

# 你怎麼看提婆達多？

## What Do You Think of Devadatta?

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今天末學來和各位結法緣，主題是《法華經》第十二品——〈提婆達多品〉。

2023年我來道場之前，我在2022年，做了一個夢：我看起來像個六、七歲的小學生。上人問我：「你怎麼看提婆達多啊？」我在夢中回答上人：「我曾經很討厭他，但現在我變得理解他了。」在上人微笑的慈悲注視中，我就醒來了。

這次，法師將《法華經》第十二品訂為我結法緣的主題，我想也許我真的和這一品是有某種緣分。現在回歸正題，開始與各位法友分享〈提婆達多品〉。

《法華經》第十二品主要分為「提婆達多得佛授記」和「龍女成佛」兩部份。今天我主要將前半篇「提婆達多得佛授記」

Today, I am here to share the Dharma and tie affinities with you all, and my topic is Chapter Twelve of the *Lotus Sutra*—“the Devadatta Chapter.”

I came to Gold Summit Monastery in 2023. Beforehand, in 2022 I had a dream in which I was a six or seven-year-old elementary school student. The Venerable Master asked me, “What do you think of Devadatta?” In the dream, I replied to the Venerable Master, “I used to dislike him a lot, but now I am starting to understand him.” Under the Master’s smile and compassionate gaze, I woke up.

This time, Dharma Master assigned Chapter Twelve of *the Lotus Sutra* as the theme for my Dharma sharing, and I think perhaps I really do have some connections with this chapter. Now, I’ll return to the topic and begin sharing “the Devadatta Chapter” with you.

Chapter Twelve of the *Lotus Sutra* is divided into two parts: “The Buddha Gives a Prediction for Devadatta’s Future Attainment of Buddhahood” and “The Dragon Girl Attains Buddhahood.” Today, I will mainly elaborate on the first part, “The Buddha Gives a Prediction for Devadatta’s Future Attainment of Buddhahood.” The specific order and logic of my talk are as follows: first, I will share the assembly’s impression of Devadatta, then two stories to challenge stereotypes and preconceived judgements, followed by my conclusions on this chapter, and finally, two pieces of evidence from the sutra to bolster confidence in those conclusions.

My impression of Devadatta was that he is a bad person.

的內容進行開展。展開的具體的順序和邏輯如下：先分享(1)大眾對提婆達多的固有印象，隨後用(2)兩個故事打破成見，之後得出(3)這一品的結論，最後以(4)兩個教證來增上對結論的信心。

我對提婆達多的固有印象就是：他是個壞人。提婆達多是佛陀的堂弟，在出家之前就已經常常針對世尊；他加入僧團後，又企圖分裂僧團，還誘使阿闍世王弑父奪位；被蓮華色比丘尼指出破壞僧團規矩，他一拳打死了這位已得阿羅漢果的比丘尼。不止如此，提婆達多還將大象灌醉，放狂象要踩死正在托鉢的佛陀；又從山頂推下一塊巨石，企圖砸死佛陀，但被護法神化解，最終只有一塊小碎石渣劃破佛的腳拇趾流血。總結起來，我對提婆達多的固有印象是，他是個將五無間罪都犯盡了的壞人。

但後來有兩則佛經裡的故事，改變了我對提婆達多的看法。

第一個故事是上人在《法華經》淺釋〈提婆達多品〉部分最開始提到的《佛說興起行經卷下·提婆達多擲石緣經第七》中的故事。在往昔過去世，佛陀是一名大富長者與第一任妻子所生的長子（須摩提）；第一位妻子過世後，長者又娶了妻子，提婆達多就是第二位太太所生的兒子（修耶舍）。不久之後，長者去世了，將遺產留給了兩個兒子。由於哥哥（佛陀的過去世）不願意與弟弟（提婆達多的過去世）同分財產，就假藉登山遊玩的理由，將弟弟引誘到靈鷲山上，然後將弟弟推下懸崖；而且，哥哥還狠心地將山頂的巨石推下，確保弟弟被巨石砸死。這也是今生提婆達多企圖以巨石砸死佛陀的因緣。

