菩薩品第四

§ 49

tatra bhagavān maitreyaṃ bodhisatvam āmantrayate

𑖝𑖝𑖿𑖨 𑖥𑖐𑖪𑖯𑖡𑖿 𑖦𑖹𑖝𑖿𑖨𑖸𑖧𑖽 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖦𑖿 𑖁𑖦𑖡𑖿𑖝𑖿𑖨𑖧𑖝𑖸

sma : gaccha tvaṃ maitreya vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖦𑖹𑖝𑖿𑖨𑖸𑖧 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖸𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖸𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

maitreyo ’py āha : nahaṃ bhagavan utsahe tasya

𑖦𑖹𑖝𑖿𑖨𑖸𑖧𑖺 ’𑖢𑖿𑖧 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿

dhetoḥ/abhijānāmy ahaṃ bhagavan : ekasmin sama-

𑖠𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖊𑖎𑖭𑖿𑖦𑖰𑖡𑖿 𑖭𑖦-

ye saṃtuṣitena devaputreṇa sārdhaṃ tuṣitakāyikaiś

𑖧𑖸 𑖭𑖽𑖝𑖲𑖬𑖰𑖝𑖸𑖡 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖸𑖜 𑖭𑖯𑖨𑖿𑖠𑖽 𑖝𑖲𑖬𑖰𑖝𑖎𑖯𑖧𑖰𑖎𑖹𑖫𑖿

ca devaputraiḥ sārdhaṃ dharmyāṃ kathāṃ kathayāmi

𑖓 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖹𑖾 𑖭𑖯𑖨𑖿𑖠𑖽 𑖠𑖨𑖿𑖦𑖿𑖧𑖯𑖽 𑖎𑖞𑖯𑖽 𑖎𑖞𑖧𑖯𑖦𑖰

yad idaṃ bodhisatvānāṃ mahāsatvānām avivartyāṃ

𑖧𑖟𑖿 𑖂𑖟𑖽 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖦𑖮𑖯𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖦𑖿 𑖀𑖪𑖰𑖪𑖨𑖿𑖝𑖿𑖧𑖯𑖽

bhūmim ārabhya/ tatra ca vimalakīrtir licchavis taṃ

𑖥𑖳𑖦𑖰𑖦𑖿 𑖁𑖨𑖥𑖿𑖧/𑖝𑖝𑖿𑖨 𑖓 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖭𑖿 𑖝𑖽

pradeśam upasaṃkrāntaḥ/ sa māṃ etad avocata :

𑖢𑖿𑖨𑖟𑖸𑖫𑖦𑖿 𑖄𑖢𑖭𑖽𑖎𑖿𑖨𑖯𑖡𑖿𑖝𑖾/𑖭 𑖦𑖯𑖽 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝 :

於是佛告彌勒菩薩。汝行詣維摩詰問疾。彌勒白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔爲兜率天王及其眷屬。說不退轉地之行。時維摩詰來謂我言。

§ 50

tvaṃ maitreya ekajātipratibaddho bhagavatā vyākṛto

’nuttarāyāṃ samyaksaṃbodhau/tat katamayasi maitreya

jātyā vyākṛtaḥ, kim atītayā vanāgatayota pratyutpa-

nnayā/ tatra yatītā jātiḥ sā kṣīṇā, yapy anagatā

sapy asaṃprāptā, pratyutpannāyāḥ sthitir nasti jāteḥ/

yathoktaṃ bhagavatā : tathā hi tvaṃ bhikṣaḥ kṣaṇe

kṣaṇe jāyase jīryasi mriyase cyavase upapadyase

ceti/ ajātitaś ca niyāmāvakrāntiḥ/ na cajātir

vyākriyate/ napy ajātir abhisaṃbudhyate/

彌勒。世尊授仁者記一生當得阿耨多羅三藐三菩提。爲用何生得受記乎。過去耶未來耶現在耶。若過去生過去生已滅。若未來生未來生未至。若現在生現在生無住。如佛所説。比丘汝今即時亦生亦老亦滅。若以無生得受記者。無生即是正位。於正位中亦無受記。亦無得阿耨多羅三藐三菩提。

§ 51

tat kathaṃ tvaṃ maitreya vyākṛtas tathatotpādena

tathatānirodhena vā/ na ca tathatotpadyate na nirudhya-

𑖝𑖞𑖝𑖯𑖡𑖰𑖨𑖺𑖠𑖸𑖡 𑖪𑖯/𑖡 𑖓 𑖝𑖞𑖝𑖺𑖝𑖿𑖢𑖟𑖿𑖧𑖝𑖸 𑖡 𑖡𑖰𑖨𑖲𑖠𑖿𑖧-

te, na nirotsyate/ yā ca sarvasatvānāṃ tathatā, yā ca

𑖝𑖸, 𑖡 𑖡𑖰𑖨𑖺𑖝𑖿𑖭𑖿𑖧𑖝𑖸/𑖧𑖯 𑖓 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖝𑖞𑖝𑖯, 𑖧𑖯 𑖓

sarvadharmāṇāṃ tathatā, saiva maitreyasyapi tathatā/ evaṃ

𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖯𑖜𑖯𑖽 𑖝𑖞𑖝𑖯, 𑖭𑖹𑖪 𑖦𑖹𑖝𑖿𑖨𑖸𑖧𑖭𑖿𑖧𑖯𑖢𑖰 𑖝𑖞𑖝𑖯/𑖊𑖪𑖽

yadi tvaṃ vyākṛtaḥ sarvasatvā api vyākṛtā bhavanti/ tat

𑖧𑖟𑖰 𑖝𑖿𑖪𑖽 𑖪𑖿𑖧𑖯𑖎𑖴𑖝𑖾 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯 𑖀𑖢𑖰 𑖪𑖿𑖧𑖯𑖎𑖴𑖝𑖯 𑖥𑖪𑖡𑖿𑖝𑖰/𑖝𑖝𑖿

kasmād dhetoḥ/ na hi tathatā dvayaprabhāvitā nānātvapra-

𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖡 𑖮𑖰 𑖝𑖞𑖝𑖯 𑖟𑖿𑖪𑖧𑖢𑖿𑖨𑖥𑖯𑖪𑖰𑖝𑖯 𑖡𑖯𑖡𑖯𑖝𑖿𑖪𑖢𑖿𑖨-

bhāvitā/ tad yadā maitreyo bodhim abhisaṃbhotsyate,

𑖥𑖯𑖪𑖰𑖝𑖯/𑖝𑖟𑖿 𑖧𑖟𑖯 𑖦𑖹𑖝𑖿𑖨𑖸𑖧𑖺 𑖤𑖺𑖠𑖰𑖦𑖿 𑖀𑖥𑖰𑖭𑖽𑖥𑖺𑖝𑖿𑖭𑖿𑖧𑖝𑖸,

sarvasatvā api tasmin samaye tādṛśīm eva bodhi-

𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯 𑖀𑖢𑖰 𑖝𑖭𑖿𑖦𑖰𑖡𑖿 𑖭𑖦𑖧𑖸 𑖝𑖯𑖟𑖴𑖫𑖱𑖦𑖿 𑖊𑖪 𑖤𑖺𑖠𑖰-

m abhisaṃbhotsyante/ tat kasmād dhetoḥ/ sarvasatvānubo-

𑖦𑖿 𑖀𑖥𑖰𑖭𑖽𑖥𑖺𑖝𑖿𑖭𑖿𑖧𑖡𑖿𑖝𑖸/ 𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖲𑖤𑖺-

dho hi bodhiḥ/yadā ca maitreyaḥ parinirvāsyati, sarva-

𑖠𑖺 𑖮𑖰 𑖤𑖺𑖠𑖰𑖾/𑖧𑖟𑖯 𑖓 𑖦𑖹𑖝𑖿𑖨𑖸𑖧𑖾 𑖢𑖨𑖰𑖡𑖰𑖨𑖿𑖪𑖯𑖭𑖿𑖧𑖝𑖰, 𑖭𑖨𑖿𑖪-

satvā api tadā parinirvāsyanti/ tat kasmād dhetoḥ/

𑖭𑖝𑖿𑖪𑖯 𑖀𑖢𑖰 𑖝𑖟𑖯 𑖢𑖨𑖰𑖡𑖰𑖨𑖿𑖪𑖯𑖭𑖿𑖧𑖡𑖿𑖝𑖰/𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/

na hy aparinirvṛtānāṃ sarvasatvānāṃ tathāgatāḥ pari-

𑖡 𑖮𑖿𑖧 𑖀𑖢𑖨𑖰𑖡𑖰𑖨𑖿𑖪𑖴𑖝𑖯𑖡𑖯𑖽 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖝𑖞𑖯𑖐𑖝𑖯𑖾 𑖢𑖨𑖰-

nirvānti/ parinirvṛtāni te satvāni paśyanti nirvāṇapra-

𑖡𑖰𑖨𑖿𑖪𑖯𑖡𑖿𑖝𑖰/𑖢𑖨𑖰𑖡𑖰𑖨𑖿𑖪𑖴𑖝𑖯𑖡𑖰 𑖝𑖸 𑖭𑖝𑖿𑖪𑖯𑖡𑖰 𑖢𑖫𑖿𑖧𑖡𑖿𑖝𑖰 𑖡𑖰𑖨𑖿𑖪𑖯𑖜𑖢𑖿𑖨-

kṛtikāni/ tasmād iha maitreya mā etān devapu-

𑖎𑖴𑖝𑖰𑖎𑖯𑖡𑖰/𑖝𑖭𑖿𑖦𑖯𑖟𑖿 𑖂𑖮 𑖦𑖹𑖝𑖿𑖨𑖸𑖧 𑖦𑖯 𑖊𑖝𑖯𑖡𑖿 𑖟𑖸𑖪𑖢𑖲-

trān ullāpaya mā visaṃvādaya/

𑖝𑖿𑖨𑖯𑖡𑖿 𑖄𑖩𑖿𑖩𑖯𑖢𑖧 𑖦𑖯 𑖪𑖰𑖭𑖽𑖪𑖯𑖟𑖧/

云何彌勒受一生記乎。爲從如生得受記耶。爲從如滅得受記耶。若以如生得受記者如無有生。若以如滅得受記者如無有滅。一切衆生皆如也。一切法亦如也。衆聖賢亦如也。至於彌勒亦如也。若彌勒得受記者。一切衆生亦應受記。所以者何。夫如者不二不異。若彌勒得阿耨多羅三藐三菩提者。一切衆生皆亦應得。所以者何。一切衆生即菩提相。若彌勒得滅度者。一切衆生亦應滅度。所以者何。諸佛知一切衆生畢竟寂滅即涅槃相不復更滅。是故彌勒。無以此法誘諸天子。

§ 52

na bodhau kaścit pratiṣṭhate, na nivartate/ api tu

𑖡 𑖤𑖺𑖠𑖻 𑖎𑖫𑖿𑖓𑖰𑖝𑖿 𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖙𑖝𑖸, 𑖡 𑖡𑖰𑖪𑖨𑖿𑖝𑖝𑖸/𑖀𑖢𑖰 𑖝𑖲

khalu punar maitreya yaiṣāṃ devaputrāṇāṃ bodhiparika-

𑖏𑖩𑖲 𑖢𑖲𑖡𑖨𑖿 𑖦𑖹𑖝𑖿𑖨𑖸𑖧 𑖧𑖹𑖬𑖯𑖽 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖯𑖜𑖯𑖽 𑖤𑖺𑖠𑖰𑖢𑖨𑖰𑖎-

lpanadṛṣṭis tām etām utsarjaya/

𑖩𑖿𑖢𑖡𑖟𑖴𑖬𑖿𑖘𑖰𑖭𑖿 𑖝𑖯𑖦𑖿 𑖊𑖝𑖯𑖦𑖿 𑖄𑖝𑖿𑖭𑖨𑖿𑖕𑖧/

na hi bodhiḥ kāyenabhisaṃbudhyate, na cittena/vyupa-

𑖡 𑖮𑖰 𑖤𑖺𑖠𑖰𑖾 𑖎𑖯𑖧𑖡𑖥𑖰𑖭𑖽𑖤𑖲𑖠𑖿𑖧𑖝𑖸, 𑖡 𑖓𑖰𑖝𑖿𑖝𑖸𑖡/𑖪𑖿𑖧𑖲𑖢-

śamo bodhiḥ sarvanimittānām, asamāropo bodhiḥ sarvā-

𑖫𑖦𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖡𑖰𑖦𑖰𑖝𑖿𑖝𑖯𑖡𑖯𑖦𑖿, 𑖀𑖭𑖦𑖯𑖨𑖺𑖢𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖯-

rambaṇānām, apracāro bodhiḥ sarvamanaskārāṇām,

𑖨𑖦𑖿𑖤𑖜𑖯𑖡𑖯𑖦𑖿, 𑖀𑖢𑖿𑖨𑖓𑖯𑖨𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖦𑖡𑖭𑖿𑖎𑖯𑖨𑖯𑖜𑖯𑖦𑖿,

paricchedo bodhiḥ sarvadṛṣṭigatānām, vigamo bodhiḥ

𑖢𑖨𑖰𑖓𑖿𑖔𑖸𑖟𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖟𑖴𑖬𑖿𑖘𑖰𑖐𑖝𑖯𑖡𑖯𑖦𑖿, 𑖪𑖰𑖐𑖦𑖺 𑖤𑖺𑖠𑖰𑖾

sarvaparikalpānām, visaṃyogo bodhiḥ sarveñjitamanyasya-

𑖭𑖨𑖿𑖪𑖢𑖨𑖰𑖎𑖩𑖿𑖢𑖯𑖡𑖯𑖦𑖿, 𑖪𑖰𑖭𑖽𑖧𑖺𑖐𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖸𑖗𑖿𑖕𑖰𑖝𑖦𑖡𑖿𑖧𑖭𑖿𑖧-

