Śrāvakabodhisatvavisarjanapraśnaparivarta

𑖫𑖿𑖨𑖯𑖪𑖎𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖪𑖰𑖭𑖨𑖿𑖕𑖡𑖢𑖿𑖨𑖫𑖿𑖡𑖢𑖨𑖰𑖪𑖨𑖿𑖝

弟子菩薩答応問品

弟子品第三

§ 1

atha vimalakīrter licchaver etad abhavat :

𑖀𑖞 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿 𑖊𑖝𑖟𑖿 𑖀𑖥𑖪𑖝𑖿 :

ahaṃ ca glāna ābādhiko mañcasamārūḍhaḥ, na ca māṃ

𑖀𑖮𑖽 𑖓 𑖐𑖿𑖩𑖯𑖡 𑖁𑖤𑖯𑖠𑖰𑖎𑖺 𑖦𑖗𑖿𑖓𑖭𑖦𑖯𑖨𑖳𑖛𑖾, 𑖡 𑖓 𑖦𑖯𑖽

tathāgato ’rhan samyaksaṃbuddhaḥ samanvāharati, na ca

𑖝𑖞𑖯𑖐𑖝𑖺 ’𑖨𑖿𑖮𑖡𑖿 𑖭𑖦𑖿𑖧𑖎𑖿𑖭𑖽𑖤𑖲𑖟𑖿𑖠𑖾 𑖭𑖦𑖡𑖿𑖪𑖯𑖮𑖨𑖝𑖰, 𑖡 𑖓

me glānaparipṛcchakaṃ kaṃcit preṣayaty anukampām

𑖦𑖸 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖽 𑖎𑖽𑖓𑖰𑖝𑖿 𑖢𑖿𑖨𑖸𑖬𑖧𑖝𑖿𑖧 𑖀𑖡𑖲𑖎𑖦𑖿𑖢𑖯𑖦𑖿

upādāya/

𑖄𑖢𑖯𑖟𑖯𑖧/

爾時長者維摩詰自念。寢疾于床。世尊大慈寧不垂愍。

§ 2

samanvāhṛtaś ca bhagavatā vimalakīrtir liccha-

𑖭𑖦𑖡𑖿𑖪𑖯𑖮𑖴𑖝𑖫𑖿 𑖓 𑖥𑖐𑖪𑖝𑖯 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔-

viḥ/atha bhagavān āyuṣmantaṃ śāriputram āmantrayate

𑖪𑖰𑖾/𑖀𑖞 𑖥𑖐𑖪𑖯𑖡𑖿 𑖁𑖧𑖲𑖬𑖿𑖦𑖡𑖿𑖝𑖽 𑖫𑖯𑖨𑖰𑖢𑖲𑖝𑖿𑖨𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨𑖧𑖝𑖸

sma : gaccha tvaṃ śāriputra vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖫𑖯𑖨𑖰𑖢𑖲𑖝𑖿𑖨 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

evam ukta āyuṣmāñ śāriputro bhagavantam

𑖊𑖪𑖦𑖿 𑖄𑖎𑖿𑖝 𑖁𑖧𑖲𑖬𑖿𑖦𑖯𑖗𑖿 𑖫𑖯𑖨𑖰𑖢𑖲𑖝𑖿𑖨𑖺 𑖥𑖐𑖪𑖡𑖿𑖝𑖦𑖿

etad avocat : nahaṃ bhagavan utsahe vimala-

𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖿 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖪𑖰𑖦𑖩-

kīrter licchaver glānaparipṛcchako gantum/ tat kasya

𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿 𑖎𑖭𑖿𑖧

hetoḥ/ abhijānāmy ahaṃ bhagavan : ekasmin sama-

𑖮𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖊𑖎𑖭𑖿𑖦𑖰𑖡𑖿 𑖭𑖦-

ye ’nyatamasmin vṛkṣamūle pratisaṃlīno ’bhūvam/

𑖧𑖸 ’𑖡𑖿𑖧𑖝𑖦𑖭𑖿𑖦𑖰𑖡𑖿 𑖪𑖴𑖎𑖿𑖬𑖦𑖳𑖩𑖸 𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖩𑖱𑖡𑖺 ’𑖥𑖳𑖪𑖦𑖿/

vimalakīrtiś ca licchavir yena tad vṛkṣamūlaṃ

𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖫𑖿 𑖓 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖨𑖿 𑖧𑖸𑖡 𑖝𑖟𑖿 𑖪𑖴𑖎𑖿𑖬𑖦𑖳𑖩𑖽

tenopasaṃkramya māṃ etad avocat :

𑖝𑖸𑖡𑖺𑖢𑖭𑖽𑖎𑖿𑖨𑖦𑖿𑖧 𑖦𑖯𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖿:

佛知其意。即告舍利弗。汝行詣維摩詰問疾。舍利弗白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔曾於林中宴坐樹下。時維摩詰來謂我言。

§ 3

na bhadantaśāriputra evaṃ pratisaṃlayanaṃ saṃlāta-

𑖡 𑖥𑖟𑖡𑖿𑖝𑖫𑖯𑖨𑖰𑖢𑖲𑖝𑖿𑖨 𑖊𑖪𑖽 𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖩𑖧𑖡𑖽 𑖭𑖽𑖩𑖯𑖝-

vyaṃ yathā tvaṃ pratisaṃlīnaḥ/ api tu tathā pratisaṃ-

𑖪𑖿𑖧𑖽 𑖧𑖞𑖯 𑖝𑖿𑖪𑖽 𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖩𑖱𑖡𑖾/𑖀𑖢𑖰 𑖝𑖲 𑖝𑖞𑖯 𑖢𑖿𑖨𑖝𑖰𑖭𑖽-

līyaś ca yathā traidhātuke na kāyaś cittaṃ vā

𑖩𑖱𑖧𑖫𑖿 𑖓 𑖧𑖞𑖯 𑖝𑖿𑖨𑖹𑖠𑖯𑖝𑖲𑖎𑖸 𑖡 𑖎𑖯𑖧𑖫𑖿 𑖓𑖰𑖝𑖿𑖝𑖽 𑖪𑖯

saṃdṛśyate/ tathā pratisaṃlīyaś ca yathā nirodhāc ca

𑖭𑖽𑖟𑖴𑖫𑖿𑖧𑖝𑖸/𑖝𑖞𑖯 𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖩𑖱𑖧𑖫𑖿 𑖓 𑖧𑖞𑖯 𑖡𑖰𑖨𑖺𑖠𑖯𑖓𑖿 𑖓

na vyuttiṣṭhasi sarveryāpatheṣu ca saṃdṛśyase/ tathā prati-

saṃlīyaś ca yathā prāptilakṣaṇaṃ ca na vijahāsi

pṛthagjanalakṣaṇeṣu ca saṃdṛśyase/ tathā pratisaṃlīyaś

ca yathā te na cadhyātmaṃ cittam avasthitaṃ bhaven

na bahirdhopavicaret/ tathā pratisaṃlīyaś ca yathā

sarvadṛṣṭigatebhyaś ca na calasi saptatriṃśatsu ca

bodhipakṣyeṣu dharmeṣu saṃdṛśyase/tathā pratisaṃlīyaś

ca yathā saṃsārāvacarāṃś ca kleśān na prajahāsi

nirvāṇasamavasaraṇaś ca bhavasi/ ye bhadantaśāri-

putra evaṃ pratisaṃlayanaṃ pratisaṃlīyante teṣāṃ bhaga-

vān pratisaṃlayanam anujānāti/

唯舍利弗。不必是坐爲宴坐也。夫宴坐者。不於三界現身意。是爲宴坐。不起滅定而現諸威儀。是爲宴坐。不捨道法而現凡夫事。是爲宴坐。心不住内亦不在外。是爲宴坐。於諸見不動而修行三十七品。是爲宴坐。不斷煩惱而入涅槃。是爲宴坐。若能如是坐者。佛所印可。

§ 4

so ’haṃ bhagavan etāṃ śrutvā tūṣṇīṃ evabhūvam/

𑖭𑖺 ’𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖊 𑖝𑖯𑖽 𑖫𑖿𑖨𑖲 𑖝𑖿𑖪𑖯 𑖝𑖳 𑖬𑖿𑖜𑖱𑖽 𑖊 𑖪 𑖥𑖳 𑖪 𑖦𑖿/

na tasya śaknomy uttare prativacanaṃ dātum/ tan

𑖡 𑖝 𑖭𑖿𑖧 𑖫 𑖎𑖿𑖡𑖺 𑖦𑖿𑖧 𑖄 𑖝𑖿𑖝 𑖨𑖸 𑖢𑖿𑖨 𑖝𑖰 𑖪 𑖓 𑖡𑖽 𑖟𑖯 𑖝𑖲 𑖦𑖿/ 𑖝 𑖡𑖿

naham utsahe tasya kulaputrasya glānaparipṛcchako

𑖡 𑖮 𑖦𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸 𑖝 𑖭𑖿𑖧 𑖎𑖲 𑖩 𑖢𑖲 𑖝𑖿𑖨 𑖭𑖿𑖧 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖔𑖿𑖔 𑖎𑖺

gantum/

𑖐 𑖡𑖿𑖝𑖲 𑖦𑖿/

時我世尊。聞說是語默然而止不能加報。故我不任詣彼問疾。

§ 5

tatra bhagavān āyuṣmantaṃ mahāmaudgalyāyanam

𑖝 𑖝𑖿𑖨 𑖥 𑖐 𑖪𑖯 𑖡𑖿 𑖁 𑖧𑖲 𑖬𑖿𑖦 𑖡𑖿𑖝𑖽 𑖦 𑖮𑖯 𑖦𑖻 𑖟𑖿𑖐 𑖩𑖿𑖧𑖯 𑖧 𑖡 𑖦𑖿

āmantrayate sma : gaccha tvaṃ maudgalyāyana vimala-

𑖁 𑖦 𑖡𑖿𑖝𑖿𑖨 𑖧 𑖝𑖸 𑖭𑖿𑖦 : 𑖐 𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖦𑖻 𑖟𑖿𑖐 𑖩𑖿𑖧𑖯 𑖧 𑖡 𑖪𑖰 𑖦 𑖩–

kīrter licchaver glānaparipṛcchakaḥ/

𑖎𑖱 𑖨𑖿𑖝𑖸 𑖨𑖿 𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸 𑖨𑖿 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖔𑖿𑖔 𑖎𑖾/

maudgalyāyano ’py āha : nahaṃ bhagavan utsahe

𑖦𑖻 𑖟𑖿𑖐 𑖩𑖿𑖧𑖯 𑖧 𑖡𑖺 ’𑖢𑖿𑖧 𑖁 𑖮 : 𑖡 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/ tat kasya

𑖝 𑖭𑖿𑖧 𑖭 𑖝𑖿𑖢𑖲 𑖨𑖲 𑖬 𑖭𑖿𑖧 𑖐𑖿𑖩𑖯 𑖢 𑖨𑖰 𑖢𑖴 𑖔𑖿𑖔 𑖎𑖺 𑖐 𑖡𑖿𑖝𑖲 𑖦𑖿/ 𑖝 𑖝𑖿 𑖎 𑖭𑖿𑖧

hetoḥ/ abhijānāmy ahaṃ bhagavan : ekasmin sama-

𑖮𑖸 𑖝𑖺𑖾/ 𑖀 𑖥𑖰 𑖕𑖯 𑖡𑖯 𑖦𑖿𑖧 𑖀 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 : 𑖊 𑖎 𑖭𑖿𑖦𑖰 𑖡𑖿 𑖭 𑖦–

ye vaiśālyāṃ mahānagaryām anyatamasmin vīthīmukhe

𑖧𑖸 𑖪𑖹 𑖫𑖯 𑖩𑖿𑖧𑖯𑖽 𑖦 𑖮𑖯 𑖡 𑖐 𑖨𑖿𑖧𑖯 𑖦𑖿 𑖀 𑖡𑖿𑖧 𑖝 𑖦 𑖭𑖿𑖦𑖰 𑖡𑖿 𑖪𑖱 𑖞𑖱 𑖦𑖲 𑖏𑖸

gṛhapatibhyo dharmaṃ deśayāmi/ tatra māṃ vimalakī-

𑖐𑖴𑖮𑖢𑖝𑖰𑖥𑖿𑖧𑖺 𑖠𑖨𑖿𑖦𑖽 𑖟𑖸𑖫𑖧𑖯𑖦𑖰/ 𑖝𑖝𑖿𑖨 𑖦𑖯𑖽 𑖪𑖰𑖦𑖩𑖎𑖱-

rtir licchavir upasaṃkrāmyaivam āha :

𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖨𑖿 𑖄𑖢𑖭𑖽𑖎𑖿𑖨𑖯𑖦𑖿𑖧𑖹𑖪𑖦𑖿 𑖁𑖮𑖾

佛告大目犍連。汝行詣維摩詰問疾。目連白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔入毘耶離大城。於里巷中爲諸居士說法。時維摩詰來謂我言。

