改　訂

梵文法華經

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THE SEIGO-KENKYŪKAI

Seigogaku-Kenkyūshitsu, Taishō-Daigaku,

Sugamo, Tōkyō, Nippon.

Idaṃ saddharma-prakāśanā-puṇyaṃ

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câgra-bodhau mayā pariṇāmitam.

C. Tsuchida

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4	註	Tib には一のみ。	Tib 亦た然り。
5	1	ārambanâ	ārambaṇâ
〃	17	bhaviṣyanti	bhaviṣyanti |
13	3	gaṅga	Gaṅga
19	12	vyāk tya	vyākṛtya
〃	19	Varaprobho	Varaprabho
21	3	dṛṣṭvā	dṛṣṭvā
〃	25	ka-cid	ke-cid
22	21	gaṅga	Gaṅga
25	2	同上	同上
28	4	pratyeka-	pratyeka=
34	6	alaṃ |	alaṃ
〃	10	hetoḥ	hetoḥ |
〃	11	Parṣadi	parṣadi
37	19	darśna	darśana
〃	29	nānā 'bhinirhāra	nānā'bhinirhāra
38	19	budhha	buddha
39	17	ārambana	ārambaṇa
41	19	tathâiva	tathâîva
51	6	no	na
54	7	dhārmo	dharmo
55	12	dhārma	dharma
59	3	bhagavatam	bhagavantam
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64	19	Padma-prabhas	Padmaprabhas
〃	〃	'rham	'rhan
76	12	kriḍanakāni	krīḍanakāni
79	10	yakśa	yakṣa
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序

梵文法華經の全文に渉る校訂出版は、Bibliotheca Buddhica 本を以て嚆矢とする。此の版本は和蘭の Kern 博士が高楠順次郎博士の斡旋によりて、南條文雄博士より Nepal 傳來の梵筴六種を校合せる稿本の提供を受け、之に自ら曩に本經の梵文英譯に際して作製せる校訂梵本及び Kashgar 出土の古寫本殘簡諸斷片を參照して校訂を遂げ、A. D. 1908 年より 1912 年に亙りて露都より Devanāgarī 文字を以て開版せられたるものであり、佛教聖典の研究者にとりては實に旱天の慈雨に譬ふべく、學者多年の蹺望を滿したものである。顧て吾人はこゝに兩博士の勞苦と努力に對し、絕大の敬意と滿腔の謝意を表する者である。

然るに出版より既に二十星霜、該版本は已に估却し盡されし爲か、頃日之を需むるも容易に入手すること能はざるに至り、尙その內容の細部に渉りては校訂不充分、判讀困難の箇處なきに非ざるの憾あり、加ふるに西藏譯法華經は參照せられず、漢譯法華經亦た十分の照合を經たりとは云はれない。此に於て Bibliotheca Buddhica 本開版後、河口慧海氏が西藏より將來せし梵本を新たに參照し、西藏譯並に漢譯をも參考して再び校訂をなし、romanize して上鉛し、加へて經本の普及を計つた次第である。

蓋し特に大乘經典に於ては、その編纂誦出の當初に於

て、或一識者によりて誦出せられたか或は多人數が結集して製作せられたかは不明なりとするも、同時に二或はそれ以上の地方に同一の經典が製作せらるることは考へ得べからざることである。而して之が文字に成形せらるるに及では、或期間口誦によりて傳承せられ、それが二三の地方に於て同時或は異時に、別に經卷となされたものと想像するを得る。かゝる場合に當時所用の言語の範圍内に於て文章の誤りなく、又文脈不通の箇處なく、又一の誤字なく、從つて又gāthāに於てmetreの調律に相違を來さゞりしや否や、卽ち最初の經卷が完全無缺なりしや否やは不明ではあるが、必ずしも保證の限りではない。尙又加ふるに佛敎史に照して、經典は必ずや口誦、書寫或は鏤刻等の方法によりて時限を經、國境を越えて他の時代、異なる民族の間に流布すべきこと贅言を要しない。特に大乘經典に在りては、傳通流布の意圖に加へて書寫そのものゝ功德を讃歎し、奬勵せる事實は明瞭であるが故に、如何に多くのMSS.が存在するに至りしやは之亦頗る明瞭なる事實である。然も書寫等の場合に於て、全然信仰に立脚する發展流傳の時代に於ては、必ずしも篤學有識の緇素によりてのみ筆寫せられたりとは斷言する能はず、多くの無識の信佛者によりて書寫せられたもの亦た少なからずと想像せねばならぬ。此の故に經典傳承の徑路に於て果して一句一字の誤謬を生ぜず、原作者の意圖が完全に繼承さるゝや否やは頗る疑問である。のみな

らず、傳寫の際、既に其の原本に存する寫誤を是正する意圖より、筆者の意見によりて字句の改變せらるること、或は原本の行間又は欄外に加へられたる註記が本文に竄入すること等も想像に難からず、更に經典の核心に內在する根本原意は何人によりても變革せられざるべきであるが、傳播の時處に於ける時代精神及び地方的色彩並びに用語の少異とは、比較的容易に其の經文の部分的改變若くは增廣を敢てせしむること、之亦た贅言を要しない。現今に於ては、比較的成立の新しき經典に於てすら原作者の手に成る直筆本の如きは一部たりとも發見する望はなく、事實吾人の披見し得る現存梵本の總ては轉寫に轉寫を重ね來つたものであり、一般に文字の寫誤と脫落、轉訛による文脈の不通と、gāthā に於ける metre の不調とを含で居り、且つ章句に增廣改變の痕跡を遺して居るものである。從て一筴の寫本或は一の斷片を以て無過と解し、或はその一筴によりて其儘無瑕の原文を得んとするが如きは眞に大海の盲龜の浮木に遇ふを竢つに等しきものである。

此に於てか原典批評、校訂の必要を生ずるのであるが、然も原典の校訂に際しては、比較的良好と認めらるゝMS. を基準として、他の MSS. と對校の上、一應底本を作製し、斯くしてその底本流通時代に於ける某地方の正確なる原本を髣髴せしむる Text に依據しつゝ、尙ほ進で其の經典の說かんとする敎理敎說の原意を指示すべき確實

なる資料あらば採りて以て原典製作の當初に溯り、其の原形に還原することに留意すべきである。

由來法華經の原形に關しては漢譯諸本を通じて比較的早き時代より考究され來つたが、輓近數十年來、本經の梵本が學人の書架を賑はすに及び、此の考察は彌よ深きを加へ、成立の時期、增廣發展の跡を辿る研究の公表せられたるもの亦た尠くない。但だ精細の點に至りては尙ほ將來に完璧を期すべきであるが、大綱に於て羅什所依の原典が最も原形に近く、法護所依の原本之に亞ぎ、更に西藏譯の依りし原本、Nepal所傳梵本と次第して其の成立の年代を降ることは略ぼ確定の說と認むるを得るも、此の間にありて近代西域地方より發見されたる此の經の斷簡零片ありて、此の中には本經製作當初のものと認むべきもの、少くとも羅什譯の原本の一部と見做さるべきものも少くない。

翻てBibliotheca Buddhica本の出版せられし經緯を見るに、その用ひられし寫本の中、南條博士校合のものは、

1. Royal Asiatic Society, London. 藏
2. British Museum, London. 藏
3. 4. Cambridge University Library. 藏
5. Watters 氏藏
6. 河口慧海氏藏

の六種のNepal傳來の梵筴であり、尙此の他にFoucaux氏の出版せる梵文信解品 (Parabole de l'Enfant égarè, 1854) 及び

Wylie 氏の北京にて得たる木版梵經帖中の普門品を參照して居り、又 Kern 博士の校合せるは、恐らく 1884. A. D. 出版の梵文英譯法華經 (S.B.E. Vol. XXI) の底本とせる前揭南條博士校合六本中の第三、第四、卽ち Cambridge University Library, 所藏の二本校訂本及び Kashgar 出土 Petrovskij 氏所藏の寫本斷片數點であつた如くである。而して Bibliotheca Buddhica 版本の序文に於て Kern 博士は、Kashgar MSS. は頗る注目すべきものであり、Nepalese text とは甚しく異なり、metre の順序にも多少の相違が認められるが、特に其の用語は Mahāvastu のそれに相似たる事實を指摘し、且つ Prākṛtisms の主なるものを Nepalese MSS. に比較して表示して居る。學者の參考に供せん爲に之を再錄せば次の如くである。

Kashgar MSS.	Nepalese MSS.
akilasī	aklāntaḥ
akṣubhya	akṣobhya
acintika (in gāthā)	acintiya
atiriva	atīva
adāsīt	(perf.)
adhar-dik	adho-dik
anukampāya	anukampāyai
anuruddha (var. r. aniruddha)	aniruddha
antamaśaḥ	antaśaḥ
antardhita	antarhita

abhyantara-kalpa	antara-kalpa
amitāyu(s)	amitābha
argaṭa	argaḍa
artha (n. g.)	artha (m. g.)
avarupta	avaropita
avalokayiṃsu	avalokayāmāsa
avocuḥ	avocan
aśraddadhānīya	aśraddheya
aśvagarbha	aśmagarbha
asthāsīt	(asthāt or perf.)
ākaḍḍhana	ākarṣana
ākaṇḍeyuḥ (r. ākaḍḍeyuḥ)	ākarṣeyuḥ
ādapana	ādāpana
āpta-manaḥ	ātta-manaḥ
idam artham	imam (etam) artham
upaniśrāya	upaniśritya
uparimā (dik)	ūrdhvā (dik)
ettaka	iyant
—ebhiḥ (instr. pl.)	—aiḥ
kārāpayi(ṃ)su	(kārayāmāsuḥ)
kāṭa, kāḍa	kāla (kṛṣṇa)
—kṛtvā	—kṛtvaḥ
keva-cirôtpanna	kiyac-cirôtpanna
khaṭṭayati	ghaṭṭayati

gaja-kāśyapa	gayā-kāśyapa
gameṣamāna	gaveṣamāna
gilāna	glāna
gailānya	glānya
jānīte	jānāti
tāṭanā	tāḍanā
tuṣme (also yuṣmākam)	yuṣmākam
tebhiḥ	taiḥ (but in gāthā tehi)
nirdhāpeti	nirdhāveti
niryādayati	niryātayati
niṣiditvā	niṣadya
pattīyiṣyanti	pratīyiṣyanti and pattīyiṣyanti
parājinitvā	parājayitvā
parāhaniṃsu	parāhananti sma
parimīmāṃsayāmi	parimīmaṃse
pariyāpuniṣyanti	paryavāpsyanti
parivaṃbhita	parivañcita
pariṣad	parṣad
paryaṅkaṃ baddhā	paryaṅkam ābhujya
parvata-rājan	parvata-rāja
paśyitvā	dṛṣṭvā
pāramī	pāramitā
pusta	pustaka
praṇāmayitvā	praṇamya (read praṇāmya)

baḍi	bali
babhūva (perf.)	abhūt (aor.)
balasā	balātkāreṇa
buddhyāpaka	pratibodhaka
buddhyāpana	pratibodhana
bodhisatvôtpāda	bodhisattvâvavāda
bhadanta	often for bhagavan
bhāṣati	bhāṣate, bhāṣati
bhāṣayinsu	bhāṣante sma
bhīkṣma	bhīṣma
bhūyaso mātrayā	bhūyasyā mātrayā
bhūyiṣṭhataram, bhūyiṣṭham	bhūyiṣṭhena
manda-gailānya	manda-glāna
manujña, manojña (less common)	manojña
mahā-dvīpāni	(mahā) dvīpāḥ
mahā-rājebhiḥ	mahā-rājaiḥ
mārisa	mārṣa
maitrā	maitrī
°yānika	°yānīya (more usual)
yuṣme	yūyam
laya	lava
leḍu, leṣṭu (both in gāthā)	loṣṭa
vāṭa	vāḍa
vipratyanīya	vipratyanīka

viyūha	vyūha
vedayitavyam	veditavyam
vaitulya (along with vaipulya)	vaipulya
śaradvatīputra (in Ch. I-IV)	śāriputra
śraddadhāsyanti	śraddhāsyanti
(but in gāthā śraddadhiṣyanti)	(but in gāthā=0.)
śraddahanā	śraddadhānatā
sāntikāt	antikāt
sāntike	antike
stūpāni	stūpāḥ
heṣṭimāyāṃ	adho

然も此の Kashgar MSS. を以て原文の校訂に資したる所甚だ多く、Bibliotheca Buddhica 版本に於て metre の調律上之を採用して返て不適當なりし所もないではないが、今全然 Kashgar MSS. のみに見らるゝ語形を採りて原文を整へたる個處を、研究の利便の爲に、本書の頁と行によりて掲記せば次の如くである。而して下に述ぶる所の新たに校訂に際して參照せる河口氏が西藏より將來せる寫本の此に相當する部分を檢するに、二者合致するもの多きが故に之を (K'.) の符合を以て括弧内に付記する。尙(版)とあるは Bibliotheca Buddhica 版本の採用せることを示し、(版、推)とあるは、同出版者の推定せるものを示すものである。(但し、Bibliotheca Buddhica 版本の脚註に於て、"*all but O.....*" 或は "MSS. but O....." と記せるは、O. (卽ち Kashgar MSS.) 以

外のMSS.が本文の語と異なるを示せることは確實なるも、其の個處の本文の語が果して O. MSS. を採用せるや否やは、現にO.を所持せぬ爲に不明である。のみならず“Thus O. the others....”“Sic. O.”或は“Our reading is that of O.”と明記せる箇處もあり、又出版者が何れのMSS.にも據らず、推定によりて決定せる語に對しては“our conjecture”と斷つて居る。今は“all but O.....”とのみある場合の本文はO.の語を採用せるものとして此の表に加へた。)

頁	行	Kashgar MSS. の語形	Bibl. Bud. 版本の採用せる語 (但し本書に於て改めたるものはイタリク體とす。)	Nepalese MSS. の語形
1	18	kapph°	kapph°	kaph°
4	17	°prāptāḥ	°prāptāḥ	°cittāḥ
”	9	mañjuśiri	mañjuśirī	mañjuśrī
”	11	°ntarātu	°ntarātu	°ntarāta
”	24	bhānti (K′.)	*bhānti*	bhavanti, bhonti (版)
7	2	tahi (K′.)	tahi	tarhi
”	17	ajānakāḥ (K′.)	*ajānakāḥ*	ajñānakāḥ (版)
”	20	°dhigatāś (K′.)	°*dhigatāś*	°bhigatāś (版)
9	2	°yantān	°yantān	°yantā
”	21	samānāḥ pavane vasanti	samānāḥ pavane vasanti	samānāyavane vasantān
10	4	saṃmukhi	*saṃmukhi*	abhimukhi (MSS.) asiṃmukha(版、推)

10	24	kāyātu	kāyātu	kāyāt tu
11	1	°dapenti (K′.)	°dapenti	dayanti
”	4	pavane (K′.)	pavane	hi vane
”	16	bālān sah° (K′.)	bālān sah°	bālā sah°
12	19	°mānā	°mānā	°mānāṃ
14	17	tada (K′.)	tada	tatha
”	18	teha (K′.)	te 'ha	tveha
17	28	sthitenân°	sthitenân°	sthito 'n°
20	2	nayuta (K′.)	nayuta	niyuta
”	19	acintike	acintiye (K′.) (版,推)	acintaye
24	21	anantakā	anantakā	anantakāḥ
27	9	saṃśayā yā	saṃśayā yā	saṃśayākā
”	11	prasthitāḥ	prasthitāḥ	prasthitāṃ
29	17	maṇḍasmin (K′.)	maṇḍasmin	maṇḍe 'smi
”	23	adhimuktīya	adhimuktīya	adhimuktau hi
30	13	śakta	śakta	śakya
31	20	°pannu bhavāhi	°panna bhavāhi	°panna gavesi
32	2	maya	*maya*	mama (版) mayi (Ca. K.)
”	”	nirvṛtīya	nirvṛtīya	nirvṛtau hi
33	7	caryāṃ (K.′)	caryāṃ	caryā
”	16	pāramī (°mi K′.)	pāramī	pāramitā
39	25	mamêmaṃ	mamêmaṃ	mamêdaṃ

41	19	sūtrāṇi	sūtrāṇi	sūtrānta, sūtraṃś ca
42	9	buddhā iha loke bheṣyatha (版)	buddhā iha *loki* bheṣyatha	buddhoha bhaviṣyathêti
43	8	sarveṣa (K′.)	sarveṣa	sarveṣu, sarve pi
»	10	tṛtīyaṃ (K′.)	tṛtiyaṃ (版、推)	tṛtīyaḥ
44	12	mam'āsi	mam'āsi	mamâpi
»	25	kaṭasī ca	kaṭasī ca	kaṭāṃsi
46	19	caritaṃ ca	caritaṃ ca	caritāś ca
»	»	śīlaṃ	śīlaṃ	śīla, śīlo, śīle
47	11	tathaindranīle	tath'aindranīlān	tathêndranīlais
48	22	sarve ca te tār°	sarve'pi te tār° (K′.)	sarve 'pi cottār°
49	6	yebhi	yehi (版、推)	thâiva
»	11	tuṇavā (K′.)	*tuṇavā*	praṇadā (版)
50	12	kāle (K′.)	kāle	loke
53	4	teṣu	teṣu	teṣām
54	15	buddhāya paraṃ (版)	*buddhā paramaṃ* (K′.)	buddhā hi
56	1	mama (K′.) (版)	*mamā*	mayā
59	13	tulye (K′.)	*tulye*	tulya (版), tulyo
60	18	mūlam	mūlam	mūlān
»	26	cchavitā (K′.)	cchavitā	cchavinā
62	21	kīrteṣy (K′.)	kīrteṣy	kīrtiṣy
63	4	saṃstutā	saṃstutā	saṃstutaḥ
66	10	saṃstīrṇa (K′.)	saṃstīrṇa	saṃtīrṇa

67	4	saddharmi (K′.)	saddharmi	saddharma
”	”	°ko 'sya (K′.)	°ko 'sya	°kasya
68	15	avavaditāny (K′.)	avavaditāny	evavaditāny
69	12	°hâikatyā (K′.)	°hâikatyā	°hekayā
71	18	ārabdha (K′.)	ārabdha	ālabdha
72	21	yady api (K′.)	yady api	yad yadi
74	11	ādīpta-jīrṇa-paṭala-śaraṇa	ādīpta-jīrṇa-paṭala-śaraṇa	dīpta-śaraṇa-paṭala-
”	13	tad-yathā	*tad-yathā*	yad yathā (版)
”	26	anuprāpsyatha	anuprāpsyatha	anuprāpnuvanti
76	27	mahantaṃ	mahantaṃ	mahāntaṃ
77	4	jīrṇa-pravṛddhôd=dhṛta	*jīrnu pravṛddhô=ddhṛta* (K′.)	jīrṇa-pravṛddhaṃ dhuta (版)
”	7	prāṇinām	prāṇinām	teṣām
”	21	śṛgālaiś (K′.)	śṛgālaiś	śṛgāraiś
78	1	śṛgālāś (K′.)	śṛgālāś	śṛgāraiś
79	1	mahantāś (K′.)	mahantāś	mahāntāś
”	19	°mānam (K′.)	°mānam	°mānāṃ
”	24	jalūṣitā	*jvālūṣitā*	saṃlūṣitā (版), jatūṣitā
”	”	bhūyaḥ	bhūyaḥ	bhūtaṃ, bhūvan, bhūvam
80	16	°mānaḥ	°mānaḥ	°mānā, °mānāḥ
81	2	mahantikā	mahantikā	mahāntikā
”	5	śṛgāla (K′.)	śṛgāla	śṛgāra
”	8	câgneḥ	câgneḥ	câgnyā

81	21	ca ratī ca (K′.)	ca ratī ca	ca ratīva
82	2	mahantā	mahantā	mahāntāḥ
”	4	karotha	karotha	kurudhva, kurudhvaṃ, kurutha
”	8	ārabdha (K′.)	ārabdha	ālabdha
”	10	tiṣṭhanti	tiṣṭhanti	tiṣṭhanti ca
”	11	nirgata (K′.)	*nirgatà*	nirgati (版), nirgatu
”	15	mama	mama	maya, mayi
83	13	puṣpāṇa (K′.)	puṣpāṇa	rūpyā
”	”	sahasra	*sahasra*	kṛtaiś ca (版)
”	18	saṃstṛta (K′.)	saṃstṛta	saṃskṛta
84	2	supuṣṭā (K′.)	supuṣṭā	supuṣyā
”	16	aśeṣataḥ (K′.)	aśeṣataḥ	aśeṣataṃ
”	19	pavane	pavane	°ha vane
85	9	avivartikā (K′.)	avivartikā	avaivartikā
”	22	kṣapenti (K′.)	kṣapenti	kṣayanti
”	24	kalpam eva	kalpam eva	kalpa eva
”	25	kṣapenti (K′.)	kṣapenti	kṣayanti
88	1	dṛṣṭāś ca	dṛṣṭāś ca	dṛṣṭvā ca
”	2	abhūṣi, abhūṣin (K′.)	abhūṣi	bhaviṣyati, abhūvan
89	6	cyutāś-cyutās tatra patanti (K′.)	*cyutāś-cyutās tatra patanti*	cyutāś ca tatra prapatanti (版)
”	17	daṇḍena (K′.)	*daṇḍena*	daṇḍeṣu (版)
91	22	anekā	anekā	aneke

93	3	bhāventi (K′.)	bhāventi	bhaventi, bhavanti, bhavitvā
94	10	labhitva	labhitva	labdhā
”	”	mūrdhani	mūrdhani	mūrdhnāriha, mūrdhneni ca, mūddheti ca, mūrdhneha, mūddhi iha
95	12	jīrṇī-bhūtā	jīrṇī-bhūtā	jīrṇā-bhūtā
97	22–23	saṃhṛṣṭa	saṃhṛṣṭa	saṃhṛṣita, saṃharṣita
98	10	javanān	javanān	javinān
102	14	bahukaraṃ (K′.)	bahukaraṃ	bahutaraṃ
103	9	mahanta	mahanta	mahānta
105	22	dhanī (K′.)	dhanī	dhvani, dhavanī, vanī
106	20	dhanī (K′.)	dhanī	dhvanī, vanī
107	20	niveśanasmin	niveśanasmin	niveśane 'smin
109	20	harṣo	harṣo	harṣaṃ pi, harṣam pi
110	23	°dhimuktaṃ	°dhimuktaṃ	°dhimuktiṃ
114	8	tathāgato (K′.)	tathāgato	tathāgatena
116	7	samaṃ	samaṃ	sama
118	12	yad yādṛśakaṃ ca bījam	yad yādṛśakaṃ ca bījaṃ	yat sādṛśakaś ca vījāḥ
120	2	utkṛṣṭa, côtkṛṣṭa (K′.)	*côtkṛṣṭa*	co śreṣṭha (版)
121	5	pravartayantā	pravartayantā	pravartayantī
”	22	vā	vā	co

123	29	°hâîkatyā (K′.)	°hâîkatyā	°hâîkasya
124	3	staḥ	staḥ	santi, saṃvidyate
”	7	sūryā-candrama= sau	sūryā-candrama= sau	candra-sūryau
126	5	adhivacanaṃ (K′.)	adhivacanaṃ	api vacanaṃ
127	12	°śayâdhimuktam (K′.)	°śayâdhimuktam	°śaya-vimuktam
128	13	°niveśya ha	°niveśya ha	°niveśa hi, niveśya hi, °niveśayet
”	15	oṣadhīḥ	oṣadhīḥ	auṣadhīm
”	16	akarot tataḥ (K′.)	akarot tataḥ	°rontu taṃ, °rontaḥ, °ronta tam, °rottaḥ
”	19	tārakāḥ (K′.)	tārakāḥ	tārakān
129	20	padavīṃ na	padavīṃ na	padvīn tu, pada= vīṃ tu, pāda= vīn na
131	18	nayuta (K′.)	nayuta	niyuta
134	4	vyākarohi	vyākarohi	vyākuruṣva
”	22	nayuta (K′.)	nayuta	niyuta
136	3	°yantasyimam	°yantasy' imam	°yiṣyaṃti mama= gr°, °yantasmi mimagr°
”	20	ca bhūyaḥ	ca bhūyaḥ	(缺)
138	12	tataś ca	tataś ca	tayo
139	2	viṃśat (K′.)	viṃśat	viṃśati
140	10	°rūpakasya (K′.)	°rūpakasya	°rūpakaś ca
141	9	cūrṇī	cūrṇī	cūrṇā, cūrṇa

142	19	lakṣyaṃ	lakṣyaṃ	lakṣaṃ, lakṣyan, lakṣye
143	11	sarvāṃ	sarvāṃ	sarvāṃ ca
145	12	kṛtāni (K′.)	*kṛtāni*	kṛtā ta (版), °tāsti, °tās ta
”	20	prāpta imâgra	prāpta imâgra	prāptimamagra
146	12	eti (K′.)	eti	eta
”	22	maha-rṣe	maha-rṣe	maha-rṣī
147	28	brahmaṇām	brahmaṇām	brāhmaṇānām
148	2	brahmāṇas	brahmāṇas	brāhmaṇas
”	17	adya	adya	megha
149	8	tasya (K′.)	tasya	tasyâîva
150	6	anugṛhṇātu	anugṛhṇātu	anugṛhṇīṣva
”	12	sama-saṃgītyā	sama-saṃgītyā	samaṃ saṃgītya
151	5	māriṣā	māriṣā	mārṣā
”	6	sarvi	sarvi	sarve, sarva
”	8	yasyême	yasyême	yasya me
”	12	dṛśyate	dṛśyate	dṛṣṭam abhūt
152	15	śūnya	śūnya	adya
153	10	sama-saṃgītyā	sama-saṃgītyā	samaṃ saṃgītya
”	18	hāyeyu	hāyeyu	tyajeya, tyajeyu, āyeyu
154	6	ha kiṃ pi	ha kiṃ pi	himasmi, hamasmi, hi kaṃ pi, hi kasmi, himasmiṃ
”	27–28	tasya bhagavato	tasya bhagavato	tasmai bhagavate, tasyâîva

155	9	śatebhi (K′.)	śatebhi	śateti
”	22	anugṛhṇātu	anugṛhṇātu	anugṛhṇīṣva
”	29	sama-saṃgītyā	sama-saṃgītyā	samaṃ saṃgītya
156	8	adhyeṣito (K′.)	adhyeṣito	adhyeṣitaṃ
157	19	dharma (K′.)	dharma	mahā-dharma
”	25	tasya bhagavato (K′.)	tasya bhagavato	tasmai bhagavate, tasyâiva bhagavato
158	5	saṃmukham	saṃmukham	(缺)
159	12	sama-saṃgītyā	sama-saṃgītyā	samaṃ saṃgītya
162	14	caturaśīti-kalpa	caturaśīti-kalpa	caturaśīti-koṭī-kalpa
163	13	nayuta (K′.)	nayuta	niyuta
167	17	nâîva	nâîva	nâîtan, nâîvaṃ
169	10	puṣpebhi	puṣpebhi	(缺)
”	23	maraṇânta	maraṇânta	maranam ananta
171	15	āsana	āsana	āsani
173	16	°nirmiṇeyam	°nirmiṇeyam	°nirmiyaṇitvā, °nirminitvā, °nirmiṇitvā, arnimilitvā
”	25	nistīrṇa (K′.)	nistīrṇa	vistīrṇa
174	15	nirodha	nirodha	nubodha
176	22	°grahāyâbh° (K′.)	°grahāyâbh°	°grahāyabh°, °grahābh°
177	23	eṣa eva	*eṣa eva*	eṣâîva (版), eṣâîvaṃ
179	14	tatu	tatu	tatra, tataḥ, na tu

179	19	bodhiyā	bodhiyā	bodhaye
”	24	ājñāta	*ajñāta*	ajñāna (版)
180	13	°ṣamāṇaḥ	°ṣamāṇaḥ	°māṇo, °mānāḥ, °māṇa, °māno
183	18	karonti	karonti	kariṃṣu, karitsu
184	9	jināna teṣāṃ	jināna teṣāṃ	jinasya tasya, jinasya tasyo, jinasya me sya
185	3	kathayāhi	kathayāhi	kathayahi, kathayesi
186	12	yad	yad	(缺)
189	11	”	”	”
190	1–2	abhisaṃbhotsyasi | sa tvam ānanda	abhisaṃbhotsyasi | sa tvam ānanda	(缺)
191	6	tasyāyu	tasy' āyu	āyuṣyu (?)
”	7	yaḥ	yaḥ	saṃ
193	5	vyūhā	vyūhā	vyūto, vyūho
194	6	śrāvakāṇām	śrāvakāṇām	(缺)
195	9	ddiśāsu	ddiśāsu	diśāsu
”	10	yadā	yadā	sadā
”	19	idam	idam	idam iti
196	14	°bhyanumodayiṣyanti	°bhyanumodayiṣyanti	py anumoditaṃ bhaviṣyanti
198	12	āgāḍhataraṃ (K'.)	āgāḍhataraṃ	āgādhataraṃ
”	25	°yuḥ ‖	°yuḥ ‖	°yur iti ‖
202	11	tāvaj jānīyāt	tāvaj jānīyāt	dṛṣṭvā ca punas tasyâivaṃ bhavet

202	24	parama-sandhā-bhāṣita (K′.)	parama-sandhā-bhāṣita	parama-saṃbhā-ṣitaṃ, para-matvā, para-matvāṃ
203	22	pratibādhiṣyanti	pratibādhiṣyanti	prativādiṣyanti
204	14	lenaṃ (K′.)	lenaṃ	layanaṃ
”	15	paṇḍitaḥ	paṇḍitaḥ	sūtram etat, aṃtimaṃ, sūtrimaṃ, atrimaṃ
205	7	tato 'sya ahaṃ (O. K′.) darśiṣye (O.)	tato 'sya ahaṃ darśiṣye	tasyâhaṃ dar-śayiṣye
”	13	eko vihāre (K′.)	*eko vihāre*	eko vihārī (版), varaṃ sa eko, caraṃ sa eko, eko hi vistare, eko vihare, eko hi vihared vana
209	16	imaṃ (K′.)	imaṃ	idaṃ
”	29	bhaviṣyanti	bhaviṣyanti	bhaviṣyantîti
210	19	nayuta (K′.)	nayuta	niyuta
”	26	stūpa-vandanāya	stūpa-vandanāya	stūpaṃ darśa-nāya vanda-nāyai
212	13	ratna	ratna	(缺)
”	29	°bhipralambitāni (K′.)	°bhipralambitāni	°bhipratilambi-tāni
213	15	sparśa (K′.)	sparśa	saṃsparśa
216	17	ca (K′.)	ca	na
217	7	diśa	diśa	diśi, deśa

217	17	cintetha	cintetha	cintetha yūyaṃ
”	”	kulaputrāho	kula-putrā 'ho	kula-putrāḥ
”	18	°hanti vināyakāḥ	°hanti vināyakāḥ	°hati sa nāyakaḥ
”	19	vālikāḥ (K′.)	vālikāḥ	vālukāḥ
220	17	dāsyam	dāsyam	dāsyatva
225	6	sattva-vinayaḥ (K′.)	sattva-vinayaḥ	saṃvinayaḥ
227	9	°to nêti sthavira āha (K′.)	°to nêti | sthavira āha |	°ta, °ta uta, °to neti, °to utteti, °ta utareti
231	24	°valokitā	°valokitā	°valokite
232	17	araṇya-vṛttakāś	araṇya-vṛttakāś	araṇya-cintakāś
233	26	sunirvṛtaḥ (K′.)	sunirvṛtaḥ	ti nirvṛtaḥ
236	3	ṣevate na (K′.)	sevate na	na を缺く
”	16	nimittaṃ gṛhyâbhīkṣṇaṃ	nimittam udgṛhyâbhīkṣṇaṃ (K′.)	yaṃ nimittam udgṛhya
”	24	strī-saṃrāgeṇa |	strī-saṃrāgeṇa |	strī-saṃrāgeṇa sārdhaṃ deśayati |
238	8	gocarā	*gocarā*	gocarām (版)
”	9	varjeta	varjeta	varjayet
”	15	vadhukāś câpi	*vadhukāḥ*	vadhukāṃ (版)
”	17	tebhi	tehi	ca vi.
239	3	naṭebhir	naṭebhir	naṭai
”	4	mukhyā (K′.)	mukhyā	mūcyaṃ, mukhaṃ, mukhyāṃ
”	14	kalpayet	kalpayet	kalpayī

239	19	ajāta sarve (K′.)	*ajāta sarve*	ajātakāś ca (版), ajāte sarve
240	9	manyana-varjitāś (K′.) (版)	*manyana-varjitāṃś*	satyena vivarjit°
”	17	lenaṃ (K′.)	lenaṃ	layanaṃ
241	17	dhārmaśrāv°	dhārmaśrāv°	dharmaśrav°
242	14	anabhyas°	anabhyas°	ananyas°
”	15	praśna	praśna	prasrū, prasna, prasnu, prasnu
”	19	vivarjayeta	vivarjayeta	vivarjayitvā
243	1	kiṃ-cit tatu	kiṃ-cit tatu	kiṃ-ci tu na, kiṃ cā tu na, kiñ-cit tanu
”	3	śayyāsana	śayy'āsana	śayanāsana
”	21	vaktum ‖	vaktum ‖	vaktum iti ‖
245	3	jātu (K′.) (版)	*jātū*	so jātu
246	24	vigraham (K′.)	vigraham	vigraha-vivādam
247	13	rājā (K′.)	rājā	rājaḥ
”	26–27	niḥsaraṇaṃ	niḥsaraṇaṃ	niḥśaraṇaḥ
”	27	nirghātanaṃ	nirghātanaṃ	nirghātano
249	20	rājā 'pi	rājā 'pi	rājo 'pi
251	10	caturṇa	caturṇa	catasraṇāṃ
”	21	anāsravaṃ	anāsravaṃ	anāśravaṃ
253	11	kula-putrā	kula-putrā	(缺)
256	18	viharase	viharasi (K′.) (版、推)	viharati
258	11	triṃśati	triṃśati	triṃśac ca

259	11	ddaśa (K′.)	ddaśa	daśa
”	14	teṣa (K′.)	teṣa	ste, te
”	”	ye ihâdya	ye ihâdya	cêhâdya
260	9	viśāradāḥ ‖ (K′.)	viśāradāḥ ‖	viśāradāḥ iti ‖
262	15	anikṣipta (K′.)	anikṣipta	avikṣipta
264	7	abhisaṃbuddhā	abhisaṃbuddhā	abhisaṃbuddhas
266	4	arthaḥ (K′.)	arthaḥ	artho, athe, arthā, ārtho
”	5	hi	hi	pi
”	13	emeva (K′.)	emeva	evam eva
268	21	yo ’yaṃ (K′.)	yo ’yaṃ	yad ayam
273	6	abhitūrṇā	abhitūrṇā	abhijñātā, avijñātā, abhiraurṇā, abhistutā
274	7	câbhinandanti (K′.)	câbhinandanti	ca nâbhinandanti
285	6	vijñair	vijñair	vijñe, vijñai
”	16	sahasrāṇy	sahasrāṇy	sahasrān
”	”	°nūnakāḥ	°nūnakāḥ	°nūnakān
”	19	niṣevitvā	niṣevitvā	niśrayi
286	4	tāreyaṃ	tāreyaṃ	tārayet
”	23	nirdeśayantaṃ	nirdeśayantaṃ	nirdeśamānaṃ
305	6	ghrāyati		ghrāyati sarvāṇi ca vindati	
308	21	tāni sarvā	tāni sarvā	tāṃś ca sarvān
309	25	ye ke-ci bhikṣū	ye ke-ci bhikṣū	bhikṣu ke-cit su
310	2	bhikṣavo	bhikṣavo	bhikṣūn

311	26	mātrā (K′.)	mātrā	mātyā
”	27	’pi sapta-	’pi sapta	’pi rājānaḥ sapta-
312	8	niścariṣyati ‖	niścariṣyati ‖	niścariṣyatîti ‖
313	18	dharmam ‖	dharmam ‖	dharmam iti ‖
”	25	cyavanty up°	cyavanty up°	cyavante up°
314	19	tiraścayoniṣu	tiraścayoniṣu	tiraścayonau
315	20	saṃpramoṣaṃ	saṃpramoṣaṃ	pramoṣaṃ
316	16	tiraścayoniṣu	tiraścayoniṣu	tiraścayonau
319	5	°svararājasya	°svararājasya	°svararājñaḥ
330	20	ānuśaṃsān	ānuśaṃsān	sasaṃparyāyāṃ, saṃśapayāyaṃ, saṃsāpayāyāṃ
363	5	nāmadheya-grahaṇena	nāmadheya-grahaṇena	nāma-grahaṇena
”	14	sārthaṃ	sārthaṃ	satva-sārthaṃ, sarva-sārthaṃ, °satvaḥ sārthaṃ
387	13	°driyasyâvabhāsam	°driyasyâvabhāsaṃ	°driyātmabhāvasyābhāsam
390	8	teṣāṃ (K′.)	*teṣāṃ*	teṣāṃ sāṃparāyikaṃ (版)

偖て今回改訂をなすに當り、依用せる底本なる既刊の Bibliotheca Buddhica 版本は上述の如く、Kern, 南條兩博士の努力によりて六種の Nepalese MSS. 及び Kashgar MSS. を校合し、最も適當なりと思惟せられたる本文を形成せられたるものであるが、今は MSS. に見らるる一層適切なる個處は總て其の脚註に示せる variants によりて改めて採用

し、不適當と見らるゝ語形、文句は之を割愛して再錄せず。又別に下に記する所の河口氏將來寫眞頒布本(K'.)を參照し、尙ほSikṣāsamuccaya に出づる個處も參照して得る所があつた。

更に gāthā の metre に關しては、如何なる MSS. に依るも整へ難き所が相當あるが、或場合には異例として存置し、或場合には他の多くの例に鑑みて適當と認むるものに改變した。又MSS. 中の字句、語形が互に一致せず、其の孰れが果して原始的のものなるか取捨を決定し難く、又は孰れのMSS. に依るも文意の通ぜざる個所に遭遇せる場合には、西藏譯並びに漢譯法華經によりて經の原旨を勘へ、MSS 中此の經意に最も近似せる字句又は語形を索め、或は其儘採用するに足るべきものが見當らざる場合には、原意に相應せる字句或は語形を想定して梵文の文意を通ぜしめた。

上述せる改訂に際しての資料の中、K'. は、河口慧海氏が滯藏中、Tsang 州、Shālu-dgon-pa (寺) に於て入手將來せられたるもので、貝葉 181 枚より成り、凡そ 1000 年以前の筆寫に係るものと稱せられて居る。初頭に龍樹(或は提婆)の高弟と稱せらるゝ Rāhulabhadra の法華讃頌を載せ、末尾に二首の Śloka を添へて居り、其の體裁及び書體等より見て正しく古への Nepalese MS. と見做すべきものである。然もBibliotheca Buddhica 刊本の依用せる何れの寫本よりも書寫の年代古く、且つ比較的寫誤、誤謬等少く、恐

らくは有識者の手に成れるものと推定せられ、Nepalese MSS.中の白眉と稱するも過言に非ずと信ずる。今回の重訂に當り、此の梵筴によつて既刊梵本中の疑問を消解し、不確實なりし推定を實證し、或は全然是正し得た個處は枚擧に遑がない。前述せる此の梵筴に付せるRāhulabhadraの法華經讃頌及び後記をromanizeして終りに之を紹介する。

次に西藏譯は、主としてSde-dge版に據たが、適切ならずと認めらるゝ個處はSnar-thaṅ版及び支那版を用ゐた。尙ほ西藏文字のtransliterationは別表の如き規定に從つた。

次に漢譯は主として姚秦鳩摩羅什譯の妙法蓮華經を採用した。此の本の原典は現存法華經中、最も成立古く、全く最初の本ならずとするも最も原形に近きものと想定し得るが故である。併乍ら此の譯本の語句が簡略或は達意に過ぎ、若くは全く闕如せる個處は、西晉竺法護譯の正法華經及び隋闍那崛多達摩笈多共譯の添品妙法蓮華經を依用した。尙之等漢譯諸本にも亦た大藏中、刊版によりて互に多少の相異が認められ、漢譯經典と雖も嚴密なる校訂文が確立せりとは云ひ得ざるも、今は大正新脩大藏經に據り、主に高麗本の文を採用したのである。

偖て、本書に於ては今回の重訂に當り、此の經全部に渉りてgāthāのmetreは一々之を檢したのであるが、此の梵本に於ける各parivartaのmetreの種類及び其の頌數は次の如くである。(但しTriṣṭubh及びŚlokaはその數が多

いので、 Triṣṭubh は T. Śloka は Ś. を以て表す)

章番號.

I. 總數 100 頌 (全部 T.)

第一群 56 頌 (1-56) .....T.

第二群 44 頌 (57-100) .....T.

II. 總數 145 頌 (Ś. 19 頌、T. 126 頌)

第一群 21 頌 (1-21) { 初 7 頌 .....Ś. / 後 14 頌 .....T.

第二群 11 頌 (22-32) { 初 8 頌 .....Ś. / 後 3 頌 .....T.

第三群 1 頌 (33) .....T.

第四群 1 頌 (34) .....T.

第五群 3 頌 (35-37) .....T.

第六群 108 頌 (38-145) { 初 4 頌 .....Ś. / 後 104 頌 .....T.

III. 總數 149 頌 (Ś. 6 頌、T. 143 頌)

第一群 22 頌 (1-22) .....T.

第二群 10 頌 (23-32) .....T.

第三群 6 頌 (33-38) .....Ś.

第四群 111 頌 (39-149) .....T.

IV. 總數 62 頌 (一群.....全部 T.)

V. 總數 83 頌 (Ś. 51 頌、T. 32 頌)

第一群 44 頌 (1-44) { 初 12 頌 .....Ś. / 後 32 頌 .....T.

第二群　39 頌 (45-83).....Ś.

VI. 總數 39 頌 (Ś. 7 頌、T. 32 頌)

第一群　9 頌 (1-9) .....T.

第二群　7 頌 (10-16) .....Ś.

第三群　8 頌 (17-24) .....T.

第四群　5 頌 (25-29) .....T.

第五群　10 頌 (30-39) .....T.

VII. 總數 109 頌 (Ś. 18 頌、T. 91 頌)

第一群　7 頌 (1-7) .....T.

第二群　7 頌 (8-14) .....T.

第三群　3 頌 (15-17) .....T.

第四群　3 頌 (18-20) .....T.

第五群　3 頌 (21-23) .....T.

第六群　2 頌 (24-25).....Ś.

第七群　5 頌 (26-30).....Ś.

第八群　4 頌 (31-34) .....T.

第九群　2 頌 (35-36) .....T.

第十群　2 頌 (37-38) .....T.

第十一群　3 頌 (39-41) .....T.

第十二群　2 頌 (42-43) .....T.

第十三群　3 頌 (44-46) .....T.

第十四群　11 頌 (47-57).....Ś.

第十五群　2 頌 (58-59) .....T.

第十六群　50 頌 (60-109) .....T.

VIII. 總數 45 頌 (全部 T.)

第一群 20 頌 (1-20) .....T.

第二群 13 頌 (21-33) ... .T.

第三群 12 頌 (34-45) .....T.

IX. 總數 18 頌 (Ś. 2 頌、T. 16 頌)

第一群 5 頌 (1-5) .....T.

第二群 2 頌 (6-7) .....T.

第三群 4 頌 (8-11) .....T.

第四群 5 頌 (12-16) .....T.

第五群 2 頌 (17-18) .....Ś.

X. 總數 35 頌 (Ś. 22 頌、T. 13 頌)

第一群 15 頌 (1-15) { 初 5 頌 .....Ś. / 後 10 頌 .....T.

第二群 20 頌 (16-35) { 初 17 頌 .....Ś. / 後 3 頌 .....T.

XI. 總數 51 頌 (Ś. 31 頌、T. 18 頌、Śālinī 2 頌)

第一群 41 頌 (1-41) { 初 9 頌 .....T. / 次 2 頌 .....Ś. / 次 4 頌 .....T. / 後 26 頌 .....Ś.

第二群 5 頌 (42-46) .....T.

第三群 2 頌 (47-48) .....Śālinī

第四群 3 頌 (49-51) .....Ś.

XII. 總數 21 頌 (Ś. 19 頌、T. 2 頌)

第一群　1 頌 (1) .....T.

第二群　20 頌 (2-21) {初 1 頌 .....T. / 後19頌 .....Ś.

XIII. 總數 73 頌 (Ś. 18 頌、T. 55 頌)

第一群　25 頌 (1-25) {初18頌 .....Ś. / 後 7 頌 .....T.

第二群　13 頌 (26-38) .....T.

第三群　6 頌 (39-44) .....T.

第四群　29 頌 (45-73) .....T.

XIV. 總數 54 頌 (Ś. 32 頌、T. 22 頌)

第一群　2 頌 (1-2) .....Ś.

第二群　2 頌 (3-4) .....Ś.

第三群　28 頌 (5-32) .....Ś.

第四群　4 頌 (33-36) .....T.

第五群　7 頌 (37-43) .....T.

第六群　11 頌 (44-54) .....T.

XV. 總數 23 頌 (一群、.....全部 T.)

XVI. 總數 62 頌 (Ś. 41 頌、T. 21 頌)

第一群　16 頌 (1-16) .....T.

第二群　20 頌 (17-36) .....Ś.

第三群　26 頌 (37-62) {初21頌 .....Ś. / 後 5 頌 .....T.

XVII. 總數 17 頌 (Ś. 1 頌、T. 16 頌)

第一群　1 頌 (1) .....Ś.

第二群　16 頌 (2-17) .....T.

XVIII. 總數 76 頌 (Ś. 6 頌、T. 70 頌)

第一群　6 頌 (1-6) .....Ś.

第二群　15 頌 (7-21) .....T.

第三群　34 頌 (22-51) .....T.

第四群　9 頌 (52-60) .....T.

第五群　6 頌 (61-66) .....T.

第六群　10 頌 (67-76) .....T.

XIX. 總數 12 頌 (一群、.....全部 T.)

XX. 總數 14 頌 (一群、.....全部 T.)

XXI. 總數 4 頌 (一群、.....全部 Ś.)

XXII. 總數 2 頌 (T. 1 頌、Puṣpitâgrā 1 頌)

XXIII. 無.

XXIV. 總數 33 頌 (一群、.....全部 Vaitālīya)

XXV. 總數 3 頌 (一群、.....全部 Ś.)

XXVI. 無.

XXVII. 無.

卽ち全體で總計 1232 頌あり、その中、Triṣṭubh 914 頌、Śloka 280 頌、Vaitālīya 33 頌、Śālinī 2 頌、Āryā が巻頭及び巻末に各 1 頌、Puṣpitâgrā 1 頌である。但し Triṣṭubh の中で、第 11 parivarta 后半、第 42～第 46 の五頌は頗る異彩あるもので、之に關しては脚註に一應の解說を試みた故、之を參照せられたい。

metre の種類並に頌數は上記の如くであるが、その各

種に就て次に略説する。

(1) Triṣṭubh.

Triṣṭubh と云はば、通常一節十一綴り、四節を以て一頌となして居るものを名づくること明らかであるが、嚴密に云はば、法華經 Nepal 梵本中に用ひられたる Triṣṭubh は Indravajrā – ⌣ – – – ⌣ – ⌣ – ⌣ – ≃ と、Upendravajrā ⌣ – ⌣ – – – ⌣ – ⌣ – ⌣ – ≃ の二種を指すか或は之を少しく廣義に用ゐて前記兩者の混合せる Upajāti を指すべきである。然るに全經を通じて、本書に於て Triṣṭubh と名づけたる gāthā 中には、一節十二綴なる Indravaṃśā – – ⌣ – – – ⌣ – ⌣ – ⌣ – ≃, 及び Vaṃśasthavila ⌣ – ⌣ – – – ⌣ – ⌣ – ⌣ – ≃ の二種をも混じて居る。然も此の兩者が單獨に四節一頌を成すもの極めて稀であり、從てこの一節十二綴りのものと雖も一頌中に兩者を混じて居る所の Jagatī が大部分である。のみならず一節十一綴なる前記 Indravajrā 及び Upendravajrā と、之等一節十二綴なる Indravaṃśā 及び Vaṃśasthavila の四が各頌に雜然として混入して居るものが大部分である。卽ちこの梵本の gāthā の中で、本書に於て Triṣṭubh と名づけたるものは、大別して Upajāti ≃ – ⌣ – – – ⌣ – ⌣ – ⌣ – ≃ と、Jagatī ≃ – ⌣ – – – ⌣ – ⌣ – ⌣ – ⌣ – ≃ とが混然として一頌を形成して居るものであり、從て之を綜合して示さば、≃ – ⌣ – – – ⌣ – ⌣ – (⌣) ≃ なる一節を四節合して一頌を成せるものである。之を本書に於ては便宜上一括して Triṣṭubh と名づけたものである。

(2) Śloka.

此の梵本中、gāthā の中でその數量に於て Triṣṭubh に次ぎ第二に位するは Śloka である。Śloka の最も普通なる形は周知の如く、Pathyā 卽ち ····⌣−−·, ····⌣−⌣·| なる二節十六綴りを二箇、四節を一頌とせるものであり、この梵本の gāthā に於ても勿論之が大多數を占めて居る。併乍ら印度調律家の言ふが如く、亦た實際に於て

Viparīta ····⌣−⌣·, ····⌣−−·|
····⌣−⌣·, ····⌣−−·‖

Capalā ····⌣⌣⌣·, ····⌣−−·|
····⌣⌣⌣·, ····⌣−−·‖

Saitava ····⌣−⌣·, ····⌣−⌣·|
····⌣−⌣·, ····⌣−⌣·‖

等を含む他、又た一頌三十二綴の規定に順ふ以外殆ど metre の規定を脫せんとせるが如き觀ある程度に Vipulā を多少混じて居る。卽ち Vipulā には、

bha-kāra-Vipulā ····−⌣⌣·, ····⌣−⌣·|
····−⌣⌣·, ····⌣−⌣·|

repha-Vipulā ····−⌣−·, ····⌣−⌣·|
····−⌣−·, ····⌣−⌣·‖

na-kāra-Vipulā ····⌣⌣⌣·, ····⌣−⌣·|
····⌣⌣⌣·, ····⌣−⌣·‖

ta-kāra-Vipulā ····−−⌣·, ····⌣−⌣·|
····−−⌣·, ····⌣−⌣·‖

ma-kāra-Vipulā ····−−−·, ····⌣−⌣·|

. . . . – – – –, ... ⏑ – ⏑ –. ‖

sa-kāra-Vipulā . . . . ⏑ ⏑ – –, ... ⏑ – ⏑ –. |

. . . . ⏑ ⏑ – –, ... ⏑ – ⏑ –. ‖

等の種類あり、然もこの梵本の Śloka は確實に之等の規則を踏襲せるものでなく、一、二、三、四節各々定位置に置かれて居ると限らず、之等各様の節が適宜に雜然として混入して居る。斯るものをも凡て Śloka と名づけたのである。但し前言せる如く最も多きは正規の Pathyā である。

(3) Vaitālīya.

之は第 24 parivarta 中の三十三頌全部である。

○○○○○○, – ⏑ –, ⏑ ⏒, ○○○○○○○○, – ⏑ –, ⏑ ⏒ |
6 moras 8 moras

なる二節二個、四節を有する metre であり、概して異例なく、整然たるものと見られる。

(4) Śālinī.

之は第 11 parivarta の第 47, 第 48 の二頌である。

⏒ – –, – – ⏑, – – ⏑, – ⏒

なる節、四節を以て一頌をなすものである。是の如くに作らるゝが正規であるべきであるが、此の梵本の場合には Triṣṭubh を混じて居る。

(5) Puṣpitâgrā.

第 22 parivarta の第 2 頌が之である。

⏑ ⏑ ⏑, ⏑ ⏑ ⏑, – ⏑ –, ⏑ – ⏒, ⏑ ⏑ ⏑, ⏑ – ⏑, ⏑ – ⏑, – ⏑ –, ⏒ |

なる二節二個を以て一頌となすものである。

(6) Āryā.

卷頭及び卷末に一頌宛を有して居るが、通常の如く、

第一節
1 2 3 4 5 6 7 8 |
⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑,⏑⏑⏑ ,⏑⏑⏑⏑ ⏑⏑
⏑⏑— ⏑⏑— ⏑⏑— ⏑⏑— ⏑⏑— ⏑—⏑ ⏑⏑— —
—⏑⏑ —⏑⏑ —⏑⏑ —⏑⏑ —⏑⏑ —⏑⏑
— — ⏑—⏑ — — ⏑—⏑ — — — —
— — — —

第二節
1 2 3 4 5 6 7 8 ‖
同上 同上 同上 同上 同上 ⏑ 同上 同上

なる規定に合せるものである。

以上、本書の metre の種類及びその細別を述べたが、尙ほ gāthā に於ては、metre に制限せらるゝがため特殊の語を使用し、或は音の長短計算上の特殊例を數多く含んで居る。卽ち例へば kṣ, cy, jñ, dhv, pr, rṣ, vy, śm, śr, sth, sp, sv 等は二の consonant の combination であるに拘らず metre を計る上には一の consonant と見るべき場合が多々あり、又例へば aci, atha, adhi, apa, abhi, ava, ima, upa, tada, tahi, diva, nara, pari, pitṛ, pura, pratha, praya, bahu, bhava, yathā, yaśa, vana, vima, vivi, viha, vyapa, śivi, sama, suga, smṛti, hy apa 等の如き二短音は一長音に計る場合が之亦た多々ある。各頌の場合に應じて之等異例を適宜認むべきものである。

一先づ此の梵本の改訂を終了するに當り、尙披見し得ざりし MSS. が二三に留まらないと思ふが、概して現存せる法華經 Nepal 梵本は同一原型より轉寫せしものゝ如

く、他の Nepal 本にも多くの望を囑することを得ず、大同小異であらう。書中疑を存し改訂せざりし處、又は改訂せるも尙ほ意に滿たざる所もあり、更に又た改訂の誤れる場合もあるべく、缺點を看過せる個處もあらうと思はれる。此等につきては尙ほ向後に於て一層深き研究の加へられんことを切望する次第である。

今回の改訂に際し、優れたる梵文寫本を披見參照することを得、又西藏譯本を屢々參考することを得たるは偏に河口慧海氏の雅量に依るもので、爰に銘記して厚く謝意を表す。

昭和十年三月　　著者

研究刊行の便宜の爲に、Bibliotheca Buddhica 版本の御貸與を恭ふした池田澄達先生、並に矢吹慶輝先生に厚く謝意を表し、尙ほ本書の出版に際し、組版、校正、脚註の整備等、刊行に關する諸般の注意と御助力を賜ひ、又寫本及び西藏譯法華經の披見に御盡力を戴いた畏友文學士金山正好氏と文學士清水亮昇氏に甚深の謝意を表す。

土田勝彌

1. 羅睺羅跋陀羅の妙法蓮華讃頌

原本に脱字又は磨滅の字あり、或は寫誤もある様であるが、之等は補充推定して文を作つた。偈文は總てŚloka調である。

namo 'tītânāgata-pratyutpanna-sarva-śrāvaka-pratyekabuddhebhyaḥ ‖

mahā-yāna namas tubhyaṃ sarva-sattva-vimuktaye |
yas tvaṃ samyag-vimuktānāṃ rahasyaṃ karuṇā-mayam ‖1‖
parinirvātu-kāmānāṃ[1] śānti-mārga-gaveṣiṇām |
tvaṃ yānaṃ sarva-sattvānāṃ nirvāhakam anuttamaṃ ‖2‖
śrīmatāṃ[2] loka-nāthānāṃ prāpta-[3]sthāmânvay'ātmanām |
tvam eva sarva-kalyāṇaṃ paramârthāya kalpase ‖3‖
tvaṃ nāthaḥ sarva-sūtrebhyaḥ sarva-buddha-parigrahaḥ |[4]
vaipulya-sūtra-nirdeśaṃ[5] sūtra-rājânunāyakam ‖4‖
tvam evâikam mahā-bodhir buddhānām amitaûjasām |
tvām avāpyâiva nirvānti sarvajña-jñā ~[6] bodhidāḥ ‖5‖
yānaṃ pratyekabuddhānāṃ śrāvakāṇāṃ tathâiva yat |
sarve[7] tvayy avarudhyeran[8] mahā-nadya ivôdadhau ‖6‖[9]
trīṇi yānāni santîti[10] yêyaṃ dharmasya deśanā |
pudgalās tûpacāro 'yaṃ sarvajñānāṃ hitâiṣiṇām ‖7‖

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[1] kāmāṃ MS. [2] °tā MS. [3] sthānân° MS. [4] no daṇḍa MS. [5] °ddeśaṃ MS. [6] to supply na? [7] °va MS. [8] avaruddheran MS. [9] no daṇḍa MS. [10] saṅgīti MS.

viśrāma-sthānam evâitat proktaṃ yānam [1]pṛthak-pṛthak[1]|
tvam eva paramârthāya[2] yānam anyan na vidyate‖ tha ‖8‖
subhikṣa-nagara-prāptyai mahā'ṭavyāṃ puras-kṛtaṃ|
vaiśrāmam apragârthāya deśikenâiva[3] nirmitam‖ tha ‖9‖
loka-dhātuṣu sarvatra buddha-kṣetreṣu ketita[4]|
tena tvam asi saddharma mahā-yāna-vimokṣa-kṛt[5] ‖10‖
tavârthāya mahā-yānāyakāḥ[6]------|
anāryebhyo janebhyaḥ prāg duḥkhāny api sahiṣṇavaḥ[7] ‖11‖
anuśiṣṭā bahu-vidhā prāṇinaḥ sarva-janma[8]|
[9]bhavârthāyâiva [10]satvârtha saśuddhaiḥ[10] karuṇ'ātmakai[11] ‖12‖
bhāṣite[12] tv api tattva-jño nirvṛto[13] 'pi tathāgataḥ|
sa[14] pratijño [15]'py apaitîti[15] tvayy adbhutam idaṃ mahat ‖13‖
yas tv āyasyaty api sakṛd viṣad[16]-āśaya-sampadā|[17]
tasyâpi parinirvāṇaṃ tvam [18]evâmogha[18]-darśana‖ tha ‖14‖
yais tvam ukto 'si satya[19] ye bodhi[20]-vyākṛtās tvayā|
nirnimittā nirālambās te 'nyūnāḥ parama-ṛṣayaḥ ‖15‖
bodhisattvā mahāsattvāḥ sattvârthôdyukta-cetasaḥ|
prajñā-pāramitāṃ câiva tvāṃ câiv' āsādya sarvadā ‖16‖
te ca tvāṃ[21] nâiva paśyanti tvaṃ ca tāṃ nâiva paśyasi|
prapadyante ca te tubhyaṃ tvaṃ câiva vyākaroṣi tān‖ tha ‖17‖

[1....1] pṛthak-athak MS. [2] pamârthāya MS. [3] °neva MS. [4] kecita MS. [5] vṛt MS. [6] °kāḥ‖ tha‖ MS.? and wanting 6 syllables. [7] °ṣṇuvaḥ MS. [8] Sic MS. °nmani? [9] tav°? [10....10] Sic MS. sattvârtha-saṃnaddhaiḥ? [11] Sic MS. °kaiḥ? [12] Sic MS. °ṣate? [13] °rvṛtto MS. [14] Sic. MS. na? [15....15] Sic MS. vyapait?. [16] Sic MS. viśada? [17] no daṇḍa MS. [18....18] evā 'mogha MS. [19] Sic MS. wanting one syllable. yais tv adhimukto 'si satyaṃ? [20] not clear. [21] tvā MS.

na niruddhā na côtpannā yathā māyā-mayāḥ kva-cit|[1]
na niruddhā na côtpannā sarva-sattvās tathā tvayi ‖18‖
prāpt'aiśvaryo 'si sūtrêndra sthitaś câsi na kutra-cit|
nātho 'si sarva-sattvānāṃ na ca lipto 'si keṇa-cit‖ tha ‖19‖
īdṛśair vāk-pathair nnatha[2] gaṇais tvayi mayêritaiḥ|
tvam eva sarva-sattvānām astu nirvāṇam uttamaṃ ‖20‖
Saddharmapuṇḍarīka-stavaḥ[3] samāptaḥ[4] kṛtir ācārya-Rāhula-bhadrasya‖

2. 巻末の後記

Śloka 二頌及び法華經の異名十六を掲げて居るが、偈文は A. 及び W. に同一のものを存し、法華經の異名は、多少の異同はあるが A. K. W. にも存するが故に校訂をなして掲記した。尙ほ法華經の異名は、世親の妙法蓮華經優波提舍卷上(大正藏經第26卷、p. 2[c]～3[a])に掲げたる十七名の中、無量義經を除けるものに吻合するから脚註に參考の爲に採錄した。

aṃgāra-karṣūṃ[5] gāhitvā[6] ākramya kṣura[7]-saṃstaraṃ[8]|
gantavyaṃ kula-putreṇa yatra sūtram idaṃ bhavet ‖1‖
dharma ratnaṃ vilikhyêdaṃ yat puṇyaṃ samupārjitaṃ|
asyâiva dharma-ratnasya jagat tenâstu bhājanaṃ ‖2‖

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[1] no daṇḍa MS. [2] Sic MS. nātha? [3] stava MS. [4] °pta MS. [5] karṣṭaṅ K'. karṣa A. W. [6] Thus A. grāhitvā K'. gāditvā W. [7] Thus K'. khura A. W. [8] Thus A. W. saṃstavaṃ K'.

samāptaṃ Saddharmapuṇḍarīko[1] dharma-paryāyaḥ[2] sūtrânto[3] mahāvaipulyaṃ[4] bodhisattvâvavādaḥ[5] sarva-buddha-parigrahaḥ[6] sarva-buddha-rahasyaṃ[7] sarva-buddha-nigūḍhaṃ[8] sarva-buddha-jāti[9] sarva-buddha-guhya-sthānaṃ[10] sarva-buddha-bodhi-maṇḍaṃ[11] sarva-buddha-dharma-cakra-pravartanaṃ[12] sarva-buddhâika-ghana-śarīraṃ[13] sarvôpāya-kauśalyam[14] eka-yāna-nirdeśaṃ[15] paramârtha-nirhāra-nirdeśam[16] iti ‖

samvat 191 kārttika-śu(kla)-ṣaṣṭhyāṃ aṅgāra-dine rājâdhirāja[17]

(以下闕)

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[1] Sic K. °kaṃ K′. A. W. 第十六、妙法蓮華經。 [2] Sic K. °yaṃ K′. A. W. 第十七、最上法門。 [3] Sic K. °taṃ K′. A. W. 第二、最勝修多羅。 [4] 第三、大方廣經。 [5] Sic K. °daṃ K′. A. W. 第四、教菩薩法。 [6] Sic K. °haṃ K′. A. W. 第五、佛所護念。 [7] 第六、一切諸佛秘密法。 [8] 第七、一切諸佛之藏。 [9] Thus A. K. W. °tiṃ K′. 第九、能生一切諸佛經。 [10] 第八、一切諸佛秘密處。 [11] 第十、一切諸佛之道場。 [12] 第十一、一切諸佛所轉法輪。 [13] 第十二、一切諸佛堅固舍利。 [14] 第十三、一切諸佛大巧方便經。 [15] Thus K′. A. °śaḥ K. Ca. W. 第十四、說一乘經。 [16] Thus K′. A. °śaś ceti K. °śas iti W. 第十五、第一義住。 [17] Sic MS.

凡　例

(1) 文法上の略語

1.	1st person 一人稱
2.	2nd person 二人稱
3.	3rd person 三人稱
nom.	nominative case 體格
acc.	accusative case 業格
inst.	instrumental case 具格
dat.	dative case 爲格
abl.	ablative case 從格
gen.	genitive case 屬格
loc.	locative case 於格
voc.	vocative case 呼格
sg.	singuler 單數
pl.	plural 複數
m.	masculine gender 男姓
n.	neuter gender 中姓
f.	feminine gender 女姓
ātm.	ātmanepada 爲自言
adv.	adverb 副詞
aor.	aorist 不定過去
caus.	causative 使役法

comp. compound 合成語

fut. future 未來

ger. gerund 動名詞

opt. optative 願望法

part. participle 分詞

paras. parasmaipada 爲他言

pot. potential 可能法

ppp. past passive participle 過去受働分詞

pres. prasent tens 現在

Pkt. prākrit 俗語

Skt. saṃskrit 雅語

Bud. Skt. Buddhist sanskrit 佛教梵語

現. 現在

現分. 現在分詞

過能分. 過去能働分詞

(2) 略　　符

A. Royal Asiatic Society, London 所藏寫本

B. British Museum 所藏寫本

Ca. Cambridge University Library 所藏第1682寫本

Cb. Cambridge University Library 所藏第1683寫本

K. 河口慧海氏所藏寫本

K′. 河口慧海氏將來寫本(寫眞版)

O. Kashgar出土諸寫本の總稱N. F. Petrovskij氏所藏

P. Ph. Ed. Foucaux氏出版のnāgarī版本(信解品)

W.　Watters 氏所藏寫本

M.C.　Metri Causa＝on account of metre 調律のために

Tib.　Tibetan translation (西藏譯法華經)

版本.　Nanjo & Kern; Bibliotheca Buddhica 版本

出版者.　南條氏及び Kern 氏

版本版者　同上

脚註　Bibliotheca Buddhica 版本の脚註

(妙)　姚秦鳩摩羅什譯. 妙法蓮華經

(正)　西晉竺法護譯. 正法華經

(添)　隋闍那崛多達摩笈多共譯. 添品妙法蓮華經

(3) 西藏文字の字譯表

ཀ · ཁ · ག · ང།	ཅ · ཆ · ཇ · ཉ།	ཏ · ཐ · ད · ན།
ka, kha, ga, ṅa.	*ca, cha, ja, ña.*	*ta, tha, da, na.*
པ · ཕ · བ · མ།	ཙ · ཚ · ཛ · ཝ།	ཞ · ཟ · འ · ཡ།
pa, pha, ba, ma.	*tsa, tsha, dza, va.*	*sha. za, ha, ya.*
ར · ལ · ཤ · ས།	ཧ · ཨ།	
ra, la. śa, sa.	*ha, a.*	

SADDHARMAPUṆḌARĪKA-SŪTRAM

1

NIDĀNA-PARIVARTO NĀMA PRATHAMAḤ

oṃ namaḥ sarva-buddha-bodhisattvebhyaḥ| namaḥ sarva-tathāgata-pratyekabuddh'ārya-śrāvakebhyo 'tītânāgata-pratyutpannebhyaś ca bodhisattvebhyaḥ‖

[1]vaipulya-sūtra-rājaṃ paramârtha-nayâvatāra-nirdeśam |
Saddharmapuṇḍarīkaṃ sattvāya mahā-pathaṃ vakṣye ‖

evaṃ mayā śrutam| ekasmin samaye bhagavān Rājagṛhe viharati sma Gṛdhrakūṭe parvate mahatā bhikṣu-saṃghena sārdhaṃ dvādaśabhir bhikṣu-śataiḥ sarvair arhadbhiḥ kṣīṇ'āsravair niḥkleśair vaśībhūtaiḥ suvimukta-cittaiḥ suvimukta-prajñair ājāneyair mahā-nāgaiḥ kṛta-kṛtyaiḥ kṛta-karaṇīyair apahṛta-bhārair anuprāpta-svakârthaiḥ parikṣīṇa-bhava-saṃyojanaiḥ samyag-ājñā-suvimukta-cittaiḥ sarva-ceto-vaśitā-parama-pāramitā-prāptair abhijñānâbhijñātair mahā-śrāvakaiḥ| tad-yathā| āyuṣmatā c' Ājñātakauṇḍinyena āyuṣmatā cÂśvajitā āyuṣmatā ca Bāṣpeṇa āyuṣmatā ca Mahānāmnā āyuṣmatā ca Bhadrikeṇa āyuṣmatā ca Mahākāśyapena āyuṣmatā cÔruvilvākāśyapena āyuṣmatā ca Nadīkāśyapena āyuṣmatā ca Gayākāśyapena āyuṣmatā ca Śāriputreṇa āyuṣmatā ca Mahāmaudgalyāyanena āyuṣmatā ca Mahākātyāyanena āyuṣmatā cÂniruddhena āyuṣmatā ca Revatena āyuṣmatā ca Kapphinena āyuṣmatā ca Gavāṃpatinā āyuṣmatā ca Pilindavatsena āyuṣmatā ca Bakkulena āyuṣmatā ca Mahākauṣṭhilena āyuṣmatā ca Bharadvājena

[1] Ārya 訓なり。

āyuṣmatā ca Mahānandena āyuṣmatā cÔpanandena āyuṣmatā ca Sundaranandena āyuṣmatā ca Pūrṇamaitrāyaṇīputreṇa āyuṣmatā ca Subhūtinā āyuṣmatā ca Rāhulena | ebhiś cânyaiś ca mahā-śrāvakaiḥ | āyuṣmatā c'Ānandena śaikṣeṇa | anyābhyāṃ ca dvābhyām bhikṣusahasrābhyāṃ śaikṣâśaikṣābhyām | Mahāprajāpatī-pramukhaiś ca ṣaḍbhir bhikṣuṇī-sahasraiḥ | Yaśodharayā ca bhikṣuṇyā Rāhula-mātrā saparivārayā | aśītyā ca bodhisattva-sahasraiḥ sārdhaṃ sarvair avaivartikair (1eka-jāti-pratibaddhair yad utâ1)nuttarāyāṃ samyak-sambodhau dhāraṇī-pratilabdhair mahā-pratibhāna-pratiṣṭhitair avaivartya-dharmacakra-pravartakair bahu-buddha-śata-sahasra-paryupāsitair bahu-buddha-śata-sahasrâvaropita-kuśala-mūlair buddha-śata-sahasra-saṃstutair maitrī-paribhāvita-kāya-cittais tathāgata-jñānâvatāraṇa-kuśalair mahā-prajñaiḥ prajñā-pāramitā-gatiṃ-gatair bahu-loka-dhātu-śata-sahasra-viśrutair bahu-prāṇi-koṭī-nayuta-śata-sahasra-saṃtārakaiḥ | tad-yathā | Mañjuśriyā ca kumāra-bhūtena bodhisattvena mahāsattvenÂvalokiteśvareṇa ca Mahāsthāmaprāptena ca Sarvārthanāmnā ca Nityodyuktena cÂnikṣiptadhureṇa ca Ratnapāṇinā ca Bhaiṣajyarājena ca Bhaiṣajyasamudgatena ca Vyūharājena ca Pradānaśūreṇa ca Ratnacandreṇa ca Ratnaprabheṇa ca Pūrṇacandreṇa ca Mahāvikrāmiṇā cÂnantavikrāmiṇā ca Trailokyavikrāmiṇā ca Mahāpratibhānena ca Satatasamitābhiyuktena ca Dhāraṇīṃdhareṇa cÂkṣayamatinā ca Padmaśriyā ca Nakṣatrarājena ca Maitreyeṇa ca bodhisattvena mahāsattvena Siṃhena ca bodhisattvena mahāsattvenā | Bhadrapāla-pūrvaṃ-gamaiś ca ṣoḍaśabhiḥ sat-puruṣaiḥ sārdham | tad-yathā | Bhadrapālena ca Ratnākareṇa ca Susārthavāhena ca Naradattena ca Guhyaguptena ca Varuṇadattena cÊṇdradattena cÔttaramatinā ca Viśeṣamatinā ca Vardhamānamatinā cÂmoghadarśinā ca Susamprasthitena ca

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(1....1) 此の文は Tib. になし。後に添加せる文なりと考へらる。而して次の句を anuttarāyāḥ samyaksaṃbodheḥ に作りしもの三本あり。此は前揭の文を加へざりし時の文句なり。Tib. 亦是の如し。然るに前揭の句を加へたる時は文法上の必要より現文の如く anuttarāyāṃ samyak-sambodhau と改めたるものなるべし。

Suvikrāntavikrāmiṇā cÂnupamamatinā ca Sūryagarbheṇa ca Dharaṇīṃ-dhareṇa ca| evaṃ pramukhair aśītyā ca bodhisattva-sahasraiḥ sārdham| Śakreṇa ca devānām indreṇa sārdhaṃ viṃśati-devaputra-sahasra-parivāreṇa| tad-yathā| Candreṇa ca devaputreṇa Sūryeṇa ca devaputreṇa Samantagandhena ca devaputreṇa Ratnaprabheṇa ca devaputreṇÂvabhāsaprabheṇa ca devaputreṇa| evaṃ pramukhair viṃśatyā ca devaputra-sahasraiḥ| caturbhiś ca mahā-rājaiḥ sārdhaṃ triṃśad-devaputra-sahasra-parivāraiḥ| tad-yathā| Virūḍhakena ca mahārājena VirūpÂkṣeṇa ca mahā-rājena Dhṛtarāṣṭreṇā ca mahā-rājena Vaiśravaṇena ca mahā-rājena Īśvareṇa ca devaputreṇa Maheśvareṇa ca devaputreṇa triṃśad-devaputra-sahasra-parivārābhyām| brahmaṇā ca sahāṃ-patinā sārdhaṃ dvādaśa-brahmakāyika-devaputra-sahasra-parivāreṇa| tad-yathā| Śikhinā ca brahmaṇā Jyotiṣprabheṇa ca brahmaṇā| evaṃ pramukhair dvādaśa-bhiś ca brahmakāyika-devaputra-sahasraiḥ| aṣṭābhiś ca nāga-rājaiḥ sārdhaṃ bahu-nāga-koṭī-śata-sahasra-parivāraiḥ| tad-yathā| Nandena ca nāga-rājenÔpanandena ca nāga-rājena Sāgareṇa ca Vāsukinā ca Takṣakeṇa ca Manasvinā cÂnavataptena cÔtpalakena ca nāga-rājena| caturbhiś ca kiṃnara-rājaiḥ sārdhaṃ bahu-kiṃnara-koṭī-śata-sahasra-parivāraiḥ| tad-yathā| Drumeṇa ca kiṃnara-rājena Mahādharmeṇa ca kiṃnara-rājena Sudharmeṇa ca kiṃnara-rājena Dharmadhareṇa ca kiṃnara-rājena| caturbhiś ca gandharva-kāyika-devaputraiḥ sārdhaṃ bahu-gandharva-śata-sahasra-parivāraiḥ| tad-yathā| Manojñena ca gandharveṇa Manojñasvareṇa ca Madhureṇa ca Madhurasvareṇa ca gandharveṇa| caturbhiś câsurêndraiḥ sārdhaṃ bahv-asura-koṭī-śata-sahasra-parivāraiḥ| tad-yathā| Balinā câsurêndreṇa Kharaskandhena câsurêndreṇa Vemacitriṇā câsurêndreṇa Rāhuṇā câsurêndreṇa| caturbhiś ca garuḍêndraiḥ sārdhaṃ bahu-garuḍa-koṭī-śata-sahasra-parivāraiḥ| tad-yathā| Mahātejasā ca garuḍêndreṇa Mahākāyena ca Mahāpūrṇena ca Maharddhiprāptena ca garuḍêndreṇa| rājñā cÂjātaśatruṇā Māgadhena Vaidehī-putreṇa sārdham‖

tena khalu punaḥ samayena bhagavāṃś catasṛbhiḥ parṣadbhiḥ parivṛtaḥ puras-kṛtaḥ sat-kṛto guru-kṛto mānitaḥ pūjito 'rcito 'pacāyito mahā-nirdeśaṃ nāma dharma-paryāyaṃ sūtrāntaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ bhāṣitvā tasminn eva mahā-dharm'āsane paryaṅkam ābhujyânanta-nirdeśa-pratiṣṭhānaṃ nāma samādhiṃ samāpanno 'bhūd aniñjamānena kāyena sthito 'niñja-prāptena ca cittena| samanantara-samāpannasya khalu punar bhagavato māndārava-mahā-māndāravāṇāṃ mañjūṣaka-mahā-mañjūṣakāṇāṃ divyānāṃ puṣpāṇām mahat puṣpa-varṣam abhiprāvarṣat bhagavantaṃ tāś ca catasraḥ parṣado 'bhyavākirat[1] sarvāvac ca buddha-kṣetraṃ ṣaḍ-vikāraṃ prakampitam abhūc calitaṃ sampracalitaṃ vedhitaṃ sampravedhitaṃ kṣubhitaṃ samprakṣubhitam‖ tena khalu punaḥ samayena tasyāṃ parṣadi bhikṣu-bhikṣuṇy-upāsakôpāsikā-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyāḥ saṃnipatitā 'bhūvan saṃniṣaṇṇā rājānaś ca maṇḍalino bala-cakra-vartinaś catur-dvīpaka-cakra-vartinaś ca te sarve saparivārā bhagavantaṃ vyavalokayanti sm'āścarya-prāptā adbhuta-prāptā audbilya-prāptāḥ‖

atha khalu tasyāṃ velāyāṃ bhagavato bhrū-vivarântarād ūrṇā-kośād ekā raśmir niścaritā| sā pūrvasyāṃ diśy aṣṭādaśa-bahu-kṣetra-sahasrāṇi prasṛtā| tāni ca sarvāṇi buddha-kṣetrāṇi tasyā raśmeḥ prabhayā suparisphuṭāni saṃdṛśyante sma yāvad avīcir mahā-nirayo yāvac ca bhavâgraṃ| ye ca teṣu buddha-kṣetreṣu ṣaṭsu gatiṣu sattvāḥ saṃvidyante sma te sarve 'śeṣeṇa saṃdṛśyante sma| ye ca teṣu buddha-kṣetreṣu buddhā bhgavantas tiṣṭhanti dhriyante yāpayanti ca te 'pi sarve saṃdṛśyante sma| yaṃ ca te buddhā bhagavanto dharmaṃ deśayanti sa ca sarvo nikhilena śrūyate sma| ye ca teṣu buddha-kṣetreṣu bhikṣu-bhikṣuṇy-upāsakôpāsikā yogino yog'ācārāḥ[2] prāpta-phalāś câprāpta-phalāś ca te 'pi sarve saṃdṛśyante sma| ye ca teṣu buddha-kṣetreṣu bodhisattvā

[1] 版本には abhyavakirat とあるも、imperfect 3. sg. なるを以て今の如く改む。 [2] yogino yog'ācārāḥ は、兩者同意味にして重複なり。Tib. には一のみ。說明の爲に入れたるものなるべし。

mahāsattvā aneka-vividha[1]-śravaṇ'ārambanâdhimukti-hetu-kāraṇair upāya-kauśalyair bodhisattva-caryāṃ caranti te 'pi sarve saṃdṛśyante sma| ye ca teṣu buddha-kṣetreṣu buddhā bhagavantaḥ parinirvṛtās te 'pi sarve saṃdṛśyante sma| ye ca teṣu buddha-kṣetreṣu parinirvṛtānāṃ buddhānāṃ bhagavatāṃ dhātu-stūpā râtna-mayās te 'pi sarve saṃdṛśyante sma‖

atha khalu Maitreyasya bodhisattvasya mahāsattvasyâitad abhūt| mahā-nimittaṃ prātihāryaṃ batêdaṃ tathāgatena kṛtam| ko nv atra hetur bhaviṣyati kiṃ kāraṇaṃ yad bhagavatêdam evaṃ-rūpaṃ mahā-nimittaṃ prātihāryaṃ kṛtam| bhagavāṃś ca samādhiṃ samāpannaḥ| imāni câivaṃ-rūpāṇi mah'āścaryâdbhutâcintyāni maha-rddhi-prātihāryāṇi saṃdṛśyante sma| kiṃ nu khalv aham etam arthaṃ paripraṣṭavyaṃ paripṛccheyam| ko nv atra samarthaḥ syād etam arthaṃ visarjayitum| tasyâitad abhūt| ayaṃ Mañjuśrīḥ kumāra-bhūtaḥ pūrva-jina-kṛtâdhikāro 'varopita-kuśala-mūlo bahu-buddha-paryupāsitaḥ| dṛṣṭa-pūrvāṇi cânena Mañjuśriyā kumāra-bhūtena pūrvakāṇāṃ tathāgatānām arhatāṃ samyak-sambuddhānām evaṃ-rūpāṇi nimittāni bhaviṣyanti| anubhūta-pūrvāṇi ca mahā-dharma-sāṃkathyāni| yan nv ahaṃ Mañjuśriyaṃ kumāra-bhūtam etam arthaṃ paripṛccheyaṃ‖

tāsāṃ catasṛṇāṃ parṣadāṃ bhikṣu-bhikṣuṇy-upāsakôpāsikānāṃ bahūnāṃ ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyāṇām imam evaṃ-rūpaṃ bhagavato mahā-nimittaṃ prātihāryâvabhāsaṃ dṛṣṭv' āścarya-prāptānām adbhuta-prāptānāṃ kautūhala-prāptānām etad abhavat| kiṃ nu khalu vayam imam evaṃ-rūpaṃ bhagavato maha-rddhi-prātihāryâvabhāsaṃ kṛtaṃ paripṛcchema‖

atha khalu Maitreyo bodhisattvo mahāsattvas tasminn eva kṣaṇa-lava-muhūrte[2] tāsāṃ catasṛṇāṃ parṣadāṃ cetasâiva cetaḥ-parivitarkam

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[1] 版本には vividhā とあるも、K'. に vividha とあるを採る。 [2] 版本には muhūrtena とあるも、instr. sg. にては前の tasmin に合せず、故に K'. に muhūrte (loc. sg.) とあるを採る。

ājñāy' ātmanā ca dharma-saṃśaya-prāptas tasyāṃ velāyāṃ Mañjuśriyaṃ kumāra-bhūtam etad avocat | ko nv atra Mañjuśrīḥ hetuḥ kaḥ pratyayo yad ayam evaṃ-rūpa āścaryâdbhuto bhagavata rddhy-avabhāsaḥ kṛta imāni câṣṭādaśa-buddha-kṣetra-sahasrāṇi vicitrāṇi darśanīyāni parama-darśanīyāni tathāgata-pūrvaṃ-gamāni tathāgata-parināyakāni saṃdṛśyante ‖

atha khalu Maitreyo bodhisattvo mahāsattvo Mañjuśriyaṃ kumāra-bhūtam ābhir gāthābhir adhyabhāṣata ‖

[1]kiṃ kāraṇaṃ Mañjuśirī iyaṃ hi
raśmiḥ pramuktā nara-nāyakena |
prabhāsayantī bhramukântarātu
ūrṇāya kośād iyam eka-raśmiḥ ‖1‖
māndāravāṇāṃ ca mahanta-varṣaṃ
puṣpāṇi muñcanti surāḥ suhṛṣṭāḥ |
mañjūṣakāṃś candana-cūrṇa-miśrān
divyān sugandhāṃś ca mano-ramāṃś ca ‖2‖
yehī mahī śobhati 'yaṃ samantāt
parṣāś ca catvāra sulabdha-harṣāḥ |
sarvaṃ ca[2] kṣetraṃ imu saṃprakampitaṃ
ṣaḍbhir vikārehi subhīṣma-rūpam ‖3‖
sā câiva raśmī purimā-diśāya
aṣṭādaśa-kṣetra-sahasra-pūrṇā[3] |
avabhāsayī eka-kṣaṇena sarve
suvarṇa-varṇā iva bhānti[4] kṣetrā[5] ‖4‖
yāvān avīcī paramaṃ bhavâgraṃ

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[1] Triṣṭubh なり。 [2] kṣa の前の母音は位置に由て長きが普通なれど今の場合は短音に計算せざる可らず。 [3] 版本には °ṇāḥ とあるも、こゝは raśmī (f. nom. sg.) を形容するものなるを以て f. nom. sg. ならざる可からず。 [4] bhānti は版本には bhonti の形を採れども K'. には O. と同じく bhānti に作り、Tib. に mdses (美し) とあるを以て此の形を採る。 [5] 版本には kṣeṭrāḥ とあるも、n. なるを以て本來は kṣetrāṇi にして之を略したるものなる故 kṣetrā を可とす。varṇā 亦同じく °ṇāni の略なること勿論なり。

kṣetreṣu yāvanti[1] ca teṣu sattvāḥ |
ṣaṭsū gatīṣū tahi vidyamānāḥ[2]
cyavanti ye câpy upapadyi[3] tatra ‖5‖
karmāṇi citrā vividhāni teṣāṃ
gatīṣu dṛśyanti sukhā dukhā ca |
hīnā[4] praṇītā tatha madyamā[5] ca
iha sthito addaśi sarvam etat ‖6‖
buddhāṃś ca paśyāmi narêndra-siṃhān
prakāśayanto vivaranti[6] dharmam[7] |
praśāsamānān bahu-sattva-koṭīḥ
udāharanto madhura-svarāṃ giram ‖7‖
gambhīra-nirghoṣam udāram adbhutaṃ
muñcanti kṣetreṣu svaka-svakeṣu |
dṛṣṭānta-hetū-nayutāna koṭibhiḥ
prakāśayanto imu[8] buddha-dharmam ‖8‖
duḥkhena sampīḍita ye ca sattvā
jātī-jarā-khinna-manā ajānakāḥ[9] |
teṣāṃ prakāśenti praśānta-nirvṛtiṃ
duḥkhasya anto ayu bhikṣave'ti ‖9‖
udāra-sthāmâdhigatāś[10] ca ye narāḥ
puṇyair upetās tatha buddha-darśanaiḥ |
pratyeka-yānaṃ ca vadanti teṣāṃ

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[1] 次の男性名詞 sattvāḥ に係れば yāvanto の略形 yāvantu と讀むを可とす。併ら sattva は中性にも用ふるが故に筆者は恐らく此に合せんとして中性の yāvanti に作りしものか、然るときは sattvā, vidyamānā (次の行) に作らざる可らず。 [2] M.C. 版本には vidyāmānāḥ とあり。 [3] 版本に °dya とあれども之にては意義を成さざれば K'. に依て改めたり、單數語形を複數に用ゐたり。 [4] 版本には hīnāḥ とあるも、karmāṇi (n. nom. pl.) に係るを以て、°nāni を可とし、之を略して今の如く改む。 [5] [4] に同じ。 [6] 版本に vicaranti とあるは「考察す」の意にして、(妙) には演説と翻じ、Tib. には rnam-par dbye-ba とあるを以て今の如くなすを可とすべし。 [7] Tib. に依れば dharmatām (B. Ca.) を採るべし。 [8] 版本には °yantānimu とあるも、前々行の muñcanti の主格なれば今の如く改めたり、prakāśayanto imaṃ の略なり。 [9] 版本には ajñānakāḥ とあるも Pāli の用法及 O.K'. に同じく今の如く改む。 [10] 版本には abhi° とあるも O.K'. に adhigatāś とあるが可。

saṃvarṇayanto ima dharma-netrīm ‖10‖
ye câpi anye sugatasya putrā
anuttaraṃ[1] jñāna gaveṣamāṇāḥ |
vividhāṃ kriyāṃ kurviṣu sarva-kālaṃ
teṣāṃ pi bodhīya vadanti varṇaṃ ‖11‖
śṛṇomi paśyāmi ca Mañjughoṣa
iha sthito īdṛśakāni tatra|
anyā[2] viśeṣāṇa[3] sahasra-koṭyaḥ
pradeśa-mātraṃ tatu[4] varṇayisye ‖12‖
paśyāmi kṣetreṣu bahūṣu câpi
ye bodhisattvā yatha Gaṅga-vālikāḥ |
koṭī-sahasrāṇi analpakāni
vividhena vīryeṇa janenti bodhim ‖13‖
dadanti dānāni tathâiva ke-cid
dhanaṃ hiraṇyaṃ rajataṃ suvarṇam |
muktā-maṇiṃ śaṅkha-śilā-pravāḍaṃ
dāsāṃś ca dāsī-ratha-aśva-eḍakān ‖14‖
śivikās tathā ratna-vibhūṣitāś ca
dadanti dānāni prahṛṣṭa-mānasāḥ |
pariṇāmayanto iha agra-bodhau
vayaṃ hi yānasya bhavema lābhinaḥ ‖15‖
traidhātuke śreṣṭha-viśiṣṭa-yānaṃ
yad buddha-yānaṃ sugatehi varṇitam |
ahaṃ pi tasyo bhavi kṣipra-lābhī
dadanti dānāni im' īdṛśāni ‖16‖
catur-hayair yukta-rathāṃś ca ke-cit

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[1] 版本には °rāṃ とあるも K'. は °ttaraṃ なり、jñāna が n. acc. sg. なるを以て今の如く改む。 [2] 版本には anye とあるも koṭyaḥ が f. acc. pl. なるを以てこゝも f. acc. pl. なるを要す。 [3] 版本には viśeṣena とあるも「殊勝事の千億」の意なるを以て viśeṣāṇāṃ の略と見て今の如くするを可とす。K'. 亦然り。 [4] 版本には tu hi とあるも K'. tanu. Tib. de-dag-las ni「それらから」の意なるを以て今の如くするを可とす。

savedikān puṣpa-dhvajair alaṅkṛtān |
savaijayantān ratanā-mayāni
dadanti dānāni tathâiva ke-cit ‖17‖
dadanti putrāṃś ca tathâiva putrīḥ
priyāṇi māṃsāni dadanti ke-cit |
hastāṃś ca pādāṃś ca dadanti yācitāḥ
paryeṣamāṇā imam agra-bodhim ‖18‖
śirāṃsi ke-cin nayanāni ke-cid
dadanti ke-cit pravar'ātmabhāvān |
dattvā ca dānāni prasanna-cittāḥ
prārthenti jñānaṃ hi tathāgatānām ‖19‖
paśyāmy ahaṃ Mañjuśirī kahiṃ-cit
sphītāni rājyāni vivarjayitvā[1] |
antaḥpurān dvīpa tathâiva sarvān
amātya-jñātīṃś ca vihāya sarvān ‖20‖
upasaṃkramī loka-vināyakeṣu
pṛcchanti dharmaṃ pravaraṃ śivāya |
kāṣāya-vastrāṇi ca prāvaranti
keśāṃś ca śmaśrūṇy avatārayanti ‖21‖
kāṃś-cic ca paśyāmy ahu bodhisattvān
bhikṣū samānāḥ pavane vasanti |
śūnyāny araṇyāni niṣevamāṇān
uddeśa-svādhyāya-ratāṃś ca kāṃś-cit ‖22‖
kāṃś-cic ca paśyāmy ahu bodhisattvān
giri-kandareṣu praviśanti dhīrāḥ |
vibhāvayanto imu buddha-jñānaṃ
paricintayanto hy upalakṣayanti ‖23‖
utsṛjya kāmāṃś ca aśeṣato 'nye
paribhāvit'ātmāna viśuddha-gocarāḥ |

[1] 版本には visarjayitvā とあるも．意味の上より K'. の vivarj° を採る。

abhijña-pañcêha ca sparśayitvā
vasanty araṇye sugatasya putrāḥ ‖24‖
pādaiḥ samaiḥ sthitv' iha ke-ci dhīrāḥ
kṛtâñjalī saṃmukhi[1] nāyakānām |
abhistavantîha harṣaṃ janitvā
gāthā-sahasrehi jinêndra-rājam ‖25‖
smṛtimanta dāntāś ca viśāradāś ca
sūkṣmāṃ cariṃ ke-ci prajānamānāḥ |
pṛcchanti dharmaṃ dvi-padôttamānāṃ
śrutvā ca te dharma-dharā bhavanti ‖26‖
paribhāvit'ātmāna jinêndra-putrān
kāṃś-cic ca paśyāmy ahu tatra-tatra |
dharmaṃ vadanto bahu-prāṇa-koṭināṃ
dṛṣṭānta-hetū-nayutair anekaiḥ ‖27‖
prāmodya-jātāḥ pravadanti dharmaṃ
samādapento bahu-bodhisattvān |
nihatya māraṃ sabalaṃ savāhanaṃ
parāhananti[2] imu dharma-dundubhim ‖28‖
paśyāmi kāṃś-cit sugatasya śāsane
saṃpūjitān nara-maru-yakṣa-rākṣasaiḥ |
avismayantān[3] sugatasya putrān
anunnatāñ śānta-praśānta-cārīn ‖29‖
vana-ṣaṇḍa niśrāya tathā 'nya bhūyo[4]
avabhāsu kāyātu pramuñcamānāḥ |
abhyuddharanto narakeṣu sattvāṃs

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[1] 版本に asiṃmukha とあるも metre に違し、且意味通ぜず、依つて O. の saṃmukha より推して「面前にて」の意なる saṃmukhe の略として metre の爲今の如く改む。 [2] M.C. 版本に °nti· とあるも O.K'. と同じく今の如く改めたり。 [3] 版本には suvism° とあるも「慢じて」にては意味通ぜず。K'. に avism° とあり、Tib. に bsñems-med とあるに依り、今の如く改めたり。su と a と書體の類似より來れる寫誤なるべし。 [4] 版本には rūpā とあるも、K'. bhūyo とあり、この方意味明かなり。

tāṃś câîva bodhāya samādapenti ‖30‖
vīrye sthitāḥ ke-ci jinasya putrā
middhaṃ jahitvā ca aśeṣato 'nye |
caṅkramya-yuktāḥ pavane vasanti
vīryeṇa te prasthita agra-bodhim ‖31‖
ke-cic ca[1] rakṣanti sadā viśuddhaṃ
śīlaṃ akhaṇḍaṃ maṇi-ratna-sādṛśam |
paripūrṇa-cārī ca bhavanti tatra
śīlena te prasthita agra-bodhim ‖32‖
kṣāntī-balā ke-ci jinasya putrā
adhimāna-prāptāna kṣamanti bhikṣuṇām |
ākrośa-paribhāṣa tathâîva tarjanāṃ
kṣāntyā hi te prasthita agra-bodhim ‖33‖
kāṃś-cic ca paśyāmy ahu bodhisattvān
krīḍā-ratiṃ sarva vivarjayitvā |
bālān sahāyān parivarjayitvā
āryeṣu ´saṃsarga-ratān samāhitān ‖34‖
vikṣepa-cittaṃ ca vivarjayantān
ekâgra-cittān vana-kandareṣu |
dhyāyanta varṣāṇa sahasra-koṭyo[2]
dhyānena te prasthita agra-bodhim ‖35‖
dadanti dānāni tathâîva ke-cit
saśiṣya-saṃgheṣu jineṣu saṃmukham |
khādyaṃ ca bhojyaṃ ca tathā 'nna-pānaṃ
gilāna-bhaiṣajya-bahū analpakam ‖36‖
vastrāṇa koṭī-śata te dadanti
sahasra-koṭī-śata-mūlya ke-cit |

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[1] 版本には ye câtra とあるも、K'. には ke-cic ca とあり、前後の文意より見て今の如くするを可とす。 [2] 版本には koṭyā (instr.) とあるも、これは「百億歳の間」の意にして時を現す場合には通常副詞的に acc. を用ふ。koṭyo は acc. pl. なり。

anargha-mūlyāṃś ca dadanti vastrā[1]
saśiṣya-saṃghāna jināna saṃmukham ‖37‖
vihāra-koṭī-śata kārayitvā
ratnā-mayāṃś co tatha candanā-mayān |
prabhūta-śayy'āsana-maṇḍitāṃś ca
niryātayanto sugatāna saṃmukham ‖38‖
ārāma cokṣāṃś ca mano-ramāṃś ca
phalair upetān kusumaiś ca citraiḥ |
divā-vihārârtha dadanti ke-cit
saśrāvakāṇāṃ puruṣa-ṛṣabhāṇām ‖39‖
dadanti dānān' imam eva-rūpā
vividhāni citrāṇi ca harṣa-jātāḥ |
dattvā ca bodhāya janenti vīryaṃ
dānena te prasthita agra-bodhim ‖40‖
dharmaṃ ca ke-cit pravadanti śāntaṃ
dṛṣṭānta-hetū-nayutair anekaiḥ |
deśenti te prāṇa-sahasra-koṭināṃ
jñānena te prasthita agra-bodhim ‖41‖
nirīhakān[2] dharma prajānamānā
(4dvayaṃ pravṛttān[3] khaga-tulya-sādṛśān[4]) |
anopaliptāḥ sugatasya putrāḥ
prajñāya te prasthita agra-bodhim ‖42‖
bhūyaś ca paśyāmy ahu Mañjughoṣa
parinirvṛtānāṃ sugatāna śāsane |
utpanna-dhīrā bahu-bodhisattvāḥ

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[1] 版本には vastrān とあるも、n. なるを以て vastrāṇi の略として今の如くするを可とす。
[2] 版本には °kā とあるも、こゝは dharma (=dharmān m. acc. pl. の略) に係るを以て K'. 等の如く今の如くするを可とす。 [3] [2] に同じ。 (4....4) 現文の如くにては意味妥當を缺く、Tib. 及び (妙) により a-dvaya-pravṛttān ca kha-tulya-sādṛśan の如き形を想像す、而して句中の °ttān....°śān は多くの寫本及び K'. に據て改めたり、然すれば此二行にて「諸法は不動にして二に轉ぜざること平等なる虛空の如しと知る」となる。

kurvanti sat-kāru jināna dhātuṣu ‖43‖
stūpāna paśyāmi sahasra-koṭyo
analpakā yathariva Gaṅga-vālikāḥ |
yebhiḥ sadā maṇḍita-kṣetra-koṭiyo
ye kāritā tehi jin'ātmajehi ‖44‖
ratnāna saptāna viśiṣṭa ucchritāḥ
sahasra-pañco paripūrṇa-yojanā |
dve co sahasre pariṇāhavantaḥ
chatra-dhvajās teṣu sahasra-koṭyaḥ ‖45‖
savaijayantāḥ sada śobhamānā
ghaṇṭā-samūhai raṇamāna nityam |
puṣpaiś ca gandhaiś ca tathâiva vādyaiḥ
saṃpūjitā nara-maru-yakṣa-rākṣasaiḥ ‖46‖
kārāpayantī[1] sugatasya putrā
jināna dhātuṣv iha pūjam īdṛśīm |
yebhir diśāyo daśa śobhitāyaḥ
supuṣpitair vā yatha pārijātaiḥ ‖47‖
ahaṃś c'imāś co[2] bahu-prāṇa-koṭya
iha sthitāḥ paśyiṣu sarvam etat |
prapuṣpitaṃ lokam imaṃ sadevakaṃ
jinena muktā iyam eka-raśmiḥ ‖48‖
aho prabhāvaḥ puruṣa-ṛṣabhasya
aho 'sya jñānaṃ vipulaṃ anāsravam |
yasyâika-raśmiḥ prasṛtā 'dya loke
darśeti kṣetrāṇa bahū sahasrā[3] ‖49‖
āścarya-prāptā sma nimitta dṛṣṭvā

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[1] M.C. 版本には °yanti とあるも、K'. に °tī とあるを採る。 [2] 版本には aḥaṃ vimāś ca とあるも、之にては意味通ぜず、H. ca は長音を要す。K'. には ahaṃś cimāś co (ahaṃ ca imāś ca の略) とあり、之を可とす。 [3] 版本に sahasrān とあれども、此の語は n. なれば從來の例により acc. pl. として今の如く作るべし。

imam īdṛśaṃ câdbhutam aprameyam |
vadasva Mañjusvara etam arthaṃ
kautūhalaṃ hy apanaya buddha-putra ‖50‖
catvār' imā parṣa udagra-cittāḥ
tvāṃ câbhivīkṣant' iha[1] māṃ ca vīra |
janehi harṣaṃ vyapanehi kāṅkṣāṃ
tvaṃ vyākarohī[2] sugatasya putra ‖51‖
kim artham eṣaḥ sugatena adya
prabhāsa etādṛśako vimuktaḥ |
aho prabhāvaḥ puruṣa-ṛṣabhasya
aho 'sya jñānaṃ vipulaṃ viśuddham ‖52‖
yasyâika-raśmī prasṛtā 'dya loke
darśeti kṣetrāṇa (3)bahū sahasrā(3) |
etādṛśo artha ayaṃ bhaviṣyati
yenâiṣa raśmī vipulā pramuktā ‖53‖
ye agra-dharmā sugatena spṛṣṭās
tada bodhi-maṇḍe puruṣôttamena |
kiṃ te 'ha nirdekṣyati loka-nātho
atha vyākariṣyaty ayu bodhisattvān ‖54‖
analpakaṃ kāraṇam etta[4] bheṣyati
yad darśitāḥ kṣetra-sahasr'aneke |
sucitra-citrā ratanôpaśobhitā
buddhāś ca dṛśyanti ananta-cakṣuṣaḥ ‖55‖
pṛcche ti[5] Maitreyu[6] jinasya putra

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[1] 版本には °hi とあるも、K'. ha とあり、之を採る。 [2] M.C. 版本には °hi とあるも、K'. に hī とあるを採る。 (3....3) 版本には bahūn sahasrān とあれども第49頌と同じく改めたり。 [4] 版本には kāraṇêva とあるも、こゝは metre は長、短、短、長、短なるを要し、K'. kāraṇa-metta (kāraṇam atra の Pkt.) とあり、之を可とす。 [5] 版本には pṛccheti とあれども、今は漢譯に依り意義を勘へ暫く此の如く訂正す。ti は te の略なり。 [6] 版本には maitreya とあるも、東京帝大所藏河 S. 46 に maitreyu (maitreyo の略) とあり、こゝは nom. sg. と見るべきを以て之を採る。

spṛhenti te nara-maru-yakṣa-rākṣasāḥ |
catvār' imā parṣa udīkṣamāṇā
Mañjusvaraḥ kiṃ nv iha vyākariṣyati[1] ‖56‖

atha khalu Mañjuśrīḥ kumāra-bhūto Maitreyaṃ bodhisattvaṃ mahāsattvaṃ taṃ ca sarvāvantaṃ bodhisattva-gaṇam āmantrayate sma| mahā-dharma-śravaṇa-sāṃkathyam idaṃ kula-putrās tathāgatasya kartum abhiprāyo mahā-dharma-vṛṣṭy-abhipravarṣaṇaṃ ca mahā-dharma-dundubhi-saṃpravādanaṃ ca mahā-dharma-dhvaja-samucchrayaṇaṃ ca mahā-dharmôlkā-saṃprajvālanaṃ ca mahā-dharma-śaṅkhâbhiprapūraṇaṃ ca mahā-dharma-bherī-parāhaṇanaṃ ca mahā-dharma-nirdeśaṃ câdya kula-putrās tathāgatasya kartum abhiprāyaḥ| yathā mama kula-putrāḥ pratibhāti yathā ca mayā pūrvakāṇāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām idam evaṃ-rūpaṃ pūrva-nimittaṃ dṛṣṭam abhūt| teṣām api pūrvakāṇāṃ tathāgatānām arhatām samyak-saṃbuddhānām evaṃ raśmi-[2]pramuñcanâvabhāso 'bhūt| tenâivaṃ prajānāmi mahā-dharma-śravaṇa-sāṃkathyaṃ tathāgataḥ kartu-kāmo mahā-dharma-śravaṇaṃ śrāvayitu-kāmo yathêdam evaṃ-rūpaṃ pūrva-nimittaṃ prāduṣkṛtavān| tat kasya hetoḥ| sarva-loka-vipratyanīyaka[3]-dharma-paryāyaṃ śrāvayitu-kāmas tathāgato 'rhan samyak-saṃbuddho yathêdam evaṃ-rūpaṃ mahā-

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[1] 東京帝大所藏河 S. 46 及び 47 には最後に iti を加へたり。 [2] 版本には pramocana とあるも、 A.K.W.O. には pramuñcana とあり、K'. 亦然り。Buddhist Skt. にて之を用ひ、Pāli にては pamuñca なり。此の形を殘す方適當なるべきを以て今の如く改む。 [3] vipratyanīyaka なる字は Tib. には mi-ḥthun-pa とあり、Pāli の vipaccanīka (hostile の義) に當れる如きも Mahā-vastu III, p. 314, l. 2 には vipratyanīka とあり、opposed の義なり。Sukhāvatī-vyūha p. 99. l. 2 from below に vipratyayanīya (難信) とあり、之は vi-prati-i より來り、pratyaya (緣、信) に anīya (=participle neccessity を作る suffix なり)を加へたるものにして、卽ち vipratyayanīya となる。pratyayanīya は信認すべき、信ぜらるゝの義にして之に vi を付して不信なると云ふ義となる。然るに、vipratyanīka と云ふ語もあり、之 vi-praty-anīka なる構成にして敵對なり、反對し居ることなり、蓋し、語尾の ya と ka は混同せらるゝこと多く、又 īya と īka, とは混同せらるゝこと多し、例へば nissaggīyo (Pāli) なる語は Skt. は naiḥsargika なり、本文に於ては vipratyanīyaka とあるは °tyayanīya と °tyanīka の兩者が混雜せるものにして難信の義なり。

prātihāryaṃ raśmi-[1]pramuñcanâvabhāsaṃ ca pūrva-nimittam upadarśayati‖

anusmarāmy ahaṃ kula-putrā atīte 'dhvany asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair vipulair aprameyair acintyair aparimitair apramāṇais tataḥ pareṇa parataraṃ yad' āsīt tena kālena tena samayena Candra-sūryapradīpo nāma tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato laka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| sa dharmaṃ deśayati sm' ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ svarthaṃ suvyañjanaṃ kevalaṃ paripūrṇaṃ pariśuddhaṃ paryavadātaṃ brahma-caryaṃ saṃprakāśayati sma| yad uta śrāvakāṇāṃ catur-ārya-satya-saṃprayuktaṃ pratītya-samutpāda-pravṛttaṃ dharmaṃ deśayati sma jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsānāṃ samatikramāya nirvāṇa-paryavasānaṃ| bodhisattvānāṃ ca ṣaṭ-pāramitā-pratisaṃyuktam anuttarāṃ samyak-saṃbodhim ārabhya sarvajña-jñāna-paryavasānaṃ dharmaṃ deśayati sma‖

tasya khalu punaḥ kula-putrāś Candrasūryapradīpasya tathāgatasyârhataḥ samyak-saṃbuddhasya .pareṇa parataraṃ Candrasūryapradīpa eva nāmnā tathāgato 'rhan samyak-saṃbuddho loka udapādi| iti hy Ajitâitena paraṃparôdāhāreṇa Candrasūryapradīpa-nāmakanāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām eka-nāmadheyānām eka-kula-gotrāṇāṃ yad idaṃ Bharadvāja-sa-gotrāṇāṃ viṃśati-tathāgata-sahasrāṇy abhūvan| tatrÂjita teṣāṃ viṃśati-tathāgata-sahasrāṇāṃ pūrvakaṃ tathāgatam upādāya yāvat paścimakas tathāgataḥ so 'pi Candrasūrya-pradīpa-nāmadheya eva tathāgato 'bhūd arhan samyak-saṃbuddho vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| so 'pi dharmaṃ deśitavān ādau kalyāṇaṃ madhye kalyāṇaṃ paryavasāne kalyāṇaṃ svarthaṃ suvyañjanaṃ kevalaṃ paripūrṇaṃ pariśuddhaṃ paryavadātaṃ brahma-caryaṃ saṃprakāśitavān| yad uta

[1] 版本には pramocana とあるも、K'. に pramuñcana とあるを採る。

śrāvakāṇāṃ catur-ārya-satya-saṃyuktaṃ pratītya-samutpāda-pravṛttaṃ dharmaṃ deśitavāñ jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsānāṃ samatikramāya nirvāṇa-paryavasānaṃ | bodhisattvānāṃ ca mahāsattvānāṃ ca[1] ṣaṭ-pāramitā-pratisaṃyuktam anuttarāṃ samyak-saṃbodhim ārabhya sarvajña-jñāna-paryavasānaṃ dharmaṃ deśitavān ‖

tasya khalu punar Ajita bhagavataś Candrasūryapradīpasya tathāgatasyârhataḥ samyak-saṃbuddhasya pūrvaṃ kumāra-bhūtasyânabhiniṣkrānta-gṛha-vāsasyâṣṭau putrā abhūvan | tad yathā | Matiś ca nāma rāja-kumāro 'bhūt | Sumatiś ca nāma rāja-kumāro 'bhūt | Anantamatiś ca nāma Ratnamatiś ca nāma Viśeṣamatiś ca nāma Vimatisamudghātī[2] ca nāma Ghoṣamatiś ca nāma Dharmamatiś ca nāma rāja-kumāro 'bhūt | teṣāṃ khalu punar Ajitâṣṭānāṃ rāja-kumārāṇāṃ tasya bhagavataś Candrasūryapradīpasya tathāgatasya putrāṇāṃ vipula-rddhir abhūt | ekâikasya catvāro mahā-dvīpāḥ paribhogo 'bhūt teṣv eva ca rājyaṃ kārayāmāsuḥ | te taṃ bhagavantam adhiniṣkrānta-gṛhā-vāsaṃ viditvā 'nuttarāṃ ca samyak-saṃbodhim abhisaṃbuddhaṃ śrutvā sarva-rājya-paribhogān utsṛjya taṃ bhagavantam anupravrajitāḥ | sarve cânuttarāṃ samyak-saṃbodhim abhisaṃprasthitā dharma-bhāṇakāś câbhūvan | sadā ca brahma-cāriṇo bahu-buddha-śata-sahasrâvaropita-kuśala-mūlāś ca te rāja-kumārā abhūvan ‖

tena khalu punar Ajita samayena sa bhagavāṃś Candrasūryapradīpas tathāgato 'rhan samyak-saṃbuddho Mahānirdeśaṃ nāma dharma-paryāyaṃ sūtrāntaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ bhāṣitvā tasminn eva kṣaṇa-lava-muhūrte tasminn eva parṣat-saṃnipāte tasminn eva mahā-dharm'āsane paryaṅkam ābhujyÂnantanirdeśapratiṣṭhānaṃ nāma samādhiṃ samāpanno 'bhūd aniñjamānena kāyena sthitenâniñjamānena cittena | samanantara-samāpannasya

[1] 版本には ca を括弧に入れたるも K'. には ca を入れたるを以てこゝにも ca を入れたり。

[2] 版本には °ghāṭī とあるも、Tib. the-tshom-kun-bcom とあり、K'. に °ghātī とあるを採る。

khalu punas tasya bhagavato māndārava-mahā-māndāravāṇāṃ mañjūṣaka-mahā-mañjūṣakāṇāṃ ca divyānāṃ puṣpāṇāṃ mahat puṣpa-varṣam abhiprāvarṣat| taṃ bhagavantaṃ sa-parṣadam abhyavākirat[1] sarvāvac ca tad buddha-kṣetraṃ ṣaḍ-vikāraṃ prakampitam abhūc calitaṃ saṃpracalitaṃ vedhitaṃ saṃpravedhitaṃ kṣubhitaṃ saṃprakṣubhitam| tena khalu punar Ajita samayena tena kālena ye tasyāṃ parṣadi bhikṣu-bhikṣuṇy-upāsakôpāsikā-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyāḥ saṃnipatitā 'bhūvan saṃniṣaṇṇā rājānaś ca maṇḍalino bala-cakra-vartinaś catur-dvīpaka-cakra-vartinaś ca te sarve saparivārās taṃ bhagavantaṃ vyavalokayanti sm' āścarya-prāptā adbhuta-prāptā audbilya-prāptāḥ| atha khalu tasyāṃ velāyāṃ tasya bhagavataś Candrasūryapradīpasya tathāgatasya bhrū-vivarântarād ūrṇā-kośād ekā raśmir niścaritā| sā pūrvasyāṃ diśy aṣṭādaśa-buddha-kṣetra-sahasrāṇi prasṛtā| tāni ca buddha-kṣetrāṇi sarvāṇi tasyā raśmeḥ prabhayā suparisphuṭāni saṃdṛśyante sma| tad-yathā 'pi nāmÂjit-âitarhy etāni buddha-kṣetrāṇi saṃdṛśyante‖

tena khalu punar Ajita samayena tasya bhagavato viṃśati-bodhisattva-koṭyaḥ samanubuddhā abhūvan| ye tasyāṃ parṣadi dhārmaśravaṇikās ta āścarya-prāptā abhūvann adbhuta-prāptā audbilya-prāptāḥ kautūhala-samutpannā etena mahā-raśmy-avabhāsenâvabhāsitaṃ lokaṃ dṛṣṭvā‖

tena khalu punar Ajita samayena tasya bhagavataḥ śāsane Varaprabho nāma bodhisattvo 'bhūt| tasyâṣṭau śatāny ante-vāsināṃ abhūvan| sa ca bhagavāṃs tataḥ samādher vyutthāya taṃ Varaprabhaṃ bodhisattvam ārabhya Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ saṃprakāśayāmāsa| yāvat-paripūrṇān ṣaṣṭy-antara-kalpān bhāṣitavān ek'āsane niṣaṇṇo 'sampravedhamānena kāyenâniñjamānena cittena| sā ca sarvāvatī parṣad ek'āsane niṣaṇṇā tān ṣaṣṭy-antara-kalpāṃs tasya bhagavato 'ntikād dharmaṃ śṛṇoti sma| na ca tasyāṃ parṣady

[1] 版本には abhyavakirat とあるも imperfect 3. sg. として今の如く改む。

eka-sattvasyâpi kāya-klamatho 'bhūn na ca citta-klamathaḥ ||

atha sa bhagavāṃś Candrasūryapradīpas tathāgato 'rhan samyak-saṃbuddhaḥ ṣaṣṭy-antara-kalpānām atyayāt taṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sūtrāntaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ nirdiśya tasminn eva kṣaṇa-lava-muhūrte parinirvāṇam ārocitavān sadevakasya lokasya samārakasya sabrahmakasya saśramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ purastāt| adya bhikṣavo 'syām eva rātryāṃ madhyame yāme tathāgato 'nupadhiśeṣe nirvāṇa-dhātau parinirvāsyatîti ||

atha khalv Ajita sa bhagavāṃś Candrasūryapradīpas tathāgato 'rhan samyak-saṃbuddhaḥ Śrīgarbhaṃ nāma bodhisattvaṃ mahāsattvam anuttarāyāṃ samyak-saṃbodhau vyākṛtya tāṃ sarvāvatīṃ parṣadam āmantrayate sma| ayaṃ bhikṣavaḥ Śrīgarbho bodhisattvo mamântaram anuttarāṃ samyak-saṃbodhim abhisaṃbhotsyate Vimalanetro nāma tathāgato 'rhan samyak-saṃbuddho bhaviṣyati ||

atha khalv Ajita sa bhagavāṃś Candrasūryapradīpas tathāgato 'rhan samyak-saṃbuddhas tasyām eva rātryāṃ madhyame yāme 'nupadhiśeṣe nirvāṇa-dhātau parinirvṛtaḥ| taṃ ca Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sa Varaprobho bodhisattvo mahāsattvo dhāritavān aśītiṃ cântara-kalpāṃs tasya bhagavataḥ parinirvṛtasya śāsanaṃ sa Varaprabho bodhisattvo mahāsattvo dhāritavān saṃprakāśitavān| tatrÂjita ye tasya bhagavato 'ṣṭau putrā 'bhūvan mati-pramukhās te tasyâîva Varaprabhasya bodhisattvasyânte-vāsino 'bhūvan| te tenâîva paripācitā 'bhūvann anuttarāyāṃ samyak-saṃbodhau taiś ca tataḥ paścād bahūni buddha-koṭī-nayuta-śata-sahasrāṇi dṛṣṭāni satkṛtāni ca| sarve ca te 'nuttarāṃ samyak-saṃbodhim abhisaṃbuddhāḥ paścimakaś ca teṣāṃ Dīpaṃkaro 'bhūt tathāgato 'rhan samyak-saṃbuddhaḥ ||

teṣāṃ câṣṭānām antevāsi-śatānām eko bodhisattvo 'dhimātraṃ lābha-guruko 'bhūt satkāra-guruko jñāta-guruko yaśas-kāmas tasyôddiṣṭôddiṣṭāni pada-vyañjanāni antardhīyante na saṃtiṣṭhante sma|

tasya Yaśaskāma ity eva saṃjñā 'bhūt| tenâpi tena kuśala-mūlena bahūni buddha-koṭī-nayuta-śata-sahasrāṇy ārāgitāny abhūvan| ārāgayitvā ca sat-kṛtāni guru-kṛtāni mānitāni pūjitāny arcitāny apacāyitāni| syāt khalu punas te 'jita kāṅkṣā vā vimatir vā vicikitsā vā| anyaḥ sa tena kālena tena samayena Varaprabho nāma bodhisattvo mahāsattvo 'bhūd dharma-bhāṇakaḥ| na khalu punar evaṃ draṣṭavyaṃ| tat kasya hetoḥ| ahaṃ sa tena kālena tena samayena Varaprabho nāma bodhisattvo mahāsattvo 'bhūd dharma-bhāṇakaḥ| yaś câsau Yaśaskāmo nāma bodhisattvo 'bhūt kausīdya-prāptaḥ| tvam evÂjita sa tena kālena tena samayena Yaśaskāmo nāma bodhisattvo 'bhūt kausīdya-prāptaḥ‖

iti hy Ajitâham anena paryāyeṇêdaṃ bhagavataḥ pūrva-nimittaṃ dṛṣṭvâivaṃ-rūpāṃ raśmim utsṛṣṭām evaṃ[1] parimīmāṃse yathā bhagavān api taṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sūtrāntaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ bhāṣitu-kāmaḥ‖

atha khalu Mañjuśrīḥ kumāra-bhūta etam evârthaṃ bhūyasyā mātrayā pradarśayamāṇas tasyāṃ velāyām imā gāthā abhāṣata‖

[2]atītam adhvānam anusmarāmi
acintiye aparimitasmi kalpe |
yadā jino āsi prajāna uttamaś
Candrasya sūryasya pradīpa nāma ‖57‖
saddharma deśeti prajāna nāyako
vineti sattvāna ananta-koṭyaḥ |
samādapetī[3] bahu-bodhisattvān
acintiyān uttami[4] buddha-jñāne ‖58‖

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[1] 版本には eva とあるも、K'. に evaṃ とあり、この方意味通ずるを以て之を採る。
[2] Triṣṭubh なり。 [3] M.C. 版本には °dapeti とあれども、K'. 及び他の MS. に凡て °tī とあるを採る。 [4] acintiyān uttami を一の合成語 acintiyânuttami と見て今頌の三四行を「多くの菩薩を不可思議無上なる佛智の中に勸導せり」と譯するも亦た可なり、今は暫らく Tib. の意に隨へり。

ye câṣṭa putrās tada tasya āsan
kumāra-bhūtasya vināyakasya |
dṛṣṭvā ca taṃ pravrajitaṃ mahā-muniṃ
jahitva kāmāṃl laghu sarvi prāvrajan ‖59‖
dharmaṃ ca so bhāṣati loka-nātho
ananta-nirdeśa-varaṃ ti sūtram |
nāmena vaipulyam idaṃ pravucyati
prakāśayī prāṇi-sahasra-koṭinām ‖60‖
samanantaraṃ bhāṣiya so vināyakaḥ
paryaṅka bandhitva kṣaṇasmi tasmin |
ananta-nirdeśa-varaṃ samādhiṃ
dharm'āsana-stho muni-śreṣṭha dhyāyī ‖61‖
divyaṃ ca māndārava-varṣam āsīd
aghaṭṭitā dundubhayaś ca neduḥ |
devāś ca yakṣāś ca sthitā 'ntarīkṣe
kurvanti pūjāṃ dvi-padôttamasya ‖62‖
sarvaṃ ca kṣetraṃ pracacāla tat-kṣaṇam
āścaryam [1]atyadbhutam āsi tatra[2] |
raśmiṃ ca ekāṃ pramumoca nāyako
bhruvântarāt tām atidarśanīyāṃ ‖63‖
pūrvāṃ ca gatvā diśa sā hi raśmir
aṣṭādaśa-kṣetra-sahasra-pūrṇā[3] |
prabhāsayaṃ bhrājati sarva-lokaṃ
darśeti sattvāna cyutôpapādaṃ ‖64‖
ratnā-mayā kṣetra tathā 'tra kā-cid
vaiḍūrya-nirbhāsa tathâiva ke-cit |

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[1] 版本には abhyad° とあるも K'. atyad° なるにより今の如く改む。古書體にて bh と t とは互に誤り易し。 [2] 版本には tac ca とあるも、こゝは Tib. de-na にして「そこに」の意なるにより今の如く改む。 [3] 版本には °ṇāḥ とあるも、前行の raśmir (f. nom. sg.) に係るを以て今の如く f. nom. sg. に改む。

dṛśyanti citrā aṭidarśanīyā
raśmi-prabhāsena vināyakasya ‖65‖
devā manuṣyās tatha nāga-yakṣā
gandharva tatrâpsara-kiṃnarāś ca |
ye câbhiyuktāḥ sugatasya pūjayā
dṛśyanti pūjenti ca loka-dhātuṣu ‖66‖
buddhāś ca dṛśyanti svayaṃ svayaṃ-bhuvaḥ
suvarṇa-yūpā iva darśanīyāḥ |
vaiḍūrya-madhye va suvarṇa-bimbaṃ
parṣāya madhye pravadanti dharmam ‖67‖
tahi śrāvakāṇāṃ gaṇanā na vidyate
tá câpramāṇāḥ sugatasya śrāvakāḥ |
ekâika-kṣetrasmi vināyakānāṃ
raśmi-prabhā darśayate hi sarvān ‖68‖
vīryair upetāś ca akhaṇḍa-śīlā
acchidra-śīlā maṇi-ratna-sādṛśāḥ |
dṛśyanti putrā nara-nāyakānāṃ
viharanti ye parvata-kandareṣu ‖69‖
sarvasva-dānāni parityajantaḥ
kṣāntī-balā dhyāna-ratāś ca dhīrāḥ |
bahu-bodhisattvā yatha Gaṅga-vālikāḥ
sarve 'pi dṛśyanti tayā hi raśmyā ‖70‖
aniñjamānāś ca avedhamānāḥ
kṣāntau sthitā dhyāna-ratāḥ samāhitāḥ |
dṛśyanti putrāḥ sugatasya aurasā
dhyānena te prasthita agra-bodhim ‖71‖
bhūtaṃ padaṃ śāntam anāsravaṃ ca
prajānamānāś ca prakāśayanti |
deśenti dharmaṃ bahu-loka-dhātuṣu
sugatânubhāvād iyam īdṛśī kriyā ‖72‖

dṛṣṭvā ca tā[1] parṣa catasra [2]tāyinaś
Candrārkadīpasya imaṃ prabhāvam |
harṣa-sthitāḥ sarvi bhavitva tat-kṣaṇam
anyonya pṛcchanti kathaṃ nu etat ‖73‖
acirāc ca so nara-maru-yakṣa-pūjitaḥ
samādhito vyutthita loka-nāyakaḥ |
Varaprabhaṃ · putra tadā 'dhyabhāṣata
yo bodhisattvo vidu-dharma-bhāṇakaḥ ‖74‖
lokasya cakṣuś ca gatiś ca tvaṃ vidur
vaiśvāsiko dharma-dharaś ca mahyam |
tvaṃ hy atra sākṣī mama dharma-koṣe
yathā 'hu bhāṣīṣyi hitāya prāṇinām ‖75‖
saṃsthāpayitvā bahu-bodhisattvān
harṣitva saṃvarṇiya saṃstavitvā |
prabhāṣate taj-jina agra-dharmān
paripūrṇa so antara-kalpa-ṣaṣṭim ‖76‖
yaṃ câiva so bhāṣati loka-nātho
ek'āsana-sthaḥ pravarâgra-dharmam |
taṃ sarvam ādhārayi so jin'ātmajo
Varaprabho yo abhu dharma-bhāṇakaḥ ‖77‖
[3]so co jino[3] bhāṣiya agra-dharmaṃ
praharṣayitvā janatām anekām |
tasmiṃś ca divase vadate sa nāyakaḥ
purato hi lokasya sadevakasya ‖78‖
prakāśitā me iya dharma-netrī
ācakṣito dharma-svabhāva yādṛśaḥ |
nirvāṇa-kālo mama adya bhikṣavo

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[1] K'. に tāḥ とあるも版本の通りにて可。俱に f. nom. pl. の意なり。 [2] 版本に tāāyanaś とあるは誤植なり。 [3]...[3] 版本には sā co jano とあるも、(妙) に「佛說是法華」とあり、K'. に so co jino とあり、Tib. も亦同意味なるより今の如く改む。

rātrīya yāmasmi ha madhyamasmin ‖79‖
bhavathâpramattā adhimukti-sārā
abhiyujyathā mahya imasmi śāsane |
sudurlabhā bhonti jinā maha-rṣayaḥ
kalpāna koṭī-nayutāna atyayāt ‖80‖
saṃtāpa-jātā bahu-buddha-putrā
duḥkhena côgreṇa samarpitā 'bhavan |
śrutvāna ghoṣaṃ dvi-padôttamasya
nirvāṇa-śabdaṃ atikṣipram etat ‖81‖
āśvāsayitvā ca narêndra-rājā
tāḥ[1] prāṇa-koṭyo bahavo acintiyāḥ[2] |
mā bhāyathā[3] bhikṣava nirvṛte mayi
bhaviṣyate[4] buddha mamôttareṇa[5] ‖82‖
Śrīgarbha eṣo vidu bodhisattvo
gatiṃ-gato jñāni anāsravasmin |
spṛśiṣyate uttamaṃ agra-bodhiṃ
Vimalāgranetro[6] ti jino bhaviṣyati ‖83‖
tām eva rātriṃ tada yāmi madhyame
parinirvṛto hetu-kṣaye va dīpaḥ |
śarīra vaistāriku[7] tasya câbhūt
stūpāna koṭī-nayutā anantakā ‖84‖
(S bhikṣūś ca tatrā tatha S) bhikṣuṇīyo

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[1] 版本には yā とあるも、K'. は tāṃ にして、prāṇa-koṭyo に係れり。然れども之は f. acc. pl. なればこゝは tāḥ を可とす。 [2] 版本には acintayāmaḥ とあるも、之にては metre の數を一つ増したり。K'. に acintiyāṃ とあり、[1] に準じて acintiyāḥ (f. acc. pl.) に改めたり。 [3] M.C. 版本には bhāyatha とあるも K'. に °thā とあるを採る。 [4] 版本には bhaviṣyatha とあるも、意味通ぜず、且つ tha は metre は長を要す。K'. に bhaviṣyate (fut. 3. sg.) とあり、意味通じ metre に合するを以て之を採る。 [5] 版本に mamântareṇa とあるも Tib. にはḥog-tu とあるにより今の如く改む。 [6] Tib. spyan (敬語) にして netra なるも、(妙) に「淨身」、(正) に「離垢體」とあるを以て古本には恐らく vimalāgragātro とありしなるべし。 [7] (妙) には「分布諸舍利」と譯したるを見れば元と vistārita (vi-stṛ caus. p. p. p.) なりしか。 (S....S) 版本には bhikṣū bahū tatha pi ca とあるも、bahu と analpaka とは重複の嫌あり、K'. に bhikṣūś ca tatra tatha とあり、Tib. に de-na dge-sloṅ de-bshin とあり、*

ye prasthitā uttamam agra-bodhim |
analpakās te yatha Gaṅga-vālikā
abhiyukta tasyo[1] sugatasya śāsane ‖85‖
yaś câpi bhikṣus tada dharma-bhāṇako
Varaprabho yena sa dharma dhāritaḥ |
aśīti so antara-kalpa-pūrṇāṃ
tahi śāsane bhāṣati agra-dharmān ‖86‖
aṣṭāśataṃ tasya abhūṣi śiṣyāḥ
paripācitā ye tada tena sarve |
dṛṣṭā ca tebhir bahu-buddha-koṭyaḥ
satkāru teṣāṃ ca kṛto maha-rṣiṇām ‖87‖
caryāṃ caritvā tada ānulomikīṃ
buddhā abhūvan bahu-loka-dhātuṣu |
parasparaṃ te ca anantareṇa
anyonya vyākarṣu tadā 'gra-bodhaye ‖88‖
teṣāṃ ca buddhāna paraṃpareṇa
Dīpaṃkaraḥ paścimako abhūṣi |
devâtidevo ṛṣi-saṃgha-pūjito
vinītavān prāṇi-sahasra-koṭyaḥ ‖89‖
yaś c'āsi tasyo[2] sugat'ātmajasya
Varaprabhasyo[3] tada dharma bhāṣataḥ |
śiṣyaḥ kusīdaś ca sa lolup'ātmā
lābhaṃ ca jñātaṃ ca gaveṣamāṇaḥ ‖90‖
yaśo'rthikaś câpy atimātra āsīt
kulā-kulaṃ[4] ca pratipanna[5] āsīt |
uddeśa-svâdhyāyu tathā'sya sarvo

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*倶に「そこに同様に比丘が」の意味にて、この方明瞭なるを以て metre に合して tatra を tatrā とし、今の如く改む。

[1] M.C. 版本には tasya とあり。 [2] [1] に同じ。 [3] M.C. 版本には °bhasya とあり。 [4] K'. には kulāt-kulaṃ とあり、意味同じ。 [5] 版本には °pannam とあるも、こゝは m. nom. sg. なるを以て、K'. に °paṃna とあるを採る。

na tiṣṭhate bhāṣitu tasmi kāle ‖91‖
nāmaṃ ca tasyo[1] imam[2] evam āsīd
Yaśakāma-nāmnā diśatāsu viśrutaḥ |
sa câpi tenā kuśalena karmaṇā
kalmāṣa-bhūtena 'bhisaṃskṛtena ‖92‖
ārāgayī buddha-sahasra-koṭyaḥ
pūjāṃ ca teṣāṃ vipulām akārṣīt |
cīrṇā ca caryā vara ānulomikī
dṛṣṭaś ca buddho ayu Śākya-siṃhaḥ ‖93‖
ayaṃ ca so paścimako bhaviṣyati
anuttarāṃ lapsyati câgra-bodhim |
Maitreya-gotro bhagavān bhaviṣyati
vineṣyati prāṇa-sahasra-koṭyaḥ ‖94‖
kausīdya-prāptas tada yo babhūva
parinirvṛtasyo[3] sugatasya śāsane |
tvam eva so tādṛśako babhūva
ahaṃ ca āsīt tada dharma-bhāṇakaḥ ‖95‖
imena haṃ kāraṇa-hetunā 'dya
dṛṣṭvā nimittaṃ idam eva-rūpam |
jñānasya tasya prathitaṃ nimittaṃ
prathamaṃ mayā tatra vadāmi dṛṣṭam ‖96‖
dhruvaṃ jinêndro 'pi samanta-cakṣuḥ
Śākyâdhirājaḥ paramârtha-darśī |
tam eva 'yaṃ icchati bhāṣanāya
paryāyam agraṃ tada [4]yo mayā śrutaḥ[4] ‖97‖
tad eva paripūrṇa nimittam adya

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[1] M.C. 版本には tasya とあり。 [2] K'. には idam とあり、nāma (n.) に係るを以て此の方正しきも、imam を Pkt. にて n. nom. sg. に用ゐたるものと見る。 [3] M.C. 版本には °tasya とあり。 [4....4] 版本には yaṃ mayā śrutam とあるも、K' には yo mayā śrutaḥ とあり、前行の tam paryāyam に係るを以て、こゝの關係代名詞は m. nom. sg. 卽ち yaḥ若くは yo を適當とし、從て śrutaḥ (m. nom. sg.) ならざるべからず。由て今の如く改む。

upāya-kauśalya vināyakānām |
saṃsthāpanaṃ kurvati Śākya-siṃho
bhāṣiṣyate dharma-svabhāva-mudrām ‖98‖
prayatā sucittā bhavathā kṛtâñjalī
bhāṣiṣyate loka-hitânukampī |
varṣiṣyate dharmam ananta-varṣaṃ
tarpiṣyate prasthita[1] bodhi-hetoḥ ‖99‖
yeṣāṃ ca saṃdeha-gatī 'ha kā-cid
ye saṃśayā yā vicikitsa kā-cit |
vyapaneṣyate tā vidur ātmajānāṃ
ye bodhisattvā iha bodhi-prasthitāḥ ‖100‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye nidāna-parivarto nāma prathamaḥ ‖

[1] 版本には ye sthita とあり、Tib. も gaṅ-dag,...shugs とありて同義なるも、「菩提の因に住する者」とするよりも「菩提の爲に發趣する」と見る方適當なるを以て今の如く改む。因に ye と pra とは字體誤り易し。

2

UPĀYA-KAUŚALYA-PARIVARTO NĀMA DVITĪYAḤ

atha khalu bhagavān smṛtimān saṃprajānas[1] tataḥ samādher vyutthito vyutthāy' āyuṣmantaṃ Śāriputram āmantrayate sma| gambhīraṃ Śāriputra durdṛśaṃ duranubodhaṃ buddha-jñānaṃ tathāgatair arhadbhiḥ samyak-saṃbuddhaiḥ pratibuddhaṃ durvijñeyaṃ sarva-śrāvaka-pratyeka-buddhaiḥ| tat kasya hetoḥ| bahu-buddha-koṭī-nayuta-śata-sahasra-paryupāsitāvino hi Śāriputra tathāgatā arhantaḥ samyak-saṃbuddhā bahu-buddha-koṭī-nayuta-śata-sahasra-cīrṇa-caritāvino 'nuttarāyāṃ samyak-saṃbodhau dūrânugatāḥ[2] kṛta-vīryā āścaryâdbhuta-dharma-samanvāgatā durvijñeya-dharma-samanvāgatā durvijñeya-dharmânujñātāvinaḥ‖

durvijñeyaṃ Śāriputra saṃdhābhāṣyaṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām| tat kasya hetoḥ| svapratyayān dharmān prakāśayanti vividhôpāya-kauśalya-jñāna-darśana-hetu-kāraṇa-nirdeśan' ārambaṇa-nirukti-prajñaptibhis tais-tair upāya-kauśalyais tasmiṃs-tasmiṃl lagnān sattvān pramocayitum| mahôpāya-kauśalya-jñāna-darśana-parama-pāramitā-prāptāḥ Śāriputra tathāgatā arhantaḥ samyak-saṃbuddhāḥ| asaṅgâpratihata-jñāna-darśana-bala-vaiśārady'āveṇikêndriya-bala-bodhyaṅga-dhyāna-vimokṣa-samādhi-samāpatty-adbhuta-dharma-samanvāgatā vividha-dharma-samprakāśakāḥ| mah'āścāryâdbhuta-prāptāḥ Śāriputra tathāgatā arhantaḥ samyak-saṃbuddhāḥ| alaṃ Śāriputra etāvad eva bhāṣituṃ[3] bhavatu param'āścarya-prāptāḥ Śāriputra tathāgatā

