

A Reader in Sanskrit Buddhist Texts

Volume One: Texts
(Romanized)

梵語佛典讀本

第一冊 文本
(羅馬字)

Luke Gibson

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Preface

The present reader was created to help remedy the dearth of teaching and independent-study resources for students interested in reading Sanskrit Buddhist literature. This reader offers a selection of twenty short to medium length texts drawn from a variety of sources covering some of the major genres of Sanskrit Buddhist literature, i.e., discourses (*sūtra*), treatises (*śāstra*), commentaries (*bhāṣya*), and *kāvya* (“belles-lettres”), including hymns of praise (*stotra*), court epics (*mahākāvya*), and *jātaka* tales. The reader is made up of three volumes, providing the text, vocabulary, and the ancient Chinese and Tibetan translations.

The vocabulary included in this reader was originally prepared to teach introductory-level reading courses to students who had completed a basic survey of Sanskrit grammar. By providing only stem forms and verbal roots rather than complete inflectional identification and sandhi analysis, my intent is to avoid spoon-feeding information which students should learn to find on their own, while not leaving them entirely to their own devices. The use of vocabulary lists allows students to cover more ground with fewer hurdles, reducing possible feelings of discouragement and speeding up the memorization of a basic set of words, which will make for more fruitful attempts at parsing sentences once they graduate from using a vocabulary and begin relying on dictionaries and their own experience.

While this reader was initially designed as a resource for teaching, it may also be used fruitfully for independent-study by intermediate students who wish to survey a large sample of Buddhist texts in an efficient manner. When more advanced constructions or linguistic points occur in the text, references to relevant comments given in J.S. Speijer’s excellent *Sanskrit Syntax* (1886) and a number of other Sanskrit primers have been inserted in the vocabulary lists. These clues together with the consultation of ancient and modern translations should allow students to overcome most difficult passages on their own.

Every effort has been made to avoid mistakes, but this reader is still a work in progress and errors may have crept in, due to a lack of vigilance or knowledge on my part. Corrections, suggestions, or feedback of any kind would be greatly appreciated, as such contributions will help improve future editions.

Please send corrections and suggestions to:

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Luke Gibson

March, 2018

Suggestions for use

This reader was conceived as a stepping-stone to be used in class to help students transition away from the textbook's controlled environment while introducing them to the use of more advanced Sanskrit primers. This reader may also be used out of class for independent-study, in which case the student should, at the very least, have completed a basic grammar course or read through and gained a solid grasp of the contents of one of the Sanskrit textbooks suitable for self-study, such as Thomas Egenes' *Introduction to Sanskrit* (2011), or A.M. Ruppel's *The Cambridge Introduction to Sanskrit* (2017).

In the beginning, students may choose to read the text and vocabulary side-by-side, checking for the meaning of new words as they work their way through each sentence. As they become more confident, students are strongly encouraged to first attempt parsing and translating sentences using their own dictionaries, consulting the vocabulary when they become stuck or to confirm their reading.

Students should, as early as possible, develop the habit of reading texts out loud to cultivate a sense for Sanskrit as a language rather than a mere puzzle to be deciphered. Students may refer to the audio recordings created for each text to correct their pronunciation. By paying close attention to the reader's intonation, students will also find clues as to how a sentence should be construed.

The texts in this volume are given twice following a short introduction. The first version uses wider line spacing for students to write down notes, while the second is used for review. Once the hard work of parsing and understanding a text has been completed, students should revisit it regularly, reading it out loud and checking how much they are able to understand without the help of their notes. This last, yet crucial, step in the study of a text helps build familiarity with Sanskrit syntax and is one of the best ways to develop vocabulary. The Anki flashcards that have been created for each text can be used for further vocabulary review.

A number of texts in this reader form pairs which illustrate some of the same linguistic points. These are the two parables from the *Saddharmapuṇḍarīka Sūtra* (texts 4 and 5), the two hymns composed by Mādhyamika masters (texts 8 and 9), the two passages from Śāntideva's *Bodhicaryāvatāra* (texts 12 and 13), and the two sections from Prajñākaramati's commentary on the ninth chapter of the *Bodhicaryāvatāra* (texts 16 and 17). Once one of the texts has been discussed in class, the other member of that pair can be read by students independently for further study and review.

Teachers may also consider giving texts from this reader as reading assignments for independent-study during intersessions to avoid prolonged breaks away from Sanskrit learning and/or in preparation for an upcoming course on a particular genre of Sanskrit literature. Texts 1 through 5

are also suitable as supplementary readings to be used towards the end of a first-year grammar course.

Please consult the reader's [webpage](#) for the latest version of all three volumes, audio recordings of each text, Anki flashcards, and other resources.

Remarks on the English/Chinese edition

This reader was first created to teach reading courses attended primarily by native speakers of Mandarin Chinese, for whom the challenge inherent in learning a language so different from one's own is compounded by the lack of suitable Sanskrit to Chinese dictionaries. For this reason, the vocabulary was conceived from the beginning to include both English and Chinese meanings, which I have rendered to the best of my ability.

The marginally reduced legibility caused by this somewhat more busy layout is hopefully compensated by the benefits of including both languages side-by-side. Speakers of Chinese will often benefit from being able to consult English meanings, which regularly offer closer equivalents to Sanskrit words and constructions, while other readers interested in learning classical Chinese for the purpose of reading Buddhist texts will pick up Chinese translations of Buddhist terms and various common words.

Acknowledgements

I would like to first express my deepest gratitude to Bhikkhunī Dhammadinnā and prof. Teng Weijen (鄧偉仁) for contributing their expertise and providing me with precious advice.

I sincerely thank Bhikṣuṇī Changping (常平) and Chen Tao (陳陶) for going over my translations into Chinese of the vocabulary lists in volume two and helping with the translation into Chinese of the preface and introductions for this reader.

I am grateful to Sebastian Nehrdich for creating the tables for the Tibetan translations in volume three. My sincere gratitude also goes to Bhikṣuṇī Jiangzhong (講鐘) for reviewing those tables and checking for input mistakes in the Tibetan texts.

Finally, this work would not have been possible without the support provided to me by the Dharma Drum Institute of Liberal Arts' Language and Translation Center.

Volume One: Texts

Introduction

The texts selected for this reader should be suitable for beginner students, both in terms of the language used and the ideas discussed. Passages abounding in difficult constructions or containing terse philosophical arguments have been avoided. Texts taken from discourses (*sūtra*) were chosen for their overall conformity to the rules of classical Sanskrit. While readers will encounter and gain *some* familiarity with features of Buddhist hybrid Sanskrit, the study of texts which deviate considerably from the rules of classical Sanskrit, i.e., those composed in a language sometimes referred to as “Sanskritized Prakrit” or “mixed Sanskrit”, lies beyond the scope of the present book. Students interested in the study of such texts may, having first gained a solid understanding of classical Sanskrit, look to Franklin Edgerton’s *Buddhist Hybrid Sanskrit Reader* (1953).

The selection of texts chosen for this reader seeks to offer a cross section of Sanskrit Buddhist literature, including examples of discourses (texts 1, 2, 3, 4, 5, and 6), hymns (texts 7, 8, and 9), Jātaka tales (text 10), epic poetry (text 11), verse treatises (texts 12, 13, and 14), and various kinds of commentarial works (texts 15, 16, 17, 18, 19, and 20). Texts drawn from philosophical works discuss key concepts basic to the major strands of Buddhist philosophy. The arguments or expositions found in those texts should be understandable without prior study of these systems, though some level of familiarity with basic Buddhist ideas is recommended.

Readers should always keep in mind that most of the texts for this reader are only short passages drawn from much larger works. While suitable for the purposes of this reader as more or less self-contained samples of Sanskrit Buddhist literature, these texts and their significance will only be fully appreciated when placed back in the context of the works to which they belong. The present reader only seeks to give students a taste of these different genres, laying the groundwork for future more systematic study.

Texts

The texts in this volume are based on the critical editions listed at the end of this volume. Changes made to the texts are as follows:

- A header in Sanskrit including the name of the work, the author, and the chapter name has been added at the beginning of each text.
- The use of punctuation (commas in particular) has been harmonized across all texts for the

sake of consistency. Overall, punctuation has been used more liberally than in some editions.

- A number of minor corrections have been made to the texts, typically on the basis of other existing critical editions.
- In prose, sandhi is never applied between a gerund and the following word.
- The verses from the original text in commentaries are highlighted in bold.
- Texts 2, 3, 15, and 18 have been abridged. Ellipses have been inserted to indicate abridgement and, in general, to show if the selected passage is preceded and/or followed by more text in the same chapter.
- Hyphens are used to break lines and not to separate compounds members.

The texts contained in this volume are in no way facsimiles or substitutes for the original editions on which they are based. All copyrights belong to the original copyright holders.

Another version of this first volume with Devanāgarī texts is available on the reader's [webpage](#).

序言

編譯此《梵語佛典讀本》的目的在於對有志閱讀梵語佛典的讀者有所助益，以期彌補上課及自學資源的缺乏。此讀本中，精選二十篇短中長不等的文本，包括梵語佛教文獻的主要體裁，如經文（*sūtra*）、論書（*śāstra*）、注釋書（*bhāṣya*），以及美文學（*kāvya*）——包含讚頌（*stotra*）、長篇敘事詩（*mahākāvya*）和本生故事（*jātaka*）等體裁。此讀本共有三冊，分別是文本、詞彙表，以及現存的中、藏文對應譯本。

最初，此讀本是作為梵語佛典導讀課程的教材，對象為完成梵語基礎文法課程的學生。以未學的經驗，學生開始閱讀梵語佛典時，若配合使用這類讀本，可以降低因難解而產生的挫折感。一般而言，學習梵語文獻常見兩種方式，一是初學者完全自行解析文本內容，二是使用具有完整文法解析及連音斷句的教材。而此讀本嘗試在這兩種學習方式之間取得平衡，因此，詞彙表僅提供名詞語幹及動詞字根，幫助讀者在學習上既有所憑藉又保有解析句子的學習空間。讀者使用詞彙表閱讀文本時，更能致力於熟悉語尾變化及文法結構，並能快速累積佛典中常見的詞彙。在此基礎之上，未來讀者以詞典及自己的經驗解析句子時，將更為順暢。

雖然此讀本最初是作為授課教材，但具備梵語中階程度的讀者用於自學也頗見成效。讀者能縮短查詢詞彙所需要的時間，更有效率地閱讀大量佛教文獻。此外，針對文本中較為進階或難解的結構，詞彙表提供 J.S. Speijer 編撰的 *Sanskrit Syntax* (1886) 及其他梵語文法書中相關解說的索引，若循此索引，並同時參考古代及現代的翻譯，不易理解之處應當可以迎刃而解。

雖竭盡所能避免錯誤，但深感所學有限，或由於思慮欠周，故可能多有疏漏及謬誤之處。此編譯計畫仍持續進行，請給予指教、建議及回饋，將有助於編譯更臻完善，未學不勝感荷。

請將指教及建議寄到：luke.gibson@dila.edu.tw

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2018年3月

使用方法建議

編譯這套讀本的原始構想是作為學生課堂中學習梵語的墊腳石，幫助學生跳脫既定教科書的模式，並引導學生使用更進階的梵語文法書。課堂外，這套讀本也可以作為自學教材，但讀者必須已完成基礎文法課程，或已研讀適合自學的梵語入門書，例如 Thomas Egenes 編撰的 *Introduction to Sanskrit* (2011) 或 A.M. Ruppel 編撰的 *The Cambridge Introduction to Sanskrit* (2017)。

剛開始，讀者可以選擇邊研讀文本邊查閱詞彙表。當累積閱讀經驗後，學生應該嘗試透過查閱辭典自行分析及翻譯句子，若遇到瓶頸，或為了確認理解無誤及查找文法書索引，再查詢詞彙表。建議讀者儘早養成朗讀梵語文本的習慣，這將有助於培養梵語的語感。讀者可以利用文本錄音檔來改正自己的發音。通過仔細留意朗讀者的語調，也可以找到解析句子的線索。

第一冊文本中，各文本提供兩種不同的編排方式：第一種編排方式行距加大，方便讀者初次研讀文本時書寫筆記，第二種編排方式使用單行間距，供讀者複習時使用。經過了文法分析並且理解了文本之後，讀者應經常複習。在複習文本時，最好能夠出聲朗讀，並在沒有任何筆記下，看看自己理解多少，這是培養梵語語感的關鍵方法，也是累積詞彙量的最好方式之一。此外，每一文本皆有 Anki 單字卡可供讀者進一步複習詞彙。

這套讀本中，某些文本形成兩個一組，包括選自《妙法蓮華經》的兩個譬喻（文本四、五）、同為中觀論師所撰寫的兩個讚頌（文本八、九）、寂天《入菩提行論》中的兩個段落（文本十二、十三），以及智作慧為《入菩提行論》第九品所作《細疏》中的兩個段落（文本十六、十七）。當其中一個文本已在課堂中研讀過，學生即可自行閱讀另一文本以進一步學習及複習。

授課老師也可以將這套讀本中的文本作為學生於寒暑假期間的指定閱讀，以避免學生過長時間疏於學習梵語，或者事先預習即將學習的梵語體裁（經、讚頌、論書等）。文本一到文本五也適合作為第一學年文法課程後半段的閱讀補充教材。

請查詢讀本的[網頁](#)下載最新版本、文本錄音檔、Anki 單字卡及其他學習資源。

中英文編譯說明

選修末學講授的梵語課程的學生中，絕大多數人的母語是中文。對他們而言，學習梵語的挑戰不僅來自梵語與自己母語的迥然相異，更且是梵漢辭典的付諸闕如。有感於此，末學即致力編譯中英雙語詞彙表。

雖然中英對照的方式使得版面略顯複雜，但中英對照有其優點。中文讀者可以透過英語的釋義更充分了解梵語詞彙的詞義，而有志於閱讀漢譯佛典的外國讀者，可以從詞彙表中學習漢譯的佛學名相及常用詞彙。

致謝

由衷感謝法樂法師（*Bhikkhunī Dhammadinnā*）以及鄧偉仁教授對此讀本提供寶貴建言。末學完成編譯第二冊詞彙表後，由常平法師與陳陶協助修訂其中的中文翻譯，在此表達最深的謝意，也感謝他們將此讀本的各项前言與文本簡介翻譯為中文。第三冊的梵藏對照表為 *Sebastian Nehrlich* 所製作，由講鐘法師檢視並校訂，感謝二位的付出。最後，法鼓文理學院語言與翻譯中心對此編譯計畫所給予的支持，末學銘感五內。

第一冊 文本

前言

此讀本所選用的文本以適用於初學者為考量，儘可能避免具有過多難解的文法結構或艱澀的哲學思辨的段落。此外，從經（sūtra）中擇取的文本大致上符合古典梵語的文法規則。雖然讀者將有機會認識某些佛教混合梵語的文法特徵，但是與古典梵語文法差異很大的文獻，並不列入此讀本的範圍。讀者對古典梵語文法的學習較為深入之後，若想研讀佛教混合梵語的文獻，可研讀由 Franklin Edgerton 所編纂 *Buddhist Hybrid Sanskrit Reader*（1953）。

本冊文本包括經文（文本一、二、三、四、五、六）、讚頌（文本七、八、九）、本生故事（文本十）、長篇敘事詩（文本十一）、論頌（文本十二、十三、十四），及各類注釋書中的內容（文本十五、十六、十七、十八、十九、二十）。這些文本所涉及的義理是佛教主要思想體系中的基本核心概念，所以讀者即使未曾深入學習佛教思想，僅略具佛法基本概念，應可理解其中所論述的義理。

需要提醒讀者的是，這些文本多數雖為完整的故事或講述某一完整的義理概念，但唯有依循整部文獻的脈絡閱讀，才能詳實而精確的理解其中的義涵。此讀本僅提供讀者接觸不同佛典體裁的機會，可作為將來研讀整部佛典的基礎。

文本

本冊文本取材於如後所列的校刊本，並作如下修改：

- 每一文本的開始加上梵語文獻名稱、作者及品名。
- 統一標點符號（尤其是逗點）的使用方式。為了有助於讀者閱讀，本冊文本相較於某些校刊本，標注較多的標點符號。
- 參考其他現存的校刊本稍作修訂。
- 在長行部分，連續體和其後單詞之間不使用連音變化。
- 注釋書中的論頌以粗體顯示。

- 在文本二、三、十五、十八中，以省略符號 (...) 表示所省略的語句。此外，若文本同一品中的前後文未被摘錄，以省略符號表示省略的前後文。
- 文本中的連字號 (-) 用於需要換行時，不用於組成複合詞。

為了有助於讀者的學習而作如上修改，若讀者需要進一步對文本深入研究，應以如後所列校刊本為依據。所有的著作權歸屬如後所列校刊本的版權擁有者。

本冊另一版本採用天城體的文本，欲使用此版本，請查詢讀本的[網頁](#)。

1. Māra's Snare

(*Vinaya*)

Our first text is drawn from the *Saṅghabhedavastu*, the 17th section of the monastic code (*Vinaya*) of the Mūlasarvāstivāda, one of the early schools of Buddhism in India. As with much of the contents of the remarkably voluminous Mūlasarvāstivāda *Vinaya*, the *Saṅghabhedavastu* does not deal directly with the rules and regulations of the monastic community, but recounts rather the life and practice of Prince Siddhārtha, his awakening, the formation of the early Buddhist community, and various notable episodes and sermons from the Buddha's career. The second half of this text is primarily dedicated to narrating how Devadatta, the Buddha's malevolent cousin, created a schism (*bheda*) in the Buddhist monastic congregation (*saṅgha*) and attempted by various means to kill the Buddha.

The following passage recounts an encounter between the Buddha and Māra, the devil or tempter figure of Buddhism. The incident takes place as the *saṅgha* is first being established, shortly after the Buddha's own awakening. According to the account given here, the monastic community was then made up of sixty-one Arhats: the five ascetics and former spiritual companions of the Buddha, fifty-five converts from the neighboring town of Vārāṇasī, and the Buddha himself. As the Tathāgata and his disciples are about to set out to spread the teaching far and wide, Māra attempts to reassert his control over the Buddha.

一、魔王的繩索

摘自 *Vinaya* 《毗奈耶》

第一個本文出自根本說一切有部 (Mūlasarvāstivāda) 律藏 (*Vinaya*) 中的《破僧事》 (*Saṅghabhedavastu*)。根本說一切有部律藏文獻數量龐大，《破僧事》為其中第十七章。律藏中大部分的文獻並沒有直接涉及僧團的戒條，如《破僧事》一章，描述悉達多太子的世俗生活、出家修行、覺悟成佛，早期教團的形成以及佛陀弘揚佛法的許多故事。《破僧事》後半部分主要描述關於「破僧」的事件：佛陀堂弟提婆達多 (Devadatta) 造成僧團 (*saṅgha*) 分裂 (*bheda*)，並以各種方式企圖殺死佛陀。

我們所選擇的文本敘述了佛陀和魔羅 (Māra) 相遇的故事。這個故事發生在佛陀剛覺悟不久，首次建立僧團的時候。根據《破僧事》的記載，當時的僧團由六十一位阿羅漢組成：最初跟隨佛陀修行的五位比丘、來自瓦拉那西 (Vārāṇasī) 的五十五位弟子以及佛陀本人。當如來和他弟子們正準備遠行弘法時，魔羅企圖擾亂佛陀。

vinaye**saṅghabhedavastu |**

...

bhagavān vārāṇasyāṃ viharati ṛṣivadane mṛgadāve | tatra bhagavān bhikṣūn
 āmantrayate sma: mukto 'haṃ bhikṣavaḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ |
 yūyam api bhikṣavo muktāḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ | tato bhikṣavaś
 cārikāṃ prakramiṣyāmo bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya
 devamanuṣyāṇām | mā ca vo dvāv ekena gamiṣyatha | aham api yenorubilvāsenāya-
 nīgrāmakas tena cārikāṃ prakramiṣyāmi |

atha mārasya pāpīyasa etad abhavat: ayaṃ śramaṇo gautamo vārāṇasyāṃ
 viharati ṛṣivadane mṛgadāve | evaṃ śrāvakān dharmāṃ deśayati: mukto 'haṃ
 bhikṣavaḥ sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ | yūyam api bhikṣavo muktāḥ
 sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ | yāvad aham api yenorubilvāsenāyanīgrā-

makas tena cārikāṃ prakramiṣyāmīti | yan nv aham asyopasaṅkrameyaṃ yad uta
vyākṣepakarmaṇi |

atha māraḥ pāpīyān māṇavakavarṇam ātmānam abhinirmāya yena bhagavāṃs
tenopasaṅkrāntaḥ | upasaṅkramya bhagavato 'ntike tiṣṭhan gāthāṃ bhāṣate:

amukto muktasaṃjñī san kiṃ mukto 'smīti manyase |

mahābandhanabaddho 'si na me śramaṇa mokṣyase ||

atha bhagavata etad abhavat: māro batāyaṃ pāpīyān upasaṅkrānto yad uta
vyākṣepakarmaṇi | iti veditvā gāthāṃ bhāṣate:

mukto 'haṃ sarvapāśebhyo ye divyā ye ca mānuṣāḥ |

evaṃ jānīhi pāpīyan nihatas tvam ihāntaka ||

atha mārasya pāpīyasa etad abhavat: jānāti me śramaṇo gautamaś cetasā cittam |
iti veditvā duḥkhī durmanā vipratīśārī tatraivāntarhitaḥ | ...

vinaye saṅghabhedavastu |

...

bhagavān vārāṇasyāṃ viharati ṛṣivadane mṛgadāve | tatra bhagavān bhikṣūn
āmantrayate sma: mukto 'haṃ bhikṣavaḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ |
yūyam api bhikṣavo muktāḥ sarvapāśebhyo ye divyā ye ca mānuṣāḥ | tato bhikṣavaś
cārikāṃ prakramiṣyāmo bahujanasukhāya lokānukampāyai arthāya hitāya sukhāya
devamanuṣyāṇāṃ | mā ca vo dvāv ekena gamiṣyatha | aham api yenorubilvāsenāya-
nīgrāmakas tena cārikāṃ prakramiṣyāmi |

atha mārasya pāpīyasa etad abhavat: ayaṃ śramaṇo gautamo vārāṇasyāṃ
viharati ṛṣivadane mṛgadāve | evaṃ śrāvakān dharmāṃ deśayati: mukto 'haṃ
bhikṣavaḥ sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ | yūyam api bhikṣavo muktāḥ
sarvapāśebhyo ye ca divyā ye ca mānuṣāḥ | yāvad aham api yenorubilvāsenāyanīgrā-
makas tena cārikāṃ prakramiṣyāmīti | yan nv aham asyopasaṅkrameyaṃ yad uta
vyākṣepakarmaṇi |

atha māraḥ pāpīyān māṇavakavarṇam ātmānam abhinirmāya yena bhagavāṃs
tenopasaṅkrāntaḥ | upasaṅkramya bhagavato 'ntike tiṣṭhan gāthāṃ bhāṣate:

amukto muktasaṃjñī san kiṃ mukto 'smīti manyase |
mahābandhanabaddho 'si na me śramaṇa mokṣyase ||

atha bhagavata etad abhavat: māro batāyaṃ pāpīyān upasaṅkrānto yad uta
vyākṣepakarmaṇi | iti veditvā gāthāṃ bhāṣate:

mukto 'haṃ sarvapāśebhyo ye divyā ye ca mānuṣāḥ |
evaṃ jānīhi pāpīyan nihatas tvam ihāntaka ||

atha mārasya pāpīyasa etad abhavat: jānāti me śramaṇo gautamaś cetasā cittam |
iti veditvā duḥkhī durmanā vipratīsarī tatraivāntarhitāḥ | ...

2. The Four Noble Truths (*Arthaviniścayasūtra*)

The *Arthaviniścaya Sūtra* provides definitions for twenty-seven important items or categories (*artha*) of the Buddha's teaching, such as the four meditative absorptions (*catur dhyāna*), the five aggregates (*pañca skandha*), the seven factors of enlightenment (*sapta bodhyaṅga*), etc. This compendium belongs to the same class of texts as the Pāli *Dasuttara* and *Saṅgīti* suttas, which also offer extensive listings of Buddhist doctrines arranged numerically, anticipating or mirroring the structure of certain Abhidharma texts.

The historical importance of this scripture is attested by the existence of a commentary (*nibandhana*) and both Tibetan and Chinese translations. The quotes and references to the *Arthaviniścaya Sūtra* found in various scholastic works also point to its widespread use as a kind of manual or catechism of the Buddha's teaching. Even today this text can serve as a useful reference work for students who wish to study systematically the Sanskrit vocabulary and expressions used to define key Buddhist ideas.

Our text includes the introductory enumeration of topics (*uddeśa*), the expositions (*nirdeśa*) on the Four Noble Truths (*catur āryasatya*) and the Eightfold Noble Path (*āryāṣṭāṅgamārga*), and the Buddha's concluding words of exhortation. While the *Arthaviniścaya Sūtra* provides the usual definitions of the Four Noble Truths, some of the explanations given in the section on the Eightfold Noble Path depart from the traditional accounts of these teachings found in the Pāli Nikāyas. The section on the Four Noble Truths also includes a well-known simile which has been judiciously interpolated by the compilers of this text.

二、四聖諦

摘自 *Arthaviniścayasūtra* 《決定義經》

《決定義經》解釋了佛陀教法中的二十七個重要名相（*artha*），例如「四禪」（*catur dhyāna*）、「五蘊」（*pañca skandha*）、「七覺支」（*sapta bodhyaṅga*）等。該文獻類似巴利語的《十上經》（*Dasuttara Sutta*）和《眾集經》（*Saṅgīti Sutta*），都是列出並解釋許多重要的「法數」，即帶有數字的佛教名相。這種經與某些阿毘達磨論書具有相似的結構。

這部經的重要性，從本經存在一部注釋書（*nibandhana*）以及藏、漢兩個譯本，即可得證。從各種佛教論書對《決定義經》的旁徵博引，也可以看出其作為教義問答手冊而得

到的廣泛傳播。即使在現代，對於有志學習佛教梵語的人，特別是關於佛教名相的梵語表達，《決定義經》也可以作為一本適當的參考資料。

我們所選擇的文本包括以下三個部分：本經所解釋的二十七個名相的列舉（*uddeśa*），對於四聖諦（*catur āryasatya*）和八正道（*āryāṣṭāṅgamārga*）的闡釋（*nirdeśa*），以及佛陀對聽眾所說的勸勉。《決定義經》提供了關於四聖諦的慣常解釋，但對於八正道的某些解釋，與巴利尼柯耶（*Nikāya*）的傳統解釋則有所不同。四聖諦的文本中還包括一個眾所周知的譬喻，該譬喻應為經文的編纂者所添加。

arthaviniścayo nāma dharmaparyāyaḥ |

namo buddhāya |

evaṃ mayā śrutam: ekasmin samaye bhagavān śrāvastyāṃ viharati sma pūrvārāme

mrgāramātuḥ prāsāde mahatā bhikṣusaṅghena sārddham ardhatrayodaśabhir bhikṣu-

śataiḥ | tatra ca bhagavān dhīragambhīramadhurodāranirdoṣasvareṇa bhikṣūn

āmantrayate sma: dharmam vo bhikṣavo deśayiṣyāmi, ādau kalyāṇam madhye

kalyāṇam paryavasāne kalyāṇam, svartham suvyañjanam, kevalam paripūrṇam

pariśuddham paryavadātam brahmacaryam samprakāśayiṣye, yad utārtthaviniśca-

yam nāma dharmaparyāyam | tac chrṇuta sādhu ca suṣṭhu ca manasikuruta, bhāṣiṣye |

sādhu bhagavann iti te bhikṣavo bhagavataḥ pratyaśrauṣuḥ ||

bhagavāṃs tān idam avocat: katamaś cāsau bhikṣavo 'rthaviniścayo nāma dharmaparyāyaḥ? yad uta: pañca skandhāḥ, pañcopādānaskandhāḥ, aṣṭādaśa dhātavaḥ, dvādaśāyatanāni, dvādaśāṅgaḥ pratītyasamutpādaḥ, catvāry āryasatyāni,

dvāviṃśatir indriyāṇi, catvāri dhyānāni, cāsa ārūpyasamāpattayaḥ, catvāro
 brahmavihārāḥ, cāsaḥ pratipadaḥ, cāsaḥ samādhibhāvanāḥ, catvāri smṛtyu-
 pasthānāni, catvāri samyakprahāṇāni, catvāra ṛddhipādāḥ, pañcendriyāṇi, pañca
 balāni, sapta bodhyāṅgāni, āryāṣṭāṅgamārgaḥ, ṣoḍaśākārānāpānānusmṛtiḥ, catvāri
 srotāpattyaṅgāni, daśa tathāgatabalāni, catvāri vaiśāradyāni, cāsaḥ pratisaṃvidāḥ,
 aṣṭādaśāveṇikā buddhadharmāḥ, dvātriṃśan mahāpuruṣalakṣaṇāni, aśītir anu-
 vyañjanāni | ayaṃ bhikṣavo 'rthaviniścayasya dharmaparyāyasyoddeśaḥ ||

...

tatra katamāni catvāry āryasatyāni? tadyathā: duḥkham āryasatyam, duḥkha-
 samudaya āryasatyam, duḥkhanirodha āryasatyam, duḥkhanirodhagāminī pratipa-
 dāryasatyam ||

tatra duḥkham āryasatyam katamat? tadyathā: jātir duḥkham, jarā duḥkham,
 vyādhir duḥkham, maraṇam duḥkham, priyaviyogo duḥkham, apriyasamyogo

duḥkham, rūpaṃ duḥkham, vedanā duḥkham, saṃjñā duḥkham, saṃskārā duḥkham,
 vijñānaṃ duḥkham, yad apīcchan paryeṣamāṇo na labhate tad api duḥkham,
 saṃkṣipteṇa pañcopādānaskandhā duḥkham | idam ucyate duḥkham āryasatyam ||

tatra duḥkhasamudaya āryasatyam katamat? tadyathā: tṛṣṇā paunarbhavikī
 nandīrāgasahagatā tatra tatrābhinandinī | idam ucyate duḥkhasamudaya āryasatyam ||

tatra duḥkhanirodha āryasatyam katamat? yad asyā eva tṛṣṇāyāḥ paunarbhavikyā
 nandīrāgasahagatāyās tatra tatrābhinandinyā aśeṣataḥ prahāṇaṃ pratiniḥsargo
 vyantībhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṃgamaḥ | idam ucyate duḥkha-
 nirodha āryasatyam ||

tatra duḥkhanirodhagāminī pratipadāryasatyam katamat? ayam eva samyag-
 drṣṭyādir āryāṣṭāṅgo mārgaḥ | tadyathā: samyagdrṣṭiḥ, samyaksamkalpaḥ, samyag-
 vāk, samyakkarmāntaḥ, samyagājīvaḥ, samyagvyāyāmaḥ, samyaksmṛtiḥ, samyak-
 samādhir iti | tadyathā kaścit puruṣo jvarābhibhūtaḥ kuśalasammatam drṣṭakarmā-

ṇaṃ śrutaśāstraṃ vaidyam upasaṃkramya brūyāt: jvarābhibhūto 'smi, asyopaśa-
 māyauśadham upadiśyamānam icchāmīti | sa tasya bhiṣak prāg nidānam eva prcchet:
 kiṃ tvayā bhuktaṃ pītaṃ veti | āturas tasya kathayet: mayā hi dadhi trapuṣaṃ
 bhakṣitam annapānaṃ ca takraṃ pītaṃ iti | tasya sa bhiṣag viśaśoṣaṇam upadiśya
 auśadham upadiśet | evam eva jātyādimahājvarasaṃtāpitāḥ sādhave mahācitta-
 bhiṣajaṃ mahākāruṇikaṃ tathāgatam upasaṃkramya duḥkhajvarāpahaṃ dharmam
 prccheyuḥ | tebhyo bhagavān nidānaṃ samudayākhyam ākhyāya āryāṣṭāṅga-
 mahauśadham śāntikaraṃ nirvāṇam upadiśet | kleśāturo 'py enaṃ mārgaṃ bhā-
 vayann acirāt sarvaduḥkhakṣayam avāpya nirvāṇapuraṃ gatvā parāṃ śāntim
 avāpnotīti | idam ucyate duḥkhanirodhagāminī pratipadāryasatyam ||

imāni bhikṣavaś catvāryāryasatyāni ||

...

tatra bhikṣavaḥ katama āryāṣṭāṅgo mārgaḥ? tadyathā: samyagdrṣṭiḥ, samyak-

samkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājīvaḥ, samyagvyāyāmaḥ, sam-
yaksmr̥tiḥ, samyaksamādhiś ca ||

tatra bhikṣavaḥ samyagdr̥ṣṭiḥ katamā? asty ayaṃ lokaḥ, asti paralokaḥ, asti mātā,
asti pitā, asti dattam, asti hutam, astiṣṭāniṣṭasukṛtaduṣkṛtānāṃ karmaṇāṃ phala-
vipākaḥ, santi loke samyaggatāḥ samyakpratipannā iti | iyaṃ bhikṣavaḥ samyag-
dr̥ṣṭiḥ | tadviparītā mithyādr̥ṣṭiḥ ||

samyaksamkalpaḥ katamaḥ? buddhatvādipariṇāmitaṃ śīlaṃ dānam, na cakra-
vartyādipariṇāmitam | ayaṃ bhikṣavaḥ samyaksamkalpaḥ ||

samyagvāk katamā? iha bhikṣavaḥ pārūṣyānṛtapaiśunyasambhinnapralāpavar-
jitā vāk | iyaṃ ucyate samyagvāk ||

samyakkarmāntaḥ katamaḥ? kāyavānmanasāṃ daśakuśaleṣu karmapatheṣu vyā-
pāraḥ | tatra kāyikaṃ trividham: prāṇātipātādattādānakāmamithyācārād viratiḥ |
vācikaṃ caturvidham: anṛtapaiśunypārūṣyasambhinnapralāpād viratiḥ | mānasam

trividham: abhidhyāvyāpādamithyādṛṣṭibhyo viratiḥ || tatra prāṇātipātaḥ katamaḥ?
 prāṇī ca bhavati, prāṇisaṃjñī ca bhavati, vadhakacittaṃ cotpādayati, upakramaṃ ca
 karoti | jīvitād vyaparopayati | ayam ucyate bhikṣavaḥ prāṇātipātaḥ | anyatra
 pramādād adṛṣṭād vāprāṇivadhaḥ | tatra adattādānaṃ katamat? steyacittasya para-
 dravyasvīkaraṇam adattādānam | anyatra māṭṛpitṛbhrāṭṛsvajanamitradravyasya sval-
 pasyānuparodhino grahaṇam nādattādānam | tatra kāmamithyācāraḥ katamaḥ?
 parastrīṇām upabhogo bhartṛrājamāṭṛpitṛrakṣitānām, athavā asthānāgamyādeśā-
 kāleṣu vipratipattiḥ | ayam ucyate kāmamithyācāraḥ | kāyikam etat trividham ||
 anṛtam katamat? sāksipraśne yathābhūtād vitathavacanam anṛtam | anarhato vā
 arhann asmīti parihāsavarjam | idam ucyate 'nṛtam | paśunyaṃ katamat? abhūtena
 satyena vā bhedakaraṃ vacanaṃ paśunyaṃ | idam ucyate paśunyaṃ | pārūṣyaṃ
 katamat? paraduḥkhacikīrṣor aniṣṭavacanaśrāvaṇam pārūṣyaṃ | duḥkham asya
 bhavatv ity anayā buddhyā yad aniṣṭavacanaśrāvaṇam kriyate tat pārūṣyaṃ | idam
 ucyate pārūṣyaṃ | saṃbhinnapralāpaḥ katamaḥ? tadyathā: rājakathā, corakathā,

yuddhakathā, madyakathā, dyūtakathā, strīkathā, ākhyāyikakathā kathanam vā |
 ayam ucyate sambhinnapralāpaḥ | vācīkam etac caturvidham || tatrābhidyā katamā?
 paradravyasvīkaraṇecchābhidyā | yāny asya dravyāṇi tāni mama syur iti | iyam
 ucyate 'bhidyā | tatra vyāpādaḥ katamaḥ? parajīvitavyaparopaṇāvacchedanapīḍādi-
 cintanam | ayam ucyate vyāpādaḥ | tatra mithyādr̥ṣṭiḥ katamā? nāsty ayam lokah,
 nāsti paraloka iti pūrvavat | etan mānasam trividham ||

tatra samyagājīvaḥ katamaḥ? bhikṣos tāvat kuhanā lapanā naimittikatvam
 naiṣpeṣikatvam lābhena lābhapratikāṅkṣā ca || tatra kuhanā katamā? bhikṣur
 dānapatiṃ dr̥ṣṭvā paryāṅkaṃ baddhvā pathi śūnyāgāre vā niṣīdati, dhyāyī bhikṣur
 ayam arhann iti lābhasatkāro me bhaviṣyatīti | evamādikā kuhanety ucyate | tatra
 lapanā katamā? iha bhikṣur lābhasatkāranimittam eva, tvam me mātā, tvam me pitā,
 tvam me bhaginī, tvam me duhitety evam anyāny api priyavacanāni bravīti |
 evamādikā lapanety ucyate | tatra naimittikatvam katamat? bhikṣus tāvat piṇḍapātam
 paribhujya asakṛd brūte: yādr̥śo 'yam piṇḍapātas tādr̥śo 'nyeṣūpāsakagrheṣu na

labhyate | alābhasatkāracittasya tu vadato 'doṣaḥ | idam ucyate naimittikatvam | tatra
 naiṣpeṣikatvaṃ katamat? bhikṣus tāvad yatra gr̥he piṇḍapātaṃ na labhate,
 dāpayitukāmaś ca bhavati, tatra brūte: adānapatayo hi nirayaṃ gacchanti | yūyam
 apy adānapatayo vyaktaṃ nirayagāmina iti | narakabhayabhītāḥ piṇḍapātaṃ anu-
 prayacchati | taṃ ca labdhvā paribhuṅkte | idam ucyate naiṣpeṣikatvam | tatra
 lābhena lābhapratikāṅkṣā katamā? bhikṣus tāvad ātmīyena dhanena śobhanāni
 cīvarāṇi copakrīya upāsakebhyo darśayati: īdṛśāni vayaṃ vastrāṇi dānapatibhyo
 labhāmaha iti | te lajjitā yāni vastrāṇi prayacchanti tāni paribhuṅkte | iyam ucyate
 bhikṣavo lābhena lābhapratikāṅkṣā | ayam bhikṣavo mithyājīvaḥ | asmād viratir iti
 samyagājīvaḥ || iha khalu bhikṣava upāsakasya mithyājīvaḥ katamaḥ? viṣavikrayaḥ,
 śastravikrayaḥ, sattvavikrayaḥ, madyavikrayaḥ, māṃsavikrayaḥ, apravekṣitatila-
 sarṣapapīḍanaṃ mithyājīvaḥ | asmād viratiḥ | ayam ucyate bhikṣavaḥ samyagājīvaḥ ||

tatra samyagvyāyāmaḥ katamaḥ? iha bhikṣavo 'bhivādanavandanapratyutthā-

nāñjalisāmīcīkarma karanīyam | ayam ucyate bhikṣavaḥ samyagvyāyāmaḥ ||

tatra samyaksmṛtiḥ katamā? iha khalu bhikṣavo bhikṣuḥ striyaṃ dṛṣṭvā utpanne
 rāge bāhyādhyātmikayoḥ śarīrayor aśubhākāreṇa yathābhūtarasī bhavati: santy
 asmin kāye keśā romāṇi nakhā dantā rajo malaṃ tvaṅ māṃsam asthi snāyuḥ śirā
 vṛkkā hṛdayaṃ plīhā klomaka āmāśayaḥ pakvāśaya antrāṅy antraguṇā audarīyakaṃ
 yakṛt purīṣaṃ aśruḥ svedaḥ kheḍaḥ siṃhāṅako vasā lasikā majjā medaḥ pittaṃ
 śleṣmā pūyaṃ śoṇitaṃ mastakaṃ mastakaluṅga uccāraprasrāvaiḥ pūrṇaṃ nānā-
 prakāsyāśucer iti | iyam ucyate bhikṣavaḥ samyaksmṛtiḥ ||

samyaksamādhiḥ katamaḥ? catvāri dhyānāni | iha bhikṣavo bhikṣur viviktaṃ
 kāmair viviktaṃ pāpakair akuśaladharmaiḥ savitarkaṃ savicāraṃ vivekaṃ prīti-
 sukhaṃ prathamam dhyānam upasampadya viharati | sa vitarkavicārāṇām vyupa-
 śamād adhyātmasaṃprasādāc cetasa ekotībhāvād avitarkaṃ avicāraṃ samādhijaṃ
 prītisukhaṃ dvitīyaṃ dhyānam upasampadya viharati | sa prīter virāgād upekṣako
 viharati smṛtaḥ saṃprajānan, sukhaṃ ca kāyena pratisaṃvedayati | yat tad āryā
 ācakṣate: upekṣakaḥ smṛtimān sukhavihārīti tṛtīyaṃ dhyānam upasampadya viha-

rati | sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva ca saumanasya-
 daurmanasyayor astaṅgamād aduḥkhāsukham upekṣāsmṛtipariśuddhaṃ caturthaṃ
 dhyānam upasaṃpadya viharati | imāni khalu bhikṣavaś catvāri dhyānāni | ayam
 ucyate samyaksamādhiḥ ||

ayam bhikṣava āryāṣṭāṅgo mārgaḥ ||

...