§6

na bhadantamaudgalyāyana gṛhibhyo 'vadātavasanebhya

𑖡 𑖥𑖟𑖡𑖿𑖝𑖦𑖻𑖟𑖿𑖐𑖩𑖿𑖧𑖯𑖧𑖡 𑖐𑖴𑖮𑖰𑖥𑖿𑖧𑖺 '𑖪𑖟𑖯𑖝𑖪𑖭𑖡𑖸𑖥𑖿𑖧

evaṃ dharmo deśayitavyo yathā bhadanto deśayati/ api

𑖊𑖪𑖽 𑖠𑖨𑖿𑖦𑖺 𑖟𑖸𑖫𑖧𑖰𑖝𑖪𑖿𑖧𑖺 𑖧𑖞𑖯 𑖥𑖟𑖡𑖿𑖝𑖺 𑖟𑖸𑖫𑖧𑖝𑖰/ 𑖀𑖢𑖰

tu tathā bhadantamaudgalyāyana dharmo deśayitavyo

𑖝𑖲 𑖝𑖞𑖯 𑖥𑖟𑖡𑖿𑖝𑖦𑖻𑖟𑖿𑖐𑖩𑖿𑖧𑖯𑖧𑖡 𑖠𑖨𑖿𑖦𑖺 𑖟𑖸𑖫𑖧𑖰𑖝𑖪𑖿𑖧𑖺

yathaiva sa dharmaḥ/dharmo hi bhadantamaudgalyāyana

𑖧𑖞𑖹𑖪 𑖭 𑖠𑖨𑖿𑖦𑖾/ 𑖠𑖨𑖿𑖦𑖺 𑖮𑖰 𑖥𑖟𑖡𑖿𑖝𑖦𑖻𑖟𑖿𑖐𑖩𑖿𑖧𑖯𑖧𑖡

asatvaḥ satvarajovigataḥ, nairātmyo rāgarajovigataḥ,

𑖀𑖭𑖝𑖿𑖪𑖾 𑖭𑖝𑖿𑖪𑖨𑖕𑖺𑖪𑖰𑖐𑖝𑖾, 𑖡𑖹𑖨𑖯𑖝𑖿𑖦𑖿𑖧𑖺 𑖨𑖯𑖐𑖨𑖕𑖺𑖪𑖰𑖐𑖝𑖾,

nirjīvo jāticyutivigataḥ, niṣpudgalaḥ pūrvāntāparāntapa-

𑖡𑖰𑖨𑖿𑖕𑖱𑖪𑖺 𑖕𑖯𑖝𑖰𑖓𑖿𑖧𑖲𑖝𑖰𑖪𑖰𑖐𑖝𑖾, 𑖡𑖰𑖬𑖿𑖢𑖲𑖟𑖿𑖐𑖩𑖾 𑖢𑖳𑖨𑖿𑖪𑖯𑖡𑖿𑖝𑖯𑖢𑖨𑖯𑖡𑖿𑖝𑖢-

ricchinnaḥ, śānta upaśāntalakṣaṇaḥ, virāgo 'nārambaṇa-

𑖨𑖰𑖓𑖿𑖔𑖰𑖡𑖿𑖡𑖾, 𑖫𑖯𑖡𑖿𑖝 𑖄𑖢𑖫𑖯𑖡𑖿𑖝𑖩𑖎𑖿𑖬𑖜𑖾, 𑖪𑖰𑖨𑖯𑖐𑖺 '𑖡𑖯𑖨𑖦𑖿𑖤𑖜-

gatikaḥ, anakṣaraḥ sarvavākyacchedaḥ, anudāhāraḥ sarvo-

𑖐𑖝𑖰𑖎𑖾, 𑖀𑖡𑖎𑖿𑖬𑖨𑖾 𑖭𑖨𑖿𑖪𑖪𑖯𑖎𑖿𑖧𑖓𑖿𑖔𑖸𑖟𑖾, 𑖀𑖡𑖲𑖟𑖯𑖮𑖯𑖨𑖾 𑖭𑖨𑖿𑖪𑖺-

rmivigataḥ, sarvatrānugata ākāśasamasadṛśaḥ, avarṇa-

𑖨𑖿𑖦𑖰𑖪𑖰𑖐𑖝𑖾, 𑖭𑖨𑖿𑖪𑖝𑖿𑖨𑖯𑖡𑖲𑖐𑖝 𑖁𑖎𑖯𑖫𑖭𑖦𑖭𑖟𑖴𑖫𑖾, 𑖀𑖪𑖨𑖿𑖜-

liṅgasaṃsthānaḥ sarvapracāravigataḥ, amamo mamakāra-

𑖩𑖰𑖒𑖿𑖐𑖭𑖽𑖭𑖿𑖞𑖯𑖡𑖾 𑖭𑖨𑖿𑖪𑖢𑖿𑖨𑖓𑖯𑖨𑖪𑖰𑖐𑖝𑖾, 𑖀𑖦𑖦𑖺 𑖦𑖦𑖎𑖯𑖨–

vigataḥ, avijñaptiś cittamanovijñānavigataḥ, asadṛ-

𑖪𑖰𑖐𑖝𑖾, 𑖀𑖪𑖰𑖕𑖿𑖗𑖢𑖿𑖝𑖰𑖫𑖿 𑖓𑖰𑖝𑖿𑖝𑖦𑖡𑖺𑖪𑖰𑖕𑖿𑖗𑖯𑖡𑖪𑖰𑖐𑖝𑖾, 𑖀𑖭𑖟𑖴–

śo niṣpratipakṣatvāt, hetuvilakṣaṇaḥ pratyayāsamāropaḥ,

𑖫𑖺 𑖡𑖰𑖬𑖿𑖢𑖿𑖨𑖝𑖰𑖢𑖎𑖿𑖬𑖝𑖿𑖪𑖯𑖝𑖿, 𑖮𑖸𑖝𑖲𑖪𑖰𑖩𑖎𑖿𑖬𑖜𑖾 𑖢𑖿𑖨𑖝𑖿𑖧𑖧𑖯𑖭𑖦𑖯𑖨𑖺𑖢𑖾,

dharmadhātusamavasaraṇaḥ sarvadharmasamāhitaḥ, tathatā-

𑖠𑖨𑖿𑖦𑖠𑖯𑖝𑖲𑖭𑖦𑖪𑖭𑖨𑖜𑖾 𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖭𑖦𑖯𑖮𑖰𑖝𑖾, 𑖝𑖞𑖝𑖯–

nugato ’nanugamanayogena, bhūtakoṭipratiṣṭhito

𑖡𑖲𑖐𑖝𑖺 ’𑖡𑖡𑖲𑖐𑖦𑖡𑖧𑖺𑖐𑖸𑖡, 𑖥𑖳𑖝𑖎𑖺𑖘𑖰𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖙𑖰𑖝𑖺

’tyantācalitatvāt, acalitaḥ ṣaḍviṣayāniśritatvāt,

’𑖝𑖿𑖧𑖡𑖿𑖝𑖯𑖓𑖩𑖰𑖝𑖝𑖿𑖪𑖯𑖝𑖿, 𑖀𑖓𑖩𑖰𑖝𑖾 𑖬𑖚𑖿𑖪𑖰𑖬𑖧𑖯𑖡𑖰𑖫𑖿𑖨𑖰𑖝𑖝𑖿𑖪𑖯𑖝𑖿,

na kvacid gamanāgamano ’navasthitatvāt, śūnyatāsa-

𑖡 𑖎𑖿𑖪𑖓𑖰𑖟𑖿 𑖐𑖦𑖡𑖯𑖐𑖦𑖡𑖺 ’𑖡𑖪𑖭𑖿𑖞𑖰𑖝𑖝𑖿𑖪𑖯𑖝𑖿, 𑖫𑖳𑖡𑖿𑖧𑖝𑖯𑖭–

māhita ānimittaprabhāvito ’praṇihitalakṣaṇaḥ, ūhā-

𑖦𑖯𑖮𑖰𑖝 𑖁𑖡𑖰𑖦𑖰𑖝𑖿𑖝𑖢𑖿𑖨𑖥𑖯𑖪𑖰𑖝𑖺 ’𑖢𑖿𑖨𑖜𑖰𑖮𑖰𑖝𑖩𑖎𑖿𑖬𑖜𑖾, 𑖅𑖮𑖯–

pohavigataḥ, anutkṣepo ’prakṣepaḥ, utpādabhaṅgavigataḥ,

𑖢𑖺𑖮𑖪𑖰𑖐𑖝𑖾, 𑖀𑖡𑖲𑖝𑖿𑖎𑖿𑖬𑖸𑖢𑖺 ’𑖢𑖿𑖨𑖎𑖿𑖬𑖸𑖢𑖾, 𑖄𑖝𑖿𑖢𑖯𑖟𑖥𑖒𑖿𑖐𑖪𑖰𑖐𑖝𑖾,

anālayaś cakṣuḥśrotraghrāṇajihvākāyamanaḥpathasamati-

𑖀𑖡𑖯𑖩𑖧𑖫𑖿 𑖓𑖎𑖿𑖬𑖲𑖾𑖫𑖿𑖨𑖺𑖝𑖿𑖨𑖑𑖿𑖨𑖯𑖜𑖕𑖰𑖮𑖿𑖪𑖯𑖎𑖯𑖧𑖦𑖡𑖾𑖢𑖞𑖭𑖦𑖝𑖰–

krāntaḥ, anunnato ’navanataḥ, sthito ’neñjyaṃ prāptaḥ,

𑖎𑖿𑖨𑖯𑖡𑖿𑖝𑖾, 𑖀𑖡𑖲𑖡𑖿𑖡𑖝𑖺 ’𑖡𑖪𑖡𑖝𑖾, 𑖭𑖿𑖞𑖰𑖝𑖺 ’𑖡𑖸𑖗𑖿𑖕𑖿𑖧𑖽 𑖢𑖿𑖨𑖯𑖢𑖿𑖝𑖾,

sarvapracāravigataḥ/

𑖭𑖨𑖿𑖪𑖢𑖿𑖨𑖓𑖯𑖨𑖪𑖰𑖐𑖝𑖾/

唯大目連。爲白衣居士說法。不當如仁者所說。夫說法者當如法說。法無衆生離衆生垢故。法無有我離我垢故。法無壽命離生死故。法無有人前後際斷故。法常寂然

滅諸相故。法離於相無所縁故。法無名字言語斷故。法無有説離覺觀故。法無形相如虚空故。法無戲論畢竟空故。法無我所離我所故。法無分別離諸識故。法無有比無相待故。法不屬因不在縁故。法同法性入諸法故。法隨於如無所隨故。法住實際諸邊不動故。法無動搖不依六塵故。法無去來常不住故。法順空隨無相應無作。法離好醜。法無增損。法無生滅。法無所歸。法過眼耳鼻舌身心。法無高下。法常住不動。法離一切觀行。

§ 7

īdṛśasya bhadantamahāmaudgalyāyana dharmasya kīdṛśī deśanā/ dharmadeśaneti bhadantamahāmaudgalyāya-na samāropapadam etat/ ye ’pi śṛṇvanti te ’pi samāropeṇaiva śṛṇvanti/ yatra bhadantamaudgalyāyana asamāropapadaṃ na tatra deśyate na śrūyate na vijñāyate/ tadyathā māyāpuruṣo māyāpuruṣebhyo dharmaṃ deśayati/

唯大目連。法相如是豈可説乎。夫説法者無説無示。其聽法者無聞無得。譬如幻士爲幻人説法。

§ 8

evaṃ hi cittāvasthānena dharmo deśayitavyaḥ/ satve-

ndriyakuśalena ca te bhavitavyam, sudṛṣṭaprajñādarśa-

𑖡𑖿𑖟𑖿𑖨𑖰𑖧𑖎𑖲𑖫𑖩𑖸𑖡 𑖓 𑖝𑖸 𑖥𑖪𑖰𑖝𑖪𑖿𑖧𑖦𑖿, 𑖭𑖲𑖟𑖴𑖬𑖿𑖘𑖢𑖿𑖨𑖕𑖿𑖗𑖯𑖟𑖨𑖿𑖫-

nena mahākaruṇāmukhībhūtena mahāyānasaṃvarṇakena

𑖡𑖸𑖡 𑖦𑖮𑖯𑖎𑖨𑖲𑖜𑖯𑖦𑖲𑖏𑖱𑖥𑖳𑖝𑖸𑖡 𑖦𑖮𑖯𑖧𑖯𑖡𑖭𑖽𑖪𑖨𑖿𑖜𑖎𑖸𑖡

buddhekṛtajñena śuddhāśayena dharmaniruktividhijñena,

𑖤𑖲𑖟𑖿𑖠𑖸𑖎𑖴𑖝𑖕𑖿𑖗𑖸𑖡 𑖫𑖲𑖟𑖿𑖠𑖯𑖫𑖧𑖸𑖡 𑖠𑖨𑖿𑖦𑖡𑖰𑖨𑖲𑖎𑖿𑖝𑖰𑖪𑖰𑖠𑖰𑖕𑖿𑖗𑖸𑖡,

triratnavaṃśānupacchedāya ca te dharmo deśayitavyaḥ/

𑖝𑖿𑖨𑖰𑖨𑖝𑖿𑖡𑖪𑖽𑖫𑖯𑖡𑖲𑖢𑖓𑖿𑖔𑖸𑖟𑖯𑖧 𑖓 𑖝𑖸 𑖠𑖨𑖿𑖦𑖺 𑖟𑖸𑖫𑖧𑖰𑖝𑖪𑖿𑖧𑖾/

當建是意而爲說法。當了衆生根有利鈍。善於知見無所罣礙。以大悲心讃于大乘。念報佛恩不斷三寶。然後說法。

§ 9

tena bhagavan tathā tathā dharmo deśito yathā

𑖝𑖸𑖡 𑖥𑖐𑖪𑖡𑖿 𑖝𑖞𑖯 𑖝𑖞𑖯 𑖠𑖨𑖿𑖦𑖺 𑖟𑖸𑖫𑖰𑖝𑖺 𑖧𑖞𑖯

tato gṛhapatiparṣado ’ṣṭānāṃ gṛhapatiśatānām

𑖝𑖝𑖺 𑖐𑖴𑖮𑖢𑖝𑖰𑖢𑖨𑖿𑖬𑖟𑖺 ’𑖬𑖿𑖘𑖯𑖡𑖯𑖽 𑖐𑖴𑖮𑖢𑖝𑖰𑖫𑖝𑖯𑖡𑖯𑖦𑖿

anuttarāyāṃ samyaksaṃbodhau cittāny utpannāni/ ahaṃ

𑖀𑖡𑖲𑖝𑖿𑖝𑖨𑖯𑖧𑖯𑖽 𑖭𑖦𑖿𑖧𑖎𑖿𑖭𑖽𑖤𑖺𑖠𑖻 𑖓𑖰𑖝𑖿𑖝𑖯𑖡𑖿𑖧 𑖄𑖝𑖿𑖢𑖡𑖿𑖡𑖯𑖡𑖰/𑖀𑖮𑖽

ca niṣpratibhāno ’bhūvam/ tan nahaṃ bhagavan utsahe

𑖓 𑖡𑖰𑖬𑖿𑖢𑖿𑖨𑖝𑖰𑖥𑖯𑖡𑖺 ’𑖥𑖳𑖪𑖦𑖿/𑖝𑖡𑖿 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/

𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/

維摩詰說是法時。八百居士發阿耨多羅三藐三菩提心。我無此辯。是故不任詣彼問疾。

§ 10

tatra bhagavān āyuṣmantaṃ mahākāśyapam āmantra-

𑖝𑖝𑖿𑖨 𑖥𑖐𑖪𑖯𑖡𑖿 𑖁𑖧𑖲𑖬𑖿𑖦𑖡𑖿𑖝𑖽 𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨-

yate sma : gaccha tvaṃ mahākāśyapa vimalakīrter

𑖧𑖝𑖸 𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿

licchaver glānaparipṛcchakaḥ/

𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

mahākāśyapo ’py āha : nahaṃ bhagavan utsahe

𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢𑖺 ’𑖢𑖿𑖧 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/ tat

𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿

kasmād dhetoḥ/abhijānāmy ahaṃ bhagavan daridravīthyāṃ

𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖟𑖨𑖰𑖟𑖿𑖨𑖪𑖱𑖞𑖿𑖧𑖯𑖽

piṇḍāya carāmi/ tatra māṃ vimalakīrtir licchavir

𑖢𑖰𑖜𑖿𑖚𑖯𑖧 𑖓𑖨𑖯𑖦𑖰/𑖝𑖝𑖿𑖨 𑖦𑖯𑖽 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖨𑖿

upasaṃkramyaivam āha :

𑖄𑖢𑖭𑖽𑖎𑖿𑖨𑖦𑖿𑖧𑖹𑖪𑖦𑖿 𑖁𑖮:

佛告大迦葉。汝行詣維摩詰問疾。迦葉白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔於貧里而行乞。時維摩詰來謂我言。

