

PART ONE:

**THE TREATISE ON THE PROVISIONS
FOR ENLIGHTENMENT**

**Ārya Nāgārjuna's
BODHISAṂBHĀRA TREATISE
(*Bodhisambhāra Śāstra*)**

菩提资粮论

圣者龙树本
比丘自在释

大隋南印度三藏达磨笈多译

001

今于诸佛所合掌而顶敬
我当如教说佛菩提资粮

002

何能说无阙菩提诸资粮
唯独有诸佛别得无边觉

003

佛体无边德觉资粮为根
是故觉资粮亦无有边际

004

当说彼少分敬礼佛菩萨
是诸菩萨等次佛应供养

005

既为菩萨母亦为诸佛母
般若波罗蜜是觉初资粮

菩提資糧論

聖者龍樹本
比丘自在釋

大隋南印度三藏達磨笈多譯

001

今於諸佛所合掌而頂敬
我當如教說佛菩提資糧

002

何能說無闕菩提諸資糧
唯獨有諸佛別得無邊覺

003

佛體無邊德覺資糧為根
是故覺資糧亦無有邊際

004

當說彼少分敬禮佛菩薩
是諸菩薩等次佛應供養

005

既為菩薩母亦為諸佛母
般若波羅蜜是覺初資糧

簡體字

繁體字

THE TREATISE ON THE PROVISIONS FOR ENLIGHTENMENT

The Bodhisambhāra Śāstra
By Ārya Nāgārjuna

Translated into Chinese by the Great Sui Dynasty's
South Indian Tripiṭaka Master Dharmagupta (550?-619 CE)

001

Now, in the presence of all the Buddhas,
With palms pressed together, I bow down my head in reverence.
I shall explain here in accordance with the teachings
The provisions essential for the bodhi of the Buddhas.

002

How would one be able to describe without omission
All of the provisions for the realization of bodhi?
This could only be accomplished by the Buddhas themselves,
For they, exclusively, have realized the boundless enlightenment.

003

The boundless qualities of a buddha's body
Are rooted in the provisions essential to enlightenment.
Therefore the provisions for enlightenment
Themselves have no bounds.

004

I shall then explain but a lesser portion of them.
I render reverence to the Buddhas and the Bodhisattvas.
It is all such bodhisattvas as these
To whom one should next make offerings, after the Buddhas.

005

Since it is the mother of the Bodhisattvas,
It is also the mother of the Buddhas:
The prajñāpāramitā
Is foremost among the provisions essential for enlightenment.

006

施戒忍进定及此五之餘
皆由智度故波羅蜜所攝

007

此六波羅蜜總菩提資糧
猶如虛空中盡攝於諸物

008

復有餘師意諸覺資糧者
實捨及寂智四處之所攝

009

大悲徹骨髓為諸眾生依
如父於一子慈則遍一切

010

若念佛功德及聞佛神變
愛喜而受淨此名為大喜

011

菩薩於眾生不應得捨棄
當隨力所堪一切時攝受

012

菩薩從初時應隨堪能力
方便化眾生令入於大乘

006

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皆由智度故波羅蜜所攝

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簡體字

繁體字

006

Because giving, moral virtue, patience, vigor, meditation,
And the others following from these five
All arise from the perfection of wisdom,
They are included within the pāramitās.

007

These six pāramitās
Encompass the provisions essential for bodhi,
They are comparable in this to empty space
Which entirely envelopes all things.

008

There is also the idea proposed by another master
That, as for the provisions for enlightenment,
Truth, relinquishment, cessation, and wisdom—
These four bases subsume them all.

009

The great compassion penetrates to the marrow of one's bones.
Thus one serves as a refuge for every being.
With a feeling as strong as a father's regard for his only son,
One's kindness extends universally to all beings.

010

If one brings to mind the qualities of a buddha
Or hears of a buddha's spiritual transformations,
One becomes purified through one's admiration and joyfulness.
This is what is meant by the great sympathetic joy.

011

In his relations with beings, the bodhisattva
Should not allow himself to forsake them.
As befits the abilities determined by his powers,
He should always strive to draw them in.

012

From the very beginning, the bodhisattva
Should accord with the power of his abilities
And use skillful means to instruct beings,
Causing them to enter the Great Vehicle.

013

化恒沙众生令得罗汉果
化一入大乘此福德为上

014

教以声闻乘及独觉乘者
以彼少力故不堪大乘化

015

声闻独觉乘及以大乘中
不堪受化者应置于福处

016

若人不堪受天及解脱化
便以现世利如力应当摄

017

菩萨于众生无缘能教化
当起大慈悲不应便舍弃

018

施摄及说法复听闻说法
亦行利他事此为摄方便

019

所作益众生不倦不放逸
起愿为菩提利世即自利

013

化恒沙眾生令得羅漢果
化一入大乘此福德為上

014

教以聲聞乘及獨覺乘者
以彼少力故不堪大乘化

015

聲聞獨覺乘及以大乘中
不堪受化者應置於福處

016

若人不堪受天及解脫化
便以現世利如力應當攝

017

菩薩於眾生無緣能教化
當起大慈悲不應便棄捨

018

施攝及說法復聽聞說法
亦行利他事此為攝方便

019

所作益眾生不倦不放逸
起願為菩提利世即自利

簡體字

繁體字

013

Even if one taught beings as numerous as the Ganges' sands
 So that they were caused to gain the fruit of arhatship,
 Still, by instructing but a single person to enter the Great Vehicle,
 One would generate merit superior to that.

014

Instructing through resort to the Śrāvaka Vehicle
 Or through resort to the Pratyekabuddha Vehicle
 Is undertaken where, on account of lesser abilities,
 Beings are unable to accept instruction in the Great Vehicle.

015

Where even when relying on Śrāvaka or Pratyekabuddha Vehicles
 In addition to the Great Vehicle teachings,
 There are those who still cannot accept any such instruction,
 One should strive to establish them in merit-creating situations.

016

If there be persons unable to accept
 Instruction conducing either to the heavens or to liberation,
 Favor them through bestowing present-life benefits.
 Then, as befits one's powers, one should draw them in.

017

Where, with regard to particular beings, a bodhisattva
 Has no conditions through which to instruct them,
 He should draw forth the great kindness and compassion
 And should refrain from abandoning them.

018

Drawing them in through giving, through explaining Dharma,
 Through listening to them discuss the Dharma,
 Or through endeavors beneficial to them—
 These are skillful means through which to attract them.

019

In that which is done for the benefit of beings,
 Do not succumb to either weariness or negligence.
 Bring forth vows for the sake of realizing bodhi.
 Benefiting the world is just benefiting self.

020

入甚深法界灭离于分别
悉无有功用诸处自然舍

021

利名赞乐等四处皆不着
反上亦无碍此等名为舍

022

菩萨为菩提乃至未不退
譬如燃头衣应作是勤行

023

然彼诸菩萨为求菩提时
精进不应息以荷重担故

024

未生大悲忍虽得不退转
菩萨犹有死以起放逸故

025

声闻独觉地若入便为死
以断于菩萨诸所解知根

026

假使堕泥犁菩萨不生怖
声闻独觉地便为大恐怖

020

入甚深法界滅離於分別
悉無有功用諸處自然捨

021

利名讚樂等四處皆不著
反上亦無礙此等名為捨

022

菩薩為菩提乃至未不退
譬如燃頭衣應作是勤行

023

然彼諸菩薩為求菩提時
精進不應息以荷重擔故

024

未生大悲忍雖得不退轉
菩薩猶有死以起放逸故

025

聲聞獨覺地若入便為死
以斷於菩薩諸所解知根

026

假使墮泥犁菩薩不生怖
聲聞獨覺地便為大恐怖

簡體字

繁體字

020

Entering the extremely profound Dharma-realm,
 One extinguishes mental discriminations.
 As they are devoid of any useful function,
 In all contexts, one naturally abides in equanimity.

021

Personal gain, reputation, praise, and happiness—
 One refrains from attachment to any of these four points.
 Nor do their opposites present any sort of obstacle.
 This is the sort of conduct comprising equanimity.

022

So long as he has not yet gained irreversibility,
 In the bodhisattva's striving for bodhi,
 He should be as intensely diligent in practice
 As someone whose turban has caught on fire.

023

Thus it is that those bodhisattvas,
 When striving for the realization of bodhi,
 Should not rest in their practice of vigor,
 For they have shouldered such a heavy burden.

024

Until one develops the great compassion and the patiences,
 Even though he may have gained irreversibility,
 The bodhisattva is still subject to a form of "dying"
 Occurring through the arising of negligence.

025

The grounds of the Śrāvakas or the Pratyekabuddhas,
 If entered, constitute "death" for him
 Because he would thereby sever the roots
 Of the bodhisattva's understanding and awareness.

026

At the prospect of falling into the hell-realms,
 The bodhisattva would not be struck with fright.
 The grounds of the Śrāvakas and the Pratyekabuddhas
 Do provoke great terror in him.

027

非墮泥犁中畢竟障菩提
 聲聞獨覺地則為畢竟障

028

如說愛壽人怖畏於斬首
 聲聞獨覺地應作如是怖

029

不生亦不滅非不生不滅
 非俱不俱說空不空亦爾

030

隨何所有法於中觀不動
 彼是無生忍斷諸分別故

031

既獲此忍已即時得授記
 汝必當作佛便得不退轉

032

已住不動諸菩薩得於法爾
 不退智
 彼智二乘不能轉是故獨得
 不退名

033

菩薩乃至得諸佛現前往
 牢固三摩提不應起放逸

027

非墮泥犁中畢竟障菩提
 聲聞獨覺地則為畢竟障

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如說愛壽人怖畏於斬首
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 牢固三摩提不應起放逸

簡體字

繁體字

027

It is not the case that falling into the hell realms
 Would create an ultimate obstacle to bodhi.
 If one fell onto the grounds of the Śrāvakas or Pratyekabuddhas,
 That would create an ultimate obstacle.

028

Just as is said of one who loves long life
 That he is frightened at the prospect of being beheaded,
 So too the grounds of the Śrāvakas and Pratyekabuddhas
 Should provoke in one this very sort of fear.

029

As for “not produced and not destroyed,”
 And “neither unproduced nor undestroyed,”
 One denies assertions of “both” and “neither.”
 So too in cases involving “emptiness” and “non-emptiness.”

030

No matter which “existent” dharma one encounters,
 One persists therein in the contemplation, remaining unmoving.
 That is the “unproduced-dharmas patience.”
 It is based on the severance of all mental discriminations.

031

Once one gains this patience,
 One immediately receives the prediction:
 “You will definitely become a buddha.”
 It is then that one achieves “irreversibility.”

032

Those bodhisattvas already dwelling at the stage of immovability
 Have gained irreversible wisdom cognizing all dharmas’ reality.
 As their wisdom cannot be turned back by two-vehicles adherents,
 It is only at this point that they are designated as “irreversible.”

033

Until the bodhisattva has gained
 The solid samādhis
 On the ground of all Buddhas’ “direct presence,”
 He should not allow any negligence to arise.

034

诸佛现前住牢固三摩提
此为菩萨父大悲忍为母

035

智度以为母方便为父者
以生及持故说菩萨父母

036

少少积聚福不能得菩提
百须弥量福聚胜乃能得

037

虽作小福德此亦有方便
于诸众生所应悉起攀缘

038

我有诸动作常为利众生
如是等心行谁能量其福

039

不爱自亲属及与身命财
不贪乐自在梵世及馀天

040

亦不贪涅槃为于众生故
此唯念众生其福谁能量

034

諸佛現前住牢固三摩提
此為菩薩父大悲忍為母

035

智度以為母方便為父者
以生及持故說菩薩父母

036

少少積聚福不能得菩提
百須彌量福聚勝乃能得

037

雖作小福德此亦有方便
於諸眾生所應悉起攀緣

038

我有諸動作常為利眾生
如是等心行誰能量其福

039

不愛自親屬及與身命財
不貪樂自在梵世及餘天

040

亦不貪涅槃為於眾生故
此唯念眾生其福誰能量

簡體字

繁體字

034

The solid samādhis

On the ground of all Buddhas' "direct presence"

Serve for the bodhisattva as his father,

Whereas the great compassion and patience serve as his mother.

035

As for the perfection of wisdom being his mother

And skillful means being his father,

It is because the one gives him birth and the other supports him

That they are said to be the bodhisattva's father and mother.

036

With but a lesser accumulation of merit

One remains unable to realize bodhi.

Only by collecting merit more massive than a hundred Sumerus

Can one succeed in achieving that realization.

037

Although one may perform but a minor meritorious deed,

Even in this, one possesses a skillful means:

Taking the sphere of "all beings" as the object,

One should generate a mental transformation of the conditions.

038

Where one reflects: "May whatever actions I undertake

Always be done for the welfare of beings,"

Who could measure the merit of he

Whose mental actions are of this sort?

039

Where one isn't constrained by fondness for relatives, retinue,

Body, life, or wealth,

Where one isn't held back by desiring pleasure in *Iśvara's* heavens,

Brahma-world heavens, or any other heavens,

040

Where one isn't constrained even by coveting *nirvāṇa*,

Where one's actions are done for the sake of other beings,

And where in all this, one thinks only of the welfare of beings,

Who then could measure the vastness of his merit?

PART TWO:

**THE BODHISAMBHĀRA TREATISE
COMMENTARY**

The Early Indian Commentary On

**Ārya Nāgārjuna's
Treatise on the Provisions for Enlightenment
(*Bodhisambhāra Śāstra*)**

**Composed by Bhikshu Vaśitva
(circa 300–500 CE)**

菩提資糧論卷第一

聖者龍樹本 比丘自在釋。

[6]大隋南印度三藏達[7]磨笈多譯。

今於諸佛所 合掌而頂敬

我當如教說 佛菩提資糧

[0517b16] 佛者。於一切所應知中得覺。此為佛義。如所應知而知故。又於無智睡眠中覺故。覺者。[8]覺寤為義。以離無智睡故。又諸釋梵等不覺此覺。唯是名聲普遍三界者。所能覺故。一切諸佛乃覺此覺。以一切種遍智唯佛所知。非諸聲聞獨覺菩薩。以不共法具足故。

菩提资粮论卷第一

圣者龙树本 比丘自在释。

[6]大隋南印度三藏达[7]磨笈多译。

今于诸佛所 合掌而顶敬

我当如教说 佛菩提资粮

[0517b16] 佛者。于一切所应知中得觉。此为佛义。如所应知而知故。又于无智睡眠中觉故。觉者。[8]觉寤为义。以离无智睡故。又诸释梵等不觉此觉。唯是名声普遍三界者。所能觉故。一切诸佛乃觉此觉。以一切种遍智唯佛所知。非诸声闻独觉菩萨。以不共法具足故。

THE BODHISAMBHĀRA TREATISE COMMENTARY

Bhikshu Vaśitva's Early Indian Commentary On

Ārya Nāgārjuna's
Treatise on the Provisions for Enlightenment
(*Bodhisambhāra Śāstra*)

INTRODUCTORY SECTION

001 – The Homage to All Buddhas and the Declaration of Intent

Now, in the presence of all the Buddhas,
With palms pressed together, I bow down my head in reverence.
I shall explain here in accordance with the teachings
The provisions essential for the bodhi of the Buddhas.

COMMENTARY:

ON “BUDDHA,” “AWAKENING,” “REVERENCE,” AND “BODHI”

“Buddhas,” are those who have awakened to all which should be known. This is the meaning of “buddha.” A “buddha” is so-called because his awareness accords with the manner in which things should be known and also because he has awakened from the sleep of ignorance.

“Awakening,” has the meaning of coming into a state of awareness from the condition of sleep. Its application here is based on their abandonment of the slumber of ignorance. Moreover, it is in contrast to Śakra, Brahmā, and the others who have not succeeded in waking to this awakening. It is an awakening such as only those whose fame has spread universally throughout the three realms² have been able to awaken to.

It is only all of the Buddhas then who have qualified to awaken to this awakening. This is because the universal knowledge inhering in the knowledge of all modes is known only to the Buddhas. This is not the domain of the Śrāvaka-disciples, the Pratyekabuddhas, or the Bodhisattvas, this because it requires that one be equipped with the dharmas exclusive to a buddha.

繁體字

諸者。無闕故。謂過去未來現在等。頂者上分故。合掌者。攝手故敬者。向禮故。我說者。自分別故。如教者。彼彼經中種種已說。今亦如彼教說故。佛者。離無智故。菩提者。一切智智故。資糧者。能滿菩提法故。譬如世間瓶盈釜盈等。盈是滿義。如是以滿菩提法。為菩提資糧。又以持為義。譬如世間共行日攝於熱月攝於冷。攝是持義。如是以持菩提法。為菩提資糧。言資糧者即是持義。又以長養為義。譬如世間有能滿千或百或十。或唯自滿或難自滿。菩提資糧亦復如是。以長養菩提為義。

簡體字

诸者。无阙故。谓过去未来现在等。顶者上分故。合掌者。摄手故敬者。向礼故。我说者。自分别故。如教者。彼彼经中种种已说。今亦如彼教说故。佛者。离无智故。菩提者。一切智智故。资粮者。能满菩提法故。譬如世间瓶盈釜盈等。盈是满义。如是以满菩提法。为菩提资粮。又以持为义。譬如世间共行日摄于热月摄于冷。摄是持义。如是以持菩提法。为菩提资粮。言资粮者即是持义。又以长养为义。譬如世间有能满千或百或十。或唯自满或难自满。菩提资粮亦复如是。以长养菩提为义。

“All” [buddhas] indicates that there are none left out. This refers then to those of the past, the future, and the present.

“Head” refers to the most elevated part. As for “with palms pressed together,” it is through placing the palms together that one signifies respect. This is done during the formal expression of reverence.

“I shall explain” makes the clarifying distinction that it is oneself [who is the original author of these explanations].

“In accordance with the teachings” indicates that this has already been explained in all sorts of ways in one after another of the sutras and that now too, this shall be explained in accordance with those very teachings.

As for [last line's mention of] “the Buddhas,” it indicates those who have abandoned ignorance.

“Bodhi” refers here to the wisdom of all-knowledge.

DEFINITIONS AND CONNOTATIONS OF “PROVISIONS”

“Provisions” refers to that by which one becomes able to bring the dharma of bodhi to fulfillment. By way of analogy, it is just as when things such as a jugs or measuring vessels are filled up. “Filled up” here simply means “filled to capacity.” In this context, we are referring to fulfilling the dharmas required for realization of bodhi. It is on this basis that we speak of “provisions for bodhi.”

“Provisions” also has the meaning of “to preserve” (lit. “to hold”). This is comparable to the case obtaining with those common worldly phenomena wherein the sun is held to be responsible for “maintaining” the heat and the moon is held to be responsible for “maintaining” the coolness. “Maintaining” here connotes “preservation.” In this same way, it is based on their ability to preserve the dharmas of bodhi that these are “provisions” for bodhi. So when one speaks of “provisions,” this is essentially a reference to “preservation.”

Additionally, [“provisions”] also take “to raise and nurture” as the basis of their meaning. This is analogous to the situation in the world where there are those who are able to fulfill the needs of a thousand others, or perhaps a hundred, or perhaps ten, or perhaps only themselves, or perhaps the needs of themselves are even difficult to fulfill. The provisions essential to bodhi are themselves comparable in regard to this function. Thus their meaning derives from their ability to raise and nurture bodhi.

繁體字

又以因為義。如舍城車等因中說言舍資糧城資糧車資糧。如是於生菩提因緣法中。說名菩提資糧。又以眾分具足為義。譬如祭祀分中杓火等具足名為祭祀。非不具足。亦如身分頭手足等具足得名為身。非不具足。施分亦如是。施者施物。受者迴向。此等具足名施資糧。非不具足。戒等資糧亦如是。是故眾分具足義。是資糧義。如是我說菩提資糧。是能滿者。持者。長養者。菩提因者。菩提分具足者。皆其義也。

何能說無闕	菩提諸資糧
唯獨有諸佛	別得無邊覺

簡體字

又以因为义。如舍城车等因中说言舍资粮城资粮车资粮。如是于生菩提因缘法中。说名菩提资粮。又以众分具足为义。譬如祭祀分中杓火等具足名为祭祀。非不具足。亦如身分头手足等具足得名为身。非不具足。施分亦如是。施者施物。受者迴向。此等具足名施资粮。非不具足。戒等资粮亦如是。是故众分具足义。是资粮义。如是我说菩提资粮。是能满者。持者。长养者。菩提因者。菩提分具足者。皆其义也。

何能说无阙	菩提诸资粮
唯独有诸佛	别得无边觉

Then again, the meaning [of “provisions”] relies on “causation” as the basis of its meaning. This is just as with a building, a city wall, a cart, or other such things wherein, while [their construction is still only] in the causal phase, one speaks of the “provisions” (i.e. “supplies,” or “materials”) for [constructing] a building, the “provisions” for [constructing] a city wall, or the “provisions” for making a cart. In this same way, one speaks of the “provisions” for bodhi in reference to the dharmas serving as the causes and conditions for producing bodhi.

Furthermore, the meaning of “provisions” is based on the complete adequacy of the many essential parts. This is comparable to the essential parts required for performing ceremonial offerings wherein it is based on the complete adequacy of such things as a serving ladle, the cooking fire, and so forth that makes it possible to refer to performing a ceremonial offering. It is not the case that one can fail to have a complete adequacy of such things.

It is also just like when one relies on the complete presence of bodily parts such as the head, hands, feet, and so forth in referring to the existence of a body. It is not the case that one can fail to have complete adequacy in such things.

This is also the case in carrying out an act of giving wherein one has the benefactor, the gift, the recipient, and the transference [of merit]. When these sorts of things are perfectly adequate, one is then able to refer to the “provisions” for performing an act of giving. One cannot fail to have complete adequacy in such things. So too it is in the case of such things as the provisions essential to the moral precepts. And so it is that “complete adequacy of the many component parts” forms a basis for the meaning of “provisions.”

Thus it is that in my explanation of the “provisions” for bodhi, this refers to: that which is able to bring about fulfillment; that which preserves; that which raises and nurtures; that which forms the causal basis for bodhi; and that which represents the complete adequacy of the component parts of bodhi. All of these concepts are inherent components of the meaning [of the term “provisions”].

002 – The Impossibility of Completely Describing the Provisions

How would one be able to describe without omission

All of the provisions for the realization of bodhi?

This could only be accomplished by the Buddhas themselves,

For they, exclusively, have realized the boundless enlightenment.

繁體字

[0517c16] 何能者。何力也。若聲聞若菩薩少分覺知無力能故。若欲說諸菩提資糧無闕無餘。唯是諸佛別得無邊覺者。言無邊覺。謂非少分覺故。以佛世尊於無邊應知義中覺知無礙。是故佛名無邊覺者。又於欲樂及自疲苦斷常有無等邊見中。覺而不著。以所覺無邊。[9]是故佛名無邊覺者。問何故資糧唯佛能說。餘人不能答。

佛體無邊德 覺資糧為根
是故覺資糧 亦無有邊際

[0517c26] 佛體者。即佛身也。以彼佛體具足無邊功德故。說佛體無邊德。

簡體字

[0517c16] 何能者。何力也。若声闻若菩萨少分觉知无力能故。若欲说诸菩提资粮无阙无余。唯是诸佛别得无边觉者。言无边觉。谓非少分觉故。以佛世尊于无边应知义中觉知无碍。是故佛名无边觉者。又于欲乐及自疲苦断常有等边见中。觉而不着。以所觉无边。[9]是故佛名无边觉者。问何故资粮唯佛能说。余人不能答。

佛体无边德 觉资粮为根
是故觉资粮 亦无有边际

[0517c26] 佛体者。即佛身也。以彼佛体具足无边功德故。说佛体无边德。

COMMENTARY:

As for the phrase “How would one be able...?” this means to say: “How would one possess the power?” [This is brought up] because, in the case of the Śrāvaka-disciples and in the case of the Bodhisattvas, they possess only a lesser degree of awakening and knowing and so do not possess the requisite power or ability [to carry out this description]. If one wishes to describe the provisions for bodhi without allowing any omissions and with no factor remaining undescribed, it is only the Buddhas, exclusively, who could do this, for they are the ones who have realized the boundless enlightenment.

As for the reference to “boundless enlightenment,” this is a statement indicating it is not the case that this involves a lesser degree of awakening. It is because the Buddhas, the Bhagavāns, have awakened to and know unimpededly the boundlessly many meanings which should be known that the Buddhas are therefore referred to here as those who have gained realization of the “boundless enlightenment.”

Additionally, [the Buddhas] have awakened to and yet remain unattached to the views characterizing the [two] extreme bounds, views such as those which cling to the pleasures of desire or self-wearying asceticism, annihilationism or eternalism, existence or nonexistence, and so forth. Thus it is also because that to which they have awakened is free of extreme bounds that the Buddhas are referred to as having realized the boundless enlightenment.

Question: Why is it that it is only the Buddhas who are able to explain the provisions while other persons are not able to do so?

Response: (As below...)³

003 – Since a Buddha's Qualities are Boundless, So Too Are the Provisions

The boundless meritorious qualities of a buddha's body
Are rooted in the provisions essential to enlightenment.
Therefore the provisions for enlightenment
Themselves have no bounds.

COMMENTARY:

As for “a buddha's body,” it refers here to a buddha's physical body.⁴ It is because the body of a buddha is replete with a boundless number of meritorious qualities that it speaks here of “boundless meritorious qualities associated with a buddha's body.”

繁體字

功德者。謂可稱讚義。若可稱讚則名功德。又是數數作義。譬如數數誦習經書。彼則說名作功德者。又是牢固義。譬如作繩。或合二為功。或合三為功。又是增長義。譬如息利。或增二為功。或增三為功。又是依止義。譬如諸物各以依止為功。如是佛體為戒定等無邊差別功德依止故。說佛體有無邊功德。覺資糧為根者。彼菩提資糧。與佛體無邊功德為根本故。根者建立義。菩提者智也。根即資糧。以彼資糧能建立一切智智。是故資糧為佛體根本。良由佛體有無邊功德。須以無邊功德成彼佛體。是故資糧亦無邊際。

簡體字

功德者。謂可称赞义。若可称赞则名功德。又是数数作义。譬如数数诵习经书。彼则说名作功德者。又是牢固义。譬如作绳。或合二为功。或合三为功。又是增长义。譬如息利。或增二为功。或增三为功。又是依止义。譬如诸物各以依止为功。如是佛体为戒定等无边差别功德依止故。说佛体有无边功德。觉资粮为根者。彼菩提资粮。与佛体无边功德为根本故。根者建立义。菩提者智也。根即资粮。以彼资粮能建立一切智智。是故资粮为佛体根本。良由佛体有无边功德。须以无边功德成彼佛体。是故资粮亦无边际。

DEFINITION AND CONNOTATIONS OF "MERITORIOUS QUALITIES"

As for "meritorious qualities," it means "that which is praiseworthy." If something is praiseworthy, then it may be described as "a meritorious quality."

["Meritorious quality"] also connotes repetition of the associated [meritorious] action. This is comparable to when someone takes up the practice of repeated recitation of a sutra. Such a person is then appropriately described as one engaged in the creation of meritorious qualities.

["Meritorious quality"] also connotes "durability." This is comparable to when one makes a rope. In some cases one braids it by uniting two cords and deems it to be of appropriate "quality" and in some cases one braids it from three cords and deems it to be of appropriate "quality."

["Meritorious quality"] also connotes a relationship of "dependence" [upon noble bases]. This is comparable to things in general which are deemed to possess their meritorious quality based on that upon which they secondarily depend. In this same way, it is because the body of a buddha depends in turn upon the meritorious qualities inhering in the moral precepts, meditative concentration, and the other boundlessly many distinctly different meritorious qualities that one describes the body of a buddha as possessed of "boundless meritorious qualities."

ON "PROVISIONS" AS THE "ROOT" OF A BUDDHA'S "QUALITIES"

As for their being "rooted in the provisions essential to enlightenment," this is because the provisions involved in the acquisition of bodhi comprise the very root of the boundlessly many meritorious qualities associated with a buddha's body.

As for "root," it connotes "the ability to establish." As for "bodhi," that is a reference to wisdom. The root is just the provisions themselves, for the provisions have the ability to establish the wisdom founded on all-knowledge. Therefore the provisions serve as the very root of the body of a buddha.

It is especially on account of the fact that the body of a buddha is possessed of boundlessly many meritorious qualities that it is essential to employ boundlessly many meritorious qualities in perfecting that buddha body [for one's own future buddhahood]. Thus it is that the provisions themselves have no delimiting boundaries at all.

當說彼少分 敬禮佛菩薩
是諸菩薩等 次佛應供養

[0518a13] 彼諸資糧無邊而智有邊。是以說彼資糧不
[1]能無闕。故言當說彼少分敬禮佛菩薩問應禮佛。
以一切眾生中最勝故。何義此中亦禮菩薩。答是諸
菩薩等次佛應供養故。諸菩薩等從初發心乃至覺場
皆應供養。菩薩有七種。一初發心。二正修行。三
得無生忍。四灌頂。五一生所繫。六最後生。七詣
覺場。此等菩薩於諸佛後次應供養。以身口意及外
物等而供養之。初發心者未得地。正修行者乃至七
地。

繁
體
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当说彼少分 敬礼佛菩萨
是诸菩萨等 次佛应供养

[0518a13] 彼诸资粮无边而智有边。是以说彼资粮不
[1]能无阙。故言当说彼少分敬礼佛菩萨问应礼佛。
以一切众生中最胜故。何义此中亦礼菩萨。答是诸
菩萨等次佛应供养故。诸菩萨等从初发心乃至觉场
皆应供养。菩萨有七种。一初发心。二正修行。三
得无生忍。四灌顶。五一生所系。六最后生。七诣
觉场。此等菩萨于诸佛后次应供养。以身口意及外
物等而供养之。初发心者未得地。正修行者乃至七
地。

簡
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字

004 – Reverence to Buddhas and to Bodhisattvas, Those Also Worthy of Offerings

I shall then explain but a lesser portion of them.

I render reverence to the Buddhas and the Bodhisattvas.

It is all such bodhisattvas as these

To whom one should next make offerings, after the Buddhas.

COMMENTARY:

All of those provisions are boundless and yet one's own wisdom is bounded. Therefore, when embarking on the explanation of those provisions it is impossible to remain free of omissions. Therefore it states: "I shall then explain but a lesser portion of them. I render reverence to the Buddhas and the Bodhisattvas."

Question: One should pay reverence to the Buddhas, for it is they among all beings who are most superior. But what is the meaning here of claiming one should also revere bodhisattvas?

Response: This statement is made because all such bodhisattvas as these should be those to whom one makes offerings next after the Buddhas. All such bodhisattvas, from the time of their initial generation of the resolve [to gain bodhi] on forward until they arrive at the site of enlightenment—these are those to whom one should in every case make offerings.

THE SEVEN TYPES OF BODHISATTVAS

There are seven types of bodhisattvas:

- 1 – Those who have generated the initial resolve.
- 2 – Those who have taken up right cultivation.
- 3 – Those realizing the unproduced-dharmas patience.
- 4 – Those at the level of "anointing of the crown."
- 5 – Those abiding at the level of "one remaining life."
- 6 – Those at the level of their very last birth;
- 7 – Those who have approached the site of enlightenment.

The bodhisattvas of these sorts are those to whom one should make offerings next in sequence after having made offerings to the Buddhas. One uses body, mouth, mind together with outward things in making offerings to them.

"Those who have generated the initial resolve" have not yet reached any of the [bodhisattva] grounds. "Those who have taken up right cultivation" consists of those bodhisattvas who abide on all grounds up to and including the seventh ground. "Those who

繁體字

得無生忍者住第八地。灌頂者住第十地。一生所繫者方入兜率陀。最後生者兜率陀處^[2]住。詣覺場者欲受用一切智智。於七種菩薩中。初發心菩薩一切眾生皆應禮敬。何況餘者。何以故。深心寬大故。如來教量故。初發心菩薩發菩提心時。於十方分無減諸佛土無減諸眾生無減。以慈遍滿發菩提心。若未度眾生我當度之。未解脫者我當解脫。未蘇息者我當蘇息。未寂滅者我當寂滅。應聲聞者我當令入聲聞乘中。應獨覺者我當令入獨覺乘中。應大乘者我當令入大乘之中。欲令眾生悉得寂滅。非為寂滅少分眾生。以是深心寬大故。一切眾生皆應禮敬。

簡體字

得无生忍者住第八地。灌顶者住第十地。一生所系者方入兜率陀。最后生者兜率陀处^[2]住。诣觉场者欲受用一切智智。于七种菩萨中。初发心菩萨一切众生皆应礼敬。何况余者。何以故。深心宽大故。如来教量故。初发心菩萨发菩提心时。于十方分无减诸佛土无减诸众生无减。以慈遍满发菩提心。若未度众生我当度之。未解脱者我当解脱。未苏息者我当苏息。未寂灭者我当寂灭。应声闻者我当令入声闻乘中。应独觉者我当令入独觉乘中。应大乘者我当令入大乘之中。欲令众生悉得寂灭。非为寂灭少分众生。以是深心宽大故。一切众生皆应礼敬。

have realized the unproduced-dharmas patience" abide on the eighth ground [and above]. "Those at the level of 'anointment of the crown'" abide on the tenth ground. "Those at the level of 'one remaining life'" proceed then to enter the Tuṣita Heaven. "Those at the level of their very last birth" abide in the Tuṣita Heaven. "Those who have approached the site of enlightenment" are on the verge of putting to use the wisdom rooted in all-knowledge.

