

The Kāçyapaparivarta

A MAHĀYĀNASŪTRA OF THE RATNAKŪṬA CLASS

EDITED

IN THE ORIGINAL SANSKRIT IN TIBETAN AND IN CHINESE

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大寶積經迦葉品梵藏漢文六種合刻序

大寶經序

藏中諸經典傳譯的形式，惟大寶積最爲新奇：凡大部經典，本是用叢書的體例逐漸編集而成，這是我們所確信的。所以此類大經，都先有許多零譯單本，或每種先後經幾次重譯，到後來得著足本的梵文，遇著一位大譯師，纔把他全部首尾完具重新譯成，華嚴般若諸譯本成立次第都是如此，寶積初期的遼譯，也不違斯例，自漢晉至魏齊，零譯單本不下數十種。到唐中宗神龍二年至先天二年（七〇六至七一三）菩提流志三藏纔勘成現在的百二十卷本。但他有一點極爲別致：全書共分四十九會，內中只有二十六會爲流志新譯，餘下二十三會則採用舊譯。所以這部百二十卷大寶積經，我們可以借用版本學家的術語，名之爲「唐百納本」。

這種「百納本」的辦法，想來是先把舊有許多零譯單本拿來和梵文對照，倘若認爲都要不得，便重新另譯；倘若認爲其中有一種要得的，便採用了他。本刻的經文，就是全部四十九會裏頭第四十三會所說。流志以前，曾經三譯：第一次爲漢支婁迦讖譯，名爲佛說遺日摩尼寶經。第二次爲晉時譯，名爲佛說鞞訶衍寶嚴經，失却譯者姓名。第三次爲姚秦時譯，也失却譯者姓名。原名何經，亦無可考。流志對勘的結果，認爲秦譯是要得的，自己不另譯，便把秦譯編作全書之第一百一十二卷，名爲普明菩薩會第四十三。那漢晉兩譯，認爲要不得，便把他們淘汰了。

寶積在翻譯史中，還有一段掌故：當玄奘三藏在玉華宮譯成六百卷的大般若經之後，他的門生便請他譯寶積。那時他已經六十九歲了。他拿起寶積梵本，譯上幾行，即便擱起。說道：「此經部軸，與大般若同；玄奘自量氣力，不復辦此。」其後不過一箇多月，他便圓寂了。這部經不能得玄奘這位法匠譯他，真算憾事。據玄奘說他的部軸與大般若同，大般若六百卷，現行百納本寶積百二十卷，不過得般若五分之一而強。所以我們很疑心流志所譯，還不是足本。後來北宋法護施護諸人所譯，也許有許多是「寶積遺珠」？本刻所錄之第四譯佛說大迦葉問大寶積正法經，便是其一了。

我們六朝唐宋時代寶來成千累萬的梵本，現在一輪也無存了。印度方面梵經也日加稀少，大乘經典尤甚。錫和泰先生得著這部經的梵文和藏文，又追尋中國舊譯除「百納本」所收外還有三本，合成六種。據錫和泰先生說：「這部梵本久已失傳了，」我們別要看輕這點小冊子，這也算人間孤本哩？

鋼先生將全經逐段分開，把六種文字比較對照，他所費的勞力真不小。我們有了這部合刻本，第一，可以令將來研究梵文藏文的人得許多利便，增長青年志士學梵文的趣味，為佛學開一新路。第二，用四部譯本並著讀，可以看出翻譯進化之跡及其得失，給將來譯家很好的參考，就這兩點論，我們學界拜鋼先生之賜實在多多了。

鋼先生是俄國一位大學者，專研究印度及亞細亞中部的語言和歷史。兩年前，我在北京高等師範學校講演歷史，有涉及大月氏迦膩色迦王事。鋼先生聽見，便找我的朋友丁文江先生介紹見我，說他自己之到東方，專為「捉拿迦膩色迦」來的。——因為迦膩色迦歷史聚訟紛紜，所以鋼先生作此趣語。——後來我們還會面好幾次。有一次，我在鋼先生家裏晚飯，他拿出一部北齊時所譯的經，用梵本對照，譯得一塌糊塗，幾乎令我們笑倒了。我因此感覺：專憑譯本去研究學問，真是危險。我又覺得：鋼先生這種研究精神真可佩服，我初見他時，他到中國不過兩年，他對於全部藏經的研究，比我們精深多了。我很盼望他的精神能間接從這部書影響到我們學界。

我最後還要向商務印書館致謝：這部書是鋼先生託我介紹向該館印行的。像這類專門書本不為社會一般人所需；該館因為印這區區小冊子，特製梵文藏文字模，還經許多麻煩纔印成。純然是對於學術界盡義務。我們不能不感謝的。

十三年，三月，九日，梁啟超。 大寶經序



PREFACE

The Kāçyapaparivarta belongs to the comparatively small group of Mahāyāna works whose existence before the year 200 A.D. can be confidently assumed.¹ Those undoubtedly ancient texts are, with a few exceptions, known to us from translations only, and the publication of the Sanskrit original of one of them which is the main purpose of this volume will, it is hoped, attract the attention of all Sanskritists interested in Buddhism.

Like most Buddhist sūtras, the Kāçyapaparivarta concerns itself to a considerable extent with ethics and with philosophy. Great stress is laid on veracity and we read in chapter 8 that a Bodhisattva should renounce his fortune, an entire kingdom, or even his life, rather than suppress a true speech (comp. also chapter 4). Special rewards are in some cases promised to those who follow certain moral precepts, just as is done in the Sermon on the Mount (comp. chapters 2 and 4). Among the philosophical sections of the Kāçyapaparivarta it is the exposition of the "middle path", the true way of viewing things (chapters 52-63), which specially attracts our attention. We find much there which reminds us of the writings of Nāgārjuna and of Āryadeva. Some passages ascribed to those doctors of the Madhyamika school look indeed as if they were based on the Kāçyapaparivarta.²

The denunciation of the selfish Ćrāvakas, who are described as in every respect inferior to the Bodhisattvas, also fills a considerable number of our chapters. In chapters 105-107, for instance, the Ćrāvakas are reproached with looking in the wrong direction for the causes of their spiritual misery. They should look inward for those causes, not outward. The Ćrāvakas are in those chapters compared with a dog who, after having been hurt by a clod of earth thrown by a man, considers the clod of earth as responsible for its pain, and attacks the clod, instead of attacking the man. I have but very few Sanskrit or Pāli Buddhist books at my disposal in Peking, and I am unable to say whether this simile occurs anywhere besides the Kāçyapaparivarta.

This name does not occur in the Sanskrit manuscript of our sūtra³ but it is nevertheless well authenticated.⁴ The compound Kāçyapa-parivarta means "Kāçyapa section", and the question as to the larger body of which our sūtra forms a part is answered by Tibetan and by Chinese tradition. The name of that larger body of works is Mahāratnakūṭadharmaparyāya (Dkon-mchog-brcegs-pa-chen-pohi-chos-kyi-rnam-graṅs), Mahāratnakūṭasūtra (大寶積經) or simply Ratnakūṭa. The name Ratnakūṭa or "Accumulation of Jewels" is

attached, in the Chinese Tripiṭaka as well as in the Bkaḥ-ḥgyur to a collection of more than forty works, among which the Kāc̣yapaparivarta appears. That classification existed in China as early as the beginning of the VIII century⁵ and was later on adopted by the editors of the Tibetan Bkaḥ-ḥgyur.⁶ It is supposed to be founded upon Indian tradition,⁷ but neither Sthiramati⁸ nor Čāntideva,⁹ who, according to Winternitz,¹⁰ lived in the VI and VII centuries respectively, seem to be acquainted with it. Neither of them, as far as I know, ever uses the expression Kāc̣yapaparivarta, and both evidently consider our sūtra or dharmaparyāya¹¹ as the only Ratnakūṭa.

The nomenclature of the Bkaḥ-ḥgyur (Ratnakūṭa for the class and Kāc̣yapaparivarta for our particular sūtra) must be comparatively modern, but I adopt it nevertheless, in order to avoid confusion.¹²

The only manuscript¹³ of the Sanskrit Kāc̣yapaparivarta we possess contains very many clerical and other errors. Moreover a great number of words are mutilated by insects and old age which have eaten away the edges of some leaves. I think that the best plan, under such circumstances, is: to transcribe the manuscript with all its deficiencies, correcting as many mistakes as possible and trying to supply what is destroyed in notes attached to the transcript of the imperfect text. This plan has, with certain exceptions,¹⁴ been followed in the present case, and it is hoped that the notes, forming a second volume, will soon appear.

The use of the sign ✕ constitutes an innovation. It denotes the Virāma which in our manuscript sometimes stands in the stead of a punctuation mark (comp. line 54a 4, chapter 104). The single oblique stroke of the transcript represents a dot, which in the manuscript is placed on a level with the tops of the characters. A pair of oblique strokes stands for two upright strokes in the manuscript. Three oblique strokes occur very rarely in the transcript and denote that there is one dot followed by two upright strokes in the manuscript (comp. chapter 106, line 55b1). The character X in the transcribed text indicates that one Akṣara is missing in the manuscript. One dot means that a part of an Akṣara is missing, and more than one dot: that an indefinite number of Akṣaras is missing.

I am entirely responsible for the division of the text into the chapters¹⁵ which are marked by the big numerals 1-166. The ordinary numerals occurring in the transcribed Sanskrit text outside the brackets represent numerals found only in the Sanskrit manuscript, and not in any of the translations known to me. The numerals enclosed in square brackets refer to the pages and lines of the Sanskrit manuscript.

There are five lines on each page of the manuscript, except 1a, which is left blank, and an average of 39 Akṣaras on each line. The characters used are the Khotan variety of the Indian Gupta alphabet (upright Gupta), described by Hoernle in the introduction to volume I of his "Manuscript remains found in Turkestan." They were written on paper and probably with a calamus pen.¹⁶

It seems to be clear that a manuscript found near Khotan (comp. *infra*, note 3) and showing an alphabet peculiar to that region must have been written in the neighbourhood of ancient Kustana (瞿薩旦那、于闐). But when was it written? The date, evidently, lies between the introduction of the Gupta alphabet into Khotan and the entire extinction of Buddhism in that region after the Mohammedan conquest of Khotan. The first event cannot have taken place before the Guptas established their empire in the fourth century A. D., and the date of the second one is about 1000 A. D. (comp. Sir Charles Eliot, *Hinduism and Buddhism*; III, 210). I think that our manuscript was written in a period not far apart from the second date, because the Sanskrit text preserved in the manuscript shows certain peculiarities which point to the ninth and tenth centuries, rather than to the earlier epochs (comp. *infra*, page XI).

The many errors contained in our manuscript and the mutilated state of its existing leaves render many passages contained therein unintelligible without the help of other sources. Even when considering the question as to how the Akṣaras were to be separated and arranged into words, the editor had often to recur to the various available translations and to the commentary of the Kācāyapaparivarta (comp. page XIII below). He had to do so more frequently still when considering the work as a whole, because 8 (out of a total of 81) leaves of our only Sanskrit manuscript are missing.¹⁷

A Mongolian translation of our text is known to exist in the Mongolian *3kaḥ-ḥgyur*, but no copy of it has proved accessible to my friend Mr. B. J. Zankratoff, an expert Mongolianist, in Peking. The Tibetan translation, however, and four different Chinese translations have been obtained and are published together with the Sanskrit text in this volume.

As important for the history of Mahāyāna Buddhism as these five translations of the text, are the translations of the Kācāyapaparivarta commentary. The latter also deserve to be made easily accessible to Orientalists interested in Indo-Tibetan as well as in Indo-Chinese studies, and it is hoped that they will appear in a separate volume towards the end of this year (1925).

The following are the titles of the five translations of our text, which are published in the present volume, as we find them in the Tibetan *Bkaḥ-hgyur* (*Dkon-brcegs*, vol. 6) and in the Tokyo edition of the Chinese *Tripitaka* (vol. 地 fasciculi 12 and 6):

Rgya-gar-skad-du / āryakācyapaparivartanāmamahāyānasūtra / bod-skad-du / bphags-pa-hod-sruñ-gi-lebu-zhes-bya-ba-theg-pa-chen-pohi-mdo /

佛說遺日摩尼寶經

後漢月支國三藏支婁迦讖譯

佛說摩訶衍寶嚴經

一名大迦葉品 晉代譯失三藏名

大寶積經卷第一百一十二

普明菩薩會

第四十三

失譯附秦錄勅同編入

佛說大迦葉問大寶積正法經

西天譯經三藏朝散大夫試鴻臚少卿傳法大師
臣施護奉 詔譯

We learn from the colophon of the Tibetan translation¹⁸ that it was made by Jinamitra (*Ṣinamitra*), *Ṣilendrabodhi* and *Ye-ṣes-sde*. It seems to be certain that these translators lived in the IX century and there can, consequently, be no doubt about the date of this translation. Comp. Féer, page 213.

The *Kācyapaparivarta* seems to have been more popular in China during the last seventeen or eighteen centuries, than most other Buddhist works. It has been translated at least four times into Chinese, and it enjoys the rare distinction of possessing a commentary which still exists as a part of the Chinese *Tripitaka*. An edition of the 秦 (*Ch'in*) translation of our *sūtra*, accompanied by *Sthiramati's* commentary, has, furthermore, recently (in 1918) appeared at Nanking.

The oldest Chinese version, which is marked 漢 (Han) in our edition, is ascribed to Lou-chia-ch'an (婁迦讖) who, according to Nanjio (column 381), worked at translations in China during the II century A.D.¹⁹ The editors do not agree as to the correct title of the translation.²⁰ The Tokyo Trip. (2, 12, 30a) gives the following title 佛說遺日摩尼寶經 at the beginning and 佛說日摩尼寶經 at the end (2, 12, 34a). In both cases the character 說, is marked and a note added that it is missing in some of the sources. A Chinese friend of mine suggested that the first title, but without the 說, was to be preferred to the one adopted by the Tokyo editors at the beginning. My Chinese friend evidently considered 日摩尼寶經 as the name of the sūtra and 佛遺 as an addition meaning "bequeathed by Buddha."²¹ But the text of our sūtra shows this suggestion to be inadmissible. Lou-chia-ch'an's translation itself designates (infra page 83) our sūtra as 極大珍寶之積遺日羅經 in chapter 52.

It is evident that 遺日羅 here represents the same thing as 遺日 at the beginning of the translation and that 遺 has nothing to do with 佛. Professor Wogihara of Tokyo suggested that we should read 日 (yüeh) instead of 日 (jih) and consider 遺日羅 as an imperfect transliteration of vipula or of vaipulya.²² I accept this suggestion and consider the first title as an equivalent of Skt. Buddha-bhāṣita-vaipulya-maṇi-ratna-sūtra and the second one (chapter 52) as an equivalent of Skt. Mahā-maṇi-ratna-kūṭa-vaipulya-sūtra or of Mahā-ratna-kūṭa-vaipulya-sūtra.²³ In our Skt. text of chapter 52 mahāratnakūṭa-dharmaparyāya corresponds to 極大珍寶之積遺日羅經. In this connection it may be pointed out that the Saddharma-puṇḍarīka calls itself a "vaipulyasūtrarāja" on page 1 (line 3) and a "dharmaparyāya" on page 28.²⁴

Considering what has already been said about the ancient designations of our sūtra, we may safely assume that the title of the second Chinese translation (marked 晉 Djin²⁵ in our edition) viz. 佛說摩訶衍寶嚴經 represents the Skt. words: Buddha-bhāṣita-mahāyāna-ratna-kūṭa-sūtra.²⁶ As to the alternative title comp. note 4 below. The name of the translator is lost, but we know that the translation was made between 265 and 420 A.D. (comp. Nanjio, column 27).

The third Chinese translation is marked as belonging to the Mahāratna-kūṭasūtra (大寶積經) in the Tokyo edition (2, 6, 56a) and bears besides the following title: 普明菩薩會. The Bodhisattva 普明 (or 普光

according to the Sung translation) plays quite a subordinate rôle, while Kāçyapa is the chief interlocutor of the Buddha, in our sūtra. It would, therefore, have been more natural to name the work after Kāçyapa, instead of calling it 普明菩薩會, which almost certainly represents Skt. Samantālokapariṣchā.²⁷ That name, instead of a more appropriate title containing the word Kāçyapa, has, probably, been chosen by some editor, because the name Kāçyapa forms part of the title of another section of the Chinese Ratnakūṭa: the 摩訶迦葉會 (=Mahākāçyapapariṣchā?).

Nanjio (column 19) has nothing to say as to the author of the third Chinese translation, except "translator's name is lost." But Forko, while considering the author's name as unknown, definitely asserts that the translation was made when the Ch'in dynasties (350-431) held sway in parts of China.²⁸ I consequently use 秦 (Ch'in) as a short designation of the third Chinese translation.

The Chinese title of the fourth Chinese translation 佛說大迦葉問大寶積正法經 evidently represents the following Sanskrit title:

Buddha-bhāṣita-mahā-kāçyapa-pariṣchā-mahā-ratna-kūṭa-sad-dharma-sūtra.

The author of this version is 施護 (Shih-hu), a translator who worked under the later Sung dynasty during the last decades of the X century (comp. Nanjio, column 186), and I use 宋 (Sung) as a short designation of the fourth Chinese translation.

The following chapters of the present edition are missing in the Chinese translations:

19 (Han only) 21, 22, 27, 28, 33 (Han, Djin, Ch'in) 37, 38, 47 (Han only) 50, 51 (Han, Djin, Ch'in) 53 (Han only) 55 (Han, Djin, Ch'in) 57, 62, 79 (Han only) 84, 89 (Han, Djin, Ch'in) 92, 107, 110 (Han only) 119 (Han, Djin, Ch'in) 120 (Djin, Ch'in, Sung) 126 (Han, Djin, Ch'in) 150-156 (Han, Djin) 157 (Han, Ch'in) 158 (Han, Djin, Ch'in) 159-163 (Han, Ch'in) 164, 165 (Han, Djin, Ch'in).

The fact that the chapters 104-107 are missing in Sung has not been taken into account in this list, because the omission of those chapters in Sung is evidently due to a defect in the original Sanskrit manuscript used by the Sung translator. Comp. the Chinese note at the end of chapter (Sung) 103, which says: "a leaf of the Sanskrit book is missing here."

The great majority of the omissions enumerated in the list cannot be due to defects in the Sanskrit manuscripts used by the several translators,

because all of the missing chapters, except eleven, are missing in more than one translation, and the assumption that various manuscripts should be damaged in the places containing the same chapters is, of course, inadmissible. The majority, if not all, of the omissions must therefore be explained by assuming that various forms of our sūtra, differing i.a. in size, were current during the epochs of the several translations. If we class the available Chinese translations of our sūtra according to their size and begin with the smallest, the result will be the following:

- 1) Han (127 chapters)
- 2) Djin (143 chapters)
- 3) Ch'in (144 chapters)
- 4) Sung (165 or 161 chapters, comp. above)

It is a well-known fact that Indian literary works, as a whole, have a tendency to grow during the course of the centuries and we would consequently conclude from this list alone, even if we possessed no explicit chronological data, that Han was based on the oldest Sanskrit manuscript, Djin on a younger one, Ch'in on a still younger one, and Sung on the youngest. Han, Djin, Ch'in, Sung is exactly the order of seniority assigned to our translations by Chinese Buddhist literary tradition,²⁹ and this coincidence should surely be taken into consideration by those who have, lately, cast doubt on the accuracy of the ancient annotators of the Chinese Tripiṭaka.

The latter, as regards our particular case, is confirmed not only by the relative size of the different versions but also by the following considerations.

The Han translation represents evidently an earlier stage in the development of the Mahāyāna than the other versions. In the preamble (page 1 of this volume), for instance, we are told by Han that Buddha proclaimed our sūtra to an assembly consisting of 1250 Bhikṣus and of 12000 Bodhisattvas. The numbers given by Djin, Ch'in, Sung and the Sanskrit manuscript are 8,000,³⁰ and 16,000 respectively.

From the Han translation of chapter 106 we learn that certain Bhikṣus will be unable in the future to avoid the 3 undesirable rebirths (apāya, ṅāsoā, 惡道 or 惡趣). In all the other versions, Sanskrit, Tibetan and Chinese (except Sung in which this chapter is missing owing to a defect in the translator's Sanskrit manuscript) the number of undesirable rebirths,³¹ is given as 4 (niraya, tiryagyoni, yamaloka and asura).

The Chinese equivalents used by the Han translator for a number of Sanskrit expressions also support the assumption that his version is older

than the other Chinese translations. The word bhagavat, which in our sūtra frequently takes the place of the expression Buddha, is generally rendered by 世尊 in Djin, Ch'in and Sung. In the Han translation, however, 佛 generally corresponds to bhagavat when the word is used as a substantive, and 天中天 in chapter 14, where the word bhagavat is used as an adjective qualifying the substantive Buddha.³²

The Sanskrit word dharma in the sense of doctrine is frequently represented by 經 in Han (comp. chapters 1, 2 and 12,) while Djin, Ch'in and Sung regularly render it by 法. But dharma in the sense of doctrine is by no means always translated 經 in Han. Comp. chapter 14 (Han), where 經師 corresponds to dharma-bhāṣaka but 佛法 to Buddha-dharma. 大道 and 小道 as well as 菩薩道 and 羅漢道 are found in Han corresponding with Skt. Mahāyāna and Hinayāna (resp. their constant Tibetan equivalents theg-pa-chen-po and theg-pa-dman-pa.) Comp. chapters 3, 11 and 25. Djin, Ch'in and Sung of course use 乘 for yāna in this connection.

These examples will suffice to show that the Han translation was made before a fixed Buddhist terminology had established itself in China and that the version which is considered as the oldest by tradition is really more ancient than Djin, Ch'in and Sung. If we believe in the accuracy of Chinese Buddhist literary tradition, which assigns the fourth Chinese translation to the X century, we will not be surprised to find that the Sanskrit original of Sung (as it was before being robbed of one leaf, comp. above page IX) and the Sanskrit original of the Tibetan translators (who according to Tibetan tradition lived in the IX century) must have been practically identical in size and in general character. Neither can our Sanskrit manuscript (before losing the eight leaves mentioned above, page VI) have differed much from the Sanskrit manuscript used by the Tibetans.³³ Djin and Ch'in are almost equal in size, and in respect of the latter as well as in time, according to Buddhist tradition, occupy a place between Han on the one hand and the homogeneous group of the Skt. Tib. and Sung versions on the other.

To sum up: the six versions of the Kācyapaparivarta published in this volume if classed with regard to their size and seniority fall into three homogeneous groups:

- 1 Han, II century
- 2 Djin and Ch'in III-V cent.
- 3 Tib., Skt. and Sung IX-X cent.

The Sanskrit manuscript, on which Sthiramati's commentary was based, must have belonged to group 2.

The greatest help for understanding the defective and faulty Sanskrit text is, no doubt, to be derived from the Tibetan translation, but the Chinese translations, being less literal, often supply information which cannot be obtained by reading the Tibetan version.³⁴

The best Chinese translation is undoubtedly Ch'in, then follows, in point of quality, Djin, and after that Han and Sung.

Especially the authors of the two last named translations have made many mistakes.³⁵ I do not know how to explain the faulty character of Sung, but the Han translator was one of the pioneers of translation and his errors must, therefore, not be judged too harshly.

The editor of the present volume hopes too to find indulgence for his errors among the readers of this book, because in preparing it he worked at a practically novel task. He had to struggle also against a number of adversities unknown to most European Indianists engaged in research work. The fact that the only considerable vacation coincides with a period of torrential rains and tropical heat in North China proved a serious handicap, but the greatest calamity was the want of a library containing the standard works on Indology. There is not even a Sanskrit grammar or a dictionary in any of the Peking public libraries and the present editor has had to rely solely on his own resources for providing those Indological books, which he could not borrow from his Chinese and foreign friends (tourists included).

On the other hand I enjoyed important advantages which would have been denied to me had I undertaken the present work in a European centre of learning: I had the privilege of living next door to the greatest Chinese scholars. Among the latter it is my friend Professor S. Hu (胡適), the famous philosopher and poet, to whom I owe the deepest gratitude for many valuable suggestions connected with this volume and for furthering generally Indo-Chinese studies. I am also very much obliged to Professors Ivanoff and Lessing, to Mr. D. C. Yü (于道泉) and to Mr. C. Whang (黃建), whose premature death, two years ago, robbed Buddhist studies of a most promising scholar, for assisting me in my task.

Last but not least I have to thank Mr. C. C. Liang (梁啓超) and Mr. V. K. Ting (丁文江), two of the most noted leaders of Chinese thought, for the active interest they took in the publication of this volume. It is entirely due to the influence of these eminent scholars that the Kāçyapaparivṛta was printed at Shanghai.

Baron A. von Staël-Holstein (鋼和泰).
Peking, August 1925.

NOTES TO THE PREFACE

Note 1. Comp. Bunyiu Nanjio's Catalogue of the Chinese translation of the Buddhist Tripiṭaka, Oxford 1883, columns 379-384.

Note 2. Comp., for instance, Nāgārjuna's Madhyamikaśāstra, chapter XIII, kārikā 8, as quoted by Yamakami Sogen (Systems of Buddhist Thought, Calcutta 1912, page 198) with our chapter 64, and Āryadeva's commentary to that kārikā, as translated by the Japanese scholar on the same page, with our chapter 65.

Note 3. The last two leaves of the Sanskrit manuscript are missing and the colophon where we would expect to find the exact name of the work is not available. The fact that there is no title on what we would call the title page (1a) needs no comment, because we know that the names of the books are very frequently found only at the end of Sanskrit manuscripts.

Note 4. The Sanskrit name Kācāyapaparivarta is found at the beginning and its Tibetan equivalent (hod-arun-gi-lehu) at the beginning as well as at the end of the Tibetan text. The Sanskrit title of Sthiramati's commentary of our sūtra also contains the word Kācāyapaparivarta. The full title of the commentary is as follows: Āryamahāratnakūṭadharmaparyāyācātasāhasrikaparivartakācāyapaparivartaṭīkā. Comp. Cordier, Catalogue du Fods Tibétain, troisième partie, Paris 1915, page 369. The second (晉) Chinese translation gives the equivalent of Mahākācāyapaparivarta (大迦葉品) as one of the names of the book. The title of the fourth (宋) Chinese translation contains the characters 大迦葉問 = Mahākācāyapapariprechā. Bunyiu Nanjio also adopts Kācāyapaparivarta as the correct designation of our sūtra, and so does Wassiljew. Comp. Bunyiu Nanjio Catalogue, Columns 19, 27, and 186, and Çikṣāsamuccaya (ed. Bendall) page 52 note.

Note 5. Comp. Nanjio, column 9.

Note 6. Comp. Féer, Annales du Musée Guimet, vol. II, page 212, and Beckh, Tibetische Handschriften, Berlin 1914, page 16.

Note 7. Comp. Nanjio, column 13.

Note 8. The Sanskrit text of Sthiramati's commentary is lost, but we possess two translations of it, one Chinese and one Tibetan. We owe the Chinese translation to Bodhiruci the elder, who flourished about 520 A.D. The Tibetan translator is unknown. Comp. Nanjio, column 271, and Cordier, page 369. Sthiramati begins his commentary with the words: [let us] suppose [that somebody should] say [to the commentator]: if you want to

explain the "Accumulation of Jewels" (Ratnakūṭa), you should first explain why this exposition of the doctrine (Skt. dharmaparyāya Tib. chos-kyi-rnam gyañs Chin. 法門) is called "Accumulation of Jewels." [In reply to such a question I would] say: because [this exposition of the doctrine] comprehends all the various Mahāyāna jewels. Sthiramati goes on to say that there are sixteen kinds of Mahāyāna jewels (jewel No. 1 is the definition of what is considered sinful conduct, jewel No. 2 the definition of what is right conduct etc.) and proves that each jewel is represented in our sūtra (which we for convenience's sake call the Kācyaaparivarta). He quotes chapters corresponding to all the sixteen jewels and all these chapters are easily recognized as chapters of our sūtra. This and similar facts prove, I think, beyond doubt, that Sthiramati considered our sūtra as the entire and the only Ratnakūṭasūtra. The title which the Tibetan translation of Sthiramati's commentary bears (Āryamahāratnakūṭadharmaparyāyaçatasāhasrikaparivartakācyaaparivartatikā) does not agree with our conclusion, and we must assume, that it has been invented long after Sthiramati, to suit the classification adopted by the editors of the Bkañ-hgyur. The Chinese title 大寶積經論 (Mahā-ratna-kūṭa-sūtra-çāstra), on the contrary, supports our conclusion. We find the beginning of Sthiramati's commentary on page 244a of the volume Mdo 37 of the Bstan-hgyur edition catalogued by Cordier, and on page 34a of the fasciculus 10 of the volume 暑 (19) of the Tokyo (17th year of Mei-ji) edition of the Chinese Tripiṭaka.

The assumption that Sthiramati himself regarded Ratnakūṭa as the title of the work he had commented upon seems also to be supported by the concluding verse of the commentary. That verse contains the words "by having composed a commentary of the Ratnakūṭa" (dkon-mchog-brægs-pa-çad-pa-byas-pa-yis, 作此寶積論).

Note 9. All the passages quoted from the Ratnakūṭa and marked as such, which I have found in the Sanskrit books available at Peking, can be identified with passages in our Kācyaaparivarta. In none of these cases do we find any reference to the Kācyaapa section of the Ratnakūṭa. The latter, i. e. the Ratnakūṭa is a very large accumulation of jewels, filling six volumes of the Bkañ-hgyur and one hundred and twenty fasciuli in the edition of the Chinese Tripiṭaka catalogued by Bunyiu Nanjio. If the Sanskrit authors in question had considered the work from which they quoted as a part of such a large collection they would probably have specified the particular section which constitutes the source of the quotations. The fact that such a specification is missing in all the cases referred to must lead to the hypothesis that those

authors considered our sūtra as the only Ratnakūṭa. The text of the Kācya-paparivarta is quoted at least eight times in Čāntideva's Čikṣāsamuccaya (ed. Bendall, Bibliotheca Buddhica I, pages 52, 53, 54, 55, 146, 148, 196, 233,) and the corresponding passages are to be found in the following chapters of this edition of the Kācya-paparivarta: 3, 4, 24, 25, 11, 6, 15, 5, 128, 97-102. In Asaṅga's Mahāyānasūtrālamkāra (ed. Lévi, Paris 1907, page 165) a few words from the 24th chapter of the Kācya-paparivarta are quoted. On pages 147, 526 and 527 of Prajñākaramati's commentary of the Bodhicaryāvātāra (ed. Louis de la Vallée Poussin, Bibliotheca Indica, Calcutta 1901-1914) chapters 11, 97, 98, 99, and 102 of our sūtra are quoted. In all these cases the source of the passages is given as Ratnakūṭasūtra. Āryaratnakūṭa, or Ratnakūṭa. On the other hand I have found a number of works which the Chinese Tripiṭaka as well as the Bkaḥ-gyur class as belonging to the Ratnakūṭa and which in spite of that fact are quoted under their specific names, without any reference to the Ratnakūṭa. The Rāṣṭrapālapariṣcḥā, for instance, which appears as No. 18 of the Chinese Ratnakūṭa (as 護國菩薩會) and as No. 15 of the Tibetan Ratnakūṭa is quoted under its own name without any reference to the Ratnakūṭa on page 54 of the Čikṣāsamuccaya. Comp. Nanjio, column 14, and Féer, page 216.

The Mahāvvyutpatti also ignores the existence of the Ratnakūṭa as a collection of sūtras. In chapter 65 of that dictionary the titles of many Buddhist works are enumerated. Among other well-known titles we find there the following: Pitāputrasamāgama (No. 8), Tathāgatācintyaḡuhyānirdeça (No. 30), Rāṣṭrapālapariṣcḥā (No. 36) and Ratnacūḡapariṣcḥā (No. 38). All these works belong to the Ratnakūṭa, according to the Chinese and Tibetan traditions mentioned above (page IV). In the list of Buddhist works given by the Mahāvvyutpatti, however, Ratnakūṭa (No. 39) appears to be coordinated with the Pitāputrasamāgama, etc.

Note 10. Compare Winternitz, Geschichte der indischen Litteratur, vol. II, page 251, note 3, and page 259, and Bendall's introduction to his edition of the Čikṣāsamuccaya, page VI.

Winternitz says that Sthiramati lived "am Ende des 6. Jahrh." But how can the work of an author, who lived at the end of the sixth century, have been translated by a translator (Bodhiruci, the elder) who made all his translations before 536? It is true that the Chinese translation has nothing to say as to the author of the commentary, but the Bstan-gyur does attribute it to Sthiramati. Compare Cordier, page 369 (Sthiramati author of the commentary), Nanjio columns 271 and 427 (Bodhiruci, the elder, who worked

at translations from 508–535, translator of the commentary). The question as to the age of Sthiramati can, evidently, not be considered as definitely settled.

It has been suggested that there have been two Buddhist commentators bearing that name (Comp. Peri in Bulletin de l'École Française, vol. XI, pages 348 and 349), and there may have been even three, because Jinamitra and Çilendrabodhi who are supposed to have been working at translations in the ninth century (Comp. Annales du Musée Guimet, Vol. II, page 213) are in the *Bstan-hgyur* called pupils of a pupil of Sthiramati (comp. Cordier page 396). If all these indications be correct, we should have to assume that another Sthiramati lived in the eighth or in the seventh century, at the earliest. Professor Sylvain Lévi rightly remarks that the Sthiramati question is "fort embrouillée" (B.E.F. vol. III, 46-49, quoted after Peri).

To sum up: authoritative writers seem to know three Sthiramatis: 1) The one who wrote before 536. 2) The one who lived towards the end of the sixth century. 3) The spiritual grandfather of Çilendrabodhi; that Sthiramati can not have lived before the seventh century.

I do not suggest that there really were three Buddhist doctors of the name of Sthiramati. I merely want to point out that the discrepancies noticed by Messrs. Peri and Lévi widen in the light of certain hitherto unobserved facts. It will be the task of competent Orientalists who have access to adequate libraries to explain those discrepancies.

Note 11. The expressions "dharmaparyāya" and "sūtra" are often promiscuously used in Buddhist writings. The *Saddharmapuṇḍarika*, for instance, is sometimes designated as a sūtra and sometimes as a dharmaparyāya. Comp. the edition of that work by Kern and Nanjio (St. Petersburg 1912, pages 1, title, and 28).

Note 12. According to Nanjio there have been two Sanskrit sūtras bearing the name of Ratnakūṭa (I ignore here the initial 大, representing Skt. mahā, which appears in the title 大寶積經 = Mahāratnakūṭasūtra on column 9 of Nanjio's catalogue). One was the collection already mentioned, and the other a treatise dealing with the Ratnakūṭasamādhi and with the Dharmakāya. The latter work has evidently nothing to do with the sūtra which we call *Kācyapaparivarta*. Comp. Nanjio, column 69.

Note 13. That unique Sanskrit manuscript belongs to the Leningrad Academy of Sciences. It was found near Khotan in Chinese Turkestan about thirty years ago by local treasure hunters and sold to Mr. Petrovsky, the late

Russian consul at Kashgar. Mr. Petrovsky subsequently sent the manuscript to the Academy, where I studied it before leaving Russia in 1916. The original manuscript remained there, but a photographic reproduction of all its existing pages (except 1a, 1b, 2a and 2b), which I took with me to the Far East, enabled me to go on with the study of the text in China.

Note 14. The following words, syllables or letters, presumably destroyed by insects etc., have been supplied by myself, mostly at the ends of lines: e 1b1 bu 1b2 nā 1b3 hā 1b4 bhava and dharmabhāṇa 1b5 yati 2a1 ime 2a2 gaura 2a3 rmārthi 2a4 k (in kānā) na (in vighnam) ra, t and the second n (in jinapraçāstan) tmo 2a5 hā 2b1 tvā 2b3 āpa 2b4 ā (in avarṇāyaçam) the second ā in māyā) pacarati nādhyāçaye 4a1 ime dharmā 4a5 ca 4b1 m āmukhi 4b2 tor api sam 4b3 tike tiṣṭha 4b4 ty a 4b5 rvāsu jā 5a2 the first bo and tatreda 5a3 jñāne 5b1 dharmaiḥ 5b2 ca 6a5 suçrutam 6b1 natayā 6b2 sya buddhir na gā 6b4 çyapa caturbhir dharmaiḥ samanvā 7a1 prati 7b1 na pari 7b2 krodhavyāpā 7b3 m ucyate 7 dharmeṣu kamkṣām vi 7b5 i kata 8a3 na sa 8a4 ti 8a5 dana 8b1 nā 8b2 çuddha 8b3 tredam u 8b4 dya 10a1 va 10a2 çī 10a3 ri 10b4 çā 10b5 tyu 11a1 ā 11a3 ya 11b5 dhi 12b5 mitram 13a1 çalamū 13a2 staṃ 13a3 ṇa 13a4 na 13a5 mā 13b1 na gu 13b4 ti na 13b5 na dharna 14a1 nam vi 14b4 raṇyavā 15a1 buddhā 15a2 ga 15a4 rmāḥ 15a5 i 15b1 rvakuça 15b5 la 16 a 2 te 16a3 na 16a5 yā 16b1 ka 16b2 tva 16b3 rāmi 16b4 ga 18a2 dṛ 18a4 van ni 18a5 sa 18b3 manvā 19b1 ni 19b4 ṣu 20a5 sa 20b1 ca 20b3 na 20b4 pamo 20b5 pa 21a2 i 21a3 tvo 21b4 çya 22b4 ma 23a1 va 23b4 na khe 24a1 samu 24b5 kā 25a1 çā 25a2 nti 25b3 pi 26a3 va 26a5 çya 26b1 va 26b2 ṇā 26b3 ti 26b5 the e in nivartayeca and the i in the last ni 65a1 e 66a1 kā 66a2 ā 66a3 dvi 67a2 çyapa 67a4 ti 74a2 ā 74a4 ū 75a4 ryā 76a1 dī 76a2 hākā 79a2 vān ā 79a5.

It was originally my intention to mark the restored letters by having them printed with cursive type but I abandoned that plan for technical reasons. I think this is the first Sanskrit text to appear in China in the modern scientific transcription, and the types with the diacritical marks had to be specially made. It would have been asking too much to have two sets made: one ordinary and one cursive. The square brackets, which I thought of as an alternative, were also given up, in order to avoid the collision of various groups so bracketed (the figures representing the lines of the manuscript and the restorations).

I venture to hope that a glance at the corresponding Tibetan text will convince every Indo-Tibetan scholar of the obviousness of the restoration in each of the cases enumerated above.

I have altogether refrained from correcting any mistakes in my transcript. Even orthographical and grammatical irregularities like the following have been faithfully reproduced: bhagavāṃn rājagrhe (1b1) karauti, instead of karoti (2a1) tatraidam, instead of tatedam (6a2) āgamtuker upakleṣe, instead of āgamtukair upakleṣaiḥ (50a5) tatrādhvasamatikrāntam, instead of tat tryadhva etc. (52b4) yuktaṃ abhisamskr̥tena, instead of yuktaṃ abhi etc. (40a1) sarvairyapatheṣu containing the Akṣara rva plus the initial ī instead of sarveryapatheṣu (18b4).

Certain mistakes, recognized as such, have also been left standing in the Tibetan and Chinese texts. But that has only been done, when none of the codices consulted or the variae lectiones attached to the Tokyo edition of the Chinese Tripiṭaka, showed a version which seemed preferable.

Note 15. Neither the Sanskrit manuscript nor Han, Djin and Ch'in show any division of the text into chapters. Three out of our four Tibetan codices certainly divide the Kāc̣yapaparivarta into two bam-po (chapters 1-81 and 82-166). I am not sure as to the Tibetan codex preserved in the Sung-chu-sū. In my manuscript copy of it no division exists, but the scribe who copied the text may have considered the only reference to that division (the words: bam-po-gñis-pa-ste-tha-maḥo, according to the codex belonging to the University, at the beginning of chapter 82) as not worth copying.

Note 16. I have only the photographs mentioned in Note 13 before me and cannot say anything definite about the measurements of the original paper leaves, except that one sixth of their length equals their height. I think the size is about 2×12 inches. The leaves 1 and 2 must have originally belonged to another manuscript, and those leaves may be somewhat larger than the rest.

Note 17. The Kāc̣yapaparivarta manuscript when I last saw it in 1916 consisted of the following 73 leaves: 1, 2, 4-30, 32, 33, 37, 40-50, 52-81. The Sanskrit context and the Tibetan translation show that nothing is missing between the leaves 50 and 52, and that a mistake in pagination has been committed by the scribe who wrote our manuscript. The same mistake (i.e. forgetting one number) must have been committed by the scribe when writing the number 35, 36 or 37, because the Tibetan translation shows that only two (not three) leaves are missing, between the leaves numbered 33 and 37. We conclude from the Tibetan translation that two leaves are missing at the end of our manuscript, which must have originally contained 81 leaves. The last leaf, owing to the two errors in pagination already mentioned, probably bore the number 83.

Note 18. In preparing the Tibetan text of the Kācyapaparivarta for publication in this volume I have used the following material :

1) The edition of the Bkaḥ-hgyur preserved at the 雍和宮 (Yung-ho-kung) lamasery in Peking. This edition is identical with the "Imperial" Bkaḥ-hgyur preserved in the Asiatic Museum of Leningrad.

2) A manuscript copy of the text according to the edition of the Bkaḥ-hgyur preserved at the 嵩祝寺 (Sung-chu-ssü) lamasery in Peking. The copy is well written by a Lama and seems to be complete. I was never able to collate it with the original, which is jealously guarded. I did, however, catch a glimpse of it once. The size of it is about the same as that of the "Imperial" Bkaḥ-hgyur. It is printed with red ink on white paper, and on each page there are a few Chinese characters indicating the contents of the volumes.

The outer make-up of this edition of the Bkaḥ-hgyur is, consequently, very much like the make-up of the Leningrad "Imperial" Bkaḥ-hgyur, but a comparison of the two texts shows beyond the slightest doubt, that the codices of the two lamaseries have been printed with two different sets of blocks. This proves that there have been at least two Bkaḥ-hgyur editions in red letters and with a few Chinese characters on each page published. Only one such edition (the Imperial Bkaḥ-hgyur of Leningrad) seems so far to be definitely known in Europe. Comp. Berthold Laufer, *die Kanjur-Ausgabe des Kaisers K'ang-hsi*, St. Petersburg, 1909.

3) An incomplete manuscript copy, prepared by an indifferent scribe, of the text as preserved in the Snar-thañ Bkaḥ-hgyur of the Asiatic Museum, Leningrad. The passages corresponding to the missing leaves of our Skt. manuscript, have been omitted in that Tibetan manuscript copy.

4) A copy of the Bkaḥ-hgyur lately acquired by the National University of Peking. It is printed in black on grey Tibetan paper and seems, in most respects, to be very much like the edition of the Bkaḥ-hgyur catalogued by Csoma and by Féer.

In my edition of the Tibetan text the Tibetan characters are represented by the same Roman letters, which I use in my *Kien-ch'ui-fan-tsan*. Comp. *Bibliotheca Buddhica* XV, St. Petersburg 1913, page XI. I have to thank Mr. K. F. Huang (黃恭甫), a most important and highly enlightened official of the Chinese Department for Mongolian and Tibetan affairs, for enabling me to use the Yung-ho-kung copy of the Bkaḥ-hgyur as well as many other books belonging to that lamasery. It is regrettable, that the Sung-chu-ssü should be exempt from the supervision of Mr. Huang's department.

Note 19. According to the Sung (宋) edition this particular translation was prepared during the 光和 period of the Later Han dynasty (between 178 and 184 A.D.). Comp. note 20, below.

Note 20. The Tokyo edition adds the following notes to the titles of the four Chinese translations :

(1) 經題三本俱無說字, 譯號宋作後漢光和年支識譯八字國三藏元明俱作沙門二字

(2) 譯號宋元俱作晉代失譯四字明作晉代失譯師名六字

(3) 譯下明有師名二字編上同有錄字

(4) 經題元無佛說二字, 譯號西上明有宋字西天譯經元作趙宋北天竺五字臣元作賜紫二字明無, 詔下元有第二二字

Mr. Liang Ch'i-ch'ao is of opinion that the notice referring to the translator, attached to the third Chinese translation should read :

失譯附秦錄勸同錄編入

and not: 失譯附秦錄勸同編入

The first is the reading of the Ming edition minus the characters 師名 and the second one seems to be the reading of the other editions (Korean, Yuan and Sung) consulted by the Tokyo editors.

cannot consult the Kyoto edition as to the titles of the four Chinese translations because the fasciculi of the only Kyoto edition available here which contained those four translations were destroyed during a fire, which occurred in my Peking compound in November 1924.

I have, however, carefully compared the texts (except the titles) of both editions (Kyoto and Tokyo) with one another. The existence of various readings in those editions, as well as in the different editions of the Bkaḥ-gyur, are indicated by asterisks in this volume. The various readings themselves will be given together with the other notes and the indices in the second volume referred to above (page V).

I have, on the whole, reproduced the punctuation marks which I found in the Tokyo edition of the Chinese texts. In some cases, however, I have refused to follow the example of the Tokyo editors. In chapter 96, for instance, the Tokyo editors have on two occasions placed dots between the characters 者 and 或 (Cantonese pronunciation, according to Giles: che and wak),

although those characters, evidently, constitute transliterations of the name of the most eminent physician (in Sanskrit: Jivaka). In that and in similar cases I have omitted the dots without discussing the omissions in my notes.

Variations in punctuation and many other unimportant various readings (mostly due to clerical errors) found in the Tibetan codices have also been left unnoticed.

Note 21. Nanjio (column 27) adopts 佛遺日摩尼寶經 as the title of the work and translates it as follows "Sūtra of the sun and the maṇi-jewel left by Buddha (?)."

Note 22. The Cantonese pronunciation of the character 遺 is wai (comp. Giles' dictionary No. 5440) and 日 represents bu in the word itivuttaka (for itivuttaka). 羅 is a very common rendering of the Indian syllable la. This gives us wai-bu-la, and considering the inexactitude with which Indian words are often transliterated into Chinese, seems to warrant Professor Wogihara's suggestion. According to the Bongojiten (梵語字典, Tokyo, Mei-ji 38 pages 60 and 61) 伊帝目多伽 and 伊帝日多伽 are synonymous terms. They represent Skt itivṛttaka (Pali itivuttaka). Compare also Mahāvīyūtpatti (Tokyo ed., page 45).

Note 23. The characters 珍寶 correspond to Skt. ratna (without maṇi) on page 159 of the Mahāvīyūtpatti (Tokyo ed.). On page 九 (i.e. page 9 of the introduction) of the same work, however, 珍 might possibly be regarded as an equivalent of maṇi. 寶 alone is very common as an equivalent of ratna. The title of our Han text preserved in chapter 52 may therefore contain the words maṇi-ratna in one Chinese rendering; another Chinese rendering of maṇi-ratna, viz. 摩尼寶 (mo-ni-pao, partly transliterated and partly translated) we find in the first title. The omission of 遺 in the third title, at the end of the Han translation, is probably due to a clerical error.

Note 24. Vaipulya means "extension", from vipula "large, extensive". Burnouf (Lotus de la bonne Loi, vol. I, page 3) translates mahāvaiṇyūḥ (an adjective applied to a Buddhist religious treatise) by "qui contient de grands développements." R. Mitra in his translation of the Lalitavistara (fasciculus I, Calcutta 1881, page 17) renders vaipulya by "amplified", and goes on to say (page 18): "the amplified (vaipulya) sūtras are written in a mechanical style, mingling prose and verse in regular alternation, the poetical portion being an abstract of the circumstances detailed in the prose, and generally introduced (as if) for their corroboration." The Saddharmapuṇḍarika as well as the Kāṣyapaparivarta contain that alternation of prose and verse; nearly all the verses

re missing in Han, Djin and Ch'in, but that may be due to a disinclination of the translators to translate the same matter twice.

Note 25. Chin and Ch'in represent the correct transliterations of 晉 and 秦 respectively according to Sir Thomas Wade's system which I generally follow. These two characters stand for certain dynasties which ruled in China when the second and the third of our Chinese translations were made, and I use them as short names for those translations. The transliterations Chin and Ch'in are only slightly differentiated from one another, and the use of both might cause confusion in my notes. I have, therefore, taken the liberty of using Djin for 晉. The character 秦 is represented by Ch'in in my notes.

Note 26. It will prove difficult, if not impossible, to explain why the Djin translator chose the character 嚴 for rendering the Skt. word *kūṭa* in the title, in chapter 52 and in the colophon. In spite of that I assume that he had it before him in the title (if any) and in the colophon of his Skt. manuscript, as well as in chapter 52. All the other versions of our *sūtra* published in this volume show the word *kūṭa* (resp. its classical equivalents *br̥eggs-pa* and 積) in chapter 52, and it occurs in three of the existing titles and colophons (Ch'in, Sung and Tib.). Both translations of the commentary also have it in their titles and elsewhere.

Note 27. Nanjio (column 19) and Forke (page 184) think that the Chinese characters 普明 represent Samantaprabha, but our *sūtra* itself proves that the characters 普明 constitute a translation of Samantāloka. The chapters 150-156 of our *sūtra* contain a dialogue between the Buddha and a bodhisattva who in the Sanskrit manuscript is called Samantāloka. The corresponding Chinese names are 普明 (Ch'in) and 普光 (Sung). The Chinese character 會 very often represents the Sanskrit word *pariprechā* in authorized titles of Buddhist works. Comp. Nanjio, column 16 and Féer, pages 116 and 217.

Note 28. Comp. Forke, *Katalog des Pekingers Tripiṭaka*, Berlin 1916, page 184: Uebersetzer unbekannt, Zeit: Ch'in-Dynastien, 350-431n. Chr. Comp. also note 20 above.

Note 29. I do not know the data on which Professor Forke bases his assumption that the third Chinese translation was made during the epoch of the Ch'in dynasties, but I suppose that they must be derived from Chinese Buddhist literary tradition. The 譯號 attached to the title of the third Chinese translation gives us nothing but a terminus ad quem (the translation was made before 431). Comp. note 20 above.

Note 30. All the Tibetan codices available at Peking give the number of 100,000 Bhikṣus, but this is probably due to an early typographical or clerical error. The Tibetan words for 8 (brgyad) and for 100 (brgya) are very much like one another.

Note 31. The Han text does not specify the three undesirable rebirths. According to the Shanghai edition of the 佛學大辭典 (page 2055) the three 惡道 are: 地獄 [naraka] 餓鬼 [preta] and 畜生 [tiryagyon].

Note 32. In the 阿闍佛國經 (Nanjio, No. 28) which also has been translated from the Sanskrit by Lou-chia-ch'uan the expression 天中天 occurs very frequently and is, evidently, in all cases intended to represent bhagavat. At the beginning of the 阿闍佛國經 (Tokyo Trip. vol. 地, fasc. 8, page 62b), for instance, the following phrase occurs: 天中天我從今已往發無上正真道意. In a later translation of the same sūtra prepared by Bodhiruci, the younger (comp. Nanjio columns 12 and 442), and called 不動如來會 the same phrase occurs in the following form (Tokyo Trip. vol. 地, fasc. 1, page 83a): 世尊我從今日發阿耨多羅三藐三菩提心. The same phrase also occurs in the Tibetan translation (Bkaḥ-bgyur of the National University, Dkon-brcegs, vol. Kha, page 5b) of the same sūtra (Akṣobhyasya tathāgatasya vyūha, comp. Féer, page 214) in an amplified form.

The Tibetan phrase, however, contains the expression boom-ldan-ḥdas, which is an unquestionable equivalent of bhagavat, and has the same general meaning: O bhagavat, I shall henceforth make grow [in my heart] the desire for (or thought of) the supreme enlightenment (anuttarasamyak-sambodhi). The Sanskrit original of the sūtra seems to be irretrievably lost. 阿闍 is of course a transliteration of the name Akṣobhya which means "constant", "not to be moved or perturbed" (不動), 世尊 represents bhagavat in nearly all Chinese translations of Buddhist sūtras known to me. Comp. also the Mahāvīyutpatti (Tokyo ed., pages 167 and 168).

The expression 天中天 reminds us of the Uigur and Khotanese (language No. 2) expressions tāngri tāngri and gyastānu gyastā which also mean "god of gods" and which very frequently appear as qualifications of the Buddha (burhan and balysā respectively). 天中天 is also used as an equivalent of the Sanskrit devātideva, but that expression comparatively rarely occurs in Buddhist books.

Note 33. Only one chapter (119) is missing in the Tibetan text and the order in which the chapters are arranged is the same as the one adopted in the Sanskrit manuscript and in my edition, with two exceptions. Chapters

1 and 85 have changed their places in the Tibetan codices and chapter 118 follows upon chapter 120 instead of preceding it. In Sung chapters 84 and 85 have also changed their places, but chapter 120 (not 119) is missing in the Sung, and the succession of chapters is not otherwise interrupted between chapters 117 and 121.

The following deviations from the order of chapters adopted in this volume are observed in Han only: 12, 15, 16, 13, 14, 17. 29, 31, 30, 32, 35, 1, 36, 39, 40, 41, 44, 42, 43, 45. 52, 56, 54, 58. 116, 115, 120, 117, 118, 121.

These figures mean that in the Tokyo Tripiṭaka the section of the Han text which is printed in chapter 13 of my edition (i.e. 菩薩有四惡知識 etc.) follows upon that section of the Han text which is printed in chapter 16 of my edition (i.e. 菩薩有四事, 成其功德 etc.) and so forth. It would also be noted that the eight subsections of the Han text which appear in my chapters 147 and 148 follow a slightly different order in the Han text of the Tokyo Tripiṭaka. The order adopted in my edition is: 1, 2, 3, 4, 5, 6, 7, 8. The Tokyo Trip. has: 1, 3, 4, 5, 2, 6, 7, 8.

The section of Djin which appears in chapter 159 of my edition (復次 葉, 若有恒沙 etc.) immediately precedes the last chapter (佛說 比經 etc.) in the Tokyo Tripiṭaka. I have given this last passage the number 166, without numbering the preamble (on page 1) among the chapters—an inconsistency for which I apologize.

Note 34. In chapter 94, for instance, the Sanskrit word *dr̥ṣṭigata* is rendered by the Tibetan expression *lta-bar-gyur-pa* which translates the original term etymologically without in any way helping us to understand its technical meaning: "wrong view" (comp. the *Mahāvīyutpatti*, Tokyo ed., 261, 59). The Ch'in text, on the contrary, renders *dr̥ṣṭigata* by 妄見 (wrong + view).

Note 35. At the beginning of chapter 48, for instance, Skt., Tib., Djin., h'in and Sung all state that the action of poison is stopped by antidotes and pills. It is practically certain that the Sanskrit original used by the Han translator contained the same statement and that the Han translator committed an error by translating it as he did: "poison resting in the hand of a man does not hurt him." The Han translator has, evidently, misunderstood the Sanskrit word *parighṛita*. In chapter 100 Skt., Tib., Han and Ch'in mention a structure made of sand (*pāmsvāgāra*). In the Sung text no mention is made of any sand structure, but the ocean appears there. The Sung translator evidently, misunderstood his Sanskrit original and read *sāgara* (which means "ocean") instead of *svāgāra* which almost certainly occurred in his Sanskrit manuscript, as it does in ours.

With reference to what has been said above (page XVIII) as to the division of our text into chapters, it should be noted that there are traces of a division into chapters and paragraphs in our Sanskrit manuscript. Comp., for instance, the figures occurring in our chapters 4-12, 14-20, 22, 31, 34-36, 38-51, 70, 71, 78-88, 90-92, 98-102, 111-120, 128-133, 146-148.

The Chinese Sung translation is divided into five chapters (卷): preamble—22, 23-69, 70-103, 108-137, 138-166.

It has been mentioned above (page XVI) that the only Sanskrit manuscript of the Kāçyapaparivarta known to us belongs to the Leningrad Academy of Sciences. I wish to express my sincerest gratitude to Dr. S. d'Oldenburg, permanent secretary of the Academy, for his kind permission to publish the Sanskrit text in this volume.



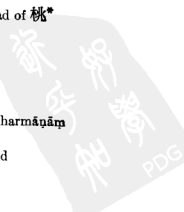
CORRIGENDA

Page Line

1	3	read: <i>ṣoḍaḥabhiḥ</i>
2	4	<i>saṃvartante</i>
2	5	<i>muṣṭifi</i>
2	24	<i>bzhi-gaṅ</i>
4	5	<i>kāṃkṣayati</i>
8	2	<i>turbhiḥ</i>
8	4	<i>maṅḍa</i>
8	5	cancel the oblique stroke at the beginning and read: <i>mṛṣāvādam</i>
8	7	<i>saṃjñām</i>
10	21	<i>yotpannotpannāma ku-</i> <i>ḥalā</i>
11	18	<i>ḥol-ba-daṅ</i>
12	11	憎* instead of 增*
13	4	<i>paryeṣṭi</i>
13	12	<i>viṣeṣagāmitayai</i>
13	29	<i>sruṅbyaṅ</i> and <i>daṅ-lan-na</i>
13	30	<i>yoṅs</i> and <i>gaṅ</i>
13	33	<i>ṅargyal</i>
14	9	<i>ḥgyur-ro</i>
16	9	<i>mānam</i>
16	16	<i>ḥod-sruṅ</i>
16	25	<i>ḥdi-skad</i>
19	7	<i>ñes-par-ḥdor*</i>
21	23	<i>ḥzin-pa-yin-te</i>
23	9	<i>tatredam</i>
25	14	<i>kalyāṇa</i>
28	1	<i>ḥdi-dag</i>
28	4	<i>ḥzin-du</i>
29	30	<i>ñuṅzhiṅ</i>
30	6	<i>ñan-thos</i>
31	15	<i>saṃvarte</i>
31	19	<i>tatredam</i>
32	8	<i>dpahi</i>
35	12	<i>vipākāpratikāṃkṣaṇatā</i>

Page Line

39	4	<i>drṣṭikṛtānām</i>
43	19	<i>dharmānetri</i>
44	12	法* in stead of 流
46	10	<i>dpahi*-sgrib</i>
53	17	<i>kāṃkṣaṇaṃ</i>
57	7	<i>mḥuṅs</i>
58	11	<i>ḥuklehi</i>
58	14	<i>ḥiṅ</i>
59	1	得 instead of 德
59	2	cancel 衆
60	14	read tad
60	15	<i>eva</i>
65	1	<i>kāḥyapa</i>
66	21	倦* instead of 倦*
69	5	tad
71	22	<i>upāyasamgrhi</i>
73	4	<i>āyadvāraṃ</i>
73	24	少 instead of 小
74	4	<i>abhivaṛṣati</i>
74	10	<i>rgyun-ni</i>
74	13	<i>dam-pahi*</i>
76	10	<i>baiḍūrya*</i>
77	16	<i>ḥhaldu</i>
78	9	於 instead of 如
78	22	<i>ye-ḥes</i>
80	3	<i>gaṅ-yin</i>
80	14	荷* instead of 桃*
81	18	<i>mḥan</i>
82	14	<i>brḥegs</i>
84	20	<i>zhes</i>
88	4	<i>pratipad</i>
92	7	<i>ṣaḍ</i>
92	9	<i>pratipad dharmāṇaṃ</i>
92	15	<i>rga-ḥi-daṅ</i>
96	2	<i>stoṅ-pa-ñid</i>



Page	Line		Page	Line
96	9	zhes instead of çes	154	13 hoñs
101	11	昧 instead of 昧	157	19 gīlavratopapannoḥ
108	5	add an asterisk to the character 根	158	30 nigrhñāti
110	12	read dgon-duñ-dag	160	10 evam
112	13	酥* instead of 蘇*	161	14 evam
116	17	baḥi-bḥun	162	18 paryeṣṭitā
118	20	chuñ	164	26 vivarjaniyo
121	26	ghaṭamāna bodhaye	165	20 kulāddhyavasanaṭā
125	12	rañ-sañs	168	26 parivarjaniyā
126	15	drṣṭveva	172	7 hod-sruñ-dge-sbyoñ-dge sbyoñ-zhes
128	8	parvatarāja	174	4 samtusṭah
128	15	add ✕ after kurvan	174	8 dharmeṣu
134	23	read bahūnām	174	9 iyam
137	13	sarvasaṃskārā	174	17 hchos
137	16	çubha	174	30 設* instead of 諸*
138	8	相* instead of 想*	175	19 brāhmaṇyāya
138	15	非 instead of 顛	176	9 cancel the asterisk after 奉
139	6	jīvadṛṣṭīye	176	18 read 讚 instead of 贊
139	9	dṛddhipādāḥ	178	21 生 instead of 住
139	11	paasamprajanyatā	181	20 法 instead of 去
139	26	ba-dañ	183	13 çaknuvanti
141	8	samtusṭir	187	16 yathāpi
144	6	draṣṭavyam	191	26 ahaṃkāra
154	12	hodsruñ-nañ-du and rgyug-cig	225	31 gañ-gāhi
			227	29 pṛthivīpradeço

Practically all mistakes referred to here have been corrected by the editor more than a year before the publication of this book. The corrections, which were inserted into the proofs, could not, however, be carried out owing to technical reasons.

Siddham ✕ evaṃ mayā śrutam ekasmiṃ samaye bhagavān rājagrhe
 iharati sma / gr̥dhakūṭe parvate [1b1] mahatā bhikṣusaṃghena sārddham
 ṣṭābhir bhikṣusaḥasraiḥ ṣoḍaśbhiḥ ca bodhisatvasaḥasraiḥ nānābu- [1b2]
 idhakṣetrasaṃnipatitair ekajātiprabaddhair yad utānutarasyāṃ
 amyaksambodhau /

/ saṅs-rgyas-daṅ-byaṅ-chub-sems-dpaḥ-thams-cad-la-phyag-
 ḡchal-lo /

/ hdi-skad-bdag-gis-thos-pa-dus-gcig-na / beom-lan-hdas-rgyal-pohi
 khab-bya-rgod-kyi-phuṅ-pohi-ri-la / dge-sloṅ-brgya-stoṅ-gi-dge-sloṅ-gi-dge
 hdun-chen-po-daṅ / byaṅ-chub-sems-dpaḥ-saṅs-rgyas-kyi-zhiṅ-sna-ḡhogs
 nas-hdus-pa-khri-drug-stoṅ-thams-cad-kyāṅ-hdi-lta-ste / bla-na-med-pa-yaṅ
 dag-par-rzogs-paḥi-byaṅ-chub-tu-skye-ba-gcig-gis-thogs-pa-ḡa-stag-daṅ-thabs
 gcig-tu-bzhugs-te /

【漢】佛在舍衛國祇洹阿難那坻阿藍時，與摩訶比
 丘僧千二百五十人、菩薩萬二千人、

【晉】聞如是、一時佛遊王舍城耆闍崛山中、與大比
 丘衆八千人俱、菩薩萬六千人、從諸佛國而來集此、悉
 志無上正真之道、

【秦】如是我聞、一時佛在王舍城耆闍崛山中、與大
 比丘衆八千人俱、菩薩摩訶薩萬六千人、皆是阿惟越
 致、從諸佛土而來集會、悉皆一生當成無上正真大道、

【宋】如是我聞、一時佛在王舍城鷲峯山中、與大比
 丘衆八千人俱、菩薩一萬六千、及一生獲得無上正等
 正覺、種種佛刹皆來集會、



Tatra bhagavān ā-[1b3] yuṣmantam mahākāgyapam āmantrayati
 sma / catvāra ime kāgyapa dharmā bodhisatvasya praññāpāribhā-[1b4] nāya
 samvartante / katame catvāraḥ yad uta agauravau bhavati dharme ca
 dharmabhāṅake ca / dharma XXX [1b5] ca bhavaṃti / dharmācāryamuṣṭifi
 ca karoti dharmakāmānāñi ca pudgalānām dharmāntarāyaṃ karauti
 vicchanda XX [2a1] vikṣipati / na deçayati / praticchādayati / ābhimānikaç
 ca bhavaty ātmoṅkarī parapaṃsakah / ime [2a2] kāgyapa catvāro dharmā
 bodhisatvasya praññāpāribhāyā samvartate / tatredam ucyate //

agaura-[2a3] vo bhavati ca dharmabhāṅake /
 dharmeṣu mātsaryarato ca bhōti /
 ācāryamuṣṭim eçhā karoti dharme
 dharmārthi-[2a4] kānā ca karoti vighnam ✕
 vicchadayanto vividham kṣipanto
 dharmam na deçayati jinapraçastān ✕
 so ātmo-[2a5] tkaṣaṇi nittyayukto
 parapaṃsane cābhiraṭaḥ kusidau /
 caturo ime dharmā jinena proktā
 praññāprahā-[2b1] nāya jinorasānām ✕
 etām hi catvāri jahitvā dharmāç
 caturau parām dharma jinokta bhāvayet ✕ [2b2]

/ de-nas-beom-ldan-hdas-kyis-çhe-dañ-ldan-pa-hod-sruñ-chen-po-la-bkaḥ
 -sçal-pa / hod-sruñ-chos-bzhi-po-hdi-dag-ni / byañ-chub-sems-dpaḥi-çes-rab
 -yoñs-su-ñams-par-hgyur-ba-ste / bzhi-gaṅ-zhe-na / hdi-lta-ste / chos-dañ-chos
 -smra-ba-la-mi-gus-pa-yin / chos-la-ser-sna-byed-ciñ-chos-la-slob-dpon-gyi-dpe
 -mkhyud-byed-pa-yin / chos-hdod-paḥi-gañ-zag-rnams-la-chos-kyi-bar-chad
 -byed-ciñ-hdun-pa-zlog-par-byed / rnam-par-hkhrug-par-byed-de-mi-ston-ciñ
 -rab-tu-hçhab-pa-yin / mñon-paḥi-ña-rgyal-gyis-bdag-la-bstod-ciñ-gzhan-la
 -smod-pa-yin-te / hod-sruñ-chos-bzhi-po-de-dag-ni-byañ-chub-sems-dpaḥi-çes
 -rab-yoñs-su-ñams-par-hgyur-baḥo // de-la-hdi-skad-ces-bya-ste /

/ chos-smra-ba-la-gus-pa-med-pa-yin /
 / chos-la-ser-sna-byed-par-gyur-pa-dañ /
 / chos-la-slob-dpon-dpe*-mkhyud-byed-pa-yin /
 / chos-hdod-rnams-la-bgegs-ni-byed-gyur-ciñ /
 / hdun-pa-zlog-pa-de-bzhiñ-rnam-hkhrug-byed /
 / rgyal-bas-bśāgs-paḥi-chos-yoñs-su-mi-ston /
 / le-lo-can-de-bdag-bstod-rtag-tu-bron /
 / gzhan-la-smod-par-byed-la-mñon-par-dgaḥ /
 / chos-bzhi-hdi-dag-rgyal-baḥi-sras-rnams-kyis /
 / çes-rab-ñams-par-hgyur-bar-rgyal-ba-gsuñs /
 / chos-bzhi-hdi-dag-rab-tu-spañs-byas-la /
 / rgyal-bas-gsuñs-paḥi-chos-bzhi-gzhan-bsgom-mo /

【漢】爾時佛語摩訶迦葉比丘言、菩薩有四事法智
 為減、何等為四事、一者不敬經不敬師、二者人有欲
 目經者中斷之、三者人有求深經者愛惜不肯與、四者
 貢高輕侮他人、是為四、

【晉】爾時世尊告尊者大迦葉曰、菩薩有四法失般
 皆波羅蜜、云何為四、一者不尊法不敬法師、二者為法
 市者慳惜慳法、三者欲得法者為法作礙、呵責輕易不
 為說法、四者憎慢貢高自大譽毀他、是謂迦葉、菩薩有
 四法失般若波羅蜜、

【秦】爾時世尊告大迦葉、菩薩有四法退失智慧、何
 胃為四、不尊重法不敬法師、所受深法秘不說盡、有樂
 去者作為留難、說諸因緣沮壞其心、憍慢自高卑下他
 人、迦葉、是為菩薩四法退失智慧、

【宋】爾時尊者大迦葉波在大眾中安詳而坐、爾時
 此尊告迦葉言、有四種法破壞善薩智慧、迦葉白言、四
 重法者、其義云何、四種法者、一者隱藏正法不說、誑
 二者於法樂法數數障礙、瞋恚斷善覆蓋菩薩智慧、我
 皆他欲樂法、迦葉、如是四種是名壞滅善薩智慧、我
 佳自求利、迦葉、如是四種是名壞滅善薩智慧、我
 比重說頌曰、

若人慢佛	法障礙	憎嫉法師	處善根	樂法作隱	藏為說
求法而障	礙障礙	瞋恚斷善	根利故	覆法不為	說四法
愛樂誑賺	*他慧	恆行自求	利故	我說此應	當知
斷滅善薩	慧	四法如	是	汝等	

Catvāra ime kāc̣yapa dharmā bodhisatvasya mahāprajñatāyāḥ
 samvartante / katame catvā-[2b3] raḥ yad u sagauravo bhavati dharme ca
 dharmabhāṇake ca / yathāgrutāṃṣ ca dharmān yathāpa-[2b4] ryāptān
 parebhyo vistareṇa samprakāc̣ayati / nirāmiṣeṇa cittenāpratikāṃksayati XX
 [2b5]

/ ḥod-sruñ-chos-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpaḥi-ṣes-rab-chen-por-
 ḥgyur-ba-ste / bzhi-gañ-zhe-na / ḥdi-lta-ste / chos-dañ-chos-smra-ba-la-gus-pa-
 -dañ-bcas-pa-yin / zañ-ziñ-med-paḥi-sems-kyis-rñed-pa-dañ / bkur-sti-dañ
 -ṣhigs-su-bcad-pa-la-mi-re-bar-ji-ltar-thos-pa-dañ / ji-ltar-khoñ-du-chud
 -paḥi-chos-rnaṃs-gzhan-dag-la-rgya-cher-yañ-dag-par-rab-tu-ston-par-byed
 -pa-yin / mañ-du-thos-pa-las-ṣes-rab-ḥbyuñ-bar-rig-nas-mgo-ḥam-gos-la-me
 -ḥbar-ba-bzhin-du-thos-pa-yoñs-su-ṣhol-zhiñ-ji-ltar-thos-paḥi-chos-rnaṃs
 -ḥḥin-par-byed-pa-yin / nan-tan-sñiñ-por-byed-kyi / smra-ba-dañ-brjod-paḥi
 -ṣhig-lhur-len-pa-ma-yin-pa-ste / ḥod-sruñ-chos-bzhi-po-ḥdi-dag-ni-byañ
 -chub-sems-dpaḥi-ṣes-rab-chen-por-ḥgyur-baḥo / de-la-ḥdi-skad-ṣes-bya-ste /

/ chos-smra-ba-la-gus-dañ-bcas-pa-yin /
 / zañ-ziñ-med-ciñ-rñed-dañ-bkur-sti-ka /
 / re-ba-med-ciñ-ṣhigs-bcad-mi-sems-par /
 / ji-ltar-thos-paḥi-chos-rnaṃs-gzhan-la-ston /
 / thos-las-ṣes-rab-ḥbyuñ-bar-des-rig-nas /
 / ngo-la-ḥbar-bzhin-rtag-tu-thos-pa-ṣhol /
 / de-ni-ji-ltar-thos-paḥi-chos-rnaṃs-ḥḥin /
 / chos-bzuñ-nas-ni-nan-tan-bya-phyir-gnas /
 / mkhas-de-nan-tan-sñiñ-por-byed-pa-yin /
 / ṣhig-lhur-mi-len-smra-ba-lhur-mi-len /
 / mkhas-pas-chos-bzhi-ḥdi-dag-bsten-byas-na /
 / rgyal-bas-bsñags-paḥi-ṣes-rab-thob-par-ḥgyur /

【漢】菩薩復有四事法智慧爲增，何等爲四，一者恭敬經尊師，二者人有來聽經者不中斷，三者人有欲得深經者不愛藏，四者具足爲人說經，不從人有所微冀，常自精進常隨法行不擘*說，是爲四、

【晉】復次迦葉、菩薩有四法得般若波羅蜜、云何四、一者尊法敬重法師、二者隨受聞法廣爲他說、心無愛著亦無所求、爲般若波羅蜜故、捨一切財物、求多學問如教頭然、三者聞已受持、四者行法不著言說、是謂迦葉、菩薩有四法得般若波羅蜜、

【秦】復次迦葉、菩薩有四法得大智慧、何謂爲四、常尊重法恭敬法師、隨所聞法以清淨心廣爲人說、不求一切名聞利養、知從多聞生於智慧、勤求不懈如救頭然、聞經誦持樂如說行不隨言說、迦葉、是爲菩薩四法得大智慧、

【宋】佛告迦葉波、有四最上法觀增長菩薩大智、迦葉白言、是義云何、此四法者、一者於佛教法深生尊重、二者於法師處勿生輕慢、三者如聞得法爲他解說、起正直心不求一切利養、四者稱讚多聞增長智慧、一向正心如聞受持、行真實行而不妄語、迦葉、此四種法增長菩薩大智慧故、我今於此重說頌曰、

尊重於佛法	及彼法師處	如聞爲他說
不求於利養	亦不要稱揚	一向而求聞
多聞生智慧	如聞受持法	持已依法行
稱法真實故	是彼法師行	口意無虛妄
四法可爲師	得佛大智慧	



