

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。」¹

【羅什】《維摩詰所說經》：「若彌勒得滅度者，一切眾生亦應滅度。」²

Lesson Eleven (p. 186) Gaṇḍavyūha Sūtra

durlabhās te kulaputra sattvāḥ sattvaloke ye 'nuttarāyāṃ samyaksambodhau cittam 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。」³

【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。」⁴

Lesson Eleven (p. 187) Śālistamba Sūtra

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

¹ CBETA 2024.R2, T14, no. 476, p. 564c27-28

² CBETA 2024.R2, T14, no. 475, p. 542b17-18

³ CBETA 2024.R2, T10, no. 279, p. 352c27-28

⁴ CBETA 2024.R2, T10, no. 293, p. 679b6-7

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。」⁵

【支謙】《了本生死經》：「若諸比丘見緣起，為見法；已見法，為見我。」⁶

Lesson Eleven (p. 188) Abhidharmakośa Bhāṣya

yad anityaṃ tad duḥkham |

【玄奘】《阿毘達磨俱舍論》：「若非常，即是苦。」⁷

【真諦】《阿毘達磨俱舍釋論》：「若無常，即是苦。」⁸

Lesson Eleven (p. 197) Udānavarga

na hi vaireṇa vairāṇi śāmyantīha kadācana |
kṣāntyā vairāṇi śāmyanti eṣa dharmāḥ 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。」⁹

【支謙】《菩薩本緣經》：

「非以怨心 能息怨憎；
唯以忍辱 然後乃滅。」¹⁰

【佛陀耶舍】《四分律》：

「以怨除怨仇，怨仇終不除；
無怨怨自息，其法勇健樂。」¹¹

⁵ CBETA 2024.R2, T16, no. 710, p. 819a15-16

⁶ CBETA 2024.R2, T16, no. 708, p. 815b8

⁷ CBETA 2024.R2, T29, no. 1558, p. 114b19

⁸ CBETA 2024.R2, T29, no. 1559, p. 266c20-21

⁹ CBETA 2024.R2, T01, no. 26, p. 532c14-15

¹⁰ CBETA 2024.R2, T03, no. 153, p. 69a6-7

¹¹ CBETA 2024.R2, T22, no. 1428, p. 882b27-28

【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。」¹²

Lesson Eleven (p. 200) Bhāvanākrama

ye dharmā hetuprabhavā hetuṃ teṣāṃ tathāgato hy avadat |
teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ ||¹³

【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。」¹⁴

Lesson Eleven (p. 201) Udānavarga

akrodhena jayet krodham asādhūṃ sādhunā 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。」¹⁵

【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。」¹⁶

¹² CBETA 2024.R2, T02, no. 125, p. 627b23-24

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

¹⁴ CBETA 2024.R2, T23, no. 1444, p. 1027b21-22

¹⁵ CBETA 2025.R2, T02, no. 100, p. 400c3-4

¹⁶ CBETA 2025.R2, T04, no. 213, p. 787b13-14

Lesson Twelve (p. 217) Buddhacarita

gītair hriyante hi mṛgā 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，
淵魚貪鉤餌，悉為欲所困。」¹⁷

Lesson Twelve (p. 221) Abhidharmakośa Bhāṣya

cittena nīyate lokaś cittena parikṣyate |
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。」¹⁸

【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。」¹⁹

Lesson Twelve (p. 222) Udānavarga

sarvapāpasyâkaraṇaṃ kuśalasyôpasampadā |
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。」²⁰

¹⁷ CBETA 2024.R2, T04, no. 192, p. 21b10-11

¹⁸ CBETA 2024.R2, T29, no. 1559, p. 173b1-2

¹⁹ CBETA 2024.R2, T29, no. 1558, p. 13c6-7

²⁰ CBETA 2024.R2, T04, no. 212, p. 741b24-25

Lesson Thirteen (p. 227) Saṅghabhedavastu

ka eṣa gṛhapate buddho nāma? asti gṛhapate śramaṇo gautamaḥ śākyaputraḥ ... agārād
anagārikāṃ 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。』」²¹

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。」²²

【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。」²³

【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。」²⁴

【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。」²⁵

²¹ CBETA 2024.R2, T24, no. 1450, p. 138b28-c4

²² CBETA 2024.R2, T12, no. 376, p. 889c27-29

²³ CBETA 2024.R2, T12, no. 374, p. 415c2-5

²⁴ CBETA 2024.R2, T02, no. 125, p. 699b17-18

²⁵ CBETA 2024.R2, T24, no. 1451, p. 274b1-2

Lesson Fourteen (p. 258) Udānavarga

jayo vairam prasavati duḥkham śete parājitaḥ |
upaśāntaḥ 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。」²⁶

