

『法蘊足論』 学処品梵文校訂テキスト

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はじめに

説一切有部の初期論書である『阿毘達磨法蘊足論』(*Dharmaskandha*) (以下 DhSk) は、部分的ではあるがサンスクリット写本が存在し、Dietz 1984 ならびに Matsuda 1986 によって写本画像とともに校訂テキストが出版されている。研究対象のほとんどを漢訳に依存しているこの分野にあっては、貴重な原典資料となっている。しかし資料が公表されて30年以上になるが、一部の研究成果⁽¹⁾を除いて、いまだ十分に検証されているとはいいがたい。

これらの DhSk の梵文テキストは、玄奘訳『法蘊論』でいえば全21品のうち「縁起品」第二十一、「学処品」第一および「無量品」第十二に相当し、いずれも冒頭・末尾の一部を欠いている。これらの写本の基礎情報や出版の経緯などは、公刊本の序文や先行研究に詳しく紹介されているのでそれを参照して⁽²⁾もらいたい。本稿では、このうち「学処品」(*Śikṣāpada-varga) のテキスト校訂を提示する。

Dietz 1984 (=Ms.17r3–20v) は、Sengupta 1975が先行して公表していた diplomatic テキストを一新して綿密な検討を加え critical な校訂テキストを提示し、内容検討や関連文献の提示も十分になされている。一部の修正案と追加情報を除いて本稿で付け加えることはあまり多くない。一方 Matsuda 1984 (=Ms.21r–22v) は、前者と分断されていた写本断簡の再発見により公刊されたものであるが、diplomatic なローマ字転写テキストの提示にとどまっており、さらなる検討が待たれていた。本稿の目的は、後者のテキストを前者に照らして再校訂して整え、泣き別れになったテキストを統合するとともに、関連資料を提示することにある。当初は訳註を添えたテキスト研究を予定していたが、指数の関係上、翻訳研究は稿を改める (『龍谷紀要』第44巻第2号に掲載予定)。併せて参照してほしい。

『法蘊足論』学処品の概要

まず学処品の梗概を示して、若干の考察を加えておく。

《梗概》

1. 五学処の所依経文

2. 五学処実践と優婆塞

2-1. 三帰依と五学処実践

2-1-1. 優婆塞の条件／2-1-2. 一部実践者／2-1-3. 部分実践者／2-1-4. 大部分実践者／2-1-5. 不完全実践者／2-1-6. 完全実践者

2-2. 優婆塞実践の種別

2-2-1. 五学処具有者の自利・利他実践

2-2-1-1. 五法／2-2-1-2. 十法／2-2-1-3. 十五法

2-2-2. 信・戒・捨・往趣・聞法・念持・了解・随法行具有者の自利・利他実践

2-2-2-1. 八法／2-2-2-3. 十六法／2-2-2-3. 二十四法

2-2-3. 十業道具有者の自利・利他実践

2-2-3-1. 善業道の十法／二十法／三十法／四十法

2-2-3-2. 不善業道の十法／二十法／三十法／四十法

3. 五学処の解釈

3-0. 五学処論母

3-1. 離殺生（不殺生）

3-1-1. 教証／3-1-2. 殺生の定義／3-1-3. 教証の解釈／3-1-4. 離殺生の定義

3-2. 離不与取（不偷盜）

3-2-1. 教証／3-2-2. 不与取の定義／3-2-3. 教証の解釈／3-2-4. 離不与取の定義

3-3. 離欲邪行（不邪淫）

3-3-1. 教証／3-3-2. 教証の解釈／3-3-2. 離欲邪行の定義

3-4. 離虚誑語（不妄語）

3-4-1. 教証／3-4-2. 教証の解釈

（以下梵文欠落、漢訳のみ）

3-4-3. 離虚誑語

3-5. 離飲酒放逸処（不飲酒）

3-6. 学処の意味

4. 優婆塞の諸問題

4-1. 優婆塞と三帰依の関係／4-2. 優婆塞と仏弟子の関係／4-3. 僧宝と僧和敬

冒頭に所依経文を提示してこれを解釈するスタイルは、『法蘊論』各品に共通する構成であるが、学処品の場合は少々複雑な様相を呈している。まず1. で引かれる経文は五学処を具有しない優婆塞の五怖（pañca bhayāni）を説くものであり、五学処を直接説く經典ではない。2. の優婆塞の実践に関連する記述はこの經典の補足的な解釈とも言える。そうして最も中心と思われる3. に至って、改めて五学処の定型文が提示されている（3-0）。これがいわば論母（mātrkā）の役割を果たし、この文を解釈する形で各学処が個別に説明される。さらにそれぞれの解釈冒頭に個々に教証を⁽³⁾引き、それを逐次解釈していく。これらの教証は学処すなわち離殺生等の教証ではなく、殺生等の教証になる。離れる対象である殺生等の悪業を教証によって解釈した後、離殺生等の学処の意味を定義づける、という形で五学処各支を説明するのである。そうして4. で残余の論議を添えて終わる。

その中で問題なのは、3. の部分において、漢訳と比して梵文に錯綜が少なからず存在することである。玄奘訳では、教証のない離飲酒学処を除く四学処の論じ方が、[1] 殺生等の教証／[2] 教証の字義解釈／[3] 離殺生等の学処論母の解釈、という順序で定型的に統一されている。

ところが梵文をみると、まず離殺生（3-1）では、3-1-1の前半の設問は玄奘訳では[3]での設問に相当し、すでに順序的に齟齬が生じている。さらにそれに対する回答は3-1-2となるのに、その間に教証の文が挿入され、またその教証の字義解釈は3-1-3でなされ、論述に連続性がなくチグハグになっている。続く離不与取（3-2）では、同様の設問が今度は教証の後に登場し、3-2-2の問答の連続性は確保された形になるが、その前に教証があり、その解釈文3-2-3との連続性はやはり失われている。離欲邪行（3-3）になると、論の流れ自体は玄奘訳と同等の整合性を有しているように見えるが、3-3-3にあるべき設問と欲邪行の語義解釈文が失われている。離虚誑語（3-4）は欲邪行と同様の論の流れで進んでいるが、最後が途切れているので定かではない。

要するに、3. の冒頭にある五学処論母の解釈と、各支の教証の解釈における設問と回答が混乱しているのであり、特に最初の3-1離殺生において論の乱れが甚だしいのである。漢訳の統一感は、玄奘の調整によるものかもしれないが、

現存梵文は構成上極めてルーズであり、初期論書特有の機械的に定式化された記述法を損なっていると言わざるをえない。

『法蘊足論』学処品梵文校訂テキスト

(凡例)

Dietz 1984 と Matsuda 1986 のローマ字転写を底本に、両者が提供する写本画像、および先行する Sengupta 1975 のテキストも参照しながら校訂した。⁽⁴⁾ただし、Dietz 1984 の写本画像は不鮮明なので、難読箇所⁽⁵⁾の多くは Dietz 1984 自身の読みに依存している。

Matsuda 1986 に収録される folio 21 と 22 は写本右端が破損して、各行およそ 12–20 akṣara ほど欠落している。⁽⁶⁾漢訳を参考にしつつ、これらの欠落箇所を他の学処の問答形式や前後の文脈から類推して、可能な限り復元を試みた。ただし、想定される欠落箇所の長さ⁽⁷⁾に比して、還元文が長すぎたり短かすぎたりしている。空白部分があった可能性もあるので、あくまで試案の域を出ない。

-rmma, -satva などの複合子音や sandhi、anusvāra 等の表記は、断わりなく一般的な正規表現に改め、daṇḍa も適宜加えた。

テキストおよびその注記中に用いた略号・記号は以下の通り。

DhSk *Dharmaskandha*.

Dz DhSk Sanskrit texts included in Dietz 1984

Mt DhSk Sanskrit texts included in Matsuda 1986

Sg DhSk Sanskrit texts included in Sengupta 1975

Ms DhSk Sanskrit manuskript photos attached in Dietz 1984 and Matsuda 1986

Ch = 『法蘊論』(T1357)

D sDe dge edition of the Tibetan Tripiṭaka (based on Tohoku catalogue).

P Peking edition of the Tibetan Tripiṭaka (based on Otani catalogue).

T 大正新脩大藏經（大蔵出版）

[] : folio/line number of Ms.

() : page of Dz, Mt, and Sg.

◇ : marginal addition or correction in Ms.

{ } : akṣaras with deletion marks in Ms.

[] : invisible akṣaras in Ms.

() : supplements by the editor, italic for lost parts in Ms.

.... : abandoned restorations.