§ 11

prādeśikī bhadantamahākāśyapasya karuṇāmaitrī, yan

𑖢𑖿𑖨𑖯𑖟𑖸𑖫𑖰𑖎𑖱 𑖥𑖟𑖡𑖿𑖝𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢𑖭𑖿𑖧 𑖎𑖨𑖲𑖜𑖯𑖦𑖹𑖝𑖿𑖨𑖱, 𑖧𑖡𑖿

mahākulāny utsṛjya daridrakulāny upasaṃkrāmasi/

𑖦𑖮𑖯𑖎𑖲𑖩𑖯𑖡𑖿𑖧 𑖄𑖝𑖿𑖭𑖴𑖕𑖿𑖧 𑖟𑖨𑖰𑖟𑖿𑖨𑖎𑖲𑖩𑖯𑖡𑖿𑖧 𑖄𑖢𑖭𑖽𑖎𑖿𑖨𑖯𑖦𑖭𑖰/

api tu bhadantamahākāśyapa dharmasamatāpratiṣṭhitena

𑖀𑖢𑖰 𑖝𑖲 𑖥𑖟𑖡𑖿𑖝𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢 𑖠𑖨𑖿𑖦𑖭𑖦𑖝𑖯𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖛𑖰𑖝𑖸𑖡

te bhavitavyam/ sarvadā sarvasatvasamanvāhāreṇa piṇḍa-

𑖝𑖸 𑖥𑖪𑖰𑖝𑖪𑖿𑖧𑖦𑖿/𑖭𑖨𑖿𑖪𑖟𑖯 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖭𑖦𑖡𑖿𑖪𑖯𑖮𑖯𑖨𑖸𑖜 𑖢𑖰𑖜𑖿𑖚-

pātaḥ paryeṣṭavyaḥ/anāhāreṇa cahāraḥ paryeṣṭavyaḥ/ para-

piṇḍagrāhāpanayāya ca te piṇḍāya caritavyam/ śūnya-

grāmādhiṣṭhitena ca grāmaḥ praveṣṭavyaḥ/naranārīpari-

pākāya ca te nagaraṃ praveṣṭavyam/ buddhakulakulīne-

na ca te kulāny upasaṃkramitavyāni/

唯大迦葉。有慈悲心而不能普。捨豪富從貧乞。迦葉。住平等法應次行乞食。爲不食故應行乞食。爲壞和合相故應取揣食。爲不受故應受彼食。以空聚想入於聚落。

§ 12

apratigrahaṇatayā ca piṇḍapātaḥ pratigrāhyaḥ/jātya-

ndhasamatayā ca rūpāṇi draṣṭavyāni/pratiśrutakopamata-

yā ca śabdāḥ śrotavyāḥ/vātasamatayā ca gandhā ghrāta-

vyāḥ/avijñaptito rasā āsvādayitavyāḥ/ jñānāsparśanatayā

ca sparśāḥ spraṣṭavyāḥ/māyāpuruṣavijñāptyā ca dharmā

vijñātavyāḥ/ yo ’svabhāvo ’parabhāvaś ca tad anu-

jjvalitam/ yad anujjvalitaṃ tan na śāmyati/

𑖕𑖿𑖪𑖩𑖰𑖝𑖦𑖿/𑖧𑖟𑖿 𑖀𑖡𑖲𑖕𑖿𑖪𑖩𑖰𑖝𑖽 𑖝𑖡𑖿 𑖡 𑖫𑖯𑖦𑖿𑖧𑖝𑖰/

所見色與盲等。所聞聲與響等。所嗅香與風等。所食味不分別。受諸觸如智證。知諸法如幻相無自性無他性。本自不然今則無滅。

§ 13

yadi sthaviro mahākāśyapo ’ṣṭau ca mithyātvāni

𑖧𑖟𑖰 𑖭𑖿𑖞𑖪𑖰𑖨𑖺 𑖦𑖮𑖯𑖎𑖯𑖫𑖿𑖧𑖢𑖺 ’𑖬𑖿𑖘𑖻 𑖓 𑖦𑖰𑖞𑖿𑖧𑖯𑖝𑖿𑖪𑖯𑖡𑖰

samatikrāmet, aṣṭau ca vimokṣān samāpadyeta, mithyā-

𑖭𑖦𑖝𑖰𑖎𑖿𑖨𑖯𑖦𑖸𑖝𑖿, 𑖀𑖬𑖿𑖘𑖻 𑖓 𑖪𑖰𑖦𑖺𑖎𑖿𑖬𑖯𑖡𑖿 𑖭𑖦𑖯𑖢𑖟𑖿𑖧𑖸𑖝, 𑖦𑖰𑖞𑖿𑖧𑖯-

samata yā ca samyaktvasamatām avataret, ekena

𑖭𑖦𑖝 𑖧𑖯 𑖓 𑖭𑖦𑖿𑖧𑖎𑖿𑖝𑖿𑖪𑖭𑖦𑖝𑖯𑖦𑖿 𑖀𑖪𑖝𑖨𑖸𑖝𑖿, 𑖊𑖎𑖸𑖡

ca piṇḍapātena sarvasatvān pratipādayet, sarvabu-

𑖓 𑖢𑖰𑖜𑖿𑖚𑖢𑖯𑖝𑖸𑖡 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖿 𑖢𑖿𑖨𑖝𑖰𑖢𑖯𑖟𑖧𑖸𑖝𑖿, 𑖭𑖨𑖿𑖪𑖤𑖲-

ddhān sarvāryāṃś ca pratipādya paścād ātmanā pari-

𑖟𑖿𑖠𑖯𑖡𑖿 𑖭𑖨𑖿𑖪𑖯𑖨𑖿𑖧𑖯𑖽𑖫𑖿 𑖓 𑖢𑖿𑖨𑖝𑖰𑖢𑖯𑖟𑖿𑖧 𑖢𑖫𑖿𑖓𑖯𑖟𑖿 𑖁𑖝𑖿𑖦𑖡𑖯 𑖢𑖨𑖰-

bhuñjīta, tathā ca paribhuñjīta yathā na saṃkleśo na

𑖥𑖲𑖗𑖿𑖕𑖱𑖝, 𑖝𑖞𑖯 𑖓 𑖢𑖨𑖰𑖥𑖲𑖗𑖿𑖕𑖱𑖝 𑖧𑖞𑖯 𑖡 𑖭𑖽𑖎𑖿𑖩𑖸𑖫𑖺 𑖡

vigatakleśaḥ, paribhuñjīta na samāhito na vyutthitaḥ,

𑖪𑖰𑖐𑖝𑖎𑖿𑖩𑖸𑖫𑖾, 𑖢𑖨𑖰𑖥𑖲𑖗𑖿𑖕𑖱𑖝 𑖡 𑖭𑖦𑖯𑖮𑖰𑖝𑖺 𑖡 𑖪𑖿𑖧𑖲𑖝𑖿𑖞𑖰𑖝𑖾,

na saṃsārasthito na nirvāṇasthitaḥ paribhuñjīta/ ye ca

𑖡 𑖭𑖽𑖭𑖯𑖨𑖭𑖿𑖞𑖰𑖝𑖺 𑖡 𑖡𑖰𑖨𑖿𑖪𑖯𑖜𑖭𑖿𑖞𑖰𑖝𑖾 𑖢𑖨𑖰𑖥𑖲𑖗𑖿𑖕𑖱𑖝/𑖧𑖸 𑖓

bhadanbtāya piṇḍapātaṃ dadati te teṣāṃ nalpaphalaṃ

𑖥𑖟𑖡𑖿𑖝𑖯𑖧 𑖢𑖰𑖜𑖿𑖚𑖢𑖯𑖝𑖽 𑖟𑖟𑖝𑖰 𑖝𑖸 𑖝𑖸𑖬𑖯𑖽 𑖡𑖩𑖿𑖢𑖣𑖩𑖽

na mahāphalaṃ bhavet, na ca hānāya na viśeṣāya

𑖡 𑖦𑖮𑖯𑖣𑖩𑖽 𑖥𑖪𑖸𑖝𑖿, 𑖡 𑖓 𑖮𑖯𑖡𑖯𑖧 𑖡 𑖪𑖰𑖫𑖸𑖬𑖯𑖧

gacchet, buddhagatisamavasaraṇāya ca bhaveta na

śrāvakagatisamavasaraṇāya/ evaṃ sthaviro mahākāśyapo

’mogham rāṣṭrapiṇḍaṃ paribhuñjīta/

迦葉。若能不捨八邪入八解脱。以邪相入正法。以一食施一切。供養諸佛及衆賢聖。然後可食。如是食者非有煩惱非離煩惱。非入定意非起定意。非住世間非住涅槃。其有施者無大福無小福。不爲益不爲損。是爲正入佛道不依聲聞。迦葉。若如是食爲不空食人之施也。

§ 14

so ’haṃ bhagavan imaṃ dharmanirdeśaṃ śrutvaścarya-

prāptaḥ sarvabodhisatvān namasyāmi/ gṛhiṇo ’pi nāmai-

vaṃrūpaṃ pratibhānam, ko ’nuttarāyāṃ samyaksaṃbodhau

cittaṃ notpādayet/ tataḥ prabhṛti me na kaścit satvaḥ

śrāvakayāne pratyekabuddhayāne vā samādāpitapūrvo

’nyatra mahāyānāt/ tan nahaṃ bhagavan utsahe tasya

kulaputrasya glānaparipṛcchako gantum/

時我世尊。聞說是語得未曾有。即於一切菩薩深起敬心。復作是念。斯有家名辯才智慧乃能如是。其誰聞此不發阿耨多羅三藐三菩提心。我從是來不復勸人以聲聞辟支佛行。是故不任詣彼問疾。

§ 15

tatra bhagavān āyuṣmantaṃ subhūtim āmantrayate

𑖝𑖝𑖿𑖨 𑖥𑖐𑖪𑖯𑖡𑖿 𑖁𑖧𑖲𑖬𑖿𑖦𑖡𑖿𑖝𑖽 𑖭𑖲𑖥𑖳𑖝𑖰𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨𑖧𑖝𑖸

sma : gaccha tvaṃ subhūte vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖭𑖲𑖥𑖳𑖝𑖸 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

subhūtir apy āha : nahaṃ bhagavan utsahe

𑖭𑖲𑖥𑖳𑖝𑖰𑖨𑖿 𑖀𑖢𑖿𑖧 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/ tat

𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿

kasya hetoḥ/ abhijānāmy ahaṃ bhagavan : ekasmin

𑖎𑖭𑖿𑖧 𑖮𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖊𑖎𑖭𑖿𑖦𑖰𑖡𑖿

samaye vaiśālyāṃ mahānagaryāṃ piṇḍāya carāmi, vima-

𑖭𑖦𑖧𑖸 𑖪𑖹𑖫𑖯𑖩𑖿𑖧𑖯𑖽 𑖦𑖮𑖯𑖡𑖐𑖨𑖿𑖧𑖯𑖽 𑖢𑖰𑖜𑖿𑖚𑖯𑖧 𑖓𑖨𑖯𑖦𑖰, 𑖪𑖰𑖦-

lakīrter licchaver iveśanaṃ piṇḍāya praviṣṭaḥ/ tasya

𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿 𑖂𑖪𑖸𑖫𑖡𑖽 𑖢𑖰𑖜𑖿𑖚𑖯𑖧 𑖢𑖿𑖨𑖪𑖰𑖬𑖿𑖘𑖾/𑖝𑖭𑖿𑖧

me vimalakīrtir licchaviḥ pātraṃ gṛhītvā praṇītena

𑖦𑖸 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖾 𑖢𑖯𑖝𑖿𑖨𑖽 𑖐𑖴𑖮𑖱𑖝𑖿𑖪𑖯 𑖢𑖿𑖨𑖜𑖱𑖝𑖸𑖡

bhojanena pratipūryaivam āha :

𑖥𑖺𑖕𑖡𑖸𑖡 𑖢𑖿𑖨𑖝𑖰𑖢𑖳𑖨𑖿𑖧𑖹𑖪𑖦𑖿 𑖁𑖮:

佛告須菩提。汝行詣維摩詰問疾。須菩提白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔入其舍從乞食。時維摩詰取我鉢盛滿飯。謂我言。

§ 16

sacet tvaṃ bhadantasubhūte āmiṣasamatayā sarvadharmasamatām anugataḥ sarvadharmasamatayā ca buddhadharmasamatām anugata eva, tvam imaṃ piṇḍa-pātaṃ pratigṛhṇīṣva/ sacet tvaṃ bhadantasubhūte na rāgadoṣamohaprahīṇo na ca taiḥ sārdhaṃ saṃvasasi/ saced evam asy avikopya satkāyam ekāyanaṃ mārgam anugataḥ/ na ca te 'vidyā bhavatṛṣṇā ca samudghātitā na ca vidyāvimuktī utpādite/ ānantarya-samatayā ca te samādhivimuktiḥ/ na casi mukto na baddhaḥ/na ca te catvāry āryasatyāni dṛṣṭāni na ca na dṛṣṭasatyaḥ/ na prāptaphalo na pṛthagjanasamavasara-ṇaḥ/ na casy āryo nanāryaḥ/ na sarvadharmasamanvāgataś

ca sarvadharmasamadhigataś ca/

𑖓 𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖭𑖦𑖠𑖰𑖐𑖝𑖫𑖿 𑖓/

唯須菩提。若能於食等者諸法亦等。諸法等者於食亦等。如是行乞乃可取食。若須菩提。不斷婬怒癡亦不與俱。不壞於身而隨一相。不滅癡愛起於明脫。以五逆相而得解脫。亦不解不縛。不見四諦非不見諦。非得果非不得果。非凡夫非離凡夫法。非聖人非不聖人。雖成就一切法而離諸法相。乃可取食。

§ 17

na ca te śāstā dṛṣṭo na dharmaḥ śruto na saṃghaḥ

𑖡 𑖓 𑖝𑖸 𑖫𑖯𑖭𑖿𑖝𑖯 𑖟𑖴𑖬𑖿𑖘𑖺 𑖡 𑖠𑖨𑖿𑖦𑖾 𑖫𑖿𑖨𑖲𑖝𑖺 𑖡 𑖭𑖽𑖑𑖾

paryupāsitaḥ/ ye ca te ṣaṭ śāstāras tadyathā pūraṇaḥ

𑖢𑖨𑖿𑖧𑖲𑖢𑖯𑖭𑖰𑖝𑖾/ 𑖧𑖸 𑖓 𑖝𑖸 𑖬𑖘𑖿 𑖫𑖯𑖭𑖿𑖝𑖯𑖨𑖭𑖿 𑖝𑖟𑖿𑖧𑖞𑖯 𑖢𑖳𑖨𑖜𑖾

kāśyapaḥ, maskarī gośālīputraḥ, saṃjayo vairāṣṭrikaputraḥ,

𑖎𑖯𑖫𑖿𑖧𑖢𑖾, 𑖦𑖭𑖿𑖎𑖨𑖱 𑖐𑖺𑖫𑖯𑖩𑖱𑖢𑖲𑖝𑖿𑖨𑖾, 𑖭𑖽𑖕𑖧𑖺 𑖪𑖹𑖨𑖯𑖬𑖿𑖘𑖿𑖨𑖰𑖎𑖢𑖲𑖝𑖿𑖨𑖾,

kakudaḥ kātyāyanaḥ, ajitaḥ keśakambalaḥ, nirgrantho

𑖎𑖎𑖲𑖟𑖾 𑖎𑖯𑖝𑖿𑖧𑖯𑖧𑖡𑖾, 𑖀𑖕𑖰𑖝𑖾 𑖎𑖸𑖫𑖎𑖦𑖿𑖤𑖩𑖾, 𑖡𑖰𑖨𑖿𑖐𑖿𑖨𑖡𑖿𑖞𑖺

jñātiputraḥ, te ca bhadantasya śāstāras tāṃś ca niśri-

𑖕𑖿𑖗𑖯𑖝𑖰𑖢𑖲𑖝𑖿𑖨𑖾, 𑖝𑖸 𑖓 𑖥𑖟𑖡𑖿𑖝𑖭𑖿𑖧 𑖫𑖯𑖭𑖿𑖝𑖯𑖨𑖭𑖿 𑖝𑖯𑖽𑖫𑖿 𑖓 𑖡𑖰𑖫𑖿𑖨𑖰-

tya pravrajito yadgāminas te ṣaṭ śāstāras tadgāmy

𑖝𑖿𑖧 𑖢𑖿𑖨𑖪𑖿𑖨𑖕𑖰𑖝𑖺 𑖧𑖟𑖿𑖐𑖯𑖦𑖰𑖡𑖭𑖿 𑖝𑖸 𑖬𑖘𑖿 𑖫𑖯𑖭𑖿𑖝𑖯𑖨𑖭𑖿 𑖝𑖟𑖿𑖐𑖯𑖦𑖿𑖧

evaryasubhūtiḥ,

𑖊𑖪𑖨𑖿𑖧𑖭𑖲𑖥𑖳𑖝𑖰𑖾,

若須菩提。不見佛不聞法。彼外道六師。富蘭那迦葉。末伽梨拘賒梨子。刪闍夜毘羅胝子。阿耆多翅舍欽婆羅。迦羅鳩馱迦旃延。尼犍陀若提子等。是汝之師因其出家。彼師所墮汝亦隨墮。乃可取食。