第二個故事的出處，就是《法華經》的〈提婆達多品〉。佛陀講述在過去世中，他曾經是一個國家的國王，願意捨棄一切，求得大乘佛法。這時有一位阿私仙人出現，說：「我有大乘，名妙法華經；若不違我，當為宣說。」國王為求法，就卑躬折節，乃至以身而為床座，身

Devadatta was one of the Buddha's cousins and always opposed the Buddha even before joining the Sangha. After joining the Sangha, he attempted to create schisms within the Sangha and incited King Ajatashatru to kill his father and usurp the throne. When admonished by Bhikshuni Utpalavarnā for violating the rules of the Sangha, he killed this bhikshuni, who was already an Arhat, with one blow. Moreover, Devadatta intoxicated an elephant and set it loose to trample the Buddha, who was on alms-round. He also rolled a boulder down from a hilltop in an attempt to kill the Buddha, but it was thwarted by a Dharma protector, leaving only a small stone fragment that cut the Buddha's big toe and caused it to bleed. In summary, my impression and judgment of Devadatta was that he is a bad person who had committed all five kinds of evil offenses leading to rebirth in the unrelenting hell.

But then I came across two stories from Buddhist sutras that changed my view of Devadatta.

The first story comes from chapter seven of *The Sutra of the Buddha Speaks of the Initial Causes and Conditions of Actions*—"Chapter on the Causes and Conditions behind Devadatta Throwing the Boulder." This is also mentioned at the beginning of Master Hua's commentary on "the Devadatta Chapter" of the *Lotus Sutra*. In a past life, the Buddha was a wealthy merchant's eldest son (Sumati) from his first wife; after the first wife passed away, the merchant remarried, and Devadatta was the son born to the second wife (Supriya). Shortly afterward, the merchant passed away, leaving his inheritance to both sons. As the elder brother (the Buddha's past life) didn't want to share the inheritance with his younger brother (Devadatta's past life), he lured his brother to Vulture Peak under the pretense of mountain climbing, then pushed him off a cliff. Moreover, he callously pushed a boulder down from the mountaintop to ensure his brother's death. This incident served as the karmic cause for Devadatta's attempt to kill the Buddha with a boulder in this life.

The second story comes directly from "the Devadatta Chapter" of *the Lotus Sutra*. The Buddha recounted how, in a past life, he was a king willing to forsake everything to seek the Great Vehicle teachings. At that time, a seer named Asita appeared, saying, "**I have a Great Vehicle scripture known as the Wonderful Dharma Lotus Sutra. If you will not oppose my teaching, I will explain it for you.**" The king humbly

心無倦，順從無違；由於仙人老師的傳授，使世尊才能依教奉行而成就佛果。這位仙人老師即是提婆達多的過去世，成就佛陀的道業。在佛陀講述完這段因緣後，為提婆達多授記：「提婆達多卻後過無量劫，當得成佛，號曰天王如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊，世界名天道。」

這裡正好引出讀完這一品後的結論，也是我的主要收穫——要常做清淨觀。從提婆達多的例子來看，對於那些看似惡知識或不順的逆境，我們應該有「這是來幫助我成就道業的善知識」的清淨觀。如果我們在日常生活中遇到違緣或不講道理的同事、同學或路人，當我們要發怒的時候，應該問問自己：對面的這位惡知識，會不會過去世中教導我大乘佛法的老師？會不會是上人對我的考驗呢？佛陀為提婆達多授記後，又講述了對於此法心生信心的功德——「未來世中，若有善男子、善女人，聞妙法華經提婆達多品，淨心信敬，不生疑惑者，不墮地獄、餓鬼、畜生，生十方佛前，所生之處，常聞此經；若生人天中，受勝妙樂；若在佛前，蓮華化生。」真是不可思議的功德！為了破除任何餘下的疑惑，並堅固我對第十二品「提婆達多得佛授記」所說道理的信心，我在此引用兩個教證如下。