nditānām, anadhiṣṭhānaṃ bodhiḥ sarvapraṇidhānānām,

𑖡𑖿𑖟𑖰𑖝𑖯𑖡𑖯𑖦𑖿, 𑖀𑖡𑖠𑖰𑖬𑖿𑖙𑖯𑖡𑖽 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖢𑖿𑖨𑖜𑖰𑖠𑖯𑖡𑖯𑖡𑖯𑖦𑖿,

asaṅgapraveśo bodhiḥ sarvodgrahavigatā, sthitā bodhir

𑖀𑖭𑖒𑖿𑖐𑖢𑖿𑖨𑖪𑖸𑖫𑖺 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖺𑖟𑖿𑖐𑖿𑖨𑖮𑖪𑖰𑖐𑖝𑖯, 𑖭𑖿𑖞𑖰𑖝𑖯 𑖤𑖺𑖠𑖰𑖨𑖿

dharmadhātusthāne, anugatā bodhis tathatāyām,

𑖠𑖨𑖿𑖦𑖠𑖯𑖝𑖲𑖭𑖿𑖞𑖯𑖡𑖸, 𑖀𑖡𑖲𑖐𑖝𑖯 𑖤𑖺𑖠𑖰𑖭𑖿 𑖝𑖞𑖝𑖯𑖧𑖯𑖦𑖿,

pratiṣṭhitā bodhir bhūtakoṭyām, advayā bodhir mano-

𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖙𑖰𑖝𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖥𑖳𑖝𑖎𑖺𑖘𑖿𑖧𑖯𑖦𑖿, 𑖀𑖟𑖿𑖪𑖧𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖦𑖡𑖺–

dharmavigatā, samā bodhir ākāśasamatayā, asaṃskṛtā

𑖠𑖨𑖿𑖦𑖪𑖰𑖐𑖝𑖯, 𑖭𑖦𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖁𑖎𑖯𑖫𑖭𑖦𑖝𑖧𑖯, 𑖀𑖭𑖽𑖭𑖿𑖎𑖴𑖝𑖯

bodhir utpādabhaṅgasthityanyathātvavigatā, parijñā bodhiḥ

𑖤𑖺𑖠𑖰𑖨𑖿 𑖄𑖝𑖿𑖢𑖯𑖟𑖥𑖒𑖿𑖐𑖭𑖿𑖞𑖰𑖝𑖿𑖧𑖡𑖿𑖧𑖞𑖯𑖝𑖿𑖪𑖪𑖰𑖐𑖝𑖯, 𑖢𑖨𑖰𑖕𑖿𑖗𑖯 𑖤𑖺𑖠𑖰𑖾

sarvasatvacittacaritāśayānām, advārā bodhir āya-

𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖓𑖰𑖝𑖿𑖝𑖓𑖨𑖰𑖝𑖯𑖫𑖧𑖯𑖡𑖯𑖦𑖿, 𑖀𑖟𑖿𑖪𑖯𑖨𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖁𑖧–

tanānām, asaṃsṛṣṭā bodhiḥ sarvavāsanānusaṃdhikleśa-

𑖝𑖡𑖯𑖡𑖯𑖦𑖿, 𑖀𑖭𑖽𑖭𑖴𑖬𑖿𑖘𑖯 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖪𑖯𑖭𑖡𑖯𑖡𑖲𑖭𑖽𑖠𑖰𑖎𑖿𑖩𑖸𑖫–

vigatā, na deśasthā na pradeśasthā bodhiḥ sthānāsthā-

𑖪𑖰𑖐𑖝𑖯, 𑖡 𑖟𑖸𑖫𑖭𑖿𑖞𑖯 𑖡 𑖢𑖿𑖨𑖟𑖸𑖫𑖭𑖿𑖞𑖯 𑖤𑖺𑖠𑖰𑖾 𑖭𑖿𑖞𑖯𑖡𑖯𑖭𑖿𑖞𑖯–

navigatā, tathatāpratiṣṭhitā bodhiḥ sarvato ’dṛśyā,

𑖡𑖪𑖰𑖐𑖝𑖯, 𑖝𑖞𑖝𑖯𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖙𑖰𑖝𑖯 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖝𑖺 ’𑖟𑖴𑖫𑖿𑖧𑖯,

nāmadheyamātraṃ bodhis tac ca nāma nirīhakam,

𑖡𑖯𑖦𑖠𑖸𑖧𑖦𑖯𑖝𑖿𑖨𑖽 𑖤𑖺𑖠𑖰𑖭𑖿 𑖝𑖓𑖿 𑖓 𑖡𑖯𑖦 𑖡𑖰𑖨𑖱𑖮𑖎𑖦𑖿,

nirātmikā bodhir āyūhaniryūhavigatā, anākulā

𑖡𑖰𑖨𑖯𑖝𑖿𑖦𑖰𑖎𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖁𑖧𑖳𑖮𑖡𑖰𑖨𑖿𑖧𑖳𑖮𑖪𑖰𑖐𑖝𑖯, 𑖀𑖡𑖯𑖎𑖲𑖩𑖯

bodhiḥ prakṛtipariśuddhā, prakāśā bodhiḥ svabhāvapari-

𑖤𑖺𑖠𑖰𑖾 𑖢𑖿𑖨𑖎𑖴𑖝𑖰𑖢𑖨𑖰𑖫𑖲𑖟𑖿𑖠𑖯, 𑖢𑖿𑖨𑖎𑖯𑖫𑖯 𑖤𑖺𑖠𑖰𑖾 𑖭𑖿𑖪𑖥𑖯𑖪𑖢𑖨𑖰–

śuddhā, anudgrahā bodhir adhyālambanavigatā, nirnānā-

𑖫𑖲𑖟𑖿𑖠𑖯, 𑖀𑖡𑖲𑖟𑖿𑖐𑖿𑖨𑖮𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖀𑖠𑖿𑖧𑖯𑖩𑖦𑖿𑖤𑖡𑖪𑖰𑖐𑖝𑖯, 𑖡𑖰𑖨𑖿𑖡𑖯𑖡𑖯-

tvā bodhiḥ sarvadharmasamatāvabodhatvāt, anupamā

𑖝𑖿𑖪𑖯 𑖤𑖺𑖠𑖰𑖾 𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖭𑖦𑖝𑖯𑖪𑖤𑖺𑖠𑖝𑖿𑖪𑖯𑖝𑖿, 𑖀𑖡𑖲𑖢𑖦𑖯

bodhir upamopanyāsavigatāḥ, sūkṣmā bodhir duranu-

𑖤𑖺𑖠𑖰𑖨𑖿 𑖄𑖢𑖦𑖺𑖢𑖡𑖿𑖧𑖯𑖭𑖪𑖰𑖐𑖝𑖯𑖾, 𑖭𑖳𑖎𑖿𑖬𑖿𑖦𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖟𑖲𑖨𑖡𑖲-

bodhatvāt, sarvatrānugatā bodhir ākāśasvabhāvatvāt/

𑖤𑖺𑖠𑖝𑖿𑖪𑖯𑖝𑖿, 𑖭𑖨𑖿𑖪𑖝𑖿𑖨𑖯𑖡𑖲𑖐𑖝𑖯 𑖤𑖺𑖠𑖰𑖨𑖿 𑖁𑖎𑖯𑖫𑖭𑖿𑖪𑖥𑖯𑖪𑖝𑖿𑖪𑖯𑖝𑖿/

sā na śakyā kāyena vācā cittenâbhisaṃboddhum/

𑖭𑖯 𑖡 𑖫𑖎𑖿𑖧𑖯 𑖎𑖯𑖧𑖸𑖡 𑖪𑖯𑖓𑖯 𑖓𑖰𑖝𑖿𑖝𑖸𑖡𑖯𑖥𑖰𑖭𑖽𑖤𑖺𑖟𑖿𑖠𑖲𑖦𑖿/

實無發阿耨多羅三藐三菩提心者。亦無退者。彌勒當令此諸天子捨於分別菩提之見。所以者何。菩提者。不可以身得。不可以心得。寂滅是菩提。滅諸相故。不觀是菩提離諸縁故。不行是菩提無憶念故。斷是菩提捨諸見故。離是菩提離諸妄想故。障是菩提障諸願故。不入是菩提無貪著故。順是菩提順於如故。住是菩提住法性故。至是菩提至實際故。不二是菩提離意法故。等是菩提等虛空故。無爲是菩提無生住滅故。知是菩提了衆生心行故。不會是菩提諸入不會故。不合是菩提離煩惱習故。無處是菩提無形色故。假名是菩提名字空故。如化是菩提無取捨故。無亂是菩提常自靜故。善寂是菩提性清淨故。無取是菩提離攀縁故。無異是菩提諸法等故。無比是菩提無可喩故。微妙是菩提諸法難知故。

§ 53

iha bhagavan nirdeśe nirdiśyamāne tataḥ pariṣa-

𑖂𑖮 𑖥𑖐𑖪𑖡𑖿 𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖸 𑖡𑖰𑖨𑖿𑖟𑖰𑖫𑖿𑖧𑖦𑖯𑖡𑖸 𑖝𑖝𑖾 𑖢𑖨𑖰𑖬-

do dvayor devaputraśatayor anutpattikeṣu dharmeṣu

𑖟𑖺 𑖟𑖿𑖪𑖧𑖺𑖨𑖿 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖫𑖝𑖧𑖺𑖨𑖿 𑖀𑖡𑖲𑖝𑖿𑖢𑖝𑖿𑖝𑖰𑖎𑖸𑖬𑖲 𑖠𑖨𑖿𑖦𑖸𑖬𑖲

kṣāntipratilambho ’bhūt/ ahaṃ ca niṣpratibhāno ’bhūvam/

𑖎𑖿𑖬𑖯𑖡𑖿𑖝𑖰𑖢𑖿𑖨𑖝𑖰𑖩𑖦𑖿𑖤𑖺 ’𑖥𑖳𑖝𑖿/ 𑖀𑖮𑖽 𑖓 𑖡𑖰𑖬𑖿𑖢𑖿𑖨𑖝𑖰𑖥𑖯𑖡𑖺 ’𑖥𑖳𑖪𑖦𑖿/

tan naham bhagavan utsahe tasya satpuruṣasya glāna-

paripṛcchako gantum/

世尊。維摩詰說是法時。二百天子得無生法忍。故我不任詣彼問疾。

§ 54

tatra bhagavān prabhāvyūhaṃ licchavikumāram

āmantrayate sma : gaccha tvaṃ satpuruṣa vimalakī-

rter licchaver glānaparipṛcchakaḥ/

prabhāvyūho 'py āha : nahaṃ bhagavan utsahe

tasya satpuruṣasya glānaparipṛcchako gantum/ tat

kasmād dhetoḥ/abhijānāmy ahaṃ bhagavan : ekasmin

samaye bhagavan vaiśālyā mahānagaryā niṣkramāmi/

vimalakīrtiś ca licchaviḥ praviśati/ so 'haṃ tam

abhivādyaivam avocam : kutas tvaṃ gṛhapate

āgacchasīti/

sa māṃ evam āha : āgacchāmi bodhimaṇḍād

𑖭 𑖦𑖯𑖦𑖿 𑖊𑖪𑖦𑖿 𑖁𑖮 : 𑖁𑖐𑖓𑖿𑖔𑖯𑖦𑖰 𑖤𑖺𑖠𑖰𑖦𑖜𑖿𑖚𑖯𑖟𑖿

iti/

𑖂𑖝𑖰 /

tam aham etad avocam : bodhimaṇḍa iti

𑖝𑖦𑖿 𑖀𑖮𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖦𑖿 : 𑖤𑖺𑖠𑖰𑖦𑖜𑖿𑖚 𑖂𑖝𑖰

kasyaitan nāma/

𑖎𑖭𑖿𑖧𑖹𑖝𑖡𑖿 𑖡𑖯𑖦 /

sa mām etad avocat :

𑖭 𑖦𑖯𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖿:

佛告光嚴童子。汝行詣維摩詰問疾。光嚴白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔出毘耶離大城。時維摩詰方入城。我即爲作禮而問言。居士從何所來。答我言。吾從道場來。我問道場者何所是。答曰。