Among these seven types of bodhisattvas, even all those bodhisattvas who are at that level where they have generated the initial resolve are those to whom all beings should render reverence. How much the more so should this be true in the case of the remaining [six types of bodhisattvas]. Why is this the case? It is because they possess profound minds vast in the scope of their greatness. And it is because they possess the capacity to implement the teachings of the Tathāgatas.

When the bodhisattva at the level of initial generation of the resolve generates that resolve to realize bodhi, he becomes free of any deficiency in [his ability to course throughout] the ten directions, free of any deficiency in [his ability to visit] the buddhalands, and free of any deficiency in [his ability to interact with] all beings, this because, when he generates the bodhi-focused resolve, his kindness becomes universal in its extensiveness.

[Thus it is that he reflects], "In the case of those beings who have not yet gone across [to bodhi], I shall see that they are brought across. As for those beings who have not yet gained liberation, I shall see to their liberation. In those instances where beings have not yet been revived, I shall see to their being revived. In the case of those beings who have not yet realized cessation, I shall see that they realize cessation. Those who ought to become *śrāvaka*-disciples, I shall influence to enter the Śrāvaka-disciple Vehicle. Those who ought to become pratyekabuddhas, I shall influence to enter the Pratyekabuddha Vehicle. And as for those who ought to avail themselves of the Great Vehicle, I shall influence them to enter the Great Vehicle."

[These bodhisattvas] desire to influence all beings to realize cessation. It is not the case that they are motivated by the desire to bring but a lesser fraction of beings to the realization of cessation. Because this profound mind is so vast in the scope of its greatness, all beings should in every case be moved to offer them reverential respect.

何者為如來教量。如世尊說迦葉。譬如新月便應作禮。非為滿月。如是迦葉。若信我者。應當禮敬諸菩薩等。非為如來。何以故。從於菩薩出如來故。又聲聞乘中亦說。

於彼知法者 若老若年少 應供養恭敬 如梵志事火

繁體字

[0518b12]以是故。諸菩薩等。次於佛後皆應供養。如偈。

紹持佛種者	勝餘少分行	是故諸菩薩	次佛後供養
慈與虛空等	普遍諸眾生	是故最勝子	次佛後供養
於諸眾生類	大悲猶如子	是故此佛子	次佛後供養
悲心利眾生	無二似虛空	是故無畏者	次佛後供養
一切時如父	增長諸眾生	是故諸菩薩	次佛後供養

何者为如来教量。如世尊说迦叶。譬如新月便应作礼。非为满月。如是迦叶。若信我者。应当礼敬诸菩萨等。非为如来。何以故。从于菩萨出如来故。又声闻乘中亦说。

于彼知法者 若老若年少 应供养恭敬 如梵志事火

简体字

[0518b12]以是故。诸菩萨等。次于佛后皆应供养。如偈说。

绍持佛种者	胜余少分行	是故诸菩萨	次佛后供养
慈与虚空等	普遍诸众生	是故最胜子	次佛后供养
于诸众生类	大悲犹如子	是故此佛子	次佛后供养
悲心利众生	无二似虚空	是故无畏者	次佛后供养
一切时如父	增长诸众生	是故诸菩萨	次佛后供养

SUPPORTING CITATIONS FROM SCRIPTURE

What do we mean here by “[revering them because] they possess the capacity to implement the teachings of the Tathāgatas”? This is as expressed by the Bhagavān to Kāśyapa: “Just as one performs rites of ritual reverence on the new moon and not on the full moon, so too, Kāśyapa, should those having faith in me pay reverence to the bodhisattvas and not [exclusively] to the Tathāgatas themselves. And why? This is because it is from among the bodhisattvas that the Tathāgatas emerge.”

This idea is also spoken of in [the teachings of] the Śrāvaka-disciple Vehicle:

As regards those knowledgeable about Dharma,
Whether they be old or young in years,
One should make offerings to them and pay reverence to them
In the manner of brahmacarins devoted to ritually serving fire.

It is for these sorts of reasons that one should make offerings to all bodhisattvas next in sequence after the Buddhas. This is as expressed in the following verses:

VERSES IN PRAISE OF BODHISATTVAS

Those who carry on the lineage of the Buddhas
Are superior to those cultivating lesser levels of conduct.
Thus it is that all of the Bodhisattvas,
Next after the Buddhas, are the recipients of offerings.

Their kindness is equal in scope to empty space
And extends universally to all of the beings.
Thus it is that those most supreme among their sons,
Next after the Buddhas, are the recipients of offerings.

In their relations with all types of beings,
Their great compassion is like that felt for one's son.
Thus it is that these sons of the Buddha,
Next after the Buddhas, are the recipients of offerings.

They benefit beings with the mind of compassion,
While, in [realization of] non-duality, they are like empty space.
Thus it is that these fearless ones,
Next after the Buddhas, are the recipients of offerings.

They are at all times like fathers
Striving to raise up all beings.
Thus it is that all bodhisattvas,
Next after the Buddhas, are the recipients of offerings.

猶如地水火 眾生常受用 是故施樂者 次佛後供養
 唯為利眾生 捨離自樂因 是故彼一切 次佛後供養
 佛及佛之餘 皆從初心出 是故諸菩薩 次佛後供養

[0518c01] 問尊者已正說資糧教緣起。今應說資糧體。
 答

既為菩薩母 亦為諸佛母
 般若波羅蜜 是覺初資糧

[0518c05] 以般若波羅蜜是諸菩薩母故。為菩提初資糧。何以故。以最勝故。如諸身根中眼根最勝。諸身分中頭為最勝。諸波羅蜜中般若波羅蜜最勝亦如是。以般若波羅蜜最勝故。為初資糧。又前行故。如諸法中信為前行。諸波羅蜜中般若波羅蜜前行

犹如地水火 众生常受用 是故施乐者 次佛后供养
 唯为利众生 舍离自乐因 是故彼一切 次佛后供养
 佛及佛之余 皆从初心出 是故诸菩萨 次佛后供养

[0518c01] 问尊者已正说资粮教缘起。今应说资粮体。
 答

既为菩萨母 亦为诸佛母
 般若波罗蜜 是觉初资粮

[0518c05] 以般若波罗蜜是诸菩萨母故。为菩提初资粮。何以故。以最胜故。如诸身根中眼根最胜。诸身分中头为最胜。诸波罗蜜中般若波罗蜜最胜亦如是。以般若波罗蜜最胜故。为初资粮。又前行故。如诸法中信为前行。诸波罗蜜中般若波罗蜜前行

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They are comparable to earth, to water, and to fire,
 In that beings constantly put them to use.
 Thus it is that those fond of giving,
 Next after the Buddhas, present them with offerings.

Solely for the sake of benefiting beings,
 They abandon the causes of personal happiness.
 Thus it is that all of them,
 Next after the Buddhas, are the recipients of offerings.

All Buddhas and all those following on the Buddhas,
 Emerge from the generation of the initial resolve.
 Thus it is that all of the Bodhisattvas,
 Next after the Buddhas, are the recipients of offerings.

Question: The Venerable One has already rightly explained the causal bases for the arising of teachings on the provisions. Now he should explain what constitutes the substance of the provisions.

Response: (As below...)

MAIN DOCTRINAL SECTION: THE PROVISIONS

THE PERFECTION OF WISDOM AS SUBSUMING ALL PROVISIONS

005 – The Primary Provision: Prajñāpāramitā, Mother of Buddhas and Bodhisattvas

Since it is the mother of the Bodhisattvas,
 It is also the mother of the Buddhas:
 The prajñāpāramitā
 Is the foremost among the provisions for enlightenment.

COMMENTARY:

ON THE SUPREMACY OF THE PERFECTION OF WISDOM

It is because the prajñāpāramitā is the mother of all bodhisattvas that it is foremost among the provisions for the acquisition of bodhi. How is this so? It is on account of its being the most supreme. In this sense, it is analogous to the eye, supreme among the body's sense faculties and is also analogous to the head, supreme among the parts of the body. Just so, the prajñāpāramitā abides in paramount supremacy among all of the pāramitās. Thus, it is on account of the prajñāpāramitā's supremacy that it is foremost among the provisions.

Additionally, [the prajñāpāramitā is supreme] because it is that which one must practice first. This is comparable to the case of faith which itself is that dharma among all dharmas which must be implemented first. Prajñāpāramitā's primacy in the practice of

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亦如是。以彼陀那若不迴向菩提。則非陀那波羅蜜。如是尸羅等不迴向菩提亦非尸羅等波羅蜜。迴向菩提即是般若。由般若前行故能迴向。以是前行故。諸波羅蜜中般若波羅蜜。為菩提初資糧。又是諸波羅蜜。三輪淨因體故。以般若波羅蜜為諸波羅蜜三輪淨因體。是故般若波羅蜜。為菩提初資糧。三輪淨者。菩薩於般若波羅蜜中行布施時。不念自身。以離取自身故。不念受者差別。以斷一切處分別故。不念施果。以諸法不來不出相故。如是菩薩得三輪淨施。如淨施淨戒等亦如是。以此般若波羅蜜是彼諸波羅蜜三輪淨因體故。般若波羅蜜為菩提初資糧。

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all of the pāramitās is just so. [Its stature as supreme therein] is due to the fact that, [when practicing *dāna*], if one does not transfer [the associated merit by dedicating it to the acquisition of bodhi], then it fails to qualify as *dāna* pāramitā (the perfection of giving). In this same manner, if one fails to transfer [the associated merit] from the practice of *śīla* and the other [pāramitās by dedicating it to the acquisition of bodhi], then that practice cannot qualify as *śīla* pāramitā (the perfection of moral virtue). So too it is with the other pāramitās as well.

The act of transferring [merit by dedicating it to the acquisition of bodhi] is itself just *prajñā*. It is because *prajñā* is the first among them which one practices that one thereby possesses the ability to carry out the transference [of merit through dedicating it to the acquisition of bodhi]. Thus it is on account of *prajñāpāramitā*'s being the foremost practice among all of the pāramitās that it qualifies as foremost among the provisions for bodhi.

Also, it is because, in the practice of these pāramitās, [the *prajñāpāramitā*] is the very essence of the cause of purity in [one's understanding of] the three factors. It is because the *prajñāpāramitā* constitutes the very essence of the cause of purity in [one's understanding of] the three factors involved in all of the pāramitās that the *prajñāpāramitā* qualifies as the foremost among the provisions for bodhi.

Now, as for this "purity in [one's understanding of] the three factors," when the bodhisattva coursing in the *prajñāpāramitā* engages in the practice of giving, he does not hold in mind his own person, for he has abandoned any grasping at [even the concept of] his own person. Nor does he hold in mind any distinctions existing in the recipient [of that act of giving]. This is because he has severed all discriminations in all places. Nor does he hold in mind the karmic fruits of that act of giving, this because [he realizes that] all dharma are characterized by neither coming nor going.

It is in this manner that the bodhisattva brings about the practice of giving wherein [his understanding of] the three factors has become purified. As it is with purity in giving, so too it is with purity in moral-virtue and with purity in the other [perfections]. It is because this *prajñāpāramitā* constitutes the very essence of the cause of purity in the three factors associated with all of the pāramitās that it therefore qualifies as the foremost among the provisions for bodhi.

又大果故。般若波羅蜜大果勝諸波羅蜜。如經說
 菩提心福德 及以攝受法 於空若信解 價勝十六分
 [0518c27] 鞞羅摩經中大果因緣。此中應說。以是大果故。般若波羅蜜為菩提初資糧。問何故般若波羅蜜。得為菩薩母。答以能生故。方便所攝般若生諸菩薩。令求無上菩提。不求聲聞獨覺。以是生佛體因故。般若波羅蜜為菩薩母。又置於五波羅蜜中故。如言冥鉢囉膩波低也。冥為性。鉢囉膩波低為誦。即此性相是為摩多(摩多翻為母於字聲論中摩多字從冥鉢囉膩波低語中出冥是摩多體性鉢[1]囉膩波低是誦摩多義鉢囉膩波低正翻為置故以置為母義)譬如母生子。時或置床敷。或置地上。般若波羅蜜亦如是。生彼求菩提菩薩時。置於施等五波羅蜜中。以能置求菩提菩薩故。說般若波羅蜜為菩薩母。又以量故。如言茫摩泥也。茫為性摩泥為誦。即此性相是為摩多(於字聲論中摩多字又從茫摩泥語中出茫亦是體性摩泥是誦其義摩泥正翻為量故以量為母義)。譬如母生子已隨時籌量。如是我子以此食故身增。

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Additionally, it is on account of its great fruits. The great fruits brought about by the prajñāpāramitā are supreme over those deriving from any of the other pāramitās. This is as described in a sutra where it says:

The merit associated with the mind resolved on bodhi
And the dharmas employed for drawing in beings,
Compared with that from faith in or understanding of emptiness,
Is sixteen times greater in its value.

[Ideally], one should discuss at this point the causal factors associated with the great fruition as related in the *Vimalakīrti Sutra*. It is on account of its great fruits that the prajñāpāramitā is foremost among the provisions for the acquisition of bodhi.

THE PERFECTION OF WISDOM AS "MOTHER OF THE BODHISATTVAS"

Question: How is it that the prajñāpāramitā qualifies as "the mother of the Bodhisattvas"?

Response: It is on account of its ability to give birth to them. It is prajñā mediated by skillful means which brings about the birth of the bodhisattva. It causes him to seek the unsurpassed bodhi and to refrain from seeking the bodhi of the Śrāvaka-disciples and the Pratyekabuddhas. It is on account of its causing the birth of a buddha body that the prajñāpāramitā qualifies as "the mother of the Bodhisattvas."

Additionally, it is because of its "placement" within the [other] five pāramitās. [The etymology for the Sanskrit term for "mother" supports this "placement" interpretation.]⁵ This is analogous to when a mother gives birth to a child. At such time, she may do so in a way which places it on the cushions of a bed or else may do so in a way which places it on the ground. The prajñāpāramitā is comparable to this. When it gives birth to that bodhisattva who seeks bodhi, it does so in a way whereby [that bodhisattva] is placed in the midst of giving and the other five pāramitās. It is because it is able to effect such placement of the bodhisattva who seeks bodhi that the prajñāpāramitā qualifies as "the mother of the Bodhisattvas."

Additionally, it is on account of its serving as a means of "calculation." [The etymology for the Sanskrit term for "mother" also supports this "calculation" interpretation.]⁶

By way of analogy, after a mother gives birth to a child, as befits the season, she calculates that, "If I proceed in this way, my child's body will grow through this approach to nutrition. If I proceed in

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this other way, then it is likely to go into decline." So too it is with a bodhisattva. One uses the *prajñāpāramitā* to take the measure of one's own person, thinking, "I should go about the practice of giving in this way. I should go about the practice of upholding the moral precepts in this way." And so one continues along in this particular fashion. Thus it is on account of the causal circumstances involved in this sort of calculation that one speaks of the *prajñāpāramitā* as being "the mother of the Bodhisattvas."

Additionally, it is on account of its being the basis of "measuring out." This is comparable to having the various units of measure [such units as pints, quarts, gallons, and bushels]⁷ by which one makes measurements. So, too, it is with the Bodhisattvas [who "measure out" aspects of cultivation] in this same way, thinking, "This is the initial generation of the mind resolved on bodhi. This is the cultivation of the practices. This is the realization of the patiences." And so forth. Thus it is also on account of this causal basis associated with "measuring out" that one speaks of the *prajñāpāramitā* as being "the mother of the Bodhisattvas."

Additionally, it is because [the *prajñāpāramitā*] is inherent in one's recitation of the Sutras. This is a reference to the fact that, in the Sutras, "serving as a mother" [is etymologically implicit] in the term for "recitation." In those sutras, there is a famous bodhisattva named Vimalakīrti who travels to the lands of all buddhas. He uttered a gāthā, saying:

The *prajñāpāramitā*
Is the mother of the Bodhisattvas, the humane ones.
Skillful means serves as their father,
And kindness and compassion are their daughters.

There are also other sutras in which this "recitation [as motherhood] relationship is implicit]. Hence it is also because the Sutras serve this function of "measuring out" [the *prajñāpāramitā*-infused concepts] that the *prajñāpāramitā* is said to serve as "the mother of the Bodhisattvas."

THE PERFECTION OF WISDOM AS "MOTHER OF THE BUDDHAS"

Question: How is it that the *prajñāpāramitā* is also "the mother of the Buddhas"?

Response: It is because it gives birth to and reveals unimpeded wisdom. All buddhas of the past, future and present come forth⁸ on account of the *prajñāpāramitā*. It is on account of it that they have

煩惱已盡當盡今盡以是出生故。般若波羅蜜為諸佛母。顯示無障礙智者。以過去未來現在諸佛世尊顯示無障礙智皆般若波羅蜜中顯。以是顯示無障礙智故。諸佛^[3]亦以般若波羅蜜為母此中有輸盧迦

由大悲相應 般若波羅蜜 於無為^[4]險岸 佛子能超過
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extinguished the afflictions in the past, will do so in the future, and now do so in the present. Because they are born forth from this, the *prajñāpāramitā* is therefore the mother of the Buddhas.

As for “revealing unimpeded wisdom,” because the Buddhas, the Bhagavāns, of the past, future, and present manifest unimpeded wisdom, in every case, they are all born from within the *prajñāpāramitā*. It is on account of it that the Buddhas become able to manifest unimpeded wisdom. Hence the Buddhas too take the *prajñāpāramitā* as their mother. In this connection, we have *ślokas* as follows:

It is on account of that *prajñāpāramitā*
Which accords with the great compassion that,
Confronted with the perilous chasm of the unconditioned,
The sons of the Buddha are able to leap entirely beyond it.
They succeed in reaching the unequaled enlightenment
And in benefiting and drawing in all beings.
It is because the perfection of wisdom serves as their mother
That the great men are able to be thus.

It is through realization of the perfection of wisdom
That they are then able to perfect the body of a buddha.
Therefore it serves as the mother of the Buddhas.
So declared he who is supreme among all rishis.

Why is this referred to as the “*prajñāpāramitā*”?

It is because it is [a level of wisdom] not held in common with the Śrāvaka-disciples or the Pratyekabuddhas that it is referred to as the “*prajñāpāramitā*.”

It is because there is nothing beyond it worth knowing that it is referred to as the “*prajñāpāramitā*.”

It is because this wisdom reaches to the “other shore” of every matter that it is referred to as the “*prajñāpāramitā*.”

It is because there is nothing anywhere else capable of vanquishing this *prajñāpāramitā* that it is referred to as the “*prajñāpāramitā*.”

It is because it is uniformly equal in all of the three periods of time that it is referred to as the “*prajñāpāramitā*.”

It is because it is uniformly equal throughout boundless space that it is referred to as the “*prajñāpāramitā*.”

Such supreme causes and conditions as these are spoken of in the *Prajñāpāramitā Sutra*. It is on account of them that it is referred to as the “*prajñāpāramitā*.”

[0519b20] 問已略說菩提初資糧。第二資糧今應說
 施戒忍進定 及此五之餘
 皆由智度故 波羅蜜所攝

[0519b23] 此中陀那波羅蜜。為第二菩提資糧。以般若前行故。菩薩為菩提而行布施。是故施為第二資糧。於中生他身意樂。因名布施。非為作苦。彼有二種。謂財施法施。財施亦有二種。謂共識不共識。共識亦有二種。謂內及外。若施自身支節。若全身施。是為內施。若施男女妻妾及二足四足等。是為外施。不共識亦有二種。謂可食不可食。此有多種若施身內受用飲食等物。是為可食。若施身外受用香鬘所攝金銀珍寶衣服土田財物園池遊戲處等。是為不可食。

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 施戒忍進定 及此五之餘
 皆由智度故 波羅蜜所攝

[0519b23] 此中陀那波羅蜜。為第二菩提資糧。以般若前行故。菩薩為菩提而行布施。是故施為第二資糧。於中生他身意樂。因名布施。非為作苦。彼有二種。謂財施法施。財施亦有二種。謂共識不共識。共識亦有二種。謂內及外。若施自身支節。若全身施。是為內施。若施男女妻妾及二足四足等。是為外施。不共識亦有二種。謂可食不可食。此有多種若施身內受用飲食等物。是為可食。若施身外受用香鬘所攝金銀珍寶衣服土田財物園池遊戲處等。是為不可食。

簡體字

Question: The foremost among the provisions for the acquisition of bodhi has now been explained in brief. Hence one should now proceed with explaining the second-tier provisions.

[Response: As below...]

SPECIFIC FORMULATIONS OF THE PROVISIONS

006 – Prajñā Includes the Remaining Five Perfections and Their Retinue

Because giving, moral virtue, patience, vigor, meditation,
And the others following from these five
All arise from the perfection of wisdom,
They are included within the pāramitās.

COMMENTARY:

THE SIX PERFECTIONS

THE PERFECTION OF GIVING

We are treating *dāna* pāramitā (the perfection of giving) herein as the second of the bodhi provisions because it is prajñā that takes primary priority in practice. The bodhisattva practices giving to realize bodhi. Hence giving is taken as the second of the provisions.

Through this practice, one facilitates both physical and mental happiness in other beings. That is why it is referred to as “giving.” It is not that this is done to inflict suffering on others.

Giving is of two kinds: the giving of material wealth and the giving of Dharma. The giving of material wealth is itself of two types, namely that which is sentient and that which is insentient.

Sentient giving is also of two types, namely that which is “inward” (i.e. “personal”) and that which is “outward” (i.e. “extra-personal”). If one gives the limbs of one’s own body or if one gives one’s entire body, this is what is meant by “inward” giving. If one were to give sons, daughters, wives, consorts, or any other of the two-legged or four-legged beings, this would be a case of “outward” giving.

“Insentient” is also of two types: consumable and inconsumable. In this there is much variety. Anything which when given may be used internally such as food and drink is “consumable.”

When one gives things used outside the body such as anything in the category of fragrances and garlands, or such things as gold, silver, precious jewels, clothing, lands, wealth, gardens, ponds, places to stroll about and enjoy oneself, and so forth—these fall within the category of “inconsumable.”

繁體字

然可受用法施。亦有二種。謂世間出世間。若因法施。於流轉中(舊云生死者非正翻名今改為流轉也已後諸云流轉者皆是此義)出生可愛身根境界。是為世間。若因法施果報。越度流轉。是為出世間。彼財施法施各有二種謂有著無著。若為自身。若為資生。若為勝果。悵望相續以財法施。是為有著。若為利益安樂一切眾生。若為無障礙智。是為無著。其餘更有無畏施等。亦隨順入財施中。彼二種施果及餘氣(謂津液也)具如大乘經說。此中當略說偈

飲食及被服 隨須皆布施 亦施花鬘燈 末香與音樂
或施諸美味 藥物及[5]猗枕 養病之所須 并醫人給侍
男女與妻妾 奴婢及倉庫 莊飾諸婬女 隨須皆布施
所有諸寶物 種種莊嚴具 象馬車乘等 妙物盡施之

簡體字

然可受用法施。亦有二種。謂世間出世間。若因法施。于流轉中(旧云生死者非正翻名今改為流轉也已后诸云流轉者皆是此义)出生可爱身根境界。是为世間。若因法施果報。越度流轉。是为出世間。彼財施法施各有二種謂有着无着。若为自身。若为资生。若为胜果。悵望相续以财法施。是为有着。若为利益安乐一切众生。若为无障碍智。是为无着。其餘更有无畏施等。亦隨順入財施中。彼二種施果及餘氣(謂津液也)具如大乘經說。此中當略說偈

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男女與妻妾 奴婢及倉庫 莊飾諸婬女 隨須皆布施
所有諸寶物 種種莊嚴具 象馬車乘等 妙物盡施之

Now, useful Dharma giving is itself of two kinds, mundane and supramundane. If it occurs that, on account of a given act of Dharma giving, a person comes to take rebirths in cyclic existence in a likeable body surrounded by enjoyable objective circumstances, this is an instance of “mundane” Dharma giving.

If the fruits of an act of Dharma giving conduce to transcendence of cyclic existence, that is an instance of “supramundane” Dharma giving.

The giving of material wealth and the giving of Dharma each involve two subtypes: “involving attachment” and “free of attachment.” Where one gives either wealth or Dharma for one’s own sake, for the sake of enhancing one’s present situation, for the sake of some superior karmic result, or in order to ensure current karmic circumstances will continue on into the future, this is what is meant by giving “involving attachment.”

Where giving is done for the sake of bringing benefit and happiness to all beings or is done for the sake of realizing unimpeded wisdom—these instances of giving are “free of attachment.”

Additional sorts of giving include “the giving of fearlessness” and other types subsumed under “the giving of material wealth.”⁹ The karmic rewards and secondary effects of those two types of giving (material wealth and Dharma) are comprehensively explained in the Great Vehicle scriptures. We should describe them here briefly in verse:

Food and drink and clothing as well—
Adapting to circumstances, one gives these to all,
While also giving flowers, garlands, lamps,
Powdered fragrances and music.

One may give all manner of exquisite flavors,
Medicines, and fine pillows,
Whatever is needed by those recovering from illnesses,
Together with the services of physicians.

Sons and daughters, wives and consorts,
Servants and storehouses,
And well-adorned maidens—
As befits the circumstances, may all be given.¹⁰

All manner of precious things,
All sorts of articles of adornment,
Elephants and horses, carriages and such—
Such marvelous things may all be given.

繁體字

園林修道處	池井集會堂	土田并雜物	客舍等皆施
若二足四足	若復一洲渚	村落與國都	及王境悉施
施所玩好物	利樂恇須者	為諸眾生依	怖者施無畏
施其所難捨	手足眼耳鼻	亦施心與頭	舉身悉能捨
修行布施時	常於受者所	應生福田想	亦如善眷屬
布施諸果報	具足善聚集	迴向為自他	成佛及淨土
菩薩所行施	正迴向佛體	此菩薩陀那	得名波羅蜜
若彼若此岸	亦無能說者	施果到於彼	說為施彼岸

[0520a09] 今說施主差別

不貪於愛果	悲故三輪淨	正覺說彼施	是為求菩提
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簡體字

園林修道處	池井集會堂	土田并雜物	客舍等皆施
若二足四足	若復一洲渚	村落與國都	及王境悉施
施所玩好物	利樂恇須者	為諸眾生依	怖者施無畏
施其所難捨	手足眼耳鼻	亦施心與頭	舉身悉能捨
修行布施時	常於受者所	應生福田想	亦如善眷屬
布施諸果報	具足善聚集	迴向為自他	成佛及淨土
菩薩所行施	正迴向佛體	此菩薩陀那	得名波羅蜜
若彼若此岸	亦無能說者	施果到於彼	說為施彼岸

[0520a09] 今說施主差別

不貪於愛果	悲故三輪淨	正覺說彼施	是為求菩提
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Gardens, groves, places to cultivate the Path,
Ponds, wells, meeting halls,
Lands and fields with their various enhancements,
Guest houses and such—these may all be given.

Whether two-legged or four-legged beings,
Or perhaps even islands,
Villages, the capital of a country,
Or even the domain of a king—all may be given.

Giving things used in play,
Benefiting and pleasing those who wish for or need them,
One becomes one on whom beings can rely.
And for the frightened, one provides them fearlessness.

One may give what others find difficult to relinquish:
One's hands, feet, eyes, ear, or nose—
One may also give even one's heart or head—
One is able to give even one's entire body.

When one cultivates the practice of giving,
In reflecting on the recipients, one always
Should generate the thought of them as fields of merit
And also as belonging to one's own retinue of the good.

The karmic rewards resulting from giving,
Bring to completion the accumulation of goodness.
One dedicates it all for the sake of self and others,
That all may achieve buddhahood and reach the purelands.

That giving practiced by the bodhisattva
Is rightly dedicated to the gaining of a buddha's body.
This *dāna* of the bodhisattva
Is that worthy to be known as "*pāramitā*."

Whether it be that done "on the near shore" or "the far shore,"
Still, it is indescribable in the nature of its qualities.
Where the fruition of giving extends to perfection's "far shore,"
This is what qualifies as "the perfection of giving."¹¹

THE VARIOUS TYPES OF BENEFACTORS

Now, we shall describe the distinctions among the various types of benefactors:

One does not covet any pleasing karmic result.
It is done from compassion and with the three factors purified.¹²
The Rightly Enlightened One said: "Such giving
Is that which is done for the sake of seeking bodhi."

繁體字

我已作此事	正作當亦作	若作如是捨	傭賃非布施
貪增施果故	隨須即能捨	說為息利人	智念非施主
不貪增益果	唯以悲心施	此名真施主	餘皆是商販
如大雲遍雨	諸處等心施	此名大施主	餘皆是少分
施及施果報	哀愍與須者	施主於眾人	猶如其父母
不念所施物	受者及施者	而常樂布施	此名為施主
若不分別佛	菩提與菩薩	而為菩提施	彼當速成佛

[0520a26] 問已解釋陀那波羅蜜。今應說尸羅波羅蜜。答波羅蜜義如前解釋。尸羅義今當說。以尸羅故說為尸羅。言尸羅者謂習近也。此是體相。又本性義。

簡體字

我已作此事	正作当亦作	若作如是舍	佣赁非布施
贪增施果故	随须即能舍	说为息利人	智念非施主
不贪增益果	唯以悲心施	此名真施主	余皆是商贩
如大云遍雨	诸处等心施	此名大施主	余皆是少分
施及施果报	哀愍与须者	施主于众人	犹如其父母
不念所施物	受者及施者	而常乐布施	此名为施主
若不分别佛	菩提与菩萨	而为菩提施	彼当速成佛

[0520a26] 问已解释陀那波罗蜜。今应说尸罗波罗蜜。答波罗蜜义如前解释。尸罗义今当说。以尸罗故说为尸罗。言尸罗者谓习近也。此是体相。又本性义。

Where one reflects, "I have performed such endeavors in the past,
Perform them now, and shall also perform them in the future"—

If one's relinquishing of possessions is done in this way,
It is as if done for hire and so does not qualify as "giving."

If, due to coveting some result beyond the act of giving,
A person becomes able to give because it suits his own needs,
He is said to be "one seeking to earn interest."

The wise are aware such persons do not qualify as benefactors.

When one doesn't covet some form of enhanced karmic result,
But rather gives with a mind imbued with compassion,
This person qualifies as a genuine benefactor.
The others are just businessmen engaged in buying and selling.

Where one is like those great clouds bringing rain to all places,
Giving with a mind of equal regard in all circumstances—
This is one who qualifies as a great benefactor.
The rest reach only a fraction of his stature.

In giving and the karmic result from giving,
One acts with heartfelt sympathy for those in need.
In relating to all the many people, the benefactor
Regards them all as if they were his own fathers and mothers.

One does not retain in his mind those things which are given,
The recipients of the gifts, or the one who does the giving,
But rather finds constant happiness in the act of giving.
It is those of this sort who are worthy to be known as benefactors.

Where someone makes no distinctions regarding buddhas,
Regarding bodhi, or regarding bodhisattvas,
And yet engages in giving for the sake of reaching bodhi—
That sort of person will swiftly gain realization of buddhahood.

THE PERFECTION OF MORAL VIRTUE

Question: Having already explained the pāramitā of *dāna*, one should now explain *śīla* pāramitā (the perfection of moral virtue).

Response: The term "pāramitā" is as explained earlier.

CONNOTATIONS AND ASSOCIATIONS OF THE WORD ŚĪLA

We shall now explain the meaning of *śīla*, referencing its various connotations as follows:

"Habituation." This refers to effects thereby produced at the level of both substance and characteristics, (i.e. "inwardly" and outwardly").