第一個教證出自《大方便佛報恩經·惡友品第六》末尾，講述了法會上，佛陀派遣阿難尊者前往地獄探視提婆達多時所發生的事情。阿難尊者到達地獄門外，請牛頭阿傍為他傳喚提婆達多。牛頭阿傍說：「汝問何佛提婆達多？過去諸佛皆有提婆達多。」你找哪個提婆達多啊？過去每尊佛都有他的提婆達多。阿難尊者回答：我是要找釋迦摩尼佛的提婆達多。牛

complied, even offering his body as a seat, fully obedient and unwearied in body and mind. Through the teachings of Asita, the World Honored One was able to cultivate accordingly and achieve Buddhahood. This seer Asita was none other than Devadatta in a past life, helping the Buddha realize enlightenment. After narrating this karmic connection, the Buddha gave a prediction of Devadatta's future: **“After countless eons have passed, Devadatta will become a Buddha known as Tathāgata Heavenly King, One Worthy of Offerings, One of Right and Universal Knowledge, One of Perfect Clarity and Conduct, Sugata, Knower of the World, Unsurpassed One, Subduing and Regulating Hero, Teacher of Gods and Humans, Buddha, and World Honored One. His world shall be called Pathway of the Gods.”**

This led me to the following conclusion after reading this chapter, which is also one of my major takeaways—always maintain a pure state of mind. From Devadatta's example, when faced with seemingly evil companions or adverse circumstances, we should have the view: “This is a good and wise advisor helping me achieve enlightenment.” When working with colleagues, classmates, or strangers who seem to contradict us or lack reason, instead of getting angry, we should ask ourselves: Could this seemingly evil companion have taught me Great Vehicle teachings in a past life? Could this be a test from the Venerable Master?

After the Buddha gave a prediction of Buddhahood to Devadatta, he further expounded the merits of having faith in this chapter: **“If, in the future, good men and good women hear ‘the Devadatta chapter’ of the Wonderful Dharma Lotus Sūtra and believe and revere it with pure hearts and without doubt, they will not fall into the realms of the hells, hungry ghosts, or animals. They will be reborn in the presence of the Buddhas throughout the ten directions. Wherever they are born, they will constantly hear this sūtra being taught. Born among humans and gods, they will enjoy supreme and subtle bliss. Born in the presence of a Buddha, they will be born from a lotus flower.”** Truly, the merits are inconceivable! To dispel any remaining doubts and strengthen my faith in the principles stated in “the Devadatta Chapter,” I present two additional pieces of evidence from other Buddhist sutras.

The first story of evidence comes from the sixth chapter, “Chapter on Evil Friends,” of *the Sutra of Great Expedient Teaching from the Buddha on Repaying Kindness*, which describes the events that occurred when the Buddha dispatched Venerable Ānanda



頭阿傍就把話轉達給提婆達多。當尊者與提婆達多相見時，提婆達多就問：「善來阿難！如來猶能憐念於我耶？」佛陀還慈悲垂念於我嗎？阿難尊者說：當然啊，所以佛陀派我過來看看你，問問你可不可以承受住這裡的痛苦？這時提婆達多回答：「我處阿鼻地獄，猶如比丘入三禪樂。」我來到在阿鼻地獄中，不覺得痛苦，而是感受到猶如比丘入三禪定一樣的妙樂。

這時，佛陀在法會上開示大眾說：「菩薩摩訶薩修大方便，引接眾生。其受生死無量大苦，不以爲患。若有人言提婆達多實是惡人，入阿鼻獄者，無有是處！」大菩薩們修行方便法門，以各種示現教化接引眾生；在這過程中，諸大菩薩身受無量的生死痛苦，但他們並不認爲是痛苦的。如果有人認爲提婆達多不是大菩薩示現，而是因爲罪大惡極而入地獄的，那是不符合事實的！緊接著，佛爲大眾開展講述了提婆達多的種種秘密微妙的方便教化眾生的事蹟，無量眾生聽聞之後，都得到果證。