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[1] 版本には saṃprajñānas とあるも、脚註によるに MS. A. B. Ca. Cb. O. K. は皆 °jānas に作り、K'. 亦た然り。Pāli にては saṃpajāna にして、°jānas の方を普通に使用するを以て今は之を採る。 [2] Tib. yun-riṅ-po-nas rjes-su shugs-pa にして、(妙) には「名稱普聞」と翻じたり。dūra-viśruta が之に當るべし。 [3] 版本には bhāṣitaṃ とあるも、alaṃ と共に用ゐたるを以て dative 或は infinitive を適當とす。今は K'. に bhāṣituṃ とあるを採る。

arhantaḥ samyak-sambuddhāḥ | tathāgata eva Śāriputra tathāgatasya dharmāṃ[1] deśayed yān dharmāṃs tathāgato jānāti | sarva-dharmān api Śāriputra tathāgata eva deśayati | sarva-dharmān api tathāgata eva jānāti | ye ca te dharmā yathā ca te dharmā yādṛśāś ca te dharmā yal lakṣaṇāś ca te dharmā yat svabhāvāś ca te dharmāḥ | ye ca yathā ca yādṛśāś ca yal lakṣaṇāś ca yat svabhāvāś ca te dharmā iti | teṣu dharmeṣu tathāgata eva pratyakṣo 'parokṣaḥ ‖

atha khalu bhagavān etam evârthaṃ bhūyasyā mātrayā saṃdarśayamānas tasyāṃ velāyām imā gāthā abhāṣata ‖

[2]aprameyā mahā-vīrā loke sa-maru-mānuṣe |
na śakyaṃ sarvaśo jñātuṃ sarva-sattvair vināyakāḥ ‖1‖
balā [3]vimokṣā ye[3] teṣāṃ vaiśāradyāś ca yādṛśāḥ |
yādṛśā buddha-dharmāś ca na śakyaṃ jñātu kena-cit ‖2‖
pūrve niṣevitā caryā buddha-koṭīna antike |
gambhīrā câiva sūkṣmā ca durvijñeyā sudurdṛśā ‖3‖
tasyāṃ cīrṇāya caryāyāṃ kalpa-koṭyo a-cintiyā |
phalaṃ me bodhi-maṇḍasmin dṛṣṭaṃ yādṛśakaṃ hi tat ‖4‖
ahaṃ ca tat prajānāmi ye cânye loka-nāyakāḥ |
yathā yad yādṛśaṃ câpi lakṣaṇaṃ câsya yādṛśam ‖5‖
na tad darśayituṃ śakyaṃ vyāhāro 'sya na vidyate |
nâpy asau tādṛśaḥ kaś-cit sattvo lokesmi[4] vidyate ‖6‖
yasya taṃ deśayed dharmaṃ deśitaṃ câpi jāniyāt |
anyatra bodhisattvebhyo adhimuktīya ye sthitāḥ ‖7‖
[5]ye câpi te loka-viduṣya śrāvakāḥ
kṛtâdhikārāḥ sugatânuvarṇitāḥ |

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[1] 版本は dharmaṃ と sg. に作れども次に此語を受けて yān dharmāṃs と pl. にて言へるを見れば此の語も pl. に作るを至當とするを以て今は是く改めたり。 [2] Śloka なり（第7頌迄）。 [3...3] 版本には vimokṣāś ca ye とあるも、之にては一字餘りて metre に合はず。K'. に vimokṣā ye とあり、此の頌は Śloka の中 ma-kāra-vipulā として之を採る。 [4] 版本には loke 'smi とあるも、K'. に lokesmi とあり、loke (loc. sg.) と lokasmin (loc. sg.) の兩者を併用せる double loc. として今の如く改む。 [5] 以下 Triṣṭubh なり。

kṣīṇ'āsravā antima-deha-dhāriṇo
na teṣa viṣayo 'sti jināna jñāne ‖8‖
(1sace va1) sarvā iya loka-dhātu
pūrṇā bhavec Chārisutôpamānām |
ekī-bhavitvāna[2] vicintayeyuḥ
sugatasya jñānaṃ na hi śakya jānitum ‖9‖
sace ha tvaṃ-sādṛśakehi paṇḍitaiḥ
pūrṇā bhaveyur daśa pi ddiśāyo |
ye câpi mahyaṃ imi śrāvakā 'nye
teṣāṃ pi pūrṇā bhavi evam eva ‖10‖
ekī-bhavitvāna ca te 'dya sarve
vicintayeyuḥ sugatasya jñānam |
na śakta sarve sahitā pi jñātuṃ
(3yathā 'prameyaṃ3) mama buddha-jñānam ‖11‖
pratyekabuddhāna anāsravāṇāṃ
tīkṣṇêndriyāṇântima-deha-dhāriṇām |
diśo daśaḥ[4] sarva bhaveyu pūrṇāḥ[5]
yathā naḍānāṃ vana-veṇunāṃ vā ‖12‖
ekī-bhavitvāna vicintayeyur
mamâgra-dharmāṇa pradeśa-mātram |
kalpāna koṭī-nayutān anantān
na tasya bhūtaṃ parijāni artham ‖13‖
nava-yāna-saṃprasthita bodhisattvāḥ
kṛtâdhikārā bahu-buddha-koṭiṣu |

(1....1) 版本には sa câiva とあるも、K'. に saceva とあり、(妙) に「假使滿世間」とあるにより、今の如く改む。 [2] 版本には bhavitvānuvi° とあるも、K'. に bhavitvāna vi° とあるを採る。gerund なり。 (3....3) 版本には yac câpra° とあるも、K'. に yadā 'pra° とあり、Tib. ji-tsam=yathā とあり、「佛智のあるがまゝに」の意なるを以て、此の方明瞭なれば今の如く改む。dā, ccā, thā は字形相似たるを以て寫誤あるべし。 [4] M.C. 版本には daśa とあるも、總ての MSS. に daśaḥ (f. nom. pl.) とあるを採る。 [5] 版本には pūrṇā とあるも、f. nom. pl. なるを以て、K'. に pūrṇāḥ とあるを採る。

suviniścitârthā bahu-dharma-bhāṇakās
teṣāṃ pi pūrṇā daś'imā diśo bhavet ‖14‖
naḍāna veṇūna va[1] nitya-kālam
acchridra-pūrṇo bhavi sarva-lokaḥ |
ekī-bhavitvāna vicintayeyur
yo dharma sākṣāt sugatena dṛṣṭaḥ ‖15‖
anucintayitvā bahu-kalpa-koṭyo
Gaṅgā yathā vālika-aprameyāḥ |
ananya-cittāḥ sukhumāya[2] prajñayā
teṣāṃ pi câsmin viṣayo na vidyate ‖16‖
avivartikā ye bhavi bodhisattvā
analpakā yathariva Gaṅga-vālikāḥ |
ananya-cittāś ca vicintayeyus
teṣāṃ pi câsmin viṣayo na vidyate ‖17‖
gambhīra dharmā sukhumā[3] pi buddhā
atarkikāḥ sarvi anāsravāś ca |
ahaṃ ca jānāṃ' iha yādṛśā hi te
te[4] vā jinā loki daśa ddiśāsu ‖18‖
yaṃ Śāriputro[5] sugataḥ prabhāṣate
adhimukti-saṃpanna bhavāhi tatra |
ananyathā-vādi jino maha-ṛṣī
cireṇa pī[6] bhāṣati uttamârtham ‖19‖
āmantrayāmī[7] imi sarva-śrāvakān

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[1] 版本には ca とあるも、Tib. bshin-du にして、「の如く」の方意味通ずるを以て、iva の略として metre を考へて今の如く改む。 [2] 版本には sukhamāya とあるも、Tib. phra-ba にして「微細」の義なる sūkṣma に當るを以て、第 18 頌と同じく K'. によりて今の如く改む。 [3] 版本には sakharmā とあるも、Tib. phra-baḥi. K'. sukhumā とあり、(妙)「微妙」とあるを以て、sūkṣmā の Pkt. sukhumā を採る。 [4] 版本には ye とあるも、然る時は「凡ゆる諸佛が」の意となる。併ら Tib. de-dag とあり、此の方意味通ずるを以て te に改む。 [5] M.C. 又は śāriputrā にても可。版本には śāriputra とあり。m. voc. sg. なり。 [6] M.C. 版本にはpi とあるも、K'. に pī とあるを採る。 [7] M.C. 版本には °yāmi とあるも、K'. に °yāmī とあるを採る。

pratyekabodhāya ca ye 'bhiprasthitāḥ |
saṃsthāpitā ye maya[1] nirvṛtīya[2]
saṃmokṣitā duḥkha-paraṃparātaḥ ‖20‖
upāya-kauśalya mam' etad agraṃ
bhāṣāmi dharmaṃ bahu yena loke |
tahiṃ-tahiṃ lagna pramocayāmi
trīṇī ca yānāny upadarśayāmi ‖21‖

atha khalu ye tatra parṣat-saṃnipāte mahā-śrāvakā Ājñātakauṇḍinya-pramukhā arhantaḥ kṣīṇ'āsravā dvādaśa-vaśī-bhūta-śatāni ye cânye śrāvaka-yānikā bhikṣu-bhikṣuṇy-upāsakôpāsikā ye ca pratyekabuddha-yāna-samprasthitāḥ teṣāṃ sarveṣām etad abhūt| ko nu hetuḥ kiṃ kāraṇaṃ yad bhagavān adhimātram upāya-kauśalyaṃ tathāgatānāṃ saṃvarṇayati| gambhīraś câyaṃ mayā dharmo 'bhisambubdha iti saṃvarṇayati| durvijñeyaś ca sarva-śrāvaka-pratyekabuddhair iti saṃvarṇayati| yathā tāvad bhagavatā ekâiva vimuktir ākhyātā vayam api buddha-dharmāṇāṃ lābhino nirvāṇa-prāptāḥ| asya ca vayaṃ bhagavato bhāṣitasyârthaṃ na jānīmaḥ‖

atha khalv āyuṣmāñ Śāriputras tāsāṃ catasṛṇāṃ parṣadāṃ vicikitsā-kathaṃ-kathāṃ viditvā cetasâiva cetaḥ-parivitarkam ājñāy'ātmanā ca dharma-saṃśaya-prāptas tasyāṃ velāyāṃ bhagavantam etad avocat| ko bhagavan hetuḥ kaḥ pratyayo yad bhagavān adhimātraṃ punaḥ-punas tathāgatānām upāya-kauśalya-jñāna-darśana-dharma-deśanāṃ saṃvarṇayati| gambhīraś ca me dharmo 'bhisaṃbuddha iti| durvijñeyaṃ ca saṃdhābhāṣyam iti punaḥ-punaḥ saṃvarṇayati| na ca me bhagavato 'ntikād evaṃ-rūpo dharma-paryāyaḥ śruta-pūrvaḥ| imāś ca bagavaṃś catasraḥ parṣado vicikitsā-kathaṃkathā-prāptās tat sādhu bhagavān nirdiśatu yat saṃdhāya tathāgato gambhīrasya tathāgata-dharmasya

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[1] 版本には mama とあるも、「我れの」にては意味通ぜず、依て之を寫誤と見て類似せる字形の maya (instr. sg.) に改む。 [2] nirvṛtīya は f. loc. sg. Pkt. にして、K'. に nirvṛtau hi とあり、何れにても可なり。

punaḥ-punaḥ saṃvarṇanāṃ karoti ‖

atha khalv āyuṣmāñ Śāriputras tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]cirasyâdya narāditya īdṛśīṃ kurute kathām |
balā vimokṣā dhyānāś ca aprameyā mi[2] sparśitāḥ ‖22‖
bodhi-maṇḍaṃ[3] ca kīrtesi pṛcchakas te na vidyate |
saṃdhābhāṣyaṃ ca kīrtesi na ca tvāṃ kaś-ci pṛcchati ‖23‖
apṛcchito vyāharasi caryāṃ varṇesi c'ātmanaḥ |
jñānâdhigama kīrtesi gambhīraṃ ca prabhāṣase ‖24‖
adyême saṃśaya-prāptā vaśī-bhūtā anāsravāḥ |
nirvāṇaṃ prasthitā ye ca kim etad bhāṣate jinaḥ ‖25‖
pratyeka-bodhi prārthentā[4] bhikṣuṇyo bhikṣavas tathā |
devā nāgāś ca yakṣāś ca gandharvāś ca mahoragāḥ ‖26‖
samālapanto anyonyaṃ prekṣante dvi-padôttamam |
kathaṃ-kathī vicintentā vyākuruṣva mahā-mune ‖27‖
yāvantaḥ śrāvakāḥ santi sugatasyêha sarvaśaḥ |
aham atra pāramī-prāpto nirdiṣṭaḥ parama-ṛṣiṇā ‖28‖
mamâpi saṃśayo hy atra svake sthāne narôttama |
kiṃ niṣṭhā mama nirvāṇe atha caryā mi darśitā ‖29‖
[5]pramuñca ghoṣaṃ vara-dundubhi-svarā
udāharasvā[6] yatha eṣa dharmaḥ |
ime sthitā putra jinasya aurasā
vyavalokayantaś ca kṛtâñjalī jinam ‖30‖
devāś ca nāgāś ca sa-yakṣa-rākṣasāḥ
koṭī-sahasrā yatha Gaṅga-vālikāḥ |
ye câpi prārthenti samagra-bodhiṃ

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[1] Śloka なり（第 29 頌迄）。 [2] mi は me の略なり。 [3] (妙) には「道場所得法」となせども、Tib. sñiṅ-po にして髄の義なり。maṇḍa は醍醐の義、從て最上を意味す。通常は maṇḍa 或は māḍa は純梵語の vāṭa（場）より轉訛せるものにして bodhi-maṇḍa を道場と譯す。 [4] 版本には prārthenti とあるも、n. nom. pl. 現分なり。K'. に prārthentā とあり、m. nom. pl. 現分として prārthentā (=prārthayanto の Pkt.) に改む。 [5] 以下 Triṣṭubh なり。 [6] M.C. 版本には °sva とあり。

sahasraśītiḥ paripūrṇa ye sthitāḥ ‖31‖
rājāna ye mahi-pati cakra-vartino
ye āgatāḥ kṣetra-sahasra-koṭibhiḥ |
kṛtâñjalī sarvi sagauravāḥ sthitāḥ
kathaṃ nu caryāṃ paripūrayema ‖32‖

evam ukte bhagavān āyuṣmantaṃ Śāriputram etad avocat| alaṃ Śāriputra| kim anenârthena bhāṣitena| tat kasya hetoḥ| uttrasiṣyati Śāriputrâyaṃ sedevako loko 'sminn arthe vyākriyamāṇe‖

dvaitīyakam apy āyuṣmāñ Śāriputro bhagavantam adhyeṣate sma| bhāṣatāṃ bhagavān bhāṣatāṃ sugata etam evârtham| tat kasya hetoḥ| santi bhagavaṃs tasyāṃ Parṣadi bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śata-sahasrāṇi bahūni prāṇi-koṭī-nayuta-śata-sahasrāṇi pūrva-buddha-darśāvīni prajñāvanti yāni bhagavato bhāṣitaṃ śraddhāsyanti pratīyiṣyanty udgrahīṣyanti‖

atha khalv āyuṣmāñ Śāriputro bhagavantam anayā gāthayā (1)"py abhāṣata[1]‖

[2]vispaṣṭu bhāṣasva janāna[3] uttamā
santîha parṣāya sahasra prāṇinām |
śraddhā[4]-prasannāḥ sugate sagauravā
jñāsyanti ye dhrmam udāhṛtaṃ te ‖33‖

atha khalu bhagavān dvaitīyakam apy āyuṣmantaṃ Śāriputram etad avocat| alaṃ Śāriputrânenârthena prakāśitenôttrasiṣyati Śāriputrâyaṃ sadevako loko 'sminn arthe vyākriyamāṇe 'bhimāna-prāptāś ca bhikṣavo mahā-prapātaṃ prapatiṣyanti‖

(1....1) 版本には 'dhyabhāṣata とあるも、今は B. に從へり。A. K. に vy とあるは py の寫誤と信ぜらる。此の讀み方は意義最も適切なるを覺ゆ。K'. には O. と同じく °yā bhā° に作れり。 [2] Triṣṭubh なり。 [3] 版本には jināna とあるも佛には優劣なき答なるべきに、jināna uttamā にては理に合せず。故に「人々の」の意にて janānām (m. gen. pl.) の略として今の如く改む。然るに Tib. にては uttamā と俱に mi-dbaṅ-rgyal-po なり。之は K.W. に合す。 [4] 版本には śrāddhāḥ とあれども、MSS. は皆 śraddhā なり。K'. 亦た同じ。故に原寫本の形を採り、濫に改めず。

atha khalu bhagavāṃs tasyāṃ velāyām imāṃ gāthām abhāṣata |

[1]alaṃ hi dharmeṇ'iha bhāṣitena
sūkṣmāṃ idaṃ jñānam atarkikaṃ ca |
abhimāna-prāptā bahu santi bālā
nirdiṣṭa-dharmasmi kṣipe ajānakāḥ ‖34‖

traitīyakam apy āyuṣmāñ Śāriputro bhagavantam adhyeṣate sma | bhāṣatāṃ bhagavān bhāṣatāṃ sugata etam evârtham | mādṛśānāṃ bhagavann iha parṣadi bahūni prāṇi-śatāni saṃvidyante 'nyāni ca bhagavan bahūni prāṇi-śatāni bahūni prāṇi-sahasrāṇi bahūni prāṇi-śata-sahasrāṇi bahūni prāṇi-koṭī-nayuta-śata-sahasrāṇi yāni bhagavatā pūrva-bhaveṣu paripācitāni tāni bhagavato bhāṣitaṃ śraddhāsyanti pratīyiṣyanty udgrahīṣyanti | teṣāṃ tad bhaviṣyati dīrgha-rātram arthāya hitāya sukhāyêti ‖

atha khalv āyuṣmāñ Śāriputras tasyāṃ velāyām imā gāthā abhāṣata |

[2]bhāṣasva dharmaṃ dvi-padānam uttamā
ahaṃ tvam adhyeṣami jyeṣṭha-putraḥ |
santîha prāṇīna sahasra-koṭyo
ye śraddadhāsyanti ti[3] dharma bhāṣitaṃ ‖35‖
ye ca tvayā pūrva-bhaveṣu nityaṃ
paripācitāḥ[4] sattva sudīrgha-rātram |
kṛtâñjalī te pi sthitâtra sarve
ye śraddadhāsyanti tavâita dharmam ‖36‖
asmādṛśā dvādaś' ime śatāś ca
ye câpi te prasthita agra-bodhaye |
tān paśyamānaḥ sugataḥ prabhāṣatāṃ
teṣāṃ ca harṣaṃ paramaṃ janetu ‖37‖

atha khalu bhagavāṃs traitīyakam apy āyuṣmataḥ Śāriputrasyâ-

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[1] Triṣṭubh なり。 [2] Triṣṭubh なり。 [3] M.C. 版本には te (2. instr. sg.) とあるも、其の略として今の如く改む。 [4] 版本には °tā とあり、K'. には °tāḥ とあり、何れにても可なれども、後者明らかなるにより、今の如く改む。

dhyeṣaṇāṃ viditv' āyuṣmantaṃ Śāriputram etad avocat| yad idānīṃ tvaṃ Śāriputra yāvat traitīyakam api tathāgatam adhyeṣase| evam adhyeṣamāṇaṃ tvāṃ Śāriputra[1] kiṃ[2] vakṣyāmi| tena hi Śāriputra śṛṇu sādhu ca suṣṭhu ca manasi-kuru| bhāṣiṣye 'haṃ te‖

samanantara-bhāṣitā cêyaṃ bhagavatā vāg atha khalu tataḥ parṣada ābhimānikānāṃ bhikṣūṇāṃ bhikṣuṇīnām upāsakānām upāsikānāṃ pañca-mātrāṇi sahasrāṇy utthāy' āsanebhyo bhagavataḥ pādau śirasā 'bhivanditvā tataḥ parṣado 'pakrāmanti sma| yathā 'pîdam [3]abhimānâkuśala-mūlenâprāpte[3] prāpta-saṃjñino 'nadhigate 'dhigata-saṃjñinaḥ| ta ātmānaṃ [4]savraṇaṃ jñātvā[4] tataḥ parṣado 'pakrāntāḥ| bhagavāṃś ca tūṣṇī-bhāvenâdhivāsayati sma‖

atha khalu bhagavān āyuṣmantaṃ Śāriputram āmantrayate sma| niṣpalāvā me Śāriputra parṣad apagata-phalguḥ śraddhā-sāre pratiṣṭhitā| sādhu Śāriputrâiteṣāṃ ābhimānikānām ato 'pakramaṇam| tena hi Śāriputra bhāṣiṣya etam artham| sādhu bhagavann ity āyuṣmāñ Śāriputro bhagavataḥ pratyaśrauṣīt‖

bhagavān etad avocat| kadā-cit karhi-cic Chāriputra tathāgata evaṃ-rūpāṃ dharma-deśanāṃ kathayati| tad-yathā 'pi nāma Śāriputrôdumbara-puṣpaṃ kadā-cit karhi-cit saṃdṛśyate evam eva Śāriputra tathāgato 'pi kadā-cit karhi-cid evaṃ-rūpāṃ dharma-deśanāṃ kathayati| śraddadhata me Śāriputra bhūta-vādy aham asmi tathā-vādy aham asmy ananyathā-vādy aham asmi| durbodhyaṃ Śāriputra tathāgatasya saṃdhābhāṣyam| tat kasya hetoḥ| nānā-nirukti-nirdeśâbhilāpa-nirdeśanair mayā Śāriputra vividhair upāya-kauśalya-śata-sahasrair dharmaḥ

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[1] 版本には °putru とあるも、こゝは voc. sg. なるべきを以て、°putra の誤植なるべし。

[2] 版本には kiṃ とのみあれども（妙）に「豈得不說」とあり、恐らくは kiṃ na vakṣ° なるべし。 [3]....[3] Tib. の意によるに、こゝは abhimānikāḥ kuśala-mūle 'prāpte となるべく、（妙）には「及增上慢未得謂得」とありて符合するを見る。本文の儘にては、「增上慢の不善根によりて未得に於て得の想あり」と翻ずべきも、不善根は貪瞋癡にして增上慢の不善根は解し難し。 [4]....[4] savraṇaṃ jñātvā にては「自ら失あるを知りて」と翻ずべきも、增上慢の人を稱すとせば「自ら失無きものと考へて」なるか或は「自ら失あるを知らずして」なる意味を適當とす。隨つて savraṇam ajñātvā か或は avraṇaṃ jñātvā を適當とすべし。後の偈文(第39頌)を參照すべし。

saṃprakāśitaḥ| atarko 'tarkâvacaras tathāgata-vijñeyaḥ Śāriputra sad-dharmaḥ| tat kasya hetoḥ| eka-kṛtyena Śāriputrâika-karaṇīyena tathā-gato 'rhan samyak-saṃbuddho loka utpadyate mahā-kṛtyena mahā-karaṇīyena| katamac ca Śāriputra tathāgatasyâika-kṛtyam eka-karaṇīyaṃ mahā-kṛtyaṃ mahā-karaṇīyaṃ yena kṛtyena tathāgato 'rhan samyak-saṃbuddho loka utpadyate| yad idaṃ tathāgata-jñāna-darśana-samādāpana-hetu-nimittaṃ sattvānāṃ tathāgato 'rhan samyak-saṃbuddho loka utpadyate| tathāgata-jñāna-darśana-saṃdarśana-hetu-nimittaṃ sattvānāṃ tathāgato 'rhan samyak-saṃbuddho loka utpadyate| tathāgata-jñāna-darśanâvatāraṇa-hetu-nimittaṃ sattvānāṃ tathāgato 'rhan samyak-saṃbubdho loka utpadyate| tathāgata-jñāna-pratibodhana-hetu-nimittaṃ sattvānāṃ tathāgato samyak-saṃbuddho loka utpadyate| tathāgata-jñāna-darśana-mārgâvatāraṇa-hetu-nimittaṃ sattvānāṃ tathāgato 'rhan samyak-saṃbuddho loka utpadyate| idaṃ tac Chāriputra tathāgatasyâika-kṛtyam eka-karaṇīyaṃ mahā-kṛtyaṃ mahā-karaṇīyam eka-prayojanaṃ loke prādurbhāvāya| iti hi Śāriputra yat tathāgatasyâika-kṛtyam eka-karaṇīyaṃ mahā-kṛtyaṃ mahā-karaṇīyaṃ tat tathāgataḥ karoti| tat kasya hetoḥ| tathāgata-jñāna-darśana-samādāpaka evâhaṃ Śāriputra tathāgata-jñāana-darśna-saṃdarśaka evâhaṃ Śāriputra tathā-gata-jñāna-darśanâvatāraka evâhaṃ Śāriputra tathāgata-jñāna-darśana-pratibodhaka evâhaṃ Śāriputra tathāgata-jñāna-darśana-mārgâvatāraka evâhaṃ Śāriputra| ekam evâhaṃ Śāriputra yānam ārabhya sattvānāṃ dharmaṃ deśayāmi yad idaṃ buddha-yānaṃ| na kiṃ-cic Chāriputra dvitīyaṃ vā tṛtīyaṃ vā yānaṃ saṃvidyate| sarvatrâiṣā Śāriputra dharmatā daśa-dig-loke| tat kasya hetoḥ| ye 'pi te Śāriputrâtīte 'dhvany abhūvan daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃbuddhā bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca| ye nānā 'bhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśan'ārambaṇa-nirukty-upāya-kauśalyair nānā'dhimuk-

tānāṃ sattvānāṃ nānā-dhātv-āśayānām āśayaṃ viditvā dharmaṃ deśitavantaḥ| te 'pi sarve Śāriputra buddhā bhagavanta ekam eva yānam ārabhya sattvānāṃ dharmaṃ deśitavanto yad idaṃ buddha-yānaṃ sarva-jñatā-paryavasānaṃ yad idaṃ tathāgata-jñāna-darśana-samādāpanam eva sattvānāṃ tathāgata-jñāna-darśana-saṃdarśanam eva tathāgata-jñāna-darśanâvatāraṇam eva tathāgata-jñāna-darśana-pratibodhanam eva tathāgata-jñāna-darśana-mārgâvatāraṇam eva sattvānāṃ dharmaṃ deśitavantaḥ| yair api Śāriputra sattvais teṣām atītānāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antikāt saddharmaḥ śrutas te 'pi sarve 'nuttarāyāḥ samyak-saṃbodher lābhino 'bhūvan‖

ye 'pi te Śāriputrânāgate 'dhvani bhaviṣyanti daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃbuddhā bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca| ye ca nānā'bhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśan'ārambaṇa-nirukty-upāya-kauśalyair nānā'dhimuktānāṃ sattvānāṃ nānā-dhātv-āśayānām āśayaṃ viditvā dharmaṃ deśayiṣyanti| te 'pi sarve Śāriputra buddhā bhagavanta ekam eva yānam ārabhya sattvānāṃ dharmaṃ deśayiṣyanti yad idaṃ budhha-yānaṃ sarva-jñatā-paryavasānaṃ yad idaṃ tathāgata-jñāna-darśana-samādāpanam eva sattvānāṃ tathāgata-jñāna-darśana-saṃdarśanam eva tathāgata-jñāna-darśanâvatāraṇam eva tathāgata-jñāna-darśana-pratibodhanam eva tathāgata-jñāna-darśana-mārgâvatāraṇam eva sattvānāṃ dharmaṃ deśayiṣyanti| ye 'pi te Śāriputra sattvās teṣām anāgatānāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antikāt taṃ dharmaṃ śroṣyanti te 'pi sarve 'nuttarāyāḥ samyak-saṃbodher lābhino bhaviṣyanti‖

ye 'pi te Śāriputrâitarhi pratyutpanne 'dhvani daśasu dikṣv aprameyeṣv asaṃkhyeyeṣu loka-dhātuṣu tathāgatā arhantaḥ samyak-saṃbuddhās tiṣṭhanti dhriyante yāpayanti dharmaṃ ca deśayanti bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyas-

yârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca| ye nānā'bhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśan'ārambaṇa-nirukty-upāya-kauśalyair nānā'dhimuktānāṃ sattvānāṃ nānā-dhātv-āśayānām āśayaṃ viditvā dharmaṃ deśayanti| te 'pi sarve Śāriputra buddhā bhgavanta ekam eva yānam ārabhya sattvānāṃ dharmaṃ deśayanti yad idaṃ buddha-yānaṃ sarva-jñatā-paryavasānaṃ yad idaṃ tathāgata-jñāna-darśana-samādāpanam eva sattvānāṃ tathāgata-jñāna-darśana-saṃdarśanam eva tathāgata-jñāna-darśanâvatāraṇam eva tathāgata-jñāna-darśana-pratibodhanam eva tathāgata-jñāna-darśana-mārgâvatāraṇam eva sattvānāṃ dharmaṃ deśayanti| ye 'pi te Śāriputra sattvās teṣāṃ pratyutpannānāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antikāt taṃ dharmaṃ śṛṇvanti te 'pi sarve 'nuttarāyāḥ samyak-saṃbodher lābhino bhaviṣyanti‖

aham api Śāriputrâitarhi tathāgato 'rhan samyak-saṃbuddho bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca nānā'bhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśan'ārambana-nirukty-upāya-kauśalyair nānā'dhimuktānāṃ sattvānāṃ nānā-dhātv-āśayānām āśayaṃ viditvā dharmaṃ deśayāmi| aham api Śāriputrâikam eva yānam ārabhya sattvānāṃ dharmaṃ deśayāmi yad idaṃ buddha-yānaṃ sarva-jñatā-paryavasānaṃ yad idaṃ tathāgata-jñāna-darśana-samādāpanam eva sattvānāṃ tathāgata-jñāna-darśana-saṃdarśanam eva tathāgata-jñāna-darśanâvatāraṇam eva tathāgata-jñāna-darśana-pratibodhanam eva tathāgata-jñāna-darśana-mārgâvatāraṇam eva sattvānāṃ dharmaṃ deśayāmi| ye 'pi te Śāriputra sattvā etarhi mamêmaṃ dharmaṃ śṛṇvanti te 'pi sarve 'nuttarāyāḥ samyak-saṃbodher lābhino bhaviṣyanti| tad anenâpi Śāriputra paryāyeṇâivaṃ veditavyaṃ yathā nâsti dvitīyasya yānasya kva-cid daśasu dikṣu loke prajñaptiḥ kutaḥ punas tṛtīyasya‖

api tu khalu punaḥ Śāriputra yadā tathāgatā arhantaḥ samyak-saṃbuddhāḥ kalpa-kaṣāye vôtpadyante sattva-kaṣāye vā kleśa-kaṣāye

vā dṛṣṭi-kaṣāye v' āyuṣ-kaṣāye vôtpadyante| evaṃ-rūpeṣu Śāriputra kalpa-saṃkṣobha-kaṣāyeṣu bahu-sattveṣu lubdheṣv alpa-kuśala-mūleṣu tadā Śāriputra tathāgatā arhantaḥ samyak-saṃbuddhā upāya-kauśalyena tad evâikaṃ buddha-yānaṃ tri-yāna-nirdeśena nirdiśanti| tatra Śāriputra ye śrāvakā arhantaḥ pratyekabuddhā vêmāṃ kriyāṃ tathāgatasya buddha-yāna-samādāpanāṃ[1] na śṛṇvanti nâvataranti nâvabudhyanti na te Śāriputra tathāgatasya śrāvakā veditavyā nâpy arhanto nâpi pratyekabuddhā veditavyāḥ‖

api tu khalu punaḥ Śāriputra yaḥ kaś-cid bhikṣur vā bhikṣuṇī vā 'rhattvaṃ pratijānīyād anuttarāyāṃ samyak-saṃbodhau praṇidhānam aparigṛhyôcchinno 'smi buddha-yānād iti vaded etāvan me samucchrayasya paścimakaṃ parinirvāṇaṃ vaded ābhimānikaṃ taṃ Śāriputra prajānīyāḥ| tat kasya hetoḥ| asthānam etac Chāriputrânavakāśo yad bhikṣur arhan kṣīṇ'āsravaḥ saṃmukhī-bhūte tathāgata imaṃ dharmaṃ śrutvā na śraddadhyāt sthāpayitvā parinirvṛtasya tathāgatasya| tat kasya hetoḥ| na hi te Śāriputra śrāvakās tasmin kāle tasmin samaye parinirvṛte tathāgata eteṣām evaṃ-rūpāṇāṃ sūtrāntānāṃ dhārakā vā deśakā vā bhaviṣyanti| aneyṣu punaḥ Śāriputra tathāgateṣv arhatsu samyak-saṃbuddheṣu niḥsaṃśayā bhaviṣyanti| imeṣu buddha-dharmeṣu śraddadhādhvaṃ me Śāriputra pattīyatâvakalpayata| na hi Śāriputra tathāgatānāṃ mṛṣā-vādaḥ saṃvidyate| ekam evêdaṃ Śāriputra yānaṃ yad idaṃ buddha-yānam‖

atha khalu bhagavān etam evârthaṃ bhūyasyā mātrayā saṃdarśayamānas tasyāṃ velāyām imā gāthā abhāṣata‖

[2]athâbhimāna[3]-prāptā ye bhikṣu-bhiksuṇy-upāsakāḥ |
upāsikāś ca aśrāddhāḥ sahasrāḥ pañc' anūnakāḥ ‖38‖

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[1] 版本には samādapanāṃ とあるも、samādāpanāṃ を正しとす。他の場所に準じて今の如く改む。 [2] Śloka なり（第 41 頌迄）。 [3] 脚註によるに、B.O. は adhimāna に作り、K'. 亦た然り。孰れにても可なり。

apaśyanta[1] imaṃ doṣaṃ chidra-śikṣā-samanvitāḥ |
vraṇāṃś ca parirakṣantaḥ prakrāntā bāla-buddhayaḥ ‖39‖
parṣat-kaṣāyatāñ[2] jñātvā loka-nātho 'dhivāsayi[3] |
tat teṣāṃ kuśalaṃ nâsti śṛṇuyur dharma ye imam ‖40‖
śuddhā ca niṣpalāvā ca susthitā pariṣan mama |
phalgu-vyapagatā sarvā sārā cêyaṃ pratiṣṭhitā ‖41‖
[4]śṛṇohi me Śārisutā yathâiṣa
saṃbuddha dharmaḥ puruṣôttamehi |
yathā ca buddhā kathayanti nāyakā
upāya-kauśalya-śatair anekaiḥ ‖42‖
yath'āśayaṃ jāniya te cariṃ ca
nānā'dhimuktān[3] iha prāṇi-koṭīnām |
citrāṇi karmāṇi viditva teṣāṃ
purā-kṛtaṃ yat kuśalaṃ ca tehi ‖43‖
nānā-niruktīhi ca kāraṇehi
samprāpayāmī[5] ima teṣa prāṇinām |
hetūhi dṛṣṭānta-śatehi câhaṃ
tathā-tathā toṣayi sarva-sattvān ‖44‖
sūtrāṇi bhāṣāmi tathâiva gāthā
itivṛttakaṃ jātakam adbhutaṃ ca |
nidāna aupamya-śataiś ca citrair

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[1] 版本には saṃpaśyanta とあるも、(妙) に「不自見其過」とあり、この箇處の長行 (p. 36, l. 10) を見るに、ta ātmānaṃ savraṇaṃ jñātvā とあり。こゝに於ても jñātvā は ajñātvā なるか、或は ta が na の誤りなるかの何れかなるべく、「自ら失ありと知らずして」の義なるべし。(妙) には「有如此失」とあり。若し然らざれば savraṇaṃ は avraṇaṃ の誤りなるべきか、即ち「自ら失なしと考へて」と翻ずべし。之と同様に今も「過を見ずして」の義と見て今の如く改む。古字形にて sa 若くは saṃ と a とは相似たり。 [2] 版本には kaṣaṭu tāñ とあり。kaṣaṭān (m. acc. pl.) tān の略と見て「彼等衆中の害を」と譯するを得れども意味稍々分明ならず。K'. には kasaṭatān とあり、Tib. sñigs-ma-ñid-du (濁濁性) なれば、之より考へて今の如く訂正す。 [3] 版本には 'smi dhvaṃsi tān とあり。dhvaṃsi は dhvan 又は dhvas より來れりとするも意味通ぜず。Tib. に bstsal-ba とあり、此の箇所の長行 (p 36, l. 11) には adhivāsayati とあり。今 K'. に smi dhvaṃsayi とあるを綜合して metre を考へ今の如く改む。aorist. 3. sg. Pkt. なり。 [4] 以下 Triṣṭubh なり。 [5] M. C. 版本には °yāmi とあるも、K'. に °yāmī とあるを採る。

geyaṃ ca bhāṣāmi tathôpadeśān ‖45‖
ye bhonti hīnâbhiratā avidvasū
acīrṇa-caryā bahu-buddha-koṭiṣu |
saṃsāra-lagnāś ca suduḥkhitāś ca
nirvāṇa teṣām upadarśayāmi ‖46‖
upāyam etaṃ kurute svayaṃ-bhūr
bauddhasya jñānasya prabodhanârtham |
na câpi teṣāṃ pravade kadā-cid
yuṣme pi buddhā iha loki[1] bheṣyatha ‖47‖
kiṃ kāraṇaṃ kālam avekṣya tāyī
kṣaṇaṃ ca dṛṣṭvā tatu[2] paśca bhāṣate |
so 'yaṃ kṣaṇo adya kathaṃ-ci labdho
vadāmi yenêha ca bhūta-niścayam ‖48‖
navâṅgam etan mama śāsanaṃ ca
prakāśitaṃ sattva-balâbalena |
upāya eṣo vara-dasya jñāne
praveśanârthāya nidarśito me ‖49‖
bhavanti ye[3] cêha sadā viśuddhā
vyaktā śucī sūrata buddha-puṭrāḥ |
kṛtâdhikārā bahu-buddha-koṭiṣu
vaipulya-sūtrāṇi vadāmi teṣām ‖50‖
tathā hi te āśaya-saṃpadāya
viśuddha-rūpāya samanvitā 'bhūn[4] |
vadāmi tān buddha bhaviṣyathêti
anāgate 'dhvāni hitânukampakāḥ ‖51‖

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[1] M. C. 版本には loke とあり。 [2] 版本には na tu とあるも意味通ぜず。K'. に tataḥ とあり、Tib. de-nas なるにより、metre を考へて tatas の略なる tatu に改めたり。 [3] 版本には me とあるも、K'. に ye とあり、Tib. gaṅ-dag にして、最後の teṣām に係る。この方意味明らかなるを以て今の如く改む。 [4] 版本には 'bhūt とあり、aorist 3. sg. にして、之を aorist 3. pl. なる abhūvan に代用せしものと見るも可なれども、abhūvan の略としては abhūn の方可なるを以て今の如く改む。t と n とは字を誤り易し。

śrutvā ca prīti-sphuṭa bhonti sarve
buddhā bhaviṣyāma jagat-pradhānāḥ |
punaś ca haṃ jāniya teṣa caryāṃ
vaipulya-sūtrāṇi prakāśayāmi ‖52‖
ime ca te śrāvaka nāyakasya
yehi śrutaṃ śāsanam etam agryam |
ekâpi gāthā śruta dhāritā vā
sarveṣa bodhāya[1] na saṃśayo 'sti ‖53‖
ekaṃ hi yānaṃ dvitiyaṃ na vidyate
tṛtiyaṃ hi nâîvâsti kadā-ci loke |
anyatr' upāyā puruṣôttamānāṃ
yad yāna-nānātv' upadarśayanti ‖54‖
bauddhasya jñānasya prakāśanârthaṃ
loke samutpadyati loka-nāthaḥ |
ekaṃ hi kāryaṃ dvitiyaṃ na vidyate
na hīna-yānena nayanti buddhāḥ ‖55‖
pratiṣṭhito yatra svayaṃ svayaṃ-bhūr
yac câîva buddhaṃ yatha yādṛśaṃ ca |
balā[2] ca ye dhyāna vimokṣa-indriyā[3]
tatrâîva sattvā pi pratiṣṭhapeti ‖56‖
mātsarya-doṣo hi bhaveta mahyaṃ
spṛśitva bodhiṃ virajāṃ viśiṣṭām |
yadi hīna-yānasmi pratiṣṭhapeyam
ekaṃ pi sattvaṃ na mam' etu sādhu ‖57‖
mātsarya mahyaṃ na kahiṃ-ci vidyate
īrṣyā na me nâpi ca chanda-rāgaḥ |

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[1] 版本には bodhīya と改めたるも、總ての MSS. の一致するよりして、又般若經其の他に用例あるにより、原本の儘を採用せり。loc. sg. なり。 [2] 版本には balāś とあるも、bala は n. なれば balāni (n. nom. pl.) の略として今の如く改む。 [3] 版本には indriyās とあるも、K'. に °yā とあり、balā と同様に n. nom. pl. の略として今の如く改む。

ucchinna-pāpā mama sarva-dharmās
tenâsmi buddho jagato[1] 'nubodhāt ‖58‖
yathā hy ahaṃ citritu lakṣaṇehi
prabhāsayanto imu sarva-lokam |
puras-kṛtaḥ prāṇi-śatair anekair
deśem' imāṃ dharma-svabhāva-mudrām ‖59‖
evaṃ ca cintemy ahu Śāriputra
kathaṃ nu evaṃ bhavi sarva-sattvāḥ |
dvātriṃśatī-lakṣaṇa-rūpa-dhāriṇaḥ
svayaṃ-prabhā loka-vidū svayaṃ-bhūḥ ‖60‖
yathā ca paśyāmi yathā ca cintaye
yathā ca saṃkalpa mam' āsi pūrvam |
paripūrṇam etat praṇidhānu[2] mahyaṃ
buddhā[3] ca bodhiṃ na[4] prakāśayāmi ‖61‖
saced ahaṃ Śārisutā vadeyaṃ
sattvāna bodhāya janetha chandam |
ajānakāḥ sarva bhrameyur atra
na jātu gṛhṇīyu subhāṣitaṃ me ‖62‖
tāṃś câîva haṃ jāniya eva-rūpān
na cīrṇa-caryāḥ purimāsu jātiṣu |
adhyoṣitāḥ kāma-guṇeṣu saktās
tṛṣṇāya saṃmūrcchita-moha-cittāḥ ‖63‖
te kāma-hetoḥ prapatanti durgatiṃ
ṣaṭsū gatīṣū parikhidyamānāḥ |
kaṭasī ca vardhenti punaḥ-punas te
duḥkhena saṃpīḍita alpa-puṇyāḥ ‖64‖
vilagna dṛṣṭī-gahaneṣu nityam

[1] 版本には jagatā とあるも、これは gen. sg. なるべきにより、今の如く改む。tā と to とは字を誤り易し。 [2] 版本には °dhāna とあり、°naṃ (n. nom. sg.) の略として可なれども、K'. に °dhānu とあり、°dhānaṃ の略として明らかなるを以て之を採る。 [3] buddhā=buddhvā. [4] 版本には ca とあるも、Tib. ma とあり、文の意味を考へて今の如く改めたり。

astîti nâstîti tathā 'sti nâsti |
dvāṣaṣṭi-dṛṣṭī-kṛta niśrayitvā[1]
asanta-bhāvaṃ parigṛhya te sthitāḥ ‖65‖
duḥśodhakā mānina[2] dambhinaś ca
vaṅkāḥ śaṭhā alpa-śrutāś ca bālāḥ |
te nâiva śṛṇvanti su-buddha-ghoṣaṃ
kadā-ci [3]pi jjāti[3]-sahasra-koṭiṣu ‖66‖
neṣām ahaṃ Śārisutā upāyaṃ
vadāmi duḥkhasya karotha antam |
duḥkhena saṃpīḍita dṛṣṭva sattvān
nirvāṇa tatrâpy upadarśayāmi ‖67‖
evaṃ ca bhāṣāmy ahu nitya-nirvṛtā
ādi-praśāntā imi sarva-dharmāḥ |
caryāṃ ca so[4] pūriya[5] buddha-putro
anāgate 'dhvāni jino bhaviṣyati ‖68‖
upāya-kauśalya mamâiva-rūpaṃ
yat trīṇi yānāny upadarśayāmi |
ekaṃ tu yānaṃ hi nayaś ca eka
ekā c' iyaṃ deśana nāyakānām ‖69‖
vyapanehi kāṅkṣāṃ tatha saṃśayaṃ ca
yeṣāṃ ca keṣāṃ-c' iha kāṅkṣa vidyate |
ananyathā-vādina loka-nāyakā
ekam idaṃ yānu[6] dvitīyu[7] nâsti ‖70‖

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[1] 版本には niścayitvā とあるも、K'. には niśrayitvā とあり、Tib. brten-nas-su とあり、「決定して」よりも、「依りて」の方意味通ずるを以て今の如く改む。 [2] 版本には māni ca とあるも、K'. に mānina (mānin の nom. pl.) とあり、ca は必しも要せざるを以て、意味明らかなるにより今の如く改む。 [3]....[3] M.C. 版本には pi jāti とあるも、K'. 及び他の MSS. に pi jjāti とあるを採る。 [4] 版本には yo とあるも、K'. 及び其の他全部の MSS. に so とあるを以て敢て改めざるを可とす。而も此の方意義明暢なり。 [5] 版本には pūrayi とあるも、正誤表によりて今の如く改む。gerund なり。 [6] 版本には yāna とあり、yānaṃ の略にして之にて可なれども、K'. に yānu とあり、n. nom. sg. の略としてこの方明らかなるを以て今の如く改む。 [7] 版本には °tīya とあるも、yānu と同じく K'. に °tīyu とあるを採る。

ye câpy abhūvan purimās tathāgatāḥ
parinirvṛtā buddha-sahasr'aneke |
atītam adhvānam asaṃkhya-kalpe
teṣāṃ pramāṇaṃ na kadā-ci vidyate ‖71‖
sarvehi tehī[1] puruṣôttamehi
prakāśitā dharma bahū viśuddhāḥ |
dṛṣṭāntakaiḥ kāraṇa-hetubhiś ca
upāya-kauśalya-śatair anekaiḥ ‖72‖
sarve ca te darśayi eka-yānam
ekaṃ ca yānaṃ avatārayanti |
ekasmi yāne paripācayanti
acintiyā prāṇi-sahasra-koṭyaḥ ‖73‖
anye upāyā vividhā jinānāṃ
yehī [2]prakāśent'imam agra[2]-dharmam |
jñātvā'dhimuktiṃ tatha āśayaṃ ca
tathāgatā[3] loki sadevakasmin ‖74‖
ye câpi sattvās tahi teṣa saṃmukhaṃ
śṛṇvanti dharmaṃ atha vā śrutāvinaḥ |
dānaṃ ca dattaṃ caritaṃ ca śīlaṃ
kṣāntyā ca saṃpādita sarva-caryāḥ ‖75‖
vīryeṇa[4] dhyānena[5] kṛtâdhikārāḥ
prajñāya vā cintita eti dharmāḥ |
vividhāni puṇyāni kṛtāni yehi
te sarvi bodhāya[6] abhūṣi lābhinaḥ ‖76‖

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[1] M. C. 版本には tehi とあれども、K'. に °hī とあるを採る。 [2]....[2] 版本には °śenti mamâgra とあるも、「我の最上法」にては意味通ぜず、Tib. chos-mchog-ḥdi-ni rab-bstan-ba とあるにより、その意を採りて °śentîmam agra の略として今の如く改む。agra は gr が二個子音の結合なれば其の直前の母音は長音となりて metre は差支なし。 [3] 版本には °gato とあるも、prakāśenti (現. 3. pl.) の subject なるを以て pl. ならざるべからず。依て tathāgatāḥ の略として今の如く改む。 [4] 版本には vīrye ca とあるも、K'. に vīryeṇa とあり、今は之を採る。
[5] 版本には dhyāne ca とあるも、vīryeṇa と同様に K'. に dhyānena とあるを採る。
[6] 版本はこの頌以下の諸頌の同じき場所に總て bodhīya を用ゐたり。之は bodhi の Pkt. gen.*

parinirvṛtānāṃ ca jināna teṣāṃ
ye śāsane ke-cid abhūṣi sattvāḥ |
kṣāntā ca dāntā ca vinīta tatra
te sarvi bodhāya abhūṣi lābhinaḥ ‖77‖
ye câpi dhātūna karonti pūjāṃ
jināna teṣāṃ parinirvṛtānām |
ratnā-mayān stūpa-sahasr' anekān
suvarṇa-rūpyasya ca sphāṭikasya ‖78‖
ye câśmagarbhasya karonti stūpān
karketanā[1]-mukta-mayāṃś ca ke-cit |
vaiḍūrya-śreṣṭhasya tath'aindranīlān[2]
te sarvi bodhāya abhūṣi lābhinaḥ ‖79‖
ye câpi śaileṣu karonti stūpān
ye candanānām agurusya ke-cit |
ye deva-dārusya karonti stūpān
ye dāru-saṃghāta-mayāṃś ca ke-cit ‖80‖
iṣṭā-mayān mṛttika-saṃcitān vā
prītāś ca kurvanti jināna stūpān |
uddiśya ye pāṃsuka-rāśayo 'pi
aṭavīṣu durgeṣu ca kārayanti ‖81‖
sikatā-mayān vā puna kūṭa kṛtvā
ye ke-cid uddiśya jināna stūpān |
kumārakāḥ krīḍiṣu tatra-tatra
te sarvi bodhāya abhūṣi lābhinaḥ ‖82‖

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*(or abl.) sg. にして、「菩提の」と翻ずべし。然れども版本の脚註に all dhāya とあり、K'. も亦た bodhāya に作れり。然も Mahā-vastu に avaivartiyā bodhāya bhavanti (菩提より不退轉なる) の用例あり。故に Buddhist Skt. にて bodhāya を f. gen. (or abl.) sg. として用ゐたるものと見るべし。今は gen. sg. なり。依て以下 bodhāya の原形を恢復す。

[1] M.C. 版本には °tana とあるも、K'. に °tanā とあるを採る。 [2] 版本には °nīle とあるも、こゝは stūpān (m. acc. pl.) に係るべきものなるを以て、今の如く改む。若くは他と同じく °lasya となすべし。又 K'. には tathêndranīlaiḥ とあり、形としては aindra よりも、endra (Pkt.) 若くは indra の方古きものなるべし。

ratnā-mayā[1] bimba tathâiva ke-cid
dvātriṃśatī-lakṣaṇa-rūpa-dhāriṇaḥ |
uddiśya kārāpita yehi câpi
te sarvi bodhāya abhūṣi lābhinaḥ ‖83‖
ye sapta-ratnā-maya tatra ke-cid
ye tāmrikā vā tatha kāṃsikā vā |
kārāpayīṣū sugatāna bimbā
te sarvi bodhāya abhūṣi lābhinaḥ ‖84‖
sīsasya lohasya ca mṛttikāya vā
kārāpayīṣū sugatāna vigrahān |
ye pusta-karmā-maya darśanīyāṃs
te sarvi bodhāya abhūṣi lābhinaḥ ‖85‖
ye citra-bhittīṣu karonti vigrahān
paripūrṇa-gātrāñ śata-puṇya-lakṣaṇān |
likhet svayaṃ câpi likhāpayed vā
te sarvi bodhāya abhūṣi lābhinaḥ ‖86‖
ye câpi ke-cit tahi śikṣamāṇāḥ
krīḍā-ratiṃ câpi vinodayantaḥ |
nakhena kāṣṭhena kṛtāvi[2] vigrahān
[3]bhittīṣu puruṣā ca kumārakā vā[3] ‖87‖
sarve ca te kāruṇikā abhūvan
sarve 'pi te tārayi prāṇi-koṭyaḥ |
samādapentā bahu-bodhisattvāṃs[4]

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[1] 版本には mayān とあるも、これは bimba (m. or n. nom. pl. の略) に係るを以て何れにするも、K'. に mayā とあるを採る。m. or n. nom. pl. の略なり。 [2] 版本には kṛtāsi とあるも、次の vigraha が acc. ならば、s は v の寫誤にて今の如く kṛtāvi (kṛtāvinaḥ=kṛ の pkt. 過・能・分 m. nom. pl. の略) なるべし。但し之を kṛt'āsi なりとせば āsīt (aorist 3. sg.) を pl. に代用せるものと見るべく、然る時は K'. に vigrahās (nom. pl.) とあるをとるべし。併ら斯くすれば最初の ye câpi ke-cid 云々の主格と vigrahās と二個別々の主格ありて文章を成さず。故に之は不可なるべし。 [3]....[3] この一行は、版本にては第 88 頌の第 1 節に入れたれども、Tib. 及び漢譯を參照するに、意味の上より明らかに第 87 頌の第 4 節なるより、今の場所に入れたり。 [4] 版本には °vān とあるも、第四行の第一の字 te の前なるを以て版本の第 87 頌第 3 行の最後の字 °grahāṃs とありしを採りて今の如く改む。

(1te sarvi bodhāya abhūṣi lābhinaḥ1) ‖88‖
dhātūṣu yaiś[2] câpi tathāgatānāṃ
stūpeṣu vā mṛttika-vigraheṣu vā |
ālekhya-bhittīṣv api pāṃsu-stūpe
puṣpā ca gandhā ca pradatta āsīt ‖89‖
vādyā ca vādāpita yehi tatra
bheryo 'tha śaṅkhāḥ paṭahāḥ sughoṣakāḥ |
nirnāditā dundubhayaś ca yehi
pūjā-vidhānāya varâgra-bodhinām ‖90‖
vīṇāś ca tāḍā paṇavāś ca yehi
mṛdaṅga vaṃśā tuṇavā[3] manojñāḥ |
ekôtsavā[4] vā sukumārakā[5] vā
te sarvi bodhāya abhūṣi lābhinaḥ ‖91‖
vādāpitā jhallariyo 'pi yehi
jala-maṇḍakā (6carpaṭa-maṇḍakā6) vā |
sugatāna uddiśy' atha pūjanârthaṃ
gītaṃ (7ca gītaṃ7) madhuraṃ manojñaṃ ‖92‖
sarve ca te buddha abhūṣi loke
kṛtvāna tāṃ bahu-vidha-dhātu-pūjām |
kim alpakaṃ pī[8] sugatāna dhātuṣu
ekaṃ pi vādāpiya vādyabhāṇḍam ‖93‖
puṣpeṇa câîkena pi pūjayitvā

(1....1) この一行は版本には第 87 頌の第 4 行に入れたれども、意味の上より明らかに第 88 頌の第 4 節なるにより、今の場所に改む。 [2] 版本には ye とあるも、此れは第 4 行の pradatta に係る語なるを以て K'. に yaiś とあるを採る。 [3] 版本には praṇadā とあるも、(妙) に「琵琶」とあり、Tib. rgyud-gcig とあるにより、K'. 並に O. に tuṇavā とあるを採る。 [4] 版本の脚註に B. Cb. に ekônnaḍā とあるを示し、K'. 亦た然り。意味は ekôtsavā に略同じ。何れにても可なり。 [5] K'. に kusumākarā とあり、音樂の調子の名なるべきか。 (6....6) 版本には vā 'py atha maṇḍakā とあるも、Tib. thal-mo brdabs-pa にして、「手掌を打つ」の意なり。依て語形と意義とより考へて今の如く訂正せり。 (7....7) 版本には sugītaṃ とあるも、脚註に A. B. K. W. に ca gītaṃ とあるを示し、K'. 亦た同じ。此の方意味通じ易きを以て今の如く改む。 [8] M. C. 版本には pi とあるも、K'. に pī とあるを採る。

ālekhya-bhittau sugatāna bimbān[1] |
vikṣipta-cittā pi ca pūjayitvā
anupūrva drakṣyanti ti[2] buddha-koṭyaḥ ‖94‖
yaiś câñjalis[3] tatra kṛto 'pi stūpe
paripūrṇa ekā tala-saktikā[4] vā |
unnāmitaṃ[5] śīrṣam abhūn muhūrtam
avanāmitaḥ[6] kāyu tathâîkavāram ‖95‖
namo 'stu buddhāna[7] kṛtâîka-vāraṃ
yehī tadā[8] dhātu-dhareṣu teṣu |
vikṣipta-cittair api eka-vāraṃ
te sarvi prāptā imam agra-bodhim ‖96‖
sugatāna teṣāṃ tada[9] tasmi kāle
parinirvṛtānām atha tiṣṭhatāṃ vā |
ye dharma-nāmâpi śruṇiṃsu[10] sattvās
te sarvi bodhāya abhūṣi lābhinaḥ ‖97‖
anāgatā pī[11] bahu-buddha-koṭyo
acintiyā yeṣu pramāṇu nâsti |
te pī jinā uttama-loka-nāthāḥ

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[1] 版本には bimbam とあるも、sugatāna が pl. なるを以て bimba も m. acc. pl. なるべきにより、K'. に bimbān とあるを採る。 [2] 版本には ca とあるも、Tib. de-dag とあり、脚註に A. B. Ca. Cb. に te とあるを示し、K'. も亦た te に作るも、こゝは metre が短音を要するを以て te (nom. pl.) の略として今の如く改む。 [3] M. C. 版本には °jali とあるも、K'. に °jalis とあるを採る。 [4] 版本に śakt° とあるも、ś は s の轉訛なり。 [5] unnāmita は ud-nam より來れりとせば「擧ぐる」ことゝなりて解し難きも、Śikṣā-samucchaya には onāmita (=avanāmita の Pkt.) とあり。故にこゝは ava-nam なるべきも、ava が o となり、之が更に u となり、それが爲に n の前に更に一つの n を補ふて unnāmita とせるものと解し、そのまゝに存置せり。 [6] 版本には °mitaṃ とあるも、kāya は m. にして之に係るが故に m. nom. sg. として K'. に °mitaḥ とあるを採る。 [7] 版本には buddhāya とあるも、佛はこゝは pl. なるべきにより、K'. に buddhāna (buddhānām の Pkt.) とあるを採る。gen. pl. なり。 [8] tadā にては意義を爲さず。恐らくは tathā なるべし。今はその意にとりてこのまゝ存置す。 [9] 此の語は此の處に不用なるに似たり。Tib. に譯せず。恐らくは tatha (=tathā) なるべきか。今はそのまゝに存置す。 [10] 版本には śruṇensu とあるも、K'. に śruṇiṃsu とあり、此の形の方が明瞭なるを以て之を採る。Pkt. aorist 3. pl. なり。 [11] M. C. 版本には pi とあるも、他の凡ての MSS. 及び K'. に pī とあるを採る。

prakāśayiṣyanti upāyam etam ‖98‖
upāya-kauśalyam anantu teṣāṃ
bhaviṣyatī[1] loka-vināyakānām |
yeno[2] vineṣyant' iha prāṇa-koṭyo
bauddhasmi jñānasmi anāsravasmin ‖99‖
eko 'pi sattvo no kadā-ci teṣāṃ
śrutvāna dharmaṃ na bhaveta[3] buddhaḥ |
praṇidhānam etad dhi tathāgatānāṃ
caritva bodhāya carāpayeyam ‖100‖
dharmā-mukhā koṭi-sahasr'aneke
prakāśayiṣyanti anāgate 'dhve |
upadarśayanto imam eka-yānaṃ
vakṣyanti dharmaṃ hi tathāgatatve ‖101‖
sthitikā hi eṣā sada dharma-netrī
prakṛtiś ca dharmāṇa sadā prabhāsvarā |
viditva buddhā dvi-padānam uttamā
prakāśayiṣyant' imam eka-yānam ‖102‖
dharma-sthitiṃ dharma-niyāmatāṃ ca
nitya-sthitāṃ loki imām akampyām |
buddhāś ca bodhiṃ pṛthivīya maṇḍe
prakāśayiṣyanti upāya-kauśalam ‖103‖
(4daśasū diśāsū4) nara-deva-pūjitās
tiṣṭhanti buddhā yatha Gaṅga-vālikāḥ |
sukhāpanârthaṃ iha sarva-prāṇināṃ
te câpi bhāṣant' imam agra-bodhim ‖104‖
upāya-kauśalya prakāśayanti

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[1] M.C. 版本には °ṣyati とあるも、脚註には他の MSS. は凡て °te or °tī なるを示し、K'. 亦た °tī とあり、之を採る。 [2] 版本には yenā とあるも、K'. に yeno とあり、この方普通なるを以て今の如く改む。yena に u を加へたるなり。 [3] 版本には bhaveya とあるも、opt. 3. sg. として K'. に bhaveta とあるを採る。 [4....4] K'. に daśa ddiśāsū とあり、何れにても可なり。

vividhāni yānāny upadarśayanti |
ekaṃ ca yānaṃ paridīpayanti
buddhā imām uttama-śānta-bhūmim ‖105‖
caritaṃ ca te jāniya sarva-dehināṃ
yath'āśayaṃ yac ca purā niṣevitam |
vīryaṃ ca sthāmaṃ ca viditva teṣāṃ
jñātvā'dhimuktiṃ ca prakāśayanti ‖106‖
dṛṣṭānta-hetūn bahu darśayanti
bahu-kāraṇāñ jñāna-balena nāyakāḥ |
nānā'dhimuktāṃś ca viditva sattvān
nānā'bhinirhār' upadarśayanti ‖107‖
ahaṃ pi câitarhi jinêndra-nāyako
utpanna sattvāna sukhāpanârtham |
saṃdarśayāmī[1] ima buddha-bodhiṃ
nānā'bhinirhāra-sahasra-koṭibhiḥ ‖108‖
deśemi dharmaṃ ca bahū-prakāraṃ
adhimuktim adhyāśaya jñātva prāṇinām |
saṃharṣayāmī[2] vividhair upāyaiḥ
pratyātmikaṃ jñāna-balaṃ mamâitat ‖109‖
ahaṃ pi paśyāmi daridra-sattvān
prajñāya puṇyehi ca viprahīṇān |
praskanna[3] saṃsāri niruddha durge
magnāḥ punaḥ duḥkha-paraṃparāsu ‖110‖
tṛṣṇā-vilagnāś[4] camarī 'va vāle
kāmāir ihândhī-kṛta sarva-kālam |
na buddham eṣanti mahā'nubhāvaṃ
na dharma mārganti dukhânta-gāminam ‖111‖

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[1] M.C. 版本には °yāmi とあるも、他の凡ての MSS. に °mī とあるを採る。 [2] M.C. 版本には °yāmi とあるも、K'. に °yāmī とあるを採る。 [3] 版本には praskanda とあるも、こゝは ppp. を適當とするを以て、脚註に豫想せる如く praskanna に改めたり。 [4] 版本には °lagnāṃś として acc. pl. に作れども、nom. pl. を可とするを以て今の如く改む。

gatīṣu ṣaṭsū[1] parigṛddha[2]-cittāḥ
kudṛṣṭi-dṛṣṭīṣu sthitā akampyāḥ |
(3duḥkhātu duḥkhaṃ prativedamānāḥ3)
kāruṇya mahyaṃ balavan tu teṣu ‖112‖
so 'haṃ viditvā tahi bodhi-maṇḍe
saptâha-trīṇi[4] paripūrṇa saṃsthitaḥ |
arthaṃ vicintem'[5] imam eva-rūpaṃ
ullokayan pādapam eva tatra ‖113‖
prekṣāmi taṃ cânimiṣaṃ drumêndraṃ
tasyâîva heṣṭe anucaṅkramāmi |
āścarya-jñānaṃ ca idaṃ viśiṣṭaṃ
sattvāś ca mohândha avidvasū ime ‖114‖
brahmā ca māṃ yācati tasmi kāle
Śakraś ca catvāri ca loka-pālāḥ |
mahêśvaro īśvara eva câpi
marud-gaṇānāṃ ca sahasra-koṭyaḥ ‖115‖
kṛtâñjalī sarvi sthitāḥ sagauravā
arthaṃ ca cintemi kathaṃ karomi |
ahaṃ ca bodhāya[6] vadāmi varṇān
ime ca duḥkhair abhibhūta sattvāḥ ‖116‖
te mahya dharmaṃ kṣipi bāla bhāṣitaṃ
kṣipitva gaccheyur apāya-bhūmim |

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[1] M.C. 版本には ṣaṭsu とあるも、K'. に ṣaṭsū とあるを採る。 [2] 版本には pariruddhadha とあるも、Tib. zin-pa にして「執らへられたる」の意なり。K'. に parigṛddha (=pari-gṛbh-ta =parigṛbdha=parigṛhīta) とあるは metre に合し、意味通ずるを以て之を採る。 (3....3) 版本に duḥkhena duḥkhānupradhāvamānāḥ とあるは「苦によりて苦を追ひつゝ」と翻ずべく、脚註の中、the others として duḥkhânuduḥkhaṃ prativedhamānaḥ を掲げ、K'. には duḥkhânuduḥkhaṃ prativedamānāḥ とあり、Tib. sdug-bsṅal-ba-yi sdug-bsṅal rab-myoṅ-pa., にして「苦しくあることの苦を受く」の意なり。今は原字形より推測して此の如く訂正したり。
[4] M.C. 版本には tīṛṇi とあり。 [5] 版本には hi cintemi とあるも、Tib. rab-sems-śiṅ にして K'. に vicintemi とあるを採る。 [6] 版本には bodhīya とあるも、前例により、K'. に bodhāya とあるを採る。

śreyo mamā[1] nâiva kadā-ci bhāṣituṃ
adyâiva me nirvṛtir astu śāntā ‖117‖
purimāṃś ca buddhān samanusmaranto
upāya-kauśalyu[2] yathā ca teṣām |
yaṃ nūn' ahaṃ pī[3] ima buddha-bodhiṃ
tridhā vibhajyêha[4] prakāśayeyam ‖118‖
evaṃ ca me cintitu eṣa dhārmo
ye cânya[5]-buddhā daśasu ddiśāsu |
darśinsu te mahya tad-ātma-bhāvaṃ
sādhuṃ ti ghoṣaṃ samudīrayanti ‖119‖
sādhū mune loka-vināyakâgra
anuttaraṃ jñānam ihâdhigamya |
upāya-kauśalyu[6] vicintayanto
anuśikṣase loka-vināyakānām ‖120‖
vayaṃ pi [7]buddhā paramaṃ[7)] tadā padaṃ
tṛdhā ca kṛtvāna prakāśayāmaḥ |
hīnâdhimuktā hi avidvasū narā
bhaviṣyathā buddha na śraddadheyuḥ ‖121‖
tato vayaṃ kāraṇa-saṃgraheṇa
upāya-kauśalya niṣevamāṇāḥ |
phalâbhilāṣaṃ parikīrtayantaḥ
samādapemo bahu-bodhisattvān ‖122‖
ahaṃ c' udagras tada āsi śrutvā

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[1] M.C. 版本には mamaとあるも、K'. に mamā とあるを採る。 [2] 版本には °śalya とあり、之にて可なれども、n. nom. sg. の略として K'. に °śalyu とあるを採る。 [3] M.C. 版本には pi とあれども、脚註に all pī とあるを採る。 [4] 版本には vibhāṣyêha とあるも、「こゝに説きて」にては意味通ぜず。K'. に vibhajyāha とあり、Tib. phye (分たれたる) なり。今は版本の ṣ を j に變へて「こゝに分ちて」の意となし、K'. の語形を訂正して採用せり。
[5] M.C. 版本には cânye とあるも、K'. に cânya とあるを採る。 [6] 版本には °śalya とあるも、K'. に °lyu (n. acc. sg. の略) とあるを採る。 [7....7] 版本には buddhāya paraṃ とあるも、(妙) に「皆得最妙第一法」とあり、K'. に buddhā paramaṃ とあるは buddhā=buddhvā と見れば頗る明瞭なるを以て之を採る。

ghoṣaṃ manojñaṃ puruṣa-ṛṣabhāṇām |
udagra-citto bhaṇi teṣa tāyināṃ
(1)namo ha(1) vādī pravarā maha-ṛṣī ‖123‖
ahaṃ pi evaṃ samudācariṣye
yathā vadantī[2] vidu loka-nāyakāḥ |
ahaṃ pi saṃkṣobhi imasmi dāruṇe
utpanna sattvāna kaṣāya-madhye ‖124‖
tato hy ahaṃ Śārisutā viditvā
Vārāṇasīṃ prasthitu tasmi kāle |
tahi pañcakānāṃ pravadāmi bhikṣuṇāṃ
dharmaṃ upāyena praśānta-bhūmim ‖125‖
tataḥ pravṛttaṃ mama dhārma-cakraṃ
nirvāṇa-śabdaś ca abhūṣi loke |
arhanta-śabdas tatha dharma-śabdaḥ
saṃghasya śabdaś ca abhūṣi tatra ‖126‖
bhāṣāmi varṣāṇi analpakāni
nirvāṇa-bhūmiṃ c' upadarśayāmi |
saṃsāra-duḥkhasya ca eṣa anto
evaṃ vadāmī[3] ahu nitya-kālam ‖127‖
yasmiṃś ca kāle ahu Śāriputra
paśyāmi putrān dvi-padôttamānām |
ye prasthitā uttamam agra-bodhiṃ
koṭī-sahasrāṇi analpakāni ‖128‖
upasaṃkramitvā ca mamâîva antike
kṛtâñjalīḥ sarvi sthitāḥ sagauravāḥ |
yehī śruto dharma jināna āsīt
upāya-kauśalyu[4] bahu-prakāram ‖129‖

(1....1) 版本には na moha とあるも、(妙) に「南無佛」と翻じたるを見れば、namo なる字を存したるものなるべく、暫く今の如く訂正す。ha は助辭と見る。 [2] M.C. 版本には vadanti とあり。 [3] M.C. 版本には vadāmi とあるも、K'. に °dāmī とあるを採る。 [4] 版本には °śalya とあるも、K'. に °śalyu (nom. sg. の略) とあるを採る。

tato mamā[1] etad abhūṣi tat kṣaṇaṃ
samayo mamā[2] bhāṣitum agra-dharmam |
yasyâham artham iha loki jātaḥ
prakāśayāmī[3] tam ihâgra-bodhim ‖130‖
duḥśraddadhaṃ etu bhaviṣyate 'dya
nimitta-[4]saṃjñān' iha[4] bāla-buddhinām |
adhimāna-prāptāna avidvasūnāṃ
ime tu śroṣyanti hi bodhisattvāḥ ‖131‖
viśāradaś câhu tadā prahṛṣṭaḥ
saṃlīyanāṃ sarva vivarjayitvā |
bhāṣāmi madhye sugat'ātmajānāṃ
tāṃś câîva bodhāya samādapemi ‖132‖
saṃdṛśya câîtādṛśa-buddha-putrāṃs
tavâpi kāṅkṣā vyapanīta bheṣyati |
ye cā śatā dvādaś' ime anāsravā
buddhā bhaviṣyant' imi loki sarve ‖133‖
yathâîva teṣāṃ purimāṇa tāyinām
anāgatānāṃ ca jināna dharmatā |
mamâpi eṣâîva vikalpa-varjitā
tathâîva haṃ deśayi adya tubhyam ‖134‖
kadā-ci kahiṃ-ci kathaṃ-ci loke
utpādu bhotī[5] puruṣa-ṛṣabhāṇām |
utpadya cā loki ananta-cakṣuṣaḥ
kadā-cid etādṛśu dharma deśayuḥ ‖135‖
sudurlabho īdṛśu agra-dharmaḥ
kalpāna koṭī-nayutair api syāt |

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[1] M.C. 版本には mama とあり。 [2] M.C. 版本には mama とあるも、前の行に同じく、K. に mamā とあるを採る。 [3] M.C. 版本には °śayāmi とあるも、K′. に °śayāmī とあるを採る。 [4....4] 版本には saṃjñīn iha とあるも、K′. に saṃjñāniha とあり、saṃjñāna (Pkt. gen. pl.) iha の略にして、他の語の gen. pl. と一致するを以て之を採る。 [5] M.C. 版本には bhoti とあるも、K′. に bhotī とあるを採る。

sudurlabhā īdṛśakāś ca sattvāḥ
śrutvāna ye śraddadhi agra-dharmam ‖136‖
audumbaraṃ puṣpa yathâiva durlabhaṃ
kadā-ci [1]kaś-cic ca[1] kathaṃ-ci dṛśyate |
manojña-rūpaṃ ca janasya tad bhaved
āścaryu[2] lokasya sadevakasya ‖137‖
ataś ca āścaryataraṃ vadāmi
śrutvāna yo dharmam imaṃ subhāṣitam |
anumodi ekaṃ pi bhaṇeya vācaṃ
kṛta sarva-buddhāna bhaveya pūjā ‖138‖
vyapanehi kāṅkṣām iha saṃśayaṃ ca
ārocayāmī[3] ahu dharma-rājā |
samādapemī[4] aham agra-bodhau
na śrāvakāḥ ke-cid ihâsti mahyam ‖139‖
tava Śāriputrâitu rahasyu bhotu
ye câp' ime śrāvaka mahya sarve |
ye bodhisattvāś ca ime pradhānā
rahasyam etan mama dhārayantu ‖140‖
kiṃ kāraṇaṃ pañca-kaṣāya-kāle
kṣudrāś ca duṣṭāś ca bhavanti sattvāḥ |
kāmair ihândhī-kṛta bāla-buddhayo
na teṣa bodhāya kadā-ci cittam ‖141‖
śrutvā ca yānaṃ[5] mama etad ekaṃ
prakāśitaṃ tena jinena āsīt |
anāgate 'dhvāni bhrameyu sattvāḥ
sūtraṃ kṣipitvā narakaṃ vrajeyuḥ ‖142‖

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[1]....[1] 版本には kahiṃ-ci とあるも、Tib. gaṅ-shig (或ひと) なれば今は Cb. の語形を採る。
[2] 版本には āścarya とあるも、K'. に āścaryu (n. nom. sg. の略) とあるを採る。 [3] M.C. 版本には °yāmi とあるも、K'. に °yāmī とあるを採る。 [4] M.C. 版本には °dapemi とあるも、K'. に °dapemī とあるを採る。 [5] M.C. 版本には yāna とあるも、今の如く改む。n. acc. sg. なり。

lajjī śucī ye ca bhaveyu sattvāḥ
(1)ye prasthitā[1]) uttamam agra-bodhim |
viśārado bhūtva vademi teṣām
ekasya yānasya ananta-varṇān ‖143‖
etādṛśī deśana nāyakānām
upāya-kauśalyam idaṃ variṣṭhaṃ |
bahūhi[2] saṃdhā-vacanehi côktaṃ
durbodhyam etaṃ hi aśikṣitehi ‖144‖
tasmād dhi saṃdhā-vacanaṃ vijāniyā
buddāna lok'ācariyāṇa tāyināṃ |
jahitva kāṅkṣāṃ vijahitva saṃśayaṃ
bhaviṣyathā buddha janetha harṣam ‖145‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya upāya-kauśalya-parivarto nāma dvitīyaḥ ‖

(1....1) 版本には saṃprasthitā とあるも、Tib. gaṅ-dag にして K'. に ye prasthitā とあり、之を採る。 [2] 版本は bahūni に作るも、之にては文章を成さゞるを以て今の如く改む、蓋し寫誤ならん。

3

AUPAMYA-PARIVARTO NĀMA TṚTĪYAḤ

atha khalv āyuṣmāñ Śāriputras tasyāṃ velāyāṃ tuṣṭa udagra ātta-manāḥ pramuditaḥ prīti-saumanasya-jāto yena bhagavāṃs tenâñjaliṃ praṇāmya bhagavato 'bhimukho bhagavatam eva vyavalokayamāno bhagavantam etad avocat| āścaryâdbhuta-prāpto 'smi bhagavann audbilya-prāpta idam evaṃ-rūpaṃ bhagavato 'ntikād ghoṣaṃ śrutvā| tat kasya hetoḥ| aśrutvâiva tāvad ahaṃ bhagavann idam evaṃ-rūpaṃ bhagavato 'ntikād dharmaṃ tad-anyān bodhisattvān dṛṣṭvā bodhisattvānāṃ cânāgate 'dhvani buddha-nāmaṃ śrutvā 'tīva śocāmy atīva saṃtapye bhraṣṭo 'smy evaṃ-rūpāt tathāgata-jñāna-(1)gocarāj jñāna(1)-darśanāt| yadā câhaṃ bhagavann abhīkṣṇaṃ gacchāmi parvata-giri-kandarāṇi vana-ṣaṇḍāny ārāma-nadī-vṛkṣa-mūlāny ekântāni divā-vihārāya tadā 'py ahaṃ bhagavan yad-bhūyastvenânenâiva vihāreṇa viharāmi| tulye[2] nāma dharma-dhātu-praveśe vayaṃ bhagavatā hīnena yānena niryātitāḥ| evaṃ ca me bhagavaṃs tasmin samaye bhavaty asmākam evâiṣo 'parādho nâiva bhagavato 'parādhaḥ| tat kasya hetoḥ| saced bhagavān asmābhiḥ pratīkṣitaḥ syāt sāmutkarṣikīṃ dharmadeśanāṃ kathayamāno yad idam anuttarāṃ samyak-saṃbodhim ārabhya teṣv eva vayaṃ bhagavan dharmeṣu niryātāḥ syāma| yat punar bhagavann asmābhir anupasthiteṣu[3] bodhisattveṣu[4] saṃdhā-bhāṣyaṃ bhagavato 'jānamānais tvaramāṇaiḥ prathama-bhāṣitâiva tathāgatasya dharma-deśanā śrutvôdgṛhītā dhāritā bhāvitā cintitā manasi-kṛtā| so 'haṃ bhagavann ātma-paribhāṣaṇayâiva bhūyiṣṭhena rātriṃ divāny

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(1....1) 脚註によるに O. に此部分を缺く、Tib. 並に K'. 亦た之を缺く。蓋し筆者の誤記して誤字を抹殺せざりしもの。 [2] 版本には tulya とあるも、O. 並に K'. に tulye とあるを採る。 [3] 版本に °ṣa とあるは °ṣu の誤植なり。 [4] 版本に °pu とあるは °ṣu の誤植なり。

atināmayāmi | adyâsmi bhagavan nirvāṇa-prāptaḥ | adyâsmi bhagavan parinirvṛtaḥ | adya me bhagavann arhatvaṃ prāptaṃ | adyâhaṃ bhagavan bhagavataḥ putro jyeṣṭha auraso mukhato[1] jāto dharma-jo dharma-nirmito dharma-dāyādo dharma-nirvṛttaḥ | apagata-paridāho 'smy adya bhagavann imam evaṃ-rūpam adbhuta-dharmam aśruta-pūrvaṃ bhagavato 'ntikād ghoṣaṃ śrutvā ‖

atha khalv āyuṣmāñ Śāriputras tasyāṃ velāyāṃ bhagavantam ābhir gāthābhir adhyabhāṣata ‖

[2]āścarya-prāpto 'smi mahā-vināyaka
audbilya-jāto imu ghoṣa śrutvā |
kathaṃkathā mahya na bhūya kā-cit
paripācito 'haṃ iha agra-yāne ‖1‖
āścarya-bhūtaḥ sugatāna ghoṣaḥ
kāṅkṣāṃ ca śokaṃ ca jahāti prāṇinām |
kṣīn'āsravasyo[3] mama yaś ca śoko
vigato 'sti[4] sarva śruṇiyāna ghoṣam ‖2‖
divā-vihāraṃ anucaṅkramanto
vana-ṣaṇḍa ārāma 'tha vṛkṣa-mūlam |
giri-kandarāṃś cāpy upasevamāno
anucintayāmī[5] imam eva cintām ‖3‖
aho 'smi parivañcitu pāpa-cittais
tulyeṣu dharmeṣu anāsraveṣu |
yan nāma traidhātuki agra-dharmaṃ
na deśayiṣyāmi anāgate 'dhve ‖4‖
dvātriṃśatī-lakṣaṇa mahya bhraṣṭā
suvarṇa-varṇa-cchavitā ca bhraṣṭā |

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[1] 版本には sukhato とあるも、Tib. shal-nas skyes-pa (口より生れたる)、又婆羅門を mukha-ja と稱する例により s は m の誤りなるべし。依つて今の如く改む。 [2] Triṣṭubh なり。 [3] M.C. 版本には °vasya とあり。 [4] 版本には單に mi (me の略 gen. sg.) とあるも、Tib. bsal-bar gyur とあれば今の如く改む。 [5] M.C. 版本には °yāmi とあるも、K'. に °yāmī とあるを採る。

balā vimokṣāś c' imi sarvi riñcitā
tulyeṣu dharmeṣu aho 'smi mūḍhaḥ ‖5‖
anuvyañjanā[1] ye ca mahā-munīnām
aśīti-pūrṇāḥ pravarā viśiṣṭāḥ |
aṣṭādaś'āveṇika ye ca dharmās
te câpi bhraṣṭā ahu vañcito 'smi ‖6‖
dṛṣṭvā ca tvāṃ loka-hitânukampī
divā-vihāraṃ parigamya câikaḥ |
hā vañcito 'smîti vicintayāmi
asaṅga-jñānātu acintiyātaḥ ‖7‖
rātriṃ-divāni kṣapayāmi nātha
bhūyiṣṭha so eva vicintayantaḥ |
pṛcchāmi tāvad bhagavantam eva
bhraṣṭo 'ham asmîty atha vā na vêti ‖8‖
evaṃ ca me cintayato jinêndra
gacchanti rātriṃ-diva nitya-kālam |
dṛṣṭvā ca anyān bahu bodhisattvān
saṃvarṇitāṃl loka-vināyakena ‖9‖
śrutvā ca so 'haṃ imu buddha-dharmaṃ
saṃdhāya etat kila bhāṣitaṃ ti |
atarkikaṃ sūkṣmam anāsravaṃ ca
jñānaṃ praṇetī[2] jina bodhi-maṇḍe ‖10‖
dṛṣṭī-vilagno hy aham āsi pūrvaṃ
parivrājakas tīrthika-saṃmataś ca |
tato mamā[3] āśayu jñātva nātho
dṛṣṭī-vimokṣāya bravīti nirvṛtim ‖11‖
vimucya tā dṛṣṭi-kṛtāni sarvaśaḥ

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[1] 版本には °vyañcanā とあるも、c は j の誤植なり。 [2] M.C. 版本には praṇeti とあるも、O. に °tī とあり、K'. に praṇentī とあるを以て今の如く改む。 [3] M.C. 版本には mama とあるも、K'. に mamā とあるを採る。

śūnyāṃś ca dharmān ahu sparśayitvā |
tato vijānāmy ahu nirvṛto 'smi
na câpi [1]nirvāṇam idaṃ pravucyati[1] ‖12‖
yadā tu buddho bhavate 'gra-sattvaḥ
puras-kṛto nara-maru-yakṣa-rākṣasaiḥ |
dvātriṃśatī-lakṣaṇa-rūpa-dhārī
aśeṣato nirvṛtu bhoti tatra ‖13‖
vyapanīta sarvāṇi mi manyitāni
śrutvā ca ghoṣam aham adya nirvṛtaḥ |
yadā 'pi vyākurvasi agra-bodhau
purato hi lokasya sadevakasya ‖14‖
balavac ca āsīn mama chambhitatvaṃ
prathamaṃ giraṃ śrutva vināyakasya |
mā hâiva māro sa bhaved viheṭhako
abhinirminitvā bhuvi buddha-veṣam ‖15‖
yadā tu hetūhi ca kāraṇaiś ca
dṛṣṭānta-koṭī-nayutaiś ca darśitā |
suparisthitā sā vara-buddha-bodhis
tato 'smi niṣkāṅkṣu śruṇitva dharmam ‖16‖
yadā ca me buddha-sahasra-koṭyaḥ
kīrteṣy atītān parinirvṛtāñ jinān |
[2]yathā ca[2] tair deśitu eṣa dharma
upāya-kauśalya pratiṣṭhihitvā ‖17‖
anāgatāś co bahu-buddha loke
tiṣṭhanti ye co paramârtha-darśinaḥ |

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[1]...[1] 版本には nirvāṇām idaṃ prabudhyati とあるも、之にては metre に違ふ。idaṃ は n. nom. sg. にして nirvāṇa も亦 n. nom. sg. なるが故に metre に合せて nirvāṇam を妥當とし、prabudhyati は K'. に pravuceti とあり、之を採りて pravucyati とし、metre に合せて、版本出版者の推測せるが如くなせり。(妙)には「非是實滅度」とあり。 [2]...[2] yathā ca は Tib. に śin-tu と譯す。恐くは atyartham の m を metre のために略去したるもの atyartha と讀むべきか。

upāya-kauśalya-śataiś ca dharmaṃ
nidarśayiṣyanty atha deśayanti ca ‖18‖
tathā[1] ca te ātmana yādṛśī carī
abhiniṣkramātāt[2] prabhṛtīya saṃstutā |
buddhaṃ ca te yādṛśu dharma-cakraṃ
yathā ca te 'vasthita dharma-deśanā ‖19‖
tataś ca jānāmi na eṣa māro
bhūtāṃ cariṃ darśayi loka-nāthaḥ |
na hy atra mārāṇa [3]gatī hi[3] vidyate
mamâiva cittaṃ vicikitsa-prāptam ‖20‖
yadā tu madhureṇa gabhīra-valgunā
saṃharṣito buddha-svareṇa câham |
tadā mi vidhvaṃsita sarva-saṃśayā
vicikitsa naṣṭā ca sthito 'smi jñāne ‖21‖
niḥsaṃśayaṃ bheṣyi tathāgato 'haṃ
puras-kṛto loki sadevakesmin |
saṃdhāya vakṣye imu buddha-bodhiṃ
samādapento bahu-bodhisattvān ‖22‖

evam ukte bhagavān āyuṣmantaṃ Śāriputram etad avocat| āroca-yāmi te Śāriputra prativedayāmi te 'sya sadevakasya lokasya puratah samārakasya sabrahmakasya saśramaṇa-brāhmaṇikāyāḥ prajāyāḥ pura-taḥ| mayā tvaṃ Śāriputra viṃśatīnāṃ buddha-koṭī-nayuta-śata-saha-srāṇām antike paripācito 'nuttarāyāṃ samyak-saṃbodhau| mama ca tvaṃ Śāriputra dīrgha-rātram anuśikṣito 'bhūt| sa tvaṃ Śāriputra bodhisattva-saṃmantritena bodhisattva-rahasyenêha mama pravacana upapannaḥ| sa tvaṃ Śāriputra bodhisattvâdhiṣṭhānena tat paurvakaṃ caryā-praṇidhānaṃ bodhisattva-saṃmantritaṃ bodhisattva-rahasyaṃ na

[1] 版本には yadā とあるも、K'. に yathā とあり、Tib. de-ltar とあり、tathā の義なり、今は之を採る。 [2] 版本には °niṣkramitvā とあるも、(妙) に「從....出家」とあり、K'. に °kra-mānāt とあり、abl. sg. が妥當なるを以て、metre と K'. の字形を考へ佛教偈文に慣用せらるる重從格形を採る。 [3....3] 版本には °tīha とあるも、K'. に °tī hi とあるを採る。

samanusmarasi| nirvṛto 'smîti manyase| so 'haṃ tvāṃ Śāriputra pūrva-caryā-praṇidhāna-jñānânubodham anusmārayitu-kāma imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sūtrāntaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ śrāvakāṇāṃ saṃprakāśayāmi|

api khalu punaḥ Śāriputra bhaviṣyasi tvam anāgate 'dhvany aprameyaiḥ kalpair acintyair apramāṇair bahūnāṃ tathāgata-koṭī-nayuta-śata-sahasrāṇāṃ saddharmaṃ dhārayitvā vividhāṃ ca pūjāṃ kṛtvêmām eva bodhisattva-caryāṃ paripūrya Padmaprabho nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyasi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān‖

tena khalu punaḥ Śāriputra samayena tasya bhagavataḥ Padmaprabhasya tathāgatasya Virajaṃ nāma buddha-kṣetraṃ bhaviṣyati samaṃ ramaṇīyaṃ prāsādikaṃ parama-sudarśanīyaṃ pariśuddhaṃ ca sphītaṃ ca rddhaṃ ca kṣemaṃ ca subhikṣaṃ ca bahu-jana-nārī-gaṇ'ākīrṇaṃ ca maru-prakīrṇaṃ ca vaiḍūrya-mayaṃ suvarṇa-sūtrâṣṭā-pada-nibaddham| teṣu câṣṭā-padeṣu ratna-vṛkṣā bhaviṣyanti saptānāṃ ratnānāṃ puṣpa-phalaiḥ satata-samitaṃ samarpitāḥ‖

so 'pi Śāriputra Padma-prabhas tathāgato 'rham samyak-saṃbuddhas trīṇy eva yānāny ārabhya dharmaṃ deśayiṣyati| kiṃ câpi Śāriputra sa tathāgato na kalpa-kaṣāya utpatsyate| api tu praṇidhāna-vaśena dharmaṃ deśayiṣyati‖

Mahāratnapratimaṇḍitaś ca nāma Śāriputra sa kalpo bhaviṣyati| tat kiṃ manyase Śāriputra kena kāraṇena sa kalpo Mahāratnapratimaṇḍita ity ucyate| ratnāni[1] Śāriputra buddha-kṣetre bodhisattvā ucyate| te tasmin kāle tasyāṃ Virajāyāṃ loka-dhātau bahavo bodhisattvā bhaviṣyanty aprameyâsaṃkhyeyâcintyâtulyâmāpyā gaṇanāṃ samatikrāntā anyatra tathāgata-gaṇanayā| tena kāraṇena sa kalpo Mahāratnapratimaṇḍita ity ucyate‖

[1] 版本には °tnāṇi とあるも O. に從ひて ratnāni を採る。

tena khalu punaḥ Śāriputra samayena bodhisattvās tasmin buddha-kṣetre yad-bhūyasā ratna-padma-vikrāmiṇo bhaviṣyanti| anādi-karmikāś ca te bodhisattvā bhaviṣyanti cira-carita-kuśala-mūlā bahu-buddha-śata-sahasra-cīrṇa-brahma-caryās tathāgata-parisaṃstutā buddha-jñānâbhiyuktā mahā'bhijñā-parikarma-nirjātāḥ sarva-dharma-naya-kuśalā mārdavāḥ smṛtimantaḥ| bhūyiṣṭhena Śāriputrâivaṃ-rūpāṇāṃ bodhisattvānāṃ paripūrṇaṃ tad buddha-kṣetraṃ bhaviṣyati‖

tasya khalu punaḥ Śāriputra Padmaprabhasya tathāgatasya dvādaśântara-kalpā āyuṣ-pramāṇaṃ bhaviṣyati sthāpayitvā kumāra-bhūtatvam| teṣāṃ ca sattvānām aṣṭântara-kalpā āyuṣ-pramāṇaṃ bhaviṣyati| sa ca Śāriputra Padmaprabhas tathāgato dvādaśānām antara-kalpānām atyayena Dhṛtiparipūrṇaṃ nāma bodhisattvaṃ mahāsattvaṃ vyākṛtyânuttarāyāṃ samyak-saṃbodhau parinirvāsyati| ayaṃ bhikṣavo Dhṛtiparipūrṇo bodhisattvo mahāsattvo mamôttaram[1] anuttarāṃ samyak-saṃbodhim abhisaṃbhotsyate| Padmavṛṣabhavikrāmī nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-sampannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| tasyâpi Śāriputra Padmavṛṣabha-vikrāmiṇas tathāgatasyâivaṃ-rūpam eva buddha-kṣetraṃ bhaviṣyati‖

tasya khalu punaḥ Śāriputra Padmaprabhasya tathāgatasya parinirvṛtasya dvātriṃśad-antara-kalpān saddharmaḥ sthāsyati| tatas tasya tasmin saddharma-kṣīṇe dvātriṃśad-antara-kalpān saddharma-pratirūpakaḥ sthāsyati‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[2]bhaviṣyase Śārisutā tuhaṃ pi
anāgate 'dhvāni jinas tathāgataḥ|
Padmaprabho nāma samanta-cakṣur

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[1] 版本に mamātantaram (mamânantaram の誤植なるべし) とあるも Tib. に ṅahi ḥog-tu とあれば今の如き形に訂正す。然る時は諸本に mamântaram とある字形に極めて近き形となる。

[2] Triṣṭubh なり。

vineṣyase prāṇi-sahasra-koṭyaḥ |23‖
bahu-buddha-koṭīṣu karitva satkriyāṃ
caryā-balaṃ tatra upārjayitvā |
utpādayitvā ca daśo balāni
spṛśiṣyase uttamam agra-bodhim ‖24‖
acintiye aparimitasmi kalpe
prabhūta-ratnas tada kalpu bheṣyati |
Virajā ca nāmnā tada loka-dhātuḥ
kṣetraṃ viśuddhaṃ dvi-padôttamasya ‖25‖
vaiḍūrya-saṃstīrṇa tathâiva bhūmiḥ
suvarṇa-sūtra-pratimaṇḍitā ca |
ratnā-mayair vṛkṣa-śatair upetā
sudarśanīyaiḥ phala-puṣpa-maṇḍitaiḥ ‖26‖
smṛtimanta tasmin bahu-bodhisattvāḥ
caryā 'bhinirhāra-sukovidāś ca |
ye śikṣitā buddha-śateṣu caryāṃ
te tatra kṣetre upapadya santi ‖27‖
so ca jjinaḥ paścimake samucchraye
kumāra-bhūmim atināmayitvā |
jahitva kāmān abhiniṣkramitvā
spṛśiṣyate uttamam agra-bodhim ‖28‖
sama dvādaśā antara-kalpa tasya
bhaviṣyate āyu tadā jinasya |
[1]manujāna pī antara[1]-kalpa aṣṭa
āyuṣ-pramāṇaṃ tahi teṣa bheṣyati ‖29‖
parinirvṛtasyâpi jinasya tasya

[1....1] 版本には manujānam abhyantara とあるも、manujānam は Pkt. にて gen. pl. にして次行の teṣa (teṣām, gen. pl. の略) に相應すべきも、脚註に the others jāna pī anta° とあり、K'. に manujāna pi antara とあるにより、manuja の m. gen. pl. なる manujānām の Pkt. として manujāna を採り、pi は metre が長音を要するを以て今の如く改む。この方意味明らかなり。最初の manu は一長音に計る。

dvātriṃśatīṃ antara-kalpa-pūrṇām |
saddharma saṃsthāsyati tasmi kāle
hitāya lokasya sadevakasya ‖30‖
saddharmi kṣīṇe pratirūpako 'sya
dvātriṃśatī-antara-kalpa ɔthāsyati |
śarīra-vaistārika tasya tāyinaḥ
susatkṛto nara-marutaiś ca nityam ‖31‖
etādṛśaḥ so bhagavān bhaviṣyati
prahṛṣṭa tvaṃ Śārisutā bhavasva |
tvam eva so tādṛśako bhaviṣyasi
anābhibhūto dvi-padānam uttamaḥ ‖32‖

atha khalu tāś catasraḥ parṣado bhikṣu-bhikṣuṇy-upāsakôpāsikā-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyā āyuṣmataḥ Śāriputrasyêdaṃ vyākaraṇam anuttarāyāṃ samyak-saṃbodhau bhagavato 'ntikāt saṃmukhaṃ śrutvā tuṣṭā udagrā āttamanasaḥ pramuditāḥ prīti-saumanasya-jātāḥ svaka-svakaiś cīvarair bhagavantam abhicchādayāmāsuḥ| Śakraś ca devānām indro brahmā ca Sahāṃpatir anyāś ca devaputra-śata-sahasra-koṭyo bhagavantaṃ divyair vastrair abhicchādayāmāsuḥ| divyaiś ca māndāravair mahāmāndāravaiś ca puṣpair abhyavakiranti sma| divyāni ca vastrāṇy upary antarīkṣe bhrāmayanti sma| divyāni ca tūrya-śata-sahasrāṇi dundubhayaś côpary antarīkṣe parāhananti sma| mahantaṃ ca puṣpa-varṣam abhipravarṣayitvâîvaṃ ca vācaṃ bhāṣante sma| pūrvaṃ bhagavatā Vārāṇasyām Ṛṣipatane Mṛgadāve dharma-cakraṃ pravartitam idaṃ punar bhagavatā'dyânuttaraṃ dvitīyaṃ dharma-cakraṃ pravartitam ‖

te ca deva-putrās tasyāṃ velāyām imā gāthā abhāṣanta‖
[1]dharma-cakraṃ pravartesi loke aprati-pudgala|
Vārāṇasyāṃ mahā-vīra skandhānām udayaṃ vyayam ‖33‖

[1] Śloka ṭ. ỷ.

prathamaṃ pravartitaṃ tatra dvitīyam iha nāyaka|
(1duḥśraddadheya yas teṣāṃ deśito 'dya vināyaka1) ‖34‖
bahu-dharmaḥ śruto 'smābhir loka-nāthasya saṃmukham|
na câyam īdṛśo dharmaḥ śruta-pūrvaḥ kadā-cana ‖35‖
anumodāma mahā-vīra saṃdhā-bhāṣyaṃ maha-rṣiṇaḥ[2]|
yath'āryo vyākṛto hy eṣa Śāriputro viśāradaḥ ‖36‖
vayam apy edṛśāḥ syāmo buddhā loke anuttarāḥ|
saṃdhā-bhāṣyeṇa deśento buddha-bodhim anuttarām ‖37‖
yac chubhaṃ[3] kṛtam asmābhir asmiṃl loke paratra vā|
ārāgitaś ca saṃbuddhaḥ[4] prārthanā bhotu bodhaye ‖38‖

atha khalv āyuṣmāñ Śāriputro bhagavantam etad avocat| niṣkāṅkṣo 'smi bhagavan vigata-kathaṃkatho bhagavato 'ntikāt saṃmukham idam ātmano vyākaraṇaṃ śrutvā'nuttarāyāṃ samyak-saṃbodhau| yāni cêmāni bhagavan dvādaśa vaśī-bhūta-śatāni bhagavatā pūrvaṃ śaikṣa-bhūmau sthāpitāny evam avavaditāny evam anuśiṣṭāny abhūvan| etat-paryavasāno me bhikṣavo dharma-vinayo yad idaṃ jāti-jarā-vyādhi-maraṇa-śoka-samatikramo nirvāṇa-samavasaraṇaḥ| ime ca bhagavan dve bhikṣu-sahasre śaikṣâśaikṣāṇāṃ bhagavataḥ śrāvakāṇāṃ sarveṣām ātma-dṛṣṭi-(5bhava-dṛṣṭi5)-vibhava-dṛṣṭi-sarva-dṛṣṭi-vivarjitānāṃ nirvāṇa-bhūmi-sthitāḥ[6] sma ity ātmanaḥ[7] saṃjānatāṃ te bhagavato 'ntikād imam evaṃ-rūpam aśruta-pūrvaṃ dharmaṃ śrutvā

(1....1) 男性の語を用ゐたる所以を知らず、暫らく Tib. の譯 yid-ches dkaḥ-ba gaṅ lags-te, rnam-ḥdren khyod-kyis deṅ bśad-do. に據て改作すれば：duḥśraddadheya yaṃ bhoti, deśitaṃ dya vināyaka の如きものならん、yam は n. nom. sg., dya は adya の略なり、之を譯すれば「導師よ、信じ難き所のものは今日說かれたり」となる。 2 版本には ṛṣiṇām (gen. pl.) とあるも、こゝは sg. なるべきを以て今の如く改む。 3 版本には chrutaṃ とあるも、K'. に chubhaṃ とあり、Tib. dge-ba にして（妙）「我所有福業」とあり、妥當なるを以て yac chubhaṃ=yad+śubhaṃ を採る。古字にて t と bh とは誤り易し。 4 版本には yad buddhaḥ とあるも、Tib. rdsogs-paḥi saṅs-rgyas とあり、O. と同じく saṃbuddha にして、此の方明瞭なるにより今の如く改む。 (5....5) K'. 及び Tib. の ḥbyuṅ-bar lta-ba 及び（妙）の「有(無)見」に據り補充す。 6 版本には sthitā とあるも、初の ime (m. nom. pl.) と同格なるべきにより、m. nom. pl. として今の如く改む。 7 版本には ātmāna とあるも、m. acc. pl. として今の如くと改む。

kathaṃkathām āpannāḥ| tat sādhu bhagavān bhāṣatām eṣāṃ bhikṣūṇāṃ kaukṛtya-vinodanârthaṃ yathā bhagavann etāś catasraḥ parṣado niṣkāṅkṣā nirvicikitsā bhaveyuḥ‖

evam ukte bhagavān āyuṣmantaṃ Śāriputram etad avocat| nanu te mayā Śāriputra pūrvam ev' ākhyātaṃ yathā nānā'bhinirhāra-nirdeśa-vividha-hetu-kāraṇa-nidarśan'ārambaṇa-nirukty-upāya-kauśalyair nānā'dhimuktānāṃ sattvānāṃ nānā-dhātv-āśayānām āśayaṃ viditvā tathāgato 'rhan samyak-saṃbuddho dharmaṃ deśayati| imām evânuttarāṃ samyak-saṃbodhim ārabhya sarva-dharma-deśanābhir bodhisattva-yānam eva samādāpayati| api tu khalu punaḥ Śāriputr' aupamyaṃ te kariṣyāmi asyâivârthasya bhūyasyā mātrayā saṃdarśanârtham| tat kasya hetoḥ| upamayêhâikatyā vijña-puruṣā bhāṣitasyârtham ājānanti‖

tad-yathā 'pi nāma Śāriputrêha syāt kasmiṃś-cid eva grāme vā nagare vā nigame vā janapade vā janapada-pradeśe vā rāṣṭre vā rājadhānyāṃ vā gṛhapatir jīrṇo vṛddho mahallako 'bhyatīta-vayo 'nuprāpta āḍhyo[1] mahā-dhano mahā-bhogaḥ| mahac câsya niveśanaṃ bhaved ucchritaṃ ca vistīrṇaṃ ca cira-kṛtaṃ ca jīrṇaṃ ca dvayor vā trayāṇāṃ vā caturṇāṃ vā pañcānāṃ vā prāṇi-śatānām āvāsaḥ| eka-dvāraṃ ca tan niveśanaṃ bhavet| tṛṇa-saṃchannañ ca bhavet| vigaḍita-prasādaṃ ca bhavet| pūti-stambha-mūlaṃ ca bhavet[2]| saṃśīrṇa-kuḍya-kaṭa-lepânaṃ ca bhavet| tac ca sahasâiva mahatā 'gni-skandhena sarva-pārśveṣu sarvāvantaṃ niveśanaṃ pradīptaṃ bhavet| tasya ca puruṣasya bahavaḥ kumārakāḥ syuḥ pañca vā daśa vā viṃśatir vā sa ca puruṣas tasmān niveśanād bahir nirgataḥ syāt‖

atha khalu Śāriputra sa puruṣas taṃ svakaṃ niveśanaṃ mahatā 'gni-skandhena samantāt saṃprajvalitaṃ dṛṣṭvā bhītas trasta udvigna-citto bhaved evaṃ cânuvicintayet pratibalo 'ham anena mahatā 'gni-

[1] 版本には āṭhyo とあるも、意味の上より、「富める」の義なる K'. の ādhyo を採る。
[2] 版本に bhavetū とあるは誤植なり。

skandhenâsaṃspṛṣṭo 'paridagdhaḥ kṣipram eva svastinā 'smād gṛhād ādīptād dūreṇa nirgantuṃ nirdhāvitum| api tu ya ime mamâîva putrā bālakāḥ kumārakā asminn eva[1] niveśana ādīpte tais-taiḥ krīḍanakaiḥ krīḍanti ramanti paricārayanti| imaṃ câgāram ādīptaṃ na jānanti na budhyante na vidanti na cetayanti nôdvegam āpadyante| saṃtapyamānā apy anena mahatā 'gni-skandhena mahatā ca duḥkha-skandhena spṛṣṭāḥ samānā na duḥkhaṃ manasi-kurvanti| nâpi nirgamana-manasikāram utpādayanti‖

sa ca Śāriputra puruṣo balavān bhaved bāhubalikaḥ| sa evam anuvicintayed aham asmi balavān bāhubalikaś ca| yan nv ahaṃ sarvān imān kumārakān eka-piṇḍayitvôtsaṅgen' ādāyâsmād gṛhān nirgamayeyam| sa punar evam anuvicintayet| idaṃ khalu niveśanam eka-praveśaṃ saṃvṛta[2]-dvāram eva kumārakāś capalāś cañcalā bāla-jātīyāś ca mā hâîva paribhrameyuḥ| te 'nena mahatā 'gni-skandhenânaya-vyasanam āpadyeran| yan nūnam aham etān saṃcodayeyam iti pratisaṃkhyāya tān kumārakān āmantrayate sma| āgacchata bhavantaḥ kumārakā nirgacchata| ādīptam idaṃ gṛhaṃ mahatā 'gni-skandhena| mā hâîvâtrâîva sarve 'nena mahatā 'gni-skandhena dhakṣyathânaya-vyasanam āpatsyatha‖ atha khalu te kumārakā evaṃ tasya hita-kāmasya puruṣasya tad bhāṣitaṃ nâvabudhyante nôdvijanti nôttrasanti na saṃtrasanti na saṃtrāsam āpadyante na vicintayanti: na nirdhāvanti nâpi jānanti na vijānanti kim etad ādīptaṃ nāmêti anyatra tena-tenâîva dhāvanti vidhāvanti punaḥ-punaś ca taṃ pitaram| avalokayanti| tat kasya hetoḥ| yathā 'pîdaṃ bāla-bhāvatvāt‖

atha khalu sa puruṣa evam anuvicintayet| ādīptam idaṃ niveśanaṃ mahatā 'gni-skandhena saṃpradīptaṃ mā hâîvâhaṃ câme ca kumārakā ihâîvânena mahatā 'gni-skandhenânaya-vyasanam āpatsyā-

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[1] 版本には asmin nâîva とあるも、意味を考へて今の如く改む。 [2] saṃvṛta にては「閉されたる」の義なり。(妙) には「狭小」と翻じ、Tib. dog とあり。又同義なり。K'. には saṃvṛtta とあり。或は saṃkaṭa を正しとすべきか。

mahe| yan nv aham upāya-kauśalyenêmān kumārakān asmād gṛhān niṣkrāmayeyam| sa ca puruṣas teṣāṃ kumārakāṇāṃ āśaya-jño bhaved adhimuktiṃ ca vijānīyāt| teṣāṃ ca kumārakāṇām aneka-vidhāny anekāni krīḍanakāni bhaveyur vividhāni ca ramaṇīyakānîṣṭāni kāntāni priyāṇi mana-āpāni tāni ca durlabhāni bhaveyuḥ| atha khalu sa puruṣas teṣāṃ kumārakāṇām āśayaṃ jānaṃs tān kumārakān etad avocat| yāni tāni kumārakā yuṣmākaṃ krīḍanakāni ramaṇīyakāny āścaryâdbhutāni yeṣām alābhāt saṃtapyatha nānā-varṇāni bahu-prakārāṇi| tad-yathā go-rathakāny aja-rathakāni mṛga-rathakāni| yāni bhavatām iṣṭāni kāntāni priyāṇi mana-āpāni tāni ca mayā sarvāṇi bahir niveśana-dvāre sthāpitāni yuṣmākaṃ krīḍana-hetoḥ| āgacchantu bhavanto nirdhāvantv asmān niveśanād ahaṃ vo yasya-yasya yenârtho yena prayojanaṃ bhaviṣyati tasmai-tasmai tat pradāsyāmi| āgacchata śīghraṃ teṣāṃ kāraṇaṃ nirdhāvata| atha khalu te kumārakās teṣāṃ krīḍanakānāṃ ramaṇīyakānām arthāya yathêpsitānāṃ yathā-saṃkalpitānām iṣṭānāṃ kāntānāṃ priyāṇāṃ mana-āpānāṃ nāmadheyāni śrutvā tasmād ādīptād agārāt kṣipram ev' ārabdha-vīryā balavatā javenânyonyam apratīkṣamāṇāḥ kaḥ prathamaṃ kaḥ prathamataram ity anyonyaṃ saṃghaṭṭita-kāyās tasmād ādīptād agārāt kṣipram eva nirdhāvitāḥ‖

atha sa puruṣaḥ kṣema-svastinā tān kumārakān nirgatān dṛṣṭvā 'bhaya-prāptān iti viditv' ākāśe grāma-catvara upaviṣṭaḥ prīti-prāmodya-jāto nirupādāno vigata-nivaraṇo 'bhaya-prāpto bhavet| atha khalu te kumārakā yena sa pitā tenôpasaṃkrāmann upasaṃkramyâivaṃ vadeyuḥ| dehinas tāta tāni vividhāni krīḍanakāni ramaṇīyāni| tad-yathā go-rathakāny aja-rathakāni mṛga-rathakāni| atha khalu Śāriputra sa puruṣas teṣāṃ svakānāṃ putrāṇāṃ vāta-javasaṃpannān go-rathakān evânuprayacchet sapta-ratna-mayān savedikān sakiṅkiṇī-jālâbhipralambitān uccān pragṛhītān āścaryâdbhuta-ratnâlaṃkṛtān ratna-dāma-kṛta-śobhān puṣpa-mālyâlaṃkṛtāṃs tūlikā-goṇik'ās-

taraṇān dūṣya-paṭa-pratyāstīrṇān ubhayato lohitôpadhānāñ śvetaiḥ pra-
pāṇḍaraiḥ śīghra-javair goṇair yojitān bahu-puruṣa-parigṛhītān savai-
jayantān | go-rathakān eva vāta-bala-java-saṃpannâneka-varṇâneka-vidhān
ekâikasya dārakasya dadyāt | tat kasya hetoḥ | tathā hi Śāriputra sa
puruṣa āḍhyaś ca bhaven mahā-dhanaś ca prabhūta-kośa-koṣṭhâgāraś
ca | sa evaṃ manyet[1]. | alaṃ ma eṣāṃ kumārakāṇām anyair yānair
dattair iti | tat kasya hetoḥ | sarva evâite kumārakā mamâiva putrāḥ
sarve ca me priyā mana-āpāḥ[2] | saṃvidyante ca ma imāny evaṃ-
rūpāṇi mahā-yānāni samaṃ ca mayâite kumārakāḥ sarve cintayitavyā
na viṣamam | aham api bahu-kośa-koṣṭhâgāraḥ sarva-sattvānām apy
aham imāny evaṃ-rūpāṇi mahā-yānāni dadyām | kim aṅga punaḥ
svakānāṃ putrāṇām | te ca dārakās tasmin samaye teṣu mahā-yāneṣv
abhiruhy' āścaryâdbhuta-prāptā bhaveyuḥ | tat kiṃ manyase Śāriputra
mā hâiva tasya puruṣasya mṛṣā-vādaḥ syād yena teṣāṃ dārakāṇāṃ
pūrvaṃ trīṇi yānāny upadarśayitvā paścāt sarveṣāṃ mahā-yānāny
eva dattāny udāra-yānāny eva dattāni ||

Śāriputra āha | na hy etad bhagavan na hy etat sugata | anenâiva
tāvad bhagavan kāraṇena sa puruṣo na mṛṣā-vādī bhaved yat tena
puruṣeṇôpāya-kauśalyena te dārakās tasmād ādīptād gṛhān niṣkāsitā
jīvitena câbhicchāditāḥ | tat kasya hetoḥ | ātmabhāva-pratilambhenâiva
bhagavan sarva-krīḍanakāni labdhāni bhavanti | yady api tāvad bha-
gavan sa puruṣas teṣāṃ kumārakāṇām eka-ratham api na dadyāt
tathā'pi tāvad bhagavan sa puruṣo na mṛṣā-vādī bhavet | tat kasya
hetoḥ | tathā hi bhagavaṃs tena puruṣeṇa pūrvam evâivam anuvi-
cintam upāya-kauśalyenâham imān kumārakāṃs tasmān mahato duḥ-
kha-skandhāt parimocayiṣyāmîti | anenâpi bhagavan paryāyeṇa tasya
puruṣasya na mṛṣā-vādo bhavet | kaḥ punar vādo yat tena puruṣeṇa

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[1] 版本には paśyet とあるも、(妙) に「作是念」と翻じ、Tib. sems-te にして 脚註 O.B. に manyed とあるが妥當なるにより、今の如く改む。 [2] 脚註には總ての MSS. が man'āpāḥ に作れるを示し、K'. 亦然り。佛典の用語としては寧ろ此の形を可とす。

prabhūta-kośa-koṣṭhâgāram astîti kṛtvā putra-priyatām eva manya-
mānena ślāghamānenâika-varṇāny eka-yānāni dattāni yad uta maha-
yānāni | nâsti bhagavaṃs tasya puruṣasya mṛṣā-vādaḥ ||

evam ukte bhagavān āyuṣmantaṃ Śāriputram etad avocat | sādhu
sādhu Śāriputra | evam etac Chāriputra | evam etad yathā vadasi |
evam eva Śāriputra tathāgato 'rhan samyak-saṃbuddhaḥ sarva-bhaya-
vinivṛttaḥ sarvôpadravôpāyāsôpasarga-duḥkha-daurmanasyâvidyā'ndha-
kāra-tamas-timira-paṭala-paryavanāhebhyaḥ sarveṇa sarvaṃ sarvathā vi-
pramuktaḥ | tathāgato jñāna-bala-vaiśārady'āveṇika-buddha-dharma-sam-
anvāgata ṛddhi-balenâtibalavāṃl loka-pitā mahôpāya-kauśalya-jñāna-
parama-pāramitā-prāpto mahā-kāruṇiko 'parikhinna-mānaso hitâiṣy an-
ukampakaḥ | sa traidhātuke mahatā duḥkha-daurmanasya-skandhen' ā-
dīpta-jīrṇa-paṭala-śaraṇa-niveśana-sadṛśa utpadyate sattvānāṃ jāti-jarā-
vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsâvidyā'ndhakāra-
tamas-timira-paṭala-paryavanāha-pratiṣṭhānāṃ rāga-dveṣa-moha-parimo-
cana-hetor anuttarāyāṃ samyak-saṃbodhau samādāpana-hetoḥ | sa
utpannaḥ samānaḥ paśyati sattvān dahyataḥ pacyamānāṃs tapyamānān
paritapyamānāñ jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmana-
syôpāyāsaiḥ paribhoga-nimittaṃ ca kāma-hetu-nidānaṃ câneka-vidhāni
duḥkhāni pratyanubhavanti | dṛṣṭa-dhārmikaṃ ca paryeṣṭi-nidānaṃ
parigraha-nidānaṃ ca sāṃparāyikaṃ naraka-tiryag-yoni-yama-lokeṣv
aneka-vidhāni duḥkhāni pratyanubhaviṣyanti | deva-manuṣya-dāridryam
aniṣṭa-saṃyogam iṣṭa-vinā-bhāvikāni ca duḥkhāni pratyanubhavanti |
tatrâiva ca duḥkha-skandhe parivartamānāḥ krīḍanti ramante pari-
cārayanti nôttrasanti na saṃtrasanti na saṃtrāsam āpadyante na budh-
yante na cetayanti nôdvijanti na niḥsaraṇaṃ paryeṣante tatrâiva c' ādī-
ptâgāra-sadṛśe traidhātuke 'bhiramanti tena-tenâiva vidhāvanti | tena
ca mahatā duḥkha-skandhenâbhyāhatā na duḥkha-manasikāra-saṃjñām
utpādayanti ||

tatra Śāriputra tathāgata evaṃ paśyati | ahaṃ khalv eṣāṃ satt-

vānāṃ pitā| mayā hy ete sattvā asmād evaṃ-rūpān mahato duḥkha-skandhāt parimocayitavyā mayā cêṣāṃ sattvānām aprameyam acintyaṃ buddha-jñāna-sukhaṃ dātavyaṃ yenâite sattvāḥ krīḍiṣyanti ramiṣyanti paricārayiṣyanti vikrīḍitāni ca kariṣyanti‖

tatra Śāriputra tathāgata evaṃ paśyati| saced ahaṃ jñāna-balo 'smîti kṛtva rddhi-balo 'smîti kṛtvā 'nupāyenâiṣāṃ sattvānāṃ tathāgata-jñāna-bala-vaiśāradyāni saṃśrāvayeyaṃ nâite sattvā ebhir dharmair niryāyeyuḥ| tat kasya hetoḥ| adhyavasitā hy amī sattvāḥ pañcasu kāma-guṇeṣu traidhātuka-ratyām aparimuktā jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsebhyo dahyante pacyante tapyante paritapyante| anirdhāvitās traidhātukād ādīpta-jīrṇa-paṭala-śaraṇa-niveśana-sadṛśāt katham ete buddha-jñānaṃ paribhotsyante‖

tatra Śāriputra tathāgato ⁽¹tad-yathā¹⁾ 'pi nāma sa puruṣo bāhubalikaḥ sthāpayitvā bāhubalam upāya-kauśalyena tān kumārakāṃs tasmād ādīptād agārān niṣkāsayen niṣkāsayitvā ca teṣāṃ paścād udārāṇi mahā-yānāni dadyāt evam eva Śāriputra tathāgato 'py arhan samyak-saṃbuddhaḥ tathāgata-jñāna-bala-vaiśāradya-samanvāgataḥ sthāpayitvā tathāgata-jñāna-bala-vaiśāradyam upāya-kauśalya-jñānen' ādīpta-jīrṇa-paṭala-śaraṇa-niveśana-sadṛśāt traidhātukāt sattvānāṃ niṣkāsana-hetos trīṇi yānāny upadarśayati yad uta śrāvaka-yānaṃ pratyekabuddha-yānaṃ bodhisattva-yānam iti| tribhiś ca yānaiḥ sattvāṃl lobhayaty evaṃ cêṣāṃ vadati| mā bhavanto 'sminn ādīptâgāra-sadṛśe traidhātuke 'bhiramadhvaṃ hīneṣu rūpa-śabda-gandha-rasa-sparśeṣu| atra hi yūyaṃ traidhātuke 'bhiratāḥ pañca-kāma-guṇa-sahagatayā tṛṣṇayā dahyatha tapyatha paritapyatha| nirdhāvadhvam asmāt traidhātukāt trīṇi yānāny anuprāpsyatha yad idaṃ śrāvaka-yānaṃ pratyekabuddha-yānaṃ bodhisattva-yānam iti| ahaṃ vo 'tra sthāne pratibhūr ahaṃ vo dāsyāmy etāni trīṇi yānāny abhiyujyadhve traidhātukān niḥsaraṇa-hetoḥ| evaṃ

⁽¹....¹⁾ 版本には yad yathā とあれども O. には tad-yathā とあり Tib. は ḥdi ltar なれば今は O. に従ふ。

cêṭāṃl lobhayāmi| etāni bhoḥ sattvā yānāny[1] āryāṇi c' ārya-praśastāni ca mahā-ramaṇīyaka-samanvāgatāni câkṛpaṇam etair bhavantaḥ krīḍiṣyatha ramiṣyatha paricārayiṣyatha| indriya-bala-bodhyaṅga-dhyāna-vimokṣa-samādhi-samāpattibhiś ca mahatīṃ ratiṃ pratyanubhaviṣyatha| mahatā ca sukha-saumanasyena samanvāgatā bhaviṣyatha‖

tatra Śāriputra ye sattvāḥ paṇḍita-jātīyā bhavanti te tathāgatasya loka-pitur abhiśraddadhanti| abhiśraddadhitvā ca tathāgata-śāsane 'bhiyujyanta udyogam āpadyante| tatra ke-cit sattvāḥ para-ghoṣa-śravânugamanam ākāṅkṣamāṇā ātma-parinirvāṇa-hetoś catur-ārya-satyânubodhāya tathāgata-śāsane 'bhiyujyante| ta ucyante śrāvaka-yānam ākāṅkṣamāṇās traidhātukān nirdhāvanti tad-yathā 'pi nāma tasmād ādīptâgārād anyatare dārakā mṛga-ratham ākāṅkṣamāṇā nirdhāvitāḥ| anye sattvā anācāryakaṃ jñānaṃ dama-śamatham ākāṅkṣamāṇā ātma-parinirvāṇa-hetor hetu-pratyayânubodhāya tathāgata-śāsane 'bhiyujyante| ta ucyante pratyekabuddha-yānam ākāṅkṣamāṇās traidhātukān nirdhāvanti tad-yathā 'pi nāma tasmād ādīptâgārād anyatare dārakā aja-ratham ākāṅkṣamāṇā nirdhāvitāḥ| apare punaḥ sarvajña-jñānaṃ buddha-jñānaṃ svayaṃbhu-jñānam anācāryakaṃ jñānam ākāṅkṣamāṇā bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca sarva-sattva-parinirvāṇa-hetos tathāgata-jñāna-bala-vaiśāradyânubodhāya tathāgata-śāsane 'bhiyujyante| ta ucyante mahā-yānam ākāṅkṣamāṇās traidhātukān nirdhāvanti| tena kāraṇenôcyante bodhisattvā mahā-sattvā iti| tad-yathā 'pi nāma tasmād ādīptād agārād anyatare dārakā go-ratham ākāṅkṣamāṇā nirdhāvitāḥ‖

tad-yathā 'pi nāma Śāriputra sa puruṣas tān kumārakāṃs tasmād ādīptâgārān nirdhāvitān dṛṣṭvā kṣema-svastibhyāṃ parimuktān abhaya-prāptān iti viditv' ātmānaṃ ca mahā-dhanaṃ viditvā teṣāṃ dāra-

[1] 版本には yāny とあるも、K'. に yānāny とあり、(妙) に「此三乘法皆是聖所稱歎」とあるにより、今の如く改む。

kāṇām ekam eva yānam udāram anuprayacchet evam eva Śāriputra tathāgato 'py arhan samyak-saṃbuddho yadā paśyaty anekāḥ sattva-koṭīs traidhātukāt parimuktā duḥkha-bhaya-bhairavôpadrava-parimuktās tathāgata-śāsana[1]-dvāreṇa nirdhāvitāḥ parimuktāḥ sarva-bhayôpadrava-kāntārebhyo nirvṛti-sukha-prāptāḥ| tān etāñ Śāriputra tasmin samaye tathāgato 'rhan samyak-saṃbuddhaḥ prabhūto mahā-jñāna-bala-vaiśāradya-kośa iti viditvā sarve câite mamâiva putrā iti jñātvā buddha-yānenâiva tān sattvān parinirvāpayati| na ca kasya-cit sattvasya pratyātmikaṃ parinirvāṇaṃ vadati| sarvāṃś ca tān sattvāṃs tathāgata-parinirvāṇena mahā-parinirvāṇena parinirvāpayati| ye câpi te Śāriputra sattvās traidhātukāt parimuktā bhavanti teṣāṃ tathāgato dhyāna-vimokṣa-samādhi-samāpattīr āryāṇi parama-sukhāni kriḍanakāni ramaṇīyakāni dadāti sarvāṇy etāny eka-varṇāni| tad-yathā 'pi nāma Śāriputra tasya puruṣasya na mṛṣā-vādo bhaved yena trīṇi yānāny upadarśayitvā teṣāṃ kumārakāṇām ekam eva mahā-yānaṃ sarveṣāṃ dattaṃ sapta-ratna-mayaṃ sarvâlaṃkāra-vibhūṣitam eka-varṇam evôdāra-yānam eva sarveṣām agra-yānam eva dattaṃ bhavet evam eva Śāriputra tathāgato 'py arhan samyak-saṃbuddho na mṛṣā-vādī bhavati yena pūrvam upāya-kauśalyena trīṇi yānāny upadarśayitvā paścān mahā-yānenâiva sattvān parinirvāpayati| tat kasya hetoḥ| tathāgato hi Śāriputra prabhūta-jñāna-bala-vaiśāradya-kośa-koṣṭhâgāra-samanvāgataḥ pratibalaḥ sarva-sattvānāṃ sarvajña-jñāna-sahagataṃ dharmam upadarśayitum| anenâpi Śāriputra paryāyeṇâivaṃ veditavyam| yathôpāya-kauśalya-jñānâbhinirhārais tathāgata ekam eva mahā-yānaṃ deśayati‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[2]yathā hi puruṣasya bhaved agāraṃ
jīrṇaṃ mahantaṃ ca sudurbalaṃ ca|
viśīrṇa prāsādu tathā bhaveta

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[1] 版本には śāsane とあるも、(妙) に「以佛教門」と翻じ、K'. には śāsana-dvāreṇa とあり、此の方妥當なるを以て今の如く改む。 [2] Triṣṭubh なり。

stambhāś ca mūleṣu bhaveyu pūtikāḥ ‖39‖
gavākṣa-harmyā gaḍitâîka-deśā
viśīrṇa kuḍyaṃ kaṭa lepanaṃ ca |
(1jīrṇu pravṛddhôddhṛta1)-vedikaṃ ca
tṛṇa-cchadaṃ sarvata opatantam ‖40‖
śatāna pañcāna anūnakānāṃ
āvāsu so tatra bhaveta prāṇināṃ |
bahūni cā[2] niṣkuṭa-saṃkaṭāni
uccāra-pūrṇāni jugupsitāni ‖41‖
gopānasī vigaḍita tatra sarvā
kuḍyā[3] ca bhittīś ca tathâîva srastāḥ |
gṛdhrāṇa koṭyo nivasanti tatra
pārāvatôlūka tathā 'nya-pakṣiṇaḥ ‖42‖
āśīviṣā dāruṇa tatra santi
deśa[4]-pradeśeṣu mahā-viṣôgrāḥ |
vicitrikā vṛścika mūṣikāś ca
etāna āvāsu suduṣṭa-prāṇināṃ ‖43‖
deśe ca deśe amanuṣya bhūyo
uccāra-prasrāva-vināśitaṃ ca |
kṛmi-kīṭa-khadyotaka-pūritaṃ[5] ca
śvabhiḥ śṛgālaiś ca nināditaṃ ca ‖44‖
bheruṇḍakā dāruṇa tatra santi
manuṣya-kuṇapāni (6ca bhakṣayantaḥ6) |
teṣāṃ ca niryāṇu pratīkṣamāṇāḥ

(1....1) 版本には jīrṇa-pravṛddhaṃ dhuta- とあるも、K'. に jīrṇu pravṛddhôddhṛta とあり。(妙) に「脩梠差脫」とあるによれば dhuta よりも uddhṛta を可とす。 [2] M. C. 版本には ca とあるも、O. に cā とあるを採る。 [3] 版本には kuḍyāś とあるも、n. nom. pl. なるを以て、kuḍyāni の略として今の如く改む。 [4] 版本には deśe pra° とあり、deśa のみ loc. sg に作れるも、K'. に deśa-pra° とあり、comp. にて loc. pl. となせるを以て之を採る。
[5] 版本には pūtikaṃ とあるも、K'. に pūritaś とあり、Tib. gaṅ, (妙)に「而集其上」とあるにより、又此の語は agāram に係るを以て n. nom. sg. として今の如く改む。
(6....6) 版本には vibhakṣ° とあるも、K'. に ca bha° とあるを採る。

śvānāḥ śṛgālāś ca vasanty aneke ‖45‖
te durbalā nitya kṣudhâbhibhūtā
deśeṣu deśeṣu vikhādamānāḥ |
kalahaṃ karontāś ca ninādayanti
subhairavaṃ tad gṛham eva-rūpam ‖46‖
suraudra-cittā pi vasanti yakṣā
manuṣya-kuṇapāni vikaḍḍhamānāḥ |
deśeṣu deśeṣu vasanti tatra
śatā-padī gonasakāś ca vyāḍāḥ ‖47‖
deśeṣu deśeṣu ca nikṣipanti
te potakāny ālayanāni kṛtvā |
nyastāni-nyastāni ca tāni teṣāṃ
te yakṣa bhūyo paribhakṣayanti ‖48‖
yadā ca te yakṣa bhavanti tṛptāḥ
para-sattva khāditva suraudra-cittāḥ |
para-sattva-māṃsaiḥ paritṛpta-gātrāḥ
kalahaṃ tadā tatra karonti tīvram ‖49‖
vidhvasta-leneṣu vasanti tatra
kumbhāṇḍakā dāruṇa-raudra-cittāḥ |
vitasti-mātrās tatha hasta-mātrā
dvi-hasta-mātrāś c' anucaṅkramanti ‖50‖
te câpi śvānān parigṛhya pādair
uttānakān kṛtva tathâiva bhūmau |
grīvāsu côtpīḍya vibhartsayanto[1]
vābādhayantaś[2] ca ramanti tatra ‖51‖
nānāś ca kṛṣṇāś ca tathâiva durbalā

[1] 版本には vitasaṃyanto とあるも、(妙) に「怖狗」と譯し、脚註 Ca. に vibhartsanta とあり、A. に thabhatsayanto とあり、語形より見て vibhartsayanto (脅かす) なるべく、Tib. に bsdigs-pa (睚視す) とあれば今の如く改む。 [2] 版本には vyāyāsayantaś ともあるも、K'. に vāsyāpayantaś とあり、Tib. に khaṅ-bur bcug-pa (苦悶せしめて: 河口) なれば諸本の字形を考へ vyābādhayantaś の Pkt. として今の如く想定す。

uccā mahantāś ca vasanti pretāḥ |
jighatsitā bhojana mārgamāṇā
ārta-svaraṃ krandiṣu tatra tatra ‖52‖
sūcī-mukhā goṇa-mukhāś ca ke-cit
manuṣya-mātrās tatha śvāna-mātrāḥ |
prakīrṇa-keśāś ca karonti śabdam
āhāra-tṛṣṇā paridahyamānāḥ ‖53‖
catur-diśaṃ câtra vilokayanti
gavākṣa-ullokanakehi nityam |
te yakśa-pretāś ca piśācakāś ca
gṛdhrāś ca āhāra gaveṣamāṇāḥ ‖54‖
etādṛśaṃ bhairavu tad gṛhaṃ bhavet
mahantam uccaṃ ca sudurbalaṃ ca |
vijarjaraṃ durbalam itvaraṃ ca
puruṣasya ekasya parigrahaṃ bhavet ‖55‖
sa ca bāhyataḥ syāt puruṣo gṛhasya
niveśanaṃ tac ca bhavet pradīptam |
sahasā samantena catur-diśaṃ ca
jvālā-sahasraiḥ paridīpyamānam ‖56‖
vaṃśāś ca dārūṇi ca agni-tāpitāḥ
karonti śabdaṃ gurukaṃ subhairavam |
pradīpta stambhāś ca tathâiva bhittayo
yakṣāś ca pretāś ca mucanti nādam ‖57‖
jvālūṣitā[1] gṛdhra-śatāś ca bhūyaḥ
kumbhāṇḍakāḥ ploṣṭa-mukhā bhramanti |
samantato vyāḍa-śatāś ca tatra
nadanti krośanti ca dahyamānāḥ ‖58‖

[1] 版本には saṃlūṣitā とあれども Tib. は tshig-par ḥgyur (燒かる) なり、又 O. に jalūṣitā とあり、此は jvalūṣitā の Pkt. なれば sā と jvā と書體類似して誤り易きより生ぜる寫誤と見て今の如く訂正す。

piśācakās tatra bahū bhramanti
saṃtāpitā agnina manda-puṇyāḥ |
dantehi pāṭitva ti[1] anyam-anyaṃ
rudhireṇa siñcanti ca dahyamānāḥ ‖59‖
bheruṇḍakā kāla-gatāś ca tatra
khādanti sattvāś ca ti[2] anyam-anyam |
uccāra dahyaty amanojña-gandhaḥ
pravāyate loki catur-diśāsu ‖60‖
śatā-padīyo prapalāyamānāḥ
kumbhāṇḍakās tāḥ paribhakṣayanti |
pradīpta-keśāś ca bhramanti pretāḥ
kṣudhāya dāhena ca dahyamānāḥ ‖61‖
etādṛśaṃ bhairava[3] tan niveśanaṃ
jvālā-sahasrair hi viniścaradbhiḥ |
puruṣaś ca so tasya gṛhasya svāmī
dvārasmi asthāsi vipaśyamānaḥ ‖62‖
śṛṇoti câsau svaka[4] atra[5] putrān
krīḍāpanaka[6]-krīḍana-sakta-buddhīn |
ramanti te krīḍanaka-pramattā
yathā 'pi bālā avijānamānāḥ ‖63‖
śrutvā ca so tatra praviṣṭu kṣipraṃ
pramocanârthāya tad-ātmajānām |
mā mahya bālā imi sarva-dārakā
dahyeyu naśyeyu ca kṣipram eva ‖64‖
sa bhāṣate teṣam agāra-doṣān
duḥkhaṃ idaṃ bhoḥ kula-putra dāruṇam |

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[1] M.C. 版本には te とあるも、te (3. pl.) の略として今の如く改む。 [2] M.C. [1] に同じ。 [3] K'. に bhairavu とあり、°vaṃ の略にして、何れにしても可なり。 [4] 版本には svake とあるも、こゝは putrān に係るを以て、m. acc. pl. なるにより、svakān の略として今の如く改む。metre も ka は短音を要す。 [5] K'. に tatra とあり、何れにても可。 [6] 版本には °panaiḥ とあれども K'. の讀み方が妥當なるを以て此に從へり。

vividhāś ca sattvêha ayaṃ ca agni
mahantikā duḥkha paraṃ-parātu[1] ‖65‖
āśīviṣā yakṣa suraudra-cittāḥ
kumbhāṇḍa-pretā bahavo vasanti |
bheruṇḍakā śvāna-śṛgāla-saṃghā
gṛdhrāś ca āhāra gaveṣamānāḥ ‖66‖
etādṛśâsmin[2] bahavo vasanti
vinā 'pi câgneḥ paramaṃ subhairavam |
duḥkhaṃ idaṃ kevalam eva-rūpaṃ
samantataś câgnir ayaṃ pradīptaḥ ‖67‖
te codyamānās tatha bāla-buddhayaḥ
kumārakāḥ krīḍanake pramattāḥ |
na cintayante pitaraṃ bhaṇantaṃ
na câpi teṣāṃ manasī-karonti ‖68‖
puruṣaś ca so tatra tadā vicintayet
suduḥkhito 'smī[3] iha putra-cintayā |
kiṃ mahya vuttehi[4] aputrakasya
mā nāma dahyeyur ihâgninā ime ‖69‖
upāyu[5] so cintayi tasmi kāle
lubdhā ime krīḍanakeṣu bālāḥ |
na câtra krīḍā ca ratī ca kā-cid
bālāna ho yādṛśu mūḍha-bhāvaḥ ‖70‖
sa tān avocac chṛṇuthā kumārakā
nānā-vidhā yānaka yā mamâsti |

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[1] 版本には parâtra とあるも、K'. に parātu (double abl. sg.) とあるを採る。 [2] M.C. 版本には etādṛśâtra とあるも、K'. に °śâsmin とあるを以て今の如く改む。 [3] M.C. 版本には 'smi とあるも、K'. に 'smī とあるを採る。 [4] 版本には putrehi とあるも、「子なき我に子が何なるや」にては意味通ぜず、(妙) に「今此舎宅、無一可樂」とあるによれば恐らくは家、財寶等を指せる語なりしなるべく、今は音の似たる vuttehi (Skt. vṛtta の Pkt. inst. pl.) に改む。 [5] 版本には upāya とあり、upāyaṃ (m. acc. sg.) の略として可なれども K'. に upāyu とある方を採る。m. acc. sg. の略なり。

mṛgair ajair goṇa-varaiś ca yuktā
uccā mahantā samalaṃkṛtā ca ‖71‖
tā bāhyato asya niveśanasya
nirdhāvathā tehi karotha kāryam |
yuṣmākam arthe maya kāritāni
niryātha tais tuṣṭa-manāḥ sametya ‖72‖
te yāna etādṛśakā niśāmya
ārabdha-vīryās tvaritā hi bhūtvā |
nirdhāvitās tat-kṣaṇam eva sarve
ākāśi tiṣṭhanti dukhena muktāḥ ‖73‖
puruṣaś ca so nirgata[1] dṛṣṭva dārakān
grāmasya madhye sthitu catvarasmin |
upaviśya siṃh'āsani tān uvāca
aho ahaṃ nirvṛtu adya mārṣāḥ ‖74‖
ye duḥkha-labdhā mama te tapasvinaḥ
putrāḥ priyā orasa viṃśa bālāḥ |
te dāruṇe durga-gṛhe abhūvan
bahu-jantu-pūrṇe ca subhairave ca ‖75‖
ādīptake jvāla-sahasra-pūrṇe
ratā ca te krīḍa-ratīṣu āsan |
mayā ca te mocita adya sarve
yenâhu[2] nirvāṇu samāgato 'dya ‖76‖
sukha-sthitaṃ taṃ pitaraṃ viditvā
upagamya te dāraka evam āhuḥ |
dadāhi nas tāta yathā 'bhibhāṣitaṃ
trividhāni yānāni mano-ramāṇi ‖77‖