繁體字

如世間有樂戒苦戒等。又清涼義。為不悔因離心熱憂惱故。又安隱義。能為他世樂因故。又安靜義。能建立止觀故。又寂滅義。得涅槃樂因故。又端嚴義。以能莊飾故。又淨潔義。能洗惡戒垢故。又頭首義。能為入眾無怯弱因故。又讚歎義。能生名稱故。此戒是身口意善行所轉生。於中遠離殺生不與取欲邪行等。是三種身戒。遠離妄語破壞語麁惡語雜戲語等。是四種口戒。遠離貪瞋邪見等。是三種意戒。如是^[1]等身口意善行所轉生十種戒。與貪瞋癡所生十種惡行為對治。彼十種惡行下中上常習近故。墮於地獄畜生閻摩世等。如前數十種善行戒。若不與覺分相應。

簡體字

如世间有乐戒苦戒等。又清凉义。为不悔因离心热忧恼故。又安隐义。能为他世乐因故。又安静义。能建立止观故。又寂灭义。得涅槃乐因故。又端严义。以能庄饰故。又净洁义。能洗恶戒垢故。又头首义。能为入众无怯弱因故。又赞叹义。能生名称故。此戒是身口意善行所转生。于中远离杀生不与取欲邪行等。是三种身戒。远离妄语破坏语麁恶语杂戏语等。是四种口戒。远离贪瞋邪见等。是三种意戒。如是^[1]等身口意善行所转生十种戒。与贪瞋痴所生十种恶行为对治。彼十种恶行下中上常习近故。堕于地狱畜生阎摩世等。如前数十种善行戒。若不与觉分相应。

“Basic nature,” as with people in the world described as “happy by nature,” or “anguished by nature.”

“Coolness” as in the case of one who leaves behind anguishing mind-inflaming afflictions [caused by immoral actions].

“Security,” because it causes future-life happiness.

“Quiescence,” because it is able to establish one in meditative calming and contemplation (*śamatha-vipaśyanā*).

“Cessation,” because it is a cause for the bliss of nirvāṇa.

“Stateliness,” because it is able to enhance outward appearance.

“Purity,” because it is able to wash away the defilement of immoral actions.

“Primacy” because it enables abiding in the community free of any basis for timidity.

“Praiseworthiness,” because it is able to bring about a fine reputation.

MORAL VIRTUE AS DEFINED BY THE TEN GOOD KARMIC DEEDS

These moral precepts derive from good actions on the part of the body, mouth, and mind. When acting in accordance with them, one abandons the killing of beings, the taking of what is not given, sexual misconduct, and so forth. These are the three moral precepts relating to the body.

One abandons lying, slanderous speech, harsh speech, and the various sorts of frivolous speech (gratuitous lewdness, useless banter, rumor-mongering, etc.). These are the four moral precepts associated with the mouth.

One abandons covetousness, hatefulness, and wrong views. These are the three moral precepts associated with the mind.

These ten types of moral precepts deriving from good conduct in body, mouth, and mind serve to counter the ten kinds of bad conduct generated through covetousness, hatefulness, and delusion. It is on account of constant and habitual proximity to actions reflective of the lower, middling, and higher degrees of those ten bad practices that one falls down into such places as the hell realms, the animal realms, and *yamaloka* (the hungry-ghost realms).

THE KARMIC EFFECTS OF MORAL VIRTUE

Now, as for the ten types of moral precepts reflective of good actions, so long as coursing in them is disconnected from factors generating enlightenment, constant and habitual proximity to the

繁體字

下中上常習近故。隨福上上差別。當得天人差別。若與覺分相應十種善行。戒上上常習近多作。故當得聲聞地及菩薩地中轉勝差別。又此菩薩戒聚。有六十五種無盡。如無盡意經中說當知。又略說有二種戒。謂平等種蒔戒。不平等種蒔戒。平等種蒔戒者。以此善身口意積聚故。於生生中種蒔。若界若富樂。若聲聞獨覺。若相報若淨土若成熟眾生。若正遍覺等。彼皆說名平等種蒔戒。與此相違。名不平等種蒔戒。

簡體字

下中上常习近故。随福上上差别。当得天人差别。若与觉分相应十种善行。戒上上常习近多作。故当得声闻地及菩萨地中转胜差别。又此菩萨戒聚。有六十五种无尽。如无尽意经中说当知。又略说有二种戒。谓平等种蒔戒。不平等种蒔戒。平等种蒔戒者。以此善身口意积聚故。于生生中种蒔。若界若富乐。若声闻独觉。若相报若净土若成熟众生。若正遍觉等。彼皆说名平等种蒔戒。与此相违。名不平等种蒔戒。

lower, middling, and superior grades of such practice produces karmic effects reflecting the distinctions in the merit's relative superiority. As a consequence, one becomes bound to gain rebirth in the appropriately corresponding levels among gods and men.

Where linked to enlightenment-generating factors, constant, habitual, and often-repeated coursing in the ten good karmic actions done at the superior level of moral precept practice [produces the following karmic effects]: One becomes destined to gain the grounds of the Śrāvaka-disciples or the grounds of the Bodhisattvas at ever more superior levels of acquisition [as befits the quality and number of such karmic deeds].

TYPES OF MORAL PRECEPTS

THE BODHISATTVA PRECEPTS

Additionally, as for the collections of bodhisattva precepts, there are sixty-five different kinds of inexhaustibility associated with them as related in the *Akṣayamati Sutra*. One should become knowledgeable about this matter.¹³

TWO INSTANCES OF TWO-FOLD PRECEPT CLASSIFICATION

"CONTINUOUS" VERSUS "DISCONTINUOUS" MORAL PRECEPTS

Also, there are in general two categories of moral-precepts, namely those which are "the same when transplanted" and those which are not "the same when transplanted." As for those which are "the same when transplanted," this refers for instance to where, on account of the accumulation of the good deeds of body, mouth, and mind, [that inclination toward moral behavior] is "transplanted" yet again in each succeeding life.

This concept may be applicable in relation to the realm [into which one is reborn], in relation to the karmic blessings [which one experiences in the subsequent rebirth], in relation to [one's tendency to take up] the Śrāvaka-disciple or the Pratyekabuddha [Paths], in relation to the process of mutual repayment [of karmic indebtedness], in relation to [one's association with particular] purelands, in relation to the ripening of [particular other] beings, in relation to the right and universal enlightenment, and so forth. All of these may be explained in terms of being associated with morality which is "the same when transplanted." Whatever stands in opposition to these [examples] corresponds to morality which is not "the same when transplanted."¹⁴

繁體字

復有二種戒謂有作戒無作戒。若於有作中有所作者。名有作戒。與此相違名無作戒。復有九種戒。謂凡夫戒。外道五通戒。人戒。欲界天子戒。色界天子戒無色界天子戒。〔2〕諸學無學聲聞戒。獨覺戒。菩薩戒。凡夫戒者。入生處故盡。外道五通戒者。神通退故盡。人戒者。十善業道盡故盡。欲界天子戒者。福盡故盡。色界天子戒者。禪那盡故盡。無色界天子戒者。三摩鉢帝盡故盡。諸學無學聲聞戒者。究竟涅槃故盡。獨覺戒者。闕大悲故盡。菩薩戒者。則無有盡。

簡體字

复有二种戒谓有作戒无作戒。若于有作中有所作者。名有作戒。与此相违名无作戒。复有九种戒。谓凡夫戒。外道五通戒。人戒。欲界天子戒。色界天子戒无色界天子戒。〔2〕诸学无学声闻戒。独觉戒。菩萨戒。凡夫戒者。入生处故尽。外道五通戒者。神通退故尽。人戒者。十善业道尽故尽。欲界天子戒者。福尽故尽。色界天子戒者。禅那尽故尽。无色界天子戒者。三摩鉢帝尽故尽。诸学无学声闻戒者。究竟涅槃故尽。独觉戒者。阙大悲故尽。菩萨戒者。则无有尽。

"EFFORTFUL" VERSUS "EFFORTLESS" MORAL PRECEPTS

There are yet another two primary categories of moral precept practice, namely "effortful" morality and "effortless" morality. If in one's actions, one must still rely on intentional effort to adhere to moral precepts, then this is what is referred to as "effortful" morality. The contrary case qualifies as "effortless" morality."¹⁵

A NINE-FOLD CLASSIFICATION OF MORAL PRECEPTS

There are yet another nine kinds of moral precepts, as follows:

- 1 – The moral precepts for the common person.
- 2 – The moral precepts of the non-Buddhists who have gained the five spiritual powers.
- 3 – The moral precepts of humans.
- 4 – The moral precepts of the desire-realm gods.
- 5 – The moral precepts of the form-realm gods.
- 6 – The moral precepts of the formless-realm gods.
- 7 – The moral precepts of Śrāvaka-disciples, both those still in training and those beyond training.
- 8 – The moral precepts of the Pratyekabuddhas.
- 9 – The moral precepts of the Bodhisattvas.

As for the moral precepts taken on by the common person, they cease completely to be in force upon entering the new rebirth location. In the case of the non-Buddhists who have gained the five spiritual powers, they cease completely at the time when they lose their spiritual powers. As for the precepts of humans, when the path of the ten good karmic deeds ceases to exist, then they too cease to exist. In the case of the precepts of the desire-realm gods, when their karmic blessings are exhausted, they too cease. In the case of the precepts of the form-realm gods, when their dhyāna concentration ceases, those precepts cease as well. In the case of the formless-realm gods, when their *samāpatti* (absorption) ceases, those precepts cease.

In the case of the precepts of Śrāvaka-disciples, both those still in training and those beyond training, when they reach their final nirvāṇa, those precepts then cease. In the case of the precepts of the Pratyekabuddhas, because those beings are deficient as regards the great compassion, their precepts come to an end [on reaching their final nirvāṇa]. As for the precepts observed by the Bodhisattvas, they never end.

以此戒能顯明諸戒故。種子相續無盡故。菩薩相續無盡故。如來戒無盡故。以此因緣。菩薩戒者說名無盡。諸菩薩戒。迴向菩提故。說名戒波羅蜜。此中有輸盧^[3]迦。

繁體字

猶如父愛功子	亦如自身愛壽命	出離有愛戒亦爾
大心健者之所愛	此戒牟尼習近已	解脫於欲離有愛
似烏凡人所棄捨	智者常當愛此戒	此戒利益於自他
令身端嚴離憂乏	此世他世勝莊嚴	是戒智者當所愛
此戒不由於他力	非不可得非乞求	皆因自力而得之
是故上人愛此戒	財物國境并土地	自身肌肉及以頭
皆能捨之不捨戒	為欲淨彼勝菩提	假使從天墜於地
設令自地昇於天	為滿離垢無染地	應當決定不移動
若已滿足戒方便	此時即得第二地	既得離垢清淨地
是時成就心所欲		

以此戒能显明诸戒故。种子相续无尽故。菩萨相续无尽故。如来戒无尽故。以此因缘。菩萨戒者说名无尽。诸菩萨戒。迴向菩提故。说名戒波罗蜜。此中有输卢^[3]迦

简体字

犹如父爱功子	亦如自身爱寿命	出离有爱戒亦尔
大心健者之所爱	此戒牟尼习近已	解脱于欲离有爱
似乌凡人所弃舍	智者常当爱此戒	此戒利益于自他
令身端严离忧乏	此世他世胜庄严	是戒智者当所爱
此戒不由于他力	非不可得非乞求	皆因自力而得之
是故上人爱此戒	财物国境并土地	自身肌肉及以头
皆能舍之不舍戒	为欲净彼胜菩提	假使从天坠于地
设令自地升于天	为满离垢无染地	应当决定不移动
若已满足戒方便	此时即得第二地	既得离垢清静地
是时成就心所欲		

Because these moral precepts are able to illuminate all other moral precepts, because the [karmic] seeds [planted through adopting them] continue on endlessly, because the Bodhisattvas themselves continue on endlessly, and because the precepts of the Tathāgatas are endless—it is for these reasons that the bodhisattva precepts are described as endless. It is because the moral-precepts of the Bodhisattvas are dedicated to the realization of [the utmost, right, and perfect] bodhi (*anuttarasamyakṣambodhi*) that they are said to define the “pāramitā” of moral virtue. In this connection, we have these *ślokas*:¹⁶

VERSES ON THE PERFECTION OF MORAL VIRTUE

Just as a father loves an accomplished and strong son,
 And just as one cherishes one's very own life—
 So too regard precepts by which love for existence is abandoned.
 They are loved by the heroic stalwarts possessed of great minds.
 After the Muni drew close to these precepts in practice,
 He became liberated from desire and abandoned love for existence.
 They are such as common men, like crows, are inclined to reject.
 The wise, however, should constantly cherish these precepts.
 These precepts bring benefit to both oneself and others,
 Causing fine appearance and freedom from worry or privation.
 In this life and ensuing lives, one is supreme in one's stateliness.
 These precepts are such as the wise should cherish.
 These precepts do not derive from the power of others.
 They are not unobtainable and need not be begged from others.
 In all cases, it is through one's own power that one gains them.
 Therefore the superior person cherishes these precepts.
 One's wealth, country, and lands,
 One's own body, flesh, and even one's own head—
 One could relinquish them all, but will not relinquish the precepts,
 Acting thus for the sake of purifying that supreme bodhi.
 Even were one faced with falling from the heavens to the ground,
 Or even if one might raise one's own ground on up to the heavens,
 To perfect the stainless ground free of all defilement,
 One should remain resolute and refrain from being moved.
 Once one has perfected the moral-precept methods,
 One then immediately gains the second [bodhisattva] ground.¹⁷
 Having gained the pure ground free of all defilement,
 One may then accomplish whatever one wishes.

若復天人修羅世 隨念往彼利益之 或復與其安隱利 或居天眾而自在 具足實戒神通故 於剎那頃悉能滅 智者有戒通方便	及畜生中可化者 或以布施攝眾生 或與同事助其力 彼彼方便引導之 便能乾竭於大海 觀於世間種種惱 為世親依示勝道	[4]善知教化方便已 或以愛語入其意 或在人中為其主 悉當安置於白法 世間盡時火增盛 惱而生病由離親
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繁體字

[0521a03] 問已解釋尸羅波羅蜜。今應說羸提波羅蜜。答此中羸提者。若身若心受諸苦樂。其志堪忍不高不下心無染濁。此名略說羸提。若自在說。則施設為三。謂身住持。心住持。法住持。於中身住持忍者。謂身所遭苦。若外有心無心不愛之觸。

若复天人修罗世 随念往彼利益之 或复与其安隐利 或居天众而自在 具足实戒神通故 于刹那顷悉能灭 智者有戒通方便	及畜生中可化者 或以布施摄众生 或与同事助其力 彼彼方便引导之 便能乾竭于大海 观于世间种种恼 为世亲依示胜道	[4]善知教化方便已 或以爱语入其意 或在人中为其主 悉当安置于白法 世间尽时火增盛 恼而生病由离亲
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简体字

[0521a03] 问已解释尸罗波罗蜜。今应说羸提波罗蜜。答此中羸提者。若身若心受诸苦乐。其志堪忍不高不下心无染浊。此名略说羸提。若自在说。则施設为三。谓身住持。心住持。法住持。于中身住持忍者。谓身所遭苦。若外有心无心不爱之触。

Whether it be within the worlds of gods, men, or *asuras*,
 Or among those animals amenable to ripening,
 Having become well aware of the means used in teaching,
 As befits one's judgments, one goes there to benefit them.

Perhaps one resorts to giving in order to draw in beings.
 Or uses pleasing words which penetrate their minds.
 Or else provides them with the benefit of peaceful security,
 Or engages in joint endeavors, thus enhancing their strengths.¹⁸

Perhaps one serves as a lord among men,
 Or abides, sovereignly independent, among communities of gods.
 In each of those places one uses skillful means to lead them along.
 One should thus establish them all in adopting pristine dharmas.

By perfecting spiritual powers arising from genuine moral virtue,
 One becomes able even to dry up the great sea.¹⁹
 Thus when this world ends and the fires increase and spread,
 In but a *kṣaṇa*'s instant, one is able to extinguish them all.²⁰

One contemplates the different afflictions of beings in the world.
 Coursing in afflictions, they fall sick, and thus abandon relatives.
 The wise, possessing moral virtue, powers, and skillful means,
 Serve the world as a reliable relatives, teaching the supreme Path.

THE PERFECTION OF PATIENCE

Question: Having already explained the *pāramitā* of *śīla*, one should now explain *kṣānti* *pāramitā* (the perfection of patience).

Response: As intended herein, *kṣānti* refers to the ability of one's resolve to endure all manner of suffering and bliss, both physical and mental, without feeling either elevated or depressed, and without the mind being clouded by any defilement-induced turbidity.²¹ This is a brief description of what is meant by *kṣānti*.

THE THREE TYPES OF PATIENCE

As interpreted by Vaṣitva,²² one may establish three categories [of patience] here: that sustained by the body, that sustained by the mind, and that sustained through Dharma.

PATIENCE SUSTAINED BY THE BODY

As for "patience sustained by the body," this refers to occasions when the body encounters painful sensations originating from without caused by disagreeable physical contacts inflicted by sentient or insentient agents. When in such instances, one remains able

繁體字

所生身苦堪忍不計。此名身住持忍外所生者。謂以食因緣故起怖瞋癡。及蚊虻蛇虎師子熊等二足四足多足。諸有心物無量因緣逼惱於身。或復來乞手足耳鼻頭目支節。而割截之。於此惡事心無悶亂亦無動異。此名身住持忍。又暴風盛日寒熱雨雹擊觸因緣。諸無心物來逼惱時。遍身苦切而能安受。此亦名忍。又內身所起界動因緣故。風黃^[1]痰癰及起所生四百四病極為身苦。於逼惱時能忍不計。亦名身住持忍。於中心住持忍者。若有罵詈瞋嫌呵責毀謗挫辱欺誑等不愛語道。來逼惱時。其心不動亦無濁亂。此名心住持忍。

簡體字

所生身苦堪忍不計。此名身住持忍外所生者。謂以食因緣故起怖瞋癡。及蚊虻蛇虎師子熊等二足四足多足。諸有心物無量因緣逼惱於身。或復來乞手足耳鼻頭目支節。而割截之。於此惡事心無悶亂亦無動異。此名身住持忍。又暴風盛日寒熱雨雹擊觸因緣。諸無心物來逼惱時。遍身苦切而能安受。此亦名忍。又內身所起界動因緣故。風黃^[1]痰癰及起所生四百四病極為身苦。於逼惱時能忍不計。亦名身住持忍。於中心住持忍者。若有罵詈瞋嫌呵責毀謗挫辱欺誑等不愛語道。來逼惱時。其心不動亦無濁亂。此名心住持忍。

to endure the physical pain without reckoning it [to be a problem], this qualifies as “patience sustained by the body.”

As for [physical suffering] “originating from without,” this may involve fear, hatred, or delusion arising in relation to obtaining sustenance, or else might involve mosquitoes, snakes, tigers, lions, bears, and other such two-legged, four-legged, or multi-legged sentient beings tormenting one’s physical body in countless ways. It might also involve someone coming along, seeking to slice away one’s hands, feet, ears, nose, head, eyes, or limbs.

When, with respect to these loathsome circumstances, one’s mind is able to remain undiscouraged, unconfused, and unshaken, this qualifies as “patience sustained by the body.”

Additionally, this may involve violent winds, blazing sun, cold, heat, rain, hail, or situations involving being physically struck. In instances where insentient phenomena torment and afflict the body so that even one’s entire body may be subjected to intense pain and yet one remains able to endure it peacefully, this is [physical] patience [associated with “outwardly-originating” phenomena].

Also, in those instances when there arise in one’s own body causal factors linked to changes in the sense realms—in instances when [internal] winds, bile, viscous disease-related fluids, or watery disease-related fluids generate the four hundred and four kinds of diseases—when in any of these circumstances the most extreme sorts of physical suffering arise and yet one remains able amidst such torment to endure it without reckoning it [to be a problem]—this too qualifies as “patience sustained by the body.”

PATIENCE SUSTAINED BY THE MIND

Among these [three types of patience], “patience sustained by the mind” refers to circumstances wherein one’s mind remains unmoving, free of turbidity, and free of confusion, this even when one is tormented and afflicted by those subjecting one to cursing, vilification, denunciation, slander, defamation, deception, or other sorts of disagreeable speech. This is what qualifies as “patience sustained by the mind.”

Also, when one is touched by the eight worldly dharmas: gain, loss, esteem, disesteem, blame, praise, suffering, and happiness—if the mind is not elevated by them, is not cast down by them, and remains as unshaken as a mountain—this qualifies as “patience sustained by the mind.”

繁體字

又八種世法所觸。謂得利失利好名惡名譏譽苦樂中。心無高下不動如山。是名心住持忍。又斷順眠瞋故。無殺害心。無結恨心。無鬪諍心。無訴訟心。自護護他。於眾生中慈心相應。與悲共行起歡喜意恒作捨心。此等亦名心住持忍。於中法住持忍者。於內於外如實觀察故。外者。謂罵詈殺害等。罵詈者。聲字和合同時不散。以剎那故。字空故。聲如響故。不可說次第相應義。此中無有罵詈。但諸餘凡夫虛妄分別而生瞋怒。若字與聲自性義中知不可得。心則隨順不相違背。平等忍受。此名法住持忍。又於殺害者所。當作是念。身非害者。身若無心。則如草木壁影等故。心亦非害者。以心非色。

簡體字

又八种世法所触。谓得利失利好名恶名讥誉苦乐中。心无高下不动如山。是名心住持忍。又断顺眠瞋故。无杀害心。无结恨心。无鬪諍心。无诉讼心。自护护他。于众生中慈心相应。与悲共行起欢喜意恒作舍心。此等亦名心住持忍。于中法住持忍者。于内于外如实观察故。外者。谓骂詈杀害等。骂詈者。声字和合同时不散。以剎那故。字空故。声如响故。不可说次第相应义。此中无有骂詈。但诸余凡夫虚妄分别而生瞋怒。若字与声自性义中知不可得。心则随顺不相违背。平等忍受。此名法住持忍。又于杀害者所。当作是念。身非害者。身若无心。则如草木壁影等故。心亦非害者。以心非色。

Then again, [mentally-sustained patience] is also operative when, having severed all latent traces of hatefulness, one remains free of murderous and injurious thoughts, enmity-ridden thoughts, contentious thoughts, and accusatory thoughts, when one takes care to protect both self and others, when one's relations with others involve a mind imbued with kindness, when one's actions are conjoined with compassion, when one's mind abides in delight, and when one courses constantly in equanimity. These instances too qualify as "patience sustained by the mind."

PATIENCE SUSTAINED THROUGH DHARMA

Among these [three types of patience], "patience sustained through Dharma" is operative through focusing reality-based analytic contemplation both inwardly and outwardly.

In cases where it is invoked outwardly, this refers to instances of being cursed, berated, slain, injured, and so forth. For example, when one [seizes on the idea that he] is being cursed or berated, the sound of a voice and a word come into simultaneous conjunction and fail to be analytically-dispersed [through reality-based perception]. However, because [continuity of these phenomena are falsely imputed on events enduring only for the micro-moment of a] *kṣaṇa*, because the words involved are devoid of any intrinsic reality, because the sound of the voice is comparable to a mere echo, and because one cannot speak of any sequence of real meaning inhering in any of this, there is in fact no [ultimately-apprehensible] scolding or berating going on at all.

But, [even though this is the reality perceived by the enlightened], everyone else, the common people, engage in false discriminations and, based on that, become filled with of rage. However, if one were to realize the inapprehensibility of any intrinsically real nature in the word, the sound, or the meaning, then the mind would simply go along with it, would not be inclined to oppose it, and would endure it patiently in a state of uniform even-mindedness. This is what is meant by "patience sustained through Dharma."

Also, regarding any individual inflicting death or injury, one should reflect thus: "It is not the case that the body itself is doing the harming since, being devoid of mind, the body is the same as grass, trees, a wall, a shadow, or other such things. Then again, it is not the case either that the mind is doing any harming, for the mind is something which, [by its very nature], is non-form and hence

繁體字

無所觸礙故。於第一義中無殺害者。作是觀時。不見殺害。堪能忍之。此名法住持忍。內者。謂觀內法時。作如是念。色如聚沫從緣而起。無動作故。不自生故。空故。離我我所故。受如泡。想如陽焰。行如芭蕉。識如幻。從緣而起。無動作故。不自生故。剎那生滅故。空故。離我我所故。於中色非我。色非我所。如是受想行識。識非我識非我所。此等諸法從緣而生。若從緣生則自性無生。若自性無生則無能害者。如是觀時。若內若外諸法自性皆不可得。此名法住持忍。若於身心法中。作自性觀時。

簡體字

无所触碍故。于第一义中无杀害者。作是观时。不见杀害。堪能忍之。此名法住持忍。内者。谓观内法时。作如是念。色如聚沫从缘而起。无动作故。不自生故。空故。离我我所故。受如泡。想如阳焰。行如芭蕉。识如幻。从缘而起。无动作故。不自生故。剎那生灭故。空故。离我我所故。于中色非我。色非我所。如是受想行识。识非我识非我所。此等诸法从缘而生。若从缘生则自性无生。若自性无生则无能害者。如是观时。若内若外诸法自性皆不可得。此名法住持忍。若于身心法中。作自性观时。

is incapable of engaging in or resisting physical contact. Hence, in terms of ultimate reality, there is no entity engaging in any killing or harming."

When one performs this contemplation, one does not perceive the existence of any killing or harming and thus becomes able to patiently endure it. This is what is meant by "patience sustained through Dharma."

As for the meaning of "inwardly-focused" ["patience sustained through Dharma"], it refers to invoking this reflection in contemplating "inward" dharmas, as follows:²³

"Physical form is comparable to a mass of sea foam. It arises from [the conjunction of] conditions. [It is devoid of any reality] because, [ultimately-speaking], there is no movement or action at all, because it is not self-generated, because it is empty [of any inherent existence], and because it is [a phenomenon existing entirely] apart from a self or anything belonging to a self.

"Feelings are comparable to a bubble. Perceptions are like mirages generated by the sun. Karmic formative factors are like the plantain [in their insubstantiality]. Consciousness is like a magically-conjured illusion and is something produced [solely from the conjunction] of conditions. [It is devoid of any reality] because, [ultimately-speaking], there is no movement or action at all, because it is not self-generated, because it is newly produced and destroyed in each succeeding *kṣaṇa* (micro-moment), because it is empty [of any inherent existence], and because it is [a phenomenon existing entirely] apart from a self or anything belonging to a self.

"Thus, in this situation, it is not the case that the physical form constitutes a self, nor is it the case that any physical form constitutes a thing belonging to a self. So, too, it is with [the aggregates of] feelings, perceptions, karmic formative factors, and consciousness. All of these dharmas are the product of conditions. If they are the product of conditions, then any [supposed] intrinsic nature in them is actually devoid of any [real] production at all. If there is no production of any intrinsic nature [in these phenomena], then there does not exist any ["being"] able to inflict harm."

When one contemplates in this manner, then one becomes unable to apprehend any intrinsic existence in any dharma, whether it be "inward-related" or "outward-related." This is what is meant by "patience sustained through Dharma." When one performs the contemplation searching for an inherently-existent nature anywhere

即是順無生忍。此名略說麁提波羅蜜。如修多羅中具說。此中有聖者頌

怨親及中人	悲念常平等	瞋因尚無有	何得瞋眾生
善修習常慈	眾生同己體	平等無有二	云何怒眾生
心常捨離瞋	多生於愛喜	健者既無礙	云何與世違
於諸眾生所	常求作利祐	云何[2]無瞋恚	得加眾生惡
世間八法觸	其心不動搖	譬如口吹山	應知彼得忍
深心離諸垢	礙事不能污	如泥泥虛空	應知彼得忍
於身無所愛	於命不亦貪	諸怨悉不能	動其相續志
於非可愛聲	安心猶如響	諸言亦如化	忍心便在手

繁體字

即是順无生忍。此名略说麁提波罗蜜。如修多罗中具说。此中有圣者颂

怨亲及中人	悲念常平等	瞋因尚无有	何得瞋众生
善修习常慈	众生同己体	平等无有二	云何怒众生
心常舍离瞋	多生于爱喜	健者既无碍	云何与世违
于诸众生所	常求作利佑	云何[2]无瞋恚	得加众生恶
世间八法触	其心不动摇	譬如口吹山	应知彼得忍
深心离诸垢	碍事不能污	如泥泥虚空	应知彼得忍
于身无所爱	于命不亦贪	诸怨悉不能	动其相续志
于非可爱声	安心犹如响	诸言亦如化	忍心便在手

简体字

in the body, the mind, or dharmas, one immediately acquiesces in [the level of realization characteristic of] the unproduced-dharmas patience (*anutpattika-dharma-kṣānti*).

This amounts to a general explanation of *kṣānti* pāramitā. The complete explanation is such as one will find in the Sutras. We present herein verses by an ārya [Nāgārjuna?—TRANS.]:

VERSES ON THE PERFECTION OF PATIENCE

Toward adversaries, close relations, and persons in between,
One is compassionately mindful, always treating everyone equally.
As there is no existence even in the causes of hatefulness,
How could one be able to hold hatred for any being?

One skillfully cultivates constant kindness,
Regarding beings as identical in substance to oneself.
When uniformly even-minded and free of any dualities,
How could one become enraged at any being?

The mind constantly forsakes and abandons hatefulness
And, many times over, generates cherishing delight.
Since the heroic stalwarts remain free of any obstructiveness,
How could one act contrarily to those abiding in the world?

In all places where there are beings,
One constantly seeks to benefit and assist them.
How then could one free of hatefulness
Be able to visit evil on other beings?

Even when encountering the eight worldly dharmas,
His mind remains entirely unshaken.
Just as if one were to blow on a mountain [to move it],
So too should one comprehend how well he has realized patience.

With a profound mind, he has abandoned all defilement.
Hence obstructive circumstances remain unable to stain him.
Just as when one attempts to smear empty space with mud,
So too should one comprehend how well he has realized patience.

He does not cherish even his very own body.
Nor does he covet even his very own life.
All of his adversaries remain entirely unable
To shake the continuity of his resolve.

With regard to all those sounds which one might find unlikeable,
With his mind at peace, he regards them as but mere echoes.
All words too are like supernatural transformations.
Hence the mind realizing patience is controlled by his own hands.

不於五眾中 取我及命相 身亦非我所 應知彼得忍
 若不見於我 及我所自性 便得無生忍 佛子最安隱

[0521c16] 問已解釋忍波羅蜜。今應說精進波羅蜜。
 答勇健體相。勇健作業等。是為精進。於中諸菩薩
 等。從初發心乃至究竟^[3]覺場。建立一切菩提分
 相應身口意善業。此名精進波羅蜜。又復若與諸凡
 夫及學無學聲聞獨覺等。不共精進。此名精進波羅
 蜜。精進有三種。謂身口意。彼身口精進。以心精
 進而為前行。略說有三種福事。若身與福事相應。
 是身精進。若口與相應。是口精進。若意與相應。
 是意精進。

繁
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不于五众中 取我及命相 身亦非我所 应知彼得忍
 若不见于我 及我所自性 便得无生忍 佛子最安隐

[0521c16] 问已解释忍波罗蜜。今应说精进波罗蜜。
 答勇健体相。勇健作业等。是为精进。于中诸菩萨
 等。从初发心乃至究竟^[3]觉场。建立一切菩提分
 相应身口意善业。此名精进波罗蜜。又复若与诸凡
 夫及学无学声闻独觉等。不共精进。此名精进波罗
 蜜。精进有三种。谓身口意。彼身口精进。以心精
 进而为前行。略说有三种福事。若身与福事相应。
 是身精进。若口与相应。是口精进。若意与相应。
 是意精进。

簡
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He does not anywhere among the five aggregates
 Seize on the existence of a "self" or on any sign of a "life."
 Neither does he regard the body as belonging to some self.
 Just so should one comprehend how well he has realized patience.
 If one does not apprehend in any "self"
 Or possessions of a self any sort of inherent existence,
 One gains then realization of the unproduced-dharmas patience,
 And becomes, among the Buddha's sons, the most serenely secure.

THE PERFECTION OF VIGOR

Question: Having already explained the pāramitā of patience, one should now explain the pāramitā of vigor (*vīrya*).

Response: This refers to heroically energetic strength in the substance and manifest aspects [of one's resolve] and to heroically energetic strength in the performance of karmic deeds and such. This is what is meant by "vigor."

In this connection, all bodhisattvas, from the time they generate the resolve on forward to when they arrive at the site of their ultimate enlightenment, establish every manner of good physical, verbal and mental karma, doing so in alignment with the factors conducing to enlightenment. It is this which qualifies as the pāramitā of vigor.

Also it is those instances of vigor not held in common with common folk, *śrāvaka*-disciples in or beyond training, or pratyekabuddhas which define what qualifies as the pāramitā of vigor.