第二個教證出自《大方等無想經卷四·大雲初分如來涅槃度·第三十六》，摘取了大雲密藏菩薩對善德婆羅門有關提婆達多提問的解答。善德婆羅門的提問總結起來就是：佛陀如此慈悲，教法如此深廣，畜生道眾生都被感化了，為何提婆達多及其眷屬比丘卻如此冥頑不靈，屢造惡業，彷彿得不到佛陀教化的利益？而這樣理應福薄之眾爲什麼又有機緣隨佛出家呢？

大雲密藏菩薩，承佛神力，又從多個角度分析並解答了善德的提問。接下來將摘取其中六點來分享。

第一點，大雲密藏菩薩提出佛陀的僧團，「假使千萬無量諸魔，亦不能壞。若言弊惡提婆達多壞眾僧者，當知即是善方便也。」也就是說，提婆達多所造的五無間罪之一，破和合僧是一種示現。爲什麼呢？因爲憑藉著佛無漏

during an assembly to visit Devadatta in the hells. When Ānanda arrived at the gates of hell, he asked Ox-Head A-Bang to summon Devadatta for him. Ox-Head A-Bang replied, “**Which Devadatta are you looking for? Every Buddha of the past had their own Devadatta.**” Ānanda replied, “I am looking for the Devadatta of Shakyamuni Buddha.” Ox-Head A-Bang then relayed the message to Devadatta. When the Venerable met Devadatta, Devadatta asked, “**Good to see you come, Ānanda. Does the Tathāgata still show compassion and care for me?**” Ānanda replied, “Of course! That’s why the Buddha sent me to see you, to ask if the suffering is bearable here.” At this point, Devadatta remarked, “**I am in the Avīci Hell, but I feel like a bhikshu who has entered the third dhyana.**”

At this time, the Buddha told the assembly, “**Bodhisattvas Mahasattvas cultivate great expedient means to guide living beings. They endure countless, immense sufferings of birth and death without feeling troubled. If anyone says that Devadatta is truly an evil person who has entered the Avīci Hell, that is not the case!**” Subsequently, the Buddha elaborated on the various subtle and esoteric expedient means used by Devadatta to teach and guide living beings. After hearing this, countless living beings attained different levels of realization.

The second evidence comes from Chapter thirty-six, “Chapter on the Initial Teaching of the Buddha’s Nirvana and Liberation at the Great Cloud Assembly,” which is in the fourth volume of the *Mahāmegha Sutra*. The chapter has excerpts of Bodhisattva Esoteric Treasury of the Great Cloud’s response to the questions posed by Brahmin Good Virtue about Devadatta. The gist of the Brahmin’s questions is as follows: Why, despite the Buddha’s compassion and the profoundness of his teachings, do Devadatta and his followers stubbornly continue to commit harmful deeds, seemingly unaffected by the Buddha’s teachings? Moreover, why do such individuals, who necessarily would have little merit, still have the opportunity to leave home under the Buddha?

Bodhisattva Esoteric Treasury of the Great Cloud (Skt. Mahāmeghagarbha), empowered by the Buddha’s spiritual might, analyzed and answered the Brahmin’s questions from various angles. Here are six points extracted from his response:

First, Bodhisattva Esoteric Treasury of the Great Cloud pointed out that the Buddha’s Sangha is indestructible: “**Even if many millions of demons were to try, they would not be able to harm the Sangha. If someone were to say that the malicious**



的圓滿功德，即使是無數的魔王也不能破壞他的僧團，更何況提婆達多呢！所以應該明白這是善巧方便。同理，提婆達多出佛身血，也是為了教化眾生的一種方便示現，「如來身血，實無有出，提婆達多亦不能出。若言樹影有出血者，無有是處！如來之身，亦復如是。若言出血，當知即是善權方便、不可思議。」這些都是佛陀和提婆達多菩薩為了通過示現造五無間罪即墮地獄的果報，來教導眾生因果不虛，勸惡歸善。

