不知、不起憶念、不生隨喜，當知皆是魔所執持、魔所魅著、魔之朋黨、魔天界沒來生此間。所以者何？若菩薩摩訶薩求趣無上正等菩提，修諸菩薩摩訶薩行，若有發心於彼功德深生隨喜，若有於彼隨喜功德深心憶念生隨喜者，皆能破壞一

切魔軍宮殿眷屬，疾證無上正等菩提，能盡未來利樂一切。世尊！若諸有情深心敬愛佛、法、僧寶，隨所生處常欲見佛、聞法、遇僧，於諸菩薩摩訶薩眾功德善根應深隨喜，既隨喜已迴向無上正等菩提，而不應生二、不二的想。若能如是，疾證無上正等菩提，饒益有情破魔軍眾。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, if sentient beings have deep, empathic, and great joys over the merits, virtues, and virtuous roots of great bodhisattvas and joyfully participate in them, and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi, then these sentient beings will fulfill the bodhisattva actions quickly and attain the unsurpassed, perfect, and universal bodhi before long.

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！若諸有情於諸菩薩摩訶薩眾功德善根，深心隨喜迴向無上正等菩提，是諸有情速能圓滿諸菩薩行，疾證無上正等菩提。

“If sentient beings have deep, great, and empathic joys over and participate in the merits, virtues, and virtuous roots of great bodhisattvas, and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi, then these sentient beings will gain great powers and imposing dignity and will be able to consistently offer services to all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and the virtuous, intellectual ones. They will be able to always hear the fathomless sutras of prajna paramita and well understand their essential meanings. Kausika, if sentient beings can achieve such joyful participation and transference, then all heavenly beings, human beings, asuras, and so forth of the world will esteem, acclaim, and make offerings respectfully to them. They will not see any ugly matters, hear unpleasant sounds, smell smelly odors, eat tasteless food, touch unpleasant surfaces, think of any bad dharmas, or fall into negative destinies. Rather, they will always be reborn in heaven and human world and enjoy superior

uncontaminated pleasures. They will always stay with the Buddhas, the World-Honored Ones, in various Buddha countries, keep an intimate relationship with the Buddhas, plant virtuous roots, assist sentient beings to mature, and dignify and purify Buddha lands. Why? Kausika, these sentient beings can joyfully participate in the merits, virtues, and virtuous roots of immeasurable great bodhisattvas and further transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. After attaining the unsurpassed, perfect, and universal bodhi, they will be able to bring benefits to immeasurable, countless, and boundless sentient beings in endless future, assist them to dwell in the realm of nirvana without remainder.

(The Buddha described the numberless superior merits and benefits gained by sentient beings who joyful participate in great bodhisattvas' merits and virtues and transfer the merits thus derived to the unsurpassed bodhi.)

「若諸有情於諸菩薩摩訶薩眾功德善根，深心隨喜迴向無上正等菩提，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。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，不見惡色，不聞惡聲，不嗅惡香，不嘗惡味，不覺惡觸，不思惡法，不墮惡趣，生天、人中恒受種種無染勝樂，常不遠離諸佛世尊，從一佛國趣一佛國，親近諸佛、種諸善根，成熟有情、嚴淨佛土。何以故？憍尸迦！是諸有情能於無量諸菩薩眾功德善根，深心隨喜迴向無上正等菩提，由此因緣善根增進，疾證無上正等菩提。既得無上正等菩提，能盡未來如實饒益無量無數無邊有情，令住無餘般涅槃界。

“Therefore, Kausika, the good gentlepersons dwelling in the bodhisattva vehicle should joyfully take part in the merits, virtues, and virtuous roots of bodhisattvas and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. When they joyfully participate and transfer, they should

not be attached to the thought of whether their minds are with or separate from the joyful participation and transference, or whether their minds are with or separate from the cultivation. If they can cultivate the great bodhisattva actions through joyful participation and transference without attachment, they will be able to realize the unsurpassed, perfect, and universal bodhi quickly, deliver the heavenly beings, human beings, asuras, and so forth, and let them get rid of birth and death and attain nirvana. Because of being free from attachment when joyfully taking part in the merits, virtues, and virtuous roots of the bodhisattvas and transferring the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi, the sentient beings will be able to bring great benefits and happiness to innumerable and boundless sentient beings.”

(The Buddha taught that sentient beings should stay away from attachment when doing joyful participation and transference.)

「以是故，憍尸迦！住菩薩乘善男子等，於菩薩眾功德善根，皆應隨喜迴向無上正等菩提，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。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，度諸天、人、阿素洛等，令脫生死得般涅槃。由此因緣，諸有情類於諸菩薩功德善根，皆應發生隨喜迴向，能令無量無邊有情種諸善根獲大利樂。」

At that time, Well-Appearing One asked the Buddha, “As mind is like illusions, how can great bodhisattvas realize the unsurpassed, perfect, and universal bodhi?”

爾時，善現便白佛言：「心皆如幻，云何菩薩摩訶薩能證無上正等菩提？」

The Buddha replied to Well-Appearing One by asking him, “What do you think about this? Have you seen the illusion-like minds of great bodhisattvas?”

佛告善現：「於意云何？汝為見有如幻心不？」

Well-Appearing One replied, “No, World-Honored One.”

善現對曰：「不也！世尊！」

The Buddha asked Well-Appearing One, “What do you think about this? Have you seen illusions?”

佛告善現：「於意云何？汝見幻不？」

Well-Appearing One replied, “No, World-Honored One. I have never seen illusions or the illusion-like minds.”

善現對曰：「不也！世尊！我不見幻，亦不見有如幻之心。」

The Buddha asked Well-Appearing One, “What do you think about this? If you cannot see illusions or the illusion-like mind, then in the condition where there are neither illusions nor the illusion-like minds, can the mind attain the unsurpassed, perfect, and universal bodhi?”

佛告善現：「於意云何？若汝不見幻，不見如幻心，若處無幻、無如幻心，汝見有是心能得無上正等菩提不？」

Well-Appearing One replied, “No, World-Honored One. If I cannot see illusions or the illusion-like mind, how can the mind attain the unsurpassed, perfect, and universal bodhi?”

善現對曰：「不也！世尊！我都不見有處無幻、無如幻心，更有是心能得無上正等菩提！」

The Buddha asked Well-Appearing One, “What do you think about this? If a dharma is separate from illusions or from the illusion-like mind, can the dharma attain the unsurpassed, perfect, and universal bodhi?”

佛告善現：「於意云何？若處離幻、離如幻心，汝見有是法能得無上正等菩提不？」

Well-Appearing One replied, “No, World-Honored One. As I cannot see any dharma which is separate from illusions or separate from the illusion-like mind, how

can a dharma attain the unsurpassed, perfect, and universal bodhi?

善現對曰：「不也！世尊！我都不見有處離幻、離如幻心，更有是法能得無上正等菩提。

“World-Honored One, as I cannot see any dharma being with or separate from the mind, how can I say the dharma is existent or nonexistent? All dharmas will separate in the final analysis. If this is the case, we must not establish that the dharma is existent or nonexistent. Given that condition, we must not say that one can attain the unsurpassed, perfect, and universal bodhi; the reason is no nonexistent dharma can attain the bodhi. Why? All dharmas are nonexistent; their nature is unattainable and without contamination and purification. Because the dharmas are far apart in the final analysis, they will not be able to attain the unsurpassed, perfect, and universal bodhi. Therefore, prajna paramita is far apart in the final analysis. If the dharmas are far apart in the final analysis, they should not be cultivated, cast off, or activated.

「世尊！我都不見即、離心法，說何等法是有是無？以一切法畢竟離故。若一切法畢竟離者，不可施設是有是無；若法不可施設有無，則不可說能得無上正等菩提，非無所有法能得菩提故。所以者何？以一切法皆無所有，性不可得、無染無淨，畢竟離法無所有故，不得無上正等菩提，是故般若波羅蜜多亦畢竟離。若法畢竟離，是法不應修，亦不應遣，亦復不應有所引發。

“World-Honored One, if the fathomless prajna paramita is separate in the final analysis, how can we say that great bodhisattvas can realize and attain the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita? World-Honored One, if the unsurpassed, perfect, and universal bodhi of the Buddhas is separate in the final analysis, how can the faraway dharma attain another faraway dharma? Therefore, it is unreasonable to say that prajna paramita will realize and attain the unsurpassed, perfect, and universal bodhi.”

「世尊！甚深般若波羅蜜多既畢竟離，云何可說諸菩薩摩訶薩依深般若波

羅蜜多證得無上正等菩提？世尊！諸佛無上正等菩提亦畢竟離，云何畢竟離法能得畢竟離法？是故般若波羅蜜多應不可說證得無上正等菩提。」

The Buddha said to Well-Appearing One: “Excellent. It is as you say. As the fathomless prajna paramita is far apart in the final analysis, the unsurpassed, perfect, and universal bodhi of the Buddhas is also far apart in the final analysis. You must know, Well-Appearing One, because the fathomless prajna paramita is far apart in the final analysis, it will attain the unsurpassed, perfect, and universal bodhi that is far apart in the final analysis. You must know, Well-Appearing One, if prajna paramita is not far apart in the final analysis, it should not be prajna paramita. You must know, Well-Appearing One, because prajna paramita is far apart in the final analysis, it is named prajna paramita. Therefore, Well-Appearing One, great bodhisattvas realize and attain the unsurpassed, perfect, and universal bodhi based on the fathomless prajna paramita. You must know, Well-Appearing One, the dharma far apart cannot attain the dharma far apart, but the unsurpassed, perfect, and universal bodhi cannot be attained without the fathomless prajna paramita. So, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should cultivate and learn diligently the fathomless prajna paramita.”

(Although dharmas are far apart, great bodhisattvas cannot attain the perfect knowledge without prajna paramita.)

佛告善現：「善哉！善哉！如是！如是！如汝所說。甚深般若波羅蜜多既畢竟離，諸佛無上正等菩提亦畢竟離。善現當知！甚深般若波羅蜜多畢竟離故，得畢竟離諸佛無上正等菩提。善現當知！若深般若波羅蜜多非畢竟離，應非般若波羅蜜多，以深般若波羅蜜多畢竟離故，得名般若波羅蜜多。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。善現當知！雖非離法能得離法，而得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，應勤修學甚深般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha, “The essential meanings great bodhisattvas practice are very profound.”

具壽善現便白佛言：「諸菩薩摩訶薩所行義趣極為甚深。」

The Buddha replied to Well-Appearing One, “Yes, the essential meanings that great bodhisattvas practice are very profound. You must know, Well-Appearing One, great bodhisattvas can do difficult things. Although they practice very profound essential meanings, they refrain from realizing the stage of voice-hearer and the stage of self-enlightened one.”

佛告善現：「如是！如是！諸菩薩摩訶薩所行義趣極為甚深。善現當知！諸菩薩摩訶薩能為難事，雖行如是甚深義趣，而於聲聞、獨覺地法能不作證。」

At that time, Well-Appearing One said to the Buddha, “My understanding of the meanings taught by the Buddha is, the task that great bodhisattvas undertake is not difficult, so we should not say it is difficult. Why? The essential meanings that the great bodhisattvas realize are all dharmas are unattainable; so are the realization of prajna paramita, the way of realization, the one who realizes, and the place and time of realization. World-Honored One, when hearing these words, if the great bodhisattvas’ minds are not sinking, drowned, worried, and regretful, or if they are not shocked, frightened, and scared, they do practice prajna paramita. World-Honored One, as great bodhisattvas practice in this way, they do not see the phenomena, do not see that ‘I am practicing’ or ‘I am not practicing,’ do not see that ‘I am practicing prajna paramita,’ do not see that ‘I am realizing the unsurpassed, perfect, and universal bodhi,’ and do not see the time when and the place where the realization happens. World-Honored One, these great bodhisattvas will not see that practicing prajna paramita will make one come close to the unsurpassed, perfect, and universal bodhi. World-Honored One, if these great bodhisattvas do not see this, they do practice prajna paramita and thus will stay far away from the stage of voice-hearer

and the stage of self-enlightened one. World-Honored One, these great bodhisattvas will not differentiate among and think about these things, 'I am practicing prajna paramita. I am very close to the unsurpassed, perfect, and universal bodhi. I have stayed far away from the stage of voice-hearer and the stage of self-enlightened one.'

爾時，善現復白佛言：「如我解佛所說義者，諸菩薩摩訶薩所作不難，不應說彼能為難事。所以者何？諸菩薩摩訶薩所證義趣都不可得，能證般若波羅蜜多亦不可得，證法、證者、證處、證時亦不可得。世尊！若菩薩摩訶薩聞如是語，心不沈沒亦不憂悔、不驚、不怖，是行般若波羅蜜多。世尊！是菩薩摩訶薩如是行時，不見眾相，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，亦復不見證處、時等。世尊！是菩薩摩訶薩於如是事亦復不見，是行般若波羅蜜多，便近無上正等菩提。世尊！是菩薩摩訶薩於如是事亦復不見，是行般若波羅蜜多，便遠聲聞、獨覺等地。世尊！是菩薩摩訶薩於如是事亦不分別，雖行般若波羅蜜多，不作是念：『我行般若波羅蜜多，親近無上正等菩提，遠離聲聞、獨覺等地。』

(Well-Appearing One shared his perspective by clarifying why the task undertaken by great bodhisattvas is not difficult.)

“World-Honored One, empty space does not think, 'I am far away from or close to that thing.' Why? It is because empty space is unmovable and without differentiation. So do the great bodhisattvas who practice the fathomless prajna paramita without thinking, 'I am far away from the stage of voice-hearer and the stage of self-enlightened one, but I am close to the unsurpassed, perfect, and universal bodhi.' Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

「世尊！譬如虛空，不作是念：『我去彼事若遠若近。』所以者何？虛空無動亦無分別，無分別故。諸菩薩摩訶薩亦復如是，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。』所以者何？甚深般若波羅蜜

多於一切法無分別故。

“World-Honored One, the transformed person does not think, ‘Illusion and the magician are close to me, while the audience is far away from me.’ Why? It is because the transformed person does not differentiate. So do the great bodhisattvas who will not think when practicing the fathomless prajna paramita, ‘I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am very close to the unsurpassed, perfect, and universal bodhi.’ Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

「世尊！譬如幻士，不作是念：『幻質、幻師去我為近，傍觀眾等去我為遠。』所以者何？所幻化者無分別故。諸菩薩摩訶薩亦復如是，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。』所以者何？甚深般若波羅蜜多於一切法無分別故。

“World-Honored One, reflected images do not think, ‘I am very close to the original reality, while I am far away from other matters, such as the mirror or the waters.’ Why? It is because reflected images do not differentiate among all dharmas. So do the great bodhisattvas; when practicing the fathomless prajna paramita, they do not think, ‘I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am very close to the unsurpassed, perfect, and universal bodhi.’ Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

(Because prajna paramita, like illusions and images, does not differentiate among all dharmas, so great bodhisattvas should not differentiate either.)

「世尊！譬如影像，不作是念：『我因彼現去我為近，鏡水等法去我為遠。』所以者何？所現影像無分別故。諸菩薩摩訶薩亦復如是，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。』所以者何？甚深般若波羅蜜多於一切法無分別故。

“World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have no preference or dislike for all dharmas.

Why? It is because the Thus-Comers have permanently terminated all kinds of differentiation, fondness, dislike, and so forth. So do great bodhisattvas who have no preference or dislike for all dharmas when practicing the fathomless prajna paramita.

Why? The prajna paramita attained by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones has permanently terminated all kinds of delusions and perceptive differentiations and thus has no more preference or dislike for all dharmas, so do great bodhisattvas. When practicing the fathomless prajna paramita, they have terminated all kinds of delusions and perceptive differentiations and thus have no more preference or dislike for all dharmas.

「世尊！如諸如來、應、正等覺，於一切法無愛無憎。所以者何？如來永斷一切分別愛憎等故。諸菩薩摩訶薩亦復如是，行深般若波羅蜜多，於一切法無愛無憎。所以者何？如諸如來、應、正等覺，所得般若波羅蜜多永斷一切妄想分別故，於諸法無愛無憎。諸菩薩摩訶薩所行般若波羅蜜多，永伏一切妄想分別故，於諸法無愛無憎。」

“World-Honored One, the transformed ones made by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not think, ‘I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.’ Why? It is because the transformed ones do not differentiate. So do great bodhisattvas. When practicing the fathomless prajna paramita, they do not think, ‘I am far away from the stage of voice-hearer and the stage of self-enlightened one, while I am close to the unsurpassed, perfect, and universal bodhi.’ Why? It is because the fathomless prajna paramita does not differentiate among all dharmas.

「世尊！如諸如來、應、正等覺所變化者，不作是念：『我遠聲聞、獨覺等

地，我近無上正等菩提。』所以者何？所變化者無分別故。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。』所以者何？甚深般若波羅蜜多於一切法無分別故。

“World-Honored One, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have made the transformed ones to do services on their behalf. The transformed ones will not think, ‘I can perform such services.’ Why? These transformed ones do not differentiate when they perform services. So do the great bodhisattvas who are practicing the fathomless prajna paramita. They cultivate and learn diligently to achieve some purposes. As they accomplish what they intend to do, they do not distinguish one from another. Why? The fathomless prajna paramita does not differentiate among dharmas.

「世尊！如諸如來、應、正等覺欲有所作，化作化者令作彼事，然所化者不作是念：『我能造作如是事業。』所以者何？諸所化者於所作業無分別故。行深般若波羅蜜多諸菩薩摩訶薩亦復如是，有所為故而勤修學，既修學已雖能成辦所作事業，而於所作無所分別。所以者何？甚深般若波羅蜜多於一切法無分別故。

“World-Honored One, a skillful craftsperson and disciple have made some art crafts, such as women, men, elephants, or horses, to achieve some purposes. Although all these art crafts can move or operate, they do not distinguish one from the other. Why? The crafts inherently do not differentiate. So do the great bodhisattvas who are practicing the fathomless prajna paramita. They establish some things to achieve some purposes, but they do not differentiate among them after accomplishing what they intend to do. Why? The fathomless prajna paramita inherently does not differentiate.”

「世尊！譬如巧匠或彼弟子，有所為故造作機關或男、或女、或象、馬等；此諸機關雖有所作，而於彼事都無分別。所以者何？機關法爾無分別故。行深般若波羅蜜多諸菩薩摩訶薩亦復如是，有所為故而成立之，既成立已雖能

成辦種種事業，而於其中都無分別。所以者何？甚深般若波羅蜜多法爾於法無分別故。」

Chapter 27

Solidity

Section 1

(In the Fourth Assembly)

第四分堅固品第二十七之一

In the meantime, Sariputra asked Well-Appearing One, “When practicing the fathomless prajna paramita, do great bodhisattvas practice solid dharmas or nonsolid dharmas?”

時，舍利子問善現言：「諸菩薩摩訶薩行深般若波羅蜜多時，為行堅固法，為行不堅固法？」

Well-Appearing One replied, “When great bodhisattvas practice the fathomless prajna paramita, they practice nonsolid dharmas instead of solid dharmas. Why? Sariputra, it is because prajna paramita and all dharmas have no solid natures in the final analysis. Why? Sariputra, when practicing the fathomless prajna paramita, the great bodhisattvas do not see any nonsolid dharma attainable in prajna paramita and in all other dharmas, not to mention they can see the attainable solid dharmas.”

善現答言：「諸菩薩摩訶薩行深般若波羅蜜多時，行不堅固法，不行堅固法。何以故？舍利子！甚深般若波羅蜜多及一切法，畢竟皆無堅固性故。所以者何？諸菩薩摩訶薩行深般若波羅蜜多時，於深般若波羅蜜多及一切法，尚不見有非堅固法可得，況見有堅固法可得！」

Meanwhile, numberless heavenly sons from the realm of desire and the realm of form thought, “If good gentlepersons initiate an aspiration to the unsurpassed,

perfect, and universal enlightenment and practice the profound essential meanings of the fathomless prajna paramita without realizing reality and thus will not fall into the stage of voice-hearer and the stage of self-enlightened one, then these sentient beings are rare and unusual because they can do difficult things, so we should pay homage to them. Why? Although these good gentlepersons of the bodhisattva vehicle practice dharma nature, they will not attain it.”

時，有無量欲界天子、色界天子，咸作是念：「若菩薩乘善男子等，能發無上正等覺心，雖行般若波羅蜜多甚深義趣，而於實際能不作證，不墮聲聞及獨覺地。由此因緣，是有情類甚為希有能為難事，應當敬禮。所以者何？是菩薩乘善男子等雖行法性，而於其中能不作證。」

At that time, Well-Appearing One knew what the heavenly sons were thinking, so said to them, “These good gentlepersons do not attain reality and will not fall into the stage of voice-hearer and the stage of self-enlightened one, but they are not rare, and what they are doing is not very difficult either. If great bodhisattvas know that all dharmas and the sentient beings are nonexistent and unattainable and still initiate an aspiration to the unsurpassed, perfect, and universal enlightenment, wear the armor of diligence, swear to deliver numberless and boundless sentient beings, and let them enter the realm of nirvana without remainder, then these great bodhisattvas are really rare and can do difficult things. You must know, heavenly sons, knowing that the sentient beings are nonexistent and unattainable, these great bodhisattvas still initiate an aspiration to the unsurpassed, perfect, and universal enlightenment; they wear the armor of diligence and work hard to tame sentient beings just like taming empty space. Why? Heavenly sons, empty space is far away, empty, not solid, and nonexistent, so all sentient beings are also far away, empty, not solid, and nonexistent. Because of this cause and condition, these great bodhisattvas are truly unusual and can do very difficult things.

(Well-Appearing One praised the great bodhisattvas who can do difficult things with the realization that sentient beings and all dharmas are far away, empty, not solid, and nonexistent.)

爾時，善現知諸天子心之所念，便告之言：「此菩薩乘善男子等，不證實際，不墮聲聞及獨覺地，非甚希有亦未為難。若菩薩摩訶薩知一切法及諸有情畢竟非有皆不可得，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。天子當知！若菩薩摩訶薩雖知有情畢竟非有都不可得，而發無上正等覺心，被精進甲為欲調伏諸有情類，如有為欲調伏虛空。何以故？諸天子！虛空離故，當知一切有情亦離；虛空空故，當知一切有情亦空；虛空不堅實故，當知一切有情亦不堅實；虛空無所有故，當知一切有情亦無所有。由此因緣，是菩薩摩訶薩乃甚希有能為難事。」

“You must know, heavenly sons, these great bodhisattvas have worn the great armor of aspiration to tame all sentient beings, but the sentient beings are nonexistent and unattainable. When great bodhisattvas put on the armor and fight, they are just like fighting with empty space. You must know, heavenly sons, these great bodhisattvas wear the great armor of aspiration to benefit all sentient beings while the sentient beings and the great armor of aspiration are nonexistent and unattainable. Why? Heavenly sons, because the sentient beings are far away, so is the great armor of aspiration. As the sentient beings are empty, so is the great armor of aspiration. As the sentient beings are not solid, so is the great armor of aspiration. As the sentient beings are nonexistent, so is the great armor of aspiration. You must know, heavenly sons, even the task that the great bodhisattvas have undertaken for taming and benefiting sentient beings is unattainable. Why? Heavenly sons, because the sentient beings are far away, so is the task of taming and benefiting sentient beings. As the sentient beings are empty, so is the task of taming and benefiting sentient beings. As the sentient beings are not solid, so is the task of taming and benefiting sentient

beings. As the sentient beings are nonexistent, so is the task of taming and benefiting sentient beings.

「天子當知！是菩薩摩訶薩被大願鎧，為欲調伏一切有情，而諸有情畢竟非有、都不可得，如有被鎧與虛空戰。天子當知！是菩薩摩訶薩被大願鎧，為欲饒益一切有情，而諸有情及大願鎧畢竟非有、俱不可得。何以故？諸天子！有情離故，此大願鎧當知亦離；有情空故，此大願鎧當知亦空；有情不堅實故，此大願鎧當知亦不堅實；有情無所有故，此大願鎧當知亦無所有。天子當知！是菩薩摩訶薩調伏饒益諸有情事亦不可得。何以故？諸天子！有情離故，此調伏饒益事當知亦離；有情空故，此調伏饒益事當知亦空；有情不堅實故，此調伏饒益事當知亦不堅實；有情無所有故，此調伏饒益事當知亦無所有。天子當知！諸菩薩摩訶薩亦無所有。何以故？諸天子！有情離故，諸菩薩摩訶薩當知亦離；有情空故，諸菩薩摩訶薩當知亦空；有情不堅實故，諸菩薩摩訶薩當知亦不堅實；有情無所有故，諸菩薩摩訶薩當知亦無所有。」

“You must know, heavenly sons, if great bodhisattvas are not sinking, drowned, frightened, scared, worried, and regretful when hearing these words, then they do practice the fathomless prajna paramita. Why? Heavenly sons, as the sentient beings are far away, so the aggregates of matter, feeling, thinking, action, and consciousness are far away; the eye, ear, nose, tongue, body, and conscious spheres are far away; the sight, sound, smell, taste, touch, and mental-image spheres are far away; the eye, ear, nose, tongue, body, and conscious realms are far away; the sight, sound, smell, taste, touch, and mental-image realms are far away; the eye consciousness realm; ear consciousness realm, nose consciousness realm, tongue consciousness realm, body consciousness realm, and conscious consciousness realm are far away; the eye, ear, nose, tongue, body, and conscious contacts are far away; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are far away; the earth, water, fire, wind, space, and consciousness realms are far away;

cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are far away; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, and death are far away; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas are far away; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature are far away; realness, dharma realm, and so forth, and the realm of the inconceivable are far away; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering are far away; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path are far away; the four meditations, four immeasurable minds, and four formless concentrations are far away; the liberation gates of emptiness, formlessness, and nonaspiration are far away; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations are far away; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Come are far away; the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud are far away; all dharani gates and all samadhi gates are far away; the five eyes and the six supernatural powers are far away; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power are far away; great loving-kindness, great compassion, great joy, and great equanimity are far away; the thirty-two perfect major marks and the eighty distinguishing minor features are far away; staying in correct mindfulness and dwelling in equanimity at all times are far away; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena are far away; stream-entry effect, once-return effect, and so forth, and self-

enlightenment bodhi are far away; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas are far away; the perfect knowledge of all perfect knowledge is far away; and all dharmas are far away.

(As sentient beings are far away, all superior virtuous dharmas and other dharmas are far away.)

「天子當知！若菩薩摩訶薩聞如是語，心不沈沒亦不憂悔、不驚、不怖，當知是菩薩摩訶薩行深般若波羅蜜多。何以故？諸天子！有情離故，當知色蘊亦離，有情離故，當知受、想、行、識蘊亦離；有情離故，當知眼處亦離，有情離故，當知耳、鼻、舌、身、意處亦離；有情離故，當知色處亦離，有情離故，當知聲、香、味、觸、法處亦離；有情離故，當知眼界亦離，有情離故，當知耳、鼻、舌、身、意界亦離；有情離故，當知色界亦離；有情離故，當知聲、香、味、觸、法界亦離；有情離故，當知眼識界亦離，有情離故，當知耳、鼻、舌、身、意識界亦離；有情離故，當知眼觸亦離，有情離故，當知耳、鼻、舌、身、意觸亦離；有情離故，當知眼觸為緣所生諸受亦離，有情離故，當知耳、鼻、舌、身、意觸為緣所生諸受亦離；有情離故，當知地界亦離，有情離故，當知水、火、風、空、識界亦離；有情離故，當知因緣亦離，有情離故，當知等無間緣、所緣緣、增上緣亦離；有情離故，當知無明亦離，有情離故，當知行、識、名色、六處、觸、受、愛、取、有、生、老死亦離；有情離故，當知布施波羅蜜多乃至般若波羅蜜多亦離；有情離故，當知內空乃至無性自性空亦離；有情離故，當知真如乃至不思議界亦離；有情離故，當知苦聖諦乃至道聖諦亦離；有情離故，當知四念住乃至八聖道支亦離；有情離故，當知四靜慮、四無量、四無色定亦離；有情離故，當知空、無相、無願解脫門亦離；有情離故，當知八解脫乃至十遍處亦離；有情離故，當知淨觀地乃至如來地亦離；有情離故，當知極喜地乃至法雲地亦離；有情離故，當知一切陀羅尼門、三摩地門亦離；有情離故，當知五眼、六神通亦離；有情離故，當知如來十力乃至十八不共法亦離；有情離故，當知大慈、大悲、大喜、大捨

亦離；有情離故，當知三十二相、八十隨好亦離；有情離故，當知無忘失法、恒住捨性亦離；有情離故，當知一切智、道相智、一切相智亦離；有情離故，當知預流果乃至獨覺菩提亦離；有情離故，當知一切菩薩摩訶薩行、諸佛無上正等菩提亦離；有情離故，當知一切智智亦離；有情離故，當知一切法亦離。

“You must know, heavenly sons, if great bodhisattvas are not shocked, frightened, scared, sinking, and drowned upon hearing that all dharmas are far away, then you must know that these great bodhisattvas do practice the fathomless prajna paramita.”

(According to Well-Appearing One, those who are not frightened upon hearing that all dharmas are far away do practice the fathomless prajna paramita.)

「天子當知！若菩薩摩訶薩聞說一切法無不離時，其心不驚、不恐、不怖、不沈、不沒，當知是菩薩摩訶薩行深般若波羅蜜多。」

At that time, the World-Honored One asked Well-Appearing One, “Based on what cause and condition do you say that when hearing that all dharmas are far away, the great bodhisattvas are not shocked, frightened, scared, sinking, and drowned?”

爾時，世尊告善現曰：「何因緣故諸菩薩摩訶薩聞說一切法無不離時，其心不驚、不恐、不怖、不沈、不沒？」

The long-lived sage Well-Appearing One replied, “World-Honored One, because all dharmas are far away, the great bodhisattvas will not be shocked, frightened, scared, sinking, and drowned when hearing that all dharmas are far away. Why? The great bodhisattvas have realized that the ones who are frightened, the things that ones are afraid of, the time when and the place where ones are frightened, the fright per se, and the cause of the fright are all unattainable because all dharmas are unattainable. World-Honored One, when hearing this, the great bodhisattvas are not sinking and drowned, nor are they shocked, frightened, worried, and regretful, these great bodhisattvas are practicing the fathomless prajna paramita. Why? They

have contemplated and realized that all dharmas are unattainable, so we cannot establish that the dharmas are sunk, drowned, and so forth; the dharmas make ones sunk, drowned, and so forth; the time when ones are sunk, drowned, and so forth; the place where ones are sunk, drowned, and so forth; and the dharmas such as sinking, drowning, and so forth. Because of this cause and condition, the great bodhisattvas will not be sunk, drowned, shocked, frightened, worried, or regretful when hearing this.

(Well-Appearing One explained why the great bodhisattvas are not overwhelmed or frightened upon hearing that all dharmas are unattainable.)

具壽善現白言：「世尊！以一切法皆遠離故，諸菩薩摩訶薩聞說一切法無不離時，其心不驚、不恐、不怖、不沈、不沒。所以者何？諸菩薩摩訶薩於一切法，若能驚等、若所驚等、若驚等處、若驚等時、若驚等者、由此驚等皆無所得，以一切法不可得故。世尊！若菩薩摩訶薩聞說是事，心不沈沒亦不驚怖、不憂、不悔，當知是菩薩摩訶薩行深般若波羅蜜多。所以者何？是菩薩摩訶薩觀一切法皆不可得，不可施設是能沈等、是所沈等、是沈等處、是沈等時、是沈等者、由此沈等，以是因緣，諸菩薩摩訶薩聞如是事，心不沈沒亦不驚怖、不憂、不悔。

“World-Honored One, if great bodhisattvas can practice the fathomless prajna paramita in this way, Heavenly Emperor Indra, great king Brahma, and the lords of the worlds will pay homage to, make offerings respectfully to esteem and acclaim them.”

「世尊！若菩薩摩訶薩能如是行甚深般若波羅蜜多，諸天帝釋、大梵天王、世界主等皆共敬禮、供養恭敬、尊重讚歎。」

The Buddha said to Well-Appearing One, “If great bodhisattvas can practice the fathomless prajna paramita in this way, not only Heavenly Emperor Indra, great king Brahma, and the lords of the worlds, but also the Heaven of Extreme Brightness

and Purity, Heaven of Universal Purity, Heaven of Expansive Rewards, Heaven of Pure Residence, and the rest of heavenly deities, dragons, asuras, and so forth will constantly pay homage to, make offerings respectfully to esteem and acclaim them. If great bodhisattvas can practice the fathomless prajna paramita in this way, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones and great bodhisattvas in innumerable, countless, and boundless worlds of the ten directions will always protect them and keep them in mindfulness. You must know, Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, their merits, virtues, and virtuous roots will be fulfilled quickly. You must know, Well-Appearing One, if great bodhisattvas can practice the fathomless prajna paramita in this way, they will always be kept in the mindfulness of and protected by the heavenly deities, dragons, asuras, and so forth. They will practice where the Buddha practices and cultivate what the Buddha practices. They will realize the unsurpassed, perfect, and universal bodhi soon.

佛告善現：「若菩薩摩訶薩能如是行甚深般若波羅蜜多，非但恒為諸天帝釋、大梵天王、世界主等，皆共敬禮、供養恭敬、尊重讚歎，是菩薩摩訶薩亦為過此極光淨天、若遍淨天、若廣果天、若淨居天及餘天、龍、阿素洛等，皆共敬禮、供養恭敬、尊重讚歎。是菩薩摩訶薩能如是行甚深般若波羅蜜多，亦為十方無量無數無邊世界一切如來、應、正等覺及諸菩薩摩訶薩眾常共護念。善現當知！是菩薩摩訶薩能如是行甚深般若波羅蜜多，即令一切功德善根疾得圓滿。善現當知！若菩薩摩訶薩能如是行甚深般若波羅蜜多，常為諸佛及諸菩薩並諸天、龍、阿素洛等守護憶念，當知行佛所應行處，亦正修行佛所行行，速證無上正等菩提。

“You must know, Well-Appearing One, these great bodhisattvas have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, so they will not be hindered or harassed by all demonic armies, other-paths practitioners, and

evil intellectuals. Why? The minds of these great bodhisattvas are more determined than diamond. Suppose that all sentient beings of the large threefold thousand-world have become demons and each demon has made one transformed demon while each of them has immeasurable and countless supernatural powers. With all their evil powers these demons will not be able to hinder these great bodhisattvas from practicing the fathomless prajna paramita or make them regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? These great bodhisattvas have attained the expedient skillfulness of the fathomless prajna paramita and realized that all dharmas are unattainable.

(The Buddha described the significant merits and benefits gained by great bodhisattvas who have achieved the expedient skillfulness of prajna paramita.)

「善現當知！是菩薩摩訶薩已於無上正等菩提得不退轉，一切魔軍及諸外道惡知識等不能留難。所以者何？是菩薩摩訶薩其心堅固踰於金剛。假使三千大千世界諸有情類皆變為魔，是一一魔各復化作爾所惡魔，此惡魔眾皆有無量無數神力，是諸惡魔盡其神力，不能留難是菩薩摩訶薩，令不能行甚深般若波羅蜜多，及於無上正等菩提或有退轉。所以者何？是菩薩摩訶薩已得般若波羅蜜多方便善巧，知一切法不可得故。」

“Furthermore, Well-Appearing One, let us put ‘all sentient beings of the large threefold thousand-world have become demons’ aside at this moment. Suppose that all sentient beings of as many Buddha worlds in the ten directions as the sands of the Ganges have become demons, and each of them has made one transformed evil demon while each of them has immeasurable and countless supernatural powers. With all their evil powers these demons will not be able to hinder these great bodhisattvas from practicing the fathomless prajna paramita or make them regress in the pursuit of the unsurpassed, perfect, and universal bodhi. Why? These great bodhisattvas have attained the expedient skillfulness of the fathomless prajna paramita and realized that

all dharmas are unattainable.

「復次，善現！置一三千大千世界諸有情類皆變為魔。假使十方殑伽沙等諸佛世界，一切有情皆變為魔，是諸魔眾各復化作爾所惡魔，此諸惡魔皆有無量無數神力，是諸惡魔盡其神力，不能留難是菩薩摩訶薩，令不能行甚深般若波羅蜜多，及於無上正等菩提或有退轉。所以者何？是菩薩摩訶薩已得般若波羅蜜多方便善巧，知一切法不可得故。

“You must know, Well-Appearing One, if the great bodhisattvas have attained two ways, then all evil demons will not be able to hinder them from practicing the fathomless prajna paramita and make them regress in the pursuit of the unsurpassed, perfect, and universal bodhi. What are the two? One is that they are very reluctant to turn away from all sentient beings; the other is that they have contemplated and realized that all dharmas are empty. Furthermore, Well-Appearing One, if the great bodhisattvas have attained the two ways, then all evil demons will not be able to hinder them from practicing the fathomless prajna paramita or make them regress in the pursuit of the unsurpassed, perfect, and universal bodhi. What are the two? One is that they can practice as they are taught by the Buddha; the other is that they are always kept in the mindfulness of and protected by the Buddhas.

「善現當知！若菩薩摩訶薩成就二法，一切惡魔不能留難，令不能行甚深般若波羅蜜多，及於無上正等菩提或有退轉。何等為二？一者、不捨一切有情。二者、觀察諸法皆空。復次，善現！若菩薩摩訶薩成就二法，一切惡魔不能障礙，令不能行甚深般若波羅蜜多，及於無上正等菩提或有退轉。何等為二？一者、如說悉皆能作。二者、常為諸佛護念。

“You must know, Well-Appearing One, if the great bodhisattvas can practice the fathomless prajna paramita in this way, the heavenly deities will come frequently to pay homage, stay in close relationship with, inquire of, and encourage them. They will say, ‘Excellent, great bodhisattvas. You can practice the expedient skillfulness of

the fathomless prajna paramita in this way, so you will realize insightfully the unsurpassed, perfect, and universal bodhi very soon. All sentient beings will rely on you. You will serve as refuge, rescue, destination, house, and islet for the sentient beings in need. You will bring brilliant lights for those in darkness and serve as the eyes for the blind and ears for the deaf. Why? Good gentlepersons, if you can dwell peacefully in the expedient skillfulness of the fathomless prajna paramita, you will realize insightfully the unsurpassed, perfect, and universal bodhi and all evil demons cannot hinder or disturb you.'

「善現當知！若菩薩摩訶薩能如是行甚深般若波羅蜜多，諸天神等常來禮敬、親近、供養、請問、勸發，作如是言：『善哉！大士！汝能如是行深般若波羅蜜多方便善巧，疾證無上正等菩提，一切有情無依怙者能作依怙，無歸依者能作歸依，無救護者能作救護，無投趣者能作投趣，無舍宅者能作舍宅，無洲渚者能作洲渚，與闇冥者能作光明，與聾盲者能作耳目。何以故？善男子！若能安住甚深般若波羅蜜多方便善巧，疾證無上正等菩提，一切惡魔不能留難。』」

Fascicle 554

Chapter 27

Solidity

Section 2

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十四

大唐三藏法師玄奘奉 詔譯

第四分堅固品第二十七之二

“You must know, Well-Appearing One, as great bodhisattvas dwell in the fathomless prajna paramita, they will be praised and their names, origins, physical features, merits, and virtues will be mentioned by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, who are surrounded by bhiksus and so forth, and teaching prajna paramita in numberless, countless, and boundless worlds of the ten directions presently. These great bodhisattvas’ merits and virtues are genuine and pure because they are caused by the peaceful dwelling in the fathomless prajna paramita.

「善現當知！若菩薩摩訶薩能如是住甚深般若波羅蜜多，則為十方無量、無數、無邊世界現在如來、應、正等覺，苾芻等眾前後圍遶，宣說般若波羅蜜多，處大眾中自然歡喜稱揚讚歎是菩薩摩訶薩名字、種姓、色相功德，所謂安住甚深般若波羅蜜多真淨功德。

“You must know, Well-Appearing One, as I am lecturing on the fathomless prajna paramita here and now, and simultaneously and joyfully admire and acclaim in public the names, origins, physical features, merits, and the virtues of Treasure-Banner Great Bodhisattva and other great bodhisattvas, who are in the Unmovable Buddha’s place cultivating pure actions of celibacy, and dwelling peacefully in the genuine and pure merits and virtues of the fathomless prajna paramita; so, in the

numberless, countless, and boundless worlds of the ten directions, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are also lecturing on the fathomless prajna paramita for the public. In the meantime, the great bodhisattvas in those worlds are also cultivating pure celibacy and dwelling in the fathomless prajna paramita; therefore, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are spontaneously and joyfully admiring and acclaiming in public the names, origins, physical features, merits, and virtues of these great bodhisattvas, whose merits and virtues are genuine and pure because they do not stay away from the fathomless prajna paramita.”

「善現當知！如我今者為眾宣說甚深般若波羅蜜多，在大眾中自然歡喜稱揚讚歎寶幢菩薩摩訶薩等諸菩薩摩訶薩，及餘現住不動佛所淨修梵行住深般若波羅蜜多諸菩薩摩訶薩名字、種姓、色相功德，所謂安住甚深般若波羅蜜多真淨功德。現在十方無量、無數、無邊世界一切如來、應、正等覺為眾宣說甚深般若波羅蜜多，於彼亦有諸菩薩摩訶薩淨修梵行，不離般若波羅蜜多。彼諸如來、應、正等覺，各於眾中自然歡喜稱揚讚歎彼菩薩摩訶薩名字、種姓、色相功德，所謂不離甚深般若波羅蜜多真淨功德。」

At that time, Well-Appearing One asked the Buddha, “Will all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones spontaneously and joyfully admire and mention in public the names, origins, physical features, merits, and virtues of all great bodhisattvas when teaching the fathomless prajna paramita for the public?”

爾時，善現便白佛言：「一切如來、應、正等覺為眾宣說甚深般若波羅蜜多時，皆在眾中自然歡喜稱揚讚歎一切菩薩摩訶薩眾名字、種姓、色相功德耶？」

The Buddha replied, “No, not all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will spontaneously and joyfully admire

and mention the names, origins, physical features, merits, and virtues of all great bodhisattvas when teaching the fathomless prajna paramita for the public. You must know, Well-Appearing One, some great bodhisattvas have attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi and have practiced the expedient skillfulness of the fathomless prajna paramita. These great bodhisattvas' names, origins, physical features, merits, and virtues are joyfully and spontaneously admired and acclaimed in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones who are teaching the fathomless prajna paramita for the public.

佛言：「不也！非諸如來、應、正等覺為眾宣說甚深般若波羅蜜多時，皆在眾中自然歡喜稱揚讚歎一切菩薩摩訶薩眾名字、種姓、色相功德。善現當知！有菩薩摩訶薩已於無上正等菩提得不退轉，行深般若波羅蜜多方便善巧，是菩薩摩訶薩蒙諸如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德。」

The long-lived sage Well-Appearing One asked the Buddha again, “Some great bodhisattvas have not yet attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Will the names, origins, physical features, merits, and virtues of these great bodhisattvas be joyfully and spontaneously admired and mentioned in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita for the public?”

具壽善現復白佛言：「頗有菩薩摩訶薩眾未於無上正等菩提得不退轉，而蒙如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德耶？」

The Buddha replied, “Some of them have not yet attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, but they have cultivated the

expedient skillfulness of prajna paramita, so their names, origins, physical features, merits, and virtues will be admired and mentioned joyfully and spontaneously in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita.”

佛言：「亦有！謂有菩薩摩訶薩眾雖於無上正等菩提未得不退，而修般若波羅蜜多方便善巧，是菩薩摩訶薩亦蒙如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德。」

The long-lived sage Well-Appearing One asked the Buddha again, “What great bodhisattvas are they?”

具壽善現復白佛言：「此所說者是何菩薩摩訶薩耶？」

The Buddha replied to Well-Appearing One, “These great bodhisattvas have learned what the Unmovable Buddha cultivated and dwelled where the Unmovable Buddha dwelled when he was still a bodhisattva. These great bodhisattvas have also cultivated the expedient skillfulness of prajna paramita. Although they have not achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, their names, origins, physical features, merits, and virtues will be admired and acclaimed joyfully and spontaneously in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita. Some other great bodhisattvas have learned what Treasure Banner Great Bodhisattva cultivated and dwelled where Treasure Banner Great Bodhisattva dwelled; they have also cultivated the expedient skillfulness of prajna paramita. Although these great bodhisattvas have not achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, their names, origins, physical features, merits, and virtues will also be admired and acclaimed joyfully and spontaneously in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita.

佛告善現：「有諸菩薩摩訶薩眾隨不動佛為菩薩時所修而學、所行而住，修行般若波羅蜜多方便善巧。是菩薩摩訶薩雖於無上正等菩提未得不退，而蒙如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德。復有菩薩摩訶薩眾隨寶幢菩薩摩訶薩等所修而學、所行而住，修行般若波羅蜜多方便善巧，是菩薩摩訶薩雖於無上正等菩提未得不退，而蒙如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德。」

“Furthermore, Well-Appearing One, some great bodhisattvas are practicing the fathomless prajna paramita. They have deeply believed in and understood the nature of nonarising of all dharmas but have not yet realized the dharma forbearance of nonarising. They have deeply believed in and understood the nature of tranquility of all dharmas but have not yet achieved the state of nonregression. These great bodhisattvas have dwelled in the expedient skillfulness of prajna paramita, so their names, origins, physical features, merits, and virtues will also be admired and acclaimed joyfully and spontaneously in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita. You must know, Well-Appearing One, if great bodhisattvas’ names, origins, physical features, merits, and virtues are admired and acclaimed joyfully and spontaneously in public by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones when teaching the fathomless prajna paramita, these great bodhisattvas must have transcended the stage of voice-hearer and the stage of self-enlightened one and will be conferred the prophecy of attaining nonregression soon. Why? These great bodhisattvas have cultivated the expedient skillfulness of prajna paramita; they will dwell peacefully in nonregression and realize the unsurpassed, perfect, and universal bodhi quickly.

「復次，善現！有菩薩摩訶薩行深般若波羅蜜多，於一切法無生性中，雖

深信解而未證得無生法忍，於一切法皆寂靜性，雖深信解而未得入不退轉地，是菩薩摩訶薩已住般若波羅蜜多方便善巧，亦蒙如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德。善現當知！若菩薩摩訶薩蒙諸如來、應、正等覺為眾宣說甚深般若波羅蜜多時，在大眾中自然歡喜稱揚讚歎名字、種姓、色相功德，是菩薩摩訶薩超諸聲聞及獨覺地，近得無上正等菩提不退轉記。所以者何？是菩薩摩訶薩修行般若波羅蜜多方便善巧，必當安住不退轉地，疾證無上正等菩提。

“Furthermore, Well-Appearing One, some great bodhisattvas have developed deep belief in and understanding of all essential meanings of the fathomless prajna paramita when hearing them. They are not puzzled, skeptical, getting lost, and suffocated; they just think, ‘As the Buddha has taught, the essential meanings of the fathomless prajna paramita are certainly real as they really are. They are not upside down.’ They think, ‘I have developed deep belief in and understanding of the fathomless essential meanings of prajna paramita. I must have in previous lives heard extensively and developed deep belief in and understanding of the essential meanings of the fathomless prajna paramita at the Unmovable Thus-Come’s place and various great bodhisattvas’ places. After having developed deep belief and understanding, if I further diligently cultivate celibacy and dwell in the stage of nonregression, I will realize the unsurpassed, perfect, and universal bodhi quickly.’ You must know, Well-Appearing One, if great bodhisattvas are privileged to hear the fathomless prajna paramita, they will gain boundless merits, virtues, and superior benefits, not to mention if they can develop deep belief in and understandings of it, cultivate it as they are taught, and keep its essential meanings in mindfulness and reflect on them. These great bodhisattvas will dwell peacefully in realness and become very close to the perfect knowledge of everything. They will realize the unsurpassed, perfect, and universal bodhi before long and teach the essential meanings of the dharma for

sentient beings.”

(The Buddha taught which great bodhisattvas are admired and acclaimed publicly by various Thus-Comers when teaching the fathomless prajna paramita, and why they can gain such superior reputations and benefits.)

「復次，善現！若菩薩摩訶薩聞說如是甚深般若波羅蜜多所有義趣深心信解，無惑、無疑、不迷、不悶，但作是念：『如佛所說甚深般若波羅蜜多，理趣必然，定非顛倒。』是菩薩摩訶薩應作是念：『我於般若波羅蜜多甚深義趣深生信解，決定已於或復當於不動如來、應、正等覺及諸菩薩摩訶薩所，廣聞般若波羅蜜多，於深義趣深生信解，生（別本有作「既」者）信解已，勤修梵行，當得住於不退轉地，住是地已，疾證無上正等菩提。』善現當知！若菩薩摩訶薩但聞如是甚深般若波羅蜜多，尚獲無邊功德勝利，況深信解、如說修行，繫念思惟甚深義趣！是菩薩摩訶薩安住真如近一切智，疾證無上正等菩提，為諸有情宣說法要。」

At that time, Well-Appearing One asked the Buddha, “If the dharmas far separate from realness are unattainable, what dharmas can dwell peacefully in realness? Who will become very close to the perfect knowledge of everything and realize the unsurpassed, perfect, and universal bodhi quickly? Who can teach which essential meanings of the dharma for whom?”

爾時，善現便白佛言：「法離真如無別可得，為說何法安住真如？復說誰能近一切智，疾證無上正等菩提？誰復為誰說何法要？」

The Buddha replied to Well-Appearing One, “As you asked, ‘If the dharmas far separate from realness are unattainable, what dharmas can dwell peacefully in realness? Who will become very close to the perfect knowledge of everything and realize the unsurpassed, perfect, and universal bodhi quickly? And who can teach which essential meanings of the dharma for whom?’ You have asked good questions. If the dharmas far separate from realness are unattainable, how can dharmas dwell in

realness?

佛告善現：「汝所問言『法離真如無別可得？為說何法安住真如？復說誰能近一切智，疾證無上正等菩提？誰復為誰說何法？』者，如是！如是！如汝所說。法離真如都不可得，如何可說法住真如？

“Well-Appearing One, as realness is unattainable, how can dharmas dwell in realness? How can one become close to the perfect knowledge of everything and realize the unsurpassed, perfect, and universal bodhi quickly? How can one teach the dharma to others? You must know, Well-Appearing One, realness itself cannot dwell in realness; in it there is neither the one who dwells nor the place in which one can dwell. Realness cannot become close to the perfect knowledge of everything; in it no one can become close to something, and there is nothing that one can get close to. Realness cannot realize and attain the unsurpassed, perfect, and universal bodhi; in it there is no difference between the one that can attain and the one to be attained. Realness cannot teach the dharma to others; in it there is neither the one who can teach nor the thing to be taught. It is in terms of the worldly way of speech to say that the bodhisattvas practice the fathomless prajna paramita, dwell peacefully in realness, become very close to the perfect knowledge of everything, realize the unsurpassed, perfect, and universal bodhi quickly, and teach the essential meanings of the dharma for sentient beings.”

(The Buddha taught that as all dharmas are nonexistent and unattainable, it is in terms of worldly perspective to say that one can practice prajna paramita, dwell in realness, become close to the unsurpassed bodhi, and teach the essential meanings of the dharma to sentient beings.)

「善現！真如尚不可得，況別有法能住真如？豈復有能近一切智，疾證無上正等菩提？寧復有能為他說法？善現當知！真如不可自住真如，此中都無能、所住故；真如不能近一切智，此中都無能、所近故；真如不能證得無上正

等菩提，此中都無能得、所得差別性故；真如不能為他說法，此中都無能、所說故。隨世俗故，說有菩薩行深般若波羅蜜多，安住真如，近一切智，疾證無上正等菩提，為諸有情宣說法要。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “The essential meanings of prajna paramita are very profound, so they are very difficult to believe in and understand. When practicing the fathomless prajna paramita, the great bodhisattvas have gotten to know that the dharmas are unattainable, but they still work hard to pursue the unsurpassed, perfect, and universal bodhi. They are undertaking a very difficult task. Why? It is for sure that no dharma can dwell in realness, nor is there any dharma that stays close to the perfect knowledge of everything, realizes the unsurpassed, perfect, and universal bodhi quickly, or can teach the essential meanings of the dharma. When hearing all such things, these bodhisattvas are not sunk, drowned, confused, skeptical, frightened, scared, getting lost, or suffocated. It is very unusual.”

時，天帝釋便白佛言：「如是般若波羅蜜多理趣甚深極難信解，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，欲為有情宣說法要，甚為難事。所以者何？定無有法能住真如，亦無有能近一切智、疾證無上正等菩提，亦無有能宣說法要，然諸菩薩聞如是事，心不沈沒、無惑、無疑、不驚、不恐亦不迷悶，如是等事甚為希有。」

At that time, Well-Appearing One said to Heavenly Emperor Indra, “Kausika, you said, ‘When hearing the fathomless dharma, these bodhisattvas are not sunk, overwhelmed, confused, skeptical, frightened, scared, getting lost, or suffocated. They still pursue the unsurpassed, perfect, and universal bodhi to teach the essential meanings of the dharma for sentient beings. It is very unusual.’ Kausika, when practicing the fathomless prajna paramita, the great bodhisattvas have contemplated the dharmas and realized that they are all empty and nonexistent. Who is sunk? Who

is overwhelmed? Who is confused? Who is skeptical? Who is frightened? Who is scared? Who is getting lost? And who is suffocated? Therefore, it is not unusual. The sentient beings are ignorant and upside down, so they are unable to realize that the dharmas are empty. The bodhisattvas have pursued the great bodhi to teach them the expedient skillfulness. This is not very difficult.”

爾時，善現謂帝釋言：「憍尸迦！如汝所說『諸菩薩眾聞甚深法，心不沈沒、無惑、無疑、不驚、不恐亦不迷悶，而求無上正等菩提，欲為有情宣說法要，極為難事甚希有！』者。憍尸迦！諸菩薩摩訶薩行深般若波羅蜜多，觀法皆空、都無所有，誰沈？誰沒？誰惑？誰疑？誰驚？誰恐？誰迷？誰悶？是故此事未為希有。然為有情愚癡顛倒，不能通達諸法皆空故，求菩提欲為宣說方便善巧，非極為難。」

Heavenly Emperor Indra said, “Venerable Well-Appearing One, you have always spoken based on emptiness, so you can speak without hindrance and hesitation. As one shoots an arrow into empty space, it will fly near or far without hindrance and hesitation. So, the words spoken by the venerable one are always based on emptiness whether they are profound or not, so no one dares to hinder.”

天帝釋言：「尊者善現！諸有所說無不依空，是故所言常無滯礙。如有以箭仰射虛空，若遠若近俱無滯礙，尊者所說亦復如是，若深若淺一切依空，誰能於中敢作留難？」

In the meantime, Heavenly Emperor Indra asked the Buddha, “Are the words that I have spoken to venerable Well-Appearing One congruent with the Thus-Comer’s real words and dharma words? Are they congruent with the dharma? Are they correct words?”

時，天帝釋便白佛言：「我與尊者善現所說，為順如來實語、法語，於法隨法，為正說耶？」

The World-Honored One replied to Heavenly Emperor Indra, “What you have

spoken with Well-Appearing One are congruent with the Thus-Come's real words and dharma words; they not upside down so they are in accord with the dharma. Why? Kausika, Well-Appearing One's talent of debate and lectures are based on emptiness. Why? The long-lived Well-Appearing One has contemplated all dharmas and realized that they are empty in the final analysis. As the fathomless prajna paramita is unattainable, not to mention those who practice the fathomless prajna paramita are attainable. As the unsurpassed, perfect, and universal bodhi of the Buddhas is unattainable, not to mention those who realize the unsurpassed, perfect, and universal bodhi are attainable. As the perfect knowledge of everything is unattainable, not to mention those who attain the perfect knowledge of everything are attainable. As realness is unattainable, not to mention those who attain realness and become the Thus-Come are attainable. As the nature of nonarising is unattainable, not to mention those who can realize the nature of nonarising are attainable. As the bodhi is unattainable, not to mention those who can realize the bodhi of the Buddha are attainable. As the ten abilities are unattainable, not to mention those who can achieve the ten abilities are attainable. As the four kinds of fearlessness are unattainable, not to mention those who can achieve the four kinds of fearlessness are attainable. As the dharmas are unattainable, not to mention those who can teach about the dharmas are attainable. Why? Well-Appearing One has dwelled in all dharmas as in a faraway and unattainable abode. He has also contemplated all dharmas and realized that they are all empty in the final analysis, while those who can practice, ones practiced, and so forth are all unattainable.

爾時，世尊告天帝釋：「汝與善現諸有所言，皆順如來實語、法語，於法隨法，無顛倒說。何以故？憍尸迦！具壽善現所有辯才，無不依空而施設故。所以者何？具壽善現觀一切法皆畢竟空，尚不得甚深般若波羅蜜多，況有能行甚深般若波羅蜜多者！尚不得諸佛無上正等菩提，況有能證諸佛無上正等菩提

者！尚不得一切智，況有能得一切智者！尚不得真如，況有能得真如成如來者！尚不得無生性，況有能證無生性者！尚不得菩提，況有能證佛菩提者！尚不得十力，況有能成十力者！尚不得四無所畏，況有能成四無所畏者！尚不得諸法，況有能說法者！何以故？憍尸迦！具壽善現於一切法住遠離住，於一切法住無所得住，觀一切法畢竟皆空，所能行等不可得故。

“Kausika, the long-lived sage Well-Appearing One has dwelled in such superior faraway and unattainable abode among all dharmas, but in comparison, the great bodhisattvas dwelling in the abode of the profound and exquisite actions of prajna paramita are more superior to him by one hundred, one thousand, hundreds of thousands, and so forth, and one upanisadam times. Why? The abode of the profound and exquisite actions of prajna paramita is only second to the abode of the Buddhas, but superior to, higher, nobler, more wonderful, subtler, and upper than the abode of voice-hearers and the abode of self-enlightened ones. Therefore, Kausika, if great bodhisattvas would like to become superior to, higher, nobler, more wonderful, subtler, and upper than all sentient beings, they should always dwell in the abode of the profound and exquisite actions of prajna paramita.”

(The Buddha concluded that great bodhisattvas should always dwell in the profound and exquisite actions of prajna paramita to become superior to those dwelling in two vehicles.)

「憍尸迦！具壽善現於一切法住遠離住、無所得住，比諸菩薩摩訶薩眾所住般若波羅蜜多微妙行住，百分不及一，千分不及一，百千分不及一，乃至鄢波尼殺曇分亦不及一。何以故？憍尸迦！是諸菩薩摩訶薩眾所住般若波羅蜜多微妙行住，除如來住，於餘菩薩及諸聲聞、獨覺等住為最為勝、為尊為高、為妙為微妙、為上為無上。以是故，憍尸迦！若菩薩摩訶薩欲於一切有情眾中為最為勝、為尊為高、為妙為微妙、為上為無上者，當住般若波羅蜜多微妙行住無得暫捨。」

Chapter 28

Spreading Flowers

(In the Fourth Assembly)

第四分散花品第二十八

In the meantime, numberless and countless heavenly beings from the Heaven of the Thirty-Three Smaller Heavens in the assembly rejoiced, danced, and jumped and each carried exquisite heavenly fragrant flowers as offering to spread on the Thus-Come and various bodhisattvas.

爾時，會中無量無數三十三天歡喜踊躍，各取天上微妙香花，奉散如來及諸菩薩。

In the meantime, six thousand bhiksus in the assembly stood up from their seats. They bowed to the Bhagavat and knelt before the Buddha's feet with right knees touching the ground and left shoulders covered. Because of the Buddha's supernatural powers, all exquisite fragrant flowers spontaneously filled each bhiksu's palms. These bhiksus had never been so delighted before. So, they again presented the flowers as offerings to spread over the Buddha and the bodhisattvas, and vowed, "We swear to always dwell peacefully with these virtuous roots in the abode of the exquisite and subtle actions of the fathomless prajna paramita. We also swear to pursue and reach the unsurpassed, perfect, and universal bodhi quickly."

是時，眾內六千苾芻俱從座起頂禮佛足，偏覆左肩，右膝著地，向薄伽梵曲躬合掌。佛神力故，各於掌中微妙香花自然盈滿。是苾芻眾踊躍歡喜得未曾有，各以此花奉散佛上及諸菩薩，既散花已同發願言：「我等用斯勝善根力，願常安住甚深般若波羅蜜多微妙行住，速趣無上正等菩提。」

At that time, the World-Honored One smiled. As usual, various colorful lights in blue, yellow, scarlet, white, red, violet, fresh green, gold, silver, and crystal emitted

from his face and shone over the boundless Buddha lands, from the world of Brahma in the top down to the wheel of the wind, one of the bottoms of the world. These lights traveled far away and returned, slowly circled three times around the Buddha's body clockwise, and then were absorbed into the top of the Buddha's head.

爾時，世尊即便微笑。如佛常法，從其面門放種種光，青黃赤白紅紫碧綠金銀頗胝，傍照無邊諸佛國土，上至梵世下徹風輪，漸復還來繞佛右轉，經三匝已從頂上入。

In the meantime, Ananda rose from his seat, bowed to the Buddha with his palms joined together and said, "World-Honored One, what cause and condition have made you smile? The Buddhas do not smile without cause and condition. I beseech your mercy to tell us."

時，阿難陀即從座起，禮佛合掌白言：「世尊！何因何緣現此微笑？諸佛現笑非無因緣，惟願如來哀愍為說！」

At that time, the Buddha replied to Ananda, "These bhiksus will become the Buddhas in the upcoming Kalpa of Stellar with the same name 'Spreading Flowers,' and all will also possess the other ten noble names. Their lifespans, lands, and the bhiksu disciples will be similar. These Thus-Comers will live for twenty thousand kalpas. The teachings given by each of them will contain profound and broad meanings. The teachings will spread widely in heaven and human world for twenty thousand kalpas. All the Buddha lands are very expansive, dignified, and pure and full of people, all live in peace, comfort, prosperity, and happiness. The Thus-Comers in each of their lands will send their disciples to travel in turn around the villages, cities, capitals, or the towns where the kings live, turn the wonderful dharma wheel, and deliver the heavenly beings and the human beings living there, so all will gain superior benefits, peace, and happiness. Where the World-Honored Ones go and stay, there will always rain exquisite five-color flowers. I smile because of this cause and

condition. Therefore, Joyfully Celebrating One, if great bodhisattvas would like to dwell peacefully in the superior abode, they should dwell in the subtle and exquisite actions of prajna paramita. If great bodhisattvas would like to dwell peacefully where the Thus-Comer dwells, they should dwell in the subtle and exquisite actions of prajna paramita.

(The Buddha conferred six thousand monks in the assembly the prophecy of becoming Buddhas in the next kalpa and encouraged bodhisattvas to dwell in the subtle and exquisite actions of prajna paramita.)

爾時，佛告阿難陀言：「此諸苾芻於當來世星喻劫中皆得作佛，同名散花，十號具足，聲聞僧數一切皆等，壽量亦等二十千劫。彼一一佛所演言教，理趣深廣流布天、人，正法住世俱二萬劫。彼諸佛土廣博嚴淨，人物熾盛安隱豐樂。彼諸如來各於自土，將諸弟子循環（別本有作「還」者）遊歷村城、聚落、國邑、王都，轉妙法輪度天、人眾，令獲殊勝利益安樂。彼諸世尊往來住處，晝夜常雨五色妙花。由此因緣，故我微笑。是故，慶喜！若菩薩摩訶薩欲得安住最勝住者，當住般若波羅蜜多微妙行住。若菩薩摩訶薩欲得安住如來住者，當住般若波羅蜜多微妙行住。

“You must know, Joyfully Celebrating One, if great bodhisattvas have cultivated and learned the fathomless prajna paramita diligently and attentively and fulfilled it thoroughly and perfectly, they must have been reborn here again from human world or from the Heaven of Tusita. Why? In their previous lives, either in human world or in heaven, they must have heard widely the fathomless prajna paramita. That is why they can cultivate and learn diligently and attentively the fathomless prajna paramita in present life. You must know, Joyfully Celebrating One, the Thus-Comer has declared that if great bodhisattvas have cultivated and learned the fathomless prajna paramita diligently and assiduously without caring about their own bodies and properties, they certainly will attain nonregression in the pursuit of the

unsurpassed, perfect, and universal bodhi.

「慶喜當知！若菩薩摩訶薩精勤修學甚深般若波羅蜜多令得究竟，是菩薩摩訶薩先世或從人中沒已還生此處，或從睹史多天沒來生人間。所以者何？彼於先世或在人中、或居天上，由曾廣聞甚深般若波羅蜜多故，於今生能勤修學甚深般若波羅蜜多。慶喜當知！如來現見，若菩薩摩訶薩能勤修學甚深般若波羅蜜多，於身、命、財無所顧者，定於無上正等菩提得不退轉。」

“Furthermore, Joyfully Celebrating One, if sentient beings love to hear the fathomless prajna paramita and accept, embrace, read, recite, write, cultivate and learn diligently and assiduously, and reflect reasonably on it, and further lecture on, explain, teach, and give cautions of it to the good gentlepersons who are learning the great vehicle, they are great bodhisattvas. They must have heard in person from the teachings given by the Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One in the past. After hearing the teachings, they had also accepted, embraced, read, recited, written, cultivated and learned diligently and assiduously, and reflected reasonably on them and further lectured on, explained, taught, and given cautions of them to others. That is why they can accomplish these things in this lifetime. You must know, Joyfully Celebrating One, these sentient beings had planted virtuous roots at innumerable Buddhas’ places in previous lives, so they are able to do these things presently. They should think, ‘I must have heard the teachings of the fathomless prajna paramita not only from the voice-hearers and so forth, but also from the Thus-Come, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. I must not only have stayed closely with the voice-hearers and so forth, made offerings to them, and planted the virtuous roots at their places, but also with the Thus-Come, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, made offerings to them, and planted the virtuous roots at their places. Because of this cause and condition, when hearing the fathomless

prajna paramita now, I love to accept, embrace, read, recite, write, cultivate and learn diligently and assiduously, reflect reasonably on, and lecture extensively and tirelessly for others on the fathomless prajna paramita.’

「復次，慶喜！若有情類愛樂聽聞甚深般若波羅蜜多，聞已受持、讀誦、書寫、精勤修學、如理思惟，為菩薩乘善男子等宣說、開示、教誡、教授。當知彼人是大菩薩，曾於過去親從如來、應、正等覺聞說如是甚深般若波羅蜜多，聞已受持、讀誦、書寫、精勤修學、如理思惟，亦曾為他宣說、開示、教誡、教授甚深般若波羅蜜多故，於今生能辦是事。慶喜當知！是有情類曾於過去無量佛所種諸善根故，於今生能作是事。此有情類應作是思：『我先非唯從聲聞等聞說如是甚深般若波羅蜜多，定從如來、應、正等覺聞說如是甚深般若波羅蜜多；我先非唯於聲聞等親近、供養、種諸善根，定於如來、應、正等覺親近、供養、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、書寫、精勤修學、如理思惟，廣為有情宣說無倦。』

“Furthermore, Joyfully Celebrating One, these sentient beings are not frightened or scared when hearing the fathomless prajna paramita; rather, they love to hear it. After hearing it, they will accept, embrace, read, recite, write, and diligently and assiduously cultivate and learn it, reflect reasonably on its principles, meanings, words, and implications, get to understand them thoroughly, and practice in compliance with them. These sentient beings indeed have seen intuitively Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. You must know, Joyfully Celebrating One, when hearing all essential meanings of the fathomless prajna paramita, they can develop deep belief in and understanding of them without slandering and destroying them. They must have made offerings to innumerable Buddhas and planted many virtuous roots at Buddhas’ places. They must have also been absorbed by innumerable virtuous friends.

