

## Reading Sanskrit

# Ancient Chinese Translations

The texts provided here are sourced from the CBETA database of Chinese Buddhist texts (available at <https://cbetaonline.dila.edu.tw/en/>) with corrections to punctuation made by the author. Not all ancient translations or parallels for any given text have been included. Translations have been selected to showcase different translation styles and varying degrees of faithfulness to the original. The translations are arranged based on how closely they reflect the Sanskrit texts found in our textbook (with closer or more literal translations listed first), rather than in chronological order.

### Lesson Ten (p. 167) *Vimalakīrtinirdeśa Sūtra*

yadā ca maitreyaḥ parinirvāsyati, sarvasatvā api tadā parinirvāsyanti |

【玄奘】《說無垢稱經》：「若尊者慈氏當般涅槃，一切有情亦應如是當有涅槃。」<sup>1</sup>

【羅什】《維摩詰所說經》：「若彌勒得滅度者，一切眾生亦應滅度。」<sup>2</sup>

### Lesson Eleven (p. 186) *Gaṇḍavyūha Sūtra*

durlabhās te kulaputra sattvāḥ sattvaloke ye 'nuttarāyāṃ samyaksambodhau cittaṃ praṇi-  
dadhati |

【實叉難陀】《大方廣佛華嚴經》：「善男子！發阿耨多羅三藐三菩提心，是人難得。」<sup>3</sup>

【般若】《大方廣佛華嚴經》：「善男子！若有眾生能發阿耨多羅三藐三菩提心，是事為難。」<sup>4</sup>

### Lesson Eleven (p. 187) *Śālistamba Sūtra*

<sup>1</sup> CBETA 2024.R2, T14, no. 476, p. 564c27-28

<sup>2</sup> CBETA 2024.R2, T14, no. 475, p. 542b17-18

<sup>3</sup> CBETA 2024.R2, T10, no. 279, p. 352c27-28

<sup>4</sup> CBETA 2024.R2, T10, no. 293, p. 679b6-7

yo bhikṣavaḥ pratītyasamutpādaṃ paśyati sa dharmam paśyati | yo dharmam paśyati sa buddham paśyati |

【不空】《慈氏菩薩所說大乘緣生稻幹喻經》：「汝等苾芻！若見緣生，即是見法；若見法，即見佛。」<sup>5</sup>

【支謙】《了本生死經》：「若諸比丘見緣起，為見法；已見法，為見我。」<sup>6</sup>

Lesson Eleven (p. 188) *Abhidharmakośa Bhāṣya*

yad anityam tad duḥkham |

【玄奘】《阿毘達磨俱舍論》：「若非常，即是苦。」<sup>7</sup>

【真諦】《阿毘達磨俱舍釋論》：「若無常，即是苦。」<sup>8</sup>

Lesson Eleven (p. 197) *Udānavarga*

na hi vaireṇa vairāṇi śāmyantīha kadācana |  
kṣāntyā vairāṇi śāmyanti eṣa dharmam sanātanaḥ ||

【瞿曇僧伽提婆】《中阿含經》：

「若以諍止諍，至竟不見止；  
唯忍能止諍，是法可尊貴。」<sup>9</sup>

【支謙】《菩薩本緣經》：

「非以怨心 能息怨憎；  
唯以忍辱 然後乃滅。」<sup>10</sup>

【佛陀耶舍】《四分律》：

<sup>5</sup> CBETA 2024.R2, T16, no. 710, p. 819a15-16

<sup>6</sup> CBETA 2024.R2, T16, no. 708, p. 815b8

<sup>7</sup> CBETA 2024.R2, T29, no. 1558, p. 114b19

<sup>8</sup> CBETA 2024.R2, T29, no. 1559, p. 266c20-21

<sup>9</sup> CBETA 2024.R2, T01, no. 26, p. 532c14-15

<sup>10</sup> CBETA 2024.R2, T03, no. 153, p. 69a6-7

「以怨除怨仇，怨仇終不除；  
無怨怨自息，其法勇健樂。」<sup>11</sup>

【瞿曇僧伽提婆】《增壹阿含經》：

「怨怨不休息，自古有此法；  
無怨能勝怨，此法終不朽。」<sup>12</sup>

### Lesson Eleven (p. 200) *Bhāvanākrama*

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat |  
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||<sup>13</sup>

【義淨】《根本說一切有部毘奈耶出家事》：

「諸法從緣起，如來說是因，  
彼法因緣盡，是大沙門說。」<sup>14</sup>

### Lesson Eleven (p. 201) *Udānavarga*

akrodhena jayet krodham asādhuṃ sādhuṇā jayet |  
jayet kadaryaṃ dānena satyena tv anṛtaṃ jayet ||

【失譯】《別譯雜阿含經》：

「不瞋勝於瞋，行善勝不善，  
布施勝慳貪，實言勝妄語。」<sup>15</sup>

【天息災】《法集要頌經》：

「忍辱勝於怨，善勝不善者，  
勝者能施善，真誠勝欺善。」<sup>16</sup>

<sup>11</sup> CBETA 2024.R2, T22, no. 1428, p. 882b27-28

<sup>12</sup> CBETA 2024.R2, T02, no. 125, p. 627b23-24

<sup>13</sup> Some of the original Sanskrit texts given here have been adapted or abridged for our examples and exercises.

<sup>14</sup> CBETA 2024.R2, T23, no. 1444, p. 1027b21-22

<sup>15</sup> CBETA 2025.R2, T02, no. 100, p. 400c3-4

<sup>16</sup> CBETA 2025.R2, T04, no. 213, p. 787b13-14

Lesson Twelve (p. 217) *Buddhacarita*

gītair hriyante hi mrgā vadhāya rūpārtham agnau śalabhāḥ patanti |  
matsyo giraty āyasam āmiṣārthī tasmād anarthaṃ viṣayāḥ phalanti ||

【曇無讖】《佛所行讚》：

「麋鹿貪聲死，飛鳥隨色貪，  
淵魚貪鈎餌，悉為欲所困。」<sup>17</sup>

Lesson Twelve (p. 221) *Abhidharmakośa Bhāṣya*

cittena nīyate lokaś cittena parikṛṣyate |  
ekadharmasya cittasya sarvadharmā vaśānugāḥ ||

【真諦】《阿毘達磨俱舍釋論》：

「意引將世間，意轉令變異。  
是意根一法，一切法隨行。」<sup>18</sup>

【玄奘】《阿毘達磨俱舍論》：

「心能導世間，心能遍攝受。  
如是心一法，皆自在隨行。」<sup>19</sup>

Lesson Twelve (p. 222) *Udānavarga*

sarvapāpasyākaraṇaṃ kuśalasyōpasampadā |  
svacittaparyavadanam etad buddhasya śāsanam ||

【竺佛念】《出曜經》：

「諸惡莫作，諸善奉行，  
自淨其意，是諸佛教。」<sup>20</sup>

<sup>17</sup> CBETA 2024.R2, T04, no. 192, p. 21b10-11

<sup>18</sup> CBETA 2024.R2, T29, no. 1559, p. 173b1-2

<sup>19</sup> CBETA 2024.R2, T29, no. 1558, p. 13c6-7

<sup>20</sup> CBETA 2024.R2, T04, no. 212, p. 741b24-25

Lesson Thirteen (p. 227) *Saṅghabhedavastu*

ka eṣa gr̥hapate buddho nāma? asti gr̥hapate śramaṇo gautamaḥ śākyaputraḥ ... agārād  
anagārikām pravrajitaḥ |