etāni vo bhikṣavo 'raṇyāyatanāni vṛkṣamūlāni sūnyāgārāṇi parvatakandaragiri-
 guhāpalālapuñjāni, abhyavakāśaśmaśānavanaprasthaprāntāni śayanāsanāny adhyā-
 vasata | dhyāyata bhikṣavo mā pramādyata | mā paścād vipratisāriṇo bhaviṣyatha |
 idam anuśāsanam ||

asmin khalu dharmaparyāye bhāṣyamāṇe pañcānāṃ bhikṣuśatānām anupādāya
 āsravebhyaś cittāni vimuktāni |

idam avocad bhagavān | āttamanās te bhikṣavaḥ, sā ca sarvāvātī parṣat sadeva-

mānuṣāsuraṅdharvaś ca loka bhagavato bhāṣitam abhyanandann iti ||

arthaviniścayadharmaparyāyaḥ samāptaḥ ||

arthaviniścayo nāma dharmaparyāyaḥ |

namo buddhāya |

evaṃ mayā śrutam: ekasmin samaye bhagavān śrāvastyāṃ viharati sma pūrvārāme mrgāramātuḥ prāsāde mahatā bhikṣusaṅghena sārddham ardhatrayodaśabhir bhikṣuśataiḥ | tatra ca bhagavān dhīragambhīramadhurodāranirdoṣasvareṇa bhikṣūn āmantrayate sma: dharmam vo bhikṣavo deśayiṣyāmi, ādau kalyāṇam madhye kalyāṇam paryavasāne kalyāṇam, svartham suvyañjanam, kevalam paripūrṇam pariśuddham paryavadātam brahmacaryam samprakāśayiṣye, yad utārtthaviniścayam nāma dharmaparyāyam | tac chr̥ṇuta sādhu ca suṣṭhu ca manasikuruta, bhāṣiṣye | sādhu bhagavann iti te bhikṣavo bhagavataḥ pratyaśrauṣuḥ ||

bhagavāṃs tān idam avocat: katamaś cāsau bhikṣavo 'rthaviniścayo nāma dharmaparyāyaḥ? yad uta: pañca skandhāḥ, pañcopādānaskandhāḥ, aṣṭādaśa dhātavaḥ, dvādaśāyatanāni, dvādaśāṅgaḥ pratītyasamutpādaḥ, catvāry āryasatyāni, dvāvīmśatir indriyāni, catvāri dhyānāni, catasra ārūpyasamāpattayaḥ, catvāro brahmavihārāḥ, catasraḥ pratipadaḥ, catasraḥ samādhībhāvanāḥ, catvāri smr̥tyupasthānāni, catvāri samyakprahāṇāni, catvāra ṛddhipādāḥ, pañcendriyāni, pañca balāni, sapta bodhyaṅgāni, āryāṣṭāṅgamārgaḥ, ṣoḍaśākārānāpānānusmṛtiḥ, catvāri srotāpattyaṅgāni, daśa tathāgatabalāni, catvāri vaiśāradyāni, catasraḥ pratisam̥vidāḥ, aṣṭādaśāveṇikā buddhadharmāḥ, dvātriṃśan mahāpuruṣalakṣaṇāni, aśītir anuvyañjanāni | ayam bhikṣavo 'rthaviniścayasya dharmaparyāyasyoddeśaḥ ||

...

tatra katamāni catvāry āryasatyāni? tadyathā: duḥkham āryasatyam, duḥkhasamudaya āryasatyam, duḥkhanirodha āryasatyam, duḥkhanirodhagāminī pratipadāryasatyam ||

tatra duḥkham āryasatyam katamat? tadyathā: jātir duḥkham, jarā duḥkham, vyādhir duḥkham, maraṇam duḥkham, priyaviyogo duḥkham, apriyasam̥yogo duḥkham, rūpaṃ duḥkham, vedanā duḥkham, saṃjñā duḥkham, saṃskārā duḥkham, vijñānam duḥkham, yad apīcchan paryeṣamāṇo na labhate tad api duḥkham, saṃkṣipteṇa pañcopādānaskandhā duḥkham | idam ucyate duḥkham āryasatyam ||

tatra duḥkhasamudaya āryasatyam katamat? tadyathā: tṛṣṇā paunarbhavikī nandīrāgasahagatā tatra tatrābhinandinī | idam ucyate duḥkhasamudaya āryasatyam ||

tatra duḥkhanirodha āryasatyam katamat? yad asyā eva tṛṣṇāyāḥ paunarbhavikyā nandīrāgasahagatāyās tatra tatrābhinandinyā aśeṣataḥ prahāṇam pratiniḥsargo vyantībhāvaḥ kṣayo virāgo nirodho vyupaśamo 'staṃgamaḥ | idam ucyate duḥkhanirodha āryasatyam ||

tatra duḥkhanirodhagāminī pratipadāryasatyam katamat? ayam eva samyagdr̥ṣṭyādir āryāṣṭāṅgo mārgaḥ | tadyathā: samyagdr̥ṣṭiḥ, samyaksamkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājīvaḥ, samyagvyāyāmaḥ, samyaksmṛtiḥ, samyak-samādhir iti | tadyathā kaścit puruṣo jvarābhibhūtaḥ kuśalassammataṃ dr̥ṣṭakarmāṇam śrutaśāstraṃ vaidyam upasaṃkramya brūyāt: jvarābhibhūto 'smi, asyopaśamāyauśadham upadiśyamānam icchāmīti | sa tasya bhiṣak prāg nidānam eva pṛcchet: kiṃ tvayā bhuktaṃ pītaṃ veti | āturas tasya kathayet: mayā hi dadhi trapuṣam bhakṣitam annapānam ca takraṃ pītam iti | tasya sa bhiṣag viśaśoṣaṇam upadiśya auśadham upadiśet | evam eva jātyādimahājvarasaṃtāpitāḥ sādhaso mahācitta-bhiṣajaṃ mahākāruṇikaṃ tathāgatam upasaṃkramya duḥkhajvarāpahaṃ dharmam pṛccheyuḥ | tebhyo bhagavān nidānam samudayākhyam ākhyāya āryāṣṭāṅga-mahaśadham śāntikaram nirvāṇam upadiśet | kleśāturo 'py enaṃ mārgam bhāvayann acirāt sarvaduḥkhakṣayam avāpya nirvāṇapuram gatvā parāṃ śāntim avāpnotīti | idam ucyate duḥkhanirodhagāminī pratipadāryasatyam ||

imāni bhikṣavaś catvāryāryasatyāni ||

...

tatra bhikṣavaḥ katama āryāṣṭāṅgo mārgaḥ? tadyathā: samyagdr̥ṣṭiḥ, samyaksamkalpaḥ, samyagvāk, samyakkarmāntaḥ, samyagājīvaḥ, samyagvyāyāmaḥ, samyaksmṛtiḥ, samyaksamādhiś ca ||

tatra bhikṣavaḥ samyagdr̥ṣṭiḥ katamā? asty ayam lokaḥ, asti paralokaḥ, asti mātā, asti pitā, asti dattam, asti hutam, astiṣṭāniṣṭasukṛtaduṣkṛtānām karmaṇām phalavipākāḥ, santi loke samyaggatāḥ samyakpratipannā iti | iyaṃ bhikṣavaḥ samyagdr̥ṣṭiḥ | tadviparītā mithyādr̥ṣṭiḥ ||

samyaksamkalpaḥ katamaḥ? buddhatvādipariṇāmitam śīlam dānam, na cakravartyādipariṇāmitam | ayam bhikṣavaḥ samyaksamkalpaḥ ||

samyagvāk katamā? iha bhikṣavaḥ pārūṣyānṛtapaiśunyasaṃbhinnapralāpavarjitā vāk | iyam ucyate samyagvāk ||

samyakkarmāntaḥ katamaḥ? kāyavānmanasāṃ daśakuśaleṣu karmapatheṣu vyāpāraḥ | tatra kāyikaṃ trividham: prāṇātipātādattādānakāmamithyācārād viratiḥ | vācikaṃ caturvidham: anṛtapaiśunyapārūṣyasam̐bhinnapralāpād viratiḥ | mānasam̐ trividham: abhidhyāvypādamithyādṛṣṭibhyo viratiḥ || tatra prāṇātipātaḥ katamaḥ? prāṇī ca bhavati, prāṇisaṃjñī ca bhavati, vadhakacittaṃ cotpādayati, upakramaṃ ca karoti | jīvitād vyaparopayati | ayam ucyate bhikṣavaḥ prāṇātipātaḥ | anyatra pramādād adṛṣṭād vāprāṇivadhaḥ | tatra adattādānaṃ katamat? steyacittasya para-dravyasvīkaraṇam̐ adattādānam̐ | anyatra mātṛpitṛbhrāṭṛsvajanamitradravyasya svalpasyānuparodhino grahaṇam̐ nādattādānam̐ | tatra kāmamithyācāraḥ katamaḥ? parastrīṇām̐ upabhogo bhartṛrājāmātṛpitṛrakṣitānām̐, athavā asthānāgamyādeśā-kāleṣu vipratipattiḥ | ayam ucyate kāmamithyācāraḥ | kāyikaṃ etat trividham || anṛtam̐ katamat? sāksipraśne yathābhūtād vitathavacanam̐ anṛtam̐ | anarhato vā arhann̐ asmīti parihāsavarjam̐ | idam ucyate 'nṛtam̐ | paiśunyaṃ katamat? abhūtena satyena vā bhedakaram̐ vacanam̐ paiśunyaṃ | idam ucyate paiśunyaṃ | pārūṣyam̐ katamat? paraduḥkhacikīrṣor̐ aniṣṭavacanaśrāvaṇam̐ pārūṣyam̐ | duḥkham̐ asya bhavativ̐ ity anayā buddhyā yad aniṣṭavacanaśrāvaṇam̐ kriyate tat pārūṣyam̐ | idam ucyate pārūṣyam̐ | saṃbhinnapralāpaḥ katamaḥ? tadyathā: rājakathā, corakathā, yuddhakathā, madyakathā, dyūtakathā, strīkathā, ākhyāyikakathā kathanam̐ vā | ayam ucyate saṃbhinnapralāpaḥ | vācikaṃ etac caturvidham || tatrābhidhyā katamā? paradravyasvīkaraṇecchābhidhyā | yāny asya dravyāṇi tāni mama syur̐ iti | iyam ucyate 'bhidhyā | tatra vyāpādaḥ katamaḥ? parajīvitavyaparopañāvachedanapīḍādīcintanam̐ | ayam ucyate vyāpādaḥ | tatra mithyādṛṣṭiḥ katamā? nāsty ayam̐ lokaḥ, nāsti paraloka itī pūrvavat | etan mānasam̐ trividham ||

tatra samyagājīvaḥ katamaḥ? bhikṣos tāvat kuhanā lapanā naimittikatvam̐ naiśpeṣikatvam̐ lābhena lābhapratikāṅkṣā ca || tatra kuhanā katamā? bhikṣur̐ dānapatiṃ dṛṣtvā paryāṅkam̐ baddhvā pathi sūnyāgāre vā niṣīdati, dhyāyī bhikṣur̐ ayam arhann̐ iti lābhasatkāro me bhaviṣyatīti | evamādikā kuhanety ucyate | tatra lapanā katamā? iha bhikṣur̐ lābhasatkāranimittam̐ eva, tvam̐ me mātā, tvam̐ me pitā, tvam̐ me bhaginī, tvam̐ me duhitety evam̐ anyāny api priyavacanāni bravīti | evamādikā lapanety ucyate | tatra naimittikatvam̐ katamat? bhikṣus tāvat piṇḍapātam̐ paribhujya asakṛd brūte: yādṛśo 'yam̐ piṇḍapātas tādṛśo 'nyeṣūpāsakagrheṣu na labhyate | alābhasatkāracittasya tu vadato 'doṣaḥ | idam ucyate naimittikatvam̐ | tatra

naiṣpeṣikatvaṃ katamat? bhikṣus tāvad yatra gr̥he piṇḍapātāṃ na labhate, dāpayitukāmaś ca bhavati, tatra brūte: adānapatayo hi nirayaṃ gacchanti | yūyam apy adānapatayo vyaktaṃ nirayagāmina iti | narakabhayaabhītāḥ piṇḍapātāṃ anuprayacchati | taṃ ca labdhvā paribhunkte | idam ucyate naiṣpeṣikatvaṃ | tatra lābhena lābhapratikāṅkṣā katamā? bhikṣus tāvad ātmīyena dhanena śobhanāni cīvarāṇi copakrīya upāsakebhyo darśayati: īdṛśāni vayaṃ vastrāṇi dānapatibhyo labhāmaha iti | te lajjitā yāni vastrāṇi prayacchanti tāni paribhunkte | iyam ucyate bhikṣavo lābhena lābhapratikāṅkṣā | ayam bhikṣavo mithyājīvaḥ | asmād viratir iti samyagājīvaḥ || iha khalu bhikṣava upāsakasya mithyājīvaḥ katamaḥ? viṣavikrayaḥ, śastravikrayaḥ, sattvavikrayaḥ, madyavikrayaḥ, māṃsavikrayaḥ, apravekṣitatila-sarṣapapīḍanaṃ mithyājīvaḥ | asmād viratiḥ | ayam ucyate bhikṣavaḥ samyagājīvaḥ ||

tatra samyagvyāyāmaḥ katamaḥ? iha bhikṣavo 'bhivādanavandanapratyutthānāñjalisāmīcīkarma karanīyam | ayam ucyate bhikṣavaḥ samyagvyāyāmaḥ ||

tatra samyaksmr̥tiḥ katamā? iha khalu bhikṣavo bhikṣuḥ striyaṃ dr̥ṣtvā utpanne rāge bāhyādhyātmikayoḥ śarīrayor aśubhākāreṇa yathābhūtarasī bhavati: santy asmin kāye keśā romāṇi nakhā dantā rajo malaṃ tvaṅ māṃsam asthi snāyuḥ śirā vṛkkā hṛdayaṃ plīhā klomaka āmāśayaḥ pakvāśaya antrāṇy antraguṇā audarīyakam yakṛt purīṣam aśruḥ svedaḥ kvedaḥ simhāṅako vasā lasikā majjā medaḥ pittam śleṣmā pūyaṃ śoṇitaṃ mastakaṃ mastakaluṅga uccāraprasrāvaiḥ pūrṇaṃ nānāprakāsyāśucer iti | iyam ucyate bhikṣavaḥ samyaksmr̥tiḥ ||

samyaksamādhiḥ katamaḥ? catvāri dhyānāni | iha bhikṣavo bhikṣur viviktaṃ kāmair viviktaṃ pāpakair akuśaladharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ prīti-sukhaṃ prathamam dhyānam upasampadya viharati | sa vitarkavicārāṇāṃ vyupāśamād adhyātmasamprasādāc cetasa ekotībhāvād avitarkaṃ avicāraṃ samādhijaṃ prītisukhaṃ dvitīyaṃ dhyānam upasampadya viharati | sa prīter virāgād upekṣako viharati smṛtaḥ samprajānan, sukhaṃ ca kāyena pratisamvedayati | yat tad āryā ācakṣate: upekṣakaḥ smṛtimān sukhavihārīti tṛtīyaṃ dhyānam upasampadya viharati | sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva ca saumanasya-daurmanasyayor astaṅgamād aduḥkhāsukham upekṣāsmṛtiparīśuddhaṃ caturthaṃ dhyānam upasampadya viharati | imāni khalu bhikṣavaś catvāri dhyānāni | ayam ucyate samyaksamādhiḥ ||

ayam bhikṣava āryāṣṭāṅgo mārgaḥ ||

...

etāni vo bhikṣavo 'raṇyāyatanāni vṛkṣamūlāni sūnyāgārāṇi parvatakandaragiri-
guhāpalālapuñjāni, abhyavakāśaśmaśānavanaprasthaprāntāni śayanāsanāny adhyā-
vasata | dhyāyata bhikṣavo mā pramādyata | mā paścād vipratisāriṇo bhaviṣyatha |
idam anuśāsanam ||

asmin khalu dharmaparyāye bhāṣyamāṇe pañcānāṃ bhikṣuśatānām anupādāya
āsravebhyaś cittāni vimuktāni |

idam avocad bhagavān | āttamanās te bhikṣavaḥ, sā ca sarvāvatī parṣat sadeva-
mānuṣāsurasuragandharvaś ca loko bhagavato bhāṣitam abhyanandann iti ||

arthaviniścayadharmaparyāyaḥ samāptaḥ ||

3. Śāriputra and the Goddess

(*Vimalakīrtinirdeśasūtra*, ch. 6)

The *Vimalakīrtinirdeśa Sūtra* is an early Mahāyāna sūtra. This scripture, especially beloved in the East Asian Buddhist tradition, is remarkable for having a layman as its main protagonist—a wealthy householder and lay follower (*upāsaka*) of the Buddha named Vimalakīrti. The sūtra is named in reference to the elucidation or teaching (*nirdeśa*) on emptiness (*śūnyatā*) and non-duality (*advaya*) delivered by Vimalakīrti to a large group of monks and bodhisattvas.

At the end of chapter six, Vimalakīrti's instruction to Mañjuśrī, the head of the bodhisattvas, is interrupted by the appearance of a goddess in the layman's house. The ensuing conversation between the goddess and Śāriputra, one of the Buddha's chief monastic disciples (*śrāvaka*), is one of the most intriguing episodes from the whole sūtra. In this exchange, the eminent Śāriputra, traditionally regarded as “foremost in wisdom”, expresses the unenlightened Hīnayānist point of view. As the conversation unfolds, Śāriputra finds himself outmatched by the goddess, who displays her eloquence (*pratibhāna*) and magic powers to dispel the great disciple's mistaken notions (*vikalpa*).

三、舍利弗和天女

摘自 *Vimalakīrtinirdeśasūtra* 《維摩詰經》第六品

《維摩詰經》是早期的大乘佛經，特別受到東亞佛教傳統的喜愛。這部經以在家居士（*upāsaka*）維摩詰（*Vimalakīrti*）作為主要說法者。此經主要內容是維摩詰居士對一大群菩薩和僧侶講授關於「空性」（*śūnyatā*）以及「不二」（*advaya*）的教法（*nirdeśa*）。

我們所選取的文本出自《維摩詰經》第六品（漢譯本為第七品）。當維摩詰居士與上首菩薩文殊師利（*Mañjuśrī*）論說佛法時，室內出現天女散花。這位天女與舍利弗（*Śāriputra*）隨後進行的對答，是此經最有趣的情節之一。在此對答中，傳統上被認為「智慧第一」的舍利弗代表了小乘行者的立場。隨著對話的展開，天女以其辯才（*pratibhāna*）及神通力破除這位大聲聞弟子的錯誤分別（*vikalpa*）。

vimalakīrtinirdeśe

devatāparivartaḥ śaṣṭhaḥ |

...

atha yā tatra gr̥he devatā prativasati sā teṣāṃ bodhisatvānāṃ mahāsatvānāṃ imam
dharmanirdeśaṃ śrutvā tuṣṭodagrāttamanā, audārikam ātmabhāvaṃ saṃdarśya
divyaiḥ puṣpais tān mahāsatvāṃs tāṃś ca mahāśrāvakān abhyavakirati sma |
abhyavakīrṇānāṃ ca tatra yāni bodhisatvānāṃ kāye puṣpāṇi patitāni tāni dharaṇitale
pratiṣṭhitāni | yāni punar mahāśrāvakāṇāṃ kāye puṣpāṇi patitāni tāni tatraiva sthitāni,
na bhūmau patitāni | tatas te mahāśrāvakā ṛddhiprātihāryais tāni puṣpāṇy utsrjanti,
na ca patanti |

atha sā devatāyuṣmantam śāriputram evam āha: kiṃ bhadanta śāriputra etāni
puṣpāṇy utsrjasi?

āha: akalpikāni devate etāni puṣpāṇi | tasmād aham etāni puṣpāṇy apanayāmi |

devatāha: mā bhadanta śāriputra evaṃ vocaḥ | tat kasmād dhetoḥ? etāni hi
 puṣpāṇi kalpikāni | kiṃ kāraṇam? tathā hy etāni puṣpāṇi na kalpayanti na
 vikalpayanti | sthaviraḥ punaḥ śāriputraḥ kalpayati vikalpayati ca | ye bhadanta
 śāriputra svākhyāte dharmavinaye pravrajyāṃ kalpayanti vikalpayanti ca te
 'kalpikāḥ | sthavirus tu kalpayati vikalpayati ca | ye punar na kalpayanti na
 vikalpayanti te kalpikāḥ | paśya bhadanta śāriputra eṣāṃ mahāsatvānāṃ kāye
 puṣpāṇi na śliṣyanti | yathāpi nāma sarvakalpavikalpaprāhīṇatvāt | tadyathāpi nāma
 bhīrukajātīyasya puruṣasyāmanuṣyā avatāraṃ labhante | evam eva saṃsārabhaya-
 bhītānāṃ rūpaśabdagandharasaspraṣṭavyāny avatāraṃ labhante | ye punaḥ sarva-
 saṃsāraśābhayavigatāḥ kiṃ teṣāṃ rūpaśabdagandharasaspraṣṭavyāni kariṣyanti?
 yeṣāṃ vāsanāprahīṇā teṣāṃ kāye puṣpāṇi śliṣyanti | tasmāt sarvavāsanāprahīṇānāṃ
 kāye puṣpāṇi na śliṣyanti |

atha khalv āyuṣmāñ śāriputras tām devatām etad avocat: kiyacciraniṣṭhā punas
 tvam devate iha gr̥he?

āha: yāvacciraniviṣṭā sthavirusyāryā vimuktiḥ |

āha: na cirasthitā tvaṃ devate iha gr̥he?

āha: kiyacciraniviṣṭā punaḥ sthavirusyāryā vimuktiḥ?

tataḥ sthavirus tūṣṇīm abhūt |

āha: kim idānīm mahāprajñānām agryaḥ sthavirus tūṣṇīm abhūt, prāptakālam
praśnaṃ na visarjayati?

āha: apravyāhārā hi devate vimuktiḥ | tan na jāne kiṃ vyāharāmīti |

āha: yad yad eva sthaviro 'kṣaram udāharati sarvāṅy etāny akṣarāṇi vimukti-
lakṣaṇāni | tat kasmād dhetoḥ? yā hi sā vimuktiḥ sā nādhyātmaṃ na bahir nobhayam
antareṇopalabhyate | evam akṣarāṅy api | tasmāt tarhi bhadanta śāriputra mā
akṣarāpanayena vimuktiṃ nirdiśa | tat kasmād dhetoḥ? sarvadharmasamatā hi
vimuktiḥ |

āha: nanu devate rāgadoṣamohavigamād vimuktiḥ?

devatāha: abhimānikānām eṣa nirdeśo rāgadoṣamohavigamād vimuktir iti | ye
nirabhimānikās teṣāṃ rāgadoṣamohaprakṛtir eva vimuktiḥ |

atha khalv āyusmāñ śāriputras tāṃ devatām etad avocat: sādhu sādhu devate kiṃ
tvayā prāptaṃ kiṃ vā sāksātkṛtaṃ yasyās ta īdṛśaṃ pratibhānam?

āha: na mayā bhadanta śāriputra kiṃcit prāptaṃ sāksātkṛtaṃ vā | tena ma īdṛśaṃ
pratibhānam | yeṣāṃ evaṃ bhavaty asmābhiḥ prāptaṃ vā sāksātkṛtaṃ ceti te
svākhyāte dharmavinaya ābhimānikā ity ucyante |

āha: kiṃ tvam devate śrāvakayānikā pratyekabuddhayānikā mahāyānikā vā?

āha: śrāvakāyānikāsmi śrāvakayānasūcanatayā, pratyekabuddhayānikāsmi pra-
tīyadharmāvatāreṇa, mahāyānikāsmi mahākaruṇānutsrjanatayā | ...

āha: kiṃ tvam devate strībhāvaṃ na nivartayasi?

āha: paripūrṇāni me dvādaśavarṣāṇy upādāya strībhāvaṃ paryeṣamāṇāyā na
cainaṃ labhe | api ca bhadanta śāriputra yā māyākāreṇa strīnirmitā yas tām evaṃ
vadet, kiṃ tvaṃ strībhāvaṃ na nivartayasīti, sa kiṃ vadet?

āha: na tasyāḥ kācid bhūtā pariniṣpattiḥ |

āha: evam eva bhadanta śāriputra apariniṣpanneṣu sarvadharmeṣu māyānirmita-
svabhāveṣu kutas tavaivaṃ bhavati: kiṃ tvaṃ strībhāvaṃ na nivartayasīti?

atha sā devatā tādrśam adhiṣṭhānam adhiṣṭhati sma, yathā sthaviraḥ śāriputro
yādrśī sā devatā tādrśaḥ samdrśyate, sā devatā yādrśaḥ sthavirus tādrśī samdrśyate |
atha sā devatā śāriputrarūpā śāriputraṃ devatārūpadhāriṇam aprcchat: kiṃ bhadanta
śāriputra strībhāvaṃ na nivartayasi?

śāriputro devatārūpy āha: na jāne kiṃ vinivartayāmīti | puruṣarūpam antarhitam
strīrūpaṃ me nirvṛttam |

āha: yadi sthaviraḥ śakṣyati strībhāvaṃ vinivartayitum, tataḥ sarvāḥ striyo 'pi

strībhāvaṃ vinivartayiṣyanti | yathā sthaviro na strī strīva saṃdṛśyate, evaṃ
 sarvastrīṇāṃ api strīrūpaṃ | na ca striyaḥ, strīrūpās ca saṃdṛśyante | idaṃ saṃdhāya
 bhagavān āha: sarvadharmā na strī na puruṣa iti |

atha sā devatā tad adhiṣṭhānam avāsṛjat | athāyūṣmāñ śāriputraḥ punar eva
 svarūpasamanvāgato babhūva | atha sā devatāyūṣmantaṃ śāriputram evam āha: kva
 nu te bhadanta śāriputra strīrūpaṃ kṛtaṃ gatam?

āha: na tat kṛtaṃ na vikṛtam |

āha: evam eva sarvadharmā na kṛtā na vikṛtāḥ | yatra ca na kṛtir na vikṛtis tad
 buddhavacanam |

āha: itas tvam devate cyutā kutropapatsyase?

āha: yatraiva tathāgatanirmita upapatsyate, tatraivāham upapatsye |

āha: tathāgatanirmitasya na cyutir nopapattiḥ |

āha: evam eva sarvadharmāṇām na cyutir nopapattiḥ |

āha: kiyaccireṇa punar devate bodhim abhisambhotsyase?

āha: yadā sthaviraḥ pṛthagjanadharmasamanvāgato bhaviṣyati, tadāhaṃ bodhim
abhisambhotsye |

āha: asthānam etad devate yad ahaṃ pṛthagjanadharmasamanvāgataḥ syām |

āha: evam eva bhadanta śāriputra asthānam etad yad ahaṃ bodhim abhisam-
bhotsye | tat kasmād dhetoḥ? asthānasthitaiva hi bodhiḥ | tasmād asthānaṃ na kaścīd
abhisambhotsyate |

sthavira āha: uktaṃ devate tathāgatena gaṅgānadīvālikāsamās tathāgatā abhi-
sambuddhā abhisambudhyante 'bhisambhotsyante ca |

devatāha: akṣaragaṇanāsaṃketādhivacanam etad bhadanta śāriputra atītānāgata-
pratyutpannā buddhā iti | na punar buddhā atītā vānāgatā vā vartamānā vā |

tryadhvasamatikrāntā hi bodhiḥ | api ca prāptaṃ sthavireṇārhatvam?

āha: prāptam asaṃprāptikāraṇena |

āha: evam evābhisambodhir anabhisambodhikāraṇena |

atha vimalakīrtir licchavir āyuṣmantaṃ śāriputram evam āha: dvānavatibuddha-
koṭīparyupāsītā bhadanta śāriputra eṣā devatābhijñāñānavikrīḍitā praṇidhānasa-
mucchritā kṣāntipratilabdhāvaivartikasamavasaraṇā praṇidhānavaśena yathecchati
tathā tiṣṭhati satvaparipākāya ||

devatāparivartaḥ ṣaṣṭhaḥ ||

vimalakīrtinirdeśe
devatāparivartaḥ ṣaṣṭhaḥ |

...

atha yā tatra gr̥he devatā prativasati sā teṣāṃ bodhisatvānāṃ mahāsatvānāṃ imam dharmanirdeśaṃ śrutvā tuṣṭodagrāttamanā, audārikam ātmabhāvaṃ saṃdarśya divyaiḥ puṣpais tān mahāsatvāṃs tāṃś ca mahāśrāvakān abhyavakirati sma | abhyavakīrṇānāṃ ca tatra yāni bodhisatvānāṃ kāye puṣpāṇi patitāni tāni dharaṇitale pratiṣṭhitāni | yāni punar mahāśrāvakāṇāṃ kāye puṣpāṇi patitāni tāni tatraiva sthitāni, na bhūmau patitāni | tatas te mahāśrāvakā rddhiprātihāryais tāni puṣpāṇy utsrjanti, na ca patanti |

atha sā devatāyusmantam śāriputram evam āha: kiṃ bhadanta śāriputra etāni puṣpāṇy utsrjasi?

āha: akalpikāni devate etāni puṣpāṇi | tasmād aham etāni puṣpāṇy apanayāmi |

devatāha: mā bhadanta śāriputra evaṃ vocaḥ | tat kasmād dhetoḥ? etāni hi puṣpāṇi kalpikāni | kiṃ kāraṇam? tathā hy etāni puṣpāṇi na kalpayanti na vikalpayanti | sthaviṛaḥ punaḥ śāriputraḥ kalpayati vikalpayati ca | ye bhadanta śāriputra svākhyāte dharmavinaye pravrajyāṃ kalpayanti vikalpayanti ca te 'kalpikāḥ | sthaviras tu kalpayati vikalpayati ca | ye punar na kalpayanti na vikalpayanti te kalpikāḥ | paśya bhadanta śāriputra eṣāṃ mahāsatvānāṃ kāye puṣpāṇi na śliṣyanti | yathāpi nāma sarvakalpaprahīṇatvāt | tadyathāpi nāma bhīrukajātīyasya puruṣasyāmanuṣyā avatāraṃ labhante | evam eva saṃsārabhaya-bhītānāṃ rūpaśbdagandharasaspraṣṭavyāny avatāraṃ labhante | ye punaḥ sarvasaṃsāraśbhayavigatāḥ kiṃ teṣāṃ rūpaśbdagandharasaspraṣṭavyāni kariṣyanti? yeṣāṃ vāsanāprahīṇā teṣāṃ kāye puṣpāṇi śliṣyanti | tasmāt sarvavāsanāprahīṇānāṃ kāye puṣpāṇi na śliṣyanti |

atha khalv āyusmāñ śāriputras tām devatām etad avocat: kiyacciraniviṣṭā punas tvam devate iha gr̥he?

āha: yāvacciraniviṣṭā sthavirasyāryā vimuktiḥ |

āha: na cirasthitā tvam devate iha gr̥he?

āha: kiyacciraniṣṭhā punaḥ sthavirasyāryā vimuktiḥ?

tataḥ sthavirus tūṣṇīm abhūt |

āha: kim idānīm mahāprajñānām agryaḥ sthavirus tūṣṇīm abhūt, prāptakālam praśnaṃ na visarjayati?

āha: apravyāhārā hi devate vimuktiḥ | tan na jāne kiṃ vyāharāmīti |

āha: yad yad eva sthaviro 'kṣaram udāharati sarvāṅy etāny akṣarāṇi vimuktīlakṣaṇāni | tat kasmād dhetoḥ? yā hi sā vimuktiḥ sā nādhyātmaṃ na bahir nobhayam antareṇopalabhyate | evam akṣarāṅy api | tasmāt tarhi bhadanta śāriputra mā akṣarāpanayena vimuktiṃ nirdiśa | tat kasmād dhetoḥ? sarvadharmasamatā hi vimuktiḥ |

āha: nanu devate rāgadoṣamohavigamād vimuktiḥ?

devatāha: abhimānikānām eṣa nirdeśo rāgadoṣamohavigamād vimuktir iti | ye nirabhimānikās teṣāṃ rāgadoṣamohaprakṛtir eva vimuktiḥ |

atha khalv āyusmāñ śāriputras tāṃ devatām etad avocat: sādhu sādhu devate kiṃ tvayā prāptaṃ kiṃ vā sāksātkṛtaṃ yasyās ta īdṛśaṃ pratibhānam?

āha: na mayā bhadanta śāriputra kiṃcit prāptaṃ sāksātkṛtaṃ vā | tena ma īdṛśaṃ pratibhānam | yeṣāṃ evaṃ bhavaty asmābhiḥ prāptaṃ vā sāksātkṛtaṃ ceti te svākhyāte dharmavinaya ābhimānikā ity ucyante |

āha: kiṃ tvam devate śrāvakayānikā pratyekabuddhayānikā mahāyānikā vā?

āha: śrāvakāyānikāsmi śrāvakayānasūcanatayā, pratyekabuddhayānikāsmi pratītyadharmāvatāreṇa, mahāyānikāsmi mahākaruṇānutsrjanatayā | ...

āha: kiṃ tvam devate strībhāvaṃ na nivartayasi?

āha: paripūrṇāni me dvādaśavarṣāṅy upādāya strībhāvaṃ paryeṣamāṇāyā na cainaṃ labhe | api ca bhadanta śāriputra yā māyākāreṇa strīnirmitā yas tāṃ evaṃ vadet, kiṃ tvam strībhāvaṃ na nivartayasīti, sa kiṃ vadet?

āha: na tasyāḥ kācid bhūtā pariniṣpattiḥ |

āha: evam eva bhadanta śāriputra apariniṣpanneṣu sarvadharmeṣu māyānirmita-

svabhāveṣu kutas tavaivaṃ bhavati: kiṃ tvaṃ strībhāvaṃ na nivartayasīti?

atha sā devatā tādrśam adhiṣṭhānam adhiṣṭhati sma, yathā sthaviṛaḥ śāriputro yādrśī sā devatā tādrśaḥ saṃdrśyate, sā devatā yādrśaḥ sthaviras tādrśī saṃdrśyate | atha sā devatā śāriputrarūpā śāriputraṃ devatārūpadhāriṇam apr̥cchat: kiṃ bhadanta śāriputra strībhāvaṃ na nivartayasi?

śāriputro devatārūpy āha: na jāne kiṃ vinivartayāmīti | puruṣarūpam antarhitam strīrūpaṃ me nirvṛttam |

āha: yadi sthaviṛaḥ śakṣyati strībhāvaṃ vinivartayitum, tataḥ sarvāḥ striyo 'pi strībhāvaṃ vinivartayiṣyanti | yathā sthaviro na strī strīva saṃdrśyate, evam sarvastrīṇām api strīrūpam | na ca striyaḥ, strīrūpās ca saṃdrśyante | idaṃ saṃdhāya bhagavān āha: sarvadharmā na strī na puruṣa iti |

atha sā devatā tad adhiṣṭhānam avāsṛjat | athāyūṣmāñ śāriputraḥ punar eva svarūpasamanvāgato babhūva | atha sā devatāyūṣmantam śāriputram evam āha: kva nu te bhadanta śāriputra strīrūpaṃ kṛtam gatam?

āha: na tat kṛtam na vikṛtam |

āha: evam eva sarvadharmā na kṛtā na vikṛtāḥ | yatra ca na kṛtir na vikṛtis tad buddhavacanam |

āha: itas tvaṃ devate cyutā kutropapatsyase?

āha: yatraiva tathāgatanirmita upapatsyate, tatraivāham upapatsye |

āha: tathāgatanirmitasya na cyutir nopapattiḥ |

āha: evam eva sarvadharmāṇām na cyutir nopapattiḥ |

āha: kiyaccireṇa punar devate bodhim abhisambhotsyase?

āha: yadā sthaviṛaḥ pṛthagjanadharmasamanvāgato bhaviṣyati, tadāham bodhim abhisambhotsye |

āha: asthānam etad devate yad ahaṃ pṛthagjanadharmasamanvāgataḥ syām |

āha: evam eva bhadanta śāriputra asthānam etad yad ahaṃ bodhim abhisambhotsye | tat kasmād dhetoḥ? asthānasthitaiva hi bodhiḥ | tasmād asthānaṃ na kaścīd

abhisambhotsyate |

sthavira āha: uktaṃ devate tathāgatena gaṅgānadīvālikāsamās tathāgatā abhisambuddhā abhisambudhyante 'bhisambhotsyante ca |

devatāha: akṣaragaṇanāsaṃketādhivacanam etad bhadanta śāriputra atītānāgata-pratyutpannā buddhā iti | na punar buddhā atītā vānāgatā vā vartamānā vā | tryadhvasamatikrāntā hi bodhiḥ | api ca prāptaṃ sthavireṇārhatvam?

āha: prāptam asaṃprāptikāraṇena |

āha: evam evābhisambodhir anabhisambodhikāraṇena |

atha vimalakīrtir licchavir āyusmantam śāriputram evam āha: dvānavatibuddha-koṭīpariyupāsītā bhadanta śāriputra eṣā devatābhijñāñānavikrīḍitā praṇidhānasa-mucchritā kṣāntipratilabdhāvaivartikasamavasaraṇā praṇidhānavaśena yathecchati tathā tiṣṭhati satvapariṣākāya ||

devatāparivartaḥ ṣaṣṭhaḥ ||

4. The Parable of the Magic City

(*Saddharmapuṇḍarīkasūtra*, ch. 7)

The *Saddharmapuṇḍarīka Sūtra*, usually referred to simply as the *Lotus Sūtra* in English, is an important early Mahāyāna scripture. This sūtra, famous for its many memorable parables, became one of the most influential Mahāyāna sūtras in the East Asian Buddhist tradition, where it has commonly been regarded as containing the Buddha's final and highest teaching.