(The Buddha described the gentlepersons who had cultivated and learned prajna

paramita so diligently, made offerings and offered services to Thus-Comers, heard their teachings, and so forth in previous lives, so that they can in this lifetime love to do the same in pursuing the great bodhi through the fathomless prajna paramita. The Buddha admired that these good gentlepersons are truly great bodhisattvas.)

「復次，慶喜！是（別本有作「若」者）有情類不驚不怖，愛樂聽聞甚深般若波羅蜜多，聞已受持、讀誦、書寫、精勤修學、如理思惟，若法、若義、若文、若意皆善通達隨順修行，是諸有情則為現見我等如來、應、正等覺。慶喜當知！若有情類聞說如是甚深般若波羅蜜多所有義趣，深心信解、不生毀謗、不可沮壞。是諸有情已曾供養無量諸佛，於諸佛所多種善根，亦為無量善友攝受。

“Furthermore, Joyfully Celebrating One, if sentient beings plant virtuous roots in the superior field of bliss of the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One and thus attain the effect of voice-hearer, self-enlightened one, or Thus-Comer and realize the unsurpassed, perfect, and universal bodhi, they must have cultivated and fulfilled the bodhisattva actions through perfect and unhindered understanding of the fathomless essential meanings of prajna paramita. You must know, Joyfully Celebrating One, if great bodhisattvas can understand the fathomless essential meanings of prajna paramita thoroughly and cultivate the bodhisattva actions diligently and perfectly, it does not make sense that they will stay in the stage of voice-hearer or the stage of self-enlightened one without realizing insightfully the unsurpassed, perfect, and universal bodhi. Therefore, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should fully understand the profound essential meanings of prajna paramita without hindrance and cultivate the bodhisattva actions diligently and perfectly.

(The Buddha emphasized that bodhisattvas should fully understand the fathomless prajna paramita without hindrance to achieve the unsurpassed bodhi.)

「復次，慶喜！若諸有情能於如來、應、正等覺勝福田所種諸善根，雖定當得或聲聞果、或獨覺果、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，精進修行諸菩薩行令極圓滿。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，精進修行諸菩薩行令極圓滿，是菩薩摩訶薩不證無上正等菩提，而住聲聞、獨覺地者，必無是處。是故菩薩摩訶薩眾欲得無上正等菩提，應於般若波羅蜜多甚深義趣善達無礙，精進修行諸菩薩行令極圓滿。

“Therefore, Joyfully Celebrating One, I am entrusting you with these fathomless sutras of prajna paramita. You must accept, embrace, read, recite, and understand them thoroughly. You must not lose them or forget them. Joyfully Celebrating One, if you forget or lose other sutras, your sins will not be very serious. But if you do not accept and embrace the fathomless sutras of prajna paramita well or if you forget or lose just one sentence of them, then your sins will be very serious. Joyfully Celebrating One, if one can accept and embrace the fathomless sutras of prajna paramita and do not forget or lose even one sentence of them, the blessings gained by this person will be innumerable. If a person is unable to fully accept and embrace the profound prajna paramita sutras and forgets or loses even a single sentence, then their sins will equal the number of blessings gained by someone who accepts them completely. Therefore, Joyfully Celebrating One, I am now entrusting you sincerely with the fathomless sutras of prajna paramita. You must accept, embrace, read, recite, understand thoroughly, reflect reasonably on, lecture extensively for others on, and explain respectively these profound sutras so the believers and practitioners of prajna paramita can fully understand its words and meanings.

(The Buddha entrusted the sutras of prajna paramita to Ananda, instructing him to diligently preserve, study, contemplate, teach, and accurately explain them, ensuring

that not a single sentence would be lost or forgotten.)

「是故，慶喜！我以般若波羅蜜多甚深經典付囑於汝，應正受持、讀誦、通利，莫令忘失。慶喜當知！除此般若波羅蜜多甚深經典，受持諸餘我所說法，設有忘失其罪尚輕。若於般若波羅蜜多甚深經典不善受持，下至一句有所忘失，其罪甚重。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不善受持，下至一句有忘失者，所獲重罪同前福量。是故，慶喜！我以般若波羅蜜多甚深經典慇懃付汝，當正受持、讀誦、通利、如理思惟、廣為他說、分別開示，令受持者究竟解了文義意趣。

“Joyfully Celebrating One, if great bodhisattvas can accept, embrace, read, recite, understand thoroughly, reflect reasonably on, and lecture extensively for others on the fathomless prajna paramita, and further explain it respectively so that others can understand, then these great bodhisattvas equally accept, embrace, and absorb the loci, where the unsurpassed, perfect, and universal bodhi, realized by the Buddhas in the three phases of time, arises and grows. Joyfully Celebrating One, if sentient beings initiate a sincere and pure mind and appear in my place attempting to make the most wonderful wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim me tirelessly, they must wholeheartedly hear, accept, embrace, read, recite, understand thoroughly, reflect reasonably on, lecture extensively for others on, and explain the fathomless prajna paramita respectively to let it becomes understandable. They should further write it, dignify it with various pretty treasures, and make the most wonderful wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim it tirelessly.

「慶喜當知！若菩薩摩訶薩於深般若波羅蜜多，受持、讀誦、究竟通利、如理思惟、廣為他說，分別開示令其解了，是菩薩摩訶薩則為受持攝取過去、未來、現在諸佛世尊所證無上正等菩提生長之處。慶喜當知！若有情類起殷淨

心現於我所，欲持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎無懈倦者，當於般若波羅蜜多至心聽聞、受持、讀誦、究竟通利、如理思惟、廣為他說，分別開示令其解了，或復書寫眾寶莊嚴，常（別本有作「恒」者）以種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎不應懈怠。

“Joyfully Celebrating One, if great bodhisattvas make offerings respectfully to esteem and acclaim the fathomless prajna paramita, they equally make offerings respectfully to esteem and acclaim me and the Buddhas in the ten directions across the three phases of time. Joyfully Celebrating One, if great bodhisattvas hear the fathomless prajna paramita, initiate a sincere and pure mind to pay respect to and become fond of it, they equally initiate a sincere and pure mind to pay respect to and become fond of the unsurpassed, perfect, and universal bodhi that is realized insightfully by all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past, future, and present. Joyfully Celebrating One, if you are fond of me and reluctant to abandon me, you should also be fond of the fathomless sutras of prajna paramita and be reluctant to abandon them and will not even forget or lose one sentence of them.

(The best way to pay homage to the Buddha is paying homage to the fathomless prajna paramita.)

「慶喜當知！若菩薩摩訶薩供養恭敬、尊重讚歎甚深般若波羅蜜多，則為現前供養恭敬、尊重讚歎我及十方三世諸佛。慶喜當知！若菩薩摩訶薩聞深般若波羅蜜多，起殷淨心恭敬愛樂，即於過去、未來、現在一切如來、應、正等覺所證無上正等菩提，起殷淨心恭敬愛樂。慶喜！汝若愛樂於我、不捨於我，亦當愛樂、不捨般若波羅蜜多甚深經典，下至一句勿令忘失。

“Joyfully Celebrating One, the causes and conditions of entrusting the fathomless sutras of prajna paramita to you are too many to be spoken exhaustively even for innumerable hundreds of thousands of great kalpas. All in all, as I am your

grand master, so is the fathomless prajna paramita. As all of you, the heavenly beings, human beings, asuras, and so forth have paid respect to and esteem me, so you should pay respect to and esteem the fathomless prajna paramita. Therefore, I am entrusting the fathomless sutras of prajna paramita to you with innumerable skillful skillful means, you should accept and embrace them and must not forget or lose them.

「慶喜！我說如是般若波羅蜜多甚深經典付囑因緣，雖經無量百千大劫亦不可盡。舉要言之，如我既是汝等大師，甚深般若波羅蜜多當知亦是汝等大師，汝等天、人、阿素洛等敬重於我，亦當敬重甚深般若波羅蜜多。是故，慶喜我以無量善巧方便，付汝般若波羅蜜多甚深經典，汝當受持無令忘失。我今持此甚深般若波羅蜜多，對諸天、人、阿素洛等無量大眾付囑於汝，應正受持勿令忘失。

“Joyfully Celebrating One, let me tell you honestly. If all pure believers would not turn away from the Buddha, the dharma, and the sangha as well as the unsurpassed, perfect, and universal bodhi realized by the Buddhas in the three phases of time, they should not turn away from the fathomless prajna paramita. This is the way that the Buddhas teach and give cautions to their disciples.

「慶喜！我今實言告汝，諸有淨信欲不捨佛、欲不捨法、欲不捨僧，復欲不捨三世諸佛所證無上正等菩提，定不應捨甚深般若波羅蜜多，如是名為我等諸佛教誡教授諸弟子法。

“You must know, Joyfully Celebrating One, if good gentlepersons are fond of hearing the fathomless prajna paramita and further accept, embrace, read, recite, understand thoroughly, reflect reasonably on, lecture for others through innumerable gates on, and explain respectively and establish the fathomless prajna paramita so all can easily understand it and cultivate it diligently and assiduously, then these good gentlepersons will realize insightfully the unsurpassed, perfect, and universal bodhi quickly; they will be able to fulfill the perfect knowledge of all perfect knowledge

quickly too. Why? The unsurpassed, perfect, and universal bodhi of the Buddhas and the perfect knowledge of all perfect knowledge are born because of the fathomless prajna paramita. Joyfully Celebrating One, the Buddhas of the three phases of time give birth to the unsurpassed, perfect, and universal bodhi based on this fathomless prajna paramita. Therefore, Joyfully Celebrating One, if great bodhisattvas would like to attain the unsurpassed, perfect, and universal bodhi, they should cultivate and learn such fathomless prajna paramita diligently and assiduously. Why? The fathomless prajna paramita is the mother of the great bodhisattvas; it gives birth to great bodhisattvas.

(The Buddha further emphasized that the unsurpassed, perfect, and universal bodhi, the perfect knowledge of all perfect knowledge, Buddhas, and bodhisattvas arise from the fathomless prajna paramita.)

「慶喜當知！若善男子、善女人等愛樂聽聞甚深般若波羅蜜多，受持、讀誦、究竟通利、如理思惟，以無量門廣為他說，分別開示施設建立，令其解了精進修行；是善男子、善女人等疾證無上正等菩提，能速（別本有作「近」者）圓滿一切智智。所以者何？諸佛無上正等菩提、一切智智皆依如是甚深般若波羅蜜多而得生故。慶喜當知！三世諸佛皆依如是甚深般若波羅蜜多，出生無上正等菩提。是故，慶喜！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。所以者何？甚深般若波羅蜜多是諸菩薩摩訶薩母，生諸菩薩摩訶薩故。

“You must know, Joyfully Celebrating One, if great bodhisattvas learn diligently the six paramitas, they will realize the unsurpassed, perfect, and universal bodhi quickly. Therefore, Joyfully Celebrating One, I am now entrusting these six paramitas to you; you should accept and embrace them correctly; you should not forget or lose them. Why? These six paramitas are the inexhaustible dharma storage of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally

Enlightened Ones. All Buddha dharmas originate from them. Joyfully Celebrating One, the essential meanings of the dharma taught by the Buddhas, the World-Honored Ones, of the three phases of time in the ten directions all flow out of this inexhaustible dharma storage of the six paramitas. You must know, Joyfully Celebrating One, the Buddhas, the World-Honored Ones, of the three phases of time in the ten directions had realized, will realize, and are realizing the unsurpassed, perfect, and universal bodhi based on the cultivation of this inexhaustible dharma storage of the six paramitas. Joyfully Celebrating One, all voice-hearers of the three phases of time in the ten directions as the disciples of the Buddhas had entered, will enter, and are entering nirvana because of the diligent cultivation of the inexhaustible dharma storage of the six paramitas.

(The essential meanings of the dharma taught by the Buddhas of the three phases of time in the ten directions all flow out of the six paramitas.)

「慶喜當知！若菩薩摩訶薩勤學六種波羅蜜多，速證無上正等菩提。是故，慶喜！我以此六波羅蜜多更付囑汝，當正受持無令忘失。所以者何？如是六種波羅蜜多是諸如來、應、正等覺無盡法藏，一切佛法從此生故。慶喜當知！十方三世諸佛世尊所說法要，皆是六種波羅蜜多無盡法藏之所流出。慶喜當知！十方三世諸佛世尊，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！十方三世諸佛世尊聲聞弟子，皆依六種波羅蜜多無盡法藏精勤修學，已、正、當入無餘涅槃。」

“Furthermore, Joyfully Celebrating One, if you teach the dharma of the voice-hearers for the practitioners of the voice-hearer vehicle, and because of this dharma, all sentient beings in the large threefold thousand-world attain the effect of arhat, then you still have not accomplished what a Buddha’s disciple should do. If you can teach one sentence correspondent with the fathomless prajna paramita for the practitioners of the bodhisattva vehicle, you will have accomplished what a Buddha’s disciple

should do. It is my pleasure to encourage and participate in the things like this because it is superior to teaching all sentient beings in the large threefold thousand-world to become arhats.

「復次，慶喜！假使汝為聲聞乘人說聲聞法，由此法故，三千大千世界有情一切皆得阿羅漢果，猶未為我作佛弟子所應作事。汝若能為菩薩乘人宣說一句甚深般若波羅蜜多相應之法，即名為我作佛弟子所應作事，我於此事深生隨喜，勝汝教化三千大千世界有情一切皆得阿羅漢果。」

“Furthermore, Joyfully Celebrating One, suppose that all sentient beings in the large threefold thousand-world have attained human bodies and arhat effect simultaneously owing to the teaching other than the Buddha’s to possess various kinds of bliss caused by practicing giving, precept, and cultivation as the arhats have done. What do you think about this? Are they much blessed?”

「復次，慶喜！假使三千大千世界一切有情，由他教力，非前非後皆得人身，俱時證得阿羅漢果，是諸阿羅漢所有施性、戒性、修性諸福業事，於汝意云何？彼福業事寧為多不？」

Joyfully Celebrating One replied, “They are much blessed, World-Honored One. They are much blessed, Well-Gone One. Their blessings will be innumerable and boundless.”

慶喜答言：「甚多！世尊！甚多！善逝！彼福業事無量無邊。」

The Buddha said to Joyfully Celebrating One, “If voice-hearers lecture on the dharma correspondent with prajna paramita for bodhisattvas one day and night, the blessings gained by these voice-hearers will be much more than the former ones.

佛告慶喜：「若有聲聞能為菩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。」

“Joyfully Celebrating One, now let us put one day and night, one day, half day, one hour, the time for eating one meal, an instant, or a very short instant aside. If

voice-hearers can teach the bodhisattvas the dharms correspondent with prajna paramita for even as brief in a snap, they will be blessed much more than the former ones. Why? It is because they have gained more blessings than the virtuous roots of all voice-hearers and self-enlightened ones.

「慶喜當知！置一日夜但經一日，復置一日但經半日，復置半日但經一時，復置一時但經食頃，復置食頃但經須臾，復置須臾但經俄爾，復置俄爾經彈指頃，是聲聞人能為菩薩宣說般若波羅蜜多相應之法，所獲福聚甚多於前。何以故？此聲聞人所獲福聚，超過一切聲聞、獨覺諸善根故。

“Furthermore, Joyfully Celebrating One. Suppose that some great bodhisattvas have lectured on the dharma of voice-hearer for the voice-hearer practitioners. If all sentient beings of the large threefold thousand-world have realized and attained arhat effect because of this teaching and thus possess various kinds of superior merits and virtues, what do you think about this? Will these great bodhisattvas be much blessed because of this cause and condition?”

「復次，慶喜！若菩薩摩訶薩為聲聞人宣說種種聲聞乘法，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？」

Joyfully Celebrating One replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One. The blessings gained by these great bodhisattvas will be innumerable and boundless.”

慶喜答言：「甚多！世尊！甚多！善逝！是菩薩摩訶薩所獲福聚無量無邊。」

The Buddha said to Joyfully Celebrating One, “If great bodhisattvas lecture on the dharms correspondent with prajna paramita for the good gentlepersons who are practicing voice-hearer vehicle, self-enlightened one vehicle, or the unsurpassed vehicle for only one day and night, the blessings thus acquired will be much more

than the former ones.

佛告慶喜：「若菩薩摩訶薩為聲聞乘善男子等，或獨覺乘善男子等，或無上乘善男子等，宣說般若波羅蜜多相應之法，經一日夜，所獲福聚甚多於前。

“You must know, Joyfully Celebrating One, let us at this moment put one day and night, one day, half day, one hour, the time of eating a meal, an instant, or a very brief instant aside. If great bodhisattvas can lecture on the dharma correspondent with prajna paramita for even as brief in a snap for the good gentlepersons who are practicing the three vehicles, the blessings thus acquired by these great bodhisattvas will be much more than the former ones by innumerable and countless times. Why? The dharma giving correspondent with the fathomless prajna paramita transcends all dharma giving correspondent with the voice-hearers and self-enlightened ones; it will also go beyond all virtuous roots of these two vehicles. Why? These great bodhisattvas have not only pursued the unsurpassed, perfect, and universal bodhi themselves, but also demonstrated to, taught, admired, and acclaimed sentient beings with the dharma correspondent with great vehicle, so that they will not regress in the pursuit of the unsurpassed, perfect, and universal bodhi.

「慶喜當知！置一日夜但經一日，復置一日但經半日，復置半日但經一時，復置一時但經食頃，復置食頃但經須臾，復置須臾但經俄爾，復置俄爾經彈指頃，是菩薩摩訶薩能為三乘善男子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。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善根故。所以者何？是菩薩摩訶薩自求無上正等菩提，亦以大乘相應之法示現、勸導、讚勵、慶喜他諸有情，令於無上正等菩提得不退轉。

“You must know, Joyfully Celebrating One, these great bodhisattvas have not only cultivated giving paramita, pure-precept paramita paramita, and so forth, and prajna paramita themselves, but also taught others to cultivate giving paramita, pure-

precept paramita, and so forth, and prajna paramita. They have not only dwelled in internal emptiness, external emptiness, and so forth, and the emptiness of selfless self-nature themselves, but also taught others to dwell in internal emptiness, external emptiness, and so forth, and the emptiness of selfless self-nature. They have not only dwelled in realness, dharma realm, and so forth, and the realm of the inconceivable themselves, but also taught others to dwell in realness, dharma realm, and so forth, and the realm of the inconceivable. They have not only dwelled in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering, but also taught others to dwell in the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering. They have not only cultivated the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path themselves, but also taught others to cultivate the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path. They have not only cultivated the four meditations, four immeasurable minds, and four formless concentrations themselves, but also taught others to cultivate the four meditations, four immeasurable minds, and four formless concentrations. They have not only cultivated the liberation gates of emptiness, formlessness, and nonaspiration themselves, but also taught others to cultivate the liberation gates of emptiness, formlessness, and nonaspiration. They have not only cultivated the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations themselves, but also taught others to cultivate the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations. They have not only cultivated the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud themselves, but also taught others to cultivate the stage of ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma

cloud. They have not only cultivated all dharani gates and all samadhi gates themselves but also taught others to cultivate all dharani gates and all samadhi gates. They have not only cultivated the five eyes and the six supernatural powers themselves but also taught others to cultivate the five eyes and the six supernatural powers. They have not only cultivated the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power themselves but also taught others to cultivate the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features. They have not only cultivated the thirty-two perfect major marks and the eighty distinguishing minor features themselves but also taught others to cultivate the thirty-two perfect major marks and the eighty distinguishing minor features. They have not only cultivated to stay in correct mindfulness and always dwell in equanimity themselves, but also taught others to cultivate to stay in correct mindfulness and always dwell in equanimity. They have not only cultivated the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena themselves, but also taught others to cultivate the perfect knowledge of everything, the perfect knowledge of the forms of the paths, and the perfect knowledge of all phenomena. They have not only cultivated the bodhisattva actions themselves but also taught others to cultivate the bodhisattva actions. They have not only cultivated the unsurpassed, perfect, and universal bodhi themselves, but also taught others to cultivate the unsurpassed, perfect, and universal bodhi. They have not only cultivated the perfect knowledge of all perfect knowledge themselves but also taught others to cultivate the perfect knowledge of all perfect knowledge. Because of these causes and conditions, their virtuous roots will grow and increase, and they will realize the unsurpassed, perfect, and universal bodhi quickly. (The Buddha taught that cultivating prajna paramita and guiding others to cultivate it

will gain more blessing than teaching the dharma of voice-hearer or self-enlightenment. Those who practice bodhisattva actions to not only cultivate various superior dharmas themselves but also encourage others to do so will gain more blessings than the practitioners for personal benefits.)

「慶喜當知！是菩薩摩訶薩自修布施波羅蜜多乃至般若波羅蜜多，亦教他修布施波羅蜜多乃至般若波羅蜜多；自住內空乃至無性自性空，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；自修四念住乃至八聖道支，亦教他修四念住乃至八聖道支；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；自修空、無相、無願解脫門，亦教他修空、無相、無願解脫門；自修八解脫乃至十遍處，亦教他修八解脫乃至十遍處；自修極喜地乃至法雲地，亦教他修極喜地乃至法雲地；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不共法，亦教他修如來十力乃至十八不共法；自修三十二相、八十隨好，亦教他修三十二相、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，亦教他修一切智、道相智、一切相智；自修菩薩摩訶薩行，亦教他修菩薩摩訶薩行；自修無上正等菩提，亦教他修無上正等菩提；自修一切智智，亦教他修一切智智。由此因緣善根增長，疾證無上正等菩提。」

“You must know, Joyfully Celebrating One, because these great bodhisattvas have achieved and stayed in the mindfulness of such superior virtuous roots, it does not make sense to say that they will regress in the pursuit of the unsurpassed, perfect, and universal bodhi.”

「慶喜當知！是菩薩摩訶薩成就如是殊勝善根，憶念如是殊勝善根，若於無上正等菩提有退轉者，無有是處。」

At that time, the World-Honored One was surrounded by the four groups of

disciples. After admiring prajna paramita and entrusting it to Ananda, the Buddha again used his supernatural powers to allow all heavenly beings, dragons, asuras, yaksas, gandharvas, kinnaras, mahoragas, humans, and nonhumans in the assembly to see the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, who was also surrounded by the voice-hearers, bodhisattvas, and the public and teaching the subtle and exquisite dharma in an assembly as powerfully inspiring and overwhelming as the ocean. The Buddha also manifested how dignified and magnificent the Unmovable Buddha's land was. All the voice-hearer monks in that land were arhats, who had all their flaws removed and attained real ease without disturbance and vexations. Their minds were well liberated, and their wisdom was well released too. They were just like well tamed smart horses or great dragons. They had done all that should be done. They had discarded all heavy burdens and could always enjoy themselves. They had eliminated all bondages and were free in correct knowledge. They were fully at self-ease and became the uppermost of all. The monastic bodhisattvas present were well recognized and known by the public. They had achieved dharani and could debate and speak without hindrance. They had fulfilled inconceivable and immeasurable exquisite merits and virtues. As the Buddha withdrew his supernatural powers, all heavenly deities, dragons, yaksas, gandharvas, and so forth in the assembly could not see the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, voice-hearers, bodhisattvas, others, and the magnificent pure Buddha land anymore. The sentient beings in this land could not see them with their physical eyes. Why? As the Buddha withdrew his supernatural powers, the conditions supporting their sight for seeing the objects far away were absent.

爾時，世尊四眾圍遶，讚說般若波羅蜜多，付阿難陀令受持已，復於一切天、龍、藥叉、健達縛、阿素洛、揭路荼、緊捺洛、莫呼洛伽、人非人等大眾

會前現神通力，令眾皆見不動如來、應、正等覺，聲聞、菩薩、大眾圍繞，為海喻會宣說妙法，及見彼土嚴淨之相；其聲聞僧皆阿羅漢、諸漏已盡，無復煩惱、得真自在，心善解脫、慧善解脫，如調慧馬亦如大龍，已作所作、已辦所辦，棄諸重擔、逮得己利，盡諸有結、正知解脫，至心自在、第一究竟；其菩薩僧一切皆是眾望所識，得陀羅尼及無礙辯，成就無量不可思議、不可稱量微妙功德。佛攝神力，令此眾會天、龍、藥叉、健達縛等，不復見彼不動如來應正等覺、聲聞、菩薩及餘大眾，並彼佛土嚴淨之相。彼佛眾會及嚴淨土，皆非此土眼根所對。所以者何？佛攝神力，於彼遠境無見緣故。

At that time, the Buddha asked Ananda, “Can you see the Unmovable Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One, his land, and the public in the assembly now?”

爾時，佛告阿難陀言：「不動如來、應、正等覺國土眾會，汝更見不？」

Ananda replied, “No, my physical eyes cannot see them.”

阿難陀言：「我不復見彼事，非此眼所行故。」

The Buddha said to the long-lived sage Ananda, “As the physical eye cannot see the phenomena of that land, the eye root cannot see all dharmas either. You must know, Joyfully Celebrating One, the dharma cannot practice the dharma; the dharma cannot see the dharma; the dharma does not know the dharma; and the dharma cannot realize the dharma. Joyfully Celebrating One, no one can practice, see, know, or realize dharma nature; the dharma nature is without movement and making. Why? All dharmas have no operation. The nature of those who can grasp and can be grasped is, like empty space, far away. All dharmas are unimaginable. The nature of those who can imagine and those imagined is, like transformed beings, far away. All dharmas have no makers and receivers; like shadows, they appear in a deluded existence without solidity.

佛告具壽阿難陀言：「如彼如來眾會國土非此土眼所行境界，當知諸法亦復

如是，非眼根等所行境界。慶喜當知！法不行法，法不見法，法不知法，法不證法。慶喜當知！一切法性無能行者、無能見者、無能知者、無能證者、無動、無作。所以者何？以一切法皆無作用，能取、所取俱如虛空，性遠離故；以一切法不可思議，能、所思議皆如幻土，性遠離故；以一切法無作、受者，如光影等，不堅實故。

“You must know, Joyfully Celebrating One, if great bodhisattvas can practice, see, know, and realize in this way, they do practice prajna paramita without attachment to the phenomena of the dharmas. You must know, Joyfully Celebrating One, when great bodhisattvas learn in this way, they indeed learn prajna paramita. Joyfully Celebrating One, if great bodhisattvas would like to attain all paramitas quickly and perfectly and reach the ultimate other shore of all dharmas, they should learn prajna paramita. Why? Learning in this way is the superior, noblest, highest, most wonderful, subtlest, and uppermost learning of all. Learning in this way will bring benefits, peace, and happiness to all sentient beings and serve as refuges for sentient beings in need. The Buddhas, the World-Honored Ones, are glad to admire and acclaim those who cultivate and learn prajna paramita in this way.

「慶喜當知！若菩薩摩訶薩能如是行，能如是見，能如是知，能如是證，是行般若波羅蜜多，亦不執著此諸法相。慶喜當知！若菩薩摩訶薩如是學時，是學般若波羅蜜多。慶喜當知！若菩薩摩訶薩欲得一切波羅蜜多速疾圓滿，至一切法究竟彼岸，應學般若波羅蜜多。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，利益安樂一切世間，無依護者為作依護，諸佛世尊開許稱讚修學般若波羅蜜多。

“You must know, Joyfully Celebrating One, the Buddhas and bodhisattvas have learned and dwelled in this learning to raise entire threefold thousand-world up with one finger of right hand or one toe of right foot, move it to relocate it elsewhere, and then return it to its original location without scaring all sentient beings living in it

harming them. Why? The powers of the merits and virtues of the fathomless prajna paramita are unimaginably great. The Buddhas and bodhisattvas in the three phases of time attain unhindered knowledge and views of the conditioned dharmas in the past, future, and present and the unconditioned dharmas due this prajna paramita.

Therefore, Joyfully Celebrating One, I say that the learning of the fathomless prajna paramita is the superior, noblest, highest, most wonderful, subtlest, and uppermost one of all. Those who would like to grab the quantity and boundary of the fathomless prajna paramita are like the ignorant ones who would like to grab the quantity and boundary of empty space. Why? The merits and virtues of the fathomless prajna paramita are numberless and boundless.

「慶喜當知！諸佛、菩薩學此學已住此學中，能以右手若右足指，舉取三千大千世界，擲置他方或還本處，其中有情不知不覺無損無怖。所以者何？甚深般若波羅蜜多功德威力不可思議。過去未來現在諸佛及諸菩薩，學此般若波羅蜜多，於去、來、今及無為法，悉皆獲得無礙智見。是故，慶喜！我說能學甚深般若波羅蜜多，於諸學中為最為勝、為尊為高、為妙為微妙、為上為無上。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，何以故？甚深般若波羅蜜多功德無量無邊際故。」

“You must know, Joyfully Celebrating One, I will not talk about the merits and virtues of the fathomless prajna paramita as talking about the names that have quantity and boundary. Why? The names, sentences, and words are the dharmas of quantity, while the merits, virtues, and superior benefits of the fathomless prajna paramita are not the dharmas of quantity. The names and so forth cannot measure the merits, virtues, and superior benefits of prajna paramita; the merits, virtues, and superior benefits of prajna paramita cannot be measured by the names and so forth.”

「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。所以者何？名句、文身是有量法，甚深般若波羅蜜多功德勝利非有量法，

非名身等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。」

At that time, Joyfully Celebrating One asked the Buddha, “Based on what cause and condition do you say that the fathomless prajna paramita is measureless?”

爾時，慶喜便白佛言：「何因緣故，甚深般若波羅蜜多說為無量？」

The Buddha replied to Joyfully Celebrating One, “Because the nature of the fathomless prajna paramita is inexhaustible, far away, tranquil, like reality and empty space, with many merits and virtues, boundless, and innumerable, the fathomless prajna paramita is measureless. You must know, Joyfully Celebrating One, because of learning and fulfilling prajna paramita, the Buddhas of the three phases of the time are able to realize and attain the unsurpassed, perfect, and universal bodhi, lecture on and explain it for sentient beings, while this prajna paramita has never exhausted. Why? It is because prajna paramita is like inexhaustible empty space. You must know, Joyfully Celebrating One, those who would like to exhaust prajna paramita is like exhausting empty space. Therefore, Joyfully Celebrating One, the fathomless prajna paramita is inexhaustible; because it is inexhaustible, it is immeasurable.”

(The Buddha taught Ananda that because prajna paramita is inexhaustible, it is immeasurable.)

佛告慶喜：「甚深般若波羅蜜多性無盡故說為無量，性遠離故說為無量，性寂靜故說為無量，如實際故說為無量，如虛空故說為無量，功德多故說為無量，無邊際故說為無量，不可量故說為無量。慶喜當知！三世諸佛皆學般若波羅蜜多，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減盡。所以者何？甚深般若波羅蜜多如太虛空不可盡故。慶喜當知！諸有欲盡甚深般若波羅蜜多，則為欲盡虛空邊際。是故，慶喜！甚深般若波羅蜜多說為無盡，由無盡故說為無量。」

At that time, Well-Appearing One thought to himself, “This is very profound. I

need to ask the Buddha about it.”

爾時，善現作是念言：「此處甚深，我當問佛。」

After having this thought, he asked the Buddha, “Why does the Thus-Come say that the fathomless prajna paramita is inexhaustible?”

作是念已，便白佛言：「甚深般若波羅蜜多，何以（別本有作「故」者）如來說為無盡？」

The Buddha replied to Well-Appearing One, “Because the fathomless prajna paramita is like inexhaustible empty space, it is said that the fathomless prajna paramita is inexhaustible.”

佛告善現：「甚深般若波羅蜜多如太虛空，不可盡故說為無盡。」

The long-lived sage Well-Appearing One asked the Buddha again, “How should great bodhisattvas initiate and activate prajna paramita?”

具壽善現復白佛言：「云何菩薩摩訶薩應引發般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “Great bodhisattvas should contemplate matter, feeling, thinking, action, and consciousness as inexhaustible to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and the conscious spheres as inexhaustible to initiate and activate prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as inexhaustible to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious realms as inexhaustible to initiate and activate prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image realms as inexhaustible to initiate and activate prajna paramita. They should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as inexhaustible to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious contacts as

inexhaustible to initiate and activate prajna paramita. They should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as inexhaustible to initiate and activate prajna paramita. They should contemplate the earth, water, fire, wind, empty space, and consciousness realms as inexhaustible to initiate and activate prajna paramita. They should contemplate cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as inexhaustible to initiate and activate prajna paramita. They should contemplate ignorance, action, consciousness, name and form, six senses spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as inexhaustible to initiate and activate prajna paramita.

(The Buddha explained how great bodhisattvas should initiate and activate prajna paramita in these paragraphs.)

佛告善現：「諸菩薩摩訶薩應觀色無盡故，引發般若波羅蜜多，應觀受、想、行、識無盡故，引發般若波羅蜜多；應觀眼處無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意處無盡故，引發般若波羅蜜多；應觀色處無盡故，引發般若波羅蜜多，應觀聲、香、味、觸、法處無盡故，引發般若波羅蜜多；應觀眼界無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意界無盡故，引發般若波羅蜜多；應觀色界無盡故，引發般若波羅蜜多，應觀聲、香、味、觸、法界無盡故，引發般若波羅蜜多；應觀眼識界無盡故，引發般若波羅蜜多；應觀耳、鼻、舌、身、意識界無盡故，引發般若波羅蜜多；應觀眼觸無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意觸無盡故，引發般若波羅蜜多；應觀眼觸為緣所生諸受無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意觸為緣所生諸受無盡故，引發般若波羅蜜多；應觀地界無盡故，引發般若波羅蜜多，應觀水、火、風、空、識界無盡故，引發般若波羅蜜多；應觀因緣無盡故，引發般若波羅蜜多，應觀等無間緣、所緣緣、增上緣無盡故，引發

般若波羅蜜多；應觀無明無盡故，引發般若波羅蜜多，應觀行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱無盡故，引發般若波羅蜜多。

“Furthermore, Well-Appearing One, great bodhisattvas should contemplate matter, feeling, thinking, action, and consciousness as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and the conscious spheres as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious realms as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image realms as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious contacts as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate the earth, water, fire, wind, empty space, and consciousness realms as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as inexhaustible empty space to initiate and activate prajna paramita. They should contemplate ignorance, action, consciousness, name and form, six senses spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery,

anxiety, and upset as inexhaustible empty space to initiate and activate prajna paramita.

「復次，善現！諸菩薩摩訶薩應觀色如虛空無盡故，引發般若波羅蜜多，應觀受、想、行、識如虛空無盡故，引發般若波羅蜜多；應觀眼處如虛空無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意處如虛空無盡故，引發般若波羅蜜多；應觀色處如虛空無盡故，引發般若波羅蜜多，應觀聲、香、味、觸、法處如虛空無盡故，引發般若波羅蜜多；應觀眼界如虛空無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意界如虛空無盡故，引發般若波羅蜜多；應觀色界如虛空無盡故，引發般若波羅蜜多，應觀聲、香、味、觸、法界如虛空無盡故，引發般若波羅蜜多；應觀眼識界如虛空無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意識界如虛空無盡故，引發般若波羅蜜多；應觀眼觸如虛空無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意觸如虛空無盡故，引發般若波羅蜜多；應觀眼觸為緣所生諸受如虛空無盡故，引發般若波羅蜜多，應觀耳、鼻、舌、身、意觸為緣所生諸受如虛空無盡故，引發般若波羅蜜多；應觀地界如虛空無盡故，引發般若波羅蜜多，應觀水、火、風、空、識界如虛空無盡故，引發般若波羅蜜多；應觀因緣如虛空無盡故，引發般若波羅蜜多，應觀等無間緣、所緣緣、增上緣如虛空無盡故，引發般若波羅蜜多；應觀無明如虛空無盡故，引發般若波羅蜜多，應觀行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如虛空無盡故，引發般若波羅蜜多。

“Well-Appearing One, the great bodhisattvas should do these in order to initiate and activate prajna paramita.

「善現！諸菩薩摩訶薩應作如是，引發般若波羅蜜多。

“You must know, Well-Appearing One, as great bodhisattvas contemplate and realize that the twelve links of dependent origination are far away from the two extremes, they are doing unique exquisite contemplation not shared by ordinary ones. Namely, they sit peacefully on the throne of the wonderful bodhi and accurately

contemplate the twelve links of dependent origination as empty space that is inexhaustible. They thus will realize and attain the perfect knowledge of all perfect knowledge. Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita through inexhaustible images of empty space to contemplate and investigate accurately the twelve links of dependent origination, they will not fall into the stage of voice-hearer or the stage of self-enlightened one, and will realize and attain the unsurpassed, perfect, and universal bodhi quickly. Well-Appearing One, if great bodhisattvas have not yet attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, they must have not initiated prajna paramita through skillful and expedient intention, they thus cannot understand how great bodhisattvas cultivate prajna paramita through inexhaustible images of empty space to contemplate and investigate accurately the twelve links of dependent origination.

「善現當知！諸菩薩摩訶薩如是觀察十二緣起遠離二邊，諸菩薩摩訶薩如是觀察十二緣起無中無邊，是諸菩薩摩訶薩眾不共妙觀，謂要安坐妙菩提座，方能如是如實觀察十二緣起理趣甚深，如太虛空不可盡故，便能證得一切智。善現當知！若菩薩摩訶薩以如虛空無盡行相，行深般若波羅蜜多，如實觀察十二緣起，不墮聲聞及獨覺地，疾證無上正等菩提。善現當知！諸菩薩摩訶薩若於無上正等菩提有退轉者，皆由不依如是作意方便善巧，不如實知諸菩薩摩訶薩行深般若波羅蜜多，云何應以無盡行相引發般若波羅蜜多？云何應以無盡行相如實觀察十二緣起。」

“You must know, Well-Appearing One, as great bodhisattvas regress in the pursuit of the unsurpassed, perfect, and universal bodhi, they must have stayed far away from the expedient skillfulness, without which no one can initiate prajna paramita. Well-Appearing One, if great bodhisattvas can stay from regression in the pursuit of the unsurpassed, perfect, and universal bodhi, they must have initiated prajna paramita with expedient skillfulness. They must have cultivated prajna

paramita with expedient skillfulness and initiated prajna paramita through inexhaustible images of empty space to contemplate and investigate accurately the twelve links of dependent origination. Because of this cause and condition, they can fulfill the fathomless prajna paramita and realize the perfect knowledge of all perfect knowledge before long.

(The Buddha taught that those who regress from the pursuit of the unsurpassed bodhi must have stayed far away from the expedient skillfulness of prajna paramita.)

「善現當知！諸菩薩摩訶薩若於無上正等菩提有退轉者，皆由遠離引發般若波羅蜜多方便善巧。善現當知！諸菩薩摩訶薩若於無上正等菩提不退轉者，一切皆依引發般若波羅蜜多方便善巧，是菩薩摩訶薩由依如是方便善巧行深般若波羅蜜多，以如虛空無盡行相如實觀察十二緣起。由此因緣，速能圓滿甚深般若波羅蜜多，疾能證得一切智智。

“You must know, Well-Appearing One, as great bodhisattvas contemplate and investigate the law of dependent origination, they do not see any dharma arises or extinguishes without causes, nor do they see the nature and the phenomena of the dharmas endure permanently without arising and extinction, or dharmas make and receive. Well-Appearing One, if great bodhisattvas practice the fathomless prajna paramita contemplate and investigate accurately the twelve links of dependent origination as inexhaustible images of empty space to initiate prajna paramita and cultivate great bodhisattva actions, they will realize insightfully the unsurpassed, perfect, and universal bodhi quickly.

「善現當知！諸菩薩摩訶薩如是觀察緣起法時，不見有法無因而生，不見有法性相常住，不見有法有作、受者。善現當知！諸菩薩摩訶薩行深般若波羅蜜多，以如虛空無盡行相如實觀察十二緣起，引發般若波羅蜜多修諸菩薩摩訶薩行，疾證無上正等菩提。

“You must know, Well-Appearing One, if great bodhisattvas practice the

fathomless prajna paramita and initiate prajna paramita through inexhaustible images of empty space to contemplate and investigate accurately the twelve chains of dependent origination as they really are, at that time, the great bodhisattvas will not see the aggregate of matter, or the aggregates of feeling, thinking, action, and consciousness. They will not see the eye sphere, or the ear, nose, tongue, body, and conscious spheres. They will not see the sight, sound, smell, taste, touch, and mental-image spheres; the eye, ear, nose, tongue, body, and conscious realms; the sight, sound, smell, taste, touch, and mental-image realm; the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms; the eye, ear, nose, tongue, body, and conscious contacts; the feelings produced by eye, ear, nose, tongue, body, and conscious contacts; the earth, water, fire, wind, space, and consciousness realms; cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes; ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset; giving, pure precept, forbearance, diligence, meditation, and prajna paramitas; internal emptiness, external emptiness, and so forth, and emptiness of selfless self-nature; realness, dharma realm, and so forth, and the realm of the inconceivable; the noble truths of suffering, the cause of suffering, the cessation of suffering, and the path for the cessation of suffering; the four bases of mindfulness, four correct endeavors, and so forth, and noble eightfold path; the four meditations, four immeasurable minds, and four formless concentrations; the liberation gates of emptiness, formlessness, and nonaspiration; the eight liberations, eight vexation-overcoming meditations, nine concentrations in sequence, and ten universal contemplations; the stage of pure contemplation, stage of embryonic Buddha nature, and so forth, and the stage of Thus-Come; the stage of

ecstasy, stage of freedom from defilements, and so forth, and the stage of dharma cloud; all dharani gates and all samadhi gates; the five eyes and the six supernatural powers; the Buddha's ten abilities, four kinds of fearlessness, and so forth, and the eighteen distinctive features of Buddha's wisdom and power; the thirty-two perfect major marks and the eighty distinguishing minor features; staying in correct mindfulness and dwelling in equanimity at all times; the perfect knowledge of everything, perfect knowledge of the forms of the paths, and perfect knowledge of all phenomena; stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi; all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas; the perfect knowledge of all perfect knowledge; and this Buddha world or other Buddha worlds. They will not see any dharma that can see this Buddha world or other Buddha worlds. Well-Appearing One, when practicing in this way, great bodhisattvas do practice prajna paramita.

(The Buddha explained how great bodhisattvas initiate prajna paramita through inexhaustible images of empty space to contemplate various dharmas.)

「善現當知！若時菩薩摩訶薩行深般若波羅蜜多，以如虛空無盡行相引發般若波羅蜜多，如實觀察十二緣起。是時菩薩摩訶薩不見色蘊，不見受、想、行、識蘊；不見眼處，不見耳、鼻、舌、身、意處；不見色處，不見聲、香、味、觸、法處；不見眼界，不見耳、鼻、舌、身、意界；不見色界，不見聲、香、味、觸、法界；不見眼識界，不見耳、鼻、舌、身、意識界；不見眼觸，不見耳、鼻、舌、身、意觸；不見眼觸為緣所生諸受，不見耳、鼻、舌、身、意觸為緣所生諸受；不見地界，不見水、火、風、空、識界；不見因緣，不見等無間緣、所緣緣、增上緣；不見無明，不見行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱；不見布施波羅蜜多，不見淨戒、安忍、精進、靜慮、般若波羅蜜多；不見內空乃至無性自性空；不見真如乃至不思議界；不見苦、集、滅、道聖諦；不見四念住乃至八聖道支；不見四靜慮、四無

量、四無色定；不見空、無相、無願解脫門；不見八解脫乃至十遍處；不見淨觀地乃至如來地；不見極喜地乃至法雲地；不見一切陀羅尼門、三摩地門；不見五眼、六神通；不見如來十力乃至十八不共法；不見三十二相、八十隨好；不見無忘失法、恒住捨性；不見一切智、道相智、一切相智；不見預流果乃至獨覺菩提；不見一切菩薩摩訶薩行；不見諸佛無上正等菩提；不見一切智；不見此佛世界，不見彼佛世界；不見有法能見此佛、彼佛世界。善現！若菩薩摩訶薩能如是行，是行般若波羅蜜多。

“You must know, Well-Appearing One, when great bodhisattvas practice the fathomless prajna paramita, evil demons will be very worried and annoyed as if they were shot by poisonous arrows. It is like one who is severely painful in body and mind because of the abrupt death of parents, so are these evil demons.”

「善現當知！若時菩薩摩訶薩行深般若波羅蜜多，是時惡魔極生憂惱如中毒箭。譬如有人父母卒喪身心苦痛，惡魔亦爾。」

The long-lived sage Well-Appearing One asked the Buddha, “Is only one evil demon worried and annoyed as if he were shot by poisonous arrows when seeing that bodhisattvas have practiced the fathomless prajna paramita, or are all evil demons in the entire large threefold thousand-world worried and annoyed?”

具壽善現便白佛言：「為一惡魔，見諸菩薩行深般若波羅蜜多，極生憂惱如中毒箭？為多惡魔，為遍三千大千世界一切惡魔皆亦如是？」

The Buddha replied to Well-Appearing One, “All evil demons in the entire large threefold thousand-world will be so worried and annoyed as if they were shot by poisonous arrows. They are so worried that they even cannot sit in relaxation. Why? If great bodhisattvas dwell in exquisite actions of the fathomless prajna paramita, all heavenly beings, human beings, asuras, and so forth of the world cannot find their fault or harass and hinder them. Therefore, Well-Appearing One, if great bodhisattvas would like to realize insightfully the unsurpassed, perfect, and universal bodhi, they

should dwell peacefully in exquisite actions of the fathomless prajna paramita.

佛告善現：「遍滿三千大千世界一切惡魔，見諸菩薩行深般若波羅蜜多，極生憂惱如中毒箭，各於本座不能自安。所以者何？若菩薩摩訶薩住深般若波羅蜜多微妙行住，世間天、人、阿素洛等伺求其短皆不能得，亦復不能擾亂障礙。是故，善現！若菩薩摩訶薩欲證無上正等菩提，當勤安住甚深般若波羅蜜多微妙行住。

“You must know, Well-Appearing One, great bodhisattvas should dwell peacefully in exquisite actions of the fathomless prajna paramita to fulfill the cultivation of giving, pure precept, forbearance, diligence, meditation, and prajna paramitas. Well-Appearing One, if great bodhisattvas can correctly cultivate the expedient skillfulness of the fathomless prajna paramita, they will fulfill all kinds of paramitas. In case demonic hindrances arise, they will be aware of and stay far away from them. You must know, Well-Appearing One, if great bodhisattvas would like to correctly absorb expedient skillfulness, they should practice and cultivate prajna paramita.

「善現當知！若菩薩摩訶薩能勤安住甚深般若波羅蜜多微妙行住，則能修滿布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。善現當知！若菩薩摩訶薩能正修行甚深般若波羅蜜多方便善巧，便能具足修滿一切波羅蜜多，留難事起皆能如實覺知遠離。善現當知！若菩薩摩訶薩欲正攝受方便善巧，應行般若波羅蜜多，應修般若波羅蜜多。

“You must know, Well-Appearing One, if great bodhisattvas cultivate prajna paramita and elicit prajna paramita, the Buddhas who are teaching the dharma in innumerable worlds will protect them and keep them in mindfulness. These great bodhisattvas should think, ‘The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have also elicited the perfect knowledge of everything from prajna paramita.’ After having this thought, they should further think,

‘I definitely will realize as the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do.’ Well-Appearing One, if great bodhisattvas cultivate prajna paramita, elicit prajna paramita, and reflect in this way, the blessings accumulated by them in a time as brief as the snap of a finger will be much more than those gained by the great bodhisattvas who have practiced giving based on attainment for as many great kalpas as the sands of the Ganges, not to mention if the great bodhisattvas can practice prajna paramita, elicit and activate prajna paramita, and stay in mindfulness of the Buddhas’ merits and virtues for one day or half a day!

「善現當知！若時菩薩摩訶薩修行般若波羅蜜多，引發般若波羅蜜多，是時無量無數世界諸佛世尊現說法者皆悉護念。是菩薩摩訶薩應作是念：『彼諸如來、應、正等覺亦從般若波羅蜜多生一切智。』是菩薩摩訶薩作此念已，復應思惟：『如諸如來、應、正等覺所應證法，我亦當證。』如是，善現！若菩薩摩訶薩修行般若波羅蜜多，引發般若波羅蜜多，作是思惟經彈指頃所生福聚，勝有所得諸菩薩眾經如殍伽沙數大劫修行布施所獲功德，何況能經一日、半日修行般若波羅蜜多，引發般若波羅蜜多，憶念思惟諸佛功德！」

“You must know, Well-Appearing One, if great bodhisattvas can cultivate prajna paramita, elicit prajna paramita, and stay in mindfulness of the Buddhas’ merits and virtues for one day, or even as brief as in the snap of a finger, these great bodhisattvas will dwell in the state of nonregression before long. They will be protected by and kept in the minds of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. You must know, Well-Appearing One, if great bodhisattvas are always protected by and kept in the minds of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, they definitely will realize the unsurpassed, perfect, and universal bodhi without falling into the stage of voice-hearer or self-enlightened ones, or being reborn in inferior destinies and the places where the Buddha dharma is unavailable. They certainly will

be reborn in virtuous destinies and always stay with the Buddhas.

「善現當知！若菩薩摩訶薩能經一日，或復乃至經彈指頃，修行般若波羅蜜多，引發般若波羅蜜多，憶念思惟諸佛功德，是菩薩摩訶薩不久當住不退轉地，是菩薩摩訶薩常為如來、應、正等覺共所護念。善現當知！若菩薩摩訶薩常為如來、應、正等覺所護念者，定證無上正等菩提，不墮聲聞、獨覺等地，是菩薩摩訶薩決定不復墮諸惡趣，決定不生諸無暇處，常生善趣不離諸佛。」

“You must know, Well-Appearing One, if great bodhisattvas cultivate prajna paramita, elicit prajna paramita, and stay in the mindfulness of the Buddhas’ merits and virtues as brief in a snap, they will acquire boundless merits, virtues, and triumphs, not to mention if they can do these for one day or for a longer time. Great Bodhisattva Fragrant Elephant can always cultivate prajna paramita, elicit and activate prajna paramita, and stay in the mindfulness of the Buddhas’ merits and virtues; he has never stayed away from them. He is currently cultivating celibacy actions at Unmovable Thus-Come, One Worthy of Offerings, Perfectly and Universally Enlightened One’s place.”

(The Buddha encouraged bodhisattvas to stay in prajna paramita, and described Great Bodhisattva Fragrant Elephant as a model of cultivating prajna paramita consistently, never staying away from Buddha’s merits and virtues.)

「善現當知！若菩薩摩訶薩修行般若波羅蜜多，引發般若波羅蜜多，憶念思惟諸佛功德經彈指頃，尚獲無邊功德勝利，況經一日若過一日，修行般若波羅蜜多，引發般若波羅蜜多，憶念思惟諸佛功德！如香象菩薩摩訶薩常能修行般若波羅蜜多，引發般若波羅蜜多，憶念思惟諸佛功德常不捨離，是菩薩摩訶薩今在不動如來、應、正等覺所修行梵行。」

Fascicle 555

Chapter 29

Accordance

(In the Fourth Assembly)

大般若波羅蜜多經 卷第五百五十五

大唐三藏法師玄奘奉 詔譯

第四分隨順品第二十九

“Furthermore, Well-Appearing One, great bodhisattvas should contemplate all dharmas as without combination to accord with prajna paramita. They should contemplate all dharmas as without differentiation to accord with prajna paramita. They should contemplate all dharmas as without mixture and decay to accord with prajna paramita. They should contemplate all dharmas as changeless to accord with prajna paramita. They should contemplate all dharmas as without manifestation to accord with prajna paramita. They should contemplate all dharmas as compliant with awakening wisdom to accord with prajna paramita. They should contemplate all dharmas as merely designated names to accord with prajna paramita. They should contemplate all dharmas as merely provisional established languages to accord with prajna paramita. They should contemplate all dharmas as established things that are without places, times, and real facts and cannot be spoken to accord with prajna paramita. They should contemplate all dharmas as merely delusive natures, forms, and applications to accord with prajna paramita. They should contemplate all dharmas as without limitation and hindrances to accord with prajna paramita. They should contemplate matter, feeling, thinking, action, and consciousness as limitless in quantity to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious spheres as limitless in quantity to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-

image spheres limitless in quantity to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious realms as limitless in quantity to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image realms as limitless in quantity to accord with prajna paramita. They should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as limitless in quantity to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious contacts as limitless in quantity to accord with prajna paramita. They should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as limitless in quantity to accord with prajna paramita. They should contemplate the earth, water, fire, wind, space, and consciousness realms as limitless in quantity to accord with prajna paramita. They should contemplate cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as limitless in quantity to accord with prajna paramita. They should contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as limitless in quantity to accord with prajna paramita. They should contemplate all dharmas as without forms and shapes to accord with prajna paramita. They should contemplate all dharmas as reasonable and understandable to accord with prajna paramita. They should contemplate all dharmas as possessing pure original nature to accord with prajna paramita. They should contemplate all dharmas as speechless to accord with prajna paramita. They should contemplate all dharmas as without arising to accord with prajna paramita. They should contemplate all dharmas as without extinction to accord with prajna paramita. They should contemplate all dharmas as nirvana to accord with prajna paramita. They should contemplate all

dharmas as realness to accord with prajna paramita. They should contemplate all dharmas as no going and no coming to accord with prajna paramita. They contemplate all dharmas as without selfness and otherness to accord with prajna paramita. They should contemplate the selfness and otherness of all dharmas as equal to accord with prajna paramita. They should contemplate the original natures of all dharmas, ordinary sentient beings, and holy ones as pure to accord with prajna paramita. They should contemplate all dharmas as relieving heavy burdens to accord with prajna paramita. And they should contemplate all dharmas as without places and directions to accord with prajna paramita.

「復次，善現！諸菩薩摩訶薩應觀諸法不和合故，隨順般若波羅蜜多；應觀諸法無分別故，隨順般若波羅蜜多；應觀諸法無雜壞故，隨順般若波羅蜜多；應觀諸法無變異故，隨順般若波羅蜜多；應觀諸法無表示故，隨順般若波羅蜜多；應觀諸法隨覺慧故，隨順般若波羅蜜多；應觀諸法唯有假名所詮表故，隨順般若波羅蜜多；應觀諸法唯有言說假施設故，隨順般若波羅蜜多；應觀諸法唯假建立，無處、無時亦無實事可宣說故，隨順般若波羅蜜多；應觀諸法但有虛假性相用故，隨順般若波羅蜜多；應觀諸法無限礙故，隨順般若波羅蜜多；應觀色蘊無限量故，隨順般若波羅蜜多；應觀受、想、行、識蘊無限量故，隨順般若波羅蜜多；應觀眼處無限量故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意處無限量故，隨順般若波羅蜜多；應觀色處無限量故，隨順般若波羅蜜多；應觀聲、香、味、觸、法處無限量故，隨順般若波羅蜜多；應觀眼界無限量故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意界無限量故，隨順般若波羅蜜多；應觀色界無限量故，隨順般若波羅蜜多；應觀聲、香、味、觸、法界無限量故，隨順般若波羅蜜多；應觀眼識界無限量故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意識界無限量故，隨順般若波羅蜜多；應觀眼觸無限量故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意觸無限量故，隨順般若波羅蜜多；應觀眼觸為緣所生諸受無限量故，隨順般若波羅蜜多；應觀耳、

鼻、舌、身、意觸為緣所生諸受無限量故，隨順般若波羅蜜多；應觀地界無限量故，隨順般若波羅蜜多；應觀水、火、風、空、識界無限量故，隨順般若波羅蜜多；應觀因緣無限量故，隨順般若波羅蜜多；應觀等無間緣、所緣緣、增上緣無限量故，隨順般若波羅蜜多；應觀無明無限量故，隨順般若波羅蜜多；應觀行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱無限量故，隨順般若波羅蜜多；應觀諸法無相狀故，隨順般若波羅蜜多；應觀諸法通達相故，隨順般若波羅蜜多；應觀諸法本性淨故，隨順般若波羅蜜多；應觀諸法無言說故，隨順般若波羅蜜多；應觀諸法無生等故，隨順般若波羅蜜多；應觀諸法無滅等故，隨順般若波羅蜜多；應觀諸法涅槃等故，隨順般若波羅蜜多；應觀諸法真如等故，隨順般若波羅蜜多；應觀諸法無去來故，隨順般若波羅蜜多；應觀諸法無自他故，隨順般若波羅蜜多；應觀諸法自他等故，隨順般若波羅蜜多；應觀諸法異生聖者本性淨故，隨順般若波羅蜜多；應觀諸法棄捨重擔無增益故，隨順般若波羅蜜多；應觀諸法無方處故，隨順般若波羅蜜多。

“Why? The original natures of matter, feeling, thinking, action, and consciousness have no directions and places. The original natures of the eye, ear, nose, tongue, body, and conscious spheres have no directions and places. The original natures of the sight, sound, smell, taste, touch, and mental-image spheres have no directions and places. The original natures of the eye, ear, nose, tongue, body, and conscious realms have no directions and places. The original natures of the sight, sound, smell, taste, touch, and mental-image realms have no directions and places. The original natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms have no directions and places. The original natures of the eye, ear, nose, tongue, body, and conscious contacts have no directions and places. The original natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts have no directions and places. The original natures of the earth, water, fire, wind, space, and

consciousness realms have no directions and places. The original natures of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes have no directions and places. And the original natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry sorrow, misery, anxiety, and upset have no directions and places.

「所以者何？色蘊本性無方無處，受、想、行、識蘊本性無方無處；眼處本性無方無處，耳、鼻、舌、身、意處本性無方無處；色處本性無方無處，聲、香、味、觸、法處本性無方無處；眼界本性無方無處，耳、鼻、舌、身、意界本性無方無處；色界本性無方無處，聲、香、味、觸、法界本性無方無處；眼識界本性無方無處，耳、鼻、舌、身、意識界本性無方無處；眼觸本性無方無處，耳、鼻、舌、身、意觸本性無方無處；眼觸為緣所生諸受本性無方無處，耳、鼻、舌、身、意觸為緣所生諸受本性無方無處；地界本性無方無處，水、火、風、空、識界本性無方無處；因緣本性無方無處，等無間緣、所緣緣、增上緣本性無方無處；無明本性無方無處，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱本性無方無處。

“Furthermore, Well-Appearing One, great bodhisattvas should contemplate all dharmas as with tranquility, extinction, peace, and happiness to accord with prajna paramita. They should contemplate all dharmas as neither with love nor separate from love to accord with prajna paramita. And they should contemplate all dharmas as neither contaminated nor uncontaminated to accord with prajna paramita. Why? It is because the real natures of matter, feeling, thinking, action, and consciousness are neither contaminated nor uncontaminated. The real natures of the eye, ear, nose, tongue, body, and conscious spheres are neither contaminated nor uncontaminated. The real natures of the sight, sound, smell, taste, touch, and mental-image spheres are neither contaminated nor uncontaminated. The real natures of the eye, ear, nose,

tongue, body, and conscious realms are neither contaminated nor uncontaminated. The real natures of the sight, sound, smell, taste, touch, and mental-image realms are neither contaminated nor uncontaminated. The real natures of the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are neither contaminated nor uncontaminated. The real natures of the eye, ear, nose, tongue, body, and conscious contacts are neither contaminated nor uncontaminated. The real natures of the feelings produced by eye, ear, nose, tongue, body, and conscious contacts are neither contaminated nor uncontaminated. The real natures of the earth, water, fire, wind, space, and consciousness realms are neither contaminated nor uncontaminated. The real natures of cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are neither contaminated nor uncontaminated. And the real natures of ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are neither contaminated nor uncontaminated.

「復次，善現！應觀諸法寂滅安樂故，隨順般若波羅蜜多；應觀諸法無愛、無離愛故，隨順般若波羅蜜多；應觀諸法無染、無離染故，隨順般若波羅蜜多。所以者何？色蘊真性無染、無離染，受、想、行、識蘊真性無染、無離染；眼處真性無染、無離染，耳、鼻、舌、身、意處真性無染、無離染；色處真性無染、無離染，聲、香、味、觸、法處真性無染、無離染；眼界真性無染、無離染，耳、鼻、舌、身、意界真性無染、無離染；色界真性無染、無離染，聲、香、味、觸、法界真性無染、無離染；眼識界真性無染、無離染，耳、鼻、舌、身、意識界真性無染、無離染；眼觸真性無染、無離染，耳、鼻、舌、身、意觸真性無染、無離染；眼觸為緣所生諸受真性無染、無離染，耳、鼻、舌、身、意觸為緣所生諸受真性無染、無離染；地界真性無染、無離

染，水、火、風、空、識界真性無染、無離染；因緣真性無染、無離染，等無間緣、所緣緣、增上緣真性無染、無離染；無明真性無染、無離染，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱真性無染、無離染。

“Furthermore, Well-Appearing One, great bodhisattvas should contemplate all dharmas as pure in the final analysis to accord with prajna paramita. They should contemplate all dharmas as neither attached nor detached to accord with prajna paramita. They should contemplate all dharmas as awakened to the bodhi and the perfect knowledge of the Buddha to accord with prajna paramita. They should contemplate all dharmas as empty, formless, and without aspiration to accord with prajna paramita. They should contemplate all dharmas as guided by these two good medicines, loving-kindness and compassion, to accord with prajna paramita. They should contemplate all dharmas as dwelling in loving-kindness, celibacy, faultlessness, and nongrasping to accord with prajna paramita. They should contemplate all dharmas as without anger and hatred toward sentient beings to accord with prajna paramita. They should contemplate great ocean as boundless to accord with prajna paramita. They should contemplate empty space as boundless to accord with prajna paramita. They should contemplate matter without form to accord with prajna paramita. They should contemplate feeling, thinking, action, and consciousness as without form to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious spheres as without form to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as without form to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious realms as without form to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image realms as without form to accord with prajna paramita. They should contemplate the eye consciousness, ear consciousness, nose consciousness,

tongue consciousness, body consciousness, and conscious consciousness realms as without form to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious contacts as without form to accord with prajna paramita. They should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as without form to accord with prajna paramita. They should contemplate the earth, water, fire, wind, space, and consciousness realms as without form to accord with prajna paramita. They should contemplate cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as without form to accord with prajna paramita. They should contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as without form to with prajna paramita. They should contemplate matter, feeling, thinking, action, and consciousness as boundless to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious spheres as boundless to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image spheres as boundless to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious realms as boundless to accord with prajna paramita. They should contemplate the sight, sound, smell, taste, touch, and mental-image realms as boundless to accord with prajna paramita. They should contemplate the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms as boundless to accord with prajna paramita. They should contemplate the eye, ear, nose, tongue, body, and conscious contacts boundless to accord with prajna paramita. They should contemplate the feelings produced by eye, ear, nose, tongue, body, and conscious contacts as boundless to accord with prajna paramita. They should

contemplate the earth, water, fire, wind, space, and consciousness realms as boundless to accord with prajna paramita. They should contemplate cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes as boundless to accord with prajna paramita. They should contemplate ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset as boundless to accord with prajna paramita. They should contemplate the sun illuminating boundlessly to accord with prajna paramita. They should contemplate all voices and sounds as boundless to accord with prajna paramita. They should contemplate all sentient beings as boundless to accord with prajna paramita. They should contemplate the accumulation of the dharmas as boundless to accord with prajna paramita. They should contemplate all dharmas as boundless to accord with prajna paramita. They should contemplate all Buddha dharmas as boundless to accord with prajna paramita. They should contemplate all dharmas in concentration as boundless to accord with prajna paramita. They should contemplate empty nature as boundless to accord with prajna paramita. They should contemplate the minds and the associated images as boundless to accord with prajna paramita. They should contemplate all mental images as boundless to accord with prajna paramita. They should contemplate virtuous dharmas as without turning and changes to accord with prajna paramita. They should contemplate evil dharmas as innumerable to accord with prajna paramita. And they should contemplate all dharmas as lion's roar to accord with prajna paramita.

「復次，善現！應觀諸法畢竟清淨故，隨順般若波羅蜜多；應觀諸法無著離著故，隨順般若波羅蜜多；應觀諸法覺悟菩提及佛智故，隨順般若波羅蜜多；應觀諸法空、無相、無願故，隨順般若波羅蜜多；應觀諸法良藥慈悲為上首故，隨順般若波羅蜜多；應觀諸法慈住、梵住、無過、無取故，隨順般若波

羅蜜多；應觀諸法於諸有情無瞋無忿故，隨順般若波羅蜜多；應觀大海無邊際故，隨順般若波羅蜜多；應觀虛空無邊際故，隨順般若波羅蜜多；應觀色蘊離諸相故，隨順般若波羅蜜多；應觀受、想、行、識蘊離諸相故，隨順般若波羅蜜多；應觀眼處離諸相故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意處離諸相故，隨順般若波羅蜜多；應觀色處離諸相故，隨順般若波羅蜜多；應觀聲、香、味、觸、法處離諸相故，隨順般若波羅蜜多；應觀眼界離諸相故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意界離諸相故，隨順般若波羅蜜多；應觀色界離諸相故，隨順般若波羅蜜多；應觀聲、香、味、觸、法界離諸相故，隨順般若波羅蜜多；應觀眼識界離諸相故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意識界離諸相故，隨順般若波羅蜜多；應觀眼觸離諸相故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意觸離諸相故，隨順般若波羅蜜多；應觀眼觸為緣所生諸受離諸相故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意觸為緣所生諸受離諸相故，隨順般若波羅蜜多；應觀地界離諸相故，隨順般若波羅蜜多；應觀水、火、風、空、識界離諸相故，隨順般若波羅蜜多；應觀因緣離諸相故，隨順般若波羅蜜多；應觀等無間緣、所緣緣、增上緣離諸相故，隨順般若波羅蜜多；應觀無明離諸相故，隨順般若波羅蜜多；應觀行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱離諸相故，隨順般若波羅蜜多；應觀色蘊無邊際故，隨順般若波羅蜜多；應觀受、想、行、識蘊無邊際故，隨順般若波羅蜜多；應觀眼處無邊際故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意處無邊際故，隨順般若波羅蜜多；應觀色處無邊際故，隨順般若波羅蜜多；應觀聲、香、味、觸、法處無邊際故，隨順般若波羅蜜多；應觀眼界無邊際故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意界無邊際故，隨順般若波羅蜜多；應觀色界無邊際故，隨順般若波羅蜜多；應觀聲、香、味、觸、法界無邊際故，隨順般若波羅蜜多；應觀眼識界無邊際故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意識界無邊際故，隨順般若波羅蜜多；應觀眼觸無邊際故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意觸無邊際故，隨順般若波羅蜜多。

若波羅蜜多；應觀眼觸為緣所生諸受無邊際故，隨順般若波羅蜜多；應觀耳、鼻、舌、身、意觸為緣所生諸受無邊際故，隨順般若波羅蜜多；應觀地界無邊際故，隨順般若波羅蜜多；應觀水、火、風、空、識界無邊際故，隨順般若波羅蜜多；應觀因緣無邊際故，隨順般若波羅蜜多；應觀等無間緣、所緣緣、增上緣無邊際故，隨順般若波羅蜜多；應觀無明無邊際故，隨順般若波羅蜜多；應觀行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱無邊際故，隨順般若波羅蜜多；應觀日光輪照無邊際故，隨順般若波羅蜜多；應觀一切音聲無邊際故，隨順般若波羅蜜多；應觀一切有情無邊際故，隨順般若波羅蜜多；應觀積集善法無邊際故，隨順般若波羅蜜多；應觀諸法得定無邊際故，隨順般若波羅蜜多；應觀一切佛法無邊際故，隨順般若波羅蜜多；應觀諸法無邊際故，隨順般若波羅蜜多；應觀空性無邊際故，隨順般若波羅蜜多；應觀一切心及心所無邊際故，隨順般若波羅蜜多；應觀心行無邊際故，隨順般若波羅蜜多；應觀善法無轉變故，隨順般若波羅蜜多；應觀不善法無量故，隨順般若波羅蜜多；應觀一切法如師子吼故，隨順般若波羅蜜多。

“Why? Matter, feeling, thinking, action, and consciousness are like vast ocean. The eye, ear, nose, tongue, body, and conscious spheres are like vast ocean. The sight, sound, smell, taste, touch, and mental-image spheres are like vast ocean. The eye, ear, nose, tongue, body, and conscious realms are like vast ocean. The sight, sound, smell, taste, touch, and mental-image realms are like vast ocean. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like vast ocean. The eye, ear, nose, tongue, body, and conscious contacts are like vast ocean. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like vast ocean. The earth, water, fire, wind, space, and consciousness realms are like vast ocean. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like vast ocean. And ignorance, action, consciousness, name

and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like vast ocean.