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[1] 版本には nirgati とあるも、dārakān (m. acc. pl.) に係るを以て、nirgatān の略として、K'. に nirgata とあるを採る。 [2] 版本には yenāha とあるも Tib. de-bas ṅa は yenâham なり。今は metre のために yenâhu とありしを誤つて yen' āha と寫せしことは推測するに難からず、故に今の如く訂正す。

(1sacâîva taṃ1) satyaka tāta sarvaṃ
yad bhāṣitaṃ tatra niveśaṇe te |
trividhāni yānāni ha[2] saṃpradāsye
dadasva kālo 'yam ihâdya teṣām ‖78‖
puruṣaś ca so kośa-balī bhaveta
suvarṇa-rūpyā-maṇi-muktikasya |
hiraṇya dāsāś ca analpakāḥ syur
(3upasthape eka-vidhā sa yānā3) ‖79‖
(4ratnā-mayān goṇa-rathān viśiṣṭān
savedikān kiṅkiṇi-jāla-naddhān |
chatra-dhvajebhiḥ samalaṃkṛtāṃś ca
muktā-maṇī-jālika-chāditāṃś ca4) ‖80‖
suvarṇa-puṣpāṇa sahasra[5]-dāmair
deśeṣu-deśeṣu pralambamānaiḥ |
vastrair udāraiḥ parisaṃvṛtāṃś ca
pratyāstṛtān duṣya-varaiś ca śuklaiḥ ‖81‖
mṛdukāna paṭṭāna tathâîva tatra
vara-tūlikā-saṃstṛta (6ye 'pi6) te rathāḥ |
pratyāstṛtāḥ koṭi-sahasra-mūlyair

(1....1) 版本には sacet tava とあるも、こゝは metre が長（或は短）長、短、長なるを要す。脚註に A. W. には sacâîva taṃ とあり、K'. も亦同じ。sacâîva = sace eva (sacet eva) と見て、今の如く改む。版本の如くならば「若し汝にとりて」と翻すべく、今は「若しそのことが」の意味なり。 [2] Tib. khyed（汝）とあれば 2. pl. の略語形 vu (=vo) 又は 2. sg. の略語形 ti (=te) の寫誤なるべきか。 (3....3) 版本には upasthāyakā neka-vidhāna yānā とあるも、K'. には upasthape eka-vidhāṃ sahāyān とあり、Tib. は bshon-pa de yan rnam-pa sna-cig byin（彼の乘ものも亦た一種のを與へたり）にして K'. の語形に近ければ Tib. の意味により K'. の語を正しく作れば今文の如き形となるべし。版本の vidhāna は、gen. pl. にては意味通ぜず、次の yānā を yānāni の略と見て、n. acc. pl. として今の如く改む。K'. には vidhān として m. acc. pl. とすれども、yāna は n. なり。 (4....4) 版本には「此と次の頌とに於て主格の代に目的格を用ゐたり」と注し、主格の形に改めたるも今は原文のまゝを採る。而して其目的格に對する動詞は前頌の upasthape なり。 [5] 版本には kṛtaiś ca とあるも、「作られたる」は意味をなさず、脚註 O. に sahasra とあるは意味明らかなるを以て之を採る。 (6....6) 版本には yehi とあり、これにては意義をなさゞるを以て今且らく ye 'pi の寫誤と見たり。

varaiś ca koṭambaka[1]-haṃsa-lakṣaṇaiḥ ‖82‖
śvetāḥ supuṣṭā balavanta goṇā
mahā-pramāṇā abhidarśanīyāḥ |
ye yojitā ratna-ratheṣu teṣu
parīgṛhītāḥ[2] puruṣair anekaiḥ ‖83‖
etādṛśān so puruṣo dadāti
putrāṇa sarvāṇa varān viśiṣṭān |
te câpi tuṣṭ'ātta[3]-manāś ca tehi
diśāś ca vidiśāś ca vrajanti krīḍakāḥ ‖84‖
[4]emeva haṃ[4] Śārisutā maha-ṛṣī
sattvāna trāṇaṃ ca pitā ca bhomi |
putrāś ca te prāṇina sarvi mahyaṃ
traidhātuke kāma-vilagna bālāḥ ‖85‖
traidhātukaṃ co[5] yatha tan niveśanaṃ
subhairavaṃ duḥkha-śatâbhikīrṇam |
aśeṣataḥ prajvalitaṃ samantāj
jātī-jarā-vyādhi-śatair anekaiḥ ‖86‖
ahaṃ ca traidhātuka-mukta śānto
ekânta-sthāyī pavane vasāmi |
traidhātukaṃ co[6] mam idaṃ parigraho
ye hy atra dahyanti mamâîti putrāḥ ‖87‖
ahaṃ ca ādīnava tatra darśayī[7]
viditva trāṇaṃ aham eva câîṣām |
na câîva me te śruṇi sarvi bālā

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[1] 版本には koccair baka- とあるも、(妙) に「上妙細氈、價直千億」とあり、K'. に koṭambaka とあるは、之に合するを以て今の如く改む。 [2] M.C. 版本には parigṛ° とあり。 [3] 版本には tuṣṭânta とあるも、普通「滿足せる」の意には āttamana (Pkt.) を用ふ。t と n の寫誤なるべし。 [4]....[4] M.C. 版本には evam eva haṃ とあるも、K'. に emeva haṃ とあり、A. Ca. Cb. K. W. も 皆然り。evam eva の略として之を採る。 [5] M.C. 版本には ca とあるも、K'. に co とあるを採る。 [6] M.C. 版本には ca とあり。 [7] 版本には darśayīṃ とあるも、aor. 1. sg. Pkt. として、K'. に B. Ca. と同じく darśayī とあるを採る。

yathā 'pi kāmeṣu vilagna-buddhayaḥ ‖88‖
upāya-kauśalyam ahaṃ prayojayī
yānāni trīṇi pravadāmi câîṣām |
jñātvā ca traidhātuki neka-doṣān
nirdhāvanârthāya vadāmy upāyam ‖89‖
māṃ câîva ye niśrita bhonti putrāḥ
ṣaḍ-abhijña-traividya-mahā'nubhāvāḥ |
pratyekabuddhāś ca bhavanti ye 'tra
avivartikā ye c' iha bodhisattvāḥ ‖90‖
samāna putrāṇa hu teṣa tat kṣaṇam
imena dṛṣṭānta-vareṇa paṇḍita |
vadāmi ekaṃ imu buddha-yānaṃ
parigṛhṇathā sarvi jinā bhaviṣyatha ‖91‖
tac cā variṣṭhaṃ sumanoramaṃ ca
viśiṣṭa-rūpaṃ c' iha sarva-loke |
buddhāna jñānaṃ dvi-padôttamānām
udāra-rūpaṃ tatha vandanīyam ‖92‖
balāni dhyānāni tathā vimokṣāḥ
samādhināṃ koṭi-śatā ca nekā |
ayaṃ ratho īdṛśako variṣṭho
ramanti yeno[1] sada buddha-putrāḥ ‖93‖
krīḍanta[2] etena kṣapenti rātrayo
divasāṃś ca pakṣān ṛtavo 'tha māsān |
saṃvatsarān antara-kalpam eva ca
kṣapenti kalpāna sahasra-koṭyaḥ ‖94‖
ratnā-mayaṃ yānam idaṃ variṣṭhaṃ
gacchanti yeno[3] iha bodhi-maṇḍe |

[1] M.C. 版本には yena とあるも、K'. に yeno とあるを採る。 [2] 版本には krīḍanti とあるも、K'. に °ḍanta とあり、現分. の方意味通じ易きを以て之を採る。 [3] M.C. 版本には yena とあり。

vikrīḍamānā bahu-bodhisattvā
ye co[1] śṛṇontī[2] sugatasya śrāvakāḥ ‖95‖
evaṃ prajānāhi tvam adya Tiṣya
nâstîha yānaṃ dvitiyaṃ kahiṃ-cit |
diśo daśā[3] sarva gaveṣayitvā
sthāpetv' upāyaṃ puruṣôttamānāṃ ‖96‖
putrā mamā[4] yūyam ahaṃ pitā vo
mayā ca niṣkāsita yūya duḥkhāt |
paridahyamānā bahu-kalpa-koṭyas
traidhātukāto bhaya-bhairavātaḥ ‖97‖
evaṃ ca haṃ tatra vadāmi nirvṛtim
anirvṛtā yūya tathâîva câdya |
saṃsāra-duḥkhād iha yūya muktā
bauddhaṃ tu yānaṃ va[5] gaveṣitavyam ‖98‖
ye bodhisattvāś ca ihâsti ke-cic
chṛṇvanti sarve mama buddha-netrīm |
upāya-kauśalyam idaṃ jinasya
yeno vinetī[6] bahu-bodhisattvān ‖99‖
hīneṣu kāmeṣu jugupsiteṣu
ratā yadā bhont' imi atra[7] sattvāḥ |
duḥkhaṃ tadā bhāṣati loka-nāyako
ananyathā-vādir ih' ārya-satyam ‖100‖
ye câpi duḥkhasya ajānamānā
mūlaṃ na paśyant' iha bāla-buddhayaḥ |
mārgaṃ hi teṣām anudarśayāmi

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[1] M.C. 版本には ca とあり。 [2] M.C. 版本には śṛṇonti とあるも、K. W. 並に K'. に °ṇontī とあるを採る。 [3] M.C. 版本には daśa とあり。 [4] M.C. 版本には mama とあり。 [5] 版本に ca とあれども Tib. に ñid とあれば va (=eva) の寫誤なること明かなり。 [6] M.C. 版本には vineti とあるも、K'. に vinontī とあり、pres. 3. sg. として vinetī を採る。 [7] 版本には yatra とあるも、K'. に atra とあり、Tib. de-la にして、hīneṣu kāmeṣu jugupsiteṣu に係るものとして之を採る。

samudāgatā[1] tṛṣṇa dukhasya saṃbhavaḥ ‖101‖
tṛṣṇā-([2]nirodho 'tha[2]) sadā aniśritā
nirodha-satyaṃ tṛtiyaṃ idaṃ me |
ananyathā yena ca mucyate naro
mārgaṃ hi bhāvitva vimukta bhoti ‖102‖
kutaś ca te Śārisutā vimuktā
asanta-grāhātu vimukta bhonti |
na ca tāva te sarvata mukta bhonti
anirvṛtāṃs tān vadatîha nāyakaḥ ‖103‖
kiṃ kāraṇaṃ nâsya vadāmi mokṣam
([3]aprāpy' imām[3]) uttamam agra-bodhim |
([4]mamâîṣa[4]) chando ahu dharma-rājā
sukhāpanârthāy' iha loki jātaḥ ‖104‖
iya Śāriputrā[5] māma dharma-mudrā
yā ([6]paścime kāli mayā 'dya[6]) bhāṣitā |
hitāya lokasya sadevakasya
diśāsu vidiśāsu ca[7] deśayasva ‖105‖
yaś câpi te bhāṣiti[8] kaś-ci sattvo
anumodayāmîti vadeta vācam |
mūrdhnena cêdaṃ pratigṛhya sūtraṃ
avivartikaṃ taṃ naru dhārayes tvam ‖106‖

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[1] 版本には samudāgamas とあるも、(妙) には「諸苦所因、貪欲爲本」と譯したり。依つて「現行せる」の義として今は且らく °dāgatā に改む。 [2....2] 版本には nirodhârtha とあるも、K'. に °dhe 'tha とあり、Tib. に sred-pa ḥgog-pa (渇愛の滅) とあるより現文の如き字の寫誤と察せらるるを以て斯く改めたり。 [3....3] 版本に aprāptimām とあれど之にては意義通ぜざるを以て且らく °pti° は °pyi° の寫誤と見たり。 [4....4] 今且らく版本及び Tib. のまゝとなせるも、(妙) には「我意不欲、令至滅度」とあり、恐らく na me sa とありしなるべし。 [5] M.C. 版本には °putra とあるも、K'. に °putrā とあるを採る。 [6....6] 版本には paśca-kāle mama adya とあり、K'. には今の如くに作る。何れにても通ず。 [7] (妙) に「勿妄宣傳」と翻じたるは ca の代に na とありしならん。何れにしても義通ず、Tib. 及び (正) ともに今の如し。 [8] 版本には bhāṣati とあるも、K'. に bhāṣita とあり、こゝは「所說に於て」の意なるを以て、loc. sg. の bhāṣite の略として今の如く改む。

dṛṣṭāś ca teno[1] purimās tathāgatāḥ
satkāru teṣāṃ ca kṛto abhūṣi |
śrutaś ca dharmo ayam eva-rūpo
ya eta sūtraṃ abhiśraddadheta ‖107‖
aham ca tvaṃ câiva bhaveta dṛṣṭo
ayaṃ ca sarvo mama bhikṣu-saṃghaḥ |
dṛṣṭāś ca sarve imi bodhisattvā
ye śraddadhe bhāṣitaṃ eta[2] mahyam ‖108‖
sūtraṃ imaṃ bāla-jana-pramohanam
abhijña-[3]jñānāna mi etu[3] bhāṣitam |
viṣayo hi nâivâst' iha śrāvakāṇāṃ
pratyekabuddhāna gatir na câtra ‖109‖
adhimukti-sāras tuva Śāriputra
kiṃ vā punar mahya ime 'nya-śrāvakāḥ |
ete 'pi śraddhāya mamâiva yānti
pratyātmikaṃ jñānu na câiva vidyate ‖110‖
mā câiva tvaṃ stambhiṣu mā ca mānişu
mā 'yukta-yogīna vadesi etat |
bālā hi kāmeṣu sadā pramattā
ajānakā dharmu kṣipeyu bhāṣitam ‖111‖
upāya-kauśalya kṣipitvā mahyaṃ
yā buddha-netrī sada loki saṃsthitā |
bhṛkuṭiṃ karitvāna kṣipitva yānaṃ
vipāku tasyêha śṛṇohi tīvram ‖112‖
kṣipitva sūtraṃ idam eva-rūpaṃ
mayi tiṣṭhamāne parinirvṛte vā |

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[1] M.C. 版本には tena とあるも、B. の如く改む。 [2] 版本に agra とあれど K'. には今の如くあり、Tib. は ḥdi (此) なれば K'. を採る。 [3]...[3] 版本には jñātvā na mamâita とあり、意味不分明なり。K'. には jñānāni mi etu とあり、然らば、こゝは「此の所說は我が神通智なり」と翻すべきも、(妙) に「爲深智說」と譯し、次の文を考ふれば、jñānāna (gen. pl.) となすべきを以て今の如く改めたり。

bhikṣūṣu vā teṣu khilāni kṛtvā
teṣāṃ vipākaṃ mayihaṃ[1] śṛṇohi ‖113‖
cyutvā manuṣyeṣu avīci teṣāṃ
pratiṣṭha bhotī paripūrṇa-kalpāt[2] |
tataś ca bhūyo 'ntara-kalpa 'nekāṃś
[3]cyutāś-cyutās tatra patanti[3] bālāḥ ‖114‖
yadā ca narakeṣu cyutā bhavanti
tataś ca tiryakṣu vrajanti bhūyaḥ |
sudurbalāḥ śvāna-śṛgāla-bhūtāḥ
pareṣu[4] krīḍāpanakā bhavanti ‖115‖
varṇena te kālaka tatra bhonti
kalmāṣakā vrāṇika kaṇḍulāś ca |
nirlomakā durbala bhonti bhūyo
vidveṣamāṇā mama agra-bodhim ‖116‖
jugupsitā prāṇiṣu nitya bhonti
loṣṭa-prahārâbhihatā rudantaḥ |
daṇḍena[5] saṃtrāsita tatra-tatra
kṣudhā-pipāsā-hata śuṣka-gātrāḥ ‖117‖
uṣṭrā 'tha vā gardabha bhonti bhūyo
bhāraṃ vahantaḥ kaśa-daṇḍa-tāḍitāḥ |
āhāra-cintām anucintayanto
ye buddha-netrī kṣipi bāla-buddhayaḥ ‖118‖
punaś ca te kroṣṭuka bhonti tatra

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[1] 版本には mamihaṃ とあるも、K′. に mayihaṃ とあり、dat. or gen. sg. Pkt. として之を採る。 [2] 版本に °kalpān とあれど（妙）に「滿一劫」とあれば且らく今の如く改む。
[3...3] 版本には cyutāś ca tatra prapatanti とあれども O. 及び K′. に cyutāś-cyutās tatra patanti とあり、Tib. また śi-shin ḥphos-nas der yaṅ lhuṅ（死し已りて轉生して復た其處に落つ）なれば今の形を採る。 [4] 版本には paraṣe とあるも、K′. に pareṣu とあり、脚註にも MSS. 中 pareṣu に作るもの多く、pareṣāṃ (gen. pl.) の略として之を採る。metre も亦こゝは長（或は短）、長、短なるを要す。 [5] 版本には daṇḍeṣu とあるも、O. に daṇḍena とあり、K′. 亦同じ、loc. にては意味通ぜず、脚註に記する如く、inst. pl. にて daṇḍehi を正當とすべきも、sg. にても可なるを以て、今の如く改む。

bībhatsakāḥ kāṇaku kuṇṭhakāś[1] ca |
utpīḍitā grāma-kumārakehi
loṣṭa-prahārâbhihatāś ca bālāḥ ‖119‖
tataś cyavitvāna ca bhūyu bālāḥ
pañcāśatīnāṃ sama yojanānām |
dīrgh'ātmabhāvā hi bhavanti prāṇino
jaḍāś ca mūḍhāḥ parivartamānāḥ ‖120‖
apādakā bhonti ca koḍa[2]-sakkino
vikhādyamānā bahu-prāṇi-koṭibhiḥ |
sudāruṇāṃ te anubhonti vedanām
kṣipitva sūtraṃ idam eva-rūpam ‖121‖
puruṣ'ātmabhāvaṃ ca yadā labhante
te kuṇḍakā[3] laṅgaka bhonti tatra |
kubjā 'tha kāṇā ca jaḍā jaghanyā
aśraddadhantā ima sūtra mahyam ‖122‖
apratyanīyāś ca bhavanti loke
pūtī mukhā teṣa pravāti gandhaḥ |
yakṣa-graho ukrami teṣa kāye
aśraddadhantān' ima buddha-bodhim ‖123‖
daridrakā preṣaṇa-kārakāś ca
upasthāyakā nitya parasya durbalāḥ |
ābādha teṣāṃ bahukāś ca bhonti

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[1] 版本には kaṇḍakāś とあり、(妙) に「身體疥癩」と譯したるによらば、kaṇḍula 若くは kaṇḍura の Pkt. として之を採るべきも K'. に kuṇṭhakāś とあり、Tib. ḥtheṅ-po にして跛足の義なり。kuṇṭhaka は辭書に跛足の義を記載せざれども、kuṇṭh なる語根に to be lame の意あり、依つて kuṇṭhaka にも lame 跛足の意味なかるべからず。今は K'. と Tib. とが合したるによりて、第 122 頌と對照して跛足の意味にて kuṇṭhakāś を採る。 [2] K'. には kroḍa とあり、「胸」の義にして、kr を一の consonant と見れば之にても可なり。その略として今の如くにて可なり。 [3] K'. には kuṇṭhakā とあり、Tib. に ḥtheṅ-po とありて第 119 頌に從はゞ、同じく跛足の義をとるべきも、こゝは (妙) に「矬陋攣躄」と譯し laṅgaka は躄の義なる故、この字は攣に當るべし。Mahāvyutpatti には kuṇḍa に手殘者の譯を掲げ、慧琳音義第三には攣躄を「手足屈弱病也」と釋せるにより、こゝは第 119 頌に對應して版本のまゝ kuṇḍakā を採る。

anātha-bhūtā viharanti loke ‖124‖
yasyâiva te tatra karonti sevanām
adātu-kāmo bhavatī sa teṣām |
dattaṃ pi co naśyati kṣipram eva
phalaṃ hi pāpasya im' eva-rūpam ‖125‖
yac câpi te tatra labhanti auṣadhaṃ
suyukta-rūpaṃ kuśalehi dattam |
tenâpi teṣāṃ ruju bhūya vardhate
so vyādhir antaṃ na kadā-ci gacchati ‖126‖
anyehi cauryāṇi kṛtāni bhonti
ḍamarā 'tha ḍimbās tatha vigrahāś ca |
dravyâpahārāś ca kṛtās tathā 'nyair
nipatanti tasyôpari pāpa-karmaṇaḥ ‖127‖
na jātu so paśyati loka-nāthaṃ
narêndra-rājaṃ mahi śāsamānam |
tasyâkṣaneṣv eva hi vāsu bhoti
imāṃ kṣipitvā mama buddha-netrīm ‖128‖
na câpi so dharma śṛṇoti bālo
badhiraś ca so bhoti acetanaś ca |
kṣipitva bodhīm imam eva-rūpām
upaśānti tasyā na kadā-ci bhoti ‖129‖
sahasra'nekā nayutāṃś ca bhūyaḥ
kalpāna koṭyo yatha Gaṅga-vālikāḥ |
jaḍ'ātmabhāvo vikalaś ca bhoti
kṣipitva sūtraṃ imu pāpakaṃ phalam ‖130‖
udyāna-bhūmī narako 'sya bhoti
niveśanaṃ tasya apāya-bhūmiḥ |
khara-sūkarā kroṣṭuka-bhūmi-sūcakāḥ
pratiṣṭhitasyêha bhavanti nityam ‖131‖
manuṣya-bhāvatvam upetya câpi

andhatva badhiratva jaḍatvam eti |
para-preṣya so bhoti daridra nityaṃ
tat-kāli tasy' ābharaṇān' imāni ‖132‖
vastrāṇi co vyādhayu[1] bhonti tasya
vraṇāna koṭī-nayutāś ca kāye |
vicarcikā kaṇḍu tathâiva pāmā-
kuṣṭhaṃ kilāsaṃ tatha āma-gandhaḥ ‖133‖
sat-kāya-dṛṣṭiś ca ghanā 'sya bhoti
udīryate krodha-balaṃ ca tasya |
saṃrāgu tasyâtibhṛśaṃ ca bhoti
tiryāṇa yonīṣu ca so sadā ramī ‖134‖
saced ahaṃ Śārisutâdya tasya
paripūrṇa-kalpaṃ pravadeya doṣān |
yo hī mamā etu kṣipeta[2] sūtraṃ
paryantu doṣāna na śakya gantum ‖135‖
saṃpaśyamāno idam eva cârthaṃ
tvāṃ saṃdiśāmī ahu Śāriputra |
mā hâiva tvaṃ bāla-janasya agrato
bhāṣiṣyase sūtram im' eva-rūpam ‖136‖
ye tū iha vyakta bahu-śrutāś ca
smṛtimantu[3] ye paṇḍita jñānavantaḥ |
ye prasthitā uttamam agra-bodhiṃ
tāñ śrāvayes tvaṃ paramârtham etat ‖137‖
dṛṣṭāś ca yehī bahu-buddha-koṭyaḥ
kuśalaṃ ca yai ropitam aprameyam |
adhyāśayaś cā dṛḍha yeṣa co syāt

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[1] 版本には °dhaya とあるも、K'. に °dhayu とあり、°dhayo (nom. pl) の略として之を採る。 [2] 版本には kṣipeya とあるも、之は pot. 1 sg. にして、「我れ譏らば」にては意味通ぜず。脚註 O. B. K. には kṣipeta (pot. 3. sg.) とあり、Cb. には kṣipitva とあり、K'. も亦 kṣipitva に作る。ger. にても、pot. にても可なれども今は、pot. 3. sg. として kṣipeta を採る。
[3] 版本には °manta とあるも、K'. に °mantu (°manto, nom. pl. の略) とあるを採る。

tāñ śrāvayes tvaṃ paramârtham etat ‖138‖
ye vīryavantaḥ sada maitra-cittā
bhāventi maitrīm iha dīrgha-rātram |
utsṛṣṭa-kāyā tatha-jīvite[1] ca
teṣām idaṃ sūtra bhaṇeḥ samīkṣam ‖139‖
(2anyonya-saṃkalpa2) sagauravāś ca
teṣāṃ ca bālehi na saṃstavo 'sti |
ye câpi tuṣṭā giri-kandareṣu
tāñ śrāvayes tvaṃ ida sūtra bhadrakam ‖140‖
kalyāṇa-mitrāṃś ca niṣevamāṇāḥ
pāpāṃś ca mitrān parivarjayantāḥ |
yān īdṛśān paśyasi buddha-putrāṃs
teṣām idaṃ sūtra prakāśayesi ‖141‖
acchidra-śīlā maṇi-ratna-sādṛśā
vaipulya-sūtrāṇa parigrahe sthitāḥ |
paśyesi yān īdṛśa-buddha-putrāṃs
teṣâgrataḥ sūtram idaṃ vadesi ‖142‖
akrodhanā ye sada ārjavāś ca
kṛpā-samanvāgata sarva-prāṇiṣu |
sagauravā ye sugatasya antike
teṣâgrataḥ sūtram idaṃ vadesi ‖143‖
yo dharmu bhāṣe pariṣāya madhye
asaṅga-prāpto vadi yukta-mānasaḥ |
dṛṣṭānta-koṭī-nayutair anekais
tasyêda sūtraṃ upadarśayesi ‖144‖
mūrdhnā 'ñjaliṃ yaś ca karoti baddhvā
sarvajña-bhāvaṃ parimārgamāṇaḥ |

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[1] 版本是の如きも意義明らかならず、恐くは tatha-jīvitā 有財合成語 (nom. pl. m.) と見るべきか。 (2...2) (妙) には「無有異心」と譯したり。是は ananya-saṃkalpa とありしならん。Tib. 及び (正) は現文の如し。

(1daśo diśo1) yo 'pi ca caṅkrameta
subhāṣitaṃ bhikṣu gaveṣamāṇaḥ ‖145‖
vaipulya-sūtrāṇi ca dhārayeta
na câsya rucyanti kadā-cid anye |
ekāṃ pi gāthāṃ na ca dhāraye 'nyataḥ
(2taṃ śrāvayes2) tvaṃ vara-sūtram etat ‖146‖
tathāgatasyo[3] yatha dhātu dhārayet
tathâiva yo mārgati ko-ci taṃ naraḥ |
emeva yo mārgati sūtram īdṛśaṃ
labhitva co[4] mūrdhani dhārayeta ‖147‖
anyeṣu sūtreṣu na kā[5]-ci cintā
lok'āyatair anyataraiś ca śāstraiḥ |
bālāna etādṛśa bhonti gocarās
tāṃs tvaṃ vivarjitva prakāśayer idam ‖148‖
pūrṇaṃ pi kalpaṃ ahu Śāriputra
vadeyam ākāra-sahasra-koṭyaḥ |
ye prasthitā uttamam agra-bodhiṃ
teṣâgrataḥ sūtram idaṃ vadesi ‖149‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya aupamya-parivarto nāma tṛtīyaḥ ‖

(1....1) M. C. 版本には diśo daśa とあるも、こゝは metre が長（又は短）、長、短、長なるを要す。脚註に B. K. には diśo daśo, 他に daśo diśo とあるを掲げ、K'. には daśo diśo とあり、因て今の如く改む。f. acc. pl. なり。 (2....2) 版本には saṃśrāvayes とあるも、saṃ は前來の各頌の同じき處に pl. にて tān とし、然らざるも tasya, teṣām 等の gen. を用ひ、「誰々に」を明瞭にせり。今は前頌の yo を受くる代名詞なるを以て、今の如く改む。 3 M. C. 版本には °tasya とあり。 4 M. C. 版本には ca とあり。 5 M. C. 版本には kadā とあるも、K'. に kā とあり、cintā (f. nom. sg.) を指すものとして之を採る。

4

ADHIMUKTI-PARIVARTO NĀMA CATURTHAḤ

atha khalv āyuṣmān Subhūtir āyuṣmāṃś ca Mahākātyāyana āyuṣmāṃś ca Mahākāśyapa āyuṣmāṃś ca Mahāmaudgalyāyana imam evaṃ-rūpam aśruta-pūrvaṃ dharmaṃ śrutvā bhagavato 'ntikāt saṃmukham āyuṣmataś ca Śāriputrasya vyākaraṇaṃ śrutvā 'nuttarāyāṃ samyak-saṃbodhāv āścarya-prāptā adbhuta-prāptā audbilya-prāptās tasyāṃ velāyām utthāy' āsanebhyo yena bhagavāṃs tenôpasaṃkramyâikâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenâñjaliṃ praṇamya[1] bhagavantam abhimukham ullokayamānā avanata-kāyā abhinata-kāyāḥ[2] praṇata-kāyās tasyāṃ velāyāṃ bhagavantam etad avocat‖

vayaṃ hi bhagavañ jīrṇā vṛddhā mahallakā asmin bhikṣu-saṃghe sthavira-saṃmatā jarā-jīrnī-bhūtā nirvāṇa-prāptāḥ sma iti bhagavan nirudyamā anuttarāyāṃ samyak-saṃbodhāv apratibalāḥ smâprativīry'ārambhāḥ sma| yadā 'pi bhagavān dharmaṃ deśayait ciraṃ[3]-niṣaṇṇaś ca bhagavān bhavati vayaṃ ca tasyāṃ dharma-deśanāyāṃ pratyupasthitā bhavāmaḥ| tadā 'py asmākaṃ bhagavan ciraṃ-niṣaṇṇānāṃ bhagavantaṃ ciraṃ-paryupāsitānāṃ aṅga-pratyaṅgāni duḥkhanti saṃdhi-visaṃdhayaś ca duḥkhanti| tato vayaṃ bhagavan bhagavato dharmaṃ deśayamānasya śūnyatā-nimittâpraṇihitaṃ sarvam āviṣkurmo nâsmābhir eṣu buddha-dharmeṣu buddha-kṣetra-vyūheṣu vā bodhisattva-vikrīḍiteṣu vā tathāgata-vikrīḍiteṣu vā spṛhôtpāditā| tat

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[1] 版本には praṇāmayitvā とあり、O. の他全部 praṇamya とあり、K'. 亦た然り。Bud. Skt. としては何れにても可なり。今は多に従ふ。 [2] Tib. には lus rnam-par btud と云ふを加ふるを見れば此處に vinata-kāyāḥ と云ふ語の在りしを知る。 [3] K'. には cira-ni° とあり、何れにても可なり。

kasya hetoḥ| yac câsmād bhagavaṃs traidhātukān nirdhāvitā nirvāṇa-saṃjñino vayaṃ ca jarā-jīrṇāḥ| tato bhagavann asmābhir apy anye bodhisattvā avavaditā abhūvann anuttarāyāṃ samyak-saṃbodhāv anuśiṣṭāś ca na ca bhagavaṃs tatrâsmābhir ekam api spṛhā-cittam utpāditam abhūt| te vayaṃ bhagavann etarhi bhagavato 'ntikāc chrāvakāṇām api vyākaraṇam anuttarāyāṃ samyak-saṃbodhau bhavatîti śrutv' āścaryâdbhuta-prāptā mahā-lābha-prāptāḥ sma bhagavann adya sahasâîvêmam evaṃ-rūpam aśruta-pūrvaṃ tathāgata-ghoṣaṃ śrutvā mahā-ratna-pratilabdhāś ca sma bhagavann aprameya-ratna-pratilabdhāś ca sma| bhagavann amārgitaṃ aparyeṣṭam acintitam aprārthitaṃ câsmābhir bhagavann idam evaṃ-rūpaṃ mahā-ratnaṃ pratilabdham| pratibhāti no bhagavan pratibhāti naḥ sugata‖

tad-yathā 'pi nāma bhagavan kaś-cid eva puruṣaḥ pitur antikād apakrāmet so 'pakramyânyataraṃ janapada-pradeśaṃ gacchet| sa tatra bahūni varṣāṇi vipravased viṃśatiṃ vā triṃśad vā catvāriṃśad vā pañcāśad vā| atha sa bhagavan mahān puruṣo bhavet sa ca daridraḥ syāt sa ca vṛttiṃ paryeṣamāṇa āhāra-cīvara-hetor [1]diśo vidiśaḥ[1] prakrāmann anyataraṃ janapada-pradeśaṃ gacchet| tasya ca sa pitā 'nyatamaṃ janapadaṃ prakrāntaḥ syād bahu-dhana-dhānya-hiraṇya-kośa-koṣṭhâgāraś ca bhaved bahu-suvarṇa-rūpya-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pravāḍa-jātarūpa-rajata-samanvāgataś ca bhaved bahu-dāsī-dāsa-karmakara-pauruṣeyaś ca bhaved bahu-hasty-aśva-ratha-gav'eḍaka-samanvāgataś ca bhavet| mahā-parivāraś ca bhaven mahā-janapadeṣu ca dhanikaḥ syād āyoga-prayoga-kṛṣi-vaṇijya-prabhūtaś ca bhavet‖

atha khalu bhagavan sa daridra-puruṣa āhāra-cīvara-paryeṣṭi-hetor grāma-nagara-nigama-janapada-rāṣṭra-rāja-dhānīṣu paryaṭamāno 'nupūrveṇa yatrâsau puruṣo bahu-dhana-hiraṇya-suvarṇa-kośa-koṣṭhâgāras tasyâîva pitā vasati tan nagaram anuprāpto bhavet| atha khalu

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[1]....[1] 版本には daśa diśaḥ とあるも、(妙) には「四方」と翻じ、A. B. W. には diśa-vidiśah とあり、Ca. 並に K'. には diśo vidiśaḥ とあり、今は後者を採る。

bhagavan sa daridra-puruṣasya pitā bahu-dhana-hiraṇya-kośa-koṣṭhâgāras tasmin nagare vasamānas taṃ pañcāśad-varṣa-naṣṭaṃ putraṃ satata-samitam anusmaret samanusmaramāṇaś ca na kasya-cid ācakṣed anyatrâika ev'ātmanā 'dhyātmaṃ saṃtapyed evaṃ ca cintayet| aham asmi jīrṇo vṛddho mahallakaḥ prabhūtaṃ me hiraṇya-suvarṇa-dhana-dhānya-kośa-koṣṭhâgāraṃ saṃvidyate na ca me putraḥ kaś-cid asti| mā hâiva mama kāla-kriyā bhavet sarvam idam aparibhuktaṃ vinaśyet| sa taṃ punaḥ-punaḥ putram anusmaret| aho nāmâhaṃ nirvṛti-prāpto bhaveyaṃ yadi me sa putra imaṃ dhana-skandhaṃ paribhuñjīta‖

atha khalu bhagavan sa daridra-puruṣa āhāra-cīvaraṃ paryeṣamāṇo 'nupūrveṇa yena tasya prabhūta-hiraṇya-suvarṇa-dhana-dhānya-kośa-koṣṭhâgārasya samṛddhasya puruṣasya niveśanaṃ tenôpasaṃkrāmet| atha khalu bhagavan sa tasya daridra-puruṣasya pitā svake niveśana-dvāre mahatyā brāhmaṇa-kṣatriya-viṭ-chūdra-pariṣadā parivṛtaḥ puras-kṛto mahā-siṃh'āsane sa-pādapīṭhe suvarṇa-rūpya-pratimaṇḍita upaviṣṭo hiraṇya-koṭī-śata-sahasrair vyavahāraṃ kurvan vāla-vyajanena vījyamāno vitata-vitāne pṛthivī-pradeśe mukta-kusumâbhikīrṇe ratna-dāmâbhipralambite mahatya rddhyôpaviṣṭaḥ syāt| adrākṣīt sa bhagavan daridra-puruṣas taṃ svakaṃ pitaraṃ svake niveśana-dvāra evaṃ-rūpayarddhyôpaviṣṭaṃ mahatā jana-kāyena parivṛtaṃ gṛhapati-kṛtyaṃ kurvāṇam| dṛṣṭvā ca punar bhītas trastaḥ saṃvignaḥ saṃhṛṣṭa-roma-kūpa-jāta udvigna-mānasa evam anuvicintayāmāsa| sahasâivâyaṃ mayā rājā vā rāja-mātro v' āsādito nâsty asmākam iha kiṃ-cit karma| gacchāmo vayam| yena daridra-vīthī tatrâsmākam āhāra-cīvaram alpa-kṛcchreṇâivôtpatsyate| alaṃ me ciraṃ vilambitena| mā hâivâham iha vaiṣṭiko vā gṛhyeyânyataraṃ vā doṣam anuprāpnuyām‖

atha khalu bhagavan sa daridra-puruṣo duḥkha-paraṃparā-manasikāra-bhaya-bhītas tvaramāṇaḥ prakrāmet palāyen na tatra saṃti-

ṣṭhet| atha khalu bhagavan sa āḍhyaḥ puruṣaḥ svake niveśana-dvāre siṃh'āsana upaviṣṭas taṃ svakaṃ putraṃ saha-darśanenâiva pratyabhijānīyāt| dṛṣṭvā ca punas tuṣṭa udagra ātta-manaskaḥ pra-muditaḥ prīti-saumanasya-jāto bhaved evaṃ ca cintayet| āścaryaṃ yāvad yatra hi nāmâsya mahato hiraṇya-suvarṇa-dhana-dhānya-kośa-koṣṭhâgārasya paribhoktôpalabdhaḥ| ahaṃ câitam eva panaḥ-punaḥ samanusmarāmi| ayaṃ ca svayam evêh' āgataḥ| ahaṃ ca jīrṇo vṛddho mahallakaḥ‖

atha khalu bhagavan sa puruṣaḥ putra-tṛṣṇā-saṃpīḍitas tasmin kṣaṇa-lava-muhūrte javanān puruṣān saṃpreṣayet| gacchata mārṣā etaṃ puruṣaṃ śīghram ānayadhvam| atha khalu bhagavaṃs te puruṣāḥ sarva eva javena pradhāvitvā[1] taṃ daridra-puruṣam adhyā-lambeyuḥ| atha khalu bhagavan sa daridra-puruṣas tasyāṃ velāyāṃ bhītas trastaḥ saṃvignaḥ saṃhṛṣṭa-roma-kūpa-jāta udvigna-mānaso dāruṇam ārta-svaraṃ muñced āraved viravet| nâhaṃ yuṣmākaṃ kiṃ-cid aparādhyāmîti[2] vācaṃ bhāṣet| atha khalu te puruṣā balāt-kāreṇa taṃ daridra-puruṣaṃ viravantam apy ākarṣeyuḥ| atha khalu sa daridra-puruṣo bhītas trastaḥ saṃvigna udvigna-mānasa evaṃ ca cintayet| mā tāvad ahaṃ vadhyo daṇḍyo bhaveyaṃ| naśyāmîti sa mūrcchito dharaṇyāṃ prapated visaṃjñaś ca syāt| āsanne câsya sa pitā bhavet| sa tān puruṣān evaṃ vadet| mā bhavanta evaṃ[3] puruṣam ānayantv 'ti (1tam evaṃ1) śītalena vāriṇā parisiñcitvā na bhūya ālapet| tat kasya hetoḥ| jānāti sa gṛha-patis tasya daridra-puruṣasya hīnâdhimuktikatām ātmanaś côdāra-sthāmatāṃ jānīte ca mamâiṣa putra iti‖

atha khalu bhagavan sa gṛha-patir upāya-kauśalyena na kasya-

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[1] 版本には °vitās とあるも、K′. に °vitvā とあり、gerund（佛典使用の語形）の方妥當なるを以て今の如く改む。 [2] 版本には aparādhyam iti とあるも、意味の上よりして、K′. に aparādhyāmîti とあるを採る。 [3] 版本には etaṃ とあるも、A. K. W. 及び K′. には evaṃ とあり、Tib. の意亦た然り。之を採る。 (1....1) 版本には tam enaṃ とあるも、K′. に tam evaṃ とあり、Tib. の意亦た然り。此の方意味通ずるを以て今の如く改む。

cid ācakṣen mamâîṣa putra iti| atha khalu bhagavan sa gṛha-patir anyataraṃ puruṣam āmantrayet| gaccha tvaṃ bhoḥ puruṣa| enaṃ daridra-puruṣam evaṃ vadasva| gaccha tvaṃ bhoḥ puruṣa yen' ākāṅkṣasi mukto 'si| evaṃ vadati sa puruṣas tasmai pratiśrutya yena sa daridra-puruṣas tenôpasaṃkrāmed upasaṃkramya taṃ daridra-puruṣam evaṃ vadet| gaccha tvaṃ bhoḥ puruṣa yen' ākāṅkṣasi mukto 'sîti| atha khalu sa daridra-puruṣa idaṃ vacanaṃ śrutv' āścaryâdbhuta-prāpto bhavet| sa utthāya tasmāt pṛthivī-pradeśād yena daridra-vīthī tenôpasaṃkrāmed āhāra-cīvara-paryeṣṭi-hetoḥ| atha khalu sa gṛha-patis tasya daridra-puruṣasy' ākarṣaṇa-hetor upāya-kauśalyaṃ prayojayet| sa tatra dvau puruṣau prayojayed durvarṇāv alpâûjaskau| gacchatāṃ bhavantau yo 'sau puruṣa ih' āgato 'bhūt| taṃ yuvāṃ dvi-guṇayā divasa-mudray' ātma-vacanenâîva bharayitvêha mama niveśane karma kārāpayethām| sacet sa evaṃ vadet kiṃ karma kartavyam iti sa yuvābhyām evaṃ vaktavyaḥ saṃkāra-dhānaṃ śodhayitavyaṃ sah' āvābhyām iti| atha tau puruṣau taṃ daridra-puruṣaṃ paryeṣitvā[1] tayā kriyayā saṃpādayetām| atha khalu tau dvau puruṣau sa ca daridra-puruṣo vetanaṃ gṛhītvā tasya mahā-dhanasya puruṣasyântikāt tasminn eva niveśane saṃkāra-dhānaṃ śodhayeyuḥ| tasyâîva ca mahā-dhanasya puruṣasya gṛha-parisare kaṭapali-kuñcikāyāṃ vāsaṃ kalpayeyuḥ| sa c' ādhyaḥ puruṣo gavâkṣa-vātāyanena taṃ svakaṃ putraṃ paśyet saṃkāra-dhānaṃ śodhayamānam| dṛṣṭvā ca punar āścarya-prāpto bhavet|

atha khalu sa gṛha-patiḥ svakān niveśanād avatīryâpanayitvā mālyʼābharaṇāny apanayitvā mṛdukāni vastrāṇi caukṣāṇy udārāṇi malināni vastrāṇi prāvṛtya dakṣiṇena pāṇinā piṭakaṃ parigṛhya pāṃsunā sva-gātraṃ dūṣayitvā dūrata eva saṃbhāṣamāṇo[2] yena sa

[1] 版本には paryeṣayitvā として causative に作れどもこゝは Cb. 及び K'. に paryeṣitvā とあるを採る。 [2] 版本には saṃbhāṣayamāṇo とありて causative に作るも、Tib. smra-shiṅ とあり、K'. saṃbhāṣamāṇo にして此の方可なるを以て今の如く改む。

daridra-puruṣas tenôpasaṃkrāmed upasaṃkramyâivaṃ vadet| vahantu bhavantaḥ piṭakāni mā tiṣṭhata harata pāṃsūni| anenôpāyena taṃ putram ālapet saṃlapec câinaṃ vadet| ihâiva tvaṃ bhoḥ puruṣa karma kuruṣva mā bhūyo 'nyatra gamiṣyasi| saviśeṣaṃ te 'haṃ vetanakaṃ dāsyāmi| yena-yena ca te kāryaṃ bhavet tad viśrabdhaṃ māṃ yācer yadi vā kuṇḍa-mūlyena yadi vā kuṇḍikā-mūlyena yadi vā sthālikā-mūlyena yadi vā kāṣṭha-mūlyena yadi vā lavaṇa-mūlyena yadi vā bhojanena yadi vā prāvaraṇena| asti me bhoḥ puruṣa jīrṇa-śāṭī| sacet tayā te kāryaṃ syād yācer ahaṃ te 'nupradāsyā-mi| yena-yena te bhoḥ puruṣa kāryam evaṃ-rūpeṇa pariṣkāreṇa taṃ-tam evâhaṃ te sarvam anupradāsyāmi| nirvṛtas tvaṃ bhoḥ puruṣa bhava yādṛśas te pitā tādṛśas te 'haṃ mantavyaḥ| tat kasya hetoḥ| ahaṃ ca vṛddhas tvaṃ ca daharo mama ca tvayā bahu-karma-kṛtam imaṃ saṃkāra-dhānaṃ śodhayatā na ca tvayā bhoḥ puruṣâtra karma kurvatā śāṭhyaṃ vā vakratā vā kauṭilyaṃ vā māno vā mrakṣo vā kṛta-pūrvaḥ karoṣi vā| sarvathā te bhoḥ puruṣa na samanupaśyāmy ekam api pāpa-karma yathâiṣām anyeṣāṃ puruṣāṇāṃ karma kurvatām ime doṣāḥ saṃvidyante| yādṛśo me putra aurasas tādṛśas tvaṃ mamâdyâgreṇa bhavasi‖

atha khalu bhagavan sa gṛha-patis tasya putra iti nāma kuryāt sa ca daridra-puruṣas tasya gṛha-pater antike pitṛ-saṃjñām utpā-dayet| anena bhagavan paryāyeṇa sa gṛha-patiḥ putra-kāma-tṛṣito viṃśati-varṣāṇi taṃ putraṃ saṃkāra-dhānaṃ śodhāpayet| atha viṃ-śater varṣāṇām atyayena sa daridra-puruṣas tasya gṛha-pater niveśane viśrabdho bhaven niṣkramaṇa-praveśe tatrâiva ca kaṭapali-kuñcikāyāṃ vāsaṃ kalpayet‖

atha khalu bhagavaṃs tasya gṛha-pater glānyaṃ pratyupasthitaṃ bhavet sa maraṇa-kāla-samayaṃ c' ātmanaḥ pratyupasthitaṃ sam-anupaśyet| sa taṃ daridra-puruṣam evaṃ vadet| āgaccha tvaṃ bhoḥ puruṣa| idaṃ mama prabhūtaṃ hiraṇya-suvarṇa-dhana-dhānya-

kośa-koṣṭhâgāram asty ahaṃ bāḍha-glāna icchāmy etaṃ yasya dātavyaṃ yataś ca grahītavyaṃ yac ca nidhātavyaṃ bhavet sarvaṃ saṃjānīyāḥ | tat kasya hetoḥ | yādṛśa evâham asya dravyasya svāmī tādṛśas tvam api mā ca me tvaṃ kiṃ-cid ato vipraṇāśayiṣyasi ||

atha khalu bhagavan sa daridra-puruṣo 'nena paryāyeṇa tac ca tasya gṛha-pateḥ prabhūtaṃ hiraṇya-suvarṇa-dhana-dhānya-kośa-koṣṭhâgāraṃ saṃjānīyād ātmanā ca tato niḥspṛho bhaven na ca tasmāt kiṃ-cit prārthayed antaśaḥ saktu-prastha-mūlya-mātram api tatrâiva ca kaṭapali-kuñcikāyāṃ vāsaṃ kalpayet tām eva daridra-cintām anuvicintayamānaḥ ||

atha khalu bhagavan sa gṛha-patis taṃ putraṃ śaktaṃ paripālakaṃ paripakvaṃ viditvā 'vamardita-cittam udāra-saṃjñayā ca paurvikayā daridra-cintayā rtīyantaṃ jehrīyamāṇaṃ jugupsamānaṃ viditvā maraṇa-kāla-samaye pratyupasthite taṃ daridra-puruṣam ānāyya mahato jñāti-saṃghasyôpanāmayitvā rājño vā rāja-mātrasya vā purato naigama-jānapadānāṃ ca saṃmukham evaṃ saṃśrāvayet | śṛṇvantu bhavanto 'yaṃ mama putra auraso mayâiva janitaḥ | amukaṃ nāma nagaraṃ tasmād eṣa pañcāśad varṣo naṣṭaḥ | amuko nāmâiṣa nāmnā 'ham apy amuko nāma | tataś câhaṃ nagarād etam eva mārgamāṇa ih' āgataḥ | eṣa mama putro 'ham asya pitā | yaḥ kaś-cin mamôpabhogo 'sti taṃ sarvam asmai puruṣāya niryātayāmi yac ca me kiṃ-cid asti pratyātmakaṃ dhanaṃ tat sarvam eṣa eva jānāti ||

atha khalu bhagavan sa daridra-puruṣas tasmin samaya imam evaṃ-rūpaṃ ghoṣaṃ śrutv' āścaryâdbhuta-prāpto bhaved evaṃ ca vicintayet sahasâiva mayêdam eva tāvad dhiraṇya-suvarṇa-dhana-dhānya-kośa-koṣṭhâgāraṃ pratilabdham iti ||

evam eva bhagavan vayaṃ tathāgatasya putra-pratirūpakās tathāgataś câsmākam evaṃ vadati putrā mama yūyam iti yathā sa gṛhapatiḥ | vayaṃ ca bhagavaṃs tisṛbhir duḥkhatābhiḥ saṃpīḍitā abhū-

ma| katamābhis tisṛbhir yad uta duḥkha-duḥkhatayā saṃskāra-duḥkhatayā vipariṇāma-duḥkhatayā ca saṃsāre ca hīnâdhimuktikāḥ| tato vayaṃ bhagavatā bahūn dharmān pratyavarān saṃkāra-dhāna-sadṛśān anuvicintayitāḥ| teṣu c' āsma prayuktā ghaṭamānā vyā-yacchamānā nirvāṇa-mātraṃ ca vayaṃ bhagavan divasa-mudrām iva paryeṣamāṇā mārgāmaḥ| tena ca vayaṃ bhagavan nirvāṇena pra-tilabdhena tuṣṭā bhavāmo bahu ca labdham iti manyāmahe tathā-gatasyântikād eṣu dharmeṣv abhiyuktā ghaṭitvā vyāyamitvā| prajā-nāti ca tathāgato 'smākaṃ hīnâdhimuktikatāṃ tataś ca bhagavān asmān upekṣate na saṃbhinatti n' ācaṣṭe yo 'yaṃ tathāgatasya jñā-na-kośa eṣa eva yuṣmākaṃ bhaviṣyatîti| bhagavāṃś câsmākam upāya-kauśalyenâsmiṃs tathāgata-jñāna-kośe dāyādān saṃsthāpayati| niḥspṛhāś ca vayaṃ bhagavaṃs tata evaṃ jānīma etad evâsmākaṃ bahukaraṃ yad vayaṃ tathāgatasyântikād divasa-mudrām iva nir-vāṇaṃ pratilabhāmahe| te vayaṃ bhagavan bodhisattvānāṃ mahā-sattvānāṃ tathāgata-jñāna-darśanam ārabhyôdārāṃ dharma-deśanāṃ kurmas tathāgata-jñānaṃ vivarāmo darśayāma upadarśayāmo vayaṃ bhagavaṃs tato niḥspṛhāḥ samānāḥ| tat kasya hetoḥ| upāya-kau-śalyena tathāgato 'smākam adhimuktiṃ prajānāti| tac ca vayaṃ na jānīmo na budhyāmahe yad idaṃ bhagavatâîtarhi kathitaṃ yathā vayaṃ bhagavato bhūtāḥ putrā bhagavāṃś câsmākaṃ smārayati tathāgata-jñāna-dāyādān| tat kasya hetoḥ| yathā 'pi nāma vayaṃ tathāgatasya bhūtāḥ putrāḥ[1]| api tu khalu punar hīnâdhimuktāḥ| saced bhagavān asmākaṃ paśyed adhimukti-balaṃ bodhisattva-śabdaṃ bhagavān asmākam udāharet| vayaṃ punar bhagavatā dve kārye kārāpitā bodhisattvānāṃ câgrato hīnâdhimuktikā ity uktās te côdārā-yāṃ buddha-bodhau samādāpitāḥ| asmākaṃ cêdānīṃ bhagavān adhi-mukti-balaṃ jñātvêdam udāhṛtavān anena vayaṃ bhagavan paryāye-ṇâîvaṃ vadāmaḥ| sahasâîvâsmābhir niḥspṛhair anākāṅkṣitam amār-

[1] 版本には putrā iti. とあるも、K'. putrāḥ とある方適當なるにより之を採る。

gitam aparyeṣitam acintitam aprārthitam sarva-jñatā-ratnaṃ pratilabdhaṃ yathā 'pîdaṃ tathāgatasya putraiḥ ‖

atha khalv āyuṣmān Mahākāśyapas tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]āścarya-bhūtā sma tathā 'dbhutāś ca
audbilya-prāptā sma śruṇitva ghoṣam |
sahasâiva asmābhir ayaṃ tathā 'dya
manojña-ghoṣaḥ śrutu nāyakasya ‖1‖
viśiṣṭa-ratnāna mahanta-rāśir
muhūrta-mātreṇ' ayam adya labdhaḥ |
na cintito nâpi kadā-ci prārthitas
taṃ śrutva āścarya-gatā sma sarve ‖2‖
yathā 'pi bālaḥ puruṣo bhaveta
utplāvito bāla-janena santaḥ |
pituḥ sakāśātu apakrameta
anyaṃ ca deśaṃ vraji so sudūram ‖3‖
pitā ca taṃ śocati tasmi kāle
palāyitaṃ jñātva svakaṃ hi putram |
śocantu so dig-vidiśāsu añce[2]
varṣāṇi pañcāśad-anūnakāni ‖4‖
tathā ca so putra gaveṣamāṇo
anyaṃ mahantaṃ nagaraṃ hi gatvā |
niveśanaṃ māpiya tatra tiṣṭhet
samarpito [3]kāma-guṇehi pañcabhiḥ[3] ‖5‖

[1] Triṣṭubh なり。 [2] 版本には haṃce とあるも、解すべからず。脚註に añcati を示せるも、K'. に aññe とあり、añce の訛なるべし。この文章は當初より optative を用ゐたるにより、opt. paras. 3. sg. なる añcet の略として今の形を採る。脚註には aṇṭhate の形を推定せるも、aṭ「さ迷ふ」なる語根を用ゐたものと見て、同様 aṇṭhyeta (opt. 3. sg.) にても可なるべきも、metre に違す。又版本の如く haṃce を ha (助詞)+añce と見られざるにも非ざれども、稍無理なるを以て暫く今の如く改む。 [3]...[3] K'. には kāma-guṇeṣu pañceṣu とあり、「五欲の性の中に置かれて」と翻ぜば、(妙) に「五欲自娯」とあるに違からず。版本に kāmu-gaṇehi とあるは誤植なり。

bahuṃ hiraṇyaṃ ca suvarṇa-rūpyaṃ
dhānyaṃ dhanaṃ śaṅkha-śilā-pravāḍam |
hastī ca aśvāś ca padātayaś ca
gāvaḥ paśūś câiva tathâiḍakāś ca ‖6‖
prayoga āyoga tathâiva kṣetrā
dāsī ca dāsā bahu preṣya-vargaḥ |
susatkṛtaḥ prāṇi-sahasra-koṭibhī
rājñaś ca so vallabhu nitya-kālam ‖7‖
kṛtâñjalī tasya bhavanti nāgarā
grāmeṣu ye câpi vasanti grāmiṇaḥ |
bahu-vāṇijās tasya vrajanti antike
bahūhi kāryehi kṛtâdhikārāḥ ‖8‖
etādṛśo ṛddhimato naraḥ syāj
jīrṇaś ca vṛddhaś ca mahallakaś ca |
sa putra-śokaṃ anucintayantaḥ
kṣapeya rātriṃ-diva nitya-kālam ‖9‖
sa tādṛśo durmati mahya putraḥ
pañcāśa varṣā pi tadā palānakaḥ[1] |
ayaṃ ca kośo vipulo mamâsti
kāla-kriyā co mama pratyupasthitā ‖10‖
so câpi bālo tada tasya putro
daridrakaḥ kṛpaṇaku nitya-kālam |
grāmeṇa grāmaṃ anucaṅkramantaḥ
paryeṣate bhakta tathā 'pi coḍam ‖11‖
paryeṣamāṇo 'pi kadā-ci kiṃ-cil
labheta kiṃ-cit puna nâiva kiṃ-cit |
sa śuṣyate para-śaraṇeṣu[2] bālo

[1] 版本には palāyakaḥ とあれど K'. には palānakaḥ とあり、Pāli に palāyanaka の語あり、今は此語の縮まれるものなり。 [2] 版本には saraṇeṣu とあるも、Tib. gshan-gyi khyim-na（他の家に於て）とあり、(正) に「他郷」とありて原本の同語なりしを知る。依つて今の如く訂正す。

dadrūya kaṇḍūya [1]ca digdha[1]-gātraḥ ‖12‖
so ca vrajet taṃ nagaraṃ yahiṃ pitā
anupūrvaśo tatra gato bhaveta |
bhaktaṃ ca coḍaṃ ca gaveṣamāṇo
niveśanaṃ yatra pitu svakasya ‖13‖
so câpi āḍhyaḥ puruṣo mahā-dhano
dvārasmi siṃh'āsani saṃnisaṇṇaḥ |
parivāritaḥ prāṇi-śatair anekair
vitāna tasyā[2] vitato 'ntarīkṣe ‖14‖
āpto janaś câsya samantataḥ sthito
dhanaṃ hiraṇyaṃ ca gaṇenti ke-cit |
ke-cit tu lekhān api lekhayanti
ke-cit prayogaṃ ca prayojayanti ‖15‖
so cā daridro tahi etu dṛṣṭvā
vibhūṣitaṃ gṛha-patino niveśanam |
kahiṃ nu adyo[3] aham atra āgato
rājā ayaṃ bheṣyati rāja-mātraḥ ‖16‖
mā dāni doṣaṃ pi labheyam atra
gṛhṇitva veṣṭiṃ pi ca kārayeyam |
anucintayantaḥ sa palāyate naro
daridra-vīthīṃ paripṛcchamānaḥ ‖17‖
so cā dhanī taṃ svaku putra dṛṣṭvā
siṃh'āsana-sthaś ca bhavet prahṛṣṭaḥ |
sa dūtakān preṣayi tasya antike
ānetha etaṃ puruṣaṃ daridram ‖18‖
samanantaraṃ tehi gṛhītu so naro

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[1]...[1] 版本には vidigdha とあるも、K'. に ca digdha とあり、此の方意味通ずるを以て今の如く改む。 [2] M.C. 版本には tasya とあるも、P. に tasyo とあり、他の O. を除く凡ての MSS. が tasyā とあるを以て今は後者を採る。何れにても可なり。 [3] M.C 版本には adya とあり。

gṛhīta-mātro [1]'tha sa[1] mūrccha gacchet |
dhruvaṃ khu mahyaṃ vadhakā upasthitāḥ
[2]kiṃ mahya[2] coḍena tha bhojanena vā ‖19‖
dṛṣṭvā ca so paṇḍitu taṃ mahā-dhanī
hīnâdhimukto ayu bāla durmatiḥ |
na śraddadhī mahyam imāṃ vibhūtāṃ[3]
pitā mamâyaṃ ti na câpi śraddadhīt ‖20‖
puruṣāṃś ca so tatra prayojayeta
vaṅkāś ca ye kāṇaka kuṇṭhakāś ca |
kucailakā kṛṣṇaka hīna-sattvāḥ
paryeṣathā taṃ naru karma-kārakam ‖21‖
saṃkāra-dhānaṃ imu mahya pūtikam
uccāra-prasrāva-vināśitaṃ ca |
taṃ śodhanârthāya karohi karma
dvi-guṇaṃ ca te vetanakaṃ pradāsye ‖22‖
etādṛśaṃ ghoṣa śruṇitva so naro
āgatya saṃśodhayi taṃ pradeśam |
tatrâiva so āvasathaṃ ca kuryān
niveśanasyôpari[4] kuñcikesmin ‖23‖
so cā dhanī taṃ puruṣaṃ nirīkṣed
gavâkṣa olokanake 'pi[5] nityam |

[1...1] 版本には atha とあるも、K'. には 'tha sa とあり、Tib. に de ni (彼は) とあり、此の方意味明らかなるを以て今の如く改む。 [2...2] 版本には kim adya とありて、稍意味明らかならず。K'. には ki mahya (=kiṃ mahya) とあり、Tib. bdag-la....ci-shig bya にして「我にとりて何かせん」の義にして此の方明らかなるにより今の如く改む。 [3] 版本には vibhūṣitāṃ とあるも、意味明らかならず。(妙) には「不信我言」と翻じたるを以て、恐らくは hi bhāṣitam の如き形なりしなるべし。然るに Tib. ḥbyor-pa とあり、K'. には vibhūṣāṃ に作れり。今 vibhūṣāṃ を vibhūtāṃ と考ふれば「勢力あること」又は「財産」の意となり、Tib. に合するを以て今の如く改めたり。 [4] 版本には niveśanasya palik° とあるも、sya は metre が長音なるを要し、尚意味明らかならず。脚註によるに P. の他の MSS. は °syo なるを示し、Tib. は khyim-gyi druṅ-du rtsva-yi spyil-po-na とあり、「住居の側らの」の義が適當なるを以て今の如く改む。 [5] 版本には olokanakehi (=avalokanakebhiḥ) とあるも、K'. に °nakeṣu とありて loc. の方可なり、Tib. kyaṅ にして hi は pi (=api) なること疑なければ今の如く改む。

hīnâdhimukto ayu mahya putraḥ
saṃkāra-dhānaṃ śucikaṃ karoti ‖24‖
sa otaritvā piṭakaṃ gṛhītvā
malināni vastrāṇi ca prāvaritvā |
upasaṃkramet tasya narasya antike[1]
avabhartsayanto na karotha karma ‖25‖
dvi-guṇaṃ ca te vetanakaṃ dadāmi
dvi-guṇaṃ ca bhūyas tatha pāda-mrakṣaṇam |
saloṇa-bhaktaṃ ca dadāmi tubhya
śākaṃ ca śāṭīṃ[2] ca punar dadāmi ‖26‖
evaṃ ca taṃ bhartsiya[3] tasmi kāle
saṃśleṣayet taṃ punar eva paṇḍitaḥ |
suṣṭhuṃ khalū[4] karma karoṣi atra
putro 'si vyaktaṃ mama nâtra saṃśayaḥ ‖27‖
sa stoka-stokaṃ ca gṛhaṃ praveśayet
karmaṃ ca kārāpayi taṃ manuṣyam |
viṃśac ca varṣāṇi supūritāni
krameṇa viśrambhayi taṃ naraṃ saḥ ‖28‖
hiraṇyu so mauktiku sphāṭikaṃ ca
pratiśāmayet[5] tatra niveśanasmin |
sarvaṃ ca so saṃgaṇanāṃ karoti
arthaṃ ca sarvaṃ anucintayeta ‖29‖
bahirdha so tasya niveśanasya
kuṭikāya eko vasamānu bālaḥ |

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[1] K′. には santike とあり、版本の如くにても K′. の如くにても何れにても可なり。 [2] 版本には śāṭiṃ とあり、K′. に śāṭīṃ とあり、且らく後者を採る。 [3] 版本には bhartsayi として aorist に作れども、意味の上よりして gerund を適當とするを以て Ca. に bhartsiya とあるを採る。若くは A. B. W. 並に K′. に隨ひて bhatsiya を採るべし。 [4] M. C. 版本には khalu とあるも、K′. に khalū とあるを採る。 [5] 版本には °mayīt に作りて aorist となせども、A. B. Ca. Cb. W. K. 並に K′. には °mayet として optative に作れり。此の方妥當なるを以て今の如く改む。

daridra-cintām anucintayeta
na me 'sti etādṛśa bhogu ke-cit ‖30‖
jñātvā ca so tasya im'eva-rūpam
udāra-saṃjñā'bhigato mi putraḥ |
sa ānayitvā suhṛ-jñāti-saṃghaṃ
niryātayiṣyāmy ahu sarvam artham ‖31‖
rājāna so naigama-nāgarāṃś ca
samānayitvā bahu-vāṇijāṃś ca |
(1uvāca evaṃ1) pariṣāya madhye
putro mamâyaṃ cira vipranaṣṭakaḥ ‖32‖
pañcāśa varṣāṇi supūrṇakāni
anye c'ato viṃśatiye mi dṛṣṭaḥ |
amukātu nagarātu mamâiṣa naṣṭo
ahaṃ ca mārganta ihâivam āgataḥ ‖33‖
sarvasya dravyasya ayaṃ prabhur me
etasya niryātayi sarva 'śeṣataḥ |
karotu kāryaṃ ca pitur dhanena
sarvaṃ kuṭumbaṃ ca dadāmi etat ‖34‖
āścarya-prāptaś ca bhaven naro 'sau
daridra-bhāvaṃ purimaṃ smaritvā |
hīnâdhimuktiṃ ca pituś ca tān guṇāṃl
labdhvā kuṭumbaṃ sukhito 'smi adya ‖35‖
tathâiva câsmāka vināyakena
hīnâdhimuktitva vijāniyāna |
na śrāvitaṃ buddha bhaviṣyathêti
yūyaṃ kila śrāvaka mahya putrāḥ ‖36‖
asmāṃś ca adhyeṣati loka-nātho
ye prasthitā uttamam agra-bodhim |
teṣāṃ vade Kāśyapa mārga 'nuttaraṃ

(1....1) M. C. 版本には evaṃ uvāca とあるも、K. 及び P. に uvāca evaṃ とあるを採る。

yaṃ mārga bhāvitva bhaveyu buddhāḥ ‖37‖
vayaṃ ca teṣāṃ sugatena preṣitā
bahu-bodhisattvāna mahā-balānām |
anuttaraṃ mārga pradarśayāma
dṛṣṭānta-hetū-nayutāna koṭibhiḥ ‖38‖
śrutvā ca asmāku[1] jinasya putrā
bodhāya bhāventi sumārgam agryam |
te vyākriyante ca kṣaṇasmi tasmin
bhaviṣyathā buddha imasmi loke ‖39‖
etādṛśaṃ karma karoma tāyinaḥ
saṃrakṣamāṇā ima dharma-kośam |
prakāśayantaś ca jin'ātma-jānāṃ
vaiśvāsikas tasya yathā naraḥ saḥ ‖40‖
daridra-cintāś ca vicintayāma
viśrāṇayanto[2] imu[3] buddha-ghoṣam[4] |
na câiva prārthe 'mu[5] jinasya jñānaṃ
jinasya jñānaṃ ca prakāśayāmaḥ ‖41‖
pratyātmikīṃ nirvṛti kalpayāma
etāvatā jñānam idaṃ na bhūyaḥ |
nâsmāka[6] harṣo pi kadā-ci bhoti
kṣetreṣu buddhāna śruṇitva vyūhān ‖42‖

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[1] 版本には °ka とあれども K'. には °ku とありて asmākaṃ の略としては此の方一層明らかなり。 [2] śru の caus. 現分は śrāvayat にして、Pāli にては ṇ を入れて suṇāpeti, suṇeti 等に作る。之を Skt. に訛用せるものとせば、今は viśrāvaṇayat が當然なる形にして、從て今の語も、viśrāvaṇayanto を更に轉訛して viśroṇayanto が可なるべきか。然るに Tib. には rab-sbyin-shin (充分に施して) とありて原語が prayacchamāno 又は vibhājayanto の如き語なりしことを推測せしむ。 [3] 版本には ima とあるも、A. 及び W. に imu とあるを採る。imaṃ の略なり。 [4] 版本には buddha-kośam とあり、Tib. 又同義なり。K'. は ghoṣāṃ とあれど是は ghoṣam の寫誤と見らるるを以て Cb. K. と同じものとなすことを得、此の語を buddha-ghoṣam とせば前の viśroṇayanto を正しとすべく、此を buddha-kośam と讀めば前は prayacchamāno 又は vibhājayanto を正しとすべし。 [5] 版本には prārthema とあるも、K'. には prārthemu とあり、Tib. に jñānam と俱に ye-śes ḥdi とあれば prārthe+imam (idaṃ) と見て今の如く改む。 [6] K'. には asmākaṃ の略として asmāku に作れり。何れにても可なり。

śāntāḥ kilā[1] sarv' imi dharma 'nāsravā
nirodha-utpāda-vivarjitāś ca |
na câtra kaś-cid bhavatîha dharmo
evaṃ tu cintetva na bhoti śraddhā ‖43‖
suniḥspṛhā smā[2] vaya dīrgha-rātraṃ
bauddhasya jñānasya anuttarasya |
praṇidhānam asmāka na jātu tatra
iyaṃ parā niṣṭha jinena uktā ‖44‖
nirvāṇa-paryanti samucchraye 'smin
paribhāvitā śūnyata dīrgha-rātram |
parimukta traidhātuka-duḥkha-pīḍitā[3]
kṛtaṃ ca asmābhi jinasya śāsanam ‖45‖
yaṃhi[4] prakāśema jin'ātma-jānāṃ
ye prasthitā bhonti ihâgra-bodhau |
teṣāṃ ca yat-kiṃ-ci vadāma dharmaṃ
spṛha tatra asmāka na jātu bhoti ‖46‖
taṃ câsma lok'ācariyaḥ svayaṃ-bhūr
upekṣate kālam avekṣamāṇaḥ |
na bhāṣate bhūta-padârtha-saṃdhiṃ
adhimuktim asmāku[5] gaveṣamāṇaḥ ‖47‖
upāya-kauśalya yathâîva tasya
mahā-dhanasyo[6] puruṣasya kāle |
hīnâdhimuktaṃ satataṃ dameti
damiyāna câsmai pradadāti vittam ‖48‖
suduṣkaraṃ kurvati loka-nātho

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[1] M.C. 版本には kila とあるも、K'. に kilaḥ とあり。今は且らく kilā に改む。 [2] M.C. 版本には sma とあり。 [3] 版本には pīḍitāḥ とあれども、こゝは abl. sg. なるべきにより、Pkt. にて K'. に pīḍitā とあるを採る。 [4] 版本には yaṃ hi とあれども、K'. には yasmiṃ とあり、Tib. の意亦た同じ。故に Pāli の形にて loc. sg. として今の如く改む。 [5] 版本には asmāka とあるも、脚註に Cb. K. P. O. の他は凡て °ku とあるを示し、K'. 亦 asmāku とあるを以て之を採る。 [6] M.C. 版本には dhanasya とあり。

upāya-kauśalya prakāśayantaḥ |
hīnâdhimuktān damayantu putrān
dametva ca jñānam idaṃ dadāti ‖49‖
āścarya-prāptā sahasā sma adya
yathā daridro labhiyāna vittam |
phalaṃ ca prāptaṃ iha buddha-śāsane
prathamaṃ viśiṣṭaṃ ca anāsravaṃ ca ‖50‖
yac chīlam asmābhi ca dīrgha-rātraṃ
saṃrakṣitaṃ loka-viduṣya śāsane |
asmābhi labdhaṃ phalam adya tasya
śīlasya pūrvaṃ caritasya nātha ‖51‖
yad brahma-caryaṃ paramaṃ viśuddhaṃ
niṣevitaṃ śāsani nāyakasya |
tasyo viśiṣṭaṃ phalam adya labdhaṃ
śāntaṃ udāraṃ ca anāsravaṃ ca ‖52‖
adyo vayaṃ srāvaka-bhūta nātha
saṃśrāvayiṣyāmatha câgra-bodhim |
bodhīya śabdaṃ ca prakāśayāmas
teno vayaṃ [1]śrāvaka Bhīṣma-kalpāḥ[1] ‖53‖
arhanta-bhūtā vayam adya nātha
arhāmahe pūja sadevakātaḥ |
lokāt samārātu sabrahmakātaḥ
sarveṣa sattvāna ca antikātaḥ ‖54‖
ko nāma śaktaḥ pratikartu tubhyam
udyukta-rūpo bahu-kalpa-koṭyaḥ |
suduṣkarāṇ' īdṛśakā karoṣi

[1....1] 此の語は極めて奇怪なり、何れの寫本も悉く版本の如くなれども、未だ曾て佛典中に Bhīṣma (摩訶婆羅多中の勇士の名) に擬する用例あるを見ず、Tib. によれば此の一行は de-bas bdag-cag sgrogs-pa mi-bzad ḥdra (それゆへに我等は盡きざる馨なり) とあり、此より考ふるに原形は恐くは śrāvak-akṣīṇa-kalpāḥ (=śrāvakâkṣ°) 「盡くること無き馨」の如きものなりしならんか。

suduṣkarān' yān' iha martya-loke ‖55‖
hastehi pādehi śireṇa câpi
pratipriyaṃ duṣkarakaṃ hi kartum |
śireṇa aṃsena (1ca yo dhareta1)
paripūrṇa-kalpān yatha Gaṅga-vālikāḥ ‖56‖
khādyaṃ daded bhojana-vastra-pānaṃ
śayan'āsanaṃ co[2] vimalôttara-cchadam |
vihāra kārāpayi candanā-mayān
saṃstīrya co dūṣya-yugehi dadyāt ‖57‖
gilāna-bhaiṣajya bahu-prakāraṃ
pūjā'rtha dadyāt sugatasya nityam |
dadeya kalpān yatha Gaṅga-vālikā
nâivaṃ kadā-cit pratikartu śakyam ‖58‖
mah'ātma-dharmā[3] atulânubhāvā[4]
maha-rddhikāḥ[5] kṣānti-bale pratiṣṭhitāḥ[6] |
buddhā[7] mahā-rāja[8] anāsravā[9] jinā[10]
sahanti bālāna[11] im' īdṛśāni ‖59‖
anuvartamānas tatha nitya-kālaṃ

(1....1) 版本には payodhareṇa とあるも、意味明瞭ならず。Tib. gaṅ-gyis khyer-ba にして K'. に ca yo dhareta とあるに合するを以て今の如く改む。 [2] M. C. 版本には ca とあるも、A. B. Ca. W. に co とあるを採る。 [3] 版本には dharmo に作り、nom. sg. となせども、動詞は第四行の sahanti にして pl. なるにより K'. に dharmā とあるを採る。以下佛を形容する數語は(妙)にも複數に作る。 [4] 版本には bhāvo に作り、nom. sg. となせども、[3.] と同じく K'. に bhāvā とあるを採る。 [5] 版本には rddhikaḥ に作り、nom. sg. となせども、Tib. rdsu-ḥphrul che-rnams にして pl. なれば [3.] と同じく、nom. pl. に改めたり。 [6] 版本には pratiṣṭhitaḥ に作り、nom. sg. となせるも、前の [3, 4, 5] に云ふ所のものと同じものを指すを以て、且つ Tib. の意により、nom. pl. に改めたり。 [7] 版本には buddho に作り、nom. sg. となせども、[3.] と同じく K'. に buddhā とあるを採る。 [8] 之も nom. pl. なるべきなれども、metre の爲に rāja となせるものと解す。 [9] 版本には anāsravo に作り、nom. sg. なれども、[3.] と同じく K'. に °sravā として nom. pl. となせるを採る。 [10] 版本には jino に作り、nom. sg. なれど、K'. に jinā に作り、nom. pl. となせるを採る。 [11] 版本には bālā na となせども、「愚人等は堪えず」の義となりて解し難し。(妙)に「能爲下劣、忍于斯事」とあるを見れば否定の na は不適當にして、bālānāṃ (gen. pl.) の Pkt. なり。斯くすれば此の一頌の意味はよく(妙)に合し、又 Tib. の意亦全く之に同じ。故に今の如く改む。

nimitta-cārīṇa bravīti dharmam |
dharmêśvaro īśvaru sarva-loke
mahêśvaro loka-vināyakêndraḥ ‖60‖
pratipatti darśeti bahu-prakārāṃ[1]
sattvāna sthānāni prajānamānaḥ |
nānā'dhimuktiṃ ca viditva teṣāṃ
hetū-sahasrehi bravīti dharmam ‖61‖
tathāgataś carya prajānamānaḥ
sarveṣa sattvāna tha pudgalānām |
bahu-prakāraṃ hi bravīti dharmaṃ
nidarśayanto imam agra-bodhim ‖62‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya adhimukti-parivarto nāma caturthaḥ ‖

[1] 版本には prakāraṃ として Skt. の acc. sg. m. 及び Pkt. の acc. sg. m. f. に作れども、K. P. 並に K'. に °kārāṃ として Skt. の acc. sg. f. となせり。此の方明了なるを以て今の如く改む。

5

OṢADHĪ-PARIVARTO NĀMA PAÑCAMAḤ

atha khalu bhagavān āyuṣmantaṃ Mahākāśyapaṃ tāṃś cânyān sthavirān mahā-śrāvakān āmantrayāmāsa| sādhu sādhu Mahākāśyapa sādhu khalu punar yuṣmākaṃ Kāśyapa yad yūyaṃ tathāgatasya bhūtān guṇa-varṇān bhāṣadhve| ete ca Kāśyapa tathāgatasya bhūtā guṇā ataś cânye 'prameyā asaṃkhyeyā yeṣāṃ na sukaraḥ paryanto 'dhigantum aparimitān api kalpān bhāṣamāṇaiḥ| dharma-svāmī Kāśyapa tathāgataḥ sarva-dharmāṇāṃ rājā prabhūr vaśī| yaṃ ca Kāśyapa tathāgato dharmaṃ yatrôpanikṣipati sa tathâîva bhavati| sarva-dharmāṃś ca Kāśyapa tathāgato [1]yuktyôpanikṣipati[1]| tathāgata-jñānenôpanikṣipati| tathôpanikṣipati[2] yathā te dharmāḥ sarvajña-bhūmim eva gacchanti| sarva-dharmârtha-gatiṃ ca tathāgato vyavalokayati| [3]sarva-dharmârtha-vaśitā-prāptaḥ[3] sarva-dharmâdhyāśaya-prāptaḥ sarva-dharma-viniścaya-kauśalya-jñāna-parama-pāramitā-prāptaḥ| sarvajña-jñāna-saṃdarśakaḥ sarvajña-jñānâvatārakaḥ sarvajña-jñānôpanikṣepakaḥ Kāśyapa tathāgato 'rhan samyak-saṃbuddhaḥ‖

tad-yathā 'pi nāma Kāśyapâsyāṃ trisāhasra-mahā-sāhasrāyāṃ loka-dhātau yāvantas tṛṇa-gulmâûṣadhi-vanaspatayo nānā-varṇā nānā-prakārā oṣadhi-grāmā nānā-nāmadheyāḥ pṛthivyāṃ jātāḥ parvata-giri-kandareṣu vā| meghaś ca mahā-vāri-paripūrṇa unnamed unnamitvā sarvāvatīṃ trisāhasra-mahā-sāhasrāṃ loka-dhātuṃ saṃchādayet saṃchādya ca sarvatra sama-kālaṃ vāri pramuñcet| tatra Kāśyapa ye

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[1....1] 版本は yuktyôpadiśaty upanikṣipati の讀み方を取れども Cb. と K'. と及び Tib. には upadiśati を缺く、此の語は恐くは註解として讀者が書き入れたるを後の筆者が本文と見て本文中に加へたるものならん。故に今は此を省く。 [2] 版本は此の二語の無き讀み方を採れども A. と Cb. と及び K'. に之あり、Tib. にも此の二語 de ltar ḥjog-go とあるを以て今は之を加へたり。 [3....3] Cb. K'. 及び Tib. 缺。

tṛṇa-gulmâûṣadhi-vanaspatayo 'syāṃ trisāhasra-mahā-sāhasra-loka-dhātau tatra ye taruṇāḥ komala-nāḍa-śākhā-patra-palāśās tṛṇa-gulmâûṣadhi-vanaspatayo drumā mahā-drumāḥ sarve te tato mahā-megha-pramuktād vāriṇo yathā-balaṃ yathā-viṣayam ab-dhātuṃ pratyāpibanti te câika-rasena vāriṇā prabhūtenâika-megha-pramuktena yathā-bījam anvayaṃ vivṛddhaṃ virūḍhiṃ vipulatām āpadyante tathā ca puṣpa-phalāni prasavanti te ca pṛthak-pṛthag nānā-nāmadheyāni pratilabhante| eka-dharaṇī-pratiṣṭhitāś ca te sarva oṣadhi-grāmā eka-rasa-toyâbhiṣyanditāḥ| evam eva Kāśyapa tathāgato 'rhan samyak-saṃbuddho loka utpadyate| yathā mahā-megha unnamate tathā tathāgato 'py utpadya sarvāvantaṃ sa-deva-mānuṣâsuraṃ lokaṃ svareṇâbhivijñāpayati| tad-yathā 'pi nāma Kāśyapa mahā-meghaḥ sarvāvatīṃ trisāhasra-mahā-sāhasrāṃ loka-dhātum avacchādayati| evam eva Kāśyapa tathāgato 'rhan samyak-saṃbuddhaḥ sa-deva-mānuṣâsurasya lokasya purata evaṃ śabdam udīrayati ghoṣam anuśrāvayati| tathāgato 'smi bhavanto deva-manuṣyā arhan samyak-saṃbuddhas tīrṇās tārayāmi mukto mocayāmy āśvasta āśvāsayāmi parinirvṛtaḥ parinirvāpayāmi| aham imaṃ ca lokaṃ paraṃ ca lokaṃ samyak-prajñayā yathā-bhūtaṃ prajānāmi sarvajñaḥ sarva-darśī| upasaṃkrāmantu māṃ bhavanto deva-manuṣyā dharma-śravaṇāya| ahaṃ mārgasy' ākhyātā mārga-deśiko mārga-vin mārga-śrāvako mārga-kovidaḥ| tatra Kāśyapa bahūni prāṇi-koṭī-nayuta-śata-sahasrāṇi tathāgatasya dharma-śravaṇāyôpasaṃkrāmanti| atha tathāgato 'pi teṣāṃ sattvānām indriya-vīrya-parâpara[1]-vaimātratāṃ jñātvā tāṃs-tān dharma-paryāyān upasaṃharati| tāṃ-tāṃ dharma-kathāṃ kathayati bahvīṃ vicitrāṃ harṣaṇīyāṃ paritoṣaṇīyāṃ prāmodya-karaṇīyāṃ[2] hita-sukha-saṃvartana-karaṇīyāṃ[3] yayā kathayā te sattvā dṛṣṭa

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[1] O. K'. 及び Tib. は parâpara を缺く、此の語は蓋し最初讀者の註解ならんのみ。 [2] 版本には karaṇīṃ とあるも、K. O. の他の凡ての MSS. 及び K'. に karaṇīyāṃ とあるを採る。 [3] 版本には karīṃ とあるも、[2] と全く同様に多くの MSS. 及び K'. に karaṇīyāṃ とあるを採る。

eva dharme sukhitā bhavanti kālaṃ ca kṛtvā sugatīṣûpapadyante yatra prabhūtāṃś ca kāmān paribhuñjante dharmaṃ ca śṛṇvanti| śrutvā ca taṃ dharmaṃ vigata-nīvaraṇā bhavanty anupūrveṇa ca sarvajña-dharmeṣv abhiyujyante yathā-balaṃ yathā-viṣayaṃ yathā-sthāmam‖

tad-yathā 'pi nāma Kāśyapa mahā-meghaḥ sarvāvatīṃ trisāhasra-mahā-sāhasrāṃ loka-dhātuṃ saṃchādya samaṃ vāri pramuñcati sarvāṃś ca tṛṇa-gulmaûṣadhi-vanaspatīn vāriṇā saṃtarpayati yathā-balaṃ yathā-viṣayaṃ yathā-sthāmaṃ ca te tṛṇa-gulmaûṣadhi-vanaspatayo vāry āpibanti svaka-svakāṃ ca jāti-pramāṇatāṃ gacchanti| evam eva Kāśyapa tathāgato 'rhan samyak-saṃbuddho yaṃ dharmaṃ bhāṣate sarvaḥ sa dharma eka-raso yad uta vimukti-raso virāga-raso nirodha-rasaḥ sarvajña-jñāna-paryavasānaḥ| tatra Kāśyapa ye te sattvās tathāgatasya dharmaṃ bhāṣamāṇasya śṛṇvanti dhārayanty abhisaṃyujyante na ta ātman'ātmānaṃ jānanti vā vedayanti vā budhyanti vā| tat kasya hetoḥ| tathāgata eva Kāśyapa tān sattvāṃs tathā jānāti ye ca te yathā ca te yādṛśāś ca te| yaṃ ca te cintayanti yathā ca te cintayanti yena ca te cintayanti| yaṃ ca te bhāvayanti yathā ca te bhāvayanti yena ca te bhāvayanti| yaṃ ca te prāpnuvanti yathā ca te prāpnuvanti yena ca te prāpnuvanti| tathāgata eva Kāśyapa tatra pratyakṣaḥ pratyakṣa-darśī yathā ca darśī teṣāṃ sattvānāṃ tāsu-tāsu bhūmiṣu sthitānāṃ tṛṇa-gulmaûṣadhi-vanaspatīnāṃ hīnôtkṛṣṭa-madhyamānām| so 'haṃ Kāśyapaîka-rasa-dharmaṃ viditvā yad uta vimukti-rasaṃ nirvṛti-rasaṃ nirvāṇa-paryavasānaṃ nitya-parinirvṛtam eka-bhūmikam ākāśa-gatikam adhimuktiṃ sattvānām anurakṣamāṇo na sahasaîva sarvajña-jñānaṃ saṃprakāśayāmi| āścarya-prāptā adbhuta-prāptā yūyaṃ Kāśyapa yad yūyaṃ saṃdhā-bhāṣitaṃ tathāgatasya na[1] śaknuthâvataritum| tat kasya hetoḥ| durvijñeyaṃ Kāśyapa tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ saṃdhā-bhāṣitam iti‖

[1] (妙) には此の na を省きて譯したり。

atha khalu bhagavāṃs tasyāṃ velāyām imam evârthaṃ bhūyasyā mātrayā saṃdarśayamāna imā gathā abhāṣata ‖

[1]dharma-rājā ahaṃ loka utpanno bhava-mardanaḥ |
dharmaṃ bhāṣāmi sattvānām adhimuktiṃ vijāniya ‖1‖
dhīra-buddhī mahā-vīrā ciraṃ rakṣanti bhāṣitam |
rahasyaṃ câpi dhārenti na ca bhāṣanti prāṇinām ‖2‖
durbodhyaṃ câpi taj jñānaṃ sahasā śrutva bāliśāḥ |
kāṅkṣāṃ kuryuḥ sudurmedhās tato bhraṣṭā bhrameyu te ‖3‖
yathā-viṣayu bhāṣāmi yasya yādṛśakaṃ balam |
anyam-anyehi arthehi dṛṣṭiṃ kurvāmi ujjukām ‖4‖
yathā 'pi Kāśyapā megho loka-dhātūya unnataḥ |
sarvam onahatī câpi chādayanto vasuṃdharām ‖5‖
so ca vārisya saṃpūrṇo vidyun-mālī mahā'mbudaḥ |
nirnādayanta śabdena harṣayet sarva-dehinaḥ ‖6‖
sūrya-raśmī nivāritvā śītalaṃ kṛtva maṇḍalam |
hasta-prāpto 'vatiṣṭhanto vāri muñcet samantataḥ ‖7‖
sa câîva sama muñceta āpa-skandham analpakam |
prākharantaḥ[2] samantena tarpayen medinīm imām ‖8‖
iha yā kāś-ci[3] medinyāṃ jātā oṣadhayo bhavet |
tṛṇa-gulma-vanaspatyo drumā vā 'tha mahā-drumāḥ ‖9‖
sasyāni vividhāny eva yad vā 'pi haritaṃ bhavet |
parvate kandare câîva nikuñjeṣu ca yad bhavet ‖10‖
sarvān saṃtarpayen meghas tṛṇa-gulma-vanaspatīn |
tṛṣitāṃ dharaṇīṃ tarpet pariṣiñcati câûṣadhīḥ ‖11‖

[1] Śloka なり（第12頌迄）。 [2] 此の語は pra-kṣar より來れる Pkt. にして Pāli にては pakkharanto 或は paggharanto なる形となるべき現在分詞なり。然るに K'. には praggharantas に作り、Skt. と Pāli の中間の形を示せり。今の版本の形は、卽 praggha 或は prakkha の g 或は k を落してその代りに pra を prā とせるものと見るか、又は praggha の g は古字にて恰も prā の如く見ゆるが故に prāgha とせるものとも見るを得べし。故に Pkt. として prākharantaḥ にて可にして、亦 K'. の praggharantas を採るも可なり。 [3] 版本には kā-ci とあるも、f. pl. nom. なるを考へて、A. W. に kaś-ci, Cb. に kaś-cit とあるをも參考し、今の如く改む。

tac ca eka-rasaṃ vāri megha-muktam iha sthitam |
yathā-balaṃ yathā-viṣayaṃ tṛṇa-gulmā pibanti tat ‖12‖
[1]drumāś ca ye ke-ci mahā-drumāś ca
khudrāka madhyāś ca yathā-vayāś[2] ca |
yathā-balaṃ sarvi[3] pibanti vāri
pibanti vardhanti yathêccha-kāmāḥ ‖13‖
kāṇḍena nāḍena tvacā yathâîva
śākhā-praśākhāya tathâîva patraiḥ |
vardhanti puṣpehi phalehi câîva
meghâbhivṛṣṭena mahâûṣadhīyaḥ ‖14‖
yathā-balaṃ tā viṣayaś ca yādṛśo
yāsāṃ ca ˌad yādṛśakaṃ ca bījam |
svaka-svakaṃ tāḥ prasavaṃ dadanti
vāriṃ ca taṃ eka-rasaṃ pramuktam ‖15‖
emeva buddho 'pi ha loki Kāśyapa
utpadyate vāri-dharo va loke |
utpadya so[4] bhāṣati loka-nātho
bhūtāṃ cariṃ darśayate ca prāṇināṃ ‖16‖
evaṃ ca saṃśrāvayate maha-ṛṣiḥ
puras-kṛto loki sadevakesmin[5] |
tathāgato 'haṃ dvi-padôttamo jino
utpannu lokasmi yathâîva meghaḥ ‖17‖
saṃtarpayiṣyāmy ahu sarva-sattvān
saṃśuṣka-gātrāṃs tri-bhave vilagnān |

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[1] 以下 Triṣṭubh なり。 [2] 版本には vaśāś とあるも、Tib. na-tshod-ji-bshin-du にして、「年齢に應じて」の意をとり、K'. に vayāś とあるを採る。 [3] M.C. 版本には sarve とあるも、K'. に sarvi とあるを採る。 [4] 版本には ca とあるも、K'. には mā とあり、古字にて s と m とは稍似たるを以て、寫誤あるべきを考へ且つ此處は長音を要するを以て、又 buddho を受くる代名詞として今の如く改む。 [5] 版本は sadevakasmin に作るも、總ての MSS. の一致すると、又 Mahāvastu 等に此の loc. sg. の形極めて多きを以て Bud. Skt. の特色として特に、原寫本の形を保持す。

duḥkhena śuṣyanta sukhe sthapeyaṃ
kāmāṃś ca dāsyāmy ahu nirvṛtiṃ ca ‖18‖
śṛṇotha me deva-manuṣya-saṃghā
upasaṃkramadhvaṃ mama darśanāya |
tathāgato 'haṃ bhagavān anābhibhūḥ
saṃtāraṇârthaṃ iha loki jātaḥ ‖19‖
bhāṣāmi ca prāṇi-sahasra-koṭināṃ
dharmaṃ viśuddhaṃ abhidarśanīyam |
ekā ca tasyo[1] samatā tathatvaṃ
yad idaṃ vimuktiś c' atha nirvṛtī ca ‖20‖
svareṇa câikena vadāmi dharmaṃ
bodhiṃ nidānaṃ kariyāna nityam |
samaṃ hi etad viṣamatva nâsti
na kaś-ci vidveṣu na rāgu vidyate ‖21‖
anunīyatā mahya na kā-cid asti
premā ca doṣaś ca na me kahiṃ-cit |
samaṃ ca dharmaṃ pravadāmi dehināṃ
yathâika-sattvasya tathā parasya ‖22‖
ananya-karmā pravadāmi dharmaṃ
gacchantu tiṣṭhantu niṣīdamānaḥ |
niṣaṇṇa-śayy'āsanam āruhitvā
kilāsitā mahya na jātu vidyate ‖23‖
saṃtarpayāmī imu sarva-lokaṃ
megho va vāriṃ sama muñcamānaḥ |
āryeṣu nīceṣu ca tulya-buddhir
duḥśīla-bhūteṣv atha śīla-vatsu ‖24‖
vinaṣṭa-cāritra tathâiva ye narāś
cāritra-ācāra-samanvitāś ca |
dṛṣṭi-ṣṭhitā ye ca vinaṣṭa-dṛṣṭī

[1] M. C. 版本には tasya とあるも、B. に tasyo とあるを採る。

samyag-dṛśo ye ca viśuddha-dṛṣṭayaḥ ‖25‖
hīneṣu côtkṛṣṭa[1]-matīṣu câpi
([2]mṛdv-indriyeṣu[2]) pravadāmi dharmam |
kilāsitāṃ sarva vivarjayitvā
samyak pramuñcāmy ahu dharma-varṣam ‖26‖
yathā-balaṃ ca śruṇiyāna mahyaṃ
vividhāsu bhūmīṣu pratiṣṭhahanti |
deveṣu martyeṣu mano-rameṣu
śakreṣu brahmeṣv atha cakra-vartiṣu ‖27‖
kṣudrânukṣudrā ima oṣadhīyo
kṣudrīka etā iha ([3]yā ca[3]) loke |
anyā ca madhyā mahatī ca oṣadhī
śṛṇotha tāḥ sarva prakāśayiṣye ‖28‖
anāsravaṃ dharma prajānamānā
nirvāṇa-prāptā viharanti ye narāḥ |
ṣaḍ-abhijña-traividya bhavanti ye ca
sā kṣudrikā oṣadhi saṃpravuttā ‖29‖
giri-kandareṣū[4] viharanti ye ca
pratyeka-bodhiṃ spṛhayanti ye narāḥ‖
ye īdṛśā madhya-viśuddha-buddhayaḥ
sā madhyamā oṣadhi saṃpravuttā ‖30‖
ye prārthayante puruṣa-ṛṣabhatvaṃ
buddho bhaviṣye nara-deva-nāthaḥ |
vīryaṃ ca dhyānaṃ ca niṣevamāṇāḥ
sā oṣadhī agra iyaṃ pravuccati ‖31‖

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[1] 版本には co śreṣṭha- とあるも、脚註に O. が śreṣṭha の代りに utkṛṣṭa に作れるを示し、K'. には côtkṛṣṭa とあり。「勝れたる」の意にて之を採る。 [2]....[2] 版本には ṛddhindriyeṣu とあるも、Tib. brtul-po とあり、K'. に mṛdv-indriyeṣu とあり、mṛdu がよく合するを以て今の如く改む。 [3]....[3] 版本には yāva とあるも意味明らかならず。K'. には只 yā とのみあり。今は意味と metre を考へて且つ Tib. に gaṅ の語あるを以て yā ca に改む。 [4] M. C. 版本には kandareṣu とあり。但し giri は二短音を以て一長音と見る。

ye (1câbhiyuktāḥ1) sugatasya putrā
maitrīṃ niṣevant' iha śānta-caryām |
niṣkāṅkṣa-prāptā puruṣa-ṛṣabhatve
ayaṃ drumo vucyati eva-rūpaḥ ‖32‖
avivarti-cakraṃ hi pravartayantā
ṛddhī-balasmin sthita ye ca dhīrāḥ |
pramocayanto bahu-prāṇi-koṭī
mahā-drumo so ca pravuccate hi ‖33‖
samaś ca so dharma jinena bhāṣito
meghena vā vāri samaṃ pramuktam |
citrā abhijñā ima eva-rūpā
yathâûṣadhīyo dharaṇī-tala-sthāḥ ‖34‖
anena dṛṣṭânta-nidarśanena
upāyu jānāhi tathāgatasya |
yathā ca so bhāṣati eka-dharmaṃ
nānā-niruktī jala-bindavo vā ‖35‖
mamâpi co varṣatu dharma-varṣaṃ
loko hy ayaṃ tarpitu bhoti sarvaḥ |
yathā-balaṃ cânuvicintayanti
subhāṣitaṃ eka-rasaṃ pi dharmam ‖36‖
tṛṇa-gulmakā vā yatha varṣamāṇe
madhyā pi vā oṣadhiyo yathâîva |
drumā pi vā te ca mahā-drumā vā
yatha śobhayante daśa-dikṣu sarve ‖37‖
iyaṃ sadā loka-hitāya dharmatā
tarpeti dharmeṇ' imu sarva-lokam |
saṃtarpitaś câpy atha sarva-lokaḥ
pramuñcate oṣadhi puṣpakāṇi ‖38‖

(1....1) 版本には câpi yuktāḥ とあるも、(妙) に「專心」と翻じ、Tib. shugs-pa とあるを以て api は abhi なるべし。依て今の如く改む。

[1]madhyāṇi co[1] oṣadhiyo vivardhayī
arhanta ye te sthita āsrava-kṣaye |
pratyekabuddhā vana-ṣaṇḍa-cāriṇo
niṣpādayī dharmam imaṃ subhāṣitam ‖39‖
bahu-bodhisattvāḥ smṛtimanta dhīrāḥ
sarvatra traidhātuki ye gatiṃ-gatāḥ |
paryeṣamāṇā imam agra-bodhiṃ
drumā va vardhanti ti[2] nitya-kālam ‖40‖
ya ṛddhimantaś ca tu dhyāna-dhyāyino
ye śūnyatāṃ śrutva janenti prītim |
raśmī-sahasrāṇi pramuñcamānās
te câiva vuccanti mahā-drumā iha ‖41‖
etādṛśī Kāśyapa dharma-deśanā
meghena vā vāri samaṃ pramuktam |
bahvī[3] vivardhanti mahâûṣadhīyo
manuṣya-puṣpāṇi anantakāni ‖42‖
svapratyayaṃ dharma prakāśayāmi
kālena darśemi ca buddha-bodhim |
upāya-kauśalyu mamâîtad agraṃ
sarveṣa co loka-vināyakānām ‖43‖
[4]paramârtha evaṃ maya bhūta bhāṣito[4]
[5]te śrāvakāḥ sarvi na[5] enti nirvṛtim |

[1....1] 版本には madhyâpi ca とあるも ca は metre が長音を要し、且つ之にては形明らかならず。脚註によるに O. の他の凡ての MSS. は madhyāni co にして K'. 亦た之に同じく、metre に合し、然も形明らかなるを以て之を採る。 [2] 版本には te とあるも te は metre が短音を要し、且つ O. に hi とあるは ti の寫誤なることを想像せしむるを以て今の如く改む。 [3] 版本には yehī とあれど意味明らかならず、Tib. に maṅ-po（受く）とあるを以て今の如く訂正す。f. nom. pl. にして oṣadhīyo を形容するものなり。 [4....4] 此の一行は版本に paramârtha eṣā mama bhūta bhāṣitā に作る、此の如くしては主格語の性が一致せず、且つ Tib. ḥdi ltar don dam yaṅ-dag ṅas bśad-pa（是の如く眞諦を我は正しく說けり）なるを考へ、又語形の寫誤なるべきことを考慮して現文の如く訂正せり。 [5....5] 版本には ye....ta (te) とあるも、(妙) は此の行を「諸聲聞衆、皆非滅度」と翻じ、Tib. 亦た此の一行を ñan-thos de kun mya-ṅan ma と譯す、故に今の如く改めたり。

caranti ete vara-bodhi-cārikāṃ
buddhā bhaviṣyant' imi sarva-śrāvakāḥ ‖44‖

punar aparaṃ Kāśyapa tathāgataḥ sattva-vinaye samo na câsamaḥ| tad-yathā Kāśyapa candra-sūrya-prabhā sarva-lokam avabhāsayati kuśala-kāriṇam akuśala-kāriṇaṃ côrdhvâvasthitam adharâvasthitaṃ ca sugandhi durgandhi ca sarvatra samaṃ prabhā nipatati na viṣamam| evam eva Kāśyapa tathāgatānām arhatāṃ samyaksaṃbuddhānāṃ sarvajña-jñāna-citta-prabhā sarveṣu pañca-gaty-upapanneṣu sattveṣu yathā'dhimuktiṃ mahā-yānika-pratyekabuddha-yānika-śrāvaka-yānikeṣu saddharma-deśanā samaṃ pravartate| na ca tathāgatasya jñāna-prabhāyā ūnatā vā 'tiriktatā vā yathā puṇya-jñāna-samudāgamāya saṃbhavati| na santi Kāśyapa trīṇi yānāni kevalam anyonya-caritāḥ sattvāḥ| tena trīṇi yānāni prajñapyante‖

evam ukta āyuṣmān Mahākāśyapo bhagavantam etad avocat| yadi bhagavan na santi trīṇi yānāni kiṃ kāraṇaṃ pratyutpanne 'dhvani śrāvaka-pratyekabuddha-bodhisattvānāṃ prajñaptiḥ prajñapyate‖

evam ukte bhagavān āyuṣmantaṃ Mahākāśyapam etad avocat| tad-yathā Kāśyapa kumbha-kāraḥ samāsu mṛttikāsu bhajanāni karoti| tatra kāni-cid guḍa-bhājanāni bhavanti kāni-cid ghṛta-bhājanāni kāni-cid dadhi-kṣīra-bhājanāni kāni-cid dhīnāny aśuci-bhājanāni bhavanti| na ca mṛttikāyā nānātvam atha ca dravya-prakṣepa-mātreṇa bhājanānāṃ nānātvaṃ prajñāyate| evam eva Kāśyapâîkam evêdaṃ yānaṃ yad uta buddha-yānaṃ na dvitīyaṃ na tṛtīyaṃ vā yānaṃ saṃvidyate‖

evaṃ ukta āyuṣmān Mahākāśyapo bhagavantam etad avocat| yady api bhagavan sattvā nānā'dhimuktayo ye traidhātukān niḥsṛtāḥ kiṃ teṣām ekaṃ nirvāṇam uta dve trīṇi vā| bhagavān āha sarvadharma-samatā'vabodhād dhi Kāśyapa nirvāṇam| tac câîkaṃ na dve na trīṇi| tena hi Kāśyapôpamāṃ te kariṣyāmy upamayêhâîkatyā vijña-puruṣā bhāṣitasyârtham ājānanti‖

tad-yathā Kāśyapa jāty-andhaḥ puruṣaḥ sa evaṃ brūyān na santi suvarṇa-durvarṇāni rūpāṇi na santi suvarṇa-durvarṇānāṃ rūpāṇāṃ draṣṭāro na staḥ sūryā-candramasau na santi nakṣatrāṇi na santi grahā na santi grahāṇāṃ draṣṭāraḥ| athânye puruṣās tasya jāty-andhasya puruṣasya purata evaṃ vadeyuḥ| santi suvarṇa-durvarṇāni rūpāṇi santi suvarṇa-durvarṇānāṃ rūpāṇāṃ draṣṭāraḥ staḥ sūryā-candramasau santi nakṣatrāṇi santi grahāḥ santi grahāṇāṃ draṣṭāraḥ| sa ca jāty-andhaḥ puruṣas teṣāṃ puruṣāṇāṃ na śraddadhyān nôktaṃ gṛhṇīyāt| atha kaś-cid vaidyaḥ sarva-vyādhi-jñaḥ syāt| sa taṃ jāty-andhaṃ puruṣaṃ paśyet tasyâivaṃ syāt| asya puruṣasya pūrva-pāpena karmaṇā vyādhir utpannaḥ| ye ca ke-cana vyādhaya utpadyante te sarve catur-vidhā vātikāḥ paittikāḥ ślaiṣmikāḥ sāṃnipātikāś ca| atha sa vaidyas tasya vyādher vyupaśamanârthaṃ punaḥ-punar upāyaṃ cintayet tasyâivaṃ syāt| yāni khalv imāni dravyāṇi pracaranti na taiḥ śakyo 'yaṃ vyādhiś cikitsituṃ santi tu Himavati parvata-rāje catasra oṣadhayaḥ| katamāś catasraḥ| tad-yathā prathamā sarva-varṇa-rasa-sthānânugatā nāma dvitīyā sarva-vyādhi-pramocanī nāma tṛtīyā sarva-viṣa-vināśanī nāma caturthī yathā-sthāna-sthita-sukha-pradā nāma| imāś catasra oṣadhayaḥ| atha sa vaidyas tasmiñ jāty-andhe kāruṇyam utpādya tādṛśam upāyaṃ cintayed yenôpāyena Himavantaṃ parvata-rājaṃ śaknuyād gantum gatvā côrdhvam apy ārohed adho 'py avataret tiryag api pravicinuyāt| sa evaṃ pravicinvaṃs tāś catasra oṣadhīr ārāgayed ārāgya ca kāṃ-cid dantaiḥ kṣoditāṃ kṛtvā dadyāt kāṃ-cit peṣayitvā dadyāt kāṃ-cid anya-dravya-saṃyojitāṃ pācayitvā dadyāt kāṃ-cid āma-dravya-saṃyojitāṃ kṛtvā dadyāt kāṃ-cic chalākayā śarīra-sthānaṃ viddhvā dadyāt kāṃ-cid agninā paridāhya dadyāt kāṃ-cid anyonya-dravya-saṃyuktāṃ yāvat pāna-bhojan'ādiṣv api yojayitvā dadyāt| atha sa jāty-andha-puruṣas tenôpāya-yogena cakṣuḥ pratilabheta| sa pratilabdha-cakṣur bahir adhyātmaṃ dūra āsanne ca candra-sūrya-

prabhāṃ nakṣatrāṇi grahān sarva-rūpāṇi ca paśyet| evaṃ ca vadet| aho batâhaṃ mūḍho yo 'haṃ pūrvam ācakṣamāṇānāṃ na śraddadhāmi nôktaṃ gṛhnāmi| so 'ham idānīṃ sarvaṃ paśyāmi mukto 'smy andha-bhāvāt pratilabdha-cakṣuś câsmi na ca me kaś-cid viśiṣṭataro 'stîti| tena ca samayena pañcâbhijñā ṛṣayo bhaveyur divya-cakṣur divya-śrotra-para-citta-jñāna-pūrva-nivāsânusmṛti-jñāna-rddhi-vimokṣa-kriyā-kuśalās te taṃ puruṣam evaṃ vadeyuḥ| kevalaṃ bhoḥ puruṣa tvayā cakṣuḥ pratilabdhaṃ na ta bhavān kiṃ-cij jānāti| kuto 'bhimānas te samutpannaḥ| na ca te 'sti prajñā na câsi paṇḍitaḥ| ta[1] enam evaṃ vadeyuḥ| yadā tvaṃ bhoḥ puruṣântar-gṛhaṃ niṣaṇṇo bahir anyāni rūpāṇi na paśyasi na ca jānāsi nâpi te ye sattvāḥ snigdha-cittā vā drugdha-cittā vā| na vijānīṣe pañca-yojanântara-sthitasya janasya bhāṣamāṇasya| bherī-śaṅkh'ādīnāṃ śabdaṃ na prajānāsi na śṛṇoṣi| krośântaram apy anutkṣipya pādau na śaknoṣi[2] gantuṃ| jāta-saṃvṛddhaś câsi mātuḥ kukṣau tāṃ ca kriyāṃ na smarasi| tat katham asi paṇḍitaḥ kathaṃ ca sarvaṃ paśyāmîti vadasi| tat sādhu bhoḥ puruṣa yad andha-kāraṃ tat prakāśam iti saṃjānīṣe yac ca prakāśaṃ tad andha-kāram iti saṃjānīṣe‖

atha sa puruṣas tān ṛṣīn evaṃ vadet| ka upāyaḥ kiṃ vā śubhaṃ karma kṛtvêdṛśīṃ prajñāṃ pratilabheya yuṣmākaṃ prasādāc câîtān guṇān pratilabheya| atha khalu ta ṛṣayas tasya puruṣasyâîvaṃ kathayeyuḥ| yadîcchasy araṇye vasa parvata-guhāsu vā niṣaṇṇo dharmaṃ cintaya kleśāś ca te prahātavyāḥ| tathā dhūta-guṇa-samanvāgato 'bhijñāḥ pratilapsyase| atha sa puruṣas tam arthaṃ gṛhītvā pravrajitaḥ| araṇye vasann ekâgra-citto loka-tṛṣṇāṃ prahāya pañcâbhijñāḥ prāpnuyāt| pratilabdhâbhijñaś ca cintayet| yad ahaṃ pūrvam anyat karma kṛtavān tena me na kaś-cid guṇo 'dhigataḥ|

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[1] 版本には tam とあるも、vadeyuḥ は opt. 3. pl. にして tam は意義をなさず。Tib. dedag とあるにより、te を適當とす。pañcâbhijñā ṛṣayo を指すものなり。依て今の如く改む。

[2] 版本の śaktoṣi は śaknoṣi か śakto 'si なるべし、今は其の一を採る。

idānīṃ yathā-cintitaṃ gacchāmi pūrvaṃ câham alpa-prajño 'lpa-pratisaṃvedy andha-bhūto 'smy āsīt ‖

iti hi Kaśyapôpamâiṣā kṛtā 'syârthasya vijñaptaye | ayaṃ ca punar atrârtho draṣṭavyaḥ | jāty-andha iti Kāśyapa ṣaḍ-gati-saṃsāra-sthitānāṃ sattvānām etad adhivacanaṃ | ye saddharmaṃ na jānanti kleśa-tamo 'ndha-kāraṃ ca saṃvardhayanti | te câvidyā'ndhā avidyā'ndhāś ca saṃskārān upavicinvanti saṃskāra-pratyayaṃ ca nāma-rūpaṃ yāvad evam asya kevalasya mahato duḥkha-skandhasya samudayo bhavati ‖

evam avidyā'ndhās tiṣṭhanti sattvāḥ saṃsāre tathāgatas tu karuṇāṃ janayitvā traidhātukān niḥsṛtaḥ pitêva priya eka-putrake karuṇāṃ janayitvā traidhātuke 'vatīrya sattvān saṃsāra-cakre paribhramataḥ saṃpaśyati na ca saṃsārān niḥsaraṇaṃ prajānanti | atha bhagavāṃs tān prajñā-cakṣuṣā paśyati dṛṣṭvā ca jānāti | amī sattvāḥ pūrvaṃ kuśalaṃ kṛtvā manda-dveṣās tīvra-rāgā manda-rāgās tīvra-dveṣāḥ ke-cid alpa-prajñāḥ ke-cit paṇḍitāḥ ke-cit paripāka-śuddhāḥ ke-cin mithyā-dṛṣṭayas teṣāṃ sattvānāṃ tathāgata upāya-kauśalyena trīṇi yānāni deśayati ‖

tatra yathā ta ṛṣayaḥ pañcâbhijñā viśuddha-cakṣuṣa evaṃ bodhisattvā bodhi-cittāny utpādyânutpattikīṃ dharma-kṣāntiṃ pratilambhyânuttarāṃ samyak-saṃbodhim abhisaṃbudhyante ‖

tatra yathā 'sau mahā-vaidya evaṃ tathāgato draṣṭavyaḥ | yathā 'sau jāty-andhas tathā mohândhā sattvā draṣṭavyāḥ | yathā vāta-pitta-śleṣmāṇa evaṃ rāga-dveṣa-mohāḥ | dvāṣaṣṭi ca dṛṣṭi-kṛtāni draṣṭavyāni | yathā catasra oṣadhayas tathā śūnyatā'nimittâpraṇihita-nirvāṇa-dvāraṃ ca draṣṭavyam | yathā-yathā dravyāṇy upayujyante tathā-tathā vyādhayaḥ praśāmyantîti | evaṃ śūnyatā'nimittâpraṇihitāni vimokṣa-mukhāni bhāvayitvā sattvā avidyāṃ nirodhayanti | avidyā-nirodhāt saṃskāra-nirodhaḥ | yāvad evam asya kevalasya mahato duḥkha-skandhasya nirodho bhavati | evaṃ câsya cittaṃ na kuśale tiṣṭhati na pāpe ‖

yathā'ndhaś cakṣuḥ pratilabhate tathā śrāvaka-pratyekabuddha-

yānīyo draṣṭavyaḥ| saṃsāra-kleśa-bandhanāni cchinatti kleśa-bandhanān nirmuktaḥ pramucyate ṣaḍ-gatikāt traidhātuktāt| tena śrāvaka-yānīya evaṃ jānāty evaṃ ca vācaṃ bhāṣate| na santy apare dharmā abhisaṃboddhavyā nirvāṇa-prāpto 'smîti| atha khalu tathā-gatas tasmai dharmaṃ deśayati| yena sarva-dharmā na prāptāḥ kutas tasya nirvāṇam iti| taṃ bhagavān bodhau samādāpayati| sa utpanna-bodhi-citto na saṃsāra-sthito na nirvāṇa-prāpto bhavati| so 'vabudhya traidhātukaṃ daśasu dikṣu śūnyaṃ nirmitôpamaṃ māyô-pamaṃ svapna-marīci-pratiśrutkôpamaṃ lokaṃ paśyati| sa sarva-dhar-mān anutpannān aniruddhān abaddhān amuktān [1]atamo'ndha[1]-kārān ap-rakāśān[2] paśyati| ya evaṃ gambhīrān dharmān paśyati sa paśyaty apaś-yanayā sarva-traidhātukaṃ paripūrṇam anyonya-sattv'āśayâdhimuktam‖

atha khalu bhagavān imam evârthaṃ bhūyasyā mātrayā saṃdar-śayamānas tasyāṃ velāyām imā gāthā abhāṣata‖

[3]candra-sūrya-prabhā yadvan nipatanti samaṃ nṛṣu |
guṇavatsv atha pāpeṣu prabhāyā nôna-pūrṇatā ‖45‖
tathāgatasya [4]prajñ'ābhā samā hy[4] āditya-candravat |
sarva-sattvān vinayate na cônā nâiva câdhikā ‖46‖
yathā kulālo mṛd-bhāṇḍaṃ kurvan mṛtsu samāsv api |
bhavanti bhājanā tasya guḍa-kṣīra-ghṛtâmbhasām ‖47‖
aśuceḥ [5]kāni-cid arthe[5] dadhno 'nyāni bhavanti ca[6] |
mṛdam ekāṃ sa gṛhṇāti kurvan bhāṇḍāni bhārgavaḥ ‖48‖

[1....1] 版本には na tamo 'ndha に作れるも、tamo も凡ての他の語と同じく dharmān に係るを以て K'. に atamo とあるを採る。 [2] 版本には na prakāśān とあるも、[1] と同じく K'. に aprakāśān とあるを採る。 [3] Śloka なり。 [4....4] 版本には prajñā ca bhāsad とあり、意味明らかならず。Tib. śes-rab-ḥod. sñoms-pa とあり、K'. に prajñ'ābhā samā hy とあり、此の二行は「如來の慧光は平等にして日月の如し」の意味となりて明らかなるを以て今の如く改む。 [5....5] 版本には kāni-cit tatra とあるも、脚註に O. の他の MSS. は總て datho とあるを示し、K'. には kāni-cid artho とあり。この artho は arthe の誤りなりとせば kāni-cid arthe となり、arthe は「何々の爲に」の義となりて妥當なるを以て今の如く改む。aśuceḥ 及び dadhno は共に gen. sg. なり。 [6] 版本には tu とあるも、A. O. 及ひ K'. に ca とあり、此の方明瞭なるを以て之を採る。

yādṛk prakṣipyate dravyaṃ bhājanaṃ tena lakṣyate |
sattvâviśeṣe 'pi tathā ruci-bhedāt tathāgatāḥ ‖49‖
yāna-bhedaṃ varṇayanti buddha-yānaṃ tu niścitam |
saṃsāra-cakrasyâjñānān nirvṛtiṃ na vijānate ‖50‖
yas tu śūnyān vijānāti dharmān ātma-vivarjitān |
saṃbuddhānāṃ bhagavatāṃ bodhiṃ jānāti tattvataḥ ‖51‖
prajñā-madhya-vyavasthānāt pratyeka-jina ucyate |
śūnya-jñāna-vihīnatvā cchrāvakaḥ saṃprabhāṣyate ‖52‖
sarva-dharmâvabodhāt tu samyak-saṃbuddha ucyate |
(1tenôpāya-śatair nityaṃ dharmaṃ deśeti prāṇinām1) ‖53‖
yathā hi kaś-cij jāty-andhaḥ sūryêndu-graha-tārakāḥ |
apaśyann evam āhâsau nâsti rūpāṇi sarvaśaḥ ‖54‖
jāty-andhe tu mahā-vaidyaḥ kāruṇyaṃ saṃniveśya ha |
Himavantaṃ sa gatvā 'tha[2] tiryag-ūrdhvam adhas tathā ‖55‖
sarva-varṇa-rasa-sthānā[3] nagāl labhata oṣadhīḥ |
evam ādīś catasro 'tha prayogam akarot tataḥ ‖56‖
dantaiḥ saṃcūrṇya kāś-cit[4] tu piṣṭvā (5cânyās tathā 'parāḥ5) |
sūcy-agreṇa praveśyâṅge jāty-andhāya prayojayet ‖57‖
sa labdha-cakṣuḥ saṃpaśyet sūryêndu-graha-tārakāḥ |
evaṃ câsya bhavet pūrvam ajñānāt tad udāhṛtam ‖58‖
evaṃ sattvā mahā'jñānāj jāty-andhāḥ saṃsaranti hi |
pratītyôtpāda-cakrasya ajñānād duḥkha-vartmanaḥ[6] ‖59‖
evam ajñāna-saṃmūḍhe loke sarva-vid uttamaḥ |

(1....1) 此の一行は Tib. 及び漢譯ともに缺く。 [2] 版本には ca とあるも、出版者は脚註に gatvā 'tha 又は gatvāna と讀むべきを示せり。今 K'. に gatvā'tha とあり、之が適當と認めらるゝを以て今の如く改む。 [3] 版本には sthāmā とあるも、脚註によるに總ての MSS. は sthānā にして、Tib. kha-dog ro kun-gnas-ldan-pa とあり、K'. 亦た sthānā に作れるを以て、今の如く改む。意味亦た明瞭なり。 [4] 版本には kāṃ-cit とあるも、O. の他の MSS. は總て kāś-cit とあり、acc. pl. f. に作る。 (5....5) 版本には cânyāṃ tathā parāṃ とあるも、此等の代名詞は oṣadhīḥ (acc. pl. f.) に係るべきを以て暫く今の如く改む。 [6] 版本には dharmaṇaḥ とあるも、脚註には一の MS. が vartmanaḥ とあるを示し、K'. は vatmanaḥ と讀まる。(添)に「受苦道」とあり、Tib. lam にして vartmanaḥ を妥當と認めて今の如く改めたり。

tathāgato mahā-vaidya utpannaḥ karuṇ'ātmakaḥ ‖60‖
upāya-kuśalaḥ śāstā saddharmaṃ deśayaty asau |
anuttarāṃ buddha-bodhiṃ deśayaty agra-yānike ‖61‖
prakāśayati madhyāṃ tu madhya-prajñāya nāyakaḥ |
saṃsāra-bhīrave bodhim anyāṃ saṃvarṇayaty api ‖62‖
traidhātukān niḥsṛtasya śrāvakasya vijānataḥ |
bhavaty evaṃ mayā prāptaṃ nirvāṇam amalaṃ śivam ‖63‖
(1tām eva tatra prakāśemi nâîtan nirvāṇam ucyate1) |
sarva-dharmâvabodhāt tu nirvāṇaṃ prāpyate 'mṛtam ‖64‖
maha-ṛṣayo yathā tasmai karuṇāṃ saṃniveśya vai |
kathayanti ca mūḍho 'si mā te 'bhūj jñānavān aham ‖65‖
(2abhyantarâvasthitas tvaṃ2) yadā bhavasi koṣṭhake |
bahir yad vartate tad vai na jānīṣe tvam alpa-dhīḥ ‖66‖
yo 'bhyantare 'vasthitas tu bahir jñeyaṃ[3] kṛtâkṛtam |
so adyâpi na jānāti kutas tvaṃ vetsyase 'lpa-dhīḥ ‖67‖
pañca-yojana-mātre tu yaḥ śabdo niścared iha |
taṃ śrotuṃ na samartho 'si prāg evânyaṃ vidūrataḥ ‖68‖
tvayi ye pāpa-cittā vā anunītās tathā 'pare |
te na śakyaṃ tvayā jñātum abhimānaḥ kuto 'sti te ‖69‖
krośa-mātre 'pi gantavye padavīṃ na vinā gatiḥ |
mātuḥ kukṣau ca yad vṛttaṃ vismṛtaṃ tat-tad eva te ‖70‖
abhijñā yasya pañcâîtāḥ sa sarvajña ihôcyate |
tvaṃ mohād apy a-kiṃ-cij-jñaḥ sarva-jño 'smîti bhāṣase ‖71‖
sarvajñatvaṃ prārthayase yady (4abhijñāṃ hi nirhara4) |

(1....1) 此の一行も Tib. 及び漢譯ともに缺く。 (2...2) 版本には °vasthito 'pi とあるも、Tib. khyod にして K'. に °vasthitas tvaṃ とあり、之を採る。 3 版本には jātaṃ とあるも、意味明らかならず、B. に jāne とあり、K'. には jñāne とあり。(添) に「知外作未作」とあり、Tib. は śes-bya (知らるべき) なれば今の如く改む。 (4....4) 版本には abhijñābhinirhareḥ とあるも、K'. に abhijñābhir nirhara とあり。Tib. には ḥdi ltar mṅon-par śes-pa sgrubs (是の如く神通を成就せよ) とあれば、nirhara を今は偈文なれば abhinirhara と同義と見て、且らく現文の如く改む。

[1]taṃ câbhijñā'bhinirhāram araṇya-stho vicintaya[1] |
dharmaṃ viśuddhaṃ tena tvam abhijñāḥ pratilapsyase ‖72‖
so 'rthaṃ gṛhya gato 'raṇyaṃ cintayet susamāhitaḥ |
abhijñāḥ prāptavān pañca na cireṇa guṇânvitaḥ ‖73‖
tathâiva śrāvakāḥ sarve prāpta-nirvāṇa-saṃjñinaḥ |
jino 'tha deśayet tasmai viśrāmo 'yaṃ na nirvṛtiḥ ‖74‖
upāya eṣa buddhānāṃ vadanti yad idaṃ nayam |
sarvajñatvam ṛte nâsti nirvāṇaṃ tat-samārabha ‖75‖
try-adhva-jñānam anantaṃ ca ṣaṭ ca pāramitāḥ śubhāḥ |
śūnyatām animittaṃ ca praṇidhāna-vivarjitam ‖76‖
bodhi-cittaṃ ca ye cânye dharmā nirvāṇa-gāminaḥ |
[2]s'āsravā 'nāsravāḥ śāntāḥ sarve gagaṇa-saṃnibhāḥ[2] ‖77‖
brahma-vihārāś catvāraḥ saṃgrahā ye ca kīrtitāḥ |
sattvānāṃ vinayârthāya kīrtitāḥ parama-ṛṣibhiḥ ‖78‖
yaś ca dharmān vijānāti māyā-svapna-svabhāvakān |
kadalī-skandha-niḥsārān pratiśrutkā-samānakān ‖79‖
tat-svabhāvaṃ ca jānāti traidhātukam aśeṣataḥ |
abaddham avimuktaṃ ca na[3] vijānāti nirvṛtim ‖80‖
sarva-dharmān samāṃ śūnyān nirnānā-karaṇ'ātmakān |
na câîtāṃ[4] prekṣate nâpi kiṃ-cid dharmaṃ vipaśyati ‖81‖
sa paśyati mahā-prajño dharma-kāyam aśeṣataḥ |
nâsti yāna-trayaṃ kiṃ-cid eka-yānam ihâsti tu ‖82‖
sarva-dharmāḥ samāḥ sarve samāḥ sama-samāḥ sadā |
evaṃ jñātvā vijānāti nirvāṇam amṛtaṃ śivam ‖83‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya oṣadhī-parivarto nāma pañcamaḥ ‖

[1....1] 此處は一頌の中に一行多きも版本の儘にせり。 [2....2] 此の一行は K'. 及び Tib. に缺く。 [3] 版本には sa とあるも、Tib. に mi を入れ、(添) には「不知於滅度」と翻じたり。故に sa は na に改む。 [4] 版本には caittān とあるも明らかならず。Tib. de-dag にして、K'. には câîtāṃ とあり、B. 亦た然り。「又之等を」の義にして明らかなるにより、今の如く改む。

6

VYĀKARAṆA-PARIVARTO NĀMA ṢAṢṬHAḤ

atha khalu bhagavān imā gāthā bhāṣitvā sarvāvantaṃ bhikṣu-saṃgham āmantrayate sma| ārocayāmi vo bhikṣavaḥ prativedayāmi| ayaṃ mama śrāvakaḥ Kāśyapo bhikṣus triṃśato buddha-koṭī-sahasrāṇām antike sat-kāraṃ kariṣyati guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati teṣāṃ ca buddhānāṃ bhagavatāṃ sad-dharmaṃ dhārayiṣyati| sa paścime samucchraya Avabhāsaprāptāyāṃ loka-dhātau Mahāvyūhe kalpe Raśmiprabhāso nāma tathāgato 'rhan samgak-sambuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| dvādaśa câsyântara-kalpān āyuṣ-pramāṇaṃ bhaviṣyati| viṃśatiṃ câsyântara-kalpān saddharmaḥ sthāsyati| viṃśatim evântara-kalpān saddharma-pratirūpakaḥ sthāsyati| tac câsya buddha-kṣetraṃ śuddhaṃ bhaviṣyati śucy-apagata-pāṣāṇa-śarkara-kaṭhalyam apagata-śvabhra-prapātam apagata-syandanikā-gūthôḍigallaṃ samaṃ ramaṇīyaṃ prāsādikaṃ darśanīyaṃ vaiḍūrya-mayaṃ ratna-vṛkṣa-pratimaṇḍitaṃ suvarṇa-sūtrâṣṭā-pada-nibaddhaṃ puṣpâbhikīrṇam| bahūni ca tatra bodhisattva-śata-sahasrāṇy utpatsyante| aprameyāṇi ca tatra śrāvaka-koṭī-nayuta-śata-śahasrāṇi bhaviṣyanti| na ca tatra māraḥ [1]pāpīyān māra-parṣā vā[1] prajñāsyate| bhaviṣyanti[2] tatra khalu punar māraś ca māra-parṣadaś ca| api tu khalu punas tatra loka-dhātau tasyâîva bhagavato Raśmiprabhāsasya

[1....1] 版本には pāpīyān avatāraṃ lapsyate na ca māra-parṣat とあるも、K'. に pāpīyāṃ māra-parṣā vā とあり、Tib. に de-na bdud-sdig-can daṅ bdud-kyi-kyil-ḥkhor yaṅ mi-snaṅ-ṅo とありて、兩者一致するを以て今の如く改む。 [2] 版本に bhaviṣyati に作り、脚註 K. に今の如く作ることを示す、熟ら文意を考ふるに次上の文に bhaviṣyanti とあるより見るに、今も同じ主格なれば動詞も隨つて同じく pl. に作るを要するを以て K. の讀み方を採る。

tathāgatasya śāsane saddharma-parigrahāyâbhiyuktā bhaviṣyanti ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]paśyāmy ahaṃ bhikṣava buddha-cakṣuṣā
sthaviro hy ayaṃ Kāśyapa buddha bheṣyati |
anāgate 'dhvāni asaṃkhya-kalpe
kṛtvāna pūjāṃ dvi-padôttamānāṃ ‖1‖
triṃśat-sahasrāḥ paripūrṇa-koṭyo
jinān ayaṃ drakṣyati Kāśyapo [2]hy ayam[2] |
cariṣyatī tatra ca brahma-caryaṃ
bauddhasya jñānasya kṛtena bhikṣavaḥ ‖2‖
kṛtvāna pūjāṃ dvi-padôttamānāṃ
samudāniya jñānam idaṃ anuttaram |
sa paścime côcchrayi loka-nātho
bhaviṣyate apratimo maha-ṛṣiḥ ‖3‖
kṣetraṃ ca tasya pravaraṃ bhaviṣyati
vicitra śuddhaṃ śubha darśanīyam |
manojña-rūpaṃ sada premaṇīyaṃ
suvarṇa-sūtraiḥ samalaṃkṛtaṃ ca ‖4‖
ratnā-mayā vṛkṣa tahiṃ vicitrā
aṣṭā-padasmiṃ tahi ekam eke |
manojña-gandhaṃ ca vimuñcamānā
bheṣyanti kṣetrasmi imasmi bhikṣo ‖5‖
puṣpa-prakāraiḥ samalaṃkṛtaṃ ca
vicitra-puṣpair upaśobhitaṃ ca |
śvabhra-prapātā na ca tatra santi
samaṃ śivaṃ bheṣyati darśanīyam ‖6‖
tahi bodhisattvāna sahasra-koṭyaḥ
sudānta-cittāna maha-rddhikānām |
vaipulya-sūtrānta-dharāṇa tāyināṃ

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[1] Triṣṭubh なり。 [2...2] K'. は hy ayam を單に 'yam に作る、是れ亦可なり。

bahū bhaviṣyanti sahasra'neke ‖7‖
anāsravā antima-deha-dhāriṇo
bheṣyanti ye śrāvaka dharma-rājñaḥ |
pramāṇu teṣāṃ na kadā-ci vidyate
divyena jñānena gaṇitva kalpān ‖8‖
so dvādaśo[1] antara[2]-kalpa sthāsyati |
saddharma viṃśântara-kalpa sthāsyati |
pratirūpakaś cântara-kalpa-viṃśati
Raśmiprabhāsasya viyūha bheṣyati ‖9‖

atha khalv āyuṣmān Mahāmaudgalyāyanaḥ sthavira āyuṣmāṃś ca Subhūtir āyuṣmāṃś ca Mahākātyāyanaḥ pravepamānaiḥ kāyair bhagavantam animiṣair netrair vyavalokayanti sma| tasyāṃ ca velāyāṃ pṛthak-pṛthaṅ manaḥ-saṃgītyêmā gāthā abhāṣanta‖

[3]arhanta he mahā-vīra Śākya-siṃha narôttama |
asmākam anukampāya buddha-śabdam udīraya ‖10‖
avaśyam avasaraṃ jñātvā asmākaṃ pi narôttama |
amṛten' eva siñcitvā vyākuruṣva vibho jina ‖11‖
durbhikṣād[4] āgataḥ kaś-cin naro labdhvā subhojanam
pratīkṣya[5] bhūya ucyeta hasta-prāptasmi bhojane ‖12‖
evam evôtsukā asmo hīna-yānaṃ vicintiya |
duṣkāla-bhukta[6]-sattvā vā buddha-jñānaṃ labhāmahe[7] ‖13‖
na tāvad asmān saṃbuddho vyākaroti mahā-muniḥ |

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[1] M.C. 版本には dvādaśa とあるも、K'. に dvādaśo とあるを採る。 [2] 版本には antaraka とあるも metre は一綴り餘分にして、且 ka は不要なり。K'. に antara とあるを採る。 [3] Śloka なり。 [4] 版本には單に durbhikṣa とあるも、(妙) に「從飢國來」と翻じ、總ての MSS. 及び K'. に durbhikṣād とあり、abl. sg. の形明らかにして且つ metre にも合するを以て今の如くに改む。 [5] 版本には pratīkṣa とあるも、K'. に pratīkṣya とあり、gerund の方意味通じ易きを以て之を採る。 [6] 版本には bhagna とあるも、Tib. に dus-ñan-sems-can-zas-rñed-shin とあり、「食を得たる」の意味なる bhukta を適當とするを以て今の如く改む。 [7] K'. には labhematha なる古き形を示せり。版本 p. 118 の脚註に Mahāvastu III. 9. 17. に labhāmatha, 19. に āsāmatha, 11. 15. に jīvāmatha, 17. に bhavematha なる例あるを示す如く、此の經第四章 53 頌 (p. 111 l. 17) にも saṃśrāvayiṣyāmatha の用例あり。直接法 1.pl. として今も labhematha に改むるも可なり。

yathā hastasmi prakṣiptaṃ na tad bhuñjīta bhojanam ‖14‖
evaṃ ca utsukā vīra śrutvā ghoṣam anuttaram |
vyākṛtā yada bheṣyāmas tadā bheṣyāma nirvṛtāḥ ‖15‖
vyākarohi mahā-vīra hitâiṣī anukampakaḥ |
api dāridrya-cittānāṃ bhaved anto mahā-mune ‖16‖

atha khalu bhagavāṃs teṣāṃ mahā-śrāvakāṇāṃ sthavirāṇām imam evaṃ-rūpaṃ cetasâiva cetaḥ-parivitarkam ājñāya punar api sarvāvantaṃ bhikṣu-saṃgham āmantrayate sma| ayaṃ me bhikṣavo mahā-śrāvakaḥ sthaviraḥ Śubhūtis triṃśatām[1] eva buddha-koṭī-nayuta-śata-sahasrāṇāṃ sat-kāraṃ kariṣyati guru-kīraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati| tatra ca brahma-caryaṃ cariṣyati bodhiṃ ca samudānayiṣyati| evaṃ-rūpāṃś câdhikārān kṛtvā paścime samucchraye Śaśiketur nāma tathāgoto 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān‖

Ratnasaṃbhavaṃ ca nāmâsya tad-buddha-kṣetraṃ bhaviṣyati| Ratnāvabhāsaś ca nāma sa kalpo bhaviṣyati| samaṃ ca tad-buddha-kṣetraṃ bhaviṣyati ramaṇīyaṃ sphaṭika-mayaṃ ratna-vṛkṣa-vicitritam apagata-śvabhra-prapātam apagata-gūthôḍigallaṃ manojñaṃ puṣpâbhikīrṇam| kūṭâgāra-paribhogeṣu câtra puruṣā vāsaṃ kalpayiṣyanti| bahavaś câsya śrāvakā bhaviṣyanty aparimānā yeṣāṃ na śakyaṃ gaṇanayā paryanto 'dhigantum| bahūni câtra bodhisattva-koṭī-nayuta-śata-sahasrāṇi bhaviṣyanti| tasya ca bhagavato dvādaśântara-kalpān āyuṣ-pramāṇaṃ bhaviṣyati| viṃśatiṃ cântara-kalpān saddharmaḥ sthāsyati| viṃśatim evântara-kalpān saddharma-pratirūpakaḥ sthāsyati| sa ca bhagavān vaihāyasam antarīkṣe (2sthitvā 'bhīkṣṇaṃ2) dharmaṃ