...ca satvānām avarṇāyaçaṃ kīrtiçabdāçlokanigçāraṇatayā / māyāçātṭhyena ca
 param upacarati nādhyāçaye-[4a1] na / ebhiḥ kāçyapa caturbhiḥ dharmaiḥ
 samanvāgatasya bodhisatvasya bodhicittaṃ muhyati / idam uv. XXX
 [4a2] vāṃ tatredam ucyate //
 gurudākṣiṇīye na karoti proktaṃ
 pareṣu kaukrty upasaṃharanti /
 bodhā XXX [4a3] sthita ye ca satvās
 teṣāṃ avarṇaṃ ayaçaṃ bhaṇanti /
 māyāya çātṭhyena ca ketavena
 par. XXX [4a4] ti ca nāçayena /
 c. X .o ime dharmā niṣe X mā .ā
 mohe .i cittaṃ vara buddhabodhayeḥ
 X smād imā XXXX [4a5] vamaṇo
 varāgrab. dh. y. sudūr. v. t. t. /
 XXXXXX niṣevamāṇ.
 varāgrab. dh. sprç. t. ḥ praçā X

/ ḥod-sruñ-byañ-chub-sems-dpaḥ-chos-bzhi-dañ-ldan-na / byañ-chub
 -kyi-sems-brjed-par-ḥgyur-te / bzhi-gañ-zhe-na / ḥdi-lta-ste / slob-dpon-dañ
 / bla-ma-dañ / sbyin-gnas-la-slu-ba-dañ / gzhan-ḥgyod-pa-med-pa-dag-la
 -ḥgyod-pa-fie-bar-sgrub-pa-dañ / theg-pa-chen-po-la-yañ-dag-par-zhugs
 -paḥi-sems-can-rnams-la-bśnags-pa-ma-yin-pa-dañ / mi-sñan-pa-dañ / brjed
 -pa-ma-yin-paḥi-sgra-çhigs-su-bcad-pa-ḥbyin-pa-dañ / sgyu-dañ-g'yos-gzhan
 -la-fie-bar-spyod-kyi-lhag-paḥi-bsam-pas-ma-yin-pa-ste / ḥod-sruñ-byañ
 -chub-sems-dpaḥ-chos-bzhi-po-de-dag-dañ-ldan-na / byañ-chub-kyi-sems
 -brjed-par-ḥgyur-ro // de-la-ḥdi-skad-ces-bya-ste /

/ sbyin-gnas-bla-mas-bsgo-bzbin-mi-byed-dañ /
 / gzhan-dag-la-yañ-the-çhom-fier-sgrub-dañ /
 / sems-can-gañ-dag-byañ-chub-rab-zhugs-pa /
 / de-la-bśnags-min-mi-sñan-smra-ba-dañ /
 / sgyu-dañ-g'yo-dañ-rgyan*-la-dor-byed-pas /
 / gzhan-la-sten-gyi-bsam-pas-ma-yin-pa /
 / chos-bzhi-ḥdi-dag-kun-tu-bsten-byas-na /
 / sañs-rgyas-byañ-chub-sems-mchog-fiams-par-ḥgyur /
 / de-lta-bas-na-chos-ḥdi-sten*-byed-na /
 / byañ-chub-mchog-la-de-ni-riñ-bar-ḥgyur /
 / de-las-bzlog-pa-sten*-par-byed-na-ni /
 / byañ-chub-mchog-rab-bśnags-pa-reg-par-ḥgyur /



【漢】菩薩有四事世世亡菩薩道意、何等爲四、一者欺調其師、二者主持他人長短、人無長短誹謗之、三者壞敗菩薩道、四者罵詈爲菩薩道者、是爲四、

【晉】復次迦葉、菩薩成就四法忘菩薩心、云何爲四、一者欺誑師尊長老、二者他無惡事說有所犯、三者摩訶衍者毀訾誹謗、四者諂僞心無至誠、是謂迦葉、菩薩成就四法忘菩薩心、

【秦】復次迦葉、菩薩有四法失菩提心、何謂爲四、欺誑師長已受經法而不恭敬、無疑悔處令他疑悔、求大乘者訶罵誹謗廣其惡名、以諂曲心與人從事、迦葉、是爲菩薩四法失菩提心、

【宋】佛告大迦葉、有四法具足迷障菩薩菩提心、迦葉白言、云何四法迷障菩提心、此四法者、一者所有阿闍黎師及諸善友行德尊重反生毀謗、二者他善增盛誇毀、三者若諸衆生行大乘行、而不稱讚妄言誇毀、四者棄背正心邪妄分別、如是迦葉、此四種法迷障菩薩菩提心、我今於此重說頌曰、

闍梨師善友	行德俱尊重	不行恭敬心
反生於輕毀	他善增熾盛	破壞滅正真
善提大行人	謗毀行輕慢	棄背正真善
邪妄而分別	如斯四惡行	迷障佛善過
是故此四法	遠離無上覺	無此四
最上得善提		

sa-[4b1] turbhiḥ kācyapa dharmaiḥ samanvāgatasya bodhisatvasya / sarvāsu
 jātiṣu jātamātrasya bodhicittam āmukhī-[4b2] bhavati na cāntarā X hyati
 yāvad bodhimaṇḍaṇiṣadanāt ✕ katamaḥ caturbhiḥ yad uta jīvitahetor api
 / sam-[4b3] prajāna mṛsāvādam na bhāṣate / antamaḥ hāsyaprekṣyam api
 / adhyācayena sarvasatvānām aṁtike tiṣṭha-[4b4] ty apagatamāyācāṭṭhyatayā /
 sarvabodhisatveṣu ca cāstṛṣamjñām utpādayati / caturdiṣam XXXXXXXX
 [4b5] cārayati / yāc ca satvān paripācayati tān sarvān uttarasyāṁ
 samyaksam bodhau samādāpaya XXXXXX [5a1] kayānasprhaṇatayā /
 ebhiḥ kācyapa caturbhiḥ dharmaiḥ samanvāgatasya bodhisatvasya sarvāsu
 jā-[5a2] tiṣu jātamātrasya bodhicittam āmukhībhavati na cāntarā muhyati
 yāvad bodhimaṇḍaṇiṣadanāt ✕ tatreda-[5a3] m ucyate / 4 //

na jīvitārthe aṁtaṁ vadanti
 bhāṣaṁti vācam sada arthayuktāṁ /
 māyāya caṭṭhye XXX [5a4] tyā varjitā
 adhyācayena sada satva paṇyati /
 bodhāya ye prasthita cūddhasatvā
 cāsteti tān manyati bodhisa X [5a5]
 varṇam ca teṣāṁ bhaṇate caturdiṣam
 cāstāra samjñāṁ sadupasthapitva 2
 yāṁc cāpi satvān paripācayati
 anuttare jñāne [5b1] samādapeti
 eteṣu dharmeṣu pratiṣṭhitānāṁ
 cittaṁ na bodhāya kadāci muhyatiḥ 3 //

/ ḥod-sruñ-byañ-chub-sems-dpañ-chos-bzhi-dañ-ldan-na*-skye-ba-thams
 -cad-du-skyes-ma-thag-tu / byañ-chub-kyi-sems-mñon-du-hgyur-te / byañ-chub
 -kyi-sñiñ-po-la-ḥdug-gi-bar-du-bar-ma-dor-brjed-par-mi-hgyur-ro // bzhi-gañ
 -zhe-na / ḥdi-lta-ste / srog-gi-phyir-ram / tha-na-bzhad-gad-kyi-phyir-yañ
 -bržun-gyi-čhg-mi-smra-ba-dañ / sgyu-dañ-g'yo-med-pas*-sems-can-thams-cad
 -kyi-druñ-na-lhag-paḥi-bsam-pas-gnas-pa-dañ / byañ-chub-sems-dpañ-thams
 -cad-la-ston-par-ḥdu-čes-skyed-ciñ-de-dag-gi-yañ-dag-paḥi-bañags-pa-phyogs
 -bzhir-rjod*-pa-dañ / fi-če-baḥi-theg-pa-mi-ḥdod-paḥi-phyir-sems-can-gañ
 -rnams-yoñs-su-smin-par-byed-pa-de-dag-thams-cad-kyañ-bla-na-med-pa-yañ
 -dag-par-rzogs-paḥi-byañ-chub-yañ-dag-par-ḥzin-du-ḥjug-pa-ste / ḥod-sruñ
 -chos-bzhi-po-de-dag-dañ-ldan-paḥi-byañ-chub-sems-dpañ-skye-ba-tham

cad-du-skyes-ma-thag-tu / byañ-chub-kyi-sems-mñon-du-hgyur-te / byañ
 chub-kyi-sñiñ-po-la-hdug-gi-bar-du-bar-ma-dor-brjed-par-mi-hgyur-ro // de
 la-hdi-skad-ces-bya-ste /

/ srog-gi-phyir-yañ-bržun-čig-mi-smra-zhiñ /
 / rtag-tu-don-dañ-ldan-paḥi-čig-rnams-smra /
 / sgyu-dañ-g'yo-ni-rtag-tu-rnam-spañs-te /
 / lhag-paḥi-beam-pas-rtag-tu-sems-can-lta /
 / sems-can-dag-pa*-byañ-chub-gañ-zhugs-pa /
 / byañ-chub-sems-dpaḥ-de-la-ston-par-sems /
 / ston-paḥi-hdu-čes-ñe-bar-bzhag-nas-kyañ /
 / de-dag-bśnags-pa-phyogs-bzhir-brjed-par-byed /
 / sems-can-gañ-dag-yoñs-su-smin-byed-pa /
 / bla-med-ye-čes-yañ-dag-hžin-du-hjug
 / chos-de-dag-la-rab-tu-gnas-pa-rnams /
 / byañ-chub-sems-ni-nams-kyañ-brjed-mi-hgyur /

【漢】菩薩有四事，世所生念，菩薩道不忘，及自致至佛，何謂四事，一者不欺師，盡其形壽，不兩舌諛誑，二者盡形壽，不兩舌形笑他人，三者慈心於人，不念人惡，四者視諸菩薩如見佛，及初發意無異，是爲四。

【晉】復次迦葉，菩薩成就四法，一切始生至于*道場，菩薩之心常現在前，終不忘失，云何爲四，一者寧死終不妄語，二者一切菩薩起世尊想，四方稱說，三者無有諂僞，其心至誠，四者不樂小乘，是謂迦葉，菩薩成就四法，一切始生至于*道場，菩薩之心常現在前，終不忘失，

【秦】復次迦葉、菩薩有四法、世世不失菩提之心、乃至道場自然現前、何謂爲四、失命因緣不以妄語、何況戲笑、常以直心與人從事、離諸諂曲、於諸菩薩、生世尊想、能於四方稱揚其名、自不愛樂諸小乘法、所化衆生皆悉令住無上菩提、迦葉、是爲菩薩四法、世世不失菩提之心、乃至道場自然現前、

【宋】佛告迦葉波、有四法具足、令諸菩薩一切生處出生菩提心、直至菩提而坐道場、而無障礙、迦葉白言、云何四法、一者不爲身命而行邪見妄言綺語、二者去除一切衆生虛妄分別、三者爲其佛使發起一切菩提令種相、如實名稱流徧四方、四者所有一切衆生教化令得阿耨多羅三藐三菩提、各說今得、迦葉、如是四法具足、菩薩一切生處出生菩提心、中間無迷、直至菩提坐道場座、我今於此重說頌曰、

不爲自身命	邪說及妄語	心恆愍衆生
除妄及懈怠	能作如來使	及爲衆生師
顯發行菩提	名聞徧四方	教化諸衆生
令成無上覺	安住此法中	菩提心不退

5

caturbhiḥ kāṅyapa dharmaiḥ [5b2] samanvāgatasya bodhisatvas-
 yotpanntotpannāma kuṣalā dharmāḥ paryādiyaṃte yair na vivardhanti X
 XX [5b3] r dharmaiḥ katamaiḥ caturbhiḥ yad uta abhimānikasya
 lokāyatanamantraparyeṣṭyā / lābhasatkārādhy. XXX [5b4] svakulapraty-
 avalokanena / bodhisatvavidveṣābhyākhyānena / aṣṛutānām anuddiṣṭānām ca
 sū XXXXXXXX [5b5] ṇa ebhiḥ kāṅyapa caturbhir dharmaiḥ samanvāgatasya

bodhisatasotpannotpannā kuṣālān dha XXXXXXXXX [6a1] vivardhate
kuṣalair dharmaiḥ tatraidam ucyate 5 //

lokāyikaṃ eṣāti ābhimāniko
kulāni c. XXXXXXXX [6a2] to 2
buddhaurasā dvigate ca bodhisatvāmns
teṣāṃ avarṇaṃ bhaṇate samaṃtāt ✕
noddīṣtato cāpi ṣrutā XXXX
XX [6a3] kṣipīta imi jinena proktāt ✕
tamehi dharmeḥi samanvitasya
kuṣaleṣu dharmeṣu na vṛddhir asti /
tasmād XXX [6a4] ta bodhisatvo
dūrān vijahyāc caturo pi dharmān ✕
imā niṣevanta sudūri bodhaye
nabhaṃ va bhūmīya sudūradūraṃ.....

/ ḥod-sruñ-byañ-chub-sems-dpaḥ-chos-bzhi-dan-ldan-paḥi-dge-baḥi-chos-
-skyes-ṅiñ-byuñ-ba-rnams-yoñs-su-zad-par-hgyur-te / dge-baḥi-chos-de-dag-gis
-rgyas-par-mi-hgyur-ro // bzhi-gañ-zhe-na / ḥdi-lta-ste / mñon-paḥi-ña-rgyal
-gyis-ḥjig-rten-rgyañ-phan-paḥi-gsañ-ṅhig-ṅhol-ba-dan / rñed-pa-dañ
-bkur-sti-la-lhaḡ-par-zhen-pas / khyim-la-lta-ba-dañ / byañ-chub-sems-dpaḥ-la
-rnam-par-sdañ-zhiñ-skur-ba-ḥdebs-pa-dañ / ma-thos-pa-dañ-ma-zin
-paḥi-mdo-sde-rnams-spoñ-ba-ste / ḥod-sruñ-byañ-chub-sems-dpaḥ-chos-bzhi-
-po-de-dag-dañ-ldan-paḥi-dge-baḥi-chos-skyes-ṅiñ-byuñ-ba-rnams-yoñs-su-zad-
-par-hgyur-te / dge-baḥi-chos-de-dag-gis-rgyas-par-mi-hgyur-ro // de-la-ḥdi
-skad-ces-bya-ste /

/ ña-rgyal-gyis-ni-ḥjig-rten-rgyañ-phan-ṅhol /
/ rñed-kyi-phyir-ni-khyim-la-sbyor-bar-byed /
/ byañ-chub-sems-dpaḥ-saṅs-rgyas-sras-la-sdañ /
/ de-dag-bśḡags-min-kun-tu-smra-bar-byed /
/ de-ni-ma-thos-pa-dañ-ma-zin-mdo /
/ bde-bar-ḡḡeḡs-pas-gsuñs-pa-spoñ-bar*-byed /
/ chos-ḥdi-dag-dañ-ldan-par-gyur-pa-ni /
/ dge-baḥi-chos-kyis-rgyas-par-mi-hgyur-ro /
/ de-ltas-byañ-chub-sems-dpaḥ-mkhas-pa-yis /
/ chos-bzhi-ḥdi-dag-rgyañ-sriñ*-rnam-par-spoñ /
/ ḥdi-dag-bsten-na-byañ-chub-rab-riñ-ste /
/ gnam-sa-riñ-bas-ṅin-tu-riñ-bar-hgyur /



【漢】菩薩有四事、法中道斷絕爲菩薩日減、何謂爲四、一者自貢高學外道、二者獨欲自供養、不欲令他人得、三者反自憎菩薩還自相謗、四者人有來常所聞經、妄*止令斷絕、是爲四、

【晉】復次迦葉、菩薩成就四法、生善法則滅善不增長、云何爲四、一者貢高憍慢學世經典、二者貪著財物數至國家、三者嫉妬誹謗、四者未曾聞經聞說誹謗、是謂迦葉、菩薩成就四法生善則滅善不增長、

【秦】復次迦葉、菩薩有四法、所生善法滅不增長、何謂爲四、以憍慢心讀誦修學路伽耶經、貪利養心詣諸檀越、增*毀菩薩所未聞經違逆不信、迦葉、是爲菩薩四法所生善法滅不增長、

【宋】佛告迦葉、波、有四法具足令諸菩薩已生未生善法皆令滅盡永不增長、迦葉、白言、云何四法、一者世間所有深著我見、二者觀察種族住著利養行呪*力事三者瞋恨善薩偏讚佛教不普稱讚、四者未聞難見經法聞之疑謗、如是迦葉、具此四法令諸菩薩已生未生善法皆悉滅盡永不增長、我今於此重說頌曰、

由此著我見	皆令善法盡	觀察於種族
呪術求利養	毀於之故譬	而不可行此
未聞久善佛	聞之故譬如	具行此四法
遠離佛善提	譬如天與地	者



6

ca-[6a5] turbhiḥ kāṣyapa dharmaiḥ samanvāgato bodhisatvaḥ
 parihāṇadharmā bhavati viṣeṣagāmitāyaiḥ katamaḥ caturbhiḥ sugrutam [6b1]
 aṛyeṣate na duṣrutam / yad uta śatpāramitābodhisatvapaṭakaparyeṣṭi
 vasadṛṣṭa ca bhavati nirmānatayā [6b2] sarvasatveṣu dharmalābhasamtuṣṭa
 a bhavati / sarvamithyājīvaparivarjitāḥ āryavaṃśasamtuṣṭ. XXX [6b3] tāyā
 āpatyā na parāṃṣ codayati / na ca doṣāntaraskhalitagaveṣī bhavati / yeṣu
 āsya buddhir na gā-[6b4] hate tatra tathāgatam eva sākṣīti kṛtvā na pratikṣi
 ati // tathāgata eva jānāti nāham XXXXXXX [6b5] dhīr nānādhimuk-
 ikānāṃ satvānāṃ yathādhimuktikatayā dharmadeṣanā pravartate / ebhiḥ
 āṣyapa caturbhir dharmaiḥ samanvā-[7a1] gato bodhisatvaḥ parihāṇadharmā
 bhavati viṣeṣagāmitāyai / tatredam ucyate 6 //

nityam ca so.....[7a2] yukto
 upāyakaucaly atha bodhipiṭake /
 nirmānatāyāḥ ca ṣvācittasādṛṣo
 sarve ca satveṣu ni.....[7a3]
 tuṣṭaḥ ca lābhena saddhārmikena
 ājivaṣuddho sthita āryavaṃṣe /
 param ca nāpattiṣu codayamto
 skhalita.....[7a4] na gaveṣamāno 2
 na gāhate yatra ca buddhir asya
 tathāgatam sākṣīkaroti tatra /
 nāham prajānāmi jino prajā[7a5]
 ananta bodhi sugatena bhāṣitā 3
 imā tu dharmāḥ caturo viditvā
 na hāpaye jātu viṣeṣam uttamam ✕
 imeṣu dharmeṣu prati-[7b1] ṣṭhitasya
 na durlabhā bodhi jinapraṣṭān ✕ //

/ bod-srun-byan-chub-sems-dpaḥ-chos-bzhi-dan-ldan-na / khyad-par-du
 bgro-bas-yons-su-mi-nams-paḥi-chos-can-du-hgyur-te / bzhi-gan-zhe-na / hdi
 lta-ste / hdi-ltar-pha-rol-tu-phyin-pa-drug-dañ-ldan-pa / byañ-chub-sems
 dpaḥi-sde-snod-ḥchol-ba-la-brçams-nas-legs-par-thos-pa-ḥchol-gyi-fies-par-thos
 pa-mi-ḥchol-te // sems-can-thams-cad-la-ṇa-rgyal-med-paḥi-phyir-sems-khyi
 lañ-ḥdra-ba-yin / chos-kyi-rñed-pas-chog-par-bzin-te / log-par*-ḥḥo-ba-thams

-cad-yoñs-su-spañs-çiñ / hphags-pañi-rigs-kyis-chog-par-hžin-pa-yin-gzhan
 -dag-gi-ltuñ-ba-byuñ-ba-dañ / ma-byuñ-ba-mi-gleñ-zhiñ-gzhan-dag-gi-hkhrul
 -pa-gzhan-dañ*-gzhan-mi-çhol-ža-yin / sañs-rgyas-kyi-chos-zab-mo-gañ-dag
 -deñi-blos-mi-rtogs-pa-de-la / sañs-rgyas-kyi-byañ-chub-ni-mthah-yas-çiñ /
 sems-can-mos-pa-tha-dad-pa-rnams-la-de-bzhin-gçegs-pa-rnams-kyi-chos
 -bstan-pa-hjug-ste / de-bzhin-gçegs-pa-ñid-kyis-mkhyen-kyi* / bdag-gis-ni-mi
 -çes-te / de-bzhin-gçegs-pas-mñon-sum-mo-zhes-byas-nas-mi-spoñ-ba-ste
 / hod-sruñ-byañ-chub-sems-dpañ-chos-bzhi-po-de-dag-dañ-ldan-na / khyad
 -par-du-hgro-bas-yoñs-su-mi-ñams-pañi-chos-can-du-hgru-ro // de-la-hdi-skad
 -ces-bya-ste /

/ de-ni-rtag-tu-pha-rol-phyin-rnams-dañ /
 / thabs-la-mkhas-dañ-byañ-chub-sde-snod-bröñ /
 / ña-rgyal-med-pas-khyi-hdrabi-sems-kyis-su /
 / sems-can-kun-la-ñ-rgyal-bcag-pa-yin /
 / chos-dañ-hthun-pañi-ñied-pas-chog-çes*-çiñ /
 / hçho-ba-yoñs-dag-hphags-pañi-rigs-la-gnas /
 / gzhan-gyi-hkhrul-pa-çhol-bar-mi-byed-ciñ /
 / gzhan-gyi-ltuñ-ba-gleñ-bar-mi-byed-do /
 / gañ-la-de-yi-blos-ni-mi-rtogs-pa /
 / de-la-de-bzhin-gçegs-pa-mñon-sum-ste /
 / bde-gçegs-bçad-pañi-byañ-chub-mthah-yas-pas /
 / rgyal-bas-mkhyen-kyi*-bdag-gis-mi-çes-so /
 / chos-bzhi-hdi-dag-rig-par-gyur-pa-ni /
 / ye-çes-khyad-par-hphags-mchog-ñams-mi-hgyur /
 / chos-hdi-dag-la-rab-tu-gnas-pa-ni /
 / rgyal-bas-bshags-pañi-hyañ-chub-ñied-mi-dkañ /

【漢】菩薩有四事、求經道及有所求索不中斷、何謂
 四事、但求索好經法、六波羅蜜、及菩薩毗羅經、及佛諸
 品、去瞋恚之心、敬事十方天下人、如奴事大*夫、樂於經
 不爲外道自益身也、自守不說人惡及讒溺於人、所不
 聞經不限佛智也、隨其所喜經者各自聞得、是爲四、

法、善慢、知所增
善極邪不佛退
長無去所根、衰
增度除者生不
退六足四衆善
衰樂知短、隨法
不法、法之界四
善非以失境就
法聞者誤量成
四樂三人無薩
就不生、他來善
成法衆求如葉、
薩善慢不證、迦
善聞不過、來謂
葉樂意其如是
迦者下說以達、
次一者不非、能
復四、二犯是不
【晉】何爲藏、不說我、不
云薩他*犯不法善
法說長

何無邪法唯薩
失、心諸諸說、善
不藏、離於演爲
長法足、若爲是
增薩知短、而葉、
法善量人樂迦
善蜜知求所逆、
生羅施不衆達
所波得實隨生
法、六法虛量不
四典如過無證
有經下罪法爲失、
薩正下人佛佛不
善求卑他念、以長
葉法謙出是解、增
迦邪生不如所法
次離衆種、作我善
復捨諸聖達非生
【秦】爲慢安不所法
謂憍命心佛四

滅聞等、喜、自不如今
不願平歎法、我法、我
法不行族深知、此勝、
善善心聖此而說增
薩其見得若是演法
善聞我命者如生得
諸願去邪四見衆盡
令者除離犯、而諸不
足一者遠過是爲法
具法、二者他如來善
法四藏、三見來、如薩
四何薩喜、不如礙、善
有云善歡亦佛無諸
波言、及利罪、彼種令
葉白蜜法實毀種法、
迦葉羅得不謗邊四曰、
告迦波生實不無此頌
佛勝、六衆人而智具說
【宋】得惡、令不智能是於
法求一說不知、迦此

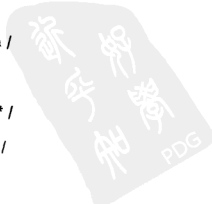
羅心命說與謗者得
波等淨言深疑法難
六平清而其生四不
行行住不法不此提
恆而活終此而行善
惡見喜實聞了說中
諸我利不見明衆法
聞於法實不自爲此
願除彼罪同佛來住
非斷得他如唯如安
善薩生族犯知邊盡
其薩衆種過能無無
聞善諸聖諸不廣法
願求令值觀智智智
常而普復設少佛勝

catvāra ime kācya pa kuṭilāc cittotpādās tena bodhisatvena pari-[7b2]
varjitavyāḥ katamec catvāra yad uta kāmkṣā vimatir vicikitsā sarvabuddha-
dharmaḥ / mānamadamrakṣakrodhavyāpā-[7b3] dāḥ sarvasatvaiṣu irṣyāmātsar-
yam paralābheṣu avarṇāyaḥokīrtiḥabdaḥlokaniḥcāraṇatayā.....[7b4] ime
kācya pa catvāraḥ kuṭilāc cittotpādās te bodhisatvena parivarjitavyāḥ tatredam
ucyate 7

dharmeṣu kāmkṣāṃ vi-[7b5] matira ca kurvati
satveṣu māmaṇam atha krodhaṃ sevati /
mātsaryam irṣyā paralābha kurvate
jine prasādaṇ ca na.....[8a1]
akīrty avarṇaṃ ayaḥ ca cārayi
so bodhisatveṣu sadā avidvāt ✕
catvāri cittā kuṭilā vivarjaye.....
.....[8a2] pakṣaṃ sada bodhisatvaḥ 2 //

/ ḥod-sruñ-chos-bzhi-po-ḥdi-dag-ni-gya-gyu-can-gyi-sems-bskyed-pa-
-ste / de-dag-byañ-chub-sems-dpas-yoñs-su-spañ-bar-byaḥo // bzhi-gañ-zhe-na
/ ḥdi-lta-ste / sañs-rgyas-kyi-chos-rnams-la-som-ñi-dañ / yid-gñis-dañ / the-
-ḥhom-za-ba-dañ / sems-can-rnams-la-ña-rgyal-dañ / rgyags-pa-dañ / ḥchab-pa-
-dañ / khro-ba-dañ / gnod-par-sems-pa-dañ / gzhan-gyi-rñied-pa-rnams-la-
-phrag-dog-dañ / ser-sna-byed-pa-dañ / byañ-chub-sems-dpaḥ-rnams-la-
-bsñags-pa-ma-yin-pa-dañ / mi-sñan-pa-dañ / brjod-pa-ma-yin-paḥi-sgra-
-ḥhigs-su-bcad-pa-ḥbyin-pa-ste / ḥod-sruñ-bzhi-po-de-dag-ni-gya-gyu-can-
-gyi-sems-bskyed-pa-ste / de-dag-byañ-chub-sems-dpas-yoñs-su-spañ-bar-
-byaḥo // de-la-ḥhi-skad-ces-bya-ste /

/ chos-rnams-la-ni-som-ñi*-yid-gñis-byed /
/ sems-can-rnams-la-ña-rgyal-rgyags-khro-sten /
/ gzhan-gyi-rñied-la-ser-sna-phrag-dog-byed /
/ rgyal-ba-la-ni-nams-kyañ-dad-mi-byed /
/ mi-mkhas-rtag-tu-byañ-chub-sems-dpaḥ-la /
/ bsñags-pa-min-dañ-brjod-min-mi-sñan-brjod* /
/ gya-gyu-can-gyi-sems-bzhi-rnam-par-spañ /
/ byañ-chub-sems-dpas-rtag-tu-sems-can-bsten /



【漢】菩薩有四事，心不委曲當遠離，何謂爲四、一者猶豫於佛法、二者自貢高瞋恚、頑很用加於人、三者貪嫉諛詭、四者說菩薩短、是爲四、

【晉】復次迦葉、心有四曲菩薩當除、云何爲四、一者猶豫疑於佛法、二者憍慢不語恚怒衆生、三者他所得利心生慳嫉、四者毀訾誹謗不稱譽菩薩、是謂迦葉、心有四曲菩薩當除、

【秦】復次迦葉、菩薩有四曲心所應遠離、何謂爲四、於佛法中心生疑悔、於諸衆生憍慢瞋恨、於他利養起嫉妬心、訶罵菩薩廣其惡名、迦葉、是爲菩薩四曲心所應遠離、

【宋】佛告迦葉波、有四種法生不正心離菩薩行、迦葉白言、云何四法、一者疑惑佛法心不愛樂、二者我見貢高瞋恚有情、三者他得利養貪愛憎嫉、四者於佛菩薩不生信敬亦不稱讚而復毀謗、迦葉、如是四法生不正心離菩薩行、我今於此重說頌曰、

疑	惑	諸	佛	法	作	意	不	愛	樂	貢	高	我	見	增
瞋	恚	衆	生	故	他	所	得	利	養	貪	愛	起	憎	嫉
於	佛	菩	薩	衆	心	不	生	信	受	此	四	不	正	心
遠	離	菩	薩	行										



Catvāra ime kāṅyapa rjukasya bodhisatvasya rjukalakṣaṇāni bhavanti
kata-[8a3] māni catvāri / ryad uta āpattiāpanno na pracchādayaty ācaṣṭe
 vivṛṇoti niṣparyutthāno bhavati / yena sa-[8a4] tyavacanena rājavārihāṇir
 vā dhanapārihāṇir vā kāyajīvitāntarāyo bhavet tat satyavacanam na vigūhati
 [8a5] nānyenānyam prati nisṛtya vācā bhāṣate / sarvaparopakrameṣu
 cākroçaparibhāṣaṇakumṣanapamṣanatāḍana-[8b1] tarjanavadhabandhanā-
 parādheṣv ātmāparādhi bhavati / karmavipākapratisaraṇo na pareṣāṃ
 kupyati nā-[8b2] nuçayam vahati / sa çraddhāpratiṣṭhitaç ca bhavati /
 sarvāçraddheyān api buddhadharmā çraddadhāti āçayaçuddha-[8b3]
 tām upādāya / ime kāṅyapa catvāro rjukasya bodhisatvasya rjukalakṣaṇāni
 bhavanti / tatedam u-[8b4] cyate 8 //

āpattim āpanna na cchādayanti
 kathenti vivaranti ca eti doṣāt ✕
 dhanarājyaheto na ca jīvi XX
 XX [8b5] vadamte vidadiyasamjñām ✕
 ākroçanākunsaṇapamṣanāsu
 vadheṣu bandheṣv avarodhaneṣu /
 ātmāparādhi na pare X [9a1] kupyate
 karmasvako nānuçayam vahaṃtoḥ 2
 sa çraddadhāti sugatāna bodhim
 çraddhāsthito āçayiçuddhiyukto [9a2]
 rjukalakṣaṇā hy eti jinena proktā
 varāgrasatvena niṣevitavyāḥ 3 //

/ hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañ-drañ-poḥi-drañ-baḥi
 -mchan-ñid-yin-te / bzhi-gaṅ-zhe-na-ḥdi-lta-ste / ltuñ-ba-byuñ-ba-rnams-mi
 -hchab-ciñ-rjod-de / rnam-par-ḥbyed-pa-dañ / hchags-pas-kun-nas-ldañ-ba
 -med*-pa-yin / deḥi-bden-paḥi-çhig-gaṅ-gis-rgyal-srid-stor-ba-ḥam / nor-yal
 -ba-ḥam / srog-gi-bar-chad-du-ḥgyur-yañ-bden-paḥi-çhig-mi-ḥkhyud-ciñ /
 gzhan-nas-gzhan-du-sgyur-baḥi-çhig-mi-smra-ba-yin / gzhan-gyis-gnod-par*
 -bya-ba-bskur-pa-dañ / mchañ-ḥdru-ba-dañ / smod-pa-dañ / bçuñ-ba-dañ
 -bsdigs-pa-dañ-rdeg-pa-dañ / gsod-pa-dañ / ḥchiñ-bar-byed-paḥi-fies-pa-thams
 -cad-la-bdag-gis-fies-par-sems-çiñ-las-kyi-rnam-par-smin-pa-la-rton-pas /

gzhan-dag-la-mi-hkhrug-ciñ-khon-du-hzin-pa-med*-pa-yin / de-dad-pa-la-rab
 -tu-gnas-pa-yin-te / bsam-pa-yoñs-su-dag-paḥi-phyir / thams-cad-dad-par-mi
 -hgyur-baḥi-sañs-rgyas-kyi-chos-la-mñon-par-dad-pa-ste / hod-sruñ-bzhi-po
 -de-dag-ni-byañ-chub-sems-dpaḥ-drañ-poḥi-drañ-baḥi-mḥan-fiid-yin-no //
 de-la-hdi-skad-ces-bya-ste /

/ ltuñ-ba-byuñ-ba-hḥab-par-mi-byed-kyi /
 / rjod-ciñ-rnam-par-hbyed-de-fies-par-hdor /
 / nor-dañ-rgyal-srid-phyir-dañ-srog-phyir-yañ /
 / hdu-ḥes-bsgyur-te-bržun-paḥi-ḥig-mi-smra /
 / bskur-dañ-smod-dañ-bḥuñ-dañ-gsod-pa-dañ /
 / hchiñ-bar-byed-dañ-go-rar-bcug-pa-la /
 / bdag-gis-fies-sems-gzhan-la-hkhrug-mi-byed /
 / las-ni-bdag-gir-bya-bas-khon-mi-hzin /
 / de-ni-bde-gḥegs-rnams-kyi-byañ-chub-dañ /
 / dad-la-gnas-ḥiñ-bsam-pa-dag-ldan-pa /
 / hdi-dag-drañ-baḥi-mḥan-du-sañs-rgyas-gsuñs /
 / sems-can-mchog-gis-rtag-tu-bsten-par-bya /

【漢】菩薩有四事直行至誠，何謂爲四、一者自有過惡不覆藏，自悔欲除其罪、二者實諦亡命亡國亡財不兩舌、三者設有災變妄起、至罵詈數數輕易及搥捶閉著牢獄、設有是當自悔前世惡所致、四者無恨無瞋恚*自信、是爲四、

【晉】復次迦葉、菩薩有四順相、云何爲四、一者所犯發露而不覆藏、心無纏垢、二者真言致死終不違真、三者所說而不相奪、一切侵欺呵*罵輕易搥捶縛害、一切是我宿命所作、不起恚他不生使纏、四者堅住不信他說、至信佛法亦不信之、內清淨故、是謂迦葉、菩薩有四順相、

【秦】復次迦葉、菩薩有四直心之相、何謂爲四、所犯衆罪終不覆藏、向他發露、心無蓋纏、若失國界、身命財利如是急事、終不妄語、亦不餘言、一切惡事、罵詈毀謗、搥打繫縛種種傷害、受是苦時、但自咎責、自依業報、不瞋恨他、安住信力、若聞甚深難信佛法、自心清淨能受持、迦葉、是爲菩薩有四直心之相、

【宋】佛告迦葉、波、有四种法令諸菩薩得柔輭相、迦葉白言、云何四法、一者所得阿鉢羅諦得已發露、終不覆藏遠離過失、二者彼須真實所言誠諦、寧可盡於王位破壞富貴、散滅財利捨於身命、終不妄語所言真實、衆亦不令他言說虛妄、三者不發惡言毀謗、如是一切衆生、乃至善與不善鬪諍相打禁繫枷鎖、如是過亦不信、言說、恐自成罪得業果報、四者依彼信行深信一切諸佛法教、心意清淨、迦葉、如是四法令諸菩薩得柔輭相、我今於此重說頌曰、

所獲阿鉢羅	恐成於過罪	不敢自覆藏
洗心而發露	用意要真實	所言須誠諦
寧盡國王位	捨命破資財	不發妄語言
棄背真實行	亦不教他人	令作虛妄事
又不行毀謗	蔑無一切衆	善與不善者
乃至鬪諍等	終不說視他	恐招自業果
心住清淨行	信樂佛善提	此四佛宣揚
衆生宜親近		

stijñā ca çraddhādeyaṃ paribhūṃkte / dāntājāneyaprāptāṃ ca bodhisatvāṃ
 śvā agoravo bhavati mānagrāhī / ime [9b1] kācyapa catvāro bodhisat-
 chaḍḍumkāḥ tatredam ucyate 9 //

grutena oddhatyavihāri bhoti
 na coddhato gacchati ā-[9b2] nuçāsanim /
 so uddhato sevati sarvadharmān
 çuçrūṣate na ca āryāṃ kathamecit ✕
 cyutapratijño paribhūṃjate sa-[9b3] dā
 çraddhāya dinnāni subhojanāni /
 ājanyaprāptān api bodhisatvān
 paçyitvā no gauravatā karoti / 2
 mā-[9b4] nam ca so br̥ṃhayate khaḍḍumko
 nirmāṇa to sevati bodhisatvān ✕
 ete khaḍḍumkā sugatena proktā
 jīnātmaḥ te pari-[9b5] varjanīyāt ✕ 3 //

d-sruñ-bzhi-po-hdi-dag-ni-byañ-chub sems-dpaḥ-dmu-rgod-de / bzhi-gañ
 e-na-hdi-lta-ste / thos-pa-la-gces-pa-hdor-baḥi-chos-su-gnas-çiñ-chos-kyi
 as-su-hthun-paḥi-chos-sgrub-pa-la-nan-tan-du-mi-byed-pa-yin / rjes-su
 stan-pa-la-gces-pa-hdor*-baḥi-chos-su-gnas-çiñ / slob-dpon-dañ-mkhan-po-la
 i-zhu-mi-byed-pa-yin / dam-beas-pa-las / fiams-kyañ-dad-pas-byin-pa-la
 in-tu*-spyod-de / dad-pas-byin-pa-log-par-ltuñ-bar-byed-pa-yin // byañ
 ub-sems-dpaḥ-dul-ba-cañ-çes-pa-rnams-mthoñ-na // mi-gus-çiñ-ña-rgyal
 zin-pa-yin-te / hod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpaḥ-dmu-rgod
 s / de-la-hdi-skad-ces-bya-ste /

/ thos-pas-rgod-par-gnas-par-byed-pa-yin /
 / rjes-su-bstan-paḥi-chos-fiid-rtogs-mi-hgyur /
 / de-ni-chos-kun-gces-pa*-hdor-ba-sten /
 / hphags-pa-rnams-la-nam-yañ-sri-zhu-med /
 / dam-beas-fiams-kyañ-dad-pas-byin-pa-yi /
 / kha-zas-rnams-la-de-ni-rtag-tu-zā /
 / byañ-chub-sems-dpaḥ-cañ-çes-thob-pa-dag
 / mthoñ-bar-gyur-na-gus-par-mi-byed-çiñ /
 / dmu-rgod-de-ni-ña-rgyal-hphel-bar-byed /
 / byañ-chub-sems-dpaḥ-ña-rgyal-bcag*-mi-sten /
 / hdi-dag-dmu-rgod-bde-bar-gcegs-pas-gsuñs /
 / de-dag-rgyal-sras-rnams-kyis-yoñs-su-spañ /



【漢】菩薩有四事難調也、何謂四事、一者學經自用不隨師法、二者所受教不用也、不慈孝於師、三者受比丘僧所信句、妄與他人、四者不敬於成就菩薩、是爲四、

【晉】復次迦葉、菩薩有四惡、云何爲四、一者多聞調觀行不如法、不順教誡、二者離於正法不敬師長、不消信施、三者失戒定慧癡憊受施、四者見於調御智慧菩薩不敬貢高而輕慢之、是謂迦葉、菩薩有四惡、

【秦】復次迦葉、菩薩有四敗壞之相、何謂爲四、讀誦經典而生戲論、不隨法行、不能奉順恭敬師長、令心歡悅損他供養、自違本誓而受信施、見善菩薩輕慢不敬、迦葉、是爲菩薩有四敗壞之相、

【宋】佛告迦葉波、有四種法令諸菩薩心意剛強、迦葉白言、云何四法、一者所聞最上勝法心不樂行、二者於法非法雖知淨染、淨法不行而行非法、三者不親近阿闍梨及師法等、信受妄語不知食處、四者見諸菩薩具其盛德、都無恭敬我見輕慢、迦葉、如是四法令諸菩薩心意剛強、我今於此重說頌曰、

聞彼最上法	心意不樂行	淨法而不修
非法生愛樂	棄背阿闍梨	敬於師勝德
受食處不尊重	信行劣我常	善薩有心輕
不此四佛自	我常亦遠離	剛強心

10

utvāra ime kāṅyapa ājāneyā bodhisatvāḥ katame catvāraḥ suṅrutam ṅruṅoti
 .tra ca pratipadya-[10a1] te / arthapratisaraṇaḥ ca bhavati na vyamjan-
 pratisaraṇaḥ pradakṣiṇagrāhī bhavaty avavādānuṅāsane / suva-[10a2] cāḥ
 ikṛtakarmakārī ca bhavati / guruṅṅrūṣaniryātaḥ ājāneyabhojanāni ca
 aribhūṅkte / acyutaṅi-[10a3] lasamādhir dāntājāneyaprāptāḥ ca bodhisatvām
 ṅṣṭvā sagauravo bhavati sapratīḅaḥ tannimnaḥ tatpravapaḥ tatprā-[10a4]
 ḅhāraḥ tadguṅapratikāṅkṣī / ime kāṅyapa catvāro ājāneyā bodhisatvāḥ
 .treḅam ucyate 10 //

ṅruṅoti yaṅ suṅruta [10a5] tam karoti
 dharmārthasāro pratipattisusthitaḥ
 pradakṣiṇam ḅrṅṅati ānuṅāsanim
 suvaco guru sevati dharmakāma /
 ṅīle [10b1] samādhau ca sadā pratiṣṭhito /
 subhojanam bhūṅjati ṅīlasamvṛtaḥ
 sagauravo bhavati ca sapradeḅo
 tannimna tatpro-[10b2] ṅu ḅuṅābhikāṅkṣī 2
 ājanyaprāptāḥ ca ḅinorasā ye
 premeṅa tam paṅyati nityakālam ✕
 catvāra etan sugato X [10b3] diṣṭā
 ājanyaprāptā sugatasya putrāḥ 3 //

od-sruṅ-bzhi-po-ḅdi-dag-ni-byaṅ-chub-sems-dpaḥ-caṅ-ḅes-pa-ste / bzhi-gaṅ-zhe
 ua-ḅdi-lta-ste / legs-par-thos-pa-ḅian-ciṅ-de-la-nan-tan-du-byed-de / don-la
 ton-kyi-ḅhig-ḅbru-la-mi-rton-pa-yin / gdams-ḅag-daṅ-rjes-su-bstan-pa-la
 ṣṭhun-par-ḅḅin-ciṅ-bkaḅ-blo-bde-ba-legs-par-byed-paḅi-las-byed-ciṅ / bla-ma
 a-sri-zhu-bya-bar-ḅhar-phyin-pa-yin / ḅhul-khrims-daṅ-tiṅ-ḅe-ḅḅin-las-ma
 iams-te / caṅ-ḅes-pas-zas-za-ba-yin / byaṅ-chub-sems-dpaḥ-dul-ba-caṅ-ḅes
 nams-mthoṅ-na-gus-pa-daṅ-bcas-ḅiṅ / rje-sa-daṅ-bcas-par-de-la-gzhol / de-la
 .bab-de-la-bab-ciṅ / deḅi-yon-tan-ḅdod-pa-yin-te / ḅod-sruṅ-bzhi-po-de-dag-ni
 yaṅ-chub-sems-dpaḥ-caṅ-ḅes-so // de-la-ḅdi-skad-ces-bya-ste /

/ gaṅ-mḅian-de-ni-legs-par-thos-par-byed /
 / chos-don-sḅiṅ-por-byed-ciṅ-nan-tan-gnas /
 / rjes-su-bstan-pa-ḅṭhun-par-ḅḅin-byed-ciṅ /

/ chos-ḥdod-bkaḥ-blo-bde-bar-bla-ma-sten /
 / ḥul-khrims-tiñ-ñe-ḥzin-la-rtag-gnas-ḥiñ /
 / ḥul-khrims-bsdams-nas-de-ni-bzaḥ-ba-za /
 / gus-dañ-beas-ḥiñ-rje-sar-bcas-pa-yin /
 / de-la-gzhol-zhiñ-der-ḥbab-yon-tan-ḥdod /
 / rgyal-sras-gañ-dag-cañ-ḥes-thob-gyur-pa /
 / de-dag-la-ni-rtag-tu-dgaḥ-bas-lta /
 / bde-bar-gḥegs-pas-bstan-pa-ḥdi-bzhi-ni /
 / bde-gḥegs-sras-po-cañ-ḥes-thob-pa-yin /

【漢】菩薩有四事易調也，何謂爲四，一者所聞經法隨教不過，所聞者但聞取法不取嚴飭，二者當恭敬於師無諛諂，三者食知足持戒三昧如法，四者見成就菩薩持善心向心，口身亦爾，亦欲及其功德，是爲四，

【晉】復次迦葉，菩薩有四智，一者未聞者聞行如法，二者依義不以文飭，三者順教戒*善語，所作皆善孝順師尊，得戒定慧而食信施，四者見於調御智慧菩薩與善敬心，是謂迦葉，菩薩四智，

【秦】復次迦葉，菩薩有四善順之相，何謂爲四，所未聞經聞便信受如所說行，依止於法不依言說，隨順師教能知意旨，易與言語所作皆善，不失師意不退戒定，以調順心而受供養，見善菩薩恭敬愛樂隨順善人稟受德行，迦葉，是爲菩薩有四善順之相，

【宋】佛告迦葉波，有四種法令於菩薩知見明了，迦葉白言，云何四法，一者聞善樂行聞惡樂止，知法真實棄背邪僞受行正道，二者遠離毀謗純善相應，美言流布衆所愛敬，三者親近師教知彼食處，調伏諸根戒定不間，四者自得善提不捨衆生，行實慈愍令彼愛樂廣

大真德、迦葉、如是四法令於菩薩知見明了、我今於此重說頌曰、

聞善樂欲行	聞惡心欲止	棄背邪僞因
受行八正道	毀謗恆遠離	善業得相應
流布善言音	令衆生愛重	親近於師教
知彼食來處	制伏取境根	安住於戒定
雖得佛菩提	不捨有情界	行彼真實慈
令求無上德	此四佛所宣	速得善逝果

11

satvāra ime kāṅyapa bodhisatvaskhalitāni / katamāni catvāri [10b4]
 ıparipācīteṣu satveṣu viḡvāso bodhisatvasya skhalitāṃ / abhājanībhūteṣu
 satveṣūdārabuddhadharmasamprakāṅa-[10b5] natā bodhisatvasya skhalitāṃ /
 adārādhimuktikeṣu satveṣu hīnayānasamprakāṅanā bodhisatvasya skhalitāṃ //
 samyakpratyu-[11a1] psthiteṣu satveṣu ḡilavatsu kalyāṅadharmaprativi-
 mānanā duḡḡilapāpadharmasamgraho bodhisatvasya skhali X [11a2] imāni
 kāṅyapa catvāro bodhisatvaskhalitāni / tatredam ucyate 10 //

na viḡvaseyāparipācīteṣu
 abhā-[11a3] jāne dharma udāra no bhāṅe /
 udāradharmeṣu na hīnayāne
 prakāṅaye jātu sa bodhisatvo /
 samyaksthitāṃ ḡi-[11a4] laḡuṅopapetān
 kalyāṅadharmā na vimānayeta /
 duḡḡilasatvā na parigraheyā
 pāpam ca dharman parivarjayetaḡ
 skha-[11a5] litāni catvāri imāni jñātvā
 vivarjayed dūrata bodhisatvaḡ
 imā niṣevam tu na bodhi buddhyate
 tasmād vivarjed imi dharma [11b1] paṅḡitaḡ 3 //



/ hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañi-ḥkhrul-pa-ste / bzhi-gañ
 -zhe-na / ḥdi-lta-ste / sems-can-yoñs-su-smin-par-ma-byas-pa-rnams-la-yid-rton
 -pa-byañ-chub-sems-dpañi-ḥkhrul-pa-dañ / sems-can-snod-du-ma-gyur-pa
 -rnams-la-sañs-rgyas-kyi-chos-rgya-chen-po-ston-pa-byañ-chub-sems-dpañi
 -ḥkhrul-pa-dañ / rgya-chen-po-la-mos-paḥi-sems-can-rnams-la-theḡ-pa-dman
 -pa-ston-pa-byañ-chub-sems-dpañi-ḥkhrul-pa-dañ / sems-can-yañ-dag-pa-la-rab
 -tu-gnas-pa-ḡhul-khrims-dañ-ldan-pa-dge-baḥi-chos-can-rnams-la-brñas-ḡiñ /
 ḡhul-khrims-ḡchal-pa-sdig-paḥi-chos-can-kun-tu-sduñ-pa / byañ-chub-sems
 -dpañi-ḥkhrul-pa-ste / hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañi
 -ḥkhrul-paḡo // de-la-ḥdi-skad-ces-bya-ste /

/ yoñs-smin-ma-byas-rnams-la-yid-mi-brtan /
 / snod-min-rnams-la-rgya-chen-chos-mi-bḡad /
 / rgya-chen-sems-can-rnams-la-theḡ-pa-dman /
 / byañ-chub-sems-dpañi-mchog-gis-bḡad-mi-bya /
 / yañ-dag-gnas-ḡiñ-ḡhul-khrims-yon-tan-ldan /
 / dge-baḥi-chos-can-rnams-la-brñas-mi-bya /
 / ḡhul-khrims-ḡchal-paḥi-sems-can-yoñs-mi-bsdu /
 / sdig-paḥi-chos-rnams-yoñs-su-spañ-bar-bya /
 / ḥkhrul-paḥi-chos-bzhi-ḥdi-dag-ḡes-gyur-nas /
 / byañ-chub-sems-dpas-rgyañ-bsriñ-rnam-par-spoñ* /
 / ḥdi-dag-bsten-na-byañ-chub-ḡchañ-mi-rgya /
 / de-lta-bas-na-mkhas-pas-chos-ḥdi-spoñ* /

【漢】菩薩有四事得其過，何謂四事，一者本不相習不當妄信，二者佛有深法不當妄教人，是爲大過，三者人有喜菩薩道者，反教人羅漢道，是爲大過，四者於比丘僧中布施心不等與者，是爲大過，是爲四，

【晉】復次迦葉，菩薩有四差違，云何爲四，一者未悉衆生便謂親厚，菩薩差違，二者衆生不能堪受微妙佛法而爲說之，菩薩差違，三者愛樂上妙爲說下乘，菩薩差違，四者衆生正行皆得妙法，而相違反，菩薩差違，是謂迦葉，菩薩有四差違，

【秦】復次迦葉、菩薩有四錯謬、何謂爲四、不可信人與之同意、是菩薩謬、非器衆生說甚深法、是菩薩謬、樂大乘者爲讚小乘、是菩薩謬、若行施時但與持戒、供養善者不與惡人、是菩薩謬、迦葉、是爲菩薩四謬、

【宋】佛告迦葉波、菩薩有四種違犯、迦葉白言、云何四種、一者衆生信根未熟而往化他、菩薩違犯、二者下劣邪見衆生廣說佛法、菩薩違犯、三者爲小乘衆生說大乘法、菩薩違犯、四者輕慢正行持戒衆生、攝受犯戒邪行衆生、迦葉、如是四種菩薩違犯、我今於此重說頌曰、

衆生信未熟	而往化於彼	下劣邪有情
爲彼廣說法	於彼聲聞處	分別大乘法
輕慢正行人	攝受破戒者	知此四違犯
菩薩須遠離	依此四法行	善提不成就

12

atvāra ime kāṣyapa bhodhisatvamārgāḥ katame catvāraḥ samacittatā
 irvasatveṣu / [11b2] buddhajñānasamādāpanatā sarvasatveṣu samadh-
 madeṣā sarvasatveṣu samyakprayogatā sarvasa-[11b3] tveṣu / 4 ime
 aṣyapa catvāro bodhisatvamārgāḥ tatredam idam ucyate 12 //

samacitta satveṣu bha X [11b4] ta nityam
 samādapeyād iha buddhayāne /
 dharmam ca deṣetā jinapraçastam
 sarveṣu satveṣu prasannacitto /
 samya-[11b5] kprayuktā pratipattisusthito
 sarveṣu satveṣu samam careta /
 mārgān imāṃç catura jinapraçastām
 jinorāsā sada tam [12a1] bhāvayanti / 3 //



bod-sruñ-bzhi-po-hdī-dag-ni-byañ-chub-sems-dpañi-lam-ste / bzhi-gañ-zhe-na /
 hdī-lta-ste / sems-can-thams-cad-la-sems-mfiām-pa-dañ / sems-can-thams-cad-
 -la-mḥuñs-par-chos-ston-pa-dañ / sems-can-thams-cad-sañs-rgyas-kyi*-ye-ḥes
 -yañ-dag-par-ḥzin-du-ḥjug-pa-dañ / sems-can-thams-cad-la-yañ-dag-par-sbyor
 -ba-ste / ḥod-sruñ-bzhi-po-de*-dag-ni-byañ-chub-sems-dpañi-lam-mo / de-la-
 -hdī-skad-ces-bya-ste /

/ sems-can-rnams-la-rtag-tu-sems-sfioms-bya /
 / sañs-rgyas-theg-mchog-yañ-dag-ḥzin-du-ḥjug /
 / rgyal-bas-bśāgs-pañi-chos-ni-bstan-par-bya /
 / sems-can-kun-la-dad-pañi-sems-su-bya /
 / yañ-dag-sbyor-zhiñ-nan-tan-byed-par-gnas /
 / sems-can-kun-la-mḥuñs-par-spyad-par-bya /
 / chos-bzhi-hdī-dag-rgyal-bas-rab-bśāgs-te /
 / rgyal-sras-rnams-kyis-de-dag-rtag-tu-bsten /

【漢】菩薩有四事得菩薩道、何謂四事、一者等心於十方人、二者布施等心於十方人、三者所作爲等心於十方人、四者說經等心於十方人、是爲四、

【晉】復次迦葉、菩薩有四道、云何爲四、一者等心爲一切衆生、二者勸一切衆生學佛智慧、三者爲一切衆生而說正法、四者令一切衆生順於正行、是謂迦葉、菩薩四道、

【秦】復次迦葉、菩薩有四正道、何謂爲四、於諸衆生其心平等、普化衆生等以佛慧、於諸衆生平等說法、普令衆生等住正行、迦葉、是爲菩薩有四正道、

【宋】佛告迦葉波、有四種法成菩薩道、迦葉白言、云何四法、一者於一切衆生心行平等、二者於一切衆生用佛智教化、三者於一切衆生演說妙法、四者於一切

衆生行正方便、迦葉、如是四法成就菩薩道、我今於此
重說頌曰

於彼羣生類	恆行平等心	教導諸有情
令入如來智	常演微妙法	救度一切人
安住真實中	是名正方便	此四平等法
佛自恆宣說	依教彼恆行	成就菩薩道

13

catvāra ime kāc̣yapa bodhisatvasya kumitrāṇi kusahāyās te bodhisatvena
parivarjayi [12a2] tavyā / katamāni catvāri / ṣrāvakayāniyo bhikṣu ātmahitāya
pratipannaḥ pratyekabuddhayāniyo [12a3] lpārtho lpakṛtyaḥ lokāyatiko
vicitramantrapratibhānaḥ yaṃ ca pudgalaṃ sevamāna tato lokāmiṣasamgra-
[12a4] ho bhavati na dharmasamgrahaḥ ime kāc̣yapa catvāro bodhisatvasya
kumitrāṇi kusahāyās te bodhisatvena pariva-[12a5] rjayitavyāḥ tatredam
acyate //

ye ṣrāvakā ātmahitāya yuktā
yogaṃ ca ye pravrajitāḥ caramti /
pratyekabuddhāpi [12b1] ca ye lpakṛtyā
alpārthasamsarga vivarjayamti /
lokāyatam ye ca paṭhamti bālā
vigrāhikā yatra ka-[12b2] thopadiṣṭā /
yaṃ sevamānāmiṣasamgraho bhaved
bhaven na dharmasya ca samgraho yahim × 2
tān bodhisatvāḥ catu-[12b3] ro prahāya
kalyāṇamitrāḥ caturo bhajamti /
ete kumitrā kusahāyayuktā
jinena dūrāt parivarja-[12b4] nīyā / 3 //

ṣod-sruṅ-bzhi-po-ḥdi-dag-ni-byaṅ-chub-sems-dpaḥi-bḥes-gñen-ñan-pa-grogs
po*-ñan-pa-ste / de-dag-byaṅ-chub-sems-dpas-yoṅs-su-spaṅ-bar-byaho / bzhi
gaṅ-zhe-na / ḥdi-lta-ste / ñan-thos-kyi-theg-pa-pa-bdag-la-phan-paḥi-phyir
zhugs-pa-daṅ / raṅ-saṅs-rgyas-kyi-theg-pa-pa-don-fiuṅ-zhin-bya-ba-fiuṅ-ba

-dañ / hjig-rten-rgyañ-phan-pa-gsañ-çhig-sna-çhogs-kyi-spobs-pa-can-dañ /
 gañ-la-bsten-pas-hjig-rten-gyi-zañ-zhñ-kun-sdud-par-hgyur-gyi / chos-kun-mi
 -sdud-pa-ste / ðod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpañi-bçes-gñen-ñan
 -pa-grogs-po-ñan-pa-ste / de-dag-byañ-chub-sems-dpas-yoñs-su-spañ-bar
 -byaño / de-la-ñdi-skad-ces-bya-ste /

/ ñañ-thos-gañ-dag-bdag-phan-brçon-pa-dañ* /
 / gañ-dag-rab-tu-byuñ-nas-rnal-hbyor-spyod /
 / rañ-sañs-rgyas-pa-gañ-dag-byed-fiuñ-zhiñ /
 / bdag-gi-don-du-ñdu-ñzi-rnam-par-spoñ /
 / byis-pa-gañ-dag-hjig-rten-rgyañ-phan-klog /
 / ji-ltar-bstan-bzhin-gañ-dag-ñdir- rçod-byed* /
 / gañ-la-bsten-na-zañ-zhñ-kun-sdud-kyi /
 / chos-ni-nam-yañ-sdud-par-mi-byed-pa /
 / de-bzhi-byañ-chub-sems-dpas-rab-spañs-nas /
 / dge-bañi-bçes-gñen-bzhi-la-bsten-par-bya /
 / ñdi-dag-bçes-gñen-ñan-dañ-grogs-ñan-du /
 / rgyal-bas-gsuñs-te-thag-bsriñ-yoñs-su-spoñ /

【漢】菩薩有四惡知識，何謂爲四、一者教人爲羅漢道減意、二者教人爲辟支佛道自守無爲、三者喜教人爲教道、四者人求*有學經者、持財物誘恤*不肯教人、是爲四、

【晉】復次迦葉、菩薩有四惡知識、云何爲四、一者聲聞但自饒益、二者緣覺少義少事、三者世俗師典專在言辯、四者習彼但得世法不獲正法、是謂迦葉、菩薩四惡知識、

【秦】復次迦葉、菩薩有四非善知識非善等侶、何謂爲四、求聲聞者但欲自利、求緣覺者喜樂少事、讀外經典路迦耶毗文辭嚴飾、所親近者但增世利不益法利、迦葉、是爲菩薩有四非善知識非善等侶、

【宋】佛告迦葉波、有 四 種 法 爲 菩 薩 怨 而 不 可 行、迦
葉 白 言、云 何 四 法、一 者 樂 修 小 乘 自 利 之 行、二 者 行 辟
支 佛 乘 淺 近 理 法、三 者 隨 順 世 間 呪 術 伎*藝、四 者 用 世
智 聰 辯 集 彼 世 間 虛 妄 無 利 之 法、迦 葉、如 是 四 法 爲 菩
薩 冤 不 可 同 行、我 今 於 此 重 說 頌 曰、

若 行 聲 聞 乘	出 家 自 利 行	及 彼 辟 支 迦
證 悟 淺 理 行	耽 著 世 間 藝	伎*術 禁 呪 等
復 用 世 智 辯	虛 集 無 利 法	誑 賺*於 衆 生
不 到 真 實 際	此 四 菩 薩 行	善 根 皆 滅 盡
冤 家 不 同 行	佛 言 宜 遠 離	

14

atvāra ime kāṅyapa bodhisatvasya bhūtakalyāṇamitrāṇi / katamāni catvāri /
rācanako bodhi-[12b5] satvasya bhūtakalyāṇamitraṃ bodhimārgopastambhāya
sṃvartate dharmabhāṅako bodhisatvasya bhūtakalyāṇamitraṃ [13a1]
ṛutaprajñopastambhāya sṃvarte / pravrajyāsamādapako bodhisatvasya
bhūtakalyāṇamitra sarvakuṣalamū-[13a2] lopastambhāya / sṃvartate / buddhā
bhagavanto bodhisatvasya bhūtakalyāṇamitra sarvabuddhadharmopastam-
[13a3] bhāya sṃvartate / ime kāṅyapa bodhisatvasya bhūtakalyāṇamitrāṇi
atcedam'ucyate / 12 //

kalyāṇa-[13a4] mitraṃ sa ca dāyakanāṃ
pratigrāhako bodhiparigrahāya /
dharmārthavādī ṛutaprajñakari
kalyāṇamitraṃ sugatena [13a5] proktaṃ /
pravrajya ye cāpi samādapenti
te mitramūlaṃ sugatasya vuktāḥ
buddhaḥ ca mitraṃ sugatātmajānāṃ
sambuddhamā-[13b1] rṅasyupastambhanāyaḥ
ete hi catvāri jinapraçastā
kalyāṇamitrā sugatātmajānāṃ /
eta niṣeva X [13b2] sadāpramantā
prāpnoti bodhi sugatopadiṣṭā / 3 //



hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañ-dge-baḥi-bḥes-gñen-te /
 bzhi-gañ-zhe-na / ḥdi-lta-ste / byañ-chub-kyi-lam-rton-paḥi-phyir-sloñ-ba-byañ
 chub-sems-dpañ-dge-baḥi-bḥes-gñen-dañ / thos-paḥi-ḥes-rab-rton-paḥi-phyir
 chos-smra-ba-byañ-chub-sems-dpañ-dge-baḥi-bḥes-gñen-dañ / dge-baḥi-rḥa-ba
 -thams-cad-rton-paḥi-phyir-rab-tu-ḥbyuñ*-ba-yañ-dag-par-ḥzin-du-ḥjug-pa
 -byañ-chub-sems-dpañ-dge-baḥi-bḥes-gñen-dañ / sañs-rgyas-kyi-chos-thams
 -cad-rton-paḥi-phyir-sañs-rgyas-bcom-ldan-ḥdas-rnams-byañ-chub-sems-dpañ
 -dge-baḥi-bḥes-gñen-te / ḥod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpañ-dge
 -baḥi-bḥes-gñen-no // de-la-ḥdi-skad-ces-bya-ste /

/ byañ-chub-yoñs-su-rton-phyir-len-pa-po* /
 / sbyin-byed-rnams-kyi-dge-baḥi-bḥes-gñen-yin /
 / chos-don-smra-ba-thos-dañ-ḥes-rab-byed /
 / dge-baḥi-bḥes-gñen-yin-par-bde-gḥegs-gsuñs /
 / gañ-dag-rab-ḥbyuñ-yañ-dag-ḥzin-ḥjug-pa /
 / de-dag-dge-rḥa-yin-pas-bḥes-gñen-gsuñs /
 / rḥogs-sañs-rgyas-kyi-lam-ni-rton-paḥi-phyir /
 / sañs-rgyas-rnams-ni-bde-gḥegs-sras-kyi-bḥes /
 / rgyal-bas-bśnags-paḥi-bzhi-po-ḥdi-dag-ni /
 / bde-gḥegs-sras-kyi-dge-baḥi-bḥes-gñen-te /
 / ḥdi-dag-sten*-ciñ-rtag-tu-bag-yod-na /
 / bde-gḥegs-bstan-paḥi-byañ-chub-thob*-par-ḥgyur /

【漢】菩薩有四善知識，何等爲四，一者人所求索不
 逆也*用是故成佛道，二者經師是爲善知識，多聞經故，
 三者勸樂人使發意求佛，成於功德，四者佛天中天是
 善知識，具足諸佛法故，是爲四，

【晉】復次迦葉，菩薩有四善知識，云何爲四，來乞求
 者是菩薩知識，長養道故，爲法師者是菩薩知識，多聞
 長養般若波羅蜜故，勸出家學道者是菩薩善知識，長
 養一切諸善根故，諸佛世尊是菩薩善知識，長養一切
 諸佛法故，是謂迦葉，菩薩四善知識，

【秦】復次迦葉、菩薩有四善知識四善等侶、何謂爲四、諸來求者是善知識、佛道因緣故、能說法者是善知識、生智慧故、能教他人令出家者是善知識、增長善法故、諸佛世尊是善知識、增長一切諸佛法故、迦葉、是爲菩薩四善知識四善等侶、

【宋】佛告迦葉波有四種法爲菩薩善友、迦葉白言、云何四法、一者所有求善提道者爲菩薩善友、二者作大法師爲菩薩善友、三者以聞思修慧出生一切善根者爲菩薩善友、四者於佛世尊求一切佛法者爲菩薩善友、迦葉、如是四法爲菩薩善友、我今於此重說頌曰、

求成菩提者	佛子親善友	作大說法師
顯發聞思慧	教化諸衆生	出生五善根
恆爲善逝子	當獲正覺道	佛說此四法
不迷於正行	令得大菩提	是名真善友

15

ātvāra ime kāṅyapa bodhisatvapratirūpa.....[13b3] katame catvāraḥ ābhasatkārthiko bhavati na dharmārthikaḥ kīrtiḥabdaḥlokārthiko bhavati a gu-[13b4] ṇārthikaḥ ātmasukhārthiko bhavati na satvaduḥkhā-anayanārthikaḥ parśadguṇārthiko bhavati na [13b5] vivekārthikaḥ ime āṅyapa catvāro bodhisatvapratirūpakāḥ tatredam ucyate 14 //

lābhārthiko bhavati na dharmā-[14a1] kāmo kīrtiyarthiko nneva guṇaibhir arthikaḥ na satvaduḥkhāpanayena cārthiko yo cātmano nitya sukh.....[14a2] rthikaḥ parśadguṇārthi na vivekakāmo sukhe prasakto na guṇeṣu sakti / catvāra ete pratirūpakoktāḥ t. [14a3] bodhisatvān parivarjanīyā 2 //



/ hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpaḥ*-ltar-bcos-pa-ste / bzhi-gaṅ
 zhe-na / ḥdi-lta-ste / rñied-pa-daṅ-bkur-sti*-don-du-gñier-gyi / chos-don-du
 -gñier-ba-ma-yin-pa-daṅ / brjod-pahi-sgra-ḥhigs-su-bcad-pa-don-du-gñier-gyi /
 yon-tan-don-du-gñier-ba-ma-yin-pa-daṅ / bdag-bde-ba-don-du-gñier-gyi / sems
 -can-gyi-sdug-bśāḥl-bśāḥl-ba-don-du-gñier-ba-ma-yin-pa-daṅ / ḥkhor-gyi-ḥhogs
 -don-du-gñier-gyi / dben-pa-don-du-gñier-ba-ma-yin-pa-ste / hod-sruñ-bzhi-po
 -de-dag-ni / byañ-chub-sems-dpaḥ-ltar-bcos-paḥo / de-la-ḥdi-skad-ces-bya-ste /

/ rñied-pa-don-du-gñier-gyi-chos-ḥdod-min /
 / brjod-pa-don-gñier-yon-tan-don-gñier-min /
 / bdag-bde-rtag-tu-don-du-gñier-byed-ciñ /
 / sems-can-sdug-bśāḥl-bśāḥl-ba-don-mi-gñier /
 / ḥkhor-ḥhogs-don-du-gñier-gyi-dben-mi-ḥdod /
 / bde-la-ḥhags-kyi-yon-tan-ma-ḥhags-pa /
 / bzhi-po-de-dag-bcos-par-gsuñs-pa-ste /
 / de-dag-byañ-chub-sems-dpas-yoñs-su-spañ /

【漢】菩薩有四事憍稱爲菩薩，何謂四事，一者依經得生活，二者但欲聲名不索佛道，三者但欲自安不念苦人，四者但口多說，不欲度餘人，是爲四、

【晉】復次迦葉，有四像菩薩，云何爲四，一者貪利不求功德，二者但自求樂不爲衆生，三者但自除苦不爲衆生，四者欲得眷屬不樂遠離，是謂迦葉，四像菩薩、

【秦】復次迦葉，菩薩有四非菩薩而似菩薩，何謂爲四，貪求利養而不求法，貪求名稱不求福德，貪求自樂不救衆生，以滅苦法樂聚徒衆不樂遠離，迦葉，是爲四非菩薩而似菩薩、

【宋】佛告迦葉波，有四種法爲菩薩影像，迦葉白言，云何四法，一者爲利養不爲法，二者爲要稱讚不爲戒

德、三者自利求安不利苦惱衆生、四者於實德能不生
分別樂欲、迦葉、如是四法爲菩薩影像、我今於此重說
頌曰、

廣求於利養	不爲聽受法	愛樂人讚揚
棄捨於德業	一向求自安	不慙衆生苦
於彼實德能	無樂無分別	如是四種法
佛說爲影像	汝諸菩薩衆	各各宜遠離

16

atvāra ime kācyapa bodhisatvasya bhūtā bodhisatvaguṇā / katame ca-[14a4]
vāra çunyatām cādhimucyate / karmavipākam cābhiçraddadhāti / nairātmyam
āśya kṣamate sarvasatveṣu mahākaruṇ. [14a5] nirvāṇagataç cāsyāçayaḥ
aṃsāragataç ca prayogaḥ satvapariṇāpākāya ca dānam vipākāpratīkāmṣanātā
a / ime [14b1] kācyapa catvāro dharmā bodhisatvasya bhūtā bodhisatvaguṇā
atredam ucyate 15 //

çunyāç ca dharmān adhimucya-[14b2] te sadā
vipāka pattiyati karmaṇam ca /
nairātmakṣāntīyā samatāpratiṣṭhito
karuṇām ca satveṣu jane-[14b3] ti nityam /
nirvāṇi bhāvo sata tasya bhoti
prayoga saṃsāragataç ca tasya /
paripācanārtham ca dadāti dānam
vi-[14b4] pāka nākāṃkṣati karmaṇām ca 2 //

hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpaḥ-rnams-kyi-byañ-chub-sems
ipaḥi-yañ-dag-paḥi-yon-tan-te / bzhi-gañ-zhe-na / ḥdi-lta-ste / stoñ-pa-fiid-la
zañ-mos-la / las-kyi-rnam-par-smin-pa-la-yañ-yid-ches-pa-dañ / de-bdag-med
sar-yañ-bzod-la / sems-can-thams-cad-la-yañ-sñiñ-rje-che-ba-dañ / deḥi-bsam
sa-mya-ñan-las-ḥdas-pa-la-yañ-gnas-la-sbyor-ba-ḥkhor-ba-na-yañ-gnas-pa
lañ / de-sems-can-yoñs-su-smin-par-bya-baḥi-phyir / sbyin-pa-yañ-gtoñ-la*

-rnam-par-smin-pa-la-yañ-mi-re-ba-ste / hod-sruñ-bzhi-po-de-dag-ni-byañ
 -chub-sems-dpañ-rnams-kyi-byañ-chub-sems-dpañ-yañ-dag-pañ-yon-tan-no /
 de-la-hdi-skad-ces-bya-ste /

/ chos-rnams-stoñ-pa-fiid-du-rtag-mos-kyañ /
 / las-kyi-rnam-par-smin-la-hañ-yid-ches-so /
 / bdag-med-bzod-pas-mñam-pa-fiid-gnas-kyañ /
 / sems-can-rnams-la-sfiñ-rje-chen-po-skyed* /
 / dehi-bsam-rtag-tu-mya-ñan-hdas-la-gnas /
 / de-yi-sbyor-ba-hkhor-bar-gnas-pa-yin /
 / yoñs-smin-bya-phyir-sbyin-pa-sbyin-byed-kyañ /
 / las-kyi-rnam-par-smin-la-re-ba-med /

【漢】菩薩有四事成其功德、何謂四事、一者信虛空、
 二者所作惡信當悔、三者心念萬物皆非我所、四者極
 大慈於十方人、是爲四、

【晉】復次迦葉、菩薩有四真功德、云何爲四、一者解
 空而信行報、二者解無吾我大慈衆生、三者雖樂泥洹
 不捨生死、四者行布施欲*化衆生、不望其報、是謂迦葉、
 菩薩四真功德、

【秦】復次迦葉、菩薩有四真實菩薩、何謂爲四、能信
 解空亦信業報、知一切法無有吾我、而於衆生起大悲
 心、深樂涅槃而遊生死、所作行施皆爲衆生不求果報、
 迦葉、是爲四種真實菩薩福德、