第二點，大雲密藏菩薩解釋說：「提婆達多，不可思議；所修業行，皆同如來。如來業行，即是提婆達多業行。一切眾生，不能開顯如來世尊真實功德；提婆達多能開示人，令阿僧祇無量眾生，安住善根。」也就是說，提婆達多以大權方便顯現為惡知識，能夠讓眾生了解到佛陀在面對像提婆達多這樣難調難伏眾生時所展現出不可思議的慈悲與智慧，然而，這些都是在教化調柔眾生時所不能開顯的；正是因為提婆達多的示現，眾生才有機會學習到佛陀這樣不可思議的真實功德，來長養善根，所以才說「如來業行，即是提婆達多業行」。

第三點，大雲密藏菩薩問到，「如來已於無量世中，永斷諸惡，云何眾生能於

**Devadatta had disrupted the Sangha, you should know that this is an expedient means (by Devadatta)."**

Out of the five deeds leading to rebirth in the unrelenting hell that Devadatta had committed, one of them was disrupting the harmonious Sangha. However, that was only a manifestation. Why? By means of the Buddha's perfect, immaculate merit and virtue, countless demon kings would not have been able to disrupt his Sangha, how much the less Devadatta! Therefore, this was only skillful means.

**"Additionally, the Tathagata's body never actually bleeds, so Devadatta could not have caused it to bleed. It would be impossible to argue that a tree's shadow bleeds sap! The Tathagata's body is the same way. If someone were to say that it bleeds, it is because of inconceivable skillful means."** The Buddha and Bodhisattva Devadatta wanted to teach living beings that the law of cause and effect was real and to encourage them to change their harmful behavior and turn towards goodness, so they showed the karmic result of falling into the hells for committing the five offenses leading to rebirth in the relentless hell.

Second, Bodhisattva Esoteric Treasury of the Great Cloud explained: **"Devadatta's actions are inconceivable, and his practices are the same as the Buddha's. The Tathagata's karma and conduct is Devadatta's karma and conduct. No living being can show and reveal the true merit and virtue of the Tathagata, the World Honored One; Devadatta can show and reveal them to others, allowing infinite asamkhyeyas of living beings to steadily abide in their good roots."** Out of great provisional means, Devadatta manifested as an evil advisor, allowing living beings to understand the incredible compassion and wisdom that the Buddha displayed when facing beings like Devadatta who were difficult to save. However, these qualities could not be revealed when teaching compliant living beings. It is precisely because of Devadatta's manifestation that living beings have the opportunity to learn about how inconceivable the Buddha's true merit and

如來起惡心耶？」佛陀已經在無量世中，永遠斷除了一切惡行，沒有諸惡業。那麼，既然沒有這樣的引業，包括提婆達多在內的一切眾生，又怎麼會對佛陀生起瞋恨、嫉妒這樣惡念呢？

「若言：『提婆達多是地獄人。』云何得與如來法王同一種姓？地獄眾生得與如來同眷屬者，亦無是處！若言：『提婆達多，無量世中，造作諸惡，應無量世，地獄受報。』云何得與如來一處？若與如來同一處者，當知是人，非是弊惡。」

如果誠如善德婆羅門所說，提婆達多是累世墮地獄的大惡人，那他怎麼能有福報與佛陀生在同一個家族呢？他怎麼又能常常與佛陀待在一起呢？從來沒有一個地獄眾生可以做佛陀眷屬的！既然提婆達多有福德生生世世都生在佛陀身邊，那應當明白提婆達多不是一個下劣惡人。

「若提婆達多真實惡人，云何得與如來和合？如彼二人，東西路乖，理無和合。提婆達多隨順佛語，聞東則東，不違聖旨，云何當名地獄人耶？」

如果提婆達多真的是個惡人，那麼他應該和佛陀走向截然相反的地方，就像兩條通往相反方向的路線，不會有相遇的一天。但事實上，提婆達多從未與佛分離，他的一切菩薩示現都是依佛的教化而行，從未違背佛的教導。這樣的人，怎麼會是善德婆羅門所認為的「地獄人」呢？