テキスト本文

1. 五学処の所依経文⁽⁷⁾ (Dz: 70.24–73.7; Sg: 172.14–173.32; Ch: 453c06–454a14)

[17r3]evaṃ mayā śrutam ekasmin samaye bhagavāṃś chrāvastyāṃ viharati
jetavane 'nāthapiṇḍadasyārāme⁽⁸⁾ | tatra bhagavān bhikṣūn āmantrayate sma: —

yasya kasyacid bhi[4]kṣavaḥ pañca (Dz71)bhayāni <vadyāni> vairāṇy aśāntāni
bhavanti sa dṛṣṭa eva dharme vijñānām garhyo bhavati paścāc cānutāpyaḥ | kāyasya ca
bhedāt paraṃ maraṇād apāyadurgatiṃ vinipātāṃ narakeṣūpapadyate |

katamāni pañca bha[5]yāni vadyāni vairāṇy aśāntāni bhavanti? |

yat prāṇātipātikaḥ prāṇātipātapratyayaṃ (bhayaṃ)⁽⁹⁾ vadyaṃ vairaṃ prasavati prā-
ṇātipātād aprativiratasyaivam asyedaṃ prathamam bhayaṃ vadyaṃ vairaṃ aśāntaṃ
bhavati |

ya[6]d adattādāyikaḥ kāmamithyācāriko mṛśāvādikah surāmaireyamadyapramāda-
sthāyikaḥ surāmaireyamadyapramādashāna(pratyayaṃ)⁽¹⁰⁾ bhayaṃ vadyaṃ vairaṃ pra-
savati surāmaireyamadyapramādashānād apra[7]tiviratasyaivam asyedaṃ pañcamam⁽¹¹⁾
bhayaṃ vadyaṃ vairaṃ aśāntaṃ bhavati |

yasya kasyacid imāni pañca bhayāni vadyāni vairāṇy aśāntāni bhavanti sa dṛṣṭa
eva dharme vijñānām garhyo bhavati paścāc (Dz72)cānutāpyaḥ | [8]kāyasya ca bhedāt
paraṃ maraṇād apāyadurgatiṃ vini(Sg173)pātāṃ narakeṣūpapadyate |

yasya tu kasyacit pañca bhāyāni vadyāni vairāṇi śāntāni bhavanti sa dṛṣṭa eva
dharme vijñānām praśasyo bhavati paścāc cānanutāpyaḥ⁽¹²⁾ | [9]kāyasya ca bhedāt sugatau
svargaloke deveṣūpapadyate |

katamāni pañca bhayāni vadyāni vairāṇi śāntāni bhavanti? |

yat prāṇātipātikaḥ prāṇātipātapratyayaṃ bhayaṃ vadyaṃ vairaṃ prasavati prāṇā-
ti[10]pātāt pratativiratasyaivam asyedaṃ prathamam vadyaṃ vairaṃ śāntaṃ bhavati |

yad adattādāyikaḥ kāmamithyācāriko mṛśāvādikah surāmaireyamadyapramāda-
sthāyikaḥ surāmaireyamadyapramādashā[na][17v1]pratyayaṃ bhayaṃ vadyaṃ vairaṃ
prasavati surāmaireyamadyapramādashānāt pratativiratasyaivam asyedaṃ pañcamam
bhayaṃ vadyaṃ vairaṃ śāntaṃ bhavati |

yasya kasyacid imāni pañca bhayāni vadyāni vairāṇi śāntāni bhavanti | sa dṛṣṭa
eva dharme [2]vijñānām praśasyo bhavati paścāc cānanutāpyaḥ⁽¹⁴⁾ | kāyasya ca bhedāt
sugatau svargaloke deveṣūpapadyate | —

idam avocad bhagavān | idam uktvā sugato hy athāparam etad uvāca śāstā :

yaḥ prāṇam atipātayati mṛṣāvādaṃ [3]ca bhāṣate |
 loke adattam ādatte paradāraṃ ca gacchati |
 surāmaireyapāṇam ca yo naro hy adhigrdhyati |
 saktaḥ pañcasu dharmeṣu duḥśīla iti kathyate |
 (Dz73)kāyasya bhedād duṣprajño narakeṣūpapadyate ||
 yas tu prāṇam nātipāta[4]yati mṛṣāvādaṃ na bhāṣate |
 loke adattam nādatte paradāraṃ na gacchati |
 surāmaireyapāṇam ca yo naro nādhigrdhyati |
 muktaḥ pañcasu dharmeṣu śīlavān iti kathyate |
 kāyasya bhedāt sugataḥ svargaloke deveṣūpapadyate ||
 i[5]dam avocāt ||

2. 五学処と優婆塞

2-1. 三歸依と五学処実践者⁽¹⁹⁾

2-1-1. 優婆塞の条件 (Dz: 73.9–74.3; Sg: 173.32–174.1; Ch: 454a15–18)

kiyatopāsako bhavati? | yataś ca gṛhy avadātavasanaḥ puruṣaḥ puruṣendriyeṇa
 samanvāgato buddhaṃ śaraṇaṃ gacchati dharmaṃ saṅghaṃ śaraṇaṃ gacchati cittaṃ
 utpādayati | vācaṃ ca bhāṣate “upā(Sg174)[6]sakam mām dhārayeti” | iyatopāsako
 bhavati |

2-1-2. 一部実践者 (Dz: 74.4–8; Sg: 174.1–7; Ch: 454a18–20)

kiyatopāsakaḥ śikṣāsv ekadeśakārī bhavati? | yataś copāsako buddhaṃ śaraṇaṃ
 gato bhavati dharmaṃ saṅghaṃ śaraṇaṃ gato bhavati | prā[7]nātipātāt prativirataḥ |
 adattādānāt kāmamithyācārān mṛṣāvādāt (surāmaireyamadyapramādashthānād) aprativi-
 rataḥ | iyatopāsakaḥ śikṣāsv ekadeśakārī bhavati |

2-1-3. 部分実践者 (Dz: 74.9–13; Sg: 174.7–13; Ch: 454a20–23)

kiyatopāsakaḥ śikṣā[8]su pradeśakārī bhavati? | yataś copāsako buddhaṃ śaraṇaṃ
 gato bhavati dharmaṃ saṅghaṃ śaraṇaṃ gato bhavati | prānātipātād adattādānāt prati-
 virataḥ | kāmamithyācārān mṛṣāvādāt surāmai[9]reyamadyapramādashthānād aprativi-
 rataḥ | iyatopāsakaḥ śikṣāsu pradeśakārī bhavati |

2-1-4. 大部分実践者 (Dz: 74.14–18; Sg: 174.13–19; Ch: 454a23–25)

kiyatopāsakaḥ śikṣāsu yadbhūyaskārī bhavati? | yataś copāsako buddhaṃ śaraṇaṃ
 gato bhavati dharmaṃ saṅghaṃ śa[10]raṇaṃ gato bhavati | prānātipātād adattādānāt
 kāmamithyācārāt prativirato mṛṣāvādāt surāmaireyamadyapramādashthānād aprativirataḥ |

iyatopāsakaḥ śikṣāsu yadbhūyaskārī bhavati |

2-1-5. 不完全実践者 (Dz: 75.1–5; Sg: 174.20–26; Ch: ⁽²¹⁾–)

(Dz75)[18r1]kiyatopāsakaḥ śikṣāsv aparipūrṇakārī bhavati? | yataś copāsako buddhaṃ śaraṇaṃ gato bhavati dharmaṃ saṅghaṃ śaraṇaṃ gato bhavati | prāṇātipātād adattādānāt kāmamithyācārān mṛṣāvādāt prativirataḥ | surāmaireyamadyapramā^[2]dasthānād aprativirataḥ | iyatopāsakaḥ śikṣāsv aparipūrṇakārī bhavati |

2-1-6. 完全実践者 (Dz: 75.6–10; Sg: 174.26–31; Ch: 454a25–27)

kiyatopāsakaḥ śikṣāsu paripūrṇakārī bhavati? | yataś copāsako buddhaṃ śaraṇaṃ gato bhavati dharmaṃ saṅghaṃ śaraṇaṃ gato bhavati | prā^[3]ṇātipātāt prativirataḥ | adattādānāt kāmamithyācārān mṛṣāvādāt surāmaireyamadyapramādashthānāt prativirataḥ | iyatopāsakaḥ śikṣāsu paripūrṇakārī bhavati ||

2-2. 優婆塞実践の種別

2-2-1. 五学処具有者の自利・利他実践

2-2-1-1. 五法具有者 (Dz: 75.11–19 Sg: 174.32–175.6; Ch: 454a28–b03)

pañcabhir dharmaiḥ samanvāgata upā^[4]saka ātmahitāya pratipanno bhavati na parahitāya | katamaiḥ pañcabhiḥ? | ātmanā prāṇātipātāt prativirato bhavati | no tu parān prāṇātipātaviratau samādāpayati | ātmanā(Sg175)[5]dattādānāt kāmamithyācārān mṛṣāvādāt surāmaireyamadyapramādashthānāt prativirato bhavati | no tu parān surāmaireyamadyapramādashthānaviratau samādāpayati | ebhiḥ pañcabhir ⁽²²⁾[6]dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati (na) parahitāya ||

2-2-1-2. 十法具有者 (Dz: 75.20–27 Sg: 175.6–15; Ch: 454b03–08)

daśabhir dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati parahitāya ca | ātmanā prāṇātipātāt prativirato [7]bhavati parāṃś ca prāṇātipātaviratau samādāpayati | ātmanā dattādānāt kāmamithyācārān mṛṣāvādāt surāmaireyamadyapramādashthānāt prativirato bhavati parāṃś ca surāmaireyamadyapramādashthānavira^[8]tau samādāpayati | ebhir daśabhir dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati parahitāya ca ||

2-2-1-3. 十五法具有者 (Dz: 76.1–11 Sg: 175.15–26; Ch: 454b08–13)

(Dz76)pañcadaśabhir (dha)rmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati parahitāya ca [9]bahujanahitāya bahujanasukhāya ca | ātmanā prāṇātipātāt prativirato bhavati | parān api prāṇātipātaviratau samādāpayati | prāṇātipātavirataṃ ca dṛṣṭvā sumanojño bhavati | ātmanā[10]dattādānāt kāmamithyācārān mṛṣāvādāt surāmaireyamadyapramādashthānaviratau samādāpayati | surāmaireyamadyapramādashthāna-

virataṃ ca dṛṣṭvā sumanojño bhavati | ebhiḥ pañcadaśabhir dharmai[h] [18v1]
samanvāgata upāsaka ātmahitāya pratipanno bhavati parahitāya bahujanahitāya
bahujanasukhāya ca ||