【義淨】《根本說一切有部毘奈耶破僧事》：「時，給孤獨長者初聞佛名，遍身毛豎，心生歡喜，問主長者曰：『是何名佛？』主即答言：『有喬答摩沙門、釋迦之子，從釋迦種中以正信故，剃除鬚髮、被著法衣、從家趣於非家、證得無上正等菩提，號之為佛。』」<sup>21</sup>

Lesson Thirteen (p. 241) *Udānavarga*

apramādo hy amṛtapadaṃ pramādo mṛtyunaḥ padam |  
apramattā na mṛiyante ye pramattāḥ sadā mṛtāḥ ||

【法顯】《佛說大般泥洹經》：

「若無放逸，是處不死；若其放逸，是為死徑。  
無放逸者，得不死處；若放逸者，常處生死。」<sup>22</sup>

【曇無讖】《大般涅槃經》：

「謹慎無放逸，是處名甘露；放逸不謹慎，是名為死句。  
若不放逸者，則得不死處；如其放逸者，常趣於死路。」<sup>23</sup>

【瞿曇僧伽提婆】《增壹阿含經》：

「戒為甘露道，放逸為死徑。  
不貪則不死，失道乃自喪。」<sup>24</sup>

【義淨】《根本說一切有部毘奈耶雜事》：

「若不放逸者，能得不死處；  
若作放逸人，終歸於死路。」<sup>25</sup>

<sup>21</sup> CBETA 2024.R2, T24, no. 1450, p. 138b28-c4

<sup>22</sup> CBETA 2024.R2, T12, no. 376, p. 889c27-29

<sup>23</sup> CBETA 2024.R2, T12, no. 374, p. 415c2-5

<sup>24</sup> CBETA 2024.R2, T02, no. 125, p. 699b17-18

<sup>25</sup> CBETA 2024.R2, T24, no. 1451, p. 274b1-2

Lesson Fourteen (p. 258) *Udānavarga*

jayo vairam prasavati duḥkham śete parājitaḥ |  
upaśantaḥ sukham śete hitvā jayaparājayau ||

【失譯】《別譯雜阿含經》：

「勝則多怨疾，負則惱不眠；  
若無勝負者，寂滅安睡眠。」<sup>26</sup>

【求那跋陀羅】《雜阿含經》：

「勝者更增怨，伏者卧不安；  
勝伏二俱捨，是得安隱眠。」<sup>27</sup>

【吉迦夜】《雜寶藏經》：

「得勝增長怨，負則益憂苦；  
不爭勝負者，其樂最第一。」<sup>28</sup>

Lesson Fifteen (p. 271) *Śālistamba Sūtra*

katham pratīyasamutpādam paśyan dharmam paśyati? katham dharmam paśyan bu-  
ddham paśyati?

【不空】《慈氏菩薩所說大乘緣生稻幹喻經》：「云何見緣生，即見法？云何見法，即見佛？」<sup>29</sup>

Lesson Fifteen (p. 272) *Śrāvakabhūmi*

yathābhūtam jānan paśyan nirvidyate, nirviṇṇo virajyate, virakto vimucyate |

【玄奘】《阿毘達磨集異門足論》：「由正了知，若法、若義，便發起欣，欣故生喜，心喜故身輕安，身輕安故受樂，受樂故心定，心定故如實知見，如實知見故生厭，厭故能離，

<sup>26</sup> CBETA 2024.R2, T02, no. 100, p. 395c17-18

<sup>27</sup> CBETA 2024.R2, T02, no. 99, p. 307b17-18

<sup>28</sup> CBETA 2024.R2, T04, no. 203, p. 456b15-16

<sup>29</sup> CBETA 2024.R2, T16, no. 710, p. 819a18-19

離故得解脫。」<sup>30</sup>

Lesson Fifteen (p. 272) *Mūlamadhyamakakārikā*

yaḥ pratītyasamutpādaṃ prapañcōpaśamaṃ śivam |  
deśayāṃ āsa saṃbuddhas taṃ vande vadatāṃ varam ||

【羅什】《中論》：

「能說是因緣，善滅諸戲論，  
我稽首禮佛，諸說中第一。」<sup>31</sup>

Lesson Fifteen (p. 283) *Abhidharmakośa Bhāṣya*

iti hi bhikṣavo 'sti karmāsti vipākaḥ kāraṅkas tu nōpalabhyate |

【真諦】《阿毘達磨俱舍釋論》：「比丘！如此有業，有果報，作者不可得。」<sup>32</sup>

【玄奘】《阿毘達磨俱舍論》：「有業，有異熟，作者不可得。」<sup>33</sup>

Lesson Fifteen (p. 285) *Catuhśataka*

dharmam samāsato 'himsāṃ varṇayanti tathāgatāḥ |  
śūnyatām eva nirvāṇam kevalam tad ihōbhayam ||

【玄奘】《廣百論本》：

「略言佛所說，具二別餘宗：  
不害生人天，觀空證解脫。」<sup>34</sup>

Lesson Fifteen (p. 285) *Udānavarga*

<sup>30</sup> CBETA 2024.R2, T26, no. 1536, p. 424a8-12

<sup>31</sup> CBETA 2024.R2, T30, no. 1564, p. 1b16-17

<sup>32</sup> CBETA 2024.R2, T29, no. 1559, p. 306c27-28

<sup>33</sup> CBETA 2024.R2, T29, no. 1558, p. 47c4-5

<sup>34</sup> CBETA 2024.R2, T30, no. 1570, p. 184b20-21

yo jānīyād ahaṃ bāla iti bālaḥ sa paṇḍitaḥ |  
bālaḥ paṇḍitamānī tu bāla eva nirucyate ||

【竺佛念】《出曜經》：

「愚者自稱愚，當知善黠慧；  
愚人自稱智，是謂愚中甚。」<sup>35</sup>

Lesson Sixteen (p. 291) *Āryagayāśīrṣa Sūtra*

mahākaruṇārambhā devaputra bodhisattvānāṃ caryā, sattvādhiṣṭhānā |

【羅什】《文殊師利問菩提經》：「文殊師利謂天子言：『汝可善聽，我今當說：天子當知，諸菩薩道，以大悲為本，緣於眾生。』」<sup>36</sup>

【菩提流志】《大乘伽耶山頂經》：「文殊師利菩薩言：『天子！諸菩薩摩訶薩修大悲行，依於一切眾生處修。』」<sup>37</sup>

Lesson Sixteen (p. 300) *Saddharmapuṇḍarīka Sūtra*

ekasmin samaye bhagavān rājagrhe viharati sma grdhrakūṭe parvate mahatā bhikṣu-  
saṅghena sārđhaṃ dvādaśabhir bhikṣuśataiḥ ...