Our text is drawn from the seventh chapter, in which the Buddha recounts one of his past lives, a genre of Buddhist narratives known as *pūrvayogas* (“former connections”) or *jātakas* (“birth-stories”). The elaborate account of the Buddha's past life as one of sixteen novices (*śramaṇera*) practicing under the guidance of a Buddha named Mahābhijñānjñānābhībhū is concluded by the story of an expert or skillful (*kuśala*) caravan leader—the fourth of the sūtra's seven parables. The well-known allegory illustrates one of the sūtra's central revelations, namely, the Buddha's use of expedient means (*upāya*) to gradually guide his disciples towards the attainment of true awakening, i.e., the Buddha Cognition (*buddhajñāna*) or Buddha Vehicle (*buddhayāna*).

四、化城的譬喻

摘自 *Saddharmapuṇḍarīkasūtra* 《妙法蓮華經》第七品

《妙法蓮華經》是一部重要的早期大乘佛經。此經以包含許多令人難忘的譬喻而著稱，是東亞佛教傳統中最具影響力的大乘經典之一，並且通常被認為包含佛陀最高的教法。

我們的文本選自第七品，其中，佛陀敘述一個過去世的故事。這種敘述佛陀成佛之前的故事，被稱為「本生」（*jātaka*）或「宿緣」（*pūrvayoga*）。佛陀在過去無量劫的某一世，曾作為一位沙彌（*śramaṇera*），並跟隨當時的一尊名為大通智勝（Mahābhijñānjñānābhībhū）佛出家。這個故事的最後部分是著名的化城喻，即《法華經》中七種譬喻（法華七喻）的第四喻，以足智多謀的領隊在帶領商隊途中化現暫時休憩之所為譬喻，揭櫫《法華經》的核心義理之一，即佛陀運用種種方便（*upāya*）逐步引領弟子們轉向佛道上最高的境界，亦即「佛智」（*buddhajñāna*）或「佛乘」（*buddhayāna*）。

saddharmapuṇḍarīkasūtre

pūrvayogaparivarto nāma saptamaḥ |

...

tadyathāpi nāma bhikṣava iha syāt pañcayojanaśatikam aṭavīkāntāram | mahāṃś
 cātra janakāyaḥ pratipanno bhaved ratnadvīpaṃ gamanāya | deśikaś caiṣām eko
 bhaved vyaktaḥ paṇḍito nipuṇo medhāvī kuśalaḥ khalv aṭavīdurgāṇām | sa ca taṃ
 sārtham aṭavīm avakrāmayet |

atha khalu sa mahājanakāyaḥ śrāntaḥ klānto bhītas trasta evaṃ vadet: yat khalv
 ārya deśika pariṇāyaka jānīyāḥ: vyaṃ hi śrāntāḥ klāntā bhītas trastā anirvṛtāḥ |
 punar eva pratinivartayiṣyāmaḥ | atidūram ito 'ṭavīkāntāram iti |

atha khalu bhikṣavaḥ sa deśika upāyakuśalas tān puruṣān pratinivartitukāmān
 viditvā evaṃ cintayet: mā khalv ime tapasvinaś tādṛśaṃ mahāratnadvīpaṃ na
 gaccheyur iti | sa teṣāṃ anukampārtham upāyakaśalyaṃ prayojayet | tasyā aṭavyā

madhye yojanaśataṃ vā dviyojanaśataṃ vā triyojanaśataṃ vātikramya rddhimayaṃ
nagaram abhinirmimīyāt |

tatas tān puruṣān evaṃ vadet: mā bhavanto bhaiṣṭa mā nivartadhvam | ayam asau
mahājanapadaḥ | atra viśrāmyata | atra vo yāni kānicit karaṇīyāni tāni sarvāṇi
kurudhvam | atra nirvāṇaprāptā viharadhvam | atra viśrāntāḥ, yasya punaḥ kāryaṃ
bhaviṣyati sa taṃ mahāratnadvīpaṃ gamaṣyati ||

atha khalu bhikṣavas te kāntāraprāptāḥ sattvā āścaryaprāptā adbhutaprāptā
bhaveyuḥ | muktā vāyam aṭavīkāntārāt | iha nirvāṇaprāptā vihariṣyāma iti | atha khalu
bhikṣavas te puruṣās tad ṛddhimayaṃ nagaraṃ praviśeyur āgatasamjñīnaś ca
bhaveyur nistīṇasamjñīnaś ca bhaveyuḥ | nirvṛtāḥ śītībhūtāḥ sma iti manyeran |

tatas tān deśīko viśrāntān viditvā tad ṛddhimayaṃ nagaram antardhāpayet |
antardhāpayitvā ca tān puruṣān evaṃ vadet: āgacchantu bhavantaḥ sattvāḥ |
abhyāsanna eṣa mahāratnadvīpaḥ | idaṃ tu mayā nagaraṃ yuṣmākaṃ viśrāma-

ṇārtham abhinirmitam iti ||

evam eva bhikṣavas tathāgato 'rhan samyaksambuddho yuṣmākaṃ sarva-
sattvānāṃ ca deśikaḥ | atha khalu bhikṣavas tathāgato 'rhan samyaksambuddha evaṃ
paśyati: mahad idaṃ kleśakāntāraṃ nirgantavyaṃ niṣkrāntavyaṃ prahātavyam | mā
khalv ima ekam eva buddhajñānaṃ śrutvā draveṇaiva pratinivartayeyur naivopa-
saṃkrameyuḥ, bahuparikleśam idaṃ buddhajñānaṃ samudānayitavyam iti |

tatra tathāgataḥ sattvān durbalāśayān viditvā yathā sa deśikas tad ṛddhimayaṃ
nagaram abhinirmimīte teṣāṃ sattvānāṃ viśrāmaṇārthaṃ viśrāntānāṃ caiṣāṃ evaṃ
kathayati: idaṃ khalv ṛddhimayaṃ nagaram iti, evam eva bhikṣavas tathāgato 'py
arhan samyaksambuddho mahopāyakausalyenāntarā dve nirvāṇabhūmī sattvānāṃ
viśrāmaṇārthaṃ deśayati saṃprakāśayati, yad idaṃ śrāvakaabhūmiṃ pratyeka-
buddhabhūmiṃ ca | yasmiṃś ca bhikṣavaḥ samaye te sattvās tatra sthitā bhavanti,
atha khalu bhikṣavas tathāgato 'py evaṃ saṃśrāvayati: na khalu punar bhikṣavo
yūyaṃ kṛtakṛtyāḥ kṛtakaraṇīyāḥ | api tu khalu punar bhikṣavo yuṣmākam abhyāśa

itas tathāgatajñānam | vyavalokayadhvaṃ bhikṣavo vyavacārayadhvam: yad yuṣmā-

kaṃ nirvāṇaṃ naiva nirvāṇam | api tu khalu punar upāyakaūśalyam etad bhikṣavas

tathāgatānāṃ arhatāṃ samyaksaṃbuddhānāṃ yat trīṇi yānāni saṃprakāśyantīti ||

...

saddharmapuṇḍarīkasūtre
pūrvayogaparivarto nāma saptamaḥ |

...

tadyathāpi nāma bhikṣava iha syāt pañcayojanaśatikam aṭavīkāntāram | mahāms
cātra janakāyaḥ pratipanno bhaved ratnadvīpaṃ gamanāya | deśikaś caiṣām eko
bhaved vyaktaḥ paṇḍito nipuṇo medhāvī kuśalaḥ khalv aṭavīdurgāṇām | sa ca taṃ
sārtham aṭavīm avakrāmayet |

atha khalu sa mahājanakāyaḥ śrāntaḥ klānto bhītas trasta evaṃ vadet: yat khalv
ārya deśika pariṇāyaka jānīyāḥ: vyaṃ hi śrāntāḥ klāntā bhītās trastā anirvṛtāḥ |
punar eva pratinivartayīṣyāmaḥ | atidūram ito 'ṭavīkāntāram iti |

atha khalu bhikṣavaḥ sa deśika upāyakuśalas tān puruṣān pratinivartitukāmān
viditvā evaṃ cintayet: mā khalv ime tapasvinaś tādṛśaṃ mahāratnadvīpaṃ na
gaccheyur iti | sa teṣāṃ anukampārtham upāyakauśalyaṃ prayojayet | tasyā aṭavyā
madhye yojanaśataṃ vā dviyojanaśataṃ vā triyojanaśataṃ vātikramya rddhimayaṃ
nagaraṃ abhinirmimīyāt |

tatas tān puruṣān evaṃ vadet: mā bhavanto bhaiṣṭa mā nivartadhvam | ayam asau
mahājanapadaḥ | atra viśrāmyata | atra vo yāni kānicit karaṇīyāni tāni sarvāṇi
kurudhvam | atra nirvāṇaprāptā viharadhvam | atra viśrāntāḥ, yasya punaḥ kāryaṃ
bhaviṣyati sa taṃ mahāratnadvīpaṃ gamiṣyati ||

atha khalu bhikṣavas te kāntāraprāptāḥ sattvā āścaryaprāptā adbhutaprāptā
bhaveyuḥ | muktā vyaṃ aṭavīkāntārāt | iha nirvāṇaprāptā vihariṣyāma iti | atha khalu
bhikṣavas te puruṣāś tad rddhimayaṃ nagaraṃ praviṣeyur āgatasamjñīnaś ca
bhaveyur nistīṇasamjñīnaś ca bhaveyuḥ | nirvṛtāḥ śītībhūtāḥ sma iti manyeran |

tatas tān deśiko viśrāntān viditvā tad rddhimayaṃ nagaraṃ antardhāpayet |
antardhāpayitvā ca tān puruṣān evaṃ vadet: āgacchantu bhavantaḥ sattvāḥ |
abhyāsanna eṣa mahāratnadvīpaḥ | idaṃ tu mayā nagaraṃ yuṣmākaṃ viśrāma-
nārtham abhinirmitam iti ||

evaṃ eva bhikṣavas tathāgato 'rhan samyaksambuddho yuṣmākaṃ sarva-
sattvānāṃ ca deśikaḥ | atha khalu bhikṣavas tathāgato 'rhan samyaksambuddha evaṃ

paśyati: mahad idaṃ kleśakāntāraṃ nirgantavyaṃ niṣkrāntavyaṃ prahātavyaṃ | mā khalv ima ekam eva buddhajñānaṃ śrutvā draveṇaiva pratinivartayeyur naivopasamkrameyuḥ, bahuparikleśam idaṃ buddhajñānaṃ samudānayatavyaṃ iti |

tatra tathāgataḥ sattvān durbalāśayān viditvā yathā sa deśikas tad ṛddhimayaṃ nagaram abhinirmimīte teṣāṃ sattvānāṃ viśrāmaṇārthaṃ viśrāntānāṃ caiṣāṃ evaṃ kathayati: idaṃ khalv ṛddhimayaṃ nagaram iti, evam eva bhikṣavas tathāgato 'py arhan samyaksambuddho mahopāyakaśalyenāntarā dve nirvāṇabhūmī sattvānāṃ viśrāmaṇārthaṃ deśayati samprakāśayati, yad idaṃ śrāvakaḥ pratyeka-buddhabhūmiṃ ca | yasmimś ca bhikṣavaḥ samaye te sattvās tatra sthitā bhavanti, atha khalu bhikṣavas tathāgato 'py evaṃ saṃśrāvayati: na khalu punar bhikṣavo yūyaṃ kṛtakṛtyāḥ kṛtakaraṇīyāḥ | api tu khalu punar bhikṣavo yuṣmākam abhyāśa itas tathāgatajñānam | vyavalokayadhvaṃ bhikṣavo vyavacārayadhvam: yad yuṣmākam nirvāṇaṃ naiva nirvāṇam | api tu khalu punar upāyakaśalyam etad bhikṣavas tathāgatānāṃ arhatāṃ samyaksambuddhānāṃ yat trīṇi yānāni samprakāśayantīti ||

...

5. The Parable of the Skillful Doctor

(*Saddharmapuṇḍarīkasūtra*, ch. 15)

The parable of the skillful doctor is the seventh and last of the *Saddharmapuṇḍarīka Sūtra*'s allegories. The story of the doctor and his sons concludes the fifteenth chapter, in which the Buddha reveals that the Tathāgata's lifespan is in reality immeasurable, spanning an incalculable number of eons (*kalpa*). The parable illustrates how it is only by way of his "skill-in-means" (*upāyakaśālyā*) that, for the purpose of spurring sentient beings to practice the Dharma, the Buddha announces that he will pass away and appears to reach final extinction (*parinirvāṇa*). In reality, the Buddha manifests in the world again and again to guide sentient beings on the path towards awakening.

五、良醫病子的譬喻

摘自 *Saddharmapuṇḍarīkasūtra* 《妙法蓮華經》第十五品

醫子喻為法華七喻的第七喻，出自《法華經》第十五品（鳩摩羅什譯本第十六品），以良醫救療誤服毒藥之子為譬喻，闡述此品的義理，即如來的壽命無量劫（*kalpa*），但以權宜方便（*upāyakaśālyā*），為令眾生修學佛法而示現入般涅槃（*parinirvāṇa*）。實際上，佛在此世不斷地化現，引導眾生朝向究竟的佛果。

saddharmapuṇḍarīkasūtre

tathāgatāyusṣpramāṇaparivarto nāma pañcadaśamaḥ |

...

tadyathāpi nāma kulaputrāḥ kaścīd eva vaidyapuruṣo bhavet paṇḍito vyakto
 medhāvī sukuśalaḥ sarvavyādhipraśamanāya | tasya ca puruṣasya bahavaḥ putrā
 bhaveyur daśa vā viṃśatir vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā | sa
 ca vaidyaḥ pravāsagato bhavet, te cāsya sarve putrā garapīḍā vā viṣapīḍā vā
 bhaveyuḥ | tena gareṇa vā viṣeṇa vā duḥkhābhir vedanābhir abhitūrṇā bhaveyuḥ | te
 tena gareṇa vā viṣeṇa vā dahyamānāḥ pṛthivyām prapateyuḥ |

atha sa teṣāṃ vaidyaḥ pitā pravāsād āgacchet | te cāsya putrās tena gareṇa vā
 viṣeṇa vā duḥkhābhir vedanābhir ārtāḥ | kecid viparītasamjñino bhaveyuḥ kecid
 aviparītasamjñino bhaveyuḥ | sarve ca te tenaiva duḥkhenārtās taṃ pitaraṃ drṣtvā
 abhinandeyuḥ, evaṃ cainaṃ vadeyuḥ: diṣṭyāsi tāta kṣemasvastibhyām āgataḥ | tad

asmākam asmād ātmoparodhād garād vā viṣād vā parimocayasva | dadasva nas tāta
jīvitam iti |

atha khalu sa vaidyas tān putrān duḥkhārtān dṛṣṭvā vedanābhibhūtān dahyataḥ
pṛthivyām pariveṣṭamānān, tato mahābhaiṣajyam samudānayatvā varṇasaṃpannam
gandhasaṃpannam rasasaṃpannam ca śilāyām piṣṭvā teṣām putrāṇām pānāya
dadyāt, evaṃ cainān vadet: pibatha putrā idam mahābhaiṣajyam varṇasaṃpannam
gandhasaṃpannam rasasaṃpannam | idam yūyam putrā mahābhaiṣajyam pītvā
kṣipram evāsmād garād vā viṣād vā parimokṣyadhve, svasthā bhaviṣyathārogās ca |

tatra ye tasya vaidyasya putrā aviparītasamjñīnas te bhaiṣajyasya varṇam ca
dṛṣṭvā gandham cāghrāya rasam cāsvādya kṣipram evābhyavahareyuḥ | te cābhya-
vahanantas tasmād ābādhāt sarveṇa sarvaṃ vimuktā bhaveyuḥ | ye punas tasya putrā
viparītasamjñīnas te taṃ pitaram abhinandeyuḥ, enam caivaṃ vadeyuḥ: diṣṭyāsi tāta
kṣemasvastibhyām āgato yas tvam asmākam cikitsaka iti | te caivaṃ vācam bhāṣeran,
tac ca bhaiṣajyam upanāmitam na pibeyuḥ | tat kasya hetoḥ? tathā hi teṣām tayā

viparītasamjñayā tad bhaiṣajyam upanāmitaṃ varṇenāpi na rocate gandhenāpi
rasenāpi na rocate |

atha khalu sa vaidyapuruṣa evaṃ cintayet: ime mama putrā anena gareṇa vā
viṣeṇa vā viparītasamjñīnaḥ | te khalv idaṃ mahābhaiṣajyaṃ na pibanti, mām
cābhinandanti | yan nv aham imān putrān upāyakaśalyenedaṃ bhaiṣajyaṃ
pāyayeyam iti |

atha khalu sa vaidyas tān putrān upāyakaśalyena tad bhaiṣajyaṃ pāyayitukāma
evaṃ vadet: jīrṇo 'ham asmi kulaputrā vṛddho mahallakaḥ | kālakriyā ca me
pratyupasthitā | mā ca yūyaṃ putrāḥ śociṣṭa, mā ca klamam āpadhvam | idaṃ vo
mayā mahābhaiṣajyaṃ upanītam | saced ākāṅkṣadhve, tad eva bhaiṣajyaṃ piba-
dhvam |

sa evaṃ tān putrān upāyakaśalyenānuśiṣya anyataraṃ janapadapradeśaṃ pra-
krāntaḥ | tatra gatvā kālagatam ātmānaṃ teṣāṃ glānānāṃ putrāṇāṃ ārocayet | te

tasmin samaye 'tīva śocean atīva parideveyuḥ: yo hy asmākaṃ pitā nātho janako
'nukampakaḥ so 'pi nāmaikaḥ kālagataḥ | te 'dya vyaṃ anāthāḥ saṃvṛttāḥ |

te khalv anāthabhūtaṃ ātmānaṃ samaṇupaśyaṃto 'śaraṇaṃ ātmānaṃ samaṇu-
paśyaṃto 'bhīkṣaṇaṃ śokārtā bhavyeḥ | teṣāṃ ca tayābhīkṣaṇaṃ śokārtatayā sā
viparītaśaṃjñāviparītaśaṃjñā bhavet | yaś ca tad bhaiṣajyaṃ varṇagandharasopetaṃ
tad varṇagandharasopetaṃ eva śaṃjñāyīḥ | tatas tasmin samaye tad bhaiṣajyaṃ
abhyavahareḥ | te cābhyavaharantaś tasmād ābādhāt parimuktā bhavyeḥ | atha
khalu sa vaidyaś tān putrān ābādhavimuktān viditvā punar evātmānaṃ upadarśayet |

tat kiṃ manyadhve kulaputrāḥ, mā haiva tasya vaidyaśya tad upāyakaūśalyaṃ
kurvataḥ kaścin mṛṣāvādena saṃcodayet?

āhuḥ: no hīdaṃ bhagavaṇ no hīdaṃ sugata |

āha: evaṃ eva kulaputrā ahaṃ apy aprameyāśaṃkhyeyakalpakotīṇayutaśata-
śaśrābhisambuddha imāṃ anuttarāṃ samyakśambodhim | api tu khalu punaḥ

kulaputrā aham antarāntaram evaṃrūpāṇy upāyakaśalyāni sattvānām upadarśa-

yāmi vinayārtham | na ca me kaścid atra sthāne mṛṣāvādo bhavati ||

...

saddharmapuṇḍarīkasūtre
tathāgatāyusṣpramāṇaparivarto nāma pañcadaśamaḥ |

...

tadyathāpi nāma kulaputrāḥ kaścīd eva vaidyapuruṣo bhavet paṇḍito vyakto medhāvī sukuśalaḥ sarvavyādhipraśamanāya | tasya ca puruṣasya bahavaḥ putrā bhaveyur daśa vā viṃśatir vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā | sa ca vaidyaḥ pravāsagato bhavet, te cāsya sarve putrā garapīḍā vā viṣapīḍā vā bhaveyuḥ | tena gareṇa vā viṣeṇa vā duḥkhābhir vedanābhir abhitūrṇā bhaveyuḥ | te tena gareṇa vā viṣeṇa vā dahyamānāḥ pṛthivyām prapateyuḥ |

atha sa teṣāṃ vaidyaḥ pitā pravāsād āgacchet | te cāsya putrās tena gareṇa vā viṣeṇa vā duḥkhābhir vedanābhir ārtāḥ | kecid viparītasamjñino bhaveyuḥ kecid aviparītasamjñino bhaveyuḥ | sarve ca te tenaiva duḥkhenārtās taṃ pitaraṃ dṛṣṭvā abhinandeyuḥ, evaṃ cainaṃ vadeyuḥ: diṣṭyāsi tāta kṣemasvastibhyām āgataḥ | tad asmākam asmād ātmoparodhād garād vā viṣād vā parimocayasva | dadasva nas tāta jīvitam iti |

atha khalu sa vaidyas tān putrān duḥkhārtān dṛṣṭvā vedanābhibhūtān dahyataḥ pṛthivyām pariveṣṭamānān, tato mahābhaiṣajyaṃ samudānayatvā varṇasaṃpannaṃ gandhasaṃpannaṃ rāsasaṃpannaṃ ca śīlāyām piṣṭvā teṣāṃ putrāṇāṃ pānāya dadyāt, evaṃ cainān vadet: pibatha putrā idaṃ mahābhaiṣajyaṃ varṇasaṃpannaṃ gandhasaṃpannaṃ rāsasaṃpannaṃ | idaṃ yūyaṃ putrā mahābhaiṣajyaṃ pītṅvā kṣipram evāsmād garād vā viṣād vā parimokṣyadhve, svasthā bhaviṣyathārogās ca |

tatra ye tasya vaidyasya putrā aviparītasamjñinas te bhaiṣajyasya varṇaṃ ca dṛṣṭvā gandhaṃ cāghrāya rasaṃ cāsvādya kṣipram evābhyavahareyuḥ | te cābhya-vaharantas tasmād ābādhāt sarveṇa sarvaṃ vimuktā bhaveyuḥ | ye punas tasya putrā viparītasamjñinas te taṃ pitaraṃ abhinandeyuḥ, enaṃ caivaṃ vadeyuḥ: diṣṭyāsi tāta kṣemasvastibhyām āgato yas tvam asmākam cikitsaka iti | te caivaṃ vācaṃ bhāṣeran, tac ca bhaiṣajyam upanāmitaṃ na pibeyuḥ | tat kasya hetoḥ? tathā hi teṣāṃ tayā viparītasamjñayā tad bhaiṣajyam upanāmitaṃ varṇenāpi na rocate gandhenāpi rasenāpi na rocate |

atha khalu sa vaidyapuruṣa evaṃ cintayet: ime mama putrā anena gareṇa vā

viṣeṇa vā viparītasamjñīnaḥ | te khalv idaṃ mahābhaiṣajyaṃ na pibanti, mām
cābhinandanti | yan nv aham imān putrān upāyakaśalyenedaṃ bhaiṣajyaṃ
pāyayeyam iti |

atha khalu sa vaidyas tān putrān upāyakaśalyena tad bhaiṣajyaṃ pāyayitukāma
evaṃ vadet: jīrṇo 'ham asmi kulaputrā vṛddho mahallakaḥ | kālakriyā ca me
pratyupasthitā | mā ca yūyaṃ putrāḥ śociṣṭa, mā ca klamam āpadhvam | idaṃ vo
mayā mahābhaiṣajyam upanītam | saced ākāṅkṣadhve, tad eva bhaiṣajyaṃ piba-
dhvam |

sa evaṃ tān putrān upāyakaśalyenānuśiṣya anyataraṃ janapadapradeśaṃ pra-
krāntaḥ | tatra gatvā kālagatam ātmānaṃ teṣāṃ glānānāṃ putrāṇāṃ ārocayet | te
tasmin samaye 'tīva śoceyur atīva parideveyuḥ: yo hy asmākaṃ pitā nātho janako
'nukampakaḥ so 'pi nāmaikaḥ kālagataḥ | te 'dya vayam anāthāḥ saṃvṛttāḥ |

te khalv anāthabhūtam ātmānaṃ samanupaśyanto 'śaraṇam ātmānaṃ samanu-
paśyanto 'bhīkṣaṇaṃ śokārtā bhaveyuḥ | teṣāṃ ca tayābhīkṣaṇaṃ śokārtatayā sā
viparītasamjñāviparītasamjñā bhavet | yac ca tad bhaiṣajyaṃ varṇagandharasopetaṃ
tad varṇagandharasopetaṃ eva samjñānyuḥ | tatas tasmin samaye tad bhaiṣajyam
abhyavahareyuḥ | te cābhyavaharantas tasmād ābādhāt parimuktā bhaveyuḥ | atha
khalu sa vaidyas tān putrān ābādhavimuktān vidaditvā punar evātmānaṃ upadarśayet |

tat kiṃ manyadhve kulaputrāḥ, mā haiva tasya vaidyasya tad upāyakaśalyaṃ
kurvataḥ kaścin mṛṣāvādena saṃcodayet?

āhuḥ: no hīdaṃ bhagavan no hīdaṃ sugata |

āha: evam eva kulaputrā aham apy aprameyāsaṃkhyeyakalpakoṭīnayutaśata-
sahasrābhisambuddha imāṃ anuttarāṃ samyaksaṃbodhim | api tu khalu punaḥ
kulaputrā aham antarāntaram evamrūpāṇy upāyakaśalyāni sattvānāṃ upadarśa-
yāmi vinayārtham | na ca me kaścid atra sthāne mṛṣāvādo bhavati ||

...

6. Isn't the Tathāgatagarbha the Same as the Ātman?

(*Laṅkāvatārasūtra*, ch. 2)

The *Laṅkāvatāra Sūtra* is a Mahāyāna sūtra associated with the development of the Yogācāra or “Mind-Only” school of Buddhist philosophy, which flourished in India beginning from the fourth century CE. The sūtra presents many of the core Yogācāra doctrines discussed by the scholastic philosophers of the tradition, such as the store-consciousness (*ālayavijñāna*), the three natures (*trisvabhāva*), or the mind-only quality (*cittamātratā*) of all phenomena.

In the second chapter of the *Laṅkāvatāra Sūtra*, the great bodhisattva Mahāmāti asks the Buddha a series of questions on behalf of Rāvaṇa, the ten-headed demon-king of the fortress island of Laṅkā. In the short passage given here, the Buddha clarifies the true purpose of his teaching on the *Tathāgatagarbha*, or “Buddha-nature” as it is commonly referred to, showing how it is not to be equated with the non-Buddhist’s doctrine of the Self (*ātmavāda*).

六、如來藏與外道之我論

摘自 *Laṅkāvatārasūtra* 《楞伽經》第二品

《楞伽經》是一部重要的大乘佛經，與瑜伽行派（Yogācāra）的發展相關。本經闡釋了瑜伽行派的許多重要教義，如「阿賴耶識」（*ālayavijñāna*）、「三性」（*trisvabhāva*）或所有現象的「唯識性」（*cittamātratā*）。

在《楞伽經》第二品中，大慧菩薩為了利益未來可能對佛陀的教法產生疑惑的眾生，而代羅婆那（楞伽城主十頭羅剎王）向佛陀提出了一連串的問題。在我們選取的這個簡短文本中，佛陀揭示了「如來藏」（*tathāgatagarbha*）教法的真正目的，闡明如來藏不同於外道所說的我論（*ātmavāda*）。

laṅkāvatāre

ṣaṭtriṃśatsāhasrasarvadharmasamuccayo nāma

dvitīyaḥ parivartaḥ |

...

atha khalu mahāmatir bodhisattvo mahāsattvo bhagavantam etad avocat: tathā-
 gatagarbhaḥ punar bhagavatā sūtrāntapāṭhe 'nuvarṇitaḥ | sa ca kila tvayā prakṛti-
 prabhāsvaraviśuddhyādiviśuddha eva varṇyate dvātriṃśallakṣaṇadharaḥ sarva-
 sattvadehāntargataḥ | mahārghamūlyaratnaṃ malinavastupariveṣṭitam iva skandha-
 dhātvāyatanavastuveṣṭito rāgadveṣamohābhūtaparikalpamalamalino nityo dhruvaḥ
 śivaḥ śāśvataś ca bhagavatā varṇitaḥ | tat katham ayaṃ bhagavaṃs tīrthaka-
 rātmavādatulyas tathāgatagarbhavādo na bhavati? tīrthakarā api bhagavan nityaḥ
 kartā nirguṇo vibhur avyaya ity ātmavāadopadeśaṃ kurvanti |

bhagavān āha: na hi mahāmate tīrthakarātmavādatulyo mama tathāgatagarbho-

padeśaḥ | kiṃtu mahāmate tathāgatāḥ śūnyatābhūtakoṭinirvāṇānutpādānimittāpra-
 ñihitādyānāṃ mahāmate padārthānāṃ tathāgatarbhohopadeśaṃ kṛtvā tathāgatā
 arhantaḥ samyaksaṃbuddhā bālānāṃ nairātmyasaṃtrāsapadavivarjanārthaṃ nir-
 vikalpanirābhāsagocaraṃ tathāgatarbhamukhopadeśena deśayanti | na cātra
 mahāmate anāgatapratyutpannair bodhisattvair mahāsattvair ātmābhiniveśaḥ kar-
 tavyaḥ |

tadyathā mahāmate kumbhakāra ekasmān mṛtparamāṇurāser vividhāni bhāṇḍāni
 karoti hastaśilpadaṇḍodakasūtraprayatnayogāt | evam eva mahāmate tathāgatās tad
 eva dharmanairātmyaṃ sarvavikalpalakṣaṇavinivṛttaṃ vividhaiḥ prajñopāyakau-
 śalyayogair garbhohopadeśena vā nairātmyopadeśena vā kumbhakāravac citraiḥ
 padavyaṅjanaparyāyair deśayante | etasmāt kāraṇān mahāmate tīrthakarātmavādo-
 padeśatulyas tathāgatarbhohopadeśo na bhavati |

evam hi mahāmate tathāgatarbhohopadeśaṃ ātmavādābhiniṣṭhānāṃ tīrtha-
 karāṇāṃ ākarṣaṇārthaṃ tathāgatarbhohopadeśena nirdiśanti | kathaṃ bata abhū-

tātmavikalpadr̥ṣṭīpatitāśayā vimokṣatrayagocarapatitāśayopetāḥ kṣīpram anuttarāṃ
 samyaksaṃbodhim abhisambudhyerann iti | etadartham mahāmate tathāgatā arhan-
 taḥ samyaksaṃbuddhās tathāgatarbhopadeśam kurvanti | ata etan na bhavati
 tīrthakarātmavādatulyam | tasmāt tarhi mahāmate tīrthakaradr̥ṣṭīvinivṛṭtyartham
 tathāgatanairātmyagarbhānusāriṇā ca te bhavitavyam ||

atha khalu bhagavāṃs tasyāṃ velāyām imāṃ gāthām abhāṣata:

pudgalaḥ saṃtatiḥ skandhāḥ pratyayā aṇavas tathā |

pradhānam īśvaraḥ kartā cittamātram vikalpyate || 2.137 ||

...

laṅkāvatāre
ṣaṭtriṃśatsāhasrasarvadharmasamuccayo nāma
dvitīyaḥ parivartaḥ |

...

atha khalu mahāmatir bodhisattvo mahāsattvo bhagavantam etad avocat: tathāgatagarbhaḥ punar bhagavatā sūtrāntapāṭhe 'nuvarṇitaḥ | sa ca kila tvayā prakṛti-prabhāsvaraviśuddhyādiviśuddha eva varṇyate dvātriṃśallakṣaṇadharaḥ sarvasattvadehāntargataḥ | mahārghamūlyaratnaṃ malinavastupariveṣṭitam iva skandhadhātvāyatanavastuveṣṭito rāgadveṣamohābhūtaparikalpamalamalino nityo dhruvaḥ śivaḥ śāśvataś ca bhagavatā varṇitaḥ | tat katham ayaṃ bhagavaṃs tīrthakarātmavādatulyas tathāgatagarbhavādo na bhavati? tīrthakarā api bhagavan nityaḥ kartā nirguṇo vibhur avyaya ity ātmavāadopadeśaṃ kurvanti |

bhagavān āha: na hi mahāmate tīrthakarātmavādatulyo mama tathāgatagarbhopadeśaḥ | kiṃtu mahāmate tathāgatāḥ śūnyatābhūtakotīnirvāṇānutpādānimittāpraṇihitādyānāṃ mahāmate padārthānāṃ tathāgatagarbhopadeśaṃ kṛtvā tathāgatā arhantaḥ samyaksambuddhā bālānāṃ nairātmyasaṃtrāsapadavivarjanārthaṃ nirvikalpanirābhāsagocaraṃ tathāgatagarbhamukhopadeśena deśayanti | na cātra mahāmate anāgatapratyutpannair bodhisattvair mahāsattvair ātmābhiniveśaḥ kartavyaḥ |

tadyathā mahāmate kumbhakāra ekasmān mṛtparamāṇurāśer vividhāni bhāṇḍāni karoti hastaśilpadaṇḍodakasūtraprayatnayogāt | evam eva mahāmate tathāgatās tad eva dharmanairātmyaṃ sarvavikalpalakṣaṇavinivṛttaṃ vividhaiḥ prajñopāyakauśalyayogair garbhopadeśena vā nairātmyopadeśena vā kumbhakāravac citraiḥ padavyaṅjanaparyāyair deśayante | etasmāt kāraṇān mahāmate tīrthakarātmavādo-padeśatulyas tathāgatagarbhopadeśo na bhavati |

evam hi mahāmate tathāgatagarbhopadeśaṃ ātmavādābhiniṣṭhānāṃ tīrthakarāṇāṃ ākarṣaṇārthaṃ tathāgatagarbhopadeśena nirdiśanti | katham bata abhūtātmavikalpadrṣṭipatitāśayā vimokṣatrayagocarapatitāśayopetāḥ kṣipram anuttarāṃ samyaksambodhim abhisambudhyerann iti | etadārthaṃ mahāmate tathāgatā arhantaḥ samyaksambuddhās tathāgatagarbhopadeśaṃ kurvanti | ata etan na bhavati

tīrthakarātmavādatulyam | tasmāt tarhi mahāmate tīrthakaradṛṣṭivinvṛttyartham
tathāgatanairātmyagarbhānusāriṇā ca te bhavitavyam ||

atha khalu bhagavāṃs tasyāṃ velāyām imāṃ gāthām abhāṣata:

pudgalaḥ saṃtatiḥ skandhāḥ pratyayā aṇavas tathā |
pradhānam īśvaraḥ kartā cittamātram vikalpyate || 2.137 ||

...

7. In Praise of the Teaching (Śatapañcāśatka)

The *stotra* or hymn of praise (also called *stuti* or *stava*) is a popular genre of devotional literature. The melodious recitation of such hymns is a prominent feature of religious life in all Indian traditions. In these metrical eulogies, the hymnographer (*stotrakāra*) gives expression to his devotion (*bhakti*), typically through poetic descriptions of the wonderful qualities (*guṇa*) of his preferred “tutelary” deity (*iṣṭadevatā*) or a founding guru. In the Buddhist context, the composition, recitation, and memorization of hymns to the Buddha (*buddhastotra*) are ways of engaging in the practice of recollecting and contemplating the qualities of the Awakened One (*buddhānusmṛti*).

The *Śatapañcāśatka* is an important Buddhist *stotra* composed by the great poet Mātr̥ceṭa (c. third century CE), the Buddhist hymnodist par excellence. The popularity of this particular poem is attested by the Chinese pilgrim Yijing (義淨), who reports in the records of his journey to India that Mahāyāna and non-Mahāyāna Buddhist renunciants alike would memorize this hymn as soon as they could recite the five or ten precepts. Because the hymn belongs to the early period of Sanskrit devotional poetry, the language is clear and unadorned, free from any kind of artificiality.

The hymn is divided into twelve sections, each dedicated to praising a facet of the Buddha’s virtues, such as his compassion (*karuṇā*), his speech (*vacana*), or his skillfulness (*kauśala*). Our text comprises the hymn’s opening preamble (*upodghāta*) and the seventh section praising the Buddha’s teaching (*śāsana*).

七、讚歎聖教

摘自 *Śatapañcāśatka* 《一百五十讚佛頌》

讚頌 (*stotra*、*stuti* 或 *stava*) 是在印度廣為流行的一種宗教文學類型，表達對神或者聖人的讚美或崇拜。在印度，這類讚頌的朗誦是宗教生活的一個顯著特點。造頌者 (*stotrakāra*) 描述自己的守護神 (*iṣṭadevatā*) 或大師的美德 (*guṇa*)，以表達其信奉 (「奉愛」*bhakti*) 之情。對佛教徒而言，創作和背誦讚佛頌 (*buddhastotra*) 可視為是修習「佛隨念」 (*buddhānusmṛti*) 的實踐方式之一。

《一百五十讚佛頌》是其中一部重要的早期佛教讚頌，由偉大的佛教詩人摩啞里制吒 (*Mātr̥ceṭa*，約生於三世紀) 所作。唐代西行求法僧義淨於《南海寄歸內法傳》記載，無論是大乘或非大乘的初出家人，一背誦完五戒或十戒，便開始背誦這首讚佛頌。

由於這首讚頌屬於早期的梵語讚頌，其語言清新簡樸，沒有過多的人工雕琢。這首讚

頌分成十二節，每一節分別讚頌佛陀美德（*guṇa*）的不同面向，比如佛陀的悲心（*karuṇā*）、言語（*vacana*）和善巧（*kauśala*）等。我們所選的文本包含了這首讚頌的序言（*upodghāta*）以及第七節聖教讚（*śāsanastava*）。

mātr̥ceṭaviracitaṃ

śatapañcāśatkanāma buddhastotram |

upodghātaḥ |

sarvadā sarvathā sarve yasya doṣā na santi ha |

sarve sarvābhisāreṇa yatra cāvasthitā guṇāḥ || 1 ||

tam eva śaraṇaṃ gantaṃ taṃ stotaṃ tam upāsitum |

tasyaiva śāsane sthātum nyāyyaṃ yady asti cetanā || 2 ||

savāsanāś ca te doṣā na santy ekasya tāyinaḥ |

sarve sarvavidaḥ santi guṇās te cānapāyinaḥ || 3 ||

na hi pratiniviṣṭo 'pi manovākkāyakarmasu |

saha dharmeṇa labhate kaścid bhagavato 'ntaram || 4 ||

so 'haṃ prāpya manuṣyatvaṃ sasaddharmamahotsavam |

mahārṇavayugacchidrakūrmagrīvārpaṇopamam || 5 ||

anityatāvyanuṣṭāṃ karmacchidrasasaṃśayām |

āttasārāṃ kariṣyāmi kathāṃ nemāṃ sarasvatīm || 6 ||

ity asaṃkhyeyaviṣayān avetyāpi guṇān muneh |

tadekadeśapraṇayaḥ kriyate svārthagauravāt || 7 ||

svayaṃbhuve namas te 'stu prabhūtādbhutakarmaṇe |

yasya saṃkhyāprabhāvābhyām na guṇeṣv asti niścayaḥ || 8 ||

iyanta iti nāsty anta īdṛśā iti kā kathā |

punṣyā ity eva tu guṇān prati te mukharā vayam || 9 ||

...