第四點，對於持有提婆達多實是因為罪大惡極而墮地獄的觀點者，大雲密藏菩薩則開示到，「若有人言：『提婆達多集地獄業。』當知即是菩薩業也！菩薩業者，即是神通，為化眾生，故在地獄，當知實亦不處地獄。」如果有人認為提婆達多都是以惡心造墮地獄的惡業，那麼他們應該

virtue are and to cultivate their wholesome roots. Therefore, it's said, **“The Tathagata's karma and conduct is Devadatta's karma and conduct.”**

Third, Bodhisattva Esoteric Treasury of the Great Cloud asked Brahma, **“The Tathagata has already permanently severed all evil for countless eons. How can living beings nonetheless harbor evil thoughts towards the Tathagata?”** How could any living being, including Devadatta, harbor hatred, jealousy, or other malicious thoughts toward the Buddha if he has already severed all evil for infinite lifetimes?

**“If one were to say, ‘Devadatta belongs in the hells,’ how could he share the same lineage as the Buddha? No being in hell could be the Buddha's relative. If one were to say, ‘Devadatta has done evil deeds throughout infinite lifetimes, so he should suffer in the hells for infinite lifetimes,’ how could he be in the same place as the Buddha? Know that those who are in the same place as the Buddha are not evildoers.”**

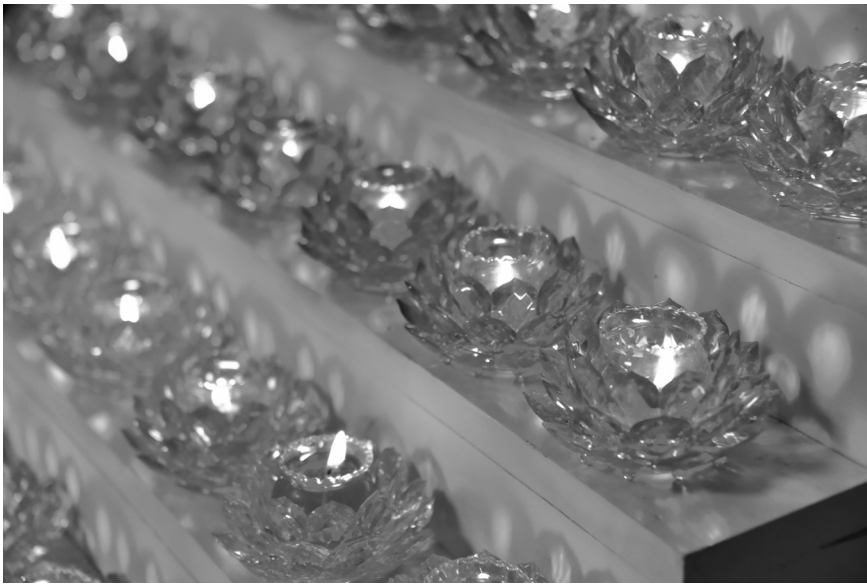
If, as Brahmin Good Virtue had claimed, Devadatta was a villain who deserves to remain in the hells for many lifetimes, how could he have the blessings to be born in the same family as the Buddha? How could he constantly be in the same place as the Buddha? A hell being has never been the Buddha's relative! Since Devadatta has the blessings and virtue to remain by the Buddha's side in life after life, we should understand that he is not a wicked person.

**“If Devadatta were actually an evil person, how could he have met the Tathagata? Just like two people going in opposite directions, they should have never met. Devadatta, however, always followed the Buddha's teachings. He never deviated from the path instructed by the Buddha. How could he then be a hell being?”**

If Devadatta were actually an evil person, he would have been walking on a path in an opposite direction to the Buddha's, so they should have never met. Actually, Devadatta was never separated from the Buddha. His various manifestations as a Bodhisattva were in accordance with the Buddha's teachings; he never violated them. How could such a person be regarded by Brahmin Good Virtue as a “hell being”?