§ 55

bodhimaṇḍa iti kulaputra āśayamaṇḍa eṣo

𑖤𑖺𑖠𑖰𑖦𑖜𑖿𑖚 𑖂𑖝𑖰 𑖎𑖲𑖩𑖢𑖲𑖝𑖿𑖨 𑖁𑖫𑖧𑖦𑖜𑖿𑖚 𑖊𑖬𑖺

’kṛtrimatayā, prayogamaṇḍa eṣa ārambhottāraṇatayā,

’𑖎𑖴𑖝𑖿𑖨𑖰𑖦𑖝𑖧𑖯, 𑖢𑖿𑖨𑖧𑖺𑖐𑖦𑖜𑖿𑖚 𑖊𑖬 𑖁𑖨𑖦𑖿𑖥𑖺𑖝𑖿𑖝𑖯𑖨𑖜𑖝𑖧𑖯,

adhyāśayamaṇḍa eṣa viśeṣādhigamatayā, bodhicittama-

𑖀𑖠𑖿𑖧𑖯𑖫𑖧𑖦𑖜𑖿𑖚 𑖊𑖬 𑖪𑖰𑖫𑖸𑖬𑖯𑖠𑖰𑖐𑖦𑖝𑖧𑖯, 𑖤𑖺𑖠𑖰𑖓𑖰𑖝𑖿𑖝𑖦-

ṇḍa eṣo ’saṃpramoṣaṇatayā,

𑖜𑖿𑖚 𑖊𑖬𑖺 ’𑖭𑖽𑖢𑖿𑖨𑖦𑖺𑖬𑖜𑖝𑖧𑖯,

直心是道場無虛假故。發行是道場能辦事故。深心是道場增益功德故。菩提心是道場無錯謬故。

§ 56

dānamaṇḍa eṣa vipākāpratikāṅkṣaṇatayā, śīlamaṇḍa
𑖟𑖯 𑖡 𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖪𑖰 𑖢𑖯 𑖎𑖯 𑖢𑖿𑖨 𑖝𑖰 𑖎𑖯𑖽 𑖎𑖿𑖬 𑖜 𑖝 𑖧𑖯, 𑖫𑖱 𑖩 𑖦 𑖜𑖿𑖚
eṣa praṇidhānaparipūraṇatayā, kṣāntimaṇḍa eṣa
𑖈 𑖬 𑖢𑖿𑖨 𑖜𑖰 𑖠𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖳 𑖨 𑖜 𑖝 𑖧𑖯, 𑖎𑖿𑖬𑖯𑖽 𑖝𑖰 𑖦 𑖜𑖿𑖚 𑖈 𑖬
sarvasatvāpratihatacittatayā, vīryamaṇḍa eṣo ’viniva-
𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪𑖯 𑖢𑖿𑖨 𑖝𑖰 𑖮 𑖝 𑖓𑖰 𑖝𑖿𑖝 𑖝 𑖧𑖯, 𑖪𑖱 𑖨𑖿𑖧 𑖦 𑖜𑖿𑖚 𑖈 𑖬𑖺 ’𑖪𑖰 𑖡𑖰 𑖪–
rtanatayā, dhyānamaṇḍa eṣa cittakarmaṇyatayā, prajñā-
𑖨𑖿𑖝 𑖡 𑖝 𑖧𑖯, 𑖠𑖿𑖧𑖯 𑖡 𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖓𑖰 𑖝𑖿𑖝 𑖎 𑖨𑖿𑖦 𑖜𑖿𑖧 𑖝 𑖧𑖯, 𑖢𑖿𑖨 𑖕𑖿𑖗𑖯–
maṇḍa eṣa pratyakṣadarśitayā,
𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖢𑖿𑖨 𑖝𑖿𑖧 𑖎𑖿𑖬 𑖟 𑖨𑖿𑖫𑖰 𑖝 𑖧𑖯,

布施是道場不望報故。持戒是道場得願具故。忍辱是道場於諸衆生心無礙故。精進是道場不懈退故。禪定是道場心調柔故。智慧是道場現見諸法故。

§ 57

maitrīmaṇḍa eṣa sarvasatvasamacittatayā, karuṇā-
𑖦𑖹 𑖝𑖿𑖨𑖱 𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪 𑖭 𑖦 𑖓𑖰 𑖝𑖿𑖝 𑖝 𑖧𑖯, 𑖎 𑖨𑖲 𑖜𑖯–
maṇḍa eṣa khedasahiṣṇutayā, muditāmaṇḍa eṣa
𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖏𑖸 𑖟 𑖭 𑖮𑖰 𑖬𑖿𑖜𑖲 𑖝 𑖧𑖯, 𑖦𑖲 𑖟𑖰 𑖝𑖯 𑖦 𑖜𑖿𑖚 𑖈 𑖬
dharmārāmaratiratatayā, upekṣāmaṇḍa eṣo ’nunayapra-
𑖠 𑖨𑖿𑖦𑖯 𑖨𑖯 𑖦 𑖨 𑖝𑖰 𑖨 𑖝 𑖝 𑖧𑖯, 𑖄 𑖢𑖸 𑖎𑖿𑖬𑖯 𑖦 𑖜𑖿𑖚 𑖈 𑖬𑖺 ’𑖡𑖲 𑖡 𑖧 𑖢𑖿𑖨–
tighaprahāṇatayā,
𑖝𑖰 𑖑 𑖢𑖿𑖨 𑖮𑖯 𑖜 𑖝 𑖧𑖯,

慈是道場等衆生故。悲是道場忍疲苦故。喜是道場悅樂法故。捨是道場憎愛斷故。

§ 58

abhijñāmaṇḍa eṣa ṣaḍabhijñatayā, vimokṣamaṇḍa
𑖀 𑖥𑖰 𑖕𑖿𑖗𑖯 𑖦 𑖜𑖿𑖚 𑖈 𑖬 𑖬 𑖚 𑖥𑖰 𑖕𑖿𑖗 𑖝 𑖧𑖯, 𑖪𑖰 𑖦𑖺 𑖎𑖿𑖬 𑖦 𑖜𑖿𑖚

eṣo ’kalpanatayā, upāyamaṇḍa eṣa satvaparipāca-

𑖊𑖬𑖺 ’𑖎𑖩𑖿𑖢𑖡𑖝𑖧𑖯, 𑖄𑖢𑖯𑖧𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖝𑖿𑖪𑖢𑖨𑖰𑖢𑖯𑖓–

natayā, saṃgrahavastumaṇḍa eṣa sarvasatvasaṃgrahaṇata-

𑖡𑖝𑖧𑖯, 𑖭𑖽𑖐𑖿𑖨𑖮𑖪𑖭𑖿𑖝𑖲𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖭𑖽𑖐𑖿𑖨𑖮𑖜𑖝–

yā, śrutamaṇḍa eṣa pratipattisārakatvāt, nidhyaptima-

𑖧𑖯, 𑖫𑖿𑖨𑖲𑖝𑖦𑖜𑖿𑖚 𑖊𑖬 𑖢𑖿𑖨𑖝𑖰𑖢𑖝𑖿𑖝𑖰𑖭𑖯𑖨𑖎𑖝𑖿𑖪𑖯𑖝𑖿, 𑖡𑖰𑖠𑖿𑖧𑖢𑖿𑖝𑖰𑖦–

ṇḍa eṣa yoniśaḥpratyavekṣaṇatayā, bodhipakṣyadharma-

𑖜𑖿𑖚 𑖊𑖬 𑖧𑖺𑖡𑖰𑖫𑖾𑖢𑖿𑖨𑖝𑖿𑖧𑖪𑖸𑖎𑖿𑖬𑖜𑖝𑖧𑖯, 𑖤𑖺𑖠𑖰𑖢𑖎𑖿𑖬𑖿𑖧𑖠𑖨𑖿𑖦–

maṇḍa eṣa saṃskṛtāsaṃskṛtotsarjanatayā, satyamaṇḍa

𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖽𑖭𑖿𑖎𑖴𑖝𑖯𑖭𑖽𑖭𑖿𑖎𑖴𑖝𑖺𑖝𑖿𑖭𑖨𑖿𑖕𑖡𑖝𑖧𑖯, 𑖭𑖝𑖿𑖧𑖦𑖜𑖿𑖚

eṣa sarvalokāvisaṃvādanatayā, pratītyasamutpādamaṇḍa

𑖊𑖬 𑖭𑖨𑖿𑖪𑖩𑖺𑖎𑖯𑖪𑖰𑖭𑖽𑖪𑖯𑖟𑖡𑖝𑖧𑖯, 𑖢𑖿𑖨𑖝𑖱𑖝𑖿𑖧𑖭𑖦𑖲𑖝𑖿𑖢𑖯𑖟𑖦𑖜𑖿𑖚

eṣo ’vidyāsravakṣayatayā yāvaj jarāmaraṇāsravakṣa-

𑖊𑖬𑖺 ’𑖪𑖰𑖟𑖿𑖧𑖯𑖭𑖿𑖨𑖪𑖎𑖿𑖬𑖧𑖝𑖧𑖯 𑖧𑖯𑖪𑖕𑖿 𑖕𑖨𑖯𑖦𑖨𑖜𑖯𑖭𑖿𑖨𑖪𑖎𑖿𑖬–

yatayā, sarvakleśapraśamanamaṇḍa eṣa yathābhūtābhi-

𑖧𑖝𑖧𑖯, 𑖭𑖨𑖿𑖪𑖎𑖿𑖩𑖸𑖫𑖢𑖿𑖨𑖫𑖦𑖡𑖦𑖜𑖿𑖚 𑖊𑖬 𑖧𑖞𑖯𑖥𑖳𑖝𑖯𑖥𑖰–

saṃbodhanatayā,

𑖭𑖽𑖤𑖺𑖠𑖡𑖝𑖧𑖯,

神通是道場成就六通故。解脱是道場能背捨故。方便是道場教化衆生故。四攝是道場攝衆生故。多聞是道場如聞行故。伏心是道場正觀諸法故。三十七品是道場捨有爲法故。諦是道場不誑世間故。縁起是道場無明乃至老死皆無盡故。諸煩惱是道場知如實故。

§ 59

sarvasatvamaṇḍa eṣa satvāsvabhāvatayā, sarvadharma-

𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖝𑖿𑖪𑖯𑖭𑖿𑖪𑖥𑖯𑖪𑖝𑖧𑖯, 𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦–

maṇḍa eṣa śūnyatābhisaṃbodhanatayā, sarvamāranirghāta-

𑖦𑖜𑖿𑖚 𑖊𑖬 𑖫𑖳𑖡𑖿𑖧𑖝𑖯𑖥𑖰𑖭𑖽𑖤𑖺𑖠𑖡𑖝𑖧𑖯, 𑖭𑖨𑖿𑖪𑖦𑖯𑖨𑖡𑖰𑖨𑖿𑖑𑖯𑖝–

namaṇḍa eṣo ’calanatayā, traidhātukamaṇḍa eṣa prasthā-

𑖡𑖦𑖜𑖿𑖚 𑖊𑖬𑖺 ’𑖓𑖩𑖡𑖝𑖧𑖯, 𑖝𑖿𑖨𑖹𑖠𑖯𑖝𑖲𑖎𑖦𑖜𑖿𑖚 𑖊𑖬 𑖢𑖿𑖨𑖭𑖿𑖞𑖯–

navigamanatayā, siṃhanādanadanavīryamaṇḍa eṣo

𑖡𑖪𑖰𑖐𑖦𑖡𑖝𑖧𑖯, 𑖭𑖰𑖽𑖮𑖡𑖯𑖟𑖡𑖟𑖡𑖪𑖱𑖨𑖿𑖧𑖦𑖜𑖿𑖚 𑖊𑖬𑖺

’bhītānuttrāsanatayā, balavaiśāradyāveṇikasarvabuddhadha-

’𑖥𑖱𑖝𑖯𑖡𑖲𑖝𑖿𑖝𑖿𑖨𑖯𑖭𑖡𑖝𑖧𑖯, 𑖤𑖩𑖪𑖹𑖫𑖯𑖨𑖟𑖿𑖧𑖯𑖪𑖸𑖜𑖰𑖎𑖭𑖨𑖿𑖪𑖤𑖲𑖟𑖿𑖠𑖠–

rmamaṇḍa eṣa sarvato ’nupākruṣṭatvāt, traividyavidyā-

𑖨𑖿𑖦𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖨𑖿𑖪𑖝𑖺 ‘𑖡𑖲𑖢𑖯𑖎𑖿𑖨𑖲𑖬𑖿𑖘𑖝𑖿𑖪𑖯𑖝𑖿, 𑖝𑖿𑖨𑖹𑖪𑖰𑖟𑖿𑖧𑖪𑖰𑖟𑖿𑖧𑖯–

maṇḍa eṣa niravaśeṣatvāt kleśānāṃ, ekacittanira-

𑖦𑖜𑖿𑖚 𑖊𑖬 𑖡𑖰𑖨𑖪𑖫𑖸𑖬𑖝𑖿𑖪𑖯𑖝𑖿 𑖎𑖿𑖩𑖸𑖫𑖯𑖡𑖯𑖽, 𑖊𑖎𑖓𑖰𑖝𑖿𑖝𑖡𑖰𑖨–

vaśeṣasarvadharmānubodhamaṇḍa eṣa sarvajñajñānasamudā-

𑖪𑖫𑖸𑖬𑖭𑖨𑖿𑖪𑖠𑖨𑖿𑖦𑖯𑖡𑖲𑖤𑖺𑖠𑖦𑖜𑖿𑖚 𑖊𑖬 𑖭𑖨𑖿𑖪𑖕𑖿𑖗𑖕𑖿𑖗𑖯𑖡𑖭𑖦𑖲𑖟𑖯–

gamatvāt/

𑖐𑖦𑖝𑖿𑖪𑖯𑖝𑖿/

衆生是道場知無我故。一切法是道場知諸法空故。降摩是道場不傾動故。三界是道場無所趣故。師子吼是道場無所畏故。力無畏不共法是道場無諸過故。三明是道場無餘礙故。一念知一切法是道場成就一切智故。