(The Buddha taught how bodhisattvas contemplate all dharmas as boundless.)

「所以者何？色蘊如大海，受、想、行、識蘊如大海；眼處如大海，耳、鼻、舌、身、意處如大海；色處如大海，聲、香、味、觸、法處如大海；眼界如大海，耳、鼻、舌、身、意識界如大海；色界如大海，聲、香、味、觸、法界如大海；眼識界如大海，耳、鼻、舌、身、意識界如大海；眼觸如大海，耳、鼻、舌、身、意觸如大海；眼觸為緣所生諸受如大海，耳、鼻、舌、身、意觸為緣所生諸受如大海；地界如大海，水、火、風、空、識界如大海；因緣如大海，等無間緣、所緣緣、增上緣如大海；無明如大海，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如大海。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like empty space. The eye, ear, nose, tongue, body, and conscious spheres are like empty space. The sight, sound, smell, taste, touch, and mental-image spheres are like empty space. The eye, ear, nose, tongue, body, and conscious realms are like empty space. The sight, sound, smell, taste, touch, and mental-image realms are like empty space. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like empty space. The eye, ear, nose, tongue, body, and conscious contacts are like empty space. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like empty space. The earth, water, fire, wind, space, and consciousness realms are like empty space. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like empty space. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like empty space.

「復次，善現！色蘊如虛空，受、想、行、識蘊如虛空；眼處如虛空，耳、鼻、舌、身、意處如虛空；色處如虛空，聲、香、味、觸、法處如虛空；眼界如虛空，耳、鼻、舌、身、意界如虛空；色界如虛空，聲、香、味、觸、法界如虛空；眼識界如虛空，耳、鼻、舌、身、意識界如虛空；眼觸如虛空，耳、鼻、舌、身、意觸如虛空；眼觸為緣所生諸受如虛空，耳、鼻、舌、身、意觸為緣所生諸受如虛空；地界如虛空，水、火、風、空、識界如虛空；因緣如虛空，等無間緣、所緣緣、增上緣如虛空；無明如虛空，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如虛空。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are as magnificent as Wonderful High Mountain. The eye, ear, nose, tongue, body, and conscious spheres are as magnificent as Wonderful High Mountain. The sight, sound, smell, taste, touch, and mental-image spheres are as magnificent as Wonderful High Mountain. The eye, ear, nose, tongue, body, and conscious realms are as magnificent as Wonderful High Mountain. The sight, sound, smell, taste, touch, and mental-image realms are as magnificent as Wonderful High Mountain. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are as magnificent as Wonderful High Mountain. The eye, ear, nose, tongue, body, and conscious contacts are as magnificent as Wonderful High Mountain. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are as magnificent as Wonderful High Mountain. The earth, water, fire, wind, space, and consciousness realms are as magnificent decorated as Wonderful High Mountain. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are as magnificent as Wonderful High Mountain. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are

as magnificent as Wonderful High Mountain.

「復次，善現！色如妙高山種種嚴飾，受、想、行、識如妙高山種種嚴飾；眼處如妙高山種種嚴飾，耳、鼻、舌、身、意處如妙高山種種嚴飾；色處如妙高山種種嚴飾，聲、香、味、觸、法處如妙高山種種嚴飾；眼界如妙高山種種嚴飾，耳、鼻、舌、身、意界如妙高山種種嚴飾；色界如妙高山種種嚴飾，聲、香、味、觸、法界如妙高山種種嚴飾；眼識界如妙高山種種嚴飾，耳、鼻、舌、身、意識界如妙高山種種嚴飾；眼觸如妙高山種種嚴飾，耳、鼻、舌、身、意觸如妙高山種種嚴飾；眼觸為緣所生諸受如妙高山種種嚴飾，耳、鼻、舌、身、意觸為緣所生諸受如妙高山種種嚴飾；地界如妙高山種種嚴飾，水、火、風、空、識界如妙高山種種嚴飾；因緣如妙高山種種嚴飾，等無間緣、所緣緣、增上緣如妙高山種種嚴飾；無明如妙高山種種嚴飾，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如妙高山種種嚴飾。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like the sun that brings light to the world. The eye, ear, nose, tongue, body, and conscious spheres are like the sun that brings light to the world. The sight, sound, smell, taste, touch, and mental-image spheres are like the sun that brings light to the world. The eye, ear, nose, tongue, body, and conscious realms are like the sun that brings light to the world. The sight, sound, smell, taste, touch, and mental-image realms are like the sun that brings light to the world. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like the sun that brings light to the world. The eye, ear, nose, tongue, body, and conscious contacts are like the sun that brings light to the world. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like the sun that brings light to the world. The earth, water, fire, wind, space, and consciousness realms are like the sun that brings light to the world. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind,

and the conditions that reinforce main causes are like the sun that brings light to the world. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like the sun that brings light to the world.

(The Buddha taught how to contemplate all dharmas positively, such as boundless, magnificent, and so forth.)

「復次，善現！色蘊如日輪生光，受、想、行、識蘊如日輪生光；眼處如日輪生光，耳、鼻、舌、身、意處如日輪生光；色處如日輪生光，聲、香、味、觸、法處如日輪生光；眼界如日輪生光，耳、鼻、舌、身、意界如日輪生光；色界如日輪生光，聲、香、味、觸、法界如日輪生光；眼識界如日輪生光，耳、鼻、舌、身、意識界如日輪生光；眼觸如日輪生光，耳、鼻、舌、身、意觸如日輪生光；眼觸為緣所生諸受如日輪生光，耳、鼻、舌、身、意觸為緣所生諸受如日輪生光；地界如日輪生光，水、火、風、空、識界如日輪生光；因緣如日輪生光，等無間緣、所緣緣、增上緣如日輪生光；無明如日輪生光，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如日輪生光。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like the sound that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like the sound that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like the sound that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like the sound that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like the sound that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like the sound that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like the sound that is boundless. The feelings produced by eye, ear, nose, tongue,

body, and conscious contacts are like the sound that is boundless. The earth, water, fire, wind, space, and consciousness realms are like the sound that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like the sound that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like the sound that is boundless.

「復次，善現！色蘊如聲無邊際，受、想、行、識蘊如聲無邊際；眼處如聲無邊際，耳、鼻、舌、身、意處如聲無邊際；色處如聲無邊際，聲、香、味、觸、法處如聲無邊際；眼界如聲無邊際，耳、鼻、舌、身、意界如聲無邊際；色界如聲無邊際，聲、香、味、觸、法界如聲無邊際；眼識界如聲無邊際，耳、鼻、舌、身、意識界如聲無邊際；眼觸如聲無邊際，耳、鼻、舌、身、意觸如聲無邊際；眼觸為緣所生諸受如聲無邊際，耳、鼻、舌、身、意觸為緣所生諸受如聲無邊際；地界如聲無邊際，水、火、風、空、識界如聲無邊際；因緣如聲無邊際，等無間緣、所緣緣、增上緣如聲無邊際；無明如聲無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如聲無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like the realm of sentient being that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like the realm of sentient being that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like the realm of sentient being that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like the realm of sentient being that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like the realm of sentient being that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious

consciousness realms are like the realm of sentient being that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like the realm of sentient being that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like the realm of sentient being that is boundless. The earth, water, fire, wind, space, and consciousness realms are like the realm of sentient being that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like the realm of sentient being that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like the realm of sentient being that is boundless.

「復次，善現！色蘊如有情界無邊際，受、想、行、識蘊如有情界無邊際；眼處如有情界無邊際，耳、鼻、舌、身、意處如有情界無邊際；色處如有情界無邊際，聲、香、味、觸、法處如有情界無邊際；眼界如有情界無邊際，耳、鼻、舌、身、意界如有情界無邊際；色界如有情界無邊際，聲、香、味、觸、法界如有情界無邊際；眼識界如有情界無邊際，耳、鼻、舌、身、意識界如有情界無邊際；眼觸如有情界無邊際，耳、鼻、舌、身、意觸如有情界無邊際；眼觸為緣所生諸受如有情界無邊際，耳、鼻、舌、身、意觸為緣所生諸受如有情界無邊際；地界如有情界無邊際，水、火、風、空、識界如有情界無邊際；因緣如有情界無邊際，等無間緣、所緣緣、增上緣如有情界無邊際；無明如有情界無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如有情界無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like the earth that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like the earth that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like the earth that is boundless. The eye,

ear, nose, tongue, body, and conscious realms are like the earth that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like the earth that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like the earth that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like the earth that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like the earth that is boundless. The earth, water, fire, wind, space, and consciousness realms are like the earth that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like the earth that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like the earth that is boundless.

「復次，善現！色蘊如地無邊際，受、想、行、識蘊如地無邊際；眼處如地無邊際，耳、鼻、舌、身、意處如地無邊際；色處如地無邊際，聲、香、味、觸、法處如地無邊際；眼界如地無邊際，耳、鼻、舌、身、意界如地無邊際；色界如地無邊際，聲、香、味、觸、法界如地無邊際；眼識界如地無邊際，耳、鼻、舌、身、意識界如地無邊際；眼觸如地無邊際，耳、鼻、舌、身、意觸如地無邊際；眼觸為緣所生諸受如地無邊際，耳、鼻、舌、身、意觸為緣所生諸受如地無邊際；地界如地無邊際，水、火、風、空、識界如地無邊際；因緣如地無邊際，等無間緣、所緣緣、增上緣如地無邊際；無明如地無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如地無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like water that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like water that is boundless. The sight, sound, smell, taste,

touch, and mental-image spheres are like water that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like water that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like water that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like water that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like water that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like water that is boundless. The earth, water, fire, wind, space, and consciousness realms are like water that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like water that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like water that is boundless.

「復次，善現！色蘊如水無邊際，受、想、行、識蘊如水無邊際；眼處如水無邊際，耳、鼻、舌、身、意處如水無邊際；色處如水無邊際，聲、香、味、觸、法處如水無邊際；眼界如水無邊際，耳、鼻、舌、身、意界如水無邊際；色界如水無邊際，聲、香、味、觸、法界如水無邊際；眼識界如水無邊際，耳、鼻、舌、身、意識界如水無邊際；眼觸如水無邊際，耳、鼻、舌、身、意觸如水無邊際；眼觸為緣所生諸受如水無邊際，耳、鼻、舌、身、意觸為緣所生諸受如水無邊際；地界如水無邊際，水、火、風、空、識界如水無邊際；因緣如水無邊際，等無間緣、所緣緣、增上緣如水無邊際；無明如水無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如水無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like fire that is boundless. The eye, ear, nose, tongue, body, and

conscious spheres are like fire that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like fire that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like fire that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like fire that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like fire that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like fire that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like fire that is boundless. The earth, water, fire, wind, space, and consciousness realms are like fire that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like fire that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like fire that is boundless.

「復次，善現！色蘊如火無邊際，受、想、行、識蘊如火無邊際；眼處如火無邊際，耳、鼻、舌、身、意處如火無邊際；色處如火無邊際，聲、香、味、觸、法處如火無邊際；眼界如火無邊際，耳、鼻、舌、身、意界如火無邊際；色界如火無邊際，聲、香、味、觸、法界如火無邊際；眼識界如火無邊際，耳、鼻、舌、身、意識界如火無邊際；眼觸如火無邊際，耳、鼻、舌、身、意觸如火無邊際；眼觸為緣所生諸受如火無邊際，耳、鼻、舌、身、意觸為緣所生諸受如火無邊際；地界如火無邊際，水、火、風、空、識界如火無邊際；因緣如火無邊際，等無間緣、所緣緣、增上緣如火無邊際；無明如火無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如火無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like wind that is boundless. The eye, ear, nose, tongue, body, and

conscious spheres are like wind that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like wind that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like wind that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like wind that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like wind that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like wind that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like wind that is boundless. The earth, water, fire, wind, space, and consciousness realms are like wind that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like wind that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like wind that is boundless.

「復次，善現！色蘊如風無邊際，受、想、行、識蘊如風無邊際；眼處如風無邊際，耳、鼻、舌、身、意處如風無邊際；色處如風無邊際，聲、香、味、觸、法處如風無邊際；眼界如風無邊際，耳、鼻、舌、身、意識界如風無邊際；色界如風無邊際，聲、香、味、觸、法界如風無邊際；眼識界如風無邊際，耳、鼻、舌、身、意識界如風無邊際；眼觸如風無邊際，耳、鼻、舌、身、意觸如風無邊際；眼觸為緣所生諸受如風無邊際，耳、鼻、舌、身、意觸為緣所生諸受如風無邊際；地界如風無邊際，水、火、風、空、識界如風無邊際；因緣如風無邊際，等無間緣、所緣緣、增上緣如風無邊際；無明如風無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如風無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and

consciousness are like empty space that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like empty space that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like empty space that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like empty space that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like empty space that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like empty space that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like empty space that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like empty space that is boundless. The earth, water, fire, wind, space, and consciousness realms are like empty space that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like empty space that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like empty space that is boundless.

「復次，善現！色蘊如虛空無邊際，受、想、行、識蘊如虛空無邊際；眼處如虛空無邊際，耳、鼻、舌、身、意處如虛空無邊際；色處如虛空無邊際，聲、香、味、觸、法處如虛空無邊際；眼界如虛空無邊際，耳、鼻、舌、身、意界如虛空無邊際；色界如虛空無邊際，聲、香、味、觸、法界如虛空無邊際；眼識界如虛空無邊際，耳、鼻、舌、身、意識界如虛空無邊際；眼觸如虛空無邊際，耳、鼻、舌、身、意觸如虛空無邊際；眼觸為緣所生諸受如虛空無邊際，耳、鼻、舌、身、意觸為緣所生諸受如虛空無邊際；地界如虛空無邊際，水、火、風、空、識界如虛空無邊際；因緣如虛空無邊際，等無間緣、所緣緣、增上緣如虛空無邊際；無明如虛空無邊際，行、識、名色、六處、觸、

受、愛、取、有、生、老死愁歎苦憂惱如虛空無邊際。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are separate from the accumulation of virtuous forms. The eye, ear, nose, tongue, body, and conscious spheres are separate from the accumulation of virtuous forms. The sight, sound, smell, taste, touch, and mental-image spheres are separate from the accumulation of virtuous forms. The eye, ear, nose, tongue, body, and conscious realms are separate from the accumulation of virtuous forms. The sight, sound, smell, taste, touch, and mental-image realms are separate from the accumulation of virtuous forms. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are separate from the accumulation of virtuous forms. The eye, ear, nose, tongue, body, and conscious contacts are separate from the accumulation of virtuous forms. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are separate from the accumulation of virtuous forms. The earth, water, fire, wind, space, and consciousness realms are separate from the accumulation of virtuous forms. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are separate from the accumulation of virtuous forms. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are separate from the accumulation of virtuous forms.

「復次，善現！色蘊離集善相，受、想、行、識蘊離集善相；眼處離集善相，耳、鼻、舌、身、意處離集善相；色處離集善相，聲、香、味、觸、法處離集善相；眼界離集善相，耳、鼻、舌、身、意界離集善相；色界離集善相，聲、香、味、觸、法界離集善相；眼識界離集善相，耳、鼻、舌、身、意識界離集善相；眼觸離集善相，耳、鼻、舌、身、意觸離集善相；眼觸為緣所生諸

受離集善相，耳、鼻、舌、身、意觸為緣所生諸受離集善相；地界離集善相，水、火、風、空、識界離集善相；因緣離集善相，等無間緣、所緣緣、增上緣離集善相；無明離集善相，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱離集善相。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are separate from the accumulation of dharma forms. The eye, ear, nose, tongue, body, and conscious spheres are separate from the accumulation of dharma forms. The sight, sound, smell, taste, touch, and mental-image spheres are separate from the accumulation of dharma forms. The eye, ear, nose, tongue, body, and conscious realms are separate from the accumulation of dharma forms. The sight, sound, smell, taste, touch, and mental-image realms are separate from the accumulation of dharma forms. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are separate from the accumulation of dharma forms. The eye, ear, nose, tongue, body, and conscious contacts are separate from the accumulation of dharma forms. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are separate from the accumulation of dharma forms. The earth, water, fire, wind, space, and consciousness realms are separate from the accumulation of dharma forms. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are separate from the accumulation of dharma forms. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are separate from the accumulation of dharma forms.

「復次，善現！色蘊離集法相，受、想、行、識蘊離集法相；眼處離集法相，耳、鼻、舌、身、意處離集法相；色處離集法相，聲、香、味、觸、法處

離集法相；眼界離集法相，耳、鼻、舌、身、意界離集法相；色界離集法相，聲、香、味、觸、法界離集法相；眼識界離集法相，耳、鼻、舌、身、意識界離集法相；眼觸離集法相，耳、鼻、舌、身、意觸離集法相；眼觸為緣所生諸受離集法相，耳、鼻、舌、身、意觸為緣所生諸受離集法相；地界離集法相，水、火、風、空、識界離集法相；因緣離集法相，等無間緣、所緣緣、增上緣離集法相；無明離集法相，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱離集法相。

“Furthermore, Well-Appearing One, matter, feeling, thinking, action, and consciousness are like concentration that is boundless. The eye, ear, nose, tongue, body, and conscious spheres are like concentration that is boundless. The sight, sound, smell, taste, touch, and mental-image spheres are like concentration that is boundless. The eye, ear, nose, tongue, body, and conscious realms are like concentration that is boundless. The sight, sound, smell, taste, touch, and mental-image realms are like concentration that is boundless. The eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are like concentration that is boundless. The eye, ear, nose, tongue, body, and conscious contacts are like concentration that is boundless. The feelings produced by eye, ear, nose, tongue, body, and conscious contacts are like concentration that is boundless. The earth, water, fire, wind, space, and consciousness realms are like concentration that is boundless. Cause and condition, consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are like concentration that is boundless. And ignorance, action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are like concentration that is boundless.

「復次，善現！色蘊如定無邊際，受、想、行、識蘊如定無邊際；眼處如

定無邊際，耳、鼻、舌、身、意處如定無邊際；色處如定無邊際，聲、香、味、觸、法處如定無邊際；眼界如定無邊際，耳、鼻、舌、身、意界如定無邊際；色界如定無邊際，聲、香、味、觸、法界如定無邊際；眼識界如定無邊際，耳、鼻、舌、身、意識界如定無邊際；眼觸如定無邊際，耳、鼻、舌、身、意觸如定無邊際；眼觸為緣所生諸受如定無邊際，耳、鼻、舌、身、意觸為緣所生諸受如定無邊際；地界如定無邊際，水、火、風、空、識界如定無邊際；因緣如定無邊際，等無間緣、所緣緣、增上緣如定無邊際；無明如定無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如定無邊際。

“Furthermore, Well-Appearing One, matter is separate from the self-nature of matter, and the realness of matter is Buddha dharma; feeling, thinking, action, and consciousness are separate from the self-natures of feeling, thinking, action, and consciousness, and the realness of feeling, thinking, action, and consciousness is Buddha dharma. The eye sphere is separate from the self-nature of the eye sphere, and the realness of the eye sphere is Buddha dharma; the ear, nose, tongue, body, and conscious spheres are separate from the self-natures of the ear, nose, tongue, body, and conscious spheres, and the realness of the ear, nose, tongue, body, and conscious spheres is Buddha dharma. The sight sphere is separate from the self-nature of the sight sphere, and the realness of the sight sphere is Buddha dharma; the sound, smell, taste, touch, and mental-image spheres are separate from the self-natures of the sound, smell, taste, touch, and mental-image spheres, and the realness of the sound, smell, taste, touch, and mental-image spheres is Buddha dharma. The eye realm is separate from the self-nature of the eye realm, and the realness of the eye realm is Buddha dharma; the ear, nose, tongue, body, and conscious realms are separate from the self-natures of the ear, nose, tongue, body, and conscious realms, and the realness of the ear, nose, tongue, body, and conscious realms is Buddha dharma. The sight realm is

separate from the self-nature of the sight realm, and the realness of the sight realm is Buddha dharma; the sound, smell, taste, touch, and mental-image realms are separate from the self-natures of the sound, smell, taste, touch, and mental-image realms, and the realness of the sound, smell, taste, touch, and mental-image realms is Buddha dharma. The eye consciousness realm is separate from the self-nature of the eye consciousness realm, and the realness of the eye consciousness realm is Buddha dharma; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are separate from the self-natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms, and the realness of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms is Buddha dharma. The eye contact is separate from the self-nature of the eye contact, and the realness of the eye contact is Buddha dharma; the ear, nose, tongue, body, and conscious contacts are separate from the self-natures of the ear, nose, tongue, body, and conscious contacts, and the realness of the ear, nose, tongue, body, and conscious contacts is Buddha dharma. The feelings produced by eye contact are separate from the self-nature of the feelings produced by eye contact, and the realness of the feelings produced by eye contact is Buddha dharma; the feelings produced by ear, nose, tongue, body, and conscious contacts are separate from the self-natures of the feelings produced by ear, nose, tongue, body, and conscious contacts, and the realness of the feelings produced by ear, nose, tongue, body, and conscious contacts is Buddha dharma. The earth realm is separate from the self-nature of the earth realm, and the realness of the earth realm is Buddha dharma; the water, fire, wind, space, and consciousness realms are separate from the self-natures of the water, fire, wind, space, and consciousness realms, and the realness of the water, fire, wind, space, and consciousness realms is Buddha dharma. Cause and

condition is separate from the self-nature of cause and condition, and the realness of cause and condition is Buddha dharma; consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are separate from the self-natures of consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes, and the realness of consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes is Buddha dharma. Ignorance is separate from the self-nature of ignorance, and the realness of ignorance is Buddha dharma; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are separate from the self-natures of action, consciousness, and so forth, and the realness of action, consciousness, and so forth is Buddha dharma.

「復次，善現！色蘊離色蘊自性，色蘊真如是佛法；受、想、行、識蘊離受蘊等自性，受蘊等真如是佛法。眼處離眼處自性，眼處真如是佛法；耳、鼻、舌、身、意處離耳處等自性，耳處等真如是佛法。色處離色處自性，色處真如是佛法；聲、香、味、觸、法處離聲處等自性，聲處等真如是佛法。眼界離眼界自性，眼界真如是佛法；耳、鼻、舌、身、意界離耳界等自性，耳界等真如是佛法。色界離色界自性，色界真如是佛法；聲、香、味、觸、法界離聲界等自性，聲界等真如是佛法。眼識界離眼識界自性，眼識界真如是佛法；耳、鼻、舌、身、意識界（別本或無「界」字）離耳識界等自性，耳識界等真如是佛法。眼觸離眼觸自性、眼觸真如是佛法；耳、鼻、舌、身、意觸離耳觸等自性，耳觸等真如是佛法。眼觸為緣所生諸受離眼觸為緣所生諸受自性，眼觸為緣所生諸受真如是佛法；耳、鼻、舌、身、意觸為緣所生諸受離耳觸為緣所生諸受等自性，耳觸為緣所生諸受等真如是佛法。地界離地界自性，地界真如是佛法；水、火、風、空、識界離水界等自性，水界等真如是佛法。因緣離因緣自性，因緣真如是佛法；等無間緣、所緣緣、增上緣離等無間緣等自性，

等無間緣等真如是佛法。無明離無明自性，無明真如是佛法；行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱離行等自性，行等真如是佛法。

“Furthermore, Well-Appearing One, the dharma nature of matter is boundless; the dharma natures of feeling, thinking, action, and consciousness are also boundless. The dharma nature of the eye sphere is boundless; the dharma natures of the ear, nose, tongue, body, and conscious spheres are also boundless. The dharma nature of the sight sphere is boundless; the dharma natures of the sound, smell, taste, touch, and mental-image spheres are also boundless. The dharma nature of the eye realm is boundless; the dharma natures of the ear, nose, tongue, body, and conscious realms are also boundless. The dharma nature of the sight realm is boundless; the dharma natures of the sound, smell, taste, touch, and mental-image realms are also boundless. The dharma nature of the eye consciousness realm is boundless; the dharma natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also boundless. The dharma nature of the eye contact is boundless; the dharma natures of the ear, nose, tongue, body, and conscious contacts are also boundless. The dharma natures of the feelings produced by eye contact are boundless; the dharma natures of the feelings produced by ear, nose, tongue, body, and conscious contacts are also boundless. The dharma nature of the earth realm is boundless; the dharma natures of the water, fire, wind, space, and consciousness realms are also boundless. The dharma nature of cause and condition is boundless; the dharma natures of consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are also boundless. The dharma nature of ignorance is boundless; the dharma natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are

also boundless.

「復次，善現！色蘊法性無邊際，受、想、行、識蘊法性無邊際；眼處法性無邊際，耳、鼻、舌、身、意處法性無邊際；色處法性無邊際，聲、香、味、觸、法處法性無邊際；眼界法性無邊際，耳、鼻、舌、身、意界法性無邊際；色界法性無邊際，聲、香、味、觸、法界法性無邊際；眼識界法性無邊際，耳、鼻、舌、身、意識界法性無邊際；眼觸法性無邊際，耳、鼻、舌、身、意觸法性無邊際；眼觸為緣所生諸受法性無邊際，耳、鼻、舌、身、意觸為緣所生諸受法性無邊際；地界法性無邊際，水、火、風、空、識界法性無邊際；因緣法性無邊際，等無間緣、所緣緣、增上緣法性無邊際；無明法性無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱法性無邊際。

“Furthermore, Well-Appearing One, the empty dharma nature of matter is boundless; the empty dharma natures of feeling, thinking, action, and consciousness are also boundless. The empty dharma nature of the eye sphere is boundless; the empty dharma natures of the ear, nose, tongue, body, and conscious spheres are also boundless. The empty dharma nature of the sight sphere is boundless; the empty dharma natures of the sound, smell, taste, touch, and mental-image spheres are also boundless. The empty dharma nature of the eye realm is boundless; the empty dharma natures of the ear, nose, tongue, body, and conscious realms are also boundless. The empty dharma nature of the sight realm is boundless; the empty dharma natures of the sound, smell, taste, touch, and mental-image realms are also boundless. The empty dharma nature of the eye consciousness realm is boundless; the empty dharma natures of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also boundless. The empty dharma nature of the eye contact is boundless; the empty dharma natures of the ear, nose, tongue, body, and conscious contacts are also boundless. The empty dharma

natures of the feelings produced by eye contact are boundless; the empty dharma natures of the feelings produced by ear, nose, tongue, body, and conscious contacts are also boundless. The empty dharma nature of the earth realm is boundless; the empty dharma natures of the water, fire, wind, space, and consciousness realms are also boundless. The empty dharma nature of cause and condition is boundless; the empty dharma natures of consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are also boundless. The empty dharma nature of ignorance is boundless; the empty dharma natures of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also boundless.

「復次，善現！色蘊空法性無邊際，受、想、行、識蘊空法性無邊際；眼處空法性無邊際，耳、鼻、舌、身、意處空法性無邊際；色處空法性無邊際，聲、香、味、觸、法處空法性無邊際；眼界空法性無邊際，耳、鼻、舌、身、意界空法性無邊際；色界空法性無邊際，聲、香、味、觸、法界空法性無邊際；眼識界空法性無邊際，耳、鼻、舌、身、意識界空法性無邊際；眼觸空法性無邊際，耳、鼻、舌、身、意觸空法性無邊際；眼觸為緣所生諸受空法性無邊際，耳、鼻、舌、身、意觸為緣所生諸受空法性無邊際；地界空法性無邊際，水、火、風、空、識界空法性無邊際；因緣空法性無邊際，等無間緣、所緣緣、增上緣空法性無邊際；無明空法性無邊際，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱空法性無邊際。

“Furthermore, Well-Appearing One, the mind of matter is boundless because matter is caused by mental images; the minds of feeling, thinking, action, and consciousness are boundless because feeling, thinking, and so forth are also caused by mental images. The mind of the eye sphere is boundless because the eye sphere is caused by mental images; the minds of the ear, nose, tongue, body, and conscious

spheres are boundless because the ear sphere, nose sphere, and so forth are also caused by mental images. The mind of the sight sphere is boundless because the sight sphere is caused by mental images; the minds of the sound, smell, taste, touch, and mental-image spheres are boundless because the sound sphere, smell sphere, and so forth are also caused by mental images. The mind of the eye realm is boundless because the eye realm is caused by mental images; the minds of the ear, nose, tongue, body, and conscious realms are boundless because the ear realm, nose realm, and so forth are also caused by mental images. The mind of the sight realm is boundless because the sight realm is caused by mental images; the minds of the sound, smell, taste, touch, and mental-image realm are boundless because the sound realm, smell realm, and so forth are also caused by mental images. The mind of the eye consciousness realm is boundless because the eye consciousness realm is caused by mental images; the minds of the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are boundless because the ear consciousness realm, nose consciousness realm, and so forth are also caused by mental images. The mind of the eye contact is boundless because the eye contact is caused by mental images; the minds of the ear, nose, tongue, body, and conscious contacts are boundless because the ear contact, nose contact, and so forth are also caused by mental images. The mind of the feelings produced by eye contact is boundless because the feelings produced by eye contact are caused by mental images; the minds of the feelings produced by ear, nose, tongue, body, and conscious contacts are boundless because the feeling produced by ear contact, nose contact, and so forth are also caused by mental images. The mind of the earth realm is boundless because the earth realm is caused by mental images; the minds of the water, fire, wind, space, and consciousness realms are boundless because the water realm, fire realm, and so forth are also caused by mental images. The mind

of cause and condition is boundless because cause and condition are caused by mental images; the minds of consecutive sequence, conditions that stimulate the mind, and the conditions that reinforce main causes are boundless because the consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are also caused by mental images. The mind of ignorance is boundless because ignorance is caused by mental images; the minds of action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are boundless because act, consciousness, and so forth are also caused by mental images.

「復次，善現！色蘊心無邊際，色蘊心行生故；受、想、行、識蘊心無邊際，受蘊等心行生故。眼處心無邊際，眼處心行生故；耳、鼻、舌、身、意處心無邊際，耳處等心行生故。色處心無邊際，色處心行生故；聲、香、味、觸、法處心無邊際，聲處等心行生故。眼界心無邊際，眼界心行生故；耳、鼻、舌、身、意識界心無邊際，耳界等心行生故。色界心無邊際，色界心行生故；聲、香、味、觸、法界心無邊際，聲界等心行生故。眼識界心無邊際，眼識界心行生故；耳、鼻、舌、身、意識界心無邊際，耳識界等心行生故。眼觸心無邊際，眼觸心行生故；耳、鼻、舌、身、意觸，心無邊際，耳觸等心行生故。眼觸為緣所生諸受心無邊際，眼觸為緣所生諸受心行生故；耳、鼻、舌、身、意觸為緣所生諸受心無邊際，耳觸為緣所生諸受等心行生故。地界心無邊際，地界心行生故；水、火、風、空、識界心無邊際，水界等心行生故。因緣心無邊際，因緣心行生故；等無間緣、所緣緣、增上緣心無邊際，等無間緣等心行生故。無明心無邊際，無明心行生故；行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱心無邊際，行等心行生故。

“Furthermore, Well-Appearing One, matter is virtuous, not virtuous, and so forth, and unattainable; feeling, thinking, action, and consciousness are virtuous, not virtuous, and so forth, and unattainable. The eye sphere is virtuous, not virtuous, and

so forth, and unattainable; the ear, nose, tongue, body, and conscious spheres are virtuous, not virtuous, and so forth, and unattainable. The sight sphere is virtuous, not virtuous, and so forth, and unattainable; the sound, smell, taste, touch, and mental-image spheres are virtuous, not virtuous, and so forth, and unattainable. The eye realm is virtuous, not virtuous, and so forth, and unattainable; the ear, nose, tongue, body, and conscious realms are virtuous, not virtuous, and so forth, and unattainable. The sight realm is virtuous, not virtuous, and so forth, and unattainable; the sound, smell, taste, touch, and mental-image realms are virtuous, not virtuous, and so forth, and unattainable. The eye consciousness realm is virtuous, not virtuous, and so forth, and unattainable; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are virtuous, not virtuous, and so forth, and unattainable. The eye contact is virtuous, not virtuous, and so forth, and unattainable; the ear, nose, tongue, body, and conscious contacts are virtuous, not virtuous, and so forth, and unattainable. The feelings produced by eye contact are virtuous, not virtuous, and so forth, and unattainable; the feelings produced by ear, nose, tongue, body, and conscious contacts are virtuous, not virtuous, and so forth, and unattainable. The earth realm is virtuous, not virtuous, and so forth, and unattainable; the water, fire, wind, space, and consciousness realms are virtuous, not virtuous, and so forth, and unattainable. Cause and condition are virtuous, not virtuous, and so forth, and unattainable; consecutive sequence of thought, conditions that stimulate the mind, and the conditions that reinforce main causes are virtuous, not virtuous, and so forth, and unattainable. Ignorance is virtuous, not virtuous, and so forth, and unattainable; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are virtuous, not virtuous, and so forth, and unattainable.

「復次，善現！色蘊善、不善乃至不可得，受、想、行、識蘊善、不善乃

至不可得；眼處善、不善乃至不可得，耳、鼻、舌、身、意處善、不善乃至不可得；色處善、不善乃至不可得，聲、香、味、觸、法處善、不善乃至不可得；眼界善、不善乃至不可得，耳、鼻、舌、身、意識界善、不善乃至不可得；色界善、不善乃至不可得，聲、香、味、觸、法界善、不善乃至不可得；眼識界善、不善乃至不可得，耳、鼻、舌、身、意識界善、不善乃至不可得；眼觸善、不善乃至不可得，耳、鼻、舌、身、意觸善、不善乃至不可得；眼觸為緣所生諸受善、不善乃至不可得，耳、鼻、舌、身、意觸為緣所生諸受善、不善乃至不可得；地界善、不善乃至不可得，水、火、風、空、識界善、不善乃至不可得；因緣善、不善乃至不可得，等無間緣、所緣緣、增上緣善、不善乃至不可得；無明善、不善乃至不可得，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱善、不善乃至不可得。

“Furthermore, Well-Appearing One, matter is motionless; feeling, thinking, action, and consciousness are also motionless. The eye sphere is motionless; the ear, nose, tongue, body, and conscious spheres are also motionless. The sight sphere is motionless; the sound, smell, taste, touch, and mental-image spheres are also motionless. The eye realm is motionless; the ear, nose, tongue, body, and conscious realms are also motionless. The sight realm is motionless; the sound, smell, taste, touch, and mental-image realms are also motionless. The eye consciousness realm is motionless; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also motionless. The eye contact is motionless; the ear, nose, tongue, body, and conscious contacts are also motionless. The feelings produced by eye contact are motionless; the feelings produced by ear, nose, tongue, body, and conscious contacts are also motionless. The earth realm is motionless; the water, fire, wind, space, and consciousness realms are also motionless. Cause and condition are motionless; consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main

causes are also motionless. Ignorance is motionless; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also motionless.

「復次，善現！色蘊無動，受、想、行、識蘊無動；眼處無動，耳、鼻、舌、身、意處無動；色處無動，聲、香、味、觸、法處無動；眼界無動，耳、鼻、舌、身、意識界無動；色界無動，聲、香、味、觸、法界無動；眼識界無動，耳、鼻、舌、身、意識界無動；眼觸無動，耳、鼻、舌、身、意觸無動；眼觸為緣所生諸受無動，耳、鼻、舌、身、意觸為緣所生諸受無動；地界無動，水、火、風、空、識界無動；因緣無動，等無間緣、所緣緣、增上緣無動；無明無動，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱無動。

“Furthermore, Well-Appearing One, matter is like the lion’s roar; feeling, thinking, action, and consciousness are also like the lion’s roar. The eye sphere is like the lion’s roar; the ear, nose, tongue, body, and conscious spheres are also like the lion’s roar. The sight sphere is like the lion’s roar; the sound, smell, taste, touch, and mental-image spheres are also like the lion’s roar. The eye realm is like the lion’s roar; the ear, nose, tongue, body, and conscious realms are also like the lion’s roar. The sight realm is like the lion’s roar; the sound, smell, taste, touch, and mental-image realms are also like the lion’s roar. The eye consciousness realm is like the lion’s roar; the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are also like the lion’s roar. The eye contact is like the lion’s roar; the ear, nose, tongue, body, and conscious contacts are also like the lion’s roar. The feelings produced by eye contact are like the lion’s roar; the feelings produced by ear, nose, tongue, body, and conscious contacts are also like the lion’s roar. The earth realm is like the lion’s roar; the water, fire, wind, space, and consciousness realms are also like the lion’s roar. Cause and condition are like the

lion's roar; consecutive sequence of thoughts, conditions that stimulate the mind, and the conditions that reinforce main causes are also like the lion's roar. Ignorance is like the lion's roar; action, consciousness, name and form, six sense spheres, contact, reception, craving, grasping, existence, birth, old age, death, worry, sorrow, misery, anxiety, and upset are also like the lion's roar.

「復次，善現！色蘊如師子吼，受、想、行、識蘊如師子吼；眼處如師子吼，耳、鼻、舌、身、意處如師子吼；色處如師子吼，聲、香、味、觸、法處如師子吼；眼界如師子吼，耳、鼻、舌、身、意界如師子吼；色界如師子吼，聲、香、味、觸、法界如師子吼；眼識界如師子吼，耳、鼻、舌、身、意識界如師子吼；眼觸如師子吼，耳、鼻、舌、身、意觸如師子吼；眼觸為緣所生諸受如師子吼，耳、鼻、舌、身、意觸為緣所生諸受如師子吼；地界如師子吼，水、火、風、空、識界如師子吼；因緣如師子吼，等無間緣、所緣緣、增上緣如師子吼；無明如師子吼，行、識、名色、六處、觸、受、愛、取、有、生、老死愁歎苦憂惱如師子吼。

“You must know, Well-Appearing One, if great bodhisattvas can reflect on, contemplate, investigate, and be awakened to the aggregates and so forth, and stay in accord with prajna paramita, then they will be able to stay far away from the intention of deception, flattery, arrogance, self-praise, slandering others, only caring about oneself, reputation, wealth, five covers, jealousy, and stinginess. They thus will be able to fulfill all kinds of unusual, rare, real, and pure merits and virtues. They will also be able to dignify and purify Buddha lands and fulfill the unsurpassed Buddha dharma, the unsurpassed, perfect, and universal bodhi.”

「善現當知！諸菩薩摩訶薩若能如是思惟觀察覺悟蘊等，隨順般若波羅蜜多，便能遠離誑詔作意，亦能遠離憍慢作意，亦能遠離自讚作意，亦能遠離毀他作意，亦能遠離我想作意，亦能遠離名利作意，亦能遠離五蓋作意，亦能遠離嫉慳作意，由此亦能圓滿一切難得希有真淨功德，亦能圓滿嚴淨佛土，亦能

圓滿無上佛法，所謂無上正等菩提。」

When the Bhagavat finished the teaching of this sutra, all participants in the assembly, including innumerable great bodhisattvas led by Bodhisattva Maitreya; the senior voice-hearers led by the long-lived sage Well-Appearing One, Sariputra, Ananda; and various heavenly deities, dragons, asuras, and so forth rejoiced after hearing the Buddha's teaching. They believed in, accepted, and practiced the teaching immediately.

(In this fascicle, the Buddha taught about the real nature and real forms of the five aggregates, six inner spheres, six outer spheres, eighteen realms, six fundamental elements of sentient beings and world, twelve links of dependent origination, and encouraged bodhisattvas to contemplate all these dharmas as they really are when cultivating prajna paramita. This fascicle completes the Buddha's teaching of great prajna paramita in the four assembly.)

時，薄伽梵說是經已，無量菩薩摩訶薩眾慈氏菩薩而為上首，具壽善現及舍利子、阿難陀等諸大聲聞，並諸天、龍、阿素洛等，一切大眾聞佛所說皆大歡喜、信受奉行。

Fascicle 556

Chapter 1

Well-Appearing One

(In the Fifth Assembly)

大般若波羅蜜多經 卷第五百五十六

大唐三藏法師玄奘奉 詔譯

第五分善現品第一

This is what I heard:

There was a time the Bhagavat lived on the top of Mount Vulture Peak in Rajagriha, together with twelve thousand senior bhiksus (monks), led by Well-Appearing One, Sariputra, and so forth who had all achieved the stage of arhat except Ananda, who was still in the stage of needing more learning. There were also innumerable and countless great bodhisattvas, led by Bodhisattva Maitreya, Bodhisattva Exquisite Auspicious One (Manjusri), and so forth present in the assembly, who had all attained unhindered talent of debate.

如是我聞：一時，薄伽梵住王舍城鷲峰山頂，與大苾芻眾萬二千人俱，皆阿羅漢，具壽善現、舍利子等而為上首，除阿難陀獨居學地。復有無量無數菩薩摩訶薩得無礙辯，慈氏菩薩、妙吉祥菩薩等而為上首。

At that time, the World-Honored One said to Well-Appearing One, “Now you should lecture on prajna paramita with your talent of debate for great bodhisattvas, so that they will cultivate and fulfill prajna paramita quickly.”

爾時，世尊告善現曰：「汝以辯才應為菩薩摩訶薩眾宣示般若波羅蜜多，令諸菩薩摩訶薩眾修行般若波羅蜜多速得成辦。」

Meanwhile, Sariputra thought to himself, “Will it be because of the long-lived sage Well-Appearing One’s own talent or the overwhelming supernatural powers of

the Thus-Comer that he will be able to lecture on prajna paramita for great bodhisattvas?”

時，舍利子作是念言：「具壽善現為以自力為諸菩薩摩訶薩眾宣示般若波羅蜜多？為是如來威神之力？」

At that time, Well-Appearing One could read Sariputra's mind, so said to him, “All lectures given by the Buddha's disciples should be with the support of the overwhelming supernatural powers of the Thus-Comer. Why? Sariputra, the Buddha teaches his disciples the essential meanings of the dharma, and disciples cultivate and learn diligently and attentively by following the Buddha's teaching, so they will be able to realize insightfully the real nature of the dharma. After realizing the real nature of the dharma, they will further lecture on it for others. If they can teach others in accord with the dharma nature, it must be because of the supernatural powers of the Thus-Comer. That is why they can stay in the same level of the dharma nature. So, if I can lecture on prajna paramita for great bodhisattvas, it should be supported by the overwhelming supernatural powers of the Thus-Comer.”

爾時，善現知舍利子心之所念，便告之言：「諸佛弟子有所宣示，皆是如來威神之力。何以故？舍利子！佛為弟子宣示法要，彼依佛教精勤修學，乃至證得諸法實性，證已為他有所宣示，若與法性能不相違，皆是如來威神所致，亦是所證法性等流，是故我當為諸菩薩宣示般若波羅蜜多，皆是如來威神之力。」

At that time, Well-Appearing One said to the Buddha, “The World-Honored One wants me to lecture on prajna paramita for great bodhisattvas, so they can cultivate and fulfill prajna paramita quickly. World-Honored One, what does the name bodhisattva mean? World-Honored One, I cannot see any dharma that is named bodhisattva mahasattva (the great), nor can I see any dharma that is named prajna paramita. World-Honored One, as I have not seen any dharma that is named

bodhisattva or the dharma of bodhisattva, nor have I seen any dharma that is named prajna paramita, how can I lecture on prajna paramita publicly for great bodhisattvas? World-Honored One, what great bodhisattvas will I teach so that they can cultivate and fulfill what prajna paramita quickly?

爾時，善現便白佛言：「世尊使（別本有作「便」者）我為諸菩薩摩訶薩眾宣示般若波羅蜜多，令諸菩薩眾修行般若波羅蜜多速得成辦。世尊！所言諸菩薩者，何法增語謂為菩薩？世尊！我不見有法可名菩薩摩訶薩，亦不見有法可名般若波羅蜜多。世尊！我於菩薩及菩薩法不見不得，亦復不見不得般若波羅蜜多，云何使我為諸菩薩摩訶薩眾宣示般若波羅蜜多？世尊！我教何等菩薩摩訶薩修行何等般若波羅蜜多令速成辦？

“World-Honored One, if great bodhisattvas do not withdraw and are not shocked and frightened when hearing these words, rather they will dwell in the cultivation of prajna paramita as they are taught, then they will be able to cultivate and fulfill prajna paramita quickly. To cultivate without attachment is cultivating prajna paramita.

「世尊！菩薩摩訶薩聞說是語，心不沈沒亦無退屈、不驚、不怖，如說而住修行般若波羅蜜多，是菩薩摩訶薩應教（別本有作「有」者）般若波羅蜜多令速成辦，若無所執即是別本或有「所執、即是」四字般若波羅蜜多。

“Furthermore, World-Honored One, when cultivating prajna paramita, great bodhisattvas should learn without being attached to the mind of bodhisattva. Why? The mind is not the mind because its self-nature is pure.”
(Well-Appearing One was exploring the real nature of the dharmas by adopting the terms of bodhisattva and prajna paramita as an initiation.)

「復次，世尊！若菩薩摩訶薩修行般若波羅蜜多，應如是學，謂不執著是菩薩心。何以故？是心非心本性淨故。」

In the meantime, Sariputra asked Well-Appearing One, “Is there the mind

without mind nature?”

時，舍利子問善現言：「為有是心非心性不？」

Well-Appearing One replied by asking Sariputra, “Is the mind without mind nature, either existent or nonexistent, attainable?”

善現反問舍利子言：「心非心性若有若無為可得不？」

Sariputra replied, “No, Well-Appearing One.”

舍利子言：「不也！善現！」

Well-Appearing One asked Sariputra, “If the mind without mind nature is unattainable, how can you ask if there is the mind without mind nature?”

善現便語舍利子言：「心非心性若有若無既不可得，如何可問為有是心非心性不？」

Meanwhile, Sariputra asked Well-Appearing One, “What is the mind without mind nature?”

時，舍利子問善現言：「何等名為心非心性？」

Well-Appearing One replied, “The mind without decay and differentiation is the mind without mind nature.”

善現答言：「若無變壞亦無分別，是則名為心非心性。」

In the meantime, Sariputra admired Well-Appearing One, “Excellent, excellent! It is as you say. The Buddha often says that you are the best one among all who dwell in the concentration without controversial arguments; it is quite true. If great bodhisattvas hear these words and are not sunk, drowned, withdrawn, shocked, and frightened, rather they will dwell in the cultivation of prajna paramita as they are taught, then these great bodhisattvas must have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. If great bodhisattvas can contemplate and investigate the mind without mind nature in this way, they will never stay away from prajna paramita. If great bodhisattvas would like to cultivate and learn diligently

the stage of voice-hearer, the stage of self-enlightened one, or the stage of bodhisattva, they should consistently hear, accept, embrace, read, recite, understand thoroughly, and cultivate prajna paramita as they are taught. Why? In the profound teaching of prajna paramita, all dharmas that should be learned are given. Great bodhisattvas should cultivate and learn prajna paramita diligently and attentively, so they will attain the virtuous skillfulness in all places.”

時，舍利子讚善現言：「善哉！善哉！誠如所說。佛說仁者住無諍定最為第一，實如聖言。若菩薩摩訶薩聞說是語，心不沈沒亦無退屈、不驚、不怖，如說而住修行般若波羅蜜多，是菩薩摩訶薩已於無上正等菩提得不退轉。若菩薩摩訶薩如是觀察心非心性，是菩薩摩訶薩不離般若波羅蜜多。若諸有情欲勤修學或聲聞地、或獨覺地、或菩薩地，皆於般若波羅蜜多，應常聽聞、受持、讀誦、令善通利、如說修行。所以者何？於此般若波羅蜜多甚深教中，廣說一切所應學法。諸菩薩摩訶薩於此般若波羅蜜多精勤修學，於一切處皆得善巧。」

At that time, Well-Appearing One said to the Buddha again, “I do not know and attain the mind of bodhisattva. I do not see great bodhisattvas and any real thing attainable in prajna paramita. Why do you want me to lecture on prajna paramita for great bodhisattvas? World-Honored One, I have contemplated all things and found that they are all unattainable whether they arise or extinguish, or they are contaminated or purified. Saying that the names of bodhisattva and prajna exist within unattainable dharmas will cause one skeptical and regretful. World-Honored One, the names of bodhisattva and so forth are not changeless; they do not have the abode either. Why? The names of bodhisattva and so forth are nonexistent. All nonexistent dharmas are not fixed and do not have the abode. If great bodhisattvas hear this and are not sunk, drowned, shocked, and frightened, you must know that they have already dwelled in the state of nonregression; they have adopted nondwelling as skillful means to dwell in nondwelling.

(Well-Appearing One stated the distinguishing feature of bodhisattvas without regression.)

爾時，善現復白佛言：「我於菩薩心不知亦不得，我於菩薩摩訶薩眾及於般若波羅蜜多俱不見有實事可得，云何令我為諸菩薩摩訶薩眾宣示般若波羅蜜多？世尊！我觀一切若生若滅、若染若淨都不可得，而於其中說有菩薩、般若名等便有疑悔。世尊！菩薩等名俱無決定亦無住處。所以者何？菩薩名等都無所有，無所有法無定無住。若菩薩摩訶薩聞說是事，心不沈沒亦無退屈、不驚、不怖，當知是菩薩摩訶薩決定安住不退轉地，以無所住而為方便住無所住。

“Furthermore, World-Honored One, when practicing the fathomless prajna paramita, great bodhisattvas should not dwell in matter, feeling, thinking, action, and consciousness. Why? Dwelling in matter, they will grasp matter and thus will not practice the fathomless prajna paramita; dwelling in feeling, thinking, action, and consciousness, they will grasp feeling, thinking, action, and consciousness, and thus will not practice the fathomless prajna paramira. Why? They will not be able to absorb prajna paramita. If they cannot absorb prajna paramita, they will not be able to cultivate prajna paramita. If they cannot cultivate prajna paramita, they will not be able to fulfill prajna paramita. If they cannot fulfill prajna paramita, they will not be able to achieve the perfect knowledge of all perfect knowledge. If they cannot achieve the perfect knowledge of all perfect knowledge, they will not be able to bring benefits to sentient beings. Why? Matter, feeling, thinking, action, and consciousness should not be absorbed; prajna paramita should not be absorbed either. Because matter, feeling, thinking, action, and consciousness cannot be absorbed, they are not matter, feeling, thinking, action, and consciousness. Because prajna paramita cannot be absorbed, it is not prajna paramita.

(The first prajna paramita is the real nature of prajna paramita, while the latter one is

the form of prajna paramita.)

「復次，世尊！諸菩薩摩訶薩行深般若波羅蜜多，不應住色，亦不應住受、想、行、識。所以者何？若住於色，便作色行，非行深般若波羅蜜多；若住受、想、行、識，便作受、想、行、識行，非行深般若波羅蜜多。所以者何？非作、行者能攝受般若波羅蜜多，若不能攝受般若波羅蜜多則不能修習般若波羅蜜多，若不能修習般若波羅蜜多則不能圓滿般若波羅蜜多，若不能圓滿般若波羅蜜多則不能成辦一切智智，若不能成辦一切智智便不能益所益有情。所以者何？色不應攝受，受、想、行、識，亦不應攝受，般若波羅蜜多亦不應攝受；色不可攝受故即非色，受、想、行、識亦不可攝受故即非受、想、行、識，般若波羅蜜多亦不可攝受故便非般若波羅蜜多。

“Great bodhisattvas should learn the fathomless prajna paramita without dwelling in and grasping any dharmas. If they can learn the fathomless prajna paramita in this way, they are named the bodhisattvas who do not absorb the samadhi wheel; they thus are equipped with innumerable supplies that will not flow to or be taken by force by all voice-hearers and self-enlightened ones. The great bodhisattvas will not absorb the perfect knowledge of all perfect knowledge either. Why? The perfect knowledge of all perfect knowledge cannot be cultivated and attained by grasping the forms. All kinds of grasping forms will invite vexations. If one could cultivate and attain the perfect knowledge of all perfect knowledge by grasping forms, the celibacy practitioner King Prasenajit would not be able to develop a belief in and understanding of the perfect knowledge of all perfect knowledge. The celibacy practitioner Prasenajit had aspired to and approached the Buddha dharma through his powers of belief and understanding, mainly beginning with belief. Later, with a little wisdom, he began to understand insightfully the perfect knowledge of all perfect knowledge through a contemplation of the emptiness of all dharmas. After thorough insightful understanding, he did not grasp the phenomena of matter, feeling, thinking,

action, and consciousness. He did not contemplate and look at this perfect knowledge with joy or pleasure; with attainment and hearing; with inner matter, feeling, thinking, action, and consciousness; with outer matter, feeling, thinking, action, and consciousness; with inner and outer matter, feeling, thinking, action, and consciousness; or separate from matter, feeling, thinking, action, and consciousness.

The celibacy practitioner Prasenajit developed a belief in and understanding of the perfect knowledge of all perfect knowledge by means of formless gates. Although he was called a practitioner in accord with belief, he did not grasp and was not attached to all dharmas. After developing a belief in and understanding of the perfect knowledge of all perfect knowledge through formless gates, this celibacy practitioner did not grasp the forms of all dharmas, nor did he reflect on the formless dharmas.

Because of the power of definitive understanding, the celibacy practitioner did not grasp, renounce, attain, and realize all dharmas. From the moment first forming belief and understanding until attaining nirvana, the celibacy practitioner had no grasping or attachment; he had established the criterion based on real dharma nature.

(Well-Appearing One used celibacy practitioner Prasenajit as an example to explain how bodhisattvas develop belief in and understanding of prajna paramita and stay away from grasping and attachment.)

「諸菩薩摩訶薩應如是學甚深般若波羅蜜多，若如是學甚深般若波羅蜜多，是名菩薩無所攝受三摩地輪，廣大資具無量無出，不為一切聲聞、獨覺之所引奪，亦不攝受一切智智。所以者何？是一切智智非取相修得，諸取相者皆是煩惱。若取修得一切智智者，則勝軍梵志於一切智智不應信解，是勝軍梵志雖由信解力歸趣佛法，名隨信行，而能以少分智觀一切法性空，悟入一切智智。既悟入已不取色相，亦不取受、想、行、識相，不以喜樂觀見此智，不以得聞觀見此智，不以內色觀見此智，不以外色觀見此智，不以內外色觀見此智，亦不離色觀見此智；不以內受、想、行、識觀見此智，不以外受、想、

行、識觀見此智，不以內外受、想、行、識觀見此智，亦不離受、想、行、識觀見此智。勝軍梵志以如是等諸離相門，於一切智智深生信解，名隨信行，於一切法皆無取著。如是梵志以離相門，於一切智智得信解已，於一切法皆不取相，亦不思惟無相諸法。如是梵志由勝解力，於一切法不取、不捨、無得、無證。時，彼梵志於自信解乃至涅槃亦不取著，以真法性為定量故。

“World-Honored One, because of the fathomless prajna paramita, great bodhisattvas do not absorb matter, feeling, thinking, action, and consciousness. Although they do not absorb the dharmas, they will not enter nirvana until fulfilling the Buddha’s ten abilities, four kinds of fearlessness, four unhindered understandings, and the eighteen distinctive features of Buddha’s wisdom and power. When practicing the fathomless prajna paramita, great bodhisattvas can accomplish the perfect knowledge of all perfect knowledge and bring benefits, peace, and happiness to all sentient beings without grasping and attachment.

「世尊！是菩薩摩訶薩甚深般若波羅蜜多，不攝受色，亦不攝受受、想、行、識，雖於諸法無所攝受，若未圓滿如來十力、四無所畏、四無礙解及十八不共法等，終不中道入般涅槃。當知如是諸菩薩摩訶薩甚深般若波羅蜜多，雖無取著而能成辦一切智智，利益安樂一切有情。

“Furthermore, World-Honored One, when practicing the fathomless prajna paramita, great bodhisattvas should contemplate these questions: What is prajna paramita? Whose prajna paramita is it? Is nonexistent and unattainable dharma equivalent to prajna paramita? As in emptiness, no difference between dharmas, then with which one is tied, or to which one belongs? World-Honored One, when great bodhisattvas contemplate and investigate carefully these things, they neither regress nor are shocked and frightened, they are not far away from prajna paramita.”

「復次，世尊！諸菩薩摩訶薩行深般若波羅蜜多，應如是觀：何謂般若波羅蜜多？是誰般若波羅蜜多？若法無所有、不可得，是般若波羅蜜多耶？無所

有中無彼無此何所繫屬？世尊！若菩薩摩訶薩於如是事審觀察時，心不沈沒亦無退屈、不驚、不怖，當知是菩薩摩訶薩不離般若波羅蜜多。」

In the meantime, Sariputra asked Well-Appearing One, “Matter is separate from the nature of matter; feeling, thinking, action, and consciousness are separate from the natures of feeling, thinking, action, and consciousness; and prajna paramita is separate from the nature of prajna paramita too. Then how can the great bodhisattvas be not separate from prajna paramita?”

時，舍利子問善現言：「何因緣故色離色性，受、想、行、識離受、想、行、識性，般若波羅蜜多離般若波羅蜜多性，而說菩薩摩訶薩不離般若波羅蜜多？」

Well-Appearing One replied, “Yes, matter is separate from the nature of matter; feeling, thinking, action, and consciousness are separate from the natures of feeling, thinking, action, and consciousness; and prajna paramita is separate from the nature of prajna paramita too. In all these dharmas, forms are separate from natures, natures are separate from forms, forms are separate from forms, and natures are separate from natures. The dharmas that can give and receive forms are unattainable. If great bodhisattvas can accurately know these meanings as they really are, they are not separate from prajna paramita.”

善現答言：「如是！如是！色離色性，受、想、行、識離受、想、行、識性，般若波羅蜜多離般若波羅蜜多性。如是諸法，相亦離性，性亦離相，相亦離相，性亦離性，能相、所相俱不可得。若菩薩摩訶薩能如實知如是義者，不離般若波羅蜜多。」

In the meantime, Sariputra asked Well-Appearing One, “If great bodhisattvas learn from these, will they accomplish the perfect knowledge of all perfect knowledge quickly?”

時，舍利子問善現言：「若菩薩摩訶薩於此中學，速能成辦一切智智耶？」

Well-Appearing One replied, “Yes. If great bodhisattvas learn from these, they will accomplish the perfect knowledge of all perfect knowledge quickly. Why?

Sariputra, it is because the great bodhisattvas know that all dharmas have no arising and extinction. Sariputra, if great bodhisattvas can practice in this way, they are very close to the perfect knowledge of all perfect knowledge.

善現答言：「如是！如是！若菩薩摩訶薩於此中學，速能成辦一切智智。何以故？舍利子！是菩薩摩訶薩知一切法無生滅故。舍利子！若菩薩摩訶薩能如是行，則為鄰近一切智智。

“Furthermore, Sariputra, if great bodhisattvas practice matter, they do practice forms. If they practice the arising of matter, they do practice forms. If they practice the decay of matter, they do practice forms. If they practice the extinction of matter, they do practice forms. If they practice the emptiness of matter, they do practice forms. If they say that they can practice, they do practice attainment. If they practice feeling, thinking, action, and consciousness, they do practice forms. If they practice the arising of feeling, thinking, action, and consciousness, they do practice forms. If they practice the decay of feeling, thinking, action, and consciousness, they do practice forms. If they practice the extinction of feeling, thinking, action, and consciousness, they do practice forms. If they practice the emptiness of feeling, thinking, action, and consciousness, they do practice forms. If they say that they can practice, they do practice attainment. If great bodhisattvas think, ‘I am bodhisattva; I can practice prajna paramita,’ they do practice forms. If great bodhisattvas think, ‘Those who can practice in this way do practice prajna paramita,’ then they do practice forms. We must know that these bodhisattvas have no expedient skillfulness.” (The bodhisattvas without expedient skillfulness will practice the forms of various dharmas based on attainment. They thus stay away from prajna paramita.)

「復次，舍利子！諸菩薩摩訶薩若行色為行相，若行色生為行相，若行色

壞為行相，若行色滅為行相，若行色空為行相，若謂我能行，是行有所得。若行受、想、行、識為行相，若行受、想、行、識生為行相，若行受、想、行、識壞為行相，若行受、想、行、識滅為行相，若行受、想、行、識空為行相，若謂我能行，是行有所得。若菩薩摩訶薩作如是念：『我是菩薩，能行般若波羅蜜多。』是為行相。若菩薩摩訶薩作如是念：『能如是行者，是修行般若波羅蜜多。』亦為行相，當知是菩薩無方便善巧。」

In the meantime, Sariputra asked Well-Appearing One, “How should great bodhisattvas practice prajna paramita?”

時，舍利子問善現言：「諸菩薩摩訶薩當云何行，名行般若波羅蜜多？」

Well-Appearing One replied, “If great bodhisattvas do not practice matter, the forms of matter, the arising of matter, the decay of matter, the extinction of matter, and the emptiness of matter, they do practice prajna paramita. If great bodhisattvas do not practice feeling, thinking, action, and consciousness; the forms of feeling, thinking, action, and consciousness; the arising of feeling, thinking, action, and consciousness; the decay of feeling, thinking, action, and consciousness; the extinction of feeling, thinking, action, and consciousness; and the emptiness of feeling, thinking, action, and consciousness, they do practice prajna paramita. (Well-Appearing One stated the right way of practicing prajna paramita.)

善現答言：「諸菩薩摩訶薩若不行色，不行色相，不行色生，不行色壞，不行色滅，不行色空，是行般若波羅蜜多。諸菩薩摩訶薩若不行受、想、行、識，不行受、想、行、識相，不行受、想、行、識生，不行受、想、行、識壞，不行受、想、行、識滅，不行受、想、行、識空，是行般若波羅蜜多。若菩薩摩訶薩不取行，不取不行，不取亦行亦不行，不取非行非不行，於不取亦不取，是行般若波羅蜜多。何以故？舍利子！以一切法皆不可取，不可隨行，不可執受，離性相故，如是名為諸菩薩摩訶薩於一切法無生定輪，廣大資具無量無出，不共一切聲聞、獨覺。若菩薩摩訶薩安住此定，疾證無上正等菩

提。」

At that time, with the support of the Buddha's supernatural powers, Well-Appearing One said to Sariputra again, "If great bodhisattvas dwell peacefully in concentration without seeing or being attached to the concentration, nor do they think, 'I had entered, will enter, and am entering the concentration,' namely, they do not reflect and differentiate in concentration, then they must have been conferred by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past the prophecy of nonregression in pursuing the unsurpassed, perfect, and universal bodhi."

(Well-Appearing One stated the right way of dwelling in concentration.)

爾時，善現承佛神力，復告大德舍利子言：「若菩薩摩訶薩雖安住此定，而不見此定亦不著此定，亦不念言：『我於此定已、當、正入。（「當、正入」別本或作「正當入」）』彼如是等思惟分別，由此定力一切不起，當知已為過去如來、應、正等覺授與無上正等菩提不退轉記。」

In the meantime, Sariputra asked Well-Appearing One, "If great bodhisattvas have been conferred by the Buddhas, the World-Honored Ones, the prophecy of nonregression because of such concentration, can they manifest this concentration?"

時，舍利子問善現言：「若菩薩摩訶薩由住此定，已為過去諸佛世尊現前授記，是菩薩摩訶薩為能顯示如是定不？」

Well-Appearing One replied, "No, Sariputra. Why? These good gentlepersons lack the knowledge and thinking of this concentration."

善現答言：「不也！舍利子！何以故？是善男子於如是定無知無想。」

Sariputra asked, "Does the long-lived sage say that these good gentlepersons have no knowledge and thoughts of this concentration?"

舍利子言：「具壽說彼諸善男子於如是定無知無想耶？」

Well-Appearing One replied, "Yes, I do say so. Why? It is because this

concentration is nonexistent. As these good gentlepersons have no knowledge and thoughts of this concentration, so this concentration has no knowledge and thoughts of all dharmas either. Why? It is because all dharmas are nonexistent.”

善現報言：「我定說彼諸善男子於如是定無知無想。所以者何？如是諸定無所有故。彼善男子於如是定無知無想，如是諸定於一切法亦無知無想。所以者何？以一切法無所有故。」

In the meantime, the Bhagavat admired Well-Appearing One, “Excellent, excellent! It is as you say. That is why I say you are the best among those who dwell in concentration without inviting controversial arguments. If great bodhisattvas would like to learn prajna paramita, they should learn in this way. If they learn in this way, they do learn prajna paramita.”

(The Buddha admired and approved of Well-Appearing One’s statement about the right way of learning prajna paramita.)

時，薄伽梵讚善現言：「善哉！善哉！如汝所說。故我說汝住無諍定最為第一。諸菩薩摩訶薩欲學般若波羅蜜多應如是學，若如是學名學般若波羅蜜多。」

Meanwhile, Sariputra asked the Buddha, “If great bodhisattvas can learn in this way, do they really learn prajna paramita?”

時，舍利子便白佛言：「若菩薩摩訶薩能如是學，名真學般若波羅蜜多耶？」

The Buddha replied to Sariputra, “If great bodhisattvas can learn in this way, they truly learn prajna paramita.”

佛告舍利子：「若菩薩摩訶薩能如是學，名真學般若波羅蜜多。」

Meanwhile, Sariputra asked the Buddha again, “When learning in this way, what dharmas do great bodhisattvas learn?”

時，舍利子復白佛言：「諸菩薩摩訶薩如是學時，於何法學？」

The Buddha replied to Sariputra, “When learning in this way, great bodhisattvas do not learn any dharma. Why? Sariputra, all dharmas are not existent; they are not as the ignorant ordinary sentient beings incorrectly think.”