【宋】佛告迦葉波、有四種法爲菩薩實德、迦葉白言、
 云何四法、一者入空解脫門、信業報無性、二者入無我
 無願門、雖得涅槃、恆起大悲樂度衆生、三者於大*輪迴

巧施方便、四者於諸有情雖行給施不求果報、迦葉、如是四法爲菩薩實德、我今於此重說頌曰

入彼空解脫	信觀業無性	無我無願門
安住慈愍行	雖證涅槃空	樂度衆生故
於彼輪迴中	巧設諸方便	廣濟於羣生
不希於福報		

17

atvāra ime kācyapa bodhisatvasya mahānidānapratilambhāḥ katame.....
14b5] buddhotpādārāgaṇatā / śaṭpāramitācraṇaḥ apratibhatacittasya
harmabhāṇakadarṇaṇaḥ / apramattasyāraṇyavā-[15a1] sābhirataḥ ime
ācyapa catvāro bodhisatvasya mahānidhānapratilambhā / tatredam ucyate /
6 //

buddhā-[15a2]nam ārāgaṇa sarvajātiṣu
craṇaḥ ca śaṇṇām api pāramiṇām /
prasannacitto pi ca dharmabhāṇakaḥ
sampaṇya-[15a3]te gaurava jātu nityam ✕
sadāpramattasya cāraṇyavāso
tatreva so bhoti ratiḥ sadāsya /
catvāra dharmā suga-[15a4]tena proktā
mahānidhānāni jinātmajānām ✕ 2 //

hod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañi-gter-chen-po-rñed-pa-ste
bzhi-po-gañ-zhe-na / ḥdi-lta-ste / sañs-rgyas-ḥbyuñ-ba-mñes-par-byed-pa-dañ
pha-rol-tu-phyin-pa-drug-ñan-pa-dañ / chos-smra-ba-la-khoñ-khro-ba-med
ñhi-sems-kyis-lta-ba-dañ / bag-yod-par-dgon-pa-la-gnas-par-mñon-par-dgaḥ
a-ste / ḥod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpañi-gter-chen-po-rñed
ñho / de-la-ḥdi-skad-ces-bya-ste /

/ che-rabs-kun-tu-sañs-rgyas-mñes-par-byed /
/ pha-rol-phyin-pa-drug-po-rñams-kyañ-ñan /
/ chos-smra-ba-la-sems-ni-rab-tu-dañ /

/ mthoñ-na-rtag-tu-gus-pa-skyed-par-byed /
 / rtag-tu-bag-yod-gyur-nas-dgon-par-gnas /
 / de-ni-de-ñid-la-yañ-rtag-tu-dgañ /
 / bzhi-po-hdi-dag-rgyal-baḥi-sras-rnams-kyi /
 / gter-chen-yin-par-bde-bar-gṣegs-pas-gsuñs /

【漢】菩薩有四珍寶，何謂爲四、一者見佛已悉供養無二意，二者六波羅蜜法悉聞，三者常淨心向師，四者止於愛欲，常止空閑處，是爲四、

【晉】復次迦葉，菩薩摩訶薩有四大藏，云何爲四、一者值佛出現於世，二者聞說六度無極，三者見法師心中無礙，四者不放逸樂住山林，是謂迦葉，菩薩有四大藏、

【秦】復次迦葉，菩薩有四大藏，何謂爲四、若有菩薩值遇諸佛，能聞六波羅蜜及其義解，以無礙心視說法者，樂遠離行心無懈怠，迦葉，是爲菩薩有四大藏、

【宋】佛告迦葉波，有四種法爲菩薩大藏，迦葉白言，云何四法，一者於諸佛所恭敬供養，二者恆行六度大波羅蜜多，三者尊重法師心不退動，四者樂居林野心無雜亂，迦葉，如是四法爲菩薩大藏，我今於此重說頌曰、

於彼諸佛所	供養一切佛	大乘六度中
所行波羅蜜	尊重說法師	承事心無退
常居林野中	清淨無雜亂	此四善逝
佛子大法藏		

18

vāra ime kāgyapa bodhisatvamārapathasamatikramaṇā dharmāḥ [15a5]
 tame catvāraḥ bodhicittasyānutsargaḥ sarvasatveṣv apratihatacittatā /
 vadṛṣṭīkṛtānām avabodhanā / anati-[15b1] manyanā sarvasatveṣu ime
 gyapa catvāro bodhisatvasya mārāpathasamatikramaṇā dharmā / tatredam
 [15b2] cyate 17 //

bodhāya cittam na parityajanti
 satveṣu ca pratigha jahanti nityam ✕
 sarvāḥ ca dṛṣṭigatan utsrjam ... [15b3]
 na cādhimanyanti ha satvakāyam ✕
 catvāra ete sugatena proktā
 dharmā hi mārasya atikramāya /
 [15b4] niṣevitva jinā bhavanti
 aṃgirasā apratimā vināyaka 2 //

ḥod-sruñ-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpah-bdud-kyi-lam-las-yañ-dag
 r-ḥdah-baḥi-chos-te / bzhi-gañ-zhe-na / ḥdi-lta-ste / byañ-chub-kyi-sems-mi
 oñ-ba-dañ / sems-can-thams-cad-la-khoñ-khro-baḥi-sems-med-pa-dañ / lta
 r-gyur-pa-thams-cad-rtogs*-pa-dañ / sems-can-thams-cad-la-mi-brñas-pa-ste
 ḥod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpah-bdud-kyi-lam-las-yañ-dag
 r-ḥdah-baḥi-chos-so / de-la-ḥdi-skad-ces-bya-ste /

/ byañ-chub-sems-ni-yoñs-su-gtoñ-mi-byed /
 / sems-can-rnams-la-khoñ-khro-rtag-tu-spoñ /
 / lta-bar-gyur-pa-thams-cad-ḥdor-bar-byed /
 / sems-can-ḥgogs-la-brñas-par-yoñs-mi-byed /
 / bde-bar-gḥegs-pas-bzhi-po-ḥdi-dag-ni /
 / bdud-las-ḥdah-bar-ḥgyur-baḥi-chos-su-gsuñs /
 / ḥdi-dag-bsten-na-rgyal-ba-rnam-ḥdren-pa /
 / gser-ḥdraḥi-sku-mñah-mḥchuñs-pa-med-par-ḥgyur /



【漢】菩薩有四事出於魔界、何謂爲四、一者不捨菩薩心、二者無有瞋恚心向於十方人、大如毛髮、三者悉學外餘道、四者恭敬於諸菩薩、是爲四、

【晉】復次迦葉、菩薩有四法越度衆魔、云何爲四、一者不捨菩薩心、二者心不礙一切衆生、三者不染著一切諸見、四者不輕慢一切衆生、是謂迦葉、菩薩四法越度衆魔、

【秦】復次迦葉、菩薩有四法能過魔事、何謂爲四、常不捨離菩提之心、於諸衆生心無恚礙、覺諸知見、心不輕賤一切衆生、迦葉、是爲菩薩四法能過魔事、

【宋】佛告迦葉波、有四種法遠離菩薩魔道、迦葉白言、云何四法、一者所行諸行不離菩提心、二者於一切衆生心無惱害、三者於一切法明了通達、四者於一切衆生不生輕慢、迦葉、如是四法遠離菩薩魔道、我今於此重說頌曰、

所行衆善行	不離菩提心	於彼諸羣生
恆時無惱害	諸法善通達	於生絕輕慢
此四善逝說	遠離諸魔道	是人依此行
得彼眞空際		

atvāra ime kācypa dharmā bodhisatvasya sarvakuṣa-[15b5] ladharmasam-
 rahāya samvartante / katame catvāraḥ niṣkuhakasyāraṇyavāsābhiratiḥ
 ratikārāprātikāṃkṣiṇaḥ c.....[16a1] samgrahavastūni sarvasatveṣu
 āyajīvitotsargaḥ saddharmaparyeṣṭim ārabhyātrptitā sarvakuṣalamūla-[16a2]
 amudānanāya / ime kācypa catvāro dharmā bodhisatvasya sarvakuṣaladhar-
 asamgrahāya samvartante [16a3] tatredam ucyate / 18 //

araṇyavāse kuhanāvivarjito
 satveṣu ca samgraha yo jinoktā /
 utsarga kāya-[16a4] sya ca jīvitasya
 saddharmaparyeṣṭi samārabhi.....
 samudānanāyāḥ ca sadā atrpto
 kuṣalāna mūlāna ana-[16a5] lpakānām /
 kuṣalāna dharmāṇa ca samgrahārthe
 catvāro dharmā sugatena proktā 2 //

ḥod-sruñ-chos-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañi-dge-baḥi-ṛca-baḥi
 ḥhos-thams-cad-sdud-par-ḥgyur-ba-ste / bzhi-gañ-zhe-na / ḥdi-lta-ste / ḥchul
 ḥchos-pa-med-par-dgon-pa-na-gnas-pa-dañ / lan-du-phan-ḥdogs*-par-re-ba-med
 ḥar-ḥgyur-paḥi-bḥdu-baḥi-dños-po-bzhi-po-dag-dañ / sems-can-thams-cad-la
 us-dañ-srog-gtoñ-zhiñ-dam-paḥi-chos-yoñs-su-ḥchol-ba-dañ / thos-pa-dañ-don
 gyis-ñoms-mi-myoñ-zhiñ-dge-baḥi-ṛca-ba-thams-cad-yañ-dag-par-sdud-paḥi
 ḥṛon-ḥgrus-te / ḥod-sruñ-chos-bzhi-po-de-dag-ni-byañ-chub-sems-dpañi-dge
 baḥi-ṛca-baḥi-chos-thams-cad-sdud-par-ḥgyur-ro / de-la-ḥdi-skad-ces-bya-ste /

/ dgon-par-gnas-ḥin-ḥchul-ḥchos-rnam-par-spoñ /
 / rgyal-gsuñs-bḥdu-ba-sems-can-rnams-la-byed /
 / dam-chos-yoñs-su-bḥal-ba-bḥam-byas-nas /
 / lus-dañ-srog-kyañ-yoñs-su-gtoñ-bar-byed /
 / dge-baḥi-ṛca-ba-ḥin-tu-mi-ñuñ-ba /
 / yañ-dag-bḥgrub-phyir-rtag-tu-ñoms-mi-myoñ /
 / dge-baḥi-chos-rnams-yañ-dag-bḥdu-baḥi-phyir /
 / chos-bzhi-ḥdi-dag-bde-bar-gḥegs-pas-gsuñs /



【漢】

【晉】復次迦葉、菩薩摩訶薩有四法攝受一切善法、云何爲四、一者常止山澤心無欺詐、二者有恩無恩心常忍辱、三者念*報*四恩棄捨身命爲衆生故、四者求法而無厭足、具一切善根故、是謂迦葉、菩薩摩訶薩四法攝受一切善*。

【秦】復次迦葉、菩薩有四法攝諸善根、何謂爲四、在空閑處離諂曲心、諸衆生中行四攝法而不求報、爲求法故不惜身命、修諸善根心無厭足、迦葉、是爲菩薩四法攝諸善根、

【宋】佛告迦葉波、有四種法集菩薩一切善根、迦葉白言、四法云何、一者樂住林間寂靜宴默、二者布施愛語利行同事攝諸衆生、三者樂求妙法棄捨身命、四者聞義不足集諸善根勤行精進、迦葉、如是四法能集菩薩一切善根*我今於此重說頌曰、

樂住閑寂處	宴默離喧煩	四攝御衆生
令*登於覺路	勤求於妙法	棄捨於身命
精進集善根	聞法心無足	佛說此四行
出生無邊善		

20

atvāra ime kāṅyapa bodhisatvasyā-[16b1] prameyā puṇyasambhārāḥ katame
 atvāraḥ nirāmiṣacittasya dharmadānaṃ duḥṣileṣu ca satveṣu mahāka-[16b2]
 unā sarvasatveṣu bodhicittārocanatā durbaleṣu satveṣu kṣāntyā sevantatā / ime
 kāṅyapa catvāro bodhisatva-[16b3] syāprameyā puṇyasambhārāḥ tatredam
 cyate 19 //

dānaṃ ca dharmasya jinapraçastam
 cittena çuddhena nirāmi-[16b4] ṣeṣa
 apetaçile karuṇā ca tivrā
 pareṣu bodhāya janeti cittam ✕
 kṣāntyādhiseveti ca durbaleṣu
 dharmeṣv a.....[16b5]saṃgrahatā.....coktā /
 etā niṣevitva jinā bhavaṃti
 te bodhisatve sada sevitavyāḥ
 catuṣkakā aṣṭa jahi.....[17a1] kā /
 bodhāya ye āvaraṇaṃ karonti /
 tathāparā dvādaça sevyā paṇḍitā
 prāpnoti bodhim amṛtaṃ sprçitv.....[17a2]
 ye cāgrasatvā ima dhramanetri
 dhārenti vācenti prakāçayanti /
 teṣāṃ jino puṇyam anantu bhāṣate
 ye.....[17a3] m apramāṇaṃ jina varṇayanti 4
 ye kṣetrakoṭyo yatha gaṅgavālikā
 ratnāna pūritvana teṣu dadyāt ✕
 yo vā ito [17a4] gātha catuṣpadī paṭhed
 imasya puṇyasya na eti saṃkhyā / 5 //

' hod-sruñ-bzhi*-po-ḥdi-dag-ni-byañ-chub-sems-dpañi-bsod-nams-kyi-çhogs
 dpag-tu-med-pa-ste / bzhi-gañ-zhe-na // ḥdi-lta-ste / zañ-ziñ-med-pañi-sems-kyis
 chos-sbyin-pa-dañ / çul-khrims-ḥchal-ba-rnams-la-cher-sñiñ-rje-ba-dañ /
 sems-can-thams-cad-la-byañ-chub-kyi-sems-ston-pa-dañ / fiam-chuñ-ba-rnams
 la-bzod-pas-sten-pa-ste / hod-sruñ-bzhi-po-de-dag-ni-byañ-chub-sems-dpañi
 bsod-nams-kyi-çhogs-dpag-tu-med-paḥo / de-la-ḥdi-skad-ces-bya-ste /

/ dag-ciñ-zañ-ziñ-med-pañi-sems-kyis-su /
 / chos-kyi-sbyin-byed-rgyal-bas-rab-tu-bsñags /

/ çhul-khrims-mi-ldan-pa-la-sñiñ-rje-che /
 / gzhan-dag-byañ-chub-tu*-ni-sems-skyed-bjug
 / ñam-chuñ-rnams-la-bzod-pas-dañ-du-len /
 / hdi-ni-dge-chos-sdud-par-gsuñs-pa-ste /
 / hdi-dag-bsten-na-rgyal-bar-hgyur-bas-na /
 / byañ-chub-sems-dpas-de-dag-rtag-tu-bsten /

【漢】菩薩有四事得功德不可復計、何謂爲四、一者持法施與人、不希望欲有所得、二者人有犯戒者、當慈哀之、三者多教人爲菩薩道、四者有下賤人來毀辱菩薩、悉當忍之、是爲四、

【晉】復次迦葉、菩薩摩訶薩有四無量福行、云何爲四、一者流施心無悵^{*}望、二者見有犯戒興大悲心、三者願一切衆生樂菩薩心、四者見有羸劣不捨忍辱、是謂迦葉、菩薩四無量福行、

【秦】復次迦葉、菩薩有四無量福德莊嚴、何謂爲四、以清淨心而行法施、於破戒人生大悲心、於諸衆生中稱揚讚歎菩提之心、於諸下劣修習忍辱、迦葉、是爲菩薩有四無量福德莊嚴、

【宋】佛告迦葉波、有四種法生菩薩無量福德、迦葉白言、云何四法、一者恆行法施心無悵惜、二者起大悲心救護破戒衆生、三者化諸有情發菩提心、四者於下劣惡人忍辱救護、迦葉、如是四法出生菩薩無量福德、我今於此重說頌曰、

廣說諸妙法	清淨心無悵	毀禁諸有情
救護垂慈愍	令彼衆生類	發於淨覺心
種種劣惡人	救護行忍辱	菩薩及諸佛
同行此四行		

21

tvāra ime kāṣyapa dharmā bodhisatvasya avidyā-[17a5] bhāgiyākṣeṣasamatī-
 amāya samvartante / katame catvāraḥ ṣiḥsamvāraḥ saddharmaparigrahaḥ
 adīpadānam antama-[17b1] ṣaḥ samstutebhyaḥ ime kāṣyapa catvāro
 narmā bodhisatvasya avidyabhāgiyākṣeṣasamatikramāya samvartan-[17b2]
 //

ḥod-sruñ-chos-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpañi-ma-rig-pañi-bag
 hags-kyi-saḥi-fion-moñs-pa-ḥjoms-par-hgyur-ba-ste / bzhi-gañ-zhe-na / ḥdi
 ta-ste / ḥhul-khrims-kyi-sdom-pa-yañ-dag-par-ḥñin-pa-dañ / dam-pañi-chos
 roñs-su-ḥñin-pa-dañ / sgron-ma-sbyin-pa-dañ / tha-na-ḥdris-pa-rnams-la-yañ
 byin-pa-ste / ḥod-sruñ-chos-bzhi-po-de-dag-ni-byañ-chub-sems-dpañi-ma-rig
 sañi-bag-chags-kyi-saḥi-fion-moñs-pa-ḥjoms-par-byed-paño / de-la-ḥdi-skad-ces
 nya-ste /

/ ḥhul-khrims-sdom-pa-yañ-dag-ḥñin-byed-dañ /
 / dam-chos-ḥñin-dañ-sgron-ma-sbyin-byed*-dañ /
 / de-bzhin-tha-na-ḥdris-la-sbyin-byed-ciñ /
 / mkhas-pa-ma-rig-sa-las-rnam-par-ḥbyed /

【漢】

【晉】

【秦】

【宋】佛告迦葉波，有四種法能破菩薩意地無明煩惱，迦葉白言，云何四法，一者所行戒行具足無犯，二者受持妙法身心無倦，三者隨其意解傳施法燈，四者禮敬投誠稱揚佛德，迦葉，如是四法能破菩薩意地無明煩惱，我今於此重說頌曰、

堅持具足戒	意地無缺犯	妙法恆受持
晝夜心無倦	所解諸佛教	隨意施法燈
稱讚一切佛	投誠恭敬禮	智者行此四
能斷無明地	一切諸佛子	依此得菩提

22

catvāra ime kāṅyapa dharmā bodhisatvasya anāvараपajñānatāye samvartante /
 katame catvāraḥ ya-[17b3] d uta indriyasamvaraḥ gambhīrāthavivarapatā
 svalābhenāvamanyanā / paralābhesvanadhya.....[17b4] natā / ime kāṅyapa
 catvāro dharmā bodhisatvasyānāvараपajñānatāye samvartante / 22 //

/ hod-sruñ-chos-bzhi-po-ḥdi-dag-ni-byañ-chub-sems-dpaḥi*-sgrib-pa-med-paḥi
 -ye-ḥes-thob-par-ḥgyur-ba-ste* / bzhi-gañ-zhe-na / ḥdi-lta-ste / dam-paḥi-chos
 -sbyin-pa-dañ / dam-paḥi-chos-yoñs-su-ḥzin-pa-dañ / phrag-dog-med-pa-dañ /
 gzhan-dag-la-mi-brñas-pa-ste / ḥod-sruñ-chos-bzhi-po-de-dag-ni-byañ-chub
 -sems-dpaḥi*-sgrib-pa-med-paḥi-ye-ḥes-thob-par-ḥgyur-baḥo / de-la-ḥdi-skad-ces
 -bya-ste /

/ gañ-dag-byañ-chub-la-ni-sgrib-byed-pa /
 / sdig-paḥi-bzhi-pa-beu-po-rnam-spañs-nas /
 / mkhas-pas-de-bzhin-beu-gñis-gzhan-bsten-na /
 / ḥchi-med-reg-nas-byañ-chub-thob-par-ḥgyur /
 / sems-can-dam-pa-gañ-dag-chos-ḥul-ḥdi /
 / ḥzin-tam-klog-gam-rab-tu-ston-byed-pa /
 / de-dag-bsod-nams-mthah-yas-rgyal-ba-gsuñ /
 / de-yi-ḥhad-ni-rgyal-ba-rnams-brjod-do /
 / gañ-gis-zhiñ-ni-gañ-gāḥi-bye-ma-sñed /
 / rin-chen-bkañ-ste-rgyal-la-phul-ba-bas /
 / gañ-gis-ḥdi-las-ḥig-bzhiḥi*-ḥhigs-bcad-klog
 / bsod-nams-ḥdi-yi-graḥs-subañ-mi-phod-do /

【漢】

【晉】

【秦】

【宋】佛告迦葉波、有四種法生菩薩無礙智、迦葉白
 言、云何四法、一者所有法施、二者受持妙法、三者不害
 他人、四者亦不輕慢、迦葉、如是四法生菩薩無礙智、我
 今於此重說頌曰、

所行妙法施	令彼得受持	不嫉衆生學
尊重於持戒	四法除宿罪	獲成最上覺
依此得善提	出生無礙智	復別十二行
智者得善提	成就甘露味	所有諸衆生
而具深法眼	解說讀誦持	佛說於彼人
獲福無有量	所有恆河沙	俱胝佛刹土
滿中盛七寶	供養一切佛	彼福亦無量
若人念此法	四句伽他經	福德勝於彼
復次迦葉波	若持此四句	未名菩薩者
得名爲菩薩	說此四法中	具足十善行
依法平等心	是故名菩薩	

23

ia khalu.....[17b5] kāṅyapa nāmamātreṇa bodhisatvo mahāsatva ity ucyate
 lharmacaryayā samacaryayā kuṣalacaryayā dharm.....[18a1] ritābhiḥ kāṅyapa
 amanvāgato bodhisatvo mahāsatva ity ucyate / dvātriṃṣadbhiḥ kāṅyapa dharmāiḥ
 amanvāga-[18a2] to bodhisatvo ity ucyate / katame dvātriṃṣadbhiḥ yad uta
 utasukhādhyāyatayā sarvasatveṣu / sa-[18a3] rvajñājñānāvātaraṇatayā kim
 .hamm argāmīti pareṣāṃ jñānākunsanatā niradhimānatayā / dṛ-[18a4]
 lhādhyāyatayā / akṛtrimaprematayā / atyaṃtamitratā / mitrāmitreṣu
 amacittatayā / yāvan ni-[18a5] rvāṇaparyāmtatāye /

hod-sruñ-byañ-chub-sems-dpañ-ni-miñ-ṅam-gyis-byañ-chub-sems-dpañ-zhes
 mi-byaḥi* / hod-sruñ-byañ-chub-sems-dpañ-chos-spyod-pa-dañ / sñoms-par
 spyod-pa-dañ / dge-ba-spyod-pa-dañ / chos-la-gnas-pa-dañ-ldan-pa-la-byañ-chub
 sems-dpañ-zhes-byaḥo // hod-sruñ-gzhan-yañ-byañ-chub-sems-dpañ-chos-sum
 cu-rṅa-gñis-dañ-ldan-na / byañ-chub-sems-dpañ-zhes-bya-ba-ste / sum-cu-rṅa
 gñis-gañ-zhe-na / ḥdi-lta-ste / sems-can-thams-cad-la-phan-pa-dañ / bde-bar
 bya-baḥi-lhag-paḥi-bsam-pa-dañ / thams-cad-mkhyen-paḥi-ye-ṅes-la-bḥud-pa
 dañ / bdag-ci-ri-zhes-yoñs-su-ḥjal-zhiñ / gzhan-gyi-ṅes-pa-la-mi-smod-pa-dañ
 ṅa-rgyal-med-pa-dañ / lhag-paḥi-bsam-pa-brtan-pa-dañ / bcos-ma-ma-yin-paḥi
 byams-pa-dañ / mḥaḥ-ba-dañ-mi-mḥaḥ-ba-la-sems-sñoms-pa-dañ / mya-ñan
 las-ḥdas-paḥi-mthaḥi-bar-du-gtan-du-mḥaḥ-ba-dañ /

【漢】佛語迦葉言、不用字爲字菩薩也、隨法行、隨法立用、是故字菩薩菩薩、凡有三十二事、何謂三十二事、安隱慈心、於人自念、智慮少去、自用不高、自值堅住不動、還所與親厚、乃*至般泥洹、

【晉】復次迦葉、非以菩薩名故稱爲菩薩、行法行等行禪分別故、乃稱菩薩、復次迦葉、菩薩摩訶薩成就三十二法得稱菩薩、云何爲三十二、一者至心、四者不慢、一十二者欲逮薩芸若智、三者自謙、不毀他智、四者愛念一切衆生、五者信心、一切衆生、六者怨親九者衆生、八者等心、怨親九者衆生、七者益至竟慈愍衆生、八者等心、怨親九者衆生、七者益以無量福、

【秦】復次迦葉、名菩薩者不但名字爲菩薩也、能行善法行平等心、名爲菩薩、略說成就三十二法、名爲菩薩、何謂三十二法、常爲衆生深求安樂、皆令得住一切智中、心不憎惡他人智慧、破壞憍慢、深樂佛道、愛敬無慮、親厚究竟、於怨親中其心同等、至於涅槃、

【宋】佛告迦葉波、若諸菩薩具足三十二法、名爲菩薩、迦葉白言、云何三十二法、所爲利益一切衆生、一切智智種子、不量貴賤、令得智慧、爲一切衆生低心離我、真實愍念其意不退、善友惡友心行平等、雖到涅槃、

24

anṛtavākyatā smitamukhapūrvābhāṣanātā nupādatteṣu bhāreṣv .v .ṣ .d .n.....
 [18b1] sarvasatveṣv aparicinnamahākaraṇatā aparikhinnamānasatayā saddhar-
 maparyeṣṭim ārabhyātṛ.....[18b2] ṣrutārthatayā / ātmaskhaliteṣu
 doṣadarṇanatayā / paraskhaliteṣv aruṣṭāpatticodanatayā / sa-[18b3]
 rvairyapatheṣu bodhicittaparikarmatayā / vipākāpratikāmkṣiṇa tyāgaḥ
 sarvabhavagatyupapa.....[18b4] niḥṣṛitam ṣīlam ✕ sarvasatveṣv apratihatā
 kṣāmtiḥ

ḡhig-ran-ciñ-ḡzum-paḡi-bzhin-gyis-gsoñ-por-smra-ba-dañ / khur-blañs-pa-
 -rnams-la-sgyid-lug-pa-med-pa-dañ / sems-can-thams-cad-la-sfiñ-rje-chen-po-
 -yoñs-su-ma-bcad-pa-dañ / yid-yoñs-su-mi-skyo-ba-dañ / dam-paḡi-chos-yoñs
 -su-ḡhol-baḡi-phyir / thos-pa-dañ-don-gyis-ñoms-mi-myoñ-ba-dañ / bdag-gi-
 -ḡkhrul-pa-rnams-la-skyon-du-lta-zhiñ / gzhan-gyi-ḡkhrul-pa-rnams-la-mi-gḡe-
 -bar-bḡgo-ba-dañ / spyod-lam-thams-cad-du-byañ-chub-kyi-sems-yoñs-su-spyod-
 -pa-dañ / rnam-par-smin-pa-la-mi-re-baḡi-gtoñ-ba-dañ / srid-paḡi-ḡgro-bar-
 -skye-ba-thams-cad-la-mi-gnas-paḡi-ḡhul-khrims-dañ / sems-can-thams-cad-la-
 -zhe-ḡgras*-pa-med-paḡi-bzod-pa-dañ /

【漢】善知識惡知識等心無有異，所作為不懈怠、常和暢向於十方人、不中斷等心悉遍至、不斷慈心、索諸經法不忘、於經法中無有飽時、所有惡不覆藏皆發露、他人有短不念其短惡、諸福功德悉究竟、索所施與、但發心索佛耳、一切不索、有所生心、向十方人、不適有所憎、

【晉】十者見衆生歡喜與語、十一者已許無悔、十二者大悲普遍一切衆生、十三者求法多聞無厭、十四者已之所犯知以爲過、十五者見他所犯諫而不怒、十六者修行一切威儀禮節、十七者施不望報、十八者忍辱無礙、

【案】言常含笑先意問訊，所爲事業終不中息，普爲衆生等行大悲，心無疲倦多聞無厭，自求己過不說他短，以菩提心行諸威儀，所行惠施不求其報，不依生處而行持戒，諸衆生中行無礙忍、

【宋】思念愛語先意問訊，慙見重擔，於諸衆生恆起悲心，常求妙法心無疲倦聞法無足，常省己過不說他犯，具諸威儀恆發大心，修諸勝業不求果報，所生戒德滅諸輪迴，令諸有情道心增進、

25

sarvakuçalamūlasamādānanāya vīryam / ārūpya.....[18b5] parikaṣṭam
dhyānam / upāyasamgrhitā prajñā / catuḥsamgrahavastusamprayuktā upāya /
çilavadduḥçī.....[19a1] yatayā maitratā / satkṛtya dharmāçravaṇam /
satkṛtyāraṇyavāsaḥ sarvalokavicitrikeṣv anabhiratiḥ.....[19a2] dṛṣṭivigaṭam /
hīnayānasphaṭatā / mahāyāne cānuçamsasamdarçitayā / pāpamitravivarjanat
.....[19a3] kalyāṇamitrasevanatā / catubrahmavihāranispādanatā / paṃcābhi-
jñavikriḍanatā / jñānapratisa-[19a4] raṇatā / pratipattivipratipattisthitānā
satvānām anutsargaḥ ekāmpçavacanatā / satyagurukatā /.....[19a5]
kuçalamūlasamudānatayā atrptatā / bodhicittapūrvamgamatā

dge-baḥi-ṛça-ba-thams-cad-yañ-dag-par-sgrub-paḥi-brçon-bgrus-dañ / gzugs-med
-paḥi-khams-rnam-par-gsal-baḥi-bsam-gtan-dañ / thabs-mkhas-pa*-bsdu-baḥi
-dños-po-bzhi-dañ-rab-tu-ldan-paḥi-thabs-kyis-zin-paḥi-çes-rab-dañ /
çhul-khrims-dañ-ldan-pa-dañ-çhul-khrims-ḥchal-ba-rnams-la-gñis-su-med-paḥi
-byams-pa-dañ / gus-par-byas-te-chos-fian-pa-dañ / gus-par-byas-te-dgon-pa-la
-gnas-par-mñon-par-dgaḥ-ba-dañ / hjig-rten-gyi-sna-çhogs-rnams-la-mi-dgaḥ
-zhiñ-hjig-rten-las-ḥdas-paḥi-chos-rnams-la-mñon-par-dgaḥ-ba-dañ / theg-pa
-dman-pa-la-mi-ḥdod-ciñ / theg-pa-chen-po-la-phan-yon-du-lta-ba-dañ / sdiḡ
paḥi-grogs-po-yoñs-su-spoñ-zhiñ-dge-baḥi-bçes-gñen-la-sten-pa-dap / çhañs
-paḥi-gnas-bzhi-sgrub-pa-dañ / mñon-par-çes-pa-lñas-rnam-par-rçen-pa-dañ /
ye-çes-la-rton-pa-dañ / sgrub-pa-dañ-log-par-sgrub-pa-la-gnas-paḥi-sems-can
-rnams-mi-gtoñ-ba-dañ / geig-tu-chad-par-smra-ba-dañ / bden-pa-gces-su-byed
-pa-dañ / byañ-chub-kyi-sems-sñon-du-hgro-ba-ste /

【漢】無思想之禪，不願於其中也，漚想拘舍羅，護於智慧，四事雜布施，不樂於外事，不喜於小道，心喜於大道，離於惡知識，習善知識，以五旬自娛樂，譬如月初生時，稍稍增益，於智慧稍稍如是，不墮*非法，所語無異，所說諦者恭敬、

【晉】十九者精進求一切善根，二十者修習禪定出過無色，二十一者以權攝慧，二十二者四恩攝權，二十五三者有戒無戒等以慈心，二十四者至心聞法，二十五者專止*山澤，二十六者不樂世榮，二十七者不樂小乘樂大乘功德，二十八者遠惡知識親善知識，二十九者成就四梵居止，*三十者依猗*智慧，三十一者衆生有行無行終不捨離，三十二者所說無二敬重真言、菩薩之心最爲在前、

【秦】爲修一切諸善根故勤行精進，離生無色而起禪定，行方便慧，應四攝法，善惡衆生慈心無畏，一心聽法，心住遠離，心不樂著世間衆事，不貪小乘於大乘中常見大利，離惡知識親近善友，成四梵行遊戲五通，常依真智，於諸衆生邪*行正行*俱不捨棄，言常決定貴真實法一切所作菩提爲首、

【宋】一切善根皆悉集行，雖行忍辱精進，如入無色禪定，智慧方便善解總持，恆以四攝巧便受行，持戒犯離戒慈心不二，常處山林樂問深法，世間所有種種厭離愛樂出世無爲果德，遠離小乘正行大行，棄捨惡友親近善友，於四無量及五神通皆悉通達，已淨無邪正如實依師，發菩提心純一無雜、

26

ebhiḥ kāçyapa dvāstriṃṣadbhir dharmaiḥ samanvā-[19b1] gato bodhisatvo
mahāsatva ity ucyate // tatredam ucyate / //

sarveṣu satveṣu hitam sukham ca
adhyāçaye-[19b2] nāpy adhimucyamānāḥ
sarvajñaḥjñānottaraṇāya kiṃ nu
arghāmi nārghāmy aham jñānamānā /
akutsan. [19b3] yānadhimānatāyā
dṛḍhāçayākṛtrimaprematāyāḥ
satveṣu cātyantasumitratāyā
yāvan na ni-[19b4] rvāpapaṛāyaṇatvaṃ 2
mitre amitre samacittatāyā
smitomukhatvaṃ anṛtā ca vāṇī /
upātabhāre.....[19b5] dāryaṇatvaṃ
karuṇāparicchinna tatheva satve 3

/ bod-sruñ-byañ-chub-sems-dpaḥ-chos-sum-cu-ṛca-gñis-po-de-dag-dañ-ldan-na
-byañ-chub-sems-dpaḥ-zhes-byaho / de-la-hdi-skad-ces-bya-ste /

/ sems-can-ku:n-la-phan-dañ-bde-bya-baḥi /
/ lhag-paḥi-bsam-la-mos-par-byed-pa-yin /
/ kun-mkhyen-ye-çes-la-ni-sems-grol-zhiñ /
/ ri-ḥam-mi-ri-sñam-du-bdag-la-dpog
/ smod-pa-med-ciñ-lhag-paḥi-ña-rgyal-med /
/ bsam-pa-brtan-zhiñ-bcos-pa-med-par-byams /
/ mṣah-dañ-mi-mṣah-rnams-la-sems-kyañ-sñoms /
/ mya-ñan-ḥdas-paḥi-mthab-la-thug-bar-du /
/ sems-can-rnams-la-gtan-du-rab-tu-mṣah /
/ ḥzum-paḥi-bzhin-gyis-ḥjam-por-smra-bar-byed /
/ khur-blañ-pa-la-sgyid-lug-zhum-pa-med /
/ sems-can-dag-la-sñiñ-rje-yoñs-ma-bcad /

【漢】佛言、如是迦葉、三十二事、是故名爲菩薩、

【晉】是謂迦葉、菩薩摩訶薩成就三十二*法得稱菩薩、

【秦】如是迦葉、若人有此三十二法名爲菩薩、

【宋】迦葉、如是具足三十二法、是則名爲菩薩、我今於此重說頌曰、

利益諸衆生	欲行清淨行	令生一切智
不擇於貴賤	同入如來慧	真實愍衆生
心意不退轉	善友及惡友	平等觀於彼
雖到於涅槃	愛語先問訊	憂愍於重擔
及彼諸衆生	不斷於大悲	

27

saddharmaparyeṣṭīya nāsti khedaḥ
 gruteṣv atṛpte skhalitetmadoḥ...
[20a1] raç ca ruṣṭena na codaniyaḥ
 Iryāpathe cittasukarmatāyā 4
 tyāgo vipākāpratikāṃksanaṃ ca
 ana[20a2] taṃ çiladbhavaṃ gatiṣu
 satveṣu kṣānti pratighātavarjitā
 samudānanāyā kuçalasya vīrya 5
 ārūpyadhā.....[20a3] vakṛṣṭaṃ ca dhyānaṃ
 upāyato saṃgrhitā ca prajñāḥ
 catuḥsaṃgrahaḥ saṃgrahitopāyo
 duḥçīlaçile dvaya.....[20a4] ca maitryā 6
 satkṛtya dharmagravaṇaṃ ca kāle
 satkṛtya vāso ca araṇyaçānte /
 lokeṣu citreṣu ratir na kāryam



hīneṣu [20a5] yāneṣu ratir na kāryam ※ 7
 udārayāneṣu sphā janeyā
 pāpāni mitrāṇi vivarjayeyā /
 kalyāṇamitrāṇi sa-[20b1] dā ca seveṣ
 catvāra brahṇe ca vihāra bhāvayet ※ 8

/ dam-chos-yoñs-su-ṅhol-la-skyo-ba-med /
 / thos-pas-mi-ñoms-bdag-gi-hkhrul-skyon-lta /
 / gzhan-la-gṅe-bas-gduñ-bar-byed-pa-med /
 / spyod-lam-rnams-su-sems-ni-rab-tu-spyod /
 / gtoñ-ba-rnam-par-smin-la-re-ba-med /
 / ṅhul-khrims-srid-paḥi-hgro-bar-gnas-ma-yin /
 / sems-can-rnams-la-bzod-ciñ-khoñ-khro-med* /
 / dge-ba-yañ-dag-sgrub-paḥi-brṅon-hgrus-dañ /
 / gzugs-med-khams-spañs-pa-yi-bsam-gtan-dañ /
 / thabs-kyis-yañ-dag-zin-paḥi-ṅes-rab-dañ /
 / bsdu-ba-rnam-bzhis-yañ-dag-zin-thabs-dañ /
 / khrims-dañ-khrims-med-gñis-med-byams-pa-dañ /
 / gus-par-byas-te-dus-su-chos-ñan-dañ /
 / gus-par-byas-te-dgon-zhi-gnas-pa-dañ /
 / hjiḡ-rten-sna-ṅhogs-dgaḥ-bar-mi-byed-dañ /
 / theg-pa-dman-la-dgaḥ-bar-mi-byed-ciñ /
 / theg-pa-che-la-ḥdod-pa-skyed-pa-dañ /
 / sdig-paḥi-grogs-po-rnam-par-spoñ-byed-ciñ /
 / dge-baḥi-bṅes-gñen-rtag-tu-sten-pa-dañ /
 / ṅhañs-paḥi-gnas-pa-bzhi-la-sgom-pa-dañ /

【漢】

【晉】

【秦】

【宋】求法心無苦 聞義常不足 恆省自身非
 不譏他人犯 具修衆威儀 而起大乘行



不 求 於 果 報	所 持 諸 戒 德	斷 滅 於 輪 迴
令 彼 諸 有 情	遠 害 增 道 意	忍 辱 集 善 根
精 進 修 諸 行	如 入 無 色 定	智 慧 諸 方 便
總 持 而 善 解	四 攝 恆 受 行	持 犯 二 俱 愍
常 處 於 林 間	恆 樂 聞 深 法	厭 離 於 世 間
愛 敬 無 上 果	遠 離 聲 聞 乘	而 修 大 乘 行
棄 捨 於 惡 朋	親 近 於 善 友	

28

krīḍetābhijñehi ca paṃcabhiḥ sadā
 jñānānusāri ca bhaveta ... [20b2]
 na utsrjeyā pratipattiyuktā
 na ca dvitīyāpi kadācid anyāḥ 9
 ekāntavādī ca bhaveta nityaṃ
 satye ca [20b3] segaurava nitya bhoti /
 bhāveti dharmāṃṣ ca jinapraçastā
 pūrvamgamam bodhayi citta kṛtvā 10
 dvāstrimṣad ete sugatena [20b4] proktā
 dharmā niṣevyā sugatoraseti /
 imehi dharmehi samanvitā ye
 te bodhisatvā sugatena proktā 11 //

/ mñon-çes-rnam-lñas-rtag-tu-rçen-pa-dañ /
 / ye-çes-rjes-su-rtag-tu-hbrañ-ba-dañ /
 / sgrub-dañ-ldan-pa-gtoñ-bar-mi-byed-dañ /
 / sgrub-dañ-mi-ldan-gzhan-yañ-mi-gtoñ-dañ /
 / geig-tu-chad-par-rtag-tu-smra-ba-dañ /
 / bden-la-rtag-tu-gus-dañ-bcas-pa-dañ /
 / byañ-chub-sems-ni-sñon-du-btañ-nas-su /
 / rgyal-bas-bśnags-paḥi-chos-ni-sgom-par-byed /
 / bde-gçeḡs-gsuñs-paḥi-sum-cu-rça-gñis-chos /
 / ḥḍi-dag-bde-gçeḡs-sras-kyis-bsten-par-hya /
 / byañ-chub-sems-dpaḥ-gañ-yin-de-dag-ni /
 / chos-ḥḍi-ldan-zhes-bde-bar-gçeḡs-pas-gsuñs /



【漢】

【晉】

【秦】

【宋】五通四無量	智慧悉通達	清淨絕無知
不著於邪正	依師究真實	純一無雜行
佛說觀行法	先發菩提心	若此三十二
善逝當演說	菩薩具足行	得佛甘露味

29

upamo-[20b5] panyāsanirdeḥās te kācyaṇa nirdeḥṣyāmi / yair upamo-
panyāsanirdeḥebhiḥ bodhisatvo mahāsatvaḡuṇān vijñāpay.....[21a1] tad yathā
kācyaṇa iyaṇ mahāpṛthivī sarvasatvopajīvyā nirvikāraṇaṇiṣpratīkāra / evaṇ eva
kācyaṇa [21a2] prathamacittotpādiko bodhisatvo yāvaṇ bodhimaṇḍaṇiṣadanāt-
āvat sarvasatvopajīvyo nirvikāro ni-[21a3] ṣpratīkāro bhavati / tatredaṇ
ucyate / //

pṛthivī yathā sarvaṇanopajīvyā
pratīkāraṇaṇāḡkṣati nirvi-[21a4] kāra /
cittaṇ tathāḡye sthitaṇ bodhisatvo
yāvaṇ na buddho bhavitāṇ jinottama /
anuttarā sarvaṇanopajīvyo
pratīkā-[21a5] raṇāḡkṣatiṇ nirvikāro /
putre ca ḡatruṇ hi ca tulyamānaṇ so
paryeṣateṇ nityaṇ varāḡrabodhim ※ 2 //

/ ḡod-sruṇ-dpe-ḡe-bar-ḡgod-pa-bstaṇ-pa-ḡaṇ-dag-ḡis-byaṇ-chub-seṇs-dpaḡ-byaṇ
-chub-seṇs-dpaḡi-yoṇ-taṇ-rab-tu-ḡes-par-byed-paḡi-dpe-ḡe-bar-dḡod*-pa-khyoḡ
-la-bstaṇ-par-byaḡo // ḡod-sruṇ-ḡdi-lta-ste / dper-na-sa-chen-po-ḡdi-ni-seṇs
-caṇ-thaṇs-cad-kyi-ḡḡo-ba-ste / ḡgyur-ba-med-ciṇ-lan-du-phan-ḡḡoḡs-pa-la-re
-ba-med-do / ḡod-sruṇ-de-bzhin-du-byaṇ-chub-seṇs-dpaḡ-seṇs-daṇ-po
-bskyed-pa-yaṇ-byaṇ-chub-kyi-sḡiṇ-po-la-thug-ḡi-bar-du-seṇs-caṇ-thaṇs-cad
-kyi-ḡḡo-ba-yin-te / ḡgyur-ba-med-ciṇ-lan-du-phan-ḡḡoḡs-par-re-ba-med-do /
de-la-ḡdi-skad-ces-bya-ste /

/ dper-na-sa-ḥdi-skye-bo-kun-gyi-ḥcho /
 / lan-la-mi-re-ḥgyur-ba-med-pa-bzhin /
 / byañ-chub-sems-dpah-thog-mar-sems-gnas-pa /
 / rgyal-mchog-bla-na-med-pahi-sañs-rgyas-su /
 / ma-gyur-bar-du-skye-bo-kun-gyi-ḥcho /
 / lan-la-re-ba-med-ciñ-ḥgyur-ba-med /
 / bu-dañ-dgra-la-yid-kyis-mchuns-par-sems /
 / byañ-chub-mchog-rab-rtag-par-yoñs-su-ḥhol /

【漢】佛言迦葉、譬如地、一切人隨其所種、其地亦不置人也、如是發意菩薩自致乃成佛饒益十方人、亦適無所置也、

【晉】復次迦葉、我當爲汝說喻、智者以喻得知菩薩功德、譬如地界爲一切衆生而無有二、如是迦葉、菩薩從初發意以來至于*道場、爲一切衆生亦無有二、

【秦】復次迦葉、菩薩福德無量無邊、當以譬喻因緣故知、迦葉、譬如一切大地衆生所用、無分別心不求其報、菩薩亦爾、從初發心至坐道場、一切衆生皆蒙利益、心無分別不求其報、

【宋】佛告迦葉波、我爲菩薩說譬喻法、令彼知見爲菩薩德、迦葉白言、其義云何、迦葉、譬如地大與一切衆生爲其所依、令彼長養、而彼地大於其衆生無求無愛、菩薩亦然、從初發心直至道場坐得成菩提、於其中間、運度一切衆生無愛無求、亦復如是、我今於此而說頌曰、

譬如地大	與諸衆生	依止長養	於彼衆生
無求無愛	菩薩亦爾	從初發心	直至道場
成無上覺	運度有情	無求無愛	無冤無親
平等攝受	令得菩提		

30

tad yathā kācyapa abdhātu [21b1] sarvatṛṇgulmośadhivanaspatayo rohāpayati / evam eva kācyapa āçayaçuddho bodhisatvaḥ sarva-[21b2] satvāni maitratayā spharitvā viharan sarvasatvānāṃ sarvaçukladharmān virohayati / tatredam ucyate [21b3]

yathāpi ābdhātu tṛṇgulmamausadhī
vanaspatīn auśadhīdhānyajātām ✕
em eva çuddhāçayabodhisatvo [21b4]
maitryāya satvān spharate anantāt ✕
spharitva dharmān vividhā krameṣu
çuklehi dharmehi vivardhamānaḥ
a[21b5] rva prāpnoti jināna bodhim
nihatya māraṃ sabalaṃ sasainyam ✕ 2 //

/ hod-sruñ-ñdi-lta-ste / dper-na-chuñi-khams-ni-r̥ba-dañ-çin-gel-pa*-dañ /
sman-dañ-nags-çhal-thams-cad-skyed-par-byed-do // hod-sruñ-de-bzhin-du /
byañ-chub-sems-dpañ-bsam-pa-dag-pa-sems-can-thams-cad-la-byams-pas-khyab
-par-byas-te / gnas-pa-yañ-sems-can-thams-cad-la-dkar-poñi-chos-thams-cad
-skyed-do // de-la-ñdi-skad-ces-bya-ste /

/ dper-na-chu-ni-r̥ba-dañ-gel-pa-dañ /
/ nags-çhal-sman-dañ-hbru-yi-rnam-pa-skyed /
/ de-bzhin-byañ-chub-sems-dpañ-bsam-dag-pa /
/ sems-can-mthañ-yas-byams-pas-khyab-par-byed /
/ sna-çhogs-chos-la-khyab-byas-rim*-gyis*-su /
/ dkar-poñi-chos-kyis-rnam-par-rgyas-hgyur-zhiñ /
/ dpuñ-bcas-sde-dañ-bcas-pañi-bdud-beom-nas /
/ rim-gyis-rgyal-bañi-byañ-chub-thob-par-hgyur /

【漢】譬如水、百穀草木皆因水茂盛、菩薩如是、發心
諸經法悉從中生、

【晉】譬如水界生於百穀諸藥草木、如是迦葉、菩薩
至誠清淨慈心覆育一切、爲諸衆生起青白之德、

【秦】迦葉、譬如一切水種百穀藥木皆德增長、菩薩亦爾、自心淨故慈悲普覆一切衆生、皆令衆增長一切善法、

【宋】佛告迦葉波、譬如水界潤益一切藥草樹木、而彼水界於其草木無愛無求、迦葉、菩薩亦然、以清淨慈心徧行一切衆生、潤益有情白法種子、令得增長無愛無求、我今於此而說頌曰、

譬如水界	潤益一切	藥草樹木	令得生長
無愛無求	菩薩亦爾	以淨慈心	徧及有情
次第普潤	淨種增長	破大力魔	得佛菩提

31

tad yathā kāṅyapa tejodhātuḥ sarvasasyāni paripā X [22a1] yati / evam eva
kāṅyapa bodhisatvasya prajñā sarvasatvānāṃ sarvaçukladharmān paripācayati
/ tatre-[22a2] dam ucyate 3 //

yathāpi teja paripācayamti
sasyāni sarvāṇi tṛṇauśadhīṃç ca /
em eva prajñā sugatā-[22a3] tmajānān
dharmān çubhā vardhayate janasya 1 //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-meḥi-khams-ni-lo-tog-thams-cad-yoñs-su-smin
-par-byed-do / ḥod-sruñ-de-bzhin-du-byañ-chub-sems-dpaḥi-çes-rab-kyañ-sems
-can-thams-cad-kyi-dkar-poḥi-chos-thams-cad-yoñs-su-smin-par-byed-do // de
-la-ḥdi-skad-ces-bya-ste /

/ dper-na-me-ni-çba-dañ-smān-rnams-dañ /
/ lo-tog-thams-cad-yoñs-su-smin-par-byed /
/ de-bzhin-bde-gçeḡs-sras-kyi-çes-rab-kyañ /
/ skye-bo-rnams-kyi-dge-baḥi-chos-smin-byed /



【漢】迦葉、譬如春夏溫暖所種成熟、菩薩智慧成熟
十方人*功德如是、

【晉】譬如火界成熟百穀諸藥草木、如是迦葉、菩薩
以般若波羅蜜成就一切衆生、

【秦】迦葉、譬如一切火種皆能成熟百穀果實、菩薩
智慧亦復如是、皆能成熟一切善法、

【宋】佛告迦葉、譬如火界成熟一切穀麥苗稼、火界
於彼無愛無求、迦葉、菩薩亦爾、以大智慧成熟一切衆
生善芽、我今於此而說頌曰

譬如火界	成熟一切	五穀苗稼	而彼火界
於其苗稼	無求無愛	菩薩亦爾	以智慧火
成熟一切	衆生善芽	菩薩於彼	無求無愛

32

ad yathā kācyapa vāyudhātuḥ sarvabuddhakṣetrāṇi viṭhapaya-[22a4] ti evam
va kācyapa bodhisatvasyopāyakaūçalyaṃ sarvabuddhadharmān viṭhapayati /
tatedam ucyate /

// vāyu-[22a5] r yatheva viṭhapeti kṣetrād
buddhāna nānāvidha āçayato /
upāya evaṃ hi jinoraśānān
viṭhapamti dharmān sugato-[22b1] ktam agrān ※//

/ hod-sruñ-ḥdi-lta-ste / dper-na-rluñ-gi-khams-ni-saṅs-rgyas-kyi-zhiñ-thams
-cad-rnam-par-sgrub-po / hod-sruñ-de-bzhin-du-byañ-chub-sems-dpañi-thabs
-la*-mkhas-pa-yañ-sems-can-thams-cad-la-saṅs-rgyas-kyi-chos-thams-cad
-rnam-par-sgrub-po // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-rluñ-ni-saṅs-rgyas-dgoṅs-pa-bzhin /
 / rnam-pa-sna-ḥogs-zhiñ-rnams-rnam-par-sgrub /
 / de-bzhin-rgyal-sras-rnams-kyi-thabs-mkhas-kyañ /
 / bde-gḡeḡs-gsuṅs-paḥi-chos-mchog-rnam-par-sgrub /

【漢】譬如風悉成諸佛國土、菩薩如是、遍徧*拘舍羅
 悉成諸佛經、

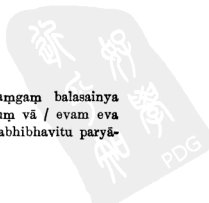
【晉】譬如風界莊嚴一切諸佛國土、如是迦葉、菩薩
 善權莊嚴一切諸佛國土、

【秦】迦葉、譬如一切風種皆能成立一切世界、菩薩
 方便亦復如是、皆能成立一切佛法、

【宋】佛告迦葉、譬如風界徧滿一切諸佛刹土、迦葉、
 菩薩亦爾、以善方便徧衆生界令解佛法、我今於此而
 說頌曰

譬如風界	隨自勢力	普徧佛刹	諸菩薩衆
亦復如是	以善方便	爲其佛子	說最上法

tad yathāpi nāma kāḡyapa mārasya pāpimataḡ caturamḡam balasainya
 sarvadevair na ḡakyam abhi-[22b2] bhavitum paryādatum vā / evam eva
 kāḡyapa ḡuddhāḡayo bodhisatva sarvamārair na ḡakyam abhibhavitu paryā-
 [22b3] dattum vā /



/ ḥod-sruñ-ḥdi-lta-ste / dper-na*-bdud-sdig-can-gyi-dpuñ-gi-ḥhogs-yan-lag
 -bzhi-pa-ni-ḥdod-pa-na-spyod-paḥi-lha-thams-cad-kyis*-zil-gyis-gnon*-pa-
 ḥam / yoñs-su-zad-par-bya-bar-mi-nus-so / ḥod-sruñ-de-bzhin-du-byañ-ḥhub-
 -sems-dpaḥ-bsam-pa-dag-pa-yañ-bdud-thams-cad-kyis-zil-gyis-gnon*-pa-ḥam
 / yoñs-su-zad-par-bya-bar-mi-nus-so /

【漢】

【晉】

【秦】

【宋】佛告迦葉、譬如魔窻領四軍兵、欲界諸天不能降彼、迦葉、菩薩亦爾、得意清淨一切衆魔不能惑亂、我今於此而說頌曰

譬	如	魔	窻	領	四	軍	兵	欲	界	諸	天	不	能	降	彼
菩	薩	亦	爾	得	意	清	淨	一	切	衆	魔	不	可	惑	亂

34

// tad yathāpi nāma kāṅyapa ḥuklapakṣe candramaṅḍalam paripūryate
 vardhate ca / evam eva kāṅya-[22b4] pa āḥayaḥuddho bodhisatvaḥ
 sarvaḥukladharmair vardhate / tatredam ucyate 4

// ḥuklapakṣe yathā candramaṅḍalam.....[22b5]
 pūryate vardhati no ca hīyate /
 em eva ḥuddhāḥayabodhisatvoḥ [sic]
 ḥuddhehi dharmehi sadā vivardhate / //

hod-sruñ-ḥdi-lta-ste / dper-na-zla-ba-yar-gyi-ño-la-zla-baḥi-dkyil-hkhor-skye
zhiñ-gañ-bar-hgyur-ro / hod-sruñ-de-bzhin-du-byañ-chub-sems-dpah-bsam-pa
dag-pa-yañ-dkar-poḥi-chos-thams-cad-kyis-rzogs-ñiñ-rgyas-par-hgyur-ro / de
la-ḥdi-skad-ces-bya-ste /

/ dper-na-zla-baḥi-dkyil-hkhor-yar-ño-la /
/ skye-zhiñ-yoñs-su-gañ-hgyur-hbri-mi-hgyur /
/ de-bzhin-bsam-dag-byañ-chub-sems-dpah-yañ /
/ dkar-poḥi-chos-kyis-rtag-tu-rgyas-par-hgyur /

【漢】譬如月初生時日日增益、菩薩如是、精進具足於功德、

【晉】譬如月初日日增長、如是迦葉、菩薩至誠清淨增長一切白淨之法、

【秦】迦葉譬如月初生時、光明形色日日增長、菩薩淨心亦復如是、一切善法日日增長、

【宋】佛告迦葉、譬如白月漸漸增長乃至圓滿、迦葉、菩薩亦爾、以無染心求一切法乃至圓滿、我今於此而說頌曰

譬如白月	漸漸增長	直至圓滿	菩薩亦爾
以無染心	求修諸善	漸漸增進	白法圓滿

35

id yathāpi nāma [23a1] kācyapa sūryamaṇḍalam ekapramuktābhi sūryaraḥ-
ḥibhiḥ satvānām avabhāsaṃ karoti / evam eva kācyapa [23a2] bodhisatvam
zapramuktābhiḥ prajñāraḥmibhiḥ satvānām jñānāvabhāsaṃ karoti / tatredam
yate 7

// mekapra-[23a3] muktābhi yatheva sūryo
 raçmibhi satvāna [sic] karoti bhāsam ✕
 evaṃ jinānāṃ suta jñānaraçmibhi
 prajñāya sa-[23a4] tvānavabhāsa kurvati //

/ hod-sruñ-ḥdi-lta-ste / dper-na-fii-maḥi-dkyil-ḥkhor-las-lan-cig*-byuñ-baḥi
 -hod-zer-rnams-kyis-sems-can-thams-cad-la-snañ-bar-byed-do / ḥod-sruñ-de
 -bzhin-du-byañ-chub-sems-dpah-rnams-kyis-lan-cig-byuñ-baḥi-çes-rab-kyi
 -hod-zer-rnams-kyis-kyañ-sems-can-thams-cad-la-çes-paḥi*-snañ-bar-byed-do
 / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-fii-yas*-lan-cig-byuñ-ba-yi* /
 / ḥod-zer-rnams-kyis-sems-can-snañ-bar-byed /
 / de-bzhin-rgyal-sras-rnams-kyi-ḥod-zer-gyis /
 / sems-can-rnams-la-çes-rab-snañ-bar-byed /

【漢】譬如日無所不照，天下皆*見其明，菩薩如是，智
 慧光明悉照十方人，經道之明、

【晉】譬如日出照諸衆生，如是迦葉、菩薩以一般若
 波羅蜜照一切衆生、

【秦】迦葉、譬如日之初出一時放光，普爲一切衆生
 照明、菩薩亦爾、放智慧光、一時普照一切衆生、

【宋】佛告迦葉、譬如日出放大光明、照彼世間無不
 朗然、迦葉、菩薩亦爾、放智慧光、照諸衆生、無不開悟、我
 今於此而說頌曰、

譬如日出	照彼世間	一切物像	無不朗然
菩薩亦爾	放智慧光	照諸有情	無不開解

36

ad yathāpi nāma kāc̄yapa siṅho mṛgarājā yato yata / eva prakramate sarvatrā-
23a5] bhīto nutrasta evaṃ prakramati / evaṃ eva kāc̄yapa c̄ilaçrutaguṇadh-
mapratīṣṭhito bodhisatvo yato yata evā prakra-[23b1] mate sarvatrābhīto
utrasta eva prakramate / tatredam ucyate 8

// yathā hi siṅho mṛgarājā kesarī [23b2]
yeneccakam yāti asamtrasamto /
em eva c̄ilaçrutajñānasusthito [sic]
yeneccakam gacchati bodhisatvo //

hod-sruñ-hdi-lta-ste / dper-na-ri-dags-kyi-rgyal-po-señ-ge-ni-ga-las-gar-hgro
ba-thams-cad-du-mi-hjigs-mi-skrag-pa-fiid-du-hgroho / hod-sruñ-de-bzhin-du
byañ-chub-sems-dpañ-thos-pa-dañ / çul-khrims-dañ / bsrab-pa-dañ / sbyañs
pañi-yon-tan-dañ / yo-byad-bsñuñs-pa-dañ / tiñ-ñe-hzin-dañ / ye-çes-la-gnas
pa-yañ / ga-las-gar-hgro-ba-thams-cad-du-mi-hjigs-mi-skrag-pa-fiid-du-hgroho
de-la-hdi-skad-ces-bya-ste /

/ ri-dags-rgyal-po-señ-ge-ral-pa-can /
/ hjigs-pa-med-par-gañ-du-hdod-par-hgro /
/ de-bzhin-byañ-chub-sems-dpañ-çul-khrims-dañ /
/ thos-dañ-ye-çes-gnas-pa-dgañ-mgur-hgro /

【漢】譬如師子獨行獨步無所畏、菩薩如是、被戒*德
之鎧、獨行獨步無所畏、

【晉】譬如師子鹿王隨其所行、一切無有恐怖、如是
迦葉、菩薩住戒功德隨其所行、一切無有恐怖、

【秦】迦葉、譬如師子獸王隨所至處不驚不畏、菩薩
亦爾、清淨持戒真實智慧、隨所住處不驚不畏、

【宋】佛告迦葉、譬如師子獸王有大威德、於彼一切
所行之處不驚不怖、迦葉、菩薩亦爾、安住多聞戒德、如
是一切所往之處不驚不怖、我今於此而說頌曰

師子獸王	威德勇猛	所行之處	心無驚怖
菩薩亦爾	安住多聞	持戒智慧	於彼世間
所行之處	離諸怖畏		

37

ta-[23b3] d yathāpi nāma kāṣyapa sudāntaḥ kuṃjaro nāgas sarvabhāravahana-
natayā na parikhidyate / evam eva [23b4] kāṣyapa sudāntacitto bodhisatva
sarvasatvānāṃ sarvabhāravahanatā na parikhidyate / tatedam ucyate.....
[23b5]

yathāpi nāmago [sic] balavān sudānto
bhāraṃ vahaṃto na dupeti khedaṃ /
sudāntacitto tathā bodhisatvo
satvāna bhāreṇa na khe-[24a1] dam aiti / //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-bal-glañ-glañ-po-che-ḥin-tu-dul-ba-ni / khal-
-thams-cad-khyer-bas-yoñs-su-skyo-ba-med-do / ḥod-sruñ-de-bzhin-du-byañ
-chub-sems-dpañ-sems-ḥin-tu-dul-ba-yañ / sems-can-thams-cad-kyi-don-gyi
-phyir-phuñ-po-lñañi-khur-khyer-bas-yoñs-su-skyo-ba-med-do / de-la-ḥdi
-skad-ces-bya-ste /

/ dper-na-rab-tu-stobs-ldan-glañ-po-che /
/ khal-rnams-khyer-yañ-yoñs-su-skyo-ba-med /
/ de-bzhin-byañ-chub-sems-dpañ-sems-rab-dul /
/ sems-can-khur-gyis-skyo-bar-hgyur-ba-med /

【漢】

【晉】譬如象王堪諸重擔終無疲厭，如是迦葉、菩薩
善調御心爲一切衆生，堪任重擔而無厭倦，*

【秦】迦葉、譬如善調象王能辦大事身不疲極，菩薩
亦爾，善調心故，能爲衆生作大利益心無疲倦，

【宋】佛告迦葉、譬如龍象有大勢力，擔負一切重物
而無疲苦，迦葉、菩薩亦爾，擔負一切衆生五蘊諸苦，不
得其苦，我今於此而說頌曰

譬如龍象	有大勢力	身負重物	而不疲苦
菩薩亦爾	擔負衆生	五蘊諸苦	亦無疲苦

ad yathāpi nāma kācyaapa padmam udake jātam udakena na lipyate / evam
iva kācyaapa bodhisatvo [24a2] loke jāto lokadharme na lipyate / tatredam
icyate 10

// padmam yathā kokanadam jaleruham
jalena no lipyati [24a3] kardamena vā /
loke smi jāto tathā bodhisatvo
na lokadharmehi kadāci lipyate //

/ hod-sruñ-ḥdi-lta-ste / dper-na-pad-ma-ni-chu-las-skyes-kyañ-chus-mi*-gos-so
/ hod-sruñ-de-bzhin-du-byañ-chub-sems-dpañ-hjig-rten-du-skyes-kyañ / hjig
rten-gyi-chos-rnams-kyis-mi*-gos-so / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-pad-ma-chu-las-skyes-gyur-kyañ /
/ chu-ḥam-rzab-kyis-de-la-gos-pa-med /
/ de-bzhin-byañ-chub-sems-dpañ-hjig-rten-skyes /
/ hjig-rten-chos-kyis-nam-yañ-gos-pa-med /

【漢】

【晉】譬如蓮華生在淤泥而不著水，如是菩薩生在
世間不著世法、

【秦】迦葉、譬如有諸蓮華生於水中水不能著、菩薩
亦爾、生於世間而世間法所不能汙、

【宋】佛告迦葉、譬如蓮華生長水中淤泥濁水而不
能染、迦葉、菩薩亦爾、雖生世間、世間雜染終不能著、我
今於此而說頌曰

譬如蓮華	出生水中	濁水淤泥	而不可染
菩薩亦爾	雖生世間	種種雜染	而不能著

39

tad yathāpi nāma kācyapa [24a4] viṭapacchinno vṛkṣo mūle nupahate punar eva virohati / evam eva kācyapa upāyakaucalyakleṣacchinno bodhi-[24a5] satvaḥ sarvakuçalamūlasaṃyojane nupahate punar eva traidhātuke virohati / tatredam ucyate 11

// yathāpi vṛkṣo [24b1] viṭapasmi cchinno
virohate mūla dṛḍhe nupadrute /
evam upāyopahato virohate
mūlasmi saṃyojana [24b2] suprahīṇe //

/ hod-sruñ-hdi-lta-ste / dper-na-çiñ-ljon-pa-yal-ga-bcad-pa-ni / rça-ba-ma-snad-na-slar-yañ-sa-las-skyeḥo* / hod-sruñ-de-bzhin-du-byañ-chub-sems-dpañ-thabs-la-mkhas-pa-fion-moñs-paḥi-yal-ga-bcad-pa-yañ / sfiñ-rje-chen-pos*-dge-baḥi-rça-ba-la-kun-tu-sbyor*-ba-ma-fiams-na / slar-yañ-khams-gsum-du-skyeḥo / de-la-hdi-skad-ces-bya-ste /

/ dper-na-çiñ-ljon-yal-ga-bcad-pa-ni /
/ rça-ba-brtan-pa-ma-snad-slar-yañ-skye /
/ de-bzhin-rça-ba-kun-sbyor-ma-spañs-na /
/ thabs-kyis-bsal-kyañ-slar-yañ-skye-bar-hgyur /

【漢】譬如草木雖無上枝下根由復生，菩薩如是，雖斷三處極大慈續見世間、

【晉】譬如伐樹雖截其枝，而不伐根，復生如故，如是迦葉，菩薩以善權心，雖斷結縛猶生三界、

【秦】迦葉，譬如有人伐樹根在還生，菩薩亦爾，方便力故，雖斷結使，有善根愛還生三界、

【宋】佛告迦葉，譬如有人方便斷樹不斷樹根，而於後時復生，大地，迦葉，菩薩亦爾，以方便力斷彼煩惱，不斷彼種，以大悲善根復生三界，我今於此而說頌曰

譬如有人	以其方便	而斷樹身	不斷樹根
如是後時	復生大地	菩薩亦爾	以善方便
斷彼煩惱	不斷彼種	以大悲故	復生三界

40

ad yathāpi nāma kācyapa nānādīgvidikṣu mahānadīṣv āpekandho mahāsam-
udre praviṣṭaḥ sarvam e-[24b3] karaso bhavati yad uta lavaṇarasah evam eva
kācyapa nānāmukhopacitaṃ kuṣalamūlaṃ bodhisatvasya bo-[24b4] dhāya
parināmitaṃ sarvam ekarasam bhavati yad ida vimuktirasam / tatredam
ucyate 12

// nānānadīnām udakaṃ praviṣṭam
mahāsamu-[24b5] drekarasam yathā syāt ✽
kuṣalāni nānāmukhasamcitāni
parināmitāny [sic] ekarasāni bodhaye //

/ hod-sruñ-ḥdi-lta-ste / dper-na-phyogs-dañ-phyogs-mḥams-tha-dad-pa-nas /
kluñ-chen-poḥi-chuḥi-phuñ-po-rgya-mḥo-chen-por-bab*-pa-ni-ḥdi-lta-ste /
lan-ḥbahi*-ror-ro-gcig-par-ḥgyur-ro / hod-sruñ-de-bzhin-du-byañ-chub-sems
-dpahi-dge-bahi-ṛa-ba*-sgo-tha-dad-pa-nas-bsags-pa-byañ-chub-tu-yoñs-su
-bsños-pa-thams-cad-kyañ-ḥdi-lta-ste / thams-cad-mkhyen-pa-fiid-kyi-ror-ro-
gcig-par-ḥgyur-ro / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-tha-dad-phyogs-kyi-chu-kluñ-rnams /
/ rgya-mḥo-cher-bab*-ro-gcig-ḥgyur-ba-bzhin /
/ tha-dad-sgo-nas-dge-ba-bsags*-byas-pa /
/ byañ-chub-bsños-pa-rnams-kyañ-ro-gcig-ḥgyur /

【漢】譬如萬川四流皆歸於海合爲一味、菩薩如是、持若干種行合會功德、持用成願一味、入薩芸若中、

【晉】譬如諸方江河之水入於大海悉爲一味、如是迦葉、菩薩作若干種善願功德、當作佛道悉爲一味、

【秦】迦葉、譬如諸方流水入大海已皆爲一味、菩薩亦爾、以種種門集諸善根、迴向阿耨多羅三藐三菩提皆爲一味、

【宋】佛告迦葉、譬如諸方所流河水皆歸大海同一鹹味、迦葉、菩薩亦爾、所有一切善根種種利益迴向菩提、與彼涅槃同歸一味、我今於此而說頌曰

譬如一切	江河諸水	皆入大海	同一鹹味
菩薩亦爾	所有一切	善根利益	迴向菩提
及彼實際	同歸一味		

41

tad yathāpi nāma kā-[25a1] c̣yapa sumerupratīṣṭhitā caturmahārājakāyikās
trayastrimṣāc ca devāḥ evam eva kāc̣yapa bodhicittakuṣa-[25a2] lamūlapratī-
ṣṭhitā bodhisatvasya sarvajñatā tatredam ucyate 13

// caturmahārājikas [sic] trayastrimṣā
yath. [25a3] sumerusthita devasaṃghā /
tatha bodhisatvā kuṣale pratīṣṭhāḥ
sarvajñatā prāpya vadaṃti dharmān ※//



/ hod-sruñ-hdi-lta-ste / dper-na-rgyal-chen-bzhihi-ris-dañ / sum-cu-ṛṇa-gsum
 -pañi-lha-rnams-ni-ri-rab-la-gnas-so / hod-sruñ-de-bzhin-du-byañ-chub-sems
 -dpañi-thams-cad-mkhyen-pa-ñid-kyañ-byañ-chub-kyi-sems-kyi-dge-baḥi-ṛṇa
 -ba-la-gnas-so / de-la-hdi-skad-ces-bya-ste /

/ dper-na-rgyal-chen-bzhi-yi*-ris-rnams-dañ /
 / sum-cu-ṛṇa-gsum-lha-ḥogs-ri-rab-gnas /
 / de-bzhin-byañ-chub-sems-dpañ-dger*-gnas-te /
 / thams-cad-mkhyen-ñid-thob-nas-chos-rnams-ston /

【漢】譬如須彌山忉利住其上、菩薩如是發心成薩
 芸若、

【晉】譬如四天王*三十三天住須彌山、如是迦葉、菩
 薩善根心中、

【秦】迦葉、譬如須彌山王、忉利諸天及四天王皆依
 止住、菩薩善提心亦復如是、爲薩婆若所依止住、

【宋】佛告迦葉、譬如四大天王及忉利天衆、要彼安
 住妙高之山、迦葉、菩薩亦爾、爲一切智所修善法、要彼
 安住善提大心、我今於此而說頌曰

譬如四王 及帝釋衆 要彼安住 妙高之山
 菩薩亦爾 爲一切智 所修善法 安住善提

42

tad yathāpi [25a4] nāma kāc̣yapa āmātyasamgṛhītā rājānaḥ sarvarājakāryāṇi
 kurvanti / evam eva kāc̣yapa upāyasamgṛhī-[25a5] tā bodhisatvasya prajñā
 sarvabuddhakāryāṇi karoti / tatredam ucyate 14

// yathā hi rājāna āmātyasamgrahā
 sarvāṇi k̄a-[25b1] ryāṇi karoti nityam /
 tatha [sic] bodhisatvasya upāyasamgraho
 buddhārtha prajñāya karṇti nitya //

/ hod- ruñ-hdi-lta-ste / dper-na-blon-pos-yoñs-su-zin-paḥi-rgyal-po-rnams-ni
 -rgyal-poḥi-bya-ba-thams-cad-byed-do / hod-sruñ-de-bzhin-du-byañ-chub-sems
 -dpaḥ-thabs-mkhas-pas-yoñs-su-zin-paḥi-ḡes-rab-kyañ-sañs-rgyas-kyi-mḡad-pa
 -thams-cad-byed-do / de-la-hdi-skad-ces-bya-ste /

/ dper-na-blon-por*-ldan-paḥi-rgyal-po-rnams /
 / bya-ba-thams-cad-rtag-tu-byed-pa-ltar /
 / thabs-ldan-byañ-chub-sems-dpaḥi-ḡes-rab-kyañ /
 / sañs-rgyas-don-rnams-rtag-tu-byed-pa-yin /

【漢】譬如國王得傍臣共治，則好漚愁*拘舍羅，如是菩薩所作為如佛、

【晉】譬如國王大臣所助，乃具成辦一切國事，如是迦葉、菩薩般若波羅蜜善根所助，乃具成辦一切佛事、

【秦】迦葉，譬如有大國王以臣力故能辦國事，菩薩智慧亦復如是，方便力故，皆能成辦一切佛事、

【宋】佛告迦葉，譬如國王欲行王事須假宰臣，迦葉、菩薩亦爾，欲為佛事，須假智慧方便，我今於彼而說頌曰

譬如國王	欲行王事	須仗宰臣	而得成就
菩薩亦爾	欲為佛事	假方便慧	決定成就

43

tad yathāpi nāma kā-[25b2] ḡyapa vyabhre deve vigatavalāhake nāsti
 varṣasyāyadvāraṃ evam eva kāḡyapa alpaḡrutasya bodhisatvasyānti-[25b3]
 kānāsti saddharmavṛṣṭer āyadvāraṃ / tatredam ucyate 15

// vyabhre yathā vigatavalāhake nabhe
 varṣasya ā.....[25b4] na kadāci vidyate /
 alpaḡrutasyāntikad [sic] dharmadeḡanā
 na bodhisatvasya kadāci labhyate //