Fourth, for those who believe that Devadatta fell into the hells due to his extreme sins, Bodhisattva Esoteric Treasury of the Great Cloud explained: **“If someone were to say, ‘Devadatta created karma of the hells,’ know that he created karma of a Bodhisattva! The karma of a Bodhisattva is to teach living beings with spiritual**





明白，提婆達多所造的實際上是菩薩的善業。為什麼？因為他從未真正以惡心造業，而是用慈悲心來教導眾生，用菩薩的神通來示現五無間罪的地獄果報。一切唯心造，提婆達多從未生惡心，又怎會真的受地獄痛苦呢？所以正如在第一個教證裡，他所說的「我處阿鼻地獄，猶如比丘入三禪樂」。

第五點，大雲密藏菩薩，繼續開闡提婆達多的良苦用心，「提婆達多，真實能知如來所有微妙功德，聲聞緣覺實所不知。惟有提婆達多，了了不疑，亦能示現如來所現無量神通，能示眾生如來所行。」提婆達多真真實實了知佛陀一切不可思議的功德，這都是聲聞緣覺乘的弟子所不能知曉的；而提婆達多如是了知，不生疑惑，才生生世世來示現惡知識身，只為了開顯佛陀的微妙功德。

第六點，大雲密藏菩薩以動物中最堪重任的香象，來比喻提婆達多與他一同示現的惡性比丘眷屬（六群比丘）。這說明提婆達多大菩薩的智悲教化，不是聲聞緣覺乘所能明白與示現的，就像驢子不能堪負

powers. Therefore, even though he may appear to be in the hells, know that he does not actually dwell in the hells.” If someone believes that Devadatta maliciously did evil deeds, which led him to fall into the hells, they should know that Devadatta actually created the wholesome karma of a Bodhisattva. Why? He never truly acted with evil intentions, but out of compassion to guide living beings. Using the spiritual powers of a Bodhisattva, he appeared to undergo retribution for committing the five offenses leading to the relentless hell. Everything is created from the mind alone.

Since Devadatta never harbored evil intentions, how could he truly suffer in the hells? Just as he stated in the first story, “I am in the Avīci Hell, but I feel like a bhikshu who has entered the third dhyana.”

Fifth, Bodhisattva Esoteric Treasury of the Great Cloud continued to explain Devadatta’s well-intentioned efforts: **“Devadatta truly understands all the subtle merit and virtue of the Buddha, which even the Sravakas and Pratyekabuddhas cannot comprehend. Only Devadatta, with clear understanding and no doubts, could manifest limitless spiritual powers like those displayed by the Tathagata and demonstrate the Tathagata’s actions to living beings.”** Devadatta truly understood the Buddha’s inconceivable merit and virtue in its entirety, a feat not achievable by even the Sravaka and Pratyekabuddhas. With such clarity of mind, absent of any doubts, Devadatta could appear as an evil teacher in life after life, indirectly revealing the Buddha’s subtle merit and virtue.

Sixth, Bodhisattva Esoteric Treasury of the Great Cloud used the most able animal, the noble elephant, to metaphorically illustrate Devadatta and his followers (the group of six bhikshus). This illustrates the compassionate and wise guidance of great Bodhisattva Devadatta, which cannot be understood or replicated by the Sravakas and Pratyekabuddhas, just as a donkey cannot carry the heavy burden of an elephant. Devadatta achieved inconceivable and subtle merit and virtue comparable to those of the Buddha. Therefore, he tells Brahmin Good Virtue and those who do not have a pure view of Devadatta to repent. In the future, they should show respect and admiration for Devadatta, a

起大象的重擔一樣。提婆達多成就不可思議的微妙功德如同佛一般。所以，善德婆羅門等，以及對提婆達多不具清淨觀者，應當懺悔，往後應當恭敬、讚歎提婆達多這種深藏功德與名譽的菩薩行者。