§ 60

iti hi kulaputra yāvanto bodhisatvāḥ pāramitāpra-

𑖂𑖝𑖰 𑖮𑖰 𑖎𑖲𑖩𑖢𑖲𑖝𑖿𑖨 𑖧𑖯𑖪𑖡𑖿𑖝𑖺 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖯𑖾 𑖢𑖯𑖨𑖦𑖰𑖝𑖯𑖢𑖿𑖨–

tisaṃyuktaṃ satvaparipākapratisaṃyuktaṃ saddharmaparigraha-

𑖝𑖰𑖭𑖽𑖧𑖲𑖎𑖿𑖝𑖽 𑖭𑖝𑖿𑖪𑖢𑖨𑖰𑖢𑖯𑖎𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖧𑖲𑖎𑖿𑖝𑖽 𑖭𑖟𑖿𑖠𑖨𑖿𑖦𑖢𑖨𑖰𑖐𑖿𑖨𑖮–

pratisaṃyuktaṃ kuśalamūlapratisaṃyuktaṃ kramam utkṣipanti

𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖧𑖲𑖎𑖿𑖝𑖽 𑖎𑖲𑖫𑖩𑖦𑖳𑖩𑖢𑖿𑖨𑖝𑖰𑖭𑖽𑖧𑖲𑖎𑖿𑖝𑖽 𑖎𑖿𑖨𑖦𑖦𑖿 𑖄𑖝𑖿𑖎𑖿𑖬𑖰𑖢𑖡𑖿𑖝𑖰

nikṣipanti ca/ sarve te bodhimaṇḍād āgacchanti, buddha-

𑖡𑖰 𑖎𑖿𑖬𑖰 𑖢 𑖡𑖿𑖝𑖰 𑖓/𑖭 𑖨𑖿𑖪𑖸 𑖝𑖸 𑖤𑖺 𑖠𑖰 𑖦 𑖜𑖿𑖚𑖯 𑖟𑖿 𑖁 𑖐 𑖓𑖿𑖔 𑖡𑖿𑖝𑖰, 𑖤𑖲 𑖟𑖿𑖠-

dharmebhya āgacchanti, buddhadharmeṣu ca pratiṣṭhante/

𑖠 𑖨𑖿𑖦𑖸 𑖥𑖿𑖧 𑖁 𑖐 𑖓𑖿𑖔 𑖡𑖿𑖝𑖰, 𑖤𑖲 𑖟𑖿𑖠 𑖠 𑖨𑖿𑖦𑖸 𑖬𑖲 𑖓 𑖢𑖿𑖨 𑖝𑖰 𑖬𑖿𑖙 𑖡𑖿𑖝𑖸/

如是善男子。菩薩若應諸波羅密教化衆生。諸有所作擧足下足。當知皆從道場來住於佛法矣。

§ 61

iha bhagavan nirdeśe nirdiśyamāne pañcamātrair

𑖂 𑖮 𑖥 𑖐 𑖪 𑖡𑖿 𑖡𑖰 𑖨𑖿𑖟𑖸 𑖫𑖸 𑖡𑖰 𑖨𑖿𑖟𑖰 𑖫𑖿𑖧 𑖦𑖯 𑖡𑖸 𑖢 𑖗𑖿𑖓 𑖦𑖯 𑖝𑖿𑖨𑖹 𑖨𑖿

devamanuṣyaśatair bodhāya cittāny utpāditāni/ ahaṃ

𑖟𑖸 𑖪 𑖦 𑖡𑖲 𑖬𑖿𑖧 𑖫 𑖝𑖹 𑖨𑖿 𑖤𑖺 𑖠𑖯 𑖧 𑖓𑖰 𑖝𑖿𑖝𑖯 𑖡𑖿𑖧 𑖄 𑖝𑖿𑖢𑖯 𑖟𑖰 𑖝𑖯 𑖡𑖰/𑖀 𑖮𑖽

ca niṣpratibhāno 'bhūvam/ tan nahaṃ bhagavan utsahe

𑖓 𑖡𑖰 𑖬𑖿𑖢𑖿𑖨 𑖝𑖰 𑖥𑖯 𑖡𑖺 '𑖥𑖳 𑖪 𑖦𑖿/𑖝 𑖡𑖿 𑖡 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/

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

說是法時五百天人皆發阿耨多羅三藐三菩提心。故我不任詣彼問疾。

§ 62

tatra bhagavān jagatindharaṃ bodhisatvam āmantra-

𑖝 𑖝𑖿𑖨 𑖥 𑖐 𑖪𑖯 𑖡𑖿 𑖕 𑖐 𑖝𑖰 𑖡𑖿𑖠 𑖨𑖽 𑖤𑖺 𑖠𑖰 𑖭 𑖝𑖿𑖪 𑖦𑖿 𑖁 𑖦 𑖡𑖿𑖝𑖿𑖨-

yate sma : gaccha tvaṃ jagatindhara vimalakīrter

𑖧 𑖝𑖸 𑖭𑖿𑖦 : 𑖐 𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖕 𑖐 𑖝𑖰 𑖡𑖿𑖠 𑖨 𑖪𑖰 𑖦 𑖩 𑖎𑖱 𑖨𑖿𑖝𑖸 𑖨𑖿

licchaver glānaparipṛcchakaḥ/

𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸 𑖨𑖿 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖓𑖿𑖔 𑖎𑖾/

jagatindharo 'py āha : nahaṃ bhagavan utsahe

𑖕 𑖐 𑖝𑖰 𑖡𑖿𑖠 𑖨𑖺 '𑖢𑖿𑖧 𑖁 𑖮 : 𑖡 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸

tasya satpuruṣasya glānaparipṛcchako gantum/ tat

𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖝𑖝𑖿

kasmād dhetoḥ/ abhijānāmy ahaṃ bhagavan : ekasmin

𑖎𑖭𑖿𑖦𑖯𑖟𑖿 𑖠𑖸𑖝𑖺𑖾/𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖊𑖎𑖭𑖿𑖦𑖰𑖡𑖿

samaye svake vihāre viharāmi/ atha māraḥ pāpīyān

𑖭𑖦𑖧𑖸 𑖭𑖿𑖪𑖎𑖸 𑖪𑖰𑖮𑖯𑖨𑖸 𑖪𑖰𑖮𑖨𑖯𑖦𑖰/𑖀𑖞 𑖦𑖯𑖨𑖾 𑖢𑖯𑖢𑖱𑖧𑖯𑖡𑖿

dvādaśabhir apsaraḥsahasraiḥ parivṛtaḥ śakraveṣeṇa

𑖟𑖿𑖪𑖯𑖟𑖫𑖥𑖰𑖨𑖿 𑖀𑖢𑖿𑖭𑖨𑖾𑖭𑖮𑖭𑖿𑖨𑖹𑖾 𑖢𑖨𑖰𑖪𑖴𑖝𑖾 𑖫𑖎𑖿𑖨𑖪𑖸𑖬𑖸𑖜

tūryasaṃgītisaṃpravāditena yenahaṃ tenopasaṃkramya

𑖝𑖳𑖨𑖿𑖧𑖭𑖽𑖐𑖱𑖝𑖰𑖭𑖽𑖢𑖿𑖨𑖪𑖯𑖟𑖰𑖝𑖸𑖡 𑖧𑖸𑖡𑖮𑖽 𑖝𑖸𑖡𑖺𑖢𑖭𑖽𑖎𑖿𑖨𑖦𑖿𑖧

mama pādau śirasā vanditvā saparivāro māṃ pura-

𑖦𑖦 𑖢𑖯𑖟𑖻 𑖫𑖰𑖨𑖭𑖯 𑖪𑖡𑖿𑖟𑖰𑖝𑖿𑖪𑖯 𑖭𑖢𑖨𑖰𑖪𑖯𑖨𑖺 𑖦𑖯𑖽 𑖢𑖲𑖨-

skṛtyaikānte ’sthāt/ tam enam ahaṃ jānāmi — śakra

𑖭𑖿𑖎𑖴𑖝𑖿𑖧𑖹𑖎𑖯𑖡𑖿𑖝𑖸 ’𑖭𑖿𑖞𑖯𑖝𑖿/𑖝𑖦𑖿 𑖊𑖡𑖦𑖿 𑖀𑖮𑖽 𑖕𑖯𑖡𑖯𑖦𑖰 — 𑖫𑖎𑖿𑖨

eṣa devendra iti/

𑖊𑖬 𑖟𑖸𑖪𑖸𑖡𑖿𑖟𑖿𑖨 𑖂𑖝𑖰/

tam aham etad avocam : svāgataṃ te

𑖝𑖦𑖿 𑖀𑖮𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖦𑖿 : 𑖭𑖿𑖪𑖯𑖐𑖝𑖽 𑖝𑖸

kauśika, apramattena te bhavitavyaṃ sarvakāmaratiṣu,

𑖎𑖻𑖫𑖰𑖎, 𑖀𑖢𑖿𑖨𑖦𑖝𑖿𑖝𑖸𑖡 𑖝𑖸 𑖥𑖪𑖰𑖝𑖪𑖿𑖧𑖽 𑖭𑖨𑖿𑖪𑖎𑖯𑖦𑖨𑖝𑖰𑖬𑖲,

anityapratyavekṣaṇābahulenattasāreṇa te bhavitavyaṃ

𑖀𑖡𑖰𑖝𑖿𑖧𑖢𑖿𑖨𑖝𑖿𑖧𑖪𑖸𑖎𑖿𑖬𑖜𑖯𑖤𑖮𑖲𑖩𑖸𑖡𑖝𑖿𑖝𑖭𑖯𑖨𑖸𑖜 𑖝𑖸 𑖥𑖪𑖰𑖝𑖪𑖿𑖧𑖽

kāyajīvitabhogebhyaḥ/

𑖎𑖯𑖧𑖕𑖱𑖪𑖰𑖝𑖥𑖺𑖐𑖸𑖥𑖿𑖧𑖾/

sa mām evam āha : pratīccha tvaṃ satpuruṣa

𑖭 𑖦𑖯𑖦𑖿 𑖊𑖪𑖦𑖿 𑖁𑖮 : 𑖢𑖿𑖨𑖝𑖱𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬

imāni dvādaśāpsaraḥsahasrāṇi mamantikāt, etās te paricārikā bhavantām/

tam aham etad avocam : mā tvaṃ kauṣi-ka akalpikena vastunā śramaṇān śākyaputrīyān nimantraya, yathā na hy etā asmākaṃ kalpyanta iti/

佛告持世菩薩。汝行詣維摩詰問疾。持世白佛言。世尊。我不堪任詣彼問疾。所以者何。憶念我昔住於靜室。時。魔波旬從萬二千天女。狀如帝釋鼓樂絃歌來詣我所。與其眷屬稽首我足。合掌恭敬於一面立。我意謂是帝釋。而語之言。善來憍尸迦。雖福應有不當自恣。當觀五欲無常以求善本。於身命財而修堅法。即語我言。正士。受是萬二千天女可備掃灑。我言。憍尸迦。無以此非法之物要我沙門釋子此非我宜。

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eṣā ca kathā pravṛttā, vimalakīrtir licchavir upasaṃkrāntaḥ/ sa māṃ evam āha : mā atra kula-putra śakrasaṃjñām utpādaya/ māra eṣa pāpīyāṃs tava viheṭhanābhiprāya upasaṃkrāntaḥ, naiṣa śakra iti/

atha vimalakīrtir licchavis taṃ māraṃ pāpī-

yāṃsam etad avocat : asmabhyaṃ pāpīyan etā

𑖧𑖯𑖽𑖭𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖿 : 𑖀𑖭𑖿𑖦𑖥𑖿𑖧𑖽 𑖢𑖯𑖢𑖱𑖧𑖡𑖿 𑖊𑖝𑖯

apsaraso niryātaya/ asmākam etāḥ kalpyante, na

𑖀𑖢𑖿𑖭𑖨𑖭𑖺 𑖡𑖰𑖨𑖿𑖧𑖯𑖝𑖧/𑖀𑖭𑖿𑖦𑖯𑖎𑖦𑖿 𑖊𑖝𑖯𑖾 𑖎𑖩𑖿𑖢𑖿𑖧𑖡𑖿𑖝𑖸, 𑖡

śramaṇānāṃ śākyaputrīyāṇām iti/

𑖫𑖿𑖨𑖦𑖜𑖯𑖡𑖯𑖽 𑖫𑖯𑖎𑖿𑖧𑖢𑖲𑖝𑖿𑖨𑖱𑖧𑖯𑖜𑖯𑖦𑖿 𑖂𑖝𑖰/

atha māraḥ pāpīyān bhītas trastaḥ saṃvignaḥ/mā

𑖀𑖞 𑖦𑖯𑖨𑖾 𑖢𑖯𑖢𑖱𑖧𑖯𑖡𑖿 𑖥𑖱𑖝𑖭𑖿 𑖝𑖿𑖨𑖭𑖿𑖝𑖾 𑖭𑖽𑖪𑖰𑖐𑖿𑖡𑖾/ 𑖦𑖯

vimalakīrtinā licchavinā vipralapsya iti, icchati

𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖡𑖯 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖡𑖯 𑖪𑖰𑖢𑖿𑖨𑖩𑖢𑖿𑖭𑖿𑖧 𑖂𑖝𑖰, 𑖂𑖓𑖿𑖔𑖝𑖰

cantardhātum, na ca śaknoti sarvarddhim api darśayi-

𑖓𑖡𑖿𑖝𑖨𑖿𑖠𑖯𑖝𑖲𑖦𑖿, 𑖡 𑖓 𑖫𑖎𑖿𑖡𑖺𑖝𑖰 𑖭𑖨𑖿𑖪𑖨𑖿𑖟𑖿𑖠𑖰𑖦𑖿 𑖀𑖢𑖰 𑖟𑖨𑖿𑖫𑖧𑖰-

tvantardhātum/ so 'ntarīkṣāc chabdam aśrauṣīt : niryā-

𑖝𑖿𑖪𑖡𑖿𑖝𑖨𑖿𑖠𑖯𑖝𑖲𑖦𑖿/𑖭𑖺 '𑖡𑖿𑖝𑖨𑖱𑖎𑖿𑖬𑖯𑖓𑖿 𑖔𑖤𑖿𑖟𑖦𑖿 𑖀𑖫𑖿𑖨𑖻𑖬𑖱𑖝𑖿 : 𑖡𑖰𑖨𑖿𑖧𑖯-

taya tvam etāḥ pāpīyan apsarasa etasmai satpuru-

𑖝𑖧 𑖝𑖿𑖪𑖦𑖿 𑖊𑖝𑖯𑖾 𑖢𑖯𑖢𑖱𑖧𑖡𑖿 𑖀𑖢𑖿𑖭𑖨𑖭 𑖊𑖝𑖭𑖿𑖦𑖹 𑖭𑖝𑖿𑖢𑖲𑖨𑖲-

ṣāya, tataḥ śakṣyasi svabhavanaṃ gantum/ atha māro

𑖬𑖯𑖧, 𑖝𑖝𑖾 𑖫𑖎𑖿𑖬𑖿𑖧𑖭𑖰 𑖭𑖿𑖪𑖥𑖪𑖡𑖽 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/𑖀𑖞 𑖦𑖯𑖨𑖺

bhītas trasto 'kāmako 'smai tā apsaraso niryātayati/

𑖥𑖱𑖝𑖭𑖿 𑖝𑖿𑖨𑖭𑖿𑖝𑖺 '𑖎𑖯𑖦𑖎𑖺 '𑖭𑖿𑖦𑖹 𑖝𑖯 𑖀𑖢𑖿𑖭𑖨𑖭𑖺 𑖡𑖰𑖨𑖿𑖧𑖯𑖝𑖧𑖝𑖰/

所言未訖時維摩詰來謂我言。非帝釋也。是爲魔來嬈固汝耳。即語魔言。是諸女等可以與我。如我應受。魔即驚懼念。維摩詰將無惱我。欲隱形去而不能隱。盡其神力亦不得去。即聞空中聲曰。波旬。以女與之乃可得去。魔以畏故俛仰而與。