/ ḡod-sruṅ-ḡdi-lta-ste / dper-na-sprin-med-ciṅ-nam-thaṅ-baḡi-nam-mkhaḡ-la
 -ni-char-ḡbab-paḡi-rgyu-med-do / ḡod-sruṅ-de-bzhin-du-byaṅ-chub-sems-dpaḡ
 -thos-pa-ḡiṅ-ba-la-yaṅ-dam-paḡi-chos-kyi-char-ḡbab-paḡi-rgyu-med-do / de
 -la-ḡdi-skad-ces-bya-ste /

/ dper-na-sprin-med-nam-thaṅ-nam-mkhaḡ-la /
 / char-ḡbab-rgyu-ni-nam-yaṅ-mi-dmigs-so /
 / de-bzhin-byaṅ-chub-sems-dpaḡ-thos-ḡiṅ-la /
 / chos-ston-nam-yaṅ-dmigs-par-mi-ḡgyur-ro /

【漢】譬如天靈*欲索雨不能得也、菩薩如是不學經
 道、豫知不高明也、

【晉】譬如迦葉天無雲者雨不可得、如是菩薩不多
 聞者法雨不可得、

【秦】迦葉、譬如天晴明時、淨無雲翳必無雨相、寡聞
 菩薩無法雨相亦復如是、

【宋】佛告迦葉、譬如晴天無其雲霧、於彼世間終無
 降雨之相、迦葉、菩薩亦爾、寡聞小智、於諸有情終無說
 法之相、我今於此而說頌曰

譬如虛空	晴無雲霧	於彼世間	終不降雨
菩薩亦爾	寡聞少智	於其有情	無說法相

44

tad yathāpi nāma kāṅyapa.....[25b5] bhraghanameghasamutthitā varṣadhārā
 sasyāny abbivārṣati / evam eva kāṅyapa mahākaruṇādharmameghasamutth
[26a1] bodhisatvasya saddharmavṛṣṭis satvānām abhivārṣati / tatredam
 ucyate 16

yathāpi megho vipulo savidyuto
[26a2] syānuvarṣeṇa karoti ṛtṛtim ✕
 saddharmameghotthitavarṣadhārā
 tarpeti satvās tatha bodhisatvaḥ //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-sprin-chen-po-las-byuñ-baḥi-char-gyi-rgyu-ni
 -lo-tog-thams-cad-la-mñon-par-ḥbab-po / ḥod-sruñ-de-bzhin-du-byañ-chub
 -sems-dpaḥi-sñiñ-rje-chen-po-dañ / mañ-du-thos-paḥi-chos-kyi-sprin-las-byuñ
 -baḥi-dam-paḥi*-chos-kyi-char-yañ-sems-can-thams-cad-la-mñon-par-ḥbab-po
 / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-sprin-chen-glog-dañ-bcas-pa-las /
 / char-pa-ḥbab-pas-lo-tog-ñoms-par-byed /
 / de-bzhin-byañ-chub-sems-dpaḥ-dam-chos-kyi /
 / sprin-byuñ-chos-rgyun-sems-can-ḥchim-par-byed /

【漢】譬如樹蔭却雨、菩薩如是持極大慈雨於經道、

【晉】譬如迦葉、天有雲者雨澤可得、菩薩如是、有大
 慈雲能降法雨、

【秦】迦葉、譬如天陰雲時、必能降雨充足衆生、菩薩
 亦爾、從大悲雲起大法雨利益衆生、

【宋】佛告迦葉、譬如虛空起大雲雷、必降甘雨成熟
 苗稼、迦葉、菩薩亦爾、於其世間起慈悲雲、降妙法雨成
 熟衆生、我今於此而說頌曰

譬如虛空 雲雷忽起 必降甘澤 成熟苗稼
 菩薩亦爾 普覆慈雲 降霑法雨 成熟有情

45

tad yathāpi [26a3] nāma kācyapa yatra rājā cakravarti utpadyate tatra
saptaratnāny utpadyante evam eva kācyapa yatra [26a4] bodhisatva utpad-
yate tatra saptātrimṣad bodhapakṣyā dharmā utpadyante / tatedam ucyate 17

// utpadyate yatra hi cakrava-[26a5] rti
tatrāsya ratnāni bhavanti sapta
utpadyate yatra ca bodhisatvas
tatrāsya bodhyamga bhavanti sapta / //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-ḥkhor-los-sgyur-baḥi-rgyal-po-gañ-du-byuñ-ba
-der-rin-po-che-sna-bdun-yañ-ḥbyuñ*-ño / ḥod-sruñ-de-bzhin-du-byañ-chub
-sems-dpaḥ-gañ-du-byuñ*-ba-der-byañ-chub-kyi-phyogs-dañ-ḥthun-paḥi*
-chos-sum-cu-ṛca-bdun-po-dag-kyañ-ḥbyuñ-ño / de-la-ḥdi-skad-ces-bya-ste /

/ ḥkhor-los-sgyur-baḥi-rgyal-po-gar-byuñ-ba /
/ der-ni-de-yi-rin-chen-sna-bdun-ḥbyuñ /
/ byañ-chub-sems-dpaḥ-gañ-du-byuñ-gyur-pa /
/ der*-deḥi-byañ-chub-yan-lag-bdun-po-ḥbyuñ /

【漢】譬如遮迦越羅王*之所處，自然後*七寶自然來
生，菩薩如是，初生薩芸若意，然後自然生三十七品經、

【晉】譬如聖王出者七寶可得，如是迦葉、菩薩出者
三十七品道寶可得、

【秦】迦葉、譬如隨轉輪王所出之處，則有七寶，如是
迦葉、菩薩出時三十七品現於世間、

【宋】佛告迦葉、譬如轉輪聖王有其七寶恆隨王行、
迦葉、菩薩亦爾、有七覺支恆隨菩薩、我今於此而說頌
曰

譬如世間	轉輪聖王	所有七寶	恆隨王行
菩薩亦爾	有七覺支	所到之處	隨逐菩薩

46

tad yathāpi nāma kācya-[26b1] pa yatra maṇiratnāyadvāraṃ bhavati bahūnām
tatra karṣāpaṇaṇatasahasrāṇām āyadvāraṃ bhavati / eva-[26b2] m eva
kācya pa yatra bodhisatvasyāyadvāraṃ bhavati / bahūnām tatra ṅrāvakaṇapatye-
kabuddhaṅatasahasrāṇā-[26b3] m āyadvāraṃ bhavati / tatredam ucyate 18

// yathāpi yasmim maṇiratna bhōti /
karṣāpaṇāyo bahu.....[26b4] tra bhōti
saṃbodhicittasya ca yatra āyo
āyo bahū tatra ca ṅrāvakānām ✕ //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-gañ-na-nor-bu-rin-po-che-vaidūrya*-ḥbyuñ
-baḥi-sgo-yod-pa-de-na-kārṣāpaṇa*-brgya-stoñ-mañ-po-ḥbyuñ-baḥi-sgo-yod
-do / ḥod-sruñ-de-bzhin-du-gañ-na-byañ-chub-sems-dpañ-ḥbyuñ-baḥi-sgo-yod
-pa-de-na-ñan-thos-dañ-rañ-saṅs-rgyas-ḥbum-phrag-mañ-po-ḥbyuñ-baḥi-sgo
-yod-do / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-gañ-du-nor-bu-rin-chen-ḥbyuñ /
/ der-ni-kār-ṣā-pa-ṇa-mañ-ḥbyuñ-ltar /
/ gañ-du-rzogs-paḥi-byañ-chub-sems-ḥbyuñ-ba /
/ der-ni-ñan-thos-mañ-po-ḥbyuñ-bar-bgyur /

【漢】譬如更治摩尼珠，其價增倍多所饒益，師成一
人爲菩薩道，衆阿羅漢辟支佛皆依用得度、

【晉】譬如有摩尼珠者，彼中無量百千種珠悉皆可
得，如是迦葉、有菩薩心者，彼中無量百千聲聞緣覺之
法悉皆可得、

【秦】迦葉、譬如隨摩尼珠所在之處，則有無量金銀
珍寶、菩薩亦爾、隨所出處，則有無量百千聲聞辟支佛
寶、

【宋】佛告迦葉、譬如摩尼寶珠得多富貴、價直迦哩沙波拏百千富貴、迦葉、菩薩亦爾、得多富貴、價直聲聞緣覺百千富貴、我今於此而說頌曰

譬如摩尼寶	富貴廣得多	迦哩沙波拏
百千不可比	菩薩亦如是	富貴倍弘多
辟支及聲聞	百千亦難比	

47

tad yathāpi nāma kācyapa miçrakāvanaprati-[26b5] s̥thitānā trāyastriṃçānām devānām upabhogaparibhogāḥ samāḥ samtiṣṭhamte / evam eva kācyapa āçayaçuddhasya bo-[27a1] dhisatvasya sarvasatvānām antike samyakprayogo bhavati / tatedam ucyate 19

// yathāpi devāna samā [27a2] prayogā
miçrāvane samstihate sthitānā
evam eva çuddhāçaya bodhisatvo
satveṣu samyakkurute prayo-[27a3] gam ※ //

/ hod-sruñ-ḥdi-lta-ste / dper-na-sum-cu-ṛça-gsum-paḥi-lha-ḥdres-paḥi-çhal-du-zhugs-pa-rnams-kyi-loñs-spyod-dañ / yoñs-su-spyod-pa-rnams-ni-mçhuñs-par-gnas-so / hod-sruñ-de-bzhin-du-byañ-chub-sems-dpaḥ*-bsam-pa-dag-paḥi-sbyor-ba-yañ-sems-can-thams-cad-kyi-bya-ba-thams-cad-la-mçhuñs-par-hgyur-ro / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-ḥdres-paḥi-çhal-gnas-lha-rnams-kyi /
/ loñs-spyod-rnams-ni-mçhuns-par-gnas-pa-yin /
/ de-bzhin-bsam-dag-byañ-chub-sems-dpaḥ-yañ /
/ sems-can-rnams-la-rtag-tu-legs-par-sbyor /

【漢】

【晉】譬如三十三天遊雜園觀，一切樂具皆悉同等，如是迦葉、菩薩至誠清淨，爲一切衆生方便同等，悉無差降、

【秦】迦葉、譬如忉利諸天人同等園，所用之物皆悉同等，菩薩亦爾，眞淨心故於衆生中平等教化、

【宋】佛告迦葉、譬如忉利天衆，若住雜林者，受用富貴平等無二、迦葉、菩薩亦爾，若住清淨心者，爲一切衆生正直方便平等無二，我今如此而說頌曰

譬如忉利天	住彼雜林者	受用於富貴
平等無有二	菩薩亦如是	住心清淨者
正直爲羣生	方便亦無二	

48

tad yathāpi nāma kācyapa maṃtrauśadhaparigrhītaṃ viṣaṃ na vinipātayati /
evam eva kācyapa jñānopā-[27a4] yakauçalyaparigrhīto bodhisatvasya
kleçaviṣaṃ na çaknoti vinipātayitum / tatredam ucyate 20

// yathā viṣaṃ maṃ-[27a5] traparigraheṇa
janasya doṣaṃ kriyayāsamarthaṃ
evaṃ hi jñāni iha bodhisatvo
kleçair na çakyam vinipātanāya //

/ hod-sruñ-hdi-lta-ste / dper-na-sñags-dañ-sman-gyis-yoñs-su-zin-paḥi-dug-gis
-ni-hchi-bar-byed-mi-nus-so / hod-sruñ-de-bzhin-du-ye-çes-dañ-thabs-mkhas
-pas-yoñs-su-zin-paḥi-byañ-chub-sems-dpah-ni-fion-moñs-paḥi-dug-gis-kyañ
-log-par-ltuñ-bar-byed-mi-nus-so / de-la-hdi-skad-ces-bya-ste /

/ dper-na-sñags-kyis-yoñs-su-zin-paḥi-dug
/ skye-bo-rnams-la-fies-par-byed-mi-nus /
/ de-bzhin-byañ-chub-sems-dpah*-ye-çes-can /
/ fion-moñs-rnams-kyis-log-ltuñ-byed-mi-nus* /

【漢】譬如毒藥在人手中不害傷人、菩薩雖在愛欲中、持智慧不入惡道、

【晉】譬如有毒因呪藥故不能爲害、如是迦葉、菩薩結毒因智藥故不能爲害、

【秦】迦葉、譬如呪術藥力毒不害人、菩薩結毒亦復如是、智慧力故不墮惡道、

【宋】佛告迦葉、譬如有入妙解禁呪善知毒藥、一切毒藥不能爲害、迦葉、菩薩亦爾、具大智慧善行方便、一切煩惱不能爲害、我今於此而說頌曰

譬如世間人	善知藥禁呪	一切毒藥等
不能爲損害	菩薩亦如是	若具方便慧
一切煩惱毒	不能爲損害	

49

a-[27b1] d yāthāpi nāma kāçyapa yaṃ mahānagareṣu saṃkarakūṭaṃ
bhavati sa ikṣukṣetreṣu çālikṣetreṣu mṛdvikāḷakṣetre-[27b2] ṣu copakāribhūto
bhavati / evaṃ eva kāçyapa yo bodhisatvasya kleṣaḥ sa sarvajñatāyāṃ
pakāribhū-[27b3] to bhavati / tatredam ucyate / 21

// nagareṣu saṃkārur yathā sucokṣo
so ikṣukṣetreṣupakāra kurvati /
em eva [27b4] kleṣo upakāra kurvati
yo bodhisatvasya jīnāna dharme //



/ hod-sruñ-ñdi-lta-ste / dper-na-groñ-khyer-chen-po-rnams-kyi-lud-gaḥ-yin-pa
 -de-ni-bu-ram-ñiñ-gi-zhiñ-dag-dañ / rgun-gyi-zhiñ-dag-la-phan-par-gyur-pa-yin
 -no / hod-sruñ-de-bzhin-du-byañ-chub-sems-dpañi-ñion-moñs-pañi-lud-gan-yin
 -pa-de-yañ-thams-cad-mkhyen-pa-ñid-la-phan-par-gyur-pa-yin-no / de-la-ñdi
 -skad-ces-bya-ste /

/ dper-na-groñ-khyer-rnams-kyi-mi-gcañ-lud /
 / de-ni-bu-ram-ñiñ-gi-zhiñ-la-phan /
 / de-bzhin-byañ-chub-sems-dpañi-ñion-moñs-lud /
 / de-ni-rgyal-bañi-chos-la-phan-par-byed /

【漢】譬如郡國多積糞壤，有益稻田菜園，菩薩雖在
 愛欲中，益於天上天下、

【晉】譬如城邑有諸糞壤饒益田用，如是迦葉，菩薩
 因結學薩芸若用、

【秦】迦葉，譬如諸大城中所棄糞穢，若置甘蔗蒲桃*
 田中則有利益，菩薩結使亦復如是，所有遺餘皆是利
 益，薩婆若因緣故、

【宋】佛告迦葉，譬如世間糞壤之地，能生肥盛甘蔗、
 迦葉、菩薩亦爾，若處煩惱糞地，能生一切智種，我今於
 此而說頌曰

譬如糞壤地	出生於甘蔗	倍常而肥盛
菩薩處煩惱	出生一切智	其義亦如是

tad yathāpi nāma kācyapa iṣvastre açikṣitasya castragraha-[27b5] ṇam evam
eva kācyapa alpaçrutasya bodhisatvasya dharmapracayakauçalyamimāsadar-
thagrahaṇajñānaṃ draṣṭavyaḥ 22 // [28a1]

/ hod-sruñ-ḥdi-lta-ste / dper-na-ḥphoñ-rçal-ma-bslabs-pa-las-mçhon-thabs-slob
-pa-de-bzhin-du-byañ-chub-sems-dpah-thos-pa-fiuñ-ba-las-darn-paḥi-chos-rab
-tu-rnam-par-ḥbyed-pa-dañ / dpyod-pa-dañ / don-ḥzin-paḥi-çes-par*-bltaḥo /

【漢】

【晉】

【秦】

【宋】佛告迦葉、譬如有人不學武藝、若執器械寧解
施設、迦葉、菩薩亦爾、先未聞法寡識機藥、若執智見何
辯邪正、

tad yathāpi nāma kācyapa kumbhakārasya bālabhājaneṣūdārāgnidānaṃ evam
eva kācyapa bālaprajñeṣu bo-[28a2] satvasyodāradharmadeçanā [sic] veditavyaḥ
22 //

/ hod-sruñ-ḥdi-lta-ste / dper-na-so-ma-btañ-baḥi-snod-rnams-la-ni-rza-mkhan
-gyis-me-chen-po-btañ-dgos-so / ḥod-sruñ-de-bzhin-du-çes-rab-ma-smin-paḥi
-sems-can-rnams-la-yañ-byañ-chub-sems-dpas*-sañs-rgyas-kyi-chos-kyi-me
-chen-po-btañ-dgos-par-bltaḥo /

【漢】

【晉】

【秦】

【宋】佛告迦葉、譬如窣*師欲燒瓦器須用大火、迦葉、菩薩亦爾、欲爲愚迷衆生開發智慧、須用佛法智火、

52

tasmīn tarhi kācyapa iha mahāratnakūṭe dharmaparyāye cīkṣitu-[28a3] kāmēna bodhisatvena yoniṣo dharmaprayuktēna bhavitavyam / tatra kācyapa katamo yoniṣadharmaprayogaḥ ya-[28a4] d uta sarvadharmāṇām bhūtapratyavekṣā / katamā ca kācyapa sarvadharmāṇām bhūtapratyavekṣā / yatra kācyapa nātmapratyave-[28a5] kṣā nasatvanajīvanapoṣanapudgalanamanujanamānavapratyavekṣā / iyam ucyate kācyapa madhyamā pratipad dha-[28b1] rṇāṇām bhūtapratyavekṣā /

/ ḥod-sruñ-de-lta-bas-na / byañ-chub-sems-dpah-dkon-mchog-brcegs-pa*
-chen-pobi-chos-kyi-rnam-grañs-hdi-la-slob-par-ḥodod-pas-ḥbul-bzhin-du
-chos-la-rab-tu-sbyor-bar-byaho // ḥod-sruñ-de-la-byañ-chub-sems-dpahi-ḥul
-bzhin-du-chos-la-rab-tu-sbyor-ba-gañ-zhe-na / hdi-lta-ste / dbu-mahi-lam-chos
-rnams-la-yañ-dag-par-so-sor-rtog-paḥo // ḥod-sruñ-dbu-mahi-lam-chos-rnams
-la-yañ-dag-par-so-sor-rtog-pa-gañ-zhe-na / ḥod-sruñ-gañ-la-bdag-med-par-so
-sor-rtog-pa-ḥañ / sems-can-med-pa-dañ / srog-méd-pa-dañ / gso-ba-med-pa-dañ
/ skyes-bu-med-pa-dañ / gañ-zag-med-pa-dañ / ḥed-las-skyes-med-pa-dañ / ḥed
-bu-med-par-so-sor-rtog-pa-ste / ḥod-sruñ-hdi-mi-dbu-mahi-lam-chos-rnams-la
-yañ-dag-par-so-sor-rtog-pa-zhes-byaho /

【漢】佛語迦葉、若有菩薩欲學極大珍寶之積遺日羅經、當隨是經本法精進、何等爲本法、無法無我無人無壽無常無色無痛痒無思想無生死識、是爲法本根、

【晉】是故迦葉、菩薩欲學此寶嚴經者、當正觀諸法、云何爲正觀、謂真實觀諸法、云何爲真實觀諸法、謂不觀我人壽命、是謂中道真*實觀法、

【秦】如是迦葉、菩薩欲學是寶積經者、應*修習正觀諸法、云何爲正觀、所謂真實思惟諸法、真實正觀者*、不觀我人衆生壽命、是名中道真實正觀、

【宋】迦葉、是故此大寶積正法、令菩薩修學受持得解法行、迦葉白言、菩薩云何受持見正法行、迦葉、如自觀身無我無人無衆生無壽命無名無相、無觀行故、迦葉、如此說名正觀影像中法、

53

unar aparaṃ kāṅyapa maddhyamā pratipad dharmānām bhūtapratyavekṣā yā
 ūpasya na ni-[28b2] tyam iti pratyavekṣā nānityānīti pratyavekṣā / yā
 edanāyāḥ samjñāyāḥ samskārānām vijñānasya na nityam i-[28b3] ti
 ratyavekṣā / nānityam iti pratyavekṣā iyam ucyate kāṅyapa madhyamā
 ratipad dharmānām bhūtapratyavekṣā [28b4]

ḥod-sruñ-gzhan-yañ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa
 i / gañ-gzugs-la-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-so-sor-mi-rtog
 xa-dañ / ḥod-sruñ-de-bzhin-du-chor-ba-dañ / ḥdu-ḥes-dañ / ḥdu-byed-rnams
 lañ / rnam-par-ḥes-pa-la-gañ-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-so-
 sor-mi-rtog-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-
 so-sor-rtog-pa-zhes-byaho /

【漢】

【晉】復次迦葉、真實觀者、謂不觀色有常無常、亦不觀痛想行識有常無常、是謂中道真實觀法、

【秦】復次迦葉、真實觀者、觀色非常亦非無常、觀受想行識非常亦非無常、是名中道真實正觀、

【宋】復次迦葉、如實正觀影像中法、迦葉、云何影像中法、如正觀色、觀彼無常亦非無常、如是受想行識、常與無常無定無不定、迦葉、此說如實觀察影像中法、

54

yā pṛthivīdhātor na nityam iti pratyavekṣā nānityam iti pratyavekṣā yābdhātoṣ tejo dhātor vāyudhāto na nityam iti pratyavekṣā [28b5] vekṣā nānityam iti pratyavekṣā / yā ākāśadhātor vijñānadhāto na nityam iti pratyavekṣā nānityam iti pratyavekṣā iya- [29a1] m ucyate kācyapa madhyamā pratipad dharmānām bhūtapratyavekṣā /

/ ḥod-sruñ-gzhan-yañ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-ni / gañ-saḥi-khams-la-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-so-sor-mi-rtog-pa-dañ / de-bzhin-du-chuḥi-khams-dañ / meḥi-khams-dañ / rluñ-gi-khams-dañ / nam-mkhaḥi-khams-dañ / rnam-par-ḡes-paḥi-khams-la-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-so-sor-mi-rtog-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zḡes-byaḥo /

【漢】譬如大地爲一界，復一佛界，兩界之際中，無色無見無識無我無識無所入無所語，是爲智點本也、

【晉】復次迦葉，云何爲真實觀諸法，謂不觀地有常無常，亦不觀水火風界有常無常，是謂中道真實觀法、

【秦】復次迦葉，真實觀者，觀地種非常亦非無常，觀水火風種非常亦非無常，是名中道真實正觀、

【宋】復次迦葉，如實觀察影像中法，所有地界常與無常無定無不定，如是水界火界風界空界識界，亦復如是無定無不定，迦葉，此說如實觀察影像中法、

55

anar aparāṃ kāṣyapa madhyamā pratipad dharmāṇāṃ bhūta-[29a2]
 ratyavekṣā / yā cakṣurāyatanasya na nityam iti pratyavekṣā nānityam iti
 ratyavekṣā iyam ucyate kāṣyapa madhya-[29a3] mā pratipad dharmāṇāṃ
 bhūtapratyavekṣā / evaṃ yāvac chrotraghrāṇajihvākāyamanāyatanasya na
 nityam ityam iti / [29a4] pratyavekṣā iyam ucyate kāṣyapa maddhyamā
 ratipad dharmāṇāṃ bhūtapratyavekṣā /

ḥod-sruñ-gzhan-yañ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa
 ni-gañ-mig-gi-skye-mched-la-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-so-
 sor-mi-rtog-pa-dañ / de-bzhin-du-rna-ba-dañ / sna-dañ / lee-dañ / lus-dañ /
 yid-kyi-skye-mched-rnams-la-rtag-par-yañ-so-sor-mi-rtog / mi-rtag-par-yañ-
 so-sor-mi-rtog-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-
 par-so-sor-rtog-pa-zhes-byaḥo /

【漢】

【晉】

【秦】

【宋】復次迦葉，所有眼處常無常性無定無不定，如是耳處鼻處舌處身處意處常無常性無定無不定，迦葉，此說影像中法如實觀察

56

nityam iti kācyapa ayam eko ntaḥ ani-[29a5] tyam iti kācyapa ayam dvitīyo
ntaḥ yad etayo dvayo nityānityayor madhyam tad arūpy anidarṣanam an-
ābhāsam avijñaptikam apra-[29b1] tiṣṭham aniketam iyam ucyate kācyapa
madhyamā pratīpad dharmāṇām bhūtapratyavekṣā /

/ ḥod-sruñ-rtag-ces-bya-ba-de-ni-mthaḥ gcig-go / mi-rtag-ces-bya-ba-de-ni-
-mthaḥ-gñis-so / mthaḥ-de-gñis-kyi-dbus-gaṅ-yin-pa-de-ni-dpyad-du-med-pa /
bstan-du-med-pa / rten-ma-yin-pa / snañ-ba-med-pa / rnam-par-rig-pa-med-pa
/ gnas-med-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnamis-la-yañ-dag
-par-so-sor-rtog-pa-zhes-byaḥo /

【漢】有常在一邊，無常在一邊，有常無常適在其中，無色無見無識，是故為中之智點本也。

【晉】復次迦葉，有常是一邊，無常為二邊，此二中間無色，不可見亦不可得，是謂中道真實觀法。

【秦】所以者何、以常是一邊無常是一邊、常無常是中、無色無形無明*無知、是名中道諸法實觀、

【宋】復次迦葉、此定一法、此不定二法、若彼二法於是色中、不見不住無微無識亦無相故、迦葉、此說影像中法如實觀察、

57

itmeti kācyapa ayam eko ntaḥ [29b2] nairātmyam ity ayam dvitiyo ntaḥ yad
itmanerātmyayor madhyam tad arūpy anidarṇanam anābhāsam avijñaptikam
āra-[29b3] tiṣṭham aniketam iyam ucyate kācyapa madhyamā pratipad dharm-
iṅām bhūtapratyavekṣā /

/ ḥod-sruñ-bdag-ces-bya-ba-de-ni-mthaḥ-gcig-go / bdag-med-ces-bya-ba-de-ni-
-mthaḥ-gñis-so // mthaḥ-de-gñis-kyi-dbus-gaṅ-yin-pa-de-ni-dpyad-du-med-pa /
bstan-du-med-pa / rten-ma-yin-pa / snañ-ba-med-pa / rnam-par-rig-pa-med-pa
/ gnas-med-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-
-so-sor-rtog-pa-zhes-byaḥo /

【漢】

【晉】有我是一邊、無我爲二邊、此二中間無色、不可見亦不可得、是謂中道真實觀法、

【秦】我是一邊、無我是一邊、我無我是中、無色無形無明*無知、是名中道諸法實觀、

【宋】復次迦葉、我見一法無我二法、若彼二法於是色中、不見不住無微無識亦無相故、迦葉、此說影像中法如實觀察、

bhūtacittam iti kāṅyapa aya-[29b4] m eko ntaḥ abhūtacittam iti kāṅyapa ayam
dviṭiyo ntaḥ yatra kāṅyapa na cetanā na mano na vijñānam iyaṃ ucyate kā-
[29b5] ṅyapa madhyamā partipad dharmāṅām bhūtapratyavekṣā

/ hod-sruñ-sems-yañ-dag-pa-zhes-bya-ba-de-ni-mthaḥ-gcig-go / sems-yañ-dag-
-pa-ma-yin-pa-zhes-bya-ba-de-ni-mthaḥ-gñis-so // hod-sruñ-gañ-na-sems-med-
-pa-dañ / sems-pa-med-pa-dañ / yid-med-pa-dañ / rnam-par-ṅes-pa-med-pa-ḥdi-
-ni-hod-sruñ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zhes-
-byaḥo /

【漢】心爲一邊、無心爲一*邊、設無心無識無我無識、
是爲中間之本、

【晉】有真實心者、是謂一邊、無真實心者、是謂二邊、
無心無思無意無識、是謂中道真實觀法、

【秦】復次迦葉、若心有實是爲一邊、若心非實是爲
一邊、若無心識亦無心數法、是名中道諸法實觀、

【宋】復次迦葉、此真實心一法、此不實心二法、迦葉、
二法所在無心無覺無意無識、迦葉、此說影像中法如
實觀察、

evam sarvadharmāṅām kuṣalākuṣalānām lokikalokottarāṅām sāvadyānava-
[30a1] dyānām sāsravānāsravānām saṃskṛtāsaṃskṛtānām saṃkleṣa iti kāṅyapa
ayam eko ntaḥ vyavadānam ity ayam kāṅya-[30a2] pa dviṭiyo ntaḥ yo syānta-
dvayasyānugamo nudāhāro pravvyāhāra iyaṃ ucyate / kāṅyapa madhyamā prat-
ipad dha-[30a3] rmāṅām bhūtapratyavekṣā /

/ dge-ba-dañ / mi-dge-ba-rnams-dañ / hjiḡ-rten-pa-dañ / hjiḡ-rten-las-hdas-pa-rnams-dañ / kha-na-ma-tho-ba-dañ-bcas-pa-dañ / kha-na-ma-tho-ba-med-pa-rnams-dañ / zag-pa-dañ-bcas-pa-dañ / zag-pa-med-pa-rnams-dañ / ḡdus-byas-dañ / ḡdus-ma-byas-kyi-chos-thams-cad-kyañ-de-bzhin-no // ḡod-sruñ-kun-nas-ñon-moñs-pa-zhes-bya-ba-de-ni-mthab-gcig-go / rnam-par-byañ-ba-zhes-bya-ba-de-ni-mthab-gñis-so // mthab-de*-gñis-khas-mi-len-ciñ-mi-brjod-mi-smra-ba-gañ-yin-pa-ḡdi*.ni-ḡod-sruñ-dbu-maḡi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zhes-byaḡo /

【漢】諸佛經法等無有異、有德無德、內事外事、有世間無世間、爲度者未度者、脫愛欲未脫愛欲、泥洹等無有異、

【晉】如是不善法、世間法、有諍法、有漏法、有爲法、有穢汙法、是謂一邊、如是善法、出世間法、無諍法、無漏法、無爲法、白淨之法、是爲二邊、此二中間、無所有亦不可得、是謂中道真實觀法、

【秦】如是善法不善法、世法出世法、有罪法無罪法、有漏法無漏法、有爲法無爲法、乃至有垢法無垢法、亦復如是離於二邊、而不可受亦不可說、是名中道諸法實觀、

【宋】復次迦葉、善不善、世間出世間、有罪無罪、有漏無漏、有爲無爲、有煩惱無煩惱、如是一切法、迦葉、此生法一此滅法二、若二法中無集無散不可求得、迦葉、此說影像中法如實觀察、

astīti kācyapa ayam eko ntaḥ nāstīty ayam dvitīyo ntaḥ yad etayor dvayor
 antayor ma-[30a4] ddhyam iyam ucyate kācyapa madhyamā pratipad
 dharmānām bhūtapratyavekṣāt ✕

/ ḥod-sruñ-yod-ces-bya-ba-de-ni-mthaḥ-gcig-go / med-ces-bya-ba-de-ni-mthaḥ
 -gñis-so // de-gñis-kyi-dbus-gañ-yin-pa-de-ni-dpyad-du-med-pa / bstan-du-med
 -pa / rten-ma-yin-pa / snañ-ba-med-pa / rnam-par-rig-pa-med-pa / gnas-med
 -pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog*
 -pa-zhes-byaḥo / ḥod-sruñ-hkhor-ba-zhes-bya-ba-de-ni-mthaḥ-gcig-go / mya
 -ñan-las-ḥdas-pa-zhes-bya-ba-de-ni-mthaḥ-gñis-so // de-gñis-kyi-dbus-gañ-yin
 -pa-de-ni-dpyad-du-med-pa / bstan-du-med-pa / rten-ma-yin-pa / snañ-ba-med
 -pa / rnam-par-rig-pa-med-pa / gnas-med-pa-ste / ḥod-sruñ-ḥdi-ni-dbu-maḥi-lam
 -chos-rnams-la-yañ-dag-par-so-sor-rtog*-pa-zhes-byaḥo /

【漢】有在一邊、無有在一邊、有無有適在中間、是爲
 智點中本也、

【晉】有者是一邊、無者爲二邊、此二中間、無所有亦
 不可得、是謂中道真實觀法、

【秦】復次迦葉、有是一邊、無是一邊、有無有中間無
 色無形無明*無知、是名中道諸法實觀、

【宋】復次迦葉、此有法一此無法二、若此二法於是
 色中、不見不住無微無識亦無相故、迦葉、此說影像中
 法如實觀察、復次迦葉、此輪迴一法、此涅槃二法、若彼
 二法於是色中、不見不住無微無識、迦葉、此說影像中
 法如實觀察、

ad api kācyapa yusmākam mayākhyāta / yad u-[30a5] ta avidyāpratyayā
 aṃskārāḥ saṃskārapratyayaṃ vijñānaṃ vijñānapratyayan nāmarūpan
 nāmarūpapratyayaṃ ṣaḍāya-[30b1] tanam ṣaḍāyatanapratyaya sparṣaḥ
 parṣaprapratyayā vedanā vedanāpratyayā tṛṣṇā tṛṣṇāpratyayam upādā-[30b2]
 nam upādānapratyayo bhavaḥ bhavapratyayā jātiḥ jātipratyayā jjarāmaraṇaṣo-
 cāparidevaduhkhaḍaurmana-[30b3] syopāyāsāḥ sambhavampty evam asya
 cevalasya mahato duḥkhaskandhasya samudayo bhavati /

hod-sruñ-gañ-yañ-ñas-khyed-rnams-la-ma-rig-paḥi-rkyen-gyis-hdu-byed
 rnams / hdu-byed-rnams*-kyi-rkyen-gyis-rnam-par-ces-pa / rnam-par-ces-paḥi
 rkyen-gyis-miñ-dañ-gzugs / miñ-dañ-gzugs-kyi-rkyen-gyis-skye-mched-drug /
 kye-mched-drug-gi-rkyen-gyis-reg-pa / reg-paḥi-rkyen-gyis-chor-ba / chor
 baḥi-rkyen-gyis-sred-pa / sred-paḥi-rkyen-gyis-len-pa / len-paḥi-rkyen-gyis
 srid-pa / srid-paḥi-rkyen-gyis-skye-ba / skye-baḥi-rkyen-gyis-rga-ḥi-dañ / mya
 ñan-dañ / smre-sñags-hdon-pa-dañ / sdug-bsñal-ba-dañ / yid-mi-bde-ba-dañ /
 khrug-pa-rnams-hbyuñ-ste / de-ltar-sdug-bsñal-gyi-phuñ-po-chen-po-hbah
 gig-po-hdi-hbyuñ-bar-hgyur-ro /

【漢】佛語迦葉，我爲汝曹說法，從生至死身所出生，
 苦癡在一邊，點在一邊，無癡無點適在中間，是爲智點
 中間之本、

【晉】復次迦葉，我爲汝說，無明緣行，行緣識，識緣名
 色，名色緣六入，六入緣更樂，更樂緣痛，痛緣愛，愛緣取，
 取*緣有，有緣生，生緣老死苦惱憂悲啼泣，如是生大苦
 陰、

【秦】復次迦葉，我所說法十二因緣，無明緣行，行緣
 識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛
 緣取，取緣有，有緣生，生緣老死憂悲苦惱，如是因緣但
 爲集成是大苦聚、

【宋】復次迦葉，我說汝等，無明緣生行，行緣生識，識緣生名色，名色緣生六入，六入緣生觸，觸緣生受，受緣生愛，愛緣生取，取緣生有，有緣生老死，老死緣生憂悲苦惱，迦葉，如是集得此一大苦蘊，

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avidyānirodhā saṃskā-[30b4] ranirodhaḥ saṃskāranirodhād vijñānanirodhaḥ vijñānanirodhān nāmarūpanirodhaḥ nāmarūpanirodhāt śaḍāyatanani [30b5]...

.....
cyate kācyapa madhyamā pratipaddharmāṇāṃ bhūtapratyavekṣā //

/ ma-rig-pa-hgags-pas-hdu-byed-hgag / hdu-byed-hgags-pas-rnam-par-ces-pa-hgag* / rnam-par-ces-pa-hgags-pas-miñ-dañ-gzugs-hgag / miñ-dañ-gzugs-hgags-pas-skye-mched-drug-hgag / skye-mched-drug-hgags-pas-reg-pa-hgag / reg-pa-hgags-pas-chor-ba-hgag / chor-ba-hgags-pas-sred-pa-hgag / sred-pa-hgags-pas-len-pa-hgag / len-pa-hgags-pas-srid-pa-hgag / srid-pa-hgags-pas-skye-ba-hgag / skye-ba-hgags-pas-rga-çiñ-dañ / mya-ñan-dañ / smre-sñags-hdon-pa-dañ / sdug-bsñal-ba-dañ / yid-mi-bde-ba-dañ / hkrug-pa-rnams-hgag-ste / de-ltar-sdug-bsñal-gyi-phuñ-po-chen-po-hbah-çig-po-hdi-hgag-par-hgyur-ro / zhes-bstan-pa / de-la-hod-sruñ-rig-pa-dañ-ma-rig-pa-de-dag-gñis-ma-yin-zhiñ / rnam-pa-gñis-su-dbyer-med-de / hod-sruñ-hdi-la-ces-pa-gaṅ-yin-pa-de-ni-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zhes-byaho // de-bzhin-du-hdu-byed-rnams-dañ / hdus-ma-byas-dañ / rnam-par-ces-pa-dañ / rnam-par-ces-pa-hgag-pa-dañ / miñ-dañ-gzugs-dañ / miñ-dañ-gzugs-hgag-pa-dañ / skye-mched-drug-dañ / skye-mched-drug-hgag-pa-dañ / reg-pa-dañ / reg-pa-hgag-pa-dañ / chor-ba-dañ / chor-ba-hgag-pa-dañ / sred-pa-dañ / sred-pa-hgag-pa-dañ / len-pa-dañ / len-pa-hgag-pa-dañ / srid-pa-dañ / srid-pa-hgag-pa-dañ / skye-ba-dañ / skye-ba-hgag-pa-dañ / rga-çi-dañ / rga-çi-hgag-pa-de-dag-gñis-ma-yin-zhiñ / rnam-pa-gñis-su-dbyer-med-de / hod-sruñ-hdi-la-ces-pa-gaṅ-yin-pa-de-ni*-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zhes-byaho /

punar aparāṃ kācyapa dharmāṅāṃ bhūtapratyavekṣā yan na ṣunya-[32a1] tāyā dharmā ṣūnyā karoti dharmā eva ṣūnyā / yan nānimittena dharmān animittān karoti dharmā caivānimittāḥ yan nā-[32a2] praṇihitena dharmā / praṇihitān karoti dharmā evāpraṇihitāḥ yan nānabhisamṣkāreṇa dharmān abhisamṣ-[32a3] skaroti dharmā cavānabhisamṣkṛtāḥ evaṃ nānutpādena dharmān ānutpādā karoti dharmā caivānutpannāḥ e-[32a4] vaṃ najātā dharmān ajātikaroti dharmā caivājātaḥ eva yan na agrāhyā dharmān agrāhyā karoti dharmā caivāgrāhyā / [32a5] evaṃ anāsravā dharmān anāsravā karoti dharmā caivānāsravā / evaṃ yo nasvabhāvena dharmān asvabhāvīkaroti dha-[32b1] rmā caivāsvabhāvā / evaṃ yan na svabhāvena dharmāsvabhāvatā dharmāṅāṃ yat svabhāvaṃ nopalabhate yā evaṃ pra-[32b2] tyavekṣā iyam ucyate kācyapa madhyamā pratipad dharmāṅāṃ bhūtapratyavekṣāḥ //

/ ḥod-sruñ-gzhan-yañ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-ni / gañ-stoñ-pa-ñid-kyis-chos-rnams-stoñ-par-mi-byed-de / chos-rnams-ñid-stoñ-pa-dañ / gañ-mḥan-ma-med-pas-chos-rnams-mḥan-ma-med-par-mi-byed-de / chos-rnams-ñid-mḥan-ma-med-pa-dañ / gañ-smon-pa-med-pas-chos-rnams-smon-pa-med-par-mi-byed-de / chos-rnams-ñid-smon-pa-med-pa-dañ / gañ-mñon-par-ḥdu-byed-pa-med-pas-chos-rnams-mñon-par-ḥdu-byed-pa-med-par-mi-byed-de / chos-rnams-ñid-mñon-par-ḥdu-byed-pa-med-pa-dañ / gañ-ma-skyes-pas-chos-rnams-ma-skyes-par-mi-byed-de / chos-rnams-ñid-ma-skyes-pa-dañ / gañ-ma-byuñ-bas-chos-rnams-ma-byuñ-bar-mi-byed-de / chos-rnams-ñid-ma-byuñ-ba-dañ / gañ-ño-bo-ñid-med-pas-chos-rnams-ño-bo-ñid-med-par-mi-byed-de / chos-rnams-ñid-ño-bo-ñid-med-par-gañ-dag-de-ltar-so-sor-rtog-pa-de-ni-ḥod-sruñ-dbu-maḥi-lam-chos-rnams-la-yañ-dag-par-so-sor-rtog-pa-zhes-byaḥo /

【漢】佛語迦葉、空不作法、法本無空、無相不作法、法本無相、無願不作法、法本無願、無死生不作法、法本無死生、死*生無出生無滅無處所、無形不作法、法本無形當隨是本法、是爲中間視本法、

【晉】復次迦葉、中道真實觀諸法者、不以空三昧觀諸法空、諸法自空故、不以無想三昧觀諸法無想、諸法自無想故、不以無願三昧觀諸法無願、諸法自無願故、不以無行觀諸法無行、諸法自無行故、不以無起觀諸法無起、諸法自無起故、不以無生觀諸法無生、諸法自無生故、不以如觀諸法如、諸法自如故、是謂中道真實觀法、

【秦】復次迦葉、真實觀者、不以空故令諸法空、但法性自空、不以無相故令法無相、但法自無相、不以無願令法無願、但法自無願、不以無起無生無我無取無性故令法無起無取無性、但法自無起無取無性、如是觀者是名實觀、

【宋】復次迦葉、應當正觀影像中法、彼法非空、亦非不空、如是空法無法相非無法相、法相即空相、空相即無相、無相即無願、所以者何、無所願作故、無相即空相、如是行者若法未生不生、法未生故、如彼法生、彼亦不生、生已謝故、如是無生生離取故、法無自性、無性即空、如是正觀此說影像中法、

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na khalu punaḥ kācyapa pudga-[32b3] labhāvavinācāya cūnyatā pudgalaḥ
 aiiva cūnyatā cūnyatā caiva cūnyatā / atyantaḥcūnyatā / purvāntaḥcūnyatā / a-
 [32b4] parāntaḥcūnyatā pratyutpannaḥcūnyatā / cūnyatā kācyapa pratisaratha
 nā pudgalam × ye khalu puna kācyapaḥ cūnyatopa-[32b5] lambhena cūnyatā
 ratisarantī / tān ahaṃ kācyapa naṣṭapraṇaṣṭān iti vadāmi ito pravacanāt ×
 araṃ khalu puna kācyapa [33a1] sumerumātrā pudgaladr̥ṣṭir ācṛitā na tv
 vādhimānikasya cūnyatādr̥ṣṭimālinā / tat kasmād dheto pudgaladr̥ṣṭi-[33a2]
 ;atānām kācyapa cūnyatā niḥsaraṇaṃ cūnyatādr̥ṣṭi puna kācyapa kena niḥsari-
 yaṃtiḥ //

/ yañ-hod-sruñ-gañ-zag-rnam-par-gzhig-paḥi-phyir-stoñ-pa-fiid-ma-yin-gyi
 -ston-pa-fiid-stoñ-pabo // hod-sruñ-sñon-gyi-mthah-stoñ-pa / phyi-maḥi
 -mthah-stoñ-pa / da-ltar-byuñ-ba-stoñ-pa-ste / stoñ-pa-fiid-la-rton-par-byaḥi
 -gañ-zag-la-ma-yin-no // hod-sruñ-gañ-dag*-stoñ-pa-fiid-du-dmigs-pas-stoñ-pa
 -fiid-la-rton-pa-de-dag-ni-ñas-gsuñ*-rab-ḥdi-las-fiams-rab-tu-fiams-ḡes-bḡad-do /
 hod-sruñ-gañ-zag-tu-lta-ba-ri-rab-ḡam-la-gnas-pa-blahi / mñon-paḥi-ña-rgyal
 -can-stoñ-pa-fiid-du-lta-ba-ni-de-lta-ma-yin-no // de-ciḥi-phyir-zhe-na / ḥod
 -sruñ-lta-bar-gyur-pa-thams-cad-las-ḥbyuñ-ba-ni-stoñ-pa-fiid-yin-na / hod-sruñ
 -gañ-stoñ-pa-fiid-kho-nar-lta-ba-de-ni-gsor-mi-ruñ-ño-ḡes-ñas-bḡad-do /

【漢】不自分別解身爲空也，空棄空中之空本自空
 甫當來空現在空，佛語迦葉，人寧著癡大如須彌山，呼
 爲有其過不足言耳，人有著空言有空，其過甚大，若有
 著癡者曉空得脫，著空者不得脫，

【晉】不以無人觀諸法空，諸法自空故，如是本空末
 空，現在世空，當令依空莫依於人，若有依空，倚*此空者，
 我說是人遠離此法，如是迦葉，寧猗我見積若須彌，不
 以憍慢，亦不多聞而猗空見者，我所不治，

【秦】復次迦葉，非無人故名曰爲空，但空自空，前際
 空，後際空，中際亦空，當依於空莫依於人，若以得空便
 依於空，是於佛法則爲退墮，如是迦葉，寧起我見積若
 須彌，非以空見起增上慢，所以者何，一切諸見以空得
 脫，若起空見則不可除，

【宋】復次迦葉，補特伽羅非破壞空，卽體是空，本非
 有故，非前際空非後際空，現在卽空，迦葉白言，彼補特
 迦羅，我今覺悟知彼是空，破壞我故，一切皆空，此法如
 是，佛言，迦葉，汝言非也，迦葉，寧可見彼補特迦羅如須
 彌山量，勿得離我而見彼空，何以故，破我斷空執一切
 空，我則說爲大病，而不可救，

tad yathāpi nāma [33a3] kācyapa kaṅcid eva puruṣo glāno bhavet ✕ tasmai
 vaidyo bhaiṣajyaṃ dadyāt tasya tad bhaiṣajyaṃ sarvadoṣān ucālya koṣṭha-
 [33a4] gata na nirgacchet ✕ tat kim manyase kācyapa api nu sa glānapuruṣas
 tasmād glānyā parimukto bhavet ✕ yasya tad bhaiṣajyaṃ [33a5] sarvakoṣṭha-
 gatā doṣān ucālya koṣṭhagato na niḥsaret ✕ āha no bhagavān ✕ gādhatarāç
 ca tasya puruṣasya tad gelānyaṃ bhavet ✕ [33b1] yasya tad bhaiṣajyaṃ
 sarvadoṣān ucālya sakoṣṭhagataṃ na niḥsaret ✕ bhagavān āha / evam eva
 kācyapa sarva-[33b2] drṣṭigatānāṃ çunyatā niḥsarataṃ yasya khalu punaḥ
 kācyapa çunyatādrṣṭis tam aham acikitsyam iti vadā-[33b3] mi / tatredam
 ucyate / //

yathā hi vaidyo puruṣasya dadyādd
 virecanaṃ rogavinigrahāya
 ucālya doṣāç ca na niḥ-[33b4] saretā
 tato nidānaṃ ca na copaçānti /
 // em eva drṣṭigahanāçrteṣu
 yā çunyatā niḥsarataṃ paraṃ hi /
 sāçu [33b5].....

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-mi-nad-pa-zhig-yod-la / sman-pas-de-la-sman
 -btañ-nas-sman-des-deḥi-nad-thams-cad-bskyod*-de / sman-lto-na-ḥdug-pa-de
 -fiid-mi-ḥbyuñ-na / ḥod-sruñ-ḥdi-ji-sñam-du-sems / mi-de-nad-de-las-thar-par
 -ḥgyur-ram / gsol-pa / bcom-ldan-ḥdas-de-ni-mi-ḥgyur-lags-so* / gañ-sman-des
 -nad-thams-cad-bskyod-nas-sman-ltor-mchis-pa-fiid-ma-byuñ-na-mi-deḥi-bro
 -nad-çin-çhabs-che-bar-ḥgyur-lags-so // bcom-ldan-ḥdas-kyis-bkaḥ-şçal-pa /
 ḥod-sruñ-de-bzhin-du-lta-bar-gyur-pa-thams-cad-las-ḥbyuñ-ba-ni-stoñ-pa-fiid
 -yin-na / ḥod-sruñ-gañ-stoñ-pa-fiid-kho-nar-lta-ba-de-ni-gsor-mi-ruñ-ño-zhes
 -ñas-bçad-do / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-sman-pas-nad-ni-bsal-baḥi-phyir /
 / mi-zhig-la-ni-bkru-sman-btañ-ba-las /
 / nad-rnams-bskyod-nas-ḥkhrus-par-ma-gyur-na /
 / de-yi*-gzhi-las-nad-ni-sos-mi-ḥgyur /
 / de-bzhin-lta-ba-thibs-por-gnas-pa-las /
 / hbyuñ-baḥi-mchog-ni-stoñ-pa-fiid-yin-na /
 / gañ-zhig-stoñ-pa-kho-nar-lta-gyur-pa /
 / de-ni-gsor-mi-ruñ-zhes-rgyal-bas-gsuñs /

【漢】佛語迦葉言、譬如人病得良醫與藥、藥入腹中不行、於迦葉意云何、是人能愈不、迦葉報言大難、佛言、外餘道曉空得脫、著空不得脫、

【晉】譬如良醫應病與藥、病去藥存、於迦葉意所趣云何、此人苦患寧盡不耶、答曰、不也世尊、所以者何、藥在體故、如是迦葉、空斷一切見、若有倚空見者、我所不治、亦復如是、

【秦】迦葉、譬如醫師授藥令病擾動、是藥在內而不出者、於意云何、如是病人寧得差不、不也世尊、是藥不出其病轉增、如是迦葉、一切諸見唯空能滅、若起空見則不可除、

【宋】佛告迦葉、譬如人病其病深重、而下良藥令彼服行、藥雖入腹病終不差、迦葉、此人得免疾不、迦葉白言、不也世尊、佛言、於意云何、世尊此人病重故、不可療也、佛言、迦葉、彼著空者、亦復如是、於一切處深著空見我即不醫、我今於此而說頌曰

譬如重病者	令彼服良藥	雖服病不退
彼人不可療	著空亦如是	於彼一切處
深著於空見	我說不可醫	

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hod-sruñ-hdi-lta-ste / dper-na-mi-la-la-zhig-nam-mkhas-hjigs-skrag-nas-brañ
 duñ-zhiñ-ñu-ste / nam-mkhab-hdi-sol / nam-mkhab-hdi-sol-zhes-de-skad-ces
 zer-na / hod-sruñ-hdi-ji-sñam-du-sems / nam-mkhab-de-bsal-bar-nus-sam /
 sol-pa / beom-ldan-hdas-de-ni-rño-mi-thog-lags-so / beom-ldan-hdas-kyis-bkabh
 çal-pa / hod-sruñ-de-bzhin-du-dge-sbyoñ-dañ / bram-ze-gañ-dag-stoñ-pa-fiid
 cyis-skrag-rab-tu-skrag-na / de-dag-ni-sems-hkhrugs-pa-chen-por-hgyur-ro
 zhes-ñas-bçad-do / de-cihi-phyir-zhe-na / hod-sruñ-de-dag-ni-stoñ-pa-fiid-la
 spyod-la-de-fiid-kyis-skrag-pahi-phyir-ro // de-la-hdi-skad-ces-bya-ste /

/ dper-na-nam-mkhas-hjigs-pas-ñen-pahi-mi /
 / blun-po-nam-mkhab-hdi-ni-sol-zhes-zer /
 / nam-mkhab-bsal-bar-nus-pa-ma-yin-yañ /
 / rmoñs-pas-byis-pa-dag-ni-de-skad-smra /
 / de-bzhin-dge-sbyoñ-bram-ze-gañ-dag-cig /
 / stoñ-pa-fiid-kyis-skrag-ciñ-sems-hkhrugs-pa /
 / byis-pa-de-dag-stoñ-pa-fiid-spyod-pa /
 / stoñ-pa-fiid-ni-gañ-duhañ-gzhig-mi-nus /

【漢】譬如人畏於虛空啼哭教人却去虛空、佛語迦葉、是人寧却虛空不、迦葉言、不可却也、佛言、如是迦葉、若沙門婆羅門畏於虛空、其人亦空語復畏空、是人爲狂、無有異、

【晉】譬如有人畏於空虛啼泣而說、今當爲我去此虛空、於迦葉意所趣云何、寧能去不、答曰不也世尊、如是迦葉、若畏空者、我說此人甚爲狂惑、所以者何、衆生造空而彼畏之、

【秦】譬如有人怖畏虛空悲嗥椎胸、作如是言、我捨虛空、於意云何、是虛空者可捨離不、不也世尊、如是迦葉、若畏空法、我說是人狂亂失心、所以者何、常行空中而畏於空、

【宋】佛告迦葉、譬如愚人觀彼虛空而生怕怖、鎚胸
 悲哭、所以者何、恐虛空落地損害於身、佛言、迦葉、彼虛
 空能落地不、迦葉云不也、佛言、迦葉、若彼愚迷沙門婆
 羅門亦復如是、彼聞空法心生驚怖、所以者何、若空我
 大心依何行用、我今於此而說頌曰

譬如愚迷人	於空生怕怖	悲哭而遠行
恐虛空落地	虛空無所礙	不損於衆生
此人自愚迷	妄生於驚怖	沙門婆羅門
愚見亦如是	聞彼諸法空	心生於*怖畏
若空破壞我	依何生受用	

67

/ hod-sruñ-hdi-lta-ste / dper-na-ri-mo-mkhan-zhig-fiid-kyis*-gnod-sbyin-gyi
 -gzugs-hjigs-hjigs-lta-zhig-bris-nas / des-hjigs-skrag-ste / khas-[sic!] bub-tu*
 -hgyel-nas / brgyal-bar-gyur-pa / de-bzhin-du-hod-sruñ-byis-pa-so-sohi-skye
 -bo-rnams-kyañ-bdag-fiid-kyis-byas-paḥi-gzugs-dañ / sgra-dañ / dri-dañ / ro
 -dañ / reg-bya-rnams-kyis-hkhor-ba-na-hkhor-yañ / chos-de-dag-yañ-dag-pa-ji
 -lta-ba-bzhin-du-rab-tu-mi-ḡes-so // de-la-hdi-skad-ces-bya-ste /

/ dper-na-ri-mo-mkhan-zhig-gis /
 / gnod-sbyin-hjigs-paḥi-gzugs-byas-nas /
 / de-yis-hjigs-te-khas-bub-tu* /
 / hgyel-nas-brgyal-bar-gyur-pa-ltar /
 / byis-pa-so-sohi-skye-bo-kun /
 / bdag-fiid-kyis-ni-byas-pa-yi /
 / gzugs-sgra-la-sogs-rmoñs-gyur-pas /
 / hgro-ba-drug-tu-hkhyam-par-gyur /



【漢】佛語迦葉言、譬如畫師自畫鬼神像、還是復恐怖、譬如人未得道者如是色聲香味、坐是墮死生中不曉法、

【晉】譬如畫師作鬼神像即自恐懼、如是迦葉、諸凡愚人自造色聲香味細滑之法、輪轉生死不知此法、亦復如是、

【秦】譬如畫師自手畫作夜叉鬼像、見已怖畏迷悶辭地、一切凡夫亦復如是、自造色聲香味觸故、往來生死受諸苦惱而不自覺、

【宋】佛告迦葉、譬如畫師自畫醜惡夜叉、畫已驚怖迷悶仆倒、迦葉、彼凡夫衆生亦復如是、自作色聲香味觸法、作已迷彼墮落輪迴、我今於此而說頌曰

譬如工畫師	畫彼惡夜叉	於彼自驚怖
迷悶仆倒地	凡夫亦復然	自著於聲色
迷彼不覺知	墮落輪迴道	

68

hod-sruñ-hdi-lta-ste / dper-na-mi-sgyu-ma-mkhan-zhig-gis-sgyu-ma-sprul
pa-sprul-nas / sprul-pa-des-sgyu-ma-mkhan-de-fiid-zos-pa-de-bzhin-du / hod
ruñ-dge-sloñ-rnal-hbyor-spyod-pa-yañ-gañ-dañ-gañ-yid-la-byed-pa-de-thams
xad-de-la-gsog-tu-snañ-ño / gsob-dañ-stoñ-pa-dañ-sfiñ-po-med-pa-fiid-du-snañ
ño // de-la-hdi-skad-ces-bya-ste

/ dper-na-sgyu-ma-mkhan-gyis-mñon-sprul-pa /
/ sgyu-ma-byas-pa-de-yis-de-zos-ltar /
/ rnal-hbyor-pas-ni-yid-la-gañ-byed-pa /
/ de-ni-de-la-gsog-dañ-gsob-tu-snañ /

【漢】譬如幻師化作人，還自取幻師噉，如是色聲香味對，從中出念噉空噉*無他奇、

【晉】譬如幻師化作幻人，而食幻師無有真實，如是迦葉、修行比丘，隨所思惟一切虛偽，而不真實無有堅固，亦復如是、

【秦】譬如幻師作幻人已還自殘食，行道比丘亦復如是，有所觀法皆空皆寂無有堅固，是觀亦空、

【宋】佛告迦葉，譬如幻士變作幻化，是彼幻化能變幻士，迦葉，相應行比丘亦復如是，而自發意，如是說一切皆*空，彼虛空無實亦能如是說，我今於此而說頌曰

譬如於幻士	能變於幻化	而彼幻化人
亦能變幻士	相應行比丘	發意亦如是
說彼一切空	無實空亦說	

69

/ hod-sruñ-hdi-lta-ste / dper-na-çiñ-gñis-rluñ-gis-drud*-pa-de-las-me-byuñ-ste
 / byuñ-nas-çiñ-de-gñis-sreg-pa / de-bzhin-du-hod-sruñ-yañ-dag-par-so-sor-rtog
 -pa-yod-na / bphags-pahi*-çes-rab-kyi-dbañ-po-skye-ste / de-skyes-pas-yañ-dag
 -par-so-sor-rtog-pa-de-fiid-sreg-par-byed-do / de-la-hdi-skad-ces-bya-ste /

/ dper-na-çiñ-gñis-rluñ-gis-drud*-pa-las /
 / me-byuñ-nas-ni-de-fiid-sreg-par-byed /
 / de-bzhin-çes-rab-dbañ-po-skyes-nas-kyañ /
 / so-sor-rtog-pa-de-fiid-sreg-par-byed /

【漢】譬如木中火出還自燎木、從觀得黠自燒身、

【晉】譬如二木因之更生火而燒彼木、如是迦葉、因真實觀生無漏慧根、而彼即燒於真實觀、亦復如是、

【秦】迦葉譬如兩木相磨便有火生還燒是木、如是迦葉、真實觀故生聖智慧、聖智生已還燒實觀、

【宋】佛告迦葉、譬如二木相鑽風吹出火、火既生已燒彼二木、迦葉如實正觀亦復如是、於正見道生彼慧根、慧根既生燒彼正觀、我今於此而說頌曰

譬如鑽二木	風吹生彼火	火生剎那間
而復燒二木	正觀亦如是	能生於慧根
生彼一剎那	還復燒正觀	

70

.....
 re pi çunyam // tad yathāpi nāma kāçyapa tailapradipasyaivam bhavaty aham
 mdhakāram vidhamāmiti / athā ca punas tailapra-[37a1] dyote kṛte ālokaṃ
 vṛatītya tamondhakāram vigacchati / yaç ca kāçyapa tailapadyoto yaç ca
 amondhakāram ubhayam e-[37a2] tac chunyatā / agrāhyā çūnyā niçceṣṭāḥ
 vam eva kāçyapa yaṃ ca jñānaṃ cājñānaṃ cājñānaṃ ca ubhayam etac chu-
 [37a3] nyad agrāhyā çūnyā niçceṣṭyā 7 /

hod-sruñ-hdi-lta-ste / dper-na-mar-me-phus*-na-mun-pa-mun-nag-thams-cad
 med-par-hgyur-yañ / mun-pa-mun-nag-de-gañ-nas-kyañ-ḥoñ-ba-ham-hgro-ba
 med-de / çar-phyogs-dañ / lho-dañ / nub-dañ / byañ-phyogs-su-yañ-hgro-ba
 ham-ḥoñ-ba-med-do // yañ-hod-sruñ-mar-me-de-hdi-sñam-du-bdag-gis-mun-pa
 mun-nag*-bsal-lo / sñam-du-mi-sems-mod-kyi-ñon-kyañ-mar-me-la-brten-nas
 mun-pa-mun-nag*-med-par-hgyur-ro // hod-sruñ-de-la-mar-me-gañ-yin-pa-dañ

/ mun-pa-mun-nag*-gañ-yin-pa-de-gñi-ga-stoñ-pa-ste / gzuñ-du-med-ciñ-byed
 -pa-med-do // hod-sruñ-de-bzhin-du-ye-ces-skyes-na-mi-ces-pa-med-par-hgyur
 -yañ / mi-ces-pa-de-gañ-nas-kyañ-hoñ-ba-hara-hgro-ba-med-de / çar-phyogs-dañ
 / lho-dañ / nub-dañ / byañ-phyogs-su-yañ-hgro-ba-ham-hoñ-ba-med-do // yañ
 -hod-sruñ-ye-ces-kyañ-hdi-sñam-du-bdag-gis-mi-ces-pa-bsal-lo-sñam-du-mi
 -sems-mod-kyi / hon-kyañ-ye-ces-la-brten-nas-mi-ces-pa-med-par-hgyur-ro //
 hod-sruñ-de-la-ye-ces-gañ-yin-pa-dañ / mi-ces-pa-gañ-yin-pa-de-gñi-ga-stoñ-pa-
 -ste / gzuñ-du-med-ciñ-byed-pa-med-do // de-la-hdi-skad-ces-bya-ste /

/ dper-na-sgron-mas-mun-pa-mun-nag*-kun /
 / med-par-gyur-kyañ-hoñ-baham-hgro-ba-med /
 / de-bzhin-ces-byuñ-mi-ces-med-hgyur-yañ /
 / de-ni-gañ-nas-hoñ-baham-hgro-ba-med /
 / sgron-mas-mun-pa-bsal-sñam-mi-sems-kyañ /
 / snañ-ba-byuñ-nas-mun-pa-med-par-hgyur /
 / stoñ-pa-gzuñ-med-nam-mkhañ-me-tog-hdra /
 / de-bzhin-ye-ces-mi-ces-gñi-ga*-stoñ /

【漢】佛語迦葉，譬如燈炷之明，不自念言我當逐冥去冥也，然燈炷照，不知冥所去處，如是智點*不念，我當去愚癡得智點，不知愚癡所去處也，是智點無所從來，亦無有持來者，是燈炷明是冥，空不可得持也，是智點是癡，兩者俱空無所持也。

【晉】譬如然燈諸冥悉除，此闇無從來亦無所至，不從東方南方西方北方而來，亦不至彼，如是迦葉，智慧已生無智即滅，此無智者無所從來亦無所至，如是迦葉，燈無此念我當除冥，而燈然者諸冥即除，燈闇俱空，不可獲*持無作無造，亦復如是。

【秦】譬如然燈一切黑闇皆自無有、無所從來去無所至、非東方來、去亦不至、南西北方四維上下、不從彼來去、亦不至、而此燈明無有是念、我能滅闇、但因燈明法自無闇、明闇俱空無作無取、如是迦葉、實智慧生無智便滅、智與無智二相俱空無作無取、

【宋】爾時世尊復以譬喻更明斯義、佛告迦葉、譬如燈光能破一切黑暗、而彼黑暗從何而去、非東方去、非南方去、非西方去、非北方去、去亦非去、來亦非來、迦葉、復次燈光亦非我能破得黑暗、又若非黑暗何顯燈光、迦葉、燈光黑暗本無自性、此二皆空無得無捨、迦葉、如是智慧亦復如是、有智若生無智即捨、而彼無智歸於何去、非東方去、非南方去、非西方去、非北方去、去既非去、來亦非來、迦葉、復次有智若生無智即捨、非彼有智我能破壞無智、又若無智本無有智何顯、迦葉、有智無智俱無自性、此二皆空無得無捨、我今於此而說頌曰

譬如於燈光	能破於黑暗	彼暗滅謝時
諸方無所去	若復此燈光	非暗不能顯
二俱無自性	無性二俱空	智慧亦如是
有智若生時	無智而自捨	此二若空華
俱無有自性	取捨不可得	



// tad yathāpi nāma kāçyapa grhe vā layane vā avavarake vā varṣasahasra-
 [37a4] syātyayena na tat kadācit tailapradyotaḥ kṛto bhavet × atha ca tatra
 kaçcid eva puruṣaḥ tailapradipaṃ kuryāt × tat kiṃ manyase [37a5] kāçyapa
 maivāṃ tasya tamondhakārasya bhūd varṣasahasrasamcīto haṃ nāham ito
 vigamiṣyāmi / āha no hidam bhagavaṃ na...[37b1] tasya tamondhakārasya
 çaktir asti yas tailapradyota kṛte na viganṭum avaçyaṃ tena vigatavyaṃ
 bhagavān āha eva-[37b2] m eva kāçyapa kalpakoṭinayutaçatasahasrasamcīto
 pi karmakleça ekena yoniçomanasikāraprajñāpra-[37b3] tyavekçaṇena
 vigacçhati / tailapradyota iti kāçyapa āryasyaitat prajñendriyasyādhipacanam /
 tamondhakāra iti kā-[37b4] çyapa tkarmakleçasyādhipacanam × tatredam
 ucyate 8

// yathāpi dīpo layane cirasya
 kṛto bhaveta puruṣeṇa kenacit × [37b5]

/ hod-sruñ-ḥdi-lta-ste / dper-na-khyim-mam-*khañ-pa-ḥam-*khañ-phran-lo
 -ḥbum-ḥdas-par-sus-kyañ-lan-ḥgaḥ-yañ-mar-me-ma-bus-na* / der-mi-la-la-zhig
 -gis-mar-me-bus-na / ḥod-sruñ-de-ji-sñam-du-sems / mun-pa-mun-nag-de-ḥdi
 -sñam-du-bdag-ni-lo-ḥbum-bsags*-pa-yin-te / bdag-ḥdi-nas-mi-ḥgroḥo-sñam-du
 -sems-sam // gsol-pa-bcom-ldan-ḥdas-de-ni-mi-sems-lags-te / mar-me-bus-na /
 mun-pa-mun-nag-la-yañ*-mi-mchi-paḥi-mthu-ma-mchis-kyi-gdon-mi-ḥchal
 -bar-ma-mchis-par-ḥgyur-lags-so / bcom-ldan-ḥdas-kyis-bkaḥ-şçal-pa / ḥod
 -sruñ-de - bzhin - du - las - dañ - ñion - moñs - pa - bskal - pa - ḥbum - du - bsags* - pa - yañ
 -ḥchul - bzhin - yid - la - byed - paḥi - so - sor - rtog - pa - gcoig - gis - med - par - ḥgyur - ro / ḥod
 -sruñ-mar-me-zhes-bya-ba-de-ni-hphags-paḥi-şes-rab-kyi-dbañ-poḥi-ḥchig-bla
 -dags-so / ḥod-sruñ-mun-pa-mun-nag-şes-bya-ba-de-ni-hphags-pa-ma-yin-paḥi
 -las-dañ-ñion-moñs-paḥi-ḥchig-bla-dags-so // de-la-ḥdi-skad-şes-bya-ste /

/ dper-na-khyim-du-mi-ḥgaḥ-la-la-yis /
 / riñ-zhig-lon-nas-mar-me-bus-byas-na /
 / de-la-mun-pa-bdag-gnas-riñ-lon-gyis /
 / ḥdi-nas-mi-ḥgro-sñam-du-sems-pa-med /
 / mar-me-phyuñ-na-mun-pa-mun-gnag-la /
 / med-par-mi-ḥgyur-ba-yi-nus-med-de /

/ mar-me-brten-nas-mun-pa-med-par-hgyur /
 / gñi*-ga-stoñ-pa-rlom-sems-ci-yañ-med /
 / de-bzhin-zag-med-hphags-paḥi-ye-ḡes-brten /
 / mi-ḡes-fion-moñs-bṡḡags-pa-med-par-hgyur /
 / ye-ḡes-dañ-ni-fion-moñs-rtag-par-yañ /
 / de-dag-lan-hḡah-ḡam-yañ-hḡrogs-pa-med /
 / ye-ḡes-mi-ḡes-med-bya-mi-sems-kyañ /
 / ye-ḡes-brten-nas-mi-ḡes-med-par-hgyur /
 / gñi-ga-gzuñ-med-nam-mkhaḥi-me-tog-bzhin /
 / de-bzhin-ye-ḡes-mi-ḡes-gñi-ga-stoñ /

【漢】譬如大舍小舍百歲若干歲未嘗於其中然燈火也、却後各於中然燈火、迦葉、於迦葉意云何、是冥在中、千歲、若我豪強不出、迦葉白佛言、不也、冥雖久在中、見火明不敢當即去、佛言、如是迦葉、善薩數千巨億萬劫、在愛欲中爲欲所覆、聞佛經一反念善、罪即消盡、燈炷明者、於佛法中智點明是也、冥愛欲即爲消盡、

【晉】譬如迦葉百歲冥室若然燈者、彼闇頗有是念、我當住此而不去耶、答曰不也世尊、此闇必滅、如是迦葉、若有衆生百千劫中造作結行、以一正觀無漏智燈即得除盡、亦復如是、

【秦】迦葉、譬如千歲冥室未曾見明、若然燈時、於意云何、闇寧有念我久住此不欲去耶、不也世尊、若然燈時是闇無力而不欲去、必當磨滅、如是迦葉、百千萬劫久習結業、以一實觀即皆消滅、其燈明者聖智慧是、其黑闇者諸結業是、

【宋】佛告迦葉、譬如空舍無其戶牖、經百千年無其人物、其室冥暗、忽有天人於彼舍中然其燈明、迦葉、於

意云何、如是黑暗我經百千年住此我今不去、有此事
不、迦葉答云、不也世尊、彼黑暗無力、燈光若生決定須
去、佛言迦葉、彼業煩惱亦復如是、經百千劫住彼識中、
或彼行人於一晝夜、正觀相應生彼慧燈、迦葉、如是聖
者慧根若生、此業煩惱定無所有、我今於此而說頌曰

如舍百千年	無人無戶牖	忽有天及人
於彼燒燈火	如是久住暗	剎那而滅謝
是彼舍黑暗	不言我久住	於此而不去
業識煩惱集	其義亦如是	雖住百千劫
本性不真實	行人晝夜中	正入如實觀
慧燈晃耀生	彼等煩惱集	剎那不可住

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/ ḥod-sruñ-ḥdi-lta-ste / dper-na-nam-mkhaḥ-la-ni-sa-bon-rnams-mi-skyeḥo-ḥod
-sruñ-de-bzhin-du-gaṅ-ḥdus-ma-byas-las-byañ-chub-sems-dpañi-saṅs-rgyas-kyi
-chos-rnams-skye-ba-ni-ma-byuñ-mi-ḥbyuñ-ño // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-nam-mkhaḥ-las-sa-bon-skye-ba-ni /
/ ḥdas-dañ-ma-ḥoṅs-pa-dañ-da-ltar-med /
/ de-bzhin-ḥdus-ma-byas-las-saṅs-rgyas-chos /
/ skye-ba-gaṅ-duḥaṅ-ma-byuñ-ḥbyuñ-mi-ḥgyur /

【漢】譬如虛空中不生穀實也、地種乃生穀實耳、如是泥洹中不生菩薩也、

【晉】譬如空中不生五穀、菩薩如是不從無爲而生佛法、

【秦】迦葉、譬如種在空中而能生長、從本已來無有是處、菩薩取證亦復如是、增長佛法終無是處、

【宋】佛告迦葉、譬如虛空不住種子、迦葉、如是若彼行者堅著斷見、過去已滅、未來非有、何住佛法種子、我今於此而說頌曰

譬如太虛空	無涯無有量	若人於空中
何處植種子	斷見亦如是	過去不可有
未來亦不生	現無佛法種	

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/ hod-sruñ-hdi-lta-ste / dper-na-lud-kyis-gañ-baḥi-sa-la-ni-sa-bon-thams-cad-skyeḥo // hod-sruñ-de-bzhin-du-fion-moñs-paḥi-lud-kyis-gañ-baḥi-bjig-rten-gnas-pa-la-byañ-chub-sems-dpaḥi-sañs-rgyas-kyi-chos-rnams-skyeḥo // de-la-hdi-skad-ces-bya-ste /

/ dper-na-lud-bcas-rlan-dañ-bcas-pa-la /
 / sa-bon-skye-yi-dgon-duñ-rnams-na-min /
 / de-bzhin-fion-moñs-log-ldan-skye-bo-la /
 / rgyal-sras-rnams-kyi-rgyal-baḥi-chos-rnams-skye /