【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。」²⁷

【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。」²⁸

Lesson Fifteen (p. 271) Śālistamba Sūtra

katham pratītyasamutpādaṃ 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？」²⁹

Lesson Fifteen (p. 272) Śrāvakabhūmi

yathābhūtaṃ jānan paśyan nirvidyate, nirviṇṇo virajyate, virakto vimucyate |

²⁶ CBETA 2024.R2, T02, no. 100, p. 395c17-18

²⁷ CBETA 2024.R2, T02, no. 99, p. 307b17-18

²⁸ CBETA 2024.R2, T04, no. 203, p. 456b15-16

²⁹ CBETA 2024.R2, T16, no. 710, p. 819a18-19

【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，離故得解脫。」³⁰

Lesson Fifteen (p. 272) Mūlamadhyamakakārikā

yaḥ pratītyasamutpādaṃ prapañcopaśamaṃ śivam |
deśayām āsa saṃbuddhas taṃ vande vadatām 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。」³¹

Lesson Fifteen (p. 283) Abhidharmakośa Bhāṣya

iti hi bhikṣavo 'sti karmāsti vipākaḥ kārakas 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。」³²

【玄奘】《阿毘達磨俱舍論》：「有業，有異熟，作者不可得。」³³

Lesson Fifteen (p. 285) Catuḥśataka

dharmam samāsato 'hiṃsām 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。」³⁴

³⁰ CBETA 2024.R2, T26, no. 1536, p. 424a8-12

³¹ CBETA 2024.R2, T30, no. 1564, p. 1b16-17

³² CBETA 2024.R2, T29, no. 1559, p. 306c27-28

³³ CBETA 2024.R2, T29, no. 1558, p. 47c4-5

³⁴ CBETA 2024.R2, T30, no. 1570, p. 184b20-21

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。』」³⁵

【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。』」³⁶

Lesson Sixteen (p. 300) Saddharmapuṇḍarīka Sūtra

ekasmin samaye bhagavān rājagṛhe viharati sma gr̥dhṛakūṭe parvate mahatā bhikṣu-saṅghena sārddham 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。」³⁷

【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。」³⁸

Lesson Sixteen (p. 302) Ratnakūṭa Sūtra

sa cittam parigaveṣamāṇo nādhyaṭmām cittam samanupaśyati | na bahirdhā cittam samanupaśyati | na skandheṣu cittam samanupaśyati |

【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。」³⁹

【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。」⁴⁰

³⁵ CBETA 2024.R2, T14, no. 464, p. 482a20-22

³⁶ CBETA 2024.R2, T14, no. 467, p. 490b10-11

³⁷ CBETA 2024.R2, T09, no. 263, p. 63a7-8

³⁸ CBETA 2024.R2, T09, no. 262, p. 1c19-20

³⁹ CBETA 2024.R2, T13, no. 397, p. 177b11-13

⁴⁰ CBETA 2024.R2, T11, no. 310, p. 662b28-c1

cittaṃ hi kās̥yapa parigaveṣyamāṇaṃ na labhyate |

【法護】《大乘集菩薩學論》：「迦葉波！求是心者，了不可得。」⁴¹

Lesson Sixteen (p. 304) Udānavarga

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，如影隨形。」⁴²

【玄奘】《本事經》：

「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。」⁴³

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。』」⁴⁴

Lesson Sixteen (p. 309) Mūlamadhyamakakārikā

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

⁴¹ CBETA 2024.R2, T32, no. 1636, p. 122a23-24

⁴² CBETA 2024.R2, T23, no. 1442, p. 751b27-29

⁴³ CBETA 2024.R2, T17, no. 765, p. 664a15-17

⁴⁴ CBETA 2024.R2, T08, no. 227, p. 557c12-13

【羅什】《中論》：

「不能正觀空，鈍根則自害，
如不善咒術，不善捉毒蛇。」⁴⁵

Lesson Seventeen (p. 327) Abhidharmakośa Bhāṣya

karmajaṃ lokavaicitryaṃ cetanā tatkr̥taṃ ca tat |
cetanā mānaśaṃ karma tājje 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。」⁴⁶