śāsanastavaḥ |

ekāyanaṃ sukhopāyaṃ svanubandhi niratyayam |

ādimadhyāntakalyāṇaṃ tava nānyasya śāsanam || 82 ||

evam ekāntakāntaṃ te dr̥ṣṭirāgeṇa bālīśāḥ |

matam yadi vigharhanti nāsti dr̥ṣṭisamo ripuḥ || 83 ||

anvabhūṅkthā yad asyārthe jagato vyaśanaṃ bahu |

tat saṃsmṛtya virūpe 'pi stheyam te śāsane bhavet || 84 ||

prāg eva hitakartuś ca hitavaktuś ca śāsanam |

kathaṃ na nāma kāryam syād ādīptaśirasāpi te || 85 ||

bhujīṣyatā bodhisukhaṃ tvadguṇāpacitiḥ śamaḥ |

prāpyate tvanmatāt sarvam idaṃ bhadracatuṣṭayam || 86 ||

trāsanam sarvatīrthyānām namucer upatāpanam |

āsvāsanam nṛdevānām tavedam vīra śāsanam || 87 ||

traidhātukamahābhaumam asaṅgam anavagraham |

śāsanena tavākṛāntam antakasyāpi śāsanam || 88 ||

tvacchāsanāyājño hi tiṣṭhet kalpam apīcchayā |

prayāti tatra tu svairī yatra mṛtyor agocarah || 89 ||

āgamasyārthacintāyā bhāvanopāsanasya ca |

kālatrayavibhāgo 'sti nānyatra tava śāsanāt || 90 ||

evam kalyāṅkalilam tavedam ṛṣipuṅgava |

śāsanam nādriyante yat kiṃ vaiśasataram tataḥ || 91 ||

...

mātr̥ceṭaviracitaṃ
śatapañcāśatkanāma buddhastotram |

upodghātaḥ |

sarvadā sarvathā sarve yasya doṣā na santi ha |
sarve sarvābhisāreṇa yatra cāvasthitā guṇāḥ || 1 ||

tam eva śaraṇaṃ gantuṃ taṃ stotuṃ tam upāsitum |
tasyaiva śāsane sthātum nyāyyaṃ yady asti cetanā || 2 ||

savāsanāś ca te doṣā na santy ekasya tāyinaḥ |
sarve sarvavidaḥ santi guṇās te cānapāyinaḥ || 3 ||

na hi pratiniṣṭo 'pi manovākkāyakarmasu |
saha dharmeṇa labhate kaścid bhagavato 'ntaram || 4 ||

so 'haṃ prāpya manuṣyatvaṃ sasaddharmamahotsavam |
mahārṇavayugacchidrakūrmagrīvārpaṇopamam || 5 ||

anityatāvyanuṣṭāṃ karmacchidrasasaṃśayām |
āttasārāṃ kariṣyāmi kathaṃ nemāṃ sarasvatīm || 6 ||

ity asaṃkhyeyaviṣayān avetyāpi guṇān muneḥ |
tadekadeśapraṇayaḥ kriyate svārthagauravāt || 7 ||

svayaṃbhuve namas te 'stu prabhūtādbhutakarmaṇe |
yasya saṃkhyāprabhāvābhyām na guṇeṣv asti niścayaḥ || 8 ||

iyanta iti nāsty anta īdrśā iti kā kathā |
puṇyā ity eva tu guṇān prati te mukharā vayam || 9 ||

...

śāsanastavaḥ |

ekāyanaṃ sukhopāyaṃ svanubandhi niratyayam |
ādimadhyāntakalyāṇaṃ tava nānyasya śāsanam || 82 ||

evam ekāntakāntaṃ te dṛṣṭirāgeṇa bālīśāḥ |
mataṃ yadi vigarhanti nāsti dṛṣṭisamo ripuḥ || 83 ||

anvabhuṅkthā yad asyārthe jagato vyasanaṃ bahu |
tat saṃsmṛtya virūpe 'pi stheyam te śāsane bhavet || 84 ||

prāg eva hitakartuś ca hitavaktuś ca śāsanam |
kathaṃ na nāma kāryam syād ādīptaśirasāpi te || 85 ||

bhujīṣyatā bodhisukhaṃ tvadguṇāpacitiḥ śamaḥ |
prāpyate tvanmatāt sarvam idaṃ bhadracatuṣṭayam || 86 ||

trāsanam sarvatīrthyānām namucer upatāpanam |
āśvāsanam nṛdevānām tavedaṃ vīra śāsanam || 87 ||

traidhātukamahābhaumam asaṅgam anavagraham |
śāsanena tavākṛāntam antakasyāpi śāsanam || 88 ||

tvacchāsanāyājño hi tiṣṭhet kalpam apīcchayā |
prayāti tatra tu svairī yatra mṛtyor agocaraḥ || 89 ||

āgamasyārthacintāyā bhāvanopāsanasya ca |
kālatrayavibhāgo 'sti nānyatra tava śāsanāt || 90 ||

evam kalyāṇakalilaṃ tavedam ṛṣipuṅgava |
śāsanam nādriyante yat kiṃ vaiśasataram tataḥ || 91 ||

...

8. Hymn to the Incomparable One (*Niraupamyastava*)

While Nāgārjuna is primarily remembered for his great philosophical treatises on the doctrine of the middle way (*madhyamaka*), the second-century Indian master also composed several hymns of praise (*stotra*, *stava*, or *stuti*), including this *Niraupamyastava*, which was circulated as part of a collection of four hymns written by Nāgārjuna known as the *Catuḥstava*.

We find in the vast genre of Sanskrit devotional poetry hymns more concerned with religious emotion than with religious dogma, in which the poet gives expression to personal feelings of devotion in impassioned appeals to the deity, occasionally reaching what one may even recognize as lyric poetry. Nāgārjuna's hymns belong to a different kind, in which the words of praise, expressed here more impersonally, are an opportunity to express in poetic form key philosophical tenets, making subtle doctrinal points accessible to all.

Both Nāgārjuna's scholastic and poetic works sought to establish the emptiness (*śūnyatā*) or insubstantiality (*niḥsvabhāvatā*) of all phenomena, as expounded in early Mahāyāna texts such as the *Prajñāpāramitā Sūtras*. Intriguingly, one encounters in several verses of this hymn ideas and terms usually associated with the cataphatic or “non-empty” teachings on the *Tathāgatagarbha* expounded in later Mahāyāna scriptures, such as the *Śrīmālādevīsīḥanāda Sūtra*.

八、讚歎世尊無與倫比 *Niraupamyastava* 《無可喻讚》

龍樹（Nāgārjuna）這位二世紀的印度論師向來以中觀（*Madhyamaka*）思想的哲學論著而廣為人知，其同時撰寫了數首讚頌，包括這首收錄於《四讚歌》（*Catuḥstava*）詩集中的《無可喻讚》。

梵語讚頌可以分為兩種類型：第一種讚頌中，詩人透過對神靈的熱情呼籲，抒發強烈的宗教情操；龍樹的讚頌則屬另一種類型，即以詩意形式表達重要的哲理性觀念，藉此廣泛傳播佛教思想中不易理解的教理。

不論是在其論書或是讚頌中，龍樹都旨在成立空性（*śūnyatā*）、一切現象無自性（*niḥsvabhāva*）的思想，如《般若波羅蜜多經》（*Prajñāpāramitā Sūtra*）等早期大乘經典中闡述。值得注意的是，這首讚頌中有幾個詩頌的觀念和用詞，與「不空」的如來藏（*tathāgatagarbha*）思想相關，而後者則為晚期的大乘佛經所闡述，如《勝鬘師子吼經》（*Śrīmālādevīsīḥanāda Sūtra*）。

nāgārjunaviracito

niraupamyastavaḥ |

niraupamyā namaḥ tubhyaṃ niḥsvabhāvārthavedine |

yaḥ tvaṃ dr̥ṣṭivipannasya lokasyāśya hitodyataḥ || 1 ||

na ca nāma tvayā kiṃcid dr̥ṣṭaṃ bauddhena cakṣuṣā |

anuttarā ca te nātha dr̥ṣṭis tattvārthadarśinī || 2 ||

na boddhā na ca boddhavyam astīha paramārthataḥ |

aho paramadurbodhāṃ dharmatāṃ buddhavān asi || 3 ||

na tvayotpāditaḥ kaścid dharmo nāpi nirodhitaḥ |

samatādarśanenaiva prāptaṃ padam anuttaram || 4 ||

na saṃsārāpakarṣeṇa tvayā nirvāṇam īpsitam |

śāntis te 'dhigatā nātha saṃsārānupalabdhitāḥ || 5 ||

tvam vivedaikarasatām saṅkleśavyavadānayoḥ |

dharmadhātvavinirbhedād viśuddhaś cāsi sarvataḥ || 6 ||

nodāhṛtaṃ tvayā kimcid ekam apy akṣaraṃ vibho |

kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitaḥ || 7 ||

na te 'sti saktiḥ skandheṣu dhātuṣv āyataneṣu ca |

ākāśasamacittas tvam sarvadharmeṣv aniśritaḥ || 8 ||

sattvasaṃjñā ca te nātha sarvathā na pravartate |

duḥkhārteṣu ca sattveṣu tvam atīva kṛpātmakaḥ || 9 ||

sukhaduḥkhātmanairātmyānityānityādiṣu prabho |

iti nānāvikalpeṣu buddhis tava na sajjate || 10 ||

na gatiṃ nāgatiḥ kācid dharmāṇām iti te matiḥ |

na kvacid rāśibhavo 'to 'si paramārthavit || 11 ||

sarvatrānugataś cāsi na ca jāto 'si kutracit |

janmadharmaśarīrābhyām acintyas tvam mahāmune || 12 ||

ekānekatvarahitaṃ pratiśrutkopamaṃ jagat |

saṃkrāntināśāpagataṃ buddhavāṃs tvam aninditaḥ || 13 ||

śāśvatocchedarahitaṃ lakṣyalakṣaṇavarjitaṃ |

saṃsāram avabuddhas tvam svapnamāyādivat prabho || 14 ||

vāsanāmūlaparyantāḥ kleśās te 'nagha nirjitāḥ |

kleśaprakṛtitaś caiva tvayāmṛtam upārjitaṃ || 15 ||

alakṣaṇaṃ tvayā dhīra dr̥ṣṭaṃ rūpaṃ arūpavat |

lakṣaṇojjvalagātraś ca dr̥śyase rūpagocare || 16 ||

na ca rūpeṇa dr̥ṣṭena dr̥ṣṭa ity abhidhīyase |

dharme dr̥ṣṭe sudr̥ṣṭo 'si dharmatā na ca dr̥śyate || 17 ||

śauṣīryaṃ nāsti te kāye māṃsāsthirudhiraṃ na ca |

indrāyudham ivākāśe kāyaṃ darśitavān asi || 18 ||

nāmāyo nāśuciḥ kāye kṣutṛṣṇāsambhavo na ca |

tvayā lokānuvṛttyarthaṃ darśitā laukikī kriyā || 19 ||

karmāvaraṇadoṣāś ca sarvathānagha nāsti te |

tvayā lokānukampārthaṃ karmaṃplutiḥ pradarśitā || 20 ||

dharmadhātor asaṃbhedād yānabhedo 'sti na prabho |

yānatritayam ākhyātaṃ tvayā sattvāvatārataḥ || 21 ||

nityo dhruvaḥ śivaḥ kāyas tava dharmamāyo jinaḥ |

vineyajanahetoś ca darśitā nirvṛtis tvayā || 22 ||

lokadhātuṣv ameyeṣu tvadbhaktaiḥ punar īkṣyase |

cyutijanmābhisambodhicakranirvṛtilālasaiḥ || 23 ||

na te 'sti manyanā nātha na vikalpo na ceñjanā |

anābhogena te loke buddhakṛtyaṃ pravartate || 24 ||

iti sugatam acintyaṃ aprameyaṃ guṇakusumair avakīrya yaṃ mayāptam |

kuśalam iha bhavantu tena sattvāḥ paramagabhīramunīndradharmabhājaḥ || 25 ||

niraupamyastavaḥ samāptaḥ ||

nāgārjunaviracito niraupamyastavaḥ |

niraupamyā namaḥ tubhyaṃ niḥsvabhāvārthavedine |
yas tvam dr̥ṣṭivipannasya lokasyāsyā hitodyataḥ || 1 ||

na ca nāma tvayā kiṃcid dr̥ṣṭam bauddhena cakṣuṣā |
anuttarā ca te nātha dr̥ṣṭis tattvārthadarśinī || 2 ||

na boddhā na ca boddhavyam astīha paramārthataḥ |
aho paramadurbodhāṃ dharmatāṃ buddhavān asi || 3 ||

na tvayotpāditaḥ kaścīd dharmo nāpi nirodhitaḥ |
samatādarśanenaiva prāptaṃ padam anuttaram || 4 ||

na saṃsārāpakarṣeṇa tvayā nirvāṇam īpsitam |
śāntis te 'dhigatā nātha saṃsārānupalabdhitā || 5 ||

tvam vivedaikarasatāṃ saṃkleśavyavadānayoḥ |
dharmadhātvavinirbhedād viśuddhaś cāsi sarvataḥ || 6 ||

nodāhṛtaṃ tvayā kiṃcid ekam apy akṣaram vibho |
kṛtsnaś ca vaineyajano dharmavarṣeṇa tarpitaḥ || 7 ||

na te 'sti saktiḥ skandheṣu dhātuṣv āyataneṣu ca |
ākāśasamacittas tvam sarvadharmeṣv anīritaḥ || 8 ||

sattvasaṃjñā ca te nātha sarvathā na pravartate |
duḥkhārteṣu ca sattveṣu tvam atīva kṛpātmakaḥ || 9 ||

sukhaduḥkhātmanairātmyanityānityādiṣu prabho |
iti nānāvikalpeṣu buddhis tava na sajjate || 10 ||

na gatiḥ nāgatiḥ kācid dharmāṇām iti te matiḥ |
na kvacid rāśibhavo 'to 'si paramārthavit || 11 ||

sarvatrānugataś cāsi na ca jāto 'si kutrācit |
janmadharmaśarīrābhyām acintyas tvam mahāmune || 12 ||

ekānekatvarahitaṃ pratiśrutkopamaṃ jagat |
saṃkrāntināśāpagataṃ buddhavāms tvam aninditaḥ || 13 ||

śāśvatocchedarahitaṃ lakṣyalakṣaṇavarjitam |
saṃsāram avabuddhas tvam svapnamāyādivat prabho || 14 ||

vāsanāmūlaparyantāḥ kleśās te 'nagha nirjitāḥ |
kleśaprakṛtitaś caiva tvayāmṛtam upārjitam || 15 ||

alakṣaṇaṃ tvayā dhīra dṛṣṭaṃ rūpam arūpavat |
lakṣaṇojjvalagātraś ca dṛśyase rūpagocare || 16 ||

na ca rūpeṇa dṛṣṭena dṛṣṭa ity abhidhīyase |
dharṃe dṛṣṭe sudṛṣṭo 'si dharmatā na ca dṛśyate || 17 ||

śauṣīryaṃ nāsti te kāye māṃsāsthirudhiraṃ na ca |
indrāyudham ivākāśe kāyaṃ darśitavān asi || 18 ||

nāmāyo nāśuciḥ kāye kṣutṛṣṇāsambhavo na ca |
tvayā lokānuvṛttyarthaṃ darśitā laukikī kriyā || 19 ||

karmāvaraṇadoṣaś ca sarvathānagha nāsti te |
tvayā lokānukampārthaṃ karmaḥplutiḥ pradarśitā || 20 ||

dharmadhātor asaṃbhedād yānabhedo 'sti na prabho |
yānatritayam ākhyātaṃ tvayā sattvāvatārataḥ || 21 ||

nityo dhruvaḥ śivaḥ kāyas tava dharmamāyo jinaḥ |
vineyajanaheṭoś ca darśitā nirvṛtis tvayā || 22 ||

lokadhātuṣv ameyeṣu tvadbhaktaiḥ punar īkṣyase |
cyutijanmābhisambodhicakranirvṛtilālasaiḥ || 23 ||

na te 'sti manyanā nātha na vikalpo na ceñjanā |
anābhogena te loke buddhakṛtyaṃ pravartate || 24 ||

iti sugatam acintyam aprameyaṃ guṇakusumair avakīrya yan mayāptam |
kuśalam iha bhavantu tena sattvāḥ paramagabhīramunīndradharmabhājāḥ || 25 ||

niraupamyastavaḥ samāptaḥ ||

9. Hymn to the Mother of All Buddhas (*Prajñāpāramitāstotra*)

While much of Buddhist devotional poetry takes the Buddha as its object, hymns (*stotra*) are also commonly offered to other enlightened beings, including female figures, such as Tārā or Prajñāpāramitā, the “goddess” or personification of the perfection (*pāramitā*) of transcendent wisdom (*prajñā*), the insight into the emptiness (*śūnyatā*) of all phenomena required to achieve full Buddhahood.

Already in early Mahāyāna sūtras, *prajñāpāramitā* is described as the (metaphorical) mother of all past, present, and future Buddhas. With the subsequent development of Vajrayāna or Tantric Buddhism, the anthropomorphic form of *prajñāpāramitā* becomes an important object of veneration, as shown by the rich iconography found in India, Southeast Asia, or Tibet, where the goddess is known as Yum Chenmo, the “Great Mother”.

In this hymn, ascribed to the third-century monk Rāhulabhadra, Prajñāpāramitā is, in typical *stotra* fashion, addressed directly in the vocative case. The words of praise are spoken out of devotion (*bhakti*), in spite of subject matter’s ultimate ineffability.

九、讚歎諸佛之母

Prajñāpāramitāstotra 《般若波羅蜜多讚》

佛教的讚頌（*stotra*）大多用於讚美佛陀，然而讚詠其他證悟者的讚頌也為數不少，其中包含了對於女性菩薩的頌揚，例如度母（Tārā）及圓滿智慧的體現者般若波羅蜜多（Prajñāpāramitā）。

在早期的大乘佛經中，般若波羅蜜多曾經被描述為過去、現在和未來三世諸佛的（隱喻意義上的）母親。學者們在印度、東南亞和西藏等地發現了豐富的圖像，反映出般若波羅蜜多的人格化形象，隨著金剛乘（Vajrayāna）的發展而成為重要的崇拜對象。在西藏，這尊菩薩被稱為 Yum Chenmo，意即「偉大的母親」。

本篇讚頌一般認為是三世紀僧人羅睺羅跋陀羅（Rāhulabhadra）的作品。如同典型的讚頌形式，作者直接以呼格呼喚般若波羅蜜多。儘管般若波羅蜜多在根本上是不可言說，但作者巧妙的運用多項譬喻抒發其信奉（「奉愛」*bhakti*）之情。

rāhulabhadraviracitaṃ

prajñāpāramitāstotram |

om namaḥ śrīprajñāpāramitāyai |

nirvikalpe namas tubhyaṃ prajñāpāramite 'mite |

yā tvaṃ sarvānavadyāṅgi niravadyair nirīkṣyase || 1 ||

ākāśam iva nirlepāṃ niṣprapañcāṃ nirakṣarām |

yas tvāṃ paśyati bhāvena sa paśyati tathāgatam || 2 ||

tava cārye guṇādhyāyā buddhasya ca jagadguroḥ |

na paśyanty antaraṃ santaś candracandrikayor iva || 3 ||

kṛpātmakāḥ prapadya tvāṃ buddhadharmapuraḥsarīm |

sukhenāyānti mātmyam atulaṃ bhaktivatsale || 4 ||

sakṛd apy āśaye śuddhe yas tvāṃ vidhivad īkṣate |

tenāpi niyataṃ siddhiḥ prāpyate 'moghadarśane || 5 ||

sarveṣāṃ api vīraṇāṃ parārthaniratātmanām |

poṣikā janayitrī ca mātā tvam asi vatsalā || 6 ||

yad buddhā lokaguravaḥ putrās tava kṛpālavaḥ |

tena tvam api kalyāṇi sarvasattvapitāmahī || 7 ||

sarvapāramitābhis tvam nirmalābhir anindite |

candralekheva tārābhir anuyātāsi sarvadā || 8 ||

vineyaṃ janam āsādya tatra tatra tathāgataiḥ |

bahurūpā tvam evaikā nānānāmabhir īḍyase || 9 ||

prabhāṃ prāpyeva dīptāṃśor avaśyāyodabindavaḥ |

tvāṃ prāpya pralayaṃ yānti doṣā vādās ca vādinām || 10 ||

tvam eva trāsajanānī bālānāṃ bhīmadarśanā |

āśvāsajanānī cāsi viduṣāṃ saumyadarśanā || 11 ||

yasya tvayy apy abhiṣvaṅgas tvannāthasya na vidyate |

tasyāmba katham anyatra rāgadveṣau bhaviṣyataḥ || 12 ||

nāgacchasi kutaścit tvaṃ na ca kvacana gacchasi |

sthāneṣv api ca sarveṣu vidvadbhir nopalabhyase || 13 ||

ye tvām evaṃ na paśyanti prapadyante ca bhāvataḥ |

prapadya ca vimucyante tad idaṃ mahad adbhutam || 14 ||

tvām eva badhyate paśyann apaśyann api badhyate |

tvām eva mucyate paśyann apaśyann api mucyate || 15 ||

aho vismayanīyāsi gambhīrāsi yaśasvini |

sudurbodhāsi māyeva drśyase na ca drśyase || 16 ||

buddhaiḥ pratyekabuddhaiś ca śrāvakaiś ca niṣevitā |

mārgas tvam ekā mokṣasya nāsty anya iti niścayaḥ || 17 ||

vyavahāraṃ puraskṛtya prajñaptiyartham śarīriṇām |

kṛpayā lokanāthais tvam ucyase ca na cocyase || 18 ||

śaktaḥ kas tvām iha stotuṃ nirnimittāṃ nirañjanām |

sarvavāgviṣayātītāṃ yā tvam kvacid aniśritā || 19 ||

saty evam api saṃvṛtyā vākpathair vayam īdṛśaiḥ |

tvām astutyām api satīm tuṣṭūṣantaḥ sunirvṛtāḥ || 20 ||

prajñāpāramitāṃ stutvā yan mayopacitaṃ śubham |

tenāstv āśu jagat kṛtsnaṃ prajñāpāraparāyaṇam || 21 ||

rāhulabhadraviracitaṃ prajñāpāramitāstotram |

om namaḥ śrīprajñāpāramitāyai |

nirvikalpe namas tubhyaṃ prajñāpāramite 'mite |
yā tvam sarvānavadyāṅgi niravadyair nirīkṣyase || 1 ||

ākāśam iva nirlepāṃ niṣprapañcāṃ nirakṣarāṃ |
yas tvāṃ paśyati bhāvena sa paśyati tathāgatam || 2 ||

tava cārye guṇādhyāyā buddhasya ca jagadguroḥ |
na paśyanty antaram santaś candracandrikayor iva || 3 ||

kr̥pātmakāḥ prapadya tvāṃ buddhadharmapuraḥsarīm |
sukhenāyānti mātmyam atulaṃ bhaktivatsale || 4 ||

sakṛd apy āśaye śuddhe yas tvāṃ vidhivad īkṣate |
tenāpi niyatam siddhiḥ prāpyate 'moghadarśane || 5 ||

sarveṣāṃ api vīraṇāṃ parārthaniratātmanām |
poṣikā janayitrī ca mātā tvam asi vatsalā || 6 ||

yad buddhā lokaguravaḥ putrās tava kr̥pālavaḥ |
tena tvam api kalyāṇi sarvasattvapitāmahī || 7 ||

sarvapāramitābhis tvam nirmalābhir anindite |
candralekheva tārābhir anuyātāsi sarvadā || 8 ||

vineyam janam āsādyā tatra tatra tathāgataiḥ |
bahurūpā tvam evaikā nānānamabhir īḍyase || 9 ||

prabhāṃ prāpyeva dīptāṃśor avaśyāyodabindavaḥ |
tvāṃ prāpya pralayaṃ yānti doṣā vādās ca vādinām || 10 ||

tvam eva trāsajanānī bālānāṃ bhīmadarśanā |
āśvāsajanānī cāsi viduṣāṃ saumyadarśanā || 11 ||

yasya tvayy apy abhiṣvaṅgas tvannāthasya na vidyate |
tasyāmba katham anyatra rāgadveṣau bhaviṣyataḥ || 12 ||

nāgacchasi kutaścit tvam na ca kvacana gacchasi |
sthāneṣv api ca sarveṣu vidvadbhir nopalabhyase || 13 ||

ye tvām evam na paśyanti prapadyante ca bhāvataḥ |
prapadya ca vimucyante tad idaṃ mahad adbhutam || 14 ||

tvām eva badhyate paśyann apaśyann api badhyate |
tvām eva mucyate paśyann apaśyann api mucyate || 15 ||

aho vismayanīyāsi gambhīrāsi yaśasvini |
sudurbodhāsi māyeva dṛśyase na ca dṛśyase || 16 ||

buddhaiḥ pratyekabuddhaiś ca śrāvakaiś ca niṣevitā |
mārgas tvam ekā mokṣasya nāsty anya iti niścayaḥ || 17 ||

vyavahāraṃ puraskṛtya prajñaptartham śarīriṇām |
kṛpayā lokanāthais tvam ucyase ca na cocyase || 18 ||

śaktaḥ kas tvām iha stotuṃ nirnimittāṃ nirañjanām |
sarvavāgviṣayātītāṃ yā tvam kvacid aniśritā || 19 ||

saty evam api saṃvṛtyā vākpathair vayam īdṛśaiḥ |
tvām astutyām api satīm tuṣṭūṣantaḥ sunirvṛtāḥ || 20 ||

prajñāpāramitāṃ stutvā yan mayopacitaṃ śubham |
tenāstv āśu jagat kṛtsnaṃ prajñāpāraparāyaṇam || 21 ||

10. The Buffalo and the Monkey

(*Jātakamālā*)

Jātaka stories narrate episodes from past lives of the Buddha. In these “birth-stories” the Buddha-to-be may appear in any form, as a king, an outcast, a tigress, or even a fish. *Jātakas* form a very popular genre of Buddhist literature, with more than five hundred such tales collected in the Theravāda Pāli canon alone. Each story illustrates a particular virtue, or perfection (*pāramitā*), cultivated on the path to full Buddhahood, conveying the Buddhist ethos through memorable parables.

The *Jātakamālā*, composed by the fourth-century Buddhist poet Āryaśūra, offers a “garland” (*mālā*) or collection of retellings of thirty-four popular *jātaka* stories. While the tales found in the Pāli canon are written in a simple prose style, Āryaśūra’s *Jātakamālā* is a work of *kāvya*, “belles-lettres” or “ornate poetry”, featuring an alternation of prose and verse, a literary style that came to be termed *campū*. This masterpiece of Buddhist literature is a remarkable example of classical Sanskrit didactic poetry, combining entertaining narratives with gnomic stanzas in a manner similar to the well-known *Pañcatantra*.

Our text comprises the penultimate *jātaka* tale from Āryaśūra’s work, in which the story of the Buddha’s past incarnation as a buffalo and his encounter with a mischievous monkey serves to impart the value of forbearance (*kṣamā* or *kṣānti*).

十、水牛與猴子的故事

摘自 *Jātakamālā* 《本生鬘》

本生故事（*jātaka*）敘述佛陀過去世的故事。在這些本生故事中，佛陀作為因地菩薩，可能以各種形式出現，如國王、流浪者、母老虎或是魚。在歷史上，本生故事是一種非常流行的佛教文學類型，僅在上座部（Theravāda）巴利藏中，就收集了五百多個故事。每個故事都說明行菩薩道所需要培養的某種德行，亦即某種波羅蜜多（*pāramitā*）。

《本生鬘》由二世紀的佛教詩人聖勇（Āryaśūra）所撰。《本生鬘》選取三十四個流行的本生故事，擷取大綱，輯錄而成。巴利經典中的本生故事用簡單的散文風格呈現，《本生鬘》則屬於梵語「美文學」（*kāvya*）著作。《本生鬘》融合散文體與韻文，這種文學風格隨之發展，爾後以專門的術語「*campū*」稱之。這部重要的佛教文學著作將娛樂性敘事與格言詩相結合，近於著名的《五卷書》（*Pañcatantra*），可謂古典梵語訓誨詩之

非凡典範。

我們選取了《本生鬘》倒數第二個故事：作為水牛的佛陀前世，與頑皮的猴子相遇，藉此說明忍辱（*kṣamā* 或 *kṣānti*）的重要性。

āryaśūraviracitāyāṃ jātakamālāyāṃ

mahiṣajātakam trayastriṃśattamam |

sati kṣantavye kṣamā syān nāsatīty apakāriṇām api sādhave lābham iva bahu

manyante | tad yathānuśrūyate:

bodhisattvaḥ kilānyatamasminn araṇyapradeśe pañkasamṣparkāt paruṣavapur
nīlameghaviccheda iva pādacārī vanamahīṣavṛṣo babhūva | sa tasyāṃ durlabha-
dharmasamjñāyāṃ saṃmohabahulāyāṃ api tiryaggatau vartamānaḥ paṭuvijñāna-
tvān na dharmacaryānirudyogamatir babhūva |

cirānuvṛtṭyeva nibaddhabhāvā

na taṃ kadācit karuṇā mumoca |

ko 'pi prabhāvaḥ sa tu karmaṇo vā

tasyaiva vā yat sa tathā babhūva || 33.1 ||

ataś ca nūnaṃ bhagavān avocad

acintyatām karmavipākayukteḥ |

kṛpātmakaḥ sann api yat sa bheje

tiryaggatiṃ tatra ca dharmasaṃjñām || 33.2 ||

vinā na karmāsti gatiprabandhaḥ

śubhaṃ na cāniṣṭavipākam asti |

sa dharmasaṃjñī pi tu karmalesāṃs

tāṃs tān samāsādya tathā tathāsīt || 33.3 ||

athānyatamo duṣṭavānaras tasya kālāntarābhivyaktām prakṛtibhadratām dayānu-
vṛtṭyā ca vigatakrodhasaṃrambhatām avetya, nāsmād bhayam astīti, taṃ mahā-
sattvaṃ tena tena vihiṃsākrameṇa bhṛśataram abādḥata |

dayāmr̥duṣu durjanaḥ paṭutarāvalepoddhavaḥ

parāṃ vrajati vikriyāṃ na hi bhayaṃ tataḥ paśyati |

yatas tu bhayaśaṅkayā sukrśayāpi saṁsprśyate

vinīta iva nīcakaiś carati tatra śāntoddhavaḥ || 33.4 ||

sa kadācit tasya mahāsattvasya visrabdhaprasuptasya nidrāvaśād vā pracalāyataḥ
 sahasaivopari nipatati sma | drumam iva kadācid enam adhiruhya bhṛśaṁ saṁcāla-
 yām āsa | kṣudhitasyāpi kadācid asya mārgam āvṛtya vyatiṣṭhata | kāṣṭheṇāpy enam
 ekadā śravaṇayor ghaṭṭayām āsa | salilāvagāhanasamutsukasyāpy asya kadācic
 chiraḥ samabhiruhya pāṇibhyāṁ nayane samāvavre | apy enam adhiruhya samudya-
 tadaṇḍaḥ prasahyaiva vāhayan yamasya līlām anucakāra | bodhisattvo 'pi mahā-
 sattvaḥ sarvaṁ tad asyāvinayaceṣṭitam upakāram iva manyamāno niḥsaṁkṣobha-
 saṁrambhamanyur marṣayām āsa |

svabhāva eva pāpānāṁ vinayonmārgasaṁśrayaḥ |

abhyāsāt tatra ca satām upakāra iva kṣamā || 33.5 ||

atha kilānyatamo yakṣas tam asya paribhavam amṛṣyamāno bhāvaṁ vā jijñāsa-

mānas tasya mahāsattvasya, tena duṣṭakapinā vāhyamānaṃ taṃ mahiṣavṛṣabhaṃ
 mārgē sthitvā idam uvāca: mā tāvad bhoḥ | kiṃ parikrīto 'sy anena duṣṭakapinā? atha
 dyūte parājitaḥ? utāho bhayam asmāt kiṃcid āśānkase? utāho balam ātmagataṃ
 nāveṣi, yad evam anena paribhūya vāhyase? nanu bhoḥ

vegāviddhaṃ tvadviṣāṇāgravajraṃ

vajraṃ bhindyād vajravād vā nagendrān |

pādās ceme roṣasaṃrambhamuktā

majjeyus te paṅkavac chailapṛṣṭhe || 33.6 ||

idaṃ ca śailopamasamhatasthiraṃ

samagraśobhaṃ balasampadā vapuḥ |

svabhāvasaujaskanirīkṣito 'rjitaṃ

durāsadaṃ kesariṇo 'pi te bhavet || 33.7 ||

mathātha dhṛtvā tad imaṃ kṣureṇa vā

viśāṅakoṭyā madam asya voddhara |

kim asya jālmasya kaper aśaktavat

prabāadhanāduḥkham idaṃ titikṣase || 33.8 ||

asajjanaḥ kutra yathā cikitsyate

guṇānuvṛtṭyā sukhaśīlasaumyayā |

kaṭuṣṇarūkṣāṇi hi yatra siddhaye

kaphātmako roga iva prasarpati || 33.9 ||

atha bodhisattvas taṃ yakṣam avekṣamāṇaḥ kṣamāpakṣapatitam arūkṣākṣaram

ity uvāca:

avaimy enaṃ calaṃ nūnaṃ sadā cāvinaye ratam |

ata eva mayā tv asya yuktaṃ marṣayituṃ nanu || 33.10 ||

pratikartum aśaktasya kṣamā kā hi balīyasi |

vinayācāradhīreṣu kṣantavyaṃ kiṃ ca sādhuṣu || 33.11 ||

śakta eva titikṣate durbalaskhalitaṃ yataḥ |

varam paribhavas tasmān na guṇānāṃ parābhavaḥ || 33.12 ||

asatkriyā hīnabalāc ca nāma

nirdeśakālaḥ paramo guṇānām |

guṇapriyas tatra kim ity apekṣya

svadhairyabhedāya parākrameta || 33.13 ||

nityaṃ kṣamāyāś ca nanu kṣamāyāḥ

kālaḥ parāyattatayā durāpaḥ |

pareṇa tasminn upapādite ca

tatraiva kopapraṇayakramaḥ kaḥ || 33.14 ||

svāṃ dharmapīḍām avicintya yo 'yaṃ

matpāpaśuddhyartham iva pravṛttaḥ |

na cet kṣamām apy aham atra kuryām

anyaḥ kṛtaghno bata kīdṛśaḥ syāt || 33.15 ||

yakṣa uvāca: tena hi na tvam asyāḥ kadācit prabādhānyā mokṣyase:

guṇeṣv abahumānasya durjanasyāvinītātām |

kṣamānaibhṛtyam atyaktvā kaḥ saṃkocayituṃ prabhuḥ || 33.16 ||

bodhisattva uvāca:

parasya pīḍāpraṇayena yat sukhaṃ

nivāraṇaṃ syād asukhodayasya vā |

sukhārthinas tan na niṣevituṃ kṣamaṃ

na tadvipāko hi sukhaprasiddhaye || 33.17 ||

kṣamāśrayād evam asau mayārthataḥ

prabodhyamāno yadi nāvagacchati |

nivārayiṣyanti ta enam utpathād

amarṣiṇo yān ayam abhyupaiṣyati || 33.18 ||

asatkriyāṃ prāpya ca tadvidhāj janān

na mādrśe 'py evam asau kariṣyati |

na labdhadoṣo hi punas tathācared

ataś ca muktir mama sā bhaviṣyati || 33.19 ||

atha yakṣas taṃ mahāsattvaṃ prasādavismayabahumānāvarjitamatih sādhu

sādhv iti saśiraḥprakampāṅgulivikṣepam abhisamrādhyā tat tat priyam uvāca:

kutas tiraścām iyam īdrśī sthitir

guṇeṣv asau cādaravistaraḥ kutaḥ |

kayāpi buddhyā tv idam āsthito vapus

tapovane ko 'pi bhavāṃs tapasyati || 33.20 ||

ity enam abhipraśasya taṃ cāsya duṣṭavānaram prṣṭhād avadhūya samādiśya

cāsyā rakṣāvidhānaṃ tatraivāntardadhe |

tad evaṃ sati kṣantavye kṣamā syān nāsatīty apakāriṇām api sādhave lābham iva
bahu manyanta iti kṣāntikathāyāṃ vācyam | evaṃ tiryagatānām bodhisattvānām
pratisaṃkhyānasauṣṭhavaṃ dṛṣṭam | ko nāma manuṣyabhūtaḥ pravrajitapratijño vā
tadvikalaḥ śobheta? ity evam api vācyam, tathāgatavarṇe satkṛtya dharmāśravaṇe
ceti |

iti mahiṣajātakaṃ trayastriṃśattamaṃ ||

**āryaśūraviracitāyāṃ jātakamālāyāṃ
mahiṣajātakam trayastriṃśattamam |**

sati kṣantavye kṣamā syān nāsatīty apakāriṇām api sādhave lābham iva bahu manyante | tad yathānuśrūyate:

bodhisattvaḥ kilānyatamasminn araṇyapradeśe paṅkasamparkāt paruṣavapur nīlameghaviccheda iva pādacārī vanamaḥiṣavṛṣo babhūva | sa tasyāṃ durlabha-dharmasaṃjñāyāṃ saṃmohabahulāyāṃ api tiryaggatau vartamānaḥ paṭuvijñānavān na dharmacaryānirudyogamatir babhūva |

cirānuvṛtṭyeva nibaddhabhāvā
na taṃ kadācit karuṇā mumoca |
ko 'pi prabhāvaḥ sa tu karmaṇo vā
tasyaiva vā yat sa tathā babhūva || 33.1 ||

ataś ca nūnaṃ bhagavān avocad
acintyatāṃ karmavipākayukteḥ |
kṛpātmakaḥ sann api yat sa bheje
tiryaggatiṃ tatra ca dharmasaṃjñām || 33.2 ||

vinā na karmāsti gatiprabandhaḥ
śubhaṃ na cāniṣṭhavipākam asti |
sa dharmasaṃjñī pi tu karmaleśāṃs
tāṃs tān samāsādya tathā tathāsīt || 33.3 ||

athānyatamo duṣṭavānaras tasya kālāntarābhivyaktāṃ prakṛtibhadratāṃ dayānuvṛtṭyā ca vigatakrodhasaṃrambhatām avetya, nāsmād bhayam astīti, taṃ mahāsattvaṃ tena tena vihiṃsākrameṇa bhṛṣataram abādḥata |

dayāmrduṣu durjanaḥ paṭutarāvalepoddhavaḥ
parāṃ vrajati vikriyāṃ na hi bhayaṃ tataḥ paśyati |
yatas tu bhayaśaṅkayā sukrśayāpi saṃsprśyate
vinīta iva nīcakaiś carati tatra śāntoddhavaḥ || 33.4 ||

sa kadācit tasya mahāsattvasya visrabdhaprasuptasya nidrāvaśād vā pracalāyataḥ sahasaivopari nipatati sma | drumam iva kadācid enam adhiruhya bhṛṣaṃ saṃcāla-

yām āsa | kṣudhitasyāpi kadācid asya mārḡam āvṛtya vyatiṣṭhata | kāṣṭhenāpy enam
 ekadā śravaṇayor ghaṭṭayām āsa | salilāvagāhanasamutsukasyāpy asya kadācid
 chiraḥ samabhiruhya pāṇibhyāṃ nayane samāvavre | apy enam adhiruhya samudya-
 tadaṇḍaḥ prasahyaiva vāhayan yamasya līlām anucakāra | bodhisattvo 'pi mahā-
 sattvaḥ sarvaṃ tad asyāvinayaceṣṭitam upakāram iva manyamāno niḥsaṃkṣobha-
 saṃrambhamanyur marṣayām āsa |

svabhāva eva pāpānāṃ vinayonmārgasaṃśrayaḥ |
 abhyāsāt tatra ca satām upakāra iva kṣamā || 33.5 ||

atha kilānyatamo yakṣas tam asya paribhavam amṛṣyamāno bhāvaṃ vā jijñāsa-
 mānas tasya mahāsattvasya, tena duṣṭakapinā vāhyamānaṃ taṃ mahiṣavṛṣabhaṃ
 mārḡe sthitvā idam uvāca: mā tāvad bhoḥ | kiṃ parikṛīto 'sy anena duṣṭakapinā? atha
 dyūte parājitaḥ? utāho bhayam asmāt kiṃcid āśāṅkase? utāho balam ātmagatam
 nāveṣi, yad evam anena paribhūya vāhyase? nanu bhoḥ

vegāviddhaṃ tvadviṣāṇāgravajraṃ
 vajraṃ bhindyād vajravād vā nagendrān |
 pādāś ceme roṣasaṃrambhamuktā
 majjeyus te paṅkavac chailapṛṣṭhe || 33.6 ||

idaṃ ca śailopamasamhatasthiraṃ
 samagraśobhaṃ balasaṃpadā vapuḥ |
 svabhāvasaujaskanirīkṣito 'rjitaṃ
 durāsadaṃ kesariṇo 'pi te bhavet || 33.7 ||

mathātha dhṛtvā tad imaṃ kṣureṇa vā
 viṣāṇakotyā madam asya voddhara |
 kim asya jālmasya kaper aśaktavat
 prabādhanāduḥkham idaṃ titikṣase || 33.8 ||

asajjanaḥ kutra yathā cikitsyate
 guṇānuvṛtṭyā sukhaśīlasaumyayā |
 kaṭuṣṇarūkṣāṇi hi yatra siddhaye
 kaphātmako roga iva prasarpati || 33.9 ||

atha bodhisattvas taṃ yakṣam avekṣamāṇaḥ kṣamāpakṣapatitam arūkṣākṣaram
 ity uvāca:

avaimy enaṃ calaṃ nūnaṃ sadā cāvinaye ratam |
ata eva mayā tv asya yuktaṃ marṣayituṃ nanu || 33.10 ||

pratikartum aśaktasya kṣamā kā hi balīyasi |
vinayācāradhīreṣu kṣantavyaṃ kiṃ ca sādhuṣu || 33.11 ||