【漢】糞治其地穀種潤澤生、於愛欲中生菩薩、

【晉】譬如大地衆穢雜糅而生五穀、菩薩如是於世雜糅結縛之中、乃生佛法、

【秦】迦葉譬如種在良田則能生長、如是迦葉、菩薩亦爾、有諸結使離世間法能長佛法、

【宋】佛告迦葉、譬如糞滿大地、可種一切種子、迦葉、如是業煩惱糞滿於世間、可種一切佛法種子、我今於此而說頌曰

譬如大地糞 隨處可種植 衆生煩惱糞
周徧於世間 佛子若親近 可下佛法種

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/ hod-sruñ-hdi-lta-ste / dper-na-hbrog-dgon-pa-dgon-duñ-dag-na-ni-pad-ma-mi
-skyebo // hod-sruñ-de-bzhin-du-gañ-hdus-ma-byas-la-byañ-chub-sems-dpañi
-sañs-rgyas-kyi-chos-rnams-skye-ba-ni-ma-byuñ-mi-hbyuñ-ño // de-la-hdi-skad
-ces-bya-ste /

/ dper-na-pad-ma-chu-rñiñ-rnams-na-skye /
/ dgon-du-dag-na-nams-kyañ-skye-mi-hgyur /
/ de-bzhin-hdus-ma-byas-la-sañs-rgyas-chos /
/ skye-ba-gañ-duhañ-ma-byuñ-hbyuñ-mi-hgyur /

【漢】佛語迦葉、譬如曠野之中若山上、不生蓮華及優鉢華也、菩薩不於衆阿羅漢辟支佛法中出也、

【晉】譬如陸地不生蓮華、菩薩如是、不從無爲出生佛法、

【秦】迦葉、譬如高原陸地不生蓮華、菩薩亦復如是、於無爲中不生佛法、

【宋】佛告迦葉、譬如鹹鹵陸地不可種於蓮華、迦葉、如是無行性者本自非有、未來不生、何得菩提之種、我今於此而說頌曰

譬如鹹陸地 不可出蓮華 於彼泥水中
 出生甚氛穢 無性亦如是 過未本來無
 終不生佛種

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hod-sruñ-hdi-lta-ste / dper-na-lud-yod-paḥi-ḥdam-rṣab-nas-pad-ma-skyeḥo //
 yod-sruñ-de-bzhin-du-fion-moñs-paḥi-lud-yod-paḥi-ḥdam-rṣab-log-pa-fiid-du
 ñes-paḥi-sems-can-rnams-la-byañ-chub-sems-dpaḥi-saṅs-rgyas-kyi-chos-rnams
 skyeḥo // de-la-hdi-skad-ces-bya-ste /

/ dper-na-lud-bcas-ḥdam-rṣab-chu-las-ni /
 / pad-ma-skye-yi-thañ-las-nam-yañ-min /
 / de-bzhin-fion-moñs-log-ldan-skye-bo-la /
 / rgyal-sras-rnams-kyi-rgyal-baḥi-chos-rnams-skye /

【漢】譬如大陂水汙泥之中、生蓮華優鉢華也、從愛欲中生菩薩法、

【晉】譬如淤*泥之水生雜蓮華、菩薩如是、從邪*衆生結縛之中乃生佛法、

【秦】迦葉、譬如卑溼淤泥中乃生蓮華、菩薩亦爾、生死淤泥邪定衆生能生佛法、

【宋】佛告迦葉、譬如糞壤之地可生蓮華、迦葉、如是煩惱邪行衆生亦可生其佛法種智、我今於此而說頌曰

譬如泥糞地 而可生蓮華 邪行業衆生
 亦生佛法種

/ hod-sruñ-hdi-lta-ste / dper-na-rgya-mḥo-chen-po-bzhi-mar-sar*-gyis-yoñs-su
 -ḡañ-bar-gyur-pa-de-bzhin-du-byañ-chub-sems-dpañ-dge-bañ-rḡa-ba-mñon
 -par-hdus-byas-pa-blta-bar-byaho // de-la-hdi-skad-ces-bya-ste /

/ dper-na-rgya-mḥo-bzhi-po-mar-sar-gyis /
 / yoñs-gañ-gḡañ-zhiñ-kun-nas-yid-du-ḥoñ /
 / de-bzhin-byañ-chub-sems-dpañ-bde-gḡḡas-sras /
 / dge-bañ-kluñ*-gis-rtag-tu-gañ-bar-blta /

【漢】譬如四大海停住，菩薩於三界功德中，潤澤成菩薩道、

【晉】譬如醍醐滿於四海，當知菩薩造作善根亦復如是、

【秦】迦葉，譬如有四大海滿中生蘇*菩薩有為善根甚多無量亦復如是、

【宋】佛告迦葉，譬如四大海水滿滿無邊，迦葉，如是見彼菩薩所作善根能徧法界，我今於此而說頌曰

譬如四大海 滿滿廣無邊 菩薩亦如是
 善根徧法界

.....vālam uddharet ※

kuṣāḷānviṭaṃ grāvakaṃ eva paṅyatha

kuṣālena yuktam abhisamskṛtena /

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-mi-la-la-zhig-gis-skra-ḥal-pa-brgyar-gṅags
-paḥi-rṅe-mos-rgya-mṅo-chen-po-bzhi-las-chu-thigs-pa-gcig-blañs-pa / de
-bzhin-du-ḥod-sruñ-ñan-thos-kyi-dge-baḥi-rṅa-ba-mñon-par-ḥdus-byas-pa-blta
-bar-byaḥo // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-chu-yi-phuñ-po-de-las-ni /

/ skra-ḥal-brgya-yi-rṅe-mos-thigs-blañs-pa /

/ de-bzhin-ñan-thos-rnams-kyis-dge-byas-paḥi /

/ dge-ba-dag-dañ-ldan-par-blta-bar-bya /

【漢】譬如麻油破一髮作百分、持一分搵油麻中爲
出幾所滂*羅漢辟支佛智如是、

【晉】譬如一毛破爲百分、以一分*毛取四大海一滂
之水、當知聲聞造作善根、亦復如是、

【秦】迦葉、譬如若破一毛以爲百分、以一分毛取海
一滂、一切聲聞有爲善根亦復如是、

【宋】佛告迦葉、譬如天人以一毛端百分取一、於彼
毛頭滴微細水、欲成俱胝四大海、迦葉如是見彼聲聞
所作微善而求無上、我今於此而說頌曰

譬如人毛端	百分而取一	於彼滴微水
欲成俱胝海	聲聞亦如是	以已微淺智
所作自善根	求成無上覺	

// tad yathāpi nāma kācyapa ghu-[40a1] ṅṅakhādītasya sarṣapam abhyamtare
ākāḍadhātu evam eva kācyapa ṣrāvakasyābhisamskṛtam jñānam draṣṭavya
/ ta-[40a2] tredam ucyate 14

// ghuṅṅakhādītasyaiva hi sarṣapasya
ākāḍam abhyamtaritoparikṭam /
abhisamskṛtam jñā-[40a3] na tathā vijānatha
yam ṣrāvakasya laghukam pariktakṭam //

/ hod-sruṅṅ-hdi-lta-ste / dper-na-yuṅṅ-hbru-srin-bus-zos-paḥi-naṅṅ-gi-nam
-mkhaḥḥ-bzhin-du-ñan-thos-kyi-hdus-ma-byas-ṣes-pa-blta-bar-byaḥo // de-la
-hdi-skad-ces-bya-ste /

/ dper-na-yuṅṅ-hbru-srin-bus-zos-pa-yi /
/ naṅṅ-gi-nam-mkhaḥḥ-de-ni-chuṅṅ-ba-yin /
/ ñan-thos-hdus-ma-byas-pa-ṣes-pa-yaṅṅ /
/ de-bzhin-chuṅṅ-zhiṅṅ-ḡin-tu-chuṅṅ-bar-blta /

【漢】譬如 蠱*蟲食芥子空、羅漢辟支佛智爾所耳、

【晉】譬如 迦葉芥子中空、當知聲聞造作善根、亦復如是、

【秦】迦葉、譬如小芥子孔所有虛空、一切聲聞有爲智慧亦復如是、

【宋】佛告迦葉、譬如芥子內蟲食彼芥子、見芥子內謂若虛空、迦葉、如是聲聞所修小智、見*彼*生空亦復如是、我今於*此而說頌曰

譬如芥子內*	而有食芥蟲	於裏無礙處
見彼謂虛空	聲聞所修智	證彼一分空
所見而不大	其義亦如是	

tad yathāpi nāma kāçyapa daçāsu dikṣv ākāçadhātur e-[40a4] vaṃ
bodhisatvasyābhisamskṛtaṃ jñānaṃ draṣṭavyaṃ / tatredam ucyate 15

// yathāpi ākāça daçadiçāsu
anāvṛtaṃ tiṣṭhati sa-[40a5] rvaloke /
abhisamskṛtaṃ paçyatha bodhisatve
jñānaṃ tathā sarvajagatpradhāna //

/ hod-sruñ-hdi-lta-ste / dper-na-phyogs-bcuhi-nam-mkhaḥi-khams-bzhin-du
-byañ-chub-sems-dpaḥi-ḥdus-ma*-byas-çes-pa-blta-bar-byaho // de-la-hdi-skad
-ces-bya-ste /

/ dper-na-phyogs-bcuhi-hjig-rten-thams-cad-na /
/ nam-mkhaḥi-khams-ni-sgrib-pa-med-par-ḥdug
/ byañ-chub-sems-dpaḥi-ḥdus-ma-byas-çes-pa * /
/ ḥgro-ba-kun-gyi-mehog-kyañ-de-ltar-bltaḥo /

【漢】如十方空所至、菩薩曉佛智如是、

【晉】譬如十方虛空、當知菩薩造作善根、亦復如是、

【秦】迦葉、譬如十方虛空無量無邊、菩薩有爲智慧
甚多爲力無量亦復如是、

【宋】佛告迦葉、譬如有人見十方世界虛空無邊、迦
葉、如是菩薩無礙大智所見法界亦無邊際*我今於此
而說頌曰

譬如虛空界	十方無有涯	一切諸世間
依彼無障礙	菩薩亦如是	所起最上智
照見法界空	無邊無所得	

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tad yathāpi nāma kāçyapa rājñiaḥ ksatriyasya [40b1] mürdhnābhiḥkṛtasyāgra-
 mahiṣi daridrapuruṣeṇa sārđhaṃ vipratipadyeta tasya tataḥ putro jāyetaḥ tat
 kiṃ manya-[40b2] se kāçyapa api nu sa rājanputra iti vaktavyaḥ āha no hidam
 bhagavan bhagavān āha / evam eva kāçyapa [40b3] kiṃ cāpi mama çrāvaka
 r dharmadhātunirjātā na ca punas te tathāgatasyābhiḥkṛtputrā ity vaktavyaḥ
 tatre-[40b4] dam ucyaṭe 16

// yathāpi rājño mahiṣi manāpi
 daridrasatvena sahāvaseta /
 tasyā sutas tena ca jāyate yo [40b5]
 sa rājanputro na tu rāja bheṣyati /
 evam eva ye çrāvaka vitarāgā
 na te bhiḥkṛtā mama jātu putrāḥ
 tathā hi te ā-[41a1] tmahitāya yuktā
 svaparobhayārthe karabuddhaputrāḥ //

/ hod-sruñ-hdi-lta-ste / dper-na-rgyal-po-rgyal-rigs-spyi-bo-nas-dbañ-bskur
 -bahi-bçun-mo-dam-pa-skyes-pa-dbul-po-dañ-fial-nas-phyis-de-las-bu-byuñ-bar
 -gyur-na / hod-sruñ-hdi-ji-sñam-du-sems / de-rgyal-poñi-bu-zhes-byaḥam /
 gsol-pa / beom-ldan-hdas-de-ni-mi-hgyur-lags-so // beom-ldan-hdas-kyis-bkaḥ
 -sçal-pa // hod-sruñ-de-bzhin-du-ñahi-fian-thos-rnams-chos-kyi-dbyiñs-las
 -skyes-mod-kyi / de-dag-de-bzhin-ggegs-pahi-sras-dbañ-bskur-bahi-hos-zhes
 -mi-byaḥo // de-la-hdi-skad-ces-bya-ste /

/ dper-na-rgyal-poñi-bçun-mo-yid-hoñ-ba /
 / skyes-pa-dbul-po-dañ-ni-fial-gyur-te /
 / de-phyir-de-la-bu-byuñ-gañ-yin-pa /
 / de-ni-rgyal-poñi-bu-min-dbañ-bskur-min /
 / de-bzhin-fian-thos-hdod-chags-bral-gyur-pa /
 / de-dag-ña-bu-dbañ-bskur-hos-ma-yin /
 / hdi-ltar-de-dag-bdag-la-phan-phyir-brçon /
 / bdag-gzhan-gñi-gahi-don-byed-sañs-rgyas-sras /



【漢】譬如遮迦越羅正夫人與貧窮人共交通從中生子、佛語迦葉、是寧應爲遮迦越羅子不乎、迦葉報佛言、不也、佛言、如是迦葉、雖有羅漢從法中出、是非佛子也、不類菩薩、何以故、菩薩不斷佛法故、

【晉】譬如刹利頂生皇后賤人共會、若後*生子、於意云何、當言此子是王子耶、答曰非也世尊、如是迦葉、此諸聲聞從我法界生、然彼一切非世尊子、

【秦】迦葉、譬如刹利大王有大夫人、與貧賤通懷妊生子、於意云何、是王子不、不也世尊、如是迦葉、我聲聞衆亦復如是、雖爲同證以法性生、不名如來真實佛子、

【宋】佛告迦葉、譬如刹帝利受灌頂王、彼王皇后私於庶人後生其子、迦葉於意云何、彼所生之子得名灌頂王子不、迦葉白言不也、世尊告*言*迦葉、彼得無生法界聲聞、我是如來灌頂之子、如是亦然、我今於此而說頌曰

刹帝王皇后	而私於庶人	彼後生其男*
不名灌頂子	聲聞亦如是	離欲證無生
唯行於自利	非是於如來	灌頂法王子
佛子行二利		

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tad yathāpi nāmā kāṅyapa rājā kṣatriyo mūrḍhnā-[41a2] bhiṣikṭaḥ
 atyavarayā ceṭīkayā saha pratipadyeta / tasya tata putra utpadyeta / kiṃ cāpi
 iṅyapa sa pra-[41a3] tyavarayā ceṭīkayā sāmīkād utpanno tha ca puna sa
 jāputra iti vaktavyaḥ evam eva kāṅyapa kiṃ cāpi [41a4] prathamacittotpādiko
 xdhisattvaḥ apratibalaḥ samsāre samsaran satvān vinayi kāmam atha ca puna
 tathāga-[41a5] taputro iti vaktavyaḥ tatredam ucyate 17

// ceṭiyā sārḍhaṃ yatha cakravartti
 samvāsam gatvā janayeta putram /
 kiṃ cāpi ce-[41b1] śiyasakāçajāto
 taṃ rājaputreti vadeti loke /
 citte tathā prathame bodhisatvo
 balena hino tribhave bhramaṃto / [41b2]
 dānena satvāvinayamṇ upāyair
 jinātmaḃo vuccati çuddhasatvoḃ 3 //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-rgyal-po-rgyal-rigs-spyi-bo-nas-dbañ-ḃskur-ba
 -bran-mo-ñan-pa-dañ-ñial-ba-de-las-deḥi-bu-byuñ-na / ḥod-sruñ-de-bran-mo
 -ñan-pa-las-byuñ-du-zin-kyañ / de-la-rgyal-poḥi-sras-çes*-byaḥo // ḥod-sruñ
 -de-bzhin-du-byañ-chub-sems-dpaḥ-sems-dañ-po-ḃskyed-pa-ḥkhor-ba-na-ḥkhor
 -zhiñ-sems-can-rnams-ḥdul-baḥi-mthu-ma-thob-tu-zin-kyañ-de-ni-de-bzhin
 -gçegs-paḥi-sras-çes*-byaḥo / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-ḥkhor-los-sgyur-ba-bran-mo-dañ /
 / ñial-bar-gyur-pa-de-las-bu-byuñ-ba /
 / bran-mo-las-ni-byuñ-bar-gyur-kyañ-de /
 / rgyal-poḥi-sras-çes-ḥjig-rten-zer-ba-ltar /
 / byañ-chub-sems-dpaḥ-dañ-po-sems-ḃskyed-pa /
 / srid-pa-gsum-na-ḥkhor-zhiñ-mthu-çhuñ-ste /
 / sbyin-dañ-thabs-kyis-sems-can-mi-ḥdul-yañ /
 / sems-can-dag-pa-rgyal-baḥi-sras-çes*-bya /

【漢】譬如遮迦越羅與青衣交通却後生子，具足成
 遮迦越羅相，雖從青衣生，由爲是遮迦越羅子也，如是
 菩薩雖在生死中行力少會爲佛子、

【晉】譬如刹利頂生大王賤女共會，若後生子，於意
 云何，賤人所生當言此子非王子耶，答曰不也世尊，此
 是王子，如是迦葉，雖從賤生而是王子，菩薩如是初發
 道心，住於生死教化衆生，而彼一切是如來子、

【秦】迦葉、譬如刹利大王與使人通懷妊生子、雖出下姓得名王子、初發心菩薩亦復如是、雖未具足福德智慧、往來生死隨其力勢利益衆生、是名如來真實佛子、

【宋】佛告迦葉、譬如刹帝利受灌頂王、有近侍婢王所愛幸、彼後生子、迦葉於意云何、此婢生之子得名王子不、迦葉答云、此是王子、迦葉、如是初發心菩薩、雖道力微劣化彼衆生、未免輪迴、亦得名爲如來之子、我今於此而說頌曰

譬如輪王婢	爲王之愛幸	而後生其男
亦是刹帝子	菩薩亦如是	初發菩提心
德行而羸劣	方便化衆生	雖未出三界
所作稱佛心	得名真佛子	

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ud yathāpi nāma kācya pa rājñā cakrava-[41b3] rtinaḥ putrasahasraṃ bhavet ✕
a cātra kaṅcicakravartilakṣaṇasamanvāgato bhavet ✕ na tatra rājñāc cakravarti-
41b4] naḥ putrasaṃjñā manyeta / evam eva kācya pa kiṃ cāpi tathāgato
oṭṭātasahasraparivārah ṅrāvaker na cātra kaṅci-[41b5] d bodhisatvo bhavati na
utra tathāgatasya putrasaṃjñotpadyate / tatredam ucyate 18

// yathā sahasraṃ nṛpate sutānām
na ce-[42a1] ka putro pi salakṣaṇaḥ syāt ✕
na tatra saṃjñā nṛvarasya teṣu
voḍhū yatas te na dhuraṃ samarthāḥ
tathā hi buddho bahu-[42a2] koṭinirvṛtaḥ
syāt teṣu kaṅcin na ca bodhisatvaḥ
na putrasaṃjñā sugatasya teṣu
na bodhisatvo sti yato tra kaṅcit ✕ 2 // [42a3]



/ hod-sruñ-ḥdi-lta-ste / dper-na-ḥkhor-los-sgyur-baḥi-rgyal-po-la-bu-gzhon-nu
 stobs-che-zhiñ-mgyogs-paḥi-ḥugs-dañ-ldan-pa-mthu-rñied-pa-stoñ-yod-par-gyur
 -la / de-dag-gañ-yañ-ḥkhor-los-sgyur-baḥi-mḥan-dañ-mi-ldan-na / de-dag-la
 -ḥkhor-los-sgyur-baḥi-rgyal-poḥi-sras-su-ḥdu-ḥes-mi-skyed-pa-de-bzhin-du /
 hod-sruñ-de-bzhin-gḥegs-paḥi-zham*-ḥbriñ-pa-ñan-thos-bye-ba-brgya-stoñ
 -de-dag-gañ-yañ-byañ-chub-sems-dpar-ma-gyur-na / de-dag-la-de-bzhin-gḥegs
 -paḥi-sras-su-ḥdu-ḥes-mi-skyed-do // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-mi-bdag*-rgyal-poḥi-sras-stoñ-po /
 / ḥgaḥ-yañ-bu-yi-mḥan-dañ-mi-ldan-na /
 / de-phyiṛ-de-dag-ges-byed-mi-nus-pas /
 / de-la-mi-mchog-bu-yi-ḥdu-ḥes-med /
 / de-bzhin-saṅs-rgyas-zham*-ḥbriñ-bye-ba-mañ /
 / ḥgaḥ-yañ-byañ-chub-sems-dpaḥ-ma-yin-na /
 / de-na-byañ-chub-sems-dpaḥ-ḥgaḥ-med-phyir /
 / de-la-bde-gḥegs-sras-su-dgoṅs-mi-mḥad /

【漢】譬如遮迦越羅有千子、無有一子應遮迦越羅相也、雖有爾所子、不在子計中也、有羅漢數千巨億萬人、不在佛計中、無一菩薩、佛雖有爾所羅漢、不具足爲佛子也、

【晉】譬如聖王雖有千子無聖王相、聖王之意起無子想、如是迦葉、如來雖有百千聲聞弟子之衆無菩薩者、如來之意起無子想、

【秦】迦葉、譬如轉輪聖王而有千子、未有一人有聖王相、聖王於中不生子想、如來亦爾、雖有千百萬億聲聞眷屬圍繞而無菩薩、如來於中不生子想、

【宋】佛告迦葉、譬如輪王生其千子、大力勇猛辯才端正、須得輪王相具足、彼*所*童子內、若無一子具有輪王相者、彼轉輪王不作親子之想、迦葉、如是如來會下有百千俱胝聲聞圍遶、若無一菩薩相者、如來亦不作子想、我今於此而說頌曰

譬如轉輪王	所生千太子	若無一童子
具彼輪王相	此乃無王分	王無*自*子想
佛子亦如是	雖有千俱胝	聲聞衆圍遶
無一菩薩相	善逝觀彼人	不爲佛子想

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tad yathāpi nāma kāçyapa rājñaç cakravartino agramahiṣyā kukṣe saptarātropapannah kumāraç cakravartilakṣaṇa-[42a4] samanvāgataḥ tasya kukṣigatasyāparipakvendriyasya kalalamahābhūtagatasya balavantatārā tatra devatā sphā-[42a5] m utpādayanti / na tv eva teṣu balajavanavegasthāmaprāpteṣu kumāreṣu tat kasmād dheto sa hi cakravartivaṃçasyānupacchedā-[42b1] ya sthāsyati / evam eva kāçyapa prathamacittotpādiko bodhisatvaḥ aparipakvendriya kalalamahābhūtagata e-[42b2] va samānodatha ca punar balavaṃtatarā tatra pūrvadarçano devā sphā m utpādayanti / na tv evāṣṭavimokṣadhyā-[42b3] yiṣv arhatsu / tat kasmād dhetoḥ sa hi buddhavaṃçasyānupacchedāya sthāsyati / tatredam ucyate 19

// yathāgradevi-[42b4] ya tu cakravartino
kukṣisthito lakṣaṇapūnyasatvo /
balavaṃtaram deva sphā karonti
na sthāmaprāptāna kumārakānām
e-[42b5] kāgracitte sthitabodhisatve
saṃsārasaṃsthe ghaṭamānabodhaye /
janenti tasya sphā devanāgā
na grāvakeṣu trivimokṣa-[43a1] dhyāyiṣu //



/ hod-sruñ-hdi-lta-ste / dper-na-hkhor-los-sgyur-baḥi-rgyal-poḥi-bçun-mo-dam
 -paḥi-mñal-du-gzhon-nu-hkhor-los-sgyur-baḥi-mçhan-ñañ-ldan-pa-chags-nas
 -zhag-bdun-lon-te-hbyuñ-ba-chen-po-mer-mer-por-hdug-kyañ-çin-tu-stobs
 -ñañ-ldan-pas-de-la-lha-rnams-re-ba-skyed-*kyi / gzhon-nu-stobs-che-la
 -mg-yogs-paḥi-çugs-ñañ-ldan-zhiñ-mthu-rñied-pa-de-dag-la-ni-ma-yin-no // de
 -ciḥi-phyir-zhe-na / de-ni-hkhor-los-sgyur-baḥi-rigs-mi-hçhad-par-gnas-paḥi
 -phyir-ro // hod-sruñ-de-bzhin-du-byañ-chub-sems-dpaḥ*-sems-ñañ-po-bskyed*
 -pa-dbañ-po-yoñs-su-ma-smin-pa / fion-moñs-paḥi-hbyuñ-ba-chen-po-mer-mer
 -por-gyur-pa-hkhor-ba-na-hkhor-zhiñ-sañs-rgyas-kyi-chos-rnams-yañ-dag-par
 -bsgrub*-pa-yañ-çin-tu-stobs-ñañ-ldan-pas / de-la-sñon-sañs-rgyas-mthoñ
 -baḥi-lha-rnams-re-ba-skyed-kyi / dgra-beom-pa-rnam-par-thar-pa-brgyad-la
 -bsam-gtan-pa-de-dag-la-ma-yin-no // de-ciḥi-phyir-zhe-na / de-sañs-rgyas
 -kyi-gduñ-mi-hçhad-par-gnas-paḥi-phyir-ro // de-la-hdi-skad-ces-bya-ste /

/ dper-na-hkhor-los-sgyur-baḥi-bçun-mo-mchog
 / de-mñal-bsod-nams-mçhan-ldan-sems-can-chags /
 / stobs-ñañ-ldan-pas-lha-rnams-re-ba-skyed /
 / gzhon-nu-mthu-thob-rnams-la-ma-yin-ltar /
 / byañ-chub-sems-dpaḥ-rçe-gcig-sems-gnas-çin /
 / hkhor-bar-gnas-te-byañ-chub-çhol-byed-pa /
 / de-la-lha-ñañ-klu-rnams-re-ba-skyed /
 / rnam-par-thar-pa-brgyad-po-bsam-gtan-byed-la-min /

【漢】譬如遮迦越羅夫人懷軀七日、會當成遮迦越羅相也、諸天皆徹視見腹中胞胎、雖遮迦越羅子多者無遮迦越羅相、諸天言由不如供養腹中七日子也、發意菩薩如是、中有爲佛道、諸天心念言雖有羅漢數千萬億豪尊、不如供養發意菩薩也、

【晉】譬如、迦葉、聖王皇后持齋七日、生一童子、具*聖王相、三十三天咸共嘆*之、而不稱說其餘大者、所以者何、童子雖小而不斷於聖王種故、菩薩如是、初發道心、諸根未具、彼諸天衆曾見佛者咸共嘆*之、而不稱說諸阿羅漢具八解脫、所以者何、雖初發菩薩心諸根未具、不斷諸佛如來種故、

【秦】迦葉、譬如轉輪聖王有大人懷妊七日、是子具有轉輪王相、諸天尊重過餘諸子具身力者、所以者何、是胎王子必紹尊位繼聖王種、如是迦葉、初發心菩薩亦復如是、雖未具足諸菩薩根、如胎王子、諸天神王深心尊重、過於八解*大阿羅漢、所以者何、如是菩薩名紹尊位不斷佛種、

【宋】佛告迦葉、譬如轉輪聖王、所有皇后懷娠七夜必生童子、具輪王相、彼在胎藏迦羅羅大、未有根形、雖未成形而有天人發心愛重、非愛彼子勇猛大力、於意云何、重彼輪王王種不斷、迦葉、亦復如是、初發心菩薩根雖未熟未免輪迴、樂行佛法、彼過去佛見生其愛重、於彼正觀八解脫阿羅漢而不愛重、何以故、爲彼初心菩薩佛種不斷故、我今於此而說頌曰

譬如轉輪王	皇后懷娠妊	七日未成形
天人生愛護	非重勇猛力	而重輪主種
菩薩亦如是	初發菩提心	欲度輪迴故
過去諸如來	於彼而恭敬	此人紹佛事
於諸聲聞衆	正觀八解者	不*生於敬愛
無彼成佛分		

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ad yathāpi nāma kāçyapa karaviñkapotaka āñḍakoçaparakṣiptaḥ anirbhinne
 ayane sarvapakṣiga-[43a2] nam abhibhavati / yad uta gaṃbhīramadhuranir-
 hoṣarutaravitet ✕ evam eva kāçyapaḥ prathamacittotpādiko bo-[43a3] dhi-
 tvo avidyāñḍakoçaparakṣipta karmakleçatamastimirapañālaparyavanaddhaḥ-
 ayano pi sarvaçrāvapakratyeka-[43a4] buddhām abhibhavati / yad uta
 uçalamūlapariñāmanāprayoganirhārutaravitena 20 // tad yathāpi nāma
 āçyapa rā-[43a5] jñaç cakravartina agramahiṣyā tatkṣaṇajātaṃ kumāraṃ
 urvaçreṣṭhinaigamajānapatayaḥ koṭṭarājānaç ca namasyamty evam eva [43b1]
 āçyapa prathamacittotpādiko bodhisatvaḥ sadevako loko namaskaronti 21 //

/ hod-sruñ-hdi-lta-ste / dper-na-bya-ka-la-biñ-kañi-phrug-gu-ngo-ñahi-sbubs
 -na-hdug-pa-mig-ma-bye-ba-yañ / hdi-lta-ste-zab-ciñ-sñan-paḥi-sgra-skad-kyis
 -byaḥi-ḥogs-thams-cad-zil-gyis-gnon-to / hod-sruñ-de-bzhin-du-byañ-chub
 -sems-dpañ-sems-dañ-po-bskyed-pa-ma-rig-paḥi-ngo-ñahi-sbubs-na-hdug-pa-
 -las-dañ-fion-moñs-paḥi-mun-pa-dañ / rab-rib-kyi-liñ-tog-gis-mig-khebs-pa-
 -yañ-hdi-lta-ste / dge-baḥi-rḥa-ba-yoñs-su-bsño-baḥi-sbyor-baḥi-sgra-skad-kyis
 -ñan-thos-dañ-rañ-sañs-rgyas-thams-cad-zil-gyis-gnon-to //

【漢】

【晉】

【秦】

【宋】佛告迦葉、譬如迦陵頻伽鳥、住彼卵中之時、早
 能與彼一切飛禽而皆不同、迦葉於意云何、當發一切
 美妙音聲故、迦葉、如是彼初發心菩薩雖住業煩惱無
 明藏中、早與一切聲聞辟支佛而不可同、迦葉於意云
 何、彼有迴向善根說法方便故、我今於此而說頌曰

譬如頻伽鳥	住彼卵中	雖未見身形
而與諸禽異	當發美妙音	令人常愛樂
佛子亦如是	初發菩提心	未出煩惱藏
一切辟支佛	及彼聲聞衆	亦復不能比
迴向大安樂	方便利有情	無垢慈悲意
能宣微妙音		

85

tad yathāpi nāma kāgyapa e-[43b2] kam vaiḍūryaṃ maṇiratnaṃ sumerumāt-
raṃ rāçi kācamāṇikānabhibhavati evam eva kāgyapa prathamacittotpā-[43b3]
diko bodhisatvaḥ sarvaçrāvakaप्रत्येकबुद्धान् abhibhavati / tatedam
ucyate 22

// yathāpi vaiḍūryamaṇi prabhā-[43b4] svaraḥ
kācāmaṇīn abhibhavate prabhūtān ✕
em eva citte prathame bodhisatvo
abhibhavati prthakçhrāvakān guṇān ✕ // [43b5]

/ hod-sruñ-ḥdi-lta-ste / dper-na-nor-bu-rin-po-che-bai-dū-rya-gcig-gis-ḥchiñ
-buḥi-nor-buḥi-phuñ-po-ri-rab-çam-zil-gyis*-gnon-to // hod-sruñ-de-bzhin-du
-byañ-chub-sems-dpaḥ-sems-dañ-po-bskyed-pas-kyañ-ñan-thos-dañ / ran-saṅs
-rgyas-thams-cad-zil-gyis-gnon-to // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-hod-gsal-rin-chen-bai-dūryas /
/ ḥchiñ*-buḥi-nor-bu-mañ-po-zil-gyis-gnon /
/ byañ-chub-sems-dpaḥ-thog-mar-sems-bskyed-pas /
/ ñan-thos-stoñ-yañ-de-ltar-zil-gyis-gnon /

【漢】譬如摩尼珠，有水精大如須彌山，不如一摩尼
珠，初發意菩薩衆，阿羅漢辟支佛所不能及也。

【晉】譬如有小摩尼真珠，勝於水精如須彌山，菩薩
如是初發道心，出過一切聲聞之上。

【秦】迦葉，譬如一琉璃珠勝於水精*如須彌山，菩薩
亦爾，從初發心便勝聲聞辟支佛衆。

【宋】佛告迦葉、譬如假摩尼琉璃珠、聚如妙高山、不及一真摩尼琉璃寶、迦葉、如是假使一切聲聞辟支佛、不能及一初發菩提心菩薩、我今於此而說頌曰

譬如假琉璃	及彼摩尼珠	積聚如須彌
不及真摩尼	琉璃之一寶	菩薩亦如是
假使於聲聞	及彼緣覺衆	其數如微塵
不及初發心	求彼菩提者	菩薩之一人

86

tad yathāpi nāma kācyapa rājño gramahiṣyāḥ tatkṣaṇajātaṃ kumāra sarvaṅgre-
ṭhinaigamajānapadā koṭṭarājānaṣ ca nama-[44a1] syanti / evam eva kācyapa
prathamacittotpādiko bodhisatvaḥ sadevako loko namasyanti / tatredam
ucyate 23

// ya-[44a2] thāpi rājña prthiviṅvarasya
putro bhavel lakṣaṇaciritāṅgaṃ
dṛṣṭveva taṃ jātamātraṃ kumāraṃ
sakoṭṭarājā praṇa-[44a3] maṃti pauraḥ
utpannamātre tathā bodhisatve
sallakṣaṇaṃ taṃ jinarājaputraṃ
lokasadevo pi namaskaronti
prasa-[44a4] nnacittaṃ bahumānapūrvam ※ //

/ hod-sruñ-hdi-lta-ste / dper-na-hkhor-los-sgyur-baḥi-rgyal-pohi-bcun-me
-dam-pa-las-gzhon-nu-hkhor-los-sgyur-baḥi-mchan-dañ-ldan-pa-bcas-ma-thag
-tu-choñ-dpon-dañ-groñ-rdal-gyi-mi-dañ / yul-gyi-mi-thams-cad-dañ / rgyal
-phran-thams-cad-phyag-hchal-bar-hgyur-ro // hod-sruñ-de-bzhiu-du-byañ
-chub-sems-dpañ-sems-dañ-po-bskyed-pa-la-yañ-lha-dañ-bcas-paḥi-hjig-rten
-phyag-hchal-lo // de-la-hdi-skad-ces-bya-ste /

/ dper-na-sa-bdag-chen-po-rgyal-po-la /
 / mḥan-gyis-lus-spras-bu-zhig-yod-gyur-na /
 / gzhon-nu-de-ni-bḥas-par-mthoñ-ma-thag /
 / groñ-khyer-mi-dañ-rgyal-phran-thams-cad-ḥdud /
 / de-bzhin-byañ-chub-sems-ni-bskyed-ma-thag /
 / mḥan-ldan-rgyal-baḥi-sras-po-de-la-ni /
 / lha-dañ-bcas-paḥi-hjig-rten-phyag-ḥḥal-zhiñ /
 / dañ-baḥi-sems-kyis-ḡin-tu-gces-par-hzin /

【漢】譬如遮迦越羅有少子、諸小王傍臣皆爲作禮、
初發意菩薩如是、諸天釋梵世間人龍鬼神皆爲作禮、

【晉】譬如、迦葉、聖王皇后初生童子、一切臣屬皆爲
作禮、菩薩如是初發道心、一切天人皆爲作禮、

【秦】迦葉、譬如大王夫人生子之日、小王羣臣皆來
拜謁、菩薩亦爾、初發心時諸天世人皆當禮敬、

【宋】佛告迦葉、譬如輪王皇后所生王子具足輪王
福相、一切國王及諸人民悉皆歸伏、迦葉、如是初發心
菩薩、天上人間一切有情悉皆歸伏、我今於此而說頌
曰

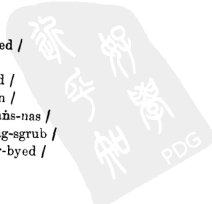
譬如轉輪王	皇后所生子	雖爲童子身
具足王福相	國王及臣民	一切皆歸向
菩薩亦如是	初發菩提心	佛子相具足
一切諸世間	天人衆生類	清淨心歸向

tad yathāpi nāma kāṅyapa yāni himavantaḥ parvatarājā bhaiṣajyāni virohanti
sarvāny a-[44a5] mamāny aparigrahāny avikalpāni / yatra ca punar vyādhyā
vyuṣṭpanāmyante taṃ vyādhiṃ praçamayanti / evam eva kāṅyapa pratha-
[44b1] macittotpādiko bodhisatvo yajñānabhaiṣajyaṃ samudānayaati tat sarva
nirvikalpa samudānayaati samaci-[44b2] ttatā sarvasatveṣu cikitsā prayati /
tatreḍam ucyaate 24

// himavaṃta ye paravataṛāja bheṣajā
rohaṃti te ni-[44b3] rmamanirvikalpā /
yatropanāmyanti ca taṃ çamenti
vyādhiṃ jarā cāpanayanti kecit
jinātmaṣāpi samudānayaṃ-[44b4] ti
yaṃ jñānabhēṣajya vikalpa muktṵā /
hitārtha sarvaṃ samudānayaṃti
samacitta satveṣu cikitsa kurvan //

/ hod-sruñ-ḥdi-lta-ste / dper-na-riḥi-rgyal-po-gaṅs-ri-la-sman-gañ-dag-skyes
-pa-de-dag-thams-cad-ni-ña-yir-bya-ba-med / ris-su-bcad-pa-med-rnam-par
-rtog-pa-med-de / nad-gañ-la-btañ-yañ-nad-de-rab-tu-zhi-bar-byed-do // hod
-sruñ-de-bzhin-du-byañ-chub-sems-dpaḥ-ye-çes-kyi-sman-gañ*-yañ-dag-par
-sgrub-pa-de-thams-cad-rnam-par-mi-rtog-par-sgrub-ciñ / sems-can-thams
-cad-la-sñoms-paḥi-sems-kyis-gso-bar-rab-tu-sbyor-ro // de-la-ḥdi-skad-ces
-bya-ste /

/ dper-na-ri-rgyal-gaṅs-kyi-ri-bo-la /
/ sman-skyes-de-dag-mi-rtog-ñar-hzin-med /
/ gañ-la-btañ-ba-de-kun-zhi-bar-byed /
/ kha-cig-nad-dañ-rga-baḥañ-sel-bar-byed /
/ de-bzhin-rgyal-baḥi-sras-po-ye-çes-sman /
/ yañ-dag-sgrub-paḥañ-rnam-par-rtog-spaṅs-nas /
/ sems-can-phan-phyir-thams-cad-yañ-dag-sgrub /
/ sñoms-paḥi-sems-kyis-sems-can-gso-bar-byed /



【漢】譬如大山諸藥草悉出其巔亦無有主、隨其有病者與諸病皆愈、菩薩如是、持智慧藥、愈十方天下人生死老病悉等心、

【晉】譬如須彌山王*出諸良藥、爲一切人療治苦患、無所適莫、菩薩如是、學智慧藥爲一切人療生死患、亦無適莫、

【秦】迦葉、譬如雪山王中生諸藥草、無有所屬無所分別、隨病所服皆能療治、菩薩亦爾、所集智藥無所分別、普爲衆生平等救護、

【宋】佛告迦葉、譬如大雪山王出生上好藥草、能治一切諸病、修合服食、無復心疑、決定得差、迦葉、如是若彼菩薩所有智藥能療一切衆生煩惱諸病、菩薩以平等心普施一切有情、服者無復疑惑、病卽除愈、我今於此而說頌曰

譬如大雪山	出生上妙藥	療治一切病
若有服之者	獲差勿復疑	佛子亦如是
出生妙智藥	能療一切人	煩惱生老病
平等而賜之	所有服食者	無疑決定差

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tad yathāpi [44b5] nāma kāṅyapa navacandro namaskṛyate sā ceva pūrṇacandro na tathā namaskṛyate / evam eva kāṅyapa ye mama ṅra-[45a1] ddadhantī te balavaṃtatarāṃ bodhisatvaṃ namaskartavya / na tathāgataḥ tat kasya heto bodhisatvanirjātā hi tathāgatāḥ [45a2] tatedam ucyate 25

// candraṃ navāṃ sarva namaskaronti
 tam eva pūrṇaṃ na namaskaronti /
 em eva yaḥ ṅradadhatai jinā-[45a3] tmajo
 sa bodhisatvaṃ namatā jinā na tu ///

/ bod-sruñ-hdi-lta-ste / dper-na-zla-ba-ches-pa-la-phyag-hchal-ba-ltar-fia
 -ba-la-ma-yin-no // hod-sruñ-de-bzhin-du-gañ-dag-ña-la-rab-tu-dad-pa-de-dag
 -gis-byañ-chub-sems-dpañ-rnams-la-phyag-byahi / de-bzhin-gcegs-pa-rnams
 -la-ni-de-lta-ma-yin-no // de-cihi-phyir-zhe-na / byañ-chub-sems-dpañ-las-ni
 -de-bzhin-gcegs-pa-rnams-hbyuñ-ño // de-bzhin-gcegs-pa-las-ni-fian-thos-dañ
 -rañ-sañs-rgyas-thams-cad-hbyuñ-ño // de-la-hdi-skad-ces-bya-ste /

/ zla-ba-ches-la-thams-cad-phyag-hchal-gyi /
 / zla-ba-fia-la-de-ltar-phyag-mi-hchal /
 / de-bzhin-gañ-dag-ña-dad-de-dag-gis /
 / rgyal-sras-byañ-chub-sems-dpañ-phyag-hchol-cig

【漢】譬如*月初生人皆爲作禮，月成滿無有爲作禮者，若有信佛者，於佛法中菩薩發意，若有信佛者，多爲菩薩作禮者，何以故，從菩薩成佛故，

【晉】譬如禮敬初生之月，非後盛滿，如是迦葉，禮初發意菩薩者，勝非復得成如來至真等正覺也，所以者何，諸佛如來從菩薩生故，

【秦】迦葉，譬如月初生時，衆人愛敬踰於滿月，如是迦葉，信我語者，愛敬菩薩過於如來，所以者何，由諸菩薩生如來故，

【宋】佛告迦葉，譬如有人歸依初月，如是圓月而不歸依，迦葉，如是我子有其信力，歸命菩薩不歸命如來，所以者何，爲彼如來從菩薩生，若聲聞辟支佛從如來生，非如菩薩故，我今於此而說頌曰

譬如此有情	歸命於初月	如是圓滿月
而彼不歸依	我子亦如是	歸依於菩薩
不歸向世尊	爲具大智力	出生如來身
非彼聲聞類	智慧微劣故	依彼如來生

id yathāpi nāma kāçyapa mātrikā sarvaçāstragrahaṇajñāne pūrvamga-[45a4]
iā / evam eva kāçyapa prathamacittotpādiko bodhisatvaḥ sarvabuddhavikur-
itādhiṣṭhāne nuttare pūrvamgamah //

hod-sruñ-ḥdi-lta-ste / dper-na-yi-gehi-phyi-mo*-rnams-ni-bstan-bcos-thams
ad-ḥzin-pa-çes-paḥi-sñon-du-ḥgroho // hod-sruñ-de-bzhin-du-byañ-chub
ems-dpaḥ-sems-dañ-po-bskyed-pa-yañ-saṅs-rgyaç-kyi-rnam-par-sprul-pa
lañ / byin-gyis-rlabs-thams-cad-ḥzin-paḥi-ye-çes-bla-na-med-paḥi-sñon-du
groho /

【漢】

【晉】

【秦】

【宋】佛告迦葉、譬如文字之母具能包含一切義論
等事、迦葉、如是初發心菩薩具能縮攝一切諸佛化行
無上智因、我今於此而說頌曰

譬如文字母	人間與天上	義論及辯才
皆因此建立	菩薩亦如是	初發菩提心
具足佛地智	及諸方便行	

d yathāpi [45a5] nāma kāçyapa na jātu kenacie candramaṇḍalam utsrjya
rakarūpaṃ namaskṛta pūrvam / evam eva kāçyapa na jātu paṇḍito ma
45b1] ma çikṣāpratipanna bodhisatvaṃ rificitvā çrāvakaṃ namaskaroti /
tredam ucyate 26

// na kenaci candra vivarjayi-[45b2] tvā
namaskṛtā tāraṇā kadācit ✕
na jātu çikṣāpratipanna evam
mamātmajaṃ tyaja nameta çrāvakaḥ //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-zla-baḥi-dkyil-ḥkhor-btañ-ste / sus-kyañ-skar-maḥi-gzugs-la-nam-yañ-sñon-phyag-ma-byas-so // ḥod-sruñ-de-bzhin-du-mkhas-pa-rnams-kyañ-byañ-chub-sems-dpaḥ-bdag-la-phan-pa-dañ / gzhan-la-phan-paḥi-*sñiñ-rje-chen-po-dañ-ldan-pa-ñāḥi-bslab-pa-la-zhugs-pa-btañ-ste / -ñan-thos-la-nam-yañ-phyag-mi-ḥchal-lo // de-la-ḥdi-skad-ces-bya-ste /

/ sus-kyañ-zla-ba-rnam-par-spañs-nas-su /
 / skar-maḥi-ḥogs-la-nam-yañ-phyag-ma-byas /
 / de-bzhin-bslab-la-zhugs-pa-nam-du-yañ /
 / ña-sras-btañ-ste-ñan-thos-phyag-mi-ḥchal /

【漢】譬如智者不捨月爲星宿作禮也，高人如是，不捨菩薩爲羅漢作禮也、

【晉】譬如迦葉、無有捨月禮星宿者、如是無有捨具戒德智慧菩薩而禮聲聞、

【秦】迦葉、譬如愚人捨月禮事星宿、智者不爾、終不捨離菩薩行者禮敬聲聞、

【宋】佛告迦葉、譬如世人未有捨離明月歸命星像、迦葉、如是無有受我戒者、捨離菩薩歸命聲聞、我今於此而說頌曰

譬如世間人	於月而捨離	而欲歸依星
此事未曾有	如是我弟子	其義亦復然
若受我戒者	不歸於菩薩	而欲向聲聞
其事甚希有		

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ı [45b3] d yathāpi nāma kāçyapa sadevako loko kācamañikasya parikarma
 uryāt na jātu sa kācamañiko vaiḍūrya-[45b4] mañiratno bhaviṣyati / evam
 va kāçyapa sarvaçilaçikāḥdhutagaṇasamādhisamanvāgato pi çrāvako na jātu
 ı [45b5] bodhimañde niṣadyānuttarā samyaksam̐bodhim abhisam̐botsyate /
 ı tredam ucyate 27

// yathāpi loko parikarma kuryās
 sa-[46a1] devakaḥ kācamañisyā çuddhaye /
 na kāca vaiḍūrya kadāci bhesyate
 anyādr̥çī tasya sadeva jātiḥ
 evam hi çī-[46a2] lāçrutaddhyānayukto
 yaḥ çrāvaka sarvaṇaṇvito pi /
 na bodhimañdashtha māra jītvā
 bodhim̐ spr̥çitvā suga-[46a3] to bhaviṣyati //

hod-sruñ-ḥdi-lta-ste / dper-na-lha-dañ-bcas-paḥi-bjig-rten-gyis-mchiñ-buḥi
 nor-bu-byi-dor-byas-kyañ-mchiñ-buḥi-nor-bu-nam-yañ-nor-bu-rin-po-che
 aiḍūryar*-mi-hgyur-ro // hod-sruñ-de-bzhin-du-ñan-thos-çul-khrims-dañ
 bsrab-pa-dañ / sbyañs-paḥi-yon-tan-dañ / yo-byad-bsñiñs-pa-dañ / tiñ-ñe
 zñin-thams-cad-dañ-ldan-yañ*-byañ-chub-kyi-sñiñ-po-la-ḥdug-ste-bla-na
 ned-pa-yañ-dag-par-rzogs-paḥi-byañ-chub-mñon-par-rzogs-par-ḥçhañ-rgya
 nar-nam-yañ-mi-hgyur-ro // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-lha-dañ-bcas-paḥi-bjig-rten-gyis /
 / mchiñ-buḥi-nor-bu-byi-dor-byas-kyañ-ni /
 / mchiñ-bu-dag-ste-baiḍūryar*-mi-hgyur /
 / ḥdi-ḥdra-de-ñid-deḥi-rañ-bzhin-yin /
 / de-bzhin-ñan-thos-khrims-dañ-thos-pa-dañ /
 / bsam-gtan-ldan-zhiñ-sbyañs-pa-kun-ldan-yañ /
 / byañ-chub-sñiñ-por-ḥdug-ste-bdud-btul-nas /
 / byañ-chub-reg-ste-bde-gçegs-hgyur-ba-med /



【漢】譬如天上天下共治一水精、會不能得摩尼珠也、一切自守持戒禪三昧智黠羅漢雖衆、不能坐佛樹下、不能作佛也、

【晉】譬如、迦葉、一切天人不能以水精爲摩尼真珠、聲聞如是、成就一切戒清淨行、不能坐佛樹下成於無上正真之道、

【秦】迦葉、譬如諸天及人、一切世間善治僞珠、不能令成瑠璃寶珠、求聲聞人亦復如是、一切持戒成就禪定、終不能得坐於道場成無上道、

【宋】佛告迦葉、譬如假瑠璃珠於彼天人世間終無利用、若真瑠璃珠摩尼寶於其世間有大利用、迦葉、如是若彼聲聞具足戒學、具一切頭陀行三摩地門、終不能得坐菩提道場成阿耨多羅三藐三菩提、我今於此而說頌曰

譬如假瑠璃	見彼體清淨	於天人世間
爲事無利用	若彼真瑠璃	及彼摩尼寶
體性有其殊	爲事具大用	如是彼聲聞
雖具頭陀行	持戒及多聞	一切三摩地
不能降四魔	而坐菩提座	得成於善逝
非如菩薩故		

tad yathāpi nāma kācyapa vaiḍūryasya mahāmaṇiratnasya parikarma kriyamāṅair bahūnām tatra [46a4] karṣāpaṇaṇatasahasrānām āyadvāraṃ bhavati / evam eva kācyapa yatra bodhisatvasya parikarma kriyamāṇe [46a5] bahūnām tatra ṣrāvakaṇpratyekabuddhaṇaṇatasahasrānām āyadvāraṃ bhavati / tatredam ucyate 28

// vaiḍūryaratne parīka-[46b1] rmaniyamte
 karṣāpaṇānāṃ ca bahu āyu bhōti /
 buddhorasānāṃ parikarmanāṃ tathā
 āyo bahūnāṃ ṣrāva-[46b2] kānāṃ tatheva / 30 //

rod-sruñ-ḥdi-lta-ste / dper-na-nor-bu-rin-po-che-baiḍūrya*-byi-dor-byas-na
 a-kārṣāpaṇa*-brgya-stoñ-mañ-po-ḥbyuñ-baḥi-sgor-ḥgyur-ro // ḥod-sruñ-de
 zhin-du-byañ-chub-sems-dpaḥi-yon-tan-byi-dor-byas-na-de-ñan-thos-dañ
 ñ-saṅs-rgyas-brgya-stoñ-mañ-po-ḥbyuñ-baḥi-sgor-ḥgyur-ro // de-la-ḥdi-skad
 s-bya-ste /

/ rin-chen-baiḍūrya*-ni-sbyañ-byas-na /
 / kārṣāpaṇa*-mañ-po-ḥbyuñ-bar-ḥgyur /
 / de-bzhin-saṅs-rgyas-sras-kyi-sbyañs-byas-na /
 / ñan-thos-mañ-po-ḥbyuñ-baḥi-sgor-ḥgyur-ro /

【漢】

【晉】譬如得摩尼真珠者，獲餘無量百千財寶，菩薩
 口是出於世者，則有無量聲聞緣覺現於世間、

【秦】迦葉，譬如治瑠璃珠，能出百千無量珍寶，如是
 口化成就菩薩，能出百千無量聲聞辟支佛寶、

【宋】佛告迦葉，譬如真瑠璃摩尼寶作事用時，價直
 口千迦哩沙波拏，迦葉，如是若彼菩薩所植衆德作事
 口時，多彼聲聞辟支佛百千迦哩沙波拏之數，我今於
 口而說頌曰

譬如真瑠璃	及彼摩尼寶	作彼事用時
價直百千數	迦哩沙波拏	佛子亦如是
植衆德本行	事用利衆生	多彼聲聞人
及彼辟支佛	迦哩沙波拏	其數亦如是



atha khalu bhagavān punar evāyusmantaṃ mahākācyapam āmantrayati
 sma / yasmim kācya-[46b3] pa deça uṣṭradhūmaka kṛṣṇaḥira uttānaçāyī
 bhavati sa deça sopadravaḥ sopakleça sopāyāso bhavati / sa-[46b4] cet puna
 kācyapa yasmim deça bodhisatvo bhavati / sa deça nirupadrava nirupakleça
 nirupāyāso bhavati / tasmāt tarhi [46b5] kācyapa satvārthodyuktena bodhis-
 atvena bhavitavyaṃ tena sarvaçuçalamūlāni sarvasatvānām utsaṣṭavyaṃ /
 sarvaṃ ca kuçalamū-[47a1] la samyaksamudānayitavyaṃ / yac ca jñānabhe-
 ṣajyaṃ paryeṣate tena caturdiçaṃ gatvā sarvasatvānām bhūtacikitsā [47a2]
 kartavyāḥ bhūtacikitsāyā cca satvā cikitsitavyāḥ

/ de-nas-yañ-bcom-ldan-ḥdas-kyis-ḥe-dañ-ldan-pa-ḥod-sruñ-chen-po-la-bkaḥ
 -sçal-pa / ḥod-sruñ-yul-gañ-du-srin-bu-rña-mo-dud-ka-zhes-bya-ba-mgo-nag
 -gan-ṛkyal*-du-ñal-ba-byuñ-na-yul-de-ḥjigs-pa-dañ-bcas / ḥḥe-ba-dañ-bcas /
 -ñe-baḥi-ñion-moñs-pa-dañ-bcas / ḥkhrug-pa-dañ-bcas-par-ḥgyur-ro // ḥod
 -sruñ-gal-te-yul-der-byañ-chub-sems-dpaḥ-byuñ-na-yul-de-ḥjigs-pa-med-pa
 -dañ / ḥḥe-ba-med-pa-dañ / ñe-baḥi-ñion-moñs-pa-med-pa-dañ / ḥkhrug-pa
 -med-par-ḥgyur-ro // ḥod-sruñ-de-lta-bas-na-byañ-chub-sems-dpaḥ-sems-can
 -gyi-don-la-brçon-par-bya-ste / des-dge-baḥi-ṛça-ba-thams-cad-yañ-dag-par
 -bsgrub*-par-byaḥo // dge-baḥi-ṛça-ba-thams-cad-yañ-dag-par-bsgrubs-nas
 -sems-can-thams-cad-la-gtañ-bar-byaḥo / ye-ḥes-kyi-sman-gañ-ḥhol-ba-des
 -phyogs-bzhir-soñ-ste-sems-can-rnams-la-yañ-dag-paḥi-gso-ba-byaḥo // yañ
 -dag-paḥi-gso-bas-sems-can-rnams-gso-bar-byaḥo /

【漢】爾時佛語摩訶迦葉、菩薩學用十方人故、菩薩
 作功德用十方人故、菩薩作功德、不自貢高、菩薩常當
 教十方人愈其病、

【晉】於是世尊告尊者大迦葉曰、菩薩爲一切衆生、
 求修諸善根具衆智藥、往至四方隨病所應如實治之、

【秦】爾時世尊復告大迦葉、菩薩常應求利衆生、又
 正修習一切所有福德善根、等心施與一切衆生、所得
 智藥徧到十方療治衆生皆令畢竟、

【宋】爾時世尊復次說言、尊者大迦葉、所有國土孛星現時頭黑僵寐、令彼國土災難競起得於苦惱、迦葉、若彼國土如有菩薩、是諸災難速得消除無復苦惱、是故迦葉、菩薩之行廣集一切善根、爲利衆生故、又彼菩薩所有智藥流通四方、醫彼一切衆生煩惱等病、真實不虛、

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utra kācypaḥ katamā bhūtacikitsāḥ yad uta rāga-[47a3] sya aṣubhā cikitsā /
veśasya maitrī cikitsāḥ mohasya pratīyasamutpādapratyavekṣaṇā cikitsāḥ
urvadrṣṭi-[47a4] gatānāṃ guṇyatā cikitsāḥ sarvakalpavikalpaparikalpāramb-
apavitarkamanasikārāpām ānimitta cikitsāḥ [47a5] sarvakāmadhātūrūpad-
ātvārūpyadbātuprahāṇāyām apraṇibita cikitsāḥ sarvaviparyāsānā catvāro
iparyāsa ciki-[47b1] tsāḥ anitye nityasamjñāyāḥ anityāḥ sarvasaṃskārā iti
kitsāḥ duḥkhe sukhasamjñāyā duḥkhā sarvasaṃskā-[47b2] rā iti cikitsāḥ
ātmiye ātmīyasamjñāyā anātmāna sarvadharmā iti cikitsāḥ aṣubhe
rbhasam-[47b3] jñāyāḥ cāṃtaṃ nirvāṇam iti cikitsāḥ

ḥod-sruñ-de-la-yañ-dag-paḥi-gso-ba-gañ-zhe-na // ḥdi-lta-ste / ḥdod-chags-la
ni-sdug-pa-dañ / zhe-sdañ-la-byams-pa-dañ / gti-mug-la-rten-ciñ-ḥbrel-bar
ḥbyuñ-ba-dañ / lta-bar-gyur-pa-thams-cad-la-stoñ-pa-ñid-dañ / rtog-pa-dañ /
nam-par-rtog-pa-dañ / meḥan-maḥi-dmigs-pa-yid-la-byed-pa-thams-cad-la
ḥḥan-ma-med-pa-dañ / ḥdod-paḥi-khams-dañ / gzugs-kyi-khams-dañ /
ugs-med-paḥi-khams-thams-cad-la-gnas-pa-spañ*-baḥi-phyir-smon-pa-med
a-dañ / phyin-ci-log-thams-cad-spañ-baḥi-phyir-phyin-ci-ma-log-pa-bzhi-ste
bzhi-gañ-zhe-na / mi-rtag-pa-la-rtag-par-ḥdu-ḥes-pa-la / ḥdu-byed-thams-cad
ni-rtag-pa-dañ / sdug-bsñal-ba-la-bde-bar-ḥdu-ḥes-pa-la / ḥdu-byed-thams-cad
ḥug-bsñal-ba-dañ / bdag-med-pa-la-bdag-tu-ḥdu-ḥes-pa-la / chos-thams-cad
ḥag-med-pa-dañ / mi-sdug-pa-la-sdug-par*-ḥdu-ḥes-pa-la / mya-ñan-las-ḥdas
i-zhi-bas-gso-ba-dañ /

【漢】何等爲愈病、姪者以觀爲藥、瞋悲者以等心爲藥、癡者以十二因緣爲藥、疑不信心者以空爲藥、處無色處若欲覺此者、以無相爲藥、是所念、以無願爲藥、四顛倒各自有樂以苦爲藥、一者有常以無常爲藥、二者有身以觀爲藥、言是我所以非我所爲藥、四者有

【晉】迦葉、云何爲如實治、謂以惡露不淨治、欲慈心治、緣起治、癡空治、一切見、無想*治、一切四相、無願治、一切欲界色無色界、四非顛倒治、四顛倒、一切行無常治、非常有常想、一切行苦治、苦有樂想、無我治、無我想、不淨想治、不淨有淨想、

【秦】云何名爲畢竟智藥、謂不淨觀治、於貪姪、以慈心觀治、於瞋悲、以因緣觀治、於愚癡、以無願觀治、於一切見、以無相觀治、諸憶想分別緣念、以諸有爲計、無我中計、無我中計、我法*治*無我中計、我顛倒、以有爲苦治、諸苦寂治、不淨中計、淨顛倒、

【宋】迦葉白言、以何等藥醫何等病、迦葉、衆生所有、貪瞋癡病、皆自緣生、以無緣慈觀、彼一切色、衆業相、滅有、於、又減一切顛倒、何等顛倒、即四顛倒、皆是其苦、淨、令、而計爲樂、令想一切者不淨計、而計法皆無我故、四者不淨計、此涅槃具彼四德、

atvāri smṛtyupasthānāni kāyavedanācittadharmasamñicṛitānām ciki-[47b4]
 sāh kāye kāyānupaṇḍyī viharati na ca kāye kāyānupaṇḍyanāyām ātmyadṛṣṭyām
 atati / vedanāyām vedanānupa-[47b5] ṣyī viharati na ca vedanānupaṇḍyanāyā
 tmadṛṣṭigatena patati / citte cittānupaṇḍyī viharati na ca cittānupaṇḍya-[48a1]
 āyām jīvadṛṣṭīye patati / dharme dharmānupaṇḍyī viharati na ca dharmānupa-
 ṇḍyanāyām pudgaladrṣṭīye patati / [48a2] catvāri samyakprahāṇāni sarvākuṣa-
 dharmaprahāṇāya cikitsā / sarvakuṣaladharmapāripūryaiḥ samvartante /
 48a3] catvāro dṛddhippādāḥ kāyacittapiṇḍagrāhotsargāya samvate / cikitsāḥ
 amcendriyāni pañca balāni [48a4] aṣṭādvyakausidyamuṣitasamṛticittavikṣe-
 aasamprajanyatādusprajñatācikitsāḥ sapta bodhyamgāni dharmasamū-[48a5]
 ājñānasya cikitsāḥ āryāṣṭāṅgo mārga dausprajñasarvaparapravādinām kumār-
 apratipannānām cikitsāḥ iyam ucyate [48b1] kāṣyapa bhūtacikitsāḥ tatra
 āṣyapa bodhisatvena yogaḥ karaṇiyah

lus-dañ / çhor-ba-dañ / sems-dañ-chos-la-gnas-pa-rnams-la-dran-pa-fie-bar
 zzhag-pa-bzhi-ste / de-la-lus-la-lus-kyi-rjes-su-lta-ba-can-du-gnas-kyañ / lus-kyi
 jes-su-lta-bas-bdag-tu-lta-bar-mi-ltuñ-ba-dañ / çhor-ba-rnams-la-çhor-baḥi-rjes
 su-lta-ba-can-du-gnas-kyañ / çhor-baḥi-rjes-su-lta-bas-bdag-tu-lta-bar-mi-ltuñ-ba-
 lañ / sems-la-sems-kyi-rjes-su-lta-ba-can-du-gnas-kyañ / sems-kyi-rjes-su-lta-
 bas-bdag-tu-lta-bar-mi-ltuñ-ba-dañ / chos-la-chos-kyi-rjes-su-lta-ba-can-du-gnas
 cyañ / chos-kyi-rjes-su-lta-bas-bdag-tu-lta-bar-mi-ltuñ-bas-gso-ba-dañ / yañ-dag
 par-spoñ-ba-bzhis-*ni-mi-dge-baḥi-chos-thams-cad-spoñ-ba-dañ / dge-baḥi
 chos-thams-cad-yoñs-su-rzogs-par-hgyur-ba-dañ / rzu-bphrul-gyi-rkañ-pa-bzhis
 ri-lus-dañ-sems-la-ril-por-hzin-pa-hdor-bar-hgyur-ba-dañ / dbañ-po-lña-dañ
 stobs-lñas-ni-ma-dad-pa-dañ / le-lo-dañ / brjed-ñas-*pa-dañ / rnam-par-g'yeñ
 xa-dañ / çes-bzhin-med-rnams-*gso-ba-dañ / byañ-chub-kyi-yan-lag-bdun-gyis
 ri-chos-la-çin-tu-rmoñs-çin-mi-çes-pa-gso-ba-dañ / bphags-paḥi-lam-yan-lag
 rgyad-pas-ni-çchal-baḥi-çes-rab-dañ / phas-kyi-rgol-ba-thams-cad-dañ / lam
 yan-par-zhugs-pa-rnams-gso-ba-ste / hod-sruñ-hdi-ni-yañ-dag-paḥi-gso-ba-zhes
 ryaḥo // hod-sruñ-byañ-chub-sems-dpas*-gso-ba-hdi-la-bslab-par-brçon-par
 ryaḥo /

yāvamta kācyapa jambudvīpe vaidyā vā [48b2] vaidyāṃte vāsino vā sarveṣāṃ
 teṣāṃ jīvako vaidyarājā agro mākhayāte / yāvamtaḥ kācyapa trisāhasrama-
 [48b3] hāsāhasrāyāṃ lokadhātau satvāḥ te sarve jīvakavaidyārājasadṛṣā
 bhaveyuḥ te sarve pariproccheran × dṛṣṭi-[48b4] kaukṛtyapratīṣṭhitasya prapa-
 titasya kiṃ bhaiṣajyam iti / te na samarthā na ca caknoti tam artha ākhyātum
 vā nirdeṣṭum vā [48b5] jñānavijñātā vā / tatra kācyāpa bodhisatvenaivam
 upaparīkṣitavya na mayā lokikabhaiṣājyasamtuṣṭir veditavyā / loko-[49a1]
 ttara mayā jñānabhaiṣajyam paryeṣṭitavyam sarvakuṣalamūlam ca samyak-
 samudānāyitavyam × mity evaṃ copaparīkṣi-[49a2] tavyaḥ yac ca jñānabhai-
 ṣajyam samudānāyitvā tena caturdīcam gatvā sarvasatvānāṃ bhūtacikitsā
 kartavyāḥ [49a3] bhūtacikitsayā ca satvāni cikitsitavyāḥ

/ ḥod-sruñ-ḥzam-buḥi-gliñ-na-sman-pa-dañ / sman-paḥi-slob-ma-ji-sñed-yod-pa-
 -de-dag-gi-nañ-na-ḥcho-byed-ni-mchog-ces-byaho // ḥod-sruñ-gal-te-stoñ-gsum
 -gyi-stoñ-chen-poḥi-ḥjig-rten-gyi-khams-kyi-sems-can-ji-sñed-pa-de-dag-thams
 -cad-sman-paḥi-rgyal-po-ḥcho-byed-dañ-ḥdra-bar-gyur-kyañ / de-dag-la-la-zhig
 -gis*-lta-ba-dañ / ḥgyod-pa-la-gnas-pa-gso-baḥi-sman-gañ-yin-zhes-dris-na / de-
 -dag-gis-ces-pa-ḥam / bstan-pa-ḥam / bsgo-bar-mi-nus-so* / ḥod-sruñ-de-la-
 -byañ-chub-sems-dpas*-ḥdi-sñam-du-bdag-ni-ḥjig-rten-gyi-sman-ḥam-gyis-chog
 -par-mi-byaḥi / bdag-gis-ḥjig-rten-las-ḥdas-paḥi-ye-ces-kyi-sman-yoñ-su-bḥal-
 -bar-byaho // dge-baḥi-ṛca-ba-thams-cad-kyañ-legs-par-yañ-dag-par-bgrub-par-
 -byaho-sñam-du-brtag-par-byaho // de-ltar-brtags-nas-ḥjig-rten-las-ḥdas-paḥi-
 -ye-ces-kyi-sman-gañ-ḥchol-ba-des-phyogs-bzhir-soñ-la-sems-can-rnams-la-yañ
 -dag-paḥi-gso-ba-bya*-ste / yañ-dag-paḥi-gso-bas-sems-can-rnams-gso-bar-
 -byaho /

【漢】佛語迦葉、若聞浮利、若醫若醫弟子、者或醫王
 最尊*、三千國土滿其中、者或醫王滿其中、雖有乃爾所
 醫王、不能愈外道及不信者、不知當持何等法藥愈也、
 菩薩作是念、不持世間藥愈人病也、當持佛法藥愈人
 病、

【晉】復次迦葉、假令三千大千國土諸有識者悉如耆域醫王、有人問之、以何方藥治彼病者、終無能答、唯*有菩薩能悉答之、是故迦葉、菩薩當作是念、我不應求世間之藥、當求出世間藥修一切善根、是衆智藥往至四方、隨衆生病如實治之、

【秦】又大迦葉、閻浮提內諸醫師中、耆域醫王最*爲第一、假令三千大千世界所有衆生皆如耆域、若有人問心中結使煩惱邪見疑悔病藥尙不能答、何況能治、菩薩於中應作是念、我終不以世藥爲足、我當求習出世智藥、亦修一切善根福德、如是菩薩得智藥已徧到十方、畢竟療治一切衆生、

【宋】迦葉、觀此菩薩、於閻浮提內、醫病人中最爲第一、迦葉、所有三千大千世界衆生、爲護自命、見彼菩薩如見醫王、迦葉白言、如是住邪見者以何藥療、唯願解說令彼了知、迦葉、彼菩薩救療衆生、非用世間*之藥、以出世間一切善根無漏智藥傳流四方、醫彼一切衆生妄想之病、真實不虛、

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tatra katarāṃ lokottarāṃ jñānabhaiṣajyaṃ / yad idaṃ hetupratyayañānaḥ
[49a4] nairātmyeniḥsatvaḥnirjīvanispoṣaṇispuḍgaleṣu dharmeṣv adhimuktijñā-
naṃ / cūnyatānupalārabheṣu dharmeṣu anutrāsaḥ citta-[49a5] parigaveṣatāye
vīryaṃ / sa evaṃ cittaṃ parigaveṣate / katarāṃ cittaṃ rajyati vā duṣyati vā
muhyati vā / a-[49b1] titāṃ vā anāgataṃ vā pratyutpannaṃ vā / yadi tāvad
atītaṃ cittaṃ tat kṣīṇaṃ / yād anāgataṃ cittaṃ tad a-[49b2] samprāptaḥ
atha pratyutpannasya cittasya sthitir nāsti /

/ hod-sruñ-de-la-hjig-rten-las-ḥdas-paḥi-ye-ḥes-kyi-sman-gañ-zhe-na / ḥdi-lta-
 -ste / rgyu-rkyen-la-hjug-pa-ḥes-pa-dañ / bdag-med-pa-dañ / sems-can-med-pa-
 -dañ / srog-med-pa-dañ / gso-ba-med-pa-dañ / gañ-zag-med-paḥi-ḥos-rnams-la-
 -mos-paḥi-ḥes-pa-dañ / stoñ-pa-fiid-kyis-mi-dmigs-paḥi-ḥos-rnams-la-mi-sñañ*
 -ba-dañ / sems*yoñs-su-ḥol-baḥi-brḥon-hgrus-so // de-ḥdi*-ltar-sems-yoñs-su-
 -ḥol-te / ḥdod-ḥags-par-hgyur-ba-ḥam / zhe-sdañ-bar-hgyur-ba-ḥam / gti-mug-
 -par-hgyur-baḥi-sems-de-gañ-yin / ci-ḥdas-pa-ḥam / ma-ḥoñs-pa-ḥam / da-ltar-
 -byuñ-ba-zhig-yin-nam / de-la-sems-ḥdas-pa-gañ-yin-pa-de-ni-zad-paḥo / ma-
 -ḥoñs-pa-gañ-yin-pa-de-ni-ma-phyin-paḥo / da-ltar-byuñ-ba-ni-gnas-pa-med-do-
 -sñam-mo /

【漢】何等爲佛法藥，隨其因緣點慧中無我無人無
 壽無命，信空度脫，空無空聞是不恐不懼，持精進推念
 心，何等心入炷，何等心入瞋怒，何等心入癡，持過去當
 來今現*在心入耶，過去爲盡甫當來未至今現*在無所
 住也，

【晉】復次迦葉，云何爲出世智藥，謂因緣智，無我人
 壽命智，解一切諸法空無恐怖之心，彼作是觀，何者心
 欲，何者怒癡，爲過去耶，爲未來現在耶，若過去者去心
 以滅，若未來者來心未起，若現在者現心不住，

【秦】何謂菩薩出世智藥，謂知諸法從緣合生，信一
 切法無我無人，亦無衆生壽命知見，無作無受，信解通
 達無我所，於是空法無所得中不驚不畏，勤加精進
 而求心相，菩薩如是求心何等是心，若貪欲耶，若瞋恚
 耶，若愚癡耶，若過去未來現在耶，若心過去卽是盡滅，
 若心未來未生未至，若心現在則無有住，

【宋】迦葉白言，云何名爲出世間智，迦葉，彼智從因
 緣種生離諸分別，無我無人無衆生無壽命，如是智法
 於空無著，迦葉，汝等正求，心莫驚怖，發精進心，彼如是
 求如是住心，云何住心，云何不住心，有過去未來現在
 於何而住，迦葉，過去已滅，未來未至，現在無住，

cittam hi kācyapa na bahirdhā nobhayāyomanta-[49b3] rāle upalabhate /
cittam hi kācyapa arūpy anidarṣanam apratigham anābhāsam avijñaptikam
apra-[49b4] tiṣṭhitam aniketāḥ cittam hi kācyapa sarvabuddhair na dṛṣṭam na
paḥyaṃti na paḥyisyanti na drakṣyanti yat sarvabuddhair na [49b5] dṛṣṭam na
paḥyaṃti na drakṣyaṃti kidṛṣas tasya pracāro draṣṭavyam nānyatra vitathavipar-
yāsapatitāyā samtatyā dharmāḥ prava-[50a1] rtaṃte 3 cittam hi kācyapa māyā-
sadrṣaṃm abhūtaṃ vikalpya vividhopapattiṃ pariḡrhnāti 4 cittam hi kācyapa
vā-[50a2] yusadrṣaṃ dūraṃgamam agrāhyam apracāra 5 cittam hi kācyapa
nadisrotasadrṣaṃm anavasthitam utpa-[50a3] nnam bhagnavilina 6 cittam hi
kācyapa pradipārcihsadrṣaṃ hetupratyayatayā pravartate / jvalati ca 7 [50a4]