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pratigṛhya ca vimalakīrtis tā apsarasa etad

𑖢𑖿𑖨𑖝𑖰𑖐𑖴𑖮𑖿𑖧 𑖓 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖭𑖿 𑖝𑖯 𑖀𑖢𑖿𑖭𑖨𑖭 𑖊𑖝𑖟𑖿

avocat : niryātitā yūyaṃ mahyaṃ māreṇa pāpīya-

sā, utpādayatedānīm anuttarāyāṃ samyaksaṃbodhau

cittam/ sa tāsāṃ tadānulomikīṃ bodhiparipācanīṃ

kathāṃ kṛtvā bodhau cittam utpādayati sma/

sa tā evam āha : utpāditam idānīṃ yuṣmā-

bhir bodhicittam, dharmārāmaratiratābhir idānīṃ

yuṣmābhir bhavitavyam, na kāmaratiratābhiḥ/

tā āhuḥ : katamā ca punar dharmārāmaratiḥ/

sa āha : buddhe ’bhedyaprasādaratiḥ, dharme śuśrū-

ṣaṇaratiḥ, saṃgha upasthānaratiḥ, guruṣu gauravopa-

sthānaratiḥ, traidhātukān niḥsaraṇaratiḥ, viṣayeṣv

aniśritaratiḥ, skandheṣu vadhakānityapratyavekṣaṇāratiḥ,

dhātuṣv āśīviṣaparitulanāratiḥ, āyatanеṣu śūnya-

grāmavivekaratiḥ, bodhicittārakṣaṇaratiḥ, satveṣu hita-

𑖐𑖿𑖨𑖯𑖦𑖪𑖰𑖪𑖸𑖎𑖨𑖝𑖰𑖾, 𑖤𑖺𑖠𑖰𑖓𑖰𑖝𑖿𑖝𑖯𑖨𑖎𑖿𑖬𑖜𑖨𑖝𑖰𑖾, 𑖭𑖝𑖿𑖪𑖸𑖬𑖲 𑖮𑖰𑖝-

vastutāratiḥ, dāne saṃvibhāgaratiḥ, śīleṣv aśaithi-

𑖪𑖭𑖿𑖝𑖲𑖝𑖯𑖨𑖝𑖰𑖾, 𑖟𑖯𑖡𑖸 𑖭𑖽𑖪𑖰𑖥𑖯𑖐𑖨𑖝𑖰𑖾, 𑖫𑖱𑖩𑖸𑖬𑖿𑖪 𑖀𑖫𑖹𑖞𑖰-

lyaratiḥ, kṣāntyāṃ kṣamadamaratiḥ, vīrye kuśalasamudā-

𑖩𑖿𑖧𑖨𑖝𑖰𑖾, 𑖎𑖿𑖬𑖯𑖡𑖿𑖝𑖿𑖧𑖯𑖽 𑖎𑖿𑖬𑖦𑖟𑖦𑖨𑖝𑖰𑖾, 𑖪𑖱𑖨𑖿𑖧𑖸 𑖎𑖲𑖫𑖩𑖭𑖦𑖲𑖟𑖯-

nayanaratiḥ, dhyāneṣu parikarmaratiḥ, prajñāyām apa-

𑖡𑖧𑖡𑖨𑖝𑖰𑖾, 𑖠𑖿𑖧𑖯𑖡𑖸𑖬𑖲 𑖢𑖨𑖰𑖎𑖨𑖿𑖦𑖨𑖝𑖰𑖾, 𑖢𑖿𑖨𑖕𑖿𑖗𑖯𑖧𑖯𑖦𑖿 𑖀𑖢-

gatakleśāvabhāsaratiḥ, bodhau vistīrṇaratiḥ, mārasya

𑖐𑖝𑖎𑖿𑖩𑖸𑖫𑖯𑖪𑖥𑖯𑖭𑖨𑖝𑖰𑖾, 𑖤𑖺𑖠𑖻 𑖪𑖰𑖭𑖿𑖝𑖱𑖨𑖿𑖜𑖨𑖝𑖰𑖾, 𑖦𑖯𑖨𑖭𑖿𑖧

nigraharatiḥ, kleśānāṃ praghātanāratiḥ, buddhakṣetrasya

𑖡𑖰𑖐𑖿𑖨𑖮𑖨𑖝𑖰𑖾, 𑖎𑖿𑖩𑖸𑖫𑖯𑖡𑖯𑖽 𑖢𑖿𑖨𑖑𑖯𑖝𑖡𑖯𑖨𑖝𑖰𑖾, 𑖤𑖲𑖟𑖿𑖠𑖎𑖿𑖬𑖸𑖝𑖿𑖨𑖭𑖿𑖧

viśodhanāratiḥ, lakṣaṇānuvyañjanapariniṣpattyarthaṃ sarva-

𑖪𑖰𑖫𑖺𑖠𑖡𑖯𑖨𑖝𑖰𑖾, 𑖩𑖎𑖿𑖬𑖜𑖯𑖡𑖲𑖪𑖿𑖧𑖗𑖿𑖕𑖡𑖢𑖨𑖰𑖡𑖰𑖬𑖿𑖢𑖝𑖿𑖝𑖿𑖧𑖨𑖿𑖞𑖽 𑖭𑖨𑖿𑖪-

kuśalamūlopacayaratiḥ, gambhīradharmaśravaṇānuttrāsara-

𑖎𑖲𑖫𑖩𑖦𑖳𑖩𑖺𑖢𑖓𑖧𑖨𑖝𑖰𑖾, 𑖐𑖦𑖿𑖥𑖱𑖨𑖠𑖨𑖿𑖦𑖫𑖿𑖨𑖪𑖜𑖯𑖡𑖲𑖝𑖿𑖝𑖿𑖨𑖯𑖭𑖨-

tiḥ, trivimokṣamukhaparijayaratiḥ, nirvāṇārambaṇaratiḥ,

𑖝𑖰𑖾, 𑖝𑖿𑖨𑖰𑖪𑖰𑖦𑖺𑖎𑖿𑖬𑖦𑖲𑖏𑖢𑖨𑖰𑖕𑖧𑖨𑖝𑖰𑖾, 𑖡𑖰𑖨𑖿𑖪𑖯𑖜𑖯𑖨𑖦𑖿𑖤𑖜𑖨𑖝𑖰𑖾,

bodhimaṇḍālaṃkāraratiḥ, na cakālaprāptiratiḥ, sabhāgaja-

𑖤𑖺𑖠𑖰𑖦𑖜𑖿𑖚𑖯𑖩𑖽𑖎𑖯𑖨𑖨𑖝𑖰𑖾, 𑖡 𑖓𑖎𑖯𑖩𑖢𑖿𑖨𑖯𑖢𑖿𑖝𑖰𑖨𑖝𑖰𑖾, 𑖭𑖥𑖯𑖐𑖕-

nasevanāratiḥ, visabhāgeṣv adoṣāpratighātaratiḥ,

𑖡𑖭𑖸𑖪𑖡𑖯𑖨𑖝𑖰𑖾, 𑖪𑖰𑖭𑖥𑖯𑖐𑖸𑖬𑖿𑖪 𑖀𑖟𑖺𑖬𑖯𑖢𑖿𑖨𑖝𑖰𑖑𑖯𑖝𑖨𑖝𑖰𑖾,

kalyāṇamitreṣu sevāratiḥ, pāpamitreṣu visarjanāratiḥ,

𑖎𑖩𑖿𑖧𑖯𑖜𑖦𑖰𑖝𑖿𑖨𑖸𑖬𑖲 𑖭𑖸𑖪𑖯𑖨𑖝𑖰𑖾, 𑖢𑖯𑖢𑖦𑖰𑖝𑖿𑖨𑖸𑖬𑖲 𑖪𑖰𑖭𑖨𑖿𑖕𑖡𑖯𑖨𑖝𑖰𑖾,

dharmaprītiprāmodyaratiḥ, upāye saṃgraharatiḥ, apramāda-

𑖠𑖨𑖿𑖦𑖢𑖿𑖨𑖱𑖝𑖰𑖢𑖿𑖨𑖯𑖦𑖺𑖟𑖿𑖧𑖨𑖝𑖰𑖾, 𑖄𑖢𑖯𑖧𑖸 𑖭𑖽𑖐𑖿𑖨𑖮𑖨𑖝𑖰𑖾, 𑖀𑖢𑖿𑖨𑖦𑖯𑖟-

bodhipakṣyadharmasevanāratiḥ/ evaṃ hi bodhisatvo dharmārā-
𑖤𑖺𑖠𑖰𑖢𑖎𑖿𑖬𑖿𑖧𑖠𑖨𑖿𑖦𑖭𑖸𑖪𑖡𑖯𑖨𑖝𑖰𑖾/ 𑖊𑖪𑖽 𑖮𑖰 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖺 𑖠𑖨𑖿𑖦𑖯𑖨𑖯–

maratirato bhavati/
𑖦𑖨𑖝𑖰𑖨𑖝𑖺 𑖥𑖪𑖝𑖰/

爾時維摩詰語諸女言。魔以汝等與我。今汝皆當發阿耨多羅三藐三菩提心。即隨所應而爲説法令發道意。復言。汝等已發道意。有法樂可以自娯。不應復樂五欲樂也。天女即問。何謂法樂。答言。樂常信佛。樂欲聽法。樂供養衆。樂離五欲。樂觀五陰如怨賊。樂觀四大如毒蛇。樂觀内入如空聚。樂隨護道意。樂饒益衆生。樂敬養師。樂廣行施。樂堅持戒。樂忍辱柔和。樂勤集善根。樂禪定不亂。樂離垢明慧。樂廣菩提心。樂降伏衆魔。樂斷諸煩惱。樂淨佛國土。樂成就相好故修諸功徳。樂嚴道場。樂聞深法不畏。樂三脱門不樂非時。樂近同學。樂於非同學中心無恚礙。樂將護惡知識。樂親近善知識。樂心喜清浄。樂修無量道品之法。是爲菩薩法樂。於是波旬告諸女言。我欲與汝倶還天宮。諸女言。以我等與此居士。有法樂我等甚樂。不復樂五欲樂也。

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atha māraḥ pāpīyāṃs tā apsarasa etad avo-
𑖀𑖞 𑖦𑖯𑖨𑖾 𑖢𑖯𑖢𑖱𑖧𑖯𑖽𑖭𑖿 𑖝𑖯 𑖀𑖢𑖿𑖭𑖨𑖭 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺–

cat : āgacchata/ idānīṃ gamiṣyāmaḥ svabhavanam
𑖓𑖝𑖿 : 𑖁𑖐𑖓𑖿𑖔𑖝/ 𑖂𑖟𑖯𑖡𑖱𑖽 𑖐𑖦𑖰𑖬𑖿𑖧𑖯𑖦𑖾 𑖭𑖿𑖪𑖥𑖪𑖡𑖦𑖿

iti/
𑖂𑖝𑖰/

tā evam āhuḥ : niryātitā idānīṃ tvayā vayam
𑖝𑖯 𑖊𑖪𑖦𑖿 𑖁𑖮𑖲𑖾 : 𑖡𑖰𑖨𑖿𑖧𑖯𑖝𑖰𑖝𑖯 𑖂𑖟𑖯𑖡𑖱𑖽 𑖝𑖿𑖪𑖧𑖯 𑖪𑖧𑖦𑖿

asmai gṛhapataye/ dharmārāmaratiratābhir asmābhir
𑖀𑖭𑖿𑖦𑖹 𑖐𑖴𑖮𑖢𑖝𑖧𑖸/ 𑖠𑖨𑖿𑖦𑖯𑖨𑖯𑖦𑖨𑖝𑖰𑖨𑖝𑖯𑖥𑖰𑖨𑖿 𑖀𑖭𑖿𑖦𑖯𑖥𑖰𑖨𑖿

idānīṃ bhavitavyam, na kāmaratiratābhiḥ/

𑖂𑖟𑖯𑖡𑖱𑖽 𑖥𑖪𑖰𑖝𑖪𑖿𑖧𑖦𑖿, 𑖡 𑖎𑖯𑖦𑖨𑖝𑖰𑖨𑖝𑖯𑖥𑖰𑖾/

atha māraḥ pāpīyān vimalakīrtiṃ licchavim eva-

𑖀𑖞 𑖦𑖯𑖨𑖾 𑖢𑖯𑖢𑖱𑖧𑖯𑖡𑖿 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖽 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖦𑖿 𑖊𑖪-

m āha : niḥsṛja tvaṃ gṛhapate imā apsarasaḥ/

𑖦𑖿 𑖁𑖮 : 𑖡𑖰𑖾𑖭𑖴𑖕 𑖝𑖿𑖪𑖽 𑖐𑖴𑖮𑖢𑖝𑖸 𑖂𑖦𑖯 𑖀𑖢𑖿𑖭𑖨𑖭𑖾/

sarvasvaparityāgino bodhisatvā mahāsatvā bhavanti/

𑖭𑖨𑖿𑖪𑖭𑖿𑖪𑖢𑖨𑖰𑖝𑖿𑖧𑖯𑖐𑖰𑖡𑖺 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖯 𑖦𑖮𑖯𑖭𑖝𑖿𑖪𑖯 𑖥𑖪𑖡𑖿𑖝𑖰/

vimalakīrtir āha : avasṛṣṭā bhavantu/gaccha

𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖁𑖮 : 𑖀𑖪𑖭𑖴𑖬𑖿𑖘𑖯 𑖥𑖪𑖡𑖿𑖝𑖲/𑖐𑖓𑖿𑖔

pāpīyan/ sarvasatvānāṃ dhārmikā abhiprāyāḥ paripūrya-

𑖢𑖯𑖢𑖱𑖧𑖡𑖿/𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖠𑖯𑖨𑖿𑖦𑖰𑖎𑖯 𑖀𑖥𑖰𑖢𑖿𑖨𑖯𑖧𑖯𑖾 𑖢𑖨𑖰𑖢𑖳𑖨𑖿𑖧-

ntām/

𑖡𑖿𑖝𑖯𑖦𑖿/

atha tā apsaraso vimalakīrtiṃ namaskṛtyaivam

𑖀𑖞 𑖝𑖯 𑖀𑖢𑖿𑖭𑖨𑖭𑖺 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖽 𑖡𑖦𑖭𑖿𑖎𑖴𑖝𑖿𑖧𑖹𑖪𑖦𑖿