2-2-2. 信・戒・捨・往趣・聞法・念持・了解・隨法行具有者の自利・利他実践

2-2-2-1. 八法具有者 (Dz: 76.12–76.25 Sg: 175.27–176.5; Ch: 454b14–26)

aṣṭābhir dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati na
parahitāya | (1)ātmanā [2]śraddhāsampanno bhavati | no tu parāṇ chraddhāsampadī⁽²³⁾
samādāpayati | (2)ātmanā śīlasampannaḥ | (3)tyāgasampannaḥ | (4)abhīkṣṇam ārāmaṃ
gantā bhavati bhikṣūṇāṃ darśanāya | (5)avahitaśrotro dharmam śṛṇoti | (6)śrutānāṃ
dharmāṇāṃ dhāraṇajātīyo bha[3]vati | (7)dhṛtānāṃ dharmāṇāṃ arthopaparīkṣī bhavati |
(8)ātmanopaparīkṣitānāṃ dharmāṇāṃ artham ājñāya dharmam ājñāya dhar-
mānudharmapratipanno (Sg176)bhavati sāmīcīpratipanno 'nudharmacārī | no tu parāṇ⁽²⁵⁾
dharmā[4]nudharmapratipattau samādāpayati | ebhiḥ aṣṭābhir dharmaiḥ samanvāgata⁽²⁶⁾
upāsaka ātmahitāya pratipanno bhavati na parahitāya |

2-2-2-2. 十六法具有者 (Dz: 76.26–77.11 Sg: 176.5–19; Ch: 454b26–c04)

ṣoḍaśabhir dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati [5]para-
hitāya ca | ātmanā śraddhāsampanno (Dz77)bhavati parāṇ api śraddhāsampadī samādā-
payati | ātmanā śīlasampannas tyāgasampanno bhavati | ātmanābhīkṣṇam ārāmaṃ
gantā bhavati bhikṣūṇāṃ darśanāya | a[6]vahitaśrotro dharmam śṛṇoti | śrutānāṃ⁽²⁷⁾
dharmāṇāṃ dhāraṇajātīyo bhavati | dhṛtānāṃ dharmāṇāṃ upaparīkṣaṇajātīyo bhavati |
ātmanopaparīkṣitānāṃ dharmāṇāṃ artham ājñāya dharmam ājñāya dharmā[7]
nudharmapratipanno bhavati | sāmīcīpratipanno 'nudharmacārī parāṃś ca dharmānu-
dharmapratipattau samādāpayati | ebhiḥ ṣoḍaśabhir dharmaiḥ samanvāgata upāsaka
ātmahitāya [8]pratipanno bhavati parahitāya ca |

2-2-2-3. 二十四法具有者 (Dz: 77.11–27 Sg: 176.19–177.1; Ch: 454c04–12)

caturviṃsatīyā dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati
parahitāya bahujanahitāya bahujanasukhāya ca | ātmanā śraddhāsampanno bhavati⁽²⁸⁾
parā[9]n api śraddhāsampadī samādāpayati śraddhāsampannaṃ ca dṛṣṭvā sumanojño
bhavati | ātmanā śīlasampannaḥ tyāgasampannaḥ | abhīkṣṇam ārāmaṃ gantā bhavati
bhikṣūṇāṃ darśanāya | avahitaśrotro dharmam śṛṇoti | śrutānāṃ [10]dharmāṇāṃ dhāra-
ṇajātīyo bhavati | dhṛtānāṃ dharmāṇā[m arthopa]parīkṣī bhavati | ātmanopaparīkṣi-
tānāṃ dharmāṇāṃ artham ājñāya dharmam ājñāya dharmānudharmapratipanno bhavati
sāmīcīpratipanno 'nu[19r1]dharmacārī | parāṇ api dharmānudharmapratipattau samā-

dāpa[yati | dharmānudharmapratipannaṃ]⁽²⁹⁾ ca dṛṣṭvā sumanojño bhavati | ebhiś catur-
viṃśatyā dharmaiḥ samanvāgata upāsaka ātmahitāya pratipanno bhavati parahitāya
bahujanahitāya bahujanasu[khā](Sg177)[2]ya ca ||

2-2-3. 十業道具有者の自利・利他実践

2-2-3-1. 十不善業道

2-2-3-1-1. 十法具足者 (Dz: 77.28–78.5 Sg: 177.1–9; Ch: 454c13–17)

daśabhir dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedāt paraṃ maraṇād apāya-
durgativinipātaṃ narakeṣūpapadyate | (Dz78)ātmanā prāṇātipātiko bhavati | adattā-
dāyikaḥ kāmamithyācāriko mṛṣāvādikaḥ piśunavādika[h] [3]paruṣāvādikaḥ sambhinna-
pralāpino 'bhidyātur vyāpannacitto mithyādrṣṭikaś ca bhavati | ebhir daśabhir
dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāvan narakeṣūpapadyate |

2-2-3-1-2. 二十法具足者 (Dz: 78.6–11 Sg: 177.9–15; Ch: 454c23–26)

viṃśatyā dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāva[4]n narakeṣūpa-
padyate | ātmanā prāṇātipātiko bhavati | parān api prāṇātipāte samādāpayati | ātmanā-
dattādāyiko yāvan mithyādrṣṭikaḥ | parān api mithyādr[ṣṭau] samādāpayati | ebhir
viṃśatyā dharmaiḥ samanvāga[5]ta upāsakaḥ kāyasya bhedād yāvan narakeṣūpapad-
yate |

2-2-3-1-3. 三十法具足者 (Dz: 78.12–79.3 Sg: 177.16–23; Ch: 455a03–07)

triṃśatā dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāvan narakeṣū-
papadyate | ātmanā prāṇātipātiko bhavati | parān api prāṇātipāte sa[6]mādāpayati |
prāṇātipātikaṃ ca dṛṣṭvā sumanojño bhavati | ātmanādattādāyiko yāvan mithyādrṣ(Dz79)
ṭikaṃ ca dṛṣṭvā sumanojño bhavati | ebhis triṃśatā dharmaiḥ samanvāgata upāsakaḥ
kāyasya bhe[7]dād yāvan narakeṣūpapadyate |

2-2-3-1-4. 四十法具足者 (Dz: 79.4–10 Sg: 177.23–31; Ch: 455a13–18)

catvāriṃśatā dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāvan narakeṣū-
papadyate | ātmanā prāṇātipātiko bhavati | parān api prā[nāti]pāte samādāpayati |
prāṇātipātikaṃ ca [8]dṛṣṭvā sumanojño bhavati | prāṇātipātasya ca varṇaṃ bhāṣate |
ātmanādattādāyiko yāvan mithyādrṣṭeś ca varṇaṃ bhāṣate | ebhiś catvāriṃśatā
dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāvan narakeṣūpapadyate ||

2-2-3-2. 十善業道

2-2-3-2-1. 十法具足者 (Dz: 79.11–17 Sg: 177.31–38; Ch: 454c18–22)

[9]daśabhir dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedāt sugatau svargaloke deve-
ṣūpapadyate | ātmanā prāṇātipātāt prativirato bhavati | ātmanādattādā[nāt] kāmami-

thyācārān mṛṣāvādāt paśūnyāt pārūṣyā[10]t saṃbhinnapralāpād (prativirato bhavati) | anabhidhyātur avyāpannacittaḥ samyagdr̥ṣṭiko bhavati | ebhir daśabhir dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedāt sugatau svargaloke [deve]śūpapadyate ||

2-2-3-2-2. 二十法具足者 (Dz: 79.18–23 Sg: 177.38–178.6; Ch: 454c27–455a02)

viṃśatyā dharmaiḥ samanvāgata upāsaka[⁽³³⁾h] (Sg178)[19v1]kāyasya bhedād yāvad deveśūpa(pa)dyate | ā[tmanā prāṇātipātā]t prativirato bhavati | parān api prāṇātipātaviratau samādāpayati | ātmanādattādānād yāvat samyagdr̥ṣṭi(ko) bhavati | parān api samyagdr̥ṣṭau samādāpayati | ebhi[2]r viṃśatyā dharmaiḥ samanvāgata upāsako yāvad deveśūpapadyate ||

2-2-3-2-3. 三十法具足者 (Dz: 79.24–30 Sg: 178.6–14; Ch: 455a08–12)

triṃśatā dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedād yāvad deveśūpapadyate | ātmanā prāṇātipātāt prativirato bhavati | parān api prāṇātipātavira[3]tau samādāpayati | prāṇātipātavirataṃ ca dr̥ṣṭvā sumanojño bhavati | ātmanādattādānād yāvat samyagdr̥ṣṭikaṃ ca dr̥ṣṭvā sumanojño bhavati | ebhis triṃśatā dharmaiḥ samanvā[gata] upāsakaḥ kāyasya bhedād yāvad deveśūpapadyate ||

2-2-3-2-4. 四十法具足者 (Dz: 80.1–12 Sg: 178.15–27; Ch: 455a19–24)

(Dz80)[4]catvāriṃśatā dharmaiḥ samanvāgata upāsakaḥ kāyasya bhedāt sugatau svargaloke deveśūpapadyate | ātmanā prāṇātipātāt prativirato bhavati | parān api prāṇātipātaviratau samādāpayati | prāṇātipāta[5]virataṃ ca dr̥ṣṭvā sumanojño bhavati | prāṇātipātavirates ca varṇaṃ bhāṣate | ātmanādattādānāt kāmamithyācārān mṛṣāvādāt paśūnyāt pārūṣyāt saṃbhinna(pra)lāpāt prativirato bhavati | anabhidhyātur avyāpanna-ci[6]ttaḥ samyagdr̥ṣṭiko bhavati | parān api samyagdr̥ṣṭau samādāpayati | samyagdr̥ṣṭikaṃ ca dr̥ṣṭvā sumanojño bhavati | samyagdr̥ṣṭes ca varṇaṃ bhāṣate | ebhiś catvāriṃśatā dharmaiḥ samanvāgata upāsakaḥ kāyasya [7]bhedāt sugatau svargaloke deveśūpapadyate |