/ hod-sruñ-sems-ni-nañ-na-yañ-med / phyi-rol-na-yañ-med / gñi-ga-med-pa-la-
-yañ-mi-dmigs-so // hod-sruñ-sems-ni-dpyad-du-med-pa / bstan-du-med-pa /
rten-ma-yin-pa / snañ-ba-med-pa / rnam-par-rig-pa-med-pa / gnas-med-paḥo //
hod-sruñ-sems-ni-sañs-rgyas-thams-cad-kyis-kyañ-ma-gzigs-mi-gzigs-gzigs-par-
-mi-hgyur-ro // log-par-zhugs-paḥi-ḥdu-ḥes-las-chos-rnams-ḥbyuñ-ba-ma-gtogs-
-par-sems-ni-sañs-rgyas-thams-cad-kyis-kyañ-ma-gzigs-mi-gzigs-gzigs-par-mi-
-hgyur-ba-gañ-yin-pa-deḥi-rgyu-ba-ci-ḥdra-bar-bla-zhe-na / hod-sruñ-sems-ni-
-sgyu-ma-dañ-mḥhuñs-te / yañ-dag-pa-ma-yin-pa*-kun-brtags-pas-skye-ba-rnam-
-pa-mañ-po-yoñs-su-ḥzin-to // hod-sruñ-sems-ni-ḥbab-chuḥi-rgyun-dañ-mḥhuñs-
-te-mi-gnas-pa-skyes-nas-ḥjig-ciñ-ḥju-baḥo* // hod-sruñ-sems-ni-rluñ-dañ-
-mḥhuñs-te-riñ-du-ḥgro-zhiñ-gzuñ-du-med-par-rgyu-baḥo // hod-sruñ-sems-ni-
-mar-meḥi-ḥod-bphro-ba-dañ-mḥhuñs-te-rgyu-dañ-rkyen-las-byuñ-baḥo /

【漢】佛語迦葉言、心無色無視無見、佛語迦葉言、諸佛亦不見心者、本無所有無所因也、自作是因緣、自得是死生、心遠至而獨行、心譬如流水上生泡沫須臾而滅、

【晉】如是迦葉、心未來不在內亦不在外亦不在兩中間、心者非色不可見、亦無對無見無知無住無餘*倚、迦葉、心者一切諸佛不已見不當見不今見、若一切諸佛不已見不當見不今見者、云何知有所行、但以顛倒

想故有諸法行、諸法者如幻化之法、受種種生故、是心如風遠行不可持故、心如流水不可住故、心如燈炎*緣相續故、

【秦】是心非內非外亦非中間、是心無色、無形無對、無識無知、無住無處、如是心者十方三世一切諸佛不見、今見不當見、若一切佛過去來今而所不見、云何當有、但以顛倒想故、心生諸法種種差別、是心如幻以憶想分別故、起種種業受種種身、又大迦葉、心去如風、不可捉故、心如流水、生滅不住故、心如燈焰、衆緣有故、

【宋】迦葉、又此心法非在內、非在外、亦非中間、迦葉、又此心法離衆色相、無住*無著而不可見、迦葉、過去一切佛不見、未來一切佛不見、現在一切佛不見、迦葉白言、若過去未來現在一切佛不見者、云何彼心有種種行相、迦葉、彼心無實從妄想生、譬如幻化、種種得生爲虛妄見、迦葉白言、虛妄不實、其喻云何、佛言迦葉、心如浮泡生滅不住、心如風行而不可收、心如燈光因緣和合、

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cittaṃ hi kācyapa vidyusadr̥ṣa kṣaṇabhāṅgāvyavasthitaṃ 8 / cittaṃ hi kācyap*
ākāṣasadr̥ṣam āgamtuker upakleṣe saṃ-[50a5] kliṣyate 9 cittaṃ hi kācyapa
vānarasadr̥ṣa viṣayābhilāṣi vicitrakarmasamsthānatayā 10 cittaṃ hi kācyapa
citrakara-[50b1] sadr̥ṣa vicitrakarmābhisamskaraṇatayā / 11 cittaṃ hi kācyapa
anavasthitaṃ nānākleṣapravartanātayā 12 [50b2] cittaṃ hi kācyapa ekacaram
advitīyacittābhisandhānatayā 13 cittaṃ hi kācyapa rājasadr̥ṣam sarvadharmā-
[50b3] dhipateyā 14 cittaṃ hi kācyapa amitrasadr̥ṣam sarvaduḥkhasamjanana-
tayā 15

/ hod-sruñ-sems-ni-nam-mkhañ-dañ-mchuñs-te-fie-baḥi-ñion-moñs-pa-glo-bur
 -ba-rnams-kyis-fie-bar-ñion-moñs-paḥo // hod-sruñ-sems-ni-glog-dañ-mchuñs-te
 / skad-cig-tu-hjig-ciñ-mi-gnas-paḥo // hod-sruñ-sems-ni-spreḥu-dañ-mchuñs-te
 / yul-thams-cad-bdod-paḥo // hod-sruñ-sems-ni-las-rnam-pa-sna-ḥogs*-mñion
 -par-bdu-byed-paḥi-phyir-ri-mo-mkhan-dañ-mchuñs-so // hod-sruñ-sems-ni-ñion
 -moñs-pa-tha-dad-pa-bḥyüñ-baḥi-phyir-mi-gnas-paḥo // hod-sruñ-sems-gñis*-pa
 -mḥams-sbyor-ba-med-paḥi-phyir-sems-ni*-gcig-pu-rgyu-ste / gñis-su-med
 -paḥo//hod-sruñ-sems-ni-chos-thams-cad-la-dbañ-byed-paḥi-phyir-rgyal-po-dañ
 -mchuñs-so // hod-sruñ-sems-ni-sdug-bsñal-thams-cad-skyed-paḥi-phyir-mi
 -mzah-ba-dañ-mchuñs-so /

【漢】心譬如天暴雨卒來無期，愛欲亦如是卒來無期，心譬如飛鳥獼猴不適止一處也，心所因不適止一處也，譬如畫師各各賦彩心各各異，如是隨行所爲，譬如王於衆人中爲上，心於諸功德中無上、

【晉】心如電光時不住故，是心如霧外事穢故，心如獼猴貪一切境界故，心如畫師造種種行故，心不得住隨衆結故，心獨無侶常樂馳走故，是心如王一切法之首故，是心如母生一切苦故、

【秦】是心如電，念念滅故，心如虛空，客塵汙故，心如獼猴，貪六欲故，心如畫師，能起種種業因緣故，心不一定，隨逐種種諸煩惱故，心如大王，一切諸法增上主故，心常獨行無二無伴，無有二心能一時故，心如怨家，能與一切諸苦惱故、

【宋】心如虛空得虛妄煩惱，心如掣電刹那不住，心如猿猴攀緣境界，心如畫師作種種像，心念念不住生一切煩惱，心行體一，無二心用故，心如其王，自在緣一切法故，心如惡友，發生一切苦故、

cittam hi kācyapa pāmsvā-[50b4] gārasaḍḍam anitye nityasaṃjñāyā 16 cittam hi kācyapa nilamakṣikāsaḍḍam aṣuco ṣucisaṃjñāyā 17 cittam hi kā-[50b5] cyapa matsyabaddhisaḍḍa duḥkhe sukhasaṃjñāyā 18 cittam hi kācyapa svapnasadḍam anātmīye ātmīyasaṃjñāyā 19 [52a1] cittam hi kācyapa pratyarthikasadḍa vividdakāraṇākaraṇatayā 20 cittam hi kācyapa ojahārayakṣasaḍḍa sadā-[52a2] vatāragaveṣaṇatayā 21 cittam hi kācyapa arisaḍḍam sadā cchidrārāmagaveṣaṇatayā 22

/ hod-sruñ-sems-ni-dge-baḥi-ṛca-ba-thams-cad-hjig-par-byed-paḥi-phyir-bye-maḥi-khañ-ba-dañ-mḥuñs-so // hod-sruñ-sems-ni-mi-rtag-pa-la-rtag-par-hdu-ṣes-paḥi-phyir-zil-pa-dañ-mḥuñs-so // hod-sruñ-sems-ni-sdug-bsñal-ba-la-bde-bar-hdu-ṣes-paḥi-phyir-faḥi-mchil-pa-dañ-mḥuñs-so // hod-sruñ-sems-ni-bdag-med-pa-la-bdag-tu-hdu-ṣes-paḥi-phyir-rmi-lam-dañ-mḥuñs-so // hod-sruñ-sems-ni-mi-gcañ-ba-la-gcañ-bar-hdu-ṣes-paḥi-phyir-sbrañ-ma-sñon-po-dañ-mḥuñs-so // hod-sruñ-sems-ni-gnod-pa-rnam-pa-mañ-po-byed-pas-phyir-rgol-ba-dañ-mḥuñs-so // hod-sruñ-sems-ni-rtag-tu-klan-ka-ṣhol-baḥi-phyir-gnod-sbyin-mdañs-bphrog-pa-dañ-mḥuñs-so // hod-sruñ-sems-ni-rtag-tu-glags-ita-bas-dgra-dañ-mḥuñs-so /

【漢】譬如蒼蠅在糞上住自以爲淨、心亦如是入愛欲中自以爲淨、心譬如怨家擲人著惡道中無有期也、譬如持灰作城、持無常作有常、譬如持鈎行釣魚得、心持非我所是我所、

【晉】是心如炎聚散一切諸善根故、是心如魚鈎苦有樂想故、是心如夢*無我有我想故、是心如蠅不淨有淨想故、是心如怨家所作不可故、是心如羅刹常樂求便故、是心如憎*嫉*常樂求過故、

【秦】心如狂象、蹈*諸土舍能壞一切諸善根故、心如吞鈎、苦中生樂想故、是心如夢、於*無我中生我想故、心如蒼蠅、於不淨中起淨想故、

【宋】心如大海、漂溺一切善根故、心如釣魚之人、於苦生樂想故、心如夢幻、妄計我故、心如青蠅、於其不淨生淨想故、心如鬼魅、作種種不善事故、心如藥叉、貪著境界飲人精氣故、心如冤家、恆求過失故、

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cittaṃ hi kā-[52a3] cyaṃ sadā unnatāvanatam anunayapratighopahataṃ 23
 cittaṃ hi kācyaṃ corasadrça sarvakuçalamūla-[52a4] muṣapatayā 24 cittaṃ
 hi kācyaṃ rūpārāma pagatamganetrasadrçaṃ 25 cittaṃ hi kācyaṃ çabdārāma
 saṃgrāmaḥ-[52a5] risadrçaṃ 26 cittaṃ hi kācyaṃ sadā gandhārāma varāha
 iva mīḍakunape 27 cittaṃ hi kācyaṃ rasārāma rasabho-[52b1] jyaceṭisadrçaṃ
 28 cittaṃ hi kācyaṃ sparçārāma makṣikeva tailapātre 29

/ hod-sruñ-sems-ni-rjes-su-chags-pa-dañ-khoñ-khro-ba-dañ-ldan-pas-rtag-par
 -mtho*-dman-can-no // hod-sruñ-sems-ni-dge-baḥi-rça-ba-thams-cad-rku-bas
 -chom-rkun-dañ-mçuñs-so // hod-sruñ-sems-ni-gzugs-la-dgaḥ-bas-phyi-byi-zho
 -laḥi*-mig-dañ-mçuñs-so // hod-sruñ-sems-ni-phag-mi-gcañ-baḥi-dri-la-dgaḥ-ba-bzhin
 -du-dri-la-dgaḥo // hod-sruñ-sems-ni-ro-la-dgaḥ-bas-zas-kyi-lhag-ma-za-baḥi
 -bran-mo-dañ-mçuñs-so // hod-sruñ-sems-ni-reg-pa-la-dgaḥ-bas-sbrañ-ma
 -hbru-mar-gyi-snod-la-chags-pa-dañ-mçuñs-so /

【漢】心譬如賊、所作功德反自辱、譬如坂上上下下、心須臾有愛須臾有憎、心譬如怨家但伺人便、心常欲聞香、譬如畫瓶盛屎、有何他奇、心喜味、譬如奴隨大*夫使、心樂對、譬如飛蛾自投燈火中、

【晉】是心不可愛思愛癡故、是心如賊斷一切善根故、是心著色如蛾投火故、是心愛聲如軍樂戰鼓音故、是心愛香如豕樂臭穢故、是心著味如使人樂餘食故、是心愛更樂如蠅樂糞故、

【秦】心如惡賊、能與種種考掠苦故、心如惡鬼、求人便故、心常高下、貪恚所壞故、心如盜賊、劫一切善根故、心常貪色、如蛾投火、心常貪聲、如軍久行樂勝鼓音、心常貪香、如豬*喜樂不淨中臥、心常貪味、如小女人樂著美食、心常貪觸、如蠅著油、

【宋】心不靜住、或高或下進退不定故、心如狂賊、壞一切功德善財故、心如蛾眼、恆貪燈焰色故、心著於聲、如貪戰鼓聲故、心如豬犬、於其不淨貪香美故、心如賤婢、貪食殘味故、心能貪觸、如蠅著羶器故、

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cittam hi kācya paṇigaveṣamā-[52b2] paṇ na labhyate 30 yan na labhyate tan nopalabhyate tan nātitaṃ nānāgataṃ na pratyutpannaṃ / yan nātitaṃ nā-[52b3] nāgataṃ na pratyutpannaṃ tatrādhvasamatikrāntaṃ yatryadhvasamatikrāntaṃ / tan naivāsti neva nāsti / yan naivāsti [52b4] na nāsti / tad ajātaṃ yad ajātaṃ / tasya nāsti svabhāvaḥ yasya nāsti svabhāvaḥ tasya nāsty utpāda / yasya nā-[52b5] sty utpādaḥ tasya nāsti nirodhaḥ yasya nāsti nirodhaḥ tasya nāsti vigamaḥ avigamas tasya rna gatiṃ nāgatiṃ na cyutir nopa-[53a1] pattih yatra na gatiṃ nāgatiṃ na cyutir nopapattih tatra na kecit saṃskāraḥ yatra na kecit saṃskāraḥ tad asaṃskṛtaṃ / [53a2] tad āryāṇāṃ gotra

! bod-sruñ-sems-ni-kun-tu-bcal-na-mi-rñied-de // gañ-mi-rñied-pa-de-ni-mi-dmigs-paḥo* // gañ-mi-dmigs-pa-de-ni-ḥdas-pa-yañ-ma-yin / ma-ḥoñs-pa-yañ-ma-yin / da-ltar-byuñ-ba-yañ-ma-yin-no // gañ-ḥdas-pa-yañ-ma-yin / ma-ḥoñs-pa-yañ-ma-yin / da-ltar-byuñ-ba-yañ-ma-yin-pa-de-ni-dus-gsum-las-yañ-dag-par-ḥdas-paḥo // gañ-dus-gsum-las-yañ-dag-par-ḥdas-pa-de-ni-yod-pa-yañ-ma-yin / med-pa-yañ-ma-yin-no // gañ-yod-pa-yañ-ma-yin / med-pa-yañ-ma-yin-pa-de-ni-ma-skyes-paḥo // gañ-ma-skyes-pa-de-la-ni-ño-bo-fiid-med-do // gañ-ño-bo-fiid-med-pa-de-la-ḥbyuñ-ba-med-do // gañ-ḥbyuñ-ba-med-pa-de-la-ḥgag-pa-med-do // gañ-ḥgag-pa-med-pa-de-la-ḥbral-ba-med-do // gañ-ḥbral-ba-med-pa-de-la-ḥoñ-ba-yañ-med / ḥgro-ba-yañ-med / ḥchi-ḥpho-yañ-med / skye-ba-yañ-med-do // gañ-la-ḥoñ-ba-yañ-med-ḥgro-ba-yañ-med / ḥchi-ḥpho-yañ-med / skye-ba-yañ-med-pa-de-la-ḥdu-byed-gañ-yañ-med-do // gañ-la-ḥdu-byed-gañ-yañ-med-pa-de-ni-ḥdus-ma-byas-paḥo // gañ-ḥdus-ma-byas-pa-de-ni-ḥphags-pa-rnams-kyi-rigs-so /

【漢】佛語迦葉、心索之了不可得、雖不可得是爲無有、雖無有因爲無所生、雖無所生亦無所出、雖無所出亦無所壞、雖無所壞亦無有死亦無有生、雖無所生無所死本無因緣死生、雖本無因緣無生亦無願也、雖無願亦無所持、雖無所持是爲羅漢滅*。

【晉】求心有亦不可得、設無不可得者、則無過去未來現在、設無過去未來現在者、則過三世、設過三世者、是則不有亦不無、若不有無起、若不無起者、是爲無性、若無性者、是爲無敗壞、若無敗壞者、則無來無去、若無來無去者、則無有生死、若無去來無生死者、是則無行、若無行者、則是無爲、若無爲者、則是聖賢之性、

【秦】如是迦葉、求是心相而不可得、若不可得則非過去未來現在、若非過去未來現在則出三世、若出三世非有非無、若非有非無卽是不起、若不起者卽是無性、若無性者卽是無生、若無生者卽是無滅、若無滅者則無所離、若無所離者則無來無去無退無生、若無來無去無退無生則無行業、若無行業則是無爲、若無爲者則是一切諸聖根本、

【宋】迦葉、心不可求求不能得、過去非有、未來亦無、現在不得、若過去未來現在不可得者、三世斷故、若三世斷故彼卽無有、若彼無有彼卽不生、若彼不生是卽無性、若彼無性無生無滅、若無生滅亦無往來、若無往來而無主宰、若無主宰無假無實、是卽聖性、

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ad āryāṇām gotra / tatra rna çikṣā na niçrayo nāniçrayaḥ yatra na çikṣā na iḥçrayo nāniçra-[53a3] yaḥ tatra na çikṣāvvyatikramaḥ yatra na çikṣāvvyatikmaḥ tatra na saṃvaro nāsaṃvaraḥ yatra na saṃvaro nāsaṃ-[53a4] vara / utra na cāro nācāraḥ na pracāraḥ yatra na cāro nācāra na pracāraḥ tatra na ittaṃ na cetasiḥ dharmāḥ [53a5] yatra na cittaṃ na cetasiḥ dharmāḥ utra na mano na vijñānaḥ yatra na mano na vijñāna / tatra na karmo na ipākaḥ yatra na [53b1] karmo na vipākaḥ tatra na sukhaṃ na duḥkhaṃ atra na sukhaṃ na duḥkhaṃ tad āryāṇām gotraṃ yad āryāṇām gotraṃ / utra na karmo [53b2] na karmābhisamṣkāro nāpi tatra gotre kāyena karma ṛyate na vācā na manasā / nāpi tatra gotre hino-[53b3] tkṛṣṭamadhyamavyvsthānaṃ samam tad gotraṃ ākāśasamatayā / nirviçeṣam tad gotraṃ sarvadhmaikarasatayā /

bphags-pa-rnams-kyi-rigs-gaṅ-yin-pa-de-la-bslab-pa-yaṅ-med-bslab-pa-las-hdas a-yaṅ-med-do // gaṅ-la-bslab-pa-yaṅ-med-bslab-pa-las-hdas-pa-yaṅ-med-pa-de a-rgyu-ba-yaṅ-med / mi-rgyu-ba-yaṅ-med / rab-tu-rgyu-ba-yaṅ-med-do // gaṅ-la-gyu-ba-yaṅ-med / mi-rgyu-ba-yaṅ-med / rab-tu-rgyu-ba-yaṅ-med-pa-de-la-ems-kyāṅ-med / sems-las-byuṅ-baḥi-chos-rnams-kyāṅ-med-do // gaṅ-la-sems-yaṅ-med / sems-las-byuṅ-baḥi-chos-rnams-kyāṅ-med-pa-de-la-las-kyāṅ-med las-kyi-rnam-par-smin-pa-yaṅ-med-do // gaṅ-la-las-kyāṅ-med / las-kyi-rnam-par-smin-pa-yaṅ-med-pa-de-la-bde-ba-yaṅ-med / sdug-bsṅal-yaṅ-med-do // gaṅ-a-bde-ba-yaṅ-med / sdug-bsṅal-ba-yaṅ-med-pa-de-ni-hphags-pa-rnams-kyi-rigs e / hphags-pa-rnams-kyi-rigs-gaṅ-yin-pa-de-la-ni-las-kyāṅ-med / las-mñon-par-du-byed-pa-yaṅ-med-do // gaṅ-la-las-kyāṅ-med / las-mñon-par-hdu-byed-pa-yaṅ-med-paḥi-rigs-de-la-ni-lus-kyis-las-byed-pa-med-do / ṅag-gis-ma-yin / yid-yis-ma-yin-no // rigs-de-la-tha-ma-daṅ-hbriṅ-daṅ-mchog-tu-rnam-par-gzhag a-yaṅ-med-do // de-ciḥi-phyir-zhe-na / rigs-de-ni-nam-mkhaḥ-daṅ-mchuṅs aḥi-phyir-mñam-paḥo / rigs-de-ni-chos-thams-cad-ro-gcig-paḥi-phyir-khyad ar-med-paḥo /

【漢】是爲羅漢滅*無誠*禁也、若死生若計所作罪本
 『*無有、是無死生是爲羅漢滅*羅漢滅*亦無身行無口
 行無心行、是滅無有異也、何以故、諸經一味故、

【晉】若聖性者則無戒不戒、若無戒不戒者則無威
 儀行、亦無不威儀、若無行無威儀不威儀者、是則無心

無心數法、若無心心數法者則無業無報、若無報者則無苦無樂、若無苦樂者是聖賢之性、若聖賢性者則無業無作、如此性中無作身業、亦無作口意業、此性平等無上中下、亦無差別、一切諸法悉平等故、

【秦】是中無有持戒亦無破戒、若無持戒無破戒者、是則無行亦無非行、若無有行無非行者、是則無心心數法、若無有心心心數法者、則無有業亦無業報、若無有業無業報者則無苦樂、若無苦樂即是聖性、是中無有業無起業者、無有身業亦無口業亦無意業、是中無有上中下差別、聖性平等如虛空故、是性無別、一切諸法等一味故、

【宋】迦葉、若彼聖性、無得戒非無戒、無淨行無穢行、無因行無果行、亦無心意之法、若無心意之法彼無業亦無業報、若無業報亦無苦樂、若無苦樂彼聖者性、若彼聖性無其上下中間身口意等不可住著、何以故、性徧虛空平等無分別故、無*分*別*故*下*此*處*元*少*一*葉*梵*文*

vivi- [53b4] ktaṃ tad gotraṃ kāyacittavivekatayā / anulomaṃ tad gotraṃ nirvāpasya / vimalaṃ tad gotraṃ sarvakleṣamalavigata amamaṃ [53b5] tad gotraṃ ahaṃkāramamakāravigataṃ / aviṣamaṃ tad gotraṃ bhūtābhūtasamatayā niryātaṃ satyaṃ tad gotraṃ paramārtha- [54a1] satyayā / akṣayaṃ tad gotra atyaṃtātānutpannaṃ / nityaṃ tad gotraṃ sadā dharma tathatayā / aṣubhaṃ tad gotraṃ nirvāṇa- [54a2] paramatayā / ṣubhaṃ tad gotraṃ sarvākāramalavigataṃ / anātmā tad gotraṃ ātmanaḥ parigaveṣyamāṇānupa- [54a3] lambhāt ✕ viṣuddhaṃ tad gotraṃ atyaṃtaviṣuddhatayā //

/ rigs-de-ni-lus-dañ-sems-dben-pahi-phyir-dben-paḥo // rigs-de-ni-mya-ñan-las-
 ḥdas-pa-dañ-ḥthun-paḥo // rigs-de-ni-ñion-moñs-pa-thams-cad-kyi-dri-ma-dañ-
 bral-bahi-phyir-dri-ma-med-paḥo // rigs-de-ni-ñar-ḥzin-pa-dañ / ña-yir-ḥzin-pa-
 med*-pas-ñahi*-med-do // rigs-de-ni-yañ-dag-pa-dañ / yañ-dag-pa-ma-yin-pa-
 mñam-pa-las-byuñ-ba-ste / mi-mñam-pa-med-paḥo // rigs-de-ni-don-dam-pahi-
 bden-pa-yin-pas-bden-paḥo // rigs-de-ni-gtan-du-mi-skye-bahi-phyir-mi-zad-
 paḥo // rigs-de-ni-rtag-tu-chos-thams-cad-de-bzhin-ñid-kyi-phyir-rtag-paḥo //
 rigs-de-ni-mya-ñan-las-ḥdas-pa-mchog-gi-phyir-bde-baḥo // rigs-de-ni-rnam-pa-
 thams-cad-du-dri-ma-med-pahi-phyir-dge-baḥo // rigs-de-ni-bdag-yoñs-su-bcal-
 te-ma-ñied-pahi-phyir-bdag-med-paḥo // rigs-de-ni-rab-tu-rnam-par-dag-pahi-
 phyir-rnam-par-dag-paḥo /

【漢】是滅*皆等如虛空、是滅*適無所莫、亦無是我所
 亦非是*我所、是滅諦本無諦、是滅*本淨無愛欲之瑕穢
 也、本滅*離*本滅*是滅*隨次至於泥洹、是滅*無盡也、本無
 有生也、是滅*安隱用至泥洹故安隱是滅*也、常滅*常經
 無本、是滅*好去本無死生、

【晉】如是迦葉、此性遠離捨身口故、此性無為順涅
 槃故、此性清淨離於一切諸結垢故、此性無我離我作
 故、此性平等離虛實故、此性真出要第一義故、此性無
 不盡至竟不起常如法故、此性樂無為悉同等故、此性
 清潔至竟無垢故、此性非我求我不可得故、此性潔白
 至竟淨故、

【秦】是性遠離、離身心相故、是性離一切法、隨順涅
 槃故、是性清淨、遠離一切煩惱垢故、是性無我、離我我
 所故、是性無高下、從平等生故、是性真諦、第一義諦故、
 是性無盡、畢竟不生故、是性常住、諸法常如故、是性安
 樂涅槃為第一故、是性清淨、離一切相故、是性無我、求
 我不可得故、是性真淨、從本已來畢竟淨故、

【宋】



adhyaṭmāṃ kācyapa parimargatha mā bahir vidhāvadhvaṃ / tat kasmā-[54a4]
 d dhetoḥ bhaviṣyanti kācyapa anāgate dhvani bhikṣavaḥ çvaloṣṭvānujavanas-
 adṛçāḥ kathāṃ ca kācyapa bhikṣavaḥ çvaloṣṭānuja-[54a5] vanasadṛçā bhavati
 / tad yathāpi nāma kācyapa çvāno loṣṭunā trāsitaḥ tam eva loṣṭur anudhāvati
 / na tam anudhā-[54b1] vati / yena sa loṣṭur kṣiptam bhavati / evam eva
 kācyapa saty eke çramaṇabrāhmaṇā ye rūpaçabdagandha-[54b2] rasasparçair
 bhayabhitā aranyāyataneṣu viharanti / teṣā tatrekākānām advitīyānām kāya-
 [54b3] praviviktavihāriṇām rajanīyās tajjakriyā rūpaçabdagandharasasparçāv-
 abhāsam āgacçanti / te tatrā-[54b4] vekṣakāḥ sukhalikānuyogam anuyuktā
 viharanti ranti /

/ hod-sruñ-nañ-du-yoñs-su-çhol-la-phyi-rol-tu-ma-rgyug-çig / hod-sruñ-ma-
 -hoñs-paḥi-dus-na-dge-sloñ-khyi-rdo-la-sñeys-pa-dañ-mçhuñs-pa-dag-ḥbyuñ-ño
 // hod-sruñ-ji-ltar-na-dge-sloñ-khyi-rdo-la-sñeys-pa-dañ-mçhuñs-pa-yin-zhe-na
 / hod-sruñ-ḥdi-lta-ste / dper-na-khyi-ni-rdos-ḥjigs-la-rdo-de-fid-kyi-phyir-sñeys
 -kyi-rdo-de-sus-ḥphañs-pa-de-la-ni-mi-sñeys-so // hod-sruñ-de-bzhin-du-ḥdi-la-
 -dge-sbyoñ*-dañ / bram-ze*-kha-çig-gzugs-dañ / sgra-dañ / dri-dañ / ro-dañ / reg-
 -byas-ḥjigs-çiñ-skrag-nas-dgon-paḥi-gnas-rnams-na-gnas-çiñ-de-dag-de-na-gçig
 -pu-gñis-su-med-par-lus-rab-tu-dben-par-ḥdug-ste / chags-par-ḥgyur-baḥi-gzugs
 -dañ / sgra-dañ / dri-dañ / ro-dañ / reg-bya-rnams-snañ-bar-gyur-na / de-dag-de-
 -la-btañ-sñoms-su-ḥjog-çiñ / bsod-fiams-su-sbyor-ba-dañ-ltan-par-gnas-kyi / nañ
 -du-so-sor-rtog-pa-lā-mñon-par-mi-brçon-te /

【漢】佛語迦葉言、自求身事莫憂外事、後當來世比
 丘輩、譬如持塊擲狗、狗但逐塊不逐人、當來比丘亦爾、
 欲於山中空閑之處、常欲得安隱快樂、不肯內自觀身
 也、

【晉】汝等迦葉、當應求內反*去求外、當來之世、當有
 比丘馳走如犬、云何比丘馳走如犬、譬如有犬搏擲令
 怖、反走逐之不趣擲者、如是迦葉、當有沙門婆羅門畏
 色聲香味細滑法、而反樂中不觀於內、

【秦】又大迦葉、汝等當自觀內莫外馳騁、如是大迦葉、當來比丘如犬逐塊、云何比丘如犬逐塊、譬如有人以塊擲犬、犬即捨人而往逐之、如是迦葉、有沙門婆羅門怖畏好色聲香味觸故、住空閑處獨無等侶、離衆憤鬧、身離五欲而心不捨、是人有時或念好色聲香味觸、貪心樂著而不觀內、

【宋】

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xe na jāna jānanti na buddhyaṃti kiṃ rūpaçabdagandharasa-[54b5] sparçānān
 aihsaraṇam iti / te ajānaṃtāḥ abuddhyaṃtāḥ teṣāṃ rūpaçabdagarasasparçānān
 ievādam cādīnavam[55a1] cā nihsaraṇam ca avatīrṇā grāmanaganarānigamarāṣṭr
 urājadhāniṣva punar eva rūpaçabdagandharasa-[55a2] sparçar haṃnyamte
 saced araṇyagatā kālaṃ kurvaṃti / teṣāṃ lokikasamvarasthitānā svargaloka
 rapatti-[55a3] r bhavati / te tatrāpi divyair paṃcabhiḥ kāmagaṇair hanyamte
 ' te tataç cyutā aparimuktā samānāç caturbhi-[55a4] r apāyair nirayatiryagyo-
 niyamalokāsurair evaṃ hi kāçyapa bhikṣavaḥ çvalosṭvanujavanasadṛçā bhavaṃ-
 [55a5] ti / //

' de-dag-gzugs-daṅ / sgra-daṅ / dri-daṅ / ro-daṅ / reg-bya-rnams-las-cis-hbyuṅ
 ' ba-mi-çes-çiṅ-khoṅ-du-mi-chud-do // de-dag-gis-de-ma-çes-çiṅ-khoṅ-du-ma
 chud-pas-groṅ-daṅ / groṅ-khyer-daṅ / groṅ-rdal-daṅ / ljoṅs-daṅ / yul-ḥkhor
 daṅ / rgyal-poḥi-pho-braṅ-ḥkhor-dag-tu-soṅ-na-yaṅ-gzugs-daṅ / sgra-daṅ / dri
 daṅ / ro-daṅ / reg-bya-rnams-kyis-gnod-par-hgyur-ro // gal-te-de-dag-dgon-pa
 na-gnas-pa-las-ḥchi-baḥi-dus-byas-par-gyur-na-hjig-rten-paḥi-sdom-pa-la-gnas
 pa-de-dag-mtho-ris-kyi-hjig-rten-du-skye-bar-hgyur-te / der-yaṅ-de-dag-lhaḥi
 hdod-paḥi-yon-tan-lña-po-dag-gis-gnod-par-hgyur-ro // de-dag-de-nas-çi-hphos
 nas-ñan-soṅ-bzhi-las-yoṅs-su-ma-grol-bar-hgyur-te / bzhi-gaṅ-zhe-na / hdi-lta
 ste / sems-can-dmyal-ba-daṅ / dud-hgroḥi-skye-gnas-daṅ / gçin-rjeḥi-hjig-rten
 daṅ / lha-ma-yin-no // hod-sruṅ-de-ltar-na-dge-sloṅ-khyi-rdo-la-sñegs-pa-daṅ
 mçhuṅs-pa-dag-yin-no /

【漢】如是爲不曉色耳鼻舌身從是何緣得脫乎、從是入城乞匄、若至聚邑、見色聲香味細軟欲得者、便爲墮衰於山中、若多少持戒不內觀、死則天上生、從天上來下生世間、從是以後不離三惡道、佛語迦葉言、比丘如犬逐由*人罵亦復罵之、人搥亦復搥之、不制心者亦如是、

【晉】不知何由得離色聲香味細滑法、不知不覺*遂入人間、復爲色聲香味細滑法而得其便、彼在山澤而命終者、因持俗戒得生天中、復爲天上色聲香味細滑法而得便也、身壞命終生四惡趣、云何爲四、地獄畜生餓鬼阿須羅中、是謂迦葉、比丘馳走亦復如犬、

【秦】不知云何當得離色聲香味觸、以不知故有時來入城邑聚落在人衆中、還爲好色聲香味觸五欲所縛、以空閑處持俗戒故死得生天、又爲天上五欲所縛、從天上沒亦不得脫於四惡道地獄餓鬼畜生阿修羅道、是名比丘如犬逐塊

【宋】

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katham ca kāṅyapa bhikṣur na gvaloṣṭvanuḥjavanasadṛḥo bhavati yaḥ kāṅyapa bhikṣu ākruṣṭo na pratyākroṣati tāḍito na [55b1] pratitāḍayati pamsito na pratipamsayati / bhaṅḍito na pratibhaṅḍayati / roṣito na pratiroṣayati / ā-[55b2] dhyātmanā cittaniddhyaptim pratyavekṣate / ko vākruṣṭo vā tāḍito vā / pamsito vā bhaṅḍito vā roṣito vā / evaṃ hi [55b3] kāṅyapa bhikṣur na gvaloṣṭvanuḥjavanasadṛḥo bhavanasadṛḥo bhavati / tatedam ucyate //

gvāno yathā loṣṭuna [55b4] trāsyamāno
 anudhāvate loṣṭu na yena kṣiptam
 em evihekai ṣṛamaṇā dvijā vā
 rūpādibhītā vanavāsam āçritā / [55b5]

// teṣāṃ ca tasmin vasatām aranye
 rūpādayo daṣanam eta iṣṭā /
 upekṣakādhyātmagate nabhiḥñā
 ādīnavān niḥsarapehka-[56a1] m eṣā
 ajānamānā puna grāmam āgritā /
 punepi rūpehi vihanyamānā
 cyutāḥ ca devai manuḥjaḥ ca kecit
 tatṛā-[56a2] pi divyān upabhujya bhogā 3
 apāyabhūmiḥ prapatamti kecit ✕
 cyutā cyutā duḥkham upaiti mūḍhāḥ
 evaṃ hi [56a3] te duḥkhaḥātānubaddhā
 gvaloṣṭatulyā sugatena deçitā / 4
 ākruṣṭa nākroçati tāḍitas tathā
 na pamsitaḥ [56a4] pamsayate çca kecit ✕
 na bhaṇḍito bhaṇḍayate tathānyān
 aroṣito roṣayate ca sūrataḥ 5
 adhyātmacittam prati-[56a5] pakṣataḥ ca
 gaveṣate çāntatavi smṛtimān
 evaṃvidhaḥ çilavratopapaṇnoḥ
 na çvānatulya kathito jinena / 6 //

/ ḥod-sruñ-ji-ltar-na-khyi-rdo-la-sñeḡs-pa-dañ-mi-ḥdra-ba-yin-zhe-na / ḥod
 -sruñ-ḡaṅ-ḡe-yañ-slar-mi-ḡe / khros-kyañ-slar-mi-khro / mḡhañ-brus-kyañ
 -slar-mḡhañ-mi-ḥbru* / brdeḡs-kyañ-slar-mi-rdeḡ / bsdiḡs-kyañ-slar-mi-sdiḡs
 / smad-kyañ-slar-mi-smod-ciñ-nañ-du-sems-la-so-sor-rtog-ste / ḥdi-la-ḡe-ba
 -ḡam / khros-pa-ḡam / brdeḡs-pa-ḡam / bsdiḡs-pa-ḡam / smad-pa-ḡam / mḡhañ
 -brus-pa-de-dag-ḡaṅ-yin-sñam-du-so-sor-rtog-paḡo // ḥod-sruñ-de-ltar-na-dge
 -sloñ-khyi-rdo-la-sñeḡs-pa-dañ-mi-ḥdra-ba-yin-no // de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-khyi-ni-rdo-bas-skrag-gyur-kyañ /
 / sus-ḥphañs-mi-sñeḡs-rdo-la-sñeḡs-par-byed /
 / de-bzhin-dge-sbyoñ-bram-ze-la-la-dag
 / gzugs-la-sogs-pas-skrag-nas-dgon-par-gnas /
 / de-dag-dgon-pa-de-la-gnas-gyur-kyañ /
 / gzugs-la*-sogs-pa-sdug-pa-mthoñ-gyur-na /
 / btañ-sñoms-ḥjog-ciñ-nañ-gi-ḡhul-mi-ḡes /



/ de-yi-fies-las-byuñ-ba-gañ-yin-pa /
 / mi-çes-pas-na-slar-yañ-groñ-du-gnas /
 / gzugs-la*-sogs-pas-der-yañ-gnod-par-hgyur /
 / hdir-yañ-lha-yi-loñs-spyod-spyad*-gyur-te /
 / lha-dañ-mi-las-kha-cig-çi-hphos-nas /
 / de-dag-ñan-soñ-sar-ni-ltuñ-bar-hgyur /
 / blun-po-de-dag-çi-hphos-sdug-bsñal-hgyur /
 / de-ltar-sdug-bsñal-brgya-ldan-de-dag-ni /
 / khyi-rdo-sñegs-pa-hdra-zhes-bde-gçegs-gsuñs /
 / spyos-kyañ-mi-gçe-brdeg-kyañ-mi-rdeg-dañ /
 / su-zhig-smad-kyañ-smod-par-mi-byed-dañ /
 / de-bzhin-mçhañ-brus-mçhañ-hbru-mi-byed-dañ /
 / khros-kyañ-des-pa-khro-bo-mi-byed-ciñ /
 / nañ-gi-sems-kyi-gñen-por-gyur-pa-dag /
 / çhol-zhiñ-yid-zhi-dran-dañ-ldan-gyur-pa /
 / de-hdrahi-çhul-khrims-brtul-zhugs-ldan-pa-ni /
 / rdo-sñegs-khyi-mi-hdra-zhes-rgyal-bas-gsuñs /

【漢】

【晉】云何比丘不走如犬、若人搆罵獸受不報、呵責*曠怒比丘不報怒、但觀內身罵誰打誰、誰受恚責*是謂迦葉、如此比丘不走如犬、

【秦】又大迦葉、云何比丘不如犬逐塊、若有比丘爲人所罵而不報罵、打害曠毀亦不報毀、但自內觀求伏其心、作如是念、罵者爲誰、受者爲誰、打者害者毀者曠者亦復爲誰、是名比丘不如犬逐塊、

【宋】

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tad yathāpi nā-[56b1] ma kāçyapa kuçalo açvadamaka suto / yatra yatra
 pṛthivīpradeçe açva skhalati / utkumbhati vā khaḍumkakkriyā vā karo-[56b2]
 ti / tatra tatra caiva pṛthivīpradeçe nigṛhṇāti sa tathā tathā nigṛhṇāti yan na

punar api na prakupyate / evam eva [56b3] kāṅyapa yogācāro bhikṣur yatra
yatraivaṃ cittasya vikāraṃ paṅyati / tatra tatraivāśya nigrāhāya pratipadyate
/ sa ta-[56b4] thā tathā cittaṃ nigrhṇāti yathā na puna prakupyate /
tatredam ucyate / //

yathāṅvasūta kuṅālo bhaveta
skhalitaṃ ca aṅva sa-[56b5] mabhigr. hat. /
yogī tathā cittavikāra dṛṣṭvā
tathā nigrhṇāti yathā na kupyate / //

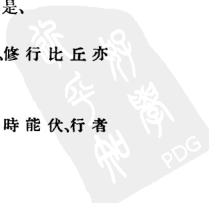
/ ḥod-sruñ-ḥdi-lta-ste / dper-na-rtaḥi*-ḥdul-sbyoñ-la-mkhas-pas-rta-de-ḡañ
-dañ-ḡañ-du-g'yo-byed-ciñ-ma-byañ-ba*-de-dañ-der-rab-tu-sbyoñ-ño // ḥod
-sruñ-de-bzhin-du-dge-sloñ-rnal-ḥbyor-spyod-pa-rnams-kyañ-ḡañ-dañ-ḡañ-du
-sems-ḡgyur-bar-mthoñ-ba-de-dañ-der-rab-tu-sbyoñ-ba-la-ḥjug-ste / de-ci-nas
-phyis-ḥkhrug-par-mi-ḡgyur-ba*-de-ltar-sems-rab-tu-ḥchos-so / de-la-ḥdi-skad
-ces-bya-ste /

/ dper-na-rta-yi-ḥdul-sbyoñ-mkhas-pa-zhig
/ byañ-zhiñ-g'yo-med-ḡul-du-rab-tu-ḥdul /
/ rnal-ḥbyor-pa-yañ-sems-ni-ḡgyur-mthoñ-nas /
/ ji-ltar-phyis-ḥkhrug-mi-ḡgyur-de-ltar-ḥchos /

【漢】譬如調馬師，馬有躁*躡*者，當數數教之久後調好，比丘時時法觀制心調，亦不見其惡如是、

【晉】譬如善*御*者*若馬放逸即能制之、修行比丘亦復如是、若心馳散即隨制止、令順不亂、

【秦】迦葉譬如善調馬師隨馬憊悞即時能伏、行者亦爾、隨心所向即時能攝不令放逸、



【宋】佛告迦葉、譬如有人善解習馬、其馬性惡難以制伏、此人調習自然良善、迦葉、如是相應比丘能守禁律、心識羣馳難以制伏、被此比丘調伏制御、離瞋恚等如如不動、我今於此而說頌曰

譬如惡性馬	遇彼調習人	種種被制伏
不久而調善	相應行比丘	善持於禁律
調伏於識心	令彼淨安住	

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tad yathāpi nāma kācyapa galagraha sarve-[57a1] ndriyānām graho bhavati
jīvitendriyasoparodhe vartate / evaṃ eva kācyapa sarvadṛṣṭigatānām
ātmagrāho dharmajī-[57a2] vitendriyasoparodhena vartate / tatredam
ucyate //

galagraho ve yatha jīvitendriyā
nigṛhṇate nāsyā sukhaṃ dadāti [57a3] /
dṛṣṭikṛtānām api ātmadrṣṭi
vināçayeta ima dharmajīvitam //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-lkog-nad-lha-ḥor-gyis-ni-srog-gi-dbañ-po-ḥgag-
par-byed-do // ḥod-sruñ-de-bzhin-du-lta-bar-gyur-pa-thams-cad-kyi-nañ-na-
-bdag-tu-bžin-pa-ni-chos-kyi-srog-gi-dbañ-po-ḥgag-par-byed-do / de-la-ḥdi-skad-
-ces-bya-ste /

/ dper-na-lha-ḥor*-srog-gi-dbañ-po-la /
/ gnod-ciñ-de-la-bde-ba-sbyin-pa-min /
/ de-bzhin-lta-gyur-nañ-na-bdag-lta-ba /
/ de-ni-chos-srog-rnam-par-ḥjig-par-byed /

【漢】譬如人病喉咽痛、舉一身皆爲痛、人心繫於是、我所非我所、隨外道亦如是、

【晉】譬如絞人必斷其命、如是迦葉、一切諸見有計我者必斷慧命、

【秦】迦葉、譬如咽塞病卽能斷命、如是迦葉、一切見中唯有我見、卽時能斷於智慧命、

【宋】佛告迦葉、譬如有人於其喉咽而患癭病、致壞命根得其苦惱、迦葉、如是若復有人深著我想於自身命後得大苦、我今於此而說頌曰

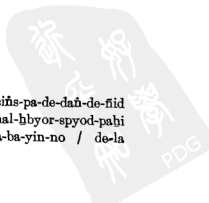
譬如癭病人	苦惱於身命	於其晝夜中
無暫得安樂	著我之衆生	其義亦如是
見倒壞其身	於後生諸苦	

110

tad yathāpi nāma kācyapa puruṣo yato ya-[57a4] taḥ baddho bhavati tatas tata
eva mocayitavyo bhavati / evaṃ eva kācyapa yato yata eva cittam sajjati /
tatas ta-[57a5] ta eva mocayitavyam bhavati / tatredam ucyate //

yathāpi baddhaḥ puruṣaḥ samantāt
samantato mocayitavya bhoti [57b1]
evaṃ yahiṃ sajjati mūdhacittam
tatas tato yogina mocaniyam ※ //

/ hod-sruñ-hdi-lta-ste / dper-na-mi-ni-gañ-dañ-gañ-du-bciñs-pa-de-dañ-de-fiid
-las-dgrol-bar-bya-ba-yin-no // hod-sruñ-de-bzhin-du-rnal-hbyor-spyod-paḥi
-sems-gañ-dañ-gañ-la-chags-pa-de-dañ-de-las-dgrol-bar-bya-ba-yin-no / de-la
-hdi-skad-ces-bya-ste /



/ dper-na-mi-ni-gaṅ-du-beiṅs-gyur-pa /
 / de-daṅ-de-las-dgrol-bar-bya-ba-yin /
 / de-bzhin-sems-rmoṅs-gaṅ-daṅ-gaṅ-chags-pa /
 / rnal-hbyor-pas-ni-de-daṅ-de-las-dgrol /

【漢】

【晉】譬如有人隨其所縛則悉解之、比丘如是隨心所縛當即除之、

【秦】譬如有人隨所縛處而求解脫、如是迦葉、隨心所著應當求解、

【宋】佛告迦葉、譬如有人身被纏縛、巧設方便而得解免、迦葉、如是若彼有情作善相應、制止心猿令得離縛、我今於此而說頌曰

譬如纏縛人	能設巧方便	解彼身邊縛
令身得自在	相應善有情	禁止於心識*
令彼離纏縛	其義亦如是	

111

dvāv imau kāṅyapa pravrajitasyākāṅpali-[57b2] godhau / katamau dvau /
 lokāyatamaṅtrāparyeṣṭitā ca / utsadapātracīvaradhāraṅatayā ca / imau dvau /
 tatredam u-[57b3] cyate / //

lokāyatasyābhyasanābhiyogo
 tatotsadaṅ cīvarapātradhāraṅam /
 ākāṅbodhe imi dve pratiṣṭhite
 tau [57b4] bodhisatvena vivarjanīyau //

/ ḥod-sruṅ-ḥdi-gñis-ni-rab-tu-byuṅ-ḥaḥi-nam-mkhab-la-yoṅs-su-chags-pa-ste
 / gñis-gaṅ-zhe-na / ḥjig-rten-rgyaṅ-phan-paḥi-gsaṅ-ḥchig-yoṅs-su-ḥhol-ba-daṅ
 / lhuṅ-bzed*-daṅ*-chos-gos-lhag-par-ḥchaṅ-ba-ste / ḥdi-gñis-so / de-la-ḥdi
 -skad-ces-bya-ste /

/ hjiḡ-rten-rgyañ-phan-goms-byed-brçon-pa-dañ /
 / lhuñ-bzed-chos-gos-lhag-par-hehañ-byed-pa /
 / hdi-gfiis-nam-mkhañ-la-ni-chags-pa-ste /
 / de-dag-byañ-chub-sems-dpas-spañ-bar-bya /

【漢】沙門復有二事縛、何爲二事、一者學外道、二者多欲積衣被及袈裟鉢、

【晉】如是迦葉、出家學道有二重*縛、云何爲二、一者學世經典、二者執持衣鉢而不精進、

【秦】又大迦葉、出家之人有二不淨心、何謂爲二、一者讀誦路伽耶等外道經書、二者多畜諸好衣鉢、

【宋】佛告迦葉、譬如虛空本自廓然、彼有二物可以蓋覆、何等二物、是彼雲霧、迦葉、如是出家之人本自寂靜、而求世間咒術之法、又於衣鉢財利畜積受用、此爲覆障、我今於此而說頌曰

譬如於雲霧	覆障於虛空	比丘亦復然
行彼世間法	習學於咒術	積聚於衣鉢
此二障行人	菩薩須*遠離	

112

vāv imau kācyapa pravrajitasya gāḍhabandhano / katamau dvi yad utātmad-
 ṭikṛtaba-[57b5] ndhanam ca lābhasatkāraçlokabandhanam cetime kācyapa
 vau pravrajitasya gāḍhabandhanam / tatredam ucyate 2 //

dve bandha-[58a1] ne pravrajitasya gāḍhe
 dṛṣṭikṛtaṃ bandhanam uktam ādaiḥ
 satkāralābho yaçabandhanam ca
 te sarvadā pravra-[58a2] jītena tyajye //



/ hod-sruñ-ḥdi-gñis-ni-rab-tu-byuñ-babi-ḥchiñ-ba-dam-po-ste / gñis-ḡañ-zhe-na
/ lta-bar-gyur-paḥi-ḥchiñ-ba-dañ / rñed-pa-dañ / bkur-sti*-dañ / ḡhigs-su-bcad
-paḥi-ḥchiñ-ba-ste / ḥdi-gñis-so // de-la-ḥdi-skad-ces-bya-ste /

/ lta-gyur-ḥchiñ-dañ-rñed-dañ-bkur-sti-dañ /
/ grags-paḥi-ḥchiñ-ba-rab-tu-byuñ-ba-yi* /
/ ḥchiñ-ba-dam*-zhes-bphags-pa-rnams-kyis-gsuñs /
/ de-dag-rtag-tu-rab-tu-byuñ-bas-spañ /

【漢】佛語迦葉言、沙門有二事、墮牢獄中、一者言是我所、二者求人欲得供養、

【晉】復次迦葉、出家學道、有二堅縛、云何爲二、一者見縛、二者貪財名譽所縛、

【秦】又出家人有二堅縛、何謂爲二、一者見縛、二者利養縛、

【宋】佛告迦葉、此出家人有二種纏縛、云何二種、迦葉、一爲利養纏縛、二爲名稱纏縛、彼出家人宜各遠離、我今於此而說頌曰

若彼出家人	貪著於利養	及愛好名聞
此二種纏縛	亦障聖解脫	出家須遠離

113

dvāv imau kāḡyapa pravrajitasyāṃtārayakaro dharmau / katamo dvau /
grhapatipakḡaseva-[58a3] nā ca āryapakḡavidveḡanatā cetīme kāḡyapa dvau
pravrajitasyāṃtārayakarau dharmau / tatredam ucyate 3 // [58a4]

grhasthapakḡasya ca sevānā yā
ācāryapakḡasya ca yā vīgarhaṇā /
dvāv aṃtarāyo paripanthabhūto
tau bodhi-[58a5] satvena vivaryaniyo //

/ hod-sruñ-ñdi-gñis-ni-rab-tu-byuñ-baḥi-bar-du-gcod-paḥi-chos-te / gñis-gañ
 -zhe-na / khyim-paḥi-phyogs-la-sten-pa-dañ / hphags-paḥi-phyogs-la-gnod*
 -par-sems-pa-ste / ñdi-gñis-so / de-la-ñdi-skad-ces-bya-ste /

/ khyim-paḥi-phyogs-la-sten-par-byed-pa-dañ /
 / hphags-paḥi-phyogs-la-rnam-par-smod-byed-pa /
 / ñdi-gñis-rab-byuñ-bar-chad-bgegs-byed-yin /
 / byañ-chub-sems-dpas-de-dag-rnam-par-spañ /

【漢】沙門復有二事中道斷、何等爲二事、一者與白衣厚善、二者見好持戒沙門反憎、

【晉】復次迦葉、出家學道有二法障礙、云何爲二、一者狎習白衣、二者憎嫉師友、

【秦】又出家人有二障法、何謂爲二、一者親近白衣、二者憎惡善人、

【宋】佛告迦葉、有二種法滅出家德、云何二法、一親近在家、二憎嫌聖者、我今於此而說頌曰

親近在家人	憎嫌於聖者	此二非道法
滅彼出家德	出家菩薩人	彼宜速遠離

114

ivāv imau kāçyapa pravrajitasya malau katamau dvau / yad uta kleçādhivās-
 -natā ca mitrakulabhe-[58b1] kṣākakulād vyavasanaṭāgrahaṇam cetime kāçyapa
 ivau pravrajitasya malo / tatredam ucyate 4 //

kleçaç ca yo pravra-[58b2] jito dhivāsayet ✕
 mitram sa bhekṣākakulam ca sevati /
 etau jinendreṇa hi deçitau malo
 tau bodhisatvena vi-[58b3] varjanīyoḥ //



/ bod-sruñ-ḥdi-gñis-ni-rab-tu-byuñ-baḥi-dri-ma-ste / gñis-gañ-zhe-na / fion
-moñs-pa-la-mi-mjed*-pa-dañ / mṣah-boḥi-khyim-dañ / zas-ster-baḥi-khyim
-yoñs-su-ḥzin-pa-ste / ḥdi-gñis-so / de-la-ḥdi-skad-ces-bya ste /

/ rab-tu-byuñ-ba-fion-moñs-mi-mjed*-dañ /
/ mṣah-boḥi-khyim-dañ-zas-ster-khyim-sten-pa /
/ de-gñis-dri-mar-rgyal-baḥi-dbañ-pos-gsuñs /
/ byañ-chub-sems-dpas-de-dag-rnam-par-spañ /

【漢】沙門復有二事墮垢濁中、何爲二事、一者常念
愛欲、二者喜交結知友、

【晉】出家學者復有二垢、云何爲二、一者任取二結、
二者詣知友家而從乞*食、

【秦】又出家人有二種垢、何謂爲二、一者忍受煩惱、
二者貪諸檀越、

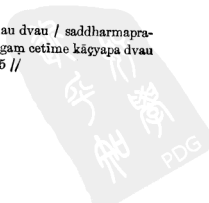
【宋】佛告迦葉、有二種法爲出家垢染、云何二法、一
心多煩惱、二棄捨善友攝受惡友、我今於此而說頌曰

若彼出家人	心多於煩惱	棄背善良朋
親近於惡友	佛說於此人	爲彼出家垢
一切菩薩衆	各各宜遠離	

115

dvāv imau kācyapa pravrajitasyaṣāṇiprapātau / katamau dvau / saddharmapra-
tikṣepaḥ ca cyutaṣīlasya [58b4] ca ṣradhdhādeyaparibhogam cetime kācyapa dvau
pravrajitasya ṣāṇiprapāto dharmah tatedam ucyate 5 //

saddharmasya [58b5] pratikṣepa
cyutaṣīlasya bhojanam /
ṣāṇiprapāto dvāv etau
varjaniyo nrpātmakaih //



hod-sruñ-hdi-gñis-ni-rab-tu-byuñ-bahi-ser-ba-hbab-pa-ste / gñis-gañ-zhe-na /
lam-paḥi-chos-spoñ-ba-dañ / ḥul-khrims-las-fams-kyañ-dad-pas-byin-pa-yoñs
su-spyod-pa-ste / hdi-gñis-so / de-la-hdi-skad-ces-bya-ste /

/ dam-paḥi-chos-ni-spoñ-ba-dañ /
/ ḥul-khrims-fams-kyañ-spyod-pa-ste /
/ ser-ba-hbab-pa-hdi-gñis-ni /
/ rgyal-sras-rnams-kyis-spañ-bar-bya /

【漢】沙門復有二事、墮泥犁中、何等爲二事、一者誹謗經道、二者毀戒、

【晉】復次迦葉、出家學道有二雹雨、云何爲二、一者誹謗正法、二者犯戒而食信施、

【秦】又出家人有二兩雹壞諸善根、何謂爲二、一者敗逆正法、二者破戒受人信施、

【宋】佛告迦葉、有二種法於出家人如臨崖險、云何二種、一輕慢妙法、二信樂破戒、我今於此而說頌曰

若彼出家人	輕慢於妙法	信重破戒者
如登於崖險	墜墮在須臾	此二非律儀
一切諸佛子	彼二須遠離	

116

vāv imau kācyapa pravrajitasya vra-[59a1] ṇau katamau dvau / paradauṣa-
ratyavekṣaṇatā ca svadauṣapratichhādanatā cetīme kācyapa dvau pravrajitasya
raṇau [59a2] tatredam ucyate 16 //

vṛṇute ca svakā dauṣā
paridoṣāc ca vikṣate /
viśāgnitulyo dvāv etau
vraṇau tyajyau parikṣakāih // [59a3]



/ hod-sruñ-hdi-gñis-ni-rab-tu-byuñ-baḥi-rma-yin-te / gñis-gañ-zhe-na / pha-rol-gyi-fies-pa-la-so-sor-rtog-pa-dañ / bdag-gi-fis-pa-hchab-pa-ste / hdi-gñis-so / de-la-hdi-skad-ces-bya-ste /

/ bdag-gi-skyon-ni-hchab-byed-dañ /
/ pha-rol-fies-la-rtog-byed-pa /
/ hdi-gñis-dug-gi-me-dañ-hdra /
/ rtog-pa-rnams-kyis-rma-hdi-spañ /

【漢】沙門復有二事著、何等爲二事、自有過不肯悔、反念他人惡、

【晉】出家學者復有二瘡、云何爲二、一者觀他短、二者自覆已短、

【秦】又出家人有二癰瘡、何謂爲二、一者求見他過、二者自覆其罪、

【宋】佛告迦葉、有二種法爲出家過惡、云何二種、一見他過失、二蓋覆自過、我今於此而說頌曰

若有出家者 恆見他人過 覆藏於自罪
此二大過失 損惱毒如火 智者須遠離

117

dvāv imau kāṣyapa pravrajitasya paridāgho katamo dvau / yad uta sakāṣāya-sya ca kāṣāyadhāraṇaṃ ṣīlavaraṃ-[59a4] tā guṇavartā cāntikād upasthānaparicaryāsvikaraṇaṃ cetīme kāṣyapa dvau pravrajitasya paridāgho / tatredam u-[59a5] cyate7 //

sakaṣāyacittasya kāṣāyadhāraṇaṃ
ṣīlānvitānāṃ ca sakāṣa sevana
paricaryupasthānabhivādanaṃ ca
dharmā-[59b1] v imau dvau parivarjaṇīyā //

/ hod-sruñ-hdi-gñis-ni-rab-tu-byuñ-baḥi-yoñs-su-gduñ-ba-ste / gñis-gañ-zhe
-na / rñog-pa-dañ-bcas-paḥi-sems-kyis-ñur-smrig-hchañ-ba-dañ / ḡul-khrims
-dañ-ldan-pa-yon-tan-dañ-ldan-pa-las-bsñen-bkur-dañ / rim-gro-bya-ba-bdag
-gir-byed-pa-ste / hdi-gñis-so / de-la-hdi-skad-ces-bya-ste /

/ rñog-dañ*-bcas-paḥi-sems-kyis-ñur-smrig-hchañ-ba-dañ /
/ bsñen-bkur-rim-gro-byed-dañ-gus-par-smra-ba-dañ /
/ ḡul-khrims-ldan-pa-rnams-las-sten-par-byed-pa-dañ* /
/ chos-gñis-hdi-dag-yoñs-su-spañ-bar-bya-ba-yin /

【漢】沙門復有二事悔，何等爲二事，一者不應行強
披袈裟，二者身不自持戒，持戒比丘反承事、

【晉】復次迦葉，出家學*者有二煩熱，云何爲二，一者
藏濁持袈裟，二者欲令有戒行者承順於己、

【秦】又出家人有二燒法，何謂爲二，一者垢心受著
法衣，二者受他持戒善人供養、

【宋】佛告迦葉，有二種法增出家熱惱，云何二種，一
受持袈裟心懷不淨，二恃已戒德訶責非行，我今於此
而說頌曰

雖復披袈裟 心行不淨行 設身有戒德
而用於惡言 摧伏非行者 此二須遠離

118

dvāv imau kācyapa pravrajitasya dīrghaglānyau katamau dvau / yad uta
abhimānikasya ca ci-[59b2] ttanidhyaptir mahāyānasamprasthitānām ca
satvānā vicchandana ime kācyapa dvau pravrajitasya dīrghagailā-[59b3] nyo
/ tatedam ucyate 18 //

nidhyapti cittasyabhimānikānām
vicchandanaṅyāpi ca buddhayānaṃ /
ime hi dve pravra-[59b4] jitasya glānye
ukte jinenāpratipudgalena //

/ bod-sruñ-ḥdi-gñis-ni-rab-tu-byuñ-baḥi-nad-gsor-mi-ruñ-ba-ste / gñis-gañ
-zhe-na / mñon-paḥi-ña-rgyal-gyis-sems-ñes-par-sems-pa-dañ / theg-pa-chen
-po-la-yañ-dag-par-zhugs-paḥi-gañ-zag-rnams-kyi-ḥdun-pa-zlog-pa-ste / ḥdi
-gñis-so / de-la-ḥdi-skad-ces-bya-ste /

/ mñon-paḥi-ña-rgyal-sems-la-ñes-sems-dañ /
/ sañs-rgyas-theg-pa-las-ni-ḥdun-pa-zlog
/ ḥdi-gñis-rab-tu-byuñ-baḥi-nad-yin-zhes /
/ gañ-zag-mḥchuñs-pa-med-paḥi-rgyal-bas-gsuñs /

【漢】沙門復有二事病難愈，何等爲二事，一者心邪
亂，二者人有作菩薩道者止斷、

【晉】出家學者復有二病，云何爲二，一者憍慢不觀
其心，二者毀譽學摩訶衍者、

【秦】又出家人有二種病，何謂爲二，一者懷增上慢
而不伏心，二者壞他發大乘心、

【宋】佛告迦葉，有二種法醫出家人病，云何二法，一
行大乘者見心決定，二爲諸衆生不斷佛法，我今於此
而說頌曰

若有出家者	行彼大乘行	見心恆決定
不斷於佛法	此二出家人	佛說名無病

【漢】

【晉】

【秦】

【宋】佛告迦葉，有二種法爲出家人長病，云何二種，一得阿波諦重罪，二不能發露懺悔，我今於此而說頌曰

出家比丘衆	犯彼阿波諦	不能懺滅罪
愚迷不重戒	刹那刹那實	此惡長爲病

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dvāv imau kā-[60a1]ṣyapa pravrajitasya ṣalyo katamau dvau / yad uta
ṣikṣāpadasamatikramam ca anādattasārasya ca kālakriyā [60a2] ime kāṣyapa
dvau pravrajitasya ṣalyo 10 //

/ ḥod-sruñ-ḥdi-gñis-ni-rab-tu-byuñ-baḥi-zug-rñu-ste / gñis-gañ-zhe-na / bslab-
paḥi-gzhi-las-hgal*-ba-dañ / sñiñ-po-ma-blañs-par-ḥchi-baḥi-dus-byed-pa-ste
/ ḥdi-gñis-so / de-la-ḥdi-skad-ces-bya-ste /

/ bslab-paḥi-gzhi-las-hgal-bar-gyur-pa-dañ /
/ sñiñ-po-ma-blañs-par-ni-dus-byed-pa /
/ ḥdi-gñis-rab-tu-byuñ-baḥi-zug-rñu-zhes /
/ lha-miḥi-ston-pa-thams-cad-mkhyen-pas-gsuñs /

【漢】沙門復有二事，何等爲二事，一者都犯戒，二者於法中無所得，

【晉】

【秦】

【宋】



ḡramaṇa ḡramaṇa iti kāḡyapa ucyate / kiyan nu tāvat kāḡya-[60a3] pa ḡram-
aṇaḡ ḡramaṇa ity ucyate / catvāra ime kāḡyapa ḡramaṇaḡ katame catvāraḡ
yad uta varṇarūpaliṅgasam-[60a4] sthānaḡramaṇa / ācāraguptikuhaḡramaṇaḡ
kīrticabdaḡlokaḡramaṇaḡ bhūtapratipattiḡramaṇaḡ ime kāḡyapa [60a5] catvāraḡ
ḡramaṇaḡ

/ ḡod-sruṅ-dge-sbyoṅ-zhes-bya-ba-ji-ḡam-gyis-na-dge-sbyoṅ-dge-sbyoṅ*-zhes
-bya-zhe-na / ḡod-sruṅ-bzhi-po-ḡdi-dag-ni-dge-sbyoṅ-ste / bzhi-ḡaṅ-zhe-na /
kha-dog-daṅ-rtags-kyi*-dbyibs-kyi-dge-sbyoṅ-daṅ / cho-ḡa-sruṅ-zhiṅ-ḡhul
-bhos-paḡi-dge-sbyoṅ-daṅ / brjod-paḡi-sgra-ḡhigs-su-bcad-paḡi-dge-sbyoṅ-daṅ /
yaṅ-dag-par-sgrub-paḡi-dge-sbyoṅ-ṅo /

【漢】佛語迦葉、沙門何故正字沙門、有四事字爲沙門、何等爲四、一者形容被服像如沙門、二者外如沙門內懷媼*媼*三者求索擘*名自貢高、四者行不犯真沙門也、

【晉】復次迦葉、沙門稱說沙門者、云何沙門稱說沙門、有四沙門、云何爲四、一者色像沙門、二者詐威儀沙門、三者名譽沙門、四者真實沙門、

【秦】又大迦葉、謂沙門者有四種沙門、何謂爲四、一者形服沙門、二者威儀欺誑沙門、三者貪求名聞沙門、四者實行沙門、

【宋】佛告迦葉、此有沙門爲沙門名、迦葉自言、云何沙門爲沙門名、迦葉、此有四種沙門、云何四種、一行色相沙門、二密行虛誑沙門、三求名聞稱讚沙門、四實行沙門、迦葉此是四種沙門、

tatra kāçyapa katamo varṇarūpaliṅgasamsthānaçramaṇaḥ iha kāçyapa
 ihekatyaçramaṇa varṇarūpali-[60b1] ṅgasamsthānasamanvāgato bhavati /
 samghātipariveṣṭhito muṇḍaçiraḥ supātrapāṇaiḥ pariçrhitāḥ sa ca [60b2]
 bhavaty apariçuddhakāyakarṁasamudācārapariçuddhavākkarṁasamudācāraḥ
 apariçuddhamanaskarṁa-[60b3] samudācārauḥ bhavati / ayukta amuktaḥ
 adāntaḥ açāntaḥ aguptaḥ avinitaḥ lubdhaḥ alasoḥ duḥçīla ppā-[60b4] padharm-
 asamācāraḥ ayam ucyate kāçyapa varṇarūpaliṅgasamsthānaçramaṇaḥ //

/ hod-sruñ-de-la-kha-dog-dañ-rtags-kyi-dbyibs-kyi-dge-sbyoñ-gañ-zhe-na /
 hod-sruñ-hdi-la-dge-sbyoñ-kha-cig-kha-dog-dañ-rtags-kyi*-dbyibs-dañ-ldan
 -par-gyur-te / chos-gos-snam-sbyar-gyon-ciñ-mgo*-bregs-te / lag-na-lhuñ-bzed
 -thogs-mod-kyi-de-lus-kyi-las-yoñs-su-ma-dag-pa*-spyod / ñag-gi-las-yoñs-su
 -ma-dag-pa*-spyod / yid-kyi-las-yoñs-su-ma-dag-pa*-spyod-ciñ-ma-dul-ba / ma
 -zhi-ba / ma-bsruñs-pa / ma-byañ-ba / heho-ba-yoñs-su-ma-dag-pa / brkam
 -pa / le-lo-can / çhul-khrims-hchal-pa / sdig-paḥi-chos-can-yin-te // hod-sruñ
 -de-ni-kha-dog-dañ-rtogs-kyi-dbyibs-kyi-dge-sbyoñ-zhes-byaho /

【漢】何等爲形容被服如沙門者、髮頭剔*鬚、著袈裟
 持鉢、心不正不持戒、但欲作惡喜學外道、是爲被服如
 沙門、

【晉】云何色像沙門、若有沙門成就色像、剔*除鬚髮
 被著法服手持應器、彼身惡行口意惡行、不習調御亦
 不守護、犯戒作惡貪不精進、是謂迦葉色像沙門、

【秦】何謂形服沙門、有一沙門形服具足被僧伽梨、
 剃除鬚髮執持應器、而便成就不淨身業不淨口業不
 淨意業、不善護身慳嫉懈怠破戒爲惡、是名形服沙門、

【宋】迦葉白言、云何名行色相沙門、迦葉、此一沙門
 雖復剃除鬚髮著佛袈裟受持鉢器色相具足、而身不
 清淨、口不清淨、意不清淨、不自調伏麤惡不善、廣貪財
 利命不清淨、得破戒罪法、迦葉、此名行色相沙門、

tatra kācyaapa katamaḥ ācāraguptiku-[60b5] hakaḥ çramaṇaḥ iha kācyaapa
 ihaikatyaçramaṇaḥ ācārācāritrasampano bhavati samprajānacāri caturbhi iryā-
 [61a1] pathair lūhānnapānabhojī samtūṣṭaḥ caturbhir āryavaṃṣer asaṃsṛṣṭo
 gr̥hasthapravrajitair alpabhāṣyo lpaṃamtraḥ te [61a2] cāsyeryāpathāḥ kuhan-
 alapanatayā kalpitā bhavanti / na cittapariçuddhaye / na çamāya nopaçamā-
 [61a3] ya / na damāya / upalambhadṛṣṭikaç ca bhavati / çunyatānupalambhāç
 ca dharmeṣu çrutvā prapātasamjñi bhavati / [61a4] çunyatāvādinām ca bhik-
 ṣuṇām amṭike aprasādasamjñim utpādayati iyaṃ ucyate kācyaapa ācāraguptik-
 uhaka-[61a5] çramaṇaḥ //

/hod-sruñ-de-la-cho-ga-sruñ-zhiñ-çhul-ḥchos-paḥi-dge-sbyoñ-gañ-zhe-na/hod
 -sruñ-ḥdi-la-dge-sbyoñ-kha-cig-cho-ga-dañ / spyod-yul-dañ / spyod-pa-phun
 -sum-çhogs-çin-spyod-lam-bzhir-çes-bzhin-du-spyod-la / zas-dañ-skom-nan-pa
 -za-ḥthuñ / hphags-paḥi-rigs-bzhi-po-dag-gis-chog-par-ḥzin-pa / bas-mthaḥi
 -gnas-mal-la-mñon-par-dgaḥ-ba / khyim-pa-dañ-rab-tu-byuñ-ba-rnams-dañ-mi
 -ḥdre-la / çhig-fiuñ-zhiñ-smra-ba-fiuñ-mod-kyi-deḥi-spyod-lam-de-dag-kyañ
 -çhul-ḥchos-pa-dañ / kha-gsag-gis-yoñs-su-brtags-pa-yin-te / sems-yoñs-su-dag
 -par-bya-baḥi-phyir-ma-yin / dul-bar-bya-baḥi-phyir-ma-yin / fie-bar-zhi-bar
 -bya*-baḥi-phyir-ma-yin-gyi / dmigs-par-lta-ba-yin-te / ñar-ḥzin-pa-dañ / ña
 -yir-ḥzin-pa-la-gnas-çin/stoñ-pa-fiid-kyis-mi-dmigs-paḥi-chos-rnams-la*-g'yañ
 -sar-ḥdu-çes-pa-yin / stoñ-pa-fiid-smra-baḥi-dge-sloñ-rnams-la-yañ-dgrar-ḥdu
 -çes-pa-yin-te / hod-sruñ-de-ni-cho-ga-sruñ-zhiñ-çhul-ḥchos-paḥi-dge-sbyoñ
 -zhes-byaḥo /

【漢】何因外如沙門內懷媮*嫻*者、安徐而行安徐而
 出安徐而入、外道麤惡於山間草屋爲廬、內無信著我
 著我所、中有因*苦真信者反自嫉妬*

【晉】云何詐威儀沙門、若有沙門成就禮節、遊步正
 智、食知止足、行四聖種、不樂衆聚道俗之會、少言少睡、
 然彼威儀詐不真實不期淨心、不習止息而有見想、於
 空便起如坑之想、諸*有比丘習行空者、發怨家想、是謂
 迦葉詐威儀沙門、

【秦】何謂威儀欺誑沙門、有一沙門具足沙門身四威、儀、行、立、坐、臥、一心安詳、斷諸美味、修四聖種、遠離衆會、出家憤鬧之衆、言語柔輒、行如是法、皆爲欺誑、不爲善淨、而於空法有所見得、於無得法、生恐畏心、如臨深想、於空論比丘、生怨賊想、是名威儀欺誑沙門、

【宋】迦葉白言、云何名密行虛誑沙門、迦葉、此一沙門雖知行業亦具威儀、喫蟲惡飲食、詐歡詐喜、於行住坐臥恆構虛誑、又不親近在家出家四聖種族、詐默無言、誑賺有情、心無清淨亦無調伏、亦不息念虛妄推度、住著我人之相、若遇空法而生怖畏如登崗*險、若見比丘善談空者如遇冤家、迦葉、此說名爲密行虛誑沙門、