【竺法護】《正法華經》：「一時，佛遊王舍城靈鷲山，與大比丘眾俱，比丘千二百。」<sup>38</sup>

【羅什】《妙法蓮華經》：「一時，佛住王舍城耆闍崛山中，與大比丘眾萬二千人俱。」<sup>39</sup>

Lesson Sixteen (p. 302) *Ratnakūṭa Sūtra*

sa cittam parigaveṣamāṇo nādhyātmaṃ cittam samanupaśyati | na bahirdhā cittam sama-  
nupaśyati | na skandheṣu cittam samanupaśyati |

<sup>35</sup> CBETA 2025.R3, T04, no. 213, p. 790b4-5

<sup>36</sup> CBETA 2024.R2, T14, no. 464, p. 482a20-22

<sup>37</sup> CBETA 2024.R2, T14, no. 467, p. 490b10-11

<sup>38</sup> CBETA 2024.R2, T09, no. 263, p. 63a7-8

<sup>39</sup> CBETA 2024.R2, T09, no. 262, p. 1c19-20

【曇無讖】：《大方等大集》：「觀是心性，不見內入心，不見外入心，不見內外入心，不見陰中心，不見界中心。」<sup>40</sup>

【菩提流志】《大寶積經》：「以己意慧求其心本，不見內心，不見外心，不住內外。察其心本不見五陰，無諸種無諸入，其心寂定。」<sup>41</sup>

cittaṃ hi kāśyapa parigaveṣyamāṇaṃ na labhyate |

【法護】《大乘集菩薩學論》：「迦葉波！求是心者，了不可得。」<sup>42</sup>

Lesson Sixteen (p. 304) *Udānavarga*

manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |  
 manasā cet praduṣṭena bhāṣate vā karoti vā |  
 tatas taṃ duḥkham anveti cakraṃ vā vahataḥ padam ||

manaḥpūrvaṅgamā dharmā manaḥśreṣṭhā manojavāḥ |  
 manasā cet prasannena bhāṣate vā karoti vā |  
 tatas taṃ sukham anveti cchāyā vā hy anugāminī ||

【義淨】《根本說一切有部毘奈耶》：

「諸法心為首，心勝、心速疾；  
 由心清淨故，讚歎并身禮，  
 當受勝妙樂，如影鎮隨形。」<sup>43</sup>

【玄奘】《本事經》：

「意為前導法，意尊、意所使；  
 由意有染污，故有說有行，  
 苦隨此而生，如輪因手轉。」<sup>44</sup>

...

<sup>40</sup> CBETA 2024.R2, T13, no. 397, p. 177b11-13

<sup>41</sup> CBETA 2024.R2, T11, no. 310, p. 662b28-c1

<sup>42</sup> CBETA 2024.R2, T32, no. 1636, p. 122a23-24

<sup>43</sup> CBETA 2024.R2, T23, no. 1442, p. 751b27-29

<sup>44</sup> CBETA 2025.R3, T17, no. 765, p. 664a6-8

意為前導法，意尊、意所使；  
由意有清淨，故有說有行，  
樂隨此而生，如影隨形轉。」<sup>45</sup>

Lesson Sixteen (p. 309) *Aṣṭasāhasrikā Prajñāpāramitā*

pañca skandhās tathāgatena loka ity ākhyātāḥ |

【羅什】《小品般若波羅蜜經》：「世尊！云何為世間？」佛言：『五陰是世間。』」<sup>46</sup>

Lesson Sixteen (p. 309) *Mūlamadhyamakakārikā*

vināśayati durdṛṣṭā śūnyatā mandamedhasam |  
sarpo yathā durgr̥hīto vidyā vā duṣprasādhitā ||

【羅什】《中論》：

「不能正觀空，鈍根則自害，  
如不善咒術，不善捉毒蛇。」<sup>47</sup>

【波羅頗蜜多羅】《般若燈論釋》：

「少智愚癡者，以惡見壞空，  
如不善捉蛇，不如法持呪。」<sup>48</sup>

Lesson Sixteen (p. 310) *Avadānaśataka*

sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ |  
saṃyogā viprayogāntā maraṇāntaṃ hi jīvitam ||

【義淨】《根本說一切有部毘奈耶》：

「積聚皆銷散，崇高必墮落，

<sup>45</sup> CBETA 2024.R2, T17, no. 765, p. 664a15-17

<sup>46</sup> CBETA 2024.R2, T08, no. 227, p. 557c12-13

<sup>47</sup> CBETA 2024.R2, T30, no. 1564, p. 33a8-9

<sup>48</sup> CBETA 2025.R3, T30, no. 1566, p. 125b23-24

合會終別離，有命咸歸死。」<sup>49</sup>

Lesson Seventeen (p. 315) *Udānavarga*

cittasya hi samyamaḥ sukhaṃ cittaṃ rakṣata mā pramadyata |  
cittena hi vañcitā prajā hy ekatyā narakeṣu pacyate |

【天息災】《法集要頌經》：

「降心復於樂，護心勿復調。  
有情心所誤，盡受地獄苦。」<sup>50</sup>

Lesson Seventeen (p. 327) *Abhidharmakośa Bhāṣya*

karmajaṃ lokavaicitryaṃ cetanā tatkr̥taṃ ca tat |  
cetanā mānasam karma tajje vākkāyakarmaṇī ||

【玄奘】《阿毘達磨俱舍論》：

「世別由業生，思及思所作，  
思即是意業，所作謂身、語。」<sup>51</sup>

【真諦】《阿毘達磨俱舍釋論》：

「業生世多異，故意及所作，  
故意即心業，故意生身、口。」<sup>52</sup>

Lesson Seventeen (p. 338) *Prasannapadā*

phenapiṇḍôpamaṃ rūpaṃ vedanā budbudôpamā |  
marīcisadr̥śī saṃjñā saṃskārāḥ kadalīnibhāḥ |  
māyôpamaṃ ca vijñānam uktam ādityabandhunā ||

<sup>49</sup> CBETA 2025.R3, T23, no. 1442, p. 654c13-14

<sup>50</sup> CBETA 2025.R3, T04, no. 213, p. 796b10-11

<sup>51</sup> CBETA 2024.R2, T29, no. 1558, p. 67b9-10

<sup>52</sup> CBETA 2025.R3, T29, no. 1559, p. 225a21-b7

【求那跋陀羅】《雜阿含經》：

「觀色如聚沫，受如水上泡，  
想如春時燄，諸行如芭蕉，  
諸識法如幻，日種姓尊說。」<sup>53</sup>

【安世高】《五陰譬喻經》：

「沫聚喻於色，痛如水中泡，  
想譬熱時炎，行為若芭蕉，  
夫幻喻如識，諸佛說若此。」<sup>54</sup>

【曇無蘭】《佛說水沫所漂經》：

「色如彼聚沫，痛如彼水泡，  
想如夏野馬，行如芭蕉樹，  
識如彼幻術，最勝之所說。」<sup>55</sup>

### Lesson Eighteen (p. 342) *Aṣṭasāhasrikā Prajñāpāramitā*

iyam ānanda gaṅgadevā bhaginī, anāgate 'dhvani, suvarṇapuṣpo nāma tathāgato bha-  
viṣyati ... |

【羅什】《小品般若波羅蜜經》：「是恒伽提婆女人，當於來世，星宿劫中，而得成佛，  
號曰金花。」<sup>56</sup>

【玄奘】《大般若波羅蜜多經》：「今此天女，於未來世，當成如來、應、正等覺，劫名  
星喻，佛號金花。」<sup>57</sup>

### Lesson Eighteen (p. 344) *Saddharmapuṇḍarīka Sūtra*

eṣa devadatto bhikṣuḥ, anāgate 'dhvani, aprameyaiḥ kalpair asaṃkhyeyair devarājo nāma

<sup>53</sup> CBETA 2024.R2, T02, no. 99, p. 69a18-20

<sup>54</sup> CBETA 2024.R2, T02, no. 105, p. 501b18-20

<sup>55</sup> CBETA 2024.R2, T02, no. 106, p. 502a26-28

<sup>56</sup> CBETA 2024.R2, T08, no. 227, p. 568b14-16

<sup>57</sup> CBETA 2024.R2, T07, no. 220, p. 906c9-11

tathāgato ... bhaviṣyati ... |

【羅什】《妙法蓮華經》：「提婆達多却後過無量劫，當得成佛，號曰天王如來、應供、正遍知、明行足、善逝、世間解、無上士、調御丈夫、天人師、佛、世尊。」<sup>58</sup>