佛告舍利子：「諸菩薩摩訶薩如是學時，非於法學。何以故？舍利子！如諸愚夫異生所執，非一切法如有故。」

Meanwhile, Sariputra asked the Buddha again, “If this is the case, how can dharmas be existent?”

時，舍利子復白佛言：「若爾，諸法如何而有？」

The Buddha replied to Sariputra, “They are existent because they are nonexistent. Those who cannot understand that the dharmas are nonexistent are ignorant. The ignorant sentient beings greedily long for all dharmas and differentiate among them, incorrectly insisting that they are either permanent or will disappear. They thus differentiate among the dharmas and do not know and see that they are nonexistent. Because of the differentiation, they have attachment. Because of the attachment, they try to find out the differences among the nonexistent natures of the dharmas and cannot see and know the dharmas as they really are. Because they cannot see and know the dharmas, they differentiate between past, future, and present. Because of the differentiation, they are greedily attached to name and form. Because they are attached to name and form, they differentiate among and are attached to the nonexistent dharmas. Because they differentiate among and are attached to the nonexistent dharmas, they cannot see and know the path of the truth, and thus they cannot get rid of birth and death in the three realms, do not believe in the truth, and unfortunately will fall into the group of ignorant ordinary sentient beings. Because of this reason, great bodhisattvas should not be attached to the forms of dharma nature.” (The Buddha cautioned that bodhisattvas should not be attached to name and form of the dharmas as ignorant ones do.)

佛告舍利子：「如無所有如是而有。若於如是無所有法不能了達，說為無明。愚夫異生於一切法無所有性，無明貪愛增上勢力分別執著斷常二邊，由此不知不見諸法無所有性分別諸法，由分別故便生執著，由執著故分別諸法無所有性，由此於法不見不知。以於諸法不見不知，分別過去未來現在，由分別故貪著名色，著名色故分別執著無所有法，於無所有法分別執著故，於如實道不知不見，不能出離三界生死，不信諦法，不覺實際，是故墮在愚夫數中。由斯，菩薩摩訶薩眾於法性相都無執著。」

In the meantime, Sariputra asked the Buddha again, “When learning without attachment to the forms of dharma nature, do great bodhisattvas seek to learn the perfect knowledge of all perfect knowledge?”

時，舍利子復白佛言：「諸菩薩摩訶薩如是學時，豈不求學一切智智？」

The Buddha replied to Sariputra, “No, when learning in this way, great bodhisattvas do not seek to learn the perfect knowledge of all perfect knowledge. Because they do not seek to learn, they can truly learn and fulfill the perfect knowledge of all perfect knowledge quickly.”

(Without seeking perfect knowledge can one truly learn perfect knowledge.)

佛告舍利子：「諸菩薩摩訶薩如是學時，亦不求學一切智智。然諸菩薩如是學時，雖無所學，而名真學一切智智，速能成辦一切智智。」

At that time, the long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, someone comes to ask me, ‘Can transformed persons learn and fulfill the perfect knowledge of all perfect knowledge?’ What should I respond?”

（別本有一「故」字）爾時，具壽善現便白佛言：「世尊！設有人來作如是問：『幻士若學一切智智，彼亦能成辦一切智智不？』我得此問當云何答？」

The Buddha said to Well-Appearing One, “Let me ask you some questions and you may answer freely as you wish. What do you think about this? Are illusions different from matter, feeling, thinking, action, and consciousness?”

佛告（別本有作「言」者）善現：「我還問汝，隨汝意答。於意云何？幻異色、受、想、行、識不？」

Well-Appearing One replied, "Illusions are not different from matter, and matter is not different from illusions. Illusions are matter, and matter is illusions. So are feeling, thinking, action, and consciousness."

善現答言：「幻不異色，色不異幻，幻即是色，色即是幻，受、想、行、識亦復如是。」

The Buddha asked Well-Appearing One, "What do you think about this? Is the provisional name 'great bodhisattva' established out of the thoughts initiated in the five aggregates?"

佛告善現：「於意云何？五取蘊中起想等想，施設言說假名菩薩摩訶薩不？」

Well-Appearing One replied, "Yes, it is, World-Honored One."

善現對曰：「如是！世尊！」

The Buddha said to Well-Appearing One, "As great bodhisattvas aspire to the unsurpassed, perfect, and universal bodhi and cultivate and learn prajna paramita, they are like transformed ones. Why? Transformed ones resemble five aggregates. Why? The five aggregates and the six roots such as the eye, ear, and so forth are all like illusions that are not real."

佛告善現：「諸菩薩摩訶薩求趣無上正等菩提，修學般若波羅蜜多，一切皆如幻土修學。何以故？幻土即是五取蘊故。所以者何？我說五蘊、眼等六根，皆如幻化都非實有。」

The long-lived sage Well-Appearing One asked the Buddha again, "If great bodhisattvas as novice practitioners of great vehicle hear these words, will they be shocked and frightened and then withdraw?"

具壽善現復白佛言：「若菩薩摩訶薩新學大乘聞如是說，其心將無驚怖退

屈？」

The Buddha replied to Well-Appearing One, “If novice practitioners of great vehicle stay close to evil friends, they will be shocked and frightened and will withdraw when hearing these words. If they stay close to virtuous friends, they will not be shocked and frightened, nor withdraw when hearing these words.”

佛告善現：「若菩薩摩訶薩新學大乘親近惡友，聞如是說心便驚怖則生退屈。若近善友，雖聞此說而不驚怖亦無退屈。」

The long-lived sage Well-Appearing One asked the Buddha again, “What are the evil friends for bodhisattvas?”

具壽善現復白佛言：「何等名為菩薩惡友？」

The Buddha replied to Well-Appearing One, “Those who teach bodhisattvas to become disgusted with prajna paramita, abandon bodhi mind, and grasp the forms of dharmas, and further urge them to learn the worldly books, the sutras and the dharma correspondent with voice-hearer, and the things closely connected with demons are called evil friends for bodhisattvas.”

(The Buddha explained the meaning of evil friends for bodhisattvas.)

佛告善現：「諸菩薩惡友者，調教菩薩厭離般若波羅蜜多，捨菩提心取諸法相，令學取相世俗書典，令學聲聞相應經法，又令習近眾魔事業，此等名為菩薩惡友。」

The long-lived sage Well-Appearing One asked the Buddha again, “What are the virtuous friends for bodhisattvas?”

具壽善現復白佛言：「何等名為菩薩善友？」

The Buddha replied to Well-Appearing One, “Those who teach bodhisattvas to cultivate diligently prajna paramita and so forth, and caution them about the demonic hindrances to let them aware of and discard those hindrances expediently are the real, pure, and magnificent virtuous friends for novice bodhisattvas.”

佛告善現：「諸菩薩善友者，調教菩薩勤修般若波羅蜜多，乃至為說魔事、魔過，令其覺知方便棄捨，此菩薩（「菩薩」別本或作「等」字）名為新學菩薩大誓莊嚴真淨善友。」

The long-lived sage Well-Appearing One asked the Buddha again, “What does the name bodhisattva mean?”

具壽善現復白佛言言：「菩薩者是何句義？」

The Buddha replied to Well-Appearing One, “The bodhisattva means ones who learn all dharmas without attachment and hindrances, are awakened to all dharmas without attachment and hindrances, and pursue to realize the bodhi.”

(The Buddha explained the meaning of bodhisattva.)

佛告善現：「學一切法無著無礙，覺一切法無著無礙，求證菩提故名菩薩。」

The long-lived sage Well-Appearing One asked the Buddha again, “Why is bodhisattva also called mahasattva (the great)?”

具壽善現復白佛言：「此復何緣名摩訶薩？」

The Buddha replied to Well-Appearing One, “Bodhisattvas are called mahasattva because they are the leaders of sentient beings.”

(The Buddha taught about why bodhisattvas are also called mahasattva.)

佛告善現：「以諸菩薩於大有情眾中當為上首故，復名摩訶薩。」

Meanwhile, Sariputra said to the Buddha, “I would like to speak about the meaning of mahasattva. I am begging your kind permission.”

時，舍利子便白佛言：「我今樂說摩訶薩義，唯願聽許！」

The Buddha replied to Sariputra, “Yes, you may say freely as you like.”

佛告舍利子：「隨汝意說。」

Sariputra said, “Bodhisattvas are also called mahasattva because they have expedient skillfulness and can teach the essential meanings of the dharma to sentient

beings, let them remove the incorrect views of the ‘I,’ the sentient being, the living one, the individual in reincarnation, existence, nonexistence, the discontinued life, and the permanent life.”

(Sariputra explained why bodhisattvas are also called mahasattva.)

舍利子言：「以諸菩薩方便善巧，為諸有情宣說法要，令斷我見、有情見、命者見、補特伽羅見、有見、無見、斷常見等，依如是義名摩訶薩。」

At that time, Well-Appearing One also said to the Buddha, “I also would like to speak about the meaning of mahasattva. I am begging your kind permission.”

爾時，善現亦白佛言：「我今樂說摩訶薩義，唯願聽許！」

The Buddha replied to Well-Appearing One, “Yes, you may say freely as you like.”

佛告善現：「隨汝意說。」

Well-Appearing One said, “Bodhisattvas initiate the unequalled equal bodhi mind that voice-hearers and self-enlightened ones cannot initiate. Bodhisattvas will not be attached to this mind. Why? The mind of the perfect knowledge of everything is flawless and will not fall into the three realms, so bodhisattvas should not be attached to it. It is based on this meaning to say that bodhisattvas are also named mahasattva.”

(Well-Appearing One explained why bodhisattvas are also called mahasattva.)

善現白言：「以諸菩薩發菩提心、無等等心、聲聞獨覺不能引心，於如是心亦不執著。所以者何？一切智心是真無漏不墮三界，不應於中而生執著。依如是義名摩訶薩。」

In the meantime, Sariputra asked Well-Appearing One, “Why are the bodhisattvas not attached to this mind?”

時，舍利子問善現言：「何因緣故，於如是心亦不執著？」

Well-Appearing One replied, “This mind and other minds have no mind

nature, so bodhisattvas should not be attached to them.”

善現答言：「如是諸心無心性故不應執著。」

In the meantime, Fully Loving-Kind One also said to the Buddha, “I would like to speak about the meaning of mahasattva too. I am begging your kind permission.”

時，滿慈子亦白佛言：「我今樂說摩訶薩義，唯願聽許！」

The Buddha replied to Fully Loving-Kind One, “Yes, you may say as you like.”

佛告滿慈子：「隨汝意說。」

Fully Loving-Kind One said, “Bodhisattvas put on the armor of great aspiration to pursue and ride on great vehicle to universally bring benefits and happiness to all sentient beings, so bodhisattvas are also called mahasattva.”

(Fully Loving-Kind One explained why bodhisattvas are also called mahasattva.)

滿慈子言：「以諸菩薩普為利樂一切有情被大願鎧故，發趣大乘故，乘大乘故，名摩訶薩。」

At that time, Well-Appearing One asked the Buddha, “World-Honored One, you have said that great bodhisattvas are willing to wear the armor of great aspiration. How can we distinguish great bodhisattvas have worn the armor of great aspiration?”

爾時，善現便白佛言：「如世尊說諸菩薩摩訶薩被大願鎧，齊何言諸菩薩摩訶薩被大願鎧？」

The Buddha replied to Well-Appearing One, “Some great bodhisattvas think, ‘I should ferry and assist innumerable, countless, and boundless sentient beings to enter nirvana without remainder.’ Although they have done this, no dharmas and sentient beings can really attain nirvana. Why? The real nature of dharmas is always as it has been. Like a master magician or disciple who makes transformed persons at the four-way intersection and shows that these transformed persons are killing each

other. What do you think about this? Do they really kill each other?"

佛告善現：「諸菩薩摩訶薩作如是念：我應度脫無量無數無邊有情入無餘依般涅槃界。雖作是事，而無有法及諸有情得涅槃者。何以故？諸法實性法應爾故。譬如幻師或彼弟子，於四衢道化作大眾互相加害，於意云何？此中有實相害事不？」

Well-Appearing One replied, "No, World-Honored One."

善現對曰：「不也！世尊！」

The Buddha said to Well-Appearing One, "So do great bodhisattvas. Although they have ferried and delivered innumerable, countless, and boundless sentient beings and assisted them to enter nirvana of no remainder, no dharmas and sentient beings really attain nirvana. If great bodhisattvas are not shocked and frightened, and do not withdraw when hearing this, you must know that they are wearing the armor of great aspiration."

佛告善現：「諸菩薩摩訶薩亦復如是，雖現度脫無量無數無邊有情入無餘依般涅槃界，而無有法及諸有情得涅槃者。若菩薩摩訶薩聞如是事，不驚、不怖亦無退屈，當知是菩薩摩訶薩被大願鎧。」

At that time, Well-Appearing One said to the Buddha, "My understanding of Buddha's saying, because great bodhisattvas do not wear the armor of great aspiration, they do wear the armor of great aspiration."

爾時，善現便白佛言：「如我解佛所說義者，諸菩薩摩訶薩不被大願鎧，當知是為被大願鎧。」

The Buddha said to Well-Appearing One, "Yes, it is as you say. Why? The perfect knowledge of all perfect knowledge has no making and action; nor do all sentient beings. To benefit the sentient beings, great bodhisattvas have worn the armor of great aspiration. Why? Matter neither makes nor fails to make, neither acts nor fails to act; feeling, thinking, action, and consciousness neither make nor fail to make,

neither act nor fail to act. Why? Matter, feeling, thinking, action, and consciousness are unattainable.”

佛告善現：「如是！如是！所以者何？一切智智無造無作，一切有情亦無造無作，諸菩薩摩訶薩為欲饒益彼有情故被大願鎧。所以者何？色非造非不造，非作非不作，受、想、行、識亦非造非不造，非作非不作。何以故？色乃至識不可得故。」

The long-lived sage Well-Appearing One said to the Buddha, “My understanding of the Buddha’s saying is, matter, feeling, and so forth, and consciousness are neither contaminated nor purified. Why? Matter is without bondage and relief; feeling, thinking, action, and consciousness are without bondage and relief.”

具壽善現便（別本有作「復」者）白佛言：「如我解佛所說義者，色乃至識無染無淨。所以者何？色無縛無脫，受、想、行、識亦無縛無脫。」

In the meantime, Fully Loving-Kind One asked Well-Appearing One, “Venerable one, do you say that matter is without bondage and relief, and feeling, thinking, action, and consciousness are also without bondage and relief?”

時，滿慈子問善現言：「尊者說色無縛無脫，說受、想、行、識亦無縛無脫耶？」

Well-Appearing One replied, “Yes.”

善現答言：「如是！如是！」

Fully Loving-Kind One asked again, “What kind of matter is without bondage and relief? What kinds of feeling, thinking, action, and consciousness are without bondage and relief?”

滿慈子言：「說何等色無縛無脫？說何等受、想、行、識亦無縛無脫耶？」

Well-Appearing One replied, “Matter that is like transformed person is without bondage and relief; feeling, thinking, action, and consciousness that are like

transformed person are also without bondage and relief. Why? Matter, feeling, and so forth, and consciousness are nonexistent, so they are without bondage and relief. They are far away, so they are without bondage and relief. They are tranquil, so they are without bondage and relief. They have no arising and extinction, so they are without bondage and relief. This is how great bodhisattvas wear the armor of great aspiration and aspire to the pursuit of the great vehicle.”

善現答言：「說如幻土色無縛無脫，說如幻土受、想、行、識亦無縛無脫。所以者何？色乃至識無所有故無縛無脫，遠離故無縛無脫，寂靜故無縛無脫，無生滅故無縛無脫，是名菩薩發趣大乘被大願鎧。」

Meanwhile, Fully Loving-Kind One joyfully believed in and accepted what he had heard, so he stayed in silence.

時，滿慈子聞如是說，歡喜信受默然而住。

At that time, Well-Appearing One said to the Buddha, “Various great bodhisattvas have aspired to the pursuit of great vehicle. But what is great vehicle? How do bodhisattvas aspire to great vehicle? Where is great vehicle from? Where will it go and stay? Who will travel by riding the great vehicle?”

爾時，善現便白佛言：「諸菩薩摩訶薩發趣大乘，云何大乘？云何菩薩發趣大乘？如是大乘從何處出至何處住？誰復乘是大乘而出？」

The Buddha said to Well-Appearing One, “The great vehicle is the designated name of innumerable and countless quantity; it is formed with boundless merits and virtues. How will bodhisattvas aspire to great vehicle? Bodhisattvas should cultivate diligently the six paramitas and then move forward from one stage to the next one. This is how bodhisattvas aspire to the great vehicle. Where is great vehicle from? Where will it go and stay? The great vehicle originates from three realms; it will go to stay in the perfect knowledge of all perfect knowledge. Because it has adopted nonduality as skillful means, it has no travel and dwelling. Who will travel by riding

on great vehicle? Nobody will use great vehicle for travel. Why? The rider and the vehicle are nonexistent. In nonexistence, who will ride on which dharma?"

佛告善現：「言大乘者，即是無量無數增語，無邊功德共所成故。云何菩薩發趣大乘者，謂諸菩薩勤修六種波羅蜜多，能從一地進趣一地，是名菩薩發趣大乘。如是大乘從何處出至何處住者，謂此大乘從三界中出、至一切智智中住，然以無二為方便故無出無住。誰復乘是大乘出者？都無乘是大乘出者。所以者何？能乘、所乘如是二法俱無所有，無所有中誰乘何法可名乘者？」

The long-lived sage Well-Appearing One said to the Buddha again, "The great vehicle is superior to all heavenly beings, human beings, asuras, and so forth. The great vehicle is equivalent to empty space. Like empty space that can universally receive innumerable, countless, and boundless sentient beings, so the great vehicle can receive innumerable, countless, and boundless sentient beings. Like empty space in which no coming, going, and dwelling can be seen, so in the great vehicle no coming, going, and dwelling can be seen. Like empty space in which the past, future, and present are unattainable, so in the great vehicle, the past, future, and present are unattainable. Because the three phases of time are equal, the name great vehicle is given."

具壽善現復白佛言：「如是大乘普勝一切世間天、人、阿素洛等，如是大乘與虛空等。譬如虛空，普能容受無量無數無邊有情，大乘亦爾，普能容受無量無數無邊有情。又如虛空，無來無去、無住可見，大乘亦爾，無來無去、無住可見。又如虛空，前、後、中際皆不可得，大乘亦爾，前、後、中際皆不可得，三世平等故名大乘。」

The Buddha said to Well-Appearing One, "Excellent, excellent! It is as you say."

(The Buddha affirmed Well-Appearing One's statement about the qualities of great vehicle.)

佛告善現：「善哉！善哉！如是！如是！如汝所說。」

In the meantime, Fully Loving-Kind One asked the Buddha, “The World-Honored One earlier asked the great virtuous Well-Appearing One to lecture on prajna paramita for great bodhisattvas. But why is he speaking about the great vehicle now?”

時，滿慈子便白佛言：「世尊先教大德善現為諸菩薩摩訶薩眾宣示般若波羅蜜多，而今何故乃說大乘？」

At that time, Well-Appearing One asked the Buddha, “As I speak about the great vehicle, do I say anything contrary to prajna paramita?”

爾時，善現即白佛言：「我說大乘，將無違越所說般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “As you speak about the great vehicle, what you say are all in accordance with prajna paramita.”

佛告善現：「汝說大乘，皆順般若波羅蜜多無所違越。」

The long-lived sage Well-Appearing One asked the Buddha, “I do not attain bodhisattva in the past, future, and present. Because matter is boundless, bodhisattva is boundless; because feeling, thinking, action, and consciousness are boundless, bodhisattva is boundless. Bodhisattvas are nonexistent and unattainable whether they are with or separate from matter; bodhisattvas are nonexistent and unattainable whether they are with or separate from feeling, thinking, action, and consciousness. World-Honored One, I have in all dharmas sought bodhisattvas with all methods, in all places, and at all times, but I cannot see or attain them. Why do you want me to lecture on prajna paramita for bodhisattvas?”

具壽善現復白佛言：「我都不得前際後際中際菩薩。色無邊故菩薩亦無邊，受、想、行、識無邊故菩薩亦無邊；即色，離色，菩薩無所有不可得；即受、想、行、識，離受、想、行、識，菩薩亦無所有不可得。如是，世尊！我於此等一切法，以一切種、一切處、一切時，求諸菩薩都無所見竟不可得，云何令我為諸菩薩宣示般若波羅蜜多？」

“Furthermore, World-Honored One, bodhisattva is merely a provisional name that has no self-nature. Like the ‘I,’ the sentient being, and so forth that are without arising in the final analysis and are merely provisional names without self-nature, so are all dharmas that are without arising in the final analysis and are merely provisional names without self-nature. Among them, what is matter that is without arising in the final analysis? If it is without arising in the final analysis, it should not be named matter. What are feeling, thinking, action, and consciousness that are without arising in the final analysis? If they are without arising in the final analysis, they should not be named feeling, thinking, action, and consciousness. World-Honored One, as ‘matter is bodhisattva’ is unattainable, so ‘feeling, thinking, action, and consciousness are bodhisattva’ is unattainable too. This nonattainment is also unattainable. I have in all dharmas sought bodhisattvas with all methods, in all places, and at all times, but I cannot attain bodhisattvas. Which dharma will be taught, realized, and where and when?

「復次，世尊！言菩薩者，但有假名都無自性。如說我等畢竟不生，但有假名都無自性，諸法亦爾畢竟不生，但有假名都無自性。此中何等是色畢竟不生？若畢竟不生則不名色。何等是受、想、行、識畢竟不生？若畢竟不生則不名受、想、行、識。世尊！色是菩薩不可得，受、想、行、識是菩薩亦不可得，此不可得亦不可得。我於如是一切法，以一切種、一切處、一切時，求諸菩薩皆不可得，當教何等法？修何等法？於何等處、時證何等法？

“Furthermore, World-Honored One, the fathomless prajna paramita of various Buddhas and bodhisattvas is merely a provisional name that has no self-nature. Like the ‘I,’ the sentient being, and so forth that are without arising in the final analysis and are merely provisional names without self-nature, so are the dharmas that are merely provisional names without self-nature. What matter cannot be grasped and does not arise? What feeling, thinking, action, and consciousness cannot be grasped and do not

arise? The self-nature of the dharmas cannot be grasped and does not arise. If the dharma without nature cannot arise, the dharmas without arising will not arise either. How can I teach the fathomless prajna paramita that does not arise in the final analysis to the great bodhisattvas who do not arise in the final analysis? World-Honored One, apart from the dharma of nonarising, no dharma is attainable and no bodhisattvas can practice the unsurpassed, perfect, and universal bodhi.

「復次，世尊！諸佛菩薩甚深般若波羅蜜多，但有假名都無自性。如說我等畢竟不生，但有假名都無自性，諸法亦爾，但有假名都無自性。何等是色既不可取亦不可生？何等是受、想、行、識既不可取亦不可生？諸法自性既不可取亦不可生，若法無性亦不可生，此無生法亦不可生，我豈能以畢竟不生甚深般若波羅蜜多，教畢竟不生菩薩摩訶薩？世尊！離不生法無法可得，亦無菩薩能行無上正等菩提。

“World-Honored One, if great bodhisattvas hear these words and are not shocked and frightened, they are able to practice the fathomless prajna paramita. Why? When great bodhisattvas practice the fathomless prajna paramita and contemplate the dharmas, they will not grasp matter right away. Why? Matter without arising is not matter; matter without extinction is not matter either. Matter without arising and extinction does not have duality and differentiation. Therefore, once speaking about matter in this way, we enter nondualistic dharma number immediately. If great bodhisattvas practice the fathomless prajna paramita and contemplate the dharmas, they will not grasp feeling, thinking, action, and consciousness right away. Why? Feeling, thinking, action, and consciousness without arising are not feeling, thinking, action, and consciousness; feeling, thinking, action, and consciousness without extinction are not feeling, thinking, action, and consciousness either. Feeling, thinking, action, and consciousness without arising and extinction do not have duality and differentiation. Once speaking about feeling, thinking, action, and consciousness

in this way, we enter nondualistic dharma number immediately.”

「世尊！若菩薩摩訶薩聞說是語不驚、不怖，當知是菩薩摩訶薩能行深般若波羅蜜多。所以者何？若時菩薩摩訶薩行深般若波羅蜜多，觀察諸法，是時菩薩摩訶薩即不取色。所以者何？色無生即非色，色無滅亦非色，既（別本有作「即」者）無生無滅即無二無別；若說色，即入無二法數。若時菩薩摩訶薩行深般若波羅蜜多觀察諸法，是時菩薩摩訶薩即不取受、想、行、識。所以者何？受、想、行、識無生即非受、想、行、識，受、想、行、識無滅亦非受、想、行、識，既無生無滅即無二無別。若說受、想、行、識，即入無二法數。」

In the meantime, Sariputra said to Well-Appearing One, “The benevolent one, if my understanding is correct, you say that bodhisattvas do not arise in the final analysis. If this is the case, why do bodhisattvas cultivate hundreds of thousands of difficult and painful actions and suffer in innumerable births and deaths to deliver innumerable and countless sentient beings?”

時，舍利子謂善現言：「如我領解仁所說義，諸菩薩等畢竟不生，若爾，何緣有諸菩薩為度無量無數有情，修多百千難行苦行，備受無量生死大苦？」

Well-Appearing One replied, “I do not say that in the dharmas of nonarising bodhisattvas will cultivate hundreds of thousands of difficult and painful actions and suffer greatly through innumerable births and deaths to deliver countless sentient beings. As bodhisattvas are doing these things, they do not think that they have undertaken painful actions. Why? Sariputra, if bodhisattvas practice painful actions and think that these are painful, then they will not be able to benefit sentient beings. Therefore, bodhisattvas view painful actions as pleasant actions, difficult actions as easy tasks, and sentient beings as their own parents or themselves. To deliver sentient beings, they initiate and aspire to the great bodhi, then they can bring great benefits to all sentient beings. At that time, the bodhisattvas think, ‘I have looked for my self-

nature with all methods, in all places, and at all times and cannot attain it. So are the internal and external dharmas that are nonexistent and unattainable.’ If dwelling in this thinking, they will not see difficult and painful actions, thus they will be able to cultivate hundreds of thousands of difficult and painful actions for the sake of sentient beings and bring great benefits to them.”

(Well-Appearing One explained why great bodhisattvas do not think they are undertaking painful and difficult task to deliver sentient beings. They do not see their own self-nature.)

善現報言：「非我於彼無生法中，許有菩薩為度無量無數有情，修多百千難行苦行，備受無量生死大苦，然諸菩薩雖為此事，而於其中無苦行想。何以故？舍利子！若於苦行作苦行想，不能饒益無邊有情，是故菩薩於諸苦行作樂行想，於難行行作易行想，於諸有情作父母及己身想，為度彼故發菩提心，由此乃能作大饒益。爾時，菩薩作是思惟：『如我自性，於一切法，以一切種、一切處、時求不可得，內外諸法亦復如是，都無所有皆不可得。』若住此想便不見有難行苦行，由此能為無邊有情修多百千難行苦行，與有情類作大饒益。」

In the meantime, Sariputra asked Well-Appearing One, “Are bodhisattvas really without arising?”

時，舍利子問善現言：「是諸菩薩實無生不？」

Well-Appearing One replied, “Yes, all bodhisattvas are really without arising.”

善現答言：「如是！如是！一切菩薩皆實無生。」

Sariputra asked, “Are only bodhisattvas without arising, or is the perfect knowledge of everything also without arising?”

舍利子言：「為但菩薩實是無生，為一切智亦實無生？」

Well-Appearing One replied, “The perfect knowledge of everything is also without arising.”

善現答言：「此一切智亦實無生。」

Sariputra asked, “Is only the perfect knowledge of everything without arising, or are sentient beings also without arising?”

舍利子言：「為但一切智實是無生，為諸異生類亦實無生？」

Well-Appearing One replied, “Sentient beings also are without arising.”

善現答言：「諸異生類亦實無生。」

Sariputra said, “If bodhisattvas are really without arising, then the dharma of bodhisattva should also be without arising. If the perfect knowledge of everything is without arising, the dharma of the perfect knowledge of everything should also be without arising. If ordinary sentient beings are really without arising, the dharma of ordinary sentient beings should also be without arising. If this is the case, as bodhisattvas attain the perfect knowledge of everything, the dharma without arising should be able to realize nonarising.”

舍利子言：「若諸菩薩皆實無生，諸菩薩法亦應無生；若一切智實是無生，一切智法亦應無生；若異生類實是無生，異生類法亦應無生。若爾，菩薩得一切智，應無生法能證無生。」

Well-Appearing One said, “I will not say that there is attainment or realization in the dharma of nonarising. Why? In the dharma of nonarising, the realization and attainment are nonexistent.”

善現答言：「我意不許無生法中有得有證。何以故？無生法中證、得無故。」

Sariputra asked, “Is the dharma of arising allowed to realize the dharma of arising or is the dharma of nonarising allowed to realize the dharma of nonarising?”

舍利子言：「為許生法證生法，為許無生法證無生法耶？」

Well-Appearing One replied, “I will not say that the dharma of arising is allowed to realize the dharma of arising or the dharma of nonarising is allowed to realize the dharma of nonarising.”

善現答言：「我意不許生法證生法，亦不許無生法證無生法。」

Sariputra asked, “Is the dharma of arising allowed to realize the dharma of nonarising, or is the dharma of nonarising allowed to realize the dharma of arising?”

舍利子言：「為許生法證無生法，為許無生法證生法耶？」

Well-Appearing One replied, “I will not say that the dharma of arising is allowed to realize the dharma of nonarising or the dharma of nonarising is allowed to realize the dharma of arising.”

善現答言：「我意不許生法證無生法，亦不許無生法證生法。」

Sariputra said, “If this is the case, there will be no attainment and realization.”

舍利子言：「若如是者應無得、證。」

Well-Appearing One replied, “Even if there are attainment and realization, they should not be really existent.”

善現答言：「雖有得、證而非實有。」

Sariputra asked, “Is the dharma that has not arisen yet allowed to arise? Is the dharma that has already arisen allowed to arise?”

舍利子言：「為許未生法生，為許已生法生耶？」

Well-Appearing One replied, “I do not mean that the dharma that has not yet arisen is allowed to arise and the dharma that has arisen is allowed to arise.”

善現答言：「我意不許未生法生，亦不許已生法生。」

Sariputra asked, “Is arising allowed to arise? Is nonarising allowed to arise?”

舍利子言：「為許生生，為許不生生耶？」

Well-Appearing One replied, “I will not say that arising is allowed to arise and nonarising is allowed to arise.”

善現答言：「我意不許生生，亦不許不生生。」

Sariputra asked, “The benevolent one, are you fond of talking about the forms of the dharmas of nonarising?”

舍利子言：「仁者於所說無生法，樂辯說無生相耶？」

Well-Appearing One replied, “I am not fond of talking or debating about the forms of the dharmas of nonarising.”

善現答言：「我於所說無生法，亦不樂辯說無生相。」

Sariputra asked, “As initiating the speech of nonarising in regard to the dharmas of nonarising, does the speech of nonarising not arise?”

舍利子言：「於無生法起無生言，此無生言亦無生不？」

Well-Appearing One replied, “As initiating the speech of non-arising regarding the dharmas of nonarising, both the dharmas and the speech have no meaning of arising. It is in terms of the worldly perspective to talk about the forms of nonarising.”

善現答言：「於無生法起無生言，此法及言俱無生義，而隨世俗說無生相。」

In the meantime, Sariputra admired Well-Appearing One, “You can lecture on the dharma very well, only second to the World-Honored One. Why? You can always answer all kinds of questions well and fluently.”

時，舍利子讚善現言：「說法人中仁為第一，除佛世尊無能及者。所以者何？隨所問詰種種法門皆能酬答。」

Well-Appearing One replied, “The Buddhas’ disciples do not rely on all dharmas, nor are they attached to them, so they can freely and fearlessly answer all questions. Why? All dharmas do not rely on anything.”

善現報言：「諸佛弟子於一切法無依著者，法爾皆能隨所問詰、一一酬答自在無畏。所以者何？以一切法無所依故。」

Meanwhile, Sariputra asked Well-Appearing One, “Excellent, excellent! As bodhisattvas can freely answer all kinds of questions, what powers of paramita have caused that?”

時，舍利子謂善現言：「善哉！善哉！若諸菩薩能作如是隨問而答，為何等波羅蜜多威力所辦？」

Well-Appearing One replied, “The powers of prajna paramita have caused that. Why? It is because of prajna paramita, all dharmas do not rely on anything else. Sariputra, if great bodhisattvas do not get lost, or are suffocated, skeptical, or puzzled when hearing these words, we must know that these bodhisattvas can dwell in such dwelling and will never stay away from it, and from the mind of great compassion.”

善現報言：「此是般若波羅蜜多威力所辦。所以者何？說一切法無所依止，要由般若波羅蜜多達一切法無所依故。舍利子！若菩薩摩訶薩聞如是語心不迷悶亦無疑惑，當知是菩薩能住如是住恆不捨離，亦常不離大悲作意。」

Meanwhile, Sariputra said to Well-Appearing One, “If bodhisattvas dwell in such dwelling and never stay away from it and from the mind of great compassion, then all sentient beings should also be bodhisattvas. Why? All sentient beings also dwell in such dwelling and never stay away from this intention. Because the natures of the great compassion of prajna are equal, the bodhisattvas should not be different from sentient beings.”

時，舍利子謂善現言：「若諸菩薩住如是住恆不捨離，亦常不離如是作意者，則一切有情應是菩薩。所以者何？以一切有情亦於此住及此作意常不捨離，般若大悲性平等故，則諸菩薩與諸有情應無差別。」

Well-Appearing One replied, “Excellent, excellent! It looks as if you are challenging me, while truly you are helping me. Why? Sariputra, as all sentient beings have no self-nature, so do this dwelling and this mind. As the nature of all sentient beings is far away, so are this dwelling and this mind. As all sentient beings have no enlightened knowledge, so do this dwelling and this mind. Because of this cause and condition, bodhisattvas will never abandon and stay away from this dwelling and this mind. They are not different from all sentient beings either. If bodhisattvas can realize

in this way without hindrance and hesitation, they do practice prajna paramita. I attempt to let all bodhisattvas stay in this mind and practice prajna paramita.”

(The conversations between Well-Appearing One and Sariputra can inspire people to reflect on the hidden meanings of the real nature of all dharmas implied.)

善現報曰：「善哉！善哉！雖似難我而成我義。何以故？舍利子！一切有情無自性故，當知如是住及作意亦無自性；一切有情性遠離故，當知如是住及作意性亦遠離；一切有情無覺知故，當知如是住及作意亦無覺知。由此因緣，是諸菩薩於如是住及此作意常不捨離，與諸有情亦無差別。若諸菩薩能如是知無所滯礙，是行般若波羅蜜多，我意欲令一切菩薩以此作意，行深般若波羅蜜多。」

Chapter 2

Heavenly Emperor Indra

(In the Fifth Assembly)

第五分天帝品第二

At that time, Heavenly Emperor Indra was present in the assembly along with forty thousand heavenly sons. The four heavenly kings as the world protectors attended the assembly along with twenty thousand heavenly sons. The lord of this Saha world, heavenly king Great Brahma, was present in the assembly along with ten thousand Brahma followers. Five thousand heavenly beings from the Heaven of Pure Residence also attended the assembly. In the Buddha's powerful and brilliant lights, the bodily lights of the heavenly beings caused by their karmic effects faded and became invisible.

爾時，天帝釋與四萬天子俱來集會，護世四天王與二萬天子俱來集會，索

訶界主大梵天王與萬梵眾俱來集會，復有五千淨居天眾俱來集會，是諸天眾業果身光，對佛威光皆悉不現。

In the meantime, Heavenly Emperor Indra said to Well-Appearing One, “Today innumerable heavenly sons are present, and all would like to hear your lecture on prajna paramita. We beg your compassion to teach us how bodhisattvas should dwell in prajna paramita.”

時，天帝釋白善現言：「今有無量諸天子等，欲聞大德宣示般若波羅蜜多，唯願大德哀愍為說：云何菩薩應住般若波羅蜜多？」

Well-Appearing One replied to Heavenly Emperor Indra, “It is with the support of the Buddha’s powers that I will lecture on prajna paramita for heavenly beings and talk about how bodhisattvas should dwell. Heaven beings, if you have not begun to aspire to the bodhi, you should initiate the aspiration now. Those who have entered correct nature of nonarising for voice-hearers and self-enlightened ones will not be able to initiate the bodhi mind. Why? Kausika, they have been dominated by the concern about birth and death. If some can initiate the bodhi mind, I will joyfully celebrate them. Why? Kausika, there is no reason that I will hinder those who would like to seek superior objective.”

爾時，善現告帝釋言：「吾承佛力，為諸天眾宣示般若波羅蜜多，如諸菩薩所應安住。汝諸天等，未發無上菩提心者今皆應發。諸有已入聲聞、獨覺正性離生，不復能發大菩提心。何以故？憍尸迦！彼於生死有限礙故。其中若有能發無上正等覺心，我亦隨喜。何以故？憍尸迦！諸有勝人應求勝法，我終不礙他勝善品。」

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent! Now you can offer very good suggestions to bodhisattvas.”

爾時，世尊讚善現曰：「善哉！善哉！汝今善能勸諸菩薩。」

The long-lived sage Well-Appearing One said to the Buddha, “I know how

much I am indebted to the Buddhas and their disciples who had in the past taught essential meanings of the dharma to bodhisattvas, guiding them expediently toward prajna paramita. The Thus-Come had also learned among them at that time and then realized insightfully the unsurpassed, perfect, and universal bodhi and began to turn the dharma wheel. Now you are bringing benefits to all of us. Therefore, I should follow the Buddha's teachings to absorb and receive these bodhisattvas and let them quickly realize the unsurpassed, perfect, and universal bodhi, turn the wonderful dharma wheel to benefit all sentient beings. I think this is the way to repay with gratitude the favors granted by the Buddha."

具壽善現便白佛言：「我既知恩云何不報！調過去佛及諸弟子，教諸菩薩種種法要，方便趣入波羅蜜多。如來爾時亦於中學，今證無上正等菩提，轉妙法輪饒益我等。故我今者應隨佛教，攝受護念此諸菩薩，令疾證得無上菩提，轉妙法輪利樂一切，是則名為報彼恩德。」

At that time, Well-Appearing One said to Heavenly Emperor Indra, "You heavenly beings please listen to me carefully. I am going to speak about how bodhisattvas should dwell in the fathomless prajna paramita."

爾時，善現語帝釋言：「汝等諸天皆應諦聽，當為汝說諸菩薩眾於深般若波羅蜜多所應住相。」

"Kausika, bodhisattvas should make great vows to aspire to the great vehicle in solemnity. They should dwell peacefully in the empty form of prajna paramita. They should not dwell in matter, feeling, thinking, action, or consciousness. They should not dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi. They should not dwell in the thought that this is matter, and those are feeling, thinking, action, and consciousness. They should not dwell in the thought that this is stream-entry effect, and those are once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi. They should not dwell in

the thought that matter, feeling, thinking, action, and consciousness are permanent or impermanent, pleasant or painful, with or without selfness, pure or impure, and empty or not empty. They should not dwell in the thought that stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi are the manifestation of the unconditioned reality, they are the real fields of bliss and are worthy of offerings.

They should not dwell in the thought that stream-entry effect will let one return for seven times before entering nirvana. They should not dwell in the thought that once-return effect will let one return once before ceasing all sufferings and reaching the ultimate state. They should not dwell in the thought that nonreturn effect will let one enter nirvana directly without returning. They should not dwell in the thought that arhat effect will let one enter nirvana without remainder presently. They should not dwell in the thought that self-enlightenment bodhi will let one transcend the stage of voice-hearer but cannot reach the stage of the Buddha. They should not dwell in the thought that Buddhahood is the manifestation of the unconditioned reality, it is the real field of bliss, is worthy of offerings and beyond the voice-hearers and self-enlightened ones for it can bring benefits and happiness to innumerable and countless sentient beings, let them enter the nirvana with no remainder until the end of realm of sentient beings.”

(Well-Appearing One lectured to various heavenly sons on how bodhisattvas should and should not dwell.)

「憍尸迦！諸菩薩眾大誓莊嚴發趣大乘，應以空相安住般若波羅蜜多，不應住色，亦不應住受、想、行、識；不應住預流果，亦不應住一來、不還、阿羅漢果、獨覺菩提；不應住此是色，亦不應住此是受、想、行、識；不應住此是預流果，亦不應住此是一來、不還、阿羅漢果、獨覺菩提；不應住色、受、想、行、識若常若無常、若樂若苦、若我若無我、若淨若不淨、若空若不空；不應住預流果乃至獨覺菩提，皆是無為所顯，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，未至究竟，一來此間定盡眾苦；不應住不還果，往彼滅度不復還來；不應住阿羅漢果，今世定入無餘涅槃；不應住獨覺果，超聲聞地不至佛地，而般涅槃不應住佛，無為所顯，是真福田，應受供養，超諸聲聞、獨覺等地，利樂無量無數有情，令人無餘般涅槃界，假使一切有情界盡，亦入無餘般涅槃界。」

In the meantime, Sariputra thought to himself, “If this is the case, where should bodhisattvas dwell?”

時，舍利子作是念言：「若爾，菩薩當云何住？」

At that time, Well-Appearing One could read Sariputra's mind, so said to him, “What do you think about this? Where does the Thus-Comer's mind dwell?”

爾時，善現知舍利子心之所念，便謂之曰：「於意云何？如來之心為何所住？」

Sariputra replied to Well-Appearing One, “The Thus-Comer's mind dwells nowhere. Because of non-dwelling, the Thus-Comer is named the Thus-Comer. That is, they do not dwell in the conditioned realm or in the unconditioned realm, nor do they not dwell.”

時，舍利子語善現言：「如來之心都無所住，以無所住故名如來，謂不住有為界，亦不住無為界，亦非不住。」

Well-Appearing One said, “So do bodhisattvas. Like Thus-Comers, bodhisattvas neither dwell nor not dwell in all dharmas. Namely, bodhisattvas should adopt nonattainment as skillful means to dwell and learn the fathomless prajna paramita.”

(Well-Appearing One said to Sariputra that bodhisattvas should adopt nonattainment as skillful means to dwell and learn prajna paramita.)

善現報言：「菩薩亦爾，如諸如來於一切法心無所住亦非不住，謂諸菩薩於深般若波羅蜜多，以無所得而為方便，應如是住、應如是學。」

At that time, the heavenly sons in the assembly thought to themselves, “The spells used by yaksas are varied and their meanings are subtle and hidden, but we can understand them. The great virtuous Well-Appearing One has used various kinds of language and through different ways trying to explain the fathomless prajna paramita, but we still cannot understand it.”

爾時，眾中有諸天子竊作是念：「諸藥叉等言詞咒句，種種差別雖復隱密，而我等輩猶可了知，大德善現於深般若波羅蜜多，雖以種種言詞顯示，而我等輩竟不能解。」

The long-lived sage Well-Appearing One knew what the heavenly sons thought, so said to them, “I have not said and demonstrated, and you have not heard anything either, so how can you understand?”

具壽善現知諸天子心之所念，便告彼言：「我於此中無說無示，汝亦不聞，當何所解？」

In the meantime, the heavenly sons thought again, “The venerable Well-Appearing One has intended to make its meaning understandable, but it turns out profound and cannot be measured.”

時，諸天子復作是念：「尊者善現於此義中欲令易解，而轉深細難可測量。」

The long-lived sage Well-Appearing One knew what the heavenly sons thought, so said to them, “Those who would like to realize and dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, or the unsurpassed, perfect, and universal bodhi of the Buddhas should rely on this forbearance so they can realize and dwell.”

具壽善現知彼天子心之所念，復告之言：「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。」

In the meantime, the heavenly sons thought again, “What dharma is the great

virtuous one going to teach? What sentient beings will he teach?”

時，諸天子作是念言：「大德善現於今欲為何等有情說何等法？」

The long-lived sage Well-Appearing One could read their minds, so he said, “I am going to teach illusion-like sentient beings about illusion-like dharma, while they do not hear, understand, and realize what I say.”

具壽善現知諸天子心之所念，而告彼言：「吾今欲為如幻有情說如幻法，彼於所說無聞、無解、無所證故。」

In the meantime, the heavenly sons thought again, “Are only the dharma listeners and the dharma like illusions? Are the rest of sentient beings, the stream-entry effect, and so forth also like illusions?”

時，諸天子復作是念：「為聽法者及法如幻，為餘有情預流果等亦皆如幻？」

Well-Appearing One knew what they thought, so said to them, “The rest of sentient beings and the stream-entry effect, once-return effect, nonreturn effect, arhat effect, self-enlightenment bodhi, and the unsurpassed, perfect, and universal bodhi are also like illusions.”

善現知彼心之所念，便告之言：「餘有情類若預流果、若一來果、若不還果、若阿羅漢果、若獨覺菩提、若佛無上正等菩提亦皆如幻。」

Meanwhile, the heavenly sons asked Well-Appearing One, “Is the unsurpassed, perfect, and universal bodhi realized insightfully by the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones also like illusions?”

時，諸天子問善現言：「豈諸如來、應、正等覺所證無上正等菩提亦皆如幻？」

Well-Appearing One replied, “Yes, even nirvana is like illusions.”

善現答言：「如是！如是！乃至涅槃亦復如幻。」

Meanwhile, the heavenly sons asked Well-Appearing One, “How could nirvana be like illusions?”

時，諸天子問善現言：「豈可涅槃亦復如幻？」

Well-Appearing One replied, “If there are any dharmas superior to nirvana, they will be also like illusions, not to mention nirvana. Why? Heavenly sons, illusions, sentient beings, all dharmas, and so forth, as well as nirvana are not dualistic or different; they are all unattainable and unspeakable.”

(Well-Appearing One taught heavenly sons that all dharmas, including sentient beings, various superior dharmas, and nirvana are like illusions, unattainable and unspeakable.)

善現答言：「設更有法勝涅槃者亦復如幻，何況涅槃！何以故？諸天子！幻與有情及一切法乃至涅槃無二無別，皆不可得、不可說故。」

Meanwhile, Sariputra, Mahākauṣṭhila, Fully Loving-Kind One, and Mahakasyapa asked Joyfully Celebrating One, “Prajna paramita is very profound. Who can believe in it and accept it?”

時，舍利子、執大藏、滿慈子、大飲光等問慶喜言：「所說般若波羅蜜多如是甚深，誰能信受？」

Joyfully Celebrating One replied, “The bodhisattvas who have achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi will deeply believe in and accept the fathomless prajna paramita. The innumerable individuals who possess correct views and the arhats who have fulfilled their aspirations will also believe in and accept the fathomless prajna paramita.”

(Ananda replied to Sariputra and others who can believe in and accept prajna paramita.)

慶喜答言：「有不退轉諸菩薩眾，於此所說甚深般若波羅蜜多能深信受，復有無量具足正見補特伽羅及願圓滿諸阿羅漢，於此所說甚深般若波羅蜜多亦能

信受。」

At that time, Well-Appearing One said, “No one will be able to believe in and accept the fathomless prajna paramita. Why? In prajna paramita, no dharma can be manifested and become evident. Besides, the ones who believe in and accept it are unattainable.”

(But Well-Appearing One said that no one can believe in and accept prajna paramita.)

爾時，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？此中無法可顯可示故，信受者亦不可得。」

In the meantime, Heavenly Emperor Indra thought, “Venerable Well-Appearing One is showering great dharma rain. I should make the transformed exquisite and fragrant flowers as offerings to him.” After having this thought, he made exquisite fragrant flowers as offerings to spread on Well-Appearing One.

時，天帝釋作是念言：「尊者善現雨大法雨，我應化作微妙香花奉散供養。」作是念已，即便化作微妙香花散善現上。

At that time, Well-Appearing One thought, “I have never seen such flowers in the heaven. But they are too subtle and exquisite to be grown in waters or on grounds; they must be transformed by the minds of heavenly deities.”

爾時，善現作是念言：「今所散花，於諸天處未曾見有。是花微妙，定非水陸草木所生，應是諸天從心化出。」

In the meantime, Heavenly Emperor Indra could read Well-Appearing One's mind, so said to him, “These flowers are not grown in waters or on grounds, nor are they transformed by the minds of heavenly beings. These flowers have no nature of arising.”

時，天帝釋既知善現心之所念，謂善現言：「此所散花，實非水陸草木所生，亦非諸天從心化出，以所散花無生性故。」

The long-lived sage Well-Appearing One said to Heavenly Emperor Indra, “If

the flowers do not arise, then they have no nature of flowers.”

(Well-Appearing One addressed the point that all dharmas lack inherent nature.)

具壽善現語帝釋言：「此花不生便無花性。」

In the meantime, Heavenly Emperor Indra thought, “Venerable Well-Appearing One has profound and broad wisdom of enlightenment; he can speak the real meanings without destroying provisional names.”

時，天帝釋作是念言：「尊者善現覺慧深廣，不壞假名而說實義。」

After having this thought, he said to Well-Appearing One, “Yes, it is as you teach. Bodhisattvas should learn the dharmas as the venerable one teaches.”

作是念已，白善現言：「如是！如是！誠如尊教。諸菩薩眾於諸法中，應隨尊者所說而學。」

At that time, Well-Appearing One said to Heavenly Emperor Indra, “Yes, it is as you say. Bodhisattvas should learn the dharmas by following what I say.

爾時，善現語帝釋言：「如是！如是！如汝所說。諸菩薩眾於諸法中，皆應隨我所說而學。」

“Kausika, when learning the fathomless prajna paramita by following what I say, bodhisattvas will not learn based on stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi. If they do not learn based on these stages, they do learn the perfect knowledge of all perfect knowledge of the Buddhas. If they learn the perfect knowledge of all perfect knowledge of the Buddhas, they do learn innumerable and boundless Buddha dharmas. If they learn innumerable and boundless Buddha dharmas, they will not learn matter, feeling, thinking, action, and consciousness that increase or decrease. If they do not learn matter, feeling, thinking, action, and consciousness that increase or decrease, they will not learn matter, feeling, thinking, action, and consciousness that grasp or renounce. If they do not learn matter, feeling, thinking, action, and consciousness that grasp or renounce,

they will not learn all dharmas that absorb, receive, decay, and extinguish. If they do not learn all dharmas that absorb, receive, decay, and extinguish, they will not learn the perfect knowledge of all perfect knowledge that absorbs, receives, decays, and extinguishes. When learning in this way, bodhisattvas will really learn and realize the perfect knowledge of all perfect knowledge quickly.”

(Well-Appearing One described what the real learning for bodhisattvas is.)

「憍尸迦！諸菩薩眾隨我所說，於深般若波羅蜜多如是學時，不依預流果學，不依一來、不還、阿羅漢果學，不依獨覺菩提學，若不依此諸地而學便學諸佛一切智智，若學諸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、受、想、行、識有增有減，若不學色、受、想、行、識有增有減則不學色、受、想、行、識有取有捨，若不學色、受、想、行、識有取有捨則不學一切法有可攝受及可滅壞，若不學一切法有可攝受及可滅壞則不學一切智智有可攝受及可滅壞。諸菩薩眾如是學時，名為真學一切智智，速能證得一切智智。」

Meanwhile, Sariputra asked Well-Appearing One, “If bodhisattvas do not learn the perfect knowledge of all perfect knowledge that absorbs, receives, decays, and extinguishes, they are named really learning the perfect knowledge of all perfect knowledge. Then, can they realize the perfect knowledge of all perfect knowledge quickly?”

時，舍利子問善現言：「若諸菩薩不學一切智智有可攝受及可滅壞，是諸菩薩如是學時，名為真學一切智智，速能證得一切智智耶？」

Well-Appearing One replied, “Yes, because they have adopted nonattainment as skillful means.”

(The real learning for bodhisattvas is without attainment.)

善現答言：「如是！如是！以無所得為方便故。」

At that time, Heavenly Emperor Indra asked Sariputra, “Where will

bodhisattvas look for the fathomless prajna paramita when they learn it?”

爾時，天帝釋問舍利子言：「菩薩所學甚深般若波羅蜜多，當於何求？」

Sariputra replied, “Bodhisattvas should look for the fathomless prajna paramita in what Well-Appearing One says.”

舍利子言：「菩薩所學甚深般若波羅蜜多，當於善現所說中求。」

In the meantime, Heavenly Emperor Indra asked Well-Appearing One, “What supernatural powers have caused Sariputra to say so?”

時，天帝釋問善現言：「是誰神力為依持故，令舍利子作如是說？」

Well-Appearing One replied, “The Thus-Come’s supernatural powers have caused Sariputra to say so.”

善現答言：「如來神力為依持故，令舍利子作如是說。」

Heavenly Emperor Indra asked again, “Whose supernatural powers have caused the venerable one to lecture on the fathomless prajna paramita?”

天帝釋言：「復誰神力為依持故，尊者能說甚深般若波羅蜜多？」

Well-Appearing One replied, “The Thus-Come’s supernatural powers have caused me to lecture on the fathomless prajna paramita.

善現報言：「如來神力為依持故，令我能說甚深般若波羅蜜多。」

“Kausika, you asked, ‘Where will bodhisattvas look for the fathomless prajna paramita?’ Kausika, bodhisattvas should not look for the fathomless prajna paramita with or separate from matter, feeling, thinking, action, or consciousness. Why? Matter is not prajna paramita, but there is no another prajna paramita separate from matter; feeling, thinking, action, and consciousness are not prajna paramita, but there is no another prajna paramita separate from feeling, thinking, action, and consciousness.” (Prajna paramita is neither with nor separate from the five aggregates, as well as all dharmas.)

「憍尸迦！汝之所問『菩薩所學甚深般若波羅蜜多，當於何求？』者，憍

尸迦！菩薩所學甚深般若波羅蜜多，不應即色求，不應離色求；不應即受、想、行、識求，不應離受、想、行、識求。何以故？色非般若波羅蜜多，亦非離色別有般若波羅蜜多；受、想、行、識非般若波羅蜜多，亦非離受、想、行、識別有般若波羅蜜多。」

Meanwhile, Heavenly Emperor Indra said to Well-Appearing One, “The fathomless prajna paramita is the great paramita, the innumerable paramita, and the boundless paramita.”

時，天帝釋白善現言：「甚深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。」

Well-Appearing One replied, “Yes, it is as you say. Why? Kausika, matter is boundless, so we must know that prajna paramita is also boundless. Feeling, thinking, action, and consciousness are boundless, so we must know that prajna paramita is also boundless.

善現報言：「如是！如是！何以故？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。

“Furthermore, Kausika, as conditions are boundless, so we must know that prajna paramita is also boundless. Kausika, why is prajna paramita also boundless because conditions are boundless? As all dharmas in the past, future, and present are unspeakable, they are named boundless. Because the dharmas are boundless, conditions are also boundless, so prajna paramita is boundless.

(All dharmas arise due to conditions.)

「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，法無邊故所緣無邊，由此般若波羅蜜多亦說無邊。

“Furthermore, Kausika, all dharmas are boundless, so we must know that prajna paramita is also boundless. Kausika, why is prajna paramita boundless because

all dharmas are boundless? The boundary of all dharmas is unattainable. Why? The boundaries of matter, feeling, and so forth, and consciousness in the past, future, and present are all unattainable. Because of this reason, the boundaries of prajna paramita in the past, future, and present are unattainable, so prajna paramita is boundless.

「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？色乃至識前、中、後邊皆不可得，由此般若波羅蜜多前、中、後邊亦不可得故說無邊。」

“Furthermore, Kausika, because sentient beings are boundless, we must know that prajna paramita is also boundless. Kausika, why is prajna paramita boundless because sentient beings are boundless? Kausika, sentient beings are boundless not because they are too many to be counted; it is because their boundaries are unattainable.”

「復次，憍尸迦！有情無邊故，當知般若波羅蜜多亦無邊。憍尸迦？云何有情無邊故，當知般若波羅蜜多亦無邊？憍尸迦！非有情類其數甚多，計算其邊不可得故說為無邊。」

Heavenly Emperor Indra asked, “Based on what meanings do you say so?”

天帝釋言：「為何義故作如是說？」

Well-Appearing One replied by asking him, “Let me ask you some questions, and you may answer as you like. What do you think about this? What dharmas are indicated by the designated name sentient being?”

善現答言：「我今問汝，隨汝意答。於意云何？言有情者何法增語？」

Heavenly Emperor Indra replied, “The sentient being is not a designated name of the dharmas; it is a provisional name without reality and conditions.”

天帝釋言：「言有情者非法增語，但是假立客名所攝、無事名所攝、無緣名所攝。」

Well-Appearing One asked Heavenly Emperor Indra, “What do you think about this? Is there real sentient being manifested in its name?”

善現復告天帝釋言：「於意云何？此中頗有真實有情可顯示不？」

Heavenly Emperor Indra replied, “No, great virtuous one.”

天帝釋言：「不也！大德！」

Well-Appearing One said, “Because there is no real sentient being manifested, it is named boundless. Kausika, what do you think about this? If the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have spoken numberless names of sentient beings with their boundless voices for as many great kalpas as the sands of the Ganges, are there real sentient beings with arising and extinction in them?”

善現告言：「無實有情可顯示故說為無邊。憍尸迦！於意云何？假使如來、應、正等覺經如殞伽沙數大劫，以無邊音說有情類無量名字，此中頗有真實有情有生滅不？」

Heavenly Emperor Indra replied, “No, great virtuous one. Why? It is because the original nature of sentient beings is pure.”

天帝釋言：「不也！大德！何以故？以諸有情本性淨故。」

Well-Appearing One said, “That is why it is said that as sentient beings are boundless, prajna paramita is boundless. Non-nature is profound. Both non-nature and profoundness are without boundless.”

善現告言：「由此故說：有情無邊故，當知般若波羅蜜多亦無邊。無性甚深，俱無邊故。」

Fascicle 557

Chapter 3

The Pagoda

(In the Fifth Assembly)

大般若波羅蜜多經 卷第五百五十七

大唐三藏法師玄奘奉 詔譯

第五分翠堵波品第三

At that time, in the assembly, Heavenly Emperor Indra, great king Brahma, and the heavenly beings from the realm of desire and the realm of form, as well as the rest of deities rejoiced, danced, and jumped, back and forth for three times, and loudly sang, “Rare and unique! Rare and unique! The dharma nature is very profound. The Thus-Come has appeared in the world and supported Well-Appearing One and so forth with his supernatural powers to teach and explain so that bodhisattvas will not stay away from prajna paramita. We should make offerings respectfully to all of them as we do to the Buddha, the World-Honored One.”

爾時，眾中天帝釋等，欲界諸天大梵王等，色界諸天及餘神仙，歡喜踊躍，同時三返高聲唱言：「奇哉！奇哉！法性深妙。如來出世以神通力加善現等宣說開示，若諸菩薩不離般若波羅蜜多，我等於彼恭敬供養如佛世尊。」

At that time, the Buddha said to the heavenly beings, “Yes. If bodhisattvas do not stay away from prajna paramita, the heavenly beings should make offerings to them as you do to the Buddha, the World-Honored One.

爾時，佛告諸天等言：「如是！如是！若諸菩薩不離般若波羅蜜多，汝諸天等皆應供養如佛世尊。」

“You must know, heavenly beings, at the time of Buddha Burning Lamp in the past, I saw him for the first time at the four-way intersection in the capital of King Lotus State. I made five-stem flowers as offerings to him. I bowed down on the

ground with my hair covering the mud and listened to his teaching of the essential meanings, and since that time on I have never stayed away from prajna paramita. At that time, the Thus-Come conferred on me the prophecy and said, ‘Countless kalpas from now you will become a Buddha with Benevolence and Tranquility as your name. You will lecture on prajna paramita to bring great benefits to the sentient beings.’”

「天等當知！我於往昔然燈佛時，蓮花王都四衢道首見然燈佛，獻五莖花，布髮掩泥聞正法要，不離般若波羅蜜多。時，彼如來與我授受記：『汝於來世過無數劫，當成如來，號為能寂，宣說般若波羅蜜多與諸有情作大饒益。』」

In the meantime, the heavenly beings said to the Buddha, “Very unique, World-Honored One! Very unusual, Well-Gone One! Such prajna paramita possesses great authority and powers; it can allow bodhisattvas to initiate and absorb the perfect knowledge of all perfect knowledge quickly.”

時，諸天等俱白佛言：「甚奇！世尊！希有！善逝！如是般若波羅蜜多具大威神，令諸菩薩速能引攝一切智智。」

At that time, World-Honored One knew that the four groups of sentient beings, including the heavenly beings and so forth had gathered together and were watching, so he turned to Heavenly Emperor Indra and said, “Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further write and explain it for others, then demons, their associates, and the humanlike nonhumans cannot find their faults, nor do disasters, accidents, and plagues harm them. If heavenly sons have begun to aspire to the unsurpassed, perfect, and universal bodhi but have not well listened to, accepted, embraced, read, and recited the fathomless prajna paramita, they should stay with these good gentlepersons and wholeheartedly listen to, accept, embrace, read, recite, understand thoroughly, and lecture for others on it.

(The Buddha encouraged heavenly sons to aspire to the unsurpassed bodhi and diligently cultivate prajna paramita.)

爾時，世尊知諸天等四眾雲集同為明證，即便顧命天帝釋言：「憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，魔及眷屬、人非人等伺求其短終不能得，災橫疾疫皆不能害。若諸天子已發無上正等覺心，未善聽聞、受持、讀誦甚深般若波羅蜜多，皆應來至是善男子、善女人所，至心聽聞、受持、讀誦，令極通利轉為他說。

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further write and explain it for others, the virtuous heavenly deities will always protect them when they stay in empty houses, travel in wilderness, walk on perilous roads, and live in dangerous places, so that they will not be shocked and frightened.”

「復次，憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，若在空宅、曠野、險道及危難處，諸天善神常來擁護令無驚恐。」

Meanwhile, the four heavenly kings, Heavenly Emperor Indra, heavenly king Brahma, and so forth joined their palms together in reverence and said to the Buddha, “If good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further write and explain it for others, then we and our associates will always protect them so they will not be harmed and annoyed by all kinds of disasters and accidents.”

(The heavenly sons who are cultivating prajna paramita will be protected by virtuous deities and various heavenly kings and leaders.)

時，四天王及天帝釋、梵天王等，合掌恭敬俱白佛言：「若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，我等眷屬常隨守護，不令一切災橫侵惱。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “Very unique, World-Honored One! Very unusual, Well-Gone One! Because these good gentlepersons have served and made offerings to prajna paramita, they will absorb such merits and virtues. World-Honored One, if good gentlepersons can absorb prajna paramita, they will absorb giving, pure precept, forbearance, diligence, meditation, and prajna paramitas simultaneously.”

時，天帝釋復白佛言：「甚奇！世尊！希有！善逝！是善男子、善女人等奉事般若波羅蜜多，攝受如是現法功德。世尊！若善男子、善女人等攝受般若波羅蜜多，則具攝受布施、淨戒、安忍、精進、靜慮、般若波羅蜜多。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say.

爾時，佛告天帝釋言：「如是！如是！如汝所說。」

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, and explain prajna paramita, they will gain many great merits and virtues. I am going to tell you about that. Please listen to me carefully and attentively!”

「復次，憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，所獲功德，汝應諦聽，極善作意！當為汝說。」

Heavenly Emperor Indra said: “Yes, we love to hear that.”

天帝釋言：「唯然！願說！我等樂聞。」

The Buddha said, “Kausika, if the evil other-paths practitioners, evil demons

and their associates, and the rest of violent and arrogant ones want to do harm to the good gentlepersons, they will harm themselves first once their evil intentions are initiated, and what they intend to do will fail. Why? Kausika, these good gentlepersons have wholeheartedly listened to, accepted, embraced, read, recited, cultivated and learned diligently and assiduously, reflected reasonably on, written, and lectured on prajna paramita for others. The natural law will cause evil ones to harm themselves instead of others, and their evil intentions will fail.

佛言：「憍尸迦！若有諸惡外道梵志，若諸惡魔或魔眷屬，若餘暴惡增上慢者，欲作種種不饒益事，彼適興心自遭殃禍，漸當殄滅不果所願。何以故？憍尸迦！是善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，法爾能令起惡心者自遭殃禍不果所願。

“Kausika, these good gentlepersons have made offerings to and served prajna paramita, so they attain such merits, virtues, and superior benefits. An excellent antidote called Mahila can treat all kinds of poisoning; wherever there is this medicine, no poisonous insects can get close. A big poisonous snake was hungry and looking for food. As the snake aimed at a smaller animal and was going to bite, the animal was frightened and rushed to the medicine for help. The snake was scared away because of the smell of the medicine. Why? Kausika, it is because the medicine has powerful effect to decontaminate poisons, so it is good for poisoned people. So is prajna paramita that has similar powerful effect and authority. If good gentlepersons wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further write and explicate it for others, the evil demons cannot do harm to these good gentlepersons. Because of the authority and supernatural powers of prajna paramita, all evil attempts initiated by demons will fail and disappear.

(The Buddha taught Kausika, in these paragraphs, the merits and superior benefits will be gained by good gentlepersons who wholeheartedly listen to, embrace, read, recite, cultivate, learn, reflect on, and write and explicate prajna paramita for others.)

「橋尸迦！是善男子、善女人等奉事般若波羅蜜多，獲如是等功德勝利。如有妙藥名曰莫耆，是藥威勢能銷眾毒，如是妙藥隨所在處，諸毒蟲類不能逼近。有大毒蛇饑行求食，遇見生類欲[虫+敖]噉之，其生怖死奔趣妙藥，蛇聞藥氣尋便退走。何以故？橋尸迦！如是妙藥具大威勢，能益身命銷伏眾毒。當知般若波羅蜜多具大威勢亦復如是，若善男子、善女人等，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，諸惡人等欲於其所作不饒益，必當殄滅無所能為，般若威神能摧彼故。」

“Kausika, the four heavenly kings, the rest of the heavenly beings, and the immortal gods will constantly support and protect these good gentlepersons so they will not be harmed and disturbed by all kinds of disasters and accidents. The Buddhas and bodhisattvas will always keep these good gentlepersons and so forth in mind and protect them, so all their correct endeavors and pursuits will be satisfied. Their words spoken will be with authority and dignity, so the listeners will accept them respectfully. Their voices will sound properly and never be too noisy. They will offer services persistently to virtuous friends. They will return with gratitude the favor granted by others. Their minds will not be concealed by stinginess, jealousy, hatred, anger, suffocated afflictions, flattery, deception, and arrogance. Why? Kausika, because of the powers of prajna, these good gentlepersons have their bodies and minds well tamed. They will stay far away from the hidden roots of vexations and complexes such as greed, hatred, and ignorance. With correct knowledge of loving-kindness, compassion, joy, and equanimity, these good gentlepersons will always think, ‘I should not follow the powers of stinginess and greed. I should not follow the powers of precept violation, hatred, anger, laziness, tiredness, restlessness, and

ignorance either. If I follow these powers, I will not accomplish giving, pure precept, forbearance, diligence, meditation, and exquisite wisdom, then my physical body will not be dignified and purified, not to mention I can attain the unsurpassed, perfect, and universal bodhi. Therefore, I should not turn by following these powers.’ Through such self-reflection, these good gentlepersons will always stay in correct mindfulness; their minds will not be concealed by vexations.