Lesson Seventeen (p. 338) Udānavarga

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

【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。」⁴⁷

【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。」⁴⁸

⁴⁵ CBETA 2024.R2, T30, no. 1564, p. 33a8-9

⁴⁶ CBETA 2024.R2, T29, no. 1558, p. 67b9-10

⁴⁷ CBETA 2024.R2, T02, no. 99, p. 69a18-20

⁴⁸ CBETA 2024.R2, T02, no. 105, p. 501b18-20

【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。」⁴⁹

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。」⁵⁰

【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。」⁵¹

Lesson Eighteen (p. 344) Saddharmapuṇḍarīka Sūtra

eṣa devadatto bhikṣuḥ, anāgate 'dhvani, aprameyair kalpair asaṃkhyeyair devarājo nāma
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。」⁵²

Lesson Eighteen (p. 349) Suḥṛllekha

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

【義淨】《龍樹菩薩勸誡王頌》：

⁴⁹ CBETA 2024.R2, T02, no. 106, p. 502a26-28

⁵⁰ CBETA 2024.R2, T08, no. 227, p. 568b14-16

⁵¹ CBETA 2024.R2, T07, no. 220, p. 906c9-11

⁵² CBETA 2024.R2, T09, no. 262, p. 35a1-4

「佛言近善友，全梵行是親。
善士依佛故，眾多證圓寂。」⁵³

Lesson Eighteen (p. 351) Yogâcârabhūmiśāstra

... sarvasaṃskāreṣv anityasaṃjñāṃ anitye duḥkhasaṃjñāṃ ... 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。」⁵⁴

Lesson Eighteen (p. 352) Laṅkāvatāra Sūtra

deśayatu me bhagavāṃs tathāgato 'rhan samyaksambuddho māṃsabhaḥṣaṇe 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。」⁵⁵

【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。」⁵⁶

Lesson Eighteen (p. 357) Saddharmapuṇḍarīka Sūtra

atha khalu bhagavān smṛtimān saṃprajānaṃs tataḥ samādher vyutthitah |

【羅什】《妙法蓮華經》：「爾時，世尊從三昧安詳而起。」⁵⁷

【竺法護】《正法華經》：「於是，世尊從三昧覺。」⁵⁸

Lesson Eighteen (p. 357) Bhaiṣajyagurupūrvapraṇidhāna Sūtra

santi mañjuśrīḥ pṛthagjanāḥ sattvāḥ, ye na jānanti kuśalākuśalaṃ karma |

⁵³ CBETA 2024.R2, T32, no. 1674, p. 752c21-22

⁵⁴ CBETA 2024.R2, T30, no. 1579, p. 534b25-28

⁵⁵ CBETA 2024.R2, T16, no. 672, pp. 622c29-623a1

⁵⁶ CBETA 2024.R2, T16, no. 671, p. 561b1-2

⁵⁷ CBETA 2024.R2, T09, no. 262, p. 5b25

⁵⁸ CBETA 2024.R2, T09, no. 263, p. 68a1

【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。」⁵⁹

【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。」⁶⁰

Lesson Eighteen (p. 362) Pañcaviṃśatisāhasrikā Prajñāpāramitā

tadyathāpi nāma subhūte 'lpakās te mahāpṛthivīpradeśā yatra jāmbūnadaṃ suvarṇaṃ
jātarūpaṃ utpadyate, evam eva subhūte 'lpakās te sattvā ya iha śikṣāyāṃ śikṣante, yad uta
prajñāpāramitāśikṣāyāṃ |

【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。」⁶¹

【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。」⁶²

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。」⁶³

【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。」⁶⁴

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。』」⁶⁵

⁵⁹ CBETA 2024.R2, T14, no. 449, p. 402a28-29

⁶⁰ CBETA 2024.R2, T14, no. 450, p. 405c11-12

⁶¹ CBETA 2024.R2, T08, no. 223, p. 357c2-4

⁶² CBETA 2024.R2, T06, no. 220, p. 750a27-b1

⁶³ CBETA 2024.R2, T16, no. 672, p. 623a21-23

⁶⁴ CBETA 2024.R2, T16, no. 671, p. 561b8-9

⁶⁵ 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。』」⁶⁶

Lesson Nineteen (p. 376) Vajracchedikā Prajñāpāramitā Sūtra

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

【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？」⁶⁷

【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？」⁶⁸

Lesson Twenty (p. 398) Vimalakīrtinirdeśa Sūtra

kim eṣa vyādhiḥ kāyaśaṃprayuktaḥ, uta cittasaṃprayuktaḥ?