Lesson Eighteen (p. 349) *Suḥṛllekha*

kalyāṇamitrāsevā brahmacāryapūrtāye deśitā muninā |  
sevyāḥ sadā supuruṣāḥ śamaḥ prāpto yato jinam apekṣya bahubhiḥ ||

【義淨】《龍樹菩薩勸誡王頌》：

「佛言近善友，全梵行是親。  
善士依佛故，眾多證圓寂。」<sup>59</sup>

Lesson Eighteen (p. 351) *Yogācārabhūmiśāstra*

... sarvasaṃskāreṣv anityasaṃjñān anitye duḥkhasaṃjñān ... bhāvayati |

【玄奘】《瑜伽師地論》：「若諸菩薩，少時少時、須臾須臾，乃至下如搆牛乳頃，普於一切蠢動有情，修習慈悲喜捨俱心；於一切行，修無常想；無常，苦想；苦，無我想；於其涅槃，修勝利想。」<sup>60</sup>

Lesson Eighteen (p. 352) *Laṅkāvatāra Sūtra*

deśayatu me bhagavāṃs tathāgato 'rhan samyaksambuddho māṃsabhakṣaṇe guṇadoṣam |

【實叉難陀】《大乘入楞伽經》：「世尊！願為我說食不食肉功德過失。」<sup>61</sup>

【菩提留支】《入楞伽經》：「善哉！世尊哀愍世間，願為我說食肉之過、不食功德。」<sup>62</sup>

<sup>58</sup> CBETA 2024.R2, T09, no. 262, p. 35a1-4

<sup>59</sup> CBETA 2024.R2, T32, no. 1674, p. 752c21-22

<sup>60</sup> CBETA 2024.R2, T30, no. 1579, p. 534b25-28

<sup>61</sup> CBETA 2024.R2, T16, no. 672, pp. 622c29-623a1

<sup>62</sup> CBETA 2024.R2, T16, no. 671, p. 561b1-2

Lesson Eighteen (p. 357) *Saddharmapuṇḍarīka Sūtra*

atha khalu bhagavān smṛtimān samprajānaṃs tataḥ samādher vyutthitaḥ |

【羅什】《妙法蓮華經》：「爾時，世尊從三昧安詳而起。」<sup>63</sup>

【竺法護】《正法華經》：「於是，世尊從三昧覺。」<sup>64</sup>

Lesson Eighteen (p. 357) *Bhaiṣajyagurupūrvapraṇidhāna Sūtra*

santi mañjuśrīḥ pṛthagjanāḥ sattvāḥ, ye na jānanti kuśalākuśalaṃ karma |

【達摩笈多】《佛說藥師如來本願經》：「曼殊室利！或有眾生，不識善惡。」<sup>65</sup>

【玄奘】《藥師琉璃光如來本願功德經》：「曼殊室利！有諸眾生，不識善惡。」<sup>66</sup>

Lesson Eighteen (p. 359) *Mūlamadhyamakakārikā*

tathāgato yatsvabhāvas tatsvabhāvam idaṃ jagat |

tathāgato niḥsvabhāvo niḥsvabhāvam idaṃ jagat ||

【羅什】《中論》：

「如來所有性，即是世間性。

如來無有性，世間亦無性。」<sup>67</sup>

【波羅頗蜜多羅】《般若燈論釋》：

「以如來自體，同世間自體。

如來無體故，世間亦無體。」<sup>68</sup>

Lesson Eighteen (p. 362) *Gaganagañja Sūtra*

<sup>63</sup> CBETA 2024.R2, T09, no. 262, p. 5b25

<sup>64</sup> CBETA 2024.R2, T09, no. 263, p. 68a1

<sup>65</sup> CBETA 2024.R2, T14, no. 449, p. 402a28-29

<sup>66</sup> CBETA 2024.R2, T14, no. 450, p. 405c11-12

<sup>67</sup> CBETA 2025.R3, T30, no. 1564, p. 31a6-7

<sup>68</sup> CBETA 2025.R3, T30, no. 1566, p. 120c17-18

samśāraparikhedo bodhisattvānām mārakarma |

【法護】《大乘寶要義論》：「於生死相續煩惱厭棄，是菩薩魔事。」<sup>69</sup>

Lesson Eighteen (p. 362) *Pañcaviṃśatisāhasrikā Prajñāpāramitā*

tadyathāpi nāma subhūte 'lpakās te mahāpṛthivīpradeśā yatra jāmbūnadaṃ suvarṇaṃ  
jātarūpam utpadyate, evam eva subhūte 'lpakās te sattvā ya iha śīkṣāyām śīkṣante, yad uta  
prajñāpāramitāśīkṣāyām |

【羅什】《摩訶般若波羅蜜經》：「譬如大地，少所處出金銀、珍寶。須菩提！眾生亦如是，少所人能學般若波羅蜜，多墮聲聞、辟支佛地。」<sup>70</sup>

【玄奘】《大般若波羅蜜多經》：「善現當知！譬如大地少處出生金銀、珍寶，多處出生沙石、瓦礫。諸有情類亦復如是，少分能學甚深般若波羅蜜多，多學聲聞、獨覺地法。」<sup>71</sup>

Lesson Nineteen (p. 372) *Laṅkāvatāra Sūtra*

aparimitair mahāmate kāraṇair māṃsaṃ sarvaṃ abhakṣyaṃ kṛpātmano bodhisattvasya |

【實叉難陀】《大乘入楞伽經》：「大慧！一切諸肉有無量緣，菩薩於中當生悲愍，不應噉食。」<sup>72</sup>

【菩提留支】《入楞伽經》：「夫食肉者有無量過，諸菩薩摩訶薩修大慈悲不得食肉。」<sup>73</sup>

Lesson Nineteen (p. 373) *Aṣṭasāhasrikā Prajñāpāramitā*

nanu mayā sarvadharmāḥ śūnyā ity ākhyātāḥ?

【羅什】《小品般若波羅蜜經》：「『須菩提！於意云何？我不說一切法空耶？』『世尊說耳。』」<sup>74</sup>

<sup>69</sup> CBETA 2025.R3, T32, no. 1635, p. 56c11

<sup>70</sup> CBETA 2024.R2, T08, no. 223, p. 357c2-4

<sup>71</sup> CBETA 2024.R2, T06, no. 220, p. 750a27-b1

<sup>72</sup> CBETA 2024.R2, T16, no. 672, p. 623a21-23

<sup>73</sup> CBETA 2024.R2, T16, no. 671, p. 561b8-9

<sup>74</sup> CBETA 2024.R2, T08, no. 227, p. 566c17-18

【玄奘】《大般若波羅蜜多經》：「佛告善現：『於意云何？我豈不說一切法門無不皆空？』善現答言：『如來常說一切法門無不皆空。』」<sup>75</sup>

Lesson Nineteen (p. 373) *Buddhacarita*

naraḥ pitṛṇām anṛṇaḥ prajābhir  
vedair ṛṣiṇām kratubhiḥ surāṇām |  
utpadyate sârdham ṛṇais tribhis tair  
yasyâsti mokṣaḥ kila tasya mokṣaḥ ||

【曇無讖】《佛所行讚》：

「如人生育子，不負於祖宗，  
學仙人遺典，奉天大祠祀；  
此三無所負，則名為解脫。」<sup>76</sup>

Lesson Nineteen (p. 374) *Nityakarmapūjāvidhi*

namo buddhāya gurave namo dharmāya tāyine |  
namaḥ saṅghāya mahate tribhyo 'pi satataṃ namaḥ ||

【闍那崛多】《種種雜呪經》：「〈歸依三寶呪〉：

『那<sup>(上)</sup>謨勃陀夜瞿囉吠，那<sup>(上)</sup>謨達囉<sup>(上)</sup>摩夜多衍泥那<sup>(上)</sup>  
謨僧伽夜麼訶抵，悉得唎驃臂塞怛多納莫。』

右誦此呪，於所生處常遇三寶，得四親行如影隨形無暫時離。」<sup>77</sup>

Lesson Nineteen (p. 376) *Vajracchedikā Prajñāpāramitā Sūtra*

tat kiṃ manyase subhūte yāvatyō gaṅgānadyāṃ vālukās tāvatya eva gaṅgānadyo bhaveyuḥ,  
api nu tāsu bahvyo vālukā bhaveyuḥ?