(Learning prajna paramita will inspire learners to reflect on themselves consistently and thus purify their bodily actions and minds.)

「憍尸迦！是善男子、善女人等，四大天王及餘天眾並諸神仙常來擁護，不令一切災橫侵惱，諸佛、菩薩亦常護念，如法所求無不滿足，言辭威肅聞皆敬受，發言稱量語不喧雜，堅事善友深知恩報，不為慳嫉、忿恨、覆惱、諂、誑、憍（別本有作「矯」者）等隱蔽其心。何以故？憍尸迦！是善男子、善女人等般若威力調伏身心，令其遠離貪、瞋、癡等隨眠、纏、結。是善男子、善女人等具念正知慈、悲、喜、捨，常作是念：『我不應隨慳貪、破戒、忿恚、懈怠、散亂、愚癡勢力而轉，若隨彼轉，則我布施、淨戒、安忍、精進、靜慮、妙慧不成，嚴淨色身尚不能得，況得無上正等菩提！故我不應隨彼力轉。』是善男子、善女人等由此思惟常得正念，諸惡煩惱不蔽其心。」

“Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, and reflect reasonably on prajna paramita, and further write and explicate it for others, they will gain such merits, virtues, and superior benefits.”

「憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，或復為他書寫、解說，獲如是等功德勝利。」

Meanwhile, Heavenly Emperor Indra said to the Buddha again, “Such prajna paramita is very rare and unusual; it can change the bodhisattvas’ minds so they will stay away from arrogance and transfer the merits and virtues toward the perfect

knowledge of all perfect knowledge that they pursue.”

時，天帝釋復白佛言：「如是般若波羅蜜多甚為希有，能調菩薩令離高心，迴向所求一切智智。」

At that time, the Buddha asked Heavenly Emperor Indra, “Why is prajna paramita so rare and unusual that it can change bodhisattvas’ minds so they will stay away from arrogance and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge that they pursue?”

爾時，佛告天帝釋言：「云何般若波羅蜜多甚為希有，能調菩薩令離高心，迴向所求一切智智？」

Heavenly Emperor Indra replied, “If bodhisattvas do not follow prajna paramita and have no expedient skillfulness, they will become arrogant although they have cultivated the virtuous dharmas, they will not transfer the merits and virtues toward the perfect knowledge of all perfect knowledge that they pursue. If bodhisattvas follow prajna paramita and have expedient skillfulness, they will cultivate the virtuous dharmas, remove arrogance, and transfer the merits and virtues toward the perfect knowledge of all perfect knowledge that they pursue.”

天帝釋言：「若諸菩薩不依般若波羅蜜多，無方便善巧故，雖修諸善而起高心，不能迴向所（別本或無「向所」二字）求一切智智；若諸菩薩能依般若波羅蜜多，有方便善巧故，所修諸善能伏高心，迴向所求一切智智。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say.

(The Buddha approved of what Kausika said that learning prajna paramita helps bodhisattvas remove arrogance and transfer the merits and virtues thus derived toward the perfect knowledge.)

爾時，佛告天帝釋言：「如是！如是！如汝所說。」

“Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace,

read, and recite prajna paramita, they will not be disturbed or annoyed by all disasters. If they recite prajna paramita wholeheartedly with a mind of compassion to protect and keep sentient beings when fighting in the war, they will not be injured or killed. Their enemies will have loving-kind minds arise at that time too. If these enemies have evil minds arise, they will be defeated and withdraw. It does not make sense that these good gentlepersons will be injured or killed in the war. Why? Kausika, it is because prajna paramita is the great supernatural spell, the unsurpassed spell. If they can cultivate and learn it diligently and assiduously, they will not do harm to themselves, to others, or both. Rather, they will realize the unsurpassed, perfect, and universal bodhi quickly, attain the perfect knowledge of all perfect knowledge, contemplate the differences of the minds and actions of the sentient beings, and turn the unsurpassed dharma wheel according to individual differences to let them act as they are taught and gain great benefits.

(The Buddha taught more about merits and benefits gained by genuine prajna paramita learners.)

「橋尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦，不為一切災橫侵惱。若在軍旅交戰陣時，至心念誦如是般若波羅蜜多，於諸有情慈悲護念，不為刀仗之所傷殺，所對怨敵皆起慈心，設起惡心自然退敗。是善男子、善女人等，若在軍陣刀箭所傷失命喪身，終無是處。何以故？橋尸迦！如是般若波羅蜜多是大神咒、是無上咒，若能於此精勤修學，不為自害、不為他害、不為俱害，疾證無上正等菩提。由斯獲得一切智智，觀有情類心行差別，隨宜為轉無上法輪，令如說行得大饒益。」

“Furthermore, Kausika, if good gentlepersons write prajna paramita, place it in a pure and clean area, make offerings respectfully to it, and further accept, embrace, read, and diligently and attentively recite it, nonhumans and so forth will not be able to find their faults except these good gentlepersons and so forth have to compensate

for the evil karmas they made in previous lives. Kausika, some ill human beings or animals go to the garden of the bodhi tree or stay close to the garden, no nonhumans and so forth can harm them. Why? Kausika, the Buddhas in the three phases of time have sat under this tree to attain the great bodhi and free all sentient beings from fear, terror, hatred, and harm in body and mind. So is prajna paramita. Wherever there is prajna paramita, all heavenly beings, dragons, asuras, and so forth will always keep and protect it. You must know that this is a real pagoda, so all sentient beings should pay homage to, make offerings respectfully to esteem, and acclaim it uninterruptedly. Why? Kausika, this is where all sentient beings can take refuge.”

(The Buddha described prajna paramita as a real pagoda, where all sentient beings can take refuge.)

「復次，憍尸迦！若善男子、善女人等書此般若波羅蜜多，置清淨處供養恭敬，或復精勤受持、讀誦，人非人等欲求其短終不能得，唯除宿世惡業應受。憍尸迦！譬如有人或傍生類，入菩提樹院或至彼院邊，人非人等不能傷害。何以故？憍尸迦！三世諸佛皆坐此處得大菩提，施諸有情無恐、無怖、無怨、無害身心安樂。當知般若波羅蜜多隨所住處亦復如是，一切天、龍、阿素洛等常來守護。當知是處即真制多，一切有情皆應敬禮，恭敬供養、尊重讚歎不應暫捨。何以故？憍尸迦！是諸有情歸依處故。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “Some good gentlepersons have written prajna paramita, decorated and dignified it as best as they can, esteemed and acclaimed it, and then make the best flower wreaths, fragrances, and so forth, and bright lamps as offerings to it. Some other good gentlepersons, after the Buddha’s entering nirvana, have built a pagoda and decorated it with beautiful seven treasures, then put the Buddha’s relics in treasure boxes, locate the boxes in the pagoda. They further make the best flower wreaths, fragrances, and so forth, and bright lamps as offerings respectfully to esteem and acclaim the relics. Which of these

two groups of people will gain more blessings?”

時，天帝釋復白佛言：「若善男子、善女人等書此般若波羅蜜多，種種莊嚴供養恭敬、尊重讚歎，復以種種上妙花鬘乃至燈明而為供養。有善男子、善女人等佛涅槃後起窣堵波七寶嚴飾，寶函盛（別本有作「成」者）貯佛設利羅安置其中，供養恭敬、尊重讚歎，復以種種上妙花鬘乃至燈明而為供養。二所獲福，何者為多？」

The Buddha replied to Heavenly Emperor Indra by asking him, “Let me ask you some questions, you may answer them as you like. What do you think about this? Based on what path do the Thus-Comers attain the perfect knowledge of all perfect knowledge, realize insightfully the unsurpassed, perfect, and universal bodhi, and acquire the perfect physical bodies?”

爾時，佛告天帝釋言：「我還問汝，當隨意答。於意云何？如來所得一切智智，所證無上正等菩提及所依身，依何等道修學而得？」

Heavenly Emperor Indra replied, “They have attained and realized through the cultivation and learning of prajna paramita.”

天帝釋言：「皆依般若波羅蜜多修學而得。」

The Buddha said to Heavenly Emperor Indra, “Yes, it is as you say.

爾時，佛告天帝釋言：「如是！如是！如汝所說。」

“Kausika, they are named Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones not only because they have acquired the perfect physical bodies, but because they have realized insightfully the perfect knowledge of all perfect knowledge. The perfect knowledge of all perfect knowledge attained by the Thus-Comers is caused by prajna paramita, and the perfect physical body is the abode in which prajna paramita dwells. Without the perfect physical body, the perfect knowledge of all perfect knowledge cannot arise. Therefore, prajna paramita is the main cause that gives rise to the perfect knowledge of all perfect knowledge. To

ensure the continuation of this perfect knowledge, the perfect physical body is cultivated. Because of this cause and condition, the heavenly beings, dragons, deities, nonhumans, and so forth will make offerings respectfully to my relics after I pass into nirvana.

「憍尸迦！非但獲得相好身故說名如來、應、正等覺，要由證得一切智智乃名如來、應、正等覺。憍尸迦！如來所得一切智智，要由般若波羅蜜多為因故起，佛相好身但為依處，若不依止佛相好身無由而起，是故般若波羅蜜多，正為因生一切智智，欲令此智現前相續故，復修集佛相好身。由此緣故，我涅槃後，諸天、龍、神、人非人等，供養恭敬我設利羅。

“Kausika, if good gentlepersons can write this prajna paramita, decorate and dignify the writing, and accept, embrace, read, and recite it and further make the best flower wreaths, fragrances, and so forth, and bright lamps as offerings respectfully to esteem and acclaim it, they equally make offerings respectfully to the perfect knowledge of all perfect knowledge, the perfect physical body in which the perfect knowledge dwells, and the relics after the Buddha’s passing into nirvana. Why?

Kausika, the perfect knowledge of all perfect knowledge, the perfect physical body of the Buddha, and the Buddha’s relics after his passing into nirvana, are all founded on prajna paramita. Therefore, Kausika, if good gentlepersons and so forth write this prajna paramita, decorate and dignify it in various ways, and make offerings respectfully to it, the blessings thus gained by them are superior to those gained by building the seven-treasure pagoda and making offerings respectfully to the Buddha’s relics. Why? Kausika, to make offerings to prajna paramita equals making offerings to the perfect knowledge of all perfect knowledge, the Buddha’s perfect physical body, and the Buddha’s relics.”

(The Buddha taught that the perfect knowledge of all perfect knowledge, the perfect physical body of the Buddha, and the Buddha’s relics after his passing into nirvana,

are originated from and founded on prajna paramita. Making offerings to prajna paramita equals making offerings to the perfect knowledge, Buddha's perfect body, and his relics.)

「憍尸迦！若善男子、善女人等書此般若波羅蜜多，種種莊嚴受持、讀誦，復以種種上妙花鬘乃至燈明供養恭敬、尊重讚歎，則為供養一切智智及所依止佛相好身並涅槃後佛設利羅。何以故？憍尸迦！一切智智及相好身並設利羅，皆以般若波羅蜜多為根本故。以是故，憍尸迦！書此般若波羅蜜多，種種莊嚴供養恭敬所獲福聚，勝以七寶起窣堵波，供養如來設利羅福。何以故？憍尸迦！供養般若波羅蜜多，則為供養一切智智、佛相好身、設利羅故。」

Meanwhile, Heavenly Emperor Indra asked the Buddha, "If the people living in the continent of Jambudvīpa cannot write, accept, embrace, read, recite, and make offerings respectfully to prajna paramita, do they know the merits, virtues, and superior benefits mentioned above?"

時，天帝釋便白佛言：「瞻部洲人於此般若波羅蜜多，不能書寫、受持、讀誦、恭敬供養，彼豈不知如是所說功德勝利？」

The Buddha replied to Heavenly Emperor Indra by asking him, "Let me ask you some questions, and you may answer me as you like. What do you think about this? In the continent of Jambudvīpa, how many people have achieved the purity of the Buddha, the purity of the dharma, and the purity of the sangha? How many have attained stream-entry effect, once-return effect, and so forth, and arhat effect? How many have aspired to the self-enlightenment bodhi? And how many have aspired to the unsurpassed, perfect, and universal bodhi?"

爾時，佛告天帝釋言：「我還問汝，當隨意答。於意云何？瞻部洲內有幾許人成佛證淨、成法證淨、成僧證淨？有幾許人得預流果乃至阿羅漢果？有幾許人發心定趣獨覺菩提？有幾許人發心定趣無上菩提？」

Heavenly Emperor Indra replied, "In the continent of Jambudvīpa, few people

have achieved the three kinds of purity; fewer people have attained stream-entry effect, once-return effect, and so forth, and arhat effect; fewer people have aspired to the self-enlightenment bodhi; and even fewer people have aspired to the unsurpassed, perfect, and universal bodhi.”

天帝釋言：「瞻部洲內有少許人成三證淨，轉少許人得預流果乃至阿羅漢果，轉少許人發心定趣獨覺菩提，轉少許人發心定趣無上菩提。」

The Buddha said, “Kausika, yes, it is as you say.

佛言：「憍尸迦！如是！如是！如汝所說。

“Kausika, in the continent of Jambudvipa, very few people have aspired to the unsurpassed, perfect, and universal bodhi. Fewer of them have cultivated and learned diligently and assiduously toward the bodhi after the aspiration. Fewer of them have deeply believed in and accepted prajna paramita after cultivating and learning diligently toward the bodhi. Fewer of them have cultivated prajna paramita after deeply believing in and accepting it. Fewer of them have dwelled in the state of nonregression after cultivating prajna paramita. Even fewer of them have realized insightfully the unsurpassed, perfect, and universal bodhi after dwelling in nonregression.

「憍尸迦！瞻部洲內極少分人發心定趣無上菩提，於中少分既發心已，精勤修學趣菩提行；於中少分精勤修學菩提行時，於此般若波羅蜜多深心信受；於中少分深信受已，修行般若波羅蜜多；於中少分既修行已，漸次安住不退轉地；於中少分住此地已，疾證無上正等菩提。

“Kausika, when bodhisattvas have stayed peacefully in the state of nonregression to pursue the unsurpassed, perfect, and universal bodhi, they are able to deeply believe in and accept, embrace, read, recite, make offerings respectfully to, write, and explicate prajna. Kausika, among innumerable and boundless sentient beings who have aspired to the bodhi, only one, two, or three can dwell in the state of

nonregression, while most of them have withdrawn to the stage of voice-hearer or the stage of self-enlightened one. Therefore, if good gentlepersons have aspired to the bodhi and cultivated all bodhisattva actions, and would like to stay in the bodhisattva state of nonregression and quickly realize the unsurpassed, perfect, and universal bodhi without hindrances, they should write, listen to, accept, embrace, read, recite, make offerings respectfully to, and lecture for others on prajna paramita. Why?

Kausika, these bodhisattvas should think, ‘When the Thus-Comer was a bodhisattva in the past, he had always cultivated and learned diligently prajna paramita. We should also cultivate and learn it diligently. Prajna paramita is my grand master; if I can learn from him, my aspiration will be fulfilled.’ Kausika, all bodhisattvas should always cultivate and learn diligently based on the fathomless prajna paramita when the Buddha is present or after he passes into nirvana.

(The Buddha taught that those who would like to attain the unsurpassed bodhi after reaching nonregression, should keep working even harder consistently to achieve their goal.)

「憍尸迦！若諸菩薩已得安住不退轉地，求證無上正等菩提，乃能深心信受般若，受持、讀誦、恭敬供養、書寫、解說。憍尸迦！無量無邊諸有情類發菩提心，於中若一、若二、若三得住菩薩不退轉地，多分退住聲聞、獨覺，是故當知善男子等發菩提心修菩薩行，欲住菩薩不退轉地，疾證無上正等菩提無留難者，應於般若波羅蜜多書寫、聽聞、受持、讀誦、供養恭敬、為他演說。何以故？憍尸迦！是諸菩薩應作是念：『如來昔住菩薩位時，常勤修學如是般若波羅蜜多，我等亦應精勤修學。如是般若波羅蜜多是我大師，我隨彼學所願當滿。』憍尸迦！一切菩薩若佛住世若涅槃後，常應依止甚深般若波羅蜜多精勤修學。」

“Kausika, some good gentlepersons have built the pagodas with wonderful seven treasures and have them adorned with varied rarities to make offerings to the

Buddhas' relics after the Thus-Comers pass into nirvana. They further make the exquisite heavenly flower wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim the relics for the rest of their lives. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?"

「橋尸迦！若善男子、善女人等於諸如來般涅槃後，為供養佛設利羅故，以妙七寶起翠堵波，種種珍奇間雜嚴飾，復持種種天妙花鬘乃至燈明，盡其形壽供養恭敬、尊重讚歎。於意云何？是善男子、善女人等由此因緣獲福多不？」

Heavenly Emperor Indra replied, "They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One."

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, "Kausika, some good gentlepersons have written prajna paramita and adorned it with varied treasures. They further accept, embrace, read, and recite it, and further respectfully make the best flower wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim it. The blessings thus gained are much more than the former ones by innumerable and countless times.

佛言：「橋尸迦！有善男子、善女人等書此般若波羅蜜多，眾寶莊嚴受持、讀誦，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎。是善男子、善女人等所獲功德，甚多於前無量無數。

"Kausika, now let us put this aside. Some good gentlepersons have built as many pagodas as filling the entire continent of Jambudvipa, the four continents, small thousand-world, medium thousand-world, or large threefold thousand-world with seven treasures and adorned them with varied rarities to make offerings to the Buddhas' relics after the Thus-Comers pass into nirvana. They further make the exquisite heavenly flower wreaths, fragrances, and so forth, and bright lamps

respectfully as offerings to esteem and acclaim the relics for the rest of their lives.

What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「憍尸迦！置此一事。若善男子、善女人等於諸如來般涅槃後，為供養佛設利羅故，以妙七寶起翠堵波，種種珍奇間雜嚴飾，如是充滿一瞻部洲、或四大洲、或小千界、或中千界、或復三千大千世界，皆持種種天妙花鬘乃至燈明，盡其形壽供養恭敬、尊重讚歎。於意云何？是善男子、善女人等由此因緣獲福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, some good gentlepersons have written prajna paramita and adorned it with varied treasures. They have accepted, embraced, read, and recited it, and further respectfully made the best flower wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim it. The blessings thus gained will be much more than the former ones by innumerable and countless times. Kausika, now let us put this aside. Suppose that the sentient beings in the large threefold thousand-world have been reborn as human beings simultaneously. Each of them has built a pagoda with seven treasures and adorned it with varied rarities to worship the Buddhas’ relics after the Thus-Comers pass into nirvana. The pagodas thus appear as many as filling the entire large threefold thousand-world. They further make the best heavenly flower wreaths, fragrances, and so forth, and bright lamps as offerings respectfully to esteem and acclaim the relics for the rest of their lives. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

佛言：「憍尸迦！有善男子、善女人等書此般若波羅蜜多，眾寶莊嚴受持、

讀誦，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎，是善男子、善女人等所獲福聚，甚多於前無量無數。憍尸迦！置如是事。假使三千大千世界諸有情類，非前非後皆得人身，此一一人為供養佛設利羅故，於諸如來般涅槃後，以妙七寶起窠堵波，種種珍奇間雜嚴飾，如是一一各滿三千大千世界，復持種種天妙花鬘乃至燈明，盡其形壽供養恭敬、尊重讚歎。於意云何？是諸有情由此因緣獲福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, suppose that some good gentlepersons have written prajna paramita, adorned it with treasures, and accepted, embraced, read, and recited it. They have further made the best exquisite flower wreaths, fragrances, and so forth, and bright lamps respectfully as offerings to esteem and acclaim it. The merits and virtues thus gained will be much more than the former ones by innumerable and countless times.”

佛言：「憍尸迦！有善男子、善女人等，書此般若波羅蜜多，眾寶莊嚴受持、讀誦，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎，是善男子、善女人等，所獲功德甚多於前無量無數。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. If good gentlepersons make offerings respectfully to esteem and acclaim the fathomless prajna paramita, they equally make offerings respectfully to esteem and acclaim the perfect knowledge of all perfect knowledge of the Buddhas in the past, future, and present. World-Honored One, now let us put this thing aside. Suppose that all sentient beings in as many worlds of the ten directions as the sands of the Ganges have been reborn as human beings simultaneously. Each of them has built a pagoda with seven treasures and adorned it with rarities to worship

the Buddha's relics after the Thus-Comers pass into nirvana. These pagodas then appear so many that they fill as many Buddha worlds in the ten directions as the sands of the Ganges. These human beings have further made the exquisite heavenly flower wreaths, fragrances, and so forth, and bright lamps as offerings to esteem and acclaim the relics for as long as one kalpa or more than one kalpa. Then these sentient beings will gain innumerable blessings because of this cause and condition. On the other hand, some good gentlepersons have written prajna paramita and adorned it with various treasures. They have accepted and embraced it, read and recited it, and made the best and exquisite flower wreaths, fragrances, and so forth, and bright lamps as offerings respectfully to esteem and acclaim it. The merits and virtues thus gained are much more than the former ones by innumerable and countless times."

時，天帝釋便白佛言：「如是！世尊！如是！善逝！若善男子、善女人等，供養恭敬、尊重讚歎甚深般若波羅蜜多，當知則為供養恭敬、尊重讚歎過去、未來、現在諸佛一切智智。世尊！且置是事。假使十方各如殑伽沙數世界一切有情，非前非後皆得人身，此一一人為供養佛設利羅故，各於如來般涅槃後，以妙七寶起窠堵波，種種珍奇間雜嚴飾。如是一一各滿十方殑伽沙數諸佛世界，復持種種天妙花鬘乃至燈明，或經一劫或一劫餘，供養恭敬、尊重讚歎。是諸有情由此因緣所獲福聚雖復無量，而復有餘善男子等，書此般若波羅蜜多，眾寶莊嚴受持、讀誦，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎，所獲功德甚多於前無量無數。」

At that time, the Buddha said to Heavenly Emperor Indra, "Yes, it is as you say. Kausika, these good gentlepersons will gain innumerable, countless, inestimable, and inconceivable merits and virtues because of making offerings to prajna paramita. Why? The fathomless prajna paramita can give birth to the perfect knowledge of all perfect knowledge of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and the perfect knowledge of all perfect knowledge of

all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can give birth to the Buddhas' relics. Therefore, Kausika, if good gentlepersons can write prajna paramita; adorn it with various treasures; accept, embrace, read, and recite it; and further make the most exquisite flower wreaths, fragrances, and so forth, and bright lamps as offerings respectfully to esteem and acclaim it, the merits and virtues thus gained will be more than those gained by building pagodas and making offerings to the pagodas by one hundred times, one thousand times, and so forth, and one upanisadam times.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！是善男子、善女人等供養般若波羅蜜多，功德善根無量無數不可稱計、不可思議。所以者何？甚深般若波羅蜜多，能生如來、應、正等覺一切智智，一切如來、應、正等覺一切智智，能生諸佛設利羅故。是故，憍尸迦！若善男子、善女人等能書般若波羅蜜多，眾寶莊嚴受持、讀誦，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎，所獲功德，於前所造諸宰堵波及供養福，百倍為勝，千倍為勝，乃至鄔波尼殺曇倍亦復為勝。」

Chapter 4

The Magic Spells

(In the Fifth Assembly)

第五分神咒品第四

At that time, in the crowd, forty thousand heavenly sons said to Heavenly Emperor Indra, “Great immortal one, one should consistently listen to, accept, embrace, read, recite, make offerings respectfully to esteem and acclaim the fathomless prajna paramita. Why? To wholeheartedly listen to, accept, embrace, read, recite, and make offerings respectfully to esteem and acclaim the fathomless prajna

paramita will make all evil dharmas decrease and virtuous dharmas increase and grow.”

爾時，眾中四萬天子同聲共白天帝釋言：「大仙！於此甚深般若波羅蜜多，常應聽聞、受持、讀誦、供養恭敬、尊重讚歎。所以者何？若能於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、供養恭敬、尊重讚歎，則令一切惡法損減，善法增益。」

At that time, the Buddha said to Heavenly Emperor Indra, “You should wholeheartedly listen to, accept, embrace, read, recite, and make offerings respectfully to esteem and acclaim the fathomless prajna paramita. Why? As asuras and their gang members initiate such a thought, ‘We must fight with the Heaven of Thirty-Three Smaller Heavens,’ you should each wholeheartedly read and recite the fathomless prajna paramita, make offerings respectfully to esteem and acclaim it. At that time, the asuras and their gang members will cease their evil minds immediately.”

爾時，佛告天帝釋言：「汝應於此甚深般若波羅蜜多，至心聽聞、受持、讀誦、供養恭敬、尊重讚歎。所以者何？若阿素洛及惡朋黨起如是念：『我等當與三十三天共興戰諍。』爾時，汝等應各至誠誦念如是甚深般若波羅蜜多，供養恭敬、尊重讚歎。時，阿素洛及彼朋黨所起惡心自然息滅。」

Meanwhile, Heavenly Emperor Indra said to the Buddha, “As this case has shown us, the fathomless prajna paramita is the great magic mantra, the great brilliant spell, the unsurpassed spell, and the unequaled equal spell.”

時，天帝釋便白佛言：「若如是者，甚深般若波羅蜜多是大神咒、是大明咒、是無上咒、是無等等咒。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Why? Kausika, the Buddhas in the three phases of time can realize the unsurpassed, perfect, and universal bodhi and teach the exquisite dharma to the sentient beings because of this great magic mantra, the fathomless prajna paramita.

Kausika, because of the fathomless prajna paramita, there are the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, five supernatural powers, and the rest of innumerable and boundless Buddha dharma present in the world. Kausika, because of the fathomless prajna paramita, the great magic spell, the bodhisattvas appear in the world. Because of the bodhisattvas, the path of the ten virtuous karmas, four meditations, four immeasurable minds, four formless concentrations, five supernatural powers, and the rest of innumerable and boundless Buddha dharma appear in the world.

(The Buddha taught that because of prajna paramita, various superior virtuous dharmas appear in the world. Because of prajna paramita, bodhisattvas appear in the world to benefit sentient beings.)

爾時，佛告天帝釋言：「如是！如是！如汝所說。何以故？憍尸迦！三世諸佛皆依如是甚深般若波羅蜜多大神咒王，證得無上正等菩提，為諸有情說微妙法。憍尸迦！依深般若波羅蜜多世間便有十善業道、若四靜慮、若四無量、若四無色定、若五神通，若餘無量無邊佛法皆得出現。憍尸迦！依深般若波羅蜜多大神咒王，世間便有菩薩出現；依菩薩故，世間便有十善業道、若四靜慮、若四無量、若四無色定、若五神通，若餘無量無邊佛法皆得出現。

“Kausika, when Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones do not appear in the world, there are only the bodhisattvas who, owing to hearing the fathomless prajna paramita previously, strengthen their powers and establish the path of the ten virtuous karmas, four meditations, and so forth and encourage sentient beings to cultivate them diligently. Kausika, in the night times when the full moon appears in the sky and shines brilliantly, the powers of the heavenly stars, and so forth, as well as the curses and medicines will increase and be strengthened accordingly. When the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones enter nirvana

and are not available in the world, the correct dharma will become dim and invisible. During this period, due to bodhisattvas, all exquisite actions in accord with the dharma remain active in the world until the reappearance of the Thus-Comers in the world. All expedient skills of bodhisattvas are accomplished owing to prajna parramita. Therefore, prajna paramita is the root of all superior virtuous dharmas.

「憍尸迦！若諸如來、應、正等覺不出世時，唯有菩薩，由先所聞甚深般若波羅蜜多增上勢力，為諸有情方便施設十善業道、四靜慮等令勤修學。憍尸迦！譬如夜分，因滿月輪光明照觸，星宿、藥等隨其勢力皆得增盛，如是如來、應、正等覺前已滅度，正法隱沒後未出時，世間所有善行、正行，一切皆依菩薩出現。菩薩所有方便善巧，皆依般若波羅蜜多而得成辦，是故般若波羅蜜多是諸殊勝善法根本。」

“Furthermore, Kausika, if good gentlepersons can wholeheartedly listen to, accept, embrace, read, and recite prajna paramita, they will gain various benefits in present lives; namely, they will not be harmed by poisons, waters, fires, swords, knives, disasters, accidents, and plagues. Being sued or oppressed by enemies or robbers, they can avoid punishment and damage if they recite the fathomless prajna paramita wholeheartedly. Enemies and robbers cannot harm them or find fault with them. Why? Kausika, it is due to the authority and powers intrinsically possessed by the fathomless prajna paramita. Kausika, if good gentlepersons visit with king, princes, and high-ranking officials, they will be greeted delightfully, gifts will be offered to them to show respect when they recite wholeheartedly the fathomless prajna paramita. Why? Kausika, the prajna paramita can inspire various sentient beings to do loving-kind and compassionate things. Because of this cause and condition, those who intend to find their faults will not succeed.”

「復次，憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦，當得現世種種饒益，調諸毒藥、水火、刀兵、災橫、疾疫皆不能

害。若遭官事怨賊逼迫，至心誦念甚深般若波羅蜜多，若至其所終不為彼譴罰加害，欲求其短皆不能得。何以故？憍尸迦！甚深般若波羅蜜多，威神勢力法令爾故。憍尸迦！是善男子、善女人等，若有欲至國王、王子、大臣等處，至心誦念甚深般若波羅蜜多，定為王等歡喜問訊、供養恭敬、尊重讚歎。何以故？憍尸迦！甚深般若波羅蜜多，常於有情引發種種慈悲事故，由此因緣，諸求短者種種方便皆不能得。」

At that time, some other-paths celibacy practitioners came to find Buddha's faults. Heavenly Emperor Indra saw what was happening, and thought, 'Now the other-paths believers come to find fault with Buddha. Will it not hinder prajna? I must recite the fathomless prajna paramita that I have learned from the Buddha to drive these evil ones away.' In the meantime, all these other-paths practitioners bowed to the Buddha from far away, walked clockwise around the World-Honored One and left immediately after Heavenly Emperor Indra recited the fathomless prajna paramita.

時，有眾多外道梵志欲求佛過來詣佛所。時，天帝釋見已念言：「今此眾多外道梵志，來趣法會伺求佛短，將非般若留難事耶？我當誦念從佛所受甚深般若波羅蜜多，令彼邪徒復道而去。」念已便誦甚深般若波羅蜜多，於是眾多外道梵志遙申敬禮，右繞世尊復道而去。

Meanwhile, Sariputra thought, "Why did they come and leave?"

時，舍利子見已念言：「彼有何緣適來還去？」

The Buddha knew his thought, so said to Sariputra, "Those other-paths pursuers came to look for my faults. Because Heavenly Emperor Indra recited prajna paramita, they left just when they arrived. Sariputra, I do not see the other-paths pursuers have any positive actions. They came merely with evil intentions to find fault with me. Sariputra, I do not see the heavenly demons and other-paths pursuers can take advantage to do harmful things when sentient beings are talking about prajna paramita only because the authority and the strength of prajna are so powerful and

overwhelming that nothing can disturb or destroy it.”

佛知其意，告舍利子：「彼諸外道來求我失，由天帝釋誦念般若波羅蜜多令彼還去。舍利子！我都不見彼諸外道有少白法，唯懷惡心為求我過來至我所。舍利子！我都不見一切世間有諸天魔及外道等有情之類，說般若時懷勃惡心來求得便，般若威力無能壞故。」

At that time, the evil demons thought, “Today the Buddha is teaching prajna paramita. He is surrounded by four groups of believers. The heavenly beings from the realm of desire and the realm of form are also present. It is quite certain that in this assembly, some great bodhisattvas will be conferred by Buddha the prophecy of attaining the bodhi. They will soon attain the unsurpassed, perfect, and universal bodhi and turn the wonderful dharma wheel. As a result, my country will become smaller. I should go and destroy the dharma eye.” The demons thus made four transformed armies and rushed aggressively and fiercely to the Buddha’s place.

爾時，惡魔竊作是念：「今佛四眾恭敬圍繞，欲、色界天皆來集會，宣說般若波羅蜜多。此中必有諸大菩薩，親於佛前受菩提記，當得無上正等菩提，轉妙法輪空我境界，我當往至破壞其眼。」作是念已，化作四軍奮威勇銳來詣佛所。

Meanwhile, Heavenly Emperor Indra saw what was happening and thought, “Do the evil demons make these transformed things to harass the Buddha and hinder prajna paramita? Why? These four armies are so magnificently decorated; the armies of the heavenly kings cannot compete with their appearance. They must be transformed by evil demons. The evil demons have for a long time tried to find fault with Buddha and destroy all superior things cultivated by sentient beings. I should recite the fathomless prajna paramita to drive the evil demons away.”

時，天帝釋見已念言：「將非惡魔化作斯事，欲來惱佛並與般若波羅蜜多而作留難。何以故？如是四軍嚴飾殊麗，諸王軍眾皆不能及，定是惡魔之所化

作。惡魔長夜伺求佛短，壞諸有情所修善業，我當誦念從佛所受甚深般若波羅蜜多，令彼惡魔復道而去。」

After having this thought, Heavenly Emperor began to recite the fathomless prajna paramita. Because of the authority and the powers of the fathomless prajna paramita, the great magic spell king, the evil demons were forced to leave.

時，天帝釋念已便誦甚深般若波羅蜜多，於是惡魔漸退而去，甚深般若波羅蜜多大神咒王威力逼故。

In the meantime, innumerable heavenly beings from the Heaven of Thirty-Three Smaller Heavens made transformed exquisite sound heavenly flowers and spread them around the Buddha. The heavenly beings all joined their palms respectfully and said to the Buddha, “We pray and wish this prajna paramita will dwell in the human beings of the continent of Jambudvipa forever. We also wish this prajna paramita will disseminate extensively in the human beings of the continent of Jambudvipa. The triple gem, the Buddha, the dharma, and the sangha, will never extinguish in this world; they rather will bring benefits to the world, so all sentient beings in this world will attain superior benefits, peace, and happiness.”

時，有無量三十三天俱時化作天妙香花，踊身空中而散佛上，合掌恭敬同白佛言：「願此般若波羅蜜多在瞻部洲人中久住，乃至般若波羅蜜多在瞻部洲人間流布。當知是處佛、法、僧寶常不滅沒，饒益世間令獲殊勝利益安樂。」

In the meantime, each of the heavenly beings again made transformed exquisite sound heavenly flowers and spread them around the Buddha. They further said to the Buddha, “If sentient beings can cultivate prajna paramita, all evil demons and their followers will not be allowed to take advantage to harm them.”

時，彼諸天復各化作天妙香花而散佛上，重白佛言：「若諸有情修行般若波羅蜜多，一切惡魔及彼眷屬伺求其短不能得便。」

Meanwhile, Heavenly Emperor Indra said to the Buddha, “If sentient beings

can only hear about the merits, virtues, and the name of prajna paramita, they must have made offerings to innumerable Buddhas, taken great vows at various Buddhas' places, and accumulated many virtuous roots. Only few virtuous roots will not suffice to give them this privilege, not to mention the privilege to listen to, accept, embrace, read, recite, cultivate and learn diligently, and reflect reasonably on prajna paramita, write and explicate it for others, and make offerings respectfully to esteem and acclaim it. Why? Those who would like to pursue the perfect knowledge of all perfect knowledge of the Buddha should pursue the essential meanings of prajna paramita; it is like those who would like to find great treasures should diligently and expediently search for them in vast ocean.”

時，天帝釋便白佛言：「若諸有情但聞般若波羅蜜多功德名字，當知如是諸有情類，已曾供養無量諸佛，於諸佛所發弘誓願，多集善根能成是事，非從小善根中來，況能聽聞、受持、讀誦、精勤修學、如理思惟，轉為有情書寫、解說，供養恭敬、尊重讚歎！所以者何？欲求諸佛一切智智，應於般若波羅蜜多理趣中求，如有情類欲求大寶，應於大海方便勤求。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. The Buddhas have attained the perfect knowledge of all perfect knowledge because of prajna paramita.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。諸佛所得一切智智，皆依般若波羅蜜多而得成辦。」

At that time, Joyfully Celebrating One asked the Buddha, “World-Honored One, why do you only admire prajna paramita? Why don't you admire giving paramita, pure-precept paramita, and so forth, and meditation paramita?”

爾時，慶喜便白佛言：「如來何緣不讚布施乃至靜慮波羅蜜多，唯讚般若波羅蜜多？」

The Buddha replied to Joyfully Celebrating One, “I only admire prajna

paramita because it is the leader of the other five paramitas.

佛告慶喜：「由此般若波羅蜜多能與前五波羅蜜多為尊為導，故我偏讚。

“Furthermore, Joyfully Celebrating One, what do you think about this? Can those who cultivate giving, pure precept, and so forth, and prajna without transferring them toward the perfect knowledge of all perfect knowledge be recognized as really cultivating giving paramita, pure-precept paramita, and so forth, and prajna paramita?”

「復次，慶喜！於意云何？若不迴向一切智智，而修布施乃至般若，此可名為真修布施乃至般若波羅蜜多不？」

Joyfully Celebrating One replied, “No, World-Honored One.”

慶喜對曰：「不也！世尊！」

The Buddha asked Joyfully Celebrating One, “What do you think about this? Can those who really transfer the merits and virtues toward the perfect knowledge of all perfect knowledge be separated from prajna paramita?”

佛告慶喜：「於意云何？若離般若波羅蜜多為能真迴向一切智智不？」

Joyfully Celebrating One replied, “No, World-Honored One.”

慶喜對曰：「不也！世尊！」

The Buddha said to Joyfully Celebrating One, “Because of this cause and condition, I say that prajna paramita serves as the leader and the guidance of the other five paramitas, so I admire it.

(The Buddha explained why he only admired prajna paramita.)

佛告慶喜：「由此因緣，我說般若波羅蜜多能與前五波羅蜜多為尊為導，故我偏讚。

“You must know, Joyfully Celebrating One, when the conditions combine, the seeds planted in the ground will grow. The vast earth and the growth of the seeds rely on and establish each other. So is the relationship between prajna paramita and the

perfect knowledge of all perfect knowledge toward which prajna paramita transfers and other paramitas. Prajna paramita and the perfect knowledge and the other five paramitas rely on and establish each other, so the five paramitas will be fostered and grow. Because of this reason, I say prajna paramita is the leader and the guidance of the other five paramitas. Therefore, I particularly admire prajna paramita. Joyfully Celebrating One, the fathomless prajna paramita can also absorb the perfect knowledge of all perfect knowledge, so I particularly admire prajna paramita.”

「慶喜當知！譬如大地以種散中，眾緣和合便得生長，應知大地與種生長，為所依止、為能建立。如是般若波羅蜜多及所迴向一切智智，與布施等波羅蜜多，為所依止、為能建立，令得生長故，說般若波羅蜜多能與前五波羅蜜多為尊為導，故我偏讚。慶喜當知！甚深般若波羅蜜多亦能攝受一切智智，故偏讚說。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “Now the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One has talked about the merits, virtues, and superior benefits of the fathomless prajna paramita. But what he has said is not exhausted yet. Why? The merits, virtues, and the superior benefits of prajna paramita that I have received from the World-Honored One are very deep, broad, innumerable, and boundless. If good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently, and reflect reasonably on the fathomless prajna paramita, write and explicate it for others, and make the most exquisite flower wreaths, fragrances, and so forth, and bright lamps as offerings to it, the merits and virtues thus gained by them will be boundless.”

時，天帝釋便白佛言：「今者如來、應、正等覺，於深般若波羅蜜多功德勝利說猶未盡。何以故？我從世尊所受般若波羅蜜多功德勝利甚深、甚廣、量無邊際。善男子等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理

思惟，復轉為他書寫、解說，或持種種上妙花鬘乃至燈明而為供養，所獲功德亦無邊際。」

At that time, the Buddha said to Heavenly Emperor Indra, “I will not say that the fathomless prajna paramita has only the merits, virtues, and superior benefits as they were mentioned above. The merits, virtues, and superior benefits possessed by the fathomless prajna paramita are so boundless that they cannot be spoken exhaustively. I will not say that the good gentlepersons who have wholeheartedly listened, accepted, and so forth, and made offerings to the fathomless prajna paramita will only gain the merits and virtues as mentioned above. Their blessings thus gained will be boundless.”

爾時，佛告天帝釋言：「我不說此甚深般若波羅蜜多但有前說功德勝利，甚深般若波羅蜜多具足無邊功德勝利，分別演說不可盡故。我亦不說於深般若波羅蜜多至心聽聞乃至供養，善男子等但有如前所說功德，彼所獲福無邊際故。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “We heavenly beings will always keep and protect these good gentlepersons so that they will not be harmed by various evil conditions caused by humans, nonhumans, and so forth.”

時，天帝釋即白佛言：「我等諸天常隨守護是善男子、善女人等，不令一切人非人等種種惡緣之所損害。」

At that time, the Buddha said to Heavenly Emperor Indra, “If good gentlepersons accept, embrace, read, and recite the fathomless prajna paramita and further extensively lecture on and explicate it for others, innumerable hundreds of thousands of heavenly sons will attend the assembly to hear the dharma. They will rejoice, dance, and jump and accept the fathomless prajna paramita in reverence. These heavenly sons will use heavenly authority and powers to enrich the dharma teachers’ talent of debate so they can teach endlessly. They will make those who

dislike speaking become fond of speaking and the physically and mentally tired ones become healthy and energetic. Kausika, because these good gentlepersons have accepted, embraced, read, and recited the fathomless prajna paramita and lectured extensively on it for others, they will acquire such superior benefits in present life. (The Buddha described the superior benefits gained presently by outstanding prajna paramita lecturers in these paragraphs.)

爾時，佛告天帝釋言：「若善男子、善女人等，受持、讀誦甚深般若波羅蜜多，及廣為他宣說開示。時，有無量百千天子，為聽法故皆來集會，歡喜踊躍敬受如是甚深般若波羅蜜多。是諸天子以天威力，令說法師增益辯才宣揚無盡，不樂說者令其樂說，身心疲極令得康強。憍尸迦！是善男子、善女人等，受持、讀誦甚深般若波羅蜜多，及廣為他宣說開示，得如是等現法勝利。

“Furthermore, Kausika, as good gentlepersons lecture on the fathomless prajna paramita for the four groups of people, they are fearless because they cannot be subjugated by all challenges. Why? They are protected by the great magic spell, the fathomless prajna paramita, so they can dwell in the emptiness of the dharmas, do not see challengers, one challenged, and the words of expression, nor can find fault with the fathomless prajna paramita. Kausika, because they lecture on the fathomless prajna paramita for public, they will acquire such superior benefits in present life.

「復次，憍尸迦！若善男子、善女人等，於四眾中宣說如是甚深般若波羅蜜多，心無怯怖，不為一切論難所伏。所以者何？彼由如是甚深般若波羅蜜多大神咒王所護持故，彼住法空都不見有能難、所難及所說故，亦不見有於深般若波羅蜜多能求短故，亦復不見甚深般若波羅蜜多有過失故。憍尸迦！是善男子、善女人等，為眾宣說甚深般若波羅蜜多，得如是等現法勝利。

“Furthermore, Kausika, if good gentlepersons wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently, and reflect reasonably on the fathomless prajna paramita, and further write and explicate it extensively for others,

they will not be sunk, drowned, worried, regretful, frightened, and scared. Why? They have not seen any dharma that makes one overwhelmed, worried, regretful, frightened, and scared, so they are not attached to various dharmas. Kausika, because these good gentlepersons can wholeheartedly listen to, accept, and so forth, and explicate prajna paramita for others, they will acquire such superior benefits in present life.

「復次，憍尸迦！若善男子、善女人等於深般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，及廣為他書寫、解說，是善男子、善女人等，心不沈沒亦不憂悔、不恐、不怖。所以者何？是善男子、善女人等，不見有法可令沈沒、憂悔、恐怖，於諸法中無所執著。憍尸迦！是善男子、善女人等，由於般若波羅蜜多至心聽聞乃至解說，得如是等現法勝利。

“Furthermore, Kausika, if the good gentlepersons can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently, reflect reasonably on, write, and explicate for others prajna paramita, and further make the most exquisite flower wreaths, fragrances, and so forth, and the bright lamps as offerings to it, then they will be always respected and adored by parents, teachers, relatives, friends, kings, high ranking officials, sramanas, and Brahmans. They will be kept in the minds of and protected by the Buddhas, bodhisattvas, voice-hearers, and self-enlightened ones in the ten directions. They will also be guarded by the heavenly beings, demons, Brahmas, human beings, and nonhumans. Therefore, they will not be harmed by all disasters and accidents or subjugated by the other-path arguments. Kausika, because these good gentlepersons have wholeheartedly listened, accepted, and so forth, and made offerings to prajna paramita, they will acquire such superior benefits in present life.

「復次，憍尸迦！若善男子、善女人等能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟，亦轉為他書寫、解說，復持種種上妙花鬘乃

至燈明而為供養，是善男子、善女人等，恒為父母、師長、親友、國王、大臣及諸沙門、婆羅門等之所敬愛，亦為十方諸佛、菩薩、聲聞、獨覺之所護念，復為世間諸天、魔、梵、人及非人之所守衛，一切災橫皆自消滅，外道異論皆不能伏。憍尸迦！是善男子、善女人等，由於般若波羅蜜多至心聽聞乃至供養，得如是等現法勝利。

“Furthermore, Kausika, if the good gentlepersons write the fathomless prajna paramita, adorn it in various ways, place it in a clean and pure area, and make offerings respectfully to, esteem, and acclaim it, then the heavenly beings as the bodhi pursuers from the Heaven of Four Great Kings, Heaven of Thirty-Three Smaller Heavens, and so forth, and the Heaven of Extensive Rewards in this large threefold thousand-world and the rest of worlds in the ten directions will often come to worship, read, recite, make offerings respectfully to, esteem, and acclaim it. They will walk around it clockwise, bow with their palms joined together, and then leave. The heavenly beings from the Heaven of Pure Residence will often come to worship, read, recite, make offerings to, esteem, and acclaim it, walk around it clockwise, bow with their palms joined together, and then leave. The dragons, yaksas, and so forth, and the nonhumans with great authority and powers will also often come to worship, read, recite, make offerings to, esteem, and acclaim it; they will walk around it clockwise, bow with their palms joined together, and then leave.

「復次，憍尸迦！若善男子、善女人等，書寫如是甚深般若波羅蜜多，種種莊嚴置清淨處，供養恭敬、尊重讚歎。時，此三千大千國土及餘十方無邊世界，所有四大王眾天乃至廣果天已發無上菩提心者，常來此處觀禮、讀誦，供養恭敬、尊重讚歎，右邊禮拜合掌而去。諸淨居天亦常來此觀禮、讀誦，供養恭敬、尊重讚歎，右邊禮拜合掌而去。有大威德諸龍、藥叉，廣說乃至人非人等，亦常來此觀禮、讀誦，供養恭敬、尊重讚歎，右邊禮拜合掌而去。

“Kausika, these good gentlepersons should think, ‘All heavenly beings,

dragons, and so forth, and nonhumans in this large threefold thousand-world and the rest of worlds in the ten directions have often come to worship, read, and recite the fathomless prajna paramita that I write. They also have made offerings respectfully to esteem and acclaim it, walked around it clockwise, bowed with their palms joined together, and then left. This is the dharma giving that I have done.’ After having such a thought, they will rejoice, dance, and jump and their blessings will increase doubly. Kausika, because the good gentlepersons are always followed and protected by the heavenly beings, dragons, yaksas, asuras, and so forth from boundless realms, they will not be harmed and damaged by nonhumans wherever they live except they have to receive in present life a much less severe retribution than they are supposed to take for the evil karmas made in previous lives.

「橋尸迦！是善男子、善女人等應作是念：『今此三千大千國土及餘十方無邊世界一切天、龍，廣說乃至人非人等，常來至此觀禮、讀誦我所書寫甚深般若波羅蜜多，供養恭敬、尊重讚歎，右邊禮拜合掌而去，此我則為已設法施。』作是念已歡喜踊躍，令所獲福倍復增長。橋尸迦！是善男子、善女人等，由無邊界天、龍、藥叉、阿素洛等常隨擁護，所住之處人非人等不能損害，唯除宿世定惡業因現在應熟，或轉重惡現世輕受。」

“Kausika, because of the great authority and powers of the fathomless prajna paramita, these good gentlepersons will acquire such superior benefits in present life.”

「橋尸迦！是善男子、善女人等，由深般若波羅蜜多大威神力，獲如是等現法勝利。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “How do these good gentlepersons know that the heavenly beings, dragons, yaksas, asuras, and so forth in this large threefold thousand-world and the rest of worlds in the ten directions often come to worship, read, and recite the fathomless prajna paramita that they write; make offerings respectfully to esteem and acclaim it; walk around it clockwise, bow

with their palms joined together, and then leave; and joyfully protect it and keep it in mind?”

時，天帝釋便白佛言：「是善男子、善女人等，以何驗知有此三千大千國土及餘十方無邊世界天、龍、藥叉、阿素洛等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念？」

The Buddha replied to Heavenly Emperor Indra, “If good gentlepersons see brilliant lights where they live, smell special fragrances, or hear fine and exquisite music, they must know that various heavenly beings, dragons, and so forth with great authority and powers have come to worship, read, and recite the fathomless prajna paramita that they write; make offerings respectfully to esteem and acclaim it; and walk around it clockwise, bow with their palms joined together, and leave.

爾時，佛告天帝釋言：「是善男子、善女人等，若見如是甚深般若波羅蜜多所在之處有妙光明，或聞其處異香氛郁，或復聞有微細樂音，當知爾時有大神力威德熾盛諸天、龍等，來至其處觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念。

“Furthermore, Kausika, when good gentlepersons cultivate pure actions to dignify their places and wholeheartedly make offerings to the fathomless prajna paramita, various heavenly beings, dragons, and so forth with blazing authority, virtues, and overwhelming great supernatural powers will come to worship, read, and recite the writing of the fathomless prajna paramita, make offerings respectfully to esteem and acclaim it, walk around it clockwise with their palms joined together, and joyfully protect it and keep it in mind. Kausika, the arrival of the heavenly beings, dragons, and so forth, with blazing authority, virtues, and overwhelming great supernatural powers will cause all evil ghosts and spirits in this area to flee in fear. Because of this cause and condition, these good gentlepersons will broaden their minds and gain pure and definitive understanding. The virtuous actions they cultivate

will become doubly brighter, and whatever they do will encounter no hindrances. Therefore, Kausika, wherever the fathomless prajna paramita is present, the place must be purified: all impurity should be removed, fragrances spread throughout, treasure thrones set up, incenses burned, and fresh flowers offered.

「復次，憍尸迦！是善男子、善女人等，修鮮淨行嚴麗其處，至心供養甚深般若波羅蜜多，當知爾時有大神力威德熾盛諸天、龍等來至其處，觀禮、讀誦彼所書持甚深般若波羅蜜多，供養恭敬、尊重讚歎，合掌右邊歡喜護念。憍尸迦！隨有如是具大神力威德熾盛諸天、龍等來至其處，此中所有惡鬼、邪神驚怖退散無敢住者。由此因緣，是善男子、善女人等，心便廣大起淨勝解，所修善業倍復增明，諸有所為皆無障礙。以是故，憍尸迦！甚深般若波羅蜜多隨所在處，應當周匝除去糞穢，掃拭塗治香水散灑，敷設寶座而安置之，燒香散花而為供養。

“Furthermore, Kausika, if good gentlepersons can make offerings respectfully to esteem and acclaim the fathomless prajna paramita in this way, they will enjoy tirelessness, peace, happiness, tenderness, compliance, ease, and swiftness in body and mind. If they stay in mindfulness of prajna paramita, they will be free from nightmares; rather, they will have only auspicious dreams, such as seeing the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones with perfect, golden, and dignified marks, from which brilliant lights emit to shine all. They will see Thus-Comer, surrounded by voice-hearers and self-enlightened ones, teaching the six paramitas and the correspondent virtuous roots. They will see the bodhi tree, tall, expansive, and adorned with various treasures, and a great bodhisattva who sits with his feet crossed under it, realizes the unsurpassed, perfect, and universal bodhi, and turns the wonderful dharma wheel to deliver sentient beings. They will dream of innumerable and countless bodhisattvas who are discussing and making choices among various meanings of the dharma. They will dream of innumerable and

countless bodhisattvas who are cultivating the six paramitas, assisting sentient beings to mature, dignifying and purifying Buddha lands, and transferring the merits and virtues toward the perfect knowledge of all perfect knowledge. They will see in their dreams innumerable koti nayuta Buddhas in the worlds of the ten directions; they can hear the voices when the Thus-Come, surrounded by hundreds of thousands of voice-hearers and self-enlightened ones in reverence, is teaching the dharma. Or they will see innumerable koti nayuta Buddhas in each of the ten directions entering nirvana. After the Buddhas enter nirvana, the almsgivers build innumerable great pagodas with exquisite seven treasures to worship the Buddhas' relics. These believers further make innumerable most exquisite flower wreaths, fragrances, and so forth, and brilliant lamps as offerings respectfully to esteem and acclaim each pagoda for immeasurable kalpas.

「復次，憍尸迦！是善男子、善女人等，若能如是供養恭敬、尊重讚歎甚深般若波羅蜜多，決定當得身心無倦、身心安樂、身心調柔、身心輕利。繫心般若波羅蜜多，夜寢息時無諸惡夢，唯得善夢，謂見如來、應、正等覺身真金色相好莊嚴，放大光明普照一切，聲聞、菩薩恭敬圍繞，身處眾中聞佛為說布施等六波羅蜜多及餘善根相應法義。或於夢中見菩提樹，其量高廣眾寶莊嚴，有大菩薩往詣樹下，結跏趺坐證得無上正等菩提，轉妙法輪度有情眾。或於夢中見有無量無數菩薩論義決擇種種法義。或於夢中見有無量無數菩薩修行六種波羅蜜多，成熟有情、嚴淨佛土，迴向攝受一切智智。或於夢中見十方界各有無量那由他佛，亦聞其聲，謂某世界有某如來、應、正等覺若干百千聲聞、菩薩恭敬圍繞說如是法。或於夢中見十方界各有無量那由他佛入般涅槃，彼一一佛般涅槃後，各有施主為供養佛設利羅故，以妙七寶各起無量大眾堵波，復於一一眾堵波所，各持無量上妙花鬘乃至燈明，經無量劫供養恭敬、尊重讚歎。

“Kausika, as good gentlepersons see such auspicious dreams, they will attain peace and happiness in body and mind whether they are dreaming or awake. The

heavenly deities will give them energy and strength, and that will make them relax and at ease. Because of this cause and condition, they become much less greedy about these four matters: food and drinks, medicines, clothes, and bedding. Like master yogi, they can enter superior exquisite concentrations, in which their bodies and minds are nurtured. After getting out of the concentrations, they can refrain from delicious food. Why? kausika, the good gentlepersons are kept in the minds of and protected by the loving-kind and compassionate Buddhas, bodhisattvas, self-enlightened ones, voice-hearers, heavenly beings, dragons, yaksas, asuras, and so forth in this large threefold thousand-world and the rest of boundless worlds in the ten directions. The Buddhas and bodhisattvas will empower them with courage and physical strength.

「憍尸迦！是善男子、善女人等見如是類諸善夢相，若睡若覺身心安樂。諸天神等益其精氣，令彼自覺身體輕便，由此因緣，不多貪著飲食、醫藥、衣服、臥具，於四供養其心輕微，如瑜伽師入勝妙定，由彼定力滋潤身心，從定出已雖遇美膳而心輕微，此亦如是。何以故？憍尸迦！是善男子、善女人等，由此三千大千國土及餘十方無邊世界諸佛、菩薩、獨覺、聲聞、天、龍、藥叉、阿素洛等慈悲護念，以妙精氣冥澍身心，令其志勇體充盛故。」

“Kausika, if good gentlepersons would like to acquire such superior benefits in present life, they should consistently listen to, accept, embrace, read, diligently recite, cultivate and learn, reasonably reflect on, and extensively explicate and lecture for others on the fathomless prajna paramita. Some good gentlepersons cannot hear, accept, embrace, read, recite, cultivate and learn diligently and attentively, reflect reasonably on, and explicate and lecture extensively for others on prajna paramita, but in order to let the correct dharma persevere and bring benefits and happiness to sentient beings continuously, they should write the fathomless prajna paramita and adorn it with various treasures, and further make innumerable most wonderful flower

wreaths, fragrances, and so forth, and brilliant lamps as offerings to esteem and acclaim it, they will also gain the same superior benefits.”

「憍尸迦！若善男子、善女人等欲得如是現法勝利，於深般若波羅蜜多，應常聽聞、受持、讀誦、精勤修學、如理思惟，廣為有情宣說開示。憍尸迦！

若善男子、善女人等，雖於般若波羅蜜多，不能聽聞、受持、讀誦、精勤修學、如理思惟，廣為有情宣說開示，而為正法久住世間，利樂有情不滅沒故，書寫如是甚深般若波羅蜜多，眾寶嚴飾，復持無量上妙花鬘乃至燈明，供養敬、尊重讚歎，亦得如前所說勝利。」

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Chapter 5

The Relics

(In the Fifth Assembly)

大般若波羅蜜多經 卷第五百五十八

大唐三藏法師玄奘奉 詔譯

第五分設利羅品第五

“Furthermore, Kausika, suppose that this entire continent of Jambudvīpa is filled with the Buddha’s relics, while someone, on the other hand, has written the fathomless dharma gate of prajna paramita; then, which one will you choose between them?”

「復次，憍尸迦！假使充滿此瞻部洲佛設利羅以為一分，有書般若波羅蜜多深妙法門復為一分，於斯二分，汝取何者？」

Heavenly Emperor Indra replied, “I will prefer the fathomless prajna paramita. Why? It does not mean that I do not believe in or dislike making offerings respectfully to the pagodas in which the Buddhas’ relics are stored and worshipped. But the Buddhas’ bodies and their relics are born from the fathomless prajna paramita; they are also permeated and affected by the merits, virtues, powers, and authority of the fathomless prajna paramita. Because of this reason, all heavenly beings, human beings, asuras, and so forth have made offerings respectfully to them.

天帝釋言：「我意寧取深妙般若波羅蜜多。所以者何？我於諸佛設利羅所，非不信受供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多深妙法門而出生故，皆由般若波羅蜜多深妙法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬。」

“World-Honored One, as I sit on Heavenly Emperor’s throne in the Virtuous Dharma Palace of the Heaven of the Thirty-Three Smaller Heavens and lecture on the

correct dharma, innumerable heavenly sons, and so forth will come to hear what I say. They always make offerings respectfully to me, walk around me clockwise, and then leave. As I am not on the dharma throne, the heavenly sons will also come to my place. Although I am not there, they still make offerings to me respectfully as if I were there. They will say, ‘This is the throne that Heavenly Emperor sits when he gives lectures. We should make offerings to him as if he were here, walk around his seat clockwise, and then leave.’ The same is true with the Buddha’s relics. The relics are caused by the profound and exquisite prajna paramita, upon which the perfect knowledge of all perfect knowledge relies, and to which all heavenly beings, human being, asuras, and so forth will make offerings respectfully. Therefore, I prefer the fathomless prajna paramita between them.

「世尊！如我坐在三十三天善法殿中天帝座上，為諸天眾宣說正法時，有無量諸天子等，來至我所聽我所說，供養恭敬，右邊而去。我若不在彼法座時，諸天子等亦來其處，雖不見我如我在時供養恭敬，咸言：『此處是天帝釋為諸天等說法之座，我等皆應如天主在，供養恭敬，右邊而去。』佛設利羅亦復如是，深妙般若波羅蜜多為因引生，一切智智之所依止故，為一切世間天、人、阿素洛等供養恭敬。是故我說於二分中，我意寧取深妙般若波羅蜜多。」

“World-Honored One, suppose that the large threefold thousand-world is filled with the Buddhas’ relics, while someone, on the other hand, has written the profound and exquisite dharma gate of prajna paramita. Between these two things, I will prefer the fathomless prajna paramita. Why? It does not mean that I do not believe in, accept, and make offerings respectfully to the pagodas in which the Buddhas’ relics are stored and worshipped. But the Buddhas’ bodies and relics are born from the profound and exquisite dharma gate of prajna paramita; they are permeated and affected by the overwhelming merits, virtues, authority, and powers of the profound and exquisite dharma gate of prajna paramita. Therefore, all heavenly beings, human

beings, asuras, and so forth will make offerings respectfully to them.

(Kausika explained why he preferred prajna paramita between the writing of prajna paramita and Buddhas' relics.)

「世尊！假使充滿三千世界佛設利羅以為一分，有書般若波羅蜜多深妙法門復為一分，於斯二分，我意寧取深妙般若波羅蜜多。所以者何？我於諸佛設利羅所，非不信受供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多深妙法門而出生故，皆由般若波羅蜜多深妙法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬。

“World-Honored One, a debtor was afraid of creditor, so went to serve the king. Because of the king's power, the debtor was not afraid any longer; instead, the creditor was afraid and made offerings to the debtor. The king indicates prajna paramita, while the debtor indicates the Buddhas' relics. Because of prajna paramita, the relics are worshipped by the sentient beings of the world. The perfect knowledge of all perfect knowledge attained by the Buddhas is also caused by prajna paramita. Therefore, I prefer the profound and exquisite prajna paramita to the relics.

「世尊！如負債人怖畏債主，即便親近奉事國王，依王勢力得免怖畏，反為債主怖畏供養。所以者何？彼人依附國王勢力，王所攝受具威勢故。王喻般若波羅蜜多，佛設利羅喻依王者，由依般若波羅蜜多故，得世間供養恭敬。諸佛所得一切智智，亦依般若波羅蜜多而得成辦故，我寧取深妙般若波羅蜜多。

“World-Honored One, there was an invaluable great magic pearl that had innumerable kinds of superior and exquisite authority and virtues. Where there was the pearl, there would be no disaster or trouble for all humans and nonhumans. A man or woman who was seized forcefully by a ghost and happened to get a magic pearl and easily got rid of the suffering in body and mind because of the powers and authority of the pearl. All kinds of illness caused by heat, wind, phlegm or their combination would be healed quickly by such a magic pearl. This pearl could

illuminate in darkness, cool the heat, and warm the cold; it always gave people a mild temperature. Where there was the pearl, there was no snake or scorpion. A man or woman was poisoned and felt painful severely. Then someone showed the pearl to him or her. When glancing at the pearl, the poisons were immediately gone because of the powers and the authority of the pearl. Some sentient beings suffered from leprosy, malignant sore, swelling blebs, dizziness, corneal opacity, and other diseases of the eye, ear, nose, tongue, body, and limbs. Carrying this pearl would cure all diseases. Throwing this pearl into the ponds, wells, and springs which were contaminated and about to dry out would become full again, and all would smell sweet, look pure and transparent, and completely possess the eight virtues of the water. If we had the magic pearl wrapped in a piece of cloth in green, yellow, dark red, white, red, violet, fresh green, or the mixture of them and threw it into the water, then the water would appear in the same color as the cloth. This was such an invaluable magic pearl; it had too many virtues and powers to be described exhaustively. Putting it in a box or suitcase would give boundless powers and authority to the box or the suitcase. Even after taking the pearl out of the box, the empty box remained valuable and loved by people.”

(Kausika used simile to describe how valuable prajna paramita is.)

「世尊！譬如無價大寶神珠，具無量種勝妙威德，隨所住處有此神珠，人非人等不能為害。設有男子或復女人，為鬼所執身心苦惱，若有持此神珠示之，由珠威力鬼便捨去。諸有熱病或風、或痰、或二、或三和合為病，若有繫此神珠著身，如是諸病無不除癒。此珠在闇能作照明，熱時能涼寒時能暖，隨地方所有此神珠，時節調和不寒不熱。若地方所有此神珠，蛇蠍等毒無敢停止。設有男子或復女人，為毒所中楚痛難忍，若有持此神珠令見，珠威勢故毒即消滅。若諸有情身嬰癩疾、惡瘡、腫炮、目眩、翳等眼病、耳病、鼻病、舌病、喉病、身病、諸肢節病，帶此神珠眾病皆癒。若諸池沼泉井等中，其水濁

穢或將枯涸，以珠投之水便盈滿，香潔澄淨具八功德。若以青黃赤白紅紫碧綠雜綺種種色衣，裹此神珠投之於水，水隨衣彩作種種色。如是無價大寶神珠，威德無邊說不能盡，若置箱篋亦令其器具足成就無邊威德。設空箱篋由曾置珠，其器仍為眾人愛重。」

At that time, Joyfully Celebrating One asked Heavenly Emperor Indra, “Does the magic pearl merely appear in heaven? Does it also exist in human world?”

爾時，慶喜問帝釋言：「如是神珠為天獨有，人亦有耶？」

Heavenly Emperor Indra replied, “There are such pearls in human world as well as in heaven. The ones in human world are smaller but heavier, while those in heaven are larger but lighter. The shape of those in human world are imperfect, while the heavenly ones are round and full, superior in dignity and powers to the human ones by numberless times.”

天帝釋言：「人中、天上俱有此珠，若在人中形小而重，若在天上形大而輕；又人中珠相不具足，在天上者其相周圓；天上神珠威德殊勝，無量倍數過人所有。」

In the meantime, Heavenly Emperor Indra said to the Buddha again, “So is the fathomless prajna paramita. It is the basis of virtues, can eliminate all evil dharmas. Where the fathomless prajna paramita is present, the suffering in body and mind of all sentient beings will be removed, no humans or nonhumans can harm them any longer. World-Honored One, the perfect knowledge of all perfect knowledge and the rest of immeasurable and boundless merits and virtues attained by the Thus-Come are caused by the great spell king, the prajna paramita. The relics of the Buddhas are permeated and affected by the merits and virtues, becoming the embodiment of these merits and virtues, so they are worthy of the offerings made respectfully by all heavenly beings, human beings, asuras, and so forth after the Buddhas pass into nirvana. Therefore, I say that between them, I prefer the fathomless and exquisite

prajna paramita.

時，天帝釋復白佛言：「深妙般若波羅蜜多亦復如是，為眾德本能滅無量惡不善法，隨所在處滅諸有情身心苦惱，人非人等不能為害。如來所得一切智智及餘無量無邊功德，皆因般若波羅蜜多。佛設利羅，由諸功德所薰修故，是諸功德所依器故，佛涅槃後堪受一切世間天、人、阿素洛等供養恭敬。是故我說於二分中，我意寧取深妙般若波羅蜜多。

“World-Honored One, suppose that as many worlds in the ten directions as the sands of the Ganges are filled with the Buddhas’ relics. On the other hand, there is the writing of the fathomless dharma gate of prajna paramita. I would prefer the writing of the fathomless prajna paramita to the relics. Why? It does not mean that I do not believe in or dislike making offerings respectfully to the Buddhas’ relics. But the Buddhas’ bodies and their relics are born from the fathomless prajna paramita; they are permeated and affected by the merits, virtues, and authority, so they are worthy of the offerings made respectfully by all heavenly beings, human beings, asuras, and so forth of the world.