§ 18

sarvadṛṣṭigateṣu caryaman antargato na cantama-

dhyaprāptaḥ, aṣṭākṣaṇasamavasaraṇaś casi na casi

lakṣaṇam anuprāptaḥ, saṃkleśena casi samo ’vyavadāna-

m adhigataḥ, yā ca sarvasatvānām araṇā sā bhada-

ntasyapy araṇā, na ca tvayā dakṣiṇā viśodhyate, ye ca

bhadantāya piṇḍapātaṃ dadati tāṃś ca vinipātayasi,

sarvamāraiś ca te sārdham ekahastaḥ kṛtaḥ, sarvakle-

śāś ca te sahāyāḥ, yatsvabhāvāś ca kleśās tatsvabhā-

vo bhadantaḥ, sarvasatveṣu te vadhakacittaṃ pratyupasthi-

tam, sarvabuddhāś ca te ’bhyākhyātāḥ, sarvabuddhadha-

rmāṃś ca pratikrośasi, na casi saṃghapratisaraṇaḥ, na

ca jātu parinirvāsyasi/ evaṃ tvam imaṃ piṇḍapātaṃ

pratigṛhīṇa/

𑖢𑖿𑖨𑖝𑖰𑖐𑖴𑖮𑖱𑖜/

若須菩提。入諸邪見不到彼岸。住於八難不得無難。同於煩惱離清淨法。汝得無諍三昧。一切衆生亦得是定。其施汝者不名福田。供養汝者墮三惡道。爲與衆魔共一手作諸勞侶。汝與衆魔及諸塵勞等無有異。於一切衆生而有怨心。謗諸佛毀於法不入衆數。終不得滅度。汝若如是乃可取食。

§ 19

tasya me bhagavan imaṃ dharmanirdeśaṃ śrutvandha-

𑖝𑖭𑖿𑖧 𑖦𑖸 𑖥𑖐𑖪𑖡𑖿 𑖂𑖦𑖽 𑖠𑖨𑖿𑖦𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖽 𑖫𑖿𑖨𑖲𑖝𑖿𑖪𑖡𑖿𑖠-

kāraprāptā diśo ’bhūvan — tat kim asmai nirdiśā-

𑖎𑖯𑖨𑖢𑖿𑖨𑖯𑖢𑖿𑖝𑖯 𑖟𑖰𑖫𑖺 ’𑖥𑖳𑖪𑖡𑖿 — 𑖝𑖝𑖿 𑖎𑖰𑖦𑖿 𑖀𑖭𑖿𑖦𑖹 𑖡𑖰𑖨𑖿𑖟𑖰𑖫𑖯-

mi, kathaṃ vā pratipadya iti/ so ’haṃ tat pātram

𑖦𑖰, 𑖎𑖞𑖽 𑖪𑖯 𑖢𑖿𑖨𑖝𑖰𑖢𑖟𑖿𑖧 𑖂𑖝𑖰/𑖭𑖺 ’𑖮𑖽 𑖝𑖝𑖿 𑖢𑖯𑖝𑖿𑖨𑖦𑖿

utsṛjya tato gṛhān niṣkramiṣyāmiti/

𑖄𑖝𑖿𑖭𑖴𑖕𑖿𑖧 𑖝𑖝𑖺 𑖐𑖴𑖮𑖯𑖡𑖿 𑖡𑖰𑖬𑖿𑖎𑖿𑖨𑖦𑖰𑖬𑖿𑖧𑖯𑖦𑖰𑖝𑖰/

vimalakīrtir licchavir mām evam āha : mā

𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖔𑖿𑖔𑖪𑖰𑖨𑖿 𑖦𑖯𑖦𑖿 𑖈𑖪𑖦𑖿 𑖁𑖮 : 𑖦𑖯

bhadantasubhūte akṣarebhya uttrasīḥ, pratigṛhāṇedaṃ

𑖥𑖟𑖡𑖿𑖝𑖭𑖲𑖥𑖳𑖝𑖸 𑖀𑖎𑖿𑖬𑖨𑖸𑖥𑖿𑖧 𑖄𑖝𑖿𑖝𑖿𑖨𑖭𑖱𑖾, 𑖢𑖿𑖨𑖝𑖰𑖐𑖴𑖮𑖯𑖜𑖸𑖟𑖽

pātram/ tat kim manyase bhadantasubhūte, yadi

𑖢𑖯𑖝𑖿𑖨𑖦𑖿/𑖝𑖝𑖿 𑖎𑖰𑖦𑖿 𑖦𑖡𑖿𑖧𑖭𑖸 𑖥𑖟𑖡𑖿𑖝𑖭𑖲𑖥𑖳𑖝𑖸, 𑖧𑖟𑖰

tathāgatanirmita evam ucyeta kaccit sa uttrase-

𑖝𑖞𑖯𑖐𑖝𑖡𑖰𑖨𑖿𑖦𑖰𑖝 𑖈𑖪𑖦𑖿 𑖄𑖓𑖿𑖧𑖸𑖝 𑖎𑖓𑖿𑖓𑖰𑖝𑖿 𑖭 𑖄𑖝𑖿𑖝𑖿𑖨𑖭𑖸-

t/

𑖝𑖿/

so ’ham avocam : no hidaṃ kulaputra/

𑖭𑖺 ’𑖮𑖦𑖿 𑖀𑖪𑖺𑖓𑖦𑖿 : 𑖡𑖺 𑖮𑖰𑖟𑖽 𑖎𑖲𑖩𑖢𑖲𑖝𑖿𑖨/

sa mām evam āha : nirmitamāyāsvabhāvebhyo

𑖭 𑖦𑖯𑖦𑖿 𑖊𑖪𑖦𑖿 𑖁𑖮 : 𑖡𑖰𑖨𑖿𑖦𑖰𑖝𑖦𑖯𑖧𑖯𑖭𑖿𑖪𑖥𑖯𑖪𑖸𑖥𑖿𑖧𑖺

bhadantasubhūte sarvadharmebhyo nottrasitavyam/ tat

𑖥𑖟𑖡𑖿𑖝𑖭𑖲𑖥𑖳𑖝𑖸 𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖸𑖥𑖿𑖧𑖺 𑖡𑖺𑖝𑖿𑖝𑖿𑖨𑖭𑖰𑖝𑖪𑖿𑖧𑖦𑖿/𑖝𑖝𑖿

kasmād dhetoḥ/ sarvāṇi hi tāni vacanāni tatsvabhāvāni,

𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖭𑖨𑖿𑖪𑖯𑖜𑖰 𑖮𑖰 𑖝𑖯𑖡𑖰 𑖪𑖓𑖡𑖯𑖡𑖰 𑖝𑖝𑖿𑖭𑖿𑖪𑖥𑖯𑖪𑖯𑖡𑖰,

evaṃ paṇḍitā akṣareṣu na sajjanti na tebhya uttrasya-

𑖊𑖪𑖽 𑖢𑖜𑖿𑖚𑖰𑖝𑖯 𑖀𑖎𑖿𑖬𑖨𑖸𑖬𑖲 𑖡 𑖭𑖕𑖿𑖕𑖡𑖿𑖝𑖰 𑖡 𑖝𑖸𑖥𑖿𑖧 𑖄𑖝𑖿𑖝𑖿𑖨𑖭𑖿𑖧-

nti/ tat kasmād dhetoḥ/ sarvāṇi tāny akṣarāṇy ana-

𑖡𑖿𑖝𑖰/𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖭𑖨𑖿𑖪𑖯𑖜𑖰 𑖝𑖯𑖡𑖿𑖧 𑖀𑖎𑖿𑖬𑖨𑖯𑖜𑖿𑖧 𑖀𑖡-

kṣarāṇi sthāpayitvā vimuktiṃ vimuktilakṣaṇāṃś ca sarva-

𑖎𑖿𑖬𑖨𑖯𑖜𑖰 𑖭𑖿𑖞𑖯𑖢𑖧𑖰𑖝𑖿𑖪𑖯 𑖪𑖰𑖦𑖲𑖎𑖿𑖝𑖰𑖽 𑖪𑖰𑖦𑖲𑖎𑖿𑖝𑖰𑖩𑖎𑖿𑖬𑖜𑖯𑖽𑖫𑖿 𑖓 𑖭𑖨𑖿𑖪-

dharmān/

𑖠𑖨𑖿𑖦𑖯𑖡𑖿/

時我世尊。聞此語茫然不識是何言。不知以何答。便置鉢欲出其舍。維摩詰言。唯須菩提取鉢勿懼。於意云何。如來所作化人。若以是事詰。寧有懼不。我言。不也。維摩詰言。一切諸法如幻化相。汝今不應有所懼也。所以者何。一切言說不離是相。至於智者不著文字故無所懼。何以故。文字性離無有文字。是則解脫。解脫相者則諸法也。

§ 20

iha nirdeśe nirdiśyamāne dvayor devaputraśata-

𑖂𑖮 𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖸 𑖡𑖰𑖨𑖿𑖟𑖰𑖫𑖿𑖧𑖦𑖯𑖡𑖸 𑖟𑖿𑖪𑖧𑖺𑖨𑖿 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖫𑖝-

yor virajo vigatamalaṃ dharmeṣu dharmacakṣur viśu-

𑖧𑖺𑖨𑖿 𑖪𑖰𑖨𑖕𑖺 𑖪𑖰𑖐𑖝𑖦𑖩𑖽 𑖠𑖨𑖿𑖦𑖸𑖬𑖲 𑖠𑖨𑖿𑖦𑖓𑖎𑖿𑖬𑖲𑖨𑖿 𑖪𑖰𑖫𑖲-

ddhaṃ, pañcānāṃ ca devaputraśatānām ānulomikyāḥ

kṣānteḥ pratilambho ’bhūt/ ahaṃ ca niṣpratibhāno ’bhūva-

m, na casya śaknomy uttare prativacanaṃ dātum/

tan naham utsahe tasya satpuruṣasya glānaparipṛ-

cchako gantum/

維摩詰説是法時。二百天子得法眼淨。故我不任詣彼問疾。

§ 21

atha khalu bhagavān āyuṣmantaṃ pūrṇaṃ maitrāyaṇī-

putram āmantrayate sma : gaccha tvaṃ pūrṇa vimala-

kīrter licchaver glānaparipṛcchakaḥ/

pūrṇo ’py āha : nahaṃ bhagavan utsahe tasya

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

dhetoḥ/abhijānāmy ahaṃ bhagavan : ekasmin samaye

vanasyanyatamasmin pṛthivīpradeśa ādikarmikāṇāṃ

bhikṣūṇāṃ dharmaṃ deśayāmi/

𑖥𑖰𑖎𑖿𑖬𑖳𑖜𑖯𑖽 𑖠𑖨𑖿𑖦𑖽 𑖟𑖸𑖫𑖧𑖯𑖦𑖰/

tatra vimalakīrtir licchavir upasaṃkramya mām

𑖝𑖝𑖿𑖨 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖨𑖿 𑖄𑖢𑖭𑖽𑖎𑖿𑖨𑖦𑖿𑖧 𑖦𑖯𑖦𑖿

evam āha :

𑖊𑖪𑖦𑖿 𑖁𑖮:

佛告富樓那彌多羅尼子。汝行詣維摩詰問疾。富樓那白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔於大林中在一樹下。爲諸新學比丘說法。時維摩詰來謂我言。