【羅什】《維摩詰所說經》：「此病身合耶，心合耶？」⁶⁹

【玄奘】《說無垢稱經》：「此病為身相應，為心相應？」⁷⁰

Lesson Twenty (p. 399) Sukhāvatīvyūha Sūtra

kiṃnāmadheyau bhagavaṃs tau bodhisattvau mahāsattvau? bhagavān āha: ekas taylor
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。』」⁷¹

⁶⁶ CBETA 2024.R2, T07, no. 220, p. 830b16-18

⁶⁷ CBETA 2024.R2, T08, no. 235, p. 749c25-27

⁶⁸ CBETA 2024.R2, K05, no. 16, p. 1003b21-23

⁶⁹ CBETA 2024.R2, T14, no. 475, p. 544c12

⁷⁰ CBETA 2024.R2, T14, no. 476, p. 568b1

⁷¹ 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。』」⁷²

Lesson Twenty (p. 414) Laṅkāvatāra Sūtra

kiṃ bhagavaṃs tathāgato 'rhan samyakṣaṃbuddho 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？」⁷³

【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？」⁷⁴

Lesson Twenty (p. 414) Saṅghabhedavastu

tatas tayā lum̐binīvane vicarantīyā 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。」⁷⁵

Lesson Twenty-One (p. 421) Udānavarga

mārgēṣv 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。」⁷⁶

⁷² CBETA 2024.R2, T11, no. 310, p. 98b25-27

⁷³ CBETA 2024.R2, T16, no. 671, p. 555c21-22

⁷⁴ CBETA 2024.R2, T16, no. 670, p. 509c25-26

⁷⁵ CBETA 2024.R2, T24, no. 1450, p. 108a2-6

⁷⁶ 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。」⁷⁷

Lesson Twenty-One (p. 424) Abhidharmakośa Bhāṣya

sati viṣaye vijñānaṃ pravartate nāsti |

【真諦】《阿毘達磨俱舍釋論》：「若有塵，識得生，非無塵。」⁷⁸

【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。」⁷⁹

Lesson Twenty-One (p. 434) Nidānaśaṃyukta

jātyām asatyām jarāmaraṇaṃ na bhavati | jātinirodhāj jarāmaraṇanirodhaḥ |

【求那跋陀羅】《雜阿含經》：「生無故，老死無；生滅故，老死滅。」⁸⁰

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。」⁸¹

【玄奘】《說無垢稱經》：「無處無位，當證無上正等菩提。」⁸²

Lesson Twenty-Two (p. 448) Vimalakīrtinirdeśa Sūtra

⁷⁷ CBETA 2024.R2, T04, no. 210, p. 569a18-19

⁷⁸ CBETA 2024.R2, T29, no. 1559, p. 257c15

⁷⁹ CBETA 2024.R2, T29, no. 1558, p. 104b16-17

⁸⁰ CBETA 2024.R2, T02, no. 99, p. 80c8-9

⁸¹ CBETA 2024.R2, T14, no. 475, p. 548c15-16

⁸² CBETA 2024.R2, T14, no. 476, p. 574c18-19

ubhe 'py ete śūnye, yad utātmā nirvāṇaṃ ca |

【羅什】《維摩詰所說經》：「我及涅槃，此二皆空。」⁸³

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。」⁸⁴

【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。」⁸⁵

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

kathaṃ bhagavan bodhisattvayānasamprasthitena sthātavayam, kathaṃ pratipattavyam, kathaṃ cittam 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？」⁸⁶

【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？」⁸⁷

Lesson Twenty-Three (p. 473) Abhidharmakośa Bhāṣya

hīnaḥ prārthayate svasaṃtatigataṃ yais tair upāyaiḥ sukhaṃ
madhyo duḥkhanivṛttim eva na sukhaṃ duḥkhāspadaṃ tad yataḥ |

⁸³ CBETA 2024.R2, T14, no. 475, p. 545a11

⁸⁴ CBETA 2024.R2, T14, no. 475, p. 537a7-8

⁸⁵ CBETA 2024.R2, T14, no. 476, p. 557c7-8

⁸⁶ CBETA 2024.R2, K05, no. 16, p. 1001a18-20

⁸⁷ CBETA 2024.R2, T08, no. 235, p. 748c27-29

śreṣṭhaḥ prārthayate svasaṃtatigatair duḥkhaiḥ pareṣāṃ sukhaṃ
duḥkhātyantanivṛttim 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。」⁸⁸