THE THREE TYPES OF VIGOR

Vigor is of three types: physical, verbal, and mental. In the case of physical and verbal vigor, they rely on the prior initiation of mental vigor.

Briefly stated, there are three kinds of endeavors productive of karmic blessings. There is that in which the body is devoted to endeavors conducive to karmic blessings. There is that in which the mouth is devoted to such conducive endeavors. And there is that in which the mind is devoted to such conducive endeavors.

Also, where the body possesses energetic strength in its practice of whatever is beneficial to self and other, this qualifies as physical vigor. Where verbal actions demonstrate energetic strength in such endeavors, this is verbal vigor. Where the mind exhibits energetic strength in such endeavors, this is mental vigor.

繁體字

又於若自利若利他善中身健行。是身精進。口健行是口精進。意健行是心精進。復有三十二種菩薩精進。謂不斷三寶種精進。成熟無量眾生精進。攝受無量流轉精進無量供養給侍精進。聚集無量善根精進。出生無量精進精進。善說令眾生歡喜精進。安隱一切眾生精進。隨諸眾生所作精進。於諸眾生中行捨精進。受諸戒學精進忍力調柔精進。出生諸禪那三摩提三摩鉢帝精進。滿足無^[1]著智慧精進。成就四梵行精進。出生五神通精進。以一切佛土功德成已佛土精進。降伏諸魔精進。如法降伏諸外論師精進。滿足十力無畏等佛法精進。莊嚴身口意精進。得度諸有所作精進。害諸煩惱精進。

簡體字

又于若自利若利他善中身健行。是身精进。口健行是口精进。意健行是心精进。复有三十二种菩萨精进。谓不断三宝种精进。成熟无量众生精进。摄受无量流转精进无量供养给侍精进。聚集无量善根精进。出生无量精进精进。善说令众生欢喜精进。安隐一切众生精进。随诸众生所作精进。于诸众生中行舍精进。受诸戒学精进忍力调柔精进。出生诸禅那三摩提三摩鉢帝精进。满足无^[1]着智慧精进。成就四梵行精进。出生五神通精进。以一切佛土功德成已佛土精进。降伏诸魔精进。如法降伏诸外论师精进。满足十力无畏等佛法精进。庄严身口意精进。得度诸有所作精进。害诸烦恼精进。

THE BODHISATTVAS' THIRTY-TWO TYPES OF VIGOR

Then again, there are thirty-two kinds of bodhisattva vigor, as below:

- 1 – Vigor in preventing severance of the Three Jewels lineage.
- 2 – Vigor in ripening countless beings.
- 3 – Vigor in drawing in and adopting countless beings entrapped in cyclic existence.
- 4 – Vigor in making countless offerings to support and serve [the Three Jewels].
- 5 – Vigor in accumulating an immeasurable stock of roots of goodness.
- 6 – Vigor in generating an immeasurable reserve of vigor.
- 7 – Vigor in presenting skillful explanations [of Dharma] delightful to beings.
- 8 – Vigor in establishing all beings in serenely secure circumstances.
- 9 – Vigor in adapting to the various endeavors pursued by beings.
- 10 – Vigor in coursing in equanimity in the midst of beings.
- 11 – Vigor in taking on all aspects of the training in moral virtue.
- 12 – Vigor in developing one's power of patience to the point of abiding in mental pliancy.
- 13 – Vigor in acquisition of the dhyānas, samādhis, and *samāpattis*.
- 14 – Vigor in perfecting wisdom free of attachment.
- 15 – Vigor in perfecting "the four types of *brahmacarya*" [otherwise known as "the four immeasurable minds"].²⁴
- 16 – Vigor in generating the five spiritual powers.
- 17 – Vigor in creating one's own buddhaland based on the qualities present in all other buddhalands.²⁵
- 18 – Vigor in subduing all demons.
- 19 – Vigor in subduing in accordance with Dharma all non-Buddhist dialecticians.
- 20 – Vigor in perfecting the ten powers, the fearlessnesses, and the other dharmas exclusive to buddhas.
- 21 – Vigor in enhancing the quality of one's physical, verbal, and mental karma.
- 22 – Vigor in completing all endeavors one has begun.
- 23 – Vigor in wreaking destruction on all of one's afflictions.

未度者令度。未脫者令脫。未穌息者令穌息。未涅槃者令涅槃精進。聚集百福相資糧精進。攝受一切佛法精進。遊無邊佛土精進。見無量諸佛精進。此諸精進從大悲出。離身口意故。住不取不捨故。得不舉不下故。攝不生不起故。如是等三十二法具足已。精進波羅蜜當得清淨滿足。此中亦有聖頌

繁體字

彼諸施等波羅蜜	精進之力所成就	是故精進為根本
諸菩薩等得佛身	精進方便求菩提	我念精進勝方便
以其捨離精進已	方便不能作所作	若唯獨有一方便
則無策勤作事業	所作皆是精進作	是故精進勝方便

未度者令度。未脫者令脫。未穌息者令穌息。未涅槃者令涅槃精進。聚集百福相資糧精進。攝受一切佛法精進。游无边佛土精進。见无量诸佛精進。此诸精進从大悲出。离身口意故。住不取不舍故。得不举不下故。摄不生不起故。如是等三十二法具足已。精進波羅蜜當得清淨滿足。此中亦有聖頌

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以其捨離精進已	方便不能作所作	若唯獨有一方便
則無策勤作事業	所作皆是精進作	是故精進勝方便

- 24 – Vigor in escorting beyond [the sea of suffering] all who have not yet gone beyond it.
- 25 – Vigor in causing those not liberated to gain liberation.
- 26 – Vigor in reviving those not yet revived.²⁶
- 27 – Vigor in bringing to nirvāṇa all who have not yet reached nirvāṇa.
- 28 – Vigor in accumulating the provisions generating the [buddha body's] hundred-fold signs of meritorious qualities (*śata-puṇya-lakṣaṇa*).
- 29 – Vigor in gathering in and integrating all buddha dharmas.
- 30 – Vigor in roaming to the boundlessly many buddhalands.
- 31 – Vigor in becoming able to see all of the immeasurably many buddhas.
- 32 – Vigor in making all such types of vigor issue forth from the great compassion.

[The ability to carry forward with such vigor] derives from transcendent body, mouth, and mind karma, from abiding in a state in which one grasps at nothing and forsakes no one, from becoming invulnerable to being either elated or downcast, and from developing the inward realization [that all dharmas] are not produced and do not arise at all.

Perfection of these thirty-two dharmas is the basis for total development of purity in the pāramitā of vigor.

We also present here verses composed by an ārya [Nāgārjuna?—TRANS.]:

VERSES ON THE PERFECTION OF VIGOR

All those pāramitās of giving and the rest
 Are brought to their perfection by resorting to the power of vigor.
 Therefore it is vigor that composes the very root
 Of every bodhisattva's acquisition of a buddha's body.

Vigor is the means required in pursuing the quest for bodhi.
 I remain mindful that vigor is supreme among skillful means,
 For once a person abandons reliance on maintaining vigor,
 Then skillful means are unable to accomplish anything at all.

Were one only able to have some other skillful means,
 One would still have no goad spurring diligence in karmic deeds.
 Everything one does is accomplished through reliance on vigor.
 Therefore it is vigor that is supreme among skillful means.

繁體字

心有巧力為方便	此心從 ^[2] 於精進生	是故諸有所作事
皆以精進為根本	諸論及以工巧等	具精進故到彼岸
是故於諸所作中	精進最為成就者	所有自在及財物
精進之人則能得	是故諸有安樂事	皆以精進為得因
以有殊勝精進故	佛於聲聞為上首	是故此之精進力
最為勝因非餘行	勝上精進勇健者	於地地中雖同地
而彼恒得最勝上	是故常應起精進	佛在菩提樹下時
以精進故覺菩提	是故精進為根本	得佛身因前已說

[0522b06] 問已略解釋精進波羅蜜。今應說禪那波羅蜜。答禪那者。有四種禪那。謂有覺有觀離生喜樂。遊於初禪。無覺無觀定生喜樂。遊第二禪。

簡體字

心有巧力为方便	此心从 ^[2] 于精进生	是故诸有所作事
皆以精进为根本	诸论及以工巧等	具精进故到彼岸
是故于诸所作中	精进最为成就者	所有自在及财物
精进之人则能得	是故诸有安乐事	皆以精进为得因
以有殊胜精进故	佛于声闻为上首	是故此之精进力
最为胜因非余行	胜上精进勇健者	于地地中虽同地
而彼恒得最胜上	是故常应起精进	佛在菩提树下时
以精进故觉菩提	是故精进为根本	得佛身因前已说

[0522b06] 问已略解释精进波罗蜜。今应说禅那波罗蜜。答禅那者。有四种禅那。谓有觉有观离生喜乐。游于初禅。无觉无观定生喜乐。游第二禅。

When the mind by ingenuity's power begets some skillful means
 Such thoughts are in fact born forth from reliance upon vigor.
 Therefore no matter what endeavor one performs,
 In every case, it is vigor that forms its very basis.

All treatises as well as all works of artful skill,
 Reach perfection's "other shore" by resort to the aid of vigor.
 Therefore in all endeavors one seeks to carry through,
 Vigor is most pivotal in bringing consummation.

In every form of freedom and in every sort of wealth,
 It is the vigorous person who succeeds in gaining them.
 Therefore every circumstance involving happiness
 In every case takes vigor as the cause by which it is won.

It is through his especially supreme practice of vigor
 That the Buddha became leader of all the Śrāvaka-disciples.
 Therefore this power residing in the practice of vigor
 Reigns as the supreme cause, unmatched by any other practice.

The valiantly strong, supreme in the practice of vigor,
 On each and every ground, though at the same station as others,
 Always succeed in becoming the most supreme among them all.
 Therefore one should always raise forth the practice of vigor.

When the Buddha resided at the foot of the Bodhi Tree,
 It was on account of vigor that he awakened then to bodhi.
 Therefore it is vigor that forms the very basis.
 The causes for winning a buddha's body are as described above.

THE PERFECTION OF DHYĀNA MEDITATION

Question: Having already presented a summary explanation of the pāramitā of vigor, one should now explain the pāramitā of dhyāna, [the perfection of meditative discipline].

Response: As for "dhyāna," there are four dhyānas, namely:

THE FOUR DHYĀNAS OF THE BODHISATTVAS

[1] Possessed of primary ideation (*vitarka*), possessed of mental discursion (*vicāra*), and possessed of that joy (*prīti*) and that bliss (*sukha*) that are generated through abandonment, one courses in the first dhyāna.²⁷

[2] Having become free of primary ideation and free of mental discursion, and having become possessed of that joy (*prīti*) and that bliss (*sukha*) generated through concentration, one courses in the second dhyāna.²⁸

繁體字

離喜行捨念慧受樂。遊第三禪滅於苦樂捨念清淨不苦不樂。遊第四禪。於此四種禪那中。離證聲聞獨覺地。迴向佛地已。得名禪那波羅蜜。諸菩薩有十六種禪那波羅蜜。諸聲聞獨覺之所無有。何者十六種。謂不取實禪。不著味禪。大悲攀緣禪。三摩地迴轉禪。起作神通禪心堪能禪。諸三摩鉢帝禪。寂靜復寂靜禪。不可動禪。離惡對禪。入智慧禪。隨眾生心行禪。三寶種不斷禪。不退墮禪。一切法自在禪。破散禪。

簡體字

离喜行舍念慧受乐。游第三禅灭于苦乐舍念清净不苦不乐。游第四禅。于此四种禅那中。离证声闻独觉地。迴向佛地已。得名禅那波罗蜜。诸菩萨有十六种禅那波罗蜜。诸声闻独觉之所无有。何者十六种。谓不取实禅。不着味禅。大悲攀缘禅。三摩地迴转禅。起作神通禅心堪能禅。诸三摩鉢帝禅。寂静复寂静禅。不可动禅。离恶对禅。入智慧禅。随众生心行禅。三宝种不断禅。不退堕禅。一切法自在禅。破散禅。

[3] Having abandoned joy, possessed of equanimity with respect to karmic formative factors (*saṃskāra-upekṣā*), possessed of mindfulness (*smṛti*), possessed of wise awareness (*saṃprajanya*), and experiencing blissful sensation (*sukha-vedanā*), one courses in the third dhyāna.²⁹

[4] Having extinguished both suffering and bliss, abiding in equanimity, possessed of purified mindfulness, and experiencing sensations as neither suffering nor blissful, one courses in the fourth dhyāna.

When with respect to these four dhyānas, one has abandoned [the goal of using them as means to gain] realization of the grounds of the Śrāvaka-disciples and the Pratyekabuddhas and has instead dedicated one's efforts in them toward the ground of buddhahood, this qualifies as [practice directed toward] dhyāna pāramitā.

THE BODHISATTVAS' SIXTEEN TYPES OF DHYĀNA PĀRAMITĀ

The Bodhisattvas possess sixteen types of dhyāna pāramitā which are absent among the Śrāvaka-disciples and the Pratyekabuddhas. What are the sixteen? They are:

- 1 – The dhyāna of not seizing on anything as real.
- 2 – The dhyāna of refraining from any attachment to delectably blissful meditation states.
- 3 – The dhyāna wherein the great compassion initiates changes in objective circumstances.
- 4 – The dhyāna wherein samādhi turns back [its focus].
- 5 – The dhyāna of generating spiritual powers.
- 6 – The dhyāna of the mind's capacities.
- 7 – The dhyāna of all *samāpattis*.
- 8 – The dhyāna of quiescent stillness within quiescent stillness.
- 9 – The dhyāna of immovability.
- 10 – The dhyāna of employing antidotes to abandon evil.
- 11 – The dhyāna of entry into wisdom.
- 12 – The dhyāna of adaptation to beings' mental actions.
- 13 – The dhyāna preventing severance of the Three Jewels lineage.
- 14 – The dhyāna of invulnerability to retreating or falling.
- 15 – The dhyāna of sovereign mastery in all dharmas.
- 16 – The dhyāna of analytic deconstruction [of entities falsely imputed to possess intrinsic existence].

繁體字

如是等十六種。是為禪那波羅蜜。不取實禪者。為滿足如來禪故。不著味禪者。不貪自樂故。大悲攀緣禪者。示現斷諸眾生煩惱方便故。三摩地迴轉禪者。攀緣欲界為緣故。起作神通禪者。欲知一切眾生心行故。心堪能禪者。成就心自在智故。諸三摩鉢帝禪者。勝出諸色無色界故。寂靜復寂靜禪者。勝出諸聲聞獨覺三摩鉢帝故。不可動禪者。究竟後邊故。離惡對禪者。害諸熏習相續故。入智慧禪者。出諸世間故。隨眾生心行禪者。度諸眾生故。三寶種不斷禪者。如來禪無盡故。不退墮禪者。常入定故。一切法自在禪者。諸業滿足故(第十六破散禪本闕不解)。

簡體字

如是等十六种。是为禅那波罗蜜。不取实禅者。为满足如来禅故。不着味禅者。不贪自乐故。大悲攀缘禅者。示现断诸众生烦恼方便故。三摩地迴转禅者。攀缘欲界为缘故。起作神通禅者。欲知一切众生心行故。心堪能禅者。成就心自在智故。诸三摩鉢帝禅者。胜出诸色无色界故。寂静复寂静禅者。胜出诸声闻独觉三摩鉢帝故。不可动禅者。究竟后边故。离恶对禅者。害诸熏习相续故。入智慧禅者。出诸世间故。随众生心行禅者。度诸众生故。三宝种不断禅者。如来禅无尽故。不退堕禅者。常入定故。一切法自在禅者。诸业满足故(第十六破散禅本闕不解)。

EXPLANATION OF THE SIXTEEN TYPES OF DHYĀNA PĀRAMITĀ

[Meditative discipline] of the sort exemplified by these sixteen varieties comprise what is meant by “the pāramitā of dhyāna.”

“The dhyāna of not seizing on anything as real,” is cultivated to perfect the dhyāna of the Tathāgatas.

“The dhyāna of refraining from any attachment to delectably blissful meditation states” is cultivated to avoid attachment to one’s own bliss.

“The dhyāna wherein the great compassion initiates changes in objective circumstances” is cultivated to manifest skillful means capable of halting beings’ afflictions.

“The dhyāna wherein samādhi turns back [the direction of its focus]” takes changing objective circumstances in the desire realm as its object.

“The dhyāna of generating spiritual powers,” is cultivated to maintain awareness of the mental activity of all beings.

“The dhyāna of the mind’s capacities,” is cultivated to perfect the mind’s sovereign mastery of wisdom.

“The dhyāna of all *samāpattis*,” is cultivated to achieve supreme transcendence of the form and formless realms.

“The dhyāna of quiescent stillness within quiescent stillness,” is cultivated to achieve supreme transcendence going beyond the *samāpattis* of *śrāvakas* and *pratyekabuddhas*.

“The dhyāna of immovability,” is cultivated to reach the most ultimate limit.

“The dhyāna of employing antidotes to abandon evil,” is cultivated to destroy the ability of habitual karmic propensities to continue on into the future.

“The dhyāna of entry into wisdom,” is cultivated to transcend all mundane realms.

“The dhyāna of adaptation to beings’ mental actions,” is cultivated to facilitate the liberation of beings.

“The dhyāna preventing severance of the Three Jewels lineage,” is cultivated to ensure the never-ending continuance of the dhyānas originating with the Tathāgatas.

“The dhyāna of invulnerability to retreating or falling,” is cultivated through constant immersion in samādhi.

“The dhyāna of sovereign mastery in all dharmas,” is cultivated for the sake of reaching perfect consummation of all of one’s karmic works.³⁰

繁體字

又念淨。慧淨。趣淨。慚淨。持心希望淨。迴向菩提淨。根淨。無依淨。不取實淨。起作神通淨。心堪能淨。身遠離淨。內寂靜淨。外不行淨。有所得見淨。無眾生無命無人淨。三界中不住淨。覺分門淨。離翳光明淨。入智慧淨。因果不相違淨。業思惟忍淨。開胞藏相智淨。攝方便前巧淨。菩提場障礙淨。不著聲聞獨覺淨。

簡體字

又念净。慧净。趣净。惭净。持心希望净。迴向菩提净。根净。无依净。不取实净。起作神通净。心堪能净。身远离净。内寂静净。外不行净。有所得见净。无众生无命无人净。三界中不住净。觉分门净。离翳光明净。入智慧净。因果不相违净。业思惟忍净。开胞藏相智净。摄方便前巧净。菩提场障碍净。不着声闻独觉净。

THE THIRTY-TWO TYPES OF PURITY FORMING THE BASES OF DHYĀNA

In addition, we have:

- 1 – Purity in thought.
- 2 – Purity in wisdom.
- 3 – Purity in [the nature of] one's inclinations.
- 4 – Purity inhering in possessing a sense of shame.
- 5 – Purity in the aspirations sustaining the mind.
- 6 – Purity associated with dedication [of merit] to bodhi.
- 7 – Purity in one's faculties.
- 8 – Purity associated with freedom from dependencies.
- 9 – Purity associated with not seizing upon anything as real.
- 10 – Purity associated with the generation and implementation of spiritual powers.
- 11 – Purity in exercising the capacities of the mind.
- 12 – Purity associated with physical renunciation.
- 13 – Purity associated with inward stillness.
- 14 – Purity associated with refraining from external activity.
- 15 – Purity in one's views regarding perceptual apprehensibility.
- 16 – Purity through realization of the nonexistence of any being.
- 17 – Purity through realization of the nonexistence of any life.
- 18 – Purity through realization of the nonexistence of persons.
- 19 – Purity associated with having nowhere in the three realms in which one abides.
- 20 – Purity associated with the methods comprised by the factors conducive to enlightenment.
- 21 – Purity associated with the illumination through which one abandons the obscurations.
- 22 – Purity associated with entry into wisdom.
- 23 – Purity associated with having no inconsistencies regarding karmic cause-and-effect.
- 24 – Purity associated with bringing patience to one's contemplations on karma.
- 25 – Purity inherent in realizing the wisdom fathoming all aspects of the womb [from which buddhahood is born].³¹
- 26 – Purity associated with the preliminary expedient means used to attract [beings onto the Path].
- 27 – Purity associated with avoiding obstructiveness within any site dedicated to the realization of bodhi.
- 28 – Purity associated with refraining from attachment to [dharma of] the Śrāvaka-disciples and the Pratyekabuddhas.

安住禪那出生光明淨。佛三摩地不散亂淨。觀自心行淨。知諸眾生各各根如應說法淨(本闕二淨)。彼十六種禪那波羅蜜由。此三十二淨故得清淨。得入如來地。此中有輸盧迦

繁體字

若彼十六種	及三十二淨	與禪度相應	是為求菩提
到禪那彼岸	善知禪那業	智者五神通	出生不退墮
諸色無有盡	通達其實性	亦以勝天眼	普見諸色相
雖以淨天耳	遠聞諸音聲	智者通達知	聲非可言說
所有眾生心	觀其各各相	諸心猶如幻	了知其自性
眾生宿世住	如實能念知	諸法無過去	亦知其自性

安住禪那出生光明淨。佛三摩地不散亂淨。觀自心行淨。知諸眾生各各根如應說法淨(本闕二淨)。彼十六種禪那波羅蜜由。此三十二淨故得清淨。得入如來地。此中有輸盧迦

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雖以淨天耳	遠聞諸音聲	智者通達知	聲非可言說
所有眾生心	觀其各各相	諸心猶如幻	了知其自性
眾生宿世住	如實能念知	諸法無過去	亦知其自性

- 29 – Purity associated with the radiance generated when peacefully abiding in dhyāna.
- 30 – Purity inhering in the freedom from mental scatteredness associated with the samādhis of the Buddha.
- 31 – Purity associated with contemplating the behavior of one's own mind.
- 32 – Purity associated with speaking Dharma well-suited to beings based on awareness of the karmic origins of each and every one of them.³²

Those sixteen kinds of dhyāna involved in dhyāna pāramitā achieve their purification and ability to succeed in reaching the ground of the Tathāgatas based upon these thirty-two kinds of purity. In this connection we present ślokas as follows:

VERSES ON DHYĀNA PĀRAMITĀ

Whenever those sixteen types [of dhyāna pāramitā]
Or those thirty-two sorts of purity
Correspond in practice to the perfection of dhyāna,
This is through being cultivated for the sake of bodhi.

When reaching the "other shore" of dhyāna's perfection,
And abiding in skillful awareness of the karmic works of dhyāna,
The wise employ the five spiritual powers
To bring about invulnerability to retreating or falling.

Though the manifestations of form are endless,
One commands a penetrating understanding of their actual nature
While also using the supremely realized heavenly eye
To universally perceive all of the characteristic features of forms.

Although one may resort to the purified heavenly ear
To hear all sounds even from a great distance,
The wise realize through their penetrating understanding
That [the true nature of] sounds is beyond the reach of words.

As for all the thoughts in the minds of beings,
One observes the features of each one of them.
[Realizing] all such thoughts are like magically-conjured illusions,
One completely comprehends the nature of their existence.

As for the previous-life abodes of beings,
One is able to remember them in accordance with reality,
[While realizing] all dharmas are devoid of any past existence
And remaining aware of the [actual] nature of their existence.

往詣俱知土 見土具莊嚴 土相如虛空 了知其實性
眾生諸煩惱 皆以亂心生 是故勝智者 [3]曠修諸禪定

[0523a01] 問所解釋禪那波羅蜜者。略說已竟。今應次第說般若波羅蜜。答般若波羅蜜者。如前解釋。為初資糧中[1]說我今更釋其相。如先偈說。

施戒忍進定 此五種之餘
彼諸波羅蜜 智度之所攝

[0523a07] 此餘有四波羅蜜謂[2]巧方便波羅蜜。願波羅蜜。力波羅蜜。智波羅蜜等。此四波羅蜜。皆是般若波羅蜜所攝。般若波羅蜜者。若佛世尊於菩提樹下。以一念相應智。覺了諸法。是般若波羅蜜。又是無礙相。以無身故。無邊相。等虛空故。無等等相。諸法無所得故。遠離相。畢竟空故。

往詣俱知土 見土具莊嚴 土相如虛空 了知其性
眾生諸煩惱 皆以亂心生 是故勝智者 [3]曠修諸禪定

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繁體字

簡體字

One is able to go forth and visit *koṭīs* of [pure] lands,
 Observing the complete adornment of those lands,
 [Realizing] the features of the lands as like empty space,
 And completely comprehending the nature of their existence.

All of the afflictions experienced by beings
 In every case arise due to having chaotically scattered minds.
 Therefore those possessed of supreme wisdom
 Engage in extensive cultivation of all dhyāna absorptions.

THE PERFECTION OF WISDOM

Question: The summary explanation of dhyāna pāramitā has been completed. One should now, according to the sequence, explain the pāramitā of prajñā (the perfection of wisdom).

Response: As for the pāramitā of prajñā, it is as already explained earlier [in this commentary] wherein it was set forth as the foremost among the provisions [required for the acquisition of bodhi]. I now explain its marks once again. [In brief], they are just as described in that earlier verse which stated:

Giving, moral virtue, patience, vigor, and meditative discipline
 As well as that which extends beyond these five—
 All of those pāramitās
 Are subsumed within the perfection of wisdom.³³

“That which extends beyond these [five]” refers to four other pāramitās, namely: the pāramitā of skillful means, the pāramitā of vows, the pāramitā of the powers, and the pāramitā of the knowledges. These four pāramitās are all subsumed within the pāramitā of prajñā. As for the pāramitā of prajñā, it refers to that single thought-moment of comprehensive wisdom through which the Buddha, the Bhagavān, awakened to [the true nature of] all dharmas as he sat beneath the Bodhi Tree. This is what is meant by “prajñā pāramitā.”

Additionally, [the perfection of wisdom] involves the following aspects:

It is unimpeded because it is independent of the body.

It is boundless because it is as vast as empty space.

It is equal to the unequalled because, in it, no dharma is perceptually apprehensible.

It is characterized by renunciation because of the ultimate emptiness [of all phenomena].

繁體字

不可降伏相。無可得故。無句相。無名身故。無聚合相。離來去故。無因相。離作者故。無生相。生無有故。無去至相。離流轉故。無散壞相。離前後際故。無染相。不可取故。無戲論相。離諸戲論故。無動相。法界自體故。無起相。不分別故。無量相。離量故。無依止相。依止無有故。無污相。不出生故。不可測相。無邊際故。自然相。知諸法自性故。又般若波羅蜜是聞慧相。及正^[3]思入。彼聞慧相。有八十種。謂樂欲等。正^[*]思入。有三十二種。謂安住奢摩他等。又般若波羅蜜。不與十六種宿住等無明俱。如是等般若波羅蜜相。隨量已說。若具說者乃有無量。

簡體字

不可降伏相。无可得故。无句相。无名身故。无聚合相。离来去故。无因相。离作者故。无生相。生无有故。无去至相。离流转故。无散坏相。离前后际故。无染相。不可取故。无戏论相。离诸戏论故。无动相。法界自体故。无起相。不分别故。无量相。离量故。无依止相。依止无有故。无污相。不出生故。不可测相。无边际故。自然相。知诸法自性故。又般若波罗蜜是闻慧相。及正^[3]思入。彼闻慧相。有八十种。谓乐欲等。正^[*]思入。有三十二种。谓安住奢摩他等。又般若波罗蜜。不与十六种宿住等无明俱。如是等般若波罗蜜相。随量已说。若具说者乃有无量。

It is unconquerable because nothing at all can be gotten at.

It is completely devoid of any sentence-based propositions because designations themselves are nonexistent entities.

It is devoid of any aggregation [of subsidiary components] because it transcends all coming hither and going thither.

It is free of any cause because it abandons [the concept of] any creative agent.

It is unproduced because production itself cannot be established as existing.

It involves no going anywhere because it has abandoned coursing in cyclic existence.

It is free of any disintegration because it transcends beginnings and endings.

It is stainless because it cannot even be grasped.

It is free of any frivolous discoursing because it has abandoned all frivolous discoursing.

It is unshakable because it is identical with the very substance of the entire Dharma realm.

It involves no arising because it does not engage in any discriminations.

It is immeasurable because it has transcended all means by which it might be measured.

It is free of any points of dependence because dependency itself does not exist.

It is free of defilement because it does not even come forth into existence.

It is unfathomable because it has no confining boundaries.

It is spontaneous because it is aware of the nature of all dharmas.

Additionally, prajñāpāramitā is marked by the wisdom derived from learning as well as by accessibility through right meditation. As for the aspects of wisdom derived from learning, there are eighty kinds, namely happiness, zeal, and so forth. As for [the aspects of] accessibility through right meditation, there are thirty-two kinds, namely stable abiding in *śamatha*, and so forth.

Also, prajñāpāramitā is not freighted by any of the sixteen kinds of delusion such as that originating in past lives, and so forth.

The aspects of prajñāpāramitā have been set forth here in accordance with limitations [of space]. Were one were to attempt to explain them completely, one would find they are limitless.

繁體字

此般若波羅蜜所攝方便善巧波羅蜜中。有八種善巧。所謂眾善巧。界善巧。入善巧。諦善巧。緣生善巧。三世善巧。諸乘善巧。諸法善巧。此中善巧波羅蜜無有邊際。又復隨於何等生趣。以何等行相。為菩提故。得自增長善根及調伏眾生。於彼彼生^[4]趣彼彼行中。此一切處凡所應作種種方便。諸大人等所分別說。我今說彼經中微滴之分。若已作今作微少之善。能令^[5]多多能令無量。此為方便。不自為己唯為眾生。此為方便。唯以陀那令諸波羅蜜滿足。此為方便。如是以尸羅攝諸生處。以羸提。莊嚴身口心

簡體字

此般若波罗蜜所摄方便善巧波罗蜜中。有八种善巧。所谓众善巧。界善巧。入善巧。谛善巧。缘生善巧。三世善巧。诸乘善巧。诸法善巧。此中善巧波罗蜜无有边际。又复随于何等生趣。以何等行相。为菩提故。得自增长善根及调伏众生。于彼彼生^[4]趣彼彼行中。此一切处凡所应作种种方便。诸大人等所分别说。我今说彼经中微滴之分。若已作今作微少之善。能令^[5]多多能令无量。此为方便。不自为己唯为众生。此为方便。唯以陀那令诸波罗蜜满足。此为方便。如是以尸罗摄诸生处。以羸提。庄严身口心

**THE ADDITIONAL FOUR PERFECTIONS COMPRISING THE TEN PERFECTIONS
THE PERFECTION OF SKILLFUL MEANS
THE EIGHT VARIETIES OF SKILLFUL MEANS**

This pāramitā of skillful means is subsumed within the pāramitā of prajñā and involves eight primary categories, as follows:

- 1 – Skillful means related to the aggregates.
- 2 – Skillful means related to the sense realms.
- 3 – Skillful means related to the sense bases.
- 4 – Skillful means related to the truths.
- 5 – Skillful means related to conditioned arising.
- 6 – Skillful means related to the three periods of time.
- 7 – Skillful means related to the vehicles [for liberation].
- 8 – Skillful means related to dharmas.

THE SCOPE OF WHAT SHOULD BE EXPLAINED

Within these particular spheres, the skillful means pāramitā is boundless in its applications. Additionally, as befits the circumstances associated with whichever rebirth destinies and whichever aspects of cultivation are at hand, for the sake of bodhi, one augments one's own roots of goodness while working to train beings. What precisely should be done in each and every one of those rebirth destinies, what precisely one should take up in terms of practice, and how precisely one should proceed in each of these given circumstances—the great eminences have already explained these matters in detail. I shall now set forth only a tiny drop of what is set forth on these matters in the Sūtras.

SKILLFUL MEANS AS WHATEVER INCREASES GOOD AND STEMS FROM ALTRUISM

If there has been in the past or is now in the very present even the slightest bit of goodness in a person's actions and one is able to cause it to become ever greater and then is able to cause it to become immeasurable, this is a function of skillful means. If it is not something undertaken for one's own sake but rather is something undertaken for the sake of beings, this is skillful means.