「如栴檀樹，栴檀圍遶；如香象蹴踏，非驢所堪，還是香象之所能忍。大婆羅門！如來、世尊、大香象王，亦復如是。所說深義，非是二乘之所能知，還是香象諸大菩薩，乃能受持。提婆達多，成就如是無量功德，汝應懺悔、恭敬、供養、尊重、讚歎。」

最後，大雲密藏菩薩解釋到能如是受持的功德，「能知提婆達多功德，了了不疑，當知是人，真佛弟子，得佛功德二分之一，得佛一目，得佛半身。」對提婆達多不可思議功德不生疑惑者，是真正佛弟子，得到佛一半的功德，一隻眼睛已經同佛眼睛一樣見到實相，一半身體也同佛一般清淨圓滿。

在大雲密藏菩薩詳實地解答了善德婆羅門的疑惑後，佛陀立刻印證了大雲密藏菩薩的教誨：「善哉善哉！汝今快說，提婆達多真實功德，一切聲聞、辟支佛等，不能解了大乘方等功德勢力。汝將欲壞一切眾生所有疑心，是故開顯提婆達多菩薩功德。」大雲密藏菩薩今天開顯提婆達多功德真實不虛！像提婆達多這樣發大乘菩提心的菩薩，他的一切教化與示現，是聲聞、緣覺、辟支佛所不能解了的。你今天為了摧破一切眾生所有疑惑，而教導他們明了提婆達多這種的悲心切切和真實智慧，真是很好！

以上就是這次結法緣的全部內容。希望各位法友都能生起清淨觀，對提婆達多的真實功德不生懷疑，這樣就得到佛一半的功德。❀

Bodhisattva who possesses hidden virtues and secret honor.

**“It is like a sandalwood tree surrounded by sandalwood, and like a noble elephant that treads, which a donkey cannot endure, for it is only within the capacity of the noble elephant. Great Brahmin! Likewise, the Tathagata, the World-Honored One, the Noble Elephant King, is also like this. The profound principles he expounds cannot be comprehended by those of the Two Vehicles; only great Bodhisattvas, like noble elephants, can uphold it. Devadatta has accomplished such immeasurable merit and virtue. You should repent, respect, make offerings to, honor, and praise him.”**

At the end, Bodhisattva Esoteric Treasury of the Great Cloud explains the merit and virtue of accepting and upholding this Dharma: **“Know that those who can clearly understand Devadatta’s virtues without doubt are true disciples of the Buddha. They have gained half of the Buddha’s merit and virtue, one eye of the Buddha, and half of the Buddha’s body.”** Those who harbor no doubts about the inconceivable merit and virtue of Devadatta are true disciples of the Buddha. They have gained half of the Buddha’s virtues, one of the Buddha’s eyes, with which they can perceive ultimate reality, and half of the Buddha’s pure and perfect body.

After Bodhisattva Esoteric Treasury of the Great Cloud had thoroughly addressed the doubts of Brahmin Good Virtue, the Buddha immediately confirmed the teachings of the Bodhisattva: **“Excellent! Excellent! Today you spoke about the true merit and virtue of Devadatta. All Sravakas, Pratyekabuddhas, and others cannot understand the merit, virtue, and power of the Great Vehicle Vaipulya teachings. Wishing to eliminate all doubts in the minds of all living beings, you have revealed the merit and virtue of Bodhisattva Devadatta.”** The Buddha says that Bodhisattva Esoteric Treasury of the Great Cloud has shown that Devadatta’s merit and virtue is true without any falsehood. The teachings and manifestations of Bodhisattvas who have made the Great Vehicle bodhi resolve, like Devadatta, is not comprehensible by Sravakas or Pratyekabuddhas. Today, in order to eliminate all the doubts of living beings, you have guided them to understand the deep compassion and true wisdom of Devadatta. Good indeed!

This concludes my Dharma sharing. I hope all my fellow Dharma friends can cultivate a pure view and be free of doubts toward the true merit and virtue of Devadatta, thus attaining half of the Buddha’s merit and virtue. ❀