§ 22

samāpadya bhadantapūrṇa eteṣām bhikṣūṇām cittaṃ

𑖭𑖦𑖯𑖢𑖟𑖿𑖧 𑖥𑖟𑖡𑖿𑖝𑖢𑖳𑖨𑖿𑖜 𑖊𑖝𑖸𑖬𑖯𑖽 𑖥𑖰𑖎𑖿𑖬𑖳𑖜𑖯𑖽 𑖓𑖰𑖝𑖿𑖝𑖽

vyavalokya dharmaṃ deśaya/ mā mahāratnabhājaneṣu prati

𑖪𑖿𑖧𑖪𑖩𑖺𑖎𑖿𑖧 𑖠𑖨𑖿𑖦𑖽 𑖟𑖸𑖫𑖧/𑖦𑖯 𑖦𑖮𑖯𑖨𑖝𑖿𑖡𑖥𑖯𑖕𑖡𑖸𑖬𑖲 𑖢𑖿𑖨𑖝𑖰

kulmāṣān prākṣaipsīḥ/ jānīṣva tāvat kimāśayā ete

𑖎𑖲𑖩𑖿𑖦𑖯𑖬𑖯𑖡𑖿 𑖢𑖿𑖨𑖯𑖎𑖿𑖬𑖹𑖢𑖿𑖭𑖱𑖾/𑖕𑖯𑖡𑖱𑖬𑖿𑖪 𑖝𑖯𑖪𑖝𑖿 𑖎𑖰𑖦𑖯𑖫𑖧𑖯 𑖊𑖝𑖸

bhikṣava iti/ mā vaidūryaratnaṃ kācamaṇikaiḥ samānīkā-

𑖥𑖰𑖎𑖿𑖬𑖪 𑖂𑖝𑖰/𑖦𑖯 𑖪𑖹𑖟𑖳𑖨𑖿𑖧𑖨𑖝𑖿𑖡𑖽 𑖎𑖯𑖓𑖦𑖜𑖰𑖎𑖹𑖾 𑖭𑖦𑖯𑖡𑖱𑖎𑖯–

rṣīḥ/ mā bhadantapūrṇa apratyavekṣya satvendriyeṣu prāde-

𑖬𑖱𑖾/𑖦𑖯 𑖥𑖟𑖡𑖿𑖝𑖢𑖳𑖨𑖿𑖜 𑖀𑖢𑖿𑖨𑖝𑖿𑖧𑖪𑖸𑖎𑖿𑖬𑖿𑖧 𑖭𑖝𑖿𑖪𑖸𑖡𑖿𑖟𑖿𑖨𑖰𑖧𑖸𑖬𑖲 𑖢𑖿𑖨𑖯𑖟𑖸–

śikendriyatvam upasaṃhārṣīḥ/mā akṣatāṃ kṣiṇuṣva/ mā

𑖫𑖰𑖎𑖸𑖡𑖿𑖟𑖿𑖨𑖰𑖧𑖝𑖿𑖪𑖦𑖿 𑖄𑖢𑖭𑖽𑖮𑖯𑖨𑖿𑖬𑖱𑖾/𑖦𑖯 𑖀𑖎𑖿𑖬𑖝𑖯𑖽 𑖎𑖿𑖬𑖰𑖜𑖲𑖬𑖿𑖪/𑖦𑖯

mahāmārgam avatartukāmān bhaṇḍarathyāṃ praveśaya/

𑖦𑖮𑖯𑖦𑖯𑖨𑖿𑖐𑖦𑖿 𑖀𑖪𑖝𑖨𑖿𑖝𑖲𑖎𑖯𑖦𑖯𑖡𑖿 𑖥𑖜𑖿𑖚𑖨𑖞𑖿𑖧𑖯𑖽 𑖢𑖿𑖨𑖪𑖸𑖫𑖧/

mā mahāsāgaraṃ goṣpade praveśaya/ mā sūryaprabhāṃ

𑖦𑖯 𑖦𑖮𑖯𑖭𑖯𑖐𑖨𑖽 𑖐𑖺𑖬𑖿𑖢𑖟𑖸 𑖢𑖿𑖨𑖪𑖸𑖫𑖧/𑖦𑖯 𑖭𑖳𑖨𑖿𑖧𑖢𑖿𑖨𑖥𑖯𑖽

khadyotakair nirvartaya/ mā siṃhanādasaṃprasthitān sṛgā-

lanāde niyojaya/ api bhadantapūrṇa sarve hy ete

bhikṣavo mahāyānasaṃprasthitā amuṣitabodhicittāḥ/ teṣāṃ

bhadantapūrṇa mā śrāvakayānam upadarśaya/ kaṣṭaṃ hi

śrāvakayānam/ jātyandhā iva me śrāvakāḥ pratibhānti

satvendriyavimātratājñāne/

唯富樓那。先當入定觀此人心然後說法。無以穢食置於寶器。當知是比丘心之所念。無以琉璃同彼水精。汝不能知衆生根源。無得發起以小乘法。彼自無瘡勿傷之也。欲行大道莫示小徑。無以大海内於牛跡。無以日光等彼螢火。富樓那。此比丘久發大乘心。中忘此意。如何以小乘法而教導之。我觀小乘智慧微淺猶如盲人。不能分別一切衆生根之利鈍。

§ 23

atha vimalakīrtir licchavis tasyāṃ velāyāṃ tathā-

rūpaṃ samādhiṃ samāpadyate sma/ yathā te bhikṣavo

’nekavidhaṃ pūrvenivāsam anusmaranti sma/te pañcabu-

ddhaśataparyupāsitakuśalamūlāḥ samyaksaṃbodhaye, teṣāṃ

tad bodhicittam āmukhībhūtam/ te tasya satpuruṣasya

pādau śirobhiḥ praṇamya tatraiva niṣaṇṇāḥ prāñjalayo

bhūtvā, teṣāṃ tādṛśī dharmadeśanā kṛtā yathavaivartikāḥ

saṃvṛttā anuttarasyāṃ samyaksaṃbodhau/

時維摩詰即入三昧。令此比丘自識宿命。曾於五百佛所植衆徳本。迴向阿耨多羅三藐三菩提。即時豁然還得本心。於是諸比丘稽首禮維摩詰足。時維摩詰因爲說法。於阿耨多羅三藐三菩提不復退轉。

§ 24

tad nahaṃ bhagavan utsahe tasya satpuruṣasya

glānaparipṛcchako gantum/

我念聲聞不觀人根不應說法。是故不任詣彼問疾。

§ 25

tatra bhagavān āyuṣmantaṃ kātyāyanam āmantrayate

sma : gaccha tvaṃ kātyāyana vimalakīrter licchaver

glānaparipṛcchakaḥ/

kātyāyano ’py āha : nahaṃ bhagavan utsahe

tasya satpuruṣasya glānapariprcchako gantum/ tat

kasmād dhetoḥ/ abhijānāmy ahaṃ bhagavan : bhagavatā

saṃkṣiptena bhikṣūṇām avavādo dattaḥ/ teṣāṃ sūtrapada-

viniścayāya dharmaṃ deśayāmi, yad idam anityā-

rthaṃ duḥkhārtham anātmārthaṃ śāntārtham/

tatra vimalakīrtir licchavir upasaṃkramya māṃ

evam āha :

佛告摩訶迦旃延。汝行詣維摩詰問疾。迦旃延白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念昔者佛爲諸比丘略説法要。我即於後敷演其義。謂無常義苦義空義無我義寂滅義。時維摩詰來謂我言。

§ 26

mā bhadantakātyāyana sapracārām utpādabhaṅgayuktāṃ

dharmatāṃ nirdiśa/ yo bhadantamahākātyāyana atyantatayā

na jāto na janiṣyati notpanno na niruddho na niro-

tsyate ’yam anityārthaḥ/ yaḥ pañcānāṃ skandhānāṃ śūnya-

tānugamānutpādānirodhārtho 'yaṃ duḥkhārthaḥ/yad ātmā-

nātmayor advayatvam ayam anātmārthaḥ/ yo 'svabhāvo

'parabhāvas tad anujjvalitam, yad anujjvalitaṃ

na tac chāmyati, yo 'tyantopaśamo 'yaṃ śāntārthaḥ/

唯迦旃延。無以生滅心行說實相法。迦旃延。諸法畢竟不生不滅。是無常義。五受陰洞達空無所起。是苦義。諸法究竟無所有。是空義。於我無我而不二。是無我義。法本不然今則無滅。是寂滅義。

§ 27

asmin khalu punar nirdeśe nirdiśyamāne teṣāṃ

bhikṣūṇām anupādāyasravebhyaś cittāni vimuktāni/

tad nahaṃ bhagavan utsahe tasya satpuruṣasya glāna-

pariprcchako gantum/

說是法時彼諸比丘心得解脫。故我不任詣彼問疾。

§ 28

tatra bhagavān āyuṣmantam aniruddham āmantra-

yate sma : gaccha tvam aniruddha vimalakīrter

licchaver glānaparipṛcchakaḥ/

𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸 𑖨𑖿 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖓𑖿𑖔 𑖎𑖾 /

aniruddho ’py āha : nahaṃ bhagavan utsahe tasya

𑖀 𑖡𑖰 𑖨𑖲 𑖟𑖿𑖠𑖺 ’𑖢𑖿𑖧𑖿 𑖁 𑖮 : 𑖡 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸 𑖝 𑖭𑖿𑖧

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

𑖭 𑖝𑖿𑖢𑖲 𑖨𑖲 𑖬 𑖭𑖿𑖧 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖓𑖿𑖔 𑖎𑖺 𑖐 𑖡𑖿𑖝𑖲 𑖦𑖿 / 𑖝 𑖝𑖿 𑖎 𑖭𑖿𑖦𑖯 𑖟𑖿

dhetoḥ/

𑖠𑖸 𑖝𑖺𑖾 /

佛告阿那律。汝行詣維摩詰問疾。阿那律白佛言。世尊。我不堪任詣彼問疾。所以者何。

§ 29

abhijānāmy ahaṃ bhagavan : anyatamasmiṃś

𑖀 𑖥𑖰 𑖕𑖯 𑖡𑖯 𑖦𑖿𑖧𑖿 𑖀 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 : 𑖀 𑖡𑖿𑖧 𑖝 𑖦 𑖭𑖿𑖦𑖰𑖽 𑖫𑖿

caṅkrame caṅkramāmi/tatra śubhavyūho nāma brahmā

𑖓 𑖒𑖿𑖎𑖿𑖨 𑖦𑖸 𑖓 𑖒𑖿𑖎𑖿𑖨 𑖦𑖯 𑖦𑖰 / 𑖝 𑖝𑖿𑖨 𑖫𑖲 𑖥 𑖪𑖿𑖧𑖳 𑖮𑖺 𑖡𑖯 𑖦 𑖤𑖿𑖨 𑖮𑖿𑖦𑖯

daśabhir brahmasahasraiḥ sārdhaṃ taṃ pradeśam ava-

𑖟 𑖫 𑖥𑖰 𑖨𑖿 𑖤𑖿𑖨 𑖮𑖿𑖦 𑖭 𑖮 𑖭𑖿𑖨𑖹𑖾 𑖭𑖯 𑖨𑖿𑖠𑖽 𑖝𑖽 𑖢𑖿𑖨 𑖟𑖸 𑖫 𑖦𑖿 𑖀 𑖪 –

bhāsya yenahaṃ tenopasaṃkramya mama pādau śirasa-

𑖥𑖯 𑖭𑖿𑖧 𑖧𑖸 𑖡 𑖮𑖽 𑖝𑖸 𑖡𑖺 𑖢 𑖭𑖽 𑖎𑖿𑖨 𑖦𑖿𑖧 𑖦 𑖦 𑖢𑖯 𑖟𑖻 𑖫𑖰 𑖨 𑖭 –

bhivandyaikānte sthitvā mām etad avocat : kiya-

𑖥𑖰 𑖪 𑖡𑖿𑖟𑖿𑖧𑖹 𑖎𑖯 𑖡𑖿𑖝𑖸 𑖭𑖿𑖞𑖰 𑖝𑖿𑖪𑖯 𑖦𑖯 𑖦𑖿 𑖊 𑖝 𑖟𑖿 𑖀 𑖪𑖺 𑖓 𑖝𑖿 : 𑖎𑖰 𑖧 –

d āyuṣmān aniruddho divyena cakṣuṣā paśyati/

𑖟𑖿 𑖁 𑖧𑖲 𑖬𑖿𑖦𑖯 𑖡𑖿 𑖀 𑖡𑖰 𑖨𑖲 𑖟𑖿𑖠𑖺 𑖟𑖰 𑖪𑖿𑖧𑖸 𑖡 𑖓 𑖎𑖿𑖬𑖲 𑖬𑖯 𑖢 𑖫𑖿𑖧 𑖝𑖰 /

tam enam aham etad avocam : ahaṃ

𑖝 𑖦𑖿 𑖊 𑖡 𑖦𑖿 𑖀 𑖮 𑖦𑖿 𑖊 𑖝 𑖟𑖿 𑖀 𑖪𑖺 𑖓 𑖦𑖿 : 𑖀 𑖮𑖽

mārṣa imaṃ triṃ sāhasramahāsāhasraṃ lokadhātuṃ bhaga-

vataḥ śākyamuner buddhakṣetraṃ tad yathapi nāma

karatale nyastam āmalakaphalam evaṃ paśyāmi/

憶念我昔於一處經行。時有梵王名曰嚴淨。與萬梵俱放淨光明來詣我所。稽首作禮問我言。幾何阿那律天眼所見。我即答言。仁者。吾見此釋迦牟尼佛土三千大千世界。如觀掌中菴摩勒果。

§ 30

iyaṃ ca kathā pravṛttā vimalakīrtiś ca licchavis

taṃ pradeśam upasaṃkrāmat/ upasaṃkramya mama

Pādau śirasā vanditvaivam āha : kim bhadantāniruddha

divyaṃ cakṣur abhisaṃskāralakṣaṇam utanabhisaṃskāra-

lakṣaṇam/ yady abhisaṃskāralakṣaṇaṃ tad bāhyaiḥ pañcā-

bhijñaiḥ samam, athanabhisaṃskāralakṣaṇam anabhisaṃ-

skāro 'saṃskṛtas tena na śakyaṃ draṣṭum/tat kathaṃ

sthaviraḥ paśyati/

so ’haṃ tūṣṇīm abhūvam/

時維摩詰來謂我言。唯阿那律。天眼所見爲作相耶。無作相耶。假使作相則與外道五通等。若無作相即是無爲不應有見。世尊。我時默然。

§ 31

sa ca brahmā tasya satpuruṣasyemaṃ nirdeśaṃ śrutvaścaryaprāptas taṃ namaskṛtyaitad avocat : ke loke divyacakṣuṣaḥ/

āha : buddhā bhagavanto loke divyacakṣuṣo ye samāhitavasthāṃ ca na vijahati sarvabuddhakṣetrāṇi ca paśyanti/ na ca dvayaprabhāvitāḥ/

彼諸梵聞其言得未曾有。即爲作禮而問曰。世孰有眞天眼者。維摩詰言。有佛世尊得眞天眼。常在三昧悉見諸佛國不以二相。

§ 32

atha sa brahmemaṃ nirdeśaṃ śrutvā daśasahasrapa-rivāro ’dhyāśayenanuttarāyāṃ samyaksaṃbodhau cittam utpādayati sma/ sa māṃ vanditvā taṃ ca satpuruṣam

abhivādya tatraivantarhitaḥ/ ahaṃ ca niṣpratibhāno ’bhūva-

𑖀𑖥𑖰𑖪𑖯𑖟𑖿𑖧 𑖝𑖝𑖿𑖨𑖹𑖪𑖡𑖿𑖝𑖨𑖿𑖮𑖰𑖝𑖾/𑖀𑖮𑖽 𑖓 𑖡𑖰𑖬𑖿𑖢𑖿𑖨𑖝𑖰𑖥𑖯𑖡𑖺 ’𑖥𑖳𑖪-

m/ tan naham utsahe tasya satpuruṣasya glānapa-

𑖦𑖿/𑖝𑖡𑖿 𑖡𑖮𑖦𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢-

riprc̣chako gantum/

𑖨𑖰𑖢𑖴𑖔𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/

於是嚴淨梵王及其眷屬五百梵天。皆發阿耨多羅三藐三菩提心。禮維摩詰足已忽然不現。故我不任詣彼問疾。

§ 33

tatra bhagavān āyuṣmantam upālim āmantrayate

𑖝𑖝𑖿𑖨 𑖥𑖐𑖪𑖯𑖡𑖿 𑖁𑖧𑖲𑖬𑖿𑖦𑖡𑖿𑖝𑖦𑖿 𑖄𑖢𑖯𑖩𑖰𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨𑖧𑖝𑖸

sma : gaccha tvam upāle vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖦𑖿 𑖄𑖢𑖯𑖩𑖸 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖔𑖿𑖔𑖎𑖾/

upālir apy āha : nahaṃ bhagavan utsahe

𑖄𑖢𑖯𑖩𑖰𑖨𑖿 𑖀𑖢𑖿𑖧 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/ tat

𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖔𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿