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[1] 版本には triṃśat とあるも、A. Cb. W. 及び K'. に triṃśatām とあり、gen. pl. にて妥當なるにより之を採る。 (2....2) 版本には sthitvā tīkṣṇaṃ とあるも、「鋭き」にては意義をなさず。Tib. rtag-tu とあり、K'. に sthitvā 'bhīkṣṇaṃ とあるは之に合し、頗る意味明らかなるを以て之を採る。

deśayiṣyati bahūni ca bodhisattva-śata-sahasrāṇi bahūni ca śrāvaka-śata-sahasrāṇi vineṣyati ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]ārocayāmī[2] aham adya bhikṣavaḥ
prativedayāmy adya mamā[3] śṛṇotha˙ |
sthaviraḥ Subhūtir mama śrāvako 'yaṃ
bhaviṣyate buddha anāgate 'dhvani ‖17‖
buddhāṃś ca paśyitva mahā'nubhāvān
triṃśac ca pūrṇā nayutāna koṭīḥ |
cariṣyate carya tad-ānulomikīm
imasya jñānasya kṛtena câîṣaḥ[4] ‖18‖
sa paścime vīra samucchrayasmin
dvātriṃśatī-lakṣaṇa-rūpa-dhārī |
suvarṇa-yūpa-pratimo maha-rṣir
bhaviṣyate loka-hitânukampī ‖19‖
sudarśanīyaṃ ca sukṣetra bheṣyati
iṣṭaṃ manojñaṃ ca mahā-janasya |
viharişyate yatra sa loka-bandhus
tāritva prāṇī-nayutāna koṭīḥ ‖20‖
bahu-bodhisattvā 'tra mahā'nubhāvā
avivartya-cakrasya pravartitāraḥ |
tīkṣṇêndriyās tasya jinasya śāsane
ye[5] śobhayiṣyanti ta-buddha-kṣetram ‖21‖
bahu-śrāvakās tasya na saṃkhya teṣāṃ
pramāṇu nâîvâsti kadā-ci teṣāṃ |
ṣaḍ-abhijña-traividya-maha-rddhikāś ca

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[1] Triṣṭubh なり。 [2] M.C. 版本には °yāmi とあり。 [3] M.C. 版本には mama とあり。 [4] 版本には câîṣām とあり、而して出版者は現文の如く推測せり、K'. に câîṣa とありて其の推測の當れるを見る、尙又 Tib. には ḥdi ñid に作る、此によれば kṛtena câîṣaḥ に非ずして kṛte sa eva と讀むべきが如し。 [5] 版本には ya とあるも、K'. に ye とあるを採る。

aṣṭā-vimokṣeṣu pratiṣṭhitāś ca ‖22‖
acintiyaṃ ṛddhi-balaṃ ca bheṣyati
prakāśayantasy' imam agra-bodhim |
devā manuṣyā yatha Gaṅga-vālikā
bheṣyanti tasyo satataṃ kṛtâñjalī ‖23
so dvādaśo antara-kalpa sthāsyati
saddharmu viṃśântara-kalpa sthāsyati |
pratirūpako viṃśatim eva sthāsyati
kalpântarāṇi dvi-padôttamasya ‖24‖

atha khalu bhagavān punar eva sarvāvantaṃ bhikṣu-saṃgham āmantrayate sma| ārocayāmi vo bhikṣavaḥ prativedayāmi| ayaṃ mama śrāvakaḥ sthaviro Mahākātyāyano 'ṣṭānāṃ buddha-koṭī-śata-sahasrāṇām antike sat-kāraṃ kariṣyati guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati| parinirvṛtānāṃ ca teṣāṃ tathāgatānāṃ stūpān kariṣyati yojana-sahasraṃ samucchrayeṇa pañcāśad-yojanāni pariṇāhena saptānāṃ ratnānām| tad-yathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya lohitamukter aśmagarbhasya musāragalvasya saptamasya ratnasya| teṣāṃ ca stūpānāṃ pūjāṃ kariṣyati puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-(1patākā-vaijayantībhiś ca1)| tataś ca bhūyaḥ pareṇa paratareṇa punar viṃśatīnāṃ buddha-koṭīnām antika evaṃ-rūpam eva sat-kāraṃ kariṣyati guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati| sa paścime samucchraye paścima ātmabhāva-pratilambhe Jāmbūnadaprabhāso nama tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| pariśuddhaṃ câsya buddha-kṣetraṃ bhaviṣyati samaṃ ramaṇīyaṃ prāsādikaṃ darśanī-

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(1....1) 版本には -patākā-vijayantībhiś ca とあるも、A. K. W. 及び K'. には -patākābhir とあり、又 K'. には vijayan° の代りに vaijayan° とあり。此等の形は妥當なるも、後節 (p. 138 l. 12) に同じき compound あり。こゝも compound となして -patākā-vaijayantībhiś ca と改む。

yaṃ sphaṭika-mayaṃ ratna-vṛkṣâbhivicitritaṃ suvarṇa-sūtr'ācchoḍitaṃ[1] puṣpa-saṃstara-saṃstṛtam apagata-niraya-tiryag-yoni-yama-lokâsura-kāyaṃ bahu-nara-deva-pratipūrṇaṃ bahu-śrāvaka-śata-sahasrôpaśobhitaṃ bahu-bodhisattva-śata-sahasrâlaṃkṛtam | dvādaśa câsyântara-kalpān āyuṣ-pramāṇaṃ bhaviṣyati | viṃśatiṃ câsyântara-kalpān saddharmaḥ sthāsyati | viṃśatim evântara-kalpān saddharma-pratirūpakaḥ sthāsyati ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[2]śṛṇotha me bhikṣava adya sarve
udāharantasya girām ananyathām |
Kātyāyanaḥ sthaviru ayaṃ mi śrāvakaḥ
kariṣyate pūja vināyakānām ‖25‖
satkāru teṣāṃ ca bahu-prakāraṃ
bahū[3]-vidhaṃ loka-vināyakānām |
stūpāṃś ca kārāpayi nirvṛtānāṃ
puṣpehi gandhehi ca pūjayiṣyati ‖26‖
labhitva so paścimakaṃ samucchrayaṃ
pariśuddha-kṣetrasmi jino bhaviṣyati |
paripūrayitvā imam eva jñānaṃ
deśeṣyate prāṇi-sahasra-koṭinām ‖27‖
sa satkṛto loki sadevakasmin
prabhā-karo buddha vibhur bhaviṣyati |
Jāmbūnadābhāsu sa câpi nāmnā
saṃtārako deva-manuṣya-koṭinām ‖28‖
bahu-bodhisattvās tatha śrāvakāś ca
amitā asaṃkhyā pi ca tatra kṣetre |
upaśobhayiṣyanti ti[4] buddha-śāsanaṃ

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[1] 此の語は語根 ā-chur の p. p. p. ācchorita の Pkt. なるべし。Tib. に bris-pa (畫かれたる)、(妙) に「黃金爲繩以界道側」とあり。 [2] Triṣṭubh なり。 [3] M. C. 版本には bahu とあるも、K'. に bahū とあるを採る。 [4] 版本には te とあるも、metre は短音を要す。B. K. に mi とあり、K'. 亦た mi とあるも意味をなさず、te の略として今の如く改む。

bhava-prahīṇā vibhavāś ca sarve ‖29‖

atha khalu bhagavān punar eva sarvāvantaṃ bhikṣu-saṃgham āmantrayate sma| ārocayāmi vo bhikṣavaḥ prativedayāmi| ayaṃ mama śrāvakaḥ sthaviro Mahāmaudgalyāyano 'ṣṭāviṃśati-buddha-sahasrāṇy ārāgayiṣyati teṣāṃ ca buddhānāṃ bhagavatāṃ vividhaṃ satkāraṃ kariṣyati guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati| parinirvṛtānāṃ ca teṣāṃ buddhānāṃ bhagavatāṃ stūpān kārayiṣyati sapta-ratna-mayān| tad-yathā suvarṇasya rūpyasya vaiḍūryasya sphaṭikasya lohitamukter aśmagarbhasya musāragalvasya| yojana-sahasraṃ samucchrayeṇa pañca-yojana-śatāni pariṇāhena| teṣāṃ ca stūpānāṃ vividhāṃ pūjāṃ kariṣyati puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchatra-dhvaja-patākā-vaijayantībhiḥ| tataś ca bhūyaḥ pareṇa paratareṇa viṃśater buddha-koṭī-śata-sahasrāṇām evaṃrūpam eva satkāraṃ kariṣyati guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyati| paścime c' ātmabhāva-pratilambhe Tamālapatracandanagandho nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣadamya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| Mano'bhirāmaṃ ca nāmâsya tad-buddha-kṣetraṃ bhaviṣyati| Ratipraṇāś ca nāma sa kalpo bhaviṣyati| pariśuddhaṃ câsya tad-buddha-kṣetraṃ bhaviṣyati samaṃ ramaṇīyaṃ prāsādikaṃ sudarśanīyaṃ sphaṭika-mayaṃ ratna-vṛkṣâbhivicitritaṃ mukta-kusumâbhikīrṇaṃ bahu-nara-deva-pratipūrṇam ṛṣi-śata-sahasra-niṣevitaṃ yad uta śrāvakaiś ca bodhisattvaiś ca| caturviṃśatiṃ câsyântara-kalpān āyuṣpramāṇaṃ bhaviṣyati| catvāriṃśac cântara-kalpān saddharmaḥ sthāsyati| catvāriṃśad evântara-kalpān saddharma-pratirūpakaḥ sthāsyati‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[1]Maudgalya-gotro mama śrāvako 'yaṃ

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[1] Triṣṭubh ✕ 9.

jahitva mānuṣyakam ātmabhāvam |
viṃśat sahasrāṇi jināna tāyinām
anyāṃś[1] ca aṣṭau virajāna drakṣyati ‖30‖
carişyate tatra ca brahma-caryaṃ
bauddhaṃ imaṃ jñāna gaveṣamāṇaḥ |
satkāru teṣāṃ dvi-padôttamānāṃ
vividhaṃ tadā kāhiti[2] nāyakānām ‖31‖
saddharmu teṣāṃ vipulaṃ praṇītaṃ
dhāretva kalpāna sahasra-koṭyaḥ |
pūjāṃ ca stūpeṣu karişyate tadā
parinirvṛtānāṃ sugatāna teṣām ‖32‖
ratnā-mayān stūpa savaijayantān
karişyate teṣa jinôttamānām |
puṣpehi gandhehi ca pūjayanto
vādyehi vā loka-hitânukampinām ‖33‖
tat paścime câiva[3] samucchrayasmin
priya-darśane tatra manojña-kṣetre |
bhavişyate loka-hitânukampī
Tamālapatracandanagandha-nāmnā ‖34‖
catuviṃśa-pūrṇântara-kalpa tasya
āyuṣ-pramāṇaṃ sugatasya bheşyati |
prakāśayantasy' ima buddha-netrīṃ
manujeṣu deveṣu ca nitya-kālam ‖35‖
bahu-śrāvakās tasya jinasya tatra
koṭī-sahasrā yatha Gaṅga-vālikāḥ |

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[1] 版本には anyā とあるも、總ての MSS. に anyāṃś に作り、K'. 亦た然り。acc. pl. にて之を可とするを以て今の如く改む。 [2] 版本には kāhi vinā° とあるも、K'. に kāhiti とあり、Pkt. にて、Skt. の karişyati (kṛ fut. 3. sg.) に當る字なるを以て之を採る。(Geiger: 153)。
[3] 版本には câiṣa とあるも、意味明らかならず。Tib. de-nas ḥdi-ltar-tha-maḥi lus-kyi-tshe にして câiva (ca evam) を可とするを以て今の如く改む。

ṣaḍ-abhijña-traividya-maha-rddhikāś ca
abhijña-prāptāḥ sugatasya śāsane ‖36‖
avaivartikāś co[1] bahu-bodhisattvā
ārabdha-vīryāḥ sada[2] saṃprajānāḥ |
abhiyukta-rūpāḥ sugatasya śāsane
teṣāṃ sahasrāṇi bahūni tatra ‖37‖
parinirvṛtasyâpi jinasya tasya
saddharmu saṃsthāsyati tasmi kāle |
viṃśac ca viṃśântara-kalpa pūrṇā
etat-pramāṇaṃ pratirūpakasya ‖38‖
maha-rddhikāḥ pañca mi śrāvakā me[3]
nirdiṣṭa ye te maya agra-bodhaye |
anāgate 'dhvāni jinā svayaṃ-bhuvas
teṣāṃ ca caryā śṛṇuthā mamântikāt ‖39‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye vyākaraṇa-parivarto nāma ṣaṣṭhaḥ ‖

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[1] M. C. 版本には ca とあり。 [2] 版本には sata とあるも、O. の他の MSS. は皆 sada にして K′. 亦た然り。Tib. rtag-tu (=sadā) にして意味頗る明瞭なるを以て今の如く改む。
[3] 版本には ye とあるも、O. の他の MSS. 及び K′. に me とあり、Tib. ṅa-yi ñan-thos ḥphrul chen lṅa-po ḥdi (我の此の大神通ある五人の聲聞は) なり。文章としては版本の如くありても意義通ぜざるに非ざれども、今は多くの MSS. と Tib. と一致せるものを採る。

7

PŪRVA-YOGA-PARIVARTO NĀMA SAPTAMAḤ

bhūta-pūrvaṃ bhikṣavo 'tīte 'dhvany asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair vipulair aprameyair acintyair aparimitair apramāṇais tataḥ pareṇa paratareṇa yad' āsīt tena kālena tena samayena Mahābhijñājñānābhibhūr nāma tathāgato 'rhan samyak-saṃbuddho loke udapādi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Saṃbhavāyāṃ loka-dhātau Mahārūpe kalpe| kiyac-cirôtpannaḥ sa bhikṣavas tathāgato 'bhūt| tad-yathā 'pi nāma bhikṣavo yāvān iha tri-sāhasra-mahā-sāhasre loka-dhātau pṛthivī-dhātus taṃ kaś-cid eva puruṣaḥ sarvaṃ cūrṇī-kuryān[1] maṣiṃ-kuryāt| atha khalu sa puruṣas tasmāl loka-dhātor ekaṃ paramâṇu-rajo gṛhītvā pūrvasyāṃ diśi loka-dhātu-sahasram atikramya tad ekaṃ paramâṇu-raja upanikṣipet| atha sa puruṣo dvitīyaṃ ca paramâṇu-rajo gṛhītvā tataḥ pareṇa parataraṃ loka-dhātu-sahasram atikramya dvitīyaṃ paramâṇu-raja upanikṣipet| anena paryāyeṇa sa puruṣaḥ sarvāvantaṃ pṛthivī-dhātum upanikṣipet pūrvasyāṃ diśi| tat kiṃ manyadhve bhikṣavaḥ śakyaṃ teṣāṃ loka-dhātūnām anto vā paryanto vā gaṇanayā 'dhigantum| ta āhuḥ| no hîdaṃ bhagavan no hîdaṃ sugata| bhagavān āha| śakyaṃ punar bhikṣavas teṣāṃ loka-dhātūnāṃ kena-cid gaṇakena gaṇaka-mahā-mātreṇa vā gaṇanayā paryanto 'dhigantuṃ yeṣu vôpanikṣiptāni tāni paramâṇu-rajāṃsi yeṣu vā nôpanikṣiptāni| na tv eva teṣāṃ kalpa-koṭī-nayuta-śata-sahasrāṇāṃ śakyaṃ gaṇanā-yogena paryanto 'dhigantum| yāvantaḥ kalpās tasya bhagavato Mahābhijñājñānābhibhuvas tathāgatasya parinirvṛtasyâîtāvān sa kālo 'bhūd evam acintya evam apramāṇaḥ| taṃ câhaṃ bhikṣavas

[1] K. には °kṛtya とあり、(妙) に「磨以爲墨」とあるに合す。

tathāgataṃ tāvac-ciraṃ parinirvṛtam anena tathāgata-jñāna-darśana-bal'ādhānena yathā 'dya śvo[1] vā parinirvṛtam anusmarāmi ‖

atha khalu bhagavāṃs tesyāṃ velāyām imā gāthā abhāṣata ‖

[2]abhū atītā bahu kalpa-koṭyo
anusmarāmi dvi-padānam uttamam |
Abhijñajñānābhibhuvaṃ mahā-munim
abhūṣi tat-kālam anuttamo jinaḥ ‖1‖

yathā tri-sāhasrima loka-dhātuṃ
kaś-cid rajaṃ kurya aṇu-pramāṇam |
paramâṇum ekaṃ ca tato gṛhītvā
kṣetraṃ sahasraṃ gamiyāna nikṣipet ‖2‖

dvitiyaṃ tṛtīyaṃ pi ca eva nikṣipet
sarvaṃ pi so nikṣipi taṃ rajo-gatam |
riktā bhavetā[3] iya loka-dhātuḥ
sarvaś ca so pāṃsu bhaveta kṣīṇaḥ ‖3‖

yo loka-dhātūṣu bhaveta tāsu
pāṃsū[4]-rajo yasya pramāṇu nâsti |
rajaṃ karitvāna aśeṣatas taṃ
lakṣyaṃ dade kalpa-śate gatesmin[5] ‖4‖

evâprameyā bahu-kalpa-koṭyaḥ
parinirvṛtasyo[6] sugatasya tasya |
paramâṇu sarve na bhavanti lakṣyās
tāvad bahu kṣīṇa bhavanti kalpāḥ ‖5‖

tāvac-ciraṃ nirvṛtu taṃ vināyakaṃ
tāñ śrāvakāṃs tāṃś ca pi bodhisattvān |
etādṛśaṃ jñānu tathāgatānāṃ

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[1] 下の偈文第6頌 (p. 143 l. 1) を参照のこと。 [2] Triṣṭubh なり。 [3] M.C. 版本には bhaveta とあり。 [4] M.C. 版本には pāṃsu とあるも、K'. に pāṃsū とあるを採る。 [5] 版本には gate ca とあるも、ca は意味よりして必しも必要となさず、脚註に O. には ca の代りに smin とあるを示せるを以て、double loc. として此の形を採る。 [6] M.C 版本には °sya とあるも、ya+u=yo として今の如く改む。

smarāmi [1]vṛttaṃ yatha[1] adya śvo[2] vā ‖6‖
etādṛśaṃ bhikṣava jñānam etad
ananta-jñānasya tathāgatasya |
buddhaṃ mayā kalpa-śatair anekaiḥ
smṛtīya sūkṣmāya anāsravāya ‖7‖

tasya khalu punar bhikṣavo Mahābhijñājñānābhibhuvas tathāgatasyârhataḥ samyak-saṃbuddhasya catuṣpañcāśat-kalpa-koṭī-nayuta-śata-sahasrāṇy āyuṣ-pramāṇam abhūt‖

pūrve ca sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'nabhisaṃbuddho 'nuttarāṃ samyak-saṃbodhiṃ bodhi-maṇḍa-varâgra-gata eva sarvāṃ māra-senāṃ prābhañjīt parājaiṣīt prabhañjayitvā parājayitvā 'nuttarāṃ samyak-saṃbodhim abhisaṃbhotsyāmîti| na ca tāvat tasya te dharmā āmukhī-bhavanti sma| sa bodhi-vṛkṣa-mūle bodhi-maṇḍa ekam antara-kalpam asthāt| dvitīyam apy antara-kalpam asthān na ca tāvad anuttarāṃ samyak-saṃbodhim abhisaṃbudhyate| tṛtīyam api caturtham api pañcamam api ṣaṣṭham api saptamam apy aṣṭamam api navamam api daśamam apy antara-kalpaṃ bodhi-vṛkṣa-mūle bodhi-maṇḍe 'sthāt sakṛd-vartanena paryaṅkenântarād avyutthitaḥ| aniñjamānena cittenâcalamānenâvepamānena kāyenâsthān na ca tāvad asya te dharmā āmukhī-bhavanti sma‖

tasya khalu punar bhikṣavo bhagavato bodhi-maṇḍa-varâgra-gatasya devais trāyastriṃśair mahā-siṃh'āsanaṃ prajñaptam abhūd yojana-śata-sahasra-samucchrayeṇa yatra sa bhagavān niṣadyânuttarāṃ samyak-

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[1....1] 版本には sarvāṃ py atha とあり、Tib. 亦た thams-cad にて「一切を」の義に譯したれども、(妙) には「如見今滅度」と翻じ、一切の義を含まず。K'. には vṛttaṃ yatha とあり、「起れる如く」の義として適當なるを以て今の如く改む。 [2] śvas なる字は本來は「明日」「翌日」の義にして、之れに依ればこの節は、「今明日に起れる如く憶念す」と譯すべきにして不可解なり。Tib. khar-saṅ (昨日) とあり、卽ち śvo は hyo (=hyas) の寫誤なりとも考へらるれども、Rhys Davids & Stede の Pāli Dic. には hiyyo (=hyas, Skt) が昨日の義の外に明日をも意味をするを記したり。尙此の經の他の箇處に於ても、昨日と譯すべき字を śvo に作れり。依つて śvas は昨日の義にも用ゐらるゝものとしてその儘に存置せり。卽ち śvas と hyas とは互に流通して用ひらるゝものなるべし。

saṃbodhim abhisaṃbuddhaḥ| samanantara-niṣaṇṇasya ca khalu punas tasya bhagavato bodhi-maṇḍe atha brahma-kāyikā deva-putrā divyaṃ puṣpa-varṣam abhipravarṣayāmāsur bodhi-maṇḍasya parisāmantakena yojana-śatam antarīkṣe ca vātān pramuñcanti ye taṃ jīrṇa-puṣpam avakarṣayanti| tathā[1]-pravarṣitaṃ ca tat-puṣpa-varṣaṃ tasya bhagavato bodhi-maṇḍe niṣaṇṇasyâvyucchinnaṃ pravarṣayanti paripūrṇān daśâ-ntara-kalpāṃs taṃ bhagavantam abhyavakiranti sma| tathā-pravar-ṣitaṃ ca tat-puṣpa-varṣaṃ pravarṣayanti yāvat parinirvāṇa-kāla-samaye tasya bhagavatas taṃ bhagavantam abhyavakiranti| cāturmahārāja-kāyikāś ca deva-putrā divyāṃ deva-dundubhim abhipravādayāmāsus tasya bhagavato bodhi-maṇḍa-varâgra-gatasya sat-kārârtham avyucchin-naṃ pravādayāmāsuḥ paripūrṇān daśântara-kalpāṃs tasya bhagavato niṣaṇṇasya| tata ūttari tāni divyāni tūryāṇi satata-samitaṃ pravā-dayāmāsur yāvat tasya bhagavato mahā-parinirvāṇa-kāla-samayāt‖

atha khalu bhikṣavo daśānām antara-kalpānām atyayena sa bha-gavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddho 'nuttarāṃ samyak-saṃbodhim abhisaṃbuddhaḥ| samanantarâbhisaṃ-buddhaṃ ca taṃ viditvā ye tasya bhagavataḥ kumāra-bhūtasya ṣoḍaśa putrā abhūvann aurasā Jñānākaro nāma teṣāṃ jyeṣṭho 'bhūt| teṣāṃ ca khalu punar bhikṣavaḥ ṣoḍaśānāṃ rāja-kumārā-ṇām ekâikasya ca vividhāni krīḍanakāni rāmaṇīyakāny abhūvan vicitrāṇi darśanīyāni| atha khalu bhikṣavas te ṣoḍaśa rāja-kumārās tāni vividhāni krīḍanakāni rāmaṇīyakāni visarjayitvā taṃ bhaga-vantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddham anuttarāṃ samyak-saṃbodhim abhisaṃbuddhaṃ viditvā mātṛbhir dhātṛbhiś ca rudantībhiḥ parivṛtāḥ puras-kṛtās tena ca mahā-rājñā cakra-vartin'āryakeṇa mahā-kośena rājâmātyaiś ca bahu-bhiś ca prāṇi-koṭī-nayuta-śata-sahasraiḥ parivṛtāḥ puras-kṛtā yena bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddho

[1] MSS. は yathā なれども Tib. de ltar (其の如く) に由て今の如く改む。

bodhi-maṇḍa-varâgra-gatas tenôpasaṃkrāmanti sma| tasya bhagavataḥ sat-kārârthāya guru-kārârthāya mānanā'rthāya pūjanā'rthāyârcanā'rthāyâpacāyanā'rthāyôpasaṃkrāntā upasaṃkramya tasya bhagavataḥ pādau śirobhir vanditvā taṃ bhagavantaṃ triṣ-pradakṣiṇī-kṛtyâñjaliṃ pragṛhya taṃ bhagavantaṃ saṃmukham ābhir gāthābhiḥ sārūpyābhir abhiṣṭuvanti sma‖

[1]mahā-bhiṣaṭko 'si anuttaro 'si
ananta-kalpaiḥ samudāgato 'si |
uttāraṇârthāy' iha sarva-dehināṃ
paripūrṇa saṃkalpu ayaṃ ti bhadrakaḥ ‖8‖

suduṣkarā antara-kalp' imān[2] daśa
kṛtāni[3] ek'āsani saṃniṣadya |
na ca te 'ntarā kāyu kadā-ci cālito
na hasta-pādaṃ na pi cânyad-aṅgam ‖9‖

cittaṃ pi te śānta-gataṃ susaṃsthitam
aniñjya-bhūtaṃ sada aprakampyam |
vikṣepu nâîvâsti [4]kadā-ci pī[4] tava
atyanta-śānta-sthitu tvaṃ anāsravaḥ ‖10‖

diṣṭyā 'si kṣemeṇa ca svastinā ca
aviheṭhitaḥ prāpta imâgra-bodhim |
asmākam ṛddhī iyam eva-rūpā
diṣṭyā ca vardhāma narêndra-siṃha ‖11‖

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[1] Triṣṭubh なり。 [2] 版本には ime'とあるも、K'. には imān とあり、kalpa は m. なるを以てこゝは正しくは antara-kalpān imān (m. acc. pl.) なるべし。從て ime は n. に作れども imān として m. に作る方正しきを以て今の如く改む。 [3] 版本には kṛtā ta とあるも ta=te は解し難し。K'. には kṛtāni とあり、O. 亦た然り、卽ち suduṣkarāṇi kṛtāni にして n. なり。適當なるを以て之を採る。 [4....4] 版本には kadā-cit とあるも、cit は metre が短音なるを要し、尙ほその次には長音が來るを要す、K'. には kadā-ci pī tava とありて、metre に合し、尙ほ意味も明らかなるを以て今の如く改む。脚註には tava is here impossible となし、O. には tubhyam とあり. 元と恐らくは tuhya なるべしと推定せるも、tava は gen. にて意味通ず、metre は、可能なりとせば、tubhyam の如く長、長となすも可にして、Indravajrā として採るべきも、今 pī を入れて metre を整へたるは、Indravaṃśā となせるなり。

anāyikêyaṃ prajā sarva-duḥkhitā
utpāṭitâkṣī va vihīna[1]-saukhyā |
mārgaṃ na jānanti dukhânta-gāminaṃ
na mokṣa-hetor janayanti vīryam ‖12‖
apāya vardhanti ca dīrgha-rātraṃ
divyāś ca kāyāḥ parihāṇa-dharmāḥ |
na śrūyate jātu jināna śabdas
tamo'ndha-kāro ayu sarva-lokaḥ ‖13‖
prāptaṃ ca te loka-vidū ihâdya
śivaṃ padaṃ uttam'anāsravaṃ ca |
vayaṃ ca lokaś ca anūgṛhītāḥ[2]
śaraṇaṃ ca tvā eti vrajāma nātha ‖14‖

atha khalu bhikṣavas te ṣoḍaśa rāja-kumārāḥ kumāra-bhūtā eva bālakās taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddham ābhiḥ sārūpyābhir gāthābhiḥ saṃmukham abhiṣṭutya taṃ bhagavantam adhyeṣante sma | dharma-cakra-pravartanatāyai deśayatu bhagavān dharmaṃ deśayatu sugato dharmaṃ bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyānāṃ ca | tasyāṃ ca velāyām imā gāthā abhāṣanta ‖

[3]deśehi dharmaṃ śata-puṇya-lakṣaṇā
vināyakā apratimā maha-rṣe |
labdhaṃ ti jñānaṃ pravaraṃ viśiṣṭaṃ
prakāśayā loki sadevakasmin ‖15‖
asmāṃś ca tārehi imāṃś ca sattvān
nidarśaya jñānu tathāgatānām |

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[1] 版本には nihīna とあり、「低き」「卑しき」の義にて少しく意味明らかならず、K'. には vihīna とあり、Tib. rnam-par-ñams とあり、今は意味明らかなるにより之を採る。 [2] 版本及び K'. に anug° とあれど metre の爲に anūg° とす。u と ū とは寫本にて書體辨別し難きこと數しばあり。次に版本には °hītaḥ とあり、sg. に作れども、K. 及び K'. には °hītāḥ となして pl. に作れり。こゝは pl. なるべきにより之を採る。 [3] Triṣṭubh なり。

yathā vayaṃ pī[1] imam agra-bodhiṃ
anuprāpnuyāmo 'tha ime ca sattvāḥ ‖16‖
caryāṃ ca jñānaṃ pi ca sarva jānasi
adhyāśayaṃ pūrva-kṛtaṃ ca puṇyam |
adhimukti jānāsi ca sarva-prāṇināṃ
pravartayā cakra-varaṃ anuttaram ‖17‖ iti

tena khalu punar bhikṣavaḥ samayena tena bhagavatā Mahābhijñājñānābhibhuvā tathāgatenârhatā samyak-saṃbuddhenânuttarāṃ samyak-saṃbodhim abhisaṃbudhyamānena daśasu dikṣv ekâikasyāṃ diśi pañcāśal-loka-dhātu-koṭī-nayuta-śata-sahasrāṇi ṣaḍ-vikāraṃ prakampitāny abhūvan mahatā câvabhāsena sphuṭāny abhūvan| sarveṣu ca teṣu loka-dhātuṣu yā lokântarikās tāsu ya akṣaṇāḥ saṃvṛtā andhakāra-tamisrā yatrêmāv api candra-sūryāv evaṃ-maha-rddhikāv evaṃ-mahā-'nubhāvāv evaṃ-mahâûjaskāv ābhayā 'py ābhāṃ nânubhavato varṇenâpi varṇaṃ tejasā 'pi tejo nânubhavataḥ| tāsv api tasmin samaye mahato 'vabhāsasya prādurbhāvo 'bhūt| ye 'pi tāsu lokântarikāsu sattvā upapannās te 'py anyonyam evaṃ paśyanty anyonyam evaṃ saṃjānanti| anye 'pi bata bhoḥ sattvāḥ santîhôpapannāḥ| anye 'pi bata bhoḥ sattvāḥ santîhôtpannā iti| sarveṣu ca teṣu loka-dhātuṣu yāni deva-bhavanāni deva-vimānāni. ca yāvad brahma-lokāt ṣaḍ-vikāraṃ prakampitāny abhūvan mahatā câvabhāsena sphuṭāny abhūvann atikramya devānāṃ devânubhāvam| iti hi bhikṣavas tasmin samaye teṣu loka-dhātuṣu mahataḥ pṛthivī-cālasya mahataś côdārikasyâvabhāsasya loke prādurbhāvo 'bhūt‖

atha pūrvasyāṃ diśi teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu yāni brāhmāṇi vimānāni tāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca| atha khalu bhikṣavas teṣāṃ mahā-brahmaṇām etad abhavat| imāni khalu punar brāhmāṇi vimānāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca| kasya khalv

[1] M.C. 版本には pi とあるも、O. の他の凡ての MSS. に pī とあるを採る。

idaṃ pūrva-nimittaṃ bhaviṣyatîti | atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve 'nyonya-bhavanāni gatv' ārocayāmāsuḥ ‖

atha khalu bhikṣavaḥ Sarvasattvatrātā nāma mahā-brahmā taṃ mahāntaṃ brahma-gaṇaṃ gāthābhir adhyabhāṣata ‖

[1]atīva no harṣita adya sarve
vimāna-śreṣṭhā imi prajvalanti |
śriyā dyutīyā ca mano-ramāya[2]
kiṃ kāraṇaṃ īdṛśu bheṣyate 'dya ‖18‖

sādhū[3] gaveṣāmatha etam artham
ko deva-putro upapannu adya |
yasyânubhāvo ayam eva-rūpo
abhūta-pūrvo ayam adya dṛśyate ‖19‖

yadi vā bhaved buddha narêndra-rājā
utpannu lokasmi kahiṃ-cid adya |
yasyo nimittaṃ imam eva-rūpaṃ
śriyā daśo dikṣu jvalanti adya ‖20‖

atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve sahitāḥ samagrās tāni divyāni svāni-svāni brāhmāṇi vimānāny abhiruhya divyāṃś ca Sumeru-mātrān puṣpa-puṭān gṛhītvā catasṛṣu dikṣv anucaṅkramanto 'nuvicarantaḥ paścimaṃ dig-bhāgaṃ prakrāntāḥ | adrākṣuḥ khalu punas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu bhikṣavas te mahā-brahmāṇaḥ paścime dig-bhāge taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bodhi-maṇḍa-varâgra-gataṃ bodhi-vṛkṣa-mūle siṃh'āsanôpaviṣṭaṃ parivṛtaṃ puras-

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[1] Triṣṭubh なり。 [2] 版本には mano-ramā ye とあるも、mano-rama は instr. sg. なる śriyā dyutīyā を形容して prajvalanti に係るべきを以て instr. sg. を可とす。且つ ye は意味を作さず。K′. には dyutīye ca mano-ramāye とあり、共に此の形を instr. sg. Pkt. と解すべきも、dyutīyā は今版本に従ひ、ramā ye は °ramāya に改む。 [3] M.C. 版本には sādhu とあるも、K′. に sādhū とあるを採る。

kṛtaṃ deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyais taiś ca putraiḥ ṣoḍaśabhī rāja-kumārair adhyeṣyamāṇaṃ dharma-cakra-pravartanatāyai| dṛṣṭvā ca punar yena sa bhagavāṃs tenôpasaṃkrāntā upasaṃkramya tasya bhagavataḥ pādau śirobhir vanditvā taṃ bhagavantam aneka-śata-sahasra-kṛtvaḥ pradakṣiṇī-kṛtya taiś ca Sumeru-mātraiḥ puṣpa-puṭais taṃ bhagavantam abhyavakiranti smâbhiprakiranti sma taṃ ca bodhi-vṛkṣaṃ daśa-yojana-pramāṇam| abhyavakīrya tāni brāhmāṇi vimānāni tasya bhagavato niryātayāmāsuḥ| parigṛhṇātu bhagavān imāni brāhmāṇi vimānāny asmākam anukampām upādāya| paribhuñjatu sugata imāni brāhmāṇi vimānāny asmākam anukampām upādāya‖

atha khalu bhikṣavas te mahā-brahmāṇas tāni svāni-svāni vimānāni tasya bhagavato niryātya tasyāṃ velāyāṃ taṃ bhagavantaṃ saṃmukham ābhir gāthābhiḥ sārūpyābhir abhiṣṭuvanti sma‖

[1]āścarya-bhūto jina aprameyo
utpanna lokasmi hitânukampī |
nātho 'si śāstā 'si gurū si jāto
anugrahītā daś' imā diśo 'dya ‖21‖
pañcāśatī koṭi-sahasra-pūrṇā
pī[2] loka-dhātūna ito bhavanti |
yato vayaṃ vandana āgatā jinaṃ
vimāna-śreṣṭhān prajahitva sarvaśaḥ ‖22‖
pūrveṇa karmeṇa kṛtena asmaiḥ[3]
vicitra-citrā hi ime vimānāḥ |
pratigṛhya asmākam anugrahârthaṃ
paribhuñjatāṃ loka-vidū yathêṣṭam ‖23‖

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[1] Triṣṭubh なり。 [2] 版本には yā とあるも Tib. には kyaṅ とあり、意味の上よりして api の略にて pī の方適當なるにより今の如く改む。yā と pī とは古字體相似たり。 [3] 版本には asmin とあり、諸國より宮殿を持來せるものとせば loc. sg. にて判讀し得ると雖も、(妙) に「我等先世福」と翻じ、Tib. bdag-cag-rnams-kyis とあり、之等に從はゞ「我等によりて」の義を可とすべし。然らば asmaiḥ は asmābhiḥ に同じきか。

atha khalu bhikṣavas te mahā-brahmāṇas taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭutya taṃ bhagavantam etad ūcuḥ| pravartayatu bhagavān dharma-cakraṃ pravartayatu sugato dharma-cakraṃ loke deśayatu bhagavān nirvṛtiṃ tārayatu bhagavān sattvān anugṛhṇātu bhagavān imaṃ lokaṃ deśayatu bhagavān dharma-svāmī dharmam asya lokasya samārakasya sabrahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ| tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca‖

atha khalu bhikṣavas tāni pāñcāśad-brahma-koṭī-nayuta-śata-sahasrāṇy eka-svareṇa sama-saṃgītyā taṃ bhagavantam ābhiḥ sārūpyābhir gāthābhir adhyabhāṣanta‖

[1]deśehi bhagavan dharmaṃ deśehi dvi-padôttama |
([2]maitrī-balaṃ ca deśehi[2]) sattvāṃs tārehi duḥkhitān ‖24‖
durlabho loka-pradyotaḥ puṣpam audumbaraṃ yathā |
utpanno 'si mahā-vīra adhyeṣāmas tathāgatam ‖25‖

atha khalu bhikṣavaḥ sa bhagavāṃs teṣāṃ mahā-brahmaṇāṃ tūṣṇī-bhāvenâdhivāsayati sma‖

tena khalu punar bhikṣavaḥ samayena pūrva-dakṣiṇe dig-bhāge teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu yāni brāhmāṇi vimānāni tāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca| atha khalu bhikṣavas teṣāṃ brahmaṇām etad abhavat| imāni khalu punar brāhmāṇi vimānāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca| kasya khalv idaṃ pūrva-nimittaṃ bhaviṣyatîti| atha khalu bhikṣavas teṣu pāñcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu

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[1] Śloka なり。 [2]....[2] (妙) には「以大慈悲力」と翻じ、Tib. byams-paḥi stob-kyis bśad-du-gsol. とあるを以て、その原本には恐らくは maitrī-balena deśehi の如き形を有したるものなるべきも、(正) は「現慈心力」と譯せるを以て、その原本には半ば今の版本の如くにして、半は O. K. と同じく darśehi とありしを知る。尚ほ第72頌を參勘せよ。今の文は (妙) (正) 兩本の混合なり。

ye mahā-brahmāṇas te 'pi sarve 'nyonya-bhavanāni gatv' ārocayā-māsuḥ ||

atha khalu bhikṣavo 'dhimātrakāruṇiko nāma mahā-brahmā taṃ mahāntaṃ brahma-gaṇaṃ gāthābhir abhāṣata ||

[1]kasya pūrva-nimittena māriṣā adya dṛśyate |
vimānāḥ sarvi bhrājanti adhimātraṃ yaśasvinaḥ ||26||
yadi vā deva-putro 'dya puṇyavanta ih' āgataḥ |
yasyême anubhāvena vimānāḥ sarvi śobhitāḥ ||27||
atha vā buddha loke 'sminn utpanno dvi-padôttamaḥ |
anubhāvena yasyâdya vimānā imi īdṛśāḥ ||28||
sahitāḥ sarvi mārgāmo nâitat kāraṇam alpakam |
na khalv etādṛśaṃ pūrvaṃ nimittaṃ jātu dṛśyate ||29||
catur-diśaṃ prapadyāmo añcāmaḥ kṣetra-koṭiyo |
vyaktaṃ loke 'dya buddhasya prādurbhāvo bhaviṣyati ||30||

atha khalu bhikṣavas tāny api pañcāśad-brahma-koṭī-nayuta-śata-sahasrāṇi tāni svāni-svāni divyāni brāhmāṇi vimānāny abhiruhya divyāṃś ca Sumeru-mātrān puṣpa-puṭān gṛhītvā catasṛṣu dikṣv anu-caṅkramanto 'nuvicaranta uttara-paścimaṃ dig-bhāgaṃ prakrāntāḥ | adrākṣuḥ khalu punar bhikṣavas te mahā-brahmāṇa uttara-paścime dig-bhāge taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bodhi-maṇḍa-varâgra-gataṃ bodhi-vṛkṣa-mūle siṃh'āsanôpaviṣṭaṃ parivṛtaṃ puras-kṛtaṃ deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyais taiś ca pu-traiḥ ṣoḍaśabhī rāja-kumārair adhyeṣyamāṇaṃ dharma-cakra-pravar-tanatāyai | dṛṣṭvā ca punar yena sa bhagavān Mahābhijñājñānā-bhibhūs tathāgato 'rhan samyak-saṃbuddhas tenôpasaṃkrāntā upasaṃ-kramya ca tasya bhagavataḥ pādau śirobhir vanditvā taṃ bhaga-vantam aneka-śata-sahasra-kṛtvaḥ pradakṣiṇī-kṛtya taiḥ Sumeru-mātraiḥ puṣpa-puṭais taṃ bhagavantam abhyavakiranti smâbhiprakiranti sma

[1] Śloka 𑀓𑀲 𑀬 ॰

taṃ ca bodhi-vṛkṣaṃ daśa-yojana-pramāṇam | abhyavakīrya tāni brāhmāṇi vimānāni tasya bhagavato niryātayāmāsuḥ | parigṛhṇātu bhagavān imāni brāhmāṇi vimānāny asmākam anukampām upādāya | paribhuñjatu sugata imāni brāhmāṇi vimānāny asmākam anukampām upādāya ‖

atha khalu bhikṣavas te mahā-brahmāṇas tāni svāni-svāni vimānāni tasya bhagavato niryātya tasyāṃ velāyāṃ taṃ bhagavantaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭuvanti sma ‖

[1]namo 'stu te apratimā maha-rṣe
devâtidevā kalaviṅka-susvarā |
vināyakā loki sadevakasmin
vandāma[2] te loka-hitânukampī ‖31‖

āścarya-bhūto 'si kathaṃ-ci[3] loke
utpannu adyo sucireṇa nātha |
kalpāna pūrṇā śata śūnya āsīd
aśīti buddhair ayu jīva-lokaḥ ‖32‖

śūnyaś ca āsīd dvi-padôttamehi
apāya-bhūmī tada utsad' āsi |
divyāś ca kāyāḥ parihāyiṣū tadā[4]
aśīti kalpāna śatā supūrṇā ‖33‖

so dāni cakṣuś ca gatiś ca lenaṃ
trāṇaṃ pitā co[5] tatha bandhu-bhūtaḥ |
utpannu lokasmi hitânukampī
asmāka puṇyair iha dharma-rājā ‖34‖

atha khalu bhikṣavas te mahā-brahmāṇas taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ

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[1] Triṣṭubh なり。 [2] 版本には °dāmi に作り 1. sg. となせども、K'. には °dāma として pl. となせり。此の方妥當なるを以て今の如く改む。 [3] 版本には °cil とあるも metre が短音なるを要し、ll を一の consonant と見るよりも他の例に鑑みて ci の方適當なるを以て今の如く改む。 [4] K'. に sadā とあり、Tib. rtag-tu にしてよく合するも、tadā にて意味通ずるを以て版本の儘にせり。 [5] M.C. 版本には ca とあり。

saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭutya taṃ bhagavantam etad ūcuḥ | pravartayatu bhagavān dharma-cakraṃ pravartayatu sugato dharma-cakraṃ loke deśayatu bhagavān nirvṛtiṃ tārayatu bhagavān sattvān anugṛhṇātu bhagavān imaṃ lokaṃ deśayatu bhagavān dharmam asya lokasya samārakasya sabrahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ | tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca ‖

atha khalu bhikṣavas tāni pañcāśad-brahma-koṭī-nayuta-śata-sahasrāṇy eka-svareṇa sama-saṃgītyā taṃ bhagavantam ābhyāṃ sārūpyābhyāṃ gāthābhyām adhyabhāṣanta ‖

[1]pravartayā[2] cakra-varaṃ mahā-mune
prakāśayā[3] dharmu daśā-diśāsu |
tārehi sattvān dukha-dharma-pīḍitān
prāmodya-harṣaṃ janayasva dehinām ‖35‖

yaṃ śrutva bodhīya bhaveyu lābhino
divyāni sthānāni vrajeyu câpi |
hāyeyu co[4] āsura-kāya sarve
śāntāś ca dāntāś ca sukhī bhaveyuḥ ‖36‖

atha khalu bhikṣavaḥ sa bhagavāṃs teṣām api mahā-brahmaṇāṃ tūṣṇī-bhāvenâdhivāsayati sma ‖

tena khalu punar bhikṣavaḥ samayena dakṣiṇasyāṃ diśi teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu yāni brāhmāṇi vimānāni tāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca | atha khalu bhikṣavas teṣāṃ mahā-brahmaṇām etad abhavat | imāni khalu punar brāhmāṇi vimānāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca | kasya khalv idam evaṃ-rūpaṃ pūrva-nimittaṃ bhaviṣyati | atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-

[1] Triṣṭubh なり。 [2] M.C. 版本には °taya とあるも、K'. に °tayā とあるを採る。
[3] M.C. 版本には °śaya とあり。 [4] M.C. 版本には ca とあり。

nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve 'nyonya-bhavanāni gatv' ārocayāmāsuḥ | atha khalu bhikṣavaḥ Sudharmo nāma mahā-brahmā taṃ mahāntaṃ brahma-gaṇaṃ gāthābhyām adhyabhāṣata ‖

[1]nâhetu nâkāraṇam adya mārṣāḥ
sarve vimānā iha jājvalanti |
nimitta[2] darśenti ha kiṃ pi loke
sādhū[3] gaveṣāma tam etam artham ‖37‖
anūna kalpāna śata hy atītā
nâītādṛśaṃ jātu nimittam āsīt |
yadi vôpapanno iha deva-putro
utpannu loke yadi vêha buddhaḥ ‖38‖

atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve sahitāḥ samagrās tāni divyāni svāni-svāni brāhmāṇi vimānāny abhiruhya divyāṃś ca Sumeru-mātrān puṣpa-puṭān gṛhītvā catasṛṣu dikṣv anucaṅkramanto 'nuvi-caranta uttaraṃ dig-bhāgaṃ prakrāntāḥ | adrākṣuḥ khalu punar bhi-kṣavas te mahā-brahmāṇa uttare dig-bhāge taṃ bhagavantaṃ Mahā-bhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bodhi-maṇḍa-varâgra-gataṃ bodhi-vṛkṣa-mūle siṃh'āsanôpaviṣṭaṃ parivṛtaṃ puras-kṛtaṃ deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyais taiś ca putraiḥ ṣoḍaśabhī rāja-kumārair adhyeṣya-māṇaṃ dharma-cakra-pravartanatāyai | dṛṣṭvā ca punar yena sa bhagavāṃs tenôpasaṃkrāntā upasaṃkramya tasya bhagavataḥ pādau śirobhir vanditvā taṃ bhagavantam aneka-śata-sahasra-kṛtvaḥ prada-kṣiṇī-kṛtya taiḥ Sumeru-mātraiḥ puṣpa-puṭais taṃ bhagavantam abh-yavakiranti smâbhiprakiranti sma taṃ ca bodhi-vṛkṣaṃ daśa-yojana-pramāṇam | abhyavakīrya tāni brāhmāṇi divyāni vimānāni tasya bhagavato niryātayāmāsuḥ | parigṛhṇātu bhagavān imāni brāhmāṇi

[1] Triṣṭubh なり。 [2] M.C. 版本には nimittaṃ とあるも、K'. に nimitta とあるを採る。
[3] M.C. 版本には sādhu とあるも、K'. に sādhū とあるを採る。

vimānāny asmākam anukampām upādāya| paribhuñjatu sugata imāni brāhmāṇi vimānāny asmākam anukampām upādāya‖

atha khalu bhikṣavas te 'pi mahā-brahmāṇas tāni svāni-svāni vimānāni tasya bhagavato niryātya tasyāṃ velāyāṃ taṃ bhagavantaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭuvanti sma‖

[1]sudurlabhaṃ darśana nāyakānāṃ
svabhyāgataṃ te bhava-rāga-mardana |
sucirasya te darśanam adya loke
paripūrṇa-kalpāna śatebhi dṛśyase ‖39‖
tṛṣitāṃ prajāṃ tarpaya loka-nātha
adṛṣṭa-pūrvo 'si kathaṃ-ci dṛśyase |
audumbaraṃ puṣpa yathâiva durlabhaṃ
tathâiva dṛṣṭo 'si kathaṃ-ci nāyaka ‖40‖
vimāna asmākam imā vināyaka
tavânubhāvena viśobhitâdya |
parigṛhya etāni samanta-cakṣuḥ
paribhuñja câsmākam anugrahârtham ‖41‖

atha khalu bhikṣavas te mahā-brahmāṇas taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭutya taṃ bhagavantam etad ūcuḥ| pravartayatu bhagavān dharma-cakraṃ loke deśayatu bhagavān nirvṛtiṃ tārayatu bhagavān sattvān anugṛhṇātu bhagavān imaṃ lokaṃ deśayatu bhagavān dharmam asya sadevakasya lokasya samārakasya sabrahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ| tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca‖

atha khalu bhikṣavas tāni pañcāśad-brahma-koṭī-nayuta-śata-sahasrāṇy eka-svareṇa sama-saṃgītyā taṃ bhagavantam ābhyāṃ sārūpyā-

[1] Triṣṭubh 七ヶ。

bhyāṃ gāthābhyām adhyabhāṣanta ‖

[1]deśehi dharmaṃ bhagavan vināyaka
pravartayā dharma-mayaṃ ca cakram |
nirnādayā dharma-mayaṃ ca dundubhiṃ
taṃ dharma-śaṅkhaṃ ca prapūrayasvā ‖42‖
saddharma-varṣaṃ varṣayasva loke
valgu-svaraṃ bhāṣa subhāṣitaṃ ca |
adhyeṣito dharmam udīrayasva
mocehi sattvān ayutāna koṭyaḥ ‖43‖

atha khalu bhikṣavaḥ sa bhagavāṃs teṣāṃ mahā-brahmaṇāṃ tūṣṇī-bhāvenâdhivāsayati sma ‖

peyālaṃ | evaṃ dakṣiṇa-paścimāyāṃ diśy evaṃ paścimôttarasyāṃ diśy evam uttarasyāṃ diśy evam uttara-pūrvasyāṃ diśy evam adho diśi ‖

atha khalu bhikṣava ūrdhvāyāṃ diśi teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu yāni brāhmāṇi vimānāni tāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca | atha khalu bhikṣavas teṣāṃ mahā-brahmaṇām etad abhavat | imāni khalu punar brāhmāṇi vimānāny atīva bhrājanti tapanti virājanti śrīmanty ojasvīni ca | kasya khalv idam evaṃ-rūpaṃ pūrva-nimittaṃ bhaviṣyatîti | atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve 'nyonya-bhavanāni gatv' ārocayāmāsuḥ ‖

atha khalu bhikṣavaḥ Śikhī nāma mahā-brahmā taṃ mahāntaṃ brahma-gaṇaṃ gāthābhir adhyabhāṣata ‖

[2]kiṃ kāraṇaṃ mārṣa idaṃ bhaviṣyati
yenā vimānāni parisphuṭāni |
ojena varṇena dyutīya câpi
adhimātra-vṛddhāni kim atra kāraṇam ‖44‖

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[1] Triṣṭubh ✕ 11. [2] Triṣṭubh ✕ 11.

na īdṛśaṃ no abhidṛṣṭa-pūrvaṃ
śrutaṃ ca keno tatha pūrva āsīt |
oja-sphuṭānī[1] yatha adya etā
adhimātra bhrājanti kim atra kāraṇam ‖45‖
yadi vā nu kaś-cid bhavi deva-putraḥ
śubhena karmeṇa samanvito[2] iha |
upapannu tasyo ayam ānubhāvo
yadi vā bhaved buddha kadā-ci loke ‖46‖

atha khalu bhikṣavas teṣu pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye mahā-brahmāṇas te sarve sahitāḥ samagrās tāni divyāni svāni-svāni brāhmāṇi vimānāny abhiruhya divyāṃś ca Sumeru-mātrān puṣpa-puṭān gṛhītvā catasṛṣu dikṣv anucaṅkramanto 'nuvicaranto yenâdho-dig-bhāgas tenôpasaṃkrāntāḥ | adrākṣuḥ khalu punar bhikṣavas te mahā-brahmāṇo 'dho-dig-bhāge taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bodhi-maṇḍa-varâgra-gataṃ bodhi-vṛkṣa-mūle siṃh'āsanôpaviṣṭaṃ parivṛtaṃ puras-kṛtaṃ deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyais taiś ca putraiḥ ṣoḍaśabhī rāja-kumārair adhyeṣyamāṇaṃ dharma-cakra-pravartanatāyai | dṛṣṭvā ca punar yena sa bhagavāṃs tenôpasaṃkrāntā upasaṃkramya bhagavataḥ pādau śirobhir vanditvā taṃ bhagavantam aneka-śata-sahasra-kṛtvaḥ pradakṣiṇī-kṛtya taiḥ Sumeru-mātraiḥ puṣpa-puṭais taṃ bhagavantam abhyavakiranti smâbhiprakiranti sma taṃ ca bodhi-vṛkṣaṃ daśa-yojana-pramāṇam | abhyavakīrya tāni divyāni svāni-svāni brāhmāṇi vimānāni tasya bhagavato niryātayāmāsuḥ | pratigṛhṇātu bhagavān imāni brāhmāṇi vimānāny asmākam anukampām upādāya |

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[1] 版本には sphuṭāni とあるも、ni は metre が長音を要す。O. には °ṭāhi とあるを脚註に示し、K'. 亦た然り。然れども °ṭāhi にては意味をなさず、依て metre を考へ今の如く改む。 [2] 版本には samarpito とあれども Tib. dge-baḥi-las ḥdaṅ ldan-pa なれば今の如く改む。

paribhuñjatu sugata imāni brāhmāṇi vimānāny asmākam anukampām upādāyêti ‖

atha khalu bhikṣavas te 'pi mahā-brahmāṇas tāni svāni-svāni vimānāni tasya bhagavato niryātya tasyāṃ velāyāṃ taṃ bhagavantaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭuvanti sma ‖

[1]sādhu darśana buddhānāṃ loka-nāthāna tāyinām |
traidhātukasmi buddhā vai sattvānāṃ ye pramocakāḥ ‖47‖
samanta-cakṣu lokêndrā vyavalokenti diśo daśa |
vivaritvā 'mṛta-dvāram otārenti bahūñ janān ‖48‖
śūnyā acintiyāḥ kalpā atītāḥ pūrvi ye abhūḥ |
adarśanā jinêndrāṇāṃ andhā āsīd diśo daśa ‖49‖
vardhanti narakās tīvrās tiryagyonis tathā 'surāḥ |
preteṣu côpapadyante prāṇi-koṭyaḥ sahasraśaḥ ‖50‖
divyāḥ kāyāś ca hīyante[2] cyutā gacchanti durgatim |
aśrutvā dharma buddhānāṃ gaty eṣāṃ bhoti pāpikā ‖51‖
caryā-śuddhi-gati-prajñā hīyante[3] sarva-prāṇinām |
sukhaṃ vinaśyatī teṣāṃ sukha-saṃjñā ca naśyati ‖52‖
anācārāś ca te bhonti asaddharme pratiṣṭhitāḥ |
adāntā loka-nāthena durgatiṃ prapatanti te ‖53‖
dṛṣṭo 'si loka-pradyota sucireṇâsi āgataḥ |
utpannu sarva-sattvānāṃ kṛtena anukampakaḥ ‖54‖
diṣṭyā kṣemeṇa prāpto 'si buddha-jñānam anuttaram |
vayaṃ te anumodāmo lokaś câiva sadevakaḥ ‖55‖
vimānāni sucitrāṇi anubhāvena te vibho |
dadāma te mahā-vīra pratigṛhṇa mahā-mune ‖56‖
asmākam anukampârthaṃ paribhuñja vināyaka |
vayaṃ ca sarva-sattvāś ca agrāṃ bodhiṃ spṛśemahi ‖57‖

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[1] Śloka なり。 [2] 版本には hāyante とあるも、Cb. O. に hīyante とあるが正しきにより之を採る。 [3] 版本には hāyante とあるも、Tib. ñams-par gyur により Cb. O. に hīyante とあるを採る。

atha khalu bhikṣavas te mahā-brahmāṇas taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ saṃmukham ābhiḥ sārūpyābhir gāthābhir abhiṣṭutya taṃ bhagavantam etad ūcuḥ | pravartayatu bhagavān dharma-cakraṃ pravartayatu sugato dharma-cakraṃ loke deśayatu bhagavān nirvṛtiṃ tārayatu bhagavān sarva-sattvān anugṛhṇātu bhagavān imaṃ lokaṃ deśayatu bhagavān dharmam asya sadevakasya samārakasya sabrahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ | tad bhaviṣyati bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya devānāṃ ca manuṣyāṇāṃ ca ‖

atha khalu bhikṣavas tāni pañcāśad-brahma-koṭī-nayuta-śata-sahasrāṇy eka-svareṇa sama-saṃgītyā taṃ bhagavantam ābhyāṃ sārūpyābhyāṃ gāthābhyām adhyabhāṣanta ‖

[1]pravartayā[2] cakra-[(3]varaṃ anuttaraṃ[3)]
parāhanasvā[4] amṛtasya dundubhim |
pramocayā[5] duḥkha-śataiś ca sattvān
nirvāṇa-mārgaṃ ca pradarśayasva ‖58‖
asmābhir adhyeṣitu bhāṣa dharmam
asmān anūgṛhṇa[6] imaṃ ca lokam |
valgu-svaraṃ co[7] madhuraṃ pramuñca
samudānitaṃ kalpa-sahasra-koṭibhiḥ ‖59‖

atha khalu bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddhas teṣāṃ brahma-koṭī-nayuta-śata-sahasrāṇām adhyeṣaṇāṃ viditvā teṣāṃ ca ṣoḍaśānāṃ putrāṇāṃ rāja-kumārāṇāṃ tasyāṃ velāyāṃ dharma-cakraṃ pravartayāmāsa tri-parivartaṃ dvādaś'ākāram apravartitaṃ śramaṇena vā brāhmaṇena vā devena

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[1] Triṣṭubh なり。 [2] M.C. 版本には pravartaya とあるも、Cb. K. に °tayā とあるを採る。 [(3....3)] 版本には varam anu° とあるも、K'. には varaṃ hy anu° とあり、metre は長を要するを以て今の如く改む。 [4] M.C. 版本には parāhanasva とあり。 [5] M.C. 版本には °caya とあり。 [6] M.C. 版本には anug° とあり。 [7] M.C. 版本には ca とあるも、Cb. 及び K'. に co とあるを採る。

vā māreṇa vā brahmaṇā vā 'nyena vā kena-cit punar loke saha-dharmeṇa| yad idaṃ duḥkham ayaṃ duḥkha-samudayo 'yaṃ duḥkha-nirodha iyaṃ duḥkha-nirodha-gāminī pratipad āryasatyam iti| pratītyasamutpāda-pravṛttiṃ ca vistareṇa saṃprakāśayāmāsa| iti hi bhikṣavo 'vidyā-pratyayāḥ saṃskārāḥ saṃskāra-pratyayaṃ vijñānaṃ vijñāna-pratyayaṃ nāma-rūpaṃ nāma-rūpa-pratyayaṃ ṣaḍ-āyatanaṃ ṣaḍ-āyatana-pratyayaḥ sparśaḥ sparśa-pratyayā vedanā vedanā-pratyayā tṛṣṇā tṛṣṇā-pratyayam upādānam upādāna-pratyayo bhavo bhava-pratyayā jātir jāti-pratyayā jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsāḥ saṃbhavanti| evam asya kevalasya mahato duḥkha-skandhasya samudayo bhavati| avidyā-nirodhāt saṃskāra-nirodhaḥ saṃskāra-nirodhād vijñāna-nirodho vijñāna-nirodhān nāma-rūpa-nirodho nāma-rūpa-nirodhāt ṣaḍ-āyatana-nirodhaḥ ṣaḍ-āyatana-nirodhāt sparśa-nirodhaḥ sparśa-nirodhād vedanā-nirodho vedanā-nirodhāt tṛṣṇā-nirodhas tṛṣṇā-nirodhād upādāna-nirodha upādāna-nirodhād bhava-nirodho bhava-nirodhāj jāti-nirodho jāti-nirodhāj jarā-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsā nirudhyante| evam asya kevalasya mahato duḥkha-skandhasya nirodho bhavati‖

saha-pravartitaṃ cêdaṃ bhikṣavas tena bhagavatā Mahābhijñājñānābhibhuvā tathāgatena arhatā samyak-saṃbuddhena dharma-cakraṃ sadevakasya lokasya samārakasya sabrahmakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ sa-deva-mānuṣâsurāyāḥ parṣadaḥ purastād atha tasminn eva kṣaṇa-lava-muhūrte ṣaṣṭeḥ prāṇi-koṭī-nayuta-śata-sahasrāṇām anupādāy' āsravebhyaś cittāni vimuktāni sarve ca te traividyāḥ ṣaḍ-abhijñā aṣṭa-vimokṣa-dhyāyinaḥ saṃvṛttāḥ| punar anupūrveṇa bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddho dvitīyāṃ dharma-deśanām akārṣīt tṛtīyām api dharma-deśanām akārṣīc caturthīm api dharma-deśanām akārṣīt| atha khalu bhikṣavas tasya bhagavato Mahābhijñājñānābhibhuvas tathāgatasyârhataḥ samyak-saṃbuddhasyâik-

âîkasyāṃ dharma-deśanāyāṃ Gaṅgā-nadī-vālukā-samānāṃ prāṇi-koṭī-nayuta-śata-sahasrāṇām anupādāy' āsravebhyaś cittāni vimuktāni| tataḥ paścād bhikṣavas tasya bhagavato gaṇanā-samatikrāntaḥ śrāvaka-saṃgho 'bhūt‖

tena khalu punar bhikṣavaḥ samayena te ṣoḍaśa rāja-kumārāḥ kumārabhūtā eva samānāḥ śraddhayā 'gārād anāgārikāṃ pravrajitāḥ sarve ca te śrāmaṇerā abhūvan paṇḍitā vyaktā medhāvinaḥ kuśalā bahu-buddha-śata-sahasra-caritāvino 'rthinaś cânuttarāyāḥ samyak-saṃbodheḥ| atha khalu bhikṣavas te ṣoḍaśa śrāmaṇerās taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad ūcuḥ| imāni khalu punar bhagavaṃs tathāgatasya bahūni śrāvaka-koṭī-nayuta-śata-sahasrāṇi maha-rddhikāni mahā'nubhāvāni mahêś'ākhyāni bhagavato dharma-deśanayā pariniṣpannāni| tat sādhu bhagavāṃs tathāgato 'rhan samyak-saṃbuddho 'smākam anukampām upādāyânuttarāṃ samyak-saṃbodhim ārabhya dharmaṃ deśayatu yad vayam api tathāgatasyânuśikṣemahi| arthino vayaṃ bhagavaṃs tathāgata-jñāna-darśanena| bhagavān evâsmākam asminn evârthe sākṣī tvaṃ ca bhagavan sarva-sattv'āśaya-jño jānīṣe 'smākam adhyāśayam iti‖

tena khalu punar bhikṣavaḥ samayena tān bālān dārakān rāja-kumārān pravrajitāñ śrāmaṇerān dṛṣṭvā yāvāṃs tasya rājñaś cakravartinaḥ parivāras tato 'rdhaḥ pravrajito 'bhūd aśīti-prāṇi-koṭī-nayuta-śata-sahasrāṇi‖

atha khalu bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddhas teṣāṃ śrāmaṇerāṇām adhyāśayaṃ viditvā viṃśateḥ kalpa-sahasrāṇām atyayena Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ sūtrântaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ vistareṇa saṃprakāśayāmāsa tāsāṃ sarvāsāṃ catasṛṇāṃ parṣadām‖

tena khalu punar bhikṣavaḥ samayena tasya bhagavato bhāṣitaṃ

te ṣoḍaśa rāja-kumārāḥ śrāmaṇerā [1]udgṛhītavanto dhāritavanta ārādhitavantaḥ paryāptavantaḥ[1]‖

atha khalu bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddhas tān ṣoḍaśa śrāmaṇerān vyākārṣīd anuttarāyāṃ samyak-saṃbodhau| tasya khalu punar bhikṣavo Mahābhijñājñānābhibhuvas tathāgatasyârhataḥ samyak-saṃbuddhasyêmaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ bhāṣamāṇasya śrāvakāś câdhimuktavantas te ca ṣoḍaśa śrāmaṇerāḥ| bahūni ca prāṇi-koṭī-nayuta-śata-sahasrāṇi [2]vicikitsā-prāptāny[2] abhūvan‖

atha khalu bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddha imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyam aṣṭau kalpa-sahasrāṇy aviśrānto bhāṣitvā vihāraṃ praviṣṭaḥ pratisaṃlayanāya tathā pratisaṃlīnaś ca bhikṣavaḥ sa tathāgataś caturaśīti-kalpa-sahasrāṇi vihāra-sthita ev' āsīt‖

atha khalu bhikṣavas te ṣoḍaśa śrāmaṇerās taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgataṃ pratisaṃlīnaṃ viditvā pṛthak-pṛthag dharm'āsanāni siṃh'āsanāni prajñāpya teṣu niṣaṇṇās taṃ bhagavantaṃ Mahābhijñājñānābhibhuvaṃ tathāgataṃ namas-kṛtya taṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ vistareṇa catasṛṇāṃ parṣadāṃ caturaśīti-kalpa-sahasrāṇi saṃprakāśitavantaḥ| tatra bhikṣava ekâikaḥ śrāmaṇero bodhisattvaḥ ṣaṣṭi-ṣaṣṭi-Gaṅgā-nadī-vālukā-samāni prāṇi-koṭī-nayuta-śata-sahasrāṇy anuttarāyāṃ samyak-saṃbodhau

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[1...1] (妙) はこゝを「受持諷誦通利」と翻じ、udgṛhītavanto＝受持、dhāritavanta＝諷誦、paryāptavantaḥ＝通利と配當すべし。Tib. は blaṅs-so bzuṅ-ṅo. kun-chub-par byas-so. とありて、ārādhitavantaḥ を譯せず。然るに K'. 並びに Cb. には dhāritavantaḥ を缺き、O. には ārādhitavantaḥ を缺き B. は之を ādharita に作れり。畢竟ずるに dhāritavanta ārādhitavantaḥ は一の dhāritavanta を誤つて二語として寫せしものならん。されば ārādhitavantaḥ は省き去るを可とす。

[2...2] (妙) はこゝを「皆生疑惑」と翻じ、Tib. 亦た the-tshom za-bar gyur-to. とあり。然るに Kern 氏は之を「確信を得たり」の義に譯し、尙一の MS. に nirvicikitsā-prāptāny とあるを示す、(正) は「(諸菩薩衆)皆得本志」と翻じ稍や Kern 氏の推測に近きも、今は暫く (妙) 及ぶ Tib. の意に從ひて版本の儘とす。

(1paripācitavān samādāpitavān saṃharṣitavān samuttejitavān saṃpra-harṣitavān avatāritavān1)‖

atha khalu bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgato 'rhan samyak-saṃbuddhas teṣāṃ caturaśīteḥ kalpa-sahasrā-ṇām atyayena smṛtimān saṃprajānaṃs tasmāt samādher vyuttiṣṭhan2 vyutthāya ca sa bhagavān Mahābhijñājñānābhibhūs tathāgato yena tad dharm'āsanaṃ tenôpasaṃkrāmad upasaṃkramya prajñapta ev' āsane nyaṣīdat‖

samanantara-niṣaṇṇaś ca khalu punar bhikṣavaḥ sa bhagavān Mahābhijñājñānābhibhūs tathāgatas tasmin dharm'āsane 'tha tāvad eva sarvāvantaṃ parṣan-maṇḍalam avalokya bhikṣu-saṃgham āmantra-yāmāsa| āścarya-prāptā bhikṣavo 'dbhuta-prāptā ime ṣoḍaśa śrāma-ṇerāḥ prajñāvanto bahu-buddha-koṭī-nayuta-śata-sahasra-paryupāsitāś cīr-ṇa-caritā buddha-jñāna-paryupāsikā buddha-jñāna-pratigrāhakā buddha-jñānâvatārakā buddha-jñāna-saṃdarśakāḥ| paryupāsadhvaṃ bhikṣava etān ṣoḍaśa srāmaṇerān punaḥ-punar ye ke-cid bhikṣavaḥ śrāvaka-yānikā vā pratyekabuddha-yānikā vā bodhisattva-yānikā vâiṣāṃ kula-putrāṇāṃ dharma-deśanāṃ na pratikṣepsyanti na pratibādhiṣyante sarve te kṣipram anuttarāyāḥ samyak-saṃbodher lābhino bhaviṣyanti sarve ca te tathāgata-jñānam anuprāpsyanti‖

taiḥ khalu punar bhikṣavaḥ ṣoḍaśabhiḥ kula-putrais tasya bha-gavataḥ śāsane 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ punaḥ-punaḥ saṃprakāśito 'bhūt| taiḥ khalu punar bhikṣavaḥ ṣoḍaśabhiḥ śrāmaṇerair bodhisattvair mahāsattvair yāni tāny ekâikena bodhisa-

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(1....1) Tib. は yaṅ-dag-par bstan-te (=saṃdarśitavān) yaṅ-dag-par gzeṅs-stod. (=samu-ttejitavān) yaṅ-dag-par rab-tu dgaḥ-bar byas. (=saṃpraharṣitavān) yaṅ-dag-par ḥdsin-du bcug. (=samādāpitavān) shugs-par byas (=avatāritavān) とあり、paripācitavān を缺く。是に據て saṃharṣitavān は saṃdarśitavān の寫誤と推定せらる。K'. は Tib. の原文より更に saṃdarśitavān を減じたり。(妙) に「示教利喜」と翻じたるは意譯なりとするも尙 Tib. に近しと云ふべし。

2 版本には °ṣṭhet に作る。optative に作る所以を審にせず、今は K'. の字形に隨ふ。

ttvena mahāsattvena ṣaṣṭi-ṣaṣṭi-Gaṅgā-nadī-vālukā-samāni sattva-koṭī-nayuta-śata-sahasrāṇi bodhāya samādāpitāny abhūvan sarvāṇi ca tāni tair eva sārdhaṃ tāsu-tāsu jātiṣv anupravrajitāni tāny eva samanupaśyantas teṣām evântikād dharmam aśrauṣuḥ| taiś catvāriṃśadbuddha-koṭī-sahasrāṇy ārāgitāni ke-cid adyâpy ārāgayanti‖

ārocayāmi vo bhikṣavaḥ prativedayāmi vo ye te ṣoḍaśa rāja-kumārāḥ kumārabhūtā ye tasya bhagavataḥ śāsane śrāmaṇerā dharma-bhāṇakā abhūvan sarve te 'nuttarāṃ samyak-saṃbodhim abhisaṃbuddhāḥ sarve ca ta etarhi tiṣṭhanti dhriyante yāpayanti daśasu dikṣu nānābuddha-kṣetreṣu bahūnāṃ śrāvaka-bodhisattva-koṭī-nayuta-śata-sahasrāṇāṃ dharmaṃ deśayanti| yad uta pūrvasyāṃ diśi bhikṣavo 'bhiratyāṃ loka-dhātāv Akṣobhyo nāma tathāgato 'rhan samyak-saṃbuddho Merukūṭaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| pūrva-dakṣiṇasyāṃ diśi bhikṣavaḥ Siṃhaghoṣaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ Siṃhadhvajaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| dakṣiṇasyāṃ diśi bhikṣava Ākāśapratiṣṭhitaś ca nāma tathāgato 'rhan samyak-saṃbuddho Nityaparinirvṛtaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| dakṣiṇa-paścimāyāṃ diśi bhikṣava Indradhvajaś ca nāma tathāgato 'rhan samyak-saṃbuddho Brahmadhvajaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| paścimāyāṃ diśi bhikṣavo 'mitāyuś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ Sarvalokadhātūpadravodvegapratyuttīrṇaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| paścimôttarasyāṃ diśi bhikṣavas Tamālapatracandanagandhābhijñaś ca nāma tathāgato 'rhan samyak-saṃbuddho Merukalpaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| uttarasyāṃ diśi bhikṣavo Meghasvaradīpaś ca nāma tathāgato 'rhan samyak-saṃbuddho Meghasvararājaś ca nāma tathāgato 'rhan samyak-saṃbuddhaḥ| uttara-pūrvasyāṃ diśi bhikṣavaḥ Sarvalokabhayacchambhitatvadhvaṃsanakaraś ca nāma tathāgato 'rhan samyak-saṃbuddho 'haṃ ca bhikṣavaḥ Śākyamunir nāma tathāgato 'rhan samyak-saṃbuddhaḥ ṣoḍaśamo ma-

dhye khalv asyāṃ Sahāyāṃ loka-dhātāv anuttarāṃ samyak-saṃbodhim abhisaṃbuddhaḥ ‖

ye punas te bhikṣavas tadā 'smākaṃ śrāmaṇera-bhūtānāṃ sattvā dharmaṃ śrutavantas tasya bhagavataḥ śāsana ekâikasya bodhisattvasya mahāsattvasya bahūni Gaṅgā-nadī-vālukā-samāni sattva-koṭī-nayuta-śata-sahasrāṇi yāny asmābhiḥ samādāpitāny anuttarāyāṃ samyak-saṃbodhau tāny etāni bhikṣavo 'dyâpi śrāvaka-bhūmāv evâvasthitāni paripācyanta evânuttarāyāṃ samyak-saṃbodhau | eṣâivâiṣām ānupūrvy anuttarāyāḥ samyak-saṃbodher abhisaṃbodhanāya | tat kasya hetoḥ | evaṃ duradhimoccyaṃ hi bhikṣavas tathāgata-jñānam | katame ca te bhikṣavaḥ sattvā ye mayā bodhisattvena tasya bhagavataḥ śāsane aprameyāṇy asaṃkhyeyāni Gaṅgā-nadī-vālukā-samāni sattva-koṭī-nayuta-śata-sahasrāṇi sarva-jñatā-dharmam anuśrāvitāni | yūyaṃ te bhikṣavas tena kālena tena samayena sattvā abhūvan ‖

ye ca mama parinirvṛtasyânāgate 'dhvani śrāvakā bhaviṣyanti bodhisattva-caryāṃ ca śroṣyanti na câvabhotsyante bodhisattvā vayam iti | kiṃ câpi te bhikṣavaḥ sarve parinirvāṇa-saṃjñinaḥ parinirvāsyanti | api tu khalu punar bhikṣavo yad aham anyāsu loka-dhātuṣv anyonyair nāmadheyair viharāmi tatra te punar utpatsyante tathāgata-jñānaṃ paryeṣamāṇās tatra ca te punar evâitāṃ kriyāṃ śroṣyanti | ekam eva tathāgatānāṃ parinirvāṇaṃ nâsty anyad dvitīyam ito bahir nirvāṇaṃ | tathāgatānām etad bhikṣava upāya-kauśalyaṃ veditavyaṃ dharma-deśanā'bhinirhāraś ca | yasmin bhikṣavaḥ samaye tathāgataḥ parinirvāṇa-kāla-samayam ātmanaḥ samanupaśyati pariśuddhāṃ ca parṣadaṃ paśyaty adhimukti-sārāṃ śūnya-dharma-gatiṃ-gatāṃ dhyānavatīṃ mahā-dhyānavatīm | atha khalu bhikṣavas tathāgato 'yaṃ kāla iti viditvā sarvān bodhisattvān sarva-śrāvakāṃś ca saṃnipātya paścād etam arthaṃ saṃśrāvayati | na bhikṣavaḥ kiṃ-cid asti loke dvitīyaṃ nāma yānaṃ parinirvāṇaṃ vā kaḥ punar-vādas tṛtīyasya | upāya-kauśalyaṃ khalv idaṃ bhikṣavas tathāgatānām arhatāṃ dūra-praṇa-

ṣṭaṃ sattva-dhātuṃ viditvā hīnâbhiratān kāma-paṅka-magnāṃs tata eṣāṃ bhikṣavas tathāgatas tan nirvāṇaṃ bhāṣate yad adhimucyante ||

tad-yathā 'pi nāma bhikṣava iha syāt pañca-yojana-śatikam aṭavī-kāntāraṃ mahāṃś câtra jana-kāyaḥ pratipanno bhavet ratna-dvīpaṃ gamanāya | deśikaś câîṣām eko bhaved vyaktaḥ paṇḍito nipuṇo medhāvī kuśalaḥ khalv aṭavī-durgāṇāṃ sa ca taṃ sārtham aṭavīm avakrāmayet | atha khalu sa mahā-jana-kāyaḥ śrāntaḥ klānto bhītas trasta evaṃ vadet | yat khalv ārya deśika pariṇāyaka jānīyā vayaṃ hi śrāntāḥ klāntā bhītās trastā anirvṛtāḥ | punar eva pratinivartayiṣyāmo 'tidūram ito 'ṭavī-kāntāram iti | atha khalu bhikṣavaḥ sa deśika upāya-kuśalas tān puruṣān pratinivartitu-kāmān viditvā evaṃ cintayet | mā khalv ime tapasvinas tādṛśaṃ mahā-ratna-dvīpaṃ na gaccheyur iti | sa teṣām anukampā'rtham upāya-kauśalyaṃ prayojayet | tasyā aṭavyā madhye yojana-śataṃ vā dvi-yojana-śataṃ vā tri-yojana-śataṃ vā 'tikramya rddhi-mayaṃ nagaram abhinirmimīyāt | tatas tān puruṣān evaṃ vadet | mā bhavanto bhaiṣṭa mā nivartadhvam ayam asau mahā-janapado 'tra viśrāmyata | atra vo yāni kāni-cit karaṇīyāni tāni sarvāṇi kurudhvam atra nirvāṇa-prāptā viharadhvam atra viśrāntāḥ | yasya punaḥ kāryaṃ bhaviṣyati sa taṃ mahā-ratna-dvīpaṃ gamiṣyati ||

atha khalu bhikṣavas te kāntāra-prāptāḥ sattvā āścarya-prāptā adbhuta-prāptā bhaveyur muktā vayam aṭavī-kāntārād iha nirvāṇa-prāptā viharişyāma iti | atha khalu bhikṣavas te puruṣās tad ṛddhi-mayam nagaraṃ praviśeyur āgata-saṃjñinaś ca bhaveyur nistīrṇa-saṃjñinaś ca bhaveyuḥ | nirvṛtāḥ śītī-bhūtāḥ sma iti manyeran | tatas tān sa deśiko viśrāntān viditvā tad ṛddhi-mayaṃ nagaram antardhāpayed antardhāpayitvā ca tān puruṣān evaṃ vadet | āgacchantu bhavantaḥ sattvā abhyāsanna eṣa mahā-ratna-dvīpaḥ | idaṃ tu mayā nagaraṃ yuṣmākaṃ viśrāmaṇârtham abhinirmitam iti ||

evâm eva bhikṣavas tathāgato 'rhan samyak-saṃbuddho yuṣmā-

kaṃ sarva-sattvānāṃ ca deśikaḥ| atha khalu bhikṣavas tathāgato 'rhan samyak-saṃbuddha evaṃ paśyati| mahad idaṃ kleśa-kāntāraṃ nirgantavyaṃ niṣkrāntavyaṃ prahātavyam| mā khalv ima ekam eva buddha-jñānaṃ śrutvā draveṇâiva pratinivartayeyur nâivôpasaṃkrameyuḥ| bahu-parikleśam idaṃ buddha-jñānaṃ samudānayitavyam iti| tatra tathāgataḥ sattvān durbal'āśayān viditvā yathā sa deśikas tad ṛddhi-mayaṃ nagaram abhinirmimīte teṣāṃ sattvānāṃ viśrāmaṇârthaṃ viśrāntānāṃ câiṣām evaṃ kathayatîdaṃ khalv ṛddhi-mayaṃ nagaram iti| evam eva bhikṣavas tathāgato 'py arhan samyak-saṃbuddho mahôpāya-kauśalyenântarā dve nirvāṇa-bhūmī sattvānāṃ viśrāmaṇârthaṃ deśayati saṃprakāśayati| yad idaṃ śrāvaka-bhūmiṃ pratyekabuddha-bhūmiṃ ca| yasmiṃś ca bhikṣavaḥ samaye te sattvās tatra sthitā bhavanti| atha khalu bhikṣavas tathāgato 'py evaṃ saṃśrāvayati| na khalu punar bhikṣavo yūyaṃ kṛta-kṛtyāḥ kṛta-karaṇīyāḥ| api tu khalu punar bhikṣavo yuṣmākam abhyāśa itas tathāgata-jñānaṃ vyavalokayadhvaṃ bhikṣavo vyavacārayadhvaṃ yad yuṣmākaṃ nirvāṇaṃ nâiva nirvāṇam| api tu khalu punar upāya-kauśalyam etad bhikṣavas tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ yat trīṇi yānāni saṃprakāśayantîti‖

atha khalu bhagavān imam evârthaṃ bhūyasyā mātrayôpadarśayamānas tasyāṃ velāyām imā gāthā abhāṣata‖

[1]Abhijñajñānābhibhu loka-nāyako
yad bodhi-maṇḍasmi niṣaṇṇa āsīt|
daśêha so antara-kalpa pūrṇān
na lapsi bodhiṃ paramârtha-darśī ‖60‖
devā 'tha nāgā asurā 'tha guhyakā
udyukta pūjā'rtha jinasya tasya|
puṣpāṇa varṣaṃ pramumoca[2] tatra

[1] Triṣṭubh なり。 [2] 版本には pramumocu とあるも、こゝは perfect. 3. sg. にして varṣaṃ に係る動詞なるにより、K'. に °mumoca とあるを採る。

buddhe ca bodhiṃ nara-nāyake 'smin ‖61‖
uparim ca khe dundubhayo vineduḥ
satkāra-pūjā'rtha jinasya tasya |
suduḥkhitā câpi jinena tatra
cira-budhyamānena anuttaraṃ padam ‖62‖
daśāna co antara-kalpa atyayāt
spṛśe sa bodhiṃ bhagavān anābhibhūḥ |
hṛṣṭā udagrās tada āsu sarve
devā manuṣyā bhujagâsurāś ca ‖63‖
vīrāḥ kumārā atha tasya ṣoḍaśa
putrā guṇ'āḍhyā[1] nara-nāyakasya |
upasaṃkramī prāṇi-sahasra-koṭibhiḥ
puras-kṛtās taṃ dvi-padêndram agryam ‖64‖
vanditva pādau ca vināyakasya
adhyeṣiṣū dharma prakāśayasva |
asmāṃś ca tarpehi imaṃ ca lokaṃ
subhāṣitenêha narêndra-siṃha ‖65‖
cirasya lokasya daśa-ddiśe 'smin
vidito 'si utpannu mahā-vināyaka |
nimitta-saṃcodana-hetu prāṇināṃ
brāhmā vimānāni prakampayantaḥ ‖66‖
diśāya pūrvāya sahasra-koṭyaḥ
kṣetrāṇa pañcāśad abhūṣi kampitāḥ |
tatrâpi ye brāhma-vimāna agrās
te tejavanto adhimātram āsi ‖67‖
viditva te pūrva-nimittam īdṛśam
upasaṃkramī loka-vināyakêndram |
puṣpair ihâbhyokiriyāṇa nāyakam

[1] 版本には guṇâdyā とあるも意味明らかならず。Tib. yon-tan phyug-pa とあり、依て adyā を āḍhyā に改む。兩者の字形甚だ相似たり。

arpenti te sarva vimāna tasya ‖68‖
adhyeṣiṣū cakra-pravartanāya
gāthā'bhigītena abhiṣṭaviṃsu[1] |
tūṣṇīṃ ca so āsi narêndra-rājā
na tāva kālo mama dharma bhāṣitum ‖69‖
evaṃ [2]diśī dakṣiṇiyāṃ pi[2] tatra
atha paścimā-heṣṭima-uttarasyām |
upariṣṭimāyāṃ vidiśāsu câiva
āgatya brahmāṇa sahasra-koṭyaḥ ‖70‖
puṣpebhi abhyokiriyāṇa nāyakaṃ
pādau ca vanditva vināyakasya |
niryātayitvā ca vimāna sarvān
abhiṣṭavitvā punar abhyayāci ‖71‖
pravartayā cakram ananta-cakṣuḥ
sudurlabhas tvaṃ bahu-kalpa-koṭibhiḥ |
darśehi maitrī-bala pūrva-sevitam
apāvṛṇohī amṛtasya dvāram ‖72‖
adhyeṣaṇāṃ jñātva ananta-cakṣuḥ
prakāśate dharma bahu-prakāram |
catvāri satyāni ca vistareṇa
pratītya sarve imi bhāva utthitāḥ ‖73‖
avidya ādī-kariyāṇa cakṣumān
prabhāṣate so[3] maraṇânta-duḥkham |
jāti-prasūtā imi sarva-doṣā
mṛtyuṃ ca mānuṣyam im' eva jānatha ‖74‖

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[1] 版本には abhistaviṃsu とあるも今は普通多く用ゐらるゝ形に改む。 [2]....[2] 版本には diśā dakṣiṇayā 'pi とあるも、こゝは凡て loc. なるべきにより、diśā は、diś (f.) の loc. sg. として diśi が可にして、metre の爲に diśī に作るを正當とす。又「南」の義なる dakṣiṇī (f.) の loc. sg. は dakṣiṇyām にして、之を Pkt. にては dakṣiṇiyām に作るを得べし。版本の如くにては Pkt. とするも、解し難きにより、今の如く改めたり。 [3] M.C. 版本には sa とあり。

samanantaraṃ bhāṣitu dharma tena
bahu-prakārā vividhā anantāḥ |
śrutvān' aśītī-nayutāna koṭyaḥ
sattvāḥ sthitāḥ śrāvaka-bhū-tale laghum ‖75‖
kṣaṇaṃ dvitīyaṃ aparaṃ abhūṣi
jinasya tasyo bahu-dharma bhāṣataḥ |
viśuddha-sattvā yatha Gaṅga-vālukāḥ
kṣaṇena te śrāvaka-bhūta āsīt ‖76‖
tatôttarī agaṇiyu tasya āsīt
saṃghas tadā loka-vināyakasya |
kalpāna koṭī-(1nayutāṅ gaṇento1)
ekâika no cântu labheya teṣām ‖77‖
ye câpi te ṣoḍaśa rāja-putrā
ye orasā cailaka-bhūta sarve |
te śrāmaṇerā avaciṃsu taṃ jinaṃ
prakāśayā nāyaka agra-dharmaṁ ‖78‖
tathā[2] vayaṃ loka-vidū bhavema
yathâiva tvaṃ sarva-jinānam uttama |
ime ca sattvā bhavi sarvi evaṃ[3]
yathâiva tvaṃ vīra viśuddha-cakṣuḥ ‖79‖
so cā jino āśayu jñātva teṣāṃ
kumāra-bhūtāna tath' ātmajānām |
prakāśayī uttamam agra-bodhiṃ
dṛṣṭānta-koṭī-nayutair anekaiḥ ‖80‖
hetū-sahasrair upadarśayanto
abhijña-jñānaṃ ca pravartayantaḥ |

(1....1) 版本には nayutā gaṇenta とあるも、K. には gaṇento とあり、K'. は nayutāṅ gaṇento に作る。nayutān は acc. pl. にして、gaṇento は nom. pl. にて此の形正しきにより今の如く改む。 [2] 版本には yathā とあるも、K. に tathā とあり、Tib. bshin-du なり。此の方意味通ずるを以て今の如く改む。 [3] 版本には eva とあるも、A. W. に evaṃ とあり、Tib. bshin-du なれば A. W. の讀み方に隨ふ。

bhūtāṃ cariṃ darśayi loka-nātho
yathā caranto vidu-bodhisattvāḥ ‖81‖
idam eva Saddharmasupuṇḍarīkaṃ
vaipulya-sūtraṃ bhagavān uvāca |
gāthā-sahasrehi analpakehi
yeṣāṃ pramāṇaṃ yatha Gaṅga-vālikāḥ ‖82‖
so cā jino bhāṣiya sūtram etad
vihāru praviśitva vilakṣayīta |
pūrṇān aśītiñcaturaś ca kalpān
samāhitâik'āsani loka-nāthaḥ ‖83‖
te śrāmaṇerāś ca viditva nāyakaṃ
vihāri āsannam aniṣkramantam |
saṃśrāvayiṃsū[1] bahu-prāṇi-koṭināṃ
bauddhaṃ imaṃ jñānam anāsravaṃ śivam ‖84‖
pṛthak-(2pṛthag āsana2) prajñapitvā
abhāṣi teṣām idam eva sūtram |
sugatasya tasyo[3] tada śāsanasmin
adhikāra kurvant' imam eva-rūpam ‖85‖
Gaṅgā yathā vāluka aprameyā
sahasra-ṣaṣṭiṃ tada śrāvayiṃsu |
ekâiku tasyo[4] sugatasya putro
vineti sattvāni analpakāni ‖86‖
tasyo jinasyo[5] parinirvṛtasya
caritva te paśyisu buddha-koṭyaḥ |
tehī tadā śrāvitakehi sārdhaṃ
kurvanti pūjāṃ dvi-padôttamānām ‖87‖

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[1] M. C. 版本には °yiṃsu とあるも、K. Cb. 及び K'. に °yiṃsū とあるを採る。
(2....2) °thag は短音なり、metre は長音を要す。恐くは pṛthac c' āsana と讀むべきか。
[3] M. C. 版本には tasya とあるも、O. を除ける他の凡ての MSS. は tasyo に作れるを以て之を採る。 [4] M. C. 版本には tasya とあり。 [5] M. C. 版本には jinasya とあるも、B. K. に °syo とあるを採る。

caritva caryāṃ vipulāṃ viśiṣṭāṃ
buddhvā ca te bodhi daśa-ddiśāsu |
te ṣoḍaśā tasya jinasya putrā
diśāsu sarvāsu dvayo dvayo jināḥ ‖88‖
ye câpi saṃśrāvitakā tad' āsī
te śrāvakā teṣa jināna sarve |
imam eva bodhiṃ upanāmayanti
krama-krameṇā[1] vividhair upāyaiḥ ‖89‖
ahaṃ pi abhyantari teṣa āsīn
mayā 'pi saṃśrāvita sarvi yūyam |
teno mama śrāvaka yūyam adya
bodhāv [2]upāyen' iha[2] sarvi nemi ‖90‖
ayaṃ khu hetus tada pūrva āsīd
ayaṃ pratyayo yena hu dharma bhāṣe |
nayāmy ahaṃ yena mamâgra-bodhiṃ
mā bhikṣavo uttrasathêha sthāne ‖91‖
yathā 'ṭavī ugra bhaveya dāruṇā
śūnyā nirālamba nirāśrayā ca |
bahu-śvāpadā câiva apāniyā ca
bālāna sā bhīṣaṇikā bhaveta ‖92‖
puruṣāṇa co[3] tatra sahasr' anekā
ye prasthitās tām aṭavīṃ bhaveyuḥ |
aṭavī ca sā śūnya bhaveta dīrghā
pūrṇāni pañcāśata-yojanāni ‖93‖
puruṣaś ca [4]ādhya-smṛtimantu[4] vyakto

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[1] M.C. 版本には krameṇa とあるも、Cb. に °ṇā とあるを採る。 [2....2] 版本には upāyena ha とあるも Tib. は byaṅ-chub ḥdi-la なれば B. Ca. K. の語形に隨ひ今の如く訂正す。 [3] M.C. 版本には ca とあるも、K'. に co とあるを採る。 [4....4] 版本には ādhyaḥ smṛtimantu に作り、「富者」と「正念者」とを並べ、Tib. 亦た phyug-ciṅ dran-ldan と譯したり。然れども (妙) には「強識」と翻じ、富者の義を留めず、且つ、經意によるに富者なるを要せず、卽ち K'. に ādhya-smṛti° となして compound に作れるを採る。

dhīro vinītaś ca viśāradaś ca |
yo deśikas teṣa bhaveta tatra
aṭavīya durgāya subhairavāya ‖94‖
te câpi khinnā bahu-prāṇi-koṭya
uvāca taṃ deśika tasmi kāle |
khinnā vayaṃ ārya na śaknuyāma
nivartanaṃ ady' iha rocate naḥ ‖95‖
kuśalaś ca so pī[1] tada paṇḍitaś ca
praṇāyakôpāya tadā vicintayet |
dhik kaṣṭa ratnair imi sarvi bālā
bhraśyanti ātmāna nivartayantaḥ ‖96‖
yan nūna haṃ ṛddhi-balena vā 'dya
nagaraṃ mahantaṃ abhinirmiṇeyam |
pratimaṇḍitaṃ veśma-sahasra-koṭibhir
vihāra-udyān' upaśobhitaṃ ca ‖97‖
vāpī nadīyo abhinirmiṇeyam
ārāma puṣpa[2]-pratimaṇḍitaṃ ca |
prākāra-dvārair upaśobhitaṃ ca
nārī-naraiś câpratimair upetam ‖98‖
nirmāṇu kṛtvā iti tān vadeya
mā bhāyathā harṣa karotha câiva |
prāptā bhavanto nagaraṃ variṣṭhaṃ
praviśya kāryāṇi kurudhva kṣipram ‖99‖
udagra-cittā bhavathêha nirvṛtā
nistīrṇa sarvā aṭavī aśeṣataḥ |
āśvāsanârthāya vadeti vācaṃ
kathaṃ-ci[3] pratyāgata sarvi asyā ‖100‖

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[1] M.C. 版本には pi とあるも、Cb. に pī とあるを採る。 [2] 版本には °ṣpe に作れるも、Tib. me-tog-dag-gis に據り、A. K. W. O. K'. 何れも °ṣpa- に作るを採る。 [3] 版本には na に作れるも、Tib. ci-nas とあり、又 B. に ca とあるより意義を考へ今の如く改む。

viśrānta-rūpāṃś ca viditva sarvān
samānayitvā ca punar bravīti |
āgacchathā[1] mahya śṛṇotha bhāṣato
ṛddhī-mayaṃ nagaram idaṃ vinirmitam ‖101‖
yuṣmāka khedaṃ ca mayā viditvā
nivartanaṃ mā vu[2] bhaviṣyatîti |
upāya-kauśalyam idaṃ mamêti
janetha vīryaṃ gamanāya dvīpam ‖102‖
emeva haṃ bhikṣava deśiko vā
praṇāyakaḥ prāṇi-sahasra-koṭīnām |
khidyanta paśyāmi tathâîva prāṇinaḥ
kleśâṇḍa-kośaṃ na prabhonti bhettum ‖103‖
tato mayā cintitu eṣa artho
viśrāma-bhūtā imi nirvṛtī-kṛtāḥ |
sarvasya duḥkhasya nirodha eṣa
arhanta-bhūmau kṛta-kṛtya yūyam ‖104‖
samaye yadā tu sthita atra sthāne
paśyāmi [3]yūyām arahanta[3] sarvān |
[4]tato nu[4] sarvān iha saṃnipātya
bhūtârtham ākhyāmi yathâîṣa dharmaḥ ‖105‖
upāya-kauśalya vināyakānāṃ
yad yāna deśenti trayo maha-rṣī |
ekaṃ hi yānaṃ na dvitīyam asti

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[1] M.C. 版本には °cchatha とあるも、O. 及び K. を除く凡ての MSS. 及び K′. に °thā とあるを採る。 [2] 版本には ca とあるも、意味稍明瞭を缺く。K′. は pu と讀まれ、Tib. khyed-rnams なり。依て 2. pl. の vaḥ=vo の略として今の如く改む。 [3]....[3] 版本には yūyam arhata tatra とあるも、tatra は B. に存するのみにして他の MSS. になし。然も metre は °yam ar° を一の長音に計らざるべからず。K′. には yūyam arhanta とあり、依て metre を考へ yūyam を yūyām とし、arhanta は Pkt. にて arahanta とし、acc. pl. にて sarvān と共に paśyāmi に係るものとして今の如く改めたり。 [4]....[4] 版本には tadā ca とあるも、「而して又その時」にては意味稍不明瞭なり。Tib. de-yi ḥog-tu にして K′. に tato nu とあるは頗る妥當なるを以て之を採る。

viśrāmaṇârthaṃ tu dvi-yāna deśitā ‖106‖
tato vadāmī[1] aham adya bhikṣavo
janetha vīryaṃ paramaṃ udāram |
sarvajña-jñānasya kṛtena yūyaṃ
nâitāvatā nirvṛti kā-ci bhoti ‖107‖
sarvajña-jñānaṃ tu yadā spṛśiṣyatha
daśo balā ye ca jināna dharmāḥ |
dvātriṃśatī-lakṣaṇa-rūpa-dhārī
buddhā bhavitvāna bhavetha nirvṛtāḥ ‖108‖
etādṛśī deśana nāyakānāṃ
viśrāma-hetoḥ pravadanti nirvṛtim |
viśrānta jñātvāna ca nirvṛtīye
sarvajña-jñāne upanenti sarvān ‖109‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye pūrva-yoga-parivarto nāma saptamaḥ ‖

[1] M. C. 版本には vademi とあるも、O. 及び K'. に vadāmī とあるを採る。

8

PAÑCA-BHIKṢU-ŚATA-VYĀKARAṆA-PARIVARTO NĀMÂṢṬAMAḤ

atha khalv āyuṣmān Pūrṇo maitrāyaṇīputro bhagavato 'ntikād idam evaṃ-rūpam upāya-kauśalya-jñāna-darśanaṃ saṃdhābhāṣita-nirdeśaṃ śrutvâîṣāṃ ca mahā-śrāvakāṇāṃ vyākaraṇaṃ śrutvêmāṃ ca pūrva-yoga-pratisaṃyuktāṃ kathāṃ śrutvêmāṃ ca bhagavato vṛṣabhatāṃ śrutv' āścarya-prāpto 'bhūd adbhuta-prāpto 'bhūn nirāmiṣeṇa ca cittena prīti-prāmodyena sphuṭo 'bhūt| mahatā ca prīti-prāmodyena mahatā ca dharma-gauraveṇôtthāy' āsanād bhagavataś caraṇayoḥ praṇipatyâîvaṃ cittam utpāditavān| āścaryaṃ bhagavann āścaryaṃ sugata parama-duṣkaraṃ tathāgatā arhantaḥ samyak-saṃbuddhāḥ kurvanti ya imaṃ nānā-dhātukaṃ lokam anuvartayante bahubhiś côpāya-kauśalya-jñāna-nidarśanaiḥ sattvānāṃ dharmaṃ deśayanti tasmiṃs-tasmiṃś ca sattvān vilagnān upāya-kauśalyena pramocayanti| kim atra bhagavann asmābhiḥ śakyaṃ kartum| tathāgata evâsmākaṃ jānīta āśayaṃ pūrva-yoga-caryāṃ ca| sa bhagavataḥ pādau śirasā 'bhivandyâîkânte sthito 'bhūd bhagavantam eva namas-kurvann animiṣābhyāṃ ca netrābhyāṃ saṃprekṣamāṇaḥ ‖

atha khalu bhagavān āyuṣmataḥ Pūrṇasya maitrāyaṇīputrasya citt'āśayam avalokya sarvāvantaṃ bhikṣu-saṃgham āmantrayate sma| paśyatha bhikṣavo yūyam imaṃ śrāvakaṃ Pūrṇaṃ maitrāyaṇīputraṃ yo mayā 'sya bhikṣu-saṃghasya dharma-kathikānām agryo nirdiṣṭo bahubhiś ca bhūtair guṇair abhiṣṭuto bahubhiś ca prakārair asmin mama śāsane saddharma-parigrahāyâbhiyuktaḥ| catasṛṇāṃ parṣadāṃ saṃdarśakaḥ[1] samādāpakaḥ samuttejakaḥ saṃpraharṣako 'klānto dha-

[1] 版本及 K'. ともに saṃharṣakaḥ に作るも、(妙)に「示」とあるを以て K. の形を採る。Tib. に*

rma-deśanayā alam[1] asya dharmasy' ākhyātā alam anugrahītā sabrahmacāriṇām| muktvā bhikṣavas tathāgataṃ nânyaḥ śaktaḥ Pūrṇaṃ maitrāyaṇīputram arthato vā vyañjanato vā paryādātum| tat kiṃ manyadhve bhikṣavo mamâîvâyaṃ saddharma-parigrāhaka iti| na khalu punar bhikṣavo yuṣmābhir evaṃ draṣṭavyam| tat kasya hetoḥ| abhijānāmy ahaṃ bhikṣavo 'tīte 'dhvani navanavatīnāṃ yatrânenâîva teṣāṃ buddhānāṃ bhagavatāṃ śāsane saddharmaḥ parigṛhītaḥ| tad-yathā 'pi nāma mamâîtarhi| sarvatra câgryo dharma-kathikānām abhūt sarvatra ca śūnyatā-gatiṃ-gato 'bhūt sarvatra ca pratisaṃvidāṃ lābhy abhūt sarvatra ca bodhisattvâbhijñāsu gatiṃ-gato 'bhūt| suviniścita-dharma-deśako nirvicikitsa-dharma-deśakaḥ pariśuddha-dharma-deśakaś câbhūt| teṣāṃ ca buddhānāṃ bhagavatāṃ śāsane [2]yāvad-āyuṣ-pramāṇaṃ[2] brahma-caryaṃ caritavān sarvatra ca śrāvaka iti saṃjñāyate sma| sa khalv anenôpāyenâprameyāṇām asaṃkhyeyānāṃ sattva-koṭī-nayuta-śata-sahasrāṇām artham akārṣīd aprameyān asaṃkhyeyāṃś ca sattvān paripācitavān anuttarāyāṃ samyak-saṃbodhau| sarvatra ca buddha-kṛtyena sattvānāṃ pratyupasthito 'bhūt sarvatra c' ātmano buddha-kṣetraṃ pariśodhayati sma sattvānāṃ ca paripākāyâbhiyukto 'bhūt| eṣām api bhikṣavo Vipaśyi-pramukhānāṃ saptānāṃ tathāgatānāṃ yeṣām ahaṃ saptama eṣa evâgryo dharma-kathikānām abhūt‖

yad api tad bhikṣavo bhaviṣyaty anāgate 'dhvany asmin bhadra-kalpe caturbhir buddhair ūnaṃ buddha-sahasraṃ teṣām api śāsana [3]eṣa eva[3] Pūrṇo maitrāyaṇīputro 'gryo dharma-kathikānāṃ bhaviṣyati saddharma-parigrāhakaś ca bhaviṣyati| evam anāgate 'dhvany apra-

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*は yaṅ-dag-par rab-tu dgaḥ-bar byed-pa=samprahṛṣakaḥ に作り、後の同語を脱す。據り難し。

[1] 版本には anālas に作る。Tib. には以下 ākhyātā までを譯して chos ḥdi ḥchad nus-pa となすを以て、今は其の意味に隨つて字を配したり。 [2]....[2] K'. に yavad-āyu に作り、O. に yāvad-āyᵕṣkaṃ に作る。底本出版者は O. の語形を妥當なりとす。(妙) に「隨其壽命」とあるを以て、O. にても又は現本の形にても何れにても可ならん。Tib. の譯文は寫誤なるが如し。

[3]....[3] 版本に eṣâîva に作れども、Tib. に ḥdi ñid とあるを以て O. の語形を採る。

meyāṇām asaṃkhyeyānāṃ buddhānāṃ bhagavatāṃ saddharmam ādhārayiṣyaty aprameyāṇām asaṃkhyeyānāṃ sattvānām arthaṃ kariṣyaty aprameyān asaṃkhyeyāṃś ca sattvān paripācayiṣyaty anuttarāyāṃ samyak-saṃbodhau | satata-samitaṃ câbhiyukto bhaviṣyaty ātmano buddha-kṣetra-pariśuddhaye sattva-paripācanāya | sa imām evaṃ-rūpāṃ bodhisattva-caryāṃ paripūryâprameyair asaṃkhyeyaiḥ kalpair anuttarāṃ samyak-saṃbodhim abhisaṃbhotsyate | Dharmaprabhāso nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān asminn eva buddha-kṣetra upapatsyate ||

tena khalu punar bhikṣavaḥ samayena Gaṅgā-nadī-vālukôpamās tri-sāhasra-mahā-sāhasra-loka-dhātava ekaṃ buddha-kṣetraṃ bhaviṣyati | samaṃ pāṇi-tala-jātaṃ sapta-ratna-mayam apagata-parvataṃ sapta-ratna-mayaiḥ kūṭâgāraiḥ paripūrṇaṃ bhaviṣyati | deva-vimānāni c' ākāśa-sthitāni bhaviṣyanti devā api manuṣyān drakṣyanti manuṣyā api devān drakṣyanti | tena khalu punar bhikṣavaḥ samayenêdaṃ buddha-kṣetram apagata-pāpaṃ bhaviṣyaty apagata-mātṛgrāmaṃ ca | sarve ca te sattvā aupapādukā bhaviṣyanti brahma-cāriṇo mano-mayair ātmabhāvaiḥ svayaṃ-prabhā ṛddhimanto vaihāyasaṃ-gamā vīryavantaḥ smṛtivantaḥ prajñāvantaḥ suvarṇa-varṇaiḥ samucchrayair dvātriṃśadbhir mahā-puruṣa-lakṣaṇaiḥ samalaṃkṛta-vigrahāḥ | tena khalu punar bhikṣavaḥ samayena tasmin buddha-kṣetre teṣāṃ sattvānāṃ dvāv āhārau bhaviṣyataḥ | katamau dvau | yad uta dharma-prīty-āhāro dhyāna-prīty-āhāraś ca | aprameyāṇi câsaṃkhyeyāni bodhisattva-koṭī-nayuta-śata-sahasrāṇi bhaviṣyanti sarveṣāṃ ca mahā'bhijñā-prāptānāṃ pratisaṃvid-gatiṃ-gatānāṃ sattvâvavāda-kuśalānām | gaṇanā-samatikrāntāś câsya śrāvakā bhaviṣyanti maha-rddhikā mahā'nubhāvā aṣṭa-vimokṣa-dhyāyinaḥ | evam aparimita-guṇa-samanvāgataṃ tad buddha-kṣetraṃ bhaviṣyati | Ratnāvabhāsaś ca nāma sa kalpo bhaviṣyati | Suviśuddhā ca nāma sā loka-dhātur bhaviṣyati | aprameyān asa-

ṃkhyeyāṃś câsya kalpān āyuṣ-pramāṇaṃ bhaviṣyati| parinirvṛtasya ca tasya bhagavato Dharmaprabhāsasya tathāgatasyârhataḥ samyak-saṃbuddhasya saddharmaś cira-sthāyī bhaviṣyati| ratna-mayaiś ca stūpaiḥ sā loka-dhātuḥ sphuṭā bhaviṣyati| evam acintya-guṇa-samanvāgataṃ bhikṣavas tasya bhagavatas tad buddha-kṣetraṃ bhaviṣyati‖

idam avocad bhagavān| idaṃ vaditvā sugato hy athâparam etad uvāca śāstā‖

[1]śṛṇotha me bhikṣava etam artham
yathā carī mahya sutena cīrṇā |
upāya-kauśalya-suśikṣitena
yathā ca cīrṇā iya bodhi-caryā ‖1‖
hīnâdhimuktā ima sattva jñātvā
udāra-yāne ca samuttrasanti |
tatu śrāvakā bhont' imi bodhisattvāḥ
pratyeka-bodhiṃ ca nidarśayanti ‖2‖
upāya-kauśalya-śatair anekaiḥ
paripācayante[2] bahu-bodhisattvān |
evaṃ ca bhāṣanti vayaṃ hi śrāvakā
dūre vayaṃ uttamam agra-bodhiyā ‖3‖
etāṃ cariṃ [(3]teṣv anuśikṣamāṇāḥ[3)]
paripāku gacchanti hi sattva-koṭyaḥ |
hīnâdhimuktāś ca kusīda-rūpā
anupūrva te sarvi bhavanti buddhāḥ ‖4‖
ajñāta[4]-caryāṃ ca caranti ete
vayaṃ khalu śrāvaka alpa-kṛtyāḥ |
nirviṇṇa sarvāsu cyutôpapattiṣu

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[1] Triṣṭubh なり。 [2] M. C. 版本には °yanti とあるも Cb. K. O. の他の MSS. に °yante とあるを採る。 [(3....3)] 版本には teṣ'anu° とあるも、K'. に teṣv anu° とあり、teṣu=teṣām (gen. pl.) としてこの方明らかなるにより之を採る。 [4] 版本には ajñāna とあるも、(妙) には「内祕菩薩行」と翻じ、Tib. de-dag mi-tshor-bar ni spyad-pa spyod. とあるにより今の如く改めたり。

svakaṃ ca kṣetraṃ pariśodhayanti ‖5‖
sarāgatām ātma nidarśayanti
sadoṣatāṃ câpi samohatāṃ ca |
dṛṣṭī-vilagnāṃś ca viditva sattvāṃs
teṣāṃ pi dṛṣṭīṃ samupāśrayanti ‖6‖
evaṃ caranto bahu mahya śrāvakāḥ
sattvān upāyena vimocayanti |
unmādu[1] gaccheyu narā avidvasū
(sace va) sarvaṃ caritaṃ prakāśayet ‖7‖
Pūrṇo ayaṃ śrāvaka mahya bhikṣavaś
carito purā buddha-sahasra-koṭiṣu |
teṣāṃ ca saddharma parigrahīṣīd[3]
bauddhaṃ idaṃ jñāna gaveṣamāṇaḥ ‖8‖
sarvatra câiṣo abhu agra-śrāvako
bahu-śrutaś citra-kathī viśāradaḥ |
saṃharṣakaś cā akilāsi nityaṃ
sada buddha-kṛtyena ca pratyupasthitaḥ ‖9‖
mahā-abhijñāsu sadā gatiṃ-gataḥ
pratisaṃvidānāṃ ca abhūṣi lābhī |
sattvāna co indriya-gocara-jño
dharmaṃ ca deśeti sadā viśuddham ‖10‖
saddharma-śreṣṭhaṃ ca prakāśayantaḥ
paripācayī sattva sahasra-koṭyaḥ |
anuttarasminn iha agra-yāne
kṣetraṃ svakaṃ śreṣṭhu viśodhayantaḥ ‖11‖

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[1] 版本には utpādu とあるも、意味通じ難し。Kern 氏は unmāda ならんと推定して、madness と英譯せり。然るに Tib. myos-par-ḥgyur (=unmādaṃ gaccheyuḥ) にして、氏の推定に合せるにより、之を採りて今の如く改む。unmādaṃ の略なり。 (2....2) 版本には sacâlva とあるも、Tib. na....myos-pa とあるにより saced eva の略として今の如く改む。 [3] 版本には parigraheṣīd とあるも、K'. に parigṛhīṣīd とあるを可とす。metre を考へて今の如く改む。aorist 3. sg. なり。

anāgate câpi tathâiva adhve
pūjeṣyatī buddha-sahasra-koṭyaḥ |
saddharma-śreṣṭhaṃ ca parigrahīṣyati
svakaṃ ca kṣetraṃ pariśodhayiṣyati ‖12‖
deśeṣyatī dharma sadā viśārado
upāya-kauśalya-sahasra-koṭibhiḥ |
bahūṃś ca sattvān paripācayiṣyati
sarvajña-jñānasmi anāsravasmin ‖13‖
so pūja kṛtvā nara-nāyakānāṃ
saddharma-śreṣṭhaṃ sada dhārayitvā |
bhaviṣyatī buddha svayaṃbhu loke
Dharmaprabhāso diśatāsu viśrutaḥ ‖14‖
kṣetraṃ ca tasyo[1] suviśuddha bheṣyatī
ratnāna saptāna sadā viśiṣṭam |
Ratnāvabhāsaś ca sa kalpu bheṣyatī
Suviśuddha so bheṣyati loka-dhātuḥ ‖15‖
bahu-bodhisattvāna sahasra-koṭyo
mahā-abhijñāsu sukovidānām |
yehi sphuṭo bheṣyati loka-dhātuḥ
suviśuddha śuddhehi maha-rddhikehi ‖16‖
atha śrāvakāṇāṃ pi sahasra-koṭyaḥ
saṃghas tadā bheṣyati nāyakasya |
maha-rddhikān' aṣṭa-vimokṣa-dhyāyināṃ
pratisaṃvidāsū ca gatiṃ-gatānām ‖17‖
sarve ca sattvās tahi buddha-kṣetre
śuddhā bhaviṣyanti ca brahma-cāriṇaḥ |
upapādukāḥ sarvi suvarṇa-varṇā
dvātriṃśatī-lakṣaṇa-rūpa-dhāriṇaḥ ‖18‖
āhāra-saṃjñā ca na tatra bheṣyati

[1] M. C. 版本には tasya とあるも、Ca. に tasyo とあるを採る。

anyatra dharme rati dhyāna-prītiḥ |
na mātṛgrāmo 'pi ca tatra bheṣyati
na câpy apāyā na ca durgatī-bhayam ‖19‖
etādṛśaṃ kṣetra-varaṃ bhaviṣyati
Pūrṇasya saṃpūrṇa-guṇânvitasya |
ākīrṇa sattvehi subhadrakehi
yat-kiṃ-ci-mātraṃ pi idaṃ prakāśitam ‖20‖

atha khalu teṣāṃ dvādaśānāṃ vaśī-bhūta-śatānām etad abhavat| āścarya-prāptāḥ smâdbhuta-prāptāḥ sma| saced asmākam api bhagavān yathême 'nye mahā-śrāvakā vyākṛtā evam asmākam api tathāgataḥ pṛthak-pṛthag vyākuryāt| atha khalu bhagavāṃs teṣāṃ mahā-śrāvakāṇāṃ cetasâiva cetaḥ-parivitarkam ājñāy' āyuṣmantaṃ Mahākāśyapam āmantrayate sma| imāni Kāśyapa dvādaśa-vaśī-bhūta-śatāni yeṣām aham etarhi saṃmukhī-bhūtaḥ sarvāṇy etāny aham Kāśyapa dvādaśa-vaśī-bhūta-śatāny anantaraṃ vyākaromi| tatra Kāśyapa Kauṇḍinyo bhikṣur mahā-śrāvako dvāṣaṣṭīnāṃ buddha-koṭī-nayuta-śata-sahasrāṇāṃ pareṇa parataraṃ Samantaprabhāso nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| tatra Kāśyapânenâîkena nāmadheyena pañca-tathāgata-śatāni bhaviṣyanti| ataḥ pañca-mahā-śrāvaka-śatāni sarvāṇy anantaram anuttarāṃ samyak-saṃbodhim abhisaṃbhotsyante sarvāny eva Samantaprabhāsa-nāmadheyāni bhaviṣyanti| tad-yathā Gayākāśyapo Nadīkāśyapa Uruvilvākāśyapaḥ Kālaḥ Kālodāyy Aniruddho Revataḥ Kapphiṇo Bakkulaś Cundaḥ Svāgata ity evaṃ-pramukhāni pañca-vaśī-bhūta-śatāni ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]Kauṇḍinya-gotro mama śrāvako 'yaṃ
tathāgato bheṣyati loka-nāthaḥ |

[1] Triṣṭubh ナリ。

anāgate 'dhvāni ananta-kalpe
vineṣyate prāṇi-sahasra-koṭyaḥ ‖21‖
Samantaprabho nāma jino bhaviṣyati
kṣetraṃ ca tasyo[1] pariśuddha bheṣyati |
ananta-kalpasmi anāgate 'dhvani
dṛṣṭvāna buddhān bahavo hy anantān ‖22‖
prabhās-varo buddha-balen' upeto
vighuṣṭa-śabdo daśasu ddiśāsu[2] |
puras-kṛtaḥ prāṇi-sahasra-koṭibhir
deśeṣyatī uttamam agra-bodhim ‖23‖
tatu[3] bodhisattvā abhiyukta-rūpā
vimāna-śreṣṭhāny abhiruhya câpi |
viharantu[4] tatrā[5] anucintayanti
viśuddha-śīlā sada sādhu-vṛttayaḥ ‖24‖
śrutvāna dharmaṃ dvi-padôttamasya
anyāni kṣetrāṇy api co sadā te |
vrajanti[6] te buddha-sahasra-vandakāḥ
pūjāṃ ca teṣāṃ vipulāṃ karonti ‖25‖
kṣaṇena te câpi tadā 'sya kṣetraṃ
pratyāgamiṣyanti vināyakasya |
Prabhāsa-nāmasya narôttamasya
caryā-balaṃ tādṛśakaṃ bhaviṣyati ‖26‖

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[1] M.C. 版本には tasya とあるも、A.K.W. には tasyā とあり、B. に tasyo とあり、今は後者を採る。 [2] M.C. 版本には diśāsu とあるも、K'. に ddiśāsu とあるを採る。
[3] 版本には te hi とあるも、是にては metre に違ふ。又 K'. に tahi とあり、Tib. de nas とあるによりて今の如く改む。 [4] 版本には °nta とあれども nom. pl. m. なるべきを以て K'. に據りて改む。 [5] M.C. 版本には tatra とあるも、B.K.W. の tatro か Cb. の tatrā を取るべし、今は暫く K'. に據て後者を採れり。 [6] 版本に vrajanti とあり、此の字は版本の出版者が推定せるものにして、(妙) に「遊」と翻じ、Tib. 亦た ḥgro (=to go) とあるを以てよく合するものありと雖も、O. を除く凡ての MSS. に paśyanti とあり、K'. には yāsyanti とあり。依て K'. の如く作るも亦た可ならん。

ṣaṣṭiḥ[1] sahasrā paripūrṇa-kalpān'
āyuṣ-pramāṇaṃ sugatasya tasya |
tataś ca bhūyo dvi-guṇena tāyinaḥ
parinirvṛtasyêha sudharma[2] sthāsyati ‖27‖
pratirūpakaś câsya bhaviṣyate punas
tri-guṇaṃ tato ettakam eva kālam |
saddharma-bhraṣṭe tada tasya tāyino
duḥkhitā bhaviṣyanti narā marū ca ‖28‖
jināna teṣāṃ sama-nāmakānāṃ
Samantaprabhāṇāṃ puruṣôttamānām |
paripūrṇa-pañcāśata-nāyakānāṃ
ete bhaviṣyanti paraṃparāya ‖29‖
sarveṣa etādṛśakāś ca vyūhā
ṛddhī-balaṃ co[3] tatha buddha-kṣetram |
gaṇaś ca saddharma tathâiva īdṛśaḥ
saddharma-sthānaṃ ca samaṃ bhaviṣyati ‖30‖
sarveṣam etādṛśakaṃ bhaviṣyati
nāmaṃ tadā loki sadevakasmin |
yathā mayā pūrvi prakīrtit' āsīt
Samantaprabhāsasya narôttamasya ‖31‖
paraṃparā eva tathā 'nyam-anyaṃ
te vyākariṣyanti hitânukampī |
(4)anantarā 'yaṃ mama adya bheṣyati(4)
yathâiva śāsāmy ahu sarva-lokam ‖32‖
evaṃ khu ete tvam ihâdya Kāśyapa

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[1] M.C. 版本には ṣaṣṭi とあるも、B.K. に ṣaṣṭiḥ とあるを採る。 [2] 版本には sadharma とあるも、Tib. dam-chos にして A.B. Cb. O. に saddharma とあるが正し。然れども sad は metre が短音を要するを以て出版者の推定を採り、同義の su を代用して今の如く改む。 [3] M.C. 版本には ca とあり。 (4....4) 此の一行は Tib. ḥdi ni ṅa-yi ḥog-tu ḥbyuṅ-ṅo shes. によるに恐らくは anantaro 'yaṃ mama ūrdhva bheṣyati の如き形なりしならん。但し（妙）には「亦如我今日」の譯を入れたり。

dhārehi pañcāśat'anūnakāni |
vaśi-bhūta ye câpi mamânya-śrāvakāḥ
kathayâhi cânyeṣv api śrāvakeṣu ‖33‖

atha khalu tāni pañcârhac-chatāni bhagavataḥ saṃmukham ātmano vyākaraṇāni śrutvā tuṣṭā udagrā ātta-manasaḥ pramuditāḥ prīti-saumanasya-jātā yena bhagavāṃs tenôpasaṃkrāntā upasaṃkramya bhagavataḥ pādayoḥ śirobhir nipatyâivam āhuḥ| atyayaṃ vayaṃ bhagavan deśayāmo yair asmābhir bhagavann evaṃ satata-samitaṃ cittaṃ paribhāvitam idam asmākaṃ parinirvāṇaṃ| parinirvṛtā vayam iti yathā 'pîdaṃ bhagavann avyaktā akuśalā avidhi-jñāḥ| tat kasya hetoḥ| yair nāmâsmābhir bhagavaṃs tathāgata-jñāne 'bhisaṃboddhavya evaṃ-rūpeṇa parīttena jñānena paritoṣaṃ gatāḥ sma‖

tad-yathā 'pi nāma bhagavan kasya-cid eva puruṣasya kaṃ-cid eva mitra-gṛhaṃ praviṣṭasya mattasya vā suptasya vā sa mitro 'narghamaṇi-ratnaṃ vastrânte badhnīyād asyêdaṃ maṇi-ratnaṃ bhavatv iti| atha khalu bhagavan sa puruṣa utthāy' āsanāt prakrāmet| so 'nyaṃ janapada-pradeśaṃ prapadyeta| sa tatra kṛcchra-prāpto bhaved āhāra-cīvara-paryeṣṭi-hetoḥ kṛcchram āpadyeta| mahatā ca vyāyāmena kathaṃ-cit kiṃ-cid āhāraṃ pratilabheta tena ca saṃtuṣṭo bhaved ātta-manaskaḥ pramuditaḥ| atha khalu bhagavaṃs tasya puruṣasya sa purāṇa-mitraḥ puruṣo yena tasya tad anargheyaṃ maṇi-ratnaṃ vastrânte baddhaṃ sa taṃ punar eva paśyet tam evaṃ vadet| kiṃ tvaṃ bhoḥ puruṣa kṛcchram āpadyasa āhāra-cīvara-paryeṣṭi-hetor yadā yāvad bhoḥ puruṣa mayā tava sukha-vihārârthaṃ sarva-kāma-nivartakam anargheyaṃ maṇi-ratnaṃ vastrânta upanibaddham| niryātitaṃ te bhoḥ puruṣa mamâitan maṇi-ratnaṃ| tad evam upanibaddham eva bhoḥ puruṣa vastrânte maṇi-ratnaṃ| na ca nāma tvaṃ bhoḥ puruṣa pratyavekṣase| kiṃ mama baddhaṃ kena vā baddhaṃ ko hetuḥ kiṃ nidānaṃ vā baddham etad| bāla-jātīyas tvaṃ bhoḥ puruṣa yas tvaṃ kṛcchreṇ' āhāra-cīvaraṃ paryeṣamāṇas tuṣṭim āpadyase| gaccha tvaṃ

bhoḥ puruṣâitan maṇi-ratnaṃ grahāya mahā-nagaraṃ gatvā parivartayasva | tena ca dhanena sarvāṇi dhana-karaṇīyāni kuruṣvêti ‖

evam eva bhagavann asmākam api tathāgatena pūrvam eva bodhisattva-caryāṃ caratā sarvajñatā-cittāny utpāditāny abhūvan tāni ca vayaṃ bhagavan na jānīmo na budhyāmahe | te vayaṃ bhagavann arhad-bhūmau nirvṛtāḥ sma iti saṃjānīmaḥ | vayaṃ kṛcchraṃ jīvāmo yad vayaṃ bhagavann evaṃ parīttena jñānena paritoṣam āpadyāmaḥ sarvajña-jñāna-praṇidhānena sadā 'vinaṣṭena te vayaṃ bhagavaṃs tathāgatena saṃbodhyamānāḥ | mā yūyaṃ bhikṣava etan nirvāṇaṃ manyadhvaṃ saṃvidyante bhikṣavo yuṣmākaṃ saṃtāne kuśala-mūlāni yāni mayā pūrvaṃ paripācitāni | etarhi ca mamâivêdam upāya-kauśalyaṃ dharma-deśanā'bhilāpena yad yūyam etarhi nirvāṇam iti manyadhve | evaṃ ca vayaṃ bhagavatā saṃbodhayitvā 'dyânuttarāyāṃ samyak-saṃbodhau vyākṛtāḥ ‖

atha khalu tāni pañca-vaśī-bhūta-śatāny Ājñātakauṇḍinya-pramukhāni tasyāṃ velāyām imā gāthā abhāṣanta ‖

[1]hṛṣṭā prahṛṣṭā sma śruṇitva etāṃ
āśvāsanām īdṛśikām anuttarām |
yaṃ[2] vyākṛtā smo[3] paramâgra-bodhaye
namo 'stu te nāyaka[4] nanta-cakṣuḥ ‖34‖
deśemahe atyayu tubhyam antike
yathâiva bālā avidū ajānakāḥ |
yaṃ vai vayaṃ nirvṛti-mātrakeṇa
parituṣṭa āsīt sugatasya śāsane ‖35‖
yathā 'pi puruṣo bhavi kaś-cid eva
praviṣṭu[5] sa syād iha mitra-śālām |

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[1] Triṣṭubh なり。 [2] 版本の脚註には、此の語は yat の Pkt. なりと説明せり。K′. にはその如く yad とあり。 [3] M. C. 版本には sma とあるも、K. に smo とあるを採る。 [4] K′. には bhagavan に作れり。 [5] 版本には °viṣṭa とあるも、K′. に °viṣṭu とあり、°viṣṭo (m. nom. sg.) の略として明らかなるにより之を採る。

mitraṃ ca tasyo[1] dhanavantam āḍhyaṃ
so tasya dadyād bahu khādya-bhojyam ‖36‖
saṃtarpayitvāna ca bhojanena
aneka-mūlyaṃ ratanaṃ sa dadyāt |
([2]baddhvā 'ntarīye[2]) vasanânti granthiṃ
dattvā ca tasyêha bhaveta tuṣṭaḥ ‖37‖
so câpi prakrāntu bhaveta bālo
utthāya so 'nyaṃ nagaraṃ vrajeta |
so kṛcchra-prāptaḥ kṛpaṇo gaveṣī
āhāra paryeṣati khidyamānaḥ ‖38‖
([3]paryeṣite bhojani nirvṛtaḥ[3]) syād
bhaktaṃ udāraṃ avicintayantaḥ |
taṃ câpi ratnaṃ hi bhaveta vismṛtaṃ
([4]baddhvā 'ntarīye[4]) smṛtir asya nâsti ‖39‖
tam eva so paśyati pūrva-mitro
yenâsya dattaṃ ratanaṃ gṛhe sve |
tam eva[5] suṣṭhū paribhāṣayitvā
darśeti ratnaṃ vasanântarasmin ‖40‖
dṛṣṭvā ca so parama-sukhe[6] samarpito
ratnasya tasyo anubhāva īdṛśaḥ |
mahā-dhanī kośa-balī ca so bhavet

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[1] M.C. 版本には tasya とあるも、B. に °syā とあり、K. は °syo に作る。今は暫らく後者を採る。 [2]....[2] K'. には baddhvôttarīye に作り、Tib. bla-gos mthaḥ-mar phur-te mdud とあるに合す。即ち外衣に結ぶなり。然れども（妙）には「繫著內衣裏」と翻じたり。今の文は（妙）に合す。 [3]....[3] 版本には paryeṣita-bhojana-nirvṛtaḥ とあるも metre に違し、尙ほ意味を通ぜしむるに稍無理あり。Tib. kha-zas de btsal mya-ṅan-ḥdas-par gyur にして、（妙）に「得少便爲足」と譯したり。因て metre を考へ、意味を明瞭ならしめて今の如く改む。 [4]....[4] 第 37 頌に同じく、Tib. bla-gos-la にして K'. に baddhvôttarīye とあるに合す。今の文は（妙）に「內衣裏」とあるに合す。 [5] 版本には ena とあるも解し難し。暫く今の如く改む。 [6] 版本には sukhaiḥ とあり、parama-sukha の pl. なるは解し難く、脚註には instr. sg. なるべきを推定せり。然れども、次の samarpita は adj. にて、「(loc.) の中に置かれ」又は「固定せられたる」の義に用ふるを以て、K'. に loc. にて sukhe とあるを採る。

samarpitaḥ kāma-guṇehi pañcahi ‖41‖
emeva bhagavan vayam eva-rūpam
ajānamānā praṇidhāna-pūrvakam |
tathāgatenâiva idaṃ hi dattaṃ
bhaveṣu pūrveṣv iha dīrgha-rātram ‖42‖
vayaṃ ca bhagavann iha bāla-buddhayo
ajānakā smo[1] sugatasya śāsane |
nirvāṇa-mātreṇa vayaṃ hi tuṣṭā
na uttarī prārthayi nâpi cintayī ‖43‖
vayaṃ ca saṃbodhita loka-bandhunā
na eṣa[2] etādṛśi[3] kā-ci nirvṛtiḥ |
jñānaṃ praṇītaṃ puruṣôttamānāṃ
yā [4]nirvṛtī yaṃ[4] paramaṃ ca saukhyam ‖44‖
idaṃ c' udāraṃ vipulaṃ bahū-vidhaṃ
anuttaraṃ vyākaraṇaṃ ca śrutvā |
prītī udagrā vipulā sma jātāḥ
parasparaṃ vyākaraṇāya nātha ‖45‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye pañca-bhikṣu-śata-vyākaraṇa-parivarto nāmâṣṭamaḥ ‖

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[1] M.C. 版本には sma とあるも、A.O. の外總ての MSS. に smo とあるを採る。 [2] eṣa は意味をなさず、恐くは eva の寫誤ならん。 [3] 版本に °dṛśa に作るも此の形容詞は後の nirvṛtiḥ に係るべきを以て f. の etādṛśī の略と見て Cb. K. K'. と同じく今の如き形を採用せり。 [4]....[4] 版本には此の二語を合して一語と見て nirvṛtīyaṃ とし、前の yā を sā と讀むべきかとの意見を提出せるも不用なるべし。yaṃ は勿論 Skt. の yat なり。

9

VYĀKARAṆA-PARIVARTO NĀMA NAVAMAḤ

atha khalv āyuṣmān Ānandas tasyāṃ velāyām evaṃ cintayāmāsa| apy eva nāma vayam evaṃ-rūpaṃ vyākaraṇaṃ pratilabhemahi| evaṃ ca cintayitvā 'nuvicintya prārthayitvôtthāy' āsanād bhagavataḥ pādayor nipatya| āyuṣmāṃś ca Rāhulo 'py evaṃ cintayitvā 'nuvicintya prārthayitvā bhagavataḥ pādayor nipatyâivaṃ vācaṃ abhāṣata| asmākam api tāvad bhagavann avasaro bhavatv asmākam api tāvat sugatâvasaro bhavatu| asmākaṃ hi bhagavān pitā janako layanaṃ trāṇaṃ ca| vayaṃ hi bhagavan sa-deva-mānuṣâsure loke 'tīva citrī-kṛtāḥ| bhagavataś câîte putrā bhagavataś côpasthāyakā bhagavataś ca dharma-kośaṃ dhārayantîti| tan nāma bhagavan kṣipram eva pratirūpaṃ bhaved yad bhagavān asmākaṃ vyākuryād anuttarāyāṃ samyak-saṃbodhau‖

anye ca dve bhikṣu-sahasre sâtireke śaikṣâśaikṣāṇāṃ śrāvakāṇām utthāy' āsanebhya ekâṃsam uttar'āsaṅgaṃ kṛtvā 'ñjaliṃ pragṛhya bhagavato 'bhimukhaṃ bhagavantam ullokayamāne tasthatur etām eva cintām anuvicintayamāne yad utêdam eva buddha-jñānam| apy eva nāma vayam api vyākaraṇaṃ pratilabhemahy anuttarāyāṃ samyak-saṃbodhāv iti‖

atha khalu bhagavān āyuṣmantam Ānandam āmantrayate sma bhaviṣyasi tvam Ānandânāgate 'dhvani Sāgaravaradharabuddhivikrīḍitābhijño nāma tathāgato 'rhan samyak-saṃbuddho vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| dvāṣaṣṭīnāṃ buddha-koṭīnāṃ sat-kāraṃ kṛtvā guru-kāraṃ mānanāṃ pūjanāṃ ca kṛtvā teṣāṃ buddhānāṃ bhāgavatāṃ saddharmaṃ dhārayitvā śāsana-parigra-

haṃ ca kṛtvā 'nuttarāṃ samyak-saṃbodhim abhisaṃbhotsyasi| sa tvam Ānanda anuttarāṃ samyak-saṃbuddhaḥ samāno viṃśati-Gaṅgā-nadī-vālukā-samāni bodhisattva-koṭī-nayuta-śata-sahasrāṇi paripācayiṣyasy anuttarāyāṃ samyak-saṃbodhau| samṛddhaṃ[1] ca te buddha-kṣetraṃ bhaviṣyati vaiḍūrya-mayaṃ ca| Anavanāmitavaijayantī ca nāma sā loka-dhātur bhaviṣyati| Manojñaśabdābhigarjitaś ca nāma sa kalpo bhaviṣyati| aparimitāṃś ca kalpāṃs tasya bhagavataḥ Sāgaravara-dharabuddhivikrīḍitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasy' āyuṣ-pramāṇaṃ bhaviṣyati yeṣāṃ kalpānāṃ na śakyaṃ gaṇanayā paryanto 'dhigantum| tāvad asaṃkhyeyāni tāni kalpa-koṭī-nayuta-śata-sahasrāṇi tasya bhagavata āyuṣ-pramāṇaṃ bhaviṣyati| yāvac c' Ānanda tasya bhagavataḥ Sāgaravaradharabuddhivikrīḍitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasy' āyuṣ-pramāṇaṃ bhaviṣyati tad-dvi-guṇaṃ parinirvṛtasya saddharmaḥ sthāsyati| yāvāṃs tasya bhagavataḥ saddharmaḥ sthāsyati tad-dvi-guṇaṃ saddharma-pratirūpakaṃ sthāsyati| tasya khalu punar Ānanda Sāgaravaradharabuddhivikrīḍitābhijñasya tathāgatasya daśasu dikṣu bahūni Gaṅgā-nadī-vālukā-samāni buddha-koṭī-nayuta-śata-sahasrāṇi varṇaṃ bhāṣiṣyanti‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[2]ārocayāmī ahu bhikṣu-saṃghe
Ānanda-bhadro mama dharma-dhārakaḥ |
anāgate 'dhvāni jino bhaviṣyati
pūjitva ṣaṣṭiṃ sugatāna koṭyaḥ ‖1‖
nāmena so Sāgarabuddhidhārī
abhijña-prāpto iti tatra viśrutaḥ |
pariśuddha-kṣetrasmi sudarśanīye