<sup>75</sup> CBETA 2024.R2, T07, no. 220, p. 830b16-18

<sup>76</sup> CBETA 2025.R3, T04, no. 192, p. 18b14-16

<sup>77</sup> CBETA 2025.R3, T21, no. 1337, p. 640a3-8

【羅什】《金剛般若波羅蜜經》：「須菩提！如恒河中所有沙數，如是沙等恒河，於意云何？是諸恒河沙寧為多不？」<sup>78</sup>

【玄奘】《能斷金剛般若波羅蜜多經》：「於汝意云何？乃至殑伽河中所有沙數，假使有如是沙等殑伽河，是諸殑伽河沙寧為多不？」<sup>79</sup>

### Lesson Twenty (p. 398) *Vimalakīrtinirdeśa Sūtra*

kim eṣa vyādhiḥ kāyaśaṃprayuktaḥ, uta cittashaṃprayuktaḥ?

【羅什】《維摩詰所說經》：「此病身合耶，心合耶？」<sup>80</sup>

【玄奘】《說無垢稱經》：「此病為身相應，為心相應？」<sup>81</sup>

### Lesson Twenty (p. 398) *Bodhicaryāvatāra*

yady asty eva pratikāro daurmanasyena tatra kim |  
atha nāsti pratikāro daurmanasyena tatra kim ||

【日稱】《大乘集菩薩學論》：

「若有所幹集，由何起愁惱？  
或無所幹集，亦何起愁惱？」<sup>82</sup>

### Lesson Twenty (p. 399) *Sukhāvatīvyūha Sūtra*

kiṃnāmadheyau bhagavaṃs tau bodhisattvau mahāsattvau? bhagavān āha: ekas tayor  
ānanda avalokitēśvaro bodhisattvo mahāsattvaḥ, dvitīyo ahāsthāmaprāpto nāma |

【康僧鎧】《佛說無量壽經》：「阿難白佛：『彼二菩薩，其號云何？』佛言：『一名觀世音，二名大勢至。』」<sup>83</sup>

<sup>78</sup> CBETA 2024.R2, T08, no. 235, p. 749c25-27

<sup>79</sup> CBETA 2024.R2, K05, no. 16, p. 1003b21-23

<sup>80</sup> CBETA 2024.R2, T14, no. 475, p. 544c12

<sup>81</sup> CBETA 2024.R2, T14, no. 476, p. 568b1

<sup>82</sup> CBETA 2025.R3, T32, no. 1636, p. 110c28-29

<sup>83</sup> CBETA 2024.R2, T12, no. 360, p. 273b24-25

【菩提流志】《大寶積經》：「阿難白佛言：『世尊！彼二菩薩，名為何等？』佛告阿難：『汝今諦聽。彼二菩薩，一名觀自在，二名大勢至。』」<sup>84</sup>

Lesson Twenty (p. 401) *Buddhacarita*

asau munis tatra vasaty arāḍo  
yo naiṣṭhike śreyasi labdhacakṣuḥ ||

【曇無讖】《佛所行讚》：

「彼有大牟尼，名曰阿羅藍，  
唯彼得究竟，第一增勝眼。」<sup>85</sup>

Lesson Twenty (p. 405) *Mūlamadhyamakakārikā*

karmakleśakṣayān mokṣaḥ karmakleśā vikalpataḥ |

【羅什】《中論》：

「業煩惱滅故，名之為解脫，  
業煩惱非實，入空戲論滅。」<sup>86</sup>

【波羅頗蜜多羅】《般若燈論釋》：

「解脫盡業惑，彼苦盡解脫，  
分別起業惑，見空滅分別。」<sup>87</sup>

Lesson Twenty (p. 405) *Ratnagotravibhāga*

tad anena dharmadhātunayamukhena paramārthataḥ saṃsāra eva nirvāṇam ity uktam |

【勒那摩提】《究竟一乘寶性論》：「以是義故，依如是向說法界法門，第一義諦說，即

<sup>84</sup> CBETA 2024.R2, T11, no. 310, p. 98b25-27

<sup>85</sup> CBETA 2025.R3, T04, no. 192, p. 14a14-15

<sup>86</sup> CBETA 2024.R2, T30, no. 1564, p. 1b16-17

<sup>87</sup> CBETA 2025.R3, T30, no. 1566, p. 106b5-6

世間法，名為涅槃。」<sup>88</sup>

Lesson Twenty (p. 414) *Laṅkāvatāra Sūtra*

kiṃ bhagavaṃs tathāgato 'rhan samyaksaṃbuddho nitya utāho 'nityaḥ?

【菩提留支】《入楞伽經》：「世尊！如來、應、正遍知為是常耶？為無常耶？」<sup>89</sup>

【求那跋陀羅】《楞伽阿跋多羅寶經》：「世尊！如來、應供、等正覺為常無常？」<sup>90</sup>

Lesson Twenty (p. 414) *Sanḥabhedavastu*

tatas tayā lumḃinīvane vicarantyaḥ supuṣṭito 'śokapādapo dṛṣṭaḥ | sā tam avalokyāvasthitā  
prasavitukāmā | śakro devēndraḥ saṃlakṣayati: bodhisatvamātā hrīmatī na śaknoti mahā-  
janaparivṛtā prasavitum | upāyaṣaṃvidhānaṃ kartavyam iti | tena tumulaṃ vātavarṣaṃ  
nirmitam | tenāsau mahājanakāyaḥ samantād vidrutaḥ |

【義淨】《根本說一切有部毘奈耶破僧事》：「（摩耶夫人）詣藍毘尼園而為遊觀，乃見一無憂樹花葉滋茂，夫人欲生太子，便手攀其樹枝。時，天帝釋知菩薩母心懷慚恥，多人眾中不能即誕其子，便作方便發大風雨，令諸人眾各自分散。」<sup>91</sup>

Lesson Twenty-One (p. 421) *Udānavarga*

mārgeṣv aṣṭāṅgikaḥ śreṣṭhaś catvāry āryāṇi satyataḥ |  
śreṣṭho virāgo dharmāṇaṃ cakṣuṣmān dvipadeṣu ca ||

【竺佛念】《出曜經》：

「道為八真妙，聖諦四句上，  
無欲法之最，明眼二足尊。」<sup>92</sup>

<sup>88</sup> CBETA 2025.R3, T31, no. 1611, p. 831a1-2

<sup>89</sup> CBETA 2024.R2, T16, no. 671, p. 555c21-22

<sup>90</sup> CBETA 2024.R2, T16, no. 670, p. 509c25-26

<sup>91</sup> CBETA 2024.R2, T24, no. 1450, p. 108a2-6

<sup>92</sup> CBETA 2024.R2, T04, no. 212, p. 682a25-26

【支謙】《法句經》：

「八直最上道，四諦為法迹，  
不婬行之尊，施燈必得眼。」<sup>93</sup>

Lesson Twenty-One (p. 424) *Abhidharmakośa Bhāṣya*

sati viṣaye vijñānaṃ pravartate, nāsati |

【真諦】《阿毘達磨俱舍釋論》：「若有塵，識得生，非無塵。」<sup>94</sup>

【玄奘】《阿毘達磨俱舍論》：「以識起時，必有境故。謂必有境，識乃得生，無則不生，其理決定。」<sup>95</sup>

Lesson Twenty-One (p. 429) *Buddhacarita*

tataḥ sa paryaṅkam akampyam uttamaṃ  
babandha suptôragabhogapiṇḍitam |  
bhinadmi tāvad bhuvi nâitad āsanaṃ  
na yāmi yāvat kṛtakṛtyatām iti ||