3. 五学処の解釈

3-0. 五学処論母 (Dz: 80.14–17 Sg: 178.21–26; Ch: 455a24–29)

pañcopāsasya śikṣāpadāni | yāvajjīvaṃ prāṇātipātād viratir upāsakasya śikṣāpadam | yāvajjīvaṃ adattādānāt kāmamithyācārān mṛṣāvādā[8]t surāmaireyamadyapramādashānād vairamaṇir upāsakasya śikṣāpadam || ⁽³⁴⁾

3-1. 離殺生 (不殺生)

3-1-1. 教証 (Dz: 80.18–26 Sg: 178.26–34; Ch: 455a29–b03)

yāvajjīvaṃ prāṇātipātāḍ viratir upāsakasya śikṣāpadam iti | tatra katarah
prāṇātipātāḍ, katarah prāṇī, katamā prāṇātipātāḍ vai⁽³⁵⁾[9]ramaṇih, yad ucyate “prāṇā-
tipātāḍ vairamaṇir upāsakasya śikṣāpadam” iti? | āha | evaṃ hy uktaṃ bhagavatā:⁽³⁶⁾

— prāṇātipātī khalv ihaiko bhavati | raudro rudhirapāṇir hataprahataniviṣṭo
'lajjy adayāvān sarvasattva⁽³⁷⁾[10]prāṇibhūteṣv antataḍ kuntapipīlakam api
prāṇātipātāḍ aprativirato bhavati | ayam ucyate prāṇātipātīkaḍ ||⁽³⁸⁾

3-1-2. 殺生の定義 (Dz: 81.1–13 Sg: 178.34–179.15; Ch: 455c14–27)⁽³⁹⁾

(Dz81)prāṇī kata(Sg179)maḥ? | yasmin prāṇini prāṇisaṃjñī jīve jīvasaṃjñī sattve
sattvasaṃjñī poṣe poṣasaṃjñī pudgale pudgalasaṃjñī | ayam ucyate prāṇī ||

prāṇātipātāḍ katamaḥ? | [āha | yasmin prāṇi]ni prāṇisaṃjñīnaḍ sattve sattva-
saṃjñīnaḍ poṣe poṣasaṃjñīnaḍ pudgale pudgalasaṃjñīnaḍ yat parākramam āgamyā yat
pāpacittam a[2]kuśalacittam vadhakacittam hananacittam māraṇacittam ca praty-
upasthitam bhavati | tatra yat karmāgamyā yat prayogam āgamyā yāṃ ūhām āgamyā
yad upakramam āgamyā prāṇino hanana(m) māraṇam saṃcintyā jīvitāḍ vyaparopāṇam
iti | [3]yat tat karma yo 'sau prayogaḥ yā sohā yad upakramam yat tat prāṇino hananam
māraṇam saṃcintyā jīvitāḍ vyaparopāṇam | ayam ucyate prāṇātipātāḍ ||⁽⁴⁰⁾

3-1-3. 教証の解釈 (Dz: 81.14–83.17 Sg: 179.15–180.35; Ch: 455b04–c14)

prāṇātipātī khalv ihaiko bhavatīti | ātmā prāṇātipātā[4]d anārato bhavatīty
aprativiratas tatrasthas tena samanvāgataḥ | tenāha “prāṇātipātī khalv ihaiko bhavati” |⁽⁴¹⁾⁽⁴²⁾

raudra iti | raudratā katamā? | āha | yat tad ācīrṇadaṇḍatācīrṇasastratācīrṇa-
praharaṇatā | iyam ucyate “raudratā” | [5]tenāha raudra iti |⁽⁴³⁾

rudhirapāṇir iti | rudhirapāṇaya ucyanta aurabhrikāḥ kaukuṭīkasaukarikamā-
tsikamṛgalubdhakās caurāḥ vadhyaghātakā (Dz82)goghātakā nāgamaṇḍalikāḥ śāsavāgu-
rikā bandhana[6]pālakāḥ sūcakāḥ kāraṇākārakāḥ | ima ucyante rudhirapāṇayaḥ |⁽⁴⁴⁾

kenaita ucyante rudhirapāṇayaḥ? | āha | kiṃ cāpi ye susnātā bhavanti suviliptāḥ
kalpitakeśanakhāvadātavastraprāvr̥tā [7]āmuktamālyābharāṇāḥ | atha ca punas te
rudhirapāṇaya evocyante | kiṃ kāraṇam? | āha | yasmāt te 'nārataḥ 'viratāḥ 'prativiratās
tasya rudhirasyotthāpanāya jananāya saṃjananāya samutpādāya [8]prāviṣkaraṇāya |⁽⁴⁵⁾
tena kāraṇena rudhirapāṇaya ucyante ||

hataprahataniviṣṭa⁽⁴⁶⁾ iti | syāt prāṇī prahato na hataḥ | syād dhataś ca prahataś ca |⁽⁴⁷⁾
prahatas tāvan na hataḥ | yathā tāvat prāṇy ākoṭito bha[9]vati pāṇinā vā loṣṭena vā
daṇḍena vā śastreṇa vānyatamānyatamena vā vividhena praharaṇena | na tu sarveṇa
sarvaṃ jīvitāḍ vyaparopito bhavati | evaṃ prahato bhavati na (hataḥ | hataś ca pra)ha-

taś ca⁽⁴⁸⁾ | yathā tāvat prāṇy (Sg180)[10]ākoṭito bhavati pāṇinā vā loṣṭena vā daṇḍena vā śaṣṭreṇa vānyatamānyatamena vā vividhena praharaṇena sarveṇa vā sarvaṃ prāṇī jīvitād vyaparopito bhavati | evaṃ hataś ca bhavati prahataś ca | [20v1][api] hataprahata-niviṣṭaś ca bhavati saṃniviṣṭaś cāniviṣṭaś ca | tenāha **hataprahataniviṣṭa** iti ||

alajjy adayāvān sarvasattvapraṇibhūteṣv iti | tatra katame ‘prāṇāḥ’?, katame ‘bhūtāḥ’?, yad ucyate “alajjy adayāvān sarvasattvapraṇibhūte[2]ṣu” iti? |

āha | pṛthagjanāḥ **prāṇāḥ** | bhagavataḥ śrāvakā **bhūtāḥ** |

api khalu ye sattvāḥ sarāgāḥ sadveśā(h) samohā ima ucyante **prāṇāḥ**⁽⁴⁹⁾ | ye sattvā vigatārāgā vigatadveśā vigatamohā ima ucyante **bhūtāḥ**⁽⁵⁰⁾ |

api khalu ye sattvāḥ [3]satṛṣṇā(h) sopādānā ima ucyante **prāṇāḥ** | ye sattvā nistrṣṇā nirupādānā ima ucyante **bhūtāḥ** |

api khalu ye sattvā āniruddhāḥ prativiruddhā ima ucyante **prāṇāḥ**⁽⁵¹⁾ | ye sattvā 'n(Dz83)āniruddhā prativiruddhā ima ucyante **bhūtāḥ**⁽⁵²⁾ |

api khalu [4]ye sattvā 'viduṣo 'vidyāgatā ima ucyante **prāṇāḥ**⁽⁵³⁾ | ye sattvā viduṣo vidyāgatā ima ucyante **bhūtāḥ** |

api khalu ye sattvāḥ kāmebhyo 'vītarāgā ima ucyante **prāṇāḥ** | ye sattvāḥ kāmebhyo vītarāgā ima ucyante **bhūtāḥ** |

[5]api khalu ye sattvāḥ kāmebhyo vītarāgā na tu bhagavataḥ śrāvakā ima ucyante **prāṇāḥ** | ye sattvā kāmebhyo vītarāgās te ca bhagavataḥ śrāvakā ima ucyante **bhūtāḥ**⁽⁵⁴⁾ |

asmimś tv arthe pṛthagjanāḥ **prāṇāḥ** | bhagavataḥ [6]śrāvakā **bhūtāḥ** | kiṃ kārāṇam? | bhavanam ucyate nirvāṇam | tat taiḥ prāptam pratilabdham adhigatam sprṣṭam sāksātkr̥tam | yathā cāha:

samantānusārī lokam diśaḥ sarvam īritāḥ |

icched bhavanam ātmānaṃ nādhigacched ani[7]śritam ||

tad asminn arthe pṛthagjanāḥ prāṇā bhagavataḥ śrāvakā **bhūtāḥ** | tad eṣāṃ prāṇa-bhūtānāṃ adayāya pratipanno bhavaty ananudayāyānanukampāya⁽⁵⁵⁾ ||

śokāṣṭahārakāḥ **kuntā** ucyante | [8]**pipīlakāḥ** pipīlakā eva |

3-1-4. 離殺生の定義 (Dz: 83.18–23; Sg: 180.35–181.3; Ch: 455c27–456a02)

asmāt prāṇātipātād upāsakaḥ pratisaṃkhyāyārato bhavaty uparato virataḥ⁽⁵⁷⁾ prativirataḥ saṃvṛtaś ca | yatra yākrīyākaraṇam anadhyācāro 'nadhyāpattir anadhy-āpadanaṃ [9]velā setuḥ vairamaṇī sthitir anatikramo 'vyatikramo 'vyatikramaṇatā | tenāha | “yavajjīvaṃ prāṇātipātād vairamaṇī⁽⁶⁰⁾ upāsakasya śikṣāpadam” iti ||

3-2. 離不与取（不偷盜）

3-2-1. 教証（Dz: 83.24–29/Mt: 13.3; Sg: 181.3–8; Ch: 456a02–05）

yāvajjivam adattādānād vairamaṇiṛ upāsakasya ⁽⁶¹⁾[10]śikṣāpadam iti | adattā-
dānaṃ katamat? | evaṃ hy uktam bhagavatā: ⁽⁶²⁾