kasmād dhetoḥ/ abhijānāmy ahaṃ bhagavan : anyatamau

𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖀𑖡𑖿𑖧𑖝𑖦𑖻

dvau bhikṣū āpattim āpannau, tau bhagavataḥ parya-

𑖟𑖿𑖪𑖻 𑖥𑖰𑖎𑖿𑖬𑖳 𑖁𑖢𑖝𑖿𑖝𑖰𑖦𑖿 𑖁𑖢𑖡𑖿𑖡𑖻, 𑖝𑖻 𑖥𑖐𑖪𑖝𑖾 𑖢𑖨𑖿𑖧-

patrapamāṇau bhagavantaṃ nopasaṃkrāmataḥ/tau yenahaṃ

𑖢𑖝𑖿𑖨𑖢𑖦𑖯𑖜𑖻 𑖥𑖐𑖪𑖡𑖿𑖝𑖽 𑖡𑖺𑖢𑖭𑖽𑖎𑖿𑖨𑖯𑖦𑖝𑖾/𑖝𑖻 𑖧𑖸𑖡𑖮𑖽

tenopasaṃkrāntāv upasaṃkrāmya mām etad avocatā-

𑖝𑖸 𑖡𑖺 𑖢 𑖭𑖽 𑖎𑖿𑖨𑖯 𑖡𑖿𑖝𑖯 𑖪𑖿 𑖄 𑖢 𑖭𑖽 𑖎𑖿𑖨𑖯 𑖦𑖿𑖧 𑖦𑖯 𑖦𑖿 𑖊 𑖝 𑖟𑖿 𑖀 𑖪𑖺 𑖓 𑖝𑖯 –

m/ āvām bhadantopāle āpattim āpannau, tāv

𑖦𑖿 / 𑖁 𑖪𑖯 𑖦𑖿 𑖥 𑖟 𑖡𑖿𑖝𑖺 𑖢𑖯 𑖩𑖸 𑖁 𑖢 𑖝𑖿𑖝𑖰 𑖦𑖿 𑖁 𑖢 𑖡𑖿𑖡𑖻, 𑖝𑖯 𑖪𑖿

āvāṃ paryapatrapamāṇau bhagavantam upasaṃkramituṃ

𑖁 𑖪𑖯𑖽 𑖢 𑖨𑖿𑖧 𑖢 𑖝𑖿𑖨 𑖢 𑖦𑖯 𑖜𑖻 𑖥 𑖐 𑖪 𑖡𑖿𑖝 𑖦𑖿 𑖄 𑖢 𑖭𑖽 𑖎𑖿𑖨 𑖦𑖰 𑖝𑖲𑖽

notsahāvahe/ utsāhāya āyuṣmann upāle vinodayasva-

𑖡𑖺 𑖝𑖿𑖭 𑖮𑖯 𑖪 𑖮𑖸 / 𑖄 𑖝𑖿𑖭𑖯 𑖮𑖯 𑖧 𑖁 𑖧𑖲 𑖬𑖿𑖦 𑖡𑖿 𑖄 𑖢𑖯 𑖩𑖸 𑖪𑖰 𑖡𑖺 𑖟 𑖧 𑖭𑖿𑖪 –

vayoḥ kaukṛtyaṃ vyutthāpayasvavām āpatteḥ/

𑖪 𑖧𑖺𑖾 𑖎𑖻 𑖎𑖴 𑖝𑖿𑖧𑖽 𑖪𑖿𑖧𑖲 𑖝𑖿𑖞𑖯 𑖢 𑖧 𑖭𑖿𑖪 𑖪𑖯 𑖦𑖿 𑖁 𑖢 𑖝𑖿𑖝𑖸𑖾 /

佛告優波離。汝行詣維摩詰問疾。優波離白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念昔者有二比丘。犯律行以爲恥。不敢問佛。來問我言。唯優波離。我等犯律誠以爲恥。不敢問佛。願解疑悔得免斯咎。

§ 34

so 'haṃ bhagavaṃs tau bhikṣū dharmyayā kathayā

𑖭𑖺 ’𑖮𑖽 𑖥 𑖐 𑖪𑖽 𑖭𑖿 𑖝𑖻 𑖥𑖰 𑖎𑖿𑖬𑖳 𑖠 𑖨𑖿𑖦𑖿𑖧 𑖧𑖯 𑖎 𑖞 𑖧𑖯

saṃdarśayāmi/

𑖭𑖽 𑖟 𑖨𑖿𑖫 𑖧𑖯 𑖦𑖰 /

vimalakīrtiś ca licchavis taṃ pradeśam anuprā-

𑖪𑖰 𑖦 𑖩 𑖎𑖱 𑖨𑖿𑖝𑖰 𑖫𑖿 𑖓 𑖩𑖰 𑖔𑖿𑖔 𑖪𑖰 𑖭𑖿 𑖝𑖽 𑖢𑖿𑖨 𑖟𑖸 𑖫 𑖦𑖿 𑖀 𑖡𑖲 𑖢𑖿𑖨𑖯 –

ptaḥ sa mām etad avocat : mā bhadantopāle

𑖢𑖿𑖝𑖾 𑖭 𑖦𑖯 𑖦𑖿 𑖊 𑖝 𑖟𑖿 𑖀 𑖪𑖺 𑖓 𑖝𑖿 : 𑖦𑖯 𑖥 𑖟 𑖡𑖿𑖝𑖺 𑖢𑖯 𑖩𑖸

etau bhikṣū āgāḍhīkārṣīḥ, vinodayanayor āpattim,

𑖊 𑖝𑖻 𑖥𑖰 𑖎𑖿𑖬𑖳 𑖁 𑖐𑖯 𑖛𑖱 𑖎𑖯 𑖨𑖿𑖬𑖱𑖾, 𑖪𑖰 𑖡𑖺 𑖟 𑖧 𑖡 𑖧𑖺 𑖨𑖿 𑖁 𑖢 𑖝𑖿𑖝𑖰 𑖦𑖿,

mā āvilīkārṣīḥ/ na hi bhadantopāle āpattir adhyātma-

𑖦𑖯 𑖁 𑖪𑖰 𑖩𑖱 𑖎𑖯 𑖨𑖿𑖬𑖱𑖾 / 𑖡 𑖮𑖰 𑖥 𑖟 𑖡𑖿𑖝𑖺 𑖢𑖯 𑖩𑖸 𑖁 𑖢 𑖝𑖿𑖝𑖰 𑖨𑖿 𑖀 𑖠𑖿𑖧𑖯 𑖝𑖿𑖦 –

prati ṣṭhitā na bahirdhāsaṃkrāntā nobhayam antareṇo-

palabhyate/ tat kasmād dhetoḥ/ uktaṃ hi bhagavatā

“cittasaṃkleśāt satvāḥ saṃkliśyante cittavyavadānād

viśudhyante”/ cittaṃ ca bhadantopāle nadhyātmapratiṣṭhitaṃ

na bahirdhā nobhayam antareṇopalabhyate/ yathā cittaṃ

tathapattiḥ, yathapattis tathā sarvadharmāḥ, tathatāṃ na

vyativartante/ yā bhadantopāle cittasya prakṛtir yayā

cittaprakṛtyā bhadantasya cittaṃ vimuktam, kiṃ jātu sā

cittaprakṛtiḥ saṃkliṣṭā/

āha : no hidaṃ/

āha : tatprakṛtikāni bhadantopāle sarvasatvānāṃ

cittāni/

我即爲其如法解說。時維摩詰來謂我言。唯優波離。無重增此二比丘罪。當直除滅勿擾其心。所以者何。彼罪性不在內不在外不在中間。如佛所說。心垢故衆生垢。

心淨故衆生淨。心亦不在內不在外不在中間。如其心然。罪垢亦然。諸法亦然。不出於如。如優波離。以心相得解脫時。寧有垢不。我言。不也。維摩詰言。一切衆生心相無垢亦復如是。

§ 35

saṃkalpo bhadantopāle kleśaḥ, akalpavikalpā ca

𑖭𑖽 𑖎 𑖩𑖿𑖢𑖺 𑖥 𑖟 𑖡𑖿𑖝𑖺 𑖢𑖯 𑖩𑖸 𑖎𑖿𑖩𑖸 𑖫𑖾, 𑖀 𑖎 𑖩𑖿𑖢 𑖪𑖰 𑖎 𑖩𑖿𑖢𑖯 𑖓

prakṛtiḥ/ viparyāsaḥ saṃkleśaḥ, aviparyastā ca prakṛtiḥ/

𑖢𑖿𑖨 𑖎𑖴 𑖝𑖰𑖾/𑖪𑖰 𑖢 𑖨𑖿𑖧𑖯 𑖭𑖾 𑖭𑖽 𑖎𑖿𑖩𑖸 𑖫𑖾, 𑖀 𑖪𑖰 𑖢 𑖨𑖿𑖧 𑖭𑖿𑖝𑖯 𑖓 𑖢𑖿𑖨 𑖎𑖴 𑖝𑖰𑖾/

ātmasamāropaḥ saṃkleśaḥ, nairātmyā ca prakṛtiḥ/ utpanna-

𑖁 𑖝𑖿𑖦 𑖭 𑖦𑖯 𑖨𑖺 𑖢𑖾 𑖭𑖽 𑖎𑖿𑖩𑖸 𑖫𑖾, 𑖡𑖹 𑖨𑖯 𑖝𑖿𑖦𑖿𑖧𑖯 𑖓 𑖢𑖿𑖨 𑖎𑖴 𑖝𑖰𑖾/𑖄 𑖝𑖿𑖢 𑖡𑖿𑖡 –

bhagnanavasthitā bhadantopāle sarvadharmā māyāmeghavi-

𑖥 𑖐𑖿𑖡 𑖡 𑖪 𑖭𑖿𑖞𑖰 𑖝𑖯 𑖥 𑖟 𑖡𑖿𑖝𑖺 𑖢𑖯 𑖩𑖸 𑖭 𑖨𑖿𑖪 𑖠 𑖨𑖿𑖦𑖯 𑖦𑖯 𑖧𑖯 𑖦𑖸 𑖑 𑖪𑖰 –

dyutsadṛśāḥ/ nirapekṣāḥ sarvadharmāḥ kṣaṇam api nava-

𑖟𑖿𑖧𑖲 𑖝𑖿𑖭 𑖟𑖴 𑖫𑖯𑖾/𑖡𑖰 𑖨 𑖢𑖸 𑖎𑖿𑖬𑖯𑖾 𑖭 𑖨𑖿𑖪 𑖠 𑖨𑖿𑖦𑖯𑖾 𑖎𑖿𑖬 𑖜 𑖦𑖿 𑖀 𑖢𑖰 𑖡 𑖪 –

tiṣṭhante/ svapnamarīcisadṛśāḥ sarvadharmā vitathadarśanāḥ/

𑖝𑖰 𑖬𑖿𑖙 𑖡𑖿𑖝𑖸/𑖭𑖿𑖪 𑖢𑖿𑖡 𑖦 𑖨𑖱 𑖓𑖰 𑖭 𑖟𑖴 𑖫𑖯𑖾 𑖭 𑖨𑖿𑖪 𑖠 𑖨𑖿𑖦𑖯 𑖪𑖰 𑖝 𑖞 𑖟 𑖨𑖿𑖫 𑖡𑖯𑖾/

dakacandrapratibimbasadṛśāḥ sarvadharmāś cittaparika-

𑖟 𑖎 𑖓 𑖡𑖿𑖟𑖿𑖨 𑖢𑖿𑖨 𑖝𑖰 𑖤𑖰 𑖦𑖿𑖤 𑖭 𑖟𑖴 𑖫𑖯𑖾 𑖭 𑖨𑖿𑖪 𑖠 𑖨𑖿𑖦𑖯 𑖫𑖿 𑖓𑖰 𑖝𑖿𑖝 𑖢 𑖨𑖰 𑖎 –

lpenotpadyante/ ye tv evaṃ jānanti te vinayadharā

𑖩𑖿𑖢𑖸 𑖡𑖺 𑖝𑖿𑖢 𑖟𑖿𑖧 𑖡𑖿𑖝𑖸/𑖧𑖸 𑖝𑖿𑖪𑖿 𑖊 𑖪𑖽 𑖕𑖯 𑖡 𑖡𑖿𑖝𑖰 𑖝𑖸 𑖪𑖰 𑖡 𑖧 𑖠 𑖨𑖯

ity ucyante/ ya evaṃ vinītās te suvinītāḥ/

𑖂 𑖝𑖿𑖧𑖿 𑖄 𑖓𑖿𑖧 𑖡𑖿𑖝𑖸/𑖧 𑖊 𑖪𑖽 𑖪𑖰 𑖡𑖱 𑖝𑖯 𑖭𑖿 𑖝𑖸 𑖭𑖲 𑖪𑖰 𑖡𑖱 𑖝𑖯𑖾/

唯優波離。妄想是垢無妄想是淨。顛倒是垢。無顛倒是淨。取我是垢。不取我是淨。優波離。一切法生滅不住。如幻如電諸法不相待。乃至一念不住。諸法皆妄見。如夢如炎如水中月如鏡中像以妄想生。其知此者是名奉律。其知此者是名善解。

§ 36

atha tau bhikṣū etad avocatām : prajñādharo

𑖀𑖞 𑖝𑖻 𑖥𑖰𑖎𑖿𑖬𑖳 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖯𑖦𑖿 : 𑖢𑖿𑖨𑖕𑖿𑖗𑖯𑖠𑖨𑖺

vinayadharo ’yam upāsakaḥ/ na tv ayaṃ bhadantopā-

𑖪𑖰𑖡𑖧𑖠𑖨𑖺 ’𑖧𑖦𑖿 𑖄𑖢𑖯𑖭𑖎𑖾/ 𑖡 𑖝𑖿𑖪𑖿 𑖀𑖧𑖽 𑖥𑖟𑖡𑖿𑖝𑖺𑖢𑖯–

lir yo bhagavatā vinayadharāṇām agro nirdiṣṭaḥ/

𑖩𑖰𑖨𑖿 𑖧𑖺 𑖥𑖐𑖪𑖝𑖯 𑖪𑖰𑖡𑖧𑖠𑖨𑖯𑖜𑖯𑖦𑖿 𑖀𑖐𑖿𑖨𑖺 𑖡𑖰𑖨𑖿𑖟𑖰𑖬𑖿𑖘𑖾/

tāv aham evaṃ vadāmi : mā bhikṣū atra

𑖝𑖯𑖪𑖿 𑖀𑖮𑖦𑖿 𑖊𑖪𑖽 𑖪𑖟𑖯𑖦𑖰 : 𑖦𑖯 𑖥𑖰𑖎𑖿𑖬𑖳 𑖀𑖝𑖿𑖨

gṛhapatisaṃjñām utpādayatām/ tat kasmād dhetoḥ/

𑖐𑖴𑖮𑖢𑖝𑖰𑖭𑖽𑖕𑖿𑖗𑖯𑖦𑖿 𑖄𑖝𑖿𑖢𑖯𑖟𑖧𑖝𑖯𑖦𑖿/ 𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/