THE SIX PERFECTIONS AS SKILLFUL MEANS

If one is able only by resort to *dāna* to bring about perfection in the pāramitās, then this a skillful means. In this same manner, one may resort to *śīla* as a basis through which one draws in beings. One may employ *kṣānti* to grace one's physical, verbal, and mental

繁體字

為於菩提。以毘梨耶安住精進。以禪那不退於禪。以般若捨離無為。以慈為作依護。以悲不棄流轉。以喜能忍不喜樂事。以捨發起諸善。以天眼攝取佛眼。以天耳滿足佛耳。以他心智知各各根。以宿住念知三世無礙。以自在通得如來自在通。以入眾生心欲知諸行相。已度還入。無染而染捨擔更擔。無量示量最勝現^[6]劣。以方便故涅槃相應而墮^[7]在流轉。雖^[8]行涅槃。不畢竟寂滅。

簡體字

为于菩提。以毘梨耶安住精进。以禅那不退于禅。以般若舍离无为。以慈为作依护。以悲不弃流转。以喜能忍不喜乐事。以舍发起诸善。以天眼摄取佛眼。以天耳满足佛耳。以他心智知各各根。以宿住念知三世无碍。以自在通得如来自在通。以入众生心欲知诸行相。已度还入。无染而染舍担更担。无量示量最胜现^[6]劣。以方便故涅槃相应而堕^[7]在流转。虽^[8]行涅槃。不毕竟寂灭。

karma and facilitate acquisition of bodhi. One may focus on *vīrya* to establish oneself in vigor. One may devote oneself to the cultivation of dhyāna so as to avoid falling away from the dhyānas. Or one may resort to prajñā as the means by which to relinquish [any attachment to] the unconditioned.

THE FOUR IMMEASURABLE MINDS AS SKILLFUL MEANS

One may cultivate kindness so as to become one upon whom beings can rely and to become one who will afford them protection. One may devote oneself to compassion so as to avoid forsaking those entrapped in cyclic existence. One may cultivate sympathetic joy so as to endure circumstances in which one does not delight. One may train in equanimity as the means through which to develop every manner of goodness.

THE SPIRITUAL POWERS AS SKILLFUL MEANS

One uses the heavenly eye to assemble the bases for acquisition of the buddha eye. One uses the heavenly ear to perfect the buddha ear. One uses knowledge of others' thoughts to become aware of the faculties of each being. One uses recall of past lives to gain unimpeded knowledge of the three periods of time. One uses sovereign mastery of spiritual powers to gain the sovereign mastery of spiritual powers unique to the Tathāgatas. Through accessing the mental aspirations of beings, one becomes aware of all aspects of their actions.

THE PARADOXICAL SKILLFUL MEANS OF BODHISATTVAS IN CYCLIC EXISTENCE

Having already achieved liberation, one may turn around and enter [cyclic existence] yet again. Even though free of defilement, one nonetheless becomes exposed to defilement. Having already successfully thrown down all burdens, one may [voluntarily] take them up yet again. Having ascended to the limitless, one may then nonetheless manifest signs of limitation. Having ascended to the highest level of supremacy, one may nonetheless manifest as possessing inferior capacities.

As a function of skillful means, even though one's realization corresponds to realization of nirvāṇa, one may nonetheless drop back down into the midst of cyclic existence. Even though one courses in realization of nirvāṇa, one nonetheless refrains from opting for the ultimate and final cessation.

繁體字

現行四^[9]魔。而超過諸魔。達四諦智及觀無生。而不入正位。雖行憤鬧。而不行順眠煩惱。雖行遠離。而不依身心盡。雖行三界。而於界中不行世諦。雖行於空。而一切時恒求佛法。雖行無為。而不於無為作證。雖行^[10]六通。而不盡漏。雖現聲聞獨覺威儀。而不捨樂欲佛法。如是等巧方便波羅蜜中。所有教化眾生方便。彼等方便是菩薩教化巧方便住處應知。此中有輸盧迦

畜生道中諸苦惱 地獄餓鬼生亦然 於流轉中相應受
 眾生種種諸過惡 此等苦聚不能障 於眾生處起哀^[11]愍
 諸佛便說彼菩薩 一切世間無礙悲

簡體字

現行四^[9]魔。而超过诸魔。达四谛智及观无生。而不入正位。虽行愤闹。而不行顺眠烦恼。虽行远离。而不依身心尽。虽行三界。而于界中不行世諦。虽行于空。而一切时恒求佛法。虽行无为。而不于无为作证。虽行^[10]六通。而不尽漏。虽现声闻独觉威仪。而不舍乐欲佛法。如是等巧方便波罗蜜中。所有教化众生方便。彼等方便是菩萨教化巧方便住处应知。此中有输卢迦

畜生道中诸苦恼 地狱饿鬼生亦然 于流转中相应受
 众生种种诸过恶 此等苦聚不能障 于众生处起哀^[11]愍
 诸佛便说彼菩萨 一切世间无碍悲

Although one may manifest practice involving the four types of demon-related influences [involving afflictions, the aggregates, death, and sixth desire heaven deities], one nonetheless transcends every form of demonic influence. Even though one has already gained a penetrating understanding of the wisdom fathoming the four truths, and even though one courses in contemplation of the unproduced, one nonetheless refrains from entering the "right and fixed position" [which would make final Śrāvaka-vehicle nirvāṇa unavoidably certain].

Even though one may take up practice in the midst of the vexing boisterousness [of cyclic existence], one still refrains from actions rooted in latent afflictions. Even though one courses in renunciation, one refrains from reliance on practices which would bring about complete cessation of body and mind. Although one does course along in the midst of the three realms, one nonetheless refrains from practice dominated by worldly truth.

Even though one's practice is rooted in emptiness, nonetheless, one constantly focuses on the quest for the dharmas of a buddha. Even though one courses in the unconditioned, one nonetheless avoids opting for realization of the unconditioned. Even though one implements the six spiritual powers, one nonetheless refrains from ending all outflow impurities. Even though one manifests the refined comportment of the Śrāvaka-disciples and Pratyekabuddhas, one nonetheless refrains from relinquishing one's delight in and zeal for the dharmas of a buddha.

Such practices within the skillful-means pāramitā are those used as skillful means in instructing beings. All of these skillful means are artful methods dwelt in by bodhisattvas as they carry on their teaching endeavors. This being the case, one should become aware of them. In this connection, we present *ślokas* as follows:

VERSES ON THE PERFECTION OF SKILLFUL MEANS

They course in the bitter afflictions of animal rebirth,
 Doing so in hell realms and hungry ghost births as well,
 Undergoing in corresponding cyclic-existence circumstances
 All manner of transgressions and evil wrought by beings.

Such accumulations of sufferings still do not obstruct
 Their drawing forth deeply-felt pity as they abide among beings.
 Thus the Buddhas proclaimed that all those bodhisattvas
 Implement unimpeded compassion in the midst of all worlds.

繁體字

論中若有善該綜
皆以愛語授與之
攝已復令常相續
令其調伏而受教
若不厭於染境樂
極逼惱處亦不捨
是人未離世間法
而有無邊諸苦事
若於聲聞出家者
或置十種妙力乘
若應觀察現見果
丈夫難事皆能為
此乘諸佛所讚歎
以說勝妙善道故

眾多別人所作業
戒財聞修寂調等
勝仙說為住善道
或現男身化女人
愍其無道令入道
或有信解於無我
但作如此觀察轉
當於受彼苦果時
便置安隱寂靜處
令其當得正覺乘
如其所作正安置
依彼種種巧方便
百千功德而莊嚴

工巧等明及餘事
以此功德攝化他
或現女身化男子
令其調伏而受教
隨眾生門種種化
及知諸法離自性
於業及果生信順
不喜諸苦所逼切
或復置於緣覺道
或得寂靜及天趣
如是從初至究竟
捨離一切愛不愛
能生世間極淨信

簡體字

论中若有善该综
皆以爱语授与之
摄已复令常相续
令其调伏而受教
若不厌于染境乐
极逼恼处亦不舍
是人未离世间法
而有无边诸苦事
若于声闻出家者
或置十种妙力乘
若应观察现见果
丈夫难事皆能为
此乘诸佛所赞叹
以说胜妙善道故

众多别人所作业
戒财闻修寂调等
胜仙说为住善道
或现男身化女人
愍其无道令入道
或有信解于无我
但作如此观察转
当于受彼苦果时
便置安隐寂静处
令其当得正觉乘
如其所作正安置
依彼种种巧方便
百千功德而庄严

工巧等明及馀事
以此功德摄化他
或现女身化男子
令其调伏而受教
随众生门种种化
及知诸法离自性
于业及果生信顺
不喜诸苦所逼切
或复置于缘觉道
或得寂静及天趣
如是从初至究竟
舍离一切爱不爱
能生世间极净信

Wherever any manner of goodness is contained in treatises
 Describing the many karmic works undertaken by others—
 Just such skills, arts, clarities and other sorts of matters—
 They pass on all those teachings, employing pleasing words.

Morality, wealth, learning, meditation, trainings, and the rest—
 They use these meritorious qualities to attract and teach others.
 Having drawn them in, they then cause them to continue,
 Teaching words of the Supreme Rishi so they abide in good paths.

They may manifest in the body of a woman in instructing men,
 Causing them to be subdued and thus accept the teachings.
 Or they may manifest in the body of a man in instructing women,
 Causing them to be subdued and thus accept the teachings.

Where they're not yet disgusted with defiled sorts of pleasures,
 They pity their having no path and cause them to enter the Path.
 Adapting to beings' ways, they use all manner of fitting teachings,
 And even in the most tormenting places still don't forsake them.

Where some might believe and understand nonexistence of self
 And could realize dharmas have no inherently-existent nature—
 For this sort of person who hasn't yet abandoned worldly dharmas,
 They simply provide these contemplations to turn them around.

Where some could believe and accord with karma and its effects,
 And yet are oppressed by countless circumstances of suffering,
 They should [be instructed] as they endure those bitter effects,
 So they will no longer find joy in being driven along by sufferings.

When encountering *śrāvaka*-disciple monastics,
 One may provide them safe places to cultivate stillness,
 Or may establish them in the path of pratyekabuddhas,
 Or may establish them in the vehicle of the ten sublime powers.

One may cause them to gain the right-enlightenment vehicle,
 To realize quiescent stillness, or even course in celestial destinies.
 As appropriate, one contemplates presently observed effects,
 And, as befits their capabilities, correctly establishes them in that.

In this fashion, from the beginning on through to the end,
 One is able to do whatever a great man would find difficult.
 Relying on all of those different sorts of skillful means,
 One forsakes every manner of like and dislike.

This vehicle is such as all the Buddhas do praise.
 It is graced with a hundred thousand meritorious qualities.
 It is able to generate in worldlings the ultimate form of pure faith,
 This because it explains the path of supremely sublime goodness.

於緣覺乘聲聞乘 及以天世諸乘中
皆以十善而成熟 亦於人乘成熟人

[0523c23] 已解釋[*]巧方便波羅蜜。我今當說願波羅蜜。諸菩薩最初有十大願。所謂供養給侍諸佛無餘。是第一大願。於彼佛所持大正法。攝受正覺普護正教。是第二大願。諸世界中諸佛出興。始從住兜率宮乃至[12]退墮。入胎住胎初生出家。證正覺請轉法輪入大涅槃。皆往其所受行供養初不捨離。是第三大願。諸菩薩行曠大無量。不[1]雜諸波羅蜜所攝善淨諸地。出生總分別分同相異相共轉不共轉等諸菩薩行。如實如[2]地道說。修治波羅蜜教誡教授。授已住持。發起出生如是等心。是第四大願。

繁體字

于缘觉乘声闻乘 及以天世诸乘中
皆以十善而成熟 亦于人乘成熟人

[0523c23] 已解釋[*]巧方便波羅蜜。我今當說願波羅蜜。諸菩薩最初有十大願。所謂供養給侍諸佛無餘。是第一大願。于彼佛所持大正法。攝受正覺普護正教。是第二大願。諸世界中諸佛出興。始從住兜率宮乃至[12]退墮。入胎住胎初生出家。證正覺請轉法輪入大涅槃。皆往其所受行供養初不捨離。是第三大願。諸菩薩行曠大無量。不[1]雜諸波羅蜜所攝善淨諸地。出生總分別分同相異相共轉不共轉等諸菩薩行。如實如[2]地道說。修治波羅蜜教誡教授。授已住持。發起出生如是等心。是第四大願。

簡體字

In the vehicles of *śrāvaka*-disciples and pratyekabuddhas
 As well as in all vehicles in both the heavens and the world—
 In all cases, one uses the ten good deeds to bring about ripening,
 Employing them too to ripen people in the vehicle of humanity.

THE PERFECTION OF VOWS

THE TEN BODHISATTVA VOWS

Having completed the explanation of the pāramitā of skillful means, I shall now explain the pāramitā of vows. All bodhisattvas establish themselves from the very outset in ten great vows, namely:

1 – The vow to make offerings to and serve the needs of all buddhas without exception. This is the first of the great vows.

2 – The vow, in the place of those buddhas, to uphold the great right Dharma, to embrace the right enlightenment, and to comprehensively protect the orthodox teaching. This is the second of the great vows.

3 – One vows that, whenever buddhas come forth into any world, starting with their dwelling in the Tuṣita Heaven palace, proceeding on through to their descent into the womb, to their dwelling in the womb, to their first taking birth, to their subsequent leaving of the home life, to their realization of the right enlightenment, to their being requested to turn the Dharma wheel, and to their finally entering the great nirvāṇa—in all those circumstances, one resolves to go wherever they are, to adopt their practices, and to make offerings to them, never departing from them during that entire time. This is the third of the great vows.

4 – The practices of the bodhisattva are vast, are beyond measure, are free of admixture [with inferior teachings], are subsumed within the pāramitās, and are such as one skillfully purifies on the stages [of the Bodhisattva Path]. As for the general and specific distinctions, the identical and differentiating aspects, and the shared and unshared practices associated with the bodhisattva practices—one vows to teach them in accordance with reality and in accordance with the path coursing through the stages, teaching [all beings] the methods for cultivating the pāramitās, remonstrating with them, and passing on the teachings to them in such a way that, having received them, they will abide in and uphold them. The generation of the resolve to act accordingly is the fourth of the great vows.

繁體字

無餘眾生界。有色無色有想無想。卵生胎生濕生化生。三界同入六趣共居。諸生順去名色所攝。無餘眾生界皆悉成熟。令入佛法。斷除諸趣。安立於一切智智。是第五大願。無餘諸世界曠大無量。若細若龐若橫若倒若平住等。同入共居順去。十方分分猶如帝網。入於分分以智順行。是第六大願。一切土即一土。一土即一切土。平等清淨無量國土。普皆莊嚴離諸煩惱。淨道具足無量智相。眾生充滿入佛上妙境界。隨眾生心示現令其歡喜。是第七大願。為與諸菩薩同一心故。為不共善根聚集故。為與諸菩薩同一攀緣常不離菩薩平等故。為發起自心入如來威神故。為得不退行神通故。為遊行諸世界故。為影到諸大眾^[3]論故。為自身順入諸生處故。為具足

簡體字

无余众生界。有色无色有想无想。卵生胎生湿生化生。三界同入六趣共居。诸生顺去名色所摄。无余众生界皆悉成熟。令入佛法。断除诸趣。安立於一切智智。是第五大愿。无余诸世界旷大无量。若细若庞若横若倒若平住等。同入共居顺去。十方分分犹如帝网。入于分分以智顺行。是第六大愿。一切土即一土。一土即一切土。平等清静无量国土。普皆庄严离诸烦恼。净道具足无量智相。众生充满入佛上妙境界。随众生心示现令其欢喜。是第七大愿。为与诸菩萨同一心故。为不共善根聚集故。为与诸菩萨同一攀缘常不离菩萨平等故。为发起自心入如来威神故。为得不退行神通故。为游行诸世界故。为影到诸大众^[3]论故。为自身顺入诸生处故。为具足

5 – One vows to enter all realms of beings without exception, including those possessed of form, those devoid of form, those possessed of thought, those devoid of thought, those which are egg-born, womb-born, moisture-born, and transformationally born—one vows to enter equally into all three realms, abiding together with beings in the six destinies of rebirth, going wherever beings have taken birth. One vows to ripen without exception all types of beings included in the sphere of name-and-form, causing them to enter the Dharma of the Buddha, doing so in order to cut off all of the [worldly] paths. Thus one works to establish them in the wisdom of all-knowledge. This is the fifth of the great vows.³⁴

6 – The realm inclusive of all worlds without exception is incalculably vast. Whether refined, coarse, laterally-structured, suspended, or arranged with beings living on flat terrains—one vows to enter them all identically and abide therein. All of different sectors of existence throughout the ten directions are interconnected in the manner of the net-like canopy of Indra. One vows to enter into each and every one of those sectors, employing wisdom to which one adapts in one's practice. This is the sixth of the great vows.³⁵

7 – In order to realize all lands as being identically subsumed within any single land and any single land as being identically manifest in all other lands, one vows to equally purify all of the incalculably many worlds, universally adorning them all while abandoning all afflictions. One refines the purity of one's practice of the Path and perfects the limitlessly numerous aspects of wisdom. Beings all entirely enter the supremely sublime mind state of the Buddhas. One adapts to the minds of beings and, in doing so, manifests for them in whatever ways will bring them delight. [The resolve to proceed in this way] is the seventh of the great vows.³⁶

8 – One vows to become of identical mind with that of the Bodhisattvas, doing so in order to assemble those roots of goodness not yet held in common with them, doing so in order to transform circumstances in ways identical to the Bodhisattvas while never abandoning the uniform equality realized by bodhisattvas, doing so in order to develop one's mind in a way that it may access the awesome spirituality of the Tathāgatas, doing so in order to gain undiminishing spiritual powers, doing so in order to become able to roam to all worlds, doing so in order to influence the discourse in the great [Dharma] assemblies, doing so in order to adaptively enter all stations of rebirth, doing so in order to perfect one's practice of

繁體字

不思議大乘故。為行菩薩行故。是第八大願。為昇不退轉行菩薩行故。為身口意業不空故。即於見時令決定佛法故。為^[4]即出一音聲時^[5]令入智慧故。為即於信時令轉煩惱故。為得如大藥王身故。為行諸菩薩行故。是第九大願。為於諸世界中正覺阿耨多羅三藐三菩提故。為於一毛道中及餘一切毛道中。皆現出生坐道場轉法輪大般涅槃故。為以智慧入佛大境界威神故。為於一切眾生界如其深心佛應出時開悟令得寂靜而示現故。為正覺一法一切法^[6]悉涅槃相故。為出一音聲令諸眾生心歡喜故。為現大涅槃而不斷行力故。為現大智慧地安立諸法故。為以佛境界法智神通普遍諸世界故。是第十大願。

簡體字

不思議大乘故。為行菩薩行故。是第八大願。為升不退轉行菩薩行故。為身口意業不空故。即於見時令決定佛法故。為^[4]即出一音聲時^[5]令入智慧故。為即於信時令轉煩惱故。為得如大藥王身故。為行諸菩薩行故。是第九大願。為於諸世界中正覺阿耨多羅三藐三菩提故。為於一毛道中及餘一切毛道中。皆現出生坐道場轉法輪大般涅槃故。為以智慧入佛大境界威神故。為於一切眾生界如其深心佛應出時開悟令得寂靜而示現故。為正覺一法一切法^[6]悉涅槃相故。為出一音聲令諸眾生心歡喜故。為現大涅槃而不斷行力故。為現大智慧地安立諸法故。為以佛境界法智神通普遍諸世界故。是第十大願。

the inconceivable and ineffable Great Vehicle, and doing so in order to implement the practices of the Bodhisattvas. This is the eighth of the great vows.³⁷

9 – One vows to ascend to non-retreating implementation of the bodhisattva practices, doing so in order to cause one's karmic deeds of body, mouth, and mind to not be done in vain, doing so in order that, immediately upon being seen by them, beings will be caused to become resolved on the Dharma of buddhahood, doing so in order that, immediately upon hearing a single sound from one's voice, beings will be caused to develop wisdom, doing so in order that, immediately on generating faith, beings will be caused to have their afflictions transformed, doing so in order that he will gain a body serving beings in the manner of the great king of medicine trees, and doing so in order to implement the practices of the Bodhisattvas. This is the ninth of the great vows.

10 – One vows to achieve the right enlightenment and manifest the realization of *anuttarasamyaksambodhi* in all worlds, doing so in order to manifest in every one of one's own hair pores the appearance of a buddha coming forth into the world, sitting at the site of enlightenment, turning the wheel of Dharma, and entering the great *parinirvāṇa*.

One does so in order to become able to utilize wisdom to access the great mind-state of the Buddhas replete with awesome spiritual powers, doing so in order to become able, in the realms of all beings, to manifest in whichever manner best adapts to their most profound aspirations, in whichever manner best adapts to whichever timing is appropriate for the appearance of a buddha to them, and in whichever manner allows them to become awakened and then achieve quiescent stillness.

One does so in order to gain that right enlightenment wherein a single dharma is realized as identical with all dharmas, and all dharmas are realized as nirvāṇa-like in character. One does so in order to become able with the creation of but a single sound to cause the minds of all beings to become delighted. One does so in order to manifest the great nirvāṇa even while still not cutting off implementation of the powers, does so in order to manifest the ground of great wisdom and to become established in all dharmas, and does so in order to become able to manifest universally in all worlds the mind-state, the Dharma, the wisdom, and the spiritual powers of a buddha. This is the tenth of the great vows.

如是等大欲大出生十大願為首。滿此十大願已。建立菩薩阿僧祇百千餘願。得住菩薩歡喜地。此名願波羅蜜。已解釋願波羅蜜。我今當說力波羅蜜。此中略說諸菩薩有七種力。謂福報生力。神通力。信力。精進力。念力。三摩提力。般若力

繁體字

[0524b11] 福報生力者。如十小象力當一龍象力。十龍象力當一香象力。十香象力當一大香象力。十大香象力當一大力士力。十大力士力當一半那羅延力。十半那羅延力當一那羅延力。十那羅延力當一大那羅延力。十大那羅延力當一過百劫菩薩力。十過百劫菩薩力當一過百千劫菩薩力。十過百千劫菩薩力

如是等大欲大出生十大愿为首。满此十大愿已。建立菩萨阿僧只百千余愿。得住菩萨欢喜地。此名愿波罗蜜。已解释愿波罗蜜。我今当说力波罗蜜。此中略说诸菩萨有七种力。谓福报生力。神通力。信力。精进力。念力。三摩提力。般若力

简体字

[0524b11] 福报生力者。如十小象力当一龙象力。十龙象力当一香象力。十香象力当一大香象力。十大香象力当一大力士力。十大力士力当一半那罗延力。十半那罗延力当一那罗延力。十那罗延力当一大那罗延力。十大那罗延力当一过百劫菩萨力。十过百劫菩萨力当一过百千劫菩萨力。十过百千劫菩萨力

Great vows such as these ten characterized by great zeal and great manifestations in the world comprise the foremost class of vows.³⁸ After one has fulfilled these ten great vows, one establishes *asaṃkhyeyas* of hundreds of thousands of other bodhisattva vows. Thus one comes to abide on the bodhisattva's "ground of joyfulness" (*pramudita-bhūmi*). This is what is meant by the pāramitā of VOWS.

THE PERFECTION OF POWERS

Having completed the explanation of the pāramitā of vows, we now explain the pāramitā of the powers. Generally speaking, the Bodhisattvas possess seven kinds of powers, as follows:

- 1 – The power produced through karmic reward.
- 2 – The power of the supernatural powers.
- 3 – The power of faith.
- 4 – The power of vigor.
- 5 – The power of mindfulness.
- 6 – The power of the samādhis.
- 7 – The power of prajñā.

As for "the power produced through karmic reward," [one may describe it in this way]: It requires the power of ten small elephants to equal the power of a single *mahānāga* (lit. "dragon elephant"), requires the power of ten *mahānāgas* to equal the power of a single *gandha-hastin* (lit. "fragrance elephant"), requires the power of ten such *gandha-hastins* to equal the power of a single "great *gandha-hastins*", and requires the power of ten great *gandha-hastins* to equal the power of a single "greatly powerful eminence" (*mahābalavān*).

It requires the power of ten greatly powerful eminences to equal the power of a demi-*nārāyaṇa*, requires the power of ten demi-*nārāyaṇas* to equal the power of a single *nārāyaṇa*, requires the power of ten *nārāyaṇas* to equal the power of a single great *nārāyaṇa*, requires the power of ten great *nārāyaṇas* to equal the power of a single bodhisattva who has already coursed through one hundred kalpas [on the Bodhisattva Path].

It requires the power of ten bodhisattvas who have already coursed through one hundred kalpas to equal the power of a single bodhisattva who has already coursed through one hundred thousand kalpas, requires the power of ten bodhisattvas who have already coursed through one hundred thousand kalpas to equal

當一得忍菩薩力。十得忍菩薩力當一最後生菩薩力。住此力已。菩薩即於生時能行七步。十最後生菩薩生時力。乃當菩薩少年時力。菩薩住此力已。趣菩提場成等正覺。得正覺已。以過百千功德力故。成就如來正遍知一種處非處力。如是等十力成就。此名諸佛菩薩及餘少分眾生福報生力

繁體字

[0524b25] 神通力者。謂四神足善修多作已。以此希有神通力故。得調伏諸眾生等。彼以希有神力。顯現若色若力若住持等。若諸眾生。應以此色像得調伏者。即以此色像。於彼彼眾生所。示現或佛色像或獨覺色像或聲聞色像。如是或釋梵護世轉輪王等色像。若復諸餘色像。乃至畜生色像。為調伏眾生故。示現如是色像。

當一得忍菩薩力。十得忍菩薩力當一最后生菩薩力。住此力已。菩薩即于生时能行七步。十最后生菩薩生时力。乃当菩萨少年时力。菩萨住此力已。趣菩提场成等正觉。得正觉已。以过百千功德力故。成就如来正遍知一种处非处力。如是等十力成就。此名诸佛菩萨及余少分众生福报生力

简体字

[0524b25] 神通力者。谓四神足善修多作已。以此希有神通力故。得调伏诸众生等。彼以希有神力。显现若色若力若住持等。若诸众生。应以此色像得调伏者。即以此色像。于彼彼众生所。示现或佛色像或独觉色像或声闻色像。如是或释梵护世转轮王等色像。若复诸余色像。乃至畜生色像。为调伏众生故。示现如是色像。

the power of a bodhisattva who has already realized the patiences, and requires the power of ten bodhisattvas who have already realized the patiences to equal the power of a single bodhisattva in his last birth.

When [a bodhisattva] abides in a state endowed with this degree of power, he is able to walk the seven steps immediately on taking birth. It takes the power of ten of these bodhisattvas in their last birth to equal the power of that same bodhisattva when he has reached his youthful years. When a bodhisattva possesses this degree of power, he proceeds to the site of bodhi and gains the realization of the right enlightenment. After he has gained the right enlightenment, he utilizes power exceeding even that inhering in the hundred thousand meritorious qualities to bring about the perfection of the right and universal knowledge of the Tathāgata and but one of the powers, "the power to know what can be as what can be and what cannot be as what cannot be." When he has proceeded in this manner on through to the realization of all ten of the ten powers, it is this degree of power which constitutes that of the Buddhas, that of [some] of the Bodhisattvas, and that of but a small fraction of other beings who have gained this "power produced through karmic reward."

As for "the power of the supernatural powers," this refers to the four bases of spiritual power (*ṛddhi-pāda*). After those [bodhisattvas] have skillfully cultivated and implemented them time and time again, they are able to employ these supernatural powers in the training of beings. They employ the power of supernatural powers to manifest whichever forms, whichever powers, whichever sustaining capacity, and so forth as may be required to suit the occasion.

In an instance where particular beings should succeed in being trained and subdued by encountering a particular physical appearance, then they immediately employ just this particular physical appearance in manifesting where those particular beings reside, manifesting then perhaps in the form of a buddha, perhaps in the form of a pratyekabuddha, or perhaps in the form of a *śrāvaka*-disciple. Thus, in this very manner, they may manifest in the form of Śakra, Brahmā, a world-protector, a wheel-turning king, or in some other such physical form. If it be appropriate that they appear in yet another type of physical form, even to the point of manifesting in the physical form of an animal, this for the sake of training beings, then they manifest in just such a physical form.

繁體字

若有多力憍慢瞋怒兇惡自高眾生。應以此力得調伏者。即現此力。或大力士力。或四分那羅延力。或半那羅延力。或^[7]一那羅延力。以此力故。須彌山王高十六萬八千踰闍那。寬八萬四千踰闍那。以三指舉取。如舉菴摩勒果擲置他方世界。而四天王天及三十三天等無所憍惱。於菩薩力亦不減損。又此三千大千世界雖復寬曠。從於水界乃至有頂。置之手掌經劫而住。於諸神通道。具足示現如是等力。若有憍慢增上慢瞋怒兇惡自高眾生。說法調伏令離憍慢增上慢瞋怒兇惡等。彼得如是神足住持智已。以此住持智。有所住持。隨意皆得若以大海為牛迹。即成牛迹。若以牛迹為大海。即成大海。

簡體字

若有多力憍慢瞋怒凶惡自高眾生。應以此力得調伏者。即現此力。或大力士力。或四分那羅延力。或半那羅延力。或^[7]一那羅延力。以此力故。須彌山王高十六萬八千逾闍那。寬八萬四千逾闍那。以三指舉取。如舉菴摩勒果擲置他方世界。而四天王天及三十三天等無所憍惱。於菩薩力亦不減損。又此三千大千世界雖復寬曠。從於水界乃至有頂。置之手掌經劫而住。於諸神通道。具足示現如是等力。若有憍慢增上慢瞋怒凶惡自高眾生。說法調伏令離憍慢增上慢瞋怒凶惡等。彼得如是神足住持智已。以此住持智。有所住持。隨意皆得若以大海為牛迹。即成牛迹。若以牛迹為大海。即成大海。

Thus, if there be a very strong, arrogant, hateful, cruelly evil and self-important being who rightly should be trained and subdued by power of this sort, then [those bodhisattvas] immediately manifest just such power [to accomplish just this purpose], perhaps manifesting with the power possessed by a great powerful eminence (*mahābalavān*), perhaps manifesting with four increments of the power of a *nārāyaṇa*, perhaps manifesting with the power of a demi-*nārāyaṇa*, or perhaps manifesting with the power of one who is a full *nārāyaṇa*.

Employing this sort of power, they are able to pick up with just three fingers Sumeru, that king of mountains which is a hundred and sixty-eight thousand yojanas high and eighty-four thousand yojanas in breadth, doing so with the same ease that they might pick up a mango fruit. They can then toss it off into the worlds of some other region while still not disturbing any of the gods in the Heaven of the Four Heavenly Kings or any of the gods in the Heaven of the Thirty-three. In doing this, the powers of such bodhisattvas are not diminished in the slightest.

Additionally, even though this great trichiliocosm is vast in its breadth, [these bodhisattvas] are able to place in the palm of the hand everything from the water realms on up to the peak of existence, holding it there for an entire kalpa. Pursuing the path of the spiritual powers, they perfect the ability to manifest powers of just these sorts.

Thus, if there be an arrogant being of overweening pride, one who is prone to hateful rages and who is cruel, evil, and self-important, [then those bodhisattvas are able to employ their spiritual powers as the circumstance requires, thus being able to successfully] speak Dharma for them, thus training and subduing them, causing them thereby to abandon their arrogance, overweening pride, hateful rages, cruelty, evil, and such.

After they have gained the knowledge of how to invoke the bases of the spiritual powers, they freely employ this knowledge of how to invoke them. Thus, in an instance where there is that which should be invoked, they succeed in bringing about whatsoever they wish to bring about. If they wish to transform a great ocean into [the puddle formed by] the hoof print of a cow, then it immediately becomes just such a hoof-print [puddle]. If they wish to make a hoof-print [puddle] into a great sea, then they are able to immediately transform it into a great sea.

繁體字

若以劫燒為水聚者。即成水聚。若以水聚為火聚者。即成火聚。若以火聚為風聚者。即成風聚。若以風聚為火聚者。即成火聚。如是若以此住持。隨所住持下中上法。既住持已。無有人能震動隱沒。所謂若釋若梵若魔及餘世間同法者。除佛世尊。於眾生類中。無有眾生於菩薩所住持法震動隱沒。以住持力故。為彼種種勝上喜踊尊敬眾生說法。彼神足力高出自在。過魔煩惱入佛境界。覺諸眾生。聚集宿世善根資糧。魔及魔身天等不能障礙。此名菩薩神通力

[0524c28] 信力者。於佛法僧及菩薩行中。信解一向不可沮壞。若惡魔作佛身來。隨於何法欲壞其信。

簡體字

若以劫烧为水聚者。即成水聚。若以水聚为火聚者。即成火聚。若以火聚为风聚者。即成风聚。若以风聚为火聚者。即成火聚。如是若以此住持。隨所住持下中上法。既住持已。无有人能震动隐没。所谓若释若梵若魔及余世间同法者。除佛世尊。于众生类中。无有众生于菩萨所住持法震动隐没。以住持力故。为彼种种胜上喜踊尊敬众生说法。彼神足力高出自在。过魔烦恼入佛境界。觉诸众生。聚集宿世善根资粮。魔及魔身天等不能障碍。此名菩萨神通力

[0524c28] 信力者。于佛法僧及菩萨行中。信解一向不可沮坏。若恶魔作佛身来。随于何法欲坏其信。

If they wish to transform the burning [up of the world which occurs at the end] of the kalpa into bodies of water, then it immediately turns into bodies of water. If they wish to transform bodies of water into a fiery conflagration, then they immediately become a fiery conflagration. If they wish to transform a fiery conflagration into a whirlwind, then it immediately becomes a whirlwind. If they wish to transform a whirlwind into a fiery conflagration, then it immediately becomes a fiery conflagration.