— adattādāyī khalv ihaiko bhavati | sa grāmagatam araṇyagatam vā
pareṣām adattam stainya(ṃ) ⁽⁶³⁾saṃkhyātam ādatte, adattādānād a[prat]ivirato ⁽⁶⁴⁾
bhavati | idam u[cyate] ⁽⁶⁵⁾(Mt13.3) [21r1]'dattādānaṃ || ⁽⁶⁶⁾

3-2-2. 不与取の定義（Mt: 13.3–19; Ch: 456a15–27）

yāvajjivam adattādānād vairamaṇiṛ upāsakasya śikṣāpadam iti | tatra katarad
adattam, katarad adattādānaṃ, katamādattdānād vairamaṇiḥ, ⁽⁶⁸⁾yad ucyate “yāvajjivam
adattā(dā)nād vairamaṇiṛ upāsakasya śikṣāpadam” iti? |

adattam (katamat? | āha | paraparigrhītam pariṣkāram atyantam amuktam aniḥ-
srṣtam apratiniḥsrṣtam | idam ucyā)[2]te 'dattam |

adattādānaṃ katamat? | āha | paraparigrhīte pariṣkāre paraparigrhītasamjñino yat
pāpacittam cākuśalacittam ca haraṇacittam cāpaharaṇacittam codgrahaṇacittam ca
grahaṇacittam cādānacittam āsādīyanacittam ca pratyupasthitam bhavati | tatra yat
(karma yat prayogaṃ yāṃ ūhāṃ yad upakramaṃ yat parākramaṃ yad dvāram ya)[3]m ⁽⁶⁹⁾
adhvānam āgamyā paraparigrhīte pariṣkāre paraparigrhītasamjñino yad grahaṇam ⁽⁷⁰⁾
udgrahaṇam ādīyanāsādīyanā haraṇāpaharaṇā saṃcintya sthānāt sthānasamkramaṇam
iti | yat tat karma yat prayogaṃ yā sohā yad upakramaṃ yat parākramaṃ yat ta(d)
dvāra(ṃ yam ⁽⁷¹⁾adhvānam āgamyā) [4]yat tat paraparigrhīte pariṣkāre paraparigrhītasam-
jñino grahaṇam udgrahaṇam ādīyanāsādīyanā (haraṇāpaharaṇā) saṃcintya sthānāt
sthānasamkramaṇam | idam ucyate 'dattādānaṃ |

3-2-3. 教証の解釈（Mt: 13.19–14.3; Ch: 456a05–15）

adattādāyī bhavātīty asmād adattādānād anārato bhavaty avirato 'prativiratas
tatra(sthas tena samanvāgataḥ | tenāḥdattādāyīti |)

(grāmaga)[5]tam vety antaragataḥ prākārasya |

araṇyagatam vety bahiḥ ⁽⁷²⁾prākārasya |

a(da)ttam iti paraparigr(hī)tam | ⁽⁷³⁾

stainyam ādatta iti paraparigrhītam adattam ādatte, atyantam amuktam aniḥ-
srṣtam ⁽⁷⁴⁾apratiniḥsrṣtam | ⁽⁷⁵⁾

api khalu stainyam ucyate 'pa(hā)racitto 'pahārakah | te(na ⁽⁷⁶⁾saṃkhyātam parapari-
grhītam pariṣkāram atyantam amuktam aniḥ)(Mt14)[6]srṣtam apratiniḥsrṣtam |

api khalu yat paraparigrhītaṃ pariṣkāraṃ adattam api tat stānyam api tat saṃkhyātaṃ api tat | tad ucyate “**adattam stānyam saṃkhyātaṃ ādatte, adattādānād (a)prativirato bhavatīti**” ||

3-2-4. 離不与取の定義 (Mt: 14.3–8; Ch: 456a27–456b02)

asmāḍ adattādānād upāsakaḥ ⁽⁷⁸⁾*(pratisaṃkhyāyārato bhavaty uparato virataḥ prati-*
⁽⁷⁹⁾*[7]virataḥ saṃvṛtaḥ | tatra yākrīyākaraṇam anadhyācāro 'nadhyaṃpattir anadhyāpadanaṃ*
velā setur vairamaṇī sthitir anatikramo 'vyatikramo 'vyatikramaṇatā | tad ucyate
“yāvajjīvaṃ adattādānād vairamaṇir upāsakasya (śikṣāpadam” iti || ||)

3-3. 離欲邪行（不邪淫）

3-3-1. 教証 (Mt: 14.9–16; Ch: 456b02–08)

(yāvajjīvaṃ kāma)^[8]*mithyācārād vairamaṇir upāsakasya śikṣāpadam iti |*
kāmamithyācāraḥ katamaḥ? | evaṃ hy uktaṃ bhagavatā:

— *kāmamithyācārī khalv ihaiko bhavati | sa yās tā bhavanti parastrīyaḥ*
parabhāryās tadyathā mātṛrakṣitā vā pitṛra⁽⁸³⁾*(kṣitā vā bhrātṛrakṣitā vā bhaginī-*
rakṣitā vā)⁽⁸⁴⁾*[9]śvaśrūrakṣitā vā śvaśurarakṣitā vā jñātīrakṣitā vā jātīrakṣitā vā*
gotrarakṣitā vā sadanḍaḥ sāvaraṇaḥ sadanḍāvaraṇa 'ntato mālāguṇa-
parīkṣitā 'pi tadrūpaśu sahasā balenānupraskandya kāmeṣu cāritram
*āpadyati | ayam ucyate**(te kāmamithyācārī ||)*

3-3-2. 教証の解釈 (Mt: 14.17–17.21; Ch: 456b08–457a12)

(kāmamithyācārī) ^[10]*khalv ihaiko bhavatīti | asmāḍ kāmamithyācārād anārato*
bhavaty anuparato 'virato 'prativirataḥ | tad ucyate “kāmamithyā(cā)rī khalu
bhavatīti” ||

yās tā bhavanti parastrīyaḥ parabhāryā ⁽⁸⁵⁾*iti | sapta puruṣasya bhāryāḥ | katamā*
sapta? | tadyathā (udakadattā dhanakṛitā dhvajāhṛtā chandavāsīnī) ^[11]*paṭavāsīnī*
samajīvikā tatksaṇikā ca ||

⁽⁸⁶⁾*(1)udakadattā katamā? | yā strī kumārikā vā puruṣasya mātāpitṛbhyām udakenānu-*
pradattā bhavati | “iyam te bhāryā bhaviṣyati prajāpatī” | iyam ucyata udakadattā ||

(2)dhanakṛitā ka(tamā? | yā strī kumārikā vā puruṣeṇa dhane)^[12]*na kṛitā bhavati |*
“iyam me bhāryā bhaviṣyati prajāpatī” | sā (Mt15)tasya bhāryā bhavati prajāpatī | iyam
ucyate dhanakṛitā ||

(3)dhvajāhṛtā yathā tāvac caurāḥ pararāṣṭraṃ paraviṣayaṃ gatvā svam
śīrodhvajaṃ kṛtvā strīyaṃ kumārikāṃ vāharanti | (“iyam me bhāryā bhaviṣyati

prajāpati” | a)[13]pi⁽⁸⁷⁾ (khalu) dhvajāhṛtā yathā tāvad rājā ajitam jayam jitam adhyāvasan⁽⁸⁸⁾
yadā grhītikām utsrjati | tatra puruṣo rājñāḥ śirodhvajaṃ kṛtvā striyaṃ kumārikām⁽⁸⁹⁾
vāharati | “iyam me bhāryā bhaviṣyati prajāpati” | sā tasya bhā⁽⁸⁹⁾(*ryā bhavati prajāpati* |
iyam ucyate dhvajāhṛtā ||)

(4)[21v1]chandavāsini⁽⁹⁰⁾ katamā? | yā strī svayā śraddhayā svena premṇā svena pra-
sādena puruṣam upasaṃkramyaivam āha | “āryaputro me svāmī bhavatv aham ārya-
putrasya bhāryā bhaviṣyāmi prajāpati” | iyam ucyate chandavāsini ||

(5)pa(*tavāsini katamā? | yā strī paṭena puruṣam u*)[2]pasamkramyaivam āha |
“āryaputro me bhaktācchādanam anuprayacchatv aham āryaputrasya bhāryā bhavi-
ṣyāmi prajāpati” | iyam ucyate paṭavāsini ||

(6)samajīvikā katamā? | yā strī puruṣam upasaṃkramyaivam (āha | “*yad ārya-*
putrasya dhanam yac ca me”)[3]dhanam tad ekadhye saṃnicayaṃ gacchatu | ye
cāsmākaṃ krīdatāṃ ramatāṃ paricārayatāṃ putrā bhaviṣyanti pautrā vā te 'smākaṃ
mṛtānāṃ kālagatānāṃ śraddham anupradāsyanti” | sā tasya bhāryā bhavati prajāpa⁽⁹¹⁾(*tī* |
iyam ucyate samajīvikā ||)