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[1] (妙) 及び (正) には「清淨」と翻じたるを以て、O. に saṃśuddhaṃ とあるに合すれども、Tib. は śin-tu ḥbyor-ciṅ とありて今の語に合す。併しながら下の第2頌に此の國土を形容して pariśuddha と言へるによりて考ふるに、今も saṃśuddha とあるが原始的なるべきか。

[2] Triṣṭubh なり。

anonatāyāṃ Dhvajavaijayantyām ‖2‖
tahi bodhisattvā[1] yatha Gaṅga-vālikās[2]
tataś ca bhūyo paripācayiṣyati |
maha-rddhikaś co[3] sa jino bhaviṣyati
daśa-ddiśe loka-vighuṣṭa-śabdaḥ ‖3‖
amitaṃ ca tasy' āyu tadā bhaviṣyati
yaḥ sthāsyate loka-hitânukampakaḥ |
parinirvṛtasyâpi jinasya tāyino
dvi-guṇaṃ ca saddharmu sa tasya sthāsyati ‖4‖
pratirūpakaṃ tad-dvi-guṇena bhūyaḥ
saṃsthāsyate tasya jinasya śāsane |
tadā 'pi sattvā yatha Gaṅga-vālikā
hetuṃ (janiṣyant' iha) buddha-bodhau ‖5‖

atha khalu tasyāṃ parṣadi nava-yāna-saṃprasthitānām aṣṭānāṃ bodhisattva-sahasrāṇām etad abhavat| na bodhisattvānām api tāvad asmābhir evam udāraṃ vyākaraṇaṃ śruta-pūrvaṃ kaḥ punar-vādaḥ śrāvakāṇām| kaḥ khalv atra hetur bhaviṣyati kaḥ pratyaya iti| atha khalu bhagavāṃs teṣāṃ bodhisattvānāṃ cetasâiva cetaḥ-parivitarkam ājñāya tān bodhisattvān āmantrayāmāsa| samam asmābhiḥ kula-putrā eka-kṣaṇa eka-muhūrte mayā c' Ānandena cânuttarāyāṃ samyak-saṃbodhau cittam utpāditaṃ Dharmagaganābhyudgatarājasya tathāgatasyârhataḥ samyak-saṃbuddhasya saṃmukham| tatrâiṣa kula-putrā bāhuśrutye ca satata-samitam abhiyukto 'bhūd ahaṃ ca vīry'ārambhe 'bhiyuktaḥ| tena mayā kṣipratarām anuttarā samyak-saṃbodhir abhisaṃbuddhā ayaṃ punar Ānanda-bhadro buddhānāṃ bhagavatāṃ saddharma-kośa-dhara eva bhavati sma yad uta bodhisattvā-

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[1] 此の語は文法上、次行の paripācayiṣyati の目的なるを以て °ttvān (acc. pl.) に作るべきものなるべし。 [2] [1] と同理にて °kāṃs に作るべし。 [3] M.C. 版本には ca とあり。
(4....4) 版本には janeṣyant' iha に作れるも、こゝは caus. ならざるを可とするを以て、K'. に janiṣyant' iha とあるを採る。

nāṃ parinişpatti-hetoḥ | praṇidhānam etat kula-putrā asya kula-putrasyêti ‖

atha khalv āyuşmān Ānando bhagavato 'ntikād ātmano vyākaraṇaṃ śrutvā 'nuttarāyāṃ samyak-saṃbodhāv ātmanaś ca buddha-kşetra-guṇa-vyūhāñ śrutvā pūrva-praṇidhāna-caryāṃ ca śrutvā tuşṭa udagra ātta-manaskaḥ pramuditaḥ prīti-saumanasya-jāto 'bhūt | tasmiṃś ca samaye bahūnāṃ buddha-koṭī-nayuta-śata-sahasrāṇāṃ saddharmam anusmarati sm' ātmanaś ca pūrva-praṇidhānam ‖

atha khalv āyuşmān Ānandas tasyāṃ velāyām imā gāthā abhāşata ‖

[1]āścarya-bhūtā jina aprameyā
ye smārayantī[2] mama dharma-deśanām |
parinirvṛtānāṃ hi jināna tāyināṃ
samanusmarāmī yatha adya śvo[3] vā ‖6‖
nişkāṅkşa-prāpto 'smi sthito 'smi bodhaye
upāya-kauśalya mamêdam īdṛśam |
paricārako 'haṃ sugatasya bhomi
saddharma dhāremi ca bodhi-kāraṇāt ‖7‖

atha khalu bhagavān āyuşmantaṃ Rāhula-bhadram āmantrayate sma | bhavişyasi tvaṃ Rāhula-bhadrânāgate 'dhvani Saptaratnapadma-vikrāntagāmī nāma tathāgato 'rhan samyak-saṃbuddho vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruşa-damya-sārathiḥ śāstā devānāṃ ca manuşyāṇāṃ ca buddho bhagavān | daśa-loka-dhātu-paramāṇu-rajaḥ-samāṃs tathāgatān arhataḥ samyak-saṃbuddhān sat-kṛtya guru-kṛtya mānayitvā pūjayitvā 'rcayitvā sadā teşāṃ buddhānāṃ bhagavatāṃ jyeşṭha-putro bhavişyasi tad-yathā 'pi nāma mamâîtarhi | tasya khalu punā Rāhula-bhadra bhagavataḥ Saptaratnapa-

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[1] Triştubh なり。 [2] M. C. 版本には °yanti とあるも、Cb. に °tī とあり、K. O. Cb. を除く他の MSS. には °te とあり、爲他言、爲自言何れにても可なれども、今は前者を採る。
[3] p. 143 l. 1 參照。

dmavikrāntagāminas tathāgatasyârhataḥ samyak-saṃbuddhasyâivaṃ-rūpam ev' āyuṣ-pramāṇaṃ bhaviṣyaty evaṃ-rūpâiva sarv'ākāra-guṇa-saṃpad bhaviṣyati tad-yathā 'pi nāma tasya bhagavataḥ Sāgaravara-dharabuddhivikrīḍitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya sarv'ākāra-guṇôpetā buddha-kṣetra-guṇa-vyūhā bhaviṣyanti | tasyâpi Rāhula Sāgaravaradharabuddhivikrīḍitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya tvam eva jyeṣṭha-putro bhaviṣyasi | tataḥ paścāt pareṇânuttarāṃ samyak-saṃbodhim abhisaṃbhotsyasîti ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]ayaṃ mamā[2] Rāhula jyeṣṭha-putro
yo auraso āsi kumāra-bhāve |
bodhiṃ pi[3] prāptasya mamâiṣa putro
dharmasya dāyādya-dharo maha-ṛṣiḥ ‖8‖
anāgate 'dhve bahu-buddha-koṭyo
yān drakṣyase[4] yeṣa pramāṇu nâsti |
sarveṣa teṣāṃ hi jināna putro
bhaviṣyatī[5] bodhi gaveṣamāṇaḥ ‖9‖
ajñāta-caryā iya Rāhulasya
praṇidhānam etasya ahaṃ prajānami |
karoti saṃvarṇana loka-bandhuṣu[6]
ahaṃ kilā[7] putra tathāgatasya ‖10‖
guṇāna koṭī-nayutâprameyāḥ
pramāṇu yeṣāṃ na kadā-cid asti |
ye Rāhulasyêha mam' aurasasya

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[1] Triṣṭubh なり。 [2] M. C. 版本には mama とあるも、O. 及び K'. に mamā とあるを採る。 [3] 版本には mi とあり、me の略として考ふるも、後の mama と重複す。Tib. kyaṅ なれば K'. に pi とあるを採る。 [4] 版本に drakṣyate (3. sg. fut.) に作るは意義を成さざるを以て te は se の寫誤と見て 2. sg. fut. に改めたり。 [5] M. C. 版本には °ṣyati とあるも、K'. に °ṣyatī とあるを採る。 [6] 版本には °dhuṣa とあるも、K'. に °dhuṣu とあり、loc. pl. に作れるが可なるにより、今の如く改む。 [7] M. C. 版本には kila とあるも、K'. に kilā とあるを採る。

tathā hi eṣo sthitu bodhi-kāraṇāt ‖11‖

adrākṣīt khalu punar bhagavāṃs te dve śrāvaka-sahasre śaikṣâśaikṣāṇāṃ śrāvakāṇāṃ bhagavantam avalokayamāne 'bhimukhaṃ prasanna-citte mṛdu-citte mārdava-citte| atha khalu bhagavāṃs tasyāṃ velāyām āyuṣmantam Ānandam āmantrayate sma| paśyasi tvam Ānandâite dve śrāvaka-sahasre śaikṣâśaikṣāṇāṃ śrāvakāṇām| āha| paśyāmi bhagavan paśyāmi sugata| bhagavān āha| sarva evâita Ānanda dve bhikṣu-sahasre samaṃ bodhisattva-caryāṃ samudānayiṣyanti pañcāśal-loka-dhātu-paramâṇu-rajaḥ-samāṃś ca buddhān bhagavataḥ sat-kṛtya guru-kṛtya mānayitvā pūjayitvā 'rcayitvā 'pacāyitvā saddharmaṃ ca dhārayitvā paścime samucchraya eka-kṣaṇenâika-muhūrtenâika-lavenâika-saṃnipātena daśasu dikṣv anyonyāsu loka-dhātuṣu sveṣu-sveṣu buddha-kṣetreṣv anuttarāṃ samyak-saṃbodhim abhisaṃbhotsyante| Ratnaketurājā[1] nāma tathāgatā arhanta samyak-saṃbuddhā bhaviṣyanti| paripūrṇaṃ câiṣāṃ kalpam āyuṣ-pramāṇaṃ bhaviṣyati| samāś câiṣāṃ buddha-kṣetra-guṇa-vyūhā bhaviṣyanti| samaḥ śrāvaka-gaṇo bodhisattva-gaṇaś ca bhaviṣyati| samaṃ câiṣāṃ parinirvāṇaṃ bhaviṣyati| samaś câiṣāṃ saddharmaḥ sthāsyati‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[2]dve vai sahasre imi śrāvakāṇām
Ānanda ye te mama agrataḥ sthitāḥ |
tān vyākaromī aham adya paṇḍitān
anāgate 'dhvāni tathāgatatve ‖12‖
ananta-aupamya-nidarśanehi
buddhāna agryāṃ kariyāṇa pūjām |
ārāgayiṣyanti mamâgra-bodhiṃ
sthihitva carimasmi samucchrayasmin ‖13‖
ekena nāmena daśa-ddiśāsu

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[1] 版本には °rājo に作るも、今は文意上 pl. なるを以て K'. に rājā とあるを採る。

[2] Triṣṭubh なり。

kṣaṇasmi ekasmi tathā muhūrte |
niṣadya ca druma-pravarāṇa mūle
buddhā bhaviṣyanti spṛśitva jñānam ‖14‖
ekaṃ ca teṣām iti . nāma bheṣyati
Ratnasya ketū 't' iha loki viśrutāḥ |
samāni kṣetrāṇi varāṇi teṣāṃ
samo gaṇaḥ śrāvaka-bodhisattvāḥ ‖15‖
ṛddhi-prabhūtā iha sarvi loke
samantatas te daśasu ddiśāsu |
dharmaṃ prakāśetva yadā 'pi nirvṛtāḥ
saddharmu teṣāṃ samam eva sthāsyati ‖16‖

atha khalu te śaikṣâśaikṣāḥ śrāvakā bhagavato 'ntikāt saṃmukhaṃ svāni-svāni vyākaraṇāni śrutvā tuṣṭā udagrā ātta-manaskāḥ pramuditāḥ prīti-saumanasya-jātā bhagavantaṃ gāthābhyām adhyabhāṣanta ‖

[1]tṛptā sma loka-pradyota śrutvā vyākaraṇaṃ idam |
amṛtena yathā siktāḥ sukhitā sma tathāgata ‖17‖
[2]nâsmākaṃ kāṅkṣā vimatir na bheṣyāma narôttamāḥ |
adyâsmābhiḥ sukhaṃ prāptaṃ śrutvā vyākaraṇaṃ idam[2] ‖18‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya Ānanda-Rāhulābhyām anyābhyāṃ ca dvābhyāṃ bhikṣu-sahasrābhyāṃ vyākaraṇa-parivarto nāma navamaḥ ‖

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[1] Śloka なり。 [2]....[2] 此の一頌は漢譯に缺けたり。

10

DHARMA-BHĀṆAKA-PARIVARTO NĀMA DAŚAMAḤ

atha khalu bhagavān Bhaiṣajyarājaṃ bodhisattvaṃ mahāsattvam ārabhya tāny aśītiṃ bodhisattva-sahasrāṇy āmantrayate sma| paśyasi tvaṃ Bhaiṣajyarājâsyāṃ parṣadi bahu-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyān bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ śrāvaka-yānīyān pratyekabuddha-yānīyān bodhisattva-yānīyāṃś ca yair ayaṃ dharma-paryāyas tathāgatasya saṃmukhaṃ śrutaḥ| āha| paśyāmi bhagavan paśyāmi sugata| bhagavān āha| sarve khalv ete Bhaiṣajyarāja bodhisattvā mahāsattvā yair asyāṃ parṣady antaśa ekā 'pi gāthā śrutâika-padam api śrutaṃ yair vā punar antaśa eka-cittôtpādenâpy anumoditam idaṃ sūtraṃ sarvā etā ahaṃ Bhaiṣajyarāja catasraḥ parṣado vyākaromy anuttarāyāṃ samyak-saṃbodhau| ye 'pi ke-cid Bhaiṣajyarāja tathāgatasya parinirvṛtasyêmaṃ dharma-paryāyaṃ śroṣyanty antaśa eka-gāthām api śrutvā 'ntaśa ekenâpi cittôtpādenâbhyanumodayiṣyanti tān apy ahaṃ Bhaiṣajyarāja kula-putrān vā kula-duhitṝr vā vyākaromy anuttarāyāṃ samyak-saṃbodhau| paripūrṇa-buddha-koṭī-nayuta-śata-sahasra-paryupāsitāvinas te Bhaiṣajyarāja kula-putrā vā kula-duhitaro vā bhaviṣyanti| buddha-koṭī-nayuta-śata-sahasra-kṛta-praṇidhānās te Bhaiṣajyarāja kula-putrā vā kula-duhitaro vā bhaviṣyanti| sattvānām anukampā'rtham asmiñ Jambudvīpe manuṣyeṣu pratyājātā veditavyāḥ| ya ito dharma-paryāyād antaśa eka-gāthām api dhārayiṣyanti vācayiṣyanti prakāśayiṣyanti saṃgrāhayiṣyanti likhiṣyanti likhitvā cânusmariṣyanti kālena ca kālaṃ vyavalokayiṣyanti| tasmiṃś ca pustake tathāgata-gauravam utpādayiṣyanti śāstṛ-gauraveṇa sat-kariṣyanti guru-kariṣyanti mānayiṣyanti pūjayiṣyanti| taṃ ca pustakaṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīva-

ra-cchattra-dhvaja-patākā-vādy'ādibhir namas-kārâñjali-karmabhiś ca pūjayiṣyanti| ye ke-cid Bhaiṣajyarāja kula-putrā vā kula-duhitaro vêto dharma-paryāyād antaśa eka-gāthām api dhārayiṣyanty anumodayiṣyanti vā sarvāṃs tān ahaṃ Bhaiṣajyarāja vyākaromy anuttarāyāṃ samyak-saṃbodhau‖

tatra Bhaiṣajyarāja yaḥ kaś-cid anyataraḥ[1] (²puruṣo vā²) strī vâivaṃ vadet| kīdṛśāḥ khalv api te sattvā bhaviṣyanty anāgate 'dhvani tathāgatā arhantaḥ samyak-saṃbuddhā iti| tasya Bhaiṣajyarāja puruṣasya vā striyā vā sa kula-putro vā kula-duhitā vā darśayitavyaḥ| ya ito dharma-paryāyād antaśaś catuṣ-pādikām api gāthāṃ dhārayitā śrāvayitā vā deśayitā vā sagauravo vêha dharma-paryāye| ayaṃ sa kula-putro vā kula-duhitā vā yo hy anāgate 'dhvani tathāgato 'rhan samyak-saṃbuddho bhaviṣyati| evaṃ paśya| tat kasya hetoḥ| sa hi Bhaiṣajyarāja kula-putro vā kula-duhitā vā tathāgato veditavyaḥ sadevakena lokena tasya ca tathāgatasyâivaṃ sat-kāraḥ kartavyo yaḥ khalv asmād dharma-paryāyād antaśa eka-gāthām api dhārayet kaḥ punar vādo ya imaṃ dharma-paryāyaṃ sakala-samāptam udgṛhṇīyād dhārayed vā vācayed vā paryavāpnuyād vā prakāśayed vā likhed vā likhāpayed vā likhitvā cânusmaret tatra ca pustake sat-kāraṃ kuryād guru-kāraṃ kuryān mānanāṃ pūjanām arcanām apacāyanāṃ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vādyâñjali-namaskāraiḥ· praṇāmaiḥ| pariniṣpannaḥ sa Bhaiṣajyarāja kula-putro vā kula-duhitā vā 'nuttarāyāṃ samyak-saṃbodhau veditavyas tathāgata-darśī ca veditavyo lokasya hitânukampakaḥ praṇidhāna-vaśenôpapanno 'smiñ Jambudvīpe manuṣyeṣv asya dharma-paryāyasya saṃprakāśanatāyai| yaḥ svayam udāraṃ dharmâbhisaṃskāram udārāṃ ca buddha-kṣetrôpapattiṃ sthāpayitvā 'sya saṃpra-

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[1] 版本はは次後に vā が來るを以て °taro に作れども、K'. には次後に puruṣo が來るを以て今の文の如くす。 (²....²) 版本には·vā puruṣo とあるも、B. Ca. Cb. O. 及び K'. に puruṣo vā とあり、措辭 saṃdhi 共に正しきにより之を採る。

kāśana-hetor mayi parinirvṛte sattvānāṃ hitârtham anukampā'rthaṃ cêhôpapanno veditavyas tathāgata-dūtaḥ sa Bhaiṣajyarāja kula-putro vā kula-duhitā vā veditavyaḥ | tathāgata-kṛtya-karas tathāgata-sampreṣitaḥ sa Bhaiṣajyarāja kula-putro vā kula-duhitā vā saṃjñātavyo ya imaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya saṃprakāśayed antaśo rahasi cauryeṇâpi kasya-cid eka-sattvasyâpi saṃprakāśayed ācakṣīta vā ‖

yaḥ khalu punar Bhaiṣajyarāja kaś-cid eva sattvo duṣṭa-cittaḥ pāpa-citto raudra-cittas tathāgatasya saṃmukhaṃ kalpam avarṇaṃ bhāṣet | yaś ca teṣāṃ tathā-rūpāṇāṃ dharma-bhāṇakānām asya sūtrântasya dhārakāṇāṃ gṛha-sthānāṃ vā pravrajitānāṃ vâikām api vācam apriyāṃ saṃśrāvayed bhūtāṃ vā | idam āgāḍhataraṃ pāpakaṃ karmêti vadāmi | tat kasya hetoḥ | tathāgat'ābharaṇa-pratimaṇḍitaḥ sa Bhaiṣajyarāja kula-putro vā kula-duhitā vā veditavyaḥ | tathāgataṃ sa Bhaiṣajyarājâṃsena pariharati ya imaṃ dharma-paryāyaṃ likhitvā pustaka-gataṃ kṛtvā 'ṃsena pariharati | sa yena-yenâiva prakrāmet tena-tenâiva sattvair añjalī-karaṇīyaḥ sat-kartavyo guru-kartavyo mānayitavyaḥ pūjayitavyo 'rcayitavyo 'pacāyitavyo divya-mānuṣyakaiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vādya-khādya-bhojyânna-pāna-yānair agra-prāptaiś ca divyai ratna-rāśibhiḥ | sa dharma-bhāṇakaḥ sat-kartavyo guru-kartavyo mānayitavyaḥ pūjayitavyo divyāś ca ratna-rāśayas tasya dharma-bhāṇakasyôpanāmayitavyāḥ | tat kasya hetoḥ | apy eva nāmâika-vāram apîmaṃ dharma-paryāyaṃ saṃśrāvayed yaṃ śrutvā 'prameyā asaṃkhyeyāḥ sattvāḥ kṣipram anuttarāyāṃ samyak-saṃbodhau pariniṣpadyeyuḥ ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]buddhatve sthātu-kāmena svayaṃbhū-jñānam icchatā |
satkartavyāś ca te sattvā ye dhārenti imaṃ nayam ‖1‖
sarvajñatvaṃ ca yo icchet kathaṃ śīghraṃ bhaved iti |

[1] Śloka なり (第 5 頌迄)。

sa imaṃ dhārayet sūtraṃ satkuryād vā 'pi dhārakam ‖2‖
preṣito loka-nāthena sattva-vaineya-kāraṇāt |
sattvānām anukampā'rthaṃ sūtraṃ yo vācayed idam ‖3‖
upapattiṃ śubhāṃ tyaktvā sa dhīra iha āgataḥ |
sattvānām anukampā'rthaṃ sūtraṃ yo dhārayed idam ‖4‖
upapatti-vaśo[1] tasya yena so dṛśyate tahi |
paścime kāli bhāṣanto idaṃ sūtraṃ niruttaram ‖5‖
[2]divyehi puṣpehi ca[3] satkareta
mānuṣyakaiś câpi hi sarva-gandhaiḥ |
divyehi vastrehi ca[4] chādayeyā
ratnehi abhyokiri dharma-bhāṇakam ‖6‖
kṛtâñjalī tasya bhaveta nityaṃ
yathā jinêndrasya svayaṃ-bhuvas tathā |
yaḥ paścime kāli subhairave 'smin
parinirvṛtasyo[5] ida sūtra dhārayet ‖7‖
khādyaṃ ca bhojyaṃ ca tathā 'nna-pānaṃ
vihāra-śayy'āsana-vastra-koṭyaḥ |
dadeya pūjā'rtha jin'ātmajasya
([6]apy eka-vāraṃ[6]) pi vadeta sūtram ‖8‖
tathāgatānāṃ karaṇīya kurvate
mayā ca so preṣitu mānuṣaṃ bhavam |
yaḥ sūtram etac carimasmi kāle
likheya dhāreya śruṇeya vā 'pi ‖9‖
yaś câiva sthitvêha jinasya saṃmukhaṃ
śrāved avarṇaṃ paripūrṇa-kalpam |

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[1] 版本に vaśā とあるは意義明らかならず。今は vaśo は Pkt. にして正しき saṃdhi の vaśas に同じきものと見たり。ā と o とは寫誤せらるゝこと稀ならざればなり。 [2] 以下 Triṣṭubh なり。 [3] 版本には ta とあるも、Tib. の譯意より考へて K. と O. との語形なる ca を採る。 [4] 版本には ta とあるも、B. Ca. K. O. 及び K'. に ca とあり、之が可なるを以て今の如く改む。 [5] M. C. 版本には °tasya とあり。 [6]....[6] K'. に adyâika-vāraṃ に作る。Tib. に lan-cig....rgyal-sras-de とあるを以て恐くは asyâika-vāraṃ と讀むべきものならん。

praduṣṭa-citto bhṛkuṭiṃ karitvā
bahuṃ naro 'sau prasaveta pāpam ‖10‖
yaś câpi sūtrânta-dharāṇa teṣāṃ
prakāśayantān' iha sūtram etat |
avarṇaṃ ākrośa vadeya teṣāṃ
bahūtaraṃ tasya vadāmi pāpam ‖11‖
naraś ca yo saṃmukha saṃstaveyā
kṛtâñjalī māṃ paripūrṇa-kalpam |
gāthāna koṭī-nayutair anekaiḥ
paryeṣamāṇo imam agra-bodhim ‖12‖
bahuṃ khu so tatra labheta puṇyaṃ
māṃ saṃstavitvāna praharṣa-jātaḥ |
ataś ca so bahutarakaṃ labheta
yo varṇa teṣāṃ pravaden manuṣyaḥ ‖13‖
aṣṭādaśā[1] kalpa-sahasra-koṭyo
yas teṣu pusteṣu karoti pūjām |
śabdehi rūpehi rasehi câpi
divyaiś ca gandhaiś ca sparśaiś ca divyaiḥ ‖14‖
karitva pustāna tathâiva pūjāṃ
aṣṭādaśaḥ[2] kalpa-sahasra-koṭyaḥ |
yadi śruṇo ekaśa eta sūtraṃ
āścarya-lābho 'sya bhaven mahān iti ‖15‖

ārocayāmi te Bhaiṣajyarāja prativedayāmi te| bahavo hi mayā Bhaiṣajyarāja dharma-paryāyā bhāṣitā bhāṣāmi bhāṣiṣye ca| sarveṣāṃ ca teṣāṃ Bhaiṣajyarāja dharma-paryāyāṇām ayam eva dharma-paryāyaḥ sarva-loka-vipratyanīkaḥ[3] sarva-lokâśraddadhanīyaḥ| tathāgatasyâpy etad Bhaiṣajyarāja ādhyātmika-dharma-rahasyaṃ tathāgata-bala-

[1] M.C. 版本には °daśa とあるも、Cb. に °daśo とあり、K. W. に °daśā とあり、何れにても可なり。今は暫らく後者を採る。 [2] M.C. 版本には °daśa とあるも、K'. に °daśaḥ とあるを採る。 [3] 15 頁の脚註[3] を参照。Ca. Cb. O. K'. には °nīyaḥ とあり。

saṃrakṣitam apratibhinna-pūrvam anācakṣita-pūrvam anākhyātam idaṃ sthānam | bahu-jana-pratikṣipto 'yaṃ Bhaiṣajyarāja dharma-paryāyas tiṣṭhato 'pi tathāgatasya kaḥ punar-vādaḥ parinirvṛtasya ||

api tu khalu punar Bhaiṣajyarāja tathāgata-cīvara-cchannās te kula-putrā vā kula-duhitaro vā veditavyāḥ | anya-loka-dhātu-sthitaiś ca tathāgatair avalokitāś câdhiṣṭhitāś ca | pratyātmikaṃ ca teṣāṃ śraddhā-balaṃ bhaviṣyati kuśala-mūla-balaṃ ca praṇidhāna-balaṃ ca | tathāgata-vihārâika-sthāna-nivāsinaś ca te Bhaiṣajyarāja kula-putrā vā kula-duhitaro vā bhaviṣyanti | tathāgata-pāṇi-parimārjita-mūrdhānaś ca te bhaviṣyanti | ya imaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya śraddadhiṣyanti vācayiṣyanti likhiṣyanti sat-kariṣyanti guru-kariṣyanti pareṣāṃ ca saṃśrāvayiṣyanti ||

yasmin khalu punar Bhaiṣajyarāja pṛthivī-pradeśe 'yaṃ dharma-paryāyo bhāṣyeta vā deśyeta vā likhyeta vā[1] svādhyāyeta vā saṃgāyeta vā tasmin Bhaiṣajyarāja pṛthivī-pradeśe tathāgata-caityaṃ kārayitavyaṃ mahantaṃ ratna-mayam uccaṃ pragṛhītaṃ na ca tasminn avaśyaṃ tathāgata-śarīrāṇi pratiṣṭhāpayitavyāni | tat kasya hetoḥ | eka-ghanam eva tasmiṃs tathāgata-śarīram upanikṣiptaṃ bhavati yasmin pṛthivī-pradeśe 'yaṃ dharma-paryāyo bhāṣyeta vā deśyeta vā paṭhyeta vā saṃgāyeta vā likhyeta vā likhito vā pustaka-gatas tiṣṭhet tasmiṃś ca stūpe sat-kāro guru-kāro mānanā pūjanā 'rcanā karaṇīyā sarva-puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantībhiḥ sarva-gīta-vādya-nṛtya-tūrya-tāḍâvacara-saṃgīti-saṃpravāditaiḥ pūjā karaṇīyā | ye ca khalu punar Bhaiṣajyarāja sattvās taṃ tathāgata-caityaṃ labheran vandanāya pūjanāya darśanāya vā sarve te Bhaiṣajyarājâbhyāsannī-bhūtā veditavyā anuttarāyāḥ samyak-saṃbodheḥ | tat kasya hetoḥ | bahavo Bhaiṣajyarāja gṛha-sthāḥ pra-

[1] 版本は此の vā の次に likhito vā pustaka-gataḥ の句を挿入す。併しながら Ca. Cb. K'. 及び Tib. には缺如す。意義を考へて今は之を省けり。或は下の文 (l. 20) の如く likhito vā pustaka-gatas tiṣṭhet と讀むときは意義完きを以て此處に此の句を存在せしむることを得。

vrajitāś ca bodhisattva-caryāṃ caranti na ca punar imaṃ dharma-paryāyaṃ labhante darśanāya vā śravaṇāya vā likhanāya vā pūjanāya vā| na tāvat te Bhaiṣajyarāja bodhisattva-caryāyāṃ kuśalā bhavanti yāvan nêmaṃ dharma-paryāyaṃ śṛṇvanti| ye tv imaṃ dharma-paryāyaṃ śṛṇvanti śrutvā câdhimucyanty avataranti vijānanti parigṛhṇanti tasmin samaye ta āsanna-sthāyino bhaviṣyanty anuttarāyāṃ samyak-saṃbodhāv abhyāśī-bhūtāḥ‖

tad-yathā 'pi nāma Bhaiṣajyarāja kaś-cid eva puruṣo bhaved udakârthy udaka-gaveṣī| sa udakârtham ujjaṅgale pṛthivī-pradeśa udapānaṃ khānayet| sa yāvat paśyec chuṣkaṃ pāṇḍaraṃ pāṃsuṃ nirvāhyamānaṃ tāvaj jānīyāt| dūra itas tāvad udakam iti| atha pareṇa samayena sa puruṣa ārdra-pāṃsum udaka-saṃmiśraṃ kardama-paṅka-bhūtam udaka-bindubhiḥ sravadbhir nirvāhyamānaṃ paśyet tāṃś ca puruṣān udapāna-khānakān kardama-paṅka-digdhâṅgān| atha khalu punar Bhaiṣajyarāja sa puruṣas tat-pūrva-nimittaṃ dṛṣṭvā niṣkāṅkṣo bhaven nirvicikitsa āsannam idaṃ khalûdakam iti| evam eva Bhaiṣajyarāja dūre te bodhisattvā mahāsattvā bhavanty anuttarāyāṃ samyak-saṃbodhau yāvan nêmaṃ dharma-paryāyaṃ śṛṇvanti nôdgṛhṇanti nâvataranti nâvagāhante na cintayanti| yadā khalu punar Bhaiṣajyarāja bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śṛṇvanty udgṛhṇanti dhārayanti vācayanty avataranti svādhyāyanti cintayanti bhāvayanti tadā te 'bhyāśī-bhūtā bhaviṣyanty anuttarāyāṃ samyak-saṃbodhau| sattvānām ito Bhaiṣajyarāja dharma-paryāyād anuttarā samyak-saṃbodhir ājāyate| tat kasya hetoḥ| parama-sandhābhāṣita-vivaraṇo hy ayaṃ dharma-paryāyas tathāgatair arhadbhiḥ samyak-saṃbuddhair dharma-nigūḍha-sthānam ākhyātaṃ bodhisattvānāṃ mahāsattvānāṃ pariniṣpatti-hetoḥ| yaḥ kaś-cid Bhaiṣajyarāja bodhisattvo 'sya dharma-paryāyasyôttraset saṃtraset saṃtrāsam āpadyen nava-yāna-saṃprasthitaḥ sa Bhaiṣajyarāja bodhisattvo mahāsattvo veditavyaḥ| sacet punaḥ śrāvaka-yānīyo 'sya dharma-paryāya-

syôttraset saṃtraset saṃtrāsam āpadyed adhimānikaḥ sa Bhaiṣajyarāja śrāvaka-yānikaḥ pudgalo veditavyaḥ ‖

yaḥ kaś-cid Bhaiṣajyarāja bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya paścime kāle paścime samaya imaṃ dharma-paryāyaṃ catasṛṇāṃ parṣadāṃ saṃprakāśayet tena Bhaiṣajyarāja bodhisattvena mahāsattvena tathāgata-layanaṃ praviśya tathāgata-cīvaraṃ prāvṛtya tathāgatasy' āsane niṣadyâyaṃ dharma-paryāyaś catasṛṇāṃ parṣadāṃ saṃprakāśayitavyaḥ | katamac ca Bhaiṣajyarāja tathāgata-layanam | sarva-sattva-maitrī-vihāraḥ khalu punar Bhaiṣajyarāja tathāgata-layanaṃ | tatra tena kula-putreṇa praveṣṭavyam | katamac ca Bhaiṣajyarāja tathāgata-cīvaram | mahā-kṣānti-sauratyaṃ khalu punar Bhaiṣajyarāja tathāgata-cīvaraṃ | tat tena kula-putreṇa vā kula-duhitrā vā prāvaritavyam | katamac ca Bhaiṣajyarāja tathāgatasya dharm'āsanam | sarva-dharma-śūnyatā-praveśaḥ khalu punar Bhaiṣajyarāja tathāgatasya dharm'āsanaṃ | tatra tena kula-putreṇa niṣattavyaṃ niṣadya câyaṃ dharma-paryāyaś catasṛṇāṃ parṣadāṃ saṃprakāśayitavyaḥ | anavalīna-cittena bodhisattvena purastād bodhisattva-gaṇasya bodhisattva-yāna-saṃprasthitānāṃ catasṛṇāṃ parṣadāṃ saṃprakāśayitavyaḥ | anya-loka-dhātu-sthitaś câhaṃ Bhaiṣajyarāja tasya kula-putrasya nirmitaiḥ parṣadaḥ samāvartayiṣyāmi | nirmitāṃś ca bhikṣu-bhikṣuṇy-upāsakôpāsikāḥ saṃpreṣayiṣyāmi dharma-śravaṇāya | te tasya dharma-bhāṇakasya bhāṣitaṃ na pratibādhiṣyanti na pratikṣepsyanti | sacet khalu punar araṇya-gato bhaviṣyati tatrâpy aham asya bahu-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoragān saṃpreṣayiṣyāmi dharma-śravaṇāya | anya-loka-dhātu-sthitaś câhaṃ Bhaiṣajyarāja tasya kula-putrasya mukham upadarśayiṣyāmi | yāni câsyâsmād dharma-paryāyāt pada-vyañjanāni paribhraṣṭāni bhaviṣyanti tāni tasya svādhyāyataḥ pratyuccārayiṣyāmi ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]līyanāṃ sarva varjitvā śṛṇuyāt sūtram īdṛśam |

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[1] Śloka なり (第 32 頌迄)。

durlabho vai śravo hy asya adhimuktī pi durlabhā ‖16‖
udakârthī yathā kaś-cit khānayet kūpa jaṅgale |
śuṣkaṃ ca pāṃsu paśyeta khāṇyamāne punaḥ-punaḥ ‖17‖
so dṛṣṭvā cintayet tatra dūre vāri ito bhavet |
idaṃ nimittaṃ dūre syāt śuṣka-pāṃsur itôcchṛtaḥ ‖18‖
tadā tu ārdraṃ paśyeta pāṃsuṃ snigdhaṃ punaḥ-punaḥ |
niṣṭhā tasya bhavet tatra nâsti dūre jalaṃ iha ‖19‖
evam eva tu te dūre buddha-jñānasya tādṛśāḥ |
aśṛṇvanta idaṃ sūtram abhāvitvā punaḥ-punaḥ ‖20‖
yadā tu gaṃbhīram idaṃ śrāvakāṇāṃ viniścayaṃ[1] |
sūtra-rājaṃ śruṇiṣyanti cintayiṣyanti vā sakṛt ‖21‖
te bhonti saṃnikṛṣṭā vai buddha-jñānasya paṇḍitāḥ |
yathâiva c' ārdre pāṃsusmin āsannaṃ jalam ucyate ‖22‖
jinasya lenaṃ praviśitvā prāvaritvā mi cīvaram |
mam' āsane niṣīditvā abhīto bhāṣi paṇḍitaḥ ‖23‖
maitrī-balaṃ ca layanaṃ kṣānti-sauratya cīvaram |
śūnyatā c' āsanaṃ mahyam atra sthitvā hi deśayet ‖24‖
loṣṭaṃ daṇḍaṃ (2vā 'tha śaktī2) ākrośa-tarjanā 'tha vā |
bhāṣantasya bhavet tatra smaranto mama tāṃ[3] sahet ‖25‖
kṣetra-koṭī-sahasreṣu ātmabhāvo dṛḍho mama |
deśemi dharma sattvānāṃ kalpa-koṭīr acintiyāḥ ‖26‖
ahaṃ pi tasya vīrasya yo mahya parinirvṛte |
idaṃ sūtraṃ prakāśeyā preṣeṣye bahu-nirmitān ‖27‖

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[1] 版本には °niścayam とあるも、K'. には °yaṃ とあり、pres. part. caus. にて nom. or acc. sg. の形として意味妥當なるにより、m を anusvāra に改む。 (2....2) K'. には ca śaktim vā とあり、O. には śaktiṃ vā に作れり。版本のまゝならば Śloka の中、Rephavipulā の一種として可なり、意味亦た通ず。又 śaktī は f. なるにより、此の部分を ca śaktī vā と改むれば、metre は最も普通なる形の Pathyā となる。意味亦た同じく明らかなり。
[3] 版本には tā とあり、脚註に、O. に taṃ (m. acc. sg.) とあるを訂正したるものなるを記す。他の總ての MSS. は tāṃ に作り、K'. は tān に作る。こゝは m. acc. pl. にて前の諸件を綜合して受くるものと見て tāṃ=tān として今の如く改む。

bhikṣavo bhikṣuṇīyā ca upāsakā upāsikāḥ |
tasya pūjāṃ kariṣyanti parṣadaś ca samā api ‖28‖
loṣṭaṃ daṇḍāṃs tath' ākrośāṃs tarjanāṃ paribhāṣaṇām |
ye câpi tasya dāsyanti vāreṣyante[1] sya nirmitāḥ ‖29‖
yadā 'pi câîko viharan svādhyāyanto bhaviṣyati |
narair virahite deśe aṭavyāṃ parvateṣu vā ‖30‖
tato 'sya ahaṃ darśiṣye ātmabhāva prabhāsvaram |
skhalitaṃ câsya svādhyāyam uccāriṣye punaḥ-punaḥ ‖31‖
tahiṃ ca sya[2] viharato ekasya vana-cāriṇaḥ |
devān yakṣāṃś ca preṣiṣye sahāyāṃs tasya nâîkaśaḥ ‖32‖
[3]etādṛśās tasya guṇā bhavanti
caturṇa parṣāṇa prakāśayantaḥ[4] |
eko vihāre[5] vana-kandareṣu
svādhyāya kurvantu mamaṃ[6] hi paśyet ‖33‖
pratibhānu[7] tasyā[8] bhavatī asaṅgaṃ
nirukti dharmāṇa bahū prajānati |
toṣeti so prāṇi-sahasra-koṭyas
[(9]tathā hi[9)] buddhena adhiṣṭhitatvāt ‖34‖
ye câpi tasy' āśrita bhonti sattvās

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[1] 版本には dhāriṣyanti とあるも Tib. zlog なれば K'. に vāreṣyante とあるを採る。
[2] 版本には se とあり、O. を除く MSS. に so とあるを asya の Pkt. として改めたるものなり。Tib. de ni de-na gnas-paḥi tshe. とあり、K'. 亦た ca so に作れり。然れども上に言ふが如く so は gen. sg. ならざれば意味通じ難し。因て今は asya の略として sya に改む。
[3] 以下 Triṣṭubh なり。 [4] 版本には prakāśakasya とあり、版本出版者の推定なるも、MSS. には prakāśato 'sya と prakāśayantaḥ の兩様あり、後者は strong stem を用ゐたれど Pāli と同じく gen. sg. にて前の tasya を受け、妥當なるを以て今の如く改む。 [5] 版本には vihārī とあるも、O. 及び K'. に vihāre とあり、opt. 3. sg. として之を採る。 [6] 版本には mamā とあるも、こゝは gen. にては難解なり。K'. には單に mama とあるも、後の ma は metre が長音を要す。因て Pkt. acc. sg. として、mamaṃ に改む。 [7] 版本には °bhāna とあるも、A. Ca. Cb. 及び K'. に °bhānu とあるを採る。 [8] M. C. 版本には tasya とあるも、K'. に tasyā とあるを採る。 [(9....9)] 版本には yathā 'pi とあるも、O. に tathā 'pi とあり、Tib. ḥdi-ltar とあるに合す。然れども、こゝに api とあるは意味明らかならず。因て今の如く改む。從て次前の ḥ を s に改めたり。

te bodhisattvā laghu bhonti sarve |
tat-saṃgatiṃ câpi niṣevamānāḥ
paśyanti buddhān yatha Gaṅga-vālikāḥ ‖35‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye dharma-bhāṇaka-parivarto nāma daśamaḥ ‖

11

STŪPA-SAṂDARŚANA-PARIVARTO NĀMÂÎKĀDAŚAMAḤ

atha khalu bhagavataḥ purastāt tataḥ pṛthivī-pradeśāt parṣan-madhyāt sapta-ratna-mayaḥ stūpo 'bhyudgataḥ pañca-yojana-śatāny uccaistvena tad-anurūpeṇa ca pariṇāhena| abhyudgamya vaihāyasam antarīkṣe samavātiṣṭhac citro darśanīyaḥ pañcabhiḥ puṣpa-grahaṇīya[1]-vedikā-sahasraiḥ svabhyalaṃkṛto bahu-toraṇa-sahasraiḥ pratimaṇḍitaḥ patākā-vaijayantī-sahasrâlaṃkṛto[2] ratna-dāma-sahasrābhiḥ pralambitaḥ paṭṭa-ghaṇṭā-sahasra-pralambitas tamāla-patra-candana-gandhaṃ praṃuñcamānas tena ca gandhena sarvāvatīyaṃ loka-dhātuḥ saṃmūrchitā 'bhūt| chattr'āvalī câsya yāvac Cāturmahārājakāyika-deva-bhavanāni samucchritā 'bhūt sapta-ratna-mayī| tad-yathā suvarṇasya rūpyasya vaiḍūryasya musāragalvasyâśmagarbhasya lohita-mukteḥ karketanasya| tasmiṃś ca stūpe Trāyastriṃśat-kāyikā deva-putrā divyair māndāravamahā-māndāravaiḥ puṣpais taṃ ratna-stūpam [3]avakiranty adhyavakiranty abhiprakiranti[3]| tasmāc ca ratna-stūpād evaṃ-rūpaḥ śabdo niścarati sma| sādhu sādhu bhagavañ Śākyamune| subhāṣitas te 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ| evam etad bhagavann evam etat sugata‖

atha khalu tāś catasraḥ parṣadas taṃ mahāntaṃ ratna-stūpaṃ dṛṣṭvā vaihāyasam antarīkṣe sthitaṃ saṃjāta-harṣāḥ prīti-prāmodya-prasāda-prāptāḥ| tasyāṃ velāyām utthāy' āsanebhyo 'ñjaliṃ pragṛ-

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[1] B. K. W. O. K′. には ya を省きたり。Tib. には me-thog bkram-pa とあり、古字形が grahaṇa に似たる vikīrṇa とありしを想像す。 [2] 版本には °srābhiḥ pralambito とあるも、K. K′. には °srâlaṃkṛto とあり、Tib. に brgyan-pa とあるに合するを以て之を採る。

[3]....[3] K′. には abhyavakiranty abhiprakiranti の二語に作る。Tib. も ḥthor-ro. mṅon-par rab-tu ḥthor-ro. の二語なり。されば最初は K′. の如き形か、又は avakiranty abhiprakiranti なりしならん。

hyâvasthitāḥ| atha khalu tasyāṃ velāyāṃ Mahāpratibhāno nāma bodhisattvo mahāsattvaḥ sa-deva-mānuṣâsuraṃ lokaṃ kautūhala-prāptaṃ viditvā bhagavantam etad avocat| ko bhagavan hetuḥ kaḥ pratyayo 'syâivaṃ-rūpasya mahā-ratna-stūpasya loke prādurbhāvāya| ko vā bhagavann asmān mahā-ratna-stūpād evaṃ-rūpaṃ śabdaṃ niścārayati| evam ukte bhagavān Mahāpratibhānaṃ bodhisattvaṃ mahāsattvam etad avocat| asmin Mahāpratibhāna mahā-ratna-stūpe tathāgatasy' ātmabhāvas tiṣṭhaty eka-ghanas tasyâiṣa stūpaḥ| sa eṣa śabdaṃ niścārayati| asti Mahāpratibhānâdhastāyāṃ diśy asaṃkhyeyāni loka-dhātu-koṭī-nayuta-śata-sahasrāṇy atikramya Ratnaviśuddhā nāma loka-dhātuḥ| tasyāṃ Prabhūtaratno nāma tathāgato 'rhan samyak-saṃbuddho 'bhūt| tasyâitad bhagavataḥ pūrva-praṇidhānam abhūt| ahaṃ khalu pūrvaṃ[1] bodhisattva-caryāṃ caramāṇo na tāvan niryāto 'nuttarāyāṃ samyak-saṃbodhau yāvan mayā 'yaṃ Saddharmapuṇḍarīko dharma-paryāyo bodhisattvâvavādo na śruto 'bhūt| yadā tu mayā 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ śrutas tadā paścād ahaṃ pariniṣpanno 'bhūvam anuttarāyāṃ samyak-saṃbodhau| tena khalu punar Mahāpratibhāna bhagavatā Prabhūtaratnena tathāgatenârhatā samyak-saṃbuddhena parinirvāṇa-kāla-samaye sadevakasya lokasya samārakasya sa-śramaṇa-brāhmaṇikāyāḥ prajāyāḥ purastād evam ārocitam| mama khalu bhikṣavaḥ parinirvṛtasyâsya tathāgat'ātmabhāva-vigrahasyâiko mahā-ratna-stūpaḥ kartavyaḥ| śeṣāḥ punaḥ stūpā mamôddiśya kartavyāḥ| tasya khalu punar Mahāpratibhāna bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasyâitad adhiṣṭhānam abhūt| ayaṃ mama stūpo daśasu dikṣu sarva-loka-dhātuṣu yeṣu buddha-kṣetreṣv ayaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ saṃprakāśyeta teṣu-teṣv ayaṃ mam' ātmabhāva-vigraha-stūpaḥ samabhyudgacchet| tais-tair buddhair bhagavadbhir asmin Sad-

[1] 版本には O. により pūrve となせるも、他の總ての MSS. に pūrvaṃ とあり、K'. 亦た然り。adv. として之を採る。

dharmapuṇḍarīke dharma-paryāye bhāṣyamāṇe parṣan-maṇḍalasyôpari vaihāyasaṃ tiṣṭhet| teṣāṃ ca buddhānāṃ bhagavatām imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ bhāṣamāṇānām ayaṃ mam' ātmabhāva-vigraha-stūpaḥ sādhu-kāraṃ dadyāt| tad ayaṃ Mahāpratibhāna tasya bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya śarīra-stūpo 'syāṃ Sahāyāṃ loka-dhātāv asmin Saddharmapuṇḍarīke dharma-paryāye mayā bhāṣyamāṇe 'smāt parṣan-maṇḍala-madhyād abhyudgamyôpary antarīkṣe vaihāyasaṃ sthitvā sādhu-kāraṃ dadāti sma‖

atha khalu Mahāpratibhāno bodhisattvo mahāsattvo bhagavantam etad avocat| paśyāma vayaṃ bhagavann etaṃ tathāgata-vigrahaṃ bhagavato 'nubhāvena| evam ukte bhagavān Mahāpratibhānaṃ bodhisattvaṃ mahāsattvam etad avocat| tasya khalu punar Mahāpratibhāna bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya praṇidhānaṃ gurukam abhūt| etad asya praṇidhānam| yadā khalv anyeṣu buddha-kṣetreṣu buddhā bhagavanta imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ bhāṣeyus tadā 'yaṃ mam' ātmabhāva-vigraha-stūpo 'sya Saddharmapuṇḍarīkasya dharma-paryāyasya śravaṇāya gacchet tathāgatānām antikam| yadā punas te buddhā bhagavanto mam' ātmabhāva-vigraham udghāṭya darśayitu-kāmā bhaveyuś catasṛṇāṃ parṣadām atha tais tathāgatair daśasu dikṣv anyonyeṣu buddha-kṣetreṣu ya ātmabhāva-nirmitās tathāgata-vigrahā anyonya-nāmadheyās teṣu-teṣu buddha-kṣetreṣu sattvānāṃ dharmaṃ deśayanti tān sarvān saṃnipātya tair ātmabhāva-nirmitais tathāgata-vigrahaiḥ sārdhaṃ paścād ayaṃ mam' ātmabhāva-vigraha-stūpaḥ samudghāṭyôpadarśayitavyaś catasṛṇāṃ parṣadām| tan mayā 'pi Mahāpratibhāna bahavas tathāgata-vigrahā nirmitā ye daśasu dikṣv anyonyeṣu buddha-kṣetreṣu loka-dhātu-sahasreṣu sattvānāṃ dharmaṃ deśayanti te sarve khalv ih' ānayitavyā bhaviṣyanti ‖

atha khalu Mahāpratibhāno bodhisattvo mahāsattvo bhagavantam

etad avocat| tān api tāvad bhagavaṃs tathāgat'ātmabhāvāṃs tathāgata-nirmitān sarvān vandāmahai‖

atha khalu bhagavāṃs tasyāṃ velāyām ūrṇā-kośād raśmiṃ prāmuñcat| yayā raśmyā samanantara-pramuktayā pūrvasyāṃ diśi pañcāśatsu Gaṅgā-nadī-vālukā-sameṣu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye buddhā bhagavanto viharanti sma te sarve saṃdṛśyante sma| tāni ca buddha-kṣetrāṇi sphaṭika-mayāni saṃdṛśyante sma ratna-vṛkṣaiś ca citrāṇi saṃdṛśyante sma dūṣya-paṭṭa-dāma-samalaṃkṛtāni bahu-bodhisattva-śata-sahasra-paripūrṇāni vitāna-vitatāni sapta-ratna-hema-jāla-praticchannāni| teṣu-teṣu buddhā bhagavanto madhureṇa valgunā svareṇa sattvānāṃ dharmaṃ deśayamānāḥ saṃdṛśyante sma| bodhisattva-śata-sahasraiś ca paripūrṇāni tāni buddha-kṣetrāṇi saṃdṛśyante sma| evaṃ pūrva-dakṣiṇasyāṃ diśi| evaṃ dakṣiṇasyāṃ diśi| evaṃ dakṣiṇa-paścimāyāṃ diśi| evaṃ paścimāyāṃ diśi| evaṃ paścimôttarāyāṃ diśi| evam uttarāyāṃ diśi| evam uttara-pūrvasyāṃ diśi| evam adhastāyāṃ diśi| evam ūrdhvāyāṃ diśi| evaṃ samantād daśasu dikṣv ekâikasyāṃ diśi bahūni Gaṅgā-nadī-vālukôpamāni buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇi bahuṣu Gaṅgā-nadī-vālukôpameṣu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye buddhā bhagavantas tiṣṭhanti te sarve saṃdṛśyante sma‖

atha khalu te daśasu dikṣu tathāgatā arhantaḥ samyak-saṃbuddhāḥ svān-svān bodhisattva-gaṇān āmantrayanti sma| gantavyaṃ khalu punaḥ kula-putrā bhaviṣyaty asmābhiḥ Sahāṃ loka-dhātuṃ bhagavataḥ Śākyamunes tathāgatasyârhataḥ samyak-saṃbuddhasyântikaṃ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya śarīra-stūpa-vandanāya| atha khalu te buddhā bhagavantaḥ svaiḥ-svair upasthāyakaiḥ sārdham ātma-dvitīyā ātma-tṛtīyā imāṃ Sahāṃ loka-dhātum āgacchanti sma| iti hi tasmin samaya iyaṃ sarvāvatī loka-dhātū ratna-vṛkṣa-pratimaṇḍitā 'bhūd vaiḍūrya-mayī sapta-ratna-hema-jāla-saṃchannā mahā-ratna-gandha-dhūpana-dhūpitā māndārava-mahā-

māndārava-puṣpa-saṃstīrṇā kiṅkiṇī-jālâlaṃkṛtā śuvarṇa-sūtrâṣṭā-pada-nibaddhā[1] 'pagata-grāma-nagara-nigama-janapada-rāṣṭra-rājadhāny apagata-Kāla-parvatā 'pagata-Mucilinda-Mahāmucilinda-parvatā 'pagata-Cakravāḍa-Mahācakravāḍa-parvatā 'pagata-Sumeru-parvatā 'pagata-tad-anya-mahā-parvatā 'pagata-mahā-samudrā 'pagata-nadī-mahā-nadī parisaṃsthāpitā[2] 'bhūd apagata-deva-manuṣyâsura-kāyā 'pagata-niraya-tiryagyoni-yama-lokā | iti hi tasmin samaye ye 'syāṃ Sahāyāṃ loka-dhātau ṣaḍ-gaty-upapannāḥ sattvās te sarve 'nyeṣu loka-dhātuṣûpanikṣiptā abhūvan sthāpayitvā ye tasyāṃ parṣadi saṃnipatitā abhūvan | atha khalu te buddhā bhagavanta upasthāyaka-dvitīyā upasthāyaka-tṛtīyā imāṃ Sahāṃ loka-dhātum āgacchanti sma | āgat'āgatāś ca te tathāgatā ratna-vṛkṣa-mūle siṃh'āsanam upaniśritya viharanti sma | ekâikaś ca ratna-vṛkṣaḥ pañca-yojana-śatāny uccaistvenâbhūd anupūrva-śākhā-patra-palāśa-pariṇāhaḥ puṣpa-phala-pratimaṇḍitaḥ | ekâikasmiṃś ca ratna-vṛkṣa-mūle siṃh'āsanaṃ prajñaptam abhūt pañca-yojana-śatāny uccaistvena mahā-ratna-pratimaṇḍitam | tasminn ekâikas tathāgataḥ paryaṅkaṃ baddhvā niṣaṇṇo 'bhūt | anena paryāyeṇa sarvasyāṃ tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau sarva-ratna-vṛkṣa-mūleṣu tathāgatāḥ paryaṅkaṃ baddhvā niṣaṇṇā abhūvan ||

tena khalu punaḥ samayenêyaṃ tri-sāhasra-mahā-sāhasrī loka-dhātus tathāgata-paripūrṇā 'bhūn na tāvad bhagavataḥ Śākyamunes tathāgatasy' ātmabhāva-nirmitā ekasmād api dig-bhāgāt sarva āgatā abhūvan | atha khalu punar bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas teṣāṃ tathāgata-vigrahāṇām āgat'āgatānām avakāśaṃ nirmimīte sma | samantād aṣṭabhyo digbhyo viṃśati-buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇi sarvāṇi vaiḍūrya-mayāṇi sapta-ratna-hema-jāla-saṃchannāni kiṅkiṇī-jālâlaṃkṛtāni māndārava-mahā-māndā-

[1] 版本、K'. ともに vi addhā なれど Tib. に ris-su bris-par gyur (畫かれたる) なると、脚註に餘處には nibaddha なりとあるとに據り今の如く改む。 [2] 版本には parisaṃsthitā とあるも、Tib. yoṅs-su gnas-par gyur-to により今の如く改む。

rava-puṣpa-saṃstīrṇāni divya-vitāna-vitatāni divya-puṣpa-dāmâbhipralambitāni divya-gandha-dhūpana-dhūpitāni | sarvāṇi ca tāni viṃśati-buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇy apagata-grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīny apagata-Kāla-parvatāny apagata-Mucilinda-Mahāmucilinda-parvatāny apagata-Cakravāḍa-Mahācakravāḍa-parvatāny apagata-Sumeru-parvatāny apagata-tad-anya-mahā-parvatāny apagata-mahā-samudrāṇy apagata-nadī-mahā-nadīni parisaṃsthāpayaty apagata-deva-manuṣyâsura-kāyāny apagata-niraya-tiryagyoni-yama-lokāni | tāni ca sarvāṇi bahu-buddha-kṣetrāṇy ekam eva buddha-kṣetram ekam eva pṛthivī-pradeśaṃ parisaṃsthāpayāmāsa samaṃ ramaṇīyaṃ sapta-ratna-mayaiś ca vṛkṣaiś citritaṃ teṣāṃ ca ratna-vṛkṣāṇāṃ pañca-yojana-śatāny āroha-pariṇāho 'nupūrva-śākhā-patra-puṣpa-phalôpetaḥ | sarvasmiṃś ca ratna-vṛkṣa-mūle pañca-yojana-śatāny āroha-pariṇāhaṃ divya-ratna-mayaṃ vicitraṃ darśanīyaṃ siṃh'āsanaṃ prajñaptam abhūt | teṣu ratna-vṛkṣa-mūleṣv āgat'āgatās tathāgatāḥ siṃh'āsaneṣu paryaṅkaṃ baddhvā niṣīdante sma | anena paryāyeṇa punar aparāṇi viṃśati-loka-dhātu-koṭī-nayuta-śata-sahasrāṇy ekâikasyāṃ diśi Śākyamunis tathāgataḥ pariśodhayati sma | teṣāṃ tathāgatānām āgat'āgatānām avakāśârthaṃ tāny api viṃśati-loka-dhātu-koṭī-nayuta-śata-sahasrāṇy ekâikasyāṃ diśy apagata-grāma-nagara-nigama-janapada-rāṣṭra-rājadhānīny apagata-Kāla-parvatāny apagata-Mucilinda-Mahāmucilinda-parvatāny apagata-Cakravāḍa-Mahācakravāḍa-parvatāny apagata-Sumeru-parvatāny apagata-tad-anya-mahā-parvatāny apagata-mahā-samudrāṇy apagata-nadī-mahā-nadīni parisaṃsthāpayaty apagata-deva-manuṣyâsura-kāyāny apagata-niraya-tiryagyoni-yama-lokāni | te ca sarva-sattvā anyeṣu loka-dhātuṣûpanikṣiptāḥ | tāny api buddha-kṣetrāṇi vaiḍūrya-mayāni sapta-ratna-hema-jāla-praticchannāni kiṅkiṇī-jālâlaṃkṛtāni māndārava-mahā-māndārava-puṣpa-saṃstīrṇāni divya-vitāna-vitatāni divya-puṣpa-dāmâbhipralambitāni divya-gandha-dhūpana-dhūpitāni ratna-vṛkṣôpaśobhitāni | sarve ca te ratna-vṛkṣāḥ pañca-yojana-śata-pramāṇāḥ

pañca-yojana-pramāṇāni ca siṃh'āsanāny abhinirmitāni| tatas te tathāgatā niṣīdante sma pṛthak-pṛthak siṃh'āsaneṣu ratna-vṛkṣa-mūleṣu paryaṅkaṃ baddhvā‖

tena khalu punaḥ samayena bhagavatā Śākyamuninā ye nirmitās tathāgatāḥ pūrvasyāṃ diśi sattvānāṃ dharmaṃ deśayanti sma Gaṅgānadī-vālukôpameṣu buddha-kṣetra-koṭī-nayuta-śata-sahasreṣu te sarve samāgatā daśabhyo digbhyas te c' āgatā aṣṭāsu dikṣu niṣaṇṇā abhūvan| tena khalu punaḥ samayenâîkâîkasyāṃ diśi triṃśal-loka-dhātu-koṭī-śata-sahasrāṇy aṣṭabhyo digbhyaḥ samantāt tais tathāgatair ākrāntā abhūvan| atha khalu te tathāgātāḥ sveṣu siṃh'āsaneṣûpaviṣṭāḥ svān-svān upasthāyakān saṃpreṣayanti sma bhagavataḥ Śākyamuner antikaṃ ratna-puṣpa-puṭān dattvâîvaṃ vadanti sma| gacchata yūyaṃ Gṛdhrakūṭaṃ parvataṃ gatvā ca punas tasmiṃs taṃ bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ vanditvā asmad-vacanād alp'ābādhatāṃ manda-glānatāṃ ca balaṃ ca sparśa-vihāratāṃ ca paripṛcchadhvaṃ sārdhaṃ bodhisattva-gaṇena śrāvaka-gaṇena| anena ca ratna-rāśinā 'bhyavakiradhvam evaṃ ca vadadhvam| dadāti khalu punar bhagavāṃs tathāgataś chandam asya mahā-ratna-stūpasya samudghāṭane| evaṃ te tathāgatāḥ sarve svān-svān upasthāyakān saṃpreṣayāmāsuḥ‖

atha khalu bhagavāñ Śākyamunis tathāgatas tasyāṃ velāyāṃ svān nirmitān aśeṣataḥ samāgatān viditvā pṛthak-pṛthak siṃh'āsaneṣu niṣaṇṇāṃś ca viditvā tāṃś côpasthāyakāṃs teṣāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām āgatān viditvā chandaṃ ca tais tathāgatair arhadbhiḥ samyak-saṃbuddhair ārocitaṃ viditvā tasyāṃ velāyāṃ svakād dharm'āsanād utthāya vaihāyasam antarīkṣe 'tiṣṭhat| [1]tāś ca sarvāś catasraḥ pariṣadaḥ utthāy' āsanebhyo 'ñjalīḥ pragṛhya bhagavato mukham ullokayaṃtas tasthuḥ[1]| atha khalu bhagavāṃs taṃ mahā-

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[1]....[1] 版本脱落す、K'. により補ふ。(妙) 亦た「一切四衆、起立合掌、一心觀佛」の譯あり、Tib. 亦た同じ。書寫の際に多くの MSS. が脱落せるものなるべし。

ntaṃ ratna-stūpaṃ vaihāyasaṃ sthitaṃ dakṣiṇayā hastâṅgulyā madhye samudghāṭayati sma samudghāṭya ca dve bhittī pravisārayati sma| tad-yathā 'pi nāma mahā-nagara-dvāreṣu mahā-kapāṭa-saṃpuṭāv argala-vimuktau pravisāryete| evam eva bhagavāṃs taṃ mahāntaṃ ratna-stūpaṃ vaihāyasaṃ sthitaṃ dakṣiṇayā hastâṅgulyā madhye samudghāṭyâpāvṛṇoti sma| samanantara-vivṛtasya khalu punas tasya mahā-ratna-stūpasya atha khalu bhagavān Prabhūtaratnas tathāgato[1] 'rhan samyak-saṃbuddhaḥ siṃh'āsanôpaviṣṭaḥ paryaṅkaṃ baddhvā pariśuṣka-gātraḥ saṃghaṭita-kāyo yathā samādhi-samāpannas tathā saṃdṛśyate sma| evaṃ ca vācam abhāṣata| sādhu sādhu bhagavan Śākyamune| subhāṣitas te 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ| sādhu khalu punas tvaṃ bhagavañ Śākyamune yas tvam imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ parṣan-madhye bhāṣase| asyâivâhaṃ bhagavan Saddharmapuṇḍarīkasya dharma-paryāyasya śravaṇāyêh' āgataḥ ‖

atha khalu tāś catasraḥ parṣadas taṃ bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bahu-kalpa-koṭī-nayuta-śata-sahasra-parinirvṛtaṃ tathā bhāṣamāṇaṃ dṛṣṭv' āścarya-prāptā adbhuta-prāptā abhūvan| tasyāṃ velāyāṃ taṃ bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ taṃ ca bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ divya-mānuṣyakai ratna-rāśibhir abhyavakiranti sma| atha khalu bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddho bhagavataḥ Śākyamunes tathāgatasyârhataḥ samyak-saṃbuddhasya tasminn eva siṃh'āsane 'rdh'āsanam adāsīt tasyâiva mahā-ratna-stūpâbhyantara evaṃ ca vadati| ihâiva bhagavāñ Śākyamunis tathāgato niṣīdatu| atha khalu bhagavāñ Śākyamunis tathāgatas tasminn ardh'āsane niṣasāda tenâiva tathāgatena sārdham ubhau ca tau tathāgatau tasya mahā-ratna-stūpasya madhye siṃh'āsanôpaviṣṭau vaihāyasam antarīkṣa-

[1] 版本には此の語の次前に更に tathāgatas を入れたるも、不用なるを以て之を省きたり。

sthau saṃdṛśyete‖

atha khalu tāsāṃ catasṛṇāṃ parṣadām etad abhavat| dūra-sthā vayam ābhyāṃ tathāgatābhyāṃ| yan nūnaṃ vayam api tathāgatâ-nubhāvena vaihāyasam abhyudgacchema iti| atha khalu bhagavāñ Śākyamunis tathāgatas tāsāṃ catasṛṇāṃ parṣadāṃ cetasâiva cetaḥ-parivitarkam ājñāya tasyāṃ velāyām ṛddhi-balena tāś catasraḥ parṣado vaihāyasam upary antarīkṣe pratiṣṭhāpayati sma| atha khalu bhagavāñ Śākyamunis tathāgatas tasyāṃ velāyāṃ tāś catasraḥ parṣada āmantrayate sma| ko bhikṣavo yusmākam utsahate tasyāṃ Sahāyāṃ loka-dhātāv imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ saṃprakāśayitum| ayaṃ sa kālo 'yaṃ sa samayaḥ saṃmukhī-bhūtas tathāgataḥ parinirvāyitu-kāmo bhikṣavas tathāgata imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyam upanikṣipya‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[1]ayam āgato nirvṛtako maha-ṛṣī
ratanā-mayaṃ stūpa praviśya nāyakaḥ |
śravaṇârtha dharmasya imasya bhikṣavaḥ
ko dharma-hetor na janeta vīryam ‖1‖
bahu-kalpa-koṭī-parinirvṛto 'pi
so nāma adyâpi śṛṇoti dharmam |
tahiṃ-tahiṃ gacchati dharma-hetoḥ
sudurlabho dharma yam eva-rūpaḥ ‖2‖
praṇidhānam etasya vināyakasya
niṣevitaṃ pūrva-bhave yad' āsīt |
parinirvṛto pī[2] imu sarva-lokaṃ
paryeṣatī sarva-daśa-ddiśāsu ‖3‖
ime ca sarve mama ātmabhāvāḥ
sahasra-koṭyo yatha Gaṅga-vālikāḥ |

[1] Triṣṭubh なり（第 9 頌迄）。 [2] M.C. 版本には pi とあるも、A. Ca. K. に pī とあるを採る。

te dharma-kṛtyasya kṛtena āgatāḥ
parinirvṛtaṃ co[1] imu draṣṭu nātham ‖4‖
choritva kṣetrāṇi svaka-svakāni
tatha śrāvakān nara-marutaś ca sarvān |
saddharma-saṃrakṣaṇa-hetu sarve
kathaṃ[2] ciraṃ tiṣṭhiya dharma-netrī ‖5‖
eteṣa buddhāna niṣīdanârthaṃ
bahu-loka-dhātūna sahasra-koṭyaḥ |
saṃkrāmitā me tatha sarva-sattvā
ṛddhī-baleno[3] pariśodhitāś ca ‖6‖
etādṛśī utsukatā iyaṃ me
kathaṃ prakāśed iya dharma-netrī |
ime ca buddhā sthita aprameyā
drumāṇa mūle yatha padma-rāśiḥ ‖7‖
druma-mūla-koṭīya analpikāyo[4]
siṃh'āsana-sthehi vināyakehi |
śobhanti tiṣṭhanti ca nitya-kālaṃ
hutāśanenâiva[5] yathā 'ndhakāram ‖8‖
gandho manojño daśasū diśāsu
pravāyate loka-vināyakānām |
yenā ime mūrchita sarva-sattvā
vāte pravāte iha nitya-kālam ‖9‖
[6]mayi nirvṛte yo etaṃ dharma-paryāyu dhārayet |
kṣipraṃ vyāharatāṃ vācaṃ loka-nāthāna saṃmukham ‖10‖
parinirvṛto hi saṃbuddhaḥ Prabhūtaratano muniḥ |
siṃha-nādaṃ śruṇe tasya vyavasāyaṃ karoti yaḥ ‖11‖

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[1] M.C. 版本には ca とあるも、B. に co とあるを採る。 [2] 版本には yathā とあるも、O. 並に K'. に katham とあり、Tib. ci-nas にして、此の方意味通ずるを以て今の如く改む。 [3] M.C. 版本には balena とあり、B. に balo so とあるも採るを得ず。 [4] 版本には analpakāyo とあるも、K'. に analpikāyo とあるを採る。 [5] 版本には hutāśanenêva とあるも、iva は yathā と意義重複す。°nâiva の誤植なり。 [6] Śloka なり（以下二頌）。

[1]ahaṃ dvitīyo bahavo ime ca
ye koṭiyo āgata-nāyakānām[2] |
vyavasāya śroṣyāmi jinasya putrāt
yo utsahed dharmam imaṃ prakāśitum ‖12‖
ahaṃ ca teno[3] bhavi pūjitaḥ sadā
Prabhūtaratnaś ca jinaḥ svayaṃbhūḥ |
yo gacchate diśa-vidiśāsu nityaṃ
śravaṇāya[4] dharmaṃ imam eva-rūpam ‖13‖
ime ca ye āgata-loka-nāthā[5]
vicitritā yair iya śobhitā bhūḥ |
teṣāṃ pi pūjā vipulā analpakā
kṛtā bhavet sūtra-prakāśanena ‖14‖
ahaṃ ca dṛṣṭo iha āsanasmiṃ
bhagavāṃś ca yo 'yaṃ sthitu stūpa-madhye |
ime ca anye bahu-loka-nāthā
ye āgatāḥ [6]kṣetra-śatair anekaiḥ[6] ‖15‖
[7]cintetha kula-putrā 'ho sarva-sattvânukampayā |
suduṣkaraṃ idaṃ sthānam utsahanti vināyakāḥ ‖16‖
bahu-sūtra-sahasrāṇi yathā Gaṅgāya vālikāḥ |
tāni kaś-cit prakāśeta na tad bhavati duṣkaram ‖17‖
Sumeruṃ yaś ca hastena adhyālambitva muṣṭinā |
kṣipeta kṣetra-koṭīyo na tad bhavati duṣkaram ‖18‖

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[1] Triṣṭubh なり（第 15 頌迄）。 [2] 版本は āgata と nāy° とを別立すれども意義を考へて合成語と見たり。 [3] M.C. 版本には tena とあるも、B. に teno とあるを採る。 [4] K'. には śruṇârtha とあり、版本のまゝならば、metre は śrava を一長音に計るべし。 [5] 版本には āgata と lok° とを別立すれども合成語として支障無きを以て斯く訂正す。 [6]...[6] 版本には kṣetra-sahasra-koṭibhiḥ とあり、B. 及び O. の文を採用せるものにして、Pkt. abl. pl. の誤れる用法なりとせり。尚 B. O. を除く他の MSS. に kṣetra-śatair anekaiḥ とあるを全く不可なりとせるも、K'. 亦た之と同じく作り、Tib. shiṅ-brgya du-ma-dag-nas gaṅ-lhags-pa にして、今の讀み方に合す。唯 instr. pl. の形を以て abl. pl. の義に解せざるべからざる外、何等不可なるを認めず。若し abl. が必要ならば kṣetra-śatād anekāt に作るも亦た可なり。併しながら instr. にて同義を證すに非ざるか。暫く多くの本が一致する形を存す。 [7] 以下 Śloka なり。

yaś ca imāṃ tri-sāhasrīṃ pādâṅguṣṭhena kampayet |
kṣipeta kṣetra-koṭīyo na tad bhavati duṣkaram ‖19‖
bhavâgre yaś ca tiṣṭhitvā dharmaṃ bhāṣen naro iha |
anya-sūtra-sahasrāṇi na tad bhavati duṣkaram ‖20‖
nirvṛtasmin tu lokêndre paścāt-kāle sudāruṇe |
ya idaṃ dhārayet sūtraṃ bhāṣed vā tat suduṣkaram ‖21‖
ākāśa-dhātuṃ yaḥ sarvām eka-muṣṭiṃ tu nikṣipet |
prakṣipitvā ca gaccheta na tad bhavati duṣkaram ‖22‖
yas tu īdṛśakaṃ sūtraṃ nirvṛtasmin tadā mayi |
paścāt-kāle likhec câpi idaṃ bhavati duṣkaram ‖23‖
pṛthivī-dhātuṃ ca yaḥ sarvāṃ nakhâgre saṃpraveśayet |
prakṣipitvā ca gaccheta brahma-lokaṃ pi āruhet ‖24‖
na duṣkaraṃ hi so kuryān na ca vīrya sya tattakam |
taṃ duṣkaraṃ karitvāna sarva-lokasy' ihâgrataḥ ‖25‖
ato 'pi duṣkarataraṃ nirvṛtasya tadā mama |
paścāt-kāle idaṃ sūtraṃ vadeyā yo muhūrtakam ‖26‖
na duṣkaram idaṃ loke kalpa-dāhasmi yo naraḥ |
madhye [1]gacched adahyanto[1] tṛṇa-bhāraṃ vaheta ca ‖27‖
ato 'pi duṣkarataraṃ nirvṛtasya tadā mama |
dhārayitvā idaṃ sūtram eka-sattvaṃ pi śrāvayet ‖28‖
dharma-skandha-sahasrāṇi caturaśīti[2] dhārayet |
sôpadeśān yathā proktān deśayet prāṇi-koṭinām ‖29‖
na hy etaṃ duṣkaraṃ bhoti tasmin kālasmi bhikṣuṇām |
vinayec chrāvakān mahyaṃ pañcâbhijñāsu sthāpayet ‖30‖

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[1]...[1] 版本には gaccheta dahyantas とあり、Tib. 亦た之に合す。然るに（妙）には「入中不燒」と翻じたり。K'. には gacched adahyanto とあり、よく（妙）に合す。此れ一層古き形なるが如し、故に今は K'. の文を採る。最後の °tas は殆ど凡ての MSS. が °to に作れるを以て、之を採る。 [2] 版本には caturaśītiṃ pi とあり、B. K. の文を採れるものにして、脚註に他の凡ての MSS. に pi を除きて °śīti とあるを metre が不可なりとせり。然るに K'. 亦た pi を除きて °śīti に作れり。此の方反つて Śloka の最も普通なる形の Pathyā として metre に合するを以て今の如く改む。

tasyêdaṃ duṣkarataraṃ idaṃ sūtraṃ ca dhārayet |
śraddadhed adhimucyed vā bhāṣed vā 'pi punaḥ-punaḥ ‖31‖
koṭī-sahasrā[1] bahava[2] arhatve yo 'pi sthāpayet |
ṣaḍ-abhijñān mahā-bhāgān yathā Gaṅgāya vālikāḥ ‖32‖
ato bahutaraṃ karma karoti sa narôttamaḥ |
nirvṛtasya hi yo mahyaṃ sūtraṃ dhārayate varam ‖33‖
loka-dhātu-sahasreṣu bahu me dharma bhāṣitāḥ |
adyâpi câhaṃ bhāṣāmi buddha-jñānasya kāraṇāt ‖34‖
idaṃ tu sarva-sūtreṣu sūtram agraṃ pravucyate |
dhāreti yo idaṃ sūtraṃ sa dhāre jina-vigraham ‖35‖
bhāṣadhvaṃ kula-putrā 'ho saṃmukhaṃ vas tathāgataḥ |
ya utsahati vaḥ kaś-cit paścāt-kālasmi dhāraṇam ‖36‖
mahat priyaṃ kṛtaṃ bhoti loka-nāthāna sarvaśaḥ |
durādhāram idaṃ sūtraṃ dhārayed yo muhūrtakam ‖37‖
saṃvarṇitaś ca so bhoti[3] loka-nāthehi sarvadā |
śūraḥ śauṭīryavāṃś câpi kṣiprâbhijñaś ca bodhaye ‖38‖
dhūta[4]-vāhaś ca so bhoti loka-nāthāna aurasaḥ |
dānta-bhūmim anuprāptaḥ sūtraṃ dhāreti yo idam ‖39‖
cakṣu-bhūtaś ca so bhoti loke sâmara-mānuṣe |
idaṃ sūtraṃ prakāśitvā nirvṛte nara-nāyake ‖40‖
vandanīyaś ca so bhoti sarva-sattvāna paṇḍitaḥ |
paścime kāli yo bhāṣet sūtram ekaṃ muhūrtakam ‖41‖

[5]atha khalu bhagavān kṛtsnaṃ bodhisattva-gaṇaṃ sa-surâsuraṃ ca lokam āmantryâitad avocat| bhūta-pūrvaṃ bhikṣavo 'tīte 'dhvany aham aprameyâsaṃkhyeyān kalpān Saddharmapuṇḍarīkaṃ sūtraṃ

[1] 版本は sahasrān の形を採れども sahasra は普通中性語としてのみ用ふるを以て今も n. と見て Cb. K. O. K'. に sahasrā (acc. pl. n. の略) とあるを採る。 [2] 版本には bahavaḥ とあるも Cb. K. O. 及び K'. に bahava とあり。bahava=bahū (acc. pl. n. の略) と見て此の形を採る。 [3] 版本には bhāti とあるも、K'. に bhoti とあり、ā は o の寫誤と認む。 [4] 版本には dhurā とあるも、K'. に dhūta とあり、(妙) に「行頭陀者」とあるに合するを以て之を採る。 [5] 以下 (妙) の提婆達多品に該當す。

paryeṣitavān akhinno 'viśrāntaḥ| pūrvaṃ câham anekān kalpān anekāni kalpa-śata-sahasrāṇi rājā 'bhūvam| anuttarāyāṃ samyak-saṃbodhau kṛta-praṇidhāno na ca me citta-vyāvṛttir abhūt| ṣaṇṇāṃ ca pāramitānāṃ paripūryai[1] udyukto 'bhūvam aprameya-dāna-pradaḥ suvaṛṇa-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pravāḍa-jātarūpa-rajatâśmagarbha-musāragalva-lohitamuktā-grāma-nagara-nigama-janapada-rāṣṭra-rājadhānī-bhāryā-putra-duhitṛ-dāsī-dāsa-karmakara-pauruṣeya-hasty-aśva-ratha-yāvadātmaśarīra-parityāgī kara-caraṇa-śirôttamâṅga[2]-pratyaṅga-jīvita-dātā| na ca me kadā-cid āgraha-cittam utpannam| tena ca samayenâyaṃ loko dīrgh'āyur abhūd aneka-varṣa-śata-sahasra-jīvitena câhaṃ kālena dharmârthaṃ rājyaṃ kāritavān na viṣayârtham| so 'haṃ jyeṣṭhaṃ kumāraṃ rājye 'bhiṣicya catur-diśaṃ jyeṣṭha-dharma-gaveṣaṇāyôdyukto 'bhūvam evaṃ ghaṇṭayā ghoṣāpayitavān| yo me jyeṣṭhaṃ dharmam anupradāsyaty arthaṃ c' ākhyāsyati tasyâhaṃ dāso bhūyāsam| tena ca kālena ṛṣir abhūt sa mām etad avocat| asti mahā-rāja Saddharmapuṇḍarīkaṃ nāma sūtraṃ jyeṣṭha-dharma-nirdeśakam| tad yadi dāsyam abhyupagacchasi tatas te 'haṃ taṃ dharmaṃ śrāvayiṣyāmi so 'haṃ śrutvā tasya ṛṣer vacanaṃ hṛṣṭas tuṣṭa udagra ātta-manāḥ prīti-saumanasya-jāto yena sa ṛṣis tenôpeyivān upetyâvocat| yat te dāsena karma karaṇīyaṃ tat karomi| so 'haṃ tasya ṛṣer dāsa-bhāvam abhyupetya tṛṇa-kāṣṭha-pānīya-kanda-mūla-phal'ādīni preṣya-karmāṇi kṛtavān yāvad dvārâdhyakṣo 'py aham āsam| divasaṃ câivaṃvidhaṃ karma kṛtvā rātrau śayānasya mañcake pādān dhārayāmi| na ca me kāya-klamo na cetasi klamo 'bhūt| evaṃ ca me kurvataḥ paripūrṇaṃ varṣa-sahasraṃ gatam‖

atha khalu bhagavāṃs tasyāṃ velāyām etam evârthaṃ paridyotayann imā gāthā abhāṣata‖

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[1] 版本には °pūryā とあり、instr. に作れども、Cb. K. W. 並に K'. には °pūryai とあり、dat. にて、(妙) に「爲欲滿足」とあるに合するを以て之を採る。 [2] 此處の uttama は解し難し。或は śiras 卽ち uttama なれば同物を指して śirôttama と言ひしものか。

[1]kalpān atītān samanusmarāmi
[2]yadā 'ham āsaṃ dhārmiko[3] dharma-rājā |
[4]rājyaṃ ca me dharma-hetoḥ kṛtaṃ tan
[5]na ca kāma-hetor jyeṣṭha-dharma-hetoḥ ‖42‖
[6]catur-diśaṃ me kṛta ghoṣaṇo 'yaṃ
[7]dharmaṃ vaced yas tasya dāsyaṃ vrajeyam |
[8]āsīd ṛṣis tena kālena dhīmān
[9]sūtrasya Saddharma-nāmnaḥ pravaktā ‖43‖
[10]sa mām avocad yadi ti[11] dharma-kāṅkṣā
[12]upehi dāsyaṃ [(13]dharmam ataḥ[13)] pravakṣye |
[14]tuṣṭaś câhaṃ vacanaṃ taṃ niśāmya
[15]karmâkarod dāsa-yogyaṃ tadā yaṃ[16] ‖44‖
[17]na kāya-citta-klamatho spṛśen māṃ
[18]saddharma-hetor dāsam āgatasya |

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[1] 此の頌より第 46 頌に至る五頌は、各頌の各節は十一綴り乃至十二綴りにして、大體に於て Triṣṭubh を目指して誦せられたるものと見らるゝも、版本の脚註に出版者が此の一群の偈文は甚だしく metre に反し、亂雜なるものとなせるが如く、各頌の各節の metre 甚だ多様なり。然も、凡ゆる MSS. に依るも之を Triṣṭubh として整頓すべき資料を得る能はず。故に亂雜なる偈文群と解釋するも一法なるべしと雖も、よく之を檢するに必しも、全然亂雜なる Triṣṭubh として捨て去り難きものあり。卽ち、第 42 頌の第 1 行、第 43 頌の第 1 行、第 45 頌の第 1 行、第 3 行、第 4 行、第 46 頌の第 2 行、第 3 行は明らかに Triṣṭubh なるも、第 42 頌の第 2 行、第 43 頌の第 2 行、第 44 頌の第 1 行、第 2 行は ⏑–⏑–––⏑–––⏑–⏑– なる metre をなし（假に T′ とす）、第 42 頌の第 3 行、第 43 頌の第 3 行、第 4 行、第 44 頌の第 4 行、第 46 頌の第 1 行は、⏑–⏑–––⏑–––⏑–⏑– （假に T″ とす）なる metre をなし、Candralekhā ⏑⏑⏑⏑⏑–⏑–⏑–⏑–– の一行の最初の四の短音を二の長音となしたる如き形なり。又第 42 頌の第 4 行、第 45 頌の第 2 行は ⏑–⏑–––⏑–⏑–⏑– （假に T‴ とす）なる metre をなし、第 44 頌の第 3 行及び 第 46 頌の第 4 行は Vātormi の一行なりと認めらる。之等の知られざる metre が雜然と混入せるが如き觀あり。今は此の分類に從ひて之等五頌を解釋す。 [2] metre は T′. [3] 版本には dharmiko とあるも、K′. に dhārmiko とあるを採る。 [4] metre は T″. [5] metre は T‴. 但し na ca を一長音に計る。 [6] metre は Triṣṭubh. [7] metre は T′. [8] metre は T″. [9] metre は T″. [10] metre は T′. 但し yadi を一長音に計る。 [11] M.C. 版本には te とあるも metre を T′. と見てその略として ti とし、短音となす。 [12] metre は T′. [(13 .... 13)] 版本には dharma tataḥ とあるも、K′. に dharmam ataḥ とあり、意味明瞭なるを以て之を採る。 [14] metre は Vātormi (Ūrmimālā) の一行なり。 [15] metre は T″. [16] 版本には yata とあるも、A. Cb. 及び K′. に yaṃ とあり、yad の acc. sg. として意味明らかなるを以て今の如く改む。 [17] metre は Triṣṭubh. [18] metre は T‴.

[1]praṇidhis tadā me bhavi sattva-hetor
[2]n' ātmānam uddiśya na kāma-hetoḥ ‖45‖
[3]sa rāja āsīt [4]tāvad-ārabdha-vīryo[4]
[5]ananya-[6]karmo 'ñci[6] daśa-ddiśāsu[10] |
[7]paripūrṇa-kalpāna sahasr' akhinno
[8]yāvat sūtraṃ labdhavān Dharma-nāmaṃ[9] ‖46‖

tat kiṃ manyadhve bhikṣavo 'nyaḥ sa tena kālena tena samayena rāja 'bhūt| na khalu punar evaṃ draṣṭavyam| tat kasya hetoḥ| ahaṃ sa tena kālena tena samayena rājā 'bhūvam| syāt khalu punar bhikṣavo 'nyaḥ sa tena kālena tena samayena ṛṣir abhūt| na khalu punar evaṃ draṣṭavyam| ayam eva sa tena kālena tena samayena Devadatto bhikṣur ṛṣir abhūt| Devadatto hi bhikṣavo mama kalyāṇa-mitram| Devadattam eva c' āgamya mayā ṣaṭ-pāramitāḥ paripūritā mahā-maitrī mahā-karuṇā mahā-muditā mahôpekṣā dvātriṃśan-mahā-puruṣa-lakṣaṇāny aśīty-anuvyañjanāni suvarṇa-varṇa-cchavitā daśa-balāni catvāri vaiśāradyāni catvāri saṃgraha-vastūny aṣṭādaś'āveṇika-buddha-dharmā maha-rddhi-balatā daśa-dik-sattva-nistāraṇatā sarvam etad Devadattam āgamya| ārocayāmi vo bhikṣavaḥ prativedayāmy eṣa Devadatto bhikṣur anāgate 'dhvany aprameyaiḥ kalpair asaṃkhyeyair Devarājo nāma tathāgato 'rhan samyak-saṃbuddho bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca bhagavān Devasopānāyāṃ loka-dhātau| Devarājasya khalu punar bhi-

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[1] metre は Triṣṭubh. [2] metre は Triṣṭubh. [3] metre は T'. [4....4] 版本は tad-ālabdha-vīryo に作り、metre は T''. に該當するも、K'. に tāvad-ārabdha-vīryo とあり、Tib. に de-sñed brtson-ḥgrus brtsams とあるに合するを以て之を採る。從て metre は T'. となる。 [5] metre は Triṣṭubh. [6....6] 版本には karmāṇi とあるも、この文に動詞なく難解なり。K'. には -karmāñvi とあり、-karmo 'ñci の寫誤ならん、añci は aorist 3. sg. にして Tib. に rgyu とあるに合し、意味明瞭なるを以て今の如く改む。 [7] metre は Triṣṭubh. [8] metre は labdhavān の bdh を一の consonant と見れば Vātormi. の一行なり。 [9] 版本に nāma とあるも、K. に據り nāmaṃ に改む。 [10] M. C. 版本には -diśāsu とあるも、A. に -ddiśāsu とあるを採る。

kṣavas tathāgatasya viṃśaty-antara-kalpān āyuṣ-pramāṇaṃ bhaviṣyati| vistareṇa ca dharmaṃ deśayiṣyati| Gaṅgā-nadī-vālukā-samāś ca sattvāḥ sarva-kleśa-prahāṇād arhattvaṃ sākṣāt-kariṣyanti| aneke ca sattvāḥ pratyeka-bodhau cittam utpādayiṣyanti| Gaṅgā-nadī-vālukā-samāś ca sattvā anuttarāyāṃ samyak-saṃbodhau cittam utpādayiṣyanty avaivartika-kṣānti-pratilabdhāś ca bhaviṣyanti| Devarājasya khalu punar bhikṣavas tathāgatasya parinirvṛtasya viṃśaty-antara-kalpān saddharmaḥ sthāsyati| na ca śarīraṃ dhātu-bhedena bhetsyate| eka-ghanaṃ câsya śarīraṃ bhaviṣyati sapta-ratna-stūpaṃ praviṣṭam| sa ca stūpaḥ ṣaṣṭi-yojana-śatāny uccaistvena bhaviṣyati catvāriṃśad-yojanāny āyāmena| sarve ca tatra deva-manuṣyāḥ pūjāṃ kariṣyanti puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākābhir gāthābhir gītena câbhiṣṭoṣyanti| ye ca taṃ stūpaṃ pradakṣiṇaṃ kariṣyanti praṇāmaṃ vā teṣāṃ ke-cid agra-phalam arhattvaṃ sākṣāt-kariṣyanti ke-cit pratyekabodhim anuprāpsyante| acintyāś câprameyā deva-manuṣyā anuttarāyāṃ samyak-saṃbodhau cittāny utpādyâviniva-rtanīyā bhaviṣyanti‖

atha khalu bhagavān punar eva bhikṣu-saṃgham āmantrayate sma| yaḥ kaś-cid bhikṣavo 'nāgate 'dhvani kula-putro vā kula-duhitā vêdaṃ [1]Saddharmapuṇḍarīka-sūtra-parivartaṃ[1] śroṣyati śrutvā ca na kāṅkṣiṣyati na vicikitsiṣyati viśuddha-cittaś câdhimokṣyate| tena tisṛṇāṃ durgatīnāṃ dvāraṃ pithitaṃ bhaviṣyati| naraka-tiryag-yoni-yama-lokôpapattiṣu na patiṣyati| daśa-dig-buddha-kṣetrôpapannaś cêdam eva sūtraṃ janmani janmani śroṣyati| deva-manuṣya-lokôpapannasya câsya viśiṣṭa-sthāna-prāptir bhaviṣyati| yasmiṃś ca buddha-kṣetra upapatsyate tasminn aupapāduke sapta-ratna-maye padma upapatsyate tathāgatasya saṃmukham‖

atha khalu tasyāṃ velāyām adhastād diśaḥ Prabhūtaratnasya

[1...1] 版本には °rīkaṃ sūtra-pari-parivartaṃ とあれど意義を考へ、又 Tib. により今の如く改む。

tathāgatasya buddha-kṣetrād āgataḥ Prajñākūṭo nāma bodhisattvaḥ| sa taṃ Prabhūtaratnaṃ tathāgatam etad avocat| gacchāmo bhagavan svakaṃ buddha-kṣetram| atha khalu bhagavān Śākyamunis tathāgataḥ Prajñākūṭaṃ bodhisattvam etad avocat| muhūrtaṃ tāvat kula-putr' āgamayasva yāvan madīyena bodhisattvena Mañjuśriyā kumāra-bhūtena sārdhaṃ kaṃ-cid eva dharma-viniścayaṃ kṛtvā paścāt svakaṃ buddha-kṣetraṃ gamiṣyasi| atha khalu tasyāṃ velāyāṃ Mañjuśrīḥ kumāra-bhūtaḥ sahasra-patre padme śakaṭa-cakra-pramāṇa-mātre niṣaṇṇo 'neka-bodhisattva-parivṛtaḥ puras-kṛtaḥ samudra-madhyāt sāgara-nāga-rāja-bhavanād abhyudgamyôpari vaihāyasaṃ khaga-pathena Gṛdhrakūṭe parvate bhagavato 'ntikam upasaṃkrāntaḥ| atha Mañjuśrīḥ kumāra-bhūtaḥ padmād avatīrya bhagavataḥ Śākyamuneḥ Prabhūtaratnasya ca tathāgatasya pādau śirasā 'bhivanditvā yena Prajñākūṭo bodhisattvas tenôpasaṃkrānta upasaṃkramya Prajñākūṭena bodhisattvena sārdhaṃ saṃmukhaṃ saṃmodanīṃ saṃrañjanīṃ[1] vividhāṃ kathām upasaṃgṛhyâikânte nyaṣīdat| atha khalu Prajñākūṭo bodhisattvo Mañjuśriyaṃ kumāra-bhūtam etad avocat| samudra-madhya-gatena tvayā Mañjuśrīḥ kiyān sattva-dhātur vinītaḥ| Mañjuśrīr āha| anekāny aprameyāṇy asaṃkhyeyāni sattvāni vinītāni| tāvad aprameyāṇy asaṃkhyeyāni yāvad vācā na śakyaṃ vijñāpayituṃ cittena vā cintayitum| muhūrtaṃ tāvat kula-putr' āgamayasva yāvat pūrva-nimittaṃ drakṣyasi| samanantara-bhāṣitā cêyaṃ Mañjuśriyā kumāra-bhūtena vāk tasyāṃ velāyām anekāni padma-sahasrāṇi samudra-madhyād abhyudgatāny upari vaihāyasaṃ teṣu ca padmeṣv anekāni bodhisattva-sahasrāṇi saṃniṣaṇṇāni| atha te bodhisattvās tenâiva khaga-pathena yena Gṛdhrakūṭaḥ parvatas tenôpasaṃkrāntā upasaṃkramya tataś côpari vaihāyasaṃ sthitāḥ saṃdṛśyante sma| sarve ca te Mañjuśriyā kumāra-bhūtena vinītā anuttarāyāṃ samyak-saṃbodhau| tatra ye bodhisattvā mahā-yāna-saṃprasthitāḥ pūrvam

[1] 版本に saṃrajanīṃ とあれど、K'. により今の如く改む。

abhūvaṃs te mahā-yāna-guṇān ṣaṭ-pāramitāḥ saṃvarṇayanti| ye śrāvaka-pūrvā bodhisattvās te śrāvaka-yānam eva saṃvarṇayanti| sarve ca te sarva-dharmāñ śūnyān iti saṃjānanti sma mahā-yāna-guṇāṃś ca| atha khalu Mañjuśrīḥ kumāra-bhūtaḥ Prajñākūṭaṃ bodhisattvam etad avocat| sarvo 'yaṃ kula-putra mayā samudra-madhya-gatena sattva-vinayaḥ kṛtaḥ sa câyaṃ saṃdṛśyate‖

atha khalu Prajñākūṭo bodhisattvo Mañjuśriyaṃ kumāra-bhūtaṃ gāthā'bhigītena paripṛcchati sma‖

[1]mahā-bhadra prajñayā sūra-nāmann
asaṃkhyeyā ye vinītās tvayā 'dya|
[2]sattvā amī kasya câyaṃ prabhāvas
[3]tad brūhi pṛṣṭo nara-(4)deva te tat(4) ‖47‖
kaṃ vā dharmaṃ deśitavān[5] asi tvaṃ
kiṃ vā sūtraṃ bodhi-mārgôpadeśam|
yac chrutvā 'mī bodhaye jāta-cittāḥ
sarvajñatve niścitaṃ labdha-gādhāḥ ‖48‖

Mañjuśrīr āha| samudra-madhye Saddharmapuṇḍarīkaṃ sūtraṃ bhāṣitavān na cânyat| Prajñākūṭa āha| idaṃ sūtraṃ gambhīraṃ sūkṣmaṃ durdṛśaṃ na cânena sūtreṇa kiṃ-cid anyat sūtraṃ samam asti| asti kaś-cit sattvo ye idaṃ sūtra-ratnaṃ sat-kuryād avaboddhum anuttarāṃ samyak-saṃbodhim abhisaṃboddhum| Mañjuśrīr āha| asti kula-putra sāgarasya nāga-rājño duhitā 'ṣṭa-varṣā jātyā mahā-prajñā tīkṣṇêndriyā jñāna-pūrvaṃ-gamena kāya-vāṅ-manas-karmaṇā samanvāgatā sarva-tathāgata-bhāṣita-vyañjanârthôdgrahaṇe dhāraṇī-pratilabdhā sarva-dharma-sattva-samādhāna-samādhi-sahasrâika-kṣaṇa-pratilābhinī| bodhi-cittâvinivartinī vistīrṇa-praṇidhānā sarva-sattveṣv ātma-

[1] Śālinī なり。 [2] 此の行の metre は、第 42 頌に假定せる unknown metre T'' に該當す。
[3] 此の行の metre は Triṣṭubh の一節なり。 (4....4) 版本には tvam etat とあり、K'. には metat とあり、Tib. khyod-la ni de とあるより見、又 metre を考へ今の如く訂正せり。
[5] 版本出版者の注意せるが如く deśitāvī が原の形なりしなるべし。斯く讀むときは metre に合す。

premânugatā guṇôtpādane ca samarthā na ca tebhyaḥ parihīyate| smita-mukhī paramayā śubha-varṇa-puṣkaratayā samanvāgatā maitra-cittā karuṇāṃ ca vācaṃ bhāṣate| sā samyak-saṃbodhim abhisaṃboddhuṃ samarthā| Prajñākūṭo bodhisattva āha| dṛṣṭo mayā bhagavāñ Śākyamunis tathāgato bodhāya ghaṭamāno bodhisattva-bhūto 'nekāni puṇyāni kṛtavān anekāni ca kalpa-sahasrāṇi na kadā-cid vīryaṃ sraṃsitavān| tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau nâsti kaś-cid antaśaḥ sarṣapa-mātro 'pi pṛthivī-pradeśo yatrânena śarīraṃ na nikṣiptaṃ sattva-hita-hetoḥ| paścād bodhim abhisaṃbuddhaḥ| ka evaṃ śraddadhyād yad anayā śakyaṃ muhūrtenânuttarāṃ samyak-saṃbodhim abhisaṃboddhum‖

atha khalu tasyāṃ velāyāṃ sāgara-nāga-rāja-duhitā 'grataḥ sthitā saṃdṛśyate sma| sā bhagavataḥ pādau śirasā 'bhivandyâikânte 'sthāt tasyāṃ velāyām imā gāthā abhāṣata‖

[1]puṇyaṃ puṇyaṃ gambhīraṃ[2] ca diśaḥ sphurati sarvaśaḥ |
sūkṣmaṃ śarīraṃ dvātriṃśal-lakṣaṇaiḥ samalaṃkṛtam ‖49‖
anuvyañjana-yuktaṃ ca sarva-sattva-namas-kṛtam |
sarva-sattvâbhigamyaṃ ca antar'āpaṇavad yathā ‖50‖
yathêcchayā me saṃbodhiḥ sākṣī me 'tra tathāgataḥ |
vistīrṇaṃ deśayiṣyāmi dharmaṃ duḥkha-pramocanam ‖51‖

atha khalu tasyāṃ velāyām āyuṣmāñ Śāriputras tāṃ sāgara-nāga-rāja-duhitaram etad avocat| kevalaṃ kula-putri bodhāya cittam utpannam avivartyā 'prameya-prajñā câsi samyak-saṃbuddhatvaṃ tu durlabham| asti kula-putri strī na ca vīryaṃ sraṃsayaty anekāni ca kalpa-śatāny anekāni ca kalpa-sahasrāṇi puṇyāni karoti ṣaṭ-pāramitāḥ paripūrayati na câdyâpi buddhatvaṃ prāpnoti| kiṃ kāraṇaṃ| pañca sthānāni strȳ adyâpi na prāpnoti| katamāni pañca| prathamaṃ brahma-sthānaṃ dvitīyaṃ śakra-sthānaṃ tṛtīyaṃ mahā-rāja-sthā-

[1] Śloka なり。 [2] K'. には gabhīraṃ とあり、Pathyā とせば K'. を採るべきも、ma-kāra-Vipulā として版本の偖とす。

naṃ caturthaṃ cakra-varti-sthānaṃ pañcamam avaivartika-bodhisattva-sthānam ||

atha khalu tasyāṃ velāyāṃ sāgara-nāga-rāja-duhitur eko maṇir asti yaḥ kṛtsnāṃ tri-sāhasrāṃ mahā-sāhasrāṃ loka-dhātuṃ mūlyaṃ kṣamate | sa ca maṇis tayā sāgara-nāga-rāja-duhitrā bhagavate dattaḥ | sa bhagavatā cânukampām upādāya pratigṛhītaḥ | atha sāgara-nāga-rāja-duhitā Prajñākūṭaṃ bodhisattvaṃ sthaviraṃ ca Śāriputram etad avocat | yo 'yaṃ maṇir mayā bhagavato dattaḥ sa ca bhagavatā śīghraṃ pratigṛhīto nêti | sthavira āha | tvayā ca śīghraṃ datto bhagavatā ca śīghraṃ pratigṛhītaḥ | sāgara-nāga-rāja-duhit' āha | yady ahaṃ bhadanta Śāriputra maha-rddhikī syāṃ śīghrataraṃ samyak-saṃbodhim abhisaṃbudhyeyaṃ na câsya maṇeḥ pratigrāhakaḥ syāt ||

atha tasyāṃ velāyāṃ sāgara-nāga-rāja-duhitā sarva-loka-pratyakṣaṃ sthavirasya ca Śāriputrasya pratyakṣaṃ tat strī'ndriyam antarhitaṃ puruṣêndriyaṃ ca prādurbhūtaṃ bodhisattva-bhūtaṃ c' ātmānaṃ saṃdarśayati | tasyāṃ velāyāṃ dakṣiṇāṃ diśaṃ prakrāntaḥ | atha dakṣiṇasyāṃ diśi Vimalā nāma loka-dhātus tatra sapta-ratna-maye bodhi-vṛkṣa-mūle niṣaṇṇam abhisaṃbuddham ātmānaṃ saṃdarśayati sma dvātriṃśal-lakṣaṇa-dharaṃ sarvânuvyañjana-rūpaṃ prabhayā ca daśa-diśaṃ sphuritvā dharma-deśanāṃ kurvāṇam | ye ca Sahāyāṃ loka-dhātau sattvās te sarve taṃ tathāgataṃ paśyanti sma sarvaiś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-manuṣyâmanuṣyair namasyamānaṃ dharma-deśanāṃ ca kurvantam | ye ca sattvās tasya tathāgatasya dharma-deśanāṃ śṛṇvanti sarve te 'vinivartanīyā bhavanty anuttarāyāṃ samyak-saṃbodhau | sā ca Vimalā loka-dhātur iyaṃ ca Sahā-loka-dhātuḥ ṣaḍ-vikāraṃ prākampat | bhagavataś ca Śākyamuneḥ parṣan-maṇḍalānāṃ trayāṇāṃ prāṇi-sahasrāṇām anutpattika-dharma-kṣānti-pratilābho 'bhūt | trayāṇāṃ ca prāṇi-śata-sahasrāṇām anuttarāyāṃ samyak-saṃbodhau vyākaraṇa-pratilābho 'bhūt ||

atha Prajñākūṭo bodhisattvo mahāsattvaḥ sthaviraś ca Śāriputras tūṣṇīm abhūtām ‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye stūpa-saṃdarśana-parivarto nāmâîkādaśamaḥ ‖

12

UTSĀHA-PARIVARTO NĀMA DVĀDAŚAMAḤ

atha khalu Bhaiṣajyarājo bodhisattvo mahāsattvo Mahāpratibhānaś ca bodhisattvo mahāsattvo viṃśati-bodhisattva-śata-sahasra-parivārau bhagavataḥ saṃmukham imaṃ vācam abhāṣetām | alpôtsuko bhagavān bhavatv asminn arthe | vayam imaṃ bhagavan dharma-paryāyaṃ tathāgatasya parinirvṛtasya sattvānāṃ deśayiṣyāmaḥ saṃprakāśayiṣyāmaḥ | kiṃ câpi bhagavan śaṭhakāḥ sattvās tasmin kāle bhaviṣyanti parītta-kuśala-mūlā adhimānikā lābha-satkāra-saṃniśritā akuśala-mūla-pratipannā durdamā adhimukti-virahitā anadhimukti-bahulāḥ | api tu khalu punar vayaṃ bhagavan kṣānti-balam upadarśayitvā tasmin kāla idaṃ sūtram uddekṣyāmo dhārayiṣyāmo deśayiṣyāmo likhiṣyāmaḥ sat-kariṣyāmo guru-kariṣyāmo mānayiṣyāmaḥ pūjayiṣyāmaḥ kāya-jīvitaṃ ca vayaṃ bhagavann utsṛjyêdaṃ sūtraṃ prakāśayiṣyāmaḥ | alpôtsuko bhagavān bhavatv iti ||

atha khalu tasyāṃ parṣadi śaikṣâśaikṣāṇāṃ bhikṣūṇāṃ pañcamātrāṇi bhikṣu-śatāni bhagavantam etad ūcuḥ | vayam api bhagavann utsahāmaha imaṃ dharma-paryāyaṃ saṃprakāśayitum api tu khalu punar bhagavann anyāsu loka-dhātuṣv iti | atha khalu yāvantas te bhagavataḥ śrāvakāḥ śaikṣâśaikṣā bhagavatā vyākṛtā anuttarāyāṃ samyak-saṃbodhāv aṣṭau bhikṣu-sahasrāṇi sarvāṇi tāni yena bhagavāṃs tenâñjaliṃ praṇamayya bhagavantam etad ūcuḥ | alpôtsuko bhagavān bhavatu vayam apîmaṃ dharma-paryāyaṃ saṃprakāśayiṣyāmas tathāgatasya parinirvṛtasya paścime kāle paścime samaye 'pi tv anyāsu loka-dhātuṣu | tat kasya hetoḥ | asyāṃ bhagavan Sahāyāṃ loka-dhātāv adhimānikāḥ sattvā alpa-kuśala-mūlā nityaṃ vyāpanna-cittāḥ śaṭhā vaṅka-jātīyāḥ ||

atha khalu Mahāprajāpatī Gautamī bhagavato mātṛ-bhaginī ṣaḍbhir bhikṣuṇī-sahasraiḥ sārdhaṃ śaikṣâśaikṣābhir bhikṣuṇībhir utthāy' āsanād yena bhāgavāṃs tenâñjaliṃ praṇamayya bhagavantam ullokayantī sthitā 'bhūt| atha khalu bhagavāṃs tasyāṃ velāyāṃ Mahāprajāpatīṃ Gautamīm āmantrayāmāsa| kiṃ tvaṃ Gautami durmanasvinī sthitā tathāgataṃ vyavalokayasi| nâhaṃ parikīrtitā vyākṛtā cânuttarāyāṃ samyak-saṃbodhau| api nu[1] khalu punar Gautami sarva-parṣad-vyākaraṇena vyākṛtā 'si| api tu khalu punas tvaṃ Gautami ita upādāyâṣṭātriṃśatāṃ buddha-koṭī-nayuta-śata-sahasrāṇām antike [2]sat-kāraṃ guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kṛtvā[2] bodhisattvo mahāsattvo[3] dharma-bhāṇako bhaviṣyasi| imāny api ṣaḍ-bhikṣuṇī-sahasrāṇi śaikṣâśaikṣāṇāṃ bhikṣuṇīnāṃ tvayâiva sārdhaṃ teṣāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antike bodhisattvā dharma-bhāṇakā bhaviṣyanti| tataḥ pareṇa parateṇa bodhisattva-caryāṃ paripūrya Sarvasattvapriyadarśano nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyasi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| sa ca Gautami Sarvasattvapriyadarśanas tathāgato 'rhan samyak-saṃbuddhas tāni ṣaḍbodhisattva-sahasrāṇi paraṃparā-vyākaraṇena vyākariṣyaty anuttarāyāṃ samyak-saṃbodhau‖

atha khalu Rāhula-mātur Yaśodharāyā bhikṣuṇyā etad abhavat| na me bhagavatā nāmadheyaṃ parikīrtitam| atha khalu bhagavān Yaśodharāyā bhikṣuṇyāś cetasâiva cetaḥ-parivitarkam ājñāya Yaśodharāṃ bhikṣuṇīm etad avocat| ārocayāmi te Yaśodhare prativedayāmi te| tvam api daśānāṃ buddha-koṭī-sahasrāṇām antike satkāraṃ guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kṛtvā

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[1] 版本には tu とあるも、K'. に nu とあり、意義を考ふるに此の方至當と認められるるを以て之を採る。 [2]...[2] 版本の脚註には、此の文が O. に缺けたるを記せるも、K'. 並に Tib. も之を缺く。 [3] [2] と同じく、O. K'. Tib. 缺。

bodhisattvo dharma-bhāṇako bhaviṣyasi| bodhisattva-caryāṃ cânupūrveṇa paripūrya Raśmiśatasahasraparipūrṇadhvajo nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyasi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Bhadrāyāṃ loka-dhātau| aparimitaṃ ca tasya bhagavato Raśmiśatasahasraparipūrṇadhvajasya tathāgatasyârhataḥ samyak-saṃbuddhasy' āyuṣ-pramāṇaṃ bhaviṣyati ‖

atha khalu Mahāprajāpatī Gautamī bhikṣuṇī ṣaḍ-bhikṣuṇī-sahasra-parivārā Yaśodharā ca bhikṣuṇī catur-bhikṣuṇī-sahasra-parivārā bhagavato 'ntikāt svakaṃ vyākaraṇaṃ śrutvā 'nuttarāyāṃ samyak-saṃbodhāv āścarya-prāptā adbhuta-prāptāś ca tasyāṃ velāyām imāṃ gāthām abhāṣanta ‖

[1]bhagavan vinetā 'si vināyako 'si
śāstā 'si lokasya sadevakasya |
āśvāsa-dātā nara-deva-pūjito
vayam pi saṃtoṣita adya nātha ‖1‖

atha khalu tā bhikṣuṇya imāṃ gāthāṃ bhāṣitvā bhagavantam etad ūcuḥ| vayam api bhagavan samutsahāmaha imaṃ dharma-paryāyaṃ saṃprakāśayituṃ paścime kāle paścime samaye 'pi tv anyāsu loka-dhātuṣv iti ‖

atha khalu bhagavān yena tāny aśīti-bodhisattva-koṭī-nayuta-śata-sahasrāṇi dhāraṇī-pratilabdhānāṃ bodhisattvānām avaivartika-dharma-cakra-pravartakānāṃ tenâvalokayāmāsa| atha khalu te bodhisattvā mahāsattvā samanantarâvalokitā bhagavatā utthāy' āsanebhyo yena bhagavāṃs tenâñjaliṃ praṇāmyaîvaṃ cintayāmāsuḥ| asmākaṃ bhagavān adhyeṣaty asya dharma-paryāyasya saṃprakāśanatāyai| te khalv evam anuvicintya saṃprakampitāḥ paras-param ūcuḥ| kathaṃ vayaṃ kula-putrāḥ kariṣyāmo yad bhagavān adhyeṣaty asya dharma-paryāyasyânāgate 'dhvani saṃprakāśanatāyai| atha khalu te kula-putrā bha-

[1] Triṣṭubh ✕ 1.

gavato gauraveṇ' ātmanaś ca pūrva-caryā-praṇidhānena bhagavato 'bhimukhaṃ siṃha-nādaṃ nadante sma| vayaṃ bhagavann anāgate 'dhvanîmaṃ dharma-paryāyaṃ tathāgate parinirvṛte daśasu dikṣu gatvā sarva-sattvāṃl lekhayiṣyāmaḥ pāṭhayiṣyāmaś cintāpayiṣyāmaḥ prakāśayiṣyāmo bhagavata evânubhāvena| bhagavāṃś câsmākam anyaloka-dhātu-sthito rakṣ'āvaraṇa-guptiṃ kariṣyati‖

atha khalu te bodhisattvā mahāsattvāḥ samaṃ saṃgītyā bhagavantam ābhir gāthābhir adhyabhāṣanta‖

[1]alpôtsukas tvaṃ bhagavan bhavasva
vayaṃ tadā te parinirvṛtasya |
([2]svaṃ paścime[2]) kāli subhairavasmin
prakāśayiṣyām' ida sūtram uttamam ‖2‖
[3]ākrośāṃs tarjanāṃś câiva daṇḍa-udgūraṇāni ca |
bālānāṃ saṃsahiṣyāmo 'dhivāsiṣyāma nāyaka ‖3‖
durbuddhinaś ca vaṅkāś ca śaṭhā bālâdhimāninaḥ |
aprāpte prāpta-saṃjñī ca ghore kālasmi paścime ‖4‖
([4]araṇya-vṛttakāś[4]) câiva kanthāṃ prāvariyāṇa ca |
([5]saṃlekha-vṛtti-cāri sma[5]) evaṃ vakṣyanti durmatī ‖5‖
raseṣu gṛddha saktāś ca gṛhīṇāṃ dharma deśayī |
sat-kṛtāś ca bhaviṣyanti ṣaḍ-abhijñā yathā tathā ‖6‖
raudra-cittāś ca duṣṭāś ca gṛha-vitta[6]-vicintakāḥ |
araṇya-guptiṃ praviśitvā asmākaṃ parivādakāḥ ‖7‖

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[1] Triṣṭubh なり（第 2 頌のみ）。 [2....2] 版本には apaścime とあり、解する能はず。K'. に svaṃ paścime とあるを採る。 [3] 以下 Śloka なり。 [4....4] K'. には araṇi-cintakāś とあり、又を此の外 O. の他の凡ての MSS. には araṇya-cintakāś とあり、Tib. rab-sems-shiṅ. とあるに合するも、(妙) には此の一節を「或有阿練若、衲衣在空閑」と翻じ、O. の文に合するを以て之を採る。 [5....5] 版本には saṃlekha-caritā asme とあり、O. の文を採れるものなるも、他の MSS. には總て vṛtti の語を有し、Tib. yo-byad-bsñuṅs-tshul-spyod-do-shes. にして、K'. に saṃlekha-vṛtti-cāri sma とあるは意味よく通じ Pāli Vinaya II. p. 197. に sallekha-vutti の語例あるを以て之を採り、今の如く改む。(妙) には「行眞道」と翻じたり。 [6] 版本には cintā とあるも、意味不分明なり。Tib. khyim daṅ nor-la rnam-par-sems. とあり、nor-la は K'. に vitta とあるによく合するを以て今の如く改む。

asmākaṃ câîva vakṣyanti lābha-satkāra-niśritāḥ |
tīrthikā vat' ime bhikṣū svāni kāvyāni deśayuḥ ‖8‖
svayaṃ sūtrāṇi granthitvā lābha-satkāra-hetavaḥ |
parṣāya madhye bhāṣante asmākam anukuṭṭakāḥ ‖9‖
rājeṣu rāja-putreṣu rājâmātyeṣu vā tathā | 5
viprāṇāṃ gṛha-patīnāṃ ca anyeṣāṃ câpi bhikṣuṇām ‖10‖
vakṣyanty avarṇam asmākaṃ tīrthya-vādaṃ ca kārayī[1] |
sarvaṃ vayaṃ kṣamiṣyāmo gauraveṇa maha-rṣiṇām ‖11‖
ye câsmān kutsayiṣyanti tasmin kālasmi durmatī |
ime buddhā bhaviṣyanti kṣamiṣyāmatha sarvaśaḥ ‖12‖ 10
kalpa-saṃkṣobha-bhīṣmasmin dāruṇasmi mahā-bhaye |
yakṣa-rūpā bahū bhikṣū asmākaṃ paribhāṣakāḥ ‖13‖
gauraveṇêha lokêndre utsahāma suduṣkaram |
kṣāntīya kakṣyāṃ bandhitvā sūtram etaṃ prakāśaye ‖14‖
anarthikā sma kāyena jīvitena ca nāyaka | 15
arthikāś ca sma bodhīya tava nikṣepa-dhārakāḥ ‖15‖
bhagavān eva jānīte yādṛśāḥ pāpa-bhikṣavaḥ |
paścime kāli bheṣyanti saṃdhā-bhāṣyam ajānakāḥ ‖16‖
bhṛkuṭī sarva soḍhavyā aprajñaptiḥ punaḥ-punaḥ |
niṣkāsanaṃ vihārebhyo bandha[2]-kuṭṭī[3] bahū-vidhā ‖17‖ 20
ājñaptiṃ loka-nāthasya smarantā kāli paścime |
bhāṣiṣyāma idaṃ sūtraṃ parṣan-madhye viśāradāḥ ‖18‖
[4]nagareṣv atha[4] grāmeṣu ye bheṣyanti ihârthikāḥ |
gatvā gatvā 'sya dāsyāmo nikṣepaṃ tava[5] nāyaka ‖19‖
preṣaṇaṃ tava lokêndra kariṣyāmo mahā-mune | 25
alpôtsuko bhava tvaṃ hi śānti-prāpto sunirvṛtaḥ ‖20‖

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[1] 版本には cārayī とあるも、K'. に kārayī あるを採る。 [2] 版本には bahu に作るも、K'. には vavra 又は vadhra の字形なるを以て、Tib. の bciṅ より考へ今の如く改む。 [3] K'. には kūṭā に作る。蓋し同義なり。 [4]....[4] 版本には nagareṣu ca とあるも、K'. に nagareṣv atha とあるを採る。 [5] 版本には tubhya とあるも、K'. に tava とある方意味通ずるを以て之を採る。

sarve ca loka-pradyotā āgatā ye [1]diśo daśa[1] |
satyāṃ vācaṃ prabhāṣāmo adhimuktiṃ vijānasi ‖21‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāya utsāha-parivarto nāma dvādaśamaḥ ‖

[1...1] K'. には dasa-ddisāḥ に作る。恐くは daśa-ddiśaḥ なるべきか。

13

SUKHA-VIHĀRA-PARIVARTO NĀMA TRAYODAŚAMAḤ

atha khalu Mañjuśrīḥ kumāra-bhūto bhagavantam etad avocat| duṣkaraṃ bhagavan parama-duṣkaram ebhir bodhisattvair mahāsattvair utsoḍhaṃ bhagavato gauraveṇa| kathaṃ bhagavann ebhir bodhisattvair mahāsattvair ayaṃ dharma-paryāyaḥ paścime kāle paścime samaye saṃprakāśayitavyaḥ| evam ukte bhagavān Mañjuśriyaṃ kumāra-bhūtam etad avocat| caturṣu Mañjuśrīr dharmeṣu pratiṣṭhitena bodhisattvena mahāsattvenâyaṃ dharma-paryāyaḥ paścime kāle paścime samaye saṃprakāśayitavyaḥ| katameṣu caturṣu| iha Mañjuśrīr bodhisattvena mahāsattven' ācāra-gocara-pratiṣṭhitenâyaṃ dharma-paryāyaḥ paścime kāle paścime samaye saṃprakāśayitavyaḥ| kathaṃ ca Mañjuśrīr bodhisattvo mahāsattva ācāra-gocara-pratiṣṭhito bhavati| yadā ca[1] Mañjuśrīr bodhisattvo mahāsattvaḥ kṣānto bhavati dānto dānta-bhūmim anuprāpto (2)'nuttra[stâsaṃtra]sta-manā(2) anabhyasūyako yadā ca Mañjuśrīr bodhisattvo mahāsattvo na kasmiṃścid dharme carati[3] yathā-bhūtaṃ ca dharmāṇāṃ svalakṣaṇaṃ vyavalokayati| yā khalv eṣu dharmeṣv avicāraṇā 'vikalpanā ayam ucyate Mañjuśrīr bodhisattvasya mahāsattvasy' ācāraḥ| katamaś ca Mañjuśrīr bodhisattvasya mahāsattvasya gocaraḥ| yadā ca Mañjuśrīr bodhisattvo mahāsattvo na rājānaṃ saṃsevate na rāja-putrān na rāja-mahā-mātrān na rāja-puruṣān saṃsevate na bhajate na paryupāste (4)nôpasaṃkrāmati(4)

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[1] 版本は此の字を括弧に入れ、K'. 又此の字を缺く。併しながら此の字あるも害なし。

(2....2) 脚註には O. に anuttrasta-mānasa とあるを示し、K'. には anuttrasta-mānaḥ とあり。(妙) に「心亦不驚」と譯したるに照し、asaṃtrasta は餘分なるが如し、Tib. は文異なれり。

[3] 版本には rajyati とあるも、(妙) に「又復於法無所行」と翻じ、Tib. に mi-spyod-ciṅ とあり、K'. に carati とあるはよく合するを以て之を採る。 (4....4) 版本は此の句を括弧に入れたるも、K'. 並に Tib. 亦た之を存す。

nânya-tīrthyāṃś caraka-parivrājaka-jīvaka-nirgranthān na kāvya-śāstra-prasṛtān sattvān saṃsevate na bhajate na paryupāste| na ca [1]lok'āyata-mantra-dhārakān na lok'āyatikān[1]) sevate na bhajate na paryupāste na ca taiḥ sārdhaṃ saṃstavaṃ karoti| na caṇḍālān na mauṣṭikān na saukarikān na kaukkuṭikān na mṛga-lubdhakān na māṃsikān na naṭa-nṛttakān na jhallān na mallān nânyāni pareṣāṃ rati-krīḍā-sthānāni tāni nôpasaṃkrāmati| na ca taiḥ sārdhaṃ saṃstavaṃ karoty anyatrôpasaṃkrāntānāṃ kālena kālaṃ dharmaṃ bhāṣate taṃ cânirśrito bhāṣate| śrāvaka-yānīyāṃś ca bhikṣu-bhikṣuṇy-upāsakôpāsikā na sevate na bhajate na paryupāste na ca taiḥ sārdhaṃ saṃstavaṃ karoti| na ca taiḥ saha samavadhāna-gocaro bhavati caṅkrame vā vihāre vā 'nyatrôpasaṃkrāntānāṃ cânśāṃ kālena kālaṃ dharmaṃ bhāṣate taṃ cânirśrito bhāṣate| [2]ayaṃ Mañjuśrīr bodhisattvasya mahāsattvasya gocaraḥ[2]) ‖

punar aparaṃ Mañjuśrīr bodhisattvo mahāsattvo na mātṛgrāmasyânyatarânyataram anunaya-[3]nimittam udgṛhyâbhīkṣṇaṃ[3]) dharmaṃ deśayati na ca mātṛgrāmasyâbhīkṣṇaṃ darśana-kāmo bhavati| na ca kulāny upasaṃkramati na ca dārikāṃ vā kanyāṃ vā vadhukāṃ vā 'bhīkṣṇam ābhāṣitavyāṃ manyate na pratisaṃmodayati| na ca paṇḍakasya dharmaṃ deśayati na ca tena sārdhaṃ saṃstavaṃ karoti na ca pratisaṃmodayati| na câkākī bhikṣā'rtham antagṛhaṃ praviśaty anyatra tathāgatânusmṛtiṃ bhāvayamānaḥ| sacet punar mātṛgrāmasya dharmaṃ deśayati sa nântaśo dharma-saṃrāgeṇâpi dharmaṃ deśayati kaḥ punar-vādaḥ strī-saṃrāgeṇa| nântaśo dant'āvalīm apy upadarśayati kaḥ punar-vāda audārika-mukha-vikā-

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[1....1]) 此の文は（妙）に「路伽耶陀、逆路伽耶陀者」と翻じたる所に當るものにして、K'. は lok'āyata-mantra-pāragān na lok'āyatikān と讀まる。Tib. に據らば此の na は除くべきものなり。（妙）に依らば、dhārakānna 又は pāragānna は最初は dhāra-vāma の如き形なりしか。 [2....2]) 此の文は（妙）に缺け、（正）及び Tib. には之有り。 [3....3]) 版本に °ttaṃ gṛh° に作れども、K'. には今の如くあり、文法上正當なるを以て之を採る。

ram | na ca śrāmaṇeraṃ na ca śrāmaṇerīṃ na bhikṣuṃ na bhikṣuṇīṃ na kumārakaṃ na kumārikāṃ sātīyati na ca taiḥ sārdhaṃ saṃstavaṃ karoti na ca saṃlāpaṃ karoti [1]sa ca pratisaṃlayana-guruko bhavaty abhīkṣṇaṃ ca pratisaṃlayanaṃ sevate[1)] | ayam ucyate Mañjuśrīr bodhisattvasya mahāsattvasya prathamo[2] gocaraḥ ‖

punar aparaṃ Mañjuśrīr bodhisattvo mahāsattvaḥ sarva-dharmāñ śūnyān vyavalokayati yathāvat pratiṣṭhitān dharmān aviparīta-sthāyino yathā-bhūta-sthitān acalān akampyān avivartyān aparivartān sadā[3] yathā-bhūta-sthitān ākāśa-svabhāvān nirukti-vyavahāra-vivarjitān ajātān [4]abhūtān anasaṃbhūtān asaṃskṛtān asaṃtānān asattā'bhilāpa[4)]-pravyāhṛtān asaṃga-sthāna-sthitān saṃjñā-viparyāsa-prādurbhūtān | evaṃ hi Mañjuśrīr bodhisattvo mahāsattvo 'bhīkṣṇaṃ sarva-dharmān vyavalokayan viharati | anena vihāreṇa viharan bodhisattvo mahāsattvo gocare sthito bhavati | ayaṃ Mañjuśrīr bodhisattvasya dvitīyo gocaraḥ ‖

atha khalu bhagavān etam evârthaṃ bhūyasyā mātrayā saṃdarśayamānas tasyāṃ velāyām imā gāthā abhāṣata ‖

[5]yo bodhisattva iccheyā paścāt-kāle sudāruṇe[6] |

[1....1)] 版本には na ca pratisaṃlāpa-guruko bhavati na câbhīkṣṇaṃ pratisaṃlapanaṃ sevate | とあるも、K'. には sa vipratisaṃlīna-gurukaś ca bhavati | abhīkṣṇaṃ ca pratisaṃlānaṃ sevate | とあり。(妙) に「常好坐禪、在於閑處、修攝其心」と譯し、Tib. nañ-du yañ-dag ḥjog-la ḥjug-par dgaḥ-shiṅ naṅ-du yañ-dag ḥjog-la rtag-tu bsten-pa yin-te と譯したるを見れば、K'. の方適當なりとなすべく、又た pratisaṃlayana は佛典中普通の用語にして時としては pratisaṃlāna にも作る。過去分詞として pratisaṃlīna にても意義通ずれども、出版者所覽の寫本に lapana 又は lāpana の形あるより察し、pa は ya の寫誤なること屢々あるを以て pa を ya と見て今の如く訂正す。 [2] 此の語は Tib. (正)、K'. に缺けたるも、(妙) には「初」と譯したり。 [3] 版本には samādāya とあるも、Tib. rtag-tu とあり、O. に sadā とあるは之に合し適當なるを以て之を採る。 [4....4)] 版本には abhūtān na saṃskṛtān nâsaṃskṛtān na sato nâsato 'nabhilāpa とあるも、Tib. には ma-byuṅ-ba (abhūta), yañ-dag-par-ma-byuṅ-ba-med-pa (anasaṃbhūta), ḥdus-ma-byas-pa (asaṃskṛta), rgyun-med-pa (asaṃtāna), med-pa-la tshig-gis brjod-pa (asattā'bhilāpa), K'. には abhūtān asaṃbhūtān asaṃtān asaṃskṛtān asattān āsattabhilāpa とあり、今は Tib. に據り文意を考へて斯くの如く改む。 [5] Śloka なり (第 18 頌迄)。 [6] K'. には subhairave とあり、何れにても可なり。

idaṃ sūtraṃ prakāśetuṃ anolīno viśāradaḥ ‖1‖
ācāra-gocaraṃ rakṣed asaṃsṛṣṭaḥ śucir bhavet |
varjayet saṃstavaṃ nityaṃ rāja-putrehi rājabhiḥ ‖2‖
ye câpi rāja-puruṣāḥ kuryāt tehi na saṃstavam |
caṇḍāla-(1)muṣṭikaiḥ śauṇḍais[1]1) tīrthikaiś câpi sarvaśaḥ ‖3‖
adhimānīn na seveta (2)vinaye c' āgame[2]2) sthitān |
arhanta-saṃmatān bhikṣūn duḥśīlāṃś câiva varjayet ‖4‖
bhikṣuṇyo[3] varjayen nityaṃ hāsya-saṃlāpa-gocarā[4] |
upāsikāś[5] ca varjeta (6)prākaṭā yā avasthitāḥ[6]6) ‖5‖
yā nirvṛtiṃ gaveṣanti dṛṣṭe dharme upāsikāḥ |
varjayet saṃstavaṃ tābhiḥ ācāro[7] ayam ucyate ‖6‖
yaś câînam upasaṃkramya dharmaṃ pṛcche 'gra-bodhaye |
tasya bhāṣet sadā dhīro anolīno aniśritaḥ ‖7‖
strī paṇḍakāś ca ye sattvāḥ saṃstavaṃ tair vivarjayet |
kuleṣu câpi vadhukāḥ[8] kumāryaś ca vivarjayet ‖8‖
na tāḥ saṃmodayej jātu kauśalyaṃ sādhu pṛcchitum |
saṃstavaṃ tehi varjeta saukar'aurabhrikaiḥ saha ‖9‖
ye câpi vividhān prāṇīn hiṃseyur bhoga-kāraṇāt |

(1....1) K'. には muṣṭikaiś câpi とあり、Tib. に gdol-ba daṅ ni-zol-ba daṅ. とあるに合す。(妙)(正) 共に好飲者の義を揭げず、恐らくは K'. の形が古きものなるべし。
(2....2) 版本には vinayed āgama とあるも、意味通ぜず。Śikṣāsamuccaya p. 48 l. 3 には此の文を引き vinayec c'āgame に作る。K'. には vinaye c' āgame とあり、Tib. に ḥdul daṅ luṅ-gnas-pa とあるに合す。(妙) に「貪著小乘、三藏學者」と翻じたるを參考して K'. の讀み方を採る。 3 版本には bhikṣuṇīm とあり、f. acc. sg. にて意味通ずれども、O. に f. acc. pl. Pkt. にて bhikṣuṇyo とあるを採る。2 參照。 4 版本には gocarām とあり、acc. sg. となせども脚註には O. に °rā とあるを示し、Skt. °rāḥ 卽ち f. acc. pl. の Pkt. となして之を preferable なりとせり。次の行の upāsikā も亦た pl. なるを以て之と合するが故に O. の讀み方を採る。 5 Tib. は dge-bsñen-rnams (=upāsakāś) と譯したるも、(妙)(正) 共に今の文に合す。 (6....6) Śikṣāsamuccaya p. 48 l. 6 には prakaṭam anavasthitāḥ に作る、K'. に prākaṭena navasthitāḥ とあるは恐くは prākaṭā anavasthitāḥ の寫誤せられしものか、版本の如くにても意味通ずるを以て其のまゝとす。 7 この字は正しくは行爲、行動の義にして、(正) には「威儀」とあり。Tib. cho-ga なり。(妙) には之を缺く。恐らくは gocara の誤りなるべきか。 8 版本には vadhukāṃ とあれど K'. には vadhukā とあり、O. も vadhukāś に作れり。Śikṣāsamuccaya p. 48 l. 8 に vadhukāḥ に作れるは意義明瞭なるを以て之を採る。

māṃsaṃ sūnāya[1] vikrenti saṃstavaṃ tair vivarjayet ‖10‖
strī-poṣakāś ca ye sattvā varjayet tehi saṃstavam |
naṭebhir jhalla-mallebhir ye cânye tādṛśā janāḥ[2] ‖11‖
vāra-mukhyā na seveta ye cânye bhoga-vṛttinaḥ |
pratisaṃmodanaṃ tebhiḥ sarvaśaḥ parivarjayet ‖12‖
yadā ca dharmaṃ[3] deśeyā mātṛgrāmasya paṇḍitaḥ |
na câîkaḥ praviśet tatra nâpi hāsya-sthito bhavet ‖13‖
yadā 'pi praviśed grāmaṃ bhojanârthī punaḥ-punaḥ |
dvitīyam bhikṣu mārgeta buddhaṃ vā samanusmaret ‖14‖
ācāra-gocaro hy eṣa prathamo me nidarśitaḥ |
viharanti yena [4]sa-prajñā[4] dhārentā sūtram īdṛśam ‖15‖
yadā na carate dharme[5] hīna utkṛṣṭa-madhyame |
saṃskṛtâsaṃskṛte câpi bhūtâbhūte ca sarvaśaḥ ‖16‖
strī 'ti n' ācarate dhīro puruṣe 'ti na kalpayet |
[6]sarva-dharmān' ajātatvād[6] gaveṣanto na paśyati ‖17‖
ācāro hi ayaṃ ukto bodhisattvāna sarvaśaḥ |
gocaro yādṛśas teṣāṃ taṃ śṛṇotha prakāśataḥ ‖18‖
[7]asantakā dharma ime prakāśitā
aprādubhūtāś ca [8]ajāta sarve[8] |
śūnyā nirīhā sthita nitya-kālaṃ
ayaṃ gocaro ucyati paṇḍitānām ‖19‖
viparīta-saṃjñīhi ime vikalpitā

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[1] Tib. bzaḥ-phyir とあり、(妙) に「自活」と翻じたるより見るに、此の字は bhuktāya なりしか。 [2] 版本及び K'. 何れも bhavet に作れども、意味通ぜず、Śikṣāsamucchaya p. 48 l. 12 に據り之を janāḥ に改めたり。 [3] B. には °rma とあり、然らば metre は Pathyā なるべきも、今は ma-kāra-vipulā なり。 [4]....[4] 版本は sat-prajñā に作る、Tib. śes-rab-ldan-pa とあり、K'. に sa-prajñā とあるに合す。「有慧」「正慧」何れにても意味通ずれども、今は Tib. に合する K'. の形に從ふ。 [5] 版本には dharmaṃ とあるも、acc. sg. は不可なり。carate に對應し、madhyame 等の adj. の loc. sg. に合して今の如く改む。 [6]....[6] 版本には sarva-dharma ajātatvā とあるも、K'. に sarva-dharmānajātatvāt とあるを採る。 [7] 以下 Triṣṭubh なり。 [8]....[8] 版本には ajātakāś ca とあるも、K'. 及び O. に ajāta sarve とあり、Tib. thams-cad と譯し、(妙) に「一切」の語を入れたるに據り、K'. 及び O. の讀み方を採る。

asanta-santāhi[1] abhūta-bhūtataḥ |
anucchitāś[2] câpi ajāta-dharmā
jātā [3]tha bhūtā[3] viparīta-kalpitāḥ ‖20‖
ekâgra-citto hi samāhitaḥ sadā
Sumeru-kūṭo yatha susthitaś ca |
evaṃ sthitaś câpi hi tān nirīkṣed
ākāśa-bhūtān imi[4] sarva-dharmān ‖21‖
sadā pi [5]ākāśa-samān asārakān[5]
aniñjitām[6] manyana-varjitāṃś[7] ca |
sthitā hi dharmā imi nitya-kālaṃ
ayu gocaro ucyati paṇḍitānām ‖22‖
īryā-pathaṃ yo mama rakṣamāṇo
bhaveta bhikṣū mama nirvṛtasya |
prakāśayet sūtram idaṃ hi loke
na câpi saṃlīyana tasya kā-cit ‖23‖
kālena [8]vā cintayamānu[8] paṇḍitaḥ
praviśya lenaṃ tatha ghaṭṭayitvā[9] |

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[1] 版本には -santā hi とあるも、此の一行は Tib. yaṅ-dag-med-la yaṅ-dag-yod-la-med. とあり、K′. に sattābhi とあり、abl. を適當とす。santehi と讀むべきか。 [2] 版本には anusthitāś とあるも、Tib. ma-byuṅ-ba とあり、K′. には anucchitā (=anutthitā, Pkt.) とあり、「不出」の義にて K′. の形を採る。又は ccha と stha とは古字體にて相似たりとして考ふるも亦た可なり。 [3]....[3] 版本には abhūtā とあるも、K′. に tha bhūtā とあり、今は之に據る。Tib. は此の一行を yaṅ-dag-ñid daṅ ḥbyuṅ-bar log-par-brtags. と譯す。原語に異りありしが如し。 [4] 版本には、脚註に ima の代りに imi を適當とするを記したるも、ima とあり、K′. には imi とあり、ime (acc. pl.) の略として之を採る。 [5]....[5] 版本には ākāśa-samā na sārakā とあるも、K′ に ākāśa-samān asārakān とあり、(妙) に「猶如虛空、無有堅固」と譯したるに照し、又之らは凡て前の第 21 頌の nirīkṣed を受くるを以て acc. pl. の形として今の如く改む。 [6] 版本には aniñjitā とあるも、[5] と同じく acc. pl. を可とするを以て K′. に aniñjitām (m は n の訛用) とあるを採る。 [7] 版本には vajitāś とあるも、前來の各語は皆 m. acc. pl. なるを以て、今も此の形に改む。 [8]....[8] 版本には co cintayamātu とあるも、Tib. sems-par byed-pa とあり、(妙) には「有時....以正憶念」と譯したり。K′. に vā cintayamānu (=°māno の略) とあり、適當なるを以て之を採る。 [9] Tib. には sgo bcad-nas とあり、O. に dvāra khaṭṭayet とあるは之に符合す。gha と kha は古字體稍似たるものあるも、今は音聲上硬音 kha が軟音 gha に轉訛せるものと見て版本の形に從ふ。

vipaśya dharmaṃ imu sarva yoniśo
utthāya deśeta alīna-cittaḥ ‖24‖
rājāna tasyêha karonti rakṣāṃ
ye rāja-putrāś ca śṛṇonti dharmam |
anye 'pi co gṛha-pati brāhmaṇāś ca
parivārya sarve sya sthitā bhavanti ‖25‖

punar aparaṃ Mañjuśrīr bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya paścime kāle paścime samaye paścimāyāṃ pañcāśatyāṃ saddharma-vipralope vartamāna imaṃ dharma-paryāyaṃ saṃprakāśayitu-kāmaḥ sukha-sthito bhavati sa sukha-sthitaś ca dharmaṃ bhāṣate kāya-gataṃ vā pustaka-gataṃ vā| pareṣāṃ ca deśayamāno nâdhimātram upālambha-jātīyo bhavati na cânyān dharma-bhāṇakān bhikṣūn parivadati na cāvarṇaṃ bhāṣate na cāvarṇaṃ niścārayati na cānyeṣāṃ śrāvaka-yānīyānāṃ bhikṣūṇāṃ nāma gṛhītvā 'varṇaṃ bhāṣate na cāvarṇaṃ cārayati na ca teṣām antike pratyarthika-saṃjñī bhavati| tat kasya hetoḥ| yathā 'pîdaṃ sukha-sthāna-sthitatvāt| sa āgat'āgatānāṃ dhārmaśrāvaṇikānām anuparigrāhikayā[1] anabhyasūyayā dharmaṃ deśayati| avivadamāno na ca [2]praśnaṃ pṛṣṭaḥ[2] śrāvaka-yānena visarjayati| api tu khalu punas tathā visarjayati yathā buddha-jñānam abhisaṃbudhyate‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[3]sukha-sthito bhoti sadā vicakṣaṇaḥ
sukhaṃ niṣaṇṇas tatha dharmu bhāṣate |
udāra prajñapta karitva āsanaṃ
caukṣe manojñe pṛthivī-pradeśe ‖26‖
caukṣaṃ ca so cīvara prāvaritvā
surakta-raṅgaṃ supraśasta-raṅgaiḥ |

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[1] 版本には °hikā とあるも、K'. に °hikayā とあるを採る。 [2]...[2] K'. は praśna-pṛṣṭaḥ に作れり。 [3] Triṣṭubh なり。

āsevakāṃ[1] kṛṣṇa [2]tath' ādaditvā[2]
mahā-pramāṇaṃ ca nivāsayitvā[3] ‖27‖
sapāda-pīṭhasmi niṣadya āsane
vicitra-dūṣyehi susaṃstṛtasmin |
sudhauta-pādaś ca upāruhitvā
snigdhena śīrṣeṇa mukhena câpi ‖28‖
dharm'āsane câtra niṣīdiyāna[4]
ekâgra-sattveṣu samāgateṣu |
upasaṃharec citra-kathā bahūś ca
bhikṣūṇa cā bhikṣuṇiyāna câiva ‖29‖
upāsakānāṃ ca upāsikānāṃ
rājñāṃ tathā rāja-sutāna câiva |
vicitritârthāṃ madhurāṃ katheyā
anabhyasūyantu sadā sa paṇḍitaḥ ‖30‖
pṛṣṭo 'pi câsau tada praśna tehi
anulomam arthaṃ punar nirdiśeya |
tathā ca deśeya tam artha-jātaṃ
yatha śrutva bodhīya bhaveyu lābhinaḥ ‖31‖
kilāsitāṃ câpi vivarjayeta
na câpi utpādayi kheda-saṃjñām |
aratiṃ ca sarvāṃ vijaheta paṇḍito
maitrī-balaṃ cā[5] pariṣāya bhāvayet ‖32‖
bhāṣec ca rātriṃ-divam agra-dharmaṃ
dṛṣṭānta-koṭī-nayutaiḥ sa paṇḍitaḥ |
saṃharṣayet parṣa tathâiva toṣayen

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[1] 版本には āsevaka とあるも、A. K. W. 及び K'. に °kāṃ とあり、Tib. rñul-gzan = saṃkakṣikā なれば āsevakāṃ は此の字の寫誤なるべく察せらるれど、斯く改むるは餘りに字形異なるを以て暫らく saṃkakṣikā と同義の他の語と見て K'. の形を存す。 [2]....[2] 版本は tathā daditvā に作れども Tib. rab bgos-nas なれば今の如く改む。 [3] 文意より考ふるに nivāsanaṃ 'pi とあるべきか。 [4] 版本には niṣīdayāna とあるも、K'. に niṣīdiyāna とあり、ni-ṣad の gerund Pkt. として此の方適當なるを以て今の如く改む。 [5] M.C. 版本には ca とあり。

na câpi kiṃ-cit tatu jātu prārthayeta ‖33‖
khādyaṃ ca bhojyaṃ ca tathā 'nna-pānaṃ
vastrāṇi śayy'āsana-cīvaraṃ vā |
gilāna-bhaiṣajya na cintayeta
na vijñapeyā pariṣāya kiṃ-cit ‖34‖
anyatra cinteya sadā vicakṣaṇo
bhaveya buddho 'ham ime ca sattvāḥ |
(1etan mamo sattva-sukhôpadhānaṃ1)
saddharma śrāvemi hitāya loke ‖35‖
yaś câpi bhikṣū mama nirvṛtasya
anīrṣuko eta[2] prakāśayeyā |
na tasya duḥkhaṃ na ca antarāyo
śokôpayāsā na bhavet kadā-cit ‖36‖
na tasya saṃtrāsana kaś-ci kuryān
na tāḍanāṃ nâpi avarṇa bhāṣet |
na câpi niṣkāsana jātu tasya
tathā hi so kṣānti-bale pratiṣṭhitaḥ ‖37‖
sukha-sthitasyo[3] tada paṇḍitasya
evaṃ sthitasyo[4] yatha bhāṣitaṃ mayā |
guṇāna koṭī-śata bhonty aneke
na śakyate kalpa-śatehi vaktum ‖38‖

punar aparaṃ Mañjuśrīr bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya saddharma-kṣayânta-kāle vartamāna idaṃ sūtraṃ dhārayamāṇo bodhisattvo mahāsattvo 'nīrṣuko bhavaty aśaṭho 'māyāvī

(1....1) 版本には出版者の推定にて、evaṃ sama-sattva-sukhôpadhānaṃ とあるも、metre に違ひ、意味明らかならず。Tib. には bdag-gi bde-baḥi yo-byad kun sñam sems. とあり、samaṃ mamo sarva-sukhôpadhānaṃ の如き形なるべきか、K'. には etan mama sarva-sukhôpadhānaṃ とあり、(妙) に「是則大利、安樂供養」と翻じたるを考へ、暫く今の如く改む。 [2] 版本には eva とあるも、Tib. ḥdi とあり、(妙) に「斯」とす。K. は eṣa に作るも、意味を考へ etat の略として eta に改む。 [3] M.C. 版本には °tasya とあるも、B. に °tasyo とあるを採る。 [4] M.C. 版本には °tasya とあり。

na cânyeṣāṃ bodhisattva-yānīyānāṃ pudgalānām avarṇaṃ bhāṣate nâpavadati nâvasādayati| na cânyeṣāṃ bhikṣu-bhikṣuṇy-upāsakôpāsikānāṃ śrāvaka-yānīyānāṃ vā pratyekabuddha-yānīyānāṃ vā bodhisattva-yānīyānāṃ vā kaukṛtyam upasaṃharati| dūre yūyaṃ kulaputrā anuttarāyāḥ samyak-saṃbodher na tasyāṃ yūyaṃ saṃdṛśyadhve| atyanta-pramāda-vihāriṇo yūyaṃ| na pratibalās taṃ jñānam abhisaṃboddhum ity evaṃ na kasya-cid bodhisattva-yānīyasya kaukṛtyam upasaṃharati| na ca dharma-vivādâbhirato bhavati na ca dharma-vivādaṃ karoti sarva-sattvānāṃ cântike maitrī-balaṃ na vijahāti| sarva-tathāgatānāṃ cântike pitṛ-saṃjñām utpādayati sarva-bodhisattvānāṃ cântike śāstṛ-saṃjñām utpādayati| ye ca daśasu dikṣu loke bodhisattvā mahāsattvās tān abhīkṣṇam adhyāśayena gauraveṇa ca namaskurute| dharmaṃ ca deśayamāno 'nūnam anadhikaṃ dharmaṃ deśayati samena dharma-premṇā na ca kasya-cid antaśo dharma-premṇā 'py adhikataram anugrahaṃ karotîmaṃ dharma-paryāyaṃ saṃprakāśayamānaḥ ‖

anena Mañjuśrīs tṛtīyena dharmeṇa samanvāgato bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya saddharma-parikṣayânta-kāle vartamāna imaṃ dharma-paryāyaṃ saṃprakāśayamānaḥ sukha-sparśaṃ viharaty aviheṭhitaś cêmaṃ dharma-paryāyaṃ saṃprakāśayati| bhavanti câsya dharma-saṃgītyāṃ sahāyakā utpatsyante câsya dharmaśrāvaṇikā ye 'syêmaṃ dharma-paryāyaṃ śroṣyanti śraddhāsyanti pattīyiṣyanti dhārayiṣyanti paryavāpsyanti likhiṣyanti likhāpayiṣyanti pustaka-gataṃ ca kṛtvā satkariṣyanti gurukariṣyanti mānayiṣyanti pūjayiṣyanti ‖

idam avocad bhagavān idaṃ vaditvā sugato hy athâparam etad uvāca śāstā ‖

[1]śāṭhyaṃ ca mānaṃ tatha kūṭanāṃ ca
aśeṣato ujjhiya dharma-bhāṇakaḥ |

[1] Triṣṭubh ४ ११ ०.