In this manner, if they have some [manifestation of spiritual power] which they have invoked, then no matter what they have invoked, whether it be a lesser, middling, or superior sort of dharma, having already succeeded in invoking it, it becomes such as no person is able to disturb or cause to disappear. This is to say then that even if it were Śakra, Brahmā, a demon, or someone from another world system possessed of identical dharmas, aside from a buddha, one of the Bhagavāns, there is no being whatsoever anywhere among all of the classes of other beings that would possess the ability to disturb [that manifestation of spiritual powers] or cause it to disappear.

On account of the power to invoke [such manifestations of spiritual power, these bodhisattvas] are able to speak Dharma for all of those beings brought into an attitude of reverence by observing all of those different sorts of supremely ascendant [manifestations of spiritual power which cause them] to jump up in delight [on observing them].

In their exercise of the power of spiritual powers, they invoke them with sovereign mastery at the highest level. They go beyond the afflictions produced through the influence of demons and enter into that very state of mind possessed by the Buddhas themselves. They [employ such powers] in the awakening of beings and in the accumulation of the provisions [for the acquisition of bodhi], bringing to bear the roots of goodness accumulated across the course of previous lives. [These powers are such as] the demons and the demonically-influenced celestial beings are unable to impede. This is what constitutes "the power of the supernatural powers" possessed by the Bodhisattvas.

As for "the power of faith," they possess such faith and understanding in the Buddha, the Dharma, the Sangha, and the bodhisattva conduct as can never be obstructed or damaged. Even if an evil demon were to appear in the body of a buddha, it does not matter

菩薩以信解力故。彼不能動菩薩信力。此名信力
 [0525a03] 精進力者。菩薩若發起精進。與彼彼善法相應時。於彼彼處得牢固力。隨所受行若天若人不能動壞令其中止。此名精進力

[0525a06] 念力者。住彼彼法處其心安止。諸餘煩惱不能散亂。以念力持故破諸煩惱。彼諸煩惱不能破壞菩薩所念。此名念力

[0525a09] 三摩提力者。於憤鬧中行遠離行。諸有音聲及語道所出。不為聲刺障礙初禪。行善覺觀不礙二禪。生於愛喜不礙三禪。成熟眾生攝受諸法未曾捨廢不礙四禪。如是遊四種禪。諸禪惡對不能破壞。雖遊諸禪。而不隨禪生。此名菩薩三摩提力

[0525a15] 般若力者。謂世出世法中不可壞智。於生生中不由師教。

繁體字

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簡體字

which dharma in which he attempted to damage such faith, for the bodhisattva is possessed of such power of faith and understanding that [such a demon] remains utterly unable to shake the power of faith possessed by that bodhisattva. This is what is meant by "the power of faith."

As for "the power of vigor," in an instance where the bodhisattva invokes his practice of vigor, in whichever of those good dharmas to which it is applied, he succeeds in gaining in just such circumstances the power of enduring solidity of practice. No matter which practice he has undertaken, no god or person is able to shake him in that practice, damage that practice, or cause him to cease that practice. This is what is meant by "the power of vigor."

As for "the power of mindfulness," in whichever of those various dharmas his mind has become established, no extraneous afflictive circumstance is able to cause him to become scattered. Through the sustaining power of mindfulness, he is able to break all afflictions. Thus none of those afflictions are able to break or cause the deterioration of the bodhisattva's mindfulness. This is what is meant by "the power of mindfulness."

As for "the power of samādhi," even in the midst of vexing boisterousness, he continues to course in renunciation [of worldly matters]. In any instance where there may be extraneous noise or conversations, his coursing in the first dhyāna remains unimpeded by the piercings of such noises. Involvement in wholesome ideation and mental discursion does not impede his coursing in the second dhyāna. The arising of enjoyable blissful states does not impede his coursing in the third dhyāna. His ripening of beings and accumulation of all manner of dharmas are never forsaken and do not impede his coursing in the fourth dhyāna. In this manner, he roams in the four dhyānas. In doing so, the evil opposing states encountered in the practice of the dhyānas remain unable to damage or undermine his practice. Although he does roam about within the dhyānas, still, he refrains from taking rebirth in those realms corresponding to the dhyānas. This is what is meant by the bodhisattva's "power of samādhi."

As for "the power of prajñā," this refers to wisdom which remains undamaged even in the midst of all manner of worldly and world-transcending dharmas. In life after life, he is [so able to remain wisely guided by prajñā] that he need not resort to the teachings of a guru.

繁體字

諸所作業工巧明處。乃至世間最勝難作難忍。菩薩皆得現前。若出世法救度於世。菩薩智慧隨順入已。彼天人阿修羅眾不能破壞。此名般若力。如是等菩薩七力已略解說。若欲具演無有邊際。此名菩薩力波羅蜜。已解釋力波羅蜜。我今當說智波羅蜜。此中若世間所行書論印算數等。及^[1]界論(謂風黃痰^[2]癩等性)方論(謂醫方論)治諸乾瘡^[3]顛狂鬼持等病。破諸蠱毒。又作戲笑所攝文章談謔等。令生歡喜。出生村城園苑陂湖池井華果藥物及林叢等。示現金銀摩尼琉璃貝^[4](石白如貝)^[5]玉珊瑚等寶性。入於日月薄蝕星宿地動夢怪等事。建立相諸身分支節等。

簡體字

诸所作业工巧明处。乃至世间最胜难作难忍。菩萨皆得现前。若出世法救度于世。菩萨智慧随顺入已。彼天人阿修罗众不能破坏。此名般若力。如是等菩萨七力已略解说。若欲具演无有边际。此名菩萨力波罗蜜。已解释力波罗蜜。我今当说智波罗蜜。此中若世间所行书论印算数等。及^[1]界论(谓风黄痰^[2]癩等性)方论(谓医方论)治诸乾瘡^[3]颠狂鬼持等病。破诸蛊毒。又作戏笑所摄文章谈謔等。令生欢喜。出生村城园苑陂湖池井华果药物及林丛等。示现金银摩尼琉璃贝^[4](石白如贝)^[5]玉珊瑚等宝性。入于日月薄蚀星宿地动梦怪等事。建立相诸身分支节等。

All sorts of livelihoods, all of the arts and skills, all of the abilities in the higher clarities, and even the world's most supreme, most difficult to perform, and most difficult to endure abilities—the bodhisattva has them all manifest for him as abilities he is free to exercise. In the case of those world-transcending dharmas with which one rescues and liberates beings in the world, once the bodhisattva's wisdom has entered into them, they become such as no group of gods, men, or *asuras* can overturn or interfere with.

This is what is meant by "the power of prajñā." These seven bodhisattva powers have only been briefly explained. If one wished to expound on them completely, that would involve a boundlessly-long discussion. This is what is meant by the bodhisattva's pāramitā of the powers.

THE PERFECTION OF KNOWLEDGES

Having finished the discussion of the pāramitā of the powers, I shall now explain the pāramitā of the knowledges, as follows:

[The bodhisattva] understands the various traditions operative in the world, including those set forth in the classics and philosophical treatises, including printing, mathematics, and so forth, including the treatises devoted to the physical elements,³⁹ including the treatises devoted to medical prescriptions,⁴⁰ including the means for treating wasting diabetes, the means for treating insanity, the means for performing exorcisms in cases of possession by ghosts, and the means for treating other such pathologies, including the means for breaking the effects of poisonings associated with black magic.

Additionally, he knows how to write humorous works and how to converse in a satirical manner, these for the sake of causing people to be delighted.⁴¹

He knows how to establish villages, cities, parks and gardens, dikes, lakes, ponds, wells, floral gardens, orchards, medicinal plant gardens, forests, groves, and other such projects.

He possesses a manifest knowledge of the nature of gems as it relates to gold, silver, *maṇi* jewels, *vaiḍūrya*, alabaster,⁴² jade, coral, and other such precious things.

His knowledge includes such phenomena as solar and lunar eclipses, the stars and their constellations, seismology, and the oddities experienced in dreams, these as well as the physiognomic signs present in the body and its limbs and appendages.

繁體字

知於禁戒行處禪那神通無量無色處。及餘正覺相應利樂眾生等彼岸。又復知諸世界成壞。隨世界成隨世界壞皆悉了知。又知業集故世界成。業盡故世界壞。知世界若干時成住。知世界若干時壞住。知諸地界水界風界火界若大若小若無量等差別。知極細微塵。亦知所有微塵聚集微塵分散。知世界中所有地微塵數。如是亦知水火風等微塵數。知所有眾生身微塵數國土身微塵數。知諸眾生龜身細身差別。乃至亦知微塵合成地獄畜生餓鬼阿修羅天人等身。知欲色無色界成壞。及知彼小大無量等差別。知眾生身中業身報身色身。

簡體字

知于禁戒行处禅那神通无量无色处。及余正觉相应利乐众生等彼岸。又复知诸世界成坏。随世界成随世界坏皆悉了知。又知业集故世界成。业尽故世界坏。知世界若干时成住。知世界若干时坏住。知诸地界水界风界火界若大若小若无量等差别。知极细微尘。亦知所有微尘聚集微尘分散。知世界中所有地微尘数。如是亦知水火风等微尘数。知所有众生身微尘数国土身微尘数。知诸众生龟身细身差别。乃至亦知微尘合成地狱畜生饿鬼阿修罗天人等身。知欲色无色界成坏。及知彼小大无量等差别。知众生身中业身报身色身。

His knowledge includes the points of practice related to the moral precepts, includes the dhyānas, the spiritual powers, the [four] immeasurables, and the formless realm stations. It includes as well perfected understanding of the other aspects of right enlightenment useful in bringing benefit and happiness to beings.

He understands as well the manner in which all worlds are created and destroyed while also completely understanding the developments arising as a consequence of their creation and destruction.

He also understands that it is on account of the accumulation of karma that worlds are created and that it is on account of the exhaustion of such karma that worlds are destroyed. Thus he understands how it is that, at a particular time, a particular world comes into existence and understands as well how it is that, at a particular time, that particular world meets its destruction.

He also understands the innumerable variations in the greater and lesser manifestation of the elemental phases of earth, water, wind, and fire.⁴³

He has knowledge of the most extremely minute particles, understanding as well how all of these minute particles come together and how all of these minute particles come apart and disperse.

He knows even the number of all minute particles residing in the "earth" elemental phase comprising the physical world, and knows as well in this same manner the number of minute particles abiding in the "water," "fire," and "wind" elemental phases.

He knows the number of such minute particles present in the bodies of all beings, the number of such minute particles present in the bodies contained in a single country, and knows the distinctions involved in both the coarse bodies and subtle bodies of beings, this even to the point of also having knowledge of the extremely minute particles which come together to form the bodies of those residing in the hells, among the animals, among the hungry ghosts, among the *asuras*, among the gods, and among men.

He understands how it is that the desire realm, form realm, and formless realm are produced and destroyed, even to the point of knowing the immeasurable number of great and small distinctions involved therein.

His knowledge extends to knowledge of the bodies of beings, including their karmic-action creating bodies, their karmic-reward experiencing bodies, and their form bodies.

知國土身中小大染淨。及攢住倒住平住等方網差別
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 身中若善分別若如理思惟。若果相應攝若世出世。
 若安立三乘若共法不共法。若[6]出道非[*]出道若學
 無學。知法身中平等不動。安立世諦處所名字。安
 立眾生非眾生法。安立佛法聖眾。知虛空身中無量
 身入。一切處非身真實無邊無色身差別。

繁體字

知国土身中小大染净。及攢住倒住平住等方网差别
 [0525b14] 知业报身中差别名字身。知声闻独觉菩萨
 身中差别名字身。知如来身中正觉身愿身化身住持
 身。形色相好庄严身威光身意念身福身法身。知智
 身中若善分别若如理思惟。若果相应摄若世出世。
 若安立三乘若共法不共法。若[6]出道非[*]出道若学
 无学。知法身中平等不动。安立世谛处所名字。安
 立众生非众生法。安立佛法圣众。知虚空身中无量
 身入。一切处非身真实无边无色身差别。

简体字

He also understands the middling, lesser, and greater degrees of defilement in the physical "bodies" of particular countries and lands, this extending even to such [worlds] as have evolved in a lateral direction, those suspended in an inverted fashion, and those which abide on level terrains. He knows as well the distinctions involved in the net-like spatial inter-relationship [of those worlds].

He knows the distinctions and designations involved in the karma-creating bodies and karmic-reward-experiencing bodies. He also knows the distinctions and designations in the bodies of the Śrāvaka-disciples, the Pratyekabuddhas, and the Buddhas.

He knows among the bodies of the Tathāgatas, the right-enlightenment body, the vow body, the transformation body, and the primary sustaining body, understanding as well the physical forms, major marks, and minor characteristics which adorn their bodies. He also understands the awesome-light body, the mind-body, the karmic-blessings body, and the Dharma body.

He also knows with respect to the wisdom body the specifics involved in the making of skillful distinctions and in the carrying on of contemplative endeavors, knowing those matters associated with fruition of karma, including the associated mundane aspects and world-transcending aspects, including the matter of the establishment of the Three Vehicles, the matter of dharmas held in common and dharmas which are not held in common, including matters associated with the world-transcending path and the paths which do not bring about transcendence of the world, including matters associated with those still in training as well as those who have gone beyond training.

He knows with respect to the Dharma body the matter of its uniformly even equality [in all places] and the matter of its remaining entirely unmoving. He knows the matters associated with the establishment of the worldly truth and its associated designations, and knows the matters associated with the establishment of dharmas associated with beings and with non-beings.

He knows the matters associated with the establishment of the Buddhas, the Dharma, and the Ārya Sangha. He knows with respect to the empty-space body that immeasurable body's [acquisition of the ten] universal bases, knows that which is not real with respect to these [various types of bodies], and knows the distinctions involved in the bodies associated with the boundless-space and other formless [absorptions].

得出生如是等身智。又得命自在心自在眾具自在業自在願自在信解自在神通自在智自在生自在法自在。得如是等十自在已。為不思議智者無量智者不退智者。如是等智有八萬四千行相。是菩薩所知智波羅蜜。如是隨分解釋智波羅蜜。若欲具演。唯佛世尊。乃能解說

繁體字

此六波羅蜜 總菩提資糧

猶如虛空中 盡攝於諸物

[0525c03] 如所解釋六波羅蜜中。總攝一切菩提資糧。譬如虛空行住諸物。有識無識悉攝在中。如是其餘聞資糧^[7]等諸資糧攝在六波羅蜜中。同相無異。應知

得出生如是等身智。又得命自在心自在眾具自在業自在願自在信解自在神通自在智自在生自在法自在。得如是等十自在已。為不思議智者無量智者不退智者。如是等智有八萬四千行相。是菩薩所知智波羅蜜。如是隨分解釋智波羅蜜。若欲具演。唯佛世尊。乃能解說

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He has succeeded in developing such knowledges as these with respect to the various sorts of bodies [described in the passages above.

Additionally, he has succeeded in gaining sovereign mastery of the lifespan (*āyur-vaśitā*), sovereign mastery of the mind (*citta-vaśitā*), sovereign mastery of equipage (*pariṣkāra-vaśitā*), sovereign mastery of karmic actions (*karma-vaśitā*), sovereign mastery of vows (*praṇidhāna-vaśitā*), sovereign mastery of faith and understanding (*adhimukti-vaśitā*), sovereign mastery of spiritual powers (*rddhi-vaśitā*), sovereign mastery of the knowledges (*jñāna-vaśitā*), sovereign mastery of rebirths (*upapatti-vaśitā*), and sovereign mastery of Dharma (*dharm-vaśitā*).

Having gained ten such types of sovereign mastery, he then becomes one possessed of inconceivable and ineffable knowledges, becomes one possessed of immeasurably many knowledges, and becomes one possessed of the knowledges whereby he remains invulnerable to retreating [from the path to buddhahood]. Knowledges of these sorts involve eighty-four thousand practice-related aspects. It is this which constitutes the pāramitā of the knowledges known by the bodhisattva.

We have presented in this fashion a categorized explanation of the pāramitā of the knowledges. If one wished to expound on the matter completely, it would be only the Buddha, the Bhagavān, who would be qualified to present that explanation.

007 – The Six Perfections, Like Space, Comprehensively Subsume Bodhi's Provisions

These six pāramitās

Encompass the provisions essential for bodhi,

They are comparable in this to empty space

Which entirely envelopes all things.

COMMENTARY:

The six pāramitās as explained above comprehensively subsume the provisions for bodhi. This is analogous to the way in which, in empty space, all things possessed of or devoid of consciousness which travel about and abide in it are all contained within it. Thus all of the other sorts of provisions such as the “learning” provision are contained within the six pāramitās. One should realize that they all share this same common feature [of being subsumed therein]. [In this respect], they are no different.

復有餘師意 諸覺資糧者
實捨及寂智 四處之所攝

[0525c15] 又一論師作[8]是念。一切菩提資糧皆實處捨處寂處智處所攝。實者不虛誑相。實即是戒。是故實為尸羅波羅蜜。捨即布施。是故捨處為[9]陀那波羅蜜。寂者即心不濁。若心不[10]濁。愛不愛事所不能動是故寂處為羸提波羅蜜及禪那波羅蜜。智處還為般若波羅蜜毘梨耶波羅蜜。遍入諸處以無精進。則於諸處無所成就。是故毘梨耶波羅蜜成就諸事。是故一切資糧皆入四[11]處。問如經說。以慈資糧得無礙心。以捨資糧得斷憎愛。於中慈悲有何差別。答

繁體字

复有余师意 诸觉资粮者
实舍及寂智 四处之所摄

[0525c15] 又一论师作[8]是念。一切菩提资粮皆实处舍处寂处智处所摄。实者不虚诳相。实即是戒。是故实为尸罗波罗蜜。舍即布施。是故舍处为[9]陀那波罗蜜。寂者即心不浊。若心不[10]浊。爱不爱事所不能动是故寂处为羸提波罗蜜及禅那波罗蜜。智处还为般若波罗蜜毘梨耶波罗蜜。遍入诸处以无精进。则于诸处无所成就。是故毘梨耶波罗蜜成就诸事。是故一切资粮皆入四[11]处。问如经说。以慈资粮得无碍心。以舍资粮得断憎爱。于中慈悲有何差别。答

简体字

AN ALTERNATIVE SCHEMA: THE FOUR MERIT BASES INCLUDE ALL PROVISIONS

008 – Another Exegete's Opinion: The Four Merit Bases Subsume All Provisions

There is also the idea proposed by another master
That, as for the provisions for enlightenment,
Truth, relinquishment, cessation, and wisdom—
These four bases subsume them all.

COMMENTARY:

Additionally, there is a treatise master who sets forth the idea that all provisions requisite for bodhi are included within “the truth basis” (*satya*), “the relinquishment basis” (*tyāga*), “the cessation basis” (*upaśama*), and “the wisdom basis” (*prajñā*).

As for “truth,” it is characterized by refraining from falseness and deception. Truth then is just moral virtue. Hence “the truth [basis]” is [identifiable with] the pāramitā of *śīla*.

As for “relinquishment,” it is just “giving.” Hence “the relinquishment basis” is [identifiable with] the pāramitā of *dāna*.

As for “cessation,” it is just an absence of turbidity in the mind. If the mind is not turbid, then it is such as matters connected with affections and antipathies are unable to move. Hence “the cessation basis” is integral to both the pāramitā of *kṣānti* (the perfection of patience) and the pāramitā of *dhyāna* (the perfection of meditative discipline).

“The wisdom basis” is [identifiable with] the pāramitā of *prajñā* (the perfection of wisdom).

The pāramitā of *vīrya* (the perfection of vigor) pervasively permeates all of these “bases,” for if there were to be an absence of vigor, then there would be no accomplishment of anything at all. Hence the pāramitā of *vīrya* is that which brings all endeavors to completion.

It is for these sorts of reasons that all of the provisions [may be described as being] entirely subsumed within “the four bases” (*adhiṣṭhāna*).⁴⁴

Question: According to the statements in the Sūtras, it is on account of the kindness (*maitrī*) provision that one gains a mind free of any obstructiveness and it is on account of the relinquishment (*tyāga*) provision that one succeeds in cutting off detestation and affection. What in all of this differentiates “kindness” from “compassion”?

Response: (As below...)

大悲徹骨髓 為諸眾生依
如父於一子 慈則遍一切

[0525c28] 若入生死嶮道。墮地獄畜生餓鬼諸趣。在惡邪見網。覆愚癡稠林。行邪徑非道。猶如盲闇。非出離中見為出離。為老病死憂悲苦惱諸賊執持。入^[1]魔意稠林。去佛意遠者。菩薩大悲。穿於自身皮肉及筋。徹至骨髓。為諸眾生而作依處。令此眾生得度如是生死曠野險難惡路。置於一切智城無畏之宮。譬如長者唯一福子而遭病苦。愛徹皮肉入於骨髓。但念何時得其病愈。悲亦如是。唯於苦眾生中起。慈者遍於一切眾生中起。又復慈故於諸眾生得無礙心。悲故於生死中無有疲厭。

繁體字

大悲彻骨髓 为诸众生依
如父于一子 慈则遍一切

[0525c28] 若入生死嶮道。墮地獄畜生餓鬼諸趣。在惡邪見網。覆愚癡稠林。行邪徑非道。猶如盲暗。非出離中見為出離。為老病死憂悲苦惱諸賊執持。入^[1]魔意稠林。去佛意遠者。菩薩大悲。穿於自身皮肉及筋。徹至骨髓。為諸眾生而作依處。令此眾生得度如是生死曠野險難惡路。置於一切智城無畏之宮。譬如長者唯一福子而遭病苦。愛徹皮肉入於骨髓。但念何時得其病愈。悲亦如是。唯於苦眾生中起。慈者遍於一切眾生中起。又復慈故於諸眾生得無礙心。悲故於生死中無有疲厭。

簡體字

THE FOUR IMMEASURABLES AS ESSENTIAL ATTRIBUTES OF THE BODHISATTVA**009 – The Great Compassion and the Great Kindness**

The great compassion penetrates to the marrow of one's bones.
 Thus one serves as a refuge for every being.
 With a feeling as strong as a father's regard for his only son,
 One's kindness extends universally to all beings.

COMMENTARY:

When one enters the perilous path of cyclic births and deaths, one falls into the destinies of the hell-dwellers, animals, and hungry ghosts and abides in the net of wrong and perverse views. Covered over by the canopy of a thickly-grown forest of delusions, one courses along on an erroneous track which is not the Path and abides in a darkness [so deep it is] like that of the blind. One sees a means of escape in what is not in fact a means of escape. One instead is seized and held by the insurgents of aging, sickness, death, worry, lamentation, and bitter affliction. One then enters the thickly-grown forest of demonic intentions.

As for these who have departed so far from the intentions of the Buddhas, the bodhisattva feels for them such great compassion that it pierces his body, goes on through his skin, through his flesh, into his sinews, and penetrates even into the very marrow of his bones. Thus he is able to become for all beings one in whom they can take refuge. He causes those beings to be able to pass on through just such a dangerous, difficult, and terrible road as this which traverses the vast wilderness of cyclic births and deaths. He then establishes them in the city of all-knowledge where they abide within the palace of fearlessness.

This is comparable to the circumstance of an elder whose single blessed son has become afflicted with the suffering of some sickness. The love felt for his son penetrates his skin and flesh and enters the very marrow of his bones. He is only able to think, "Oh when will it be that he will be able to recover from his illness?!" Compassion (*karuṇa*), too, is just like this. It is such as one feels only for those beings who are caught in suffering. As for kindness (*maitrī*), it is a feeling which, when it arises, extends universally to all beings.

Moreover, it is on account of kindness that one develops a mind free of any obstruction in relating to beings. It is on account of compassion that one experiences no weariness or disgust as one works within the sphere of cyclic births and deaths.

又慈於善人中生。悲於不善人中生。又菩薩慈增長故不著己樂。則生大慈。悲增長故捨諸支節及命。則生大悲

若念佛功德 及聞佛神變
愛喜而受淨 此名為大喜

繁體字

[0526a15] 若念佛功德者。於中何者是佛功德。謂諸佛世尊無量百千俱致劫中。聚集善根故。不護身口意業故。五種應知中斷疑故。四種答難中無失故。三十七助菩提法教授故。十二分緣生中因緣覺故。教九教故。四種住持具足故。得四無量故。滿足六波羅蜜故。

又慈于善人中生。悲于不善人中生。又菩萨慈增长故不着己乐。则生大慈。悲增长故舍诸支节及命。则生大悲

若念佛功德 及闻佛神变
爱喜而受净 此名为大喜

简体字

[0526a15] 若念佛功德者。于中何者是佛功德。谓诸佛世尊无量百千俱致劫中。聚集善根故。不护身口意业故。五种应知中断疑故。四种答难中无失故。三十七助菩提法教授故。十二分缘生中因缘觉故。教九教故。四种住持具足故。得四无量故。满足六波罗蜜故。

Then again, kindness is generated with respect to those persons who are good whereas compassion is generated even for people not inclined toward goodness.

Furthermore, because the kindness of the bodhisattva grows ever greater, he does not cherish any attachment to his own happiness. This then culminates in the generation of “the great kindness” (*mahā-maitrī*). Because one's compassion grows ever greater, one may then give up even his own limbs and even his own life. This then culminates in the generation of “the great compassion” (*mahā-karuṇā*).⁴⁵

010 – The Great Sympathetic Joy

If one brings to mind the qualities of a buddha
Or hears of a buddha's spiritual transformations,
One becomes purified through one's admiration and joyfulness.
This is what is meant by the great sympathetic joy.

COMMENTARY:

As for “If one brings to mind the qualities of a buddha,” what are those “qualities of a buddha”? [One experiences sympathetic joy on account of the following qualities]:

- 1 – Because all buddhas, the Bhagavāns, have worked to accumulate roots of goodness across the course of countless hundreds of thousands of *koṭīs* of kalpas.
- 2 – Because of their being unprotective of the risks to their own physical, verbal, and mental karma.
- 3 – Because of their severing doubts regarding the five categories of things which should be known.
- 4 – Because of their remaining free of any error in the four kinds of responses to challenging questions.
- 5 – Because of their teaching of the thirty-seven dharmas assisting realization of bodhi.
- 6 – Because of their awakening to the causes and conditions comprising the twelve-fold chain of conditioned arising.
- 7 – Because of their presenting instruction through the nine categories of teaching text.
- 8 – Because of their perfection in the four modes of abiding and sustaining [the Dharma].
- 9 – Because of their having realized the four immeasurables.
- 10 – Because of their having perfected the six pāramitās.

繁體字

說菩薩十地故。出世五眾成滿故。四無畏十力十八不共佛法具足故。無邊境界故。自心自在轉故。無厭足法故。得如金剛三摩地故。不虛說法故。無能壞法故。世間導師故。無能見頂故。無與等故。無能勝故。不可^[2]思法故。得大慈大悲大喜大捨故。百福相故。無量善根故。無邊功德故。無量功德故。無數功德故。不可分別功德故。希有功德故。不共功德故。

簡體字

说菩薩十地故。出世五众成满故。四无畏十力十八不共佛法具足故。无边境界故。自心自在转故。无厌足法故。得如金剛三摩地故。不虛说法故。无能坏法故。世间导师故。无能见顶故。无与等故。无能胜故。不可^[2]思法故。得大慈大悲大喜大舍故。百福相故。无量善根故。无边功德故。无量功德故。无数功德故。不可分別功德故。希有功德故。不共功德故。

- 11 – Because of their having explained the ten bodhisattva grounds.
- 12 – Because of their having completely established the five-fold world-transcending Sangha (monks, nuns, novice monks, novice nuns, probationary novice nuns).
- 13 – Because of their perfection of the dharmas possessed by buddhas, including the four fearlessnesses, the ten powers, and the eighteen dharmas exclusive to buddhas.
- 14 – Because of their possession of the boundless state of mind.
- 15 – Because of their sovereign mastery in the transformation of their own minds.
- 16 – Because of their methods for remaining free of weariness [in teaching beings].
- 17 – Because of their having realized the *vajra*-like samādhi.
- 18 – Because of their being free of falseness in explaining the Dharma.
- 19 – Because of their Dharma's invulnerability to refutation.
- 20 – Because of their serving as guides for beings in the world.
- 21 – Because of their possessing the "summit" mark atop the head, the peak of which none can view.
- 22 – Because of their being such as none can equal.
- 23 – Because of their being such as none can overcome.
- 24 – Because of their possessing the inconceivable Dharma.
- 25 – Because of their having developed the great kindness, great compassion, great sympathetic joy, and great equanimity.
- 26 – Because of their possession of the hundred-fold marks of merit.
- 27 – Because of their possession of countless roots of goodness.
- 28 – Because of their possession of boundlessly-expansive meritorious qualities.
- 29 – Because of their possession of incalculably vast merit.
- 30 – Because of their possession of countless meritorious qualities.
- 31 – Because of their possession of meritorious qualities [so subtle and numerous that they] surpass one's ability to distinguish them.
- 32 – Because of their possession of rarely-encountered meritorious qualities.
- 33 – Because of their possession of meritorious qualities not held in common [with any other class of beings].

如是等名。念佛諸^[3]功德

[0526b01] 化諸眾生故。起神通變現。隨所應度眾生。隨眾生身。隨其形量長短寬狹。隨其色類種種差殊。隨其音聲清淨分別。諸佛世尊以種種希有神通。如其所行如其信欲。以彼彼方便差別神變。而教化之。聞此事已愛喜受淨。名為大喜。於中^[4]心勇名愛。愛心遍身名喜。喜心覺樂名受。於受樂時念正覺者大神通德。其心不濁名淨。彼心淨時喜意充滿名為大喜。彼登少分乘者。雖亦有喜。以不^[5]共故得大喜名。問菩薩應捨眾生。為不應捨。答

繁體字

如是等名。念佛諸^[3]功德

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簡體字

Qualities such as these are what is intended [when the text says]: "If one brings to mind the qualities of a buddha."

For the sake of teaching beings, the Buddhas manifest various sorts of spiritual transformations. Adapting to whichever beings are amenable to being brought across to liberation, they accord with the type of body possessed by such beings, appropriately adjusting their size, height, and build, according with distinctions in the forms possessed by those beings, and adapting as well to their language and to the various levels of karmic purity possessed by those beings.

The Buddhas, the Bhagavāns, employ all sorts of rare spiritual superknowledges to accord with the activities of beings and to accord with the types of beliefs and desires they possess. Thus they employ many different types of spiritual transformations, manifesting distinctly different sorts of skillful means in efforts to teach those beings.

In a case where, on hearing of these matters, one is moved to feel such admiration and joy that one experiences karmic purification as this occurs, this becomes what may be described as "the great sympathetic joy." In this, it is the welling up of mental feelings which is referred to as "admiration." When that sensation of admiration pervades the entire body, it becomes what is referred to as "joy." When through the mind of joyfulness, one experiences happiness, this is what is referred to as the process of "becoming" [purified].

When one experiences such happiness on calling to mind the great superknowledges possessed by those who have achieved the right enlightenment, one's mind then becomes free of turbidity. It is this which is referred to as "purification." When one's mind becomes "purified," it is pervaded by the mental sensation of joyfulness. This is what is meant when one refers to "the great sympathetic joy."

Although those dedicated to the lesser-scope vehicles of liberation also possess this concept of sympathetic joy within their doctrines, [what we are speaking of here] is not held in common with them. It is this concept discussed here which alone which is worthy to be known as "the great sympathetic joy."

Question: Should the bodhisattva exercise equanimity with respect to beings, or not?

Response: (As below...)