śakta eva titikṣate durbalaskhalitaṃ yataḥ |
varam paribhavas tasmān na guṇānāṃ parābhavaḥ || 33.12 ||

asatkriyā hīnabalāc ca nāma
nirdeśakālaḥ paramo guṇānām |
guṇapriyas tatra kim ity apekṣya
svadhairyabhedāya parākrameta || 33.13 ||

nityaṃ kṣamāyāś ca nanu kṣamāyāḥ
kālaḥ parāyattatayā durāpaḥ |
pareṇa tasminn upapādite ca
tatraiva kopapraṇayakramaḥ kaḥ || 33.14 ||

svāṃ dharmapīḍāṃ avicintya yo 'yaṃ
matpāpaśuddhyartham iva pravṛttaḥ |
na cet kṣamām apy aham atra kuryām
anyaḥ kṛtaghno bata kīdṛśaḥ syāt || 33.15 ||

yakṣa uvāca: tena hi na tvam asyāḥ kadācit prabādhanāyā mokṣyase:

guṇeṣv abahumānasya durjanasyāvinītātām |
kṣamānaibhrīyam atyaktvā kaḥ saṃkocayituṃ prabhuḥ || 33.16 ||

bodhisattva uvāca:

parasya pīḍāpraṇayena yat sukhaṃ
nivāraṇaṃ syād asukhodayasya vā |
sukhārthinas tan na niṣevituṃ kṣamaṃ
na tadvipāko hi sukhaprasiddhaye || 33.17 ||

kṣamāśrayād evam asau mayārthataḥ
prabodhyamāno yadi nāvagacchati |

nivārayiṣyanti ta enam utpathād
amarṣiṇo yān ayam abhyupaiṣyati || 33.18 ||

asatkriyāṃ prāpya ca tadvidhāj janān
na mādrśe 'py evam asau kariṣyati |
na labdhadoṣo hi punas tathācared
ataś ca muktir mama sā bhaviṣyati || 33.19 ||

atha yakṣas taṃ mahāsattvaṃ prasādavismayabahumānāvarjitamatiḥ sādhu
sādhv iti saśiraḥprakampāṅgulivikṣepam abhisamṛādhyā tat tat priyam uvāca:

kutas tiraścām iyam īdrśī sthitir
guṇeṣv asau cādaravistaraḥ kutaḥ |
kayāpi buddhyā tv idam āsthito vapus
tapovane ko 'pi bhavāms tapasyati || 33.20 ||

ity enam abhipraśasya taṃ cāsya duṣṭavānaram prṣṭhād avadhūya samādiśya
cāsya rakṣāvidhānaṃ tatraivāntardadhe |

tad evaṃ sati kṣantavye kṣamā syān nāsatīty apakāriṇām api sādhave lābham iva
bahu manyanta iti kṣāntikathāyāṃ vācyam | evaṃ tiryaggatānām bodhisattvānām
pratisamkhyānasauṣṭhavam drṣṭam | ko nāma manuṣyabhūtaḥ pravrajitapratijño vā
tadvikalāḥ śobheta? ity evam api vācyam, tathāgatavarṇe satkṛtya dharmāśravaṇe
ceti |

iti mahiṣajātakam trayastriṃśattamam ||

11. Encountering Old Age

(*Buddhacarita*, ch. 3)

The *Buddhacarita*, composed by the great second-century Buddhist dramatist and poet Aśvaghōṣa, is the first Indian text to offer a systematic and chronological account of the Buddha's life. The text refers to itself as a *mahākāvya* or “epic poem”, a class of ornate court poetry (*kāvya*) characterized by elaborate figures of speech (*alamkāra*) describing scenes of battle, nature, love, and so on. The literary quality of the Aśvaghōṣa's works has led many to regard this Buddhist author as one of the greatest poets in the history of Sanskrit literature, and possibly the most important predecessor of Kālidāsa, the famed “Shakespeare of India”.

While other accounts of the Buddha's life, such as the *Mahāvastu* (“Great Event”) and *Lalitavistara* (“The Play [of the Buddha's life] in Full”), emphasize the mythological elements of the Buddha's life, Aśvaghōṣa's elegant treatment shows restraint in the description of miracles, and is free of the kinds of exaggerations that tend to characterize later depictions of the Buddha. In the records of his trip to India, the Chinese pilgrim Yi Jing (義淨) attests to the popularity from ancient times of the *Buddhacarita*, stating that Aśvaghōṣa's masterpiece was recited throughout the Indian subcontinent, and even as far as the Malay archipelago, where he had come to reside.

The third canto (*sarga*) tells the story of prince Siddhārtha's fateful encounter with an old man, a sick man, and a corpse, referred to elsewhere as the “heavenly messengers” (*devadūta*), for reasons made clear in the following passage. Our text begins as the prince is being driven by his charioteer Chandaka through the streets of Kapilavastu, which the king Śuddhodhana has had cleared of all sick, old, or poor people in advance of Siddhārtha's first excursion to the royal garden outside the palace walls.

十一、王子的厭患

摘自 *Buddhacarita* 《佛所行讚》

《佛所行讚》由二世紀偉大的佛教詩人馬鳴 (Aśvaghōṣa) 所造，是第一部系統地敘述佛陀一生的文獻。《佛所行讚》屬於梵語史詩 (*mahākāvya*)，即宮廷詩 (*kāvya*) 的一種，其特點是以精巧的修辭手法 (*alamkāra*) 描述戰鬥、大自然及愛情等場景。馬鳴作品文辭優美，被公認為梵語文學史上最偉大的詩人之一，亦相傳是有「印度莎士比亞」之譽的迦梨陀婆 (Kālidāsa) 最重要的前輩。

雖然其他文獻對於佛陀生命的描述側重於其神話元素，如《大事》 (*Mahāvastu*) 和

《普曜經》（*Lalitavistara*），馬鳴卻以優美的筆觸描述佛陀的一生，對佛陀神通事蹟較少著墨。中國西行求法僧義淨於《南海寄歸內法傳》記載，馬鳴這部傑作在全印度被吟誦，甚至遠及馬來群島，證明了《佛所行贊》自古以來之流行。

本文選自《佛所行贊》第三章，此章描寫悉達多（*Siddhārtha*）太子出遊偶遇老者、病人及死者的故事，經中將此類人生際遇稱為「天使」（*devadūta*）。太子乘著車匿（*Chandaka*）駕駛的馬車，穿過迦毘羅衛城（*Kapilavastu*）的街道，往宮外的皇室花園前進，這是太子第一次離開宮中，而淨飯王（*Śuddhodhana*）已預先將街道上所有的病人、老人及窮人移往他處。故事由此而展開…

aśvaghoṣaviracite

buddhacarite mahākāvyē

saṃvegotpattir nāma tṛtīyaḥ sargaḥ |

...

kīrṇaṃ tathā rājapathaṃ kumāraḥ pauraḥ vinītaiḥ śucidhīraveṣaiḥ |

tatpūrvam ālokya jaharṣa kiṃcin mene punarbhāvam ivātmanaś ca || 3.25 ||

puram tu tat svargam iva prahrṣtam śuddhādhivāsāḥ samavekṣya devāḥ |

jīrṇaṃ naraṃ nirmamire prayātuṃ saṃcodanārthaṃ kṣitipātmajasya || 3.26 ||

tataḥ kumāro jarayābhibhūtaṃ dṛṣtvā narebhyaḥ pṛthagākṛtiṃ tam |

uvāca saṃgrāhakam āgatāsthas tatraiva niṣkampaniviṣṭadrṣṭiḥ || 3.27 ||

ka eṣa bhoḥ sūta naro 'bhyupetaḥ keśaiḥ sitair yaṣṭiviṣaktahastah |

bhrūsaṃvṛtākṣaḥ śithilānatāṅgaḥ kiṃ vikriyaiṣā prakṛtir yadṛcchā || 3.28 ||

ity evam uktaḥ sa rathapraṇetā nivedayām āsa nṛpātmajāya |

saṃrakṣyam apy artham adoṣadarśī tair eva devaiḥ kṛtabuddhimohaḥ || 3.29 ||

rūpasya hantrī vyasanaṃ balasya śokasya yonir nidhanaṃ ratīnām |

nāśaḥ smṛtīnām ripur indriyāṇām eṣā jarā nāma yayaiṣa bhagnaḥ || 3.30 ||

pītaṃ hy anenāpi payaḥ śīśutve kālena bhūyaḥ parisṛptaṃ urvyām |

krameṇa bhūtvā ca yuvā vapuṣmān krameṇa tenaiva jarām upetaḥ || 3.31 ||

ity evam ukte calitaḥ sa kiṃcid rājātmajaḥ sūtam idaṃ babhāṣe |

kim eṣa doṣo bhavitā mamāpīty asmai tataḥ sārathir abhyuvāca || 3.32 ||

āyuṣmato 'py eṣa vayaḥprakarṣo niḥsaṃśayaṃ kālavaśena bhāvī |

evam jarāṃ rūpavināśayitrīm jānāti caivecchati caiva lokaḥ || 3.33 ||

tataḥ sa pūrvāsayaśuddhabuddhir vistīrṇakalpācitapuṇyakarmā |

śrutvā jarāṃ saṃvivije mahātmā mahāśaner ghoṣam ivāntike gauḥ || 3.34 ||

niḥśvasya dīrghaṃ svaśiraḥ prakampya tasmimś ca jīrṇe viniveśya cakṣuḥ |

tāṃ caiva dr̥ṣṭvā janatāṃ saharṣāṃ vākyaṃ sa saṃvigna idaṃ jagāda || 3.35 ||

evaṃ jarā hanti ca nirviśeṣaṃ smr̥tiṃ ca rūpaṃ ca parākramaṃ ca |

na caiva saṃvegam upaiti lokaḥ pratyaḥsato 'pīdṛśam īkṣamāṇaḥ || 3.36 ||

evaṃ gate sūta nivartayāśvān śīghraṃ gṛhāṇy eva bhavān prayātu |

udyānabhūmau hi kuto ratir me jarābhaye cetasi vartamāne || 3.37 ||

athājñayā bhartṛsutasya tasya nivartayām āsa rathaṃ niyantā |

tataḥ kumāro bhavanaṃ tad eva cintāvaśaḥ śūnyam iva prapede || 3.38 ||

...

aśvaghoṣaviracite
buddhacarite mahākāvyē
saṃvegotpattir nāma tṛtīyaḥ sargaḥ |

...

kīrṇaṃ tathā rājapathaṃ kumāraḥ pauraḥ vinītaiḥ śucidhīraveṣaiḥ |
 tatpūrvam ālokya jaharṣa kiṃcin mene punarbhāvam ivātmanaś ca || 3.25 ||

puram tu tat svargam iva prahrṣtaṃ śuddhādhivāsāḥ samavekṣya devāḥ |
 jīrṇaṃ naraṃ nirmamire prayātuṃ saṃcodanārthaṃ kṣitipātmajasya || 3.26 ||

tataḥ kumāro jarayābhibhūtaṃ drṣṭvā narebhyaḥ pṛthagākṛtiṃ tam |
 uvāca saṃgrāhakam āgatāsthas tatraiva niṣkampaniviṣṭadrṣṭiḥ || 3.27 ||

ka eṣa bhoḥ sūta naro 'bhyupetaḥ keśaiḥ sitair yaṣṭiviṣaktahastaḥ |
 bhrūsamvṛtākṣaḥ śithilānatāṅgaḥ kiṃ vikriyaiṣā prakṛtir yadr̥cchā || 3.28 ||

ity evam uktaḥ sa rathapraṇetā nivedayām āsa nṛpātmajāya |
 saṃrakṣyam apy artham adoṣadarśī tair eva devaiḥ kṛtabuddhimohaḥ || 3.29 ||

rūpasya hantrī vyasanaṃ balasya śokasya yonir nidhanaṃ ratīnām |
 nāśaḥ smṛtīnām ripur indriyāṅām eṣā jarā nāma yayaiṣa bhagnaḥ || 3.30 ||

pītaṃ hy anenāpi payaḥ śīśutve kālena bhūyaḥ parisṛptaṃ urvyām |
 krameṇa bhūtvā ca yuvā vapuṣmān krameṇa tenaiva jarām upetaḥ || 3.31 ||

ity evam ukte calitaḥ sa kiṃcid rājātmajaḥ sūtam idaṃ babhāṣe |
 kim eṣa doṣo bhavitā mamāpīty asmai tataḥ sārathir abhyuvāca || 3.32 ||

āyusmato 'py eṣa vayaḥprakarṣo niḥsaṃśayaṃ kālavaśena bhāvī |
 evaṃ jarāṃ rūpavināśayitrīṃ jānāti caivecchati caiva lokaḥ || 3.33 ||

tataḥ sa pūrvāsayaśuddhabuddhir vistīrṇakalpācitapuṇyakarmā |
 śrutvā jarāṃ saṃvivije mahātmā mahāśaner ghoṣam ivāntike gauḥ || 3.34 ||

niḥśvasya dīrghaṃ svaśiraḥ prakampya tasmimś ca jīrṇe viniveśya cakṣuḥ |
 tāṃ caiva drṣṭvā janatāṃ saharṣāṃ vākyam sa saṃvigna idaṃ jagāda || 3.35 ||

evam jarā hanti ca nirviśeṣam smṛtiṃ ca rūpaṃ ca parākramaṃ ca |
na caiva saṃvegam upaiti lokaḥ pratyakṣato 'pīdṛśam īkṣamāṇaḥ || 3.36 ||

evam gate sūta nivartayāśvān śīghraṃ gṛhāṇy eva bhavān prayātu |
udyānabhūmau hi kuto ratir me jarābhaye cetasi vartamāne || 3.37 ||

athājñayā bhartṛsutasya tasya nivartayām āsa rathaṃ niyantā |
tataḥ kumāro bhavanaṃ tad eva cintāvaśaḥ sūnyam iva prapede || 3.38 ||

...

12. Guarding the Mind

(*Bodhicaryāvatāra*, ch. 5)

Ostensibly, the *Bodhicaryāvatāra*, composed by the eighth-century Mādhyamika monk Śāntideva, is a philosophical treatise (*śāstra*), a systematic introduction to the practice leading to awakening (*bodhicaryā*), the bodhisattva's path. Yet, the *Bodhicaryāvatāra* is also widely celebrated for its poetic beauty and poignant meditations on the cultivation of compassion (*karuṇā*), the mind of awakening (*bodhicitta*), and the transcendent virtues (*pāramitā*). For this reason, Śāntideva's work can also be regarded as a work of poetry (*kāvya*), in which meaning or content (*artha*) is given as much attention as style or elegant wording (*śabda*). According to tradition, more than one hundred commentaries on this work were written in India, with many more composed by Tibetan scholars, making the *Bodhicaryāvatāra* one of the most widely studied texts of late Indian Mahāyāna Buddhism.

While the thematic structure of the work would lead one to expect a fifth chapter dedicated to the first two perfections (*pāramitā*) of giving (*dāna*) and ethical discipline (*śīla*), Śāntideva discusses instead the central importance of guarding the mind at all times. In the first thirty-two verses, Śāntideva explores the futility of our attempts to control the external course of events and enjoins us to focus our efforts on guarding the mind through the cultivation of clear awareness (*saṃprajanya*) and mindfulness (*smṛti*).

十二、心的守護

摘自 *Bodhicaryāvatāra* 《入菩提行論》第五品

八世紀的大乘僧侶寂天（Śāntideva）所造的《入菩提行論》是一部哲學性的論著（*śāstra*），系統地介紹了導向覺悟的修行（*bodhicaryā*），即菩薩道。《入菩提行論》也因其文辭優美，且對於悲心（*karuṇā*）、菩提心（*bodhicitta*）和波羅蜜多（*pāramitā*）有深刻的省思，而廣為後人傳誦。因此，《入菩提行論》也可以歸屬「美文學」（*kāvya*）著作，兼顧意義（*artha*）之豐富與辭藻（*śabda*）之優美。

根據傳統的記載，僅僅在印度就有一百多部關於《入菩提行論》的注釋書，還未包括西藏學者所寫的大量注釋，可見《入菩提行論》是印度晚期大乘佛教很重要的論書之一。

根據本論的架構，我們會預期第五品主要討論布施（*dāna*）和持戒（*śīla*）前兩個波羅蜜多，然而寂天卻於此處詳盡地說明了時時防護心念的重要性。本文為第五品的前三十二頌，寂天說明試圖改變外在環境只是徒勞，勸勉後學應致力防護內心，也就是應謹慎地持守正知（*saṃprajanya*）與正念（*smṛti*）。

śāntidevaviracite

bodhicaryāvatāre

saṃprajanyarakṣaṇaṃ nāma pañcamaḥ paricchedaḥ |

śikṣāṃ rakṣitukāmena cittam rakṣyam prayatnataḥ |

na śikṣā rakṣitum śakyā calaṃ cittam arakṣatā || 5.1 ||

adāntā mattamātaṅgā na kurvantīha tām vyathām |

karoti yām avīcyādau muktaś cittamataṅgajāḥ || 5.2 ||

baddhaś cec cittamātaṅgaḥ smṛtirajjvā samantataḥ |

bhayam astaṅgataṃ sarvaṃ kṛtsnaṃ kalyāṇaṃ āgatam || 5.3 ||

vyāghrāḥ simhā gajā ṛkṣāḥ sarpāḥ sarve ca śatravaḥ |

sarve narakaḥ ca ḍākinyo rākṣasās tathā || 5.4 ||

sarve baddhā bhavanty ete cittasyaikasya bandhanāt |

cittasyaikasya damanāt sarve dāntā bhavanti ca || 5.5 ||

yasmād bhayāni sarvāṇi duḥkhāny apramitāni ca |

cittād eva bhavantīti kathitaṃ tattvavādinā || 5.6 ||

śastrāṇi kena narake ghaṭitāni prayatnataḥ |

taptāyaḥkuṭṭīmaṃ kena kuto jātās ca tāḥ striyaḥ || 5.7 ||

pāpacittasamudbhūtaṃ tat tat sarvaṃ jagau muniḥ |

tasmān na kaścit trailokye cittād anyo bhayānakaḥ || 5.8 ||

adaridraṃ jagat kṛtvā dānapāramitā yadi |

jagad daridraṃ adyāpi sā kathaṃ pūrvatāyinām || 5.9 ||

phalena saha sarvasvatyāgacittāḥ jane 'khile |

dānapāramitā proktā tasmāt sā cittam eva tu || 5.10 ||

matsyādayaḥ kva nīyantāṃ mārayeyaṃ yato na tān |

labdhe viraticitte tu śīlapāramitā matā || 5.11 ||

kiyato mārayiṣyāmi durjanān gaganopamān |

mārite krodhacitte tu mārītāḥ sarvaśatravaḥ || 5.12 ||

bhūmiṃ chādayituṃ sarvāṃ kutaś carma bhaviṣyati |

upānaccarmamātreṇa channā bhavati medinī || 5.13 ||

bāhyā bhāvā mayā tadvac chakyā vārayituṃ na hi |

svacittaṃ vārayiṣyāmi kiṃ mamānyair nivāritaiḥ || 5.14 ||

sahāpi vākśarīrābhyāṃ mandavṛtter na tat phalam |

yat paṭor ekakasyāpi cittasya brahmatādikam || 5.15 ||

japās tapāṃsi sarvāṇi dīrghakālakṛtāny api |

anyacittena mandena vṛthavivety āha sarvavit || 5.16 ||

duḥkhaṃ hantaṃ sukhaṃ prāptaṃ te bhramanti mudhāmbare |

yair etad dharmasarvasvaṃ cittaṃ guhyaṃ na bhāvitam || 5.17 ||

tasmāt svadhiṣṭhitam cittaṃ mayā kāryaṃ surakṣitam |

cittarakṣāvratam muktva bahubhiḥ kiṃ mama vrataiḥ || 5.18 ||

yathā capalamadhyastho rakṣati vraṇam ādarāt |

evaṃ durjanamadhyastho rakṣec cittavraṇam sadā || 5.19 ||

vraṇaduḥkhalavād bhīto rakṣāmi vraṇam ādarāt |

saṃghātaparvatāghātād bhītaś cittavraṇam na kim || 5.20 ||

anena hi vihāreṇa viharan durjaneṣv api |

pramadājanamadhye 'pi yatir dhīro na khaṇḍyate || 5.21 ||

lābhā naśyantu me kāmam satkāraḥ kāyajīvitam |

naśyatv anyac ca kuśalam mā tu cittaṃ kadācana || 5.22 ||

cittaṃ rakṣitukāmānāṃ mayaiṣa kriyate 'ñjalih |

smṛtiṃ ca saṃprajanyaṃ ca sarvayatnena rakṣata || 5.23 ||

vyādhyākulo naro yadvan na kṣamaḥ sarvakarmasu |

tathābhyāṃ vyākulaṃ cittaṃ na kṣamaṃ sarvakarmasu || 5.24 ||

asaṃprajanyacittasya śrutacintitabhāvitam |

sacchidrakumbhajalavan na smṛtāv avatiṣṭhate || 5.25 ||

aneke śrutavanto 'pi śrāddhā yatnaparā api |

asaṃprajanyadoṣeṇa bhavanty āpattikaśmalāḥ || 5.26 ||

asaṃprajanyacaureṇa smṛtимоṣānusāriṇā |

upacityāpi puṇyāni muṣitā yānti durgatim || 5.27 ||

kleśataskarasamgho 'yam avatāragaveṣakaḥ |

prāpyāvatāraṃ muṣṇāti hanti sadgatijīvitam || 5.28 ||

tasmāt smṛtir manodvārān nāpaneyā kadācana |

gatāpi pratyupasthāpyā saṁsmṛtyāpāyikīm vyathām || 5.29 ||

upādhyāyānuśāsinyā bhītyāpy ādarakāriṇām |

dhanyānām gurusamvāsāt sukaram jāyate smṛtiḥ || 5.30 ||

buddhās ca bodhisattvās ca sarvatrāvyāhatekṣaṇāḥ |

sarvam evāgratas teṣām teṣām asmi puraḥ sthitaḥ || 5.31 ||

iti dhyātvā tathā tiṣṭhet trapādarabhayānvitaḥ |

buddhānusr̥tir apy evaṁ bhavet tasya muhur muhuḥ || 5.32 ||

...

**śāntidevaviracite
bodhicaryāvatāre
saṃprajanyarakṣaṇaṃ nāma pañcamaḥ paricchedaḥ |**

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baddhaś cec cittamātaṅgaḥ smṛtirajjvā samantataḥ |
bhayam astaṅgataṃ sarvaṃ kṛtsnaṃ kalyāṇam āgatam || 5.3 ||

vyāghrāḥ siṃhā gajā ṛkṣāḥ sarpāḥ sarve ca śatravaḥ |
sarve narakapālās ca ḍākinyo rākṣasās tathā || 5.4 ||

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cittasyaikasya damanāt sarve dāntā bhavanti ca || 5.5 ||

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adaridraṃ jagat kṛtvā dānapāramitā yadi |
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vraṇaduḥkhalavād bhīto rakṣāmi vraṇam ādarāt |
saṃghātaparvatāghātād bhītaś cittavraṇam na kim || 5.20 ||

anena hi vihāreṇa viharan durjaneṣv api |
pramadājanamadhye 'pi yatir dhīro na khaṇḍyate || 5.21 ||

lābhā naśyantū me kāmāṃ satkāraḥ kāyajīvitam |
naśyatv anyac ca kuśalam mā tu cittaṃ kadācana || 5.22 ||

cittaṃ rakṣitukāmānāṃ mayaiṣa kriyate 'ñjalih |
smṛtiṃ ca saṃprajanyaṃ ca sarvayatnena rakṣata || 5.23 ||

vyādhyākulo naro yadvan na kṣamaḥ sarvakarmasu |
tathābhyāṃ vyākulaṃ cittaṃ na kṣamaṃ sarvakarmasu || 5.24 ||

asamprajanyacittasya śrutacintitabhāvitam |
sacchidrakumbhajalavan na smṛtāv avatiṣṭhate || 5.25 ||

aneke śrutavanto 'pi śrāddhā yatnaparā api |
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prāpyāvatāraṃ muṣṇāti hanti sadgatijīvitam || 5.28 ||

tasmāt smṛtir manodvārān nāpaneyā kadācana |
gatāpi pratyupasthāpyā saṃsmṛtyāpāyikīm vyathām || 5.29 ||

upādhyāyānuśāsinyā bhītyāpy ādarakāriṇām |
dhanyānām gurusamvāsāt sukaraṃ jāyate smṛtiḥ || 5.30 ||

buddhās ca bodhisattvās ca sarvatrāvyāhatekṣaṇāḥ |
sarvam evāgratas teṣāṃ teṣāṃ asmi puraḥ sthitaḥ || 5.31 ||

iti dhyātvā tathā tiṣṭhet trapādarabhayānvitaḥ |
buddhānusmṛtir apy evaṃ bhavet tasya muhur muhuḥ || 5.32 ||

...

13. The Practice of Forbearance

(*Bodhicaryāvatāra*, ch. 6)

Starting with the sixth chapter of the *Bodhicaryāvatāra*, Śāntideva dedicates a complete chapter to each of the last four perfections (*pāramitā*) of the bodhisattva's practice, i.e., forbearance or patience (*kṣānti*), zeal (*vīrya*), meditation (*dhyāna*), and wisdom (*prajñā*). The first twenty-one verses of the sixth chapter stress the importance of cultivating the kind of stoicism or mental fortitude that allows one to remain composed when faced with the vicissitudes of life, a quality referred to elsewhere as the *duḥkhādhivāsanākṣānti*. This forbearance is shown to be the antidote (*pratikāra*) to the singularly destructive emotions of anger (*krodha*) and hatred or aversion (*dveṣa*), conditioned responses arising from our inability to remain equanimous in challenging circumstances.

十三、忍辱的修習

摘自 *Bodhicaryāvatāra* 《入菩提行論》第六品

寂天在《入菩提行論》第六品至第九品的四品中，順次論述了忍辱（*kṣānti*）、精進（*vīrya*）、禪定（*dhyāna*）、智慧（*prajñā*）等四個波羅蜜多（*pāramitā*）。本文為第六品的前二十一頌，文中詳述思惟瞋恚的過失和忍辱的功德，並強調應力勵修習「安受眾苦忍」（*duḥkhādhivāsanākṣānti*），即忍受寒熱飢渴等種種苦的能力，不為一切苦難所動搖。此中，忍辱被視為對治忿怒（*krodha*）及瞋恚（*dveṣa*）這兩種破壞性情緒的方法（*pratikāra*）。

śāntidevaviracite

bodhicaryāvatāre

kṣāntipāramitā nāma ṣaṣṭhaḥ paricchedaḥ |

sarvam etat sucaritaṃ dānaṃ sugatapūjanam |

kṛtaṃ kalpasahasrair yat pratighaḥ pratihanti tat || 6.1 ||

na ca dveṣasamaṃ pāpaṃ na ca kṣāntisamaṃ tapaḥ |

tasmāt kṣāntiṃ prayatnena bhāvayed vividhair nayaiḥ || 6.2 ||

manaḥ śamaṃ na gṛhṇāti na prītisukham aśnute |

na nidrāṃ na dhṛtiṃ yāti dveṣaśalye hṛdi sthite || 6.3 ||

pūjayaty arthamānair yān ye 'pi cainaṃ samāśritāḥ |

te 'py enaṃ hantum icchanti svāminaṃ dveṣadurbhagam || 6.4 ||

suhṛdo 'py udvijante 'smād dadāti na ca sevyate |

saṃkṣepān nāsti tat kiṃcit krodhano yena susthitaḥ || 6.5 ||

evamādīni duḥkhāni karotīty arisaṃjñayā |

yaḥ krodhaṃ hanti nirbandhāt sa sukhīha paratra ca || 6.6 ||

aniṣṭakaraṇāj jātam iṣṭasya ca vighātanāt |

daurmanasyāśanam prāpya dveṣo dṛpto nihanti mām || 6.7 ||

tasmād vighātayiṣyāmi tasyāśanam ahaṃ ripoḥ |

yasmān na madvadhād anyat kṛtyam asyāsti vairiṇaḥ || 6.8 ||

atyaniṣṭāgamenāpi na kṣobhyā muditā mayā |

daurmanasye 'pi nāstīṣṭaṃ kuśalaṃ tv avahīyate || 6.9 ||

yady asty eva pratīkāro daurmanasyena tatra kim |

atha nāsti pratīkāro daurmanasyena tatra kim || 6.10 ||

duḥkhaṃ nyakkārapāruṣyam ayaśaś cety anīpsitam |

priyāṇām ātmano vāpi śatroś caitadviparyayāt || 6.11 ||

kathaṃcil labhyate saukhyaṃ duḥkhaṃ sthitam ayatnataḥ |

duḥkhenaiva ca niḥsāraś cetas tasmād dṛḍhībhava || 6.12 ||

durgāputrakakarṇāṭā dāhacchedādivedanām |

vṛthā sahante muktyartham ahaṃ kasmāt tu kātaraḥ || 6.13 ||

na kiṃcid asti tad vastu yad abhyāsasya duṣkaram |

tasmān mṛduvyathābhyāsāt soḍhavyāpi mahāvyathā || 6.14 ||

uddaṃśadaṃśamaśakakṣutpipāsādivedanām |

mahatkaṇḍvādiduḥkhaṃ ca kim anartham na paśyasi || 6.15 ||

śītoṣṇavr̥ṣṭivātādhvavyādhibandhanatāḍanaiḥ |

saukumāryam na kartavyam anyathā vardhate vyathā || 6.16 ||

kecit svaśoṇitaṃ dṛṣṭvā vikramante viśeṣataḥ |

paraśoṇitaṃ apy eke dṛṣṭvā mūrchāṃ vrajanti yat || 6.17 ||

tac cittasya dṛḍhatvena kātaratvena cāgatam |

duḥkhaduryodhanas tasmād bhaved abhibhaved vyathām || 6.18 ||

duḥkhe 'pi naiva cittasya prasādaṃ kṣobhayed budhaḥ |

saṃgrāmo hi saha kleśair yuddhe ca sulabhā vyathā || 6.19 ||

urasārātighātān ye pratīcchanto jayanty arīn |

te te vijayinaḥ sūrāḥ śeṣās tu mṛtamārakāḥ || 6.20 ||

guṇo 'paraś ca duḥkhasya yat saṃvegān madacyutiḥ |

saṃsāriṣu ca kāruṇyaṃ pāpād bhītir jine sprhā || 6.21 ||

...

śāntidevaviracite
bodhicaryāvatāre
kṣāntipāramitā nāma ṣaṣṭhaḥ paricchedaḥ |

sarvam etat sucaritaṃ dānaṃ sugatapūjanam |
 kṛtaṃ kalpasahasrair yat pratighaḥ pratihanti tat || 6.1 ||

na ca dveṣasamaṃ pāpaṃ na ca kṣāntisamaṃ tapaḥ |
 tasmāt kṣāntiṃ prayatnena bhāvayed vividhair nayaiḥ || 6.2 ||

manaḥ śamaṃ na grhṇāti na prītisukham aśnute |
 na nidrāṃ na dhṛtiṃ yāti dveṣāśalye hṛdi sthite || 6.3 ||

pūjayaty arthamānair yān ye 'pi cainaṃ samāśritāḥ |
 te 'py enaṃ hantum icchanti svāminaṃ dveṣadurbhagam || 6.4 ||

suhṛdo 'py udvijante 'smād dadāti na ca sevyate |
 saṃkṣepān nāsti tat kiṃcit krodhano yena susthitaḥ || 6.5 ||

evamādīni duḥkhāni karotīty arisaṃjñayā |
 yaḥ krodhaṃ hanti nirbandhāt sa sukhīha paratra ca || 6.6 ||

aniṣṭakaraṇāj jātam iṣṭasya ca vighātanāt |
 daurmanasyāśanaṃ prāpya dveṣo dṛpto nihanti mām || 6.7 ||

tasmād vighātayiṣyāmi tasyāśanam ahaṃ ripoḥ |
 yasmān na madvadhād anyat kṛtyam asyāsti vairiṇaḥ || 6.8 ||

atyaniṣṭāgamenāpi na kṣobhyā muditā mayā |
 daurmanasye 'pi nāstīṣṭaṃ kuśalaṃ tv avahīyate || 6.9 ||

yady asty eva pratīkāro daurmanasyena tatra kim |
 atha nāsti pratīkāro daurmanasyena tatra kim || 6.10 ||

duḥkhaṃ nyakkārapāruṣyam ayaśāś cety anīpsitam |
 priyaṇām ātmano vāpi śatroś caitadviparyayāt || 6.11 ||

kathamcil labhyate saukhyam duḥkham sthitam ayatnataḥ |
duḥkhenaiva ca niḥsāraś cetas tasmād dṛḍhībhava || 6.12 ||

durgāputrakakarṇātā dāhacchedādivedanām |
vṛthā sahante muktyartham aham kasmāt tu kātaraḥ || 6.13 ||

na kiṃcid asti tad vastu yad abhyāsasya duḥkaram |
tasmān mṛduvyathābhyāsāt soḍhavyāpi mahāvyathā || 6.14 ||

uddaṃśadaṃśamaśakakṣutpipāsādivedanām |
mahatkaṇḍvādiduḥkham ca kim anartham na paśyasi || 6.15 ||

śītoṣṇavr̥ṣṭivātādhvavyādhibandhanatāḍanaiḥ |
saukumāryam na kartavyam anyathā vardhate vyathā || 6.16 ||

kecit svaśoṇitam dṛṣṭvā vikramante viśeṣataḥ |
paraśoṇitam apy eke dṛṣṭvā mūrchām vrajanti yat || 6.17 ||

tac cittasya dṛḍhatvena kātaraṭvena cāgatam |
duḥkhaduryodhanas tasmād bhaved abhibhaved vyathām || 6.18 ||

duḥkhe 'pi naiva cittasya prasādam kṣobhayed budhaḥ |
saṃgrāmo hi saha kleśair yuddhe ca sulabhā vyathā || 6.19 ||

urasārātighātān ye pratīcchanto jayanty arīn |
te te vijayinaḥ sūrāḥ śeṣās tu mṛtamārakāḥ || 6.20 ||

guṇo 'paraś ca duḥkhasya yat saṃvegān madacyutiḥ |
saṃsāriṣu ca kāruṇyam pāpād bhītir jine sprhā || 6.21 ||

...

14. Emptiness and the Four Noble Truths

(*Mūlamadhyamakakārikā*, ch. 24)

In his seminal *Mūlamadhyamakakārikā*, the great Buddhist philosopher Nāgārjuna propounds the emptiness (*śūnyatā*) or insubstantiality (*niḥsvabhāvatā*) of all things, including the Buddha himself and his teaching. Some of Nāgārjuna's coreligionists must have considered that this radical and ostensibly nihilistic doctrine undermined the very possibility of liberation as laid out in the Buddha's central teaching on the Four Noble Truths (*catur āryasatya*). In the first six verses of the twenty-fourth chapter, Nāgārjuna voices this objection, before refuting it, in good Mādhyamika fashion, by turning the tables on his philosophical opponents, showing the absurdity of ascribing to various Buddhist categories any sort of inherent existence or intrinsic nature (*svabhāva*), which he defines as axiomatically non-fabricated (*akṛtrima*), non-dependent on anything else (*nirapekṣa paratra*), without cause or conditions (*ahetupratyaya*), and permanent (*nitya*).

Nāgārjuna's magnum opus is written in *kārikās* or "memorial verses", the preferred style for philosophical literature (*śāstra*) in India. These verse-treatises are typically read alongside a commentary in prose, sometimes written by the author himself, or under the guidance of a teacher capable of elucidating the pithy, and not uncommonly cryptic, verses. While Nāgārjuna's line of reasoning throughout the twenty-fourth chapter remains remarkably intelligible, students should try to consult the *Prasannapadā* ("Clear-Worded"), an important commentary (*vṛtti*) written by the 7th century Madhyamaka scholar Candrakīrti.