īrṣyāṃ na kuryāt tatha jātu paṇḍito |
ya icchate sūtram idaṃ prakāśitum ‖39‖
avarṇa jātū[1] na vadeya kasya-cid
dṛṣṭī-vivādaṃ ca na jātu kuryāt |
kaukṛtya-sthānaṃ ca na jātu kuryān
na lapsyase jñānam anuttara tvam ‖40‖
sadā ca so ārjavu mārdavaś ca
kṣāntaś ca bhotī sugatasya putraḥ |
dharmaṃ prakāśetu punaḥ-punaś c' imaṃ
na tasya khedo bhavatī kadā-cit ‖41‖
ye bodhisattvā daśasū[2] diśāsu
sattvânukampāya caranti loke |
te sarvi śāstāra bhavanti mahyaṃ
guru-gauravaṃ teṣu janeta paṇḍitaḥ ‖42‖
smaritva buddhān dvi-padānam uttamāñ
jineṣu nityaṃ pitṛ-saṃjña kuryāt |
adhimāna-saṃjñāṃ ca vihāya sarvāṃ
na tasya bhotī tada antarāyaḥ ‖43‖
śruṇitva dharmaṃ imam eva-rūpaṃ
sa rakṣitavyas tada paṇḍitena |
sukhaṃ vihārāya samāhitaś ca
surakṣito bhoti ca prāṇi-koṭibhiḥ ‖44‖

punar aparaṃ Mañjuśrīr bodhisattvo mahāsattvas tathāgatasya parinirvṛtasya saddharma-pratikṣayânta-kāle vartamāna imaṃ dharma-paryāyaṃ dhārayitu-kāmas tena bhikṣuṇā gṛha-stha-pravrajitānām antikād dūreṇa vihartavyaṃ maitrī-vihāreṇa ca vihartavyam| ye ca sattvā bodhāya saṃprasthitā bhavanti teṣāṃ sarveṣām antike spṛhôt-pādayitavyā| evaṃ cânena cittam utpādayitavyam| mahā-duṣprajña-jātīyā batême sattvā ye tathāgatasyôpāya-kauśalyaṃ saṃdhā-bhāṣitaṃ

[1] M. C. 版本には jātu とあり。 [2] M. C. 版本には daśasu とあり。

na śṛṇvanti na jānanti na budhyante na pṛcchanti na śraddadhanti nâdhimucyante| kiṃ câpy ete sattvā imaṃ dharma-paryāyaṃ nâvataranti na budhyante| api tu khalu punar aham etām anuttarāṃ samyak-saṃbodhim abhisaṃbudhya yo yasmin sthito bhaviṣyati taṃ tasminn eva rddhi-balen' āvarjayiṣyāmi pattīyāpayiṣyāmy avatārayiṣyāmi paripācayiṣyāmi‖

anenâpi Mañjuśrīś caturthena dharmeṇa samanvāgato bodhisattvo mahāsattvas tathāgatasya parinirvṛtasyêmaṃ dharma-paryāyaṃ samprakāśayamāno 'vyāvādho bhavati sat-kṛto guru-kṛto mānitaḥ pūjito bhikṣu-bhikṣuṇy-upāsakôpāsikānāṃ rājñāṃ rāja-putrāṇāṃ rājâmātyānāṃ rāja-mahā-mātrāṇāṃ naigama-jānapadānāṃ brāhmaṇa-gṛhapatīnām antarīkṣâvacarāś câsya devatāḥ śraddhāḥ pṛṣṭhato 'nubaddhā bhaviṣyanti dharma-śravaṇāya deva-putrāś câsya sadā 'nubaddhā bhaviṣyanty ārakṣāyai grāma-gatasya vā vihāra-gatasya vôpasaṃkramiṣyanti rātriṃ-divaṃ dharmaṃ paripṛcchakās tasya ca vyākaraṇena tuṣṭā udagrā ātta-manaskā bhaviṣyanti| tat kasya hetoḥ| sarva-buddhâdhiṣṭhito 'yaṃ Mañjuśrīr dharma-paryāyaḥ| atītânāgata-pratyutpannair Mañjuśrīs tathāgatair arhadbhiḥ samyak-saṃbuddhair ayaṃ dharma-paryāyo nityâdhiṣṭhitaḥ| durlabho 'sya Mañjuśrīr dharma-paryāyasya bahuṣu loka-dhātuṣu śabdo vā ghoṣo vā nāma-śravo vā‖

tad-yathā 'pi nāma Mañjuśrī rājā bhavati bala-cakra-vartī balena taṃ svakaṃ rājyaṃ nirjināti| tato 'sya pratyarthikāḥ pratyamitrāḥ pratirājānas tena sārdhaṃ vigraham āpannā bhavanti| atha tasya rājño bala-cakra-vartino vividhā yodhā bhavanti| te taiḥ śatrubhiḥ sārdhaṃ yudhyante| atha sa rājā tān yodhān yudhyamānān dṛṣṭvā teṣāṃ yodhānāṃ prīto bhavaty ātta-manaskaḥ| sa prīta ātta-manāḥ samānas teṣāṃ yodhānāṃ vividhāni dānāni dadāti| tad-yathā grāmaṃ vā grāma-kṣetrāṇi vā dadāti nagaraṃ nagara-kṣetrāṇi vā dadāti vastrāṇi dadāti veṣṭanāni hast'ābharaṇāni pād'ābha-

raṇāni kaṇṭh'ābharaṇāni karṇ'ābharaṇāni sauvarṇa-sūtrāṇi hārârdha-hārāṇi hiraṇya-suvarṇa-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pravāḍāny api dadāti hasty-aśva-ratha-patti-dāsī-dāsān api dadāti yānāni śivikāś ca dadāti| na punaḥ kasya-cic cūḍā-maṇiṃ dadāti| tat kasya hetoḥ| eka eva hi sa cūḍā-maṇī rājño mūrdha-sthāyī| yadā punar Mañjuśrī rājā tam api cūḍā-maṇiṃ dadāti tadā sa sarvo rājñaś catur-aṅga-bala-kāya āścarya-prāpto bhavaty adbhuta-prāptaḥ| evam eva Mañjuśrīs tathāgato 'py arhan samyak-saṃbuddho dharma-svāmī dharma-rājaḥ svena bāhu-bala-nirjitena puṇya-bala-nirjitena traidhātuke dharmeṇa dharma-rājyaṃ kārayati| tasya māraḥ pāpīyāṃs traidhātukam ākrāmati| atha khalu tathāgatasyâpy āryā yodhā māreṇa sārdhaṃ yudhyante| atha khalu Mañjuśrīs tathāgato 'py arhan samyak-saṃbuddho dharma-svāmī dharma-rājā teṣām āryāṇāṃ yodhānāṃ yudhyatāṃ dṛṣṭvā vividhāni sūtra-śata-sahasrāṇi bhāṣate sma catasṛṇāṃ parṣadāṃ saṃhārṣaṇârtham| nirvāṇa-nagaraṃ câiṣāṃ mahā-dharma-nagaraṃ dadāti nirvṛtyā câinān pralobhayati sma na punar imam evaṃ-rūpaṃ dharma-paryāyaṃ bhāṣate sma| tatra Mañjuśrīr yathā sa rājā bala-cakra-vartī teṣāṃ yodhānāṃ yudhyatāṃ mahatā puruṣa-kāreṇa vismāpitaḥ samānaḥ paścāt taṃ sarvasva-bhūtaṃ paścimaṃ cūḍā-maṇiṃ dadāti sarva-lokâśraddheyaṃ vismaya-bhūtaṃ| yathā Mañjuśrīs tasya rājñaḥ sa cūḍā-maṇiś cira-rakṣito mūrdha-sthāyī| evam eva Mañjuśrīs tathāgato 'rhan samyak-saṃbuddhas traidhātuke dharma-rājo dharmeṇa rājyaṃ kārayamāṇo yasmin samaye paśyati śrāvakāṃś ca bodhisattvāṃś ca skandha-māreṇa vā kleśa-māreṇa vā sārdhaṃ yudhyamānān taiś ca sārdhaṃ yudhyamānair yadā rāga-dveṣa-moha-kṣayaḥ sarva-traidhātukān niḥsaraṇaṃ sarva-māra-nirghātanaṃ mahā-puruṣa-kāraḥ kṛto bhavati| tadā tathāgato 'rhan samyak-saṃbuddho 'py ārāgitaḥ samānas teṣām āryāṇāṃ yodhānām imam evaṃ-rūpaṃ sarva-loka-vipratyanīkaṃ sarva-lokâśraddheyam abhāṣita-pūrvam anirdiṣṭa-pūrvaṃ dharma-paryāyaṃ

bhāṣate sma| sarveṣāṃ sarva-jñat'āhārakaṃ mahā-cūḍāmaṇi-prakhyaṃ tathāgataḥ śrāvakebhyo 'nuprayacchati sma| eṣā hi Mañjuśrīs tathāgatānāṃ paramā dharma-deśanā 'yaṃ paścimas tathāgatānāṃ dharma-paryāyaḥ sarveṣāṃ dharma-paryāyāṇām ayaṃ dharma-paryāyaḥ sarva-gambhīraḥ sarva-loka-vipratyanīkaḥ[1]| yo 'yaṃ Mañjuśrīs tathāgatenâdya tenêva[2] rājñā bala-cakra-vartinā cira-parirakṣitaś cūḍā-maṇir avamucya yodhebhyo dattaḥ| evam eva Mañjuśrīs tathāgato 'pîmaṃ dharma-guhyaṃ cirânurakṣitaṃ sarva-dharma-paryāyāṇāṃ mūrdha-sthāyi tathāgata-vijñeyaṃ tad idaṃ tathāgatenâdya saṃprakāśitam iti‖

atha khalu bhagavān etam evârthaṃ bhūyasyā mātrayā saṃdarśayamānas tasyāṃ velāyām imā gāthā abhāṣata‖

[3]maitrī-balaṃ co[4] sada darśayantaḥ
kṛpāyamāṇaḥ sada sarva-sattvān|
prakāśayed dharmam im' eva-rūpaṃ
sūtraṃ viśiṣṭaṃ sugatehi varṇitam ‖45‖

gaha-stha ye pravrajitāś ca ye syur
atha bodhisattvās tada kāli paścime|
sarveṣu maitrī-bala so hi darśayī
mā hâiva kṣepsyanti śruṇitva dharmam ‖46‖

ahaṃ tu bodhiṃ[5] anuprāpuṇitvā
yadā sthito bheṣyi[6] tathāgatatve|
tato upāneṣyi [7]upāyi sthitvā[7]
saṃśrāvayiṣye imam agra-bodhim ‖47‖

yathā 'pi rājā bala-cakra-vartī

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[1] p. 15 脚註 [3] 参照。 [2] 版本には tenâiva とあるも、(妙) に「如彼強力之王」と譯したるを以て、tenêva (=tena+iva) に改む。 [3] Triṣṭubh なり。 [4] M.C. 版本には ca とあり。 [5] M.C. 版本には bodhim とあり。 [6] 版本には bhoṣyi とあるも、fut. 1. sg. の略として K'. に bheṣyi とあるを採る。 [7]....[7] 版本には upāyayitvā とあるも、(妙) には「以諸方便」とあり、W. 並に K'. に upāyi (=upāye) sthitvā とあるは頗る明らかなるを以て之を採る。但し sth を一の consonant と見る。

yodhāna dadyād vividhaṃ hiraṇyam |
hastīṃś ca aśvāṃś ca rathān padātīn
nagarāṇi grāmāṃś ca dadāti tuṣṭaḥ ‖48‖
keṣāṃ-ci hast'ābharaṇāni prīto
dadāti rūpyaṃ ca suvarṇa-sūtram |
muktā-maṇiṃ śaṅkha-śilā-pravāḍaṃ
vividhāṃś ca dāsān sa dadāti prītaḥ ‖49‖
yadā tu so uttama-sāhasena
vismāpito kena-ci tatra bhoti |
vijñāya āścaryam idaṃ kṛtaṃ ti
mukuṭaṃ sa muñcitva maṇiṃ dadāti ‖50‖
tathâîva buddho ahu dharma-rājā
kṣāntī-balaḥ prajña-prabhūta-kośaḥ |
dharmeṇa śāsām' imu sarva-lokaṃ
hitânukampī karuṇāyamānaḥ ‖51‖
sattvāṃś ca dṛṣṭvā 'tha vihanyamānān
bhāṣāmi sūtrânta-sahasra-koṭyaḥ |
parākramaṃ jāniya teṣa prāṇināṃ
ye śuddha-sattvā iha kleśa-ghātinaḥ ‖52‖
atha dharma-rājā 'pi mahā-bhiṣaṭkaḥ
paryāya-koṭī-śata bhāṣamāṇaḥ |
jñātvā ca sattvān balavantu jñānī
cūḍā-maṇiṃ vā[1] ima sūtra deśayī ‖53‖
imu paścimaṃ[2] loki vadāmi sūtraṃ
sūtrāṇa sarveṣa mamâgra-bhūtam |
saṃrakṣitaṃ me na ca jātu proktaṃ
taṃ śrāvayāmy adya śṛṇotha sarve ‖54‖
catvāri dharmā imi eva-rūpā

[1] M.C. 版本には va とあるも、K'. に vā とあるを採る。iva の訛なり。(妙) に「如王解髻」と翻じたり。 [2] M.C. 版本には paścimu とあるも、K'. に °cimaṃ とあるを採る。

mayi nirvṛte ye ca niṣevitavyāḥ |
ye cârthikā uttama[1] agra-bodhau
vyāpāraṇaṃ ye ca karonti mahyam ‖55‖
na tasya śoko na pi cântarāyo
daurvarṇikaṃ nâpi gilānakatvam |
na ca cchavī kṛṣṇika tasya bhoti
na câpi hīne nagarasmi vāsaḥ ‖56‖
priya-darśano 'sau satataṃ maha-ṛṣī
tathāgato vā yatha pūjya bhoti |
upasthāyakās tasya bhavanti nityaṃ
ye deva-putrā daharā bhavanti ‖57‖
na tasya śastraṃ na viṣaṃ kadā-cit
kāye krame nâpi ca daṇḍa-loṣṭam |
saṃmīlitaṃ tasya mukhaṃ bhaveya
yo tasya ākrośam apī[2] vadeyā ‖58‖
so bandhu-bhūto bhavatîha prāṇinām
āloka-jāto vicarantu medinīṃ |
timiraṃ haranto bahu-prāṇa-koṭināṃ
yo sūtra dhāre imu nirvṛte mayi ‖59‖
supinasmi[3] so paśyati [4]bhadra-rūpaṃ[4]
bhikṣūṃś ca so paśyati bhikṣuṇīś ca |
siṃh'āsana-sthaṃ ca [5]tath' ātmabhāvaṃ[5]
dharmaṃ prakāśentu bahu-prakāram ‖60‖
devāṃś ca yakṣāny atha Gaṅga-vālikā
asurāṃś ca nāgāṃś ca bahu-prakārān |

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[1] 版本には uttamam とあるも、次の agra-bodhau を形容するものなるを以て、loc. sg. なるを要す。依て metre を考へて今の如く改む。 [2] M. C. 版本には api とあり。 [3] 版本には supināṃś ca とあるも、意味明らかならず。paśyati の目的格は bhadra-rūpaṃ なるを以て第62頌に倣ひて今の如く改む。 [4]....[4] 版本には buddha-rūpaṃ とあるも、Tib. bzaṅ-poḥi dṅos とあり、(妙) には「妙事」と譯したり。依て暫く今の如く改む。 [5]....[5] Tib. は今の文に合すれども、(妙) には「見諸如來」とあり、即ちこゝは tathāgataṃ pi の如き形なりしか。

teṣāṃ ca so bhāṣati agra-dharmaṃ
supinasmi sarveṣa kṛtâñjalīnām ‖61‖
tathāgataṃ so supinasmi paśyati
deśenta dharmaṃ bahu-prāṇi-koṭinām |
raśmī-sahasrāṇi pramuñcamānaṃ
valgu-svaraṃ kāñcana-varṇa-nātham ‖62‖
so cā tahī bhoti [1]kṛtâñjali-sthito[1]
abhiṣṭavanto dvi-paduttamaṃ munim |
so cā jino bhāṣati agra-dharmaṃ
caturṇa parṣāṇa mahā-bhiṣaṭkaḥ ‖63‖
so ca prahṛṣṭo bhavatī śruṇitvā
prāmodya-jātaś ca karoti pūjām|
supine ca so dhāraṇi prāpuṇoti
avivartiyaṃ jñāna spṛśitva kṣipram ‖64‖
jñātvā ca so āśayu loka-nāthas
taṃ vyākarotī puruṣa-ṛṣabhatve |
kula-putra tvaṃ pîha anuttaraṃ śivaṃ
spṛśiṣyasi jñānam anāgate 'dhvani ‖65‖
tavâpi kṣetraṃ vipulaṃ bhaviṣyati
parṣāś ca catvāri yathâîva mahyam |
śroṣyanti dharmaṃ vipulaṃ anāsravaṃ
sugauravā bhūtva kṛtâñjalī ca ‖66‖
punaś ca so paśyati ātmabhāvaṃ
bhāventa dharmaṃ[2] giri-kandareṣu |
bhāvitva dharmaṃ ca spṛśitva dharmatāṃ
samādhi so labdhu jinaṃ ca paśyati ‖67‖
suvarṇa-varṇaṃ śata-puṇya-lakṣaṇaṃ
supinasmi dṛṣṭvā ca śṛṇoti dharmam |

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[1]...[1] 版本には kṛtâñjali sthato とあるも、K'. に kṛtâñjali-sthito とあるが適當なるを以て之を採る。 [2] M. C. 版本には dharma とあるも、K'. に dharmaṃ とあるを採る。

śrutvā ca taṃ parṣadi saṃprakāśayī
supino khu tasyo ayam eva-rūpaḥ ‖68‖
svapne 'pi sarvaṃ prajahitva rājyam
antaḥ-puraṃ jñāti-gaṇaṃ tathâiva |
abhiniṣkramī sarva jahitva kāmān
upasaṃkramī yena ca bodhi-maṇḍam ‖69‖
siṃh'āsane tatra niṣīdiyāno
drumasya mūle tahi bodhi-arthikaḥ |
divasāna saptāna tathā 'tyayena
anuprāpsyate jñānu tathāgatānām ‖70‖
bodhiṃ ca prāptas tatu vyutthahitvā
pravartayī cakram anāsravaṃ hi |
caturṇa parṣāṇa sa dharma deśayī
acintiyā kalpa-sahasra-koṭyaḥ ‖71‖
prakāśayitvā tahi dharma 'nāsravaṃ
nirvāpayitvā bahu-prāṇi-koṭyaḥ |
nirvāyatī[1] hetu-kṣaye va dīpaḥ
supino ayaṃ so bhavat' eva-rūpaḥ ‖72‖
bahu ānuśaṃsāś ca anantakāś ca
ye Mañjughoṣā sada tasya bhonti |
yo paścime kāli (2im' agra-dharmaṃ2)
sūtraṃ prakāśeya mayā sudeśitam ‖73‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye sukha-vihāra-parivarto nāma trayodaśamaḥ ‖

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[1] M. C. 版本には nirvāyati とあるも、K'. に nirvāyatī とあるを採る。 (2....2) K'. には mam'agra-dharmaṃ とあり、Tib. ṅa-yi chos-mdo mchog と譯したるに合す。然れども(妙)に「說是第一法」と譯したるは今の文に近しと云ふべし。

14

BODHISATTVA-PṚTHIVĪ-VIVARA-SAMUDGAMA-PARIVARTO NĀMA CATURDAŚAMAḤ

atha khalv anya-loka-dhātv-āgatānāṃ bodhisattvānāṃ mahāsattvānām aṣṭau Gaṅgā-nadī-vālukā-samā bodhisattvā mahāsattvās tasmin samaye tataḥ parṣan-maṇḍalād abhyutthita abhūvan| te 'ñjaliṃ pragṛhya bhagavato 'bhimukhā bhagavantaṃ namasyamānā bhagavantam etad ūcuḥ| saced bhagavān asmākam anujānīyād vayam api bhagavann imaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya tasyāṃ Sahāyāṃ loka-dhātau saṃprakāśayema vācayema lekhayema pūjayema asmiṃś ca dharma-paryāye yogam āpadyemahi| tat sādhu bhagavān asmākam apîmaṃ dharma-paryāyaṃ anujānātu| atha khalu bhagavāṃs tān bodhisattvān etad avocat| alaṃ kula-putrāḥ kiṃ yuṣmākam anena kṛtyena| santi kula-putrā iha mamâivâsyāṃ Sahāyāṃ loka-dhātau ṣaṣṭi-Gaṅgā-nadī-vālukā-samāni bodhisattva-sahasrāṇy ekasya bodhisattvasya parivāraḥ| evaṃ-rūpāṇāṃ ca bodhisattvānāṃ ṣaṣṭy eva Gaṅgā-nadī-vālukā-samāni bodhisattva-sahasrāṇi yeṣām ekâikasya bodhisattvasyêyān eva parivāro ye mama parinirvṛtasya paścime kāle paścime samaya imaṃ dharma-paryāyaṃ dhārayiṣyanti vācayiṣyanti saṃprakāśayiṣyanti ‖

samanantara-bhāṣitā cêyaṃ bhagavatā vāg athêyaṃ Sahā-loka-dhātuḥ samantāt sphuṭitā visphuṭitā 'bhūt tebhyaś ca sphoṭântarebhyo bahūni bodhisattva-koṭī-nayuta-śata-śahasrāṇy uttiṣṭhante sma suvarṇa-varṇaiḥ kāyair dvātriṃśadbhir mahā-puruṣa-lakṣaṇaiḥ samanvāgatāḥ| ye 'syāṃ mahā-pṛthivyām adha ākāśa-dhātau viharanti smêmām eva Sahāṃ loka-dhātuṃ niśritya te khalv imam evaṃ-rūpaṃ bhagavataḥ śabdaṃ śrutvā pṛthivyā adhaḥ samutthitāḥ| yeṣām

ekâîko bodhisattvaḥ ṣaṣṭi-Gaṅgā-nadī-vālukôpama-bodhisattva-parivāro gaṇī mahā-gaṇī gaṇ'ācāryaḥ | tādṛśānāṃ bodhisattvānāṃ mahāsattvānāṃ gaṇīnāṃ mahā-gaṇīnāṃ gaṇ'ācāryāṇāṃ ṣaṣṭi-Gaṅgā-nadī-vālukôpamāni bodhisattva-koṭī-nayuta-śata-sahasrāṇi ya itaḥ Sahāyā lokadhātor dharaṇī-vivarebhyaḥ samunmajjante sma | kaḥ punar-vādaḥ pañcāśad-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaś catvāriṃśad-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvāṇāṃ mahāsattvānām | kaḥ punar-vādas triṃśad-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādo viṃśati-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādo daśa-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaḥ pañca-catus-tri-dvi-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vāda eka-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ mahāsattvānām | kaḥ punar-vādo 'rdha-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaś catur-bhāga-ṣaḍ-bhāgâṣṭa-bhāga-daśa-bhāga-viṃśati-bhāga-triṃśad-bhāga-catvāriṃśad-bhāga-pañcāśad-bhāga-śata-bhāga-sahasra-bhāga-śatasahasra-bhāga-koṭī-bhāga-koṭīśata-bhāga-koṭīsahasra-bhāga-koṭī-śata-sahasra-bhāga-koṭī-nayuta-śata-sahasra-bhāga-Gaṅgā-nadī-vālukôpama-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādo bahu-bodhisattva-koṭī-nayuta-śata-sahasra-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaḥ koṭī-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaḥ śata-sahasra-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaḥ sahasra-parivārāṇāṃ bodhisattvānām | kaḥ punar-vādaḥ pañcaśata-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaś catuḥśata-triśata-dviśata-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vāda eka-śata-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām | kaḥ punar-vādaḥ pañcāśad-bodhi-

sattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānāṃ| peyālam| kaḥ punar-vādaś catvāriṃśat-triṃśad-viṃśati-daśa-pañca-catus-tri-dvi-bodhisattva-parivārāṇāṃ bodhisattvānāṃ mahāsattvānām| kaḥ punar-vāda ātma-dvitīyānāṃ bodhisattvānāṃ mahāsattvānām| kaḥ punar-vādo 'parivārāṇām eka-vihāriṇāṃ bodhisattvānāṃ mahāsattvānām| na teṣāṃ saṃkhyā vā gaṇanā vôpamā vôpaniṣad vôpalabhyate ya iha Sahāyāṃ loka-dhātau dharaṇī-vivarebhyo bodhisattvā mahāsattvāḥ samunmajjante sma| te cônmajjyônmajjya yena sa mahā-ratna-stūpo vaihāyasam antarīkṣe sthito yasmin sa bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaḥ parinirvṛto bhagavatā Śākyamuninā tathāgatenârhatā samyak-saṃbuddhena sārdhaṃ siṃh'āsane niṣaṇṇas tenôpasaṃkrāmanti sma| upasaṃkramya côbhayayos tathāgatayor arhatoḥ samyak-saṃbuddhayoḥ pādau śirobhir vanditvā sarvāṃś ca tān bhagavataḥ Śākyamunes tathāgatasy' ātmīyān nirmitāṃs tathāgata-vigrahān ye te samantato daśasu dikṣv anyonyāsu loka-dhātuṣu saṃnipatitā nānā-ratna-vṛkṣa-mūleṣu siṃh'āsanôpaviṣṭāḥ| tān sarvān abhivandya namas-kṛtya câneka-śata-sahasra-kṛtvas tāṃs tathāgatān arhataḥ samyak-saṃbuddhān pradakṣiṇī-kṛtya nānā-prakārair bodhisattva-stavair abhiṣṭutyâîkânte tasthur añjaliṃ pragṛhya bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ bhagavantaṃ ca Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddham abhisaṃmukhaṃ namas-kurvanti sma|

tena khalu punaḥ samayena teṣāṃ bodhisattvānāṃ mahāsattvānāṃ pṛthivī-vivarebhya unmajjatāṃ tathāgatāṃś ca vandamānānāṃ nānā-prakārair bodhisattva-stavair abhiṣṭuvatāṃ paripūrṇāḥ pañcāśad-antara-kalpā gacchanti sma| tāṃś ca pañcāśad-antara-kalpān sa bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas tūṣṇīm abhūt tāś catasraḥ parṣadas tān eva pañcāśad-antara-kalpāṃs tūṣṇī-bhāvenâvasthitā abhūvan| atha khalu bhagavāṃs tathā-rūpam ṛddhy-abhisaṃskāram akarod yathā-rūpeṇa rddhy-abhisaṃskāreṇâbhisaṃskṛtena

tāś catasraḥ parṣadas tam evâikaṃ paścād-bhaktaṃ saṃjānante smêmāṃ ca Sahāṃ loka-dhātuṃ śata-sahasr'ākāśa-parigṛhītāṃ bodhisattva-paripūrṇām adrākṣuḥ| tasya khalu punar mahato bodhisattva-gaṇasya mahato bodhisattva-rāśeś catvāro bodhisattvā mahāsattvā ye pramukhā abhūvan| tad-yathā Viśiṣṭacāritraś ca nāma bodhisattvo mahāsattvo 'nantacāritraś ca nāma bodhisattvo mahāsattvo Viśuddhacāritraś ca nāma bodhisattvo mahāsattvaḥ Supratiṣṭhitacāritraś ca nāma bodhisattvo mahāsattvaḥ| ime catvāro bodhisattvā mahāsattvās tasya mahato bodhisattva-gaṇasya mahato bodhisattva-rāśeḥ pramukhā abhūvan| atha khalu catvāro bodhisattvā mahāsattvās tasya mahato bodhisattva-gaṇasya mahato bodhisattva-rāśer agrataḥ sthitvā bhagavato 'bhimukham añjaliṃ pragṛhya bhagavantam etad ūcuḥ| kac-cid bhagavato 'lp'ābādhatā manda-glānatā sukha-saṃsparśa-vihāratā ca| kac-cid bhagavan sattvāḥ svākārāḥ suvijñāpakāḥ suvineyāḥ suviśodhakā mā hâiva bhagavataḥ khedam utpādayanti‖

atha khalu te catvāro bodhisattvā mahāsattvā bhagavantam ābhyāṃ gāthābhyām adhyabhāṣanta‖

[1]kac-cit sukhaṃ viharasi loka-nātha prabhaṃkara |
ābādha-vipramukto 'si sparśaḥ kāye tavânagha ‖1‖
svākārāś câiva te sattvāḥ suvineyāḥ suśodhakāḥ |
mā hâiva khedaṃ janayanti loka-nāthasya bhāṣataḥ ‖2‖

atha khalu bhāgavāṃs tasya mahato bodhisattva-gaṇasya mahato bodhisattva-rāśeḥ pramukhāṃś caturo bodhisattvān mahāsattvān etad avocat| evam etat kula-putrā evam etat| sukha-saṃsparśa-vihāro 'smy alp'ābādho manda-glānaḥ svākārāś ca mamâiva te sattvāḥ suvijñāpakāḥ suvineyāḥ suviśodhakā na ca me khedaṃ janayanti viśodhyamānāḥ| tat kasya hetoḥ| mamâiva hy ete kula-putrāḥ sattvāḥ paurvakeṣu samyak-saṃbuddheṣu kṛta-parikarmāṇo darśanād eva hi kula-putrāḥ śravaṇāc ca mamâdhimucyante buddha-jñānam

[1] Śloka ✕ 9 o.

avataranty avagāhante| yatra ye 'pi śrāvaka-bhūmau vā pratyeka=buddha-bhūmau vā kṛta-paricaryā abhūvaṃs te 'pi mayâîvâîtarhi buddha-dharma-jñānam avatāritā saṃśrāvitāś ca paramârtham‖

atha khalu te bodhisattvā mahāsattvās tasyāṃ velāyām ime gāthe 'bhāṣanta‖

[1]sādhu sādhu mahā-vīra anumodāmahe vayam |
svākārā yena te sattvāḥ suvineyāḥ suśodhakāḥ ‖3‖
ye cêdaṃ jñāna gambhīraṃ śṛṇvanti tava nāyaka |
śrutvā ca adhimucyante uttaranti ca nāyaka ‖4‖

evam ukte bhagavāṃs tasya mahato bodhisattva-gaṇasya mahato bodhisattva-rāśeḥ pramukhebhyaś caturbhyo bodhisattvebhyo mahā=sattvebhyaḥ sādhu-kāram adāt| sādhu sādhu kula-putrā ye yūyaṃ tathāgatam abhinandathêti‖

tena khalu punaḥ samayena Maitreyasya bodhisattvasya mahāsa=ttvasyânyeṣāṃ câṣṭānāṃ Gaṅgā-nadī-vālukôpamānāṃ bodhisattva-koṭī-nayuta-śata-sahasrāṇām etad abhavat| adṛṣṭa-pūrvo 'yam asmābhir mahā-bodhisattva-gaṇo mahā-bodhisattva-rāśir aśruta-pūrvaś ca yo 'yaṃ pṛthivī-vivarebhyaḥ samunmajjya bhagavataḥ puratāḥ sthitvā bhagavantaṃ sat-kurvanti guru-kurvanti mānayanti pūjayanti bhaga=vantaṃ ca pratisaṃmodante| kutaḥ khalv ime bodhisattvā mahā=sattvā āgatā iti‖

atha khalu Maitreyo bodhisattvo mahāsattva ātmanā vicikitsāṃ kathaṃ-kathāṃ viditvā teṣāṃ Gaṅgā-nadī-vālukôpamānāṃ bodhisa=ttva-koṭī-nayuta-śata-sahasrāṇāṃ cetasâîva cetaḥ-parivitarkam ājñāya tasyāṃ velāyām añjaliṃ pragṛhya bhagavantaṃ gāthā'bhigītenâîtam evârthaṃ paripṛcchati sma‖

[2]bahu-sahasrā nayutāḥ koṭīyo ca anantakāḥ |
apūrvā bodhisattvānām ākhyāhi dvi-padôttama ‖5‖
kuto ime kathaṃ vā 'pi āgacchanti maha-rddhikāḥ |

[1] Śloka ✕ ९। [2] Śloka ✕ ९।

mah'ātmabhāvā rūpeṇa kuta (1ete samāgatāḥ1) ‖6‖
dhṛtimantāś c' ime sarve smṛtimanto maha-rṣayaḥ |
priya-darśanāś ca rūpeṇa kuta (2ete samāgatāḥ2) ‖7‖
ekâikasya ca lokêndra bodhisattvasya vijñinaḥ |
aprameya-parivārā[3] yathā Gaṅgāya vālikāḥ ‖8‖
Gaṅgā-vālika-samā ṣaṣṭi paripūrṇā yaśasvinaḥ |
parivārā[4] bodhisattvasya sarve bodhāya prasthitāḥ ‖9‖
evaṃ-rūpāṇa vīrāṇāṃ parṣavantāna tāyinām |
ṣaṣṭir eva pramāṇena Gaṅgā-vālikayā ime ‖10‖
ato bahutarāś cânye parivārair anantakaiḥ |
pañcāśatīya Gaṅgāya catvāriṃś c ca triṃśati ‖11‖
samā[5] viṃśati-Gaṅgāyā (6parivāraḥ samantataḥ6) |
ato bahutarāś cânye yeṣāṃ daśa ca pañca ca ‖12‖
ekâikasya parivāro buddha-putrasya tāyinaḥ |
kuto 'yam īdṛśī parṣad āgatā 'dya vināyaka ‖13‖
catvāri trīṇi dve câpi Gaṅgā-vālikayā samāḥ |
ekâikasya parivārā ye 'nuśikṣī[7] sahāyakāḥ ‖14‖
ato bahutarāś cânye gaṇanā (8yeṣv anantikā8) |
kalpa-koṭī-sahasreṣu upametuṃ na śaknuyāt ‖15‖

(1....1) 版本には eteṣa āgamaḥ に作れるも、K'. には ete samāgamāḥ に作る。版本の註に凡べて °gatāḥ に作るとあるに鑑み、今の如く訂正す。 (2....2) 1 に同じ。 3 版本、K'. ともに parivāro とあるも、意義を考へて o は ā の寫誤なること數々あるを以て、今も同じ場合と見て訂正す。 4 3 に同じ。Tib. gyog-rnams (眷屬等) とあり。 5 版本は samo なれども K'. は samā の如くに讀まる、今は之を採る。 (6....6) 版本の註に O. には parivāro yeṣa etakāḥ とありとす。K'. には parivāraiḥ śatāntakāḥ に作る。Tib. には此の一行を gaṅgāḥi ñi-śuḥi bye sñed-de. gyog-ḥkhor de-dag de-sñed lags と譯せり。是より察するに、恐らくは parivārā ti (=te) ettakāḥ の如き原形ならんか。 7 版本には 'nuśikṣā とあるも、Tib. に rjes-su slob-pa とあるを以て、K'. の 'naśikṣī を 'nuśikṣī の寫誤と見て今の如く改む。 (8....8) 版本には yeṣa tattikā とあるも、意味明らかならず。K'. には yeṣv anantikā とあり、Tib. に de-yi graṅs ni mthaḥ-yas とあるより考へて K'. の讀み方を採る。yeṣv は eṣāṃ と同義なるべし。e が ye となりしは直前に ā 母音が來りたる故ならん。而して loc. pl. の形を gen. pl. の意義に用ゐたることは他に見出さるゝ場合あるを以て、今も其の形を改めずして存置せり。

ardha-Gaṅgā tri-bhāgaś ca daśaviṃśati-bhāgikaḥ |
parivāro 'tha vīrāṇāṃ bodhisattvāna tāyinām ‖16‖
ato bahutarāś cânye (1pramāṇ' eṣāṃ1) na vidyate |
ekâikaṃ gaṇayantena kalpa-koṭī-śatair api ‖17‖
ato bahutarāś cânye parivārair analpakaiḥ[2] |
koṭī koṭī ca koṭī ca ardha-koṭī tathâiva ca ‖18‖
gaṇanā-vyativṛttāś ca anye bhūyo maha-rṣiṇām |
bodhisattvā mahā-prajñāḥ sthitāḥ sarve sagauravāḥ ‖19‖
parivāra-sahasraṃ ca śatapañcāśad eva ca |
gaṇanā nâsti eteṣāṃ kalpa-koṭī-śatair api ‖20‖
viṃśati-ddaśa pañcâtha[3] catvāri trīṇi dve tathā |
parivāro 'tha vīrāṇāṃ gaṇanâiṣāṃ na vidyate ‖21‖
caranty ek'ātmakā ye ca śāntiṃ vidanti câikakāḥ |
gaṇanā teṣa nâivâsti ye ihâdya samāgatāḥ ‖22‖
Gaṅgā-vālikā-samān kalpān gaṇayeta yadī naraḥ |
śalākāṃ gṛhya hastena paryantaṃ nâiva so labhet ‖23‖
mah'ātmanāṃ ca sarveṣāṃ vīryavantāna tāyinām |
bodhisattvāna vīrāṇāṃ kuta eteṣa saṃbhavaḥ ‖24‖
kenâiṣāṃ deśito dharmaḥ kena bodhīya sthāpitāḥ |
rocanti śāsanaṃ kasya kasya śāsana-dhārakāḥ ‖25‖
bhittvā hi pṛthivīṃ sarvāṃ samantena catur-diśam |
unmajjanti[4] mahā-prajñā ṛddhimantā vicakṣaṇāḥ ‖26‖
jarjarā loka-dhātv eyaṃ samantena kṛtā mune |
unmajjamānair etair hi bodhisattvair viśāradaiḥ ‖27‖
na hy ete jātu asmābhir dṛṣṭa-pūrvāḥ kadā-cana |

(1....1) 版本には pramāṇâiṣāṃ とあり、今は暫く K'. に pramāṇeṣāṃ とあるを採る。
[2] 版本には anantakaiḥ とあるも、B. Cb. 並に K.' には analpakaiḥ とあり、Tib. に ñuṅ-ba ma-lags-pa. とあるに合す。「無邊」と「少なからざる」とは相類し、何れにても可なれども、今は後者を採る。 [3] A. K. W. には pañcaṣaṭ とあるを、版本の出版者は今の如くに推定せるものなれども、Tib. には ña とありて此の推定を確立す。 [4] 版本に utmajjanti とあるは誤植ならん。第 27 頌に照して今の如く改む。nma と tma とは古字形頗る相似たり。

ākhyāhi no tasya nāma loka-dhātor vināyaka ‖28‖
(1daśā diśā1) hi asmābhir añcitāyo[2] punaḥ-punaḥ |
na ca dṛṣṭā ime 'smābhir bodhisattvāḥ kadā-cana ‖29‖
dṛṣṭo na jātur asmābhir eko 'pi tanayas tava |
ime 'dya sahasā dṛṣṭā ākhyāhi caritaṃ mune ‖30‖
bodhisattva-sahasrāṇi śatāni nayutāni ca |
sarve kautūhala-prāptāḥ paśyanti dvi-padôttamam ‖31‖
vyākuruṣva mahā-vīra aprameya-niropadhe[3] |
kuta enti[4] ime śūrā bodhisattvā viśāradāḥ ‖32‖

tena khalu punaḥ samayena ye te tathāgatā arhantaḥ samyak-saṃbuddhā anyebhyo loka-dhātu-koṭī-nayuta-śata-sahasrebhyo 'bhyāgatā bhagavataḥ Śākyamunes tathāgatasya nirmitā ye 'nyeṣu loka-dhātuṣu sattvānāṃ dharmaṃ deśayanti sma ye bhagavataḥ Śākyamunes tathāgatasyârhataḥ samyak-saṃbuddhasya samantād aṣṭabhyo digbhyo ratua-vṛkṣa-mūleṣu mahā-ratna-siṃh'āsaneṣûpaviṣṭāḥ paryaṅka-baddhāḥ | teṣāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ ye svaka-svakā upasthāyakās te 'pi taṃ mahāntaṃ bodhisattva-gaṇaṃ bodhisattva-rāśiṃ dṛṣṭvā samantāt pṛthivī-vivarebhya unmajjantam[5] ākāśa-dhātu-pratiṣṭhitaṃ te 'py āścarya-prāptās tān svān-svāṃs tathāgatān etad ūcuḥ | kuto bhagavann iyanto bodhisattvā mahāsattvā āgacchanty aprameyā asaṃkhyeyāḥ | evam uktās te tathāgatā arhantaḥ samyak-saṃbuddhās tān svān-svān upasthāyakān etad ūcuḥ | āgamayadhvaṃ yūyaṃ kula-putrā muhūrtam | eṣa Maitreyo nāma bodhisattvo mahā-

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(1....1) 版本には diśā-diśā とあるも、(正) に「十方」と翻じ、K'. には daśā diśā とあり、Tib. phyogs bcu-dag とあり。依て今の如く改む。 [2] 版本には anvitāyo とあるも、「從はれたり」にては意味明らかならず。K'. に añcitāyo (f. nom. pl.) とあるは、(妙) に「遊」と翻じ、Tib. に mchis とあるに合し、意味亦た通ずるを以て之を採る。 [3] 版本には aprameya と niropadhe を別語となせども Tib. phuṅ-po mi mṅaḥ dpag-yas-pa. に據り、今は合成語と見たり。 [4] 版本には eti とあるも、bodhisattvā が pl. なるを以て之亦た pl. なるを要す。依て K'. に enti とあるを採る。 [5] 版本には utmajjantam とあるも、前例によりて今の如く改む。

sattvo bhagavataḥ Śākyamuner anantaraṃ vyākṛto 'nuttarāyāṃ samyak-saṃbodhau | sa etaṃ bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddham etam arthaṃ paripṛcchaty eṣa ca bhagavān Śākyamunis tathāgato 'rhan samyak-saṃbuddho vyākariṣyati | tato yūyaṃ śroṣyathêti ‖

atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvam āmantrayate sma | sādhu sādhv Ajita | udāram etad Ajita sthānaṃ yat tvaṃ māṃ paripṛcchasi | atha khalu bhagavān sarvāvantaṃ bodhisattva-gaṇam āmantrayate sma | tena hi kula-putrāḥ sarva eva prayatā bhavadhvaṃ susaṃnaddhā dṛḍha-sthāmāś ca bhavadhvaṃ sarvaś câyaṃ bodhisattva-gaṇaḥ | tathāgata-jñāna-darśanaṃ kula-putrās tathāgato 'rhan samyak-saṃbuddhaḥ sāṃprataṃ saṃprakāśayati tathāgata-vṛṣabhitaṃ tathāgata-karma tathāgata-vikrīḍitaṃ tathāgata-vijṛmbhitaṃ tathāgata-parākramam iti ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]prayatā bhavadhvaṃ kula-putra sarva
imāṃ pramuñcāmi girām ananyathām |
mā khū viṣādaṃ kuruthêha paṇḍitā
acintiyaṃ jñānu tathāgatānām ‖33‖

dhṛtimanta bhūtvā smṛtimanta sarve
samāhitāḥ sarvi sthitā bhavadhvam |
apūrva-dharmo[2] śruṇitavyu adya
āścarya-bhūto hi tathāgatānām ‖34‖

vicikitsa mā jātu kurudhva sarve
ahaṃ hi yuṣmān parisaṃsthapemi |
ananyathā-vādir ahaṃ vināyako
jñānaṃ ca me yasya na kā-ci saṃkhyā ‖35‖

gambhīra-dharmāḥ sugatena buddhā
atarkiyā yeṣa pramāṇu nâsti |

[1] Triṣṭubh なり。 [2] 版本には dharmā とあるも、之は dharmo の寫誤と見て今の如く改む。

tān adya haṃ dharma prakāśayiṣye
śṛṇotha me yādṛśakā yathā ca te ‖36‖

atha khalu bhagavān imā gāthā bhāṣitvā tasyāṃ velāyāṃ Maitreyaṃ bodhisattvaṃ mahāsattvam āmantrayate sma| ārocayāmi te 'jita prativedayāmi| ya ime 'jita bodhisattvā aprameyā asaṃkhyeyā acintyā atulyā agaṇanīyā ye yuṣmābhir adṛṣṭa-pūrvā ya etarhi pṛthivī-vivarebhyo niṣkrāntāḥ| mayâite 'jita sarve bodhisattvā mahāsattvā asyāṃ Sahāyāṃ loka-dhātāv anuttarāṃ samyak-saṃbodhim abhisaṃbudhya samādāpitāḥ (1samuttejitāḥ saṃpraharṣitā1) anuttarāyāṃ samyak-saṃbodhau pariṇāmitāḥ| mayā câite kula-putrā asmin bodhisattva-dharme paripācitāḥ pratiṣṭhāpitā niveśitāḥ parisaṃsthāpitā avatāritāḥ paribodhitāḥ pariśodhitāḥ[2]| ete cÂjita bodhisattvā mahāsattvā asyāṃ Sahāyāṃ loka-dhātāv[3] adhastād ākāśa-dhātu-parigrahe prativasanti| svādhyāyôddeśa-cintā-yoniśo-manasikāra-pravṛttā ete kula-putrā asaṅgaṇik'ārāmā asaṃsargâbhiratā anikṣipta-dhurā ārabdha-vīryāḥ| ete 'jita kula-putrā vivek'ārāmā vivekâbhiratāḥ| nâite kula-putrā deva-manuṣyān upaniśrāya viharanty asaṃsarga-caryā 'bhiratāḥ| ete kula-putrā dharm'ārāmâbhiratā buddha-jñāne 'bhiyuktāḥ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[4]ye bodhisattvā imi aprameyā
acintiyā yeṣa pramāṇu nâsti|
ṛddhīya prajñāya śruten' upetā
bahu-kalpa-koṭī-caritāś ca jñāne ‖37‖
paripācitāḥ sarvi mayâîti bodhaye
mamâîva kṣetrasmi vasanti câîte|
paripācitāḥ sarvi mayâîva ete
mamâîva putrāś c' imi bodhisattvāḥ ‖38‖

(1....1) 此の句は K'. 並に Tib. に缺けたり。 [2] K'. 並に Tib. 缺。 [3] 版本には dhā とあるも、K'. には dhātāv とあり、loc. sg. として明らかなるを以て之を採る。
[4] Triṣṭubh なり。

sarve ti āraṇya-dhutâbhiyuktāḥ
saṃsarga-bhūmiṃ sada varjayanti |
(1asarga-cārī1) ca mamâîti putrā
mamôttamāṃ cary' anuśikṣamāṇāḥ ‖39‖
vasanti ākāśa-parigrahe[2] 'smin
(3kṣetre 'sya heṣṭā paricāri vīrāḥ3) |
samudānayantā imam agra-bodhiṃ
udyukta rātriṃ-divam apramattāḥ ‖40‖
ārabdha-vīryā smṛtimanta sarve
prajñā-balasmin sthita aprameye |
viśāradā dharmu kathenti câîte
prabhāsvarā putra mamâîti sarve ‖41‖
mayā ca prāpyā[4] imam agra-bodhiṃ
nagare Gayāyāṃ druma-mūli tatra |
anuttaraṃ vartiya dharma-cakraṃ
paripācitāḥ sarvi ihâgra-bodhau ‖42‖
anāsravā bhūta iyaṃ mi vācā
śruṇitva sarve mama śraddadhadhvam |
evaṃ ciraṃ prāpta mayā 'gra-bodhi
paripācitāś câîti mayâîva sarve ‖43‖

atha khalu Maitreyo bodhisattvo mahāsattvas tāni ca saṃbahulāni bodhisattva-koṭī-nayuta-śata-sahasrāṇy (5āścarya-prāptāny abhūvann adbhuta-prāptāni vismaya-prāptāni5) | kathaṃ nāma bhagavatā

(1....1) 版本、K'. ともに asaṅga-cārī (無著の行者) なれども、Tib. には ḥdu-ḥdsi-med-par spyod. とあり。(妙) に「不樂多所說」と譯したるを見れば asaṅga は asarga の寫誤なること蓋し明らかなり。 2 版本には parigraha として次の smin を加へ loc. sg. と見たれども Tib. に yoṅs-su ḥdsin-pa ḥdir とあるに據り今の如く改む。 (3....3) 版本には kṣetrasya heṣṭāparibhāgi vīrāḥ とあれども、Tib. shiṅ ḥdiḥi ḥog-na dpaḥ-rmams yoṅs-su spyad に據りて今の如く訂正す。 4 M.C. 版本には prāpya とあるも、Cb. に prādhyā とあるを寫誤と見做して今の如く改む。 (5....5) K'. には āścaryâdbhuta-prāptāny abhūvan | vismaya-prāptāni とあり。

'nena kṣaṇa-vihāreṇâlpena kālântareṇâmī etāvanto bodhisattvā mahāsattvā asaṃkhyeyāḥ samādāpitāḥ paripācitāś cânuttarāyāṃ samyak-saṃbodhau‖ atha khalu Maitreyo bodhisattvo mahāsattvo bhagavantam etad avocat| katham idānīṃ bhagavaṃs tathāgatena kumāra-bhūtena Kapilavastunaḥ Śākya-nagarān niṣkramya Gayā-nagarān nâtidūre bodhi-maṇḍa-varâgra-gatenânuttarā samyak-saṃbodhir abhisaṃbuddhā| tasyâdya bhagavan kālasya sātirekāṇi catvāriṃśad-varṣāṇi| tat kathaṃ bhagavaṃs tathāgatenêyatā kālântareṇêdam aparimitaṃ tathāgata-kṛtyaṃ kṛtaṃ tathāgatena tathāgata-vṛṣabhitā tathāgata-parākramaḥ kṛtaḥ| yo 'yaṃ bodhisattva-gaṇo bodhisattva-rāśir iyatā bhagavan kālântareṇânuttarāyāṃ samyak-saṃbodhau samādāpitaḥ paripācitaś câsya bhagavan bodhisattva-gaṇasya bodhisattva-rāśer gaṇyamānasya kalpa-koṭī-nayuta-śata-sahasrair apy anto nôpalabhyate| evam aprameyā bhagavann ime bodhisattvā mahāsattvā evam asaṃkhyeyāś cira-carita-brahma-caryā bahu-buddha-śata-sahasrâvaropita-kuśala-mūlā bahu-kalpa-śata-sahasra-pariniṣpannāḥ‖

tad-yathā 'pi nāma bhagavan kaś-cid eva puruṣo navo daharaḥ śiśuḥ kṛṣṇa-keśaḥ prathamena vayasā samanvāgataḥ pañcaviṃśati-varṣo jātyā bhavet| sa varṣa-śatikān putrān ādarśayed evaṃ ca vadet| ete kula-putrā mama putrā iti| te ca varṣa-śatikāḥ puruṣā evaṃ ca vadeyuḥ| eṣo 'smākaṃ pitā janaka iti| tasya ca puruṣasya bhagavaṃs tad vacanam aśraddheyaṃ bhavel lokasya duḥśraddheyam| evam eva bhagavann acirâbhisaṃbuddho 'nuttarāṃ samyak-saṃbodhim ime ca bodhisattvā mahāsattvā bahv-aprameyā bahu-kalpa-koṭī-nayuta-śata-sahasra-cīrṇa-carita-brahma-caryā dīrgha-rātraṃ hi kṛta-niścayā buddha-jñāne samādhi-mukha-śa'a-sahasra-samāpadyana-vyutthāna-kuśalā [1]mahā'bhijñā-parikarma-niryātā[1] mahā'bhijñā-kṛta-parikarmāṇaḥ paṇḍitā buddha-bhūmau saṃgīti-kuśalās tathāgata-dharmāṇām āścaryâdbhutā lokasya mahā-vīrya-bala-sthāma-prāptāḥ

[1]....[1] K'. 並に Tib. に缺。

tāṃś ca bhagavān evaṃ vadati| mayâîta ādita eva samādāpitāḥ samuttejitāḥ[1] paripācitāḥ pariṇāmitāś câsyāṃ bodhisattva-bhūmāv iti| anuttarāṃ samyak-saṃbodhim abhisaṃbuddhena mayâîṣa sarva-vīrya-parākramaḥ kṛta iti| kiṃ câpi vayaṃ bhagavaṃs tathāgatasya vacanaṃ śraddhayā gamiṣyāmaḥ| ananyathā-vādī tathāgata iti| tathāgata evâîtam artham jānīyāt| naṿa-yāna-saṃprasthitāḥ khalu punar bhagavan bodhisattvā mahāsattvā vicikitsām āpadyante| atra sthāne parinirvṛte tathāgata imaṃ dharma-paryāyaṃ śrutvā na pattīyiṣyanti na śraddhāsyanti nâdhimokṣyanti| tatas te bhagavan dharma-vyasana-saṃvartatīyena karmâbhisaṃskāreṇa samanvāgatā bhaviṣyanti| tat sādhu bhagavann etam evârtham deśaya yad vayaṃ niḥsaṃśayā asmin dharme bhavema anāgate 'dhvani bodhisattva-yānīyāḥ kula-putrā vā kula-duhitaro vā śrutvā na vicikitsām āpadyerann iti‖

atha khalu Maitreyo bodhisattvo mahāsattvas tasyāṃ velāyāṃ bhagavantam ābhir gāthābhir adhyabhāṣata‖

ˆyadā 'si jāto Kapil'āhvayasmiñ
Śākyâdhivāse abhiniṣkramitvā |
prāpto 'si bodhiṃ nagare Gay'āhvaye
kālo 'yam (3alas tatu3) loka-nātha ‖44‖ ⊦|
ime ca te ārya-viśāradā bahū
ye kalpa-koṭī-caritā mahā-gaṇī |
ṛddhī-bale ca sthita aprakampitāḥ
suśikṣitāḥ prajña-bale gatiṃ-gatāḥ ‖45‖
anūpaliptāḥ padumaṃ va vāriṇā
bhittvā mahīṃ ye iha adya āgatāḥ |
kṛtâñjalī sarvi sthitāḥ sagauravāḥ
smṛtimanta lokâdhipatisya putrāḥ ‖46‖

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[1] K'. 並に Tib. 缺。 [2] Triṣṭubh なり。 (3....3) 版本には alpo 'tra tu に作れども K'. に據り今の如く訂正す、Tib. 亦同義なり。

kathaṃ imaṃ adbhutam īdṛśaṃ te
taṃ śraddadhiṣyant' imi bodhisattvāḥ |
vicikitsa-nirghātana-hetu bhāṣa taṃ
tvaṃ câiva deśehi yathâiva arthaḥ ‖47‖
yathā hi puruṣo iha kaś-cid eva
daharo bhaveyā śiśu kṛṣṇa-keśaḥ |
jātyā ca so viṃśatir uttare vā
darśeti putrāñ śata-varṣa-jātān ‖48‖
valīhi palitehi ca te upetā
eṣo ca no deha-karo ti brūyuḥ |
duḥśraddadhaṃ tad bhavi loka-nātha
daharasya putrā imi eva-rūpāḥ ‖49‖
[1]emeva bhagavāṃś ca navo vaya-sthaḥ[1]
ime ca vijñā bahu-bodhisattvāḥ |
smṛtimanta prajñāya viśāradāś ca
suśikṣitāḥ kalpa-sahasra-koṭiṣu ‖50‖
dhṛtimanta prajñāya vicakṣaṇāś ca
prāsādikā[2] darśaniyāś ca sarve |
viśāradā dharma-viniścayeṣu
parisaṃstutā loka-vināyakehi ‖51‖
[3]asaṅga-cārī pavane 'va santi[3]
ākāśa-dhātau satataṃ aniśritāḥ |

[1....1] 版本には emeva bhagavaṃś ca na bodhayema とあるも、解し難し。K'. には emeva bhagavāṃś ca navo vayetaḥ とあり、Tib. は bcom-ldan-ḥdas kyaṅ sku-gshon-la. と譯し、(妙) には「世尊亦如是、得道來甚近」と翻じたり。之等を對照し、意味を考へ、「斯の如く、世尊も亦壯く盛なり」の義にて今の如く改む。 [2] 版本には prasādikā とあるも、K'. に prāsādikā とあるが正しきを以て之を採る。 [3....3] 版本には asaṅga-cārī va vane vasanti とあるも、K'. には asaṅga-cārī pavane 'va santi とあり、Tib. に rluṅ-ltar chags-pa mchis rgyu-ba ste. (風の如く著く所なく行く者にして) とあるに同じ。然れども (妙) に「不樂在人衆」と翻じたるによらば、その本には asarga-cārī ca vane vasanti の如くありしものと推察す。今は暫く Tib. 並に K'. の文を採る。

janenti[1] vīryaṃ sugatasya putrāḥ
paryeṣamāṇā ima buddha-bhūmim ‖52‖
kathaṃ nu śraddheyam idaṃ bhaveyā
parinirvṛte loka-vināyakasmin |
vicikitsa asmāka na kā-cid asti
śṛṇomathā saṃmukhi[2] loka-nāthā[3] ‖53‖
vicikitsa kṛtvāna imasmi sthāne
gaccheyu mā durgati bodhisattvāḥ |
tvaṃ vyākuruṣvā[4] bhagavan yathāvat
katha bodhisattvāḥ paripācitā ime ‖54‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye bodhisattva-pṛthivī-vivara-samudgama-parivarto nāma caturdaśamaḥ ‖

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[1] 版本には jānanti とあるも、K'. に janenti とあり、Tib. 亦た此の意にして、「生ず」の義を可とするを以て之を採る。 [2] 版本には saṃmukha とあるも、K'. に saṃmukhi とあり、「現り」の義なる adv. saṃmukhe の略として之を採る。 [3] 版本には nātha とあり、voc. に作れども、K'. に nāthā とあり、abl. sg. なる nāthāt の略として、śṛṇomathā (=śṛṇomatha M.C.) に對應して適當なるを以て之を採る。nāthāt となるも亦可なり。 [4] M.C. 版本には °kuruṣva とあり。

15

TATHĀGAT'ĀYUṢ-PRAMĀṆA-PARIVARTO NĀMA PAÑCADAŚAMAḤ

atha khalu bhagavān sarvāvantaṃ bodhisattva-gaṇam āmantrayate sma| avakalpayadhvaṃ me kula-putrā abhiśraddadhadhvaṃ tathāgatasya bhūtāṃ vācaṃ vyāharataḥ| dvitīyakam api bhagavāṃs tān bodhisattvān āmantrayate sma| avakalpayadhvaṃ me kula-putrā abhiśraddadhadhvaṃ tathāgatasya bhūtāṃ vācaṃ vyāharataḥ| tṛtīyakam api bhagavāṃs tān bodhisattvān āmantrayate sma| avakalpayadhvaṃ me kula-putrā abhiśraddadhadhvaṃ tathāgatasya bhūtāṃ vācaṃ vyāharataḥ| atha khalu sa sarvāvān bodhisattva-gaṇo Maitreyaṃ bodhisattvaṃ mahāsattvam agrataḥ sthāpayitvā 'ñjaliṃ pragṛhya bhagavantam etad avocat| bhāṣatu bhagavān etam evârthaṃ bhāṣatu sugato vayaṃ tathāgatasya bhāṣitam abhiśraddhāsyāmaḥ| dvitīyakam api sa sarvāvān bodhisattva-gaṇo bhagavantam etad avocat| bhāṣatu bhagavān etam evârthaṃ bhāṣatu sugato vayaṃ tathāgatasya bhāṣitam abhiśraddhāsyāmaḥ| tṛtīyakam api sa sarvāvān bodhisattva-gaṇo bhagavantaın etad avocat| bhāṣatu bhagavān etam evârthaṃ bhāṣatu sugato vayaṃ tathāgatasya bhāṣitam abhiśraddhāsyāma iti||

atha khalu bhagavāṃs teṣāṃ bodhisattvānāṃ yāvat tṛtīyakam apy adhyeṣaṇāṃ viditvā tān bodhisattvān āmantrayate sma| tena hi kula-putrāḥ śṛṇudhvam idam evaṃ-rūpaṃ (1mamâdhiṣṭhāna-bal'ādhānaṃ1) (2yo 'yaṃ2) kula-putrāḥ sa-deva-mānuṣâsuro loka evaṃ

(1....1) Tib. には tiṅ-ṅe-ḥdsin-gyi stobs-bskyed-pa とあり、その原本には samādhi-bal'ādhānaṃ とありしものなるべきも、(妙) に「如來祕密神通之力」と譯したるは今の文に合す。
(2....2) 版本には yad ayaṃ とあるも、脚註 O. に yo 'yaṃ とあるを示し、K'. 亦た然り。何れを取るも意義通ずれども、今は暫く後者を採る。

saṃjānīte| sāṃprataṃ bhagavatā Śākyamuninā tathāgatena Śākya-kulād abhiniṣkramya Gay'āhvaye mahā-nagare bodhi-maṇḍa-varâgra-(1gatenânuttarā samyak-saṃbodhir abhisaṃbuddhêti1)| (2nâivaṃ draṣṭavyam2)| api tu khalu punaḥ kula-putrā bahūni mama kalpa-koṭī-nayuta-śata-sahasrāṇy anuttarāṃ samyak-saṃbodhim abhisaṃbuddhasya| tad-yathā 'pi nāma kula-putrāḥ pañcāśatsu loka-dhātu-koṭī-nayuta-śata-sahasreṣu ye pṛthivī-dhātu-paramâṇavaḥ| atha khalu kaścid eva puruṣa utpadyate sa ekaṃ paramâṇu-rajaṃ gṛhītvā pūrvasyāṃ diśi pañcāśal-loka-dhātv-asaṃkhyeya-śata-sahasrāṇy atikramya tad ekaṃ paramâṇu-rajaḥ samupanikṣipet| anena paryāyeṇa kalpa-koṭī-nayuta-śata-sahasrāṇi sa puruṣaḥ sarvāṃs tāṃl loka-dhātūn vyapagata[3]-pṛthivī-dhātūn kuryāt sarvāṇi ca tāni pṛthivī-dhātu-paramâṇu-rajāṃsy anena paryāyeṇânena ca lakṣa-nikṣepeṇa pūrvasyāṃ diśy upanikṣipet| tat kiṃ manyadhve kula-putrāḥ śakyaṃ te loka-dhātavaḥ kena-cic cintayituṃ vā gaṇayituṃ vā tulayituṃ vôpalakṣayituṃ vā| evam ukte Maitreyo bodhisattvo mahāsattvaḥ sa ca sarvāvān bodhisattva-gaṇo bodhisattva-rāśir bhagavantam etad avocat| asaṃkhyeyās te bhagavaṃl loka-dhātavo 'gaṇanīyāś citta-bhūmi-samatikrāntāḥ| sarva-śrāvaka-pratyekabuddhair api bhagavann āryeṇa jñānena na śakyaṃ cintayituṃ vā gaṇayituṃ vā tulayituṃ vôpalakṣayituṃ vā| asmākam api tāvad bhagavann avaivartya-bhūmi-sthitānāṃ bodhisattvānāṃ mahāsattvānām asmin sthāne citta-gocaro na pravartate| tāvad-aprameyā bhagavaṃs te loka-dhātavo bhaveyur iti‖

evam ukte bnagavāṃs tān bodhisattvān mahāsattvān eted avocat| ārocayāmi vaḥ kula-putrāḥ prativedayāmi vo yāvantaḥ kula-putrās te loka-dhātavo yeṣu tena puruṣeṇa tāni paramâṇu-rajāṃsy upanikṣiptāni

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(1....1) 版本には °gatenânuttarāṃ samyak-saṃbodhim abhisaṃbuddha iti とあり、脚註に、此の文は inst. case と nom. case とが混同せられ居り、恐らくは °nânuttarā samyak-saṃbodhir abhisaṃbuddhêti と讀むべきを示せるも、K'. は此の推定の通りに作れり。之を正しとするを以て今の如く改む。 (2....2) Tib. (妙) ともに缺。 3 版本には vyavagata とあるも、B. K. K'. に vyapagata (無くなりたる) とあるを採る。

yeṣu ca nôpanikṣiptāni sarveṣu teṣu kula-putrā loka-dhātu-koṭī-nayuta-śata-sahasreṣu na tāvanti paramâṇu-rajāṃsi saṃvidyante yāvanti mama kalpa-koṭī-nayuta-śata-sahasrāṇy anuttarāṃ samyak-saṃbodhim abhisaṃbuddhasya| yataḥ prabhṛty ahaṃ kula-putrā asyāṃ Sahāyāṃ loka-dhātau sattvānāṃ dharmaṃ deśayāmy anyeṣu ca loka-dhātu-koṭī-nayuta-śata-sahasreṣu[1]| ye ca mayā kula-putrā atrântarā tathāgatā arhantaḥ samyak-saṃbuddhāḥ parikīrtitā Dīpaṃkara-tathāgata-prabhṛtayas teṣāṃ ca tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ parinirvāṇāni[2] mayâlva tāni kula-putrā upāya-kauśalya-dharma-deśanā'bhinirhāra-nirmitāni| api tu khalu punaḥ kula-putrās tathāgataṃ āgat'āgatānāṃ sattvānām [3]indriya-vīrya-vaimātratāṃ[3] vyavalokya [4]tasmims-tasmin[4] ātmano nāma vyāharati tasmiṃs-tasmiṃś c' ātmanaḥ parinirvāṇaṃ vyāharati tathā-tathā ca sattvān paritoṣayati nānā-vidhair dharma-paryāyaiḥ| tatra kula-putrās tathāgato nānā'dhimuktānāṃ sattvānāṃ alpa-kuśala-mūlānāṃ bahûpakleśānām evaṃ vadati| daharo 'ham asmi bhikṣavo jātyā'bhiniṣkrānto 'cirâbhisaṃbuddho 'smi bhikṣavo 'nuttarāṃ samyak-saṃbodhim| yat khalu punaḥ kula-putrās tathāgata evaṃ cirâbhisaṃbuddha evaṃ vyāharaty acirâbhisaṃbuddho 'ham asmîti nânyatra sattvānāṃ paripācanârtham avatāraṇârtham ete dharma-paryāyā bhāṣitāḥ| sarve ca te kula-putrā dharma-paryāyās tathāgatena sattvānāṃ vinayârthāya bhāṣitāḥ| yāṃ ca kula-putrās tathāgataḥ sattvānāṃ vinayanârthaṃ[5] vācaṃ bhāṣata ātmôpadarśanena

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[1] 版本は文を続けたるも、意味よりしてこゝに句點を置く。 [2]版本には °ṇāya とあるも、K. に °ṇāni とあるを採る。-nirmitāni に係る。 [3]....[3] 版本には indriya-parâparajñatāṃ vīry'ārabdhi-mātratāṃ に作れども K'. には今の如く作り、Tib. も亦 dbaṅ-po daṅ brtson-ḥgrus-kyi rim-pa にして、全く K'. に符合す。且つ此處に適する義意より考へて訂正したり。indriya-parâparajñatā は最も普通に用ゐらるゝ成語なれば無學の筆者が場所柄を辨へず indriya の語ありしより parâparajñatā を加へたるものならん。 [4]....[4] 版本には單に tasminn とあるも、K'. に tasmiṃs-tasmin とあり、(妙) に「隨處」と翻じ、Tib. も亦、de daṅ de-dag-tu とあるを以て今の如く改む。 [5] 版本には vinayârtha- とあれども、Tib. には gdul-baḥi phyir tshig gaṅ gsuṅs-pa とあり、K'. には vinayanârtham とあり、二者符合するを以て K'. を採る。

(1vā parôpadarśanena1) v' ātm'ārambaṇena (2vā par'ārambaṇena2) vā yat kiṃ-cit tathāgato vyāharati sarve te dharma-paryāyāḥ satyās tathāgatena bhāṣitā nâsty atra tathāgatasya mṛṣā-vādaḥ| tat kasya hetoḥ| dṛṣṭaṃ hi tathāgatena traidhātukaṃ yathā-bhūtaṃ na jāyate na mriyate na cyavate nôpapadyate[3] na saṃsarati na parinirvāti na bhūtaṃ nâbhūtaṃ (4na santaṃ nâsantaṃ4) na tathā nânyathā (5na vitathā nâvitathā5)| (6na tathā6) traidhātukaṃ tathāgatena dṛṣṭaṃ yathā bāla-pṛthag-janāḥ[7] paśyanti|[8] pratyakṣa-dharmā tathāgataḥ khalv asmin sthāne 'saṃpramoṣa-dharmā| tatra tathāgato yāṃ kāṃ-cid vācaṃ vyāharati sarvaṃ tat-satyaṃ na mṛṣā nânyathā| api tu khalu punaḥ sattvānāṃ nānā-caritānāṃ nānā'bhiprāyāṇāṃ saṃjñā-vikalpa-caritānāṃ kuśala-mūla-saṃjananârthaṃ vividhān dharma-paryāyān vividhair ārambaṇair vyāharati| yad dhi kula-putrās tathāgatena kartavyaṃ tat tathāgataḥ karoti| tāvac-cirâbhisaṃbuddho 'parimit'āyuṣ-pramāṇas[9] tathāgataḥ sadā sthitaḥ| aparinirvṛtas tathāgataḥ parinirvāṇam ādarśayati vaineya-vaśāt[10]| na ca tāvan me

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(1....1) 版本には此の句を缺きたるも、K'. には此の句を存し、Tib. gshan-las smos kyaṅ とあり、た又（妙）に「或說己身、或說他身、或示己身、或示他身、或示己事、或示他事」と譯したるを參考し、K'. を採る。 (2....2) 版本は vā 'par° に作れども、之は vā par° の誤植と考へらる。 3 版本には nâpapadyate とあるも、（妙）に「無有‥‥若出」と譯し、Tib. ḥbyuṅ-ba med-pa とあるを以て、K'. に nôpapadyate とあるを採る。 (4....4) （妙）に缺。版本には na sattaṃ nâsattaṃ に作る。Tib. には yod-pa ma-yin-pa daṅ med-pa ma-yin-pa daṅ とあり、sattaṃ と santaṃ と字形酷似して混同し易ければ、今も此の混同より起りし誤りと見たり。santa は Skt. の sat に同じ。 (5....5) （妙）に缺。Tib. ma-nor-ba de-bshin-ñid ma-yin ma-nor-ba de-bshin-ñid ma-yin yaṅ ma-yin-pa とあり、恐らくは nâvitathā na nâvitathā の如きものなりしが如し。 (6....6) 版本には nânyathā na tathā| とあるも、此の中 nânyathā は Tib.（妙）、K'. に缺けたり。現本の形は恐らくは寫誤ならん。こゝは Tib. の意及び（妙）に「不如三界見於三界」と翻じたるに依り、「如來は凡夫等が見るが如くに三界を見るに非ず」の義なるべきを以て tathā の次の句讀點を去り、今の如く改む。 7 版本には -janā na とあるも、6 に準じて K'. に na を缺きたるに從ひて今の如く改む。 8 版本に此の句讀點を缺くも、今は意義より考へて加へたり。 9 版本には -pramāṇaṃ とあるも、（妙）に「我成佛已來甚大久遠、壽命無量阿僧祇劫」と翻じたるを以て tāvat に對應して nom. sg. を可とす。依つて K'. に °ṇas とあるを採る。 10 版本には -vaśena とあるも、Cb. K. O. 並に K'. に vasāt とあり、何れにても可なれども今は暫く abl. を採る。

kula-putrā adyâpi paurvikī bodhisattva-caryā parinişpādit'āyuṣ-pramāṇam apy aparipūrṇam| api tu khalu punaḥ kula-putrā adyâpi tad-dvi-guṇena me kalpa-koṭī-nayuta-śata-sahasrāṇi bhaviṣyanty āyuṣ-pramāṇasy' ā paripūrṇatvāt| idānīṃ khalu punar ahaṃ kula-putrā aparinirvāyamāṇa eva parinirvāṇam ārocayāmi| tat kasya hetoḥ| sattvān ahaṃ kula-putrā anena paryāyeṇa paripācayāmi mā hâiva me 'ticiraṃ tiṣṭhato 'bhīkṣṇa-darśanenâkṛta-kuśala-mūlāḥ sattvāḥ puṇya-virahitā daridra-bhūtāḥ kāma-lolupā andhā dṛṣṭi-jāla-saṃchannās tiṣṭhati tathāgata iti viditvā kiṇī[1]-kṛta-saṃjñā bhaveyur na ca tathāgate durlabha-saṃjñām utpādayeyur āsannā vayaṃ tathāgatasyêti vīryaṃ n' ārabheyus traidhātukān niḥsaraṇârthaṃ na ca tathāgate durlabha-saṃjñām utpādayeyuḥ| tataḥ kula-putrās tathāgata upāya-kauśalyena teṣāṃ sattvānāṃ durlabha-prādurbhāvo bhikṣavas tathāgata iti vācaṃ vyāharati sma| tat kasya hetoḥ| tathā hi teṣāṃ sattvānāṃ bahubhiḥ kalpa-koṭī-nayuta-śata-sahasrair api tathāgata-darśanaṃ bhavati vā na vā| tataḥ khalv ahaṃ kula-putrās tad' ārambaṇaṃ kṛtvâivaṃ vadāmi| durlabha-prādurbhāvā hi bhikṣavas tathāgatā iti| te bhūyasyā mātrayā durlabha-prādurbhāvāṃs tathāgatān viditv' āścarya-saṃjñām utpādayiṣyanti śoka-saṃjñām utpādayiṣyanti apaśyantaś ca tathāgatān arhataḥ samyak-saṃbuddhān tṛṣitā bhaviṣyanti tathāgata-darśanāya| teṣāṃ tāni tathāgat'ārambaṇa-manaskāra-kuśala-mūlāni dīrgha-rātram arthāya hitāya sukhāya ca bhaviṣyanty etam arthaṃ viditvā tathāgato 'parinirvāyann eva parinirvāṇam ārocayati sattvānāṃ vaineya-vaśam upādāya| tathāgatasyâiṣa kula-putrā dharma[2]-paryāyo yad evaṃ vyāharati nâsty atra tathāgatasya mṛṣā-vādaḥ‖ tad-yathā 'pi nāma kula-putrāḥ kaś-cid eva

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[1] 版本には kilī とあるも、「鎖事」の義にて明らかならず。(妙) には「便起憍恣、而懐厭怠」と翻じたり。K'. には kiṇī とあり、kiṇī-kṛta にて「無神經の」の義となり、適當なるを以て今暫く之を採る。 [2] 版本には deśanā とあるも、(妙) に「法皆如是」と翻じ、Tib. chos-kyi rnam-graṅs-te とあるを以て、A. K. W. O. 並に K'. に dharma とあるを採る。

vaidya-puruṣo bhavet paṇḍito vyakto medhāvī[1] sukuśalaḥ sarva-vyā-dhi-praśamanāya| tasya ca puruṣasya bahavaḥ putrā bhaveyur daśa vā viṃśatir vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā| sa ca vaidyaḥ pravāsa-gato bhavet te câsya sarve putrā gara-pīḍā vā viṣa-pīḍā vā bhaveyuḥ| tena gareṇa vā viṣeṇa vā duḥkhābhir vedanābhir abhitūrṇā bhaveyuḥ| te tena gareṇa vā viṣeṇa vā dahyamānāḥ pṛthivyāṃ prapateyuḥ| atha sa teṣāṃ vaidyaḥ pitā pravāsād āgacchet te câsya putrās tena gareṇa vā viṣeṇa vā duḥ-khābhir vedanābhir ārtāḥ| ke-cid viparīta-saṃjñino bhaveyuḥ ke-cid aviparīta-saṃjñino bhaveyuḥ| sarve ca te tenâiva duḥkhen' ārtās taṃ pitaraṃ dṛṣṭvā 'bhinandeyur evaṃ câinaṃ vadeyuḥ| diṣṭyā 'si tāta kṣema-svastibhyām āgataḥ| tad [2]asmākam asmād ātmôparo-dhād[2] garād vā viṣād vā parimocayasva dadasva nas tāta jīvitam iti| atha khalu sa vaidyas tān putrān duḥkh'ārtān dṛṣṭvā veda-nā'bhibhūtān dahyataḥ pṛthivyāṃ pariceṣṭamānān tato mahā-bhaiṣajyaṃ samudānayitvā varṇa-saṃpannaṃ gandha-saṃpannaṃ ca śilāyāṃ piṣ-ṭvā teṣāṃ putrāṇāṃ pānāya dadyād evaṃ câinān vadet| pibatha putrā idaṃ mahā-bhaiṣajyaṃ varṇa-saṃpannaṃ gandha-saṃpannaṃ rasa-saṃpannam| idaṃ yūyaṃ putrā mahā-bhaiṣajyaṃ pītvā kṣipram evâsmād garād vā viṣād vā parimokṣyadhve svasthā bhaviṣyath' ārogāś ca| tatra ye tasya vaidyasya putrā aviparīta-saṃjñinas te bhaiṣajyasya varṇaṃ ca dṛṣṭvā gandhaṃ c' āghrāya rasaṃ c' āsvādya kṣipraṃ evâbhyavahareyuḥ| te cânbhyavaharantas tasmād ābādhāt sarveṇa sarvaṃ vimuktā bhaveyuḥ| ye punas tasya putrā viparīta-saṃjñinas te taṃ pitaram abhinandeyur evaṃ câinaṃ vadeyuḥ| diṣṭyā 'si tāta kṣema-svastibhyām āgato yas tvam asmākaṃ ciki-

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[1] 版本には medhavī とあるも、K'. に medhāvī とあるを採る。 [2]....[2] 版本には asmād ātmano 'parodhād とあるも、(妙) に「我等愚癡、誤服毒藥」とあり、Tib. bdag-cag-gi lus ḥjig-par-byed-pa....ḥdi-las とあるを以て、K'. に asmākam asmād ātmôparodhād とあるを採る。

tsaka iti| te câivaṃ vācaṃ bhāṣeran tac ca bhaiṣajyam upanāmitaṃ na pibeyuḥ| tat kasya hetoḥ| tathā hi teṣāṃ tayā viparītasaṃjñayā tad bhaiṣajyam upanāmitaṃ varṇenâpi na rocate gandhenâpi rasenâpi na rocate| atha khalu sa vaidya-puruṣa evaṃ cintayet| ime mama putrā anena gareṇa vā viṣeṇa vā viparītasaṃjñinaḥ| te khalv idaṃ mahā-bhaiṣajyaṃ na pibanti māṃ câbhinandanti| yan nv aham imān putrān upāya-kauśalyenêdaṃ bhaiṣajyaṃ pāyayeyam iti| atha khalu sa vaidyas tān putrān upāya-kauśalyena tad bhaiṣajyaṃ pāyayitu-kāma evaṃ vadet| jīrṇā 'ham asmi kula-putrā vṛddho mahallakaḥ kāla-kriyā ca me pratyupasthitā| mā ca yūyaṃ putrā śociṣṭa[1] mā ca klamam[2] āpadyadhvam| idaṃ vo mayā mahā-bhaiṣajyam upanītaṃ| saced ākāṅkṣadhve tad eva bhaiṣajyaṃ pibadhvam| sa evaṃ tān putrān upāya-kauśalyenânuśiṣyânyataraṃ janapada-pradeśaṃ prakrāntaḥ| tatra gatvā kāla-gatam ātmānaṃ teṣāṃ glānānāṃ putrāṇām ārocayet| te tasmin samaye 'tīva śoceyur atīva parideveyuḥ| yo hy asmākaṃ pitā nātho janako 'nukampakaḥ so 'pi nāmâikaḥ kāla-gatas te 'dya vayam anāthāḥ saṃvṛttāḥ| te khalv anātha-bhūtam ātmānaṃ samanupaśyanto 'śaraṇam ātmānaṃ samanupaśyanto 'bhīkṣṇaṃ śok'ārtā bhaveyus teṣāṃ ca tayā 'bhīkṣṇaṃ śok'ārtayā sā viparīta-saṃjñā'viparīta-saṃjñā bhavet| yac ca tad bhaiṣajyaṃ varṇa-gandha-rasôpetaṃ tad varṇa-gandha-rosôpetam eva saṃjānīyuḥ| tatas tasmin samaye tad bhaiṣajyam abhyavahareyus te câbhyavaharantas tasmād ābādhāt parimuktā bhaveyuḥ| atha khalu sa vaidyas tān putrān ābādha-vimuktān viditvā punar ev' ātmānam upadarśayet| tat kiṃ manyadhve kula-putrā mā hâiva tasya vaidyasya tad upāya-kauśalyaṃ kurvataḥ kaś-cin mṛṣā-vādena saṃcodayet| āhuḥ| no hîdaṃ bhagavan no hîdaṃ sugata| āha| evam eva kula-putrā aham apy aprameyâsaṃkhyeya-kalpa-koṭī-nayuta-śata-sahasrâbhisaṃbuddha imām

[1] K'. には śocatha とあり。 [2] A.B.W. 並に K'. には kleśam とあり。

anuttarāṃ samyak-saṃbodhim api tu khalu punaḥ kula-putrā aham antarântaram evaṃ-rūpāṇy upāya-kauśalyāni sattvānām upadarśayāmi vinayârthaṃ na ca me kaś-cid atra sthāne mṛṣā-vādo bhavati ‖

atha khalu bhagavān imām evârtha-gatiṃ bhūyasyā mātrayā saṃdarśayamānas tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]acintiyā kalpa-sahasra-koṭyo
yāsāṃ pramāṇaṃ na kadā-ci vidyate |
prāptā mayā eṣa tadā 'gra-bodhir
dharmāṃ ca deśemy ahu nitya-kālam ‖1‖
samādapemī bahu-bodhisattvān
bauddhasmi[2] jñānasmi sthapemi câiva |
sattvāna koṭī-nayutān anekān
paripācayāmī bahu-kalpa-koṭyaḥ ‖2‖
nirvāṇa-bhūmiṃ c' upadarśayāmi
vinayârtha sattvāna vadāmy upāyam |
na câpi nirvāmy ahu tasmi kāle
ihâiva co dharmu prakāśayāmi ‖3‖
tatrâpi c' ātmānam adhiṣṭhahāmi
sarvāṃś ca [3]sattvān 'pi[3] tathâiva câham |
viparīta-buddhī ca narā vimūḍhāḥ
tatrâiva tiṣṭhantu na paśyiṣū mām ‖4‖
parinirvṛtaṃ dṛṣṭva mam' ātmabhāvaṃ
dhātūṣu pūjāṃ vividhāṃ karonti |
māṃ cā[4] apaśyanta[5] janenti tṛṣṇāṃ
tato rjukaṃ citta prabhoti teṣām ‖5‖
ṛjū yadā te mṛdu mārdavāś ca

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[1] Triṣṭubh なり。 [2] 版本には baudhasmi とあるも、K'. に bauddhasmi とあるを採る。 [3]....[3] 版本は °ttvāna に作る。意義を考へて暫く今の如く訂正す。 [4] M.C. 版本には ca とあり。版本出版者の推定を採る。 [5] 版本には apaśyanti とあるも、現分、nom. pl. として今の如く版本出版者の推定を採る。

utsṛṣṭa-kāmāś ca bhavanti sattvāḥ |
tato ahaṃ śrāvaka-saṃgha kṛtvā
ātmāna darśemy ahu Gṛdhrakūṭe ‖6‖
evaṃ ca haṃ teṣa vadāmi paścāt
ihâiva nâhaṃ tada āsi nirvṛtaḥ |
upāya-kauśalya mamêti bhikṣavaḥ
punaḥ-puno bhomy ahu jīva-loke ‖7‖
anyehi sattvehi puras-kṛto 'haṃ
teṣāṃ prakāśemi mamâgra-bodhim |
yūyaṃ ca śabdaṃ na śṛṇotha mahyaṃ
anyatra so nirvṛtu loka-nāthaḥ ‖8‖
paśyāmy ahaṃ sattva vihanyamānāṃ
na câhu darśemi tad' ātmabhāvam |
spṛhentu tāvan mama darśanasya
tṛṣitāna saddharmu prakāśayiṣye ‖9‖
sadā 'dhiṣṭhānaṃ mama etad īdṛśaṃ
acintiyā kalpa-sahasra-koṭyaḥ |
na ca cyavāmī itu[1] Gṛdhrakūṭāt[2]
[3]anyāsu śayy'āsana-koṭibhiś ca[3] ‖10‖
yadā 'pi sattvā ima loka-dhātuṃ
paśyanti kalpenti ca dahyamānam |
tadā 'pi cêdaṃ mama buddha-kṣetraṃ
paripūrṇa bhotī maru-mānuṣāṇām ‖11‖
krīḍāratī teṣa vicitra bhoti
udyāna-prāsāda-vimāna-koṭyaḥ |
pratimaṇḍitaṃ ratna-mayaiś ca parvataiḥ
drumais tathā puṣpa-phalair upetaiḥ ‖12‖

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[1] K'. には iha とあり。 [2] K'. には °kūṭād とあり。 [3]....[3] 版本、K'. ともに是の如し、Tib. gud-na bye-ba sñed-kyi mal-cha yod (山側に千萬數の臥具牀座あり) とあれば、原形は pavaneṣu śayy'āsana-koṭi bhonti の類なりしが如し。

uparim ca devā 'bhihananti tūryān[1]
mandāra-varṣaṃ ca visarjayanti |
([2]mamaṃ ca[2]) abhyokiri śrāvakāṃś ca
ye cânya bodhāv iha prasthitā vidū ‖13‖
evaṃ ca me kṣetram idaṃ sadā sthitaṃ
anye ca kalpent' imu[3] dahyamānam |
subhairavaṃ paśyiṣu loka-dhātuṃ
upadrutaṃ śoka-śatâbhikīrṇam ‖14‖
na câpi me nāma śṛṇonti jātu
tathāgatānāṃ bahu-kalpa-koṭibhiḥ |
dharmasya vā mahya gaṇasya câpi
pāpasya karmasya phal' eva-rūpam ‖15‖
yadā tu sattvā mṛdu mārdavāś ca
utpanna bhontîha manuṣya-loke |
utpanna-mātrāś ca śubhena karmaṇā
paśyanti māṃ dharmu prakāśayantam ‖16‖
na câhu bhāṣāmi kadā-ci teṣāṃ
imāṃ kriyām īdṛśikīm anuttarām |
teno ahaṃ dṛṣṭa cirasya bhomi
([4]tato 'sya[4]) bhāṣāmi sudurlabhā jināḥ ‖17‖
etādṛśaṃ jñāna-balaṃ mamêdaṃ
prabhāsvaraṃ yasya na kaś-cid antaḥ |
āyuś ca me dīrgham ananta-kalpaṃ
samupārjitaṃ pūrva caritva caryām ‖18‖
mā saṃśayaṃ atra kurudhva paṇḍitā

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[1] K'. には bheryāḥ (=bherīḥ, acc. pl.) とあり、(妙) に「天鼓」、Tib. に rṅa-chen とあるに合す。 ([2]....[2]) 版本には mamâiva とあるも、(妙) に「散佛及大衆」と翻じ、Tib. に ṅa daṅ ñan-thos-rnams-la mṅon-par-ḥthor とあり、acc. を可とするを以て K'. に mamañ ca とあるを採る。 [3] 版本には ima とあるも、今は K'. に imu とあるを採る。 ([4]....[4]) 版本には tato pi とあるも、Tib. de-la より考へ、Cb K. K'. の形を採り、今の如く改む。

vicikitsitaṃ co[1] jahathā aśeṣam |
bhūtāṃ prabhāṣāmy aham eta vācaṃ
mṛṣā mamā[2] nâiva kadā-ci vāg bhavet ‖19‖
yathā hi so vaidya upāya-śikṣito
viparīta-saṃjñīna sutāna hetoḥ |
jīvantam ātmāna mṛtêti brūyāt
taṃ vaidyu vijñaṃ[3] na mṛṣeṇa codayet ‖20‖
yam eva haṃ loka-pitā svayaṃbhūḥ
cikitsakaḥ sarva-prajāna nāthaḥ |
viparīta-mūḍhāṃś ca viditva bālān
anirvṛto nirvṛta darśayāmi ‖21‖
kiṃ kāraṇaṃ mahyam abhīkṣṇa-darśanāt
viśraddha bhontī abudhā ajānakāḥ |
viśvasta kāmeṣu pramatta bhontī
pramāda-hetoḥ prapatanti durgatim ‖22‖
cariṃ-cariṃ jāniya nitya-kālaṃ
vadāmi sattvāna tathā-tathā 'ham |
kathaṃ nu bodhāv upanāmayeyaṃ
katha buddha-dharmāṇa bhaveyu lābhinaḥ ‖23‖

ity ārya-Saddharmapuṇḍarīke dharma-paryāye tathāgat'āyuṣ-pramāṇa-parivarto nāma pañcadaśamaḥ ‖

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[1] M.C. 版本には ca とあるも K'. に co とあるを採る。 [2] M.C. 版本には mama とあるも、A.W. には mamo とあり、Cb. 並に K'. には mamā とあり。今は後者を採る。
[3] 版本には vijño とあるも、之は taṃ に係るを以て acc. sg. なるを要す。K'. に vijñan とあるを採り、今の如く改む。

16

PUṆYA-PARYĀYA-PARIVARTO NĀMA ṢOḌAŚAMAḤ

asmin khalu punas tathagat'āyuṣ-pramāṇa-nirdeśe nirdiśyamāne 'prameyāṇām asaṃkhyeyānāṃ sattvānām arthaḥ kṛto 'bhūt| atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvam āmantrayate sma| asmin khalu punar Ajita tathāgat'āyuṣ-pramāṇa-nirdeśa-dharma-paryāye nirdiśyamāne 'ṣṭaṣaṣṭi-Gaṅgā-nadī-vālukā-samānāṃ bodbisattva-koṭī-nayuta-śata-sahasrāṇām anutpattika-dharma-kṣāntir utpannā| ebhyaḥ sahasra-guṇena yeṣāṃ bodhisattvānāṃ dhāraṇī-pratilambho 'bhūt| anyeṣāṃ ca sāhasrika-loka-dhātu-paramâṇu-rajaḥ-samānāṃ bodhisattvānāṃ mahāsattvānām imaṃ dharma-paryāyaṃ śrutvā 'saṅga-pratibhānatā-pratilambho 'bhūt| anyeṣāṃ ca dvi-sāhasrika-loka-dhātu-paramâṇu-rajaḥ-samānāṃ bodhisattvānāṃ mahāsattvānāṃ koṭī-nayuta-śata-sahasra-parivartāyā dhāraṇyāḥ pratilambho 'bhūt| anye ca tri-sāhasrika-loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā 'vaivartya-dharma-cakraṃ pravartayāmāsuḥ| anye ca madhyama-loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā vimala-nirbhāsa-cakraṃ pravartayāmāsuḥ| anye ca kṣudraka-loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā 'ṣṭa-jāti-baddhā abhūvann anuttarāyāṃ samyak-saṃbodhau| anye (1ca catuś-cāturdvīpikā1) loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā catur-jāti-pratibaddhā abhūvann anuttarāyāṃ samyak-saṃbodhau| anye ca tri-(2cāturdvīpikā2) loka-dhātu-paramâṇu-

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(1....1) 版本には單に catur-dvīpaka- とあり、Tib. 亦た之に合するも、(妙) に「四四天下」と翻じ、K'. に ca catuś-cāturdvīpikā とあるを以て之を採る。 (2....2) 版本には catur-dvīpaka- とあるも、A. W. に cātur° とあり、K'. に °dvīpikā とあるを採りて今の如く改む。

rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā tri-jāti-pratibaddhā abhūvann anuttarāyāṃ samyak-saṃbodhau| anye ca dvi-[1]cāturdvīpikā[1] loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvā dvi-jāti-pratibaddhā abhūvann anuttarāyāṃ samyak-saṃbodhau| anye câika-[2]cāturdvīpikā[2] loka-dhātu-paramâṇu-rajaḥ-samā bodhisattvā mahāsattvā imaṃ dharma-paryāyaṃ śrutvâika-jāti-pratibaddhā abhūvann anuttarāyāṃ smyak-saṃbodhau| aṣṭa-tri-sāhasra-mahā-sāhasra-loka-dhātu-paramâṇu-rajaḥ-samaiś ca bodhisattvair mahāsattvair imaṃ dharma-paryāyaṃ śrutvā 'nuttarāyāṃ samyak-saṃbobhau cittāny utpāditāni‖

atha samanantara-nirdiṣṭe bhagavatâiṣāṃ bodhisattvānāṃ mahāsattvānāṃ [3]dharmâbhisamaya-pratiṣṭhāne[3] atha tāvad evôpari vaihāyasād antarīkṣān māndārava-mahā-māndāravāṇāṃ puṣpāṇāṃ puṣpavarṣam abhipravṛṣṭaṃ teṣu ca loka-dhātu-koṭī-nayuta-śata-sahasreṣu yāni tāni buddha-koṭī-nayuta-śata-sahasrāṇy āgatya ratna-vṛkṣa-mūleṣu siṃh'āsanôpaviṣṭāni tāni sarvāṇi câvakiranti smâbhyavakiranti smâbhiprakiranti sma| bhagavantaṃ ca Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ taṃ ca bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ parinirvṛtaṃ siṃh'āsanôpaviṣṭam avakiranti smâbhyavakiranti smâbhiprakiranti sma| taṃ ca sarvāvantaṃ bodhisattva-gaṇaṃ tāś catasraḥ parṣado 'vakiranti smâbhyavakiranti smâbhiprakiranti sma| divyāni ca candanâguru-cūrṇāny antarīkṣāt pravarṣanti smôpariṣṭāc cântarīkṣe vaihāyasaṃ mahā-dundubhayo 'ghaṭṭitāḥ praṇedur manojña-madhura-gambhīra-nirghoṣāḥ| divyāni ca dūṣya-yugma-śata-sahasrāṇy upariṣṭād antarīkṣāt prapatanti sma| hā-

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[1...1] 版本には catur-dvīpaka- とあるも、A. W. に cātur° とあり、K'. に °dvīpikā とあるを採りて今の如く改む。 [2...2] 版本には catur-dvīpaka- とあるも、A. W. に cātur° とあり、K'. に cāturdvīpikā とあるを採りて今の如く改む。 [3...3] 版本には dharmâbhisamaye pratiṣṭhāne とあるも、K'. には comp. として dharmâbhisamaya-pratisthāne とあり、「諸法を直觀する基礎を（說かれし時）」の義にて之を採る。

râdhahāra-muktāhāra-maṇi-ratna-mahā-ratnāni côpariṣṭād vaihāyasam antarīkṣe samantāt sarvāsu dikṣu pralambanti sma| samantāc cânargha-prāptasya dhūpasya ghaṭikā-sahasrāṇi ratna-mayāni svayam eva pra-vicaranti sma| ekâikasya ca tathāgatasya ratna-mayīṃ chattr'āvalīṃ yāvad brahma-lokād upari vaihāyasam antarīkṣe bodhisattvā mahāsa-ttvā dhārayāmāsuḥ| anena paryāyeṇa sarveṣāṃ teṣām aprameyāṇām asaṃkhyeyānāṃ buddha-koṭī-nayuta-śata-sahasrāṇāṃ te bodhisattvā mahāsattvā ratna-mayīṃ chattr'āvalīṃ yāvad brahma-lokād upari vaihāyasam antarīkṣe dhārayāmāsuḥ| pṛthak-pṛthag gāthā'bhinirhārair bhūtair buddha-stavais tāṃs tathāgatān abhiṣṭuvanti sma‖

atha khalu Maitreyo bodhisattvo mahāsattvas tasyāṃ velāyām imā gāthā abhāṣata‖

[1]āścarya-dharmaḥ sugatena śrāvito
na jātu asmābhi[2] śrutâiṣa pūrvam|
mah'ātmatā yādṛśi nāyakānāṃ
āyuṣ-pramāṇaṃ ca yathā anantam ‖1‖
evaṃ ca dharmaṃ śruṇiyāna adya
vibhajyamānaṃ sugatena saṃmukham|
prīti-sphuṭāḥ prāṇa-sahasra-koṭyo
ya aurasā loka-vināyakasya ‖2‖
avivartiyā ke-ci sthitā 'gra-bodhau
ke-ci sthitā dhāraṇiye varāyām[3]|
asaṅga pratibhāni[4] [(5]sthitāś ca[5)] ke-cit
koṭī-sahasrāya ca dhāraṇīye ‖3‖
paramâṇu kṣetrasya tathâiva cânye

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[1] Triṣṭubh なり。 [2] M.C. 版本には asmābhiḥ とあり。次の śr は一の consonant と見る。 [3] 版本には dharāyām とあり、「地に於て」にては意味通ぜず。K'. に varāyām, Tib. に mchog-la とあり、「勝れたる」の義にて之を適當とするを以て今の如く改む。 [4] 版本には °bhāṇi とあるも、K'. に °bhāni とあるを採る。 [(5....5)] M.C. 版本には sthitā とあるも、K'. に sthitāś ca とあるを採る。

ye prasthitā uttama-buddha-jñāne |
ke-cic ca jātībhi tathâîva câṣṭabhi
jinā bhaviṣyanti ananta-darśinaḥ ‖4‖
ke-cit tu catvāri[1] atikramitvā
ke-cit tribhiś câîva dvibhiś ca anye |
lapsyanti bodhiṃ paramârtha-darśinaḥ
śruṇitva dharmaṃ imu nāyakasya ‖5‖
ke câpi ekāya sthihitva jātyā
sarvajña bhoṣyanti bhavântareṇa |
śruṇitva āyuṃ[2] imu nāyakasya
etādṛśaṃ labdhu phalaṃ anāsravam ‖6‖
aṣṭāna kṣetrāṇa yathā rajo bhavet
evâpramāṇā gaṇanāya tattakāḥ |
yāḥ sattva-koṭyo hi śruṇitva dharmaṃ
utpādayiṃsū[3] vara-bodhi-cittam ‖7‖
etādṛśaṃ karma kṛtaṃ maha-rṣiṇā
prakāśayanten' ima buddha-bodhim[4] |
anantakaṃ yasya pramāṇu nâsti
ākāśa-dhātū ca yathā 'prameyaḥ ‖8‖
māndāravāṇāṃ ca pravarṣi varṣaṃ
bahu-deva-putrāṇa sahasra-koṭyaḥ |
Śakrāś ca Brahmā yatha Gaṅga-vālikā
ye āgatā kṣetra-sahasra-koṭibhiḥ ‖9‖
sugandha-cūrṇāni ca candanasya
agarusya cūrṇāni ca muñcamānāḥ |

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[1] 此の語は第4頌の jāti (f.) に係るを以て、正しくは catasṛbhiḥ を可とす。metrical にかく作れるものなるべし。 [2] M. C. 版本には āyu とあるも、W. 及び K'. に āyuṃ とあるを採る。 [3] 版本には utpādayitvā とあるも、gerund にては意味通ぜず、K'. に aorist. 3. pl. にて utpādayiṃsū とあるを採る。 [4] 版本には bhūmim とあれど、Tib. byaṅ-chub により、A. Wに . bodhim とあるを採る。

caranti ākāśi yathâiva pakṣī
abhyokirantā vidhivaj jinêndrān ‖10‖
uparim ca vaihāyasu dundubhīyo
ninādayanto madhurā aghaṭṭitāḥ |
divyāna dūṣyāṇa sahasra-koṭyaḥ
kṣipanti bhrāmanti[1] ca nāyakānām ‖11‖
anargha-mūlyasya ca dhūpanasya
ratnā-mayī ghaṭika-sahasra-koṭyaḥ |
svayaṃ samantena viceru tatra
pūjā'rtha lokâdhipatisya tāyinaḥ ‖12‖
uccān mahantān ratanā-mayāṃś ca
chattrāṇa koṭī-nayutān anantān |
dhārent'[2] ime paṇḍita bodhisattvāḥ
avataṃsakān yāvata brahma-lokāt ‖13‖
savaijayantāṃś ca sudarśanīyān
dhvajāṃś ca oropayi nāyakānām |
gāthā-sahasraiś ca abhiṣṭuvanti
prahṛṣṭa-cittāḥ sugatasya putrāḥ ‖14‖
etādṛś' āścarya-viśiṣṭa adbhutā
vicitra dṛśyant' imi adya nāyakāḥ |
āyuṣ-pramāṇasya nidarśanena
prāmodya-labdhā imi sarva-sattvāḥ ‖15‖
vipulo 'dya artho daśasū diśāsu
ghoṣaś ca abhyudgatu nāyakānām |
saṃtarpitāḥ prāṇa-sahasra-koṭyaḥ
kuśalena bodhāya samanvitāś ca ‖16‖

atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvam āma-

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[1] 版本には bhrāmenti とあるも、Cb. 及び K'. には bhrāmanti とあり、A. には bhrāmyanti とあり。何れにても可なれども、今は Cb. 及び K'. の讀方を採る。 [2] 版本には dhārant' とあるも、K'. に dhārenti とある方妥當なるを以て之を採る。

ntrayate sma| yair Ajitâsmiṃs tathāgat'āyuṣ-pramāṇa-nirdeśa-dharma-paryāye nirdiśyamāne sattvair eka-cittôtpādikā 'py adhimuktir utpāditā 'bhiśraddadhānatā vā kṛtā kiyat te kula-putrā vā kula-duhitaro vā puṇyaṃ prasavantîti| tac chṛṇu sādhu ca suṣṭhu ca manasikuru| bhāṣiṣye 'haṃ yāvat puṇyaṃ prasavantîti| tad-yathā 'pi nāmÂjita kaś-cid eva kula-putro vā kula-duhitā vā 'nuttarāṃ samyak-saṃbodhim abhikāṅkṣamāṇaḥ pañcasu pāramitāsv aṣṭau kalpa-koṭī-nayuta-śata-sahasrāṇi caret| tad-yathā dāna-pāramitāyāṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ virahitaḥ prajñā-pāramitayā| yena cÂjita kula-putreṇa vā kula-duhitrā vêmaṃ tathāgat'āyuṣ-pramāṇa-nirdeśaṃ dharma-paryāyaṃ śrutvâika-cittôtpādikā 'py adhimuktir utpāditā 'bhiśraddadhānatā vā kṛtā| asya puṇyâbhisaṃskārasya kuśalâbhisaṃskārasyâsau paurvakaḥ puṇyâbhisaṃskāraḥ kuśalâbhisaṃskāraḥ pañca-pāramitā-pratisaṃyukto 'ṣṭa-kalpa-koṭī-nayuta-śata-sahasra-pariniṣpannaḥ śatatamīm api kalāṃ nôpayāti sahasratamīm api śata-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-nayuta-sahasratamīm api koṭī-nayuta-śata-sahasratamīm api kalāṃ nôpayāti saṃkhyām api kalām api gaṇanām apy upamām apy upaniṣām api na kṣamate| evaṃ-rūpeṇÂjita puṇyâbhisaṃskāreṇa samanvāgataḥ kula-putro vā kula-duhitā vā vivartate 'nuttarāyāḥ samyak-saṃbodher iti nâitat sthānaṃ vidyate‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[1]yaś ca pāramitāḥ pañca samādāyêha vartate |
idaṃ jñānaṃ gaveṣanto buddha-jñānam anuttaram ‖17‖
kalpa-koṭī-sahasrāṇi aṣṭau pūrṇāni yujyate |
dānaṃ dadanto buddhebhyaḥ śrāvakebhyaḥ punaḥ-punaḥ ‖18‖
pratyekabuddhāṃs tarpento bodhisattvāna koṭiyaḥ |
khādya-bhojyânna-pānehi vastra-śayy'āsanehi ca ‖19‖

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[1] Śloka ४९।

pratiśrayān vihārāṃś ca candanasyêha[1] kārayet[2]|
ārāmān ramaṇīyāṃś ca caṅkrama-sthāna-śobhitān ‖20‖
etādṛśaṃ daditvāna dānaṃ citraṃ bahū-vidham |
kalpa-koṭī-sahasrāṇi dattvā bodhāya nāmayet ‖21‖
punaś ca śīlaṃ rakṣeta śuddhaṃ saṃbuddha-varṇitam |
akhaṇḍaṃ saṃstutaṃ vijñair buddha-jñānasya kāraṇāt ‖22‖
punaś ca kṣāntiṃ bhāveta dānta-bhūmau pratiṣṭhitaḥ |
dhṛtimān smṛtimāṃś câiva paribhāṣāḥ kṣame bahūḥ ‖23‖
ye côpalambhikāḥ sattvā adhimāne pratiṣṭhitāḥ |
kutsanaṃ ca saheṭ teṣāṃ buddha-jñānasya kāraṇāt ‖24‖
nityôdyuktaś ca vīryasmin abhiyukto dṛḍha-smṛtiḥ |
ananya-mana-saṃkalpo bhaveyā kalpa-koṭiyaḥ ‖25‖
araṇya-vāsi tiṣṭhanto caṅkramam[3] abhiruhya ca |
styāna middhaṃ ca varjitvā kalpa-koṭyo hi yaś caret ‖26‖
yaś ca dhyāyī mahā-dhyāyī dhyān'ārāmaḥ samāhitaḥ |
kalpa-koṭyaḥ sthito dhyāyet sahasrāṇy aṣṭ'anūnakā[4] ‖27‖
tena dhyānena so vīraḥ prārthayed bodhim uttamām |
ahaṃ syām iti sarvajño dhyāna-pāramitāṃ gataḥ ‖28‖
yac ca puṇyaṃ bhavet teṣāṃ niṣevitvā imāṃ kriyām |
kalpa-koṭī-sahasrāṇi ye pūrvaṃ parikīrtitāḥ ‖29‖
āyuṃ ca mama yo śrutvā strī vā 'pi puruṣo 'pi vā |
eka-kṣaṇaṃ pi śraddhāti idaṃ puṇyam anantakam ‖30‖
vicikitsāṃ ca varjitvā iñjitā manyitāni ca |
adhimucyen muhūrtaṃ pi phalaṃ tasyêdam īdṛśam ‖31‖

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[1] 版本には vandanasyêha とあるも、MSS. は凡て cand° とあり、K'. 亦た然り。(妙) に「栴檀」と譯し、Tib. tsan-dan とあるを以て今の如く改む。 [2] 版本には kāraṇāt とあるも、この一頌の中に predicate なし。(妙) には「立」と翻じ、Tib. byas (作りて) なるを以て K'. に kārayet とあるを採る。 [3] 版本には caṅkrame とあり、caṅkrama の loc. sg. 或は caṅkramet の略とも考へらるゝも、文意よりして K'. に caṅkramam とあるを採る。 [4] 版本には °nakāḥ とあれど、sahasrāṇi が acc. pl. なるを以て、其れに係る此の語も acc. pl. として今の如く改む。

bodhisattvāś ca ye bhonti caritāḥ kalpa-koṭiyaḥ |
na te trasanti śrutvêdaṃ mama āyur acintiyam ‖32‖
mūrdhena ca namasyanti aham apy edṛśo bhavet |
anāgatasminn adhvāni tāreyaṃ prāṇa-koṭiyaḥ ‖33‖
yathā Śākyamunir nāthaḥ Śākya-siṃho mahā-muniḥ |
bodhi-maṇḍe niṣīditvā siṃha-nādam idaṃ nadet ‖34‖
aham apy anāgate 'dhvāni sat-kṛtaḥ sarva-dehinām |
bodhi-maṇḍe niṣīditvā āyuṃ deśeṣyam' īdṛśam ‖35‖
adhyāśayena saṃpannāḥ śrut'ādhārāś ca ye narāḥ |
saṃdhā-bhāṣyaṃ vijānanti kāṅkṣā teṣāṃ na vidyate ‖36‖

punar aparam Ajita ya imaṃ tathāgat'āyuṣ-pramāṇa-nirdeśaṃ dharma-paryāyaṃ śrutvā 'vatared adhimucyetâvagāhetâvabudhyeta so 'smād aprameyataraṃ puṇyâbhisaṃskāraṃ prasaved buddha-jñāna-saṃvartanīyam| kaḥ punar-vādo ya imam evaṃ-rūpaṃ dharma-paryāyaṃ śṛṇuyāc chrāvayed vācayed dhārayed vā likhed vā likhāpayed vā pustaka-gataṃ vā sat-kuryād guru-kuryān mānayet pūjayet sat-kārayed vā puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākābhis taila-pradīpair vā ghṛta-pradīpair vā bahutaraṃ puṇyâbhisaṃskāraṃ prasaved buddha-jñāna-saṃvartanīyam‖

yadā cÂjita sa kula-putro vā kula-duhitā vêmaṃ tathāgat'āyuṣ-pramāṇa-nirdeśaṃ dharma-paryāyaṃ śrutvā 'dhyāśayenâdhimucyate tadā tasyêdam adhyāśaya-lakṣaṇaṃ veditavyaṃ yad uta Gṛdhrakūṭa-parvata-gataṃ māṃ dharmaṃ nirdeśayantaṃ drakṣyati bodhisattva-gaṇa-parivṛtaṃ bodhisattva-gaṇa-puraskṛtaṃ śrāvaka-saṃgha-madhya-gatam| idaṃ ca me buddha-kṣetraṃ Sahāṃ loka-dhātuṃ vaiḍūrya-mayīṃ sama-prastarāṃ drakṣyati suvarṇa-sūtrâṣṭā-pada-vinaddhāṃ ratna-vṛkṣair vicitritām| kūṭâgāra-paribhogeṣu câtra bodhisattvān nivasato drakṣyati| idam Ajitâdhyāśayenâdhimuktasya kula-putrasya vā kula-duhitur vā 'dhyāśaya-lakṣaṇaṃ veditavyam| api tu khalu punar Ajita tān apy aham adhyāśayâdhimuktān kula-putrān vadāmi ye tathāgatasya

parinirvṛtasyêmaṃ dharma-paryāyaṃ śrutvā na pratikṣepsyanty uttari câbhyanumodayiṣyanti| kaḥ punar-vādo ye dhārayiṣyanti vācayiṣyanti| tatas tathāgataṃ so 'ṃsena pariharati ya imaṃ dharma-paryāyaṃ pustaka-gataṃ kṛtvā 'ṃsena pariharati| na me tenÂjita kula-putreṇa vā kula-duhitrā vā stūpāḥ kartavyā na vihārāḥ kartavyā na bhikṣu-saṃghāya glāna-pratyaya-bhaiṣajya-pariṣkārās tenânupradeyā bhavanti| tat kasya hetoḥ| kṛtā me tenÂjita kula-putreṇa vā kula-duhitrā vā śarīreṣu śarīra-pūjā sapta-ratna-mayāś ca stūpāḥ kāritā yāvad brahma-lokam uccaistvenânupūrva-pariṇāhenā sacchattra-parigrahāḥ savaijayantīkā [1]ghaṇṭā-paṭv-anuraṇitāḥ[1] teṣāṃ ca śarīra-stūpānāṃ vividhāḥ satkārāḥ kṛtā nānā-vidhair divyair mānuṣyakaiḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantībhir vividha-madhura-manojña-paṭu-paṭaha-dundubhibhir vā-dya-tāḍa-ninādā-nirghoṣa-śabdair nānā-vidhaiś ca gīta-nṛtya-lāsya-pra-kārair bahubhir aparimitair bahv-aprameyāṇi kalpa-koṭī-nayuta-śata-sahasrāṇi satkāraḥ kṛto bhavati| imaṃ dharma-paryāyaṃ mama parinirvṛtasya dhārayitvā vācayitvā likhitvā prakāśayitvā vihārā api tenÂjita kṛtā bhavanti vipulā vistīrṇāḥ pragṛhītāś ca lohita-candana-mayā dvātriṃśat-prāsādā aṣṭa-talā bhikṣu-sahasr'āvāsā ārāma-puṣpôpa-śobhitāś caṅkrama-vanôpetāḥ śayan'āsanôpastabdhāḥ khādya-bhojyânna-pāna-glāna-pratyaya-bhaiṣajya-pariṣkāra-paripūrṇāḥ sarva-sukhôpadhāna-pratimaṇḍitāḥ| te ca bahv-aprameyā yad-uta śataṃ vā sahasraṃ vā śata-sahasraṃ vā koṭī vā koṭī-śataṃ vā koṭī-sahasraṃ vā koṭī-śata-sahasraṃ vā koṭī-nayuta-śata-sahasraṃ vā| te ca mama saṃmukhaṃ śrāvaka-saṃghasya niryātitās te ca mayā paribhuktā veditavyāḥ| ya imaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya dhārayed vā vā-

[1...1] 版本には ghaṇṭā-samudgânuratāḥ とあるも、意味明らかならず。K'. に ghaṇṭā-samu-dgatânuraṇitāḥ とあり、Tib. dril-buḥi sgra gsal-bar ḥbyuṅ-ba-dag (鈴の音明に出づ) なり。此の章第 40 頌に paṭu-ghaṇṭā-raṇantaś の語あり。此に對する Tib. は dril-bu gsal-baḥi sgra ḥbyuṅ-ste. (鈴の明なる音は生じ) なれば、此より推して今の文も同様なることを知る、されば寫本の字形を考へて暫く今の如く訂正す。

cayed vā deśayed vā likhed vā lekhayed vā tad anenâham Ajitaṃ paryāyeṇâivaṃ vadāmi na me tena parinirvṛtasya dhātu-stūpāḥ kārayitavyā na saṃgha-pūjā| kaḥ punar-vādo 'jita ya imaṃ dharma-paryāyaṃ dhārayan dānena vā saṃpādayec chīlena vā kṣāntyā vā vīryeṇa vā dhyānena vā prajñayā vā saṃpādayed bahutaraṃ puṇyâbhisaṃskāraṃ sa kula-putro vā kula-duhitā vā prasaved buddha-jñāna-saṃvartanīyam aprameyam asaṃkhyeyam aparyantam| tadyathā 'pi nāmÂjit' ākāśa-dhātur aparyantaḥ pūrva-dakṣiṇa-paścimôttarâdharôrdhvāsu dikṣu vidikṣv evam aprameyâsaṃkhyeyān sa kula-putro vā kula-duhitā vā. puṇyâbhisaṃskārān prasaved buddha-jñāna-saṃvartanīyān ya imaṃ dharma-paryāyaṃ dhārayed vā vācayed vā deśayed vā likhed vā likhāpayed vā| tathāgata-caitya-satkārârthaṃ câbhiyukto bhavet tathāgata-śrāvakāṇāṃ ca varṇaṃ bhāṣeta bodhisattvānāṃ ca mahāsattvānāṃ guṇa-koṭī-nayuta-śata-sahasrāṇi parikīrtayet pareṣāṃ ca saṃprakāśayet kṣāntyā ca saṃpādayec chīlavāṃś ca bhavet kalyāṇa-dharmaḥ sukha-saṃvāsaḥ kṣāntaś ca bhaved dāntaś ca bhaved anabhyasūyakaś câpagata-krodha-manaskāro 'vyāpanna-manaskāraḥ smṛtimāṃś ca sthāmavāṃś ca bhaved vīryavāṃś ca nityâbhiyuktaś ca bhaved buddha-dharma-paryeṣṭyā dhyāyī ca bhavet pratisaṃlayana-bahulaś ca praśna-prabheda-kuśalaś ca bhavet praśna-koṭī-nayuta-śata-sahasrāṇāṃ visarjayitā| yasya kasya-cid Ajita bodhisattvasya mahāsattvasyêmaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya dhārayata ima evaṃ-rūpā guṇā bhaveyur ye mayā parikīrtitāḥ| so 'jita kula-putro vā kula-duhitā vâivaṃ veditavyo bodhimaṇḍa-saṃprasthito 'yaṃ kula-putro vā kula-duhitā vā bodhim abhisaṃboddhuṃ bodhi-vṛkṣa-mūlaṃ gacchati| yatra cÂjita sa kula-putro vā kula-duhitā vā tiṣṭhed vā niṣīded vā caṅkramed vā tatrÂjita tathāgatam uddiśya caityaṃ kartavyaṃ tathāgata-stūpo 'yam iti ca sa vaktavyaḥ sadevakena lokenêti‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[1]puṇya-skandho aparyanto varṇito me punaḥ-punaḥ |
ya idaṃ dhārayet sūtraṃ nirvṛte nara-nāyake ‖37‖
pūjāś ca me kṛtās tena dhātu-stūpāś ca kāritāḥ |
ratnā-mayā vicitrāś ca darśanīyāḥ suśobhanāḥ ‖38‖
brahma-loka-samā uccā chattr'āvaḍibhir anvitāḥ |
pariṇāhavantaḥ śrīmanto vaijayantī-samanvitāḥ ‖39‖
paṭu-ghaṇṭā-raṇantaś ca paṭṭa-dāmôpaśobhitāḥ |
vātêritās tathā ghaṇṭā śobhanti jina-dhātuṣu ‖40‖
pūjā ca vipulā teṣāṃ puṣpa-gandha-vilepanaiḥ |
kṛtā vādyaiś ca vastraiś ca dundubhībhiḥ punaḥ-punaḥ ‖41‖
madhurā vādya-bhāṇḍā ca vāditā teṣu dhātuṣu |
gandha-taila-pradīpāś ca [2]datta teṣāṃ[2] samantataḥ ‖42‖
ya idaṃ dhārayet sūtraṃ kṣaya-kāli[3] ca deśayet |
īdṛśī me kṛtā tena vividhā pūj' anantikā ‖43‖
agrā vihāra-koṭyo pi [4]bahu candana-kāritāḥ[4] |
dvātriṃśatī ca prāsādā uccaistvenâṣṭavat-talāḥ ‖44‖
śayy'āsanair upastabdhāḥ khādya-bhojyaiḥ samanvitāḥ |
praveṇī praṇīta prajñaptā āvāsāś ca sahasraśaḥ ‖45‖
ārāmāś caṅkramā dattāḥ [5]puṣp'ārāmôpaśobhitāḥ[5] |
bahu-ucchadakāś câiva bahu-rūpa-vicitritāḥ ‖46‖
saṃghasya vividhā pūjā kṛtā me tena saṃmukham |
ya idaṃ dhārayet sūtraṃ nirvṛtasmin vināyake ‖47‖
adhimukti-sāro yo syād ato bahutaraṃ hi saḥ |

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[1] Śloka なり（第 57 頌迄）。 [2....2] 版本には dattās te pi とあるも、te は解し難し。K'. に datta teṣāṃ (dattās teṣāṃ の略) とあるは、頗る其の形明瞭なるを以て之を採る。 [3] K. 及び K'. には kāle とあり、こゝは必ずしも kāli とするを要せざれども、今は版本の儘に存置す。 [4....4] 版本には bahavaś candanā kāritāḥ とあれども、一綴り餘分にして、且つ metre は baha を一長音に計り、Śloka の中の ta-kāra-Vipulā なりとするも、candanā kāritāḥ にては意味をなさず。版本出版者は candanā-mayā 又は candanā-kṛtāḥ なるべしと推定せるも、K'. に bahu candana-kāritāḥ とあるは、意味通じ、metre 亦た最も普通なる Pathyā なるを以て今は暫く之を採る。 [5....5] K'. に puṣpa-dāmôpaśobhitāḥ とあり、意味亦た通ずるも、Tib. me-tog kun-dgas (dgaḥ?) mdses byas-paḥi なれば現文の儘とす。

puṇyaṃ labheta yo etat sūtraṃ vācel likheta vā ‖48‖
likhāpayen naraḥ kaś-cit suniruktaṃ ca pustake |
pustakaṃ pūjayet tac ca gandha-mālya-vilepanaiḥ ‖49‖
dīpaṃ ca dadyād yo nityaṃ gandha-tailasya pūritam |
jāty-utpalâtimuktaiś ca prakaraiś campakasya ca ‖50‖
kuryād etādṛśīṃ pūjāṃ pustakeṣu ca yo naraḥ |
bahu prasavate puṇyaṃ pramāṇaṃ yasya no bhavet ‖51‖
yathâiv' ākāśa-dhātau hi pramāṇaṃ nôpalabhyate |
diśāsu daśasū nityaṃ puṇya-skandho 'yam īdṛśaḥ ‖52‖
kaḥ punar-vādo yaś ca syāt kṣānto dāntaḥ samāhitaḥ |
śīlavāṃś câiva dhyāyī ca pratisaṃlāna-gocaraḥ ‖53‖
akrodhano apiśunaś caityasmin gaurave sthitaḥ |
bhikṣūṇāṃ praṇato nityaṃ nâdhimānī na câlasaḥ ‖54‖
prajñāvāṃś câiva dhīraś ca praśnaṃ pṛṣṭo na kupyati |
anulomaṃ ca deśeti kṛpā-buddhī ca prāṇiṣu ‖55‖
ya īdṛśo bhavet kaś-cid yaḥ sūtraṃ dhārayed idam |
na tasya puṇya-skandhasya pramāṇam upalabhyate ‖56‖
yadi kaś-cin naraḥ paśyed īdṛśaṃ dharma-bhāṇakam |
dhārayantam idaṃ sūtraṃ kuryād vâitasya sat-kriyām ‖57‖
[1]'divyaiś ca puṣpais tatha okireta
divyaiś ca vastrair abhicchādayeta |
mūrdhena vanditva ca tasya pādau
tathāgato 'yaṃ janayeta saṃjñām ‖58‖
dṛṣṭvā ca taṃ cintayi tasmi kāle
gamiṣyate eṣa drumasya mūlam |
budhyiṣyate bodhim anuttarāṃ śivāṃ
hitāya lokasya sadevakasya ‖59‖
yasmiṃś ca so caṅkrami tādṛśo viduḥ
tiṣṭheta vā yatra niṣīdayed vā |

[1] 以下 Triṣṭubh 左り。

śayyāṃ ca kalpeta[1] kahiṃ-ci dhīro
bhāṣantu gāthāṃ pi tu eka sūtrāt ‖60‖
yasmiṃś ca stūpaṃ puruṣôttamasya
kārāpayec citra sudarśanīyam |
uddiśya buddhaṃ bhagavanta nāyakaṃ
pūjāṃ ca citrāṃ tahi kārayet tathā ‖61‖
mayā sa bhuktaḥ pṛthivī-pradeśo
mayā svayaṃ caṅkramitaś[2] ca tatra |
tatrôpaviṣṭo aham eva [3]ca syāṃ[3]
yatra sthitaḥ so bhavi buddha-putraḥ ‖62‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye puṇya-paryāya-parivarto nāma ṣoḍaśamaḥ ‖

[1] 版本及び K'. ともに kalpeya とあるも、opt. 3. sg. なるべきを以て、ya は ta の寫誤と見做し今の如く改む。 [2] 版本には °mitaṃ とあるも、之は前行の pradeśo に係るを以て、m. nom. sg. として今の如く改む。 [3...3] 版本には câsyāṃ とあるも、asyāṃ にては tatra と重複す。A. W. に ca syāṃ とあり、as の opt. 1. sg. として之を採る。ca は sy が consonant-combination なるを以て長音に計る。

17

ANUMODANĀ-PUṆYA-NIRDEŚA-PARIVARTO NĀMA SAPTADAŚAMAḤ

atha khalu Maitreyo bodhisattvo mahāsattvo bhagavantam etad avocat| yo bhagavann imaṃ dharma-paryāyaṃ deśyamānaṃ śrutvā 'numodet kula-putro vā kula-duhitā vā kiyantaṃ sa bhagavan kula-putro vā kula-duhitā vā puṇyaṃ prasaved iti‖

atha khalu Maitreyo bodhisattvo mahāsattvas tasyāṃ velāyām imāṃ gāthām abhāṣata‖

[1]yo nirvṛte mahā-vīre śṛṇuyāt sūtram īdṛśam |
śrutvā câbhyanumodeyā kiyantaṃ kuśalaṃ bhavet ‖1‖

atha khalu bhagavān Maitreyaṃ bodhisattvaṃ mahāsattvam etad avocat| yaḥ kaś-cid Ajita kula-putro vā kula-duhitā vā tathāgatasya parinirvṛtasyêmaṃ dharma-paryāyaṃ deśyamānaṃ saṃprakāśyamānaṃ śṛṇuyād bhikṣur vā bhikṣuṇī vôpāsako vôpāsikā vā vijñāpuruṣo vā kumārako vā kumārikā vā śrutvā câbhyanumodet| sacet tato dharma-śravaṇād utthāya prakrāmet sa ca vihāra-gato vā gṛha-gato vā 'raṇya-gato vā vīthī-gato vā grāma-gato vā janapada-gato vā tān hetūṃs tāni kāraṇāni taṃ dharmaṃ yathā-śrutaṃ yathôdgṛhītaṃ yathā-balam aparasya sattvasy' ācakṣīta mātur vā pitur vā jñāter vā saṃmodikasya[2] [3]vā saṃstutasya vā 'nyasya vā[3] kasya-cit so 'pi yadi śrutvā 'numodet anumodya ca punar anyasmā ācakṣīta| so 'pi yadi śrutvā 'numodeta anumodya ca so 'py aparasmā ācakṣīta| so 'pi taṃ śrutvā 'numodet| ity anena paryāyeṇa