「世尊！假使充滿十方各如殑伽沙界佛設利羅以為一分，有書般若波羅蜜多深妙法門復為一分，於斯二分，我意寧取深妙般若波羅蜜多。所以者何？我於諸佛設利羅所，非不信受供養恭敬，然諸佛身及設利羅，皆因般若波羅蜜多深妙法門而出生故，皆由般若波羅蜜多深妙法門功德威力所薰修故，乃為一切世間天、人、阿素洛等供養恭敬。

“Furthermore, World-Honored One, the fathomless and exquisite paramita can give birth to the perfect knowledge of all perfect knowledge, while the perfect knowledge of all perfect knowledge attained by the Thus-Comers can give birth to the Buddhas’ bodies and the relics. Therefore, making offerings to prajna paramita is equal to making offerings to the perfect knowledge of all perfect knowledge and the relics of the Buddhas in the three phases of time.

「復次，世尊！深妙般若波羅蜜多能生如來一切智智，如來所得一切智智能生佛身及設利羅，是故供養如是般若波羅蜜多，則為供養三世諸佛一切智智及設利羅。」

“Furthermore, World-Honored One, if good gentlepersons would like to often visit and see the Buddhas in the ten directions, they should practice and cultivate the fathomless prajna paramita.”

「復次，世尊！若善男子、善女人等欲得常見十方諸佛，當行當修甚深般若波羅蜜多。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, the Buddhas in the past, future, and present had realized, will realize, and are realizing the unsurpassed, perfect, and universal bodhi based on prajna paramita. Therefore, the Thus-Comers also make offerings respectfully to it.”

(The Buddha affirmed Kausika’s statements.)

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！過去未來現在諸佛，皆依般若波羅蜜多，證得無上正等菩提，是故如來供養恭敬。」

Heavenly Emperor Indra said, “Such prajna paramita is the great, unsurpassed paramita. All Thus-Comers understand the different minds and actions of sentient beings through prajna paramita.”

天帝釋言：「如是般若波羅蜜多是大無上波羅蜜多，一切如來皆依般若波羅蜜多知諸有情心行差別。」

At that time, the Buddha said to Heavenly Emperor Indra, “Yes, it is as you say. Kausika, that is why great bodhisattvas will cultivate the fathomless prajna paramita for such a long time to accurately understand the different minds and actions of sentient beings as they really are.”

爾時，佛告天帝釋言：「如是！如是！如汝所說。憍尸迦！是故菩薩摩訶薩眾長夜修行甚深般若波羅蜜多，為如實知諸有情類心行差別。」

In the meantime, Heavenly Emperor Indra asked the Buddha again, “Should bodhisattvas only practice prajna paramita? Should they also practice the other five paramitas?”

時，天帝釋復白佛言：「諸菩薩眾為但應行般若波羅蜜多，為亦應行餘五波羅蜜多？」

At that time, the Buddha replied to Heavenly Emperor Indra, “Bodhisattvas should practice all six paramitas, but when they practice the dharmas of giving, pure precept, forbearance, diligence, and meditation, they should all appeal for the support of prajna paramita. Kausika, the trees in the continent of Jambudvipa have branches, stems, flowers, leaves, and fruits with different species and shapes, but they all share the same shadow. The six paramitas are different, but the expedient skillfulness of prajna paramita absorbs all and transfers them toward the perfect knowledge of all perfect knowledge, so the different forms of the six paramitas become unattainable.” (The Buddha used a simile to describe how other paramitas are related to prajna paramita.)

爾時，佛告天帝釋言：「諸菩薩眾應具行六波羅蜜多，然行布施、淨戒、安忍、精進、靜慮觀諸法時，皆以般若波羅蜜多而為上首。憍尸迦！如瞻部洲所有諸樹，枝條、莖幹、花葉、果實，雖有種種形類不同，而其蔭影都無差別。如是六種波羅蜜多雖各有異，而由般若波羅蜜多方便善巧，攝受迴向一切智智，諸相差別都不可得。」

In the meantime, Heavenly Emperor Indra said to the Buddha again, “The fathomless prajna paramita can achieve such broad, great, perfect, innumerable, and boundless merits and virtues. Someone has written prajna paramita, embraced it, adorned it with treasures and made the most wonderful flower wreaths, fragrances, and so forth, and brilliant lamps as offerings to esteem and acclaim it, keeping and protecting it and never renouncing it. On the other hand, some others have also

written prajna paramita, adorned it with treasures, and given it to others so they can also accept, embrace, read, and recite it. Who will acquire more blessings between these two groups of people?”

時，天帝釋復白佛言：「甚深般若波羅蜜多成就廣大圓滿無量無邊功德，若有書持如是般若波羅蜜多，眾寶嚴飾，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎、守護不捨。復有書持如是般若波羅蜜多，眾寶嚴飾，轉施他人受持、讀誦。此二福聚，何者為多？」

At that time, the Buddha said to Heavenly Emperor Indra, “Let me ask you some questions and you may answer me as you like. Suppose that some sentient beings have requested some Buddha’s relics from others. They store the relics in a treasure box and place the box in a clean and pure area, then they make offerings respectfully to esteem and acclaim them and will never renounce them. On the other hand, some ones have also requested the Buddha’s relics from others and then share them with other people so others can also make offerings to the relics. Between these two groups of sentient beings, which one will be more blessed?”

爾時，佛告天帝釋言：「我還問汝，隨汝意答。若諸有情從他請得佛設利羅，盛以寶函置清淨處，復持種種上妙花鬘乃至燈明，供養恭敬、尊重讚歎、守護不捨。若復有人從他請得佛設利羅，分施與他令其供養。於意云何？此二福聚，何者為勝？」

Heavenly Emperor Indra replied, “If my understanding of what the Buddha says is correct, the latter ones will be more blessed.”

天帝釋言：「如我解佛所說義者，此二福聚，後者為勝。」

At that time, the Buddha admired Heavenly Emperor Indra, “Excellent, excellent! It is as you say. Kausika. Between those who write and embrace prajna paramita and make offerings to it by themselves and those who share it with others so others can also accept, embrace, read, and recite it, the latter ones will be more

blessed.

爾時，佛讚天帝釋言：「善哉！善哉！如汝所說。憍尸迦！書持般若波羅蜜多，若自供養，若轉施他受持、讀誦，此二福聚，後者為多。」

“Furthermore, Kausika, if good gentlepersons can respectively explicate the profound essential meanings of prajna paramita for others, the blessings thus gained will be more than the former dharma giving practitioners by hundreds of thousands of times. To these dharma teachers we should pay homage as we do to the Buddha.”
(The Buddha described three stages of learning prajna paramita: personal study, share with others, and explaining it to others.)

「復次，憍尸迦！若善男子、善女人等，能以般若波羅蜜多甚深義趣，如實為他分別解說，所獲福聚復勝施他多百千倍，敬此法師應如敬佛。」

Chapter 6

The Sutras

(In the Fifth Assembly)

第五分經典品第六

“Furthermore, Kausika, supposed that some good gentlepersons have taught all sentient beings in the continent of Jambodvīpa, the four continents, and so forth, and as many Buddha worlds of the ten directions as the sands of the Ganges to dwell peacefully in the path of the ten virtuous karmas. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲諸有情類，皆令安住十善業道，展轉乃至普教十方殑伽沙等諸佛世界諸有情類，皆令安住十善業道。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-

Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if some good gentlepersons write and embrace prajna paramita, adorn it with treasures, and share it with others so that others can read and recite it, the blessings thus gained are much more than the former ones.

佛言：「憍尸迦！若善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施他讀誦，所獲福聚甚多於前。

“Furthermore, Kausika, suppose that some good gentlepersons have taught the sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many Buddha worlds of the ten directions as the sands of the Ganges to dwell peacefully in the four meditations, four immeasurable minds, four formless concentrations, and five supernatural powers. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲諸有情類，皆令安住四靜慮、四無量、四無色定、五神通，展轉乃至普教十方殑伽沙等諸佛世界諸有情類，皆令安住四靜慮、四無量、四無色定、五神通。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if some good gentlepersons write and embrace prajna paramita, adorn it with the treasures, and share it with others so that others can also read and recite it, the blessings thus gained will be much more than the former ones.

佛言：「憍尸迦！若善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施他讀誦，所獲福聚甚多於前。

“Furthermore, Kausika, if some good gentlepersons write and embrace prajna paramita, adorn it with the treasures, and read and recite it by themselves, then the merits and virtues thus gained will be inferior to those gained by writing and embracing prajna paramita, adorning it with treasures, and sharing it with others by helping them read and recite it.

「復次，憍尸迦！若善男子、善女人等書持般若波羅蜜多，眾寶莊嚴自恒讀誦，不如有人書持般若波羅蜜多，眾寶莊嚴施他讀誦。

“Furthermore, Kausika, if some good gentlepersons write and embrace prajna paramita, adorn it with treasures, and share it with others so that others can also read and recite it, then their actions are inferior to well understanding the essential meanings of the fathomless prajna paramita and explicating them for others.”

「復次，憍尸迦！若善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施他讀誦，不如有人於深般若波羅蜜多，善知義趣為他解說。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “For which sentient beings should great bodhisattvas explicate the profound essential meanings of prajna paramita?”

時，天帝釋便白佛言：「應為何等諸有情類，解說般若波羅蜜多甚深義趣？」

The Buddha replied, “Kausika, they should explicate the profound essential meanings of prajna paramita for the good gentlepersons who do not understand them. Why? Kausika, in the generations to come, some good gentlepersons will feel confused and get lost when they hear the fake prajna paramita.”

佛言：「憍尸迦！若善男子、善女人等，不知般若波羅蜜多甚深義趣，應為解說。何以故？憍尸迦！於當來世，有善男子、善女人等求趣無上正等菩提，聞他宣說相似般若波羅蜜多，心便迷謬退失中道。」

Meanwhile, Heavenly Emperor Indra asked the Buddha again, “What is the

fake prajna paramita?”

時，天帝釋復白佛言：「何等名為相似般若波羅蜜多？」

The Buddha replied, “Kausika, in the generation to come, some bhiksus are ignorant and upside down. Although they intend to teach real prajna paramita, they mistakenly lecture on the fake one. They will teach this to great bodhi aspirants, ‘Matter will decay, so it is called impermanent. It is called impermanent not because its permanence is nonexistent.’ They will further teach, ‘Feeling, thinking, action, and consciousness will decay, so they are called impermanent. They are called impermanent not because their permanence is nonexistent.’ They will further say, ‘Seeking in this way is practicing prajna paramita.’ Kausika, their teaching is incorrect. That is fake prajna paramita. Kausika, they should not contemplate matter as impermanent because of its decay; they should not contemplate feeling, thinking, action, and consciousness as impermanent because of their decay. They should contemplate matter, feeling, and so forth, and consciousness as impermanent because their permanence is nonexistent. Therefore, Kausika, if good gentlepersons can well understand the essential meanings of the fathomless prajna paramita and explicate them for others, they will be much blessed.

(The Buddha explained why explicating the essential meanings of prajna paramita for great bodhi practitioners is important.)

佛言：「憍尸迦！於當來世有諸苾芻愚癡顛倒，雖欲宣說真實般若波羅蜜多，而顛倒說相似般若波羅蜜多。云何苾芻顛倒宣說相似般若波羅蜜多？謂彼苾芻為發無上菩提心者說：『色壞故名為無常，非常無故名為無常。』說：

『受、想、行、識壞故名為無常，非常無故名為無常。』復作是說：『若如是求是行般若波羅蜜多。』憍尸迦！如是名為顛倒宣說相似般若波羅蜜多。憍尸迦！不應以色壞故觀色無常，不應以受、想、行、識壞故觀受、想、行、識無常，但應以常無故觀色乃至識為無常。以是故，憍尸迦！若善男子、善女人等

於深般若波羅蜜多，善知義趣為他解說，其福甚多。

“Furthermore, Kausika, if good gentlepersons teach all sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many worlds of the ten directions as the sands of the Ganges to dwell in stream-entry effect, once-return effect, nonreturn effect, arhat effect, or self-enlightenment bodhi, what do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若善男子、善女人等教瞻部洲一切有情，皆令住預流果、或一來果、或不還果、或阿羅漢果、或獨覺菩提，展轉乃至普教十方各如殑伽沙數世界一切有情，皆令住預流果乃至獨覺菩提。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if some good gentlepersons write and embrace prajna paramita, adorn it with the treasures, share it with other sentient beings so that they can also read and recite it, and teach and caution those sentient beings, “You should cultivate and learn assiduously the Buddha dharma correspondent with prajna paramita, so that you certainly will realize and attain the perfect knowledge of all perfect knowledge.’ The blessings thus gained by these good gentlepersons will be much more than the former ones. Why? Kausika, all stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi flow from prajna paramita; namely, owing to prajna paramita, one can realize the perfect knowledge of all perfect knowledge, teach innumerable and boundless sentient beings, and let them attain boundless stream-entry effect, once-return effect, and so forth, and self-enlightenment bodhi.

佛言：「憍尸迦！有善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施他讀誦，教授教誡彼有情言：『汝應精勤修學般若波羅蜜多相應佛法，定當證得一切智智。』是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！一切預流、一來、不還、阿羅漢果、獨覺菩提，皆是般若波羅蜜多所流出故。謂彼證得一切智智，教化無量無邊有情，令成預流乃至獨覺無邊際故。」

“Furthermore, Kausika, suppose that all sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many worlds of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written and embraced prajna paramita, adorned it with treasures, and shared it with these sentient beings so that they can also read and recite it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆發無上正等覺心，展轉乃至十方各如殑伽沙界一切有情，皆發無上正等覺心。有善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施令讀誦。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if some good gentlepersons have written and embraced prajna paramita, adorned it with treasures, and given it to a bodhisattva who has already attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi to let this bodhisattva cultivate and learn it diligently, the blessings gained by these good gentlepersons will be much more than the former ones. Why? Kausika, this bodhisattva will fulfill the cultivation of prajna paramita before long, so the fathomless prajna paramita will be disseminated extensively soon.

佛言：「憍尸迦！若善男子、善女人等書持般若波羅蜜多，眾寶莊嚴轉施與一已於無上正等菩提不退轉者令勤修學，是善男子、善女人等所獲福聚甚多於前。何以故？憍尸迦！如是菩薩修行般若波羅蜜多疾得圓滿，令深般若波羅蜜多廣行流布。

“Furthermore, Kausika, suppose that all sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many worlds of the ten directions as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written and embraced prajna paramita, adorned it with various treasures, shared it with the sentient beings so that they can read and recite it. They further have explicated it skillfully with exquisite sentences and meanings to these sentient beings. What do you think about this? Will these good gentlepersons be much blessed because of this cause-and-condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆發無上正等覺心，展轉乃至十方各如殑伽沙界一切有情，皆發無上正等覺心。有善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施令讀誦，復以巧妙文義解釋。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, if some good gentlepersons have written and embraced prajna paramita, given it to a bodhisattva who has achieved nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi so that this bodhisattva can read and recite it. They have further explicated it skillfully with exquisite words and meanings for this bodhisattva, then the blessings gained by these good gentlepersons will be much more than the former ones.

佛言：「憍尸迦！若善男子、善女人等書持般若波羅蜜多，轉施與一已於無

上正等菩提不退轉者令其讀誦，復以巧妙文義解釋，是善男子、善女人等所獲福聚甚多於前。

“Furthermore, Kausika, suppose that the sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many worlds of the ten directions as the sands of the Ganges have attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written and embraced prajna paramita, adorned it with the treasures, and shared it with these sentient beings so that they can also read and recite it. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆於無上正等菩提得不退轉，展轉乃至十方各如殑伽沙界一切有情，皆於無上正等菩提得不退轉。有善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施令讀誦。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, suppose that one bodhisattva, who has attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, said, ‘I love to realize the unsurpassed, perfect, and universal bodhi quickly to rescue sentient beings by relieving them from the sufferings of birth and death.’ To assist this bodhisattva, some good gentlepersons have written and embraced prajna paramita, adorned it with the treasures, and shared it with this bodhisattva so he or she can read and recite it, then the blessings gained by these good gentlepersons will be much more than the former ones by innumerable and countless times.

佛言：「憍尸迦！已於無上正等菩提得不退轉諸菩薩中，有一菩薩作如是言：『我今欣樂疾證無上正等菩提，濟拔有情生死眾苦。』若善男子、善女人等

為成彼事，書持般若波羅蜜多，眾寶莊嚴施令讀誦，是善男子、善女人等，所獲福聚甚多於前無量無數。

“Furthermore, Kausika, suppose that the sentient beings in the continent of Jambudvīpa, four continents, and so forth, and as many worlds of the ten directions as the sands of the Ganges have attained nonregression in the unsurpassed, perfect, and universal bodhi. Meanwhile, some good gentlepersons have written and embraced prajna paramita, adorned it with the treasures, shared it with these sentient beings, so that they can read and recite it. The good gentlepersons have further explicated it skillfully with exquisite words and meanings. What do you think about this? Will these good gentlepersons be much blessed because of this cause and condition?”

「復次，憍尸迦！若瞻部洲諸有情類，皆於無上正等菩提得不退轉，展轉乃至十方各如殑伽沙界一切有情，皆於無上正等菩提得不退轉。有善男子、善女人等書持般若波羅蜜多，眾寶莊嚴施令讀誦，復以巧妙文義解釋。於意云何？是善男子、善女人等由此因緣得福多不？」

Heavenly Emperor Indra replied, “They will be very much blessed, World-Honored One. They will be very much blessed, Well-Gone One.”

天帝釋言：「甚多！世尊！甚多！善逝！」

The Buddha said, “Kausika, suppose one bodhisattva, who has attained nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi, said, ‘I love to realize the unsurpassed, perfect, and universal bodhi quickly to rescue sentient beings and relive them from the suffering of the birth and death.’ Meanwhile, intending to assist this bodhisattva, some good gentlepersons have written and embraced prajna paramita, adorned it with treasures, given it to this bodhisattva so that he or she can read and recite it. These good gentlepersons have further explicated it skillfully with exquisite words and meanings. The blessings gained by these good gentlepersons will be much more than the former ones by innumerable and countless

times.”

(The Buddha described various stages of bodhisattva actions and the increasing merits associated with each stage.)

佛言：「憍尸迦！已於無上正等菩提得不退轉諸菩薩中，有一菩薩作如是言：『我今欣樂疾證無上正等菩提，濟拔有情生死眾苦。』若善男子、善女人等為成彼事，書持般若波羅蜜多，眾寶莊嚴施令讀誦，復以巧妙文義解釋，是善男子、善女人等，所獲福聚甚多於前無量無數。」

In the meantime, Heavenly Emperor Indra said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. World-Honored one, as great bodhisattvas become closer to the unsurpassed, perfect, and universal bodhi, we should assist them sincerely with more teachings and cautions correspondent with prajna paramita. We should offer them more wonderful food and drinks, clothing, beds, bedding, medicines, and other supplies so that they will not be in shortage. If good gentlepersons can absorb great bodhisattvas with dharma giving and property giving, they will be much blessed because of this cause and condition. Why? These great bodhisattvas will be able to realize the unsurpassed, perfect, and universal bodhi quickly and bring great benefits to the sentient beings soon due to more dharma giving and property giving.”

時，天帝釋便白佛言：「如是！世尊！如是！善逝！世尊！如是（別本有作「如」者）菩薩摩訶薩轉近無上正等菩提，如是如是應以般若波羅蜜多，轉更懇懃教授教誡，應以上妙飲食、衣服、臥具、醫藥及餘資具，供養恭敬令無乏少。若善男子、善女人等能以如是法施、財施，攝受供養彼菩薩摩訶薩，是善男子、善女人等由此因緣獲福無量。所以者何？彼菩薩摩訶薩要由如是法施、財施攝受供養，疾證無上正等菩提，為諸有情作大饒益。」

At that time, Well-Appearing One said to Heavenly Emperor Indra with admiration, “Excellent, excellent! You can absorb, encourage, protect, and well assist

great bodhisattvas, let them quickly realize the unsurpassed, perfect, and universal bodhi that they are pursuing.

爾時，善現讚帝釋言：「善哉！善哉！善能攝受、勸勵、護助諸菩薩摩訶薩，令疾證得所求無上正等菩提。

“Kausika, you have accomplished what a holy disciple of the Buddha should do. Why? Kausika, all Thus-Comer’s disciples will spontaneously absorb, encourage, protect, and assist great bodhisattvas so that they can realize insightfully and quickly the unsurpassed, perfect, and universal bodhi that they are pursuing. Why? All superior things undertaken by the Thus-Comers, voice-hearers, and self-enlightened ones appear in the world because of prajna paramita. Why? If there is no great bodhisattva aspiring to the bodhi, there will be no great bodhisattva learning the six paramitas. If there is no great bodhisattva learning the six paramitas, there will be no great bodhisattva realizing the unsurpassed, perfect, and universal bodhi. If there is no great bodhisattva realizing the unsurpassed, perfect, and universal bodhi, there will be no superior things in the world that are undertaken by the Thus-Comers, voice-hearers, and self-enlightened ones. Therefore, the holy disciples of Thus-Comer should spontaneously absorb, encourage, protect, and assist bodhisattvas, let them well learn the six paramitas, so that they can quickly realize insightfully and attain the perfect knowledge of all perfect knowledge, and bring benefits and happiness to sentient beings in the endless future.”

(Well-Appearing One concluded that all holy disciples of the Buddha should protect bodhisattvas and help them realize the perfect knowledge quickly to benefit all sentient beings soon.)

「橋尸迦！汝今已作佛聖弟子所應作事。何以故？橋尸迦！一切如來諸聖弟子，為欲饒益諸有情故，法爾攝受、勸勵、護助諸菩薩摩訶薩，令疾證得所求無上正等菩提。所以者何？一切如來、聲聞、獨覺世間勝事，皆由菩薩摩訶

薩眾而得出現。何以故？憍尸迦！若無菩薩摩訶薩發菩提心，則無菩薩摩訶薩能學六種波羅蜜多；若無菩薩摩訶薩修學六種波羅蜜多，則無菩薩摩訶薩能證無上正等菩提；若無菩薩摩訶薩證得無上正等菩提，則無如來、聲聞、獨覺世間勝事。是故如來諸聖弟子，為欲利樂諸有情故，法應攝受、勸勵、護助諸菩薩眾，令學六種波羅蜜多，能疾證得一切智智，盡未來際利樂有情。」

Chapter 7

Transference

(In the Fifth Assembly)

第五分迴向品第七

At that time, Bodhisattva Maitreya said to the Buddha, “Of all bliss-inviting actions like practicing giving, observing precept, and cultivation, the bodhisattvas’ joyful participation and transference is the best, superior, noblest, highest, most exquisite, most wonderful, uppermost, and unsurpassed one.”

爾時，慈氏菩薩謂善現言：「菩薩隨喜迴向俱行諸福業事，於餘有情施、戒、修等諸福業事為最為勝、為尊為高、為妙為微妙、為上為無上。」

Well-Appearing One asked Bodhisattva Maitreya, “As bodhisattvas initiate a joyfully mind of participation and transference and establish a universal connection with innumerable and countless worlds, they will assemble and joyfully take part in all merits and virtues caused by innumerable and countless Buddhas, the World-Honored Ones, since the time first aspiring to the bodhi until becoming a Buddha, and finally entering nirvana when the dharma is about to extinguish. These merits and virtues include the virtuous roots correspondent with the six paramitas; the flawless virtuous roots of the disciples either needing more learning or needing no more learning, caused by practicing the bliss-inviting actions of giving, precept, and cultivation; the aggregates of precept, concentration, wisdom, liberation, and the

knowledge and the views of the liberation of the Buddhas; the essential meanings of the dharma of great loving-kindness and great compassion, as well as the rest of innumerable and boundless Buddha dharmas taught by the Buddhas in order to bring benefits and happiness to all sentient beings; the virtuous roots based on the meanings of the dharma; and the virtuous roots planted by sentient beings after the Buddha, the World-Honored One, enters nirvana. The bodhisattvas then will initiate a noblest, superior, uppermost, and most wonderful mind of joyful participation in these merits and virtues with their own bliss-inviting karmas, and transfer all of them along with sentient beings equally toward the unsurpassed, perfect, and universal bodhi. When doing the transference, they do not think, ‘I swear to share these virtuous roots with sentient beings and elicit their aspiration toward the unsurpassed, perfect, and universal bodhi.’ What do you think about this? As these bodhisattvas initiate a mind of joyful participation and transference based on these conditions, are these conditions attainable as the forms adopted by the bodhisattvas?”

爾時，善現問慈氏菩薩言：「若諸菩薩所起隨喜迴向之心，普緣無量無數世界，一一世界無量無數已入涅槃諸佛世尊，從初發心乃至成佛，展轉乃至入般涅槃，如是乃至法將滅盡，於其中間所有六種波羅蜜多相應善根，若諸弟子施、戒、修等諸福業事及學、無學無漏善根，若佛戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊，若為利樂一切有情大慈大悲及餘無量無邊佛法，若說法要，若依法要學諸善根，若佛世尊般涅槃後，諸有情類所種善根，合集稱量，現前發起最尊最勝、最上最妙隨喜之心。復以如是隨喜俱行諸福業事，與諸有情平等共有迴向無上正等菩提：『願此善根共有情類，引發無上正等菩提。』於意云何？彼諸菩薩緣如是事，起如是行相隨喜迴向心，為有如是所緣可得，如彼菩薩所取相不？」

Bodhisattva Maitreya replied to Well-Appearing One, “As these bodhisattvas initiate the mind of joyful participation and transference based on the conditions,

these conditions are unattainable, just like the forms adopted by the bodhisattvas.”

慈氏菩薩答善現言：「彼諸菩薩緣如是事，起如是行相隨喜迴向心，實無如是所緣可得，如彼菩薩所取之相。」

The long-lived sage Well-Appearing One said to Bodhisattva Maitreya, “If the conditions are as nonexistent as the forms adopted by the bodhisattvas, aren’t the joyful participation and transference undertaken caused by incorrect view and illusory thinking? Why? All incorrect views and illusory thinking are caused by an attachment to nonexistent things, namely, mistaking impermanence for permanence, suffering for happiness, selflessness for selfness, and impurity for purity. If these conditions are nonexistent, then the bodhi and the mind should be nonexistent too. If this is the case, then all will not be different. Then, what are the conditions on which their minds are based? What is joyful mind of participation? What is bodhi? What is transference? Give that condition, how do bodhisattvas initiate a joyful mind of participation and transfer the virtuous roots thus derived toward the unsurpassed, perfect, and universal bodhi?”

具壽善現謂慈氏菩薩言：「若無如是所緣諸事，如彼菩薩所取相者，彼諸菩薩隨喜迴向，豈不皆成想心見倒？所以者何？如有執著無所有事，無常謂常，實苦謂樂，無我謂我，不淨謂淨，由斯發起想心見倒。如所緣事實無所有，菩提及心亦應如是。若爾，一切應無差別，此中何等是所緣事？何等是隨喜心？何等是菩提？何等是迴向？云何菩薩緣如是事，起隨喜心迴向無上正等菩提？」

Bodhisattva Maitreya said to Well-Appearing One, “We should not teach novice great-vehicle bodhisattvas about such joyful participation and transference. Why? When hearing this joyful participation and transference, all their minds of belief, fondness, and respect will disappear. The dharma of joyful participation and transference must be explicated respectively to the great bodhisattvas of

nonregression or those who have made offerings to innumerable Buddhas, taken great vows long enough, planted many virtuous roots, and been absorbed by many virtuous friends. Why? When hearing this joyful participation and transference, they will not be shocked, frightened, withdrawn, and drowned.

(Bodhisattva Maitreya suggested that novice bodhisattvas should not be taught about joyful participation and transference which is based on nonexistent dharmas.)

慈氏菩薩報善現言：「如是所起隨喜迴向，不應對彼新學大乘菩薩前說。所以者何？彼聞如是隨喜迴向，所有信樂恭敬之心皆當滅沒。如是隨喜迴向之法，應為不退轉菩薩摩訶薩，或曾供養無量諸佛、久發大願、多植善根、為多善友所攝受者分別開示。所以者何？彼聞如是隨喜迴向，不驚、不怖、不退、不沒。

“The bodhisattvas should transfer all these bliss-inviting karmas toward the perfect knowledge of all perfect knowledge that they are pursuing. At that time, they should think, ‘The mind that joyfully participates and transfers will exhaust, extinguish, depart, and decay. The conditions on which all are based, as well as the virtuous roots will also exhaust, extinguish, depart, and decay. Of all these dharmas, which is the mind that they initiate? Based on which conditions do they joyfully participate and transfer? The mind should not initiate a mind of joyful participation and transference, because no two minds can arise at the same time. The mind should not be able to joyfully participate and transfer because of its self-nature. Therefore, the joyful mind of participation and transference and the conditions on which they are based are all unattainable.’”

「諸菩薩眾應以如是隨喜俱行諸福業事，迴向所求一切智智。當於爾時應作是念：『所可用心隨喜迴向，此所用心盡、滅、離、變，此所緣事及諸善根，皆亦如心盡、滅、離、變。此中何等是所用心？復以何等為所緣事及諸善根，而說隨喜迴向無上正等菩提？是心於心理不應有隨喜迴向，以無二心俱時起

故。心亦不可隨喜迴向，心自性故，是故隨喜迴向之心及所緣事皆不可得。」』

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, “Upon hearing this, won’t novice great-vehicle bodhisattvas be shocked and frightened, and thus withdraw? How do bodhisattvas initiate a joyful mind to take part in the merits and virtuous roots? How do they absorb all bliss-inviting karmas in which they joyfully participate to transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi?”

時，天帝釋白善現言：「新學大乘諸菩薩眾聞如是事其心將無驚、怖、退、沒？云何菩薩於所緣事起隨喜心？云何攝受隨喜俱行諸福業事，迴向無上正等菩提？」

At that time, the long-lived sage Well-Appearing One said based on Bodhisattva Maitreya’s words, “The bodhisattvas have had a universal connection with all the merits and virtues of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened One and their disciples in the ten directions. The Thus-Comers have cultivated well to disconnect the access to existence, close the road leading to nonsensical arguments, remove fogs and clouds, cut all thistles and thrones off, renounce heavy burdens, equip themselves well, terminate all bondages and complexes, attain liberation of correct knowledge, reach ultimate freedom and ease of mind, and enter nirvana without remainder. All merits and virtues caused by all Thus-Comers in the ten directions, accumulated since the time first aspiring to the bodhi until becoming a Buddha, and finally entering nirvana when the dharma is going to extinguish, are assembled by bodhisattvas along with the virtuous roots planted by the Buddhas’ disciples. The bodhisattvas then initiate a noblest, superior, highest, and most wonderful mind of joyful participation in all these merits and virtues and transfer the bliss-inviting karmas thus derived toward the unsurpassed, perfect, and universal bodhi. How do these bodhisattvas not fall into incorrect views

and upside-down thinking?”

爾時，具壽善現依慈氏菩薩作如是言：「諸菩薩眾普緣十方一切如來、應、正等覺，斷諸有路絕戲論道，殄諸雲霧摧諸棘刺，捨諸重擔逮得己利，盡諸有結正智解脫，到心自在第一究竟，入無餘依涅槃界者，從初發心乃至成佛，展轉乃至入般涅槃，如是乃至法將滅沒，於其中間所有功德，及諸弟子所種善根，合集稱量，現前發起最尊最勝、最上最妙隨喜之心。復持如是隨喜俱行諸福業事，迴向無上正等菩提。是諸菩薩云何不墮想心見倒？」

Bodhisattva Maitreya said to Well-Appearing One, “If bodhisattvas regard their own joyful minds of participation and transference and so forth as non-mind, they will not fall into upside-down views and thinking. If bodhisattvas regard their own joyful minds of participation and transference as existent, then they will fall into upside-down views and thinking. Furthermore, as bodhisattvas stay in the mindfulness of the virtuous roots of the Buddha and his disciples and initiate a joyful mind of participation and transference, they should correctly know that this mind will exhaust, extinguish, depart, and decay; the nature of the dharma cannot be joyfully shared and transferred; the dharma nature of the transferring mind cannot transfer; and the nature of the dharmas transferred cannot be transferred. If they can joyfully partake and transfer in this way, they do it correctly. Bodhisattvas should initiate such a joyful mind of participation to transfer the merits and virtues toward the unsurpassed, perfect, and universal bodhi.

慈氏菩薩調善現言：「若諸菩薩於自所起隨喜迴向心等諸法無心等想，則不墮於想心見倒；若諸菩薩於自所起隨喜迴向心等諸法有心等想，則便墮於想心見倒。又諸菩薩以如是心，念佛弟子功德善根而生隨喜，正知此心盡、滅、離、變，非能隨喜，正知彼法，其性亦然非所隨喜；又正了達能迴向心法性亦爾，非能迴向，及正了知所迴向法其性亦爾，非所迴向。若有能依如是所說隨喜迴向是正非邪，諸菩薩眾皆應發起如是隨喜迴向無上正等菩提。」

“Furthermore, bodhisattvas should also stay in a universal connection with all the merits and virtues of the Buddhas, the World-Honored Ones, in the past, future, and present, along with the virtuous roots of the Buddhas’ disciples, the virtuous roots of ordinary sentient beings, the virtuous roots of the animals who have heard the correct dharma, and the virtuous roots of heavenly beings, dragons, and so forth, and the humans and nonhumans who have heard the correct dharma and aspired to the bodhi. The bodhisattvas will assemble all these merits, virtues, and virtuous roots, measure them, and initiate a noblest, superior, uppermost, and most wonderful mind to joyfully partake in them and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi. At this moment, the bodhisattvas should correctly understand that the dharmas of joyful participation and transference will exhaust, extinguish, depart, and decay, and so is the nature of the joyful participation and transference. Although they correctly understand this truth, they still will joyfully partake in and transfer the merits, virtues, and virtuous roots toward the unsurpassed, perfect, and universal bodhi. Additionally, they should correctly understand that no dharma can joyfully partake in or transfer any dharma. Although they correctly understand this truth, they still will partake in and transfer the merits, virtues, and virtuous roots toward the unsurpassed, perfect, and universal bodhi. Why? These bodhisattvas are not attached to the mind of participation and transference and the dharmas shared and transferred. This is called the unsurpassed joyful participation and transference. If bodhisattvas regard that the dharma can joyfully participate and transfer; the dharmas can be shared and transferred; and the merits, virtues, and virtuous roots can be transferred toward the unsurpassed, perfect, and universal bodhi, then they will fall into the upside-down views and incorrect thinking, and the joyful participation and transference thus initiated will be totally incorrect.

(Bodhisattva Maitreya taught bodhisattvas, in these paragraphs, how to correctly

undertake superior joyful participation and transference without falling into upside-down views and thinking.)

「又諸菩薩普緣過去、未來、現在諸佛世尊所有功德，若諸弟子所有善根，若異生類所有善根，若傍生趣聽聞正法所有善根，若餘天、龍廣說乃至人、非人等聽聞正法發菩提心，如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜之心，既隨喜已迴向無上正等菩提。於如是時，若正解了諸能隨喜迴向之法盡、滅、離、變，諸所隨喜迴向之法其性亦然，雖（別本有作「離」者）如是知而能隨喜迴向無上正等菩提。復於是時，若正解了都無有法可能隨喜迴向於法，雖如是知而能隨喜迴向無上正等菩提，便不墮於想心見倒。所以者何？是諸菩薩於能隨喜迴向之心及所隨喜迴向之法不生執著，是名無上隨喜迴向。若諸菩薩於能隨喜迴向之法，起能隨喜迴向法想，於所隨喜迴向之法，起所隨喜迴向法想，而起隨喜迴向無上正等菩提，則便墮於想心見倒，所起隨喜迴向皆邪。

“The bodhisattvas should know how to get away expediently. If they know accurately faraway tranquility as it really is when cultivating the bliss-inviting karmas and initiating the mind of joyful participation and transference, they will not be attached to the forms of various dharmas. If they remain in this way, they will not fall into the upside-down views and incorrect thinking. On the contrary, if bodhisattvas cannot accurately know faraway tranquility as it really is when cultivating the bliss-inviting karmas and initiating the mind of joyful participation and transference, they will be attached to the forms of various dharmas, then they will fall into the upside-down views and incorrect thinking.

「菩薩應知方便遠離。若諸菩薩於所修作諸福業事，如實了知遠離寂靜，於能隨喜迴向之心，亦如實知遠離寂靜，如實知己，行深般若波羅蜜多，於諸法中都無取著，而起隨喜迴向無上正等菩提，則不墮於想心見倒。若諸菩薩於所修作諸福業事，不如實知遠離寂靜，於能隨喜迴向之心，亦不能知遠離寂

靜，於一切法執著諸相，而起隨喜迴向無上正等菩提，則便墮於想心見倒。

“If bodhisattvas would like to initiate a joyful participation and transference, they should think, ‘As the Buddhas, the World-Honored Ones, and their disciples have entered nirvana and their self-natures are nonexistent, so the merits, virtues, and virtuous roots are also nonexistent. The natures and the forms of the joyful participation and transference that I have initiated and the unsurpassed, perfect, and universal bodhi toward which I have transferred are also unattainable.’ After understanding them as they really are, they will not have incorrect thinking and views when partaking in and transferring the virtuous roots toward the unsurpassed, perfect, and universal bodhi. The Buddhas will admire such joyful participation and transference that are correct and are free from form grasping. If bodhisattvas grasp the forms to practice the fathomless prajna paramita and participate in and transfer the merits, virtues, and virtuous roots of the Buddhas and their disciples toward the unsurpassed, perfect, and universal bodhi, they do not undertake right participation and transference. If bodhisattvas do not grasp the forms to practice the fathomless prajna paramita and participate in and transfer the merits, virtues, and virtuous roots of the Buddhas and their disciples toward the unsurpassed, perfect, and universal bodhi, they do undertake right and superior participation and transference.”

「若諸菩薩於已滅度諸佛世尊及諸弟子功德善根，欲正發起隨喜迴向，應作是念：『如佛世尊及諸弟子皆已滅度，自性非有，功德善根亦復如是。我所發起隨喜迴向及所迴向無上菩提，性相亦爾都不可得。』如實知己，於諸善根發生隨喜迴向無上正等菩提，便能不生想心見倒；不取相故，佛所聽許，名正隨喜迴向菩提。若諸菩薩以取相為方便，行深般若波羅蜜多，於已滅度佛及弟子功德善根，取相隨喜迴向菩提，是為非善隨喜迴向。若諸菩薩不取相為方便，行深般若波羅蜜多，於已滅度佛及弟子功德善根，離相隨喜迴向菩提，是名為善隨喜迴向。」

Bodhisattva Maitreya asked Well-Appearing One, “How can bodhisattvas joyfully partake in and transfer the merits, virtues, and virtuous roots of the Buddhas and their disciples toward the bodhi without grasping the forms?”

慈氏菩薩問善現言：「云何菩薩於佛及弟子功德善根等皆不取相，而能隨喜迴向菩提？」

Well-Appearing One replied, “The expedient skillfulness of prajna paramita that bodhisattvas have learned can accomplish many things without grasping the forms. There will be no correct participation and transference separate from prajna paramita. Therefore, if bodhisattvas would like to accomplish something, they should learn prajna paramita.”

善現答言：「應知菩薩所學般若波羅蜜多方便善巧，雖不取相而所作成，非離般若波羅蜜多，有能正起隨喜迴向，是故菩薩欲成所作，應學般若波羅蜜多。」

Bodhisattva Maitreya said to Well-Appearing One, “Don’t say so. Why? In the fathomless prajna paramita, the merits, virtues, and virtuous roots of the Buddhas and their disciples are all unattainable, so the joyful participation and transference toward the bodhi are also unattainable.

慈氏菩薩謂善現言：「莫作是說。所以者何？以甚深般若波羅蜜多中，佛及弟子功德善根都不可得，所起隨喜迴向菩提亦不可得。」

“The bodhisattvas should contemplate, ‘As the natures of the merits, virtues, and virtuous roots of the Thus-Comers and their disciples in the past have extinguished, so the natures of the mind of joyful participation and transference, and the great bodhi also will extinguish. The Buddhas, the World-Honored Ones, will not allow the mind of joyful participation and transference to arise by grasping the forms and with differentiation. Why? Grasping the forms to joyfully participate in and transfer the merits, virtues, and virtuous roots of the Buddhas and their disciples, who

have entered nirvana, is a great attainment. The Buddhas and their disciples in the past have entered nirvana and become nonexistent. The Buddhas and their disciples in the future have not come yet. The Buddhas and their disciples in the present will not endure, so they are also unattainable. We should not grasp the forms of the unattainable dharmas. To joyfully participate in and transfer by grasping the forms will fall into the upside-down views and incorrect thinking.'

(Bodhisattva Maitreya further emphasized that bodhisattvas should not be attached to the forms in participation and transference.)

「此中菩薩應作是觀：『過去如來及諸弟子功德善根性皆已滅，所起隨喜迴向之心及大菩提性皆寂滅。我若於彼取相分別，發生隨喜迴向之心，諸佛世尊皆所不許。所以者何？於已滅度佛弟子等取相分別隨喜迴向，是則名為大有所得，過去已滅無所有故，未來、現在佛弟子等，未至不住亦不可得，若不可得非取相境，若取其相發生隨喜迴向菩提便墮顛倒。』

“Therefore, if bodhisattvas would like to joyfully participate in and transfer the merits, virtues, and virtuous roots of the Thus-Comers and their disciples toward the bodhi correctly, they should not intend to attain something or grasp the forms. Otherwise, the Buddha will say that they cannot gain great justice and benefits. Why? The joyful participation and transference with an intention to attain and grasp the forms is mixed with the poisons of delusions and differentiations. Like eating delicious food mixed with poisons, ignorant ones enjoy the taste in the beginning but will suffer seriously later. The individuals of this kind cannot accept, embrace, and contemplate well the fathomless prajna paramita, so they cannot thoroughly understand its profound essential meaning, and will say to the great-vehicle practitioners, ‘Come here, good gentlepersons, you should assemble the precepts, five aggregates, and the rest of innumerable and boundless merits and virtues of the Buddhas, the World-Honored Ones, in the three phases of time; the virtuous roots

planted by the Buddhas' disciples; the prophecies of attaining the three kinds of bodhi conferred by the Buddhas on the bodhisattvas, voice-hearers, and self-enlightened ones; and the virtuous roots planted by sentient beings, heavenly beings, human beings, asuras, and so forth. You will further organize and measure them, initiate joyful participation in them, and transfer all merits and virtues thus derived toward the bodhi.' This joyful participation and transference based on attainment is like the delicious food mixed with poisons, the bodhisattva-path practitioners should not listen to and follow such instruction.

(Bodhisattva Maitreya cautioned bodhisattvas to void attainment and attachment in undertaking participation and transference.)

「是故菩薩欲於如來及諸弟子功德善根，正發隨喜迴向菩提，不應於中起有所得取相分別隨喜迴向。若於其中起有所得取相分別隨喜迴向，佛不說彼有大義利。所以者何？如是隨喜迴向之心，妄想分別名雜毒故。如有飲食，雖具上妙色香美味而雜毒藥，愚夫淺識貪取噉之，初雖適意後便大苦。如是一類補特伽羅，不善受持，不善觀察甚深般若波羅蜜多，不善通達甚深義趣，而告大乘種性者曰：『來！善男子！汝於三世諸佛世尊戒等五蘊及餘無量無邊功德，若佛弟子所種善根，若佛世尊授諸菩薩、聲聞、獨覺三菩提記，彼有情類所種善根，若諸天、人、阿素洛等所種善根，如是一切合集稱量，現前隨喜迴向菩提。』如是所說隨喜迴向，以有所得為方便故，譬如世間雜毒飲食，菩薩種性補特伽羅不應隨彼所說而學。

“Therefore, great virtuous one, we should ask this question, ‘How should good gentlepersons dwelling in the bodhisattva vehicle joyfully partake in and transfer the merits, virtues, and virtuous roots of the Buddhas and their disciples in the worlds of the ten direction and in the three phases of time, so that they can be free from the poisons?’

「是故，大德！應說云何住菩薩乘善男子等，應於三世十方諸佛及弟子等

功德善根隨喜迴向可名無毒？」

Well-Appearing One replied, “If bodhisattvas would like to initiate a joyful mind of participation and transference without slandering the Buddha, they should think, ‘As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have accurately and thoroughly understood that the merits, virtues, and virtuous roots have such natures, forms, and dharmas in which one can joyfully participate, so I should also joyfully participate in this way. As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have accurately and thoroughly understood that such bliss-inviting karmas should be transferred toward the bodhi in this way, so I should also transfer in this way.’ If they can do this, they will not slander the Buddha or mix the joyful participation and transference with poisons. They will stay away from faults and follow the Buddha’s teaching.

善現答言：「若諸菩薩欲不謗佛而發隨喜迴向心者，應作是念：『如諸如來、應、正等覺如實通達功德善根，有如是性、有如是相、有如是法而可隨喜。我今亦應如是隨喜，如諸如來、應、正等覺如實通達，應以如是諸福業事迴向菩提；我今亦應如是迴向。』若作如是隨喜迴向，則不謗佛，不雜眾毒，離諸過咎，善順佛教。

“Furthermore, like the aggregate of precepts that does not fall into the three realms and is not absorbed by the three phases of time, so the bodhisattvas should not let the joyful participation and transference fall into the three realms or let them be absorbed by the three phases of time. Why? Like the empty self-natures of the dharmas that do not fall into the three realms and are not absorbed by the three phases of time, so the bodhisattvas should not let joyful participation and transference fall into the three realms or let them be absorbed by the three phases of time. If they can joyfully participate and transfer in this way, they will not mix it with poisons, so will

not lose or destroy anything. If they cannot participate and transfer in this way, they will do incorrect participation and transference. If the bodhisattvas think, ‘As the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have accurately and thoroughly understood that the merits, virtues, and virtuous roots have this method, and one can participate and transfer correctly by following this method, so I should also follow this method to initiate a mind of participation and transference,’ then this is the correct joyful participation and transference.”

「復次，菩薩應作如是隨喜迴向，如戒蘊等不墮三界、非三世攝，隨喜迴向亦應如是。所以者何？如彼諸法自性空故，不墮三界非三世攝，隨喜迴向亦復如是。若能如是隨喜迴向，不雜眾毒無所失壞；若不如是隨喜迴向，當知是邪隨喜迴向。若諸菩薩作如是念：『如諸如來、應、正等覺，如實通達諸功德等，有如是法，可依此法發生無倒隨喜迴向。我今亦應依如是法，發生隨喜迴向之心。』是為正發隨喜迴向。」

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent! Now you can offer such great Buddhist services for the bodhisattvas. You must know, Well-Appearing One, suppose that the sentient beings in the large threefold thousand-world have all attained the merits and virtues with the forms caused by the four meditations, four immeasurable minds, four formless concentrations, five supernatural powers, and so forth in and beyond the world. On the other hand, a bodhisattva has initiated a correct joyful mind of participation and transference. In comparison, this bodhisattva’s merits and virtues are superior to, nobler, higher, more wonderful, and subtler than the former ones.

爾時，世尊讚善現曰：「善哉！善哉！汝今乃能為諸菩薩作大佛事。善現當知！假使三千大千世界諸有情類，一切皆得四靜慮、四無量、四無色定、五神通等世、出世間有相功德。是一菩薩所起無倒隨喜迴向，於彼功德為最為勝、為尊為高、為妙為微妙、為上為無上。」

“Furthermore, Well-Appearing One, suppose that all sentient beings in this large threefold thousand-world have aspired to the unsurpassed, perfect, and universal bodhi. They have dwelled for as many kalpas as the sands of the Ganges by adopting attainment as skillful means. They have made the most wonderful clothes, drinks, food, bedding, medicines, and entertainments as offerings respectfully to the sentient beings in as many worlds as the sands of the Ganges uninterruptedly. What do you think about this? Are these bodhisattvas much blessed because of this cause and condition?”

「復次，善現！假使三千大千世界一切有情，皆發無上正等覺心，一一住如殑伽沙劫，以有所得而為方便，皆持上妙衣服、飲食、臥具、醫藥及餘樂具，恭敬供養如殑伽沙世界有情常無間斷。於意云何？是諸菩薩由此因緣得福多不？」

Well-Appearing One replied, “They are very much blessed, World-Honored One. If the accumulation of blessings gained by them can be measured in terms of physical objects, then the worlds in the ten directions as many as the sands of the Ganges will not be spacious enough to contain them all.”

善現對曰：「甚多！世尊！如是福聚若有形色，十方各如殑伽沙界不能容受。」

The Buddha said, “Well-Appearing One, it is as you say. If one bodhisattva initiates a correct joyful mind of participation and transference because of the absorption of the fathomless prajna paramita, then the merits and virtues gained by this correct participation and transference will be superior to the former accumulation of blessings with forms by one hundred times, one thousand times, and so forth, and one upanisadam times.”

佛言：「善現！如是！如是！如汝所說。若一菩薩由深般若波羅蜜多所攝受故，發起無倒隨喜迴向所獲功德於前菩薩有相福聚，百倍為勝，千倍為勝，乃

至鄔波尼殺曇倍亦復為勝。」

At that time, the four heavenly kings and their associates, twenty thousand heavenly sons in total, bowed down to the ground before the Buddha's feet, joined their palms together, and said, "World-Honored One, because of the absorption of the expedient skillfulness of the fathomless prajna paramita, the correct participation and transference initiated by bodhisattvas will have more powerful authority and strength than the former ones who have practiced giving with forms by hundreds of thousands times."

爾時，四大天王各與眷屬二萬天子俱，頂禮佛足，合掌恭敬，白言：「世尊！是諸菩薩所起無倒隨喜迴向，甚深般若波羅蜜多方便善巧所攝受故，威力廣大勝前所說有所得施多百千倍。」

Meanwhile, Heavenly Emperor Indra, and so forth, and the heavenly king of the Heaven of Enjoying Other-Made Changes, each led ten thousand heavenly sons and made the exquisite heavenly flower wreaths, spread and powdered fragrances, clothes, jewel necklaces, treasure banners, canopies, varied rarities, and heavenly music as offerings to the Buddha. They bowed down on the ground before the Buddha's feet, joined their palms together, and said, "The joyful participation and transference initiated by bodhisattvas have overwhelming authority and powers superior to the blessings gained by practicing giving based on attainment by hundreds of thousands of times due to the expedient skillfulness of the fathomless prajna paramita."

時，天帝釋乃至他化自在天王各與眷屬十萬天子俱，皆持種種天妙花鬘、塗散等香、衣服、瓔珞、寶幢、幡蓋、眾妙、珍奇，奏天樂音而供養佛，頂禮佛足，合掌白言：「是諸菩薩所起無倒隨喜迴向，甚深般若波羅蜜多方便善巧所攝受故，威力廣大勝前所說有所得施多百千倍。」

In the meantime, the great king Brahma, and so forth, and the lord of the

Heaven of Ultimate Form each led innumerable hundreds of thousands of heavenly beings to visit with the Buddha's place. They bowed down on the ground before the Buddha's feet, joined their palms together, and said in reverence, "It is very rare, World-Honored One. The joyful participation and transference initiated by the bodhisattvas have overwhelming authority and powers superior to the blessings gained by practicing giving based on attainment by hundreds of thousands of times due to the expedient skillfulness of the fathomless prajna paramita."

時，大梵王廣說乃至色究竟天各與無量百千天眾，前詣佛所，頂禮佛足，合掌恭敬俱發聲言：「希有！世尊！是諸菩薩所起無倒隨喜迴向，甚深般若波羅蜜多方便善巧所攝受故，威力廣大勝前所說有所得施多百千倍。」

At that time, the Buddha said to the heavenly beings from the Heaven of Pure Residence, and so forth, "Let us put 'all sentient beings in this large threefold thousand-world have aspired to the unsurpassed, perfect, and universal bodhi' aside at this moment. Suppose that all sentient beings in as many Buddha worlds as the sands of the Ganges have aspired to the unsurpassed, perfect, and universal bodhi. They have each dwelled in skillful means based on attainment for as many kalpas as the sands of the Ganges and made the most wonderful clothes, food, drinks, bedding, medicines, and entertainments as offerings to the sentient beings in as many worlds as the sands of the Ganges uninterruptedly. On the other hand, some bodhisattvas have stayed in a universal connection with all aggregates of precept, concentration, wisdom, liberation, and the knowledge and views of liberation as well as the rest of innumerable and boundless Buddha dharma owned by the Buddhas, the World-Honored Ones, in the three phases of time; all virtuous roots owned by the Buddhas' disciples; and the virtuous dharma cultivated by the rest of sentient beings. These bodhisattvas have assembled all these merits, virtues, and virtuous roots, measured them, and initiated presently a mind of joyful participation in practicing the noblest,

superior, highest, and most exquisite bliss-inviting karmas. They then transfer all merits of the bliss-inviting actions thus derived toward the unsurpassed, perfect, and universal bodhi. The merits and virtues thus gained by such joyful participation and transference are more than the former ones by innumerable, boundless, and immeasurable times.”

爾時，佛告淨居天等諸天眾言：「且置三千大千世界一切有情皆發無上正等覺心。假使十方殑伽沙等諸佛世界，一切有情皆發無上正等覺心，一一住如殑伽沙劫，以有所得而為方便，皆持上妙衣服、飲食、臥具、醫藥及餘樂具，恭敬供養如殑伽沙世界有情常無間斷。若有菩薩普緣三世諸佛世尊所有戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊及餘無量無邊佛法，若諸弟子所有善根，若餘有情所修善法，如是一切合集稱量，現前發起最尊最勝、最上最妙隨喜俱行諸福業事。復持如是隨喜俱行諸福業事，迴向無上正等菩提。如是所起隨喜迴向所獲功德，勝前所說有相福聚無量無邊不可稱計。」

At that time, Well-Appearing One asked the Buddha, “The World-Honored One has taught about the noblest, superior, highest, and most exquisite joyful participation in bliss-inviting karmas. What is the noblest, superior, highest, and the most exquisite joyful participation in bliss-inviting karmas?”

爾時，善現便白佛言：「如世尊說現前發起最尊最勝、最上最妙隨喜俱行諸福業事。云何名為最尊最勝、最上最妙隨喜俱行諸福業事？」

The Buddha replied to Well-Appearing One, “If bodhisattvas initiate joyful participation and transference toward the unsurpassed, perfect, and universal bodhi in accord with the real nature of the dharmas; that is, if they do not grasp, renounce, stay in mindfulness of, and attain the dharmas in the three phases of time, and if they know that no dharma arose, will arise, and is arising and that no dharma extinguished, will extinguish, and is extinguishing when undertaking joyful participation and transference, then they are undertaking the noblest, superior, highest, and the most

exquisite joyful participation in the bliss-inviting karmas.

(The Buddha taught about the noblest, superior, and so forth, and the most exquisite joyful participation in the bliss-inviting actions.)

佛告善現：「若諸菩薩於三世法不取、不捨、不念、不得，知無有法已、正、當生，知無有法已、正、當滅，如法實性發生隨喜迴向無上正等菩提，如是名為最尊最勝、最上最妙隨喜俱行諸福業事。」

“Furthermore, Well-Appearing One, if bodhisattvas would like to initiate a correct joyful participation and transference correspondent with the virtuous roots of giving, pure precept, forbearance, diligence, meditation, prajna, correct liberation, and the knowledge and views of liberation of the Buddhas, the World-Honored Ones, and their disciples in the three phases of time, they should think, ‘Like real liberation, so are the virtuous roots correspondent with giving, pure precept, forbearance, diligence, meditation, prajna. Like real liberation, so are the virtuous roots correspondent with the aggregates of precept, concentration, wisdom, liberation, and the knowledge and views of liberation. Like real liberation, so are all definitive understandings. Like real liberation, so are joyful participation and transference. Like real liberation, so are the dharmas that had extinguished in the past. Like real liberation, so are the dharmas in the future that have not yet arisen. Like real liberation, so are the dharmas that are turning presently. Like real liberation, so are the Buddhas, the World-Honored Ones, and their disciples of the innumerable and countless worlds in the past. Like real liberation, so are the Buddhas, the World-Honored Ones, and their disciples of the innumerable and countless worlds in the future. Like real liberation, so are the Buddhas, the World-Honored Ones, and their disciples of the innumerable and countless worlds in the present. The realness and the dharma nature of all these dharmas will neither stay with other dharma nor turn away from other dharma, will neither with bondage nor with relief, and will neither be contaminated nor be purified.

To undertake a joyful participation in these merits, virtues, and virtuous roots and transfer the merits and virtues thus derived toward the unsurpassed, perfect, and universal bodhi without transference, loss, destruction, form, and attainment is the noblest, superior, highest, and most wonderful participation and transference.’

(The Buddha taught about the noblest, superior, and so forth, and the most exquisite joyful participation and transference.)

「復次，善現！若諸菩薩欲於三世諸佛世尊及弟子等布施、淨戒、安忍、精進、靜慮、般若，及正解脫、解脫知見相應善根，發生無倒隨喜迴向，應作是念：『如真解脫，布施、淨戒、安忍、精進、靜慮、般若相應善根亦復如是；如真解脫，戒蘊、定蘊、慧蘊、解脫蘊、解脫知見蘊相應善根亦復如是；如真解脫，所有勝解亦復如是；如真解脫，隨喜迴向亦復如是；如真解脫，一切過去已滅諸法亦復如是；如真解脫，一切未來未生諸法亦復如是；如真解脫，一切現在現轉諸法亦復如是；如真解脫，過去無量無數世界諸佛世尊及弟子等亦復如是；如真解脫，未來無量無數世界諸佛世尊及弟子等亦復如是；如真解脫，現在無量無數世界諸佛世尊及弟子等亦復如是。如是諸法真如法性，無向無背、無縛無脫、無染無淨。我於如是功德善根現前隨喜，以無移轉及無失壞、無相、無得而為方便，迴向無上正等菩提，如是名為最尊最勝、最上最妙隨喜迴向。』

“Well-Appearing One, the merits and virtues thus gained by correctly undertaking joyful participation and transference are more than those gained by the sentient beings in as many Buddha worlds as the sands of the Ganges, who have aspired to the unsurpassed, perfect, and universal bodhi, dwelled in attainment for as many kalpas as the sands of the Ganges, and made the most wonderful clothes, food, drinks, beds, bedding, medicines, and entertainments as offerings to the sentient beings in as many worlds as the sands of the Ganges uninterruptedly, along with the blessings gained by the sentient beings in as many Buddha worlds as the sands of the

Ganges, who have adopted attainment as skillful means to cultivate the virtuous roots correspondent with giving, pure precept, forbearance, diligence, meditation, and prajna, by one hundred times, one thousand times, and so forth, and one upanisadam times.”

「善現當知！如是無倒隨喜迴向所獲功德，於十方各如殑伽沙數世界一切有情，皆發無上正等覺心，一一住如殑伽沙劫，以有所得而為方便，皆持上妙衣服、飲食、臥具、醫藥及餘樂具，恭敬供養十方各如殑伽沙界一切有情常無間斷，所獲施福，及於十方殑伽沙等諸佛世界一切有情，一一住如殑伽沙劫，以有所得而為方便，所修淨戒、安忍、精進、靜慮、般若相應善根，百倍為勝，千倍為勝，乃至鄔波尼殺曇倍亦復為勝。」

Fascicle 559

Chapter 8

Hell

(In the Fifth Assembly)

大般若波羅蜜多經 卷第五百五十九

大唐三藏法師玄奘奉 詔譯

第五分地獄品第八

In the meantime, Sariputra said to the Buddha, “Such correct joyful participation and transference are accomplished because of the great power of prajna paramita.”

時，舍利子便白佛言：「如是無倒隨喜迴向，皆由般若波羅蜜多威力成辦。」

The Buddha said to Sariputra, “Yes. It is.”

爾時，佛告舍利子言：「如是！如是！」

Meanwhile, Sariputra said to the Buddha again, “Such prajna paramita can illuminate, so we should pay homage to it. It cannot be contaminated by the worldly dharmas. It can emit light to drive darkness and concealment away. It can serve as the leader to bring benefits and peace to all sentient beings. It can serve as the pure eyes for the blind. It can serve as a brilliant torch for those walking in darkness. It can guide the travelers when they get lost. It can manifest sarvajna, the perfect knowledge of dharma nature. It can demonstrate that all dharmas are without extinction and arising. It is the mother of great bodhisattvas, enabling Buddhas to turn the unsurpassed dharma wheel of the four noble truths in three perspectives. It can serve as refuge for those in need. It can remove all sufferings and vexations of birth and death. It shows that the nature of the dharmas is without nature. World-Honored One, how will great bodhisattvas dwell in the fathomless prajna paramita?”

(Sariputra described the nature, characteristics, and functions of prajna paramita.)

時，舍利子復白佛言：「如是般若波羅蜜多能作照明皆應敬禮，世間諸法不能染污，能除翳闇能發光明，能施利安能為導首，與諸盲者作淨眼目，與涉闇徒作明燈炬，引失道者令入正路，顯諸法性即薩婆若，示一切法無滅無生，是諸菩薩摩訶薩母，能令諸佛具轉三轉、十二行相無上法輪，無依護者為作依護，能除一切生死苦惱，開示諸法無性為性。世尊！諸菩薩摩訶薩於深般若波羅蜜多應云何住？」

The Buddha replied to Sariputra, “Great bodhisattvas should dwell in the fathomless prajna paramita as the Buddhas do and pay homage to and serve prajna paramita as they do to the Buddhas, the World-Honored Ones.”

(The Buddha taught that great bodhisattvas should dwell in, esteem, and serve prajna paramita as the Buddhas do.)

佛告舍利子：「諸菩薩摩訶薩於深般若波羅蜜多應如佛住，敬事般若波羅蜜多應如敬事諸佛世尊。」

Meanwhile, Heavenly Emperor Indra wondered, “What prompted Sariputra to ask Buddha about this matter?”

時，天帝釋作是念言：「今舍利子何因何緣問佛斯事？」

After having this thought, Heavenly Emperor Indra asked Sariputra, “What cause and condition make you ask this question?”

念已便問舍利子言：「以何因緣而作是問？」

Meanwhile, Sariputra replied to Heavenly Emperor Indra, “The Buddha says that because of the absorption of the fathomless prajna paramita, the joyful participation and transference of the bliss-inviting karmas initiated by bodhisattvas will enable them to realize insightfully and attain quickly the perfect knowledge of all perfect knowledge. Such joyful participation and transference are superior to virtuous roots correspondent with giving, pure precept, forbearance, diligence, meditation, and

prajna cultivated by bodhisattvas based on attainment. That is why I ask this question.

時，舍利子報帝釋言：「前佛世尊說諸菩薩甚深般若波羅蜜多所攝受故，所起隨喜迴向俱行諸福業事，疾能證得一切智智，勝有所得菩薩所修布施、淨戒、安忍、精進、靜慮、般若相應善根，是故我今作如是問。」

“Kausika, hundreds of thousands of blind persons cannot walk on correct path by themselves without the guidance of a bright-eyed person, not to mention they can walk by themselves a long distance to a big city. Similarly, the five paramitas cannot approach the correct bodhisattva path by themselves without the guidance of the pure-eyed prajna paramita, not to mention they can realize and enter the big city of the perfect knowledge of everything by themselves. Kausika, it is because of the absorption of prajna paramita that the other five paramitas can see clearly. It is also because of the absorption of prajna paramita that they can reach the other shore.”
(The Buddha continued to say that five paramitas cannot reach the other shore without the guidance of prajna paramita.)

「憍尸迦！如生盲眾若百若干，無淨眼者方便引導，近尚不能趣入正道，況能遠達豐樂大城！如是前五波羅蜜多諸生盲眾，若無般若波羅蜜多淨眼者導，尚不能趣菩薩正道，況能證入一切智城！憍尸迦！布施等五波羅蜜多，要由般若波羅蜜多，名有目者。復由般若波羅蜜多之所攝受，名到彼岸。」

In the meantime, Sariputra asked the Buddha again, “How will bodhisattvas elicit prajna paramita?”

時，舍利子復白佛言：「云何菩薩引發般若波羅蜜多？」

The Buddha replied to Sariputra, “If bodhisattvas neither elicit nor see matter, feeling, thinking, action, and consciousness, they do elicit prajna paramita.”

(The Buddha taught how bodhisattvas elicit prajna paramita.)

佛告舍利子：「若諸菩薩不引發色、受、想、行、識，亦不見色、受、想、

行、識，是即名為引發般若波羅蜜多。」

In the meantime, Sariputra asked the Buddha again, “If bodhisattvas can elicit prajna paramita, what dharmas will they accomplish?”

時，舍利子復白佛言：「若諸菩薩引發般若波羅蜜多，為成何法？」

The Buddha replied to Sariputra, “If bodhisattvas can elicit prajna paramita, they will accomplish nothing. As they do not accomplish anything, they do practice prajna paramita.”

佛告舍利子：「若諸菩薩引發般若波羅蜜多，於一切法都無所成，無所成故得名般若波羅蜜多。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “If this is the case, then will prajna paramita accomplish the perfect knowledge of all perfect knowledge?”

時，天帝釋便白佛言：「如是般若波羅蜜多豈不能成一切智智？」

The Buddha replied, “No, Kausika, prajna paramita will not accomplish the perfect knowledge of all perfect knowledge. Why? Kausika, no one can accomplish anything if they intend to attain something, seek reputation, or try to establish something.”

佛言：「憍尸迦！如是般若波羅蜜多亦不能成一切智智。何以故？憍尸迦！如有所得，如有名想，如有造立，不能成故。」

Meanwhile, Heavenly Emperor Indra asked the Buddha again, “If this is the case, then why is it said that prajna paramita can accomplish the perfect knowledge of all perfect knowledge?”

時，天帝釋復白佛言：「若爾，般若波羅蜜多云何說成一切智智？」

The Buddha replied, “Kausika, prajna paramita can accomplish the perfect knowledge of all perfect knowledge because it does not accomplish the perfect knowledge of all perfect knowledge that it has elicited.”

佛言：「憍尸迦！如是般若波羅蜜多於所引發一切智智，無所成故說名為成。」

Meanwhile, Heavenly Emperor Indra said to the Buddha, “It is unusual, World-Honored One. This prajna paramita appears in the world not to give rise to or extinguish all dharmas, nor accomplish and destroy all dharmas. This is how it benefits the world.”

時，天帝釋便白佛言：「甚奇！世尊！如是般若波羅蜜多不為生滅一切法故，不為成壞一切法故出現世間，而與世間作饒益事。」

At that time, Well-Appearing One said to the Buddha, “If bodhisattvas have such a thought, they equally renounce and stay far away from the fathomless prajna paramita.”

爾時，善現便白佛言：「若諸菩薩起如是想，則便捨遠甚深般若波羅蜜多。」

The Buddha said to Well-Appearing One, “Yes. There are other causes and conditions that will also make one renounce and stay far away from the fathomless prajna paramita. For instance, when bodhisattvas have such a thought, ‘The fathomless prajna paramita is empty and nonexistent,’ they have renounced and stayed far away from the fathomless prajna paramita. Why? The prajna paramita of bodhisattvas is neither empty nor existent; it is without differentiations.” (The Buddha have defined the genuine meaning of prajna paramita with this last sentence.)