十四、空性與四聖諦

Mūlamadhyamakakārikā 《中論》第二十四品

龍樹 (Nāgārjuna) 在其最重要的論作《中論》中，闡述了空性 (*śūnyatā*) 的思想，即主張一切事物沒有實體 (*niḥsvabhāva*)，甚至包括佛陀及其教法。由第二十四品可知，龍樹當時，或許佛教諸多論師認為這種學說否定了依四聖諦 (*catur āryasatya*) 修行而得解脫的可能性。對於論敵的問難，龍樹採取的主要破斥方式為基於論敵的主張進行推導，歸結出論敵主張的謬誤，而指出壞四諦、破三寶等等是主張諸法有「自性」 (*svabhāva*) 所必然導致的過失。自性為事物常住不變的本性，龍樹在《中論》說明自性為非造作的 (*akṛtrima*)、不依賴其他事物的 (*nirapekṣa paratra*)、無因緣的 (*ahetupratyaya*) 且恆常不變的 (*nitya*)。

《中論》是以「論頌」 (*kārikā*) 的形式書寫，這是印度哲學論著的主要形式。這些

論頌通常需要與散文注釋一起閱讀，或者經老師指導，解讀這些精簡而隱晦的頌文。值得注意的是，即使沒有注釋的幫助，龍樹在第二十四章的論述脈絡仍然是清晰可解的，但讀者應該盡可能參考由七世紀中觀論師月稱（Candrakīrti）所撰的注釋書（*vṛtti*）《淨明句論》（*Prasannapadā*）。

nāgārjunaviracitāyāṃ

mūlamadhyamakakārikāyāṃ

āryasatyaparīkṣā nāma caturviṃśatitamam prakaraṇam |

yadi śūnyam idaṃ sarvam udayo nāsti na vyayaḥ |

caturṇām āryasatyānām abhāvas te prasajyate || 24.1 ||

parijñā ca prahāṇam ca bhāvanā sāksikarma ca |

caturṇām āryasatyānām abhāvān nopapadyate || 24.2 ||

tadabhāvān na vidyante catvāry āryaphalāni ca |

phalābhāve phalasthā no na santi pratipannakāḥ || 24.3 ||

saṃgho nāsti na cet santi te 'ṣṭau puruṣapudgalāḥ |

abhāvāc cāryasatyānām saddharmo 'pi na vidyate || 24.4 ||

dharme cāsati saṃghe ca kathaṃ buddho bhaviṣyati |

evaṃ trīṇy api ratnāni bruvāṇaḥ pratibādhase || 24.5 ||

śūnyatāṃ phalasadbhāvam adharmaṃ dharmam eva ca |

sarvasaṃvyavahārāṃś ca laukikān pratibādhase || 24.6 ||

atra brūmaḥ śūnyatāyāṃ na tvaṃ vetsi prayojanam |

śūnyatāṃ śūnyatārthaṃ ca tata evaṃ vihanyase || 24.7 ||

dve satye samupāśritya buddhānāṃ dharmadeśanā |

lokasaṃvṛtisatyam ca satyam ca paramārthataḥ || 24.8 ||

ye 'nayoṃ na vijānanti vibhāgaṃ satyayoṃ dvayoḥ |

te tattvaṃ na vijānanti gambhīraṃ buddhaśāsane || 24.9 ||

vyavahāram anāśritya paramārtho na deśyate |

paramārtham anāgamyā nirvāṇaṃ nādhigamyate || 24.10 ||

vināśayati durdṛṣṭā śūnyatā mandamedhasam |

sarpo yathā durgrhīto vidyā vā duṣprasādhitā || 24.11 ||

ataś ca pratyudāvṛttam cittam deśayitum muneh |

dharmam matvāsya dharmasya mandair duravagāhatām || 24.12 ||

śūnyatāyām adhilayaṃ yaṃ punaḥ kurute bhavān |

doṣaprasaṅgo nāsmākaṃ sa śūnye nopapadyate || 24.13 ||

sarvaṃ ca yujyate tasya śūnyatā yasya yujyate |

sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate || 24.14 ||

sa tvam doṣān ātmanīyān asmāsu paripātayan |

aśvam evābhirūḍhaḥ sann aśvam evāsi vismṛtaḥ || 24.15 ||

svabhāvād yadi bhāvānāṃ sadbhāvam anupaśyasi |

ahetupratyayān bhāvāṃs tvam evaṃ sati paśyasi || 24.16 ||

kāryaṃ ca kāraṇaṃ caiva kartāraṃ karaṇaṃ kriyām |

utpādaṃ ca nirodhaṃ ca phalaṃ ca pratibādhase || 24.17 ||

yaḥ pratīyasamutpādaḥ śūnyatām tām pracakṣmahe |

sā prajñaptir upādāya pratipat saiva madhyamā || 24.18 ||

apratītya samutpanno dharmaḥ kaścin na vidyate |

yasmāt tasmād aśūnyo hi dharmaḥ kaścin na vidyate || 24.19 ||

yady aśūnyam idaṃ sarvam udayo nāsti na vyayaḥ |

caturṇām āryasatyānām abhāvas te prasajyate || 24.20 ||

apratītya samutpannaṃ kuto duḥkhaṃ bhaviṣyati |

anityam uktaṃ duḥkhaṃ hi tat svābhāvye na vidyate || 24.21 ||

svabhāvato vidyamānaṃ kiṃ punaḥ samudeśyate |

tasmāt samudayo nāsti śūnyatām pratibādhataḥ || 24.22 ||

na nirodhaḥ svabhāvena sato duḥkhasya vidyate |

svabhāvaparyavasthānān nirodhaṃ pratibādhase || 24.23 ||

svābhāvyे sati mārgasya bhāvanā nopapadyate |

athāsau bhāvyate mārgaḥ svābhāvyaṃ te na vidyate || 24.24 ||

yadā duḥkhaṃ samudayo nirodhaś ca na vidyate |

mārgo duḥkhanirodhatvāt katamaḥ prāpayiṣyati || 24.25 ||

svabhāvenāparijñānaṃ yadi tasya punaḥ katham |

parijñānaṃ nanu kila svabhāvaḥ samavasthitaḥ || 24.26 ||

prahāṇasākṣātkaraṇe bhāvanā caivam eva te |

parijñāvan na yujyante catvāry api phalāni ca || 24.27 ||

svabhāvenānadhigataṃ yat phalaṃ tat punaḥ katham |

śakyaṃ samadhigantaṃ syāt svabhāvaṃ parigrhṇataḥ || 24.28 ||

phalābhāve phalasthā no na santi pratipannakāḥ |

saṃgho nāsti na cet santi te 'ṣṭau puruṣapudgalāḥ || 24.29 ||

abhāvāc cāryasatyānāṃ saddharmo 'pi na vidyate |

dharme cāsati saṃghe ca katham buddho bhaviṣyati || 24.30 ||

apratītyāpi bodhiṃ ca tava buddhaḥ prasajyate |

apratītyāpi buddham ca tava bodhiḥ prasajyate || 24.31 ||

yaś cābuddhaḥ svabhāvena sa bodhāya ghaṭann api |

na bodhisattvacaryāyāṃ bodhiṃ te 'dhigamiṣyati || 24.32 ||

na ca dharmam adharmaṃ vā kaścij jātu kariṣyati |

kim aśūnyasya kartavyaṃ svabhāvaḥ kriyate na hi || 24.33 ||

vinā dharmam adharmaṃ ca phalaṃ hi tava vidyate |

dharmādharmanimittaṃ ca phalaṃ tava na vidyate || 24.34 ||

dharmādharmanimittam vā yadi te vidyate phalam |

dharmādharmasamutpannam aśūnyam te katham phalam || 24.35 ||

sarvasaṃvyvahārāmś ca laukikān pratibādhase |

yat pratītyasamutpādaśūnyatām pratibādhase || 24.36 ||

na kartavyam bhavet kiṃcid anārabdhā bhavet kriyā |

kāraḥ syād akurvāṇaḥ śūnyatām pratibādhataḥ || 24.37 ||

ajātam aniruddham ca kūṭastham ca bhaviṣyati |

vicitrābhir avasthābhiḥ svabhāve rahitam jagat || 24.38 ||

asaṃprāptasya ca prāptir duḥkhaparyantakarma ca |

sarvakleśaprahāṇam ca yady aśūnyam na vidyate || 24.39 ||

yaḥ pratītyasamutpādam paśyatīdam sa paśyati |

duḥkham samudayam caiva nirodham mārgam eva ca || 24.40 ||

āryasatyaparīkṣā nāma caturviṃśatitamam prakaraṇam ||

**nāgārjunaviracitāyāṃ
mūlamadhyamakakārikāyāṃ
āryasatyaparīkṣā nāma caturviṃśatitamam prakaraṇam |**

yadi śūnyam idaṃ sarvam udayo nāsti na vyayaḥ |
caturṇām āryasatyānām abhāvas te prasajyate || 24.1 ||

parijñā ca prahāṇam ca bhāvanā sākṣikarma ca |
caturṇām āryasatyānām abhāvān nopapadyate || 24.2 ||

tadabhāvān na vidyante catvāry āryaphalāni ca |
phalābhāve phalasthā no na santi pratipannakāḥ || 24.3 ||

saṃgho nāsti na cet santi te 'ṣṭau puruṣapudgalāḥ |
abhāvāc cāryasatyānām saddharmo 'pi na vidyate || 24.4 ||

dharme cāsati saṃghe ca katham buddho bhaviṣyati |
evam trīṇy api ratnāni bruvāṇaḥ pratibādhasse || 24.5 ||

śūnyatām phalasadbhāvam adharmam dharmam eva ca |
sarvasaṃvyavahārāmś ca laukikān pratibādhasse || 24.6 ||

atra brūmaḥ śūnyatāyāṃ na tvaṃ vetsi prayojanam |
śūnyatām śūnyatārtham ca tata evaṃ vihanyase || 24.7 ||

dve satye samupāśritya buddhānām dharmadeśanā |
lokasaṃvṛtisatyam ca satyam ca paramārthataḥ || 24.8 ||

ye 'nayo na vijānanti vibhāgam satyayor dvayoh |
te tattvam na vijānanti gambhīram buddhaśāsane || 24.9 ||

vyavahāram anāśritya paramārtho na deśyate |
paramārtham anāgamyā nirvāṇam nādhigamyate || 24.10 ||

vināśayati durdṛṣṭā śūnyatā mandamedhasam |
sarpo yathā durgrhīto vidyā vā duṣprasādhitā || 24.11 ||

ataś ca pratyudāvṛttaṃ cittaṃ deśayituṃ muneh |
dharmam matvāsya dharmasya mandair duravagāhatām || 24.12 ||

śūnyatāyām adhilayaṃ yaṃ punaḥ kurute bhavān |
doṣaprasaṅgo nāsmākaṃ sa śūnye nopapadyate || 24.13 ||

sarvaṃ ca yujyate tasya śūnyatā yasya yujyate |
sarvaṃ na yujyate tasya śūnyaṃ yasya na yujyate || 24.14 ||

sa tvam doṣān ātmanīyān asmāsu paripātayan |
āsvam evābhirūḍhaḥ sann āsvam evāsi vismṛtaḥ || 24.15 ||

svabhāvād yadi bhāvānām sadbhāvam anupaśyasi |
ahetupratyayān bhāvāṃs tvam evaṃ sati paśyasi || 24.16 ||

kāryaṃ ca kāraṇaṃ caiva kartāraṃ karaṇaṃ kriyām |
utpādaṃ ca nirodhaṃ ca phalaṃ ca pratibādhase || 24.17 ||

yaḥ pratītyasamutpādaḥ śūnyatām tāṃ pracakṣmahe |
sā prajñaptir upādāya pratipat saiva madhyamā || 24.18 ||

apratītya samutpanno dharmah kaścin na vidyate |
yasmāt tasmād aśūnyo hi dharmah kaścin na vidyate || 24.19 ||

yady aśūnyam idaṃ sarvaṃ udayo nāsti na vyayaḥ |
caturnām āryasatyānām abhāvas te prasajyate || 24.20 ||

apratītya samutpannaṃ kuto duḥkhaṃ bhaviṣyati |
anityam uktaṃ duḥkhaṃ hi tat svābhāvye na vidyate || 24.21 ||

svabhāvato vidyamānaṃ kiṃ punaḥ samudeṣyate |
tasmāt samudayo nāsti śūnyatām pratibādhataḥ || 24.22 ||

na nirodhaḥ svabhāvena sato duḥkhasya vidyate |
svabhāvaparyavasthānān nirodhaṃ pratibādhase || 24.23 ||

svābhāvye sati mārgasya bhāvanā nopapadyate |
athāsau bhāvyaḥ mārgaḥ svābhāvyaṃ te na vidyate || 24.24 ||

yadā duḥkhaṃ samudayo nirodhaś ca na vidyate |
mārgo duḥkhanirodhatvāt katamaḥ prāpayiṣyati || 24.25 ||

svabhāvenāparijñānaṃ yadi tasya punaḥ katham |
parijñānaṃ nanu kila svabhāvaḥ samavasthitaḥ || 24.26 ||

prahāṇasākṣātkaraṇe bhāvanā caivam eva te |
parijñāvan na yujyante catvāry api phalāni ca || 24.27 ||

svabhāvenānadhigataṃ yat phalaṃ tat punaḥ katham |
śakyam samadhigantum syāt svabhāvaṃ parigrhṇataḥ || 24.28 ||

phalābhāve phalasthā no na santi pratipannakāḥ |
saṃgho nāsti na cet santi te 'ṣṭau puruṣapudgalāḥ || 24.29 ||

abhāvāc cāryasatyānām saddharmo 'pi na vidyate |
dharmae cāsati saṃghe ca katham buddho bhaviṣyati || 24.30 ||

apratītyāpi bodhiṃ ca tava buddhaḥ prasajyate |
apratītyāpi buddhaṃ ca tava bodhiḥ prasajyate || 24.31 ||

yaś cābuddhaḥ svabhāvena sa bodhāya ghaṭann api |
na bodhisattvacaryāyām bodhiṃ te 'dhigamiṣyati || 24.32 ||

na ca dharmam adharmaṃ vā kaścij jātu kariṣyati |
kim aśūnyasya kartavyaṃ svabhāvaḥ kriyate na hi || 24.33 ||

vinā dharmam adharmaṃ ca phalaṃ hi tava vidyate |
dharmādharmanimittaṃ ca phalaṃ tava na vidyate || 24.34 ||

dharmādharmanimittaṃ vā yadi te vidyate phalam |
dharmādharmanimittaṃ aśūnyam te katham phalam || 24.35 ||

sarvasaṃvyvahārāṃś ca laukikān pratibādhase |
yat pratītyasamutpādaśūnyatām pratibādhase || 24.36 ||

na kartavyaṃ bhavet kiṃcid anārabdhā bhavet kriyā |
kāraḥ syād akurvāṇaḥ śūnyatām pratibādhataḥ || 24.37 ||

ajātam aniruddhaṃ ca kūṭasthaṃ ca bhaviṣyati |
vicitrābhir avasthābhiḥ svabhāve rahitaṃ jagat || 24.38 ||

asamprāptasya ca prāptir duḥkhaparyantakarma ca |
sarvakleśaprahāṇaṃ ca yady aśūnyaṃ na vidyate || 24.39 ||

yaḥ pratītyasamutpādaṃ paśyatīdaṃ sa paśyati |
duḥkhaṃ samudayaṃ caiva nirodhaṃ mārgam eva ca || 24.40 ||

āryasatyaparīkṣā nāma caturviṃśatitamam prakaraṇam ||

15. Elucidating the Buddha's Teaching on Selfhood

(*Abhidharmakośabhāṣya*, ch. 9)

The *Abhidharmakośabhāṣya*, written by the great fourth-century philosopher Vasubandhu, is arguably the most influential scholastic treatise in the history of Indian Buddhism. The work is made up of two texts: an earlier treatise composed in verse (*kārikā*) representing the positions of the Vaibhāṣika school of Abhidharma, and a prose commentary (*bhāṣya*) written by Vasubandhu himself, at a later date, from the point of view of the Sautrāntika school. A ninth chapter composed in prose called the “Refutation of the Theories of Self” (*Ātmavādapraṭiśedha*) was appended to the main body of the *bhāṣya*. In this last chapter, Vasubandhu, having briefly made his case for the “selflessness” (*nairātmya*) of persons, refutes the views of the prominent Buddhist Pudgalavāda (or Vātsīputrīya) school and the non-Buddhist (*tīrthika*) Nyāya-Vaiśeṣika school.

Our text is drawn from the section of the ninth chapter in which Vasubandhu addresses the Pudgalavādins' objections to his own interpretation of the Buddha's teaching: while Vasubandhu takes the “self” to be a conceptual entity used merely to refer to particular sets or series (*saṃtāna*) of physical and mental aggregates (*skandha*), the Pudgalavādins or “Personalists” argue for the existence of a real, albeit inexpressible (*avācya*), self or person (*pudgala*) which is neither identical to nor different from the five aggregates. By postulating the existence of an agent and bearer of karmic results, the Pudgalavādins sought to provide a basis for causal continuity and personal identity persisting through the cycle of rebirths, without—in their assessment—contradicting the Buddha's teaching of no-self (*anātman*).

As is typical with polemical works of this kind, the argumentation in the ninth chapter takes the form of an imagined conversation between the opponent (*pūrvapakṣin*)—in this case, the Pudgalavādins—and the respondent (*uttarapakṣin* or *siddhāntin*), namely Vasubandhu, the author of the text. To support their views, the Pudgalavādins first adduce the Buddha's well-known refusal to answer a set of common metaphysical questions regarding the nature of the universe, personal identity, and the Tathāgata. Among this set of inquiries left undetermined (*avyākṛta*) by the Buddha was the question of whether the soul (*jīva*), another word for the self (*ātman*) or person (*pudgala*), is the same as or different from the body (*śarīra*), equated in this argument with the Buddhist notion of the five aggregates.

十五、駁斥補特伽羅論者的問難

摘自 *Abhidharmakośabhāṣya* 《俱舍釋論》第九品

《阿毘達磨俱舍釋論》為四世紀印度論師世親（Vasubandhu）所造，可視為印度佛教史上最具有影響力的阿毘達磨論書。全文由兩部分組成：第一部分是「論頌」（*kārikā*），由世親代表毘婆沙宗（*Vaibhāṣika*）的立場所撰寫；第二部分是注釋（*bhāṣya*），是世親本人站在經量部（*Sautrāntika*）的立場對論頌的說明。第九品「破我品」（*Ātmavāda-pratiṣedha*）附在注釋部分，只有長行的注釋而沒有偈頌。在此品中，世親首先簡要地論證「無我」（*nairātmya*），繼而破斥佛教犢子部（*Vātsīputrīya*）及外道正理·勝論派（*Nyāya-Vaiśeṣika*）等學派的我論（*ātmavāda*）。

本文內容為立論者（*uttarapakṣin* 或 *siddhāntin*）世親與問難者（*pūrvapakṣin*）犢子部論師之間的辯論：世親主張「我」是有情五蘊（*skandha*）相續（*saṃtāna*）中所安立，屬於純概念性的存在；「我」或「補特伽羅」（*pudgala*）只不過是五蘊身心的別名。犢子部則主張實有補特伽羅，即實有輪迴的主體，而被稱為補特伽羅論者（*Pudgalavādin*）。犢子部認為補特伽羅是不可言說的（*avācya*）「非即非離蘊我」，也就是補特伽羅與五蘊的關係，既不是合二為一，也不是相互分離。補特伽羅論者通過假定存在一個業果的承受者，來解釋因果的連續性和輪迴中的人格同一性，並認為這個「補特伽羅論」（*pudgalavāda*）並沒有違背佛陀的「無我」教義。

本文中，特伽羅論者為支持自己的論點，引述佛陀從來不回答「『命（*jīva*）』（個體或靈魂）與『身』是一是異」。這是佛陀不予以解答的形上學問題，諸如世界是不是永恆、宇宙有邊無邊、命與身的關係、如來滅後是否存在等「無記」（*avyākṛta*）問題。在這個論證中，犢子部所主張的「補特伽羅」相當於經中所提到的「命」，「五蘊」則相當於「身」。

vasubandhuviracite 'bhidharmakośabhāṣya

ātmavādapraṭiṣedho nāma navamaṃ kośasthānam |

...

yadi skandhamātraṃ pudgalaḥ, kasmād bhagavatā sa jīvas tac charīram anyo veti na
 vyākṛtam? praṣtur āśayāpekṣayā | sa hi jīvadravayam ekam antarvyāpārapuruṣam
 adhikṛtya praṣtavān | sa ca kasmimścīn nāstīti katham asyānyatvam ananyatvam vā
 vyākriyatām? kaurmasyeva romṇo 'ntaḥ kharatā mṛdutā vā |

eṣa ca granthaḥ pūrvakair eva nirmocitaḥ | sthaviro hi nāgasenaḥ kaliṅgena
 rājñopasaṃkramya uktaḥ: praṅcheyam aham bhadantam, bahuvollakās ca śramaṇā
 bhavanti | yadi yad eva praṅcheyam tad eva vyākuryā iti | praṅchety uktaḥ praṅstavān:
 kiṃ nu sa jīvas tac charīram anyo jīvo 'nyac charīram iti? avyākṛtam etad ity avocat
 sthaviraḥ | sa āha: nanu bhadantaḥ pūrvam eva pratijñāṃ kārito nānyad
 vyākartavyam iti? kim idam anyad evoktam avyākṛtam etad iti? sthavira āha: aham

api mahārājam ꦑꦿꦕꦲꦼꦩ, bahuṽollakās ca rājāno bhavanti | yadi yad eva
 ꦑꦿꦕꦲꦼꦩ tad eva vyākuryā iti | ꦑꦿꦕꦲꦼꦩ uktaḥ ꦑꦿꦱꦠꦩꦤ: yas te 'ntaḥpura
 āmraṽṛkṣas tasya kim amlāni phalāny āhosvin madhurāṇīti? naiva mamāntaḥpure
 kaścīd āmraṽṛkṣo 'stīty āha | nanu mayā pūrvam eva mahārājaḥ pratijñam kārīto
 nānyad vyākartavyam iti? kim idam anyad evoktam āmra eva nāstīti? sa āha: katham
 asato ṽṛkṣasya phalānām amlatām madhuratām vā vyākaromīti? evam eva mahārāja
 sa eva jīvo nāsti | kuto 'sya śarīrād anyatām ananyatām vā vyākaromīti?

kasmād bhagavatāpi noktam nāsty eveti? praṣtur āśayāpekṣayā | sa hi yasyāpi
 skandhasaṁtānasya jīva ity ākhyā tasyāpy abhāvam pratīyād iti mithyādrṣṭim pātitaḥ
 syāt, pratīyasamutpādasyājñānāt | sa ca taddeśanāyā akṣamaḥ |

itaś caitad evam niścīyate yad bhagavatoktam: asty ātmety ānanda vatsasa-
 gotrāya parivrājakāya praśnam ꦑꦿꦱꦠo vyākuryām, nanv akalpaḥ syād vacanāya
 sarvadharmā anātmāna iti? nāsty ātmety ānanda vatsasagotrāya parivrājakāya
 praśnam ꦑꦿꦱꦠo vyākuryām, nanu vatsasagotraḥ parivrājakaḥ pūrvam eva saṁmūḍho

bhūyasyā mātrayā saṃmoham āpadyeta, abhūn ma ātmā sa ma etarhi nāstīti? asty

ātmety ānanda śāśvatāya paraiti, nāsty ātmety ānandocchedāya paraitīti vistaraḥ |

āha cātra:

dr̥ṣṭīdamṣṭrāvabhedam ca bhraṃśam cāpekṣya karmaṇām |

deśayanti jinā dharmam vyāghrīpotāpahāravat ||

ātmāstitvam hy upagato bhinnaḥ syād dr̥ṣṭīdamṣṭrayā |

bhraṃśam kuśalapotasya kuryād aprāpya saṃvṛtim iti ||

punar āha:

asattvād bhagavān jīvam tattvānyatvena nāvadat |

nāstīty api ca nāvocan mā bhūt prājñaptiko 'py asan ||

yatra hi skandhasaṃtāne śubhāśubhaphalāstitā |

jīvākhyā tatra sā na syāt jīvanāstitvadeśanāt ||

prajñaptimātram skandheṣu jīva ity api nāvadat |

abhavyaḥ śūnyatām boddhum tadānīm tādrśo janaḥ ||

tathā hy ātmāsti nāstīti prṣṭo vātsena nāvadat |

āśayāpekṣayā praṣṭuḥ sati tv astīti nāha kim ||

...

asty eva pudgalo yasmāt satyataḥ sthitito nāsti ma ātmeti dṛṣṭisthānam uktam |

astīty api dṛṣṭisthānam uktam | tasmād ajñāpakam etat | ubhayam api tv etad anta-

grāhadṛṣṭiśāśvatocchedadṛṣṭisaṃgrhītam ity ābhidharmikāḥ | tathaiva ca yuktam, asty

ātmety ānanda śāśvatāya, paraiti nāsty ātmety ānandocchedāya paraitīti vātsyasūtre

vacanāt |

yadi tarhi pudgalo nāsti, ka eṣa saṃsarati? na hi saṃsāra eṣa saṃsaratīti yuktam |

uktam ca bhagavatā: avidyānivarāṇānām sattvānām saṃdhāvatām saṃsaratām iti |

atha pudgalaḥ katham saṃsarati? skandhāntaratyāgopādānāt | uktottara eṣa pakṣaḥ |

yathā tu kṣaṇiko 'gniḥ saṃtatyā saṃsaratīty ucyate, tathā sattvākhyāḥ skandha-
samudāyas tṛṣṇopādānaḥ saṃsaratīty ucyate |

yadi skandhamātram idam, kasmād āha bhagavān: aham eva sa tena kālena tena
samayena sunetro nāma śāstābhūvam iti? kasmān na vaktavyaṃ syāt? anyatvāt
skandhānām | atha kiṃ pudgalaḥ? sa evāsau | śāśvato hi syāt | tasmād aham eva sa
ity ekasamtānatāṃ darśayati, yathā sa evāgnir dahann āgata iti |

...

vasubandhuviracite 'bhidharmakośabhāṣya
ātmavādapraṭiṣedho nāma navamaṃ kośasthānam |

...

yadi skandhamātram pudgalaḥ, kasmād bhagavatā sa jīvas tac charīram anyo veti na vyākṛtam? praṣtur āśayāpekṣayā | sa hi jīvadravayam ekam antarvyāpārapuruṣam adhikṛtya pṛṣṭavān | sa ca kasmimścīn nāstīti katham asyānyatvam anyatvam vā vyākriyatām? kaurmasyeva romṇo 'ntaḥ kharatā mṛdutā vā |

eṣa ca granthaḥ pūrvakair eva nirmocitaḥ | sthaviro hi nāgasenaḥ kaliṅgena rājñopasaṃkramya uktaḥ: pṛccheyam ahaṃ bhadantam, bahuvollakās ca śramaṇā bhavanti | yadi yad eva pṛccheyam tad eva vyākuryā iti | pṛcchety uktaḥ pṛṣṭavān: kiṃ nu sa jīvas tac charīram anyo jīvo 'nyac charīram iti? avyākṛtam etad ity avocat sthaviraḥ | sa āha: nanu bhadantaḥ pūrvam eva pratijñām kārito nānyad vyākartavyam iti? kim idam anyad evoktam avyākṛtam etad iti? sthavira āha: aham api mahārājaṃ pṛccheyam, bahuvollakās ca rājāno bhavanti | yadi yad eva pṛccheyam tad eva vyākuryā iti | pṛcchety uktaḥ pṛṣṭavān: yas te 'ntaḥpura āmravṛkṣas tasya kim amlāni phalāny āhosvin madhurāṇīti? naiva mamāntaḥpure kaścīd āmravṛkṣo 'stīty āha | nanu mayā pūrvam eva mahārājaḥ pratijñām kārito nānyad vyākartavyam iti? kim idam anyad evoktam āmra eva nāstīti? sa āha: katham asato vṛkṣasya phalānām amlatām madhuratām vā vyākaromīti? evam eva mahārāja sa eva jīvo nāsti | kuto 'sya śarīrād anyatām anyatām vā vyākaromīti?

kasmād bhagavatāpi noktam nāsty eveti? praṣtur āśayāpekṣayā | sa hi yasyāpi skandhasaṃtānasya jīva ity ākhyā tasyāpy abhāvam pratīyād iti mithyādrṣṭim pātitaḥ syāt, pratītyasamutpādasyājñānāt | sa ca taddeśanāyā akṣamaḥ |

itaś caitad evaṃ niścīyate yad bhagavatoktam: asty ātmety ānanda vatsasagotrāya parivrājakāya praśnaṃ pṛṣṭo vyākuryām, nanv akalpaṃ syād vacanāya sarvadharmā anātmāna iti? nāsty ātmety ānanda vatsasagotrāya parivrājakāya praśnaṃ pṛṣṭo vyākuryām, nanu vatsasagotraḥ parivrājakaḥ pūrvam eva saṃmūḍho bhūyasyā mātrayā saṃmoham āpadyeta, abhūn ma ātmā sa ma etarhi nāstīti? asty ātmety ānanda śāśvatāya paraiti, nāsty ātmety ānandocchedāya paraitīti vistaraḥ |

āha cātra:

dr̥ṣṭīdamṣṭrāvabhedam ca bhraṃśam cāpekṣya karmaṇām |
deśayanti jinā dharmam vyāghrīpotāpahāravat ||

ātmāstitvaṃ hy upagato bhinnaḥ syād dr̥ṣṭīdamṣṭrayā |
bhraṃśam kuśalapotasya kuryād aprāpya saṃvṛtim iti ||

punar āha:

asattvād bhagavān jīvaṃ tattvānyatvena nāvadat |
nāstīty api ca nāvocan mā bhūt prājñaptiko 'py asan ||

yatra hi skandhasaṃtāne śubhāśubhaphalāstitā |
jīvākhyā tatra sā na syāt jīvanāstitvadeśanāt ||

prajñaptimātram skandheṣu jīva ity api nāvadat |
abhavyaḥ śūnyatām boddhum tadānīm tādr̥śo janaḥ ||

tathā hy ātmāsti nāstīty pr̥ṣṭo vātsena nāvadat |
āśayāpekṣayā praṣṭuḥ sati tv astīty nāha kim ||

...

asty eva pudgalo yasmāt satyataḥ sthitito nāsti ma ātmeti dr̥ṣṭīsthānam uktam |
astīty api dr̥ṣṭīsthānam uktam | tasmād ajñāpakam etat | ubhayam api tv etad anta-
grāhadr̥ṣṭīśāśvatocchedadr̥ṣṭīsaṃgrhītam ity ābhidharmikāḥ | tathaiva ca yuktam,
asty ātmety ānanda śāśvatāya paraiti, nāsty ātmety ānandocchedāya paraitīti
vātsyasūtre vacanāt |

yadi tarhi pudgalo nāsti, ka eṣa saṃsarati? na hi saṃsāra eṣa saṃsaratīti yuktam |
uktam ca bhagavatā: avidyānivarāṇānām sattvānām saṃdhāvatām saṃsaratām iti |
atha pudgalaḥ katham saṃsarati? skandhāntaratyāgopādānāt | uktottara eṣa pakṣaḥ |
yathā tu kṣaṇiko 'gniḥ saṃtatyā saṃsaratīty ucyate, tathā sattvākhyāḥ skandha-
samudāyas tr̥ṣṇopādānaḥ saṃsaratīty ucyate |

yadi skandhamātram idam, kasmād āha bhagavān: aham eva sa tena kālena tena
samayena sunetro nāma śāstābhūvam iti? kasmān na vaktavyaṃ syāt? anyatvāt
skandhānām | atha kiṃ pudgalaḥ? sa evāsau | śāśvato hi syāt | tasmād aham eva sa
ity ekasaṃtānatām darśayati, yathā sa evāgnir dahann āgata iti |

...

16. Refuting the Mind-Only School

(*Bodhicaryāvatārapañjikā*, ch. 9)

The ninth chapter of the *Bodhicaryāvatāra*, composed by the eighth-century Mādhyamika master Śāntideva, is dedicated to the perfection of transcendent wisdom (*prajñāpāramitā*), which is described as the culmination of the first five perfections and the last step of the bodhisattva's path to awakening. In this chapter, Śāntideva refutes the views of a series of philosophical opponents, both Buddhist and non-Buddhist, by pointing out the inconsistencies and absurd logical consequences (*prasaṅga*) of their doctrines. The arguments take the form of a dialogue, reflecting the long-standing Indian tradition of oral debate, conducted sometimes under royal patronage or held in places like the great Buddhist university of Nālandā. A brief account of the opponent's thesis (*pūrvapakṣa*) or objection (*codya*) is first presented, followed by the author's response, along with any qualifications or rejoinders he anticipates the opponent might put forward. This ninth chapter is commonly regarded as the most important of the whole work, but also the most difficult to comprehend. Thankfully, Śāntideva's line of reasoning is made clear by the *pañjikā* or “perpetual commentary” composed by the tenth-century scholar and commentator Prajñākaramati, who provides us with detailed glosses and plainly worded paraphrases of the “root” verses (*mūla*).

Our text contains the first part of Śāntideva's refutation of the Buddhist “Mind-Only” school (Vijñānavāda or Yogācāra). While the Mādhyamikas insist that all entities are devoid of inherent existence (*svabhāva*), only existing in a conventional sense (*saṃvṛtita*), the Yogācārins hold that the mind (*citta*)—also referred to by word such as consciousness (*vijñāna*), intellect (*buddhi*), or faulty perception (*bhrānti*)—must exist in an ultimate sense (*paramārthata*) as the experiencer of this illusory world (*māyā*).

十六、駁斥唯識論者

摘自 *Bodhicaryāvatārapañjikā* 《入菩提行論細疏》第九品

《入菩提行論》（*Bodhicaryāvatāra*）是八世紀中觀派論師寂天（Śāntideva）所造。其中第九品的主題為「般若波羅蜜多」（*prajñāpāramitā*），即智慧的圓滿，是布施等五波羅蜜多的上首，也是五波羅蜜多得以圓滿佛果的原因。

在這品中，寂天藉由指出論敵——佛教內部及佛教以外諸學派——所用的論理終將歸結於矛盾（*prasaṅga*），針對論敵提出的各式觀點逐一辯駁。其對話式論辯的模式反映了印度歷史悠久的口頭辯論傳統，或者在王室贊助下進行，或者在那爛陀（Nālandā）佛教大學等地舉行。文中，論主寂天先簡述論敵的論點（*pūrvapakṣa*）或問難（*codya*），再予

以回應。

一般而言，第九品被視為《入菩提行論》的核心、精華，但其詞句與義理卻不易理解。所幸十世紀的注釋家智作慧（Prajñākaramati）撰寫的《細疏》（pañjikā）中清楚說明了此品的論述脈絡，對論頌作出詳細的注釋。

本文內容是寂天反駁唯識論者（Vijñānavādin）的前半段。中觀派主張一切法無固有的本質（svabhāva），唯是世俗有（saṃvṛtisat），而唯識論者主張作為經驗虛幻世界（māyā）的主體——無論稱其為「心」（citta）、「識」（vijñāna）、「慧」（buddhi）或「迷」（bhrānti）——在第一義上必定是實有（paramārthasat）。

prajñākaramativiracitāyāṃ

bodhicaryāvatārapañjikāyāṃ

prajñāpāramitāparicchedo navamaḥ |

...

evam tāvat sautrāntikādicodyam udasya yogācāravipratipattinirākaraṇāya tanmatena

dūṣaṇam udbhāvayann āha: yadā na bhrāntir apītyādi |

yadā na bhrāntir apy asti māyā kenopalabhyate || 9.15 ||

yadā sarvaṃ jagan māyātmakatayā svabhāvaśūnyam upagataṃ madhyamaka-
vādibhiḥ, māyāsvabhāvasaṃvṛtigrāhiṇī buddhir api bhavatāṃ nāsti bāhyavat, tadā

māyā kenopalabhyate, kena pratīyate tadgrāhakavastusajjñānam antareṇa? naiva

kenacid ity arthaḥ | yasya punaḥ svacittam eva paramārthasad bāhyarūpatayā

bhrāntaṃ tathā pratibhāsate, na tasyāyaṃ doṣa iti bhāvaḥ ||

etan nirākartum āha: yadā māyaivetyādi |

yadā māyaiva te nāsti tadā kim upalabhyate |

yadā māyaiva grāhyatayā hastyādyākārapravṛtṭyā tava vijñānavādino nāsti,
cittamātram jagad abhyupagacchanto bahirarthābhāvāt, tadā kim upalabhyate, tadā
kim iha pratibhāsate? bahirarthābhāvād deśādivicchedena pratibhāso na yukta ity
arthaḥ ||

atra parasyābhiprāyam āśaṅkayann āha: cittasyaiva sa ityādi |

cittasyaiva sa ākāro yady apy anyo 'sti tattvataḥ || 9.16 ||

uktam atra cittam eva bahīrūpatayā bhrāntam hastyādyākāram pratibhāsata iti ||
uktam eva | kim tu yady api cittasyaiva jñānasyaiva sa iti deśādivicchedena
grāhyatayā pratibhāsamāna ākāro nirbhāsaḥ, anya ity apara āntarād grāhakāc
cittākārāt, asti vidyate, tattvato vastutaḥ ||

yady apīty abhyupagamyoktam, tathāpi naitat saṃgacchata ity āha: cittam eva
yadā māyetyādi |

cittam eva yadā māyā tadā kiṃ kena dṛśyate |

cittam eva vijñānam eva vedakatayā svīkṛtam, yadā māyā nānyā, na hi
vedakacittavyatiriktā kācid anyā māyā nāma, tadātmatayā tasyās tathā pratibhāsopa-
gamāt, tadā kiṃ kena dṛśyate, kiṃ kena pratīyate? darśanam eva hi kevalam asti na
dṛśyam | dṛśyam antareṇa darśanam api na syāt, dṛśyāpekṣatvāt tasya | ato na kenacit
kiṃcid dṛśyetyety āndhyam aśeṣasya jagataḥ prāptam iti bhāvaḥ ||

nanu syād evaitat, yadi jñānasyātmasaṃvedanaṃ na syāt | yāvatā svasaṃvedana-
tayā svarūpaṃ saṃvedayat tadabhinnaṃ māyādipratibhāsam api vedayet | tathā ca
sati na kācit kṣatiḥ || iti vijñānavādino 'bhiprāyam āśaṅkya āha: uktaṃ cetyādi |

uktaṃ ca lokanāthena cittam cittam na paśyati || 9.17 ||

svabhāvaśūnyam eva sarvaṃ jagad yadā yuktitaḥ pratipāditam, tadā kaḥ kasya
svabhāvo vastuta iti kasya kena vedanaṃ syāt? uktaṃ ca bhagavatā:

sarvadharmāḥ śūnyāḥ, śūnyatālakṣaṇaṃ cittam | sarvadharmā viviktāḥ, vivik-
tatālakṣaṇaṃ cittam iti ||

kiṃ ca, uktaṃ ca kathitaṃ ca lokanāthena lokānāṃ sarvasattvānāṃ nāthena
śaraṇyena buddhena bhagavatā | kim uktaṃ? cittam cittam na paśyatīti, cittam
svātmānaṃ na jānāti, saty api vastutve svātmani kāritravirodhāt | katham iva?

na cchinatti yathātmānaṃ asidhārā tathā manaḥ |

yathā sutīkṣṇāpy asidhārā khaḍgadhārā tadanyavad ātmānaṃ svakāyaṃ na
cchinatti na vighāṭayati, svātmani kriyāvirodhāt, tathā manaḥ | asidhārāvac cittam
api svātmānaṃ na paśyatīti yojyam | tathā hi na tad evaikam jñānaṃ vedyavedaka-
vedanātmāsvabhāvatrayaṃ yuktam, ekasya niraṃśasya trisvabhāvatāyogāt ||

tatredam uktaṃ āryaratnacūḍasūtre:

sa cittam parigaveṣamāṇo nādhyātmaṃ cittam samanupaśyati | na bahirdhā
 cittam samanupaśyati | na skandheṣu cittam samanupaśyati | na dhātuṣu cittam
 samanupaśyati | nāyataneṣu cittam samanupaśyati | sa cittam asamanu-
 paśyaṃś cittadhārāṃ paryeṣate: kutaś cittasyotpattir iti | ālambane sati cittam
 utpadyate | tat kim anyac cittam anyad ālambanam, atha yad evālambanam tad
 eva cittam? yadi tāvad anyad ālambanam anyac cittam, tad dvicittatā
 bhaviṣyati | atha yad evālambanam tad eva cittam, tat katham cittam cittam
 paśyati? na hi cittam cittam samanupaśyati | tadyathā na tayaivāsīdhārayā
 saivāsīdhārā śakyate chettum, na tenaivāṅgulyagreṇa tad evāṅgulyagram
 spraṣṭum śakyate, evam eva tenaiva cittaena tad eva cittam draṣṭum iti vistaraḥ ||

...