tathāgataṃ sthāpayitvā nasti kaścic chrāvako vā bodhi-

𑖝𑖞𑖯𑖐𑖝𑖽 𑖭𑖿𑖞𑖯𑖢𑖧𑖰𑖝𑖿𑖪𑖯 𑖡𑖭𑖿𑖝𑖰 𑖎𑖫𑖿𑖓𑖰𑖓𑖿 𑖔𑖿𑖨𑖯𑖪𑖎𑖺 𑖪𑖯 𑖤𑖺𑖠𑖰–

satvo vā, ya etasya pratibhānam ācchindyāt/ tādṛśa

𑖭𑖝𑖿𑖪𑖺 𑖪𑖯, 𑖧 𑖊𑖝𑖭𑖿𑖧 𑖢𑖿𑖨𑖝𑖰𑖥𑖯𑖡𑖦𑖿 𑖁𑖓𑖿𑖔𑖰𑖡𑖿𑖟𑖿𑖧𑖯𑖝𑖿/ 𑖝𑖯𑖟𑖴𑖫

etasya prajñālokaḥ/

𑖊𑖝𑖭𑖿𑖧 𑖢𑖿𑖨𑖕𑖿𑖗𑖯𑖩𑖺𑖎𑖾/

於是二比丘言。上智哉。是優波離所不能及。持律之上而不能說。我即答言。自捨如來未有聲聞及菩薩能制其樂說之辯。其智慧明達爲若此也。

§ 37

atha tau bhikṣū vinītakaukṛtyāv adhyāśayena tatrai-

𑖀𑖞 𑖝𑖻 𑖥𑖰𑖎𑖿𑖬𑖳 𑖪𑖰𑖡𑖱𑖝𑖎𑖻𑖎𑖴𑖝𑖿𑖧𑖯𑖪𑖿 𑖀𑖠𑖿𑖧𑖯𑖫𑖧𑖸𑖡 𑖝𑖝𑖿𑖨𑖹–

vanuttarāyāṃ samyaksaṃbodhau cittam utpāditavantau,

𑖪𑖡𑖲𑖝𑖿𑖝𑖨𑖯𑖧𑖯𑖽 𑖭𑖦𑖿𑖧𑖎𑖿𑖭𑖽𑖤𑖺𑖠𑖻 𑖓𑖰𑖝𑖿𑖝𑖦𑖿 𑖄𑖝𑖿𑖢𑖯𑖟𑖰𑖝𑖪𑖡𑖿𑖝𑖻,

taṃ ca satpuruṣam abhivandyaivam āhatuḥ : sarvasa-

𑖝𑖽 𑖓 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖦𑖿 𑖀𑖥𑖰𑖪𑖡𑖿𑖟𑖿𑖧𑖹𑖪𑖦𑖿 𑖁𑖮𑖝𑖲𑖾 : 𑖭𑖨𑖿𑖪𑖭–

tvā īdṛśasya pratibhānasya lābhino bhavantu/ tan naha-

m utsahe tasya satpuruṣasya glānaparipṛcchako gantu-

m/

時二比丘疑悔即除。發阿耨多羅三藐三菩提心。作是願言。令一切衆生皆得是辯。

故我不任詣彼問疾

§ 38

tatra bhagavān āyuṣmantaṃ rāhulam āmantrayate

sma : gaccha tvaṃ rāhula vimalakīrter licchaver

glānaparipṛcchakaḥ/

rāhulo ’py āha : nahaṃ bhagavan utsahe tasya

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

dhetoḥ/abhijānāmy ahaṃ bhagavan : ekasmin samaye

saṃbahulā licchavikumārakā yenahaṃ tenopasaṃkramya

mām etad avocan : tvaṃ rāhula tasya bhagavataḥ

putraś cakravartirājyam utsṛjya pravrajitaḥ, tatra ke te pravrajyāyā guṇānuśaṃsāḥ/

teṣām ahaṃ yathārūpaṃ pravrajyāyā guṇānuśaṃsā nirdiśāmi, vimalakīrtir licchavir yenahaṃ tenopa-saṃkrāntaḥ/sa māṃ abhivandyaitad avocat :

佛告羅睺羅。汝行詣維摩詰問疾。羅睺羅白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念昔時毘耶離諸長者子。來詣我所稽首作禮問我言。唯羅睺羅。汝佛之子。捨轉輪王位出家爲道。其出家者有何等利。我即如法爲説出家功德之利。時維摩詰來謂我言。

§ 39

na bhadantarāhula evaṃ pravrajyāyā guṇānuśaṃsā nirdeṣṭavyā yathā tvaṃ nirdiśasi/ tat kasmād dhetoḥ/ nirguṇā niranuśaṃsā hi pravrajyā/ yatra bhadantarāhula saṃskṛtapravṛttis tatra guṇānuśaṃsā/ pravrajyā casaṃskṛtā, asaṃskṛte ca na guṇā nanuśāṃsā/ pravrajyā bhadantarā-

hula arūpiṇī rūpavigatā, panthā nirvāṇasya, praśaṃ-

𑖮𑖲 𑖩 𑖀 𑖨𑖳 𑖢𑖰 𑖜𑖱 𑖨𑖳 𑖢 𑖪𑖰 𑖐 𑖝𑖯, 𑖢 𑖡𑖿𑖞𑖯 𑖡𑖰 𑖨𑖿𑖪𑖯 𑖜 𑖭𑖿𑖧, 𑖢𑖿𑖨 𑖫𑖽–

sitā paṇḍitaiḥ, parigṛhītaryaiḥ, parājayaḥ sarvamārāṇā-

𑖭𑖰 𑖝𑖯 𑖢 𑖜𑖿𑖚𑖰 𑖝𑖹𑖾, 𑖢 𑖨𑖰 𑖐𑖴 𑖮𑖱 𑖝 𑖨𑖿𑖧𑖹𑖾, 𑖢 𑖨𑖯 𑖕 𑖧𑖾 𑖭 𑖨𑖿𑖪 𑖦𑖯 𑖨𑖯 𑖜𑖯–

m, pañcagatyuttāraṇī, pañcacakṣuviśodhanī, pañcabala-

𑖦𑖿, 𑖢 𑖗𑖿𑖓 𑖐 𑖝𑖿𑖧𑖲 𑖝𑖿𑖝𑖯 𑖨 𑖜𑖱, 𑖢 𑖗𑖿𑖓 𑖓 𑖎𑖿𑖬𑖲 𑖪𑖰 𑖫𑖺 𑖠 𑖡𑖱, 𑖢 𑖗𑖿𑖓 𑖤 𑖩–

pratilambhā, pañcendriyapratiṣṭhā, pareṣām anupaghātaḥ,

𑖢𑖿𑖨 𑖝𑖰 𑖩 𑖦𑖿𑖥𑖯, 𑖢 𑖗𑖿𑖓𑖸 𑖡𑖿𑖟𑖿𑖨𑖰 𑖧 𑖢𑖿𑖨 𑖝𑖰 𑖬𑖿𑖘𑖯, 𑖢 𑖨𑖸 𑖬𑖯 𑖦𑖿 𑖀 𑖡𑖲 𑖢 𑖑𑖯 𑖝𑖾,

pāpadharmāsaṃsṛṣṭā, paratīrthyapramardanī, prajñaptisamati-

𑖢𑖯 𑖢 𑖠 𑖨𑖿𑖦𑖯 𑖭𑖽 𑖭𑖴 𑖬𑖿𑖘𑖯, 𑖢 𑖨 𑖝𑖱 𑖨𑖿𑖞𑖿𑖧 𑖢𑖿𑖨 𑖦 𑖨𑖿𑖟 𑖡𑖱, 𑖢𑖿𑖨 𑖕𑖿𑖗 𑖢𑖿𑖝𑖰 𑖭 𑖦 𑖝𑖰–

krāntā, paṅke saṃkramaḥ, amamā mamakāravigatā,

𑖎𑖿𑖨𑖯𑖽 𑖝𑖯, 𑖢 𑖒𑖿𑖎𑖸 𑖭𑖽 𑖎𑖿𑖨 𑖦𑖾, 𑖀 𑖦 𑖦𑖯 𑖦 𑖦 𑖎𑖯 𑖨 𑖪𑖰 𑖐 𑖝𑖯,

aparigrahā, anupādānā, anākulā, ākulaprahīṇā,

𑖀 𑖢 𑖨𑖰 𑖐𑖿𑖨 𑖮𑖯, 𑖀 𑖡𑖲 𑖢𑖯 𑖟𑖯 𑖡𑖯, 𑖀 𑖡𑖯 𑖎𑖲 𑖩𑖯, 𑖁 𑖎𑖲 𑖩 𑖢𑖿𑖨 𑖮𑖱 𑖜𑖯,

svacittadarśanī paracittasaṃrakṣaṇī, śamathānukūlā,

𑖭𑖿𑖪 𑖓𑖰 𑖝𑖿𑖝 𑖟 𑖨𑖿𑖫 𑖡𑖱 𑖢 𑖨 𑖓𑖰 𑖝𑖿𑖝 𑖭𑖽 𑖨 𑖎𑖿𑖬 𑖜𑖱, 𑖫 𑖦 𑖞𑖯 𑖡𑖲 𑖎𑖳 𑖩𑖯,

sarvato ’navadyā/ iyam ucyate pravrajyā/ ya evaṃ

𑖭 𑖨𑖿𑖪 𑖝𑖺 ’𑖡 𑖪 𑖟𑖿𑖧𑖯/ 𑖂 𑖧 𑖦𑖿 𑖄 𑖓𑖿𑖧 𑖝𑖸 𑖢𑖿𑖨 𑖪𑖿𑖨 𑖕𑖿𑖧𑖯/ 𑖧 𑖊 𑖪𑖽

pravrajitās te supravrajitāḥ/

𑖢𑖿𑖨 𑖪𑖿𑖨 𑖕𑖰 𑖝𑖯 𑖭𑖿 𑖝𑖸 𑖭𑖲 𑖢𑖿𑖨 𑖪𑖿𑖨 𑖕𑖰 𑖝𑖯𑖾/

唯羅睺羅。不應説出家功徳之利。所以者何。無利無功徳是爲出家。有爲法者可説有利有功徳。夫出家者爲無爲法。無爲法中無利無功徳。羅睺羅。出家者無彼無此亦無中間。離六十二見處於涅槃。智者所受聖所行處。降伏衆魔度五道。淨五眼得五力立五根。不惱於彼。離衆雜惡摧諸外道。超越假名出淤泥。無繫著無我所。無所受無擾亂。内懷喜護彼意。隨禪定離衆過。若能如是是眞出家。

§ 40

pravrajata yūyaṃ kumārakāḥ svākhyāte dharmavinaye/

durlabho hi buddhotpādaḥ, durlabhā kṣaṇasaṃpat, durla-

bho manuṣyapratilambhaḥ/

te kumārakā evam āhuḥ : śrutam asmābhir

gṛhapate, na tathāgato ’navasṛṣṭaṃ mātāpitṛbhyāṃ pravrā-

jayatiti/

sa tān āha : utpādayata yūyaṃ kumārakāḥ

anuttarāyāṃ samyaksaṃbodhau cittam, pratipattyā ca

saṃpādayata, saiva yuṣmākaṃ bhaviṣyati pravrajyā sopa-

saṃpat/

於是維摩詰語諸長者子。汝等於正法中宜共出家。所以者何。佛世難值。諸長者子言。居士。我聞佛言。父母不聽不得出家。維摩詰言。然汝等便發阿耨多羅三藐三菩提心是即出家。是即具足。

§ 41

tatra dvātriṃśatā licchavikumārair anuttarāyāṃ

𑖝𑖝𑖿𑖨 𑖟𑖿𑖪𑖯𑖝𑖿𑖨𑖰𑖽𑖫𑖝𑖯 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖎𑖲𑖦𑖯𑖨𑖹𑖨𑖿 𑖀𑖡𑖲𑖝𑖿𑖝𑖨𑖯𑖧𑖯𑖽

samyaksaṃbodhau cittāny utpāditāni/ tan nahaṃ

𑖭𑖦𑖿𑖧𑖎𑖿𑖭𑖽𑖤𑖺𑖠𑖻 𑖓𑖰𑖝𑖿𑖝𑖯𑖡𑖿𑖧 𑖄𑖝𑖿𑖢𑖯𑖟𑖰𑖝𑖯𑖡𑖰/𑖝𑖡𑖿 𑖡𑖮𑖽

bhagavan utsahe tasya satpuruṣasya glānaparipṛcchako

𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺

gantum/

𑖐𑖡𑖿𑖝𑖲𑖦𑖿/

爾時三十二長者子。皆發阿耨多羅三藐三菩提心。故我不任詣彼問疾。

§ 42

tatra bhagavān āyuṣmantam ānandam āmantrayate

𑖝𑖝𑖿𑖨 𑖥𑖐𑖪𑖯𑖡𑖿 𑖁𑖧𑖲𑖬𑖿𑖦𑖡𑖿𑖝𑖦𑖿 𑖁𑖡𑖡𑖿𑖟𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨𑖧𑖝𑖸

Sma : gaccha tvam ānanda vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖦𑖿 𑖁𑖡𑖡𑖿𑖟 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

ānanda āha : nahaṃ bhagavan utsahe tasya

𑖁𑖡𑖡𑖿𑖟 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿

dhetoḥ/abhijānāmy ahaṃ bhagavan : ekasmin samaye

𑖠𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖊𑖎𑖭𑖿𑖦𑖰𑖡𑖿 𑖭𑖦𑖧𑖸

bhagavataḥ kāyasya kaścid evabādhaḥ/ tatra ca kṣīreṇa

𑖥𑖐𑖪𑖝𑖾 𑖎𑖯𑖧𑖭𑖿𑖧 𑖎𑖫𑖿𑖓𑖰𑖟𑖿 𑖊𑖪𑖤𑖯𑖠𑖾/𑖝𑖝𑖿𑖨 𑖓 𑖎𑖿𑖬𑖱𑖨𑖸𑖜

kṛtyam āsīt/ so ’ham anyatamasmin brāhmaṇamahā-

śālasya gṛhamūle pātraṃ gṛhītvā sthitaḥ/

vimalakīrtir licchavis taṃ pradeśam anuprāptaḥ/

sa māṃ vanditvaivam āha :

佛告阿難。汝行詣維摩詰問疾。阿難白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念昔時世尊身小有疾當用牛乳。我即持鉢詣大婆羅門家門下立。時維摩詰來謂我言。