【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。」⁸⁹

Lesson Twenty-Four (p. 501) Saṃyuktāgama

adhigato me paurāṇo mārgaḥ paurāṇaṃ vartma pūrvakair ṛṣibhir anuyātam | tadyathā
puruṣo 'raṇye pravaṇe 'nvāhiṇḍann adhigacchet paurāṇaṃ mārgaṃ paurāṇaṃ vartma
pūrvakair manuṣyair anuyātam | sa tam anugacchet | sa tam anugacchan sa tatra paśyet
paurāṇaṃ nagaraṃ paurāṇīm rājadhānīm ārāmasampannāṃ vanasampannāṃ puṣkariṇī-
sampannāṃ śubhāṃ dāvavatīm ramaṇīyām | tasyāivaṃ syāt: yan nv ahaṃ gatvā rājña
ārocayeyam | atha sa puruṣo rājña evaṃ ārocayet: yat khalu deva jñāyāḥ, ihāham adrākṣam
araṇye pravaṇe 'nvāhiṇḍan paurāṇaṃ mārgaṃ paurāṇaṃ vartma pūrvakair manuṣyair
anuyātam | so 'haṃ tam anugataṃ | so 'haṃ tam anugacchann adrākṣam paurāṇaṃ
nagaraṃ paurāṇīm rājadhānīm vanasampannāṃ puṣkariṇīsampannāṃ śubhāṃ dāvavatīm
ramaṇīyām | tāṃ devo nagarīm māpayatu | atha sa rājā tāṃ nagarīm māpayet | sā syād
apareṇa samayena rājadhānī ṛddhā ca sphītā ca kṣemā ca subhikṣā cākīrṇabahuja-
manuṣyā ca |

evam eva bhikṣava adhigato me paurāṇo mārgaḥ paurāṇaṃ vartma pūrvakair ṛṣibhir

⁸⁸ CBETA 2024.R2, T29, no. 1559, p. 221c21-24

⁸⁹ CBETA 2024.R2, T29, no. 1558, p. 64a10-13

anuyātam | katamaś ca sa paurāṇo mārگاḥ paurāṇam vartma pūrvakair ṛṣibhir anuyātam ?
 yad utāryāṣṭāṅgo mārگاḥ, tadyathā samyagdrṣṭiḥ samyaksaṃkalpaḥ samyagvāk samyak-
 karmāntaḥ samyagājīvaḥ samyagvyāyāmaḥ samyaksmṛtiḥ samyaksaṃmādhīḥ | asau
 bhikṣavaḥ paurāṇo mārگاḥ paurāṇam vartma pūrvakair ṛṣibhir anuyātam | tam aham
 anugataḥ | tam anugacchañ jarāmaraṇam adrākṣam, jarāmaraṇasamudayaṃ jarāmara-
 ṇanirodhaṃ jarāmaraṇanirodhagāminīm pratipadam adrākṣam | ... | so 'ham imān
 dharmān svayam abhijñāyā sākṣikṛtvā bhikṣuṇām ārocayāmi, bhikṣuṇīnām upāsakānām
 upāsikānām nānātirthyasramaṇabrāhmaṇacarakaparivrajakānām 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。」⁹⁰

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

bhāṣiṣye 'haṃ te yathā bodhisattvayānasamprasthitena sthātavyaṃ yathā pratipattavyaṃ
 yathā cittam pragrahītavyam | evaṃ bhagavan ity āyusmān subhūtir bhagavataḥ pratyā-
 śrauṣīt ||

bhagavān asyāitad avocat: iha subhūte bodhisattvayānasamprasthitenāivaṃ cittam utpā-

⁹⁰ CBETA 2024.R2, T16, no. 714, p. 828b21-c19

dayitavyam: yāvantah sattvāḥ sattvadhātau ... aṇḍajā vā jarāyujā vā saṃsvedajā vāupa-
pādukā vā rūpiṇo vārūpiṇo vā saṃjñino vāsaṃjñino vā ... te mayā sarve 'nupadhiśeṣe
nirvāṇadhātau parinirvāpayitavyāḥ | evam 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。』」⁹¹

【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
提！若菩薩有我相、人相、眾生相、壽者相，即非菩薩。』」⁹²

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。」⁹³

【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。」⁹⁴

⁹¹ CBETA 2024.R2, T07, no. 220, p. 980a27-b9

⁹² CBETA 2024.R2, T08, no. 235, p. 749a1-11

⁹³ CBETA 2024.R2, T29, no. 1559, p. 161c20-21

⁹⁴ CBETA 2024.R2, T29, no. 1558, p. 1a20-22

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。」⁹⁵

⁹⁵ CBETA 2024.R2, T09, no. 262, p. 34c2-3