**prajñākaramativiracitāyāṃ
bodhicaryāvatārapañjikāyāṃ
prajñāpāramitāparicchedo navamaḥ |**

...

evam tāvat sautrāntikādicodyam udasya yogācāravipratipattinirākaraṇāya tanmatena dūṣaṇam udbhāvayann āha: yadā na bhrāntir apītyādi |

yadā na bhrāntir apy asti māyā kenopalabhyate || 9.15 ||

yadā sarvaṃ jagan māyātmakatayā svabhāvaśūnyam upagataṃ madhyamaka-vādibhiḥ, māyāsvabhāvasamvṛtigrāhiṇī buddhir api bhavatāṃ nāsti bāhyavat, tadā māyā kenopalabhyate, kena pratīyate tadgrāhakavastusajjñānam antareṇa? naiva kenacid ity arthaḥ | yasya punaḥ svacittam eva paramārthasad bāhyarūpatayā bhrāntaṃ tathā pratibhāsate, na tasyāyaṃ doṣa iti bhāvaḥ ||

etan nirākartum āha: yadā māyaivetyādi |

yadā māyaiva te nāsti tadā kim upalabhyate |

yadā māyaiva grāhyatayā hastyādyākārapravṛtṭyā tava vijñānavādino nāsti, cittamātraṃ jagad abhyupagacchanto bahirarthābhāvāt, tadā kim upalabhyate, tadā kim iha pratibhāsate? bahirarthābhāvād deśādivicchedena pratibhāso na yukta ity arthaḥ ||

atra parasyābhiprāyam āśaṅkayann āha: cittasyaiva sa ityādi |

cittasyaiva sa ākāro yady apy anyo 'sti tattvataḥ || 9.16 ||

uktam atra cittam eva bahīrūpatayā bhrāntaṃ hastyādyākāraṃ pratibhāsata iti || uktam eva | kim tu yady api cittasyaiva jñānasyaiva sa iti deśādivicchedena grāhyatayā pratibhāsamāna ākāro nirbhāsaḥ, anya ity apara āntarād grāhakāc cittākārāt, asti vidyate, tattvato vastutaḥ ||

yady apīty abhyupagamyoktam, tathāpi naitat saṃgacchata ity āha: cittam eva yadā māyetyādi |

cittam eva yadā māyā tadā kiṃ kena dṛśyate |

cittam eva vijñānam eva vedakatayā svīkṛtam, yadā māyā nānyā, na hi vedakacittavyatiriktā kācid anyā māyā nāma, tadātmatayā tasyās tathā pratibhāsopagamāt, tadā kiṃ kena dṛśyate, kiṃ kena pratīyate? darśanam eva hi kevalam asti na dṛśyam | dṛśyam antareṇa darśanam api na syāt, dṛśyāpekṣatvāt tasya | ato na kenacit kiṃcid dṛśyetye āndhyam aśeṣasya jagataḥ prāptam iti bhāvaḥ ||

nanu syād evaitat, yadi jñānasyātmasaṃvedanaṃ na syāt | yāvatā svasaṃvedanatayā svarūpaṃ saṃvedayat tadabhinnam māyādipratibhāsam api vedayet | tathā ca sati na kācit kṣatiḥ || iti vijñānavādino 'bhiprāyam āśānkya āha: uktam cetyādi |

uktam ca lokanāthena cittam cittam na paśyati || 9.17 ||

svabhāvaśūnyam eva sarvaṃ jagad yadā yuktitaḥ pratipāditam, tadā kaḥ kasya svabhāvo vastuta iti kasya kena vedanaṃ syāt? uktam ca bhagavatā:

sarvadharmāḥ śūnyāḥ, śūnyatālakṣaṇam cittam | sarvadharmā viviktāḥ, viviktatālakṣaṇam cittam iti ||

kiṃ ca, uktam ca kathitaṃ ca lokanāthena lokānām sarvasattvānām nāthena śaraṇyena buddhena bhagavatā | kim uktam? cittam cittam na paśyatīti, cittam svātmānam na jānāti, saty api vastutve svātmani kāritravirodhāt | katham iva?

na cchinatti yathātmānam asidhārā tathā manaḥ |

yathā sutīkṣṇāpy asidhārā khaḍgadhārā tadanyavad ātmānam svakāyam na cchinatti na vighāṭayati, svātmani kriyāvirodhāt, tathā manaḥ | asidhārāvac cittam api svātmānam na paśyatīti yojyam | tathā hi na tad evaikam jñānam vedyavedakavedanātmāsvabhāvatrayaṃ yuktam, ekasya niraṃśasya trisvabhāvatāyogāt ||

tatredam uktam āryaratnacūḍasūtre:

sa cittam parigaveṣamāṇo nādhyātmaṃ cittam samanupaśyati | na bahirdhā cittam samanupaśyati | na skandheṣu cittam samanupaśyati | na dhātuṣu cittam samanupaśyati | nāyataneṣu cittam samanupaśyati | sa cittam asamanupaśyamś cittadhārām paryeṣate: kutaś cittasyotpattir iti | ālambane sati cittam utpadyate | tat kim anyac cittam anyad ālambanam, atha yad evālambanam tad eva cittam? yadi tāvad anyad ālambanam anyac cittam, tad dvicittatā

bhaviṣyati | atha yad evāmbanam tad eva cittam, tat katham cittam cittam paśyati? na hi cittam cittam samanupaśyati | tadyathā na tayaivāsīdhārayā saivāsīdhārā śakyate chettum, na tenaivāṅgulyagreṇa tad evāṅgulyagram spraṣṭum śakyate, evam eva tenaiva cittena tad eva cittam draṣṭum iti vistaraḥ ||

...

17. Defending the Mahāyāna

(*Bodhicaryāvatārapañjikā*, ch. 9)

While systematic refutations of the Mahāyāna remain remarkably absent from non-Mahāyāna Buddhist sources, a number of Mahāyāna works, such as Nāgārjuna's *Ratnāvalī* or Vasubandhu's *Vyākhyāyukti*, include responses to attacks on the authenticity of the Mahāyāna and its scriptures. Our second text drawn from Prajñākaramati's commentary on the ninth chapter of Śāntideva's *Bodhicaryāvatāra* offers an example of such polemics.

In the second two quarters (*pāda*) of the forty-first verse, Śāntideva appeals to the authority of Mahāyāna scriptures (*āgama*), such as the *Prajñāpāramitā Sūtras*, stating that awakening (*bodhi*) is not reached without the path culminating in the realization of emptiness (*śūnyatādarśana*). Our text begins with the first two quarters of the following verse, spoken in response by the non-Mahāyānist, who do not recognize the authenticity of Mahāyāna scriptures and for whom liberation (*mukti*) is attained merely through the realization of the Four Noble Truths (*satyadarśana*).

十七、辯護大乘

摘自 *Bodhicaryāvatārapañjikā* 《入菩提行論細疏》第九品

誠然在非大乘的文獻中，並無系統的理論批判大乘為非佛所說，但為數不少的大乘論著，諸如龍樹的《寶行王正論》（*Ratnāvalī*）或世親的《釋軌論》（*Vyākhyāyukti*）等，皆舉出反駁「大乘非佛說」的論證。本文選自智作慧（*Prajñākaramati*）所撰《入菩提行論細疏》第九品，即是此類論爭的例子之一。

在第四十一頌的後兩句（*pāda*）中，寂天以大乘經典為根據，主張不見空性（*śūnyatā*）則不能成就菩提（*bodhi*）。然而對非大乘人而言，解脫（*mukti*）是經由見四聖諦（*satyadarśana*）而證得。我們所選的文本從第四十二頌開始，前兩句為非大乘人對寂天所作的回應。

prajñākaramativiracitāyāṃ

bodhicaryāvatārapañjikāyāṃ

prajñāpāramitāparicchedo navamaḥ |

...

nanv asiddhaṃ mahāyānaṃ

nanu bhoḥ śūnyatāvādin mahāyānaṃ āgamatvena mamāsiddham asaṃmatam, tad

asyopanyāso na sādhanatayā sādhuḥ || atra parasya samānaparihāradūṣaṇam āha:

katham ityādinā |

kathaṃ siddhas tvadāgamaḥ |

yadi mahāyānaṃ asiddham, kathaṃ kena prakāreṇa tvadīyāgamo bhagavad-

vacanam iti siddhaḥ? tatra na kiṃcid āgamatvapasādhakaṃ pramāṇam utpaśyāmaḥ ||

paraḥ parihāram āha: yasmād iti |

yasmād ubhayasiddho 'sau

yasmāt kāraṇād ubhayasya tava mama ca siddha āgamatvena niścito 'sau
 mamāgamaḥ | na hi madāgame bhavato 'pi mahāyānānuyāyino buddhavacanatvena
 vipratipattir asti, tasmāt siddho 'sau | na tu mahāyāne mama sampratipattiḥ, yenedam
 evottaraṃ bhavato 'pi syāt || siddhāntavādy āha:

na siddho 'sau tavāditaḥ || 9.42 ||

iti | yady apy ubhayasiddhatvaṃ tvadāgamasyāgamasiddhau hetuḥ, tadāpi naitad
 vaktavyam, asiddhatvāt | yasmāt tavaiva tāvad asau tvadāgamo na siddhaḥ | kadā?
 ādau tatsvīkārāt pūrvam | na hy abhyupagamāt prāk tava kathamcid apy asau siddha
 ity ubhayasiddhatvam asiddhatvād asādhnam ||

yady apy ubhayasiddhatvam asiddham, idaṃ tarhi sādhanam astu: yad guru-
 śiṣyaparaṃparayāmnāyāyātam buddhavacanatvena, yac ca sūtre 'vatarati, vinaye

saṃdrśyate, dharmatām ca na vilomayati, tad buddhavacanaṃ nānyad iti | atrāha:
yatpratrayetyādi |

yatpratrayā ca tatrāsthā mahāyāne 'pi tāṃ kuru |

yaḥ pratrayo nibandhanam asyā āsthāyāḥ, sā tathoktā | yatpratrayā yanniban-
dhanā | āsthā ādeyatā ādaraḥ | tatra svāgame | tāṃ tatpratrayām āsthām iha mahāyāne
'pi kuru vidhehi, mahāyāne 'py uktasyāsthākāraṇasya vidyamānatvāt ||

idaṃ punaḥ sarvapravacanasādhāraṇam avyabhicāri lakṣaṇaṃ yad uktam
adhyāśayasamcodanasūtre:

api tu maitreya caturbhiḥ kāraṇaiḥ pratibhānaṃ sarvabuddhabhāṣitaṃ vedi-
tavyam | katamaiś caturbhiḥ? iha maitreya pratibhānam arthopasaṃhitam
bhavati nānarthopasaṃhitam | dharmopasaṃhitam bhavati nādharmopasaṃ-
hitam | kleśaprahāyakaṃ bhavati na kleśavivardhakam | nirvāṇaguṇānuśaṃsa-
saṃdarśakaṃ bhavati na saṃsāraguṇānuśaṃsasamdarśakam | etaiś caturbhiḥ

peyālam || yasya kasyacin maitreya etaiś caturbhiḥ pratibhāti pratibhāsyati vā,
 tatra śrāddhaiḥ kulaputraiḥ kuladuhitṛbhir vā buddhasaṃjñotpādayitavyā |
 śāstrisaṃjñāṃ kṛtvā sa dharmah śrotavyah | tat kasya hetoh? yat kiṃcin
 maitreya subhāṣitaṃ sarvaṃ tad buddhabhāṣitaṃ | tatra maitreya ya imāni
 pratibhānāni pratikṣipet, naitāni buddhabhāṣitānīti, teṣu cāguravam
 utpādayet pudgalavidveṣeṇa, tena sarvaṃ buddhabhāṣitaṃ pratibhānaṃ
 pratikṣiptaṃ bhavati | dharmam pratikṣipyā dharmavyasanasamvartanīyena
 karmaṇāpāyagāmī bhavati ||

tad atra dharmatāyā avilomanam eva samyaglakṣaṇam uktam | uktam ca:

yad arthavaddharmapadopasaṃhitam

tridhātusaṃkleśanibarhaṇam vacaḥ |

bhavec ca yac chāntyanuśamsadarśakam

tad uktam ārṣam viparītam anyathā ||

iti | etan mahāyāne sarvam astīti katham upādeyaṃ na syāt?

yad uktaṃ na siddho 'sau tavādita iti, tatra paro viśeṣaṃ abhidhatte: na bravīmi
 yad āvayor dvayoḥ siddham ubhayasiddham iti, kiṃ tarhy āvābhyāṃ anyeṣāṃ
 ubhayeṣāṃ madāgamaḥ siddha ity upādeyaḥ, na mahāyānam, etadviparītatvāt | tena
 nopādeyam ity āha: anyobhayeṣṭetyādi |

anyobhayeṣṭasatyatve vedāder api satyatā || 9.43 ||

yady āvayor vivādārūḍhatvād āvābhyāṃ anye ye kecid apratipannā ubhaye,
 teṣāṃ iṣṭam abhimatam, saṃmatam iti yāvat | tasya satyatve yathārthatve 'bhyu-
 pagamyamāne sati, vedāder api satyatā vedavākyaṣya codanālakṣaṇasya | ādiśabdāt
 kaṇādādivacanasyāpi | satyatāmṛṣārthatā syāt | tatrāpi vādipratīvādibhyāṃ anyobha-
 yasammatih saṃbhāvyata iti tad apy upādeyaṃ bhavataḥ syāt | tasmān nāyam api
 viśeṣaḥ ||

athāpi syāt: madāgame buddhavacanatve 'vivādaḥ, na tu mahāyāne | tena sa
upādeyo netarad ity āśāṅkayann āha: savivādaṃ mahāyānam ityādi |

savivādaṃ mahāyānam iti ced āgamaṃ tyaja |

tīrthikaiḥ savivādatvāt svaiḥ paraiś cāgamāntaram || 9.44 ||

savivādaṃ savipratipattikaṃ mahāyānam | kecid buddhavacanatayā pravṛtṭyaṅ-
gam icchanti, kecit tadviparītasamāropān necchanti, iti hetoḥ, ced yadi na grāhyam,
tadāgamaṃ tyaja, svāgamam api vijahīhi, so 'pi pravṛtṭyaṅgam na syāt | kasmāt?
tīrthikair mīmāṃsakādibhiḥ savivādatvāt vipratipattisaṃbhavāt parityāgam arhati |

na kevalaṃ tīrthikaiḥ, api tu svayūthyair ity āha: svair iti | caturṇikāyam
aṣṭādaśabhedabhinnam bhagavataḥ śāsanam | tatraikasyaiva nikāyasyānekabheda-
saṃbhavāt svayūthyair api parasparavivādaḥ saṃbhavati | svair iti svanikāyāntar-
gatabhedāntarāvasthitaiḥ | parair ity anyanikāyavyavasthitaiḥ |

cakāraḥ pūrvāpekṣayā samuccayārthaḥ | savivādatvād āgamāntaram tyajeti saṃ-
bandhaḥ | tvadabhyupagatād āgamād anya āgama āgamāntaram | tad api savivā-
datvān na svīkāram arhati |

tvadāgamasyāpy aparāpekṣayā savivādatvaṃ samānam iti parityāge tulya eva
nyāyaḥ |

...

**prajñākaramativiracitāyāṃ
bodhicaryāvatārapañjikāyāṃ
prajñāpāramitāparicchedo navamaḥ |**

...

nanv asiddhaṃ mahāyānaṃ

nanu bhoḥ śūnyatāvādin mahāyānaṃ āgamatvena mamāsiddham asaṃmatam, tad asyopanyāso na sādhanatayā sādhuḥ || atra parasya samānaparihāradūṣaṇam āha: katham ityādinā |

kathaṃ siddhas tvadāgamaḥ |

yadi mahāyānaṃ asiddham, kathaṃ kena prakāreṇa tvadīyāgamo bhagavadvacanam iti siddhaḥ? tatra na kiṃcid āgamatvapasādhakaṃ pramāṇam utpaśyāmaḥ || paraḥ parihāram āha: yasmād iti |

yasmād ubhayasiddho 'sau

yasmāt kāraṇād ubhayasya tava mama ca siddha āgamatvena niścito 'sau mamāgamaḥ | na hi madāgame bhavato 'pi mahāyānānuyāyino buddhavacanatvena vipratipattir asti, tasmāt siddho 'sau | na tu mahāyāne mama saṃpratipattiḥ, yenedam evottaraṃ bhavato 'pi syāt || siddhāntavādy āha:

na siddho 'sau tavāditaḥ || 9.42 ||

iti | yady apy ubhayasiddhatvaṃ tvadāgamasyāgamasiddhau hetuḥ, tadāpi naitad vaktavyam, asiddhatvāt | yasmāt tavaiva tāvad asau tvadāgamo na siddhaḥ | kadā? ādau tatsvīkārāt pūrvam | na hy abhyupagamāt prak tava kathaṃcid apy asau siddha ity ubhayasiddhatvam asiddhatvād asādhanaṃ ||

yady apy ubhayasiddhatvam asiddham, idaṃ tarhi sādhanam astu: yad guru-śiṣyaparaṃparayāmnāyāyātāṃ buddhavacanatvena, yac ca sūtre 'vatarati, vinaye saṃdrśyate, dharmatāṃ ca na vilomayati, tad buddhavacanaṃ nānyad iti | atrāha: yatpratrayetyādi |

yatpratrayā ca tatrāsthā mahāyāne 'pi tāṃ kuru |

yaḥ pratyayo nibandhanam asyā āsthāyāḥ, sā tathoktā | yatpratrayā yanniban-
dhanā | āsthā ādeyatā ādarāḥ | tatra svāgame | tāṃ tatpratrayāṃ āsthāṃ iha mahāyāne
'pi kuru vidhehi, mahāyāne 'py uktasyāsthākāraṇasya vidyamānatvāt ||

idaṃ punaḥ sarvapravacanasādhāraṇam avyabhicāri lakṣaṇaṃ yad uktam
adhyāśayasamcodanasūtre:

api tu maitreya caturbhiḥ kāraṇaiḥ pratibhānaṃ sarvabuddhabhāṣitaṃ vedi-
tavyam | katamaiś caturbhiḥ? iha maitreya pratibhānam arthopasaṃhitam
bhavati nānarthopasaṃhitam | dharmopasaṃhitam bhavati nādharmopasaṃ-
hitam | kleśaprahāyakaṃ bhavati na kleśavivardhakam | nirvāṇaguṇānuśaṃsa-
saṃdarśakaṃ bhavati na saṃsāraguṇānuśaṃsasamdarśakaṃ | etaiś caturbhiḥ
peyālaṃ || yasya kasyacin maitreya etaiś caturbhiḥ pratibhāti pratibhāsyati vā,
tatra śrāddhaiḥ kulaputraiḥ kuladuhitṛbhir vā buddhasaṃjñōtpādayitavyā |
śāstrsaṃjñāṃ kṛtvā sa dharmāḥ śrotavyaḥ | tat kasya hetoḥ? yat kiṃcin
maitreya subhāṣitaṃ sarvaṃ tad buddhabhāṣitaṃ | tatra maitreya ya imāni
pratibhānāni pratikṣipet, naitāni buddhabhāṣitānīti, teṣu cāguravam
utpādayet pudgalavidveṣeṇa, tena sarvaṃ buddhabhāṣitaṃ pratibhānaṃ
pratikṣiptaṃ bhavati | dharmāṃ pratikṣipyā dharmavyasanasamvartanīyena
karmaṇāpāyagāmī bhavati ||

tad atra dharmatāyā avilomanam eva samyaglakṣaṇam uktam | uktam ca:

yad arthavaddharmapadopasaṃhitam
tridhātusaṃkleśanibarhaṇaṃ vacaḥ |
bhavec ca yac chāntyanuśaṃsadarśakaṃ
tad uktam āraṣaṃ viparītam anyathā ||

iti | etan mahāyāne sarvaṃ astīti katham upādeyaṃ na syāt?

yad uktam na siddho 'sau tavādīti, tatra paro viśeṣam abhidhatte: na bravīmi
yad āvayor dvayoḥ siddham ubhayaśiddham iti, kiṃ tarhy āvābhyāṃ anyeṣāṃ
ubhayeṣāṃ madāgamaḥ siddha ity upādeyaḥ, na mahāyānam, etadviparītatvāt | tena
nopādeyam ity āha: anyobhayeṣṭetyādi |

anyobhayeṣṭasatyatve vedāder api satyatā || 9.43 ||

yady āvayor vivādārūḍhatvād āvābhyām anye ye kecid apratipannā ubhaye, teṣām iṣṭam abhimatam, saṃmatam iti yāvat | tasya satyatve yathārthatve 'bhyupagamyamāne sati, vedāder api satyatā vedavākyasya codanālakṣaṇasya | ādiśabdāt kaṇādādivacanasyāpi | satyatāmṛṣārthatā syāt | tatrāpi vādipratīvādibhyām anyobhaya-saṃmatih saṃbhāvvyata iti tad apy upādeyaṃ bhavataḥ syāt | tasmān nāyam api viśeṣaḥ ||

athāpi syāt: madāgame buddhavacanatve 'vivādaḥ, na tu mahāyāne | tena sa upādeyo netarad ity āśaṅkayann āha: savivādaṃ mahāyānam ityādi |

savivādaṃ mahāyānam iti ced āgamam tyaja |

tīrthikaiḥ savivādatvāt svaiḥ paraiś cāgamāntaram || 9.44 ||

savivādaṃ savipratipattikaṃ mahāyānam | kecid buddhavacanatayā pravṛtṭyaṅgam icchanti, kecit tadviparītasamāropān necchanti, iti hetoḥ, ced yadi na grāhyam, tadāgamam tyaja, svāgamam api vijahīhi, so 'pi pravṛtṭyaṅgam na syāt | kasmāt? tīrthikair mīmāṃsakādibhiḥ savivādatvāt vipratipattisaṃbhavāt parityāgam arhati |

na kevalam tīrthikaiḥ, api tu svayūthyair ity āha: svair iti | caturṇikāyam aṣṭādaśabhedabhinnam bhagavataḥ śāsanam | tatraikasyaiva nikāyasyānekabheda-saṃbhavāt svayūthyair api parasparavivādaḥ saṃbhavati | svair iti svanikāyāntar-gatabhedāntarāvasthitaiḥ | parair ity anyanikāyavyavasthitaiḥ |

cakāraḥ pūrvāpekṣayā samuccayārthaḥ | savivādatvād āgamāntaram tyajeti saṃbandhaḥ | tvadabhyupagatād āgamād anya āgama āgamāntaram | tad api savivādatvān na svīkāram arhati |

tvadāgamasyāpy aparāpekṣayā savivādatvaṃ samānam iti parityāge tulya eva nyāyaḥ |

...

18. Refuting the Nondualists' Notion of a Self

(*Tattvasaṃgrahapañjikā*)

The *Tattvasaṃgraha*, written by Śāntarakṣita, the great eight-century Buddhist master and synthesizer of the Madhyamaka and Yogācāra doctrines, is a massive encyclopedic survey of a wide range of Buddhist and non-Buddhist doctrines. Śāntarakṣita's disciple, Kamalaśīla, wrote a commentary (*pañjikā*) to elucidate and expand upon the terse verses of his guru's work.

Our text is drawn from the section of Śāntarakṣita's work dedicated to refuting the different doctrines of "Self" (*ātman*) of various prominent schools. Having dealt with the Nyāya-Vaiśeṣika, Mīmāṃsā, Sāṃkhya, and Digambara-Jaina schools, Śāntarakṣita turns his attention to the Advaita-Vedānta, arguably one of the most influential schools in the history of Indian philosophy, tracing its roots to the ancient Upaniṣads, known as the "end of the Vedas" (*vedānta*), and owing much of its popularity to the works of the great eight-century thinker Śaṅkara.

Interestingly, Śāntarakṣita composed only eight verses to disprove the nondualists (*advaitin*), compared to the fifty-one and sixty-three verses dedicated to the Nyāya-Vaiśeṣika and Mīmāṃsā schools respectively, pointing to a remarkable level of philosophical proximity between the two schools. The unmistakable similarities between the Yogācāra and Advaita doctrines have been the subject of much scholarly discussion. In our text, Śāntarakṣita presents the fundamental difference, the "mistake" (*aparādha*) of the Advaita doctrine, which sets these two systems apart.

十八、評破外道不二論者之我論

摘自 *Tattvasaṃgrahapañjikā* 《攝真實論細疏》

《攝真實論》（*Tattvasaṃgraha*）是八世紀印度論師寂護（Śāntarakṣita）所造。寂護將唯識派理論導入中觀教義之中，形成瑜伽行中觀派思想。本論對於佛教以外及佛教內部各學派的學說有極為廣泛的論述。《攝真實論細疏》為寂護的弟子蓮華戒（Kamalaśīla）所撰寫，充分解釋本論的偈頌並加以闡述。

本篇文本選自《攝真實論細疏》的前幾品，其中寂護評破當時主要的學派對於「我」（*ātman*）所持的各種學說。在反駁了正理·勝論派（Nyāya-Vaiśeṣika）、彌曼差派（Mīmāṃsā）、數論派（Sāṃkhya）、耆那教天衣派（Digambara-Jaina）之後，寂護開始評論吠檀多不二一元論派（Advaita-Vedānta）。吠檀多派可視為印度哲學史上最有影響力的一個學派，其根源可追溯到古代的《奧義書》（*Upaniṣad*）和八世紀偉大論師商羯羅

(Śaṅkara) 的論著。

值得注意的是，與五十一個偈頌評破正理·勝論派、六十三個偈頌評破彌曼差派相比較，寂護僅僅用八個偈頌評破不二一元論派，這可以反映不二一元論派的立場與寂護本身的思想有某種程度的相似性。瑜伽行派和不二一元論派學說之間的相似之處是許多學者關注的議題。在我們的文本中，寂護指出不二一元論者教理中的一個「過失」(aparādha)、錯誤，正是這個錯誤顯示出兩個學派在思想上的根本區別。

kamalaśīlaviracitāyāṃ

tattvasaṃgrahapañjikāyāṃ

aupaṇiṣadikātmaparīkṣā |

apare 'dvaitadarśanāvalambināś caupaṇiṣadikāḥ kṣityādipariṇāmarūpanityaikajñā-
nasvabhāvam ātmānaṃ kalpayanti | atas teṣāṃ eva matam upadarśayann āha:
nityetyādi |

nityajñānavivarto 'yaṃ kṣititejojalādikaḥ |

ātmā tadātmakaś ceti saṃgirante 'pare punaḥ || 328 ||

tadātmaka iti kṣityādipariṇāmarūpanityaikajñānātmaka ity arthaḥ | अपरा इति
aupaṇiṣadikāḥ || 328 ||

kim atra pramāṇam? ity āha: grāhyetyādi |

grāhyalakṣaṇasaṃyuktaṃ na kiṃcid iha vidyate |

vijñānapariṇāmo 'yaṃ tasmāt sarvaṃ samīkṣyate || 329 ||

na hi kṣityādayo jñānavyatirekeṇa grāhyalakṣaṇāpannāḥ santi, yena te prati-
bhāserann avayavinaḥ, paramāṇūnāṃ cāsattvāt | tasmāt sāmartyād vijñānaprati-
bhāsarūpā evāmī kṣityādaya iti vyavasīyante | ayam iti kṣityādiḥ || 329 ||

teṣāṃ ityādinā pratividhatte:

teṣāṃ alpāparādhaṃ tu darśanaṃ nityatoktitaḥ |

rūpaśabdādivijñānāṃ vyaktaṃ bhedopalakṣaṇāt || 330 ||

ekajñānātmakatve tu rūpaśabdarasādayaḥ |

sakṛdvedyāḥ prasajyante nitye 'vasthāntaraṃ na ca || 331 ||

alpāparādham iti jñānamātrasya yuktyupetasyābhyupagamāt | yady evam, svalpo
'pi kim iti tatrāparādha ucyata ity āha: nityatoktita ityādi | kasmāt punar nitya-
tvābhyupagamo na yukta ity āha: rūpaśabdādītyādi | nityatā hi nāma tādavasthyam

ucyate, atādavasthyaṃ tv anityatā, na ca rūpaśabdādipratibhāsivijñānam ekāvastham
 sarvadānubhūyate, kiṃtu krameṇa kadācid rūpapatibhāsam, anyadā ca śabdādi-
 pratibhāsam | tad yadi nityaikajñānapratibhāsātmakā amī śabdādayaḥ syuḥ, tadā
 vicitrāstaraṇapatibhāsavat sakṛd eva pratibhāseran, tatpratibhāsātmakasya jñānasya
 sarvadāvasthitatvāt |

athāpi syāt: avasthāntaram etat krameṇa śabdādipratibhāsam jñānasyotpadyate |
 tena sakṛd eva śabdādisaṃvedanaṃ na bhaviṣyatīty āha: nitye 'vasthāntaram na ceti |
 avasthānām avasthātur ananyatvād avasthāvad avasthātur api nāśotpādaḥ syātām |
 avasthātrvad vāvasthānām api nityatvaprasaṅgaḥ | vyatireke cāvasthānām tasyaitā iti
 saṃbandhāsiddhiḥ, upakārābhāvāt | nityaikavijñānamātrābhyupagamavirodhaś ca ||

330 || 331 ||

kiṃca nityasya jñānātmanaḥ pratyakṣato vā siddhir bhaved anumānato vā | na
 tāvat pratyakṣata iti darśayati: rūpetyādi |

rūpādivittito bhinnaṃ na jñānam upalabhyate |

tasyāḥ pratikṣaṇaṃ bhede kim abhinnaṃ vyavasthitam || 332 ||

na hi kramapratibhāsirūpādisaṃvidvyatirekeṇa nityaika rūpam avasthātr jñānam
anubhūyate, yena pratyakṣataḥ siddhiḥ syāt | tasyāś ca rūpādisaṃvitteḥ krame-
ṇānubhūyamānāyāḥ pratikṣaṇaṃ dhvaṃse siddhe, kim aparaṃ abhinnaṃ astīti
vācyam | tasmād upalabdhi lakṣaṇaprāptasya tathāvidhajñānātmano 'nupalabdher
asadvyavahāra viśayataiveti bhāvaḥ | ... || 332 ||

kiṃcāsmiṃ pakṣe bandhamokṣavyavasthā na prāpnotīti darśayati: viparyastet-
yādi |

viparyastāviparyastajñānabhedo na vidyate |

ekajñānātmake puṃsi bandhamokṣau tataḥ katham || 333 ||

yasya hi pratikṣaṇadhvaṃsi pratipurūṣam anekam eva vijñānaṃ saṃtānabhedi
pravartata iti pakṣas tasya viparyastāviparyastajñānaprabandhotpādavaśād bandha-

mokṣavyavasthā yuktimatī | yogābhyāsakrameṇa ca pariśuddhataratamajñānotpādād
 aparīśuddhajñānasamtānanivṛtter apavargah prāpyata iti saphalo mokṣaprāptaye
 prayāsaḥ | yasya tu punar bhavato nityaikajñānasvabhāva ātmeti pakṣas tasya katham
 ekajñānātmake puṃsi bandhamokṣau bhavataḥ? tathā hi yadi viparyastasvabhāvam
 ekaṃ jñānaṃ sadā, tadāparasyāvasthāntarasyābhāvān na mokṣavyavasthā syāt |
 athāviparyastam, tadā nityaṃ pariśuddhasvabhāvatvān na bandhaḥ syāt | asmākaṃ
 tu samtānabhedena vijñaptiḥ saṃkliṣṭā śuddhā ceṣyata iti yuktā bandhana-
 mokṣavyavasthā | yathoktam:

saṃkliṣṭā ca viśuddhā ca samalā nirmalā ca sā |

saṃkliṣṭā ced bhaven nāsau muktāḥ syuḥ sarvadehinaḥ |

viśuddhā ced bhaven nāsau vyāyāmo niṣphalo bhavet || iti || 333 ||

athāpi syāt: kalpitāv eva bandhamokṣau na pāramārthikāv iti | tad atra kalpanāyā
 api nibandhanam vācyam | anityajñānapakṣe tu nibandhanam upadarśitam eva | tataś

ca yo 'yaṃ bhavatām apavargaprāptaye saṃsārasamatikramāya ca tattvabhāvanā-
prayatnaḥ sa kevalam āyāsaphala eveti darśayati: kiṃ vetyādi |

kiṃ vā nivartayed yogī yogābhyāsenā sādhayet |

kiṃ vā na hātuṃ śakyo hi viparyāsaś tadātmakaḥ || 334 ||

tattvajñānaṃ na cotpādyam tādātmyāt sarvadā sthiteḥ |

yogābhyāso 'pi tenāyam aphalaḥ sarva eva ca || 335 ||

yadi tattvabhāvanayā yogī kiṃcin nivartayet pravartayed vā, tadā syād asya
saphalaḥ prayāsaḥ | yāvatā na tāvad asau viparyāsaṃ nivartayati, yasmād asau
viparyāsaś tadātmakaḥ nityajñānātmaḥ, tasmān na hātuṃ śakyaḥ, nityasyāvināśi-
tayā tyāgāsambhavāt | nāpi tattvajñānaṃ bhāvanayā sādhayati, nityajñānātmatayā
sarvadā tattvajñānasyāvasthitatvāt | tasmān na yuktaṃ etat || 334 || 335 ||

ity aupaniṣadikātmaprārīkṣā |

**kamalaśīlaviracitāyāṃ
tattvasaṃgrahapañjikāyāṃ
aupaniṣadikātmaparīkṣā |**

apare 'dvaitadarśanāvalambinās caupaniṣadikāḥ kṣityādipariṇāmarūpanityaikajñā-
nasvabhāvam ātmānaṃ kalpayanti | atas teṣāṃ eva matam upadarśayann āha:
nityetyādi |

**nityajñānavivarto 'yaṃ kṣititejojalādikaḥ |
ātmā tadātmakaś ceti saṃgirante 'pare punaḥ || 328 ||**

tadātmaka iti kṣityādipariṇāmarūpanityaikajñānātmaka ity arthaḥ | apara ity
aupaniṣadikāḥ || 328 ||

kim atra pramāṇam? ity āha: grāhyetyādi |

**grāhyalakṣaṇasaṃyuktaṃ na kiṃcid iha vidyate |
vijñānapariṇāmo 'yaṃ tasmāt sarvaṃ samīkṣyate || 329 ||**

na hi kṣityādayo jñānavyatirekeṇa grāhyalakṣaṇāpannāḥ santi, yena te prati-
bhāserann avayavinaḥ, paramāññāṃ cāsattvāt | tasmāt sāmartyād vijñānaprati-
bhāsarūpā evāmī kṣityādaya iti vyavasīyante | ayam iti kṣityādiḥ || 329 ||

teṣāṃ ityādinā pratividhatte:

**teṣāṃ alpāparādham tu darśanaṃ nityatoktitaḥ |
rūpaśabdādivijñānāṃ vyaktaṃ bhedopalakṣaṇāt || 330 ||**

**ekajñānātmakatve tu rūpaśabdarasādayaḥ |
sakṛdvedyāḥ prasajyante nitye 'vasthāntaraṃ na ca || 331 ||**

alpāparādham iti jñānamātrasya yuktyupetasyābhyupagamāt | yady evam, svalpo
'pi kim iti tatrāparādha ucya ity āha: nityatoktita ityādi | kasmāt punar nitya-
tvābhyupagamo na yukta ity āha: rūpaśabdādītyādi | nityatā hi nāma tādavasthyam
ucyate, atādavasthyam tv anityatā, na ca rūpaśabdādipratibhāsivijñānam ekāvastham
sarvādānubhūyate, kiṃtu krameṇa kadācid rūpapratibhāsam, anyadā ca śabdādi-
pratibhāsam | tad yadi nityaikajñānapratibhāsātmakā amī śabdādayaḥ syuḥ, tadā

vicitrāstarāṇapratibhāsavat sakṛd eva pratibhāseran, tatpratibhāsātmakasya jñānasya sarvadāvasthitatvāt |

athāpi syāt: avasthāntaram etat krameṇa śabdādipratibhāsam jñānasyotpadyate | tena sakṛd eva śabdādisaṃvedanaṃ na bhaviṣyatīty āha: nitye 'vasthāntaram na ceti | avasthānām avasthātur ananyatvād avasthāvad avasthātur api nāśotpādau syātām | avasthātrvad vāvasthānām api nityatvaprasaṅgaḥ | vyatireke cāvasthānām tasyaitā iti saṃbandhāsiddhiḥ, upakārābhāvāt | nityaikavijñānamātrābhyupagamavirodhas ca || 330 || 331 ||

kiṃca nityasya jñānātmanaḥ pratyakṣato vā siddhir bhaved anumānato vā | na tāvat pratyakṣata iti darśayati: rūpetyādi |

rūpādivittito bhinnaṃ na jñānam upalabhyate |

tasyaḥ pratikṣaṇaṃ bhede kim abhinnaṃ vyavasthitam || 332 ||

na hi kramapratibhāsirūpādisaṃvidvyatirekeṇa nityaikarūpam avasthātr jñānam anubhūyate, yena pratyakṣataḥ siddhiḥ syāt | tasyāś ca rūpādisaṃvitteḥ krameṇānubhūyamānāyāḥ pratikṣaṇaṃ dhvaṃse siddhe, kim aparam abhinnaṃ astīti vācyam | tasmād upalabdhilakṣaṇaprāptasya tathāvidhajñānātmano 'nupalabdher asadvyavahāraṇaviṣayataiveti bhāvaḥ | ... || 332 ||

kiṃcāsmin pakṣe bandhamokṣavyavasthā na prāpnotīti darśayati: viparyastetyādi |

viparyastāviparyastajñānabhedo na vidyate |

ekajñānātmake puṃsi bandhamokṣau tataḥ katham || 333 ||

yasya hi pratikṣaṇadhvaṃsi pratipurūṣam anekam eva vijñānaṃ saṃtānabhedi pravartata iti pakṣas tasya viparyastāviparyastajñānaprabandhotpādavaśād bandhamokṣavyavasthā yuktimatī | yogābhyāsakrameṇa ca pariśuddhataratamajñānotpādād aparīśuddhajñānasamṫānanivṛtter apavargaḥ prāpyata iti saphalo mokṣaprāptaye prayāsaḥ | yasya tu punar bhavato nityaikajñānasvabhāva ātmeti pakṣas tasya katham ekajñānātmake puṃsi bandhamokṣau bhavataḥ? tathā hi yadi viparyastasvabhāvam ekaṃ jñānaṃ sadā, tadāparasyāvasthāntarasyābhāvān na mokṣavyavasthā syāt | athāviparyastam, tadā nityaṃ pariśuddhasvabhāvātvan na bandhaḥ syāt | asmākaṃ tu saṃtānabhedena vijñaptiḥ saṃkliṣṭā śuddhā ceṣyata iti yuktā bandhana-mokṣavyavasthā | yathoktam:

saṃkliṣṭā ca viśuddhā ca samalā nirmalā ca sā |
 saṃkliṣṭā ced bhaven nāsau muktāḥ syuḥ sarvadehinaḥ |
 viśuddhā ced bhaven nāsau vyāyāmo niṣphalo bhavet || iti || 333 ||

athāpi syāt: kalpitāv eva bandhamokṣau na pāramārthikāḥ iti | tad atra kalpanāyā
 api nibandhanam vācyam | anityajñānapakṣe tu nibandhanam upadarśitam eva | tataś
 ca yo 'yaṃ bhavatām apavargaprāptaye saṃsārasamatikramāya ca tattvabhāvanā-
 prayatnaḥ sa kevalam āyāsaphala eveti darśayati: kiṃ vetyādi |

kiṃ vā nivartayed yogī yogābhyāsenā sādhayet |
kiṃ vā na hātum śakyo hi viparyāsaś tadātmakaḥ || 334 ||

tattvajñānaṃ na cotpādyaṃ tādātmyāt sarvadā sthiteḥ |
yogābhyāso 'pi tenāyam aphalaḥ sarva eva ca || 335 ||

yadi tattvabhāvanayā yogī kiṃcin nivartayet pravartayed vā, tadā syād asya
 saphalaḥ prayāsaḥ | yāvatā na tāvad asau viparyāsaṃ nivartayati, yasmād asau
 viparyāsaś tadātmakaḥ nityajñānātmakaḥ, tasmān na hātum śakyaḥ, nityasyāvināśi-
 tayā tyāgāsambhavāt | nāpi tattvajñānaṃ bhāvanayā sādhayati, nityajñānātmatayā
 sarvadā tattvajñānasyāvasthitatvāt | tasmān na yuktaṃ etat || 334 || 335 ||

ity aupaniṣadikātmaprārīkṣā |

19. Responding to the Realists

(*Viṃśatikā*)

The *Viṃśatikā* (“Twenty Verses”) and *Triṃśikā* (“Thirty Verses”), written by Vasubandhu probably near the end of his life, represent the crowning achievement of the master’s career as one of the founding thinkers of the “Mind-Only” or Yogācāra school of Mahāyāna philosophy. While the *Triṃśikā* offers a synopsis of the Yogācāra doctrine, the *Viṃśatikā*—Vasubandhu’s least scholastic and most philosophically interesting work—is primarily dedicated to defending the system against objections raised by the realists (*bāhyārthavādin*), i.e., those Buddhist and non-Buddhist thinkers who insist on the existence of some form of external world capable of functioning as a basis for our perceptions (*viññapti*).