【曇無讖】《佛所行讚》：

「加跌不傾動，如龍絞縛身，  
要不起斯坐，究竟其所作。」<sup>96</sup>

Lesson Twenty-One (p. 434) *Nidānaṣṣyukta*

jātyām asatyām jarāmarāṇaṃ na bhavati | jātinirodhāj jarāmarāṇanirodhaḥ |

【求那跋陀羅】《雜阿含經》：「生無故，老死無；生滅故，老死滅。」<sup>97</sup>

<sup>93</sup> CBETA 2024.R2, T04, no. 210, p. 569a18-19

<sup>94</sup> CBETA 2024.R2, T29, no. 1559, p. 257c15

<sup>95</sup> CBETA 2024.R2, T29, no. 1558, p. 104b16-17

<sup>96</sup> CBETA 2024.R2, T04, no. 192, p. 21b10-11

<sup>97</sup> CBETA 2024.R2, T02, no. 99, p. 80c8-9

Lesson Twenty-Two (p. 447) *Vimalakīrtinirdeśa Sūtra*

asthānam etad yad ahaṃ bodhim abhisambhotsye |

【羅什】《維摩詰所說經》：「我得阿耨多羅三藐三菩提，亦無是處。」<sup>98</sup>

【玄奘】《說無垢稱經》：「無處無位，當證無上正等菩提。」<sup>99</sup>

Lesson Twenty-Two (p. 448) *Vimalakīrtinirdeśa Sūtra*

ubhe 'py ete śūnye, yad utātmā nirvāṇaṃ ca |

【羅什】《維摩詰所說經》：「我及涅槃，此二皆空。」<sup>100</sup>

Lesson Twenty-Two (p. 449) *Gaṇḍavyūha Sūtra*

svacittam eva dṛḍhīkartavyaṃ vīryeṇa |

【實叉難陀】《大方廣佛華嚴經》：「應以精進堅固自心。」<sup>101</sup>

Lesson Twenty-Two (p. 455) *Buddhacarita*

tasmin vimokṣāya kṛtapratijñe  
rājarṣivaṃśaprabhave maharṣau |  
tatrôpaviṣṭe prajahaṛṣa lokas  
tatrāsa saddharmaripus tu mārāḥ || 13.1 ||

yaṃ kāmadevaṃ pravādanti loke  
citrâyudhaṃ puṣpaśaraṃ tathâiva |  
kāmapracārādhipatiṃ tam eva  
mokṣadviṣaṃ mārāṃ udāharanti || 13.2 ||

<sup>98</sup> CBETA 2024.R2, T14, no. 475, p. 548c15-16

<sup>99</sup> CBETA 2024.R2, T14, no. 476, p. 574c18-19

<sup>100</sup> CBETA 2024.R2, T14, no. 475, p. 545a11

<sup>101</sup> CBETA 2025.R3, T10, no. 279, p. 340a9-10

tasyâtmajā vibhramaharṣadarpās  
 tisro 'ratiprītitṛṣaś ca kanyāḥ |  
 papracchur enaṃ manaso vikāraṃ  
 sa tāṃś ca tās cāiva vaco babhāṣe || 13.3 ||

【曇無讖】《佛所行讚》：

「仙王族大仙，於菩提樹下，  
 建立堅固誓，要成解脫道。

鬼龍諸天眾，悉皆大歡喜，  
 法怨魔天王，獨憂而不悅。

五欲自在王，具諸戰鬥藝，  
 憎嫉解脫者，故名為波旬。

魔王有三女，美貌善儀容，  
 種種惑人術，天女中第一。

第一名欲染，次名能悅人，  
 三名可愛樂，三女俱時進。

白父波旬言：『不審何憂惑？』

父具以其事，寫情告諸女：」<sup>102</sup>

Lesson Twenty-Two (p. 457) *Buddhacarita*

asau munir niścayavarma bibhrat  
 sattvâyudhaṃ buddhiśaraṃ vikṛṣya |  
 jigīṣur āste viṣayān madīyān  
 tasmād ayaṃ me manaso viṣādaḥ || 13.4 ||

yadi hy asau mām abhibhūya yāti  
 lokāya cākhyāty apavargamārgam |  
 sūnyas tato 'yaṃ viṣayo mamādya  
 vṛttāc cyutasyêva videhabhartuḥ || 13.5 ||

<sup>102</sup> CBETA 2025.R3, T04, no. 192, p. 25a16-27

tad yāvad evâiṣa na labdhacakṣur  
 madgocare tiṣṭhati yāvad eva |  
 yāsyāmi tāvad vratam asya bhettuṃ  
 setuṃ nadīvega ivâtivṛddhaḥ || 13.6 ||

tato dhanuḥ puṣpamayam ḡhītvā  
 śarān jaganmohakarāṃś ca pañca |  
 so 'śvatthamūlaṃ sasuto 'bhyagacchad  
 asvāsthyakārī manasaḥ prajānām || 13.7 ||

【曇無讖】《佛所行讚》：

「『世有大牟尼，身被大誓鎧，  
 執持大我弓，智慧剛利箭，  
 欲戰伏眾生，破壞我境界。  
 我一旦不如，眾生信於彼，  
 悉歸解脫道，我土則空虛，  
 譬如人犯戒，其身則空虛。  
 及慧眼未開，我國猶得安，  
 當往壞其志，斷截其橋梁。』  
 執弓持五箭，男女眷屬俱，  
 詣彼吉安林，願眾生不安。』<sup>103</sup>

Lesson Twenty-Three (p. 464) *Vimalakīrtinirdeśa Sūtra*

evaṃ mayā śrutam ekasmin samaye bhagavān vaiśālyāṃ viharati sma ...

【羅什】《維摩詰所說經》：「如是我聞：一時，佛在毘耶離菴羅樹園，與大比丘眾八千人俱。」<sup>104</sup>

【玄奘】《說無垢稱經》：「如是我聞：一時，薄伽梵住廣嚴城菴羅衛林，與大苾芻眾八千人俱。」<sup>105</sup>

<sup>103</sup> CBETA 2025.R3, T04, no. 192, p. 25a28-b8

<sup>104</sup> CBETA 2024.R2, T14, no. 475, p. 537a7-8

<sup>105</sup> CBETA 2024.R2, T14, no. 476, p. 557c7-8

Lesson Twenty-Three (p. 464) *Vajracchedikā Prajñāpāramitā Sūtra*

kathaṃ bhagavan bodhisattvayānasamprasthitena sthātavyam, kathaṃ pratipattavyam,  
kathaṃ cittaṃ pragrahītavyam?