佛告善現：「如是！如是！復有因緣捨遠般若波羅蜜多，謂生是想：『甚深般若波羅蜜多空無所有。』即便捨遠甚深般若波羅蜜多。所以者何？菩薩般若波羅蜜多非空非有、無所分別。」

The long-lived sage Well-Appearing One asked the Buddha again, “World-Honored One, do you say that prajna paramita will manifest the dharmas? What

dharmas will prajna paramita manifest?”

具壽善現復白佛言：「佛說般若波羅蜜多為顯何法？」

The Buddha replied to Well-Appearing One, “I say that prajna paramita appears not for the sake of manifesting matter, feeling, thinking, action, and consciousness, or for the sake of manifesting stream-entry effect, once-return effect, nonreturn effect, arhat effect, and self-enlightenment bodhi.”

佛告善現：「我說般若波羅蜜多不為顯色，亦不為顯受、想、行、識；不為顯預流果，亦不為顯一來、不還、阿羅漢果、獨覺菩提。」

The long-lived sage Well-Appearing One said to the Buddha again, “The fathomless prajna paramita is the broad and great paramita.”

具壽善現復白佛言：「甚深般若波羅蜜多即是廣大波羅蜜多。」

The Buddha asked Well-Appearing One, “What conditions cause you to say that the fathomless prajna paramita is the broad and great paramita?”

佛告善現：「何緣汝說甚深般若波羅蜜多即是廣大波羅蜜多？」

Well-Appearing One replied, “The fathomless prajna paramita does not enlarge and diminish or assemble and disperse matter, feeling, thinking, action, and consciousness. It does not strengthen or weaken the Buddha’s ten abilities. It does not broaden or narrow the perfect knowledge of everything. But if bodhisattvas initiate such thoughts, they do not practice prajna paramita. Why? All the thoughts like these do not belong to the spiritual level of the fathomless prajna paramita. If the fathomless prajna paramita initiates this thought, ‘I should deliver some sentient beings and let them enter the nirvana without remainder,’ then it is an attainment; the dharma with attainment cannot accomplish anything. Why? World-Honored One, as sentient beings have no arising, so prajna paramita has no arising either. As sentient beings are without self-natures, are far away, inconceivable, without extinction and decay, and without awakening and knowledge, so prajna paramita is without self-nature, and is

far away, inconceivable, and so forth. World-Honored One, as the powers of sentient beings come together, so the Thus-Come's powers gather also.”

(Any thought or statement will contradict the essence of prajna paramita.)

善現答言：「甚深般若波羅蜜多於色不作大、不作小、不作集、不作散，於受、想、行、識亦不作大、不作小、不作集、不作散；於佛十力不作強、不作弱，於一切智不作廣、不作狹。若諸菩薩起如是想，非行般若波羅蜜多。何以故？如是諸想，非深般若波羅蜜多等流果故。甚深般若波羅蜜多若起是想：『我當度脫若干有情入無餘依般涅槃界。』是則名為大有所得，非有所得能有所辦。何以故？世尊！有情無生故，當知般若波羅蜜多亦無生；有情無自性故、遠離故、不可思議故、無滅壞故、無覺知故，當知般若波羅蜜多亦無自性，廣說乃至亦無覺知。世尊！有情力積集故，當知如來力亦積集。」

In the meantime, Sariputra asked the Buddha, “From where do the bodhisattvas, who can develop belief in and understanding of the fathomless prajna paramita without doubts, puzzles, confusion, and misunderstanding, come to be reborn in this world? How long have they practiced the fathomless meanings of the dharma so that they can understand them instantaneously?”

時，舍利子便白佛言：「若諸菩薩於深般若波羅蜜多能生信解，無疑、無惑亦不迷謬，是諸菩薩從何處沒來生此間？積行久如於深法義能隨覺了？」

The Buddha replied, “Sariputra, these bodhisattvas are reborn in this world from other directions, where they had served in the assemblies held by the Buddhas. Sariputra, these bodhisattvas had stayed in close connection with the Buddhas, the World-Honored Ones, inquired about the very profound meanings of the dharma in those assemblies, and cultivated and accumulated hundreds of thousands of difficult and painful actions. They are reborn in this land by riding the power of great aspiration. Once seeing and hearing the fathomless prajna paramita in this life, they will rejoice and think, ‘Now I can see the Buddha and hear his teachings.’ Because of

this cause and condition, they will believe in and accept the Buddha's teachings respectfully.”

佛言：「舍利子！是諸菩薩從他方界所事諸佛法會中沒來生此間。舍利子！是諸菩薩已多親近諸佛世尊，曾問此中甚深法義已，經無量無數大劫，修集百千難行苦行，乘大願力來生此土。於深般若波羅蜜多若見若聞生大歡喜，便作是念：『我今見佛，聞佛所說。』由此因緣恭敬信受。」

At that time, Well-Appearing One asked the Buddha, “Can the fathomless prajna paramita be seen and heard?”

爾時，善現便白佛言：「甚深般若波羅蜜多可見聞耶？」

The Buddha replied, “No.”

佛言：「不也！」

The long-lived sage Well-Appearing One asked the Buddha again, “If the bodhisattvas can cultivate and learn the fathomless prajna paramita diligently, does it mean that they have practiced it for a long time?”

具壽善現復白佛言：「若諸菩薩於深般若波羅蜜多能勤修學，是諸菩薩積行久如？」

The Buddha replied, “Well-Appearing One, it depends on the conditions. Some bodhisattvas have cultivated and learned the fathomless prajna paramita and developed a belief in and understanding of the very profound dharma gate since the time they first aspire to the bodhi when they are fortunate to encounter and be absorbed by the real virtuous friends. On the other hand, some bodhisattvas have encountered hundreds of thousands of Buddhas and cultivated celibacy in the Buddhas' places, but because they have adopted attainment as skillful means, they are unable to cultivate and learn the fathomless prajna paramita. Upon hearing prajna paramita, they abandon it immediately before they can develop a belief and understanding. You must know, Well-Appearing One, when hearing the Buddha's

teaching of prajna paramita in the past, they neither believed in nor respected it; they abandoned it and left the assembly. Now in this life, they will do the same thing again. They are not correspondent with prajna paramita mentally or physically. They make more evil karmas due to wisdom abuse, and once they hear prajna paramita, they will slander it and become disgusted with it.

佛言：「善現！此應分別。有諸菩薩從初發心，遇真善友方便攝受，即能修學甚深般若波羅蜜多，於深法門能生信解。有諸菩薩雖曾值遇多百千佛，於諸佛所勤修梵行，而有所得為方便故，於深般若波羅蜜多不能修學，聞說般若波羅蜜多不生信解即便捨去。善現當知！是諸菩薩過去佛所聞說般若波羅蜜多，無信敬心捨眾而去，今聞般若波羅蜜多，無信敬心還復捨去。彼於般若波羅蜜多，若身若心皆不和合，不和合故，造作增長感惡慧業，由此業故，聞深般若波羅蜜多毀謗厭捨。

“You must know, Well-Appearing One, if bodhisattvas slander, become disgusted with, and abandon the fathomless prajna paramita, they equally slander, become disgusted with, and abandon the perfect knowledge of all perfect knowledge. If they slander, become disgusted with, and abandon the perfect knowledge of all perfect knowledge, they equally slander, become disgusted with, and abandon the Buddhas of the three phases of time. Because of this cause and condition, they will commit the sins of harming correct dharma. Because of the sins, they will suffer severely for a very long time. They will fall into great hells in this realm and then in other realms for hundreds of thousands of years and cannot get rid of them. When the kalpas of fire, water, and wind arise in this direction, they will move to the great hells in other directions. When the kalpas of fire, water, and wind arise in other directions, they will return to the great hells in this direction. So back and forth, they will reincarnate for immeasurable kalpas and experience intolerable pains in great hells. As the sins of harming correct dharma become slighter, they will get out of the hells

and be reborn in the realm of animals. Again, they will move from this direction to other directions back and forth in reincarnation for many kalpas and experience all kinds of fierce pains. As their sins become slighter, they will get rid of the realm of animals and fall into the realm of ghosts in this direction and then in other directions back and forth in reincarnation for innumerable kalpas and experience various kinds of suffering. When their negative karmas of harming correct dharma are about to exhaust, they will get rid of the realm of ghosts and be reborn as human beings, living in poor, inferior social classes. They are ignorant, ill, and ugly. At this time, they still cannot hear the names of the Buddha, the dharma, and the sangha, not to mention they can cultivate diligently and attentively the virtuous dharmas. Because of the negative karmas caused by harming the correct dharma, they will receive all these painful effects.”

(The Buddha taught about the sins of slandering and damaging correct dharma and the painful results they experience.)

「善現當知！若諸菩薩毀謗厭捨甚深般若波羅蜜多，當知則為毀謗厭捨一切智智，若毀謗厭捨一切智智，即毀謗厭捨三世諸佛。由此因緣，造作增長害正法罪，由此罪故經歷多時受諸重苦，謂彼所造罪極重故，多百千歲墮大地獄，此界、他方往還輪轉，受諸重苦不得解脫，此界火、水、風劫起時移置他方大地獄內，他方火、水、風劫起時移置此界大地獄中，如是輪迴經無數劫，受大地獄極難忍苦。彼害法罪業勢稍微，從地獄出墮傍生趣，如前展轉此界、他方，多劫輪迴受諸劇苦。彼害法罪業勢漸薄，脫傍生趣墮鬼趣中，此界、他方輪迴展轉，受諸重苦經無量劫。彼害法業餘勢將盡，免餓鬼趣來生人中，具受人間貧窮、下賤、頑愚、疾病、醜陋等苦，尚不聞有佛、法、僧名，況能精勤修諸善業！以諸惡業害正法故，受如是類圓滿苦果。」

In the meantime, Sariputra asked the Buddha, “Are the acts that undermine the correct dharma and the five uninterrupted negative karmas alike?”

時，舍利子便白佛言：「害正法業與五無間，此二惡行為相似不？」

At that time, the Buddha replied to Sariputra, “Don’t say that they are alike. Why? The five uninterrupted negative karmas are quite heavy, but they are not as heavy as slandering the correct dharma. When hearing the teaching of the fathomless prajna paramita, some slander it and assert, ‘This prajna paramita is not spoken by the Buddha, so you should not cultivate and learn it. It is not to be correct dharma, law, or grand master’s teaching.’ Because of this cause and condition, their guilt is much heavier than the five uninterrupted negative karmas.”

爾時，佛告舍利子言：「勿謂此業似五無間。所以者何？五無間業雖感重苦，而不可比毀謗正法，謂彼聞說甚深般若波羅蜜多，毀謗拒逆言：『此般若波羅蜜多，非真佛語，不應修學，非法、非律、非大師教。』由此因緣其罪極重，不可以比五無間業。」

“Sariputra, these dharma destroyers not only slander the correct dharma themselves but also teach others to slander the correct dharma. They not only destroy their own bodies but also encourage others to destroy their bodies. They not only drink poisons themselves but also encourage others to drink poisons. They not only lose the opportunity to be reborn in heaven and enjoy the pleasant effects of liberation themselves, but also make others lose such good opportunity. They not only risk their lives to step into the fires of hells themselves but also encourage others to do so. They not only drown themselves in the ocean of suffering but also encourage others to do so. They not only avoid believing in and understanding the fathomless prajna paramita but also teach others to do so, let them get lost and become confused and upside down. Sariputra, I will not allow the correct dharma destroyers to hear the name of prajna paramita, let alone teach it to them. Sariputra, I will not allow the good gentlepersons dwelling in the bodhisattva vehicle to raise their eyes to look at those correct dharma destroyers, let alone allow the good gentlepersons to live with

them. Sariputra, I will not allow the correct dharma destroyers to wear monastic robes, let alone receive offerings. Why? Sariputra, the correct dharma destroyers, like the snails, love to dig into and hide in the dark, smelly, and muddy dropping and make people disgusted. They are also like leprosy patients who will scare people away. Those who believe in the correct dharma destroyers and act with them will also suffer severely as mentioned above.”

(The Buddha described how correct dharma destroyers harm sentient beings.)

「舍利子！此害法人自謗正法亦教他謗，自壞其身亦令他壞，自飲毒藥亦令他飲，自失生天解脫樂果亦令他失，自持其身足地獄火亦令他足，自沈苦海亦令他溺，自不信解甚深般若波羅蜜多亦教他人令不信解迷謬顛倒。舍利子！我於般若波羅蜜多，尚不欲令害正法者聞其名字，況當為說！舍利子！害正法者，我尚不聽住菩薩乘善男子等舉目觀視，況當共住！舍利子！害正法者，我尚不聽被服袈裟，況受供養！何以故？舍利子！害正法者墮黑闇類，如臭爛糞，如穢蝸螺，如癩病人，甚可厭惡。諸有信用害法者言，亦受如前所說大苦。」

Meanwhile, Sariputra asked the Buddha again, “Why don’t you teach us how correct dharma destroyers will fall into bad destinies and how they look?”

時，舍利子復白佛言：「何緣不說害正法者當來所受惡趣身量？」

At that time, the Buddha replied to Sariputra, “No, I will not teach how they will fall into bad destinies and how they look. If I do, and if people hear what I say, they will be terribly frightened and worried as if they were shot by poisonous arrows. Their physical bodies will wither as if the sprouts were cut off. Those hearing what I say will vomit hot blood and die or will be dying. Therefore, I will not speak about the destiny into which they will fall and their appearances.”

爾時，佛告舍利子言：「止！不須說彼趣身量，忽（別本有作「勿」者）害法者聞已驚惶，心頓憂愁如中毒箭，身漸枯[卒+頁]如被截苗。彼或聞之當嘔熱

血，喪失身命或近死苦故，我不說彼趣身量。」

Meanwhile, Sariputra said again, “I beg you to speak about it so those to come in the future will be cautioned!”

時，舍利子復重請言：「惟願為說，作後明誡！」

At that time, the Buddha said to Sariputra, “What I say earlier about how the dharma destroyers suffer will be sufficient to warn the people to come. The good gentlepersons in the future will risk their lives not to slander the correct dharma if they hear what I say how the dharma destroyers suffer due to their negative karmas.”

爾時，佛告舍利子言：「我先說彼受苦多劫，足與後人作大明誡。當來自類善男子等，聞我前說害正法報，寧捨身命終不謗法，勿我當來長時受苦。」

At that time, Well-Appearing One said to the Buddha, “All wise and virtuous gentlepersons should be mindful of their actions in body, speech, and mind, so that they will not lest fall into unfortunate destinies and endure prolonged suffering.”

爾時，善現便白佛言：「諸有聰明善男子等應善守護身、語、意業。彼豈不由語惡業故，惡趣人中長時受苦？」

The Buddha replied, “Yes, Well-Appearing One. Some monastics respect me and call me grand master of correct precept, but they are ignorant to slander, reject, and argue against my teaching of the fathomless prajna paramita. You must know, to slander the fathomless prajna paramita is slandering the unsurpassed bodhi. To slander the unsurpassed bodhi is slandering the Buddhas of the three phases of time. To slander the Buddhas of the three phases of time is slandering the perfect knowledge of all perfect knowledge. To slander the perfect knowledge of all perfect knowledge is slandering the dharma. To slander the dharma is slandering the sangha. To slander the sangha is creating immeasurable negative karmas. To create immeasurable negative karmas is absorbing boundless suffering.”

(The Buddha described the different harmful consequences that ensue from slandering correct dharma.)

佛言：「善現！如是！如是！於我正法毘奈耶中，當有愚癡諸出家者，彼雖稱我為其大師，而於我說甚深般若波羅蜜多毀謗、拒逆。善現當知！若有毀謗甚深般若則為毀謗無上菩提，若有毀謗無上菩提則為毀謗三世諸佛，若有毀謗三世諸佛則為毀謗一切智智，若有毀謗一切智智則毀謗法，若毀謗法則毀謗僧，若毀謗僧則便造作無量罪業，若有造作無量罪業則便攝受無邊苦報。」

The long-lived Well-Appearing One asked the Buddha again, “What causes drive those ignorant persons to slander, reject, and argue against the profound prajna?”

具壽善現復白佛言：「彼愚癡人幾因緣故，毀謗、拒逆甚深般若？」

The Buddha replied to Well-Appearing One, “There are two causes. One is that they are bewitched by evil demons. The second is that they cannot believe in and understand the profound dharma.”

佛告善現：「由二因緣。一、為邪魔之所扇惑。二、於深法不能信解。」

“Furthermore, Well-Appearing One, four causes drive them to slander, reject, and argue against the fathomless prajna. First, they are deceived by evil friends. Second, they cannot cultivate diligently the virtuous dharmas. Third, they find fault with others because of evil intentions. Fourth, they boast themselves and slander others because of jealousy. Because of these causes, they slander, reject, and argue against the fathomless prajna paramita and thus create very heavy evil karmas.”

(The Buddha explained the causes of slandering the profound dharma.)

「復次，善現！由四因緣毀謗、拒逆甚深般若。一、為惡友之所誘誑。二、為不能勤修善法。三、為懷惡喜求他過。四、為嫉妒自讚毀他。由具如是諸因緣故，彼愚癡人毀謗、拒逆甚深般若波羅蜜多，發起無邊極重惡業。」

At that time, Well-Appearing One said to the Buddha again, “Those ignorant

persons do not cultivate diligently, so it is very difficult for them to believe in and understand the fathomless prajna paramita taught by the Buddha.”

爾時，善現復白佛言：「彼愚癡人不勤精進，於佛所說甚深般若波羅蜜多實難信解。」

The Buddha replied to Well-Appearing One, “Yes, you are right.”

佛告善現：「如是！如是！」

The long-lived sage Well-Appearing One asked the Buddha again, “Why is prajna paramita very difficult to believe and understand?”

具壽善現復白佛言：「如是般若波羅蜜多云何甚深極難信解？」

The Buddha replied to Well-Appearing One, “Matter is neither the bondage nor the relief. Why? Matter has adopted non-nature as its self-nature. Feeling, thinking, action, and consciousness are neither the bondage nor the relief. Why? Feeling, thinking, action, and consciousness have adopted non-nature as their self-natures. Furthermore, Well-Appearing One, matter in the past, future, and present is neither the bondage nor the relief. Why? Matter in the past, future, and present has adopted non-nature as its self-nature. Feeling, thinking, action, and consciousness in the past, future, and present are neither the bondage nor the relief. Why? Feeling, thinking, action, and consciousness in the past, future, and present have adopted non-nature as their self-natures.”

(The Buddha explained why the profound dharma is difficult to believe and understand.)

佛告善現：「色非縛非脫。何以故？色以無性為自性故。受、想、行、識非縛非脫。何以故？受、想、行、識皆以無性為自性故。復次，善現！色前、後、中際非縛非脫。何以故？色前、後、中際皆以無性為自性故。受、想、行、識前、後、中際非縛非脫。何以故？受、想、行、識前、後、中際皆以無性為自性故。」

The long-lived sage Well-Appearing One said to the Buddha, “The fathomless prajna paramita will be very difficult to believe and understand for those who do not cultivate it diligently and attentively.”

具壽善現復白佛言：「甚深般若波羅蜜多若不精勤甚難信解。」

The Buddha replied, “Well-Appearing One, it is as you say. Why? The purity of matter is the purity of its effect; matter is pure, so its effect is pure. The purity of feeling, thinking, action, and consciousness is the purity of their effects; feeling, thinking, action, and consciousness are pure, so their effects are pure. Furthermore, Well-Appearing One, the purity of matter is the purity of the perfect knowledge of everything; the perfect knowledge of everything is pure, so matter is pure too. The purity of matter and the purity of the perfect knowledge of everything are inherently not dualistic, separate, terminative, and destructive. The purity of feeling, thinking, action, and consciousness is the purity of the perfect knowledge of everything; the perfect knowledge of everything is pure, so feeling, thinking, action, and consciousness are pure too. The purity of feeling, thinking, action, and consciousness and the purity of the perfect knowledge of everything are inherently not dualistic, separate, terminative, and destructive.”

(Various dharmas and their knowledge are inherently pure; they are not dualistic, separate, terminative, or destructive.)

佛言：「善現！如是！如是！所以者何？色清淨即果清淨，色清淨故果亦清淨；受、想、行、識清淨即果清淨，受、想、行、識清淨故果亦清淨。復次，善現！色清淨即一切智清淨，一切智清淨故色亦清淨，是色清淨與一切智清淨，從本已來無二、無別、無斷、無壞；受、想、行、識清淨即一切智清淨，一切智清淨故受、想、行、識亦清淨，是受、想、行、識清淨與一切智清淨，從本已來無二、無別、無斷、無壞。」

Chapter 9

The Purity

(In the Fifth Assembly)

第五分清淨品第九

At that time, Sariputra said to the Buddha, “World-Honored One, such purity is most profound.”

爾時，舍利子白佛言：「世尊！如是清淨最為甚深。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity is the great brightness.”

舍利子言：「如是清淨是大光明。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity is without attainment and insightful contemplation.”

舍利子言：「如是清淨無得、無現觀。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity is without arising and initiation.”

舍利子言：「如是清淨無所生起。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity is not born in the three realms.”

舍利子言：「如是清淨不生三界。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity is without knowledge and understanding.”

舍利子言：「如是清淨無知無解。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “Such purity has no knowledge of matter, feeling, thinking, action, and consciousness.”

舍利子言：「如是清淨於色無知，於受、想、行、識亦無知。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “The fathomless prajna paramita is extremely pure, so it does not decrease or increase the perfect knowledge of everything.”

舍利子言：「甚深般若波羅蜜多極清淨故，於一切智無損無益。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

Sariputra said, “The fathomless prajna paramita is extremely pure, so it neither grasps nor renounces all dharmas.”

舍利子言：「甚深般若波羅蜜多極清淨故，於一切法無取無捨。」

The Buddha replied, “Yes, because it is extremely pure.”

佛言：「如是！極清淨故。」

At that time, Well-Appearing One said to the Buddha, “Because the ‘I’ is pure, matter, feeling, thinking, action, and consciousness are also pure.”

爾時，善現便白佛言：「我清淨故色、受、想、行識亦清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, the effect is also pure.”

善現復言：「我清淨故果亦清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, the perfect knowledge of everything is also pure.”

善現復言：「我清淨故一切智亦清淨。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is pure, there are not attainment and insightful contemplation.”

善現復言：「我清淨故無得、無現觀。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Because the ‘I’ is boundless, matter, feeling, thinking, action, and consciousness are also boundless.”

善現復言：「我無邊故色、受、想、行、識亦無邊。」

The Buddha replied, “Yes, because they are pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “If bodhisattvas become awakened in this way, they are practicing prajna paramita.”

善現復言：「若諸菩薩能如是覺，是為般若波羅蜜多。」

The Buddha replied, “Yes, because it is pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “Such prajna paramita is not in this shore, in the other shore, or in between.”

善現復言：「如是般若波羅蜜多非此岸、非彼岸、非中間。」

The Buddha replied, “Yes, because it is pure in the final analysis.”

佛言：「如是！畢竟淨故。」

Well-Appearing One said again, “If bodhisattvas initiate the thoughts like these, they stay far away from and abandon prajna paramita.”

善現復言：「若諸菩薩起如是想，捨遠般若波羅蜜多。」

The Buddha replied, “Excellent, excellent! Well-Appearing One, these bodhisattvas are attached to the names and the forms.”

(The Buddha guided Well-Appearing One to the understanding of purity by eliciting various qualities of extreme purity and the purity in the final analysis. The realization of this purity enables one to stay away from attachment and attainment.)

佛言：「善哉！善哉！善現！是諸菩薩著名著相。」

The long-lived sage Well-Appearing One said to the Buddha, “It is very unusual, World-Honored One! You have taught, explicated, and analyzed thoroughly the attachment to the forms about the fathomless prajna paramita for bodhisattvas.”

具壽善現便白佛言：「希有！世尊！善為菩薩於深般若波羅蜜多，開示分別究竟著相。」

In the meantime, Sariputra asked Well-Appearing One, “How are bodhisattvas attached to the forms in the fathomless prajna paramita?”

時，舍利子問善現言：「云何菩薩於深般若波羅蜜多所起著相？」

Well-Appearing One replied, “If bodhisattvas say that matter is empty, they have attachment. If they say that feeling, thinking, action, and consciousness are empty, they have attachment too. If they say that the dharmas in the past, future, and present are the dharmas in the past, future, and present, they have attachment. If they say that innumerable blessings will arise when the bodhisattvas begin to initiate aspiration to the bodhi, they have attachment.”

善現答言：「若諸菩薩於色調空，是名為著；於受、想、行、識調空，是名

為著；於三世法謂三世法，是名為著，謂諸菩薩初發心時無量福生，是名為著。」

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, “Why are these called attachment?”

時，天帝釋問善現言：「何緣如是亦名為著？」

Well-Appearing One replied, “Because they are attached to the existence of the mind. Namely, they are attached to a mind that can correctly undertake the transference toward the unsurpassed bodhi. Kausika, the original nature of the mind is empty, so it cannot undertake transference. If bodhisattvas would like to teach others to reach the great bodhi, they should manifest the real forms to them and then guide, encourage, admire, and celebrate them, so they will not damage themselves or others. The way approved by the Buddhas, the World-Honored Ones, is to stay far away from all differentiations and attachments.”

善現答言：「執有心故，謂執此心能正迴向無上菩提，故名為著。憍尸迦！心本性空不能迴向。若諸菩薩欲教他人趣大菩提，應隨實相示現、勸導、讚勵、慶喜，於自無損亦不損他，諸佛世尊同所開許，遠離一切分別執著。」

At that time, the World-Honored One admired Well-Appearing One, “Excellent, excellent! You can lecture well on the differentiations among and the attachments to the forms for bodhisattvas so that they will become aware of and stay far away from them. There are some other subtle attachments; I am going to teach you about them. Please listen to me carefully and attentively!”

(The Buddha affirmed what Well-Appearing One said about how to avoid attachment. The Buddha continued to teach more about staying away from attachment.)

爾時，世尊讚善現曰：「善哉！善哉！汝善能為諸菩薩說分別著相，令諸菩薩覺知遠離。復有此餘微細執著當為汝說，汝應諦聽！」

Well-Appearing One said, “Yes. We are looking forward to your teaching.”

善現白言：「唯然！願說！」

The Buddha said to Well-Appearing One, “If good gentlepersons of the bodhisattva vehicle grasp the forms in their mindfulness of the Buddhas’ places, they have attachment. If they intend to develop a joyful participation in the flawless dharmas of the Buddhas, the World-Honored Ones, in the past, future and transfer the merits thus derived along with sentient beings equally to the bodhi, they have attachment. The real nature of the dharmas is not absorbed in the three phases of time. The forms of the dharmas should not be grasped or clung to. There is nothing that can be seen, heard, or awakened to. The unsurpassed enlightenment is not the objective of transference.”

佛告善現：「若菩薩乘善男子等，於諸佛所取相憶念隨所取相，皆名執著；若於三世諸佛世尊無漏法中深生隨喜，既隨喜已共諸有情迴向菩提，亦名執著。諸法實性非三世攝，不可取相、不可攀緣，亦無見聞覺知事故，於無上覺不可迴向。」

At that time, Well-Appearing One said to the Buddha, “The real nature of the dharmas is very profound.”

爾時，善現便白佛言：「諸法實性最為甚深。」

The Buddha replied, “Yes, because the original nature is distant.”

佛言：「如是！本性離故。」

Well-Appearing One said again, “We should pay homage to such prajna parramita.”

善現復言：「如是般若波羅蜜多皆應敬禮。」

The Buddha replied, “Yes. It is because the dharma nature has no making and awareness.”

佛言：「如是！法性無作、無覺知故。」

Well-Appearing One asked, “Does the original nature of the dharmas have no

making and awareness?”

善現復言：「諸法本性無所造作、無覺知耶？」

The Buddha replied, “The original nature of the dharmas is the one; it is not the two. It has no making and doing; it cannot be aware of and does not differentiate. If bodhisattvas can realize this, they are able to stay far away from all attachments.”

佛言：「如是諸法本性唯一，無二、無造、無作，不可覺知、不可分別。若諸菩薩能如是知，即能遠離一切執著。」

Well-Appearing One said again, “It is very difficult to be awakened to and know this prajna paramita.”

善現復言：「如是般若波羅蜜多難可覺知。」

The Buddha replied, “Yes. It is because the knowers are nonexistent.”

佛言：「如是！無知者故。」

Well-Appearing One said again, “Such prajna paramita is inconceivable.”

善現復言：「如是般若波羅蜜多不可思議。」

The Buddha replied, “Yes. No mind or the associated images can realize it.”

佛言：「如是！非心、心所能了知故。」

Well-Appearing One said again, “Such prajna paramita has no making and doing.”

善現復言：「如是般若波羅蜜多無所造作。」

The Buddha replied, “Yes. It is because the makers are unattainable.”

佛言：「如是！以諸作者不可得故。」

Well-Appearing One asked again, “How should bodhisattvas practice prajna paramita?”

善現復言：「云何菩薩應行般若波羅蜜多？」

The Buddha replied, “If they do not practice matter, feeling, thinking, action, or consciousness, they do practice prajna paramita. If they do not practice the

emptiness of matter, feeling, thinking, action, or consciousness, they do practice prajna paramita. If they do not practice the imperfect forms of matter, feeling, thinking, action, or consciousness, they do practice prajna paramita. Why? The imperfect matter is not matter; the imperfect feeling, thinking, action, and consciousness are not feeling, thinking, action, and consciousness. If they do not practice these, they do practice prajna paramita.”

(The Buddha said not practicing various dharmas is practicing prajna paramita.)

佛言：「菩薩若不行色，亦復不行受、想、行、識，是行般若波羅蜜多；若不行色空，亦復不行受、想、行、識空，是行般若波羅蜜多；若不行色不圓滿相，亦復不行受、想、行、識不圓滿相，是行般若波羅蜜多。所以者何？色不圓滿即非色，受、想、行、識不圓滿即非受、想、行、識，若不如是行，是行般若波羅蜜多。」

At that time, Well-Appearing One said to the Buddha, “It is unusual, World-Honored One. It is rare, Well-Gone One. You can teach about the forms of nonattachment based on attachment.”

爾時，善現便白佛言：「甚奇！世尊！希有！善逝！能於執著說無著相。」

The Buddha said to Well-Appearing One, “If they do not practice the forms of nonattachment of matter, feeling, thinking, action, and consciousness, they do practice prajna paramita. If bodhisattvas can practice in this way, they will not be attached to matter, feeling, thinking, action, and consciousness. They will not be attached to stream-entry effect, once-return effect, and so forth, and the unsurpassed, perfect, and universal bodhi either. Why? The unhindered awakening surpassing all attachments is called sarvajñaḥ. Therefore, Well-Appearing One, if bodhisattvas would like to transcend all attachments, they should practice prajna paramita.”

佛告善現：「若不行色、受、想、行、識無執著相，是行般若波羅蜜多。若諸菩薩能如是行，便於諸色、受、想、行、識不生執著，於預流果乃至無上正

等菩提不生執著。所以者何？超一切著無障礙覺名薩婆若。如是，善現！若諸菩薩欲超諸著，應行般若波羅蜜多。」

The long-lived sage Well-Appearing One said to the Buddha again, “It is unusual, World-Honored One. The profound dharma nature does not increase or decrease whether it is taught or not.”

具壽善現復白佛言：「希有！世尊！甚深法性若說不說俱無增減。」

The Buddha replied to Well-Appearing One, “Yes, it is like empty space. Suppose that the Buddhas admire or slander empty space for the rest of their lifespans, empty space will not increase or decrease. So is the profound dharma nature, which does not increase or decrease whether it is spoken or not. Like the transformed people who will not be happy or upset and will not increase or decrease whether they are praised or criticized. Similarly, the profound dharma nature will remain the same whether it is discussed or not.”

佛告善現：「如是！如是！譬如虛空，假使諸佛盡其壽量或讚或毀，而彼虛空無增無減，甚深法性亦復如是，若說不說俱無增減。譬如幻士，於讚毀時無喜無憂、不增不減，甚深法性亦復如是，若說不說如本無異。」

The long-lived sage Well-Appearing One said to the Buddha again, “It is very difficult for bodhisattvas to practice the fathomless prajna paramita. The fathomless prajna paramita does not increase or decrease, progress or regress whether you cultivate it or not. The bodhisattvas cultivate prajna paramita as if they cultivate empty space because all are nonexistent. We should pay homage to all bodhisattvas; we should esteem and acclaim them. Why? The bodhisattvas wear the armor of the merits and the virtues to deliver the sentient beings, but they do this as if they fought with empty space or as if a strong person lifted empty space and relocated it in a higher and superior position. As bodhisattvas pursue the unsurpassed, perfect, and universal bodhi for the sake of the sentient beings who are like empty space, they are

called possessing great bravery and vigor; they have attained great diligence paramita.”

(Bodhisattvas worked diligently for the sake of sentient beings who are like empty space.)

具壽善現復白佛言：「諸菩薩眾行深般若波羅蜜多甚為難事，謂深般若波羅蜜多若修不修無增無減、無進無退。諸菩薩眾修行般若波羅蜜多，如修虛空都無所有。諸菩薩眾，我等有情皆應敬禮、尊重讚歎，所以者何？諸菩薩眾為度有情被功德鎧，如有欲與虛空戰爭被堅固鎧；諸菩薩眾為度有情被功德鎧，如有健者欲拔虛空置高勝處。諸菩薩眾為如虛空諸有情類，求趣無上正等菩提，名大勇猛，得大精進波羅蜜多。」

In the meantime, a bhikṣu thought, “I should bow to prajna paramita; within it, all dharmas have no arising and extinction.”

時，有苾芻作如是念：「應禮般若波羅蜜多，此中都無諸法生滅。」

Meanwhile, Heavenly Emperor Indra asked Well-Appearing One, “If bodhisattvas would like to learn the fathomless prajna paramita, how should they do?”

時，天帝釋問善現言：「菩薩欲學甚深般若波羅蜜多，當如何學？」

Well-Appearing One replied, “If bodhisattvas would like to learn the fathomless prajna paramita, they should cultivate and learn diligently and attentively as empty space does.”

善現答言：「菩薩欲學甚深般若波羅蜜多，當如虛空精勤修學。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “If sentient beings can learn prajna paramita, how should they be kept and protected?”

時，天帝釋便白佛言：「若諸有情能學般若波羅蜜多，云何守護？」

At that time, Well-Appearing One asked Heavenly Emperor Indra, “Have you seen any dharma that can be protected?”

爾時，善現語帝釋言：「汝見是法可守護不？」

Heavenly Emperor Indra replied, “No, great virtuous one.”

天帝釋言：「不也！大德！」

Well-Appearing One said, “If bodhisattvas practice as the great prajna paramita teaches, they need no more protection. If they stay away from prajna paramita, the humanlike nonhumans, and so forth will take advantage to do harm to them.

善現語言：「若諸菩薩如大般若波羅蜜多所說而行，即為守護。若離般若波羅蜜多，人非人等皆得其便。

“Kausika, to keep and protect the bodhisattvas who practice the fathomless prajna paramita is not different from working diligently to keep and protect empty space; all efforts will prove in vain. Kausika, can echoes and so forth be kept and protected?”

「憍尸迦！若欲守護行深般若波羅蜜多諸菩薩者，不異有人發勤精進守護虛空，唐設劬勞都無所益。憍尸迦！有能守護響聲等不？」

Heavenly Emperor Indra replied, “No, great virtuous one.”

天帝釋言：「不也！大德！」

Well-Appearing One said, “Any effort trying to keep and protect the bodhisattvas who practice the fathomless prajna paramita will prove in vain.

善現語言：「若欲守護行深般若波羅蜜多諸菩薩者亦復如是，唐設劬勞都無所益。

“Kausika, when practicing the fathomless prajna paramita, bodhisattvas realize that all dharmas are like echoes, images, and so forth. In their contemplation, they do not see that the dharmas will endure. If they can do in this way, they do practice prajna paramita.”

(Well-Appearing One said that bodhisattvas should cultivate prajna paramita as empty space does. If they do in this way, they do not need protection.)

「橋尸迦！諸菩薩眾行深般若波羅蜜多，雖知諸法皆如響等，而不觀見亦不顯示能如是住，是行般若波羅蜜多。」

At that time, because of the World-Honored One's authority and supernatural powers, the four heavenly great kings, Heavenly Emperor Indra, the great Brahma king, and their followers in this large threefold thousand-world all came to the Buddha's place. They bowed down to the ground before the Buddha's feet and then stayed to one side. Owing to the Buddha's supernatural powers, they could see thousands of Buddhas who were teaching prajna paramita in the worlds of the ten directions. They all had the same names and the same appearances. All the senior bhiksus who had asked the Buddhas to teach prajna paramita were all named Well-Appearing One. The lords of the heavens who had played the role of challenger were all named Indra.

爾時，世尊威神力故，令此三千大千世界四大天王，及天帝釋、大梵王等一切天眾來詣佛所，頂禮雙足，卻住一面。以佛神力，於十方界各見千佛宣說般若波羅蜜多，名字相狀皆同於此，請說般若波羅蜜多苾芻眾首皆名善現，問難般若波羅蜜多諸天眾首皆名帝釋。

At that time, the World-Honored One said to Well-Appearing One, "When Bodhisattva Maitreya realizes the unsurpassed, perfect, and universal enlightenment in the future, he will also use this same name at this same place to teach prajna paramita."

(The Buddha conferred Bodhisattva Maitreya the prophecy of attaining Buddhahood in the future.)

爾時，世尊告善現曰：「慈氏菩薩當證無上正等覺時，即以此名亦於此處宣說般若波羅蜜多。」

At that time, Well-Appearing One said to the Buddha, "With what name will Bodhisattva Maitreya teach prajna paramita here when he realizes the unsurpassed,

perfect, and universal bodhi in the future?”

爾時，善現便白佛言：「慈氏菩薩當證無上正等覺時，以何等名即於此處宣說般若波羅蜜多？」

The Buddha replied to Well-Appearing One, “When realizing the unsurpassed, perfect, and universal enlightenment in the future, Bodhisattva Maitreya will not teach the dharmas of empty matter, feeling, thinking, action, and consciousness. He will not teach the dharmas of the bondage and the relief of matter, feeling, thinking, action, and consciousness.”

佛告善現：「慈氏菩薩當證無上正等覺時，不說色空法，不說受、想、行、識空法；不說色縛脫法，不說受、想、行、識縛脫法。」

The long-lived sage Well-Appearing One said to the Buddha again, “The very profound prajna paramita is purest.”

具壽善現復白佛言：「甚深般若波羅蜜多最為清淨。」

The Buddha said to Well-Appearing One, “Because matter is pure, the very profound prajna paramita is purest; because feeling, thinking, action, and consciousness are pure, the very profound prajna paramita is purest. Because empty space is pure, the very profound prajna paramita is purest. Because matter is uncontaminated, the very profound prajna paramita is purest; because feeling, thinking, action, and consciousness are uncontaminated, the very profound prajna paramita is purest. Because empty space is uncontaminated, the very profound prajna paramita is purest.”

佛告善現：「色清淨故，甚深般若波羅蜜多最為清淨；受、想、行、識清淨故，甚深般若波羅蜜多最為清淨；虛空清淨故，甚深般若波羅蜜多最為清淨；色無染故，甚深般若波羅蜜多最為清淨；受、想、行、識無染故，甚深般若波羅蜜多最為清淨；虛空無染故，甚深般若波羅蜜多最為清淨。」

The long-lived sage Well-Appearing One said to the Buddha again, “If

sentient beings accept, embrace, read, and recite the fathomless prajna paramita, they will not be killed in accidents, become ill, or encounter disasters unexpectedly. Rather, they will be surrounded, followed, kept, and protected by innumerable hundreds of thousands of heavenly deities. If good gentlepersons read, recite, and lecture on the fathomless prajna paramita in the eighth, fourteenth, and the fifteenth days in the first half of each month and the eighth and last two days in the second half of each month, they will acquire boundless merits, virtues, and triumphs wherever they are.”

具壽善現復白佛言：「若諸有情受持、讀誦甚深般若波羅蜜多，終不橫死亦無橫病及橫殃禍，常為無量百千天神恭敬圍遶隨逐守護。若善男子、善女人等於黑白月各第八日、第十四日、第十五日，在在處處讀誦講說甚深般若波羅蜜多，當獲無邊功德勝利。」

The Buddha replied to Well-Appearing One, “Yes, it is as you say. You must know, Well-Appearing One, the sentient beings who intend to speak or hear the fathomless prajna paramita will often encounter hindrances. Why? It is because the fathomless prajna paramita is a great and rare treasure; many burglars are looking for all possibilities to steal it. But the fathomless prajna paramita is not attached to the dharmas; it does not grasp them either. Why? It is because all dharmas are nonexistent and unattainable. You must know, Well-Appearing One, because the fathomless prajna paramita does not attain any dharma, it will not contaminate or be contaminated. Why? Nonexistent dharma cannot contaminate nonexistent dharma. Because it is not contaminated, it is called uncontaminated paramita. Because prajna paramita is not contaminated, the rest of dharmas are also uncontaminated. Those who refrain from differentiation do practice prajna paramita. You must know, Well-Appearing One, because the fathomless prajna paramita do not differentiate among all dharmas, it neither sees nor fails to see all dharmas; it neither grasps nor renounces all dharmas.” (The Buddha said, because the fathomless prajna paramita does not attain any dharma,

it will not contaminate or be contaminated. It does not differentiate among all dharmas. It neither grasps nor renounces all dharmas.)

佛告善現：「如是！如是！如汝所說。善現當知！甚深般若波羅蜜多說、聽等時多有留難。所以者何？甚深般若波羅蜜多是大珍寶多諸怨賊，於一切法無著無取。何以故？以一切法都無所有、不可得故。善現當知！甚深般若波羅蜜多，於一切法無所得故，非能染污非所染污。何以故？無法不能染無法故。以無染故說名無染波羅蜜多，由此般若波羅蜜多無染污故，餘一切法亦無染污。若於如是亦不分別，是行般若波羅蜜多。善現當知！甚深般若波羅蜜多無分別故，於一切法無見不見、無取無捨。」

In the meantime, innumerable hundreds of thousands of heavenly sons stayed in empty space and rejoiced, danced, and jumped. They celebrated and sang together, “We are witnessing the Buddha turning the wonderful dharma wheel for the second time in the continent of Jambudvīpa.”

時，有無量百千天子住虛空中，歡喜踊躍互相慶慰，同聲唱言：「我等今者於瞻部洲見佛第二轉妙法輪。」

At that time, the World-Honored One said to Well-Appearing One, “This turning of the dharma wheel is neither the first time nor the second time. The fathomless prajna paramita has no turning or returning.”

爾時，世尊告善現曰：「如是法輪非第一轉亦非第二，甚深般若波羅蜜多無轉還故。」

At that time, Well-Appearing One said to the Buddha, “The fathomless prajna paramita is the broad and great paramita; it is not tied with or attached to all dharmas. Although it realizes the bodhi, it truly does not realize it. Although it turns the dharma wheel, it truly does not turn. There is no dharma that can demonstrate, manifest, attain, turn, and return. Because all dharmas are without arising and extinction in the final analysis, they have no turning or returning.”

爾時，善現便白佛言：「甚深般若波羅蜜多是為廣大波羅蜜多，於一切法無縛無著，雖證菩提而無所證，雖轉法輪而無所轉，無法可示、無法可顯、無法可得、無法可轉、無法可還，以一切法畢竟不生亦復不滅，不生滅故無轉無還。」

At that time, the World-Honored One said to Well-Appearing One, “Yes. Why? In the dharmas that are empty, formless, and are without aspiration, doing, arising, extinction, and nature, both turning and returning are unattainable. To lecture on and explicate prajna paramita in this way is lecturing on and explicating prajna paramita well and purely. In prajna paramita, there are no lecturers or hearers; no persons who have realized and attained nirvana or have taught the dharma and planted the field of bliss. Because the field of bliss is empty, all names and words used to express and indicate are all unattainable. Therefore, prajna paramita is named the broad and great paramita.”

爾時，世尊告善現曰：「如是！如是！所以者何？以空、無相、無願、無作、無生、無滅、無性法中，若轉若還俱不可得。若能如是宣說開示，是名善淨宣說般若波羅蜜多，此中都無說者、受者，亦無作證得涅槃者，亦無說法作福田者，福田無故福性亦空，表示名言皆不可得，故名廣大波羅蜜多。」

At that time, Well-Appearing One said to the Buddha again, “The fathomless prajna paramita is the boundless paramita because it is like the vast empty space that is boundless. The fathomless prajna paramita is the perfect and universal paramita because all dharma natures are equal. The fathomless prajna paramita is the faraway paramita because all dharmas are empty in the final analysis. The fathomless prajna paramita is the invincible paramita because all dharmas are unattainable. The fathomless prajna paramita is the paramita of no tracks because all dharmas are without names and entities. The fathomless prajna paramita is the paramita without movement because all dharmas do not go and come. The fathomless prajna paramita

is the ungraspable paramita because all dharmas cannot be grasped. The fathomless prajna paramita is the inexhaustible paramita because all dharmas are inexhaustible .

The fathomless prajna paramita is the paramita without arising because all dharmas have no arising. The fathomless prajna paramita is the paramita without doing because all doers are unattainable. The fathomless prajna paramita is the paramita without knowledge because all knowers are unattainable. The fathomless prajna paramita is the paramita without turning because the ones who pass away and are reborn are unattainable. The fathomless prajna paramita is the undefiled paramita because all vexations are removed and purified. The fathomless prajna paramita is the uncontaminated paramita because it has nothing to rely on. The fathomless prajna paramita is the indestructible paramita because it is separate from the past. The fathomless prajna paramita is illusion-like paramita because all dharmas do not arise. The fathomless prajna paramita is dream-like paramita because the natures of various kinds of consciousness are equal. The fathomless prajna paramita is the paramita without nonsensical arguments because all nonsensical arguments are equal. The fathomless prajna paramita is the paramita without thinking because all dharmas of thinking are nonexistent in the final analysis. The fathomless prajna paramita is the paramita without movement and turning because it dwells in dharma realm. The fathomless prajna paramita is the paramita separate from contamination because all dharmas are not delusive. The fathomless prajna paramita is the paramita without operations because all dharmas are without differentiations. The fathomless prajna paramita is the tranquil paramita because the phenomena of all dharmas are unattainable. The fathomless prajna paramita is the paramita without vexations because it stays away from faults. The fathomless prajna paramita is the paramita without sentient beings because sentient beings are unattainable. The fathomless prajna paramita is the paramita without discontinuation because all dharmas do not

arise simultaneously. The fathomless prajna paramita is the paramita separate from the two extremes because it is not attached to all dharmas. The fathomless prajna paramita is the paramita without grasping and attachment because it does not view the two vehicles differently. The fathomless prajna paramita is the paramita without differentiation because it is awakened to the equal natures of all differentiations. The fathomless prajna paramita is the immeasurable paramita because the dharmas are immeasurable. The fathomless prajna paramita is the paramita without initiation because it is separate from the 'I.' The fathomless prajna paramita is empty space paramita because all dharmas are without hindrances. The fathomless prajna paramita is the paramita without giving birth because all dharmas do not initiate. The fathomless prajna paramita is the impermanent paramita because all dharmas always have no natures. The fathomless prajna paramita is the painful paramita because the natures of the affliction-compelling dharmas are equal. The fathomless prajna paramita is the selfless paramita because it is not attached to all dharmas. The fathomless prajna paramita is the empty paramita because all dharmas are unattainable. The fathomless prajna paramita is the formless paramita because all dharmas are separate from various kinds of forms. The fathomless prajna paramita is the nonaspiration paramita because all dharmas do not accomplish anything. The fathomless prajna paramita is the powerful paramita because all dharmas cannot be subjugated. The fathomless prajna paramita is the paramita of innumerable Buddha dharma because it is countless. The fathomless prajna paramita is the fearless paramita because the mind is not afraid. The fathomless prajna paramita is the realness paramita because all dharmas are not illusory. The fathomless prajna paramita is the natural paramita because all dharmas have no self-natures."

爾時，善現復白佛言：「甚深般若波羅蜜多是為無邊波羅蜜多，如太虛空無邊際故；是為正等波羅蜜多，以一切法性平等故；是為遠離波羅蜜多，以一切

法畢竟空故；是為難伏波羅蜜多，以一切法不可得故；是為無跡波羅蜜多，以一切法無名體故；是為無行波羅蜜多，以一切法無往來故；是為無奪波羅蜜多，以一切法不可取故；是為無盡波羅蜜多，以一切法不可盡故；是為無生波羅蜜多，以一切法不可生故；是為無作波羅蜜多，以諸作者不可得故；是為無知波羅蜜多，以諸知者不可得故；是為無轉波羅蜜多，諸死生者不可得故；是為無垢波羅蜜多，煩惱淨故；是為無染波羅蜜多，以所依處不可得故；是為無壞波羅蜜多，離前際故；是為如幻波羅蜜多，以一切法皆不生故；是為如夢波羅蜜多，是諸意識平等性故；是無戲論波羅蜜多，覺諸戲論平等性故；是無思慮波羅蜜多，諸思慮法畢竟無故；是無動轉波羅蜜多，住法界故；是為離染波羅蜜多，以一切法不虛妄故；是無作用波羅蜜多，於一切法無分別故；是為寂靜波羅蜜多，一切法相不可得故；是無煩惱波羅蜜多，離過失故；是無有情波羅蜜多，有情實際不可得故；是為無斷波羅蜜多，以一切法無等起故；是無二邊波羅蜜多，於一切法無執著故；是無取著波羅蜜多，於二乘地無分別故；是無分別波羅蜜多，覺諸分別平等性故；是為無量波羅蜜多，無量法故；是為無起波羅蜜多，離我法故；是為虛空波羅蜜多，於一切法皆無礙故；是為不生波羅蜜多，以一切法皆不起故；是為無常波羅蜜多，以一切法常無性故；是名為苦波羅蜜多，是逼惱法平等性故；是為無我波羅蜜多，於一切法無執著故；是名為空波羅蜜多，以一切法不可得故；是為無相波羅蜜多，以一切法離諸相故；是為無願波羅蜜多，以一切法無所成故；是名為力波羅蜜多，以一切法不可屈故；是無量佛法波羅蜜多，過數量故；是無所畏波羅蜜多，心無怯故；是為真如波羅蜜多，以一切法不虛妄故；是為自然波羅蜜多，以一切法無自性故。」

The Buddha said to Well-Appearing One, “Yes, it is as you say.”

(Well-Appearing One elaborated on the attributes of this great and broad prajna paramita, addressing the nature and phenomena of all dharmas. The Buddha affirmed his explanation.)

佛告善現：「如是！如是！如汝所說。」

Chapter 10

The Inconceivable

Section 1

(In the Fifth Assembly)

第五分不思議品第十之一

In the meantime, Heavenly Emperor Indra thought, “If sentient beings are fortunately able to hear the fathomless prajna paramita, they must have made offerings to many Buddhas, made great vows, and initiated great aspiration, not to mention if they can accept, embrace, read, recite, write, lecture for others on, and cultivate prajna paramita as they are taught. These people must have in the past visited with innumerable Buddhas’ places, stayed in close connection with and made offerings to the Buddhas, planted many virtuous roots, and heard the teachings of prajna paramita. They must have, after hearing prajna paramita, accepted, embraced, read, recited, written, and lectured to others on it, and cultivated it as they were taught; or they had inquired about this sutra and answered the questions about it. Due to the blessings thus produced, they can engage in such cultivation and learning in this lifetime. If sentient beings have made offerings to innumerable Buddhas and possessed pure merits and virtues, they will not be shocked, frightened, and scared when hearing the fathomless prajna paramita.”

時，天帝釋作是念言：「若有但聞甚深般若波羅蜜多，當知已曾供養諸佛、發弘誓願，況能受持、讀誦、書寫、為他演說、如教修行！當知是人已於過去無量佛所，親近供養、多種善根，曾聞般若波羅蜜多，聞已受持、讀誦、書寫、為他演說、如教修行，或於此經能問能答，由先福力今（別本有作「令」

者)辦此事。若諸有情已曾供養無量諸佛功德純淨，聞深般若波羅蜜多，其心不驚、不恐、不怖。」

Sariputra knew what Heavenly Emperor Indra was thinking, so said to the Buddha, “If bodhisattvas can develop belief in and understanding of the fathomless prajna paramita, they must have achieved nonregression. Why? The essential meanings of prajna paramita are very profound and extremely difficult to believe in and understand. If they had not in previous lives cultivated the fathomless prajna paramita long enough, heard and inquired about it in front of the Buddha, and planted many virtuous roots at the Buddha’s place, how can they develop belief in and understanding of it instantaneously upon hearing it in present life? Those who slander, reject, and argue against the fathomless prajna paramita when hearing it must have slandered, rejected, and argued against it in their previous lives. Why? These ignorant persons have very few virtuous roots; they cannot develop pure belief in the fathomless prajna paramita, nor have they asked the Buddha and his disciples about its profound meanings. So, upon hearing the profound essential meanings of prajna paramita, they will slander, reject, and argue against them.”

時，舍利子知天帝釋心之所念，便白佛言：「若諸菩薩於深般若波羅蜜多能生信解，當知是人如不退轉諸大菩薩。所以者何？如是般若波羅蜜多理趣甚深極難信解，若於前世不久修行甚深般若波羅蜜多，不於佛前請問聽受，不於佛所多種善根，豈暫得聞即能信解？若有聞說甚深般若波羅蜜多毀謗、拒逆，當知是人先世已於甚深般若波羅蜜多毀謗、拒逆。所以者何？如是愚人善根少故，於深般若波羅蜜多不生淨信；未曾請問佛及弟子甚深義故，聞說般若波羅蜜多甚深義趣毀謗、拒逆。」

At that time, Heavenly Emperor Indra said to Sariputra, “The essential meanings of such prajna paramita are very profound and extremely difficult to believe and understand. It is not unusual that those who have not cultivated, believed, and

become fond of the fathomless prajna paramita long enough will not believe in and understand its essential meanings when hearing them. To pay homage to the fathomless prajna paramita is paying homage to the perfect knowledge of all perfect knowledge.”

爾時，天帝釋謂舍利子言：「如是般若波羅蜜多理趣甚深極難信解，諸有未久信樂修行甚深般若波羅蜜多，聞說此中甚深義趣不生信解，未為希有。若人禮敬甚深般若波羅蜜多，即為禮敬一切智智。」

Sariputra replied: “Yes, it is as you say. Why? Kausika, the perfect knowledge of all perfect knowledge attained by the Thus-Come comes from prajna paramita. The fathomless prajna paramita is the embodiment of the Thus-Come’s perfect knowledge of all perfect knowledge. Kausika, bodhisattvas should practice, dwell in, and learn the fathomless prajna paramita in this manner.”

舍利子言：「如是！如是！如汝所說。何以故？憍尸迦！如來所得一切智智，皆從般若波羅蜜多而得生故，甚深般若波羅蜜多復由如來一切智智而得有故。憍尸迦！諸菩薩眾應如是行、應如是住、應如是學甚深般若波羅蜜多。」

In the meantime, Heavenly Emperor Indra asked the Buddha, “How should bodhisattvas practice the fathomless prajna paramita so they are called dwelling in and learning the fathomless prajna paramita?”

時，天帝釋便白佛言：「諸菩薩眾云何行深般若波羅蜜多，名住深般若波羅蜜多，名學深般若波羅蜜多？」

At that time, the Buddha admired Heavenly Emperor Indra, “Excellent, excellent! Now you can ask Thus-Come such profound meanings.

爾時，佛讚天帝釋言：「善哉！善哉！汝承佛力，能問如來如是深義。」

“Kausika, if bodhisattvas practice the fathomless prajna paramita and do not dwell in matter or in the thought of matter, they do learn matter. If they do not dwell in feeling, thinking, action, and consciousness or in the thought of feeling, thinking,

action, and consciousness, then they do learn feeling, thinking, action, and consciousness. Furthermore, Kausika, if bodhisattvas practice the fathomless prajna paramita and do not learn matter or do not think of matter, then they do not dwell in matter. If they do not learn feeling, thinking, action, and consciousness or do not think of feeling, thinking, action, and consciousness, then they do not dwell in feeling, thinking, action, and consciousness. Kausika, these bodhisattvas do practice the fathomless prajna paramita, dwell in the fathomless prajna paramita, and learn the fathomless prajna paramita.”

(The Buddha taught that, those who do not learn various dharmas or do not think of various dharmas, will not dwell in various dharmas. If bodhisattvas do not dwell in various dharmas, they do learn prajna paramita.)

「橋尸迦！諸菩薩眾行深般若波羅蜜多，若不住色，亦不住此是色，是為學色；若不住受、想、行、識，亦不住此是受、想、行、識，是為學受、想、行、識。復次，橋尸迦！諸菩薩眾行深般若波羅蜜多，若不學色，亦不學此是色，是不住色；若不學受、想、行、識，亦不學此是受、想、行、識，是不住受、想、行、識。橋尸迦！是名菩薩行深般若波羅蜜多，亦名住深般若波羅蜜多，亦名學深般若波羅蜜多。」

In the meantime, Sariputra said to the Buddha, “Such prajna paramita is very profound and difficult to measure and grab; it is limitless.”

時，舍利子便白佛言：「如是般若波羅蜜多最為甚深，難可測量，難可執取，無有限量。」

At that time, the Buddha said to Sariputa, “Yes, it is as you say. Sariputra, if bodhisattvas practice the fathomless prajna paramita and do not dwell in the profound nature of matter or the thought of the profound nature of matter, then they learn the profound nature of matter. If they do not dwell in the profound natures of feeling, thinking, action, and consciousness or the thought of the profound natures of feeling,

thinking, action, and consciousness, then they learn the profound natures of feeling, thinking, action, and consciousness. Furthermore, Sariputra, if bodhisattvas practice the fathomless prajna paramita and do not learn the profound nature of matter or the thought of the profound nature of matter, then they do not dwell in the profound nature of matter. If they practice the fathomless prajna paramita and do not learn the profound natures of feeling, thinking, action, and consciousness or the thought of the profound natures of feeling, thinking, action, and consciousness, then they do not dwell in the profound natures of feeling, thinking, action, and consciousness.”

(If bodhisattvas do not dwell in various dharmas, they do learn prajna paramita.)

爾時，佛告舍利子言：「如是！如是！如汝所說。舍利子！諸菩薩眾行深般若波羅蜜多，若不住色甚深性，亦不住此是色甚深性，是為學色甚深性；若不住受、想、行、識甚深性，亦不住此是受、想、行、識甚深性，是為學受、想、行、識甚深性。復次，舍利子！諸菩薩眾行深般若波羅蜜多，若不學色甚深性，亦不學此是色甚深性，是為不住色甚深性；若不學受、想、行、識甚深性，亦不學此是受、想、行、識甚深性，是為不住受、想、行、識甚深性。」

Meanwhile, Sariputra said to the Buddha again, “Such prajna paramita is very profound and extremely difficult to measure and grab. It is limitless and difficult to believe and understand. But we can teach the bodhisattvas of nonregression about it because they will not be skeptical and confused, nor will they get lost and make mistakes.”

時，舍利子復白佛言：「如是般若波羅蜜多既最甚深，難可測量，難可執取，無有限量則難信解，但應為彼不退轉位諸菩薩說，彼於此中無疑無惑不迷謬故。」

In the meantime, Heavenly Emperor Indra asked Sariputra, “If we teach the fathomless prajna paramita to the bodhisattvas who have not been conferred the prophecy of attaining the bodhi, what faults will be caused?”

時，天帝釋問舍利子言：「若為未受記諸菩薩說，當有何咎？」

Sariputra replied, “When hearing it, they will be shocked and frightened, or will slander it, and because of this cause and condition, they will suffer severely and will be very hard to attain the unsurpassed, perfect, and universal bodhi.”

(The profound meanings of prajna paramita should not be taught to novice bodhisattvas who have not yet achieved nonregression.)

舍利子言：「彼聞驚怖或生毀謗，由此因緣久受大苦，難得無上正等菩提。」

Heavenly Emperor Indra asked, “Some bodhisattvas have not been conferred the prophecy of attaining the bodhi, but they are not shocked and frightened, nor do they slander the fathomless prajna paramita upon hearing them. Will they develop deep belief in and understanding of prajna paramita when hearing it?”

天帝釋言：「頗有菩薩未得受記聞深般若波羅蜜多，心不驚怖，不生毀謗，深信解耶？」

Sariputra replied, “Yes, some do. These bodhisattvas have initiated an aspiration to the unsurpassed, perfect, and universal enlightenment and cultivated the great bodhisattva actions for a long time. Although they have not been conferred the prophecy of attaining the great bodhi, they certainly will attain it after stay in one or two more Buddhas’ places.”

舍利子言：「有！是菩薩久發無上正等覺心，久修菩薩摩訶薩行，雖未得受大菩提記，不過一佛或二佛所，定當得受大菩提記。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say. Sariputra, some bodhisattvas have not been conferred the prophecy of attaining the bodhi, but they are not shocked and frightened when hearing the fathomless prajna paramita; rather, they will develop deep belief in and understanding of it, then you must know that they have initiated an aspiration to the great bodhi for a long time, planted many

virtuous roots, and served many virtuous friends.”

爾時，佛告舍利子言：「如是！如是！如汝所說。舍利子！若諸菩薩未得受記，聞深般若波羅蜜多，心不驚怖，深生信解，當知久發大菩提心，多種善根，事多善友。」

In the meantime, Sariputra said to the Buddha, “I would like to share a few similes on this matter. I beg your kind permission.”

時，舍利子便白佛言：「我今樂說少分譬喻，惟願聽許！」

The Buddha replied, “Yes, you may say as you like.”

爾時，佛告舍利子言：「隨汝意說。」

Sariputra said, “World-Honored One, if good gentlepersons of the bodhisattva vehicle dream that they sit on the throne of the wonderful bodhi, they are very close to the realization of the unsurpassed, perfect, and universal bodhi. If they are not shocked and frightened; rather, they can develop deep belief in and understanding of the fathomless prajna paramita when hearing it, they must have aspired to unsurpassed, perfect, and universal bodhi long enough and their virtuous roots have matured, or they have been conferred the prophecy of attaining the bodhi, or they will be conferred soon. They will realize insightfully the unsurpassed, perfect, and universal bodhi quickly.”

時，舍利子白言：「世尊！如菩薩乘善男子等自夢見坐妙菩提座，當知是人近證無上正等菩提。若有得聞甚深般若波羅蜜多，心不驚怖，深生信解亦復如是。當知是人久發無上正等覺心善根成熟，或已得受大菩提記，或近當受大菩提記，疾證無上正等菩提。」

“World-Honored One, a person wandered in wilderness, walked on perilous roads, and went as far as one, two, three, and so forth, and five hundred yojanas. As he saw fields, forests, and shepherds, anticipating the existence of the big cities or capitals ahead, he thought, ‘Now it is not very far away from the city.’ He was relaxed

and no longer afraid of the fierce beasts, wicked robbers, hunger, and thirst. So are the bodhisattvas. Upon hearing the fathomless prajna paramita, they are delighted to believe in and understand it. It is evident that they will be conferred the prophecy of attaining the unsurpassed, perfect, and universal bodhi soon. They no longer fear that they will fall into the stage of voice hearer or the stage of self-enlightened one. Why? They have seen, heard, believed in, and understood the fathomless prajna paramita, and this anticipates the attainment of the unsurpassed, perfect, and universal bodhi.”

「世尊！譬如有人遊行曠野，經過險道百踰繕那或二、或三乃至五百，見諸城邑王都前相，謂放牧人園林田等，見是相已便作是念：『城邑王都去此非遠。』作是念已身意泰然，不畏惡獸惡賊饑渴。如是菩薩得聞般若波羅蜜多深心信敬，當知不久受菩提記，疾證無上正等菩提，無墮聲聞、獨覺地畏。何以故？已得見聞恭敬信受甚深般若波羅蜜多無上菩提之前相故。」

“World-Honored One, someone wanted to see ocean. After walking long enough and seeing no more hills and forests, this person thought, ‘I know that ocean is not far away. Why? There is no hill or forest near ocean.’ Although this person had not seen ocean, the signs showed that ocean was not distant, and that made this person rejoice, dance, and jump. So, when bodhisattvas hear prajna paramita and immediately develop a deep belief in and respect to it, they will be conferred the prophecy of attaining the bodhi and will realize the unsurpassed, perfect, and universal bodhi quickly. Why? Seeing and hearing the fathomless prajna paramita is a sign preceding the attainment of the unsurpassed, perfect, and universal bodhi.”

「世尊！譬如有人欲觀大海，漸次往趣經歷多時不見山林便作是念：『今觀此相，大海非遠。所以者何？近大海岸，地必漸下無諸山林。』彼人爾時雖未見海，而見近相歡喜踊躍。如是菩薩得聞般若波羅蜜多深心信敬，當知不久受菩提記，疾證無上正等菩提。何以故？已得見聞甚深般若波羅蜜多無上菩提之前相故。」

“World-Honored One, when dried leaves are falling and branches become moist in spring, flowers and fruit trees will blossom and flourish soon. Upon seeing the phenomena people will say, ‘New flowers, fruits, and leaves will emerge. Why? The signs tell people this story.’ So, if bodhisattvas hear prajna paramita and immediately develop belief in and respect to it, they will be conferred the prophecy of attaining the bodhi and will realize the unsurpassed, perfect, and universal bodhi soon. In the meantime, the heavenly sons in the assembly rejoiced. They thought, ‘In the past, bodhisattvas had shown such signs and indeed were conferred the prophecy of attaining the great bodhi. Now these bodhisattvas have also shown the similar signs, so they will be conferred the prophecy of attaining the great bodhi before long.’

「世尊！譬如春時花果樹等，故葉已墮枝條滋潤，眾人見之咸作是念：『新花果葉當出非久。所以者何？此諸樹等新花果葉先相現故。』如是菩薩得聞般若波羅蜜多深心信敬，當知不久受菩提記，疾證無上正等菩提。時，眾會中有諸天子，見已歡喜作是念言：『先諸菩薩得此相已，不久便受大菩提記，今此菩薩亦得是相，不久當受大菩提記。』

“World-Honored One, a woman was pregnant for quite a time. She weighed heavier, her movement became difficult, and her mind was restless. She ate, slept, and talked less, and disliked the things she used to like. Because of the suffering caused by pregnancy she almost stopped all activities. Other woman saw what happened to her and knew that this woman would give birth to a baby. If bodhisattvas hear prajna paramita and develop a deep belief in and respect to it, they will be conferred the prophecy of attaining the bodhi and will realize insightfully the unsurpassed, perfect, and universal bodhi before long. They will be able to bring benefits and happiness to all sentient beings in the endless future.”

「世尊！譬如女人懷妊漸久，其身轉重動止不安，飲食睡眠悉皆減少，不喜多語厭常所作，受苦痛故眾事頓息，有異母人見是相已，即知此女不久產

生。如是菩薩得聞般若波羅蜜多深心信敬，當知不久受菩提記，疾證無上正等菩提，能盡未來利樂一切。」

At that time, the Buddha admired Sariputra, “Excellent, excellent! Now you can speak the similes about bodhisattvas. You have done this with the support of the Thus-Come’s authority and supernatural powers.”