§ 43

kiṃ bhadantānanda kālyam eva pātram ādāyasmin

gṛhadvārasamīpe tiṣṭhasi/

tam enam aham etad avocam : bhagava-

to gṛhapate kāyasya kaścid evabādhaḥ/ tatra ca

kṣīreṇa kṛtyam, tat paryeṣāmi/

sa mām evam āha : alaṃ bhadantānanda mā

evaṃ vocaḥ/ vajrasaṃhatano hi bhadantānanda tathāgata-

kāyaḥ sarvākuśalavāsanāprahīṇaḥ sarvamahaujaskakuśala-

𑖎𑖯𑖧𑖾 𑖭𑖨𑖿𑖪𑖯𑖎𑖲𑖫𑖩𑖪𑖯𑖭𑖡𑖯𑖢𑖿𑖨𑖮𑖱𑖜𑖾 𑖭𑖨𑖿𑖪𑖦𑖮𑖻𑖕𑖭𑖿𑖎𑖎𑖲𑖫𑖩–

dharmasamanvāgataḥ/ kutas tasya vyādhiḥ kuta upadravaḥ/

𑖠𑖨𑖿𑖦𑖭𑖦𑖡𑖿𑖪𑖯𑖐𑖝𑖾/𑖎𑖲𑖝𑖭𑖿 𑖝𑖭𑖿𑖧 𑖪𑖿𑖧𑖯𑖠𑖰𑖾 𑖎𑖲𑖝 𑖄𑖢𑖟𑖿𑖨𑖪𑖾/

唯阿難。何爲晨朝持鉢住此。我言。居士。世尊身小有疾當用牛乳。故來至此。維摩詰言。止止阿難。莫作是語。如來身者金剛之體。諸惡已斷衆善普會。當有何疾當有何惱。

§ 44

tūṣṇīṃbhūto bhadantānanda gaccha/mā bhagavantam

𑖝𑖳𑖬𑖿𑖜𑖱𑖽𑖥𑖳𑖝𑖺 𑖥𑖟𑖡𑖿𑖝𑖯𑖡𑖡𑖿𑖟 𑖐𑖓𑖿𑖔/𑖦𑖯 𑖥𑖐𑖪𑖡𑖿𑖝𑖦𑖿

abhyācakṣva/mā kasyacid bhūya evaṃ vocaḥ/mā mahauja-

𑖀𑖥𑖿𑖧𑖯𑖓𑖎𑖿𑖬𑖿𑖪/𑖦𑖯 𑖎𑖭𑖿𑖧𑖓𑖰𑖟𑖿 𑖥𑖳𑖧 𑖊𑖪𑖽 𑖪𑖺𑖓𑖾/𑖦𑖯 𑖦𑖮𑖻𑖕–

skā devaputrā anyabuddhakṣetrasaṃnipatitāś ca bodhisa-

𑖭𑖿𑖎𑖯 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖯 𑖀𑖡𑖿𑖧𑖤𑖲𑖟𑖿𑖠𑖎𑖿𑖬𑖸𑖝𑖿𑖨𑖭𑖽𑖡𑖰𑖢𑖝𑖰𑖝𑖯𑖫𑖿 𑖓 𑖤𑖺𑖠𑖰𑖭–

tvāḥ śroṣyanti/ rājñas tāvad bhadantānanda cakravartina

𑖝𑖿𑖪𑖯𑖾 𑖫𑖿𑖨𑖺𑖬𑖿𑖧𑖡𑖿𑖝𑖰/𑖨𑖯𑖕𑖿𑖗𑖭𑖿 𑖝𑖯𑖪𑖟𑖿 𑖥𑖟𑖡𑖿𑖝𑖯𑖡𑖡𑖿𑖟 𑖓𑖎𑖿𑖨𑖪𑖨𑖿𑖝𑖰𑖡

itvarakuśalamūlasamanvāgatasya vyādhir na saṃvidya-

𑖂𑖝𑖿𑖪𑖨𑖎𑖲𑖫𑖩𑖦𑖳𑖩𑖭𑖦𑖡𑖿𑖪𑖯𑖐𑖝𑖭𑖿𑖧 𑖪𑖿𑖧𑖯𑖠𑖰𑖨𑖿 𑖡 𑖭𑖽𑖪𑖰𑖟𑖿𑖧–

te/ kutas tasya bhagavato ’pramāṇakuśalasamanvāga-

𑖝𑖸/𑖎𑖲𑖝𑖭𑖿 𑖝𑖭𑖿𑖧 𑖥𑖐𑖪𑖝𑖺 ’𑖢𑖿𑖨𑖦𑖯𑖜𑖎𑖲𑖫𑖩𑖭𑖦𑖡𑖿𑖪𑖯𑖐–

tasya vyādhir bhaviṣyati/ nedaṃ sthānaṃ vidyate/ gaccha

𑖝𑖭𑖿𑖧 𑖪𑖿𑖧𑖯𑖠𑖰𑖨𑖿 𑖥𑖪𑖰𑖬𑖿𑖧𑖝𑖰/𑖡𑖸𑖟𑖽 𑖭𑖿𑖞𑖯𑖡𑖽 𑖪𑖰𑖟𑖿𑖧𑖝𑖸/𑖐𑖓𑖿𑖔

gaccha bhadantānanda/mā mām adhyapatrāpaya, mā

𑖐𑖓𑖿𑖔 𑖥𑖟𑖡𑖿𑖝𑖯𑖡𑖡𑖿𑖟/𑖦𑖯 𑖦𑖯𑖦𑖿 𑖀𑖠𑖿𑖧𑖢𑖝𑖿𑖨𑖯𑖢𑖧, 𑖦𑖯

anyatīrthikacarakaparivrājakanigranthājīvāḥ śroṣyanti,

𑖀𑖡𑖿𑖧𑖝𑖱𑖨𑖿𑖞𑖰𑖎𑖓𑖨𑖎𑖢𑖨𑖰𑖪𑖿𑖨𑖯𑖕𑖎𑖡𑖰𑖐𑖿𑖨𑖡𑖿𑖞𑖯𑖕𑖱𑖪𑖯𑖾 𑖫𑖿𑖨𑖺𑖬𑖿𑖧𑖡𑖿𑖝𑖰,

mā teṣām evaṃ bhaviṣyati/ kīdṛśo bata ayam

𑖦𑖯 𑖝𑖸𑖬𑖯𑖦𑖿 𑖊𑖪𑖽 𑖥𑖪𑖰𑖬𑖿𑖧𑖝𑖰/𑖎𑖱𑖟𑖴𑖫𑖺 𑖤𑖝 𑖀𑖧𑖦𑖿

eṣāṃ śāstā yaḥ svayam eva tāvad ātmānaṃ glānaṃ

𑖊𑖬𑖯𑖽 𑖫𑖯𑖭𑖿𑖝𑖯 𑖧𑖾 𑖭𑖿𑖪𑖧𑖦𑖿 𑖊𑖪 𑖝𑖯𑖪𑖟𑖿 𑖁𑖝𑖿𑖦𑖯𑖡𑖽 𑖐𑖿𑖩𑖯𑖡𑖽

na śaknoti paritrātum, kutaḥ punar glānānāṃ satvānāṃ

𑖡 𑖫𑖎𑖿𑖡𑖺𑖝𑖰 𑖢𑖨𑖰𑖝𑖿𑖨𑖯𑖝𑖲𑖦𑖿, 𑖎𑖲𑖝𑖾 𑖢𑖲𑖡𑖨𑖿 𑖐𑖿𑖩𑖯𑖡𑖯𑖡𑖯𑖽 𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽

trāṇaṃ bhaviṣyati/ tataḥ pracchannaṃ bhadantānanda

𑖝𑖿𑖨𑖯𑖜𑖽 𑖥𑖪𑖰𑖬𑖿𑖧𑖝𑖰/𑖝𑖝𑖾 𑖢𑖿𑖨𑖓𑖿𑖔𑖡𑖿𑖡𑖽 𑖥𑖟𑖡𑖿𑖝𑖯𑖡𑖡𑖿𑖟

gaccha śīghram/ mā kaścic chṛṇuyāt/

𑖐𑖓𑖿𑖔 𑖫𑖱𑖑𑖿𑖨𑖦𑖿/𑖦𑖯 𑖎𑖫𑖿𑖓𑖰𑖓𑖿 𑖔𑖴𑖜𑖲𑖧𑖯𑖝𑖿/

默往阿難。勿謗如來。莫使異人聞此麁言。無令大威德諸天及他方淨土諸來菩薩得聞斯語。阿難。轉輪聖王以少福故尚得無病。豈況如來無量福會普勝者哉。行矣阿難。勿使我等受斯恥也。外道梵志若聞此語當作是念。何名爲師。自疾不能救而能救諸疾。仁可密速去勿使人聞。

§ 45

api tu bhadantānanda dharmakāyās tathāgatā nami-

𑖀𑖢𑖰 𑖝𑖲 𑖥𑖟𑖡𑖿𑖝𑖯𑖡𑖡𑖿𑖟 𑖠𑖨𑖿𑖦𑖎𑖯𑖧𑖯𑖭𑖿 𑖝𑖞𑖯𑖐𑖝𑖯 𑖡𑖰-

ṣakāyāḥ/ lokottarakāyās tathāgatāḥ sarvalokadharmasa-

𑖬𑖎𑖯𑖧𑖯𑖾/𑖩𑖺𑖎𑖺𑖝𑖿𑖝𑖨𑖎𑖯𑖧𑖯𑖭𑖿 𑖝𑖞𑖯𑖐𑖝𑖯𑖾 𑖭𑖨𑖿𑖪𑖩𑖺𑖎𑖠𑖨𑖿𑖦𑖭-

matikrāntāḥ/ anābādhas tathāgatasya kāyaḥ sarvāsravavi-

𑖦𑖝𑖰𑖎𑖿𑖨𑖯𑖡𑖿𑖝𑖯𑖾/𑖀𑖡𑖯𑖤𑖯𑖠𑖭𑖿 𑖝𑖞𑖯𑖐𑖝𑖭𑖿𑖧 𑖎𑖯𑖧𑖾 𑖭𑖨𑖿𑖪𑖯𑖭𑖿𑖨𑖪𑖪𑖰-

nivṛtaḥ/ asaṃskṛtas tathāgatasya kāyaḥ sarvasaṃkhyāviga-

𑖡𑖰𑖪𑖴𑖝𑖾/𑖀𑖭𑖽𑖭𑖿𑖎𑖴𑖝𑖭𑖿 𑖝𑖞𑖯𑖐𑖝𑖭𑖿𑖧 𑖎𑖯𑖧𑖾 𑖭𑖨𑖿𑖪𑖭𑖽𑖏𑖿𑖧𑖯𑖪𑖰𑖐-

taḥ/ tasya bhadanto vyādhim icchatity ayuktam asa-

𑖝𑖾/𑖝𑖭𑖿𑖧 𑖥𑖟𑖡𑖿𑖝𑖺 𑖪𑖿𑖧𑖯𑖠𑖰𑖦𑖿 𑖂𑖓𑖿𑖔𑖝𑖰𑖝𑖿𑖧 𑖀𑖧𑖲𑖎𑖿𑖝𑖦𑖿 𑖀𑖭-

dṛśam/

𑖟𑖴𑖫𑖦𑖿/

當知阿難。諸如來身即是法身非思欲身。佛爲世尊過於三界。佛身無漏諸漏已盡。佛身無爲不墮諸數。如此之身當有何疾當有何惱。

§ 46

tasya me bhagavan mahadapatrāpyaṃ jātam/ mā

𑖝𑖭𑖿𑖧 𑖦𑖸 𑖥𑖐𑖪𑖡𑖿 𑖦𑖮𑖟𑖢𑖝𑖿𑖨𑖯𑖢𑖿𑖧𑖽 𑖕𑖯𑖝𑖦𑖿/𑖦𑖯

me bhagavato ’ntikād duḥśrutaṃ durgṛhītaṃ vā kṛtam

𑖦𑖸 𑖥𑖐𑖪𑖝𑖺 ’𑖡𑖿𑖝𑖰𑖎𑖯𑖟𑖿 𑖟𑖲𑖾𑖫𑖿𑖨𑖲𑖝𑖽 𑖟𑖲𑖨𑖿𑖐𑖴𑖮𑖱𑖝𑖽 𑖪𑖯 𑖎𑖴𑖝𑖦𑖿

iti/ so ’ham antarīkṣāc chabdam aśrauṣam/

𑖂𑖝𑖰/𑖭𑖺 ’𑖮𑖦𑖿 𑖀𑖡𑖿𑖝𑖨𑖱𑖎𑖿𑖬𑖯𑖓𑖿 𑖔𑖤𑖿𑖟𑖦𑖿 𑖀𑖫𑖿𑖨𑖻𑖬𑖦𑖿/

evam etad ānanda yathā gṛhapatir nirdi-

𑖊𑖪𑖦𑖿 𑖊𑖝𑖟𑖿 𑖁𑖡𑖡𑖿𑖟 𑖧𑖞𑖯 𑖐𑖴𑖮𑖢𑖝𑖰𑖨𑖿 𑖡𑖰𑖨𑖿𑖟𑖰–

śati/ atha ca punaḥ pañcakaṣāye bhagavān utpannaḥ,

𑖫𑖝𑖰/𑖀𑖞 𑖓 𑖢𑖲𑖡𑖾 𑖢𑖗𑖿𑖓𑖎𑖬𑖯𑖧𑖸 𑖥𑖐𑖪𑖯𑖡𑖿 𑖄𑖝𑖿𑖢𑖡𑖿𑖡𑖾,

tenanarthalūhadaridracaryayā satvā vinetavyāḥ/ tad

𑖝𑖸𑖡𑖡𑖨𑖿𑖞𑖩𑖳𑖮𑖟𑖨𑖰𑖟𑖿𑖨𑖓𑖨𑖿𑖧𑖧𑖯 𑖭𑖝𑖿𑖪𑖯 𑖪𑖰𑖡𑖸𑖝𑖪𑖿𑖧𑖯𑖾/𑖝𑖟𑖿

gaccha tvam ānanda kṣīraṃ gṛhītvā, mā paryapatrapaś

𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖦𑖿 𑖁𑖡𑖡𑖿𑖟 𑖎𑖿𑖬𑖱𑖨𑖽 𑖐𑖴𑖮𑖱𑖝𑖿𑖪𑖯, 𑖦𑖯 𑖢𑖨𑖿𑖧𑖢𑖝𑖿𑖨𑖢𑖫𑖿

ceti/

𑖓𑖸𑖝𑖰/

時我世尊實懷慚愧。得無近佛而謬聽耶。即聞空中聲曰。阿難。如居士言。但爲佛出五濁惡世。現行斯法度脱衆生。行矣阿難。取乳勿慚。

§ 47

īdṛśā bhagavan vimalakīrter licchaveḥ praśnavyā-

𑖃𑖟𑖴𑖫𑖯 𑖥𑖐𑖪𑖡𑖿 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖾 𑖢𑖿𑖨𑖫𑖿𑖡𑖪𑖿𑖧𑖯–

karaṇanirdeśāḥ/ tan nahaṃ bhagavan utsahe tasya

𑖎𑖨𑖜𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖯𑖾/𑖝𑖡𑖿 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧

kulaputrasya glānaparipṛcchako gantum/

𑖎𑖲𑖩𑖢𑖲𑖝𑖿𑖨𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/

世尊。維摩詰智慧辯才爲若此也。是故不任詣彼問疾。

§ 48

evaṃ tāni pañcamātrāṇi śrāvakaśatāny anutsaha-

𑖊𑖪𑖽 𑖝𑖯𑖡𑖰 𑖢𑖗𑖿𑖓𑖦𑖯𑖝𑖿𑖨𑖯𑖜𑖰 𑖫𑖿𑖨𑖯𑖪𑖎𑖫𑖝𑖯𑖡𑖿𑖧 𑖀𑖡𑖲𑖝𑖿𑖭𑖮-

mānāni bhagavate nivedayanti/ ye ca tair vimalakī-

𑖦𑖯𑖡𑖯𑖡𑖰 𑖥𑖐𑖪𑖝𑖸 𑖡𑖰𑖪𑖸𑖟𑖧𑖡𑖿𑖝𑖰/𑖧𑖸 𑖓 𑖝𑖹𑖨𑖿 𑖪𑖰𑖦𑖩𑖎𑖱-

rtinā licchavinā sārdhaṃ kathāsaṃlāpāḥ kṛtās tān

𑖨𑖿𑖝𑖰𑖡𑖯 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖡𑖯 𑖭𑖯𑖨𑖿𑖠𑖽 𑖎𑖞𑖯𑖭𑖽𑖩𑖯𑖢𑖯𑖾 𑖎𑖴𑖝𑖯𑖭𑖿 𑖝𑖯𑖡𑖿

sarvān bhagavate nivedayanti sma/

𑖭𑖨𑖿𑖪𑖯𑖡𑖿 𑖥𑖐𑖪𑖝𑖸 𑖡𑖰𑖪𑖸𑖟𑖧𑖡𑖿𑖝𑖰 𑖭𑖿𑖦/

如是五百大弟子。各各向佛說其本緣。稱述維摩詰所言。皆曰不任詣彼問疾