【玄奘】《能斷金剛般若波羅蜜多經》：「世尊，諸有發趣菩薩乘者，應云何住？云何修行？云何攝伏其心？」<sup>106</sup>

【羅什】《金剛般若波羅蜜經》：「世尊！善男子、善女人，發阿耨多羅三藐三菩提心，云何應住？云何降伏其心？」<sup>107</sup>

Lesson Twenty-Three (p. 467) *Mūlamadhyamakakārikā*

yaḥ pratīyasamutpādaḥ śūnyatāṃ tām pracakṣmahe |  
sā prajñaptir upādāya pratipat sâiva madhyamā ||

【羅什】《中論》：

「因緣所生法，我說即是空，  
亦名為假名，亦名中道義。」<sup>108</sup>

【波羅頗蜜多羅】《般若燈論釋》：

「從眾緣生法，我說即是空，  
但為假名字，亦是中道義。」<sup>109</sup>

Lesson Twenty-Three (p. 470) *Buddhacarita*

saṃtoṣaṃ param āsthāya yena tena yatas tataḥ |  
viviktaṃ sevate vāsaṃ nirdvandvaḥ śāstravit kṛtī ||

【曇無讖】《佛所行讚》：

「少欲知足止，精麤任所得，

<sup>106</sup> CBETA 2024.R2, K05, no. 16, p. 1001a18-20

<sup>107</sup> CBETA 2024.R2, T08, no. 235, p. 748c27-29

<sup>108</sup> CBETA 2024.R2, T30, no. 1564, p. 1b16-17

<sup>109</sup> CBETA 2025.R3, T30, no. 1566, p. 126a26-27

樂獨修閑居，勤習諸經論。」<sup>110</sup>

Lesson Twenty-Three (p. 472) *Ratnâvalī*

samāsān nâstitādr̥ṣṭiḥ phalaṃ nâstīti karmaṇām |  
apunyaḥpāyikī cāiṣā mithyādr̥ṣṭir iti smṛtā ||

【真諦】《寶行王正論》：

「若略說邪見，謂撥無因果，  
此今非福滿，惡道因最重。」<sup>111</sup>

Lesson Twenty-Three (p. 473) *Abhidharmakośa Bhāṣya*

hīnaḥ prārthayate svasaṃtatigataṃ yais tair upāyaiḥ sukhaṃ  
madhyo duḥkhanivṛttim eva na sukhaṃ duḥkhâspadaṃ tad yataḥ |  
śreṣṭhaḥ prārthayate svasaṃtatigatair duḥkhaiḥ pareṣāṃ sukhaṃ  
duḥkhâtyanivṛttim eva ca yatas tadduḥkhaduḥkhy eva saḥ ||

【真諦】《阿毘達磨俱舍釋論》：

「下人求自樂，作種種方便；  
中人求滅苦，非樂苦依故；  
上人由自苦 樂他得安樂  
及他苦永滅，他苦自苦故。」<sup>112</sup>

【玄奘】《阿毘達磨俱舍論》：

「下士勤方便 恒求自身樂；  
中士求滅苦，非樂苦依故；  
上士恒勤求自苦他安樂  
及他苦永滅，以他為己故。」<sup>113</sup>

<sup>110</sup> CBETA 2025.R3, T04, no. 192, p. 23b15-16

<sup>111</sup> CBETA 2025.R3, T32, no. 1656, p. 494b2-3

<sup>112</sup> CBETA 2024.R2, T29, no. 1559, p. 221c21-24

<sup>113</sup> CBETA 2024.R2, T29, no. 1558, p. 64a10-13

Lesson Twenty-Three (p. 479) *Buddhacarita*

atha praśāntaṃ munim āsanasthaṃ  
 pāraṃ titirṣuṃ bhavasāgarasya |  
 viśajya savyaṃ karam āyudhāgre  
 krīḍan śareṇēdam uvāca māraḥ || 13.8 ||

uttiṣṭha bhoḥ kṣatriya mṛtyubhīta  
 cara svadharmāṃ tyaja mokṣadharmam |  
 bāṇaiś ca yajñaiś ca viniya lokaṃ  
 lokāt padaṃ prāpnuhi vāsavasya ||13.9 ||

panthā hi niryātum ayaṃ yaśasyo  
 yo vāhitaḥ pūrvatamair narendraiḥ |  
 jātasya rājarṣikule viśāle  
 bhaikṣākam aślāghyam idaṃ prapattum || 13.10 ||

【曇無讖】《佛所行讚》：

「見牟尼靜默，欲度三有海，  
 左手執強弓，右手彈利箭，  
 而告菩薩言：『汝剎利速起，  
 死甚可怖畏，當修汝自法，  
 捨離解脫法，習戰施福會，  
 調伏諸世間，終得生天樂。  
 此道善名稱，先勝之所行，  
 仙王高宗胄，乞士非所應。』<sup>114</sup>

Lesson Twenty-Three (p. 481) *Buddhacarita*

ity evam ukto 'pi yadā nirāsthō  
 nāivāsanāṃ śākyamunir bibheda |

<sup>114</sup> CBETA 2025.R3, T04, no. 192

śaraṃ tato 'smai visasarja māraḥ  
kanyās ca kṛtvā purataḥ sutāṃś ca || 13.14 ||

tasmimś tu bāṇe 'pi sa vipramukte  
cakāra nāsthāṃ na dhṛteś cacāla |  
dṛṣṭvā tathâinaṃ viṣasāda māraś  
cintāparītaś ca śanair jagāda || 13.15 ||

śailēndraputrīm prati yena viddho  
devo 'pi śambhuś calito babhūva |  
na cintayaty eṣa tam eva bāṇaṃ  
kiṃ syād acitto na śaraḥ sa eṣaḥ || 13.16 ||

【曇無讖】《佛所行讚》：

「魔說如斯事，迫脅於菩薩，  
菩薩心怡然，不疑亦不怖。

魔王即放箭，兼進三玉女，  
菩薩不視箭，亦不顧三女。

魔王惕然疑，心口自相語：

『曾為雪山女，射魔醯首羅，

能令其心變，而不動菩薩。

非復以此箭，及天三玉女，

所能移其心，令起於愛恚。」<sup>115</sup>

Lesson Twenty-Four (p. 501) *Samyuktâgama*

... adhigato me paurāṇo mārگاḥ paurāṇaṃ vartma paurāṇī puṭā pūrvakair ṛṣibhir  
yātānuṃyātā | tadyathā puruṣo 'raṇye pravaṇe 'nvāhiṇḍann adhigacchet paurāṇaṃ mārگاṃ  
paurāṇaṃ vartma paurāṇīm puṭāṃ pūrvakair manuṣyair yātānuṃyātā | sa tam anugacchet |  
sa tam anugacchan sa tatra paśyēt paurāṇaṃ nagaraṃ paurāṇīm rājadhānīm

<sup>115</sup> CBETA 2025.R3, T04, no. 192, p. 25b28-c7

ārāmasampannāṃ vanasampannāṃ puṣkariṇīsampannāṃ śubhāṃ dāvavatīm ramaṇīyāṃ |  
 tasyāivam syāt: yan nv ahaṃ gatvā rājña ārocayeyam | atha sa puruṣo rājña evam ārocayet:  
 yat khalu deva jānīyāḥ, ihāham adrākṣam araṇye pravāṇe 'nvāhiṇḍan paurāṇaṃ mārgaṃ  
 paurāṇaṃ vartma paurāṇīm puṭāṃ pūrvakair manuṣyair yātānuyātām | so 'haṃ tam  
 anugataṃ | so 'haṃ tam anugacchann adrākṣam paurāṇaṃ nagaraṃ paurāṇīm  
 rājadhānīm vanasampannāṃ puṣkariṇīsampannāṃ śubhāṃ dāvavatīm ramaṇīyāṃ | tāṃ  
 devo nagarīm māpayatu | atha sa rājā tāṃ nagarīm māpayet | sā syād apareṇa samayena  
 rājadhānī ṛddhā ca sphītā ca kṣemā ca subhikṣā cākīrṇabahunamanuṣyā ca |