(7)(*tatṣaṇikety ucyate*) [4]mauhūrtikī⁽⁹²⁾ ||

mātṛrakṣitēti yasyā striyāḥ kumārikāyā vā pitā svāmī vā, unmatto bhavati kṣipta-
cittāḥ pararāṣṭraṃ paraviṣayaṃ vā niṣpalāno bhavati | sā mātṛar antike prativasati sā⁽⁹³⁾
mā(*trā rakṣitā bhavati surakṣitā go*)(M16)[5]pitā sugopitā “mā tu pare⁽⁹⁴⁾ 'pratisaṃviditaṃ
kāmeṣu cāritram āpatsya(n)ta” iti | iyam ucyate **mātṛrakṣitā** |

yathā mātṛrakṣitā, evaṃ **pitṛrakṣitā** ||

bhrātṛrakṣitā katamā? | yasyā strī(*yāḥ kumārikāyā vā mātā*)[6]pitarau svāmī vā
mṛto bhavati kālagataḥ, unmatto vā bhavati kṣiptacittāḥ pararāṣṭraṃ paraviṣayaṃ
niṣpalāno bhavati | sā bhrātṛar antike prativasati sā bhrātṛā rakṣitā (*bhavati surakṣitā*
gopitā sugo)[7]pitā “mā tu pare⁽⁹⁵⁾ 'pratisaṃviditaṃ kāmeṣu cāritram āpatsyanta” iti | iyam
ucyate **bhrātṛrakṣitā** |

yathā bhrātṛrakṣitā, evaṃ **bhaginīrakṣitā** ||

śvaśrūrakṣitā ka(*tamā? | yasyā striyāḥ kumārikāyā*) [8]vā mātāpitarau svāmī vā
mṛto bhavati kālagata unmatto vā bhavati kṣiptacittāḥ pararāṣṭraṃ paraviṣayaṃ vā
niṣpalāno bhavati | sā śvaśrvā 'ntike prativasati vasava(...)[9]trasya | sā śvaśrvā rakṣitā⁽⁹⁶⁾
bhavati surakṣitā gopitā sugopitā “mā tu pare⁽⁹⁷⁾ 'pratisaṃviditaṃ kāmeṣu cāritram
āpatsyanta” iti | iyam ucyate **śvaśrūrakṣitā** ||

yathā (*śvaśrūrakṣitā | evaṃ śvaśurarakṣitā* ||)

(*jñātira*)^[10]**kṣitā** katamā? | jñātaya ucyante yāvad ā saptamaṃ mātāmahaṃ pitā-
mahaṃ yugam upādāya | yasyā⁽⁹⁸⁾ striyāḥ kumārikāyā vā pūrva(va)t⁽⁹⁹⁾ ||

jātirakṣitā katamā? | jā(*taya ucyante brāhmaṇākṣatriyāvai*)^[22r1]śyāśūdrāḥ | yasyā⁽¹⁰⁰⁾
striyāḥ kumārikāyā vā pūrvavat ||

gotrarakṣitā katamā? | gotrā ucyante kautsā vātsās śāṇḍilyā bhāradvājā upa-
pañcakāḥ | yasyā⁽¹⁰¹⁾ striyāḥ kumārikāyā vā mā(*tāpitarau svāmī vā mṛto bhavati kā*)(Mt17)
[2]lagataḥ, unmattaḥ kṣiptacittāḥ, vedanābhitunno vā, pararāṣṭraṃ paraviṣayaṃ vā
niṣpalāno bhavati sā gotrāṇām antike prativasati gotrai rakṣitā bhavati surakṣitā gopitā
(*sugopitā* “*mā tu pare 'pratisamvidi*”)^[3]taṃ kāme(śu) cāritraṃ āpatsyanta” iti | iyaṃ
ucyate **gotrarakṣitā** ||

sadaṇḍā iti | yā sā bhavati gūḍhikā naivaṃ yathā veśī nāpy evaṃ yathā kulastrī |
saced enāṃ⁽¹⁰³⁾ rājā jānīyāt tām (...*vadhayed vā praba*)⁽¹⁰⁴⁾^[4]dhnīyād vā pravāsayed vā
hiraṇyadaṇḍaṃ vānupradāpayet | iyaṃ ucyate **sadaṇḍāḥ** ||

sāvaraṇā iti yathā tāvad āryeṇa vāryaputreṇa vāvṛtā bhavati | api khalu yā etāḥ
pa(... | iyaṃ ucyate **sā**)⁽¹⁰⁵⁾^[5]**varaṇāḥ** ||

sadaṇḍāvaraṇāḥ kiṃ kāraṇaṃ | ato nidānaṃ hi puruṣo 'dhigacchati vadhāṃ vā
bandhanaṃ vā jyāniṃ vā garhaṇaṃ vā ||

antato mālāguṇaparikṣiptā 'pīti yathā tāva(*d yā strī* ...) ⁽¹⁰⁸⁾^[6]ṇḍhe guṇena vā
candanacūrṇena vā vilepanapuṭeṇa vānyatamānyatamena vā kenacit pratigṛhītā bhavati |
iyaṃ ucyate **mālāguṇaparikṣiptā(h)** || api khalu sarva(...))
⁽¹⁰⁹⁾⁽¹¹⁰⁾

(*tadrūpāsv itibrahmacā*)⁽¹¹¹⁾^[7]riṇī bhikṣuṇikā carikā parivrājikā vratapadadharmā-
jīvinī | yathā tāvat puruṣaḥ svām⁽¹¹²⁾ prajāpatīm anujānīte | “gaccha bhadre cara brahma-
caryam” | tasyā tena vratasamādā⁽¹¹³⁾(...) ⁽¹¹⁴⁾^[8]ya saṃsparśaṃ samāpadyate | dvayadvaya-
samāpattim vāpadyate kāmamithyācāraṃ | svaṃ vā punardāraṃ anaṅge vijñāpayann
āpadyate kāmamithyācāraṃ |

3-3-3. 離欲邪行の定義 (Mt: 17.21–18.1; Ch: 457a17–21)

asmāt kāmamithyācār(*ād upāsakaḥ pratisamkhyāyārato*) ⁽¹¹⁵⁾^[9]bhavaty uparato
virataḥ saṃvṛtaḥ | tatra yākriyākaraṇaṃ anācāro 'nadyāpattir anadhyāpadanaṃ velā
setur vairamaṇī sthitir anatikramo 'vyatikramaṇatā | tad u(*cyate*)⁽¹¹⁶⁾^[10]**“yāvajjīvaṃ kāma**(Mt18)
mithyācārād vairamaṇiḥ śikṣāpadam” iti || ||

3-4. 離虛誑語（不妄語）

3-4-1. 教証 (Mt: 18.1–12; Ch: 457a22–29)

yāvajjīvaṃ mṛṣāvādād vairamaṇir upāsakasya śikṣāpadam iti | mṛṣāvādah
(117)
katamaḥ? | evaṃ hy uktaṃ bhagavatā:

-- (*mṛṣāvādī khalv ihaiko bhavati* |) [22v1]sa sabhāgato vā parśanmadhyagato
vā rājakulamadhyagato vā yuktakulamadhyagato vā jñātikulamadhyagato
vā sāksīprṣṭaḥ san | “haṃ bhoḥ puruṣa, yaj jāniṣe tad vada, yan na jāniṣe tan
mā v(*ocaḥ, yat paśyase tad vada, yan na paśyase*) [2]tan mā vocaḥ” | so 'jānann
eva sañ “jānāmīty” āha | apaśyann eva san “paśyāmīty” āha | jānann eva san
“na jānāmīty” āha | paśyann eva san “na paśyāmīty” āha | ity ātmaheto(ḥ)
paraheto(r) āmiśakimci(*tkahetor vā saṃprajñāya mṛṣāṃ vadati mṛṣāvā*)[3]dād
aprativirato bhavatīti (ayaṃ ucyate mṛṣāvādī) ||
(120)

3-4-2. 教証の解釈 (Mt: 18.12–19.13; Ch: 457a29–b20)

(*mṛṣāvādī khalv ihaiko bhavatīti* katamat? |) asmān mṛṣāvādād anārato bhavaty
(122)
anuparato 'virato 'prativirataḥ tatrasthas tena samanvāgataḥ | tenāha “mṛṣāvādī khalu
bhavatīti” |

sabhāgato ve(ti | *tisraḥ sabhāḥ | tadyathā grāmasabhā nagarasa*)(123)[4]bhā rāṣṭra-
sabhā ca | tatrāsau gataś ca bhavati samāgataś ca samavahitaḥ saṃmukhībhūtaḥ | tenāha
sabhāgata iti ||

parśadgato veti | catasraḥ parśadaḥ | tadyathā kṣatriyaparśad brāhmaṇa(*parśad*
gr̥hapatiparśat śramaṇapa)(124)[5]rṣa(t) | tatrāsau gataś ca bhavati samāgataś ca sama-
vahitaḥ saṃmukhībhūtaḥ | tenāha parśadgata iti ||
(125)

rājakulamadhyagato vety āha | rājāmātyaparśat saṃniṣaṇṇā bhavati (*saṃnipatitā* |
tatrāsau gataś ca bhava)[6]ti samāgataś ca samavahitaḥ saṃmukhībhūtaḥ | tenāha
rājakulamadhyagata iti ||

yuktakulamadhyagato veti | yuktaparśat saṃniṣaṇṇā bhavati saṃnipatitā |
tatrāsau (*gataś ca bhavati samāgataś ca samava*)(Mt19)[7]hitaḥ saṃmukhībhūtaḥ |
tenāha yuktakulamadhyagata iti ||

jñātikulamadhyagato vety āha | jñātayaḥ saṃniṣaṇṇā bhavanti saṃnipatitā |
tatrāsau ga(*taś ca bhavati samāgataś ca samavahitaḥ*) [8]saṃmukhībhūtaḥ | tenāha
jñātikulamadhyagata iti ||

sāksīprṣṭaḥ sann iti sāksyadhīṣṭaḥ sann āsādito vā nipātitaḥ ||
(126)

haṃ bho puruṣa iti | upaihy upagaccha yatne (*dṛṣṭaṃ śrutam matam vijñātam*
taṃ vakṣya deśa)(127)[9]ya prajñāpaya prasthāpaya prakāśaya yatne na dṛṣṭaṃ na śrutam na
matam na vijñātam taṃ mā vakṣya mā deśaya mā prajñāpaya mā prasthāpaya mā
(128)

prakāśaya |

so 'jānann eva sañ ⁽¹²⁹⁾jā⁽¹³⁰⁾(*nā*)[10]mīty āha | śrotravijñānā(na)nubhūtaṃ śrotra-
vijñānāprativijñaptam sa vinidhāya saṃjñāṃ vinidhāya kṣāntiṃ ruciṃ matiṃ prekṣāṃ
⁽¹³¹⁾drṣṭiṃ “me śrutam” ity āha | evam ⁽¹³²⁾ajānann eva sañ jānāmīty (*āha* |)