菩薩於眾生 不應得捨棄

當隨力所堪 一切時攝受

[0526b13] 菩薩摩訶薩常念利樂諸眾生等。若為貪瞋癡所惱。[6]登於慳悋破戒恚恨懈怠亂心惡智之道。入於異路。此等眾生所不應捨。於一切時說施戒修。隨力所能應當攝受。不應捨棄

菩薩從初時 應隨堪能力

方便化眾生 令入於大乘

[0526b19] 此登大乘菩薩於眾生中。隨所堪能從初應作。如前方便波羅蜜中所說方便。應當精勤以諸方便教化眾生置此大乘。問何故菩薩但以大乘教化眾生。不以聲聞獨覺乘也。答

菩薩于众生 不应得舍弃

当随力所堪 一切时摄受

[0526b13] 菩薩摩訶薩常念利樂諸眾生等。若為貪瞋癡所惱。[6]登于慳悋破戒恚恨懈怠亂心惡智之道。入于異路。此等眾生所不應舍。于一切时说施戒修。隨力所能应当攝受。不應舍弃

菩薩从初时 应随堪能力

方便化众生 令入于大乘

[0526b19] 此登大乘菩薩于眾生中。隨所堪能從初應作。如前方便波羅蜜中所說方便。應當精勤以諸方便教化眾生置此大乘。問何故菩薩但以大乘教化眾生。不以聲聞獨覺乘也。答

繁體字

簡體字

011 – The Great Equanimity

In his relations with beings, the bodhisattva
Should not allow himself to forsake them.
As befits the abilities determined by his powers,
He should always strive to draw them in.

COMMENTARY:

The bodhisattva, *mahāsattva*, is constantly motivated by the intention to bring benefit and happiness to beings. In cases where, afflicted by covetousness, hatefulness, and delusion, they go forth on the road of miserliness, precept-breaking, hostility, indolence, mental scatteredness, and intelligence devoted to the pursuit of evil—in cases where they go down the road of such aberrant behaviors as these—one should still refrain from forsaking such beings. One should always persist in speaking to them about the cultivation of giving and the cultivation of moral virtue. In accordance with one's abilities, one should strive to draw them in. Thus one should not forsake them.

SUBSIDIARY ASPECTS OF THE PROVISIONS**SKILLFUL MEANS AS ESSENTIAL STRATAGEMS FOR THE TEACHING OF BEINGS****012 – The Role of Skillful Means**

From the very beginning, the bodhisattva
Should accord with the power of his abilities
And use skillful means to instruct beings,
Causing them to enter the Great Vehicle.

COMMENTARY:

Even from the very beginning, this bodhisattva who has entered the Great Vehicle should accomplish whatever he is able to do as he interacts with beings, resorting to whichever expedients are consistent with the earlier commentary on the skillful means *pāramitā*. He should be energetically diligent in employing all manner of skillful-means techniques to instruct beings and establish them in this Great Vehicle.

Question: Why is it that the bodhisattva [first] resorts only to the Great Vehicle in instructing beings and does not instead choose to offer instruction in the doctrines of the Śrāvaka-disciple and Pratyekabuddha vehicles?

Response: (As below...)

化恒沙眾生 令得羅漢果

化一入大乘 此福德為上

[0526b26] 若教化恒河沙等眾生。得阿羅漢果。此大乘福。勝過彼聲聞等乘教化福。以種子無盡故。此所有種子。能為餘眾生等。作菩提心方便。亦以出生聲聞獨覺故。此福勝彼。此福勝者。大乘於聲聞獨覺乘為上故。又菩提心。有無量無數福德故。又由大乘。三寶種不斷故。是故欲求大福。應以大乘教化眾生。不以餘乘。問諸摩訶薩豈唯以大乘教化眾生。不以聲聞獨覺乘耶。[7]答

教以聲聞乘 及獨覺乘者

以彼少力故 不堪大乘化

繁體字

化恒沙众生 令得罗汉果

化一入大乘 此福德为上

[0526b26] 若教化恒河沙等众生。得阿罗汉果。此大乘福。胜过彼声闻等乘教化福。以种子无尽故。此所有种子。能为余众生等。作菩提心方便。亦以出生声闻独觉故。此福胜彼。此福胜者。大乘于声闻独觉乘为上故。又菩提心。有无量无数福德故。又由大乘。三宝种不断故。是故欲求大福。应以大乘教化众生。不以余乘。问诸摩訶薩豈唯以大乘教化众生。不以声闻独觉乘耶。[7]答

教以声闻乘 及独觉乘者

以彼少力故 不堪大乘化

简体字

A BODHISATTVA'S VARYING TEACHINGS ADDRESSING VARYING CAPACITIES

013 – The Superior Merit Arising from Teaching the Great Vehicle

Even if one taught beings as numerous as the Ganges' sands
 So that they were caused to gain the fruit of arhatship,
 Still, by instructing but a single person to enter the Great Vehicle,
 One would generate merit superior to that.

COMMENTARY:

Even were one to instruct a Ganges' sands number of beings so that they gained the fruit of arhatship, still, this merit derived from teaching the Great Vehicle is supreme over that generated in teachings associated with the vehicles of the Śrāvaka-disciples and the others. This is because the karmic seeds thereby set down are inexhaustible. All of these karmic seeds are able in turn to redound to the benefit of yet other beings, thus constituting expedients by which they too generate the mind resolved on realizing bodhi.

Also, it is because the former involves the production of *śrāvaka*-disciples and pratyekabuddhas that this latter sort of merit is superior to that. As for this merit being supreme, this is because the Great Vehicle is in fact superior to the vehicles of the Śrāvaka-disciples and the Pratyekabuddhas. It is also because the mind resolved on bodhi possesses immeasurably fine and innumerable many meritorious qualities. It is also because it is solely on account of the Great Vehicle that one is able to prevent the lineage of the Three Jewels from being cut off entirely [during the Dharma-ending age].

It is for these reasons that, if one desires to gain a great measure of merit, one should resort to the Great Vehicle in instructing beings and should refrain from resorting to the teachings of the other vehicles.

Question: How could it be that all of the Mahāsattvas would resort only to the Great Vehicle in instructing beings and would somehow never employ the vehicles of the Śrāvaka-disciples and the Pratyekabuddhas in doing so?

Response: (As below...)

014 – The Two Vehicles Are Taught Only to Those of Lesser Abilities

Instructing through resort to the Śrāvaka Vehicle
 Or through resort to the Pratyekabuddha Vehicle
 Is undertaken where, on account of lesser abilities,
 Beings are unable to accept instruction in the Great Vehicle.

[0526c08] 若中下意眾生。捨利他事闕於大悲。不堪以大乘化者。乃以聲聞獨覺乘。而化度之。問若有眾生。不可以三乘化者。於彼應捨為不捨也。答

聲聞獨覺乘 及以大乘中
不堪受化者 應置於福處

[0526c14] 若有眾生。喜樂生死憎惡解脫。不堪以聲聞獨覺及大乘化者。應當教化置於梵乘四梵行中。若復不堪梵乘化者。應當教化置於天乘十善業道。及施等福事中。不應捨棄。問若有眾生喜樂世樂。於三福事無力能行。於彼人所當何所作。答

繁體字

[0526c08] 若中下意众生。舍利他事阙于大悲。不堪以大乘化者。乃以声闻独觉乘。而化度之。问若有众生。不可以三乘化者。于彼应舍为不舍也。答

声闻独觉乘 及以大乘中
不堪受化者 应置于福处

[0526c14] 若有众生。喜乐生死憎恶解脱。不堪以声闻独觉及大乘化者。应当教化置于梵乘四梵行中。若复不堪梵乘化者。应当教化置于天乘十善业道。及施等福事中。不应舍弃。问若有众生喜乐世乐。于三福事无力能行。于彼人所当何所作。答

简体字

COMMENTARY:

In the case of beings possessing only middling or inferior levels of resolve, they have relinquished any endeavors devoted to the benefit of others and are deficient in the great compassion. Thus they are such as are not amenable to the use of Great Vehicle doctrines in teaching them. Then and only then does one resort to the vehicles of the Śrāvaka-disciples and the Pratyekabuddhas, employing those teachings then to instruct such beings and bring them across to liberation.

Question: In the event that one encounters beings who cannot be taught through resort to any of the Three Vehicles, should one then utterly forsake them or not?

Response: (As below...)

015 – Teach Meritorious Deeds to Those Incapable of the Three Vehicles

Where even when relying on Śrāvaka or Pratyekabuddha Vehicles
In addition to the Great Vehicle teachings,
There are those who still cannot accept any such instruction,
One should strive to establish them in merit-creating situations.

COMMENTARY:

In an instance where one encounters beings who delight in the sphere of cyclic births and deaths, who detest and abhor [a life devoted to] liberation, and who therefore are not amenable to accepting the teachings of the Śrāvaka, Pratyekabuddha, or Great Vehicles, one should employ teaching techniques by which they will be established in the four practices of Brahmā associated with the vehicle of Brahmā.

If these beings are such as cannot be taught even by resort to the vehicle associated with Brahmā, one should employ teachings which may establish them in the path of the ten types of good karma associated with the celestial [rebirth] vehicle or, [if even that is untenable], in merit-generating endeavors such as giving and so forth. [In any case], one should refrain from just forsaking them entirely.

Question: If there be beings who delight in worldly pleasures and who have no strength by which they are able to act in accordance with the three merit-generating circumstances, what should one do on encountering such people?⁴⁶

Response: (As below...)

若人不堪受 天及解脫化
便以現世利 如力應當攝

[0526c22] 若有眾生。專求欲樂不觀他世。趣向地獄餓鬼畜生。不可教化令生天解脫者。亦當愍彼智如小兒。如其所應現世攝受。隨己力能以施等攝之。愍而不捨。問若菩薩於此似小兒相諸眾生所。無有方便可得攝化。當於彼人應何所作。答

菩薩於眾生 無緣能教化
當起大慈悲 不應便棄捨

[0527a01] 若菩薩於喜樂罪惡可愍眾生中。無有方便能行攝化。菩薩於彼當起子想興大慈悲。無有道理而得捨棄。問已說於眾生中應須攝受。未知攝受方便云何。答

若人不堪受 天及解脫化
便以現世利 如力应当攝

[0526c22] 若有众生。专求欲乐不观他世。趣向地狱饿鬼畜生。不可教化令生天解脱者。亦当愍彼智如小儿。如其所应现世摄受。随己力能以施等摄之。愍而不舍。问若菩萨于此似小儿相诸众生所。无有方便可得摄化。当于彼人应何所作。答

菩萨于众生 无缘能教化
当起大慈悲 不应便弃舍

[0527a01] 若菩萨于喜乐罪恶可愍众生中。无有方便能行摄化。菩萨于彼当起子想兴大慈悲。无有道理而得舍弃。问已说于众生中应须摄受。未知摄受方便云何。答

繁體字

簡體字

016 – Benefit and Slowly Draw in Those Unfit for Liberation or Celestial Rebirth

If there be persons unable to accept
 Instruction conducing either to the heavens or to liberation,
 Favor them through bestowing present-life benefits.
 Then, as befits one's powers, one should draw them in.

COMMENTARY:

Where there are beings who exclusively dedicate themselves to seeking desire-based pleasures, who do not contemplate the import of ensuing lifetimes, who are bound for the realms of the hell-dwellers, hungry ghosts, or animals, and whom one cannot subject to instruction bringing rebirth in the heavens or spiritual liberation, still, one should feel pity for their child-like level of wisdom. One should then adapt to whatever is appropriate for them and employ present-life priorities to draw them in. In accordance with one's own powers and abilities, one uses giving and so forth to draw them in. One should have pity on them and not forsake them.

Question: If a bodhisattva encounters these child-like beings for whom no skillful means may succeed in drawing them in and instructing them, what should he do with such people?

Response: (As below...)

017 – One Generates Kindness and Compassion for Those One Cannot Assist

Where, with regard to particular beings, a bodhisattva
 Has no conditions through which to instruct them,
 He should draw forth the great kindness and compassion
 And should refrain from abandoning them.

COMMENTARY:

If a bodhisattva finds he has no skillful means whatsoever by which he is able to draw in and instruct those pitiable beings who delight in the evils of karmic transgressions, that bodhisattva should initiate a reflection through which he regards them as if they were his own sons. He should implement the great kindness and compassion. There is no Path-concordant principle by which one may rationalize abandoning them.

Question: It has already been explained that one should find it essential to attract beings [to the Path]. It is not yet clear, however, by which skillful means one might succeed in drawing them in.

Response: (As below...)

施攝及說法 復聽聞說法
亦行利他事 此為攝方便

[0527a07] 諸菩薩為攝受眾生故。或以布施為攝方便。或受他所施。或為他說法。或聽他說法。或行利他。或以愛語。或以同事。或說諸明處。或教以工巧。或示現作業。或令病者得愈。或救拔險難。如是等名為攝受眾生方便。當以此諸方便攝受眾生。不應棄捨。問以如是等攝受方便。攝眾生已成就何利。答

所作益眾生 不倦不放逸
起願為菩提 利世即自利

[0527a16] 此中菩薩作願利益世間者。發如是意。凡利世間事

施摄及说法 复听闻说法
亦行利他事 此为摄方便

[0527a07] 诸菩萨为摄受众生故。或以布施为摄方便。或受他所施。或为他说法。或听他说法。或行利他。或以爱语。或以同事。或说诸明处。或教以工巧。或示现作业。或令病者得愈。或救拔险难。如是等名为摄受众生方便。当以此诸方便摄受众生。不应弃舍。问以如是等摄受方便。摄众生已成就何利。答

所作益众生 不倦不放逸
起愿为菩提 利世即自利

[0527a16] 此中菩萨作愿利益世间者。发如是意。凡利世间事

繁體字

簡體字

THE FOUR MEANS OF ATTRACTION AS ESSENTIAL BODHISATTVA METHODS**018 – The Means of Attraction**

Drawing them in through giving, through explaining Dharma,
 Through listening to them discuss the Dharma,
 Or through endeavors beneficial to them—
 These are skillful means through which to attract them.⁴⁷

COMMENTARY:

For the sake of drawing in beings, bodhisattvas:
 May employ giving as a skillful means to attract them,
 May accept gifts bestowed by them,
 May explain Dharma for them,
 May listen to them speak about the Dharma,
 May carry out actions which benefit them,
 May speak to them in a way which they find pleasing,
 May undertake joint endeavors together with them,
 May explain specialized fields of learning for them,
 May teach them special skills,
 May appear among them pursuing a particular livelihood,
 May cure them when they are sick, or
 May rescue them from perilous difficulties.

It is endeavors of these sorts which qualify as skillful means for the attraction of beings. One should resort to these various sorts of skillful means to draw beings [into the Path]. One should not abandon them.

Question: What are the benefits accomplished through having successfully used such means of attraction to draw beings [into the Path]?

Response: (As below...)

019 – The Need for Tirelessness, Vows, Realization that Other-Benefit is Self-Benefit

In that which is done for the benefit of beings,
 Do not succumb to either weariness or negligence.
 Bring forth vows for the sake of realizing godhi.
 Benefiting the world is just benefiting self.

COMMENTARY:

In this matter of the bodhisattva's vowing to benefit the world, he reflects in this manner: "Whatever endeavors might redound

我皆應作。立此誓已。於諸眾生所作事中。不應疲倦不應放逸。又當作^[1]念。若利世間即是自利。是故菩薩於利樂眾生因緣。不應棄捨。問已^[2]說菩薩常應利樂眾生。不應行捨。於諸法中為捨不捨。答

入甚深法界 滅離於分別

悉無有功用 諸處自然捨

[0527a24] 法界者。即是緣生。是故先說。如來若出不出。此法界法^[3]性常住。所謂緣生。又如先說。阿難陀。緣生甚深證亦甚深。是故入此甚深法界菩薩。滅一切有無等二邊。攝取方便智已。即斷諸動念戲論分別。離諸取相。

繁體字

我皆應作。立此誓已。于诸众生所作事中。不应疲倦不应放逸。又当作^[1]念。若利世间即是自利。是故菩萨于利乐众生因缘。不应弃舍。问已^[2]说菩萨常应利乐众生。不应行舍。于诸法中为舍不舍。答

入甚深法界 灭离于分别

悉无有功用 诸处自然舍

[0527a24] 法界者。即是缘生。是故先说。如来若出不出。此法界法^[3]性常住。所谓缘生。又如先说。阿难陀。缘生甚深证亦甚深。是故入此甚深法界菩萨。灭一切有无等二边。摄取方便智已。即断诸动念戏论分别。离诸取相。

简体字

to the benefit of the world—in every case, those are endeavors I should carry out.” Having made this vow, in those endeavors done for beings, one should not allow oneself to yield to weariness. Nor should one allow oneself to fall into negligence.

One should also reflect thus: “When one benefits the world one is thereby just benefiting oneself as well.” Hence, when the bodhisattva is involved in endeavors aimed at benefiting beings and making them happy, he should refrain from abandoning them.

Question: It has already been explained that the bodhisattva should constantly strive for the benefit and happiness of beings and that in doing so, he should refrain from courting in equanimity [where “equanimity” is synonymous with “indifference” or “renunciation” or “abandonment”]. However, as regards dharmas [as aspects of existence], should one practice equanimity with respect to them, or not?

Response: (As below...)

MORE ON EQUANIMITY AS PRACTICED BY THE BODHISATTVA

020 – Entering the Dharma Realm, Discriminations Cease, Equanimity Ensues

Entering the extremely profound Dharma realm,
 One extinguishes mental discriminations.
 As they are devoid of any useful function,
 In all contexts, one naturally abides in equanimity.

COMMENTARY:

As for “the Dharma realm,” it is identical with the sphere of conditioned arising. Hence, as has been stated before: “Whether or not the Tathāgata came forth [into the world], the very nature of this Dharma realm (*dharmatā*) would nonetheless constantly abide. It is [the very essence of] the so-called ‘conditioned arising.’”

Again, as has also been stated before, [the Buddha stated]: “Ānanda, conditioned arising is extremely profound. Moreover, its apprehension is a matter of extreme profundity as well.”

Thus the bodhisattva who enters [the mind-state cognizing] this extremely profound Dharma realm thereby brings about the cessation of all such duality-based extremes as “existence,” “non-existence,” and so forth. Once one develops the associated facilitating wisdom, one immediately cuts off all mind-moving frivolous discourse and mental discrimination. Thus one abandons all seizing on any aspects [of objective phenomena].

諸心意識行處皆不復行。乃至行佛行菩提行菩薩行涅槃處皆亦不行。則於諸法無復功用。於諸法中。[4]得寂靜[5]復寂靜[6]心無分別心。是名第一義捨。此即菩薩無分別也。已說出世間捨。我今當說世間捨

利名讚樂等 四處皆不著

反上亦無礙 此等名為捨

[0527b07] 於利養名聞讚歎安樂等中無[7]所繫著。與此相反無利無名[8]毀苦等中亦不退礙。捨離愛憎處中而住無復分別。此名第二[9]說世間捨。問若菩薩於諸法中。作第一義捨者。為菩提故如然頭衣。如是勤行云何可得。答

菩薩為菩提 乃至未不退

譬如燃頭衣 應作是勤行

诸心意识行处皆不复行。乃至行佛行菩提行菩萨行涅槃处皆亦不行。则于诸法无复功用。于诸法中。[4]得寂靜[5]复寂靜[6]心无分別心。是名第一义舍。此即菩萨无分別也。已说出世间舍。我今当说世间舍

利名赞乐等 四处皆不着

反上亦无碍 此等名为舍

[0527b07] 于利养名闻赞叹安乐等中无[7]所系着。与此相反无利无名[8]毀苦等中亦不退碍。舍离爱憎处中而住无复分別。此名第二[9]说世间舍。问若菩萨于诸法中。作第一义舍者。为菩提故如然头衣。如是勤行云何可得。答

菩萨为菩提 乃至未不退

譬如燃头衣 应作是勤行

繁體字

簡體字

In all those circumstances where the intellectual mind consciousness would ordinarily be active, it ceases to be active, even to the point that it is no longer active in the midst of practices focused on buddhahood, in the midst of bodhi practices, in the midst of bodhisattva practices, or in the realization of nirvāṇa.⁴⁸

When this occurs, [mental discriminations] no longer serve any function. In the midst of dharmas, one realizes a mind state marked by stillness within stillness, a mind state devoid of mental discriminations. This is the equanimity conforming to ultimate truth (*paramārtha*).

Having already discussed the transcendent form of equanimity, I shall now explain equanimity in the sphere of the mundane.

021 – Equanimity as Remaining Unimpeded by the Eight Worldly Dharmas

Personal gain, reputation, praise, and happiness—
One refrains from attachment to any of these four points.
Nor do their opposites present any sort of obstacle.
This is the sort of conduct comprising equanimity.

COMMENTARY:

One retains no attachment to concerns over the receipt of beneficial gains, fame, praise, or happiness. Nor is one inclined to retreat or find any obstacle in the opposite conditions involving loss, ill repute, disparagement, or suffering.⁴⁹ One relinquishes both fondness and loathing. One abides in the midst of such conditions and yet remains free of any further mental discriminations. This is what is meant by the second type, equanimity amidst the mundane.

Question: If a bodhisattva were [to allow himself] to abide in ultimate-truth equanimity in the midst of dharmas, given the need to be as urgently energetic in pursuing bodhi as someone whose turban has caught fire, how could such diligent practice even be possible?

Response: (As below...)

INDISPENSABILITY OF DILIGENCE AND VIGOR FOR A BODHISATTVA

022 – The Need for Diligence So Long as Irreversibility Hasn't Been Gained

So long as he has not yet gained irreversibility,
In the bodhisattva's striving for bodhi,
He should be as intensely diligent in practice
As someone whose turban has caught on fire.

繁體字

[0527b14] 雖於諸法應如是捨。而菩薩決定修行如然頭衣。乃至未得不退轉菩提菩薩。為菩提故應當勤行。於中菩薩有五種不退菩提因緣應知。何者為五。如華聚等經中說。若聞具足大願諸菩薩及佛世尊名號^[10]故。若願生彼佛世尊國土故。是為^[11]二種因緣。受持及說般若波羅蜜等深經故。是為第三因緣。修習現前住等三摩提及隨喜得者故。是為第四因緣。此四因緣說未得忍菩薩不退轉。若此菩薩住菩薩不動地已得無生忍。說為究竟決定不退^[12]轉。問若此四種因緣中。隨以一因緣。菩薩得不退轉者。先說如然頭衣應當勤行。彼云何成。答

簡體字

[0527b14] 虽于诸法应如是舍。而菩萨决定修行如然头衣。乃至未得不退转菩提菩萨。为菩提故应当勤行。于中菩萨有五种不退菩提因缘应知。何者为五。如华聚等经中说。若闻具足大愿诸菩萨及佛世尊名号^[10]故。若愿生彼佛世尊国土故。是为^[11]二种因缘。受持及说般若波罗蜜等深经故。是为第三因缘。修习现前住等三摩提及随喜得者故。是为第四因缘。此四因缘说未得忍菩萨不退转。若此菩萨住菩萨不动地已得无生忍。说为究竟决定不退^[12]转。问若此四种因缘中。随以一因缘。菩萨得不退转者。先说如然头衣应当勤行。彼云何成。答

COMMENTARY:

Although one should abide in this sort of equanimity in the midst of dharmas, the bodhisattva still continues to engage in resolute cultivation as intensely energetic as someone whose turban has caught fire. So long as the bodhisattva has not yet achieved irreversibility in his quest for bodhi, he should be diligent in the practices through which realization of bodhi is gained.

One should be aware of five circumstances related to bodhisattva "irreversibility" in pursuit of bodhi. What are the five? They are as described in such sutras as the *Accumulation of Blossoms Sutra*:

1 – [Irreversibility] based on hearing the names of those bodhisattvas or buddhas, the Bhagavāns, who are equipped with the great vows. This is the first of the causal circumstances.⁵⁰

2 – [Irreversibility] based on vowing to be reborn in the budhlands of those buddhas, the Bhagavāns. This is the second of the causal circumstances.⁵¹

3 – [Irreversibility] based on accepting, bearing in mind, or discoursing on such profound sutras as the *Prajñāpāramitā Sūtras*. This is the third of the causal circumstances.

4 – [Irreversibility] based on cultivating such samādhis as are associated with [the sixth bodhisattva ground], "the ground of direct presence" (*abhimukha-bhūmi*), or on cultivating sympathetic joy in someone else's realization of such samādhis. This is the fourth of the causal circumstances.

These four circumstances are described as constituting the irreversibility of bodhisattvas who have not yet realized the patienties.

5 – When these bodhisattvas come to abide on [the eighth bodhisattva ground], "the ground of immovability" (*acala-bhūmi*), they succeeded in realizing the "unproduced-dharmas patience" (*anutpattika-dharma-kṣānti*). This is what is described as constituting "ultimate and definite irreversibility." This is the fifth of the causal circumstances.⁵²

Question: The bodhisattva can gain irreversibility through any of those [first] four causal circumstances, and yet you claim that one should pursue diligent practice with the energetic intensity of someone whose turban has caught fire. This being the case, how could one be able to succeed [in maintaining that level of energetic diligence given that irreversibility has already been so easily achieved]?

Response: (As below...)

然彼諸菩薩 為求菩提時
精進不應息 以荷重擔故

[0527b29] 雖復四因緣中隨一因緣菩薩皆得不退。而精進不應休息。由先作是言。我當令諸眾生皆得涅槃。以荷如是重擔故。於其中間精進不息。問何故於其中間精進不得休息。答

未生大悲忍 雖得不退轉
菩薩猶有死 以起放逸故

[0527c06] 於四因緣中隨何因緣。得不退轉菩薩。[13]彼未生大悲乃至未得無生忍。[14]中間受業力死生者。由入放逸故。是以菩薩應當勤行如然頭衣。為得無生忍故。於其中間精進不息

[0527c10] 問菩薩復有何死。答

然彼諸菩薩 為求菩提時
精進不應息 以荷重擔故

[0527b29] 虽复四因缘中随一因缘菩萨皆得不退。而精进不应休息。由先作是言。我当令诸众生皆得涅槃。以荷如是重担故。于其中间精进不息。问何故于其中间精进不得休息。答

未生大悲忍 虽得不退转
菩萨犹有死 以起放逸故

[0527c06] 于四因缘中随何因缘。得不退转菩萨。[13]彼未生大悲乃至未得无生忍。[14]中间受业力死生者。由入放逸故。是以菩萨应当勤行如然头衣。为得无生忍故。于其中间精进不息

[0527c10] 问菩萨复有何死。答

繁體字

簡體字

023 – Bodhisattvas' Ceaseless Vigor in Seeking Bodhi Is Due to Heavy Responsibility

Thus it is that those bodhisattvas,
 When striving for the realization of bodhi,
 Should not rest in their practice of vigor,
 For they have shouldered such a heavy burden.

COMMENTARY:

Although the bodhisattva may succeed in reaching irreversibility through any of the [first] four causal circumstances [described above], he should still continue on with vigor, refraining from resting, this because he previously uttered these words: "I shall cause all beings to gain realization of nirvāṇa." Because he has taken on such a heavy burden, he continues on with unremitting vigor during the interim.

Question: Why is it that, during the interim, one continues on with vigor, not allowing himself to rest?

Response: (As below...)

THE DANGERS TO A BODHISATTVA OF NEGLIGENCE: SPIRITUAL DEATH**024 – Prior to Compassion and Patience, the Bodhisattva Life Remains Imperiled**

Until one develops the great compassion and the patiences,
 Even though he may have gained irreversibility,
 The bodhisattva is still subject to a form of "dying"
 Occurring through the arising of negligence.

COMMENTARY:

No matter which of the [first] four causal circumstances the bodhisattva avails himself of, he will succeed in gaining irreversibility. However, so long as he has not yet generated the great compassion and so long as he has not yet realized the unproduced-dharmas patience, during the interim period, he remains subject to the power of his karma. As for the arising of this "death," it would arise on account of entering into a state of negligence. It is for this reason that the bodhisattva should become so diligent in his practice aimed at realization of the unproduced-dharmas patience that he acts with the urgency of one whose turban has caught fire. Thus it is that he exerts himself with unresting vigor during the interim.⁵³

Question: What additional sort of "death" is this to which the bodhisattva remains subject?

Response: (As below...)

聲聞獨覺地 若入便為死
以斷於菩薩 諸所解知根

[0527c13] 如前所說四種因緣。隨何因緣得不退轉。

此菩薩未有大悲未得忍。未過聲聞獨覺地。或以惡友力怖生死苦故。或受生中間故。或劫壞時間瞋嫌菩薩毀謗正法故。失菩提心。起聲聞獨覺地心已。或於聲聞解脫。若獨覺解脫作證。彼斷菩薩根。所謂大悲。是以諸菩薩及佛世尊。名為^[15]說解知死。問此應思量菩薩。為畏住泥犁。為畏墮聲聞獨覺地。答

假使墮泥犁 菩薩不生怖
聲聞獨覺地 便為大恐怖

[0527c23] 菩薩設住泥犁。與無數百千苦俱。

声闻独觉地 若入便为死
以断于菩萨 诸所解知根

[0527c13] 如前所说四种因缘。随何因缘得不退转。

此菩萨未有大悲未得忍。未过声闻独觉地。或以恶友力怖生死苦故。或受生中间故。或劫坏时间瞋嫌菩萨毁謗正法故。失菩提心。起声闻独觉地心已。或于声闻解脫。若独觉解脫作證。彼断菩萨根。所谓大悲。是以诸菩萨及佛世尊。名为^[15]说解知死。问此应思量菩萨。为畏住泥犁。为畏墮声闻独觉地。答

假使墮泥犁 菩薩不生怖
声闻独觉地 便為大恐怖

[0527c23] 菩薩設住泥犁。與無數百千苦俱。

繁體字

簡體字

025 – Falling onto the Śrāvaka or Pratyekabuddha Grounds is Fatal for a Bodhisattva

The grounds of the Śrāvakas or the Pratyekabuddhas,
 If entered, constitute “death” for him
 Because he would thereby sever the roots
 Of the bodhisattva's understanding and awareness.

COMMENTARY:

No matter which of the above four circumstances is relied upon, one may succeed through that means in gaining “irreversibility.” However, so long as this bodhisattva does not yet possess the great compassion and realization of the patiences, he has not yet succeeded in moving beyond *śrāvaka* and pratyekabuddha stations.

Thus it could occur that he might lose the resolve to realize bodhi through the powerful influence of bad friends, through terror of the sufferings inherent in cyclic births and deaths, through taking births in an intervening period [when Dharma is not present in the world], or through hatred of bodhisattvas or slander of right Dharma during the deterioration of the kalpa.

Having subsequently generated resolve focused on *śrāvaka*-disciple or pratyekabuddha stations, he could gain the liberation of either the Śrāvaka-disciples or the Pratyekabuddhas. That would amount to the severance of the roots of bodhisattvahood, namely, the great compassion. It is for this reason that the Bodhisattvas and the Buddhas, the Bhagavāns, have identified such an occurrence as constituting the death of all understanding and awareness.⁵⁴

Question: It is appropriate here to contemplate this question: Would the bodhisattva be more frightened by the prospect of dwelling in the hell-realms or instead by the prospect of falling down onto the grounds of the Śrāvaka-disciples and Pratyekabuddhas?

Response: (As below...)

026 – The Bodhisattva Fears the Two-Vehicles' Grounds More Than the Hells

At the prospect of falling into the hell-realms,
 The bodhisattva would not be struck with fright.
 The grounds of the Śrāvakas and the Pratyekabuddhas
 Do provoke great terror in him.

COMMENTARY:

If the bodhisattva were confronted with the prospect of abiding in the hell-realms amidst their countless hundreds of thousands of

不比墮聲聞獨覺地怖畏。問何故如此。答

非墮泥犁中 畢竟障菩提
聲聞獨覺地 則為畢竟障

[0527c27] 設入泥犁。於正覺道。不能作畢竟障礙。住泥犁時。乃至惡業盡邊。於菩提道暫為障礙。菩薩若墮聲聞獨覺地。則畢竟不生故。聲聞獨覺地。於正覺道乃為障礙。由是義故。菩薩入於泥犁。不比墮聲聞獨覺地怖畏。問其怖如何。答

如說愛壽人 怖畏於斬首
聲聞獨覺地 應作如是怖

[0528a06] 經中佛世尊作如是說。如愛壽人怖畏斬首。菩薩欲求無上菩提。

繁體字

不比墮声闻独觉地怖畏。问何故如此。答

非墮泥犁中 毕竟障菩提
声闻独觉地 则为毕竟障

[0527c27] 设入泥犁。于正觉道。不能作毕竟障碍。住泥犁时。乃至恶业尽边。于菩提道暂为障碍。菩萨若墮声闻独觉地。则毕竟不生故。声闻独觉地。于正觉道乃为障碍。由是义故。菩萨入于泥犁。不比墮声闻独觉地怖畏。问其怖如何。答

如说爱寿人 怖畏于斩首
声闻独觉地 应作如是怖

[0528a06] 经中佛世尊作如是说。如爱寿人怖畏斩首。菩萨欲求无上菩提。

简体字

sufferings, he would not find this more frightening than the prospect of falling down onto the grounds of the Śrāvaka-disciples and Pratyekabuddhas.