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atra kācyapa katamaḥ kīrtiḥ abdaḥ lokāḥ ṣramaṇaḥ iha kācyapa ihaikatyaḥ
 raṇaḥ pratisaṃkhyāya ḥi-[61b1] lam rakṣati / kathamāṃ pare jāniyuḥ
 ḥilavatān iti / pratisaṃkhyāya ṣrutam udgrhṇīte kāthamāṃ pare jāniyur
 bahu-[61b2] ṣruta iti / pratisaṃkhyāyāraṇye prativasati / kathamāṃ pare jāniyur
 irāṇyaka iti / pratisaṃkhyā-[61b3] ya alpecchaḥ saṃtuṣṭaḥ pravivikto viharati
 yāvad eva paropadarāṇāya na nirvedāya na virāgāya [61b4] na nirodhāya /
 ṣopaṣamāya / nā saṃbodhaye / na ṣrāmaṇyāya / na brāhmaṇyāya / na
 nirvāṇāya / ayam ucya-[61b5] te kācyapa kīrtiḥ abdaḥ lokāḥ ṣramaṇa //

hod-sruñ-de-la-brjod-paḥi-sgra-ḥigs-su-bcad-paḥi-dge-sbyoñ-gañ-zhe-na /
 ṣod-sruñ-ḥdi-la-dge-sbyoñ-kha-cig-ji-ltar-bdag-ḥul-khrims-dañ-ldan-par
 gzhan-gyis-ḥes-par-ḥgyur-sñam-du-so-sor-brtags-nas-ḥul-khrims-sruñ/ji-ltar
 mañ-du-thos-par-gzhan-gyis-ḥes-par-ḥgyur-sñam-du-so-sor-brtags-nas-thos
 par-ḥzin / ji-ltar-bdag-dgon-pa-par-gzhan-gyis-ḥes-par-ḥgyur-sñam-du-so-sor
 brtags-nas-dgon-pa-la-gnas-ḥiñ-so-sor-brtags-nas-ḥdod-pa-fiuñ-la-chog-ḥes-pa
 dañ-rab-tu-dben-par-gyur-te / ḥdi-ltar-gzhan-la-bstan-paḥi-phyir-yin-gyi /
 kyo-bar-bya-baḥi-phyir-ma-yin / ḥdod-chags-dañ-bral-baḥi-phyir-ma-yin /

hgog-par-bya-baḥi-phyir-ma-yin / fie-bar-zhi-bar-bya-baḥi-phyir-ma-yin /
 ržogs-par-byañ-chub-par-bya-baḥi-phyir-ma-yin / dge-sbyoñ-gi-phyir-ma-yin
 / čhañs-paḥi-phyir-ma-yin / mya-ñan-las-ḥdas-paḥi-phyir-ma-yin-te / hod
 -sruñ-de-ni-brjod-paḥi-sgra-ḥigs-su-bcad-paḥi-dge-sbyoñ-zhes-byaho /

【漢】何因爲求索嘩*名者、媮*媮*持戒令他人稱譽媮*媮*學經令他人稱譽、媮*媮*僻處令人稱譽、不自勉責求度脫、但有媮*媮*

【晉】云何名譽沙門、若*有沙門奉持禁戒、欲令他人知奉*持戒、精進學問欲令他人知精進學、住止山澤中欲令他人知住山澤、少欲知足精勤獨住欲令他人*知、不厭至*死、不求離欲、不樂盡止、不欲求道、息心梵行不爲泥洹、是謂迦葉名譽沙門、

【秦】何謂名聞沙門、有一沙門以現因緣而行持戒、欲令人知、自力讀誦、欲令他人知爲多聞、自力獨處在於閑靜、欲令人知爲阿練若、少欲知足行遠離行、但爲人知不以厭離、不爲善寂不爲得道、不爲沙門婆羅門果、不爲涅槃、是爲名聞沙門、

【宋】迦葉自言云何名爲求名聞稱讚沙門、迦葉、此一沙門爲求名聞稱讚詐行持戒、惑亂他人恃術多聞要他稱讚、或居山野、或處林間、詐現少欲無貪、假行清淨之行、於其心內無其離欲、無其寂淨無其息慮、無證菩提、亦不爲沙門、亦不爲婆羅門、亦不爲涅槃、而求稱讚名*聞、迦葉、此名求名聞稱讚沙門、

tatra kácyaapa katamo bhūtapratipattiḥ çramaṇaḥ yaḥ kácyaapa bhikṣur
 anarthiko [62a1] bhavati káyena ca jivitenāpi / kaḥ punar vvādo lābhasatk-
 āraçloke / çunyatā ānimittā apraṇihitāç ca dha-[62a2] rmām çrutvā āptamano
 bhavati tathatvatāyām pratipaṃno nirvāṇe cāpy anarthikā brahmacaryaṃ
 carati / kaḥ puna-[62a3] r vādas traidhātukābhinandanatayā çunyatādrṣṭyāpy
 anarthiko bhavati / kaḥ punar vāda ūtmasatvajivapauṣapu-[62a4] dgaladrṣṭyā /
 dharmapratisaraṇaç ca bhavati / kleçānām ca adhyātmavimokṣamargati / na
 bahirdhā dhāvati atyaṃtapariçuddhaç ca [62a5] prakṛtyā sarvadharmā
 asaṃkliṣṭān paçyati / ātmadvipaç ca bhavaty ananyadvipaḥ dharmato pi
 tathāgatam na samanupaçyati kaḥ pu-[62b1] nar vāda rūpakāyena / virāgato
 pi dharmam nābhiniçate kaḥ punar vāda uta vākpathodāharaṇena / asaṃ-
 [62b2] skṛtam api cāryasaṃgham na vikalpayati / kaḥ punar vādo gaṇasaṃ-
 nipātataḥ nāpi kasyacid dharmasya pra-[62b3] rhāñyābhiiyukto bhavati na
 bhāvanāyai rna sākṣikriyāya / na saṃsāre virohati / na nirvāṇam abhi-[62b4]
 nandati / na mokṣam paryeçate / na bandham / prakṛtiparinirvṛtā ca sarvad-
 harmān viditvā na saṃsarati na pariṇirvāya-[62b5] ti / ayam ucyate kácyaapa
 bhūtapratipattiḥ çramaṇaḥ // bhūtapratipattiyā çrāmanyāyogaḥ karaṇiyo
 na nāmahe-[63a1] tena bhavitavyo ime kácyaapa catvāra çramaṇā / tatredam
 ucyate //

/ hod-sruñ-de-la-yañ-dag-par-sgrub-paḥi-dge-sbyoñ-gaṅ-zhe-na / hod-sruñ-gaṅ
 -lus-dañ-srog-la-yañ-mi-lta-ba-yin-na / rñed-pa-dañ / bkur-sti-dañ / çhigs-su
 -bcad-pa-la*-lta-ci-smos / stoñ-pa-ñid-dañ / mçhan-ma-med-pa-dañ / smon-pa
 -med-paḥi-chos-rnams-thos-nas*-dgaḥ-zhiñ-de-bzhin-ñid-du-zhugs-pa-yin /
 mya-ñan-las-ḥdas-pa-la-yañ-ḥdod-pa-med-par-spyad-pa-spyod-na / khams
 -gsum-pa-la-mñon-par-dgaḥ-ba-la*-lta-ci-smos / stoñ-pa-ñid-du-lta-ba-yañ-mi
 -ḥdod-pa-yin-na / bdag-dañ / sams-can-dañ / srog-dañ / skye-ba-po-dañ / gso-ba
 -dañ / skyes-bu-dañ / gañ-zag-tu-lta*-ba-la*lta-ci-smos / don-la-rton-gyi-çhig
 ḥbru-la-rton-pa-ma-yin / ñion-moñs-pa-rnams-las-rnam-par-thar-pa-nañ-du
 -çhol-gyi-phyi-rol-tu-rgyug-pa-ma-yin / chos-thams-cad-çin-tu-yoñs-su-dag-ciñ
 -rañ-bzhin-gyis-kun-nas-ñion-moñs-pa-med-par-mthoñ-bas-bdag-ñid-skyabs
 -yin-gyi* / gzhan-skyabs-ma-yin / de-de-bzhin-gçegs-pa-la-chos-ñid-du
 -yañ-mi-lta-na / gzugs-kyi-skur-lta-ci-smos / chos-la-ḥdod-chags-dañ-bral-bar
 -yañ-mi-lta-na / smra-baḥi-çhig-gi-lam-nas*-brjod-par-lta-ci-smos / bhags
 -paḥi-ḥdus-ma-byas-paḥi-dge-ḥdun-la-yañ-rnam-par-mi-rtog-na / mañ-po-ḥdus
 -par-lta-ci-smos / chos-gaṅ-spañ-bar-bya-baḥi-phyir-brçon-pa-ma-yin / bsgom

-par-bya-baḥi-phyir-ma-yin / mñon-sum-du-bya-baḥi-phyir-ma-yin / bħkor-bar-yañ-mi-skye / mya-ñan-las-hdas-pa-la-yañ-mñon-par-dgah-ba-ma-yin / thar-pa-yañ-mi-dmigs* / beñs-pa-yañ-ma-yin-la / chos-thams-cad-rañ-bzhin-gyis-yoñs-su-mya-ñan-las-hdas-par-rig-nas / kun-tu-mi-bħkor-yoñs-su-mya-ñan-las-mi-hdaḥ-ba-yin-te / hod-sruñ-de-ni-yañ-dag-par-sgrub-paḥi-dge-sbyoñ-zhes-byaḥo / hod-sruñ-yañ-dag-par-sgrub-paḥi-dge-sbyoñ-du-hgyur-bar-bron-par-byaḥi / miñ-gis-gnod-par-ni*-mi-bya-ste / hod-sruñ-dge-sbyoñ-ni-bzhi-po-de-dag-go / de-la-hdi-skad-ces-bya-ste /

【漢】何等爲行不犯真沙門、不惜壽命損*身、何況索歸遺供養者、若有比丘守空行、常勸樂追、及悉見諸法淨潔本無瑕穢、自作明黠不從他人持黠明、於佛法亦不著、何況常著色、亦無結者亦無脫者、本無不見泥洹、亦無死生亦無泥洹、是爲真沙門、佛語迦葉、至誠沙門常當作是念、當効真沙門、莫効曄*名諛誑*沙門也、

【晉】云何爲真實沙門、若有沙門不爲身命、况復貪財著於名譽、樂聽空無相無願之法、聞則歡喜修行如法、不爲涅槃而修梵行、况爲三界、不作空見、况見我人壽命、依法求道、離結解脫、不求外道、觀諸法性皆悉究竟清淨無穢、而自照察不由於他、如法者、不見如來况有色身、不見無欲法况有文飾、不想無爲况有衆德、不習斷法不學修法、不住*生死、不樂涅槃、不求解脫亦不求縛、知一切法究竟清淨不生不滅、是謂迦葉真實沙門、是故迦葉、當學真實沙門、莫習名譽沙門、

【秦】復次迦葉、何謂實行沙門、有一沙門不貪身命、何況利養、聞諸法空無相無願、心達隨順如所說行、不爲涅槃而修梵行、何況三界、尙不樂起空無我見、何況我見衆生人見、離依止法而求解脫一切煩惱、見一切

諸法本來無垢畢竟清淨、而自依止亦不依他、以正法
 身尙不見佛、何況形色、以空遠離尙不見法、何況貪著
 音聲言說、以無爲法尙不見僧、何況當見有和合衆、而
 於諸法無所斷除無所修行、不生*生死不著涅槃、知一
 切法本來寂滅、不見有縛不求解脫、是名實行沙門、如
 是迦葉、汝等當習實行沙門法、莫爲名字所壞、

【宋】迦葉白言、云何名實行沙門、迦葉此一沙門不
 爲身命而行外事、亦不言論名聞利養、唯行空無想無求
 願、若聞一切法已、正意思惟涅槃實際、恆修梵行不
 世報、亦不論量三界喜樂之事、唯見性空不得事法、亦
 不議論我人衆生壽者及補特伽羅、見正法位離諸虛
 妄、於解脫道斷諸煩惱、達一切法自性清淨、內外不著、
 無集無散、於彼法身如來明了通達、無其見取、亦不言
 論色身離欲、亦不見色相、亦不見三業造作、亦不執凡
 聖之衆法無所有、斷諸分別自性凝然、不得輪迴不得
 涅槃、無縛無解無來無去、知一切法寂靜湛然、迦葉、此
 說名爲實行沙門、作相應行非求名聞故、我今於此而
 說頌曰

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yo kāyavācittamaner aṇuddho
 adā-[63a2] ntagupto avinita lubdho
 muṇḍaḥciraṇ civarapātrapāṇi
 samsthānaliṅgā cramaṇeṣu vukto 1
 ācāracyāpi-[63a3] samanvito pi
 rūkṣānnabhoji kuhanādisevi
 caturāryavaṃṇebi samanvito pi
 saṃsarga durāt parivarjayam-[63a4] to 2
 te cāsya sarve na damāya bhonti
 na cāntaye nāpi ca nirvidāya /



çñnyānimitteṣu prapātasamjñī
 ā-[63a5] cāraguptiḥ kuhako dvitiiyoḥ 3
 dhitā guṇā çila çrutam samādhiḥ
 parasya visvāpanahetu kurvati /
 na çāntaye nāpi ca [63b1] nirvidāya
 kīrtiyaçlokaçramaṇos tṛtiya / 4
 kāyena yo arthika jivitenā vā
 yo lābhasatkārāpa-[63b2] rāmukhaç ca
 vimokṣa utpādamukham ca çrutvā
 anarthikā sarvabhavadgatiṣu / 5 //
 atyaṃtaçunyāç ca parikṣa dharmā-[63b3] n
 na nirvṛtiṃ paçyati nāpy anirvṛtiṃ /
 virāgato dharmam avekṣate sadā
 asaṃskṛtaṃ dharmam anitya nirvṛtaḥ 6 //

/ gañ-zhig-lus-dañ-ñag-dañ-sems-ma-dag
 / ma-dul-ma-bsruñs-ma-byañ-ñdod-chen-can /
 / mgo-bregs-chos-gos-lhuñ-bzed-lag-na-thogs /
 / de-ni-dbyibs-rtags-dge-sbyoñ-yin-zhea-bstan /
 / cho-ga-spyod-pa-la-sogs-ldan-gyur-ciñ /
 / kha-zas-ñan-za-çhul-ñchos-la-sogs-sten /
 / ñdu-ñzi-rgyañ-riñ-yoñs-su-spoñ-byed-ciñ /
 / spyod-lam-ñphags-paḥi-rigs-dañ-ldan-gyur-kyañ /
 / de-yi-de-kun-dul-bar-bya-phyir-min /
 / zhi-phyir-ma-yin-skyo-bar-bya-phyir-min /
 / stoñ-pa-mçhan-med-g'yañ-sar-ñdu-çes-pa /
 / cho-ga-sruñ-zhiñ-çhul-ñchos-gñis-pa-yin /
 / çhul-khrims-tiñ-ñzin-sbyañs-paḥi-yon-tan-thos /
 / gzhan-dag-ño-mçhar-ñzin-du-gzhug-phyir-byed /
 / zhi-phyir-ma-yin-skyo-bar-bya-phyir-min /
 / brjod-dañ-grags-ñdod-dge-sbyoñ-gsum-pa-yin /
 / gañ-zhig-lus-srog-don-du-mi-gñer-zhiñ /
 / rñed-dañ-bkur-sti-la-ni-rgyab-kyis-phyogs /
 / rnam-par-thar-pa-bskyed-paḥi-sgo-thos-nas /
 / srid-paḥi-ñgro-ba-thams-cad-don-mi-gñer /
 / chos-rnams-çin-tu-stoñ-par-yoñs-brtags-nas /

/ mya-ñan-ḥdas-dañ-ma-ḥdas-mthoñ-mi-hgyur /
 / chos-la-ḥdod-chags-bral-bar-rtag-tu-rtog /
 / ma-byas-chos-rtogs-mya-ñan-ḥdas-par-hgyur /

【漢】

【晉】

【秦】

【宋】

所 有 身 口 意 三 業 不 清 淨 貪 愛 不 調 伏	有 惡 行 不 密 圓 頂 服 三 衣 執 持 於 應 器	身 行 此 沙 密 離 詐 見 而 若 亦 雖 不 一	口 不 密 門 實 處 詐 定 施 空 意 者 樂 去 湮 凡 寂	三 圓 恆 詐 恆 或 示 不 怖 佛 不 唯 不 不 佛	業 頂 行 現 餐 彼 街 行 同 說 為 修 得 得 自 說	不 服 於 四 蠱 為 行 離 登 此 於 正 於 於 無 於	清 色 威 惡 求 頭 欲 山 沙 身 解 寂 生 所 此	淨 衣 相 儀 食 名 陀 善 險 門 命 脫 靜 死 來 人	貪 執 雖 示 無 惡 內 亦 或 為 妄 救 亦 不 今 是	愛 然 同 彼 他 意 不 居 求 拔 無 著 亦 名	不 於 依 於 清 行 不 息 山 名 諸 非 於 無 實	調 應 彼 聖 淨 稱 調 攀 野 間 利 惡 寂 聖 所 行	伏 器 行 者 行 讚 伏 緣 間 故 養 趣 靜 人 去 者
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tad ya-[63b4] thāpi nāma kāçyapa daridrāpuruṣasya samṛddhakoça iti nāmad-
 heyam bhavet × tat kiṃ manyase kāçyapa anurūpaṃ [63b5] tasya daridrāpu-
 ruṣasya tan nāmadheyam bhavet × āha no hidam bhadaṃta bhagavan ×

bhagavān āha / evam eva kācyapa ye te ṣra-[64a1] maṇabrāhmaṇā ity ucyante
/ na ca ṣramaṇabrāhmaṇasamanvāgatā bhavaṃti / tān ahaṃ daridrapuruṣān
iti vadāmi / [64a2] tatredam ucyate

// yathā daridrasya bhaveta nāmaṃ
samṛddhakoṣambhi na tac ca ṣobhate /
ṣrāmaṇyahina ṣramaṇo na [64a3] ṣobhate
daridra āḍhyetiva ucyamānaḥ //

/ ḥod-sruñ-hdi-lta-ste / dper-na-mi-dbul-po-zhig-la-mzod-hbyor-pa-zhes-miñ
-btags-na / ḥod-sruñ-de-ji-sñam-du-sems / mi-dbul-po-de-dañ-miñ-de-mthun
-pa-yin*-nam / gsol-pa / becom-ldan-ḥdas-de-ni-ma-lags-so // becom-ldan-ḥdas
-kyis-bkaḥ-ṣal-pa / ḥod-sruñ-de-bzhin-du-gañ-dge-sbyoñ-dañ / bram-ze-gañ
-dag-dge-sbyoñ-dañ / bram-zehi-yon-tan-dañ-mi-ldan-pa-de-dag-ni-gsuñs-rab
-hdi-la-mi-dbul-lo-zhes-ñas-bḥad-do / de-la-hdi-skad-ces-bya-ste /

/ dper-na-dbul-por-gyur-paḥi-mi-zhig-la /
/ mzod-ldan-miñ-btags-de-la-mzes-ma-yin /
/ dge-sbyoñ-sñams-la-dge-sbyoñ-miñ-mi-mzes /
/ dbul-la*-phyug-ces-btags-paḥi-dpe-dañ-mchuñs /

【漢】譬如貧人號名大富，但得富名無所有也，佛語迦葉，是人應得爲有是字不，迦葉言不也，佛言如是，迦葉，雖有沙門字，不行沙門法也，亦如貧人自稱大富、

【晉】譬如貧人外有富名，於意云何，彼名有實不，答曰，不也世尊，如是迦葉，有沙門名無沙門德，我說此人是爲極貧、

【秦】迦葉譬如貧窮賤人假富貴名，於意云何，稱此名不，不也世尊，如是迦葉，但名沙門婆羅門，而無沙門婆羅門實功德行亦如貧人爲名所壞、

【宋】佛告迦葉譬如貧人家無財利、自發其言告衆人曰、我家之內有大庫藏財物盈滿、迦葉、於意云何、此貧人言是事實不、迦葉白言、不也世尊、佛言、迦葉亦復如是、彼沙門婆羅門自無戒德而復發言、我身具大德業、此言不實是事難信、我今於此而說頌曰

譬如貧窮人 言自有庫藏 盈滿七珍財
彼語不相應 沙門婆羅門 虛妄亦如是
三業無*清淨 自言具戒德

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tad yathāpi nāma kācya pa kaṅcid eva puruṣo mahatā udakārṇaveno-[64a4]
hyamānaḥ tṛṣayā kālam kuryāt × evam eva kācya pa ihekatye ḡramaṇabrā-
hmaṇo bahūn dharmān paryāpnuvāṃti na rā-[64a5] gatṛṇān vinodayāṃti /
na dveṣatṛṇā na mohatṛṇā caknuvāṃti vinodayitum / te mahatā dharmārṇ-
avenohyamānā kleṣatṛṣāyā [64b1] kālagatā durgatigāmino bhavaṃti / tatredam
ucyate 2 //

yathā manuṣyo udakārṇavena
uhyāṃti tṛṣṇāya kareya [64b2] kālam ×
tathā paṭhamā bahudharmatṛṇāyā
dharmārṇavasthāmi vrajāṃty apāyaṃ //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-mi-la-la-zhig-rgya-mḥoḥi-chu-chen-pos-khyer-
la / chus-skom-bzhin-du-ḥchi-baḥi-dus-byed-pa-de-bzhin-du-ḥod-sruñ-ḥdi-la-
-dge-sbyoñ-dañ-bram-ze-kha-cig-chos-mañ-po-blañs-te-kun-chub-par-byas-
-kyañ-ḥdod-chags-la-sred-pa-mi-sel / zhe-sdañ-la-sred-pa-mi-sel / gti-mug-la-
-sred-pa-mi-sel-ba-de-dag-chos-kyi-rgya-mḥos-khyer-la/ñion-moñs-paḥi-skom-
-pas-ḥchi-baḥi-dus-byed-par-ḡgyur-te / ñan-ḡgror-ḡgro-bar-ḡgyur-ro / de-la-
-ḥdi-skad-ces-bya-ste /

/ dper-na-mi-zhig-rgya-mḥoḥi-chus-khyer-la /
/ de-ni-skom-bzhin-ḥchi-baḥi-dus-byed-ḡgyur /
/ de-bzhin-chos-mañ-sred-pas-bag*-med-pa /
/ chos-kyi-rgya-mḥor-gnas-kyañ-ñan-ḡgror*-ḡgro /

【漢】譬如人爲水所沒溺反渴欲死、沙門如是多誦經、高才不去情欲、於情欲中渴欲死、坐入泥犂禽獸蒺藜中、

【晉】譬如有人大水所漂渴乏而死、如是迦葉、有沙門梵志習學多法、而不除嗔怒癡渴、彼爲法水所漂結渴而死、生惡趣中亦復如是、

【秦】譬如有人漂沒大水渴乏而死、如是迦葉、有諸沙門多讀誦經、而不能止貪恚癡渴、法水漂沒煩惱渴死墮諸惡道、

【宋】佛告迦葉、譬如有人入大水內而不專心、恣意戲水不覺溺死、迦葉、亦復如是、此沙門婆羅門多知樂法、入大法海不能制心、好行貪瞋癡、被煩惱貪引生惡趣、我今於此而說頌曰

譬如戲水人	入於大水內	不自用其心
被水溺其命	沙門婆羅門	貪入大法海
恣行貪瞋癡	沉墜於惡趣	

tad yathāpi nāma kāçyapa vaidyo o-[64b3] ṣadhabhāraṃ grhitvā anuvicaret
 ✕ tasya kañcid eva vyādhi utpadyeta na ca taṃ vyādhi cāknuyācikitsitum /
 evam eva kā-[64b4] çyapa bahuçrutasya kleçavyādhi draṣṭavyā yas tena
 çrutena na çaknoti ātmanaḥ kleçavyādhi cikitsitum / nirarthakaṃ tasya tac
 chru-[64b5] taṃ bhaviṣyati / tatredam ucyate 3 //

yatheva vaidyaṅśadharbhrastrasamsthe
 parihrameta nikhilamhi loke /
 utpannavyādhiṅ na nivartayeca
 ni-[65a1] rarthakaṃ tasya bhaveta tam hi /
 bhikṣus tathā ṣiḷaṅṅer upetaḥ
 ṣrutena yukto pi na ca ṣcikitsat ✕
 ayoniṣa kleṣasamutthitā [65a2] ruḷā
 vṛthā ṣramas tasya ṣrutābhiyogaḥ //

/ hod-sruñ-ḥdi-lta-ste / dper-na-sman-pa-sman-sgro-thogs-te-phyogs-dañ*
 -phyogs-mḥams-su-rgyu-ba-de-nad-cig-gis-btab-nas / nad-de-gso-mi-nus-na /
 deḥi-sman-de-ni-don-med-pa-yin-no / hod-sruñ-de-bzhin-du-mañ-du-thos-paḥi
 -ñion-moñs-paḥi-nad-du-bta-ste / gañ-mañ-du-thos-pa-des-bdag-ñion-moñs
 -paḥi-nad-las-gso-mi-nus-na / deḥi-mañ-du-thos-pa-de-ni-don-med-pa-yin-no /
 de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-sman-paḥi-sman-sgror-beug-paḥi-sman /
 / ḥjig-rten-kun-tu-yoñs-su-rgyu-byed-kyañ /
 / nad-kyis-btab-pa-zlog-par-mi-nus-na* /
 / de-yi-sman-de-don-med-gyur-pa-yin /
 / de-bzhin-dge-sloñ-ḥul-khrims-yon-tan-ldan /
 / thos-dañ-ldan-yañ-ḥul-bzhin-ma-yin-paḥi /
 / ñion-moñs-byuñ-baḥi-nad-de-mi-sel-na* /
 / de-yi*-thos-la-brḥon-pa-don-med-yin /

【漢】譬如醫*滿一具器藥、不能自愈其病、雖多諷經而不持戒、

【晉】譬如醫師持種種藥療他人病而不自治、如是迦葉、有沙門梵志、多諷誦法而不自除姪怒癡病、亦復如是、

【秦】譬如藥師持藥囊行而自身病不能療治、多聞之人有煩惱病亦復如是、雖有多聞不止煩惱不能自利、

【宋】佛告迦葉、譬如醫人修合湯藥將往四方欲療衆病、忽自得疾而不能救、迦葉、如是若彼比丘修彼多聞、欲化有情、忽爾之間自起煩惱而不能伏、我今如此而說頌曰

譬如良醫人	修合諸湯藥	持往於四方
治彼衆生病	自忽有疾苦	不能自醫療
比丘亦如是	修學於多聞	欲行於化導
自忽煩惱生	不能善制止	虛施於辛苦

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tad yathāpi nāma kācyapa / glānaḥ puruṣo rājārhan bheṣajyam upayujyā-[65a3]
saṃvareṇa kālaṃ kuryāt ✕ evam eva kācyapa bahuṅrutasya kleṣavyādhiṃ
draṣṭavyāḥ yas tenāsaṃvareṇa kālaṃ karoti / [65a4] yo rājārhaṃ bhaiṣajyāṃ
paryāpunitvā asaṃvareṇa apāyagāmi bhavati / tatedam ucyate 4 //

yathāpi rājārhaṃ pītva bhe-[65a5] ṣajam
vrajen naro saṃvarato nipātam /
bahuṅrutasyeṣa tu kleṣavyādhir
yo saṃvareṇeḥa karoti kālam ✕

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-mi-nad-pa-zhig-la-rgyal-po-la-ḥos-paḥi-sman
-btañ-la / cho-ga-bzhin-ma-byas-pas-ḥchi-baḥi-dus-byed*-pa-de-bzhin-du
-ḥod-sruñ-gañ-mi-sdom-pa-des-ḥchi-baḥi-dus-byed-pa-de-yañ-mañ-du-thos
-paḥi-ñon-moñs-paḥi-nad-du-bltāḥo / de-la-ḥdi-skad-ces-bya-ste /

/ dper-na-rgyal-po-ḥos-paḥi-sman-btañ-nas /
/ cho-ga-ma-byas-mi-de-ḥi-bar-gyur /
/ de-bzhin-gañ-mi-sdom-pas-ḥdir-ḥi-ba /
/ de-ni-mañ-du-thos-paḥi-ñon-moñs-nad /

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【漢】譬如人病得王家藥、不自護坐死、雖多諷經而不持戒如是、

【晉】譬如病人服王妙藥、不自將節而致終沒、如是迦葉、多有沙門梵志、行不如法起諸結病、終生惡趣亦復如是、

【秦】譬如有人服王貴藥、不能將適爲藥所害、多聞之人有煩惱病亦復如是、得好法藥不能修善自害慧根、

【宋】佛告迦葉、譬如有人身有重病、服彼上好名藥不免命終、迦葉、如是若彼有情具煩惱病、而欲多聞修行亦不免墜墮、我今於此而說頌曰

譬如重病人	久*患而不差	設服於良藥
終不免無常	衆生亦如是	恆染煩惱病
設樂修多聞	不免於墜墮	

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tad yathāpi nāma kācyapa ana-[65b1] rghaṃ vaidūryamahāmaṇiratnam
uccāre patitam akāryopakam bhavati / evam eva kācyapa bahuçrutasya
lābhasatkāra-[65b2] uccārapatanam draṣṭavya / niṣkīṃcanam devamanuṣyeṣu
/ tatredam ucyate 5 //

ratnam yathoccāragatam juguspitam
ya-[65b3] thā syān na tathā yathā pura /
bahuçrutasyāpi vadāmi bhikṣoḥ
satkāramiḍe patanam tatheva /



// tad yathāpi nāma kā-[65b4] cyapā tad eva vaiḍūryaṃ mahāmaṇiratnam
ameddhyāvaskarād uddhṛtaṃ bhavet sudhautaṃ suprakṣālitam suparimārjitam /
taṃ maṇiratna-[65b5] svabhāvam eva na vijahaty evam eva kācyaapa bahuḥruto
lpaprayatnena sarvakleṣān viḥodhayati mahāprajñāratnasvabhāvam e-[66a1]
va na vijahāti 6 / //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-nor-bu-rin-po-che-mi-gcañ-baḥi-nañ-du-lhuñ
-na / smad-par-hgyur-zhiñ-mkho-bar-mi-hgyur-ro / ḥod-sruñ-de-bzhin-du-mañ
-du-thos-pa-rñed-pa-dañ-bkur-stiḥi-mi-gcañ-baḥi-nañ-du-lhuñ-bar-blta-ste /
ci-yañ-med-pa-la*-ni-lha-dañ-mi-rnams-dgañ-bar-hgyur-ro / de-la-ḥdi-skad
-ces-bya-ste /

/ dper-na-rin-chen-mi-gcañ-lhuñ-ba-smad /
/ ji-ltar-sñon-bzhin-de*-ni-phis-ma-yin /
/ dge-sloñ-mañ-du-thos-par-gyur-pa-yañ /
/ bkur-sti-mi-gcañ-lhuñ-ba-de-ḥdrar-bcaḍ /

【漢】譬如摩尼珠墮於屎中、雖多諷經而不持戒、

【晉】譬如摩尼珠墮不淨中無所復直、如是迦葉、多有沙門梵志貪著財利、當知亦如摩尼珠墮不淨中無所復直、

【秦】迦葉、譬如摩尼寶珠墮不淨中不可復著、如是多聞貪著利養、便不復能利益天人、

【宋】佛告迦葉、譬如摩尼寶珠墮落不淨之中、其珠體觸不堪使用、迦葉、如是若彼比丘雖具多聞、墮落不淨利養之中、諸天人民不生敬愛、我今於此而說頌曰

譬如摩尼寶	墮落不淨中	染汙得其觸
使用而不堪	比丘亦如是	雖復具多聞
墜墮於不淨	名聞利養中	諸天及人民
而不生愛敬		

ad yathāpi nāma kāṅyapa mṛtakasya ḡirasi suvarṇamālā / evam eva kāṅyapa
uḡḡilasya kā-[66a2] śāyadhāraṇaṃ draṡṡavyaṃ / tatredam ucyate / 7 //

suvarṇamāleṇa mṛtasya ḡiṛṡe
nyastā yathā syād atha puṡṡamālā [66a3]
kāṡāyavastrāṇi tathā viḡile
drṡṡtvā nna kuryān manasaḡ Pradoṡaṃ //

ḡod-sruṇ-ḡdi-lta-ste / dper-na-mi-roḡi-mḡo-la-gser-gyi-ḡphreṇ-ba-btags-pa-de
zḡhin-du-ḡḡul-khrims-ḡchal-pa-ḡur-smrig-gyon-par-bltaḡo / de-la-ḡdi-skad-ces
ḡya-ste /

/ dper-na-mi-ro-mḡo-la-gser-ḡphreṇ-ḡam /
/ yaṇ-na-me-tog-ḡphreṇ-ba-btags-byas-pa /
/ de-bzḡhin-khrims-med-ḡur-smrig-gyon-pa-yaṇ /
/ mthoṇ-nas-de-la-yid-ni-daṇ-mi*-ḡgyur /

【漢】譬如死人著金傳*饜，不持戒反被袈裟，像如持戒沙門、

【晉】譬如死人著金華鬘，如是迦葉，人不持戒被著袈裟，亦復如是、

【秦】譬如死人著金纓絡，多聞破戒比丘被服法衣受他供養亦復如是、

【宋】佛告迦葉，譬如有人忽爾命終，以其金冠華鬘莊嚴頭面，迦葉，如是若彼比丘破盡戒律，而以袈裟莊嚴其身，有何所益，我今於此而說頌曰

譬如命終人	以其好華鬘	及用金寶冠
嚴飾屍首上	彼人無所用	比丘亦如是
而以破戒身	被挂於袈裟	嚴飾作威儀
終無於利益		



tad yathāpi nāma kācyapa avadātavas.....[66a4].....sya pravara-
candanānuliptasya cṛeṣṭhiputrasya vā rājaputrasya vā cīrasi caṅpakamālābadd-
haṃ bhavet ✕ evam e..... [66a5].....lavato bahuṅrutasya kāśāya-
hāraṇaṃ draṣṭavyaḥ tatredam ucyate 8 //

susnātasyānuliptasya
cṛeṣṭhiputrasya ṣobhe X
XXX [66b1] ṅpakamāleḥva
ṣubhagandhā manoramāṃ
yathā tattheva kāśāyaṃ
saṃvarasthe bahuṅrute
draṣṭavyaṃ cīlasampanna
XXXX [66b2] guṇānvite 2 //

/ ḥod-sruñ-ḥdi-lta-ste / dper-na-ṣhoñ-dpon-gyi-bu-zhig-legs-par-khrus-byas-te
/ legs-par-rnam-par-byugs-la / skra-dañ-sen-mo-bregs-nas / gos-dkar-po-bgos
-te / ṣan-dan-mchog-gis-bkrus-paḥi-mgo-la-ṣam-pa-kaḥi-me-tog-gi-bphreñ-ba-
-thogs*-pa-de-bzhin-du-ḥod-sruñ-ṣhul-khrims-dañ-ldan-zhiñ-mañ-du-thos-pa-
-ñur-smrig-gyon-par-bltaho / de-la-ḥdi-skad-ces-bya-ste /

/ legs-bkrus-legs-par-byugs-pa-yi /
/ ṣhoñ-dpon-bu-yi-mgo-bo-la /
/ ṣam-pa-ka-yi-me-tog-bphreñ /
/ dri-zhim-yid-ḥoñ-btags-pa-mzes /
/ de-bzhin-ṣhul-khrims-ldan-gyur-ciñ* /
/ mañ-thos-ṣhul-khrims-phun-sum-ṣhogs /
/ rgyal-baḥi-sras-po-yon-tan-ldan /
/ de-la-ñur-smrig-de-bzhin-mzes /

【漢】譬如長者子服飭*著新衣著新傅*飭、多諷經持
戒好亦如是、

【晉】譬如長者子淨自澡浴、披白淨衣著薺*荀華鬘、
如是迦葉、多聞持戒被著袈裟、亦復如是、

【秦】如長者子剪除爪甲、淨自洗浴塗赤栴檀、著新白衣頭著華鬘中外相稱、如是迦葉、多聞持戒被服法也、受他供養亦復如是、

【宋】佛告迦葉、譬如有人洗浴清淨以其香油塗潤身上及頭髻指甲、身著白衣戴瞻蔔華鬘爲上族子、迦葉、如是若彼比丘多聞智慧、身被法服儀相具足爲佛弟子、我今於此而說頌曰

譬如世間人	洗浴身清淨	塗潤好香油
頭以華鬘飾	身著於白衣	而稱上族子
比丘亦如是	多聞具總持	戒德恆清淨
被挂於法服	儀相而具足	此名眞佛子

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tvāra ime kācyapa duḥḥilā ḥilavaṃtaḥpratirūpakāḥ katame catvāraḥ iha kāc-
pa e.....[66b3] tyo bhikṣuḥ prātimokṣasaṃvarasaṃvṛto viharati /
iragocarasampanna aṇumātreṣv avadyeṣu bhayadarḥi samā.....
8b4] ya cikaṣate cikaṣāpadeṣu / pariuddhakāyākarmavānmanaskarmaṇā sam-
vāgato viharati / pariuddhājivāḥ sa ca bha..... [66b5] ty ātmavādi
am kācyapa prathamō duḥḥilāḥ ḥilavaṃtaḥpratirūpako draṣṭavyāḥ // punar
aram kācyapa ihekatyo bhikṣur vinaya-[67a1] dharo bhavati / pravartavinayo
rayaguptihpratiṣṭhitāḥ satkāyadrṣṭir asyānucalitā bhavati / ayam kācyapa
i-[67a2] tiyo duḥḥilāḥ ḥilavaṃtaḥpratirūpakāḥ // punar aparāṃ kācyapa
ekatyo bhikṣuḥ maitrāvihāri bhavati satvā [67a3] ṇayā saman-
gataḥ sa ca ajāti sarvvadharmāṇāṃ cṛutvā utrasati / samtrāsati / samtrāsam
adyate / ayam kācyapa [67a4] tṛtiyo duḥḥilāḥ ḥilavaṃtaḥpratirūpakāḥ //
nar aparāṃ kācyapa ihekatyo bhikṣuḥ dvādaçadhutaḡuṇasa.....
7a5] upalambhadṛṣṭikaç ca bhavaty aḥamkārasathitaḥ ayam kācyapa caturtho
ḥḥilāḥ ḥilavaṃtaḥpratirūpako dra..... [67b1] pa catvāro duḥḥilā
avaṃtaḥpratirūpakā draṣṭavyāḥ //

/ hod-sruñ-bzhi-po-hdi-dag-ni-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-yin-te / bzhi-gañ-zhe-na / hod-sruñ-hdi-la-dge-sloñ-kha-cig-çul-khrims-dañ-ldan-pa-yin-te / so-sor-thar-paḥi-sdom-pas-bsdams-çin-gnas / cho-ga-dañ-spyod-yul-phun-sum-çhogs / kha-na-ma-tho-ba-phra-rab-rnams-la-yañ-hjigs-par-lta / yañ-dag-par-blañs-te-bslab-paḥi-gzhi-rnams-la-slob-ciñ / lus-kyi-las-dañ / ñag-gi-las-dañ / yid-kyi-las-yoñs-su-dag-pa-dañ-ldan-par-gnas-pas / hçho-ba-yoñs-su-dag-kyañ / de-bdag-tu-smra-ba-yin-te / hod-sruñ-de-ni-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-dañ-poḥo // hod-sruñ-gzhan-yañ-hdi-la-dge-sloñ*-kha-cig-hdul-ba-hzin-ciñ / hdul-ba-la-zhugs-te / hdul-paḥi-çul-la-gnas-pa-yin-yañ-hjig-çhogs-la-lta-ba-las-ma-bskyod-pa-yin-te / hod-sruñ-de-ni-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-gñis-paḥo // hod-sruñ-gzhan-yañ-hdi-la-dge-sloñ-kha-cig-byams-pa-la-gnas-pa-yin-te / sems-can-la-dmigs-paḥi-byams-pa-dañ-ldan-pa-yin-yañ-hdu-byed-thams-cad-la-skye-ba-med-pa-thos-nas* / skrag-ste-kun-tu-dñañ-bar-hgyur-zhiñ-kun-tu-rab-tu-dñañ-bar-hgyur-ba-de-ni-hod-sruñ-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-gsum-paḥo // hod-sruñ-gzhan-yañ-hdi-la-dge-sloñ-kha-cig-sbyaüs-paḥi-yon-tan-beu-gñis-yañ-dag-par-blañs-kyañ / dmigs-par-lta-ba-yin-te / ñar-hzin-pa-dañ / ña-yir-hzin-pa-la-gnas-pa-de-ni-hod-sruñ-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-bzhi-pa-ste / hod-sruñ-bzhi-po-de-dag-ni-çul-khrims-hchal-pa-çul-khrims-dañ-ldan-pa-ltar-bcos-pa-yin-no /

【漢】佛語迦葉，有四事，不持戒像類持戒人，何等爲四，一者若有比丘禁戒所說不犯缺也，雖有是有著乎有人，二者若比丘悉知律經，著行是我所行，三者若有比丘著我是我所，四者常行等心，等心於人，著怖畏於死*生*是爲沙門不持戒名持戒。

【晉】復次迦葉，有四不持戒似如持戒，云何爲四，若有比丘護持禁戒，成就威儀，至微小事常*畏懼之，持比丘淨*戒*成就威儀禮節，身口意行正命*清淨，而計吾我，是謂迦葉一不持戒似如持戒，復次比丘誦律通利密*住律法不斷身見，是謂迦葉二不持戒似如持戒，復次比丘行慈衆生聞說諸法不起不滅，而懷恐怖，是謂迦葉三不持戒似如持戒，復次比丘行十二法淨功德行，而起見我有我所，是謂迦葉四不持戒似如持戒。

【秦】又大迦葉、四種破戒比丘似善持戒、何謂爲四、有一比丘具足持戒、大小罪中心常怖畏、所聞戒法皆能履行、身業清淨口業清淨意業清淨正命清淨、而是七丘說有我論、是初破戒似善持戒、復次迦葉、有一比丘誦持戒律、隨所說行身見不滅、是名第二破戒比丘以善持戒、復次迦葉、有一比丘具足持戒、取衆生相而行慈心、聞一切法本來無生心大驚怖、是名第三破戒比丘似善持戒、復次迦葉、有一比丘具足修行十二頭陀見有所得、是名第四破戒比丘似善持戒、

【宋】佛告迦葉、有四種破戒比丘喻持戒影像、迦葉白言、云何四種破戒、迦葉、有一比丘具足受持別解脫戒、善知禁律於微細罪深生怕怖、恆依學處說戒清淨、身口意業具足無犯、食離邪命、此有其過、所以者何、執自功能成戒取故、迦葉、此是第一破戒喻持戒影像、復次迦葉、有一比丘善知禁律常持戒行、密用三業、彼有身見執情不捨故、迦葉、此是第二破戒喻持戒影像、復次迦葉、有一比丘恆行慈心悲愍有情、具足慈善、聞一切法無生心生驚怕、迦葉、此是第三破戒喻持戒影像、復次迦葉、有一比丘行彼十二頭陀大行具足無缺、而有我心住著我人之相、迦葉、此是第四破戒喻持戒影像、迦葉、此四種破戒喻持戒影像、

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ilaṃ ṣiḷam iti kācyapa ucyate / yatra nātma.....[67b2] nātmīyaṃ
 a satvo na satvaprajñaptiḥ na kriyā nākriyā / na karaṇaṃ nākaraṇaṃ / na
 āro nācāraḥ na pracā.....[67b3] nāpracāraḥ na nāmaṃ na rūpa / na
 imittaṃ nānimittaṃ / na caṃo napaṇamaḥ na grāho notsargaḥ na grāhyaṃ nā
[67b4] hya / na satvo na satvaprajñaptiḥ na vān na vākprajñaptiḥ
 a cittaṃ na cittaprajñaptiḥ na loko nālokaḥ na niṣrayo nāni- [67b5] ṣrayaḥ nāt-
 raçilotkarṣaṇā / na paraḍuḥçilapaṃsanā / na çilamanyanā / na çilakalpanā / na
 ikalpanā / na saṃka- [68a1] lpanā na parikalpanā / iyam ucyate kācyapa āryāpāṃ
 ða / anāsraṃvama aparyāpamaṃ napaṃ traidhātukānu- [68a2] gatam sarvaniṣrayāpagat-
 m /

/ hod-sruñ-çhul-khrims-çhul-khrims-çes*-bya-ba-ni / gañ-la-bdag-med-pa-dañ /
 / bdag-gir*-bya-ba-med-pa-dañ / bya-ba-med-pa-dañ / mi-bya-ba-yañ-med-pa-
 -dañ / byed-pa-med-pa-dañ / mi*-byed-pa-yañ-ma-yin-pa-dañ / rgyu-ba-ma-yin-
 -pa-dañ / mi-rgyu-ba-yañ-ma-yin-pa-dañ / rab-tu-spyod-pa-med-pa-dañ / rab-tu-
 -spyod-pa-med-pa-yañ-ma-yin-pa-dañ / miñ-med-pa-dañ / gzugs-med-pa-dañ /
 mçhan-ma-med-pa-dañ / mçhan-ma-med-pa-yañ-ma-yin-pa-dañ / rab-tu-zhi-ba-
 -ma-yin-pa-dañ / rab-tu-ma-zhi-ba-yañ-ma-yin-pa-dañ / hzin-pa-med-pa-dañ /
 / hdor-ba-med-pa-dañ / gzuñ-ba-med-pa-dañ / gzuñ-ba-med-pa-yañ-ma-yin-pa-
 -dañ / sems-can-med-pa-dañ / sems-can-du-hdogs-pa-med-pa-dañ / çhig-med-pa-
 -dañ / çhig-tu-hdogs-pa-med-pa-dañ / sems-med-pa-dañ / sems-su-hdogs-pa-med-
 -pa-dañ / hjig-rten-med-pa-dañ / hjig-rten-med-pa-yañ-ma-yin-pa-dañ / rten-
 -med-pa-dañ / rten-med-pa-yañ-ma-yin-pa-dañ / bdag-gi-çhul-khrims-la-mi-
 -bstod-pa-dañ / gzhan-gyi-çhul-khrims-la-mi-smod-pa-dañ / çhul-khrims-kyis-
 -rlom-sems-su-mi-byed-pa-dañ / çhul-khrims-zag-pa-med-pa / gtogs-pa-ma-yin-pa /
 khams-gsum-pa-dañ-bral-ba / rten-thams-cad-med-pa-zhes-byabo /

【漢】佛語迦葉言、禁戒無形不著三界、何因名爲戒、
 無吾無我無人無命無意無名無種無化無教、無有作
 者、無所來無所去、無制無滅、無身所犯無口所犯無心
 所犯、無世無計無世所住、亦無有戒亦不無戒、亦無所
 念亦無敗壞亦無坐立、是故爲禁戒矣、

【晉】如是迦葉、戒稱戒者、謂無我亦無我所、無作不
 作、無事非事、亦無威儀無行不行、無名色相、亦無非相、
 無息不*息、無*取無捨、無可取者、亦無不可捨、不施設衆
 生、亦不施設無衆生、無有口行無不口行、無心不心、無
 倚不倚、無戒不戒、是謂迦葉無漏聖戒、而無所墮、出於
 三界離一切倚、

【秦】復次迦葉、善持戒者、無我無我所、無作無非作、
 無有所作、亦無作者、無行無非行、無色無名、無相無非
 相、無滅無非滅、無取無捨、無可取無可棄、無衆生無衆
 生名、無心無心名、無世間無非世間、無依止無非依止、
 不以戒自高不下他戒、亦不憶想分別此戒、是名諸聖
 所持戒行、無漏不繫不受三界、遠離一切諸依止法、

【宋】復次迦葉、若說此戒、無人無我無衆生無壽命、無行亦無不行、無作亦無不作、非犯非非犯、無名無色非無名色、無相非無相、無息念非無息念、無取無捨非無取捨、非受非不受、無識無心非無識心、無世間亦無出世間、無所住亦非無住、無自持戒無他持戒、於此戒中離諸毀謗、無迷無執、迦葉、此說聖者無漏正戒、遠離三戒一切住處、

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atha bhagavāms tasyām velāyām imāṃ gāthām abhūṣataḥ //
na çilavantasya m.....[68a3] na kirpcana
na çilavantasya mado na niçrayaḥ
na çilavantasya tamo na bandhanam ✕
na çilavantasya rajo na.....[68a4]
çāntapraçānta upaçāntamānaso
kalpaḥvikalpāpagato niramgaṇaḥ
sarveñjanāmanyavipramuktaḥ
XçiXX [68a5] n kāçyapa buddhaçāsaneḥ
na kāyasāvekṣi na jīvitārthiko
hy anarthikaḥ sarvabhavopapattibhiḥ
samyaggaṭ. ḥ s.....[68b1] pratiṣṭhitaḥ
sa çilavān kāçyapa buddhaçāsane / 3
na lokalipto na ca lokaniçritoḥ
ālokaprāpto amamo.....[68b2] ficanaḥ
na cātmasamjñi na pareṣu samjñi
samjñā pariññāya viçuddhaçilaḥ 4
yasyā napāraṃ na ca pāramadhy.
X [68b3] pārapāre ca na jātu saktāḥ
avabaddhasakto akuho anāsravaṇ
sa çilavān kāçyapa buddhaçāsane / 5

le-nas-bcom-ldan-bdas-kyis-çhigs-su-bcad-pa-hdi-dag-gsuñs-so /
/ çul-khrims-ldan-la-dri-ma-med-ciñ-ci-yañ-med /
/ çul-khrims-ldan-la-rgyags-pa-med-de-rten-pa-med /



/ çul-khrims-ldan-la-mun-pa-med-ciñ-hçiñ-ba-med /
 / çul-khrims-ldan-la-rdul-rnams-med-de-fies-pa-med /
 / zhi-ba-rab-tu-zhi-ba-fie-bar-zhi-baḥi-yid /
 / rtog-dañ-rnam-par-rtog-dañ-bral-zhiñ-fion-moñs-med /
 / g'yo-ba-dañ-ni-rlom-sems-kun-dañ-rnam-bral-ba /
 / de-ni-ḥod-sruñ-sañs-rgyas-bstan-la-çul-khrims-ldan /
 / lus-la-mi-lta-srog-la-ḥphañs-par-hzin-mi-byed /
 / srid-pa-rnams-su-skye-ba-kun-la-ḥdod-pa-med /
 / yañ-dag-zhugs-çiñ-de-fiid-çul-la-rab-gnas-pa /
 / de-ni-ḥod-sruñ-sañs-rgyas-bstan-la-çul-khrims-ldan /
 / ḥjig-rten-ma-gos-ḥjig-rten-dag-la-gnas-pa-med /
 / snañ-ba-thob-ciñ-ḥdag-gi-med-de-ci-yañ-med /
 / bdag-tu-ḥdu-çes-med-ciñ-gzhan-du-ḥdu-çes-med /
 / ḥdu-çes-yoñs-su-çes-pas-çul-khrims-rnam-par-dag /
 / gañ-la-çhu-rol-med-ciñ-pha-rol-ḥbus-kyañ-med /
 / pha-rol-çhu-rol-dag-la-nams-kyañ-mi-chags-çiñ /
 / beñs-dañ-chags-med-çul-ḥchos-med-ciñ-zag-pa-med /
 / de-ni-ḥod-sruñ-sañs-rgyas-bstan-la-çul-khrims-ldan /

【漢】爾時佛說曰、戒無瑕穢著也、戒者無奢*無瞋恚、安定就泥洹、如是爲持戒、不愛身亦不愛命、不樂於五道、悉曉了人於法、於佛法中是故爲戒、適不在中邊止也、中邊不著不著不縛

【晉】於是世尊說此頌曰

持戒不有亦無垢	持戒無憍而不倚
持戒無*闇*無所縛	持戒無塵無汙穢
究竟止息無上寂	無想不想亦無穢
諸慚衆倚一切斷	是爲迦葉持佛戒
不著身口不倚命	不貪一切受生死
以正去來住正道	是爲迦葉持佛戒
不著世間不倚世	得明無闇*無所有

無	有	己	想	無	他	想	斷	一	切	想	得	清	淨
無	此	彼	岸	無	中	間	於	此	彼	岸	亦	不	著
無	縛	無	詐	無	諸	漏	是	爲	迦	葉	持	佛	戒

【秦】爾時世尊欲明了此義、而說偈言
 清淨持戒者 無垢戒亦遠 是修真遠已無亦是
 亦無所依塵常諸名不我實於亦
 持戒無塵寂動有佛世無此有
 戒者止汗滅念生佛法想戒中
 尊欲明此義、而說偈言
 無垢戒亦遠 是修真遠已無亦是
 此無所愚遠於佛正持戒明想
 義、而說偈言
 有癡失一切戒行戒明想
 而說偈言
 持戒無心貪住戒名無縛實
 偈言
 持戒無心貪住戒名無縛實
 慢縛輒別命道中世有法間漏
 橋諸善分身正道不染所佛中
 無有之惜正不無爲有無淨
 戒無心貪住戒名無縛實
 持戒無心貪住戒名無縛實

【宋】爾時世尊而說頌曰
 所無迦而同一所無不無如
 持離亦於入持暗到住來
 離垢戒相間際垢無彼虛實
 非微如非迦於無亦非所
 住妙來爲葉彼得非相持
 我甚真自此我亦於非無
 人深實身戒人無中非垢
 相善說命相中失流相戒
 無遠所普如無不縛迦
 犯離持濟來染住脫葉
 亦於無諸真亦於而此
 無疑垢羣實無此平等
 持惑戒生說淨岸等相
 持惑戒生說淨岸等相



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nāme ca [68b4] rūpe ca asaktamānasaḥ
 samāhitas so hi sudāntacittaḥ
 yasyeha ātmā na ca ātmaniyām
 etāvataḥ çilasthi-[68b5] to nirucyate / 6
 na çikṣayā manyati prātimokṣe
 na cāpi tena bhavateha tanmayo /
 athottaraṃ margati āryamārge
 viçuddhaçīlasya [69a1] ime nimittā 7
 na çilaparamo na samādhitanmasyoḥ
 paryeṣate duttari prajñabhāvanā /
 anopalambhaṃ āryāṇa gotraṃ [69a2]
 viçuddhaçīla sugataṃ praçastam ✕
 satkāyadrṣṭe hi vimuktamānaso
 ahaṃ mamaitiḥa na tasya bhoṭi /
 adhimucyate [69a3] çunyatabuddhagocaraṃ
 imasya çīlasya samo na vidyate / 9
 çīle pratiṣṭhāya samādhi çuddhaḥ
 samādhiprāptasya ca [69a4] prajñabhāvanā /
 prajñāya jñānaṃ bhavate viçuddhaṃ
 viçuddhajñānasya ca çīlasampadā / 10 //

/ miñ-dañ-gzugs-rnams-la-ni-chags-pa-med-paḥi-yid /
 / de-ni-mñam-par-gzhag-ciñ-çin-tu-dul-baḥi-sems /
 / gañ-la-bdag-med-bdag-gir-bñin-pa*-med-pa-ni /
 / de-çam-gyis-ni-çhul-khrims-gnas-çes-brjod-pa-yin /
 / so-sor-thar-pa-slob-pas-rlom-sems-byed-pa-med /
 / des-ni-ḥdi-na-de-la-chags-par-mi-hgyur-te /
 / de-yi-goñ-du-hphags-paḥi-lam-rnams-çhol-byed-pa /
 / de-ni-çhul-khrims-rnam-par-dag-paḥi-meḥan-maḥo /
 / çhul-khrims-gço-bor-ma-yin-tiñ-bñin-der-chags-med /
 / de-yi-goñ-du-çes-rab-sgom-pa-yoñs-su-çhol /
 / dmigs-pa-med-pa-hphags-pa-rnams-kyi-rigs-yin-te /
 / çhul-khrims-de-ni-bde-bar-gcegs-pas-rab-tu-bśnags /
 / ḥjig-paḥi-çhogs-la-lta-las-rnam-par-grol-baḥi-yid /
 / de-ḥdir-ña-dañ-ña-yi-sñam-du-hgyur-ba-med /



/ eañs-rgvas-spyod-yul-stoñ-pa-fid-la-lhag-par-mos /
 / de-yi-çhul-khrims-de-ni-mfiam*-pa-med-paḥo /
 / çhul-khrims-la-ni-gnas-nas-tiñ-ñe-ḥzin-kyañ-thob /
 / tiñ-ñe-ḥzin-rnams-thob-nas-çes-rab-çin-tu-sgom /
 / çes-rab-kyis-ni-ye-çes-rnam-par-dag-pa-ḥthob /
 / ye-çes-rnam-par-dag-pas-çhul-khrims-phun-sum-çhogs /

【漢】譬如*空中風、是爲持戒名及種無所止也、人定
 心無所著、無我想無人想、曉是者是爲淨持戒也、不輕
 於禁戒不自貢高、常欲守道持戒、如是無有能過者、離
 我所想、自我及是我所、都無有是也、信於空及佛法行
 不沾*汙*於世、不著於世間、從冥入明適無所因、不著於
 三界、是爲持戒、

【晉】

謂名及色意不著	禪定正念調御心
無有吾我無我所	是爲迦葉稱住戒
不倚禁戒得解脫	不叩持戒爲歡喜
於此上求入正道	是謂持戒清淨相
不期持戒不依定	謂修習此得智慧
無有無得是聖性	清淨聖戒佛所稱
謂已身見心解脫	我見*我所終不起
心能解空佛境界	如是持戒莫能勝
善住淨戒得禪定	已護禪定修智慧
已修智慧便得脫	已逮解脫平等戒

【秦】

心不著名色	不生我我所	是名爲安住
真實淨持戒	雖行持諸戒	其心不自高



亦不以爲上	遇戒求聖道	是名爲真實
清淨持戒相	不以戒爲最	亦不貴三昧
過此二事已	修習於智慧	空寂無所有
諸聖賢之性	是清淨持戒	諸佛所稱讚
心解脫身見	除滅我我所	信解於諸佛
所行空寂法	如是持聖戒	則爲無有比
依戒得三昧	三昧能修慧	依因所修慧
逮得於淨智	已得淨智者	具足清淨戒

【宋】

不著於名色	不住於等*引	恒以淨妙心
離我有無相	於彼別解脫	遠離持犯等
無戒無不戒	無定亦無散	依此而行道
智觀無二取	此戒淨微妙	安住三摩地
三摩地生觀	智慧自清淨	是名具足戒

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asmin khalu punar gāthābhinirhāre[69a5] bhāgyamāṇe aṣṭānām bhikṣuṣaṭān-
ām anupādāyāsravebhyaḥ cittāni vimuktāni / dvātriṃṣaṭinām ca prāṇasaḥsra-
ṅgām vira-[69b1] jo vigatamalaṃ dharmeṣu dharmacakṣur viḥuddhaṃ / pañca
bhikṣuṣaṭāni dhyānalābhī utthāyāsanebhyaḥ prakrāntāni i-[69b2] mām gaṃ-
bhīrā dharmadeṣānām avatarampto nāvagāhamānāḥ anadhimucyamānāḥ

/ ḥhigs-su-bcad-pa-mñon-par-sgrub-pa-hdi*-gsuñs-paḥi-ḥe-dge-sloñ-brgyad
-brgya-ni-len-pa-med-par-zag-pa-rnams-las-sems-rnam-par-grol-lo // srog-chags
-sum-khri-fis-stoñ-ni-chos-rnams-la-chos-kyi-mig-rdul-dañ-bral-zhiñ-dri-ma-
-med-pa-rnam-par-dag-go / dge-sloñ-bsam-gtan-thob-pa-lña-brgya-ni-chos
-bstan-pa-zab-mo-hdi-la-mi-hjug-ste / ma-rtogs-ma-mos-pas-stan-las-lañs-te
-doñ-ño /

【漢】時佛說是經法、二萬二千諸天人、及世間人民、諸龍鬼神、皆得須陀洹道、八百沙門皆得阿羅漢道、五百沙門素皆行守意得禪道、聞佛說深經皆不解不信、便從衆坐辟*易亡去、

【晉】說此偈已、八百比丘速得漏盡、三萬二千人遠塵離垢諸法眼生、五百比丘昔已得定、聞佛說此甚深之法、不能解了從坐起去、

【秦】說是語時五百比丘不受諸法心得解脫、三萬二千人遠塵離垢得法眼淨、五百比丘聞是深法心不信解、不能通達從坐起去、

【宋】爾時世尊說此伽他法時、八百苾芻漏盡意解心得解脫、三十億人遠塵離垢得法眼淨、五百苾芻得三摩地聞此甚深微妙戒法、難解難入不信不學、從座而起速離佛會、

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uthāyusmān mahākācyapo bhaga-[69b3] vamtam etad avocat ✕ imāni bhaga-
ram paṃca bhikṣuṇatāni ddhyānalābhiny utthāyāsanebhyah prakrāntāni / imā
[69b4] gambhirā dharmadeṣanām avataramto nāvagāhamto manadhimucya-
nānāḥ bhagavān āha / tathā hy ete kācyapa bhikṣavaḥ[69b5] anadhimānikā
e manadhimucyamānā imāṃ gambhirā gāthābhinirhārām anāsravaṃ ṣilavi-
juddhinirdeṣaṃ ṣrutvā nāva-[70a1] taraṃti nādhimucyaṃti nāvagāhamti tat
casmād dheto gambhiro yaṃ kācyapa gāthābhinirhāraṃ gambhirāṃ buddhānā
cha-[70a2] gavamtānām bodhi sā na ṣakyam anavaropitakuṣalamūle pāpami-
raparigrhīter anadhimuktibahule satvai-[70a3] r adhimucyitum vā paryāpu-
nitum vā avatāritum vā /

l de-nas-bcom-ldan-hdas-la-che-dañ-ldan-pa-hod-sruñ-chen-pos-hdi-skad-ces
gsol-to // bcom-ldan-hdas-dge-sloñ-bsam-gtan-thob-pa-lña-brgya-po-hdi-dag
chos-bstan-pa-zab-mo-hdi-la-mi-hjug-ste / ma-rtogs-ma-mos-pas-stan-las-lañs
te-mchis-so // bcom-ldan-hdas-kyis-bkañ-ṣal-pa // hod-sruñ-hdi-ltar-dge-sloñ
mñon-paḥi-ña-rgyal-can-hdi-dag-ni-ṣhul-khrims-rnam-par-dag-pa-zag-pa-med

-pa-hdi-la-mi-hjug-ste / ma-rtogs-ma-mos-çiñ-skrag-ste / 'tun-tu-dñañs-kun-tu-rab-tu-dñañs-so // hod-sruñ-çhigs-su-bcad-pa-mñon-par-sgrub-pa-zab-pas-sañs-rgyas-bcom-ldan-hdas-rnams-kyi-byañ-chub-zab-ste / de-la-dge-baḥi-ṛa-ba-ma-bskyed-pa / sdig-paḥi-grogs-pos-yoñs-su-zin-pa-dañ / mos-pa-mi-mañ*-ba-dag-gis-mos-par-mi-nus-so /

【漢】迦葉比丘白佛言，是五百守禪比丘聞深*經不解不信摩訶*而去，佛語迦葉，是五百守禪比丘信餘衆多，聞深法教不解不信，

【晉】於是大迦葉白世尊曰，此五百比丘昔*已*得定，聞是深法不能解了，即便起去，世尊告大迦葉曰，此五百比丘貢高慢故，不能解此無漏淨戒，是所說法甚深微妙，諸佛之道極甚深妙，非是未種善根與惡知識共相隨者所能解了，

【秦】爾時大迦葉白佛言，世尊，是五百比丘皆得禪定，不能信解入深法，故從坐起去，佛語迦葉，是諸比丘皆增上慢，聞是清淨無漏戒相，不能信解不能通達，佛所說偈其義甚深，所以者何，諸佛善提極其*深故，若不厚種善根，惡知識所守，信解力少，難得信受，

【宋】是時尊者大迦葉白世尊言，此五百苾芻雖得三摩地，云何聞此甚深之法難解難入，不信不學，即從座起速便而退，佛言，迦葉，彼等五百苾芻我見未除，於此無漏清淨戒法聞已難解難入，心生驚怖，所以不信不行，迦葉，此伽他戒法甚深微妙，三佛善提皆從此出，彼等罪*友於此解脫妙善而不能入，

sya tathāga-[70a5] tasyāṃtikād uparambhābhiprāyair ekā dharmadeṣanā ṣṛtā
 ṣṛtvā ceva cittaprasādo labdha ācāryam yāvan madhurapriyabhā-[70b1] nī
 khalveyam kāṣyapas tathāgato rhām samyaksambuddha iti / te tataḥ cyutasa-
 mānā ekacittaprasādena kāla-[70b2] gatāḥ trāyastriṃṣu deveṣūpapannāḥ te-
 neva hetunā iha marṃma ṣāsane pravrajitāḥ tāny etāni kā-[70b3] ṣyapa paṃca
 bhikṣuṣatāni dṛṣṭigatapraskanditāni imāṃ gambhīrā dharmadeṣanā nāvataranti
 nāvagāhaṃ-[70b4] ti nādhimucyante na ṣṛaddadhaṃti / kṛtaṃ punar eṣā ma-
 yam dharmadeṣanāyā parikarma na bhūyo vinipātagāmino bhavi-[70b5] ṣyamti
 / ebhir eva skandhiḥ parinirvāṣyamti //

/ hod-sruñ-dge-sloñ-lña-brgya-po-ḥdi-dag-ni-de-bzhin-gṣegs-pa-ḥod-sruñ-gi-
 -gsuñ-rab-la-mu-stegs-can-gyi-fian-thos-su-gyur-te / de-dag-de-bzhin-gṣegs-pa-
 -ḥod-sruñ-las-brgal-baḥi-bsam-pas-chos-bstan-pa-gcig-thos-so // thos-nas-dañ-
 -baḥi-sems-gcig-rñed-de-ji-ṣam-du-de-bzhin-gṣegs-pa-dgra-bcom-pa-yañ-dag-par-
 -rṣogs-paḥi-saḥs-rgyas-ḥod-sruñ-ḥjam-zhiñ-sñan-par-gsuñ-ba-ño-mṣhar-to-
 -sñam-mo // de-dag-ḥchi-baḥi-dus-byas-nas-dañ-baḥi-sems-gcig-rñed-pa-des-
 -sum-cu-rṣa-gsum-paḥi-lha-rnams-kyi-nañ-du-skyes-so // de-dag-de-nas-ṣi-ḥphos-
 -nas-ḥdir-skyes-te / rgyu-de-ñid-kyis-ñahi-bstan-pa-ḥdi-la-rab-tu-byuñ-ste /ḥod-
 -sruñ-dge-sloñ-lña-brgya-po-lta-bar-byiñ*-ba-ḥdi-dag-ni-chos-bstan-pa-zab-mo-
 -ḥdi-la-mi-ḥjug-ste / ma-rtogs-ma-mos-ṣiñ-skrag-ste / kun-tu-dñañs-kun-tu-
 -rab-tu-dñañs-so // yañ-ḥdi-dag-ni-chos-bstan-pa-ḥdis-yoñs-su-sbyañs*-pa-byas-
 -te / phyis-ñan-ḥgro-log-par-ltuñ-bar-mi-ḥgyur-zhiñ-phuñ-po-ḥdi-dag-ñid-kyis-
 -yoñs-su-mya-ñan-las-ḥdaho /

【漢】佛語迦葉，是五百比丘者，乃前迦葉佛時皆作
 婆羅門道，於迦葉佛所，一返*聞經道心意樂喜，即時五
 百人自說言，迦葉佛所說快乃爾，五百人得是福祐，壽
 終皆生初利天上，佛言，五百比丘得是福已，後於我法
 中作沙門，今聞深經不解不信，佛語迦葉言，是五百比
 丘持是所聞深經，得不墮惡道於今世，皆當得阿羅漢
 般泥洹去，

【晉】此五百比丘、昔迦葉如來興出世時、悉爲異學弟子、聞迦葉如來說法時、計著有故、一聞說法心得歡喜、以是因緣、身壞命終、生忉利天、從彼命終還生人間、於我法中出家學道、此諸比丘爲見所壞、聞是深法*不能解了、今始造緣不復生於惡趣之中、此身終已當得滅度、

【秦】又大迦葉、是五百比丘、過去迦葉佛時、爲外道弟子、到迦葉佛所欲求長短、聞佛說法得少信心、而自念言、是佛希有快善妙語、以是善心命終之後生忉利天、忉利天終生閻浮提、於我法中而得出家、是諸比丘深著諸見、聞說深法不能信解隨順通達、是諸比丘雖不通達、以聞深法因緣力故、得大利益不生惡道、當於現身得入涅槃、

【宋】復*次*告言、迦葉、彼五百苾芻於如來教中是外道聲聞、如是迦葉、彼於如來本意執求一事法故、若聞一法決定信受、依教修學如是伽他之法、言教玄妙是故驚怖、又復告言、迦葉、彼比丘意於如來應供正徧知覺、爲求一法發心修行、於命終後求生忉*利天宮、爲如是事於佛教中而求出家、迦葉、此五百苾芻身見未捨、聞甚深法而生驚怖不信不學、此等命終必墮惡趣、

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tatra bhagavān āyusmantaṃ subhūtim āmantrayati sma / gacchastvaṃ subhūte
 [71a1] etān bhikṣu saṃjñāpaya subhūtir āha / bhagavata eva tāvad ete bhikṣavo
 bhāṣitaṃ prativilomayanti kaḥ [71a2] punar vādo mama / atha khalu bhaga-
 vāms tasyāṃ velāyā yena mārgeṇa te bhikṣavo gacchanti sma / tasmin mā-
 [71a3] rge dvau bhikṣu nirmimite sma / atha tāni pañca bhikṣuṣatāni yena
 mārgeṇa tau dvau bhikṣu nirmito tenopasaṃkrāma-[70a4] nn upasaṃkrāmye-
 vam avocan × kutra āyusmanto gamiṣyathaḥ tāv avocātāḥ gamiṣyāma vayam
 aranyāyataneṣu [71a5] sukhaṃ phāṣaṃ vihariṣyāmaḥ tat kasmād dhetor yaṃ hi
 bhagavān dharmam deçayati tām āvā dharmadeçanāṃ nāvarāvo nāvagāhāma-
 [71b1] he / nadhimucyāvahe / utrasāvaḥ saṃtrasāvaḥ saṃtrasāma āpadyāmahe /
 tāv āvām āraṇyāyataneṣu sukhaṃ [71b2] vihariṣyāmaḥ

' de-nas-bcom-ldan-hdas-kyis-che-dañ-ldan-pa-rab-hbyor-la-bkañ-ṣal-pa / rab-hbyor-khyod-soñ-la-dge-sloñ-de-dag-kun-ṣes-par-byos-ṣig / rab-hbyor-gyis-gsol-pa / bcom-ldan-hdas-nid-kyis-hdi-dag-la-bṣad-na-yañ-hthun-par-mi-bgyid-na-bdag-la-lta-smos-kyañ-ci-hḥal // de-nas-bcom-ldan-hdas-kyis-dge-sloñ-de-dag-lam-gañ-nas-hdoñ-bahi-lam-der-dge-sloñ-gñis-ṣig-sprul-pa-sprul-to // de-nas-dge-sloñ-lña-brgya-po-de-dag-sprul-pahi-dge-sloñ-de-gñis-lam-gañ-nas-hdoñ-bahi-lam-der-doñ-ste-phyin-pa-dañ-hdi-skad-ces-smras-so // che-dañ-ldan-pa-dag-gar-hdoñ / de-gñis-kyis-smras-pa / kho-bo-cag-ni-dgon-pahi-gnas-rnams-su-bsam-gtan-gyi-bde-ba-la-reg-par-gnas-par-bya-bar-hdoñ-ño / de-cihi-phyir-zhe-na / kho-bo-cag-ni-bcom-ldan-hdas-kyis-chos-bstan-pa-gañ-yin-pahi-chos-bstan-pa-de-la-mi-hjug-ste / ma-rtogs-ma-mos-ṣin-skrag-ste / kun-tu-dñañs-kun-tu-rab-tu-dñañs-par-gyur-nas-kho-bo-cag-dgon-pahi-gnas-rnams-su-bsam-gtan-gyi-bde-ba-la-reg-par-gnas-pa-rnams-kyis*-gnas-par-byaho /

【漢】佛語須菩提言，汝行教五百亡去比丘令來還，須菩提白佛言，是五百比丘尙不欲聞佛所說，何肯隨小羅漢語乎，佛卽時化作兩比丘，於五百比丘前徐行，五百比丘皆使行，及前兩比丘，五百比丘問前兩比丘言，二賢者欲何至湊，兩比丘報言，欲到空閑山中安隱之處，自守坐禪不能復憂餘，五百人復問言，何以故，兩比丘復報言，佛所說深經，我不信不解也，

【晉】於是世尊，告尊者須菩提曰，汝去化彼五百比丘，須菩提白佛言，唯世尊，此五百比丘不受佛教，何况我耶，於是*世尊，化作比丘在彼道中，五百比丘見已，往詣化比丘所，問化比丘曰，諸賢，欲何所至，化比丘曰，欲詣山澤遊住安樂，所以者何，向聞世尊所可說法，我不能解了故，

【秦】爾時佛語須菩提言，汝往將是諸比丘來，須菩提言，世尊，是人尙不能信佛語，况須菩提耶，佛卽化作二比丘，隨五百比丘所向道中，諸比丘見已，問化比丘，汝欲那去，答言，我等欲去獨處修禪定樂，所以者何，佛所說法不能信解，