⁽¹³³⁾(*apaśyann eva san paśyāmīty āha* | cakṣurvijñānānanubhūtaṃ cakṣurvijñānā-
prativijñaptam sa vinidhāya saṃjñāṃ vinidhāya kṣāntiṃ ruciṃ matiṃ prekṣāṃ drṣṭiṃ
“me drṣṭam” ity āha | evam *apaśyann eva san paśyāmīty āha* |)

(*jānann eva san na jānāmīty āha* | śrotravijñānānubhūtaṃ śrotravijñānaprati-
vijñaptam sa vinidhāya saṃjñāṃ vinidhāya kṣāntiṃ ruciṃ matiṃ prekṣāṃ drṣṭiṃ “na
me śrutam” ity āha | evam *jānann eva san na jānāmīty āha* |)

(*paśyann eva san na paśyāmīty āha* | cakṣurvijñānānubhūtaṃ cakṣurvijñāna-
prativijñaptam sa vinidhāya saṃjñāṃ vinidhāya kṣāntiṃ ruciṃ matiṃ prekṣāṃ drṣṭiṃ
“na me drṣṭam” ity āha | evam *paśyann eva san na paśyāmīty āha* |)

注

- (1) cf. 福田琢 1993。梵文縁起品を素材として考察している。
- (2) Takasaki 1965、Sengupta 1975: 137–139、Dietz 1984: 9–14、Matsuda 1986: 5–8。
- (3) 梵文では欠落しているが、漢訳で見る限り、第五の不飲酒学処においては教証は引かれない。前四者に個々に引かれる教証はすべて同一経典、すなわち十不善業道を説く『故思経』(Saṃcetanīya-sūtra)である(cf. 青原 2012)。十不善業道に飲酒は存在しないので教証を欠くのである。
- (4) Sengupta 1975 は明らかな誤植や誤読が多く一々指摘すると煩瑣になるので、必要事項のみ注記する。
- (5) Dietz 1984 は基本的に本文に写本の読みを提示し、脚注に校訂案を示すスタイルを取るが、本稿ではむしろ校訂案の方を本文に採用し、写本の読みを必要に応じて注記する。
- (6) 写本の行数は概ね各葉10行であるが、21rだけは13行あり、その分文字も小さくなり、したがって欠落箇所の数も多いことになる。
- (7) Dz (fn304) はパーリ文 (AN.III: 204.29–205.26) の対応箇所を全文引き、他の関連文献もいくつか提示している。国訳 (fn31) は他に『雜阿含経』T99. vol.2: 215c24–216a16 を挙げる。
- (8) Dz: 'nāthapiṇṇadasyārāme. Sg: -nātha(tha?)piṇḍadasyārame.
- (9) Ms Dz: omits bhayaṃ.
- (10) Ms Dz: omits -pratyaṃ.
- (11) Ms: avadyaṃ. Ms ではこの事例のみ avadya で残る13例は vadya が用いられている。Dz(fn307) は単純に vadya への訂正を提言しており、ひとまずこれに従うが、他の文献では avadya の用例がむしろ確認される。cf. Bodhisattvabhūmi(Dutt:50.21–22;

Wogihara:72.12-14) *dauḥṣṭīyapratyayaṃ bhayaṃ avadyaṃ vairaṃ prajahad ātmānam anuḡrhaṇāti sukhaṃ svapan sukhaṃ pratibudhyamānaḥ*.

- (12) Dz: omits *ca*. Ms: sic.
(13) Dz: *ca nānutāpyaḥ*.
(14) Ms: *paścāccānānutāpyaḥ*. Dz: *paścāc ca nānutāpyaḥ*. Sg: *paścāccānanutāpyaḥ*.
(15) Ms: *atipādayati*. cf. Dz(fn310).
(16) Ms: *sa pañcasu*. Dz: omits *sa*. 後続の対句になく韻律も合わなくなるので *sa* は削除。
(17) Ms: *sugato*. cf. Dz(fn314).
(18) cf. Dz(fn309). パーリの対応偈頌を引く。
(19) AKBh: 214.24ff (IV-30/31) の関連議論中に AKU (D.ju218a7-219a2; P.tu249a2-b6) が引く『大名経』(*Mahānāmasūtra*) の記述 (cf. 本庄 2014: 548-550) が本節全体とほぼ対応する。cf. Dz(fn316); (fn319)、SN.V: 395; AN.IV: 220-222; 『雑阿含経』(T99.vol.2: 236b12-c10); 『別訳雑阿含経』(T100.vol.2: 431b05-23); 『増一阿含経』(T125.vol.2: 650a02-06)、『正法念处经』(T721.vol.17: 263b10-14); 榊亮三郎『梵藏漢和四訳対校翻訳名義大集』(*Mahāvīyūtpatti*): 129-130 ([1609]-[1613])。
(20) Ms に欠き Dz は言及なし。内容上必要であろう。cf. SA: 376.26. *eka-deśa-kārī. ya ekaṃ śikṣā-padaṃ rakṣati*.
(21) *aparipūrṇakārī* は Ch に欠く。上記注の文献では *Mahāvīyūtpatti* のみに言及される。
(22) cf. Dz(fn327).
(23) Ms: *parāṃ cchradhāsampadi*. cf. Dz(fn332).
(24) Ms: *ātmā*. cf. Dz(fn333).
(25) Ms: *samīcī-*.
(26) Ms: *-nudharmma{no tu parān dharmma}cārī*. cf. Dz(fn335).
(27) Ms: *upaparīkṣiṇajātīyo*. cf. Dz(fn338).
(28) Ms: *sumano*. cf. Dz fn339.
(29) cf. Dz(fn340).
(30) Ch は梵文の順序と異なり、十法ないし四十法をそれぞれ不善業道・善業道に分けるという順序で説かれる。
(31) Ms Dz Sg: *upāsako yāvat kāyasya bhedān*. 前後の定型的事例に合わせて訂正した。
(32) Ms: *ātmanā adattāyiko*. cf. Dz(fn346).
(33) cf. Dz fn350.
(34) Ms: *vairamaṇim*. cf. Dz(fn355). Ms には *vairamaṇiḥ* の語形と *vairamaṇiḥ* の語形とが併存し、Dietz は後者を仏教混淆梵語の語形と見なすが、単なる写本筆写者の書き癖のようにも思える。
(35) Ms: *prāṇātipātad*.
(36) AN.V: 292.15-16; MN.I: 286.14-16; 『中阿含経』 T26.vol.1:437c2-3. cf. AKU: D.ju236b5-6, P.tu270a8-b1(本庄 2014: 594); KarmP: D.i173a1-2; P.khu209a1-3. 青原 2012: 12, 18-19 も参照。
(37) Ms: *adayāvat*. cf. Dz(fn357).
(38) Ms: *aprativirato <bhavati>*. cf. Dz(fn359).

- (39) cf. DN-A.I: 69.20-24. *Tattha paṇassa atipāto pāṇātipāto. Pāṇa-vadho pāṇa-ghāto ti vuttaṃ hoti. Pāṇo ti c' ettha vohārato satto paramatthato jīvit-indriyaṃ, tasmim̐ pana pāṇe pāṇa-saññino jīvit-indriyūpacchedaka-upakkama-samuṭṭhāpikā kāya-vacī-dvārānaṃ aññataradvārappavattā vadhaka-cetanā pāṇātipāto.*
- (40) Dz: pryogam.
- (41) Ms: *aprativirata*⟨h⟩⟨ta⟩⟨sta⟩⟨tra⟩sthas. cf. Dz(fn365), Mt:13.19(21r4), 18.13(22v3) .
- (42) Ms: *samanvāgamas*.
- (43) Ms Dz: *raudratā*.
- (44) Dz: *kāraṇakārakā*.
- (45) Ms: *prāviṣkaraṇāya*. cf. Dz(fn371).
- (46) Ms: *-niviṣṭā*. cf. Dz(fn372).
- (47) Ms Dz には “*syād dhato na prahataḥ*” の選言支があるが削除。cf. Ch: 何等名爲耽著殺害?。謂於衆生有害非殺、有害亦殺。
- (48) Ms Dz: *evaṃ prāṇī hato bhavati na hataś ca*. 意味が通らないので修正した。
- (49) Ms Dz: *bhūtāḥ* () *api khalu. bhūtāḥ* を修正、*api khalu* は削除した。cf. Ch: 又諸有情有貪瞋癡説名衆生、若諸有情離貪瞋癡説名勝類。
- (50) Ms: *vigamohā*. cf. Dz(fn374).
- (51) Ms: *aniruddhā*. cf. Dz(fn375).
- (52) Ms: *prativiruddhā*. cf. Dz(fn376). 行間での加筆修正。Sg はこれを次行の修正とみなし “*vītarāgāḥ prativirudhā*” とする。
- (53) Ms: *prāṇaḥ*.
- (54) Dz: omits *ca*.
- (55) Ms: *anānūdayāyā nānukampāya*. cf. Dz(fn380).
- (56) *śokāṣṭakārakāḥ?*. 意味が不明瞭。Sg: *śokāṣvāhārakāḥ*. 続く “*pipīlakāḥ pipīlakā eva*” からすると *kunta* の種類を列挙する合成語が相応しい。cf. Ch: 言据多者謂蚊蚋等諸小蟲類。比畢洛迦即諸蟻子。cf. Dz(fn358).
- (57) Ms: *uparata*⟨virata⟩h. Dz: *upadruta*(*rata*)h.
- (58) Ms: *yā akkriyā akaraṇam*.
- (59) Ms: *anabhidhyācāro*. cf. Ms 21r6 (Mt: 14.5) *anadhyācāro*.
- (60) Ms: *vairamaṇīr*. cf. Dz(fn383).
- (61) Ms: *vairamaṇīr*.
- (62) AN.V: 292.17–19, MN.I: 286.16–18, 『中阿含經』 T26.vol.1:437c2–3. cf. AKU: D.ju236b6, P.tu270b1–2(本庄 2014: 594); KarmP: D.i173a2; P.khu209a3. 青原 2012: 12, 19 も参照。
- (63) Ms: *stenya-*, Dz: *steya-*. cf. 21r6(Mt: 14.3).
- (64) Dz: *adatte*. cf. Dz(fn385).
- (65) Dz: omits *adattādānādaprativirato bhavati*.
- (66) Dz(fn386) が示唆するようにこの文は “*ayam ucyate 'dattādāyī*” とあるべきだろうが、続きの Mt(21r) と連続性のある文となっている。
- (67) cf. DN-A.I: 71.16-22. *Adinnādānaṃ pahāyā ti, ettha adinnassa ādānaṃ adinnādānaṃ.*

Parasaṃ-haraṇaṃ theyyaṃ corikā ti vuttaṃ hoti. Tattha adinnan ti para-pariggahitaṃ, yathā paro yathā kāmākāritaṃ āpajjanto adaṇḍāraho anupavajjo ca hoti. Tasmim para-pariggahite para-pariggahita-saññino tadā dāyaka-upakkama-samuṭṭhāpikā theyya-cetanā adinnādānaṃ.