āhuḥ : kathaṃ vayaṃ gṛhapate mārabhavane ’vatiṣṭhe-

𑖁𑖮𑖲𑖾 : 𑖎𑖞𑖽 𑖪𑖧𑖽 𑖐𑖴𑖮𑖢𑖝𑖸 𑖦𑖯𑖨𑖥𑖪𑖡𑖸 ’𑖪𑖝𑖰𑖬𑖿𑖙𑖸-

ma/

𑖦/

魔言。居士可捨此女。一切所有施於彼者。是爲菩薩。維摩詰言。我已捨矣。汝便將去。令一切衆生得法願具足。於是諸女問維摩詰。我等云何止於魔宮。

§ 66

āha : asti bhaginyaḥ akṣayapradīpaṃ nāma dharma-

𑖁𑖮 : 𑖀𑖭𑖿𑖝𑖰 𑖥𑖐𑖰𑖡𑖿𑖧𑖾 𑖀𑖎𑖿𑖬𑖧𑖢𑖿𑖨𑖟𑖱𑖢𑖽 𑖡𑖯𑖦 𑖠𑖨𑖿𑖦-

mukham/ tatra pratipadyadhvam/ tat punaḥ katamat/

𑖦𑖲𑖏𑖦𑖿/ 𑖝𑖝𑖿𑖨 𑖢𑖿𑖨𑖝𑖰𑖢𑖟𑖿𑖧𑖠𑖿𑖪𑖦𑖿/ 𑖝𑖝𑖿 𑖢𑖲𑖡𑖾 𑖎𑖝𑖦𑖝𑖿/

tadyathā bhaginyaḥ ekasmāt tailapradīpād dīpaśata-

𑖝𑖟𑖿𑖧𑖞𑖯 𑖥𑖐𑖰𑖡𑖿𑖧𑖾 𑖊𑖎𑖭𑖿𑖦𑖯𑖝𑖿 𑖝𑖹𑖩𑖢𑖿𑖨𑖟𑖱𑖢𑖯𑖟𑖿 𑖟𑖱𑖢𑖫𑖝-

sahasrāṇy ādīpyante/ na ca tasya dīpasya parihāṇir

𑖭𑖮𑖭𑖿𑖨𑖯𑖜𑖿𑖧 𑖁𑖟𑖱𑖢𑖿𑖧𑖡𑖿𑖝𑖸/ 𑖡 𑖓 𑖝𑖭𑖿𑖧 𑖟𑖱𑖢𑖭𑖿𑖧 𑖢𑖨𑖰𑖮𑖯𑖜𑖰𑖨𑖿

bhavati/ evam eva bhaginyaḥ eko bodhisatvo bahūni

𑖥𑖪𑖝𑖰/𑖊𑖪𑖦𑖿 𑖊𑖪 𑖥𑖐𑖰𑖡𑖿𑖧𑖾 𑖊𑖎𑖺 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖺 𑖤𑖮𑖳𑖡𑖰

satvaśatasahasrāṇi bodhau pratiṣṭhāpayati/ na ca tasya

𑖭𑖝𑖿𑖪𑖫𑖝𑖭𑖮𑖭𑖿𑖨𑖯𑖜𑖰 𑖤𑖺𑖠𑖻 𑖢𑖿𑖨𑖝𑖰𑖬𑖿𑖙𑖯𑖢𑖧𑖝𑖰/ 𑖡 𑖓 𑖝𑖭𑖿𑖧

bodhisatvasya cittasmṛtir hīyate, na parihīyate,

𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖭𑖿𑖧 𑖓𑖰𑖝𑖿𑖝𑖭𑖿𑖦𑖴𑖝𑖰𑖨𑖿 𑖮𑖱𑖧𑖝𑖸, 𑖡 𑖢𑖨𑖰𑖮𑖱𑖧𑖝𑖸,

uta ca vardhate/ evaṃ sarvān kuśalān dharmān yathā

𑖄𑖝 𑖓 𑖪𑖨𑖿𑖠𑖝𑖸/𑖊𑖪𑖽 𑖭𑖨𑖿𑖪𑖯𑖡𑖿 𑖎𑖲𑖫𑖩𑖯𑖡𑖿 𑖠𑖨𑖿𑖦𑖯𑖡𑖿 𑖧𑖞𑖯

yathā pareṣām ārocayati deśayati, tathā tathā

𑖧𑖞𑖯 𑖢𑖨𑖸𑖬𑖯𑖦𑖿 𑖁𑖨𑖺𑖓𑖧𑖝𑖰 𑖟𑖸𑖫𑖧𑖝𑖰, 𑖝𑖞𑖯 𑖝𑖞𑖯

vivardhate sarvaiḥ kuśalair dharmaiḥ/ idaṃ tad akṣaya-

𑖪𑖰𑖪𑖨𑖿𑖠𑖝𑖸 𑖭𑖨𑖿𑖪𑖹𑖾 𑖎𑖲𑖫𑖩𑖹𑖨𑖿 𑖠𑖨𑖿𑖦𑖹𑖾/ 𑖂𑖟𑖽 𑖝𑖟𑖿 𑖀𑖎𑖿𑖬𑖧-

pradīpaṃ nāma dharmamukham/tatra yuṣmābhir mārabha-

𑖢𑖿𑖨𑖟𑖱𑖢𑖽 𑖡𑖯𑖦 𑖠𑖨𑖿𑖦𑖦𑖲𑖏𑖦𑖿/ 𑖝𑖝𑖿𑖨 𑖧𑖲𑖬𑖿𑖦𑖯𑖥𑖰𑖨𑖿 𑖦𑖯𑖨𑖥-

vane sthitābhir aparimāṇānāṃ devaputrāṇām apsara-

𑖪𑖡𑖸 𑖭𑖿𑖞𑖰𑖝𑖯𑖥𑖰𑖨𑖿 𑖀𑖢𑖨𑖰𑖦𑖯𑖜𑖯𑖡𑖯𑖽 𑖟𑖸𑖪𑖢𑖲𑖝𑖿𑖨𑖯𑖜𑖯𑖦𑖿 𑖀𑖢𑖿𑖭𑖨-

sāṃ ca bodhicittaṃ rocayitavyam/ evaṃ yūyaṃ tathā-

𑖭𑖯𑖽 𑖓 𑖤𑖺𑖠𑖰𑖓𑖰𑖝𑖿𑖝𑖽 𑖨𑖺𑖓𑖧𑖰𑖝𑖪𑖿𑖧𑖦𑖿/𑖊𑖪𑖽 𑖧𑖳𑖧𑖽 𑖝𑖞𑖯-

gatasya kṛtajñā bhaviṣyatha/ sarvasatvānāṃ copajīvyā

𑖐𑖝𑖭𑖿𑖧 𑖎𑖴𑖝𑖕𑖿𑖗𑖯 𑖥𑖪𑖰𑖬𑖿𑖧𑖞/𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖓𑖺𑖢𑖕𑖱𑖪𑖿𑖧𑖯

bhaviṣyatha/

𑖥 𑖪𑖰 𑖬𑖿𑖧 𑖞/

維摩詰言。諸姉有法門名無盡燈。汝等當學。無盡燈者。譬如一燈燃百千燈。冥者皆明。明終不盡。如是諸姉。夫一菩薩開導百千衆生。令發阿耨多羅三藐三菩提心。於其道意亦不滅盡。隨所説法而自増益一切善法。是名無盡燈也。汝等雖住魔宮。以是無盡燈。令無數天子天女發阿耨多羅三藐三菩提心。爲報佛恩。亦大饒益一切衆生

§ 67

atha tā apsaraso vimalakīrter licchaveḥ pādau

𑖀 𑖞 𑖝𑖯 𑖀 𑖢𑖿𑖭 𑖨 𑖭𑖺 𑖪𑖰 𑖦 𑖩 𑖎𑖱 𑖨𑖿𑖝𑖸 𑖨𑖿 𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸𑖾 𑖢𑖯 𑖟𑖻

śirasā vanditvā sārdhaṃ māreṇa prakrāntāḥ/ime bhaga-

𑖫𑖰 𑖨 𑖭𑖯 𑖪 𑖡𑖿𑖟𑖰 𑖝𑖿𑖪𑖯 𑖭𑖯 𑖨𑖿𑖠𑖽 𑖦𑖯 𑖨𑖸 𑖜 𑖢𑖿𑖨 𑖎𑖿𑖨𑖯 𑖡𑖿𑖝𑖯𑖾/ 𑖂 𑖦𑖸 𑖥 𑖐–

van vimalakīrter licchaver vikurvaṇaviśeṣāḥ, yān

𑖪 𑖡𑖿 𑖪𑖰 𑖦 𑖩 𑖎𑖱 𑖨𑖿𑖝𑖸 𑖨𑖿 𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸 𑖨𑖿 𑖪𑖰 𑖎𑖲 𑖨𑖿𑖪 𑖜 𑖪𑖰 𑖫𑖸 𑖬𑖯𑖾, 𑖧𑖯 𑖡𑖿

ahaṃ najñāsiṣam/ tan nahaṃ bhagavan utsahe tasya

𑖀 𑖮𑖽 𑖡 𑖕𑖿𑖗𑖯 𑖭𑖰 𑖬 𑖦𑖿/ 𑖝 𑖡𑖿 𑖡 𑖮𑖽 𑖥 𑖐 𑖪 𑖡𑖿 𑖄 𑖝𑖿𑖭 𑖮𑖸 𑖝 𑖭𑖿𑖧

satpuruṣasya glānaparipṛcchako gantum/

𑖭 𑖝𑖿𑖢𑖲 𑖨𑖲 𑖬 𑖭𑖿𑖧 𑖐𑖿𑖩𑖯 𑖡 𑖢 𑖨𑖰 𑖢𑖴 𑖓𑖿𑖔 𑖎𑖺 𑖐 𑖡𑖿𑖝𑖲 𑖦𑖿/

爾時天女。頭面禮維摩詰足。隨魔還宮忽然不現。世尊。維摩詰有如是自在神力智慧辯才。故我不任詣彼問疾。

§ 68

tatra bhagavān sudattaṃ śreṣṭhiputram āmantrayate

𑖝 𑖝𑖿𑖨 𑖥 𑖐 𑖪𑖯 𑖡𑖿 𑖭𑖲 𑖟 𑖝𑖿𑖝𑖽 𑖫𑖿𑖨𑖸 𑖬𑖿𑖙𑖰 𑖢𑖲 𑖝𑖿𑖨 𑖦𑖿 𑖁 𑖦 𑖡𑖿𑖝𑖿𑖨 𑖧 𑖝𑖸

sma : gaccha tvaṃ kulaputra vimalakīrter licchaver

𑖭𑖿𑖦 : 𑖐 𑖓𑖿𑖔 𑖝𑖿𑖪𑖽 𑖎𑖲 𑖩 𑖢𑖲 𑖝𑖿𑖨 𑖪𑖰 𑖦 𑖩 𑖎𑖱 𑖨𑖿𑖝𑖸 𑖨𑖿 𑖩𑖰 𑖓𑖿𑖔 𑖪𑖸 𑖨𑖿

glānaparipṛcchakaḥ/

𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖾/

sudatto ’py āha : nahaṃ bhagavan utsahe tasya

𑖭𑖲𑖟𑖝𑖿𑖝𑖺 ’𑖢𑖿𑖧 𑖁𑖮 : 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧

satpuruṣasya glānaparipṛcchako gantum/ tat kasmād

𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/ 𑖝𑖝𑖿 𑖎𑖭𑖿𑖦𑖯𑖟𑖿

dhetoḥ/ abhijānāmy ahaṃ bhagavan : svake paitṛke

𑖠𑖸𑖝𑖺𑖾/ 𑖀𑖥𑖰𑖕𑖯𑖡𑖯𑖦𑖿𑖧 𑖀𑖮𑖽 𑖥𑖐𑖪𑖡𑖿 : 𑖭𑖿𑖪𑖎𑖸 𑖢𑖹𑖝𑖴𑖎𑖸

niveśane mahāyajñaṃ yajāmi/ sarvadaridraduḥkhitebhyaḥ

𑖡𑖰𑖪𑖸𑖫𑖡𑖸 𑖦𑖮𑖯𑖧𑖕𑖿𑖗𑖽 𑖧𑖕𑖯𑖦𑖰/ 𑖭𑖨𑖿𑖪𑖟𑖨𑖰𑖟𑖿𑖨𑖟𑖲𑖾𑖏𑖰𑖝𑖸𑖥𑖿𑖧𑖾

sarvaśramaṇabrāhmaṇakṛpaṇavanīyakayācanakebhyo dānaṃ

𑖭𑖨𑖿𑖪𑖫𑖿𑖨𑖦𑖜𑖤𑖿𑖨𑖯𑖮𑖿𑖦𑖜𑖎𑖴𑖢𑖜𑖪𑖡𑖱𑖧𑖎𑖧𑖯𑖓𑖡𑖎𑖸𑖥𑖿𑖧𑖺 𑖟𑖯𑖡𑖽

dadāmi/ saptadivasān mahāyajñaṃ yajāmi/

𑖟𑖟𑖯𑖦𑖰/ 𑖭𑖢𑖿𑖝𑖟𑖰𑖪𑖭𑖯𑖡𑖿 𑖦𑖮𑖯𑖧𑖕𑖿𑖗𑖽 𑖧𑖕𑖯𑖦𑖰/

tatra saptame divase vimalakīrtir licchavis tāṃ

𑖝𑖝𑖿𑖨 𑖭𑖢𑖿𑖝𑖦𑖸 𑖟𑖰𑖪𑖭𑖸 𑖪𑖰𑖦𑖩𑖎𑖱𑖨𑖿𑖝𑖰𑖨𑖿 𑖩𑖰𑖓𑖿𑖔𑖪𑖰𑖭𑖿 𑖝𑖯𑖽

mahāyajñaśālāṃ praviśya mām etad avocat : na

𑖦𑖮𑖯𑖧𑖕𑖿𑖗𑖫𑖯𑖩𑖯𑖽 𑖢𑖿𑖨𑖪𑖰𑖫𑖿𑖧 𑖦𑖯𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖝𑖿 : 𑖡