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[1] Śloka なり。 [2] 版本には saṃmoditasya とあるも、意味明らかならず。Cb. K. 及び K'. には saṃmodikasya とあり、妥當なるを以て之を採る。 [3]....[3] 版本には vā 'nyasya vā saṃstutasya とあるも、K'. 及び Tib. に依り今の如く改む。

yāvat pañcāśat-paraṃparayā| atha khalv Ajita yo 'sau pañcāśattamaḥ puruṣo bhavet [1]paraṃparā-śravânumodakas[1] tasyâpi tāvad aham Ajita kula-putrasya vā kula-duhitur vā 'numodanā-saha-gataṃ puṇyâbhisaṃskāram abhinirdekṣyāmi| taṃ śṛṇu sādhu ca suṣṭhu ca manasi-kuru| bhāṣiṣye 'haṃ te‖

tad-yathā 'pi nāmÂjita caturṣu loka-dhātuṣv asaṃkhyeya-śata-sahasreṣu ye sattvāḥ santaḥ saṃvidyamānāḥ ṣaṭsu gatiṣûpapannā aṇḍa-jā vā jarāyu-jā vā saṃsveda-jā vâûpapādukā vā rūpiṇo vā 'rūpiṇo vā saṃjñino vā 'saṃjñino vā[2] nâivasaṃjñino vā nâsaṃjñino vā 'padā vā dvi-padā vā catuṣ-padā[3] vā bahu-padā vā yāvad eva sattvāḥ sattva-dhātau saṃgraha-samavasaraṇaṃ gacchanti| atha kaś-cid eva puruṣaḥ samutpadyeta puṇya-kāmo hita-kāmas tasya sattva-kāyasya sarva-kāma-krīḍā-rati-paribhogān iṣṭān kāntān priyān man'āpān dadyāt| ekâikasya sattvasya Jambudvīpaṃ paripūrṇaṃ dadyāt kāma-krīḍā-rati-paribhogāya hiraṇya-suvarṇa-rūpya-maṇi-muktā-vaiḍūrya-śaṅkha-śilā-pravāḍān aśva-ratha-go-ratha-hasti-rathān dadyāt prāsādān kūṭâgārān| anena paryāyeṇÂjita sa puruṣo dāna-patir mahā-dāna-patiḥ paripūrṇāny aśītiṃ varṣāṇi dānaṃ dadyāt| atha khalv Ajita sa puruṣo dāna-patir mahā-dāna-patir evaṃ cintayet| ime khalu sattvāḥ sarve mayā krīḍāpitā ramāpitāḥ sukhaṃ jīvāpitāḥ| ime ca te bhavantaḥ sattvā valināḥ palita-śiraso jīrṇa-vṛddhā mahallakā aśīti-varṣikā jātyā 'bhyāśī-bhūtāś câite kāla-kriyāyāḥ| yan nv aham etāṃs tathāgata-pravedite dharma-vinaye 'vatārayeyam anuśāsayeyam| atha khalv Ajita sa puruṣas tān sarva-sattvān samādāpayet samādāpayitvā ca tathāgata-pravedite dharma-vinaye 'vatārayed grāhayet| tasya te sattvās taṃ ca dharmaṃ śṛṇuyuḥ śrutvā câika-kṣaṇenâika-

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[1] 版本には paraṃparā sa cânumodakas とあるも、前の yo は tasya に係るを以て sa は不用なり。K'. に paraṃparā-śravânumodakas とあるは、Tib. に brgyud de thos-pa. rjes-su-yi-raṅ-ba とあるに合し、意味明らかなるを以て今の如く改む。 [2] 版本には vo とあるも、誤植と認む。 [3] 版本に cataṣ-padā とあるは誤植なり。

muhūrtenâika-lavena sarve srota-āpannāḥ syuḥ sakṛd-āgāmino 'nāgāmino 'nāgāmi-phalaṃ prāpnuyur yāvad arhanto bhaveyuḥ kṣīṇ'āsravā dhyāyino mahā-dhyāyino 'ṣṭa-vimokṣa-dhyāyinaḥ| tat kiṃ manyase 'jita api nu sa puruṣo dāna-patir mahā-dāna-patis tato nidānaṃ bahu-puṇyaṃ prasaved aprameyam asaṃkhyeyam| evam ukte Maitreyo bodhisattvo mahāsattvo bhagavantam etad avocat| evam etad bhagavann evam etat sugata| anenâiva tāvad bhagavan kāraṇena sa puruṣo dāna-patir mahā-dāna-patir bahu-puṇyaṃ prasaved yas tāvatāṃ sattvānāṃ sarva-sukhôpadhānaṃ dadyāt kaḥ punar-vādo yad uttary arhattve pratiṣṭhāpayet‖

evam ukte bhagavān Ajitaṃ bodhisattvaṃ mahāsattvam etad avocat| ārocayāmi te 'jita prativedayāmi yaś ca sa |dāna-patir mahā-dāna-patiḥ puruṣaś caturṣu loka-dhātuṣv asaṃkhyeya-śata-sahasreṣu sarva-sattvānāṃ sarva-sukhôpadhānaiḥ paripūryârhattve pratiṣṭhāpya puṇyaṃ prasavet yaś ca pañcāśattamaḥ puruṣaḥ paraṃparā-śravânugataḥ śravaṇenêto dharma-paryāyād ekām api gāthām eka-padam api śrutvā 'numodeta| yac câitasya puruṣasyânumodanā-sahagataṃ puṇya-kriyā-vastu yac ca tasya puruṣasya dāna-pater mahā-dāna-pater dāna-saha-gatam arhattvaṃ pratiṣṭhāpanā-saha-gata-puṇya-kriyā-vastv idam eva tato bahutaraṃ yo 'yaṃ puruṣaḥ pañcāśattamas tataḥ puruṣaḥ paraṃparāta ito dharma-paryāyād ekām api gāthām eka-padam api śrutvā 'numodet| asyânumodanā-saha-gatasyÂjita puṇyâbhisaṃskārasya kuśala-mūlâbhisaṃskārasyânumodanā-saha-gatasyâgrataḥ asau paurviko dāna-saha-gataś cârhattva-pratiṣṭhāpanā-saha-gataś ca puṇyâbhisaṃskāraḥ śatatamīm api kalāṃ nôpayāti[1] sahasratamīm api śata-sahasratamīm api koṭītamīm api koṭī-śatatamīm api koṭī-sahasratamīm api koṭī-śata-sahasratamīm api koṭī-nayuta-śata-sahasratamīm api kalāṃ nôpayāti[1] saṃkhyām api kalām[2] api gaṇanām apy upa-

[1] K'. には常の如く nôpaiti とあり。 [2] 版本には kalanām とあるも、K'. には常の如く kalām とあり、Tib. に char とあるを以て今の如く改む。

mām apy upaniṣadam api na kṣamate| evam aprameyam asaṃkhyeyam Ajita so 'pi tāvat pañcāśattamaḥ paraṃparā-śraveṇa puruṣa ito dharma-paryāyād antaśa eka-gāthām apy eka-padam apy anumodya ca puṇyaṃ prasavati| kaḥ punar-vādo 'jita yo 'yaṃ mama saṃ= mukham imaṃ dharma-paryāyaṃ śṛṇuyāc chrutvā câbhyanumodet| aprameyataram asaṃkhyeyataraṃ tasyâham Ajita taṃ puṇyâbhi= saṃskāraṃ vadāmi‖

yaḥ khalu punar Ajitâsya dharma-paryāyasya śravaṇârthaṃ kula-putro vā[1] kula-duhitā vā svagṛhān niṣkramya vihāraṃ gacchet| sa ca gatvā tasminn imaṃ dharma-paryāyaṃ muhūrtakam api śṛṇuyāt sthito vā niṣaṇṇo vā sa sattvas tan-mātreṇa puṇyâbhisaṃskāreṇa kṛtenôpacitena jāti-vinivṛtto dvitīye samucchraye dvitīya ātmabhāva-pratilambhe go-rathānāṃ lābhī bhaviṣyaty aśva-rathānāṃ hasti-rathā= nāṃ śivikānāṃ gopānānām ṛṣabha-yānānāṃ divyānāṃ ca vimānānāṃ lābhī bhaviṣyati| sacet punas tatra dharma-śravaṇe muhūrta-mātram api niṣadyêmaṃ dharma-paryāyaṃ śṛṇuyāt paraṃ vā niṣādayed āsana-saṃvibhāgaṃ vā kuryād aparasya sattvasya tena sa puṇyâbhi= saṃskāreṇa lābhī bhaviṣyati Śakr'āsanānāṃ Brahm'āsanānāṃ cakra-varti-siṃh'āsanānām| sacet punar Ajita kaś-cid eva kula-putro vā kula-duhitā vā 'paraṃ puruṣam evaṃ vaded āgaccha tvaṃ bhoḥ puruṣa Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ śṛṇuṣva sa ca puruṣas tasya tāṃ protsāhanām āgamya yadi muhūrta-mātram api śṛṇuyāt sa sattvas tena protsāhena kuśala-mūlenâbhisaṃskṛtena dhāraṇī-pratilabdhair bodhisattvaiḥ sārdhaṃ samavadhānaṃ prati-labhate| ajaḍaś ca bhavati tīkṣṇêndriyaḥ prajñāvān na tasya jāti-śata-sahasrair api pūti-mukhaṃ bhavati na durgandhi| nâpy asya jihvā-rogo bhavati na mukha-rogo bhavati| na ca śyāma-danto bhavati na viṣama-danto bhavati na pīta-danto bhavati na duḥsaṃ= sthita-danto na khaṇḍa-danto na patita-danto na vakra-danto na

[1] 版本に vo とあるは誤植ならん。

lamb'oṣṭho bhavati nâbhyantar'oṣṭho na prasārit'oṣṭho na khaṇḍ'oṣṭho na vaṅk'oṣṭho na kṛṣṇ'oṣṭho na bībhats'oṣṭho bhavati| na cipiṭa-nāso bhavati na vakra-nāso bhavati| na dīrgha-mukho bhavati na vaṅka-mukho bhavati na kṛṣṇa-mukho bhavati nâpriya-darśana-mukhaḥ| api tu khalv Ajita sūkṣma-sujāta-jihvā-dant'oṣṭho bhavaty āyata-nāsaḥ praṇīta-mukha-maṇḍalaḥ subhrūḥ suparinikṣipta-lalāṭo bhavati| suparipūrṇa-puruṣa-vyañjana-pratilābhī ca bhavati| tathāgataṃ câvavādânuśāsakaṃ pratilabhate kṣipraṃ ca buddhair bhagavadbhiḥ saha samavadhānaṃ pratilabhate| paśyÂjitâîka-sattvam api nāmôtsāhayitvêyat-puṇyaṃ prasavati| kaḥ punar-vādo yaḥ sat-kṛtya śṛṇuyāt sat-kṛtya vācayet sat-kṛtya deśayet sat-kṛtya prakāśayed iti‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[1]pañcāś' imo yaś ca paraṃparāyāṃ
sūtrasy' imasyo[2] śṛṇut' eka-gāthām|
([3]anumodi śrutvā[3]) ca prasanna-cittaḥ
śṛṇuṣva puṇyaṃ bhavi yattakaṃ tat ‖2‖
sa câîva puruṣo bhavi dāna-dātā
sattvāna koṭī-nayuteṣu nityam|
ye pūrvam aupamya-kṛtā mayā vai
tān sarvi tarpeya aśīti-varṣān ‖3‖
so dṛṣṭva teṣāṃ ca jarām upasthitāṃ
valī ca khaṇḍaṃ[4] ca śiraś ca pāṇḍaram|
([5]hā-hā 'dhiśuṣyant' imi[5]) sarva-sattvā
yan nūna dharmeṇa hu ovadeyam ‖4‖
so teṣa dharmaṃ vadatîha paścān

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[1] Triṣṭubh なり。 [2] M.C. 版本には imasya とあり。 [3]....[3] 版本には anumodayitvā とあるも、B. Cb. K. には anumodi śrutvā とあり、K.' には anumodi satvā に作れり。Tib. thos-nas sems dań rjes-su-yi-rań-baḥi. とあり、B. 等の文に合するを以て今の如く改む。 [4] 版本には khallī とあるも、明らかならず。(妙) には「歯跡」と翻じたり。今は暫く K'. に khaṇḍaṃ とあるを採る。 [5]....[5] 版本には hā-hā 'dhimuṣyanti hi とあるも、明らかならず。(妙) には「形枯竭」とあり、依て暫く K'. に hā-hā 'dhiśuṣyant' imi とあるを採る。

nirvāṇa-bhūmiṃ ca prakāśayeta |
sarve bhavāḥ phena-marīci-kalpā
nirvidyathā sarva-bhaveṣu kṣipram ‖5‖
te sarva-sattvāś ca śruṇitva dharmaṃ
tasyâiva dātuḥ puruṣasya antikāt |
arhanta bhūtā bhavi eka-kāle
kṣīṇ'āsravā antima-deha-dhāriṇaḥ ‖6‖
puṇyaṃ tato bahutaru tasya hi syāt
paraṃparātaḥ śruṇi eka-gāthām |
anumodi vā yattaku tasya puṇyaṃ
kala puṇya-skandhaḥ purimo na bhoti ‖7‖
evaṃ bahuṃ[1] tasya bhaveta puṇyaṃ
anantakaṃ yasya pramāṇu nâsti |
gāthāṃ pi śrutvâika paraṃparāya
kiṃ vā punaḥ saṃmukha yo śruṇeyā ‖8‖
yaś câika-sattvaṃ pi vadeya tatra
protsāhaye gaccha śṛṇuṣva dharmam |
sudurlâbhaṃ sūtram idaṃ hi bhoti
kalpāna koṭī-nayutair anekaiḥ ‖9‖
sa câpi protsāhitu tena sattvaḥ
śruṇeya sūtrêma[2] muhūrtakaṃ pi |
tasyâpi dharmasya phalaṃ śṛṇohi
mukha-rogu[3] tasyo[4] na kadā-ci bhoti ‖10‖
jihvā 'pi tasyo[5] na kadā-ci duḥkhati
na tasya dantā patitā bhavanti |

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[1] M.C. 版本には bahu とあるも、K'. に bahuṃ とあるを採る。 [2] K'. には sūtrantu とあるも、Tib. は mdo-ḥdi とあり、今の文は sūtram imaṃ の略と見れば Tib. に合す。 [3] 版本には roga とあるも、K'. に rogu に作れるを採る。 [4] M.C. 版本には tasya とあるも、B. には tasyo とあり、Cb. は tasyā に作る。今は B. を採る。 [5] M.C. 版本には tasya とあるも、B. に tasyo とあるを採る。

śyāmā 'tha pītā viṣamā ca jātu
bībhatsit'oṣṭho na (1ca jātu1) bhoti ‖11‖
kuṭilaṃ ca śuṣkaṃ ca na jātu dīrghaṃ
mukhaṃ na cipiṭaṃ[2] sya kadā-ci bhoti|
susaṃsthitā nāsa tathā lalāṭaṃ
dantā ca oṣṭho mukha-maṇḍalañ ca ‖12‖
priya-darśano bhoti sadā narāṇāṃ
pūtiṃ ca vaktraṃ na kadā-ci bhoti|
yathôtpalasyêha sadā sugandhiḥ pravāyate
tasya mukhasya gandhaḥ ‖13‖
gṛhād vihāraṃ hi vrajitva dhīro
gaccheta sūtraṃ śravaṇāya etat|
gatvā ca so tatra śṛṇe[3] muhūrtaṃ
prasanna-cittasya phalaṃ śṛṇotha ‖14‖
sugauru[4] tasyo[5] bhavate 'tmabhāvaḥ
pariyāti co[6] aśva-rathehi dhīraḥ|
hastī-rathāṃś co[7] abhiruhya uccān
ratanehi citrān anucaṅkrameyā ‖15‖
vibhūṣitāṃ so śivikāṃ labheta
narair anekair iha vāhyamānām|
gatvā 'pi dharmaṃ śravaṇāya tasya
phalaṃ śubhaṃ bhoti ca eva-rūpam ‖16‖
niṣadya câsau pariṣāya tatra
śuklena karmeṇa kṛtena tena|

(1....1) K'. には kadā-ci とあり。 [2] 版本には chadhvaṃ とあるも、明らかならず。Tib. sna leb とあり、又た散文の箇所を参考して暫く cipiṭaṃ に改む。但し cipi を一長音に計る。 [3] 版本には śṛṇon とあるも、K'. に śṛṇe とあるは Pkt. pot. 3. sg. として妥當なるを以て之を採る。 [4] (妙) はこゝを「後生天人中」と翻じたり。恐らくは svargeṣu の如き形なりしか。 [5] M.C. 版本には tasya とあるも、A. B. W. 並に K'. に tasyo とあるを採る。 [6] M.C. 版本には ca とあるも、A.W. に co とあるを採る。K'. には、so とあり、何れにても可なれども、今は前者に從ふ。 [7] M.C. 版本には ca とあり。

Śakr'āsanānāṃ bhavate sa lābhī
Brahm'āsanānāṃ ca nṛp'āsanānām ‖17‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye 'numodanā-puṇya-nirdeśa-parivarto nāma saptadaśamaḥ ‖

18

DHARMA-BHĀṆAKÂNUŚAṂSĀ-PARIVARTO NĀMÂṢṬĀDAŚAMAḤ

atha khalu bhagavān Satatasamitābhiyuktaṃ bodhisattvaṃ mahāsattvam āmantrayāmāsa| yaḥ kaś-cit kula-putra imaṃ dharma-paryāyaṃ dhārayiṣyati vācayiṣyati vā deśayiṣyati vā likhiṣyati vā| sa kula-putro vā kula-duhitā vā 'ṣṭau cakṣur-guṇa-śatāni pratilapsyate dvādaśa-śrotra-guṇa-śatāni pratilapsyate 'ṣṭau ghrāṇa-guṇa-śatāni pratilapsyate dvādaśa-jihvā-guṇa-śatāni pratilapsyate 'ṣṭau kāya-guṇa-śatāni pratilapsyate dvādaśa-mano-guṇa-śatāni pratilapsyate| tasyâibhir bahubhir guṇa-śataiḥ ṣaḍ-indriya-grāmaḥ pariśuddhaḥ supariśuddho bhaviṣyati| sa evaṃ pariśuddhena cakṣur-indriyeṇa prākṛtena māṃsa-cakṣuṣā mātā-pitṛ-saṃbhavena tri-sāhasra-mahā-sāhasrāṃ loka-dhātuṃ sântar-bahiḥ sa-śaila-vana-ṣaṇḍām adho yāvad Avīciṃ mahā-nirayam upādāyôpari ca yāvad bhavâgraṃ[1] tat sarvaṃ drakṣyati prākṛtena māṃsa-cakṣuṣā|[2] ye ca tasmin sattvā upapannās tān sarvān drakṣyati karma-vipākaṃ ca teṣāṃ jñāsyatîti‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata‖

[3]ya imaṃ sūtra bhāṣeta parṣāsu ca viśāradaḥ |
anolīnaḥ prakāśeyā guṇāṃs tasya śṛṇuṣva me ‖1‖
aṣṭau guṇa-śatā[4] tasya cakṣuṣo bhānti[5] sarvaśaḥ |
yenâsya vimalaṃ bhoti śuddhaṃ cakṣur anāvilam ‖2‖
sa māṃsa-cakṣuṣā tena mātā-pitṛka-saṃbhuvā |

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[1] 版本はこゝに句讀を入れたるも文義よりして之を省き m を ṃ に改む。[2] 文意よりして句讀を加ふ。[3] Sloka なり。[4] 版本には śatās とあるも、n. pl. を適當とするを以て、Pkt. の語形として K'. を採りて今の如く改む。[5] 版本及び K'. ともに bhonti に作れども、Tib. mdses により今の如く改む。

paśyate loka-dhātv emāṃ sa-śaila-vana-kānanām ‖3‖
Meruṃ Sumeru sarvā ca Cakravāḍā sa paśyati |
ye cânye parvatāḥ khaṇḍāḥ samudrāṃś câpi paśyati ‖4‖
yāvān Avīci heṣṭena bhavâgraṃ côpariṣṭataḥ |
sarvaṃ sa paśyate vīro māṃsa-cakṣu sya īdṛśam ‖5‖
na tāva divya-cakṣu sya bhoti no câpi jāyate[1] |
viṣayo māṃsa-cakṣuṣya bhavet tasyâyam īdṛśaḥ ‖6‖

punar aparaṃ Satatasamitābhiyukta sa kula-putro vā kula-duhitā vêmaṃ dharma-paryāyaṃ saṃprakāśayamānaḥ pareṣāṃ ca saṃśrāvayamānas tair dvādaśabhiḥ śrotra-guṇa-śataiḥ samanvāgataḥ| ye tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau vividhāḥ śabdā niścaranti yāvad Avīcir mahā-nirayo yāvac ca bhavâgraṃ sântar-bahiḥ| tad-yathā hasti-śabdā vā 'śva-śabdā vôṣṭra-śabdā vā go-śabdā vā 'ja-śabdā vā janapada-śabdā vā ratha-śabdā vā rudita-śabdā vā śoka-śabdā vā bhairava-śabdā vā śaṅkha-śabdā vā ghaṇṭā-śabdā vā paṭaha-śabdā vā bherī-śabdā vā krīḍā-śabdā vā gīta-śabdā vā nṛtya-śabdā vā tūrya-śabdā vā vādya-śabdā vā strī-śabdā vā puruṣa-śabdā vā dāraka-śabdā vā dārikā-śabdā vā dharma-śabdā vā 'dharma-śabdā vā sukha-śabdā vā duḥkha-śabdā vā bāla-śabdā v' ārya-śabdā vā manojña-śabdā vā 'manojña-śabdā vā deva-śabdā vā nāga-śabdā vā yakṣa-śabdā vā rākṣasa-śabdā vā gandharva-śabdā vā 'sura-śabdā vā garuḍa-śabdā vā kiṃnara-śabdā vā mahoraga-śabdā vā manuṣya-śabdā vā 'manuṣya-śabdā vā 'gni-śabdā vā vāyu-śabdā vôdaka-śabdā vā grāma-śabdā vā nagara-śabdā vā bhikṣu-śabdā vā śrāvaka-śabdā vā pratyekabuddha-śabdā vā bodhisattva-śabdā vā tathāgata-śabdā vā| yāvantaḥ ke-cit tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau sântar-bahiḥ śabdā niścaranti| tāñ śabdāṃs tena prākṛtena pariśuddhena śrotrêndriyeṇa śṛṇoti| na ca tāvad divyaṃ śrotram abhinirharati teṣāṃ-teṣāṃ ca sattvānāṃ rutāny avabudhyate vibhāvayati

[1] K. に jānati とあるは、Tib. に med-pas śes-pa ma-yin-no と譯したるに合すれども、今の文は寧ろ（妙）に「雖未得天眼」と飜じたるに近きを以て版本の儘に存置す。

vibhajati tena ca prākṛtena śrotrêndriyeṇa teṣāṃ-teṣāṃ ca sattvānāṃ rutāni śṛṇvatas tasya taiḥ sarva-śabdaiḥ śrotrêndriyaṃ nâbhibhūyate | evaṃ-rūpaḥ Satatasamitābhiyukta tasya bodhisattvasya mahāsattvasya śrotrêndriya-pratilambho bhavati na ca tāvad divyaṃ śrotram abhi-
5 nirharati ‖

idam avocad bhagavān idaṃ vaditvā sugato hy athâparam etad uvāca śāstā ‖

[1]śrotrêndriyaṃ tasya viśuddhu bhoti
anāvilaṃ prākṛtakaṃ ca tāvat |
10 [(2]vividhān hi yenêha śṛṇoti śabdān[2)]
iha loka-dhātau hi aśeṣato 'yam[3] ‖7
hastīna aśvāna śṛṇoti śabdān
rathāna goṇāna ajâiḍakānām |
bherī-mṛdaṅgāna sughoṣakānāṃ
15 vīṇāna veṇūn' atha vallakīnām ‖8
gītaṃ manojñaṃ madhuraṃ śṛṇoti
na câpi so sajjati tatra dhīraḥ |
manuṣya-koṭīna śṛṇoti śabdān
bhāṣanti[4] yaṃ-yaṃ ca yahiṃ-yahiṃ te ‖9
20 devāna co nitya śṛṇoti śabdān
gīta-svaraṃ co[5] madhuraṃ manojñam |
puruṣāṇa istrīṇa rutāni câpi
tatha dārakāṇām atha dārikāṇām ‖10‖

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[1] Triṣṭubh なり。 [(2....2)] 版本には vividhān hi śṛṇoti śabdān とあり、metre に違す。 K'. には vividhā hi yenêha śṛṇoti śabdān とあり、此の寫本の vividhā の箇所の anusvāra に當る點は、一行上の rūpaḥ の visarga と混同せるものと認めらる。 yena は前行の śrotrên-driya を受くるものにして、頗る明瞭且つ metre に合するを以て、K'. の文を採りて今の如く改む。 [3] 版本に ye とあるは śabdān を指し、Pkt. の acc. pl. m. と見しものならんも、K'. に今の如く作り Tib. に des とあるに合するを以て K'. の形を採る。 [4] 版本には bhāṣantiṃ とあるも anusvāra は不要にして且つ metre に違す。依て K'. に bhāṣanti とあるを採る。 [5] M.C. 版本には ca とあるも、A.W. に co とあるを採る。

ye parvateṣv eva guhā-nivāsī
kalaviṅkakā kokila-barhiṇaś ca |
pakṣīṇa ye jīvaka-jīvakā hi
teṣāṃ ca valgū śṛṇute hi śabdān ‖11‖
narakeṣu ye vedana vedayanti
sudāruṇāṃś câpi karonti śabdān |
āhāra-duḥkhair avapīḍitānāṃ
yān preta kurvanti tathâiva śabdān ‖12‖
asurāś ca ye sāgara-madhya-vāsino
muñcanti[1] ghoṣāṃs tatha cânyam-anyān |
sarvān iha-stho sa hi dharma-bhāṇakaḥ
śṛṇoti śabdān na ca ostarīyati[2] ‖13‖
tiryāṇa yonīṣu rutāni yāni
anyonya-saṃbhāṣaṇatāṃ karonti |
iha sthitas tā[3] api so śṛṇoti
vividhāni śabdāni bahū-vidhāni ‖14‖
ye Brahma-loke nivasanti devā
Akaniṣṭha Ābhāsvara ye ca devāḥ |
ye cânyam-anyasya karonti ghoṣān
śṛṇoti[4] tat sarvam aśeṣato 'sau ‖15‖
svâdhyāya kurvant' iha ye ca bhikṣavaḥ
sugatān' ihā[5] śāsani pravrajitvā |
parṣāsu ye deśayate ca dharmaṃ
teṣāṃ pi śabdaṃ śṛṇute sa nityam ‖16‖

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[1] 版本には mucyanti とあり、版本出版者は之を muñcanti と讀むべきを示せり。K'. には此の推定の如く muñcanti とあり、之を妥當とするを以て今の如く改む。[2] 版本には otarīyati とあり、出版者は之を ottharīyati の誤なりとせり。然るに K'. には ostarīyati とあり、avastṝ の pres. 3. sg. Pkt. にして、(妙) に「不壞耳根」とあるに合す。一種の Pkt. として今は之を採る。[3] 版本には tān とあるも、之は前行の yāni 及び次行の śabdāni を受くるを以て n. なるを要す。依て tāni の略として今の如く改む。[4] 版本には śaṇoti とあるも、K'. に śṛṇoti とあるを採る。誤植と認む。[5] M. C. 版本には iha とあり。

ye bodhisattvāś c' iha loka-dhātau
svâdhyāya kurvanti paras-pareṇa |
saṃgīti dharmeṣu[1] ca ye karonti
śṛṇoti śabdān vividhāṃś ca teṣām ‖17‖
bhagavān pi buddho nara-damya-sārathiḥ
parṣāsu dharmaṃ bruvate yam agram |
taṃ câpi so śṛṇvati eka-kāle
yo bodhisattvo imu sūtra dhārayet ‖18‖
sarve tri-sāhasri imasmi kṣetre
ye sattva kurvanti bahūṃ pi śabdān |
abhyantareṇâpi ca bāhireṇa
Avīci-paryanta bhavâgram ūrdhvam ‖19‖
sarveṣa sattvāna śṛṇoti śabdān
na câpi śrotraṃ uparudhyate 'sya |
(2paṭv-indriyo2) jānati sthān'asthānaṃ
śrotêndriyaṃ prākṛtakaṃ hi tāvat ‖20‖
na ca tāva divyasmi karoti yatnaṃ
prakṛtya saṃtiṣṭhati śrotram etat |
sūtraṃ hi yo dhārayate viśārado
guṇā sya etādṛśakā bhavanti ‖21‖

punar aparaṃ Satatasamitābhiyuktâsya bodhisattvasya mahāsattvasyêmaṃ dharma-paryāyaṃ dhārayataḥ prakāśayataḥ svâdhyāyato likhito 'ṣṭābhir guṇa-śataiḥ samanvāgataṃ ghrāṇêndriyaṃ pariśuddhaṃ bhavati| sa tena pariśuddhena ghrāṇêndriyeṇa ye tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau sântar-bahir vividha-gandhāḥ saṃvidyante| tadyathā pūti-gandhā vā manojña-gandhā vā nānā-prakārāṇāṃ sumanasāṃ

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[1] 此の語は gen. pl. なるべきを以て dharmeṣa と讀むべきか。 (2....2) 版本には ṣaḍ-indriyo とあるも、(妙) に「其耳聰利故」、(正) には「其耳清淨、聰徹如是」と翻じ、Tib. dbaṅ-po gsal-shiṅ とあり。 卽ち何れも六根の義を含まず。 文意を勘考し、尙ほ寫誤の道程に照して ṣaḍ を paṭv の寫誤と認めて今の如くに改む。

gandhāḥ| tad-yathā jātika-mallikā-campaka-pāṭala-gandhāḥ|[1] tān gandhān ghrāyati| jala-jānām api puṣpāṇāṃ vividhān gandhān ghrāyati| tad-yathôtpala-padma-kumuda-puṇḍarīkāṇāṃ gandhān ghrāyati| vividhānāṃ puṣpa-phala-vṛkṣāṇāṃ puṣpa-phala-gandhān ghrāyati| tad-yathā candana-tamālapatra-tagarâgaru-surabhi-gandhān ghrāyati| nānā-vikārāṇi gandha-vikṛti-śata-sahasrāṇi yāny eka-sthāna-sthitaḥ sarvāṇi ghrāyati| sattvānām api vividhān gandhān ghrāyati| tad-yathā hasty-aśva-[c]gaveḍaka[2]-paśu-gandhān ghrāyati| vividhānāṃ ca tiryagyoni-gatānāṃ prāṇinām ātmabhāva-gandhān ghrāyati| strī-puruṣ'ātmabhāva-gandhān ghrāyati| dāraka-dārik'ātmabhāva-gandhān ghrāyati| dūra-sthānām api tṛṇa-gulmâûṣadhi-vanaspatīnāṃ gandhān ghrāyati| bhūtān gandhān vindati na ca tair gandhaiḥ saṃhriyate na saṃmuhyati| sa iha sthita evaṃ devānām api gandhān ghrāyati| tad-yathā pārijātakasya kovidārasya māndārava-mahā-māndārava-mañjūṣaka-mahā-mañjūṣakāṇāṃ divyānāṃ puṣpāṇāṃ gandhān ghrāyati| divyānām agaru-cūrṇa-candana-cūrṇānāṃ gandhān ghrāyati| divyānāṃ ca nānā-vidhānāṃ puṣpa-vikṛti-śata-sahasrāṇāṃ gandhān ghrāyati| nāmāni câiṣāṃ saṃjānīte| deva-putr'ātmabhāva-gandhān ghrāyati| tad-yathā Śakrasya devānām indrasy' ātmabhāva-gandhaṃ ghrāyati| taṃ ca jānīte yadi vā Vaijayante prāsāde krīḍantaṃ ramantaṃ paricārayantaṃ yadi vā Sudharmāyāṃ deva-sabhāyāṃ devānāṃ Trāyastriṃśānāṃ dharmaṃ deśayantaṃ yadi vôdyāna-bhūmau niryāntaṃ krīḍanāya| anyeṣāṃ ca deva-putrāṇāṃ pṛthak-pṛthag-ātmabhāva-gandhān ghrāyati| deva-kanyānām api deva-vadhūnām apy ātmabhāva-gandhān ghrāyati| deva-kumārāṇām apy ātmabhāva-gandhān ghrāyati| deva-kumārikāṇām apy ātmabhāva-gandhān ghrāyati| na ca tair gandhaiḥ saṃhriyate| anena paryāyeṇa yāvad bhavâgrôpapannānām api sattvānām ātmabhāva-gandhān ghrāyati|

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[1] 版本には此處に句點を置かざるも、今は文意を明瞭ならしむる爲、句點を置き、s を ḥ に改む。 [c]....[2] Tib. に ba-laṅ daṅ ra-lug とあるを見れば gavâjâḍaka と讀むが最も完全なるが如し。

Brahmakāyikānām api deva-putrāṇāṃ Mahābrahmaṇām api c' ātma-bhāva-gandhān ghrāyati | anena paryāyeṇa sarva-deva-nikāyānām apy ātmabhāva-gandhān ghrāyati | śrāvaka-pratyekabuddha-bodhisattva-tathāgat'ātmabhāva-gandhān ghrāyati | tathāgat'āsanānām api gandhān ghrāyati | yasmiṃś ca sthāne te tathāgatā arhantaḥ samyak-saṃbuddhā viharanti tac ca prajānāti | na câsya tad-ghrāṇêndriyaṃ tais-tair vividhair gandhaiḥ pratihanyate nôpahanyate na saṃpīḍyata ākāṅkṣamāṇaś ca tāṃs-tān gandhān pareṣām api vyākaroti na câsya smṛtir upahanyate ||

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ||

[1]ghrāṇêndriyaṃ tasya viśuddha bhoti
vividhāṃś ca gandhān bahu ghrāyate 'sau |
ye loka-dhātau hi imasmi sarve
sugandha-durgandha bhavanti ke-cit ||22||

jātīya gandho atha mallikāyā
tamālapatrasya ca candanasya |
tagarasya gandho agaruṣya câpi
vividhāna puṣpāṇa phalāna câpi ||23||

sattvāna gandhān pi tathâiva jānati
narāṇa nārīṇa ca dūrata sthitaḥ |
kumārakāṇāṃ ca kumārikāṇāṃ
gandhena so jānati teṣa sthānaṃ ||24||

rājñāṃ pi so jānati cakra-vartināṃ
bala-cakra-vartīn' atha maṇḍalīnām |
kumārakā'mātya tathâiva teṣāṃ
gandhena cântaḥpura sarva jānati ||25||

paribhoga-ratnāni bahū-vidhāni
kupyāni bhūmau nihitāni yāni |
strī-ratna-bhūtāni bhavanti yā 'pi

[1] Triṣṭubh ४ ११.

gandhena so jānati bodhisattvaḥ ‖26‖
teṣāṃ ca yā ābharaṇā bhavanti
kāyasmi āmukta vicitra-rūpā |
vastraṃ ca mālyaṃ ca vilepanaṃ ca
gandhena so jānati bodhisattvaḥ ‖27‖
sthitāṃ niṣaṇṇāṃ śayitāṃ tathâiva
krīḍā-ratiṃ ṛddhi-balaṃ ca sarvam |
so jānatī ghrāṇa-balena dhīro
yo dhārayet sūtraṃ idaṃ variṣṭhaṃ ‖28‖
sugandha-tailāna tathâiva gandhān
nānā-vidhān puṣpa-phalāna gandhān |
sakṛt-sthito jānati ghrāyate ca
amukasmi deśasmi imasmi gandhān ‖29‖
ye parvatānāṃ vivarântareṣu
bahu candanā puṣpita tatra santi |
ye câpi tasmin nivasanti sattvāḥ
(1sarvān sa1) gandhena vidur vijānati ‖30‖
ye Cakravāḍasya bhavanti pārśve
ye sāgarasyo[2] nivasanti madhye |
pṛthivīya ye madhyi vasanti sattvāḥ
sarvān sa gandhena vidur vijānati ‖31‖
surāṃś ca jānāti tathā 'surāṃś ca
asurāṇa kanyāś ca vijānate 'sau |
asurāṇa krīḍāś ca ratiṃ ca jānati
ghrāṇasya tasyêdṛśakaṃ balaṃ hi ‖32‖
aṭavīṣu ye ke-ci catuṣ-padā 'sti
siṃhāś ca vyāghrās tatha hasti-nāgāḥ |

(1....1) 版本には sarveṣa とあるも、K'. に sarvāsu とあり、又た第 31 頌に sarvān sa とあるを以て、此處も之に同じく改む。 [2] M.C. 版本には °rasya とあり。

mahiṣā gavā ye gavayāś[1] ca tatra
ghrāṇena so jānati teṣa vāsam ‖33‖
striyaś ca yā gurviṇikā[2] bhavanti
kumārakāṃ vā 'pi kumārikāṃ vā |
dhārenti kukṣau hi kilānta-kāyā
gandhena so jānati yaṃ tahiṃ syāt ‖34‖
āpanna-sattvāṃ pi vijānate 'sau
vināśa-dharmāṃ pi vijānate 'sau |
iyaṃ pi nārī vyapanīta-duḥkhā
prasaviṣyate puṇya-mayaṃ kumāram ‖35‖
puruṣāṇ' abhiprāyu bahuṃ vijānate
abhiprāya-gandhaṃ ca tathâiva ghrāyate |
raktāna duṣṭāna tathâiva mrakṣiṇāṃ
upaśānta-cittāna ca gandha ghrāyate ‖36‖
pṛthivīya ye câpi nidhāna santi
dhanaṃ hiraṇyaṃ ca suvarṇa-rūpyam |
mañjūṣa lohī ca tathā supūrṇā[3]
gandhena so ghrāyati bodhisattvaḥ ‖37‖
hārârdha-hārān maṇi-muktikāś ca
anargha-prāptā vividhā ca ratnā |
gandhena so jānati tāni sarvā
anargha-nāmaṃ dyuti-saṃsthitaṃ ca ‖38‖
uparim ca ·deveṣu tathâiva puṣpā
mandāravāṃś câiva mañjūṣakāṃś ca |
yā Pārijātasya ca santi puṣpā
iha sthito ghrāyati tā sa dhīraḥ ‖39‖

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[1] 版本には gavayaś とあり、sg. に作れるも、こゝは pl. の方妥當なるを以て、K'. に gavayāś とあるを採る。 [2] 版本には gurviṇakā とあるも、K'. に gurviṇikā とあるを採る。 [3] 版本には suvarṇāṃ とあり、出版者も之を誤りなりと推定せり。K'. には supūrṇā とあり、Tib. gaṅ-ba-dag 並に（妙）に「（銅器之）所盛」とあるに合するを以て之を採る。

vimāna ye yādṛśakāś ca yasya
udāra-hīnās tatha madhyamāś ca |
vicitra-rūpāś ca bhavanti yatra
iha sthito[1] ghrāṇa-balena ghrāyati ‖40‖
udyāna-bhūmiṃ ca tathā prajānate
(2Sudharma-dev'āsani2) Vaijayante |
prāsāda-śreṣṭhe ca tathā prajānate
ye co ramante tahi deva-putrāḥ ‖41‖
iha sthito ghrāyati gandhu teṣāṃ
gandhena so jānati deva-putrān |
yo yatra karmā[3] kurute sthito vā
śṛṇoti[4] vā gacchati yatra vā 'pi ‖42‖
yā deva-kanyā bahu-puṣpa-maṇḍitā
āmukta-mālya'bharaṇā alaṃkṛtāḥ |
ramanti gacchanti ca yatra-yatra
gandhena so jānati bodhisattvaḥ ‖43‖
yāvad bhavâgrād uparim ca devā
Brahmā Mahābrahma-vimāna-cāriṇaḥ |
tāṃś câpi gandhena tahiṃ prajānate
sthitāṃś ca dhyāne atha vyutthitān vā ‖44‖
Ābhāsvarāñ jānati deva-putrān
cyutôpapannāṃś ca apūrvakāṃś ca |
ghrāṇêndriyaṃ īdṛśa tasya bhoti
yo bodhisattvo imu sūtra dhārayet ‖45‖
ye ke-ci bhikṣū sugatasya śāsane

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[1] 版本には sthitā とあるも、こゝは m. nom. sg. なるを要す。誤植と認めて今の如く改む。 (2....2) 版本には sudharma-dharmāṇa sa とあるも、意味稍々明かならず。K. には sudharma-dev'āsani とあり、K'. には sudharma-dharm'āsani とあり。Tib. に chos bzaṅ.... lha gaṅ ḥkhod-pa とあるに由り今は K. に從ふ。 [3] M.C. 版本には karma とあり。 [4] この字は文意よりして不可解なり。(妙) はこゝを「來往行坐臥」と翻じ、Tib. には ñal とあり、(妙) の「臥」に合す。故に恐らくは śete 'pi の如き形を可とするものなるべし。

abhiyukta-rūpā sthita [1]caṅkrame ca[1] |
uddeśa-svâdhyāya-ratāś ca bhikṣavo
sarvān hi so jānati bodhisattvaḥ ‖46‖
ye śrāvakā bhonti jinasya putrā
viharanti ke-cit sada vṛkṣa-mūle |
gandhena sarvān vidu jānate tān
amutra bhikṣū[2] amuko sthito 'ti ‖47‖
ye bodhisattvāḥ smṛtimanta dhyāyino
uddeśa-svâdhyāya-ratāś ca ye sadā |
parṣāsu dharmaṃ ca prakāśayanti
gandhena tāñ jānati bodhisattvaḥ ‖48‖
yasyāṃ diśāyāṃ sugato mahā-munir
dharmaṃ prakāśeti hitânukampakaḥ |
puras-kṛtaḥ śrāvaka-saṃgha-madhye
gandhena so jānati loka-nātham ‖49‖
ye câpi sattvā 'sya śṛṇonti dharmaṃ
śrutvā ca ye prīta-manā bhavanti |
iha sthito jānati bodhisattvo
jinasya parṣām api tatra sarvām ‖50‖
etādṛśaṃ ghrāṇa-balaṃ 'sya bhoti
na ca tāva divyaṃ bhavate 'sya ghrāṇam |
pūrvaṃ[3]-gamaṃ tasya tu eta bhoti
divyasya ghrāṇasya anāsravasya ‖51‖

punar aparaṃ Satatasamitābhiyukta sa kula-putro vā kula-duhitā vêmaṃ dharma-paryāyaṃ dhārayamāṇo deśayamānaḥ prakāśayamāno likhamānas tair dvādaśabhir jihvā-guṇa-śataiḥ samanvāgataṃ jihvêndriyaṃ pratilapsyate | sa tathā-rūpeṇa jihvêndriyeṇa yān-yān rasān

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[1...1] 版本には caṅkrameṣu とあるも、(妙) には「若坐若經行」と翻じ、Tib. ḥchag-ciṅ ḥdug-pa daṅ とあり、依て今の如くに改む。 [2] M. C. 版本には bhikṣu とあるも、K'. に bhikṣū とあるを採る。 [3] M. C. 版本には pūrva- とあるも、K'. に pūrvaṃ- とあるを採る。

āsvādayati yān-yān rasāñ jihvêndriya upanikṣepsyati sarve te divyaṃ mahā-rasaṃ mokṣyante| tathā c' āsvādayiṣyati yathā na kaṃ-cid rasam amana-āpam āsvādayiṣyati| ye 'py amana-āpā rasās te 'pi tasya jihvêndriye samupanikṣiptā divyaṃ rasaṃ mokṣyante| yaṃ ca dharmaṃ vyāhariṣyati parṣan-madhya-gatas tena tasya te sattvāḥ prīṇitêndriyā bhaviṣyanti tuṣṭāḥ parama-tuṣṭāḥ prāmodya-jātāḥ| madhuraś câsya valgu-manojña-svaro gambhīro niścariṣyati hṛdayaṃ-gamaḥ premaṇīyaḥ| tenâsya te sattvās tuṣṭā udagra-cittā bhaviṣyanti| yeṣāṃ ca dharmaṃ deśayiṣyati te câsya madhura-nirghoṣaṃ śrutvā valgu-manojñaṃ devā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| deva-putrā api deva-kanyā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| Śakrā api Brahmāṇo 'pi Brahmakāyikā api deva-putrā upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| nāgā nāga-kanyā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| asurā asura-kanyā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| garuḍā garuḍa-kanyā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| kiṃnarāḥ kiṃnara-kanyā api mahoragā mahoraga-kanyā api yakṣā yakṣa-kanyā api piśācāḥ piśāca-kanyā apy upasaṃkramitavyaṃ maṃsyante darśanāya vandanāya paryupāsanāya dharma-śravaṇāya ca| te câsya satkāraṃ kariṣyanti gurukāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kariṣyanti| bhikṣubhikṣuṇy-upāsakôpāsikā api darśana-kāmā bhaviṣyanti| rājāno 'pi rājaputrā api rājâmātyā api rāja-mahā-mātrā api darśana-kāmā bhaviṣyanti| bala-cakra-vartino 'pi rājānaś cakra-vartino 'pi sapta-ratna-samanvāgatāḥ sakumārāḥ sâmātyāḥ sântaḥpura-parivārā darśana-kāmā bhaviṣyanti satkārârthinaḥ| tāvan madhuraṃ sa dharma-bhāṇako dharmaṃ bhāṣiṣyate yathā-bhūtaṃ yathôktaṃ tathāgatena| anye 'pi brāhmaṇa-gṛha-

patayo naigama-jānapadās tasya dharma-bhāṇakasya satata-samitaṃ samanubaddhā bhaviṣyanti yāvad āyuṣ-paryavasānam | tathāgata-śrāvakā apy asya darśana-kāmā bhaviṣyanti | pratyekabuddhā apy asya darśana-kāmā bhaviṣyanti | buddhā apy asya bhagavanto darśana-kāmā bhaviṣyanti | yasyāṃ ca diśi sa kula-putro vā kula-duhitā vā viharişyati tasyāṃ diśi tathāgatâbhimukhaṃ dharmaṃ deśayiṣyati buddha-dharmāṇāṃ ca bhājana-bhūto bhaviṣyati | evaṃ manojñas tasya gambhīro dharma-śabdo niścariṣyati ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]jihvêndriyaṃ tasya viśiṣṭu bhoti
na jātu hīnaṃ rasa svādayeta |
nikṣipta-mātrāś ca bhavanti divyā
rasena divyena samanvitāś ca ‖52‖
valgu-svarāṃ madhura prabhāṣate girāṃ
śravaṇīyam iṣṭāṃ ca mano-ramāṃ ca |
parṣāya madhyasmi ha premaṇīyaṃ
gambhīra-ghoṣaṃ ca sadā prabhāṣate ‖53‖
yaś câpi dharmaṃ śṛṇute 'sya bhāṣato
dṛṣṭānta-koṭī-nayutair anekaiḥ |
prāmodya tatrâpi janeti so 'graṃ
pūjāṃ ca tasyo[2] kurute 'prameyām ‖54‖
devā pi nāgâsura-guhyakāś ca
draṣṭuṃ tam icchanti ca nitya-kālam |
śṛṇvanti dharmaṃ ca sagauravāś ca
ime guṇās tasya bhavanti sarve ‖55‖
[(3]ākāṅkṣamāṇaś c' ima[3)] loka-dhātuṃ
svareṇa sarvām abhivijñapeyā |

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[1] Triṣṭubh なり。 [2] M. C. 版本には tasya とあり。 [(3....3)] M. C. 版本には ākāṅkṣamāṇa ima とあるも、Cb. 及び K'. に ākāṅkṣamāṇaś c' ima とあるを採る。

snigdha svaro 'syo[1] madhuraś ca bhoti
gambhīra valguś ca supremaṇīyaḥ ‖56‖
rājāna ye kṣiti-pati cakra-vartinaḥ
pūjā'rthikās tasy' upasaṃkramanti |
saputra-dārā kariyāṇa añjaliṃ
śṛṇvanti dharma 'sya ca nitya-kālam ‖57‖
yakṣāṇa co bhoti sadā puras-kṛto
nāgāna gandharva-gaṇāna câiva |
piśācakānāṃ ca piśācikānāṃ
susatkṛto mānitu pūjitaś ca ‖58‖
Brahmā pi tasyo[2] vaśa-varti bhoti
Maheśvaro Īśvara deva-putraḥ |
Śakras tathā 'nye 'pi ca deva-putrā
bahu-deva-kanyāś c' upasaṃkramanti ‖59‖
buddhāś ca ye loka-hitânukampakāḥ
saśrāvakās tasya niśāmya ghoṣam |
karonti rakṣāṃ mukha-darśanāya
tuṣṭāś ca bhonti bruvato 'sya dharmam ‖60‖

punar aparaṃ Satatasamitābhiyukta sa bodhisattvo mahāsattva imaṃ dharma-paryāyaṃ dhārayamāṇo vā vācayamāno vā prakāśayamāno vā deśayamāno vā likhamāno vā 'ṣṭau kāya-guṇa-śatāni pratilapsyati| tasya kāyaḥ śuddhaḥ pariśuddho vaiḍūrya-pariśuddha-cchavivarṇo bhaviṣyati priya-darśanaḥ sattvānām| sa tasminn ātmabhāve pariśuddhe sarvaṃ tri-sāhasra-mahā-sāhasra-loka-dhātuṃ drakṣyati| ye ca tri-sāhasra-mahā-sāhasre loka-dhātau sattvāś cyavanty upapadyante ca hīnāḥ praṇītāś ca suvarṇā durvarṇāḥ sugatau durgatau ye ca Cakravāḍa-Mahācakravāḍeṣu Meru-Sumeruṣu ca parvata-rājeṣu sattvāḥ prativasanti ye câdhastād Avīcyāv ūrdhvaṃ ca yāvad bhavâgraṃ

[1] M.C. 版本には 'sya とあり。 [2] M.C. 版本には tasya とあるも、B. に tasyo とあるを採る。

sattvāḥ prativasanti tān sarvān sva ātmabhāve drakṣyati| ye câpi ke-cid asmiṃs tri-sāhasra-mahā-sāhasre loka-dhātau śrāvakā vā pratyekabuddhā vā bodhisattvā vā tathāgatā vā prativasanti yaṃ ca te tathāgatā dharmaṃ deśayanti ye ca sattvās tāṃs tathāgatān paryupāsante sarveṣāṃ teṣāṃ sattvānām ātmabhāva-pratilambhāṃ[1] sva ātmabhāve drakṣyati| tat kasya hetoḥ| yathā 'pîdaṃ pariśuddhatvād ātmabhāvasyêti ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[2]pariśuddha tasyo[3] bhavate 'tmabhāvo
yathā 'pi vaiḍūrya-mayo viśuddhaḥ |
sattvāna nityaṃ priya-darśanaś ca
yaḥ sūtra dhāreti idaṃ udāraṃ ‖61‖
ādarśa-pṛṣṭhe yatha bimbu paśyet
loko 'sya kāye ayu dṛśyate tathā |
[4]svayaṃ tu so paśyati nânyi sattvāḥ[4]
[5]pariśuddha-kāyesmi im' eva-rūpāḥ[5] ‖62‖
ye loka-dhātau hi ihâsti sattvā
manuṣya-devâsura-guhyakā vā |
narakeṣu preteṣu tiraścayoniṣu
pratibimbu[6] saṃdṛśyati tatra kāye ‖63‖

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[1] 版本には pratilambhāt とあるも、abl. にては不可解なり。K'. には °lambhāṃ とあり、(妙) に「皆於身中、現其色像」と翻じたるに合するを以て之を採る。恐らくは相似たる t と n との讀み誤りなるべし。[2] Triṣṭubh なり。[3] M. C. 版本には tasya とあるも、Cb. に tasyo とあるを採る。[4]...[4] 版本には svayaṃbhu····nânya-sattvān とあるも、(妙) は「唯獨自明了、餘人所不見」と譯したるを以て、K'. に svayan tu····nânyi (=nânye) sattvāḥ とせるを可とす。依て今の如く改む。但し Tib. に sems-can gshan min raṅ-byuṅ (他に無き自生の衆生) とあるは今の梵文に合するが如きも、之は後世傳寫の誤と見て採らず。[5]...[5] 版本には pariśuddhi kāyasy'iyam evarūpā とあるも、(妙) に「菩薩於淨身」とあるを以て、kāyasyi は O. を除く總ての MSS. に kāyesmi (kāyasmin=kāye) とあるを至當とすべし。而して次の語を im' evarūpāḥ と讀み前の sattvāḥ を指すものと見る、但し Tib. は yoṅs-su dag-paḥi lus ni de ḥdraḥo (完全清淨の身は是の如し) にして今の想定と異なれども、此の處は前の句と同じく Tib. 譯者所覽の本の相違と見て今之を採らず。[6] M. C. 版本には °bimbo とあるも、°bimbo の略として A. W. に °bimbu とあるを採る。

vimāna devāna bhavâgra yāvac
chailaṃ pi co[1] parvata Cakravāḍam |
Himavān Sumeruś ca mahāṃś ca Meruḥ
kāyasmi dṛśyant' imi sarvathâiva ‖64‖
buddhāṃ pi so paśyati ātmabhāve
saśrāvakān buddha-sutāṃs tathā 'nyān |
ye bodhisattvā viharanti câikakā
gaṇe ca ye dharma prakāśayanti ‖65‖
etādṛśī kāya-viśuddhi tasya
yahi dṛśyate sarv' iya loka-dhātuḥ |
na ca tāva so divya nuprāpuṇoti[2]
prakṛtīya kāyasy' iyam īdṛśī bhavet[3] ‖66‖

punar aparaṃ Satatasamitābhiyuktâsya bodhisattvasya mahāsattvasya tathāgate parinirvṛta imaṃ dharma-paryāyaṃ dhārayato deśayataḥ saṃprakāśayato likhato vācayatas tair dvādaśabhir manaskāra-guṇaśataiḥ samanvāgataṃ[4] mana-indriyaṃ pariśuddhaṃ bhaviṣyati| sa tena pariśuddhena mana-indriyeṇa yady eka-gāthām apy antaśaḥ śroṣyati tasya bahv-artham ājñāsyati| sa tām avabudhya tān nidānaṃ māsam api dharmaṃ deśayiṣyati catur-māsam api saṃvatsaram api dharmaṃ deśayiṣyati| yaṃ ca dharmaṃ bhāṣiṣyati so 'sya smṛto na sa saṃpramoṣaṃ yāsyati| ye ke-cil laukikā loka-vyavahārā bhāṣyāṇi vā mantrā vā sarvāṃs tān dharma-nayena saṃsyandayiṣyati| yāvantaś ca ke-cit tri-sāhasra-mahā-sāhasrāyāṃ loka-dhātau ṣaṭsu gatiṣûpapannāḥ sattvāḥ saṃsaranti sarveṣāṃ teṣāṃ sattvānāṃ citta-carita-vispanditāni jñāsyati| iṃjita-manyita-prapañcitāni jñāsyati praviciniṣyati| apratilabdhe ca tāvad ārya-jñāna evaṃ-rūpaṃ câsya mana-indriyaṃ pariśuddhaṃ bhavi-

[1] M.C. 版本には ca とあるも、A.W. 並に K'. に co とあるを採る。 [2] 版本には ta prāpuṇoti とあるも、K'. に nuprāpuṇoti (=anuprāpnoti) とあるは明らかなるを以て之を採る。 [3] 版本には bhaveta とあるも、metre に違す。 依て脚註に MSS. に bhaved iti とあるを示せるに據りて、Atm. pot. 3. sg. として今の如く改む。 [4] 版本には samanvagataṃ はとあるは蓋し誤植なり、K'. に samanvāgataṃ とあるを採る。

ṣyati | yāṃ-yāṃ ca dharma-niruktim anuvicintya dharmaṃ deśayiṣyati sarvaṃ tad-bhūtaṃ deśayiṣyati | sarvaṃ tat tathāgata-bhāṣitaṃ sarvaṃ pūrva-jina-sūtra-paryāya-nirdiṣṭaṃ bhāṣati ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]mana-indriyaṃ tasya viśuddha bhoti
prabhāsvaraṃ śuddham[2] anāvilaṃ ca |
so tena dharmān vividhān prajānati
hīnān athôtkṛṣṭa tathâiva madhyamān ‖67‖
ekām apī[3] gātha śruṇitva dhīro
arthaṃ bahuṃ jānati tasya tatra |
samitaṃ[4] ca bhūtaṃ ca sadā prabhāṣate
māsān pi catvāri [(5)tathā 'pi(5)] varṣam ‖68‖
ye câpi sattvā iha loka-dhātau
abhyantare bāhiriye vasanti |
devā manuṣyâsura-guhyakāś ca
nāgāś ca ye câpi tiraścayoniṣu ‖69‖
ṣaṭsū[6] gatīṣū[7] nivasanti sattvā
vicintitaṃ teṣa bhaveta yaṃ ca |
eka-kṣaṇe sarvi vidur vijānate
dhāretva sūtraṃ imi[8] ānuśaṃsāḥ ‖70‖
yaṃ câpi buddhaḥ śata-puṇya-lakṣaṇo
dharmaṃ prakāśed iha[9] sarva-loke |

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[1] Triṣṭubh なり。 [2] 版本には śaddham とあるも、誤植と認む。 [3] M.C. 版本には api とあるも、A. 及び K'. に apī とあるを採る。 [4] 版本には sahitaṃ に作れども Tib. に rtag-tu とあるによりて改めたり。 [(5)....(5)] 版本には athâpi とあるも、Tib. de-bshin とあるによりて今の如く改む。 この行は（妙）に「月四月至歳」と翻じたるを見れば māsān pi は寧ろ Ca. に māsaṃ とあるを可とすべきも、Tib. には zla-ba bshi とあるを見れば māsān は n. にして māsāni の略と見做すべきか、或は catvāri (n.) を catvāras (m.) に代用せしものとも考へらる。 [6] M.C. 版本には ṣaṭsu とあるも、K'. に ṣaṭsū とあるを採る。 [7] M.C. 版本には gatīṣu とあるも、K. W. 並に K'. に gatīṣū とあるを採る。 [8] 版本には ima とあるも、K'. に imi (=ime) とあり、ānuśaṃsāḥ に係るものとして明らかなるにより、之を採る。 [9] 版本には idà とあるも解し難し。 dharmaṃ に係るものとせば、ima を可とす。 K'. に iha とあるは頗る明瞭なるを以て之を採る。

tasyâpi śabdaṃ śṛṇute viśuddhaṃ
yaṃ câpi so bhāṣati gṛhyate tat ‖71‖
bahūn vicinteti ca agra-dharmān
bahūṃś ca so bhāṣati nitya-kālam |
na câsya saṃmoha kadā-ci bhoti
dhāretva sūtraṃ imi[1] ānuśaṃsāḥ ‖72‖
saṃdhiṃ visaṃdhiṃ ca vijānate 'sau
sarveṣu dharmeṣu vilakṣaṇāni |
prajānate artha niruktayaś ca
yathā ca taṃ jānati bhāṣate tathā ‖73‖
yaṃ bhāṣitaṃ [2]bhot' iha[2] dīrgha-rātraṃ
pūrvehi lok'ācariyehi sūtram |
taṃ dharma so bhāṣati nitya-kālaṃ
asaṃtrasanto pariṣāya madhye ‖74‖
mana-indriyaṃ īdṛśam asya bhoti
dhāretva sūtraṃ imu vācayitvā |
na ca [3]tāv' asaṅgaṃ[3] labhate ha jñānaṃ
pūrvaṃ-gamaṃ tasya imaṃ tu bhoti ‖75‖
ācārya-bhūmau[4] hi sthitaś ca bhoti
sarveṣa sattvāna katheyá dharmam |
nirukti-koṭī-kuśalaś ca bhoti
imu dhārayanto sugatasya sūtram ‖76‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye dharma-bhāṇakânuśaṃsā-parivarto nāmâṣṭādaśamaḥ ‖

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[1] 版本には ima とあるも、第70頌と同じく K'. に imi とあるを採る。 [2]....[2] 版本には bhoti ha とあり、ha を助辞となせるも、Tib. には ḥdir とあり、依て今の如く改む。 [3]....[3] 版本には tāva sāṅgaṃ とあるも、解し難し。(妙) には「雖未得無漏」と翻じ、Tib. には ma-chags とあり、依て K'. に tāv' asaṅgaṃ とあるを採る。 [4] (妙) に「希有地」とあるに依らば、原形は āścarya-bhūmau なりしなるべし。

19

SADĀPARIBHŪTA-PARIVARTO NĀMÂIKONA-VIṂŚATITAMAḤ

atha khalu bhagavān Mahāsthāmaprāptaṃ bodhisattvaṃ mahā-sattvam āmantrayate sma| anenâpi tāvan Mahāsthāmaprāpta paryāyeṇâivaṃ veditavyaṃ yathā ya imam evaṃ-rūpaṃ dharma-paryāyaṃ pratikṣepsyanti| evaṃ-rūpāṃś ca sūtrânta-dhārakāṃś ca bhikṣu-bhikṣuṇy-upāsakôpāsikā ākrośiṣyanti paribhāṣiṣyanti asatyayā paruṣayā vācā samudācariṣyanti teṣām evam aniṣṭo vipāko bhaviṣyati yo na śakyaṃ vācā parikīrtayitum| ye cêmam evaṃ-rūpaṃ sūtrântaṃ dhārayiṣyanti vācayiṣyanti deśayiṣyanti paryavāpsyanti parebhyaś ca vistareṇa saṃprakāśayiṣyanti teṣām evam iṣṭo vipāko bhaviṣyati yādṛśo mayā pūrvaṃ parikīrtita evaṃ-rūpāṃ ca cakṣuḥ-śrotra-ghrāṇa-jihvā-kāya-manaḥ-pariśuddhim adhigamiṣyanti‖

bhūta-pūrvaṃ Mahāsthāmaprāptâtīte 'dhvany asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair vipulair aprameyair acintyais tebhyaḥ pareṇa paratareṇa yad' āsīt tena kālena tena samayena Bhīṣmagarjitasvararājo nāma tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Vinirbhoge kalpe Mahāsaṃbhavāyāṃ loka-dhātau| sa khalu punar Mahāsthāmaprāpta bhagavān Bhīṣmagarjitasvararājas tathāgato 'rhan samyak-saṃbuddhas tasyāṃ Mahāsaṃbhavāyāṃ[1] loka-dhātau sa-deva-mānuṣâsurasya lokasya purato dharmaṃ deśayati sma| yad idaṃ śrāvakāṇāṃ catur-ārya-satya-saṃprayuktaṃ dharmaṃ deśayati sma jāti-jarā-vyādhi-maraṇa-śoka-parideva-duḥkha-daurmanasyôpāyāsa-samatikramāya nirvāṇa-paryavasānaṃ pra-

[1] 版本には mahāsaṃbhāvāyāṃ とあるも、他の箇處に準じて今の如く改む。

tītya-samutpāda-pravṛttim| bodhisattvānāṃ mahāsattvānāṃ ṣaṭ-pāramitā-pratisaṃyuktānām anuttarāṃ samyak-saṃbodhim ārabhya tathāgata-jñāna-darśana-paryavasānaṃ dharmaṃ deśayati sma| tasya khalu punar Mahāsthāmaprāpta bhagavato Bhīṣmagarjitasvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya catvāriṃśad-Gaṅgā-nadī-vālikā-samāni kalpa-koṭī-nayuta-śata-sahasrāṇy āyuṣ-pramāṇam abhūt| parinirvṛtasya Jambu-dvīpa-paramâṇu-rajaḥ-samāni kalpa-koṭī-nayuta-śata-sahasrāṇi saddharmaḥ sthito 'bhūc catur-dvīpa-paramâṇu-rajaḥ-samāni kalpa-koṭī-nayuta-śata-sahasrāṇi saddharma-pratirūpakaḥ sthito 'bhūt| tasyāṃ khalu punar Mahāsthāmaprāpta Mahāsaṃbhavāyāṃ loka-dhātau bhagavato Bhīṣmagarjitasvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya parinirvṛtasya saddharma-pratirūpake cântarhite 'paro 'pi Bhīṣmagarjitasvararāja eva tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| anayā Mahāsthāmaprāpta paraṃparayā tasyāṃ Mahāsaṃbhavāyāṃ loka-dhātau Bhīṣmagarjitasvararāja-nāmnāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ viṃśati-koṭī-nayuta-śata-sahasrāṇy abhūvan| tatra Mahāsthāmaprāpta yo 'sau tathāgataḥ sarva-pūrvako 'bhūd Bhīṣmagarjitasvararājo nāma tathāgato 'rhan samyak-saṃbuddho vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca mānuṣyāṇāṃ ca buddho bhagavān| tasya bhagavataḥ parinirvṛtasya saddharme 'ntarhite saddharma-pratirūpake cântardhīyamāne tasmiñ śāsane 'dhimānika-bhikṣv-adhyākrānte Sadāparibhūto[1] nāma bodhisattvo

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[1] 此の語は現形のまゝに解すれば「常被輕」又は「常不被輕」なり。(正)は正しく第一の譯語を用ゐたり。Tib. に rtag-tu brñas-pa とあるは「常輕」の義なれども、現在の語形にては其の義無く、若し Skt. が sadā-paribhūti なりしならば「常輕」の義となりて Tib. に合すと雖も、果して是の如き語なりしかは頗る疑はし。又た「常輕」にては現に說く所の文意に適せず、文意より考ふれば「常被輕」か又は(妙)の如く「常不輕」ならざる可からず、然も「常被輕」よりは「常不輕」が一層適切なることは贅言を要せず。依て原の語を探究するに、此の義に適するは、sadā-'paribhūta を有財釋と見て、「常に輕ぜられざる者を持てる者」の義と解するか、或は又 sadā-*

bhikṣur abhūt| kena kāraṇena Mahāsthāmaprāpta sa bodhisattvo mahāsattvaḥ Sadāparibhūta ity ucyate| sa khalu punar Mahāsthāmaprāpta bodhisattvo mahāsattvo yaṃ-yam eva paśyati bhikṣuṃ vā bhikṣuṇīṃ vôpāsakaṃ vôpāsikāṃ vā taṃ-taṃ upasaṃkramyâivaṃ vadati nâham āyuṣmanto yuṣmākaṃ paribhavāmi| aparibhūtā yūyam| tat kasya hetoḥ| sarve hi bhavanto bodhisattva-caryāṃ carantu| bhaviṣyatha yūyaṃ tathāgatā arhantaḥ samyak-saṃbuddhā iti| anena Mahāsthāmaprāpta paryāyeṇa sa bodhisattvo mahāsattvo bhikṣu-bhūto nôddeśaṃ karoti na svâdhyāyaṃ karoti anyatra yaṃ-yam eva paśyati dūra-gatam api sarvaṃ taṃ upasaṃkramyâivaṃ saṃśrāvayati bhikṣuṃ vā bhikṣuṇīṃ vôpāsakaṃ vôpāsikāṃ vā taṃ-taṃ upasaṃkramyâivaṃ vadati| nâhaṃ bhaginyo yuṣmākaṃ paribhavāmi| aparibhūtā yūyam| tat kasya hetoḥ| sarvā yūyaṃ bodhisattva-caryāṃ caradhvaṃ bhaviṣyatha yūyaṃ tathāgatā arhantaḥ samyak-sambuddhāḥ| yaṃ-yam eva Mahāsthāmaprāpta sa bodhisattvo mahāsattvas tasmin samaye bhikṣuṃ vā bhikṣuṇīṃ vôpāsakaṃ vôpāsikāṃ vâivaṃ saṃśrāvayati| sarve 'sya yad-bhūyastvena[1] krudhyanti vyāpadyanty aprasādam utpādayanti ākrośanti paribhāṣante| kuto 'yam apṛṣṭo bhikṣur aparibhava-cittam ity asmākam upadarśayati| paribhūtam ātmānaṃ karoti yad asmākaṃ vyākaroty anuttarāyāṃ samyak-saṃbodhau asantam anākāṅkṣitaṃ ca| atha khalu Mahāsthāmaprāpta tasya bodhisattvasya mahāsattvasya bahūni varṣāṇi tath' ākruśyataḥ paribhāṣyamāṇasya gacchanti| na ca kasyacit krudhyati na vyāpāda-cittam utpādayati| ye câsyâivaṃ saṃśrāvayato loṣṭaṃ vā daṇḍaṃ vā kṣipanti sa teṣāṃ dūrata eva uccaiḥ-

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*aparibhūti=sadāparibhūti とも考へられ、或は sadā-aparibhavitṛ とも考へらる。即ち此の語が轉訛して sadā-aparibhotı となり、再轉して sadā-aparibhūta となりしものと想像せらるるなり。-tṛ が -ta となりし例は jetṛ-vana が jeta-vana となりしが如し。而して bhavi が bho となるは bhavitum が bhotuṃ となるが如し、更に o が要約せられて ū となりしものと解釋す。今は最後の語形を採らんとす。

[1] 版本には yad-bhūyatvena とあるも、K'. に今の如く作るを以て之を採る。

svaraṃ kṛtvā saṃśrāvayati sma| nâhaṃ yuṣmākaṃ paribhavāmîti| tasya tābhir abhimānika-bhikṣu-bhikṣuṇy-upāsakôpāsikābhiḥ satata-samitaṃ saṃśrāvyamāṇābhiḥ Sadāparibhūta iti nāma kṛtam abhūt‖

tena khalu punar Mahāsthāmaprāpta Sadāparibhūtena bodhisattvena mahāsattvena kāla-kriyāyāṃ pratyupasthitāyāṃ maraṇa-kāla-samaye pratyupasthite 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ śruto 'bhūt| tena ca bhagavatā Bhīṣmagarjitasvararājena tathāgatenârhatā samyak-saṃbuddhenâyaṃ dharma-paryāyo viṃśatibhir gāthā-viṃśati-koṭī-nayuta-śata-sahasrair bhāṣito 'bhūt| sa ca Sadāparibhūto bodhisattvo mahāsattvo maraṇa-kāla-samaye pratyupasthite 'ntarīkṣa-nirghoṣād imaṃ dharma-paryāyam aśrauṣīt| yena kena-cid bhāṣitam antarīkṣān nirghoṣaṃ śrutvêmaṃ dharma-paryāyam udgṛhītavān imāṃ câivaṃ-rūpāṃ cakṣur-viśuddhiṃ śrotra-viśuddhiṃ ghrāṇa-viśuddhiṃ jihvā-viśuddhiṃ mano-viśuddhiṃ ca pratilabdhavān| saha-pratilabdhābhir viśuddhibhiḥ punar anyāni viṃśati-varṣa-koṭī-nayuta-śata-sahasrāṇy ātmano jīvita-saṃskāram adhiṣṭhāyêmaṃ Saddharma-puṇḍarīkaṃ dharma-paryāyaṃ saṃprakāśitavān| ye ca te 'bhimānikāḥ sattvā bhikṣu-bhikṣuṇy-upāsakôpāsikā ye pūrvaṃ nâhaṃ yuṣmākaṃ paribhavāmîti saṃśrāvitā yair asyêdaṃ Sadāparibhūta iti nāma kṛtam abhūt tasyôdāra-rddhi-bala-sthāmaṃ pratijñā-pratibhāna-bala-sthāmaṃ prajñā-bala-sthāmaṃ ca dṛṣṭvā sarve 'nusahāyī-bhūtā abhūvan dharma-śravaṇāya| sarve tenânyāni ca bahūni prāṇi-koṭī-nayuta-śata-sahasrāṇy anuttarāyāṃ samyak-saṃbodhau samādāpitāny abhūvan‖

sa khalu punar Mahāsthāmaprāpta bodhisattvo mahāsattvas tataś cyavitvā Candrasvararāja-saha-nāmnāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ viṃśati-koṭī-śatāny ārāgitavān sarveṣu cêmaṃ dharma-paryāyaṃ saṃprakāśayāmāsa| so 'nupūrveṇa tenâiva pūrvakeṇa kuśala-mūlena punar apy anapūrveṇa Dundubhisvararāja-saha-nāmnāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ viṃśatim eva

tathāgata-koṭī-nayuta-śata-sahasrāṇy ārāgitavān sarveṣu cêmam eva Saddharmapuṇḍarīkaṃ dharma-paryāyam ārāgitavān saṃprakāśitavāṃś catasṛṇāṃ parṣadām| so 'nenâiva pūrvakeṇa kuśala-mūlena punar apy anupūrveṇa Meghasvararāja-saha-nāmnāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānāṃ viṃśatim eva tathāgata-koṭī-śata-sahasrāṇy ārāgitavān sarveṣu cêmam eva Saddharmapuṇḍarīkaṃ dharma-paryāyam ārāgitavān saṃprakāśitavāṃś catasṛṇāṃ parṣadām| sarveṣu câivaṃ-rūpayā cakṣuḥ-pariśuddhyā samanvāgato 'bhūc śrotra-pariśuddhyā ghrāṇa-pariśuddhyā jihvā-pariśuddhyā kāya-pariśuddhyā manaḥ-pariśuddhyā samanvāgato 'bhūt‖

sa khalu punar Mahāsthāmaprāpta Sadāparibhūto bodhisattvo mahāsattva iyatāṃ tathāgata-koṭī-nayuta-śata-sahasrāṇāṃ sat-kāraṃ guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kṛtvā 'nyeṣāṃ ca bahūnāṃ buddha-koṭī-nayuta-śata-sahasrāṇāṃ sat-kāraṃ guru-kāraṃ mānanāṃ pūjanām arcanām apacāyanāṃ kṛtvā sarveṣu ca teṣv imam eva Saddharmapuṇḍarīkaṃ dharma-paryāyam ārāgitavān ārāgayitvā sa tenâiva pūrvakeṇa kuśala-mūlena paripakvenânuttarāṃ samyak-sambodhim abhisaṃbuddhaḥ| syāt khalu punas te Mahāsthāmaprāptâivaṃ kāṅkṣā vā vimatir vā vicikitsā vā 'nyaḥ sa tena kālena tena samayena Sadāparibhūto nāma bodhisattvo mahāsattvo 'bhūd yas tasya bhagavato Bhīṣmagarjitasvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya śāsane catasṛṇāṃ parṣadāṃ Sadāparibhūta-sammato[1] 'bhūd yena te tāvantas tathāgatā arhantaḥ samyak-saṃbuddhā ārāgitā abhūvan| na khalu punas te Mahāsthāmaprāptâivaṃ draṣṭavyam| tat kasya hetoḥ| aham eva sa Mahāsthāmaprāpta tena kālena tena samayena Sadāparibhūto nāma bodhisattvo mahāsattvo 'bhūvam| yadi mayā Mahāsthāmaprāpta pūrvam ayaṃ dharma-paryāyo nôdgṛhīto 'bhaviṣyan na dhārito nâham evaṃ kṣipram anuttarāṃ samyak-saṃbodhim abhisaṃbuddho

[1] 版本には °taḥ samantato とあるも Tib. grags śiṅ とあるを以て、K'. に依り今の如く改む。

'bhaviṣyam| yataś câhaṃ Mahāsthāmaprāpta paurvikāṇāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antikād imaṃ dharma-paryāyaṃ dhāritavān vācitavān deśitavāṃs tato 'ham evaṃ kṣipram anuttarāṃ samyak-saṃbodhim abhisaṃbuddhaḥ| yāny api tāni Mahāsthāmaprāpta tena Sadāparibhūtena bodhisattvena mahāsattvena bhikṣuśatāni bhikṣuṇī-śatāni côpāsaka-śatāny upāsikā-śatāni ca tasya bhagavataḥ śāsana imaṃ dharma-paryāyaṃ saṃśrāvitāny[1] abhūvan| nâhaṃ yuṣmākaṃ paribhavāmîti| sarve bhavanto bodhisattva-caryāṃ carantu| bhaviṣyatha yūyaṃ tathāgatā arhantaḥ samyak-saṃbuddhāḥ| yais tasya bodhisattvasyântike vyāpāda-cittam utpāditam abhūt tair viṃśati-kalpa-koṭī-nayuta-śata-sahasrāṇi na jātu tathāgato dṛṣṭo 'bhūn nâpi dharma-śabdo na saṃgha-śabdaḥ śruto 'bhūt| daśa ca kalpa-sahasrāṇy Avīcau mahā-narake dāruṇāṃ vedanāṃ vedayāmāsuḥ| te ca sarve tasmāt karm'āvaraṇāt parimuktās tenâiva bodhisattvena mahāsattvena paripācitā anuttarāyāṃ samyak-saṃbodhau| syāt khalu punas te Mahāsthāmaprāpta kāṅkṣā vā vimatir vā vicikitsā vā katame tena kālena tena samayena te sattvā abhūvan ye te taṃ bodhisattvaṃ mahāsattvam ullāpitavanta uccagghitavantaḥ[2]| asyām eva Mahāsthāmaprāpta parṣadi Bhadrapāla-pramukhāni pañca-bodhisattva-śatāni Siṃhacandrā-pramukhāni pañca-bhikṣuṇī-śatāni Sugatacetanā-pramukhāni pañcôpāsikā-śatāni sarvāṇy avaivartikāni kṛtāny anuttarāyāṃ samyak-saṃbodhau| evam iyaṃ Mahāsthāmaprāpta mahā'rthasya dharma-paryāyasya dhāraṇā vācanā deśanā bodhisattvānāṃ mahāsattvānām anuttarāyāḥ samyak-saṃbodher āhārakā saṃvartate| tasmāt tarhi Mahāsthāmaprāptâyaṃ dharma-paryāyo bodhisattvair mahāsattvais tathāgate [3]parinirvṛte 'bhīkṣṇaṃ[3] dhārayitavyo vācayi-

[1] 版本には saṃśrāvitavāny とあるも、ppp. として K'. に saṃśrāvitāny とあるを採る。
[2] 版本には uccaghitavantaḥ とありて、脚註に此の語は ujjagghitavantaḥ の誤なりとあれども、是は誤と見るよりも現在の如く訂正して一種の轉訛と見るを至當とす。詳細の論證は、荻原雲來著「梵漢對譯佛教辭典」(Mahāvyutpatti) の註記 p. 40 を參照。 [3]...[3] 版本には °ta abh° とあり、音便法に順はざるを以て今は K.' によりて正しき形に改む。

tavyo deśayitavyaḥ saṃprakāśayitavya iti ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata ‖

[1]atītam adhvānam anusmarāmi
Bhīṣmasvaro rāja jino yad' āsi |
mahā'nubhāvo nara-deva-pūjitaḥ
praṇāyako nara-maru-yakṣa-rākṣasām[2] ‖1‖
tasyo[3] jinasyo[4] parinirvṛtasya
saddharma saṃkṣobha vrajanti paścime |
bhikṣū[5] abhūṣī tada bodhisattvo
nāmena so Sadaparibhūta ucyate ‖2‖
upasaṃkramitvā tada bhikṣu anyān
upalambha-dṛṣṭīna tathâiva bhikṣuṇī |
paribhāva mahyaṃ na kadā-cid asti
yūyaṃ hi caryāṃ carathâgra-bodhaye ‖3‖
evaṃ ca saṃśrāvayi nitya-kālaṃ
ākrośa-paribhāṣa sahantu teṣām |
kāla-kriyāyāṃ[6] samupasthitāyāṃ
śrutaṃ idaṃ sūtram abhūṣi tena ‖4‖
akṛtva kālaṃ tada paṇḍitena
adhiṣṭhihitvā ca sudīrgham āyuḥ |
prakāśitaṃ sūtram idaṃ tad' āsīt
tahi śāsane tasya vināyakasya ‖5‖
te câpi sarve bahu opalambhikā[7]
bodhāya tenā[8] paripācit' āsīt |
tataś cyavitvāna sa bodhisattvo

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[1] Triṣṭubh なり。 [2] 版本には rakṣasām とあるも、B. 及び K'. には rākṣasāṃ とあり、Cb. には rākṣasām とあり、今は後者を採りて今の如く改む。 [3] M.C. 版本には tasya とあり。 [4] M.C. 版本には jinasya とあり。 [5] M.C. 版本には bhikṣu とあり。 [6] 版本には °yāyā とあるも、K'. に °yāyāṃ とあるは一層明らかなるに依り之を採る。 [7] K'. には aupalam-bhikā とあり、Skt. としては此の方正規なれどもと Pkt. として版本の儘に存置す。 [8] M.C. 版本には tena とあり。

ārāgayī buddha-sahasra-koṭyaḥ ‖6‖
anupūrva-puṇyena kṛtena tena
prakāśayitvā imu sūtra nityam|
bodhiṃ sa saṃprāpta jinasya putro
aham eva so Śākyamunis tad' āsīt ‖7‖
ye câpi bhikṣū tada opalambhikā[1]
yā bhikṣuṇī ye ca upāsakā vā |
upāsikās tatra [2]ca yā tad' āsīd[2]
ye[3] bodhi samśrāvita paṇḍitena ‖8‖
[4]taiś câpi dṛṣṭā[4] bahu-buddha-koṭya
ime ca te pañcaśatā anūnakāḥ |
tathâîva bhikṣūṇa ca bhikṣuṇī ca
upāsikāś câp' imi mahya saṃmukham ‖9‖
sarve mayā śrāvita-agra-dharmāḥ[5]
te câîva sarve paripācitā me |
mayi nirvṛte câp' imi sarvi dhīrā
imu dhārayiṣyanti 'ha[6] sūtram agram ‖10‖
kalpāna koṭyo bahubhīr acintyair
na kadā-cid etādṛśa dharma śrūyate |
buddhāna koṭī-śata câîva bhonti
na ca te p' imaṃ sūtra prakāśayanti ‖11‖

[1] K'. には aup° とあり、第 6 頌に同じ。 [2]....[2] 版本には ca yāvad āsīd とあるも、是にては意味通ぜず。K'. には ca ye tad' āsīd とあり、Tib. は此の一句を譯して de-na dge-bsñen-ma-rnams gaṅ byuṅ-ba. (mkhas-pas) de-tshe (其處に信女等の凡てのものが (智者に由て)其の時) とせるより考ふるに K'. の tad' āsīd は動かす可らず、而して K'. の ye は 版本の yā の方を採るべきなるを以て今の如く改めたり。 [3] ye は版本及び K'. とも同じ形なれども、是にては意義を作さず、Tib. も此に相當する譯語を出さゞるを以て、此の字は代名詞には非るべし。恐くは saṃbodhi の saṃ か。 [4]....[4] 版本は te câpi dṛṣṭvā に作り。現文の語ある諸本の讀み方を捨てたれども、taiś câpi は K'. にも同形にして、且つ意義より考へても然るべきを以て此の方を採れり。dṛṣṭvā は dṛṣṭā の寫誤なること意義を考ふれば自ら明らかなり。 [5] 版本は dharmaṃ に作り、K'. は agraṃ として前の agra に直に ṃ を加へ dharma の字を脫せり、但し意義を考ふれば今の如き形とならざる可らざるを以て斯く改めたり。 [6] Tib. ḥdi-na なれば iha の略と見たり。

tasmāc chruṇitvā idam eva-rūpaṃ
parikīrtitaṃ dharmu svayaṃ svayaṃbhuvā|
ārāgayitvā[1] ca punaḥ-punaś c' imaṃ
prakāśayet sūtra mayîha[2] nirvṛte ‖12‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye Sadāparibhūta-parivarto nāmâikonaviṃśatitamaḥ ‖

[1] Tib. には zuṅ-la (持ちて) に作るを見れば、脚註に出せる Cb. に ādhārayitvā とあるは Tib. に合するを見る、併ら現在の形にても不合理に非ざれば今は敢て改めず。 [2] 版本には mamêha に作る、今は次の nirvṛte と俱に loc. absolute なるを以て K'. の讀み方を採る。

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TATHĀGATA-RDDHY-ABHISAṂSKĀRA-PARIVARTO NĀMA VIṂŚATITAMAḤ

atha khalu yāni tāni sāhasra-loka-dhātu-paramāṇu-rajaḥ-samāni bodhisattva-koṭī-nayuta-śata-sahasrāṇi pṛthivī-vivarebhyo niṣkrāntāni tāni sarvāṇi bhagavato 'bhimukham añjaliṃ pragṛhya bhagavantam etad ūcuḥ| vayaṃ bhagavann imaṃ dharma-paryāyaṃ tathāgatasya parinirvṛtasya sarva-buddha-kṣetreṣu yāni-yāni bhagavato buddha-kṣetrāṇi yatra-yatra bhagavān parinirvṛto bhaviṣyati tatra-tatra samprakāśayiṣyāmaḥ| arthino vayaṃ bhagavann anenâivam udāreṇa dharma-paryāyeṇa dhāraṇāya vācanāya deśanāya saṃprakāśanāya vā likhanāya‖

atha khalu Mañjuśrī-pramukhāni bahūni bodhisattva-koṭī-nayuta-śata-sahasrāṇi yāny asyāṃ Sahāyāṃ loka-dhātau vāstavyāni bhikṣu-bhikṣuṇy-upāsakôpāsikā-deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyā bahavaś ca Gaṅgā-nadī-vālikôpamā bodhisattvā mahāsattvā bhagavantam etad ūcuḥ| vayam api bhagavānn imaṃ dharma-paryāyaṃ saṃprakāśayiṣyāmas tathāgatasya parinirvṛtasyâdṛṣṭen' ātmabhāvena bhagavann antarīkṣe sthitā ghoṣaṃ saṃśrāvayiṣyāmo 'navaropita-kuśala-mūlānāṃ ca sattvānāṃ kuśala-mūlāny avaropayiṣyāmaḥ‖

atha khalu bhagavāṃs tasyāṃ valāyāṃ teṣāṃ paurvikāṇāṃ bodhisattvānāṃ mahāsattvānāṃ gaṇināṃ[1] mahā-gaṇināṃ[1] gaṇ'ācāryāṇām ekaṃ pramukhaṃ Viśiṣṭacāritraṃ nāma bodhisattvaṃ mahāsattvaṃ gaṇinaṃ mahā-gaṇinaṃ gaṇ'ācāryam āmantrayāmāsa| sādhu sādhu Viśiṣṭacāritra| evaṃ yuṣmābhiḥ karaṇīyam asya dharma-paryāya-

[1] 版本は gaṇināṃ として正しき Skt. の形を採れども、K'. には gaṇīnāṃ として一種の Pkt. の形を用ひたり、是れ卽ち Pāli の gaṇīnaṃ と Skt. の gaṇināṃ と兩者の混合なり。

syârthe| yūyaṃ tathāgatena paripācitāḥ‖

atha khalu bhagavāñ Śākyamunis tathāgataḥ sa ca bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaḥ parinirvṛtaḥ stūpa-madhye siṃh'āsanôpaviṣṭau dvāv api smitaṃ prāduṣkuruto[1] mukha-vivarântarābhyāṃ ca jihvêndriyaṃ nirṇāmayataḥ| tābhyāṃ ca jihvêndriyābhyāṃ yāvad Brahma-lokam anuprāpnutas tābhyāṃ ca jihvêndriyābhyāṃ bahūni raśmi-koṭī-nayuta-śata-sahasrāṇi niścaranti sma| tāsu ca raśmiṣv ekâikasyā raśmer bahūni bodhisattva-koṭī-nayuta-śata-sahasrāṇi niśceruḥ suvarṇa-varṇaiḥ kāyair dvātriṃśadbhir mahā-puruṣa-lakṣaṇaiḥ samanvāgatāḥ padma-garbhe[2] siṃh'āsane niṣaṇṇāḥ| te ca bodhisattvā dig-vidikṣu loka-dhātu-śata-sahasreṣu visṛtāḥ sarvāsu dig-vidikṣv antarīkṣe sthitā dharmaṃ deśayāmāsuḥ| yathâîva bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddho jihvêndriyeṇa rddhi-prātihāryaṃ karoti Prabhūtaratnaś ca tathāgato 'rhan samyak-saṃbuddhas tathâîva te sarve tathāgatā arhantaḥ samyak-saṃbuddhā ye te 'nya-loka-dhātu-koṭī-nayuta-śata-sahasrebhyo 'bhyāgatā ratna-vṛkṣa-mūleṣu pṛthak-pṛthak siṃh'āsanôpaviṣṭā jihvêndriyeṇa rddhi-prātihāryaṃ kurvanti‖

atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas te ca sarve tathāgatā arhantaḥ samyak-saṃbuddhās tam ṛddhy-abhisaṃskāraṃ paripūrṇaṃ varṣa-śata-sahasraṃ kṛtavantaḥ| atha khalu varṣa-śata-sahasrasyâtyayena te tathāgatā arhantaḥ samyak-saṃbuddhās tāni jihvêndriyāṇi punar evôpasaṃhṛtyâîkasminn eva kṣaṇa-lava-muhūrte sama-kālaṃ sarvair mahā-siṃhôtkāsana-śabdaḥ kṛta ekaś

[1] 版本には prāduskuruto に作れども K'. に prāviṣkuruto と正しき連聲に作るを以て今は s を ṣ に改む、而して語全體としては prādus も prāvis も同意義なれば何れを採るも可なり。

[2] K'. には padma-garbha- とあり、Tib. も同意義の語に譯したれども、(妙) に「衆寶樹下」とあり、(正) にも「諸寶樹下」とあるより見れば「蓮華藏」の古き語形は「寶樹下」を意味するものなりしならん、試みに漢譯の同語の出たる第十六章 (p. 280 l. 15) に依れば ratna-vṛkṣa-mūle なるべし、padma は ratna の寫誤なるが如く、garbha は vṛkṣa の寫誤なるが如し、而して蓮華藏 (padma-garba) なる語は大乘教の佛典に往々散見するものなるを以て、後の人が前分を padma と讀みしを以て後分を garbha と書き易へしものか。

câcchaṭā-saṃghāta-śabdaḥ kṛtas tena ca mahôtkāsana-śabdena [1]mahatā câcchaṭā[1]-saṃghāta-śabdena yāvanti daśasu dikṣu buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇi tāni sarvāṇy ākampitāny abhūvan prakampitāni saṃprakampitāni calitāni pracalitāni saṃpracalitāni vedhitāni pravedhitāni saṃpravedhitāni| teṣu ca sarveṣu buddha-kṣetreṣu yāvantaḥ sarva-sattvā deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyās te 'pi sarve buddhânubhāvena tatra-sthā evam imāṃ Sahāṃ loka-dhātuṃ paśyanti sma| tāni ca sarva-tathāgata-koṭī-nayuta-śata-sahasrāṇi ratna-vṛkṣa-mūleṣu pṛthak-pṛthak siṃh'āsanôpaviṣṭāni bhagavantaṃ ca Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ taṃ ca bhagavantaṃ[2] Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ parinirvṛtaṃ tasya mahā-ratna-stūpasya madhye siṃh'āsanôpaviṣṭaṃ bhagavatā Śākyamuninā tathāgatena sārdhaṃ niṣaṇṇaṃ tāś catasraḥ parṣadaḥ paśyanti sma| dṛṣṭvā c' āścarya-prāptā adbhuta-prāptā audbilya-prāptā abhūvan| evaṃ cântarīkṣād ghoṣam aśrauṣuḥ| eṣa[3] mārṣā aprameyāṇy asaṃkhyeyāni loka-dhātu-koṭī-nayuta-śata-sahasrāṇy atikramya Sahā nāma loka-dhātus tasyāṃ Śākyamunir nāma tathāgato 'rhan samyak-saṃbuddhaḥ| sa etarhi Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ sūtrântaṃ mahā-vaipulyaṃ bodhisattvâvavādaṃ sarva-buddha-parigrahaṃ bodhisattvānāṃ mahāsattvānāṃ saṃprakāśayati| taṃ yūyam adhyāśayenânumodadhvaṃ taṃ ca bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ taṃ ca bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ namas-kurudhvam‖

atha khalu te sarva-sattvā [4]imam evaṃ-rūpam[4] antarīkṣān nirgh-

[1]...[1] 版本には mahā-sphoṭā とありて、その脚註に mahācchaṭā とあるべきを付言せり、今は K'. 及び Tib. の se-gol (gtogs-paḥi sgra) chen-po とあるによりて改む。 [2] 版本には anusvāra を落したり、誤植と認む。 [3] K'. には此の語を脱す、Tib. に依るに此語は下の Śākyamuni に係る、版本出版者は loka-dhātu に係けて註に eṣā と讀むを得る等の言を作したるも恐くは當らず。 [4]...[4] 版本には imevaṃ-rūpam に作るも今は頌文に非ざるを以て敢て imam evaṃ-rūpam とあるべきを縮めたりと見るの要なし、故に i と me との間に ma の一字を脱せしものと見て K'. に依て今の如く改めたり。

oṣaṃ śrutvā tatra-sthā eva namo bhagavate Śākyamunaye tathāgatāyârhate samyak-saṃbuddhāyêti vācaṃ bhāṣante smâñjaliṃ pragṛhya| vividhāś ca puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantyo yenêyaṃ Sahā-loka-dhātus tena kṣipanti sma nānā-vidhāni c' ābharaṇāni pinaddhāni hārârdhahāra-maṇi-ratnāny api kṣipanti sma bhagavataḥ[1] Śākyamuneḥ Prabhūtaratnasya ca tathāgatasya pūjā-karmaṇe| asya ca Saddharmapuṇḍarīkasya dharma-paryāyasya tāś ca puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantyas tāni ca hārârdhahāra-maṇi-ratnāni kṣiptānîmāṃ Sahāṃ loka-dhātum āgacchanti sma| taiś ca puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantī-rāśibhir hārârdhahārair maṇi-ratnaiś câsyāṃ Sahāyāṃ loka-dhātau sārdhaṃ tair anyair loka-dhātu-koṭī-nayuta-śata-sahasrair ekī-bhūtair ye teṣu tathāgatāḥ saṃniṣaṇṇās teṣu sarveṣu vaihāyase 'ntarīkṣe samantān mahā-puṣpa-vitānaṃ parisaṃsthitam abhūt‖

atha khalu bhagavāṃs tān Viśiṣṭacāritra-pramukhān bodhisattvān mahāsattvān āmantrayāmāsa| acintya-prabhāvāḥ kula-putrās tathāgatā arhantaḥ samyak-saṃbuddhāḥ| bahūny apy ahaṃ kula-putrāḥ kalpa-koṭī-nayuta-śata-sahasrāṇy asya dharma-paryāyasya parindanā'rthaṃ nānā-dharma-pramukhair bahūn ānuśaṃsān bhāṣeyaṃ na câhaṃ guṇānāṃ pāraṃ gaccheyam asya dharma-paryāyasya bhāṣamāṇaḥ| saṃkṣepeṇa kula-putrāḥ sarva-buddha-vṛṣabhitā sarva-buddha-rahasyaṃ sarva-buddha-gambhīra-sthānaṃ mayā 'smin dharma-paryāye deśitam| tasmāt tarhi kula-putrā yuṣmābhis tathāgatasya parinirvṛtasya satkṛtyâyaṃ dharma-paryāyo dhārayitavyo deśayitavyo likhitavyo vācayitavyaḥ prakāśayitavyo bhāvayitavyaḥ pūjayitavyaḥ| yasmiṃś ca kula-putrāḥ pṛthivī-pradeśe 'yaṃ dharma-paryāyo vācyeta vā prakāśyeta vā deśyeta vā likhyeta vā cintyeta vā bhāṣyeta vâ svâdhyāyeta vā

[1] 版本には bhagavantaḥ とあるも、これは gen. sg. を可とするを以て、K'. に bhagavataḥ とあるを採る。

pustaka-gato vā tiṣṭhed ārāme vā vihāre vā gṛhe vā vane vā nagare vā vṛkṣa-mūle vā prāsāde vā layane vā guhāyāṃ vā tasmin pṛthivī-pradeśe tathāgatam uddiśya caityaṃ kartavyam | tat kasya hetoḥ | sarva-tathāgatānāṃ hi sa pṛthivī pradeśo bodhi-maṇḍo veditavyas tasmiṃś ca pṛthivī-pradeśe sarva-tathāgatā arhantaḥ samyak-saṃbuddhā anuttarāṃ samyak-saṃbodhim abhisaṃbuddhā iti veditavyaṃ tasmiṃś ca pṛthivī-pradeśe sarva-tathāgatair dharma-cakraṃ pravartitaṃ tasmiṃś ca pṛthivī-pradeśe sarva-tathāgatāḥ parinirvṛtā iti veditavyam ‖

atha khalu bhagavāṃs tasyāṃ velāyām imā gāthā abhāṣata |

[1]acintiyā loka-hitāna dharmatā
abhijña-jñānasmi pratiṣṭhitānām |
ye ṛddhi darśenti ananta-cakṣuṣaḥ
prāmodya[2]-hetor iha sarva-dehinām ‖1‖

jihvêndriyaṃ prāpiya [3]Brahma-lokaṃ[3]
raśmī-sahasrāṇi pramuñcamānāḥ |
āścarya-bhūtā iya[4] [5]ṛddhi darśitā[5]
[6]teṣârthi[6] ye prasthita agra-bodhau ‖2‖

utkāsitaṃ câpi karonti buddhā
[7]ekâcchaṭā ye[7] ca karonti śabdam |
te vijñapentī[8] imu sarva-lokaṃ

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[1] Triṣṭubh なり。 [2] 版本には pramodya とあるも、K'. に prāmodya とあるを採る。 [3]....[3] 版本には sarva-lokaṃ とあれども、Tib. に tshaṅs-paḥi ḥjig-rten とあり、(妙) に「至梵天」と翻じたるに依り今の如く改む。 [4] 版本には iha とあるも、Tib. de-dag にして、(妙) には「此」と翻じたり。iha にて通ぜざるに非ざれども、今は Tib. 及び (妙) に合する K'. の iya を採る。 [5]....[5] 版本には ṛddhi-darśitāḥ とあるも、こゝは ṛddhi を主格と見、darśitā を賓辞と見て K'. に darśitā とあるを採る。 [6]....[6] 版本には te sarvi とあるも不明瞭なり。Tib. は此の行を byaṅ-chub-mchog-la shugs-pa de-dag phyir. と譯し、(妙) は「爲求佛道者」と翻じたり。依て K'. に teṣāvi とあるを、寫誤あるべきを考へて、Tib. 並に (妙) の意を採り、teṣârthi (=teṣām arthe) に改む。 [7]...[7] 版本に ekâcchaṭāye とせるは非なり。 [8] M.C. 版本には vijñapenti とあるも、K. の他の MSS. 及び K'. に vijñapentī とあるを採る。

daśo [1]diśā yāvata loka-dhātūn[1] ‖3‖
etāni cânyāni ca prātihāryā[2]
guṇān nidarśenti hitânukampakāḥ |
kathaṃ nu te harṣita tasmi kāle
dhāreyu sūtraṃ sugatesmi[3] nirvṛte ‖4‖
bahū pi kalpāna sahasra-koṭyo
vadeya varṇaṃ sugat'ātmajānām |
ye dhārayiṣyant' ima sūtram agraṃ
parinirvṛte loka-vināyakasmin ‖5‖
na teṣa paryanta bhaved guṇānāṃ
ākāśa-dhātau hi yathā diśāsu |
acintiyā teṣa guṇā bhavanti
ye sūtra dhārenti idaṃ śubhaṃ sadā ‖6‖
dṛṣṭo ahaṃ sarva ime ca nāyakā
ayaṃ ca yo nirvṛtu loka-nāyakaḥ |
ime ca sarve bahu bodhisattvāḥ
parṣāś ca catvāri anena dṛṣṭāḥ ‖7‖
ahaṃ ca ārāgitu ten' ihâdya
ime ca ārāgita sarvi nāyakāḥ |
ayaṃ ca yo nirvṛtako jinêndro
ye câpi anyo daśasū[4] diśāsu ‖8‖
anāgatâtīta tathā ca buddhāḥ
tiṣṭhanti ye câpi daśasu diśāsu |
te sarvi dṛṣṭāś ca supūjitāś ca
bhaveyu yo dhārayi sūtram etat ‖9‖

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[1]...[1] 版本には diśāyāṃ ima loka-dhātum とあるも、Tib. は此の行を (de-dag) phyogs (bcuḥi) ḥjig-rten ji-tsam-pa. と譯したり。K'. に yāvata (=yāvato) loka-dhātūn とあるは Tib. に合し、意味よく通ずるを以て、之を採りて今の如く改む。 [2] 版本には prātihārya とあるも、之は etāni を受け、n. acc. pl. なるべきを以て、その略として今の如く改む。 [3] 版本には sugatasya とあるも、K. に sugatesmi とある方妥當なるを以て之を採る。 [4] M.C. 版本には daśasu とあり。

rahasya-jñānaṃ puruṣôttamānāṃ
yaṃ bodhi-maṇḍasmi vicintit' āsīt|
anucintayet[1] so pi tu kṣipram eva[2]
yo dhārayet sūtr' imu bhūta-dharmam ‖10‖
pratibhānu tasyâpi bhaved anantaṃ
yathā 'pi vāyur na kahiṃ-ci sajjati|
dharme pi cârthe ca nirukti jānati
yo dhārayet sūtram idaṃ viśiṣṭam ‖11‖
anusaṃdhi sūtrāṇa sadā prajānati
saṃdhāya yaṃ bhāṣitu nāyakehi|
parinirvṛtasyâpi vināyakasya
sūtrāṇa so jāna'i bhūtam artham ‖12‖
candrôpamaḥ sūrya-samaḥ sa bhāti[3]
āloka-pradyota-karaḥ sa bhoti|
vicarantu so medini tena-tena
samādapetī bahu-bodhisattvān ‖13‖
tasmād dhi ye paṇḍita bodhisattvāḥ
([4]śrutvān' imān īdṛśa ānuśaṃsān[4])|
dhāreyu sūtraṃ mama nirvṛtasya
na teṣa[5] bodhāya[6] bhaveta saṃśayaḥ ‖14‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye tathāgata rddhy-abhisaṃskāra-parivarto nāma viṃśatitamaḥ ‖

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[1] K'. には anucintiye とあり、此の方寧ろ gāthā-dialect として親しきが如し。 [2] Tib. は de なれば恐くは etat 若くは etam (n. acc. sg.) なりしならん。 [3] K'. には bhoti とあり、Tib. に ḥgyur-te とあるに合するも、意義通ずるを以て版本の儘に存置す。 [4....4] 版本には śrutvān' iha tādṛśa ānuśaṃsā とあるも、Tib. には ḥdi-ḥdra-ba-yi phan-yon ḥdi thos-nas とあり。K'. には śrutvān' iyān īdṛśa ānuśaṃsān とあり、iyān を imān に改むれば意味能く通じ、又 Tib. に合するを以て、今の如くに改む。 [5] 此の語は版本の出版者が凡ての MSS. になきものを推定によりて改めたるものなるも、K'. にはその如く teṣa とあり。 [6] 版本には bodhīya とあり、版本出版者が更改せるものにして總ての MSS. 及び K'. には bodhāya とあり、こゝは loc. 或は gen. を可とするも、p. 46. 脚註 6. と同じく原形を恢復す。

21

DHĀRAṆĪ-PARIVARTO NĀMÂIKAVIṂŚATIMAḤ

atha khalu Bhaiṣajyarājo bodhisattvo mahāsattva utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenâñjaliṃ praṇāmya bhagavantam etad avocat| kiyad bhagavan sa kula-putro vā kula-duhitā vā puṇyaṃ prasaved ya imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ dhārayet kāya-gataṃ vā pustaka-gataṃ vā kṛtvā| evam ukte bhagavān Bhaiṣajyarājaṃ bodhisattvaṃ mahāsattvam etad avocat| yaḥ kaś-cid Bhaiṣajyarāja kula-putro vā kula-duhitā vā 'śīti-Gaṅgā-nadī-vālikā-samāni tathāgata-koṭī-nayuta-śata-sahasrāṇi sat-kuryād guru-kuryān mānayet pūjayet tat kiṃ manyase Bhaiṣajyarāja kiyat kula-putro vā kula-duhitā vā tato nidānaṃ bahu puṇyaṃ[1] prasavet| Bhaiṣajyarājo bodhisattvo mahāsattva āha| bahu bhagavan bahu sugata| bhagavān āha| ārocayāmi te Bhaiṣajyarāja prativedayāmi| yaḥ kaś-cid Bhaiṣajyarāja kula-putro vā kula-duhitā vā 'smāt Saddharmapuṇḍarīkād dharma-paryāyād antaśa ekām api catuṣ-padī-gāthāṃ dhārayed vācayet paryavāpnuyāt pratipattyā ca saṃpādayed ataḥ sa Bhaiṣajyarāja kula-putro vā kula-duhitā vā tato nidānaṃ bahutaraṃ[2] puṇyaṃ prasavet‖

atha khalu Bhaiṣajyarājo bodhisattvo mahāsattvas tasyāṃ velāyāṃ bhagavantam etad avocat| dāsyāmo vayaṃ bhagavaṃs teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ vā yeṣām ayaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ kāya-gato vā syāt pustaka-gato vā rakṣ'āvaraṇa-

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[1] 版本には puṇya とあるも、n. acc. sg. なるを以て、K'. に puṇyaṃ とあるを採る。誤植なるべし。 [2] 版本には bahataraṃ とあるも、K'. に bahutaraṃ とあるを採る。誤植なるべし。

guptaye dhāraṇī-mantra-padāni | tad-yathā |

anye manye mane mamane citte carite same samitā viśānte mukte muktatame same aviṣame samasame jaye kṣaye akṣaye akṣiṇe śānte samite dhāraṇi āloka-bhāṣe pratyavekṣaṇi nidhiru abhyantara-niviṣṭe abhyantara-pāriśuddhi mutkule mutkule araḍe paraḍe sukāṅkṣi asamasame buddha-vilokite dharma-parīkṣite saṃgha-nirghoṣaṇi nirghoṇi bhayâbhaya-viśodhani mantre mantrâkṣayate rute ruta-kauśalye akṣaye akṣaya-vanatāye vakkule valoḍa amanyanatāye svāhā |

imāni bhagavan mantra-dhāraṇī-padāni dvāṣaṣṭibhir Gaṅgā-nadī-vālikā-samair buddhair bhagavadbhir bhāṣitāni | te sarve buddhā bhagavantas tena drugdhāḥ syur ya evaṃ-rūpān dharma-bhāṇakān evaṃ-rūpān sūtrânta-dhārakān atikrāmet ‖

atha khalu bhagavān Bhaiṣajyarājāya bodhisattvāya mahāsattvāya sādhu-kāram adāt | sādhu sādhu Bhaiṣajyarāja sattvānām arthaḥ kṛto dhāraṇī-padāni bhāṣitāni sattvānām anukampām upādāya | rakṣ'āvaraṇa-guptiḥ kṛtā ‖

atha khalu Pradānaśūro bodhisattvo mahāsattvo bhagavantam etad avocat | aham api bhagavann evaṃ-rūpāṇāṃ dharma-bhāṇakānām arthāya dhāraṇī-padāni dāsyāmi yat teṣām evaṃ-rūpāṇāṃ dharma-bhāṇakānāṃ na kaś-cid avatāra-prekṣy avatāra-gaveṣy avatāraṃ lapsyate | tad-yathā yakṣo vā rākṣaso vā pūtano vā kṛtyo vā kumbhāṇḍo vā preto vā 'vatāra-prekṣy avatāra-gaveṣy avatāraṃ na lapsyata iti | atha khalu Pradānaśūro bodhisattvo mahāsattvas tasyāṃ velāyām imāni dhāraṇī-mantra-padāni bhāṣate sma | tad-yathā |

jvale mahā-jvale ukke tukke mukke aḍe aḍāvati nṛtye nṛtyāvati iṭṭini viṭṭini cittini nṛtyani nṛtyāvati svāhā |

imāni bhagavan dhāraṇī-padāni Gaṅgā-nadī-vālikā-samais tathāgatair arhadbhiḥ samyak-saṃbuddhair bhāṣitāny anumoditāni ca | te sarve tathāgatās tena drugdhāḥ syur yas tān evaṃ-rūpān dharma-

bhāṇakān atikrameta|

atha khalu Vaiśravaṇo mahā-rājo bhagavantam etad avocat| aham api bhagavan dhāraṇī-padāni bhāṣiṣye teṣāṃ dharma-bhāṇakānāṃ hitāya sukhāyânukampāyai rakṣ'āvaraṇa-guptaye| tad-yathā|

aṭṭe taṭṭe naṭṭe vanaṭṭe anaḍe nāḍi kunaḍi svāhā|

ebhir bhagavan dhāraṇī-padais teṣāṃ dharma-bhāṇakānāṃ pudgalānāṃ rakṣāṃ karomi yojana-śatāc câhaṃ teṣāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ câivaṃ-rūpāṇāṃ sūtrânta-dhārakāṇāṃ rakṣā kṛtā bhaviṣyati svastyayanaṃ kṛtaṃ bhaviṣyati|

atha khalu Virūḍhako mahā-rājo tasyām eva parṣadi saṃnipatito 'bhūt saṃniṣaṇṇaś ca kumbhāṇḍa-koṭī-nayuta-śata-sahasraiḥ parivṛtaḥ puras-kṛtaḥ| sa utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā yena bhagavāṃs tenâñjaliṃ praṇāmya bhagavantam etad avocat| aham api bhagavan dhāraṇī-padāni bhāṣiṣye bahu-jana-hitāya teṣāṃ ca tathā-rūpāṇāṃ dharma-bhāṇakānām evaṃ-rūpāṇāṃ sūtrânta-dhārakāṇāṃ rakṣ'āvaraṇa-guptaye dhāraṇī-mantra-padāni| tad-yathā|

agaṇe gaṇe gauri gandhāri caṇḍāli mātaṅgi pukkasi saṃkule vrūsali sisi svāhā|

imāni tāni bhagavan dhāraṇī-mantra-padāni yāni dvācatvāriṃśadbhir buddha-koṭībhir bhāṣitāni| te sarve tena drugdhāḥ syur yas tān evaṃ-rūpān dharma-bhāṇakān atikrameta||

atha khalu Lambā ca nāma rākṣasī Vilambā ca nāma rākṣasī Kūṭadantī ca nāma rākṣasī Puṣpadantī ca nāma rākṣasī Makuṭadantī ca nāma rākṣasī Keśinī ca nāma rākṣasy Acalā ca nāma rākṣasī Mālādhārī ca nāma rākṣasī Kuntī ca nāma rākṣasī Sarvasattvojohārī ca nāma rākṣasī Hārītī ca nāma rākṣasī sa-putra-parivārā etāḥ sarvā rākṣasyo yena bhagavāṃs tenôpasaṃkrāntā upasaṃkramya sarvās tā rākṣasya eka-svareṇa bhagavantam etad avocan| vayam api bhagavaṃs teṣām evaṃ-rūpāṇāṃ sūtrânta-dhārakāṇāṃ dharma-bhāṇakānāṃ rakṣ'āvaraṇa-guptiṃ kariṣyāmaḥ svastyayanaṃ ca kariṣyāmo yathā

teṣāṃ dharma-bhāṇakānāṃ na kaś-cid avatāra-prekṣy avatāra-geveṣy avatāraṃ lapsyatîti ‖

atha khalu tāḥ sarvā rākṣasya eka-svareṇa samaṃ saṃgītyā bhagavata imāni dhāraṇī-mantra-padāni prayacchanti sma | tad-yathā |

iti me iti me iti me iti me iti me | nime nime nime nime nime | ruhe ruhe ruhe ruhe ruhe | stuhe stuhe stuhe stuhe stuhe svāhā |

imaṃ śīrṣaṃ samāruhya mā kaś-cid drohī bhavatu dharma-bhāṇakānāṃ yakṣo vā rākṣaso vā preto vā piśāco vā pūtano vā kṛtyo vā vetāḍo vā [1]kumbhāṇḍo vā[1] stabdho[2] vômārako[3] vôstārako vā 'pasmārako vā yakṣa-kṛtyo vā 'manuṣya-kṛtyo vā manuṣya-kṛtyo vā ek'āhiko vā dvaitīyako vā traitīyako vā caturthako vā nitya-jvaro vā viṣama-jvaro vā 'ntaśaḥ svapnântara-gatasyâpi strī-rūpāṇi vā puruṣa-rūpāṇi vā dāraka-rūpāṇi vā dārikā-rūpāṇi vā viheṭhāṃ kuryur nêdaṃ sthānaṃ vidyate ‖

atha khalu tā rākṣasya eka-svareṇa samaṃ saṃgītyā bhagavantam ābhir gāthābhir adhyabhāṣanta ‖

[4]sapta-dhā 'sya sphuṭen mūrdhā arjakasyêva mañjarī |
ya imaṃ mantra śrutvā vai atikramed dharma-bhāṇakam ‖1‖
yā gatir mātṛ-ghātīnāṃ pitṛ-ghātīnāṃ ca yā gatiḥ |
tāṃ gatiṃ pratigacched yo dharma-bhāṇakam atikramet ‖2‖
yā gatis tila-pīḍānāṃ tila-kūṭāna[5] yā gatiḥ |
tāṃ gatiṃ pratigacched yo dharma-bhāṇakam atikramet ‖3‖
yā gatis tula-kūṭānāṃ kānsya[6]-kūṭāna[7] yā gatiḥ |

[1....1] K'. Tib. (妙) 何れも缺く。 [2] Tib. に reṅs-pa とありて今の梵文と同語を譯したること疑無きも、(妙) に「犍駄」とあり、此は skanda の Pkt. kandha, khanda, khandha の類の音なりと見るべし、而して往々にして skanda を skandha に作ることあるを以て、今の所の原文にも skandho とありしを stabdho と寫誤せしに非ざるか。 [3] K'. Tib. (妙) ともに缺く、此は次の vôstārako を書き誤りて其が其儘となりしものゝ如し。 [4] Śloka なり。 [5] 版本には °ṭānāṃ ca とあるも、metre は一字多し。今は K'. に依り改めたり。kūṭa は kuṭṭa の轉訛なり。 [6] 版本には māna- とあるも、Tib. bre とあり、且つ Ca. の karma, Cb. の kātsa の字形より考へて今の如く改む。kātsa は kānsya の書き誤りなるべく、karma は kaṃsa の寫誤なるべし。 [7] M.C. 版本には此の次下に ca の字あれども、今は K'. に依りて削除す。

tāṃ gatiṃ pratigacched yo dharma-bhāṇakam atikramet 4

evam uktvā tāḥ Kunti-pramukhā rākṣasyo bhagavantam etad ūcuḥ| vayam api bhagavaṃs teṣām evaṃ-rūpāṇāṃ dharma-bhāṇakānāṃ rakṣāṃ kariṣyāmaḥ svastyayanaṃ daṇḍa-parihāraṃ viṣa-dūṣaṇaṃ kariṣyāma iti| evam ukte bhagavāṃs tā rākṣasya etad avocat| sādhu sādhu bhaginyo yad yūyaṃ teṣāṃ dharma-bhāṇakānāṃ rakṣ'āvaraṇa-guptiṃ kariṣyadhve ye 'sya dharma-paryāyasyântaśo nāmadheya-mātram api dhārayiṣyanti| kaḥ punar-vādo ya imaṃ dharmaparyāyaṃ sakala-samāptaṃ dhārayiṣyanti pustaka-gataṃ vā sat-kuryuḥ puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākāvaijayantībhis taila-pradīpair vā ghṛta-pradīpair vā gandha-taila-pradīpair vā campaka-taila-pradīpair vā vārṣika-taila-pradīpair vôtpala-tailapradīpair vā sumanā-taila-pradīpair vêdṛśair bahu-vidhaiḥ pūjā-vidhānaśata-sahasraiḥ sat-kariṣyanti guru-kariṣyanti te tvayā Kunti saparivārayā rakṣitavyāḥ ‖

asmin khalu punar dhāraṇī-parivarte nirdiśyamāna aṣṭāṣaṣṭīnāṃ prāṇi-sahasrāṇām anutpattika-dharma-kṣānti-pratilābho 'bhūt ‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye dhāraṇī-parivarto nāmâikaviṃśatimaḥ ‖

22

BHAIṢAJYARĀJA-PŪRVA-YOGA-PARIVARTO NĀMA DVĀVIṂŚATIMAḤ

atha khalu Nakṣatrarājasaṃkusumitābhjiño bodhisattvo mahāsattvo bhagavantam etad avocat| kena kāraṇena bhagavan Bhaiṣajyarājo bodhisattvo mahāsattvo 'syāṃ Sahāyāṃ loka-dhātau pravicarati bahūni câsya bhagavan duṣkara-koṭī-nayuta-śata-sahasrāṇi saṃdṛśyante| tat sādhu bhagavān deśayatu tathāgato 'rhan samyak-saṃbuddho Bhaiṣajyarājasya bodhisattvasya mahāsattvasya yat kiṃ-cic caryā-pradeśa-mātraṃ yac chrutvā deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyās tad-anya-loka-dhātv-āgatāś ca bodhisattvā mahāsattvā ime ca mahā-śrāvakāḥ śrutvā sarve prītās tuṣṭā udagrā ātta-manaso bhaveyur iti ‖

atha khalu bhagavān Nakṣatrarājasaṃkusumitābhijñasya bodhisattvasya mahāsattvasyâdhyeṣaṇāṃ viditvā tasyāṃ velāyāṃ Nakṣatrarājasaṃkusumitābhijñaṃ bodhisattvaṃ mahāsattvam etad avocat| bhūta-pūrvaṃ kula-putrâtīte 'dhvani Gaṅgā-nadī-vālikā-samaiḥ kalpair yad' āsīt tena kālena tena samayena Candrasūryavimalaprabhāsaśrīr nāma tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān| tasya khalu punar Nakṣatrarājasaṃkusumitābhijña bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasyârhataḥ samyak-saṃbuddhasyâśīti-koṭyo bodhisattvānāṃ mahāsattvānāṃ mahā-saṃnipāto 'bhūd dvāsaptati-Gaṅgā-nadī-vālikā-samāś câsya śrāvaka-saṃnipāto 'bhūt| apagata-mātṛgrāmaṃ ca tat pravacanam abhūd apagata-niraya-tiryagyoni-pretâsura-kāyaṃ samaṃ ramaṇīyaṃ pāṇi-tala-jātaṃ ca tad buddha-kṣetram abhūd divya-vaiḍūrya-maya-bhūmi-

bhāgaṃ ratna-candana-vṛkṣa-samalaṃkṛtaṃ ca ratna-jāla-samīritaṃ câvasakta-paṭṭa-dāmâbhipralambitaṃ ca ratna-gandha-ghaṭikā-nirdhūpitaṃ ca| sarveṣu ca ratna-vṛkṣa-mūleṣv iṣu-kṣepamāna-mātre ratna-vyomakāni saṃsthitāny abhūvan sarveṣu ca ratna-vyomaka-mūrdhneṣu koṭīśataṃ deva-putrāṇāṃ tūrya-tāḍâvacara-saṃgīti-saṃprabhaṇitenâvasthitam abhūt tasya bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasyârhataḥ samyak-saṃbuddhasya pūjā-karmaṇe| sa ca bhagavān imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ teṣāṃ mahā-śrāvakāṇāṃ teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ vistareṇa saṃprakāśayati sma Sarvasattvapriyadarśanaṃ bodhisattvaṃ mahāsattvam adhiṣṭhānaṃ kṛtvā tasya khalu punar Nakṣatrarājasaṃkusumitābhijña bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasyârhataḥ samyak-saṃbuddhasya dvācatvāriṃśat-kalpa-sahasrāṇy āyuṣ-pramāṇam abhūt teṣāṃ ca bodhisattvānāṃ mahāsattvānāṃ teṣāṃ ca mahā-śrāvakāṇāṃ tāvad ev' āyuṣ-pramāṇam abhūt| sa ca Sarvasattvapriyadarśano bodhisattvo mahāsattvas tasya bhagavataḥ pravacane duṣkara-caryā'bhiyukto 'bhūt| sa dvādaśa-varṣa-saḥasrāṇi caṅkramâbhirūḍho 'bhūn mahā-vīry'ārambheṇa yogâbhiyukto 'bhūt| sa dvādaśānāṃ varṣa-sahasrāṇām atyayena sarva-rūpa-saṃdarśanaṃ nāma samādhiṃ pratilabhate sma| saha-pratilambhāc ca tasya samādheḥ sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tuṣṭa udagra ātta-manāḥ pramuditaḥ prīti-saumanasya-jātas tasyāṃ velāyām evaṃ cintayāmāsa| imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyam āgamyâyaṃ mayā sarva-rūpa-saṃdarśanaḥ samādhiḥ pratilabdhaḥ| tasyāṃ velāyāṃ sa Sarvasattvapriyadarśano bodhisattvo mahāsattva evaṃ cintayati sma| yan nv ahaṃ bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasya pūjāṃ kuryām asya ca Saddharmapuṇḍarīkasya dharma-paryāyasya| sa tasyāṃ velāyāṃ tathā-rūpaṃ samādhiṃ samāpanno yasya samādheḥ samanantara-samāpannasya Sarvasattvapriyadarśanasya bodhisattvasya mahāsattvasyâtha tāvad evôpary antarīkṣān māndārava-mahā-māndāravāṇāṃ puṣpāṇāṃ mahantaṃ puṣpa-

varṣam abhipravṛṣṭam | kālânusāri-candana-meghaḥ kṛta uraga-sāra-candana-varṣam abhipravṛṣṭam | tādṛśī ca Nakṣatrarājasaṃkusumitābhijña sā gandha-jātir yasyā ekaḥ karṣa imāṃ Sahā-loka-dhātuṃ mūlyena kṣamati ||

atha khalu punar Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvaḥ smṛtimān saṃprajānaṃs tasmāt samādher vyudatiṣṭhad vyutthāya câivaṃ cintayāmāsa | na tatha rddhi-prātihārya-saṃdarśanena bhagavataḥ pūjā kṛtā bhavati yath' ātmabhāva-parityāgenêti | atha khalu punar Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tasyāṃ velāyām agaru-turuṣka-kunduruka-rasaṃ bhakṣayati sma campaka-tailaṃ ca pibati sma | tena khalu punar Nakṣatrarājasaṃkusumitābhijña paryāyeṇa tasya Sarvasattvapriyadarśanasya bodhisattvasya mahāsattvasya satatasamitaṃ gandhaṃ bhakṣayataś campaka-tailaṃ ca pibato dvādaśa-varṣāṇy atikrāntāny abhūvan | atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas teṣāṃ dvādaśānāṃ varṣāṇām atyayena taṃ svam ātmabhāvaṃ divyair vastraiḥ pariveṣṭya gandha-taila-plutaṃ kṛtvā svakam adhiṣṭhānam akarot svakam adhiṣṭhānaṃ kṛtvā svaṃ kāyaṃ prajvālayāmāsa tathāgatasya pūjā-karmaṇe 'sya ca Saddharmapuṇḍarīkasya dharma-paryāyasya pūjā'rtham | atha khalu Nakṣatrarājasaṃkusumitābhijña tasya Sarvasattvapriyadarśanasya bodhisattvasya mahāsattvasya tābhiḥ kāya-pradīpa-prabhā-jvālābhir aśīti-Gaṅgā-nadī-vālikā-samā loka-dhātavaḥ sphuṭā abhūvan | tāsu ca loka-dhātuṣv aśīti-Gaṅgā-nadī-vālikā-samā eva buddhā bhagavantas te sarve sādhu-kāraṃ dadanti sma | sādhu sādhu kula-putra sādhu khalu punas tvaṃ kula-putrâyaṃ sa bhūto bodhisattvānāṃ mahāsattvānāṃ vīry'ārambha iyaṃ sā bhūtā tathāgata-pūjā dharma-pūjā | na tathā puṣpa-dhūpa-gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-pūjā nâpy āmiṣa-pūjā nâpy uraga-sāra-candana-pūjā | idaṃ tat kula-putrâgra-pradānaṃ na tathā rājya-parityāga-dānaṃ na priya-putra-

bhāryā-parityāga-dānam | iyaṃ punaḥ kula-putra viśiṣṭâgrā varā pravarā praṇītā dharma-pūjā yo 'yam ātmabhāva-parityāgaḥ | atha khalu punar Nakṣatrarājasaṃkusumitābhijña te buddhā bhagavanta imāṃ vācaṃ bhāṣitvā tūṣṇīm abhūvan ‖

tasya khalu punar Nakṣatrarājasaṃkusumitābhijña Sarvasattvapriyadarśan'ātmabhāvasya dīpyato dvādaśa varṣa-śatāny atikrāntāny abhūvan na ca praśamaṃ gacchati sma | sa paścād dvādaśānāṃ varṣa-śatānām atyayāt praśānto 'bhūt | sa khalu punar Nakṣatrarājasaṃkusumitābhijña Sarvasattvapriyadarśano bodhisattvo mahāsattva evaṃ-rūpāṃ tathāgata-pūjāiṃ ca dharma-pūjāṃ ca kṛtvā tataś cyutas tasyâiva bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasyârhataḥ samyak-saṃbuddhasya pravacane rājño Vimaladattasya gṛha upapanna aupapādika utsaṅge paryaṇkena prādurbhūto 'bhūt | samanantarôpapannaś ca khalu punaḥ sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tasyāṃ velāyāṃ sva-mātā-pitarau gāthayā 'dhyabhāṣata ‖

[1]ayaṃ mamā caṅkramu[2] [3]rāja-śreṣṭha[3]
yasmin[4] mayā sthitva samādhi labdhaḥ |
vīryaṃ dṛḍhaṃ ārabhitaṃ mahā-vrataṃ
parityajitvā priyam ātma-bhāvam ‖1‖

atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattva imāṃ gāthāṃ bhāṣitvā sva-mātā-pitarāv etad avocat | adyâpy amba tāta sa bhagavāṃś Candarsūryavimalaprabhāsaśrīs tathāgato 'rhan samyak-saṃbuddha etarhi tiṣṭhati dhriyate yāpayati dharmaṃ deśayati yasya mayā bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasya pūjāṃ kṛtvā sarva-ruta-kauśalya-dhāraṇī pratilabdhā 'yaṃ ca Saddharmapuṇḍarīko dharma paryāyo 'śītibhir gāthā-koṭī-nayuta-śata-sahasraiḥ kaṅkaraiś ca vivaraiś câkṣo-

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[1] Triṣṭubh なり。 [2] 版本には °krama とあるるも、Cb. 及び K'. に °kramu (=°kramo の略) とあるを採る。 [3]....[3] 版本には rāja śreṣṭha と分てども、Tib. に rgyal mchog ḥdi-na bdag ḥchag-ciṅ とあるに依り今の如く改ためたり。 [4] 版本には yasmiṃ とあり、脚註に依るに總ての MSS. に yasmin とあり、今之を改むる必要を認めざるが故に原形を恢復す。

bhyaiś ca tasya bhagavato 'ntikāc chruto 'bhūt| tat sādhv amba tāta gamiṣyāmy ahaṃ tasya bhagavato 'ntikaṃ tasmiṃś ca gatvā bhūyas tasya bhagavataḥ pūjāṃ kariṣyāmîti| atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tasyāṃ velāyāṃ sapta-tāla-mātraṃ vaihāyasam abhyudgamya sapta-ratna-maye kūṭâgāre paryaṅkam ābhujya tasya bhagavataḥ sakāśam upasaṃkrānta upasaṃkramya tasya bhagavataḥ pādau śirasā 'bhivandya taṃ bhagavantaṃ sapta-kṛtvaḥ praḍakṣiṇī-kṛtya yena sa bhagavāṃs tenâñjaliṃ praṇāmya taṃ bhagavantaṃ namas-kṛtvā 'nayā gāthayā 'bhiṣṭauti sma‖

[1]suvimala-vadanā narêndra vīrā[2]
tava prabha rājat' idaṃ[3]-daśa-ddiśāsu |
tubhya sugata kṛtva agra-pūjāṃ
aham iha āgatu nātha darśanāya ‖2‖

atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tasyāṃ velāyām imāṃ gāthāṃ bhāṣitvā taṃ bhagavantaṃ Candrasūryavimalaprabhāsaśriyaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| adyâpi tvaṃ bhagavaṃs tiṣṭhasi| atha khalu Nakṣatrarājasaṃkusumitābhijña sa bhagavāṃś Candrasūryavimalaprabhāsaśrīs tathāgato 'rhan samyak-saṃbuddhas taṃ Sarvasattvapriyadarśanaṃ bodhisattvaṃ mahāsattvam etad avocat| parinirvāṇa-kālasamayo me kula-putrânuprāptaḥ kṣayânta-kālo me kula-putrânuprāptas tad gaccha tvaṃ kula-putra mama mañcaṃ prajñapayasva parinirvāyiṣyāmîti| atha khalu Nakṣatrarājasaṃkusumitābhijña sa bhagavāṃś Candrasūryavimalaprabhāsaśrīs tathāgatas taṃ Sarvasattvapriyadarśanaṃ bodhisattvaṃ mahāsattvam etad avocat| idaṃ ca te kula-putra śāsanam anuparindāmîmāṃś ca bodhisattvān mahāsattvān imāṃś ca

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[1] Puṣpitâgrā なり。 [2] 版本には dhīrā とあるも、B. Cb. K. には vīrā とあり、Tib. dpaḥ-bo とあるに合するを以て之を採る。 [3] 版本には iyaṃ とあるも、Tib. に phyogs bcu ḥdir (此の十方に於て) とあるを以て今の如く改む。

mahā-śrāvakān imāṃ ca buddha-bodhim imāṃ ca loka-dhātum imāni ca ratna-vyomakānîmāni ca ratna-vṛkṣāṇîmāṃś ca deva-putrān mamôpasthāyakān anuparindāmi| parinirvṛtasya ca me kula-putra ye dhātavas tān anuparindāmi| ātmanā ca tvayā kula-putra mama dhātūnāṃ vipulā pūjā kartavyā vaistārikāś ca te dhātavaḥ kartavyāḥ stūpānāṃ ca bahūni sahasrāṇi kartavyāni| atha khalu Nakṣatrarājasaṃkusumitābhijña sa bhagavāṃś Candrasūryavimalaprabhāsaśrīs tathāgato 'rhan samyak-saṃbuddhas taṃ Sarvasattvapriyadarśanaṃ bodhisattvaṃ mahāsattvam evam anuśiṣya tasyām eva rātryāṃ paścime yāme 'nupadhiśeṣe nirvāṇa-dhātau parinirvṛto 'bhūt||

atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas taṃ bhagavantaṃ Candrasūryavimalaprabhāsaśriyaṃ tathāgataṃ parinirvṛtaṃ viditvôraga-sāra-candana-citāṃ kṛtvā taṃ tathāgat'ātmabhāvaṃ saṃprajvālayāmāsa| dagdhaṃ niśāntaṃ ca tathāgat'ātmabhāvaṃ viditvā tato dhātūn gṛhītvā rodati krandati paridevate sma| atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvo ruditvā kranditvā paridevitvā sapta-ratna-mayāni caturaśīti-kumbha-sahasrāṇi kārayitvā teṣu tāṃs tathāgata-dhātūn prakṣipya sapta-ratna-mayāni caturaśīti-stūpa-sahasrāṇi pratiṣṭhāpayāmāsa yāvad Brahma-lokam uccaistvena cchattr'āvalī-samalaṃkṛtāni paṭṭa-ghaṇṭā-samīritāni ca| sa tān stūpān pratiṣṭhāpyaîvaṃ cintayāmāsa| kṛtā mayā tasya bhagavataś Candrasūryavimalaprabhāsaśriyas tathāgatasya dhātūnāṃ pūjā ataś ca bhūya uttari-viśiṣṭatarāṃ tathāgata-dhātūnāṃ pūjāṃ kariṣyāmîti| atha khalu punar Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas taṃ sarvāvantaṃ bodhisattva-gaṇaṃ tāṃś ca mahā-śrāvakāṃs tāṃś ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣya-gaṇān āmantrayāmāsa| sarve yūyaṃ kula-putrāḥ samanvāharadhvaṃ tasya bhagavato dhātūnāṃ pūjāṃ kariṣyāma iti| atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriya-

darśano bodhisattvo mahāsattvas tasyāṃ velāyāṃ teṣāṃ caturaśītīnāṃ tathāgata-dhātu-stūpa-sahasrāṇāṃ purastāc chata-puṇya-vicitritaṃ svaṃ bāhum ādīpayāmās' ādīpya ca dvāsaptati-varṣa-sahasrāṇi teṣāṃ tathāgata-dhātu-stūpānāṃ pūjām akarot| pūjāṃ ca kurvatā tasyāḥ parṣado 'saṃkhyeyāni śrāvaka-koṭī-nayuta-śata-sahasrāṇi vinītāni sarvaiś ca tair bodhisattvaiḥ sarva-rūpa-saṃdarśana-samādhiḥ pratilabdho 'bhūt‖

atha khalu Nakṣatrarājasaṃkusumitābhijña sa sarvāvān bodhisattvagaṇas te ca sarve mahā-śrāvakās taṃ Sarvasattvapriyadarśanaṃ bodhisattvaṃ mahāsattvam aṅga-hīnaṃ dṛṣṭvā 'śru-mukhā rudantaḥ krandantaḥ paridevamānāḥ paras-param etad ūcuḥ| ayaṃ Sarvasattvapriyadarśano bodhisattvo mahāsattvo 'smākam ācāryo 'nuśāsakaḥ so 'yaṃ sāṃpratam aṅga-hīno bāhu-hīnaḥ saṃvṛtta iti| atha khalu Nakṣatrarājasaṃkusumitābhijña sa Sarvasattvapriyadarśano bodhisattvo mahāsattvas tān bodhisattvāṃs tāṃś ca mahā-śrāvakāṃs tāṃś ca deva-putrān āmantrayāmāsa| mā yūyaṃ kula-putrā mām aṅga-hīnaṃ dṛṣṭvā rudata mā krandata mā paridevadhvam| eṣo 'haṃ kula-putrā ye ke-cid daśasu dikṣv anantâparyantāsu loka-dhātuṣu buddhā bhagavantas tiṣṭhanti dhriyante yāpayanti tān sarvān buddhān bhagavataḥ sākṣiṇaḥ kṛtvā[1] teṣāṃ puratah satyâdhiṣṭhānaṃ karomi yena satyena satya-(2vacanena svaṃ2) mama bāhuṃ tathāgata-pūjā-karmaṇe parityajya suvarṇa-varṇo me kāyo bhaviṣyati tena satyena satya-vacanenâyaṃ mama bāhur yathā paurāṇo bhavatv iyaṃ ca mahā-pṛthivī ṣaḍ-vikāraṃ prakampatv antarīkṣa-gatāś ca deva-putrā mahā-puṣpa-varṣaṃ pravarṣantu| atha khalu Nakṣatrarājasaṃkusumitābhijña samanantara-kṛte 'smin satyâdhiṣṭhāne tena Sarvasattvapriyadarśanena bodhisattvena mahāsattvenâtha khalv iyaṃ tri-sāhasra-mahā-sāhasrī loka-dhātuḥ ṣaḍ-vikāraṃ prakampita upary antarīkṣāc ca mahā-puṣpa-varṣam abhipravarṣitaṃ| tasya ca Sarva-