【宋】是時世尊告尊者須善提言、汝往五百苾芻所、以善方便而爲教導、須善提言、世尊如是說法誨喻聞已不信不行、我自小智言論寡識、云何化彼、是時五百苾芻已在中路、爾時世尊卽以神力化二苾芻於中路中逆往五百苾芻而卽問言、尊者欲往何處、苾芻答言、我等今者欲詣林間、彼處寂靜自得定樂而當住處、化苾芻問言、欲住*林野於意云何、彼等苾芻而卽答言、世尊說法我昔未聞、今既聞已難解難入、心生驚怖不可信學、是以樂歸林野安處禪定而取安樂、

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tāny api pañca bhikṣuṣatāny etad avocaṃ ✕ vāyam apy āyusmanto bhagavato dharmadeṣanā nāvatarāmo [71b3] nāvagāhāmahe nādhimucyāmahe / utrasāvah saṃprasāvah saṃprāsam āpadyāmahe / te vāyam arañyāyane-[71b4] ṣu dhyānasukhavihārair vihariṣyāmaḥ nirmitaḥ avocatā saṃgāyisyāma vāyam āyusmanto na vivadiṣyāmaḥ avi-[71b5] vāda paramo hi ṣṛamaṇadharmāḥ yad iha māyusmanta ity ucyate parinirvāṇam iti / katamaḥ sa dharmo yaḥ pari[72a1] syati kaṣcit punar asmiṃ kaye ātmā vā satvo vā jīvo vā jantur vā pauṣau vā pudgalo vā manuḥ vā mānava.....[72a2] kartā vā kārako vā vedako vā jānako vā saṃjānako vā utthāpako vā samutthāpako vā yaḥ parinirvāsyati /

/ dge-sloñ-lña-brgya-po-de-dag-gis-hdi-skad-ces-smras-so // che-dañ-ldan-pa-dag-kho-bo-cag-kyañ-bcom-ldan-hdas-kyis*-chos-bḥad-pa-la-mi-hjug-ste / ma-rtogs-ma-mos-ḥin-skrag-ste-kun-tu-dñañs-kun-tu-rab-tu-dñañs-par-gyur-to // dehi-phyir-kho-bo-cag-kyañ-dgon-paḥi*-gnas-rnams-su-bsam-gtan-gyi-bde-ba-la-reg-par-gnas-pa-rnams-kyis-gnas-par-byaḥo // sprul-pa-dag-gis-smras-pa / che-dañ-ldan-pa-dag-dehi-phyir-bdag-cag-yañ-dag-par-bgro-bar-byaḥo / rḥod-par-mi-byaḥo / rḥod-pa-med-pa-lhur-len-pa-ni-dge-sbyoñ-gi-chos-so // che-dañ-ldan-pa-dag-gañ-hdi-yoñs-su-mya-ñan-las-hdas-pa-zhes-bya-ba-gañ-yoñs-su-mya-ñan-las-hdaḥ-bar-hgyur-baḥi-chos-de-gañ / lus-hdi-la-bdag-gam / sems-can-nam / srog-gam / skye-ba-po-ḥam / skyes-bu-ḥam / gañ-zag-gam / ḥed-las-skyes-sam / ḥed-bu-ḥam / gañ-yoñs-su-mya-ñan-las-hdaḥ-bar-hgyur / gañ-zad-pas-yoñs-su-mya-ñan-las-hdaḥ /

【漢】五百人復報言、我亦欲入山止空閑之處、快坐禪無人來擾我、我曹亦復聞佛說經不信不樂也、兩比丘復報言、是事當共諦議不戲也、不爭者是爲比丘法也、何因爲泥洹身中、有我有神有命有人有意耶、當*有至泥洹處者耶、

【晉】卽言諸賢、我等亦聞世尊說法不能解了而有恐怖、欲詣山澤遊住安樂、化比丘曰、諸賢、且來當共誼計、莫得有諍非沙門法、諸賢、稱說般泥洹者、爲何等法般泥洹耶、是身中何者衆生、何者我人壽命、謂般泥洹何所法盡便得般泥洹、

【秦】諸比丘言、長老、我等聞佛說法亦不信解欲至獨處修禪定行、時化比丘語諸比丘言、我等當離自高逆諍心、應求信解佛所說義、所以者何、無高無諍是沙門法、所說涅槃名爲滅者爲何所滅、是身之中有我滅耶、有人有作有受有命而可滅耶、

【宋】化苾芻言、尊者、世尊說法而爲難解、心生驚怖不信不學不行、而歸林野以定爲涅槃、是彼所執汝等不知、尊者、沙門之法非合論詰、今問尊者、云何名涅槃法、若於自身得涅槃者則得補特伽羅我人衆生壽者、何得涅槃、夫涅槃法非相非非相、

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te āhu.....[72a3] na kvacid asti / asmim kāye ātmā vā satvo vā jīvo vā jaṃtur vā puruṣo vā pudgalo vā manuṣo vā mānava vā [72a4] kartā vā cārako vā vedako vā jānako vā samjānako vā utthāpako vā yaḥ parinirvāsyati 'nirmitakā prāhu / X [72a5] puna sāksikṛyāyā parinirvāsyatīti / te āhuḥ rāgak-
sayāya dveṣakṣayāya mohakṣayāya āyuṣmanta pari-[72b1] nirvāṇam iti /

nirmitakā prāhuḥ kiṃ punar āyuṣmatā rāgadveṣamohāḥ samvidyamte yām
 kṣapayīṣyatha / te [72b2] āhu / na te ādhyātmena na bahirdhā nobhayam aṃt-
 arenopalabhyamte / nāpi te aparikalpitā utpadyamte [72b3] nirmitakāv avocatā
 / tena māyuṣmanto māsman kalpayataḥ māsman vikalpayataḥ yadāyuṣmamto
 na [72b4] kalpayīṣyathaḥ na vikalpayīṣyathaḥ tadāyuṣmanto na ramṣyatha
 na viramṣyathaḥ yaç cāyuṣmamto na rakto na viraktaḥ.....[72b5]
 çānta ity ucyate /

/ de-dag-gis-smras-pa / ḥdod-chags-zad / zhe-sdañ-zad / gti-mug-zad-pas*-yoñs
 -su-mya-ñan-las-ḥdaḥo // sprul-pa-gñis-kyis-smras-pa / che-dañ-ldan-pa-dag
 -ḥdod-chags-dañ / zhe-sdañ-dañ / gti-mug-yod-pa-yin-nam / ci-na*-de-zad-par
 -bya / de-dag-gis-smras-pa / de-dag-ni-nañ-na-yañ-med / phyi-rol-na-yañ-med
 / gñi-ga-med-pa-la-yañ*-mi-dmigs-te / de-dag-ni-yoñs-su-ma-brtags-pa-las
 -kyañ-mi-skyeḥo // sprul-pa-gñis-kyis-smras-pa / che-dañ-ldan-pa-dag-de-lta
 -bas-na-ma-rtog-rnam-par-ma-rtog-çig / che-dañ-ldan-pa-dag-nam-mi-rtog-rnam
 -par-mi-rtog-pa-de-ni-chags-par-yañ-mi-hgyur-chags-pa-dañ-bral-bar-yañ-mi
 -hgyur-ro // chags-pa-med-ciñ-chags-pa-dañ-bral-ba-yañ-med-pa-gañ-yin-pa-de
 -ni-zhi-ba-zhes-byaḥo* /

【漢】五百人報言、是身亦無人亦無我亦無命*亦無
 意亦無有、行至泥洹處者也、兩比丘復報言、何等盡當
 得泥洹者、五百人復報言、盡婬盡怒盡癡是為泥洹、兩
 比丘復問言、卿曹婬怒癡悉盡未、五百人復報言、亦無
 內亦無外也、兩比丘復問言、賢者當莫著亦莫不著、雖
 不著莫*不著、是為泥洹、

【晉】五百比丘曰、婬怒癡盡便得般泥洹、化比丘問
 曰、諸賢、有婬怒癡盡耶、而言此盡便得般泥洹、五百比
 丘答曰、諸賢、婬怒癡者、不在於內而不在外、亦不在兩
 中間、亦非無思想而有也、化比丘曰、是故諸賢、不當思
 想亦莫反*想、若不思想不反*想者、則無染不染、若無染
 不染者、是說息寂、

【秦】諸比丘言、是身之中、無我無人、無作無受、無命而可滅者、但以貪欲瞋癡滅故名爲涅槃、化比丘言、汝等貪欲瞋癡爲是定相可滅盡耶、諸比丘言、貪欲瞋癡不在於內、亦不在外、不在中間、離諸憶想是則不生、化比丘言、是故汝等莫作憶想、若使汝等不起憶想分別法者、卽於諸法無染無離、無染無離者、是名寂滅、

【宋】彼苾芻言、涅槃旣爾云何證得、化苾芻言、除斷貪瞋癡法、彼苾芻言、貪瞋癡法云何除斷、化苾芻言、貪瞋癡法非在內非在外非在中間、本自無生今亦非滅、化苾芻言、尊者不得執亦不得疑、若尊者不執不疑、卽非護非不樂護、非非不樂、彼說爲涅槃、

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çilam āyusmanto na saṃsarati na parinirvāti samādhiprajñāvimuktivimuktij-
ñānadarçanam āyus.....[73a1] na saṃsarati na parinirvāti / ebhiç
cevāyusmanto dharmā nirvāṇam sūcyate / ete ca dharmā çūnyā viviktā agrā
.....[73a2] prajahīte tām āyusmantāḥ saṃjñā yad uta parinirvāṇam
iti mā ca saṃjñāyā saṃjñā kārṣvaḥ mā asaṃjñāyā.....[73a3] ca
saṃjñāyā saṃjñā pariññāsiṣva / yaḥ saṃjñāyā saṃjñā pariññāti saṃjñāband-
hanam evāsyā tad bhavati / saṃ.....[73a4] vedayitanirodhasamā
pattim āyusmantāḥ samāpadyadhvaṃ mā ca kalpayatha mā vikalpayathaḥ
saṃjñāvedayita.....[73a5] dhasamāpattisamāpannasya bhikṣor nāsty
uttare karaṇiyam iti vadāmaḥ

/ che-daṅ-ldan-pa-dag-çhul-khrims-ni-mi-bkhor-zhiñ-yoñs-su-mya-ñan-las-mi-
-hdaho // che-daṅ-ldan-pa-dag-tiñ-ñe-ñzin-daṅ / çes-rab-daṅ / rnam-par-grol-ba-
-daṅ / rnam-par-grol-baḥi*-ye-çes-mthoñ-ba-yañ-mi-bkhor-zhiñ-yoñs-su-mya-
-ñan-las-mi-hdaho // che-daṅ-ldan-pa-dag-çhos-de-dag-gis-yoñs-su-mya-ñan-las-
-hdah-bar-ston-na / çhos-de-dag-kyañ-stoñ-pa-dben-pa-gzuñ-du-med-paḥo / che-
-daṅ-ldan-pa-dag-hdi-lta-ste / mya-ñan-las-hdas-paḥi-hdu-çes-spoñs*-çig / hdu-
-çes-la-yañ-hdu-çes-su-ma-byed-cig / hdu-çes-la-hdu-çes-kyis-yoñs-su-çes-par-
-ma-byed-cig / gañ-hdu-çes-la-hdu-çes-kyis-yoñs-su-çes-pa-de-ni-deḥi-hdu

-çes-kyis-beiñs*-pa-yin-no // che-dañ-ldan-pa-dag-hdu-çes-dañ / çhor-ba-hgog
 -pañi-sñoms-par-hjug-pa-la-sñoms-par-zhugs-çig / che-dañ-ldan-pa-lag-hdu-çes
 -dañ-çhor-ba-hgog-pañi-sñoms-par-hjug-pa-las*-goñ-na-bya-ba-med-do-zhes
 -smraho /

【漢】禁戒不在死生，亦不在泥洹，智黠適等度脫見
 黠，亦不在死生，亦不在泥洹，是本法空無色，亦無所見，
 棄思想棄泥洹想，滅思想痛痒*得疾至所有法莫念，亦
 莫不念，滅思想痛痒*是爲無所爲，

【晉】諸賢當知，所有戒身亦不生，亦不般泥洹，定慧
 解脫度知見身亦不生，亦不般泥洹，諸賢因此五分法，
 身說泥洹者，是法遠離空無所有，無取無斷，如是諸賢，
 云何可想般泥洹耶，是故諸賢，莫想於想，莫想於無想，
 亦莫斷想及與無想，若斷想無想者，是爲大緣，諸賢，若
 入想知滅定者，於是似有所作，

【秦】所有戒品亦不往來，亦不滅盡，定品慧品解說
 品*解脫知見品亦不往來，亦不滅盡，以是法故說爲涅槃
 槃，是法皆空遠離，亦不可取，汝等捨離是涅槃想，莫隨
 於想，莫隨非想，莫以想捨想，莫以想觀想，若以想捨想
 者，則爲想所縛，汝等不應分別一切受想滅定，一切諸
 法無分別故，若有比丘滅諸受想得滅定者，則爲滿足
 更無有上，

【宋】尊者此清淨戒相不生不滅，從三摩地生，從智
 慧生，從解脫生，從解脫知見生，離有離無，非相非無，相
 尊者，如是戒相卽真涅槃，如是涅槃無解脫可得，無煩惱
 惱可捨，尊者，汝以情想求圓寂者，此得妄相非涅槃也，真
 若想中生想非是涅槃，被想纏*縛*如是若滅受想得
 三摩鉢底，尊者行者若行*更無有上，

ismim khalu punar dharmaparyāye bhāṣyamāne.....[73b1] śāṃ
 xapcānām bhikṣuṣatānām anupādāyāsravebhyaḥ cittāni vimuktāni / te vim-
 iktacittā yena bhagavāms te[73b2] paśaṃkramann upasaṃkra-
 nya bhagavataḥ pādaḥ gīrobhir vanditvā ekāṃte nyaṣidan ✕ athāyusmān
 abhūtiḥ tā.....[73b3] kṣaṇ etad avocat ✕ kva nu khalv āyusmanto
 gatā kuto vā āgatāḥ te avocan akvacidgamanāya / na kutaḥcid āga.....
 [73b4] nāya / bhadanta subhūte bhagavatā dharmo deḥitaḥ subhūtir āha / ko
 lāmāyusmantā cāstā / te āhuḥ yotpanno.....[73b5] rinirvāsyati /

chos-kyi-rnam-graṅs-hdi-bḥad-paḥi-che-dge-sloṅ-lña-brgya-po-de-dag-len-pa
 med-par-zag-pa-rnams-las-sems-rnam-par-grol-lo//de-dag-sems-rnam-par-grol
 nas-beom-ldan-hdas-ga-la-ba-der-doṅ-ste-lhags-pa-daṅ-beom-ldan-hdas-kyi
 zhab-s-la-mgo-bos-phyag-hḥchal-te / phyogs-geig-tu-hkhod-do // de-nas-che-daṅ
 ldan-pa-rab-hbyor-gyis-dge-sloṅ-de-dag-la-hdi-skad-ces-smras-so // che-daṅ
 ldan-pa-dag-gar-doṅ-daṅ* / gaṅ-nas-lhags / de-dag-gis-smras-pa / bḥun-pa
 rab-hbyor-gaṅ-du-yaṅ-hgro-ba-med-pa-daṅ / gaṅ-nas-kyāṅ-hoṅ-ba-med-paḥi
 phyir-beom-ldan-hdas-kyis-chos-bstan-to // smras-pa / che-daṅ-ldan-pa-dag
 khyod-kyi-ston-pa-gaṅ-yin / smras-pa / gaṅ-ma-skyes-ḥiṅ-yoṅs-su-mya-ñan
 las-mi-hdaḥ-baḥo /

【漢】爾時兩比丘說是經法、五百人皆得阿羅漢道、
 五百人屈還至佛所、須菩提問五百人言、諸賢者去至
 何所從何所來、五百人報言、佛所*說經無所從來去亦
 無所至、須菩提問五百人、誰是汝師者、五百人報言、本
 無有生何因當有出、

【晉】說此法時、五百比丘諸漏永盡心得解脫、即詣
 佛所稽首佛足却坐一面、於是尊者須菩提問諸比丘
 曰、諸賢、向去何所今從何來、諸比丘曰、尊者須菩提、佛
 所說法無去無來、須菩提復問諸賢、師爲是誰、諸比丘
 曰、謂不生不滅是、

【秦】化比丘說是語時、五百比丘不受諸法心得解脫、來詣佛所頭面禮足在一面立、爾時須菩提問諸比丘言、汝等去至何所今何從來、諸比丘言、佛所說法無所從來去無所至、又問誰爲汝師、答言、我師先來不生亦無有滅、

【宋】是時化者說此正法之時、彼五百苾芻聞此法已漏盡意解心得解脫、如是五百苾芻復詣佛所到已頭面禮足、遶佛三匝於一面坐、爾時長老須菩提卽從座起問彼苾芻、尊者、汝於何去今從何來、彼言本非所去今亦不來、長老須菩提卽以問佛、世尊、此所說法其義云何、佛言無生無滅、

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subhūtir āha / kasya yuṣme çrāvakā kasya sakāçād yuṣme vinitā te āhur yena na prāptanābhisam.....[74a1] subhūtir āha / kasya sakāçād yuṣmākaṃ dharmam çrutam / te āhu yasya na skandhā na dhātavo nāyatanāni 3 subhūti-[74a2] r āha / katham punar yuṣme dharmam çrutam / te āhur na bandhanāya na mokṣāya / 4 subhūtir āha / katham yūyam pra.....[74a3] ktā te āhu / na yogāya na prayogāya / na prahāṇāya / 5 subhūtir āha kena yūyam vinitāḥ te ā-[74a4] huḥ yasya na kāyapārinispattir na cittapracāram / 6 subhūtir āha / katham yuṣmābhi prayujyamānā vimuktāḥ.....[74a5] āhuḥ nāvidyaprahāṇāya na vidyotpādāya 7

/ smras-pa / khyed-kyis-ji-ltar-chos-thos / smras-pa / beiñ-baḥi-phyir-yañ-ma-yin-thar-paḥi-phyir-yañ-ma-yin-no / smras-pa / khyed-sus-btul / smras-pa / su-la-lus-med-ciñ-sems-med-pas-so / smras-pa / khyed-ji-ltar-brçon / smras-pa / ma-rig-pa-spañ-baḥi-phyir-yañ-ma-yin-rig-pa-bskyed-paḥi-phyir-yañ-ma-yin-no / smras-pa / khyed-ji-ltar-rnam-par-grol / smras-pa / sbyor-baḥi-phyir-yañ-ma-yin-spañ-baḥi-phyir-yañ-ma-yin-no /

【漢】須菩提復問，誰爲卿曹說經者，五百人報言，無五陰無四大無六衰，是爲我師，須菩提復問言，師爲汝說何等經，五百人復報言，無縛亦無放，須菩提問言，本從何因緣守道乎，五百人報言，亦無守亦無有不守、

【晉】須菩提復問，云何知法，答曰，無縛無解，須菩提復問，諸賢，云何解脫，答曰，無明滅而明生也、

【秦】又問，汝等從何聞法，答言，無有五陰十二入十八界從是聞法，又問，云何聞法，答言，不爲縛故，不爲解脫故，又問，汝等習行何法，答言，不爲得故，不爲斷故，又問，誰調伏汝，答言，身無定相心無所行是調伏我，又問，何行心得解脫，答言，不斷無明不生明故、

【宋】須菩提言，汝等尊者云何聞法，彼苾芻言，無縛無脫，須菩提言，誰化汝等，彼苾芻言，無身無心，須菩提言，汝等云何修行，彼苾芻言，無無明滅，亦無無明生、

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bbhūtir āha / kasya yūyaṃ cṛāvakāḥ te āhuḥ yasya na prāpto nā.....
 .[74b1] sambuddhaḥ 8 subhūtir āha / keva cireṇa yūyaṃ parinirvāsyathaḥ te
 nuḥ yāvaccireṇa tathāgatanirmi.....[74b2] kāḥ parinirvāsyanti tā-
 ccireṇa vayaṃ parinirvāsyāmaḥ 9 subhūtir āha / kṛtaṃ yuṣmābhi svakārtha
[74b3] te āhuḥ arthānupalabdhatvāt × 10 subhūtir āha / kṛtaṃ
 ṣmābhiḥ karaṇīya / te āhu / kārakānupa.....[74b4] bdhitvāt × 11
 bhūtir āha / keva yuṣmākāṃ sabrahmacāriṇa / te āhuḥ / ye traidhātuke nopā-
 ranti / na pracaraṃ.....[74b5]

smras-pa / khyed-suḥi-fian-thos / smras-pa / gañ-gis-thob-pa-med-ciñ-mñon
 ir-rzogs-par-saṅs-rgyas-pa-med-pahiḥ / smras-pa / khyed-kyi-chaṅs-pa
 chuṅs-par-spyod-pa-gaṅ / smras-pa / gañ-dag-khams-gsum-na-mi-rgyu-ba
 uams-so / smras-pa / che-daṅ-ldan-pa-dag-khyed-ji-srid-cig-na-yoṅs-su-mya
 in-las-hdaḥ / smras-pa / de-bzhin-gyegs-paḥi-sprul-pa-nam-yoṅs-su-mya-ñan
 s-hdaḥ-ba-naḥ / smras-pa / khyed-kyis-bya-ba-byas-sam / smras-pa / ñar
 zin-pa-daṅ / ña-yir-bzin-pa-yoṅs-su-ḥes-pas-so /

【漢】須菩提復問言、所作爲當如是、五百人復報言、亦無有當、所作如是者、須菩提復問言、卿曹當何時般泥洹乎、五百人復報言、化人般泥洹者、我爾時亦當復般泥洹、須菩提復問言、誰愈卿者、五百人復報言、無身無心是我師也當愈我、

【晉】須菩提復問、諸賢、誰弟子耶、答曰、謂如是得如是正智、須菩提復問、諸賢、何時當滅度耶、答曰、如來所化槃泥洹、須菩提復問、諸賢所作已辦耶、答曰、吾我所作悉皆已斷、須菩提復問、諸賢、誰同梵行、答曰、不行三界、

【秦】又問、汝等爲誰弟子、答言、無得無知者是彼弟子、又問、汝等已得幾何當入涅槃、答言、猶如如來所化入涅槃者、我等當入、又問、汝等已得已利耶、答言、自利不可得故、又問、汝等所作已辦耶、答言、所作不可得故、又問、汝等修梵行耶、答言、於三界不行亦非不行、是我梵行、

【宋】須菩提言、云何汝爲聲聞、彼苾芻言、不得聲聞亦不成佛、須菩提言、云何汝之梵行、彼苾芻言、不住三界、須菩提言、汝於何時而入涅槃、彼苾芻言、如來入涅槃時我卽涅槃、須菩提言、汝等所作已辦、彼苾芻言、了知我人、

subhūtir āha / kṣīṇā yuṣmākaṃ kleśāḥ te āhur atyantakṣayatvāt sarvadharmāṅ-
 āṃ 13 subhūtir āha / dharṣitā yu.....[75a1] r māraḥ te āhuḥ skandha-
 mārānupalabdhitvāt × 14 subhūtir āha / paricirṇo yuṣmābhis tathāgataḥ te
 āhuḥ.....[75a2] kāyena na cittena 15 subhūtir āha / sthitā yuṣmākaṃ
 dākṣiṇeyabhūmauḥ te āhuḥ agrāhataḥ a.....[75a3] tigrāhataḥ 16

subhūtir āha / cehinnā yūyaṃ saṃsāraṃ / te āhuḥ anuccheda açāçvatatvāt
 ※ 17 subhū-[75a4] tir āha / pratipannā yūyaṃ çramaṇaçramaṇabhūmau / tena
 punar āhuḥ asaṃgāvimuktau / 18 subhūtir ā.....[75a5] kiçāmināyus-
 mantāḥ te āhuḥ yadgāminas tathāgatanirmitāḥ 19 //

/ smras-pa / khyed-kyi-fion-moṅs-pa-zad-dam / smras-pa / chos-thams-cad-gtan
 -du-zad-paḥi-phyir-ro / smras-pa / khyed-kyis-bdud-btul-tam* / smras-pa / phuṅ
 -pohi-bdud-mi-dmigs-paḥi-phyir-ro / smras-pa / khyed-kyis-ston-pa-la-bstien
 -bkur-byas-sam / smras-pa / lus-kyis-kyañ-ma-byas / ṅag-kis-kyañ-ma-byas /
 æms-kyis-kyañ-ma-byas-so / smras-pa / khyed-kyis-sbyin-paḥi-gnas-kyi-sa
 -sbyaṅs-sam / smras-pa / ḥzin-pa-med-ciñ-sdud-pa-med-pas-so / smras-pa /
 khyed-ḥkhor-ba-las-brgal*-tam / smras-pa / chad-pa-med-ciñ-rtag-pa-med
 -paḥi-phyir-ro / smras-pa / khyed-sbyin-paḥi-gnas-kyi-sar-zhugs-sam / smras-pa
 / ḥzin-pa-thams-cad-las-rnam-pār-grol-paḥi-phyir-ro / smras-pa / che-dañ-ldan
 -pa-dag-gar-ḥgro / smras-pa / de-bzhin-gçegs-paḥi-sprul-pa-gañ-du-bzhud-par
 -ḥgyur-ro /

【漢】須菩提復問言、卿曹愛欲*盡未五百人復報言、
 諸緣*法本盡、須菩提復問言、以爲降伏魔耶、五百人復
 報言、無有五陰與魔也、須菩提復問言、卿曹已住羅漢
 地耶、五百人復報言、亦無所取無所放、須菩提復問言、
 卿曹死生已斷耶、五百人復報言、本斷亦無所見、須菩
 提復問言、卿曹住能於忍地耶、五百人復報言、一切已
 脫著中去、

【晉】須菩提復問、諸賢、結已盡耶、答曰、諸法至竟滅、
 須菩提復問、諸賢、降伏魔耶、答曰、諸陰不可得、須菩提
 復問、諸賢、順尊教耶、答曰、無身口意、須菩提復問、諸賢、
 清淨福田耶、答曰、無受亦無所受、須菩提復問、諸賢、度
 生死耶、答曰、無常無斷、須菩提復問、諸賢、向福田地耶、
 答曰、一切諸著悉已解脫、須菩提復問、諸賢、趣何所耶、
 答曰、隨如來之所化也、

【秦】又問、汝等煩惱盡耶、答言、一切諸法畢竟無盡相故、又問、汝等破魔耶、答言、陰魔不可得故、又問、汝等奉如來耶、答言、不以身心故、又問、汝等住福田耶、答言、無有住故、又問、汝等斷於生死往來耶、答言、無常無斷故、又問、汝等隨法行耶、答言、無礙解脫故、又問、汝等究竟當至*何所、答言、隨於如來化人所至、

【宋】須菩提言、汝煩惱已盡、彼苾芻言、一切法亦盡須菩提言、汝等善破魔王、彼苾芻言、蘊身尚不得何有魔王破、須菩提言、汝知師耶、彼苾芻言、非身非口非心須菩提言、汝得清淨勝地、彼苾芻言、無取無捨、須菩提言、汝出輪迴今到彼岸、彼苾芻言、不到彼岸亦不得輪迴、須菩提言、汝信勝地、彼苾芻言、一切執解脫、須菩提言、汝何所去、彼苾芻言、如來去處去、

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iti hy āyusmantah subhūti pariprechataḥ teṣā.....[75b1] bhikṣūṅāṃ visarjayantānāṃ / tasyā parṣadi aṣṭānāṃ bhikṣuṇātānāṃ paṃcānāṃ ca bhikṣu-ṇīcatānāṃ anupādāyā.....[75b2] vebhyaḥ cittāni vimuktāni / dvātriṃ-ṣatīnāṃ ca prāṇasahasrāṇāṃ sadevamānuṣīkāyāṃ prajāyāṃ virajo vigata.....[75b3] dharmeṣu dharmacakṣur viḥuddham ※//

/ de-ltar-che-dañ-ldan-pa-rab-ḥbyor-gyis-yoṅs-su-dris-te / dge-sloñ-de-dag-gis-lan-btab-nas / ḥkhor-deḥi-dge-sloñ-brgyad-brgya-ni-len-pa-med-par-zag-pa-rnams-las-sems-rnam-par-grol-lo // srog-chags-sum-khri-fis-stoñ-ni-chos-rnams-la-chos-kyi-mig-rdul-med-ciñ-dri-ma-dañ-bral-ba-rnam-par-dag-go /

【漢】時須菩提問事以所可報五百人、爾時百二十萬人、及諸天鬼神龍皆得須陀洹道、千三百比丘皆得阿羅漢道、

【晉】如是尊者須善提問五百比丘答時彼大眾聞已、八百比丘諸漏永盡心得解脫、三萬二千人遠塵離垢諸法眼生、

【秦】須善提問諸比丘時、有五百比丘不受諸法心得解脫、三萬二千人遠塵離垢得法眼淨、

【宋】化苾芻言、尊者須善提汝令彼去、說是法時、衆中有八百苾芻發聲聞意心得解脫、三十二億衆生遠塵離垢得法眼淨、

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atha khalu samantāloko nāma bodhisatvo mahāsatvo bhagavaṃtam etad avocāt
 ✕ i.....[75b4] gavaṃ mahāratnakūṭe dharmaparyāye cīkṣitukāmena
 bodhisatvena katham ssthātavyaṃ katham pratipattavyaṃ / katham cīkṣitavyaṃ
 ✕.....[75b5] vān āha / udgrhya kulaputra iha dharmaparyāye cīkṣā
 khyātā pratipattisārāṇāṃ satpuruṣāṇāṃ iyaṃ dharmaparyā-[76a1] yo bahvār-
 hakaro bhaviṣyati /

de-nas-byañ-chub-sems-dpañ-sems-dpañ-chen-po-kun-tu-snañ-ba-zhes-bya-ba
 hkhor-de-fiid-du-ḥdus-par-gyur-te-ḥdug-pa-de-stan-las-lañs-te-bla-gos-phrag
 pa-gcig-tu-bzar*-nas / pus-mo-g'yas-pahi-lha-ña-sa-la-bcuṅs-te / beom-ldan
 ḥdas-ga-la-ba-de-logs-su-thal-mo-sbyar-ba-btud-nas / beom-ldan-ḥdas-la-ḥdi
 skad-ces-gsol-to / beom-ldan-ḥdas-dkon-mchog-brcegs-pa-chen-pohi-chos-kyi
 rnam-graṅs-ḥdi-la-slob-par-ḥchal-bahi-byañ-chub-sems-dpas-ji-ltar-bslab-par
 bgyi / beom-ldan-ḥdas-kyis-bkañ-ṣal-pa / rigs-kyi-bu-ḥchar-bead-ciñ-ḥchar-bead
 nas-chos-kyi-rnam-graṅs-ḥdir-bslab-pa-bstan*-te / chos-kyi-rnam-graṅs-ḥdi
 ni-skyes-bu-dam-pa-nan-tan-sfiñ-por-byed-pa-rnams-kyi-don-chen-por-ḥgyur
 ro /

【漢】

【晉】

【秦】爾時會中有普明菩薩白佛言、世尊、菩薩欲學是寶積經者、當云何住、當云何學、佛言、菩薩學是經所說皆無定相、而不可取亦不可著、隨是行者有大利益、

【宋】爾時會中有菩薩摩訶薩名曰普光，即從座起合掌向佛而白佛言，世尊，此大寶積正法令諸菩薩應云何學，應云何住，佛告，善男子，所說正法真實戒行，汝等受持，應如是住，於此正法得大善利、

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tad yathāpi nāma kulaputra kaṅcid eva puruṣaḥ mṛnmayināv abhiruhyam gaṅgānadi-[76a2] m uttartukāmo bhavet ✕ tat kiṃ manyase kulaputra kidṛṣṇena vīryeṇa tena puruṣeṇa sā nnor vāhayitavyā bhave.....[76a3] ha balavatā bhagavan vīryeṇa / tat kasmād dhetoḥ mā me asaṃprāptapārasyevāmtareṇa nnaur vipadyeta / mahāo.....[76a4] rṇavaprāpto smin mā haivāmtareṇāyaṃ nāvā vikīryeta / bhagavān āha / evam eva samantāloka ato bahutare.....[76a5] balavantatareṇa vīryeṇa bodhisatvena bodhiḥ samudānayaivavyāḥ mahābalavīryeṇa ca buddhadharmā samudānayaiva.....[76b1]

/ rigs-kyi-bu-ḥdi-lta-ste / dper-na-mi-la-la-zhig-kham-paḥi-grur-zhugs-te / gaṅ-gāḥi-kluṅ-chen-po-rgal-bar-ḥdod-par-gyur-na / rigs-kyi-bu-ḥdi-ji-sfiam-du-sems / mi-des*-ci-ḥdra-ḥaḥi-brḥon-ḥgrus-kyis-gru-de-bḥal*-bar-bya / gsol-pa / bcom-ldan-ḥdas-stobs-daṅ-ldan-paḥi-brḥon-ḥgrus-kyis-bgyiḥo / de-ciḥi-slād-du-zhe-na / bdag-ni-chu-bo-chen-poḥi-naṅ-du-zhugs-kyi*-bdag-ḥgram-du-ma-phyin-par-bar-ma-dor-gru-zhig-tu-ḥoṅ-ḥno-sfiam-du-sems-paḥi-slād-ḥḥo // bcom-ldan-ḥdas-kyis-bkaḥ-sḥal-pa / kun-tu-snaṅ-ba-de-ltar-byaṅ-chub-sems-dpas-de-bas-kyāṅ-ches-stobs-daṅ-ldan-paḥi-brḥon-ḥgrus-kyis-chos-kyi-rnam-graṅs-ḥdi-la-bslab-par-bya-ste / stobs-chen-po-daṅ-ldan-paḥi-brḥon-ḥgrus-kyis-saṅs-rgyas-kyi-chos-thams-cad-yaṅ-dag-par-bsgrub-par-byāḥo /

【漢】

【晉】

【秦】普明、譬如有人*乘坏*船欲渡恒河，以何精進乘此船渡、答言世尊、以大精進乃可得渡、所以者何、恐中壞故、佛告普明、菩薩亦爾、欲修佛法當勤精進倍復過是、

【宋】善男子、譬如有入乘彼土船*欲過深廣大河、善男子、於意云何、彼人乘此土船作何方便、速得到於彼岸、普光言、世尊、須是用大氣力勇猛精進方達彼岸、佛言、普光、有何所以要施勤力、世尊、彼河中流深而復廣令人憂怕、若不勤力必見沉沒、佛告普光菩薩、如是若諸菩薩修學正法欲度生死四流大河、須發勇猛精進之力通達佛法、若不精進修學決定退墮、

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vamanasikāreṇa anityo batāyaṃ kāyaḥ caturmahābhūtikaḥ mātāpitṛkalalā-
 ṃbhūta / adhru.....[76b2] nāçvāsikaḥ vipariṇāmadharmaḥ uccha-
 sṇapanaparimardanabhedanavikiraṇavidhvamsanadharmaḥ oda.....
 .[76b3] Imāśopacitaḥ acirasthāyī anāhāro na tiṣṭhati / jarjaragṛhasadr̥ço dur-
 alaḥ mā haiva anādattasā.....[76b4] syāntareṇa kālakriyā bhaviṣyati
 mahoghārṇavaprāpto smi caturottararoḡaṭataprāptānāṃ satvānām uhyamānā
[76b5] m uttāraṇatāyā bodhisatvena mahādharmanāvaṃ samu-
 ānayaṣyāmi / yayā dharmanāvā sarvasatvā saṃsār.....[77a1] vaprap-
 in uhyamānān uttārayiṣyāmi /

kye-maḥo-lus-bdi-ni-mi-rtag-pa-ste / bdag-gis-sfiñ-po-ma-blañs-par-bar-ma-
 lor-ḥchi-baḥi-dus-byas-su-ḥoñ-ño-zhes-yid-la-byed-pa-de-lta-bus-bdag-ni-chu
 xo-chen-por-zhugs-kyis-chu-bo-bzhir-zhugs-paḥi-sems-can-rnams-chu-bo-chen
 or-zhugs-pa-las-begral-baḥi-phyir / dam-paḥi-chos-kyi-gru-gaṅ-gis-sems-can
 khor-baḥi-rgya-mḥos-khyer-ba-thams-cad-bsgral-bar-bya-baḥi-dam-paḥi
 :hos-kyi-gru-chen-po-sbyar-bar-byaḥo /

【漢】

【晉】

【秦】所以者何、是身無常無有決定壞敗之相、不得久住終歸磨滅、未得法利恐中壞故、我在大流爲度衆生斷於四流故、當習法船乘此法船、往來生死度脫衆生、



【宋】又復思惟此身無強無常速朽之法、四流浩渺
云何得度彼諸衆生、恒處此岸、汝等今者受持妙法大
船、運度一切衆生、過輪迴河至菩提岸、

153

tatra samantāloka kidrce dharmanau bodhisatvasya samudānayaī.....
[77a2] iha samantāloka bodhisatvena dharmanāvā samudānayatavyā yad uta
sarvasamacittasambhārā.....[77a3] vanti anantapuṇyopacitā cīlapha-
lanirjātā dānaparivārālamkāraḥkṛtāḥ ācāyadr̥ḥasārab.....[77a4]
nasubbaddhāḥ kṣāntisoratyasmṛtīcālyabaddhāḥ saptabodhyamgasambhāradr̥ḥa-
vīryakuṣāladharmadārusamudānitā dhyān.....[77a5] ttakramaniya-
karmanīkṛtāḥ dāntācāntājāneyakuṣālaçilpasuniṣṭhitā / atyamtākopyadharma
mahākaruṇāsamgrhī.....[77b1] catuḥsamgrahavastuçūraturāgavāhini
pratyarthikaprajñājñānasupratirakṣitā / upāyakuṣālyasukṛtavīc.....
[77b2] catubrahmavīhārasuçodhitām /

/ kun-tu-snañ-ba-de-la-byañ-chub-sems-dpas-dam-paḥi-chos-kyi-gru-chen-po
-sbyar-bar-bya-ba-de-ci-ḥdra-zhe-na / ḥdi-lta-ste / sems-can-thams-cad-la-sems
-mfiam-pa-nīd-de-bsod-nams-kyi-çhogs-mthaḥ-yas-pa-bsags*-pa / çhul-khrims
-kyi-snam-gyis-sbyar-ba / sbyin-paḥi-ḥkhor-gyi-rgyan-gyis-brgyan-pa / bsam
-pa-dañ-lhag-paḥi-bsam-paḥi-bciñs-pa-sra-bas-dam-por-sbrel-ba / bzod-pa-dañ
-des-pa-dañ-dran-paḥi-sbyor-kas*-legs-par-sbyar-ba / byañ-chub-kyi-yan-lag
-bdun-gyi-çhogs-can / brçon-hgrus-brtan-pa-dañ / dge-baḥi-chos-kyi-çin-gis-yañ
-dag-par-sbyar-ba / bsam-gtan-gyi-sems-kyis-las-su-ruñ-bar-byas-pa / dul-ba
-dañ / zhi-ba-dañ / cañ-çes-kyi-dge-baḥi-bzos-legs-par-zin-par-byas-pa / çin-tu
-mi-ḥkhrugs-paḥi-chos-can / sñiñ-rje-chen-pos-yañ-dag-par-zin-pa / bsdu-baḥi
-dños-po-bzhi*-dañ / dpah-bar-hgro-bas-sbyar-ba / çes-rab-dañ-ye-çes-kyis
-phyir-rgol-ba-legs-par-bsruñs-pa / thabs-mkhas-pas-rnam-par-bsags*-pa-legs
-par-byas-pa / çhañs-paḥi-gnas-pa-bzhis-legs-par-yoñs-su-sbyaṅs-pa /

【漢】

【晉】

Handwritten text and a watermark 'PDG' are visible in the bottom right corner of the page.

【秦】云何菩薩所習法船，謂平等心一切衆生爲船因緣，習無量福以爲牢固清淨戒板，行施及果以爲莊嚴，淨心佛道爲諸材木，一切福德以爲具足，堅固繫縛忍辱柔輓憶念爲釘，諸菩提分堅強精進，最上妙善法林中出，不可思議無量禪定福德業成，善寂調心以爲師匠，畢竟不壞大悲所攝，以四攝法廣度致遠，以智慧力防諸怨賊，善方便力種種合集，四大梵行以爲端嚴。

【宋】普光菩薩復白佛言，世尊，菩薩云何受持妙法大船，善男子，所有布施持戒忍辱慈心所集無邊福德，起平等心莊嚴一切衆生，於七菩提分善而不忘失，精進受持心生決定，以巧方便深達實相，以大悲心拔衆生苦。

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catusmṛtyupasthānasucintitakāyopanitā / samyakprahānaprasaṭhāri.....
 ...[77b3] dajavajavitā / indriyasunirikṣitādānavakravigata balavegasamudgatā
 antareṇa ṣiṭhilabodhyamgavibodha.....[77b4] ariṣatrumārapathaja-
 hanī mānokramavāhini / kutīrthyatīrthajahani / ṣamathaniddhyaptinirdiṣṭā /
 vipaṣyanāpra.....[77b5] gā / ubhayaṇ antayor asaktavāhini / hetud-
 harmayuktā vipulavistīrṇākṣayaprahāṇābandhā vighuṣṭaṣāḥabā daṣa.....
[78a1] kṣu ṣabdāṃ ādāyaty āgacchatāgacchatābhiruta mahādharmanāvam
 nirvāṇapuragāmini / kṣemamārgagāmini / mahā.....[78a2] matira-
 satkāyadrṣṭim jahanim / parimatīragāmini laghusarvadṛṣṭigatavigatām /

/ dran-pa-fie-bar-gzhag-pa-bzhis*-legs-par-rnam-par-bsams-paḥi-lus-kyis-bsten
 -pa / yañ-dag-par-spoñ-bas-hgro-ba / rzu-hphrul-gyi-rkañ-paḥi-mgyogs*-paḥi
 -ṣugs-dañ-ldan-pa / dbaṅ-pos-legs-par-brtags-pas-lta-ba-ñan-paḥi-ṣiñ-yon-po
 -med-pa / stobs-kyi-ṣugs-yañ-dag-par-hbyuñ-bas-bar-ṣag-ṣig-med-pa / byaṅ-chub
 -kyi-yan-lag-gis-hgro-ba-rnam-par-dag-pa / bcugs*-can-dgra-fion-moñs-paḥi
 -bdud-kyi-lam-ḥdor-bar-byed-pa / lam-du-hjug-par-byed-pa / pha-rol-gyi-ñogs
 -su-phyin-par-byed-pa / mu-stegs-can-ñan-paḥi-mu-stegs-ḥdor-bar-byed-pa / zhj
 -gnas-kyi-ñes-par-sems-pa-bstan*-pa / lhag-mthoñ-gis-sbyor-ba-mthab-gñis-la

-ma-chags-par-hjug-pa / rgyuñi-chos-dañ-yañ-dag-par-ldan-pa / sgra-grags-pa
 -yañs-qiñ-rgya-che-la-mi-zad-ciñ-ñhad*-med-pa-ñhur-çog / dam-pañi-chos-kyi
 -gru-chen-po-mya-ñan-las-ñdas-pañi-groñ-khyer-du-hgro-ba / bde-bar-hgro-ba
 / hñigs-pa-med-par-hgro-ba / lam-du-hgro-ba / hñig-çhogs-la-lta-ba-ñdor-bar
 -zhugs-la-çhu-rol-gyi-hgram-nas-pha-rol-gyi-hgram-du*-lta-ba-thams-cad-sel
 -ba / gçe-ba-med-pañi-mya-ñan-las-ñdas-par*-myur-du-soñ-çig-ces-phyogs-beur
 -sgras-go-bar-byed-pa-ste /

【漢】

【晉】

【秦】四正念處爲金樓觀、四正勤行四如意足以爲疾風、五根善察離諸曲惡、五力强*浮七覺覺悟能破魔賊、入八真正道隨意到岸離外道濟、止爲調御觀爲利益不著二邊、有因緣法以爲安隱、大乘廣博無盡辨才、廣布名聞、能濟十方一切衆生、而自唱言來上法船、從安隱道至於涅槃、度身見岸至佛道岸離一切見、

【宋】以四攝法護諸有情、以四無量饒益衆生、以四念處恒自思惟、以四正斷勤斷勤修、以四神足奮迅神通、以其五根令生衆善、以其五力堅固不退、以八聖道遠離魔怨不住邪道、於奢魔他毗鉢舍那無相無著、菩薩令此廣大法行名聞十方、使諸衆生來入微妙正法大船、過彼生死四流大河、得至涅槃安樂彼岸、得無所畏永離諸見、

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idrçi kulaputra dharma.....[78a3] bodhisatvena samudānāyitavyāḥ
 aparimāṇakalpakoṭīnāyutaçatasahasraparikhinnamānasena /[78a4]
 rvasatvānām arthāya anyā saddharmanāvā sarvasatvā tārayitavyāḥ catur-
 bhir oghe uhyamānāḥ idr.....[78a5] nāvā kulaputra bodhisatvena
 samudānāyitavyāḥ tatra samantālokaḥ katāmā bodhisatvasya kṣiprābhijñatā /
 yad uta akr.....[78b1] maḥ prayogaḥ sarvasatvेषु / tivracchandikatā

āçayaçuddhyā / utaptavīryatā sarvakuçalamūlasamudānaya.....[78b2]
 ye kuçalacchandikatā yoniçamanasikāreṇa çrutātṛptatā / prajñāparipūryaiḥ
 nirmānatā prajñopa.....[78b3] ya / pravrajānimnatā / sarvaguṇapāripūryai
 arāyavāsaḥ kāyaccittavivekatayā /

/ rigs-kyi-bu-sems-can-thams-cad-kyi-don-gyi*-phyir-bskal-pa-bye-ba-khrag
 -khrig-brgya-stoñ-dpag-tu-med-par-yid*-yoñs-su-mi-skyo-bar-byañ-chub-sems
 -dpas*-dam-paḥi-chos-kyi-gru-chen-po-ḥdi-ḥdra-ba-de-sbyar-bar-byaho // dam
 -paḥi-chos-kyi-gru-ḥdis-chu-bo-bzhis-khyer-baḥi-sems-can-thams-cad-bsgral
 -bar-byaho // kun-tu-snañ-ba-de-la-ḥdir*-byañ-chub-sems-dpaḥi-mñon-par-çes
 -pa-myur-ba*-gañ-zhe-na / gañ-ḥdi-sems-can-thams-cad-la-bcos-ma-ma-yin
 -paḥi-sbyor-ba-ste / bsam-pa-dag-pas-rab-tu-ḥdun-pa-dañ / dge-baḥi-çā-ba
 -thams-cad-yañ-dag-par-bsgrub*-paḥi-phyir-brçon-ḥgrus-ḥbar-ba-dañ / çul
 -bzhiñ-yid-la-byed-pas-dge-ba-la-ḥdun-pa-dañ / çes-rab-yoñs-su-rzogs-par-byā
 -baḥi-phyir-thos-pas-mi-ñoms-pa-dañ / ye-çes-brtan*-par-byā-baḥi-phyir-ña
 -rgyal-med-pa-dañ / yon-tan-thams-cad-yoñs-su-rzogs-par-byā-baḥi-phyir-rab
 -tu-byuñ-ba-la-gzhol-ba-dañ / lus-dañ-sems-dben-par-dgon-pa-na-gnas-pa-dañ /

【漢】

【晉】

【秦】如是普明、菩薩摩訶薩應當修習如是法船、以
 是法船無量百千萬億阿僧祇劫在生死中度脫漂沒
 長流衆生、又告普明、復有法行能令菩薩疾得成佛、謂
 諸所行真實不虛、厚習善法深心清淨、不捨精進樂欲
 近明、修習一切諸善根故、常正憶念樂善法故、多聞無
 厭具足慧故、破壞憍慢增益智故、除滅戲論具福德故、
 樂住獨處身心離故、

【宋】善男子、汝等當知、如是菩薩以妙法大船經無
 量百千俱胝那由他劫、運度一切衆生過彼四流大河、
 不得疲苦、汝如是受持應如是住、佛告普光菩薩、汝今
 速運真實方便起大悲心、令一切衆生心意清淨勇猛
 精進、種諸善根令生不退、恒樂出家聞法無倦、植衆
 本求最上道、圓滿智慧身心寂靜、安處林野、

156

asamsargo durja.....[78b4] navivarjanatayā / dharmārthikatā paramārtharthapratīsarapatayā / jñānārtho tyāntakopanārthatayā / dharmā.....
[78b5] nārthatayā / satyārtho avisamvādanārthatayā / cūnyatārtho samyakprayogārthatayā / vivekārtho atyantopa.....[79a1] rthatāyeti //
 iyam ucyate samantāloka bodhisatvasya mahāsatvasya kṣīprābhijñatā //

/ skye-bo-mi-srun-pa-rnam-par-spañs-pas-hdu-hzi-med-pa-dañ / don-dam-pa-la-
 rton-pas-chos-don-du-gñer-ba-dañ / çin-tu-mi-hkhrugs-pas-ye-çes-kyi-don-dañ /
 ye-çes-kyi-don-yin-pas-chos-kyi-don-dañ / mi-hkhrugs-pas-bden-paḥi-don-dañ /
 yañ-dag-par-sbyor*-bar-bya-bas-stoñ-pa-ñid-kyi-don-dañ / çin-tu-ñe-bar-zhi-baḥi-
 don-yin-pas-dben-paḥi-don-yin*-te / rigs-kyi-bu-ḥdi-ni-ḥdir-byañ-chub-sems-
 dpahī-mñon-par-çes-pa-myur-baho /

【漢】

【晉】

【秦】不處憤鬧離惡人故、深求於法依第一義故、求於智慧通達實相故、求於真諦得不壞法故、求於空法所行正故、求於遠離得寂滅故、如是普明、是爲菩薩疾成佛道、

【宋】遠離惡友、於第一義明了通達、行正方便於真俗諦、理智無二平等一空息諸妄念、善男子、菩薩爲諸有情應如是受持應如是住、

157

atha khalv āyusmān mahākā-[79a2] çyapo bhagavāntam etad avocat ✕
 açcāryam bhagavan ✕ açcāryam sugataḥ yāvac ceyam mahāratnakūto sūtrāntarā
[79a3] upakāribhūto mahāyānasamprasthitānām kulaputrāṇām
 ca kuladuhitṛṇām ca / kiyad bhagavan sa kulaputro.....[79a4]
 kuladuhitā vā puṇyam prasavati / ya ito ratnakūtam sūtrāntarājñād ekagāthām
 apy upadiçet ✕

de-nas-bcom-ldan-hdas-la-che-dañ-ldan-pa-hod-sruñ-chen-pos-hdi-skad-ces
 gsol-to // hdi-ltar-dkon-mchog-brcegs-pa-chen-poñi-chos-kyi-rnam-grañs-hdi
 theg-pa-chen-po-la-yañ-dag-par-zhugs-pañi-rigs-kyi-bu-ñam-rigs-kyi-bu-mo
 rnams-la-phan-hdogs-par-gyur-pa-ni-bcom-ldan-hdas-dkon-mchog-brcegs-pa-chen-poñi-chos
 gcegs-pa-ño-mchar-to // bcom-ldan-hdas-dkon-mchog-brcegs-pa-chen-poñi-chos
 kyi-rnam-grañs-hdi-las-çhigs-su-bcad-pa-gcig-çam-bstan-na-rigs-kyi-bu-ñam
 rigs-kyi-bu-mo-de-bsod-nams-kyi-phuñ-po-ji-çam-skyed-par-hgyur /

【漢】

【晉】於是尊者須菩提白世尊曰、甚奇甚特此寶嚴
 經、饒益發起趣摩訶衍諸族姓子族姓女、須菩提復問、
 世尊、諸族*姓*子*族姓女說此寶嚴經者、得幾所福、

【秦】

【宋】爾時尊者大迦葉聞是法已而白佛言、世尊、如
 是大寶積正法爲求大乘者說、昔未曾有、世尊、若善男
 子善女人、於此大寶積正法、受持解說一句一偈所得
 福德其義云何、

158

vam ukte bhagavān ā-[79a5] yuṣmaṃtaṃ mahākāçyapaṃ etad avocat ✕ yo
 u kāçyapa kulaputro vā kuladuhitā vā gaṃgānādivālukasameṣu lokadhā.....
[79b1] paramānuñjāsi bindeya bhītvā tāttakā caiva vārāvāpeya / tāttakā
 aiva taṃ sarvalokadhātavaḥ sa.....[79b2] paripūrṇaṃ kṛtvā tathāga-
 ebhya rhadbhyaḥ samyaksambuddhebhya dānaṃ dadyāt ✕ gaṃgānādivāluka-
 amānāṃ ca buddhā.....[79b3] bhagavantānāṃ ekekaṣya ca tathāga-
 aṣya gaṃgānādivālūkāsamān viharān karāpayet ✕

de-skad-ces-gsol-pa-dañ / bcom-ldan-hdas-kyis-che-dañ-ldan-pa-hod-sruñ-chen
 po-la-hdi-skad-ces-bkañ-çal-to // hod-sruñ-rigs-kyi-bu-ñam-rigs-kyi-bu-mo-gañ
 la-las-hjig-rten-gyi-khams-gañ-gāñi-kluñ-gi-bye-ma-sñed-rin-po-che-sna-bdun
 gyis-rab-tu-gañ-bar-byas-te / de-bzhin-gcegs-pa-dgra-bcom-pa-yañ-dag-par-rzogs
 pañi-sañs-rgyas-rnams-la-sbyin-pa-byin-pa-dañ / sañs-rgyas-bcom-ldan-hdas-gañ
 gāñi-kluñ-gi-bye-ma-sñed-rnams-las-de-bzhin-gcegs-pa-re-reñi-gceug-lag-khañ
 :in-po-che-sna-bdun-las-byas-pa-gañ-gāñi-kluñ-gi-bye-ma-sñed-brcegs-pa-dañ /

【漢】

【晉】

【秦】

【宋】佛告迦葉、應如是知、若有善男子善女人、於此大寶積正法、受持一句一偈所得福德、善男子、譬如有入以恒河沙數世界滿中七寶供養恒河沙等如來、每一一如來而各以一恒河沙數世界七寶布施、又每一一如來各造一恒河沙佛寺*精舍、

159

gaṃgānadvā.....[79b4] mānām ca buddhānām bhagavatām ekekaṃ
ca tathāgatasyāprameyaḥśravaḥsaṃghaṃ gaṃgānadvālukāsamān kalpām.....
.....[79b5] sukhopadhānaḥ paricaret × teṣām ca buddhānām bhagavatām
yāvajjivamanāpena kāyakarmaṇa vākkarmaṇa m.....[80a1] rmeṇa
upasthānaparicaryāya tāttakā caiva gaṃgānadvālukāsamām lokadhātavaḥ
paramānuraḥṣi.....[80a2] ttakābhidyā bhityā vā tāttakā caiva
vārūpeya / tān sarvaṃ lokadhātuḥ saptaratnaparipūrṇaṃ kṛtvā.....
[80a3] naṃ dadyād buddhānām bhagavatām yāvajjivaṃ ca manāpena kāya-
karmaṇā vākkarmaṇā manaskarmaṇā upa.....[80a4] pāricaryāya
tāttakā caiva gaṃgānadvālukāsamān api tāttakā caiva buddhānām bhagavatām
satkuryād.....[80a5] n mānayet pūjayet teṣām ca parinirvṛtānām
saptaratnamayā stūpā kārapayet × yaç ca kulaputro vā kula.....[80b1]
tā vā ito mahāratnakūṭāt sūtrāntarāḥṣi sarvabuddhabhāsitād ekām api gāthā
udgrhṇeya dhāra.....[80b2] asya puṇyaskandhasya sa pūrvakapū-
yaskandhaḥ çatimām api / kalānopāiti / sahasrimām api / ko.....
[80b3] sahasrimām api / saṃkhyām api / kalām api / gaṇanām api / upamāpi
/ upaṇiṣām api / nakṣa[80b4] yoç ca grupeya çrutvā ca na
pariçipeya / ayaṃ tato bahutarāḥ puṇyaskandhaprasuto bhavet × yaç ca māṭṭ
.....[80b5].....çṛṇuyād vā likhāpayed vā paryāpnuyād vā
tasya na jātu vinipāto bhaviṣyati / sa eva tasya paçc.....[81a1]
vo bhaviṣyati /

/ sañs-rgyas-bcom-ldan-hdas-gañ-gāhi-kluñ-gi-bye-ma-sñed-rnams-las-de-bzhin-gyegs-pa-re-rehi-ñan-thos-kyi-dge-hdun-dpag-tu-med-pa-dag-la-bskal-pa-gañ-gāhi-kluñ-gi-bye-ma-sñed-du-bde-laḥi-yo-byad-thams-cad-kyis-rim-gro-byas-pa-dañ / de-bzhin-gyegs-pa-yoñs-su-mya-ñan-las-hdas-pa-de-dag-gi-mchod-rten-rin-po-che-sna-bdun-las-byas-pa-bas / rigs-kyi-bu-ḥam-rigs-kyi-bu-mo-dad-pa-dañ-ldan-pa-gzhan-gañ*-gis-dkon-mchog-brcegs-pa-chen-poḥi-chos-kyi-rnam-graṅs-hdi-las-ḥigs-su-bcad-pa-gcig-ḥam-luñ-mnos*-te / luñ-mnos-nas-kyañ-mi-spoñ-na / de-ni-de-bas-ches-bsod-nams-mañ-du-skyed-do /

/ bud-med-gañ-zhig-luñ-ḥbog-na-de-nam-yañ-log-par-ltuñ-bar-mi-bgyur-te / de-ñid-dehi-bud-med-kyi-lus-kyi-tha-ma-yin-no /

【漢】

【晉】復次迦葉、若有恒沙國土滿中七寶、供養如恆沙等諸佛如來等正覺及弟子衆、如恒沙劫一切施安、至般泥洹後起七寶塔、不如是族姓子族姓女聞此寶嚴經、受持諷誦爲他人說不誹謗也、若有女人說此經者、是女人終不墮惡趣、亦不復受女人身也、復次迦葉、若有族姓子*欲以一切珍妙供養此經典者、當受持讀誦書寫經卷爲他人說、是爲供養此經典已、若有受持諷誦書寫爲人說者、則爲供養諸佛如來、

【秦】

【宋】又一一如來各有無量聲聞之衆、以一切樂具經一恒河沙劫而以供養、又彼諸如來及聲聞弟子入涅槃後、復以七寶各起塔廟、善男子、如是福德無量無邊、不如有人於此寶積正法受持解說一句一偈功德勝彼、若復有人爲其父母解說此經、彼人命終不墮惡趣、其母後身轉成男子、

caityabhūto sadevakasya lokasya yasya ca dharmabhāṅakasyānt.....
 [81a3] d imam dharmaparyāyam cripuyād vā udgrhṇiyād vā likhed vā paryāp-
 nuyād vā / tasya dharmabhāṅaka-yāntike.....[81a4] vaṃrūpā gaura-
 vām utpādayitavyaḥ tad yathāpi nāma kācypa tathāgatasya / y.....
 [81a5].....nakam satkariṣyati gurukariṣyati mānayaṣyati / pūj.....
[81b1] ṅakāle cāsyā tathāgatadarṣanam bhaviṣyati /

/ sa-phyogs-gaṅ-du-chos-kyi-rnam-graṅs-hdi-bḥad-pa-ḥam / bstan-pa-ḥam / yi-
 ger-bdri-ba-ḥam / yi-ger-bris*-nas-glegs-bam-du-byas-te-bzhag-paḥi-sa-phyogs-
 de-lha-daṅ-bcas-paḥi-bjig-rten-gyi-mchod-rten-daṅ-hdra-bar-hgyur-ro // su-zhig-
 chos-smra-ba-las-chos-kyi-rnam-graṅs-hdi-fian-pa-ḥam* / hzin-pa-ḥam / yi-ger-
 bdri-ba-de-la-hdi-lta-ste / de-bzhin-gcegs-pa-la-ji-ltar-bya-ba-de-bzhin-du-gus-
 par-byaḥo // hod-sruṅ-rigs-kyi-bu-ḥam / rigs-kyi-bu-mo-gaṅ-zhig-de-bzhin-gcegs-
 paḥi-chos-smra-ba-la-bkur-sti*-byed-pa-daṅ / bḥun-par-byed-pa-daṅ / ri-mor-
 byed-pa-daṅ / mchod-par*-byed-pa-de-la-ṅa-bla-na-med-pa-yaṅ-dag-par-rzogs-
 paḥi-byaṅ-chub-tu-luṅ-ston-to / de-ḥchi-baḥi-dus-kyi-ḥe-de-bzhin-gcegs-pa-
 mthoṅ-bar-hgyur-ro /

【漢】

【晉】世尊答曰，若族姓子族姓女說此寶嚴經教授他人，書寫經卷在所著處，是爲天上天下最妙塔寺，若從法師聞受*持讀*誦書寫經卷者，當敬法師爲如如來，若敬法師供養奉持者，我記彼人必得無上正真道，命終之時要見如來，

【秦】

【宋】佛言，所在之處，若復有人於此大寶積經典，書寫受持讀誦解說，而於此處一切世間天人阿修羅恭敬供養如佛塔廟，若有法師聞此寶積正法經典，發尊重心受持讀誦書寫供養，若有善男子善女人於彼法師如佛供養，尊重恭敬頂禮讚歎，彼人現世佛與授記，當得阿耨多羅三藐三菩提，臨命終時得見如來，

tathāgatadarśanena ca daṣa ca kāyakarmapāriśuddhī pratilap.....
 [81b2] katame daṣa / yad uta.....vedanāyā aparyādattacitta kālaṃ kariṣ-
 yati / cakṣuvibhramaḥ cāsya na bhaviṣyati.....[81b3] stavikṣepaṃ ca
 kariṣyati 3 na pādavikṣepaṃ ca kariṣyati / 4 noccāraṃ kariṣyati / 5 na prasrā-
 vaṃ kariṣyati / 6 na.....[81b4].....āt svedaṃ prayariṣyati /
 7 na muṣṭiṃ kariṣyati / 8 na cākācaṃ parāmrṣati / 9 yathā niṣaṇ.....

/ de-bzhin-gcegs-pa-mthoñ-nas-kyañ-lus-kyi-las-yoñs-su-dag-pa-bcu-hthob-par-
 gyur-te / bcu-gañ-zhe-na / hdi-lta-ste / çhor-bas-sems-kun-tu-ma-zin-par-hchi-
 -bañi-dus-byed-pa-dañ / dehi*-mig-hkhrul*-par-mi-hgyur-ba-dañ / lag-pa-g'yoḅ
 -par-mi-byed-pa-dañ / rkañ-pa-hphra-bar-mi-byed-pa-dañ / gcin-mi-stor-ba-dañ /
 phyi-sa-mi-hbyuñ-ba-dañ / dehi-sñiñ-khar-rñul-mi-hbyuñ-ba-dañ / khu-çhur-
 -mi-hchañ-ba-dañ / nam-mkhañ-la-mi-sñeags-pa-dañ / ji-ltar-ḥdug-pa-de-bzhin-
 -du-çheñi-ḥdu-byed-ḥdor-bar-hgyur-ba-ste / lus-kyi-las-yoñs-su-dag-pa-bcu-po-
 -de-dag-hthob-par-hgyur-ro /

【漢】

【晉】是人*當得十種身清淨、云何爲十、一者死時歡
 喜*無厭、二者眼目不亂、三者手不擾亂、四者耳不擾亂、
 五者身不煩擾、六者不失大小不淨、七者心不汙穢、八
 者心不錯亂、九者手不摸空、十者隨其坐命終、是謂十
 種身清淨也、

【秦】

【宋】又彼法師復得十種身業清淨、何等爲十、一者
 臨命終時不受衆苦、二者眼識明朗不覩惡相、三者手
 臂安定不摸虛空、四者脚足安隱而不蹴躑、五者大小
 便利而不漏失、六者身體諸根而不臭穢、七者腹腸宛
 然而面不脛脹、八者舌相舒展而不彎縮、九者眼目儼然
 而不醜惡、十者身雖入滅形色如*生如是得此十種身
 業清淨、

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/ ñag-gi-las-yoñs-su-dag-pa-bcu-hthob-par-hgyur-te / beu-gañ-zhe-na / hdi-lta-ste / gdañs-sñan-paḥi-ḥig-dañ / mñien-paḥi-ḥig-dañ / bjam-paḥi-ḥig-dañ / dgab-baḥi-ḥig-dañ / snum-paḥi-ḥig-dañ / slar-bzlog-pa-ma-yin-paḥi-ḥig-dañ / gzuñ-bar-hos-paḥi-ḥig-dañ / bçun-paḥi-ḥig-dañ / lha-dañ-mis-yoñs-su-gzuñ-baḥi-ḥig-dañ / sañs-rgyas-kyis-yoñs-su-gzuñ-baḥi-ḥig-ste / ñag-gi-las-yoñs-su-dag-pa-bcu-po-de-dag-hthob-par-hgyur-ro /

【漢】

【晉】復次迦葉、當得十種口清淨、云何爲十、一者善音、二者軟音、三者樂音、四者愛音、五者柔和音、六者無礙音、七者敬音、八者受*音、九者天所受音、十者佛所受音、是謂十種口清淨也、

【秦】

【宋】復有十種口業清淨、何等爲十、一者言音美好、二者所言慈善、三者言說殊妙、四者言發愛語、五者其言柔輒、六者所言誠諦、七者先言問訊、八者吉堪聽受、九者天人愛樂、十者如佛說言、如是十種口業清淨、

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/ yid-kyi-las-yoñs-su-dag-pa-bcu-hthob-par-hgyur-te / beu-gañ-zhe-na / hdi-lta-ste / khro-bar-mi-hgyur-ba-dañ / hkhon-du-hzin-pa-med-pa-dañ / hehab-par-mi-hgyur-ba-dañ / heḥig-par-mi-hgyur-ba-dañ / ñes-pa-la-mi-dgab-ba-dañ / khon-beugs*-la-mi-dgab-ba-dañ / hdu-çes-phyin-ci-log-tu-mi-hgyur-ba-dañ / spoñ-ba-la-bag-yod-par-hgyur-ba-dañ / ma-zhum-paḥi-sems-kyis-sañs-rgyas-kyi-zhiñ-yoñs-su-dag-pa-hzin-pa-dañ / ña-rgyal-dañ-che-baḥi-ña-rgyal-med-par-sañs-rgyas-kyi-chos-thams-cad-mñon-par-bsgrub-paḥi-tiñ-ñe-hzin-thob-par-hgyur-ba-ste / yid-kyi-las-yoñs-su-dag-pa-bcu-po-de-dag-hthob-par-hgyur-ro /

【漢】

【晉】復次迦葉，當得十種意清淨，云何爲十，一者無恚，不怒他人，二者無恨，不語，三者不求彼短，四者無結縛，五者無顛倒想，六者心無懈怠，七者戒不放逸，八者意樂布施歡喜受，九者離貢高慢，十者得三昧定，獲一切佛法，是爲十種意清淨也。

【秦】

【宋】復有十種意業清淨，何等爲十，一者意無瞋恚，二者不生嫉妬，三者不自恃怙，四者無諸冤惱，五者離其過失，六者無顛倒想，七者無下劣想，八者無犯戒想，九者正意繫心思惟佛土，十者遠離我人得三摩地成就諸佛教法，如是得十種意業清淨。

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de-la-hdi-skad-ces-bya-ste /

/ chor-bas-fien-ciñ-hchi-baḥi-dus-mi-byed /
 / de-yi-mig-la-hkhrul-par-hgyur-ba-med /
 / lag-pa-mi-g'yob-rkañ-pa-hphra-mi-hgyur /
 / de-ni-bçañ-gei-stor-bar-yod-mi-hgyur /
 / de-yi-sfiñ-khar-rñul-yañ-hbyuñ-mi-hgyur /
 / khu-çhur-mi-hchañ-nam-mkhañ-sñegs*-mi-hgyur /
 / hdug-bzhin-bde-bar-hchi-baḥi-dus-byed-do* /
 / lus-las-yoñs-su-dag-pa-hdi-bcu-hthob /
 / gdañs-sñan-phun-sum-çhogs-çiñ-hjam-mfien-çhig /
 / snum-zhiñ-yid-hoñ-de-bzhin-dgañ-bar-hgyur /
 / gzhan-gyis-slar-mi-bzlog-ciñ-gzuñ-hos-çhig /
 / skye-bos-bçun-par-bya-baḥi-çhig-tu-hgyur /
 / de-yi-çhig-ni-lha-dañ-klu-dag-dañ /
 / mi-ḥam-ci-dañ-de-bzhin-rgyal-bas-bśnags /
 / des-bçad-pa-yi-don-kyañ-hzin-byed-de /
 / des-ni-ñag-las-dag-pa-de-dag-hthob /
 / khro-ba-med-ciñ-hkxon-du-hzin-pa-med /



/ brtan-pa-bchab-pa-med-ciñ-bçhig-pa-med /
 / fies-la-mi-dgañ-khon-bcugs*-dgañ-ba-med /
 / de-yi-hdu-çes-phyin-ci-log-mi-hgyur /
 / bsalab-pa-yañ-dag-blañs-la-sems-mi-zhum /
 / spoñ-ba-la-ni-bag-med-mi-hgyur-te /
 / zhum-pa-med-paḥi-sems-kyis-zhiñ-sbyoñ*-byed /
 / ña-rgyal-las-kyañ-ña-rgyal-yoñs-spañs-nas /
 / tiñ-bçin-hbyor-ba-thams-cad-mñon-bsgrubs-dañ /
 / yid-kyis-mñon-par-bsgrubs-paḥi-chos-rnams-hthob /
 / chos-rnams-hdi-dag-ldan-par-gyur-pa-la /
 / sañs-rgyas-dños-po-dkon-par-mi-hgyur-ro /

【漢】

【晉】

【秦】

【宋】我今於此而說頌曰、

臨終不受苦	非見諸惡相	手不摸虛空
脚足無蹴踰	便利絕漏失	身根不臭穢
腹藏無降脹	舌紅不彎縮	眼目相儼然
命終顏不改	如是身十種	福善清淨相
言音得美妙	出語而慈善	所說自殊常
發語人愛樂	復有柔輓聲	所言而誠諦
方便能問訊	堪令人聽受	天龍衆亦欽
清響如佛語	如是口十種	口業得清淨
心意離*曠恚	嫉妬而不生	於自無恃估
窺惱亦自除	得離衆過失	顛倒想不念
不作於下劣	禁戒勿令虧	正意而繫法
遠離於我人	復得三摩地	通達諸佛法
如是意十種	心業清淨相	



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'hod-sruñ-gañ-la-la-zhig*-bde-baḥi-yo-byad-thams-cad-kyis-ña-la-bkur-sti
byed-par-ḥdod-pa-dañ / mchod-pa-thams-cad-kyis-mchod-par-ḥdod-pa-des /
lkon-mchog-brcegs-pa-chen-poḥi-chos-kyi-rnam-graṅs-ḥdi-gzuñ-bar-bya / kun
chub-par-bya / yi-ger-ḥbri*-bar-bya / klag-par-bya / bcad-par-byaho // ḥod
sruñ-de-ltar-na-de-bzhin-gcegs-pa-dgra-bcom-pa-yañ-dag-par-rzogs-paḥi-saṅs
rgyas-rnams-la-mchod-pa-bla-na-med-pa-byas-par-ḥgyur-ro /

【漢】

【晉】

【秦】

【宋】佛告大迦葉、若善男子善女人、汝等應以香華
伎樂繪蓋幢幡飲食衣服一切樂具、供養此大寶積正
法、志心歸命受持讀誦、所以者何、迦葉、如是一切諸佛
如來應正等覺皆從此出、應以最上供養而供養之、

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bcom-ldan-ḥdas-kyis-de-skad-ces-bkaḥ-ṣcal-nas / che-dañ-ldan-pa-ḥod-sruñ
chen-po-dañ / byañ-chub-sems-dpah-sems-dpah-chen-po-saṅs-rgyas-kyi-zhiñ
sna-ḥhogs-nas-ḥdus-pa-de-dag-dañ / dge-sloñ-de-dag-dañ / lha-dañ / mi-dañ /
ha-ma-yin-dañ / dri-zar-bcas-paḥi-ḥjig-rtou-yi*-raṅs-te / bcom-ldan-ḥdas-kyis
gsuṅs-pa-la-mñon-par-bstod-do /

/ ḥphags-pa-dkon-mchog-brcegs-pa-chen-poḥi*-chos-kyi-rnam-graṅs
leḥu-stoñ-phrag-brgya-pa-las / ḥphags-pa-ḥod-sruñ-gi-leḥu-zhes-bya-ste / bzhi
ceu-ṣa-gsum-pa / rzogs-so /

/ rgya-gar-gyi-mkhan-po-ḥinamitra-dañ / ḥilendrabodhi-dañ / zhu
shen-gyi-lo-ḥcha-ba-ban-de-ye-ḥes-sdes-bsgyur-ciñ-zhus-te / skad-gsar-chad*
cyis-kyañ-bcos-nas-gtan-la-phab-paḥo /

【漢】佛說經已、比丘比丘尼優婆塞優婆夷、諸天世
人鬼神龍、皆歡喜、前爲佛作禮而去、

佛說*日摩尼經

【晉】佛說此經時、尊者大迦葉、一切天龍鬼神世間人民、聞佛說已、歡喜奉行、

佛說摩訶衍寶嚴經

【秦】說是經時、普明菩薩大迦葉等諸天阿修羅及世間人、皆大歡喜頂戴奉行

大寶積經卷第一百一十二

【宋】佛說此經已、尊者大迦葉一心頂戴、菩薩摩訶薩及諸比丘天龍藥叉乾闥婆阿修羅等一切大衆、皆大歡喜信受奉行、

佛*說*大迦葉問大寶積正法經