(68) Ms: yā. cf. Ms19v9(Dz80.20).

(69) Mt: -pahāram. cf. Ch: 如是路.

(70) Ms: -saṃkrāmaṇaṃ.

(71) Mt: yat tad vā.. cf. Ch: 如是門.

(72) Ms: prakārasya.

(73) Ms: stenaṃ ādatteti.

(74) Ms: -ṣṭaḥm.

(75) Ms: steyam.

(76) Ms: paracitto. cf. MN-A.II.329: *Theyyasaṅkhātān ti ettha theno ti coro, thenassa bhāvo theyyaṃ. Avaharaṇacittass' etaṃ adhivacanaṃ.*

(77) Ms: adattādānāṭprativirato.

(78) Mt: upāsaka[s](ya).

(79) Ms: -saṃkhyātaḥ.

(80) Ms: yā akriyā akaraṇaṃ.

(81) Ms: bhagavā.

(82) AN.V: 292.19–22; MN.I: 286.18–22; 『中阿含經』 T26.vol.1:437c4–8. cf. AKU: D.ju236b6–237a1, P.tu270b2–4(本庄 2014: 594); KarmP: D.i173a2–5, P.khu209a3–7. 青原2012: 12, 19–20も参照。

(83) Ms: śvaḥśrūrakṣitā.

(84) Ms: śaśurarakṣitā.

(85) 以下の七種の *bhārya* は教証の *mātṛrakṣitā* 等の定型文と併せて、律藏僧殘法第五媒嫁戒の解釈において同趣意の文が見いだされる。cf. Vin.III: 139.21–140.8; 『五分律』 T1421.vol.22: 12c09–16; 『四分律』 T1428.vol.22:583a19–b04; 『十誦律』 T1435.vol.23: 18c03–06; 『摩訶僧祇律』 T1425.vol.22: 272c15–273c07; 『根本律』 686c05–28; VinV-t: D.ca231b7–234b5, P.che213b4–216a4; DN-A.III: 1048.28–37. 『根本律』の記述が DhSk とよく対応する。

(86) Ms: mātāpitṛbhyaṇ.

(87) Mt: -mī. cf. VinV-t: D.ca232a4–232b1, P.che213b8–214a4; 『根本律』 686b23–27.

(88) Ms: yathā.

(89) Ms: sa.

(90) Ms: ccandavāsini, Mt: -ndavāsini.

(91) cf. 『根本律』 686c02–04 共活婦者、若女童女詣彼男處告言我所有財及汝財物併在一處共爲活命。是名共活婦; VinV-t: D.ca232b5–233a1, P.che214a8–b3.

(92) Ms: sic. Mt: ... ikī. cf. Vin.III:40.7–8 *muhuttikā nāma, taṃkhaṇikā vuccati*; 『根本律』 686c04–05 須臾婦者、謂是暫時而爲婦事。是名須臾婦。

(93) Ms: sa.

- (94) Mt: *mātrapare*. cf. VinV-t: D.ca233a5, P.che214b7. *mas te 'di la gzan dag 'dod pa dag gi phir spyod par ma gyur cig ces bsrungs pa...*
- (95) Mt: *pitāmātrapare*.
- (96) Mt: .*rasya*. Ch: 依舅姑居、舅姑喻曰爾勿愁惱、宜以自安衣食之資、悉以相給。我當憂念如子不殊。cf.『根本律』686c15–17 依大公住、大公告曰新婦汝可歡懷於我邊住。我憐念汝如觀己子。VinV-t: D.ca233b6, P.che215a7–8.
- (97) Mt: *mātrapare*.
- (98) Ch: 除母及夫餘異姓親名爲親眷。cf.『根本律』686c18–19 云何親護?。從七祖已來所有眷屬並名爲親、過此非親。VinV-t: D.ca234a4, P.che215b4 *nye du zhes bya ba ni khyim bdun pa tshun chad las brten pa ni nye du yin la de phan chad ni nye du ma yin te*.
- (99) Ms: *striyaḥ*.
- (100) cf.『根本律』686c21–23 云何種護?。謂婆羅門・刹帝利・薛舍・戌達羅、女依種而住名爲種護。VinV-t: D.ca234a6, P.che215b6 *rigs zhes bya ba ni bram ze dang/ rgyal rigs dang/ rje'u rigs dang/ dmangs rigs te/*. Chは *jātirakṣitā* を欠く。
- (101) Ch: 除父兄等餘同姓親名爲宗族。cf.『根本律』686c23–24 云何族護?。謂於婆羅門等中有別氏族、如頗羅墮・社高妾・婆蹉等。VinV-t: D.ca234b2, P.che215b8–216a1 *rus zhes bya ba ni kud sa'i rigs dang/ bad sa'i rigs dang/ shan di li'i rigs dang/ bha ra dva dza'i rigs dang/ lnga pa'i rigs dang/ nye lnga'i rigs dang/ gau ta ma'i rigs te/*
- (102) Mt: *aihiḥkā*.
- (103) Ms: *enaṃ*.
- (104) Ch: 若有凌逼、爲王所知或殺或縛或復驅擯或奪資財、名爲有罰。
- (105) Ch: 有女人身居卑賤雖無親族而有主礙、名爲有障。
- (106) Mt: *bandhaṇaṃ*.
- (107) Ms: sic. Matsuda 1986 に添付された別紙 *corrigenda* では *grahaṇaṃ* に訂正されているが、取りあえず写本のまま再録する。
- (108) Mt: *-ṇḍhe*. Ms は *-ṇthe* にも見える。Ch: 有女人已受男子或花或鬘或諸瓔珞或塗香末香或隨一信物。
- (109) Ms: *-cūlṇeṇa*.
- (110) Ms: *sarvva* ・ . Mt: *sa++*.
- (111) Ch: 何等名爲於等類?。謂諸男子・諸半擇迦・諸修梵行。何等名爲「修梵行」者?。謂諸苾芻尼・正學・勤策女及鄔波斯迦・出家外道女、下至在家脩苦行女。
- (112) Ms: *-carams*.
- (113) Ch: 彼聞受持、苦行無怠。何等名爲起欲煩惱廣說乃至不離邪行?。謂起欲界姪貪現前、於不應行招誘強抑共爲邪行、不厭遠離。如是名爲起欲煩惱廣說乃至不離邪行。この前後の文はChとかなり相違している。
- (114) Ms: *punarddāram*. Mt: *punar .āram*.
- (115) Ms: *yā akriyā akaraṇaṃ*.
- (116) Mt: *tad* [yā-].

- (117) AN.V: 293.1–8, MN.I: 286.18–22, 『中阿含經』 T26.vol.1:437c10–14. cf. AKU: D.ju237a2–4, P.tu270b6–8(本庄 2014: 594); KarmP: D.i173a6–b1, P.khu209b1–5. 青原 2012: 13, 21–22も参照。
- (118) Ms Mt: so (')*jānaka eva saṃjānāmīty āha | apaśyaka eva saṃpaśyāmīty āha*. 後続の対句、および22v9–10 (Mt:19.9–12) の解釈文により訂正。
- (119) Ms: *ena*.
- (120) “*ayaṃ ucyate mṛṣāvādī*” はMsに欠くが補った。
- (121) “*mṛṣāvādī khalv ihaiko bhavatīti katamar?*” はMsに欠くが補った。
- (122) Ms: *anuparataḥ avirato*.
- (123) Ch: 平正有三。一村平正、二城平正、三國平正。
- (124) Ch: 大衆有四。一刹帝利衆、二婆羅門衆、三居士衆、四沙門衆。
- (125) Ms: *-pa{ra}rṣat*.
- (126) Ms: *sākṣī adhīṣṭaḥ*.
- (127) Ch: 咄哉男子、今對衆前應以誠言具欸情實。若於是事見聞覺知、宜當宣說施設標示。
- (128) Mt: *mā cakṣusā*.
- (129) Ms: *saṃ*.
- (130) Msの欠落部分は前行とほぼ同じ長さだが、文脈上 *-nā-* の一字だけ補えば文が成り立つ。相応文を補填するとすれば “*-nāmīti | katamad ajānann eva sañ jānā-*” となろうか。cf. Ch: 何等名爲不知言知。
- (131) Ms: {*na*} *me*.
- (132) Ms: *saj-*.
- (133) 以下、Msは途切れているが機械的に復元した。Chは不知言知・知言不知・不見言見・見言不見の順であり、教証の梵文と順序が異なる。

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