evam eva bhikṣava adhigato me paurāṇo mārgaḥ paurāṇaṃ vartma paurāṇī puṭā pūrvakair  
 ṛṣibhir yātānuyātā | katamaś ca sa paurāṇo mārgaḥ paurāṇaṃ vartma paurāṇī puṭā  
 pūrvakair ṛṣibhir yātānuyātā? yad utāryāṣṭāṅgo mārgaḥ, tadyathā samyagdrṣṭiḥ samyak-  
 samkalpaḥ samyagvāk samyakkarmāntaḥ samyagājīvaḥ samyagvyāyāmaḥ samyaksmṛtiḥ  
 samyaksamādhir evāṣṭamaḥ | asau bhikṣavaḥ paurāṇo mārgaḥ paurāṇaṃ vartma paurāṇī  
 puṭā pūrvakair ṛṣibhir yātānuyātā | so 'haṃ tam anugataṃ | so 'haṃ tam anugacchañ  
 jarāmarāṇaṃ adrākṣam, jarāmarāṇasamudayaṃ jarāmarāṇanirodhaṃ jarāmarāṇaniro-  
 dhagāminīm pratipadam adrākṣam | ... | so 'ham imān dharmān svayam abhijñāyā  
 sākṣikṛtvā bhikṣūṇāṃ ārocayāmi, bhikṣuṇīnāṃ upāsakānāṃ upāsikānāṃ nānātīrthyā-  
 śramaṇabrāhmaṇacarakaparivrajakānāṃ ārocayāmi |

【玄奘】《緣起聖道經》：「我今證得舊道、舊徑、舊所行跡，古昔諸仙之所遊履。」  
 「譬如有人遊行曠野、嶮穢、稠林，歛然值遇舊道、舊徑、舊所行跡，古昔諸人嘗所遊履。  
 彼即尋行。既尋行已，見舊城郭、古昔王都，園林、池沼無不具足，淨妙街衢甚可愛樂。  
 其人見已，如是思惟：『我今宜應速詣王所，啟白斯事。』爾時，彼人便到王所，啟白王  
 言：『大王當知！我有因緣遊行曠野、嶮穢、稠林，歛然值遇舊道、舊徑、舊所行跡，古  
 昔諸人嘗所遊履。我即尋行。既尋行已，見舊城郭、古昔王都，園林池沼無不具足，淨妙  
 街衢甚可愛樂。大王！今者若都彼城，定使大王昌隆廣大，安隱，豐樂，人民熾盛。』爾  
 時，其王便都彼城。後時，王都昌隆廣大，安隱，豐樂，人民熾盛。」

我亦如是，今已證得舊道、舊徑、舊所行跡，古昔諸仙嘗所遊履。何等名為舊道、舊  
 徑、舊所行跡，古昔諸仙嘗所遊履？當知即是八支聖道，謂初正見，次正思惟、正語、正  
 業、正命、正勤、正念、正定，惟至第八。如是名為舊道、舊徑、舊所行跡，古昔諸仙嘗  
 所遊履。我昔尋行。既尋行已，曾見老死，見老死集，見老死滅，見於老死趣滅行跡。如  
 是曾見生、有、取、愛、受、觸、六處、名色、識、行，曾見行集，曾見行滅，曾見於行

趣滅行跡。我於此法自然通達，現等覺已，告諸苾芻、諸苾芻尼、鄔波索迦、鄔波斯迦，及告種種外道、沙門、諸婆羅門、雜出家類無量大眾。」<sup>116</sup>

Lesson Twenty-Four (p. 504) *Vajracchedikā Prajñāpāramitā Sūtra*

... bhāṣiṣye 'haṃ te yathā bodhisattvayānasamprasthitena sthātavyaṃ yathā pratipattavyaṃ yathā cittaṃ pragrahītavyaṃ | evaṃ bhagavan ity āyuṣmān subhūtir bhagavataḥ pratyaśrauṣīt ||

bhagavān asyāitad avocat: iha subhūte bodhisattvayānasamprasthitenāivaṃ cittaṃ utpādayitavyaṃ: yāvantaḥ sattvāḥ sattvadhātau ... aṇḍajā vā jarāyujā vā saṃsvedajā vāupa-pādukā vā rūpiṇo vārūpiṇo vā saṃjñino vāsaṃjñino vā ... te mayā sarve 'nupadhiṣeṣe nirvāṇadhātau parinirvāpayitavyāḥ | evaṃ aparimāṇān api sattvān parinirvāpya na kaścit sattvaḥ parinirvāpito bhavati | tat kasya hetoḥ? sacet subhūte bodhisattvasya sattvasaṃjñā pravarteta, na sa bodhisattva iti vaktavyaḥ | tat kasya hetoḥ? na sa subhūte bodhisattvo vaktavyo yasya sattvasaṃjñā pravarteta, jīvasaṃjñā vā pudgalasaṃjñā vā pravarteta ||

【玄奘】《能斷金剛般若波羅蜜多經》：「『是故，善現！汝應諦聽，極善作意，吾當為汝分別解說，諸有發趣菩薩乘者，應如是住，如是修行，如是攝伏其心。』具壽善現白佛言：『如是！如是！世尊！願樂欲聞！』」

佛言：『善現！諸有發趣菩薩乘者，應當發起如是之心：「所有諸有情，有情攝所攝，若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想，若非有想非無想，乃至有情界施設所施設，如是一切，我當皆令於無餘依妙涅槃界而般涅槃。」雖度如是無量有情令滅度已，而無有情得滅度者。何以故？善現！若諸菩薩摩訶薩有情想轉，不應說名菩薩摩訶薩。』」<sup>117</sup>

【羅什】《金剛般若波羅蜜經》：「『汝今諦聽，當為汝說，善男子、善女人，發阿耨多羅三藐三菩提心，應如是住，如是降伏其心。』『唯然，世尊！願樂欲聞。』」

佛告須菩提：『諸菩薩摩訶薩應如是降伏其心：「所有一切眾生之類，若卵生、若胎生、若濕生、若化生，若有色、若無色，若有想、若無想、若非有想非無想，我皆令入無餘涅槃而滅度之。」如是滅度無量、無數、無邊眾生，實無眾生得滅度者。何以故？須菩

<sup>116</sup> CBETA 2024.R2, T16, no. 714, p. 828b21-c19

<sup>117</sup> CBETA 2024.R2, T07, no. 220, p. 980a27-b9

提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。」<sup>118</sup>

Lesson Twenty-Five (p. 517) *Abhidharmakośa Bhāṣya*

saṃsāro hi jagadāsaṅgasthānatvād duruttaratvāc ca paṅkabhūtaḥ |

【真諦】《阿毘達磨俱舍釋論》：「生死是世間沈著處故，難可度故，故以譬泥。」<sup>119</sup>

【玄奘】《阿毘達磨俱舍論》：「由彼生死是諸眾生沈溺處故，難可出故，所以譬泥。」

<sup>120</sup>

Lesson Twenty-Six (p. 530) *Saddharmapuṇḍarīka Sūtra*

yo me jyeṣṭhaṃ dharmam anupradāsyaty arthaṃ cākhyāsyati tasyāhaṃ dāso bhūyāsam |

【羅什】《妙法蓮華經》：「誰能為我說大乘者，吾當終身供給走使。」<sup>121</sup>

<sup>118</sup> CBETA 2024.R2, T08, no. 235, p. 749a1-11

<sup>119</sup> CBETA 2024.R2, T29, no. 1559, p. 161c20-21

<sup>120</sup> CBETA 2024.R2, T29, no. 1558, p. 1a20-22

<sup>121</sup> CBETA 2024.R2, T09, no. 262, p. 34c2-3