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[1] 版本は此處に句讀を設けたれども意義の連絡上之なきを可とするを以て、今は之を省く。

(2....2) K'. には vacanenêmam に作り、Tib. には svam を缺く。若し此の類の語を置くとせば vacanenâyam の寫誤なるか。

sattvapriyadarśanasya bodhisattvasya mahāsattvasya sa bāhur yathā paurāṇaḥ saṃsthito 'bhūd yad uta tasyâîva bodhisattvasya mahāsattvasya jñāna-bal'ādhānena puṇya-bal'ādhānena ca| syāt khalu punas te Nakṣatrarājasaṃkusumitābhijña kāṅkṣā vā vimatir vā vicikitsā vā 'nyaḥ sa tena kālena tena samayena Sarvasattvapriyadarśano bodhisattvo mahāsattvo 'bhūt| na khalu punas te Nakṣatrarājasaṃkusumitābhijñâîvaṃ draṣṭavyam| tat kasya hetoḥ| ayaṃ sa Nakṣatrarājasaṃkusumitābhijña Bhaiṣajyarājo bodhisattvo mahāsattvas tena kālena tena samayena Sarvasattvapriyadarśano bodhisattvo mahāsattvo 'bhūt| iyanti Nakṣatrarājasaṃkusumitābhijña Bhaiṣajyarājo bodhisattvo mahāsattvo duṣkara-koṭī-nayuta-śata-sahasrāṇi karoty ātmabhāva-parityāgāṃś ca karoti| bahutaraṃ khalv api sa Nakṣatrarājasaṃkusumitābhijña bodhisattva-yāna-saṃprasthitaḥ kula-putro vā kula-duhitā vêmām anuttarāṃ samyak-saṃbodhim ākāṅkṣamāṇo yaḥ pādâṅguṣṭhaṃ tathāgata-caityeṣv ādīpayed ekāṃ hastâṅguliṃ pādâṅguliṃ vâîkâṅgaṃ vā bāhum ādīpayed bodhisattva-yāna-saṃprasthitaḥ sa kula-putro vā kula-duhitā vā bahutaraṃ puṇyâbhisaṃskāraṃ prasavati na tv eva rājy.-parityāgān na priya-putra-duhitṛ-bhāryā-parityāgān na tri-sāhasra-mahā-sāhasrī-loka-dhātoḥ sa-vana-samudra-parvatôtsa-saras-taḍāga-kūp'ārāmāyāḥ parityāgāt| yaś ca khalu punar Nakṣ trarājasaṃkusumitābhijña bodhisattva-yāna-saṃprasthitaḥ kula-putro vā kula-duhitā vêmāṃ tri-sāhasra-mahā-sāhasrīṃ loka-dhātuṃ sapta-ratna-paripūrṇāṃ kṛtvā sarva-buddha-bodhisattva-śrāvaka-pratyekabuddhebhyo dānaṃ dadyāt na[1] sa Nakṣatrarājasaṃkusumitābhijña kula-putro vā kula-duhitā vā tāvat puṇyaṃ prasavati yāvat sa kula-putro vā kula-duhitā vā ya itaḥ Saddharmapuṇḍarīkād dharma-paryāyād antaśaś catuṣ-pādikam api gāthāṃ dhārayet| imaṃ tasya bahutaraṃ puṇyâbhisaṃskāraṃ vadāmi na tv evêmāṃ tri-sāhasra-mahā-sāhasrīṃ loka-dhātuṃ sapta-ratna-paripūrṇāṃ kṛtvā dānaṃ dadatas tasya sarva-buddha-bodhisattva-śrā-

[1] 版本に缺く、K'. により て補ふ。

vaka-pratyekabuddhebhyaḥ ||

tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña sarveṣām utsa-saras-taḍāgānāṃ mahā-samudro mūrdha-prāptaḥ | evam eva Nakṣatrarājasaṃkusumitābhijña sarveṣāṃ tathāgata-bhāṣitānāṃ sūtrāntānāṃ ayaṃ Saddharmapuṇḍarīko dharma-paryāyo mūrdha-prāptaḥ | tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña sarveṣāṃ Kāla-parvatānāṃ Cakravāḍānāṃ Mahācakravāḍānāṃ ca Sumeruḥ parvata-rājo mūrdha-prāptaḥ | evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharma-puṇḍarīko dharma-paryāyaḥ sarveṣāṃ tathāgata-bhāṣitānāṃ sūtrāntānāṃ rājā mūrdha-prāptaḥ | tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitā-bhijña sarveṣāṃ nakṣatrāṇāṃ candramāḥ prabhākaro 'gra-prāptaḥ | evam eva Nakṣatrarājasaṃkusumitābhijña sarveṣāṃ tathāgata-bhāṣitanāṃ sūtrāntānām ayaṃ Saddharmapuṇḍarīko dharma-paryāyaś candra-koṭī-nayuta-śata-sahasrâtireka-prabhākaro 'gra-prāptaḥ | tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña sūrya-maṇḍalaṃ sarvaṃ tamo'ndha-kāraṃ vidhamati | evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sarvâkuśala-tamo'ndha-kāraṃ vidhamati | tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña Trā-yastriṃśānāṃ devānāṃ Śakro devānām indraḥ | evam eva Nakṣatra-rājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sar-veṣāṃ tathāgata-bhāṣitānāṃ sūtrāntānām indraḥ |. tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña Brahmā Sahāṃpatiḥ sarveṣāṃ Brahma-kāyikānāṃ devānāṃ rājā Brahma-loke pitṛ-kāryaṃ karoti | evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sarveṣāṃ sattvānāṃ śaikṣâśaikṣāṇāṃ ca sarva-śrāvakāṇāṃ pratyekabuddhānāṃ bodhisattva-yāna-saṃprasthitānāṃ ca pitṛ-kāryaṃ karoti | tad-yathā 'pi nāmā Nakṣatrarājasaṃkusumitābhijña sarva-bāla-pṛthag-janān atikrāntaḥ srota-āpannaḥ sakṛd-āgāmy-anāgāmy-arhat-pra-tyekabuddhaś ca | evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Sad-dharmapuṇḍarīko dharma-paryāyaḥ sarvāṃs tathāgata-bhāṣitān sūtrāntān

atikramyâbhyudgato mūrdha-prāpto veditavyaḥ| te 'pi Nakṣatrarāja-saṃkusumitābhijña sattvā mūrdha-prāptā veditavyā ye khalv imaṃ sūtra-rājaṃ dhārayiṣyanti| tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña sarva-śrāvaka-pratyekabuddhānāṃ bodhisattvo 'gra ākhyāyate| evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sarveṣāṃ tathāgata-bhāṣitānāṃ sūtrântānām agra ākhyāyate| tad-yathā 'pi nāma Nakṣatrarājasaṃkusumitābhijña sarveṣāṃ śrāvaka-pratyekabuddha-bodhisattvānāṃ tathāgato dharma-rājaḥ paṭṭa-baddhaḥ| evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyas tathāgata-bhūto bodhisattva-yāna-saṃprasthitānām| trātā khalv api Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sarva-sattvānāṃ sarva-bhayebhyo vimocakaḥ sarva-duḥkhebhyaḥ| taḍāga iva tṛṣitānām agnir iva śīt'ārtānāṃ cailam iva nagnānāṃ sārtha-vāha iva vaṇijānāṃ mātêva putrāṇāṃ naur iva pāragāminām vaidya iv'āturāṇāṃ dīpa iva tamo'ndha-kār'āvṛtānāṃ ratnam iva dhanârthinām cakra-vartī 'va sarva-koṭṭa-rājānāṃ samudra iva saritām ulkêva sarva-tamo'ndhakāra-vidhamanāya| evam eva Nakṣatrarājasaṃkusumitābhijñâyaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ sarva-duḥkha-pramocakaḥ sarva-vyādhi-cchedakaḥ sarva-saṃsāra-bhaya-bandhana-saṃkaṭa-pramocakaḥ| yena câyaṃ Nakṣatrarājasaṃkusumitābhijña Saddharmapuṇḍarīko dharma-paryāyaḥ śruto bhaviṣyati yaś ca likhati yaś ca lekhayati| eṣāṃ Nakṣatrarājasaṃkusumitābhijña puṇyâbhisaṃskārāṇāṃ buddhena jñānena na śakyaṃ paryanto 'dhigantum[1] yāvantaṃ puṇyâbhisaṃskāraṃ sa kula-putro vā kula-duhitā vā (2prasaviṣyati| ya imaṃ2) dharma-paryāyaṃ dhārayitvā vācayitvā vā deśayitvā vā śrutvā vā likhitvā vā pustaka-gataṃ vā kṛtvā sat-kuryād guru-kuryān mānayet pūjayet puṣpa-dhūpa-

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[1] 版本には此處に句讀を置けども文意より考へて今は之を除く。 (2....2) 版本には prasaviṣyatîmaṃ に作るも、之にては意義明らかならず。 K'. に prasaviṣyati| ya imāṃ に作るは概ね正しと雖も、imāṃ は imaṃ を可とす。Tib. 亦た同意義なり、故に今の如く改む。

gandha-mālya-vilepana-cūrṇa-cīvara-cchattra-dhvaja-patākā-vaijayantībhir vādya-vastrâñjali-karmabhir vā ghṛta-pradīpair vā gandha-taila-pradīpair vā campaka-taila-pradīpair vā sumanā-taila-pradīpair vā pāṭala-taila-pradīpair vā vārṣika-taila-pradīpair vā navamālikā-taila pradīpair vā (1bahu-vidhābhiś ca pūjābhis1) sat-kāraṃ kuryād guru-kāraṃ kuryāt (2mānanāṃ kuryāt pūjanāṃ kuryāt2)‖

bahu sa Nakṣatrarājasaṃkusumitābhijña bodhisattva-yāna-saṃprasthitaḥ kula-putro vā kula-duhitā vā puṇyaṃ[3] prasaviṣyati ya imaṃ Bhaiṣajyarāja-pūrva-yoga-parivartaṃ dhārayiṣyati vācayiṣyati śroṣyati| sacet punar Nakṣatrarājasaṃkusumitābhijña mātṛgrāma imaṃ dharma-paryāyaṃ śrutvôdgrahīṣyati dhārayiṣyati tasya sa eva paścimaḥ strī-bhāvo bhaviṣyati| yaḥ kaś-cin Nakṣatrarājasaṃkusumitābhijñêmaṃ Bhaiṣajyarāja-pūrva-yoga-parivartaṃ paścimāyāṃ pañcāśatyāṃ śrutvā mātṛgrāmaḥ pratipatsyate sa khalv ataś cyutaḥ Sukhāvatyāṃ loka-dhātāv upapatsyate| yasyāṃ sa bhagavān Amitāyus-tathāgato 'rhan samyak-saṃbuddho bodhisattva-gaṇa-parivṛtas tiṣṭhati dhriyate yāpayati| sa tasyāṃ Padmagarbhe siṃh'āsane niṣaṇṇa upapatsyate na ca tasya rāgo vyābādhiṣyate[4] na dveṣo na moho na māno na mātsaryaṃ na krodho na vyāpādaḥ| sahôpapannaś ca pañcâbhijñāḥ pratilapsyata anutpattika-dharma-kṣāntiṃ ca pratilapsyate| anutpattika-dharma-kṣānti-ratilabdhaḥ sa khalu punar Nakṣatrarājasaṃkusumitābhijña bodhisattvo mahāsattvo dvāsaptati-Gaṅgā-nadī-vālikā[5]-samāṃs tathāgatān drakṣyati| tādṛśaṃ câsya cakṣur-indriyaṃ pariśuddhaṃ bhaviṣyati yena cakṣur-indriyeṇa pariśuddhena tān buddhān bhagavato drakṣyati| te câsya buddhā bhagavantaḥ sādhu-kāram anupradāsyanti| sādhu sādhu kula-putra yat tvayā Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ

(1....1) 版本に缺如す、K'. 及び Tib. の mchod-pa rnam-pa maṅ-po dag-gis に依て補へり。 (2....2) 版本に缺如す、K'. には mānanāṃ pūjanāṃ とあり。Tib. rim-gror byed mchod-par byed に依て今の如く改む。 3 版本に此の語を脫す、K'. 及び Tib. bsod-nams に依て補へり。 4 版本には vyāvadhiṣyate に作るも非なり、K'. に依りて改む。 5 版本には vālika とあるも、K'. に vālikā とあるを採る。

śrutvā tasya bhagavataḥ Śākyamunes tathāgatasyârhataḥ samyak-saṃbuddhasya pravacana uddiṣṭaṃ svādhyāyitaṃ[1] bhāvitaṃ cintitaṃ manasi-kṛtaṃ para-sattvānāṃ ca saṃprakāśitam | ayaṃ te kula-putra puṇyâbhisaṃskāro na śakyam agninā dagdhuṃ nôdakena hartum | ayaṃ te kula-putra puṇyâbhisaṃskāro na śakyaṃ buddha-sahasreṇâpi nirdeṣṭum | vihata-māra-pratyarthikas tvaṃ kula-putrôttīrṇa-bhaya-saṃgrāmo mardita-śatru-kaṇṭhakaḥ | buddha-śata-sahasrâdhiṣṭhito 'si | na tava kula-putra sadevake loke samārake sabrahmake sa-śramaṇa-brāhmaṇikāyāṃ prajāyāṃ sadṛśo vidyate tathāgatam ekaṃ vinirmucya | nânyaḥ kaś-cic chrāvako vā pratyekabuddho vā bodhisattvo vā yas tvāṃ śaktaḥ puṇyena vā prajñayā vā samādhinā vā 'bhibhavitum | evaṃ jñāna-bal'ādhāna-prāptaḥ sa Nakṣatrarājasaṃkusumitābhijña bodhisattvo bhaviṣyati ||

yaḥ kaś-cin Nakṣatrarājasaṃkusumitābhijñêmaṃ Bhaiṣajyarāja-pūrva-yoga-parivartaṃ bhāṣyamāṇaṃ śrutvā sādhu-kāram anupradāsyati tasyôtpala-gandho mukhād vāsyati gātrebhyaś câsya candana-gandho bhaviṣyati | ya iha dharma-paryāye sādhu-kāraṃ dāsyati tasyêma evaṃ-rūpā dṛṣṭa-dhārmikā guṇânuśaṃsā bhaviṣyanti ye mayâitarhi nirdiṣṭāḥ | tasmāt tarhi Nakṣatrarājasaṃkusumitābhijñânuparindāmy aham imaṃ Sarvasattvapriyadarśanasya bodhisattvasya mahāsattvasya pūrva-yoga-parivartaṃ yathā paścime kāle paścime samaye paścimāyāṃ pañcāśatyāṃ vartamānāyām asmiñ Jambudvīpe pracaren nântardhānaṃ gacchen na ca Māraḥ pāpīyān avatāraṃ labhen na Māra-kāyikā devatā na nāgā na yakṣā na gandharvā na kumbhāṇḍā avatāraṃ labheyuḥ | tasmāt tarhi Nakṣatrarājasaṃkusumitābhijñâdhitiṣṭhāmîmaṃ dharma-paryāyam asmiñ Jambudvīpe | bhaiṣajya-bhūto bhaviṣyati glānānāṃ sattvānāṃ vyādhi-spṛṣṭānām | imaṃ dharma-paryāyaṃ śrutvā vyādhiḥ kāye na kramiṣyati na jarā nâkāla-mṛtyuḥ | sacet punar Nakṣatrarājasaṃkusumitābhijña yaḥ kaś-

[1] 版本には svadhyāyitaṃ とあるも、K'. に svādhyāyitaṃ とあるを採る。

cid bodhisattva-yāna-saṃprasthitaḥ paśyed evaṃ-rūpaṃ sūtrânta-dhārakaṃ bhikṣuṃ taṃ candana-cūrṇair nīlôtpalair abhyavakired abhyavakīrya câivaṃ cittam utpādayitavyam | gamiṣyaty ayaṃ kula-putro bodhi-maṇḍaṃ | grahīṣyaty ayaṃ tṛṇāni prajñapayiṣyaty ayaṃ bodhi-maṇḍe tṛṇa-saṃstaraṃ | kariṣyaty ayaṃ māra-yakṣa-parājayaṃ prapūrayiṣyaty ayaṃ dharma-śaṅkhaṃ | parāhaṇiṣyaty ayaṃ dharma-bherīm uttariṣyaty ayaṃ bhava-sāgaram | evaṃ Nakṣatrarājasaṃkusumitābhijña tena bodhisattva-yāna-saṃprasthitena kula-putreṇa vā kula-duhitrā vâivaṃ-rūpaṃ sūtrânta-dhārakaṃ bhikṣuṃ dṛṣṭvâivaṃ cittam utpādayitavyam | ity etādṛśāś câsya guṇânuśaṃsā bhaviṣyanti yādṛśās tathāgatena nirdiṣṭāḥ ||

asmin khalu punar Bhaiṣajyarāja-pūrva-yoga-parivarte ni diśyamāne caturaśītīnāṃ bodhisattva-sahasrāṇāṃ sarva-ruta-kauśalyânugatāyā dhāraṇyāḥ pratilambho 'bhūt | sa ca bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaḥ sādhu-kāram adāt | sādhu sādhu Nakṣatrarājasaṃkusumitābhijña yatra hi nāma tvam evam acintya-guṇa-dharmās tathāgatena nirdiṣṭās tvaṃ câcintya-guṇa-dharma-samanvāgataṃ tathāgataṃ paripṛcchasîti ||

iti śrī-Saddharmapuṇḍarīke dharma-paryāye Bhaiṣajyarāja-pūrva-yoga-parivarto nāma dvāviṃśatimaḥ ||

23

GADGADASVARA-PARIVARTO NĀMA TRAYOVIṂŚATIMAḤ

atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas tasyāṃ velāyāṃ mahā-puruṣa-lakṣaṇād bhrū-vivarântarād ūrṇā-kośāt prabhāṃ pramumoca| yayā prabhayā pūrvasyāṃ diśy aṣṭādaśa-Gaṅgā-nadī-vālikā-samāni buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇy ābhayā sphuṭāny abhūvan| tāni câṣṭādaśa-Gaṅgā-nadī-vālikā-samāni buddha-kṣetra-koṭī-nayuta-śata-sahasrāṇy atikramya Vairocana-raśmipratimaṇḍitā nāma loka-dhātuḥ| tatra Kamaladalavimalanakṣatra-rājasaṃkusumitābhijño nāma tathāgato 'rhan samyak-saṃbuddhas tiṣṭhati dhriyate yāpayati vipulen' āyuṣ-pramāṇena vipulena bodhisattva-saṃghena sārdhaṃ parivṛtaḥ puras-kṛto dharmaṃ deśayati sma| atha khalu yā bhagavatā Śākyamuninā tathāgatenârhatā samyak-saṃbuddhenôrṇā-kośāt prabhā pramuktā sā tasyāṃ velāyāṃ Vairocanaraśmi-pratimaṇḍitāṃ loka-dhātuṃ mahaty' ābhayā sphurati sma| tasyāṃ khalu punar Vairocanaraśmipratimaṇḍitāyāṃ loka-dhātau Gadgadasvaro[1] nāma bodhisattvo mahāsattvaḥ prativasati smâvaropita-kuśala-mūlo dṛṣṭa-pūrvāś ca tena bahūnāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām evaṃ-rūpā raśmy-avabhāsāḥ| bahu-samādhi-pratilabdhaś ca sa Gadgadasvaro bodhisattvo mahāsattvaḥ| tad-yathā dhvajâgra-keyūra-samādhi-pratilabdhaḥ saddharmapuṇḍarīka-samādhi-pratilabdho vimala-datta-samādhi-pratilabdho nakṣatrarāja-vikrīḍita-samādhi-pratilabdho 'nilambha-

[1] 此の語は字義通りに譯すれば、訛音と云ふべく、(妙) に「妙音」と翻じ、(正) の章題に「妙吼」と譯し其の他本文中には總て亦た「妙音」と翻じたるに對し、寧ろその意義反せり。Tib. は saṅ-saṅ-poḥi dbyaṅs とあり、支那譯に合す。想ふに gadgada は Pkt. にして、其の Skt. は gargara, Pāli の gaggara なり、「ガラガラと音のするもの」の義なる擬聲語にして、此より轉じて好き音のする物を詮はすに至れるものなり。

samādhi-pratilabdho jñāna-mudrā-samādhi-pratilabdhaś candra-pradīpa-samādhi-pratilabdhaḥ| sarva-ruta-kauśalya-samādhi-pratilabdhaḥ sarva-puṇya-samuccaya-samādhi-pratilabdhaḥ prasādavatī-samādhi-pratilabdha ṛddhi-vikrīḍita-samādhi-pratilabdho jñānôlkā-samādhi-pratilabdho vyūha-rāja-samādhi-pratilabdho vimala-prabhāsa-samādhi-pratilabdho vimala- 5
garbha-samādhi-pratilabdho 'p-kṛtsna-samādhi-pratilabdhaḥ sūry'āvarta-samādhi-pratilabdhaḥ| peyālaṃ yāvad Gaṅgā-nadī-vālikôpama-samādhi-koṭī-nayuta-śata-sahasra-pratilabdho Gadgadasvaro bodhisattvo mahā-sattvaḥ| tasya khalu punar Gadgadasvarasya bodhisattvasya mahā-sattvasya sā prabhā kāye nipatitā 'bhūt| atha khalu Gadgadasvaro 10
bodhisattvo mahāsattva utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenâñjaliṃ praṇāmya taṃ bhagavantaṃ Kamaladalavimalanakṣatrarāja-saṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| gamiṣyāmy ahaṃ bhagavaṃs tāṃ Sahāṃ loka-dhātuṃ taṃ 15
bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ darśanāya vandanāya paryupāsanāya taṃ ca Mañjuśriyaṃ kumāra-bhūtaṃ darśanāya taṃ ca Bhaiṣajyarājaṃ bodhisattvaṃ darśanāya taṃ ca Pradānaśūraṃ bodhisattvaṃ darśanāya taṃ ca Nakṣatrarājasaṃ-kusumitābhijñaṃ bodhisattvaṃ darśanāya taṃ ca Viśiṣṭacāritraṃ bo- 20
dhisattvaṃ darśanāya taṃ ca Vyūharājaṃ bodhisattvaṃ darśanāya taṃ ca Bhaiṣajyarājasamudgataṃ bodhisattvaṃ darśanāya ||

atha khalu bhagavān Kamaladalavimalanakṣatrarājasaṃkusumitā-bhijñas tathāgato 'rhan samyak-saṃbuddhas taṃ Gadgadasvaraṃ bo-dhisattvaṃ mahāsattvam etad avocat| na tvayā kula-putra tasyāṃ Sahā- 25
yāṃ loka-dhātau gatvā hīna-saṃjñôtpādayitavyā| sā khalu punaḥ kula-putra loka-dhātur utkūla-nikūlā mṛn-mayī Kāla-parvat'ākīrṇā gūthôḍilla-paripūrṇā| sa ca bhagavān Śākyamunis tathāgato 'rhan samyak-saṃbuddho hrasva-kāyas te ca bodhisattvā hrasva-kāyās tava ca kula-putra dvācatvāriṃśad-yojana-śata-sahasrāṇy ātmabhāva-pratilā- 30

bhaḥ| mama ca kula-putrâṣṭaṣaṣṭi-yojana-śata-sahasrāṇy ātmabhāva-pratilābhaḥ| tvaṃ ca kula-putra prāsādiko darśanīyo 'bhirūpaḥ parama-śubha-varṇa-puṣkaratayā samanvāgataḥ puṇya-śata-sahasrâtireka-lakṣmī-kaḥ| tasmāt tarhi kula-putra tāṃ Sahāṃ loka-dhātuṃ gatvā mā hīna-saṃjñām utpādayiṣyasi tathāgate ca bodhisattveṣu ca tasmiṃś ca buddha-kṣetre‖

evam ukte Gadgadasvaro bodhisattvo mahāsattvas taṃ bhagavantaṃ Kamaladalavimalanakṣatrarājasaṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| tathā 'haṃ bhagavan kariṣye yathā tathāgata ājñāpayati|. gamiṣyāmy ahaṃ bhagavaṃs tāṃ Sahāṃ loka-dhātuṃ tathāgatâdhiṣṭhānena tathāgata-bal'ādhānena tathāgata-vikrīḍitena tathāgata-vyūhena tathāgatâbhyudgata-jñānena| atha khalu Gadgadasvaro bodhisattvo mahāsattvas tasyāṃ velāyām anuccalita eva tasmād buddha-kṣetrād anutthitaś câiva tasmād āsanāt tathā-rūpaṃ samādhiṃ samāpadyate sma yasya samādheḥ samanantara-samāpannasya Gadgadasvarasya bodhisattvasyâtha tāvad evêha Sahāyāṃ loka-dhātau Gṛdhrakūṭe parvate tasya tathāgata-dharm'āsanasya purastāc caturaśīti-padma-koṭī-nayuta-śata-sahasrāṇi prādurbhūtāny abhūvan suvarṇa-daṇḍāni rūpya-patrāṇi padma-kiṃśuka-varṇāni saṃdṛśyante sma‖

atha khalu Mañjuśrīḥ kumāra-bhūtas taṃ padma-vyūha-prādurbhāvaṃ dṛṣṭvā bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| kasyêdaṃ bhagavan pūrva-nimittaṃ yenêmāni caturaśīti-padma-koṭī-nayuta-śata-sahasrāṇi saṃdṛśyante sma suvarṇa-daṇḍāni rūpya-patrāṇi padma-kiṃśuka-varṇāni| evam ukte bhagavān Mañjuśriyaṃ kumāra-bhūtam etad avocat| eṣa Mañjuśrīḥ pūrvasmād dig-bhāgād Vairocanaraśmipratimaṇḍitāyā loka-dhātos tasya bhagavataḥ Kamaladalavimalanakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya buddha-kṣetrād Gadgadasvaro bodhisattvo mahāsattvaś caturaśīti-bodhisattva-koṭī-nayuta-śata-sahasraiḥ parivṛtaḥ puras-kṛta imāṃ Sahāṃ loka-dhātum āgacchati mama dar-

śanāya vandanāya paryupāsanāyâsya ca Saddharmapuṇḍarīkasya dharmaparyāyasya śravaṇāya| atha khalu Mañjuśrīḥ kumāra-bhūto bhagavantam etad avocat| kas tena bhagavan kula-putreṇa kuśala-saṃbhāraḥ kṛto yena sa kuśala-saṃbhāreṇa kṛtenôpacitenâyaṃ viśeṣaḥ pratilabdhaḥ| katamasmiṃś ca bhagavan samādhau sa bodhisattvaś carati| taṃ vayaṃ bhagavan samādhiṃ śṛṇuyāma tatra ca vayaṃ bhagavan samādhau carema| taṃ ca vayaṃ bhagavan bodhisattvaṃ mahāsattvaṃ paśyema kīdṛśas tasya bodhisattvasya varṇaḥ kīdṛg-rūpaṃ kīdṛg-liṃgaṃ kīdṛk-saṃsthānaṃ ko 'sy' ācāra iti| tat sādhu bhagavan karotu tathāgatas tathā-rūpaṃ nimittaṃ yena nimittena saṃcoditaḥ samānaḥ sa bodhisattvo mahāsattva imāṃ Sahāṃ loka-dhātum āgacchet‖

atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas taṃ bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ parinirvṛtam etad avocat| karotu bhagavāṃs tathā-rūpaṃ nimittaṃ yena Gadgadasvaro bodhisattvo mahāsattva imāṃ Sahāṃ loka-dhātum āgacchet| atha khalu bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaḥ parinirvṛtas tasyāṃ velāyāṃ tathā-rūpaṃ nimittaṃ prāduścakāra Gadgadasvarasya bodhisattvasya mahāsattvasya saṃcodanârtham| āgaccha kula-putrêmāṃ Sahāṃ loka-dhātum ayaṃ te Mañjuśrīḥ kumāra-bhūto darśanam abhinandati| atha khalu Gadgadasvaro bodhisattvo mahāsattvas tasya bhagavataḥ Kamaladalavimala-nakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya pādau śirasā 'bhivandya triṣ-pradakṣiṇī-kṛtya sārdhaṃ taiś caturaśīti-bodhisattva-koṭī-nayuta-śata-sahasraiḥ parivṛtaḥ puras-kṛtas tasyā Vairocanaraśmipratimaṇḍitāyā loka-dhātor antarhita imāṃ Sahāṃ loka-dhātum āgacchati sma prakampadbhiḥ kṣetraiḥ pravarṣadbhiḥ padmaiḥ pravādyamānais tūrya-koṭī-nayuta-śata-sahasraiḥ| nīlôtpala-padma-netreṇa vadanena suvarṇa-varṇena kāyena puṇya-śata-sahasrâlaṃkṛten' ātmabhāvena śriyā jājvalyamānas tejasā dedīpya-

māno lakṣaṇair vicitrita-gātro Nārāyaṇa-saṃhanana-kāyaḥ | sapta-ratna-mayaṃ kūṭâgāram abhiruhya vaihāyase sapta-tāla-mātreṇa bodhisattva-gaṇa-parivṛtaḥ puras-kṛta āgacchati sma | sa yenêyaṃ[1] Sahā loka-dhātur yena ca Gṛdhrakūṭaḥ parvata-rājas tenôpasaṃkrāmad upasaṃ-kramya tasmāt kūṭâgārād avatīrya śata-sahasra-mūlyaṃ mukt'āhāraṃ gṛhītvā yena bhagavāṃs tenôpasaṃkrāmad upasaṃkramya bhagavataḥ pādau śirasā 'bhivandya sapta-kṛtvaḥ pradakṣiṇī-kṛtya taṃ mukt'āhāraṃ bhagavataḥ pūjā-karmaṇe niryātayāmāsa niryātya ca bhagavantam etad avocat | Kamaladalavimalanakṣatrarājasaṃkusumitābhijño bhagavāṃs tathāgato 'rhan samyak-saṃbuddho bhagavataḥ paripṛcchaty alp'ābā-dhatāṃ alp'ātaṅkatāṃ laghûtthānatāṃ yātrāṃ balaṃ sukha-saṃsparśa-vihāratāṃ | evaṃ ca sa bhagavān avocat | kac-cit te bhagavan kṣamaṇīyaṃ kac-cit yāpanīyaṃ kac-cid dhātavaḥ pratikurvanti kac-cit te sattvāḥ svākārāḥ suvaineyāḥ sucikitsāḥ kac-cic chuci-kāyā mā 'tīva rāga-caritā mā 'tīva dveṣa-caritā mā 'tīva moha-caritā mā 'tīva bhagavan sattvā īrṣyālukā mā matsariṇo mā 'mātṛ-jñā mā 'pitṛ-jñā mā 'śrāmaṇyā mā 'brāhmaṇyā mā mithyā-dṛṣṭayo mā 'dānta-cittā mā 'guptêndriyāḥ | kac-cit te bhagavan nihata-māra-pratyarthikā ete sattvāḥ | kac-cid bhagavan Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaḥ parinirvṛta imāṃ Sahāṃ loka-dhātum āgato dharma-śravaṇāya sapta-ratna-maye stūpe madhya-gataḥ | taṃ ca bhagavantaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ sa bhagavān paripṛcchati | kac-cid bhagavaṃs tasya bhagavataḥ Prabhūtaratnasya tathāgatas-yârhataḥ samyak-saṃbuddhasya kṣamaṇīyaṃ kac-cid yāpanīyaṃ kac-cid bhagavan Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhaś ciraṃ sthāsyati | vayam api bhagavaṃs tasya Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya dhātu-vigrahaṃ paśyema | tat sādhu bhagavān darśayatu tathāgatas tasya bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya dhātu-

[1] 版本には yenîyaṃ とあるも、K'. に yenêyaṃ とあるを採る。

vigraham iti

atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas taṃ bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ parinirvṛtam etad avocat| ayaṃ bhagavan Gadgadasvaro bodhisattvo mahāsattvo bhagavantaṃ Prabhūtaratnaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ parinirvṛtaṃ draṣṭu-kāmaḥ| atha khalu bhagavān Prabhūtaratnas tathāgato 'rhan samyak-saṃbuddhas taṃ Gadgadasvaraṃ bodhisattvaṃ mahāsattvam etad avocat| sādhu sādhu kula-putra yatra hi nāma tvaṃ bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ draṣṭu-kāmo 'bhyāgata imaṃ ca Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ śravaṇāya Mañjuśriyaṃ ca kumāra-bhūtaṃ darśanāyêti ||

atha khalu Padmaśrīr bodhisattvo bhagavantam etad avocat| kīdṛśaṃ bhagavan Gadgadasvareṇa bodhisattvena mahāsattvena pūrvaṃ kuśala-mūlam avaropitaṃ kasya vā tathāgatasyântike| atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhaḥ Padmaśriyaṃ bodhisattvaṃ mahāsattvam etad avocat| bhūta-pūrvaṃ kula-putrâtīte 'dhvany asaṃkhyeye kalpe 'saṃkhyeyatare vipule 'prameye 'pramāṇe yad' āsīt tena kālena tena samayena Meghadundubhisvararājo nāma tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Sarvarūpasaṃdarśanāyāṃ loka-dhātau Priyadarśane kalpe| tasya khalu punaḥ kula-putra bhagavato Meghadundubhisvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya Gadgadasvareṇa bodhisattvena mahāsattvena tūrya-śata-sahasra-pravāditena dvādaśa-varṣa-śata-sahasrāṇi pūjā kṛtā 'bhūt| sapta-ratna-mayānāṃ ca bhājanānāṃ caturaśīti-sahasrāṇi dattāny abhūvan| tatra kula-putra Meghadundubhisvararājasya tathāgatasya pravacane Gadgadasvareṇa bodhisattvena mahāsattvenêyam īdṛśī śrīḥ prāptā| syāt khalu punas te kula-putra kāṅkṣā vā vimatir vā vicikitsā vā 'nyaḥ sa tena kālena

tena samayena Gadgadasvaro nāma bodhisattvo 'bhūd yena sā tasya bhagavato Meghadundubhisvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya pūjā kṛtā tāni caturaśīti-bhājana-sahasrāṇi dattāni| na khalu punas te kula-putrâivaṃ draṣṭavyam| tat kasya hetoḥ| ayam eva sa kula-putra Gadgadasvaro bodhisattvo mahāsattvo 'bhūd yena sā tasya bhagavato Meghadundubhisvararājasya tathāgatasyârhataḥ samyak-saṃbuddhasya pūjā kṛtā tāni caturaśīti-bhājana-sahasrāṇi dattāni| evaṃ bahu-buddha-paryupāsitaḥ kula-putra Gadgadasvaro bodhisattvo mahāsattvo bahu-buddha-śata-sahasrâvaropita-kuśala-mūlaḥ kṛta-buddha-parikarmā| dṛṣṭa-pūrvāś cânena Gadgadasvareṇa bodhisattvena mahāsattvena Gaṅgā-nadī-vālikā-samā buddhā bhagavantaḥ| paśyasi tvaṃ Padmaśrīr etaṃ Gadgadasvaraṃ bodhisattvaṃ mahāsattvam| Padmaśrīr āha| paśyāmi bhagavan paśyāmi sugata| bhagavān āha| eṣa khalu punaḥ Padmaśrīr Gadgadasvaro bodhisattvo mahāsattvo bahubhī rūpair imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ deśayati sma| tadyathā kva-cid Brahma-rūpeṇa kva-cid Rudra-rūpeṇa kva-cic Cakra-rūpeṇa kva-cid Īśvara-rūpeṇa kva-cit Senāpati-rūpeṇa kva-cid Vaiśravaṇa-rūpeṇa kva-cic cakra-varti-rūpeṇa kva-cit koṭṭa-rāja-rūpeṇa kva-cic chreṣṭhi-rūpeṇa kva-cid gṛha-pati-rūpeṇa kva-cin naigama-rūpeṇa kva-cid brāhmaṇa-rūpeṇêmaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ deśayati sma| kva-cid bhikṣu-rūpeṇa kva-cid bhikṣuṇī-rūpeṇa kva-cid upāsaka-rūpeṇa kva-cid upāsikā-rūpeṇa kva-cic chreṣṭhi-bhāryā-rūpeṇa kva-cid gṛhapati-bhāryā-rūpeṇa kva-cin naigama-bhāryā-rūpeṇa kva-cid dāraka-rūpeṇa kva-cid dārikā-rūpeṇa Gadgadasvaro bodhisattvo mahāsattva imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati sma| iyadbhiḥ kula-putra rūpa-saṃdarśanair Gadgadasvaro bodhisattvo mahāsattva imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati sma| yāvat keṣāṃ-cid yakṣa-rūpeṇa Gadgadasvaro bodhisattvo mahāsattva imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati sma| keṣāṃ-cid asura-rūpeṇa keṣāṃ-cid garuḍa-

rūpeṇa keṣāṃ-cit kiṃnara-rūpeṇa keṣāṃ-cin mahoraga-rūpeṇa Gadgadasvaro bodhisattvo mahāsattva imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati sma| yāvan niraya-tiryagyoni-yama-lokâkṣaṇôpapannānām api sattvānāṃ Gadgadasvaro bodhisattvo mahāsattva imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ deśayaṃs trātā bhavati| yāvad antaḥpura-madhya-gatānām api sattvānāṃ Gadgadasvaro bodhisattvo mahāsattvaḥ strī-rūpam abhinirmāyêmaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati sma| asyāṃ Sahāyāṃ loka-dhātau sattvānāṃ dharmaṃ deśayati sma| trātā khalv api Padmaśrīr Gadgadasvaro bodhisattvo mahāsattvaḥ Sahāyāṃ loka-dhātāv upapannānāṃ sattvānām| tasyāṃ ca Sahāyāṃ loka-dhātāv -eva sa Gadgadasvaro bodhisattvo mahāsattva iyadbhī rūpa-nimittair imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ sattvānāṃ deśayati| na câsya satpuruṣasya rddhi-hānir nâpi prajñā-hāniḥ| iyadbhiḥ kula-putra jñānâvabhāsair Gadgadasvaro bodhisattvo mahāsattvo 'syāṃ Sahāyāṃ loka-dhātau prajñāyate| anyeṣu ca Gaṅgā-nadī-vālikā-sameṣu loka-dhātuṣu bodhisattva-vaineyānāṃ sattvānāṃ bodhisattva-rūpeṇa dharmaṃ deśayati| śrāvaka-vaineyānāṃ sattvānāṃ śrāvaka-rūpeṇa dharmaṃ deśayati| pratyekabuddha-vaineyānāṃ sattvānāṃ pratyekabuddha-rūpeṇa dharmaṃ deśayati| tathāgata-vaineyānāṃ sattvānāṃ tathāgata-rūpeṇa dharmaṃ deśayati| yāvat tathāgata-dhātu-vaineyānāṃ sattvānāṃ tathāgata-dhātuṃ darśayati| yāvat parinirvāṇa-vaineyānāṃ sattvānāṃ parinirvṛtam ātmānaṃ darśayati| evaṃ jñāna-bal'ādhāna-prāptaḥ khalu-punaḥ Padmaśrīr Gadgadasvaro bodhisattvo mahāsattvaḥ ||

atha khalu Padmaśrīr bodhisattvo mahāsattvo bhagavantam etad avocat| avaropita-kuśala-mūlo 'yaṃ bhagavan Gadgadasvaro bodhisattvo mahāsattvaḥ| katama eṣa bhagavan samādhir yasmin samādhāv avasthitena Gadgadasvareṇa bodhisattvena mahāsattvenêyantaḥ sattvā vinītā iti| evam ukte bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhaḥ Padmaśriyaṃ bodhisattvaṃ mahāsattvam etad avocat| eṣa

hi kula-putra sarva-rūpa-saṃdarśano nāma samādhiḥ| asmin samādhāv avasthitena Gadgadasvareṇa bodhisattvena mahāsattvenâivam aprameyaḥ sattvârthaḥ kṛtaḥ‖

asmin khalu punar Gadgadasvara-parivarte nirdiśyamāne yāni Gadgadasvareṇa bodhisattvena mahāsattvena ṣārdhaṃ caturaśīti-bodhisattva-koṭī-nayuta-śata-sahasrāṇîmāṃ Sahāṃ loka-dhātum āgatāni sarveṣāṃ teṣāṃ sarva-rūpa-saṃdarśanasya samādheḥ pratilambho 'bhūt| (1asyāṃ ca Sahāyāṃ loka-dhātau gaṇanāṃ samatikrāntānāṃ bodhisattvānāṃ mahāsattvānāṃ yeṣāṃ1) sarva-rūpa-saṃdarśanasya samādheḥ pratilambho 'bhūt‖

atha khalu Gadgadasvaro bodhisattvo mahāsattvo bhagavataḥ Śākyamunes tathāgatasyârhataḥ samyak-saṃbuddhasya tasya ca bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya dhātu-stūpe vipulāṃ vistīrṇāṃ pūjāṃ kṛtvā punar api sapta-ratna-maye kūṭâgāre 'bhiruhya prakampadbhiḥ kṣetraiḥ pravarṣadbhiḥ padmaiḥ pravādyamānais tūrya-koṭī-nayuta-śata-sahasraiḥ sārdhaṃ taiś caturaśīti-bodhisattva-koṭī-nayuta-śata-sahasraiḥ parivṛtaḥ puras-kṛtaḥ punar api svaṃ buddha-kṣetram abhigataḥ| samabhigamya ca taṃ bhagavantaṃ Kamaladalavimalanakṣatrarājasaṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| kṛto me bhagavan Sahāyāṃ loka-dhātau sattvârthas tasya ca bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya dhātu-stūpo dṛṣṭo vanditaś ca sa ca bhagavāñ Śākyamunis tathāgato dṛṣṭo vanditaś ca sa ca Mañjuśrīḥ kumāra-bhūto dṛṣṭaḥ sa ca Bhaiṣajyarājo bodhisattvo mahāsattvo vīrya-bala-vega-prāptaḥ sa ca Pradānaśūro bodhisattvo mahāsattvo dṛṣṭaḥ sarveṣāṃ ca teṣāṃ caturaśīti-bodhisattva-koṭī-nayuta-śata-saha-

(1....1) 版本及び K'. ともに現文の如くなれども、yeṣāṃ の語が意義を作さず、若し之を sarveṣāṃ の寫誤と見れば頗る妥順なるを覺ふ。然れども Tib. には ḥjig-rten-gyi khams mi-mjed-na gnas-paḥi byan-chub-sems-dpaḥ····de-dag-gis kyaṅ とあり、之に依れば teṣām api (又は teṣāṃ ca) Sahāyāṃ loka-dhātau sthitānāṃ gaṇanāṃ samatikrāntānāṃ bodhisattvānāṃ mahāsattvānāṃ とありしが如し。

srāṇāṃ sarva-rūpa-saṃdarśanasya samādheḥ pratilambho 'bhūt‖

asmin khalu punar Gadgadasvarasya bodhisattvasya mahāsattvasya gaman'āgamana-parivarte bhāṣyamāṇe dvācatvāriṃśatāṃ bodhisattva-sahasrāṇām anutpattika-dharma-kṣānti-pratilambho 'bhūt| Padmaśriyaś ca bodhisattvasya mahāsattvasya saddharmapuṇḍarīkasya samādheḥ pratilambho 'bhūt‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye Gadgadasvara-parivarto nāma trayoviṃśatimaḥ‖

SAMANTA-MUKHA-PARIVARTO NĀMÂVALOKITEŚVARA-VIKURVAṆA-NIRDEŚAŚ CATURVIṂŚATIMAḤ

atha khalv Akṣayamatir bodhisattvo mahāsattva utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthivyāṃ pratiṣṭhāpya yena bhagavāṃs tenâñjaliṃ praṇāmya bhagavantam etad avocat| kena kāraṇena bhagavann Avalokiteśvaro bodhisattvo mahāsattvo 'valokiteśvara ity ucyate| evam ukte bhagavān Akṣayamatiṃ bodhisattvaṃ mahāsattvam etad avocat| iha kula-putra yāvanti sattva-koṭī-nayuta-śata-sahasrāṇi yāni duḥkhāni pratyanubhavanti tāni saced Avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ śṛṇuyus te sarve tesmād duḥkha-skandhāt parimucyeran| ye ca kula-putra sattvā Avalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheyaṃ dhārayiṣyanti sacet te mahaty agni-skandhe prapateyuḥ sarve te 'valokiteśvarasya bodhisattvasya mahāsattvasya tejasā tasmān mahato 'gni-skandhāt parimucyeran| sacet punaḥ kula-putra sattvā nadībhir uhyamānā Avalokiteśvarasya bodhisattvasya mahāsattvasy' ākrandaṃ kuryuḥ sarvās tā nadyas teṣāṃ sattvānāṃ gādhaṃ dadyuḥ| sacet punaḥ kula-putra sāgara-madhye vahanâbhirūḍhānāṃ sattva-koṭī-nayuta-śata-sahasrāṇāṃ hiraṇya-suvarṇa-maṇi-muktā-vajra-vaiḍūrya-śaṅkha-śilā-pravāḍâśmagarbha-musāragalva-lohita-mukt'ādīnāṃ kṛta-nidhīnāṃ sa potas teṣāṃ kālikā-vātena rākṣasī-dvīpe kṣiptaḥ syāt tasmiṃś ca kaś-cid evâikaḥ sattvaḥ syād yo 'valokiteśvarasya bodhisattvasya mahāsattvasy' ākrandaṃ kuryāt sarve te parimucyeraṃs tasmād rākṣasī-dvīpāt| anena khalu punaḥ kula-putra kāraṇenÂvalokiteśvaro bodhisattvo mahāsattvo 'valokiteśvara iti saṃjñāyate ||

sacet kula-putra kaś-cid eva vadhyôtsṛṣṭo 'valokiteśvarasya bodhisattvasya mahāsattvasy' ākrandaṃ kuryāt tāni teṣāṃ vadhya-ghātakānāṃ śastrāṇi vikīryeran| sacet khalu punaḥ kula-putrâyaṃ trisāhasra-mahā-sāhasro loka-dhātur yakṣa-rākṣasaiḥ paripūrṇo bhavet te 'valokiteśvarasya mahāsattvasya nāmadheya-grahaṇena duṣṭa-cittā draṣṭum apy aśaktāḥ syuḥ| sacet khalu punaḥ kula-putra kaś-cid eva sattvo dārv'āyas-mayair haḍi-nigaḍa-bandhanair baddho bhaved aparādhy anaparādhī vā tasyÂvalokiteśvarasya bodhisattvasya mahāsattvasya nāmadheya-grahaṇena kṣipraṃ tāni haḍi-nigaḍa-bandhanāni vivaram anuprayacchanti| īdṛśaḥ kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya prabhāvaḥ||

sacet kula-putrâyaṃ tri-sāhasra-mahā-ṣāhasro loka-dhātur dhūrtair amitraiś cauraiś ca śastra-pāṇibhiḥ paripūrṇo bhavet tasmiṃś câikaḥ sārtha-vāho mahāntaṃ sārthaṃ ratn'āḍhyam anarghyaṃ gṛhītvā gacchet| te gacchantas tāṃś caurān dhūrtāñ śatrūṃś ca śastra-hastān paśyeyuḥ| dṛṣṭvā ca punar bhītās trastā aśaraṇam ātmānaṃ saṃjānīyuḥ| sa ca sārtha-vāhas taṃ sārtham evaṃ brūyāt| mā bhaiṣṭa kula-putrā mā bhaiṣṭâbhayaṃ-dadam Avalokiteśvaraṃ bodhisattvaṃ mahāsattvam eka-svareṇa sarve samākrandadhvam| tato yūyam asmāc caura-bhayād amitra-bhayāt kṣipram eva parimokṣyadhve| atha khalu sarva eva sa sārtha eka-svareṇÂvalokiteśvaram ākrandet| namo namas tasmā abhayaṃ-dadāyÂvalokiteśvarāya bodhisattvāya mahāsattvāyêti| saha-nāma-grahaṇenâiva sa sārthaḥ sarva-bhayebhyaḥ parimukto bhavet| īdṛśaḥ kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya prabhāvaḥ||

ye kula-putra rāga-caritāḥ sattvās te 'valokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kṛtvā vigata-rāgā bhavanti| ye dveṣa-caritāḥ sattvās te 'valokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kṛtvā vigata-dveṣā bhavanti| ye moha-caritāḥ sattvās te 'valokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kṛtvā

vigata-mohā bhavanti| evaṃ maha-rddhikaḥ kula-putrÂvalokiteśvaro bodhisattvo mahāsattvaḥ|

yaś ca kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya putra-kāmo mātṛgrāmo namaskāraṃ karoti tasya putraḥ prajāyate 'bhirūpaḥ prāsādiko darśanīyaḥ putra-lakṣaṇa-samanvāgato bahu-jana-priyo man'āpo 'varopita-kuśala-mūlaś ca bhavati| yo dārikām abhinandati tasya dārikā prajāyate 'bhirūpā prāsādikā darśanīyā paramayā śubha-varṇa-puṣkaratayā samanvāgatā dārikā-lakṣaṇa-samanvāgatā bahu-jana-priyā man'āpā 'varopita-kuśala-mūlā ca bhavati| īdṛśaḥ kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya prabhāvaḥ|

ye ca kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kariṣyanti nāmadheyaṃ ca dhārayiṣyanti teṣām amogha-phalaṃ bhavati| yaś ca kula-putrÂvalokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kariṣyati nāmadheyaṃ ca dhārayiṣyati| yaś ca dvāṣaṣṭīnāṃ Gaṅgā-nadī-vālikā-samānāṃ buddhānāṃ bhagavatāṃ namas-kāraṃ kuryān nāmadheyāni ca dhārayed yaś ca tāvatām eva buddhānāṃ bhagavatāṃ tiṣṭhatāṃ dhriyatāṃ yāpayatāṃ cīvara-piṇḍapāta-śayan'āsana-glāna-pratyaya-bhaiṣajya-pariṣkāraiḥ pūjāṃ kuryāt| tat kiṃ manyase kula-putra kiyantaṃ sa kula-putro vā kula-duhitā vā tato nidānaṃ puṇyâbhisaṃskāraṃ prasavet| evam ukte 'kṣayamatir bodhisattvo mahāsattvo bhagavantam etad avocat| bahuṃ bhagavan bahuṃ sugata sa kula-putro vā kula-duhitā vā tato nidānaṃ bahuṃ puṇyâbhisaṃskāraṃ prasavet| bhagavān āha| yaś ca kula-putra tāvatāṃ buddhānāṃ bhagavatāṃ satkāraṃ kṛtvā puṇyâbhisaṃskāro yaś cÂvalokiteśvarasya bodhisattvasya mahāsattvasyântaśa ekam api namas-kāraṃ kuryān nāmadheyaṃ ca dhārayet samo 'nadhiko 'natirekaḥ puṇyâbhisaṃskāra ubhayato bhavet| yaś ca teṣāṃ dvāṣaṣṭīnāṃ Gaṅgā-nadī-vālikā-samānāṃ buddhānāṃ bhagavatāṃ satkāraṃ kuryān nāmadheyāni ca dhārayet| yaś cÂvalokiteśvarasya bodhisattvasya mahāsattvasya namas-kāraṃ kuryān nāmadheyaṃ ca

dhārayet| etāv ubhau puṇya-skandhau na sukarau kṣapayituṃ kalpa-koṭī-nayuta-śata-sahasrair api| evam aprameyaṃ kula-putrÂvalokiteś-varasya bodhisattvasya mahāsattvasya nāma-dhāraṇāt puṇyam‖

atha khalv Akṣayamatir bodhisattvo mahāsattvo bhagavantam etad avocat| kathaṃ bhagavann Avalokiteśvaro bodhisattvo mahāsattvo 'syāṃ Sahāyāṃ loka-dhātau pravicarati| kathaṃ sattvānāṃ dharmaṃ deśayati| kīdṛśaś cÂvalokiteśvarasya bodhisattvasya mahāsattvasyôpāya-kauśalya-viṣayaḥ| evam ukte bhagavān Akṣayamatiṃ bodhisattvaṃ mahāsattvam etad avocat| santi kula-putra loka-dhātavo yeṣv Avalo-kiteśvaro bodhisattvo mahāsattvo buddha-rūpeṇa sattvānāṃ dharmaṃ deśayati| santi loka-dhātavo yeṣv Avalokiteśvaro bodhisattvo mahā-sattvo bodhisattva-rūpeṇa sattvānāṃ dharmaṃ deśayati| keṣāṃ-cit pratyekabuddha-rūpeṇÂvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmaṃ deśayati| keṣāṃ-cic chrāvaka-rūpeṇÂvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmaṃ deśayati| keṣāṃ-cid Brahma-rūpeṇ-Âvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmaṃ deśayati| keṣāṃ-cic Chakra-rūpeṇÂvalokiteśvaro bodhisattvo mahāsattvaḥ sattvā-nāṃ dharmaṃ deśayati| keṣāṃ-cid gandharva-rūpeṇÂvalokiteśvaro bodhisattvo mahāsattvaḥ sattvānāṃ dharmaṃ deśayati| yakṣa-vaine-yānāṃ sattvānāṃ yakṣa-rūpeṇa dharmaṃ deśayati| Īśvara-vaineyānāṃ sattvānāṃ Īśvara-rūpeṇa dharmaṃ deśayati| Maheśvara-vaineyānāṃ sattvānāṃ Maheśvara-rūpeṇa dharmaṃ deśayati| Cakravartirāja-vaine-yānāṃ sattvānāṃ Cakravartirāja-rūpeṇa dharmaṃ deśayati| piśāca-vaineyānāṃ sattvānāṃ piśāca-rūpeṇa dharmaṃ deśayati| Vaiśravaṇa-vaineyānāṃ sattvānāṃ Vaiśravaṇa-rūpeṇa dharmaṃ deśayati| Senā-pati-vaineyānāṃ sattvānāṃ Senāpati-rūpeṇa dharmaṃ deśayati| brāh-maṇa-vaineyānāṃ sattvānāṃ brāhmaṇa-rūpeṇa dharmaṃ deśayati| Vajra-pāṇi-vaineyānāṃ sattvānāṃ Vajrapāṇi-rūpeṇa dharmaṃ deśayati| evam acintya-guṇa-samanvāgataḥ kula-putrÂvalokiteśvaro bodhisattvo mahā-sattvaḥ| tasmāt tarhi kula-putrÂvalokiteśvaraṃ bodhisattvaṃ mahā-

sattvaṃ pūjayadhvam| eṣa kula-putrÂvalokiteśvaro bodhisattvo mahāsattvo bhītānāṃ sattvānāṃ abhayaṃ dadāti| anena kāraṇenâbhayaṃdada iti saṃjñāyata iha Sahāyāṃ loka-dhātau‖

atha khalv Akṣayamatir bodhisattvo mahāsattvo bhagavantam etad avocat| dāsyāmo vayaṃ bhagavann Avalokiteśvarāya bodhisattvāya mahāsattvāya dharma-prābhṛtaṃ dharm'ācchādam| bhagavān āha| yasyêdānīṃ kula-putra kālaṃ manyase‖ atha khalv Akṣayamatir bodhisattvo mahāsattvaḥ sva-kaṇṭhād avatārya śata-sahasra-mūlyaṃ muktā-hāram Avalokiteśvarāya bodhisattvāya mahāsattvāya dharm'ācchādam anuprayacchati sma| pratīccha satpuruṣêmaṃ dharm'ācchādaṃ mamântikāt| sa na pratīcchati sma| atha khalv Akṣayamatir bodhisattvo mahāsattvo 'valokiteśvaraṃ bodhisattvaṃ mahāsattvam etad avocat| pratigṛhāṇa tvaṃ kula-putrêmaṃ muktā-hāram asmākam anukampām upādāya| atha khalv Avalokiteśvaro bodhisattvo mahāsattvo 'kṣayamater bodhisattvasya mahāsattvasyântikāt taṃ muktā-hāraṃ pratigṛhṇāti smÂkṣayamater bodhisattvasya mahāsattvasyânukampām upādāya tāsāṃ ca catasṛṇāṃ parṣadāṃ teṣāṃ ca deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyāṇām anukampām upādāya| pratigṛhya ca dvau pratyaṃśau kṛtavān kṛtvā câikaṃ pratyaṃśaṃ bhagavate Śākyamunaye dadāti sma dvitīyaṃ pratyaṃśaṃ bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya ratna-stūpe samupanāmayāmāsa| īdṛśyā kula-putra vikurvayā 'valokiteśvaro bodhisattvo mahāsattvo 'syāṃ Sahāyāṃ loka-dhātāv anuvicarati‖

atha khalv [1]Akṣayamatir bodhisattvo mahāsattvas[1] tasyāṃ velāyām imā gāthā abhāṣata‖

[2]citra-dhvaja Akṣayomatī

[1...1] 版本はこゝを單に bhagavāṃs に作れるも、(添)宋元明三本には「爾時無盡意菩薩以偈問曰」と翻じ、同高麗版 には「爾時無盡意菩薩卽說偈言」とあり。文意を考へ K'. に akṣayamatir bodhisattvo mahāsattvas とあるを採る。 [2] Vaitālīya なり。

etam arthaṃ[1] paripṛcchi[2] kāraṇāt|
kenā[3] jina-putra hetunā
ucyate hi Avalokiteśvaraḥ ‖1‖
([4]atha sādiśatā vilokiyā[4])
praṇidhī-sāgaru Akṣayomati[5]|
([6]citra-dhvajo adhyabhāṣata[6])
śṛṇu caryām Avalokiteśvare ‖2‖
([8]kalpa-śat'aneka-koṭy-acintiyā[8])
bahu-buddhāna sahasra-koṭibhiḥ|
praṇidhāna yathā viśodhitaṃ[9]
tatha śṛṇvāhi[10] mama pradeśataḥ ‖3‖

[1] arthaṃ の a は次に二子音連續して來るが故に音律上長音なれども、r が半母韻なれば他の場合の如く rth にて一子音と見做し a を一短音と數ふべし。 [2] 版本には °pṛccha とあるも、pres. 1. sg. °pṛcche の略として、Cb. 及び K'. に °pṛcchi とあるを採る。 [3] M. C. 版本及び K'. ともに kena とあり。 [4....4] 版本には atha tādṛśatā vilokiyā とあるも、Tib. de-nas de-yis phyogs-rnams kun bltas-te とあり、(添) に「遍觀」と譯したるを參考し、metre を考へて今の如く改む。Pāli の sādisatā なり。 [5] 版本及び K'. にも Cb. Ch. と同じく akṣayomatiḥ とあるも、此は voc. sg. m. と見て、Pāli と同じく °mati なるべきを以て今の如く改む。 [6....6] 版本には citra-dhvajam adhibhāṣate とあり、dhvajam の形は出版者の改めたるものにして、MSS. には dhvajo 又は dhvaja とあり、(添) に「具足妙相尊」とあるは、nom. sg. なり、然らば Cb. 及び K'. に °dhvajo とあるが可なるを以て今は之を採る。citra の tra は勿論一子音として計る。又 K'. に adhyabhāṣate とあるは metre に合し、意義明らかなるを以て、imperfect 3. sg. として、今の如く改めて之を採れり。 [7] 此の第 1 及び第 2 頌は、(添) の偈文の第 1, 第 2 に當るものと見らるゝを以て、その意義よりせば、上來の如く改訂すべし。而して citra-dhvajo adhyabhāṣata の一句は此の經編纂者の言なり。然るに高麗本 (宋元明三本には缺如す) の (添) に於ては、偈文の前に更に長行を以て「爾時莊嚴幢菩薩、問無盡意菩薩言。佛子、以何因緣名觀世音。無盡意菩薩卽便遍觀觀世音菩薩過去願海。告莊嚴幢菩薩言。佛子、諦聽觀世音菩薩所行之行」の文を加へたり。之は偈文の意味を誤解し、citradhvaja は世尊を意味する形容詞と見ずして一菩薩の名と見たるより斯かる文句を創作せしものと見ゆ、此の意味の偈文として讀まば次の如きものなるべし。citradhvaja (nom. sg.) Akṣayomatiṃ etam artha paripṛccha kāraṇāt| kenā jina-putra(voc.) hetunā ucyate hi Avalokiteśvaraḥ ‖1‖ atha sādiśatā vilokiya praṇidhī-sāgaru (acc.) Akṣayomatiḥ (nom.)| citradhvajam adhyabhāṣata śṛṇu caryām Avalokiteśvare ‖2‖ Tib. 亦た概ね之に合す。 [8....8] M. C. 版本には kalpa-śat'anek'acintiyā とあるも、Tib. に bskal-pa bsam-yas bye-ba du-ma brgyar とあるより見て今の如く改む。aneka は anĕka と讀む。 [9] 版本には °tas とあり、m. nom. sg. に作れども、praṇidhāna は n. なるを以て K'. に °taṃ とあるを採る。 [10] 版本には śṛṇuyā hi とあるも意義明らかならず。K'. には śṛṇvanta とあるも、Pāli の imperative 2. sg. の形より推し、K'. に寫誤あるべきを考へ、metre を合せて今の如く改む。

śravaṇo atha darśano pi ca
anupūrvaṃ ca tathā anusmṛtiḥ |
bhavatîha amogha prāṇināṃ[1]
sarva-duḥkha-bhava-śoka-nāśakaḥ ‖4‖

saci agni-khadāya pātayed
ghatanârthāya[2] praduṣṭa-mānasaḥ |
smarato Avalokiteśvaraṃ
abhisikto iva agni śāmyati ‖5‖

saci [3]sāgara-durgi[3] pātayen
nāga-[4]makar'asura[4]-bhūta-ālaye |
smarato Avalokiteśvaraṃ
jala-rāje na kadā-ci sīdati ‖6‖

saci Meru-talātu[5] pātayed
ghatanârthāya[6] praduṣṭa-mānasaḥ|
smarato Avalokiteśvaraṃ
sūrya-bhūto nabhe[7] pratiṣṭhati ‖7‖

vajrā-maya-[8]parvato yadi[8]
ghatanârthāya hi[9] mūrdhni[10] oṣaret |
smarato Avalokiteśvaraṃ
roma-kūpa na prabhonti himsitum ‖8‖

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[1] 版本は此の語を前の amogha に合して讀めども意義を考へて二語を分てり。 [2] 版本には ghātan° とあるも、K'. に ghatan° とあり、今は metre に合するため此の同義の語を採る。 [3....3] Ca. 及び K'. には sāgari durgi とあり、之にても可なるも、今は comp. として版本の儘に存置す。 [4....4] 版本には單に makara とあり、二字不足なり。Tib. には lha-ma-yin の語を入れ、K'. には -makarâsura- とあり。metre を考へて K'. に據り、今の如く改む。 [5] 版本には talānu とあるも、abl. を可とするを以て、n は t の寫誤と見て今の如く改む。double abl. なり。 [6] 版本には ghātan° とあるも、第 5 頌に準じて今の如く改む。 [7] 版本には此の語の前に va (=iva) を入れたるも、metre は一字餘り、且つ bhūto と iva とは意味重複するを以て、Ca. に據りて va を除く。 [8....8] 版本には -parvatāśanī とあるも、(添) には「墮落金剛山」と翻じ、雷の義を加へず、Tib. 亦た然り。而して Tib. には gal-te の語を有し、Cb. は yadiha, K'. には parvatā yadi とあり。yadi を存する方妥當なるを以て、parvata を nom. sg. の形となして今の如く改む。 [9] 版本には ca とあるも、K'. に hi とあるを採る。 [10] 版本には mūrdhi とあるも、loc. sg. として K'. に mūrdhni とあるが可なるを以て之を採る。

saci śatru-gaṇaiḥ parīvṛtaḥ
śastra-hastair[1] vihiṃsa-cetasaiḥ |
smarato Avalokiteśvaraṃ
maitra-citta tada bhonti tat-kṣaṇam ‖9‖
saci āghatane upasthito
vadhya-ghātana[2]-vaśaṃ-gato bhavet |
smarato Avalokiteśvaraṃ
khaṇḍa-khaṇḍa tada śastra gacchiyuḥ ‖10‖
saci dāru-mayair ayo-mayair
haḍi-nigaḍair iha baddha bandhanaiḥ |
smarato Avalokiteśvaraṃ
kṣipram eva vipaṭanti bandhanā ‖11‖
mantrā-bala-vidya-auṣadhī
bhūta-vetāla śarīra-nāśakā[3] |
smarato Avalokiteśvaraṃ
tān[4] gacchanti yataḥ pravartitāḥ ‖12‖
saci oja-haraiḥ parīvṛto
([5]nāga-yakṣ'asura[5])-bhūta-rākṣasaiḥ |
smarato Avalokiteśvaraṃ
roma-kūpa[6] na prabhonti hiṃsitum ‖13‖
saci vyāḍa-mṛgaiḥ parīvṛtas

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[1] 版本には hastebhi とあるも正式の語尾變化をなす方が metre に合するを以て今の如く改む。 [2] 版本には ghātāna とあり、gen. pl. に作れるも、metre に合するために K'. に ghātana とあるを採る。然らば vadhya-ghātana-vaśaṃ-gato と comp. となし、「殺さるべき者を殺す人の自在となれる」の義なり。 [3] 版本には nāśanāḥ とあるも、(添) に「所欲害身者」と翻じたる如く、壞身者の義として K'. に nāśakā (=nāśakāḥ) とあるを採る。尙此の行は metre 一字餘れり。恐らくは vetāla の ve を短一音に計るべきか。Mahāvastu には e を短音に計るべきものと見るべき箇所屢とあるを以てなり。 [4] 版本には tena とあるも、metre に違す。且(添)宋元明三本に「還著於本人」と翻じ高麗版には「彼卽轉廻去」とあり、Tib. de とあるより見て本に還るの義にて tān に改む。然れども此の行は、K'. には kṣipram eva praśamanti tat-kṣaṇā (=kṣaṇāt) とあり、亦た意味通ず。 [5]...[5] 版本には yakṣa-nāgâsura とあるも、之にては一短音多きを以て K'. に nāga-yakṣasura とあるを採る。 [6] M. C. 版本には kūpaṃ とあり。

tīkṣṇa-daṃṣṭra-nakharair mahā-bhayaiḥ |
smarato Avalokiteśvaraṃ
kṣipra gacchanti diśā anantataḥ[1] ‖14‖
saci dṛṣṭi-viṣaiḥ parīvṛto
jvalanârci-śikhair[2] duṣṭa[3]-dāruṇaiḥ |
smarato Avalokiteśvaraṃ
kṣipram eva [4]te bhonti[4] nirviṣāḥ ‖15‖
gambhīra savidyu niścarī
megha-vajrâśani-vāri-prasravāḥ |
smarato Avalokiteśvaraṃ
kṣipram eva praśamanti tat-kṣaṇam ‖16‖
bahu-duḥkha-śatair upadrutān
sattva dṛṣṭva[5] bahu-duḥkha-pīḍitān |
śubha-jñāna-balo vilokiyā
tena trātaru[6] jage sadevake ‖17‖
ṛddhī-bala-pāramiṃ-gato
vipula-jñāna-upāya-śikṣitaḥ |
sarvatra daśa-ddiśī[7] jage
sarva-kṣetreṣu aśeṣa dṛśyate ‖18‖
ye ca akṣaṇa-durgatī-bhayā
naraka-tiryag[8]-yamasya śāsane |

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[1] 版本には samantataḥ とあり、何れにても意義通ずれども（添）には「無邊方」とあり、Cb. に anaṃtaḥ とあるを参考し、今の如く改む。尙此の行の metre は一字餘る如きも、kṣipra を二の短音に計るべし。 [2] M.C. 版本には śikhi とあるも、Cb. に śikhai とあるに據つて今の如く改む。jvalanârci-śikha は bahuvrīhi-compound として「炎々たる火焔ある」の義と解すべし。 [3] Tib. に mig とあるに依らば、この語は dṛṣṭa なりしなるべし。即ち「見るに怖しき」の義なり。Pkt. として今の語形を其のまゝに存置せり。 [4....4] 版本には tada santi とあるも、A. Ca. W. に te bhavanti とある方妥當なるを以て、metre を考へて今の如く改む。 [5] M.C. 版本には dṛṣṭvā とあるも、Ca. に dṛṣṭva とあるを採る。 [6] M.C. 版本には trātāru とあるも、K'. に trātaru とあるを採る。Pkt. nom. sg. なり。 [7] 版本には daśā の形を採れども今の形が最も普通なれば K'. により改む。 [8] 版本には tirya とあり。之にては metre に合せざるを以て W. の形を採りて今の如く改めたり、或は tirya を其のまゝに存し naraka を同義の nāraka に作るも可なり。

jātī-jara-vyādhi-pīḍitā
anupūrvaṃ praśamanti prāṇināṃ ‖19‖

(1atha khalv Akṣayamatir hṛṣṭa-tuṣṭa-manā imā gāthā abhāṣata1)‖

2śubha-locana maitra-locanā
prajñā-jñāna-viśiṣṭa-locanā|
kṛpa-locana śuddha-locanā
premaṇīya3 sumukhā sulocanā ‖20‖
amalâmala-nirmala-prabhā
vitimira-jñāna-div'ākara-prabhā4|
apahṛtânila5-jvala-prabhā
pratapanto jagatī virocase ‖21‖
(6kṛpa-sadguṇa-maitra6)-garjitā
śubha-guṇa maitra-manā mahā-ghanā|
kleśâgni śamesi prāṇināṃ
dharma-varṣaṃ amṛtaṃ pravarṣasi ‖22‖
kalahe ca vivāda-vigrahe
nara-saṃgrāma-gate7 mahā-bhaye|
smarato Avalokiteśvaraṃ
praśameyā ari-saṃgha-pāpakā ‖23‖
megha-svara dundubhi-svaro
jala-dhara-garjita brahma-susvaraḥ|
svara-maṇḍala-pāramiṃ-gataḥ

(1....1) 此の文は版本の脚註に Cb. Ch. 等に缺けたることを記したるも、K'. Tib. も亦之を缺く。 2 Vaitālīya なり。 3 M.C. 版本には premaṇīyā とあるも、K'. に premaṇīya とあるを採る。 4 版本には vitimira-jñāna と divākara-parbhā とを別にしたれども意義を勘ふるに comp. と見る方妥當なるを覺ゆるを以て斯く改めたり。 5 版本には aparāhatânala とあるも、metre に違し、又 anala と jvala とは重複す。K'. に apahṛtânila とあるは、(添) に「能伏災風火」とあるに合し、又 metre 正しきを以て之を採る。 (6....6) K'. には kṛpa-saṃbhūta-suśīla- とあり、(添) に「悲體戒雷震」とあり、Tib. sñiṅ-rje-las byuṅ tshul-khrims grags-pa ste とあるに合す。 metre を整ふれば、古本は恐らくは此の行は kṛpa-saṃbhū-śīla-garjitā の如き形なりしなるべし。 7 版本には gato ともあるも、loc. を可するを以て、K'. に gate とあるを採る。

smaraṇīyo Avalokiteśvaraḥ ‖24‖
smarathā smarathā ma[1] kāṅkṣathā
śuddha-sattvam[2] Avalokiteśvaram |
maraṇe vyasane upadrave
trāṇu bhoti śaraṇaṃ parâyaṇam ‖25‖
(3sarva-guṇasya3) pāramiṃ-gataḥ
sarva-sattva-kṛpa-maitra-locano |
guṇa-bhūta mahā-guṇôdadhī
vandanīyo 'valokiteśvaraḥ[4] ‖26‖
[5]yo 'sau anukampako jage
buddha bheṣyati anāgate 'dhvani |
sarva-duḥkha-bhaya-śoka-nāśakaṃ
praṇamāmī Avalokiteśvaram ‖27‖
lokeśvara[6]-rāja-nāyako
bhikṣu Dharmākaru loka-pūjito |
bahu-kalpa-śatāṃś (caritva ca[7])
prāptu[8] bodhi[9] virajāṃ anuttarām ‖28‖
sthita dakṣiṇa-vāmatas tathā
vījayanta Amitābha-nāyakam |
(10māyôpamatā10)-samādhinā

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[1] M.C. 版本には mā とあり。 [2] M.C. 版本には sattvaṃ とあるも、總ての MSS. に sattvam とあるが正しきにより、之を恢復す。 (3....3) M.C. 版本には sarva-guṇa- とあり、出版者は、脚註に sarva-dharma を正しとすべきを示したるも（添）には「具一切功德」と翻じ、Tib. には yon-tan thams-cad-kyi とあり。依て sarva-guṇasya に改む。但し sarva は二の短音に計る。 [4] M.C. 版本には ava° とあり。 [5] 以下の偈文は漢譯缺。 [6] 版本には K. の讀み方を採りて °varu となせるも、續きたる名詞なるを以て、K. の他の凡ての MSS. に °vara とあるを採り、comp. となして今の如く改む。 (7....7) M.C. 版本には caritvā nāyako とあるも、Tib. bskal-pa brgya-phrag maṅ-po spyad-nas-su とあり、nāyako の語を含まず。K′. には acintiyā とあれども、今は predicate として caritvā を存置し、metre を考へて今文の如く改む。 [8] 版本には prāpta とあるも、°pto の略として、K′. に prāptu とあるを採る。 [9] M.C. 版本には bodhiṃ とあるも、K′. に bodhi とあるを採る。
(10....10) 版本には māyôpama te とあるも、te は解し難し。Tib. は此の一行を sgyu-ma-lta-buḥi (tiṅ-ṅe-ḥdsin-gyi kyaṅ) と譯したり。依て如幻三昧と見て、今の如く改む。

sarva-kṣetre[1] (²jina gatva²) pūjiṣu[3] ‖29‖
(⁴diśi paścimataḥ⁴) sukh'ākarā[5]
loka-dhātu virajā Sukhāvatī|
yatra hy[6] Amitābha-nāyakaḥ
saṃprati tiṣṭhati sattva-sārathiḥ ‖30‖
na ca istriṇa tatra saṃbhavo
nâpi ca maithuna-dharma sarvaśaḥ|
upapāduka te jinôrasāḥ
padma-garbheṣu niṣaṇṇa nirmalāḥ ‖31‖
sa[7] câiva Amitābha-nāyakaḥ
padma-garbhe viraje mano-rame|
siṃh'āsani saṃniṣaṇṇako
śāla-rājo yathā[8] virājate ‖32‖
so 'pi tathā loka-nāyako
yasya nâsti tri-bhavesmi sādṛśaḥ|
yan me[9] puṇya stutva[10] saṃcitaṃ
kṣipra bhomi[11] yatha tvaṃ narôttama iti ‖33‖

atha khalu Dharaṇiṃdharo bodhisattvo mahāsattva utthāy' āsanād ekâṃsam uttar'āsaṅgaṃ kṛtvā dakṣiṇaṃ jānu-maṇḍalaṃ pṛthi-

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[1] 版本には kṣetra とあるも、loc. にて K'. に kṣetre とあるを採る。但し sarva は二短音に計る。 (²....²) 版本には jina-gandha とあるも、不可解なり。Tib. soṅ とあり、K. には gatvā とあり。metre を考へて gatva に改め jina とは comp. にせず。 [3] pūjiṣu は pl. の形なれば今は sg. の形に改むるを要す。恐らくは pūjiṣi に作るべきか。 (⁴....⁴) 版本には diśa paścima yatra とあるも、Tib. nub-kyi phyogs-na とあり、Ch. に diśa paścimataḥ とあるは、metre に合し、diśa を loc. として diśi となさば、Tib. に合す。依て今の如く改む。 [5] K'. には °karo とあり、m. nom. sg. に作れり。dhātu は m. なれども、Pāli にては f. にも用ふるを以て何れにても可なり。 [6] M.C. 版本には eṣa とあるも、Ch. には so hi とあり、Tib. には eṣa に當る語無きを以て今は yatra を存置して metre を考へ yatra hy に改む。 [7] M.C. 版本には so とあり。 [8] 版本にはこの語の前に va を入れたるも、metre 及び意味の上より不要なるを以て之を除く。 [9] me は音調上 mĕ と短かく讀むか、又は mi と書くべし。 [10] 版本には stavitva とあるも metre に合せざるを以て斯く改めたり。此の一頌の後の二行の Tib. は全く異なれり。 [11] 版本には bhoma とあり、pl. に作れるも、こゝは sg. なるべきが故に、Ch. に bhomi とあるを採る。

vyāṃ pratiṣṭhāpya yena bhagavāṃs tenâñjaliṃ praṇāmya bhagavantam etad avocat| na te bhagavan sattvā avarakeṇa kuśala-mūlena samanvāgatā bhaviṣyanti ye 'valokiteśvarasya bodhisattvasya mahāsattvasyêyaṃ dharma-paryāya-parivartaṃ śroṣyanty Avalokiteśvarasya bodhisattvasya mahāsattvasya vikurvā-nirdeśaṃ samanta-mukha-parivartaṃ nāmÂvalokiteśvarasya bodhisattvasya vikurvaṇa-prātihāryam ‖

asmin khalu punaḥ samanta-mukha-parivarte bhagavatā nirdeśyamāne tasyāḥ parṣadaś caturaśītīnāṃ prāṇi-sahasrāṇām asama-samāyām anuttarāyāṃ samyak-saṃbodhau cittāny utpannāny abhūvan ‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye samantamukha-parivarto nāmÂvalokiteśvara-vikurvaṇa-nirdeśaś caturviṃśatimaḥ ‖

25

ŚUBHAVYŪHARĀJA-PŪRVA-YOGA-PARIVARTO NĀMA PAÑCAVIṂŚATIMAḤ

atha khalu bhagavān sarvāvantaṃ bodhisattva-gaṇam āmantrayāmāsa| bhūta-pūrvaṃ kula-putrâtīte 'dhvany asaṃkhyeyaiḥ kalpair asaṃkhyeyatarair yad' āsīt tena kālena tena samayena Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijño nāma tathāgato 'rhan samyak-saṃbuddho loka udapādi vidyā-caraṇa-saṃpannaḥ sugato lokavid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Priyadarśane kalpe Vairocanaraśmipratimaṇḍitāyāṃ loka-dhātau| tasya khalu punaḥ kula-putrā Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya tathāgatasya pravacane Śubhavyūho nāma rājā 'bhūt| tasya khalu punaḥ kula-putrā rājñaḥ Śubhavyūhasya Vimaladattā nāma bhāryā 'bhūt| tasya khalu punaḥ kula-putrā rājñaḥ Śubhavyūhasya dvau putrāv abhūtām eko Vimalagarbho nāma dvitīyo Vimalanetro nāma| tau ca dvau dārakāv ṛddhimantau câbhūtāṃ prajñāvantau ca puṇyavantau ca jñānavantau ca bodhisattva-caryāyāṃ câbhiyuktāv abhūtām| tad-yathā dāna-pāramitāyām abhiyuktāv abhūtāṃ śīla-pāramitāyāṃ kṣānti-pāramitāyāṃ vīrya-pāramitāyāṃ dhyāna-pāramitāyāṃ prajñā-pāramitāyām upāya-kauśalya-pāramitāyāṃ maitryāṃ karuṇāyāṃ muditāyām upekṣāyāṃ yāvat saptatriṃśatsu bodhi-pakṣikeṣu dharmeṣu| sarvatra pāraṃ-gatāv abhūtāṃ vimalasya samādheḥ pāraṃ-gatau nakṣatra-rāj'ādityasya samādheḥ pāraṃgatau vimala-nirbhāsasya samādheḥ pāraṃ-gatau vimala-bhāsasya samādheḥ pāraṃ-gatāv alaṃkāra-śubhasya samādheḥ pāraṃ-gatau mahātejo-garbhasya samādheḥ pāraṃ-gatāv abhūtām| sa ca bhagavāṃs tena kālena tena samayenêmaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ

deśayāmāsa teṣāṃ sattvānām anukampāyai tasya ca rājñaḥ Śubhavyūhasyânukampāyai| atha khalu kula-putrā Vimalagarbho dārako Vimalanetraś ca dārako yena svamātā janayitrī tenôpasaṃkrāmatām upasaṃkramya daśa-nakham añjaliṃ pragṛhya janayitrīm etad avocatām| ehy amba gamiṣyāvas tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya sakāśaṃ taṃ bhagavantaṃ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddhaṃ darśanāya vandanāya paryupāsanāya| tat kasya hetoḥ| eṣo hy amba sa bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgato 'rhan samyak-saṃbuddhaḥ sadevakasya lokasya purataḥ Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ vistareṇa saṃprakāśayati| taṃ śravaṇāya gamiṣyāvaḥ| evam ukte kula-putrā Vimaladattā rāja-bhāryā Vimalagarbhaṃ dārakaṃ Vimalanetraṃ ca dārakam etad avocat| eṣa khalu kula-putrau yuvayoḥ pitā rājā Śubhavyūho brāhmaṇeṣv abhiprasannas tasmān na lapsyatha taṃ tathāgataṃ darśanāyâbhigantum| atha khalu kula-putrā Vimalagarbho dārako Vimalanetraś ca dārako daśa-nakham añjaliṃ pragṛhya tāṃ svamātaraṃ janayitrīm etad avocatām| mithyādṛṣṭi-kule 'sminn āvāṃ jātāv āvāṃ punar dharma-rāja-putrāv iti| atha khalu kula-putrā Vimaladatta rāja-bhāryā tau dvau dārakāv etad avocat| sādhu sādhu kula-putrau yuvāṃ tasya svapitū rājñaḥ Śubhavyūhasyânukampāyai kiṃ-cid eva prātihāryaṃ saṃdarśayatam| apy eva nāma yuvayor antike prasādaṃ kuryāt prasanna-cittaś câsmākam anujānīyāt tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya[1] tathāgatasyârhataḥ samyak-saṃbuddham abhigantum

atha khalu kula-putrā Vimalagarbho dārako Vimalanetraś ca dārakas tasyāṃ velāyāṃ sapta-tāla-mātraṃ vaihāyasam abhyudgamya tasya pitū rājñaḥ Śubhavyūhasyânukampāyai buddhânujñātāni yama-

[1] 版本には rāja を缺きたるも、K'. によりて之を補ふ。

kāni prātihāryāṇy akurutām| tau tatrâivântarīkṣe gatau śayyām akalpayatāṃ tatrâivântarīkṣe caṅkramatas[1] tatrâivântarīkṣe rajo vyadhunītāṃ tatrâivântarīkṣe 'dhaḥ-kāyād vāri-dhārāṃ pramumocatur ūrdhva-kāyād agni-skandhaṃ prajvālayataḥ smôrdhva-kāyād vāri-dhārāṃ pramumocatur adhaḥ-kāyād agni-skandhaṃ prajvālayataḥ sma| tau tasminn ev' ākāśe mahāntau bhūtvā khuḍḍakau bhavataḥ khuḍḍakau bhūtvā mahāntau bhavataḥ| tasminn evântarīkṣe 'ntardhāyataḥ pṛthivyām unmajjataḥ pṛthivyām unmajjitv' ākāśa unmajjataḥ| iyadbhiḥ khalu punaḥ kula-putrā ṛddhi-prātihāryais tābhyāṃ dvābhyāṃ dārakābhyāṃ sa Śubhavyūho rājā svapitā vinītaḥ| atha khalu kula-putrāḥ sa rājā Śubhavyūhas tayor dārakayos tam ṛddhi-prātihāryaṃ dṛṣṭvā tasyāṃ velāyāṃ tuṣṭa udagra ātta-manāḥ pramuditaḥ prīti-saumanasya-jāto daśa-nakham añjaliṃ pragṛhya tau dārakāv etad avocat| ko yuvayoḥ kula-putrau śāstā kasya vā yuvāṃ śiṣyāv iti| atha khalu kula-putrās tau dvau dārakau taṃ rājānaṃ Śubhavyūham etad avocat| eṣa sa mahā-rāja bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgato 'rhan samyak-saṃbuddhas tiṣṭhati dhriyate yāpayati ratna-maye bodhi-vṛkṣa-mūle dharm'āsanôpaviṣṭaḥ sadevakasya lokasya puratah Saddharmapuṇḍarīkaṃ nāma dharma-paryāyaṃ vistareṇa saṃprakāśayati| sa āvayor bhagavāñ śāstā tasy' āvāṃ mahā-rāja śiṣyau| atha khalu kula-putrāḥ sa rājā Śubhavyūhas tau dārakāv etad avocat| paśyāmo vayaṃ kula-putrau taṃ yuvayoḥ śāstāraṃ| gamiṣyāmo vayaṃ tasya bhagavataḥ sakāśam‖

atha khalu kula-putrās tau dvau dārakau tato 'ntarīkṣād avatīrya yena svamātā janayitrī tenôpasaṃkrāmatām upasaṃkramya daśa-nakham añjaliṃ pragṛhya svamātaraṃ janayitrīm etad avocatām| eṣa āvābhyām amba vinītaḥ svapitā 'nuttarāyāṃ samyak-saṃbodhau| kṛtam āvābhyāṃ pituḥ śāstṛ-kṛtyaṃ| tad idānīm utsraṣṭum arhasy' āvāṃ tasya bha-

[1] 原文の形にては pres. 3. dual なれども、前後の動詞が imperfect tense なれば此處も imperfect に作り acaṅkramyatām とすべきが如し。

gavataḥ sakāśe pravrajiṣyāva iti ‖

atha khalu kula-putrā Vimalagarbho dārako Vimalanetraś ca dārakas tasyāṃ velāyāṃ svamātaraṃ janayitrīṃ gāthābhyām adhyabhāṣatām ‖

[1]anujānīhy [(2]āvayor amba[2)] pravrajyām anagārikām ¦
āvāṃ vai pravrajiṣyāvo durlabho hi tathāgataḥ ‖1‖
audumbaraṃ yathā puṣpaṃ sudurlabhataro[3] jinaḥ ¦
utsṛjya pravrajiṣyāvo[4] durlabhā kṣaṇa-saṃpadā ‖2‖

Vimaladattā rāja-bhāry' āha ‖

[5]utsṛjāmi yuvām adya gacchathā sādhu dārakau ¦
vayaṃ pi pravrajiṣyāmo durlabho hi tathāgata iti ‖3‖[6]

atha khalu kula-putrās tau dvau dārakāv ime gāthe bhāṣitvā tau mātā-pitarāv etad avocatām ¦ sādhv amba tāta vayaṃ sarve sahitā bhūtvā gamiṣyāmas tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya sakāśaṃ upasaṃkramiṣyāmas taṃ bhagavantaṃ darśanāya vandanāya paryupāsanāya[7] dharma-śravaṇāya ¦ tat kasya hetoḥ ¦ durlabho hy amba tāta buddhôtpāda udumbara-puṣpa-sadṛśo mahā'rṇava-yuga-cchidra-kūrma-grīvā-praveśavat ¦ durlabha-prādurbhāvā amba tāta buddhā bhagavantaḥ ¦ tasmāt tarhy amba tāta parama-puṇyôpastabdhā vayam īdṛśe pravacana upapannāḥ ¦ tat sādhv amba tātôtsṛjadhvam āvāṃ gamiṣyāvas tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya

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[1] Śloka なり。 [(2....2)] 版本には avayor eva とあるも、(妙) に「願母」の語あり、 K'. には āvayo amba とあり、 Tib. 亦た yum とあり、依て K'. に依り今の如く改む。 [3] 版本には ato durlabhataro とあるも、metre に違し、且つ ato は明らかならず。 Tib. śin-tu rñed-par dkaḥ とあるにより、今の如く改む。 [4] 版本には °ṣyāmo とあり、pl. に作れども、こゝは兄弟二人にて母に許しを乞ふものなるを以て、 A. W. に °ṣyāvo とあるを採る。 [5] Śloka なり。 [6] 此の偈文は、(妙) には偈文となさず、長行に譯したり。(正) 並に Tib. は現梵文の如く偈文なり。 次後に ime gāthe とありて dual に作り前の二偈のみを指すを見れば、此の第 3 頌は元と或は偈文には非ざりしものなるべきが如し。 [7] 版本には var° とあるも、誤植と認む。

sakāśe prajvaliṣyāvaḥ| durlabhaṃ hy amba tāta tathāgatānāṃ darśanaṃ| durlabho hy adya kālaḥ| īdṛśo dharma-rājā| parama-durlabhêdṛśī kṣaṇa-saṃpat‖

tena khalu punaḥ kula-putrāḥ samayena tasya rājñaḥ Śubhavyūhasyântaḥpurāc caturaśītir antaḥpurikā-sahasrāṇy asya Saddharmapuṇḍarīkasya dharma-paryāyasya bhājana-bhūtāny abhūvan| Vimalanetraś ca dārako 'smin dharma-paryāye caritāvī Vimalagarbhaś ca dārako bahu-kalpa-koṭī-nayuta-śata-sahasrāṇi sarva-sattva-pāpa-jahane samādhau carito 'bhūt kim iti sarva-sattvāḥ sarva-pāpaṃ jaheyur iti| sā ca tayor dārakayor mātā Vimaladattā rāja-bhāryā sarva-buddha-saṃgītiṃ sarva-buddha-dharma-guhya-sthānāni ca saṃjānīte sma| atha khalu kula-putrā rājā Śubhavyūhas tābhyāṃ dārakābhyāṃ tathāgata-śāsane vinīto 'vatāritaś ca paripācitaś ca sarva-svajana-parivāraḥ sā ca Vimaladattā rāja-bhāryā sarva-svajana-parivārā tau ca dvau dārakau rājñaḥ Śubhavyūhasya putrau dvācatvāriṃśadbhiḥ prāṇi-sahasraiḥ sārdhaṃ sântaḥpurau sâmātyau sarve sahitāḥ samagrā yena bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgato 'rhan samyak-saṃbuddhas tenôpasaṃkrāmann upasaṃkramya tasya bhagavataḥ pādau śirasā 'bhivandya taṃ bhagavantaṃ triṣ-kṛtvaḥ pradakṣiṇī-kṛtyâikânte tasthuḥ‖

atha khalu kula-putrāḥ sa bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgato 'rhan samyak-saṃbuddho rājānaṃ Śubhavyūhaṃ saparivāram upasaṃkrāntaṃ viditvā dhārmyā kathayā saṃdarśayati samādāpayati samuttejayati saṃpraharṣayati| atha khalu kula-putrā rājā Śubhavyūhas tena bhagavatā dhārmyā kathayā sādhu ca suṣṭhu ca saṃdarśitaḥ samādāpitaḥ samuttejitaḥ saṃpraharṣitas tasyāṃ velāyāṃ tuṣṭa udagra ātta-manāḥ pramuditaḥ prīti-saumanasya-jātaḥ kanīyaso bhrātuḥ paṭṭaṃ baddhvā rājye pratiṣṭhāpya sa-putra-svajana-parivāraḥ sā ca Vimaladattā rāja-bhāryā sarva-strī-gaṇa-parivārā tau ca dvau dārakau sārdhaṃ tair dvācatvāriṃśadbhiḥ

prāṇi-sahasraiḥ sarve sahitāḥ samagrās tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya[1] tathāgatasyârhataḥ samyak-saṃbuddhasya pravacane śraddhayā 'gārād anagārikāṃ pravrajitāḥ| pravrajitvā ca rājā Śubhavyūhaḥ saparivāraś caturaśīti-varṣa-sahasrāṇy abhiyukto vijahāra imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ cintayan bhāvayan paryavadāpayan| atha khalu kula-putrāḥ sa rājā Śubhavyūhas teṣāṃ caturaśītīnāṃ varṣa-sahasrāṇām atyayena sarva-guṇâlaṃkāra-vyūhaṃ nāma samādhiṃ pratilabhate sma| saha-pratilabdhāc câsya samādher atha tāvad eva sapta-tāla-mātraṃ vaihāyasam abhyudgacchati sma| atha khalu kula-putrāḥ sa rājā Śubhavyūho gagaṇa-tale sthitas taṃ bhagavantaṃ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| imau bhagavan mama putrau śāstārau bhavato yad aham ābhyām ṛddhi-prātihāryeṇa tasmān mahato dṛṣṭi-gatād vinivartitas tathāgata-śāsane ca pratiṣṭhāpitaḥ paripācitaś cāvatāritaś ca tathāgata-darśanāya ca saṃcoditaḥ| kalyāṇa-mitrau bhagavan mama tau dvau dārakau putra-rūpeṇa mama gṛha upapannau yad uta pūrva-kuśala-mūla-smaraṇârtham‖

evam ukte bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgato 'rhan samyak-saṃbuddhas taṃ rājānaṃ Śubhavyūhaṃ etad avocat| evam etan mahā-rājâivam etad yathā vadasi| avaropita-kuśala-mūlānāṃ[2] hi mahā-rāja kula-putrāṇāṃ kula-duhitṝṇāṃ ca sarveṣu bhava-gati-cyuty-upapatty-āyataneṣûpapannānāṃ sulabhāni bhavanti kalyāṇa-mitrāṇi yāni śāstṛ-kṛtyena pratyupasthitāni bhavanti| yāny anuttarāyāṃ samyak-saṃbodhau śāsakāny avatārakāṇi paripācakāni bhavanti| udāram etan mahā-rāja sthānaṃ yad uta kalyāṇa-mitra-parigrahas tathāgata-darśana-samādāpakaḥ| paśyasi tvaṃ mahā-rājâitau dvau dārakau| āha| paśyāmi bhagavan paśyāmi suga-

[1] 版本には rāja を缺きたるも、K'. によりて之を補ふ。誤植なるべし。 [2] 版本に mūlāni とあるは非なり、K'. に依りて改む。

ta| bhagavān āha| etau khalu punar mahā-rāja kula-putrau pañca-ṣaṣṭīnāṃ Gaṅgā-nadī-vālikā-samānāṃ tathāgatānām arhatāṃ samyak-saṃbuddhānām antike pūjāṃ kariṣyata[1] imaṃ ca Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ dhārayiṣyataḥ[1] sattvānām anukampāyai mithyā-dṛṣṭīnāṃ ca sattvānāṃ samyag-dṛṣṭaye vīrya-saṃjananârtham‖

atha khalu kula-putrāḥ sa rājā Śubhavyūhas tato gagaṇa-talād avatīrya daśa-nakham añjaliṃ pragṛhya taṃ bhagavantaṃ Jaladhara-garjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| tat sādhu bhagavān[2] nirdiśatu tathāgataḥ kīdṛśena jñānena samanvāgatas tathāgato 'rhan samyak-saṃbuddho yena mūrdhny uṣṇīṣo vibhāti vimala-netraś ca bhavān[3] bhruvor madhye côrṇā vibhāti śaśi-śaṅkha-pāṇḍar'ābhā sā ca sama-sahitā dant'āvalī vadanântare virājati bimb'oṣṭhaś ca bhagavāṃś cāru-netraś ca sugataḥ‖

atha khalu kula-putrāḥ sa rājā Śubhavyūha iyadbhir guṇais taṃ bhagavantaṃ Jaladharagarjitaghoṣasusvaranakṣatrarājas·ṃkusumitābhijñaṃ[4] tathāgatam arhantaṃ samyak-saṃbuddham abhiṣṭutyânyaiś ca guṇa-koṭī-nayuta-śata-sahasrais taṃ bhagavantam abhiṣṭutya tasyāṃ velāyāṃ taṃ bhagavantaṃ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃ-kusumitābhijñaṃ tathāgatam arhantaṃ samyak-saṃbuddham etad avocat| āścaryaṃ bhagavan yāvan mahā'rtham[5] idaṃ tathāgata-śāsa-nam acintya-guṇa-samanvāgataś ca tathāgata-pravedito dharma-vinayo yāvat suprajñaptā ca tathāgata-śikṣā| adyâgreṇa vayaṃ bhagavan na bhūyaś cittasya vaśa-gā bhaviṣyāmo na bhūyo mithyā-dṛṣṭer vaśa-gā

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[1] (妙)(正)ともに過去の形なり。 [2] 版本には bhagavan とあるも、K'. 及び Tib. に依り今の如く改む。 [3] 版本には bhagavān とあり、K'. に bhavati とあり、何れにても意義通暢すれども、Tib. に lags とあれば bhagavān は bhavān の寫誤と見るを至當とするが如くなれば今の如く改む。bhavān を bhagavān と寫誤し、或は kṣaṇa を lakṣaṇa と寫誤せる例は寫本に往々見ゆる所なり。 [4] 版本には rāja を缺きたるも、K'. によりて之を補ふ。 [5] 版本はに mahā'rgham に作れども、K'. に據り今の如く改む。Tib. 又た don che-shiṅ とあり。

bhaviṣyāmo na bhūyaḥ krodhasya vaśa-gā bhaviṣyāmo na bhūyaḥ pāpakānāṃ cittôtpādānāṃ vaśa-gā bhaviṣyāmaḥ| ebhir ahaṃ bhagavann iyadbhir akuśalair dharmaiḥ samanvāgato nêcchāmi bhagavato 'ntikam upasaṃkramitum‖

sa tasya bhagavato Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñasya tathāgatasyârhataḥ samyak-saṃbuddhasya pādau śirasā 'bhivandyântarīkṣa-gata evâsthāt| atha khalu sa rājā Śubhavyūhaḥ sā ca Vimaladattā rāja-bhāryā śata-sahasra-mūlyaṃ muktāhāraṃ bhagavata upary antarīkṣe 'kṣaipsīt| samanantara-kṣiptaś ca sa muktā-hāras tasya bhagavato mūrdhni muktā-hāraḥ kūṭâgāraḥ saṃsthito 'bhūc catur-asraś catuḥ-sthūṇaḥ sama-bhāgaḥ suvibhakto darśanīyaḥ| tasmiṃś ca kūṭâgāre paryaṅkaḥ prādurbhūto 'neka-dūṣya-śata-sahasra-saṃstṛtas tasmiṃś ca paryaṅke tathāgata-vigrahaḥ paryaṅka-baddhaḥ saṃdṛśyate sma| atha khalu rājñaḥ Śubhavyūhasyâitad abhavat| mahā'nubhāvam idaṃ buddha-jñānam acintya-guṇa-samanvāgataś ca tathāgato yatra hi nāmâyaṃ tathāgata-vigrahaḥ kūṭâgāra-madhya-gataḥ saṃdṛśyate prāsādiko darśanīyaḥ parama-śubha-varṇa-puṣkaratayā samanvāgataḥ‖

atha khalu bhagavāñ Jaladharagarjitaghoṣasusvaranakṣatrarājasaṃkusumitābhijñas tathāgataś catasraḥ parṣada āmantrayate sma| paśyatha bhikṣavo yūyaṃ Śubhavyūhaṃ rājānaṃ gagaṇa-tala-sthaṃ siṃha-nādaṃ nadantam| āhuḥ| paśyāmo bhagavan| bhagavān āha| eṣa khalu bhikṣavaḥ Śubhavyūho rājā mama śāsane bhikṣu-bhāvaṃ kṛtvā Śālendrarājo nāma tathāgato 'rhan samyak-saṃbuddho loke bhaviṣyati vidyā-caraṇa-saṃpannaḥ sugato loka-vid anuttaraḥ puruṣa-damya-sārathiḥ śāstā devānāṃ ca manuṣyāṇāṃ ca buddho bhagavān Vistīrṇavatyāṃ loka-dhātāv Abhyudgatarājo nāma sa kalpo bhaviṣyati| tasya khalu punar bhikṣavaḥ Śālendrarājasya tathāgatasyârhataḥ samyak-saṃbuddhasyâprameyo bodhisattva-saṃgho bhaviṣyaty aprameyaḥ śrāvaka-saṃghaḥ| samā pāṇi-tala-jātā ca vaiḍūrya-mayī sā Vistīrṇavatī

loka-dhātur bhaviṣyati| evam acintyaḥ sa tathāgato 'rhan samyak-saṃbuddho bhaviṣyati| syāt khalu punaḥ kula-putrā yuṣmākaṃ kāṅkṣā vā vimatir vā vicikitsā vā anyaḥ sa tena kālena tena samayena Śubhavyūho nāma rājā 'bhūt| na khalu punaḥ kula-putrā yuṣmābhir evaṃ draṣṭavyam| tat kasya hetoḥ| ayam eva sa Padmaśrīr bodhisattvo mahāsattvas tena kālena tena samayena Śubhavyūho nāma rājā 'bhūt| syāt khalu punaḥ kula-putrā yuṣmākaṃ kāṅkṣā vā vimatir vā vicikitsā vā anyā sā tena kālena tena samayena Vimaladattā nāma rāja-bhāryā 'bhūt| na khalu punaḥ kula-putrā yuṣmābhir evaṃ draṣṭavyam| tat kasya hetoḥ| ayaṃ sa Vairocanaraśmipratimaṇḍitadhvajarājo nāma bodhisattvo mahāsattvas tena kālena tena samayena Vimaladattā nāma rāja-bhāryā 'bhūt tasya rājñaḥ Śubhavyūhasyânukampāyai teṣāṃ ca sattvānāṃ rājñaḥ Śubhavyūhasya bhāryātvam abhyupagato 'bhūt| syāt khalu punaḥ kula-putrā yuṣmākaṃ kāṅkṣā vā vimatir vā vicikitsā vā anyau tau tena kālena tena samayena dvau dārakāv abhūtām| na khalu punaḥ kula-putrā yuṣmābhir evaṃ draṣṭavyam| tat kasya hetoḥ| imau tau Bhaiṣajyarājaś ca Bhaiṣajyasamudgataś ca tena kālena tena samayena tasya rājñaḥ Śubhavyūhasya putrāv abhūtām| evam acintya-guṇa-samanvāgatau kula-putrā Bhaiṣajyarājo Bhaiṣajyasamudgataś ca bodhisattvau mahāsattvau bahu-buddha-koṭī-nayuta-śata-sahasrâvaropita-kuśala-mūlāv etāv ubhāv api satpuruṣāv acintya-dharma-samanvāgatau| ye câitayoḥ satpuruṣayor nāmadheyaṃ dhārayiṣyanti te sarve namas-karaṇīyā bhaviṣyanti sadevakena lokena‖

asmin khalu punaḥ pūrva-yoga-parivarte bhāṣyamāṇe caturaśītīnāṃ prāṇi-sahasrāṇāṃ virajo vigata-malaṃ dharmeṣu dharma-cakṣur-viśuddham‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye Śubhavyūharāja-pūrva-yoga-parivarto nāma pañcaviṃśatimaḥ‖

26

SAMANTABHADRÔTSĀHANA-PARIVARTO NĀMA ṢADVIMŚATIMAḤ

atha khalu Samantabhadro bodhisattvo mahāsattvaḥ pūrvasyām diśi gaṇanāṃ samatikrāntair bodhisattvair mahāsattvaiḥ sārdhaṃ parivṛtaḥ puras-kṛtaḥ prakampadbhiḥ kṣetraiḥ pravarṣadbhiḥ padmaiḥ pravādyamānais tūrya-koṭī-nayuta-śata-sahasrair mahatā bodhisattvânubhāvena mahatyā bodhisattva-vikurvayā mahatyā bodhisattva-rddhyā mahatā bodhisattva-māh'ātmyena mahatā bodhisattva-samāhitena mahatā bodhisattva-tejasā jājvalyamānena mahatā bodhisattva-yānena mahatā bodhisattva-prātihāryeṇa mahadbhir deva-nāga-yakṣa-gandharvâsura-garuḍa-kiṃnara-mahoraga-manuṣyâmanuṣyaiḥ parivṛtaḥ puras-kṛta evam acintyair ṛddhi-prātihāryaiḥ Samantabhadro bodhisattvo mahāsattva imāṃ Sahāṃ loka-dhātuṃ saṃprāptaḥ| sa yena Gṛdhrakūṭaḥ parvata-rājo yena ca bhagavāṃs tenôpasaṃkrāmad upasaṃkramya bhagavataḥ pādau śirasā 'bhivandya sapta-kṛtvaḥ pradakṣiṇī-kṛtya bhagavantam etad avocat|[1] ahaṃ bhagavaṃs tasya bhagavato Ratnatejobhyudgatarājasya tathāgatasya buddha-kṣetrād ih' āgata iha bhagavan Sahāyāṃ loka-dhātāv ayaṃ Saddharmapuṇḍarīko dharma-paryāyo deśyata iti tam ahaṃ śravaṇāy' āgato bhagavataḥ Śākyamunes tathāgatasya sakāśam amūni ca bhagavann etāvanti bodhisattva-śata-saharāṇîmaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyaṃ śravaṇāy' āgatāni| tat sādhu bhagavan deśayatu tathāgato 'rhan samyak-saṃbuddha imaṃ Saddharmapuṇḍarīkaṃ dharma-paryāyam eṣāṃ bodhisattvānāṃ mahāsattvānāṃ vistareṇa| [2]evam ukte bha-

[1] 句讀は版本に無きも、K'. に依りて補足せり。 [2] 此の語より p. 385 l. 7 °panârthaṃ 迄は、(妙)には「若善男子善女人、於如來滅後、云何能得是法華經」、(正)は「寧有女人何所修行、得奉執經*

gavān Samantabhadraṃ bodhisattvaṃ mahāsattvam etad avocat| udghaṭita-jñā hi kula-putrâite bodhisattvā mahāsattvāḥ| [1]api tv[1] ayaṃ Saddharmapuṇḍarīko dharma-paryāyo yad-utâsaṃbhinna-tathatā[2]| te bodhisattvā āhuḥ| evam etad bhagavann evam etat sugata| atha khalu yās[3] tasyāṃ parṣadi bhikṣu-bhikṣuṇy-upāsakôpāsikāś ca saṃnipatitās tāsāṃ Saddharmapuṇḍarīke dharma-paryāye pratiṣṭhāpanârthaṃ punar api bhagavān Samantabhadraṃ bodhisattvaṃ mahāsattvam etad avocat| caturbhiḥ kula-putra dharmaiḥ samanvāgatasya mātṛgrāmasyâyaṃ Saddharmapuṇḍarīko dharma-paryāyo hasta-gato bhaviṣyati| katamaiś caturbhiḥ| yad-uta buddhair bhagavadbhir adhiṣṭhito bhaviṣyaty avaropita-kuśala-mūlaś ca bhaviṣyati niyata-rāśi-vyavasthitaś ca bhaviṣyati sarva-sattva-paritrāṇârtham anuttarāyāṃ samyak-saṃbodhau cittam utpādayiṣyati| ebhiḥ kula-putra caturbhir dharmaiḥ samanvāgatasya mātṛgrāmasyâyaṃ Saddharmapuṇḍarīko dharma-paryāyo hasta-gato bhaviṣyati‖

atha khalu Samantabhadro bodhisattvo mahāsattvo bhagavantam etad avocat| ahaṃ bhagavan paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ vartamānāyām evaṃ-rūpāṇāṃ sūtrânta-dhārakāṇāṃ bhikṣūṇāṃ rakṣāṃ kariṣyāmi svastyayanaṃ kariṣyāmi daṇḍa-parihāraṃ kariṣyāmi viṣa-dūṣaṇaṃ kariṣyāmi yathā na kaś-cit teṣāṃ dharma-bhāṇakānām avatāra-prekṣy avatāra-gaveṣy avatāraṃ lapsyate na Māraḥ pāpīyān avatāra-prekṣy avatāra-gaveṣy avatāraṃ lapsyate na māra-putrā na māra-kāyikā deva-putrā na māra-kanyā na māra-pārṣadyā yāvan na bhūyo māra-paryutthito bhaviṣyati| na deva-putrā na yakṣā na pretā na pūtanā na kṛtyā na vetāḍās tasya dharma-bhāṇakasyâvatāra-prekṣiṇo 'vatāra-gaveṣiṇo 'vatāraṃ lapsyante|

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*巻」なり。現梵本は文を變へ新たなる意義を加へたるを見るべし。

[1]....[1]) Tib. に此の對譯字無し。 [2] Tib. は此の外、二の類似の義ある語を加ふ。即ち de-bshin-ñid daṅ yaṅ-dag-paḥi mthaḥ daṅ chos-kyi dbyiṅs daṅ dbyer med-paḥo=asaṃbhinna-tathatā-bhūtakoṭi-dharma-dhātuḥ なり。 [3] 版本には yā とあるも、こゝは nom. pl. なるべきにより今の如く改む。

ahaṃ bhagavaṃs tasya dharma-bhāṇakasya satatasamitaṃ nitya-kālaṃ rakṣāṃ kariṣyāmi| yadā ca sa dharma-bhāṇako 'smin dharma-paryāye cintā-yogam anuyuktaś caṅkramâbhirūḍho bhaviṣyati tadā 'haṃ bhagavaṃs tasya dharma-bhāṇakasyântike śveta-ṣaḍ-dantaṃ gaja-rājam abhiruhya tasya dharma-bhāṇakasya caṅkrama-kuṭīm upasaṃkramiṣyāmi bodhisattva-gaṇa-parivṛto 'sya dharma-paryāyasy' ārakṣāya| yadā punas tasya dharma-bhāṇakasyâsmin dharma-paryāye cintā-yogam anuyuktasya sata ito dharma-paryāyād antaśaḥ pada-vyañjanaṃ paribhraṣṭaṃ bhaviṣyati tadā 'haṃ tasmiñ śveta-ṣaḍ-dante gaja-rāje 'bhiruhya tasya dharma-bhāṇakasya saṃmukham upadarśayitvā imaṃ dharma-paryāyam avikalaṃ pratyuccārayiṣyāmi| sa ca dharma-bhāṇako mam' ātmabhāvaṃ dṛṣṭvêmaṃ ca dharma-paryāyam avikalaṃ mamântikāc chrutvā tuṣṭa udagra ātta-manāḥ pramuditaḥ prīti-saumanasya-jāto bhūyasyā mātrayā 'smin dharma-paryāye vīryam ārapsyate mama ca saha-darśanena samādhiṃ pratilapsyate dhāraṇy-āvartāṃ ca nāma dhāraṇīṃ pratilapsyate koṭī-śata-sahasr'āvartāṃ ca nāma dhāraṇīṃ pratilapsyate sarva-ruta-kauśaly'āvartāṃ ca nāma dhāraṇīṃ pratilapsyate‖

ye ca bhagavan paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ bhikṣavo vā bhikṣuṇyo vôpāsakā vôpāsikā vâivaṃ sūtrânta-dhārakā evaṃ sūtrânta-lekhakā evaṃ sūtrânta-mārgakā evaṃ sūtrânta-vācakā ye paścime kāle paścime samaye paścimāyāṃ pañcaśatyām asmin dharma-paryāye tri-saptâham ekaviṃśati-divasāni caṅkramâbhirūḍhā abhiyuktā bhaviṣyanti teṣām ahaṃ sarva-sattva-priya-darśanam ātmabhāvaṃ saṃdarśayiṣyāmi| tam eva śvetaṃ ṣaḍ-dantaṃ gaja-rājam abhiruhya bodhisattva-gaṇa-parivṛta ekaviṃśatime divase teṣāṃ dharma-bhāṇakānāṃ caṅkramam āgamiṣyāmy āgatya ca tān dharma-bhāṇakān parisaṃharṣayiṣyāmi samādāpayiṣyāmi samuttejayiṣyāmi saṃpraharṣayiṣyāmi| dhāraṇīṃ câiṣāṃ dāsyāmi yathā te dharma-bhāṇakā na kena-cid dharṣaṇīyā

bhaviṣyanti na câîṣāṃ manuṣyā vā 'manuṣyā vā 'vatāraṃ lapsyante na ca nāryo 'pasaṃhariṣyanti| rakṣāṃ câîṣāṃ kariṣyāmi svastyayanaṃ kariṣyāmi daṇḍa-parihāraṃ kariṣyāmi viṣa-dūṣaṇaṃ kariṣyāmi| teṣāṃ ca vayaṃ bhagavan dharma-bhāṇakānām imāni dhāraṇī-padāni dāsyāmi| tāni bhagavan dhāraṇī-padāni tadyathā|

adaṇḍe daṇḍa-pati daṇḍ'āvartāni daṇḍa-kuśale daṇḍa-sudhāri sudhāri sudhāra-pati buddha-paśyane sarva-dhāraṇi āvartani saṃvartani saṃgha-parīkṣite saṃgha-nirghātani dharma-parīkṣite sarva-ruta-kauśalyânugate siṃha-vikrīḍite anuvarte vartani vartāli svāhā|

imāni tāni bhagavan dhāraṇī-padāni yasya bodhisattvasya mahāsattvasya śrotrêndriyasyâvabhāsam āgamiṣyanti veditavyam etat Samantabhadrasya bodhisattvasya mahāsattvasyâdhiṣṭhānam iti‖

ayaṃ ca bhagavan Saddharmapuṇḍarīko dharma-paryāyo 'smiñ Jambudvīpe pracaramāṇo yeṣāṃ bodhisattvānāṃ mahāsattvānāṃ hasta-gato bhaviṣyati tair bhagavan dharma-bhāṇakair evaṃ veditavyam| Samantabhadrasya bodhisattvasya mahāsattvasyânubhāvena yad asmākam ayaṃ dharma-paryāyo hasta-gataḥ Samantabhadrasya bodhisattvasya mahāsattvasya tejasā| Samantabhadrasya bodhisattvasya mahāsattvasya caryāyās te bhagavan sattvā lābhino bhaviṣyanti bahu-buddhâvaropita-kuśala-mūlāś ca te sattvā bhaviṣyanti tathāgata-pāṇi-parimārjita-mūrdhānaś ca te bhagavan sattvā bhaviṣyanti| ya idaṃ sūtraṃ likhiṣyanti dhārayiṣyanti mama tair bhagavan priyaṃ kṛtaṃ bhaviṣyati| ya idaṃ sūtraṃ likhiṣyanti ye câsyârtham anubhotsyante likhitvā ca te bhagavann idaṃ sūtram itaś cyutvā Trayastriṃśatāṃ devānāṃ sabhā-gatāyôpapatsyante sahôpapannānāṃ câîṣāṃ caturaśītir apsarasāṃ sahasrāṇy upasaṃkramiṣyanti| (1bherī-

(1....1) 版本には te 'dhimātreṇa とあれども K'. に今の如くあり、Tib. 亦た rña-bo tsam に作るに依り、K'. を採る。

mātreṇa[1] mukuṭena te[2] deva-putrās tāsām apsarasāṃ madhye sthāsyanti| īdṛśaḥ kula-putrā imaṃ dharma-paryāyaṃ likhitvā puṇya-skandhaḥ|[3] kaḥ punar-vādo ya etam uddekṣyanti svādhyāyiṣyanti cintayiṣyanti manasi-kariṣyanti| tasmāt tarhi kula-putrāḥ satkṛtyâyaṃ Saddharmapuṇḍarīko dharma-paryāyo likhitavyaḥ sarva-cetaḥ samanvāhṛtya| yaś câvikṣiptena manasi-kāreṇa likhiṣyati tasya buddha-sahasraṃ hastam upanāmayiṣyati maraṇa-kāle câsya buddha-sahasraṃ saṃmukham upadarśanaṃ kariṣyati| na ca durgati-vinipāta-gāmī bhaviṣyati| itaś cyutaś ca Tuṣitānāṃ devānāṃ sabhā-gatāyôpapatsyate yatra sa Maitreyo bodhisattvo mahāsattvas tiṣṭhati dvātriṃśad-vara-lakṣaṇo bodh sattva-gaṇa-parivṛto 'psaraḥ-koṭī-nayuta-śata-sahasra-puraskṛto dharmaṃ deśayati| tasmāt tarhi kula-putrāḥ paṇḍitena kula-putreṇa vā kula-duhitrā vā 'yaṃ Saddharmapuṇḍarīko dharma-paryāyaḥ satkṛtya likhitavyaḥ satkṛtyôddeṣṭavyaḥ satkṛtya svādhyāyitavyaḥ satkṛtya manasi-kartavyaḥ| imaṃ kula-putrā dharma-paryāyaṃ likhitvôddiśya svādhyāyitvā bhāvayitvā manasi-kṛtvâivam aprameyā guṇā bhaviṣyanti| tasmāt tarhi tena paṇḍitena bhagavan kula-putreṇa vā kula-duhitrā vā 'yaṃ Saddharmapuṇḍarīko dharma-paryāyo dhārayitavya etāvantas teṣāṃ guṇânuśaṃsā bhaviṣyanti| tasmāt tarhi bhagavann aham api tāvad idaṃ dharma-paryāyam adhiṣṭhāsyāmi yathā bhagavan mamâdhiṣṭhānenâyaṃ dharma-paryāyo 'smiñ Jambudvīpe pracariṣyatîti ||

atha khalu tasyāṃ velāyāṃ bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhaḥ Samantabhadrāya bodhisattvāya mahāsattvāya sādhu-kāram adāt| sādhu sādhu Samantabhadra yatra hi nāma tvam evaṃ bahu-jana-hitāya bahu-jana-sukhāya lokânukampāyai mahato jana-kāyasyârthāya hitāya sukhāya pratipannaḥ evam acintya-dharma-samanvāgato 'si mahā-karuṇā-saṃgṛhītenâdhy-

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[2] 版本には此の字を缺きたるも K'. 及び Tib. de により、意義を考へ今の如く改む。 [3] 版本には句讀無きも、文意を考へて今之を補ふ。

āśayenâcintya-saṃgṛhītena cittôtpādena yas tvaṃ svayam eva teṣāṃ dharma-bhāṇakānām adhiṣṭhānaṃ karoṣi| ye ke-cit kula-putrāḥ Samantabhadrasya bodhisattvasya mahāsattvasya nāmadheyaṃ dhārayiṣyanti veditavyaṃ taiḥ Śākyamunis tathāgato dṛṣṭa iti| ayaṃ ca Saddharmapuṇḍarīko dharma-paryāyas tasya bhagavataḥ Śākyamuner antikāc chrutaḥ Śākyamuniś ca tathāgatas taiḥ pūjitaḥ Śākyamuneś ca tathāgatasya dharmaṃ deśayataḥ sādhu-kāro 'nupradattaḥ| anumoditaś câyaṃ dharma-paryāyo bhaviṣyati| Śākyamuninā ca tathāgatena teṣāṃ mūrdhni pāṇiḥ pratiṣṭhāpito bhaviṣyati| bhagavāṃś ca Śākyamunis taiś cīvarair avacchādito bhaviṣyati| tathāgata-śāsana-parigrāhakāś ca te Samantabhadra kula-putrā vā kula-duhitaro vā veditavyāḥ| na ca teṣāṃ lok'āyate rucir bhaviṣyati na kāvya-prasṛtāḥ sattvās teṣām abhirucitā bhaviṣyanti na nṛttakā na mallā na rllakā na śauṇḍikâûrabhrika-kaukkuṭika-saukarika-strīposakāḥ sattvās teṣām abhirucitā bhaviṣyanti| īdṛśāṃś ca sūtrântāñ śrutvā likhitvā dhārayitvā vācayitvā vā na teṣām anyad-abhirucitaṃ bhaviṣyati| svabhāva-dharma-samanvāgatāś ca te sattvā veditavyāḥ| pratyātmikaś ca teṣāṃ yoniśo manasi-kāro bhaviṣyati| sva-puṇya-bal'ādhānāś[1] ca te sattvā bhaviṣyanti priya-darśanāś ca te bhaviṣyanti sattvānām| evaṃ sūtrânta-dhārakāś ca ye bhikṣavo bhaviṣyanti| na teṣāṃ rāgo vyābādhiṣyati[2] na dveṣo na moho nêrṣyā na mātsaryaṃ na mrakṣo na māno nâdhimāno na mithyā-mānaḥ sva-lābha-saṃtuṣṭāś ca te Samantabhadra dharma-bhāṇakā bhaviṣyanti| yaḥ Samantabhadra paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ vartamānāyām asya Saddharmapuṇḍarīkasya dharma-paryāyasya dhārakaṃ bhikṣuṃ paśyet evaṃ cittam utpādayitavyam| gamiṣyaty ayaṃ kula-putro bodhi-maṇḍaṃ nirjeṣyaty ayaṃ kula-putro māra-kali-cakraṃ pravartayiṣyaty ayaṃ dharma-

[1] 版本には bal'ādhārāś とあるも、Tib. stobs bskyed-pa なり。K'. に bal'ādhānāś とあるを採る。 [2] 版本には vyāvādhiṣyati に作るも此の語は vi-ā-bādh なれば今の如く改む。

cakraṃ parāhaniṣyaty[1] ayaṃ dharma-dundubhiṃ prapūrayiṣyaty ayaṃ dharma-śaṅkhaṃ pravarṣayiṣyaty ayaṃ dharma-varṣaṃ abhirokṣyaty ayaṃ dharma-siṃh'āsanaṃ| ya imaṃ dharma-paryāyaṃ paścime kāle paścime samaye paścimāyāṃ pañcaśatyāṃ vartamānāyāṃ dhārayiṣyanti na te bhikṣavo lubdhā bhaviṣyanti na cīvara-gṛddhā na pātra-gṛddhā bhaviṣyanti| ṛjukāś ca te dharma-bhāṇakā bhaviṣyanti tri-vimokṣa-lābhinaś ca te dharma-bhāṇakā bhaviṣyanti| dṛṣṭa-dhārmikaṃ ca teṣāṃ[2] nirvartiṣyati| ya evaṃ sūtrânta-dhārakāṇāṃ dharma-bhāṇakānāṃ bhikṣūṇāṃ mohaṃ dāsyanti jāty-andhās te sattvā bhaviṣyanti| ye câivaṃ-rūpāṇāṃ sūtrânta-dhārakāṇāṃ bhikṣūṇām avarṇaṃ saṃśrāvayiṣyanti teṣāṃ dṛṣṭa eva dharme kāyaś citro bhaviṣyati| ya evaṃ sūtrânta-lekhakānām uccagghanaṃ kariṣyanty ullapiṣyanti te khaṇḍa-dantāś ca bhaviṣyanti virala-dantāś ca bhaviṣyanti bībhats'oṣṭhāś ca bhaviṣyanti cipiṭa-nāsāś ca bhaviṣyanti viparīta-hasta-pādāś ca bhaviṣyanti viparīta-netrāś ca bhaviṣyanti durgandhi-kāyāś ca bhaviṣyanti gaṇḍa-piṭaka-vicarcī[3]-dadru-kaṇḍv-ākīrṇa-śarīrāś ca bhaviṣyanti| ya īdṛśānāṃ sūtrânta-lekhakānāṃ sūtrânta-vācakānāṃ ca sūtrânta-dhārakāṇāṃ ca sūtrânta-deśakānāṃ câpriyāṃ vācaṃ bhūtām abhūtāṃ vā saṃśrāvayiṣyanti teṣām idam āgāḍhataraṃ pāpakaṃ karma veditavyam| tasmāt tarhi Samantabhadrâsya dharma-paryāyasya dhārakāṇāṃ bhikṣūṇāṃ dūrata eva pratyutthātavyaṃ yathā tathāgatasyântike gauravaṃ kartavyaṃ tathā teṣām eva sūtrânta-dhārakāṇāṃ bhikṣūṇām evaṃ gauravaṃ kartavyam‖

asmin khalu punaḥ Samantabhadrôtsāhana-parivarte nirdiśyamāne Gaṅgā-nadī-vālikā-samānāṃ bodhisattvānāṃ mahāsattvānāṃ koṭī-śata-sahasr'āvartāyā dhāraṇyāḥ pratilambho 'bhūt‖

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[1] 版本に parāhanaṣyaty とあるは誤植ならん。 [2] 版本は teṣāṃ sāṃparāyikaṃ に作るも K'. には O. と同じく sāṃparāyikaṃ を缺く、Tib. 亦同じ、故に今の如く改む。 [3] 版本には vicarci とあり、K'. には vicarcika とあり、字書を見れば vicarcī 若くは vicarcikā なり、現梵文は字書の何れにも合せず、蓋らく vicarci の形に基づきて vicarcī に改めたり。

iti śrī-Saddharmapuṇḍarīke dharma-paryāye Samantabhadrôtsāhana-parivarto nāma ṣaḍviṃśatimaḥ ‖

27

ANUPARĪNDANĀ-PARIVARTO NĀMA SAPTAVIṂŚATIMAḤ

atha khalu bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddha utthāya tasmād dharm'āsanāt sarvāṃs tān bodhisattvān piṇḍīkṛtya dakṣiṇena pāṇina rddhy-abhisaṃskāra-pariniṣpannena dakṣiṇa-hasteṣv adhyālambya tasyāṃ velāyām etad avocat| imām ahaṃ kula-putrā asaṃkhyeya-kalpa-koṭī-nayuta-śata-sahasra-samudānītām anuttarāṃ samyak-saṃbodhiṃ yuṣmākaṃ haste parindāmy anuparindāmi nikṣipāmy upanikṣipāmi| yathā vipulā vaistārikī bhavet tathā yuṣmābhiḥ kula-putrāḥ karaṇīyam‖

dvaitīyakam api traitīyakam api bhagavān sarvāvantaṃ bodhisattva-gaṇaṃ dakṣiṇena pāṇinā 'dhyālambyâitad avocat| imām ahaṃ kula-putrā asaṃkhyeya-kalpa-koṭī-nayuta-śata-sahasra-samudānītām anuttarāṃ samyak-saṃbodhiṃ yuṣmākaṃ haste parindāmy anuparindāmi nikṣipāmy upanikṣipāmi[1]| yuṣmābhiḥ kula-putrā udgrahītavyā dhārayitavyā vācayitavyā paryavāptavyā deśayitavyā prakāśayitavyā sarvasattvānāṃ ca saṃśrāvayitavyā| amātsaryo 'haṃ kula-putrā aparigṛhītacitto viśārado buddha-jñānasya dātā tathāgata-jñānasya svayaṃbhūjñānasya dātā| mahā-dāna-patir ahaṃ kula-putrā yuṣmābhir api kula-putrā mamâivânuśikṣitavyam amatsaribhir bhūtvêmaṃ tathāgata-jñāna-darśanaṃ mahôpāya-kauśalyam āgatānāṃ kula-putrāṇāṃ kula-duhitṝṇāṃ câyaṃ dharma-paryāyaḥ saṃśrāvayitavyaḥ| (2ye câśrāddhāḥ sattvās te 'smin dharma-paryāye samādāpayitavyāḥ2)| evaṃ yuṣmābhiḥ

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[1] 版本には °kṣapāmi とあるも、K'. に °kṣipāmi とあるを採る。 (2....2) 此處の一節は(正)には現梵文の如く譯しあれども、(妙)には信者と不信者との兩種を擧ぐ、Tib. 亦然り、rigs-kyi bu ḥam rigs-kyi bu-mo gaṅ-dag dad-pa なり、B. と K. とに最も近し。Tib. を正しき梵語に還元せば ye ca śrāddhāḥ kula-putrāḥ kula-duhitaro vā なるべし。Tib. の意義に依らば今の ye の前に以上の梵文を挿入すべし。

kula-putrās tathāgatānāṃ pratikāraḥ kṛto bhaviṣyati ‖

evam uktās te bodhisattvā mahāsattvā bhagavatā Śākyamunināā tathāgatenârhatā samyak-saṃbuddhena mahatā prīti-prāmodyena sphuṭā abhūvan mahac ca gauravam utpādya yena bhagavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhas tenâvanata-kāyāḥ praṇata-kāyāḥ saṃnata-kāyāḥ śirāṃsy avanāmyâñjaliṃ pragṛhya sarva eka-svara-nirghoṣeṇa bhagavantaṃ Śākyamuniṃ tathāgatam arhantaṃ samyak-saṃbuddham etad ūcuḥ | tathā bhagavan kariṣyāmo yathā tathāgata ājñāpayati | sarveṣāṃ ca tathāgatānām ājñāṃ kariṣyāmaḥ paripūrayiṣyāmaḥ | alpôtsuko bhagavān bhavatu yathā-sukha-vihārī | dvaitīyakam api traitīyakam api sa sarvāvān bodhisattva-gaṇa eka-svara-nirghoṣeṇâivaṃ bhāṣate sma | alpôtsuko bhagavān bhavatu yathā-sukha-vihārī | tathā bhagavan kariṣyāmo yathā tathāgata ājñāpayati | sarveṣāṃ ca tathāgatānām ājñāṃ paripūrayiṣyāmaḥ ‖

atha khalu bhgavāñ Śākyamunis tathāgato 'rhan samyak-saṃbuddhaḥ sarvāṃs tāṃs tathāgatān arhataḥ samyak-saṃbuddhān anyebhyo loka-dhātubhyaḥ samāgatān visarjayati sma yathā-sukha-vihāraṃ ca teṣāṃ tathāgatānām ārocayati sma | yathā-sukhaṃ tathāgatā viharantv arhantaḥ samyak-saṃbuddhā iti | taṃ ca tasya bhagavataḥ Prabhūtaratnasya tathāgatasyârhataḥ samyak-saṃbuddhasya ratna-stūpaṃ yathā-bhūmau sthāpayāmāsa tasyâpi tathāgatasyârhataḥ samyak-saṃbuddhasya yathā-sukha-vihāram ārocayāmāsa ‖

idam avocad bhagavān ātta-manās te câprameyā asaṃkhyeyās tathāgatā arhantaḥ samyak-saṃbuddhā anya-loka-dhātv-āgatā ratna-vṛkṣa-mūleṣu siṃh'āsanôpaviṣṭāḥ Prabhūtaratnaś ca tathāgato 'rhan samyak-saṃbuddhaḥ sa ca sarvāvān bodhisattva-gaṇas te ca Viśiṣṭacāritra-pramukhā aprameyā asaṃkhyeyā bodhisattvā mahāsattvā ye pṛthivī-vivarebhyo 'bhyudgatās te ca mahā-śrāvakāḥ tāś ca catasraḥ parṣadaḥ sa-deva-mānuṣâsura-gandharvaś ca loko bhagavato bhāṣitam abhyanandann iti ‖

iti śrī-Saddharmapuṇḍarīke dharma-paryāye 'nuparīndanā-parivarto nāma saptaviṃśatimaḥ samāptaḥ ‖

[1]ye dharma[2] hetu-prabhavā hetuṃ teṣāṃ tathāgato hy avadat|
teṣāṃ ca yo nirodho[3] evaṃ vādī[4] mahā-śramaṇaḥ ‖

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[1] Āryā なり。 [2] M.C. 版本には dharmā とあり。 [3] M.C. 版本には nirodha とあり。
[4] M.C. 版本には vādi とあり。

正　誤　表

（註 1 等とあるは脚註番號にして行數に非ず）。

頁	行	誤	正
3	8	VirūpÂkṣeṇa	Virūpākṣeṇa
〃	9	Dhṛtarāṣṭreṇā	Dhṛtarāṣṭreṇa
4	註 2	Tib. には一のみ。	Tib. 亦た然り。
5	1	ārambanâdh°	ārambaṇâdh°
6	25	avīcī	Avīcī
10	註 2	O. K'. と同じく	O. を除く凡ての MSS. 及び K'. と同じく
12	4	candanā	candanā[5]
〃	註 2	K'. 等の如く	K'. B. Co. K. 等の如く
〃	註		5. M. C. 版本には °dana とあり。（追加）
13	註 1	K'. に	K'. 及び O. を除く凡ての MSS. に
〃	〃 2	2	(2 . . . 2)
14	註 2	K'. に hī	K.' 及び O. を除く凡ての MSS. に °hī
19	19	Varaprobho	Varaprabho
21	3	dṛṣṭvā	dṛṣṭvā
〃	25	ka-cid	ke-cid
23	21	bhāṣīṣyi	bhāṣiṣyi
24	17	°netro[5]	°netro[6]
〃	註 3	K'. に	K'. 及び O. を除く凡ての MSS. に
28	4	pratyeka-	pratyeka=
29	5	yal lakṣ°	yal-lakṣ°
〃	〃	yat svabh°	yat-svabh°
〃	6	yal lakṣ	yal-lakṣ°
〃	〃	yat svabh°	yat-svabh°
〃	16	a-cintiyā	acintiyā
31	註 6	K'. に	K'. 及ひ O. を除く凡ての MSS. に
32	註 1	に改む。	に改む。O. には maya とあり。
〃	〃 2	K'. に	K'. 及び O. を除く凡ての MSS. に
34	11	Parṣadi	parṣadi
37	19	darśna	darśana
〃	29	nānā 'bh°	nānā'bh°
38	19	budhha	buddha
39	17	ārambana	ārambaṇa
40	18	aneyṣu	anyeṣu
41	19	tathâiva	tathaîva

頁	行	誤	正
43	7	ekâpi	ekā'pi
49	註 8	K'. に	K'. 及び O. を除く凡ての MSS. に
51	6	no	na
54	7	dhārmo	dharmo
〃	註 1	K'. に	K'. 及び O. を除く凡ての MSS. に
55	12	dhārma	dharma
〃	註 2	とあり。	とあるも、O. を除く凡ての MSS. に °tī とあるを採る。
〃	〃 3	K'. に	K'. 及び O. を除く凡ての MSS. に
56	註 2	K. に	K. A. W. に
〃	〃 3	K'. に	K'. 及び O. を除く凡ての MSS. に
57	註 3	K'. に	同上
〃	〃 4	同上	同上
59	3	bhagavatam	bhagavantaṃ
60	15	kṣīn'	kṣīṇ'
〃	註 5	K'. に	K'. 及び O. を除く凡ての MSS. に
61	註 2	O. に °tī とあり、K! に	同上
62	9	ghoṣam	ghoṣaṃ
64	19	Padma-prabhas	Padmaprabhas
〃	〃	'rham	'rhan
68	註 4	O. と同じく	O. を除く凡ての MSS. は
76	12	kriḍanakāni	krīḍanakāni
77	註 1	K'. に	K'. 及び O. に
〃	〃 2	O. に	O. を除く凡ての MSS. に
78	註 1	vitasaṃyanto	vitaṃsayanto
79	10	yakśa	yakṣa
81	註 2	K'. に	K'. A. K. W. に
〃	〃 3	同上	K'. 及び O. を除く凡ての MSS. に
82	註 1	同上	K'. 及び O. に
87	9	tan	tān
91	11	dimbās	ḍimbās
〃	22	sahasra 'nekā	sahasr'anekā
98	22	'ti	iti
120	註 3	を考へて	を考へて O. に ye ca loke とあり、
122	1	madhyāṇi	madhyāni
125	8	ta	tu
130	註 2	K'. 及び	K'. (O. は一頌缺) 及び

頁	行	誤	正
141	4	loke	loka
142	註 3	bha-	bha=
〃	〃 6	9	6
175	註 1	O. 及び	O. を除く凡ての MSS. 及び
179	註 4	と翻じ	と翻じ、O. に ājñāta とあり、
189	25	bhāgavatāṃ	bhagavatāṃ
193	註 2	O. 及び	O. を除く凡ての MSS. 及び
204	註 2	O. には	O. を除く他の MSS. には
211	註 1	vi addhā	vinaddhā
216	註 2	O. 並に	O. を除く凡ての MSS. 並に
232	註 4	又を	又た
〃	〃	之を採る。	之を採り、版本の儘とす。
238	註 2	āgame とあり、	āgame とあり、O. āgame vinaye,
239	註 6	とあるを採る。	とあり、O. に °tvād とあるを採る。
240	註 7	vajitāś	varjitāś
264	23	bhagavann	bhagavān
267	註 3	K'. に	K'. A. K. に
268	註 2	脚註 O. に	O. の他の凡ての MSS. に