爾時，佛讚舍利子言：「善哉！善哉！汝今善說菩薩譬喻，皆是如來威神之力。」

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Chapter 10

The Inconceivable

Section 2

(In the Fifth Assembly)

大般若波羅蜜多經 卷第五百六十

大唐三藏法師玄奘奉 詔譯

第五分不思議品第十之二

At that time, Well-Appearing One said to the Buddha, “It is unusual, World-Honored One, that you can entrust, protect, and keep bodhisattvas in mind very well.”

爾時，善現便白佛言：「甚奇！世尊！於諸菩薩善能付囑、善能護念。」

The Buddha replied, “Yes, Well-Appearing One. Why? These bodhisattvas have had compassion and mercy for sentient beings of the world for a long time. For bringing great justice, benefit, peace, and happiness to heavenly beings and human beings, they have worked to realize insightfully the unsurpassed, perfect, and universal bodhi and lecture on the essential meanings of the dharma for sentient beings.

佛言：「善現！如是！如是！所以者何？諸菩薩眾為欲長夜利樂多生哀愍世間諸眾生（「諸眾生」別本或作「大生眾」）故，欲令天、人獲大義利安樂事故，求證無上正等菩提，為諸有情宣說法要。」

The long-lived sage Well-Appearing One asked the Buddha again, “How should bodhisattvas cultivate, learn, and fulfill the fathomless prajna paramita quickly when practicing it?”

具壽善現復白佛言：「諸菩薩眾行深般若波羅蜜多，云何修習甚深般若波羅蜜多令速圓滿？」

The Buddha replied to Well-Appearing One, “When practicing the fathomless

prajna paramita, bodhisattvas do not see matter, feeling, thinking, action, and consciousness increase or decrease, nor do they see dharmas or not dharmas. They should cultivate prajna paramita in this way to fulfill it quickly.”

佛告善現：「若諸菩薩依深般若波羅蜜多，不見色增，不見色減而行般若波羅蜜多，不見受、想、行、識增，不見受、想、行、識減而行般若波羅蜜多，不見是法，不見非法而行般若波羅蜜多，是諸菩薩修習般若波羅蜜多速得圓滿。」

The long-lived sage Well-Appearing One said to the Buddha again, “What the Thus-Come says is inconceivable.”

具壽善現復白佛言：「如來所說不可思議。」

The Buddha replied to Well-Appearing One, “Yes, it is. Matter is inconceivable; feeling, thinking, action, and consciousness are inconceivable. If bodhisattvas practice the fathomless prajna paramita without thinking that matter is inconceivable and feeling, thinking, action, and consciousness are inconceivable, they will cultivate, learn, and fulfill prajna paramita quickly.”

(The Buddha taught how bodhisattvas cultivate prajna paramita to fulfill it quickly.)

佛告善現：「如是！如是！色亦不可思議，受、想、行、識亦不可思議。若諸菩薩行深般若波羅蜜多，於色不起不思議想而行般若波羅蜜多，於受、想、行、識亦復不起不思議想而行般若波羅蜜多，是諸菩薩修習般若波羅蜜多速得圓滿。」

The long-lived sage Well-Appearing One asked the Buddha again, “The essential meanings of such prajna paramita are very profound. Who can believe and understand them?”

具壽善現復白佛言：「如是般若波羅蜜多義趣甚深，誰能信解？」

The Buddha replied to Well-Appearing One, “The bodhisattvas who have

cultivated superior actions long enough are able to develop belief in and understanding of the fathomless prajna paramita.”

佛告善現：「若諸菩薩久修勝行，於深般若波羅蜜多能生信解。」

The long-lived sage Well-Appearing One asked the Buddha again, “What is meant by saying that bodhisattvas have cultivated superior actions long enough?”

具壽善現復白佛言：「諸菩薩眾云何得名久修勝行？」

The Buddha replied to Well-Appearing One, “When practicing the fathomless prajna paramita, bodhisattvas do not reflect on the Buddha’s ten abilities, four kinds of fearlessness, eighteen distinctive features of Buddha’s wisdom and power, and the perfect knowledge of everything. Why? The Buddha’s ten abilities, four kinds of fearlessness, and so forth, and the perfect knowledge of everything are inconceivable; matter, feeling, thinking, action, and consciousness are inconceivable; and all dharmas are inconceivable. If bodhisattvas practice in this way, they practice nowhere. These bodhisattvas indeed practice prajna paramita. They must have cultivated superior actions for a long time.”

(The Buddha explained the meaning of superior actions that bodhisattvas cultivate.)

佛告善現：「若諸菩薩行深般若波羅蜜多，不分別如來十力，不分別四無所畏，不分別十八不共法，不分別一切智。所以者何？如來十力不可思議乃至一切智亦不可思議，色亦不可思議，受、想、行、識亦不可思議，一切法亦不可思議。若諸菩薩如是行者都無行處，是行般若波羅蜜多，是諸菩薩乃可名為久修勝行。」

The long-lived sage Well-Appearing One said to the Buddha again, “The fathomless prajna paramita is an accumulation of invaluable treasures, an accumulation of all kinds of pure things. Much like pure empty space which separates from clouds and smoke. It is unusual, the essential meanings of prajna paramita are profound, but they attract demonic hindrances. Would you please teach us how to

avoid demonic hindrances?”

具壽善現復白佛言：「甚深般若波羅蜜多是珍寶聚、是清淨聚，如淨虛空離雲煙等。奇哉！般若波羅蜜多義趣甚深多諸留難，而今廣說留難不生。」

The Buddha replied to Well-Appearing One, “Yes. Due to Buddha’s supernatural powers, demonic hindrances will not arise. Therefore, if good gentlepersons of the great vehicle would like to write, embrace, read, recite, and lecture on the fathomless prajna paramita, they should finish all these things within one year. Why? The fathomless prajna paramita is a big magic treasure ball that attracts hindrances.”

佛告善現：「如是！如是！佛神力故留難不生。是故大乘善男子等於深般若波羅蜜多，若欲書持、讀誦、演說，乃至一歲必令總了。所以者何？甚深般若波羅蜜多大寶神珠多諸障礙。」

The long-lived sage Well-Appearing One said to the Buddha again, “It is very strange! Evil demons often want to hinder such big magic treasure ball.”

具壽善現復白佛言：「奇哉！惡魔常於如是甚深般若波羅蜜多大寶神珠欲作留難。」

The Buddha replied to Well-Appearing One, “Evil demons hinder prajna paramita intending to prevent bodhisattvas from fulfilling their aspirations.”
(The Buddha said that demons hinder prajna paramita to prevent bodhisattvas from fulfilling its cultivation.)

佛告善現：「一切惡魔雖於般若波羅蜜多常欲留難，令諸菩薩所作不成，而願不遂。」

In the meantime, Sariputra asked the Buddha, “Who has the supernatural powers to prevent evil demons from hindering the fathomless prajna?”

時，舍利子便白佛言：「是誰神力，令彼惡魔於深般若不能留難？」

At that time, the Buddha replied to Sariputra, “The Buddha’s supernatural

powers in the worlds of the ten directions can prevent demons from obstructing prajna paramita. Sariputra, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have protected and kept the bodhisattvas who are practicing the fathomless prajna paramita in mind, so evil demons cannot hinder them. Why? Sariputra, the bodhisattvas practicing the fathomless prajna paramita are naturally protected by and kept in the minds of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the worlds of the ten directions. Those who are protected by and kept in the minds of the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones naturally will not be hindered by evil demons. Furthermore, Sariputra, if good gentlepersons with pure belief can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita without hindrances, they should think, 'It is because of the Buddhas, the World-Honored Ones, in the worlds of the ten directions who have protected and kept me in mind with their supernatural powers that I can smoothly write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita.'"

(The Buddha taught that all Thus-Comers' supernatural powers can protect bodhisattvas who are learning and cultivating prajna paramita from demonic hindrances. Bodhisattvas should realize this.)

爾時，佛告舍利子言：「是佛神力亦是十方一切世界諸佛神力。舍利子！一切如來、應、正等覺皆共護念行深般若波羅蜜多諸菩薩眾，令諸惡魔不能留難。何以故？舍利子！若諸菩薩行深般若波羅蜜多，法爾皆蒙十方無量無邊世界一切如來、應、正等覺共所護念，若蒙如來、應、正等覺所護念者，惡魔法爾不能留難。又舍利子！若有淨信善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說無障礙者，應作是念：『我今書寫、受持、讀誦、修習、思惟、演說般若波羅蜜多，皆是十方一切世界諸佛世尊神力護念令得成

辦。」

Meanwhile, Sariputra said to the Buddha, “If the good gentlepersons of the great vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita without being hindered by evil demons, they are all loving-kindly and compassionately protected by the supernatural powers of and kept in the minds of the Buddhas in the worlds of the ten directions.”

時，舍利子便白佛言：「若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，皆是十方諸佛神力慈悲護念，令彼所作殊勝善業一切惡魔不能留難。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say.”

爾時，佛告舍利子言：「如是！如是！如汝所說。」

Meanwhile, Sariputra said to the Buddha again, “If the good gentlepersons of the great vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, then the Buddhas, the World-Honored Ones, in the worlds of the ten directions will acknowledge this effort and will joyfully protect and keep them in mindfulness. The Buddhas, the World-Honored Ones, in the worlds of the ten directions will always watch them with the Buddha eye and protect and keep them with loving-kindness and compassion, so they can fulfill the cultivation of prajna paramita.”

時，舍利子復白佛言：「若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，十方世界諸佛世尊皆共識知歡喜護念。十方世界諸佛世尊，常以佛眼皆共觀見慈悲護念，令彼所修無不成辦。」

At that time, the Buddha said to Sariputra, “Yes, it is as you say. If the good gentlepersons of the great vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on the fathomless prajna paramita, then the Buddhas, the World-Honored Ones, in the worlds of the ten directions will, with Buddha eye,

contemplate, watch, see, recognize, protect, and keep them in mindfulness, so the evil demons cannot hinder and annoy them and the virtuous actions that they are undertaking will be fulfilled quickly. If the good gentlepersons of the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on prajna paramita, you must know that they are very close to the unsurpassed, perfect, and universal bodhi, and no evil demons and followers can hinder them. If the good gentlepersons of the bodhisattva vehicle can write prajna paramita, adorn and dignify it in various ways, and further read, recite, and make offerings respectfully to it, then they will always be protected and kept by the Buddhas; they will gain great benefits because of this cause and condition.

(The Buddha taught how Thus-Comers would protect and keep bodhisattvas who can write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on prajna paramita.)

爾時，佛告舍利子言：「如是！如是！如汝所說。若菩薩乘善男子等，於深般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，常為十方一切世界諸佛世尊佛眼觀見識知護念，令諸惡魔不能撓惱，所作善業皆速成辦。若菩薩乘善男子等，能於般若波羅蜜多書寫、受持、讀誦、修習、思惟、演說，當知已近無上菩提，惡魔眷屬不能留難。若菩薩乘善男子等能書般若波羅蜜多，種種莊嚴受持、讀誦、供養恭敬，常為諸佛之所護念，由此因緣獲大饒益。

“Furthermore, Sariputra, the fathomless sutras of prajna paramita will flourish gradually in the south after the Buddha passes into nirvana. It will expand from the south to the north and flourish there gradually. The unsurpassed correct dharma of the precept not attained by the Buddha will begin to decay and extinguish. The unsurpassed correct dharma of the precept attained by the Thus-Comer is the profound sutras of prajna paramita. If the good gentlepersons dwelling of the bodhisattva vehicle can write, accept, embrace, read, recite, cultivate, learn, reflect on,

and lecture on these sutras and further make offerings respectfully to them, then all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones will, with the Buddha eye, constantly contemplate, see, protect, keep, praise publicly, and acclaim them so they will be free from worries and pains.”

(The Buddha also predicted the future development, expansion, and flourishing of prajna paramita.)

「復次，舍利子！如是般若波羅蜜多甚深經典，佛涅槃後流至南方漸當興盛，後從南方流至北方漸當興盛。非佛所得法毘奈耶無上正法有滅沒相，如來所得法毘奈耶無上正法，即是般若波羅蜜多甚深經典。如是經典，住菩薩乘善男子等，書寫、受持、讀誦、修習、思惟、演說、恭敬供養。一切如來、應、正等覺，常以佛眼觀見護念，稱揚讚歎令無憂苦。」

In the meantime, Sariputra said to the Buddha, “The fathomless sutras of prajna paramita will flourish in the northeast in the future.”

時，舍利子便白佛言：「如是般若波羅蜜多甚深經典，後時、後分於東北方廣行流布。」

The Buddha said to Sariputra, “Yes, Sariputra. In a later time in the northeast, if the good gentlepersons dwelling in the bodhisattva vehicle hear the fathomless sutras of prajna paramita and believe in, become fond of, write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to them, you must know that these persons must have aspired to the unsurpassed, perfect, and universal enlightenment and cultivated the great bodhisattva actions for a long time.”

爾時，佛告舍利子言：「如是！如是！舍利子！後時、後分彼東北方住菩薩乘善男子等，聞此般若波羅蜜多甚深經典，若能信樂、書寫、受持、讀誦、修習、思惟、演說、恭敬供養，當知彼人久發無上正等覺心、久修菩薩摩訶薩行。」

In the meantime, Sariputra asked the Buddha again, “In the future, in the

northeast, how many bodhisattvas dwelling in the bodhisattva vehicle will develop belief in and fondness of the fathomless sutras of prajna paramita when they hear and further write, accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and make offerings respectfully to the sutras of prajna paramita?”

時，舍利子復白佛言：「彼東北方後時、後分，當有幾許住菩薩乘善男子等，得聞般若波羅蜜多甚深經典，能生信樂、書寫、受持、讀誦、修習、思惟、演說、恭敬供養？」

The Buddha replied to Sariputra, “In the future in the northeast, innumerable good gentlepersons will dwell in the bodhisattva vehicle, but fewer people will believe in, become fond of, write, accept, embrace, read, recite, and make offerings to the fathomless prajna paramita when hearing it. Although numberless good gentlepersons dwelling in the bodhisattva vehicle can hear the fathomless prajna paramita and deeply believe in, become fond of, accept, embrace, read, recite, and make offerings to it, very few of them will cultivate, learn, and reflect on it. Even fewer can lecture for others on its profound essential meanings.

爾時，佛告舍利子言：「彼東北方後時、後分，雖有無量住菩薩乘善男子等，而少得聞甚深般若波羅蜜多，深心信樂、書寫、受持、讀誦、供養；雖有無量住菩薩乘善男子等，聞深般若波羅蜜多，深心信樂、書寫、受持、讀誦、供養，而有少分修習思惟，若能為他宣說開示甚深義趣甚為難得。

“Sariputra, if good gentlepersons dwelling in the bodhisattva vehicle hear prajna paramita and are not drowned, frightened, and scared; instead, they can deeply believe in, become fond of, write, accept, embrace, read, recite, cultivate, learn, reflect on, and lecture on it, they must have stayed in close connection with and made offerings respectfully to innumerable Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Ones and bodhisattvas. They have also inquired about the profound essential meanings of prajna paramita. These good gentlepersons certainly

will fulfill all bodhisattva actions and realize the unsurpassed, perfect, and universal bodhi quickly, then bring great benefits to all sentient beings. Why? Sariputra, I have often taught these good gentlepersons dwelling in the bodhisattva vehicle the dharmas correspondent with the perfect knowledge of everything. They can always cultivate and accumulate the bodhisattva actions through different physical bodies, realize the unsurpassed, perfect, and universal bodhi quickly, and teach the subtle and exquisite dharma to sentient beings, let them approach the unsurpassed, perfect, and universal bodhi. These good gentlepersons have stayed in peace and stability in body and mind, the demon king and associates cannot ruin their aspirations toward the unsurpassed, perfect, and universal enlightenment, not to mention others. Sariputra, after hearing the fathomless prajna paramita, the good gentlepersons dwelling in the bodhisattva vehicle will attain a broad and great mind full of purity, peace, and joy. They can establish innumerable sentient beings in the virtuous dharmas correspondent with the unsurpassed bodhi.

「舍利子！若菩薩乘善男子等聞說般若波羅蜜多，心不沈沒、不驚、不怖，深生信樂、書寫、受持、讀誦、修習、思惟、演說，當知是人已曾親近供養恭敬無量如來、應、正等覺及諸菩薩，請問般若波羅蜜多甚深義趣。是菩薩乘善男子等定當圓滿諸菩薩行，疾證無上正等菩提，與諸有情作大饒益。何以故？舍利子！我常為彼住菩薩乘善男子等，說一切智相應之法，是人轉身常能修集諸菩薩行，速趣無上正等菩提，為諸有情說微妙法，令趣無上正等菩提。是菩薩乘善男子等身心安定，諸惡魔王及彼眷屬尚不能壞求趣無上正等覺心，何況其餘樂行惡者！舍利子！住菩薩乘善男子等聞深般若波羅蜜多，心得廣大清淨喜樂，亦能安立無量有情無上菩提相應善法。」

“Sariputra, these good gentlepersons dwelling in the bodhisattva vehicle are making vows in my place today, ‘I swear to establish innumerable hundreds of thousands of sentient beings to aspire to the unsurpassed, perfect, and universal

enlightenment and cultivate bodhisattva actions. I swear to demonstrate the bodhisattva actions to guide, advise, admire, encourage, and celebrate them, so they will be conferred the prophecy of attaining nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.’ I am delighted to participate in what they are doing. Why? Sariputra, I have observed and found that what they speak are in accord with what they think. They will establish innumerable hundreds of thousands of sentient beings well, let them aspire to the unsurpassed, perfect, and universal bodhi. They will also demonstrate to, guide, advise, admire, and celebrate sentient beings, assist them to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi. These good gentlepersons of the bodhisattva vehicle had made the same vows in the past at innumerable Buddhas’ places. The Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones in the past were delighted to participate in what they were doing because the Thus-Comers also observed and found that what they spoke were in accord with what they thought. These good gentlepersons of the bodhisattva vehicle have developed broad and great belief and understanding, cultivated broad and great actions. They make wishes to be reborn in Buddha lands in other directions where the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones are teaching the profound dharma of prajna paramita. After hearing the profound dharma of prajna paramita, these good gentlepersons will establish firmly innumerable hundreds of thousands of sentient beings in those lands and let them aspire to the unsurpassed, perfect, and universal enlightenment. They further demonstrate to, guide, advise, admire, encourage, and celebrate the sentient beings, assist them to achieve nonregression in the pursuit of the unsurpassed, perfect, and universal bodhi.”

(The Buddha described how good gentlepersons dwelling in bodhisattva vehicle assist various sentient beings in different Buddha lands to aspire to the unsurpassed bodhi

and achieve nonregression in their pursuit.)

「舍利子！是菩薩乘善男子等今於我所發弘誓願：『定當安立無量百千諸有情類，令發無上正等覺心；修菩薩行示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。』我於彼類深生隨喜。何以故？舍利子！我觀彼人所發弘願心語相稱，彼於當來定能安立無量百千諸有情類，令發無上正等覺心，修菩薩行示現、勸導、讚勵、慶喜，令於無上正等菩提乃至得受不退轉記。是菩薩乘善男子等，亦於過去無量佛所發如是願。過去如來、應、正等覺，亦於彼願深生隨喜，觀彼心語定相稱故。是菩薩乘善男子等，信解廣大修廣大行，願生他方諸佛國土現有如來、應、正等覺宣說般若波羅蜜多甚深法處。彼聞般若波羅蜜多甚深法已，復能安立彼佛土中無量百千諸有情類，令發無上正等覺心；修菩薩行示現、勸導、讚勵、慶喜，令於無上正等菩提得不退轉。」

In the meantime, Sariputra said to the Buddha, “It is very unusual, World-Honored One. The Buddha has awakened to, realized, and known all dharmas and all sentient beings, including their minds and actions and the differences among them in the past, future, and present. The Buddha has also known well about all Buddhas and bodhisattvas. World-Honored One, if the bodhisattvas can wholeheartedly listen to, accept, embrace, read, recite, cultivate and learn diligently and assiduously, reflect reasonably on, write, explicate, and disseminate extensively prajna paramita, then they will also continue to pursue the fathomless prajna paramita diligently and endlessly in the generations to come. Will the bodhisattvas attain prajna paramita at a specific time?”

時，舍利子便白佛言：「甚奇！世尊！佛於過去、未來、現在所有諸法及諸有情心行差別，佛、菩薩等無不證知、無不覺了。世尊！若諸菩薩能於般若波羅蜜多，至心聽聞、受持、讀誦、精勤修學、如理思惟、書寫、解說、廣令流布，是諸菩薩於當來世求深般若波羅蜜多精勤不息，彼於般若波羅蜜多為有得時、不得時不？」

At that time, the Buddha replied to Sariputra, “These bodhisattvas have pursued the fathomless prajna paramita diligently and endlessly. They can attain prajna paramita anytime; there is not a time that they cannot attain prajna paramita. They can attain it naturally without additional effort. It is because the Buddhas and bodhisattvas have always protected them and kept them in mind.”

爾時，佛告舍利子言：「是諸菩薩於深般若波羅蜜多常求不息，一切時得，無不得時，或有不求自然而得，諸佛菩薩常護念故。」

Meanwhile, Sariputra asked the Buddha again, “These bodhisattvas can attain the sutras correspondent with prajna paramita anytime; there is not a time that they cannot attain it. Do they also attain the sutras correspondent with the six paramitas?”

時，舍利子復白佛言：「是諸菩薩為於般若波羅蜜多相應經典，一切時得，無不得時，為於六種波羅蜜多相應經典亦能常得？」

The Buddha replied to Sariputra, “If bodhisattvas always seek the sutras correspondent with prajna paramita diligently without caring about their own bodies and lives, it does not make sense to say that they cannot attain other sutras. Why? Sariputra, they have demonstrated to, guided, advised, admired, encouraged, and joyfully celebrated sentient beings to accept, embrace, read, and recite the sutras correspondent with prajna paramita and other sutras. They themselves have also cultivated and learned the sutras assiduously. Because of the powers caused by these merits, they naturally can encounter the sutras correspondent with the fathomless prajna paramita and the six paramitas. They will never stay away from them wherever they are reborn.”

爾時，佛告舍利子言：「若諸菩薩常於般若波羅蜜多相應經典，勇猛信求不顧身命，有時不得諸餘經典，無有是處。何以故？舍利子！是諸菩薩為趣無上正等菩提，示現、勸導、讚勵、慶喜諸有情類，令於般若波羅蜜多相應經典及餘經典受持、讀誦，亦自於中精勤修學，由斯福力，隨所生處，法爾常遇甚深

般若波羅蜜多相應經典，及餘六種波羅蜜多相應經典恒不捨離。」

Chapter 11

Demonic Hindrances

(In the Fifth Assembly)

第五分魔事品第十一

At that time, the long-lived sage Well-Appearing One asked the Buddha, “World-Honored One, you have taught that the good gentlepersons of the bodhisattva vehicle may encounter demonic hindrances when they cultivate the virtuous dharmas. What are the demonic hindrances?”

爾時，具壽善現便白佛言：「世尊！所說住菩薩乘善男子等修善法時有諸魔事，云何名為菩薩魔事？」

The Buddha replied to Well-Appearing One, “Some bodhisattvas intend to lecture on the dharma, but their talent of debate becomes very slow, or they speak abruptly instead of spontaneously. These are demonic hindrances. Sometimes they speak too much, stop before completion, present essential dharma with disorganized and fragmented words and sentences, or unexpected interruption occurs during lectures. Bodhisattvas should recognize these as demonic hindrances.

佛告善現：「若諸菩薩欲說法要辯久乃生，菩薩當知是為魔事；或說法要辯乃卒生，菩薩當知是為魔事；或說法要辯過量生，菩薩當知是為魔事；或所欲說未盡便止，菩薩當知是為魔事；或說法要言詞亂雜，菩薩當知是為魔事；或說法要言詞間斷，菩薩當知是為魔事；或說法時諸橫事起，令所欲說不遂本心，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, when writing the sutras correspondent

with the fathomless prajna paramita, the bodhisattvas stretch and yawn, laugh at each other, look down on each other in contempt, become restless in body and mind, lose mindfulness and concentration, make mistakes in writing words and sentences, become confused and puzzled about the meanings, become disgusted with the writing, encounter accidents happening unexpectedly and abruptly, or argue against each other so they cannot finish the writing. The bodhisattvas must know that these are also the demonic hindrances.

「復次，善現！若諸菩薩於深般若波羅蜜多相應經典書寫等時，或頻申欠（別本有作「缺」者）呿，或更相嗤笑，或互相輕凌，或身心躁擾，或失念散亂，或文句顛倒，或迷惑義理，或不得滋味心生厭捨，或橫事卒起，或互相乖諍，由斯等事所作不成，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, when hearing the sutras correspondent with prajna paramita, the bodhisattvas think, ‘I am not conferred the prophecy by the Buddha in these sutras, so why should I listen?’ Or they think, ‘Our names are not mentioned in these sutras, so why should I listen?’ Or think, ‘The villages or the cities where we were born are not mentioned in these sutras, why should I listen?’ Because their grasping minds are not pure, they will stand up and leave without reluctance, care, and affection. The bodhisattvas must recognize this as demonic hindrance. Well-Appearing One, upon hearing the sutras correspondent with prajna paramita, the bodhisattvas become disgusted and leave due to their impure minds. Their merits and virtues will diminish depending on how far they walk away from the assembly. After many kalpas of retribution, extra effort is required to regain what they lost. This is a demonic hindrance.

「復次，善現！若諸菩薩聞說般若波羅蜜多相應經時，或作是念：『我於此中不得受記，何用聽為？』或作是念：『此中不說我等名字，何用聽為？』或作是念：『此中不說我等生處城邑聚落，何用聽為？』由此等緣心不清淨，即從座

起厭捨而去，無顧戀心，菩薩當知是為魔事。善現當知！若諸菩薩聞說般若波羅蜜多相應經時，心不清淨厭捨去者，隨彼所起不清淨心厭捨此經，舉步多少，便減爾所劫數功德，獲爾所劫障菩提罪。受彼罪已，更爾所時發勤精進修菩薩行方可復本，是故名為菩薩魔事。

“Furthermore, Well-Appearing One, if the bodhisattvas abandon the sutras correspondent with the fathomless prajna paramita that can elicit the perfect knowledge of all perfect knowledge but learn the sutras in accord with the two vehicles that cannot elicit the perfect knowledge of all perfect knowledge; namely, if they abandon the roots but choose the branches and leaves, then the bodhisattvas must know that this is a demonic hindrance. Why? The sutras correspondent with the fathomless prajna paramita can give birth to the superior merits and virtues of the bodhisattva of and beyond the world; and these merits and virtues can elicit the perfect knowledge of all perfect knowledge. To learn the sutras correspondent with the fathomless prajna paramita is equivalent to learning the superior merits and virtues of the bodhisattva of and beyond the world and thus can elicit quickly the perfect knowledge of all perfect knowledge. You must know, Well-Appearing One, like the stupid hungry dog who abandons the food provided by the master but turns to the servant to look for the food, so the bodhisattvas in the generations to come will abandon the fathomless prajna paramita but turn to the sutras in accord with the two vehicles. They are ignorant when they discard the roots but choose the twigs and leaves and will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！若諸菩薩棄捨能引一切智智甚深般若波羅蜜多相應經典，學不能引一切智智隨順二乘諸餘經典，棄捨根本而攀枝葉，菩薩當知是為魔事。何以故？甚深般若波羅蜜多相應經典，能生菩薩世、出世間殊勝功德，由斯能引一切智智。若學般若波羅蜜多相應經典，即學菩薩世、出世間殊勝功德，速能引發一切智智。善現當知！如癡餓狗，棄捨主食，反從僕使而求覓

之。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄本求末，終不能得一切智智。

“Furthermore, Well-Appearing One, someone would like to see the fragrant elephant and measure the size of her body, shape, and species to decide if she is superior or inferior. When this person found the fragrant elephant, he abandoned her and turned to look for her footprints. So this was a stupid person. The bodhisattvas in the generations to come will abandon the fathomless prajna paramita but turn to learn the sutras in accord with the two vehicles. They are ignorant when they discard the roots but turn to look for the twigs and leaves and will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！譬如有人欲觀香象身量大小形類勝劣，得而不觀反尋其跡，當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄本尋末，終不能得一切智智。

“Furthermore, Well-Appearing One, someone was eager to see the ocean, but when coming close to the coast, the person returned and looked at the ox footprints and thought, ‘Is the water of the ocean deeper and wider than this one? There should be various kinds of rarities and treasures in this.’ The bodhisattvas in the generations to come will abandon the fathomless prajna paramita but turn to learn the sutras in accord with the two vehicles. They are ignorant when they discard the roots but turn to look for the twigs and leaves and will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！譬如有人為珍寶故求趣大海，既至海岸不入大海反觀牛跡，作是念言：『大海中水其量深廣豈及此耶？此中亦應有諸珍寶。』當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄本求末，終不能得一切智智。

“Furthermore, Well-Appearing One, a carpenter and his disciples planned to

build a palace as magnificent as the Heavenly Emperor Indra's one. After seeing the palace, they returned to the sun-moon palace. You must know that the carpenter and his disciples were stupid. So are the bodhisattvas in the generations to come, who will abandon the fathomless prajna paramita but turn to learn the sutras in accord with the two vehicles. They are ignorant to abandon the roots but choose the twigs and leaves and will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！如有工匠或彼弟子，欲造大殿如天帝釋殊勝殿量，見彼殿已而反規模日月宮殿，當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄大求小，終不能得一切智智。

“Furthermore, Well-Appearing One, someone would like to see the wheel-turning holy king. He saw the king, but did not recognize him, so turned to another place. He saw an ordinary king, and thought, ‘I don’t think the appearance and virtuous powers of the holy king are different from this king.’ So this person was stupid. The bodhisattvas in the generations to come will abandon the fathomless prajna paramita and turn to learn the sutras in accord with the two vehicles. They are ignorant to abandon the superior ones but choose the inferior ones. They will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！如有欲見轉輪聖王，見已不識捨至餘處，見小國王觀其形相，作如是念：『轉輪聖王形相威德豈勝於此？』當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄勝求劣，終不能得一切智智。

“Furthermore, Well-Appearing One, a hungry person came across hundreds of delicious meals, but he abandoned them and turned to look for two-month old rice. So this is a stupid person. The bodhisattvas in the generations to come will abandon the fathomless prajna paramita and turn to learn the sutras in accord with the two vehicles. They are ignorant to abandon the superior ones but choose the inferior ones.

They will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！如有饑人，得百味美食，棄而求噉六十日穀飯，當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類棄勝求劣，終不能得一切智智。

“Furthermore, Well-Appearing One, a poor man acquired a piece of invaluable treasure, but he abandoned it and looked for crystal; so this person was stupid. The bodhisattvas in the generations to come will abandon the fathomless prajna paramita and turn to learn the sutras in accord with the two vehicles. They are ignorant to abandon the superior ones but choose the inferior ones. They will not be able to attain the perfect knowledge of all perfect knowledge.

「復次，善現！如有貧人得無價寶，棄而翻取迦遮末尼，當知彼類甚為愚癡。如是當來有諸菩薩，棄深般若波羅蜜多，求學二乘相應經典，是愚癡類捨勝取劣，終不能得一切智智。

“Furthermore, Well-Appearing One, when the bodhisattvas are writing, accepting, embracing, reading, reciting, reflecting on, and cultivating and learning the sutras correspondent with the fathomless prajna paramita, arguments and debates arise abruptly from all sides and each is enthusiastically speaking about varied different dharma gates. This makes the writing, accepting, and so forth discontinue. The bodhisattvas should know that this is also a demonic hindrance.”

「復次，善現！有諸菩薩若正書寫、受持、讀誦、思惟、修習甚深般若波羅蜜多相應經時，眾辯卒起，樂說種種差別法門，令書寫等不得究竟，菩薩當知是為魔事。」

At that time, Well-Appearing One asked the Buddha, “Can the fathomless prajna paramita be written?”

爾時，善現便白佛言：「甚深般若波羅蜜多可書寫不？」

The World-Honored One replied, “No, Well-Appearing One. When writing the

sutras correspondent with prajna paramita, the good gentlepersons of the bodhisattva vehicle think, 'I write down prajna paramita with words; these words are prajna paramiya.' Or they are attached to the written words and regard them as prajna paramita. The bodhisattvas must know that this is a demonic hindrance. At that time, these bodhisattvas should be warned, 'You should not be attached to the written words as if they were prajna paramita. If you have this attachment, you are encountering the demonic hindrance. If you discard this attachment, you discard the demonic hindrance.'

世尊告曰：「不也！善現！若菩薩乘善男子等，書寫般若波羅蜜多相應經時，作如是念：『我以文字書寫般若波羅蜜多，如是文字即是般若波羅蜜多。』或依文字執有般若波羅蜜多，菩薩當知是為魔事。爾時，應誡彼菩薩言：『汝今不應執有文字能書般若波羅蜜多，若作是執是為魔事，若捨此執便捨魔事。』」

“Furthermore, Well-Appearing One, when writing, accepting, embracing, reading, reciting, reflecting on, and lecturing on the sutras correspondent with the fathomless prajna paramita, the bodhisattvas stay in a mindfulness of the country land, cities, capital, directions, teachers, friends, parents, wife, family members, companions, kings, or high-ranking officials; or stay in a mindfulness of the thieves and robbers, fierce beasts, evil persons, and evil ghosts; or stay in a mindfulness of the assemblies, music, entertainment, games, returning favor with gratitude, or revenge; or stay in a mindfulness of food, drinks, clothes, beds and bedding, or the rest of properties; or stay in a mindfulness of writing essays, verses, books, or treatises; or stay in a mindfulness of the seasons, the cold and hot days, and the prosperous and poor lives; or stay in a mindfulness of the elephant, horse, water, and fire; or stay in a mindfulness of other many things that they are doing. Bodhisattvas must know that these are also the demonic hindrances.

「復次，善現！若諸菩薩書寫、受持、讀誦、修習、思惟、演說甚深般若

波羅蜜多相應經時，或念國土、城邑、王都、方處、師友，或念父母、妻子、眷屬、伴侶、王臣，或念盜賊、諸惡禽獸、惡人、惡鬼，或念眾集、伎樂、遊戲、報恩、報怨，或念飲（別本有作「飯」者）食、衣服、臥具及餘資財，或念製造文頌書論，或念時節寒熱豐儉，或念象、馬、水、火等事，或念諸餘所作事業，菩薩當知皆是魔事。

“Furthermore, Well-Appearing One, the bodhisattvas have written, accepted, embraced, read, recited, cultivated, learned, reflected on, and lectured on the sutras correspondent with the fathomless prajna paramita and thus acquired great reputation, benefits, and respectful offerings. Because of this condition, they discontinue what they are undertaking. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！若諸菩薩書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，得大名利恭敬供養，彼由此緣廢所作業，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, when writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing on the sutras correspondent with the fathomless prajna paramita, the evil demons brought different kinds of worldly books and essays or the sutras correspondent with the two vehicles to them, and said, ‘These books have profound meanings and tastes; you must cultivate and learn them diligently and discard the sutras that you are now learning.’ If the bodhisattvas have expedient skillfulness, they will refuse to do in accord with the demons’ words because they know that those books cannot elicit the perfect knowledge of all perfect knowledge. If the bodhisattvas accept the books given by the demons and discard the sutras that they are learning, bodhisattvas must know that this is a demonic hindrance.

「復次，善現！若諸菩薩書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，惡魔方便執持種種世俗書論，或復二乘相應經典，授與菩

薩作如是言：『如是書典義味深奧，應勤修學捨所習經。』若此菩薩方便善巧，不應受著，彼不能引一切智智。若此菩薩受著惡魔所授書典捨所習經，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, the dharma listener is fond of hearing prajna paramita, while the dharma teacher is lazy and tired of giving lectures. Because they are so different, the listener is unable to hear the dharma. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能聽法者樂聞般若波羅蜜多，能說法者著樂懈怠不欲為說，或上相違，兩不和合，不獲說受，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, the dharma listener possesses the power of wisdom mindfulness and is fond of hearing prajna paramita, while the teacher wants to go somewhere in another direction and cannot teach. Because their conditions do not go together, the listener is unable to hear the dharma. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能聽法者具念慧力，樂聞般若波羅蜜多，能說法者欲往他方不獲為說，或上相違，兩不和合，不獲說受，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, the dharma teacher cares much about reputation and property, while the dharma listener does not like to give. Because they are so different, the listener is unable to hear the dharma. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能說法者愛重名利，能聽法者不欲惠施，或上相違，兩不和合，不獲說受，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, the dharma listener has belief and joy and is interested in hearing prajna paramita, while the teacher has not studied prajna paramita thoroughly and is unable to teach; or the teacher has read and recited the sutras very well and loves to teach, but the listener is skeptical about prajna paramita,

does not understand it, and has no motive for learning the sutras. Because they are so different, the listener is not privileged to hear the teaching. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能聽法者有信樂心，欲聞般若波羅蜜多，能說法者習誦不利不能為說，或能說者習誦通利樂為他說，能聽法者疑不通利不欲聽受，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher is fond of teaching others the fathomless prajna paramita, while the dharma listener is not interested in it. Because they are so different, the listener is not privileged to hear the dharma. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能說法者樂為他說甚深般若波羅蜜多，能聽法者不欲聽受，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma listener loves to hear prajna paramita, while the teacher is too tired and sleepy to teach. Because they are so different, the listener cannot hear the dharma. Bodhisattvas must know that this is also a demonic hindrance.

「復次，善現！能聽法者樂聞般若波羅蜜多，能說法者身重疲極，眠睡（「眠睡」別本或作「睡眠」）所覆不能為說，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, when the bodhisattvas write, accept, embrace, read, recite, reflect on, and lecture on the sutras correspondent with the fathomless prajna paramita, someone comes to speak about all kinds of suffering in the three bad destinies and encourage these bodhisattvas to discard the bodhi; or another person comes to say that all pleasures in the heaven and the human world are impermanent, painful, empty, and selfless and encourage them to enter nirvana. The bodhisattvas thus become worried and cannot finish writing, accepting, and so forth.

They must know that this is also a demonic hindrance.

「復次，善現！若諸菩薩書寫、受持、讀誦、修習、思惟、演說甚深般若波羅蜜多相應經時，或有人來說三惡趣種種苦事，勸捨菩提，或有人來說人天趣種種樂事，皆是無常、苦、空、非我，勸入圓寂。彼由此言：『書寫等事，不得究竟。』心懷愁惱，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher loves to lead the followers and manage other things more than the Buddhist services, so does not pay much attention to teaching, while the dharma listener is carefree and merely concentrates on his own cultivation. Because they are so different, the listener cannot hear the dharma. Bodhisattvas must know that this is also a demonic hindrance.

「復次，善現！能說法者好領徒眾，樂營他事不憂自業，能聽法者一身無累，專修己事不憂他業，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher loves to stay in a noisy environment and mingle with people, while the dharma listener does not like the noisy crowd. Because they are so different, the listener cannot hear the dharma. Bodhisattvas must know that this is also a demonic hindrance.

「復次，善現！能說法者樂處喧雜，能聽法者不樂喧雜，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher wants to travel to a dangerous place, while the dharma listener does not want to risk his life. Because they are so different, the listener cannot hear the dharma. Bodhisattvas must know that this is also a demonic hindrance.

「復次，善現！能說法者欲往他方危身命處，能聽法者恐失身命不欲共往，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher wants to travel to a

place where thieves are active, plague is spreading, and food and water are in shortage, while the dharma listener worries about the difficult life and does not want to go. Due to this disagreement, the listener cannot hear the dharma. Bodhisattvas must know that this is a demonic hindrance.

「復次，善現！能說法者欲往他方多賊、疾疫、饑渴國土，能聽法者慮彼艱辛不肯共往，或上相違，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher wants to go somewhere, but the road in the wilderness is dangerous, where many horrible things caused by robbers, candala, wild beasts, hunters, and poisonous snakes often happen. The dharma listener is ready to go. But the teacher expediently asked, ‘Why do you go to such dangerous area with no specific purpose? You’d better think about it, so you won’t regret it.’ The listener hears this, and thinks, ‘It is obvious that he does not want me to go along with him. If I insist on going, it is uncertain that I will be able to hear the dharma.’ So, the listener decides to stay. Because of this disagreement, the dharma listener cannot hear the dharma. Bodhisattvas must know that this is a demonic obstacle.

「復次，善現！能說法者欲往他方，所經道路曠野險阻，多諸賊難及梅荼羅、惡獸、獵師、毒蛇等怖。能聽法者欲隨其去，能說法者方便試言：『汝今何故無事隨我，欲往如是諸險難處？宜善審思勿後憂悔。』能聽法者聞已念言：『師應不欲令我隨往，設固隨往，何必聞法？』由此因緣不隨其去，兩不和合，不獲說聽，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, the dharma teacher is followed by many lay almsgivers, so is not available when the dharma listener comes to hear prajna paramita or write, accept, embrace, read, recite, and cultivate. The listener is unhappy with the postponement. Although the teacher gives lectures later, the listener does not attend. Because of this disagreement, the dharma listener cannot hear, accept, write,

embrace, read, recite, and cultivate the fathomless prajna paramita. Bodhisattvas must know that this is a demonic obstacle.

「復次，善現！能說法者多有施主數相追隨，聽法者來請說般若波羅蜜多，或請書寫、受持、讀誦、如說修行，彼多緣礙無暇教授，能聽法者起嫌恨心，後雖教授而不聽受，兩不和合，不獲教授、聽受、書持、讀誦、修習甚深般若波羅蜜多，菩薩當知是為魔事。」

“Furthermore, Well-Appearing One, demons often pretend to be different figures, come to damage bodhisattvas’ places, prevent them from writing, accepting, embracing, reading, reciting, cultivating, learning, reflecting on, and lecturing for others on the fathomless sutras of prajna paramita. Therefore, when writing, reading, and cultivating the fathomless prajna paramita or undertaking relevant activities, good gentlepersons of the bodhisattva vehicle may encounter obstacles. Bodhisattvas must know that these are demonic hindrances.”

「復次，善現！有諸惡魔作種種形，至菩薩所方便破壞，令於般若波羅蜜多相應經典不得書寫、受持、讀誦、修習、思惟、為他演說。是故，善現！住菩薩乘善男子等，於深般若波羅蜜多書寫等時所有障礙，菩薩當知皆是魔事。」

The long-lived sage Well-Appearing One asked the Buddha, “Why do demons pretend to be different figures, come to damage bodhisattvas’ places, and prevent bodhisattvas from writing, reading, and so forth, and lecturing for others on the fathomless sutras of prajna paramita?”

具壽善現便白佛言：「何緣惡魔作諸形像，至菩薩所方便破壞，令於般若波羅蜜多相應經典不得書寫乃至演說？」

The Buddha replied to Well-Appearing One, “The fathomless prajna paramita can give birth to the perfect knowledge of all perfect knowledge of the Thus-Comers. The perfect knowledge of all perfect knowledge of the Thus-Comers can give birth to

the Buddha's teachings. The Buddha's teachings can give birth to the exquisite wisdom of sentient beings. Exquisite wisdom can terminate boundless vexations. Once one has terminated all vexations, the demons will not be able to take advantage of them. Because the demons cannot take advantage of sentient beings, they will be worried as if their hearts were shot by arrows and say, 'Don't let the fathomless prajna paramita empty my land.' Therefore, evil demons will pretend to be different figures to damage the bodhisattvas' places, prevent them from writing, accepting, and so forth, and lecturing on the sutras correspondent with prajna paramita."

佛告善現：「甚深般若波羅蜜多能生如來一切智智，如來所有一切智智能生佛教，佛教能生有情妙慧，有情妙慧能證無邊諸煩惱斷，煩惱斷者一切惡魔不得其便。彼諸惡魔不得便故，多生憂苦如箭入心：『勿我由斯甚深般若波羅蜜多境界空缺。』是故惡魔作諸形像，至菩薩所方便破壞，令於般若波羅蜜多相應經典不得書寫乃至演說。」

The long-lived sage Well-Appearing One asked the Buddha again, "Why and how do evil demons pretend to be different figures and damage bodhisattvas' places?"

具壽善現復白佛言：「云何惡魔作諸形像，至菩薩所方便破壞？」

The Buddha replied to Well-Appearing One, "Evil demons often pretend to be different figures and come to damage the bodhisattvas' places, making them disgusted with the fathomless prajna paramita. They will say, 'The formless sutras that you are reading and reciting are not real prajna paramita. The sutras with forms that I am reading and reciting are genuine.' Some bodhisattvas, who have not been conferred the prophecy of attaining the bodhi, will become skeptical about the profound sutras of prajna paramita, so start to slander and become disgusted with them. They then will stop writing, reading, and so forth, and lecturing on prajna paramita. Bodhisattvas must know that this is a demonic hindrance.

佛告善現：「有諸惡魔作種種形，至菩薩所方便破壞，令其毀厭甚深般若波

羅蜜多，謂作是言：『汝所習誦無相經典非真般若波羅蜜多，我所習誦有相經典是真般若波羅蜜多。』作是語時，有諸菩薩未得受記，便於般若波羅蜜多甚深經典心生疑惑，由疑惑故便於般若波羅蜜多而生毀厭，由毀厭故遂不書寫乃至演說，菩薩當知是為魔事。

“Furthermore, Well-Appearing One, evil demons will pretend to be various different figures. They will come to bodhisattvas’ places and say, ‘The bodhisattvas who practice the fathomless prajna paramita can at most realize the reality and attain the voice-hearer effect or the self-enlightenment bodhi; they cannot realize and attain the Buddha effect. So, why are you bothering to work so hard in vain?’ Bodhisattvas must know that this is also a demonic hindrance.”

「復次，善現！有諸惡魔作種種形，至菩薩所謂菩薩曰：『諸菩薩眾行深般若波羅蜜多，唯證實際得聲聞果，或能證得獨覺菩提，決定不能證得佛果，何緣於此唐設劬勞？』菩薩當知是為魔事。」

Chapter 12

Realness

(In the Fifth Assembly)

第五分真如品第十二

“Furthermore, Well-Appearing One, when writing, reading, reciting, and so forth, and lecturing on the fathomless prajna paramita, bodhisattvas will often encounter demonic hindrances. They should be aware of these hindrances with correct mindfulness and knowledge and expediently stay far away from them.”

「復次，善現！甚深般若波羅蜜多書寫等時，多諸魔事為作留難。菩薩應覺，覺已精勤，正念正知，方便遠離。」

At that time, Well-Appearing One said to the Buddha, “Yes, World-Honored One. Yes, Well-Gone One. When writing, reading, reciting, and so forth, and lecturing on the fathomless prajna paramita, bodhisattvas may often encounter demonic hindrances. It is like an invaluable magic pearl that will attract many thieves. The essential meanings of prajna paramita possess many superior merits and virtues; when writing it, reading, reciting, and so forth, and lecturing on it, some bodhisattvas will be hindered by evil demons and cannot finish what they intend to do. Why? Some ignorant ones are bewitched by demons, work accordingly to disturb and hinder the novice great-vehicle practitioners when they write, read, and so forth, and lecture on the fathomless prajna paramita.”

爾時，善現便白佛言：「如是！世尊！如是！善逝！甚深般若波羅蜜多書寫等時多諸留難，譬如無價大寶神珠，難得具能多諸怨賊。如是般若波羅蜜多理趣甚深具勝功德，諸菩薩眾書寫等時，多有惡魔為作留難，雖有樂欲而不能成。所以者何？有愚癡者為魔所魅，新學大乘善男子等於深般若波羅蜜多書寫等時為作留難。」

The Buddha said to Well-Appearing One, “Yes. Ignorant ones have less blessings and inferior wisdom; they do not believe, rather dislike the broad and great dharma. They do not love and believe in prajna paramita themselves; when seeing others write it, reading it, and so forth, they will hinder them with the support of demons’ powers. They thus commit boundless serious sins and suffer severely in reincarnation for many kalpas.

佛告善現：「如是！如是！有愚癡者福慧薄劣，於廣大法心不信樂，新學大乘善男子等於深般若波羅蜜多書寫等時為作留難。於當來世有愚癡者福慧薄劣，自於般若波羅蜜多不能信樂，見他於彼書寫等時，承魔威力為作障礙，當知彼類獲罪無邊，多劫輪迴受諸劇苦。」

“Furthermore, Well-Appearing One, if bodhisattvas write, read, and so forth,

and lecture on the fathomless prajna paramita, and do not encounter any demonic hindrance, you must know that it is because of the authority and the supernatural powers of the Buddha. Why? Evil demons and followers work hard to take advantage to hinder prajna paramita, while the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones also compassionately protect, keep in mindfulness of, absorb, and receive bodhisattvas, so that they can continue writing, reading, and so forth, and lecturing on prajna paramita unaffectedly.

「復次，善現！若諸菩薩於深般若波羅蜜多書寫等時無魔事者，當知皆是佛威神力。所以者何？惡魔眷屬雖勤方便，欲障般若波羅蜜多，而諸如來、應、正等覺亦勤方便，護念攝受，令書寫等無諸留難。」

“Furthermore, Well-Appearing One, a mother had many sons, five, ten, and so forth, and one hundred or one thousand sons. One day, the mother was very ill, all her sons were worried and tried to seek best medicines for her. Everyone wondered: ‘How can I help my mother regain her health, both physically and mentally, so that she may live a long life filled with happiness and joy? Why? She gave birth to us and has nurtured and educated us; she has also shown and taught us the things of the world. She has worked very hard.’ After having such a thought, all these sons hurried to prepare the best protection for their mother so she would not be hurt by mosquitos, snakes, scorpions, wind, rain, and humanlike nonhumans. They worked hard to protect their mother from illness and stress, helping her remain calm and at peace. They further made the best entertainment and music to please their mother. They said, ‘Mother gave birth to us. She has nurtured and educated us and demonstrated the world to us. How can we not repay her favor with gratitude?’ Similarly, the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have always protected and kept prajna paramita with expedient skillfulness. If sentient beings can accept, embrace, read, recite, cultivate, learn, reflect on, lecture on, and

write prajna paramita, the Thus-Comers will use all expedient and skillful ways to protect and keep them in mind, so these prajna paramita practitioners will not be hindered, annoyed, or harmed. Now, in the rest of the world in the ten directions, there are also many Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, who are intending to bring benefits and happiness to sentient beings with compassion. They are adopting all expedient and skillful methods to protect and keep prajna paramita in mind, so it can exist forever in the world without being damaged by evil demons, and can bring benefits and happiness to all sentient beings. Why? The fathomless prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones, and show the real phenomena of all dharmas in the worlds. The perfect knowledge of all perfect knowledge also comes from prajna paramita.

「復次，善現！譬如女人多有諸子，或五或十乃至百千，其母得病，諸子各別勤求醫藥，咸作是念：『云何令我母病除癒，令無障難身名不滅，久住安樂苦受不生，諸妙樂具咸歸我母？所以者何？生育我等，示世間事，甚大艱辛。』作是念已，競設方便，求安隱事覆護母身，勿為蚊虻、蛇蠍、風雨、人非人等非愛所觸，勤加修飾令離眾病，六根清淨無諸憂苦。復以種種上妙樂具，供養恭敬而作是言：『我母慈悲生育我等，誨示一切世間事業，我等豈得不報母恩？』如是如來、應、正等覺，常以種種善巧方便，護念般若波羅蜜多。若有受持、讀誦、修習、思惟、演說或書寫者，如來亦以種種方便，勤加護念令無損惱。十方現在餘世界中，一切如來、應、正等覺哀愍利樂諸有情者，亦以種種善巧方便，護念般若波羅蜜多，令諸惡魔不能毀滅，久住利樂一切世間。所以者何？甚深般若波羅蜜多能生如來、應、正等覺，能正顯了一切智智，能示世間諸法實相，一切智智亦從彼生。

“You must know, Well-Appearing One, because the Buddhas in the three phases of time have diligently and assiduously cultivated and learned the fathomless

prajna paramita, they can realize insightfully the unsurpassed, perfect, and universal bodhi. Therefore, prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened One; it also can make the perfect knowledge of all perfect knowledge significant and demonstrate the real phenomena of the dharmas in the world.”

「善現當知！三世諸佛皆依如是甚深般若波羅蜜多，精勤修學證得無上正等菩提。是故般若波羅蜜多能生如來、應、正等覺，能正顯了一切智智，能示世間諸法實相。」

At that time, Well-Appearing One asked the Buddha, “How does prajna paramita show the real phenomena of the dharmas in the world? Which dharmas belong to the world, according to the Buddha?”

爾時，善現便白佛言：「云何般若波羅蜜多能示世間諸法實相？佛說何法名為世間？」

The Buddha replied to Well-Appearing One, “The Buddha says that the five aggregates are the world. The fathomless prajna paramita can show the indestructible forms of the five aggregates in the world, so it is said that prajna paramita can show the real phenomena of the dharmas in the world. Why? The five aggregates have no self-nature, so they are empty, formless, and without aspiration; that is a real dharma realm. No empty dharmas decay and extinguish. That is how prajna paramita has shown the real phenomena of the dharmas in the world.

(The Buddha taught how prajna paramiya could show the real phenomena of the dharmas.)

佛告善現：「佛說五蘊名為世間。甚深般若波羅蜜多能示世間色等五蘊無變壞相，故說般若波羅蜜多能示世間諸法實相。所以者何？色等五蘊無自性故，說名為空、無相、無願，即真法界，非空等法可有變壞，故說般若波羅蜜多能示世間諸法實相。」

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have through prajna paramita universally realized the established differences of the minds and actions of the immeasurable, countless, and boundless sentient beings. Therefore, it is said that prajna paramita can show the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，普能證知無量、無數、無邊有情施設心行種種差別，故說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have through prajna paramita accurately realized all distracted minds of numberless, countless, and boundless sentient beings. The nature of distracted minds is nonexistent because of the dharma nature. The nature of absorbent minds is nonexistent because absorbent minds will exhaust and get away. The minds of greed are nonexistent by virtue of real nature. The minds of hatred are nonexistent by virtue of real nature. The minds of ignorance are nonexistent by virtue of real nature. The minds free from greed are nonexistent if they are separate from middle path. The minds free from hatred are nonexistent if they are separate from middle path. The minds free from ignorance are nonexistent if they are separate from middle path. Broad minds neither increase, decrease, nor get far away. The faraway broad minds are without nature. Great minds do not come, go, and have no nature; they dwell nowhere. Immeasurable minds are not immeasurable minds because they have no arising, extinction, dwelling, and decay; they have no abode to rely on just like the great empty space. The minds without views are not the minds without views because they are away from various spiritual levels, and in them no phenomena are attainable. The invisible minds are not at the level of the three kinds of eye (the physical eye, heavenly eye, and wisdom eye) and are not the invisible minds

because they are without nature. Because of these meanings, it is said that prajna paramita can show the real phenomena of the dharmas in the world.

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情，所有散心，由法性故，無散心性；所有略心，盡故、離故，無略心性；諸有貪心，由如實性，非有貪心；諸有瞋心，由如實性，非有瞋心；諸有癡心，由如實性，非有癡心；諸離貪心，離中非有；諸離瞋心，離中非有；諸離癡心，離中非有；所有廣心，無增無減，亦非遠離，已遠離故，無廣心性；所有大心，無來無去，亦無所住，無大心性；諸無量心，無生、無滅、無住、無異，無所依止，如太虛空，非無量心；諸無見心，無相可得故，離種種境故，非無見心；不可見心，非三眼境故，無心性故，非不可見心。由此等義，故說般若波羅蜜多能示世間諸法實相。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have accurately realized the immeasurable, countless, and boundless sentient beings whether they appear or disappear through prajna paramita. Namely, the Thus-Comers accurately know the minds and the associated images of sentient beings arise out of matter, feeling, thinking, action, and consciousness. Based on matter, feeling, thinking, action, and consciousness, some sentient beings are attached to the thought that the Thus-Comers will be existent, nonexistent, existent and nonexistent, or neither existent nor nonexistent after the Thus-Comers pass away, and insist that this is the only truth while all other views are delusive. Some sentient beings are attached to the thought that the ‘I’ and the world are permanent, impermanent, permanent and impermanent, or neither permanent nor impermanent, and insist that this is the only truth while all other views are delusive. Some are attached to the thought that the ‘I’ and the world are with, without, with and without, or are neither with nor without the boundary, and insist that this is the only truth while all other views are delusive. Some are attached to

the thought that the living one and the physical body are the same or different and insist that this is the only truth while all other views are delusive. Well-Appearing One, this is how all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have realized and accurately known the immeasurable, countless, and boundless sentient beings whether they appear or disappear.

(The Buddha taught that Thus-Comers accurately understand all sentient beings through prajna paramita.)

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒，謂如實知彼有情類心、心所法若出若沒，皆依色、受、想、行、識生。謂諸有情心、心所法；或有依色、受、想、行、識，執如來死後或有、或非有、或亦有亦非有、或非有非非有，此是諦實餘皆愚妄；或有依色、受、想、行、識，執我及世間或常、或無常、或亦常亦無常、或非常非無常，此是諦實餘皆愚妄；或有依色、受、想、行、識，執我及世間或有邊、或無邊、或亦有邊亦無邊、或非有邊非無邊，此是諦實餘皆愚妄；或有依色、受、想、行、識，執命者即身或復異身，此是諦實餘皆愚妄。如是，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒。

“Furthermore, Well-Appearing One, all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have realized and known accurately the immeasurable, countless, and boundless sentient beings whether they appear or disappear. Namely, they know accurately that all matter, feeling, thinking, action, and consciousness, like realness, are neither dualistic nor separate. You must know, Well-Appearing One, the realness of the Thus-Comer is the realness of the five aggregates. The realness of the five aggregates is the realness of the world. The realness of the world is the realness of all dharmas. The realness of all dharmas is the realness of stream-entry effect. The realness of stream-entry effect is the realness of

once-return effect. The realness of once-return effect is the realness of nonreturn effect. The realness of nonreturn effect is the realness of arhat effect. The realness of arhat effect is the realness of self-enlightenment bodhi. The realness of self-enlightenment bodhi is the realness of all great bodhisattva actions. The realness of all great bodhisattva actions is the realness of the unsurpassed, perfect, and universal bodhi of the Buddhas. The realness of the unsurpassed, perfect, and universal bodhi of the Buddhas is the realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. The realness of all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones is the realness of all sentient beings. Well-Appearing One, you must know that all these kinds of realness are not distant or different. They are inexhaustible, not dualistic, and not separate. They are the same; they cannot be differentiated.

(The Buddha taught that all dharmas share the same realness.)

「復次，善現！一切如來、應、正等覺皆依般若波羅蜜多，如實證知無量無數無邊有情若出若沒，謂如實知諸所有色、受、想、行、識皆如真如無二無別。善現當知！如來真如即五蘊真如，五蘊真如即世間真如，世間真如即一切法真如，一切法真如即預流果真如，預流果真如即一來果真如，一來果真如即不還果真如，不還果真如即阿羅漢果真如，阿羅漢果真如即獨覺菩提真如，獨覺菩提真如即一切菩薩摩訶薩行真如，一切菩薩摩訶薩行真如即諸佛無上正等菩提真如，諸佛無上正等菩提真如即一切如來、應、正等覺真如，一切如來、應、正等覺真如即一切有情真如。善現當知！如是真如皆不相離，非一、非異、無盡、無二亦無二分、不可分別。

“You must know, Well-Appearing One, it is based on prajna paramita that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can realize insightfully and ultimately the realness of all dharmas and attain the unsurpassed, perfect, and universal bodhi. Therefore, it is said that the fathomless

prajna paramita can give birth to the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. Prajna paramita is the mother of the Thus-Comers. It can show the real phenomena of the world for the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones. You must know, Well-Appearing One, it is because of prajna paramita that all Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can be awakened to the realness, the nature of nonillusion, and the nature of changelessness of all dharmas. When ones are awakened to the forms of realness as they really are, they are named the Thus-Comer, One Worthy of Offerings, Perfectly and Universally Enlightened One.”

(The Buddha said that prajna paramita is the mother of Thus-Comers. It can show the real phenomena of the world for Thus-Comers.)

「善現當知！一切如來、應、正等覺皆依般若波羅蜜多，證一切法真如究竟，方得無上正等菩提。由斯故說甚深般若波羅蜜多，能生如來、應、正等覺，是如來母，能示如來、應、正等覺世間實相。善現當知！一切如來、應、正等覺皆依般若波羅蜜多，能如實覺諸法真如、不虛妄性、不變異性，由如實覺真如相故，說名如來、應、正等覺。」

The long-lived sage Well-Appearing One said to the Buddha, “The realness, the nature of nonillusion, and the nature of changelessness realized by the fathomless prajna paramita are very profound and difficult to see and be awakened to. All Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones have lectured on, explicated, analyzed, and manifested all great bodhisattva actions and the unsurpassed, perfect, and universal bodhi of the Buddhas by means of the realness, the nature of nonillusion, and the nature of changelessness of all dharmas. But who can believe in and understand this realness, the nature of nonillusion, and the nature of changelessness? Only the great bodhisattvas of nonregression, the great arhats who

have fulfilled all aspirations, and the good gentlepersons possessing correct views can believe in and understand them when hearing the Buddha's teaching of realness, the nature of nonillusion, and the nature of changelessness. The Thus-Comers have for these people manifested and analyzed the forms of realness that they have realized insightfully."

(Well-Appearing One said that realness, nature of nonillusion, and nature of changelessness of all dharmas are very profound and difficult to understand. Only the Thus-Comers, the great bodhisattvas of nonregression, the arhats who have fulfilled all aspirations, and the good gentlepersons possessing correct views can believe and understand.)

具壽善現便白佛言：「甚深般若波羅蜜多所證真如、不虛妄性、不變異性，極為甚深難見難覺。一切如來、應、正等覺，皆用如是諸法真如、不虛妄性、不變異性，宣說、開示、分別、顯了一切菩薩摩訶薩行、諸佛無上正等菩提。如是真如、不虛妄性、不變異性誰能信解？唯有不退轉菩薩摩訶薩，及諸願滿大阿羅漢，並具正見善男子等，聞佛說此甚深真如、不虛妄性、不變異性能生信解。如來為彼，依自所證真如之相顯示分別。」

The Buddha said to Well-Appearing One, "Yes. Why? Realness is inexhaustible, so it is very profound; only the Thus-Comers, Ones Worthy of Offerings, Perfectly and Universally Enlightened Ones can manifest and explicate the profound forms of the inexhaustible realness for great bodhisattvas, let them believe and understand them.

佛告善現：「如是！如是！所以者何？真如無盡是故甚深，唯有如來現等正覺無盡真如甚深之相，為諸菩薩摩訶薩眾宣說開示令生信解。

"You must know, Well-Appearing One, matter is inexhaustible, so realness is inexhaustible; matter is very profound, so realness is very profound. It is because matter and realness are not different. Feeling, thinking, action, and consciousness are

inexhaustible, so realness is inexhaustible; feeling, thinking, action, and consciousness are very profound, so realness is very profound. It is because feeling, thinking, action, and consciousness and realness are not different.

「善現當知！色無盡故真如無盡，色甚深故真如甚深，色與真如無差別故；受、想、行、識無盡故真如無盡，受、想、行、識甚深故真如甚深，受、想、行、識與真如無差別故。

“You must know, Well-Appearing One, the eye sphere is inexhaustible, so realness is inexhaustible; the eye sphere is very profound, so realness is very profound. It is because the eye sphere and realness are not different. The ear, nose, tongue, body, and conscious spheres are inexhaustible, so realness is inexhaustible; the ear, nose, tongue, body, and conscious spheres are very profound, so realness is very profound. It is because the ear, nose, tongue, body, and conscious spheres and realness are not different.

「善現當知！眼處無盡故真如無盡，眼處甚深故真如甚深，眼處與真如無差別故；耳、鼻、舌、身、意處無盡故真如無盡，耳、鼻、舌、身、意處甚深故真如甚深，耳、鼻、舌、身、意處與真如無差別故。

“You must know, Well-Appearing One, the sight sphere is inexhaustible, so realness is inexhaustible; the sight sphere is very profound, so realness is very profound. It is because the sight sphere and realness are not different. The sound, smell, taste, touch, and mental-image spheres are inexhaustible, so realness is inexhaustible; the sound, smell, taste, touch, and mental-image spheres are very profound, so realness is very profound. It is because the sound, smell, taste, touch, and mental-image spheres and realness are not different.

「善現當知！色處無盡故真如無盡，色處甚深故真如甚深，色處與真如無差別故；聲、香、味、觸、法處無盡故真如無盡，聲、香、味、觸、法處甚深故真如甚深，聲、香、味、觸、法處與真如無差別故。

“You must know, Well-Appearing One, the eye realm is inexhaustible, so realness is inexhaustible; the eye realm is very profound, so realness is very profound. It is because the eye realm and realness are not different. The ear, nose, tongue, body, and conscious realms are inexhaustible, so realness is inexhaustible; the ear, nose, tongue, body, and conscious realms are very profound, so realness is very profound. It is because the ear, nose, tongue, body, and conscious realms and realness are not different.

「善現當知！眼界無盡故真如無盡，眼界甚深故真如甚深，眼界與真如無差別故；耳、鼻、舌、身、意界無盡故真如無盡，耳、鼻、舌、身、意界甚深故真如甚深，耳、鼻、舌、身、意界與真如無差別故。

“You must know, Well-Appearing One, the sight realm is inexhaustible, so realness is inexhaustible; the sight realm is very profound, so realness is very profound. It is because the sight realm and realness are not different. The sound, smell, taste, touch, and mental-image realms are inexhaustible, so realness is inexhaustible; the sound, smell, taste, touch, and mental-image realms are very profound, so realness is very profound. It is because the sound, smell, taste, touch, and mental-image realms and realness are not different.

「善現當知！色界無盡故真如無盡，色界甚深故真如甚深，色界與真如無差別故；聲、香、味、觸、法界無盡故真如無盡，聲、香、味、觸、法界甚深故真如甚深，聲、香、味、觸、法界與真如無差別故。

“You must know, Well-Appearing One, the eye consciousness realm is inexhaustible, so realness is inexhaustible; the eye consciousness realm is very profound, so realness is very profound. It is because the eye consciousness realm and realness are not different. The ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms are inexhaustible, so realness is inexhaustible; the ear consciousness, nose consciousness,

tongue consciousness, body consciousness, and conscious consciousness realms are very profound, so realness is very profound. It is because the ear consciousness, nose consciousness, tongue consciousness, body consciousness, and conscious consciousness realms and realness are not different.

「善現當知！眼識界無盡故真如無盡，眼識界甚深故真如甚深，眼識界與真如無差別故；耳、鼻、舌、身、意識界無盡故真如無盡，耳、鼻、舌、身、意識界甚深故真如甚深，耳、鼻、舌、身、意識界與真如無差別故。」

“You must know, Well-Appearing One, all dharmas are inexhaustible, so realness is inexhaustible; all dharmas are very profound, so realness is very profound. It is because all dharmas and realness are not different. Therefore, realness is extremely difficult to believe and understand.”

(The Buddha said that because all dharmas are inexhaustible and very profound, realness is inexhaustible and very profound. All dharmas and realness are not different.)

「善現當知！一切法無盡故真如無盡，一切法甚深故真如甚深，一切法與真如無差別故，是故真如極難信解。」