śreṣṭhiputra evaṃ yajño yaṣṭavyo yathā tvaṃ yajase/

𑖫𑖿𑖨𑖸𑖬𑖿𑖙𑖰𑖢𑖲𑖝𑖿𑖨 𑖊𑖪𑖽 𑖧𑖕𑖿𑖗𑖺 𑖧𑖬𑖿𑖘𑖪𑖿𑖧𑖺 𑖧𑖞𑖯 𑖝𑖿𑖪𑖽 𑖧𑖕𑖭𑖸/

dharmayajñas te yaṣṭavyaḥ/ kiṃ ta āmiṣayajñena/

𑖠𑖨𑖿𑖦𑖧𑖕𑖿𑖗𑖭𑖿 𑖝𑖸 𑖧𑖬𑖿𑖘𑖪𑖿𑖧𑖾/ 𑖎𑖰𑖽 𑖝 𑖁𑖦𑖰𑖬𑖧𑖕𑖿𑖗𑖸𑖡/

tam aham etad avocam : kathaṃ punar

𑖝𑖦𑖿 𑖀𑖮𑖦𑖿 𑖊𑖝𑖟𑖿 𑖀𑖪𑖺𑖓𑖦𑖿 : 𑖎𑖞𑖽 𑖢𑖲𑖡𑖨𑖿

dharmayajño yaṣṭavyaḥ/

𑖠𑖨𑖿𑖦𑖧𑖕𑖿𑖗𑖺 𑖧𑖬𑖿𑖘𑖪𑖿𑖧𑖾/

sa　mām　evam　āha :

𑖭 𑖦𑖯 𑖦𑖿 𑖊 𑖪 𑖦𑖿 𑖁 𑖮 :

佛告長者子善德。汝行詣維摩詰問疾。善德白佛言。世尊我不堪任詣彼問疾。所以者何。憶念我昔自於父舍設大施會。供養一切沙門婆羅門及諸外道貧窮下賤孤獨乞人。期滿七日。時維摩詰來入會中。謂我言。長者子。夫大施會不當如汝所設。當爲法施之會。何用是財施會爲。我言。居士。何謂法施之會。答曰。

§ 69

yena　dharmayajñenapūrvācaramaṃ　sarvasatvāḥ　paripācya-

𑖧𑖸 𑖡 𑖠 𑖨𑖿𑖦 𑖧 𑖕𑖿𑖗𑖸 𑖡 𑖢𑖳 𑖨𑖿𑖪𑖯 𑖓 𑖨 𑖦𑖽 𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪𑖯𑖾 𑖢 𑖨𑖰 𑖢𑖯 𑖓𑖿𑖧 –

nte,　ayaṃ　dharmayajñaḥ/ sa　punaḥ　katamaḥ/ yad　idaṃ

𑖡𑖿𑖝𑖸, 𑖀 𑖧𑖽 𑖠 𑖨𑖿𑖦 𑖧 𑖕𑖿𑖗𑖾 / 𑖭 𑖢𑖲 𑖡𑖾 𑖎 𑖝 𑖦𑖾 / 𑖧 𑖟𑖿 𑖂 𑖟𑖽

bodhyākārābhinirhṛtā　mahāmaitrī,　saddharmasaṃgrahābhinirhṛ-

𑖤𑖺 𑖠𑖿𑖧𑖯 𑖎𑖯 𑖨𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖦 𑖮𑖯 𑖦𑖹 𑖝𑖿𑖨𑖱, 𑖭 𑖟𑖿𑖠 𑖨𑖿𑖦 𑖭𑖽 𑖐𑖿𑖨 𑖮𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 –

tā　mahākaruṇā,　sarvasatvaprāmodyārambaṇābhinirhṛtā

𑖝𑖯 𑖦 𑖮𑖯 𑖎 𑖨𑖲 𑖜𑖯, 𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪 𑖢𑖿𑖨𑖯 𑖦𑖺 𑖟𑖿𑖧𑖯 𑖨 𑖦𑖿𑖤 𑖜𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯

mahāmuditā,　jñānasaṃgrahābhinirhṛtā　mahopekṣā,

𑖦 𑖮𑖯 𑖦𑖲 𑖟𑖰 𑖝𑖯, 𑖕𑖿𑖗𑖯 𑖡 𑖭𑖽 𑖐𑖿𑖨 𑖮𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖦 𑖮𑖺 𑖢𑖸 𑖎𑖿𑖬𑖯,

法施會者。無前無後一時供養一切衆生。是名法施之會。曰何謂也。謂以菩提起於慈心。以救衆生。起大悲心。以持正法起於喜心。以攝智慧行於捨心。

§ 70

śāntadāntābhinirhṛtā　dānapāramitā,　duḥśīlasatvapa-

𑖫𑖯 𑖡𑖿𑖝 𑖟𑖯 𑖡𑖿𑖝𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖟𑖯 𑖡 𑖢𑖯 𑖨 𑖦𑖰 𑖝𑖯, 𑖟𑖲𑖾 𑖫𑖱 𑖩 𑖭 𑖝𑖿𑖪 𑖢 –

ripācanābhinirhṛtā　śīlapāramitā,　nairātmyadharmābhini-

𑖨𑖰 𑖢𑖯 𑖓 𑖡𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖫𑖱 𑖩 𑖢𑖯 𑖨 𑖦𑖰 𑖝𑖯, 𑖡𑖹 𑖨𑖯 𑖝𑖿𑖦𑖿𑖧 𑖠 𑖨𑖿𑖦𑖯 𑖥𑖰 𑖡𑖰 –

rhṛtā　kṣāntipāramitā,　bodhyaṅgābhinirhṛtā　vīryapāramitā,

𑖨𑖿𑖮𑖴 𑖝𑖯 𑖎𑖿𑖬𑖯 𑖡𑖿𑖝𑖰 𑖢𑖯 𑖨 𑖦𑖰 𑖝𑖯, 𑖤𑖺 𑖠𑖿𑖧 𑖒𑖿𑖐𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖪𑖱 𑖨𑖿𑖧 𑖢𑖯 𑖨 𑖦𑖰 𑖝𑖯,

kāyacittavivekābhinirhṛtā dhyānapāramitā, sarvajñajñā-

𑖎𑖯𑖧𑖓𑖰𑖝𑖿𑖝𑖪𑖰𑖪𑖸𑖎𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖯 𑖠𑖿𑖧𑖯𑖡𑖢𑖯𑖨𑖦𑖰𑖝𑖯, 𑖭𑖨𑖿𑖪𑖕𑖿𑖗𑖕𑖿𑖗𑖯-

nābhinirhṛtā prajñāpāramitā,

𑖡𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖯 𑖢𑖿𑖨𑖕𑖿𑖗𑖯𑖢𑖯𑖨𑖦𑖰𑖝𑖯,

以攝慳貪起檀波羅密。以化犯戒起尸羅波羅密。以無我法起羼提波羅密。以離身心相起毘梨耶波羅密。以菩提相起禪波羅密。以一切智起般若波羅密。

§ 71

sarvasatvaparipācanābhinirhṛtā śūnyatābhāvanā,

𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖢𑖨𑖰𑖢𑖯𑖓𑖡𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖯 𑖫𑖳𑖡𑖿𑖧𑖝𑖯𑖥𑖯𑖪𑖡𑖯,

saṃskṛtaparikarmābhinirhṛtanimittabhāvanā, saṃcintyopapa-

𑖭𑖽𑖭𑖿𑖎𑖴𑖝𑖢𑖨𑖰𑖎𑖨𑖿𑖦𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖡𑖰𑖦𑖰𑖝𑖿𑖝𑖥𑖯𑖪𑖡𑖯, 𑖭𑖽𑖓𑖰𑖡𑖿𑖝𑖿𑖧𑖺𑖢𑖢-

ttyabhinirhṛtapraṇihitabhāvanā,

𑖝𑖿𑖝𑖿𑖧𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖢𑖿𑖨𑖜𑖰𑖮𑖰𑖝𑖥𑖯𑖪𑖡𑖯,

教化衆生而起於空。不捨有爲法而起無相。示現受生而起無作。

§ 72

saddharmaparigrahābhinirhṛto balaparākramaḥ, saṃgraha-

𑖭𑖟𑖿𑖠𑖨𑖿𑖦𑖢𑖨𑖰𑖐𑖿𑖨𑖮𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖺 𑖤𑖩𑖢𑖨𑖯𑖎𑖿𑖨𑖦𑖾, 𑖭𑖽𑖐𑖿𑖨𑖮-

vastvabhinirhṛtaṃ jīvitendriyam, sarvasatvānāṃ dāsatvaśiṣya-

𑖪𑖭𑖿𑖝𑖿𑖪𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖽 𑖕𑖱𑖪𑖰𑖝𑖸𑖡𑖿𑖟𑖿𑖨𑖰𑖧𑖽, 𑖭𑖨𑖿𑖪𑖭𑖝𑖿𑖪𑖯𑖡𑖯𑖽 𑖟𑖯𑖭𑖝𑖿𑖪𑖫𑖰𑖬𑖿𑖧-

tvābhinirhṛtā nirmānatā, asārāt sārādānābhinirhṛtaḥ

𑖝𑖿𑖪𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖯 𑖡𑖰𑖨𑖿𑖦𑖯𑖡𑖝𑖯, 𑖀𑖭𑖯𑖨𑖯𑖝𑖿 𑖭𑖯𑖨𑖯𑖟𑖯𑖡𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖾

kāyajīvitabhogapratilambhaḥ, ṣaḍanusmṛtyabhinirhṛtā smṛtiḥ,

𑖎𑖯𑖧𑖕𑖱𑖪𑖰𑖝𑖥𑖺𑖐𑖢𑖿𑖨𑖝𑖰𑖩𑖦𑖿𑖥𑖾, 𑖬𑖚𑖡𑖲𑖭𑖿𑖦𑖴𑖝𑖿𑖧𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖯 𑖭𑖿𑖦𑖴𑖝𑖰𑖾,

saṃrañjanīyadharmābhinirhṛto ’dhyāśayaḥ, samyakpratipattya-

𑖭𑖽𑖨𑖗𑖿𑖕𑖡𑖱𑖧𑖠𑖨𑖿𑖦𑖯𑖥𑖰𑖡𑖰𑖨𑖿𑖮𑖴𑖝𑖺 ’𑖠𑖿𑖧𑖯𑖫𑖧𑖾, 𑖭𑖦𑖿𑖧𑖎𑖿𑖢𑖿𑖨𑖝𑖰𑖢𑖝𑖿𑖝𑖿𑖧-

bhinirhṛtajīvapariśuddhiḥ, prasādaprāmodyasevanābhinirhṛ-

𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝 𑖕𑖱 𑖪 𑖢 𑖨𑖰 𑖫𑖲 𑖟𑖿𑖠𑖰𑖾, 𑖢𑖿𑖨 𑖭𑖯 𑖟 𑖢𑖿𑖨𑖯 𑖦𑖺 𑖟𑖿𑖧 𑖭𑖸 𑖪 𑖡𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 –

taryaparyupāsanā, anāryeṣv apratighātābhinirhṛtā

𑖝 𑖨𑖿𑖧 𑖢 𑖨𑖿𑖧𑖲 𑖢𑖯 𑖭 𑖡𑖯, 𑖀 𑖡𑖯 𑖨𑖿𑖧𑖸 𑖬𑖿𑖪 𑖀 𑖢𑖿𑖨 𑖝𑖰 𑖑𑖯 𑖝𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯

cittanidhyaptiḥ, pravrajyābhinirhṛto 'dhyāśayaḥ, pratipattyabhi-

𑖓𑖰 𑖝𑖿𑖝 𑖡𑖰 𑖠𑖿𑖧 𑖢𑖿𑖝𑖰𑖾, 𑖢𑖿𑖨 𑖪𑖿𑖨 𑖕𑖿𑖧𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖺 '𑖠𑖿𑖧𑖯 𑖫 𑖧𑖾, 𑖢𑖿𑖨 𑖝𑖰 𑖢 𑖝𑖿𑖝𑖿𑖧 𑖥𑖰 –

nirhṛtaṃ śrutakauśalam, araṇādharmaprativedhābhinirhṛto

𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖽 𑖫𑖿𑖨𑖲 𑖝 𑖎𑖻 𑖫 𑖩 𑖦𑖿, 𑖀 𑖨 𑖜𑖯 𑖠 𑖨𑖿𑖦 𑖢𑖿𑖨 𑖝𑖰 𑖪𑖸 𑖠𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖺

'raṇyavāsaḥ, buddhajñānasaṃprāpaṇābhinirhṛtaṃ saṃlayanam,

'𑖨 𑖜𑖿𑖧 𑖪𑖯 𑖭𑖾, 𑖤𑖲 𑖟𑖿𑖠 𑖕𑖿𑖗𑖯 𑖡 𑖭𑖽 𑖢𑖿𑖨𑖯 𑖢 𑖜𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖽 𑖭𑖽 𑖩 𑖧 𑖡 𑖦𑖿,

sarvasatvakleśamocanayogābhinirhṛtā yogācārabhūmiḥ,

𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪 𑖎𑖿𑖩𑖸 𑖫 𑖦𑖺 𑖓 𑖡 𑖧𑖺 𑖐𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖯 𑖧𑖺 𑖐𑖯 𑖓𑖯 𑖨 𑖥𑖳 𑖦𑖰𑖾,

護持正法起方便力。以度衆生起四攝法。以敬事一切起除慢法。於身命財起三堅法。於六念中。起思念法。於六和敬起質直心。正行善法起於淨命。心淨歡喜起近賢聖。不憎惡人起調伏心。以出家法起於深心。以如說行起於多聞。以無諍法起空閑處。趣向佛慧起於宴坐。解衆生縛起修行地。

§ 73

lakṣaṇānuvyañjanasaṃbhārābhinirhṛtaḥ satvaparipākaḥ,

𑖩 𑖎𑖿𑖬 𑖜𑖯 𑖡𑖲 𑖪𑖿𑖧 𑖗𑖿𑖕 𑖡 𑖭𑖽 𑖥𑖯 𑖨𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖾 𑖭 𑖝𑖿𑖪 𑖢 𑖨𑖰 𑖢𑖯 𑖎𑖾,

buddhakṣetrālaṃkārābhinirhṛtaḥ puṇyasaṃbhāraḥ, sarvasatva-

𑖤𑖲 𑖟𑖿𑖠 𑖎𑖿𑖬𑖸 𑖝𑖿𑖨𑖯 𑖩𑖽 𑖎𑖯 𑖨𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖾 𑖢𑖲 𑖜𑖿𑖧 𑖭𑖽 𑖥𑖯 𑖨𑖾, 𑖭 𑖨𑖿𑖪 𑖭 𑖝𑖿𑖪 –

cittacaritayathāśayadharmadeśanābhinirhṛto jñānasaṃbhā-

𑖓𑖰 𑖝𑖿𑖝 𑖓 𑖨𑖰 𑖝 𑖧 𑖞𑖯 𑖫 𑖧 𑖠 𑖨𑖿𑖦 𑖟𑖸 𑖫 𑖡𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖺 𑖕𑖿𑖗𑖯 𑖡 𑖭𑖽 𑖥𑖯 –

raḥ, sarvadharmānāyūhāniryūhaikanayajñanābhinirhṛtaḥ

𑖨𑖾, 𑖭 𑖨𑖿𑖪 𑖠 𑖨𑖿𑖦𑖯 𑖡𑖯 𑖧𑖳 𑖮𑖯 𑖡𑖰 𑖨𑖿𑖧𑖳 𑖮𑖹 𑖎 𑖡 𑖧 𑖕𑖿𑖗 𑖡𑖯 𑖥𑖰 𑖡𑖰 𑖨𑖿𑖮𑖴 𑖝𑖾

prajñāsaṃbhāraḥ, sarvakleśasarvāvaraṇasarvākuśaladharma-

prahāṇābhinirhṛtaḥ sarvakuśalamūlasaṃbhāraḥ,

以具相好及淨佛土起福德業。知一切衆生心念如應說法起於智業。知一切法不取不捨。入一相門起於慧業。斷一切煩惱一切障礙一切不善法起一切善業。

§ 74

sarvajñajñānānubodhanasarvakuśaladharmābhinirhṛtaḥ

sarvabodhipakṣyadharmasamudgamaḥ/

ayaṃ sa kulaputra dharmayajñaḥ, yatra dharmayajñe

pratiṣṭhitā bodhisatvā iṣṭayajñayājūkā dakṣiṇīyā bhava-

nti sadevakasya lokasya/ evaṃ hi bhagavan tasya

gṛhapater nirdiśatas tasyā brāhmaṇaparṣado dvayor

brāhmaṇaśatayor anuttarāyāṃ samyaksaṃbodhau cittāny

utpannāni/

以得一切智慧一切善法。起於一切助佛道法。如是善男子。是爲法施之會。若菩薩住是法施會者。爲大施主。亦爲一切世間福田。世尊。維摩詰說是法時。婆羅門衆中二百人皆發阿耨多羅三藐三菩提心。

§ 75

ahaṃ caścaryaprasādapratilabdhas tasya satpuruṣasya caraṇau praṇamya śatasahasramūlyaṃ muktāhāraṃ kaṇṭhād avatārya dadāmi/ sa taṃ muktāhāraṃ na pratigṛhṇāti sma/ tam aham etad avocam : pratigṛhyemam, yatra te prasādo bhavati tasmai prayaccheti/

tena sa muktāhāro gṛhītvā dvidhākṛtaḥ/ eko bhāgo yas tatra yajñaśālāyāṃ sarvalokajugupsito nagaradaridras tasmai dattaḥ/ dvitīyaś ca bhāgo duṣprasahāya tathāgatāya dattaḥ/yathā ca sarvā parṣat paśyati taṃ ca marīciṃ lokadhātuṃ taṃ ca duṣprasahaṃ tathāgataṃ taṃ ca muktāhāraṃ duṣprasahasya mūrddhasaṃdhau muktāhārakūṭāgāraṃ prādurbhūtaṃ citraṃ darśanīyaṃ

caturasraṃ catuḥsthūṇaṃ samaṃbhāgaśaḥ suvibhaktam/

𑖓𑖝𑖲𑖨𑖭𑖿𑖨𑖽 𑖓𑖝𑖲𑖾𑖭𑖿𑖞𑖳𑖜𑖽 𑖭𑖦𑖽𑖥𑖯𑖐𑖫𑖾 𑖭𑖲𑖪𑖰𑖥𑖎𑖿𑖝𑖦𑖿/

我時心得清淨歎未曾有。稽首禮維摩詰足。即解瓔珞價直百千。以上之。不肯取。我言居士。願必納受隨意所與。維摩詰乃受瓔珞分作二分。持一分施此會中一最下乞人。持一分奉彼難勝如來。一切衆會皆見光明國土難勝如來。又見珠瓔在彼佛上變成四柱寶臺四面嚴飾不相障蔽。

§ 76

sa idaṃ prātihāryaṃ saṃdarśyemāṃ vācam abhāṣa-

𑖭 𑖂𑖟𑖽 𑖢𑖿𑖨𑖯𑖝𑖰𑖮𑖯𑖨𑖿𑖧𑖽 𑖭𑖽𑖟𑖨𑖿𑖫𑖿𑖧𑖸𑖦𑖯𑖽 𑖪𑖯𑖓𑖦𑖿 𑖀𑖥𑖯𑖬-

ta : yasya dāyakasya dānapater yādṛśī tathāgate

𑖝 : 𑖧𑖭𑖿𑖧 𑖟𑖯𑖧𑖎𑖭𑖿𑖧 𑖟𑖯𑖡𑖢𑖝𑖸𑖨𑖿 𑖧𑖯𑖟𑖴𑖫𑖱 𑖝𑖞𑖯𑖐𑖝𑖸

dakṣiṇīyasaṃjñā tādṛśī nagaradaridre nirnānātvena

𑖟𑖎𑖿𑖬𑖰𑖜𑖱𑖧𑖭𑖽𑖕𑖿𑖗𑖯 𑖝𑖯𑖟𑖴𑖫𑖱 𑖡𑖐𑖨𑖟𑖨𑖰𑖟𑖿𑖨𑖸 𑖡𑖰𑖨𑖿𑖡𑖯𑖡𑖯𑖝𑖿𑖪𑖸𑖡

samā, mahākaruṇācittena vipākāpratikāṅkṣaṇatayā

𑖭𑖦𑖯, 𑖦𑖮𑖯𑖎𑖨𑖲𑖜𑖯𑖓𑖰𑖝𑖿𑖝𑖸𑖡 𑖪𑖰𑖢𑖯𑖎𑖯𑖢𑖿𑖨𑖝𑖰𑖎𑖯𑖒𑖿𑖎𑖿𑖬𑖜𑖝𑖧𑖯

parityāgaḥ/ iyaṃ dharmayajñasya paripūriḥ/

𑖢𑖨𑖰𑖝𑖿𑖧𑖯𑖐𑖾/ 𑖂𑖧𑖽 𑖠𑖨𑖿𑖦𑖧𑖕𑖿𑖗𑖭𑖿𑖧 𑖢𑖨𑖰𑖢𑖳𑖨𑖰𑖾/

時維摩詰。現神變已作是言。若施主等心施一最下乞人。猶如如來福田之相無所分別。等于大悲不求果報。是則名曰具足法施。

§ 77

tatrasau nagaradaridra idaṃ prātihāryaṃ dṛṣṭvā,

𑖝𑖝𑖿𑖨𑖭𑖻 𑖡𑖐𑖨𑖟𑖨𑖰𑖟𑖿𑖨 𑖂𑖟𑖽 𑖢𑖿𑖨𑖯𑖝𑖰𑖮𑖯𑖨𑖿𑖧𑖽 𑖟𑖴𑖬𑖿𑖘𑖿𑖪𑖯,

imaṃ ca dharmanirdeśaṃ śrutvā, anuttarāyāṃ samyaksaṃ-

𑖂𑖦𑖽 𑖓 𑖠𑖨𑖿𑖦𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖽 𑖫𑖿𑖨𑖲𑖝𑖿𑖪𑖯, 𑖀𑖡𑖲𑖝𑖿𑖝𑖨𑖯𑖧𑖯𑖽 𑖭𑖦𑖿𑖧𑖎𑖿𑖭𑖽-

bodhau cittam utpādayati sma/ tan nahaṃ bhagavan

𑖤𑖺𑖠𑖻 𑖓𑖰𑖝𑖿𑖝𑖦𑖿 𑖄𑖝𑖿𑖢𑖯𑖟𑖧𑖝𑖰 𑖭𑖿𑖦/ 𑖝𑖡𑖿 𑖡𑖮𑖽 𑖥𑖐𑖪𑖡𑖿

utsahe tasya satpuruṣasya glānaparipṛcchako gantum/

𑖄𑖝𑖿𑖭𑖮𑖸 𑖝𑖭𑖿𑖧 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖭𑖿𑖧 𑖐𑖿𑖩𑖯𑖡𑖢𑖨𑖰𑖢𑖴𑖓𑖿𑖔𑖎𑖺 𑖐𑖡𑖿𑖝𑖲𑖦𑖿/

城中一最下乞人。見是神力聞其所說。皆發阿耨多羅三藐三菩提心。故我不任詣彼問疾。

§ 78

Iti hi sarve te bodhisatvā mahāsatvāḥ svakasvakān

𑖂𑖝𑖰 𑖮𑖰 𑖭𑖨𑖿𑖪𑖸 𑖝𑖸 𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖯 𑖦𑖮𑖯𑖭𑖝𑖿𑖪𑖯𑖾 𑖭𑖿𑖪𑖎𑖭𑖿𑖪𑖎𑖯𑖡𑖿

nirdeśān nirdiśanti sma, ye caiṣāṃ tena satpuruṣeṇa

𑖡𑖰𑖨𑖿𑖟𑖸𑖫𑖯𑖡𑖿 𑖡𑖰𑖨𑖿𑖟𑖰𑖫𑖡𑖿𑖝𑖰 𑖭𑖿𑖦, 𑖧𑖸 𑖓𑖹𑖬𑖯𑖽 𑖝𑖸𑖡 𑖭𑖝𑖿𑖢𑖲𑖨𑖲𑖬𑖸𑖜

sārdham antarākathāsamudāhārā abhūvan, na cotsa-

𑖭𑖯𑖨𑖿𑖠𑖦𑖿 𑖀𑖡𑖿𑖝𑖨𑖯𑖎𑖞𑖯𑖭𑖦𑖲𑖟𑖯𑖮𑖯𑖨𑖯 𑖀𑖥𑖳𑖪𑖡𑖿, 𑖡 𑖓𑖺𑖝𑖿𑖭-

hante gantum // ʊ //

𑖮𑖡𑖿𑖝𑖸 𑖐𑖡𑖿𑖝𑖲𑖦𑖿 // ʊ //

如是諸菩薩各各向佛說其本緣。稱述維摩詰所言。皆曰不任詣彼問疾。

Śrāvakabodhisatvavisarjanapraśno nāma tṛtīyaḥ pariva-

𑖫𑖿𑖨𑖯𑖪𑖎𑖤𑖺𑖠𑖰𑖭𑖝𑖿𑖪𑖪𑖰𑖭𑖨𑖿𑖕𑖡𑖢𑖿𑖨𑖫𑖿𑖡𑖺 𑖡𑖯𑖦 𑖝𑖴𑖝𑖱𑖧𑖾 𑖢𑖨𑖰𑖪-

弟子菩薩答応問 名 第三 品

rtaḥ //

𑖨𑖿𑖝𑖾 //