Our text includes the work’s first four verses (*kārikā*) together with the commentary (*vṛtti*) written by Vasubandhu himself. The commentary in Sanskrit of the first two verses has been reconstructed by the French Indologist Sylvain Lévi on the basis of the Tibetan and Chinese translations.

十九、駁斥外境實有論者的問難

摘自 *Viṃśatikā* 《唯識二十頌》

《唯識二十論》（*Viṃśatikā*）和《唯識三十頌》（*Triṃśikā*）均為世親（Vasubandhu）晚年之作，代表了世親作為大乘瑜伽行派創始人之一的最高成就。《唯識三十頌》是整個瑜伽行派教義的綱要書，而《唯識二十論》主要目的在於維護自宗，破斥實在論者（*bāhyārthavādin*）對唯識的反駁。實在論者——包含佛教和非佛教論師——主張「外境」（外在的世界）必然以某種方式存在，作為眾生產生知覺經驗的基礎。

本文內容為《唯識二十頌》的前四頌（*kārikā*）及注釋（*vṛtti*），前二頌的注釋為法國印度學家 Sylvain Lévi 根據藏譯本及漢譯本重構為梵語。

vasubandhuviracitā

viṃśatikā vijñaptimātratāsiddhiḥ |

mahāyāne traidhātukaṃ vijñaptimātraṃ vyavasthāpyate | cittamātraṃ bho jinaputrā

yad uta traidhātukam iti sūtrāt | cittam mano vijñānaṃ vijñaptiś ceti paryāyāḥ | cittam

atra sasamprayogam abhipretam | mātram ity arthapratiśedhārtham |

vijñaptimātram evedam asadarthāvabhāsanāt |

yadvat taimirikasyāsatkeṣoṇḍukādidarśanam || 1 ||

atra codyate:

na deśakālaniyamaḥ samtānāniyamo na ca |

na ca kṛtyakriyā yuktā vijñaptir yadi nārthataḥ || 2 ||

kim uktaṃ bhavati? yadi vinā rūpādyarthena rūpādivijñaptir utpadyate na rūpādyarthāt, kasmāt kvacid deśa utpadyate na sarvatra? tatraiva ca deśe kadācid

utpadyate na sarvadā? taddeśakālapraṭiṣṭhitānām sarveṣāṃ saṃtāna utpadyate na kevalam ekasya? yathā taimirikāṇām saṃtāne keśādyābhāso nānyeṣām | kasmād yat taimirikaiḥ keśabhramarādi dṛśyate tena keśādikriyā na kriyate, na ca tadanyair na kriyate? yad annapānavastraviṣāyudhādi svapne dṛśyate tenānnādikriyā na kriyate, na ca tadanyair na kriyate? gandharvanagareṇāsattvān nagarakriyā na kriyate, na ca tadanyair na kriyate? tasmād asadarthāvabhāsane deśakālaniyamaḥ saṃtānāniyamaḥ kṛtyakriyā ca na yujyate ||

na khalu na yujyate | yasmāt:

deśādiniyamaḥ siddhaḥ svapnavat

svapna iva svapnavat | katham tāvat? svapne vināpy arthena kvacid eva deśe kiṃcid bhramarārāmastrīpuruṣādikaṃ dṛśyate na sarvatra | tatraiva ca deśe kadācid dṛśyate na sarvakālam iti siddho vināpy arthena deśakālaniyamaḥ |

pretavat punaḥ |

saṃtānāniyamah

siddha iti vartate | pretānām iva pretavat | katham siddhaḥ? samam

sarvaiḥ pūyanadyādidarśane || 3 ||

pūyapūrṇā nadī pūyanadī | ghṛtaghaṭavat | tulyakarmavipākāvasthā hi pretāḥ
 sarve 'pi pūyapūrṇām nadīm paśyanti naika eva | yathā pūyapūrṇām evam mūtra-
 purīṣādipūrṇām daṇḍāsīdharaiś ca puruṣair adhiṣṭhitām ity ādigrahaṇena | evam
 saṃtānāniyamō vijñaptinām asaty apy arthe siddhaḥ ||

svapnopaghātavat kṛtyakriyā

siddheti veditavyam | yathā svapne dvayasamāpattim antareṇa śukravisarga-
 lakṣaṇaḥ svapnopaghātaḥ | evam tāvad anyānyair dṛṣṭāntair deśakālaniyamādi-
 catuṣṭayam siddham |

narakavat punaḥ |

sarvaṃ

siddham iti veditavyaṃ | narakeṣv iva narakavat | kathaṃ siddhaṃ?

narakapālādidarśane taiś ca bādhanē || 4 ||

yathā hi narakeṣu nārakāṇāṃ narakapālādidarśanaṃ deśakālaniyamena siddhaṃ |
 śvavāyasāyasaparvatādyāgamanagamanadarśanaṃ cety ādigrahaṇena | sarveṣāṃ ca
 naikasyaiva | taiś ca tadbādhanāṃ siddham asatsv api narakapālādiṣu, samāna-
 svakarmavipākādhipatyāt | tathānyatrāpi sarvam etad deśakālaniyamādicatuṣṭayaṃ
 siddham iti veditavyaṃ ||

kiṃ punaḥ kāraṇaṃ narakapālās te ca śvāno vāyasās ca sattvā neṣyante? ayogāt |
 na hi te nārakā yujyante, tathaiva tadduḥkhāpratiṣaṃvedanāt | parasparaṃ yātayatām
 ime nārakā ime narakapālā iti vyavasthā na syāt | tulyākṛtipramāṇabalānāṃ ca
 parasparaṃ yātayatām na tathā bhayaṃ syāt | dāhaduḥkhaṃ ca pradīptāyām ayom-
 ayyāṃ bhūmāv asahamānāḥ, kathaṃ tatra pārān yātayeyuḥ? anārakāṇāṃ vā narake

kutaḥ sambhavaḥ?

...

vasubandhuviracitā
viṃśatikā vijñaptimātratāsiddhiḥ |

mahāyāne traidhātukaṃ vijñaptimātraṃ vyavasthāpyate | cittamātraṃ bho jinaputrā
yad uta traidhātukaṃ iti sūtrāt | cittam mano vijñānaṃ vijñaptiś ceti paryāyāḥ | cittam
atra sasamprayogam abhipretaṃ | mātraṃ ity arthapratiṣedhārthaṃ |

vijñaptimātram evedam asadarthāvabhāsanāt |
yadvat taimirikasyāsatkeṣaṇḍukādidarśanam || 1 ||

atra codyate:

na deśakālaniyamaḥ samtānāniyamo na ca |
na ca kṛtyakriyā yuktā vijñaptir yadi nārthataḥ || 2 ||

kim uktaṃ bhavati? yadi vinā rūpādyarthena rūpādivijñaptir utpadyate na
rūpādyarthāt, kasmāt kvacid deśa utpadyate na sarvatra? tatraiva ca deśe kadācid
utpadyate na sarvadā? taddeśakālapratiṣṭhitānām sarveṣāṃ samtāna utpadyate na
kevalam ekasya? yathā taimirikāṇām samtāne keśādyābhāso nānyeṣāṃ | kasmād yat
taimirikaiḥ keśabhramarādi dṛśyate tena keśādikriyā na kriyate, na ca tadanyair na
kriyate? yad annapānavastraviṣāyudhādi svapne dṛśyate tenānnādikriyā na kriyate,
na ca tadanyair na kriyate? gandharvanagareṇāsattvān nagarakriyā na kriyate, na ca
tadanyair na kriyate? tasmād asadarthāvabhāsane deśakālaniyamaḥ samtānāniyamaḥ
kṛtyakriyā ca na yujyate ||

na khalu na yujyate | yasmāt:

deśādinnyamaḥ siddhaḥ svapnavat

svapna iva svapnavat | kathaṃ tāvat? svapne vināpy arthena kvacid eva deśe
kiṃcid bhramarārāmastrīpuruṣādikaṃ dṛśyate na sarvatra | tatraiva ca deśe kadācid
dṛśyate na sarvakālam iti siddho vināpy arthena deśakālaniyamaḥ |

pretavat punaḥ |

samtānāniyamaḥ

siddha iti vartate | pretānām iva pretavat | kathaṃ siddhaḥ? samaṃ

sarvaiḥ pūyanadyādidarśane || 3 ||

pūyapūrṇā nadī pūyanadī | ghr̥taghaṭavat | tulyakarmavipākāvasthā hi pretāḥ sarve 'pi pūyapūrṇāṃ nadīm paśyanti naika eva | yathā pūyapūrṇāṃ evaṃ mūtra-purīṣādipūrṇāṃ daṇḍāsidharaiś ca puruṣair adhiṣṭhitām ity ādigrahaṇena | evaṃ saṃtānāniyamo vijñaptinām asaty apy arthe siddhaḥ ||

svapnopaghātavat kṛtyakriyā

siddheti veditavyaṃ | yathā svapne dvayasamāpattim antareṇa śukravisargalakṣaṇaḥ svapnopaghātaḥ | evaṃ tāvad anyānyair dṛṣṭāntair deśakālaniyamādicatuṣṭayaṃ siddham |

narakavat punaḥ |

sarvaṃ

siddham iti veditavyaṃ | narakeṣv iva narakavat | katham siddham?

narakapālādidarśane taiś ca bādhanē || 4 ||

yathā hi narakeṣu nārakāṇāṃ narakapālādidarśanaṃ deśakālaniyamena siddham | śvavāyasāyasaparvatādyāgamanagamanadarśanaṃ cety ādigrahaṇena | sarveṣāṃ ca naikasyaiva | taiś ca tadbādhanam siddham asatsv api narakapālādiṣu, samānsvakarmavipākādhipatyāt | tathānyatrāpi sarvam etad deśakālaniyamādicatuṣṭayaṃ siddham iti veditavyaṃ ||

kiṃ punaḥ kāraṇam narakapālās te ca śvāno vāyasās ca sattvā neṣyante? ayogāt | na hi te nārakā yujyante, tathaiva tadduḥkhāpratisaṃvedanāt | parasparaṃ yātayatām ime nārakā ime narakapālā iti vyavasthā na syāt | tulyākṛtipramāṇabalānām ca parasparaṃ yātayatām na tathā bhayaṃ syāt | dāhaduḥkham ca pradīptāyām ayo-mayyām bhūmāv asahamānāḥ, katham tatra parān yātayeyuḥ? anārakāṇāṃ vā narake kutaḥ saṃbhavaḥ?

...

20. On the Tathāgatagarbha

(*Ratnagoṭravibhāga*, ch. 1)

The teaching on the *Tathāgatagarbha* is elaborated upon in a number of Mahāyāna sūtras, such as the *Tathāgatagarbha Sūtra*, the *Śrīmālādevīsīṃhanāda Sūtra*, or the *Mahāparinirvāṇa Sūtra*, in which it is equated with the Buddha-element (*buddhadhātu*) or “Buddha-nature” as it is commonly translated. The *Ratnagoṭravibhāga*, a treatise whose authorship remains uncertain, attempts to systematize this later strand of Mahāyāna teachings. The “Tathāgata-Matrix” is here described as the permanent (*nitya*), unchanging (*dhruva*), auspicious or peaceful (*śiva*), and eternal (*śāśvata*) self-nature (*svadharmatā*) of all sentient beings. While the Tibetan tradition attributes the verses of the treatise to the bodhisattva Maitreya and the commentary section to the fourth-century Yogācāra master Asaṅga, the Chinese tradition mentions a certain Sāramati (沙羅末底) as the author for the whole work.

Our text, which comprises the conclusion of the *Ratnagoṭravibhāga*’s first chapter, discusses three main topics: the four kinds of beings incapable of grasping the *Tathāgatagarbha*, the proper way of understanding emptiness (*śūnyatā*) in relation to the *Tathāgatagarbha*, and the purpose (*prayojana*) of this final dispensation. The text includes several short passages from the *Śrīmālādevīsīṃhanāda Sūtra* and one long passage from the *Mahāparinirvāṇa Sūtra*, both of which are only extant in full in their Tibetan and Chinese translations.

二十、論如來藏

摘自 *Ratnagoṭravibhāga* 《寶性論》

如來藏思想由《如來藏經》 (*Tathāgatagarbha Sūtra*)、《勝鬘師子吼經》 (*Śrīmālādevīsīṃhanāda Sūtra*) 等大乘經典開展出來。《大般涅槃經》 (*Mahāparinirvāṇa Sūtra*) 中，將如來藏等同於「佛界」 (*buddhadhātu*)，即「佛性」的概念。

本文選自《寶性論》第一品，《寶性論》為有組織地闡述如來藏思想的重要著作。論中描述「如來藏」為常住 (*nitya*)、不變 (*dhruva*)、清涼 (*śiva*) 和恆久 (*śāśvata*) 的自性 (*svadharmatā*)。關於本論的作者，依據中國佛教的傳統說法，是堅慧 (*Sāramati*) 所作，但西藏傳統則認為偈頌是彌勒 (*Maitreya*) 菩薩所造，釋論是瑜伽行派論師無著 (*Asaṅga*) 所撰。

本文內容總結《寶性論》第一品，闡述四類眾生不能見如來藏、如何才能正確體解空性 (*śūnyatā*) 與如來藏的關係，及佛陀宣說如來藏的宗旨 (*prayojana*)，並爰引《勝鬘師子吼經》及《大般涅槃經》 (此二經目前僅存藏、漢譯本) 加以說明。

ratnagoṭravibhāge mahāyānottaratantraśāstre

tathāgatarbhadhikāraḥ prathamah paricchedaḥ |

...

śraddhayaivānugantavyaṃ paramārthe svayaṃbhuvām |

na hy acakṣuḥ prabhādīptam ikṣate sūryamaṇḍalam || 1.153 ||

samāsata ime catvāraḥ pudgalās tathāgatarbhadarśanaṃ praty acakṣuṣmanto
vyavasthitāḥ | katame catvāraḥ? yad uta pṛthagjanaḥ śrāvakaḥ pratyekabuddho
navayānasamprasthitaś ca bodhisattvaḥ | yathoktam:

agocarō 'yaṃ bhagavaṃs tathāgatarbhaḥ satkāyadr̥ṣṭīpatitānāṃ viparyāsā-

bhiratānāṃ śūnyatāvīkṣiptacittānāṃ iti |

tatra satkāyadr̥ṣṭīpatitā ucyante bālapṛthagjanāḥ | tathā hi te 'tyantasāsrava-
skandhādīn dharmān ātmata ātmīyataś copagamyā ahaṃkāramamakārābhiniviṣṭāḥ

satkāyanirodham anāsravadhātum adhimoktum api nālam | kutaḥ punaḥ sarvajña-
viṣayaṃ tathāgatarbham avabhotsyanta iti? nedaṃ sthānaṃ vidyate |

tatra viparyāsābhiratā ucyante śrāvakaḥ pratyekabuddhāḥ | tat kasmāt? te 'pi hi
nitye tathāgatarbhe saty uttaribhāvayitavye tannityasaṃjñābhāvanāviparyaye-
ṇānityasaṃjñābhāvanābhiratāḥ | sukhe tathāgatarbhe saty uttaribhāvayitavye
tatsukhasaṃjñābhāvanāviparyayeṇa duḥkhasaṃjñābhāvanābhiratāḥ | ātmani tathā-
gatarbhe saty uttaribhāvayitavye tadātmasaṃjñābhāvanāviparyayeṇānātmasaṃ-
jñābhāvanābhiratāḥ | śubhe tathāgatarbhe saty uttaribhāvayitavye tacchubha-
saṃjñābhāvanāviparyayeṇāśubhasaṃjñābhāvanābhiratāḥ | evam anena paryāyeṇa
sarvaśrāvakaḥ pratyekabuddhānām api dharmakāyaprāptividhuramārgābhiratatvād
agocaraḥ sa paramanīyasukhātmasubhalakṣaṇo dhātur ity uktam | yathā ca sa
viparyāsābhiratānām anityaduḥkhānātmasubhasaṃjñānām agocaras tathā vistareṇa
mahāparinirvāṇasūtre bhagavatā vāpītoyamaṇidrṣṭāntena prasādhitaḥ:

tadyathāpi nāma bhikṣavo grīṣmakāle vartamāne salilabandhanaṃ baddhvā

svaiḥ svair maṇḍanakopabhogair janāḥ salile krīḍeyuḥ | atha tatraiko jātyam
 vaiḍūryamaṇim antarudake sthāpayet | tatas tasya vaiḍūryasyārthe sarve te
 maṇḍanakāni tyaktvā nimajjeyuḥ | atha yat tatrāsti śarkaram kaṭhalyam vā tat
 te maṇir iti manyamānā gṛhītvā mayā labdho maṇir ity utsṛjyotsṛjya vāpītire
 sthitvā nāyam maṇir iti saṃjñāṃ pravartayeyuḥ | tac ca vāpyudakam
 maṇiprabhāvena tatprabheva bhrājeta | evaṃ teṣāṃ tad udakam bhrājamānam
 dṛṣtvā aho maṇir iti guṇasaṃjñā pravarteta | atha tatraika upāyakuśalo
 medhāvī maṇim tattvataḥ pratilabheta |

evam eva bhikṣavo yuṣmābhiḥ sarvam anityam sarvaṃ duḥkham sarvam
 anātmakam sarvam aśubham iti sarvagrahaṇena bhāvitabhāvitam bahulīkṛta-
 bahulīkṛtam dharmatattvam ajānadbhis tat sarvaṃ ghaṭitam nirarthakam |
 tasmād bhikṣavo vāpīśarkarakathalyavyavasthitā iva mā bhūta | upāyakuśalā
 yūyam bhavata | yad yad bhikṣavo yuṣmābhiḥ sarvam anityam sarvam
 duḥkham sarvam anātmakam sarvam aśubham iti sarvagrahaṇena bhāvita-

bhāvitaṃ bahulīkṛtabahulīkṛtaṃ tatra tatraiva nityasukhaśubhātmakāni santīti

vistareṇa paramadharmatattvavyavasthānam ārabhya viparyāsabhūtanirdeśo
yathāsūtram anugantavyaḥ |

tatra śūnyatāvīkṣiptacittā ucyante navayānasamprasthitā bodhisattvās tathā-
gatagarbhaśūnyatārthanayavipranaṣṭāḥ, ye bhāvavināśāya śūnyatāvimokṣamukham
icchanti, sata eva dharmasyottarakālam ucchedo vināśaḥ parinirvāṇam iti, ye vā
punaḥ śūnyatopalambhena śūnyatāṃ pratisaranti, śūnyatā nāma rūpādīvyatirekeṇa
kaścid bhāvo 'sti yam adhigamiṣyāmo bhāvayiṣyāma iti |

tatra katamaḥ sa tathāgatagarbhaśūnyatārthanaya ucyate?

nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana |

draṣṭavyam bhūtato bhūtaṃ bhūtadarśi vimucyate || 1.154 ||

śūnya āgantukair dhātuḥ savinirbhāgalakṣaṇaiḥ |

aśūnyo 'nuttarair dharmair avinirbhāgalakṣaṇaiḥ || 1.155 ||

kim anena paridīpitam? yato na kiṃcid apaneyam asty ataḥ prakṛtipariśuddhāt
 tathāgatadhātoḥ saṃkleśanimittam, āgantukamalaśūnyatāprakṛtitvād asya | nāpy atra
 kiṃcid upaneyam asti vyavadānanimittam, avinirbhāgaśuddhadharmaprakṛtitvāt |
 tata ucyate:

śūnyas tathāgatarbho vinirbhāgair muktajñaiḥ sarvakleśakośaiḥ | aśūnyo
 gaṅgānadīvālikāvyaativṛttair avinirbhāgair amuktajñair acintyair buddha-
 dharmair iti |

evaṃ yad yatra nāsti tat tena śūnyam iti samanupaśyati | yat punar atrāvaśiṣṭam
 bhavati tat sad ihāstīti yathābhūtam prajānāti | samāropāpavādāntaparivarjanād
 aviparyastam śūnyatālakṣaṇam anena ślokadvyayena paridīpitam |

tatra yeṣām itaḥ śūnyatārthanayād bahiś cittam vikṣipyate visarati na samā-
 dhīyate naikāgrībhavati tena te śūnyatāvikṣiptacittā ucyante | na hi paramārtha-
 śūnyatājñānamukham antareṇa śakyate 'vikalpo dhātur adhigantum sāksātkartum |

idaṃ ca saṃdhāya uktam:

tathāgatagarbhajñānam eva tathāgatānāṃ śūnyatājñānam | tathāgatagarbhaś
ca sarvaśrāvakaṃpratyekabuddhair adṛṣṭapūrvō 'nadhigatapūrvā iti vistaraḥ |

sa khalv eṣa tathāgatagarbho yathā dharmadhātugarbhas tathā satkāyadrṣṭi-
patitānāṃ agocara ity uktam, drṣṭipratipakṣatvād dharmadhātoḥ | yathā dharmakāyo
lokottaradharmagarbhas tathā viparyāsābhiratānāṃ agocara ity uktam, anityādi-
lokadharmapratipakṣeṇa lokottaradharmaparidīpanāt | yathā prakṛtipariśuddha-
dharmagarbhas tathā śūnyatāvikṣiptānāṃ agocara ity uktam, āgantukamalaśūnyatā-
prakṛtitvād viśuddhiguṇadharmāṇāṃ avinirbhāgalokottaradharmakāyaprabhāvitā-
nām iti |

tatra yad ekanayadharmadhātvasaṃbhedañānamukham āgamyā lokottara-
dharmakāyaparakṛtipariśuddhivyavalokanam idaṃ atra yathābhūtajñānadarśanam
abhipretam, yena daśabhūmisthitā bodhisattvās tathāgatagarbham īṣat paśyantīty

uktam | evaṃ hy āha:

chidrābhre nabhasīva bhāskara iha tvaṃ śuddhabuddhīkṣaṇair

āryair apy avalokyase na sakalaḥ prādeśikībuddhibhiḥ |

jñeyānantanabhastalapraviṣṭaṃ te dharmakāyaṃ tu te

sākalyena vilokayanti bhagavan yeṣāṃ anantā matir iti ||

yady evam asaṅgaṇiṣṭhābhūmipraṭiṣṭhitānām api paramāryāṇām asarvaviṣaya

eva durdṛśo dhātuḥ, tat kim anena bālapṛthagjanam ārabhya deśiteneti? deśanā-

prayojanasamgrahe ślokau | ekena praśno dvitīyena vyākaraṇam:

śūnyaṃ sarvaṃ sarvathā tatra tatra

jñeyaṃ meghasvapnamāyākṛtābham |

ity uktvaivaṃ buddhadhātuḥ punaḥ kiṃ

sattve sattve 'stīti buddhair ihoktam || 1.156 ||

līnaṃ cittam hīnasattveṣv avajñā-

bhūtagrāho bhūtadharmāpavādaḥ |

ātmāsnehaś cādhikaḥ pañca doṣā

yeṣāṃ teṣāṃ tatprahāṇārtham uktam || 1.157 ||

asya khalu ślokadvayasyārthaḥ samāsenā daśabhiḥ ślokaḥ veditavyaḥ:

viviktaṃ saṃskṛtaṃ sarvaprakāraṃ bhūtakoṭiṣu |

kleśakarmavipākārtham meghādivad udāhṛtam || 1.158 ||

kleśā meghopamāḥ kṛtyakriyā svapnopabhogavat |

māyānirmitavat skandhā vipākāḥ kleśakarmanām || 1.159 ||

pūrvam evaṃ vyavasthāpya tantre punar ihottare |

pañcadoṣaprahāṇāya dhātvastitvaṃ prakāśitam || 1.160 ||

tathā hy aśravaṇād asya bodhau cittam na jāyate |

keṣāṃcin nīcacittānām ātmāvajñānadoṣataḥ || 1.161 ||

bodhicittodaye 'py asya śreyān asmīti manyataḥ |

bodhyanutpannacitteṣu hīnasaṃjñā pravartate || 1.162 ||

tasyaivaṃmatinaḥ samyagjñānaṃ notpadyate tataḥ |

abhūtaṃ pariḡrḥṇāti bhūtam arthaṃ na vindate || 1.163 ||

abhūtaṃ sattvadoṣās te kṛtrimāgantukatvataḥ |

bhūtaṃ taddoṣanairātmyaṃ śuddhiprakṛtayo guṇāḥ || 1.164 ||

ḡrḥṇan doṣān asadbhūtān bhūtān apavadan guṇān |

maitrīm na labhate dhīmān sattvātmasamadarsīkām || 1.165 ||

tacchravāj jāyate tv asya protsāhaḥ śāstrḡauravam |

prajñā jñānaṃ mahāmaitrī pañcadharmodayāt tataḥ || 1.166 ||

niravajñāḥ samaprekṣī nirdoṣo guṇavān asau |

ātmasattvasamasnehaḥ kṣipram āpnoti buddhatām || 1.167 ||

iti ratnagoṭravibhāge mahāyānottaratantraśāstre tathāgatarbhādhikāraḥ pra-
thamaḥ paricchedaḥ ślokaṛthasaṃgrahavyākhyānataḥ samāptaḥ ||

**ratnagotravibhāge mahāyānottaratantraśāstre
tathāgatagarbhādhikāraḥ prathamah paricchedaḥ |**

...

**śraddhayaivānugantavyaṃ paramārthe svayaṃbhuvāṃ |
na hy acakṣuḥ prabhādīptam ikṣate sūryamaṇḍalam || 1.153 ||**

samāsata ime catvāraḥ pudgalās tathāgatagarbhadarśanaṃ praty acakṣuḥsmanto vyavasthitāḥ | katame catvāraḥ? yad uta pṛthagjanaḥ śrāvakaḥ pratyekabuddho navayānaśaṃprasthitaś ca bodhisattvaḥ | yathoktam:

agocarō 'yaṃ bhagavaṃs tathāgatagarbhaḥ satkāyadr̥ṣṭipatitānāṃ viparyāsābhiratānāṃ śūnyatāvikṣiptacittānāṃ iti |

tatra satkāyadr̥ṣṭipatitā ucyante bālapṛthagjanāḥ | tathā hi te 'tyantasāsrava-skandhādīn dharmān ātmata ātmīyataś copagamya ahaṃkāramamakārābhiniṣṭhāḥ satkāyanirodham anāsravadhātum adhimoktum api nālam | kutaḥ punaḥ sarvajña-ṣaṣṭāṅgaṃ tathāgatagarbham avabhotsyanta iti? nedaṃ sthānaṃ vidyate |

tatra viparyāsābhiratā ucyante śrāvakaḥpratyekabuddhāḥ | tat kasmāt? te 'pi hi nitye tathāgatagarbhe saty uttaribhāvayitavye tannityasaṃjñābhāvanāvīparyayeṇ nānityasaṃjñābhāvanābhiratāḥ | sukhe tathāgatagarbhe saty uttaribhāvayitavye tatsukhasaṃjñābhāvanāvīparyayeṇa duḥkhasaṃjñābhāvanābhiratāḥ | ātmani tathāgatagarbhe saty uttaribhāvayitavye tadātmasaṃjñābhāvanāvīparyayeṇānātmasaṃjñābhāvanābhiratāḥ | śubhe tathāgatagarbhe saty uttaribhāvayitavye tacchubhasaṃjñābhāvanāvīparyayeṇāśubhasaṃjñābhāvanābhiratāḥ | evaṃ anena paryāyeṇa sarvaśrāvakaḥpratyekabuddhānāṃ api dharmakāyaprāptividhuramārgābhiratatvād agocaraḥ sa paramanīyasukhātmaśubhalakṣaṇo dhātur ity uktam | yathā ca sa viparyāsābhiratānāṃ anityaduḥkhānātmāśubhasaṃjñānāṃ agocaras tathā vistareṇa mahāparinirvāṇasūtre bhagavatā vāpītoyamaṇḍīdr̥ṣṭāntena prasādhitāḥ:

tadyathāpi nāma bhikṣavo grīṣmakāle vartamāne salilabandhanaṃ baddhvā svaiḥ svair maṇḍanakopabhogair janāḥ salile krīḍeyuḥ | atha tatraiko jātyaṃ vaiḍūryamaṇim antarudake sthāpayet | tatas tasya vaiḍūryasyārthe sarve te maṇḍanakāni tyaktvā nimajjeyuḥ | atha yat tatrāsti śarkaraṃ kāṭhalyaṃ vā tat

te maṇir iti manyamānā gr̥hītvā mayā labdho maṇir ity utsr̥jyotsr̥jya vāpītre
sthitvā nāyaṃ maṇir iti saṃjñāṃ pravartayeyuḥ | tac ca vāpyudakaṃ
maṇiprabhāvena tatprabheva bhr̥jeta | evaṃ teṣāṃ tad udakaṃ bhr̥jamānaṃ
dr̥ṣṭvā aho maṇir iti guṇasaṃjñā pravarteta | atha tatraika upāyakuśalo
medhāvī maṇiṃ tattvataḥ pratilabheta |

evam eva bhikṣavo yuṣmābhiḥ sarvaṃ anityaṃ sarvaṃ duḥkhaṃ sarvaṃ
anātmakaṃ sarvaṃ aśubhaṃ iti sarvagrahaṇena bhāvitabhāviṭaṃ bahulīkṛta-
bahulīkṛtaṃ dharmatattvaṃ ajānadbhis tat sarvaṃ ghaṭitaṃ nirarthakaṃ |
tasmād bhikṣavo vāpīśarkarakāṭhalyavyavasthitā iva mā bhūta | upāyakuśalā
yūyaṃ bhavata | yad yad bhikṣavo yuṣmābhiḥ sarvaṃ anityaṃ sarvaṃ
duḥkhaṃ sarvaṃ anātmakaṃ sarvaṃ aśubhaṃ iti sarvagrahaṇena bhāvita-
bhāviṭaṃ bahulīkṛtabahulīkṛtaṃ tatra tatraiva nityasukhaśubhātmakāni santīti

vistareṇa paramadharmatattvavyavasthānaṃ ārabhya viparyāsabhūtanirdeśo
yathāsūtram anugantavyaḥ |

tatra śūnyatāvikiṣiptacittā ucyante navayānasamprasthitā bodhisattvās tathā-
gatagarbhaśūnyatārthanayavipranaṣṭāḥ, ye bhāvavināśāya śūnyatāvimokṣamukhaṃ
icchanti, sata eva dharmasyottarakālam ucchedo vināśaḥ parinirvāṇaṃ iti, ye vā
punaḥ śūnyatopalambhena śūnyatāṃ pratisaranti, śūnyatā nāma rūpādīvyatirekeṇa
kaścid bhāvo 'sti yam adhigamiṣyāmo bhāvayiṣyāma iti |

tatra katamaḥ sa tathāgatagarbhaśūnyatārthanaya ucyate?

**nāpaneyam ataḥ kiṃcid upaneyam na kiṃcana |
draṣṭavyaṃ bhūtato bhūtaṃ bhūtadarśī vimucyate || 1.154 ||**

**śūnya āgantukair dhātuḥ savinirbhāgalakṣaṇaiḥ |
aśūnyo 'nuttarair dharmair avinirbhāgalakṣaṇaiḥ || 1.155 ||**

kim anena paridīpitam? yato na kiṃcid apaneyam asty ataḥ prakṛtipariśuddhāt
tathāgatadhātoḥ saṃkleśanimittam, āgantukamalaśūnyatāprakṛtitvād asya | nāpy atra
kiṃcid upaneyam asti vyavadānananimittam, avinirbhāgaśuddhadharmaprakṛtitvāt |
tata ucyate:

śūnyas tathāgatagarbho vinirbhāgair muktajñaiḥ sarvakleśakośaiḥ | aśūnyo
gaṅgānadīvālikāvvyativṛttair avinirbhāgair amuktajñair acintyair buddha-

dharmair iti |

evaṃ yad yatra nāsti tat tena śūnyam iti samanupaśyati | yat punar atrāvaśiṣṭaṃ bhavati tat sad ihāstīti yathābhūtaṃ prajānāti | samāropāpavādāntaparivarjanād aviparyastaṃ śūnyatālakṣaṇam anena ślokadvayena paridīpitaṃ |

tatra yeṣāṃ itaḥ śūnyatārthanayād bahiś cittaṃ vikṣipyate visarati na samādhīyate naikāgrībhavati tena te śūnyatāvikṣiptacittā ucyante | na hi paramārthaśūnyatājñānamukham antareṇa śakyate 'vikalpo dhātur adhigantum sāksātkartum | idaṃ ca saṃdhāya uktam:

tathāgatarbhajñānam eva tathāgatānāṃ śūnyatājñānam | tathāgatarbhas ca sarvaśrāvakaṃpratyekabuddhair adṛṣṭapūrvō 'nadhigatapūrvā iti vistaraḥ |

sa khalv eṣa tathāgatarbho yathā dharmadhātugarbhas tathā satkāyadrṣṭipatitānāṃ agocara ity uktam, drṣṭipratipakṣatvād dharmadhātoḥ | yathā dharmakāyo lokottaradharmagarbhas tathā viparyāsābhiratānāṃ agocara ity uktam, anityādilokadharmapratipakṣeṇa lokottaradharmaparidīpanāt | yathā prakṛtipariśuddhadharmagarbhas tathā śūnyatāvikṣiptānāṃ agocara ity uktam, āgantukamalaśūnyatāprakṛtitvād viśuddhiguṇadharmāṇāṃ avinirbhāgalokottaradharmakāyaprabhāvitānāṃ iti |

tatra yad ekanayadharmadhātvasaṃbhedañānamukham āgamyā lokottaradharmakāyaparakṛtipariśuddhivyavalokanam idaṃ atra yathābhūtajñānadarśanam abhipretam, yena daśabhūmisthitā bodhisattvās tathāgatarbham iṣat paśyantīti uktam | evaṃ hy āha:

chidrābhre nabhasīva bhāskara iha tvam śuddhabuddhīkṣaṇair
āryair apy avalokyase na sakalaḥ prādeśikībuddhibhiḥ |
jñeyānantanabhastalapraviṣṭaṃ te dharmakāyaṃ tu te
sākalyena vilokayanti bhagavan yeṣāṃ anantā matir iti ||

yady evam asaṅganiṣṭhābhūmipraṭiṣṭhitānāṃ api paramāryāṇāṃ asarvaviṣaya eva durdṛśo dhātuḥ, tat kim anena bālaprthagjanam ārabhya deśiteneti? deśanā-prayojanasamgrahe ślokaḥ | ekena praśno dvitīyena vyākaraṇam:

**śūnyam sarvaṃ sarvathā tatra tatra
jñeyam meghasvapnamāyākṛtābham |**

ity uktvaivaṃ buddhadhātuḥ punaḥ kiṃ
sattve sattve 'stīti buddhair ihoktam || 1.156 ||

līnaṃ cittaṃ hīnasattveṣv avajñā-
bhūtagrāho bhūtagrāho bhūtagrāho bhūtagrāho |
ātmāsnehaś cādhikaḥ pañca doṣā
yeṣāṃ teṣāṃ tatprahāṇārtham uktam || 1.157 ||

asya khalu ślokadvayasyārthaḥ samāsenā daśabhiḥ ślokaḥ veditavyaḥ:

viviktaṃ saṃskṛtaṃ sarvaprakāraṃ bhūtakotiṣu |
kleśakarmavipākārtham meghādivad udāhṛtam || 1.158 ||

kleśā meghopamāḥ kṛtyakriyā svapnopabhogavat |
māyānirmitavat skandhā vipākāḥ kleśakarmanām || 1.159 ||

pūrvam evaṃ vyavasthāpya tantre punar ihottare |
pañcadoṣaprahāṇāya dhātvastitvaṃ prakāśitam || 1.160 ||

tathā hy aśravaṇād asya bodhau cittaṃ na jāyate |
keśāṃcin nīcacittānām ātmāvajñānadoṣataḥ || 1.161 ||

bodhicittodaye 'py asya śreyān asmīti manyataḥ |
bodhyanutpannacitteṣu hīnasaṃjñā pravartate || 1.162 ||

tasyaivaṃmatinaḥ samyagjñānaṃ notpadyate tataḥ |
abhūtaṃ parigrhṇāti bhūtam arthaṃ na vindate || 1.163 ||

abhūtaṃ sattvadoṣās te kṛtrimāgantukatvataḥ |
bhūtaṃ taddoṣanairātmyaṃ śuddhiprakṛtayo guṇāḥ || 1.164 ||

grhṇan doṣān asadbhūtān bhūtān apavadan guṇān |
maitrīṃ na labhate dhīmān sattvātmasamadarsikām || 1.165 ||

tacchravāj jāyate tv asya protsāhaḥ śāstrīgauravam |
prajñā jñānaṃ mahāmaitrī pañcadharmodayāt tataḥ || 1.166 ||

niravajñāḥ samaprekṣī nirdoṣo guṇavān asau |
ātmāsattvasamasnehaḥ kṣipram āpnoti buddhatām || 1.167 ||

iti ratnagoṭravibhāge mahāyānottaratantraśāstre tathāgatarbhādhikāraḥ pra-
thamaḥ paricchedaḥ ślokārthasaṅgrahavyākhyānataḥ samāptaḥ ||

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