Question: Why is this the case?

Response: (As below...)

027 – Whereas Hells Don't Block Buddhahood, Two Vehicles' Grounds Do

It is not the case that falling into the hell realms

Would create an ultimate obstacle to bodhi.

If one fell onto the grounds of the Śrāvakas or Pratyekabuddhas,

That would create an ultimate obstacle.

COMMENTARY:

In the event that one were to fall into the hell realms (lit. “*niraya*”), this would still not present an ultimate obstacle to the right-enlightenment Path. During that time when one abides in the hell realms, it *does* present a *temporary* obstacle to the acquisition of bodhi which endures only until one's evil karma has been exhausted.

However, in the event that the bodhisattva falls down onto the grounds of the Śrāvaka-disciples and Pratyekabuddhas, that then *does* result in [the bodhi of a buddha] *never* being able to manifest. Thus the Śrāvaka-disciple and Pratyekabuddha grounds do constitute an obstacle to realizing the right enlightenment.

It is on account of the implications of this that, when faced with the prospect of falling into the hell realms, the bodhisattva does not become as frightened as he would at the prospect of falling down onto the grounds of the Śrāvaka-disciples and Pratyekabuddhas.

Question: What is the nature of his fearfulness?

Response: (As below...)

028 – The Bodhisattva Should Fear Two-Vehicles Grounds Like the Gallows

Just as is said of one who loves long life

That he is frightened at the prospect of being beheaded,

So too the grounds of the Śrāvakas and Pratyekabuddhas

Should provoke in one this very sort of fear.

COMMENTARY:

The Buddha, the Bhagavān, spoke in this way in the sutras. Just as a person fond of living becomes frightened at the prospect of beheading, given that the bodhisattva aspires to the unsurpassed

怖畏聲聞獨覺地。亦應如此。是故菩薩雖入泥犁。不比墮聲聞獨覺地怖畏。問已說未得無生忍諸菩薩障礙法。此菩薩云何得無生忍。答

不生亦不滅 非不生不滅
非俱不俱說 空不空亦爾

[0528a13] 此中菩薩觀緣生時作是念。有緣^[1]生法但施設。如無生中有生。是故生者自體不成。自體不成故生則非有。如生自體非有。彼滅為二。二俱無體如生滅。彼不生不滅為二。亦二俱無體。彼生滅二種中。生不生滅不滅亦不有互相違故。

繁體字

怖畏声闻独觉地。亦应如此。是故菩萨虽入泥犁。不比堕声闻独觉地怖畏。问已说未得无生忍诸菩萨障碍法。此菩萨云何得无生忍。答

不生亦不灭 非不生不灭
非俱不俱说 空不空亦尔

[0528a13] 此中菩薩觀緣生時作是念。有緣^[1]生法但施設。如无生中有生。是故生者自体不成。自体不成故生则非有。如生自体非有。彼灭为二。二俱无体如生灭。彼不生不灭为二。亦二俱无体。彼生灭二种中。生不生灭不灭亦不有互相违故。

简体字

form of bodhi, he too should experience just such fearfulness at the prospect of entering the grounds of the Śrāvaka-disciples or Pratyekabuddhas. It is for this reason that, although he might be faced with entering the hell realms, the bodhisattva would not become as frightened at that prospect as he would become fearful at the prospect of falling down onto the grounds of the Śrāvaka-disciples or Pratyekabuddhas.

Question: The dharmas obstructing the bodhisattva who has not yet realized the unproduced-dharmas patience have now already been described. How then does this bodhisattva succeed in realizing the unproduced-dharmas patience?

Response: (As below...)

THE BODHISATTVA'S UNPRODUCED-DHARMAS PATIENCE AND IRREVERSIBILITY

029 – The Tetralemma-Transcending Contemplation of Dharmas

As for “not produced and not destroyed,”
 And “neither unproduced nor undestroyed,”
 One denies assertions of “both” and “neither.”
 So too in cases involving “emptiness” and “non-emptiness.”

COMMENTARY:

When the bodhisattva contemplates the sphere of conditioned arising, he reflects, “Wherever dharmas arising from [the coming together] of conditions are held to ‘exist,’ that ‘existence’ is based solely on conceptual consensus. Therefore, whatever is ‘produced’ cannot be validly established as having any inherent existence. Because its inherent existence cannot be validly established, then the process of ‘production’ is itself devoid of inherent existence.

“If there is no intrinsic reality to the process of production, then ‘destruction’ is itself but a matter of [interdependent] dual concepts.

“As with ‘production’ and ‘destruction,’ simultaneous affirmation and negation is also devoid of any substantial existence. So too with the concepts of nonproduction and nondestruction which themselves are based on dual concepts devoid of any substantial existence.

“In those cases which involve the dual concepts of production and destruction as with ‘both production and nonproduction,’ and ‘both destruction and nondestruction,’—those too are devoid of any real existence, this because they involve a simultaneity of opposing concepts.

空亦如是。如有者無自體故。彼不空及空不空亦爾。問若作是念。以緣生故諸法無自體者。何故復作是念。亦無有緣生法。答

隨何所有法 於中觀不動
 彼是無生忍 斷諸分別故

[0528a24] 如是菩薩如實觀緣生時。得離諸法自體見。離自體見故。即斷取法自體。得^[2]斷法自體時作是念。非無內外法。而無法自體。雖有緣生法。但如葦束幻夢。若法從緣生。彼自體不生。作是觀已。若沙門若波羅門。所不能動而不取證。彼以樂觀無生法。斷諸分別故。說名無生忍。

繁體字

空亦如是。如有者无自体故。彼不空及空不空亦尔。问若作是念。以缘生故诸法无自体者。何故复作是念。亦无有缘生法。答

随何所有法 于中观不动
 彼是无生忍 断诸分别故

[0528a24] 如是菩薩如實觀緣生時。得離諸法自體見。離自體見故。即斷取法自體。得^[2]斷法自體時作是念。非無內外法。而無法自體。雖有緣生法。但如葦束幻夢。若法從緣生。彼自體不生。作是觀已。若沙門若波羅門。所不能動而不取證。彼以樂觀無生法。斷諸分別故。說名無生忍。

簡體字

“So too it is in the case of the concept of being ‘empty [of inherent existence],’ for wherever [one might posit that] there is some supposed ‘existence,’ that is a case devoid of any intrinsic substantiality. Those concepts of ‘non-emptiness’ as well as ‘both emptiness and non-emptiness’ are just the same in this respect.”

Question: If one reflected in this manner, concluding that, “because they are merely products of conditions, all dharmas are devoid of any inherent existence,” how could one persist in this reflection? [Persisting in the contemplation would necessitate the conclusion that], “Not even the dharma of conditioned co-production exists.”

Response: (As below...)

030 – Unshakable Contemplation in the Unproduced-Dharmas Patience

No matter which “existent” dharma one encounters,
One persists therein in the contemplation, remaining unmoving.
That is the “unproduced-dharmas patience.”
It is based on the severance of all mental discriminations.

COMMENTARY:

When this bodhisattva contemplates conditioned co-production in accordance with reality, he succeeds in abandoning the view that any dharma possesses any intrinsic substance of its own. Through abandoning the view imputing intrinsically-existent substantiality, one straightaway cuts off any seizing on an intrinsically-existent substantiality in any dharma.

Once one succeeds in cutting off [the view] imputing intrinsic substantiality to dharmas,⁵⁵ one then reflects, “It is not the case that there are no inward-related or outward-related dharmas. However, there is no intrinsically existent substantiality associated with those dharmas. Although the dharmas produced through conditioned-coproduction do exist, that “existence” abides only in the manner of a bundled sheaf of reeds, a magical conjuration, or a mere dream. Wherever dharmas are produced from conditions, no intrinsic substantiality is actually ‘produced.’”

Once one has carried out this contemplation, one becomes such as no *śramaṇa* or brahman is able to move and yet one refrains from seizing on [this level of] realization. Because one takes pleasure in contemplating the dharma of non-production and because one severs all mental discriminations, this is described as the

此菩薩即住菩薩不動地。偈言
 既獲此忍已 即時得授記
 汝必當作佛 便得不退轉

[0528b04] 得此無生忍故。即於得時非前非後。諸佛現前授記作佛。汝於來世。於爾所時某世界某劫中。當為某如來應正遍知。此名菩薩不退轉。問從住初地乃至七地諸菩薩。皆決定向三菩提。何故不說為不退轉。唯說住不動地菩薩。為不退轉。答

已住不動諸菩薩 得於法爾不退智
 彼智二乘不能轉 是故獨得不退名

[0528b12] 此謂所有信等出世間善根。諸聲聞獨覺乃至住第七地菩薩。不能障礙令其退轉。

繁體字

此菩薩即住菩薩不動地。偈言
 既獲此忍已 即時得授記
 汝必當作佛 便得不退轉

[0528b04] 得此无生忍故。即于得时非前非后。诸佛现前授记作佛。汝于来世。于尔所时某世界某劫中。当为某如来应正遍知。此名菩萨不退转。问从住初地乃至七地诸菩萨。皆决定向三菩提。何故不说为不退转。唯说住不动地菩萨。为不退转。答

已住不动诸菩萨 得于法尔不退智
 彼智二乘不能转 是故独得不退名

[0528b12] 此谓所有信等出世间善根。诸声闻独觉乃至住第七地菩萨。不能障碍令其退转。

简体字

“unproduced-dharmas patience.” Having gained this realization, this bodhisattva immediately comes to abide on the “unmoving” bodhisattva ground (*acala bhūmi*).

The verses state:

031 – The Prediction and Irreversibility Come with Unproduced-Dharmas Patience

Once one gains this patience,
 One immediately receives the prediction:
 “You will definitely become a buddha.”
 It is then that one achieves “irreversibility.”

COMMENTARY:

On account of having gained this unproduced-dharmas patience, immediately at the time of realization, neither before nor after, the Buddhas manifest directly before one and make the prediction that one will become a buddha, stating: “In a future life, at this particular time, in this particular world, and in this particular kalpa, you will become the Tathāgata known as such-and-such, endowed with right and universal knowledge.” For the bodhisattva, this qualifies as the achievement of irreversibility.

Question: All of those bodhisattvas on the first through the seventh grounds are definitely progressing toward *saṃbodhi*. Why then are they not declared to be “irreversible”? Why does one instead only describe the [eighth-stage] bodhisattva dwelling on the “unmoving ground” (*acala bhūmi*) as “irreversible”?

Response: (As below...)

032 – Only This “Stage of Immovability” Guarantees Definite “Irreversibility”

Those bodhisattvas already dwelling at “the stage of immovability” Have gained irreversible wisdom cognizing all dharmas’ reality. As their wisdom cannot be turned back by Two-vehicles adherents, It is only at this point that they are designated as “irreversible.”⁵⁶

COMMENTARY:

This alludes to all of the roots of world-transcending goodness [possessed by those bodhisattvas], including faith and the rest.⁵⁷ (The five root-faculties are: faith, vigor, mindfulness, concentration, and wisdom.) The Śrāvaka-disciples, pratyekabuddhas, and bodhisattvas on up through the seventh ground are unable to obstruct [these bodhisattvas] and cause them to turn back in retreat.⁵⁸

繁體字

故名不退轉。非餘十種菩薩為三菩提於諸法中不退轉也。已說不退轉因緣。此中又得殊勝授^[3]記。大乘中說四種授記。謂未發菩提心授記共發菩提心授記。隱覆授記。現前授記。是為四種授記。於中未發菩提心授記者。其人利根具增上信。諸佛世尊以無礙佛眼觀已。而為授記。共發菩提心授記者。成熟善根種菩提種先已修習。其根猛利得增上行。但欲解脫諸眾生故。即發心時入不退轉。無墮落法離八不閑(謂八難也)。此人或聞自授記。於六波羅蜜不發精進。如其不聞更發精進為令不聞。欲使他人聞其授記。斷疑心故。佛以威神隱覆授記。

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It is for this reason that, [from this point on, these bodhisattvas] are designated as “irreversible.” It is not the case that those [previous] other seven⁵⁹ levels of bodhisattvas are “irreversible” in their quest for *saṃbodhi* as they course along in the midst of dharmas.

We have already discussed the causal circumstances involved in irreversibility. There is herein the additional factor of gaining the especially supreme form of prediction [of buddhahood]. In the Great Vehicle, one speaks of four types of predictions, namely:

- 1 – Predictions bestowed prior to generating the resolve to realize bodhi;
- 2 – Predictions bestowed simultaneously with the generation of the resolve to realize bodhi;
- 3 – Predictions the bestowal of which remain concealed; and
- 4 – Predictions the bestowal of which involve “direct presence.”

These are the four kinds of predictions. Among these, as for “predictions bestowed prior to generating the resolve to realize bodhi,” this refers to cases involving individuals with sharp faculties and especially superior faith. When the Buddhas, the Bhagavāns, observe them with the unimpeded buddha eye, they may then bestow on them a prediction [of future buddhahood].

As for “predictions bestowed simultaneously with the generation of the resolve to realize bodhi,” this occurs in instances where someone has completely ripened their roots of goodness, has planted the seeds of bodhi, and has already carried out cultivation to such a degree that their faculties are fiercely sharp and they have developed especially superior forms of practice. Because they wish only to liberate all beings, immediately upon generating the resolve, they then enter the state of irreversibility wherein they become free of any dharmas conducive to falling away and leave behind the eight difficulties.⁶⁰ It may be that this person then hears the bestowal of his own prediction [of buddhahood].

There are cases where someone has not yet become vigorous in cultivating the six perfections and, so long as he fails to hear [a prediction of his future buddhahood], he will continue to develop a greater level of vigor in such practice. In order to prevent such a person from hearing [a prediction] while still wishing to cause others to hear that person's prediction so that their doubts might be cut off, the Buddha may employ his awesome spiritual powers to bestow a “concealed prediction” [of buddhahood].

若菩薩成熟出世五根。得無生忍。住菩薩不動地。彼即現前授記。是為四種授記。彼得無生忍菩薩已決定故。諸佛世尊現前授記。又別有密意授記。以為第五。如法華經說

我等皆隨喜 大仙密意語 如授記聖者 無畏舍利弗
我等亦當得 成佛世無上 復以密意語 說無上正覺

[0528c06] 以何義故。說此別語授記。有論師說。為令未入決定聲聞乘者發菩提心故。又已發菩提心初業菩薩等。畏流轉苦。欲於聲聞涅槃取滅度者。為令牢固菩提心故。又有異佛土菩薩。於此聚集。授記時到。以相似名。為彼授記故。諸師如是分別別語授記。於中實義唯佛世尊。乃能知之

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我等亦当得 成佛世无上 复以密意语 说无上正觉

[0528c06] 以何义故。说此别语授记。有论师说。为令未入决定声闻乘者发菩提心故。又已发菩提心初业菩萨等。畏流转苦。欲于声闻涅槃取灭度者。为令牢固菩提心故。又有异佛土菩萨。于此聚集。授记时到。以相似名。为彼授记故。诸师如是分别别语授记。于中实义唯佛世尊。乃能知之

简体字

In an instance where a bodhisattva has ripened the world-transcendent five root-faculties, has realized the unproduced-dharmas patience, and has come to abide on the bodhisattva ground of immovability (*acala bhūmi*), he may immediately receive the “direct presence” type of prediction.

These are the four kinds of predictions. Because those bodhisattvas who have realized the unproduced-dharmas patience have already become definite [in their irreversibility], the Buddhas, the Bhagavāns, manifest directly before them and bestow on them this [latter type of] prediction of buddhahood.

There is yet another [prediction type], the prediction arising based on “secret intention.” It may be regarded as a fifth type of prediction. It is such as is found in the *Lotus Sutra*, wherein it states:

We all experience sympathetic joy
On hearing the Great Rishi's secretly-intentioned words.
As exemplified in the prediction given to that ārya,
The fearless Śāriputra.

We, too, should be able
To become buddhas, unsurpassed in the world,
And should also have resort to the secretly-intentioned words
Devoted to the unsurpassed right enlightenment.

What is the meaning implicit in the utterance of these “specially-spoken” predictions? There are treatise masters stating that they are set forth to cause those in the Śrāvaka Vehicle not yet established in the “definite [position]” to generate the mind resolved on bodhi.

There are others supposing that this is done for the sake of solidifying the determination of newly-resolved beginning bodhisattvas who, frightened at the prospect of cyclic existence's sufferings, may be tempted to opt for the cessation of the Śrāvaka-disciple's nirvāṇa.

Then again, [some suppose that] similarly-named bodhisattvas from other buddhalands were in attendance at the [Dharma] assembly when the time came for bestowing predictions and the Buddha then bestowed these predictions on them, [but not actually on any of the Buddha's arhat disciples].

Various commentators make these sorts of discriminating judgments regarding such “specially-spoken” predictions. The real meaning behind these circumstances is such as only the Buddhas, the Bhagavāns, are able to know.

菩薩乃至得 諸佛現前住
 牢固三摩提 不應起放逸

[0528c15] 諸佛現前三摩提得已而住者。謂現在諸佛現其前住三摩提也。三摩提者。平等住故。菩薩乃至未得此三摩提。其間不應放逸。以未得三摩提。菩薩猶墮惡趣。未離不閑故。是故為得此三摩提。不應放逸。若得三摩提。彼諸怖畏皆得解脫。此三摩提有三種。謂色攀緣。法攀緣。無攀緣。於中若攀緣如來形色相好莊嚴身。而念佛者。是色攀緣三摩提。若復攀緣十名號身十力無畏不共佛法等無量色類佛之功德。

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033 – No Negligence Can Be Indulged Prior to the “Direct Presence” Ground

Until the bodhisattva has gained
 The solid samādhis
 On the ground of all Buddhas’ “direct presence,”
 He should not allow any negligence to arise.

COMMENTARY:

As for the samādhi involving “the direct presence of all Buddhas,” this is referring to that samādhi in which all Buddhas of the present era manifest directly in one’s presence as one abides [on the ground of “direct presence”] (*abhimukha-bhūmi*).⁶¹ “Samādhi,” is a designation referring to abiding in a uniformly even [and profoundly deep] mind state.

During that period when the bodhisattva has not yet gained these samādhis, he should not allow himself to become negligent. This is because, so long as he has not gained these samādhis, the bodhisattva is still vulnerable to falling into the wretched destinies and has still not transcended vulnerability to the [eight] difficult [rebirth] circumstances. Therefore, in order to be able to gain these samādhis, one must not indulge any negligence. Once one gains these samādhis, he is liberated from all such fearsome circumstances.

These samādhis are of three kinds, namely:

- 1 – Those involving mental transformation of form-based objective conditions.
- 2 – Those involving mental transformation of Dharma-related objective conditions.
- 3 – Those involving no mental transformation of any objective conditions whatsoever.

Where, through mindfulness of the Buddha, one [employs visualizations to] mentally manipulate objective conditions involving the shape, appearance, major marks, or minor characteristics adorning the Tathāgata’s body, this is a samādhi involving “mental transformation of form-based objective conditions.”

Beyond this, where, through mindfulness of the Buddha, one [employs visualization to] mentally manipulate objective conditions associated with the ten names [of a buddha], the ten powers possessed by [a buddha’s] body, the fearlessnesses, the dharmas exclusive to a buddha, or any of the other immeasurably many qualities

而念佛者。是法攀緣三摩提。若復不攀緣色。不攀緣法。亦不作意念佛。亦無所得。遠離諸相空三摩提。此^[4]名無攀緣三摩提。於中初發心菩薩。得色攀緣三摩提。已入行者法攀緣。得無生忍者無攀緣。此等名得決定。自在故

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此為菩薩父 大悲忍為母

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of a form-body buddha, this is a samādhi involving “mental transformation of Dharma-related objective conditions.”

Beyond this, where one does not mentally manipulate form-based conditions, does not mentally manipulate Dharma-related conditions, does not engage in any intellect-directed mindfulness-of-the-Buddha, does not apprehend any [conditioned dharmas] at all, and abandons even the samādhis focused on the emptiness of signs, this is what is meant by a samādhi “involving no mental transformation of any objective conditions whatsoever.”

Among these, the newly-resolved bodhisattva gains samādhis involving the mental transformation of form-based objective conditions. One who has already entered the [bodhisattva] practices gains samādhis involving the mental transformation of Dharma-related objective conditions. Those who have gained the unproduced-dharmas patience have gone beyond all mental transformation of objective conditions. It is these last who have reached the “definite” state [of bodhisattva irreversibility], this by virtue of their sovereign mastery [of the bodhisattva practices].⁶²

034 – Samādhis Are a Bodhisattva's Father, Compassion and Patience Are Mother

The solid samādhis

On the ground of all Buddhas' “direct presence”

Serve for the bodhisattva as his father,

Whereas the great compassion and patiences serve as his mother.

COMMENTARY:

Because these previously-described three types of samādhis manifesting on the ground of the Buddhas' “direct presence” focus on the qualities of the Bodhisattvas as well as the qualities of the Buddhas, they are said to serve as the bodhisattva's father.

As for the great compassion, because it prevents one from becoming weary while coursing in cyclic births and deaths, and also because it protects one from falling down the treacherous precipice onto the grounds of the Śrāvaka-disciples and the Pratyekabuddhas, it is said to serve as the bodhisattva's mother.

As for the patiences, even in the midst of the sufferings of cyclic existence and the evil beings therein, the bodhisattva who has gained the patiences does not become disgusted with cyclic existence and does not forsake either beings or bodhi. Because, availing himself of them, he does not become disgusted, these patiences

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 智度以為母 方便為父者
 以生及持故 說菩薩父母

[0529a12] 以般若波羅蜜生諸菩薩法故。佛說般若波羅蜜為菩薩母。諸菩薩法從般若波羅蜜生已。為巧方便所持。不令趣向聲聞獨覺地險岸。以是持菩提故。說巧方便為菩薩父。問菩薩以幾許福能得菩提。答

少少積聚福 不能得菩提
 百須彌量福 聚勝乃能得

[0529a19] 菩提者。謂一切智智。彼智與^[1]無應知等。應知與虛空等。虛空無邊故應知亦無邊。以有邊福不能得無邊智。是故少少積聚福。不能得菩提。

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also serve as the bodhisattva's mother. There is yet another verse explaining the matter thus:

035 – Wisdom as Mother and Means as Father is Due to Giving Birth and Support

As for the perfection of wisdom being his mother
 And skillful means being his father,
 It is because the one gives him birth and the other supports him
 That they are said to be the bodhisattva's father and mother.

COMMENTARY:

It is because the prajñāpāramitā gives birth to all of the dharmas of a bodhisattva that the Buddha declared the prajñāpāramitā to be the mother of the bodhisattva. After the bodhisattva dharmas have been born from the prajñāpāramitā, they are sustained by skillful means. Thus [the bodhisattva] is prevented from wandering over the treacherous embankment plunging on down to the grounds of the Śrāvaka-disciples and the Pratyekabuddhas. It is because these [skillful means] sustain [him in his progress toward] bodhi that one asserts that skillful means serve as the father of the bodhisattva.

Question: How much merit is required to enable the bodhisattva's acquisition of bodhi?

Response: (As below...)

MERIT AS INDISPENSABLE TO A BODHISATVA'S FUTURE BUDDHAHOOD

036 – Only Merit Greater Than a Hundred Sumerus Would Be Adequate for Bodhi

With but a lesser accumulation of merit
 One remains unable to realize bodhi.
 Only by collecting merit more massive than a hundred Sumerus
 Can one succeed in achieving that realization.

COMMENTARY:

As for "bodhi," this refers to the realization of wisdom corresponding [in its breadth and depth] to all-knowledge. That knowledge is commensurate with all that should be known.⁶³ "What should be known" is in turn commensurate with empty space. Because empty space is infinite, what should be known is also infinite. Were one to resort to only a finite amount of merit, that would be inadequate for the realization of infinite knowledge. It is for this reason that a lesser accumulation of merit cannot enable the realization of bodhi.

云何得^[2]百須彌量福。聚集乃能得

[0529b07] 問若如是者。百須彌量福聚無有故。亦無一人能得菩提。答

雖作小福德 此亦有方便 於諸眾生所 應悉起攀緣

[0529b11] 若此菩薩雖作小福。以有方便成大福聚。

或以飲食捨^[3]與眾生。或以華香鬘等奉如來像。彼諸福德。於一切世界所攝諸眾生所。悉作攀緣。我以此福。令諸眾生皆得無上正覺。復以此福。與諸眾生共之。如是等福。共諸眾生迴向菩提。是名菩薩方便。如是迴向。其福得成無量無數無邊。以是故彼一切智智雖是無邊。還以此相無邊福故能得

[0529b19] 復有別義

我有諸動作 ^[4]常為利眾生 如是等心行 誰能量其福

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Why must one gain merit equal to a hundred Sumerus? Because only then does one become able to gain the realization of bodhi.

Question: Were this the case, because an accumulation of merit the measure of a hundred Sumerus could not exist, there would not be even one single person capable of realizing bodhi.

Response: (As below...)

MEANS FOR ACCUMULATING AN IMMENSE STOCK OF MERIT

037 – Through Skillful Means, a Minor Deed Generates Great Merit

Although one may perform but a minor meritorious deed,
 Even in this, one possesses a skillful means:
 Taking the sphere of “all beings” as the object,
 One should generate a mental transformation of the conditions.

COMMENTARY:

Although this bodhisattva may perform but a minor meritorious deed, by resorting to a skillful means, he becomes able thereby to produce a great collection of merit. For instance, he may give drink or food to beings or may offer up flowers, incense, garlands, and so forth to images of the Tathāgata. In doing so, he takes all of that merit he has thereby created and, taking all being in all worlds as the object of this reflection, he mentally transforms the objective conditions, reflecting thus: “I dedicate this merit to all beings to cause them to realize the unsurpassed, right enlightenment.”

He then, [through mental reflection], bestows this merit on all beings. It is the bestowing of such merit on all beings and dedicating it to bodhi as he does so which constitutes the bodhisattva's skillful means herein. By performing this type of dedication of merit, his own merit becomes immeasurable, incalculable, and infinite in scope. Thus, even though [his goal of] omniscience-based wisdom is so infinite in scope, he is still able to gain it by availing himself of this merit which, generated in this manner, becomes correspondingly infinite in scope.

There are other concepts to be considered here: [As below...]

038 – How Could One Measure the Merit of Such Universally-Dedicated Deeds?

Where one reflects: “May whatever actions I undertake
 Always be done for the welfare of beings,”
 Who could measure the merit of he
 Whose mental actions are of this sort?

[0529b22] 菩薩於晝及夜。常起如是心行。若我所有動作^[5]善身口意。皆為度諸眾生故。脫諸眾生故。^[6] 蘇息諸眾生故。寂滅諸眾生故起。及為令眾生滿足一切智智。得至一切智智故。彼如是具足大悲。安住善巧方便。所有福聚唯除諸佛。何人能量。是故具此福者能得菩提

繁體字

[0529b28] 問何故此福復是無量。答

不愛自親屬 及與身命財 不貪樂自在 梵世及餘天
亦不貪涅槃 為於眾生故 此唯念眾生 其福誰能量

[0529c04] 此中菩薩行六度行時。於己男女及與親屬。若金銀等財。若自壽命。若支節分。若具足身。若身心樂。若天人自在。若梵身天。若無色天。乃至涅槃。為眾生故皆亦不愛。唯於眾生愍念不捨。

[0529b22] 菩薩于昼及夜。常起如是心行。若我所有动作^[5]善身口意。皆为度诸众生故。脱诸众生故。^[6] 稣息诸众生故。寂灭诸众生故起。及为令众生满足一切智智。得至一切智智故。彼如是具足大悲。安住善巧方便。所有福聚唯除诸佛。何人能量。是故具此福者能得菩提

简体字

[0529b28] 问何故此福复是无量。答

不爱自亲属 及与身命财 不贪乐自在 梵世及余天
亦不贪涅槃 为于众生故 此唯念众生 其福谁能量

[0529c04] 此中菩萨行六度行时。于己男女及与亲属。若金银等财。若自寿命。若支节分。若具足身。若身心乐。若天人自在。若梵身天。若无色天。乃至涅槃。为众生故皆亦不爱。唯于众生愍念不舍。

COMMENTARY:

Both day and night, the bodhisattva constantly initiates mental actions of this sort, reflecting: "May all my good deeds arising through body, mouth, and mind be generated for the sake of taking all beings on across [the sea of suffering], for the sake of liberating all beings, for the sake of reviving all beings, and for the sake of establishing all beings in cessation. May they also be for the sake of instigating beings to fulfill [the requisites for] omniscience-based wisdom so that they may realize that omniscience-based wisdom."

When he has thus perfected the great compassion and abides well-established in excellent implementation of skillful means, who aside from the Buddhas could gauge the amount of merit he accumulates? Therefore, one who equips himself with merit in this manner thereby becomes able to achieve realization of bodhi.

Question: How might this merit become even more incalculably vast?

Response: (As below...)

039 – When Free of Attachments, When Not Coveting Even the Heavens—

Where one isn't constrained by fondness for relatives, retinue,
Body, life, or wealth,
Where one isn't held back by desiring pleasure in Ívara's heavens,
Brahma-world heavens, or any other heavens,

040 – Not Coveting Nirvāṇa, Yet Caring for Others, Who Could Gauge Such Merit?

Where one isn't constrained even by coveting nirvāṇa,
Where one's actions are done for the sake of other beings,
And where in all this, one thinks only of the welfare of beings,
Who then could measure the vastness of his merit?

COMMENTARY:

When this bodhisattva engages in the six-perfections practices, because he does so for the sake of beings, he indulges no cherishing even of his own sons, daughters, retinue, indulges no cherishing of his gold, silver, or other wealth, indulges no cherishing of his life, limbs, entire body, physical and mental pleasures, pleasures of the Ívara heavens, Brahma-kāyika Heavens, or formless-realm heavens, and indulges no cherishing even of nirvāṇa. It is only with respect to the welfare of other beings that he is sympathetically mindful and unforsaking.

我當何為令此眾生小兒凡夫無智翳膜所覆盲者。脫三界獄安置常樂涅槃無畏城中。如是菩薩行利樂事。於諸眾生無因而愛。所有福德何人能量又偈言
無依護世間 救護其苦惱 起如是心行 其福誰能量

[0529c14] 此菩薩常以大悲。作如是念。今此世間無救無護。遍行六趣入三苦火。無有歸依此彼馳走。身心諸病常有苦惱。無依護者我當與作依處。救其身心所受諸苦。起此心行。所有福德何人能量
智度習相應 如搆牛乳頃 一月復多月 其福誰能量

[0529c21] 此般若波羅蜜。能生諸佛菩薩。及成就諸佛菩薩法。

繁體字

我当何为令此众生小儿凡夫无智翳膜所覆盲者。脱三界狱安置常乐涅槃无畏城中。如是菩萨行利乐事。于诸众生无因而爱。所有福德何人能量又偈言
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智度習相應 如搆牛乳頃 一月復多月 其福誰能量

[0529c21] 此般若波羅蜜。能生諸佛菩薩。及成就諸佛菩薩法。

簡體字

He thinks, "How shall I be able to influence these beings, these child-like common people blinded by the cataracts of ignorance? How shall I be able to cause them to gain liberation from the prison of the three realms so that they become established in the constant bliss of nirvāṇa's city of fearlessness?"

When this bodhisattva thus carries out such endeavors bestowing benefit and happiness on others, and when, even without any particular instigating cause, he nonetheless still acts toward beings with such cherishing kindness—who could possibly measure the extent of his merit?

There are yet more such verses as follows:

041 – Rescuing and Protecting the Vulnerable, Who Could Measure Such Merit?

When for those of the world without refuge or protection,
He rescues and protects them from their bitter afflictions—
When he raises forth such thoughts and actions as these,
Who could possibly measure his merit?

COMMENTARY:

This bodhisattva, constantly resorting to the great compassion, contemplates thus: "Those now abiding in the world have no one to rescue or protect them. They wander everywhere throughout the six rebirth destinies, plunging into the fires of the three types of suffering.⁶⁴ Having no place of refuge, they chase about hither and thither. In all of their physical and mental sicknesses, they are constantly beset by bitter afflictions. For those without refuge or protection I shall be a place of refuge, rescuing them from their physical and mental sufferings."

When he raises forth these thoughts and actions, who could possibly measure the extent of his merit?

042 – So It Is in a Moment Aligned with Wisdom. If Longer, Who Could Gauge It?

It would be so even in according with the perfection of wisdom
For only the moment of tugging forth a stream of cow's milk.
If one acted thus for a month or for many more months,
Who could possibly measure his merit?

COMMENTARY:

This prajñāpāramitā is able to give birth to all buddhas and bodhisattvas and perfect all dharmas of buddhas and bodhi-